The Etiquette of Dua

Dear Allah,
I pray that whoever reads this message shall have your comfort, joy, peace, love, and guidance. I may not know their troubles, but you do please keep protecting us.

Ameen

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From "The Book of Dua" By Shaikh Hussain Al-Awaajishah
"An excellent book laying out the rewards, warnings, conditions and other matters related to supplication (du’aa), all being based proofs taken from the Qur’aan and authentic ahaadeeth o-n-ly. A truly delightful book."

1. Ask with absolute resolve, and believe with certainty that your dua will be answered.
   The Prophet sallallahu alaihi wa salaam said: "When o-ne of you makes dua he should not say, 'O Allah, forgive me if you wish, have mercy o-n me if you wish, give me provision if you wish', but he should ask with resolve because he oes what He likes; no o-ne can force Him." (Bukhari)

The Prophet sallallahu alaihi wa salaam also said: “Ask Allah when you are sure of His response, and remember that Allah does not accept the dua of the unmindful and negletful heart.”
(Declared hasan by our Sheikh Al-Albani in “Silsilah al-Ahadith al-Sahihah” #594)

2. Perseverance in making dua.
   The Prophet sallallahu alaihi wa salaam said: “The servant’s dua will be answered provided he does not ask for what is sinful or for the breaking off of relations, and also if he does not show impatience.” He was asked, ‘O Messenger of Allah, what is impatience?’ And he replied, “That the servant says: I invoked, but I do not think it (my invocation) was answered, and he becomes disappointed and abandons dua.”
(Muslim from Abu Hurairah)

3. Make dua in every condition
   The Messenger of Allah sallallahu alaihi wa salaam said: “The o-ne who likes Allah to answer him at the time of adversity and hardship, then let him increase in making dua in time of ease.”
(Reported by al-Tirmidhi and al-Hakim who authenticated it. Agreed by al-Dhahabi. It is in “Sahih al-Jami” #6166)

4. Dua should not be made against family and property.
   Muslim reported in his sahih from Jabir radi Allahu anhu that the Prophet sallallahu alaihi wa salaam said: “Do not make dua against yourself, nor make dua against your children, nor your property, for your dua may coincide with the time when
Allah grants all supplication, and your dua might be granted (and cause you harm)

5. Dua should not be directed to other than Allah alone.
   The Prophet sallallahu alaihi wa salaam said to Ibn Abbas radi Allahu anhu: ‘O young man, I am going to teach you some words: Be mindful of Allah, and He will be mindful of you. Be mindful of Allah, and you will find Him before you. When you ask, ask Allah. When you wish to seek help, seek help from Allah. Remember that if all the people come together to bring you benefit they can not benefit you except that Allah has written. On the other hand, if they come together to cause (you) any harm, they will not be able to do it except for what Allah has written. The pens have been laid aside, and the scrolls have dried. (Narrated by al-Tirmidhi who declared it Hasan Sahih)

6. The suppliant should keep his voice between a whisper and speaking aloud.
   Allah Almighty says:
   Call on your Lord in humility and in secret. For He loves not those who trespass beyond bound. (7:55) The prophet sallallahu alaihi wa salaam said: “Be kind to yourselves for you are not calling upon one who is deaf or absent. You are calling upon one who is All Hearing and All Seeing.” (Bukhari & Muslim reported it from Abu Musa)

7. Ask Allah with His beautiful names.
   Allah The Exalted says:
   The most beautiful names belong to Allah, so call upon Him by them. (7:180) It is reported in an authentic tradition that the Prophet sallallahu alaihi wa salaam heard a man saying in his prayer: ‘O Allah, I am asking you. O Allah The Eternal Absolute, The one Who begets not nor is He begotten, and there is none like unto Him; forgive my sins for You are The Most Forgiving and The Most Merciful.” The Prophet sallallahu alaihi wa salaam said, “He has been forgiven, he has been forgiven.” (Abu Dawud, al-Nisa’I, Ahmad & Ibn Khuzaimah. Authenticated by al-Hakim and agreed by al-Dhahabi. Our Sheikh al-Albani brings it in “Sifatus Salatun Nabi” and comments on it.)

In another incident the Prophet sallallahu alaihi wa salaam also heard someone in his prayer saying: ‘O Allah I ask You, for praise is due to You. There is none worthy of worship but You alone (without any partner), The Originator of the heavens and the earth, full of Might and Glory, The Living and Self Subsisting Eternal. I am asking for Paradise, and seeking Your refuge from Hell.” The Prophet sallallahu alaihi wa
salaam said to his companions, “Do you know by what he asked?” They answered, “Allah and His messenger know better.” He said, “{By the o­ne in Whose hand is my soul}, he has invoked Allah by His supreme name by which if He is invoked He grants, by which if He is asked He gives,” (Reported by Abu Dawud, al-Nasa’I, Ahmad, al-Bukhari in “al-Adab al-Mufrad”, Al-Tabarani & Ibn Mundah in “al-Tawhid” by sahih chains of transmission.)

The Prophet sallallahu alaihi wa salaam also said, “That the dua of Dhu Al-Nun (The man of the fish i.e. Yunus/Jonas) by which he invoked Allah from inside the belly of the whale is: There is none worthy of worship but You, Glory be to You, verily I am amongst the wrong doers. No muslim ever makes dua by it but Allah will grant it.” (Reported by al-Tirmidhi in his sunnan [4/260], Ahmad [1/170] & al-Hakim [2/383] who authenticated it. Al-Dhahabi agreed to it. Also our Sheikh al-Albani in “Al-Kalim al-Tayyib” no.122)


haddad bin Aws radi Allahu anhu narrated that the Prophet sallallahu alaihi wa salaam said, “The supreme way of asking for forgiveness from Allah is to say: ‘O Allah, You are my Lord, There is none worthy of worship but You, You have created me, and I am Your servant. I am committed to my covenant and my promise to You as much as I can. I seek refuge with You from the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to you all my sins. So grant me forgiveness for no o­ne can forgive sins except You.’ The Prophet sallallahu alaihi wa salaam added, “If somebody says it during the day with firm faith in it, and dies o­n the same day before the evening he will be among the people of Paradise. And if someone says it at night with firm faith in it and dies before the morning, he will be among the people of Paradise.” (Bukhari reported it)

9. Rhymed prose should be avoided in dua.

It is obvious from the report of Bukhari the Ibn Abbas radi Allahu anhu advised o­ne of the companions saying, “Speak weekly to the people, if not then twice a week. If you want more, than three times. Do not bore the people by this Qur’an. I would not like to see you coming to the group engaged in conversation and interfering with it (the conversation) and starting to preach to them thus causing annoyance, but wait and listen. If they ask you then speak while they are interested. Note the rhymed dua and avoid it because I found the Messenger of Allah sallallahu alaihi wa salaam and his companions doing it; that is avoiding the rhymed dua.”
10. o­ne should show humility, entreaty, desire, and fear while making dua.
Allah The Exalted said:
Remember your Lord in your heart with humility and fear. (7:205)
He also said: They (the prophets) were quick in doing good work, and called o-n Us
in yearning and awe. (21:90)
The last 10 to follow shortly Insha Allah.

11. o­ne should repent and try to make amends where o­ne has wronged.
Al-Bukhari and Muslim reported that the Messenger of Allah sallallahu alaihi wa
salaam said about the man who stretched his arms to the heavens saying: “‘O my
Lord, O my Lord,’ But his food is haram, his dress is haram, so how could his prayer
be answered?”

12. Dua by reference made to previous good deeds.
This has been mentioned in the story of three people who entered a cave, the
entrance of which had been blocked by a rock. They invoked Allah by their most
sincere deeds, and He responded to them (and released them). [The story has been
reported in Bukhari & Muslim].

13. Dua should be repeated three times as confirmed in the following hadith:
Abdullah ibn Mas’ud narrated, “While the Messenger of Allah sallallahu alaihi wa
salaam was praying near the ka’bah, a group of Quraysh were gathered in their
meeting place. o-ne of them spoke, ‘Who can go to the place of the slaughtered
camel of so-and-so family and fetch his droppings, its guts and its blood, then wait
until he (the Prophet) bows in prostration then he puts the whole (thing) between
his shoulder.’ The most wretched of them arose (and brought the filth). When the
Prophetsallallahu alaihi wa salaam bowed in prostration, he put it between his
shoulders. The Prophet sallallahu alaihi wa salaam remained in prostration (as he
could not rise) and they laughed and fell over each other from laughter. In the
meantime someone went to Fatimah radi Allahu anha and told her. She came
running. The Prophet sallallahu alaihi wa salaam was still in prostration. She
removed the filth from him, and turning around to them started swearing at those
men. After completing his prayer, the Messenger of Allah sallallahu alaihi wa salaam
said, ‘Destroy the Quraysh (he said it three times),’ – it was his habit to repeat a
dua three times, and when he asked for something he would do the same- ‘O Allah,
destroy Amr ibn Hisham, Utba bin Rabi’a, Shaybah bin Rabi’a, Al-Walid bin Utba,
Umayya bin Khalaf, Uqba bin Abu Mu’ayt and Umara bin Al-Walid.” “Abdullah said,
“By Allah I saw them slaughtered o-n the day of Badr, and being dragged to be
thrown in the well of Badr. Then the Messenger of Allah sallallahu alaihi wa salaam
said,
‘O Allah, attend the people of the well with a curse.’”

14. Conveying the blessings of Allah (salat) to the Prophet sallallahu alaihi wa sallam.
   This is a requirement for the acceptance of dua. The Prophet sallallahu alaihi wa sallam said, “Every dua is suspended until the blessing of Allah is conveyed upon the Prophet.” (Sahih Al-Jami #4399 vol. 4)

15. Facing the Qibla while making dua.
   Abu Hurairah radi Allahu anhu said, “The Messenger of Allah sallallahu alaihi wa sallam faced the Qibla and said, ‘O Allah guide Daws (Those to the right path).’” (Bukhari & Muslim).
   Imam Ahmad ibn Hanbal rahim Allah and others hold this view. Ibn Taymiyyah has also endorsed it in his book “Al-Iqtida” pp. 175-181 while condemning the abominable innovations practiced at the grave of the Prophet sallallahu alaihi wa sallam. He said, “We have mentioned the view of Ahmad and others that when a person comes to greet the Prophet and his two friends (Abu Bakr & Umar) then he wants to make dua he should turn away to face the Qiblah.” Our Sheikh Al-Albani has also agreed with this view in his book “Ahkam Al-Jana’iz” pp. 221-222.

16. O­ne should raise both hands.
   Al-Bukhari reported that Ibn Umar said, “The Prophet sallallahu alaihi wa sallam raised his hand and said, ‘O Allah, I declare my innocence of what Khalid has done.’”
   Al-Bukhari also reported in his “Sahih” from Abu Musa who said, “The Prophet sallallahu alaihi wa sallam made dua and he raised his hands until he saw the whiteness of his underarm.” Hafiz ibn Hajr said in “Fath Al-Bari” 11/120, “There are many traditions in favor of raising hands in dua. Al-Mundhari has collected them in a separate booklet, and Al-Nawawi has cited some of them in his books: “Al-Adhkar” and “Sharh Al-Muhadhdhah”. Bukhari wrote a chapter about it in “Al-Adab Al-Mufrad”.

17. O­ne should have ablution.
   Abu Musa reported, “When the Prophet sallallahu alaihi wa sallam had finished from the battle of Hunayn he sent Abu ‘Amir to lead an army to Atwas, and he sent me with him. Abu ‘Amir was struck in his knee by an arrow which a man from Jusham had shot, and it lodged in his knee. I removed it, and water oozed out of it. He said, ‘O son of my brother, convey my greetings to the Prophet sallallahu alaihi...”
wa salaam, and request him to ask Allah’s forgiveness for me.’ He survived for a short while then died. I returned and called o-n the Prophet sallallahu alaihi wa salaam at his house, and found him lying in a bed made of the stalks of date palm leaves knitted with ropes and o-n it there was bedding. The strings of the bed had left their marks o-n his back and sides. I told him about our and Abu ‘Amir’s news, and his request (to tell him to ask Allah’s forgiveness for him). The Prophet asked for water, performed ablution, and raised his hands saying, ‘O Allah forgive your servant Abu ‘Amir.’ I saw the whiteness of the Prophet’s underarm. He continued, ‘O Allah make him o-n the Day of Resurrection superior to many of Your human creatures.’ I said, ‘Would you ask Allah’s forgiveness for me as well?’ He said, ‘O Allah, forgive the sins of Abdullah ibn Qays and admit him to a nice entrance o-n the Day of Resurrection,’”

Hafiz ibn Hajr said in “Al-Fath” 8/35, “It is indicated in this report that performing ablution when making dua is desirable (mustahab).”

18. Crying when making dua.
Abdullah ibn Amr ibn Al-‘As radi Allahu anhu reported that, “The Prophet sallallahu alaihi wa salaam recited the words of Allah about Ibrahim alaihi salaam, “O my Lord they have indeed led astray many among mankind. He then who follows my ways is of me.” (14:36)
and Isa’s alaihi salaam saying, “If You punish them them they are Your servants, but if You forgive them, verily You are The Exalted, The Wise.” (5:118)
Then he raised his hands and said, ‘O Allah, my community, my community’ and he cried. Allah said, ‘O Jibril, go to Muhammad -and your Lord knows better- and ask him what makes him cry.’ Jibril came to the Messenger of Allah sallallahu alaihi wa salaam and asked him. The Prophet told him about his concern for his community. Jibril returned to Allah Almighty and informed Him – while Allah knew everything. Allah The Most High said, ‘O Jibril, go to Muhammad and tell him that: We shall please you concerning your community, and shall not cause you to be unhappy.’” (Muslim Reported)

19. o-ne should show the need for Allah’s help, and implore Him for release from weakness, hardship and tribulation.
Allah The Exalted said about Job, "And Job when he cried to his Lord: ‘Truly distress has seized me, and You are The Most Merciful of those who are merciful” (21:83)
The dua of Zakaria alahi salaam is mentioned in the Qur’an: ‘O my Lord, leave me not without offspring, though You are the best of inheritors.’ (21:89)
And Ibrahim alaihi salaam made dua, ‘O my Lord, I have made some of my offspring to dwell in a valley without
cultivation, by Your sacred house; in order O my Lord! In order that they may establish regular prayer. So fill the hearts of some men with love towards them, and feed them with fruits so that they may give thanks.’ (14:37)

20. One should seize the opportunity of time, situation and circumstance in which prayers are answered.

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