

## Requesting others to make Du'aa for you could be blameworthy

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

**Question:** O noble Shaykh, a person requesting from someone who has the appearance of righteousness to make Du'aa for him in his absence, is this a weakness in reliance upon Allaah from the person requesting the Du'aa? And if this is the case, what is your guidance for us understanding Umar requesting Uwais al-Qurnee to make Du'aa for him, despite Umar being better than Uwais?

**Shaykh al-Uthaymeen (رَحِمَهُ اللَّهُ)<sup>1</sup>:** A person requesting someone else to make Du'aa for him, it is enough as a blame that he asked of someone. And it was from the pledges the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)<sup>2</sup> took from his companions that they would not ask the people for anything; that they would not ask the people for anything. And the word 'anything' is general in the context of the negation; so it is general for everything.

This is fundamental principle; such that if the stick of one of them would fall while he was on his riding beast he would get down and pick it up. And he would not say to anyone: 'hand me my stick'. This is because they pledged the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that they would not ask the people for anything. If there was nothing blameworthy about it except for this; this would be enough. But perhaps the person has disdain and a low opinion of himself, thus he request from someone else. We say O brother have a good thought about Allaah, have a good thought about Allaah the Exalted.

And if you are not worthy to have your own Du'aa accepted, the Du'aa of another will not benefit you. Thus it is upon you to have a good thought about Allaah, and do not place a mediator between yourself and Allaah. You supplicate to your Lord. Allaah says:

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً

[Invoke your Lord with humility and in secret.]<sup>3</sup>

And also, your Du'aa to Allaah is in and of itself worship; so how can you deprive yourself of this? Likewise, some of the people, if they request Du'aa from those who appear to be

<sup>1</sup> (رَحِمَهُ اللَّهُ) (rahimahullaah) May Allaah the Most High have mercy on him

<sup>2</sup> (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (sallallahu 'alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

<sup>3</sup> سورة الأعراف - Soorah al-'A'raaf [7:55]

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righteous then perhaps he will rely on the Du'aa of this person, and he will never make Du'aa for himself.

And then there is a third issue with this, and that is perhaps the person whom Du'aa is being requested from will be deceived by himself, believing he is worthy of having others request Du'aa from him. But Shaykh of Islaam Ibn Taymeeyah said: 'if you request Du'aa from your brother then intend by this to benefit him through his being good to you. Or to benefit him if he makes Du'aa for you in your absence because verily the Angels say: Ameen and for you the same.'

Thus there is no problem with this, this is good; but if you merely want to benefit yourself, then this is something blameworthy.

As for what you mentioned of Umar (رضي الله عنه)<sup>4</sup>, requesting Uwais to make Du'aa for him; this was by the command of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Thus this was specific for this man. For this reason Umar did not request Du'aa from others. He did not say O Aboo Bakr make Du'aa for us. This was despite Aboo Bakr being better than Umar, and Uwais and all of the companions. But this was specific for this man. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered those who would meet him to say: Make Du'aa to Allaah for me.' And the specific situations do not go beyond what they are relegated to.

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<sup>4</sup> (رضي الله عنه) (rad iyallaahu `anhu) May Allaah the Most High be pleased with him