



UNIS

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The Power of Supplication

Supplication (*dua*) can change our life, our outlook, and our fate. It is the most potent weapon of a believer.

Once Prophet Muhammad (saw) passed by a people who were suffering from some affliction. "Why don't they make dua (pray) to Allah for protection," he said. With all the suffering and disasters Muslims are facing in various parts of the world, the question can be directed to all of us today.

It is not that we have forgotten dua completely; we refer to it regularly. But, our ideas and practice regarding dua have become distorted. Often it is reduced to the level of a ritual. Generally it is considered when all our efforts have failed --- an act of last resort. It is belittled through actions and sometimes even with words. Is it any wonder that today mostly a mention of dua is meant to indicate the hopelessness of a situation.

What a tragedy, for dua is the most potent weapon of a believer. It can change fate, while no action of ours ever can. It is the essence of ibadah or worship. With it we can never fail; without it we can never succeed. In the proper scheme of things, dua should be the first and the last resort of the believer, with all his plans and actions coming in between.

Dua is conversation with Allah, our Creator, our Lord and Master, the All Knowing, the All Powerful. This act in itself is of extraordinary significance. It is the most uplifting, liberating, empowering, and transforming conversation a person can ever have. We turn to Him because we know that He alone can lift our sufferings and solve our problems. We feel relieved after describing our difficulties to our Creator. We feel empowered after having communicated with the All Mighty. We

sense His mercy all around us after talking to the Most Merciful. We get a new commitment to follow His path for that is the only path for success. We feel blessed with each such commitment

In every difficulty our first action is dua, as is our last. We ask Allah to show us the way to handle that difficulty; we seek His help in following the path He shows to us; we seek His aid in making our efforts successful. When we fall sick, we know that we cannot find the right doctor without His Will; that the best doctor may not be able to diagnose our condition without His Command; that the best treatment plan will not succeed without His Permission. We make dua for all of these. We make dua before we seek medical help, while we are receiving it and after it has been delivered. The same is true of all other difficulties we may encounter.

Du'a is the essence of ibadah. A person engaged in dua affirms his belief in Tawheed (monotheism) and shuns belief in all false gods. With each dua his belief in Allah grows. He beseeches Him, affirming his own powerlessness. A person seriously and sincerely engaged in dua understands exactly the relationship between himself and the Creator and affirms it through his actions. That is the essence of worship! Additionally, such a person can never become arrogant or proud, a logical result of true worship.

We should make it a point to make dua for all things big and small. It is the beginning of wisdom to realize that big and small are arbitrary labels that are totally irrelevant in this context. Nothing is too big for Whom we are asking from; nothing is too small for the one who is asking. That is why we have been taught to ask Allah when we need something as small as shoelaces. We should ask as a beggar, as a destitute person, for that is

what we in reality are in relationship to Allah. At the same time we should ask with great hope and conviction that we shall be granted our prayers. We should remember the Hadith: "There is nothing more dear to Allah than a servant making dua to Him." On the other hand, a prayer lacking concentration and conviction is no prayer at all.

We should make dua at all times, not only during times of distress. The Prophet Muhammad (saw) said: "Whosoever desires that Allah answers his duas in unfavorable and difficult conditions, he should make plentiful dua in days of ease and comfort." Also he said: "The person who does not ask from Allah, Allah becomes angry with him."

We should ask for all of our needs: those related to this world as well as those related to the Hereafter. Those who only concentrate on the former are, in effect, announcing that they don't care for their life in the permanent abode. They should blame no body but themselves for the total ruin in that world that Qur'an assures us awaits them. Those who only concentrate on the later are also showing lack of balance, for we need Allah's help to lead a good life here as well.

We should make dua not only for ourselves but also for our parents, brothers and sisters, spouses and children, relatives and friends, teachers and other benefactors, and destitute and struggling Muslims everywhere. We should pray for them for the good in this world as well as in the Hereafter. The Prophet (saw) said: "The dua of a Muslim for his brother (in Islam) in his absence is readily accepted. An angel is appointed to his side. Whenever he makes a beneficial dua for his brother the appointed angel says, 'Aameen. And may you also be blessed with the same.'"

Best Times to Make Dua

One of the things that helps to bring a response to du'aa' is to seek the best times and places.

1. Last third of the night
2. Between athaan and aqamah
3. On Friday (Some scholars say the last hour before Maghrib)
4. While drinking ZamZam water.
5. Among the best places are mosques in general, and al-Masjid al-Haraam [in Makkah] in particular.
6. When a Muslim makes du'aa' for his brother in his absence.
7. While Prostrating
8. At the end of obligatory salah
9. The night of Power (Last 10 days of Ramadhan)
10. During Rain
11. While traveling
12. When one is oppressed
13. During the day of Arafat
14. During the month of Ramadan
15. First ten nights of Dhul-Hijja
16. When Fasting (right before breaking the fast)
17. Immediately after Wudu
18. While visiting the sick

Etiquettes of Dua

Imaam Ibn al-Qayyim (may Allaah have mercy on him) said: "Du'aa's and ta'awwudhaat [prayers seeking refuge with Allaah] are like a weapon, and a weapon is only as good as the person who is using it; it is not merely the matter of how sharp it is. If the weapon is perfect and free of faults, and the arm of the person using it is strong, and there is nothing stopping him, then he can lay waste the enemy. But if any of these three features is lacking, then the effect will be lacking accordingly."

From this it will be clear that there is an etiquette and rulings which must be fulfilled, in the du'aa' and in the person making the du'aa'. There are also things that may prevent the du'aa' reaching Allaah or being answered – these things must be removed from the person making the du'aa' and from the du'aa'. When all of these conditions are fulfilled, then the du'aa' may be answered.

1. Sincerity in making du'aa'. This is the most important condition. Allaah has commanded us to be sincere when making du'aa', as He says (interpretation

of the meaning): "So, call you (O Muhammad and the believers) upon (or invoke) Allaah making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allaah's sake only and not to show off and not to set up rivals with Him in worship)" [Ghaafir 40:14]. Sincerity in du'aa' means having the firm belief that the One upon Whom you are calling – Allaah, may He be glorified and exalted – is alone Able to meet your need, and it also means avoiding any kind of showing off in your du'aa'.

2. Repentance and turning back to Allaah. Sin is one of the main reasons why du'aa's are not answered, so the person who is making du'aa' should hasten to repent and seek forgiveness before he makes du'aa'. Allaah tells us that Nooh (peace be upon him) said: "I said (to them): 'Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you in abundance, And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.'" [Nooh 71:10-12]

3. Beseeking, humbling oneself, hoping for Allaah's reward and fearing His punishment. This is the spirit, essence and purpose of du'aa'. Allaah says (interpretation of the meaning): "Invoke your Lord with humility and in secret. He likes not the aggressors" [al-A'raaf 7:55].

4. Urgently beseeking and repeating the du'aa', without getting exasperated or bored; this is achieved by repeating the du'aa' two or three times. Restricting it to three times is preferable, in accordance with the Sunnah of the Prophet (peace and blessings of Allaah be upon him). Ibn Mas'ood (may Allaah be pleased with him) narrated that the Prophet (peace and blessings of Allaah be upon him) liked to say a du'aa' three times and ask for forgiveness three times. This was narrated by Abu Dawood and al-Nasaa'i.

5. Making du'aa' at times of ease, and saying more du'aa's at times of plenty. The Prophet (peace and blessings of Allaah be upon him) said: "Remember Allaah during times of ease and He will

remember you during times of hardship." Narrated by Ahmad.

6. Seeking to draw closer to Allaah by calling upon Him by His Most Beautiful Names and Sublime Attributes at the beginning of the du'aa' or at the end. Allaah says (interpretation of the meaning): "And (all) the Most Beautiful Names belong to Allaah, so call on Him by them" [al-A'raaf 7:180].

7. Choosing the clearest and most concise words and the best of du'aa's. The best of du'aa's are the du'aa's of the Quran and duas of Prophet (peace and blessings of Allaah be upon him), but it is permissible to say other words according to the specific needs of a person.

Other aspects of the etiquette of making du'aa', although they are not waajib (obligatory), are: to face the Qiblah; to make du'aa' in a state of tahaarah (purity); to start the du'aa' with praise of Allaah and blessings upon the Prophet (peace and blessings of Allaah be upon him). It is also prescribed to raise the hands when making du'aa'. Cry with fear of Allah. Making Dua in moderately low voice. To repeat Dua 3 times/ And to say Aameen after it.

Things which may prevent du'aa' from being answered include:

1. When the du'aa' is weak in itself, 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, e.g. when a man asks to live forever in this world, or he asks for a sin or something haraam, or he prays that he will die, and so on. Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) 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. When the person who is making du'aa' is weak in himself, because he is faint-hearted in his turning towards Allaah. This may be either because of bad manners towards Allaah, may He be exalted – such as raising his voice in

du'aa' or making du'aa' in the manner of one who thinks he has no need of Allaah; or because he pays too much attention to the wording and tries to come up with unnecessarily ornate phrases, without paying attention to the meaning; or because he tries too hard to weep or shout without really feeling it, or he goes to extremes in that.

3. Doing something forbidden by Allah:

The reason why his du'aa' is not answered may be because he has done something that Allaah has forbidden, such as having haraam wealth – whether it be food or drink or clothing or accommodation or transportation, or he has taken a haraam job, or the stain of sin is still in his heart, or he is following bid'ah (innovation) in religion, or his heart has been overtaken by negligence.

4. Consuming haraam wealth.

This is one of the major reasons why du'aa's are not answered. Abu Hurayrah (may Allaah be pleased with him) said: the Messenger of Allaah (peace and blessings of Allaah be upon him) 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]. Then he mentioned a man who has travelled on a long journey and is dishevelled and covered with dust; he stretches forth his hands to the heaven, (saying) "O Lord, O Lord", but his food is haraam, his drink is haraam, all his nourishment is haraam, so how can he du'aa' be accepted?" Narrated by Muslim. The man described by the Prophet (peace and blessings of Allaah be upon him) had some of the characteristics which help du'aa's to be answered – he was travelling and he was in need of Allaah, may He be exalted and glorified – but the fact that he consumed haraam wealth prevented his du'aa' from being answered. We ask Allaah to keep us safe and sound.

5. Trying to hasten the response.

Abu Hurayrah (may Allaah be pleased with him) said: the Messenger of Allaah (peace and blessings of Allaah be upon him) 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.

6. 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 person who makes du'aa' has to be resolute in his **supplication**, striving hard and earnestly repeating his du'aa'. The Prophet (peace and blessings of Allaah be upon him) 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.

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.

Some Supplications from the Quran

<p>1:1 Bismillaah-ir-Rahman-ir-Raheem 1:2' Al-Hamdu lillaahi Rabbil-'Aalamiin: 1:3' Ar-Rahmaanir-Raheem; 1:4Maaliki Yawmid-Diin! 1:5'Iyyaaka na'-budu wa 'iyyaaka nasta-'iin 1:6Ihdinas-Siraatal-Mustaqiim-- 1:7Siraatal-laziina 'an-ama alay-him--Gayril-magzuubi alay-him wa laz-zaaalliin</p>	<p>1. In the name of Allah, the Beneficent, the Merciful 2. Praise be to Allah, Lord of the Worlds 3. The Beneficent, the Merciful 4. Owner of the Day of Judgment 5. Thee (alone) we worship; Thee (alone) we ask for help. 6. Show us the straight path, 7. The path of those whom Thou hast favored. Not (the path) of those who earn Your anger nor of those who go astray.</p>
<p>2:201.Waminhum man yaqoolu rabbana atina fee alddunya hasanatan wafee alakhirati hasanatan waqina AAathaba alnnar</p>	<p>2:201.And of them (also) is he who saith: "Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire."</p>
<p>2:128.Rabbana waijAAalna muslimayni laka wamin thurriyyatina ommatan muslimatan laka waarina manasikana watub AAalayna innaka anta alttawwabu alrraheem</p>	<p>2:128.Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful.</p>
<p>3:16.Rabanaaa 'innanaaa 'aamanna fagfir lanaa zunuubanaa waqinaa 'azaaban-Naar</p>	<p>3:16.Our Lord! Lo! we believe. So forgive us our sins and guard us from the punishment of Fire</p>
<p>2:286.Rabbana la tuakhihtna in naseena aw akhtana rabbana wala tahmil AAalayna isran kama hamaltahu AAala allatheena min qablina rabbana wala tuhamminna ma la taqata lana bihi waAAafu AAanna waiighfir lana wairhamna anta mawlana faonsurna AAala alqawmi alkafireen</p>	<p>2:286.. O our Sustainer! Take us not to task if we forget or unwittingly do wrong! "O our Sustainer! Lay not upon us a burden such as Thou didst lay upon those who lived before us! O our Sustainer! Make us not bear burdens which we have no strength to bear! "And efface Thou our sins, and grant us forgiveness, and bestow Thy mercy upon us! Thou art our Lord Supreme: succour us, then, against people who deny the truth!"</p>
<p>3:194.Rabbana waatina ma waAAadtana AAala rusulika wala tukhzina yawma alqiyamati innaka la tukhlifu almeeAAad</p>	<p>3:194."And, O our Sustainer, grant us that which Thou hast promised us through Thy apostles, and disgrace us not on Resurrection Day! Verily, Thou never failest to fulfil Thv promise!"</p>

14:40.Rabbi ijAAalnee muqeema alssalati wamin thurriyatee rabbana wtaqabbal duAAai. 14:41.Rabbana ighfir lee waliwalidayya walilmumineena yawma yaqoomu alhisab	14:40.My Sustainer, cause me and [some] of my offspring to remain constant in prayer! "And, O our Sustainer, accept this my prayer: 14:41.Grant Thy forgiveness unto me, and my parents, and all the believers, on the Day on which the [last] reckoning will come to pass!"
3:193.Rabbana innana samiAAna munadiyan yunadee lileemani an aminoo birabbikum faqmannu rabbana faighfir lana thunoobana wakaffir AAanna sayyiatina watawaffana maAAa alabr	3:193.O our Sustainer! Behold, we heard a voice call [us] unto faith, 'Believe in your Sustainer!' - and so we came to believe. O our Sustainer! Forgive us, then, our sins, and efface our bad deeds; and let us die the death of the truly virtuous!
27:19.Fatabassama dahikan min qawliha waqala rabbi awziAAanee an ashkura niAAamataka allatee anAAamta AAalayya waAAala walidayya waan aAAamala salihan tardahu waadkhilnee birahmatika fee AAibadika alssaliheen	27:19.Thereupon [Solomon] smiled joyously at her words, and said: "O my Sustainer! Inspire me so that I may forever be grateful for those blessings of Thine with which Thou hast graced me and my parents, and that I may do what is right [in a manner] that will please Thee; and include me, by Thy grace, among Thy righteous servants!"
3:38.Hunlika daAAa zakariyya rabbahu qala rabbi hab lee min ladunka thurriyyatan tayyibatan innaka sameeAAu aldduAAa	3:38.In that self-same place, Zachariah prayed unto his Sustainer, saying: "O my Sustainer! Bestow upon me [too], out of Thy grace, the gift of goodly offspring; for Thou, indeed, hearest all prayer."
40:7.Allatheena yahmilooona alAAarsha waman hawlahu yusabbihoona bihamdi rabbihim wayuminoona bihi wayastaghfiroona lillatheena amanoo rabbana wasiAAata kulla shayin rahmatan waAAailman faighfir lillatheena taboo waittabaAAoo sabeelaka waqihim AAathaba aljaheemi 40:8.Rabbana waadkhilhum jannati AAadnin allatee waAAadtahum waman salaha min abahim waazwajihim wathurriyyatihim innaka anta alAAazeezu alhakeem	40:7.They who bear [within themselves the knowledge of] the throne of [God's] almightiness, as well as all who are near it, extol their Sustainer's limitless glory and praise, and have faith in Him, and ask forgiveness for all [others] who have attained to faith: "O our Sustainer! Thou embracest all things within [Thy] grace and knowledge: forgive, then, their sins unto those who repent and follow Thy path, and preserve them from suffering through the blazing fire! 40:8.And, O our Sustainer, bring them into the gardens of perpetual bliss which Thou hast promised them, together with the righteous from among their forebears, and their spouses, and their offspring - for, verily, Thou alone art almighty, truly wise
59:10.Waallatheena jao min baAAadhim yaqooloona rabbana ighfir lana waliikhwanina allatheena sabaqoona bialeemani wala tajAAal fee quloobina ghillan lillatheena amanoo rabbana innaka raofun raheemu	59:10.And so, they who come after them pray: "O our Sustainer! Forgive us our sins, as well as those of our brethren who preceded us in faith, and let not our hearts entertain any unworthy thoughts or feelings against [any of] those who have attained to faith. O our Sustainer! Verily, Thou art compassionate, a dispenser of grace!"
3:147.Wama kana qawlahum illa an qaloo rabbana ighfir lana thunoobana waisrafana fee amrina wathabbit aqdamana waonsurna AAala alqawmi alkafreen	3:147.And all that they said was this: "O our Sustainer! Forgive us our sins and the lack of moderation in our doings! And make firm our steps, and succour us against people who deny the truth!"
28:16.Qala rabbi innee thalamtu nafsee faighfir lee faghafara lahu innahu huwa alghafooru alraheem	28:16.[And] he prayed: O my Sustainer! Verily, I have sinned against myself! Grant me, then, Thy forgiveness!" And He forgave him - for, verily, He alone is truly forgiving, a dispenser of grace
113: 1Qul 'a-'uuzu bi-Rabbil Falaq. Min-sharri maa khalaq; Wa min-sharri gaasiqin 'izaa waqab, Wa min-sharri-Naffaasaati fil-'uqad, Wa min-sharri haasidin 'izaa hasad	113:1 Say: I seek refuge with the Lord of the Dawn, From the mischief of created things; From the mischief of darkness as it overspreads; From the mischief of those who practice secret arts; And from the mischief of the envious one as he practices envy.
114: 1Qul 'a-'uuzu bi Rabbin-Naas. Malikin-Naas, 'Ilaahin-Naas, Min-sharri-Waswaasil-khan-Naas,-- 'Allazii yuwas-wisu fii suduurin-Naasi,-- Minal-Jinnati wan-Naas.	114:1 Say I seek refuge with the Lord and Cherisher of Mankind, The King (or Ruler) of mankind, The God of mankind— From the mischief of the whisperer (of evil), who withdraws (after his whisper) – (The same) who whispers into the hearts of mankind – Among Jinns and among men.
12: 101 Rabbi qad 'aatay-tanii minal -mulki wa 'allam-tanii min-ta'wiilil-'ahaadiis,--faatiras-samaa-waati wal-'arz! 'Anta wa-liyyii fid-dunyaa wal-'Aakhirah. Ta-waffanii Muslimanw-wa 'al-hiqnii bis-Saali-hiin.	12:101 "O you creator of the heavens and the earth! You are my protector in this world and in the Hereafter. Take you my soul (at death) as one submitting to Your will (as a muslim), and unite me with the righteous."

AMEEN

Finally, the brothers and sister of UNIS staff very humbly request you to remember them and their families in all the Duas you make. Thanks

