

Etiquettes of making Du'aa

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

1- The realisation that only Allaah responds to Du'aa

This is the essence of Tawheed, that only Allaah can hear your Du'aa and only Allaah has the power to grant it.

"Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allaah ? Little do you remember."¹

This is why Du'aa is the greatest form of Worship and making Du'aa to anyone else is the greatest form of associating partners with Allaah. The Prophet (sallallahu alayhi wasalam) said, **"Du'aa (supplication) is worship."**² In Islaam we know that worship directed towards anyone other than Allaah constitutes as Shirk [i.e. making partners with Allaah] and is the biggest sin which a person can commit.

2- Singling out Allaah alone for Du'aa

Once a person realises that only Allaah can respond to his Du'aa, then they will only ever ask Allaah for help, rather than asking idols or other people.

And the mosques are for Allaah (Alone), so invoke not anyone along with Allaah.³

Would you then call upon anyone other than Allaah? If you should be truthful?⁴

Verily, those whom you call upon besides Allaah are slaves like you⁵

The meaning of 'besides Allaah' includes everything that is worshipped besides Allaah, from lifeless objects or idols to pious people or Prophets. The Prophet (sallallahu alayhi wasalam) said to Ibn Abbaas: ***O slave! Guard (the duties of) Allaah, and He will guard you! Guard (the duties of) Allaah, and you will find Him in front of you! And when you ask, ask only from Allaah, and when you seek any help, seek help only from Allaah.***⁶

¹ Soorah an-Naml [27:62]

² Aboo Daawood: Book 17, Hadeeth 1465

³ Soorah Al-Jinn [72:18]

⁴ Soorah Al-An'aam [6:40]

⁵ Soorah al-A'raaf [7:194]

⁶ Authentic, narrated by Aboo Daawood, Ahmad, al-Tirmidhee, al-Hakim from Ibn Abbaas, and authenticated by al-Albaanee in Saheeh al-Jaami' no.7957

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3- To perform Tawassul properly

The concept of Tawassul is one of the most important etiquettes of Du'aa, and one of the greatest factors that increase the chances of a Du'aa being accepted. Many people have an incorrect understanding of this concept, and because of it fall into shirk or innovation. Linguistically, Tawassul means to come closer to an objective and to gain proximity to a desired goal. In Islaamic terms, it signifies the act of trying to come closer to Allaah through manners that have been prescribed by the Qur'aan and Sunnah. In other words, it is a means of seeking nearness to Allaah. This concept is referred to in the following verse:

O you who believe! Do your duty to Allaah and fear Him. Seek the means of approach to Him, and strive hard in His Cause as much as you can. So that you may be successful.⁷

When used in the context of Du'aa, Tawassul takes on a more specific meaning. It refers to seeking a means of having one's Du'aa accepted, or increasing the chances of it being accepted.

There are a number of ways prescribed in the Sharee'ah to perform Tawassul. These are as follows:

4- Tawassul through Allaah's names and attributes

Allaah's various Names and Attributes may be used when making Du'aa, they help one strengthen their connection with Allaah and make their Du'aa more personal. This is one of the most powerful means of Tawassul, the Prophet (sallallaahu alayhi wasalam) heard a man say in his Tashahhud: **"O Allaah I ask You by virtue of the fact that all praise belongs to You, none has the right to be worshipped but You, alone, having no partner. The Great Bestower of all blessings, O Originator of the heavens and the earth, O Possessor of Majesty and Honour, O Ever-Living, O Sustainer and Protector of all that exists. Indeed I ask You for Paradise and I seek Your refuge from the Fire"**. So the Prophet (sallallaahu alayhi wasalam) said to his Companions: ***'Do you know what he has supplicated with?'*** They replied: 'Allaah and His Messenger know best'. He said: ***"By Him in Whose Hand is my soul! He has supplicated to Allaah by His Great Name, the one that, if He is called upon by it, He responds, and if He is asked by it, He gives"***.⁸

Another example of this type of Tawassul is found in the following Hadeeth. The Prophet (sallallaahu alayhi wasalam) prayed with the following Du'aa: ***"O Allaah! (I ask you) by Your knowledge of the unseen, and Your power to create, that You cause me to live as long as living is better for me, and that You cause me to die when You know that death is better for me."***⁹

5- Tawassul by mentioning Allaah's favours

Another method in which one may do Tawassul is by mentioning the favours of Allaah. So for example, a person may say: "O Allaah! You have guided me to Islaam, and placed in me a

⁷ Soorah al-Ma'idah [5:35]

⁸ Aboo Daawood, al-Nasaa'ee and Ahmad

⁹ Saheeh al-Bukhaaree no.5671, Muslim no.2680

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love for knowledge and its people! O Allaah! Cause me to increase in this knowledge, and cause me to be amongst the righteous scholars!" This principle is shown in the Du'aa of Zakariyya, when he asked Allaah to bless him with a child. **"He said: O My Lord! Indeed, my bones have grown feeble, and grey hair has spread over my head. And I have never been unblest in (or deprived of) my Du'aa to You, O my Lord!"**¹⁰

Shaykh al-Islam Ibn Taymeeyah said: "The meaning is: you have made me accustomed to receiving your response, and You have not deprived me by rejecting me and cutting off (your help) from me. So it is a Tawassul to Allaah by the blessings that He has previously given, of answering his Du'aas, and His good. And this is very apparent here".¹¹

6- Tawassul by mentioning the state you find yourself in

Another means of Tawassul is by mentioning to Allaah the dire circumstances that one is in, and the desperate need that one has for His Mercy and Blessings. In the Du'aa of Zakariyya quoted above, he begins by mentioning his state of being an old man, and that he needs to be blessed with a son, for he might be on the verge of death. The Prophet Nooh, when he was rejected by his people, cried out: **"Then he made a Du'aa to his Lord: I have been overpowered to help (me)!"**¹² And when Prophet Moosa was in the valley of Midyan, alone and with no helper, he cried out to Allaah: **"O My Lord! Verily, I am faqeer (needy) for whatever good that you can send down upon me"**¹³

7- Tawassul through Good Deeds

Tawassul can also be made through mentioning one's good deeds. So, once can say: "O Allaah! Because of my love for Your religion, and love for You and Your Prophet, forgive me!" Or, "O Allaah! Because of the charity that I gave to so-and-so, out of pleasing You, then grant me my Du'aa". The Qur'aan is full of this type of Tawassul, in one verse it is mentioned: **"Those that say: 'O Allaah! We have believed, so forgive us our sins, and save us from the Fire of Hell!'"**¹⁴

This principle is confirmed in the famous Hadeeth of the people of the cave: 'Abdullah ibn 'Umar narrated: "I heard Allaah's Messenger say: *“Three men from among those who were before you, set out together until they reached a cave at night and they entered it. A big rock rolled down the mountain and closed the mouth of the cave. They said (to each other): ‘Nothing can save us from this rock but to invoke Allaah by mentioning the righteous deeds that we have done (for Allaah’s sake only).’ So, one of them said: ‘O Allaah! I had old parents (whom I used to provide with milk) and I never provided my family (wife, children, etc.) with milk before them. One*

¹⁰ Soorah Maryam [19:4]

¹¹ Majmoo al-Fataawa, v.15, p.14

¹² Soorah al-Qamar [54:10]

¹³ Soorah al-Qasas [28:24]

¹⁴ Soorah al-Imraan [3:16]

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day, by chance I was delayed, and I arrived late (at night) after they had slept. I milked the sheep for them and then took the milk to them, but I found them sleeping. I did not like to offer my family the milk before them, so I waited for them and the bowl of milk was in my hand and I kept on waiting for them to get up until dawn. Then they got up and drank the milk. O Allaah! If I did that for Your sake only, I invoke You to relieve us from our critical situation that has been caused by this rock.' So, the rock moved a little, but they could not get out. The Prophet (sallallaahu alayhi wasalam) added: *"The second man said: 'O Allaah! I had a cousin who was the dearest of all people to me and I wanted to have sexual intercourse with her, but she refused. Later she came across hard times during a year of famine and she came to me, and I gave her one hundred and twenty dinars on the condition that she would not resist my desires, and she agreed. When I was about to fulfil my desires, she said: "It is illegal for you to violate my chastity except through legitimate marriage." So, I realized it was a sin to have sexual intercourse with her and left her, though she was the dearest of all people to me. I also left the gold I had given her. O Allaah! If I did that for Your sake only, please relieve us from the present calamity.' So, the rock moved a little more, but still they could not get out from the cave.* The Prophet (sallallaahu alayhi wasalam) added: *"Then the third man said: 'O Allaah! I employed few labourers and I paid them all of them their wages, with the exception of one man who did not take his wages and went away. I invested his wages and I gained much profit from this. (Then after some time) he came and said to me: "O Allaah's servant! Pay me my wages." I said to him: "All the camels, cows, sheep, and slaves that you see here, are yours." He said: "O Allaah's slave! Don't mock me." I said: "I am not mocking you." So, he took the herd and drove them away and left nothing. O Allaah! If I did that for Your sake only, please relieve us from the present suffering.' So, the rock moved completely and they walked out.* ¹⁵

8- Tawassul through mentioning the Effect of the Du'aa

When asking for something from someone, there is more chance of you receiving it if you mention what you are going to do with it, this concept is the same in Du'aa and is a permissible form of Tawassul. By attaching the response of the Du'aa to a good deed or benefit, one can perform Tawassul. So, for example, a person can say: "O Allaah! I ask you to increase me in knowledge, so that I may teach my family and relatives your religion." Or, he might pray: "O Allaah! Increase my wealth so that I can spend it in your way!"

This principle is shown in the Hadeeth in which the Prophet (sallallaahu alayhi wasalam) said: *"When a person comes to visit the sick, then let him say: O Allaah! Cure your servant so-and-so, for he will then inflict a wound on an enemy, or walk for your sake to the prayer."*¹⁶ It is also shown in the Du'aa of Ibraaheem when he left Hajar and Ismaa'eel in the barren valley of Bakkah, later to be called Makkah: *"O My Lord! I have left my family to live in a valley that has no fruits, close to your Sacred House, so that they may establish the prayer. Our Lord! Therefore cause a group of people to love them, and provide them with fruits so that they may give thanks."* ¹⁷

¹⁵ Bukhaaree 3/260, Muslim no.6607

¹⁶ Aboo Daawood no.3107, Saheeh by al-Albaanee in al-Jaami no.466

¹⁷ Soorah Ibraaheem [14:37]

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9- Tawassul by asking a Living person to make Du'aa

It is allowed to make Tawassul by asking a living person to make Du'aa on your behalf, if you feel that such a person is a truthful, righteous person. So it is permissible to go to a scholar and ask him to make Du'aa for something that you want. Safwan ibn Abdillaah narrated: **'I went to Syria, and visited Aboo al-Darda in his home, but he was not present when I arrived. Umm al-Darda asked me, 'Are you going to perform Hajj this year?' I replied that I was, so she said: 'In that case, do not forget to pray to Allaah for us for good, for the Prophet (sallallaahu alayhi wasalam) used to say: "The Du'aa of a Muslim for his brother in his absence is responded to. In his presence there is an angel that has been assigned to him; every time he makes a Du'aa for his brother with good, the angel assigned to him says, Ameen, and to you the same."**¹⁸

Jaabir ibn Abdillaah reported that a woman came to the Prophet (sallallaahu alayhi wasalam) and said: **"Pray for me and my husband"**. So the Prophet responded: **"May Allaah have mercy on you and your husband"**¹⁹

When performing this Tawassul it is better to not ask for personal Du'aas, but rather a general Du'aa. This principle is shown in the following narration: 'Once, during the caliphate of 'Umar ibn al-Khattaab, there was a severe drought that afflicted Madeenah. The Muslims, under the leadership of 'Umar, went outside the city to perform Salat-al-istisqa, the prayer for rain. After finishing the prayer, 'Umar said: **"O Allaah! We used to perform Tawassul through the Prophet, (while he was alive), and now we will perform Tawassul through the Prophet's uncle, Abbaas ibn Abd-al-Muttalib"**. So saying, he commanded 'Abbaas to make a Du'aa to Allaah for rain, and indeed, Allaah responded to his Du'aa, and it rained in Madeenah.²⁰

Regarding this type of Tawassul there are some general rules that one should keep in mind:

1. A general rule is that a person should pray for himself. Just like he does his other acts of worship, and takes care of his own affairs in this world, so he should too make his own Du'aa.
2. It could involve degrading oneself or humiliation by asking others too much.
3. No one feels more sincerity than the one making Du'aa for his self. Sincerity cannot be expected from others when making Du'aa for you, sincerity plays a key role in the acceptance of the Du'aa, so it is important that you don't rely heavily on others.
4. This type of Tawassul may lead many people to stop making Du'aa for themselves and to just rely on others to do it for them.
5. It may lead to arrogance on the part of the person being asked, for he may start to consider himself to be higher than his status.

¹⁸ Reported by Muslim, Ibn Maajah, and Ahmad, from Aboo al-Darda, as mentioned in Saheeh al-Jami of al-Albaanee no.3380.

¹⁹ Aboo Daawood no.1530

²⁰ Saheeh al-Bukhaaree 4/209

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6. It has not been reported than any of the major companions ever asked the Prophet (sallallaahu alayhi wasalam) to make Du'aa for them regarding a personal, worldly benefit that they desired. They would ask him to make Du'aa regarding a matter that was of benefit to all the Muslims (such as 'Umar's request to the Prophet (sallallaahu alayhi wasalam), to make Du'aa to bless the Muslims with food when the army ran short of it during the Battle of Tabook), or of a religious benefit (such as Aboo Hurayrah asking the Prophet (sallallaahu alayhi wasalam) to make Du'aa to guide his mother to Islaam, but there is no reported incident in which they came to the Prophet (sallallaahu alayhi wasalam) to ask for a personal, worldly benefit.

It has been reported that once a person came to Maalik ibn Deenar (one of the famous scholars of his time). He asked Maalik: "Make Du'aa for me, as I am in severe circumstances". Maalik responded, "In that case, make Du'aa for yourself, as He is the One Who responds to the distressed who is in severe circumstances".

In another incident, Tawoos, one of the scholars of the Taabi'een, visited a sick person, who asked him: "O Tawoos, please make Du'aa for me". Tawoos replied: "Pray for yourself, for He is the One that responds to the one in distress".²¹

These are the 6 ways found in the Qur'aan and Sunnah by which Tawassul can be done. If a person performs Tawassul through any other way which has not been mentioned here then they risk falling into Shirk (making partners with Allaah) or Bid'ah (Innovation in the Religion).

10- Lack of Hastiness

Hastiness is a cause of your Du'aa being rejected.

And man supplicates for evil as he supplicates for good, and man is ever hasty.²²

Aboo Hurayrah narrated that the Prophet (sallallaahu alayhi wasalam) said: "**The Du'aa of any worshipper will continue to be responded to, as long as he does not ask for a sin or breaking the ties of kinship, and as long as he is not hasty**". It was asked, "O Messenger of Allaah? And what does it mean to be hasty?" He responded: "**A worshipper says, 'I have prayed and prayed, and I don't see that it will be accepted', so he gives up hope of being answered and leaves Du'aa.**"²³

To 'give up' means to turn away and break off from something, and the meaning intended here is that a person leaves Du'aa. This is what is meant in the following verse: "**They are not too proud to worship Him, nor do they weary**"²⁴ This means that they do not stop Worshipping Allaah.

²¹ Al-Hamad, p.76

²² Soorah al-Isra [17:11]

²³ Narrated by Muslim from Aboo Hurayrah, as mentioned in Saheeh al-Jami of al-Albaanee no.7705

²⁴ Soorah al-Ambeeyaa [21:19]

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Aboo Hurayrah narrated that the Prophet (sallallaahu alayhi wasalam) said: *"You will be responded to as long as you are not hasty, meaning that (a person) says, 'I have prayed and prayed, and my prayer has not been answered!'"*²⁵

*"And man invokes (Allaah) for evil as he invokes (Allaah) for good, yet man is every hasty!"*²⁶

Ibn al-Qayyim mentions: "And of the diseases that afflict Du'aa and prevent its response is that a person is hasty in expecting a response, and the response is delayed, so he gives up hope, and leaves Du'aa. His example is like that of a person who planted a seed, or a seedling, then guarded it, and took care of it, and watered it, but when it delayed in (giving its fruit) and reaching perfection, he left it and did not take care for it anymore!"²⁷

This does not mean that one should not pray that his Du'aa be answered quickly, as it was authentically narrated that when the Prophet (sallallaahu alayhi wasalam) prayed for rain he said: *"...quickly, and not delayed...."*²⁸

11- Du'aa for things that are good

In order for a Du'aa to be accepted by Allaah, it is essential that it must be for something pure and good. The Hadeeth quoted earlier stated that, *"The Du'aa of any worshipper will continue to be responded to, as long as he does not ask for a sin or breaking the ties of kinship"*, and this clearly shows this aspect. The reason that the sin of breaking ties of kinship is mentioned explicitly is due to its grave nature of that sin, but the same rule applies to all other sins.

12- To have good intentions

It is essential that a person making Du'aa has the best of intentions for whatever he is asking for. So, if someone asks for an increase in wealth, he should intend with that, that he spends more on his relatives and on the poor, and increase in reward in this manner. Likewise, if someone asks that Allaah bless him with a pious spouse, his intention should be so that he can avoid falling into prohibited acts and begin a pious family.

The proofs for this are obvious, for it is not possible for a Muslim to ask Allaah for something in order that he do evil with it. This principle is found in the Du'aa that the Prophet (sallallaahu alayhi wasalam) taught us to say when visiting the sick. Abdullah ibn Amr narrated that the Prophet (sallallaahu alayhi wasalam) said: *When a person comes to visit the sick, then let him say: O*

²⁵ Narrated by al-Bukhaaree, Muslim, Aboo Daawood, and others from Aboo Hurayrah as is mentioned in Saheeh al-Jami of al-Albaanee no.8085

²⁶ Soorah al-Isra [17:11]

²⁷ Al-Jawab al-Kafi p.10

²⁸ Narrated by Ibn Maajah, al-Tahaawee, al-Hakim, and others, from Ka'b ibn Murrah, as mentioned in Irwaa al-Ghaleel of al-Albaanee 2/145

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*Allaah! Cure your servant so and so, for he will then inflict a wound on an enemy, or walk for your sake to the prayer.*²⁹

13- The presence of an attentive Heart

The whole point of Du'aa is that a person call out with a sincere heart to his Creator. This sincerity cannot be achieved if one calls out heedlessly, without earnestness. The Prophet (sallallaahu alayhi wasalam) said: *"Make Du'aa to Allaah in a state that you are certain that your Du'aa will be responded to, and know that Allaah does not respond to a Du'aa that originates from a negligent, inattentive heart".*³⁰

This shows that Du'aa must be made with a mindful heart, such that one knows exactly what one is asking for, and remembers who he is asking, for he is asking the Lord of Honour. It does not befit, therefore, a servant to ask his Lord in a neglectful manner, such that he is not even aware of what he is saying, or using memorised sentences that he repeats over and over again without understanding these phrases and appreciating their meanings.

Imaam Ahmad reports from Abdullah ibn Umar that the Prophet (sallallaahu alayhi wasalam) said: *"Hearts are like vessels, some have greater capacity than others. Therefore, O people, when you ask from Allaah, all Glory and Praise be to Him, ask from Him in a state in which you are certain that your prayers will be answered, for verily Allaah does not accept from His slave any Du'aa that is made from a neglectful heart."*³¹

Al-Nawawee said: "Know that the purpose of Du'aa is that one have an attentive heart (towards Allaah), as we have already mentioned, and the proofs for this are more than can be mentioned, and the knowledge of it is so apparent that it need not be discussed."³²

Abdullah ibn 'Umar reported that the Prophet (sallallaahu alayhi wasalam) said: *"Hearts are like vessels, some more attentive and capacious than others. When you supplicate Allaah you should be certain of being answered, and know that Allaah does not answer a supplication that comes from a careless and inattentive heart."*³³

14- Purity of One's Sustenance

What you earn should be pure, if your earnings are impure, then everything gained from those earnings will also be impure, this negatively effects ones Du'aa.

²⁹ Aboo Daawood no.3107. Saheeh al-Jaami of al-Albaanee no.466

³⁰ Narrated by al-Tirmidhee and al-Hakim from Aboo Hurayrah, Saheeh al-Jaami of al-Albaanee no.245

³¹ Ahmad, from Ibn Umar. Al-Haythamee said in Majma al-Zawa'id (10/148).

³² Al-Adhkar p.356

³³ Ahmad

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Allaah says in the Qur'aan: "For, verily there are those amongst men who say, 'O Our Lord! Grant us in this world,' and they have no share of the Hereafter."³⁴

Aboo Hurayrah narrated that the Prophet (sallallaahu alayhi wasalam) said: "*O People! Allaah is al-Tayyib (Pure), and He only accepts that which is pure! Allaah has commanded the Believers what He has commanded the Messengers, for He said: "O Messengers! Eat from the pure foods, and do right".*

Furthermore He said: "*O you who believe! Eat from the pure and good foods We have given you".*

Then the Prophet (sallallaahu alayhi wasalam) *mentioned a traveller on a long journey, who is dishevelled and dusty, and he stretches forth his hands to the sky, saying, "O my Lord! O my Lord!" - while his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished unlawfully, how can he be answered?*³⁵

Sa'd ibn Abee Waqqaas, one of the Prophets famous Companions, was once asked: "Why is it that your prayers are responded to, amongst all of the other Companions?" He replied: "I do not raise to my mouth a morsel except that I know where it came from and where it came out of".³⁶

Additionally do not forget your consciousness of God (taqwaa), as Allaah says in the Qur'aan: "**Allaah only accepts (deeds) from those who fear him (muttaqeen)**".³⁷

15- Prayer upon the Prophet (sallallaahu alayhi wasalam)

Praying upon the Prophet (sallallaahu alayhi wasalam) is a noble act in itself and adding it into your Du'aa helps the Du'aa be responded to. This etiquette is specifically mentioned

The Prophet (sallallaahu alayhi wasalam) said: "*Every Du'aa is covered until (the person) prays upon the Prophet.*"³⁸

It was narrated from Anas ibn Maalik (sallallaahu alayhi wasalam) that the Prophet (sallallaahu alayhi wasalam) said: "*Whoever sends blessings upon me once, Allaah will send blessings upon him tenfold and ten bad deeds of his will be erased, and he will be raised ten degrees in status.*"³⁹

The Du'aa is 'covered' meaning that it is not raised up to Allaah until the person making the Du'aa accompanies it with the prayer upon the Prophet (sallallaahu alayhi wasalam). However, it

³⁴ Soorah al-Baqarah [2:200]

³⁵ Reported by Ahmad, Muslim, and al-Tirmidhee from Aboo Hurayrah, as mentioned in Saheeh al-Jaami of al-Albaanee no.2744

³⁶ Sharh al-Arba'een, Ibn Rajab, p. 275

³⁷ Soorah al-Ma'idah [5:27]

³⁸ Narrated by al-Nasaa'ee from Abdullah ibn Bisr, and Ibn Hibbaan from Mu'adh, and al-Daylamee from Anas and others, Saheeh al-Jami of al-Albaanee no.4523

³⁹ Narrated by an-Nasaa'ee (1297); classed as Saheeh by al-Albaanee in Saheeh an-Nasaa'ee.

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seems that this is not a necessary condition, since the Prophet (sallallaahu alayhi wasalam) himself did not practice this continually. There are numerous narrations from the Prophet (sallallaahu alayhi wasalam) concerning specific Du'aas which he made, and which he commanded his Companions to make, which do not contain the prayer upon him. For example he said: "**O Allaah! I seek refuge in you from leprosy, madness and evil diseases.**"⁴⁰

16- That the Du'aa doesn't interfere with something more important

A Muslim must prioritise what needs to be done in life, for example Du'aa should not interfere with performing the obligatory prayers, as the obligatory actions are more important than the voluntary. Without doubt, Du'aa is one of the most important acts of worship, however, worship can be divided into two categories: those that have a specific time, and those that can be done at any time. Du'aa is of the second category, in that there is no specific time of the day when making it is restricted. Salaah is of the first category, so Du'aa should not be done at the expense of missing ones Salaah.

17- Praising Allaah before the Du'aa, and Praying upon the Prophet (sallallaahu alayhi wasalam)

This is an important etiquette of Du'aa, one who neglects these has been hasty in his Du'aa.

Fudhalah ibn Ubayd narrated that the Prophet (sallallaahu alayhi wasalam) was once sitting in the mosque, when a person entered and prayed two rak'aats. After he finished, he said, "O Allaah, forgive me and have mercy on me!" The Prophet said: "**You have been hasty, O worshipper! When you finish your prayer, then sit down and praise Allaah with the praise that He is worthy of, and pray upon me, then state your Du'aa**". After that, another man prayed, and then praised Allaah and prayed upon the Prophet. The Prophet (sallallaahu alayhi wasalam) said to him: "**O worshipper! Make your Du'aa, and it will be answered!**"⁴¹

18- Du'aa with Allaah's Greatest Name

Allaah has a name which is greater than all the others, there are various opinions as to which name it is, however some Hadeeths have narrowed it down.

Buraidah narrated that the Prophet (sallallaahu alayhi wasalam) heard a person say: "O Allaah! I ask you, by virtue of the fact that I testify that You are Allaah, there is no deity except You, the One, whom all the Creation turns to for help, who does not beget and is not begotten, and there is none equivalent to Him!" He said: "**This person has asked Allaah by His Greatest Name, which if He is asked with, He gives, and if He is petitioned with, He answers**".⁴²

⁴⁰ Aboo Daawood and al-Nasaa'ee from Anas ibn Maalik in Saheeh al-Jaami of al-Albaanee no.1281

⁴¹ Narrated by al-Tirmidhee and al-Nasaa'ee from Fudhalah ibn Ubayr, authenticated in Saheeh al-Jaami of al-Albaanee no.3988

⁴² Narrated by Aboo Daawood in Saheeh al-Sunan no.1341, al-Tirmidhee in Saheeh al-Sunan no.2763

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Imaam al-Tibi said, explaining this Hadeeth: This Hadeeth shows that Allaah has a Great Name (al-Ism al-Azam), and if He is called by this name, He responds, as is mentioned in the Hadeeth. Other Hadeeths have also mentioned examples of the Ism al-Azam, and in those narrations, there are names not mentioned in this Hadeeth, except that the Name 'Allaah' occurs in all of these narrations. By this, it can be inferred that this Name (i.e. Allaah) is the Ism al-Azam.⁴³

19- Raising One's Hands

Raising ones hands with the palms facing upwards is an etiquette for Du'aa mentioned in various Hadeeths. Shaykh al-Islaam Ibn Taymeeyah said: "As for the Prophet, raising his hands in Du'aa, then this has been narrated in so many Hadeeths that they cannot be counted!"⁴⁴

Aboo Moosa al-Ash'aree narrated: "The Prophet made Du'aa, and I saw him raise his hands, until I could see the whiteness of his armpits".⁴⁵

Maalik ibn Yasar narrated that the Prophet (sallallaahu alayhi wasalam) said: *"If you ask Allaah, then ask Him with the palms of your hands outwards, and not the outward portion of the hands (i.e. with the palms facing down)"*⁴⁶ It is not befitting for a person to ask with his palms facing down, for this is a sign of arrogance, and an indication that he is not really in need for his request.

There are many reasons why raising one's hands in Du'aa is beloved to Allaah. Of these reasons is that it is an indication of Allaah's complete power and right to be worshipped. It proves-by actions and not words-that Allaah is worthy of being asked, and that He is the one Who Hears and Knows everything, for He knows the situation of His servant better than the servants himself. It is a sign that the One being asked is Ever - Merciful (al-Raheem), Loving to His servants (al-Wadood), responding to His slave (Sami al-Du'aa). It shows that Allaah is the Ever-Generous (al-Kareem), the Self-Sustaining (al-Ghani), and that only He deserves to be asked, and only He is capable of responding. It demonstrates that the man is poor and the destitute for his Lord's blessings, for he has humbled himself in front of the One full of Honour, and raised his hands up to him, indicating his poverty. In other words, it is a physical manifestation of all that this noble act of Du'aa embodies.

There are three types of motions that are narrated from the Companions. The first type is to point with one's forefinger, without necessarily lifting one's hands. This action is done when one asks for forgiveness, or makes a general dhikr (remembrance of Allaah), or while making

⁴³ Tuhfat al-Ahwadhi 9/446

⁴⁴ Arusi, p.212

⁴⁵ Saheeh al-Bukhaaree 4323

⁴⁶ Narrated by Aboo Daawood from Maalik ibn Yasar, and narrated by Ibn Maajah, al-Tabaraanee, and al-Hakim from Ibn Abbaas, in Saheeh al-Jaami of al-Albaanee no.593]

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Du'aa during the Khutbah (sermon), or during the Tashahhud (that part of the prayer said in the final sitting position of each cycle of two rak'aat).

The second type is to raise one's hands to the level of one's shoulders, with the palms facing up. This is done for regular Du'aas that one makes at any time.

The last type of action is only done in extremely severe circumstances, such as asking for rain after a drought, or seeking protection from an imminent enemy attack. In this case, the hands are stretched forwards to the sky, without joining the two palms together. When this is done, a person's armpits become exposed due to the severity of the stretching.

This is affirmed by the narration of Ibn 'Abbaas, who said: "**The asking (of any Du'aa should be accompanied by) raising your hands to the level of your shoulder, or around that level. The seeking of forgiveness (istighfar) (should be accompanied by) pointing with one finger (i.e. the forefinger). Petitioning (is done by) stretching forth your hands totally (above the head, such that the armpits are exposed)**".⁴⁷

The general rule is that when a person makes Du'aa, he should raise his hands. However there is one case in which the Prophet (sallallaahu alayhi wasalam) did not raise his hands, and that was during the Friday Khutbah. So for the Du'aa during the Khutbah, it is not Sunnah for the Imaam or the people to raise the hands, except if the person giving the Khutbah makes a special prayer for the rain (istisqa), for it is Sunnah to raise one's hand for this particular Du'aa.

Also, it is not Sunnah to raise one's hands for the general Du'aas of the day, such as the Du'aas for entering the mosque and house, and for exiting them. As for the exact manner in which the hands should be raised, then note that they should be raised to the level of the shoulders, and placed together. One can either turn one's palms towards the sky (in which case the back of one's hands will face the earth), or turn the palms to face one's own face, in which case the back of the hands will face away from him.

20- Facing the Qiblah

The Qiblah is a blessed direction to face, and through it Allaah has caused the Muslims to unite all over the world. By facing the Qiblah, a Muslim turns himself in the direction of the very first place of worship ever built on Earth - the Ka'bah.

The proof to face the Qiblah when making Du'aa can be found in the following narration: Abdullah ibn Zayd said: "**The Prophet (sallallaahu alayhi wasalam) left (Madeenah) to this prayer place, seeking rain. So he made a Du'aa, and asked for rain, then he faced the Qiblah and turned his**

⁴⁷ Abou Daawood

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cloak inside-out".⁴⁸ It has also been narrated that when the Qur'aysh tormented the Prophet (sallallaahu alayhi wasalam), he **'...faced the Ka'bah and made a Du'aa against them.'**⁴⁹

21- Performing Wudoo

Being in a state of Wudoo is important to a Muslim, one requires it when performing Salaah, the Prophet (sallallaahu alayhi wasalam) used to love being in a state of wudoo and some of the etiquettes of Du'aa is that a person be in a state of Wudoo (Ritual purity) while making Du'aa. This is confirmed in the Hadeeth of Aboo Moosa al-Ash'aree in which he stated that the Prophet (sallallaahu alayhi wasalam) after the Battle of Hunayn, called for water, performed wudoo, then raised his hands and said: **"O Allaah! Forgive 'Ubayd ibn Amir!"** Aboo Moosa said, **"I could see the whiteness of his armpits"**⁵⁰

22- To Cry

One of the ways in which sincerity is shown in Du'aa is through crying. This brings about a feeling of humility in front of Allaah and shows the importance of your request. The Prophet (sallallaahu alayhi wasalam) used to say: **"O Allaah! My Ummah! My Ummah!"**, and he started crying. Allaah said to the angel Jibreel, **"O Jibreel, go to Muhammad - and your Lord knows - and ask him what makes him cry?"** So Jibreel went to the Prophet (sallallaahu alayhi wasalam) and asked him. The Prophet (sallallaahu alayhi wasalam), responded that he was crying out of concern for his followers, just like Ibraaheem and 'Isa were concerned for their followers, and Allaah knew why he was crying, without having to ask Jibreel.

So Allaah said, **"O Jibreel! Go to Muhammad and say: 'We will please you regarding your followers, and will not cause you grief'"**⁵¹

23- To expect the best from Allaah

Whenever we as Muslims talk about Allaah we should avoid speaking in a negative way or assigning negative attributes to Him. In the same way, we should always have a good opinion of Allaah, and this includes a person making Du'aa should expect the best from Allaah, and anticipate a response from Allaah, whether that response is quick in coming or not. Allaah has mentioned in many places in the Qur'aan that He is the One who answers.

"And when My servants ask you concerning Me, then (answer them), I am indeed near to them. I respond to the invocations of the supplicant when he calls on Me!"⁵²

⁴⁸ Saheeh al-Bukhaaree no.6343, Muslim no.894

⁴⁹ Saheeh al-Bukhaaree no.3960

⁵⁰ Saheeh al-Bukhaaree no.4323 and Muslim no.2498

⁵¹ Muslim no.202

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"So their Lord accepted of them (their supplication and answered them), 'Never will I allow to be lost the work of any of you, be he male or female!'"⁵³

"Verily your Lord has said: "Call upon Me, and I will answer you!" Verily, those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!"⁵⁴

"And indeed, Noah called upon Us, and We are the best of those who answer".⁵⁵

The Prophet (sallallahu alayhi wasalam) said: "*Make Du'aa to Allaah in a state that you are certain that your Du'aa will be responded to.*"⁵⁶

"Indeed, Allaah is Shy and Beneficent. He is Shy when His servant raises his hands to Him (in Du'aa) to return them empty!"⁵⁷

Allaah wants to respond to the worshipper even when he has not requested something, so imagine the situation after the worshipper has requested something from Allaah?

Aboo Hurayrah narrates that the Prophet (sallallahu alayhi wasalam) said: "*Allaah, all Glory and Praise be to Him, has said, 'Whatever My servant assumes of Me, that is how I will treat him, and I am with him when he remembers Me'*".⁵⁸

So if a person expects only good from Allaah, and is certain that Allaah will not destroy his hopes and desires, then Allaah will fulfil his expectations. On the other hand if he feels that he won't be responded to, then he will be treated in the same way that he feels. Al-Shawkaanee commented on this Hadeeth: In this Hadeeth, Allaah encourages His servants to expect the best from Him, since He will treat them according to their expectations. So whoever expects good from Him will be showered with His Good, and will be shown His Beautiful Generosity...But he who is not like that will not be treated in this manner. And this is the meaning of the fact that Allaah is with him when he remembers Him. So it is obligatory on the slave to always assume the best of Allaah. And he should help himself to achieve this state by always recalling the texts (of the Qur'aan and Sunnah) that show the great Mercy of Allaah. This is why the true Muslim always expects the best from Allaah. The Prophet (sallallahu alayhi wasalam) said: "*Let not any of you die except that he assumes the best from Allaah*".⁵⁹

Ibn al-Qayyim said: "Whoever reflects upon this issue deeply will realise that having the best expectations from Allaah is equivalent to having good deeds, and doing good with one's soul. For only when a person expects the best from Allaah will he perform good deeds, since he will expect that Allaah will reward him for his deeds and accept them. Therefore, the

⁵² Soorah al-Baqarah [2:186]

⁵³ Soorah al-Imraan [3:195]

⁵⁴ Soorah al-Ghafir [40:60]

⁵⁵ Soorah as-Saafaat [37:75]

⁵⁶ Narrated by al-Tirmidhee and al-Hakim from Aboo Hurayrah, Saheeh al-Jaami of al-Albaanee no.245

⁵⁷ Ahmad, Aboo Daawood, al-Tirmidhee and others, from Salman al-Farsi, Saheeh al-Jaami of al-Albaanee no.1757

⁵⁸ Muslim from Aboo Hurayrah, Saheeh al-Jaami of al-Albaanee no.8138

⁵⁹ Muslim no.2877

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reason that he performed these good deeds was because of his good expectations of Allaah; so the more a person betters his expectations from Allaah, the more good deeds he does!"⁶⁰

24- To pray with Humility and Fear

One should humble himself when requesting something from Allaah, The Lord of The Worlds, they should also fear His punishment and have hope for forgiveness. Allaah has said in the Qur'aan: **"Call upon your Lord with humility, and in secret. Verily, He does not like the aggressors."**⁶¹ Likewise, Allaah described the Prophet Zakariyyah and his wife as: **"Verily, they used to hasten to do good deeds, and they used to make Du'aa to Us with hope and fear, and used to humble themselves before Us."**⁶² So it is important that the servant shows humility to The Creator, and humble himself before Him while making Du'aa. Is it not befitting that a slave appear in front of his Creator and Master in a state of humility, realising the status of his Lord, and fearing his own shortcomings in his duty towards Him?

25- To complain only to Allaah

The true Muslim submits all of his affairs to Allaah, without complaining to anyone else, in order to gain their sympathy and pity. The Prophets of Allaah, whenever they were in severe situations and extenuating circumstances, would turn to Allaah, and show their need of Allaah's help.

When Zakariyya grew old, and was not blessed with any progeny, he cried out: **"O My Lord! Do not leave me alone** (without progeny), **and you are the best of inheritors."**⁶³

When Ibraaheem left his wife and child in the middle of the desert, without any support or help, he prayed to Allaah, describing their pitiful situation: **"O My Lord! I have left my family to live in a valley that has no fruits, close to your Sacred House, so that they may establish the prayer. Our Lord! Therefore cause a group to love them, and provide them with fruits so that they may give thanks."**⁶⁴

When Prophet Ayoob was tried and tested by Allaah, and his family and wealth were taken away from him, to such an extent that even his body suffered a terrible disease, he cried out: **"O My Lord! Verily, some harm has afflicted me, and You are the Most Merciful of all those who are merciful."**⁶⁵

⁶⁰ Al-Jawaab al-Kafee p.23

⁶¹ Soorah al-A'raaf [7:55]

⁶² Soorah al-Ambeeyaa [21:90]

⁶³ Soorah al-Ambeeyaa [21:89]

⁶⁴ Soorah Ibraaheem [14:37]

⁶⁵ Soorah al-Ambeeyaa [21:83]

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When Moosa fled from Egypt to avoid Pharaoh, and was all alone in the Valley of Midian, with no helper or aid, he prayed: **"O My Lord! Verily, I am needy to whatever good that You send down to me."**⁶⁶

And when Ya'qoob did not know of the fate of his favourite son Yoosuf, and his oldest son stayed behind in Egypt, while Yoosuf's brother Ben Yameen was also taken captive, all he could cry out was: **"Verily, I only complain of my grief and sorrow to Allaah!"**⁶⁷

So it is important that one turns only to Allaah, and complains of one's situation only to Him. For what value is there in turning to another created being, who cannot benefit or harm without Allaah's help?

26- To Pray quietly

When making Du'aa, a person should not pray loudly, so that others can hear him. The proper way to make Du'aa is in a subdued voice, as Allaah has said in the Qur'aan: **"Call upon your Lord with humility, and in secret. Verily, He does not like the aggressors."**⁶⁸ That is why Allaah praised the Du'aa of Zakariyya: **"When he made a Du'aa to his Lord in secret (or privately)."**⁶⁹ This principle is reinforced in the Hadeeth: "Once, the Companions were travelling, and loudly engaging in dhikr (remembrance of Allaah). The Prophet (sallallaahu alayhi wasalam) said: **"O people! Be gentle on yourselves, for you are not calling someone who is deaf or absent. Rather, you are calling the One Who hears everything, Ever-Close"**.⁷⁰

Shaykh al-Islaam Ibn Taymeeyah, when talking about the wisdom of making Du'aa silently, said: *"Firstly*, it is a sign of strong 'Eemaan, as the person demonstrates that he firmly believes that Allaah can hear even the quietest of prayers and thoughts. *Secondly*, it is a sign of respect and manners in front of Allaah. For, just as it is considered improper for the servant to raise his voice in front of his master, or the peasant in front of the King, then it is even more so regarding a slave and his Creator. *Thirdly*, it is a means of achieving humility and humbleness, which is the essence of worship. The one who is humble does not ask except meekly, whereas the one who is arrogant asks loudly. So softening the voice aids one in achieving this desired humility in Du'aa. *Fourthly*, it is a means of achieving sincerity, since others will not notice him. *Fifthly*, it aids the heart in concentrating on the Du'aa, since raising one's voice loudly distracts one from one's thoughts. So, to make a Du'aa quietly will help the person keep his thoughts together, and not be distracted from the state that he is in. *Sixthly*, it shows the closeness that the true believer feels to his Creator. So it is a means of strengthening the relationship that the believers should have with Allaah, as it allows him to feel that Allaah is closer to him than any other object. Hence why Allaah praised

⁶⁶ Soorah al-Qasas [28:24]

⁶⁷ Soorah Yoosuf [12:86]

⁶⁸ Soorah al-A'raaf [7:55]

⁶⁹ Soorah Maryam [19:3]

⁷⁰ Saheeh al-Bukhaaree no.6384

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Zakariyya when He described his Du'aa as being secret. *Seventhly*, it aids a person in continuing the Du'aa and not breaking off. This is because it is easier on the tongue and body, for it does not wear out or tire a person, in contrast to one who makes a Du'aa loudly. *Eighthly*, it causes less distraction, for raising one's voice brings about the attention of others, and leads to a person becoming conscious of his surroundings. However, if he lowers his voice, then he will be able to cut himself off from his environment and not be distracted by it. *Lastly*, it prevents a person from being the target of envy and jealousy. For indeed, men and Jinn are full of evil souls that envy others, and there is no greater cause for enmity than to see a person turn to Allaah in private conversation, engrossed in His remembrance. So if a person makes Du'aa silently, he protects himself from this evil.

So the Companions of the Prophet (sallallaahu alayhi wasalam) understood the importance of saying a Du'aa silently. Ibn Abbaas stated: **"A silent Du'aa is seventy times better than a loud one!"**⁷¹

27- Acknowledging ones sins

Part of the etiquette of Du'aa is to acknowledge one's shortcomings and sins in front of Allaah. This is also a means of properly worshipping Allaah. Aboo Hurayrah said: **"The best Du'aa is for a person to say: O Allaah! You are my Lord, and I am your servant. I have wronged myself, and acknowledge my sins. O my Lord! Forgive me my sins, for You, and only You, are my Lord, and none forgives sins except You!"**⁷²

Alee ibn Abee Taalib reported that the Prophet (sallallaahu alayhi wasalam) said: *"Verily, Allaah likes a worshipper who says: 'There is no one worthy of worship except You. I have wronged myself, so forgive my sins, for none forgives sins except You.' Allaah says: 'My servant knows that he has a Lord who forgives and punishes!'"*⁷³

The Prophet (sallallaahu alayhi wasalam) said: *"The sayyid al-istighfar (the best Du'aa to ask for forgiveness) is that a person says: O Allaah! You are my Lord, there is no one worthy of worship except You. You created me, and I am your slave. And I am (following) Your covenant and Promise as much as I can. I seek Your refuge in the evil that I have done. I acknowledge Your favours upon me, and I acknowledge my sins. So forgive me, since no one forgives sins except You!"*⁷⁴

So when one raises one's hands to Allaah, expecting a response from Him, one should also ponder over one's own relationship with Allaah, and the shortcomings that one possesses. In this way the person should recall his many sins, and feel his own humility - that is, he should remember that he is asking One whom he has disobeyed, and sinned against, and

⁷¹ Ibn al-Mubarak in his al-Zuhd no.40

⁷² Authentic statement of Aboo Hurayrah, reported by Ahmad 1/515

⁷³ Narrated by Ahmad, Aboo Daawood, al-Tirmidhee and others from 'Alee ibn Abee Taalib, and authenticated by al-Albaanee in al-Saheehah no.1653

⁷⁴ Saheeh al-Bukhaaree no.6306

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not fulfilled his rights upon Him. Let him taste his impudence when he asks Allaah for more and more, without fulfilling the basic deeds that are obligatory upon him.

28- To Implore Allaah Earnestly

Another etiquette of Du'aa is that a person implore Allaah, and beseech Him. This sense of urgency is demonstrated in the Sunnah of the Prophet (sallallaahu alayhi wasalam). A'ishah reported that when the Prophet (sallallaahu alayhi wasalam) was afflicted with magic, he made Du'aa, then he made Du'aa, then he made Du'aa.⁷⁵ This incident demonstrates a sense of urgency and insistence that is needed while making Du'aa. Additionally, we find this same characteristic in many of the Du'aas that the Prophet (sallallaahu alayhi wasalam) used to make. For example, he would pray: *O Allaah! Forgive me all (my sins) that I have already done, and will do (in the future), and what I have done in private, and what I have done in public, and all (sins) that you know from me.*⁷⁶ Now, it was possible to just say, 'Forgive all my sins', and the meaning would have been the same. However, in this beautiful prophetic Du'aa, there is a strong sense of urgency – of imploring Allaah, and beseeching Him, of pleading to Him, and insisting on this forgiveness. All of this not conveyed in the simple phrase, 'Forgive my sins.'

29- To be determined in One's request

Determination and resolve are factors which will help get your Du'aa answered, as they both show how much you want a response. The Prophet (sallallaahu alayhi wasalam) commanded us. Anas ibn Maalik (may Allaah be pleased with him) narrates that the Prophet (sallallaahu alayhi wasalam) said, *'When one of you makes a Du'aa, then let him be firm and determined in his Du'aa, and let him not say, 'O Allaah! If You will, then please forgive me', for there is none who can force Allaah to do anything.'*⁷⁷ Therefore, what is desired is that a person be firm in his Du'aa asking from Allaah in a determined manner. If, on the other hand, a person says, "O Allaah! Grant me my Du'aa if you wish", this goes against the firmness and resolution that is desired.

30- To use the Proper names and attributes of Allaah

To Allaah belong the Most Beautiful Names and Perfect Attributes. One of the purposes of these Names and Attributes is so that believers can increase in their Love for Allaah when they contemplate the meanings of these Names and Attributes. One of the best ways to truly understand and comprehend the meaning of these Names and Attributes is to use the appropriate one when making Du'aa. So, when one is asking for forgiveness, one should use the Names that are appropriate to the concept of forgiveness, such as al-Tawwab (the One who continually accepts Repentance) or al-Razzaaq (the One who Provides, when asking for

⁷⁵ Saheeh Muslim no.2189

⁷⁶ Saheeh Muslim no.771

⁷⁷ Saheeh al-Bukhaaree no.6339, Muslim no.2678, Ahmad and others

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sustenance). Whatever a person is asking for there will be an appropriate Divine Name or Attribute that one can use.

31- To repeat the Du'aa three times

This is a recommended action while making a Du'aa, for it shows a sense of urgency in obtaining what is asked for. The act of repeating a Du'aa thrice is narrated in many Hadeeths from the Prophet (sallallaahu alayhi wasalam) as, for example, the one reported by Ibn Mas'ood, who said: **"When the Prophet (sallallaahu alayhi wasalam) finished his prayer, he raised his voice, and prayed against them (the leaders of the Qur'aysh who had persecuted him). And whenever he made a Du'aa, he would repeat it thrice, and whenever he asked (from Allaah), he would do so thrice. So he then said: "O Allaah! Upon you is (the retaliation) of the Qur'aysh!, O Allaah! Upon you is (the retaliation) of the Qur'aysh!, O Allaah! Upon you is (the retaliation) of the Qur'aysh!"**⁷⁸ Anas ibn Maalik reported that the Prophet (sallallaahu alayhi wasalam) said: **"Whoever asks for Paradise three times, Paradise says: 'O Allaah! Enter him into Paradise!' And whoever seeks refuge from the Hellfire three times, the Hellfire says: 'O Allaah! Save him from the Hellfire!"**⁷⁹

32- To Pray with concise Du'aa

Concise Du'aas are those which are brief, yet contain many meanings, and ask for general benefits, and seek refuge in general evils. The Prophet (sallallaahu alayhi wasalam) used to pray frequently with concise Du'aas, and he was the one who had been given the most eloquent and concise of words. It was as if he were asking for all the good possible of both worlds, and seeking refuge in all evils, in the briefest and most eloquent of phrases, so that the people who heard him could memorise his Du'aas easily, and understand what he said. 'A'ishah narrated that the Prophet "...used to love concise Du'aas, and he would leave all Du'aas besides those".⁸⁰

Al-Khattabi states: "So let him (i.e. the worshipper) choose for his Du'aa the appropriate words, and let him praise his Lord using the best praises, and the noblest of them, and the most comprehensive in meaning. For Du'aa is a secret conversation between the slave and the Master of all masters, whom no one resembles, nor does He have an equal!"⁸¹

An example of a comprehensive and concise Du'aa is one which the Prophet (sallallaahu alayhi wasalam) used to pray with: **"O Allaah! I seek refuge in you from the evil of what I have done, and the evil that I have not done!"**⁸²

⁷⁸ Saheeh al-Bukhaaree no.420, Muslim no.1794

⁷⁹ al-Tirmidhee, al-Nasaa'ee and al-Hakim, Saheeh al-Jaami of al-Albaanee no.6275

⁸⁰ Aboo Daawood, Ahmad, Ibn Hibbaan from 'A'ishah, Saheeh al-Jaami of al-Albaanee no.4949

⁸¹ Sha'n al-Du'aa p.15

⁸² Muslim from Aboo Dharr, and Aboo Daawood and al-Nasaa'ee from 'A'ishah, Saheeh al-Jaami of al-Albaanee no.1293

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Another example is the famous Du'aa of the Prophet (sallallaahu alayhi wasalam): *"O Allaah, Our Lord! Grant us the good in this world, and the good in the Hereafter, and save us from the punishment of Hell!"*⁸³

33- To start Du'aa with one's self

It is desirable that the person making the Du'aa should first ask of it for himself. This is so for a number of reasons. *Firstly*, a person should desire all good for himself, so it does not make sense to pray for others and forget one's self. *Secondly*, the fact that a person prays for himself shows what he is praying for is an important goal and objective. In other words, this ensures that he desires that for his brothers what he desires for himself. *Thirdly*, it increases him in his sincerity in this Du'aa, for verily mankind is weak, so when he makes Du'aa only for his brother, it is possible that it will not be as sincere as when he makes Du'aa for himself and his brother. Likewise, this principle is affirmed by the Hadeeth, as was collected by at-Tirmidhee in the narration of Ubay bin Ka'ab (may Allaah be pleased with him) that if someone was mentioned to the Prophet (sallallaahu alayhi wasalam), he would invoke Allaah for him but would begin with himself.⁸⁴ However, this was not the constant habit of the Prophet (sallallaahu alayhi wasalam), for there are other narrations to show that sometimes he would not begin with himself, while still praying for another person. Thus, it is permissible to make Du'aa without mentioning one's self, but in general it is recommended to do so.

34- To Pray for all Muslims

Part of the completeness of one's 'Eemaan is that a person loves for his brother what he loves for himself. Therefore, just as he desires that he be guided to the truth, and be forgiven for his sins, so too should he desire the same for his fellow Muslims. Allaah says in the Qur'aan, *"Ask forgiveness for your sin and also for the believing men and women"*⁸⁵

Likewise, the Prophet Nooh prayed to Allaah: *"O My Lord! Forgive me, and my parents, and whoever entered my house as a believer, and all the believing men and women"*.⁸⁶ Abdullah ibn 'Amr ibn al-'As reported that the Prophet (sallallaahu alayhi wasalam) said: *'The supplication that gets the quickest answer is the one made by one Muslim for another in his absence.'*⁸⁷

So it is encouraged for the Muslim to remember all of his brothers and sisters when he is making a Du'aa, and to pray for the entire Muslim 'Ummah. He should also pray against the enemies of Islaam, against tyrants and non-Muslim rulers that fight and torture the Muslims. All of this is a sign of the persons own 'Eemaan, and is contained within the

⁸³ Saheeh al-Bukhaaree and Muslim

⁸⁴ Saheeh at-Tirmidhee, Abou Daawood, an-Nasaa'ee, Saheeh al-Jaami of al-Albaanee no.4723

⁸⁵ Soorah Muhammad [47:19]

⁸⁶ Soorah Nooh [71:28]

⁸⁷ Abou Daawood, at-Tirmidhee

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etiquette of Du'aa. Of particular importance is that a person prays for his own parents (alive, or if they have died as Muslims). Allaah specifically instructs the believers in this respect: **"And lower unto them the wings of humility and mercy, and say, 'O My Lord! Have mercy on them, even as they took care of me while I was young.'**"⁸⁸

35- To Say Ameen

The phrase 'Ameen' is a mercy from Allaah, and literally means "O Allaah! Accept (or respond to) this Du'aa". When a person is listening to another person make Du'aa, it is recommended that he say 'Ameen'. It is stated that the phrase 'Ameen' is one of the specialities of this nation, and that no nation before Islaam had been given it. The Prophet (sallallahu alayhi wasalam) said: **"The Jews do not envy you for any matter as much as they envy you for 'Ameen', and for giving salaams to one another."**⁸⁹ The purpose of saying 'Ameen' is so that it might increase the chances that a person's Du'aa be answered. It is like repeating the Du'aa over again, except that instead of going into all the details of one's Du'aa, it is all summarised in the one phrase, 'Ameen', which means, as we mentioned, 'O Allaah! Respond (to the Du'aa)!' So it is like another Du'aa after the first one.

Of course, there are certain Du'aas that should be done privately, not in a group, and there are others that are done in a group. Example of the first type are most of the Du'aas that a person does during the day and night. It is an innovation to have a group Du'aa for, say, entering the house, or after finishing the salaah. An example of the second type is the Du'aa that is done is qunoot, where the Imaam makes Du'aa, and the congregation behind him says, 'Ameen'. Likewise, if the person giving the Friday sermon makes a Du'aa, the congregation is encouraged to say 'Ameen' after his Du'aa. Furthermore to say 'Ameen' after reciting Soorah al-Fatihah is encouraged, regardless of whether one is praying, or reciting it outside the prayer, and regardless of whether one is the Imaam or the follower. At all such times, Ameen should be stated with an audible voice. When Moosa prayed to Allaah to punish Pharaoh, it is said that Haroon was behind him, saying 'Ameen!' Yes, even though only Moosa was actually saying the Du'aa, Allaah said in the Qur'aan: **"Your (both of you) prayers have been answered!"**⁹⁰ So Allaah referred to both of them making Du'aa, even though Haroon was only saying 'Ameen' behind Moosa's Du'aa. And in this is proof that the one who says 'Ameen' to a Du'aa is like the one who made the Du'aa. One last point regarding this phrase, is the pronunciation of 'Ameen', some common mistakes include prolonging the Alif so that it becomes 'Aaaaaameen' or shortening the Alif, it should be said for two Harakas [1 Haraka is approximately half a second]

⁸⁸ Soorah al-Isra [17:24]

⁸⁹ Al-Bukhaaree in his al-Aadaab al-Mufrad no.759 of al-Albaanee's Saheeh version

⁹⁰ Soorah Yoonus [10:89]

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36- To make Du'aa at all times

Du'aa should be done at both times of ease and times of hardship. Du'aa is one of the greatest acts of worship, and should be performed as much as possible. Many people have a bad habit of only praying when a calamity befalls them, or when they wish for a particular good to occur. This goes against the attitude of a believer, for it shows that he only remembers Allaah at times of need. The true believer always remembers Allaah. The Prophet (sallallaahu alayhi wasalam) stated: *"Whoever wishes that Allaah responds to his Du'aa at a time of hardship, then let him increase his Du'aa at times of ease!"*⁹¹ Allaah is not like His creation, in the sense that, if you continue to ask Him, He will get sick of you, rather there is nothing like Allaah, and the more you ask of Him, the greater He will love you.

37- To make Du'aa for all matters

Another common mistake that many people fall into is that they only ask Allaah for matters that are of great importance to them. However, Allaah should be asked for every matter, large or small. This is because everything occurs by Allaah's Will, so if Allaah does not Will it, it will not occur, no matter how trivial the matter may be. This is why 'A'ishah, the beloved wife of the Prophet (sallallaahu alayhi wasalam), said: *"Ask Allaah for everything, even if it is only a shoe-lace, because if Allaah does not make it easy, then it will not be possible"*.⁹²

38- Situations when Du'aa is answered: The person who has been Wronged -

If a person has been wronged by someone, Allaah accepts the Du'aa of that person against the person that wronged him. This 'wrong' could be that he was cheated of his rights, oppressed, persecuted, slandered, or any other form of wrong that a person may be inflicted with. The Prophet (sallallaahu alayhi wasalam) said: *"Fear the Du'aa of he who has been wronged, for verily it ascends to the skies faster than sparks (of light)"*.⁹³ Anas ibn Maalik reported that the Prophet (sallallaahu alayhi wasalam) said: *"Fear the Du'aa of he who has been wronged, even if he is a disbeliever, for there remains no veil between it"*.⁹⁴

39- - Situations when Du'aa is answered: when Du'aa is answered: The One in Severe Circumstances -

Allaah is the One who responds to the distressed when they call out to Him, in reality no one can help a person without the permission of Allaah. When a person finds himself in a grave crises, and his heart is about to shatter with grief and fear, at this point, he turns to

⁹¹ al-Tirmidhee no.3382, al-Hakim 1/544, al-Saheehah of al-Albaanee no.593

⁹² al-Tirmidhee no.4/292, this doesn't reach the conditions of authenticity as a Hadeeth, however it is authentic as a statement from 'A'ishah

⁹³ al-Hakim from Ibn Umar, Saheeh al-Jaami of al-Albaanee no.118

⁹⁴ Ahmad, Aboo Ya'la, Saheeh al-Jaami of al-Albaanee no.119

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Allaah with a heart like that of no other person. The quality of sincerity that he displays, and the desperate need that he feels for the Mercy of his Lord, is so strong and pure that it is a Du'aa that is answered in all situations, regardless even of whether the person is a Muslim or not! Even the Du'aa of the Kaafir is sometimes accepted, and that is part of the perfection of Allaah's Lordship, for He is the Rabb of the Muslim and the Kaafir. Allaah described about Himself: **"Is not He (the One) who responds to the distressed one when he calls out to Him?"**⁹⁵

40- Situations when Du'aa is answered: After a Calamity

One of the times when a person's Du'aa is answered is after a calamity, providing the person has been patient and not become displeased with the decree of Allaah. Umm Salamah narrated that the Prophet (sallallahu alayhi wasalam) said: **"There is no Muslim that is afflicted with a calamity, and he says what Allaah has commanded him to say: 'To Allaah we belong and to Him we will return! O Allaah! Give me rewards (of being patient over) this calamity, and grant me something better than it to replace it,' except that Allaah will give him something better to replace it.** Umm Salamah said, **"So when (my husband) Aboo Salamah died, I said this Du'aa, but could not help thinking, 'Who is better than Aboo Salamah?' Then the Prophet (sallallahu alayhi wasalam) himself sent me a messenger proposing to me, so Allaah blessed me with someone better than Aboo Salamah".**⁹⁶

41- Situations when Du'aa is answered: The Traveller -

Allaah has given many leniencies and graces to the traveller, such as being able to join the prayers together for ease, another major one is that Allaah will accept the Du'aa of the traveller. The person who has left his house, and is on a journey, is a stranger in the land that he travels to, alone and away from his family and friends. As such, Allaah, sends His Mercy upon a traveller, especially if he is travelling for the sake of knowledge or with the intention of performing any other act of worship, such as pilgrimage or Jihaad. A traveller has been guaranteed that his Du'aa will be answered, for the Prophet (sallallahu alayhi wasalam) said: **"Three are the Du'aas that are responded to, there is no doubt concerning them: the Du'aa of he who has been wronged, the traveller, and the Du'aa of the father for his son".**⁹⁷

42- Situations when Du'aa is answered: The One who is Fasting -

Fasting is of the most pious deeds that one can do, and brings with it many benefits, one of which is that the Du'aa of the fasting person is not rejected. The Prophet (sallallahu alayhi wasalam) said: **"Three peoples Du'aas are never rejected: the one who is fasting, until he breaks his**

⁹⁵ Soorah al-Naml [27:62]

⁹⁶ Muslim no.918, Aboo Daawood no.3119, al-Tirmidhee no.3511

⁹⁷ Aboo Daawood no.1535, al-Tirmidhee no.1905, Saheeh al-Jaami of al-Albaanee no.3031

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*fast; the just ruler; the one who has been wronged. Allaah raises it above the clouds, and the doors of the skies are opened for it, and the Lord says, 'By My Honour and Glory! I will help you, even if it be after some time!'*⁹⁸

43- Situations when Du'aa is answered: The Person Reciting the Qur'aan -

The Qur'aan is a blessed book given by Allaah, the benefits of reading and acting on it are too many to list. It has been authentically narrated that peace and tranquillity descend on the one who recites the Qur'aan, as do the angels. Therefore, after reciting any portion of the Qur'aan, we are encouraged to make a Du'aa, as it is more likely to be responded to.⁹⁹

44- Situations when Du'aa is answered: The person performing Hajj, Umrah or Jihaad -

Hajj is of the greatest deeds one can do, and it is known in an authentic Hadeeth that the person doing Hajj will have his Du'aa responded to. These three types of people have all left their homes solely for the sake of performing an act of worship to please Allaah, and, thus, they are like Allaah's guests. Therefore, as soon as they leave their homes, they are under the special protection and care of Allaah. The Prophet (sallallaahu alayhi wasalam) said: *"The person who is fighting in the way of Allaah, and the person going for Hajj, and the person going for 'Umrah are (like) Allaah's delegates. Their Du'aas are responded to, and their requests are given."*¹⁰⁰

45- Situations when Du'aa is answered: The Du'aa for a Person in his Absence -

A specific condition is mentioned regarding the one who prays for his brother in his absence, and that the angels pray for him also. Aboo al-Darda reported that the Prophet (sallallaahu alayhi wasalam) said: *"There is no Muslim worshipper who prays for his brother (Muslim) in his absence except that an angel says, 'And to you be the same!'"*

46- Situations when Du'aa is answered: The One who Remembers Allaah Constantly -

The Prophet (sallallaahu alayhi wasalam) said: *"Three (peoples) Du'aas are not rejected: the one who remembers Allaah frequently, and the one who has been wronged, and a just ruler."*¹⁰¹

⁹⁸ al-Tirmidhee no.3598

⁹⁹ Bakr Aboo Zayd, Tas-hih al-Du'aa p.33

¹⁰⁰ Ibn Maajah, Ibn Hibbaan and al-Tabaraanee, from Ibn Umar, Saheeh al-Jaami of al-Albaanee no.4171

¹⁰¹ al-Baihaquee in Shu'ab al-'Eemaan 2/399, al-Saheehah of al-Albaanee no.1211

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47- Situations when Du'aa is answered: The Just Ruler

When a person whom Allaah has placed in a position of control and power over people is able to restrain his emotions and desires, and rules them with justice and honesty, then Allaah blesses him, and causes his Du'aa to be answered.

48 - Times when Du'aa is answered: Du'aa in the Last Third of the Night -

The night is mentioned in many cases in the Qur'aan and Sunnah as being a blessed time, especially the last third of the night, where Allaah descends to the lowest heavens and responds to Du'aas. During this time, when most of creation is in a deep sleep, the true worshipper is awake, earnestly praying to his Creator, reflecting upon Allaah's creation, the heavens and the Earth. In fact, Allaah describes the true believers as those who: **"...and, in the hours of dawn, they seek forgiveness from their Lord..."**¹⁰² Not only that, but Allaah Himself comes down to His servant, and opens for Him the doors of Mercy and Forgiveness. Aboo Hurayrah narrated that the Prophet (sallallaahu alayhi wasalam) said: **"Our Lord descends every night, during the last third of it, to the skies of this world, and asks: 'Who is making Du'aa to Me, so that I can respond to him? Who is asking Me, so that I can give him? Who is asking for My forgiveness, so that I can forgive him?'"**¹⁰³ 'Amr ibn 'Absah reported that the Prophet (sallallaahu alayhi wasalam) 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 Allaah at that time, then do so"**¹⁰⁴

49 - Times when Du'aa is answered: Du'aa when the Adhaan is called -

A specific condition is mentioned in various ahadeeth singling out the time after the Adhaan as being a time in which your Du'aa is responded to.

The Prophet (sallallaahu alayhi wasalam) said: **"Two (Du'aas) are never rejected: the Du'aa during the call for prayer, and the Du'aa during the calamity, when the two armies attack each other"**.¹⁰⁵ In another Hadeeth: **"When the prayer is called, doors of the skies are opened, and the Du'aa is answered"**¹⁰⁶ And in another one: **"Seek the response to your Du'aas when the armies meet, and the prayer is called, and when rain falls"**¹⁰⁷

50 - Times when Du'aa is answered: Du'aa between the Adhaan and the Iqaama

This is one of the best times for the prayer to be accepted, and what a great blessing it is! Five times every day, while a worshipper is waiting to offer his prayers to Allaah, he is given

¹⁰² Soorah al-Dhariyaat [51:18]

¹⁰³ al-Bukhaaree and Muslim from Aboo Hurayrah, Saheeh al-Jaami of al-Albaanee no.8021

¹⁰⁴ al-Tirmidhee, al-Nasaa'ee, and al-Hakim from 'Amr ibn 'Absah, and authenticated by al-Albaanee in Saheeh al-Jaami no.1173

¹⁰⁵ Aboo Daawood no.2540, Ibn Maaajah, and al-Hakim, from Sahl ibn Sa'd, and authenticated by al-Albaanee in Saheeh al-Jaami no.3079

¹⁰⁶ al-Tayaalisee in his Musnad no.2106; authenticated in al-Saheehah of al-Albaanee no.1413

¹⁰⁷ al-Shaafi'ee in his al-Umm 1/223, authenticated in al-Saheehah of al-Albaanee no.1469

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the opportunity to ask from Him his needs of this world and the Hereafter. Anas ibn Maalik narrated that the Prophet (sallallaahu alayhi wasalam) said: *"The Du'aa said between the Adhaan and Iqaama is not refused, therefore offer your Du'aas (at this time)"*¹⁰⁸

51 - Times when Du'aa is answered: Du'aa during the Salaah

The Prophet (sallallaahu alayhi wasalam) said: *"People will have to stop from looking up at the sky while making Du'aa during salaah, or else Allaah will snatch their sight away."*¹⁰⁹

52 - Times when Du'aa is answered: Du'aa while Prostrating

This is the most noble posture that a worshipper can be in, for it is the epitome of humility and submissiveness. And how can it not be, when a person in prostration lowers his face to the dust, seeking the pleasure of Allaah? Aboo Hurayrah narrated that the Prophet (sallallaahu alayhi wasalam) said: *"The closest any worshipper can be to his Lord is while he is in prostration, so increase your Du'aas in it"*¹¹⁰

53 - Times when Du'aa is answered: Du'aa before the end of Salaah

Ibn Mas'ood narrates: **I was once praying, and the Prophet (sallallaahu alayhi wasalam), Aboo Bakr, and Umar (were all present). When I sat down (in the final Tashahhud), I praised Allaah, then sent salaams on the Prophet (sallallaahu alayhi wasalam), then started praying for myself. At this, the Prophet (sallallaahu alayhi wasalam) said: "Ask, and you shall be given it! Ask, and you shall be given it!"**¹¹¹

54 - Times when Du'aa is answered: Du'aa after the Salaah

Aboo Umamah al-Bahili asked the Prophet, **"O Messenger of Allaah! Which Du'aa is the most likely to be responded to?"** The Prophet (sallallaahu alayhi wasalam) replied: *"In the last part of the night, and after the obligatory prayers."*¹¹² The Prophet (sallallaahu alayhi wasalam) stressed this time period to Mu'adh ibn Jabal when he said: *"O Mu'adh! I swear by Allaah, I love you. Therefore, do not forget to say after each prayer"*¹¹³, *'O Allaah help me to remember You, and to thank You, and to perfect my worship for You'*¹¹⁴

¹⁰⁸ Ahmad, Aboo Daawood no.521, al-Tirmidhee no.212 from Anas ibn Maalik. Saheeh al-Jaami of al-Albaanee no.3408

¹⁰⁹ Muslim, Ahmad, and al-Nasaa'ee from Aboo Hurayrah, Saheeh al-Jaami of al-Albaanee no.5479

¹¹⁰ Muslim, Aboo Daawood, al-Nasaa'ee and others, from Aboo Hurayrah, as mentioned in Saheeh al-Jaami of al-Albaanee no.1175

¹¹¹ al-Tirmidhee no.593

¹¹² al-Tirmidhee no.3499

¹¹³ After every prayer means at the end of the prayer before ending it with the final Tasleem. This corresponds with some narrations where it was reported that one should say these words before concluding the prayer with Tasleem, and that is correct. As it is already established, if a supplication is reported to be said after the prayer, then what is meant is that it should be said before Tasleem, but if it is a type of Dhikr, then it should be recited after Tasleem.

¹¹⁴ Aboo Daawood, Ahmad, and al-Nasaa'ee, from Mu'adh ibn Jabal, Saheeh al-Jaami of al-Albaanee no.7969

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55 - Times when Du'aa is answered: An hour on Friday

There is a special hour on Friday, during which all prayers are accepted and answered by Allaah. Aboo Hurayrah narrated that the Prophet (sallallaahu alayhi wasalam) said: *"On Friday, there is an hour during which, if any Muslim is standing in front of Allaah in salaah, and asking Allaah for something good, he will be granted his request."* Then he made a sign with his hands, showing that it was a very short period of time.¹¹⁵ There are numerous opinions as to the exact hour on Friday during which this occurs, but two opinions are the strongest; when the Imaam sits down between the two Khutbahs until the end of the Khutbah, and after the 'Asr prayer until the Maghrib prayer. Ibn al-Qayyim preferred the second over the first one.¹¹⁶ This is because of the following Hadeeth: *Friday has twelve hours* (or parts to it). *There is one hour during which if a Muslim asks Allaah anything, Allaah will give it to him, so find it during the last hour after 'Asr.*¹¹⁷ This is also the opinion of the vast majority of early scholars and the Prophet's companions.

56 - Times when Du'aa is answered: When waking up at night

When a person wakes up in the middle of the night, only to go back to sleep again, if he remembers Allaah at this time, his Du'aa will be accepted. The Prophet (sallallaahu alayhi wasalam) said: *"Whoever wakes up at night, and says, 'La ilaha illa Allaah Wahdahu la sharika lah, lahu al mulk wa lahu al-hamd wa huwa ala kulli shay'in Qadir. Alhamdulillah, wa SubhanAllaah, wa la ilaha illa Allaah, wa Allaahu akbar, wa la hawla wa la quwwata illa bi Allaah', and then says, 'O Allaah, forgive me!' or makes a Du'aa, then he will be responded to. And if he performs Wudoo and prays, then his prayer will be accepted.*¹¹⁸

57 - Times when Du'aa is answered: After performing Wudoo

The Prophet (sallallaahu alayhi wasalam) said: *"There is no one amongst you that makes Wudoo, and does so perfectly, and then says, 'I testify that there is no deity worthy of worship except Allaah. He is alone, having no partners. And I bear witness and testify that Muhammad is His slave and messenger', except that all eight doors of Paradise are opened for him, and he can enter into it through whichever one he pleases.*¹¹⁹

58 - Times when Du'aa is answered: Before drinking Zam Zam

The Prophet (sallallaahu alayhi wasalam) said: *"The water of Zam Zam is for whatever it is has been drunk for."*¹²⁰

¹¹⁵ al-Bukhaaree no.935

¹¹⁶ Zaad al-Ma'aad 1/378-396

¹¹⁷ Aboo Daawood no.926 of Saheeh al-Sunan and al-Nasaa'ee no.1316 of Saheeh al-Sunan of al-Albaanee

¹¹⁸ Saheeh al-Bukhaaree no.1154

¹¹⁹ Muslim no.234

¹²⁰ Ahmad 3/357, Ibn Maajah no.3062, Saheeh al-Jaami of al-Albaanee no.5502

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59 - Times when Du'aa is answered: Du'aa during Ramadhaan -

The month of Ramadhaan is a blessed month, during which the Qur'aan was revealed. The Prophet (sallallaahu alayhi wasalam) said: *"When Ramadhaan comes, the Doors of Mercy are opened, and the Doors of Hell are closed, and the Shayateen are chained up."*¹²¹

60 - Times when Du'aa is answered: Du'aa on 'The Night of Decree'

During this blessed night, when the angels descend down to Earth with the angel Jibreel, and when 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 Allaah, and to ask of his needs for this world and the Hereafter. Allaah says:

*Indeed, We sent the Qur'aan down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months. The angels and the Spirit descend therein by permission of their Lord for every matter. Peace it is until the emergence of dawn.*¹²²

'A'ishah narrated that she asked the Prophet (sallallaahu alayhi wasalam): **"O Messenger of Allaah! What Du'aa should I make on Laylat al-Qadr?"** He answered: *"Say, 'O Allaah! You are Forgiving, and love to forgive, so forgive me!'"*

Laylat al-Qadr is one of the odd nights in the last ten nights, which are the 21st, 23rd, 25th, 27th or the 29th. There is a common misconception that it is definitely on the 27th, however this is not confirmed in any authentic source, so one should strive to do their best on all of the odd nights.

61 - Times when Du'aa is answered: While visiting the sick

Umm Salamah narrated that the Prophet (sallallaahu alayhi wasalam) said: *"When you visit the sick, or the dead (body before its burial) then say good, because the angels say, Ameen to whatever you say."*¹²³

62 - Times when Du'aa is answered: When Rain falls

This is a time when the blessings of Allaah descend from the Heavens, and so it is also one of the times when the Du'aa of a worshipper is accepted. Sahl ibn Sa'd narrated that the Prophet (sallallaahu alayhi wasalam) said: *"Two are the Du'aas that are never returned: the Du'aa made when the prayer is being called, and at the time of rainfall."*¹²⁴

¹²¹ al-Bukhaaree no.1899, Muslim no.1079

¹²² Soorah al- Qadr [97:1-5]

¹²³ Muslim no.2126

¹²⁴ Aboo Daawood no.3540, al-Hakim 2/114, Saheeh al-Jaami of al-Albaanee no.3078

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63 - Times when Du'aa is answered: Before Dhuhr

The Prophet, would pray four rak'ahs after the sun had reached its zenith, and he said, *"This is an hour during which the gates of the skies are opened, and I like that some of my good acts are raised up* (at this time).¹²⁵

64 - Times when Du'aa is answered: At the Crowing of a Rooster

Aboo Hurayrah narrated that the Prophet (sallallaahu alayhi wasalam) said: *"When you hear a rooster crowing, then ask Allaah for His Bounties, for it has seen an angel, and when you hear a donkey braying, then seek refuge in Allaah from Shaytaan, for it has seen a Shaytaan."*¹²⁶

¹²⁵ Ahmad 3/411, al-Tirmidhee no.478

¹²⁶ Saheeh al-Bukhaaree, Muslim and Ahmad, Saheeh al-Jaami of al-Albaanee no.611