

## Chapter 12

### Having Sincerity for Allaah During Supplication

Indeed from the great acts of worship the Muslims increase upon and show great concern for during the *Hajj* is *Dua'*, which is the most important form and best type of worship. The Prophet -sall>Allaahu alayhi wa sallam- described in the authentic hadeeth that *Dua'* in itself is worship due to its great status and lofty nature. This is why there are many texts from the Qur'aan and Sunnah showing the great importance and high status of *Dua'*. The texts comprise praise for making *Dua'*, encouragement to make *Dua'* and inspire different ways to make *Dua'*, sometimes with a command to make *Dua'*, sometimes explaining its position and status, sometimes praising the people who make *Dua'* and sometimes mentioning the great and different types of reward for those who make *Dua'* and warning against those who neglect to make *Dua'* or refuse to do so out of haughtiness or arrogance.

Allaah Ta'ala says:

<< Invoke your Lord with humility and in secret. He likes not the aggressors. And do not do mischief on the earth, after it has been set in order and invoke Him with fear and hope; Surely, Allaah's Mercy is (ever) near unto the good doers. >> [Araaf: 55-56]

And He says:

<< He is The Ever Living, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allaah's sake only, and not to show off, and not to set up rivals with Him in worship). All the praises and thanks be to Allaah, The Lord of the all that exists >> [Ghafir: 65]

And He says:

<< And when My slaves ask you concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. >>

[al-Baqarah: 186]

And He says:

<< And your Lord said: 'Invoke Me, (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me and do not believe in My Oneness,] they will surely enter Hell in

humiliation!’ >> [Ghafir:60]

There are many *Ayaat* with this meaning.

What increases the pilgrims in their concern for *Dua*’ and strengthens them in it during the *Hajj* is that they have combined the virtue and honour of the place they are in with the virtue and honour of the time period they are in, along with what descends upon their hearts of gentleness, humility and turning towards Allaah, especially on the Day of ‘Arafat which is the greatest and most noble of days.

Shaykh al-Islam Ibn Taymeeyah -*Rahimullaah*- said: ‘Indeed it is known that on the evening of ‘Arafat *Eemaan*, mercy, light and blessings which cannot be expressed descend upon the hearts of the pilgrims.’<sup>1</sup>

It is established on the authority of the Prophet -*sallAllaahu alayhi wa sallam*- regarding the great matter of *Dua*’ on the Day of ‘Arafat and in explanation of its excellence, that he said: ‘The best of *Dua*’ is the *Dua*’ of the Day of ‘Arafat.’<sup>2</sup>

Ibn Abdul Barr -*Rahimullaah*- said: ‘... and from the Fiqh of the previous hadeeth is that the *Dua*’ of the Day of ‘Arafat is better than all other *Dua*’. Also, in this hadeeth, is evidence that the *Dua*’s on the Day of ‘Arafat are all, generally, answered.’<sup>3</sup>

During *Hajj* there are specific places at which it is necessary for the Muslim to stop. It is appropriate to make *Dua*’ at these places emulating the Prophet -*sallAllaahu alayhi wa sallam*-, as it is established that the Prophet -*sallAllaahu alayhi wa sallam*- would stop there, face the *Qiblah* and supplicate to Allaah *Azzu wa Jal*.

There are six places in particular:

(1) In ‘Arafat - as previously mentioned.

(2) In the places of *al-Haraam* where the *Hajj* rites take place, as Allaah Ta’ala said:

<<Then when you leave ‘Arafat, remember Allaah at *Mash’ar-il-Haram*>>  
[al-Baqarah:198]

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<sup>1</sup> Majmoo’al-Fatwa (5/374)

<sup>2</sup> Narrated by tirmidhee in Sunan from the hadeeth of Abdullah bin Amr. It was graded hasan by the ‘Allama al-Albani in silsilah as-Saheehah nad he said: ‘the hadeeth is Thabit due to the collection of supporting evidences.’

<sup>3</sup> Tamheed (6/41)

(3,4) On as-Safa and al-Marwa as is established in Saheeh Muslim from the hadeeth of Jaabir -*Radhi Allaahu anhu*- that when the Prophet -*sallAllaahu alayhi wa sallam*- used to stand on as-Safa he would say *Allaahu Akbar* three times and would say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

‘There is none worthy of worship in truth except Allaah Alone, He has no partners, to Him belongs the Dominion and for Him is all praise, and He is capable of all things.’<sup>4</sup> He would do that three times and make *Dua*’ and would do likewise on al-Marwa.’<sup>5</sup>

(5,6) After the stoning the two *Jamaraat* (the small one and medium one) as it is established in Saheeh Bukhari:

Abdullaah bin Umar –*Radhi Allaahu anhu*- used to stone the small *Jamaarah* with seven small pebbles and used to recite *Takbeer* on throwing each stone. He then, would proceed further until he reached level ground, where he would stay for a long time, facing the *Qibla* to supplicate to Allaah whilst raising his hands. Then he would stone the medium *Jamaarah* similarly and would go to the left towards the level ground, where he would stand for a long time facing the *Qibla* to supplicate to Allaah whilst raising his hands. Then he would stone the big *Jamaarah* from the middle of the valley but he would not stay by it. Ibn Umar used to say: ‘This is what I saw the Messenger of Allaah doing.’<sup>6</sup>

So these are the six places where it is established that the Prophet -*sallAllaahu alayhi wa sallam*- stood, made *Dua*’ and raised his hands. *Dua*’ is a great matter and has a high status in *Hajj*. Generally, *Dua*’ has an innate nature in all aspects of worship, it is the spirit and essence of worship and it is established from the Prophet -*sallAllaahu alayhi wa sallam*- that he said: ‘*Dua*’ is worship.’<sup>7</sup>

If making *Dua*’ has distinguished status and a high rank then it is obligatory upon the Muslim to have a great concern for the significance of *Dua*’. He should understand that he is bound by its conditions and should be refined by its manners. He should be on-guard to avoid any actions that would prevent a *Dua*’ from being answered and he should be aware of the times when *Dua*’ is most likely to be answered.

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<sup>4</sup>La ilaha ‘illa Allaahu wahdahu la shareeka lahu, lahul mulku wa lahul hamdu wa huwa ala kulli shayin qadeer

<sup>5</sup> Saheeh Muslim

<sup>6</sup> Saheeh al-Bukharee

<sup>7</sup> Narrated by Ahmad and Tirmidhi

The most important matter in this great act that is necessary for the Muslim to check, is that his *Dua*' is solely and sincerely for Allaah – *Aẓẓa wa Jal*. So he does not make *Dua*' except to Allaah, he does not seek aid except from Allaah, nor does he request assistance, support and help or cure except from Allaah. This is because *Dua*', as previously mentioned, is worship and directing any act of worship to other than Allaah is Major *Shirk* which takes a person outside of Islaam. We seek refuge in Allaah.

Allaah Ta'ala said:

<< And invoke not besides Allaah any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the *Zâlimûn* (polytheists and wrong-doers).

And if Allaah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes to reach whomsoever of His slaves He will. And He is The Oft-Forgiving, Most Merciful >>

[Yunus : 106-107]

<< And whoever invokes (or worships), besides Allaah, any other *ilâh* (god), for whom he has no proof, then his reckoning is only with his Lord. Surely! the disbelievers will not be successful >>

[al-Muminoon:117]

<< He is The Ever Living, *Lâ ilâha illa Huma* (none has the right to be worshipped but He), so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allaah's sake only, and not to show off, and not to set up rivals with Him in worship). All the praises and thanks be to Allaah, The Lord of the all that exists >> [Ghafir: 65]

<< And the mosques are for Allaah (Alone), so invoke not anyone along with Allaah >> [Jinn : 18]

Again, there are many *Ayaat* with this meaning.

From the manners of making *Dua*' is what Allaah Ta'ala mentioned in His saying:

<< Invoke your Lord with humility and in secret. He likes not the aggressors. And do not do mischief on the earth, after it has been set in order and invoke Him with fear and hope; Surely, Allaah's Mercy is (ever) near unto the good – doers >> [al-'Aaraaf: 55-56]

In his *Dua'*, the Muslim combines bringing presence of the heart and the feeling of dire need of what is sought with the *Dua'*. He does this causing it to coincide with the best times for *Dua'* along with *Khusboo'* (humility) in the heart, subservience to his Lord, submission to Him, imploring Him, having graciousness, having faced the *Qibla* in a state of purification, raising his hands to Allaah, beginning with praise and exaltation of Allaah and joining this with prayer upon Muhammad -*sallAllaahu alayhi wa sallam*- who is His slave and Messenger.

After this, he puts forward, to Allaah, his requests of repentance and forgiveness, then beseeches Allaah, earnestly asking of Him with total subservience to Him, supplicating to Him with fervent desire and dread and seeking closeness to Him with His Names, Attributes and *Tawheed*. He makes this *Dua'* with sincerity and so this *Dua'* is not about to ever be rejected. This is especially so if all of this coincides with supplications the Prophet -*sallAllaahu alayhi wa sallam*- taught as well as the best times and places for the answering of supplications along with the greatest Name of Allaah, whereby if He is asked He bestows and if He is called with it, He answers the supplication.

From the supplications established in the books of Sunnah is: that the Prophet -*sallAllaahu alayhi wa sallam*- heard a man saying: 'O Allaah. I ask of You, whereby I testify that You are Allaah, there is no god except You, The One, The Self-Sufficient, Who is not begotten nor does He beget and there is none that resembles Him.' So the Prophet -*sallAllaahu alayhi wa sallam*- said: 'Indeed you have asked Allaah with His greatest name which if He is asked by, He bestows, and if He is supplicated to with it, He answers.'<sup>8</sup>

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<sup>8</sup> Narrated by Abu Dawood, Tirmidhi, Nisa'ee in Sunan al-Kubra, Ibn Majah & Ibn Hibban.