

“The similitude of the one who remembers
Allaah and the one who does not remember
Allaah, is like the similitude of the living and
the dead”

فضل الدعاء والذكر

The Excellence Of
SUPPLICATING TO
ALLAAH
& Constantly
REMEMBERING
HIM

The Revered Scholar & Shaikh, Saaleh Al-Fawzaan
Member of the Permanent Committee of Scholars in Saudi Arabia

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Ash-Shaikh, al-'Allamah, al-Faqeeh
Saalih Ibn Fawzaan Ibn 'Abdullaah Al-Fawzaan

A Member of the Committee of Major Scholars & a Member of the
Permanent Committee for Issuing of Fatawaa, Saudi Arabia



Translated by:
Aboo Khadeejah 'Abdul-Waahid Ibn Saalih

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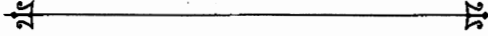
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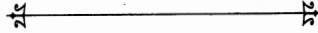
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THE EXCELLENCE OF SUPPLICATING TO ALLAAH & CONSTANTLY REMEMBERING HIM



All praise is due to Allaah for His blessings and bounties, He commanded us to remember Him and supplicate to Him with fear of Him and Hope in Him. I bear witness that none has the right to be worshipped except for Allaah alone, He has no partner in His Lordship, in His Worship and in His Names and Attributes. And I bear witness that Muhammad is His servant and Messenger, the best of His sincere, intimate and close friends. May the abundant salutations of peace and blessings be upon him, upon his family, upon his Companions and upon all of those who have sincere affection and alliance with him.

To proceed¹:

O people! Have *taqwa*² of Allaah, the Most High, and know that Allaah, the Most Perfect, has commanded you

¹ This translation has been taken from *Al-Khutab al-Minbariyyah fil-Munaasibaatil-'Asriyyah* of Shaikh Saalih Al-Fawzaan, may Allaah preserve him. All the footnotes have been added by the translator to aid the reader in understanding this excellent treatise.

² Ibn Abee Shaibah reports in his *Kitaabul-Eemaan* (no.99) that the *Taabi'ee* (a successor of the Companions), Talq bin Habeeb (رضي الله عنه) was asked to define *Taqwa*, so he said:

"Taqwa is acting in obedience to Allaah, hoping for His Mercy upon light from Him, and Taqwa is leaving

to remember Him and to invoke Him. He, the Most Perfect, said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿١١﴾ ﴾

O you who believe! Remember Allaah with much remembrance.

[Al-Ahzaab 33:41]

﴿ وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا ﴿١٢﴾ ﴾

And glorify His praises morning and afternoon [the Fajr and 'Asr prayers].

[Al-Ahzaab 33:42]

And He, the Most Perfect, said:

﴿ وَقَالَ رَبُّكُمْ اذْعُونِي اَسْتَجِبْ لَكُمْ اِنَّ الَّذِينَ يَسْتَكْبِرُونَ
عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿١٣﴾ ﴾

And your Lord said: "Invoke Me, (and ask Me for anything) I will respond to your invocation. Verily! Those who scorn My worship [i.e. do not invoke Me, and do not worship Me alone] they will surely enter Hell in humiliation!"

acts of disobedience to Allaah, out of fear of Him, upon light from Him."

Declared Saheeh by the noble Scholar of Hadeeth Al-Albaanee.

And He, the Most Perfect, said:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿٦٠﴾﴾

And when My slaves ask you concerning Me, then (answer them), I am indeed near. I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

[Al-Baqarah 2:186]

O servant of Allaah! The remembrance of Allaah, the Most Perfect and the Most High, is made upon the tongue by glorifying His perfection³ and by praising Him⁴, by mentioning His greatness⁵ and by reciting the Qur'aan. And remembrance of Allaah is made in the heart by fear, hope and reverential awe of Him and other than that from the actions of the heart such as longing for Him, dread of Him, trust in Him and seeking refuge and protection with Him, the Most Perfect and the Most High. And remembrance of Him is made outwardly upon the limbs

³ *Tasbeeh* is to say, *Subhaanallaah*; Allaah is the Most Perfect and far removed is Allaah from all imperfections.

⁴ *Tahmeed* is to say, *Alhamdulillah*; Allaah praise is for Allaah.

⁵ *Takbeer* is to say, *Allaahu Akbar*; Allaah is greater.

by performing the prayers, fasting, performing the Hajj pilgrimage and the 'Umrah and Jihaad, and other than that from the various types of obedience. So every worship, whether statement upon the tongue or action upon the limbs or in the heart, is considered as remembrance of Allaah, the Most Perfect and Most High.

The remembrance of Allaah, the Exalted and Most High, contains great and immense benefits for the servant, the greatest of them being that the one who remembers Allaah, then Allaah, the Most Perfect and Most High, remembers him. Allaah, the Exalted and Most High, said:

﴿ فَادْكُرُونِي أَذْكُرْكُمْ ﴾

Therefore remember Me (by praying, glorifying, etc.). I will remember you...

[Al-Baqarah 2:152]

And in the *hadeeth qudsee*⁶, Allaah, the Exalted and Most High, said:

⁶ *Hadeeth Qudsee* is a *hadeeth* or statement which is related by Allaah's Messenger (ﷺ) from His Lord in wording and meaning. It is a category of the *Sunnah* with a particular distinction that it is ascribed to Allaah. So Allaah spoke with it and revealed it to the Messenger (ﷺ) in order that he convey it to the people as a saying of Allaah, and it is not considered a part of the Qur'aan. As for the rest of the *ahadeeth* (singular known as *al-Hadeeth an-Nabawee*), then their wordings are the speech of the Messenger (ﷺ) and their meanings are from

"Whosoever remembers Me in himself, then I will remember him in myself. And whosoever remembers Me in the company of a people, then I will remember him in a company better than them."⁷ Meaning by that, the Angels.

The remembrance of Allaah, the Most Perfect and Most High, deters the Satan from a person and causes him to be distant from him. The Satan is a wolf against mankind, so if a person remembers Allaah, He turns him away from him. For this reason Allaah describes Satan as the 'whisperer withdrawing' (*waswaasun khannaas*). Satan is a 'whisperer' if the servant is negligent of the remembrance of his Lord, he draws near to him, whispering (evil thoughts) to him. And he is a 'withdrawer' when a servant makes remembrance of his Lord, who withdraws from

Allaah, the Most High. So therefore the *Sunnah* or the Prophetic Tradition, in its totality, is considered as revelation from Allaah, the Most High. Allaah, the Mighty and Majestic, has stated:

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴾

Nor does he (the Messenger) speak from his desire.
Rather it is only Revelation revealed.

[An-Najm 53:3-4]

Refer to '*Duroos min al-Qur'aanil-Kareem was-Sunnah al-Mutahharah*' of Shaikh Al-Fawzaan, may Allaah preserve him.

⁷ Authenticated by Shaikh Al-Albaanee. See *Saheehul-Jaamee'* (4337), *As-Silsilatus-Saheehah* (2012).

him and distances himself from the servant. So there is no salvation for the son (or daughter) of Aadam from the avowed enemy Satan, except with the remembrance of Allaah⁸. Indeed remembrance (*dhikr*) is an impenetrable fortress⁹ by way of which a Muslim protects himself from Satan.

⁸ Abdullaah Ibn Abbaas (رضي الله عنه) said:

"The Satan is perched upon the heart of the son of Aadam, so when he is inattentive and negligent, the Satan whispers to him. And when he makes *dhikr* of Allaah, the Most High, he withdraws."

Reported by Al-Bukhaaree from the *hadeeth* of Ibn 'Abbaas (8/570) in *ta'leeq* form.

And Ibnul-Qayyim, *rahimahullaah*, said:

"He 'withdraws' means: he desists, leaves off and he becomes dispirited, dejected."

See *Saheeh Al-Waabilis-Sayyib min al-Kalaamit-Tayyib* of Ibn Qayyim Al-Jawziyyah, p. 74, published by *Daar Ibnul-Jawzee*.

⁹ Allaah's Messenger (ﷺ) said:

"I command you with the *dhikr* (remembrance) of Allaah, for indeed the similitude of it is like the similitude of a man who is hotly pursued in his tracks by the enemy, until he reaches an impenetrable fortress, so he saves himself from them. Likewise, the servant cannot save himself from the Satan, except by the *dhikr* of Allaah."

By the remembrance of Allaah, the Most High, the tranquility and contentment of the hearts is attained. Allaah, the Most Perfect and Most High, said:

﴿ الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴾

Those who believe (in the Oneness of Allaah, Islâmic Monotheism), and whose hearts find rest in the remembrance of Allaah, Verily, in the remembrance of Allaah do hearts find rest.

[Ar-Ra'd 13:28]

By the remembrance of Allaah, the Most Perfect and Most High, the servant acquires reverential awe of Allaah, and acquires the fear of Allaah. Allaah, the Most Perfect, said:

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَّت قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمُ ءَايَاتُهُ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴾

Indeed the believers are those who, when Allaah is mentioned, feel a fear in their hearts and when His Verses (this Qur'aan) are recited unto them, they increase them in their Faith; and they put their trust in their Lord alone.

Saheeh Al-Waabilis-Sayyib minal-Kalaamit-Tayyib of Ibn Qayyim Al-Jawziyyah, p. 74.

Remembering Allaah, the Most Perfect and Most High, is easy for the Muslim servant of Allaah, he can remember Allaah in any state he finds himself in. The Prophet used to make remembrance of Allaah at every moment and condition¹⁰, and he was never negligent regarding the remembrance of Allaah. Allaah, the Most Perfect and Most High, said:

¹⁰ A'isha, may Allaah be pleased with her, stated:

"Allaah's Messenger used to make remembrance of Allaah, the Most High, in every moment."

Reported by Muslim (373), At-Tirmidhee (3381). *Saheehul-Jaamee'* of Al-Albaanee (4943) and *Saheeh Sunan Abee Dawood* (15).

The *hadeeth* does not make an exception with regard to his (ﷺ) state, so that would indicate that he (ﷺ) would remember Allaah in state of ritual purity or ritual impurity. As for when he would relieve himself, then it is not reported by any of the Companions that he would make any remembrance, however it is authentically reported that he (ﷺ) legislated for his nation that they should make a specified remembrance before and after relieving themselves in the toilet. Likewise he (ﷺ) legislated for his nation a specific remembrance of Allaah upon entering one's wife with sexual intercourse. See *Saheeh Al-Waabilis-Sayyib minal-Kalaamit-Tayyib* of Ibn Qayyim Al-Jawziyyah (died 751AH), p. 128, published by *Daar Ibnul-Jawzee*.

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ﴾

Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides...

[Aali Imraan 3:191]

And He, the Most High, said:

﴿فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ﴾

When you have finished the obligatory Prayer, remember Allâh standing, sitting down, and lying down on your sides...

[An-Nisaa 4:103]

So it is desired from the servant that he always and continually remembers Allaah; in his house, in the mosque, in his shop, in his office, in the street – and that he remembers Allaah standing, sitting and lying down on his side – and all of this is not difficult or hard for him and it brings him closer to his Lord, the Most Perfect and Most High. Due to this, trees will be planted for such a person in Paradise¹¹ and houses will be built for him, as is authentically reported from the Prophet.

¹¹ Allaah's Messenger (ﷺ) said:

For this reason Allaah has forbidden being negligent of making remembrance of Him, the Most Perfect and Most High, and He stated:

﴿يَتَأْتِيَ الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ؕ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٣﴾﴾

O you who believe! Let not your properties or your children divert you from the remembrance of Allaah. And whosoever does that, then they are the losers.

[Al-Munaafiqoon 63:9]

"Whoever says 'subhaanallaah wa bihamdihi*', a date-palm tree will be planted for him in Paradise."

* Transl. Allaah is the Most Perfect, far removed is He from all imperfections, and all praise is for Him.

A *hasan* (good) *hadeeth* reported by At-Tirmidhee (3460, 3461), Ibn Hibbaan (2335). Al-Mundhiree mentioned in *At-Targheeb wat-Tarheeb* saying: 'Reported by Al-Bazaar with a *jayyid* (good) chain of narration.' See *Saheeh at-Tirmidhee* of Shaikh Al-Albaanee (3711,3712). And he (ﷺ) also stated:

"Whoever says 'subhaanallaah wa bihamdihi' one hundred times a day, will be forgiven his sins even if they were like the foam of the sea."

See Al-Albaanee's *Saheeh Al-Kalim At-Tayib* of Ibn Taymiyyah, no. 7, page 25.

And He, the Most High said:

﴿وَلَا تُطِيعَنَّ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾

And obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost.

[Al-Kahf 18:28]

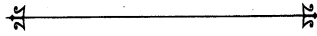
So the one who is negligent of the remembrance of Allaah, then his heart dies. Allaah's Messenger (ﷺ) said:

"The similitude of the one who remembers Allaah and the one who does not remember Allaah, is like the similitude of the living and the dead."¹²

So fear Allaah, O servant of Allaah, and be plentiful in the remembrance of Allaah, the Mighty and Exalted.

¹² Reported by Al-Bukhaaree (11/175,176), Muslim (779) upon the authority of Abou Moosaa al-Ash'aree (رضي الله عنه).

INVOCATION AND SUPPLICATION



As for *Du'aa*, i.e. supplication and invocation, then it is worship, just as Allaah, the Exalted and Most High, has stated:

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

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

[Ghaafir 40:60]

The one who disdains or is scornful towards supplicating to Allaah, then he will be from the people of the Fire, and for the one who remembers Allaah, then Allaah will respond to him, and he will be from the people of Paradise. The Prophet (ﷺ) said:

"The *du'aa* (supplication) is worship."¹³

Allaah, the Most Perfect and Most High, loves that His servants call upon Him and request their needs from Him,

¹³ Ahmad (4/267), Abu Dawood (1479), Tirmidhee (2969). Ibn Hibbaan (3/172), Authenticated by Al-Albaanee in *Saheeh al-Jaamee'* (3407).

and He becomes angered at those who do not call upon and invoke Him, and that is because He, the Most Perfect and Most High, is Generous, Bountiful, Bestower of mercy - He loves from His servants that they call upon Him so that He may answer them, show mercy, kindness and generosity towards them, respond to them and this is all from His Excellence, the Most Perfect and Most High.

Du'aa (supplication) is of two types: The 'Supplication of Worship' (*du'aa ibaadah*) and that is to praise and extol Allaah, the Most Perfect and Most High. And the second type is the 'Supplication of Request' (*du'aa mas'alah*) and that is requesting from Allaah to fulfill one's needs. And these categories are gathered together in *Sooratul-Faatihah*, so the first part of it contains praise and the extolling of Allaah, and that is the 'Supplication of Worship'¹⁴. And the last part of it contains requesting from Allaah, seeking from Allaah guidance to the Straight Path, and to be saved from the path of those whom Allaah is angry with and the

¹⁴ The first part of *Soorah Al-Faatihah* which contains the 'Supplication of Worship' is:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنُ الرَّحِيمِ ﴿٢﴾ مَلِكِ يَوْمِ
الْأَدْوَانِ ﴿٣﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾ ﴾

All the praises and thanks be to Allaah, the Lord of all existence. The Most Merciful, the Bestower of Mercy. The Owner of the Day of Resurrection. You alone we worship, and You alone we ask for help.

[*Al-Faatihah* 1:2-5]

misguided, and that is the 'Supplication of Request'¹⁵ – and this a tremendous *Soorah*, (i.e. *Soorah al-Faatihah*) it encompasses both types of supplication, the 'Supplication of Worship' and the 'Supplication of Request'. And for this reason Allaah made it a pillar from the pillars of the Prayer in every *rak'ah* (standing unit of the prayer), due to the need of the servant of it because of what it includes of the two types of supplication.

So be plentiful in the supplication of your Lord. Allaah, the Exalted and Most High, descends in every night, to the sky of the world, in the last third of the night saying:

"Is there anyone requesting, so I may give to him?
Is there anyone calling, so I may answer him? Is
there anyone seeking forgiveness so I may forgive
him?"¹⁶

¹⁵ The second part of *Soorah Al-Faatihah* which contains the 'Supplication of Request' is:

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٢﴾ ﴾

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).

[*Al-Faatihah* 1:6-7]

¹⁶ Abu Hurairah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said,

So seize these opportune moments and call upon your Lord, being humble before Him¹⁷. The one who does not

"Every night when it is the last third of the night, our Lord, the Superior, the Blessed, descends to the nearest heaven and says: Is there anyone to invoke Me that I may respond to his invocation? Is there anyone to ask Me so that I may grant him his request? Is there anyone asking My forgiveness so that I may forgive him?"

Reported by Al-Bukhaaree in '*Kitaabut-Tawheed*' and Muslim.
¹⁷ Allaah's Messenger (ﷺ) mentioned various occasions when the *du'aa* is accepted, from them:

"A supplication made between the adhaan and the iqaamah is not refused."

Authenticated by Al-Albaanee in *Al-Irwa'a* (no.244).

He (ﷺ) said:

"There are three supplications that are answered and there is no doubt about this: the supplication of the parent, the supplication of the traveler and the supplication of the oppressed."

Authenticated by Al-Albaanee in *Saheeh AlJaami'* (no.3030).

And he (ﷺ) said:

"Seek that your supplications be answered when the armies meet, when the iqaamah is made and when the rain descends."

invoke Allaah, then surely his heart is hardened and he is distant from Allaah, the Most Perfect and Most High:

﴿ فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴾

When Our Torment reached them, why then did they not believe with humility? But their hearts became hardened, and Shaitân (Satan) made fair-seeming to them that which they used to do.

[ALAn'aam 6:43]

So fear Allaah, O servant of Allaah! And be plentiful in supplicating to Allaah and remembering Him, so that you may have a connection to your Lord, the Exalted and Most High, and seek your needs from Him, and thereby

Ash-Shafi'ee in *AlUmm* (1/420). Declared *saheeh* due to supports by Shaikh Al-Albaanee in *As-Saheehah* (no. 1469).

He (ﷺ) also said:

“When you are prostrating make a lot of supplication, because you are worthy to be answered.”

Reported by Muslim (no.1074) upon the authority of Ibn 'Abbaas (رضي الله عنه).

you will attain what you sought in this World, the Hereafter. So, surely, you cannot do without Allaah and His remembrance and His supplication. Rather you cannot do without Him, even for a blinking of an eye.

Fear Allaah, O servant of Allaah! Be plentiful in remembrance and supplication, and beseech Allaah ardently, the Most Perfect and Most High – so that Allaah may answer you and forgive you your sins and provide for you with good provision, and you will become amongst the happy ones, and not be from the negligent ones:

﴿وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِنَ الْغَافِلِينَ ﴿٢٠٥﴾﴾

And remember your Lord by your tongue and within yourself, humbly and with fear without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.

[Al-A'raaf 7:205]

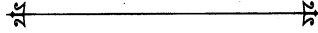
﴿إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾﴾

Surely, those (Angels) who are with your Lord are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate before Him.

[Al-A'raaf 7:206]

May Allaah grant blessings to myself and yourselves with
the Glorious Qur'aan.

REASONS FOR ACCEPTANCE & NON-ACCEPTANCE OF SUPPLICATIONS



O people! Have *taqwa* of Allaah, the Most Perfect and Most High, and know that there reasons for the acceptance of supplications and reason for them not being accepted. And the greatest causes for the acceptance of supplications is showing obedience to Allaah, the Exalted and Most High, and the presence of a responsive heart¹⁸. Allaah, Most Perfect, stated:

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

And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near. I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

[Al-Baqarah 2:186]

¹⁸ The Prophet (ﷺ) said:

“The supplication of one of you will be answered as long as they are not hasty (and hastiness) is if he was to say: I supplicated but I was not answered.”

Reported by Al-Bukhaaree (no.6340) and Muslim (6869) upon the authority of Abu Hurairah (رضي الله عنه).

As for the supplication from a heart that is negligent and inattentive, then it is not answered, as has been reported in the Prophetic *hadeeth*¹⁹.

Likewise, from the reasons behind the acceptance of supplications is one's food being permissible (i.e. *halaal*), and the nourishment being *halaal*. And from the barriers of the supplication being answered is: one's food being impermissible (i.e. *haraam*), as occurs in the narration of the Prophet (ﷺ) regarding the one who was upon a long journey, disheveled and dusty, he extends his hands towards the sky, saying: "O my Lord, O my Lord!", whilst his food is impermissible, his clothing is impermissible, his nourishment is impermissible, so how does he expect to be answered?!²⁰

¹⁹ On the authority of Abu Hurairah (رضي الله عنه), that Allaah's Messenger (ﷺ) said:

"Supplicate to Allaah whilst you are certain of a response. And know that Allaah does not respond to a supplication emanating from a negligent, inattentive heart."

Reported by At-Tirmidhee (3545). See *Saheehul-Jaamee'* (245), *As-Silsilatus-Saheehah* (596), and *Saheeh At-Tirmidhee* (3725).

²⁰ The *hadeeth* reported by Muslim (1015) on the authority of Abu Hurairah (رضي الله عنه), At-Tirmidhee (2992), Al-Musnad (2/328), Ad-Daarimee in *Ar-Riqaq* (2720).

Also from the barriers to the acceptance of supplications is transgression whilst calling upon Allaah. Allaah, the Most Perfect, stated:

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾

Invoke your Lord with humility and in secret.
He likes not the transgressors (or aggressors).

[Al-A'raaf 7:55]

From the meanings of 'transgression' whilst supplicating is to raise one's voice, up until this arouses a desire to be seen or heard showing off, and for this reason He, the Most High, said:

وَخُفْيَةً

...and in secret...

Also, raising one's voice whilst supplicating may cause harm to those around him from the worshippers and those reciting the Qur'aan, or those occupied with supplication. So a person should not raise his voice with supplication, or when seeking forgiveness or with the *dhikr*. Rather, the voice should only be raised to a level so that only the person himself can hear it.

From transgression in supplication, also, are innovations²¹ – i.e. that Allaah is invoked with supplications not found in the Book and the *Sunnah*, or it may be that it is an innovated supplication. The Messenger (ﷺ) said:

"Whoever does an action which is not from this affair of ours (i.e. not from Islaam), it will be rejected."²²

²¹ An innovation (Arabic: *Bid'ah*) is any action, statement or belief, whether apparent or hidden, by which a person seeks nearness to Allaah, which has not been legislated by Allaah and His Messenger (ﷺ), either in its origin or in the manner it is performed. Refer to the book in English, "*Bid'ah – The Unique Nature of the Perfection Found in Islaam and the Grave Danger of Innovating into it.*" by Shaikh Ibn 'Uthaimin, published by Salafi Publications, Birmingham, UK.

Allaah's Messenger (ﷺ) said:

"Indeed whomsoever from amongst you lives after me will see a great amount of differing, therefore you are obligated to stick to my Sunnah and to the Sunnah of the Rightly Guided Caliphs after me – hold on to it firmly with your molar teeth. And beware of newly invented matters [in worship and religion] for every newly invented matter is an innovation (bid'ah) and every innovation is misguidance."

Narrated by Al-Haakim in *Al-Mustadrak* (1/179), *Sunan At-Tirmidhee* (5/44 No. 2676), Aboo Daawood (no. 4607). *Hadeeth saheeh*, see *Irwaa al-Ghaleel* of Al-Albaanee (8/108).

²² Reported by Al-Bukhaaree and Muslim

Likewise, innovations in supplications, by performing congregational *dhikr*, as carried out by the deviated *Soofee*²³

²³ *Soofism* is a broad sect of innovation that contains within it hundreds, if not thousands of sub-sects, each one called a '*Soofee Tareeqah*' (*Soofee Path*). Their ideologies and doctrines can be highlighted as follows:

[i] Followers of the Illuminist school of philosophy. They partake in spiritual exercises, training the soul and punishing the body in order to rectify and purify the spirit. This way of their's is contrary to the teachings of Islaam and is taken from deviated religions such as Buddhism and Christian Monasticism. A very small minority of *Soofees* do not go beyond this in their deviation.

[ii] A common thread amongst most *Soofees* is their deviated manner of performing *dhikr* which is not reported in the Qur'aan or *Sunnah*. Their deviated methods of remembrance can be characterised as follows: 1. Making *dhikr* continuously with a singular name of Allaah, such as, "*Allaah, Allaah, Allaah, Allaah...*" or, "*hyy, hyy, hyy, hyy...*" or with a pronoun, such as, "*hu, hu, hu, hu...*". 2. Using objects to count their *dhikr*, such as stones, beads, lentils etc. and this is specifically forbidden by textual proofs. 3. Making *dhikr* with unintelligible terms and words, not understood by the people. 4. Making *dhikr* with speech that involves calling upon other than Allaah, such as, "*Yaa Muhammad* (O Muhammad)..." or, "*Yaa 'Ali* (O 'Ali)..." or, "*Yaa Abdal-Qaadir* (O Abdul-Qaadir al-Jilaanee)..." , all of this usually entailing seeking of aid and deliverance from other than Allaah. 5. Making *dhikr* out aloud and in unison or in chorus or after every prayer, a manner not reported in the *Sunnah*. 6. Making *dhikr* by truncating verses of the Qur'aan and reciting

them continuously, such as, "Alif, laaam, meeem" or any other truncated verse, with no evidence from the *Sunnah*. 7. Making *dhikr* mentioned in the *Sunnah* in an innovated manner, such as reciting *Sooratush-Sharh* with the *Bismillaah* 79 times, or the recitation of *Sooratul-Ikhlaas* 1,001 times with the door locked, eyes closed and picturing the *Shaikh* or Saint in the mind. This is a method of *dhikr* reported from the *Naqshbandi Soofee* sect.

[iii] Those that believe in *hulool*, those who say that Allaah dwells and is incarnate in human beings, Perfect and High above is Allaah from this evil attribution. This was claimed by some prominent *Soofees* such as Al-Hallaaj (died 309AH). He stated, "We are two spirits who dwell in a single body. So when you see me you see Him (i.e. Allaah), and when you see Him you see us both."

[iv] Those that believe in the concept of *wahdtul-wujood*, i.e. that all existence is a single reality, and that everything that we see is only aspects of the Essence of Allaah, that in reality everything is Allaah; the animals, the humans, the trees and the idols! This was the belief of the famous *Soofee*, Ibn 'Arabee at-Taa'ee (died 638H). Indeed he stated in his work, *Al-Fatoohaatul-Makkiyyah*, "The slave is the Lord and the Lord is a slave. I wish that I knew which was the one required to carry out the obligated duties...(!)" and he said, "Those who worshipped the calf worshipped nothing except Allaah."

[v] The *Soofees* make it obligatory for the follower (called a *mureed*) to be a slave in mind and body to his *Shaikh*, deprived of all will, like a deceased person with the one who is washing him. Many *Soofees* sects hold it forbidden to question the *Shaikh*, even if he is seen doing something forbidden by the

innovators. They raise their voices in congregation whilst supplicating, and likewise those who supplicate in a chorus of voices whilst performing *tawaaf* (circumambulating) around the Ka'bah and *sa'ee* between Safaa and Marwa. These practices have not been legislated by Allaah nor by His Messenger. Rather these are practices of the deviant innovators in supplicating²⁴, and this is from the transgressions that cause the supplication not to be accepted.

Another matter that is from 'transgression' in supplication is that Allaah is supplicated for sinful matters, or asked to cut off the ties of kinship²⁵ or to call upon one who does

Religion, as they hold that the *Shaikh* or Saint has reached a higher status, whereby he is not confined by the outer or apparent regulations of the Qur'aan and *Sunnah*, due to him being enlightened to hidden knowledge. May Allaah protect His servants from such evil paths of misguidance.

²⁴ Allaah's Messenger (ﷺ) said:

“There will be a people who will transgress (the rightful boundaries) in their invocations.”

Reported by Ahmad (1/171), Abu Dawood (no.1480) upon the authority of Sa'd ibn Abee Waqqaas (رضي الله عنه). Authenticated by Al-Albaanee in *Saheeh Al-Jaami'* (3671).

²⁵ Abu Hurairah (رضي الله عنه) stated that the Prophet (ﷺ) said:

“The slave will never cease to be answered so long as he does not supplicate for a sin or cutting-off of the ties of kinship.”

not have the right to be called upon from the Muslims. So have the correct manners and etiquette²⁶ in your

Reported by Muslim (2735).

²⁶ From the etiquette of supplication to Allaah is to be in a state of ablution (*wudhoo*). The Prophet (ﷺ) said:

“Indeed I dislike to mention Allaah except in a state of ritual purification.”

Saheeh, reported by Abu Dawood (1/4), Ahmad in the *Musnad* (4/385), authenticated by Al-Haakim (1/167) and Adh-Dhahabee agreed. The origin is reported by Muslim in his *Saheeh*, refer to *Al-Irwaa'* (1/92).

To face the *Qiblah*, the direction of the *Ka'bah*. On the authority of Abu Hurairah (رضي الله عنه) that:

“Allaah’s Messenger faced the *Qiblah* in the Supplication for rain.”

Bukhaaree (11/144), *Saheeh Al-Adab Al-Mufrad* (476)

And that he (ﷺ):

“And he faced the *Qiblah* in his supplication on the day of Badr.”

Hadeeth reported by Muslim in his *Saheeh*.

To extend one’s hands and raise them to the level of the shoulders, due to the saying of the Prophet (ﷺ):

remembrance and supplicating to Allaah, with the manners and etiquette of the divine legislation, in order that your supplication may be accepted.

And all praise is due to Allaah, Lord of existence, and may the peace and blessings of Allaah be upon His Messenger.

“Indeed Allaah, the Most High, is Ever-Living, Most Kind - has too much honourable shame that when a man raises his hands towards Him, to return them empty handed.”

Reported by Ahmad in the *Musnad* (5/438), Abu Dawood, At-Tirmidhee (2819), Al-Haakim and it is *Saheeh*, see *Saheeh al-Jaami'* (1753), *Saheeh at-Tirmidhee* (3709), *Saheeh Ibn Maajah* (3865).

That one begins by supplicating for himself if he is making a supplication for another. Ibn 'Umar (رضي الله عنه) stated:

“When Allaah’s Messenger (ﷺ) would remember someone, he would supplicate for him, beginning [by supplicating for] himself.”

Reported by Ibn Hibbaan, Al-Haakim in *Al-Mustadrak*. It is *Saheeh*, refer to *Saheeh al-Jaami'* (4723), *Al-Mishkaat* (2258), *Saheeh at-Tirmidhee* (2696).