



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

RAMADAN 2022 – COMMON MISTAKES IN MAKING DU’A

As we are now in the month of Ramadan, we are constantly making du’a to Allah to fulfil our every need in this dunya and akhirah:

1. To increase Guidance
2. To Increase Taqwa
3. To Increase His Provision
4. To Forgive our shortcomings

In fact, without realising, we are making du’a in our salah everyday when we invoke sincerely to Allah:

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

“Guide us to the Straight Way.” 1: 6

When we take a look in the verse of the Qur’an that deals with Ramadan, the verse about where Allah is and invoking him is right between Ramadan verses in Surah 2 verse 186:

كَ عِبَادِي عَنِّي فَإِنِّي سَأَلْتُ وَإِذَا
قَرِيبٌ أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا
دَعَانِ فَلْيَسْتَجِيبُوا لِي
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

“And when My slaves ask you (O Muhammad ﷺ) 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.”

Abu Dharr reported: The Messenger of Allah, peace and blessings be upon him, said, "Allah Almighty says: Whoever comes with a good deed will have the reward of ten like it and even more. Whoever comes with an evil deed will be recompensed for one evil deed like it or he will be forgiven. Whoever draws close to Me by the length of a hand, I will draw close to him by the length of an arm. Whoever draws close to Me the by length of an arm, I will draw close to him by the length of a fathom. Whoever comes to Me walking, I will come to him running. Whoever meets Me with enough sins to fill the earth, not associating any partners with Me, I will meet him with as much forgiveness."

Source: Ṣaḥīḥ Muslim 2687

Narrated Abu Hurairah رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم said, "Allāh said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawâfil (praying or doing extra deeds besides what is obligatory) till I love him. Then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge), and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.'" (Sahih Al-Bukhâri, Vol.8, Hadîth No. 509).

Prophet Muhammad SallAllahu 'alayhi wa sallam said:

(الْعِبَادَةُ هُوَ لُدْعَاءُ ا)
 اَسْتَجِبُ وَنِيْعُ اِذْ رَبُّكُمْ قَال
 لَكُمْ

Dua is worship. Your Lord said: call on Me and I'll answer you. [Abu Dawud 1329; graded as being Sahih by Imam Al-Albani.]

"So, call you (O Muhammad Peace be upon him and the believers) upon (or invoke) Allah making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allah's sake only and not to show-off and not to set up rivals with Him in worship)..." (40:14)

Ibn Kathir commented: Meaning, make your worship and your invocation purely and sincerely for Allaah alone, and oppose the pagans in their way and their religion.

How Supplications are Answered

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ
لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ
عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ
دَاخِرِينَ

“And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!" 40: 60

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]

His Beautiful Names:

1. Al Mujib – the One who Responds
2. As Sami’ – the All-Hearer
3. Al ‘Alim – the All –Knower

4. Al Khabir – the All Aware

“Verily, Allah knows the unseen of the heavens and the earth. And Allah is the All-Seer of what you do “49: 18

Allaah loves to be asked, and He encourages that in all things. He is angry with the one who does not ask of Him and He encourages His slaves to ask of Him. Allaah says (interpretation of the meaning):

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.

Imaam Ibn al-Qayyim (may Allaah have mercy on him) said:

“duas and ta’awwudhaat [prayers seeking refuge with Allaah] are like a weapon, and a weapon is only as good as the person who is using it; it is not merely the matter of how sharp it is. If the weapon is perfect and free of faults, and the arm of the person using it is strong, and there is nothing stopping him, then he can lay waste the enemy. But if any of these three features is lacking, then the effect will be lacking accordingly.”

(*al-Daa’ wa’l-Dawaa’*, p. 35).

In order to make our du’a more effective, we have to try and avoid these comon mistakes:

COMMON MISTAKES IN MAKING DU’A

1. BEFORE MAKING DU’A
2. DURING MAKING DU’A
3. AFTER MAKING DU’A

1. BEFORE MAKING DU’A

a. Asking/making du’a to other than Allah SWT

The Holy Prophet (peace and blessings be upon him) taught his cousin Ibn ‘Abbas, may Allah be pleased with him, “ When you ask, ask of Allah; and when you seek help, seek help from Allah. “ (TIRMIDHI)

Therefore, Always ask Allah directly seeking no intermediary between us and Him.

And when My slaves ask you (O Muhammad [SAW]) 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 (2:186)

“And your Ilaah (God) is One Ilaah [ilaahun waahidun:] (God — Allaah), Laa Ilaaha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful” [al-Baqarah 2:163]

“And your Lord has decreed that you worship none but Him” [al-Isra’ 17:23]

“There is nothing like Him, and He is the All-Hearer, the All-Seer”[al-Shoora 42:11]

“...And those, whom you invoke or call upon instead of Him, own not even a qitmeer (the thin membrane over a date-stone). If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad), like Him Who is the All-Knower (of everything).” [Faatir 35:13-14].

In this aayah, Allaah explains that He is the only One Who deserves to be called upon, because He, and no one else, is the Sovereign who is directing everything. Those things that are worshipped cannot hear du’aa’s, let alone respond to the one who invokes them, and even if they were able to hear, they cannot respond, because they do not have the power to either benefit or harm.

The mushrik Arabs whom the Prophet (peace and blessings of Allaah be upon him) was sent to call were disbelievers because of this shirk. They would call upon Allaah sincerely at times of difficulty, but they became disbelievers at times of ease and plenty, when they would call on others besides Him."

Tawassul in Arabic means seeking to draw close. Allaah says in the Qur’aan (interpretation of the meaning): “...[they] desire means of access to their Lord...” [al-Isra’ 17:57], i.e., means of drawing close to Him. There are two types of Tawassul, correct Islamic tawassul and forbidden tawassul.

Correct Islamic tawassul:

This means seeking to draw close to Allaah through acts of worship which He loves and which please Him; these may be waajib (obligatory) or mustahabb (encouraged), and may take the form of words, actions or beliefs. Some types are as follows:

Seeking to draw close to Allaah by means of His names and attributes. 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. They will be requited for what they used to do.” [al-A’raaf 7:180]. So when a person makes du’aa’ to Allaah, he begins by calling on Allaah with the name that is most apt, such as “al-Rahmaan” (the Most

Merciful) when seeking mercy and al-Ghafoor (the All-Forgiving) when asking for forgiveness, and so on.

Seeking to draw close to Allaah by means of faith and Tawheed. Allaah says (interpretation of the meaning): *“Our Lord! We believe in what You have sent down, and we follow the Messenger, so write us down among those who bear witness (to the truth).”* [Aal ‘Imraan 3:53]

Seeking to draw close to Allaah through righteous deeds, whereby a person asks Allaah by virtue of the best deeds that he has done, such as salaah, fasting, reading Qur’aan, avoiding haraam things, and so on. An example of this is the saheeh hadeeth narrated in the *Saheehayn* about the three people who entered a cave, and a rock fell and blocked their way out. They asked Allaah by virtue of their best deeds (to save them). A person may also ask Allaah by virtue of his total dependency upon Him, as Allaah mentions in the Qur’aan (interpretation of the meaning): *“[Ayyoob said:] ‘Verily, distress has seized me, and You are the Most Merciful of those who show mercy.’* [al-Anbiya’ 21:83]; or by admitting his own wrongdoing and his need for Allaah, as Yoonus is described as saying (interpretation of the meaning): *“None has the right to be worshipped except You (O Allaah). Glorified (and exalted) are You. Truly I have been of the wrong-doers.”* [al-Anbiya’ 21:87]

The rulings on Islamically correct tawassul vary according to its type. Some types are waajib, such as seeking to draw close to Allaah through His names and attributes and through Tawheed (believing in His absolute Oneness), and some are mustahabb, such as seeking to draw close to Him by virtue of all kinds of righteous deeds.

Tawassul that is bid’ah and therefore forbidden:

This is the attempt to draw close to Allaah by means of things that He does not like and that do not please Him, whether they be words, deeds or beliefs. One example of this is trying to draw close to Allaah by calling on the dead or people who are absent, asking them for help, and so on. This is a form of major shirk (*shirk akbar*), which goes against Tawheed and means that a person is no longer considered to be a Muslim. Calling upon Allaah, whether it is for a purpose such as asking Him to grant some benefit or to ward off some harm, or as an act of worship to express humility and submission before Him, can only be addressed directly to Allaah. If du’aa’s or prayers are addressed to anything or anyone else, this is shirk. Allaah says (interpretation of the meaning): *“And your Lord said: ‘Invoke Me (and ask Me for anything), I will respond to your invocation. Verily! Those who scorn My worship [i.e., do not invoke Me and do not believe in My Oneness], they will surely enter Hell in humiliation!’”* [Ghaafir 40:60]. In this aayah, Allaah explains the punishment of those who arrogantly refuse to call on Allaah, whether they call on someone other than Allaah or they do not call on Him at all, out of pride and self-admiration, even if they do not call on anyone else.

Allaah says (interpretation of the meaning): *“Invoke your Lord with humility and in secret...”* [al-A’raaf 7:55]. Allaah commands His slaves to call on Him and not anyone else.

Allaah says of the people of Hell (interpretation of the meaning): “[*They say:*] ‘By Allaah, we were truly in a manifest error when we held you (false gods) as equals (in worship) with the Lord of the Worlds.’ [al-Shu’ara’ 26:96-97]

Anything that results in equating something other than Allaah with Allaah in worship or acts of obedience is shirk, the crime of associating partners with Him. Allaah says (interpretation of the meaning): “*And who is more astray than one who calls (invokes) besides Allaah, such as will not answer him until the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (one the Day of Resurrection), they (false deities) will become enemies for them and will deny their worshipping.*” [al-Ahqaaf 46:5-6]

Allaah says (interpretation of the meaning): “*And whoever invokes (or worships) besides Allaah, any other god, of whom he has no proof, then his reckoning is only with his Lord. Surely, al-kaafiroon (the disbelievers in Allaah and in the Oneness of Allaah) will not be successful.*” [al-Mu’minoos 23:117].

Allaah states that anyone who calls on anything other than him is taking that thing as a god, as He says (interpretation of the meaning): “*...And those, whom you invoke or call upon instead of Him, own not even a qitmeer (the thin membrane over a date-stone). If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad), like Him Who is the All-Knower (of everything).*” [Faatir 35:13-14].

In this aayah, Allaah explains that He is the only One Who deserves to be called upon, because He, and no one else, is the Sovereign who is directing everything. Those things that are worshipped cannot hear du’aa’s, let alone respond to the one who invokes them, and even if they were able to hear, they cannot respond, because they do not have the power to either benefit or harm.

The mushrik Arabs whom the Prophet (peace and blessings of Allaah be upon him) was sent to call were disbelievers because of this shirk. They would call upon Allaah sincerely at times of difficulty, but they became disbelievers at times of ease and plenty, when they would call on others besides Him. Allaah says (interpretation of the meanings):

“*And when they embark on a ship, they invoke Allaah, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.*” [al-‘Ankaboot 29:65]

“*And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allaah Alone). But when He brings you safely to land, you turn away (from Him)...*” [al-Isra’ 17:67].

“*... till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allaah, making their Faith pure for Him Alone...*” [Yoonus 10:33]

The shirk of some people nowadays goes even further than the shirk of people in the past, because they direct some acts of worship to something other than Allaah, calling upon them and asking them for help even at times of distress; *laa hawla wa laa quwwata illa Billaah* (there is no strength and no help except in Allaah). We ask Allaah to keep us safe and sound.

To sum up our response to what your friend mentioned: asking the dead for anything is shirk, and asking the living for anything that no one except Allaah is able to do, is also shirk. And Allaah knows best.

b. Consumption of haram

The consumption of *Haram* is of two kinds:

- 1) Taking another's property through oppression such as in cases of treachery and robbery.
- 2) Taking other's property through unlawful forms of sports and games such as gambling and the lottery.

The Messenger of Allah (pbuh) has condemned the consumption of the *Haram* in many *hadiths*. Here, we will quote the following *hadiths* to explain the gravity of this heinous sin:

The Messenger of Allah (pbuh) said,

"Some people spend Allah's wealth (i.e., the Muslims' wealth) in an unjust manner; such people will be put in the Hell on the Day of Judgment." (Bukhari)

"... Then he mentioned (the case of) a man who, having journeyed far, is disheveled and dusty and who spreads out his hands to the sky saying, O Lord! O Lord! While his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully, how can he be answered?" (Muslim)

Anas (may Allah be pleased with him) said to the prophet (peace and blessing be upon him) 'O Messenger of Allah! Supplicate to Allah for me to make my *Du'a'* acceptable.' The Messenger (pbuh) replied,

"O Anas! To have an acceptable Du'a', you should eat only the Halal (Lawful) since a person may be deprived of his Dua' being answered for forty days because of eating a mouthful of Haram food." (Al-Asfahani in *Al-Targhib*)

"O you Messengers! Eat of the good things and do righteous actions."[3:51]

"O you who Believe! Eat of the good things wherewith We have provided you."[2:172]

Abu Hurairah (may Allah be pleased with him) reported a *hadith* that reads,

“To fill his mouth with dust is better to a person than putting Haram things in it.”
(Ahmad)

Yusuf Ibn Asbat (may Allah bestow mercy on him) said, “When a young man dedicates his life to worship, Satan asks his assistants about the source of his livelihood. If it is *Haram*, Satan says, ‘Don’t bother about his worship and dedication for his consumption of the *Haram* is sufficient to make his work null and void.’” This means that worship will be of no avail when the worshiper insists on eating *Haram*.

c. NOT enjoining good and forbidding evil

Hudhaifah (May Allah be pleased with him) reported: *The Messenger of Allah* □ 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].

d. Not remembering Allah in times of ease

The Prophet (peace and blessings of Allaah be upon him) said: “Remember Allaah during times of ease and He will remember you during times of hardship.”
Narrated by Ahmad.

The Messenger of Allah sallallahu alaihi wa salaam said: “The one who likes Allah to answer him at the time of adversity and hardship, then let him increase in making dua in time of ease.”

(Reported by al-Tirmidhi and al-Hakim who authenticated it. Agreed by al-Dhahabi. It is in “Sahih al-Jami” #6166)

2. DURING MAKING DU’A

I. Mandatory to follow:

a. Fail to follow the etiquette in making du’a

i. 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.

ii. 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.

iii. 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.

iv. Ask forgiveness from Allah SWT

haddad bin Aws radi Allahu anhu narrated that the Prophet sallallahu alaihi wa salaam said, *“The supreme way of asking for forgiveness from Allah is to say: ‘O Allah, You are my Lord, There is none worthy of worship but You, You have created me, and I am Your servant. I am committed to my covenant and my promise to You as much as I can. I seek refuge with You from the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to you all my sins. So grant me forgiveness for no one can forgive sins except You.’”* The Prophet sallallahu alaihi wa salaam added, *“If somebody says it during the day with firm faith in it, and dies on the same day before the evening he will be among the people of Paradise. And if someone says it at night with firm faith in it and dies before the morning, he will be among the people of Paradise.”* (Bukhari reported it)

The Prophet sallallahu alaihi wa salaam also said,

“That the dua of Dhu Al-Nun (The man of the fish i.e. Yunus/Jonas) by which he invoked Allah from inside the belly of the whale is: There is none worthy of worship but You, Glory be to You, verily I am amongst the wrong doers. No muslim ever makes dua by it but Allah will grant it.”

(Reported by al-Tirmidhi in his sunnan [4/260], Ahmad [1/170] & al-Hakim [2/383] who authenticated it. Al-Dhahabi agreed to it. Also our Sheikh al-Albani in “Al-Kalim al-Tayyib” no.122)

v. 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]

b. No Certainty (yaqeen) that the du’a will be answered.

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.

Making the dua conditional, such as saying, “O Allaah, forgive me if You will” or “O Allaah, have mercy upon me if You will.” The person who makes dua has to be resolute in his supplication, striving hard and earnestly repeating his dua. The

Prophet (peace and blessings of Allaah be upon him) said: “Let not any one of you say, ‘O Allaah, forgive me if You will, O Allaah, have mercy on me if You will.’ Let him be resolute in the matter, whilst knowing that no one can compel Allaah to do anything.” Narrated by al-Bukhaari and Muslim.

c. NOT Beseeching, humbling oneself, hoping for Allah (SWT)’s reward and fearing His punishment:

This is the spirit, essence and purpose of du’aa.

Allah (SWT) says (interpretation of the meaning): “Invoke your Lord with humility and in secret. He likes not the aggressors” [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]

d. Saying du’a silently

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]

e. Trying to be hasty for the du’a to be answered

Abu Hurayrah (may Allaah be pleased with him) said: the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The dua of any one of you will be answered so long as he is not impatient and says, ‘I made dua but it was not answered.’” Narrated by al-Bukhaari and Muslim.

The Prophet sallallahu alaihi wa salaam said: *“The servant’s dua will be answered provided he does not ask for what is sinful or for the breaking off of relations, and also if he does not show impatience.”* He was asked, ‘O Messenger of Allah, what is impatience?’ And he replied, *“That the servant says: I invoked, but I do not think it (my invocation) was answered, and he becomes disappointed and abandons dua.”* (Muslim from Abu Hurairah)

f. NOT repeating the du’a (i.e. saying du’a only once)

Saying du’aa’s three times. Al-Bukhaari (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 Rabee’ah, Shaybah ibn Rabee’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.

Restricting it to three times is preferable, in accordance with the Sunnah of the Prophet (peace and blessings of Allaah be upon him). Ibn Mas’ood (may Allaah be pleased with him) narrated that the Prophet (peace and blessings of Allaah be upon him) liked to say a dua three times and ask for forgiveness three times. This was narrated by Abu Dawood and al-Nasaa’i.

g. asking for sinful things or to break ties of kinship

When the dua is weak in itself, because it involves something inappropriate, or involves bad manners towards Allaah, may He be exalted, or it is inappropriate, which means asking Allaah for something which it is not permitted to ask, e.g. when a man asks to live forever in this world, or he asks for a sin or something haraam, or he prays that he will die, and so on. Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “A person’s duas will continue to be answered so long as he does not pray for something sinful or for the breaking of family ties.” Narrated by Muslim.

II. RECOMMENDED THINGS TO DO – BUT HE/SHE IGNORED IT

a. 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’

b. one should have ablution.

Abu Musa reported, “When the Prophet *sallallahu alaihi wa salaam* had finished from the battle of Hunayn he sent Abu ‘Amir to lead an army to Atwas, and he sent me with him. Abu ‘Amir was struck in his knee by an arrow which a man from Jusham had shot, and it lodged in his knee. I removed it, and water oozed out of it. He said, ‘O son of my brother, convey my greetings to the Prophet *sallallahu alaihi wa salaam*, and request him to ask Allah’s forgiveness for me.’ He survived for a short while then died. I returned and called on the Prophet *sallallahu alaihi wa salaam* at his house, and found him lying in a bed made of the stalks of date palm leaves knitted with ropes and on it there was bedding. The strings of the bed had left their marks on his back and sides. I told him about our and Abu ‘Amir’s news, and his request (to tell him to ask Allah’s forgiveness for him). The Prophet asked for water, performed ablution, and raised his hands saying, ‘**O Allah forgive your servant Abu ‘Amir.**’ I saw the whiteness of the Prophet’s underarm. He continued, ‘**O Allah make him on the Day of Resurrection superior to many of Your human creatures.**’ I said, ‘Would you ask Allah’s forgiveness for me as well?’ He said,

‘O Allah, forgive the sins of Abdullah ibn Qays and admit him to a nice entrance on the Day of Resurrection,’”

Hafiz ibn Hajr said in “Al-Fath” 8/35, “It is indicated in this report that performing ablution when making dua is desirable (mustahab).”

c. Crying while making du’a

Abdullah ibn Amr ibn Al-‘As *radi Allahu anhu* reported that, “The Prophet *sallallahu alaihi wa salaam* recited the words of Allah about Ibrahim *alaihi salaam*,

“O my Lord they have indeed led astray many among mankind. He then who follows my ways is of me.” (14:36)

and Isa’s *alaihi salaam* saying,

“If You punish them they are Your servants, but if You forgive them, verily You are The Exalted, The Wise.” (5:118)

Then he raised his hands and said, ‘O Allah, my community, my community’ and he cried. Allah said, ‘*O Jibril, go to Muhammad -and your Lord knows better- and ask him what makes him cry.*’ Jibril came to the Messenger of Allah *sallallahu alaihi wa salaam* and asked him. The Prophet told him about his concern for his community. Jibril returned to Allah Almighty and informed Him – while Allah knew everything. Allah The Most High said, ‘*O Jibril, go to Muhammad and tell him that: We shall please you concerning your community, and shall not cause you to be unhappy.*’” (Muslim Reported)

d. Raising hands when making du’a

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.

e. Choosing the clearest and most concise words and the best of duas.

The best of duas are the duas of the Prophet (peace and blessings of Allaah be upon him), but it is permissible to say other words according to the specific needs of a person.

3. AFTER MAKING DU'A

a. Only make du'a once

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-Bukahari, 6340; Muslim, 2735.

b. To have bad thoughts or opinions of Allah if Allah do not answer our du'a

"...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not." 2: 216

Look at examples in surah al kahf about 2 people: 1 person given a garden, another not given anything. The person who were not given anything remembered Allah

c. To commit sins if Allah do not answer dua immediately

d. Not trusting that Allah is the Best of Planners

e.g. in stories of prophet Yusuf (AS), Prophet Ayub (AS), Prophet Ibrahim (AS), etc

LASTLY – CHOOSE COMMON MISTAKE IS NOT CHOOSING THE BEST PLACE AND TIME TO MAKE DU'A

1. The Last Third Of The Night

Abu Hurairah (radiAllahu anhu) narrated that Allah's Messenger (salAllahu alayhi wasalam) said: 'In the last third of every night our Rabb (Cherisher and Sustainer) (Allah (Subhanahu wa Ta'ala)) 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 (Subhanahu wa Ta’ala) gives the believers an opportunity, or an answer hour if they can fight sleep and invoke Allah (Subhanahu wa Ta’ala) for whatever they need.

The Prophet (salAllahu alayhi wasalam) 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 (radiAllahu anhu) narrated that Allah’s Messenger (salAllahu alayhi wasalam) 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 (radiAllahu anhu): Allah’s Messenger (salAllahu alayhi wasalam) 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 (Subhanahu wa Ta’ala), then Allah (Subhanahu wa Ta’ala) will definitely meet his demand.’ And he (the Prophet (salAllahu alayhi wasalam) 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).

(Note: when we say an hour here we do not mean the hour everyone knows (60 minutes) but an unspecified period of time because the time counters which we use today came after the Prophet (salAllahu alayhi wasalam) had died.

5. While Drinking Zamzam Water

Jaber (radiAllahu anhu) narrated that Allah’s Messenger (salAllahu alayhi wasalam) 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 (Subhanahu wa Ta'ala) for anything you like to gain or benefit from this water such as healing from illness.... etc.

6. While Prostrating

Abu Hurairah (radiAllahu anhu) narrated that Allah's Messenger (salAllahu alayhi wasalam), said: 'The nearest a slave can be to his Lord is when he is prostrating, so invoke (supplicate) Allah (Subhanahu wa Ta'ala) 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 (Subhanahu wa Ta'ala) and when he prostrates he is the nearest he can be to Allah (Subhanahu wa Ta'ala) so it is best to invoke Allah (Subhanahu wa Ta'ala) 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 (salAllahu alayhi wasalam) said: 'Whomever wakes up at night and says La ilaha illallahu wahdahu la shrika lahu la hulmulku, 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 (Subhanahu wa Ta'ala) He is the only one who has no partners. His is the kingdom and all the praises are for Allah (Subhanahu wa Ta'ala) All the glories are for Allah (Subhanahu wa Ta'ala) And none has the right to be worshipped but Allah (Subhanahu wa Ta'ala) and Allah (Subhanahu wa Ta'ala) is the most Great and there is neither might nor power except with Allah (Subhanahu wa Ta'ala) and then says, Allahumma ighfir li (O Allah! Forgive me) or invokes Allah (Subhanahu wa Ta'ala), 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 (radiAllahu anhu): that Allah's Messenger (salAllahu alayhi wasalam) was asked, O Messenger of Allah, which supplication is heard (by Allah (Subhanahu wa Ta'ala), 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 (Subhanahu wa Ta'ala) 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 he 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 (radiAllahu anhu): that the Messenger of Allah (salAllahu alayhi wasalam) 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 (Subhanahu wa Ta'ala) so, one should take advantage of this time when Allah (Subhanahu wa Ta'ala) 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 (salAllahu alayhi wasalam) said to Mua'ad Ibn Jabal (radiAllahu anhu), '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 (Subhanahu wa Ta'ala)' [Sahih Al-Bukhari and Muslim]

The prophet (salAllahu alayhi wasalam) 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 (salAllahu alayhi wasalam) 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 (Subhanahu wa Ta'ala) when he invokes Allah (Subhanahu wa Ta'ala) to retain his rights from the unjust one or oppressor. Allah (Subhanahu wa Ta'ala) has sworn to help the one who is suffering from injustice sooner or later as the Messenger of Allah (salAllahu alayhi wasalam) said.

13. The Traveler

The Messenger of Allah (salAllahu alayhi wasalam) said; Three supplications will not be rejected (by Allah (Subhanahu wa Ta'ala)), 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 (Subhanahu wa Ta'ala) 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 (salAllahu alayhi wasalam) said; Three supplications will not be rejected (by Allah (Subhanahu wa Ta'ala)), 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 (salAllahu alayhi wasalam) in the tashahhud at the end of salat.

Narrated Faddalah ibn Ubayd (radiAllahu anhu): that the Messenger of Allah (salAllahu alayhi wasalam) 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 (salAllahu alayhi wasalam), then let him pray for whatever he wants' [abu Dawud #1481, at-Tirmidhi #3477]

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

In another hadith; Umar (radiAllahu anhu) narrated that the Prophet (salAllahu alayhi wasalam) 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 (salAllahu alayhi wasalam)' [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 (salAllahu alayhi wasalam), 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 (salAllahu alayhi wasalam) 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 (salAllahu alayhi wasalam) 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 (salAllahu alayhi wasalam) 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 (salAllahu alayhi wasalam) saying: ‘When Ramadan comes, the Doors of Mercy (another narration says Paradise) are opened, and the doors of Hell are closed, and the Sahitans 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 (radiAllahu anhu) narrtaed the the Prophet (salAllahu alayhi wasalam) 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]

In another narration: ‘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]

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

The Prophet (salAllahu alayhi wasalam) 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 (salAllahu alayhi wasalam) 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 (radiAllahu anhu) said, the Prophet (salAllahu alayhi wasalam) 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 (radiAllahu anha) narrated that the Prophet (salAllahu alayhi wasalam) 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 (salAllahu alayhi wasalam) said; Three supplications will not be rejected (by Allah (Subhanahu wa Ta’ala)), 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 (salAllahu alayhi wasalam) 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 (salAllahu alayhi wasalam) 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 (salAllahu alayhi wasalam) 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 (salAllahu alayhi wasalam) 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 (radiAllahu anhu) narrated that the Prophet (salAllahu alayhi wasalam) 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 (salAllahu alayhi wasalam) 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 (salAllahu alayhi wasalam) 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 (salAllahu alayhi wasalam) 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 (salAllahu alayhi wasalam) 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 (salAllahu alayhi wasalam) said: ‘When you visit the sick, or the dead then say good, because the angels say ‘Ameen’ to whatever you say [Muslim #2126]

Ali (radiAllahu anhu) reported that the Prophet (salAllahu alayhi wasalam) 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]