

THE BOOK
OF
DU'A

کتاب
الدعاء

by
Shaikh Hussain Al-'Awaishah

Translated by
Professor Abdul Ali A. Hamid

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Abu Muntasir ibn Mohar Ali

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Introduction

by Dr. Abdullah Azam

All praise is due to Allah. We praise him, seek his help and his forgiveness. We seek refuge from Him from the our own evils and our misdeed. Whomsoever Allah guides no one can lead astray, and the one He leads astray no one can put him aright. I bear witness that there is none worthy of worship but Allah alone. He is without partner. I also bear witness that Muhammad is His servant and Messenger. Blessings and greetings of Allah be upon him, his progeny, his Companions, their followers and their followers until the Day of Judgement.

I came upon the booklet of *du'a* (supplication) by Brother Hussain al-'Awaishah and was immensely delighted because the provision of those who call to the right path is contact with Allah, and holding fast to His Qur'an. "Say: My Lord will not concern Himself with you but for your prayer." It means that Allah will not bother with us if we do not offer prayers and *du'a* to him.

Allah is angered if you fail to supplicate and petition Him while human beings are angered if they are petitioned.

According to the *hadith* (prophetic tradition) in "Saheeh Al-Jami' As-Saghir" no. 2414, "Whosoever does not supplicate unto Allah, He will be angry with him."

It is therefore required of those who embark on the task of leading and guiding people, and those who are involved in teaching and training the youth that they should be

well-equipped with *du'a* and Qur'an. "Verily the remembrance of Allah is uppermost (thing)." They should also seek strength from night prayer, fasting, supplication in the early morning and *du'a* during adversity. This will make Allah repel the deceit of the unjust from them, and they will be able to continue with their relentless battle against ignorance, vain desires, lust, Satan and passion. "If good fortune befalls you it grieves them, and if disaster strike you they rejoice thereat, but if you persevere and keep away from evil, their guile will never harm you. Indeed Allah encompasses what they do." *Sabr* (patient perseverance) and *taqwa* (God consciousness & reverential fear of Him) are shields which protect the *da'i* (the caller to Islam) from the evils of their enemies, and they provide great support against the difficulties and hardship of the Way. "O you who believe seek help through patient perseverance and prayer; Allah is with the patient." The *du'at* (the callers to Islam) therefore must make *du'a*. *Da'wah* (calling to Islam), *du'a* and *du'at* all stem from the same root word *da'a*. The work of the *du'at* should not be confined to mere preaching, but must be combined with action and a strong tie with Allah. The first stage of the Path and its provision is *du'a*.

What I also liked in the booklet is that it is confined to only authentic *hadith* with comprehensive references. This is a very important matter as the *du'at* should not be complacent about their knowledge and rely merely on the Islamic magazines, pamphlets produced by the various movements, and bulletins issued by people hostile to Muslims. They must have real knowledge based on the Qur'an and *Sunnah*, and related disciplines. The real knowledge, as a matter of

fact, is what has been said by Allah, His Prophet, as well as his Companions. They must learn aspects of Qur'anic sciences, the sciences of *hadith*, *fiqh* (Islamic law) and *usul ul-fiqh* (jurisprudence).

Another thing which I like is the brevity and its confinement to prophetic *hadith*. I advised the author to include besides *hadith* some sayings of his Companions (may Allah be pleased with them) or the sayings of the *salaf* (pious ancestors) in order to colour the tastes and add to the benefits, and provide a variety for different experiences.

Finally, may Allah appreciate our brother Hussain's effort, and forgive him, and bring us together in this world in His love and also in the Hereafter in the shelter of His mercy.

Glory to you O Allah, as well as praise. I bear witness there is none worthy of worship but you, and I seek your forgiveness and repent to you.

The humble servant of Allah
'Abdullah.

Introduction of the author

All praise is due to Allah. We praise him, seek his help and his forgiveness. We seek refuge in Him from our own evils and our misconduct. Whomsoever Allah guides no one can lead astray, and the one He leads astray no one can put him aright. I bear witness that there is none worthy of worship but Allah alone. He is without partner. I also bear witness that Muhammad is His servant and Messenger.

I thought, with the blessings of Allah, that I should present to my brothers who are embarking on the spiritual path what someone may need concerning the matters of Islam, which contains the happiness for humanity. First, I thought that I would issue a volume containing the desired material of what would be useful. It came to my mind that I should name it *Bidayat Al-Salikin Liman Arad Al-Tamassuk Bi Hadha Al-Din*. I began the work of collating the material I thought was necessary, and then I realised that it was too voluminous. So I decided that this book should be issued in a series.

I have committed myself not to put anything in this series except what I have established as having come from the Messenger of Allaah (sallallaahu 'alaihi wa sallam) relying on the authentication of the scholars of *hadith* lest I should fall into what the Prophet (sallallaahu 'alaihi wa sallam) has warned against, as he said: **"The one who tells a deliberate lie against me would find his abode in Hell"** (*Mutawatir hadith*). Allah has given me support to issue a special piece of research in warning against reporting what has not been established as coming from the Prophet

(sallallaahu 'alaihi wa sallam).

My work in this book is to collect what I could find useful from the Book of Allah and the collections of *hadith* which have dealt with this subject. In the interests of honesty, I would like to acknowledge that I have immensely benefited from the book "*Dalil Al-Khairat*" by Khairu Al-Din Wanali (may Allah Bless him) as well as "*Riyadh Al-Salihin*" by Imam Al-Nawawi (may Allah show mercy upon him).

I praise Allah Almighty that He provided me with "*Sahih Al-Jami' Al-Saghir*" by *Sheikh* Muhammad Nasir Al-Din Al-Albani (may Allah reward him well). This book made things much easier for me because our sheikh exerted great effort in researching and providing reference for hadith in his various useful books one of which is "*Sahih Al-Jami'*". As a matter of fact, "*Sahih Al-Jami'*" is a collection of books within a book. Our sheikh has indicated the source which contains detailed information about any particular *hadith* in his publications. May Allah bless him.

I would also like to thank all those good brothers who offered assistance in the publication of this book. May Allah reward them well.

It is commonly known that the sayings of every human being could either be accepted or rejected except for the infallible Messenger (sallallahu 'alaihi wa sallam). Therefore if anyone should wish to give us advice, correct our mistakes or has anything to add (Verily, Allah does not suffer the reward of the righteous to perish) then he should send his comments -which we would be grateful for- to:

Al-Maktabat Al-Islamiah
P.O. Box 113

Al-Jubayha
Amman
Jordan

I ask Allah to make this work exclusively for Him without a share for any other.

THE MERIT OF DU'A

Allah Almighty says:

۶۰- وَقَالَ رَبُّكُمْ ادْعُونِي
أَسْتَجِبْ لَكُمْ ط

And your Lord says, "Call on Me, and I will answer your prayer." (40:60)

Allah Almighty also says:

۱۸۶- وَإِذَا سَأَلَكَ عِبَادِي
عَنِّي فَأِنِّي قَرِيبٌ ط
أُجِيبُ دَعْوَةَ الدَّاعِ
إِذَا دَعَانِ ۚ
فَلَيْسَ سَائِلِي
وَلَيْسَ مُنَوِّنِي لَعَلَّهُمْ يَرْشُدُونَ ۝

When My servants ask you concerning me, I am indeed close (to them) I listen to the prayer of every suppliant when he calls on me. (2:186)

The Prophet (sallallahu 'alaihi wa sallam) said: "*Du'a* (supplication) is the worship."¹

The Prophet (sallallahu 'alaihi wa sallam) also said: "Verily your Lord is the One modest and generous, and when His servant raises his hands to Him in supplication, He is diffident from returning them empty."²

¹ Reported by Abu Dawud and al-Tirmidhi who said *Hasan Saheeh*. Authenticated by our shaikh Al-Albani in "Saheeh Al-Jami'" no. 3401

² Narrated by Ahmad, Abu Dawud and al-Tirmidhi. Its wording is from al-Tirmidhi who made it *Hasan*. Al-Hafiz Ibn Hajr said its *sanad* (chain of transmission) is *jayyid* (good).

THE ETIQUETTE OF *DU'A*

1. Ask with absolute resolve, and believe with certainty that your *du'a* will be answered.

The Prophet (sallallahu 'alaihi wa sallam) said: "When one of you makes *du'a* he should not say, 'O Allah, forgive me if You wish, have mercy on me if You wish, give me provision if you wish', but he should ask with resolve because he does what he likes; no one can force Him." (Bukhari reported it).

The Prophet (sallallahu 'alaihi wa sallam) also said: "Ask Allah when you are sure of His response, and remember that Allah does not accept the *du'a* of the unmindful and neglectful heart."³

2. Perseverance in making *du'a*.

The Prophet (sallallahu 'alaihi wa sallam) said: "The servant's *du'a* will be answered provided he does not ask for what is sinful or for the breaking off of relations, and also if he does not show impatience." He was asked, 'O Messenger of Allah, what is impatience?' And he replied, "That the servant says: I invoked, but I do not think it (my invocation) was answered, and he becomes disappointed and abandons *du'a*."⁴

³ Declared *Hasan* by our shaikh Al-Albani in "Silsilah al-Ahadith Al-Sahihah" no 594

⁴ Narrated by Muslim in his "Sahih" from Abu Hurairah

3. Make *du'a* in every condition.

The Messenger of Allah (sallallahu 'alaihi wa sallam) said: "The one who likes Allah to answer him at the time of adversity and hardship, then let him increase in making *du'a* in time of ease."⁵

4. *Du'a* should not be made against family and property.

Muslim reported in his "*Sahih*" from Jabir (radhiAllahu 'anhu) that the Prophet (sallallahu 'alaihi wa sallam) said: "Do not make *du'a* against yourself, nor make *du'a* against your children, nor your property, for your *du'a* may coincide with the time when Allah grants all supplication, and your *du'a* might be granted (and cause you harm)."

5. *Du'a* should not be directed to other than Allah alone.

The Prophet (sallallahu 'alaihi wa sallam) said to ibn 'Abbas (radhiAllahu 'anhuma): "O young man, I am going to teach you some words: Be mindful of Allah, and He will be mindful of you. Be mindful of Allah, and you will find Him before you. When you ask, ask Allah. When you wish to seek help, seek help from Allah. Remember that if all the people come together to bring you benefit they cannot benefit you except what Allah has written. On the other hand,

⁵ Reported by al-Tirmidhi and al-Hakim who authenticated it. Agreed by al-Dhahabi. It is in "Sahih al-Jami'" no. 6166

if they come together to cause (you) any harm they will not be able to do it except for what Allah has written. The pens have been laid aside, and the scrolls have dried."⁶

6. The suppliant should keep his voice between a whisper and speaking aloud.

Allah Almighty says:

٥٥- ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً

رَبُّكُمْ لَا يُحِبُّ الْمُعْتَدِينَ ۝

Call on your Lord in humility and in secret. For He loves not those who trespass beyond bound. (7:55)

The Prophet (sallallahu 'alaihi wa sallam) said: "Be kind to yourselves for you are not calling upon One who is deaf or absent. You are calling upon One who is All-Hearing and All-Seeing."⁷

7. Ask Allah with His Beautiful Names.

Allah the Exalted says:

١٨٠- وَيَلِّهِ الْأَسْمَاءُ الْحُسْنَىٰ

فَادْعُوهُ بِهَا ۚ وَذُرُوا الَّذِينَ

يُلْحِدُونَ فِي أَسْمَائِهِ ۚ

سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ۝

⁶ Narrated by al-Tirmidhi who declared it *Hasan Sahih*

⁷ Bukhari & Muslim reported it from Abu Musa

The Most Beautiful Names belong to Allah, so call upon Him by them. (7:180)

It is reported in an authentic tradition that the Prophet (sallallahu 'alaihi wa sallam) heard a man saying in his prayer: "O Allah, I am asking you. O Allah the Eternal Absolute, the One who begets not nor is He begotten, and there is none like unto Him; forgive my sins for You are the most Forgiving and the most Merciful." The Prophet (sallallahu 'alaihi wa sallam) said, "He has been forgiven, he has been forgiven."⁸

In another incident the Prophet (sallallahu 'alaihi wa sallam) also heard someone in his prayer saying: "O Allah I ask You, for praise is due to you. There is none worthy of worship but You alone (without any partner), the Originator of the heavens and the earth, full of Might and Glory, the Living and Self-Subsisting Eternal. I am asking for Paradise, and seeking Your refuge from Hell." The Prophet (sallallahu 'alaihi wa sallam) said to his Companions, "Do you know by what he has asked?" They answered, "Allah and His Messenger know better." He said, "[By the One in whose hand is my soul], he has invoked Allah by His Supreme Name by which if He is invoked he grants, by which if He is asked He gives."⁹

The Prophet (sallallahu 'alaihi wa sallam) also said, "That the *du'a* of Dhu Al-Nun (the Man of the Fish i.e. Yunus/Jonas) by which he invoked Allah from inside the belly of the whale is: There is none worthy of worship but You, Glory to You,

⁸ Abu Dawud, al-Nisa'i, Ahmad & ibn Khuzaimah. Authenticated by al-Hakim and agreed by al-Dhahabi. Our shaikh al-Albani brings it in "Sifatus-Salatun-Nabi" and comments on it.

⁹ Reported by Abu Dawud, al-Nasa'i, Ahmad, al-Bukhari in "al-Adab al-Mufrad", al-Tabrani & Ibn Mundah in "al-Tawhid" by *sahih* chains of transmission.

I was wrong. No Muslim ever makes *du'a* by it but Allah will grant it."¹⁰

8. Confession of sin.

Shaddad bin Aws (radhiAllahu 'anhu) narrated that the Prophet (sallallahu 'alaihi wa sallam) said, "The supreme way of asking for forgiveness from Allah is to say: 'O Allah, You are my Lord, there is none worthy of worship but You, You have created me, and I am Your servant. I am committed to my covenant and my promise to you as much as I can. I seek refuge with You from the evil I have done. I acknowledge before You all the Blessings You have bestowed upon me, and I confess to You all my sins. So grant me forgiveness for no one can forgive sins except You.'" The Prophet (sallallahu 'alaihi wa sallam) added, "If somebody says it during the day with firm faith in it, and dies on the same day before the evening he will be among the people of Paradise. And if someone says it at night with firm faith in it and dies before the morning, he will be among the people of Paradise." (Bukhari reported it).

9. Rhymed prose should be avoided in *du'a*.

It is obvious from the report of Bukhari that ibn 'Abbas advised one of the Companions saying, "Speak weekly to the people, if not then twice a week. If you want more, than three times. Do not bore the people by this Qur'an. I would

¹⁰ Reported by al-Tirmidhi in his "Sunan" (4/260), Ahmad (1/170) & al-Hakim (2/383) who authenticated it. Al-Dhahabi agreed to it. Also our shaikh al-Albani in "Al-Kalim al-Tayyib" no 122

not like to see you coming to the group engaged in conversation and interfering with it (the conversation) and starting to preach to them thus causing annoyance, but wait and listen. If they ask you then speak while they are interested. Note the rhymed *du'a* and avoid it because I found the Messenger of Allah (sallallahu 'alaihi wa sallam) and his Companions doing it; that is avoiding the rhymed *du'a*."

10. One should show humility, entreaty, desire and fear while making *du'a*.

Allah the Exalted said:

۲۰۵- وَأَذْكُرُ بِكَ فِي نَفْسِكَ تَضَرُّعًا وَ
خِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ
بِالْعُدُوِّ وَالْأَصْصَالِ
وَلَا تَكُنْ مِنَ الْغَافِلِينَ ○

Remember your Lord in your heart with humility and fear (7:205)

He also said:

۹- قَاَسْتَجِبْنَا لَهُ دُ وَوَهَبْنَا لَهُ
يَحْيَىٰ وَأَصْحٰنَا لَهُ رُؤُوسًا
إِذْ هُمْ كَانُوا يَسْرِعُونَ فِي الْخَيْرَاتِ
وَيَدْعُونََنَا رَعْبًا وَرُهْبًا
وَكَانُوا لَنَا خٰشِعِينَ ○

They (the prophets) were quick in doing good work, and called on Us in yearning and awe (21:90)

11. One should repent and try to make amends where one has wronged.

Al-Bukhari and Muslim reported that the Messenger of Allah (sallallahu 'alaihi wa sallam) said about the man who stretched his arms to the heavens saying, "O my Lord, O my Lord," but his food is *haram* (unlawful), his dress is *haram* and he has been nourished from what is *haram*, so how could his prayer be answered?"

12. *Du'a* by reference made to previous good deeds.

This has been mentioned in the story of three people who entered a cave, the entrance of which had been blocked by a rock. They invoked Allah by their most sincere deeds, and He responded to them (and released them). [The story has been reported in Bukhari and Muslim].

13. *Du'a* should be repeated three times as confirmed in the following hadith:

Abdullah ibn Mas'ud narrated, "While the Messenger of Allah (sallallahu 'alaihi wa sallam) was praying near the Ka'bah, a group of Quraysh were gathered in their meeting place. One of them spoke, 'Who can go to the place of the slaughtered camel of the so-and-so family and fetch its droppings, its guts and its blood, then wait until he (the Prophet) bows in prostration then he puts the whole (thing) between his shoulder.' The most wretched of them arose (and brought the filth). When the Prophet (sallallahu 'alaihi wa sallam) bowed in prostration, he put it

between his shoulders. The Prophet remained in prostration (as he could not rise) and they laughed and fell over each other from laughter. In the meantime someone went to Fatimah and told her. She came running. The Prophet was still in prostration. She removed the filth from him, and turning round to them started swearing at those men. After completing his prayer, the Messenger of Allah (sallallaahu 'alaihi wa sallam) said, 'Destroy the Quraysh (he said this three times),' -it was his habit to repeat a *du'a* three times, and when he asked for something he would also do the same- 'O Allah, destroy 'Amr ibn Hisham, 'Utba bin Rabi'a, Shaybah bin Rabi'a, Al-Walid bin 'Utba, 'Umayya bin Khalaf, 'Uqba bin Abu Mu'ayt and 'Umara bin Al-Walid.'" 'Abdullah said, "By Allah I saw them slaughtered on the Day of Badr, and being dragged to be thrown in the well of Badr. Then the Messenger of Allah (sallallaahu 'alaihi wa sallam) said, 'O Allah, attend the people of the well with a curse.'"

14. Conveying the blessings of Allah (*salat*) to the Prophet (sallallaahu 'alaihi wa sallam)

This is a requirement for the acceptance of *du'a*. The Prophet (sallallaahu 'alaihi wa sallam) said, "Every *du'a* is suspended until blessing of Allah is conveyed upon the Prophet."¹¹

¹¹ "Sahih Al-Jami'" no.4399 vol. 4

15. Facing the *Qiblah* while making *du'a*.

Abu Hurairah (radhiAllahu 'anhu) said, "The Messenger of Allah (sallallahu 'alaihi wa sallam) faced the *Qiblah* and said, 'O Allah guide Daws (those to the right path).'

Imam Ahmad ibn Hanbal (rahimahullah) and others hold this view. Ibn Taymiyyah has also endorsed it in his book "*Al-Iqtida*" pp.175-181 while condemning the abominable innovations practised at the grave of the Prophet (sallallahu 'alaihi wa sallam). He said, "We have mentioned the view of Ahmad and others that when a person comes to greet the Prophet and his two friends (Abu Bakr and 'Umar) then he wants to make *du'a* he should turn away to face the *Qiblah*." Our *Sheikh* Al-Albani has also agreed with this view in his book "*Abkam Al-Jana'iz*" pp.221-222.

16. One should raise both the hands.

Al-Bukhari reported that ibn 'Umar said, "The Prophet (sallallahu 'alaihi wa sallam) raised his hand and said, 'O Allah, I declare my innocence of what Khalid has done.'"

Al-Bukhari also reported in his "*Sabih*" from Abu Musa who said, "The Prophet (sallallahu 'alaihi wa sallam) made *du'a* and he raised his hands until I saw the whiteness of his underarm." Hafiz ibn Hajr said in "*Fath Al-Bari*" 11/120, "There are many traditions in favour of raising hands in *du'a*. Al-Mundhari has collected them in a separate booklet, and Al-Nawawi has cited some of them in his books: "*Al-Adhkar*" and "*Sharh*

Al-Muhadhdhab". Bukhari wrote a chapter about it in "*Al-Adab Al-Mufrad*".

17. One should have ablution.¹²

Abu Musa reported, "When the Prophet (sallallaahu 'alaihi wa sallam) had finished from the Battle of Hunayn he sent Abu 'Amir to lead an army to Awtas, and he sent me with him. Abu 'Amir was struck in his knee by an arrow which the man from Jusham had shot, and it lodged in his knee. I removed it, and water oozed out of it. He said, 'O son of my brother, convey my greetings to the Prophet (sallallaahu 'alaihi wa sallam), and request him to ask Allah's forgiveness for me.' He survived for a short while then died. I returned and called on the Prophet (sallallaahu 'alaihi wa sallam) at his house, and found him lying in a bed made of the stalks of date-palm leaves knitted with ropes and on it there was bedding. The strings of the bed had left their marks on his back and sides. I told him about our and Abu 'Amir's news, and his request (to tell him to ask Allah's forgiveness for him). The Prophet asked for water, performed ablution, and raised his hands saying, 'O Allah, forgive Your servant Abu 'Amir.' I saw the whiteness of the Prophet's underarm. He continued, 'O Allah, make him on the Day of Resurrection superior to many of Your human creatures.' I said, 'Would you ask Allah's forgiveness for me as well?' He said, 'O Allah, forgive the sins of 'Abdullah ibn Qays and admit him to a nice entrance on the Day of Resurrection.'¹³

¹² This is recommended (*mustahab*) and not compulsory (*wajib*). There is hadith reported by Muslim and others that the Messenger of Allah (sallallaahu 'alaihi wa sallam) used to remember Allah all the time. Thus it is permissible to supplicate even when one is need of an obligatory bath.

¹³ Al-Bukhari & Muslim reported it. The text is from "Sharh al-Sunnah" of al-Baghawi as

Hafiz ibn Hajr said in "Al-Fath" 8/35, "It is indicated in this report that performing ablution when making *du'a* is desirable (*mustahab*)."

18. Crying when making *du'a*.

'Abdullah ibn 'Amr ibn Al-'As (radhiAllahu 'anhuma) reported that, "The Prophet (sallallahu 'alaihi wa sallam) recited the words of Allah about Ibrahim (‘alaihi-salam),

۳۶- رَبِّ إِنَّهُمْ أَضَلُّنَّ كَثِيرًا مِّنَ
النَّاسِ ۚ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۚ
وَمَنْ عَصَانِي
فَأَنَّكَ غَفُورٌ رَّحِيمٌ ۝

O my Lord they have indeed led astray many among mankind. He then who follows my ways is of me (14:36)

and Isa's (‘alaihi-salam) saying,

۱۱۸- قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ
فَمَنْ يَكْفُرْ بَعْدَ مَنكُم
فَأِنِّي آتٍ بَعْدُ بِعَذَابٍ
لَّا أُعَدُّ لَهُ أَحَدًا ۚ مِّن
عِ الْعَالَمِينَ ۝

If You punish them they are Your servants, but if You forgive them verily You are the Exalted, the Wise (5:118)

Then he raised his hands and said, 'O Allah, my community, my community' and he cried. Allah said, 'O Jibril, go to Muhammad -and your Lord knows better- and ask him what makes him cry.' Jibril came to the Messenger of Allah (sallallahu 'alaihi wa sallam) and asked him. The Prophet told him about his concern for his community. Jibril returned to Allah Almighty and informed Him -while Allah knew everything. Allah the Most High said, 'O Jibril, go to Muhammad and tell him that: We shall please you concerning your community, and shall not cause you to be unhappy.'" (Muslim reported).

19. One should show the need for Allah's help, and implore Him for release from weakness, hardship and tribulation.

Allah the Exalted said about Job,

﴿٨٧﴾ * وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ رَئِي مَسِيئَ الضُّرِّ
وَأَنْتَ
أَرْحَمُ الرَّاحِمِينَ

And Job when he cried to his Lord: 'Truly distress has seized me, and You are the Most Merciful of those who are merciful' (21:83)

The *du'a* of Zakaria (sallihu-salam) is mentioned in the Qur'an:

٢٩- وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ
فَذَلِكُمْ يُجْزِيهِ جَهَنَّمُ كَذَلِكَ
يَجْزِي الظَّالِمِينَ ۝

O my Lord, leave me not without offspring, though You are the best of Inheritors (21:89)

And Ibrahim (alaihissalam) made *du'a*,

۳۷- رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي
بَوَادِي غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ
رَبَّنَا لِيُعْبَدُوا الصَّلَاةَ
فَأَجْعَلْ أَفئِدَةً مِنَ النَّاسِ تَهْوِي
إِلَيْهِمْ
وَأَنْزِلْ لَهُمْ مِنَ الشَّجَرِ لَعَلَّهُمْ يَشْكُرُونَ ۝

O my Lord, I have made some of my offspring to dwell in a valley without cultivation, by Your sacred House; in order O my Lord! in order that they may establish regular prayer. So fill the hearts of some among men with love towards them, and feed them with fruits so that they may give thanks (14:37).

20. One should seize the opportunity of time, situation and circumstance in which prayers are answered.

THE TIMES, AND SITUATIONS IN WHICH DU'A IS ACCEPTED

1. Laylat-ul-Qadr (the Night of Power).

Allah said about it in the Qur'an (Chapter 97):

۳- لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

۴- تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ
فِيهَا يُأْذَنُ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

۵- سَلَامٌ تَنْزِيلُهَا حَتَّى مَطْلَعِ الْفَجْرِ

The Night of Power is better than a thousand months. Therein come down the angels and the Spirit by Allah's permission on every errand: Peace! This until the rise of morn.

'Aishah (radhi>Allahu 'anha) asked the Prophet what she should say on the Night of Power. He said, "O Allah You are Most Forgiving. You love forgiving, so forgive me."¹⁴

¹⁴ Ahmad, al-Tirmidhi and ibn Majah reported it. Our shaikh al-Albani said it was authentic in his checking of "al-Mishka" no. 2091

2. The middle of the night, and after obligatory prayers.

The Messenger of Allah (sallallaahu 'alaihi wasallam) was asked which *du'a* is readily heard. He answered, "(The one made) In the last part of the night, and after obligatory prayers."¹⁵

The Prophet (sallallaahu 'alaihi wa sallam) also said, "Our Lord descends to the lower Heaven every night when its third part has passed, and declares, 'I am the King, I am the King! Who is there to invoke Me so I grant his invocation, who is there to ask Me so I give him, who is there to ask me for forgiveness so I forgive him.' It continues like so until dawn breaks forth."¹⁶

In another *hadith* the Prophet (sallallaahu 'alaihi wa sallam) said, "Our Lord descends to the lower Heaven every night when the last third part of it remains and says, 'Is there anyone who invokes (Me) so I would grant his invocation? Is there anyone who asks (Me) so I grant him? Is there anyone who asks Me for forgiveness so I would forgive him?'"¹⁷

He (sallallaahu 'alaihi wa sallam) also said, "The Gates of Heaven are open at midnight, and a caller calls, 'Is there a suppliant that his supplication may be granted? Is there a petitioner that his petition may be granted? Is there a distressed person so that his distress may be removed?' At that time no Muslim makes a *du'a* but it is answered, except for an

¹⁵ Al-Tirmidhi reported it and made it Hasan from the narration of Abu Umamah

¹⁶ Muslim and others reported it

¹⁷ Reported by al-Bukhari and Muslim

adulteress who trades with her body, or a person who amasses his money unlawfully."¹⁸

3. Between *adhan* and *iqamah*.

The Prophet (sallallahu 'alaihi wa sallam) said, "A *du'a* between *adhan* and *iqamah* is not refused, so make *du'a* at that time."¹⁹

4. At the time of the call for the obligatory prayer.

The Prophet (sallallahu 'alaihi wa sallam) said, "Two kinds of *du'a* are not rejected -or rarely are they rejected- *du'a* at the time of the call for prayer, and *du'a* at the time of fighting when warriors are engaged with each other."²⁰

5. At the time the army advances to fight in the way of Allah.

See the above hadith

6. On Friday after *'asr*.

The Prophet (sallallahu 'alaihi wa sallam) said, "Friday has twelve periods. Among them is a period when no Muslim asks Allah for

¹⁸ "Sahih Al-Jami'" no. 2968

¹⁹ Ibn Khuzaymah and Ibn Hibban declared it sahih. Al-Albani quoted it in "Irwa' Al-Ghalil" no. 241

²⁰ Abu Dawud reported it. Hafiz ibn Hajr said in "al-Nata'ij" that it was *hasan sabih*

anything but He grants it to him. Search for that period late after 'asr."²¹

7. A particular time in the night.

The Prophet (sallallahu 'alaihi wa sallam) said, "There is a time in the night when no Muslim asks Allah Almighty any good thing of this world or the Hereafter but He would grant him, and that is in each night." (Muslim reported it).

8. While drinking the water from the well of Zam-zam.

The Prophet said, "Zam-zam's water is for the purpose that it was drunk."²²

9. At the start of prayer.

When a person says the following words at the time of the *du'a of istiftah*, "Allah the Almighty, the Great. All praise be to Allah, and Glory be to Allah, in the morning and in the evening." A Companion started his prayer with these words, and the Prophet (sallallahu 'alaihi wa sallam) said, "I was surprised to see that the Gates of Heaven was opened for them."²³

²¹ "Sahih Al-Jami'" no. 8402

²² "Silsilat Al-Ahadith Al-Sahihah" numbers 883. Declared *sahih* by other scholars too

²³ Muslim and others reported it

10. Similarly at the start of prayer.

When a person says the following words: "All praise be to Allah, the Pure and the Blessed One." A person started his prayer with these words and the Prophet (sallallaahu 'alaihi wa sallam) said, "I saw twelve angels rushing to them, and each was trying to get them first to take them to Allah." (Muslim reported it.)

11. At the time of reciting *Al-Fatihah* (the Opening Chapter), and being mindful of its meaning.

The Messenger of Allah (sallallaahu 'alaihi wa sallam) said, "Allah the Most Blessed said, 'I have divided prayer between Me and My servant equally. Half of it is for Me, and the other half is for My servant. My servant will get what he is asking for.'" The Messenger of Allah (sallallaahu 'alaihi wa sallam) said, "Read: The servant says: 'All the praise is for Allah, the Lord of the universe.' Then Allah says, 'My servant praised me.' When the servant says: 'The most Gracious, the Most merciful.' Allah says, 'My servant extolled me.' When the servant says: 'Master of the Day of Judgement.' Allah says, 'My servant Glorified Me.' When the servant says: 'Only You do we worship and only Your help do we seek,' Allah says, 'This is between me and my servant, and My servant will have what he is asking for.' Then the servant says: 'Guide us to the right path, the Path on whom You have bestowed Your Grace, those whose portion is not wrath, and who have not gone astray,' Allah responds, 'These are for My servant, My servant will get what he has asked for.'"²⁴

12. At the time of saying "Amin" in the prayer.

The Prophet (sallallahu 'alaihi wa sallam) said, "When the imam says: 'Those whose portion is not wrath, and who have not gone astray, say 'Amin' because the angel says "Amin" and the imam says it." In another version he says , "When the *imam* says 'Amin' you should say it too because the angels says 'Amin', and if someone's 'Amin' coincides with the 'Amin' of the angels his past sins will be forgiven."²⁵

13. At the time of raising the head from *ruku*'.

At the time of rising up from the *ruku*' (bowing in prayer) and saying, "O my Lord, exuberant praises be to You." Rifa'ah bin Rafi' narrated, "One day we were praying behind the Messenger (sallallahu 'alaihi wa sallam), and when he raised his head from *ruku*': Allah has heard the one who praised Him -someone behind him said, 'Our Lord, all exuberant praises be to You.' When the Prophet finished the prayer he asked, 'Who is this speaker?' A man said, 'Me.' The Prophet said, 'I saw more than thirty angels rushing to it to write it first.'" (Bukhari reported it.)

²⁴ Reported by Muslim, Abu 'Awanah, and Malik. It is supported by the hadith of Jabir in "Tarikh Jurjan" 144. Also see "Sifatus-Salatun-Nabi" page 92

²⁵ Al-Nasa'i reported it. Also see our shaikh's "Sifatus-Salah" p. 97

14. During prostration.

The Prophet (sallallaahu 'alaihi wa sallam) has said, "The time when the servant is nearest to his Lord is the time when he is in prostration. Therefore make plenty of *du'a* in it." (Muslim reported it.)

15. In the last part of the prayer after conveying blessings unto the Prophet (sallallaahu 'alaihi wa sallam).

The Messenger of Allah (sallallaahu 'alaihi wa sallam) heard someone praying. The person praised and glorified Allah, and conveyed blessings to the Prophet (sallallaahu 'alaihi wa sallam). The Messenger of Allah (sallallaahu 'alaihi wa sallam) said to him, "Make *du'a* and it will be answered, and ask and you will be given."²⁶

16. Before finishing the *salah*.

Before the end of the prayer by saying the following words: "O Allah, I ask you. O Allah, the One, the Eternal Absolute, the One who is not begotten nor does He begets, and there is none like unto Him- forgive my sins. You are the Most Forgiving, Most Merciful." When the Prophet (sallallaahu 'alaihi wa sallam) heard someone saying it, he said, "He has been forgiven, he has been forgiven."

²⁶ Al-Nisa'i reported it with an authentic chain.

17. Similarly before saying the *salaam*.

Similarly before saying the *salaam* at the end of the prayer by saying these words, "O Allah, I ask You -to You belong all praise, there is no deity worthy of worship but You, [You are One, there is no partner unto You], [the Benefactor], the Originator of the heavens and the earth, the One full of Majesty and Honour, the Living, the Self-Subsisting- [I ask You] [for Paradise, and seek Your refuge from Hell]." The Prophet (sallallahu 'alaihi wa sallam) asked his Companions, 'Do you know by what he has invoked Allah?' They answered, 'Allah and His Messenger know better.' He said, '[By the one in whose hand is my soul], he has invoked Allah by His Supreme Name, the one by which when He is invoked He grants, and when He is asked He gives.'"

18. At the end of *wudhu'*.

After performing ablution, and saying: "I bear witness that there is none worthy of worship but Allah, the One without partner, and that Muhammad is His Servant and His Messenger." The Messenger of Allah (sallallahu 'alaihi wa sallam) said, "None of you performs ablution, does it perfectly, and when he finishes he says, 'I bear witness that there is none worthy of worship but Allah, the One without partner and that Muhammad is His Servant and Messenger' but the eight Gates of Paradise will be open for him to enter through whichever he chooses."²⁷

²⁷ See our shaikh al-Albani's "Sahih Abi Dawud" and "al-Irwa'" and it is in "Sahih al-Jami'" no. 5679

19. The *du'a* of a Muslim for his brother without the latter's knowledge.

Abu Al-Darda' (radhiAllahu 'anhu) narrated, "The Messenger of Allah (sallallahu 'alaihi wa sallam) used to say, 'The Muslim's prayer for his brother without his knowledge is surely answered. An angel is appointed with such a person whenever he prays for the good of his brother, and the appointed angel says, 'Amin, and for you is the same.'" (Muslim reported).

20. On waking up from sleep.

When one wakes up from his sleep and says, "There is no deity worthy of worship but Allah, the One without partner, all the kingdom is for Him, all praises be unto Him, the One who has Power over all things. Praise be to Allah, Glory to Allah, there is none worthy of worship but Allah, Allah is the Greatest, there is no power or strength except for the Power and Strength of Allah, the Most High and Mighty', and then he says, 'O Allah forgive me' or makes *du'a*, it will be granted. If he performs ablution and prays, his prayer will be accepted."²⁸

21. When *du'a* is made by saying: "There is no deity worthy of worship but You, Glory be to You, I was indeed wrong."

²⁸ Al-Bukhari reported it. See "Al-Kalim Al-Tayyib" no. 41 by our shaikh al-Albani

The Prophet (sallallahu 'alaihi wa sallam) has said, "The *du'a* of Dhu Al-Nun (Yunus or Jonah) by which he invoked Allah from within the belly of the whale was, 'There is no deity worthy of worship but You, Glory to You, I was indeed wrong.' No Muslim ever makes *du'a* with it but Allah answers it."²⁹

22. Supplication at times of adversity.

Du'a in adversity by saying, "To Allah we belong, and to Him do we return. O Allah, grant me reward in my adversity, and compensate me with that which is better." The Prophet (sallallahu 'alaihi wa sallam) said, "No servant suffers an adversity and says (the above words) but Allah will reward him in his adversity, and compensates him with something which is better." Umm Salama said, 'When Abu Salama died, I said what the Prophet (sallallahu 'alaihi wa sallam) had asked me, and Allah compensated me with someone who is better (i.e. the Prophet as he married her).' (Muslim reported it.)

23. *Du'a* when it is raining.

The Prophet (sallallahu 'alaihi wa sallam) said, "Two kinds of *du'a* are not rejected: *du'a* at the time of the call to the prayer, and *du'a* during rain."³⁰

²⁹ Al-Tirmidhi in his "Sunan", Ahmad and Hakim reported it, and Hakim declared it authentic and al-Dhahabi agreed to it

³⁰ Our shaikh declared it Hasan in his checking of "al-Targheeb" 1/116 and in "Silsilat Al-Ahadith Al-Sahihah" no. 1469

24. Prayer after the death of a person.

Umm Salama related, "The Messenger of Allah (sallallahu 'alaihi wa sallam) entered and Abu Salama's eyes were wide open. He closed them and said, 'When the soul is taken out the eye follows it.' Hearing this some members of his family cried. He said, 'Do not invoke upon yourself except what is good because the angels say *Amin* to what you say!' Then he said, 'O Allah, forgive Abu Salama. Raise his status among those who are rightly guided grant him a successor in his descendants who remain. Forgive us and him, O Lord of the Universe, and make his grave spacious, and grant him light in it.'" (Muslim reported it.)

25. The *du'a* of the oppressed.

The Messenger of Allah (sallallahu 'alaihi wa sallam) said, "The *du'a* of the oppressed is answered even if he is a sinner. The responsibility of his sins is upon him."³¹

26. *Du'a* when someone's heart is focused upon Allah, and he is filled with sincerity.

Evidence for this lies in the report of those three people who were trapped in a cave, and invoked Allah with reference to their most sincere deeds, and they were rescued. (The full report is in Bukhari and Muslim).

³¹ "Sahih al-Jami" no. 3377

27. *Du'a* of the parent against his children, the *du'a* of a traveller, and the *du'a* of the oppressed.

The Prophet (sallallahu 'alaihi wa sallam) said, "Three types of *du'a* are undoubtedly granted: a parent's *du'a* against his children, the traveller's and the oppressed one's."³²

28. A parent's *du'a* for his children.

The Prophet (sallallahu 'alaihi wa sallam) said, "Three types of *du'a* will not be rejected: a parent's *du'a* for his children, *du'a* of a fasting person, and *du'a* of the traveller."³³

29. When the sun moves from its meridian but before the *zubr* prayer.

'Abdullah ibn Al-Sa'ib said, "The Messenger of Allah (sallallahu 'alaihi wa sallam) used to perform four *raka'ahs* after the sun has moved from its meridian but before *zubr* and say, 'This is the time when the Gates of Heaven are open so I like some good actions of mine to be raised then'."³⁴

In another report he said, "The Gates of Heaven are open at the time when the sun moves from its meridian but before *zubr*, and are not closed until *zubr* is performed, so I like that good action is raised for me at that time."³⁵

³² "Sahih al-Jami" no. 3028

³³ "Sahih al-Jami" no. 3029

³⁴ "Mishkat al-Masabih" no. 1169 as authenticated by our shaikh al-Albani

³⁵ "Sahih Al-Jami" no. 1528

30. On the day of 'Arafah.

The Prophet (sallallahu 'alaihi wa sallam) said, "The best *du'a* is the one made on the day of 'Arafah, and the best of what I and the prophets before me have said is: 'There is none worthy of worship except Allah, the One without partner, all the kingdom is for Him, all praise be unto Him, and He has Power over everything.'"³⁶

³⁶ "Sahih al-Jami'" no. 3269

THE REASONS WHY DU'A IS NOT ANSWERED

1. Trying to hurry the response of one's *du'a*.

Abu Hurairah (radhiAllahu 'anhu) reported the Messenger of Allah (sallallahu 'alaihi wa salam) as saying: "The prayer of one of you is granted if he does not try to hurry Allah's response by saying, 'I asked, but my Lord did not respond.' " (Bukhari and Muslim). In another version of Muslim's report, the Prophet was asked what does it mean trying to hurry Allah's response? He answered, "To say: 'I made *du'a*, I made *du'a*, but I don't see it being granted.' And so he gets disappointed and abandons making *du'a*."

2. Divine Wisdom

This means that Allah has decided to divert a mishap which is akin to what the person has asked for from the person, or He decides to recompense the person with a reward in the Hereafter instead of responding to the *du'a* in this world. 'Ubadah bin Al-Samit (radhiAllahu 'anhu) reported the Messenger of Allah (sallallahu 'alaihi wa sallam) as saying, "There is no Muslim on earth who asks Allah Almighty for anything, but either He gives it to him, or diverts a like mishap from him provided he does not ask for what is sinful or for the breaking off of relations." A man then said, "Then we will make plenty of *du'a*." The Prophet answered, "Allah is more Bountiful."³⁷

³⁷ Tirmidhi reported it and said that it is a *hasan hadith*. Hakim reported it on the authority of Abu Sa'id and added, "...Or deposits for him a similar reward."

3. *Du'a* for a what is sinful or the breaking off of relations.

Refer to preceding *hadith*.

4. Eating, drinking or dressing from what is *haram* (unlawful).

It is reported in Bukhari and Muslim that the Messenger of Allah (sallallahu 'alaihi wa sallam) said about the person who stretches his hands to the sky saying, "O my Lord, O my Lord", but his food is *haram*, his dress is *haram* and he has been nourished from what is *haram*. So how will he be answered (in his *du'a*)?

5. Not be resolute in making *du'a*.

The Prophet (sallallahu 'alaihi wa sallam) said: "When anyone of you make *du'a*, he should not say, 'O Allah if you wish forgive me, show mercy upon me if you wish, give me provision if you wish,' but he should be resolute in his request because Allah does what He wants; no one can compel Him."³⁸

6. Abandoning the duty of enjoining what is good, and shunning what is evil.

³⁸ Al-Bukhari

Hudhayfah (radhiAllahu 'anhu) reported that the Prophet (sallallahu 'alaihi wa sallam) said, "By the one in Whose Hand is my soul, you must enjoin what is good, and shun what is evil otherwise Allah will soon send punishment upon you, and then you will call upon Him but He will not respond."³⁹

7. The dominance of unmindfulness, lust and vain desires.

Allah Almighty said:

«لَهُ مَعْقِبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ
خَلْفِهِ يَحْفَظُونَكَ مِنْ أَمْرِ اللَّهِ
إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ
حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ
وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا
فَلَا مَرَدَّ لَهُ
وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَّالٍ»

Verily never will Allah change the condition of the people until they change themselves (13:11)

8. Not to be submissive during *salah* (prayer).

We have already noted the saying of the Prophet (sallallahu 'alaihi wa sallam) that Allah does not answer the *du'a* from the neglectful and unmindful heart. The one who is not submissive in his prayer, his heart is without doubt careless and heedless. A correctly performed prayer restrains one from shameful and

³⁹ Al-Tirmidhi reported it and said it is *hasan hadith*

unjust deeds. On the other hand, not being submissive during prayer leads to an increase of the same. It also increases the malady of the soul which becomes a barrier to the acceptance of Allah. If the *du'a* of he who does not shun evil is not answered, how much less the *du'a* of he who is deeply involved in evil deeds?

9. Committing particular sins.

These are indicated in a statement of the Prophet (sallallahu 'alaihi wa sallam), "Three types of people asks Allah but He does not respond to them; a man who had a vile woman and did not divorce her, a man who provided a loan to another but without a witness to it, and a man who gave his wealth to the foolish, and Allah has said: "Do not give your wealth to the foolish"⁴⁰

⁴⁰ "Sahih al-Jami" no. 3070

DU'A FROM THE QUR'AN

1.

۱۳۷- وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ
الْبَيْتِ وَإِسْمَاعِيلُ
رَبَّنَا تَقَبَّلْ مِنَّا
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ○

○ Our Lord, accept from us, for You are the All-Hearing, the All-Knowing (2:127)

2.

۲۰۱- وَمِنْهُمْ مَن يَقُولُ رَبَّنَا إِنَّا
فِي الدُّنْيَا حَسَنَةٌ وَفِي الآخِرَةِ حَسَنَةٌ
وَقِنَا عَذَابَ النَّارِ ○

Our Lord, give us good in this world and good in the Hereafter, and protect us from the torment of the Fire (2:201)

3.

۲۸۶- لَا يَكْفُفُ اللهُ نَفْسًا إِلَّا وُسْعًا
لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَ
رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا
أَوْ أَخْطَأْنَا
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا
إِصْرًا كَمَا حَمَلْتَهُ
عَلَى الَّذِينَ مِنْ قَبْلِنَا

رَبَّنَا وَلَا تُحِثْنَا مَا لَاطَاقَةَ لَنَا بِهِ
 وَاعْفُ عَنَّا
 وَاعْفُزْنَا
 وَارْحَمْنَا أَنْتَ مَوْلَانَا
 فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

Our Lord, condemn us not if we forget or fall into error; Our Lord, lay not on us a burden like that which you did lay on those before us; Our Lord, lay not on us a burden greater that we have strength to bear. Blot out our sins, and grant us forgiveness, have mercy on us. You are our Protector; help us against those who stand against faith (2:286)

4.

۸- رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا
 وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۝
 إِنَّكَ أَنْتَ الْوَهَّابُ ۝

Our Lord, let not our hearts deviate now after You have guided us, but grant us mercy from Your Own Presence for You are the Grantor of mercies without measure (3:8)

5.

۱۲۶- وَمَا تَنْقِمُ مِنَّا
 إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا
 لِنَأْتِيَ لَنَا جَاءَتْنَا
 رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا
 وَتَوَقُّنَا مُسْلِمِينَ ۝

Our Lord, pour (out) on us patience and constancy, and take our souls onto You as Muslims (7:126)

6.

۲۵- قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ۝

۲۶- وَيَسِّرْ لِي أَمْرِي ۝

۲۷- وَأَخْلِلْ لِي لِسَانِي ۝

۲۸- يَفْقَهُوا قَوْلِي ۝

My Lord, expand (me) my breast; ease my task for me; and remove the impediment from my speech, so they may understand what I say (20:25-28)

7.

۱۱۴- فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ ۚ

وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ

أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَقُلْ

رَبِّ زِدْنِي عِلْمًا ۝

○ my Lord, advance me in knowledge (20:114)

8.

۶۵- وَالَّذِينَ يَقُولُونَ رَبَّنَا

اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۚ

إِنَّ عَذَابَهَا كَانَ غَرَامًا ۝

Our Lord, avert from wrath of Hell for its wrath is indeed affliction grievous (25:65)

9.

١٦- قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي
فَاغْفِرْ لِي فَغُفِرَ لَهُ
إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ ۝

O my Lord, I have indeed wronged my soul do you then forgive me (28:16)

10.

١٠- وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ
يَقُولُونَ رَبَّنَا
اعْفُوْ لَنَا وَإِخْوَانَنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ
وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا
لِّلَّذِينَ آمَنُوا
رَبَّنَا إِنَّكَ رَؤُوفٌ رَّحِيمٌ ۝

O Our Lord forgive us and our brethren who came before us into the faith, and leave not in our hearts rancour against those who have believed. Our Lord, You are indeed full of kindness, Most Merciful (59:10)

11.

١٠- إِذْ أَوْى الْفِتْيَةُ
إِلَى الْكُهْفِ فَقَالُوا رَبَّنَا آتِنَا
مِن لَّدُنكَ رَحْمَةً
وَهَبْ لَنَا مِنْ أَمْرِنَا رَشَدًا ۝

Our Lord, bestow on us mercy from Yourself, and dispose of our affair for us in the right way (18:10)

12.

٥٣- رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ
وَاتَّبَعْنَا الرَّسُولَ
فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ۝

Our Lord, we believe in what You have revealed, and we follow the Apostle; then write us down among those who bear witness (3:53)

13.

١٩١- الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا
وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ
وَيَتَفَكَّرُونَ فِي خَلْقِ
السَّمَوَاتِ وَالْأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا
سُبْحَانَكَ
فَقِنَا عَذَابَ النَّارِ ۝

Our Lord, not for naught have You created all this! Glory to You. Give us salvation from the penalty of the Fire (3:191)

14.

٨٥- فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا
رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ۝
٨٦- وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ۝

In Allah do we put our trust. Our Lord, make us not a trial for those who practise oppression, and deliver us by your mercy from those who reject (faith) (10:85-86)

15.

۴۰- رَبِّ اجْعَلْنِي مِمَّنْ يَتْلُو
ذُرِّيَّتِي
رَبَّنَا وَتَقَبَّلْ دُعَاءِ ۝

۴۱- رَبَّنَا اغْفِرْ لِي
وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ
الْحِسَابُ ۝

My Lord, make me one who establishes regular prayer (and also raise such) among my offspring. O Our Lord and accept You my prayer. O Our Lord cover us with Your forgiveness -me, my parents and all believers- on the day when Reckoning will be established (14:40-41)

16.

۸۳- يَغْفِرُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا
وَآكثَرُهُمُ الْكٰفِرُونَ ۝

۸۴- وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا
ثُمَّ لَا يُوْذَنُ لِلَّذِينَ كَفَرُوا وَلَا لَهُمْ
يُسْتَعْتَبُونَ ۝

۸۵- وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ
فَلَا يَخَفُوا عَنْهُمْ وَلَا لَهُمْ
يُنظَرُونَ ۝

My Lord, bestow wisdom on me and join me with righteous, grant me honourable mention on the tongue of truth among the latest (generations); make me one of the inheritors of the Garden of Bliss (26:83-85)

17.

١٩- فَتَبَسَّمْ صَاحِبًا مِنْ قَوْلِهَا وَقَالَ
رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ
بِعَمَلِكَ الْبَرَّ أَنْعَمْتَ عَلَيَّ
وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا
تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ
فِي عِبَادِكَ الصَّالِحِينَ ۝

My Lord, so order me that I may be grateful for Your favours which You have bestowed on me and on my parents, and that I may work the righteousness that will please You: and admit me by Your Grace to the ranks of Your righteous servants (27:19)

18.

٨٤- وَذَا النُّونِ إِذْ ذُهِبَ مُغَاضِبًا
فَكَرَّنَ أَنْ تَنْتَقِدَ عَلَيْهِ
فَنَادَى فِي الظُّلُمَاتِ
أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ ۝
إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ۝

There is no God but You; Glory to You; I was indeed wrong (21:87)

SOME SELECTED DU'A

You can use them during *hajj*, during *'umrah*, *i'tikaf* and during the times when prayers are answered. My brother Muslim, I am not compelling you to repeat these *du'a* in the order I have given them because this order has not been reported from the Messenger (sallallaahu 'alaihi wa sallam). My intention is to supply you with the type of invocation that you need because sometimes a person does not know what *du'a* to make especially when Allah opens His heart to respond to *du'a*. On the other hand some people exceed the limit unknowingly by using inappropriate words. Likewise I did not intend to be lengthy lest I should bore you, so I have tried to be selective.

(You will find these *du'as* in 'Arabic given in Appendix A numbered serially in ascending order, i.e., A1 refers to Appendix A number 1 etc.)

A1) "My Lord, grant me forgiveness and turn towards me. You are indeed (the) Oft-Returning, Most merciful" ("Silsilat Al-Ahadith Al-Sahihah" No. 556: Ibn 'Umar said, 'We used to count the Messenger of Allah (sallallaahu 'alaihi wa sallam) saying this a hundred times.')

A2) "O Allah I am asking You - O Allah the One, the Eternal Absolute, and the one who begets not and who is not begotten, there in none like unto Him - to forgive me my sins, verily You are Most Forgiving, Most Merciful" (infra).

A3) "O Allah I am asking You for to You belong all praise, there is none worthy of worship but You, You are One, there is no partner unto You, the Benefactor, O Originator of the Heaven and the Earth, the One full of Majesty, Honour and Bounty, the Living, the Self-Subsisting, I am asking you (for) Paradise and seek refuge from Hell" (infra).

A4) "O Allah, You are my Lord, there is no deity worthy of worship but You, You created me and I am Your servant, and I am faithful to my covenant and my promise to you as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before you all the blessings You have bestowed upon me, and I confess to you all my sins. Grant me forgiveness for nobody can forgive sins except you"⁴¹

A5) "O Allah forgive me all my sins, the small one and the big one, the first and the last one, the open one and the secret one"⁴²

A6) "O Allah, I have done great injustice to myself. No one forgives sin but You, so grant me forgiveness from Your Presence, and show mercy upon me; You are indeed the Oft-Forgiving"⁴³

A7) "O Allah, forgive me what I have done before and what I have done after, and what I have done secretly and what I have done openly, and what I have done in excess and what You Know of more than me, You are the

⁴¹ Reported by al-Bukhari

⁴² Reported by Muslim

⁴³ Reported by al-Bukhari & Muslim

One Who brings forwards and Who delays, there is no deity worthy of worship but You"⁴⁴

A8) "O Allah, distance me and my sins like You have distanced the East from the West. O Allah Cleanse me from my sins as white cloth is cleansed from dirt, O Allah, wash me from my sins with snow, water and hail"⁴⁵

A9) "O Allah, I seek refuge in Your Pleasure from Your Wrath, and in Your forgiveness from Your punishment, and seek Your Refuge from You. I am incapable of praising You the way You have praised Yourself"⁴⁶

A10) "(O Allah the) turner of hearts, establish my heart on Your religion"⁴⁷

A11) "O Allah, I am seeking Your Refuge from knowingly associating anything unto You, and ask Your forgiveness for what I do not know"⁴⁸

A12) "O Allah, turner of the heart, move my heart to obey You"⁴⁹

A13) "O Allah, let my account be taken by an easy reckoning"⁵⁰

⁴⁴ Reported by Muslim

⁴⁵ Reported by al-Bukhari & Muslim

⁴⁶ Reported by Muslim

⁴⁷ Declared *Hasan* by al-Tirmidhi

⁴⁸ "Sahih al-Jami'" No. 3625

⁴⁹ Reported by Muslim

⁵⁰ Reported by Ahmad and Hakim who declared it authentic. Agreed by al-Dhahabi. This is one of the supplications he (sallaallahu 'alaihi wa sallam) would say before *tasteem*.

A14) "O Allah, I'm asking you for pardon in this world and the Hereafter"⁵¹

A15) "O Allah I seek Your refuge from the torment of the grave, and I seek Your refuge from (the) affliction (of Masih al-Dajjal i.e. the Anti-Christ), and I seek Your refuge from the afflictions of life and death. O Allah, I seek Your refuge from all (kinds of) sins and from being in debt"⁵²

A16) "O Allah, deliver me from Your punishment the Day You raise Your servants"⁵³

A17) & A18) "O Allah, I am asking You (for) Paradise [the Prophet (sallallahu 'alaihi wa sallam) said if someone asks Allah for Paradise three times, Paradise will say: "O Allah, let him enter (Paradise)", and if someone asks for refuge from Hell three times, Hell will say: "O Allah, give him protection (from Hell)]"⁵⁴

A19) "O Allah, I am asking You for martyrdom" [the Prophet (sallallahu 'alaihi wa sallam) said if someone asks Allah for martyrdom in sincerity, Allah will raise him to the position of the martyr even if he dies on his bed].⁵⁵

A20) "O Allah, I am asking seeking Your refuge from incapacity and laziness, from cowardice and decrepitude, and miserliness"⁵⁶

⁵¹ "Sahih Al-Jami'" no. 5579

⁵² Reported by al-Bukhari & Muslim

⁵³ Al-Tirmidhi said it is a *hasan sahih hadith*

⁵⁴ "Sahih al-Jami'" no.6151

⁵⁵ Reported by Muslim

A21) "O Allah, Your Mercy I do desire, so do not forsake me nor entrust me to myself even for the twinkling of an eye. Facilitate all my affairs, there is no deity worthy of worship but You"⁵⁷

A22) "O Living, O Self-Subsisting, in Your Mercy do I seek help"⁵⁸

⁵⁶ Portion of a *hadith* reported by Muslim

⁵⁷ The Prophet (sallallaahu 'alaihi wa sallam) said this is the *du'a* of a person in distress. Al-Albani declared it as *hasan* in "Al-Kalim Al-Tayyib" no. 120

⁵⁸ Anas (radhiAllaahu 'anhu) said that any time the Prophet (sallallaahu 'alaihi wa sallam) was worried he would say this. Our shaikh al-Albani said in "Al-Kalim Al-Tayyib" no. 118 that it is *hasan*

SELECTED *DU'A* FROM "SAHIH AL-JAMI"

(You will find these *du'as* in 'Arabic given in Appendix B numbered serially in ascending order, i.e., B1 refers to Appendix B number 1 etc.)

The continuous repetition of these are highly recommended.

B1) "O Allah, cast light in my heart, light on my tongue, light in my eye, light in my ears, light on my right, light on my left, light above me, light before me, light behind me, and cast light in my soul. And give me immense light" (no.1270).

B2) "O Allah keep me alive in humility, and cause me to die in humility, and raise me amongst those who are humble" (no.1272).

B3) "O Allah, set right my religion which is the basis of my affairs, set right my world which is my subsistence, set right my Hereafter to which I shall return, and make my life the source of abundance in every good thing, and make death a comfort for me from every evil" (1274).

B4) "O Allah, forgive me my sins and my ignorance, and exceeding the limits of righteousness in all my deeds, and what you know better than I. O Allah, forgive my sins of the past and of the future, and what I did openly or secretly. You are The One Who brings forward, and You are the One who delays. You are the Omnipotent" (no.1275).

B5) "O Allah, give us due share of fearing You which will be a barrier between us and all sins, and a portion of obedience to You which will lead to Paradise, and the portion of faith and confidence which will make the hardship of this world easy on us, and let us derive enjoyment from our sight and hearing, and our strength as long as You keep us alive, and make it an inheritor from us, and cause us to be avenged from those who have wronged us, and help us against our enemies, and do not make us suffer in our religion, and do not make this world the greatest of our concern nor the limit of our knowledge, and do not inflict on us those who do not show mercy" (no.1279).

B6) "O Allah I am asking You for all the good that is near and that which is far, the one of which I know of and the one I do not. O Allah I am asking You for the good of what Your Prophet and Servant has asked of, and I seek refuge from You of the evils of which Your Prophet and Servant has asked of You. O Allah I ask You for Paradise for such deeds and sayings which will bring me closer to it, and I seek refuge from You from the deeds and sayings which would take me further from it. I ask You to make any decision on me to be good" (no.1287).

B7) "O Allah, I am asking You for guidance, piety, decency, prosperity" (no.1286).

B8) "O Allah, I seek refuge with You from death by a fall or by the collapse of a building upon us, or by drowning, or being burned, and I seek refuge with you from the

affliction of Satan at death, and I seek refuge with You from dying in Your Way while fleeing (from the battlefield), and I seek refuge with You from dying from being stung (and bitten)" (no. 1293).

B9) "O Allah, I seek refuge from You from poverty, from want, from humiliation, and I seek refuge with You from wronging another or being wronged" (no.1289).

B10) "O Allah, I seek refuge with You from laziness, from decrepitude, sin, and being in debt, and from the affliction of the grave and the torment of the grave, and the affliction of the Fire and the torment of the Fire, and from the evil of the affliction of wealth, and I seek refuge with You from the affliction of poverty, and seek refuge with You from the affliction of the Masih al-Dajjal (the Anti-Christ). O Allah, wash my sins from me with water, snow and hail, and cleanse my heart from all sins as a white garment is cleansed from filth. Distance between me and my sins as You have made (the) distance between the East and the West" (no.1299).

B11) "O Allah, I seek refuge with You from the evil of my hearing, from the evil of my sight, from the evil of my tongue, from the evil of my heart and the evil of my sperm" (no.1303).

B12) "O Allah, grant me forgiveness, and show mercy on me, grant me well-being, and grant me provision" (no.4274).

B13) "O Allah, I seek refuge with You from the evil of what I have done, and from the evil of what I have not done" (no.1304).

B14) "O Allah, I seek refuge with You from knowledge that is futile, and deeds which are not rewarded, and from *du'a* which is not answered" (no.1306).

B15) "O Allah, I seek refuge with You from a heart which is not humble, from *du'a* which is not answered, from a soul which is not satisfied, from knowledge which is of no avail, I seek refuge with You from all these four" (no.1308).

B16) "O Allah I seek refuge with You from abominable character, deeds, desires and diseases" (no.1309).

B17) "O Allah, I seek refuge with You from the bad day, from the bad night, from the bad hour, from the bad companion and from the bad neighbour of the house of abode" (no.1310).

DU'A WHICH WERE GRANTED

Abu Hurairah (may Allah be pleased with him) said, "My mother was an associationist (*musbrik*) and I was calling her to Islam. So I called her (to Islam) one day, and she said something about the Messenger of Allah (sallallahu 'alaihi wa sallam) which I did not like. I came to the Messenger of Allah (sallallahu 'alaihi wa sallam) crying and said: 'O Messenger of Allah, pray to Allah to guide the mother of Abu Hurairah.' He said: '**Guide the mother of Abu Hurairah to the right path.**' I left in great hope in the prayer of the Prophet (sallallahu 'alaihi wa sallam). When I reached the door it was locked. My mother heard my footsteps and she said: 'Remain where you are, Abu Hurairah. I heard the sound of water. She took a bath, put on her gown, and in her hurry she did not put on the scarf and opened the door. she said: 'O Abu Hurairah, I bear witness that there is no deity worthy of worship but Allah, and I bear witness that Muhammad is His Messenger.'" I returned to the Messenger of Allah (sallallahu 'alaihi wa sallam) crying with happiness. He praised Allah, and said something good." (Muslim reported).

Jarir bin 'Abdullah said , "The Messenger of Allah said to me: '**Would you not relief me from Dhi Al-Khulasa (the name of an idol)**'. I said: 'Yes.' I was not able to remain on horseback, so I mentioned it to the Prophet (sallallahu 'alaihi wa sallam), and he patted his hand on my chest until I saw the mark of his hand on my chest and he said: '**O Allah, make him stable, and make him the one who guides and the one who is guided**'. After that I never fell from my horse." Jarir proceeded with 150 horsemen from Ahmas, and burned Dhi

Al-Khulasa and broke it into pieces. (Al-Bukhari and Muslim).

Jabir reported, "I went on an expedition with the Messenger of Allah (sallallahu 'alaihi wa sallam) and I was on a camel who was exhausted and almost unable to walk. The Prophet (sallallahu 'alaihi wa sallam) reached me and said: **'What is wrong with your camel?'** I said: 'It is exhausted.' The Messenger of Allah (sallallahu 'alaihi wa sallam) went behind it and urged it on and prayed for it. Then it overtook all the other camels. So the Prophet said to me: **'How do you see your camel now?'** I said: 'Very well. Your blessing has touched it.' He said: **'Would you like to sell it to me for an ounce of silver?'** I sold it to him on condition that I may ride it back until Madinah. When the Messenger of Allah (sallallahu 'alaihi wa sallam) reached Madinah I came to him with the camel. He gave me its price and returned it back to me." (Al-Bukhari and Muslim).

'Abdullah ibn 'Amr related that the Prophet (sallallahu 'alaihi wa sallam) marched on the day of Badr with 315 people and said: **'O Allah, they are on foot so provide them with conveyance. O Allah, they are naked, so provide them with apparel. O Allah, they are hungry so provide them with their fill.'** Allah gave it to him, and the people returned so that not a single person was there but he had one or two camels, and they had clothes and they were satisfied."⁵⁹

Umm Sulaym said, "O Messenger of Allah, Anas is your servant so pray to Allah for him. He said: **'O Allah, increase his wealth and children, and bestow Your**

⁵⁹ Reported by Abu Dawud, and it is *hasan*. See "Mishkat" 3/190 and it is from the book "Mu'jizat al-Rasul" by ustadh Khair al-Deen Wanali

Blessing in whatever you have given him'. Anas said: 'By Allah my property is plenty, and my children and my grandchildren today are more than 100.' " (Al-Bukhari and Muslim).

'Ata bin Abi Rabah said, "Ibn 'Abbas said to me: 'Should not I show you the woman of Paradise?' I said: 'Yes.' He said: 'This black woman. She came to the Prophet (sallallahu 'alaihi wa sallam) saying: 'I suffer from epileptic fit, and in that condition I am exposed, so pray to Allah for me.' He said: '**If you wish and have patience, you will enter Paradise. But if you like I will pray to Allah to relieve you.**' She said: 'I will have patience.' But she said: 'I am exposed when I am in that condition, so pray to Allah for me not to be exposed.' and he prayed for her." (Muslim reported it.)

Anas said, "A man came to the mosque on Friday while the Prophet (sallallahu 'alaihi wa sallam) was standing while delivering a sermon (*khutbah*), and said: 'O Messenger of Allah property are destroyed, roads are cut off, so ask Allah to send us rain'. The Messenger of Allah (sallallahu 'alaihi wa sallam) raised his hand and said: '**O Allah, send rain upon us. O Allah, send rain upon us.**' By Allah, we did not see any clouds, not one cloud (in the sky), and there was no building structure between us and Sala'. All of a sudden from behind it (Sala') appeared a piece of cloud like a shield. When it reached the middle of the sky it spread, and then it started raining. By Allah we did not see the sun for a whole week. The next Friday the man entered from that gate while the Messenger of Allah (sallallahu 'alaihi wa sallam) was standing while delivering a sermon and said: 'O Messenger of Allah, property are destroyed, roads are cut off, so ask Allah to withhold the rain from us.' The Prophet (sallallahu

'*alabi wa sallam*) raised his hands and said: 'O Allah, around us, not upon us. O Allah, on the hills, in the valleys and on the roots of trees.' So the clouds disappeared and we returned to walking in the sun." (Al-Bukhari and Muslim).

'Aishah said, "I went out on the Day of the Ditch in the footsteps of the people, when I heard some movement behind me. I turned and it was Sa'd ibn Mu'adh. With him was his nephew Al-Harith ibn Aws who was carrying his shield. I sat on the ground. Sa'd passed. He had a metal armour, and parts of his limbs were protruding (from it). I was concerned with his (protruding) limbs. He passed crying: 'Wait a little, the war will get the lamb. How beautiful is death when the time comes.' I stood (up) and entered a garden. There were a number of Muslims among whom was 'Umar bin al-Khattab and another (man) who was wearing a helmet. 'Umar said: 'What brought (you here)? By Allah, you are very brave; indeed you are very brave. How can you be sure that there will be no adversity (which would befall you) or retreat?' He continued blaming me until I wished that the earth will split (asunder) and I will enter it. Then the man moved his helmet from from his face, and lo it was Talhah bin 'Ubaydullah. He said: 'O 'Umar, you said too much today. Where is retreating or running but to Allah Almighty?' It so happened that Sa'd was shot by the arrow of an unbeliever from Quraysh who as called ibn Al-'Araqah who said while shooting the arrow: 'Take it, it is from ibn Al-'Araqah.' The arrow struck the main vein in his leg and severed it. Sa'd prayed to Allah: 'O Allah, don't let me die until I derive satisfaction from Qurayza.' They (Qurayza) were his allies during the time of *jabiliyyah* (ignorance). His wound stopped bleeding (and shrank to the size of a ring), and Allah

sent a storm unto the unbelievers (Allah is enough for the Believers in their fight, and Allah is full of strength, the Almighty). Abu Sufyan and his people went back to Tihamah; and his people returned to Najd and Banu Qurayza returned to take refuge in their fortresses. The Messenger of Allah (sallallahu 'alaihi wa sallam) returned to Madinah and took off his armour. He ordered a tent of leather to be raised for Sa'd in the mosque. Jibril ('alaihissalam) came and on his teeth was the dust. He said: 'Have you laid down your arms? By Allah the angels have not laid down their arms. March to Banu Qurayza and fight them. The Messenger of Allah (sallallahu 'alaihi wa sallam) put on his armour and announced for the people to march. He proceeded and passed by Banu Ghanam who lived by the mosque. He said: 'Who passed by you?' They said: 'Dahya Al-Kalbi.' (Dahya Al-Kalbi in his appearance resembled Jibril). The Messenger of Allah (sallallahu 'alaihi wa sallam) reached Banu Qurayza and besieged them for 25 days. When the siege became difficult, and the suffering became unbearable, they were advised to come out into the judgement of the Messenger of Allah (sallallahu 'alaihi wa sallam). They consulted Abu Lubaba bin Abd Al-Munzir who gestured that it (the judgement) would be for them to be slaughtered. They said: 'We are coming down on the judgement of Sa'd ibn Mu'adh.' The Messenger of Allah (sallallahu 'alaihi wa sallam) agreed, and they did. The Messenger of Allah (sallallahu 'alaihi wa sallam) then sent for Sa'd ibn Mu'adh who came on a donkey with a saddle of palm leaf, and his people surrounded him and said to him: 'O Abu 'Amr, these are your allies, clients and the ones whom you know.' He did not say anything nor pay any attention to them. When he reached their area he turned to his people and said: 'It appears to me that I will not bother with the blame of anyone in Allah.' When he approached the Messenger of

Allah (sallallahu 'alaihi wa sallam), he said: 'Stand up for your master, and help him down (from his mount).' "Umar said: 'Our master is Allah.' The Prophet said: 'Help him down, help him down.' He then said to Sa'd: 'Give your judgement about them.' Sa'd said: 'My judgement upon them is that their fighters be killed, their offspring be enslaved and their property be divided.' The Messenger of Allah (sallallahu 'alaihi wa sallam) said: 'You have given the judgement of Allah 'azza wa jall and His Prophet.' Then Sa'd prayed saying: 'O Allah, if anything remains of the war between Quraysh and the Prophet (sallallahu 'alaihi wa sallam), then spare me (keep me alive) for it. But if You have concluded the war between him and them, then take me to Yourself.' His wound burst open, when it appeared to have been healed and became like (the size of) a ring as before, and he returned to the tent which the Messenger of Allah (sallallahu 'alaihi wa sallam) had (caused to be) raised for him. 'Aishah said, "He was attended by the Messenger of Allah (sallallahu 'alaihi wa sallam), Abu Bakr and 'Umar. By Allah in whose hand is Muhammad's soul, I could not distinguish between the crying of 'Umar and Abu Bakr while I was in my room. They were as Allah said, "Compassionate among each other (48:29)."

رُحَمَاءُ بَيْنَهُمْ

'Alqamah said: 'O Mother, how was the Messenger of Allah (sallallahu 'alaihi wa sallam) acting?' She answered: 'His eyes did not shed tears for anyone, but when he felt any sorrow he would be seen holding his beard.' " ⁶⁰

⁶⁰ Ahmad reported it (2/22, 71) & Ibn Hajar made it *Hasan* in "Fathul-bari". It is in "Silsilat Al-Ahadith Al-Sahihah" no. 67

THE SEEKING OF HELP AGAINST OPPRESSORS BY *DU'A*

1. Asking for long life in order to seek revenge from the enemies of Allah the Most High.

The story of Sa'd ibn Mu'adh has already been related in "DU'A WHICH HAVE BEEN GRANTED" when he was shot by an arrow of an unbeliever which severed the main vein in his leg, and he made *du'a* to Allah: "O Allah, do not let me die before I get satisfaction from Qurayza." The tradition confirmed that Allah answered his *du'a*.

2. Asking for the killing (i.e. death) of the oppressors.

'Abdullah ibn Mas'ud reported: "While the Messenger of Allah (sallallahu 'alaihi wa sallam) was praying near the Ka'bah, a group of Quraysh were gathered (in their meeting place). One of them spoke, 'Who can go to the slaughtered camel of Banu Fulan [meaning a particular person], and bring its droppings, its guts and its blood and then waits until this man (i.e. the Prophet) bows down in prostration and puts the whole thing between his shoulders?' The most wicked of them rose up (and fetched the filth). When the Prophet (sallallahu 'alaihi wa sallam) bowed in prostration he put it between his shoulders. The Prophet (sallallahu 'alaihi wa sallam) remained in prostration (and could not rise). They laughed until they had to lean against each other. In the meantime someone went to Fatimah. She came running. The Prophet (sallallahu 'alaihi wa sallam) was still in prostration. She removed the

filth from him, and started swearing at those men. After completing his prayer the Messenger of Allah (sallallahu 'alaihi wa sallam) said, "O Allah, destroy the Quraysh" (he said this three times). It was his practice that when he made *du'a* he repeated it three times, and when he asked for something he asked three times. O Allah, destroy 'Amr bin Hisham, 'Utba bin Rabi'a, Shaybah bin Rabi'a, Al-Walid bin 'Utba, Umayyah bin Khalaf, 'Uqba bin Abu Mu'ayt and 'Umara bin Walid.' By Allah, I saw them slaughtered on the day of Badr, and they were thrown into the well of Badr. Then the Messenger of Allah (sallallahu 'alaihi wa sallam) said, 'Follow the people of the well with a curse.' "

3. The defeat of oppressors by *du'a*.

Salima bin Al-Akwa' said: "We went with the Messenger of Allah (sallallahu 'alaihi wa sallam) on the expedition to Hunayn. (When fighting started) Some of the Companions of the Messenger of Allah (sallallahu 'alaihi wa sallam) ran away. When the Messenger of Allah (sallallahu 'alaihi wa sallam) was surrounded by his enemies he dismounted from mule, and took a handful of dust from the ground and threw it in their faces saying, 'May these faces be disfigured.' Not a single person was left that was not touched by that dust, and they ran away dejected. Allah brought them to defeat, and the Messenger of Allah (sallallahu 'alaihi wa sallam) distributed their booty among the Muslims." (Muslim reported it.)

4. *Du'a* for victory.

Ibn 'Abbas related that the Prophet (sallallahu 'alaihi wa sallam) said when he was in the tent on the Day of Badr: "O Allah, I am seeking for your promise and covenant (for victory). O Allah if You wish You will not be worshipped after today."⁶¹

5. *Du'a* to prevent injury.

In the story of the boy believer which is reported in Sahih Muslim this is asserted. The boy was sent to the mountain to be thrown off if he does not give up his religion. He prayed, 'O Allah protect me from them in the way You like.' The mountain trembled, they fell and he was saved by Allah. They then took him in a boat to the middle of the sea to throw him overboard if he does not abandon his religion. He prayed again, 'O Allah, save me from them in the way you like.' The boat capsized, they were drowned, and he was saved.

Similarly the long *hadith* of Al-Bara' bin 'Azib (about the emigration of the Prophet from Makkah to Madinah) related in Bukhari and Muslim supports this. Al-Bara' said in it (that Abu Bakr said), "We were followed by Suraqa bin Malik. I said "We are caught, O Messenger of Allah". He said, 'Do not grieve, Allah is with us.' Then the Prophet (sallallahu 'alaihi wa sallam) made *du'a* and Suraqa's horse sank into the hard ground upto its belly. Suraqa said, 'I think you have made *du'a* against me, so pray for me that I give assurance in the name of Allah that I will turn the search away from you.' So

⁶¹ Abu Dawud reported it, and the chain is authentic as in "Al-Mishkah"

the Prophet (sallallahu 'alaihi wa sallam) made *du'a* for him, and he was saved. On his way back he did not meet anyone but said to him, 'Enough, no one is there,' and caused them to turn back."

SOME WEAK AND FABRICATED TRADITIONS CONCERNING *DU'A*

1. His (Allah's) knowledge of my condition is enough for me not to ask.

This quotation has no basis. It is reported that Ka'b Al-Ahbar said, "When Ibrahim (‘alaihi salat wa salaam) was thrown into the fire, Jibril came to him and said: 'Ibrahim, do you need anything?' He said: 'From you, no.' Jibril said: 'Then ask your Lord.' Ibrahim said: 'His knowledge of my condition is enough for me not to ask.'" The following scholars have criticised this report:

- i) Al-Baghawi in the commentary on the Surah Al-Anbiya [Chapter 21]. He pointed out its weakness.
- ii) Ibn 'Arraq in "Tanzih Al-Shari'ah Al-Marfu'ah An Al-Akhbar Al-Shani'ah Al-Mawdu'ah" (1/250) and said that Ibn Taymiyyah said that it was forged.
- iii) Ibn Taymiyyah said it was forged (supra).
- iv) Al-Albani in "Silsilat Al-Ahadith Al-Da'ifah" (no.21).

2. Implore by my honour as my honour is great with Allah.

This is a baseless statement. Ibn Taymiyyah declared in his book "Qa'idat Jalilah fi al-Tawassul wal Wasilah", "No doubt the Prophet's honour and status with Allah is great. Allah said about Musa, 'He was honourable to Allah.' It is well known that our Prophet Muhammad (sallallahu ‘alaihi wa sallam) is better than Musa, and as such he is more honourable to Him than him. But this is one thing, and to implore by his honour is

another thing." He said also said on pages 132-150, "His (the Prophet's) honour with Allah is greater than the honour of all the rest of the prophets and messengers. The honour of the creature to the Creator is not like the honour of the creature to a creature because no one can intercede with Allah without His permission, but the creature intercedes to a creature without the permission. Allah said:

۲۲- قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ
 اللَّهِ لَا يَنْفَعُونَ مِثْقَالَ ذَرَّةٍ
 فِي السَّمٰوٰتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهَا
 مِنْ شِرْكٍ وَمَا لَهُ مِنْهُمْ مِنْ ظٰلِمٍ ۝

۲۳- وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ
 إِلَّا لِمَنْ أٰذَنَ لَهُ
 حَتَّىٰ إِذَا فُزِعَ عَنِ قُلُوْبِهِمْ
 قَالُوْا مَا ذٰلِكَ قَالَ رَبُّكُمْ
 قَالُوْا الْحَقُّ
 وَهُوَ الْعَلِيُّ الْكَبِيْرُ ۝

Say: Call upon other deities whom you fancy besides Allah. They have no power, -not the weight of an atom- in the heavens or on earth. No share have they therein nor is any of them helper to Allah. No intercession can avail in His presence except for those for whom He has granted permission. (34:22-23)

Al-Albani mentioned it in "Silsilat Al-Ahadith Al-Da'ifah" (no.22) and said there is no basis for it.

3. *Du'a* is the weapon of the believer, pillar of the religion and the light of heaven and earth.

It is a forged tradition (*mawdu'*). The following scholars criticised it:

- i) Al-Haythumi in "Al-Majma'" (10/147) and said, "It is reported by Abu Ya'la. In its chain is Muhammad bin Al-Hasan bin Abi Yazid, and he is rejected."
- ii) Al-Albani in "Silsilat Al-Ahadith Al-Da'ifah" (no.179) said that:
 - a) the chain of the hadith is broken between 'Ali bin Hussain and his grandfather 'Ali bin Abu Talib as indicated by Al-Dhahabi in "Al-Mizan"
 - b) Muhammad bin Hasan Al-Hamdani is not the one nicknamed as Al-Attal who is truthful, but he is Muhammad bin Hasan bin Abu Yazid Al-Hamdani who is a liar
 - c) Al-Albani also quoted Al-Hathumi.

4. When the Messenger of Allah (sallallahu 'alaihi wa sallam) raised his hand in *du'a* he did not put them down unless he wiped his face with them.

This is a weak (*da'eef*) tradition.

- i) Al-Nawawi said its chain was weak (see "Kitab al-Adhkar" page 355)
- ii) Al-Albani said in "Mishkat al-Masabih" (2/696), "There is no authentic hadith regarding the passing of the hands on the face after *du'a* as I have established in "Al-Irwa' al-Ghalil" (no.426-427)."

5. *Du'a* is essence of '*ibadah* (worship).

This is weak (*da'eef*). Our sheikh Al-Albani said in his checking of "Mishkat", "Its chain is weak. One of its reporters is Ibn Lahi'ah who had a poor memory."

Note: Always beware of reporting things which are not authentic from the Messenger of Allah (sallallahu 'alaihi wa sallam), and do not regard the beautiful meanings which some unauthentic *hadith* contain, because beautiful meanings are one thing, and to attribute it to the Messenger (sallallahu 'alaihi wa sallam) and lying regarding this is another. So if a person feels that he will be rewarded for providing beautiful meanings and accepts to find his abode in Hell for telling lies against the Prophet then let him do what he likes.

SOME *DU'A* WHICH SHOULD NOT BE MADE

1. *Du'a* for punishment to be brought forward in this world.

Anas said that the Messenger of Allah (sallallaahu 'alaihi wa sallam) visited a man from amongst the Muslims who had become emaciated like a bird. The Messenger of Allah (sallallaahu 'alaihi wa sallam) asked him, "Were you making *du'a* for anything or asking Allah for something?" He said, "Yes, I used to pray: 'O Allah, the punishment that You are going to give me in the Afterlife, bring it forward to this world.' " The Messenger of Allah (sallallaahu 'alaihi wa sallam) said, "SubhanAllah, you can't bear it. Why did you not say: 'O Allah, give us good in this world, and good in the Hereafter, and protect us from the torment of the Hellfire?'" The Prophet then prayed to Allah for him, and he was cured. (Muslim reported it.)

2. *Du'a* for early death.

Qays bin Abu Hazim visited Khabbab. He was being cauterised, and had seven marks of it on his stomach. Khabbab said, "If it were not that the Messenger of Allah (sallallaahu 'alaihi wa sallam) had forbidden us to pray for death, I would have prayed for it." (Muslim reported it.)⁶²

⁶² But if a Muslim is scared of affliction concerning his belief and religion, then he would be allowed to ask for death because the Prophet (sallallaahu 'alaihi wa sallam) has said, "The Hour will not come until a man would pass by a grave of a dead person and say: 'I wish I could be in his place.' (He would say it not because of the love of meeting Allah, but of being scared of affliction. Al-Albani mentioned it in "Silsilat Al-Ahadith Al-Sahihah" no.578, and said, "The *hadith* indicates to wish to die because of religion is allowed." He also quoted Hafiz ibn Hajr

3. Du'a which curses any particular human being or animal.

The Prophet (sallallahu 'alaihi wa sallam) said, "The believer is not one who defames nor curses, nor one who uses vile language, nor one who uses obscene language." Tirmidhi said it is hasan hadith. (This is provided the person does not deserve it. Sometimes cursing becomes obligatory. One example is what the Prophet said, "Anyone who harms Muslims (by creating obstructions in their path), they (the Muslims) should curse him.")⁶³

'Imran ibn Al-Husain narrated, "While the Messenger of Allah (sallallahu 'alaihi wa sallam) was on one of his journeys, a woman from the Ansar was on her she-camel and became annoyed with it and cursed it. When the Messenger of Allah (sallallahu 'alaihi wa sallam) heard it he said, 'Take what is on it and leave it because it is cursed.' " 'Imran said, "As if I see it now walking around without interference." (Muslim reported it.)

4. Abusing a Muslim for no reason.

The Prophet (sallallahu 'alaihi wa sallam) said, "Abusing the Muslim is *fusuq* (disobedience), and fighting him is *kufr* (unbelief)." (Reported by al-Bukhari and Muslim).

who said it was supported by the fact that there are a number of *salaf* (pious ancestors) who wished for early death at the time of *fasad* (corruption of religious matters). Al-Nawawi said there is nothing wrong with it because a number of *salaf* including 'Umar ibn Khattab have done it

⁶³ See "Sahih al-Jami'" no.5799

Abu Hurairah (radhiAllahu 'anhu) said, "A drunk person was brought to the Prophet (sallallahu 'alaihi wa sallam). He said, 'Beat him.' Some one beat him with his hand, someone with his shoe, another with his clothes. When he returned someone said, 'May Allah bring dishonour to you.' The Prophet said, 'Do not say this. Do not help Satan against him.'" (Reported by al-Bukhari.)

5. Abusing dead people without cause and religious excuse.

The Prophet (sallallahu 'alaihi wa sallam) said, "Do not abuse the dead because they have gone to what they have sent forth." (Al-Bukhari reported it).

While passing by the grave of a kafir it is permissible to say: 'Have good tidings of proceeding to Hell,' because the Prophet (sallallahu 'alaihi wa sallam) said, "When you pass A *kafir's* (disbeliever's) grave give him good tidings of Hell."⁶⁴

6. Abusing fever.

Jabir (radhiAllahu 'anhu) reported that the Messenger of Allah (sallallahu 'alaihi wa sallam) called on Umm Al-Musayyib and said, "What is wrong with you Umm Al-Musayyib? You are shivering." She said, "Fever, may Allah not bless it." The Prophet said, "Do not abuse fever, because it takes away the sins of the children of Adam as the bellows takes away the scum from iron." (Muslim reported it).

⁶⁴ Al-Albaini mentioned it in "Silsilat Al-Ahadith Al-Sahihah" no.18

7. Abusing the wind.

The Prophet said, "The wind is from the mercy of Allah. It brings the mercy, it brings the torment. When you feel it, do not abuse it, and ask Allah for its good, and seek His refuge from its bad."⁶⁵

8. Abusing the cockerel.

The Prophet (sallallahu 'alaihi wa sallam) said, "Do not abuse the cockerel because it rouses for the prayer."⁶⁶

9. *Du'a* by saying: 'We have been given rain by this or that star.'

Zayd ibn Khalid (radhiAllahu 'anhu) said, "The Messenger of Allah (sallallahu 'alaihi wa sallam) led us in the dawn prayer in Hudaybiyah. There was rain in the night. When he finished he turned to the people and said, 'Do you know what your Lord has said?' They answered, 'Allah and His Messenger know better.' He said, 'Allah said, 'Some of my servants awoke this morning as believers in Me, others as unbelievers in Me. The one who said: 'We were given rain by the grace of Allah and His mercy' he is a believer in me, and an unbeliever in stars. But the ones who have said: 'We have been given rain by such and such a star' is an unbeliever in Me, and a believer in the stars.'" (Reported by al-Bukhari and Muslim).

⁶⁵ Abu Dawud reported it, and al-Albani declared it authentic.

⁶⁶ Abu Dawud reported it and Al-Albani said it is authentic

10. *Du'a* by saying: What Allah willed, and what so-and-so willed.

Hudhaifah ibn al-Yaman (radhiAllahu 'anhu) said, "The Prophet (sallallahu 'alaihi wa sallam) said, 'Do not say: What Allah willed, and what so-and-so willed, but say what Allah willed, then what so-and so willed.'⁶⁷

11. *Du'a* against family and property.

The Prophet (sallallahu 'alaihi wa sallam) said, "Do not make *du'a* against yourself, do not make *du'a* against your children, do not make *du'a* against your property (he said this three times). It may happen that your *du'a* is made in a time when Allah grants all prayers, and your *du'a* may be granted." (Muslim reported it).

12. *Du'a* for sinful acts, and severing of bonds.

The Prophet (sallallahu 'alaihi wa sallam) said, "The servant's *du'a* is answered provided he does not ask for sinful acts or the severing of bonds." (Muslim reported it).

⁶⁷ Abu Dawud reported it and al-Albani authenticated it

OTHER ISSUES AND TRADITIONS REGARDING *DU'A*

1. The Prophet (sallallahu 'alaihi wa sallam) said, "If one does not ask Allah He will get angry with him."⁶⁸ Whether *du'a* is answered or not, one should continue making it, otherwise we fear to incur the wrath of Allah. In addition, *du'a* earns Allah's pleasure. For this reason we must persist to continue making *du'a* without getting tired.

2. The Prophet said, "The most excellent worship is *du'a*."⁶⁹

3. The Prophet (sallallahu 'alaihi wa sallam) said, "The most incapable person is the one who does not make *du'a*, and the most miserly person is the one who does not give *salaam*."⁷⁰

4. The Prophet (sallallahu 'alaihi wa sallam) said, "Ask Allah for everything, even the lace of your shoes. If Allah does not provide it will not be available."⁷¹

5. The Prophet (sallallahu 'alaihi wa sallam) said, "Nothing is more honourable to Allah the Most High than *du'a*."⁷²

6. If you want your *du'a* to be answered, be regular in your obligatory prayer, and offer many supererogatory prayers.

⁶⁸ "Sahih al-Jami'" no.2414

⁶⁹ "Sahih Al-Jami'" no.1133

⁷⁰ "Sahih Al-Jami'" no.1055

⁷¹ Al-Albani mentioned in "Silsilat Al-Ahadith Al-Da'ifah" page. 29 and said ibn al-Sunni reported it [no.349] with a *hasan* chain. There is a support for it from the report of Anas related by al-Tirmidhi 4/298 and other

⁷² "Sahih al-Jami'" no.5268

The Messenger of Allah (sallallahu 'alaihi wa sallam) said, "Allah said: 'If someone shows hostility to a friend of mine, I will declare war against him. The most beloved thing with which my servant comes nearer to me is what I have enjoined upon him; and my servant keeps on coming closer to me through performing supererogatory prayer till I love him. When I love him I become the sense of hearing with which he hears and the sense of sight with which he sees, and his hand with which he holds, and his legs with which he walks. If he asks me I will give him, if he seeks My refuge I will grant it.' " (Al-Bukhari reported it).

7. The fact about prayer is that its being granted shows the person's piety, but it is not so always, because it may be that Allah is giving him respite. Allah says,

٤٤- أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا
وَقَالَ لَأُوتِينَ مَالًا وَوَلَدًا ۝

٤٨- أَظَلَعَ الْغَيْبِ أَمْ
اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ۝

٤٩- كَلَّا سَنَكْتُبُ مَا يَقُولُ وَ
نُنذِرُهُ مِنَ الْعَذَابِ مُذًا ۝

٨٠- وَنُرِيهِ مَا يَقُولُ
وَيَأْتِينَا فَرْدًا ۝

Have you seen (the sort of) man who rejects Our signs yet says: 'I shall certainly be given wealth and children,?'

Has he penetrated to the unseen or has he taken a contract with Allah the Most Gracious? Nay, We shall record all he says, and We shall add an add to his punishment. To Us shall return all he talks of, and he shall appear before Us bear and alone. (19:77-80)

Earlier Allah granted the *du'a* of *Satan*. Allah says concerning him,

٣٦- قَالَ رَبِّ فَأَنْظِرْنِي
إِلَى يَوْمٍ أُبْعَثُونَ ۝

٣٤- قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ۝

٣٨- إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ۝

He (Satan): 'O my Lord, give me then respite till the Day the dead are raised'. He (Allah) said: "Respite is granted you till the Day of the Time Appointed" (15:36-38)

8. *Du'a* which is not granted does not reflect that the person is really bad. Even the Prophet (sallallahu 'alaihi wa sallam) was not granted something by Allah which he asked. He (sallallahu 'alaihi wa sallam) said, "I asked my Lord three things. He gave me two, and denied me one. I asked him that my community would not be destroyed by drought, and this He granted. I asked Him that my community would not be destroyed by flood, and He granted it. And I asked Him that they would not use their power against themselves, and He denied me."⁷³

However, this is if the content of the *du'a* was not for steadfastness in religion, forgiveness, increase in guidance,

⁷³ "Sahih al-Jami" no.3587

and the concealment of faults. We have already seen the black woman who said to the Messenger, "I am afflicted with epileptic fits, and get exposed. So please pray to Allah for me." The Prophet said, "If you like, have patience and get Paradise. If you like I will pray to Allah to cure you." She said, "I would rather have patience, but I get exposed, so pray to Allah that I may not get exposed." So the Prophet prayed for her. (The *hadith* is in Muslim). The woman here preferred to have patience to getting cured from epilepsy, but she wanted to get rid of being exposed. because covering of the private parts is a religious requirement.

And Ibrahim's *du'a* was,

۷۷- فَلَمَّا رَأَى الْقَمَرَ بَازِعًا
 قَالَ هَذَا رَبِّيَ فَلَمَّا أَفَلَ
 قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي
 لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ۝

When he saw the moon rising in splendour, he said: This is my Lord. But when the moon set, he said: Unless my Lord guides me, I shall surely be amongst those who go astray. (6:77)

And Noah prayed,

۴۷- قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ
 أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ
 وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي
 أَكُنَّ مِنَ الْخَسِرِينَ ۝

And unless You forgive me and have mercy on me I would indeed be lost (11:47)

9. The Messenger of Allah (sallallahu 'alaihi wa sallam) sought refuge from *du'a* which is not answered. He said, "O Allah I seek Your refuge from incapacity and laziness, cowardice and niggardliness, decrepitude and the torment of the grave, and the affliction of Dajjal (the Anti-Christ). O Allah, grant my soul its piety, and purify it. You are the Best who can purify it. You are its Benefactor and its Lord. O Allah, I seek Your refuge from futile knowledge and from a heart which is not submissive and a soul which is insatiable, and *du'a* which is not granted." (Muslim reported it).

10. Asking someone who seems to be pious and righteous to make *du'a* is one of the right channel. The story of the black woman mentioned earlier is evidence for this.

11. The Prophet (sallallahu 'alaihi wa sallam) said, "Every Prophet had a *du'a* which was granted. I want to preserve my *du'a*, Allah Willing, for the intercession of my community on the Day of Judgement." (Al-Bukhari and Muslim).

Acceptance of *du'a* is a great blessing from Allah, but sometime it may not happen, and that may be good. A person may think that his benefit lies in getting married to a particular woman, and he make a *du'a* to Allah to facilitate his marriage to her, fulfils the etiquette of *du'a*, and he looks for the time when *du'a* is granted yet his *du'a* is not answered. It is very likely this marriage was bad in the knowledge of Allah. Therefore, the non-acceptance of *du'a*

regarding worldly matters may sometimes be good. One should remember that Allah averts future affliction or deposits the reward of the *du'a* for the person. It also could be noted that the Prophet (sallallahu 'alaihi wa sallam) indicated that it is better for a person to have his *du'a* delayed rather than to have it granted immediately.

12. If you want to get what you need and have your *du'a* granted, then follow the saying of the Prophet (sallallahu 'alaihi wa sallam), "Bring the orphan closer to you. Be kind to him, pat his head, do not hit it, and feed him from him from what you eat. This will soften your heart, and enable you to get what you need."⁷⁴

13. Among what is good is to implore Allah in your *du'a* that if your *du'a* is granted it would lead to good things which would please Him. Musa (‘alaihi-salam) said,

٢٩- وَاجْعَلْ لِي وَزِيرًا مِّنْ

٣٠- هَرُونَ أَخِي ۝

٣١- اشْدُدْ بِهِ أَزْرِي ۝

٣٢- وَأَشْرِكْهُ فِي أَمْرِي ۝

٣٣- كُنْ نَصِيحًا كَثِيرًا ۝

٣٤- وَتَذَكِّرْكَ كَثِيرًا ۝

And give me a minister from my family, Harun my brother; add my strength through him, and make him

⁷⁴ "Sahih I-Jami'" 1/248

share my task that we may celebrate Your praise without stint, and remember You without reserve (20:29-34)

The Prophet (sallallahu 'alaihi wa sallam) said, "When a person goes to visit the sick he should say, 'O Allah cure your servant so-and-so that he could wound Your enemy or walk to the prayer.'"⁷⁵

14. A person should learn the etiquette and issues related to *du'a* before making one because his *du'a* may result in that which is harmful. Remember the report of Anas in which he said that the Prophet (sallallahu 'alaihi wa sallam) called on a man from among the Muslims who was emaciated and become like a bird, and asked him, "Were you praying to Allah for something and asking Him for something?" He said, "Yes. I said: 'O Allah if You want to punish me in the Hereafter, bring it forth in the world.' " The Messenger of Allah (sallallahu 'alaihi wa sallam) said, "Glory be to Allah, you can't bear it. Why didn't you say: 'O Allah, give us good in this world, and good in the Hereafter, and protect us from the torment of the Fire.' " Anas said that the Prophet then prayed for him, and he was cured. (Muslim reported it). The ignorance of this companion about the etiquette of *du'a* brought upon him worldly harm. If you do not learn and understand what is appropriate in *du'a* we fear the worst in our time.

15. The best thing for a person is to use the *du'a* from those contained in the Qur'an and in the *Sunnah* though it is allowed to depart from them as long as the conditions and etiquette of *du'a* is followed.

⁷⁵ "Sahih al-Jami" no. 479

16. In common *du'a* the hands are raised, but in simple matters like *du'a* for leaving or entering the house or the bathroom, one should dispense with it.

17. It is commendable for a person to thank Allah after his *du'a* is granted. We have mentioned earlier the story of Abu Hurairah's mother's conversion to Islam which concluded with the Prophet thanking Allah and saying something good.

18. 'Aishah (radhiAllahu 'anha) said, "The Prophet (sallallahu 'alaihi wa sallam) preferred comprehensive *du'a* and left the limited ones."⁷⁶

19. The Prophet (sallallahu 'alaihi wa sallam) said, "The manner of asking is that you raise your hands facing your shoulders, and seeking forgiveness is to point with one finger, and supplication is to stretch out your hands."⁷⁷

20. The Prophet (sallallahu 'alaihi wa sallam) said, "Nothing repels Divine Decree but *du'a*, and nothing increases in life's span but piety."⁷⁸

⁷⁶ Abu Dawud reported it with a good chain. See "al-Mishkat" no. 2246

⁷⁷ Abu Dawud reported, and it is in "Sahih al-Jami'" no. 6570). Al-Qari said in "Mirqat Al-Mafatih" 2/644, "Al-Tibi said that the etiquette for asking for forgiveness is point the index finger as a sign of abuse to the Devil and the wickedness of the soul, and *ibtihal* (raising the hands), that is imploring and being earnest in making *du'a* to eliminate evils. The manner of *ibtihal* is to stretch your arms until the whiteness of you underarm can be seen."

⁷⁸ "Sahih al-Jami'" no. 7564

Some of the sayings of the *salaf*

1. 'Umar (radhiAllahu 'anhu) is reported to have said, "I do not carry the worry of acceptance but the worry of *du'a*. If I am inspired on how *du'a* is made, acceptance will accompany it."
2. Abu Dharr (radhiAllahu 'anhu) said, "For (the purposes) cure, that much *du'a*, as there is salt in food, is sufficient."
3. Muwarriq said, "I do not find any example for the believer except a man in the sea on a log who calls: 'O my Lord, O my Lord.' Perchance He (*'azza wa jall*) may redeem him."
4. Qasim bin 'Abd said, "I said to Anas bin Malik: 'O Abu Hamzah pray to Allah for us.' He said: '*Du'a* is elevated by good deeds.'"
5. Ibn Mas'ud (radhiAllahu 'anhu) said, "Allah does not accept *du'a* from the ostentatious, the one who flaunts and the one who is not serious, (He accepts only) from a person who praises and asks from his heart."
6. It is reported that 'Abdullah ibn Al-Mubarak saw a man who was asking Allah, and he had a pebble in his hand. So he said to him, "If you are asking Allah for any good do not ask Him holding a stone in your hand."
7. 'Aishah (radhiAllahu 'anhu) is reported to have said, "No believer makes *du'a* and it is wasted. Either it is granted here in this world or deposited for him in the Hereafter as long as he does not get frustrated."

8. 'Abdullah ibn Abi Salih said, "Ta'us called upon me, and I said him, 'O Abu Abd al-Rahman, pray to Allah for me.' He said, 'Pray for yourself because He responds to the distressed one when he calls Him.' "

THE END

APPENDIX A

- A1 ● رب اغفر لي وتب عليّ إنك أنت التواب الغفور.
- A2 ● اللهم إني أسألك يا الله الواحد الأحد ، الصمد ، الذي لم يلد ولم يولد ولم يكن له كفواً أحد ، أن تغفر لي ذنوبي ، إنك أنت الغفور الرحيم.
- A3 ● اللهم إني أسألك بأن لك الحمد ، لا إله إلا أنت ، وحدك لا شريك لك ، المنان ، يا بديع السموات والأرض يا ذا الجلال والإكرام ، يا حي يا قيوم ، إني أسألك الجنة وأعوذ بك من النار.
- A4 ● اللهم أنت ربي لا إله إلا أنت ، خلقتني وأنا عبدك ، وأنا على عهدك ووعدك ما استطعت ، أعوذ بك من شر ما صنعت ، أبوء لك بنعمتك علي وأبوء بذنبي فاغفر لي فإنه لا يغفر الذنوب إلا أنت.
- A5 ● اللهم اغفر لي ذنبي كله دقَّةً وجلَّةً ، وأوله وآخره ، وعلانيتَه وسره.
- A6 ● اللهم إني ظلمت نفسي ظلماً كثيراً ، ولا يغفر الذنوب إلا أنت ، فاغفر لي مغفرة من عندك ، وارحمني إنك أنت الغفور الرحيم.
- A7 ● اللهم اغفر لي ما قدمت وما أخرت وما أسررت وما أعلنت ، وما أسرفت وما أنت أعلم به مني ، أنت المقدم وأنت المؤخر لا إله إلا أنت.
- A8 ● اللهم باعد بيني وبين خطاياي كما باعدت بين المشرق والمغرب ، اللهم نقني من خطاياي كما ينقى الثوب الأبيض من الدنس ، اللهم اغسلني بالماء والثلج والبرد.
- A9 ● اللهم إني أعوذ برضاك من سخطك ، وبمعافاتك من عقوبتك ، وأعوذ بك منك لا أحصي ثناء عليك ، أنت كما أثنيت على نفسك.
- A10 ● يا مقلب القلوب ثبت قلبي على دينك.
- A11 ● اللهم إني أعوذ بك أن أشرك بك وأنا أعلم ، وأستغفرك لما لا أعلم.

- A12 اللهم مصرف القلوب صرّف قلوبنا على طاعتك .
- A13 اللهم حاسبني حساباً يسيراً .
- A14 اللهم إني أسألك المعافاة في الدنيا والآخرة .
- A15 اللهم إني أعوذ بك من عذاب القبر ، وأعوذ بك من فتنة المسيح الدجال وأعوذ بك من فتنة المحيا والممات ، اللهم إني أعوذ بك من المأثم والمغرم
- A16 اللهم قني عذابك يوم تبعث عبادك .
- A17 اللهم أجرني من النار .
- A18 اللهم إني أسألك الجنة .
- A19 اللهم إني أسألك الشهادة .
- A20 اللهم إني أعوذ بك من العجز والكسل ، والجبن والهرم ، والبخل .
- A21 اللهم رحمتك أرجو فلا تكلني إلى نفسي طرفة عين ، وأصلح لي شأني كله ، لا إله إلا أنت .
- A22 يا حي يا قيوم برحمتك أستغيث .

APPENDIX B

B1 ● اللهم اجعل في قلبي نوراً ، وفي لساني نوراً ، وفي بصري نوراً ، وفي سمعي نوراً ، وعن يميني نوراً ، وعن يساري نوراً ، ومن فوقي نوراً ، ومن تحتي نوراً ، ومن أمامي نوراً ، ومن خلفي نوراً ، واجعل لي في نفسي نوراً ، وأعظم لي نوراً.

B2 ● اللهم أحييني مسكيناً ، وأمّتي مسكيناً ، واحشرنني في زمرة المساكين.

B3 ● اللهم أصلح لي ديني الذي هو عصمة أمري ، وأصلح لي دنياي التي فيها معاشي ، وأصلح لي آخرتي التي فيها معادي ، واجعل الحياة زيادة لي في كل خير ، واجعل الموت راحة لي من كل شرّ.

B4 ● اللهم اغفر لي خطيئتي وجهلي ، وإسرافي في أمري ، وما أنت أعلم به مني ، اللهم اغفر لي ما قدمت وما أخرت ، وما أسررت وما أعلنت أنت المقدم وأنت المؤخر ، وأنت على كل شيء قدير.

B5 ● اللهم اقسم لنا من خشيتك ما يحول بيننا وبين معاصيك ، ومن طاعتك ما تبلغنا به جنتك ، ومن اليقين ما يهون علينا مصائب الدنيا ، ومتعنا بأسماعنا وأبصارنا ، وقوتنا ما أحييتنا ، واجعله الوارث منا ، واجعل ثأرنا على من ظلمنا وانصرنا على من عادانا ، ولا تجعل مصيبتنا في ديننا ، ولا تجعل الدنيا أكبر همنا ، ولا مبلغ علمنا ، ولا تسلط علينا من لا يرحمنا.

B6 ● اللهم إني أسألك من الخير كله عاجله وآجله ما علمت منه وما لم أعلم ، وأعوذ بك من الشر كله عاجله وآجله ما علمت منه وما لم أعلم ، اللهم إني أسألك من خير ما سألك به عبدك ونبيك ، وأعوذ بك من شر ما عاذ به عبدك ونبيك ، اللهم إني أسألك الجنة وما قرب إليها من قول أو عمل ، وأعوذ بك من النار وما قرب إليها من قول أو عمل ، وأسألك أن تجعل كل قضاء قضيتَه لي خيراً .

B7 ● اللهم إني أسألك الهدى والتقى ، والعفاف والغنى .

B8 ● اللهم إني أعوذ بك من التردى والهدم والغرق والحرق ، وأعوذ بك أن يتخبطني الشيطان عند الموت ، وأعوذ بك أن أموت في سبيلك مدبراً ، وأعوذ بك أن أموت لديغاً .

B9 ● اللهم إني أعوذ بك من الفقر والقلة والذلة ، وأعوذ بك من أن أظلم أو أُظلم .

B10 ● اللهم إني أعوذ بك من الكسل والهزم والمأثم والمغرم ، ومن فتنة القبر وعذاب القبر ، ومن فتنة النار ، وعذاب النار ، ومن شر فتنة الغنى ، وأعوذ بك من فتنة الفقر ، وأعوذ بك من فتنة المسيح الدجال ، اللهم اغسل عني خطاياي بالماء والثلج والبرد ، ونقّ قلبي من الخطايا كما ينقى الثوب الأبيض من الدنس ، وباعد بيني وبين خطاياي كما باعدت بين المشرق والمغرب .

B11 ● اللهم إني أعوذ بك من شر سمعي ، ومن شر بصري ، ومن شر لساني ، ومن شر قلبي ومن شر مني .

- B12 اللهم اغفر لي ، وارحمي ، وعافني ، وارزقني.
- B13 اللهم إني أعوذ بك من شر ما عملت ، ومن شر ما لم أعمل.
- B14 اللهم إني أعوذ بك من علم لا ينفع ، وعمل لا يُرْفَع ، ودعاء لا يسمع .
- B15 اللهم إني أعوذ بك من قلب لا يخشع ، ومن دعاء لا يُسمع ، ومن نفس لا تشبع ، ومن علم لا ينفع ، أعوذ بك من هؤلاء الأربع .
- B16 اللهم إني أعوذ بك من منكرات الأخلاق والأعمال والأهواء والأدواء .
- B17 اللهم إني أعوذ بك من يوم السوء ومن ليلة السوء ، ومن ساعة السوء ومن صاحب السوء ، ومن جار السوء في دار المقامة .

Our Objectives

1) A return to the sublime Quran and the *Sunnah* of the Prophet (*sallallahu 'alaihi wa sallam*) and to comprehend them both according to the understanding of the *as-Salaf-us-Saalih* (the Pious Predecessors), may Allah be pleased with them all, acting upon the saying of our Lord, the Majestic:

If anyone contends with the Messenger even after the Guidance has been plainly conveyed to him, and follows a path other than that of the believers, We shall leave him in the path that he has chosen, and land him in Hell, - What an evil refuge! ¹

and His, the One free from all imperfections, saying:

So if they believe as you believe, they are indeed on the right path. ²

2) To purify everything related to the life of the Muslim against *Shirk* (associating partners with Allah) in its various forms and to warn them against the wicked innovations (*Bid'ah*) in the creed (*Aqidah*) and acts of worship (*Ibadah*) and false ideals introduced from outside and to cleanse the *Sunnah* of the weak and fabricated narrations which tarnished the pure nature of Islam and have been a cause of prevention of the progress of the Muslims, in realisation of the responsibility due to knowledge and due to the saying the noble Messenger (*sallallahu 'alaihi wa sallam*):

This knowledge will be carried by the trustworthy ones of every generation - they will expel from it the

1. Surah An-Nisa (4):15

2. Surah Al-Baqarah (2):137

*alterations made by those going beyond bounds, and the false claims of the liars, and false interpretations of the ignorant."*¹

and in obedience to the order of Allah - the Mighty and Majestic:

Help you one another in righteousness and piety, but help not one another in sin and enmity.²

3) To educate and cultivate the Muslims upon in their true *Deen*, and calling them to act in accordance to its rulings, and to cultivate in themselves its morality and manners - which will ensure Allah's pleasure and result in their welfare and honour - being in agreement with the Quranic description of the group saved from ruin.

And (join together) in the mutual teaching of Truth, and patience and constancy.³

and due to His order:

On the contrary (he would say): "Be you people of wisdom and Knowledge for you have taught the Book and you have studied it earnestly."⁴

1. Sahih: Reported by Ibn 'adiyy, Ibn 'Asakir, Abu Nua'im and al-Khateeb

2. Surah Al-Maidah (5):2

3. Surah Al-Asr (103):3

4. Surah Aal-'Imran (3) : 79

4) To revive true Islamic thought in the light of the Book and the *Sunnah* and upon the way of *as-Salaf us-Saalih* of this *Ummah* and to remove the stagnated blind following of *madhabs* (schools of thought) and blind adherence to parties, which has overcome the minds of many Muslims and distracted them from clear and pure Islamic brotherhood, as demanded by the order of Allah, the Majestic and Most High:

Hold fast all together by the rope of Allah and be not divided amongst yourselves. ¹

And the saying of the Prophet (*sallallahu 'alaihi wa sallam*):

"Be worshippers of Allah and brothers!" ²

5) To provide practical Islamic solutions for the present day problems and to strive for a returning to the true Islamic way of life upon the way of the Prophet (*sallallahu 'alaihi wa sallam*) and to bring about a society guided upon the Revelation and for the Laws of Allah to be applied upon the earth, beginning this process with correction (*tasfiyah*) and education and cultivation (*tarbiyah*), as Allah, the Most High says:

Instruct them in the scripture and Wisdom and purify them. ³

Whilst remembering the saying of our Lord, the One free of all imperfections, to His Prophet (*sallallahu 'alaihi wa sallam*):

1. Surah Aal- 'Imran (3):103

2. Al-Bukhari and Muslim

3. Surah Al-Baqarah (2) :129

Whether We show you (in this life) some part of what we promise them or We take your soul (to Our Mercy before that), (in any case) it is to us that they shall return. ¹

And realising the *Shari'ah* principle: "He who seeks to hasten to bring something about before its appointed time is punished by being deprived of its achievement."

6) To cordially invite all those who have not yet been blessed with that true Knowledge and Guidance of Islam which is the perfect final revealed Message of Allah to His Creation, so that they may realize the peace and contentment of this life and the eternal bliss of the Hereafter.

This is our call and we call upon all Muslims to assist us in shouldering this responsibility which will awaken and uplift them and to spread the perpetual message of Islam to all corners of the earth, in sincere brotherhood and love, having full confidence in Allah's aid and that He will indeed establish and grant authority to His righteous servants:

But honour belongs to Allah and His Messenger and to the Believers. ²

It is He who has sent His Messenger with the Guidance and the Religion of Truth. That He makes it prevail over all religion, even though the pagans may detest (it). ³

1. Surah Al-Ghafir (40) :77

2. Surah Al-Munafiqun (63): 8

3. Surah As-Saff (61) : 9

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