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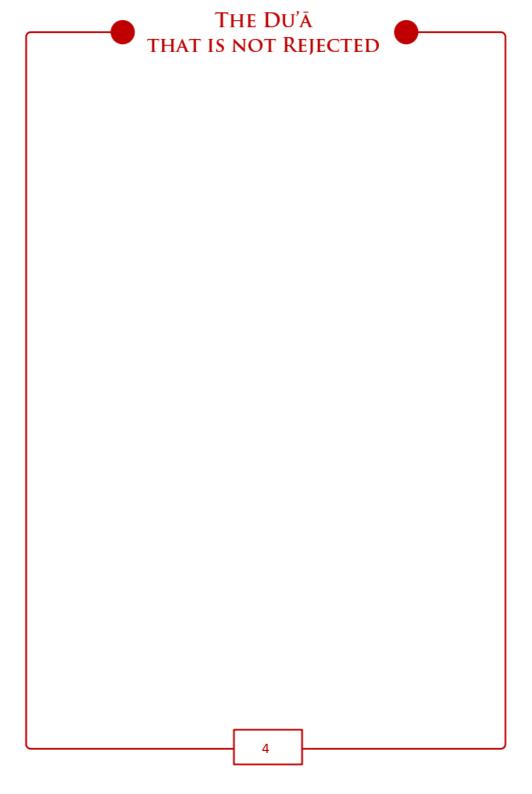
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All praise is due to Allāh the Lord of all creation. May Allāh grant His praise, manifest his virtue and elevate the status of the noblest of the Prophets and the Seal of the Messengers, our Prophet Muḥammad and protect him, the message of Islām, his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

As for what follows:

Indeed, Allāh **\$\mathbb{k}** commanded His worshippers to make du'ā and He promised them an answer in many Āyāt in His Book **\$\mathbb{k}**. Allāh **\$\mathbb{k}** said:

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 35 said:

which means, "My Lord is indeed the All-Hearer of invocations."2

¹ Sūrah al-Ghāfir: 60

² Sūrah Ibrāhīm: 39

And He Allāh 🗯 said:

﴿ وَإِذَا سَأَلَكَ عِبَادِى عَنِي فَإِنِي قَرِيبٌ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ اللهِ وَلَيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴾ فَلْيُسْتَجِيبُواْ لِي وَلْيُؤْمِنُواْ 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 🦀 said:

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." 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 $\frac{1}{2}$ said in the Ḥadīth Qudsī $\frac{1}{2}$:

⁴ Sūrah al-A'rāf: 55-56

³ Sūrah al-Baqarah: 186

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

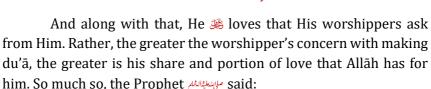
يَا عِبَادِي، إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّ وِنِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي.

يَا عِبَادِي، لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ
وَاحِدِ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئاً. يَا عِبَادِي، لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ
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شَيْئاً. يَا عِبَادِي، لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدِ
فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ عِنْ دِي إِلاَّ كَمَا يَنْقُصُ
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الْمِخْيَطُ 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..."

⁼Qur'ān, for the Qur'ān is a miracle and its recitation is worship and it is recited in the Şalāh." Answered in Nūr 'alad-Darb.

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



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

And he صلابنعاية الدفاء said:

"Whoever does not ask Allah then He becomes angry with him."8

[A poet said:]

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 $Sah\bar{l}h$ al-Jāmi', no. 5392.

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

So, the Lord of all creation 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 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 spathered an amazing summary containing a tremendous amount of good where he clarified the most important of what is befitting for those who make du'ā to concern themselves with when they call upon Allāh . 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."

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 🦀 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 🦀 in Arabic is included as an appendix, pg. 42.

- 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 مهمالية , 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 مهناياته 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.

The First Matter:

Presence of the heart and its consciousness of the objective.

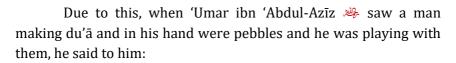
The first matter is that the Muslim makes du'ā with a present heart. Presence of the heart is to turn towards Allāh so that his du'ā is not simply moving his tongue while his heart is heedless. Rather, he moves his tongue with du'ā while having presence of the heart. Regarding this, the Prophet with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

"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 ...

11

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



"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 set to answer his du'ā is to turn with his heart to Allāh se 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 se. 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 Ḥilyat-ul-Awliyā, 5/287.

The Second Matter: Coinciding with the prescribed times of acceptance.

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

"Our Lord 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 hadith 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 at this blessed time.

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

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'adhdhin and then immediately makes du'ā after that, then his du'ā is accepted.

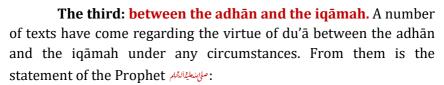
This is due to what 'Abdullāh ibn 'Amr مالنطية narrated: that a man said to the Prophet مالنطية "O Allāh's Messenger! Indeed, the mu'adhdhins are above us." – i.e., they have proceeded us in virtue. So the Prophet مالنطية said:

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

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

Thus, it is befitting for the Muslim to listen to the adhān and to repeat its words after the mu'adhdhin and to follow that with what has come in the Sunnah of sending ṣalāh and salām upon the Prophet and asking Allāh to give the Prophet ماليناياتالياليالية and asking Allāh to give the Prophet. 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 grated it ḥasan in *Ṣaḥīḥ Abī Dāwūd – Al-Umm,* no. 537.



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

And the Prophet صلىنعك said:

"When salāh 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. Then when he sits for the tashāhhud after these

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

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



tremendous actions he begins by saying words which imply peace, sovereignty and eternity that are due to Allāh and magnifying His Greatness, saying: 'At-Taḥiayātu lillāhi waṣ-ṣalawātu waṭ-ṭayyibātu...' After that he pronounces the testimony of the Tawḥīd of Allāh and then he sends ṣalāh upon the Prophet 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 where the Prophet taught the tashāhhud and at the end of it he said:

"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 مولينطية that he said:

"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

402, and the wording is al-Bukhari's.

19 Reported by al-Bukhari in his Sahīh, no. 6400, and by Muslim in his Sahīh, no.

¹⁸ Reported by al-Bukhārī in his \$ahī \hbar , no. 835, and by Muslim in his \$ahī \hbar , no. 402, and the wording is al-Bukhārī's.

^{852,} and the wording is Muslim's.

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

"It is between the time when the Imām sits until he finishes the şalāh." $^{20}\,$

This ḥadīth is narrated from Abū Mūsā in a manner elevated to the Prophet مالمنطقالية. 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 ' $\bar{A}m\bar{\imath}n$ ' to the du' \bar{a} of the khaṭ $\bar{\imath}$ b, and that he concerns himself with abundant du' \bar{a} during Ṣal \bar{a} t-ul-Jumu'ah. This is because, as has preceded, the virtue of this hour extends until the ṣal \bar{a} h ends. [He should make du' \bar{a}] especially during of prostration because it has been authentically narrated from the Prophet whether that he said:

"The closest a worshipper is to his Lord is when he is prostrating. So be anundant 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.

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

17

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

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

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

Due to this, al-'Allāmah Ibn al-Qayyim seementioned in his book $Z\bar{a}d$ -ul- $Ma'\bar{a}d$ 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 Third Matter:

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

This matter that Imām Ibn al-Oavvim Amentioned 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 🎉 especially when making du'ā and requesting, as Allāh the Most High said:

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

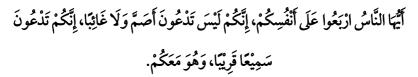
Aṭ-Ṭabarī said in his tafsīr, "﴿ means being meek and means humbleness of ﴿وَخُفْيَةُ ﴾ means humbleness of their hearts."25

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 مالمنطانية الشام heard some of the Sahābah es raising their voices in dhikr and du'ā he said to them:

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

²⁴ Sūrah al-A'rāf: 55

¹⁹



"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-Ḥāfidh Ibn Ḥajar 🦀 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-Ḥāfidh An-Nawawī 🌺 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 $\$ah\bar{i}h$, no. 2992, and Muslim in his $\$ah\bar{i}h$, no. 2704, and wording is Muslim's.

²⁷ Fath-ul-Bārī, 6/135.

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

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 مالمتعادية 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 مالمتعادية saw the abundant amount of polytheists compared to the amount of Muslims. So, the Prophet of Allāh مالمتعادية 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 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 ﷺ, 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 who said that he gave salāms to the Prophet مالمنطقاتين and he was making wuḍū, so he مالمنطقاتين did not respond to him until he completed the wuḍū.

Then he responded and said مالمنطقاتين:

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



22

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

Salmān al-Fārisī ملهنطية النام narrated that the Prophet ملهنطية said:

"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 ﷺ, 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 3.

raised his hands صلينطية النام raised his hands making du'ā are many. In fact, he مالنطية النام 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 صلىنعك الناماء saw the abundant number of the polytheists compared to the faced the giblah and then he ماله نعاية الشام faced the giblah and then he stretched out his hands in du'ā to his Lord ﷺ. 'Umar Ibn al-Khattāb :said خوله عنه

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



فَهَا زَالَ يَهْتِفُ بِرَبِّهِ، مَادًّا يَدَيْهِ، مُسْتَقْبَلَ 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 ملينينية made du'ā upon the minbar praying for rain. Anas ibn Mālik ﷺ said:

"I saw Allāh's Messenger مان 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 \$ahīh, no. 1030, and Muslim in his \$ahīh, no. 895, and the wording belongs to Muslim.

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 who said, "Allāh's Messenger مالنطية الله 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 مالنطية الله, so the Prophet مالنطية الله said:

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

"When one of you prays then let him begin by praising His Lord ه, and glorifying Him, and then let him send ṣalāh upon the Prophet بالمنافقة, 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.

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 . Then he combines that with sending ṣalāh and salām upon the Prophet , 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 and the sending of ṣalāh and salām upon His Messenger Muḥammad . So, it is appropriate to make du'ā at these two times of acceptance.



26

³⁵ See pg.14-16.

The Eighth Matter:

Repenting and seeking forgiveness before making du'ā.

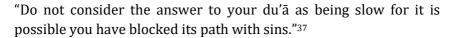
Sins are certainly one of the preventative factors and influential barriers against the acceptance of du'ā. It has been authentically reported from the Prophet

"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:

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



Regarding this, the Prophet موليفياتكم 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:

"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 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 Ninth Matter:

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

Abū Hurairah ملهنعايالله narrated that the Prophet ملهنعايالله said:

"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 $\frac{4}{3}$:

which means, "So their Lord answered (their supplication)."40

29

³⁹ Reported by al-Bukhārī in his \$ah̄ih, no. 6240, and by Muslim in his \$ah̄ih, no. 2735, and the wording is his.

⁴⁰ Sūrah Āli 'Imrān: 195

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 instructed that this persistence in making du'ā should be done with 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-Muḥīţ* of al-Fayrūz Ābādī, pg. 924.

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 se mentioned the stories of the Prophets in Sūrah al-Anbiyā and how He saved them from the difficulty and the trials, He ended with His statement:

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 so that the one making the du'ā asks his Lord while he is hopeful for His grace and His bounties and 'rahbah' is fear from His anger and from the pain from His punishment.

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

⁴³ Sūrah al-Anbiyā: 90

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 when Allāh commanded him to build the Sacred House of Allāh. So, he made du'ā:

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 worried about Him accepting this action from him.

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

32

⁴⁴ Sūrah al-Mu'minūn:60

⁴⁵ Surah al-Bagarah: 127



"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 Eleventh Matter:

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

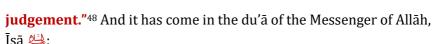
Seeking a means of closeness to Allāh & with His Names and His Attributes is considered from the greatest means for the acceptance of a du'ā. Indeed, Allāh & commanded with it when He said:

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 and the Prophets before him consist of seeking nearness to Allāh seeking 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 see and His Attributes as it comes in du'ā of the Prophet of Allāh, Shu'ayb

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



which means, "And provide for us, for You are the best of providers."49

And in the du'ā the Prophet مالهنطية taught Abu Bakr مالهنطية الله taught Abu Bakr

"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 مان used to even teach his ummah to seek nearness to Allāh ﷺ by way of all of His Most Beautiful Names. So, he مان المانية said:

مَا أَصَابَ أَحَدًا قَطُّ هَمُّ وَلَا حَزَنُ فَقَالَ: اللهمَّ إِنِّي عَبْدُكَ، وَابْنُ عَبْدِكَ، وَابْنُ أَمَتِك، مَا أَصَابَ أَحدًا قَطُّ هَمُّ وَلَا حَزَنُ فَقَالَ: اللهمَّ إِنِّي عَبْدُكَ، وَابْنُ أَمْتِكَ، فَاصِ فِيَّ حُكْمُكَ، عَدْلُ فِيَّ قَضَاؤُكَ، أَسْأَلُكُ بِكُلِّ اسْمٍ هُوَ لَكَ؛ نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ، عَدْلُ فِيَّ قَضَاؤُكَ، أَسْأَلُكُ بِكُلِّ اسْمٍ هُوَ لَكَ؛

49 Sūrah al-Mā'idah: 114

⁴⁸ Sūrah al-A'rāf: 89

 $^{^{50}}$ Reported by al-Bukhārī in his \$\(\alpha \hat{n}\bar{n}\bar{n}\), no. 834, and Muslim in his \$\(\alpha \hat{n}\bar{n}\bar{n}\), no. 2705.

سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوِ اسْتَأْثَرُتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ؛ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيْعَ قَلْبِي، وَنُورَ صَدْرِي، وَجِلاءَ حُزْنِي، وَذَهَابَ عِلْمِ الْغَيْبِ عِنْدَكَ؛ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيْعَ قَلْبِي، وَنُورَ صَدْرِي، وَجِلاءَ حُزْنِي، وَذَهَابَ 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 wih 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:

"Yes indeed. Whoever hears them should learn/memorize them." 51

The statement of Imām Ibn al-Qayyim , "and His Oneness" means it is legislated and it is recommended to seek nearness to Allāh with this tremendous tool which is His Oneness and having faith in Him . 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.

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

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 مهانطية النام heard a man saying:

"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

"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 grated it ṣaḥīḥ in *Şahīḥ Abī Dāwūd – Al-Umm*, no. 1341.

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

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

"Charity in secret puts out the anger of Allāh."⁵⁴ There is no doubt that abating the anger that ar-Raḥmān ﷺ 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 ...



38

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.

The Thirteenth Matter:

Striving to use the du'ās whose supplication the Prophet مهنطانام informed us would be accepted.

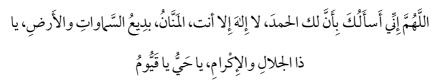
The Muslim, if he observes these narrated supplications, and he makes du'ā with them with truthfulness, attention and earnestness along with the presence of all the previous matters, then his du'ā would rarely be rejected.

An example of these supplications is the statement of the Prophet مالمنطفة :

"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 خفيه that the Prophet مهناياتنام 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.



"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 with Said:

"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 īmān in Him. So, the Prophet مايناياتانام he said:

"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."



40

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

Conclusion

So, these are the general rules and manners in making du'ā which were brought by al-Imām Ibn al-Qayyim , 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 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 % to reward with good everyone who participated in producing this work, printing it and spreading it amongst the Muslims.

Appendix

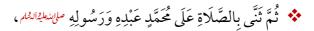
قال ابن القيم علم الله علم الله

"وَإِذَا جَمَعَ مَعَ الدُّعَاءِ:

- حُضُورَ الْقَلْبِ وَجَمْعِيَّتَهُ بِكُلِّيَّتِهِ عَلَى الْمَطْلُوبِ،
- وَصَادَفَ وَقْتًا مِنْ أَوْقَاتِ الْإِجَابَةِ السِّتَّةِ وَهِيَ:

الثَّلُثُ الْأَخِيْرُ مِنَ اللَّيْلِ، وَعِنْدَ الْآذَانِ، وَبَيْنَ الْآذَانِ وَالْإِقَامَةِ، وَأَدْبَارُ الشَّلُواتِ الْمَكْتُوبَاتِ، وَعِنْدَ صُعُودِ الْإِمَامِ يَوْمَ الجُّمُعَةِ عَلَى الْمِنْبَرِ حَتَّى تُقْضَى الصَّلَوَاتِ الْمَكْتُوبَاتِ، وَعِنْدَ صُعُودِ الْإِمَامِ يَوْمَ الجُّمُعَةِ عَلَى الْمِنْبِ حَتَّى تُقْضَى الصَّلَاةُ مِنْ ذَلِكَ الْيَوْم، وَآخِرُ سَاعَةٍ بَعْدَ الْعَصْرِ،

- وَصَادَفَ خُشُوعاً فِي الْقَلْبِ، وَانْكِسَاراً بَيْنَ يَدَيْ الرَّبِّ، وَذُلَّا لَهُ وَتَضَرُّعاً
 وَرقَّةً،
 - وَاسْتَقْبَلَ الدَّاعِيُ الْقِبْلَةَ،
 - وَكَانَ عَلَى طَهَارَةٍ،
 - وَرَفَعَ يَدَيْهِ إِلَى اللهِ،
 - وَبَدَأً بِحَمْدِ اللهِ وَالثَّنَاءِ عَلَيْهِ،



- ثُمَّ قَدَّمَ بَيْنَ يَدَيْ حَاجَتِهِ التَّوْبَةَ وَالْاسْتِغْفَارَ،
- ثُمَّ دَخَلَ عَلَى اللهِ، وَأَلَحَّ عَلَيْهِ فِي الْمَسْأَلَةِ، وَتَمَلَّقَهُ وَدَعَاهُ رَغْبَةً وَرَهْبَةً،
 - وَتَوَسَّلَ بِأَسْمَائِهِ وَصِفَاتِهِ وَتَوْحِيْدِهِ،
 - وَقَدَّمَ بَيْنَ يَدَيْ دُعَائِهِ صَدَقَةً،

فَإِنَّ هَذَا الدُّعَاءَ لَا يَكَادُ يُرَدُّ أَبَدًا،

وَلا سِيَّمَا إِنْ صَادَفَ الْأَدْعِيةَ الَّتِي أَخْبَرَ النَّبِيُّ سَلِمَ النَّبَ مُظِنَّةُ الْإِجَابَةِ،
 أَوْ أَنَّهَا مُتَضَمِّنَةٌ لِلْاسْم الْأَعْظَم. "

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