

Times and Circumstances of the Answering of
Supplication by Shaykh Abdurrazzaq Al Badr
may Allah preserve him

Translated By Abu Dhahhak Abdurrahmaan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah Most gracious, Most merciful

(Translator's Introduction)

I translated the online document prepared by Shaykh Abdurrazzaq al Badr may Allah preserve him titled "times and circumstances of the answering of the supplication' on the following website

<https://www.al-badr.net>

And the more direct link to the short e-book is the following link

<https://www.al-badr.net/ebook/99>

Verily all praise is due to Allah Mighty and Majestic that he legislated for his servants dua'(Supplication) he desires for them to do it, encourages them and promised them response (of their dua) as a favour and honor from him glorified is he and has made for them with that virtuous places, virtuous times, and great manners which the fortune of the servant will (get) his share from the acceptance (of Dua) and response according to his correspondence and share from fulfillment of these matters and concern with it

And from the virtues which it is good for the Muslim to be eager making supplication to Allah in it is the time of Sahar(before dawn) and when last one third of the night Allah exalted is he says "and those who seek forgiveness before dawn" and he said ta'ala "they used to sleep little at night " **وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ** " **and at the sahar time seek forgiveness**"[Surah Imraan:17] and it is established in the hadeeth mutawaatir from the prophet may Allah send peace and blessings upon him that he said " **يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ فَيَقُولُ مَنْ يَدْعُونِي** " **our lord tabaaraka wa ta'ala descends every night to the lowest heaven when the last one third of the night remains saying "who is calling upon me so I may answer him who is asking so I may give him who is seeking forgiveness so I may forgive him"**[Saheeh Bukhaari and Muslim] and this great hadeeth shows the status of this time with Allah and the magnitude of its affair with him and that he glorified is he for his good perfection and complete kindness he descends in that time glorified is he himself to the lowest heaven a real descending befitting him glorified is he, he does not resemble the descending of the creation exalted is he and free from that, and no one from the creation knows 'how' his descending is glorified is he, so verily the 'how' of his attributes glorified is he is unknown to the creation like the 'how' of himself is unknown to them, and it is not for anyone change in anything from the attributes of Allah. Not the descending, not other than it, by tahreef(distortion), ta'teel(denial), takyeef(explaining 'how' the reality of its description) or tamtheel(resemblance).

And the hadeeth is a proof on the virtue of this blessed time and that is the most virtuous (of) times of Du'aa and seeking forgiveness, and accepting the Du'aa by Allah by asking and that Dua in that time is time is answered shaykhul Islaam Ibn taymiyyah May Allah have mercy on him said *"And the people in the last part of the night it being in their hearts directness towards, closeness and softness what is not found in other than that time and this is suitable for his descent to the lowest heaven and his saying 'who is calling, who is asking, who is turning to repentance'"* end of his speech May Allah have mercy on him

And from the virtuous times which in it Duaa is is the hour which on friday it is established in the Saheehayn from abu hurairah may Allah be pleased with him that the messenger of Allah may Allah send peace and blessings upon him mentioned friday then he said: **فِيهِ سَاعَةٌ لَا يُوَافِقُهَا "عَبْدٌ مُسْلِمٌ، وَهُوَ قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ تَعَالَى شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ . وَأَشَارَ بِيَدِهِ بِقَلْبِهَا** "in it is an hour the muslim servant does not catch it standing praying asking Allah exalted is he for anything except that he gives him and he indicated with his hand the shortest of it(timespan)."

the people of knowledge differed in the specific of this time on a number of statements(opinions). Coming close to forty statements(opinions) except that the strongest of it and the closest of it to the evidence is two statements(opinions), one of the two, that it is between the sitting of the Imaam on the mimbar until the completion of the Prayer and the evidence of this statement(opinion) is the hadeeth of Abu burdah ibn abi moosa Al ashaaree: that abdullah ibn Umar said to him **"did you hear your father narrate from the messenger of Allah may Allah send peace and blessings upon him about the matter regarding the hour on friday anything?"** he said **"yes"** I heard him saying I heard the messenger of Allah may Allah send peace and blessings upon him saying **"هي بين يجلس الإمام إلى أن تُقضى الصلاة"** "it is between the sitting of the Imaam to the end of the prayer"[Saheehayn].

And the second statement (opinion) that it is after Asr until the setting of the Sun and from the evidences of this statement (opinion) is what Imaam Ahmad narrated and Ibn Maajah in his Sunan from Abdullah ibn Salaam he said **“I said while the messenger of Allah may Allah send peace and blessings upon him was sitting “verily we find in the book of Allah (the Tawrah) on Friday an hour a Mu’min (believer) servant does not meet it praying asking Allah Exalted and Majestic for anything except Allah fulfills for him his need.”** Abdullah said **“so the messenger of Allah may Allah send peace and blessings upon him indicated to me or some of the hour”** I said **“you are truthful O messenger of Allah may Allah send peace and blessings upon him”** I said **“which hour is it?”** he said **“it is the last hour from the hours of the day,** I said **“verily there is no prayer at that hour”** he said **“بَلَىٰ إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا صَلَّىٰ إِذَا صَلَّىٰ ثُمَّ جَلَسَ لَا يَخْبِسُهُ إِلَّا الصَّلَاةُ فَهُوَ فِي صَلَاةٍ”** **“nay, verily the believing servant when he prays then sits with nothing but the prayer keeping him he is in prayer”** [al Musnad and Sunan Ibn Maajah].

Al-Haafidh Ibn Hajar said and he has listed the statements: *“and no doubt the more correct of the mentioned statements is the Hadeeth of Abdullah ibn Salaam”*

And Ibn Qayyim may Allah have mercy on him stated in his book *Zaad wal Ma’aad* (Provisions of the Hereafter) the second opinion as more correct, and it is that which is after Salaatul Asr (Asr Prayer) and he uses as evidence the previous Hadeeth of Abdullah ibn Salaam and other Ahaadeeth previously mentioned in the chapter.

And from the virtuous times is the blessed of month of Ramadhaan especially the last ten from it especially Laylatul Qadr (the Night of decree) which is better than a thousand months, and it is established in the Jaami’ of Tirmidhee and other than him from Umm Al Mu’mineen A’isha may Allah be pleased with her she said **“I said O messenger of Allah what do you think if I know of Laylatul Qadr, what should I say in it?”** he said say **“اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي”** **“O Allah verily you are Most Forgiving, You love forgiveness so forgive me”** [Ibn Maajah]

And from the virtuous times also and which it is befitting for the muslim to seek supplication in it is the Day of Arafah for it is a virtuous day supplications are answered in it, mistakes are forgiven in it and sins are expiated in it and it is established in the hadeeth from the messenger of Allah may Allah send peace and blessings upon him that he said **“the most virtuous Supplication is the supplication of the Day of Arafah and the best of what I and the prophets before me said were** **”** لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ **”** **“No deity has the right to be worshipped but Allah, Alone, without partner, to Him belongs all that exists, and to Him belongs the Praise, and He is powerful over all things.”**[tirmidhi]. And from the times which the acceptance of Supplication is hoped is between the Adhaan and the Iqaamah because of what is established from Anas ibn Maalik May Allah be pleased with him from the messenger of Allah may Allah send peace and blessings upon him that he said **”الدُّعَاءُ لَا يُرَدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ فَادْعُوا** **”** **“the supplication between the adhaan and the Iqaamah is not ejected so supplicate”**[al musnad, tirmidhi and sunan abi dawud].

and it is established from the prophet may Allah send peace and blessings upon him that supplication is not rejected during the call for Salaah (Prayer) and that is in what Sahl ibn sa’d As-saa’idee narrated may Allah be pleased with him he said the messenger of Allah may Allah send peace and blessings upon him **”ثَتَانِ لَا تُرَدَّانِ، أَوْ قَلَّمَا تُرَدَّانِ : الدُّعَاءُ عِنْدَ النَّدَاءِ، وَعِنْدَ النَّبَاسِ حِينَ يُلْحَمُ** **”** **“two are not rejected or very few are rejected Du’aa during the call(to prayer) and at the time of the battle when the two(armies) meet”**[Sunan Abee Dawud, Al Haakim]. And from what is befitting for the Muslim to seek supplication in it, the endings of the obligatory prayer in tirmidhee and other than him with a good chain from Abu Umaamah al baahili may Allah be pleased with him he said **”it was said O messenger of Allah which supplication is most heard? he said”** جَوْفُ اللَّيْلِ الْآخِرِ وَدُبُرُ الصَّلَوَاتِ الْمَكْتُوبَاتِ **”** **“middle of the last part of the night and the ending of the obligatory prayers”**[Tirmidhee] and he advised May Allah send peace and blessings upon him Mu’aadh Ibn Jabal to say at the end of every prayer **”اللَّهُمَّ اعْنِي عَلَى ذِكْرِكَ وَ** **”** اللَّهُمَّ اعْنِي عَلَى ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ **”** **“O Allah, help me remember You, expressing gratitude to You and worship**

You in the best manner”. And the mentioned ending of the prayer in this Hadeeth and that which is before it means before the Salaam and after it Ibn Qayyim may Allah have mercy upon him said *“and our Shaykh (meaning Ibn taymiyyah may Allah have mercy upon him) said “chose the more correct as being before the salaam, then he reassessed it regarding it, then he said “the end of everything from it is like the ending of the animals”*

Situations for the Muslim supplication is answered

Reference has already preceded regarding a number of virtuous times which the acceptance of Du’aa is hoped in it more than other (times), so verily the muslim in every time he calls on Allah Exalted and Majestic at any hour from night or day hoping Allah accepts from him except that there are virtuous times the legislator specified with more virtue so acceptance (of Supplication) in it more hoped and response in it is better than other than it(of times). So it is befitting for the muslim to be eager in supplication in it like last one third of the night and like the hour which is on Friday and other than that from what the reference had previously indicated to.

And as there are virtuous times it's befitting the muslim that he is eager(making) Du’aa in it. Likewise there are virtuous situations with the Muslim his closeness increases to Allah, his affection of him, humility, submission and his humbleness, its befitting for the Muslim to increase in supplication in it (at these situations) and to maximize the demand(in his Duaa).

And from that, while the servant is standing in front of Allah in humility, humbly, submissive and turning to him in repentance, especially the situation of sujood(prostration) for verily the servant in his sujuod is close to lord, so it’s befitting in this situation to increase in supplication to Allah his asking and speech (to Allah); valuing his closeness to Allah Exalted and Majestic during (this situation), Muslim narrated in his Saheeh from the hadeeth of abu hurairah may Allah be pleased with him that the messenger of Allah may Allah (ﷺ) send peace and

blessings upon him said "أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَاكثُرُوا الدُّعَاءَ" **"the closest the servant can be to his Lord his during sujud so increase in supplication"** and Muslim narrated in his Saheeh from Ibn Abbas may Allah be pleased with both of them that the prophet (ﷺ) may Allah send peace and blessings upon him said "أَلَا إِنِّي نَهَيْتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا فَأَمَّا الرُّكُوعُ فَعَظُمُوا" **"Verily I was prohibited to recite the Qr'aan in Rukoo'(bowing) and sujud so as for the Rukoo' then magnify the lord azza wa jall during it and as for sujud then strive in supplication, then stand that it is answered for you"** meaning it is good and worthy that it is answered for you.

And likewise supplication is sought in the end of the prayer before the salaam after the prayer of Ibraheem on the prophet (ﷺ) may Allah send peace and blessings upon him Imaam ahmad, tirmidhee, an nasaa'i and other than them have narrated from abdullah ibn Mas'ood may Allah be pleased with him he said "I was praying and the prophet (ﷺ) may Allah send peace and blessings upon him Abu bakr and Umar were with him, so when I sat I started with praising Allah the sending the prayers on the prophet (ﷺ) may Allah send peace and blessings upon him then I made Du'aa for myself then the prophet (ﷺ) may Allah send peace and blessings upon him said "سَلِّ تَغَطَّنَهُ سَلِّ تَغَطَّنَهُ" **"ask you will be given"**.

And tirmidhee, nasaa'i and other than them narrated from Fadaalah ibn Ubaid may Allah be pleased with him he said "the messenger of Allah (ﷺ) send peace and blessings upon him heard a man supplicating in his prayer he did not glorify Allah and did not send prayers on the prophet may Allah send peace and blessings upon him so the messenger of Allah (ﷺ) may Allah send peace and blessings upon him said **"you hastened O one who prays,** then the messenger of Allah may Allah send peace and blessings upon him taught them, and the messenger of Allah may Allah send peace and blessings upon him heard a man praying then he glorified and praised Allah and sent prayers on the prophet may Allah send peace and blessings upon him, then the messenger of Allah (ﷺ) may Allah send peace and blessings upon him said "ادْعُ تُجِبْ وَسَلِّ تَغَطَّنْ" **"call you will be answered, and ask you will be given"**

And from the situations which the muslim is likely for acceptance and response of the Du'aa is his supplication at the time of his fasting. Al bayhaqi narrated from the hadeeth of Anas may Allah be pleased with him marfoo' (marfoo' hadeeth) "ثلاث دَعَوَات لا تُرَدُّ دَعْوَةُ الوالدِ وَ دَعْوَةُ الصائمِ وَ" "دَعْوَةُ المُسافرِ" **“three supplications are not rejected the supplication of the father, the supplication of the fasting, and the Duaa of the traveller”**.

And likewise while the muslim is wearing his Ihraam intending to go the House of his Lord, wanting Hajj or Umrah , for verily this is from the means of response of the supplication, Ibn Maajah narrated in his sunan and other than him with a hasan (good) chain from abdullah ibn Umar may Allah be pleased with both of them from the prophet (صلى الله عليه وسلم) may Allah send peace and blessings upon him he said "الغَازِي فِي سَبِيلِ اللَّهِ وَالْحَاجُّ وَالْمُعْتَمِرُ وَفَدَّ اللَّهُ دَعَاَهُمْ فَأَجَابَهُ وَسَأَلُوهُ فَأَعْطَاهُمْ" **“The one who fights in the cause of Allah, and the pilgrim performing Hajj and ‘Umrah are a delegation to Allah. He invited them, so they responded to Him, and they ask Him and He gives to them”**.

And the most virtuous supplication can be during Hajj is on the day of Arafah, for it is a day of response of the supplications, pardoning of mistakes, relief of anguish, and relief of distress, and it has been established in the hadeeth from the prophet (صلى الله عليه وسلم) may Allah send peace and blessings upon him that he said **“the most virtuous Supplication is the supplication of the Day of Arafah and the best of what I and the prophets before me said were** لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ " "لَهُ لَه الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ" **“No deity has the right to be worshipped but Allah, Alone, without partner, to Him belongs all that exists, and to Him belongs the Praise, and He is powerful over all things”**. so on this blessed day the people are covered with Eemaan (faith), tranquility, humility and humbleness being a reason for the acceptance of the supplication and pardoning of their mistakes, shaykhul Islaam Ibn taymiyyah said *“from what’s known is that the*

pilgrims on the afternoon of Arafah it descends on their hearts Eemaan (faith), mercy, light and blessings what is not possible to explain”.

And during Hajj there are special places its befitting for the muslim to stop by it and seek supplication following the prophet (ﷺ) may Allah send peace and blessings upon him where it is established from him that he stood there facing the qiblah (direction of prayer) calling on Allah Exalted and Majestic and it is more specified (in) six places places on Arafah like what preceded, at the Al mash’ar haraam like what Allah the Most High says **لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا** **فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ** **“There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading, etc.). Then when you leave 'Arafat, remember Allah (by glorifying His Praises, i.e. prayers and invocations, etc.) at the Mash'ar-il-Haram. And remember Him (by invoking Allah for all good, etc.) as He has guided you, and verily, you were, before, of those who were astray.”**[Surah Baqarah:198] and it has come in the hadeeth of Jaabir may Allah be pleased with him **in the description of the hajj of the prophet (ﷺ) may Allah send peace and blessings upon him that he rode Al’Qaswa’ until he reached Al Mash’ar Al haraam then he faced the Qiblah, supplicating to him (Allah) and declaring his greatness (takbeer), pronounced His Uniqueness (La ilaha illa Allah) and declaring his oneness , and kept standing till the daylight was very clear. He then went quickly before the sun rose”** narrated by Muslim. And likewise on the Safa’ and Marwa’ because it is established in Saheeh Muslim in the previous hadeeth of Jaabir that the prophet (ﷺ) may Allah send peace and blessings upon him when he stood on safa’ he said Allahu akbar three times and saying **لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَجْنَزَ وَعَدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ** **“no deity has the right to be worship except Allah, alone, no partners, to him belong all that exists and to him belongs all praise and he is able to do everything, no deity has the right to be worshipped except Allah he fulfilled his promise ,helped his servant, defeated the confederates alone”, then he supplicated between that saying similar to this three times until he reached Marwah then he did on Marwah like what he did on Safa”.**

and likewise the throwing of the small and middle pillars with is has been established in Saheeh bukhaaree that abdullah ibn Umar may Allah be pleased with both of them used to do Rami of the Jamrat-ud-Dunya (the Jamra near to the Khaif mosque) with seven small stones and used to recite Takbir on throwing every pebble. He then would go ahead **till he reached the level ground where he would stand facing the Qibla for a long time to invoke (Allah) while raising his hands (while invoking)**. Then he would do Rami of the Jamrat-ul-Wusta (middle Jamra) and then he would go to the left towards the middle ground, **where he would stand facing the Qibla. He would remain standing there for a long period to invoke (Allah) while raising his hands, and would stand there for a long period.** Then he would do Rami of the Jamrat-ul-Aqaba from the middle of the valley, but he would not stay by it, and then he would leave and say, **رَأَيْتُ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) يَفْعَلُهُ** "I saw the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) doing like this."

So these six places it is established that the prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) may Allah send peace and blessings upon him stopped at, particularizing and striving making supplication at raising his hands . And generally supplication is a great matter in Hajj, prayer, and fasting, nay it is a great matter in all acts of worship, nay it is the essence of worship and it's core.