

Method and Importance of Duā According to Qur`ān and Sunnah

Dr. KM Saiful Islam Khan¹, Md Ahsanul Hadi²

Abstract : This article presents definition of Duā, its history, categories, method and importance according to the Qur`ān and Sunnah. The Tradition of Duā came from the Prophet (ﷺ) and early Muslim scholars also put great emphasis on it. They recorded Duās of the Prophet (ﷺ) and made some edition about it. Generally there are two types of Duā: Duā al-mas'alah and Duā al-'ibādah'. Both types of Duās are inherently related to one another. By presenting a huge number of Hadīth from Rasūl (ﷺ) we have proved that Rasūl (ﷺ) always made Duā after ṣalāt. Our illustrious Fuqahā have clearly mentioned that it is mustahab to make Duā after obligatory prayer. There are a number Hadīth which stated that the Prophet would take such kind of action. We mentioned some ādab which made Duā acceptable to Allāh (سبحانه و تعالیٰ).

Key word: *Qurān, Hadīth, Duā, Rasūl (sm), Raising hands, Wiping face.*

A belief in Allāh is the fundamental principle of every religion. Islam as a faith seeks to emphasize as a cardinal principle the belief that Allāh (سبحانه و تعالیٰ) is everywhere and very near to us as He said: 'We are nearer to him than his jugular vein'. But this divine realization can be attained only through prayer. Men pray to Allāh (سبحانه و تعالیٰ) for various reasons—to worship Him, to confess his sins and ask for His forgiveness, to thank Him for His blessings, and for the needs of others. In the terminology of Islam, when we express those feelings it's called Duā (Arabic: دُعَاء, plural: *adīyah* ادعية), which literally means "invocation", an act of supplication, etc. The term is derived from an Arabic word meaning to 'call out' or to 'summon', and Muslims regard this as a profound act of worship. (Qadhi¹⁹, p 21)

So, Duā is a type of worship and one of the best ways to bring a worshipper closer to Allāh (سبحانه و تعالیٰ). By Duā, a worshipper repents for his sins, submitting himself to the will of Him, earnestly desiring Allāh's (سبحانه و تعالیٰ) rewards by raising his hands, turning to Allāh (سبحانه و تعالیٰ) with the best of hope from him. Exemplifying the statement of Allāh (سبحانه و تعالیٰ):

إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ

These were ever quick in emulation in good work; They used to call Us with love and reverence, and humbled themselves before Us. (Alī⁶, p 357)

¹ Pro-Vice Chancellor, University of Information Technology and Sciences (UITS).
E-mail: kmsik2002@yahoo.com

² Assistant Professor, Dhaka University. E-mail: hadiahsan786@yahoo.com

Method and Importance of Duā according to Qur`ān and Sunnah

Such a person makes Duā, keeping in mind the promise that Allāh (سبحانه و تعالى) has given him hope of achieving that promise:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ³

And your Lord says: Call on Me, I will answer your (prayer), but those who are too arrogant to serve Me will surely find themselves in hell – in humiliation. (Ali⁶, p 521)

In this verse, Allāh (سبحانه و تعالى) has commanded us to ask Him and petition Him but He will punish those who disobey Him. Prophet (ﷺ) also said that: الدعاء مخ العباده (Tirmidhi²⁴, p, Hadith no. 3371), “The supplication is the essence of worship (Tirmidhi²⁵, vol 6, p 102),” so, it is our duty to seek everything from Allāh (سبحانه و تعالى).

In fact, prayer makes a strong connection with Allāh. In prayer, one can find many deep meanings through which man can find out the basic reason behind his existence. Allāh, (سبحانه و تعالى) the Exalted, says in the Holy Qurān:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ⁴

Those who believe, and whose hearts find satisfaction in the remembrance of Allāh (سبحانه و تعالى), for without doubt in the remembrance of Allāh (سبحانه و تعالى) do hearts find satisfaction (Ali⁶, p 270)

A research was carried out by Dr. Newberg, an Assistant Professor at X-Ray Division of the Pennsylvania University Medical Center with a group of faithful people who have faith in Allāh, practice their prayers and come from different religious backgrounds.

The study was accomplished using Single Photon C.T. scan that shows the flow of blood in the cerebrum using colors which are based on brain activity where the color Red represents high activity, and Yellow and Green represent low activity. **The image shows the brain before meditation and prayer and during prayer where we see that during the evolvement in prayers and meditation, blood flow has increased. It was concluded from these results that during prayer, contemplation and seeking Allāh (سبحانه و تعالى), the limits of self-consciousness disappear and a feeling of peace and freedom rushes in the person and one feels closer to Allāh (سبحانه و تعالى) in a way that no words can describe.** It has become clear based on the results of several studies that prayer and devotion have great effect on brain stability and mode of function and it has also become clear that several changes occur in the body; among these, is the effect that takes place during blood systematization to certain parts in the brain. (Drs¹², p 177-200)

On the other hand, Allāh (سبحانه و تعالى) said in the Qurān: وَخَلَقَ الْإِنْسَانَ ضَعِيفًا⁵ ‘Mankind was created weak’, and Allāh (سبحانه و تعالى) always calls out to His servants for forgiveness, mercy, and compassion, For He knows that man was created weak and prone to fall into sin. After calling out to mankind, Allāh (سبحانه و تعالى)

³ urān, sura 40 (al-Mu’min), ayah 60

⁴ urān, Sura 13(ar-ra’d), Ayah 28

⁵ urān, Sura 4 (an-nisa), Ayah 28

(و تعالى) informs them that as long as they call for His mercy and put their hope in Him, He will forgive them. This statement alone can convince one to have hope and never to despair. When one raises his both hands and calls out to Allāh (سبحانه و تعالى) or makes Duā, he is displaying his need and dependence on Allāh (سبحانه و تعالى). He is demonstrating his weakness to the fact that he has no power to do anything for himself. It is the essence of submission and servitude. It is also recognition of Allāh (سبحانه و تعالى)'s attributes of kindness, generosity, forgiving and merciful nature, and His unlimited power and knowledge.

As there is a special emphasis on Duā in Muslim spirituality, early Muslims took great care to record the supplications of Muhammad (ﷺ). These traditions created a new genre of literature in which Prophetic (ﷺ) supplications were gathered together. Such Collections are Al-Nawawi's⁶ *Kitab al-aḥḥkar*⁷ and Shams Al-Din Al-Jazari's⁸ *Al-Hisn Al-Hasin*⁹.

This literature also called munajat. The Arabic word *munajat* is derived from *najiy*, meaning *confidential talk* as Allāh (سبحانه و تعالى) says: وَتَدَائِبُهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبَاهُ نَجِيًّا¹⁰ "And we called to Him from the right side of the Mount (Sinai) and let Him come near in order to have a personal talk (*najiy*) with Him" (Ali⁶, p 333). Another view suggests that the word *munajat* is derived either from *yunaji* or *najawa* meaning *talking in secret*. This word is also found in a Hadīth that: ان احكم اذا صلى يناجى ربه: (Bukhārī¹⁰, p 79, Hadīth no 531) Whenever anyone of you offers *Ṣalāt* (prayer), he is speaking in private to his Lord (Bukhārī¹¹, p324). So the word *najawa* itself is rooted from *najah*, meaning deliverance or salvation. In the technical term of the poetry, the word *munajat* offers the meaning of *longing for repentance of sins*. According to *Ilmi Urdu Lughat*, "*Munajat* means secret conversation, whispering, prayer, longing or yearning. It is a poem glorifying Allāh as well as an act of offering prayer by offering humble supplication." The term *munajat* has also the connotation of conveying greetings and reverence to a sanctified person. (Sarhindi²⁰, p 1427)

However, the literature or munajat, is not restricted merely to Prophetic (ﷺ) supplications. Many later Muslim scholars and sages composed their own supplications. This kind of popular Duās are seen in Muhammad al-Jazuli's¹¹ *Dala'il al-Khayrat*¹² and Abul Hasan ash-Shadhili's¹³ *Hizb al-*

⁶ mam Muhyi d-din Abi Zakariyah Yahya ibn Sharaf al-Nawawi Al-Dimashqi (d. 676/1277) known simply as Imam Nawawi was born in the village of Nawa in Southern Syria. He was also the Imam of the later Shafi'i School of Jurisprudence. Imam Nawawi died at the young age of 44 years, leaving behind him numerous works of great caliber.

⁷ mam Yahya ibn Sharaf an-Nawawi, *Kitāb al-aḥḥkar*, main arabic (al-Dar al Masriah al-Lubnāniah, 1988 ad\1408 hizri)

⁸ bu al-Khayr Shams al-Din Muhammad ibn Muhammad ibn Muhammad ibn Ali ibn Yusuf al-Jazari (Arabic: أبو الخير شمس الدين محمد بن محمد بن محمد بن علي بن يوسف الجزري 1350 CE/751 AH – 1429 CE/833 AH) was a distinguished and prolific scholar in the field of The *qira'at* of the *Qur'an*, whom al-Suyuti regarded as the "ultimate authority on these matters

⁹ IIma Muhammad Al-Jazri, *Al-Hisnul Hasin*, Islamic Books Service, New Delhi, 2000.

¹⁰ ura 19(Maryam) Ayah: 52

¹¹ uhammad ibn Sulayman al-Jazuli al-Siml9ali (ar: محمد ابن سليمان لجزولي السملالي الحسني: (died in

Method and Importance of Duā according to Qur`ān and Sunnah

Bahr. Duā literature reaches its most lyrical form in the *Munajat*. Among the Shia schools, the *Al-Sahifa al-Sajjadiyya*¹⁴ records Duā is attributed to Ali and His grandson Ali ibn al-Husayn Zayn al-'Abidin¹⁵.

Types and Categories:

Generally, there are two types of Duā:

Second Type: Duā al-'Ibādah', or the 'Duā of worship.' This type of Duā represents a very broad concept. In Islam, every single act of worship includes this type of Duā. For example, when a Muslim prays or gives *Zakāt* or fasts or says *Alhamdulillah* or *Subhan Allāh* (سبحانه و تعالی), this can be construed to be examples of *Duā al-'Ibādah'* (*Qadhi*¹⁹, p 12).

These two types of Duās are inherently related to one another. Every *Duā al-'Ibādah'* and every *Duā al-'Ibādah'* necessitates a

قُلْ مَا يَعْزُبُ عَنْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا

1465), often known as "Imam al-Jazuli", was a Moroccan Sufi leader of the Berber tribe of the Jazulah.

¹² bu Abdullah Muhammad ibn Abderrahman ibn Abi Bakr ibn Suleiman Al-Jazouli Simlali al-Hassani al-Maghribi Dalail u'l Khayraat Wa Shawaariq u'l Anwaar, Fee Zikri's Salaat Alan Nabiyi' l Mukhtaar, trans. by Siddi Hasan Rosowsky, Al-Jazouli publisher, 2005, United States of America (USA).

¹³ bu al-Hasan ash-Shadhili (Arabic: أبو الحسن الشاذلي) (full name: Abu al-Hasan Alee ibn Abd Allaah ibn Abd al-Jabbaar al-Hasani wal-Husayni ash-Shadhili) aka Sheikh Shazly (Shazli) [593 AH/1196 CE – 656 AH/1258 CE] is an influential North-African Islamic scholar and Sufi, founder of the Shadhili Sufi order.

¹⁴ Ali ibn al-Husayn Zayn al-'Abidin, As-Sahifa Al-Kamaliah Al-Sajjadiyya, Muhammadi Trust publication, Great Britain and Northern Ireland, 2014.

¹⁵ li ibn Husayn was the only son of Hussein ibn Ali who survived the Battle of Karbala in 680 when he was twenty three years old. The date of his death is most often given in 94/712-13 or 95/713-14; other dates mentioned are 92/710-11, 93/711-12, 99/717-18 and 100/718-19.

¹⁶ Qān, Sura 25 (al-Furqan), Ayah 77

Say (O Muhammad): My Lord only pays attention to you because of your Duā to Him. But now you have indeed rejected (Him), so the (Torment) will be yours permanently. (Ali⁶, p 399)

This verse includes Duā al-Masalah and Duā al-Ibadah. In other words, the reason that Allāh (سبحانه و تعالی) pays attention to us for our worshiping (Duā al-Ibadah) and asking (Duā al-maslah) that we do of Him.

An example in which the word Duā primarily refers to Duā al-Masalah is:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْثِفُ السُّوءَ¹⁷

Or who is there that responds to the call (Duā) of the one in distress (besides Allāh (سبحانه و تعالی)) (Ali⁶, p 418)

An example in which it primarily refers to Duā al-Ibadah is:

يَا أَيُّهَا النَّاسُ ضَرْبٌ مِّثْلُ مَا سَأَلْتُمْ لَهٗ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذَبَابًا وَلَوْ اجْتَمَعُوا لَهُ¹⁸

O mankind! An example has been set forth, so listen to it. Those that you call (worship), beside Allāh (سبحانه و تعالی), will never be able to create a fly, even if they all united to do it. (Ali⁶, p 369)

However, even though the direct references in the last two verses are only one types of Duā, indirectly both types are included, as they are inherently related to one another.

Rule of Duā after ṣalāt,

At present a question is being raised in our society which makes us confused. What is the rule of Duā after ṣalāt? is it Sunnah or Bidat? No doubt Duā or munajat is not any part of Salāt which is called by شرط الصلاة (condition of prayer) and اركان الصلوات (elements of prayer). But our illustrious Fuqaha (Jurists) have clearly mentioned that it is Mustahab, i. e., preferable to make Duā after Salah. There are many Hadīth (speech of Muhammad ﷺ) that support this. Below we shall just mention some of them:

Abu Umamah (رضي الله تعالى عنه)¹⁹ narrated:

فقد روى الترمذي عن أبي أمامة - رضي الله عنه - قال: قيل يا رسول الله أي الدعاء أسمع؟ قال: جوف الليل الأخير، ودبر الصلاة المكتوبة (Tirmidhi²⁴, p1052, Hadīth no3499)

“It was said: ‘O Messenger of Allāh (سبحانه و تعالی), which supplication is most likely to be listened to?’ He said: ‘(During) the last part of the night, and at the end of the obligatory prayers.’ (Tirmidhi²⁵, Vol 6, p214)

There Prophet (ﷺ) clearly mentioned that Duā during the end of obliged prayer must be granted. Prayer or Salāt started by takbir and end by Salam. So, the end of Salam is very important time to make Duā.

¹⁷ Qurān, Sura 27 (an- Namal), Ayah 62

¹⁸ Qurah al-Hajj, Ayah 73

¹⁹ Abu Umama or Suday ibn 'Ajlan ibn Wahb or Abu Umama al-Bahili (died 81AH, 700CE, Homs, Syria) was a companion (sahabah) of Muhammad. He was with Ali in the Battle of Siffin and later settled in Syria.

Method and Importance of Duā according to Qur`ān and Sunnah

Al-Fadl bin Abbas (رضي الله تعالى عنه)²⁰ narrated that:

عن الفضل بن عباس رضي الله عنهما، قال: قال رسول الله صلى الله عليه وسلم: الصلوات مثنى مثنى، تشهد في ركعتين، وتخضع وتضرع وتمسك، ثم تقنع يديك - يقول: ترفعهما - إلى ربك مستقبلاً ببطونهما وجهك، وتقول يا رب! يا رب! من لم يفعل ذلك فهو كذا وكذا، وفي روايه: فهو خداج. (Tirmidhi²⁴, p130, Hadīth no385)

Allāh (سبحانه و تعالی) 's Messenger (S) said: "As-Ṣalāt is two and two, with a Tashah-hus for every two Rakah, with humility, imploring, having a sense of tranquility, pleading and showing helplessness and stretching out your hand" - he said: raising them - "To your Lord, with the inside of them facing your face, saying: 'O Lord! O Lord! And whoever does not do this, and then it is like this or that." (Tirmidhi²⁵, Vol 1, p396)

In this Hadīth Prophet (صلى الله عليه وسلم) described the impact and exact system of Duā after Salāt. In the last part of this Hadīth, said that فهو خداج it means his Salāt will be destroyed. This Hadīth proved that we must make Duā after every Salāt.

Aisha (رضي الله تعالى عنه)²¹ said:

عن عائشة كان النبي صلى الله عليه وسلم إذا سلم لا ينتبث إلا قدر ما يقول اللهم أنت السلام ومنك السلام تباركت يا ذا الجلال والإكرام (Abi Dawud³, vol 2, p624, Hadīth no 1512)

When the Prophet (صلى الله عليه وسلم) uttered Taslim, He used to say: "O Allāh (سبحانه و تعالی), You are As-Salam, and from You is As-Salam. You are blessed, O One of Magnificence and Generosity." (Abi Dawud³, vol 2, p624, Hadīth no 1512)

This Hadīth proved that it was habitual fact of our Prophet to make Duā after every Salāt.

Zayd ibn Arqam (رضي الله تعالى عنه)²² narrated that:

وحدث زيد بن أرقم "سمعت رسول الله صلى الله عليه وسلم يدعو في دبر كل صلاة: "اللهم ربنا ورب كل شيء".

(Abi Dawud³, vol 2, p624, Hadīth no 1512)

I heard The Messenger of Allāh (سبحانه و تعالی) (صلى الله عليه وسلم) used to say) after His prayer:-"O Allāh (سبحانه و تعالی), our Lord and Lord of everything. (Abi Dawud³, vol 2, p624, Hadīth no 1512)

Warrad (RA) Narrated that:

عَنْ وَرَّادٍ، مَوْلَى الْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ كَتَبَ الْمُغِيرَةُ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلَاةٍ إِذَا سَلَّمَ " لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ (Bukhārī¹⁰, p 880, Hadīth no 6330)

The freed slave of Al-Mughira bin Shu'ba Al-Mughira wrote to Muawiya bin Abu Sufyan that Allāh (سبحانه و تعالی) 's Messenger (صلى الله عليه وسلم) used to say at the end of every prayer after the Taslim, "La Ilaha Illa-l-lahu Wahdahu La Sharika Lahu;

²⁰ Fadl bin Abbas (614-639) was a brother of Abdullah ibn Abbas and a cousin of the Prophet of Islam Muhammad.

²¹ Ā'ishah bint Abī Bakr (613/614 – 678 CE) was one of Muhammad's (صلى الله عليه وسلم) wives

²² Died in 66 or 68 Hizri

Lahu-l-Mulk Wa Lahu-l-Hamd, Wahuwa 'Ala Kulli Shai'n Qadir. Allāh (سبحانه و umma La Mani'a Lima a Taita, Wa La Mu'ta Lima Mana'ta, Wa La Yanfa'u Dhal-Jaddu Minkal-Jadd. (Bukhāri¹¹, vol 8, p 193, Hadīth no. 6330)

The Hadīths which mentioned above clearly proved that Rasūl (ﷺ) used to make Duā after Salāt. In the second Hadīth we see that Prophet (ﷺ) said that whoever does not do this, and then it is like this or that." So we should make Duā after every Salāt.

Maulana Abdul Hayy Lucknowi²³ (Rh) mentions: "From amongst those actions that should be done after Salāt is to make Duā. After Duā they should wipe their hands over their faces. (Shurunbulali²², p121)

Raising hand in Duā:

This is proven from the Sunnah and there is nothing forbidden or contradictory in the Shariāh to raising both hands during the Duā. Maulana Abdur Raheem Rewari (Rh) mentions that: 'there is consensus (ijma sukooti) that whilst making Duā one should raise his hands. ([http://almufti-walmustafti.blogspot.com/2010/09/ Duā-after-farz-salaah.html](http://almufti-walmustafti.blogspot.com/2010/09/Duā-after-farz-salaah.html))

"Maulana Anwar Shāh Kashmiri (Rh) mentioned: Raising the hand in Duā is perfection in following the Sunnah, the Sunnah (of Duā) could also be attained without raising the hands. There are occasions on which the Prophet (ﷺ) raised His hands for Duā, and there are occasions on which he did not raise his hands. For example, while going to the washroom and exiting, he made Duā but did not raise his hands. Similarly, while entering and exiting the Masjid, before and after eating, before and after sleeping. In all these cases, he did not raise his hands for Duā. There are other situations in which he raised his hands for Duā, especially when he made a request to Allāh (سبحانه و تعالى) or he petitioned Allāh (سبحانه و تعالى) for something. In fact, the Prophet (ﷺ) mentioned the etiquettes of Duā and highlighted that one should raise his hands (while making Duā).

Therefore, there is no reason to call the one who raises his hands an innovator (Bidat). Likewise there is no reason to call the one who does not raise his hands an ignorant person." (Kashmiri¹⁶, vol 17, p 12)

Ibn Taymiyyah²⁴ said: As for the Prophet (ﷺ), raising his hands in Duā, then this has been narrated in so many Ahadīth that they cannot be counted (Taiyemiah²³, p 390) Of these Hadīth is that of Abu Musa Al-Asha'ari²⁵, (RA) who narrated:

وقال أبو موسى الأشعري دعا النبي صلى الله عليه وسلم ثم رفع يديه ورأيت بياض إبطيه

²³ Maulana Abdul Hayy Lucknawi Firangi Mahali (1264 - 1304 A.H.), author of many famous works and a great scholar of his time, was born in Banda, India

²⁴ Ibn Taymiyyah (22 January 1263 - 26 September 1328) was a Salafi Islamic scholar

²⁵ Abu-Musa Abd-Allah (سبحانه و تعالى) ibn Qays al-Ash'ari, better known as Abu Musa al-Ashari (Arabic: أبو موسى الأشعري) (d.ca. 662 or 672) was a companion of Muhammad and important figure in early Islamic history

Method and Importance of Duā according to Qur`ān and Sunnah

(Bukhārī¹⁰, p 880, Hadīth no 6330)

The Prophet (ﷺ) made a Duā, and I saw him raise his hands, until I could see the whiteness of his armpits (Bukhārī¹¹, vol 5, p 370, Hadīth no 4323)

And ibn Omar²⁶ (RA) narrated:

وقال ابن عمر رفع النبي صلى الله عليه وسلم يديه وقال اللهم إني أبرأ إليك مما صنع خالد

(Bukhārī¹⁰, p 589, Hadīth no 4339)

The Prophet (ﷺ) SM raised his hands and said: o Allāh (سبحانه و تعالی) I ask Your protection for what Khalid has done. (Bukhārī¹¹, vol 8, p 193, Hadīth no 6330)

Anas²⁷ (RA) also narrated that:

قال أبو عبد الله وقال الأويسي حدثني محمد بن جعفر عن يحيى بن سعيد وشريك سمعا أنسا عن النبي صلى الله عليه وسلم رفع يديه حتى رأيت بياض إبطيه

(Bukhārī¹⁰, p881, Hadīth no 6341)

The Prophet (ﷺ) raised his hands until I saw the whiteness of his armpits (Bukhārī¹¹, vol 8, p 198, Hadīth no 6341)

Furthermore, Salmān Al-Fārsī²⁸ (RA) said that the Prophet (ﷺ) said:

عن سلمان قال : قال رسول الله (ﷺ) ان ربكم حيي كريم يستحيي من عبده اذا رفع يديه اليه ان يردهما صفرا

(Abi Dawud³, vol 2, p610, Hadīth no1488)

Indeed, Allāh (سبحانه و تعالی) Shy and Beneficent He is Shy when His servant raises his hands to Him (in a Duā) to return them empty, disappointed. (Abi Dawud³, vol 2, p 610, Hadīth no1488)

Abi Huraira²⁹ narrated that :

عن ابي هريره رض انه قال قال رسول الله صلصم ايها الناس ان الله طيب لا يقبل الا طيبا ان الله امر المؤمنين بما امر به المرسلين، فقال : يا ايها الرسل كلوا من الطيبات واعملوا صالحا اني بما تعملون عليم. وقال يا ايها الذين امنوا كلوا من طيبات ما رزقنكم. ثم ذكر الرجل يطيل السفر اشعث اغبر، يمد يديه الى السماء، يا رب! يا رب! و مطعمه حرام، و مشربه حرام، و ملبسه حرام، و غذى بالحرام، فاني يستجاب لذالك.

(Muslim¹⁷, vol 3, p 59, Hadīth no 2346/1015)

Abi Huraira said: the Messenger of Allāh (سبحانه و تعالی) said: O people, Allāh

²⁶ Abdullah ibn Umar (Arabic: عبدالله بن عمر بن الخطاب) (c. 614 – 693 CE) was the son of the second Caliph Umar ibn al-Khattab

²⁷ Anas ibn Malik was born 10 years before the Hijrah of Prophet Muhammad to the Bani Khazraj tribe of Yathrib. He was present in Madinah during Muhammad's time there and afterwards. He was the longest lived of the Companions of the Prophet, having died 93 years after the Hijrah (approximately 711 CE)

²⁸ Salman was born either in the city of Kazerun in Fars Province and died in 32 AH/652 or 653 AD in the Julian calendar

²⁹ Abd ar-Rahmān ibn Ṣakhr ad-Dawsī al-Azdī (Arabic: عبد الرحمن بن صخر الدوسي الأزدي) 603–681

(سبحانه و تعالی) is Tayyib(good) and does not accept anything but which is good. Allāh (سبحانه و تعالی) has enjoyed upon believers which He enjoyed upon Messengers. He says: O you Messenger eat of the Taiyyebāt (the lawful) and do righteous deeds. Verily I am well-acquainted, with what you do. And He says: O you believers eat the lawful things that we have provided you. Then he mentioned a man who travels a great deal and becomes disheveled and covered with dust, who raises his hands to the heavens (and says), 'O Lord, O Lord,' when his food is ḥarām, his drink is ḥarām, his clothes are ḥarām and he has been nourished with ḥarām, so how can he receive a response? (Muslim¹⁸, vol 3, p 59, Hadīth no 2346/1015)

There the Prophet described that raising the hands is one of the important etiquettes for granting Duā, then he described: consuming Haraam is also among those reasons that prayers are not answered. So, this indicates that raising the hands is one of the means of having Duā answered, whether that is in a plane, train, car, spaceship or whatever. If a person makes Duā and raises his hands, this is one of the means of having one's Duā answered.

There are three different types of motions for Duā that are narrated from Sahaba of Rasūl (ﷺ). The first types are to point with one's for finger, without necessarily lifting one's hands. This action is done when ones asks for forgiveness, or makes a general Dhikr.

The second type is lifting one's hands to the level of one's shoulders, with the palms facing up. This is done for regular Duā which one makes at any time.

The last type of action is only done in extremely severe circumstance, such as asking for rain after a drought, or seeking protection from an imminent enemy attack. In this case, the hands are stretched forth towards the sky, without joining the two palms together. When this is done, a person's armpits become exposed due to the severity of the stretching.

In those Hadīth which mentioned above we see that Rasūl(sm) always made Duā by raising hands. One of those Hadīth mentioned that: Allāh (سبحانه و تعالی) feels shy when one of His servants lifts his hands up to Him to make Duā. So, raising hands is one of the important etiquettes.

For granted Duā.

Wiping the hands on the face after Duā:

Wiping hands on the face after Duā is Sunnah. This action has been proven from the Hadīth and there is nothing forbidden or contradictory in the Shariāh. There are a number of Hadīths which stated that the Prophet would wipe his face with his hands after finishing a Duā. Some of which are as follows:

Narration of Umar Bin Khattab (رضي الله تعالى عنه)³⁰ in Tirmidhi:

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ يَدَيْهِ فِي

³⁰ Umar, also spelled Omar (Arabic: عمر بن الخطاب, translit.: 'Umar ibn Al-Khattāb, Umar Son of Al-Khattab, born 577 CE – died 3 November 644 CE)

Method and Importance of Duā according to Qur`ān and Sunnah

الدُّعَاءُ لَمْ يَحْطُهَا حَتَّى يَمْسَحَ بِهَيَا وَجْهَهُ

(Tirmidhi²⁴, p464, Hadīth no 3386)

From Umar ibn Al-Khattab (radhiya Allāh (سبحانه و تعالی) u 'Anhu) who said that Rasūlullah (sallAllāh(سبحانه و تعالی) u 'alayhi wa sallam) when raising his hands in supplication, he would not lower them until he had wiped his face with them. (Tirmidhi²⁵, vol 6, p112)

Ibn Abbas (رضي الله تعالى عنه)³¹ reported that:

عن ابن عباس رض قال قال رسول الله صلعم اذا دعوت الله فادع ببطون كفيك. ولا تدع بظهورهما. فاذا فرغت فامسح بهما وجهك.

(Ibn e Majah¹³, p 1272, Hadīth no 3866)

The prophet (sm) said: ask Allāh (سبحانه و تعالی) from the palms of your hands, and do not ask him from the back of your hands, and when you finish, then wipe your hands over your faces. (Ibn e Majah¹⁴, vol 5, p 122, Hadīth no 3866)

Narrated by Abdur-Razzaq³² (RA) in his Musnaf:

عن معمر عن الزهري قال : كان رسول الله صلى الله عليه وسلم يرفع يديه عند صدره في الدعاء ثم يمسح بهما وجهه

(Razzaq¹, p 247, Hadīth no 3234)

Mumar (RA) narrated from Zuhri (RA) that the Prophet (ﷺ) (sm) while saying Allāh(سبحانه و تعالی) o Alaihe Wassallam) was raising his hands up to his chest for Duā and then wiping them on His face.

Some scholars stated that it is recommended to wipe one's face after one makes Duā. This includes al-Ghazali, al-Hulaym, al-Nawi, al-Hafiz ibn Hajr, al-Sanani and others. Ibn Hajr write in his Bulugh al-Marām, after mentioning some of these Hadīth, "all of these Hadīth taken together demonstrate that this Hadīth is Hasan (acceptable). (Al-Asqalani⁵, p 265)

And it is said that the reason for this that, since Allāh (سبحانه و تعالی) will not allow the hands to return empty, then it is as if his mercy has reached them. So it is appropriate to let these blessings be transmitted, as it were, to the face, which is the most noble of all organs, and the most deserving of respect. (Al-Asqalani⁵, p 265)

Imam Muhammad ibn Nasr Al-Marwazi narrates from Mutamar that he saw Abu Kab Abd Rabihi ibn Ubayd Al-Azdi, the author of Tahrir, invoking raising his hands and then he was wiping them on his face after finishing. I asked him why he was doing and he answered that Hassan Al-Basri was doing this.

Conclusion:

Allāh (سبحانه و تعالی) says, Call on me and I will respond to you. One of the most important conditions of making Duā is that one must completely trust that, Allāh (سبحانه و تعالی) will respond. One must also supplicate with sincerity, hope and

³¹ Abdullah ibn al-'Abbas was born c. 619 CE. He was one of Muhammad's companions and one of the early Qur'an scholars. He died around 687 CE.

³² Abd ar-Razzaq as-San'ani (126 AH – 211 AH) was a Sunni Islamic scholar of the Science of Hadīth.

seriousness and follow the perfection of Sunnah. It is clearly proven that Rasūl (sm) used to make Duā after every obliged prayer and there is nothing forbidden or contradictory in the Shariā h to raising both hands during the Duā. Wiping hands on the face after Duā is also Sunnah. So we should follow that action for perfection in following the Sunnah. We should pray more and more for expressing the speeches of our heart to Allāh (سبحانه و تعالی).

Book reference

1. Abdur-razzaq, Humam Asunae Abu Bakar, *al-Musannaf li Abdirrazzaq*, al-Majlis- ilmi publication, South Africa 1970.
2. Abi Dawus, Sulaiman bin Ash'ath Imam Hafiz, *Sunan abi Dawud*, Dar Al-Risalah al- Alamiyah, Dameshk 2009, vol 2.
3. Abi Dawus, Sulaiman bin Ash'ath Imam Hafiz, *Sunan abi Dawud*, English trans. by yasir Qadhi, Darussalam publication, Riyad, July 2008, vol 2.
4. Abu Abdullah Muhammad Ibn Abderrahman Ibn Abi Bakr Ibn Suleiman Al-Jazouli Simlali alHassani al-Maghribi, *Dalail u'l Khayraat Wa Shawaariq u'l Anwaar Fee Zikri's Salaat Alan Nabiiyi'l Mukhtaar*, trans. by Siddi Hassan Rosowsky, Al-Jazouli Publisher, 2005, United States of America (USA),
5. Al-asqalani, Imam ibn Hazar, *Bulugh al- maram min Adillat al-Ahkam*, trans. by dr Nancy Eweiss, Dar al-Manarah publication, Egypt 2003, p 265
6. Ali, Abdullah yusuf, *the Holy Qurān*, Islamic Book Service, New Delhi, India, 2009.
7. Allama Muhammad al-Jazri, *Al-Hisnul Hasin*, Islamic Book Service, New Delhi, 2000.
8. Ali ibn al-Husayn Zayn al-'Abidin, *As-Sahifa Al-Kamaliah Al-Sajjadiyya*, Muhammadiyah Trust publication, Great Britain and Northern Ireland, 2014.
9. At-Tirmidhi, Imam Hafiz abu Eisa Mohammad ibn Eisa, trans. by Abu Khaliyl, Maktaba Dar-us-Salam New York 2007.
10. Bukhāri, Muhammad Ismail, *Sahih al-Bukhāri*, Maktabae Rushd, Riyad 2006.
11. Bukhāri, Muhammad Ismail, *Sahih al-Bukhāri*, trans. by Dr Muhammad Musin Khan, Darussalam publication, Riyad, July 1997.
12. Drs. D'Aquili and Newberg: "Religious and Mystical States: A Neuropsychological Substrate" (*Zygon* 28: 177-200, 1993).
13. Ibn e Majah, Imam Muhammad bin Yazeed al-Qazvini, *Sunan e ibn e Majah*, Dare Ahyayul katbul Arabiah.
14. Ibn e majah, Imam Muhammad Bin Yazeed al-Qazvini, *Sunan e ibn e Majah*, English trans. by Nasiruddin al-khattab, Dare Ahyayul Katbul Arabiah, Darussalam publication, Riyad 2007.
15. Imam Yahya ibn Sharaf an-Nawawi, *Kitab al-Adhkar*, main Arabic, al-Dar al Masriah al-Lubnaniah, 1988 ad\1408 hizri
16. Kashmiri, Sayed Muhammad Anowar Shah, *Anowarul Bari ala Sahihul Bukhāri*, Idarae Talifate Ashrafiah, Multan 1425 hizri.
17. Muslim, Imam Abul Hussain ibn al-Hajjaj, *Sahih Muslim*, Darussalam publication, Riyad, June 2007.
18. Muslim, Imam Abul Hussain ibn al-Hajjaj, *Sahih Muslim*, trans. by Nasiruddin al- Khattab, Darussalam publication, Riyad, June 2007.
19. Qadhi, Abu Ammar Yasir, *Duā the weapon of believer*, al-Hidaayah Publication, Barmingham 2001, p 21
20. Sarhindi, Waris, *Ilmi Urdu Lugat, Ilmi kitab khana*, Lahore, 1972.
21. Shaheb, Moulana Abdul Hamid, *Masnoon Duā's*, Nmusba.wordpress.com, p 21
22. Shurunbulali, Hasan ibn Ammar Abu al Ikhlas al-Misry, *Nur al-Idah, The Light of Clarification*, Trans. from the Arabic By Wesam Charkawi, Ligare Book Printers, Usa 2010.
23. Taymiyyah, Taqi ad-din ibn, *Ibn Taymiyyah expound on islam*, Trans. by Abdul Haq Ansari, The Institute of Islamic and Arabic Sciences in America (IIASA), 2000.
24. Tirmidhi Mohammad bin Isa abu Isa as-Salmi, *al-Jameu Sahih Sunane Tirmidhi*, dar-Ahyaut Turas, Beirut.

Tirmidhi, Imam Hafiz abu Eisa Mohammad ibn Eisa, English translation, trans. by Abu khallyl, Maktaba Dar-us-Salam 2007.