105282 - Saying du'aa' during prayer asking to marry a certain man

the question

Is it permissible for me to say du'aa' whilst praying asking to marry a certain man?.

Detailed answer

Firstly:

The majority of Maaliki and Shaafa'i fuqaha', and some Hanbalis, are of the view that it is permissible to say du'aa' in prayer asking for various worldly needs, which the worshipper wants to ask for and that he needs, such as if he prays to get married or for provision or success and so on.

They quoted as evidence for that the hadeeth of Ibn Mas'ood (may Allaah be pleased with him), according to which the Prophet (peace and blessings of Allaah be upon him) taught the Sahaabah the Tashahhud, then he said at the end of it: "Then let him choose whatever supplications he wishes." Narrated by al-Bukhaari (5876) and Muslim (402).

Ibn Abi Shaybah narrated in al-Musannaf (1/331) that al-Hasan and al-Sha'bi said:

Ask during your prayer for whatever you want. End quote.

It says in al-Mudawwanah (1/192):

Maalik said: There is nothing wrong with a man praying for all his needs in the prescribed prayers, for his needs in this world and in the Hereafter, when standing, sitting and prostrating. He said: Maalik told me that 'Urwah ibn al-Zubayr said: I heard from him that he said: I ask Allaah for all my needs when praying, even for salt. End quote.

The Hanafis and most of the Hanbalis disagreed with that and said that it is not permissible to say du'aa' asking for worldly things when praying, rather they said that the prayer of one who says du'aa' in it asking for any of that is invalidated.

It says in al-Insaaf (1/81-82), which is a Hanbali book:

With regard to saying du'aa' in words other than those which are narrated (from the Prophet (peace and blessings of Allaah be upon him)), and which do not have to do with the Hereafter, the view of our madhhab is that it is not permissible to say such du'aa's whilst praying, and the prayer is invalidated thereby. This is the view of most of our companions.

It was also narrated from him – i.e. Imam Ahmad – that it is permissible to say du'aa' asking for one's worldly needs, and it is permissible to say du'aa' asking for one's worldly needs and pleasures, such as saying: O Allaah, bless me with a beautiful wife and a green suit and a comfortable mount and so on. End quote.

It says in al-Fataawa al-Hindiyyah (1/100), which is a Hanafi book:

If he says: O Allaah, bless me with So and so (a woman), then the correct view is that it invalidates the prayer, because this wording is also used among people (in day-to-day speech). End quote.

See: Fath al-Baari (1/319) and Nasab al-Raayah (1/558).

They learned that from a number of the salaf (early generation), and Ibn Abi Shaybah narrated from them in al-Musannaf (1/332) that they regarded it as mustahabb to say du'aa' in obligatory prayers quoting Qur'aan only. Indeed it was narrated from Ibn 'Awn that Muhammad said: It was regarded as makrooh to say du'aa' in prayer concerning any matter of this world.

It says in al-Mawsoo'ah al-Fiqhiyyah (20/265-266):

The Hanafis and Hanbalis say: It is Sunnah to say du'aa' in the final tashahhud after sending blessings upon the Prophet (peace and blessings of Allaah be upon him) saying things that resemble the wording of the Qur'aan or the wording of the Sunnah, and it is not permissible to say du'aa' in words that resemble the speech of people, such as saying: O Allaah, marry me to So and so, or give me such and such an amount of gold and silver and positions.

The Maalikis and Shaafa'is are of the view that it is Sunnah to say du'aa' after the Tashahhud and before saying the salaam, asking for the best of religious and worldly things, but it is not permissible to say du'aa' asking for anything haraam or impossible or conditional. If a person says du'aa' asking for any such thing then his prayer is invalidated, and it is best to say du'aa' using words that are mentioned in reports. End quote.

The correct view is the view of the Maalikis and Shaafa'is, because of the strength of their evidence, and because of the weakness of the evidence quoted by those who hold the other opinion.

Al-Nawawi (may Allaah have mercy on him) said in al-Majmoo' (3/454):

Our view is that it is permissible to say du'aa' in prayer for that which it is permissible to ask for outside of prayer, of religious and worldly matters. So one may say: O Allaah, bless me with good (halaal) earnings, and a child, and a house, and a beautiful wife, describing her, or: O Allaah, set So and so free from prison, and destroy So and so, and the like, and his prayer is not invalidated by any of that in our view.

This was the view of Maalik, al-Thawri, Abu Thawr and Ishaaq.

Abu Haneefah and Ahmad said it is not permissible to say any du'aa' except those that are mentioned in reports and are in accordance with Qur'aan.

They quoted as evidence the words of the Prophet (peace and blessings of Allaah be upon him): "This prayer is not the right place for any of the people's speech, rather it is tasbeeh, takbeer and recitation of Qur'aan" (narrated by Muslim), by analogy with returning greetings and saying Yarhamuk Allaah to one who sneezes.

Our companions quoted as evidence the words of the Prophet (peace and blessings of Allaah be upon him), "As for prostration, strive hard in du'aa' therein."

The command to say du'aa' is general in meaning, and was not restricted, so it applies to everything that is called du'aa'.

And because the Prophet (peace and blessings of Allaah be upon him) said du'aa' at various points (in the prayer), which indicates that there is no restrictions on that.

In al-Saheehayn, in the hadeeth of Ibn Mas'ood (may Allaah be pleased with him), it is narrated that the Prophet (peace and blessings of Allaah be upon him) said at the end of the tashahhud: "Then let him choose whatever supplications he likes or wishes".

According to a report narrated by Abu Hurayrah: "Then let him pray for himself as he sees fit." Al-Nasaa'i said: Its isnaad is saheeh.

It was narrated from Abu Hurayrah that the Prophet (peace and blessings of Allaah be upon him) said in his Qunoot: "O Allaah, save al-Waleed ibn al-Waleed and 'Ayyaash ibn Abi Rabee'ah and Salamah ibn Hishaam, and the believers who are weak and oppressed. O Allaah, punish Mudar severely and send upon them a famine like the famine of Yoosuf." Narrated by al-Bukhaari and Muslim.

In al-Saheehayn it is narrated that the Prophet (peace and blessings of Allaah be upon him) said: "O Allaah, curse Ri'l and Dhakwaan and 'Usayyah who disobeyed Allaah and His Messenger." These were Arab tribes.

There are many other ahaadeeth that are similar to those which we have quoted here. Furthermore, the du'aa' is not part of people's day-to-day speech.

With regard to saying Yarhamuk Allaah to one who sneezes and returning salaams, these are words that are addressed to another human being, unlike du'aa'. And Allaah knows best. End quote.

Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) said in al-Sharh al-Mumti' (3/283):

The apparent meaning of the author's words – meaning Imam Moosa al-Hijjaawi, who was one of the Hanbalis – is that he should not say du'aa' using words other than those which were narrated, so he should not ask for any worldly matter such as saying: O Allaah, bless me with a spacious house, or O Allaah, bless me with a beautiful wife, or O Allaah, bless me with a lot of wealth, or O Allaah, bless me with a comfortable car, and so on – because this has to do with

worldly matters. Some of the fuqaha' (may Allaah have mercy on them) even said: If he asks for something that has to do with worldly matters, then his prayer is invalidated.

But this is undoubtedly a weak view.

But the correct view is that there is nothing wrong with asking for things that have to do with worldly matters, because du'aa' in itself is an act of worship, even if it is asking for worldly things, and man has nowhere to turn but to Allaah. The Messenger (peace and blessings of Allaah be upon him) said, "The closest that a slave is to his Lord is when he is prostrating" and he said, "As for prostration, say a great deal of du'aa' in it, because it is more likely that you will receive a response." And according to the hadeeth of Ibn Mas'ood, when he spoke of the Tashahhud, he said: "Then let him choose whatever supplications he wishes." A person is never turning to Allaah as fully as he is in prayer, so how can we say Do not ask Allaah, when you are praying, for anything that you need of worldly things! This is very unlikely.

So the correct view is undoubtedly that he may ask after the Tashahhud for whatever he wishes of good in this world and in the Hereafter. End quote.

The point is that there is nothing wrong with saying du'aa' asking to get married to a particular man – if he is righteous and good – although it is always better to use concise and eloquent du'aa's and those that were narrated from the Prophet (peace and blessings of Allaah be upon him). See the answer to question no. 5236, 6585 and 75058.

Secondly:

Moreover – although we have ruled that it is permissible for you to say du'aa' in your prayer asking to get married to a particular man – we advise you, from a psychological point of view, not to go to extremes in thinking about this matter. Marriage is decreed by Allaah, and by His mercy to mankind He has given them ample provision and made them independent of means, and has not limited marriage to one particular man, rather He has connected it to conditions of good character and religious commitment, so when these conditions are met, the Muslim should accept it.

The Muslim who believes in the will and decree of Allaah (al-qada' wa'l-qadar) believes that Allaah is wise in all that He commands and does, and that He may ward off from a person the bad that he wants, strives for and prays for, because He knows that the best is in something else. Allaah says (interpretation of the meaning):

"it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allaah knows but you do not know"

[al-Baqarah 2:216].

The slogan of the Muslim in this matter is the words of the Prophet (peace and blessings of Allaah be upon him) in du'aa' al-istikhaarah: "and ordain for me the good wherever it may be and make me pleased with it." Narrated by al-Bukhaari (1162).

We hope that this matter will not take up more space in your heart and mind than it deserves. There are many – praise be to Allaah – who are of good character and religiously committed. We ask Allaah to ordain good for you wherever it may be and to make you pleased with what He decrees for you.

And Allaah knows best.