

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Supplicating to Allah

By Abu Khadeejah Abdul-Wāhid Alam

All praise is due to Allah, the Lord of all creation. May Allah extol the Messenger in the highest company of Angels and grant him peace; and likewise, his family, his Companions and all those who truly follow him until the Day of Resurrection.

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

“And your Lord said: Supplicate to Me and I will respond to you. Verily, those who disdain My worship will surely enter Hell in humiliation.” (Ghāfir: 60)

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

“And when My slaves ask you [O Muhammad] concerning Me, then inform them that I am indeed near. I respond to the invocations of the supplicant when he calls on Me. So, let them obey Me and believe in Me, so that they may be led aright.” (Al-Baqarah: 186)

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ إِنَّ اللَّهَ ۖ قَلِيلًا مَّا تَذَكَّرُونَ

“Is He not best, the One 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 Allāh? Little do you remember.” (An-Naml 27:62)

Allah’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **“Du‘ā (supplication) is worship. Your Lord**

stated: اِدْعُونِي اَسْتَجِبْ لَكُمْ 'Supplicate to Me and I will answer you.'"¹

Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **"Your Lord, the Blessed and Most High, is Ever-Living and Generous. When His slave raises his two hands to Him, He is shy (as befits His Majesty) to return the two hands empty (without a response)."**²

Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **"There is not a Muslim who supplicates to Allah for that which contains no sin, nor cutting**

1 Abu Dāwūd no. 1481, At-Tirmidhi no. 2959, Ibn Mājah no. 3828. Declared saḥīḥ by Al-Albāni in Saḥīḥ Al-Jāmi' As-Saghīr 3/150.

² Abu Dāwūd no. 1488, At-Tirmidhi no. 3556, Ibn Mājah no. 3865. Declared saḥīḥ by Al-Albāni in Saḥīḥ At-Tirmidhi 3/179.

family ties, except that Allah will grant him one of three things:

1. Either He will hasten for him what he supplicated.

2. Or He will store it for him in the Hereafter.

3. Or He will avert from him its equivalent of evil.”

They said: “What if we increase [in du‘ā]?”

He replied: “Then with Allah is even more!”³

³ Tirmidhi no. 3573 and others. Declared saḥīḥ by Al-Albāni in Saḥīḥ Al-Jāmi’ As-Saghīr 5/116.

23 Etiquettes of Supplicating to Allāh that Lead to Du'ās being Answered

1. Ikhlās towards Allah by calling sincerely upon Him alone.

Allah (عَزَّوَجَلَّ) said: **“So invoke Allah, [being] sincere to Him in religion, although the disbelievers dislike it.”** (Ghāfir: 14)

2. Begin the supplication with praise of Allah and extolling him, then send salāh upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)—this is to ask Allah to praise and extol His Prophet in the highest company of angels just as one does in the second part of his tashahhud in Prayer while seated.

Anas (رَضِيَ اللهُ عَنْهُ) narrated: **“Every supplication is screened until the salāh is sent upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).”**⁴

Fadālah Ibn ‘Ubaid (رَضِيَ اللهُ عَنْهُ) narrated: “While the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was seated, a man entered and performed prayer and said: **‘O Allah, forgive me, and have mercy upon me.’**”

The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **‘You have rushed, O praying person. When you perform Prayer and sit, praise Allah with what He is deserving of, and send Salāh upon me, then call upon Him (Allah).’**

Then another man performed Prayer after that, so he praised Allah and sent Salāh upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The Prophet

⁴ See Sahīh Al-Jāmi‘ As-Saghīr of Al-Albāni 4/173.

(صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) said to him: **'O praying person! Supplicate, and you shall be answered!'**⁵

3. Be assertive in supplicating, without hesitation — and be certain that you'll receive a response in one way or another.

The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) said: **"Let not any of you say: 'O Allah! Forgive me if you wish. O Allah! Show me mercy if you wish. Rather ask from Allah with certitude for no one has the power to compel Allah.'"**⁶

4. Be persistent in invoking Allah with du'ā and do not be hasty or impatient.

The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) said: **"Allah will answer each one of you so long as he is not**

⁵ Tirmidhi, no. 3476, 3477. Its isnād is sahīh.

⁶ Bukhari and Muslim, Riyād As-Sālihīn, 1743.

impatient (hasty) and says: 'I supplicated, and I was not answered.'"⁷

In a wording: **"A person says: 'I supplicated and I supplicated and I was not answered. And then he gets frustrated and abandons making du'ā.'"**⁸

5. Have a presence and alertness of the heart when supplicating.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **"Call upon Allah whilst you are certain of a response—and know that Allah does not respond to the du'ā of a person whose heart is inattentive and occupied with play."**⁹

⁷ Bukhari, Muslim, Abu Dāwūd and Tirmidhi.

⁸ Muslim, no. 2735.

⁹ Reported by Tirmidhi 3479. Declared hasan by Al-Albāni.

6. Supplicate to Allah in times of ease and He will answer you in times of hardship.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“Whoever desires that Allah answers him in times of hardship and distress, then he should be plentiful in supplicating to Him in times of ease.”**¹⁰

7. Do not ask from anyone except Allah (عَزَّوَجَلَّ) and rely on Him totally.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“When you ask, ask Allah. And when you seek help, seek help from Allah.”**¹¹

8. Do not supplicate against your family or your wealth.

¹⁰ Reported by Tirmidhi, 5/462. See Sahīh Al-Jāmi’ 1/128.

¹¹ Tirmidhi, 4/667.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“Do not invoke a curse on yourselves. Do not invoke a curse on your children. Do not invoke a curse on your servants. Do not invoke a curse on your property. You may happen to do it at a time when Allah is asked for something and He grants your request!”**¹²

9. The one making du‘ā should keep his voice moderate somewhere between quiet and audible.

Allah (سُبْحَانَهُ وَتَعَالَى) stated:

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

“Invoke your Lord with humility and in secret. He likes not the aggressors.” (Al-A‘rāf: 55)

¹² Abu Dāwūd no. 1532. Declared saḥīḥ by Al-Albāni.

Abu Mūsā (رَضِيَ اللهُ عَنْهُ) narrated: We were along with Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on a journey when the people began to pronounce Allāhu Akbar in a loud voice. So, Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“O people! Show mercy to yourselves for you are not calling One who is deaf or absent. Verily, you are calling One who is All-Hearing, near to you and is with you.”

Abu Mūsā (رَضِيَ اللهُ عَنْهُ) said: I was behind the Prophet and I was saying:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

“There is neither might nor power but that of Allah.”

Then the Prophet said: **“O ‘Abdullah bin Qays, should I not direct you to a treasure from amongst the treasures of Paradise?”**

He said: “Of course Allah's Messenger!”

Thereupon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“Say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no might and no power but that of Allah.”¹³

10. Invoke Allah by His beautiful Names and lofty Attributes or by asking a righteous person to supplicate.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي
أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

“And all the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny His

¹³ Muslim, no. 2704.

Names. They will be required for what they used to do.” (Al-A’rāf: 180)

Abdullāh Ibn Buraidah from his father that Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) heard a man saying:

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَيَّ شَهِدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ
الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

“O Allah, I ask You and I bear witness that you are Allah. There is no god worthy of worship besides You, the One, He is Self-Sufficient Master, upon Whom all creatures depend, He neither eats nor drinks, He begets not, nor was He begotten, and there is none co-equal or comparable unto Him.”

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“You have supplicated Allah using His greatest Name, when asked with this name He gives, and**

when supplicated by this name he answers.”¹⁴

11. Accepting one’s sins and affirming Allah’s bounty.

Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“The chief of forgiveness is that you say:**

لَا إِلَهَ إِلَّا أَنْتَ • خَلَقْتَنِي وَأَنَا عَبْدُكَ • وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ
مَا اسْتَطَعْتُ • أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ • أَبُوءُ لَكَ بِنِعْمَتِكَ
عَلَيَّ وَأَبُوءُ لَكَ بِذَنْبِي • فَاعْفِرْ لِي • فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا
أَنْتَ

O Allah! You are my Lord! There is no god worthy of worship but You. You have created me, and I am Your slave and I am keeping my promise and covenant to You as much as I can. I seek refuge with You

¹⁴ Abu Dāwūd, no. 1493.

from the evil of what I have done. I acknowledge Your blessing and I acknowledge my sin, so forgive me, for there is none who can forgive sin except You.”¹⁵

12. Avoid the use of rhymed speech and rhymed prose in your du‘ā to Allah.

This has now become common when reciters supplicate (in qunūt for example). It is wrong, so beware because it is not from the Sunnah.

Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُمَا) said, **“Preach to the people once a week, and if you want to do more, then preach to them twice a week, and if you want to preach more, then let it be three times a week only.**

¹⁵ Bukhāri, no. 6306.

Do not make the people fed-up with this Qur'an. If you come to some people who are engaged in conversation, do not interrupt them by preaching because you may bore. You should rather keep quiet, and if they ask you, then preach to them at the time when they are eager to hear what you say.

And avoid the use of rhymed prose in invocation for I noticed that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions always avoided it.”¹⁶

13. Call upon Allah with humility, submissiveness, desire, and fear.

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ
بِالْعُدْوَةِ وَالْأَصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ

¹⁶ Bukhāri, no. 6337.

“And remember your Lord by your tongue and within yourself, with humbleness, humility and fear without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.” (Al-A’rāf: 205)

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا
يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا خَاشِعِينَ

“So, We answered his call, and We bestowed upon him Yahyā (John), and cured his wife (so then she could bear a child) for him. **Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear and used to humble themselves before Us.**” (Al-Anbiyā: 90)

14. Supplicate to Allah through Righteous Deeds.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "While three persons were walking, rain began to fall and they had to enter a cave in a mountain. A big rock rolled over and blocked the mouth of the cave. They said to each other, **'Invoke Allah with the best deed you have performed [so Allah may remove the rock]'**.

One of them said, **'O Allah! My parents were old, and I used to go out for grazing (my animals). On my return, I would milk (the animals) and take the milk in a vessel to my parents to drink. After they had drunk from it, I would give it to my children, family, and wife. One day I was delayed and, on my return, I found my parents sleeping, and I disliked to wake them up. The children were crying at my feet (because of hunger). That state of affairs continued till it was dawn. O Allah! If You regard that I did it for Your sake, then**

please remove this rock so that we may see the sky.' So, the rock was moved a bit.

The second said, **'O Allah! You know that I was in love with a cousin of mine, like the deepest love a man may have for a woman, and she told me that I would not get my desire fulfilled unless I paid her one-hundred Dinars (gold pieces). So, I struggled for it till I gathered the desired amount, and when I sat in between her legs, she told me to have fear of Allah, and asked me not to deflower her except rightfully [through marriage]. So, I got up and left her. O Allah! If You regard that I did was for Your sake, kindly remove this rock.'** So, two-thirds of the rock was removed.

Then the third man said, **'O Allah! No doubt You know that once I employed a worker for one Faraq (three Sā' or 7.5kg) of millet,**

and when I wanted to pay him, he did not take it, so I sowed it and from its yield, I bought cows and a shepherd. After a time that man came and demanded his money. I said to him: Go to those cows and the shepherd and take them for they are for you. He asked me whether I was joking with him. I told him that I was not joking with him, and all that belonged to him. O Allah! If You regard that I did it sincerely for Your sake, then please remove the rock.'

So, the rock was removed completely from the mouth of the cave."¹⁷

In a narration: "She avoided me until she was hard-pressed (desperate) because of famine and she came to me and I gave her one

¹⁷ Bukhāri, no. 2215.

hundred and twenty Dinars.” And in case of the third one (the words are): “I invested his wages, and it brought profit and, as a result thereof, the merchandise increased and there was an abundance of goods.” The narrator said: “They exited the cave and began to walk.”¹⁸

15. Supplicate thrice whenever you need to.

Ibn Mas'ūd (رَضِيَ اللهُ عَنْهُ) said: While the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was praying near the Ka'bah, Abu Jahl and his companions were sitting nearby. Abu Jahl said, referring to the she-camel that had been killed the previous day: **“Who will get up and fetch the foetus of the she-camel and throw it between the shoulders of Muhammad when he goes down in prostration.”**

¹⁸ Muslim, no. 2743.

The one most accursed among the people got up and brought the foetus—and when the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) went down in prostration, he placed it between his shoulders.

Then they laughed at him and some of them leaned upon the others with laughter. And I stood looking. If I had the power, I would have thrown it off from the back of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had lowered his head in prostration and did not raise it until a man went to his house and informed his daughter Fatimah (رَضِيَ اللَّهُ عَنْهَا), who was a young girl at that time. She came and removed it from him. Then she turned towards them rebuking them.

When the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had finished his prayer, he invoked Allah against them in a loud voice. **So, when he supplicated, he**

supplicated thrice, and when he asked for Allah's blessings, he asked thrice.

So, he said three times:

اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ

“O Allah, I implore you to deal with the [idolaters of] Quraish.”

When they heard his voice, laughter vanished from them and they feared his du'ā.

Then he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

اللَّهُمَّ عَلَيْكَ يَا أَبِي جَهْلٍ بِنِ هِشَامٍ وَعُتْبَةَ بِنِ رَبِيعَةَ وَشَيْبَةَ بِنِ رَبِيعَةَ وَالْوَلِيدِ بِنِ عُقْبَةَ وَأُمَيَّةَ بِنِ خَلْفٍ وَعُقْبَةَ بِنِ أَبِي مُعَيْطٍ

“O Allah, I implore you to deal with Abu Jahl bin Hisham, 'Utba bin Rabī'ah, Shai-bah bin Rabī'ah, Al-Walīd bin 'Uqbah, Umayyah bin Khalaf, 'Uqbah bin Abu Mu'ait.”

And he mentioned the name of the seventh person which I did not remember. By the One who sent Muhammad with truth, I saw all those he had named lying dead on the Day of Badr. Their dead bodies were dragged to be thrown into a pit near the battlefield.”¹⁹

16. Face the Qiblah.

‘Abdullah bin Zaid al-Ansāri (رَضِيَ اللهُ عَنْهُ) reported that: **“The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went out to the place of prayer in order to offer a prayer seeking rainfall. And when he intended to supplicate, he faced Qiblah and turned his upper garment inside out.”**²⁰

¹⁹ Muslim, no. 1794.

²⁰ Muslim, no. 894.

17. Raise your hands when supplicating (but not after the obligatory prayers as there is no proof in the Sunnah for that).

Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **"Your Lord, the Blessed and Most High, is Ever-Living and Generous. When His slave raises his two hands to Him, He is shy as befits His Majesty to return the two hands empty without a response."**²¹

18. Perform Wudū before Supplicating.

Abu Musā narrated: When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had finished from the battle of Hunain, he sent Abu 'Āmir at the head of an army to Autas. Abu 'Āmir came across Duraid

²¹ Abu Dāwūd no. 1488, At-Tirmidhi no. 3556, Ibn Mājah no. 3865. Declared saḥīḥ by Al-Albāni in Saḥīḥ At-Tirmidhi 3/179.

bin As-Simmah and Duraid was killed – and Allah defeated his companions.

Then Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent me with Abu 'Āmir. Abu 'Āmir was shot at his knee with an arrow which a man from Jushm had shot and it fixed itself into his knee.

I went to him and said, "O Uncle! Who shot you?" He pointed to his killer saying, "That is my killer who shot me." So, I raced towards him and overtook him. When he saw me, he fled, and I followed him and started saying to him, "Have you no shame!? Will you not stop and fight!?"

So, he stopped, and we exchanged two hits with our swords, and I killed him. Then I returned to Abu 'Āmir and said, "Allah has killed your attacker." He said to me, "Take out this arrow."

So, I removed it, and water oozed out of the wound. He then said, "O son of my brother! Convey my message to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and request him to ask Allah's forgiveness for me." Abu 'Āmir made me his successor in commanding the troops.

He survived for a short while and then died. Later, I returned and entered upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) at his house and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding.

The reeds of the bed had their traces over his back and sides. I told the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) about our news and that of Abu 'Āmir, and that he had said, "Ask the Prophet to ask for Allah's forgiveness for me."

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asked for water, performed ablution (wudū) and then raised hands, saying, "O Allah! Forgive

'Ubaid Abu 'Āmir." At that time, I saw the whiteness of the Prophet's armpits.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then said, "O Allah, make Abu 'Āmir on the Day of Resurrection, superior to many of Your servants." I said, "Will you ask Allah's forgiveness for me?" So the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, **"O Allah, forgive the sins of 'Abdullah bin Qais and admit him to Paradise on the Day of Resurrection."**²²

19. Weep whilst supplicating to Allah.

Abdullah bin 'Amr Ibn Al-'Ās reported: Verily the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited the words of Allah, the Mighty and Majestic, that Ibrahim recited:

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ ط فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي

²² Bukhāri, no. 4323.

“O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me.” (Ibrahīm 14:36)

And Jesus (عَلَيْهِ السَّلَامُ) said:

إِنْ تُعَذِّبَهُمْ فَإِنَّهُمْ عِبَادُكَ^ط وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ

“If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise.” (Al-Mā'idah: 118)

Then he raised his hands and said: **“O Lord, my Ummah! My Ummah!”** And then he wept.

So, Allah (تَبَارَكَ وَتَعَالَى) said: **“O Gabriel, go to Muhammad, though your Lord knows full well, and ask him: What makes you weep?”**

So, Gabriel (عَلَيْهِ السَّلَامُ) came to him and asked him, and the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) informed him, though Allah knew it full well. Upon this Allah said: **“O Gabriel, go to Muhammad and say: Verily, We will please you with regard to your Ummah and would not displease you.”**²³

20. The supplicant ought to display his utter need, destitution, and poverty before Allah as well as directing his complaint to Allah due to weakness, constriction, and trials he encounters.

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

“And (mention) Ayoob (Job), when he cried out to his Lord: Verily, distress has seized me, and You are the Most Merciful

²³ Muslim, no. 202.

of all those who show mercy.” (Al-Anbiyā: 83)

21. The supplicant should begin by making du‘ā for himself before making du‘ā for others.

Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا) narrated from Ubayy bin Ka‘ab (رَضِيَ اللَّهُ عَنْهُ) that: **“Whenever the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would mention someone and supplicate for him, he would begin with himself (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).”**²⁴

22. Do not transgress in supplication.

The son of Sa‘ad ibn Abī Waqqās (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: My father (i.e. Sa‘ad ibn Abī Waqqās) heard me say: **“O Allah, I ask you for Paradise, its blessings, its pleasure and such-and-such, and such-and-such. And I seek**

²⁴ Tirmidhi, no. 3385.

refuge in you from Hell, from its chains, from its collars, and from such-and-such, and from such-and-such.” So, he said: “I heard the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say: **“There will be people who will exaggerate in supplication.”** And so, you should not be one of them. If you are granted Paradise, you will be granted all that is good therein. And if you are protected from Hell, you will be protected from what is evil therein.”²⁵

Abu Nu’āmah narrated that Abdullah bin Mughaffal (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) heard his son saying: **“O Allah, I ask you for a white palace on the right of Paradise when I enter it.”** So he said: **‘O my son, ask Allah for Paradise and seek refuge in Him from Hell-Fire, for I heard the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)**

²⁵ Abu Dāwūd 1480, saḥīḥ.

say: 'In this Ummah there will be some people who will exceed the bounds in purification and in supplication.'"²⁶

23. Live a life eating halāl, drinking halāl, wearing halāl and make sure your earnings and wealth are halāl.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ
الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ

"O people, indeed Allāh is good, and He does not accept except what is good. Verily, Allāh (تَبَارَكَ وَتَعَالَى) commanded the believers with that which He commanded the Messengers. Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

²⁶ Abu Dāwūd 96. Declared sahīh by Al-Albānī.

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ
عَلِيمٌ

“O, Messengers! Eat of the good foods which Allāh has made permissible and do righteous deeds. Verily! I am Well-Acquainted with what you do.” (Al-Mu‘minūn 23:51)

And He (تَبَارَكَ وَتَعَالَى) said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ

“O you who believe, eat the good things that We have provided for you.” (Al-Baqarah 2:172)

ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ:

يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ
وَعُذِّي بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لَهُ

Then the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“A man travelled a long journey such that his hair is dishevelled and covered with dust – then he raises his hands to the sky supplicating, ‘O my Lord, O my Lord.’ Yet his food is unlawful, his drink is unlawful, his clothes are unlawful, and his sustenance is unlawful. Therefore, how can his supplication be answered?!”**²⁷

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made him far distant from having his supplication answered, even though this man was worthy because he was upon a long journey, dusty and dishevelled due to it. However, due to his food, drink, earnings, and clothing being unlawful he became distant from having his supplication answered by Allāh.

²⁷ Muslim no. 1015.

May Allah make us from the sincere followers of the Prophets, and true worshippers of Allah (عَزَّوَجَلَّ), able to control our desires, and to be patient upon hardships.

And all praise is for Allah the Lord of all creation—and peace and blessing be upon the Messenger, his family, his Companions and all those who truly follow him until the Day of Resurrection.²⁸

²⁸ See: *Adh-Dhikr wad-Du'ā wal-'Ilaj bir-Ruqā minal-Kitāb was-Sunnah*, page 88 onwards.