

THE VIRTUES OF DUĀ

By:

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refers to one who is helpless and has absolutely no helper or support. In becoming despondent with mortal assistance, he turns towards Allah Ta'āla convinced in the belief that it is only Allah who is the sovereign of all affairs.

Confidence of acceptance and devotion:

Rasulullah (Sallallahu Alaihi Wasallam) said, "Seek from Allah Ta'āla with confidence that the Duā has been accepted. Beware! Allah does not accept Duā's made with an inattentive heart." (Tirmizi). This Hadith exhorts us to have full confidence that our Duās will be accepted.

Praising Allah Ta'āla and Durood on Rasulullah (Sallallahu Alaihi Wasallam):

Once, while Rasulullah (Sallallahu Alaihi Wasallam) was sitting, a man entered the Masjid and performed Salāh. Then he made Duā thus, "O Allah, forgive me and have mercy on me". Thereupon Rasulullah (Sallallahu Alaihi Wasallam) said, "O you who have performed Salāh, you have been too hasty. When you have performed your Salāh and are seated, first praise Allah with praise that are due to Him, then recite Salāt (Durood) on me, and then beseech Allah." (Tirmizi).

May Allah give us the guidance to supplicate towards Him correctly. Āmeen.

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delivered from mishap, or he will have the rewards of his Duā stored for him in the Hereafter. 'The best Duā in the sight of Allah is that of Āfiyah'. Āfiyah is safety from all detested circumstances in this world and the Hereafter. It includes all adversities, calamities, ill-health, destitution etc. whoever asked for Āfiyah has asked for safety from all types of afflictions and distress.

A FEW POINTS TO CONSIDER WHEN MAKING DUĀ

To abstain from unlawful earnings:

Rasulullah (Sallallahu Alaihi Wasallam) said, "Some people undertake long journeys, their hair is dishevelled, their bodies are covered with dust, and they stretch their hands to the sky exclaiming O My Lord! O My Lord! In supplication for their needs, but the food they consume is Harām, their drink is Harām, their clothing (is derived from) Harām earnings, they have been nourished with Harām sustenance. How can their Duā be accepted." (Muslim).

To postulate helplessness and desperation:

Allah Ta'āla says, "Who answers the cry of the distress when he calls Him (Allah) and He relieves the suffering." (27:62). The word distressed implied in this verse

Rasulullah (Sallallahu Alaihi Wasallam) relates that Allah Ta'āla said, "I treat My bondsman according to his expectations from Me, and I am with him when he makes Duā to Me," (Muslim).

In explaining this Hadith, Qādhi Ayāz (R) says, "Allah Ta'āla will forgive one when he seeks forgiveness. He will answer Duā's when one supplicates Him, He will become the Guardian of one who seeks His Guardianship. This Hadith conveys hope of Allah's forgiveness." (Nawwawi).

Some Ulamā have stated that the fulfilment of expectations promised by Allah Ta'āla in the Hadith is in its most general sense. It assures one in terms of forgiveness, supplications, health, wealth and safety. For instance when a person supplicates Allah and sincerely believes Allah will accept his prayer, then his Duā is actually accepted, but if he has doubt about its acceptance, it is not accepted. Hence, in a Hadith it is stated that the Duā of a person is granted so long as he does not say his Duā is not accepted. According to another Hadith, if a destitute person discloses his hunger to everybody, he is not relieved of his poverty, but if he shows submission to the Gracious Allah, his condition may soon change for the better. However, we have been warned against over-confidence of Allah's help and

forgiveness without submission and servitude to Allah Ta'āla, in several verses of the Qur'ān.

Allah Ta'āla says, "*Let not the deceiver (Shaitān) beguile you with regard to Allah*" (35:5).

True belief lies between Hope of Allah's forgiveness and Fear of His wrath.

In a Hadith Rasulullah (Sallallahu Alaihi Wasallam) says, "Nothing besides Duā changes Taqdeer (fate), and nothing besides virtuous actions increases life." (Tirmizi).

There are two types of Taqdeer:

- 1) Mubram - Taqdeer which is fixed by Allah Ta'āla which cannot be changed or altered;
- 2) Mu'allaq - Taqdeer that is conditional to certain actions, e.g. In a Hadith of Bukhāri it is mentioned that maintaining Kinship increases ones life span. Similarly, in the Musnad of Imām Ahmad it is related that certain sins deprive one of this sustenance while service and obedience to one's parents increases ones life span.

Referring to the above, Allah Ta'āla says, "*Allah blots out and establishes what He wills and with Him is the original book.*" (13:39).

Virtuous deeds increases ones life refers to Taqdeer Mu'allaq as explained above or that Allah Ta'āla will bless one with the ability to accomplish good deeds in such a

short span of time that normally could have been accomplished. (Lam'āt).

In another Hadith Rasulullah (Sallallahu Alaihi Wasallam) said, "Certainly Duā is beneficial for those calamities which have befallen on and for those calamities which have not befallen. O servants of Allah hold fast onto making Duā." (Tirmizi).

Duā is beneficial for those calamities which have befallen a person means that if that calamity was Mu'allaq it would be averted, and if it was Mubram (inevitable), constant Duā will cause one to be patient which will result in obedience to Allah Ta'āla. This obedience may develop to such extends that one will actually derive spiritual pleasure at the time of these crisis.

Rasulullah (Sallallahu Alaihi Wasallam) said, "The person for whom the door of Duā is opened, for him shall the doors of Rahmah (mercy) open. The most beloved to Allah is that Āfiyah (well-being) be begged from Him." (Tirmizi).

'The person for whom the door of Duā opens' means that when a person is blessed with divine guidance to make Duā abundantly with all its requisites and conditions Allah's Mercy descends upon him. He will undoubtedly reap the fruits of his Duā. He will either be granted whatever he supplicated for, or he will be