

Chapter – 21

Pray – Appeal to Allah

(دعا)

Quran:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَبْدُ خُلُونِ جَهَنَّمَ دَاخِرِينَ

{And your Lord proclaimed, “Pray to Me, I will accept; indeed those who stay arrogant towards worshipping Me, will enter hell in disgrace”.

(40:60)}

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ

{O my Lord! Maintain me as one who establishes prayer, and some of my descendants; O our Lord! And accept my prayer. (04:40)}

Hadith:

Narrated Abu Hurairah:

Allah's Prophet said, "For every prophet there is one special invocation (that will not be rejected by Allah SWT) with which he appeals, and I want to keep such an invocation for interceding for my followers in the Hereafter." (Sahih Bukhari: 5896)

Narrated Anas bin Malik:

Allah's Prophet said, "Allah SWT is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in the desert." (Sahih Bukhari: 5900)

Narrated Abu Hurairah:

Allah's Prophet said, "When it is the last third of the night, our Lord, descends every night from the heaven of the world and says, 'Is there anyone who invokes Me (demand anything from Me), that I may respond to his invocation; Is there anyone who asks Me for something that I should give (it to) him; Is there anyone who asks My forgiveness that I should forgive him?'" (Sahih Bukhari: 5912)

Narrated Anas and Abu Hurairah:

Allah's Prophet said, "When anyone of you appeal to Allah SWT for something, he should ask with determination and should not say, 'O Allah, if You wish, give me.', for nobody can force Allah SWT to do something against His Will." (Sahih Bukhari: 5929and5930)

Narrated Abu Hurairah:

Allah's Apostle said, "The invocation of anyone of you is granted if he does not show impatience." (Sahih Bukhari: 5931)

Narrated Qais:

"If the Prophet had not forbidden us to invoke (Allah) for death, I would have invoked Allah for it." (Sahih Bukhari: 5939 and 5940)

Important Aspects of Islamic Doctrine

Obligatory (فرض) / Essential (واجب):

(1) God Says:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

{And your Lord proclaimed, "Pray to Me, I will accept". (40:60)}

After this Quranic verse, Pray should be in the category of not less than "Essential"

(2) Then Tirmidhi quotes the following hadith:

الدَّعَاءُ مَخَّ الْعِبَادَةِ

{Dua is the soul or essence of prayers}

This saying of Allah's Prophet elaborates the importance of Pray.

Sunnah (سنة):

(1) Pray should be presented with full determination. (2) Use Quranic invocations. (3) Also use supplications suggested in hadiths.

Desirable (مستحب):

(1) Before Pray, do some good deeds, like offer prayers, go on fasting, and give charity (2) While asking to Allah SWT face towards Qiblah. (3) Raise both hands open to sky. (4) Pray with calling various good names of Allah. (5) Ask with complete humbleness and self-effacement. (6) After Dua say "Ameen" (please accept) and rub your face.

Miscellaneous (متفرق)

(1) Allah SWT has mentioned in Quran numerous pray offered by different prophets, so it is preferable to recite those 'Dua', as its acceptance is more likely. (2) God says in Quran:

وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ

{And Allah is the Free of need, while you are needy. (47:38)}

The needy position of man demands that the slave should ask Allah for his needs.

(3) To fulfill the desire of slave is the right of Allah SWT. As such, it is expected that Allah SWT will definitely listen to the slave's appeal.

(4) However, while appealing to Allah SWT the demands should not exceed to the limits. For example; if everyone starts desiring that he should be a king, then of course, it is a senseless and absurd wish.

(5) According to various hadiths, there are preferable timings, where the 'Prays' are more likely to be accepted by Allah SWT. Like; while staying at Arafat and Muzdalifah --- on Fridays --- during the Night of Decree (لَيْلَةُ الْقَدْرِ) --- during the days and nights of Ramazan --- from midnights to the end of nights --- after obligatory prayers --- and in the position of prostration.

(6) Similarly, there are preferable places as well, where the 'Prays' are more likely to be accepted by Allah SWT. Like; in the holy place of Kaabah --- in the sticking position with Multazim --- behind 'Muqam-e-Ibrahim' --- and at Hateem etc.

(7) Please be noted that the acceptance of 'Dua' is more dependent on caring for the right house income.



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