

EIGHT

SUPPLICATION

Allah, Mighty and Glorious is He, has commanded us to supplicate to Him and has promised to respond to us when we do so. He says:

◀ Call on Me – I will answer you. (40:60) ▶

Then He follows this by saying:

◀ Surely those who are too arrogant to worship Me will enter Hell in humiliation. (40:60) ▶

Praise be to Allah, the Most Mighty, Who has boundless generosity and endless mercy. He has made the servant's supplication for the fulfillment of his needs and the accomplishment of his endeavours a rewardable act of worship, which He has asked of him and which He has severely reprimanded when he neglects it, by describing him as being arrogant.

Abu Huraira has related that the Prophet ﷺ said, "Whoever does not supplicate to Allah invokes His wrath." ¹

He is so right who said:

Do not ask the son of Adam to fulfil a need,
Ask Him Whose gates are never concealed.
Allah is wrathful when you do not ask Him,
While the son of Adam is angered if you ask him.

Allah, the Mighty and Glorious, says:

◀ Is not He (best) Who answers the one who has been wronged when he calls on Him, and removes the evil? (27:62) ▶

And also:

◀ And when My servants ask you about Me, I am indeed near (to them); I answer the prayer of every supplicant when he calls on Me. (2:186) ▶

An-Nu'man ibn Bashir said, "The Messenger of Allah ﷺ said, 'Supplication is worship itself.' Then he recited the *ayah*:

◀ And your Lord has said, 'Call on Me – I will answer you'. Surely those who are too arrogant to worship Me will enter Hell in humiliation. (40:60) ▶" ²

According to the above *ayah*, any supplication that fulfils the correct requirements will, most surely, be answered by Allah. This is further confirmed by the following *ahadith*:

"Allah is the Ever-Living, the Most Generous, and if a man raises his hands in supplication, He will be ashamed to let them be lowered disappointed and empty." ³

Anas related that the Prophet ﷺ said, "Do not give up supplicating, for no one who supplicates is ruined." ⁴

Abu Sa'id al-Khudri related that the Prophet ﷺ said, "No Muslim makes a *du'a* to Allah, without being granted one of three things by Allah: it hastens the fulfilment of what he has asked for; or it is saved up for him until the Day of Judgement; or it prevents a similar kind of trouble from happening to him – unless it was for something bad, or something that might break family ties." ⁵

Umar ibn al-Khattab, may Allah be pleased with him,

said, "I do not have any anxiety about the answer, but I worry about the *du'a* itself, because anyone who is inspired by Allah to make *du'as* immediately invokes His response when he makes the *du'a*."

Good Observances in Making Supplication

These include choosing the special times for supplicating, such as on the day of *Arafat* from the days of the year, the month of Ramadan from the months of the year, Friday from among the days of the week, and the early morning hours from the times of the day.

They also include choosing favourable conditions, such as at the time of rain fall, at the time that armies fighting in the way of Allah march out, and at the time of being in the position of *sajdah*. Abu Huraira reported that the Prophet ﷺ said, "A servant is nearest to his Lord when he is in prostration, so increase your supplication when in prostration." ⁶

The same applies to the time between the *adhan* and the *iqama*. The Messenger of Allah, may Allah bless him and grant him peace, said, "Supplication made during the time between the *adhan* and the *iqama* is never made in vain." ⁷

It is good to be firm when supplicating and confident in Allah's response. The Prophet ﷺ said, "None of you should say, 'O Allah, forgive me if You wish' or 'O Allah, have mercy on me if You wish,' but he should always be firm in asking Allah, for nobody can compel Allah to do something against His will." ⁸

It is also good to be in *wudu*, to be facing towards Makka, and to repeat the *du'a* three times. ⁹

The supplication should begin with praise of Allah, by referring to His Names and His Attributes and His bless-

ings, followed by invoking His blessings on the Messenger of Allah ﷺ. Then the one who asks should describe his needs and make his requests, and then finally conclude with reciting more prayers on the Prophet ﷺ, and praise of Allah, Mighty and Glorious is He.

It is important that his need is pure and that he does not ask for something bad or something that might cause the breaking of family ties.

The one who asks should not insist on the immediate fulfilment of his wishes, nor should he say, "I prayed to Allah, but He has not responded to my *du'a*." Abu Huraira reported that the Prophet ﷺ said, "The supplication of any one of you will be fulfilled (by Allah), provided he does not become so impatient as to say, 'I asked, but my request has not been fulfilled.'" ¹⁰

Ibn Battal said, "What is implied here is that the person despairs and accordingly gives up making *du'a* altogether – in which case it is as if it is he who has condescended to make a *du'a*, or that he considers his *du'a* sufficient to warrant a response, and so he expects an immediate response without any delay from the generous Lord – when neither does His responding to *du'as* diminish His absolute power, nor does His granting His creatures' requests decrease what He has in the least."

This *hadith* indicates one of the fine courtesies in making *du'as*, which is that the one who asks should persist and not despair of receiving a positive response to his *du'a*, for this demonstrates his submission and his absolute reliance on Allah's assistance.

Notes

1. Hasan, at-Tirmidhi, *Kitab ad-Da'awat*, 9/313; Ibn Ma'jah, *Kitab ad-Du'a*, 2/1258; al-Hakim, *Kitab ad-Du'a*, 1/491.
2. At-Tirmidhi, *Kitab ad-Da'awat*, 9/311; al-Hakim, *al-Mustadrak*, 1/491; an-Nawawi, *al-Adhkar*, p.525.
3. Hasan, at-Tirmidhi, *Kitab ad-Da'awat*, 9/544; al-Hakim, *Kitab ad-Du'a*, 1/497; Abu Da'wud, *Kitab ad-Du'a*, 1/497.
4. Da'if, al-Hakim, *al-Mustadrak*, 1/493; Ibn Hibban, *al-Ad'iyya*, p.596.
5. Sahih, at-Tirmidhi, *Kitab ad-Da'awat*, 9/923.
6. Muslim, *Kitab as-Salah*, 4/200.
7. Sahih, at-Tirmidhi, *Kitab as-Salah*, 1/624, and in *Kitab ad-Da'awat*, 10/53; Abu Da'wud, *Kitab as-Salah*, 2/224.
8. Al-Bukhari, *Kitab at-Tawhid*, 13/448, and in *Kitab ad-Da'awat*, 11/139; Muslim, *Kitab adh-Dhikr wa'd-Du'a*, 17/7.
9. Muslim, *Kitab al-Jihad*, 12/152. This is part of a long *hadith* related by Abu Su'ud, may Allah be pleased with him.
10. Al-Bukhari, *Kitab ad-Da'awat*, 11/140; Muslim, *Kitab adh-Dhikr wa'd-Du'a*, 17/51.

NINE

INVOKING BLESSINGS ON THE PROPHET ﷺ

There is a *hadith* related by Abu Huraira in which it is reported that the Prophet ﷺ said, "If anyone invokes blessings on me once, Allah will grant him ten blessings." ¹

This is because one good deed is recorded as ten good deeds, and invoking blessings on the Prophet ﷺ is one of the most excellent things a Muslim can do.

Ibn al-Arabi said, "If someone asks about the merit of Allah's saying ﴿Whoever does good shall be given ten times as much. (6:160)﴾, we would say, "It has great merit. The Qur'an has stated that a good deed is multiplied by ten, and invoking blessings on the Messenger of Allah ﷺ is, according to the Qur'an, a good deed which accordingly gives the one who does it ten grades in the Garden. The Prophet ﷺ has said that Allah blesses ten times the one who invokes blessings on him ﷺ once. Allah's remembrance of a servant far excels the multiplication of good deeds. This is further supported by the fact that Allah, Exalted is He, has granted the servant who remembers Him the reward of his being remembered by Him. In the same way, the servant who remembers His Messenger ﷺ, is rewarded by his being remembered by Him."

Al-Iraqi said, "Allah's blessing the servant is not his only reward, for, as we are told in the following *ahadith*, He also records ten good deeds in the servant's record and re-

moves ten wrong actions from it, and raises him up ten levels."

Anas ibn Malik reported that the Prophet ﷺ said, "If I am mentioned in anyone's presence then he should invoke blessings on me and if anyone invokes blessings on me once, Allah will grant him ten blessings." In another version of this *hadith* the Prophet ﷺ said, "If anyone invokes blessings on me once, Allah will grant him ten blessings, wipe out ten of his wrong actions, and raise him up ten levels."²

The Prophet's ﷺ saying, "If I am mentioned in anyone's presence then he should invoke blessings on me", appears to make the invocation of blessings on him ﷺ obligatory in this situation. There is further proof of this in the *hadith*, "The miser is the one in whose presence I am mentioned and yet he does not invoke blessings on me."³

Ibn Mas'ud reported that the Messenger of Allah ﷺ said, "Allah has roaming angels who come and inform me of the blessings that my *Ummah* invoke on me."⁴

Ibn Mas'ud also reported that the Messenger of Allah ﷺ said, "The nearest to me on the Day of Resurrection will be those who invoke blessings on me frequently."⁵

It is best to frequently invoke blessings on the Messenger of Allah ﷺ on Fridays. Aws ibn Aws has related that the Messenger of Allah ﷺ said, "Among the most excellent of your days is Friday because on that day Adam was created, and on it he died, and on that day the Trumpet will be sounded, and on it shall come the Hour. So invoke blessings on me frequently on that day, for your blessings will be brought to me." He was asked, "O Messenger of Allah, how will our blessings be conveyed to you when your body has become part of the decaying earth?" He replied, "Allah has prohibited the earth from destroying the

bodies of the prophets.”⁶

As for the form the invocation of blessings on the Prophet ﷺ should take, Abu Mas'ud Al-Ansari related, “We were sitting in the company of Sa'd ibn Ubada, when the Messenger of Allah ﷺ came to us. Bashir ibn Sa'd said, ‘O Messenger of Allah, Allah has commanded us to ask blessings on you but how should we invoke blessings on you?’ The Messenger of Allah ﷺ kept silent. We were much perturbed over his silence and wished that he had not asked him this question. Finally, the Messenger of Allah ﷺ said, ‘Say, “O Allah, bless Muhammed and the family of Muhammad as You blessed Ibrahim and the family of Ibrahim. O Allah, give *baraka* to Muhammed and the family of Muhammad as You gave *baraka* to Ibrahim and the family of Ibrahim. Surely You are worthy of Praise and Glorious,” and then give the *taslim* as you have learnt.’”⁷

Notes

1. Muslim, *Kitab as-Salah*, 4/128.
2. *Sahih*, Ibn as-Sunni, *'Amal al-Yawm wa'l-Laylah*, no. 382. See also Muslim, *Kitab as-Salah*, 4/127.
3. *Sahih*, an-Nisa'i, *Fadha'il al-Qur'an*, no. 125; at-Tirmidhi, *Kitab ad-Da'awat*, 9/531; Ahmad, *al-Musnad*, 1/201; al-Hakim, *Kitab ad-Du'a*, 1/549.
4. *Sahih*, Ahmad, *al-Musnad*, 1/387; an-Nisa'i, *Kitab as-Sahw*, 3/43. Ibn al-Qayim said, “Its *isnad* is *sahih*.” See *Jalaa'ul-Afhaam*, p.23.
5. *Hasan*, at-Tirmidhi, *Kitab al-Witr*, 2/607; Ibn Hibban, *Mawarid adh-Dham'an*, p.594.