



## DUA – A COMPLETE GUIDE

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### 1. WHAT IS DU'A

The word *du'a* in Arabic means "calling" - the act of remembering Allah and calling upon Him.

Dua – an Arabic word written here in English letters. Three small letters that make up a word and a subject that is large and breathtaking. This word 'dua' could be roughly translated to mean supplication or invocation. Although neither word adequately define dua. Supplication, which means communicating with a deity, comes closer than invocation which is known to sometimes imply summoning spirits or devils.

In Islamic terminology dua is the act of supplication. It is calling out to God; it is a conversation with God, our Creator, our Lord, the All Knowing, and the All Powerful. In fact the word is derived from the Arabic root meaning to call out or to summon. Dua is uplifting, empowering, liberating and transforming and it is one of the most powerful and effective act of worship a human being can engage in. Dua has been called the weapon of the believer. It affirms a person's belief in One God and it shuns all forms of idolatry or polytheism. Dua is essentially submission to God and a manifestation of a person's need for God.

Dua' means to ask Allah directly for something. There is nothing that Allah cannot do, therefore Dua is basically the means of asking the creator to do something and Allah is capable of doing each and everything imaginable and the things that are

beyond belief for the human mind. Rasullullah (SAW) used to turn to Allah for every matter in life, be it small or big. However insignificant a task may be, as Muslims we have been instructed and advised to turn towards Allah in times of happiness and of sadness. If the mind is not connected to Allah, we will result in asking help from the creation of Allah.

"AND YOUR LORD SAYS: 'CALL ON ME I WILL ANSWER YOUR PRAYER..."  
[Soorah Ghaafir (40): 60]

*"When My servants ask about Me, I am indeed close to them. I listen to the prayer of every supplicant, when he calls on Me. Let them also, with a will, listen to My call, and believe in Me, so that they may walk in the right way" (Qur'an 2:186).*

The place of du'a is so high to Allah, that the Prophet had said: "Nothing is more honourable to Allah the Most High than du`a." [Sahih al-Jami` no.5268]. He also said: "The most excellent worship is du`a." [Sahih Al-Jami` no. 1133]; and in order to warn those who are arrogant, or careless in making du'a, the Prophet said: "The most incapable person is the one who does not make du`a, and the most miserly person is the one who does not give salaam." [Sahih Al-Jami` no. 1055], and further, said: "If one does not ask Allah, He will get angry with him." [Sahih al-Jami` no.2414]

Allah is the Glorious and the Mighty, the answerer of every person in need and every person with a request. Indeed Allah is free of all wants, and He is answerable to non. We have no other god, but Him, whilst He has many servants other than us. Indeed Allah has revealed:

"O mankind! It is you who stand in need of Allah, but Allah is Rich (Free of all wants and needs), Worthy of All Praise." [Qur'an 35:15] So to fulfill our needs and wants, we must call on Him. Making Du'a to Allah, is a recognition of our weakness and His greatness. The Prophet had said: "Ask Allah for everything, even the lace of your shoes. If Allah does not provide, it will never be available." [Ibn al-Sunni, no. 349 - hasan. Supported by at-Tirmidhi 4/298 and others.]

And let not there be anyone who says: "... my Lord won't answer my prayer, because of this and that.. or because of so and so..". No! Indeed Allah is the Most Generous King. Is there anyone who met a king, and praised and glorified him, and then asked, yet the request was not granted? So what about Allah, the King of the Heavens and the Earth - who has total control over your life, your wealth and your future. Why would He not grant you your request? Indeed, our beloved Prophet had said: "Verily your Lord is the One modest and Generous, and when His servant raises his hands to Him in supplication, He is diffident (in some wordings, shy or

hesitant) from returning them empty." [Ahmad, Abu Dawud and at-Tirmidhi - Hasan]

Du'aa' is very important in Islam, so much so that the Prophet (peace and blessings of Allaah be upon him) said: "Du'aa' is worship." Narrated by al-Tirmidhi, 3372; Abu Dawood, 1479; Ibn Maajah, 3828; classed as saheeh by al-Albaani in *Saheeh al-Tirmidhi*, 2590.

## 2. WHY WOULD PEOPLE MAKE DU'A?

- asking what they desire in this world – promotion, job, wife
- when people are being tested – illness, hunger
- regret – after sinning
- during certain month (Ramadan) or day (Friday)
- asking for Guidance
- daily obligations – prayers, etc
- Asking for Jannah

## 3. ETIQUETTE OF MAKING DU'A

1 – The one who is making du'aa' should believe in Tawheed with regard to the divinity, Lordship, names and attributes of Allaah. His heart should be filled with Tawheed. In order for Allaah to respond to the du'aa', it is essential that the person should be responding to his Lord by obeying Him and not disobeying Him. Allaah says (interpretation of the meaning):

*"And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). 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]

2 – Sincerity towards Allaah alone in making du'aa'. Allaah says (interpretation of the meaning):

*"And they were commanded not, but that they should worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him)"*

[al-Bayyinah 98:5]

Du'aa' is worship, as the Prophet (peace and blessings of Allaah be upon him) said, so sincerity (ikhlaas) is a condition of its being accepted.

3 – We should ask of Allaah by His most beautiful names. Allaah says (interpretation of the meaning):

*“And (all) the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names”*

[al-A'raaf 7:180]

4 - We should praise Allaah as He deserves before we call upon Him. Al-Tirmidhi (3476) narrated that Fadaalah ibn 'Ubayd (may Allaah be pleased with him) said: Whilst the Messenger of Allaah (peace and blessings of Allaah be upon him) was sitting, a man came in and prayed and said, “O Allaah, forgive me and have mercy on me.” The Messenger of Allaah (S) said, “You have been too hasty, O worshipper. When you have prayed and are sitting, praise Allaah as He deserves to be praised, and send blessings upon me, then call upon Him.” According to another version (3477): “When one of you prays, let him start with praise of Allaah, then let him send blessings upon the Prophet (peace and blessings of Allaah be upon him), then let him ask whatever he likes after that.” Then another man prayed after that, and he praised Allaah and sent blessings upon the Prophet (peace and blessings of Allaah be upon him). The Prophet (peace and blessings of Allaah be upon him) said: “O worshipper, ask and you will be answered.” Classed as saheeh by al-Albaani in *Saheeh al-Tirmidhi*, 2765, 2767.

5 - Sending blessings upon the Prophet (peace and blessings of Allaah be upon him). The Prophet (peace and blessings of Allaah be upon him) said: “Every du'aa' is kept back until you send blessings upon the Prophet (peace and blessings of Allaah be upon him).” Narrated by al-Tabaraani in al-Awsat, 1/220; classed as saheeh by al-Albaani in *Saheeh al-Jaami'*, 4399.

6 - Facing towards the qiblah. Muslim (1763) narrated that 'Umar ibn al-Khattaab (may Allaah be pleased with him) said: On the day of Badr, the Messenger of Allaah (peace and blessings of Allaah be upon him) looked at the mushrikeen, who were one thousand strong, and his companions numbered three hundred and nineteen. Then the Prophet of Allaah (peace and blessings of Allaah be upon him) turned to face the qiblah, then he stretched forth his hands and started to cry out to his Lord: “O Allaah, grant me what You have promised me, O Allaah, give me what You have promised me. O Allaah, if this small band of Muslims perishes, You will not be worshipped on earth.” He kept on crying out to his Lord, stretching forth his hands, facing towards the qiblah, until his cloak fell from his shoulders...

al-Nawawi (may Allaah have mercy on him) said in *Sharh Muslim*: This shows that it is mustahabb to face towards the qiblah when making du'aa', and to raise the hands.

7 - Raising the hands. Abu Dawood (1488) narrated that Salmaan (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Your Lord, may He be blessed and exalted, is Kind and Most Generous, and He is too kind to let His slave, if he raises his hands to Him, bring them back empty.” Classed as saheeh by Shaykh al-Albaani in *Saheeh Abi Dawood*, 1320.

The palm of the hand should be raised heavenwards, in the manner of a humble beggar who hopes to be given something. Abu Dawood (1486) narrated from Maalik

ibn Yasaar (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "When you ask of Allaah, ask of Him with the palms of your hands, not with the backs of them." Classed as saheeh by Shaykh al-Albaani in *Saheeh Abi Dawood*, 1318.

Should the hands be held together when raising them or should there be a gap between them?

Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) stated in *al-Sharh al-Mumti'* (4/25) that they should be held together. What he said is: "As for separating them and holding them far apart from one another, there is no basis for that in the Sunnah or in the words of the scholars." End quote.

8 - Having certain faith that Allaah will respond, and focusing with proper presence of mind, because the Prophet (peace and blessings of Allaah be upon him) said: "Call upon Allaah when you are certain of a response, and remember that Allaah will not answer a du'aa' that comes from a negligent and heedless heart." Narrated by al-Tirmidhi, 3479; classed as hasan by Shaykh al-Albaani in *Saheeh al-Tirmidhi*, 2766.

9 - Asking frequently. A person should ask his Lord for whatever he wants of the good things in this world and the Hereafter, and he should beseech Allaah in du'aa', and not seek a hasty response, because the Prophet (peace and blessings of Allaah be upon him) said: "The slave will receive a response so long as his du'aa' does not involve sin or severing of family ties, and so long as he is not hasty." It was said, "What does being hasty mean?" He said: "When he says, 'I made du'aa' and I made du'aa', and I have not seen any response,' and he gets frustrated and stops making du'aa'." Narrated by al-Bukhari, 6340; Muslim, 2735.

10. He should be firm in his du'aa', because the Prophet (peace and blessings of Allaah be upon him) said: "No one of you should say, 'O Allaah, forgive me if You wish, O Allaah, have mercy on me if You wish'; he should be firm in his asking, for Allaah cannot be compelled." Narrated by al-Bukhari, 6339; Muslim, 2679.

11 - Beseeching, humility, hope and fear. Allaah says (interpretation of the meaning):

*"Invoke your Lord with humility and in secret"*

[*al-A'raaf* 7:55]

*"Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us"*

[*al-Anbiya'* 21:60]

*"And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the afternoons"*

[*al-A'raaf* 7:20]

12 - Saying du'aa's three times. Al-Bukhari (240) and Muslim (1794) narrated that 'Abd-Allaah ibn Mas'ood (may Allaah be pleased with him) said: "Whilst the Messenger of Allaah (peace and blessings of Allaah be upon him) was praying at the

Ka'bah, Abu Jahl and his companions were sitting nearby. They had slaughtered a camel the previous day, and Abu Jahl said: "Which of you will go and get the abdominal contents of the camel of Banu So and so and put it on the back of Muhammad when he prostrates?" The worst of the people went and got it, and when the Prophet (peace and blessings of Allaah be upon him) prostrated, he placed it between his shoulders. They started laughing, leaning against one another. I was standing there watching, and if I had had any power, I would have lifted it from the back of the Messenger of Allaah (peace and blessings of Allaah be upon him). The Prophet (peace and blessings of Allaah be upon him) remained in prostration, not lifting his head, until someone went and told Faatimah. She came with Juwayriyah, and lifted it from him, then she turned to them and rebuked them. When the Prophet (peace and blessings of Allaah be upon him) had finished his prayer, he raised his voice and prayed against them - and when he made du'aa' or asked of Allaah he would repeat it three times - and he said: "O Allaah, punish Quraysh" three times. When they heard his voice, they stopped laughing and were afraid because of his du'aa'. Then he said, "O Allaah, punish Abu Jahl ibn Hishaam, 'Utbah ibn Rabe'e'ah, Shaybah ibn Rabe'e'ah, al-Waleed ibn 'Uqbah, Umayyah ibn Khalaf and 'Uqbah ibn Abu Mu'ayt," and he mentioned the seventh but I cannot remember who it was. By the One Who sent Muhammad (peace and blessings of Allaah be upon him) with the truth, I saw those whom he had named slain on the day of Badr, then they were dragged and thrown into the well, the well of Badr.

13 - Ensuring that one's food and clothing are good (i.e., halaal). Muslim (1015) narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "O people, Allaah is Good and does not accept anything but that which is good. Allaah enjoins upon the believers the same as He enjoined upon the Messengers. He says (interpretation of the meaning):

*'O (you) Messengers! Eat of the Tayyibaat [all kinds of Halaal (lawful) foods which Allaah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits)] and do righteous deeds. Verily, I am Well-Acquainted with what you do'*

*[al-Mu'minoon 23:51]*

*'O you who believe (in the Oneness of Allaah - Islamic Monotheism)! Eat of the lawful things that We have provided you with'*

*[al-Baqarah 2:172]*

Then he mentioned a man who travels for a long distance and is disheveled and dusty, and he stretches forth his hands towards heaven saying, 'O Lord, O Lord,' but his food is haraam, his drink is haraam, his clothing is haraam, he has been nourished with haraam, so how can he be responded to?

Ibn Rajab (may Allaah have mercy on him) said: Ensuring that one's food, drink and clothing are halaal, and that one is nourished with halaal, is a means of having one's du'aa' answered. End quote.

14 - Saying du'aa' silently and not out loud. Allaah says (interpretation of the meaning):

*"Invoke your Lord with humility and in secret"*

[al-A'raaf 7:55]

And Allaah praised His slave Zakariyyah (peace be upon him) by saying (interpretation of the meaning):

*"When he called to his Lord (Allaah) a call in secret"*

[Maryam 19:3]

#### 4. WHAT HAPPENS TO MY DU'A

##### How Supplications are Answered

The Prophet (peace and blessings be upon him) said, "Call on Allah while having full conviction that He will answer, and realize that Allah does not answer the du'a that proceeds from a heedless, inattentive heart." [Tirmidhi]

It is important to note that Allah has promised that one's supplication will be answered, though [a] in the way Allah wishes, and not how we wish and [b] when Allah wishes, and not when we wish.

Moreover, the Messenger of Allah (Allah bless him and give him peace) taught us that supplications are answered in one of three ways:

- [1] by actually giving the thing being asked;
- [2] Or by warding off a harm that would have otherwise afflicted the person;
- [3] Or as gifts awaiting the person in the next life, which is the best form of du'a being answered. [Musnad Ahmad]

##### Appreciating Blessings and Rejoicing in Allah

Realize that this is a test from Allah and that "Truly with hardship comes ease" [Qur'an, 94:6]. Further, remember that "Allah does not burden souls with more than they can manage" [Qur'an, 2:286]. Appreciate the blessings of Allah upon you and your family, be grateful for them, and Allah will increase you, 'If you are thankful, I will surely increase you' [Qur'an, 14:7] And finally realize that when Allah puts a supplication on one's tongue, it is a sign that He wants to give you that thing. So have high hope, be certain of a response, and trust in Allah.

## 5. BEST TIMES TO MAKE DU'A

### 1.. *The Last Third Of The Night*

Abu Hurairah (RA) narrated that Allah's Messenger (SAW) said: 'In the last third of every night our Rabb (Cherisher and Sustainer) (Allah (SWT)) descends to the lowermost heaven and says; "Who is calling Me, so that I may answer him? Who is asking Me so that may I grant him? Who is seeking forgiveness from Me so that I may forgive him?'" [Sahih al-Bukhari, Hadith Qudsi]

Amr ibn Absah narrated that the Prophet said: 'The closest any worshipper can be to His Lord is during the last part of the night, so if you can be amongst those who remember Allah at that time, then do so.' [at-Tirmidhi, an-Nasa'i, al-Hakim - Sahih]

### 2. *Late at night*

When people are sleeping and busy with worldly pleasures Allah (SWT) gives the believers an opportunity, or an answer hour if they can fight sleep and invoke Allah (SWT) for whatever they need. The Prophet (SAW) said: 'There is at night an hour, no Muslim happens to be asking Allah any matter of this world or the Hereafter, except that he will be given it, and this (occurs) every night.' [Muslim #757]

### 3. *Between Adhan and Iqamah*

Anas (RA) narrated that Allah's Messenger (SAW) said: 'A supplication made between the Adhan and Iqama is not rejected.' [Ahmad, abu Dawud #521, at-Tirmidhi #212, Sahih al-Jami #3408, an-Nasai and Ibn Hibban graded it sahih (sound)]

### 4. *An Hour On Friday*

Narrated Abu Hurairah (RA): Allah's Messenger (SAW) talked about Friday and said: 'There is an hour on Friday and if a Muslim gets it while offering Salat (prayer) and asks something from Allah (SWT), then Allah (SWT) will definitely meet his demand.' And he (the Prophet (SAW)) pointed out the shortness of that particular time with his hands. [Sahih al-Bukhari]

Some have said that this hour is from the time the Imam (prayer's leader) enters the mosque on Friday's prayer until the prayer is over (ie between the two khutbahs), whereas others have said that it is the last hour of the day (ie after the Asr prayer until the Maghrib prayer).

### 5. *While Drinking Zamzam Water*

Jaber (RA) narrated that Allah's Messenger (SAW) said: 'Zamzam water is for what it is drunk for.' [Ahmad 3: 357 and Ibn Majah #3062]. This means that when you drink Zamzam water you may ask Allah (SWT) for anything you like to gain or benefit from this water such as healing from illness.... etc.

### 6. *While Prostrating*



Abu Hurairah (RA) narrated that Allah's Messenger (SAW), said: 'The nearest a slave can be to his Lord is when he is prostrating, so invoke (supplicate) Allah (SWT) much in it. [Muslim, abu Dawud, an-Nasa'i and others, Sahih al-Jami #1175]

When a Muslim is in his Salat (prayer) he is facing Allah (SWT) and when he prostrates he is the nearest he can be to Allah (SWT) so it is best to invoke Allah (SWT) at this time. It is said that while in prostration, one should not ask for worldly needs (ie a nice car, a new job, etc), but for the Hereafter.

#### *7. When Waking Up at Night*

Narrated Ubada Bin As-Samit that Allah's Messenger (SAW) said: 'Whomever wakes up at night and says La ilaha illallahu wahdahu la shrika lahu lahumulku, wa la hul hamdu, wa huwa ala kulli shai'in qadir. Alhamdu lillahi, wa subhanallahi wa la ilaha illallahu, wallah akbar, wa la hawla wala quwata illa billah (none has the right to be worshipped but Allah (SWT) He is the only one who has no partners. His is the kingdom and all the praises are for Allah (SWT) All the glories are for Allah (SWT) And none has the right to be worshipped but Allah (SWT) and Allah (SWT) is the most Great and there is neither might nor power except with Allah (SWT) and then says, Allahumma ighfir li (O Allah! Forgive me) or invokes Allah (SWT), he will be responded to and if he makes ablution and performs Salat (prayer), his Salat (prayer) will be accepted. [Sahih al-Bukhari]

#### *8. At The End Of The Obligatory Salat:*

Narrated Abu Omamah (RA): that Allah's Messenger (SAW) was asked, O Messenger of Allah, which supplication is heard (by Allah (SWT)), he said the end of the night and at the end of the obligatory Salat (prayer) [at-Tirmidhi]. This time is after saying 'At-tahyat' , and before making Tasleem (finishing prayer)

#### *9. The Night Of 'Qadr' (Decree)*

This night is the greatest night of the year. This is the night which the almighty Allah (SWT) said about it, "The night of Al-Qadar (Decree) is better than a thousand months." [Surah al-Qadr, 97: 3]

The Night of Decree is one of the odd nights of the last ten nights of the blessed month of Ramadan. The angels descend down to the earth, and the earth is overwhelmed with peace and serenity until the break of dawn and when the doors of Paradise are opened, the worshipper is encouraged to turn to Allah to ask for his needs for this world and the Hereafter.

#### *10. During The Rain*

Narrated Sahel Ibn Sa'ad (RA): that the Messenger of Allah (SAW) said: 'Two will not be rejected, Supplication when the Adhan (call of prayer) is being called, and at the time of the rain'. [Al-Hakim 2: 114, and Abu Dawud #2540, ibn Majah]

'Seek the response to your du'as when the armies meet, and the prayer is called, and when rain falls' [reported by Imam al-Shafi' in al-Umm, al-Sahihah #1469]. The time

of the rain is a time of mercy from Allah (SWT) so, one should take advantage of this time when Allah (SWT) is having mercy on His slaves.

11. *At the Adhan*

'Seek the response to your du'as when the armies meet, and the prayer is called, and when rain falls' [reported by Imam al-Shafi' in al-Umm, al-Sahihah #1469]

In another hadith; 'When the prayer is called, the doors of the skies are opened, and the du'a is answered' [al-Tayalisi in his Musnad #2106, al-Sahihah #1413]

12. *The One Who Is Suffering Injustice and Opression*

The Messenger of Allah (SAW) said to Mua'ad Ibn Jabal (RA), 'Beware of the supplication of the unjustly treated, because there is no shelter or veil between it (the supplication of the one who is suffering injustice) and Allah (SWT)' [Sahih Al-Bukhari and Muslim]

The prophet (SAW) declared, 'Three men whose dua is never rejected (by Allah) are: the fasting person until he breaks his fast (in another narration, when he breaks fast), the just ruler and the one who is oppressed.' [Ahmad, at-Tirmidhi - Hasan]

In another hadith; The Prophet (SAW) declared: 'Three du'as are surely answered: The du'a of the oppressed, the du'a of the traveler, and the du'a of the father/mother (upon their child)'. The One who is suffering injustice is heard by Allah (SWT) when he invokes Allah (SWT) to retain his rights from the unjust one or oppressor. Allah (SWT) has sworn to help the one who is suffering from injustice sooner or later as the Messenger of Allah (SAW) said.

13. *The Traveler*

The Messenger of Allah (SAW) said; Three supplications will not be rejected (by Allah (SWT)), the supplication of the parent for his child, the supplication of the one who is fasting, and the supplication of the traveler. [al-Bayhaqi, at-Tirmidhi - Sahih]

During travel supplication is heard by Allah (SWT) if the trip is for a good reason, but if the trip is for a bad intention or to perform illegal things (making sins) this will not apply to it.

14. *The Parent's Supplication for their Child*

The Messenger of Allah (SAW) said; Three supplications will not be rejected (by Allah (SWT)), the supplication of the parent for his child, the supplication of the one who is fasting, and the supplication of the traveler. [al-Bayhaqi, at-Tirmidhi - Sahih]

15. *Dua after praising Allah and giving salat on the Prophet (SAW) in the tashahhud at the end of salat.*

Narrated Faddalah ibn Ubayd (RA): that the Messenger of Allah (SAW) said: 'When anyone of you makes du'a, let him start by glorifying his Lord and praising Him, then let him send blessings upon the Prophet (SAW), then let him pray for whatever

he wants'

[abu Dawud #1481, at-Tirmidhi #3477]

In another hadith; Baqiy ibn Mukhallid (RA) narrated that that the Messenger of Allah (SAW) said: 'Every du'a is not responded to until one sends blessings upon the Prophet (SAW)' [al-Bayhaqi]

In another hadith; Umar (RA) narrated that the Prophet (SAW) said: 'Du'a is detained between the heavens and the earth and no part of it is taken up until you send blessings upon your Prophet (SAW)' [at-Tirmidhi #486]

After a person has finished his tashahhud and before saying the 'salam', supplication at this time is one likely to be responded to.

Ibn Mas'ud narrates: I was once praying, and the Prophet (SAW), Abu Bakr and Umar (were all present). When I sat down (in the final tashahhud), I praised Allah, then sent salams on the Prophet, then started praying for myself. At this, the Prophet (SAW) said:

'Ask, and you shall be given it! Ask, and you shall be given it!' [at-Tirmidhi #593 - hasan, Mishkat al-Misbah #931]

16. *The dua of a Muslim for his absent brother or sister Muslim stemming from the heart.*

The prophet (SAW) said: 'There is no believing servant who supplicates for his brother in his absence where the angels do not say, 'the same be for you'' [Muslim]

17. *Dua on the Day of Arafat*

The Messenger of Allah (SAW) said: 'The best supplication is the supplication on the day of Arafat'. [at-Tirmidhi and Malik]

The day of Arafat is the essence and pinnacle of Hajj. On this great and momentous day, millions of worshippers gather together on one plain, from every corner of the world, with only one purpose in mind - to response to the call of their Creator. During this auspicious day, Allah does not refuse the requests of His worshippers.

18. *Dua during the month of Ramadan*

Ramadan is month full of many blessings, thus the du'a of Ramadan is a blessed one. This can be inferred from the Prophet (SAW) saying: 'When Ramadan comes, the Doors of Mercy (another narration says Paradise) are opened, and the doors of Hell are closed, and the Shaitans are locked up' Thus, it is clear that du'a during Ramadan has a greater chance of being accepted, as the Gates of Paradise and Mercy are opened. [Sahih al-Bukhari #1899, Muslim #1079 and others]

19. *Dua when the Armies meet*

When the Muslim is facing the enemy in battle, at this critical period, the du'a of a worshipper is accepted.

Sahl ibn Sa'd (RA) narrated the the Prophet (SAW) said: 'Two duas are never rejected, or rarely rejected: the du'a during the call for prayer, and the du'a during the clamity when the two armies attack each other' [Abu Dawud #2540, ibn Majah, al-Hakim]

20. *When Muslims gather for the purpose of invoking and remembering Allah (Dhikrullah).*

The Prophet (SAW) said: If a group of people sit together remembering Allah, the angels will circle them, mercy will shroud them, peace will descend onto them and Allah will remember them among those with Him. [Muslim]

21. *First Ten days of Dhul-Hijjah*

The Prophet (SAW) said: 'There are no days during which good deeds are more beloved to Allah than during these ten days' [Sahih al-Bukhai #969 and others]

22. *Dua when the heart reaches out to Allah and is ready to be totally sincere*

23. *At Midnight*

Abu Umamah (RA) said, the Prophet (SAW) was questioned; 'Which du'a is heard (by Allah)?' He answered, 'At midnight and at the end of every obligatory prayer.' [at-Tirmidhi - Hasan]

25. *Dua of people after the death of a person*

In a long hadith, Umm Salamah (RA) narrated that the Prophet (SAW) said, when Abu Salamah had just passed away, and had closed his eyes, 'Do not ask for yourselves anything but good, for the angels will say 'Ameen' to all that you ask for. O Allah, forgive Abu Salamah, and raise his ranks among those who are guided.' [Muslim, abu Dawud, Ahmad]

26. *Dua of the one fasting until he breaks his fast.*

The Messenger of Allah (SAW) said; Three supplications will not be rejected (by Allah (SWT)), the supplication of the parent for his child, the supplication of the one who is fasting, and the supplication of the traveler. [al-Bayhaqi, at-Tirmidhi - Sahih]

27. *Dua of the one fasting at the time of breaking fast*

The prophet (SAW) declared, 'Three men whose dua is never rejected (by Allah) are: when a fasting person breaks fast (in another narration, the fasting person until he breaks his fast), the just ruler and the one who is oppressed.' [Ahmad, at-Tirmidhi - Hasan]

29. *Dua of a just Ruler*

The prophet (SAW) declared, 'Three men whose dua is never rejected (by Allah) are: the fasting person until he breaks his fast (in another narration, when he breaks fast), the just ruler and the one who is oppressed.' [Ahmad, at-Tirmidhi - Hasan]

30. *Dua of a son or daughter obedient to his or her parents*

It is well known in the story narrated in hadith of three men who were trapped by a huge stone in a cave. One of them who was kind to his parents asked Allah to remove the stone, and his du'a was answered. [Sahih al-Bukhari 3:36 #472]

31. *Dua immediately after wudu*

Umar ibn Al-Khattab reported that the Prophet (SAW) said: 'There is not one of you that makes wudu, and does it perfectly, then says: I testify that there is no deity worthy of worship except Allah. He is Alone, having no partners. And I bear witness that Muhammad is His slave and messenger', except that the eight gates of Paradise are opened for him, and he can enter into it through whichever one he pleases' [Muslim #234, Abu Dawud #162, Ahmad, an-Nasa'i] Saying what has been mentioned in the hadith that is directly related to it (ablution)

32. *Dua after stoning the Jamarat at Hajj*

The stoning of the small Shaitan (jamrat sugra), or the middle Shaitan (jamrat wusta) pillars during Hajj. It is narrated that the Prophet (SAW) would stone the small Jamarah (one of the three pillars that is stoned in the last days of Hajj), then face the qiblah, raise his hands, and make du'a for a long time. He would then stone the middle Jamarah and do the same. When he stoned the large Jamarah, he would depart without making any du'a. [Sahih al-Bukhari #1753 and others]

33. *At the Crowing of a Rooster*

Abu Hurairah (RA) narrated that the Prophet (SAW) said: 'When you hear a rooster crowing, then ask Allah for His bounties, for it has seen an angel, and when you hear a donkey braying, then seek refuge in Allah from Shaitan, for it has seen a Shaitan' [Sahih al-Bukhari, Muslim, Ahmad, Sahih al-Jami #611]

34. *Du'a made inside the Ka'bah*

The Ka'bah is a sanctuary that has no comparison in the entire world. The du'a of one who prays inside the hijr is considered as being made inside the ka'bah, as it is part of the house (Baitullah). [This is the semicircle to the right of the Ka'bah if you face the door, opposite to the Yemeni corner and the Black stone wall.]

Usamah ibn Zayd narrated, 'When the Prophet (SAW) entered the House (Ka'bah), he made du'a in all of its corners [Muslim 2: 968 and others]

35. *Du'a on the mount of Safa or Marwah during Umrah or Hajj*

It is narrated that the Prophet (SAW) would make long du'as at Safa and Marwah. [Muslim #1218 and others]

36. *Dua at any of the holy sites.*

37. *While reciting Surah al-Fatihah*

The Prophet (SAW) said that Allah the Exalted had said: ' I have divided the prayer into two halves between Me and My servant, and My servant will receive what he asks for. When the servant says: Praise be to Allah, the Lord of the universe, Allah the Most High says: My servant has praised Me. And when he (the servant) says: The Most Compassionate, the Merciful, Allah the Most High says: My servant has lauded Me. When he (the servant) says: Master of the Day of Judgment, He remarks: My servant has glorified Me, and sometimes He will say: My servant entrusted (his affairs) to Me. When he (the worshipper) says: Thee do we worship and of Thee do we ask help, He (Allah) says: This is between Me and My servant, and My servant will receive what he asks for. Then, when he (the worshipper) says: Guide us to the straight path, the path of those to whom Thou hast been Gracious -- not of those who have incurred Thy displeasure, nor of those who have gone astray, He (Allah) says: This is for My servant, and My servant will receive what he asks for. [Muslim 4: 395]

38. *Saying 'Ameen' during prayer*

After finishing the recitation of al-Fatihah, the saying of 'Ameen' in congregation. The Prophet (SAW) said: 'When the Imam says 'Ameen', then recite it behind him (as well), because whoever's Ameen coincides with the Ameen of the angels will have all of his sins forgiven.' [Sahih al-Bukhari #780, Muslim #410 and others]

39. *While visiting the sick, and dua made by the sick*

Umm Salamah narrated that the Prophet (SAW) said: 'When you visit the sick, or the dead then say good, because the angels say 'Ameen' to whatever you say [Muslim #2126]

Ali (RA) reported that the Prophet (SAW) said: 'When a Muslim visits his sick Muslim brother in the morning, seventy thousand angels make dua for his forgiveness till the evening. And when he visits him in the evening, seventy thousand angels make dua for his forgiveness till the morning, and he will be granted a garden for it in Jannah.'  
[at-Tirmidhi, abu Dawud]

## 6. WHY MY DU'A IS NOT ANSWERED

Allah (SWT) says: "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. So let them obey Me and believe in Me, so that they may be led aright." (2: 186)

And He, in His infinite Mercy, also says: "Who else is there that responds to the call of the one in distress when he calls out, and He removes evil from him? ...Is there any other God besides Allah? Little is it that you remember!" (27:62)

With such statements from Allah in the Quran why is it then that people think that their dua has not been heard? Why do people become angry and frustrated that nothing seems to be happening, after they have made dua countless times? Why do people find themselves losing hope and faith in their Creator (SWT)? Know, Muslim brothers and sisters, that every supplication, even if it be small, will reach Allah (SWT). One should not consider it improper to make dua for things they may consider to be insignificant, because by Allah (SWT), even such things which are significant, great and valuable to us, are insignificant in His Gaze- this doesnt make sense can we ask muslimah what she intended by this?.

We tend to think that our dua is accepted if we receive exactly what we ask for and when we do not receive what we asked for we feel like our dua has been rejected. In reality, there are various ways in which our dua can be considered "accepted". The Prophet (SAW) said: "Any Muslim who makes a supplication containing nothing that is sinful and nothing that involves breaking ties of blood relationships, will be given for it by Allah one of these three things: He may accept his request, or assign its reward for him in the next world, or turn away from him an equivalent amount of evil."

What we need to keep in mind however, is that Allah (SWT) does not answer dua in some circumstances:

### **1. Praying to other than Allah (SWT):**

Allah (SWT) said: "And the places of worship are for Allah (alone): So invoke not anyone along with Allah (72:18). He (SWT) also says, "So invoke not with Allah another god lest you should be among those who receive punishment." (26:213)

### **2. Hastiness in Dua:**

Subhanallah! We make dua and expect it to be answered the next morning, at the latest. We should be patient when making dua to be answered. The Prophet (SAW) said: "Your supplication will be answered if you are not impatient, and if you do not say, 'I supplicated but my supplication was not heard.'" (Malik)

The Prophet (SAW) said: "The supplication of a slave continues to be granted as long as he does not supplicate for a sinful thing or for something that would cut off the ties of kinship and he does not grow impatient." It was said: "O Messenger of Allah! What does growing impatient mean?" He (SAW) said, "It is one's saying: 'I supplicated again and again but I do not think that my prayer will be answered.' Then he becomes frustrated (in such circumstances) and gives up supplication altogether."

This shows that Dua should be continuous, and that we should avoid giving up our Dua because it has not been responded to at a time that we see fit. For Allah (SWT) is The Wise and we know that no Dua is ever wasted! This does not mean however, that we cannot pray that our Dua be answered quickly, for it has been narrated that the Prophet prayed for rain and said "quickly, and not delayed." (Ibn Majah)

### **3. Supplication involving cutting of the ties of kinship:**

See previous hadith

### **4. Impurity of one's sustenance:**

Allah (SWT) said: "O you who believe! Eat of the good things that We have provided for you..." (2:172). It is important that one's income be lawful and free from interest as the Prophet (SAW) said, "Make wholesome your earning, Allah will accept your Dua." . The Prophet (SAW) made mention of a person who travels widely, his hair dishevelled, and covered with dust. "He lifts his hands and makes supplication, 'O Lord, O Lord,' but his diet is unlawful, his drink is unlawful, and his clothes are unlawful, and his nourishment is unlawful. How then can his supplication be accepted?" (Muslim and Ahmad)

### **5. Not being assertive on what he asks for:**

Abu Hurairah reported that the Prophet, peace be upon him, said, "None of you should say, 'O Allah, forgive me if You wish, (or) O Allah, have mercy on me if you



wish.' Rather you should be firm in your request, for (Allah does whatever He wishes) and no one can force Him to do otherwise."

#### **6. Neither enjoins good nor forbids evil:**

The Prophet (SAW) said, "By Him in Whose Hand my life is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted." (At-Tirmidhi)

#### **7. Not praying with humility and submissiveness:**

Allah (SWT) said: "So call you upon (or invoke) Allah with sincere devotion to Him (Alone)..." (40:14) The Prophet (SAW) said, "Make dua to Allah in a state that you are certain that your dua will be responded to, and know that Allah does not respond to a dua that originates from a negligent, inattentive heart" (Tirmidhi). It is the one who prays with no humility and submissiveness, whose heart is negligent and inattentive.

#### **8. Striving actively to change oneself first:**

Allah (SWT) said: "...Verily, Allah will not change the (good) conditions of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allah)" (13:11)

So the next time you think that your dua hasn't been answered and you want to give up think again and keep trying because Allah is always near.

### **7. SUPPLICATION FOR BELIEVERS WHO ARE NOT PRESENT**

Allah subhana wa TA'ala says: "And as for those who came after them, they say "O Lord forgive us and our brothers who preceded us in belief, and do not put into our hearts any rancor towards those who believe. Our Lord, surely You are the All-Gentle, the All-Compassionate." [59:10]

Muslim transmitted from the hadith of Abu Darda that Rasulullah sallallahu alayhi wa sallam said: "A supplication which a Muslim man makes secretly for his brother is answered. At his head is a guardian angel. Whenever he makes supplication for good for his brother, the angel who guards him says "Ameen, and the same for you."