

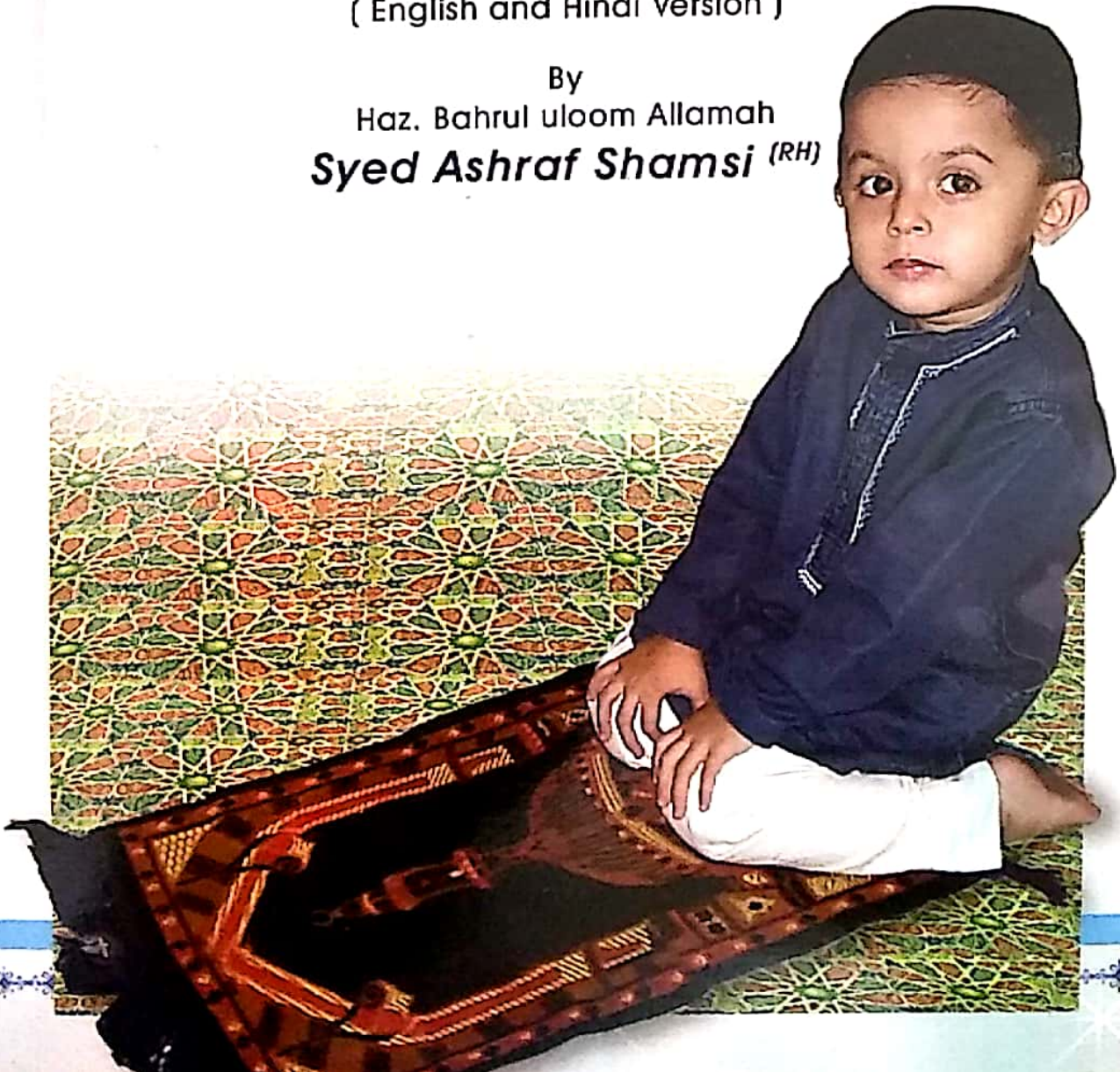


रिसाल-ए-दुआ

RISALA-E-DU'A
The book of invocation

(English and Hindi Version)

By
Haz. Bahrul uloom Allamah
Syed Ashraf Shamsi (RH)



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Translated by

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Hyderabad - 500020

Publication - 11

Allama Shamsi Research Academy, Hyderabad

- Title : **RISALA-E-DU'A**
(Urdu, English and Hindi Version)
- Author : Hz. Bahrul uloom Allama Syed Ashraf Shamsi ^{RA}
- Translator : Shaik Chand Sajid
M.A., M.Phil (Osm)
- Revised Edition : 2005
- Type Setting : SAN Computer Centre
Chanchalguda, Hyderabad - 24
☎ 24529428
- Publisher : **Allama Shamsi Research Academy**
1-6-806, Mahdi Manzil, Daira
Musheerabad, Hyderabad - 500 020
☎ 55588316 / Cell : 9849170775

ALLAH NE DIYA HAI

Bara-i isal-e-sawab

Syeda Asma Bano Yadullahi Marhooma

A gift in the name of Allah

Beseeching blessings and reward for

Late Syeda Asma Bano Yadullahi

Beloved daughter of Syed Yadullah Shajee Yadullahi

Founder & President Allama Shamsi Research Academy

Publisher's Note

Allamah Shamsi Research Academy was established in July 2002 with the important objectives of protection, preservation and publication of the treatises authored by my grand father Hazrath Bahrul Uloom Ashraful Ulama Allamah Syed Ashraf Shamsi Rh. So far the Academy has published ten books, and now we are pleased to present the eleventh book *Risala-i-Du'a* in three language Urdu, English and Hindi in one volume. The original text in Urdu was published several times by different organisations. The Urdu text was rendered into English and Hindi by Janab Shaik Chand Sajid, who was awarded the degree of M.Phil in Arabic by Osmania University for his thesis on "Allama Shamsi - A critical survey of his work"

The two versions in English and Hindi were first published by Markazi Anjuman-e-Mahdavia, Hyderabad in 1995, and now reprinted along with the Urdu text, by the Academy for the benefit of those who can not read Urdu.

The important objective of the Academy is to bring out the Voluminous *Tafseer Lawami-ul-Bayan* in Arabic and the work is in progress.

We hope this book *Risala-e-Du'a* will be helpful to our younger generation. May Allah bless us with His guidance and beneficence. *Aamen.*

Syed Yadullah Shajee Yadullahi

Founder & President

Allama Shamsi Research Academy

25th Zeeqada 1425H/7th January 2005

Translator's Note

Risala-i-Dua was originally compiled in Urdu by Hazrat Bahrul Uloom Allama Syed Ashraf Shamsi in the year 1324 AH/1906 AD. Since then, it was published repeatedly by different organisations. In view of the changing trends and ignorance among the youths, particularly those who cannot read Urdu, I felt it is necessary to translate the book in English and Hindi, and Markazi Anjuman-e-Mahdavia, Hyderabad brought out the English version of the *Risala* together with Urdu i.e. 1995 and Hindi version in 1996.

There is a difference of opinion on the issue of the method of invocation. A large section of Muslims, particularly in the sub-continent believe that the raising of hands after *Farz* Prayers for invocation is a part of the prayer. Whereas, the Mahdavis prefer to invoke in the posture of *Sajdah*, in compliance with the holy injunctions of Qur'an and Hadith.

Allamah Shamsi Rh. has judiciously explained in this treatise, the different categories of Du'a, methods to be followed in different types of Du'a conditions enjoined by the Qur'an for invocation and the sunnah of the Prophet (pbuh), and proved with the help of genuine Traditions and rulings of the doctors of different schools of jurisprudence, that raising of hands for Du'a is not an approved practice, whereas, *Du'a* in *Sajdah* is the correct method of invocation.

May Allah bless all of us with guidance to follow the right path and correct method of worship and invocation.
Aamen.

Shaik Chand Sajid
Translator



RISALA-I-DU'A

These days some of the people believe that Du'a (invocation) after *Farz* prayer is *Wajib*, without which the prayer is invalid. In my opinion, this is a very weak concept as the *Du'a* after *Farz* prayer is obviously not a part of the prayer. Hence any act other than *Arkan*, *Fara'iz* and *Wajibat* of the prayer, does not make the prayer valid if practised or invalid if omitted. It is a simple misbelief, not substantiated by any evidence.

The Du'a is of three kinds:

1. **WAJIB** - The first kinds of Du'a is *wajib*, which is recited in every unit (rak'at) of the prayer, i.e; *Ihdinas Siratal Mustaqeem*. Allah, the Almighty had Himself taught this Du'a, therefore, the Prophet (pbuh) said: "*Afzalu'd du'a Alhamdu Lillah*". which means Surat-ul-Fatiha or the opening chapter of the Qur'an.
2. **SUNNAH** - The second kind of Du'a is *Sunnah*, which is recited after *Durood* and comprises *Istighfar* (seeking forgiveness of God) and *Ta'auwuz* (Seeking refuge with Allah from the cursed satan).
3. **MUSTAHAB** - All invocations (Du'a) other than these two are *Mustahabb* (desirable), but most of the scholars held the opinion that the last two kinds of Du'a are *Mustahabb*, as mentioned by Allamah Nawawi:

"And most of the Ulema agree that these invocations are *mustahabb*, not *wajib*".

In view of the opinion held by many scholars, omission

of Du'a does not amount to a sin for anybody, and does not make his prayer (salah) invalid or deficient. Hence, omission of Du'a with raised hands after prayer does not make the prayer invalid or deficient, as the act of *Du'a* is performed after the prayer, and it is *Mustahabb*. Allamah Ibn Qayyim, in his book '*Huda-an-Nabawi*' writes:

Du'a after the prayer with face turned towards Qiblah, is not a sunnah of the Prophet (pbuh) and neither any genuine (*Hadisu's Sahih*) or mediocre Tradition (*Hadisu'l Hasan*) is related from the Prophet (pbuh) in this context. Some people had encouraged Du'a after *Fajr* (dawn) and *Asr* (evening) prayers, but it was neither practised by the Prophet (pbuh) nor by Khulafa'ur Rashideen. It was not even instructed to his Ummah, but it is considered a *Istihsan* (application of discretion in a legal decision). Some people had adopted such practice (Du'a after the prayer) in place of *Sunnah*".

The above quotation shows that Du'a after prayer is not substantiated by *Sunnah* of the Prophet (pbuh) and the practice of the four successive Caliphs, but it is only expressed by some people, that too not supported by any argument.

DU'A WITH SINCERETY

The Holy Qur'an enjoins that the Du'a must be done secretly and with sincerity, as mentioned in the Verse: "*Call on your Lord with humility and in private, for God loveth not those who tresspass beyond bounds*" (7:55). Commenting on this Verse, the famous commentator of Qur'an (*mufassir*) Baizawi says that "Praying secretly is a proof of sincerity (*Ikhlas*)". Imam Fakhruddin Razi writes in his "*Tafseer-e-Kabeer*":

"Secrecy is an important factor of Du'a proved by several reasons, first of which is the Verse in which Allah the Almighty had ordained that Du'a must be associated with secrecy. The imperative forms of expressions imply the obligation (wujub) of the secretness in Du'a, and if not obligatory, atleast mandatory. Further, Allah says that he does not like the arrogants, which means, Allah does not like those who do not observe the two conditions of humility and privacy in their supplications. The Love of God tantamounts to reward, hence the meaning of this Verse would be that whoever neglect the humility and privacy in Du'a, Allah will neither reward them nor favour them, instead they will be subjected to punishment, as they ignored His Divine Command. It appears that the Verse '*He loveth not those who trespass beyond bounds*' is a severe warning for those who do not observe humility and secrecy in Du'a.

The interpretation of *Tafseer-e-Kabeer* indicates that sincerity (*Khulus*) and secrecy (*Ikhfa*) must be observed in Du'a since Allah Himself had taught this method. Therefore the observance of both the factors in Du'a is atleast mandatory (*Mandoob*) in accordance to this Holy injunction. Now the point of greatest consideration is, whether both these injunctions are implemented or not, if Du'a is made with raised hands. Obviously, the condition of secrecy is not fulfilled, because whoever raises his hands towards sky, he exhibits that he is praying to Allah, hence contravening what Allah had revealed. There is no need of any ruling for him except that he comes under the Order. '*Innallaha La Yuhibbul m'utadeen*' (Verily Allah does not like the transgressors). Whereas, if Du'a is made in the posture of prostration (*Halat-i-Sajdah*), both the

rules are obsequiously followed, and sincerity as well as secrecy is fully observed, hence we (Mahdawis) precisely follow this practice and pray in prostration, The exact reason behind this practice is, to comply first with the Holy injunctions of Allah and secondly to avoid His warning that "**Verily Allah does not like the transgressors**", and thirdly to follow the authentic Traditions which positively guides towards the correct method of Du'a i.e. Du'a in Sajdah. In brief, the final Command which is the summary of Qur'anic teachings regarding the correct method of Du'a is that the Du'a must be offered secretly and with humility, and the compliance of this Command is either **Wajib** (Compulsory) or **Mandoob** (Mandatory).

DU'A IN SAJDAH

The genuine Traditions reveal that the Prophet (pbuh) had emphatically advised that Du'a must be made in sajdah, as such Du'a is worthy of being accepted, as quoted in '*Sunan Abu Dawud*'.

1. Abu Hurairah (Rz) relates that the Prophet (pbuh) said that servant comes closer to his Lord when he is prostrating, therefore, make supplication more often (in Sajdah).
2. Ibn Abbas (Rz) relates that the Prophet (pbuh) lifted the curtain while the people were standing in rows (of prayer) behind Abu Bakr Siddique (Rz)[☆]. He said : O people! there are no more glad tidings from prophecy except the good dream which a Muslim has himself or another Muslim has for him. I have been prohibited from reciting Qur'an while bowing (Ruku) or prostrating (Sajdah).

☆ This refers to the death sickness of the Prophet (pbuh) when Abu Bakr led the people in prayer in his absence.

Glorify the Lord in *Ruku* and endeavour to make supplication in *Sujood*, as such Du'a is worthy of being accepted.

Several Traditions of this kind related by Ayesha Siddiqah (Rz), Abu Huraira (Rz), Ali (Rz), Jaber bin Abdullah (Rz) and Muhammad Ibn Salma (Rz) are mentioned in the six authentic collections of the Traditions, that the Prophet (pbuh) himself used to pray in sajdah and instruct the same to others. The aforementioned two Traditions explicate that the Prophet (pbuh) had enjoined upon the people in an imperative form to perform Du'a in the posture of sajdah and we as well as the Hanafiah believe in the rule that the imperative form which is not combined with prohibition, implies that the obligatory form (*wujub*) is actually a command (*Hukm*). Though obligation of the command can become effective without such condition, but presence of such imperative condition explicitly proves the obligation (*wujub*). Hence, in view of this ruling, we believe that the supplication (Du'a) in sajdah is obligatory (*wajib*). Therefore, when a person prays in prostration, he is obeying an obligatory order. Thus it is quite improper to blame the Mahdawis that they do not pray at all, as they do not raise their hands while praying. Amongst all methods of Du'a related in the Traditions, this method is the best to ensure acceptance of Du'a, hence adoption of this method of praying in sajdah is more commendable. The author of *Mirqat -us-Sa'ud*, a commentary on *Abu Daw'ud* writes:

"Iraqi had mentioned in '*Sharhu't Tirmizi*' that it (Du'a in sajdah) has several points: first, the servant has been ordered to pray more in sajdah, as mentioned in the last phrase of the Hadith, and Allah is close to the petitioners, as Allah said, *When my servant ask thee concerning me, I am indeed close (to them); I listen to the prayer of every*

suppliant when he calleth on me' (2:186)

Second, the posture of prostration is an expression of submissiveness, humility and contrition, because the person in prostration smears his face with dust. Tabarani relates that Ibn Mas'ud (Rz) said that among all the conditions of a servant, Allah loves most to see His servant with his face being dusted.

Third, sajdah is the first ever act of devotion (Ibadat) ordained by Allah when He created Adam (AS). Therefore, he who desires to achieve closeness to or commune with Allah through this devotion shall be more close to Allah than others who seek closeness to God through other types of devotion.

Fourth, sajdah is a contrariety to satan, whose first ever sin was, his refusal to prostrate before Adam (AS) thus disobeying Allah, because of his arrogance. Precisely, the opinion of Iraqi evince that Du'a is preferable in the posture of sajdah, as all above virtues are found in this posture only "

The author of *Ma'alimu't Tanzeel* had quoted a Tradition related by Abu Hurerah (Rz) that 'The Messenger of Allah (pbuh) said that the servant receive communion with Allah when he performs sajdah, hence pray more (in sajdah). The author of *Ma'alim* had quoted this Hadith in commentary of the Verse. "*Wasjud Waqtarib*" (96:19) and attributed this Verse to Du'a in sajdah. The author of '*Tafseer-e-Baizawi*' have also quoted this matter in commentary of the Verse. Allamah Jarullah Zamakhshari and the author of *Tafseer-e-Neshapuri* also hold same opinion. Imam Fakhruddin Razi, in the commentary of above Verse said: " When the servant perform sajdah he comes closer to Allah". Since proximity is the greatest necessity at the time of Du'a, it is better to pray Allah at that time (in sajdah).

The author of the *Tafseer Sirajul Muneer* writes in commentary of the verse "*Wasjud Waqtarib*" (Bowdown in

adoration and bring thyself closer to God):

"Waqtarib means, bring yourself closer to Allah by obedience and invocation of God (Du'a). The Prophet (pbuh) said: Glorify Allah in Ruk'u and endeavour to pray (Du'a) in sajdah, as it will be answered. The Prophet (pbuh) used to cry more and implore with humility in the posture of sajdah, until once Hazrath Ayesha (Rz) asked him: why this much crying and entreaty in sajdah when Allah had already pardoned all of your sins of past and future ? He said: "Don't I need be called as a grateful servant". In another Tradition it is mentioned that the servant comes closer to God when he performs sajdah, therefore, pray more in sajdah".

The author of '*Tafseer-e-Khazin*' under the same Verse writes: "*Waqtarib* means come closer to God. Abu Hurerah (RZ) relates that the Prophet (pbuh) said that the servant receives communion with Allah when he performs sajdah, hence pray more in sajdah".

The author of '*Tafseer-e-Madarik*' says: "Bring yourself closer to Allah through sajdah, verily the servant comes closer to Allah if he performs sajdah, as mentioned in Hadith".

Therefore, Du'a must be made in a state of intimacy. If somebody says that the purpose of Du'a is, to display our feebleness and beseech Allah's help in fulfilment of our desires, and such humbleness is displayed by raising the hands for Du'a. The answer to this argument would be, verily display of humbleness and sincerity is necessary for Du'a, and both of these conditions are accomplished in the posture of sajdah, as the perfection of humility displayed in bowing down and rubbing the head in sajdah, is not seen in the condition of hands being raised, and moreover the sincerity (*Ikhlas*) is also positively displayed in sajdah. Since sincerity is a condition

(*Shart*) for secrecy (*Ikhfa*), and obviously the condition of secrecy is not depicted if Du'a is offered with hands raised. In short, sincerity is connected with secrecy. The famous commentator of Qur'an *Baizawi* says.

"Verily the secrecy is a sign of sincerity".

PROHIBITION OF DU'A WITH RAISED HANDS

There are several narratives (Riwayat) related by ulemas, suggesting prohibition of Du'a with hands being raised.

1. Allamah 'Ainy writes in "*Umdatu'l Qari Sharhu'l Bukhari*": "Shu'aba relates from Qatadah that he said that when Ibn Umar (Rz) saw some people praying Allah with raised hands, he said what they are trying to achieve. I swear by Allah they would not go more closer to Allah even if they scale the highest peak of the mountain".

This Riwayat suggest that those who raise their hands for Du'a will not get closer to Allah.

2. Jubair Bin Mat'am had an aversion to raising the hands for Du'a, and Shareeh saw a person praying with raised hands, he told him: your mother shall die, what are you trying to achieve in this manner.

3. Masrooq told the people who were raising their hands for Du'a, "May Allah chop off your hands". These words suggest that he disliked the method of raising hands for Du'a.

4. A well known doctor of Shafa'ie school of Jurisprudence. 'Allamah Ibn Hajar 'Asqalani writes in "*Fathul Bari Sharhu Sahih'ul Bukhari*":

"Muhammad Ibn Jareer at-Tabari says that Ibn

'Umar and Jubair Ibn Mut'im considered the practice of Du'a with raised hands as execrable (*Makrooh*). Shareeh cursed a person and asked him what are you trying to achieve, when he had seen a person praying with his hands raised. Tabari mentioned the ascription (Asaneed) of these narratives. Ibnu't Teen had quoted Abdullah Bin Umar Bin Ghanam that Imam Malik (Rh) said that the raising of hands for Du'a is not the practice of theologians (*Fuqaha*)".

Precisely, the ruling of Hanafi, Shafa'ie and Maliki schools of Jurisprudence prove that the raising of hands for Du'a is not an approved (*Mustahsan*) practice.

TYPES OF DU'A

It is evident from Sunnan Abu Daw'ud that there are three types of Du'a depending upon the purpose:

- (i) ***Istighfar*** or seeking forgiveness of Allah, in which a forefinger is raised while other fingers remain at their place.
- (ii) ***Mas'alah*** or beseeching Allah's help in fulfilment of certain desire. In this case the hands are raised.
- (iii) ***Ibtihal*** or praying humbly and imploringly, in which case the hands are raised and stretched too.

Ibn Abbas (Rz) relates that the hands and shoulders are raised in a limited manner in case of ***Mas'alah***, and only one forefinger is pointed in case of ***Istighfar***, and hands are raised fully in case of ***Ibtihal***.

But, the people being incognizant of the difference between these things, generally do not distinguish ***Istighfar*** from ***Mas'alah***, and compulsorily raise their hands in both cases, which is contrary to the ruling of this Hadith. It must be

known that the concept of Du'a comprises the objects cited above, i.e; either *Istighfar* (seeking forgiveness of Allah) or *Talab* (seeking any other thing) which shall be of two types; simple or general petition or seeking Allah's help in victory over the opponent. Obviously the first kind of Du'a is *Istighfar* in which case only the forefinger is to be raised as purported in above Hadith. The second kind of Du'a is *Mas'alah* in which the hands are to be raised without stretching. The third kind of Du'a is *Ibtihal* in which hands are raised and stretched too. Therefore, the Traditions which referes to raising of hands in Du'a are actually concerned with the second kind of Du'a, viz *Mas'alah*. Precisely, Du'a depends upon these kinds only, and these three kinds are the elements of Du'a. But infact the first kind of Du'a must always be performed, since Qur'anic phrases and genuine Traditions (Hadith Sahih) suggests and supports it. Therefore *Istighfar* is imperative in our doctrine. As far as the second kind of Du'a viz. *mas'alah* is concerned, we refrain from this practice because it is contrary to *Tawakkul* (Resignation to the will of God), and several Verses of Qur'an unambiguously insist on observance of *Tawakkul*. Allah says :

1. *"There is no moving creature on earth but its sustenance dependeth on God". (11:6)*
2. *"And if any one puts his trust in God, sufficient is (God) for him". (65:3)*
3. *"Take him therefore for (thy) disposer of affairs". (73:9)*
4. *"So put thy trust in God". (3:159)*

The last two Verses contains imperative forms and other Verses also support these Verses, and in view of these Verses only, *Tawakkul* is obligatory (Farz) in our doctrine. Therefore, since *Mas'alah* or soliciting for any thing is contrary

to Tawakkul, it is prohibited in our doctrine. Though *Istighfar* too is contrary to Tawakkul, but its performance is necessary in view of the Qur'anic injunctions and imperative forms therein.

GENUINE AND WEAK TRADITIONS

Some of the people think that the positive Traditions of Du'a are though weak (*Za'if*), but can be used as an argument in favour of such acts which are not among the principles of religion (*Usool-e-Deen*), and reasoning with such Traditions is permissible in case of certain important actions. But in my opinion, such conclusion is very weak and must be rectified, because, the weak Traditions can be used for reasoning the merits of certain important actions only if the genuine Traditions cannot be used for inference, and if the positive and genuine Traditions are available, then reasoning with the help of weak Traditions is not permissible, and our doctrine is the same. For example, suppose the weak Traditions suggest raising of hands for Du'a after prayer (*Salah*) whereas, genuine as well as strong (*Qawi*) Traditions suggest Du'a in *sajdah*, while Du'a comes under the category of 'Important Actions,' then the inference proved by the strong (*Qawi*) and genuine (*Sahih*) Traditions must be preferred and followed in performance of Du'a.

Therefore, Du'a must be made in the posture of prostration (*Sajdah*), as it is substantiated by the strong and genuine Traditions. Hence, the opinion of *Nawawi* etc. that the weak Traditions can be used for argumentation in case of important religious practices, requires further discussion. *God knoweth the truth..*

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3.	Asqalani, Ibn Hajar	Abul Fazal, Ahmed Bin Ali Bin Hajar al-Asqalani, Muhaddith, Historian Writer and Poet. Cairo D 852H/1449G
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5.	Ibn Qayyim	Muhammad Bin Abi Bakr az-Zur'ie Hambali, Damascus D 751/1350 G
6.	Iraqi	Al Hafiz Abdur Raheem Al-Iraqi. Shafa'ie theologian, D. 806/1404
7.	Malik, Imam	Abu Abdullah Malik Bin Anas al-Asbahi, Imam of Maliki School of Jurisprudence. Madinah, D 179/795
8.	Nasafi	Abul Barakat Abdullah Bin Ahmed an-Nasafi Hanafi, D 710/1310 Author of Tafseer Mdarik-ut-Tanzeel Wa Haqa'iq-ut-Taweel
9.	Nawavi	Mohiuddin Abu Zakarya Yahiya - Shafa'ie jurist, Born 631 AH/1233 G- Died 676 AH/ 1277G
10.	Neshapuri	Nizamuddin Hassan Neshapuri, originally from Qumm, a city of Western Iran, and brought up at Neshapur, Khurasan, D 850/1446. Author of Tafseer Neshapuri or Ghara'ib-ul-Quran Wa Ragh'a'ib-ul-Furqan.
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12.	Tabari	Abu Jaffar Muhammad Ibn Jarir at-Tabari Mufassir, Muhaddith, Historian D 310/923
13.	Zamakhshari	Allamah Abul Qasim Mahmood bin Umer az-Zamakhshari, also known as Jarullah. D 538/1144, Author of <i>Tafseer Kashshaf</i>