

CLASS 7

TAQWA & DUA

TAQWA

Taqwa is to obey Allah and His Messenger and to refrain from whatever Allah and His Messenger prohibited out of devotion and sincere belief in Him, His Messenger, and the Message of Allah which His Messenger (peace be upon him) conveyed in order to obtain the Reward of Allah and avoid His Punishment. In their explanation of the meaning of Taqwa, some of the righteous predecessors said: "Taqwa is that you act in obedience to Allah, and hope in His Mercy, upon a light from Him; and to leave the acts of disobedience to Allah out of fear of Him, upon a light from Him."

The great Companion and scholar, `Abdullah ibn Mas`ud (may Allah be pleased with him) explained the meaning of Taqwa, saying: "The real meaning of Taqwa is for Allah is to be obeyed, and not disobeyed; remembered at all times, and not forgotten; and to be thanked, and not to be ungrateful towards."

The Messenger of Allah ﷺ, said: *"Fear Allah wherever you may be; follow up an evil deed with a good one which will wipe (the former) out, and behave good-naturedly towards people."* [Al-Tirmidhi]

Taqwa is also Being Mindful of Allah

'Abdullah bin 'Abbas, radiyallahu anhum, reported: One day I was behind the Prophet, ﷺ, and he said to me:

"O young man, I shall teach you some words [of advice] : Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you (have need to) ask, ask of Allah; and if you seek help, seek help from Allah. Know that even if the Nation (or the whole community) were to gather together to benefit you with something, they would not benefit you with anything except that which Allah has already recorded for you, and that if they gather together to harm you with something, they would not be able to harm you with anything except that which Allah has already recorded against you. The pens have been lifted and the pages have dried." [Al-Tirmidhi]

In a version other than that of al-Tirmidhi it reads:

"..Be mindful of Allah, you will find Him before you. Get to know Allah in prosperity and He will know you in adversity. Know that what has passed you by was not going to befall you; and that what has befallen you was not going to pass you by. And know that victory comes with patience, relief with affliction, and ease with hardship."

If we are "mindful of Allah", i.e. we observe and fulfil His obligations/commandments, "Allah will protect us". There two kinds of protection from Allah:

1. Allah will protect or look after His servants in this world / in worldly matters. For example, our health and our senses. We will be enjoying Allah's mercy and bounty for our sight, hearing and speech all of our lives – even as we grow old, Allah will still allow us to see and hear properly, or he will take care of our intellect and mental health.

Another example is Allah will protect our family and our property, belongings and money. Also, if one is mindful of Allah during his youth, Allah will protect him during his adult years.

2. Allah will protect His servants' deen (religion) and iman (faith). He will protect us from misunderstandings and being misled or influenced by misconceptions and self-desires. He will help us and give us guidance so that we are protected from negative influences.

Allah will also protect our deen when we leave this world. When we leave this world, we will leave with iman for being a mua'min (believer). We will be protected from shaitan's influence to lead us astray right at the very last moment in our life.

We may not be aware of when Allah is protecting our deen. It may even cause us to be unhappy. There may be a situation where Allah prevents us from doing something which we want to do, this is actually a protection from Allah, preventing us from a disaster or problem or from committing a sin.

If we are mindful of Allah, we will find Him close to us or beside us or in front of us. Allah is close to His servants (the mua'minin) by giving them guidance, support, help, protection, victory, etc.

And hence by realization of Taqwa a Muslim is granted many bounties and blessings which he/she may gain. Among them are: the Love of Allah, a criterion by which to judge and distinguish between right and wrong, a way out of difficulties, matters will be made easier for him/her, sins will be remitted, guidance, help to acquire beneficial knowledge, prosperity and success.

We ask Allah to set right the affairs of all Muslims, fill their hearts with Taqwa, and guide their rulers. May Allah bestow on us sincere Tawbah (repentance to Allah) of all our sins and to help us follow Islam.

Worshipping Allaah out of Love, Fear and Hope

One of the most beautiful this about the concept of worship in Islaam is the truly unique way in which it incorporates the feelings of love, fear and hope within the hearts of the worshippers of Allah. Understanding how to combine these three qualities into the worship ('ibaadah) of Allah is one of the most essential things that every Muslim must grasp, not least because every sect which has drifted from the Straight Path has strayed in this aspect of worship. The deviation of the other Religions in this regards is clear for all to see: "God is Love! Jesus is Love!" say the Christians, denying the fact that God should be feared too. As for the Jews, then their hearts are filled only with hope – hope in the belief that the Fire will not touch them since they are the "Promised People".

In Islaam however, no worship is complete without the presence of all three qualities: LOVE of Allah, Hope in His Mercy and FEAR of His Punishment.

May Allah Subhaanahu wa Ta'aala grant us what we hope for and protect us from what we fear.

DUAA

This part is a little too long but most of it is Ayahs & Hadeeths which you don't have to memorize and are there to give a comprehensive understanding, so InshaAllah it would be a good read and very important to get our things done as it's ONLY ALLAH who can answer and fulfil our Needs :)

Allaah 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. Allaah 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)'" [Ghaafir 40:60]

THE ETIQUETTE OF DU'AA

1. Sincerity towards Allaah alone in making du'aa Allaah says (interpretation of the meaning): *"And they were commanded not, but that they should worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him)" [al-Bayyinah 98:5]*

Du'aa' is worship, as the Prophet ﷺ said, so sincerity (ikhlaas) is a condition of it being accepted.

2. We should ask of Allaah by His most beautiful names

Allaah says (interpretation of the meaning): *"And (all) the Most Beautiful Names belong to Allaah, 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]*

3. We should praise Allaah as He deserves before we call upon Him

Al-Tirmidhi (3476) narrated that Fadaalah ibn 'Ubayd (may Allaah be pleased with him) said: *Whilst the Messenger of Allaah ﷺ was sitting, a man came in and prayed and said, "O Allaah, forgive me and have mercy on me." The Messenger of Allaah ﷺ said, "You have been too hasty, O worshipper. When you have prayed and are sitting, praise Allaah 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 Allaah, then let him send blessings upon the Prophet ﷺ, then let him ask whatever he likes after that." Then another man prayed after that, and he praised Allaah and sent blessings upon the Prophet ﷺ. The Prophet ﷺ said: "O worshipper, ask and you will be answered."*

4. Sending blessings upon the Prophet (peace and blessings of Allaah be upon him)

The Prophet ﷺ said: *“Every du‘aa’ is kept back until you send blessings upon the Prophet ﷺ.”* Narrated by al-Tabaraani in al-Awsat, 1/220.

5. Raising the hands

Abu Dawood (1488) narrated that Salmaan (may Allaah be pleased with him) said: The Messenger of Allaah ﷺ 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.”*

The palm of the hand 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 Allaah be pleased with him) that the Messenger of Allaah ﷺ said: *“When you ask of Allaah, ask of Him with the palms of your hands, not with the backs of them.”*

Hands should be kept together without a Gap between them

6. Having certain faith that Allaah will respond,

Having certain faith that Allaah will respond, and focusing with proper presence of mind, because the Prophet ﷺ said: *“Call upon Allaah when you are certain of a response, and remember that Allaah will not answer a du‘aa’ that comes from a negligent and heedless heart.”* Narrated by al-Tirmidhi, 3479.

7. 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 Allaah in du‘aa’, and not seek a hasty response, because the Prophet ﷺ said: *“The slave will receive a response so long as his du‘aa’ 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‘aa’ and I made du‘aa’, and I have not seen any response,’ and he gets frustrated and stops making du‘aa’.”* Narrated by al-Bukahari, 6340; Muslim, 2735.

8. Beseeching, humility, and not out loud

Allaah says (interpretation of the meaning):

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

9. Saying du'aa's three times

Al-Bukhaari (240) and Muslim (1794) narrated that 'Abd-Allaah ibn Mas'ood (may Allaah be pleased with him) said: and "...when he made du'aa' or asked of Allaah he would repeat it three times..."

10. Doing good deeds and asking Allah by one's good deeds

Qasim bin 'Abd said: "I said to Anas bin Malik: 'O Abu Hamzah pray to Allah for us.' He said: 'Du'a is elevated by good deeds.'"

Bukhari and Muslim relate the hadith of the Prophet ﷺ of the story of three men, who each supplicated to Allah by (mentioning) a good deed they had done earlier in their lives. *"Three persons of a people before you were on a journey when they were overtaken by a storm; therefore, they took shelter in a cave. A rock slipped down from the mountain and blocked the exit of the cave. One of them said, 'The only way for deliverance is to beseech Allah and (to mention) some virtuous deed (he did purely for His sake).'"*

One of the men mentioned a good deed which they had done for Allah, and supplicated, "O Lord, if I did this thing seeking only Thy pleasure, then do Thou relieve us of the distress wrought upon us by this rock."

The rock moved, but not enough to free the men. So, the other two made similar supplications while mentioning their good deeds until the rock moved enough to free them.

11. Making du'a for others

The Prophet ﷺ said: *"Whenever you make a supplication for another believer and he is not present, an angel will say 'and same to you.'"*

Abdallah ibn 'Amr ibn al-'As reported that the Prophet ﷺ said: *"The supplication that gets the quickest answer is the one made by one Muslim for another in his absence."* (Abu Daw'ud and Tirmidhi)

12. Asking Allah in times of ease

The Prophet ﷺ said: *"Whoever is pleased that Allah answers his prayers during hardships and difficulties let him make much supplication during times of ease."* (at-Tirmidhi)

Other Etiquettes

- Facing towards the qiblah – (From a Hadeeth mentioned in Muslim)
- Memorizing the Authentic Supplications and du'as of the Prophet ﷺ

TIMES & PLACES WHERE DUAA IS ANSWERED

1. Laylat al-Qadar

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

2. Du'aa' in the depths of the night, the time before dawn

This the time when Allaah 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.

3. After the final Tashahud in the Prayers

Abu Umaamah, it was said: *"O Messenger of Allaah, which du'aa' is heard?"* He ﷺ said: *"In the last third of the night, and following the prescribed prayers."* Narrated by al-Tirmidhi, 3499;

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'aad, 1.305. Shaykh Ibn 'Uthaymeen said: "What has been narrated of du'aa' following the prayer is before the salaam and what has been narrated of dhikr following the prayer is after the salaam.

4. Between the adhaan and the iqamah.

Prophet ﷺ said: *"A du'aa' offered between the adhaan and iqamah is not rejected."* (Abu Dawood 521 and al-Tirmidhi 212).

5. When rain falls

Sahl ibn Sa'd that is attributed to the Prophet ﷺ: *"There are two which will not be rejected: du'aa' at the time of the call (to prayer) and when it is raining."* Narrated by Abu Dawood

6. A certain time on Friday. (Between Asr & Maghrib)

The Messenger of Allaah ﷺ mentioned Friday and said: *"During it there is a time when a Muslim slave does not stand and pray and ask Allaah 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.

7. When drinking Zamzam water

The Prophet ﷺ said: *"Zamzam water is for that for which it is drunk."* Narrated by Ahmad

8. When prostrating

The Prophet ﷺ said: *"The closest that a person is to his Lord is when he is prostrating, so say a great deal of du'aa' then."* Narrated by Muslim, 482.

9. When hearing the crowing of a rooster

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

10. When saying the du'aa', "Laa ilaaha illa anta, subhaanaka, inni kuntu min al-zaalimeen"

The Prophet ﷺ said: *"The prayer of Dhu'l-Noon (Yoonus) which he said when he was in the belly of the whale: 'Laa ilaaha illa anta, subhaanaka, inni kuntu min al-zaalimeen ([none has the right to be worshipped but You (O Allaah)], 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'aa' concerning any matter but Allaah will answer him."* Narrated by al-Tirmidhi

11. If a calamity befalls him and he says, Inna Lillaahi wa inna ilayhi raaji'oon, Allaahumma ujurni fi museebati w'ukhluf li khayran minha

The Messenger of Allaah ﷺ say: *"There is no calamity that befalls one of the Muslims and he responds by saying 'Innaa Lillaahi wa innaa ilahi raaji'oon, Allaahumma ujurni fi museebati w'ukhluf li khayran minha (Truly, to Allaah we belong and truly, to Him we shall return; O Allaah, reward me in this calamity and compensate me with something better than it),' but Allaah will compensate him with something better than it".* Muslim 918.

12. Du'aa' for one who is sick

The Messenger of Allaah ﷺ said: *"When you visit a sick person, say good things, for the angels say Ameen to whatever you say..."* Muslim (919)

13. The prayer of the one who has been wronged

In the hadeeth the Prophet ﷺ says: *"Fear the prayer of the one who has been wronged, for there is no barrier between it and Allaah."* Narrated by al-Bukhaari, 469; Muslim, 19.

And He ﷺ also 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).

14. The du'aa' of a father for his child, the du'aa' of a fasting person and the prayer of the traveller

Prophet ﷺ 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

15. The du'aa' of a righteous person for his parents

"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." Muslim (1631)

16. Du'aa' when going to bed at night

The Prophet ﷺ said: *"Whoever goes to bed at night and says Laa ilaaha ill-Allaah wa Allaahu akbar wa laa hawla wa laa quwwata illa Billaah (There is no god but Allaah and Allaah is Most Great and there is no power and no strength except with Allaah), then he says: Allaahumma ighfir li (O Allaah, forgive me), or he makes du'aa', his prayer will be answered, and if he does wudoo' and prays, his prayer will be accepted."* Narrated by al-Bukhaari, 1154.

WHY DOESNT ALLAH ANSWER OUR DUAS?

1. When the du'aa' is weak or the person is weak, because it involves something inappropriate, or involves bad manners towards Allaah, may He be exalted, or it is inappropriate, which means asking Allaah for something which it is not permitted to ask. The Messenger of Allaah ﷺ said: *"A person's du'aa's 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. Consuming haraam wealth.

This is one of the major reasons why du'aa's are not answered. The Messenger of Allaah ﷺ said: *"O people, Allaah is Good and only accepts that which is good. Allaah 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 Allaah 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 Allaah — Islamic Monotheism)! Eat of the lawful things that We have provided you with' [al-Baqarah 2:172]

3. Trying to hasten the response.

The Messenger of Allaah ﷺ said: *"The du'aa' of any one of you will be answered so long as he is not impatient and says, 'I made du'aa' but it was not answered.'"* Narrated by al-Bukhaari and Muslim.

4. Making the du'aa' conditional, such as saying, "O Allaah, forgive me if You will" or "O Allaah, have mercy upon me if You will." . The Prophet ﷺ said: *"Let not any one of you say, 'O Allaah, forgive me if You will, O Allaah, have mercy on me if You will.' Let him be resolute in the matter, whilst knowing that no one can compel Allaah to do anything."* Narrated by al-Bukhaari and Muslim.

In order for du'aa's 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'aa's 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'aa' may take different forms:

- either Allaah will respond and fulfil the desire of the person who made the du'aa',
- or He will ward off some evil from him because of the du'aa', 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 Allaah knows best.