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 du’ā 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

Du’ā is (the essence of) worship.
Prophetic hadith

Du’ā 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
Duʿā

The Weapon of the Believer

A treatise on the status and etiquette of duʿā in Islām
Contents

Introduction .................................................................................................................. 15

Chapter 1: The Basics ................................................................................................. 21
   1. The Meaning of Du‘ā......................................................................................... 21
   2. Du‘ā is a Form of Worship ............................................................................. 23
   3. Du‘ā and its Relationship to Aqidah .............................................................. 25
   4. Du‘ā to other than Allāh is Shirk ................................................................. 27

Chapter 2: The Types of Du‘ās .................................................................................. 33
   1. With Respect to the Actuality of Du‘ā ............................................................ 33
   2. With Respect to the One Being Asked ............................................................ 35
   3. With Respect to The One Making Du‘ā ......................................................... 37
   4. With Respect to What is Asked ...................................................................... 40

Chapter 3: The Excellence and Benefits of Du‘ā ..................................................... 42
   1. Du‘ā is the Most Noble of all Acts in the Sight of Allāh ................................ 42
   2. Du‘ā is the Best Act of Worship .................................................................... 43
   3. Du‘ā is the Essence of Worship .................................................................... 43
   4. Du‘ā is a Sign of One’s Īmān ....................................................................... 43
   5. To Make Du‘ā is To Obey Allāh ................................................................... 44
   6. Allāh is Close to the One Making Du‘ā .......................................................... 44
   7. Du‘ā is the Only Cause of Allāh’s Concern for Us ........................................ 45
   8. Du‘ā is an Indication of Allāh’s Generosity .................................................. 46
   9. Du‘ā is a Sign of Humility ............................................................................. 47
   10. Du‘ā Repels Allāh’s Anger .......................................................................... 47
   11. Du‘ā is a Cause of Being Saved from the Fire ............................................. 48
   12. Leaving Du‘ā is a Sign of Laziness ............................................................... 49
13. Du'ā is the Only Act that Repels Predestination .......... 49
14. Du'ā is the Only Act that Changes Predestination .......... 50
15. Du'ā is a Sign of Wisdom .......................................... 51
16. Du'ā is Beloved by Allāh ........................................... 51
17. Du'ā is a Characteristic of the Believer ......................... 52
18. The Reward of Du'ā is Guaranteed ............................... 52
19. Du'ā is a Cause of Victory ......................................... 53
20. Du'ā is a Sign of Brotherhood ...................................... 53
21. Du'ā is the Weapon of the Weak and Wronged ............ 54
22. Du'ā is a Cure for All Diseases ................................... 55
23. Du'ā Makes a Person More Optimistic ......................... 56
24. Du'ā Opens Up a Dialogue With the Creator ............... 56
25. Du'ā is One of the Easiest Acts of Worship ................... 57

Chapter 4: The Pre-Conditions of Du'ā .................................... 59
1. The Realisation that only Allāh Responds to Du'ā .............. 60
2. Sincerity in Du'ā To Allāh Alone .................................. 60
3. To Perform Tawassul Properly ...................................... 62
4. Lack of Hastiness ...................................................... 62
5. Du'ā for Things that are Good .................................... 64
6. To Have Good Intentions ................................。。。。。。。。。。。 64
7. The Presence of an Attentive Heart ............................... 65
8. Purity of One's Sustenance ........................................ 66
9. Prayer upon the Prophet (ﷺ) ........................................ 67
10. That the Du'ā Does not Interfere with
    Something More Important ....................................... 68
Chapter 5: The Etiquette of Du‘ā ............................................................ 71

1. Praising Allāh before the Du‘ā, and Praying upon the Prophet (ﷺ) ................................................................. 71

2. Raising One’s Hands ................................................................................................................................. 74

3. Facing the Qiblah .................................................................................................................................. 77

4. Performing Wudu ..................................................................................................................................... 77

5. To Cry .................................................................................................................................................... 78

6. To Expect the Best from Allāh ................................................................................................................. 79

7. To Pray With Humility and Fear ........................................................................................................... 82

8. To Complain Only To Allāh ...................................................................................................................... 83

9. To Pray Quietly ....................................................................................................................................... 85

10. Acknowledging One’s Sins ...................................................................................................................... 87

11. To Implore Allāh Earnestly .................................................................................................................... 89

12. To be Determined in One’s Request .................................................................................................... 89

13. To Use the Proper Names and Attributes of Allāh ........................................................................... 90

14. To Repeat the Du‘ā Three Times .......................................................................................................... 91

15. To Pray with Concise Du‘ās ................................................................................................................ 91

16. To Start Du‘ā with One’s Self ............................................................................................................... 93

17. To Pray for All Muslims ....................................................................................................................... 95

18. To Say ‘Āmin’ ........................................................................................................................................ 97.

19. To Make Du‘ā at all Times .................................................................................................................... 99

20. To Make Du‘ā for all Matters ................................................................................................................ 99

21. To Make Du‘ā Plentifully ...................................................................................................................... 100

22. To Make Du‘ās When One is in a Condition of Response ............................................................... 101

23. To Make Du‘ās at the Times of Response ........................................................................................... 101
Chapter 6: Discouraged Acts During Du‘ā .......................... 102

1. Poetry in Du‘ā ................................................................. 102
2. Transgression in Du‘ā .................................................... 103
3. Not Expecting a Response .............................................. 105
4. To Pray for Matters of this World Only ......................... 106
5. Improper Names and Attributes of Allāh .......................... 107
6. Du‘ā to Expedite Punishment ......................................... 107
7. Du‘ā Against Oneself and Family .................................... 108
8. To Curse Someone .......................................................... 108
9. To Limit Mercy ............................................................... 110
10. To Pray for Death .......................................................... 110
11. Du‘ā for Evil, and Hastiness in Du‘ā ................................. 113
12. To Look Upwards During the Prayer ............................... 113
13. To Imply that One will not Ask Anything Else .................. 114
14. To Experiment in One’s Du‘ā ......................................... 114
15. To Have Evil Intentions ................................................... 114
16. To Make Frequent Mistakes .......................................... 114
17. To Rely on Others to Make Du‘ā .................................... 115
18. To Cry Out Loud in Public ............................................. 115
19. To Make Excessively Long Du‘ās in Congregation ........... 116
20. To Mention Himself Only if He is the Imam .................... 116

Chapter 7: The Recommended Times for Du‘ā ................. 117

1. Du‘ā in the Last Third of the Night ................................. 117
2. An Hour of the Night ...................................................... 119
3. Du‘ā When the Adhān is Called ..................................... 119
4. Du‘ā Between the Adhān and Iqāmah .............................. 120
5. Du‘ā during the Ṣalāt .................................................. 120
6. Du‘ā while Prostrating .................................................. 122
7. While Reciting al-FTERihah ............................................. 123
8. After al-FTERihah .......................................................... 124
9. Du‘ā Before the End of Ṣalāt ........................................... 124
10. Du‘ā After the Ṣalāt ......................................................... 124
11. Du‘ā when the Armies Meet .......................................... 125
12. An Hour on Friday ....................................................... 126
13. When Waking up at Night ............................................. 127
14. After Performing Wuḍū .................................................. 127
15. Before Drinking Zam Zam ............................................. 127
16. Du‘ā During Ramaḍān ................................................... 128
17. Du‘ā on ‘The Night of Decree’ ....................................... 128
18. Du‘ā Inside the Ka‘bah .................................................. 129
19. Du‘ā At Ṣafā and Marwa ............................................... 130
20. Du‘ā After Stoning the Jamarāt ....................................... 130
22. The First Ten Days of Dhul-Ḥijjah ................................. 131
23. While Visiting the Sick .................................................. 131
24. When the Soul of a Person is Taken ............................... 131
25. When Rain Falls ........................................................... 132
26. Before Zuhr ................................................................. 133
27. At the Crowing of a Rooster .......................................... 133

Chapter 8: Conditions During Which Du‘ā is Answered .. 134
1. The Person who has been Wronged .................................. 134
2. The One in Severe Circumstances .................................. 137
3. After a Calamity ................................................................. 137
4. The Traveller ................................................................. 138
5. The Father Against his Son or for his Son .............................. 139
6. The Son For the Father ...................................................... 139
7. The One Who is Fasting .................................................... 140
8. The Person Reciting the Qurān ........................................... 141
9. The person performing Hajj, 'Umrah or Jihād ...................... 142
10. The Du‘ā for a Person in his Absence ................................ 142
11. The One Who Remembers Allāh Constantly ...................... 143
12. The Just Ruler .................................................................. 144

Chapter 9: Factors that Aid a Person’s Du‘ā in being Answered ........... 145
1. Sincerity .......................................................................... 145
2. To Expect the Best from Allāh ........................................... 146
3. Doing Good Deeds ........................................................... 148
4. Fulfilling the Rights of Parents ......................................... 149
5. To Make Du‘ā at All Times ................................................ 150
6. To do Extra Voluntary Acts After the Obligatory Ones .......... 151
7. Repenting From Previous Sins ......................................... 151
8. Having a Humble Appearance ......................................... 152
10. Conforming with the Etiquette of Du‘ā .............................. 153

Chapter 10: Factors that Prevent Du‘ās being Answered ............ 155
1. Haram Sustenance ............................................................ 155
2. Sins .............................................................................. 157
3. Leaving Advice to Others ................................................ 158
4. Being Hasty .................................................................... 159
Chapter 11: The Wisdom Behind a Delayed Response ..... 163

1. Allāh is the ʿMalik ................................................................. 164
2. Man does not have a Right Over his Creator ...................... 165
3. A Delay in Response is a Trial ............................................. 166
4. Allāh is the Most-Wise ......................................................... 166
5. The Matter Might Bring Evil ................................................. 167
6. Allāh’s Choice is Better than the Choice of the Servant .......... 168
7. Man does not Know the Result of His Duʿā .......................... 169
8. Trials Bring One Closer to Allāh .......................................... 170
9. Something Hated Sometimes Brings Good ......................... 170
10. It Causes the Believer to Reflect on Himself .................... 171
11. The Duʿā Might Actually Have been Responded To .......... 172
12. The Duʿā Might be Weak .................................................. 172
13. The Manifestation of Allāh’s Names and Attributes .......... 173
14. The Perfection of Worship ................................................. 173
15. Conclusion ........................................................................ 177

Chapter 12: Permissible Acts of Duʿā ........................................ 180

1. To Pray for a Person without Praying for One’s Self ............ 180
2. To Wish For Death in Severe Circumstances ..................... 180
3. To Pray For and Against Non-Muslims ............................... 181
4. To Request a Pious Person to Perform a Duʿā .................... 182
Chapter 13: Tawassul ................................................................. 183
1. Tawassul through Allâh’s Names and Attributes .................... 184
2. Tawassul By Mentioning Allâh’s Favours ............................. 185
3. Tawassul by Mentioning the State One is in ......................... 186
4. Tawassul through Good Deeds ........................................... 187
5. Tawassul Through Mentioning the Effect of the Du‘â ......... 189
6. Tawassul by Asking a Living Person to Make Du‘â ............... 190
7. Other Types of Tawassul ................................................... 194

Chapter 14: Du‘â and its Relationship with Destiny .............. 196

Chapter 15: Miscellaneous Topics ........................................ 200
1. Du‘â and its Inherent Proof of Allâh’s Transcendancy ............ 200
2. Wiping one’s Face after Finishing the Du‘â. ....................... 206
3. For Every Prophet there is a Special Du‘â .......................... 209
4. The Most Important Matters to Ask For .............................. 210
5. The Disbeliever does not Remember Allâh
   Except in a State of Need .................................................. 215
6. Sincere Du‘â for the Dead ............................................... 218
7. The Du‘â of Yûnus ........................................................ 219
8. The Du‘â of Animals ...................................................... 219
9. The Du‘â of the Prophet (ﷺ) Against a Person .................... 220

Chapter 16: Innovations of Du‘â ............................................. 222
1. Kissing One’s Thumbs and Rubbing
   One’s Eyes with them .................................................... 222
2. Du‘â in a Group ........................................................... 223
3. To Clasp One’s Hands to One’s Chest During Du‘â ............ 224
4. Tawassul with the Status of the Prophet (ﷺ) ....................... 224
5. To Specify the Unspecified .............................................. 224
6. The Statement “May Allâh Establish it and Preserve it” .... 225
Chapter 17: Some Weak Ḥadith Regarding Duʿā ......... 226

1. The First Ḥadith ................................................................. 226
2. The Second Ḥadith ............................................................... 226
3. The Third Ḥadith ............................................................... 227
4. The Fourth Ḥadith ............................................................... 227
5. The Fifth Ḥadith ............................................................... 228
6. The Sixth Ḥadith ............................................................... 228
7. The Seventh Ḥadith ........................................................... 229

Conclusion ............................................................................. 230

Glossary of Arabic Terms ..................................................... 233

Select Bibliography .............................................................. 238
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 الْجِنَّ وَالْإِنْسَ إِلَّا لِيُبَيِّنَ لَكُمْ مَنْ أَهْلَكُونَ

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 things², 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-Dhāriyāt, 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 Allâh, 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 Allâh 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'â* is the *essence* of worship. This can be seen by imagining the condition of one making *du'â* – a worshipper repenting from his sins, humiliated in front of His Lord, in a state of fear, submitting himself to the will of Allâh, earnestly desiring Allâh’s rewards, raising his hands, turning to Allâh with the best of hopes from Him, exemplifying the statement of Allâh:

\[
\text{إِنَّهُمَّ كَأَنَّهُمُ كَأَوْلِيَاءً يَعْدَوُونَ فِيَّ \text{ (3:130)}
\]

“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 themselves before Us.”

Such a person makes *du'â*, keeping in mind the promise that Allâh has given him, hopeful of achieving that promise:

\[
\text{وَقَالَ رَبُّكُمُ إِنَّكَ أَسْتَجِبْ لَكُمُ \text{ (6: 63)}
\]

\[
\text{إِنَّ الْمَلَأِ الَّذِينَ يُسْتَكْبَرُونَ عَنْ عِبَادَتِي سَيْدُ خَلَقَتْهُمُ \text{ (11: 58)}
\]

3 Sûrah al-Anbiyâ, 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

---

⁴ Surah Ghāfir, 60.

⁵ Authentic, narrated by Āhmad and the four Sunans, and others, from Nu‘mān ibn Bashir, as reported in Sahih al-Jāmi‘ # 3407.
\( \text{du' \dot a} \), for surely, if it is already written, it will happen whether the \( \text{du' \dot a} \) is made or not, and if it is not written, then no matter how much \( \text{du' \dot a} \) 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 \( \text{du' \dot a} \), in this author's humble opinion, none of them have done justice to this topic. Most only deal with some of the etiquette of \( \text{du' \dot a} \), and none actually discuss the importance and status of \( \text{du' \dot a} \) 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-Allah 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 \( \text{du' \dot a} \), 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 \( \text{du' \dot a} \) so that he can worship Allah properly; it is not for the scholar. Therefore, the chapter sections have deliberately been left short, for I have restricted myself to quoting some \( \text{ayat} \) and \( \text{ahadith} \), 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:

1. \( \text{Al-Du' \dot a: Mafhūmuh, Ahkāmuh, Akhtā' taqau' fihi} \), by Mūhāmmad ibn Ibrāhīm al-Ḥamad (with comments and editing by Imām 'Abbād al-'Azīz ibn 'Abdullāh ibn Bāz – rahimahu Allah).
2. *Tasāḥīḥ al-Du‘ā*, by the ‘Allāmah of our times, Bakr Abū Zayd.\(^6\)

3. *Al-Du‘ā wa Manzilatahu min al-‘Aqidah al-Islāmiyah*, by Dr. Jīlan al-Ārūsī.\(^7\)


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

---

\(^6\) 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 du‘ā, 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 Da‘wah (Department of ‘Aqidah) of the Islāmic 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 du‘ā and its status in Islām.
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 Du‘ā

The word ‘duʿā’ is the verbal noun (masdar) of the verb ‘daʿā’, which signifi es ‘to call out, to summon’.

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

1. Worship.

ولا تدع من دون الله ما لا يفعلك ولا يضر

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

2. The seeking of aid.

وأدعوا وشهدكم من دون الله

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

3. A request.

أدعوني أستجيب لك

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

---

8 Ibn Manẓūr, Lisān al-ʿArab, 14/258. Also see Hans-Wher, p. 282.
9 Sūrah Yūnus, 106.
10 Sūrah al-Baqarah, 23.
11 Sūrah Ghāfir, 60.
4. A call.

\[\text{يوم يدعوكم} \quad \text{“The day that you will be called...”}\]

5. Praise.

\[\text{قل إدعوا الله أو إدعوا الرحمن} \quad \text{“Say, ‘Call upon Allâh, or call upon al-Rahmân...”}\]


\[\text{دعونهم فيها سبحانه وتعالى} \quad \text{“Their speech therein will be: ‘Glory be to you, O Allâh!’”}\]

7. A question.

\[\text{أدع لربك يبتغى لنا ما هو} \quad \text{“Call on your Lord so that He can clarify to us what it is...”}\]

And other meanings besides these.

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

Al-Khaṭṭābī said: “The meaning of du‘ā 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‘ā also carries the meaning of praising Allâh, and attributing to Him Generosity and Bounteouness.”

---

12 Sûrah al-Isrâ’, 52.
13 Sûrah al-Isrâ’, 110.
14 Sûrah Yûnus, 10.
15 Sûrah al-Baqarah, 68.
16 Sha‘n ad-Du‘ā, 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. Du‘ā is a Form of Worship

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

\[\text{وَقَالُ رَبُّكُمَا أَدْعُونَ أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يُسْتَجِبُونَ عَنْ عَبَادَتِكَ سَيَدْخُلُونَ جَهَنَّمَ}
\[\text{دَارَخَيرَةٍ.}
\]

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 du‘ā is among the acts of worship, and this meaning was explicitly stated by the Prophet (ﷺ). Nu‘mān ibn Bashīr reports that the Prophet (ﷺ) said:

“Du‘ā is worship”.

He (ﷺ) then recited the verse:

---

\(^{17}\) Badā‘i al-Fawā‘id, 3/2.

\(^{18}\) This definition is taken from Kitāb al-Du‘ā 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, duʿā 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 duʿā with worship, for He commanded His servants to make duʿā 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 duʿā.

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

هو أَلِهَةٌ لَّا إِلَهَ إِلَّا هُوَ لَعْبُوا مَعْلُوْسِيْنَ لِلَّذِينَ كُفَّارٍ

He is the Hayy (Ever-Living), there is no deity except Him. So make duʿā 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 duʿā is a form of worship is that the manner and procedure of duʿā 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 duʿā.

---

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-Jāmi' # 3407.

21 Sūrah Ghafir, 65.
3. *Duʿā* and its Relationship to ‘*Aqidah

*Duʿā* has a very strong relationship with one’s ‘*aqidah* (creed) and *tawhid*.\(^{22}\) *Duʿā* 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.

*Duʿā* 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 *duʿā* sincerely believes that Allāh hears his *duʿā*, 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 *duʿā* 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 *duʿā* can be demonstrated is by showing that *duʿā* is an implicit affirmation of *tawhid* in all of its aspects.\(^{23}\)

\(^{22}\) 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-Ṣifāt*), 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 duʿā 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 duʿā. 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 duʿā 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 duʿā is answered as well, for the response of a duʿā 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 duʿā, they worship others besides Him. So the point is that Allāh does respond to the duʿā 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 duʿā 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 duʿā 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 duʿā of a kāfir, especially when it emanates from a heart that has turned sincerely and desperately towards Allāh.

Duʿā 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.
Duʿā also obligates that Allāh has the most Perfect Names and Attributes (Tawhīd al-Asmāʾ 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 duʿā is a powerful indication of tawhīd in all of its three aspects.

4. Duʿā to other than Allāh is Shirk

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

قُلْ إِنِّي أَدْعُوُرَبِي وَلَا أَشْرَكُ بِهِ أَحَدًا

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

To make duʿā 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 duʿā 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 duʿā 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 duʿā is made to in the following verse:

24 Sūrah 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-Samī'} (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-Samī'}? 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:

\begin{align*}
\text{\textit{bida`a`ūm min dūr Allāh mā la yi`ṣṣarū}} & \\
\text{\textit{wā'mal yanfa`a, dālak, hawad al-bayyi`id}} & \\
\text{\textit{yida`a`u l-man}} & \\
\text{\textit{ṣār-ha` ah al-fayy`a, li-yins al-mu`allal wali`yins al-sha`bir}} & \\
\end{align*}

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-Fāṭir, 14}  

\(^{26}\) Sūrah \textit{al-Ḥaḍīj, 12-13}
So the person calling an object besides Allâh 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 Allâh, a person brings harm upon himself by committing shirk, so what an evil and foolish act it is. As Allâh says:

وَمَنْ أَضْلَّ مَعَهُمْ يَدْعُوا مِنْ دُونِ اللَّهِ مِنَ الْحَيَابِلِ

لاِيَسْتَجِبُ اللَّهُ لِلذِّي يُوْلُو الْقَيَّمَةَ وَهُمْ عَنْ دُعَاءِهِمْ غَفُولُونَ

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

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

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

قُلْ أَنْذُعُوْا مِنْ دُوَّرِ اللَّهِ

مَا لَيَنفَعُنَا وَلَا يَضُرُّنَا وَلَا يَضُرُّنَا وَلَا يَنفَعُنَا بُعْدَٰأَعْقَابَنَا بَعْدَ إِذ هَذَى نَذَالِكَ

كَالَّذِي أَسْتَهَوَّهُ عِبَادُهُمْ وَأَسْتَهَوَّهُ عِبَادُهُمْ وَأَسْتَهَوَّهُ عِبَادُهُمْ وَأَسْتَهَوَّهُ عِبَادُهُمْ وَأَسْتَهَوَّهُ عِبَادُهُمْ وَأَسْتَهَوَّهُ عِبَادُهُمْ وَأَسْتَهَوَّهُ عِبَادُهُمْ

يَدْعُوۡا إِلَى الْهَيَوِّۡ أَشۡتَتِذُوۡا قَلۡبَٰهُمْ إِلَّا إِذَا هُدَّى هُدُيٓ اللَّهِ

وَأَمَرَّنَا لِنُسۡلِمَ لِرَبَّ الْعَلِيمِ

Say (O Muhammed): “Shall we invoke others besides Allâh (false deities), that can do us neither good nor harm, and shall we turn on our heels after Allâh 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, Allah’s Guidance

27 Sûrah al-Ahqâf, 5
is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the Worlds."\(^{28}\)

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

\[\textit{wām mā yādū mu'allahu innārhab‘ārun l-mūminīn.}\]

And whoever makes a \textit{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.\(^{29}\)

It is irrelevant what excuses, or distorted logic, those that make \textit{du'ā} to other than Allāh use to try to justify this \textit{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 (\textit{shafā’ah}) to justify this \textit{shirk}. Yet others pervert the correct understanding of \textit{tabarruk} (seeking blessings from an object), while others use the concept of \textit{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 \textit{shirk}, concerning which there is no difference of opinion amongst Muslims. This type of \textit{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 \textit{shirk} has removed himself from the fold of Islām, and this act of his is no different from prostrating to an idol.\(^{30}\)

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

\(^{28}\) Sūrah \textit{al-An‘ām}, 71

\(^{29}\) Sūrah \textit{al-Mu‘minun}, 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-Qādir al-Jilāni! Save me!' And here is another one that makes a duʿā, 'O Badawi! O Tijāni! O Rifāʿi!' 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 duʿās, 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 Islām for the very reason that such glorification leads to shirk. It is even prohibited to pray (perform ṣalāt) in front of a grave, even though the ṣalāt is to Allāh, so what is the case of the one who actually makes a duʿā to the dead?

Similarly, others use these dead 'saints' as intercessors between them and Allāh, thinking that, by using these people as intermediaries, their duʿās will have a stronger chance of being accepted by Allāh. 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 Allāh – and yet, despite this excuse, Allāh considered them to be committing shirk. The reason for this being that the pure concept of tawḥīd in Islām does not allow for any intermediaries between man and Allāh when it comes to the worship of Allāh. Worship is a right that is due only to Allāh, and it is shirk to divert any act of worship to other than Allāh.

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

31 These are all names of Sūfī 'saints.' Although it is possible that some of these personalities might have been pious servants of Allāh, 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 Allah. Likewise, there is no difference if a person makes *du‘ā* to them or uses them as intermediaries between him and Allah; both of these acts are manifestations of *shirk*.

---

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

THE TYPES OF DU'ĀS

Du'ā 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 Du'ā

When one examines the texts of the Qurān and sunnah, one finds that there are two types of du'ās that are mentioned.

The first type, which is the one that most people are familiar with, is known as du'ā al-mas'alah, or the 'du'ā 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 du'ā al-mas'alah.

The second type of du'ā is known as du'ā al- 'ibādah, or the 'du'ā of worship'. This is a very broad concept, for every single act of worship includes in it this type of du'ā. 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 du'ā al- 'ibādah. When a person prays the ṣalāt, or gives zakāt, or fasts, all of these are examples of du'ā al- 'ibādah.
These two types of du‘ās are inherently related to one another. Every du‘ā al-mas‘alah intrinsically contains a du‘ā al-‘ibādah, and every du‘ā al-‘ibādah necessitates a du‘ā al-mas‘alah. 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‘alah, 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‘alah 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‘alah 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‘alah.

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‘alah, 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 يَعْبُدَنَا إِلَّا أَنْ تَرْضَىَ
لَوَلَّا دُعُوَّا إِلَّا بِأَنْ تَرْضَىَ

34
Say (O Muḥammad): My Lord only pays attention to you because of your duʿā to Him. But now you have indeed rejected (Him), so the (torment) will be yours permanently.\(^{33}\)

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

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

\[\text{أَمَنْ يُصِيبُ الْمُضْطَرَّ إِذَا دُعِيَََُّ} \]

Or who is there that responds to the call (duʿā) of the one in distress (besides Allāh)?\(^{34}\)

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

\[\text{يَتَأْيِهَا النَّاسُ صَرِبًَ مِثْلُ فَأَسْقَمَوْاَلَّهُ إِنَّكَ الْيَبِينُ} \]
\[\text{بَعْصَيْنِ مِنْ دُونِ اللَّهِ أَمْلَأَ بِذُبَابَٰبِّ عَلَيْكَ وَلَوْ أَجْسَمُوْاَلَّهُ} \]

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”.\(^{35}\)

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

2. With Respect to the One Being Asked

Duʿā is, by its very nature, a call or request to another being. Therefore, it is possible to categorise duʿā 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

\(^{33}\) Sūrah al-Furqān, 77.

\(^{34}\) Sūrah al-Naml, 62.

\(^{35}\) Sūrah al-Ḥajj, 73.
the person making du‘ā combines du‘ā al-mas‘alah and du‘ā al-
‘ibādah 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 ac-
knowledge Allāh as the Lord or One that deserves worship. Exam-
pies 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 du‘ā al-‘ibādah and du‘ā al-mas‘alah to
other than Allāh.

The second category are those who believe in Allāh, and wor-
ship 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 du‘ā al-‘ibādah (in the broad sense) is
to Allāh, but their du‘ā al-mas‘alah 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 du‘ā al-
‘ibādah and du‘ā al-mas‘alah 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 com-
bine du‘ā al-‘ibādah and du‘ā al-mas‘alah, 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, inshā-Allāh).
3. With Respect to the One Making *Du'ā*

When one looks at the different categories of people that make *du'ā*, it is possible to classify them into four categories.\(^{37}\) This is because *du'ā*, as has been mentioned, is of two types, *du'ā al-‘ibādah* and *du'ā al-mas'alah*. Therefore, it is possible to have four logical combinations of these categories with regards to the one making *du'ā*, for he can either combine both types of *du'ā*, 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 *du'ā*, 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 *du'ā al-‘ibādah* with *du'ā al-mas'alah*.

Allāh combined these two types of *du'ā* in numerous verses in the Qur’ān, the simplest of them being the oft-recited verse:

\[الِّيَٰ أَّلَّكَ نَعْبُدُ وَلَيْتَ نَسْتَعْبِيَتُ ٥٠٠\]

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

So this verse clearly shows the important relationship between *du'ā al-‘ibādah*, and *du'ā al-mas'alah*, and the wise person is he who understands and acts upon both of these types of *du'ā* in his life.

The second category of people are those that have left both types of *du'ā*, 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 *du'ā al-‘ibādah* and *du'ā al-mas'alah*. They never turn to Allāh, and thus have lost this world and the Hereafter.


\(^{38}\) Sūrah al-‘Fātihah, 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 duʿā al-ʿibādah, but ignore duʿā al-masʿalah. 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 duʿā 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 Islam, and the beauty of the Names and Attributes of Allāh. To such a person, Islam becomes a series of mundane acts, devoid of any meaning, performed at regular intervals. Such a person needs to re-evaluate his concept of Islam, 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 duʿā al-masʿalah, and instead restricts himself to duʿā al-ʿibādah, 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 Qurʾān 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

---

39 See the last chapter of this work for an example of such an hadith.
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'alah. 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'alah – 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'alah 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:

قَمِّبِ الْتَّكَابَسِ مَنْ يَقُولُ رَبِّ أَنَّكَ إِنَّكَ فِي الْخَلْقِ أَكْبَرُ مِنْهُمْ مَنْ يَقُولُ رَبِّ أَنَّكَ إِنَّكَ فِي الْخَلْقِ أَكْبَرُ مِنْهُمْ

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.⁴⁰

So these are the four categories of people when it comes to practicing both categories of duʿā.

4. With Respect to What is Asked

The actual duʿā 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 Allah 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 Allah by obeying His commandments and sacrificing in His way. On the other hand, ignorant and deviated Muslims will only ask Allah 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 duʿā of all of creation centres around four pillars:

⁴⁰ Sūrah al-Baqarah; 201-202.
Firstly: good that exists. For example, one might be in a state of good health, or have great wealth. So \textit{du’ā} 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 \textit{du’ā}.

Thirdly: evil that exists. For example, a person might be sick, or suffer from poverty. So \textit{du’ā} 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 \textit{du’ā} is made that this evil never occurs, and is averted.

All of these four types of \textit{du’ā} are combined in the comprehensive \textit{du’ā} that is found in the last verses of Sūrah Āl- ‘Imrān:

\begin{quote}
\textit{Rabbā āfażīrū lānā dīnūnā wa sahrūnā}
\textit{ṣayyātina wātūfīna mu’tāhārūn ārabī aānā mā wa’dūnā}
\textit{‘alā rūṣālik wāla‘tīna ya‘īm al-qiṣmū lā tāṣ‘il fil-‘ālamad.}
\end{quote}

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.\footnote{Sūrah Āl- ‘Imrān, 193-194.}

So the phrase, ‘Forgive us our sins, and remit us from our evil deeds’ is a \textit{du’ā} that an existing evil be removed. And the phrase, ‘and cause us to die in a state of righteousness’, is a \textit{du’ā} asking that an existing good, that of the presence of \textit{imān}, continue and not be taken away until death. And the phrase, ‘Grant us what you promised us through Your messengers’, is a \textit{du’ā} 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 \textit{du’ā} to avert an evil that does not exist.
CHAPTER III

THE EXCELLENCE AND BENEFITS OF Duʿāʾ

Duʿāʾ 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 duʿāʾ.”

This is due to the fact that duʿāʾ 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 duʿāʾ is a part of worship.

Some of the benefits of duʿāʾ are as follows:

1. Duʿāʾ is the Most Noble of all Acts in the Sight of Allāh

This is based on the above ḥadith: “There is nothing that is more noble in the sight of Allāh than duʿāʾ.” Al-Shawkānī commented

---

42 Authentic, narrated by Ahmad, al-Tirmidhi, al-Ḥakim, and others, all of them from Abū Hurayrah, as has been mentioned in Sahih al-Jāmi’ # 5392.
44 Authentic, narrated by Ahmad, al-Tirmidhi, al-Ḥakim, and others, all of them from Abū Hurayrah, as has been mentioned in Sahih al-Jāmi’ # 5392.
45 Tuḥṣat al-Dhākirīn, p. 30.
on this ḥadith 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 الْجَنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

“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 ḥadith 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 tawhid. For it automatically implies that he believes that Allāh exists and is the true Lord (Tawhid al-Rubūbiyyah), and that He is the One that deserves to be asked and worshipped (Tawhid 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 takhrij (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 du‘ā of His slave (Tawḥīd al-ʿĀsmāʾ wa al-Sīfāt). This is why du‘ā 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:

وَأَدْعُوهُ مُّحْلِصِينَ لَهُ الْدِّينَ

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

He also states:

وَقَالَ رَبِّنِي أَدْعُوْنَيْ أَسْتَجِبْ لَنَا

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

Therefore by making du‘ā, mankind is in fact obeying what he has been commanded to do by Allāh. The person who makes du‘ā 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:

وَإِذَاَسَأَلْتَهُمْ أَسْأَلْتُكُمْ فَإِنَّمَا يَأْتِيُكُمْ رَبُّكُمْ أَحِبَّ دُعَاءَ الَّذِينَ إِذَا دَعَوْاْ إِلَيْهِ

“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-ʿĀrāf, 29.
⁵⁰ Sūrah Ghāfîr, 60.
⁵¹ Sūrah al-Baqarah, 186.
So Allah is close to His servants, and He responds to their du'ā when they call upon Him. The fact that Allah 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 Allah, and one of the ways in which Allah will come closer to him.

7. Du'ā is the Only Cause of Allah’s Concern for Us

Were it not for the fact that mankind makes du’ā to Allah, Allah would not care about creation. This fact, in and of itself, is sufficient to make a person realise the importance of du’ā. Allah states in the Qur’an:

قَلْ مَا يَعُبُّدُنَا إِلَّا أَنْ تَعْبُدُنَّ لِلَّهِ مَآ أَنْعِمَتَ مِنْهُمْ ثُمَّ تَعْكُونَ لَرَآئِيَّ

Say (O Muhammad): My Lord only pays attention to you (Ar. Ya’ba’u) because of your du’ā 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-Shawkānī writes in commentary of this verse: “Allah 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’ā (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 du’ā to Him, He would not care about you.”\(^{54}\)

\(^{52}\) 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-ibādah, 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.

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 ‘Abd ibn Humayd in his *Muntakhab* (1/193); authenticated by al-Albānī in *al-Ṣaḥīḥah*, # 1266.

58 Reported by Ibn Hibbān (# 2403); see *al-Ṣaḥīḥah*, # 1325.
9. Duʿā is a Sign of Humility

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

وَقَالُ رَبُّكَ أَنِ الدَّعَاءَ لَكُمْ وَأَطْعَوْنَ أَسْتَجِبَ لَكُمْ
إِنَّ الَّذِينَ يُسَّتَكِرُونَ عَنْ عِبَادَتِي سَيُدْخِلُونَ جَهَنَّمَ

“And your Lord has said: Make duʿā 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”.

Al-Shawkānī said, commenting on this verse: “This noble verse proves that duʿā is an act of worship, because He commanded His servants to make duʿā to Him, and then said, ‘....whoever is too haughty to worship Me’. From this, we derive that duʿā is worship, and to leave making duʿā 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 duʿā 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!”

10. Duʿā Repels Allāh’s Anger

Abū Hurayrah narrated that the Prophet (ﷺ) said:

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

59 Sūrah Ghāfir, 60.
60 Tuhfat a-Dhākirin, p. 28.
61 Authentic, narrated by al-Tirmidhī from Abū Hurayrah, as is mentioned in Sahih al-Jāmi', 2418.
This because, by leaving *du'ā*, a person in fact abandons the most noble act of worship. In addition, if he were to leave *du'ā* 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 Ṣāmit 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”.  

So this once again shows the importance of *du'ā*, as it is obligatory for a person to avoid Allāh's anger. Since leaving *du'ā* entails Allāh's anger, this is proof enough that making *du'ā* is obligatory.

11. *Du'ā* is a Cause of Being Saved from the Fire

Since *du'ā* is the highest form of worship, if a person leaves *du'ā*, 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 Ju’dān 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.  

---

62 Authentic, narrated by al-Tirmidhī from ‘Ubādah ibn Ṣāmit, as is mentioned in *Sahih al-Jāmi‘* # 5637. Shaykh al-ʿAlbānī said of it in *Sahih al-Tirmidhī*, # 2827: “It is hasan sahih (authentic).”

63 Reported by Muslim.
So in this hadith, 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 hadith 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."64

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.

---

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

65 Reported by al-Tirmidhī (# 139), who declared it hasan gharib, Ibn Mājah (# 90) and al-Būṣayrī said (1/45) that al-'Irāqi considered it to be hasan, and others. Al-Albānī agreed with al-'Irāqi in his Şahīh, # 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.

⁶⁶ Reported by al-Ṭabarānī 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-Ṭabarānī in his al-Kabīr (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-Maṣāḥīh, # 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-Jāmi` # 3409.
Ibn al-Qayyim mentioned that there are three possibilities with regards to du‘ā and Divine Decree. Firstly, it is possible that the du‘ā is stronger than the Decree and, thus, repels it permanently. Secondly, it is possible that the du‘ā is weaker than the Decree, so the Decree occurs, but the du‘ā softens it a little bit. Thirdly, that are of equal strength, so each prevents the other from acting.

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

15. Du‘ā is a Sign of Wisdom

When a person realises that everything that occurs is by the Will and Power of Allah, then he also realise that the best way to achieve any goal is to ask Allah. Afterall, 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 Allah, and that the means of achieving these goals also lie with Allah? Therefore, he takes du‘ā as his primary means of achieving the goal. And du‘ā never harms a person, even if it is not responded to, so what reason is there for a person to ignore or reject it?

16. Du‘ā is Beloved by Allah

The evidences that show du‘ā is an act of worship automatically imply that it is beloved by Allah. There is also a hadith narrated to this effect: “Ask Allah from His Bounty, for verily Allah loves to be asked”.

---

68 *Al-Da‘ wa al-Dawā*, p. 42.

69 Reported by al-Tirmidhi (# 3571), who pointed out that it has some weakness in its chain, and al-Albānī agreed with him. See *al-Da‘ifah*, # 492.
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*:

> إنَّهُمْ كَانُونَ أَذنَبُوا لِلَّهِ بِالْخَيْرَاتِ وَيُعَوِّدُونَ لَهُ أَنْ يَأْخُذُوا مَنْ كَانَ عَلَىٰ نَفْسِهِمْ عِلْمًا

> “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 themselves before Us.”

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!”

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 ʿUbdādah ibn Ṣāmit, as is mentioned in Ṣaḥīḥ al-ḤāFiẓ # 5637. And Shaykh al-Albānī said of it in Ṣaḥīḥ al-Tirmidhi, # 2827, “It is ḥasan saḥīḥ (authentic).”

52
benefit. Ibn Hajr stated: "Every single person that makes du'am 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. Du'am is a Cause of Victory

Du'am brings down patience and fortitude, and is a cause of victory over the enemies. This is why one of the du'âs that has been guaranteed an answer is the du'am made during the battle between Muslims and non-Muslims. We find that on more than one occasion Allâh mentions the believers making du'am at the time of battle, as, for example, the army of Dâwûd:

ولما بركوا في الجالوت وجعلوا في الروك أفنى عليه أسأوا وكتب أقدامنا وأنصرنا على القوم

And when they (Talût and Dâwûd) advanced to meet Jâlût (Goliath), they prayed: 'Our Lord! Pour forth on us patience, and make us victorious over the disbelieving people.' So they defeated them by Allâh's permission...  

20. Du'am is a Sign of Brotherhood

One of the du'âs that has been guaranteed a response is the du'am that a Muslim makes for his Muslim brother in his absence. This is because such a du'am 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 Allâh to make a special du'am 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 Qur'an describes the believers as having concern for others, and making du'am for their brethren in faith:

72 Fath al-Bâri, 11/95.
73 Sûrah 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 Nūḥ, 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 Šāliḥ, and Hūd, 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-Ḥashr, 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. Duʿā 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 duʿā to other than Allāh, it is due to the fact that they have not understood the concept of duʿā, and not appreciated Allāh’s Names and Attributes. Therefore, they turn to others, ascribing them with Attributes only Allāh deserves.

Duʿā 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

---

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 du‘ā, and wishes that Allāh prolong it so that he can enjoy his servitude to Allāh!

25. Du‘ā is One of the Easiest Acts of Worship

After reading all of these great benefits of du‘ā, 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!

77 Madārij al-Salikīn, 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 *DUʿĀ*

We have already discussed the fact that *duʿā* is a type of worship, so it is essential to discuss the pre-conditions that are necessary if one wishes one’s *duʿā* to be answered. Just like a person’s *ṣalāt* will not be accepted until he performs the necessary pre-requisites, such as *wudu*, facing the qiblah, and covering the body, likewise a person’s *duʿā* will likely not be accepted until these pre-requisites are met.\(^7^8\)

Ibn al-Qayyim writes, hinting at these factors:

*Duʿā* 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 *duʿā* in and of itself is not correct, or the person making the *duʿā* has not combined between his heart and tongue in the *duʿā*, or if there is a preventing factor, then the desired effect will not occur.\(^7^9\)

\(^7^8\) However, it is possible that a person’s *duʿā* is accepted if some of these conditions are not met. The response of a *duʿā* depends on the Will of Allah, and He responds to whom He pleases. Therefore, it is possible that the *duʿā* 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 *duʿā* 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 *duʿā*, see al-ārūsī, pp. 163-234.

\(^7^9\) *Al-Dāʿ wa al-Dawa*’, p. 58.
Some of the pre-conditions needed for \( \text{du'\aat} \) are as follows:

1. The Realisation that Only Allâh Responds to \( \text{Du'\aat} \)

This is the essence of tawhid. A person must believe fully that only Allâh is capable of hearing his prayer, and only Allâh has the power to grant him what he desires. This is the essence of tawhid al-\('\itiqâdi\), or the \('\itiqâdi\) of one's belief." The Qur'ân mentions this fact in many verses. Allâh specifically states:

\[ \text{\begin{align*}
\text{أَمَّن يُرِيُّ الْمَسْطَرَّ إِذَا دَعَا}
\text{وَيَكُشِفُ الْشَّوْرَ وَيَجْعَلُكَ مُخْلَفَاءَ الأَرْضِ أَيْلَهُ}
\text{مَعَ اللَّهِ قَلِيلًا مَّانِدَ محْضُورُ}
\end{align*}} \]

"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 Allâh? Little is it that you remember!" 

This is why \( \text{du'\aat} \) is the greatest form of worship, and, if directed to other than Allâh, the greatest form of shirk as well.

2. Sincerity in \( \text{Du'\aat} \) to Allâh Alone

After a person realises that only Allâh can respond to his \( \text{du'\aat} \), the logical consequence is that he prays only to Allâh. This is the essence of tawhid al-\('\amali\), or the \('\amali\) of one's actions.'

---

80 Tawhid can be divided into two categories (Tawhid al-\('\Itiqâdi\) and Tawhid al-\('\Amali\), or into three categories, if one splits Tawhid al-\('\Itiqâdi\) into two other categories (Tawhid al-Rubâbiyyah and Tawhid al-\('\Amali\ - in this categorisation scheme Tawhid al-\('\Amali\) is then named Tawhid al-Ulâhiyyah). 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 Sûrah al-Naml, 62.
The proof for this condition is found in many Qur'ānic verses and *ahadith*. Some of these verses are:

> أَوَّلَانَِّ الْمَسْجِدِ الشَّامِيَ فَلَا تَدْعُوهُمْ مَعَ اللَّهِ أَحَدًاٌ

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

> أَعْرِفُ اللَّهَ الَّذِي نُذُّعُونَ إِنَّا نُؤْصَرُ قَدْ رَفَقَّنَا

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

> إِنَّ الْإِيْلَامَيْنَ نُذُّعُونَ مِنْ دُونِ اللَّهِ عَبْدًا أَمَامَ الْعَلَمِ

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

> وَإِلَهَيْنَ نُذُّعُونَ مِنْ دَوْنِهِ لَا يَنَصُّرُونَنَا مَنْ تَصَرَّخُونَا

“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 ‘Abbās 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

---

82 Sūrah al-Jinn, 18.
83 Sūrah al-An‘ām, 40.
84 Sūrah al-‘rāf, 194.
85 Sūrah al-‘rāf, 197.
you! And when you ask, ask only from Allāh, and when you seek any help, seek help only from Allāh.”

3. To Perform Tawassul Properly

*Tawassul* is the seeking of Allāh’s help and response through the performance of certain acts. In other words, the person making *du‘ā* uses *tawassul* to increase the chances of his *du‘ā* being accepted. *Tawassul* is performed by mentioning Allāh’s Names and Attributes, or by mentioning a good deed that a person has done, or by asking a living, pious person to make *du‘ā* 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 *du‘ā*. Abū Hurayrah narrated that the Prophet (ﷺ) said:

“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*.”

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

---

86 Authentic, narrated by Abū Dāwūd, Ahmad, al-Tirmidhi, al-Ḥākim from Ibn ‘Abbās, and authenticated by al-Albānī in *Ṣaḥīh al-Jāmī* #7957.

87 Narrated by Muslim from Abū Hurayrah, as mentioned in *Ṣaḥīh 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,

وَيَدُّ الْإِنسَانَ إِلَى الْشَّرِّ عَلَى هَدْيَةٍ مُّبْنِيّةٍ كَانَ الْإِنسَانُ عَلَى جَوْلَةٍ

“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...”.

88 Sūrah al-Anbiyā, 19.
89 Narrated by al-Bukhāri, Muslim, Abū Dāwūd and others, from Abū Hurayrah, as is mentioned in Sahih al-Jāmi’ # 8085.
90 Sūrah al-Isrā’, verse 11.
91 Al-Jawāb al-Kāfī, p. 10.
92 Authentic, narrated by Ibn Mājah, al-Ṭahāwi, al-Ḥākim and others, from Ka‘b ibn Murrah, as mentioned in Irwā al-Ghaṭīl 2/145.
The hastiness that is prohibited is that a person leaves 
\( \text{du'ā} \), thinking that he will not be responded to. There is no harm in asking Allah to respond to the 
\( \text{du'ā} \) quickly, so understand this difference!

5. **\( \text{Du'ā} \) for Things that are Good**

In order for the 
\( \text{du'ā} \) to be accepted by Allah, 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 
\( \text{du'ā} \) 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 
\( \text{du'ā} \) 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 Allah 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 Allah for something in order that he do evil with it.

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

\[
\text{When a person comes to visit the sick, then let him say: O Allah! Cure your servant so-and-so, for he will then inflict a wound on an enemy, or walk for your sake to the prayer.}^{93}
\]

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

\[^{93}\text{Reported by Abū Dāwūd (# 3107). See Sahih al-Jāmi', # 466.}\]
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".\(^{94}\)

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".\(^{95}\)

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!"\(^{96}\)

\(^{94}\) Authentic, narrated by al-Tirmidī and al-Ḥākim from Abū Hurayrah, and authenticated by al-Albānī in Ṣaḥīḥ al-Ṭāmī’i’ # 245.

\(^{95}\) Reported by Ahmad, from Ibn ‘Umar. Al-Haythami said in Ṣaḥīḥ al-Zawā’id (10/148), “Its chain is authentic,” and al-Mundhiri said the same in al-Targhib 2/492.

\(^{96}\) *Al-Adhkhār*, p. 356.
8. Purity of One's Sustenance

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

قَدْ أَنْتَ كَانَ مَنْ يَقْفُوْلُ رَبُّكَ

فَانْتَ كَانَ فِي الدُّنْيَا وَمَا أَنْفِقْ أَلْحَاضُ مِنْ خَلِيفِ

“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-Ṫayyib (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 du`ā to be accepted is the purity and lawfulness of one’s food.

Sa‘d ibn Abī 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”.

---

97 Sūrah al-Baqarah, 200.
98 Reported by Aḥmad, Muslim, and al-Tirmidhī from Abū Hurayrah, as mentioned in Sahih al-Jāmi‘ # 2744.
Additionally do not forget your consciousness of Allah (taqwa), for it is the essence of all matters. This taqwa makes a person realise that Allah 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. Allah, all Glory and Praise be to Him, says:

إنَّمَا يَنفَّضُ اللَّهُ مِنَ الْمُتَّقِينَ

"Allah only accepts (deeds) from those who fear him (muttaqin)." ¹⁰⁰

So only the one that has taqwa of Allah 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 Allah 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‘ī from ‘Abdullāh ibn Bisr, and Ibn Hibbān from Mu‘adh, and al-Daylami from Anas and others, and it is authenticated in Sahih al-Jāmi‘ # 4523.
For example, he (ﷺ) said:

"O Allah! 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 Allah will pray upon him ten times!'"

A person stood up and said, "O Messenger of Allah! 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, Allah 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 Dawud and al-Nasa`i from Anas ibn Mâlik, and authenticated in Sahih al-Jâmi' # 1281.

¹⁰³ Authentic, reported by al-Tirmidhi from Ubay ibn Ka`b, and authenticated by al-Albâni in Sahih al-Jâmi' # 57.
time. *Du' ā* 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, *du' ā*), 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 *du' ā* at home, and therefore cannot respond to the call.

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

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 Isrā‘il 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 *du' ā* 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!’ Jurajj replied, ‘No, with mud (the way it was),’ so they rebuilt it for him.\textsuperscript{104}

This ḥadith 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 \textit{duʿā} against him. As shall be discussed shortly, the \textit{duʿā} 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 ḥadith 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 \textit{duʿā} must be postponed for another time.

\textsuperscript{104} Reported by al-Bukhārī (\# 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.

Fudhālah ibn ‘Ubayd narrates that the Prophet (ﷺ) was once sitting in the mosque, when a person entered and prayed two *raka‘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 Authentic, narrated by al-Tirmidhi and al-Nasā‘i from Fudhālah ibn ‘Ubayd, and authenticated by al-Albānī in *Sahih al-Jāmi‘* # 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 ḏuʿāʾ in his ᵑᵃˡᵃᵗ, 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 ḏuʿāʾ 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 Masʿūd narrated that the Prophet (ﷺ) said:

“There is no one who is more aghyar 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:

---

106 Authentic, narrated by Ahmad, Abū Dāwūd, al-Tirmidhi, and others, from Fudhālah ibn ʿUbayd, and authenticated by al-Albānī in Sahih al-Jāmī’ # 648.

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

108 Narrated by al-Bukhārī, Muslim, and Ahmad from Ibn Masʿūd, as mentioned in Sahih al-Jāmī’ # 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”\(^{109}\)

“He is Oft-Forgiving, full of Love. Owner of the Throne, the Glorious. He does what He intends.”\(^{110}\)

**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”.\(^{111}\)

Imām al-Tibī said, explaining this ḥadīth:

This ḥadīth shows that Allāh has a Great Name (*al-ISM al-Aʿzam*), and if He is called by this name, He responds, as is mentioned in the ḥadīth. Other *ahadith* have also mentioned

\(^{109}\) Surah al-Fātihah, 1-3.

\(^{110}\) Surah al-Burūj, 14-16.

\(^{111}\) Authentic, narrated by Abū Dāwūd (*Sahih al-Sunan* # 1341), al-Tirmidhi (*Sahih al-Sunan* # 2763) and others, from Buraydah al-Aslāmī.
examples of the *Ism al-A' zam*, and in those narrations, there are names not mentioned in this ḥadīth, 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-A' zam*.

Yet another point that can be inferred from the ḥadīth is the permissibility of *tawassul* with one’s belief (*imān*), since the wording of the hadīth 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 ḥadīth 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 *du'ā* that is known by all Muslims, young or old, is that of raising one’s hands while making *du'ā*. In fact, the raising of one’s hands during *du'ā* has been narrated in so many different traditions that Shaykh al-Islām Ibn Taymiyyah said: “As for the Prophet (ﷺ), raising his hands in *du'ā*, then this has been narrated in so many *ahadīth* that they cannot be counted!”

Of these *ahadīth* is that of Abū Mūsa al-Āsh’ārī, who narrated: “The Prophet (ﷺ) made a *du'ā*, and I saw him raise his hands, until I could see the whiteness of his armpits”.

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

“O Allāh! I ask your protection for what Khālid has done!”

---

112 *Tuḥfāt al-Ahwādhi*, 9/446.
113 Arūsi, p. 212.
114 Narrated in al-Bukhārī (4323), from Abū Mūsa al-Āsh’ārī.
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".\(^\text{116}\)

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!"\(^\text{117}\)

_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)".\(^\text{118}\)

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).

---

\(^{116}\) Narrated in al-Bukhārī (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 _Fatḥ al-Bārī_.

\(^{117}\) Narrated by Ahmad, Abū Dāwūd (# 1488), al-Tirmidhī (# 3556), Ibn Majah (# 3865) and others, from Salmān al-Fārsi, and authenticated by al-Albānī in _Ṣaḥīḥ al-Jāmī_ , # 1757.

\(^{118}\) Authentic, narrated by Abu Dāwūd from Malik ibn Yāsār, and narrated by Ibn Majāh, al-Ṭabarānī, and al-Hākim from Ibn ‘Abbās, and authenticated by al-Albānī in _Ṣaḥīḥ 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 (istisqā), 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

---

119 Authentic, narrated by Abū Dāwūd # 1486, from Ibn Abbās, and Ibn Hajr in Fath al-Bāri also said it was in the Mustadrāk 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.\footnote{Abū Zayd, p. 26, 116. This is based on a weak ḥadīth.}

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”.\footnote{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.} 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.’\footnote{Reported by al-Bukhārī (# 3960) and others.}

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

4. Performing \textit{Wuḍū’}

Of the etiquettes of \textit{du`ā} is that a person be in a state of \textit{wuḍū’} (ritual purity) while making \textit{du`ā}. This is confirmed in the ḥadīth of Abū Mūsa al-Ash’ari in which he stated that the Prophet (ﷺ),
after the Battle of Ḥunayn, called for water, performed ṭūdū, then raised his hands and said:

“O Allah! Forgive ’Ubayd ibn ‘Āmir!”

Abū Mūsa said, “I could see the whiteness of his armpits”. ¹²³

5. To Cry

One of the ways in which sincerity is shown in du‘ā 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:

[Arabic text]

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. ¹²⁴

And the Prophet ‘Īsa’s statement:

[Arabic text]

If You punish them, then they are Your servants. And if You forgive them, then You are the One of Honour, the All-Wise. ¹²⁵

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

¹²³ Reported by al-Bukhāri (# 4323) and Muslim (# 2498).
¹²⁴ Sūrah Ibrahim, 36.
¹²⁵ Sūrah al-Ma‘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’”¹²⁶

6. To Expect the Best from Allāh

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

Allāh says:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَأَنفَقْ فَإِنَّمَا يَحْبُبُ دُعَاءُ الْدَّاعِ إِذَا دَعَاهُ

“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!”¹²⁷

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

إِنَّكَ سَمِيعُ الْدُّعَاءِ

“Verily, You are the One who hears all invocations!”¹²⁸

And Allāh says:

تَفَسِّجُواْ لَهُمْ رَبُّكُمْ أَنْذَكَرْتُمُونَ أَنَّ أَنَا أَعْلَمُ عَمَلَ عَلَيْكُمْ مِنْ ذِكْرِكُمْ أوِلَأْنَثَى

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

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!'"  

and He said,

\[
\text{وَقَالَ رَبُّكَ مَأْلِعَانِي أَسْتَجِبْ لِكُوُّ}
\]
\[
\text{إِنَّ الْأَرْبَيْنِ يَسْمَعُونَ عَنْ عِبَادِي سَيَدَّخُونَ جَهَّمَ}
\]
\[
\text{ذَائِخِينِ}
\]

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

Ṣāliḥ said to his people:

\[
\text{فَأَسْتَغْفِرُوهُ وَتَعْلَمُوْنَ إِلَيْهِ إِنَّهُ رَيْفٌ لَّهُ يُتْبِعُ}
\]

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

and Allāh also said,

\[
\text{وَلَقَدْ نَادَى نَانُوْجُ فَنَعْمَ الْمُجِيِّبُ}
\]

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

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."

This ḥadīth means that we should firmly believe that Allāh is

129 Surah Āl-İmran, 195.
130 Surah Ghāfir, 60.
131 Surah Hūd, 61.
132 Surah Sāffāt, 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* unanswered, for He is the Most Benefi-
cent. 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 men-
tioned;

“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!”\(^{134}\)

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’”\(^{135}\).

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 re-
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 expecta-
tions. So whoever expects good from Him will be showered
with His Good, and will be shown His Beautiful Generos-
ity... But he who is not like that will not be treated in this

\(^{134}\) Authentic, narrated by Aḥmad, Abū Dāwūd, al-Tirmidhi and others, from

\(^{135}\) Reported by Muslim, from Abū Hurayrah, as mentioned in *Ṣahih al-Jāmī‘*
# 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”.\textsuperscript{136}

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!\textsuperscript{137}

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:

\textsuperscript{136} Reported by Muslim (# 2877) and others.

\textsuperscript{137} Al-Jawāb al-Kāfī, p. 23.
Call upon your Lord with humility, and in secret. Verily, He does not like the aggressors.\textsuperscript{138}

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

\begin{center}
\textbf{إِنَّهُمَا كَانَا يَسْتَغْفِرُونَ فِي الْخَيْرَاتِ}
\end{center}

[, 

\begin{center}
\textbf{وَبَدَعُونَا أَرْضَيْتَانِ هَبَاءً وَكَانَانَا تَأْخَذَاهُمَا}
\end{center}

Verily, they used to hasten to do good deeds, and they used to make \textit{du`â} to Us with hope and fear, and used to humble themselves before Us.\textsuperscript{139}

So it is important that the servant show humility to the Creator, and humble himself before Him while making \textit{du`â}. For is it not besetting 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 \textit{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 complains of his pitiful state to his Creator, without expecting any compassion 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 progeny, he cried out:

\begin{flushright}
\textsuperscript{138} Sûrah al-\textit{A’raf}, 55.
\textsuperscript{139} Sûrah al-\textit{Anbiyâ}, 90.
\end{flushright}
O My Lord! Do not leave me alone (without progeny), and you are the best of inheritors.\textsuperscript{140}

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

\textit{ربَّ أَنَّى أَسْكَنْتُ مِن دُرِّيَ بِوَادٍ غَيْرِ ذِي رَّزْعٍ عِندَ بَيْتِكَ
المَخْرُوجُ رَبَّ الْيَقِيمُ وَالصَّلْوَةُ فَأَجْعَلْ أَفْقِهَةَ مِنَ النَّاس
سُهِيَّةٌ إِلَيْهِمْ وَأَزْدَقُهُمْ مِنَ الصَّمْرِ لَعَلَّهُمْ يُشَكِّرُونَ.}\textsuperscript{141}

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.\textsuperscript{141}

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:

\textit{أَيُّ مَسْتَيْنِ الْصَّرْوَاتِ أَرْحَمْ الرَّحِيمِ.}\textsuperscript{142}

O My Lord! Verily, some harm has afflicted me, and You are the Most Merciful of all those who are merciful.\textsuperscript{142}

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

\textit{ربَّ إِنِّي لَا نُزْلَتُ إِلَّا مِنْ خَيْرٍ قَشِيتُ.}\textsuperscript{143}

O My Lord! Verily, I am needy to whatever good that You send down to me.\textsuperscript{143}

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

إِنَّمَا أَشْكُوْا إِلَيْهِ وَحْرِّفْنَاهُ إِلَى اللَّهِ

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

So it is important that one turn only to Allāh, 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 Allāh’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 duʿā, a person should not pray loudly, so that others can hear him. The proper way to make duʿā is in a subdued voice, as Allah mentions:

آَذْعَ اذْعَ أَذْعَ اذْعَ كُنْ صَرْعَا وَخَفْيَةً إِنَّ اللَّهَ لَا يُحِبُّ الْمَعَادِينَ

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

That is why Allāh praised the duʿā of Zakariyya when He described it as:

إِذْ نَادَى رَبَّهُ رَبَّ يَدَا خَفِيًّا

When he made a duʿā to his Lord in secret (or privately).

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

---

144 Sūrah Yūsuf, 86.
145 Sūrah al-Aʿrāf, 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 \textit{duʿā} silently, and mentioned a number of benefits to this:\(^{148}\)

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 \textit{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 \textit{duʿā}.

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

Fifthly, it aids the heart in concentrating on the \textit{duʿā}, since raising one’s voice loudly distracts one from one’s thoughts. So, to make a \textit{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

\(^{147}\) Reported by al-Bukhārī (# 6384).

closer than any other object to him. Hence why Allāh praised Zakariyya when He described his du‘ā as being ‘secret’.

Seventhly, it aids a person in continuing the du‘ā 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‘ā 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 jīnn are full of evil souls that envy others, and there is no greater cause for enmity than to see a person turn to Allāh in private conversation, engrossed in His remembrance. So if a person makes du‘ā silently, he protects himself from this evil.

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

10. Acknowledging One’s Sins

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

Abū Hurayrah said:

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

---

149 Narrated by Ibn al-Mubārak in his al-Zuhd (# 40).
150 Abū Zayd, p. 91.
Lord, and I am your servant. I have wronged myself, and acknowledge 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 Ṭālib 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 forgive my sins, for none forgives sins except You.' Allah says, 'My servant knows that he has a Lord who forgives and punishes!'"\textsuperscript{152}

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

The sayyid al-istighfār (the best \textit{du'a} 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 person 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, without 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 Ṭālib, and authenticated by al-Albānī in \textit{al-Sahihah} # 1653.
\textsuperscript{153} Reported by al-Bukhārī (# 6306) and others.
11. To Implore Allâh Earnestly

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

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

O Allâh! 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 du'â, there is a strong sense of urgency – of imploring Allâh, 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 Mâlik narrates that the Prophet (ﷺ) said:

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

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

¹⁵⁴ Reported by Muslim (# 2189) and others.
¹⁵⁵ Reported by Muslim (# 771) and others.
¹⁵⁶ Narrated by al-Bukhâri (# 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-Tauwwāb (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 Duʿāʾ Three Times

This is a recommended action while making a duʿāʾ, for it shows a sense of urgency in obtaining what is asked for. The act of repeating a duʿāʾ thrice is narrated in many hadith from the Prophet (ﷺ), as, for example, the one reported by Ibn Masʿūd, 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 duʿāʾ, 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!”

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!’”

15. To Pray with Concise Duʿās

‘Concise’ duʿās 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 duʿās, 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 duʿās easily, and understand what he said.

---

157 Reported by, among others, al-Bukhāri (420), Muslim (1794) (and the wording is his), from Ibn Masʿūd.

158 Authentic, narrated by al-Tirmidhi, al-Nasāʾī and al-Ḥākim, from Anas, and authenticated in Sahih al-Jāmiʿ # 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 *Ṣaḥīḥ al-Ṣāmī* # 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 *Ṣaḥīḥ al-Ṣāmī* # 1293.

\(^{162}\) Reported by al-Bukhārī and Muslim, from Abū Mūsā al-Ash'ārī, as mentioned in *Ṣaḥīḥ al-Ṣāmī* # 1264.
And from such concise prayers is the duʿā 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!”\textsuperscript{163}

Therefore, remember the value of your time, and do not cease to
make duʿā 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 duʿās are, and how concise and brief, and how full of bless-
ings and mercy! For is it not possible that a person says one of these
concise duʿās, 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 Judge-
ment, 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 Duʿā with One’s Self

It is desirable that the person making the duʿā 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 duʿā, for verily mankind is weak, so when he
makes duʿā only for his brother, it is possible that it will not be as
sincere as when he makes a duʿā for himself and his brother.

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

\textsuperscript{163} Reported by al-Bukhāri and Muslim, as mentioned in \textit{Sahih al-Jāmiʿ} #
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

164 Surah al-Hashr, 10.
165 Surah al-‘ ā’f, 151.
166 Surah Ibrāhīm, 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-Jāmi’ # 4723.
169 Reported by al-Bukhārī, from Anas ibn Mālik, as reported in Sahih al-Jāmi’ # 8079.
He also said regarding Hassān ibn Thābit,

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

and for Ibn ‘Abbās,

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

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 Qurʾān to:

وَأَسْتَغْفِرْ لَكُمْ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

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

Likewise, the Prophet Nūḥ prayed to Allāh:

رضِيَ أَنْ تَغْفِرْ لَيْلَوْلَا مَا نَجَّاَتْنَاهُ

مُؤْمِنَآَوَلَمُؤْمِنَاتِ

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

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 ‘Abbās.

172 Sūrah Muhammad, 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)." 174

So it is encouraged for the Muslim to remember all of his brothers and sisters when he is making a du'ā, 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 īmān, and is contained within the etiquette of du'ā.

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,

وأَخْفِضْ لَهُمَا جَنَاحَ الْدُّلْلِيْنِ مِنَ الرَّحْمَةِ وَلَقَلْ رَبِّ أَرْحَمْهُمَا

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.’ 175

The du'ā of Nūḥ has already been given above, in which he prayed for his parents, as did Ibrāhim:

سَآءَتِ الْحَسَابُ، وَلِلَّدَّيْنِ، وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحَسَابُ O My Lord! Forgive me, and my parents, and all of the believers the Day that the Reckoning will occur! 176

---

174 Reported by al-Ṭabarānī in his al-Kabīr, and al-Haythami said in Majma’ 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 Ibrāhim, 41.
18. To Say ‘Āmin’

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

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.\(^{177}\) This is inferred from the hadith in which the Prophet (ﷺ) said:

The Jews do not envy you for any matter as much as they envy you for Āmin, and for giving salâms to one another.\(^{178}\)

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

Of course, there are certain du‘ās 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 du‘ās that a person does during the day and night. It is an innovation to have a group du‘ā for, say, entering the house, or after finishing the salāt. An example of the second type is the du‘ā that is done in qunūt, where the imām makes a du‘ā, and the congregation behind him says, ‘Āmin.’ Likewise, if the person giving the Friday sermon makes a du‘ā, the congregation is encouraged to say ‘Āmin’ after his du‘ā. Furthermore to say ‘Āmin’ after reciting Sūrah al-Fatīhah is encouraged, regardless of

\(^{177}\) 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?

\(^{178}\) Reported by al-Buhārī in his al-Adab al-Mufrad (№ 759 of al-Albānī’s Sahih 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.\footnote{Abū Zayd, p. 205.}

There is a difference of opinion whether one should say ‘Āmin’ after one’s own duʿā, but it seems that the general rule of ‘Āmin’ does not differentiate between a person’s own duʿā and when a person is listening to another’s duʿā, so it is permissible for a person to say ‘Āmin’ after his own duʿā.\footnote{Abū Zayd, p. 206.}

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

\[
\text{قَدْ أَضَجْبَتْ ذُو غَبَّةٍ مِنَ الْمُبِينِ}
\]

Your (both of you) prayers have been answered!\footnote{Sūrah Yūnus, 89. See Tafsir Ibn Kathir 2/411 for further details.}

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

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.\footnote{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.}

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.
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!"[^183]

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.

[^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”\(^{184}\)

21. To Make \textit{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 Beneficent of all those who are beneficent. Can anything compare with the Generosity of \textit{al-Karīm}? For Allāh is \textit{al-Mannān} (the One Who Gives Continuously, without expecting anything in return), \textit{al-Barr} (The Benefactor), \textit{al-Wahhāb} (The Ever-Bestower), \textit{al-Karīm} (The Ever-Generous), \textit{al-Akrām} (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:

\begin{quote}
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.\(^{185}\)
\end{quote}

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

\(^{185}\) Reported by ‘Abd ibn Ḥumayd in his \textit{Mutakhab} (1/193); authenticated by al-Albānī in \textit{al-Sahihah}, # 1266.
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. \(^{186}\)

22. To Make Duʿās When One is in a Condition of Response

There are certain conditions during which a person’s duʿā 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 duʿā is more likely to be answered are discussed in a later chapter.

23. To Make Duʿās at the Times of Response

There are certain times during which a duʿā is more likely to be answered, and it is from the etiquette of duʿā that one increases one’s duʿā during these times.

The times that duʿās are more likely to be answered are discussed in a later chapter.

\(^{186}\) Reported by Ibn Hibbān (# 2403); see al-Sahīhah, # 1325.
CHAPTER VI

DISCOURAGED ACTS DURING *DU'Ā*

Just as *duʿā* has some pre-conditions and etiquette attached to it, so too does it have certain characteristics that go against the spirit of *duʿā*, 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 *duʿā* 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 *Duʿā*

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 *duʿā*. However, if such rhyming is not excessive, or comes naturally to the tongue, then it is allowed, as some of the Prophet's (ﷺ) *duʿās* contained rhyming phrases. What is prohibited is excessive rhyming, or going out of one's way to ensure it, such that the *duʿā* resembles poetry.

Imām al-Khaṭṭābī wrote: “Excessive rhyming is not liked during *duʿā*, nor (is it liked) to exert one's self in order to achieve it”.\(^{187}\) Others stated, “Make *duʿā* with a tongue that is humbled and in need, and not with a tongue that is eloquent and articulate”.\(^{188}\)

---

\(^{187}\) *Shaʾn al-Duʿā*, 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 duʿā, for verily I encountered the Prophet (ﷺ) and his Companions avoiding this. \(^{189}\)

2. Transgression in Duʿā

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

цион

\[
أَدْعُواْ بِضَرْعَةٍ وَهَجَّةٍ إِنَّهُ لاَ يُحِبُّ الْمُتَتَّخِذِينَ
\]

Make duʿā 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 duʿā, 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:

\[
يَسُلُّكَ أَهْلَ الْكِتَابِ أَنْ تَنْزِيلَ عَلَيْهِمْ كَبْـيْبًا مِنَ السَّمَاءِ
\]

\[
فَقَدْ سَأَلَّوْا مُوسَىٰ أَ كَبْرُ مِنْ ذَلِكَ فَقَالَ لَهُمْ آلِهَةٌ جَهَـرَةٌ
\]

\(^{189}\) Reported by al-Bukhāri (6337) from Ibn ʿAbbās.

\(^{190}\) Sūrah al-ʿArāf, 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!’

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

One of the sons of Sa‘d ibn Abi Waqqās was making a du‘ā, 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...”.

Sa‘d then said:

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

There will be a group that will transgress in their du‘ā.

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 du‘ā. 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 du‘ā.

---

191 Surah al-Nisā, 153.

192 Reported by Aḥmad and Abū Dāwūd, from Sa‘d ibn Abi Waqqās, and authenticated in Ṣaḥīḥ al-Jāmi‘ # 3671.

193 Reported by Abū Dāwūd (1/24), Aḥmad (4/78) and others. See Ṣaḥīḥ Abi Dāwūd, p. 21.
In other words, a person should avoid needless requests in his 

du‘ā. This point has also been hinted at in an earlier section.

_Du‘ā for a matter that has already been decreed:_ another way to 
transgress in 

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 

du‘ā, because of its importance it is reiterated here. Too many people 
expect that Allāh will not respond to their 

du‘ā, and it is possible 
that the only reason that their 

du‘ā is not responded to is because of 
this presumption of theirs!

It is part of one’s _imān_ to expect the best from Allāh, and to be 
sure that Allāh will respond to your 

du‘ā, as He is the Ever-Merci-
ful, All-Powerful.

A Muslim should make 

du‘ā in all situations and circumstances. 
Even if a situation seems hopeless, this is not an excuse to give up 

du‘ā. If a person has been told, for example, that one of his rela-
tive’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 dis-
ease. 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 Sufyān ibn ‘Uyaynah, 
when he said, “Let none of you think that his 

du‘ā will not be an-
swered because of (the sins) that he knows of himself. Indeed, Allāh 
responded to the 

du‘ā of the worst of the creation, Iblis, may Allāh 
curse him, when he said:
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'\(^{194}\).

So if even Iblis’ \(d\u{2726}a\) can be accepted, then surely the \(d\u{2726}a\) of a sinner has more right than his!

4. To Pray for Matters of this World Only

The true Muslim asks Allah to bless him in this world and in the Hereafter. To ask Allah only for matters of this world is a sign of weakness in one’s \(im\u{2640}n\), as the blessings of the Hereafter are the true blessings.

Allah states in the Qur’\u{a}n:

\[\text{فَقَالَتْ الكَافِرُونَ مَن يَقُولُ رَبِّي إِنِّي فِي الْدِينِ وَمَا لِي فِي الْآخِرَةِ منَ خَلَقِي وَمِنْهُمْ مَن يَقُولُ رَبِّي إِنِّي فِي الْدِينِ وَحِسَابِي}
\[\text{يَسِيرُونَ وَإِنَّ النَّاسَ لَيِفْسَدُونَ وَيَعْرُجُونَ فِي الْأَلْوَامِ حَسَنَةً وَصَادِقُونَ وَيَقْتَلُونَ النَّاسَ}
\[\text{وَإِنَّ اللَّهَ لَا يُضِيعُ لِيْلاً وَيَلَّاً وَاللَّهُ شَرِيعُ الْحَسَابِ}

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.\(^{196}\)

---

\(^{194}\) Surah al-\(Hijr\), 36-37.

\(^{195}\) Ab\u{2726} Zayd, p. 29.

\(^{196}\) Surah al-\(Baqarah\); 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 Qur’ān or Sunnah. This because Allāh’s Names and Attributes are only taken from the Qur’ān 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 Rahmān! O Rahim! 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 (Shadid al-ʿIqāb)’. 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:

Ṣubḥān 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. Du'ā Against Oneself and Family

It is possible that a person, in a state of severe anger, curses and makes du'ā 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 du'ā against yourselves, and do not make du'ā against your children, and do not make du'ā against your servants, and do not make du'ā against your wealth, for it is possible that it might correspond to an hour during which all prayers are answered, and your du'ā 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-Sāhihah, # 320.
Don’t say that! Don’t help Shaytān against him!\footnote{Reported by al-Bukhārī.}

Subhān 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 (ṣallallāhu ‘alayhi wa sallam) said:

\begin{quote}
Do not curse the dead, for they have already gone forth to what they have sent.\footnote{Reported by al-Bukhārī.}
\end{quote}

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 (ṣallallāhu ‘alayhi wa sallam) cursed.

Cursing is even prohibited when it comes to inanimate objects, diseases or animals. The Prophet (ṣallallāhu ‘alayhi wa sallam) said:

\begin{quote}
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.\footnote{Reported by Abū Dāwūd (§ 4250), al-Ḥākim and others. See Sahih al-Kālim al-Ṭayyīb, § 153.}
\end{quote}

In another ḥadīth, the Prophet (ṣallallāhu ‘alayhi wa sallam) said:

\begin{quote}
Do not curse the rooster, for it wakes up (people) for the prayer.\footnote{Reported by Abū Dāwūd (§ 4254), and authenticated in al-Mishkāt, § 4139.}
\end{quote}

And in yet another ḥadīth, the Prophet (ṣallallāhu ‘alayhi wa sallam) entered upon Umm al-Sā‘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 (ṣallallāhu ‘alayhi wa sallam) then said:
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 Allah! Have mercy on myself and Muhammad, 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 Allah)!\textsuperscript{205}

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

\begin{center}
\textit{وَرَحْمَتِي وَسِبْعَةَ كُلِّ شَيْءٍ}
\end{center}

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

10. To Pray for Death

The life of a true believer is a blessing from Allah 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-Bukhāri, Abū Dāwūd and Aḥmad, as mentioned in \textit{Sahih al-Jāmi’} # 5129.
\textsuperscript{206} Sūrah \textit{al-A’rāf}, 156.
Wonderous indeed are the affairs of a believer, for every affair of his is good! If some good befalls him, he thanks Allāh, and that is good for him. And if some evil befalls him, he is patient, and that is good for him.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 Allāh! Grant me life as long as life is better for me, and take me away (in death) whenever death is better for me!’²⁰⁸

And Qays ibn Abī Hāzim reported that he visited Khabbāb ibn al-Arath after he had been cauterised seven times, and he said, “Were it not for the fact that the Prophet (ﷺ) forbade us to make ḏūʾ ār for death, I would have made such a ḏūʾ ār”.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 ḏūʾ ār 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!²¹⁰

This ḥadīth 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.

---

²⁰⁷ Reported by Muslim, and Ahmad.

²⁰⁸ Reported by al-Bukhārī, Muslim and Ahmad, as mentioned in Sahih al-Jāmi‘ # 7611.

²⁰⁹ Reported by al-Bukhārī (6349).

²¹⁰ Reported by Muslim and Ahmad, as mentioned in Sahih al-Jāmi‘ # 7612.
Shaykh 'Abd al-Rahmān al-Sā'dī commented on this ḥadīth 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.\(^{211}\)

\(^{211}\) Al-Ḥamad, p. 71.
11. Du'ā for Evil, and Hastiness in Du'ā

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

“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”.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 du’ā.

12. To Look Upwards During the Prayer

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

Surely, the people will stop raising their eyes towards the skies while they make du'ā during ṣalāt, or their sight will be snatched away from them!213

---

212 Narrated by Muslim from Abū Hurayrah, as mentioned in Sahih al-Jāmi' # 7705.

213 Reported by Muslim (1/321) and others.
The desired humility of duʿā 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 Allah! 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 Allah 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 Allah’s response to his duʿā. This because he says, “I will not ask you anything else after this,” as if he can live without Allah’s blessings! Verily, every breath that we take is because of Allah’s blessings, and no one can be free of Allah’s help even for the twinkling of an eye!

So make duʿā, and make plenty of duʿā, for Allah’s Generosity is more than all that you can possibly ask for.

14. To Experiment in One’s Duʿā

This occurs when a person thinks to himself, ‘Let me make a duʿā and see if Allah responds to me or not’. Such thinking conflicts with the sincerity and humility that is needed for a duʿā to be answered.

15. To Have Evil Intentions

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

16. To Make Frequent Mistakes

It is all too common to hear people that do not speak Arabic properly making duʿās 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'ās 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 kāfīr, 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.

\(^{214}\) 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 (Daʿif al-Jāmiʿ, # 6334).
CHAPTER VII

THE RECOMMENDED TIMES FOR DUʿĀ

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 duʿā be answered utilise these times, and ensure that his duʿā be more frequent and sincere during them.

1. Duʿā 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:

"...and, in the hours of dawn, they seek forgiveness from their Lord..."\(^{215}\)

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:

\(^{215}\) 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′ā 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 Allah at that time, then do so.”\(^{217}\)

This is a huge incentive, then, for any person who truly desires to come closer to Allah, 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 Allah privately, and all the while praying to Him.

Furthermore Abū Sa'id and Abū Hurayrah both reported that the Prophet (ﷺ) said:

“Allah 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-Bukhāri and Muslim, from Abū Hurayrah, as reported in Ṣaḥīḥ al-Jāmi’ # 8021.

\(^{217}\) Authentic, narrated by al-Tirmidhi, al-Nasā’i, and al-Ḥākim from ‘Amr ibn ‘Absah, and authenticated by al-Albānī in Ṣaḥīḥ al-Jāmi’ # 1173.

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

\(^{219}\) Reported by al-Bukhāri (#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."\textsuperscript{220}

So if a person wishes that his \textit{du'ā} be answered, this is the best time to ask.

2. An Hour of the Night

In addition to the ḥadith pertaining to \textit{du'ā} at the last third of the night, there are also \textit{ahadith} informing us that there is a general time at night during which \textit{du'ās} 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.\textsuperscript{221}

3. \textit{Du'ā} When the \textit{Adhān} is Called

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

"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{222}

In another ḥadith,

"When the prayer is called, the doors of the skies are opened, and the \textit{du'ā} is answered."\textsuperscript{223}

And in another one,

"Seek the response to your \textit{du'ās} when the armies meet, and the prayer is called, and when rain falls."\textsuperscript{224}

\textsuperscript{220} Al-Hilālī, p. 47.

\textsuperscript{221} Reported by Muslim (\# 757).

\textsuperscript{222} Reported by Abū Dāwūd (\# 2540), Ibn Mājah, and al-Ḥākim, from Sahl ibn Sa'd, and authenticated by al-Albānī in \textit{Ṣahih al-Jāmi'} \# 3079.

\textsuperscript{223} Reported by al-Tayālīsī in his \textit{Musnad} (\# 2106); authenticated in \textit{al-Ṣahihāh}, \# 1413.

\textsuperscript{224} Reported by al-Shāfi'i in his \textit{al-Umm} (1/223); authenticated in \textit{al-Ṣahihāh}, \# 1469.
4. Du’ā 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 du’ā said between the adhān and the iqāmah is not refused, therefore offer your du’ās (at this time)” 225

5. Du’ā During the Šalāt

This time is also one during which du’ās 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 du’ā during šalāt, or else Allāh will snatch their sight away.” 226

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 du’ā. This because one has a natural tendency to look upwards while making a du’ā, and, thus, the Prophet (ﷺ) mentioned du’ā explicitly in this narration.

Some of the postures of the šalāt during which the performance of du’ā has been narrated include the following:

1. After the initial takbir, when one is starting the šalāt.

2. Before the rukū’ and after one has finished reciting the Qur’ān – but this is only during the witr or other qunūt prayers.

---

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-Jāmi’ # 3408.

226 Narrated by Muslim, Ahmad, and al-Nasā’i, from Abū Hurayrah, as mentioned in Sahih al-Jāmi’ # 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 sajdahs.

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 Ābi 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'a* whenever one occurs in the Qur'an. This is only for voluntary prayer, as for the obligatory prayers, it is not encouraged.

### 6. Du'a 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'a* in it."

For this reason, the Prophet (ﷺ) was prohibited by Allah from reciting the Qur'an while in a state of *rukū' or sujud*, and he (ﷺ), in turn, prohibited the Muslims from this also. Ibn 'Abbas 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 sujud*, so

---

229 Narrated by Muslim and al-Nasā'i, from Hudhayfah ibn al-Yamān.

230 Reported by Muslim, Abū Dāwūd, al-Nasā'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”.\(^{231}\)

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-Fātiḥah*

There are many blessings contained within Sūrah *al-Fātiḥah*, 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, ‘*Alḥamdulillāh Rabb il-‘Ālamin*’, 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, ‘*Malik yaawm al-Dīn*’, Allāh responds, ‘My servant has exalted Me’. And when he says, ‘*Iyyāka na‘budu 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, ‘*Iḥdina al-Širāt al-Mustaqim*...’ Allāh says, ‘This is for My servant, and he will get what he desires’.\(^{232}\)

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

---

\(^{231}\) Narrated by Muslim, Abū Dāwūd, and Aḥmad as mentioned in *Ṣaḥīḥ al-Jāmi‘* # 2746.

\(^{232}\) Reported by Muslim (# 395) and others.
8. After *al-Fātiḥah*

Likewise, after finishing the recitation of Sūrah *al-Fātiḥah* in ṣalāt, 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.  

9. *Duʿā* Before the End of Ṣalāt

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

Ibn Masʿūd 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!  

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

10. *Duʿā* After the Ṣalāt

There are numerous narrations that show that this time period is one during which *duʿās* are answered. Abū Umāmah al-Bāhili asked the Prophet (ﷺ), “O Messenger of Allāh! Which *duʿā* is the most likely to be responded to?” The Prophet (ﷺ), replied:

> In the last part of the night, and after the obligatory prayers”.  

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

---

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

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

235 Reported by al-Tirmidhī (# 3499) and others. Al-Tirmidhī considered it to be *hasan*, and al-Albānī agreed with him (see his footnote on *Mishkāt*, # 1231).

124
O Mu'ādh! 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'.

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 dubur. Some scholars, such as Shaykh al-Islām Ibn Taymiyyah, considered the meaning of this hadith to apply to the time period before one says the final salām of the prayer, and after one has finished reciting the tashahhud. So, according to those that follow this opinion, the word dubur would translate as 'at the end', and not, 'after'. 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.

11. Duʿā 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 duʿā of a worshipper is accepted by Allah. Proof for this has already been given, and that is the narration of Sahl ibn Saʿd, who confirmed that the Prophet (ﷺ) said:

"Two (duʿās) are never rejected, or rarely rejected: the duʿā during the call for prayer, and the duʿā during the calamity, when the two armies attack each other".

In another narration:

---

236 Authentic, narrated by Abū Dawūd, Ahmad and al-Nasā'i, from Muʿadh ibn Jabal, and authenticated by al-Albānī in Sahih al-Jāmī' # 7969.

237 See Zād al-Maʿād, 1/305.

238 Reported by Abū Dāwūd (# 2540), Ibn Majah, and al-Ḥākim, from Sahl ibn Saʿd, and authenticated by al-Albānī in Sahih al-Jāmī' # 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 ṣalāt, 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-Qayyīm preferred the second over the first one. This because of the following ḥadith:

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-Ṣaḥīḥah, # 1469.

240 Narrated by al-Bukhārī (935) from Abū Hurayrah.

241 Zād al-Ma’ād, 1/378-396.

242 Reported by Abū Dawūd (# 926 of Sahih al-Sunan) and al-Nasā‘i (# 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, ‘La ilāha illa Allāh Wahdahū lā shari‘a lah, lahu al-mulk wa lahu al-ḥamd wa huwa alā kulli shay‘in Qadīr. Alhamdu lillah, 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 wuḍū and prays, then his prayer will be accepted.\(^{244}\)

14. After Performing Wuḍū

The Prophet (ﷺ) said:

There is no one amongst you that makes wuḍū, and does so perfectly, and then says, ‘I testify that there is no deity worthy of worship except Allāh. He is alone, having no partners. And I bear witness and testify that 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.\(^{246}\)

\(^{244}\) 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 (ṣaḥīh al-Jāmi‘ī, # 5502).
The meaning of this ḥadith 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 Qurʾān 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) ḥadith:

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

So it can be inferred from this ḥadith 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,\(^ {248}\) 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:

\[
إِنَّا أَنْزَلْنَا فِي لَيْلَةِ الْقَدْرِ مَا أَدْرِكَ الَّذِينَ آمَنُوا أَنَّا نُنْزِلُ الْكِتَابَ وَنُرِيِّهِ الْمُلْكَ فِيهَا بِإِذْنِ رَبِّي نَزِيَّةً ُ
\]

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

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

\(^{248}\) 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.²⁴⁹

‘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!’”²⁵⁰

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”.²⁵¹

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 Ibrāhim 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 Su‘rah al-Qadr.
²⁵⁰ Narrated by al-Tirmidhi, Ibn Mājah, and al-Ḥākim and authenticated in Ṣaḥīh al-Ḥāmi’ # 4423.
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 duʿā in it as well, for it is equivalent to praying in the actual Ka’bah.

19. Duʿā at Safā and Marwa

It is narrated in the authentic Sunnah that the Prophet (ﷺ) would make long duʿās at Safā and Marwa,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 ḏu‘ 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-Hijjah

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 ḏu‘ ā is one of the most beloved acts of worship, we are encouraged to make ḏu‘ 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 ḏu‘ 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 ḏu‘ ā made at this occasion.

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

---


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...”

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 du‘ā of a worshipper is accepted.

Sahl ibn Sa‘d narrated that the Prophet (ﷺ) said:

“Two are the du‘ās that are never returned: the du‘ā made when the prayer is being called, and at the time of rainfall”.

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

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

257 Narrated by Muslim, Abū Dāwūd and Aḥmad, as mentioned in Sahih al-Jāmi‘ # 7266.

258 Narrated by Abū Dāwūd (# 3540) and al-Ḥakim (2/114), who considered it to be sahih, al-Dhahabi agrees with him, as did al-Albānī in Sahih al-Jāmi‘ # 3078.

259 Reported by al-Shāfi‘i in his al-Umm (1/223); authenticated in al-Ṣahihah, # 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).

In this ḥadīth 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 Shaytān, for it has seen a Shaytān.”

Qādi ‘Iyāḍ said, in reference to this ḥadīth:

“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 Amin 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 Shaytān 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...”

---

260 Reported by Ahmad (3/411), al-Tirmidhī (# 478) and others. Al-Tirmidhī considered it hasan gharib, and Ahmad Shākir considered it sahih (2/343).

261 Narrated by al-Bukhārī, Muslim and Ahmad, as mentioned in Sahih al-Jāmī’ # 611.
Chapter VIII

Conditions During Which Du‘ā is Answered

After a discussion of the times during which the du‘ā is likely to be answered, it is relevant to discuss the conditions during which a worshipper’s du‘ā is likely to be responded to.

1. The Person who has been Wronged

If a person has been wronged by someone, Allāh accepts the du‘ā 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‘ā of he who has been wronged, for he (ﷺ) said:

“Fear the du‘ā of he who has been wronged, for verily it ascends to the skies faster than sparks (of light)”.

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

“Fear the du‘ā 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 Allāh, and Allāh responds to the du‘ā of the person who has been wronged.

---

262 Narrated by al-Ḥākim from Ibn 'Umar, and authenticated in Sahih al-Jāmi' # 118.

263 Narrated by Aḥmad and Abū Ya’la, and authentiated in Sahih al-Jāmi' # 119.
This ḥadith also shows that there is no difference between doing wrong to a Muslim or to a disbeliever, and that both of their duʿā'īs are answered by Allāh. If this is the case of the disbeliever, then how much more so the sinful Muslim! In fact, the Prophet (ﷺ) said:

The duʿā' 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.\footnote{Reported by al-Ṭayālisi in his Musnad (♯ 1266). See al-Sahihah, ♯ 767.}

So even a sinful Muslim will be responded to, for his sin will be against him, and will not prevent his duʿā' from being answered.

In another narration we are told,

Three people’s duʿā'īs 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!’\footnote{Reported by al-Tirmidhi (♯ 3598), who declared it to be hasan. However, al-Albānī pointed out that it has a very slight weakness in it in al-Daʿīfah, ♯ 1358. Although it is weak with this wording, the phrase pertinent to the response of the duʿā' is definitely authentic, as al-Albānī himself points out in al-Sahihah, ♯ 870.}

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 Waqās, 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
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’".266

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".267

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 even of whether the person is a Muslim or not! Yes, even the du`ā of the kāfīr is sometimes accepted, and that is part of the perfection of Allah’s Lordship, for He is the Rabb of the Muslim and the kāfīr.

Allah describes Himself as:

\[\text{أَمَّن يَكُبُّ الْمُضْطَرَّ إِذَا دَعَاهُ}^{268}\]

Is not He (the One) who responds to the distressed one when he calls out to Him?

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 kāfīr 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.

\[^{268}\text{Surah al-Naml, 62.}\]

\[^{269}\text{Al-Jāmi` li Ahkām al-Qur`ān, 13/223.}\]
Umm Salamah narrated that the Prophet (ﷺ) said:

There is no Muslim that is afflicted with a calamity, and he says what Allah has commanded him to say: ‘To Allah we belong and to Him we will return! O Allah! Give me the rewards (of being patient over) this calamity, and grant me something better than it to replace it,’ except that Allah 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 Allah 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, Allah, 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 jihad.

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.

\[270\] Narrated by Muslim (# 918), Abū Dawūd (# 3119), al-Tirmidhi (# 3511) and others. The addition of Umm Salamah’s story is found in some of the books of sirah.

\[271\] Narrated by Abu Dawūd (# 1535), al-Tirmidhi (# 1905), and Ahmad, and authenticated in Sahih al-Jāmiʿ # 3031.
5. The Father Against his Son or for his Son

The proof for this condition has been mentioned in the previous ḥadīth. In another wording of the ḥadīth, the Prophet (ﷺ) said:

Three are the ḏū‘ā’ that are responded to ... the ḏū‘ā of the father against his son.\textsuperscript{272}

The ḏū‘ā of a father for his son could be a ḏū‘ā 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 ḏū‘ā 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 ḏū‘ā against their children, for they might make a ḏū‘ā in a state of anger which they would later regret.

The ḏū‘ā of the mother is also included in this ḥadīth, for the right of the mother is even greater than that of the father. The ḏū‘ā of the parents for their daughters comes under this ḥadīth 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 ḏū‘ās.

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 ḏū‘ā 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:

\textsuperscript{272}Narrated by al-Bukhārī in his \textit{Adab al-Mufrad} (\# 481) and authenticated in \textit{Ṣahīh al-Adab} (\# 372).
When a person dies, all of his actions are cut off except from three (matters): a sadaqah jāriyah,\(^{273}\) or a pious son that prays for him, or some knowledge (that he gave) that others still benefit from.\(^{274}\)

The Qur‘an itself commands this, for Allah says:

\[
\text{وَأَخْفِضْ لَهُمُ الْجَنََّةَ وَلَجُنُّهُمْ وَقُلُّ رَبِّ أَرْحَمْهُمَا}
\]

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.’\(^{275}\)

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‘ā’s are never rejected: the du‘ā of the father, and the du‘ā of the one fasting, and the du‘ā of the traveller.\(^{276}\)

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

\(^{273}\) 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.

---

277 Reported by al-Tirmidhī (# 3598), who declared it to be *hasan*. However, al-ʿAlbānī pointed out that it has a very slight weakness in it in *al-Daʿifāh*, # 1358.

278 Reported by Ibn Mājah (# 1753) and others. Al-Būṣayrī said (2/350), “Its *īsmād* is *sahih*,” and al-Ḥāfīz Ibn Ḥajr declared it to be *hasan* (see al-Qaḥṭānī, p. 121). However, al-ʿAlbānī did not agree with them, and declared it to be *daʿif* in his *al-ʿIrwāʾ*, # 921. It seems that the ḥadith has a very slight weakness in it, and Allāh knows best.


280 For this report, and others, see the excellent tract by Shaykh Bakr Abū Zayd, *Marwiyāt Duʿāʾ al-Khātān 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 du’ās are responded to, and their requests are given."\(^{281}\)

In another wording of this ḥadith, 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).\(^{282}\)

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 Du’ā 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!'\(^{283}\)

And Saṭwān ibn Ḥabdillāh 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

\(^{281}\) Reported by Ibn Mājah, Ibn Hibbān, and al-Ṭabarānī, from Ibn 'Umar, and authenticated in Sahih al-Jāmi' # 4171.

\(^{282}\) Reported by al-Bazzār (# 1153). See al-Sīsilah al-Sahihah, # 1820.

\(^{283}\) Reported by Muslim and Abū Dāwūd, from Abū al-Dardā, as mentioned in Sahih al-Jāmi' # 5737.

142
Allāh for us for good, for the Prophet (ﷺ) used to say:

"The du‘ā 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 du‘ā for his brother with good, the angel assigned to him says, 'Āmin! And to you the same".²⁸⁴

In this situation, the du‘ā 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 du‘ā 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 du‘ā is responded to because your brother is absent from you, then we hope that the angel's du‘ā for you will also be responded to because you are absent from the angel!”²⁸⁵

It is reported that the pious predecessors would make a du‘ā for their brothers when they themselves were in need of that du‘ā, since they knew that this type of du‘ā 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) du‘ās are not rejected: the one who remembers Allāh frequently, and the one who has been wronged, and a just ruler.²⁸⁶

---

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-Bayhaqi in his Shu'ab al-İman (2/399), and it is authentic. See al-Ṣāhihah, # 1211.
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 duʿā to be answered.
CHAPTER IX

FACTORS THAT AID A PERSON’S
Du‘ā IN BEING ANSWERED

There are certain factors that assist a person’s du‘ā 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 du‘ās are accepted. Therefore, every person that makes du‘ā 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 du‘ā in being answered is his sincerity. The more sincere a person is while making du‘ā, 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. 288

So what was the response from Him who heard him from the depths of the ocean, inside the whale’s stomach?

فَأَسْتَجِبَّ إِلَيْهِ

And make du‘ā to Him, sincerely, for to Him is the religion. 290

Ibn ‘Aqil al-Hanbali wrote: “It is said a du‘ā is never responded to quickly except for a person who is sincere, or one who has been wronged”. 291

2. To Expect the Best from Allâh

This point too has been discussed previously.

One of the strongest factors that aids a person’s du‘ā in being accepted is that he expect, in fact, be certain, that Allâh will of a surety respond to his du‘ā. When he expects the best from Allâh,

288 Sûrah al-Anbiyà, 87.
289 Sûrah al-Anbiyà, 88.
290 Sûrah al-A’râf, 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:

إِنِّي أَمْرُهُ إِذَا أَرَادَ سِيِّيْناً أَن يَقُولُ اللَّهُ كُنْ فِي كَوْنٍ

Verily, His command, when He wishes to do something, is to only say, ‘Be!’ and it is.⁹²

A believer should realise that everything that he desires is with Allāh.

وَإِنْ مِن شَيْءٍ إِلَّا أَعِنَدْنَا خَرَابَيْنَهُ

And there is not a single thing except that We have its treasures.⁹³

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).⁹⁴

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

⁹² Sūrah Yā Sin, 82.
⁹³ Sūrah al-Ḥijr, 21.
⁹⁴ 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 ʿUmar ibn al-Khaṭṭāb said: “I am not worried about whether my duʿā will be responded to, but rather I am worried about whether I will be able to make duʿā or not. So if I have been guided (by Allāh) to make duʿā, 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 duʿā for him. He replied, “Verily, duʿā is raised up (to Allāh) by good deeds”, indicating that the questioner should strive to do good deeds if he wants his duʿās to be answered. And Wahb ibn Munabih said: “The example of the one who makes duʿā without doing any deeds is like the one who tries to shoot arrows without a bow.”

---

295 Al-ʿĀwāyishah, p. 117.
296 Reported by Imām Ahmad in his al-Zuhd; see al-Dāʿ, p. 46.
297 Narrated by al-Ṭabarānī in his al-Kabīr and others. See al-Ṣaḥīḥah, # 854.
298 Al-ʿĀwāyishah, p. 55.
299 Ibn al-Mubārak, al-Zuhd, # 322.
So the person who wishes to have his *du‘ā* 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 fulfills these rights earns a very high status with Allah. Of the blessings that such a person has is that his *du‘ā* are answered.

This is indicated in Uways al-Qarni’s hadith, who among the *tabi‘ī* 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) Murād, 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 fulfill 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‘ā* for him.

This hadith shows that being dutiful to one’s parents is a cause of one’s *du‘ā* 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*).

---

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 Allah 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 Allah will benefit you with?

I responded, “Yes!” He then said:

Protect (the commandments) of Allah, and Allah will protect you, protect (the commandments) of Allah, 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 ḥadith is that if a person worships Allah and remembers Him at times of ease, then Allah will remember and help him at times of hardship.

Constant remembrance of Allah is a sign that a person loves Allah. 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 Allah when he is in a state of need, as mentioned later.

---

302 Reported by al-Tirmidhi (# 3382), al-Ḥakim (1/544) and others. See al-Ṣahihah, # 593.

303 Reported by Ahmad (1/307), al-Tirmidhi (# 2516) and others. See Sahih 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 duʿā being answered. This is based on the ḥadith qudsi that states:

Whoever shows enmity to one of My wali,\textsuperscript{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.\textsuperscript{305}

So when a person increases his voluntary good deeds, such as prayer, and fasting, and giving charity, then Allah loves him, and when Allah loves him, all his duʿās are answered.

7. Repenting From Previous Sins

Sins are one of the factors that prevent a person’s duʿā from being accepted. Therefore, one of the ways that a person can increase the chances of his duʿā being answered is by repenting to Allah. This must be a sincere repentance, for all of the previous sins that he has committed. This is done by having sincerity towards Allah, feeling guilty for the sins that he has performed, asking for Allah’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.

\textsuperscript{304} The wali is one who has earned the protection and pleasure of Allah, by being sincere in his actions, and acting according to the Sunnah.

\textsuperscript{305} Reported by al-Bukhāri, # 6502, and others.
Nūḥ told his people:

I told them, “Seek Allah’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”.

We also have, in the story of the one who prayed to Allah 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 ḍuʿā in being answered is to have a dishevelled, humbled appearance. This is referred to in the ḥadith 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 ḍuʿā in being accepted. This because it shows a person’s poverty and need of Allah, and proves that he is not concerned about his appearance or looks, but rather about the response to his ḍuʿā.

In another hadith 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 Allah if he swears by Allah (for a ḍuʿā).\(^{307}\)

\(^{306}\) 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‘a*! 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‘a* is more likely to be responded to.

9. Making *Du‘a* 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‘a* in these places.308

For example, mosques are preferred by Allāh over houses and market-places. Likewise, the places of Hajj during Hajj time (Mina, Muzdalifah and ‘Arafāt) are places that the Prophet (ﷺ) would make *du‘a* 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‘a*

It is essential that the one making *du‘a* conforms to all the pre-conditions and etiquette that has gone before, in particular praying only to Allāh, and concentrating on one’s *du‘a*, and praying during the blessed times and occasions during which one’s *du‘a* is more likely to be responded to.

308 Al-Arūṣi, 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 duʿā is combined with the following factors:

- the presence of the heart, and its full concentration on the duʿā
- making duʿā at one of the times of response
- a meek heart, one that is broken and humiliated in the presence of Allāh, full of humbleness and softness
- facing the qiblah
- in a state of wuḍū
d. raising one's hands to Allāh
- starting the duʿā with praise to Allāh
- following that up with salutations upon the Prophet (ﷺ)
- preceding the duʿā with repentance and seeking forgiveness for past sins
- preceding the duʿā by giving some charity
- and finally entering in upon Allāh, 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 duʿā is hardly ever left, but rather responded to, especially if the duʿā is using the supplications that the Prophet (ﷺ) informed are likely to be responded to.”

---

310 Paraphrased from *al-Dāʿ wa al-Dawā*, p. 48.
CHAPTER X

FACTORS THAT PREVENT DUA AS FROM BEING ANSWERED

One of the greatest tests and trials that a Muslim might be afflicted with is that his dua is not answered! Hence why the Prophet (ﷺ) would pray to Allah that his dua not be amongst those duas 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 dua that is not responded to.  

So the Prophet (ﷺ) would actually make a dua that his dua be answered!

There are a number of factors that have been mentioned in the ahadith that cause one’s dua 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. Haram Sustenance

Abu Hurayrah narrated that the Prophet (ﷺ) said:

"O People! Allah is al-Tayib (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 ḏuʾā 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 ḏuʾā 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 Allah’s most powerful and comprehensive Names, that of ‘al-Rabb,’ which is one of the best Names to use in a ḏuʾā. Fifthly, he repeated his ḏuʾā and the Name of Allah, so that it had more chance of being accepted.

Yet, despite all of these factors and regardless of his following the necessary etiquette, his ḏuʾā was not responded to. Not only that, but the Prophet (ﷺ) made a point of stressing how ridiculous it was that he expected his ḏuʾā to be answered, for he stated’, ‘...how can he be answered,’ implying that the sin of eating harâm sustenance is so great that there is no point in him hoping to have his ḏuʾā accepted.

\(^{312}\) Reported by Ahmad, Muslim, and al-Tirmidhi from Abū Hurayrah, as mentioned in Sahih al-Jāmi’ # 2744.
So it is essential that one who wishes that his duʿā 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.\(^{313}\)

Saʿd ibn Abi Waqās, one of the Prophet’s (ﷺ) famous Companions was once asked, “Why is it that your duʿās 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”.\(^{314}\)

2. Sins

There is no doubt that a person’s sins come between him and the response of his duʿā. Therefore, when a person makes duʿā 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 duʿā 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 duʿā, 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 duʿā (at this time) except that Allāh 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 duʿā 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’ān and Sunnah, forthcoming.

\(^{314}\) Sharḥ al-Arbāʿin, p. 275.

\(^{315}\) Reported by al-Tabarānī in his al-Awsat. See al-Ṣahihah, # 1073.
people’s money unjustly. So these two sins are the cause of their du'â being rejected.

Once, Sufyân al-Thawri was asked: “Why do you not make du'â (for such and such a matter)?” He responded, “Leaving sins is, in and of itself, du'â”, implying that, just as sins come between a person and his du'â, 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'â be responded to,
When you have, with sins, its path blocked?

3. Leaving Advice to Others

Part of one’s imân 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 Allah’s nations.

كُنُّمْ خَيْرَ أُمِّيَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ دِينَ اللَّهِ وَتُهَيْدُونَ بِاللَّهِ

You are the best of peoples ever raised for mankind; you enjoin what is good and forbid what is evil, and believe in Allah.\(^{317}\)

\(^{316}\) Jami’ al- Ulâm wa al-Hikâm, 1/276.

\(^{317}\) Sûrah Al-’Imrân, 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.

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”.

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.

---

318 Reported by al-Tirmidhi (# 2169) who said that it was hasan sahih, as did al-Albānī in Sahih al-Jāmi’, # 7070.

319 Narrated by Muslim from Abü Hurayrah, as mentioned in Sahih al-Jāmi’, # 7705.
5. Becoming Tired

In other words, a person makes *duʿā* 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 *duʿā*”.  

And that is why the angels have been praised in the Qur’an that they never tire of Allāh’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.  

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 *duʿā* 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 Abū Mūsa al-Ashʿarī:

Three people make *duʿā*, 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 Allāh says,

320 Reported by Muslim (# 2735) and others.

321 Surah al-Anbiyā, 19.
And do not give fools your money.  

So in this narration, we are informed of three categories of people whose 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 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 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 du’ā are not answered.

8. Abandoning the Etiquette of Du’ā

If a person opposes the proper etiquette of du’ā, then this is a very obvious cause of his du’ā not being responded to. So it is im-

---

322 Surah al-Nisā, 5.
323 Reported by al-Ḥakim (2/302) who declared it authentic, and al-Dhahabi agreed with him, as did al-Albānī (see al-Sahihah, # 1805).
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, Ibrāhim 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 Shayṭān, 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.”

---

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 Shayṭān 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 Shayṭān, and turn to Allāh sincerely, making yet another du’ā: that he be saved from Shayṭān’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-ʿibādah is responded to by giving the doer rewards in this life and the Hereafter, and every du’ā al-mas’alāh 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 *duʿā* has already been answered, without his even knowing it!

A Muslim should understand that there are many wisdoms behind the delayed response of a *duʿā*, 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.\(^{326}\)

1. Allāh is the *Mālik*

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,

\[\text{لا يَسْتَمَعُ عَمَّا يَفْعَلُ وَهُمْ يَسْتَمِعُونَ}\]

He is not questioned regarding what He does, but rather they will be questioned (regarding what they do).\(^{327}\)

He also says:

\[\text{وَلَيْسَ عَلَيْهِ مَعَافٍ لِحِكْمَةٍ وَهُوَ سَمِيعٌ أَحْسَابُهُ}\]

And Allah Judges, and there is none that can change His judgement. And He is the Ever-Swift in Reckoning.\(^{328}\)

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”.\(^{329}\)

\(^{326}\) Paraphrased from al-Ḥamad, pp. 93-107 and al-Khudari, pp. 87-91.

\(^{327}\) Sūrah *al-Anbiyā*, 23.

\(^{328}\) Sūrah *al-Raʿd*, 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 Allah has over him. This will make him appreciate that he does not have any rights over Allah!

Ibn al-Qayyim wrote:

So one of the greatest matters of benefit to the heart is that it looks into the rights that Allah 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 Allah 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 Allah 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 Allah.

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 Allah, and they ignore the rights that Allah has upon them! And because of this, they have cut themselves off from Allah, 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:

\begin{equation}
وَنَبَلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فَتَنُّونَ إِلَيْنَا تُرِجُونَ
\end{equation}

And We test you, with good and evil, as a fitnah. And to Us you will return.

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:

\begin{equation}
جَمِيعَةٌ مَّلِيَّةٍ
\end{equation}

Perfect (or Complete and All-Encompassing) Wisdom.

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 Ighāhat 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 
*duʿā* 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 *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 *harām* ways, and that it would ruin his *imān*. So he would become like the one that is mentioned in the Qur’ān:

\[
\begin{align*}
\text{وَمِنْهُمُّ مَنْ عَلِيَّهِ الَّذِينَ اتَّبَعُونَ وَلَنْ كُونَنَّ مِنَ الصَّبِيبِينَ} \\
\text{فَأَعْقَبَهُمْ نَقَافُ فِي فَلُوْهِمْ إِلَىُ بَيْنِ ثَلَاثٍ} \\
\text{إِنَّهُ مَأْوَاهُ وَبِمَا كَانَ أَيْكَذَبُونَ}
\end{align*}
\]

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)!

\[^{333}\text{Sūrah al-Tawbah, 75-77.}\]
So beware, O Muslim, of getting angry, or complaining, against Allāh’s Decree, for it is possible that the matter that you so desire might be the very cause of your destruction!

Shaykh al-Islām 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.  

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. Allāh’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, Allāh 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 Madārij al-Sāliḥin, 2/215-216.
So, O servant of Allah, next time your du’ā is not answered, ask yourself: “Is it not possible that Allah 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 du’ā being answered, there might be great good for me!”

Just like a parent must not fulfill all the desires of his child since some of them are harmful for him, so too—and to Allah belongs the greatest example—must a person realize that not all of his du’ās are really for his benefit. And once a person truly and fully realizes this, that Allah 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-Thawri 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 Du’ā

This is another factor that a person should take into consideration, and that is that he does not know the consequences of any du’ā that he makes. It is only Allah, the ‘Alim, the Knower of All, Who knows the result of a person’s du’ā.

Ponder over the story of the youth that was killed by Khadir, Musa’s teacher. Without a doubt, the youth’s parents must have suffered greatly at his death. Yet, Allah knew that, had the boy lived, he would have caused great distress and hardship to his parents. Therefore, it was Allah’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.

وَإِذْ يَا أَيُّهَا الْآمِرُ بِالْمَعَاصِيَ فَكَانَ أَبُوا إِيمَانٌ طَفِينَا وَكُفْرُوا

335 Madārij al-Sālikīn, 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 \textit{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 \textit{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 \textit{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}
\textit{قَعَضَيْكَ أَنْ تَكُرُّهُوَمَا شَكَرُتَ وَيَسْتَلِعُ اللَّهُ فِيْهِ حُنْرًا حُسَّنًا}
\end{center}

For it is possible that you hate something, yet Allah places it in a lot of good (for you).\textsuperscript{338}

\textsuperscript{336} Sūrah \textit{al-Kahf}, 80.

\textsuperscript{337} Reported by al-Tirmidhi (\# 2396), Ibn Mājah (\# 4031) and others. Authentificated in \textit{Sahih al-Tirmidhi} 2/286.

\textsuperscript{338} Sūrah \textit{al-Nisā}, 19.
And Allâh also stated about jihâd:

كُتِبَ عَلَيْكُمُ الْقَتَالُ وَهُوَ خَيْرٌ لَّكُمُ وَعَسَى أن تَسَكَّنُوا
شَيْئَانِ وَهُوَ خَيْرٌ لَّكُمُ وَعَسَى أن تَنْبِحُوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ
وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ

"Jihâd 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 Allâh 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 du`â 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 Sufyân ibn `Umaynah, 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 du`â, whereas what he loves will distract him (from worshipping Allâh)”. 340

10. It Causes the Believer to Reflect on Himself

When a person’s du`â is apparently not answered, it causes him to contemplate his life, the good and the bad. It causes him to examine his du`â, 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 Allâh in repentance, and change his lifestyle. And these effects only occur to the true believer.

339 Sûrah 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 ḍuʿā 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 ḍuʿā Might Actually Have been Responded To

We have already mentioned the ḥadīth in which the Prophet (ﷺ) guaranteed that a person’s ḍuʿā will be accepted. However, the ‘acceptance’ of a ḍuʿā might be in a manner that is not apparent. It is possible that Allāh will give him the reward of his ḍuʿā on the Day of Judgement, and this reward will be more beloved to him on that Day than the response of his ḍuʿā 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 ḍuʿā. Lastly, it is possible that Allāh averts an evil that was predestined for him because of his ḍuʿā.

So when a person realises this, then how can he despair at his ḍuʿā not being answered? Does he not realise that the response of the ḍuʿā is guaranteed by Allāh? Perhaps the ḍuʿā has been responded to in ways that he does not see, but of a surety, if he is performing ḍuʿā properly, it must be answered.

12. The ḍuʿā Might be Weak

Ibn al-Qayyim’s quotation concerning the relationship of ḍuʿā with the Divine Decree has already been given above. Ibn al-Qayyim mentioned that there are three possibilities with regards to the ḍuʿā and Divine Decree. Firstly, it is possible that the ḍuʿā is stronger than the Decree, and thus repels it permanently. Secondly, it is possible that the ḍuʿā is weaker than the Decree, so the Decree occurs, but the ḍuʿā causes it to soften a little bit. Thirdly, they be equal in strength, so each one prevents the other from acting.¹³⁴¹

¹³⁴¹ Al-Dāʾ wa al-Dawāʾ, p. 42.
Therefore, a person should examine whether the *du‘ā* is fulfilling the conditions for the acceptance of a *du‘ā*. He should see if there are any impediments that prevent his *du‘ā* from being answered.

13. The Manifestation of Allāh’s Names and Attributes

The fact that a person’s *du‘ā* is responded to or not is an indication and manifestation of many of Allāh’s Names and Attributes.

Of these Names is: *al-Mu‘tī* (the One that Gives), *al-Mānī‘* (the One that Withholds), *al-Ḥakam* (the One that Judges and Decrees), *al-‘Adl* (the All-Just), *al-Karim* (the Ever-Generous), *al-Ḥakīm* (the All-Wise), and many others. Whether a person’s *du‘ā* 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 *du‘ā* 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 wisdoms 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 *du‘ā* 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 *duʿā*, 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 *duʿā*. In this way his *imān* 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 *duʿā* 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 *duʿā*, so his *imān* 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 *duʿā* 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-Islām 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 Forgive (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. 342

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 Ḣibādah, 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 Allāh

Amongst the many benefits of duʿāʾ is that duʿāʾ opens up a private channel between the servant and his Lord, as has been discussed previously. So the longer the response of the duʿāʾ 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 duʿāʾ would be! So, a person actually wishes for a delay in response to his duʿāʾ, since he knows that this relationship that he has with his Lord will not continue when his duʿāʾ 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 Allāh. And is there any opportunity greater for him to seize than when a servant’s duʿāʾ is not answered?! For here is the servant, weak and humble in front of Allāh, 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 Allāh, seizes it as an opportunity to attack Shaytān and increase in his worship of Allāh! So he turns to Allāh, again and again, and seeks refuge from Shaytān, for he realises that his only hope for safety is through Allāh, and his only refuge and haven is in Allāh’s Protection! So in this intense battle between Shaytān and the son of Adam, the weapon that is used is duʿāʾ to Allāh, and the armour that is worn is seeking refuge in Allāh.
15. Conclusion

These are only some of the benefits and wisdoms that scholars have stated as regards which a du'â 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 du'â of the most pious is not answered. So just because a person’s du’â is not answered is not an indication that the person is not pious.

If even the Prophet’s (ﷺ) du’â 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.\textsuperscript{343}

And this is a clear indication that not every single du’â of a person is responded to.

Additionally, these ‘wisdoms’ that are mentioned above should not be taken as an excuse to give up du’â, 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 du’â.

In conclusion, it is appropriate to quote a lengthy passage form one of Ibn al-Jawzi’s works,\textsuperscript{344} a passage full of wisdom and beneficial advice.

\textsuperscript{343} Reported by Muslim (# 2890) and others.
\textsuperscript{344} Sayd al-Khâtir, v. 2, p. 291
Ibn al-Jawzi wrote:

I was once in a situation of distress, so I regularly made *du‘ā* to Allah 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 Allah), 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 (Allah) 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 Allah:

\[
\text{وَمَن يَنْفِقُ مَالَهُ لِبَنَاتِيَةَ عَبْدِيَّا}
\text{رَزْقَةً مِّنْ حِبَّةٍ لَّا يُحْسَبُ}
\]

And whoever fears Allah, He will provide for him an escape. And he provides for him from sources that he never could imagine?

[Sūrah al-Talaq, 2-3]

---

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 Allāh said,

\[
\text{وَعَضِّي أَنَ تُسْرِكُوهَُا سَبْيَةً وَهُوَ خَيْرُ الْخَيْرِ}
\]

And it is possible that you hate something and it is for your good?

[Sūrah al-Baqara, 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 Allāh), and lower your status. Therefore, the prevention of the response is actually the increasement 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 imān!

---

\(^{346}\) This beautifully eloquent phrase requires some explanation! Basically, Ibn al-Jawzi is comparing one’s ḍu‘ā to the fruits of a garden, and the response of that ḍu‘ā to the water that is needed for those fruits to grow. So the fruits (the ḍu‘ā) 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 ḍu‘ā 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 hadith 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 hadith shows that it is permissible, under extreme situations, to wish for death.

347 Narrated by al-Bukhārī (4323).
348 Reported by al-Bukhārī, 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 كَانَتْ لِلنَّاسِ وَالْأَرْضِ إِلَّا مَسْلِحَةً

يسَمَّتْهَا فِي الْمَشْرِقِ وَالْمَغْرِبِ وَلَوْ كَانُوا أُولِي الْقُرْوَةِ مِنْ بَعْدِ

مَاتِيَتْ لِهِمْ أَنْ هُمْ أَصْحَابُ الْجَحِيمِ

“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”.

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)”.

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, Mūsā prayed to Allāh concerning Pharaoh:

---

349 Surah 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.\textsuperscript{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 Du'ā

It is permissible to ask a person that one feels is more pious than oneself to make a du'ā for one.

This topic is discussed in greater detail in the next chapter.

\textsuperscript{351} Surah 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 duʿāʾ, and one of the greatest factors that increase the chances of a duʿāʾ 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.  

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 Allāh through manners that have been prescribed by the Qur’ān and Sunnah. In other words, it is a means of seeking nearness to Allāh. This concept is referred to in the following verse:


O you who believe! Do your duty to Allāh and seek the means to approach Him (wasilah), and strive hard in His cause so that you may be successful.  

When used in the context of duʿāʾ, tawassul takes on a more specific meaning. It then refers to seeking a means of having one’s duʿāʾ accepted, or increasing the chances of one’s duʿāʾ 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-ʿAllāmah Muhammad Nāṣir al-Dīn al-Albānī’s book Tawassul: Its Types and Rulings (al-Hidaayah Publishing & Distribution, United Kingdom, 1995).

353 Sūrah al-Māʾīdah, 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 ḥadith, 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.

---

354 Reported by Abū Dāwūd, al-Nasā‘ī and Aḥmad and others with *ṣahih isnād*.

355 Reported by Aḥmad (# 3712) and the wording is his, and al-Ḥākim (1/509) and others.Authenticated in *al-Sahihah* (# 199).
An example of *tawassul* through Allāh’s Attributes is in the hadith in which the Prophet (ﷺ) prayed with the following *duʿā*:

'O Allāh! (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 Allāh’s Favours

Another manner in which a person may do *tawassul* is by mentioning the favours of Allāh upon him. So, for example, a person might say: “O Allāh! You have guided me to Islām, and placed in me a love for knowledge and its people! O Allāh! 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 Allāh to bless him with a child.

\[َقَالَ رَبِّ إِنِّي وَهْنَالَكَ الْعَظْمَ مِنِّي وَأَشْتَعَلَ الْرَّأسَ شَقِيَّاَ\]

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-Islām 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 Allāh by the blessings that He has previously given, of answering his *duʿā*, and His good. And this is very apparent here.”\(^{358}\)

---

356 Reported by al-Bukhāri (# 5671) and Muslim (# 2680).
357 Sūrah Maryam, 4.
3. Tawassul by Mentioning the State One is In

Another means of tawassul is by mentioning to Allâh the dire circumstances that one is in, and the desperate need that one has for His Mercy and Blessings.

In the duʿâ of Zakariyya quoted above, we find him saying:

قَالَ رَبِّ إِنِّي وَهَنَّ الْعَظُمُ مِنِي وَأَشْتَعَلَ الرَّأسُ شَيْبًا وَلَمْ أَحْسَنْ يَدْ عَلَيْكَ رَبِّ شَقِيقًا

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 duʿâ to You, O my Lord!\(^{359}\)

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 Nûh, when he was rejected by his people, cried out:

فَدْعَاهُ رَبُّهُ أَنْ يُعْلِبَ فَأَنْصَرَ\(^{360}\)

Then he made a duʿâ to his Lord: I have been overpowered, so help (me)!\(^{360}\)

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 duʿâ would be responded to. Likewise, when Mûsa was in the valley of Midyan, alone and with no supporter or helper, he cried out to Allâh,

وَرَبِّ إِنِّي لِمَا أَزَّلْتُ إِلَّا مُنْ حَيْرِ فَقَدِيمُ

O My Lord! Verily I am faqîr (needy) for whatever good that you can send down upon me.\(^{361}\)

\(^{359}\) Sûrah Maryam, 4.

\(^{360}\) Sûrah al-Qamar, 10.

\(^{361}\) Sûrah 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 *duʿā*".

The Qur’ān is replete with this type of *tawassul*. In one verse, the believers are described as:

 última verbo ase asem anfāsā fī sālātī nīsā, yīn tōbīn

Those that say: 'O Allāh! We have believed, so forgive us our sins, and save us from the Fire of Hell!'\(^{362}\)

In this *duʿā*, *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 'Abdullāh ibn 'Umar, 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-

\(^{362}\) Sūrah Āl-'Imrān, 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.\footnote{363}

This hadith is clear proof that one of the means of \textit{tawassul} is mentioning one’s good deeds while making \textit{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 \textit{tawassul} when one is in dire need of a \textit{du‘ā} being answered.

5. \textit{Tawassul} Through Mentioning the Effect of the \textit{Du‘ā}

\textit{Tawassul} can also be made by attaching the response of the \textit{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,

\begin{quote}
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.\footnote{364}
\end{quote}

It is also shown in the \textit{du‘ā} of Ibrāhīm when he left Hājar and Ismā‘il in the barren valley of Bakkah, later to be called Makkah:

\begin{quote}
ربّنا إلّي أسكنكُ من ذرّتِي بِوَادٍ غَيْبٍ ذَيَ زَرْعٌ عندَ بَيْنِكَ
المَخْرُوجَةَ رُبّّي لِيَقْيِمُوا الصَّلَاةَ فَاجْعَلْ أَفْيَدَةَ مِنْ أَنْتَ آنَّا
سَهَى إِلَيْهِمْ وَأَرْزُقُهُمْ مِنَ الصَّرْخَاتِ لِعَلَّهُمْ يَشْكُرُونَ
\end{quote}

\footnote{363}{Reported by al-Bukhāri (3/260/), Muslim (# 6607), al-Nasā‘i and others, with various wordings and additions.}

\footnote{364}{Reported by Abū Dāwūd (# 3107). See \textit{Sahih al-Jam‘i}, # 466.}

189
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.\textsuperscript{365}

So Ibrāhīm 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 \textit{du’ā}:

\[
\text{وَأَجْعَلِيُّ رَزِيْ أَهْلِي ١١ُ هَرُونَ أَخَى ١٢ُمُّ سَيْحَكَ كِتَابَكَ ١٣ُ وَذَكَرُكَ كَثِيرًا ١٤ُ إِنَّكَ لَنَاسِبَ مِثْلَكَ}
\]

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.\textsuperscript{366}

Mūsa asked Allāh to bless him with Hārūn as a helper so that both of them could thank Him and praise Him.

6. \textit{Tawassul} by Asking a Living Person to Make \textit{Du’ā}

It is allowed to make \textit{tawassul} by asking a living person to make \textit{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 \textit{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

\textsuperscript{365} Sūrah Ibrāhīm, 37.

\textsuperscript{366} Sūrah Ta Ḥa, 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’”.

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”.

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 ṣalāt 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.

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-Jāmi‘ # 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 Allah, 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 Allah 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 Abu 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 tābiʿin, 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 Qurʾan 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), \textit{and} yet others mention seven (Shaykh Ibn al-ʿUthaymin). 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.}

193
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 Īsā 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 duʿā, 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 duʿā 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 Qurʾān, 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.\footnote{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 ‘hadīth of the blind man’), see the book on the subject by Shaykh al-Albānī, previously mentioned.}
CHAPTER XIV

DUʿĀ 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 Mājih # 90, and Shaykh al-Albānī said in Sahih Ibn Mājih (73): “It is authentic without the addition, ‘And verily...’; see al-Ṣaḥīḥah, # 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 ahādīth that clarify this point. For example, Mu‘ādh 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-Fārṣi narrated that the Prophet (ﷺ) said:

“Nothing repels Divine Decree except du‘ā, and nothing increases one’s life-span except good deeds”.

This ḥadith 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

---

375 This ḥadith is weak. It was narrated by Ahmad, Abū Ya‘la, and al-Ṭabarānī in al-Kabir, as has been mentioned in Da‘if al-Jāmi’ # 4785.

376 Authentic, reported by al-Tirmidhī and al-Ḥakīm from Salmān, and is in Sahih al-Jāmi’ # 7687.
for us, but only if we do not make du‘ā to avert it from us. So if du‘ā is made, then this matter will not occur or be fulfilled, whereas if du‘ā 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‘ā are made clear, and its value is understood. For not only is a person rewarded for making a du‘ā, 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 Hajr, commenting on the benefits of du‘ā, said: “And the benefit of performing du‘ā is the attainment of reward by obeying the command (of Allâh to make du‘ā), and also by the attainment of what is asked for, for there is a possibility that the request is dependent on the du‘ā, 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...!’

---

377 Authentic, narrated by al-Tirmidhi from ‘Ubâdah ibn Sâmit, as is mentioned in Sahih al-_REPLACE_ # 5637.

378 Fath al-Bâri, 11/95.
“Now, will any sane person agree with all of these conclu-
sions?”\textsuperscript{379}

To summarise, then, Divine Decree (\textit{qadr}) cannot be used as an
excuse not to make \textit{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. \textit{Du‘ā} is
intrinsically related to \textit{qadr}; in fact, it is a \textit{part} of one’s \textit{qadr}. Allāh
has already decreed that a certain matter will be granted to a serv-
ant, or an evil averted from him, \textit{if he makes du‘ā}, so if he were to
leave \textit{du‘ā}, then the desired goal would not be reached.

Hence why it was the Sunnah of the Prophet (ﷺ) to make the
following \textit{du‘ā} during the \textit{witr} prayer:

\begin{quote}
“...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...”\textsuperscript{380}
\end{quote}

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 Di-
vine 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 ex-
pects the best from Allāh, and does everything in his power to en-
sure 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 \textit{du‘ā} ensure, if Allāh
wills, that he achieves his desired goal.

\textsuperscript{379} \textit{Al-Jawāb al-Kāfī}, Ibn al-Qayyīm, p. 13.
\textsuperscript{380} Reported by al-Tirmidhi (\# 464), al-Nasā‘ī (\# 1725) and others, with an
authentic chain.
CHAPTER XV

MISCELLANEOUS TOPICS

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:

They fear their Lord, who is above them.  

He also states:

And He is the Qāhir (the Irresistible), above His worshippers.

Likewise, this concept is affirmed in many hadith of the Prophet (ﷺ). For example, when the Prophet (ﷺ) went on his miraculous journey of al-Isrā’ wa al-Mīrāj, 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 Allah".

So the Prophet (ﷺ) said:

"Free her, for verily she is a believer".\(^{383}\)

The point of this hadith is that the Prophet (ﷺ) bore witness that she was a believer, based on her simple testimony that Allah was transcendent above creation and that he was Allah’s Messenger.\(^{384}\)

Although the proofs for the transcendency of Allah over His creation are so clear, various groups that ascribed themselves to Islam deviated in this understanding, and, based on Greek logic and Aristotelian principles, declared that Allah cannot be described by any means or direction. They stated that Allah, ‘...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 Allah’s perfect Uniqueness from creation. In reality, such a line of thinking actually negates the very existence of Allah, as it alludes to the belief that Allah is nowhere! Groups such as the Mu’tazilah\(^{385}\) and the Ash’ariyah\(^{386}\) made this claim.

---

\(^{383}\) 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).

\(^{384}\) For further proofs of this matter, and the danger of believing that Allah is everywhere, refer to Bilal Philips’ *Fundamentals of Tawheed*, pp. 107-125.

\(^{385}\) A philosophical group that tried to rationalise Islam 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 Mu’tazilah.

\(^{386}\) A group that formed as a counter-response to the Mu’tazilah, and tried to refute the Mu’tazilah based on the principles of Greek philosophy. Although the early Asha’aris 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 Allah. This School of Thought is very widespread to this day.
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 Sūfīs, 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 *duʿā* 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 *fitrah*, 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 *duʿā* has been narrated by numerous authorities of the early generations.

The great Imām Abū Ḥanīfah (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 Ḥanīfah replied: “He is a disbeliever, for he has denied that Allāh is above the skies... and because *duʿā* is said to Him directed *upwards*, not downwards”\(^\text{387}\).

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 *duʿā*, except that he raises his hands up to the skies”\(^\text{388}\).

---

\(^{387}\) Reported by Imām al-Dhahabi in his *al-ʿUluww*, p. 136.

\(^{388}\) Reported in *Siyar Aʿlām al-Nubalā*, 11/175.
'Uthmān ibn Sa'id al-Dārīmi (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 du'ā to Allāh, and he does not point in any other direction”.

Imām Abū Bakr ibn Khuzaymah (d. 311 A.H.), the famous scholar of ḥadith and compiler of Ṣahīḥ 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 du'ā to Allāh raises his face towards the skies, and stretches his hands up to Allāh, pointing upwards, not downwards”.

Even Abū al-Ḥasan al-Ash'ārī (d. 324 A.H.) himself, whom the Ash'āris 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 du'ā 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 Ya’la (d. 458 A.H.), Ibn ‘Abd al-Barr (d. 463 A.H.), and many others.

---

389 Reported in his al-Radd ‘alā al-Marrisi, p. 25.
390 Kitāb al-Tawḥīd, p. 110.
391 In Abū al-Ḥasan’s book al-Ibānah, p. 107. Although Abū al-Ḥasan al-Asha’rī is the founder of the Ash’ārī School of Thought, in reality the modern-day Ash’āris 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-Arūsī, 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’.\(^{393}\)” 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’.\(^{394}\)

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.\(^{395}\)

---

\(^{393}\) 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 du‘ā, just like Makkah is the qiblah for ᶠalité.” The second ‘evidence’ is their saying, “Just like the prostration of a person to the ground does not mean that Allah is under the ground, likewise raising the hands up does not mean that Allah 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 du‘ā is not found in the Qur’an, 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 du‘ā is Makkah, as has been stated in the etiquette of du‘ā. So the one who makes a du‘ā turns his body towards the Ka‘bah, just like the one in ᶠalité does. Therefore, there are not two qiblahs while making du‘ā – 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 Mūsa had a certain qiblah that Allah 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 Allah, however, is a universally agreed upon fact, and members of all religions, while making a du‘ā to the Supreme Creator, raise their hands towards the sky, and their hearts ‘reach out’ above them to call their Creator. This matter proves that the transcendency of Allah 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, prostration 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 du‘ā in that situation, reaches up and directs itself to the transcendency of Allah above him.
2. Wiping One’s Face After Finishing the \textit{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 \textit{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 \textit{du'ā}, he would not lower them until he had wiped his face.\textsuperscript{396} Al-Tirmidhī, when he reported this ḥadith, said, “This ḥadith is \textit{sahih gharib}.”\textsuperscript{397}

Ibn ‘Abbās reported that the Prophet (ﷺ) said:

\begin{quote}
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.\textsuperscript{398}
\end{quote}

Abū Dāwūd said: “This ḥadith 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 \textit{ahadith} and statements of the \textit{salaf} with regards to wiping one’s hands over the face after \textit{du'ā}.\textsuperscript{399} However, all of the \textit{ahadith} are without a doubt weak. The difference of opinion occurs in whether these \textit{ahadith}, put together, raise them to the status of \textit{hasan} (acceptable) or not.

\textsuperscript{396} Reported by al-Tirmidhī (# 3386).

\textsuperscript{397} Ibid. In some manuscripts of al-Tirmidhī, only the phrase, ‘\textit{gharib}’ occurs, and this seems more correct.

\textsuperscript{398} Reported by Abū Dāwūd (# 1485) and Ibn Mājah (# 3866).

\textsuperscript{399} In fact, Shaykh Bakr Abū Zayd has writted a booklet in which he compiled all of the \textit{ahādith} and narrations pertaining to this topic, called \textit{Juz fi Maṣ-ḥ al-Wajh bi al-yadayn ba‘da al-Du'ā}. He found seven \textit{ahadith} of the Prophet, and over a dozen narrations from the \textit{salaf}, some of whom approved, and others who disapproved. In addition, he discussed the position of the four \textit{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-Ghazālī, al-Hulaymi, al-Nawawi (in one of his opinions) al-Ḥāfiẓ Ibn Ḥajr, al-Sanʿāni and others. Ibn Ḥajr writes in his *Bulūgh al-Maraḥm*, after mentioning some of these *ahadith*, “All of these *ahadith* taken together demonstrate that this ḥadith is *ṣaḥīh* (acceptable).” Al-Sanʿāni 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 Allāh 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.”

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). Some scholars have found narrations from the following scholars of the *salaf* who allowed or practised wiping of the face: al-Ḥasan al-Baṣri, Abū Ka'b al-Baṣri, Ma'mar ibn Rāshid, ʿAbd al-Razzāq al-Sanʿāni (the author of the *Muṣannaf*), Ishāq ibn Rahūyah, and Imām Aḥmad (in one opinion from him).

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 Abū Zayd writes: “And if he wishes, he can wipe his face with his hands

---

400 Subul al-Salām, 4/427.
401 Subul al-Salām, 4/428.
402 Al-Sunan, 2/212.
403 See Bakr Abū Zayd’s *Juz fi Mas-h al-wajh*, pp. 47-52.
after finishing his du'ā, as long as he is outside of his salāt, 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: Imam Malik, 'Abdullah ibn al-Mubarak, Ahmad ibn Hanbal (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 Ibn Taymiyyah wrote: "As for wiping the face after finishing a du'ā, then there is no hadith (narrated from the Prophet, سبحانه وتعالى) 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

404 Abū Zayd, p. 27. Note: Although this quote is explicit in his book Tashih al-Du'ā, he says in his book, Juz fi Mas-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 Allāh 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-Izz ibn 'Abd al-Salām. However, Imam al-Zakrashi stated, after quoting him: “This statement is held upon the fact that he (meaning al-Izz) 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 Hajr, have declared these ahadith to be authentic. Therefore, it is not proper to unconditionally label 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 Majmū' 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’ā*) 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’ā*. There are a number of *ahādith* narrated from the Prophet (ﷺ) concerning this matter (to be precise, seven); however, all of them are weak. So whoever believes that these *ahādith*, when taken together, strengthen one another and make the ḥadith *hasan* – as is the opinion al-Hāfiz Ibn Hajr has some basis for this act. However, it does appear that the weaknesses of these *ahādith* 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 Imāms 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’ā*, and Allāh knows best.

3. For Every Prophet there is a Special *Du’ā*  

One of the favours that Allāh has bestowed upon His prophets is that He has given each one of them one *du’ā* that will be answered.

Abū Hurayrah reported that the Prophet (ﷺ) said:

“For every prophet, there is a *du’ā* 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 hadith 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, Allah willing, who died without having associated partners with Allah”.  

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 hadith are special du’ ās of the prophets, and not every du’ ā that they make is answered by Allah. The proof for this is found in the hadith in which the Prophet (ﷺ) said:

“I asked my Lord three things. He gave me two of them, and refused one...”  

In this hadith, it is shown that not every du’ ā of a prophet is answered.

4. The Most Important Matters to Ask For

The servant asks Allah for his each and every matter, for the treasures of all matters belong to Allah:

وَإِنَّ مَن شَيْءٍ إِلَّا أَعْمَلْنَا خَرَّ أَيْتَى

And there is nothing except that We possess its treasures (or stores).  

---

408 Narrated by Ahmad and al-Bukhāri, as mentioned in Sahih al-Jami’ # 5178.
409 Narrated by Ahmad, Muslim and al-Tirmidhi from Abu Hurayrah, as mentioned in Sahih al-Jami’ # 5176.
410 Narrated by Ahmad, Muslim and others, from Sa’d, as mentioned in Sahih al-Jami’ # 3593.
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:

يَا أَيُّهَا الَّذِينَ آمَنُونَ، إِنَّ لَكُم مِّلَّةٌ يُنَبِّئُكُم بِحَقٍّ وَيُعِيدُكُم بِغُلَّةٍ، مُّنْ خَيْرٍ مِّنْهُ وَإِيَّاكلَ تَسْتَعِبِرُ

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:

مَنْ يَهْدِي اللَّهُ فَهُوَ الْمُهْدُ وَمَنْ يُضَلِّلُ فَإِنَّهُ لَا يُشَفَّى

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).

---

412 See al-Qahtānī, pp. 137-145.
413 Sūrah al-Fātiḥah, 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:

وَإِذٌ أَعْفَانَ اللَّهُ مِنْ تَابٍ وَأَمَامْ وَعَمَلَ صَلِيحًا مِمَّا أَهْنَدَى

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), Rabiah ibn Ka'b al-Aslamî, who served the Prophet (ﷺ), and attended to his needs. Once, the Prophet (ﷺ), impressed with his dedication, said:

"Ask (whatever you want)".

\(^{417}\) Surah Ta' Ha, 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 duʿās 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 Muʿādh!” So the Prophet (ﷺ) responded, bemusedly:

And around these two requests we hum!\(^{420}\)

\(^{419}\) 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 duʿā to Allah – and whose duʿā 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 duʿā 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 Dawūd, # 792, and authenticated in Sahih Abi Dawūd, 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.

⁴²³Reported by al-Tirmidhi; see Sahih al-Tirmidhi 3/171.
Allāh says describing the disbelievers:

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.  

Say: Who rescues you from the darkness of the land and the sea, when you call upon Him in humility and secret, 'If He (Allāh) only saves us from this (danger) we will truly be grateful'.

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 Allāh, in order to mislead others from His path.

---

424 Sūrah Yūnus, 12.
425 Sūrah al-An'ām, 63.
426 Sūrah 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.\footnote{Sûrah al-Isrâ, 67.}

And when some evil afflicts him, then he (starts a) lengthy supplication!\footnote{Sûrah Fassilat, 51.}

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:

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).\footnote{Sûrah Luqman, 32.}

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:
And the ḍuʿāʾ of the disbelievers is nothing but in error.\textsuperscript{430}

All of these verses show that only a disbeliever calls Allāh when he feels in need of him; a true believer remembers and calls upon Allāh at all times.

Shaykh al-Islām Ibn Taymiyyah said,

As for the believer, it is essential after his prayer is answered that he worships Allāh, 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 Allāh. 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 Allāh’s Oneness (Rubūbiyyah), or shirk in Allāh’s right to be worshipped alone (Ulāhiyyah).\textsuperscript{431}

6. Sincere Duʿāʾ for the Dead

Abū Hurayrah narrates that he heard the Prophet (ﷺ) say:

“When you pray over the dead, then be sincere in your duʿāʾ.”\textsuperscript{432}

Imām al-Shawkānī, commenting on this ḥadīth, said: “The phrase ‘be sincere in your duʿāʾ’ shows that it is not necessary to limit the duʿāʾ to the specific duʿāʾ as 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-

\textsuperscript{430}Surah Ghāfir, 50.

\textsuperscript{431}Qāʿ idah fi Anwāʾ al-Iṣtiftāh, p. 17.

\textsuperscript{432}Authentic, narrated by Abū Dāwūd, Ibn Mājah, Ibn Hibbān and others, from Abū Hurayrah, and authenticated by al-Albānī in Sahih al-Jāmi’ # 669.
cession. And due to this, he has now been brought forth in front of them, and has come to them.”

7. The Du‘ā of Yūnus

The du‘ā that Yūnus (Jonah) made while he was in the whale’s stomach is a special, blessed du‘ā, and Allāh accepts the du‘ā of any person if he makes the du‘ā of Yūnus.

The Prophet (ﷺ) said:

The du‘ā 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!’

– no Muslim can ever make this du‘ā except that Allāh will answer him!

Therefore, this du‘ā was not only a blessing for Yūnus, peace be upon him, but also for every single Muslim.

8. The Du‘ā of Animals

Even animals make du‘ā to Allāh for their needs and wants.

Mu‘āwiyah ibn Khadij said that he once passed by Abū Dharr al-Ghīfārī 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 du‘ā of this horse has been responded to”. So he asked, “And what is the du‘ā 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 du‘ā every morning: ‘O Allāh! You have put me under the care of a servant

433 Nayl al-Awtār, 4/78.
434 Lā ilāhā illsa anta subhānaka inni 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 Allāh! 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.
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 Abi Bakr, the Sufi, reported with a chain of narrators full of unknown names, that Khidr, the Companion of Moses, said: “Whoever says when the Mu’adhin 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. Duʿā 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 Qurʾān or Sunnah, not even a weak ḥadith! In many masjids, a joint duʿā is made after every single ṣalāt; the imām says a duʿā out loud, and the entire congregation says, ‘Āmin’ 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 duʿā 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 duʿā, and he also ordered ‘Abbās to make an individual duʿā. He did not order all the Companions to make a joint duʿā 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 duʿā (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 duʿā for him, as he was the Caliph at that time. This narration is clear proof that congregational duʿā is an innovation that was strongly disapproved of by the Companions.

It should be mentioned that congregational duʿās are permissible during certain occasions that the Sunnah has confirmed (such as during the khitbah 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 Shaybah, # 6242. See Abū Zayd, p. 72.
such occasions makes it an innovation. Additionally, it directly contradicts many of the etiquettes of du'ā, and opens up the door for riyā (showing off one’s deeds). Such congregational du’ās make it easier for a person’s thoughts to wander, as concentration can only be perfected when one makes the du'ā oneself.

3. To Clasp One’s Hands to One’s Chest During Du'ā

This is contrary to the proper manner of du'ā, 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 du'ā, that is not specified by the Shari'ah, and believes that such an act will increase the chances of his du'ā

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'adhin*: “The prayer has been established (*Qad qāmat al-ṣalāt*)”.

However, the basis of this is a weak narration, reported by Abū Dāwūd and others.
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 Ḥadith

   "*Du‘ā* 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 Adī and al-Ḥaythami pointed out, it is fabricated. This is also the conclusion of al-Albānī in his *al-Ḍa‘ifah*, # 179.

2. The Second Ḥadith

   "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 du'ā 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 Kathîr and others. (See al-Ḍa'ifah of al-Albâni, # 25.)

Even the wordings of the hadith clearly indicate so, for they contradict the Qur'ān. 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 Ḥadīth

“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 Ḥadīth

“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 Ḥadith

“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 ḥadith 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 Ḥadith

“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 ḥadith).’”

This ḥadith is narrated by Ibn Majah (# 778) and others. However, its isnād is extremely weak, and therefore al-Būsayrī 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 ḥadith 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 duʿā 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-Dārīmī’s Sunan (# 92), with a very weak chain. In addition, as Ibn Taymiyyah pointed out, the content of the hadith 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 duʿā 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 du’ā, for Allāh is capable of all things. And know that the response to the du’ā 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 du’ā, and ensure that you have removed any obstacles and impediments in the way of the response.

O you whose du’ā is yet to be answered! Do not let Shaytān come between you and the response of your du’ā. 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 du’ā. Examine your own situation, and see if perhaps you have not blocked the response to your du’ā 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 du’ā 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 Allāh has answered your duʿā, 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 kāfir, who, when he needs Allāh, calls out to Him in all sincerity, but when his duʿā is answered, forgets the state that he was in, and leaves his worship of Allāh.

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-Qādir (the Ever-Powerful, the All-Capable). And know that the strongest channel of communication between yourself and your Mawla (Protector) is the channel of duʿā.

Verily, your journey is long, and the perils are many. Your destination is far, and the path is treacherous. So utilise your duʿā. 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.

Duʿā is your sharpest sword, and your strongest weapon.

All Praise is due to Allāh, 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 Allāh, the Final Messenger,
Muḥammad ibn ʿAbdillāh (ﷺ)
and all those
who follow
him.

232
GLOSSARY OF ARABIC TERMS

Abū (or Abī): 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.

‘Aqīdah: 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.

‘Aṣr: The name given to the afternoon prayer.

Āyah (pl. ayāt): A verse of the Qur’ān.

Bid’ah: A religious innovation or practice that has no basis in the Qur’ān or Sunnah.

Dīn: The religion of Islam.

Dhikr: The remembrance of Allāh.

Zuhr: The name given to the noon salah.

Dhul-Ḥijjah: The twelfth month of the Muslim calendar. The Ḥajj is performed during this month.

Dirham: A gold coin.

Fāsiq: An evil person.

Fitnah: A trial or test.

Fiṭrah: The innate nature that Allāh created in all of mankind.
Hadith (pl. ahādīth): The statements and actions of the Prophet Muḥammad (ﷺ). These, along with the Qur‘ān, form the basis for the religion of Īslām.

Hadith Qudsi: A hadith of the Prophet (ﷺ) 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 Īslām.

Ḥasan: A ḥadith that is reliable and sound. It is one level below that ofṢahih.

'Ibādah: The Arabic word for worship.

Iblīs: The name of Satan himself.

Ibn: Literally ‘the son of’.

Īmām: The one who leads the congregational prayer.

Īmān: The Arabic term for ‘Faith’.

Iqāmah: 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”.

Isnād: The chain of narrators connected to every ḥadith.

Jāhiliyyah: The name given to the time-period before the advent of the Prophet (ﷺ). It signifies the ignorance and superstition that was prevalent at that time.

Jamarah (pl. Jamarāt): 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 Allāh’ 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 Ḥajj.

**Mu‘adhbin:** 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 Allāh. It signifies that Allāh 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.

Şahîh: 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 ṣalāt, by which the ṣalāt 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.

Shari'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 sūrahs of various lengths.

Tabī'ī (pl. tābī'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 ṣalāt.

**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 rakāt. It is common to offer the *qunāt* during the *wiṭr* prayers.

**Wuḍū:** 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.
SELECT BIBLIOGRAPHY


Al-Khudari, Abdullāh ibn Aḥmad. Al-Du‘ā. Dār al-Fataḥ, Sharjah. 1415 A.H.


Ar-Radī, Samīr Jamīl. Al-Du‘ā wa al-‘Itikāf. No publishing details available.

Kalamullah.Com

238