

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

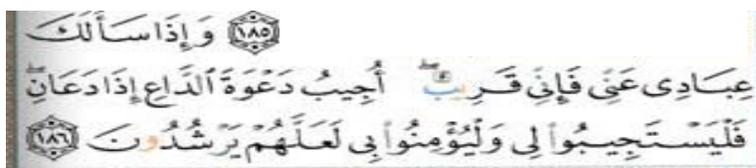
Importance of Du'aa In Islam

The Qur'an and Hadith Literature tell us about the extraordinary importance of praying to Allah Subhannahu wa ta ala for all our needs. They also teaches us its proper etiquettes. This is a brief selection.

Significance

'And your Lord says: Call on Me; I will answer your (prayer): but those who are too arrogant to serve Me shall soon enter hell-in humiliation.' (Ghafir, 40:60)

This verse uses the words du'a' and 'ibadah interchangeably, thereby affirming that du'a' (supplication) is an act of worship.



'And when my Servants ask you concerning Me, surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me in order that they may be led aright.' (al-Baqarah, 2:186)

'Or, who answers the distressed one when he calls upon Him and removes the evil, and makes you successors in the earth. Is there a god with Allah? Little do they reflect! (An-Naml, 27:62)

To this end, one recalls the real story of the pious Muslim who intended to perform Hajj in the early era of Islam. At that time, Muslims travel by horses, camels and/or on foot. The pious Muslim of this story was traveling by horse and when he passed through a deserted area of a desert, a thief intercepted him, grabbed all belongings of the Muslim traveler (including horse, money, and food) and intended to kill him. The Muslim traveler begged time and again for his life stating that he has a yond family that is very dependent on him with no avail. When he realised the thief is heartless and is committed to killing him, he requested that he grant him one last wish, which is to make a two rak'aa prayer to Allah. The thief granted him his wish.

The Muslim traveler made Wudhu and engaged in his prayer. When he reached the last sajdah, he recited the following powerful du'aa in sincere and devoted supplication to Allah:

يا ودود، يا ودود، يا ذا العرش المجيد، يا ذا البطش الشديد، يا فعلاً لما
يريد، يا من ملأ نوره اركان عرشه، يا مغيث أغثني، يا مغيث أغثني، يا
مغيث أغثني.

The meaning of which (more or less):

***“Oh Allah: You are full of loving kindness
Oh Allah: You are full of loving kindness
Oh Allah: the Lord of the Throne of Glory
Oh Allah: Truly strong is your grip of Power***

Oh Allah: the doer of all that you intend with absolute and ultimate power & will
Oh Allah: Your light has filled all corners of thy Throne
Oh Allah: The Ultimate Saviour, please save me
Oh Allah: The Ultimate Saviour, please save me
Oh Allah: The Ultimate Saviour, please save me”

Just before he complete the salat, he hear a noise behind him. Once he completed his salat, he turned around and witnessed a man on a horse fighting the thief until he killed him. As the rider was about to leave, the Muslim traveler quickly grabbed onto the robe of the fighter and urged by Allah to reveal his identity. The stranger replied, I am an Angel from the 4th heavens. As soon as you finished your Du’aa, all the Angels of every heaven rushed to Allah Subhanaho Wa Taala each begging to be the one to come to your rescue. And I was the one most persistent for this great honor!

Another similar yet more contemporary real story is that of Sheikh Abd El Hamid Kushk (A Well Known Blind Egyptian Muslim Scholar/Da’iyah). He has passed away in the masjid while making sujoud. May Allah, reward him and be pleased with him Ameen. The Sheikh revealed during one of his khotbas the above noted Story. He explained that he personally had experience a similar fate when the Egyptian Security forces broke into his house around 2 am one night, broke the door of his house, demolished his personal Islamic library, and carried him to the interior ministry for interrogations. The Sheikh recalled the above mentioned story while being transported in the government car under intimidation and threats. So he recited in low voice (whispering) the same Du’aa word for word. When they arrived to the ministry, they took him inside while shouting and insulting him. They left him in a private room for a while. The Sheikh noted that he could smell death in such a building. The interrogator finally showed up. He was a notorious man with openly declared enmity toward Islam and Muslims; he specialized in torture with harsh interrogation techniques. Subhana Allah, in this particular case, this same person walked calmly towards the Sheikh and asked him as to why he was there. The Sheikh explained what happened. The officer was quite for a while busy writing a short personal note. Then he approach the Sheikh again, gave him the folded note and advised him to present the note to any secret service officer if/when they raid his house again in the future. Subhana Allah, Who made this notorious man change 180 degrees in the case of the Sheikh? Certainly the answer is Allah the All Mighty. Allah control everything.

The Sheikh was then taken back to the same car and the driver was instructed to transport the Sheikh back to his house, fix his door and library at the government expense. On the way back, only the driver was with the Sheikh in the car. The driver asked the Sheikh and urged him by Allah as to what he was whispering when he was being transported to the ministry. The Sheikh then told him the above noted Du’aa. The driver thanked the Sheikh and told him that out of all the Muslim brothers he transported before, who are many, none came alive after entering the interior ministry for interrogation. The driver finally noted, he would memorize the du’aa for his own protection...

‘Abdullah ibn ‘Umar radiallahu anhu narrates that the Prophet salallahu alayhi wa salam said: “Anyone of you for whom the door to du’a’ has been opened, the doors to mercy have been opened for him. And the thing that Allah likes Most to be asked for is ‘afiyah (health, security, protection).” (Sunan at-Tirmidhi and Ibn majah)

Abu Hurayra radiallahu anhu narrates that the Prophet salallahu alayhi wa salam said: “Allah is angry with those who do not make supplications to Him.” (Sunan at-Tirmidhi)

‘Abdullah ibn ‘Umar radiallahu anhu narrates that the Prophet salallahu alayhi wa salam said: “Du’a’ is beneficial regarding calamities that have fallen and calamities that have not fallen. So, servants of Allah, devote yourself to du’a’.” (Sunan at-Tirmidhi and Musnad Ahmad)

It means that du’a’ can prevent a disaster that was going to happen as well as lift the one that has already happend.

Etiquette of Du'aa (Taken from 'The Accepted Whispers (Munajat-e-Maqbul)' by Mawlana Ashraf Ali Thanawi rahimahullah translated by Khalid Baig (Open Mind Press publication)- <http://islamic-forum.net/index.php?showtopic=6680>)

These etiquettes are narrated in the Hadith. For reasons of brevity, only the following summary and reference of each Hadith is mentioned instead of the entire Hadith.

To abstain from haraam food, clothing and earnings. (Muslim : Tirmidhi)

To make Duaa with sincerity. In other words, one should firmly believe that nobody but Allah Ta'aala will fulfill his objectives. (Haakim)

One should perform a good deed prior to making the Duaa & he should mention this during the course of the Duaa. For eg. He should say, O Allah! I had performed so & so deed solely for Your pleasure. O Allah! accept my Duaa due to the barkat of that deed. (Muslim, Tirmidhi, Abu Dawud).

To make Duaa whilst one is paak & clean. (Tirmidhi, Abu Dawud, Ibn Majah, Nasai, Ibn Hibbaan, Mustadrak).

To make wudhu before the Duaa (All six major hadith collections)

To face the Qiblah (All six major hadith collections)

To sit as in the Tashahhud position (Abu Awanah)

To praise Allah Ta'aala at the beginning as well as at the end of Duaa (All six major hadith collections)

To convey Durood upon Rasulullah (saw) at the beginning as well as the end. (Abu Dawud, Musnade-Ahmad)

To spread out both the hands. (Tirmidhi, Mustadrak)

To raise both the hands up to the shoulders (Abu Dawud, Musnade-Ahmad)

To sit with humility and respect. (Muslim, Abu Dawud, Tirmidhi, Abu Dawud)

To mention ones helplessness and dependence. (Tirmidhi)

To abstain from raising the eyes towards the sky whilst making Duaa (Muslim)

To mention the Asmaal-Husnaa (the names of Allah Ta'aala) and the sublime qualities Of Allah Ta'aala. (Ibn Hibbaan and Mustadrak)

To abstain from ceremonies rhyming of the Duaa phrases (Bukhari)

To abstain from saying the Duaa in a "sing-song" tone if the Duaa is in a poetic form (Hisn) One should make Duaa through the medium of the Ambiyaa (alayhimus-salaam) and other Pious servants. (For eg. He should say. O Allah! Accepts my Duaa through The good offices

of these saintly people). (Bukhari, Bazaar, Haakim)

To make the Duaa in a soft voice (All six major hadith collections on the authority of Abu Musa)

To utter the Duaa phrases transcribed from Rasulullah Sallallahu Alayhi Wasallam because Rasulullah Didn't leave out a single need of the Deen nor of the dunya whilst teaching us how to make Duaa (Abu Dawud/Nasai)

To make a Duaa that encompasses most of the needs of Deen and the dunya. (Abu Dawud)

To make Duaa in favour of oneself first, thereafter ones parents and to include the other Muslims in the Duaa as well (Muslims)

If the Imam is making Duaa, he should not make Duaa for himself only but he should Include all the congregants in the Duaa (Abu Dawud, Tirmidhi, Ibn Majah)

Abu Dawud (R.A.) Narrates that Rasulullah Said that the Imam who makes Duaa for himself only, has betrayed the people." In other words, the Imam should not Make a Duaa that is restricted to him alone. For eg. He should not say, "O Allah! cure my son." or "O Allah! Return my lost item." etc. but he should make a Duaa that includes all the congregation for eg. He may say "O Allah! Forgive us and have mercy upon us."

To make Duaa with firm conviction (for eg. he should not say: "O Allah! If you wish fulfil so and so task of mine." (All six major hadith collections)

To make Duaa with enthusiasm & yearning. (Ibn Hibbn & Abu Awana).
As far as possible endeavour to bring about a "presence of heart and mind" and cherish a high hope of the Duaa being accepted.(Haakim)

To make Duaa repeatedly. (Bukhari, Muslim)

This repetition should be at least thrice (Abu Dawud)

Note One may repeat the Duaa thrice in none sitting or he may repeat it on three different occasions. The "repetition of the Duaa" can be interpreted in both ways."

To make Duaa earnestly and insistently. (Nasai, Hakim, Abu awanah)

To abstain from making Duaa of severing family ties or other sins. (Muslim, Tirmidhi)

Avoid making Duaas of pre-determined and fixed things (for eg woman should not make a dua of being transformed into a man or a tall person shouldn't make Duaa thus: "O Allah! Make me short ." etc) (Nasai).

Don't Make Duaa for impossible things. (Bukhari)

Don't make a Duaa in which you ask Allah Ta'aala to confine His mercy to yourself Only (Bukhari, Abu Dawud, Nasai, Ibn Majah)

Ask only Allah Ta'aala alone for all your needs. Do not depend upon His creation. (Tirmidhi/Ibn Hibbaan)

The one making the Duaa as well as the person listening to it, both should say Aameen at the end. (Bukhari, Muslim, Abu Dawud, Nasai)

Rub both hands over the face at the termination of the Duaa (Abu Dawud, Tirmidhi, Ibn Hibbaan, Majah, Hakim)

Don't be impatient over the acceptance of Duaas. In other words, don't say: "I've made Duaa repeatedly but to no avail." (Bukhari, Muslim, Abu Dawud, Nasai, Ibn Majah)

لا حول ولا قوة الا بالله