

كَلِمَةٌ
فِي
فِقْهِ الدُّعَاءِ

A STATEMENT REGARDING
FIQH OF DU'AA

SHAYKH 'ABDUR RAZZAQ BIN ABDIL-MUHSIN AL-BADR

كَلِمَةٌ
فِي
فِقْهِ الدُّعَاءِ

A STATEMENT REGARDING
FIQH OF DU'AA

SHAYKH 'ABDUR RAZZAQ BIN ABDIL-MUHSIN AL-BADR



© Maktabatulirshad Publications, USA

All rights reserved. No part of this publication may be reproduced in any language, stored in any retrieval system or transmitted in any form or by any means, whether electronic, mechanic, photocopying, recording or otherwise, without express permission of the copyright owner.

ISBN: 978-1-4675-7540-9

First Edition: Rajab 1434 A.H. / June 2013 C.E.

Cover Design: Strictly Sunnah Designs

E-mail: info@strictlysunnahdesigns.com

Translated by: Aboo Moosaa Raha ibn Donald Batts

Revision of Translation by Rasheed Ibn Estes Barbee

Typesetting and Editing: Aboo Sulaymaan Muhammad
'Abdul-Azim bin Joshua Baker

Subject: Usūl-ul-Deen

Website: www.maktabatulirshad.webs.com

E-mail: Maktabatulirshad@gmail.com



فہرست

TABLE OF CONTENTS

BRIEF BIOGRAPHY OF THE AUTHOR	4
TRANSLATOR'S FORWARD	7
INTRODUCTION.....	9
THE VIRTUE OF DU'AA	12
CLARIFICATION OF WHAT IS DU'AA AND WHAT IS ITS REALITY	28
THE GUIDELINES OF DU'AA	51
APPENDIX ONE: MISTAKES RELATED TO RAISING THE HANDS	69
APPENDIX TWO: THE SUPPLICANT FACING THE QIBLAH	78
APPENDIX THREE: FROM THE ETIQUETTES OF DU'AA	88

BRIEF BIOGRAPHY OF THE AUTHOR

His name: Shaykh ‘Abdur-Razzaaq Bin ‘Abdil-Muhsin Al-‘Abbad Al-Badr.

He is the son of Al-‘Allamah Muhaddith of Medina Shaykh ‘Abdul-Muhsin Al-‘Abbad Al-Badr.

Birth: He was born on the 22nd day of Dhul-Qaddah in the year 1382 AH in az-Zal’fi, Kingdom of Saudia Arabia. He currently resides in Al-Medina Al-Munawwarah.

Current occupation: He is a member of the teaching staff in the Islamic University, in Al-Medina.

Scholastic certifications: Doctorate in ‘Aqeedah.

The Shaykh has authored books, researches, as well as numerous explanations in different sciences. Among them:

1. Fiqh of Supplications & Ad-Dhkaar.
2. Hajj & refinement of Souls,

3. Explanation of the book “Exemplary Principles” By Shaykh ‘Uthaymeen رحمته الله (May Allâh have mercy upon him).
4. Explanation of the book “the principles of Names & Attributes” authored by Shaykh-ul-Islam Ibn Qayyum (May Allâh have mercy upon him).
5. Explanation of the book “Good Words” authored by Shaykh-ul-Islam Ibn Qayyim (May Allâh have mercy upon him).
6. Explanation of the book “Aqeedah Tahaawiyah”.
7. Explanation of the book “Fusuul: Biography of the Messenger صلى الله عليه وسلم) By Ibn Katheer (May Allâh have mercy upon him).
8. He has a full explanation of the book “Aadaab-ul-Mufrad” authored by Imam Bukhari (May Allâh have mercy upon him).

From the most distinguished scholars who he has taken knowledge and acquired knowledge from are:

1. His father Al-‘Allamah Shaykh ‘Abdul-Muhsin Al-Badr—may Allâh preserve him.

2. Al-‘Allamah Shaykh Ibn Baaz—may Allâh have mercy upon him.
3. Al-‘Allamah Shaykh Muhammad Bin Saleh Al-‘Uthaymeen—may Allâh have mercy upon him.
4. Shaykh ‘Ali Nasir Faqeehi—may Allâh preserve him.

TRANSLATOR'S FORWARD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All the praise is for Allaah, the Lord of all that exists. May prayers and peace be upon our Prophet Muhammad, his family, and companions altogether. As to proceed:

Indeed the affair of Du'aa is something which is of the utmost importance within the life of the Muslim; for there is a connection to it within every facet of our lives. From things such as prayer, fasting, and Hajj to things such as using the bathroom, intercourse, and eating, Du'aa is a major part of the life of the Muslim. For this reason, it is a must that one acquires Fiqh in this magnificent act of worship.

Within the hands of the noble reader is the English translation of the small yet beneficial treatise:

كَلِمَةٌ فِي فِقْهِ الدُّعَاءِ

A Statement regarding the Fiqh of Du'aa

This treatise is by the Shaykh 'Abdur-Razzaaq ibn 'Abdul-Muhsin Al-Badr, may Allaah preserve

him and his father. The book is concise yet replete with benefit regarding the matter of Du'aa.

As an added benefit, three appendices have been added which are relevant to the subject at hand, also written by Shaykh 'Abdur-Razzaaq, which the reader should find beneficial in aiding him/her to comprehend this matter.

Thanks are due to Maktabatul-Irshaad for the printing and dissemination of beneficial works such as this. Thanks are due to brother Rasheed Barbee for his checking of the translation and sister Umm Yaasir for her typing of the manuscript, and all else who hand a hand in the publication of this work. I ask Allaah to make it a benefit to the Muslims and to place it upon the scales of good for the author, the translator, publisher, and all parties involved in its production. Indeed He is Near and Responsive.

Aboo Moosaa Raha ibn Donald Batts

Durham, NC 11 Rajab 1434/May 20, 2013

INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Indeed all the praise is for Allaah; we praise him; we seek His aid; we seek His forgiveness, and we repent to Him. We seek refuge with Allaah from the evil of ourselves and the consequences of our evil deeds. He whom Allaah guides, there is none that can misguide and he whom Allaah allows to stray there is no guidance for him. I testify that none has the right to be worshipped except Allaah Alone, having no partners; and I testify that Muhammad is His slave and Messenger. May Allaah send prayers and peace upon him, his family, and his companions, all together. As to proceed:

Indeed the topic of the Fiqh of Du'aa is a topic which is vast and of the utmost importance; because it is from having comprehension of the religion. It is affirmed within the authentic Hadeeth from the Prophet ﷺ that he said:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ .

“He for whom Allaah wants good, He gives him Fiqh (understanding/comprehension) in the religion.”¹

¹ Al-Bukhaaree nos. (71, 3116, 7312) and Muslim (no. 1037) from the Hadeeth of Mu'aawiyah, may Allaah be pleased with him.

Therefore, Fiqh of Du'aa is Fiqh in the religion. Rather, it is Fiqh of a great aspect and the utmost importance in the religion of Allaah, the Majestic and High. What indicates this is the statement of Allaah, the Mighty and Majestic:

﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾

So, call you (O Muhammad ﷺ and the believers) upon (or invoke) Allaah making (your) religion pure for Him.²

Here, He referred to Du'aa as being Deen (i.e. Religion). Likewise, he, the Blessed and High referred to Du'aa as being worship in several verses within the Qur'aan. Allaah, the Mighty and Majestic, has stated:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿١٠﴾﴾

And your Lord said: "Invoke Me, I will respond to your (invocation). Verily! Those who scorn My worship they will surely enter Hell in humiliation! ³

Here, He referred to Du'aa as worship.

This meaning is affirmed within the Sunnah; within the Hadeeth of An-Nu'maan ibn Basheer from the Prophet ﷺ that he said:

² (Ghafir 40:14)

³ (Ghafir 40:60)

الدُّعَاءُ هُوَ الْعِبَادَةُ .

“Ad-Du’aa is worship.”⁴

Rather, It is affirmed within *Al-Mustadrak* by Al-Haakim and others, from the Hadeeth of Ibn ‘Abbaas, may Allaah be pleased with him, in a Marfoo’ form (that he said):

أَفْضَلُ الْعِبَادَةِ الدُّعَاءُ .

“The best act of worship is Ad-Du’aa.”⁵

Therefore, Fiqh in Du’aa is Fiqh in religion and Fiqh in the worship of Allaah the Majestic and High. So it is a beautiful act of worship and a great act of obedience; it is a magnificent means of nearness which Allaah loves from His slaves.

The research in this subject is very broad, and its aspects are great and extensive. However, I ask Allaah, the Majestic and High, to facilitate for me to bring the pivotal points of this topic and review of some of its significant aspects.



⁴ Sunan At-Tirmidhee (no. 3247) and Al-Musnad 4/267; also Al-Adab Al-Mufrad (no. 714). The ‘Allaamah Al-Albaanee, may Allaah have mercy upon him, graded it as Saheeh within Saheeh Al-Adab Al-Mufrad (no. 1757)

⁵ Al-Mustadrak 1/491. The ‘Allaamah, Al-Albaanee, graded it as Hasan within As-Saheehah (no. 1579)

THE VIRTUE OF DU'AA

I will begin, firstly, by clarifying some of the virtues of Du'aa, its status within the Islamic Legislation, and its status within this monotheistic religion; and its status within the Book of Allaah, the Mighty and Majestic, and the Sunnah of his Messenger ﷺ.

He who reviews the Qur'aan will find that the Book of Allaah, the Mighty and Majestic, is replete with many verses and a number of texts indicating the virtue of Du'aa and the loftiness of its status. When you read the Qur'aan, you will find that the first Soorah with which the book of Allaah, the Mighty and Majestic, begins with it; Soorah Al-Faatihah contains this tremendous act of worship, and the last of the Qur'aan Soorah An-Naas as well, contains this tremendous act of worship.

So the Book of Allaah, the Mighty and Majestic, begins with Du'aa and ends with it. The Du'aa, which is within Al-Faatihah, is the greatest of supplications hands down. (It contains) asking Allaah, the Blessed and High, for guidance to the straight path and that the servant avoids the paths of those who are astray and those upon whom is the Anger of Allaah. The last of the Book of Allaah, the Mighty and Majestic, contains the Du'aa of seeking refuge with Him, Glorified and Exalted be He, from the evil of the one who whispers and withdraws; the one who whispers into the hearts of mankind; from the

Jinn as well as men, in order to make them deviate from the straight path of Allaah and the upright way.

Allaah informs us that Shaytaan says:

﴿ ثُمَّ لَأَنزِلَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ



Then I will come to them from before them, and behind them, from their right and their left, and You will not find most of them as thankful ones (i.e., they will not be dutiful to You).⁶

So there is no firmness upon the straight path of Allaah, nor safety from the accursed Shaytaan-who calls mankind to deviation from the straight path-except by way of Du'aa and seeking refuge with Allaah, the Majestic and High; and a good manner of taking refuge with Him. This beginning and ending contain an indication of the importance of Du'aa from different perspectives; and the need of mankind for Du'aa to be firm upon the straight path of Allaah. When you reflect upon the other verses of the Qur'aan, you find the great status of Du'aa and lofty station of it within the Qur'aan.

Many verses within the Qur'aan contain the command to make Du'aa and incitement towards it; clarification of its virtue and its

⁶ (Al-A'raf 7:17)

status and (mention of) that which Allaah, the Blessed and High, has prepared for its people from magnificent reward and abundant bounty and general good within the Dunyaa and the next life. You see, within the Qur'aan, supplications of the Prophets and the righteous from the servants of Allaah and their good connection with Allaah, the Majestic and High. Allaah has said:

﴿إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا
وَكَانُوا لَنَا خَشِيعِينَ ﴿١٠﴾﴾

Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.⁷

And Allaah also said:

﴿تَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا﴾

Their sides forsake their beds, to invoke their Lord in fear and hope.⁸

Likewise, Allaah said:

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾

And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord

⁷ (Al-Anbiya 21:90)

⁸ (As-Sajdah 32:16)

(i.e. your companions who remember their Lord with glorification, praising in prayers, etc., And other righteous deeds, etc.) morning and afternoon seeking His Face. ⁹

Hence, Allaah, the Mighty and Majestic, has commended the Prophets and the righteous from amongst His servants for their concern with Du'aa, and their giving it due importance; and the excellent manner of taking refuge with Allaah, the Majestic and High. He informed within these verses that He responds to them and that He, Glorified and Exalted be He, will answer the one who supplicates to Him and give Him that which he asks for; and he will not reject a believer who calls upon Him. Allaah says:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ﴾

And your Lord said: "Invoke Me, (and ask Me for anything) I will respond to your (invocation).¹⁰

And Allaah has said:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ﴾

And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I

⁹ (Al-Kahf 18:28)

¹⁰ (Ghafir 40:60)

**respond to the invocations of the supplicant
when he calls on Me.¹¹**

He also said:



**Verily! My Lord is indeed the All-Hearer of
invocations. ¹²**

Allaah informs about Himself, Glorified and Exalted be He, with that; and that He answers the supplication of the supplicant and that He is Near, All-Hearing and Responsive, Glorified and Exalted be He. All of this is from that which clarifies to us the status of Du'aa within the Qur'aan, and that it is a magnificent act of worship; and it is beloved to Allaah, the Majestic and High. He, Glorified be He, loves that His servants supplicate to Him and He loves from them that they display humility and humbleness; and that they abundantly seek salvation from Him and ask Him. He, Glorified and Exalted be He, loves from them that their supplications be between them and Him, secretly and that it be a private counsel.

Allaah, Glorified and Exalted be He, has said:

¹¹ (Al-Baqarah 2:186)

¹² (Ibrahim 14:39)

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾ وَلَا تُلْفَسُوا
فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ
الْمُحْسِنِينَ ﴿٥٦﴾

Invoke your Lord with humility and in secret. He likes not the aggressors, and do not do mischief on the earth after it has been set in order, and invoke Him with fear and hope; Surely, Allâh's Mercy is (ever) near unto the good doers.¹³

All of this is from that which clarifies to us the status of Du'aa within the book of our Lord, the Mighty and Majestic.

Likewise, when we look into the Sunnah of the noble Prophet ﷺ, and in his brilliant Seerah and his upright guidance, we find the great status of Du'aa and its connection to the life of the Prophet ﷺ; his supplications, his Seerah and his Sunnah, ﷺ. Due to this, there are an abundance of Ahaadeeth from him ﷺ indicating the virtue of Du'aa and the greatness of its status with Allaah, the Majestic and High, and that it is a noble act of worship and a tremendous act of obedience. Allaah loves and is pleased with it for His slaves. From that which has come regarding this is that which is affirmed from our Prophet ﷺ that he said:

¹³ (Al-A'raf 7:55-56)

مَنْ لَمْ يَسْأَلِ اللَّهَ يَغْضَبْ عَلَيْهِ

“He who does not ask Allaah, then Allaah is angry at him.”¹⁴

Reflect, may Allaah watch over you, upon this magnificent Hadeeth and its indication of the virtue of Du’aa, its status with Allaah, and the love of Allaah, Glorified be He, for it. He said:

“He who does not ask Allaah, then Allaah is angry at him.”

This denotes that Du’aa is beloved to Allaah, and that Allaah, the Mighty and Majestic, loves to hear His servants calling upon Him and beseeching Him privately; seeking from Him and asking Him. And He loves from them that they beseech him by way of that. As the poet said:

اللَّهُ يَغْضَبُ إِنْ تَرَكْتَ سُؤَالَهُ

وَ بَنِي آدَمَ حِينَ يُسْأَلُ يَغْضَبُ

Allaah is angry if you leave off asking him,

¹⁴ Reported in Al-Musnad 2/443,477; also Sunan At-Tirmidhee (no. 3373) and Ibn Maajah (no. 3827) Ibn Katheer said regarding its chain of narration, “*There is no harm within this chain of narration (i.e. the chain is reliable).*” Mentioned within At-Tafseer 4/92. Al-Albaanee graded it Hasan within As-Saheehah (no. 2654) with the wording “*He who does not supplicate to Allaah, then Allaah is angry at him.*”

And the children of Adam are angry when they are asked.

The son of Adam gets angry when he is asked, and if this is done frequently to him, then his anger is frequent. As for the Magnificent Lord, the Noble Creator, Glorified and Exalted be He, then He is angry when the servant abandons asking Him. For, the abandonment of asking Him is a form of arrogance. As Allaah, the Exalted has said:

And your Lord said: “Invoke Me, (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship...

Meaning: he was too proud to supplicate to Me.

﴿ سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾

...they will surely enter Hell in humiliation!”¹⁵

So how can the servant withhold from supplicating to Allaah and be arrogant when he is in need of supplication and asking, to the highest level. He is essentially poor and in need of Allaah, the Glorified and Exalted, from every angle. He cannot do without his Lord for the blinking of an eye; not for one second. He is in need of Allaah, the Mighty and Majestic.

¹⁵ (Ghafir 40:60)

As it relates to his food, he is in need of Allaah; as it relates to his drink, he is in need of Allaah; as it relates to his clothing, he is in need of Allaah; as it relates to his guidance to His straight path (he is in need of Him). He is not able to be upright in his religion nor in his Dunyaa, or in the next life except by way of the Tawfeeq of Allah and His favor.

So how can he be arrogant regarding supplication; while he is in need of his Lord, essentially, from every angle. Reflect upon this matter regarding the statement of Allaah, the Glorified and High, within the Hadeeth Qudsee; the Hadeeth of Aboo Dharr which is within Saheeh Muslim.

Allaah, the Majestic and High says:

يَا عِبَادِي! كُتُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَغْفِرُونِي
 أَهْدِكُمْ، يَا عِبَادِي! كُتُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ
 فَاسْتَطْعِمُونِي أَطْعِمْكُمْ، يَا عِبَادِي! كُتُّكُمْ عَارٍ إِلَّا
 مَنْ كَسَوْتُهُ فَاسْتَكَسُونِي أَكْسِكُمْ، يَا عِبَادِي! إِنَّكُمْ
 تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ
 جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ.

“O my servants, all of you are astray except he whom I have guided. So seek guidance from me and I will guide you. O my servants, all of you are hungry except he whom I have fed, so seek to be fed by Me and I shall feed

you. O my servants, all of you are naked except he whom I have clothed, so seek clothing of me, and I shall clothe you. O my servants, you commit sins by night and by day and I forgive all sins so seek my forgiveness, and I shall forgive you.”

Then He, the Blessed and High, says within this Hadeeth Qudsee:

يَا عِبَادِي ! لَوْ أَنَّ أَوْلَكُمْ وَ آخِرَكُمْ وَ إِنْسَكُمْ وَ جِنَّكُمْ
قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ
إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا
يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ الْبَحْرَ

“O my servants, if the first of you; that last of you; the human of you the Jinn of you; were to stand in one elevated space and ask of me and I were to give every person that which he requested, that would not decrease that which is within me anymore than the needle when it is dipped into the ocean.”¹⁶

His treasure, Glorified and Exalted be He, is abundant. The Prophet ﷺ said:

يَمِينُ اللَّهِ مَلَأَى لَا يَغِيْضُهَا نَفَقَةٌ سِحَاءَ اللَّيْلِ وَ
النَّهَارِ ،

¹⁶ Reported by Muslim (no. 2577)

أَرَأَيْتُمْ مَا أَنْفَقَ مِنْذُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ فَإِنَّهُ
لَمْ يَنْقُصْ مَا فِي يَمِينِهِ .

“The right Hand of Allaah is full. Spending by night and by day does not deplete it. Have you not seen that which he has spent since the creation of the heavens and the earth? It did not decrease that which is with his right Hand.” 17

Allaah has said:

﴿ مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ﴾

Whatever is with you, will be exhausted, and whatever with Allaah will remain. 18

For, He gives by way of Speech and He withholds by way of Speech. As He said:

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ، كُنْ فَيَكُونُ ﴾

Verily, His Command, when He intends a thing, is only that He says to it, “Be!” and it is! 19

This is His Status, Glorified and Exalted be He. So, how can the servant be arrogant and haughty as it relates to supplicating to his Lord

17 Reported by Al-Bukhaaree (no. 7419) and by Muslim (no. 993)

18 (An-Nahl 16:96)

19 (Ya-Sin 36:82)

and fall short regarding Du'aa while he is in need of his Lord, Glorified and Exalted be He, from every perspective? He is in need of his Lord to rectify his food, to rectify his drink, to rectify his clothing, to rectify his dwelling, to rectify his Dunyaa and to rectify his hereafter.

Reflect upon this within the advice of the Prophet ﷺ to 'Aa'ishah, may Allah be pleased with her. The Hadeeth is within Al-Musnad and others. He said:

يَا عَائِشَةُ! عَلَيْكَ بِالْكَوَامِلِ مِنَ الدُّعَاءِ - وَ فِي رِوَايَةٍ: عَلَيْكَ بِجَوَامِعِ الدُّعَاءِ - :اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ ، عَاجِلِهِ وَ آجِلِهِ ، مَا عَلِمْتُ مِنْهُ وَ مَا لَمْ أَعْلَمْ ، وَ أَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ ، عَاجِلِهِ وَ آجِلِهِ ، مَا عَلِمْتُ مِنْهُ وَ مَا لَمْ أَعْلَمْ .

“O ‘Aa’ishah, upon you is the most complete (form) of Du’aa (in another narration: upon you is the most comprehensive (form) of Du’aa) which is: ‘O Allaah, indeed I ask you for all good in this life and the next; that which I know from it and that which I do not know, and I seek refuge with you from all evil in this life and the next; that which I know from it and that which I do not know.’”²⁰

²⁰ Reported in Al-Musnad 6/134, 146; also Sunan Ibn Maajah (no. 3846) and Saheeh Ibn Hibbaan (no. 869), also

In another Hadeeth which is within Saheeh Muslim, the Prophet ﷺ said with in his Du'aa:

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةٌ أَمْرِي، وَ
 أَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَ أَصْلِحْ لِي
 آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي
 فِي كُلِّ خَيْرٍ، وَالْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ.

“O Allaah, rectify for me my religion, by way of which my affairs are placed in order. And rectify for me my Dunyaa, in which is my livelihood; and rectify for me my hereafter, to which is my return. Make life an increase for me in good and make death a rest for me from every evil.”²¹

So the servant is in need of Du'aa for the rectification of his religion; the rectification of his Dunyaa, the rectification of his hereafter and the rectification of all of his affairs. The Prophet ﷺ said within another Du'aa:

أَصْلِحْ لِي شَأْنِي كُلَّهُ

“Rectify for me all of my affairs.”²²

Al-Mustadrak 1/ 521-522. Al-Albaanee graded it Saheeh within As-Saheehah (no.1542)

²¹ Reported by Muslim (no. 2720)

²² Reported by Aboo Daawud (no. 5090) Al-Albaanee graded it Hasan within Saheeh Al-Jaami' (no. 3377)

So he is in need of asking Allaah; supplicating to Him, and consulting Him in all of his affairs. So how can he be haughty? From that which has come within the Sunnah regarding the virtue of Du'aa is that which has come from him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he said:

لَيْسَ شَيْءٌ أَكْرَمَ عِنْدَ اللَّهِ مِنْ الدُّعَاءِ

“There is nothing nobler with Allaah than Ad-Du’aa.”²³

Sufficient is this as an indication for the status of Du’aa and the greatness of its station and its nobility with Allaah, and that it is a magnificent act of worship and a noble act of obedience. It has a status and a position, and it indicates the love of Allaah for Du’aa and His love for hearing the supplication of the supplicant and consultation of those who consult Him.

From the virtue of Du’aa within the Sunnah, is his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ statement:

أَعْجَزُ النَّاسِ مَنْ عَجَزَ عَنِ الدُّعَاءِ

“The most incapable of the people is he who is incapable of Du’aa’.”²⁴

²³ At-Tirmidhee reported it (no. 3370) as did Ibn Maajah (no. 3829) and Ibn Hibbaan (870) Also Al-Hakim within Al-Mustadrak 1/480. The ‘Allaamah Al-Albaanee, may Allaah have mercy upon him, graded it Hasan within Saheeh Al-Adab Al-Mufrad (no. 549)

So the one who is incapable of making Du'aa; then he is of the utmost level of incapability because Du'aa is an act of worship which does not require much effort from the person. It does not make him fatigued nor does it make him sick. He is able to supplicate while he is sitting; and while he is walking and while he is lying down. As Allaah says:

﴿ تَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا ﴾

Their sides forsake their beds to invoke their Lord in fear and hope. ²⁵

So within every circumstance; one is able to supplicate to Allaah, the Majestic and High. Due to this, the Prophet ﷺ would supplicate to Allaah in all of his situations; when he entered; when exited; when he rode an animal; when he walked; when he rested; when he entered the Masjid and when he exited from it; within his prayer; in all of his circumstances; when he ate; when he drank; when he approached his wife; in all of his situations, he ﷺ would supplicate to Allaah, the Majestic and High. He ﷺ would supplicate to Him in every instance with that which was appropriate for that situation.

²⁴ Al-Bukhaaree reported within Al-Adab Al-Mufrad (no. 1042) as did Ibn Hibbaan within his Saheeh (no. 4498) and At-Tabaraanee within Al-Mu'jam Al-Awsat (no. 5591) The 'Allaamah Al-Albaanee, may Allaah have mercy upon him, graded As-Saheeh the Mawqoof and Marfu' version of this Hadeeth within As-Saheehah (no. 601)

²⁵ (As-Sajdah 32:16)

Due to that, there are supplications to be said in the morning and the evening; and supplications to be said when going to sleep and when rising from it; supplications to be said within the prayers and when they are completed; supplications to be said when entering and supplications to be said when exiting; and there are supplications to be said when riding. Each supplication which is affirmed from him with his Sunnah is appropriate for the situation in which it is said. This indicates the perfection if his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ guidance, and the beauty and completion if his connection with Allaah, the Majestic and High, in all of his circumstances صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

It likewise indicates to us the severe need of the Muslim for Du'aa in all of his situations and every circumstance.

The point is that the texts of the book of Allaah, the Mighty and Majestic, and the Sunnah the His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which clarify the status of Du'aa and the greatness of its station are very many. I will suffice with that which has passed and move on to the second point.



CLARIFICATION OF WHAT IS DU'AA AND WHAT IS ITS REALITY

The word Du'aa is an Arabic word which is clear in its meaning and evident in that which it indicates. It is a verbal noun for the verb *Da'aa* يدعو (He supplicated/invited/invoked) *Yad'oo* يدعو (He is supplicating/inviting/invoking) Du'aa دعاء (supplication/invocation/invitation). It bears the meaning to seek and request. دعاه means: he sought from him and requested of him. Therefore, Du'aa, within the language, means: to seek. How excellent is that with which Du'aa is defined within the legislation; that which Shaykhul-Islaam Ibn Taymiyah, may Allaah have mercy upon him, defined it wherein he said:

هُوَ طَلَبٌ مَا يَنْفَعُ الدَّاعِيَ، وَ طَلَبٌ كَشَفَ مَا يَضُرُّهُ
أَوْ دَفَعَهُ.

“It is to seek that which will benefit the supplicant and to seek the removal of that which will harm him; or the repelling of it.”²⁶

Reflect upon this comprehensive definition. Du'aa is to seek and request and to take refuge with Allaah, the Blessed and High. It is either a seeking, which is connected to good; seeking

²⁶ Majmoo' Al-Fataawa 15/10 And see as well Badaa'i Al-Fawaa'id 3/835

after it, desiring it, and diligence upon its acquisition and attainment; or (it is) seeking to repel or remove evil; to defend it before it occurs and to remove it after its occurrence. Due to this, it is affirmed within the authentic Hadeeth that the Prophet ﷺ said:

الدُّعَاءُ يَنْفَعُ مِمَّا نَزَلَ وَ مِمَّا لَمْ يَنْزِلْ

“Du’aa benefits from that which has occurred and from that which has not occurred.”²⁷

It removes that which has occurred and it repels that which has not occurred. Hence, Du’aa benefits from both. It is affirmed from him ﷺ that he said:

لَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ

“Nothing repels the Qadar except Du’aa.”²⁸

From that which is known is that Du’aa is from the Qadar. Allaah, the Glorified and High, decrees for His servant a matter to occur or a matter which is about to occur. So He removes it or repels it by way of his Du’aa. Therefore, Allaah the Glorified and High, has made the Du’aa a reason for the removal of a calamity or

²⁷ Al-Haakim reported it 1/670 on the authority of Ibn ‘Umar and Al- Albaanee, may Allaah have mercy upon him, graded it Hasan within Saheeh Al-Jaami’ (no. 5721)

²⁸ Reported by Ahmad 5/280 and Ibn Maajah (no. 90). The ‘Allaamah Al-Albaanee, may Allaah have mercy upon him, graded it Hasan within As-Saheehah (no. 154)

the repelling of a calamity. Du'aa is requesting Allaah, the Blessed and High, to bring about benefit or to repel harm or to remove harm, due to this. When you reflect upon the general narrated supplications, you find them to be like this. Either requesting Him to bring about benefit, such as His statement:

اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً

“O Allaah, give us good within the Dunyaa as well as within the next life.”

Or His statement:

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي

“O Allaah, rectify for me my religion by way of which my affairs are placed in order.”

Or His statement:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ

“O Allaah, guide me amongst those whom you have guided.”

Or his statement:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ

“O Allaah, indeed I ask you for all good.”

Or his statement:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

“Our Lord, give us good within the Dunyaa.”

Or his statement:

اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا

“O Allaah, give my soul its portion of Taqwaa.”

These supplications contain asking for the bringing about of benefit. You ask Allaah, the Blessed and High, to bring about for you, to bless you, and facilitate for you that which will benefit you religiously, worldly, as well as in the Hereafter. This aspect is from Du’aa which is connected to bringing about benefit.

The second aspect is connected to that which is harmful, either the repelling of it before it occurs or the removal of it after it has occurred. There are many prophetic supplications wherein we find this aspect, such as his statement:

وَ قِنَا عَذَابَ النَّارِ

“Protect us from the punishment of the fire.”

His statement:

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ

**“O our Lord, remove from us the punishment
of the Hellfire.”**

His statement:

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ

**“O Allaah, indeed I seek refuge with Your
Pleasure from Your Displeasure.”**

His statement:

اللَّهُمَّ إِنِّي أَعُوذُ مِنَ الْعَجْزِ وَ مِنَ الْكَسَلِ

**“O Allaah, I seek refuge with you from
inability and laziness.”**

And his statement:

اللَّهُمَّ إِنِّي أَعُوذُ مِنَ الْجُبْنِ وَ مِنَ الْبُخْلِ

**“O Allaah, I seek refuge with you from
cowardice and stinginess.”**

And his statement:

اللَّهُمَّ إِنِّي أَعُوذُ مِنَ الْهَمِّ وَ الْحَزَنِ

**“O Allaah I seek refuge with you from grief
and sadness.”**

And his statement:

اللَّهُمَّ إِنِّي أَعُوذُ مِنْ قَهْرِ الرَّجَالِ وَ غَلَبَةِ الدِّينِ

“O Allaah, indeed I seek refuge with you from being over powered by men and from being overcome with debt.”

And his statement:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَهْوَاءِ وَ
الْأَدْوَاءِ

“O Allaah, indeed I seek refuge with you from evil manners, desires, and illness.”

The supplications are truly many wherein there is either; seeking the repelling of harm or the removal of harm. When the Prophet ﷺ would come to the sick; he would say:

اللَّهُمَّ رَبَّ النَّاسِ، أَذْهِبِ الْبَأْسَ، وَاشْفِهِ وَ أَنْتَ
الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءٌ لَا يُغَادِرُ سَقَمًا.

“O Allaah, Lord of mankind remove the harm, and heal him, you are the Healer; there is no healing except Your healing; the healing which does not leave any illness.”²⁹

When ‘Uthmaan ibn Aboo Al-‘Aas came to him complaining of a pain which he had found within his body, the Prophet ﷺ said to him:

²⁹ Al-Bukhaaree reported it (no.5743) as did Muslim (no.2191) on the authority of ‘Aa’ishah, may Allah be pleased with her.

ضَعْ يَدَكَ عَلَى الَّذِي تَأَلَّمَ مِنْ جَسَدِكَ وَ قُلْ بِاسْمِ اللَّهِ
ثَلَاثًا وَ قُلْ سَبْعَ مَرَّاتٍ : أَعُوذُ بِاللَّهِ وَ قُدْرَتِهِ مِنْ شَرِّ مَا
أَجِدُ وَ أُحَاذِرُ

Place your hand at the place where you feel pain in your body and say Bismillah (in the name of Allah) three times, and say seven times: ‘(I seek refuge with Allaah and with His Power from the evil that I find and that I fear.’”³⁰

So, you are in dire need of Du’aa in every circumstance and every instance. There is no path to good for you; for you to attain anything of it, except with the help of Allaah and His Tawfeeq; and safety from that which harms and destroys. There is no safety, for you, from evil or any security or protection from anything of it, except by way of the bounty of Allaah and His helping you and protecting you, Glorified and Exalted be He.

This is Du’aa. This is its reality. The reality of Du’aa is asking Allaah and seeking from Him, the Majestic and High, to bring about that which benefits you worldly as well as religiously and in the hereafter; and the repelling of that which harms and removal of it; repelling it before it occurs and removing it after it has occurred.

³⁰ Muslim reported it (no. 2202) as did Aboo Daawud (no. 3891) and At- Tirmidhee (no. 2080) and he said: “It is *Hasan Saheeh*” Ibn Maajah also reported (no. 3522)

You, as it relates to all of this, are in need of Allaah, the Glorified and High.

So, reflect here, O successful brother, upon a matter which is of the utmost importance as it relates to Ad-Du'aa, and shows us the clear indication of the great status of Du'aa within the religion.

The beginning point of Du'aa is the heart by way of its need in total poverty before Allaah, the Majestic and High. Due to this, from the means for the acceptance of Du'aa is the presence of heart; that the heart of the individual be present and turn to Allaah, the Majestic and High, as has come within the authentic Hadeeth that the Prophet ﷺ said:

أَدْعُوا اللَّهَ وَ أَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ، وَاعْلَمُوا أَنَّ اللَّهَ لَا
يَسْتَجِيبُ دُعَاءَ قَلْبٍ لَاهٍ .

“Supplicate to Allaah while being certain that He will respond and know that Allaah does not respond to an inattentive heart.”³¹

Therefore, Du'aa is the presence of heart in the individual and his feeling a sense of need for Allaah and poverty before Him in bringing about benefit for him, religiously, worldly and in all of his situations. So, it is the heart turning to

³¹ Al-Haakim reported it within Al-Mustadrak 1/493 as did At-Tirmidhee (no. 3479). The 'Allaamah Al-Albaanee, may Allaah have mercy upon him, graded it Hasan within Saheeh Al-Jaami' (no. 245)

Allaah, the Mighty and Majestic, feeling a sense of need; humility for Him; and turning to Him with the tongue in consultation. Due to this, one may know the difference between one who is distressed and other than him. Allaah, the Mighty and Majestic, says:

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ﴾

Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil?!³²

So, the one who is distressed has a fully present heart. His poverty, feeling of dejectedness and humility are for Allaah, the Majestic and High, more so than someone else who is in ease, comfort, bounty, and luxury. You find him such that when he supplicates; perhaps he may move his tongue with Du'aa; however, his heart is not present. Whereas, the distressed one has presence of heart in his consultation, in his asking, and in his distress before Allaah, the Majestic and High; and in his sense of urgency (in need) for Allaah; and he has a good manner of placing his trust in Allaah, the Majestic and High.

As for when the person is in ease, either he will be lax in his Du'aa, and the Du'aa will be minimal, or he will supplicate while his heart is heedless and empty. Few are the slaves of Allaah who, their time of ease, comfort, bounty and

³² (An-Naml 27:62)

affluence is such that he turns to Allaah, the Glorified and Exalted, truthfully in his supplication and consultation. There has come from the Prophet ﷺ, within an affirmed Hadeeth, that he said:

مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ الشَّدَائِدِ وَالْكَرْبِ
فَلْيُكْثِرْ مِنْ دُعَاءِ اللَّهِ فِي الرَّخَاءِ

“He whom it pleases him that Allaah should respond to him in times of difficulty and distress, then let him be abundant in supplication to Allaah in times of ease.”³³

The meaning of this is that one turns to Allaah in his time of ease, comfort, contentment, affluence and relaxation. He turns to Allaah and is abundant in supplicating to Allaah and consulting Him, and the sense of urgency and humility before Him; and that his heart is present in the Du’aa and the consulting of Allaah; and not that he simply utters the Du’aa while his heart is heedless.

From the subtleties which we will mention here; is that which Ibn Abid-Dunyaa Has narrated within his book *An-Niyyah Wal-Ikhlaas*.³⁴ He said:

³³ At-Tirmidhee reported it (no. 3382) as did Al-Haakim within Al-Mustadrak 1/544. The ‘Allaamah Al-Albaanee, may Allaah have mercy upon him, graded it as Hasan within Saheeh Al-Jaami’ (no. 6290).

³⁴ Hadeeth (no. 5)

“Umar Ibn Abdul-Azeez passed by a man who had a rock in his hand playing with it while he was saying, ‘O Allaah, marry me to one of the Hoor Al-Ayn.’ So ‘Umar stood and said to him: ‘What an evil speaker are you; will you not throw down the stone and be sincere in your Du’aa for Allaah?’”

Meaning: if you want the **Hoor Al-‘Ayn**, then strive in your supplication and make it pure for Allaah and do not be heedless, only moving your tongue in Du’aa.

Some of the people raise their hands in their Du’aa and you find him looking to the right, and the left, casting his eyes at that which is moving around him while his heart is heedless as it relates to the supplications. Due to this, it is befitting that one has comprehension of the matter of Du’aa and that the most important of that which is in the affair of Du’aa, is presence of heart and the turning of the heart to Allaah, the Glorified and Exalted, within all of the supplications of the Muslim.

This needs to be paid attention to and one must struggle against his soul to compel it to have presence of heart in order that one may have good thought about Allaah and be abundant and trusting in Him, the Majestic and High, being certain that he will receive a response. Some of the people, as it relates to this matter, when they supplicate they do so in an attentive manner (saying): *Will I be responded to or will I not be responded to.* So one supplicates, for example,

saying: *Perhaps it is possible, or maybe.* He does not have certainty. As the Prophet ﷺ said:

ادْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ

“Supplicate to Allaah being certain that He will respond.”

Therefore, from the important and magnificent aspects of the Fiqh of Du’aa is the presence of heart within the Du’aa of the individual and consulting Allaah; asking and requesting from Allaah, the Majestic and High. For when the heart of the individual is present, and his manner of turning his heart to Allaah, the Majestic and High, is good, the servant beseeches his Lord asks Him, the Majestic and High, from the good of the Dunyaa and the next life.

Here, I will strike some examples for clarity from the narrated supplications. Although I have indicated it in that which has preceded, it is that which is within Saheeh Muslim. The Prophet ﷺ said:

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي ، وَ
أَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي ، وَ أَصْلِحْ لِي
آخِرَتِي الَّتِي فِيهَا مَعَادِي ، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي
فِي كُلِّ خَيْرٍ ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ .

“O Allaah, rectify for me my religion by way of which my affairs are placed in order, and rectify for me my Dunyaa in which is my livelihood; and rectify for me my hereafter to which is my return and make life an increase for me in good and make death a rest for me from every evil.”³⁵

When you supplicate to Allaah, the Majestic and High, with the likes of this magnificent supplication, you feel that you are in dire need and that there is an urgent necessity, for the rectification of your religion, your Dunyaa and your Hereafter; and that rectification of that all is within the Hand of Allaah, the Majestic and High. Guidance is within the Hand of Allaah; At-Tawfeeq is within the Hand of Allaah; aid is within the Hand of Allaah; rectification of the Dunyaa, the religion and the hereafter, are all within the Hand of Allaah, the Majestic and High.

Nothing occurs within this universe from movement, nor settlement nor standing or sitting; nor lowering or raising; giving or receiving, except from Him, the Blessed and High, and by His favor, bounty and Tawfeeq. His kingdom, His creation, His servants and the universe are all His possession. He operates therein as He wishes. That which Allaah wills is and that which He has not willed is not. As Allaah says:

³⁵ Its citation has preceded (page 23).

﴿ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ

﴿ بَعْدِهِ ۚ﴾

Whatever of mercy (i.e., of good), Allaah may grant to mankind; none can withhold it, and whatever He may withhold, none can grant it thereafter.³⁶

The command is for Allaah, the Glorified and High, from before and thereafter. He gives and He withholds; He lowers and He raises; He gives life; He causes death; He grasps; He strikes; He guides; He misguides. The entire affair is in His Hand. So you believe, with firm creed and complete Eemaan within your heart that the rectification of your Deen, the rectification of your Dunyaa, and the rectification of your Hereafter is within His Hand. Then you take refuge with Him, Glorified and Exalted be He, in a complete and perfect manner; (hoping) that He should rectify these things for you; the religion the Dunyaa and the Hereafter. You begin with the religion,³⁷ as the Prophet ﷺ began with it.

³⁶ (Fatir 35:2)

³⁷ We derive from this that the rectification of the religion takes precedence, and that giving due importance to the religion takes precedence. This does not mean that giving importance to the religion means abandonment of giving (primary) importance to the Dunyaa. Due to this, take note of the other supplication, wherein the Prophet ﷺ said:

So rectification of the religion, rectification of the Dunyaa, and rectification of the Hereafter; are all within the Hand of Allaah, the Majestic and High. The Prophet said:

اللَّهُمَّ اجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ
الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ.

“O Allaah, make life an increase for me in good and make death a rest for me from every evil.”

Reflect upon this affair of the unseen, which is before you. Will your lifespan increase? Will days be decreed for you? Months? Years? Or is it that which remains for you from lifespan is little? What should your affair be in that which is to come and is before you. This is a matter of the unseen. You do not know it. However, you are in need of Allaah, the Glorified and High. And just as you are in need of Allaah, the Glorified and High, to rectify your affairs in your present time; you are in need of Him, the Glorified and High,

وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا

“Do not make the Dunyaa the most important thing to us and that which preoccupies our knowledge.”

[At-Tirmidhee reported it (no.3502) and graded it Hasan] So there is no harm in giving some importance to the Dunyaa, however the Dunyaa is not to be that which is of greatest importance to you, nor should the Dunyaa be that which preoccupies your mind.

to rectify your affair in that which is to come from your days.

So, you relegate your affair to Allaah, the Blessed and High, and take complete refuge with Him and seek from Him to rectify your religion, your Dunyaa, and your Hereafter by complete turning to Him in humiliation before Him and a good manner of seeking refuge and complete sense of urgency in seeking (these things from Him).

This is the reality of Du'aa within the legislation of Islaam. And know, my successful brother, that you are in need of Du'aa, which has this magnificent station within the Islamic legislation, in everything; within prayer, Hajj, fasting, Zakat; worldly affairs and in all of your affairs. You are in need of Du'aa.

And here are some examples of this:

The Prophet ﷺ said to Mu'aadh ibn Jabal:

يَا مُعَاذُ! إِنِّي أُحِبُّكَ، فَلَا تَدَعَنَّ دُبْرَ كُلِّ صَلَاةٍ أَنْ
تَقُولَ: اللَّهُمَّ أَعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ
عِبَادَتِكَ

“O Mu'aadh, indeed I love you. So do not leave off saying, at the end of every prayer: 'O Allaah, aid me upon your remembrance,

**showing gratitude to you, and excellence in
worshipping You.”³⁸**

Reflect here upon this sheer remarkable gesture. Now whenever you pray, and you complete your prayer and at that end of the Salaah, who is the one who has made the prayer obligatory upon you? Who is the one who has made it easy for you to come to it? Was that not Allaah? The companions, may Allaah be pleased with them, would say within their poetry:

وَاللهُ ! لَوْ لَا اللهُ مَا اهْتَدَيْنَا

وَلَا صُمْنَا وَلَا صَلَّيْنَا

**By Allaah, were it, not for Allaah we would
not have been guided,**

Nor would we have fasted or prayed.

Where not for Allaah you would not have prayed; and were not for Allaah you would have not fasted; where, not for Allaah you would have not recited the Qur'aan; where not for Allaah you would have not come to the Masjid. So immediately after the completion of your prayer, at its end you should ask Allaah, the Majestic and High:

³⁸ Aboo Daawud reported (no. 1522) as did An-Nasaa'ee (no. 1303) Al-Albaanee graded it Saheeh within Saheeh Abee Daawud (no. 1347).

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ

“O Allaah, aid me upon your remembrance, showing gratitude to you, and excellence in worshipping You.”

You should enter into the upcoming prayer, and the forth coming act of worship, seeking from Allaah, the Glorified and High, to aid you in performing it, and to facilitate for you the establishment of it. The Prophet ﷺ said in another Hadeeth, which is connected to Al-Hajj:

الْحَاجُّ وَالْعُمَّارُ وَفَدَّ اللَّهُ دَعَاهُمْ فَأَجَابُوهُ، وَ سَأَلُوهُ
فَأَعْطَاهُمْ

“Those who perform Hajj and ‘Umrah are the delegation of Allaah. He invited them, and they responded, and they asked Him, so He gave them.”³⁹

Reflect here upon the need of the pilgrim for Du’aa and aspects of Du’aa within Al-Hajj. The *Talbiyah* which is the Du’aa which the pilgrim repeats many times while coming to Makkah and in his movements between all of the holy

³⁹ Reported by Ibn Maajah (no. 2893) and Ibn Hibbaan (no. 4613) also At-Tabaraanee within Al-Mu’jam Al-Kabeer 12/422 on the authority of Ibn ‘Umar may Allaah be pleased with him. The ‘Allaamah Al-Albaanee, may Allaah have mercy upon him, graded it Hasan within As-Saheehah (no. 1820)

sites, is Du'aa and consulting of Allaah, the Glorified and High.

Reflect upon your asking Allaah, the Blessed and High, for guidance to the straight path which is repeated by you seventeen times a day, by way of obligation and requirement. You say within Surah Al-Faatihah:

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ ﴾

Guide us to the Straight Way.⁴⁰

Shaykh Al-Islaam Ibn Taymiyah, may Allaah have mercy upon him, said:

“Due to this, the most beneficial supplication the greatest of it and the wisest Du'aa is Al-Faatihah, wherein one says:

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا

الضَّالِّينَ ﴿٧﴾ ﴾

Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).⁴¹

For when He guides him; , and this is the Siraat. He aids him upon His obedience and

⁴⁰ (Al-Fatihah 1:6)

⁴¹ (Al-Fatihah 1:6-7)

abandonment of disobeying Him, so evil will not afflict him in the Dunyaa nor the Hereafter."⁴²

You ask Allaah, the Majestic and High, to guide you to the straight path. Were it, not for the Tawfeeq of Allaah for you, and His aiding you, you would not be guided to the straight path. Were it not for the Tawfeeq of Allaah for you and his aiding you, you would not have been firm upon this path. Allaah says:

﴿ يَثْبُتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴾^(٢٧)

Allaah will keep firm those who believe, with the word that stands firm in this world and the Hereafter. And Allaah will cause to go astray those who are Zâlimûn (polytheists and wrong-doers, etc.), and Allaah does what He wills.⁴³

Also, Allaah, the Majestic and High, says:

﴿ أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ
يَشَاءُ ﴾

Is he, then, to whom the evil of his deeds made fair seeming so that he considers it as good (equal to one who is rightly guided)?

⁴² Mamjoo' Al-Fataawaa 14/320

⁴³ (Ibrahim 14:27)