



The Reasons For One's Supplication Being Answered

“Ad-Du’aa” by Muhammad bin Ibraheem Al-Hamad

Trans Abu Haatim Faarooq

Having one's supplication answered has many reasons for it, and there has passed us something of that with the *hadeeth* concerning the conditions of the supplication and its manner, and so from those causative factors for having ones supplication answered are the following

1. Sincerity

Being sincere for the sake of Allaah, Mighty and Majestic, at the time of making the supplication, as this is a great reason for why the supplication will become answered. So every time the sincerity becomes greater and stronger, the more likely the answer to that supplication and it is more appropriate to becoming answered. There is no greater proof of this than the supplication of Dhee-noon (*'alaihis-salaam*) when he was in the belly of the whale, likewise the supplication of the companions of the cave who were trapped in by the boulder.

Ibn-'Aqeel (*rahimahullaah*) said: 'It is said: no supplication is answered in haste except that of the sincere one, and the oppressed one'.¹

So sincerity is such that around its essence revolves the reasons for the answer to the supplication.

He The Mighty and Majestic said: “...**And call upon Him (Allaah) sincerely for His religion...**” (Soorah Al-A'raaf: 29)

So whomsoever calls upon his Lord without being sincere in it, then his right is that he is not answered to except if Allaah grants that to him from His benevolence, and He is The One who possesses great bounty.

2. Being determined in hope and striving to endeavour whilst waiting for relief

So when ever the hope (anticipation) becomes stronger, and the need becomes severe, and the souls desire to be answered to, and the peak of having waited for relief – then the relief will be incoming, and ease will come about, and the distresses be removed, and the intentions become distinguished – for with hardship there comes ease, and with severity there comes relief.

¹ *Kitaab al-funoon* of Ibn 'Aqeel Al-Hanbali vol 2 p.750

So the Prophet of Allaah Ya'qoob (*'Alaihis salaam*) said when his sons initially carried out what they did to their brother Yoosuf (*'Alaihis salaam*): **"...Rather you yourselves have made up this story, so patience is most befitting (for me), and Allaah's aid is sought from what you assert."** (Soorah Yoosuf: 18)

Like wise when he lost Binyamin the brother of Yoosuf, and he lost his eldest son who had said: **"...I will not leave this land until my father permits me – or until Allaah decides regarding me (with regards my affair), and He is the Best of judges."** (Soorah Yoosuf: 80)

He (Ya'qoob) said: **"Rather you yourselves have beguiled you into something, so patience is most befitting (for me). Maybe Allaah will bring them all back to me, truly He and only He is All-Knowing, All-Wise."** (Soorah Yoosuf: 83)

So each time the trials became severe upon him, and the extremes of grief have reached him, and was scorned for his remembrance of Yoosuf *'Alaihis salaam*, and it was requested from him that he rids him of his memory, and to leave off that which he was in – he said: **"...I only complain of my grief and sorrow to Allaah, and I know from Allaah that which you do not know."** (Soorah Yoosuf: 86)

So when his trials became great, and his anticipation became intense, he said: **"O my sons go and enquire about Yoosuf and his brother - and never give up hope in the mercy of Allaah. For no one gives up hope in the mercy of Allaah except the people who disbelieve."** (Soorah Yoosuf: 87)

So what was the result? Allaah answered the call of his servant, due to his keeping good thoughts about him. So his happiness was hastened, and his distress was relieved, and his heart became delighted, and gathered him once more with those whom he loved and those who were from his own blood – this was in the life of the *dunya*, and for him in the hereafter there will be a happy outcome and bliss.

Shaikh 'Abdur-Rahmaan ibn Sa'dee (*rahimahullaah*) said (in relation to this story): 'And in this is a proof that the sincere friends of Allaah, if ever any catastrophe and tribulation comes upon them, they initially face and accept them with patience, and by seeking the aid of The Protector (Allaah). Then when it ceases – and the hardship has reached its end, they encounter it with patience, and likewise with the desire for ease and in hope, so this way Allaah gives them the ability to establish his *'uboodiyyah* (submissiveness & obedience) in both conditions.

Then when the trial has been completely lifted of them, they face that by establishing *Ash-Shukr* (thanks) and *Ath-Thanaa* (glorifying & praising) for Allaah, and they are increased in understanding through His Grace.'²

3. Making repentance and turning away from wrongful acts

Just as He The Most High says: **"I said to them: 'seek forgiveness from your Lord, for He is Oft-Forgiving. He will send rain to you in abundance. And will increase you in**

² Benefits taken from the story of Yoosuf (*'Alaihis salaam*) of Ibn Sa'dee, vol 1 p.142, from *Majmoo'ah al-khaamisah* of the works of Ibn Sa'dee.

wealth and offspring, and will make for you gardens, and make for you rivers.” (Soorah Nooh: 10-12)

It was once said to Sufyaan Ath-Thawree: ‘what if you were to supplicate to Allaah?’ So he said: ‘indeed the abandonment of sins is du’aa (supplication).’³

4. Safeguarding oneself from falling into negligence

This is done by keeping the heart alert and keeping it submissive, and keeping it attentive to the meanings of the supplication, for this is one of the greatest causes for it being answered. As for the presence of neglect and the establishment of desires, then this is from the greatest of affairs which prevent the supplication becoming answered.

Yahyaa bin Mu’aadh (*rahimahullaah*) said: ‘Whomsoever Allaah gathers his heart for him (i.e. makes it alert and adhering) when he supplicates – then he will not reject it’⁴ Ibn Al-Qayyim said as a note to this: ‘I say: If his heart becomes gathered (concentrated), and his need and his inability become ascertained, and his hope (in Allaah) becomes strong – then He will not cease to answer his supplication.’

5. Taking advantage of opportunities which arise

That is to strive hard at the times that the supplication is likeliest to be answered, losing no time in taking advantage of situations, and conditions, and locations where it is more likely to be answered.

6. Being plentiful upon doing good deeds

As good deeds are a very great reason for the supplication being taken up and its acceptance; so supplication itself is from good words, and good words rise up to Allaah, and they need good deeds to raise them up. He The Most High says: “**...To Him ascends all good words, and the righteous deeds cause them to rise up...**” (Soorah Faatir: 10)

Likewise there occurs in the story of the companions of the cave; their righteous deeds helped intercede for them, and was the reason for their supplications becoming answered.

Wahb bin Munabbih (*rahimahullaah*) said: ‘The like of the one who supplicates without bringing about any deed is like the one shoots (an arrow) without a bow string.’

From him likewise that he said: ‘Righteous deeds cause the supplication to become sent forth’, then he recited His saying The Most High:

“To Him ascends all good words, and the righteous deeds cause them to rise up...” (Soorah Faatir: 10)⁵

³ *Jaami’ al-Uloom wal hikam* 1/276.

⁴ *Al-Fawaa’id* of Ibn Al-Qayyim p.73.

⁵ Reported by Ibn Al-Mubaarak in *Az-Zuhd* (no.322) and by him of him also Aboo Nu’aym reports it *Al-Hilyah* (4/53) and see also *Jaami’ al-Uloom wal hikam* (1/276).

7. Seeking closeness to Allaah through the performance of voluntary prayers after the obligatory ones

This is one of the greatest of ways of having ones supplication answered, and the hadeeth of the Walee makes an indication to that, as there occurs in it:

“And my servant does not cease to come close to me through voluntary prayers – until I love him, and when I love him, I become the hearing with which he hears, and the sight with which he sees, and the hand with which he strikes, and his legs with which he walks, and if he were to ask of Me – I shall grant it for him, and if he seeks refuge with Me, I Shall give him refuge.”⁶

8. Enjoining the good and forbidding the evil

This likewise is from the most distinct ways of the answer of a supplication, because it is from the greatest of righteous deeds, and because abandoning it necessitates the rejection of the supplication – and a rejection in its becoming answered. From Hudhaifah bin Al-Yamaan (*radhiyallaahu ‘anhu*) who said from the Prophet (*‘Alaihis salaam*) that he said:

“By The One in whose Hand my soul is in, you shall enjoin the good and forbid the evil, or (it is feared that) Allaah will send upon you a punishment from himself, and then you shall call upon Him – and He will not answer to you.”⁷

There has come also in the hadeeth from Abee Hurairah (*radhiyallaahu ‘anhu*) from the Prophet (*‘Alaihis salaam*) that he said:

“You shall indeed enjoin the good and forbid the evil, or Allaah will cause the most wicked of you to overpower and rule over you – and then the best of you shall supplicate, and they will not be answered to.”⁸

9. Obedience and dutifulness to ones parents

We mentioned before the story of the companions of the cave, and that there was amongst them a man who was dutiful to his parents, and that the righteous son made supplication for his parents.

⁶ Reported by Al-Bukhaaree, *hadeeth* no. 6502, and Aboo Nu’aym in *Al-Hilyah* 1/4, and Al-Baihaqi in *Az-Zuhd* (690).

⁷ Reported by At-Tirmidhee in the book of *Fitan* chapter: what has come concerning the commanding of the good and forbidding of evil – (2169) and he said: ((this hadeeth is *Hasan* [good])) and likewise it was reported by Ahmad (5/288), and by Al-Baghawee in *Sharh as-Sunnah*, the book of *Ar-Raqaq* chapter: commanding the good and forbidding of evil (4514).

⁸ Reported by Al-Bazaar – as occurs in *Kashf al-astar* (2207) and Al-Haithamee attributed it to At-Tabaraani in *Al-Awsat*, and said: ((in its chain of narration there is Hibbaan bin ‘Alee – and he is *Matrook* (abandoned), and Ibn Ma’een declared him to be *Thiqah* (trustworthy) in narrating, and declared him weak in other than that)) – *Al-Majma’* (7/266).

These are some of the reasons for ones supplication becoming answered. So in general, establishing the conditions for the supplication, and its manner, and abstaining that which opposes it is a surety - by the permission of Allaah that the supplication will become answered.

There is to be found in the opposite of all these affairs that which amounts to the rejection of the supplication, so having laxity in the answer of the supplication, and eating from that which is haraam, and rushing the supplication, and abandoning the enjoining of good and forbiddance of evil, and becoming plentiful in sins and disobedience – and other than these are all aspects that prevent the supplication becoming answered.

Ibn Al-Qayyim (*rahimahullaah*) said: ‘And the supplications and the Soorahs which are singled out (the last three Soorahs of the Qur’aan) are at the level of a weapon, and the weapon is constantly with its user – not just for its sharpness, so whenever the weapon is a complete weapon in having nothing that renders it uncertain, then it assists with sure assistance, and becomes a means of prevention that keeps the unwanted far off – and so the defiance and devastation of the enemy is achieved.

So whenever one of these three is absent, then the effect and efficiency likewise becomes absent.

So if there is that which is unrighteous in his soul - or an element which prevents his heart and tongue coming together at the time of the supplication, or furthermore if there was that which would prevent an answer to the supplication altogether, then the desired effect will not be attained.’⁹

Taken from the book:

“*Ad-Du’aa*” by Muhammad bin Ibraheem Al-Hamad
(*Daar Ibn Khuzaimah*) pages 85 – 90.

⁹ *Al-Jawaab al-kaafee* p.14.