

The MESSAGE Magazine



Spreading The Light of Knowledge

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The Power of Du'a

In the name of Allah, The Most Beneficent, The Most Merciful.

Welcome to the first of our special issues in which we dedicate the whole issue to one topic and explore it in detail. This issue concerns the subject of du'a and is intended as a general overview on this vast topic. In Arabic the word du'a is the verbal noun of the verb "da'a", which signifies 'to call out, to summon'. Du'a is an act of worship about which our ideas and practice have become distorted. Nowadays du'a has become something we turn to as a last resort or when we want some good to happen to us even though it is something we should do everyday. The Prophet (peace & blessings of Allah be upon him) said:

Whoever wishes that Allah responds to his du'a at time of hardship, then let him increase his du'a at times of ease!" (Reported by Al-Timidhi)

This indicates the importance of making du'a often and not just in times of need.

Another misconception amongst people is that they should only ask Allah for matters that are of great importance to them, when the reality is we should ask Allah concerning all matters no matter how big or small and as long as it does not involve sin. After all everything happens by the will of Allah and if for example we have lost our house keys then we should ask Allah for help in finding them, as ultimately if Allah does not make it easy for us then it will not be possible.

People also sometimes adopt the attitude that I'm too sinful and Allah will never answer my du'a. In answer to this we only have to look in the Qur'an to the example of the worst of creation Iblis (satan) and at the time when he disobeyed Allah and was banished from Paradise. One of the first things he did was make du'a to Allah.

He (Iblis) said, "O My Lord! Give me respite until the Day of Judgement! He (Allah) replied, "Then you are of those who have been reprieved."
Surah al-Hijr, ayah 36-37.

Allah accepted the du'a of Iblis. So if Iblis' du'a can be accepted then surely the du'a of a sinful person has a better right to be accepted.

And if our du'a has not been answered then we should look at ourselves first and ask if we've done something that may have prevented it being answered or maybe it was answered, but in a way we may not realise.

Du'a is a reminder for us that ultimately we are completely reliant upon Allah in this life in all matters from the moment of our birth until our death.

Finally, we should make du'a not only for ourselves but also for our parents, brothers and sisters, spouses and children, relatives and friends, teachers and other benefactors, and destitute and struggling Muslims everywhere. We should pray for them for the good in this world as well as in the Hereafter.

All good that comes from this magazine is from Allah and any mistakes are ours so please forgive us for any shortcomings. - The Message Team.



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The Message

C/O Bristol Muslim Cultural Society, 101A St. Marks Road, Easton, Bristol, BS5 6HY - Tel: 0117 939 2559 - Email: bmcs@bmcs.org.uk

Or email the editor directly on riz160@yahoo.co.uk

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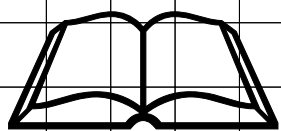
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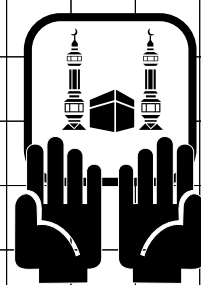
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DU'A

THE ETIQUETTE OF MAKING DU'A



Ibn al-Qayyim (may Allah have mercy on him) said: "Du'as and ta'awwudhaat [prayers seeking refuge with Allah] are like a weapon, and a weapon is only as good as the person who is using it; it is not merely the matter of how sharp it is. If the weapon is perfect and free of faults, and the arm of the person using it is strong, and there is nothing stopping him, then he can lay waste the enemy. But if any of these three features is lacking, then the effect will be lacking accordingly." (al-Daa' wa'l-Dawaa', p. 35).

From this it will be clear that there is an etiquette and rulings which must be fulfilled, in the du'a and in the person making the du'a. There are also things that may prevent the du'a reaching Allah or being answered and these things must be removed from the person making the du'a and from the du'a. When all of these conditions are fulfilled, then the du'a may be answered.

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

"And your Lord said: "Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation)"
Surah Ghaafir 40:60

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

The etiquette of du'a :

1 The One Making Du'a should believe in the oneness of Allah.

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

"And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me

(without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright" [al-Baqarah 2:186]

2 Du'a should be made to Allah alone.

Sincerity towards Allah alone in making du'a. Allah says (interpretation of the meaning):

"And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him)" [al-Bayyinah 98:5]

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

3 Ask Allah by His most beautiful names.

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

"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 (or utter impious speech against) His Names" [al-A'raaf 7:180]

4 Praise Allah before making du'a.

We should praise Allah as He deserves before we call upon Him. Al-Tirmidhi (3476) narrated that Fadaalah ibn 'Ubayd (may Allah be pleased with him) said: Whilst the Messenger of Allah (peace and blessings of Allah be upon him) was sitting, a man came in and prayed and said, "O Allah, forgive me and have mercy on me." The Messenger of Allah (S) said, "You have been too hasty, O worshipper. When you have prayed and are sitting, praise Allah as He deserves to be praised, and send blessings upon me, then call upon Him."

According to another version (3477): "When one of you prays, let him start with praise of Allah, then let him send blessings upon the Prophet (peace and blessings of Allah be upon him), then let him ask whatever he likes after that."

Then another man prayed after that, and he praised Allah and sent blessings upon the Prophet (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) said: "O worshipper, ask and you will be answered." Saheeh al-Tirmidhi, 2765, 2767.



And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them bear My call and let them trust in Me, in order that they may be led aright."
Al-Baqarah(surah 2), verse 186

5 To Send blessings upon the Prophet (peace and blessings of Allah be upon him).

Sending blessings upon the Prophet (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) said:

“Every du'a is kept back until you send blessings upon the Prophet (peace and blessings of Allah be upon him).” Narrated by al-Tabaraani in al-Awsat, 1/220.

6 Facing towards qiblah (the direction of the Ka'ba).

Facing towards the qiblah. Muslim (1763) narrated that 'Umar ibn al-Khattaab (may Allah be pleased with him) said: On the day of Badr, the Messenger of Allah (peace and blessings of Allah be upon him) looked at the mushrikeen, who were one thousand strong, and his companions numbered three hundred and nineteen. Then the Prophet of Allah (peace and blessings of Allah be upon him) turned to face the qiblah, then he stretched forth his hands and started to cry out to his Lord:

“O Allah, grant me what You have promised me, O Allah, give me what You have promised me. O Allah, if this small band of Muslims perishes, You will not be worshipped on earth.”

He kept on crying out to his Lord, stretching forth his hands, facing towards the qiblah, until his cloak fell from his shoulders...

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

7 Raising the hands.

Abu Dawood (1488) narrated that Salmaan (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said:

“Your Lord, may He be blessed and exalted, is Kind and Most Generous, and He is too kind to let His slave, if he raises his hands to Him, bring them back empty.”

Saheeh Abi Dawood, 1320.

The palms of the hands should be raised heavenwards, in the manner of a humble beggar who hopes to be given something. Abu Dawood (1486) narrated from Maalik ibn Yasaar (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said:

“When you ask of Allah, ask of Him with the palms of your hands, not with the backs of them.” Saheeh Abi Dawood, 1318.

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

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

8 Faith that Allah will respond.

Having certain faith that Allah will respond, and focusing with proper presence of mind, because the Prophet (peace and blessings of Allah be upon him) said:

“Call upon Allah when you are certain of a response, and remember that Allah will not answer a du'a that comes from a negligent and heedless heart.” Narrated by al-Tirmidhi, 3479;

9 Asking frequently.

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

10 Being firm in making du'a

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

11 Beseeching with humility, hope and fear.

Allah says (interpretation of the meaning):

“Invoke your Lord with humility and in secret” [al-A'raaf 7:55]

“Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us” [al-Anbiya' 21:60]

“And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the afternoons” [al-A'raaf 7:20]

12 Saying du'as three times (repeating the request 3 times).

Al-Bukhaari (240) and Muslim (1794) narrated that 'Abd-Allah ibn Mas'ood (may Allah be pleased with him) said: “Whilst the Messenger of Allah (peace and blessings of Allah be upon him) was praying at the Ka'bah, Abu Jahl and his companions were sitting nearby. They had slaughtered a camel the previous day, and Abu Jahl said: “Which of you will go and get the abdominal contents of the camel of Banu So and so and put it on the back of Muhammad when he prostrates?” The worst of the people went and got it, and when the Prophet (peace and blessings of Allah be upon him) prostrated, he placed it between his shoulders. They started laughing, leaning against one another. I was standing there watching, and if I had had any power, I would have lifted it from the back of the Messenger of Allah (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) remained in prostration, not lifting his head, until someone went and told Faatimah.



She came with Juwayriyah, and lifted it from him, then she turned to them and rebuked them. When the Prophet (peace and blessings of Allah be upon him) had finished his prayer, he raised his voice and prayed against them and when he made du'a or asked of Allah he would repeat it three times and he said: "O Allah, punish Quraysh" three times. When they heard his voice, they stopped laughing and were afraid because of his du'a. Then he said, "O Allah, punish Abu Jahl ibn Hishaam, 'Utbah ibn Rabee'ah, Shaybah ibn Rabee'ah, al-Waleed ibn 'Uqbah, Umayyah ibn Khalaf and 'Uqbah ibn Abu Mu'ayt," and he mentioned the seventh but I cannot remember who it was. By the One Who sent Muhammad (peace and blessings of Allah be upon him) with the truth, I saw those whom he had named slain on the day of Badr, then they were dragged and thrown into the well, the well of Badr.

13 Ensuring that one's food and clothing are good (i.e., Halaal).

Muslim (1015) narrated that Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "O people, Allah is Good and does not accept anything but that which is good. Allah enjoins upon the believers the same as He enjoined upon the Messengers. He says (interpretation of the meaning):

'O (you) Messengers! Eat of the Tayyibaat [all kinds of Halaal (lawful) foods which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits)] and do righteous deeds. Verily, I am Well Acquainted with what you do' [al-Mu'minoon 23:51]

'O you who believe (in the Oneness of Allah Islamic Monotheism)! Eat of the lawful things that We have provided you with' [al-Baqarah 2:172]

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

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

14 Saying du'a silently and not out loud.

Allah says (interpretation of the meaning): "Invoke your Lord with humility and in secret" [al-A'raaf 7:55]

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

"When he called to his Lord (Allah) a call in secret" [Maryam 19:3]

Excerpted with modifications from Islam Q&A (www.islam-qa.com)

APPENDIX

Presented below are a few short paragraphs which summarise the previous article as well as presenting a few of the best times for making du'a.

The Etiquette of Making Du`a

In His book 'Du`a; The Shield of A Believer; Arrows of Light in The Darkness of Night', **Sheikh Salamah Abul-Kamal**, a Muslim writer and Da`iyah, mentioned some manners pertaining to making Du`a:

- 1-Praising Allah and sending peace to His Prophet, peace and blessings be upon him.
- 2-Admitting one's sins and showing repentance.
- 3-During supplication, one should begin with himself.
- 4-Repeating one's supplication three times.
- 5-Asking Allah with firm will and seriousness.
- 6-Using short rich expressions in supplication.
- 7-Observing humbleness and humility during supplication.
- 8-The voice of the suppliant should be neither so loud nor so low.
- 9-The suppliant should end his supplication with saying 'Ameen' meaning 'O Allah! Accept my supplication!'
- 10-Gaining provision through lawful means.

Based on the English translation of the book, published by *Dar Al-Manarah*, Egypt.

The Optimum Times for Making Du`a

There are many optimum times of Du`a mentioned by scholars, some of them are as follows:

1-Between Azan and Iqamah.

It reported that the Prophet, peace and blessings be upon him, said: "**Du`a made between Azan and Iqamah is not rejected.**" The Companions said: "What shall we say, O Messenger of Allah?" "**Seek Allah's grace in this world and in the afterlife**", replied the Prophet, peace and blessings be upon him." (Reported by Abu-Dawud and At-Tirmizi)

2-In prostration.

Abu Hurairah, may Allah be pleased with him, quotes the Prophet, peace and blessings be upon him, as saying: "**The nearest a Muslim is to his Lord is while he is in prostration. So, make Du`a in it.**" (Reported by Muslim, Abu Dawud and An-Nasa'i)

3-While on travel and while being subject to oppression.

The Hadith of the Prophet, peace and blessings be upon him, reads: "**Three kinds of Du`a are surely answered; the Du`a of an oppressed, the Du`a of a traveler and the Du`a of a parent against his son or daughter.**" (Reported by Abu-Dawud and At-Tirmizi)

4-In the middle of the night.

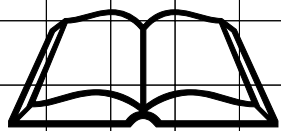
Also, Abu Hurairah, may Allah be pleased with him, quotes the Prophet, peace and blessings be upon him, as saying: "**Almighty Allah manifests Himself at the first heaven, during the last third of night, and says: 'Is there any suppliant so that I answer him? Is there anyone asking so that I fulfill his need? Is there any seeker of forgiveness so that I forgive his sins.'**"

Based on *Tract of Munajaah*, published by *Dar Ash-Shihab*, Egypt.

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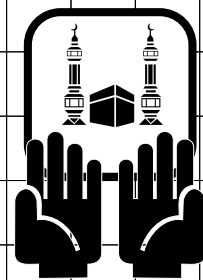


Umar ibn al-Khattab said: "I am not worried about whether my du'a will be responded to, but rather I am worried about whether I will be able to make du'a or not. So if I have been guided (by Allah) to make du'a, then (I know) that the response will come with it."



DU'A

THE BEST TIMES & PLACES FOR MAKING DU'A



There are many times and places where du'a is answered. There follows a summary thereof:

1 Laylat al-Qadar.

It was narrated that 'Aa'ishah asked the Prophet (peace and blessings of Allah be upon him): "If I know what night is Laylat al-Qadar, what should I say during it?" He said: "Say: Allahumma innaka 'afuwwan tuhibb ul-'afwa fa'fu 'anni (O Allah, You are forgiving and love forgiveness, so forgive me)."

2 Du'a in the depths of the night.

Du'a in the depths of the night, the time before dawn, the time when Allah descends to bestow His bounty upon His slaves, to meet their needs and to relieve their distress, when He says: "Who will call upon Me, that I may answer Him? Who will ask of Me, that I may give him? Who will seek My forgiveness, that I may forgive him?" narrated by al-Bukhaari, 1145.

3 After the five daily prayers.

Following the prescribed prayers. According to the hadeeth of Abu Umaamah, it was said: "O Messenger of Allah, which du'a is heard?" He said: "In the last third of the night, and following the prescribed prayers." Narrated by al-Tirmidhi, 3499.

There was some difference of scholarly opinion concerning the phrase *dabr al-salawaat al-maktoobah* ("following the prescribed prayers") does it mean before the salaam or afterwards?

Shaykh al-Islam Ibn Taymiyah and his student Ibn al-Qayyim were of the view that it is before the salaam. Ibn Taymiyah said: "The word *dabr* refers to something that is part of a thing, like *dabr al-haywaan* (the hindquarters of an animal)." *Zaad al-Ma'ad*, 1.305. Shaykh Ibn 'Uthaymeen said: "What has been narrated of du'a following the prayer is before the salaam and what has been narrated of dhikr following the prayer is after the salaam, because Allah says (interpretation of the meaning):

"When you have finished *As-Salaah* (the congregational prayer), remember Allah standing, sitting down, and (lying down) on your sides" [al-Nisa' 4:103]

See: *Kitaab al-du'a* by Shaykh Muhammad al-Hamad, p. 54

4 Between the adhaan and the iqamah.

It is narrated in a saheeh report that the Prophet (peace and blessings of Allah be upon him) said: "A du'a offered between the adhaan and iqamah is not rejected." Narrated by Abu Dawood (521) and al-Tirmidhi (212).

5 When the call to prayer is made.

When the call for the prescribed prayers is given and when the ranks are drawn up for battle, as it says in the marfoo' hadeeth of Sahl ibn Sa'd: "There are two that will not be rejected, or will rarely be rejected: du'a at the time of the call for prayer and at the time of battle when the fighting begins." Narrated by Abu Dawood; it is a saheeh report.

6 During rainfall.

When rain falls, as it said in the hadeeth of Sahl ibn Sa'd that is attributed to the Prophet (peace and blessings of Allah be upon him): "There are two which will not be rejected: du'a at the time of the call (to prayer) and when it is raining." Narrated by Abu Dawood.

7 At a certain time of the night.

The Prophet (peace and blessings of Allah be upon him) said: "During the night there is a time when the Muslim does not ask for the good of this world and the Hereafter but it will be given to him, and that happens every night." Narrated by Muslim, 757.

8 A certain time on Friday.

The Messenger of Allah (peace and blessings of Allah be upon him) mentioned Friday and said: "During it there is a time when a Muslim slave does not stand and pray and ask Allah for something, but He will give it to him," and he gestured with his hand to indicate how short that time is. Narrated by al-Bukhaari, 935; Muslim, 852.

9 When drinking Zamzam water.

It was narrated from Jaabir (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: "Zamzam water is for that for which it is drunk." Narrated by Ahmad.

10 When prostrating.

The Prophet (peace and blessings of Allah be upon him) said: "The closest that a person is to his Lord is when he is prostrating, so say a great deal of du'a then." Narrated by Muslim, 482.

11 When hearing the crowing of a rooster.

When hearing the crowing of a rooster, because of the hadeeth: "When you hear the crowing of a rooster, ask Allah of His bounty, for he has seen an angel." Narrated by al-Bukhaari, 2304; Muslim, 2729.



12 When saying the du'a of Yunus.

When saying the du'a, "**La ilaha illa anta, subhanaka, innee kuntu minaz-zalimeen** ([none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers cf al-Anbiya' 21:87])."

It was narrated in a saheeh hadeeth that the Prophet (peace and blessings of Allah be upon him) said: "The prayer of Dhu'l-Noon (Yoonus) which he said when he was in the belly of the whale: **La ilaha illa anta, subhanaka, innee kuntu minaz-zalimeen** ([none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers.' No Muslim recites this du'a concerning any matter but Allah will answer him." Narrated by al-Tirmidhi.

In his commentary on the passage (interpretation of the meaning):

"And (remember) Dhun-Noon (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): Laa ilaaha illa Anta [none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers."

88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allah, abstain from evil and work righteousness)" [al-Anbiya' 21:87-88]

Al-Qurtubi said: In this verse, Allah stipulates that whoever calls upon Him, He will answer him as He answered and saved Dhu'l-Noon (Yoonus). This is what is meant by the words "And thus We do deliver the believers". Al-Jaami' li Ahkaam il-Qur'aan, 11/334.

13 After a calamity.

If a calamity befalls him and he says, Inna Lillaahi wa inna ilayhi raaji'oon, Allahumma ujurni fi museebati w'ukhluf li khayran minha (Truly, to Allah we belong and truly, to Him we shall return; O Allah, reward me in this calamity and compensate me with something better than it). It was narrated by Muslim in his Saheeh (918) that Umm Salamah said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "There is no calamity that befalls one of the Muslims and he responds by saying 'Innaa Lillaahi wa innaa ilahi raaji'oon, Allahumma ujurni fi museebati w'ukhluf li khayran minha (Truly, to Allah we belong and truly, to Him we shall return; O Allah, reward me in this calamity and compensate me with something better than it),' but

Allah will compensate him with something better than it."

14 After someone's death.

The prayer of people after the soul of the deceased has been taken. According to the hadeeth, the Prophet (peace and

blessings of Allah be upon him) entered upon Abu Salamah (after he had died) and his eyes were open. He closed them and said: "When the soul is taken, the gaze follows it." Some of his family got upset and he said: "Do not pray for anything but good for yourselves, for the angels say Ameen to whatever you say." Narrated by Muslim. 2732.

15 Du'a for one who is sick.

Muslim (919) narrated that Umm Salamah said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "When you visit a sick person, say good things, for the angels say Ameen to whatever you say..." When Abu Salamah died, I came to the Messenger of Allah (peace and blessings of Allah be upon him) and said: "Abu Salamah has died." He said: "Say: O Allah, forgive me and him, and compensate me well." She said: I said: And Allah compensated me with one who was better for me than him: Muhammad (peace and blessings of Allah be upon him).

16 The prayer of the one who has been wronged.

In the hadeeth it says: "Fear the prayer of the one who has been wronged, for there is no barrier between it and Allah."

Narrated by al-Bukhaari, 469; Muslim, 19. And the Prophet (peace and blessings of Allah be upon him) said: "The prayer of the one who has been wronged will be answered, even if he is an evildoer, for his evildoing is only against himself."

Narrated by Ahmad.

17 The du'a of the father, the fasting person and the traveller.

The du'a of a father for his child i.e., for his benefit and the du'a of a fasting person during the day of his fast, and the prayer of the traveller. It was narrated in a saheeh report that our Prophet (peace and blessings of Allah be upon him) said: "

There are three prayers that are not rejected: the prayer of a father for his child, the prayer of the fasting person and the prayer of the traveller." Narrated by al-Bayhaqi.

18 The prayer of a father against his child i.e., to harm him.

According to a saheeh hadeeth: 'There are three prayers that will be answered: the prayer of one who has been wronged, the prayer of a traveller, and the prayer of a father against his child.'" Narrated by al-Tirmidhi, 1905

19 The du'a of a righteous person for his parents.

As stated in the hadeeth narrated by Muslim (1631): "When the son of Adam dies, all his good deeds come to an end except three: ongoing charity, a righteous son who will pray for him, or beneficial knowledge."

20 Du'a after the sun has passed its zenith and before Zuhr.

It was narrated from 'Abd-Allah ibn al-Saalib (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) used to pray four rak'ahs after the sun had passed its zenith and before Zuhr, and he said:



“This is a time when the gates of heaven are opened and I want a good deed of mine to ascend during this time.”
 Narrated by al-Tirmidhi and its isnaad is saheeh.

21 When waking up at night.

In a sound hadith of the Prophet (peace and blessings of Allah be upon him), he said, "Whoever wakes up from sleep and cannot go back to sleep, and says, "La ilaaha illallaahu wahdahu laa shareeka lahu, lahul-mulk wa lahul-hamd, wa huwa 'ala kulli shai' in qadeer, al-hamdu lillahi, wa subhan'Allah, wa la ilaaha illallaahu, wallaahu akbar, wala hawla wala quwwata illa billah (there is no god but Allah, He is One and has no partner, to Him belongs all praise and all authority, and He has power over all things, praise be to Allah, glory be to Allah, there is no god but Allah, Allah is the greatest, there is no power nor any authority but with Allah),' and then says, 'Allahummaghfir li (O Allah, forgive me), or asks some other thing by way of du'a, will be answered, and if he makes wudu and offers a prayer it will be accepted from him."
 Narrated by al-Bukhaari.

Excerpted with modifications from Islam Q&A (www.islam-qa.com)

end



Words of Wisdom



A famous ascetic and worshipper, Ibrahim ibn Adham was once asked, “Why is it that we make du’a, yet they are not responded to?” He replied:

“Because you know Allah, yet you do not obey Him. And you know the Prophet (peace and blessings of Allah be upon him), but do not follow his Sunnah. And you know the Qur’an, but you do not act upon it.

And you eat from the blessings of Allah, but you do not express gratitude for it.

And you know Paradise, yet do not strive for it.

And you know the Fire of Hell, yet do not run away from it.

And you know Shaytan, but do you do not fight him, and instead obey him.

And you know death, but you do not prepare yourselves for it.

And you bury the dead, but do not learn a lesson from it.

And you have left your own faults, and instead busy yourself with the faults of others.”



The Importance of Sending Blessings upon the Prophet (peace and blessings of Allah be upon him) for the Acceptance of Du'a.

It is mustahabb for the worshipper to begin his du'a with praise of Allah, then to send blessings upon the Prophet (peace and blessings of Allah be upon him), then to ask for whatever he wishes, because of the hadeeth narrated by Abu Dawood (1481) and al-Tirmidhi (3477) from Faddaalah ibn 'Ubayd (may Allah be pleased with him) who said: “The Messenger of Allah (peace and blessings of Allah be upon him) heard a man making du'a in his prayer without glorifying Allah or sending blessings upon the Prophet (peace and blessings of Allah be upon him). The Messenger of Allah (peace and blessings of Allah be upon him) said, 'This man is in a hurry.' He called him and said to him or to someone else, 'When anyone of you makes du'a, let him start by glorifying his Lord and praising Him, then let him send blessings upon the Prophet (peace and blessings of Allah be upon him), then let him pray for whatever he wants.’” Saheeh Abi Dawood, 1314).

Al-Bayhaqi narrated in Shu'ab al-Eemaan that 'Ali (may Allah be pleased with him) said: “Every du'a is not responded to until one sends blessings upon the Prophet (peace and blessings of Allah be upon him).” This was narrated by Baqiy ibn Mukhallid from 'Ali in a marfoo' report, i.e., it was attributed to the Prophet (peace and blessings of Allah be upon him).

'Umar (may Allah be pleased with him) said: “Du'a is detained between the heavens and the earth and no part of it is taken up until you send blessings upon your Prophet (peace and blessings of Allah be upon him).” (Narrated by al-Tirmidhi, 486.)

Imaam al-Nawawi (may Allah have mercy on him) said in al-Adhkaar, p 176: “The scholars are agreed that it is mustahabb to start one's du'a by praising Allah, then sending blessings upon the Messenger of Allah (peace and blessings of Allah be upon him), and to end the du'a in the same manner. There are many marfoo' reports on this subject (i.e., reports which are attributed to the Prophet (peace and blessings of Allah be upon him)).”

Note that sending blessings on the Prophet (peace and blessings of Allah be upon him) take three forms:

1 Sending blessings upon him before making du'a, and after praising Allah, because the Prophet (peace and blessings of Allah be upon him) said: “When anyone of you makes du'a, let him start by glorifying his Lord and praising Him, then let him send blessings upon the Prophet (peace and blessings of Allah be upon him), then let him pray for whatever he wants.” (Narrated by al-Tirmidhi, 3477; Saheeh Abi Dawood, 1314)

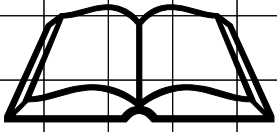
2 Sending blessings upon him at the beginning of the du'a, in the middle and at the end.

3 Sending blessings upon him at the beginning and at the end, and one's personal request may be made in between.

(Adapted from the words of Ibn al-Qayyim in Jila' al-Afhaam, p. 531).

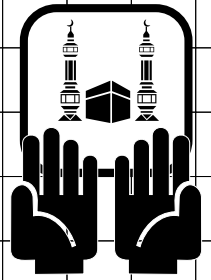
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DU'A

CONDITIONS FOR THE ACCEPTANCE OF DU'A



There are many conditions of du'a, including the following:

1 You should call upon no one except Allah.

The Prophet (peace and blessings of Allah be upon him) said: "If you ask, then ask of Allah, and if you seek help, then seek the help of Allah." - Narrated by al-Tirmidhi, 2516
This is what is meant by the verse (interpretation of the meaning):

"And the mosques are for Allah (Alone), so invoke not anyone along with Allah" [al-Jinn 72:18]

This is the most important condition of du'a, without which no du'a will be accepted and no good deed taken up. There are some people who make du'a to the dead and regard them as intermediaries between them and Allah. They claim that these righteous people will bring them closer to Allah and intercede for them with Him, and they claim that their sins are so great that they have no status before Allah, and that is why they set up these intermediaries and pray to them instead of Allah. But Allah says (interpretation of the meaning):

"And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor)" [al-Baqarah 2:186]

2 You should seek to draw close to Allah in one of the ways that are prescribed in sharee'ah.

3 Avoid seeking a quick response.

You should avoid seeking a quick response, for this is one of the problems that may prevent the du'a from being accepted. In the hadeeth it says: "One of you may be answered so long as he is not hasty and says, 'I said du'a but I got no response.'" Narrated by al-Bukhaari, 6340; Muslim, 2735.

In Saheeh Muslim (2736) it says: "A man's (du'as) may be answered so long as it does not involve sin or severing the ties of kinship or hastening." It was said: "O Messenger of Allah, what does hastening mean?"

He said: "When he says, 'I made du'a and I made du'a but I did not see any response,' so he gets discouraged and stops making du'a."

4 Dua's should not involve sin.

The du'a should not involve sin or severing of the ties of kinship, as stated in the hadeeth quoted above: "A man's (du'a's) may be answered so long as he does not involve sin or severing the ties of kinship ..."

5 Thinking positively of Allah.

You should think positively of Allah. The Prophet (peace and blessings of Allah be upon him) said: "Allah, may He be exalted, says: 'I am as My slave thinks I am.'"

Narrated by al-Bukhaari, 7405; Muslim, 4675. According to the hadeeth of Abu Hurayrah: "Make du'a to Allah when you are certain of a response." Narrated by al-Tirmidhi.

Whoever thinks well of his Lord, Allah will bestow His bounty upon him and give him in abundance.

6 Focussing on the du'a and avoid letting the heart and mind wander during while making du'a.

You should be focused, aware of the greatness of the One upon Whom you are calling. The Prophet (peace and blessings of Allah be upon him) said: "Know that Allah does not answer a du'a from a distracted heart." Narrated by al-Tirmidhi, 3479.

(Editors note: This means we should concentrate on du'a just as we concentrate when praying and not let our minds wander or play with our hands or fidget with fingers or be looking around here and there as sometimes people do nowadays. If for example one was desperate for money and asking someone for it, then our attention would be focussed on that person. But if whilst asking we're fidgeting and looking here and there and appear not focussed then will that person really take us seriously and believe we actually need that money? Surely when asking or begging of Allah, He is the most worthy of our undivided attention and focus when making du'a.)

7 Ensuring that one's food comes from good (halaal) sources.

Allah says (interpretation of the meaning): "Verily, Allah accepts only from those who are Al-Muttaqoon (the pious)" [al-Maa'idah 5:27]

The Prophet (peace and blessings of Allah be upon him) stated that a response was unlikely for one who eats, drinks and wears haraam things. In the hadeeth it says: [The Prophet (peace and blessings of Allah be upon him)] mentioned the man who undertakes a lengthy journey and is disheveled and covered with dust, and he stretches his hands towards heaven saying, 'O Lord, O Lord,' when his food is haraam, his drink is haraam, his clothes are haraam. He is nourished with haraam, so how can he be granted a response? Narrated by Muslim, 1015.

Ibn al-Qayyim said: Thus eating haraam things saps the strength of the du'a and weakens it.

8 Avoiding aggression in du'a.

You should avoid aggression in du'a, for Allah does not like aggression in du'a. Allah says (interpretation of the meaning):

"Invoke your Lord with humility and in secret. He likes not the aggressors" [al-A'raaf 7:55]

9 Du'a should not distract from obligatory duties.

You should not let du'a distract you from an obligatory duty such as an obligatory prayer that is now due, and you should not neglect parents' rights on the basis of du'a. This is indicated by the story of Jurayj, when he did not answer his mother's call and turned instead to his prayer. She prayed against him and Allah tested him sorely.

Al-Nawawi (may Allah have mercy on him) said: The scholars said: This indicates that what he should have done is to answer her, because he was offering a supererogatory (naafil prayer), continuation of which was voluntary, not obligatory, whereas answering his mother and honouring her was obligatory and disobeying her was haraam. Saheeh Muslim bi Sharh al-Nawawi, 16/82.

Excerpted with modifications from Islam Q&A (www.islam-qa.com) **END**

∞ Tawassul ∞

Tawassul is the seeking of Allah's help and response through the performance of certain acts. In other words, the person making du'a uses tawassul to increase the chances of this du'a being accepted. Tawassul is performed by mentioning Allah's Names and Attributes, or by mentioning a good deed that a person has done, or by asking a living pious person to make du'a on his behalf, or by showing his own humility and faults in front of Allah.

Tawassul is a huge topic and we present only a summary below consisting of some extracts referenced from "Du'a-The Weapon of The Believer" (a highly recommended book) which summarises some permitted forms of tawassul.

Linguistically tawassul means to come closer to an objective and to gain proximity to a desired goal. In Islamic terms, it signifies the act of trying to come closer to Allah through manners that have been prescribed in the Qur'an and Sunnah. In other words, it is a means of seeking nearness to Allah

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

There are a number of ways that are prescribed in the Shari'ah for tawassul. These are as follows:

1 Tawassul through Allah's Names and Attributes.

This is one of the most powerful means of tawassul. For example asking Allah to forgive you by saying "O the All-Forgiving (al-Ghafoor) I ask you to forgive me".

2 Tawassul by mentioning Allah's Favours.

Another way of tawassul is by mentioning the favours Allah has bestowed on that person. For example a person might say "O Allah you have guided me to Islam and placed in me a love for knowledge of Islam and it's people. O Allah cause me to increase in this knowledge and cause me to be amongst the righteous scholars!"

3 Tawassul by Mentioning the State One is In.

Another means of tawassul is by mentioning to Allah the dire circumstances one is in and the desperate need one has for His help and Mercy and Blessings.

4 Tawassul Through Good Deeds.

For example if you did a good deed sincerely for Allah's sake alone to please Him and no other then one could say for example "O Allah if I did such and such deed for your sake alone then grant me etc..."

***This principle has been confirmed in the story of the companions of the cave from the ahadith presented at the end of this article.

5 Tawassul Through Mentioning the Effect of The Du'a.

Tawassul can also be made by attaching the response of the du'a to a good deed or benefit. So for example a person could say "O Allah cure me of my illness so I can walk to the mosque to pray" or "O Allah increase me in wealth so that I may spend it in your way". Of course our intentions must be sincere when making tawassul this way.

6 Tawassul by Asking a Living Person to Make Du'a.

It is allowed to make tawassul by asking a living person to make du'a on your behalf, if such a person is a true and righteous person. So it is permissible to go to a scholar and ask them to make du'a for you. For example to ask for someone to be cured of illness. But it is better to make du'a for oneself rather than to always go around asking others to

make du'a for you, especially as making du'a is an act of worship liked by Allah and always asking others to make du'a for us may make us lazy in performing this act.

Referenced from "Du'a - The Weapon of The Believer" by Abu Ammar Yasir Qadhi from Al-Hidaayah Publishing & Distribution.

*** The story of the companions of the cave:

Narated By 'Abdullah bin 'Umar : I heard Allah's Apostle saying, "Three men from among those who were before you, set out together till they reached a cave at night and entered it. A big rock rolled down the mountain and closed the mouth of the cave. They said (to each other), Nothing could save you Tom this rock but to invoke Allah by giving referenda to the righteous deed which you have done (for Allah's sake only).¹ So, one of them said, 'O Allah! I had old parents and I never provided my family (wife, children etc.) with milk before them. One day, by chance I was delayed, and I came late (at night) while they had slept. I milked the sheep for them and took the milk to them, but I found them sleeping. I disliked to provide my family with the milk before them. I waited for them and the bowl of milk was in my hand and I kept on waiting for them to get up till the day dawned. Then they got up and drank the milk. O Allah! If I did that for Your Sake only, please relieve us from our critical situation caused by this rock.'¹ So, the rock shifted a little but they could not get out."

The Prophet added, "The second man said, 'O Allah! I had a cousin who was the dearest of all people to me and I wanted to have sexual relations with her but she refused. Later she had a hard time in a famine year and she came to me and I gave her one-hundred-and-twenty Dinars on the condition that she would not resist my desire, and she agreed. When I was about to fulfill my desire, she said: It is illegal for you to outrage my chastity except by legitimate marriage. So, I thought it a sin to have sexual intercourse with her and left her though she was the dearest of all the people to me, and also I left the gold I had given her. O Allah! If I did that for Your Sake only, please relieve us from the present calamity.'¹ So, the rock shifted a little more but still they could not get out from there."

The Prophet added, "Then the third man said, 'O Allah! I employed few laborers and I paid them their wages with the exception of one man who did not take his wages and went away. I invested his wages and I got much property thereby. (Then after some time) he came and said to me: O Allah's slave! Pay me my wages. I said to him: All the camels, cows, sheep and slaves you see, are yours. He said: O Allah's slave! Don't mock at me. I said: I am not mocking at you. So, he took all the herd and drove them away and left nothing. O Allah! If I did that for Your Sake only, please relieve us from the present suffering.'¹ So, that rock shifted completely and they got out walking.
-From Sahih al-Bukhari.

Things That Can Prevent Du'a Being Answered



Things which may prevent du'a from being answered include:

1. The du'a itself is weak.

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

2. Weakness in the person making du'a.

When the person who is making du'a is weak in himself, because he is faint-hearted in his turning towards Allah. This may be either because of bad manners towards Allah, may He be exalted such as raising his voice in du'a or making du'a in the manner of one who thinks he has no need of Allah; or because he pays too much attention to the wording and tries to come up with unnecessarily ornate phrases, without paying attention to the meaning; or because he tries too hard to weep or shout without really feeling it, or he goes to extremes in that.

3. Committing sins / forbidden actions.

The reason why his du'a is not answered may be because he has done something that Allah has forbidden, such as having haraam wealth whether it be food or drink or clothing or accommodation or transportation, or he has taken a haraam job, or the stain of sin is still in his heart, or he is following bid'ah (innovation) in religion, or his heart has been overtaken by negligence.

4. Consuming haraam wealth.

This is one of the major reasons why du'as are not answered. Abu Hurayrah (may Allah be pleased with him) said: the Messenger of Allah (peace and blessings of Allah be upon him) said: "O people, Allah is Good and only accepts that which is good. Allah commanded the pious to follow the same commandments as He gave to the Messengers. He says (interpretation of the meaning):

'O (you) Messengers! Eat of the Tayyibaat [all kinds of Halaal (lawful) foods which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits)] and do righteous deeds. Verily, I am Well-Acquainted with what you do' [al-Mu'minoon 23:51]

'O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with' [al-Baqarah 2:172]

Then he mentioned a man who has travelled on a long journey and is dishevelled and covered with dust; he stretches forth his hands to the heaven, (saying) "O Lord, O Lord", but his food is haraam, his drink is haraam, all his nourishment is haraam, so how can his du'a be accepted?" Narrated by Muslim.

The man described by the Prophet (peace and blessings of Allah be upon him) had some of the characteristics which help du'as to be answered he was travelling and he was in need of Allah, may He be exalted and glorified but the fact that he consumed haraam wealth prevented his du'a from being answered. We ask Allah to keep us safe and sound.

5. Trying to hasten the response.

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

6. Making the du'a conditional.

Making the du'a conditional, such as saying, "O Allah, forgive me if You will" or "O Allah, have mercy upon me if You will." The person who makes du'a has to be resolute in his supplication, striving hard and earnestly repeating his du'a. The Prophet (peace and blessings of Allah be upon him) said: "Let not any one of you say, 'O Allah, forgive me if You will, O Allah, have mercy on me if You will.' Let him be resolute in the matter, whilst knowing that no one can compel Allah to do anything." Narrated by al-Bukhaari and Muslim.

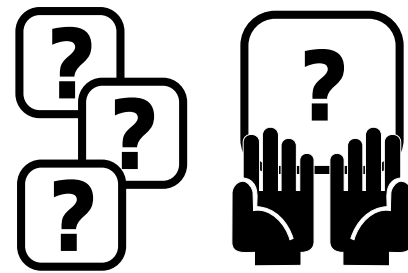
In order for du'as to be answered, it is not essential to adhere to all of these points and be free of all that could prevent one's du'as from being answered. That is something which happens very rarely. But one has to try hard and strive towards achieving this.

Another important point is to realize that the response to the du'a may take different forms: either Allah will respond and fulfil the desire of the person who made the du'a, or He will ward off some evil from him because of the du'a, or He will make something good easy for him to attain because of it, or He will save it with Him for him on the Day of Resurrection when he will be most in need of it. And Allah knows best.

From Islam Q&A (www.islam-qa.com)

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Reasons Why Du'a May Not Be Answered



Ideally we would all love to have all of our du'as granted by Allah but sometimes not having a du'a granted may be a blessing. After all no-one except Allah knows what would happen to us if He granted a particular request. Maybe in the long term it was bad for us and Allah saved us from some harm that may have come from it. Imagine if adults literally granted every request or desire a child asked for. Eventually the child would come to some sort of harm. Adults usually know what is good for the child and what might be bad for it. In the same vein ultimately only Allah knows what is good and bad for us and as already stated, not having a du'a granted may be a good thing. In the article below we explore this and other reasons why our du'a may not be granted or answered.

Firstly:

The one to whom that happens should believe that there is a reason and great wisdom behind the delay in the response. Allah, may He be glorified, is the Sovereign of all and none can put back His bounty or overturn His ruling or object to His giving or His withholding, if He gives by His bounty or withholds by His justice. We are His slaves and He does with us whatever He will.

“And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter)”[al-Qasas 28:68]

How can a slave fall short in honouring his master's rights and then demand his rights in full?

It is His right to be obeyed and not disobeyed, to be remembered and not forgotten, to be thanked and not to be shown ingratitude. If you look at yourself and how you are carrying out your duties, you would think very little of yourself and you would feel humility and would realize there can be no salvation except by His forgiveness and mercy. So look at yourself as being a slave, for Allah is the Creator and Controller.

Secondly:

Allah has great wisdom and He does not give or withhold except for a reason.

You may look at something and think that it is good but by His wisdom He does not decree it. A doctor may do things which appear to be painful but they are in the patient's best interests. And for Allah is the highest description. (cf. al-Nahl 16:60).

Thirdly:

Attaining the thing asked for may cause hardship to the one who is asking. It was narrated from one of the salaf that he used to ask Allah to let him go out on a military campaign, but a voice called out to him: “If you go on a military campaign you will be taken prisoner, and if you are taken prisoner, you will become a Christian.” Sayd al-Khaatir, 1/109

Ibn al-Qayyim said: Whatever Allah has decreed for His believing slave is a blessing even if that is in the form of withholding; it is a favour even if that is in the form of a trial, and the calamity decreed by him is fair even if it is painful. Madaarij al-Saalikeen, 4/215.

No one knows how his affairs will end up. He may ask for something which leads to bad consequences, and may even harm him. The Controller knows best what is in his best interests, “and it may be that you dislike a thing which is good for you”[al-Baqarah 2:216]. One of the meanings of this verse is that we should not wish that the decree of our Lord was different or ask Him for things of which we have no knowledge, for

perhaps that may harm us without us knowing. So we should not choose anything different than what our Lord has chosen for us, rather we should ask Him for a good end in what He has chosen for us, for there is nothing more beneficial for us than that.

Fourthly:

What Allah chooses for His slave is better for him than what he chooses for himself. Allah is more merciful towards His slaves than they themselves or their mothers are. If something happens to them that they dislike, that is better for them than if it did not happen, so His decree is all kindness and mercy. If the slave submits to Allah and has certain faith that all dominion belongs to Allah and all things are under His command, and that He is more merciful to him than he is himself, then he will find peace of mind regardless of whether his need is met or not.

Fifthly:

The response may be delayed because the person himself has done something which is an impediment to receiving a response or a cause of delay. Perhaps there is something haraam in his food, or perhaps there was some negligence in his heart at the time when he made the du'a, or perhaps he had committed a sin, as a consequence of which his du'a was not answered.



Reasons Why Du'a May Not Be Answered continued from page 11

So when the response to the du'a is delayed, this may prompt the person to check on himself and examine how he stands before his Lord, so that he will take stock of himself and repent; if the answer to his prayer came sooner, perhaps he would become heedless and think that he was doing fine, then he would develop a sense of self-admiration that may lead to his doom.

Delay or withholding of a response may be because Allah wants to delay the reward for him until the Day of Resurrection, or Allah wants to divert an equivalent evil from him, but he does not realize that.

Whatever the case, the fruits of du'a are guaranteed, even if you do not see the response with your own eyes. So think well of your Lord and say: Perhaps He has answered me in a way that I do not know. It is narrated in a saheeh report that the Prophet (peace and blessings of Allah be upon him) said: "There is no Muslim who does not offer any du'a in which there is no sin or severing of family ties but Allah will give him one of three things in return: either He will answer his du'a sooner, or he will store it up for him in the Hereafter, or He will divert an equivalent evil away from him because of it." They said: "We will say a lot of du'a." He said: "Allah is more generous." Narrated by Ahmad, 10749.

In conclusion, there are many reasons why a du'a may not be answered or the answer may be delayed; we must ponder this and not stop making du'a, for du'a will always be of benefit.

And Allah knows best.

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