

أَعظَمُ الدُّعَاءِ : دُعَاءُ الْفَاتِحَةِ

A'dhamu ad-Du'ā : Du'ā al-Fātihah
The Greatest Du'ā : The Du'ā (Contained) in al-Fātihah
Shaykh Abdur-Razzāq ibn Abdul-Muhsin al-'Abbād al-Badr

Lecture No. 1 Notes

Definition of Du'ā

الدعاء لغة:

كلمة الدعاء في الأصل مصدر من قولك: دعوت الشيء أدعوه دعاءً، وهو أن يُقِيلَ الشيء إليك بصوتٍ وكلامٍ يكون منك - انظر: مقاييس اللغة (279/2).
قال ابن منظور: "دعا الرجل دعواً ودعاءً: ناداه. - لسان العرب مادة (د ع و)

The linguistic meaning of Du'ā :

Originally, the word Du'ā is an **infinitive / verbal noun**, as when you say:

I **called** something [past tense form of the verb], I am **calling** it [present tense form of the verb], **calling** [infinitive / verbal noun form].

Its **meaning** is to *cause* something to *incline towards you*, by using *speech that is heard*, coming from you.

[Taken from: **Maqāyees al-Lughah**, 2/297]

Ibn Mandhooor said: 'He **called** the man...means, *he called out to him*.

[Taken from: **Lisān al-'Arab**, by Ibn Mandhooor, Muḥammad ibn Mukarram Abu Fadl al-Anṣāree al-Afreeqee (Raḥimahullāh) (d: 711 AH) (under the root: Dāl, 'Ain, Wāw)]

الدعاء شرعاً:

فقال الخطابي: "معنى الدعاء استِدْعَاءُ الْعَبْدِ رَبَّهُ عَزَّ وَجَلَّ الْعِنَايَةَ، وَاسْتِمْدَادُهُ مِنْهُ الْمُعُونَةَ. وَحَقِيقَتُهُ: إِظْهَارُ الْاِفْتِقَارِ إِلَى اللَّهِ تَعَالَى، وَالتَّبَرُّؤُ مِنَ الْحَوْلِ وَالْقُوَّةِ، وَهُوَ سِرْمَةُ الْعِبَادِيَّةِ، وَاسْتِشْعَارُ الدِّلَّةِ الْبَشَرِيَّةِ، وَفِيهِ مَعْنَى الثَّنَاءِ عَلَى اللَّهِ عَزَّ وَجَلَّ، وَإِضَافَةُ الْجُودِ وَالْكَرَمِ إِلَيْهِ" - شأن الدعاء (ص4).

The **Sharee'ah** (technical) meaning of Du'ā :

al-Khattābee said:

(a) The **meaning** of Du'ā is the person's **appealing** to his *Rabb* (Allāh), the Mighty and the Majestic, for **al-'Inaayah** (show of concern, intense care), & **seeking** from Him **al-Ma'oonah** (help, support, etc.).

(b) The **reality** of Du'ā is openly **displaying** one's **dire need** of Allāh, the Most High, and **declaring** categorically that one has **no power or strength** [to acquire good or repulse harm].

(c) [Du'ā] is the **mark** or **sign** of true '**Uboodiyah**' (the state of being a worshiper of Allāh) along with the **consciousness** and **realization** of human **submissiveness** (to Allāh, Alone).

(d) It also contains the meaning of **praise** of Allāh, the Mighty the Majestic, and ascribing to Him absolute **generosity** and **kindness**.

[Taken from: **Sha'n ad-Du'ā**, by al-Imām al-'Allāmah al-Hāfidh al-Lughawee Abu Sulaimān al-Khattābee (Raḥimahullāh) Born, 310AH]

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Lecture No. 1 Notes

The Two Types of Du'ā:

- I. Du'ā Al-'Ibādah (Supplication/asking for something through Worship) and
- II. Du'ā Al-Mas'alah (Supplication/asking for something by Words)

Imām Muḥammad ibn Ṣālih al-Uthaimen (Raḥimahullāh)¹ said:

His (ṢallAllāhu Alaihi wa Sallam) statement: 'Whoever died while offering Du'ā to something other than Allāh has entered the Hell-Fire', means while making something an equal with Allāh; and it is the same if he has made Du'ā (of either type): Du'ā al-'Ibādah (asking for something by means of performing an act of worship) or Du'ā al-Mas'alah (asking for something by speech on the tongue). And this is because Du'ā is divided into two divisions/types:

I. The First Type: Du'ā 'Ibādah (Supplication/asking for something through acts of worship).

An example of it is as-Ṣawm (fasting) and as-Ṣalāh (prayer), and types of *worship* other than these.

So, if/when a person performs Ṣalāh or Ṣawm, then he has indeed supplicated to his Rabb (Allāh) Bi-Lisān al-Hāl, i.e. the *tongue* which expresses itself through one's *condition* or *state of being* [i.e. *being engaged in an act of worship*] asking that Allāh forgive him, and save him from His punishment, and that He give him from His gifts and favors. And this is part of the foundation or essence of Ṣalāh. And likewise, Ṣalāh also entails Du'ā Bi-Lisān al-Maqāl, i.e. the *tongue* which expresses itself through actual speech [i.e. Du'ā al-Mas'alah].

This first type, i.e. Du'ā al-'Ibādah is pointed to in the statement of Allāh, the Most High: 'And your Rabb (Allāh) said, **supplicate to Me** and I will answer you. Indeed, those who are too proud to **worship Me** will be admitted into the Hell-Fire in humiliation.' [Qur'an, Soorah Ghāfir, 40:60]

So, He called '**supplicating**' [in this verse] '**worship**'.

II. The Second Type: Du'ā al-Mas'alah (Supplication/asking for something by Words).

Not every act of 'asking' is Shirk. Rather, this requires a detailed explanation.

So, if the created being (who is being asked for something) is **capable** of doing what he/she is being asked to do, this is not Shirk. An example of this is someone saying: 'Give me some water to drink' - asking someone who is able to fulfill the request. And the Prophet (ṢallAllāhu Alaihi wa Sallam) said: 'Whoever requests (something) from you, then respond to him.'²...

¹ See: *al-Qawl al-Mufeed 'ala Kitāb at-Tawḥeed*, 1/109; Explanation of the Ḥadeeth: 'Whoever died while offering Du'aa to something other than Allāh - as an equal with Allāh - has entered the Hell-Fire.' Reported by al-Bukhāree.

² Musnad of Imām Aḥmad, 2/68; Abu Dāwood, 3/17; an-Nasā'ee, 5/28, and al-Ḥākim declared it to be Ṣaḥeeḥ (authentic).

Allāh, the Most High, said: 'And when the relatives and the orphans and the poor/needful are present at the time of division (of the inheritance), give them out of the property, and speak to them words of kindness and justice.' [Qur'ān, Soorah an-Nisā', 4:8]

So, if a poor person extends his/her hand and says: 'give me some provisions', this is not Shirk; as Allāh has said: '...then give them something from it.' [Qur'ān, Soorah an-Nisā', 4:8]

On the other hand, if someone asks a human being for something that **no one is capable** of doing except Allāh, then, indeed this act of 'asking' is Shirk, which removes a person from Islām.

An example of this is that you ask a human being to cause rain to descend (from the sky) - **believing** that he is actually capable of doing this.

So, what is intended by the statement of the Messenger (ṢallAllāhu Alaihi wa Sallam): '...Whoever died while offering **Du'ā** to something other than Allāh has entered the Hell-Fire' - is to make something as an equal with Allāh in '**Ibādah** (worship). As for making something as an equal with Allāh in **Mas'alah** (simply asking for something) - then we have to look at the *detailed explanation* that has preceded.

The Statements of other Scholars concerning the two divisions/types of Du'ā :

Shaykh al-Islām Ibn Taymiyyah (Raḥimahullāh) said:

"**Du'ā al-Mas'alah** is asking (by speech of the tongue) for that which will *benefit* the one asking as well as (asking for the) *removal* of that which is *harming* him and *repelling* it."³

Imām Ibn Rajab (Raḥimahullāh) said:

"In the one instance, it would be through **Du'ā** of *asking* Allāh, the Mighty the Majestic, (i.e. by speech of the tongue) and humbly praying to Him, like the statement of the supplicant: 'O Allāh! Forgive me', 'O Allāh! Have mercy upon me'.

While in another instance, the **Du'ā** would be though *utilizing the means* which will lead to the acquisition of one's requests; and the **means** [to be utilized for the acquisition of one's requests] would be busying one's self with acts of obedience to Allāh, praising and glorifying Him (with Dhikr), and doing the things which are obligatory upon a worshiper to be occupied with. And this is the reality of Emān (faith). "⁴

³ 'Majmoo' al-Fatāwā' 15/10. See also: 'an-Nuboowāt', page 112, by Ibn Taymiyyah and 'Badā'i al-Fawā'id', 3/2 by Ibn al-Qayyim and Tafseer as-Sa'dee, 5/617.

⁴ Ibn Rajab's Sharḥ (Explanation) of 'Ṣaḥeeḥ al-Bukhāree', 1/18.

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Lecture No. 1 Notes

Three Ways In Which Du'ā Is Answered

11133 - حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا عَلِيُّ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " مَا مِنْ مُسْلِمٍ يَدْعُو بِدَعْوَةٍ لَيْسَ فِيهَا إِثْمٌ، وَلَا قَطِيعَةٌ رَجِمَ، إِلَّا أَعْطَاهُ اللَّهُ بِهَا إِحْدَى ثَلَاثٍ : إِمَّا أَنْ تُعَجَّلَ لَهُ دَعْوَتُهُ، وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ فِي الْآخِرَةِ، وَإِمَّا أَنْ يَصْرِفَ عَنْهُ مِنَ الشُّؤْمِ مِثْلَهَا " قَالَوا: إِذَا نُكِّثُ، قَالَ: " اللَّهُ أَكْثَرُ "

رواه أحمد في " المسند " (213 /17) ، وحسنه المحققون في طبعة مؤسسة الرسالة ، وجوّد إسناده المنذري في " الترغيب والترهيب " ، وصححه الألباني في " صحيح الأدب المفرد " (547)

On the authority of Abu Sa'eed al-Khudree (RadiyahAllāhu 'anhu) that the Prophet (ﷺ) said: "There is no Muslim [on the face of the earth] who supplicates (to Allāh) with a supplication that does not contain anything **sinful**, nor the **cutting of ties of blood relations**, except that Allāh will grant him - due to his supplication - one of three things: either He will grant him his request (in this world), or store it up for him in the hereafter, or turn away from him some evil equal to what he has requested. They said: In that case, we will ask frequently. The Prophet (ﷺ) said: '**Allāhu Ak-thar**', i.e. Allāh will answer and give **more** than you can ask." [Reported by Imām Ahmad (Raḥimahullāh) in his 'Musnad', 17/213, and it is authentic.⁵

Sharḥ⁶ (Explanation):

The saying of the Prophet (ﷺ): " There is no **Muslim** [on the face of the earth]..." - this expression indicates *generality*, i.e. there is absolutely no Muslim who supplicates except that he will be answered [i.e. every **Muslim** who supplicates]... (to the end of the Hadeeth).

And the intended meaning of '**Muslim**' is a servant who **believes** in Allāh and His Messenger (ﷺ), has **surrendered** his self and his limbs - everything - to Allāh, the Most High. Hence, he complies with His **commands** and abstains from His **prohibitions**; and all of his deeds - throughout his life - are done **for Allāh (alone)**; none of it is done for other than Allāh, the Most High.

The saying of the Prophet (ﷺ): "...who **supplicates** (to Allāh)..." - means: he asks Allāh for something that He has **allowed** him to supplicate for and which He has not **prohibited**.

The saying of the Prophet (ﷺ): "...a supplication that does not contain anything **sinful**, nor the **cutting of ties of blood relations**,- '**sinful**' means something in disobedience to Allāh and His Messenger (ﷺ). '**...cutting of ties of blood relations...**' means separating from his relatives, not being kind to them and severing ties with them; this is the cutting of ties with blood relations which prevent the response to one's supplication.

⁵ 'Musnad' of Ahmad, and declared to be 'Hasan' (good) by the scholars who verified the 'Musnad', [in the printing of Mu'assasah ar-Risālah]; al-Mundharee (Raḥimahullāh) declared its chain of narrators to be 'Jayyid' (good) in 'at-Targheeb wat-Tarheeb'; al-Albānee (Raḥimahullāh) declared it to be 'Saḥeeh' (authentic) in 'Saḥeeh al-Adab al-Mufrad', no. 547. See also: 'Mishkāt' (Arabic Edition of Imām al-Albānee, no. 2295 & 5637; and 'Saḥeeh at-Targheeb', 2/277, no. 1631, 2/278, no. 1633, where Imām al-Albānee (Raḥimahullāh) said: 'Hasan Saḥeeh' (good, authentic).

⁶ The following explanation was taken from 'Kitāb al-Masjid wa Bait al-Muslim' by Shaykh Abu Bakr al-Jazā'iree (Raḥimahullāh), pg. 93.

The saying of the Prophet (ﷺ): "...except that Allāh will **grant him** his request (in this world).. " - means that Allāh will give him **the very thing** that he has asked for.

The saying of the Prophet (ﷺ): "...or **store it up** for him in the hereafter..." - means: Allāh will store up for him - in the hereafter - **a reward equal** to what he was asking for in this world.⁷

The saying of the Prophet (ﷺ): "...or **turn away** from him some **evil** equal to what he has requested..." - means: If Allah, the Most High, does not see - in what the servant has asked for - that it will be **Khair** (good) for him, in his **Deen** (religious affairs) or his **Dunyā** (worldly affairs) - then He will *not* give him that which he requested. Instead, He will turn away from him '**some evil**', i.e. some harm, injury, or misfortune '**similar to it**', i.e. equal (in magnitude) to his request.

The narrator's statement: '**...They** said...' - means: *A man from amongst those who were present* said: 'In that case, we will ask **frequently**' - meaning: If the situation is as you have informed us O Messenger of Allāh (ﷺ), in that case we will make our supplications and requests *more frequent*.

So, the Prophet (ﷺ) responded to him saying: '**...Allahu Ak-thar**', meaning: Allāh will **answer** and **give more** than you can ask.

⁷ As it came in the narration of Abu Sa'eed al-Khudree (RaḍiyAllāhu 'anhu) in 'ad-Da'wāt al-Kabeer', 1/493, no. 380 by Imām al-Bayhaqee (Raḥimahullāh).

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Lecture No. 1 Notes

The Superiority, Excellence and Virtue of Du'ā⁸

The importance of Du'ā in Islām is immense, its place is lofty and its station is high. This is because Du'ā is the most sublime of all acts of worship ('Ibādāt), the greatest of all acts of obedience (Tā'āt), and the most beneficial of all acts of seeking nearness to Allāh (Qurubāt).

It is for this reason that many texts have come in the Book of Allāh, the Most High, and the Sunnah of His Messenger (SallAllāhu Alaihi wa Sallam) which make clear its excellence, speak highly of its station and the greatness of its rank, as well as other texts which encourage and urge (the believers) to supplicate.

General Indications of the Excellence of Du'ā

The indications in these texts which make clear the excellence of Du'ā are of different types. Some of these texts contain:

- the **command** and **encouragement** to supplicate,
- the **warning** against abandoning it and leaving it out of pride,
- the **mention** of the magnificence of its **reward** and the greatness of its **recompense** with Allāh,
- praise** of the believers for fulfilling it and for perfecting it; as well as other types of indications of the magnitude of the excellence of Du'ā in the Noble Qur'ān.

Specific Indications of the Excellence of Du'ā

I. More than that, Allāh, the One Free From All Imperfections, has **opened** His Noble Book with Du'ā and **closed** it with Du'ā.

The Soorah of '**al-Hamd**' - which is the **opening** chapter of the Noble Qur'ān - contains within it the supplication to Allāh for the most lofty of all requests and the most perfect of all objectives, which is none other than asking Allah, the Mighty the Majestic, for **al-Hidāyah** (right guidance) to the Straight Path, and **al-I'ānah** (help, assistance) in worshipping Him and being obedient to Him, the One Free From All Imperfections.

And Soorah '**an-Nās**' - which is the **closing** chapter of the Noble Qur'ān - contains within it supplicating Allāh, the One Free From All Imperfections, by means of **al-Isti'ādhan** (seeking refuge) in Him from the evil of the whisperer (devil) who withdraws (from his whispering in one's heart after one remembers Allāh), who whispers in the hearts of mankind, [whisperers] from among Jinn and [whisperers] from among men.

There is no doubt that this **opening** of the Noble Qur'ān with Du'ā and its **closing** with Du'ā is a clear evidence of the immense importance of Du'ā, and that it is **Rooh al-Ibādāt**, i.e. the spirit or life of **worship** and its essence.

II. Further, Allāh, the Majestic the Most High, **called** Du'ā '**Ibādah**' (worship) in more than one verse of the Qur'ān, which is another indication of the greatness of its station or rank (in Islām).

⁸ Taken from: 'Fiqh al-Ad'iyah wal-Adhkār', by Shaykh Abdur-Razzāq ibn Abdul-Muhsin al-'Abbād al-Badr, 1/261, 262, chapter 56.

An example of this is the statement of Allāh, the One Free From All Imperfections: 'And your *Rabb* (Allāh) said, **supplicate to Me** and I will answer you. Indeed, those who are too proud to **worship Me** (i.e. supplicate to me) will be admitted into the Hell-Fire in humiliation.' [Qur'ān, Soorah Ghāfir, 40:60]

Also, in His statement - which He mentions from His Prophet Ibrāheem (Alaihis-Salām): 'And I shall turn away from you and from those whom you **supplicate to besides Allāh**. And I shall call on my *Rabb* (Allāh); and I hope that I shall not be unblest in my supplication to my *Rabb* (Allāh).

So when he [Ibrāheem (Alaihis-Salām)] had turned away from them and from those whom they **worship** (i.e. supplicate to) **besides Allāh**, We gave him Ishāq (Isaac) and Ya'qoob (Jacob), and each one of them We made a Prophet.' [Qur'ān, Soorah Maryam, 19:48, 49] And there are, as well, other similar verses [in which Allāh called Du'ā '**Ibādah**' (worship)].

III. Additionally, Allāh, the One Free From All Imperfections, has **called** Du'ā '**Deen**' (religion), as in His statement: 'So, **supplicate** to Allāh, making the **Deen** (i.e. your Du'ā) sincerely for Him. [Qur'ān, Soorah Ghāfir, 40:14] And there are, as well, other similar verses [in which Allāh called Du'ā '**Deen**' (religion)].

All of this makes clear for us the immense importance of Du'ā, and that it is **Asās al-Uboodiyah**, i.e. the **foundation** of being a worshiper of Allāh and its **Rooh** (spirit, life), and the **sign** of self submission, obedience and total surrender in front of Allāh, and the **open display** of one's being in dire need of Him.