

| Du‘ā: The Weapon of the Believer | |
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| Author | Yasir Qadhi - B.Sc. in Chem. Engineering (University of Houston), B.A. in Hadith (Islamic University of Madinah) |
| 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 اذْعُونِي 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 يُتَبَّعِّجُكُمْ مِّنْ ظُلْمِتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْفَيَّةً |
| 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 يَسْتَحْسِي مِنْ عَبْدِهِ إِذَا رَفَعَ إِلَيْهِ يَدَيْهِ أَنْ يُرَدَّهُمَا صَفَرًا |
| Hope | No matter how great a problem a person encounters, there is hope and solution in du‘ā |

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| 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'a 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'a quietly or privately (خُفْيَةً) 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'a thrice 12) Using concise du'ās 13) Using the du'ās of the Qur'an and Sunnah 14) Recommended to begin making du'a for oneself 15) Praying for all Muslims, particularly one's parents 16) Saying Āmīn to another's du'a 17) Make du'a in times of hardship and in times of ease 18) Make du'a 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 |

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| Recommended times | 1) Last third of the night (وِبِالْأَسْحَارِ هُمْ يَسْتَغْرِفُونَ) 2) When the adhān is called 3) Between the adhān and the iqāma 4) In sujud 5) Surah Fātiha in the prayer 6) Between tashahhud and salām 7) After the obligatory prayers 8) On Friday between Asr and Maghrib 9) On waking up at night and remembering Allah 10) After performing wudu 11) Before drinking Zam Zam 12) During Ramadan 13) On Laylat al-Qadr 14) Inside the Ka'bah (du'a/prayer in the hijr is equivalent to praying in the Ka'bah) 15) At Ṣafā and Marwa 16) After stoning the small Jamarah and after stoning the middle Jamarah 17) On the Day of 'Arafah 18) In the first 10 days of Dhul-Hijjah 19) When visiting the sick 20) In the presence of one passing away 21) When it's raining 22) When a rooster crows (since that entails seeing an angel) |
| Conditions which merit a response | 1) The person who is wronged (even if they are kāfir) 2) A person in dire situation (أَمْنٌ يُحِبُّ الْمُضطَرُ) 3) When a Muslim is afflicted with a calamity and displays patience and says: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي وَاخْفِ لِي خَيْرًا مِنْهَا 4) Traveling 5) Parents for and against their child 6) Fasting 7) Performing Hajj, 'Umrah or Jihād 8) Du'ā made for another in absentia 9) Remembering Allah frequently |
| Wahb b. Munabbih | "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." |
| Prophet Yūnus AS | It is said in the Qur'an that because he was مِنَ الْمُسَبَّحِينَ Allah saved him when he was in trouble, otherwise لَلَّبَثَ فِي بَطْنِهِ |

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| 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'as are not answered |
| Forms of response to du'as | 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'a |
| Asking for death | <p>لَا يَتَمَسَّكُنَّ أَحَدُكُمُ الْمُوْتَ مِنْ ضُرٌّ أَصَابَهُ فَإِنْ كَانَ لَا بُدٌّ فَاعِلًا فَلَيْقُلُّ: اللَّهُمَّ أَحْبِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاءُ خَيْرًا لِي</p> |
| Tawassul | <p>Seeking a means of having one's du'a accepted can be done by the following:</p> <ol style="list-style-type: none"> 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'a being answered 6) By asking a pious, living person to make du'a on one's behalf |
| Pg. 202 | Ibn al-Qayyim's response to the question: why make du'a if everything is already destined? |
| Wiping one's face | There is a difference of opinion whether one should wipe one's face after du'a |

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