



Select Issues Concerning Dua'a (Supplications) Part One

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Importance of Adherence to the *Sunnah* in Issues Concerning *Dua'a*

We have already spoken about some of the important rules and conditions that are befitting for a Muslim to adhere to in relation to *Dua'a*; the most important of them is sincerity to *Allaah* alone, associating no partners to Him in it. Since the *Dua'a* is a portion and category of worship, and worship is the right of *Allaah* the Mighty and Majestic alone, and He has no partners in that, so *Allaah* the Glorious is rightfully worshipped and there is nothing that is rightfully worshipped other than Him, then the most dangerous affair that can penetrate the *Dua'a* is that it be directed towards other than *Allaah* by attaching a partner to Him in it, and *Allaah* says:

“And who is more astray than one who invokes besides Allaah, such as will not answer him till the Day of Resurrection, and who are unaware of their invocations to them? And when mankind is gathered, they (false deities) will become enemies for them and will deny their worshipping.” [Soorah Al-Ahqaf 46:6].

And He the Most High says:

“And the mosques are for Allaah (Alone), so invoke not anyone along with Allaah.” [Soorah Al-Jinn 72:18].

There are many verses similar to these and a portion of them have already been mentioned.

As sincerity to *Allaah* is a condition for any *Dua'a* to be accepted by *Allaah*, then it is also a condition that it be in accordance with the *Sunnah* of the noble Messenger *sallallaahu alaihi wa sallam*. These two affairs, sincerity to *Allaah* and obedience to the Messenger *sallallaahu alaihi wa sallam* are the conditions for the acceptance of all acts of worship, and no action will be accepted except through these two conditions, as Al Fudayl bin Iyaad *rahimahullah* said, “The

religion of *Allaah* is the most sincere of it and the most correct of it.” It was said, “O Abu Ali, what is the most sincere of it and the most correct of it.” He said, “If an action is sincere and it is not correct then it will not be accepted, and if it is correct and it is not sincere then it will not be accepted, until it is sincere and correct, and it will be sincere if it is (done) for *Allaah*, and it will be correct if it is done upon the *Sunnah*.¹”

Indeed the prophetic *Sunnah* has come with clear guidance, strong methodologies, and the straight path upon which it is befitting for a Muslim to be, whether it is in affairs of *Dua'a* or it is in any other affair which he desires to use to get closer to *Allaah*. Indeed the *Sunnah* explains what is legislated and what is liked from the ways of making *Dhikr* (remembrance) of *Allaah* and *Dua'a* as it explains all other acts of worship. The noble Messenger *sallallaahu alaihi wa sallam* has explained what his *Ummah* (nation) should say from the *Dhikr* of *Allaah* and *Dua'a* in the morning and at night, and what should be said during the *Salawaat* (prayers) and what should be said after it, and what should be said when you are entering the *Masjid*, and when you are sleeping, and when you wake from it, and when you have a nightmare, and when you eat, and after you eat, and when get upon a riding beast, and when you are traveling, and when a man sees what is pleasing to his eye, and when a man sees what is displeasing to his eye, and when he is inflicted with a problem, and when he is troubled or saddened, or any other condition or time that a Muslim may find himself in.

He *sallallaahu alaihi wa sallam* has clarified the different levels of *Adh'kaar*² and *Ad'iyyah*³ and its different categories and its conditions and its mannerisms completely, in detail, and he perfected it, and he left his *Ummah* regarding it and all other affairs of the religion upon clear proofs and methodologies that no one deviates from after him except that he is destroyed. Since this is the case, it is legislated for every Muslim to make *Dhikr* of *Allaah* with what has come in the *Sharee'ah* (legislation of *Islaam*), and to make *Dua'a* with the supplications that are found in the narrations. This is because *Dhikr* and *Dua'a* are forms of worship, and worship is built upon following the Messenger *sallallaahu alaihi wa sallam*. *Shaykhul Islaam* Ibn Taymiyyah *rahimahullah* said, “There is no doubt that *Adh'kaar* and *Ad'iyyah* are form the best forms of worship, and worship is established upon the *Sharee'ah* and following (the *Sunnah* of the Messenger *sallallaahu alaihi wa sallam*), and not upon (personal) desires and innovations, so nothing can be found that is better than the prophetic *Adh'kaar* and the prophetic *Ad'iyyah*, and the one who adheres to them is upon a path of safety and peace ... and other than that from *Adh'kaar* then they may be *Haraam*, and they may be *Makrooh* (disliked), and they may contain in them

¹ Narrated by Ibn Abi Dunya in his book “Al-Ikhlaas wan Niyyah” p. 50-51, and by Abi Na'eem in “Al Hilyah” v.8 p. 95.

² Plural form of *Dhikr*

³ Plural form of *Dua'a*

Shirk by which many people are not guided, and the explanation of this issue is indeed extensive.

It is not for anyone to legislate for the people a type of *Dhikr* or *Dua'a* other than what has been legislated, and (it is not for anyone) to make it a form of worship that the people consistently act upon as they would consistently offer the *Salawaat* (prayers); this is innovation in the religion that *Allaah* has not allowed. This is not similar to what a person may do occasionally without making it a *Sunnah* for the people. This person, if he has not been informed that he is involved in what is forbidden, then he is not held accountable for its forbiddance, but it may be that he does know, but he does not realize it; this is like the person who at a time of need makes *Dua'a* with a certain supplications that come to him at that time, so this person and the likes of him are similar.

As for the one who takes a *Ad'iyyah* that have not been legislated, or adopts a form of *Dhikr* that has not been legislated, then this is from those affairs that have been forbidden, and in the legislated *Ad'iyyah* and the legislated *Adh'kaar* is the correct way of achieving what is desired, and through it is the highest goal reached, and no one deviates to other than it from newly innovated *Adh'kaar* except the ignorant one or the one who goes to the extremes.”⁴

Even though those *Ad'iyyah* that are established in the narrations encompass in them all that is good and they complete the desired goal and they are a means of reaching the best of destinations and the proper manner of achieving the most noble of desires, you still see many people leaving them off and being persistent upon other than them. Rather it may be that they prefer other than those that have come in the narrations, and from them are those that make for themselves special *Ad'iyyah* that some of the scholars have mentioned, and they are persistent upon it and they preserve them and they hold them in esteem, and they prefer them over those that have come in the narrations, and those that are correctly established on the Messenger *sallallaahu alaihi wa sallam*, and these are the most extreme people that deviate from the straight path.

Shaykhul Islaam Ibn Taymiyyah *rahimahullah* says, “From the most extreme people in fault are those that make *Ad'iyyah* that are not established upon the Messenger *sallallaahu alaihi wa sallam* even if they may used by some of the scholars, and they leave off the prophetic *Ad'iyyah* that the best of the children of Adam (i.e. Muhammad *sallallaahu alaihi wa sallam*) used to say, the Imaam of the messengers, the proof of Allaah upon His servants.”⁵

⁴ *Majmoo'al Fatawaa* v.22 p. 510-511

⁵ Translator's footnote: the Arabic version references *Majmoo'al Fatawaa* of *Shaykhul Islaam* Ibn Taymiyyah v.22 p.232 but the quote is not found there, perhaps because of a misprint in the book, and *Allaah* knows best.

Said *Al Allaamah* Al Mu'allami *rahimahullah*, "And how bad is the transaction of the one that leaves the *Ad'iyyah* that are established in the book of *Allaah* or in the *Sunnah* of the Messenger of *Allaah sallallaahu alaihi wa sallam* so they do not even scarcely make *Dua'a* by it, and then they make use of other than it, they delve into them and make consistent use of them; is this not oppression and aggression?"⁶

Indeed all good is in following the noble Messenger *sallallaahu alaihi wa sallam*, and gaining guidance from his ways, and walking upon his footsteps, and sticking to his methodology, for he is a model for his *Ummah*, a good example, and he was the most perfect of people in making *Dhikr* of *Allaah*, and he was the best of people in making *Dua'a* to his Lord the Glorious.

Since this is the case, whosoever, in regards to this issue (i.e. *Dua'a* and *Dhikr*), sticks to the prophetic *Adh'kaar* and the narrated *Ad'iyyah* while understanding their meanings and their significance, and makes his *Dua'a* and *Dhikr* with an attentive heart, then indeed his portion of good has been perfected, and he has significantly increased his attempt to do what it correct..

Because of this, the people of knowledge have undertaken the task of gathering the narrated *Ad'iyyah* so that they can be available to the people and be used by them, and so that they can leave the use of newly invented forms of remembrance and innovated *Ad'iyyah*. *Imaam* Abul Qaasim at Tabaraani *rahimahullah* said in the introduction of his book *Ad-Dua'a*, "I authored this book as a gathering of the *Ad'iyyah* of the Messenger of *Allaah sallallaahu alaihi wa sallam*; what led me to that was that I saw many from the people have taken hold of rhyming *Ad'iyyah* and *Ad'iyyah* that take place over a number of days that some of the authors have written about, they have not been narrated upon the Messenger of *Allaah sallallaahu alaihi wa sallam* nor on any of his companions *radiallaahu anhum* nor on any one who followed them upon righteousness, regardless of what has been narrated upon the Messenger *sallallaahu alaihi wa sallam* from a dislike of rhyming *Ad'iyyah* and those *Ad'iyyah* that take place over a number of days, so I wrote this book using chains of narration upon the Prophet of *Allaah* ..." ⁷ to the end of his *rahimahullah* speech.

⁶ *Imaam* Al Mu'allami's book "*Kitaabul Ibaadah*" p. 524 in the hand written copy.

⁷ "*Ad Dua'a*" of At Tabaraani v.2 p.785