

## Make your dua powerful – Part 1

Ramadan is the month of Allahﷻ, the month of the Book of Allahﷻ and the month of dua. Let us see how we can make our dua acceptable to Allahﷻ.

**Earn and eat Halaal** because that is the boundary condition that affects the acceptance of dua. In a hadith reported in Bukhari and Muslim it is narrated that Rasoolullah ﷺ said about the man who stretched his arms to the heavens saying: “O my Rabb, O my Rabb!” Rasoolullah ﷺ said, “But his food is Haraam, his dress is Haraam, so how can his dua be answered?”

Earning in Haraam and doubtful ways is our biggest problem today thanks to which our duas are not accepted. It is tragic that even countries which like to call themselves “Islamic”, have permitted interest-based banking. In many cases they have permitted cigarettes and tobacco businesses, alcohol, casinos, betting at races and other Haraam things. How can people who have accepted a declaration of war with Allahﷻ and Rasoolullah ﷺ be called Islamic? Those who indulge in interest-based finance are removing their names from the list of the Awliya of Allahﷻ, and writing their names in the list of the enemies of Allahﷻ. If you think that is too strong, ask yourself what you call someone you are at war with? Is that how we want to meet Allahﷻ? Remember that Allahﷻ knows all the excuses we make. When He prohibited interest-based finance, He knew what He was doing and why. The question is, ‘Do we trust Allahﷻ or do we think we know better?’

Let us remember that the quantum of our Rizq (provision in all forms) is fixed. What we have choice about is how we choose to take it. Think of your

Rizq as a huge warehouse with glass walls through which you can see everything that is in it. That warehouse contains everything that you will ever have in this life. All the wealth, health, knowledge, spouse, children, material, everything. It has one door on either end. One marked 'Halaal' and the other marked 'Haraam'. These doors are controlled by retina scanner openers. If you stand before the door and look at the scanner, it will recognize you and open for you. Imagine that you are standing before the door marked Haraam and it has opened for you and you are about to enter, when your friend calls out and says, "Don't enter through that door. Go to the other side and enter through the door marked Halaal. Nothing will change inside. You will still get everything. Just enter through the Halaal door and not the Haraam." You say, "But that is shut, this is open." Your friend says, "That will also open just like this one did, because it has the same opening mechanism. It will recognize your eyes and open for you. Leave that door and come here." He makes sense, so you turn to go to the other door. As you do that, the door shuts. Now you panic. You say to your friend, "You make that door open, and I will come. Until it opens, I don't want to risk it because this one is also shutting on me." Your friend says, "Both doors will open only for you. I can't make it open for you. You must do it yourself because the sensor will only recognize your eyes and open the door. Trust me, just come here and this door will open, like that one did." The question is, "What will you do?" This is the reality of our lives. Shaytaan plays games with us.

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He incites us through his agents, called Financial Analyst, Banker, Wealth Manager and other fancy titles, to deal in interest by taking interest-based loans for business or to buy cars, TVs, education and so on. Muslims lend money on interest. Muslims take and give bribes. Muslims take and give kickbacks and fudge taxes. Muslims own hotels and restaurants with bars. Muslims sell tobacco, alcohol, porn, lottery, pork and other Haraam products and the excuse is, "If I don't do this, my business will shut down." Shaytaan persuades us to buy and sell Haraam products saying that it is necessary in today's world. First of all, this is not true. Secondly, if it is true then you, as a Muslim, have no business being in that business. If Allahﷻ is our Raaziq, and He told us what is Halaal and what is Haraam, then He doesn't require us to use Haraam means to acquire what He has already written for us. We must ask ourselves what we really believe, because only our actions reflect our real belief. Allahﷻ told us clearly:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ  
فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلِ مَا أَنْتُمْ تَنْطِقُونَ

*Dhariyaat 51:22 And in the heaven is your provision, and that which you are promised. 23: Then, by the Rabb of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak*

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

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*Dhariyaat 51:58 Verily, Allah is the All-Provider, Owner of Power, the Most Strong.*

Allahﷻ told us where our Rizq is located, and He told us that He is the One who provides and that He has the power to do so. Let us ask ourselves if we believe Allahﷻ or Shaytaan who tells us the opposite. What should we do?

One of the most critical conditions for the acceptance of dua is to ensure that we eat Halaal. Sadly, this is something that we need to remind each other about. There was a time when we knew our chickens. Today we eat anything. Please remember that while there are several opinions about Zabeeha the one opinion that all the A'aimma are agreed upon is that an animal which is itself Halaal, if it is slaughtered by a Muslim, who says Bismillahi Allahu Akbar and then slaughters it by cutting its carotid arteries and jugular vein without separating the head from the body – that animal is Halaal and permissible to eat. So, let us stick to that opinion, no matter which Imam we follow. If you have any arguments about that, just change the word 'Haraam' for the word 'Allergen' and you will understand what I mean. Islam has 5 pillars and eating meat is not one of them. However, eating Haraam will not only ensure that our dua is not accepted but will also land us in Jahannam as mentioned by none other than Abu Bakrﷺ.

*An-Nu`man ibn Bashir (RA) narrated: I heard Rasoolullahﷺ say: "The Halaal (lawful) is clear and the Haraam (prohibited) is clear, and between them are unclear matters that are unknown to most people. Whoever is wary of these unclear matters,*

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*has absolved his religion and honor. And whoever indulges in them, has indulged in Haraam. It is like a shepherd who herds his sheep too close to a preserved sanctuary. The sheep will eventually graze in it. Every king has a sanctuary, and the sanctuary of Allahﷻ is what He made Haraam. There lies within the body a piece of flesh. If it is sound, the whole body is sound; and if it is corrupted, the whole body is corrupted. Verily, this piece is the heart.” (Bukhari and Muslim)*

Allahﷻ taught us the best way to make dua?

كهيحص  
ذِكْرُ رَحْمَةِ رَبِّكَ عَبْدَهُ زَكْرِياً  
إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيّاً  
قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْباً وَلَمْ أَكُنْ بِدُعَائِكَ  
رَبِّ شَقِيّاً  
وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِراً فَهَبْ لِي مِنْ  
لَدُنكَ وَلِيّاً

**Maryam 19: 1.Kaaf-ha-ya-ayn-saad 2.** (This is) a mention of the mercy of your Rabb to His slave Zakariya. **3.** When he called out his Rabb in secret (softly) **4.** Saying: "My Rabb! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblest in my dua to You, O my Rabb! **5.** "And

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*Verily! I fear my relatives after me, since my wife is barren. So, give me from Yourself an heir,*

The way to make dua – and I am summarizing from the numerous Ahadith on this subject – is to follow the method that Allahﷻ showed us in this Ayah.

1. Speak about our own weakness
2. Glorify Allahﷻ and speak about His Majesty and Power
3. Speak about our connection with Him. But before that we must build that connection. We can't invoke a connection that doesn't exist.
4. Ask what you want from Him keeping in focus His Majesty and Power, not our own weakness or worldly circumstances
5. Ask with complete certainty that He has the power to give. All that is needed is for us to persuade Him. So, work on that with persistence.

Rasoolullahﷺ advised the following with respect to dua:

1. Glorify Allahﷻ and send Salat-us-salaam on Rasoolullahﷺ, first.
2. Don't become impatient and say, 'I asked and asked but nothing happened.' Remember it took more than 40 years for Yusuf (AS)'s dream to come true. How many years did Ibrahim (AS)'s dua take to be answered? Allahﷻ knows His own timeframes and what is best. So, keep asking with complete certainty that you are speaking to a Rabb who listens, understands even better than you, responds and has the power to do anything He wishes.

3. Make dua in a voice that is neither too soft nor too loud. Rasoolullahﷺ said to a man who was asking Allahﷻ loudly saying, 'Ya Rabbi! Ya Rabbi': to the effect, 'Call on your Rabb with humility and softly. Your Rabb is not deaf.'
4. Don't say, 'O! Allahﷻ give me if you wish.' Ask with certainty and with the full faith that Allahﷻ can and will give. Nobody can force Allahﷻ to give what He doesn't wish to give. It is the duty of the slave to ask with humility and to beg Allahﷻ for what he wants. Let's do it.
5. The best time to make dua is in Tahajjud. *Abu Umamah (RA) reported: Rasoolullahﷺ was asked: "At what time does the dua find the greatest response?" Heﷺ replied, "A dua made during the middle of the last part of the night and after the conclusion of the Fardh prayers." [Tirmidhi].* This dua can be made after Salah or during it in Sujood. Some scholars have said that dua in Nafl (Tahajjud) Salah in Sujood can be made in any language.
6. Other good times are between Adhaan and Iqama, before you start reciting Sura Al Fatiha, during Ruku and Sujood, after Tashahud and before Salaam. Dua is accepted in Qunoot in Witr and in Qunoot-e-Naazila at the time of calamity. Every Friday there is a time during which Allahﷻ accepts all duas, so let us make lots of dua during Friday. Among the times of acceptance of dua is the day of Arafa where Allahﷻ accepts the dua of those who are standing and asking Him and proudly draws the attention of the Malaaiikal Muqarraboon to His slaves who are standing in Arafa glorifying His praise and asking Him for their needs.

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7. Dua is accepted at the time of breaking the fast. So let us spend the time of Iftaar making dua – not in being involved with food.

*“Indeed, the fasting person has at the time of breaking the fast a dua, which is not rejected.” (Ibn Majah, Saheeh)*

*Rasoolullahﷺ also said: “Three duas are not rejected: the dua of a father (parent), the dua of a fasting person, and the dua of a traveler.” (Baihaqi, Saheeh)*

*In another hadeeth, Rasoolullahﷺ said: “There are in the month of Ramadan in every day and night those to whom Allahﷻ grants freedom from the Fire, and there is for every Muslim a dua which he can make and will be granted.” [Ahmad, Saheeh]*

8. Ali bin Abi Talib (RA) reported: Rasoolullahﷺ said, “The miser is the one in whose presence I am mentioned but he does not make dua for me.” [Tirmidhi].

The dua for Rasoolullahﷺ is to send Durood on him.

9. Abu Hurairah (RA) reported: Rasoolullahﷺ said, “A slave becomes nearest to his Rabb when he is in Sujood. So, increase duas while prostrating.” [Muslim].

10. The dua of the parent for his child is accepted and the dua of the oppressed is accepted and there is no barrier between these duas and Allahﷻ. Beware of oppressing others. The one oppressed is praying for your destruction while you are asleep, and His Rabb is listening.

11. Ask Allahﷻ using His beautiful names. Allahﷻ says:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

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**A'a Raaf 7: 180** *The most beautiful names belong to Allah, so call upon Him by them.*

Anas bin Malik (RA) said: "I was sitting with Rasoolullah ﷺ and a man was standing and praying. After he made Ruku'u and Sujood and recited the Tashahhud, he made dua and said: "**Allahumma inni as'aluka bi-anna lakal-hamd, la-ilaha illa ant, al-mannanu badi'us-samawati wal-ard, ya dhal-jalali wal-ikram! Ya hayyu ya qayyum! Inni as'aluka.** (O Allah, indeed I ask You since all praise is due to You, there is none worthy of worship but You, the Bestower, the Creator of the heavens and earth, O Possessor of majesty and honor, O Ever-living, O-Eternal, I ask of You.)" Rasoolullah ﷺ said: 'Do you know what he made dua with?' They said: "Allahﷻ and His Messenger ﷺ know best." He said: 'By the One in Whose Hand is my soul, he called upon Allahﷻ by His greatest Name, which, if He is called by it, He responds, and if He is asked by it, He gives.'" [Sahih –Nasai]

Rasoolullahﷻ also said, "The dua of Dhu Al-Nun (Yunus) by which he invoked Allahﷻ from inside the belly of the fish 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." (Tirmidhi, Ahmad, Hakim)

It was narrated that Anas bin Malik (RA) said: "Umm Sulaim (RA) (his mother) came to Rasoolullah ﷺ and said: 'Ya Rasoolullah ﷺ teach me some words that I may make dua with during my Salah.' He said: 'Glorify Allahﷻ (by saying SubhanAllah) ten times, and praise Him (by saying Alhamdulillah) ten times, and

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*glorify Him (by saying Allahu Akbar) ten times, then ask Him for what you need; He will say: 'Yes, Yes.'*

And finally, I remind myself and you about that most wonderful dua:

*It was narrated from Abdullah bin Abi Talhah (RA2) from his father, that: Rasoolullah ﷺ came one day with a joyful expression on his blessed face. He said: "Jibril (AS) came to me and said: 'Will it not please you, O Muhammad, (to know) that no one of your Ummah will send salah upon you but I will send salah upon him tenfold, and no one will send salaams upon you, but I will send salaams upon him tenfold?'"*

*Anas bin Malik (RA) said: Rasoolullah ﷺ said: "Whoever sends salah upon me once, Allahﷻ will send salah upon him tenfold, and will erase ten sins from him, and will raise him ten degrees in status."*

Let us send Durood and Salaam on Rasoolullah ﷺ every day and even more on Friday and benefit from the magnificent bounty of Allahﷻ that this will invoke for us.

I ask Allahﷻ to guide you to ask that which pleases Him and benefits you, to give it to you with blessings and to add to it from His Generosity and Majesty. I ask Allahﷻ to accept your dua and to reward you for it.