
Supplicating to Allaah in times of ease

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Shaykh Abdur-Razzaq al-Abbaad said:

‘From the important mannerisms of Du’aa is that the Muslim should not limit himself to supplicating to his Lord in difficult times alone, rather it is obligatory that one supplicates to his Lord in his good and bad times and times of difficulty and times of ease, health, in his success and in all his situations.

The Muslim being continuous upon making Du’aa at times of ease is a great means of his Du’aa being answered at times of hardship, difficulties and distress.

It has been mentioned in a hadeeth that the Prophet –sallallaahu alayhi wa sallam- said:

‘Whoever is pleased that Allaah answers his prayer at times of difficulty and distress then he should supplicate a lot in times of ease.’¹

Allaah criticised the Mushrikoon in many places in His Magnificent Book that they do not return back to Allaah and are not sincere for the Deen except in conditions of their hardships, as for instances of their ease and their comfort and prosperity, then they associate others with Allaah, and they turn to idols which do not possess anything for them, nor do they benefit them nor harm them, but they turn to the idols for help, and they seek aid from the idols, and they take their needs and requests to the idols.

Allaah -the Most-High- says:

[And when some hurt touches man, he cries to his Lord (Allaah Alone), turning to Him in repentance, but when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allaah]²

Allaah Ta’ala says:

¹ [Narrated by Tirmidhee, Hakim and other than them from the hadeeth of Aboo Hurairah -Radiallaah anhu – and its Sanad is Hassan, Silsilah Saheehah No. 593]

² [Soorah az-Zumar : 8]

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[And when harm touches man, he invokes Us, lying down on his side, or sitting or standing. But when We have removed his harm from him, he passes on his way as if he had never invoked Us for a harm that touched him!]³

Allaah Ta'ala says:

[When harm touches man, he calls to Us (for help), then when We have (rescued him from that harm and) changed it into a favour from Us, he says: 'Only because of knowledge (that I possess) I obtained it.' Nay, it is only a trial, but most of them know not!]⁴

Allaah Ta'ala says:

[And when We show favour to man, he withdraws and turns away, but when evil touches him, then he has recourse to long supplications.]⁵

There are many Ayaat with this meaning. They indicate very clearly the fault and blame of the one who does not know or turn to Allaah except in times of hardship and difficulties, as for times of ease then he stays away and opposition and amusement and neglect and not turning to Allaah Tabarak wa Ta'ala.

Therefore, it is not obligatory upon the Muslim to turn to Allaah in all his conditions, in ease and hardship, in prosperity and difficulties, in richness and poverty, in sickness and health, whoever knows or turns to Allaah while in ease then Allaah knows him in times of difficulty, then Allaah will help him and protect him, aid him and help him.

This is why the Prophet –sallallaahu alayhi wa sallam- said as is mentioned in the well-known hadeeth of Abdullaah bin Abbas -radiallaah anhu –:

'Get to know Allaah in times of ease, then He will know you in times of hardship.'⁶

³ [Soorah Yoonus : 12]

⁴ [Soorah az-Zumar : 49]

⁵ [Soorah Fussilat: 51]

⁶ [Taken from 'Fiqh al-Adeeya wal-Adhkaar' – Shaykh AbdurRazzaq p.166]