

الدُّعَاءُ
الَّذِي لَا يُرَدُّ

THE DU'Ā
THAT IS NOT REJECTED

by Shaykh
'Abdur-Razzāq ibn 'Abdul-Muhsin al-Badr

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allāh the Lord of all creation. May Allāh grant His praise, manifest his virtue and elevate the status of the noblest of the Prophets and the Seal of the Messengers, our Prophet Muḥammad and protect him, the message of Islām, his family and all his companions from any harm in this life or the next.

As for what follows:

Indeed, Allāh ﷻ commanded His worshippers to make du'ā and He promised them an answer in many Āyāt in His Book ﷻ. Allāh ﷻ said:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

which means, **“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!”**¹

And He ﷻ said:

﴿إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ﴾

which means, **“My Lord is indeed the All-Hearer of invocations.”**²

¹ Sūrah al-Ghāfir: 60

² Sūrah Ibrāhīm: 39

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And He Allāh ﷻ said:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾

which means, “And when My worshippers ask you concerning Me, then I am indeed near. I respond to the invocations of the supplicant when he supplicates to Me. So let them obey Me and believe in Me, so that they might be rightly guided.”³

And He ﷻ said:

﴿أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾ وَلَا تُفْسِدُوا فِي
الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ
الْمُحْسِنِينَ﴾

which means, “Invoke your Lord with humility and in secret. Indeed, He does not love the aggressors. ❖ And do not cause mischief in earth after it has been set in order, and invoke Him with fear and hope; surely, the Mercy of Allāh is near to those who do good deeds.”⁴ And the Āyāt with this meaning are many.

Allāh has indeed incited His worshippers to make du'ā, and He has urged them to do so even though He is free of needing them and their du'ā. Just as He ﷻ said in the Ḥadīth Qudsī ⁵:

³ Sūrah al-Baqarah: 186

⁴ Sūrah al-A'rāf: 55-56

⁵ [TN] Al-Imām Ibn Bāz رحمه الله said: “Ḥadīth Qudsī are attributed to Allāh and they His Speech, thus they are called: Sacred Ḥadīth. They are not part of the

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يَا عِبَادِي، إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي.
يَا عِبَادِي، لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى قَلْبِ رَجُلٍ
وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا. يَا عِبَادِي، لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ
وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي
شَيْئًا. يَا عِبَادِي، لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ
فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ
الْمِخِيطُ إِذَا أُدْخِلَ الْبَحْرَ..

“O My worshippers! You can never do Me any harm or bring Me any benefit. O My worshippers! If the first of you and the last of you, the human of you and the jinn of you, were like the heart of the most pious man among you, that would not add anything to My dominion. O My worshippers! If the first of you and the last of you, the human of you and the jinn of you, were equal in evil like the heart of the most evil man, that would not detract anything from My dominion. O My worshippers! If the first of you and the last of you, the human of you and the jinn of you, were to stand on a single plain and ask of Me and I were to give everyone what they asked for, that would not decrease what is with Me except like what a needle decreases from the ocean when it is dipped into it...”⁶

=Qur’ān, for the Qur’ān is a miracle and its recitation is worship and it is recited in the Ṣalāh.” Answered in *Nūr ‘alad-Darb*.

⁶ Reported by Muslim in his *Ṣaḥīḥ*, no. 2577.

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And along with that, He ﷺ loves that His worshippers ask from Him. Rather, the greater the worshipper's concern with making du'ā, the greater is his share and portion of love that Allāh has for him. So much so, the Prophet ﷺ said:

لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ تَعَالَى مِنَ الدُّعَاءِ.

“There is nothing more honorable with Allāh the Most High than du'ā.”⁷

And he ﷺ said:

إِنَّهُ مَنْ لَمْ يَسْأَلِ اللَّهَ يَغْضَبْ عَلَيْهِ.

“Whoever does not ask Allāh then He becomes angry with him.”⁸

[A poet said:]

اللَّهُ يَغْضَبُ إِنْ تَرَكْتَ سُؤَالَهُ
وَبَنِيَّ آدَمَ حِينَ يُسْأَلُ يَغْضَبُ

Allāh gets angry if you leave asking Him

while the children of Adam get angry when they are asked.

⁷ Reported by at-Tirmidhī in *Al-Jāmi'*, no. 3370. Al-Albānī graded it ḥasan in *Ṣaḥīḥ al-Jāmi'*, no. 5392.

⁸ Reported by at-Tirmidhī in *Al-Jāmi'*, no. 3373. Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ al-Jāmi'*, no. 2418.

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So, the Lord of all creation ﷻ loves those who ask and He promised them that He would answer their du'ā, and that He would make their hopes come true, and that He would give them what they request; as long as they fulfil the legislated conditions when making their du'ā and any preventative factors are removed. Indeed, many texts in the Book of Allāh and the Sunnah of Allāh's Messenger ﷺ show that the accepted du'ā has rules that are necessary for the one making the du'ā to be diligent in following them when making his du'ā. Likewise, there are preventative factors that he must beware of so that his du'ā is not rejected.

Al-'Allāmah, al-Imām Ibn al-Qayyim رحمه gathered an amazing summary containing a tremendous amount of good where he رحمه clarified the most important of what is befitting for those who make du'ā to concern themselves with when they call upon Allāh ﷻ. Then he ended his speech after enumerating these rules for making du'ā with the statement: **“Indeed this du'ā, it is rare that it would be rejected.”**⁹

Therefore, it is from good advice and wanting good to spread his speech along with a commentary upon it which will clarify his intentions and magnify the benefits. In the beginning I will simply state his complete speech (and then I will comment on each phrase, one by one).

Al-Imām Ibn al-Qayyim رحمه said,¹⁰

“If a supplication is combined with:

- ❖ presence of the heart and its consciousness of the objective,

⁹ *Al-Jawāb al-Kāfī*, pg. 17.

¹⁰ [TN] The original statement of Ibn al-Qayyim رحمه in Arabic is included as an appendix, pg. 42.

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- ❖ and coinciding with the six prescribed times of acceptance - and they are: the last third of the night, at the time of the adhān, between the adhān and the iqāmah, at the end of the prescribed prayers, from the time the Imām ascends the minbar on the day of Jumu'ah until the ṣalāh is completed and the final hour (on Jumu'ah) after 'Aṣr,
- ❖ and coinciding with the submissiveness in the heart and contrition before the Lord, feeling insignificant, imploring and feeble,
- ❖ and the one making du'ā faces the qiblah,
- ❖ and he is in a state of purity,
- ❖ and he raises his hands towards Allāh,
- ❖ and he begins with praises and extolment of Allāh,
- ❖ then he salutes Muḥammad صلى الله عليه وسلم, His worshipper and His Messenger by asking Allāh to grant him praise, manifest his virtue and elevate his status,
- ❖ then he, before anything else, states his need for repentance and forgiveness,
- ❖ then he persistently states his dire need for repentance and flatters Him,
- ❖ and he calls on Him with longing and reverence,
- ❖ and seeking intercession by way of His Names, His Attributes and His Oneness,
- ❖ and he precedes his du'ā with charity,

“Indeed this du'ā, it is rare that it would be rejected.”

- ❖ Especially if it corresponds with the supplications that the Prophet صلى الله عليه وسلم has informed us are most likely to be answered and they contain the Greatest Name of Allāh.¹¹

¹¹ *Al-Jawāb al-Kāfī*, pg. 16-17.

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The First Matter:

Presence of the heart and its consciousness of the objective.

The first matter is that the Muslim makes du'ā with a present heart. Presence of the heart is to turn towards Allāh ﷻ so that his du'ā is not simply moving his tongue while his heart is heedless. Rather, he moves his tongue with du'ā while having presence of the heart. Regarding this, the Prophet ﷺ said:

ادْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ،
وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلْبٍ غَافِلٍ لَاهٍ.

“Make du'ā to Allāh while you are certain of being answered and know that Allāh does not answer the du'ā from the heart of the heedless, distracted.”¹²

From the signs of the lack of presence of the heart when making du'ā is an abundance of being preoccupied and movements at the time of du'ā. So, you find his tongue is moving with the du'ā and his hands are playing with the earth or with his clothes or other than that; or you find him turning his eyesight right and left at the time of his du'ā. All of this is because the heart is not present at the time of asking Allāh ﷻ.

¹² Reported by at-Tirmidhī in *Al-Jāmi'*, no. 3479. Al-Albānī graded it as ḥasan in *As-Silsilah aṣ-Ṣaḥīḥah*, no. 564.

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Due to this, when 'Umar ibn 'Abdul-Azīz رضي الله عنه saw a man making du'ā and in his hand were pebbles and he was playing with them, he said to him:

أَلَا أَلْقَيْتَ الْحِصَاةَ، وَأَخْلَصْتَ إِلَى اللَّهِ الدُّعَاءَ!؟

*"If you had only thrown down the pebbles and made yourself sincere to Allāh in du'ā."*¹³

And there has indeed come in our time a new pebble of a different type that is in the hands of the people most of the times. The hearts are occupied with this big lump of amusement and play more than their hands are. So, he is not able to make du'ā well nor implore and ask. To these, it is necessary that it is said to them: *"If you had only turned off your phone and made yourself sincere to Allāh in asking."*

So, the first of concerns for the one that wants Allāh ﷻ to answer his du'ā is to turn with his heart to Allāh ﷻ when making du'ā. And he should struggle against himself to gather his heart and his thoughts upon his objective and his need and not busy it with other than making du'ā to his Lord ﷻ. Indeed, the heart splits in many directions if it is neglected. Therefore, there is no doubt one must strive to gather it and make it present at the time of du'ā.



¹³ Reported by Abū Nu'aym in *Hilyat-ul-Awliyā*, 5/287.

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The Second Matter:

Coinciding with the prescribed times of acceptance.

Al-Imām Ibn al-Qayyim رحمته listed six places:

The first: the last third of the night. This time is considered from the most likely times of acceptance of du'ā and the greatest of them in status. This is due to what is established in the two *Ṣaḥīḥs* from the Prophet صلی اللہ علیہ وسلم that he said:

يَتَرُكُ رَبُّنَا ﷻ كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ فَيَقُولُ: مَنْ يَدْعُونِي
فَأَسْتَجِيبَ لَهُ؟ وَمَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟

“Our Lord ﷻ descends every night to the sky of the *dunyā* when there is one third of the night left, and He says, ‘Who is calling upon Me that I may answer him? Who is asking Me so that I may give him? Who is seeking My forgiveness so that I can forgive him?’”¹⁴

This ḥadīth shows that this tremendous and blessed time is from the most likely times of acceptance. Hence, it is befitting for every Muslim to strive to take advantage of this good, and that he aspires with complete aspiration that he does not miss a night except that he calls upon Allāh ﷻ at this blessed time.

¹⁴ *Ṣaḥīḥ al-Bukhārī*, no. 1145 and *Ṣaḥīḥ Muslim*, no. 758.

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The second: at the time of the adhān, meaning immediately after the adhān. This is a tremendous time to pursue making du'ā.

This is a different time than the third place which is next: **between the adhān and the iqāmah**. Indeed, the texts have shown that the one who listens to the adhān, repeats after the mu'adhhdhin and then immediately makes du'ā after that, then his du'ā is accepted.

This is due to what 'Abdullāh ibn 'Amr رضي الله عنه narrated: that a man said to the Prophet صلى الله عليه وسلم, "O Allāh's Messenger! Indeed, the mu'adhhdhins are above us." – i.e., they have proceeded us in virtue. So the Prophet صلى الله عليه وسلم said:

قُلْ كَمَا يَقُولُونَ فَإِذَا أُنْتَهَيْتَ فَسَلْ تُعْطَى.

"Say as they say and when you finish ask and you will be given."¹⁵

This ḥadīth shows the connection of the virtue of this du'ā and listening to the adhān and answering the mu'adhhdhin.

Thus, it is befitting for the Muslim to listen to the adhān and to repeat its words after the mu'adhhdhin and to follow that with what has come in the Sunnah of sending ṣalāh and salām upon the Prophet صلى الله عليه وسلم and asking Allāh to give the Prophet صلى الله عليه وسلم the highest place in Paradise and to grant him excellence. It is befitting for him to not stop there but to follow that with a du'ā for whatever he desires because this is a tremendous time to seek an answer.

¹⁵ Reported by Abū Dāwūd in *As-Sunan* no. 524. Al-Albānī graded it ḥasan in *Ṣaḥīḥ Abī Dāwūd – Al-Umm*, no. 537.

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The third: between the adhān and the iqāmah. A number of texts have come regarding the virtue of du'ā between the adhān and the iqāmah under any circumstances. From them is the statement of the Prophet صلى الله عليه وسلم:

الدُّعَاءُ لَا يَرُدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ.

“The du'ā between the adhān and the iqāmah is not rejected.”¹⁶

And the Prophet صلى الله عليه وسلم said:

إِذَا نُودِيَ بِالصَّلَاةِ فَتَحَتْ أَبْوَابُ السَّمَاءِ وَاسْتُجِيبَ الدُّعَاءُ.

“When ṣalāh is called for, the gates of the skies are opened up and the du'ā is accepted.”¹⁷

It is therefore befitting for the believer that he is abundant in making du'ā for himself at this time and seeking goodness from the Lord of all creation.

The fourth: at the end of the prescribed prayers, meaning before the taslīm, for this time is virtuous and it is believed that the du'ā of the one who supplicates during it is accepted. This is because it has gathered in it a number of reasons for the acceptance of du'ā: the Muslim is in a state of purity, he is facing the qiblah, he is exalting Allāh and magnifying Him and reciting His Speech. He then bows and prostrates out of submission and humility to Allāh, the Lord of all creation ﷻ. Then when he sits for the tashāhhud after these

¹⁶ Reported by Abū Dāwūd in his *Sunan*, no. 521, and at-Tirmidhī in his *Jāmi'*, no. 212. Al-Albānī graded it ṣaḥīḥ in *Al-Irwā*, no. 224.

¹⁷ Reported by aṭ-Ṭayālasī in his *Musnad*, no. 524. Al-Albānī graded it ṣaḥīḥ in *As-Silsilah aṣ-Ṣaḥīḥah*, no. 1413.

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tremendous actions he begins by saying words which imply peace, sovereignty and eternity that are due to Allāh and magnifying His Greatness, saying: *'At-Taḥiyātu lillāhi waṣ-ṣalawātu waṭ-ṭayyibātu...'* After that he pronounces the testimony of the Tawḥīd of Allāh ﷻ and then he sends ṣalāh upon the Prophet ﷺ with the most complete form of sending ṣalāh which is the Ṣalāh al-Ibrāhīmiyyah. So, all of what has preceded from the lofty positions of worship makes this time one of the most important times for Allāh to accept the du'ā of those who are asking when praying. Pertaining to this, there is the ḥadīth of Ibn Mas'ūd رضي الله عنه where the Prophet صلى الله عليه وسلم taught the tashāhhud and at the end of it he said:

ثُمَّ يَتَخَيَّرُ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ، فَيَدْعُو

“Then he should select the du'ā that is most pleasing to him and make du'ā (with it).”¹⁸

The fifth: from the time the Imām ascends the minbar on the day of Jumu'ah until the ṣalāh is completed. That is due to what is authentically reported by from the Prophet صلى الله عليه وسلم that he said:

إِنَّ فِي الْجُمُعَةِ لَسَاعَةً، لَا يُوَافِقُهَا مُسْلِمٌ، قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ خَيْرًا، إِلَّا أَعْطَاهُ إِيَّاهُ.

“Indeed, on Jumu'ah there is an hour, no Muslim happens to be standing and praying during it and asking Allāh for good except that He gives him what he asked for.” And with his hand he illustrated the shortness of that time.¹⁹

¹⁸ Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 835, and by Muslim in his *Ṣaḥīḥ*, no. 402, and the wording is al-Bukhārī's.

¹⁹ Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 6400, and by Muslim in his *Ṣaḥīḥ*, no. 852, and the wording is Muslim's.

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A group of Scholars have said that this hour is from the time the Imām ascends the minbar until he finishes Ṣalāt-ul-Jumu'ah. That is due to what Imām Muslim reported in his *Ṣaḥīḥ* from Abū Mūsā al-Ash'arī رضي الله عنه:

هِيَ مَا يَنْزِلُ أَنْ يُجْلِسَ الْإِمَامُ إِلَى أَنْ تُقْضَى الصَّلَاةُ.

“It is between the time when the Imām sits until he finishes the ṣalāh.”²⁰

This ḥadīth is narrated from Abū Mūsā in a manner elevated to the Prophet صلى الله عليه وسلم. It is also narrated in a manner which stops at Abū Mūsā and is considered to be from his speech. It is due to this that a number of Scholars preferred the opinion that the hour of acceptance is at this time.

As a result, it is befitting that the Muslim is attentive in saying 'Āmīn' to the du'ā of the khaṭīb, and that he concerns himself with abundant du'ā during Ṣalāt-ul-Jumu'ah. This is because, as has preceded, the virtue of this hour extends until the ṣalāh ends. [He should make du'ā] especially during of prostration because it has been authentically narrated from the Prophet صلى الله عليه وسلم that he said:

أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثَرُوا الدُّعَاءَ.

“The closest a worshipper is to his Lord is when he is prostrating. So be abundant in making du'ā.”²¹

Similarly, he should strive to make du'ā after the tashāhhud before the Imām gives salāms, because it is from the places of the acceptance of the du'ā - as has preceded.

²⁰ Reported by Muslim in his *Ṣaḥīḥ*, no. 853.

²¹ Reported by Muslim in his *Ṣaḥīḥ*, no. 482.

THE DU'Ā THAT IS NOT REJECTED

The sixth: the final hour after 'Aṣr, meaning the last hour after 'Aṣr until the sun sets on the day of Jumu'ah. Indeed, it has been authentically reported from the Prophet ﷺ that he said:

يَوْمَ الْجُمُعَةِ ثِنْتَا عَشْرَةَ سَاعَةً، لَا يُوجَدُ مُسْلِمٌ يَسْأَلُ اللَّهَ ﷻ شَيْئًا، إِلَّا آتَاهُ اللَّهُ ﷻ،
فَأَلْتَمِسُوهَا آخِرَ سَاعَةٍ بَعْدَ الْعَصْرِ.

“The day of Jumu'ah is twelve hours. No Muslim asks Allāh ﷻ for anything except that Allāh ﷻ gives it to him. So stick to the last hour after 'Aṣr.”²²

Due to this, al-'Allāmah Ibn al-Qayyim رحمه الله mentioned in his book *Zād-ul-Ma'ād* that the strongest and most likely opinion regarding defining the virtuous hour on the day of Jumu'ah in which the du'ā is not rejected are, “the two previous statements. The first: when the Imām ascends the minbar until the ṣalāh is finished. And the second: the last hour after 'Aṣr until the sun sets on the day of Jumu'ah.”²³

Thus, it is upon the worshipper who wishes good for himself to not miss these two virtuous times. Rather, he strives in both of them making du'ā and asking, singling out these two times with an increased concern so that he may achieve the good which he seeks and hopes for from the Lord of all creation.



²² Reported by Abū Dāwūd in his *Sunan*, no. 1048. Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ Abī Dāwūd – Al-Umm*, no.966.

²³ *Zād-ul-Ma'ād*, 1/377.

THE DU'Ā THAT IS NOT REJECTED

The Third Matter:

Submissiveness of the heart and contrition before the Lord, with humility and submissiveness.

This matter that Imām Ibn al-Qayyim رحمته mentioned is of the utmost importance in the issue of du'ā as well as other acts of worship. From the completion of worship is that the worshipper is imploring and meek towards his Creator and Master ﷻ especially when making du'ā and requesting, as Allāh the Most High said:

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾

which means, **“Invoke your Lord with submissiveness and humility. Indeed, He does not love the aggressors.”**²⁴

Aṭ-Ṭabarī said in his tafsīr, “﴿تَضَرُّعًا﴾ means being meek and submissive in obedience to Him and ﴿وَخُفْيَةً﴾ means humbleness of their hearts.”²⁵

It is befitting that submissiveness and contriteness take over the condition of the one making du'ā when he is asking His Lord, and that he implore Him with a lowered voice in humility and with manners. Regarding this, when the Prophet صلی اللہ علیہ وسلم heard some of the Ṣaḥābah رضی اللہ عنہم raising their voices in dhikr and du'ā he said to them:

²⁴ Sūrah al-A'rāf: 55

²⁵ *Jāmi' al-Bayān fī Tafsīr al-Qu'rān*, 10/247.

THE DU'Ā THAT IS NOT REJECTED

أَيُّهَا النَّاسُ اذْبَعُوا عَلَى أَنْفُسِكُمْ، إِنَّكُمْ لَيْسَ تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّكُمْ تَدْعُونَ
سَمِيعًا قَرِيبًا، وَهُوَ مَعَكُمْ.

“O people! Be merciful to yourselves. Indeed, you are not calling upon a deaf or absent one. Indeed, you are calling upon One Who hears and is close and He is with you.”²⁶

Al-Ḥāfīdh Ibn Ḥajar رحمته said, “This ḥadīth contains a dislike for raising the voice in du'ā and dhikr. This is what the generality of the Salaf were upon from the Ṣaḥābah and Ta'bi'īn.”²⁷

Al-Ḥāfīdh An-Nawawī رحمته made a chapter for this ḥadīth entitled: “The recommendation of lowering the voice in dhikr except for the times where the legislation comes with raising it.”²⁸



²⁶ Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 2992, and Muslim in his *Ṣaḥīḥ*, no. 2704, and wording is Muslim's.

²⁷ *Faṭḥ-ul-Bārī*, 6/135.

²⁸ *Al-Minhāj Shāriḥ Ṣaḥīḥ Muslim ibn al-Hajjāj*, 17/25.

THE DU'Ā THAT IS NOT REJECTED

The Fourth Matter: Facing the qiblah at the time of du'ā.

Facing the qiblah is considered from the lofty manners of du'ā which shows the respect that the one making du'ā has for the affair of du'ā, and his concern for it.

Regarding this, it has been authentically narrated from the Prophet ﷺ in a number of situations that he would face the qiblah and make du'ā, just as it occurred in the battle of Badr when he ﷺ saw the abundant amount of polytheists compared to the amount of Muslims. So, the Prophet of Allāh ﷺ faced the qiblah and then he stretched out his hands.²⁹

That is because facing the qiblah for the one making du'ā is one of the reasons that it is hoped that his du'ā will be accepted. It is not from the requirements of du'ā but rather it is from the praiseworthy manners.



²⁹ Reported by Muslim in his *Ṣaḥīḥ*, no. 1763.

THE DU'Ā THAT IS NOT REJECTED

The Fifth Matter: Purification when making du'ā.

Purification is also from the manners of du'ā. There is no doubt that if the person making du'ā is in a state of purification then that is better and more complete for his du'ā and his secret counsel with Allāh ﷻ, because the condition of being in wuḍū is without exception better than the condition of being in the state of impurity.

On the authority of al-Muhājir ibn Qunfudh رضي الله عنه who said that he gave salāms to the Prophet صلى الله عليه وسلم and he was making wuḍū, so he صلى الله عليه وسلم did not respond to him until he completed the wuḍū. Then he responded and said صلى الله عليه وسلم:

إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أُرَدَّ عَلَيْكَ إِلَّا أَنِّي كَرِهْتُ أَنْ أذْكَرَ اللَّهَ إِلَّا عَلَى طَهَارَةٍ.

“Nothing prevented me from responding to you except that I dislike mentioning Allāh except while in the state of purification.”³⁰



³⁰ Reported by Abū Dāwūd in his *Sunan*, no. 17, and Aḥmad in his *Musnad*, no. 1934, and the wording is Aḥmad's. Al-Albānī graded it ṣaḥīḥ in *As-Silsilah aṣ-Ṣaḥīḥah*, no. 834.

THE DU'Ā THAT IS NOT REJECTED

The Sixth Matter: Raising the hands when making du'ā.

Salmān al-Fārisī رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said:

إِنَّ رَبَّكُمْ سبحان الله حَيِّي كَرِيمٌ، يَسْتَحْيِي مِنْ عَبْدِهِ إِذَا رَفَعَ يَدَيْهِ إِلَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا.

“Indeed, your Lord is Shy, Ever-Generous. He is shy to allow a worshipper’s hands to return empty after he raised them up to Him.”³¹

Allāh سبحان الله, the One free of all needs, is shy to return the hands of His worshipers empty if they raise them to Him; meaning without anything in them. That is because the condition of raising the hands to the sky - by facing the palms towards the sky or towards the face - is considered a posture of need, humility and contrition and it displays indigence and neediness. Therefore, it is a reason for the acceptance of du'ā with Allāh سبحان الله.

The aḥādīth in which the Prophet صلى الله عليه وسلم raised his hands making du'ā are many. In fact, he صلى الله عليه وسلم used to exaggerate in raising his hands in extremely difficult times, more so than in other times as it was previously stated concerning the battle of Badr when he صلى الله عليه وسلم saw the abundant number of the polytheists compared to the number of Muslims. The Prophet صلى الله عليه وسلم faced the qiblah and then he stretched out his hands in du'ā to his Lord سبحان الله. ‘Umar Ibn al-Khaṭṭāb رضي الله عنه said:

³¹ Reported by Abū Dāwūd in his *Sunan*, no. 1477. Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ Abī Dāwūd – Al-Umm*, no. 1337.

THE DU'Ā THAT IS NOT REJECTED

فَمَا زَالَ يَهْتَفُ بِرَبِّهِ، مَا دَامَ يَدَيْهِ، مُسْتَقْبِلَ الْقِبْلَةِ، حَتَّى سَقَطَ رِدَاؤُهُ عَنْ مَنْكِبَيْهِ.

“So he did not cease calling on his Lord, stretching forth his hands, facing the qiblah until his upper garment fell off his shoulders.”³²

Likewise, at the time of the drought when he صلى الله عليه وسلم made du'ā upon the minbar praying for rain. Anas ibn Mālik رضي الله عنه said:

رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَرْفَعُ يَدَيْهِ فِي الدُّعَاءِ، حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ.

“I saw Allāh’s Messenger صلى الله عليه وسلم raising his hands in du'ā until the whiteness of his armpits could be seen.”³³



³² Reported by Muslim in his *Ṣaḥīḥ*, no. 1763.

³³ Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 1030, and Muslim in his *Ṣaḥīḥ*, no. 895, and the wording belongs to Muslim.

THE DU'Ā THAT IS NOT REJECTED

The Seventh Matter:

Beginning with the praises and glorifying of Allāh and then asking Allāh to grant His Prophet Muḥammad praise, manifest his virtue and elevate his status before making du'ā.

On the authority of Fuḍālah ibn 'Ubayd رضي الله عنه who said, "Allāh's Messenger صلى الله عليه وسلم heard a man making a du'ā in his ṣalāh and he did not magnify Allāh the Most High and he did not send ṣalāh upon the Prophet صلى الله عليه وسلم, so the Prophet صلى الله عليه وسلم said:

عَجَلَ هَذَا.

"This one has been hasty." Then he called that person and he said to him:

إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ رَبِّهِ ﷻ وَالثَّنَاءِ عَلَيْهِ، ثُمَّ يُصَلِّيْ عَلَى النَّبِيِّ صلى الله عليه وسلم، ثُمَّ
يَدْعُو بَعْدُ بِمَا شَاءَ.

"When one of you prays then let him begin by praising His Lord ﷻ, and glorifying Him, and then let him send ṣalāh upon the Prophet صلى الله عليه وسلم, then after that he can ask for whatever he wills."³⁴

³⁴ Reported by Abū Dāwūd in his *Sunan*, no. 1481, and at-Tirmidhī in his *Jāmi'*, no. 3477. Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ Abī Dāwūd -Al-Umm*, no. 1331.

THE DU'Ā THAT IS NOT REJECTED

It is more complete for the Muslim when he commences his du'ā that he begins his du'ā with the praise of Allāh and magnifying His greatness and praising Him ﷻ. Then he combines that with sending ṣalāh and salām upon the Prophet ﷺ, then he makes du'ā after that to His Lord for whatever he likes.

With this, we know the reason for the virtue of making du'ā after hearing the adhān and its virtue after the final tashāhhud - as has preceded. Both of these times are preceded by the praise and the magnification of Allāh ﷻ and the sending of ṣalāh and salām upon His Messenger Muḥammad ﷺ. So, it is appropriate to make du'ā at these two times of acceptance.³⁵



³⁵ See pg.14-16.

THE DU'Ā THAT IS NOT REJECTED

The Eighth Matter:

Repenting and seeking forgiveness before making du'ā.

Sins are certainly one of the preventative factors and influential barriers against the acceptance of du'ā. It has been authentically reported from the Prophet صلى الله عليه وسلم that he mentioned:

الرَّجُلُ يُطِيلُ السَّفَرَ، أَشْعَثَ، أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: «يَا رَبِّ، يَا رَبِّ»، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَعُذْيُ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِدَلِّكَ؟!

“A man had traveled a long distance. His hair was unkempt and he was covered in dust. He stretched forth his hands to the sky and said: ‘O my Lord! O my Lord!’ But his food was ḥarām, his drink was ḥarām, his cloths were ḥarām, and he was nourished with ḥarām. So how can his du'ā be accepted?”³⁶

So, this man had fulfilled in his du'ā a number of reasons for acceptance. He called upon his Lord while he was traveling and he raised his hands to the sky. But he did not abstain from the ḥarām; so his cloths were ḥarām, his food and his drink were from ḥarām. Thus, that was a barrier and a hinderance to the acceptance his du'ā.

One of the Salaf said:

لَا تَسْتَبِطِنَنَّ الْإِجَابَةَ إِذَا دَعَوْتَ؛ وَقَدْ سَدَدْتَ طُرُقَهَا بِالذَّنُوبِ.

³⁶ Reported by Muslim in his *Ṣaḥīḥ*, no. 1015.

THE DU'Ā THAT IS NOT REJECTED

“Do not consider the answer to your du’ā as being slow for it is possible you have blocked its path with sins.”³⁷

Regarding this, the Prophet صلى الله عليه وسلم used to seek forgiveness from Allāh and repent to Him a hundred times a day. And he used to incite his ummah to do so as well. He said:

يَا أَيُّهَا النَّاسُ! تَوُوبُوا إِلَى اللَّهِ، فَإِنِّي أَتُوبُ فِي الْيَوْمِ إِلَيْهِ مِائَةَ مَرَّةٍ.

“O people! Repent to Allāh, for indeed I repent to Him a hundred times a day.”³⁸

It is befitting for the believer who wants good for himself that he is abundant in asking for forgiveness and repenting along with recognizing and acknowledging his sins and having remorse for them and having a strong conviction to not return to committing them. This is especially true when he makes du’ā to his Lord عز وجل since that is a reason for Allāh to pardon him and it is more conducive for the acceptance of his du’ā and him being given what he asked for.



³⁷ Reported by al-Bayhaqī in *Shu’ab-ul-Īmān*, no. 1154.

³⁸ Reported by Muslim in his *Ṣaḥīḥ*, no. 2702.

THE DU'Ā THAT IS NOT REJECTED

The Ninth Matter:

Being persistent in making du'ā and not being impatient in wanting an answer.

Abū Hurairah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said:

يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ، يَقُولُ: قَدْ دَعَوْتُ رَبِّي فَلَمْ يُسْتَجَبْ لِي.

“The invocation of one of you is answered as long as he is not impatient saying: I supplicated to my Lord but I was not answered.”³⁹

From the tremendous manners of du'ā is being earnest in asking and repeating the du'ā and being consistent in asking along with taking advantage of the virtuous times. Whoever consistently knocks on the door, it is hoped that it will be opened for him.

Whoever contemplates on the du'ā of the people of understanding mentioned at the end of the Sūrah Āli 'Imrān, [will notice] how they kept repeating the statement 'Our Lord' five times in their du'ā, so it came at the end of it His statement ﷻ:

﴿فَاسْتَجَابَ لَهُمْ رَبُّهُمْ﴾

which means, **“So their Lord answered (their supplication).”⁴⁰**

³⁹ Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 6240, and by Muslim in his *Ṣaḥīḥ*, no. 2735, and the wording is his.

⁴⁰ Sūrah Āli 'Imrān: 195

THE DU'Ā THAT IS NOT REJECTED

It is befitting for the worshipper that he not rush the answer. Rushing the answer is from one of the many harms which prevents the effects of the du'ā from falling into place. The one who is impatient when he finds the answer coming slowly gets tired and mostly likely stops making du'ā. So, his condition will be like the condition of someone who sows a seed or plants a plant and he began to maintain it and water it and when he found its maturity and its bearing of fruits taking a long time, he abandoned it and he forgot about it. He did not achieve what he wanted from it.⁴¹

Al-Imām Ibn Al-Qayyim has brought attention to this subtle benefit when he said, *“he persistently states his dire need for repentance and flatters Him (in order to attain his need).”*⁴² The word (translated here as) ‘flattery’ means to be kind and to try to win someone’s favor when asking. So, he ﷺ instructed that this persistence in making du'ā should be done with kindness, with manners and with showing one’s poverty, one’s need for Allāh the Lord of all creation.



⁴¹ See *Al-Jawāb-ul-Kāfī* of Ibn al-Qayyim, pg.15.

⁴² See *Aṣ-Ṣiḥāḥ Tāj-ul-Lughah* of al-Fārābī, 4/1156 and *Al-Qāmūs al-Muḥīṭ* of al-Fayrūz Ābādī, pg. 924.

THE DU'Ā THAT IS NOT REJECTED

The Tenth Matter:

Combing both hope and fear in his du'ā.

Combining both hope and fear is a matter of utmost importance in the subject of the du'ā and in other acts of worship. It is befitting for the believer to go back and forth between hope and fear in his acts of worship. Regarding this, when Allāh ﷻ mentioned the stories of the Prophets ﷺ in Sūrah al-Anbiyā and how He saved them from the difficulty and the trials, He ended with His ﷻ statement:

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

which means, **“Verily, they used to hasten to do good deeds, and they used to call upon Us with hope and fear, and they used to humble themselves towards Us.”**⁴³

So they would gather in their du'ā between *'raghbah'* and *'rahbah'*. *'Raghbah'* is to hope for what is with Allāh ﷻ so that the one making the du'ā asks his Lord while he is hopeful for His grace and His bounties ﷻ and *'rahbah'* is fear from His anger and from the pain from His punishment.

When Allāh ﷻ mentioned the complete attributes of the believers He said:

﴿وَالَّذِينَ يُؤْتُونَ مَا آتَاوْا وَقُلُوبُهُمْ وَجِلَةٌ﴾

⁴³ Sūrah al-Anbiyā: 90

THE DU'Ā THAT IS NOT REJECTED

which means, **“And those who give what they give with their hearts full of fear.”**⁴⁴ They strive in worship in order to achieve the rewards from Lord of all creation, and along with that their hearts are fearful from their actions not being accepted. So, they gather between hope and fear in their worship.

Similar to that is what has come in the du'ā of Khalīl-ur-Raḥmān (the friend of ar-Raḥmān), Ibrāhīm عليه السلام when Allāh عز وجل commanded him to build the Sacred House of Allāh. So, he عليه السلام made du'ā:

﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

which means, **“Our Lord except from us. Indeed, You are All-Hearing All-Knowing.”**⁴⁵ And he is from those Messengers described as having strong will and determination, and Allāh took him as His Khalīl (friend), and He gave him the mission of performing one of the most noble actions, which was building the Sacred House of Allāh. After all that, he used to call on Allāh عز وجل worried about Him accepting this action from him.

Regarding this when Wuhayb ibn Ward رحمته recited this Āyah he cried and he said:

يَا خَلِيلَ الرَّحْمَنِ، تَرْفَعُ قَوَائِمَ بَيْتِ الرَّحْمَنِ
وَأَنْتَ مُشْفِقٌ أَنْ لَا يَقْبَلَ مِنْكَ!

⁴⁴ Sūrah al-Mu'minūn:60

⁴⁵ Surah al-Baqarah: 127

THE DU'Ā THAT IS NOT REJECTED

“O Khalīl-ur-Raḥmān! You built the foundations of the House of ar-Raḥmān and you were worried that it would be not be accepted from you!”⁴⁶



⁴⁶ See *Tafsīr-ul-Qu'rān-il-'Adhīm* of Ibn Kathīr, 1/247.

THE DU'Ā THAT IS NOT REJECTED

The Eleventh Matter:

Seeking intercession by way of His Names, His Attributes and His Oneness.

Seeking a means of closeness to Allāh ﷻ with His Names and His Attributes is considered from the greatest means for the acceptance of a du'ā. Indeed, Allāh ﷻ commanded with it when He said:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

which means, **“To Allāh belong the Most Beautiful Names so call on Him by them.”**⁴⁷

It is due to this that the majority of the du'ās narrated from the Prophet ﷺ and the Prophets before him consist of seeking nearness to Allāh ﷻ by way of His Names and His Attributes. As a result, the du'ā would consist of what is appropriate from the Names of Allāh ﷻ and His Attributes as it comes in du'ā of the Prophet of Allāh, Shu'ayb عليه السلام:

﴿رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ﴾

which means, **“Our Lord! Judge between us and our people in truth, for You are indeed the best of those who give**

⁴⁷ Sūrah al-A'rāf: 180

THE DU'Ā THAT IS NOT REJECTED

judgement.”⁴⁸ And it has come in the du'ā of the Messenger of Allāh, **Īsā** عليه السلام:

﴿وَأَرْزُقْنَا وَأَنْتَ خَيْرُ الرَّزُقِينَ﴾

which means, **“And provide for us, for You are the best of providers.”**⁴⁹

And in the du'ā the Prophet صلى الله عليه وسلم taught Abu Bakr رضي الله عنه:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفُرْ لِي مَغْفِرَةً مِنْ
عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

“O Allāh! Indeed, I have wronged myself a tremendous wrong doing, and no one forgives sins except You. So forgive me a forgiveness from You, and have mercy upon me. Indeed, You are the Oft-Forgiving, the Most Merciful.”⁵⁰

The Prophet صلى الله عليه وسلم used to even teach his ummah to seek nearness to Allāh تعالى by way of all of His Most Beautiful Names. So, he صلى الله عليه وسلم said:

مَا أَصَابَ أَحَدًا قَطُّ هَمٌّ وَلَا حَزَنٌ فَقَالَ: اللَّهُمَّ إِنِّي عَبْدُكَ، وَابْنُ عَبْدِكَ، وَابْنُ أَمَتِكَ،
نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ؛

⁴⁸ Sūrah al-A'rāf: 89

⁴⁹ Sūrah al-Mā'idah: 114

⁵⁰ Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 834, and Muslim in his *Ṣaḥīḥ*, no. 2705.

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سَمَّيْتْ بِهِ نَفْسَكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي
عِلْمِ الْغَيْبِ عِنْدَكَ؛ أَنْ تَجْعَلَ الْقُرْآنَ رَيْعَ قَلْبِي، وَنُورَ صَدْرِي، وَجِلَاءَ حُزْنِي، وَذَهَابَ
هَمِّي، إِلَّا أَذْهَبَ اللَّهُ هَمَّهُ وَحُزْنَهُ، وَأَبْدَلَهُ مَكَانَهُ فَرَجًا.

“No one suffers any sadness nor grief, and he says, ‘O Allāh! I am Your worshipper, son of your male worshipper, son of your female worshipper. My forelock is in Your hand, Your command over me is forever executed and Your decree over me is just. I ask You by every Name belonging to You which You named Yourself with, or revealed in Your Book, or taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur’ān the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety.” It was said, “O Allāh’s Messenger! Should we learn/memorize these words?” He said:

بَلَى، يَنْبَغِي لِمَنْ سَمِعَهَا أَنْ يَتَعَلَّمَهَا.

“Yes indeed. Whoever hears them should learn/memorize them.”⁵¹

The statement of Imām Ibn al-Qayyim رحمته, “and His Oneness” means it is legislated and it is recommended to seek nearness to Allāh تعالى with this tremendous tool which is His Oneness and having faith in Him عجل. This is the greatest of means of seeking nearness, rather it is the greatest and the loftiest of them.

⁵¹ Reported by Imām Aḥmad in his *Musnad*, no. 3712. Al-Albānī graded it ṣaḥīḥ in *Al-Silsilah aṣ-Ṣaḥīḥah*, no. 199.

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From those matters which support this type of seeking nearness is what Allāh ﷻ mentioned from the du'ā of the believers:

﴿رَبَّنَا إِنَّتَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا رَبَّنَا فَاغْفِرْ
لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ﴾

which means, **“Our Lord! Verily, we have heard the call of one calling to faith: ‘Believe in your Lord,’ so we believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and cause us to die along with the righteous.”**⁵²

When the Prophet ﷺ heard a man saying:

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ، لَا إِلَهَ إِلَّا أَنْتَ، الْأَحَدُ، الصَّمَدُ، الَّذِي لَمْ
يَلِدْ، وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

“O Allāh! I indeed ask of You (by the fact that) I bear witness that You are Allāh, there is none worthy of worship except You, the One, the One Who all objects turn to, the One Who does not beget nor was He begotten, and there is nothing similar to You.” Then he ﷺ said:

لَقَدْ سَأَلْتَ اللَّهَ بِالْإِسْمِ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ، وَإِذَا دُعِيَ بِهِ أَجَابَ.

“Indeed, you have asked Allāh with His Name which when He is asked with it, He gives, and when He is called by it, He answers.”⁵³

⁵² Sūrah Āli ‘Imrān: 193

⁵³ Reported by Abū Dāwūd in his *Sunan*, no. 1493. Al- Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ Abī Dāwūd – Al-Umm*, no. 1341.

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The Twelfth Matter: Giving charity before making du'ā.

Ṣadaqah (charity) it is a tremendous affair. It has been authentically narrated that the Prophet ﷺ said:

صَدَقَةٌ السِّرِّ تُطْفِئُ غَضَبَ الرَّبِّ.

“Charity in secret puts out the anger of Allāh.”⁵⁴ There is no doubt that abating the anger that ar-Raḥmān ﷻ has towards a worshipper is a reason for Him to answer his du'ā and to give him what he asked for.

It is also among the general righteous actions which are legislated for the believer to use as a means to seek closeness to Allāh

ﷻ.



⁵⁴ Reported by aṭ-Ṭabarānī in *Al-Mu'jam al-Kabīr*, no. 8014. Al-Albānī graded it ṣaḥīḥ in *As-Silsilah aṣ-Ṣaḥīḥah*, no. 1908 by gathering its supporting narrations.

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The Thirteenth Matter:

Striving to use the du'ās whose supplication the Prophet صلى الله عليه وسلم informed us would be accepted.

The Muslim, if he observes these narrated supplications, and he makes du'ā with them with truthfulness, attention and earnestness along with the presence of all the previous matters, then his du'ā would rarely be rejected.

An example of these supplications is the statement of the Prophet صلى الله عليه وسلم:

دَعْوَةُ ذِي النُّونِ إِذْ دَعَا وَهُوَ فِي بَطْنِ الْحُوتِ: «لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ، إِنِّي كُنْتُ مِنَ الظَّالِمِينَ» فَإِنَّهُ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ اللَّهُ لَهُ.

“The supplication of Dhun-Nūn when he called and he was in the belly of the whale: ‘There is nothing worthy of worship except You. Glorified are You. Indeed, I was of the wrong-doers.’ Indeed, no Muslim man makes du'ā with it for anything except that Allāh will answer him.”⁵⁵

On the authority of Anas ibn Mālik رضي الله عنه that the Prophet صلى الله عليه وسلم heard a man saying in his du'ā:

⁵⁵ Reported by at-Tirmidhī in his *Jāmi'*, no. 3505. Al-Albānī graded it ṣaḥīḥ in *Takhrīj al-Kalam aṭ-Ṭayyib*, no. 122.

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اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ، لَا إِلَهَ إِلَّا أَنْتَ، الْمَنَّانُ، بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ، يَا
ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّوْمُ

“O Allāh! I ask of You because You are the One worthy of praise. There is nothing worthy of worship except You, the Ever-Generous, the Originator of the heavens and the earth. O One of Honor and Generosity! O Ever-Living! O Sustainer!” So the Prophet صلى الله عليه وسلم said:

لَقَدْ دَعَا اللَّهَ بِاسْمِهِ الْعَظِيمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ

“Indeed, he has called Allāh with His Greatest Name, which, if He is called by it He answers, and if He is asked by it He gives.”⁵⁶

It has already come, the du'ā of the man who sought nearness to Allāh with His Oneness and having imān in Him. So, the Prophet صلى الله عليه وسلم he said:

لَقَدْ سَأَلْتُ اللَّهَ بِالْإِسْمِ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ، وَإِذَا دُعِيَ بِهِ أَجَابَ.

“Indeed, you asked Allāh by the Name which if He is asked by it He gives, and if He is supplicated to by it He answers.”



⁵⁶ Reported by Abū Dāwūd in his *Sunan* no. 1495. Al-Albānī graded it ṣaḥīḥ in *Sunan Abī Dāwūd – Al-Umm*, no. 1342.

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Conclusion

So, these are the general rules and manners in making du'ā which were brought by al-Imām Ibn al-Qayyim رحمته, so it is befitting for every Muslim to strive in observing them in making du'ā. Truly, whenever they are gathered together then they are like what Ibn al-Qayyim رحمته mentioned: **“Indeed this du'ā, it is rare that it would be rejected.”**

We ask Allāh the Most High to rectify for us our religion which is the protection of our affair, to rectify for us our worldly matters which contain our livelihood and to rectify for us our Hereafter which is our final destination. We ask Him to make living an increase for us in every good and dying a rest for us from every evil.

Allāh the Most High knows best. May Allāh grant His praise, manifest his virtue and elevate the status of our Prophet Muḥammad and protect him, the message of Islām, his family and all his companions from any harm in this life or the next.⁵⁷



⁵⁷ The origin of this treatise is a lecture I gave in the gathering in the Ibrāhīm al-Wuqayṣī in the city of the Prophet on Yawm al-Ithnayn (Monday) the 24th day of Jumādā al-Ākhirah, 1441 H. Some of the students transcribed it and prepared it for printing. I reviewed it, made corrections and added some benefits. We ask Allāh ﷻ to reward with good everyone who participated in producing this work, printing it and spreading it amongst the Muslims.

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Appendix

قال ابن القيم رحمته:

"وَإِذَا جَمَعَ مَعَ الدُّعَاءِ:

❖ حُضُورَ الْقَلْبِ وَجَمْعِيَّتَهُ بِكُلِّيَّتِهِ عَلَى الْمَطْلُوبِ،

❖ وَصَادَفَ وَقْتًا مِنْ أَوْقَاتِ الإِجَابَةِ السُّنَّةِ - وَهِيَ:

الثُّلُثُ الْأَخِيرُ مِنَ اللَّيْلِ، وَعِنْدَ الْأَذَانِ، وَبَيْنَ الْأَذَانِ وَالْإِقَامَةِ، وَأَدْبَارُ
الصَّلَوَاتِ الْمَكْتُوبَاتِ، وَعِنْدَ صُعودِ الإِمَامِ يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ حَتَّى تُقْضَى
الصَّلَاةُ مِنْ ذَلِكَ الْيَوْمِ، وَآخِرُ سَاعَةِ بَعْدَ الْعَصْرِ،

❖ وَصَادَفَ خُشُوعًا فِي الْقَلْبِ، وَانْكِسَارًا بَيْنَ يَدَيْ الرَّبِّ، وَذُلًّا لَهُ وَتَضَرُّعًا

وَرِقَّةً،

❖ وَاسْتَقْبَلَ الدَّاعِيَ الْقِبْلَةَ،

❖ وَكَانَ عَلَى طَهَارَةٍ،

❖ وَرَفَعَ يَدَيْهِ إِلَى اللَّهِ،

❖ وَبَدَأَ بِحَمْدِ اللَّهِ وَالثَّنَاءِ عَلَيْهِ،

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- ❖ ثُمَّ تَنَىٰ بِالصَّلَاةِ عَلَىٰ مُحَمَّدٍ عَبْدِهِ وَرَسُولِهِ صلی اللہ علیہ وسلم،
- ❖ ثُمَّ قَدَّمَ بَيْنَ يَدَيْ حَاجَتِهِ التَّوْبَةَ وَالْأَسْتِغْفَارَ،
- ❖ ثُمَّ دَخَلَ عَلَى اللَّهِ، وَأَلَحَّ عَلَيْهِ فِي الْمَسْأَلَةِ، وَتَمَلَّقَهُ وَدَعَاهُ رَغْبَةً وَرَهْبَةً،
- ❖ وَتَوَسَّلَ بِأَسْمَائِهِ وَصِفَاتِهِ وَتَوْحِيدِهِ،
- ❖ وَقَدَّمَ بَيْنَ يَدَيْ دُعَائِهِ صَدَقَةً،
- فَإِنَّ هَذَا الدُّعَاءَ لَا يَكَادُ يُرَدُّ أَبَدًا،
- ❖ وَلَا سِيَّامًا إِنْ صَادَفَ الْأَدْعِيَةَ الَّتِي أَخْبَرَ النَّبِيُّ صلی اللہ علیہ وسلم أَنَّهَا مَظْنُونَةٌ الْإِجَابَةِ،
- أَوْ أَنَّهَا مُتَضَمِّنَةٌ لِلْأَسْمِ الْأَعْظَمِ.

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'Umar ibn 'Abdul-Azīz رحمته الله saw a man making du'ā and in his hand were pebbles and he was playing with them, he said to him:

أَلَا أَلْقَيْتَ الْحِصَاةَ، وَأَخْلَصْتَ إِلَى اللَّهِ الدُّعَاءَ!؟

"If you had only thrown down the pebbles and made yourself sincere to Allāh in du'ā."

[Reported by Abū Nu'aym in *Hilyat-ul-Awliyā*, 5/287.]