

Du‘ā: The Weapon of the Believer	
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Introduction	Du‘ā is an implicit affirmation of every single Name of Allah e.g. the Creator, Sustainer, Controller, Hearer, Seer, etc. A person is in need of Allah more than food, drink, and air since it is Allah who provides it and the means to use it
الدُّعَاءُ هُوَ الْعِبَادَةُ	Du‘ā is among the acts of worship as is evidenced by the verse: وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ - As a result, one must follow the procedure prescribed by Allah and His Messenger SAW
Du‘ā of a kāfir	Allah even responds to the du‘ā of a kāfir when he turns to Him, recognizing that only Allah can grant what is needed (that He is the Rabb of everything) قُلْ مَنْ يُنَجِّيْكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً
Two types of du‘ā	1) Du‘ā al-Mas‘ala - when a person asks to be given something that is of benefit to him, or asks that some harm be removed from him 2) Du‘ā al-Ibādah - an intrinsic du‘ā that is in every act of worship directed to Allah, even dhikr - Engaging in du‘ā al-ibādah leads to the recognition that only Allah is worthy of being asked (du‘ā al-mas‘ala)
Important realization	Every act of a person, whether related to the dunyā or ākhirah, must be done with the help and aid of Allah
Reward	Because it is an instruction of Allah, one is rewarded for making du‘ā
Sign of wisdom	If everything and all outcomes are in the hand of Allah then why would you not ask Him?
Hadith	إِنَّ رَبَّكُمْ حَيٌّ كَرِيمٌ يَسْتَحْيِي مَنْ عَبْدَهُ إِذَا رَفَعَ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا
Hope	No matter how great a problem a person encounters, there is hope and solution in du‘ā

Preconditions of du‘ā	<ol style="list-style-type: none"> 1) Realization that only Allah has the power to grant what is desired 2) Calling on Allah alone 3) Performing tawassul (increases the chances of du‘a being accepted by using Allah’s Names or asking a living, pious person to make du‘a on one’s behalf) 4) Not giving up du‘ā because it hasn’t been answered yet 5) Not asking for something sinful 6) Having the conviction that Allah will answer 7) Not to be heedless when asking 8) Not consuming ḥarām food/drink or wearing ḥarām clothing 9) Prayer upon the Prophet SAW (recommended)
Etiquettes	<ol style="list-style-type: none"> 1) Begin by praising Allah and praying upon the Prophet ﷺ 2) Raising one’s hands (like a beggar) 3) Being in a state of ritual purity 4) To cry 5) To have a good expectation of Allah 6) Show humility 7) To complain only to Allah and not seek pity from others 8) To make du‘ā quietly or privately (خَفِيَّةً) 9) To acknowledge one’s sins (to realize that you are asking One you have disobeyed) 10) Using the appropriate Names of Allah 11) Repeating the du‘ā thrice 12) Using concise du‘ās 13) Using the du‘ās of the Qur’an and Sunnah 14) Recommended to begin making du‘ā for oneself 15) Praying for all Muslims, particularly one’s parents 16) Saying Āmīn to another’s du‘ā 17) Make du‘ā in times of hardship and in times of ease 18) Make du‘ā for small and large matters
Praying for death	A believer should be patient when a misfortune befalls him and not wish for death unless he fears for his religion or a severe trial

Recommended times	<p>1) Last third of the night (وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ)</p> <p>2) When the adhān is called</p> <p>3) Between the adhān and the iqāma</p> <p>4) In sujud</p> <p>5) Surah Fātiḥa in the prayer</p> <p>6) Between tashahhud and salām</p> <p>7) After the obligatory prayers</p> <p>8) On Friday between Asr and Maghrib</p> <p>9) On waking up at night and remembering Allah</p> <p>10) After performing wudu</p> <p>11) Before drinking Zam Zam</p> <p>12) During Ramadan</p> <p>13) On Laylat al-Qadr</p> <p>14) Inside the Ka'bah (du'a/prayer in the ḥijr is equivalent to praying in the Ka'bah)</p> <p>15) At Ṣafā and Marwa</p> <p>16) After stoning the small Jamarah and after stoning the middle Jamarah</p> <p>17) On the Day of 'Arafah</p> <p>18) In the first 10 days of Dhul-Hijjah</p> <p>19) When visiting the sick</p> <p>20) In the presence of one passing away</p> <p>21) When it's raining</p> <p>22) When a rooster crows (since that entails seeing an angel)</p>
Conditions which merit a response	<p>1) The person who is wronged (even if they are kāfir)</p> <p>2) A person in dire situation (أَمَّنْ يُجِيبُ الْمُضْطَرَّ)</p> <p>3) When a Muslim is afflicted with a calamity and displays patience and says:</p> <p style="text-align: center;">إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي وَاخْلُفْ لِي خَيْرًا مِنْهَا</p> <p>4) Traveling</p> <p>5) Parents for and against their child</p> <p>6) Fasting</p> <p>7) Performing Ḥajj, 'Umrah or Jihād</p> <p>8) Du'ā made for another in absentia</p> <p>9) Remembering Allah frequently</p>
Wahb b. Munabbih	<p>"The example of the one who makes du'ā without doing any good deeds is like the one who tries to shoot arrows without a bow."</p>
Prophet Yūnus AS	<p>It is said in the Qur'an that because he was مِنَ الْمُسْتَجِيبِينَ Allah saved him when he was in trouble, otherwise لَلَيْثُ فِي بَطْنِهِ</p>

Pg. 158	Ibn al-Qayyim's summary of the etiquettes associated with an accepted du'a
Pg. 166	Ibrahim b. Adham's response to why du'ās are not answered
Forms of response to du'ās	Every du'a is responded to by either giving what was asked or something equivalent to it, averting some evil that was to befall the one making du'a, or giving an equivalent reward on the Day of Judgment
Sufyān al-Thawrī	When Allah withholds, He does not withhold on account of miserliness or stinginess, rather He looks at the benefit of His servant (Allah is more Merciful to His servants than a mother is to her child)
Pg. 181	Ibn al-Jawzi's five responses to his own soul which was agitated due to a delay in response to a du'ā
Asking for death	لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ مِنْ ضَرٍّ أَصَابَهُ فَإِنْ كَانَ لَا بُدَّ فَأَعْلًا فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي
Tawassul	Seeking a means of having one's du'ā accepted can be done by the following: 1) By Allah's Names and Attributes 2) By mentioning the favors of Allah 3) By mentioning one's dire state and urgent need for Allah's help 4) By mentioning one's good deeds (the greatest good deed that can be used is īmān in Allah 5) By mentioning the beneficial outcome of the du'ā being answered 6) By asking a pious, living person to make du'ā on one's behalf
Pg. 202	Ibn al-Qayyim's response to the question: why make du'ā if everything is already destined?
Wiping one's face	There is a difference of opinion whether one should wipe one's face after du'ā