

A Believer's Strongest Weapon

The Power of Du'a and Why we Turn it Down



- Allah says:
- “They (three) were ever quick in good works, and they would supplicate to us with longing and reverence and humbled themselves before Us.”

(S. al-Anbiyâ' 21:90)

فَأَسْتَجِبْنَا لَهُ، وَوَهَبْنَا لَهُ، وَيَحْيَىٰ وَأَصْلَحْنَا لَهُ، وَزَوْجَهُ، إِنَّهُمْ كَانُوا

يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾

- “When they advanced to meet Goliath and his forces, they prayed: ‘Our Lord! Pour out endurance and constancy on us and make firm our steps: Help us against those that reject faith’.”

(S. al-Baqarah 2:250)

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ

أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

Abu Huraira reported: The Prophet (PBUH) said,

- “Nothing is more noble before Allah Almighty than supplication.”

(Tirmidhī 3370, Grade: Hasan (fair) according to Al-Tirmidhi, and Sunan Ibn Mâjah (3829))

لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ تَعَالَى مِنْ الدُّعَاءِ

- Al-Shawkânî comments about this hadîth [Tuhfah al-Dhâkirîn (30)]:
- “It has been said that the reason it is so is because supplication signifies Allah’s ability and our inability.
- However, it would be better to say that since supplication is an act of worship – indeed the pinnacle of worship as we have already discussed – it is most noble to Allah on account of it.
- This is because worship is what He created his creatures for.

- “And I have not created jinn or human beings except to worship Me.””
(Sûrah al-Dhâriyât: 56)

Anas ibn Malik reported: The Messenger of Allah (PBUH) said,

- “Let each of you ask his Lord for his needs, all of them, even for a shoestring when his breaks.”

(Tirmidhī 3973. Sahih (authentic) according to Al-Suyuti)

1. "I'm not important enough for my prayers to be answered"

2. "I've given up because they never get answered"

3. "What's the point of du'a when everything's already been decreed?"

4. "I don't really need du'a"

"I've lost hope because my du'as don't seem to have any effect"

"I'm too sinful, I can't face God"

"I keep forgetting to make du'a"

Favourite du'as

1. "I'm not important enough for my prayers to be answered"



1. "I'm not important enough for my prayers to be answered"

- The transcendence of the soul

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

١٧٢

- When your Lord asked all the offspring of Adam (before their birth), "Am I not your Lord?" All of them testified and bore witness to their testimony that on the Day of Judgment they would not say, "We were not aware of this (fact)," (7:172)

1. "I'm not important enough for my prayers to be answered"

- Dipped into the world to be purified through its challenges, then brought back to Him
- Even in this world, the Master of the Dominion is never far...

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

- When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way. (2:186)

1. "I'm not important enough for my prayers to be answered"

- **Dipped into the world to be purified through its challenges, then brought back to Him**
- **Even in this world, the Master of the Dominion is never far...**

On the authority of Abu Harayrah (RA), who said that the Prophet (PBUH) said: Allah the Almighty said:

- I am as My servant thinks I am.
- **I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself;**
- and if he makes mention of Me in an assembly, I make mention of him in an assembly greater than it. And if he draws near to Me an arm's length, I draw near to him a fathom's length. **And if he comes to Me walking, I go to him at speed.**

(Buhkari, Muslim, at-Tirmidhi and Ibn-Majah)

2. "I've given up because they never get answered"



2. "I've given up because they never get answered"

- What we really want is what's best for us, to be on God's side, so He gives us what is best for us
- He either brings us close to Him if we ask for it, or allows us to drift if we desire that

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

- In their hearts is a disease; and Allah has increased their disease: And grievous is the penalty they (incur), because they are false (to themselves). (2:10)

2. "I've given up because they never get answered"

- **What we really want is what's best for us, to be on God's side, so He gives us what is best for us**
- **He either brings us close to Him if we ask for it, or allows us to drift if we desire that**

On the authority of Abu Hurayrah (RA), who said that the Messenger of Allah (ﷺ) said:

- Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him.
- When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks.
- Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him.
(Bukhari)

2. "I've given up because they never get answered"

- If Allah is with us, our du'a is never *neglected* - *granting* our du'a was never the point!

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن

تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

- Fighting is ordained for you, though you dislike it. You may dislike something although it is good for you, or like something although it is bad for you: God knows and you do not. (2:216)

2. "I've given up because they never get answered"

- **If Allah is with us, our du'a is never *neglected* - *granting* our du'a was never the point!**

The Prophet (PBUH) also said:

- "There is never a Muslim who supplicates without beseeching something sinful or the breaking of blood ties, except that Allah grants him one of three things: **either He fulfils his supplication immediately, reserves it for him in the Hereafter, or prevents him from being afflicted with a harm equivalent to it in magnitude.**"
- It was said: "Then we should do so a lot?"
- He said: "Allah is the greatest!"

[al-Adab al-Mufrid (710) and authenticated by al-Albânî]

2. "I've given up because they never get answered"

- **The real purpose is to align with your humble nature and reach out in sincerity**
- Ibn al-Qayyim, *Madârij al-Sâlikîn* (2/229):
- For there to be a need for me, sent from Allah, so that I ask Him to fulfil it, and **on account of it the doors to communion with Him and knowledge of Him, submission, humility, and adulation** are opened for me
- – this is what **makes me love to have the fulfilment of my need postponed** so that I may just remain in that state of being.

2. "I've given up because they never get answered"

- **For that, the prayer has to be ardent**

He (PBUH) said:

- **Supplicate to God with firm conviction of His response.** Know that Allah (Great and Glorious) never answers the supplication of him whose heart is heedless.

(Tirmidhi)

2. "I've given up because they never get answered"

• Persist in hope

The Prophet (PBUH) said:

- "There is never a Muslim who raises his face to Allah and asks something of Him except that Allah gives him what He asks for, either immediately in this world or by reserving it for him in the Hereafter, as long as he does not get impatient."
- They asked: "O Messenger of Allah! What is it to get impatient in this?"
- He said: "It is to say: 'I have beseeched and beseeched and I do not see myself being answered.'"

(Musnad Ahmad (2/448) and al-Adab al-Mufrid (711))

(Al-Albânî says: "It is authentic on the strength of what precedes it.")

3. “What’s the point of du’a when everything’s already been decreed?”



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- **Understanding the difference between Qada and Qadr**

Ibn Hajar writes:

- “The scholars said the divine decree (al-qada’) consists of the entire and complete judgment forever, and the divine measurement (al-qadar) consists of the particulars of the judgment and its details.”

3. “What’s the point of du’a when everything’s already been decreed?”

- **What is Qada?**
- **The divine decree**
- It is He who has control over the heavens and earth and has no offspring—no one shares control with Him—and who created all things and made them to an exact measure.

(Furqan 25:2)

- The creation of each one of you is in his mother’s womb for forty days or nights, then as a clot for a similar period, then as a piece of flesh for a similar period, then the angel is sent to it to announce four decrees.
- He writes his provision, his life span, his deeds, and whether he is blessed or damned. Then, he breathes the soul (ruh) into it... (Bukhari)

3. “What’s the point of du’a when everything’s already been decreed?”

- **What is Qada?**
- **The divine decree**
- Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. If you ask, ask from Allah. If you seek help, seek help from Allah.
- Know that if the nations gather together to benefit you, they will not benefit you unless Allah has decreed it for you. And if the nations gather together to harm you, they will not harm you unless Allah has decreed it for you. The pens have been lifted and the pages have dried.

(Tirmidhi)

3. “What’s the point of du’a when everything’s already been decreed?”

- **Do we have free will?**
- Each soul is responsible for its own actions; no soul will bear the burden of another. You will all return to your Lord in the end, and He will tell you the truth about your differences.

(6:164)

3. “What’s the point of du’a when everything’s already been decreed?”

- **Wouldn’t free will alter Qada?**
- **The Butterfly Effect:** This effect grants the power to cause a hurricane in China to a butterfly flapping its wings in New Mexico. i.e. small changes in the initial conditions lead to drastic changes in the results.
- **Unpredictability:** Because we can never know all the initial conditions of a complex system in perfect detail, we cannot hope to predict the ultimate fate of a complex system. Even slight errors in measuring the state of a system will be amplified dramatically, rendering any prediction useless.
- **The unpredictability gets worse if all the conditions keep changing, as in free will of each person**
- e.g. we can never predict if it will rain in one place at a specific time

3. “What’s the point of du’a when everything’s already been decreed?”

- **We could not believe in the Watchmaker hypothesis**
- Chaos theory would suggest that billions of people exercising free will would render the Divine Decree completely unpredictable, unless constant adjustments were being made on the micro level, to allow for the bigger picture to remain constant.

3. “What’s the point of du’a when everything’s already been decreed?”

- **Qadr - divine measurement describes Allah’s constant engagement with His creation**
- E.g. a hand glider making little adjustments in response to gusts of wind in order to get to her destination.
- There is a time decreed for everything. God erases or confirms whatever He wills, and the source of Scripture is with Him. (Ra’d 13:39)
- Everyone in heaven and earth entreats Him; every day He attends to some task. (55:29)

Abu Darda (ra) asked the Prophet ﷺ about this verse and he said:

- Among His affairs are forgiving sins, relieving hardship, raising a people, and debasing others.

3. “What’s the point of du’a when everything’s already been decreed?”

- **Du’a alters our fate**

The Prophet ﷺ said:

- Whoever is pleased to have his provision expanded and his lifespan extended, then let him keep good relations with his family.

(Bukhari)

Also, his (S) saying:

- “Nothing can change the Divine decree except dua”

(Musnad Ahmad, 5/677; Ibn Majah, 90; Jami` Al-Tirmidhi, 139)

(Classed as hasan by Albani)

3. “What’s the point of du’a when everything’s already been decreed?”

- **Du’a alters our fate**
- By understanding Allah’s constant attendance to our affairs, we can appreciate how He can alter our fate whilst keeping the greater decree constant.
 - Qada is the bigger picture, the overall destiny of the universe
 - In Umm al kitab – Mother of the Book in the Preserved Tablet
 - Qadr is the actively changing decree of each person:

Justin Parrott: “The truth is that our actions make a meaningful difference and can change the course of the decree. By bringing our will to coincide with the legislative will of the Creator—surrendering our will to Allah—our fate will change for the better.”

3. “What’s the point of du’a when everything’s already been decreed?”

- **Du’a alters our fate**

Umar ibn Al-Khattab (ra) performing Ṭawaf around the House and he was weeping, saying:

O Allah, if You have written me among the blessed, then affirm it therein.

And if You have written me among the sinful and the damned, then wipe it away and affirm me among the blessed.

Verily, You wipe away and affirm whatever You will, and with You is the Mother of the Book.

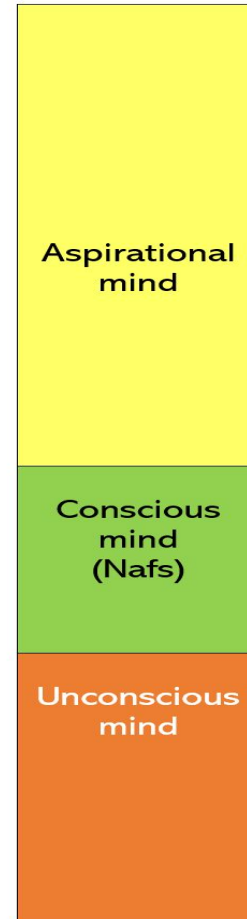
4. "I don't really need du'a"



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- **Understanding the Self**
- **How du'a helps us in our minds**

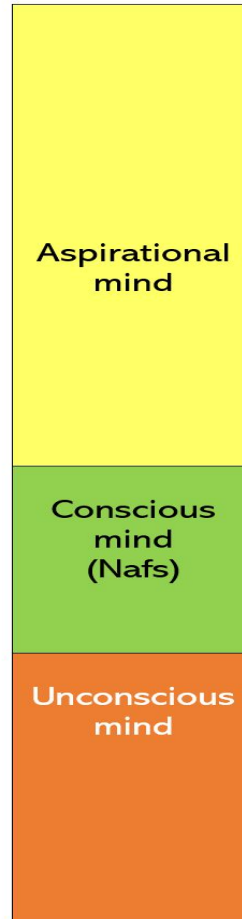
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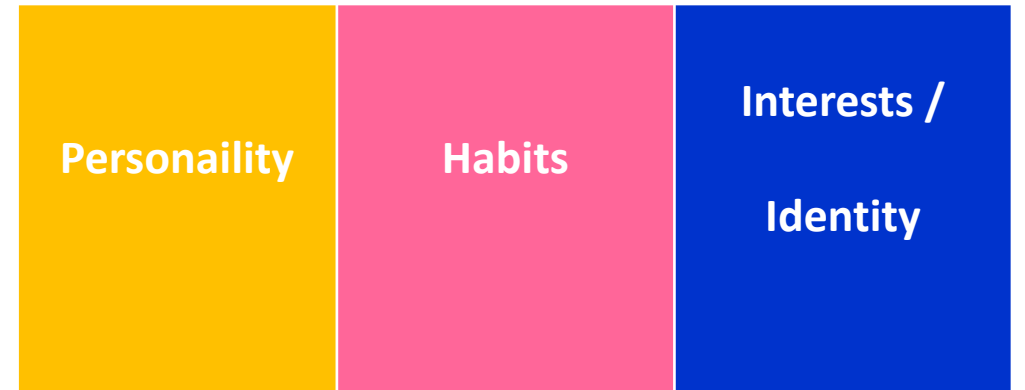
- Model – just helpful
- Not exhaustive
- Only 2D !

- Mind of Humankind
- Not stuff of individuality!

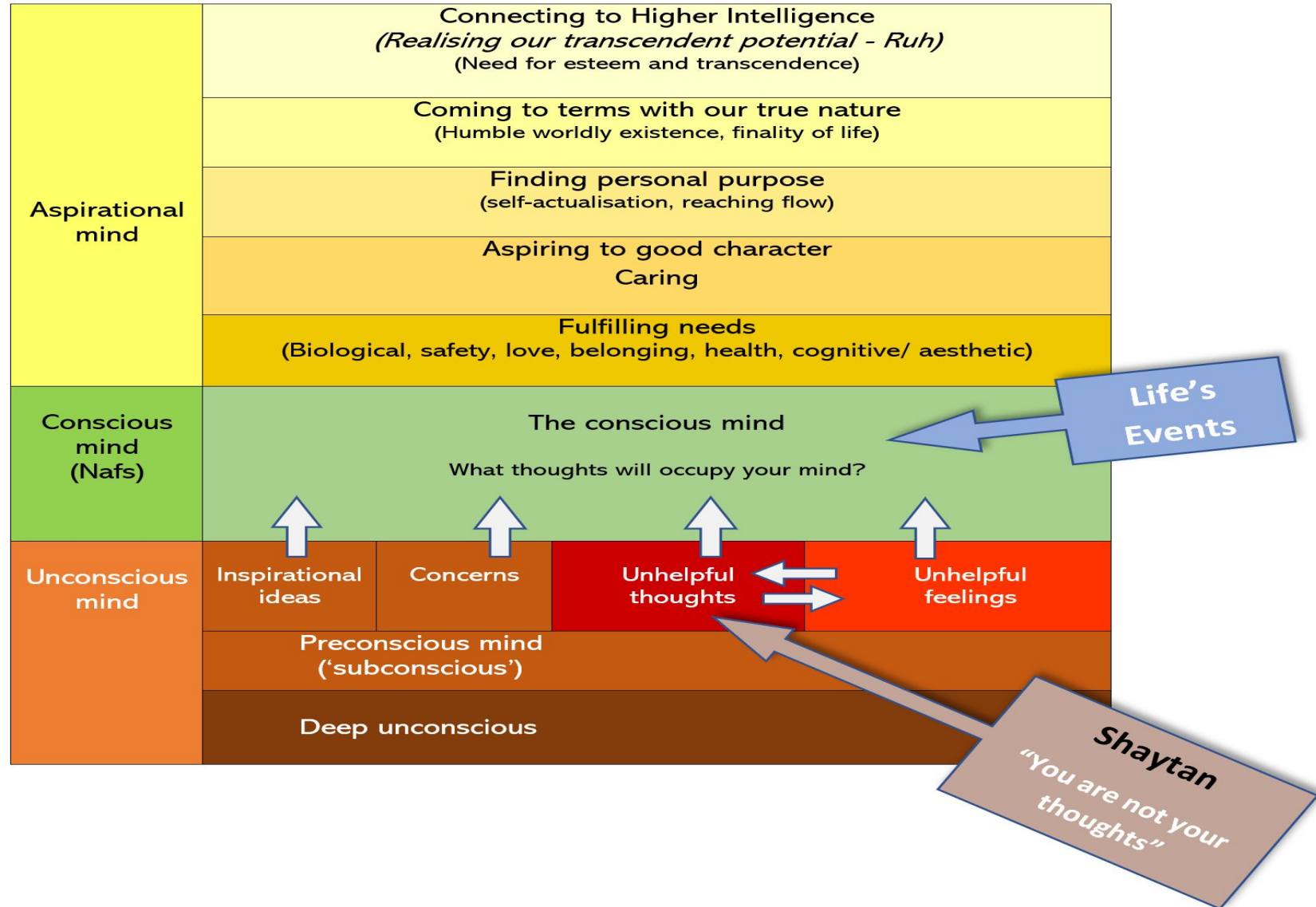
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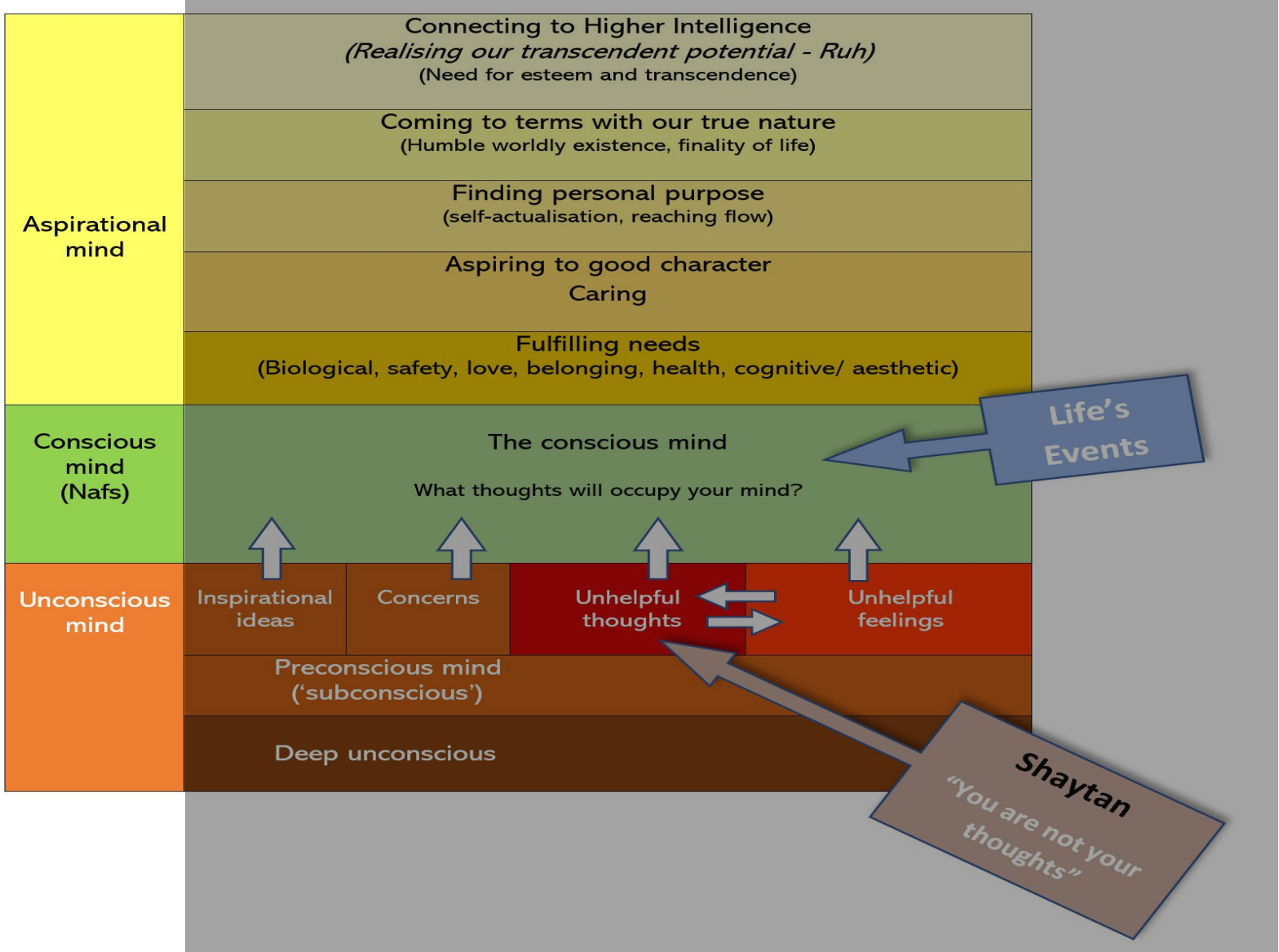
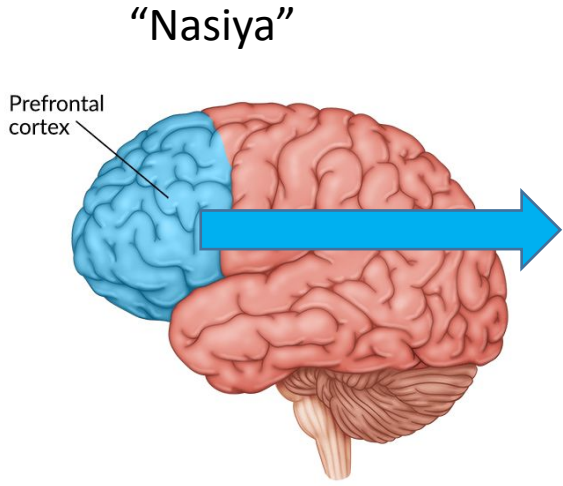
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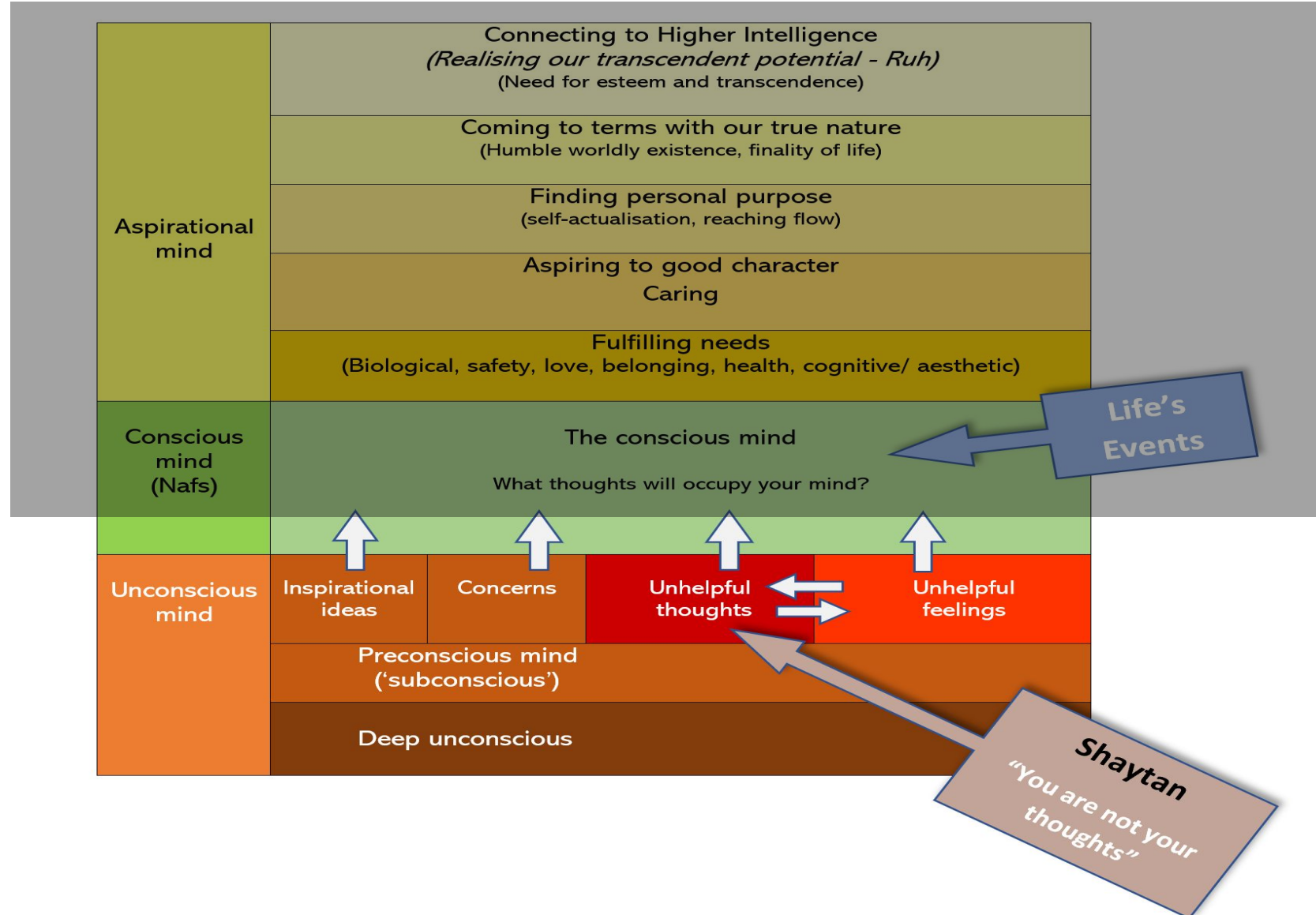
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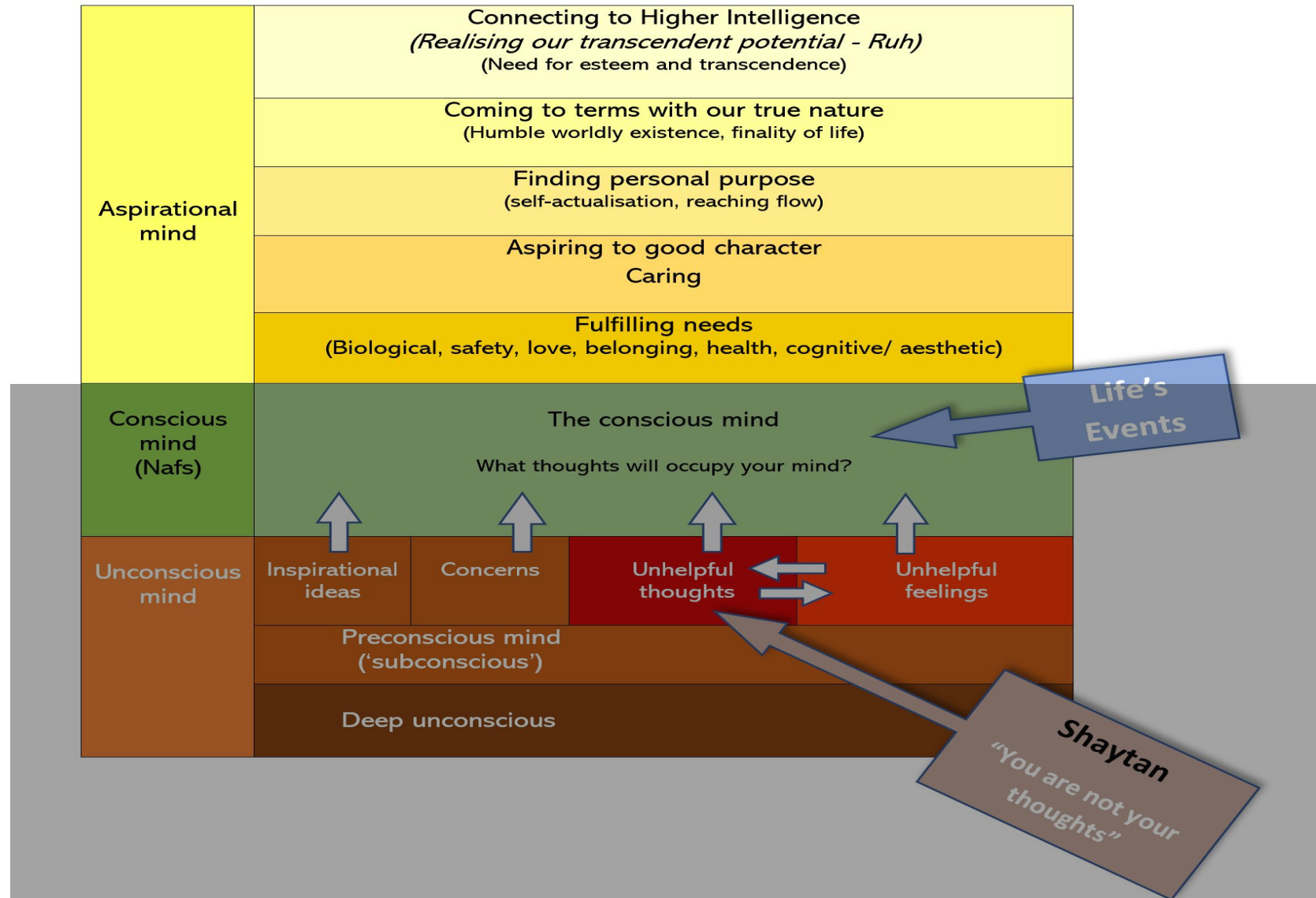
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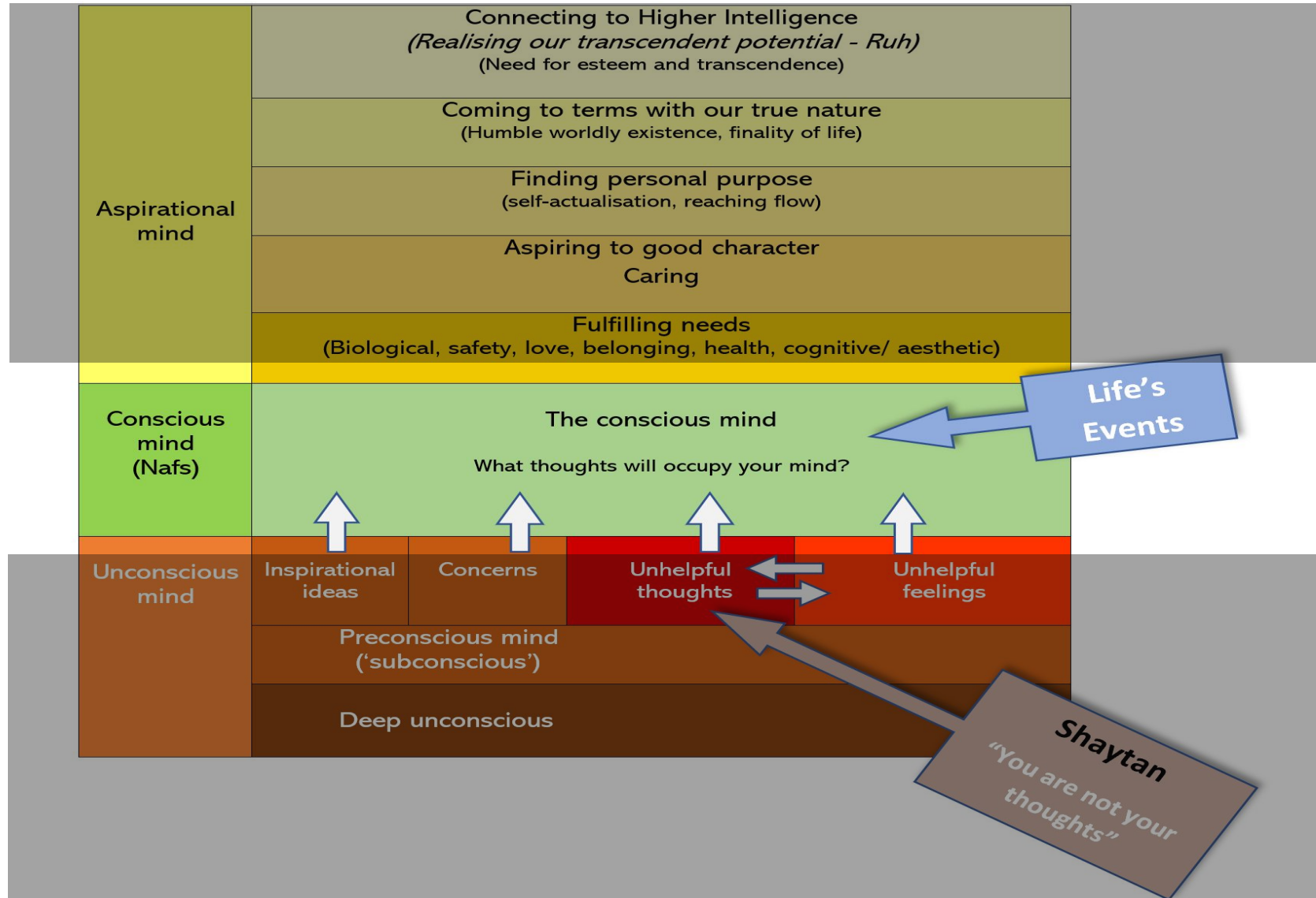
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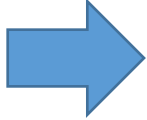
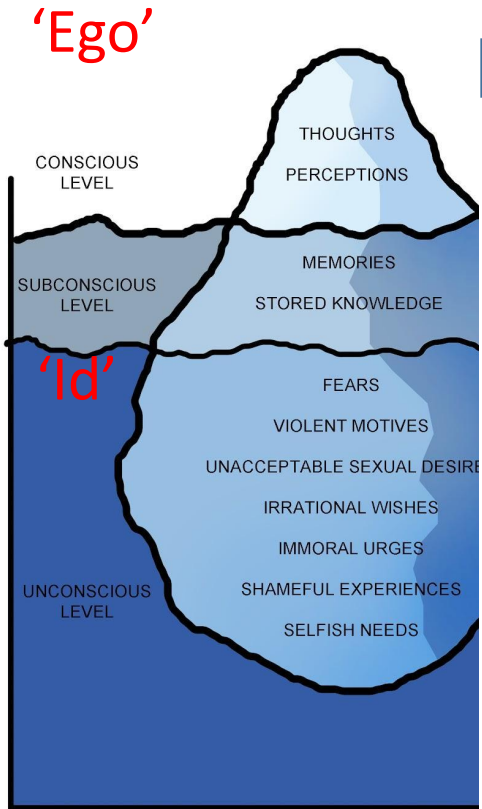
Aspirational mind	Connecting to Higher Intelligence			
	Coming to terms with our true nature			
	Finding personal purpose			
	Aspiring to good character Caring			
	Fulfilling needs			
Conscious mind (Nafs)	The conscious mind			
Unconscious mind	Inspirational ideas	Concerns	Unhelpful thoughts	Unhelpful feelings
	Preconscious mind ('subconscious')			
	Deep unconscious			

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Superego
The Quest for Perfection
 Your philosophical and spiritual ideals

4. "I don't really need du'a"

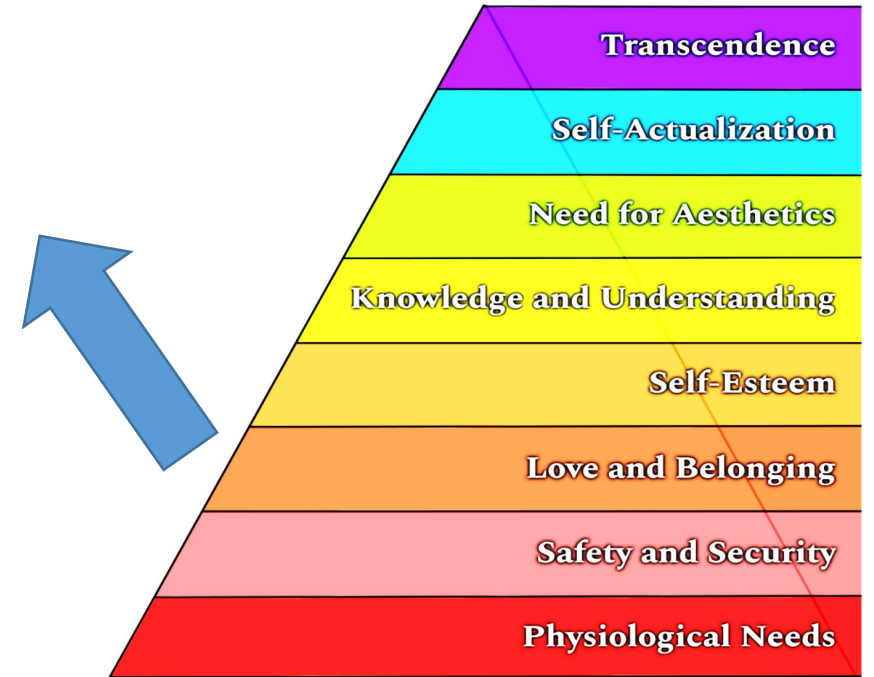
Freud's View of the Human Mind:
 The Mental Iceberg



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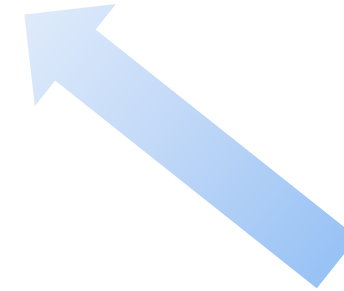


An Expanded Version of the Hierarchy of Needs Model

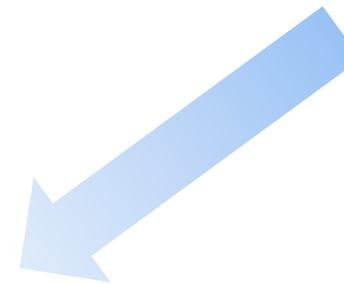
Modified Maslow's Needs

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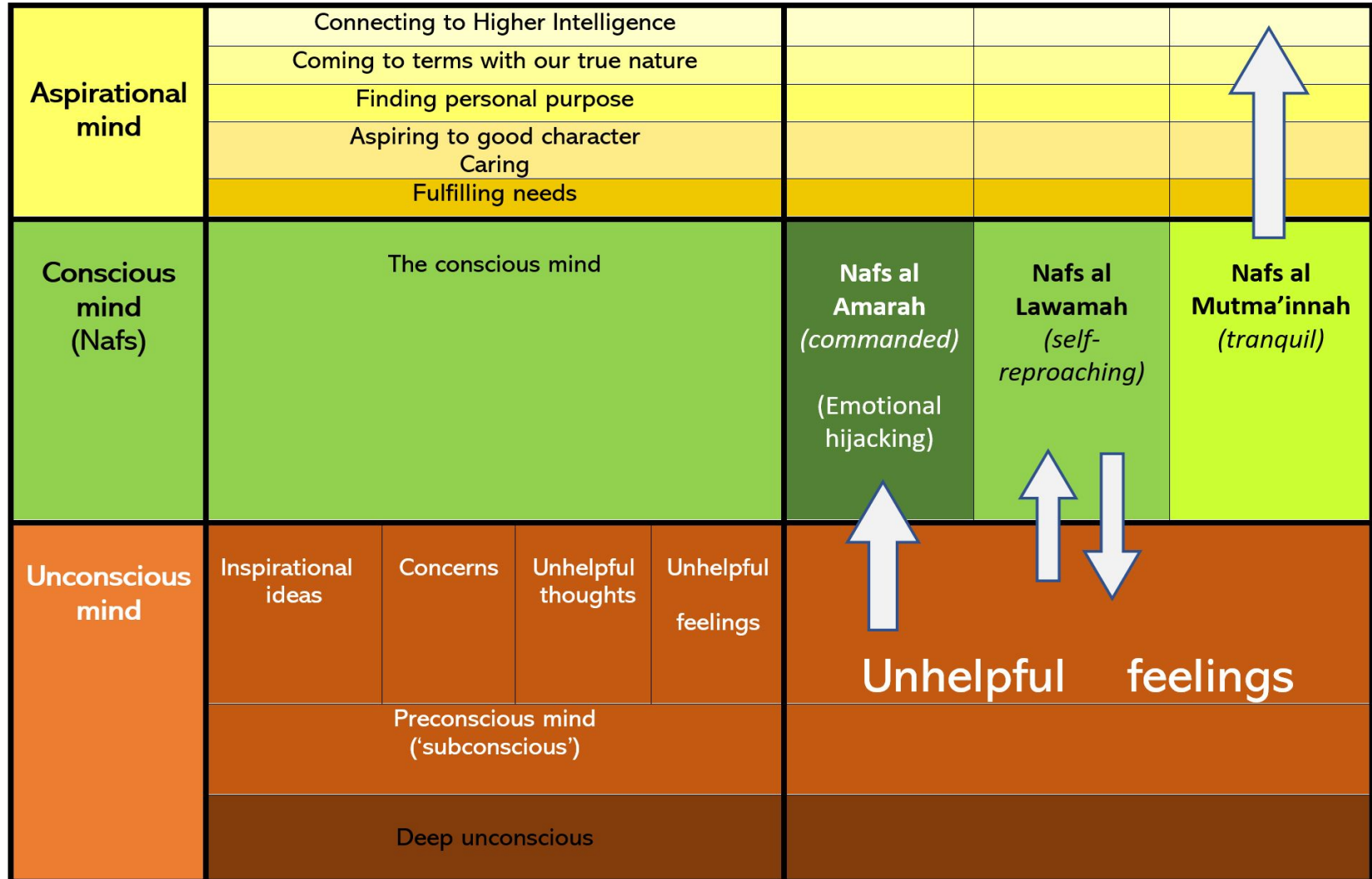


Islam

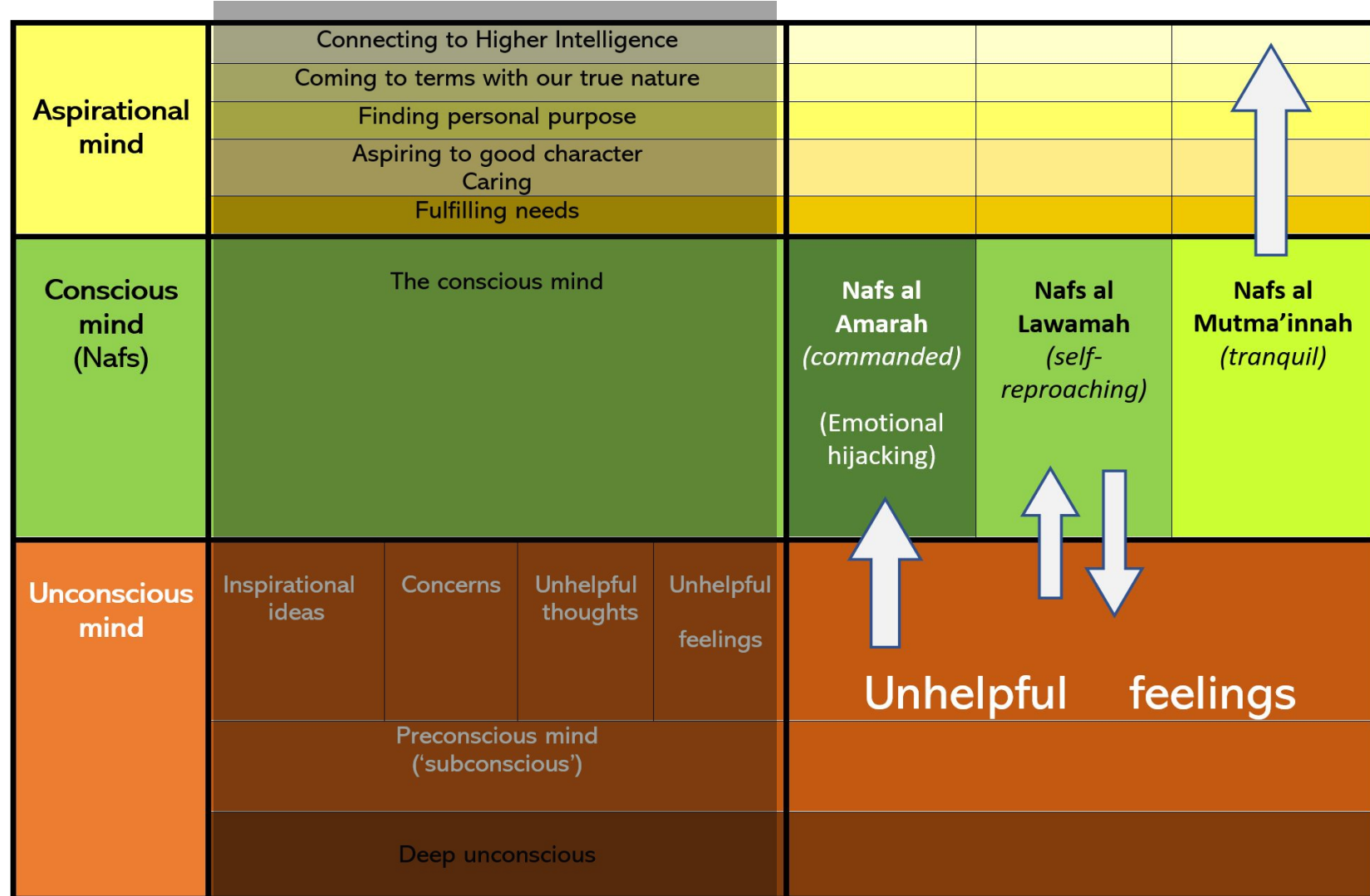


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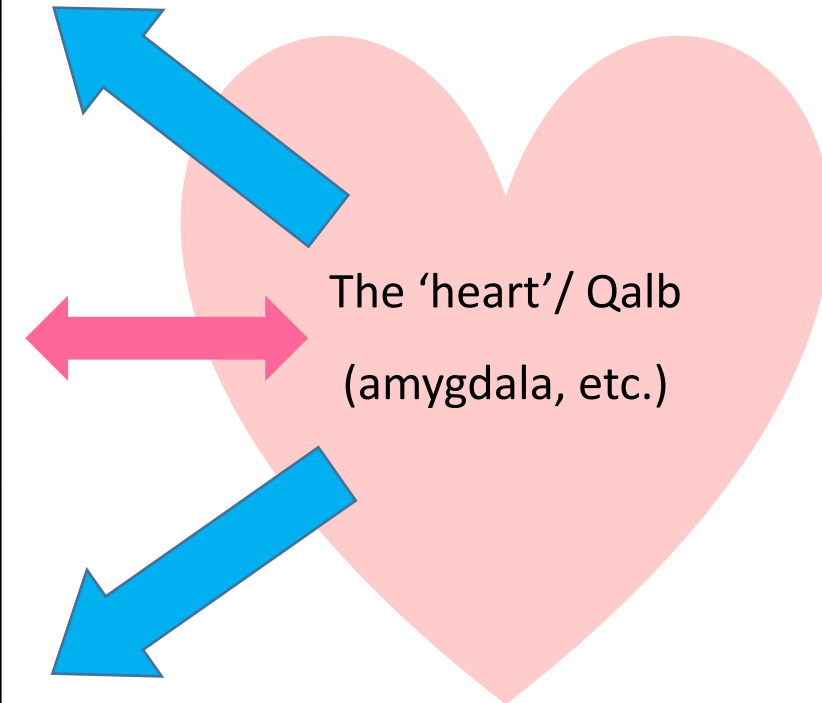
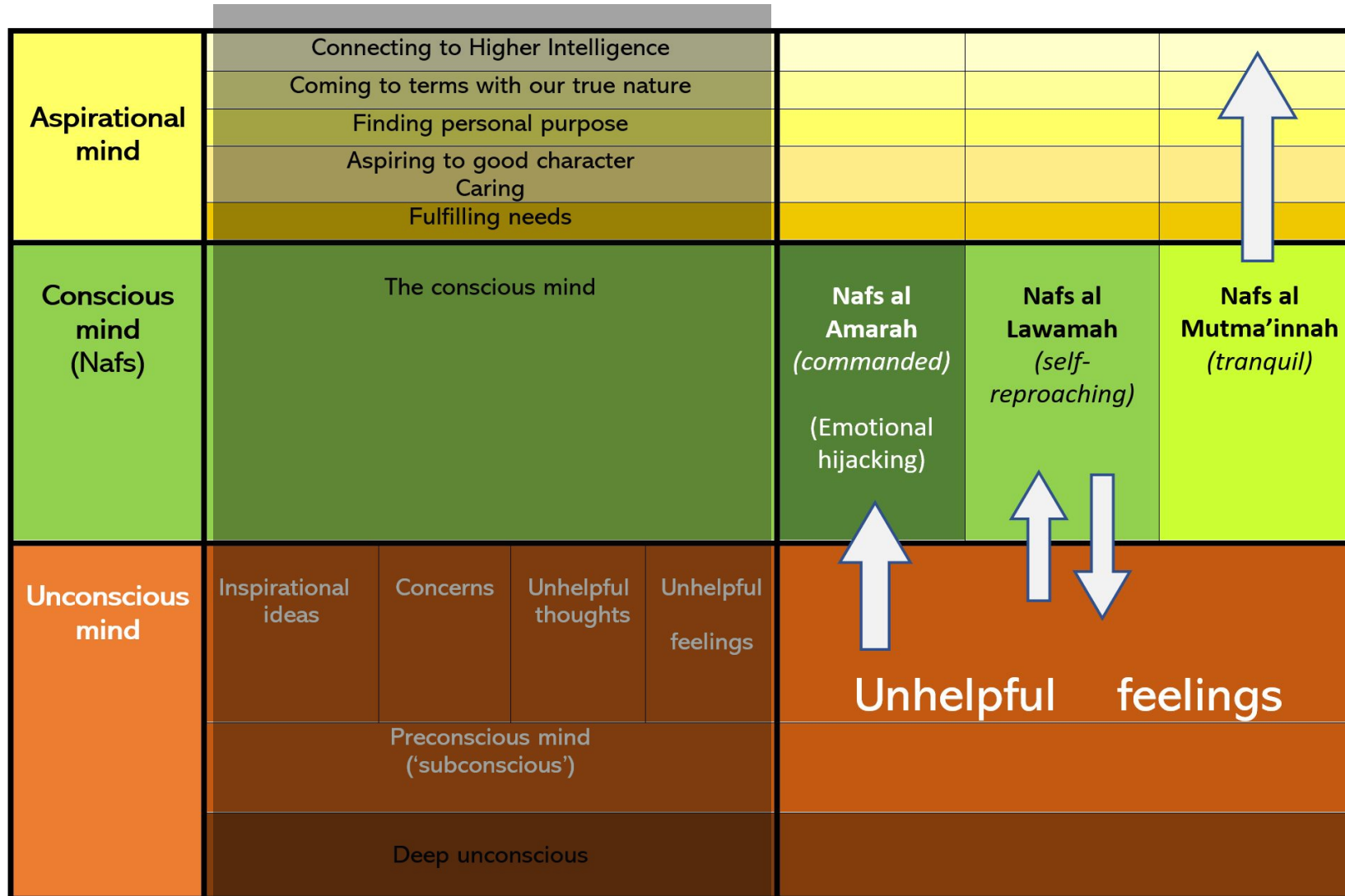
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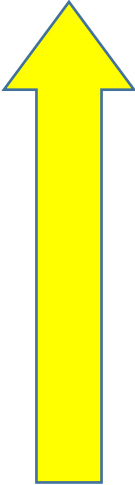
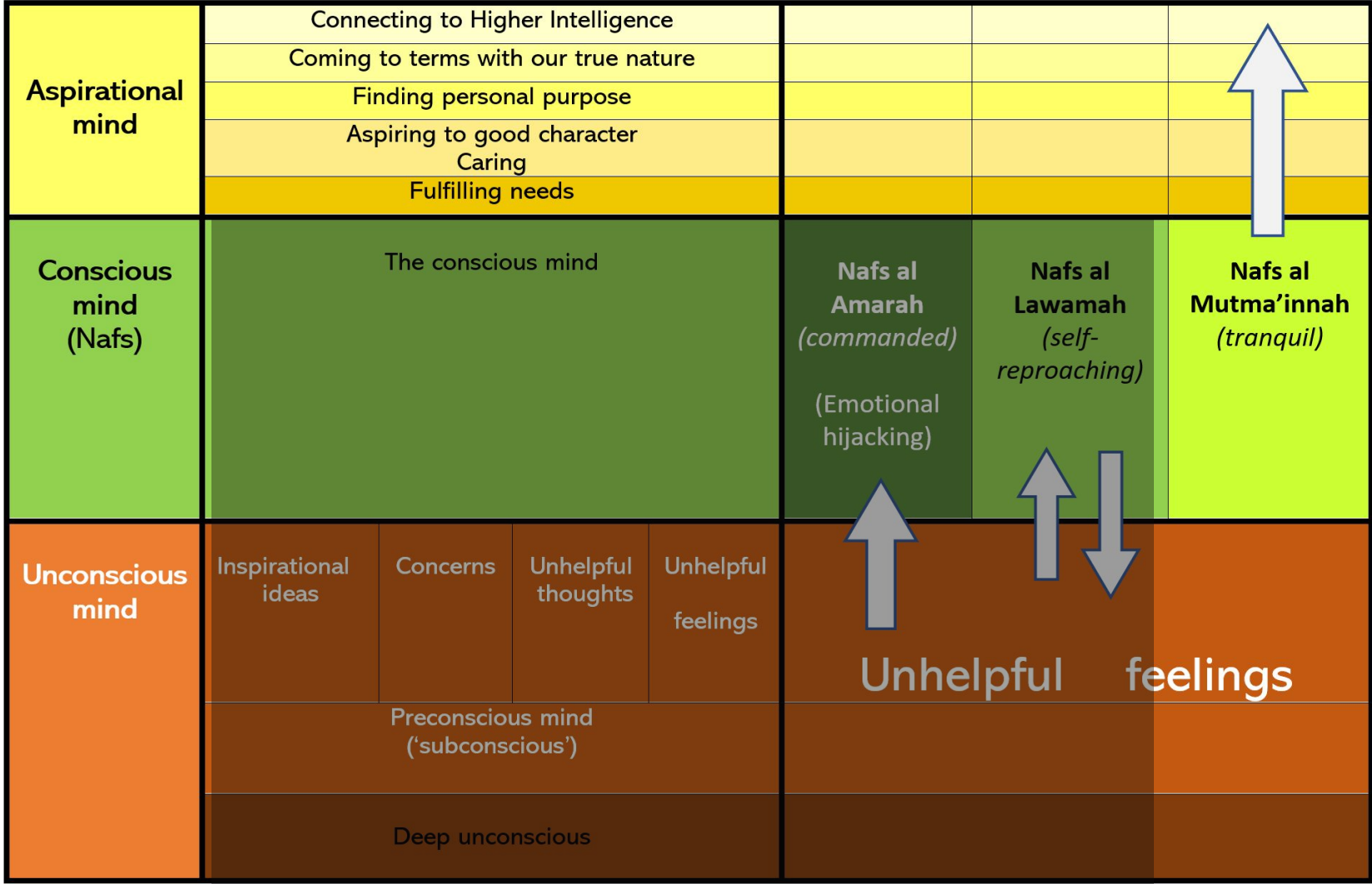
4. "I don't really need du'a"



"In the dance of feeling and thought, the emotional faculty guides our moment-to-moment decisions"

Daniel Goleman, *Emotional Intelligence*

4. "I don't really need du'a"



Du'a



Happiness

1. Contentment
2. Positive thoughts
3. Absence of negative thoughts

4. “I don’t really need du’a”

- **Allah gives us needs, so we can turn to Him**

Prophet Muhammad ﷺ said:

- “Wondrous is the affair of the believer for there is good for him in every matter and this is not the case with anyone except the believer. If he is happy, then he thanks Allah and thus there is good for him, and if he is harmed, then he shows patience and thus there is good for him.”

(Narrator: Suhayb, Source: Sahih Muslim)

4. "I don't really need du'a"

- **Challenges offer an opportunity to exercise du'a. e.g. du'a of sadness and anxiety**

The Messenger of Allah (S) entered the mosque one day and saw an Ansari man there by the name of Abu Umamah. The Prophet asked him,

- 'O Abu Umamah, why are you sitting in the mosque at a time that is not a prayer time?' He replied: 'I was forced to do so by sorrow and debt.'

The Messenger of Allah (s) then asked: 'Shall I teach you a supplication by which Allah will remove your sorrow and pay for you your debts?' He answered: 'O yes, Messenger of Allah!' The Prophet (s) then said: 'Say every morning and evening:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ ، وَ أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَ

أَعُوذُ بِكَ مِنَ الْجُبْنِ وَ الْبُحْلِ

وَ أَعُوذُ بِكَ مِنَ غَلْبَةِ الدَّيْنِ وَ قَهْرِ الرِّجَالِ

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The Messenger of Allah (s) then asked: 'Shall I teach you a supplication by which Allah will remove your sorrow and pay for you your debts?' He answered: 'O yes, Messenger of Allah!' The Prophet (s) then said: 'Say every morning and evening:

O Allah, I seek refuge with You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being overpowered by men.

- Abu Umamah said: 'I did that and Allah removed my distress and paid for me my debt.' (Abu Dawud)

4. "I don't really need du'a"

- Some du'as intercept problems – they become a protection

Or do we want to be ungrateful, let the trial come then make the du'a?

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ^ص

Our Lord! Lay not on us a burden greater than we have strength to bear. (2:286)

4. “I don’t really need du’a”

- ‘Uthmān ibn ‘Affān (may Allah be pleased with him), mentioned that he heard Allah’s Messenger ﷺ say, “Whoever repeats,
- **‘In the Name of Allah, with Whose Name nothing is harmed on earth nor in heaven, and He is the All-Hearing, the All-Knowing’**
- three times [in the evening] will not be stricken with a sudden affliction until he reaches the morning. And whoever repeats this three times in the morning will not be stricken with a sudden affliction until he reaches the evening.”

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

السَّمِيعِ الْعَلِيمِ وَهُوَ

4. "I don't really need du'a"

- **We may be oblivious to our needs – du'as for forgiveness**

وَأَعْفُ عَنَّا وَاعْفِرْ لَنَا وَأَرْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

- Blot out our sins, and grant us forgiveness. Have mercy on us. You are our Protector; Help us against those who stand against faith. (2:286)

4. “I don’t really need du’a”

- **Feeling of self-sufficiency is actually heedlessness and ingratitude**

•  **يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ**

- He thinks that his wealth has made him eternal. (104:3)
- The Prophet (PBUH) said:
- **“Whoever does not ask Allah, Allah becomes angry with him.”**

[Sunan al-Tirmidhî (3373) and Sunan Ibn Mâjah(3827),

and declared a good hadîth by al-Albânî]

4. “I don’t really need du’a”

- **Feeling of self-sufficiency is actually heedlessness and ingratitude**
- “And your Lord said: Supplicate to Me, I shall answer you. Indeed, those who are too haughty to worship Me shall enter Hell in humiliation.”

(Sûrah Ghâfir: 60)

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ

جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

4. “I don’t really need du’a”

- Al-Shawkânî offers the following comments [Tuhfah al-Dhâkirîn (28)]:
 - This verse indicates that supplication is an act of worship, since Allah commands His servants to call upon Him in supplication, then says “...those who are too haughty to worship Me...” **implying that supplication is a form of worship and that abandoning supplication is a form of arrogance.** Indeed, it is the ugliest manifestation of arrogance possible.
 - **How can the servant be too haughty to call upon his Creator and Provider in supplication? Allah is the one who created him – and all of creation – out of nothing. Allah is the one who provides for it all.** It is He who gives life to every living thing and He who causes its death. He is the giver of reward and of punishment.

5. “I’ve lost hope because my du’as don’t seem to have any effect”



5. “I’ve lost hope because my du’as don’t seem to have any effect”

- **Etiquettes of du’a**
- The Messenger of Allah (ﷺ) said, “Allah the Almighty is Good and accepts only that which is good. And verily Allah has commanded the believers to do that which He has commanded the Messengers. So the Almighty has said: “O (you) Messengers! Eat of the tayyibat [all kinds of halal (legal) foods], and perform righteous deeds.” [23:51] and the Almighty has said: “O you who believe! Eat of the lawful things that We have provided you.” [2:172]”
- Then he (ﷺ) mentioned [the case] of a man who, having journeyed far, is disheveled and dusty, and who spreads out his hands to the sky saying “O Lord! O Lord!,” while his food is haram (unlawful), his drink is haram, his clothing is haram, and he has been nourished with haram, so how can [his supplication] be answered? [Muslim]

5. "I've lost hope because my du'as don't seem to have any effect"

- Using the names of God
- e.g. du'as that start with the names.

Abu'l-Dardâ' said, 'I heard the Messenger of God (PBUH) saying, "If one says these words in the daytime or at night, nothing will hurt him". So I recited them. They are:

- "O God, You are my Lord. There is no god but You. In You I trust. You are the Lord of the Glorious Throne. There is no might and no power save in You, the Exalted, the Magnificent. What God wills is, and what He does not will does not exist.

I know that God is Powerful over all things, and comprehends everything in knowledge and counts everything in its number.

O God, verily I take refuge with You from the evil of my soul and from the evil of every beast, whose *forelock* You hold. Verily my Lord is on a straight path."

(Tabarani; Quran quote 11:56)

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ عَلَيْكَ تَوَكَّلْتُ وَأَنْتَ رَبُّ
الْعَرْشِ الْعَظِيمِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ مَا شَاءَ
اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَأَحْصَى كُلَّ شَيْءٍ
عَدَدًا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ
دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

“I’m too sinful, I can’t face God”



“I’m too sinful, I can’t face God”

- **When we are humbled by our sins, Allah is even more responsive**

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, “By the One in whose hand is my soul, **if you did not sin, Allah would replace you with people who would sin**, and they would seek forgiveness from Allah and He would forgive them.”

(Ṣaḥīḥ Muslim 2749)

- **Shaytan wants to influence us by giving us reasons not to approach God**
- **When we lose hope, he wins**

Shaytan said: 'Since You have led me astray, I shall surely sit in **ambush for them on Your Straight Path**.

Then I will **come upon them from the front and from the rear, and from their right and from their left**. And You will not find most of them thankful.'

(Qur'an 7:17)

“I keep forgetting to make du’a”



“I keep forgetting to make du’a”

- **Dhikr is light on the tongue, heavy on the scale**

Abu Huraira reported: The Prophet, peace and blessings be upon him, said,

“Two words are beloved to the Most Merciful. **They are light on the tongue but heavy on the scale:** Glory and praise to Allah, and glory to Allah the Almighty.”

(Bukhārī 7563, Ṣaḥīḥ Muslim 2694)

“I keep forgetting to make du’a”

- **Dhikr is light on the tongue, heavy on the scale**

Imam Ghazali explains (in the Ihya):

“If you say: Why is it that the invocation of God, in spite of its lightness on the tongue and the little trouble involved in making it, has become more meritorious and profitable than any other act of worship in spite of the enormous hardship in them? - then you should know that the investigation of this problem is proper only to the science of unveiling [*'ilm al mukâshafa*].“

The extent to which it is allowed to be mentioned in the science of religious practices [*'ilm al-mu'amala*] is this: the effective and useful factor is constant invocation with the presence of the heart [*qalb*].

As for the invocation on the tongue and without the presence of the heart, it is of little use.”

“I keep forgetting to make du’a”

- **Imam Ghazali on persevering to make du’a habits**

“In the beginning the novice sometimes exerts himself to turn his heart away from the insinuation (of Shaytan) to the invocation of Allah (Great and Glorious). If he is successful in persevering, he attains intimacy with invocation, and love for the One invoked is planted in his heart.”

“Truly when a man loves a thing, he repeatedly mentions it, and when he repeatedly mentions a thing, even if that may be burdensome, he loves it. Thus the beginning of invocation is burdensome, until intimacy and love of the One Invoked result. And finally, it becomes impossible to endure without invocation. The cause turns into effect and the fruit becomes fructified.”

“I keep forgetting to make du’a”

- **Imam Ghazali on persevering to make du’a habits**

“So if intimacy with the invocation of God (Glorious is He!) takes place, man is severed from anything else but the invocation of God and from what is other than Him. This latter is what departs from him at death and never remains with him in the grave, i.e., people, wealth, children, and political power. **Nothing** remains but the invocation of God.”

“If he has already become intimate with the invocation of God (Great and Glorious is He!), he enjoys it and takes pleasure in removing the obstacles which distract it, for the needs of the mundane life hamper the invocation of God. On the other hand, no obstacle remains after death; it is as if he were alone with his Beloved (and how great is his bliss!), or as if he were freed from the prison where he was hindered from what he was intimate with.”

“I keep forgetting to make du’a”

- **Embed du’a around salah**

1. During Sura Fatiha, Imam Ghazali:

wa iyyaaka nasta'een

By saying, “**And from You alone, we seek help.**” Be assured that your obedience was made easy only by His will, that His was the gift, since He helped you to obey Him, and employed you for His religious service, **and made you worthy for communion with Him**, for, if He had denied you His assistance, you would be one of the outcasts, along with Shaytan the accursed.

Next... specify your request, but do not request anything but your most important needs.

“I keep forgetting to make du’a”

1. In sajdah

The Messenger of God said, “Whenever a Muslim prostrates before God for His sake, Allah raises him one degree by it, and absolves him of one evil deed.”

(Muslim, Ibn Majah)

The Messenger of God said, “A creature does not draw near to God by anything more excellent than by prostration in private.”

(Ibn al Mubarak, mursal)

It is said, “The nearest a creature is to God is when he is prostrating, and that is the meaning of the saying of Allah: ‘And prostrate thyself and draw near!’ ”

(Qur’an, Surah ‘Alaq, 96:19)

“I keep forgetting to make du’a”

Imam Ghazali advises:

“When you place yourself in the position of lowliness, know that this is your proper place, and you are returning the branch to the trunk, for of the dust were you formed and to it you return. So, at this, renew in your heart the remembrance of the greatness of Allah, and say, “Glory to my Lord the Most High”

Confirm this by many repetitions, for one repetition is of weak effect.

Then, when your heart is moved, let your hope find assurance in the mercy of Allah, for His mercy hastens towards weakness and lowliness, and not towards pride and conceit.”

(Ihya ‘Ulum Al-Din)

Abu Hurairah (RA) reported that the Messenger of Allah (SAWS) said: “The nearest a servant comes to his Lord is while they are prostrating, so increase in supplication.”

(Şahīḥ Muslim no.482, Musnad Aḥmad)

2. After finishing prayer and doing some dhikr and salat on the Prophet (S)

Favourite du'as



Favourite du'as

Du'a for mindfulness

Mu'adh (RA) reported: The Messenger of Allah (صلى الله عليه وسلم) took hold of my hand and said, “O Mu'adh! By Allah I love you, so I advise you to never forget to recite after every prayer:

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ

“Allâhumma a'innî alâ dhikrika, wa shukrika, wa husni 'ibâdatika

O Allah, help me remember You, to be grateful to You, and to worship You in an excellent manner”

(Abu Dawud, Book 16, Hadith 1422)

Favourite du'as

The intimate du'a of forgiveness

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ
خَلَقْتَنِي وَأَنَا عَبْدُكَ

وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ

أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ

أَبوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبوءُ بِذَنْبِي

فَاغْفِرْ لِي

فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

O Allah! You are my Lord, there is no god but You.

You created me, and I am Your servant,

And I (remain true) on Your pledge

and (strive for) Your promise as best as I can.

I seek protection with You against the evil that I have done.

I acknowledge Your blessings upon me,

and I acknowledge my sin,

So forgive me

– for surely none that can forgive sins but You.

Hadith: “The best of istighfar is to say: *Allahuma anta...* “Whoever says it in the evening with firm conviction, and then dies that night, will enter Paradise.” (Bukhari)

Favourite du'as

The dilemma du'a and its effect on psychological acceptance

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ
عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي فَاقْضِهِ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ
لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْضِ لِي الْحَيْرَ
حَيْثُ كَانَ ثُمَّ ارْضِنِي بِهِ

O Allah, I seek Your guidance [in making a choice] by virtue of Your knowledge, and I seek ability by virtue of Your power, and I ask You of Your great bounty. You have power, I have none. And You know, I know not. You are the Knower of hidden things.

O Allah, if in Your knowledge, this matter (then it should be mentioned by name) is good for me both in this world and in the Hereafter (or: in my religion, my livelihood and my affairs), then ordain it for me, make it easy for me, and bless it for me.

And if in Your knowledge it is harmful for me and for my religion, my livelihood and my affairs (or: for me both in this world and the next), then turn me away from it, [and turn it away from me], and ordain for me the good wherever it may be and make me pleased with it.

Favourite du'as

The dilemma du'a and its effect on psychological acceptance

- A little story of my own:
- Me and my business partner were involved in a venture to create a private hospital
- We would have jointly owned an asset worth many millions
- It ran into problems, and I had some tough decisions to make
- I made istikhara
- Just last month the whole thing fell through, costing me a lot of money
- It could have devastated me, but because I had done istikhara, I actually felt relief
- I was able to see all the opportunities that I now had, being freed from the project, and how bogged down that project would have got me
- Alhamdulillah!

Favourite du'as

The prayer of Burayda al-Aslami (may God be pleased with him):

It is related that the Messenger of God (may God bless him and grant him peace) said to him, ‘O Burayda! Shall I not tell you the words which God, if He wishes a good thing for a person, tells him and never lets him forget?’ So [Burayda replied,] ‘I said, “Yes, O Emissary of God”’. Then he said,

اللَّهُمَّ إِنِّي ضَعِيفٌ فَقَوِّ فِي رِضَاكَ ضَعْفِي وَخُذْ إِلَى الْخَيْرِ
بِنَاصِيَّتِي وَاجْعَلِ الْإِسْلَامَ مُنْتَهَى رِضَايَ. اللَّهُمَّ إِنِّي ضَعِيفٌ
فَقَوِّنِي وَإِنِّي ذَلِيلٌ فَأَعِزَّنِي وَإِنِّي فَقِيرٌ فَأَغْنِنِي يَا أَرْحَمَ
الرَّاحِمِينَ

‘Say: “O God, verily I am weak. Make me strong against my weakness in Your contentment.

Take [me] firmly by the forelock to the good. Make Islam the utmost of my contentment.

O God, I am weak. Strengthen me! Verily I am insignificant. Make me mighty!

Verily I am poor. Make me rich! O Most Compassionate of the compassionate!”’

(Hakim)

Favourite du'as

“Whoever among you has the door to supplication open to him, then he has the gates of mercy open to him.

Allah is not asked anything to be given more beloved to Him than for someone to ask for well-being.

Supplication benefits with respect to what has befallen and to what has not befallen.

Therefore, worshippers of Allah, engage in supplication.”

(Sunan al-Tirmidhî (3548) and graded as a good hadîth by al-Albânî)

