



## 11694 - Should You Still Make Du`a If Allah Knows Your Needs?

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### the question

Some people repeat a Hadith which says: “His knowledge of my condition means that I do not have to ask Him for anything.” They use this as evidence to say that a person does not need to make Du`a to Allah because Allah knows the person’s needs. How true is this?

### Summary of answer

Islam teaches that making Du`a is essential, even if Allah knows your needs. Du`a is an act of worship that can change divine decree and bring the mercy of Allah. Rejecting Du`a goes against the teachings of the Prophet and contradicts belief in divine decree.

### Detailed answer

Praise be to Allah.

## False Beliefs about Not Needing to Ask Allah

Some individuals wrongly claim that asking Allah is unnecessary because He already knows our condition, but this idea is false because it goes against belief in Al-Qadar (Divine decree) and negates the idea of taking appropriate means, and suggests giving up an act of worship which is the most noble of worship to Allah.

## The Power of Du`a in Changing Divine Decree

[Du`a is very important](#) . It can change the Divine decree and relieve distress. It is beneficial with regard to what has been decreed and what has not been decreed. The Prophet (peace and blessings of Allah be upon him) said: “Nothing can change the Divine decree except Du`a. (Narrated by Ahmad, 5/277; Ibn Majah, 90; At-Tirmidhi, 139. Classed as sound by Al-Albani in Sahih



Al-Jami`, 7687. See also As-Silsilah As-Sahihah, 145)

And he said: “Whoever has the gate of Du`a opened to him, has the gates of mercy opened to him. Allah is never asked for anything that He gives which is more beloved to Him than being asked for good health and well-being. Du`a is beneficial with regard to what has been decreed and what has not been decreed. So, O slaves of Allah, you must make Du`a.” (Narrated by At-Tirmidhi, 3548)

And he said: “No precaution can protect against the decree of Allah. Du`a is beneficial with regard to what has been decreed and what has not been decreed. The Du`a meets the calamity that has been decreed and wrestles with it, until the Day of Resurrection.” (Narrated by At-Tabarani, 2/800 (33). Al-Albani said in Sahih Al-Jami`, 7739, (it is) sound).

## **Why Is the Hadith “He Knows My Condition” Unreliable**

Some of those who neglect Du`a, such as some of the Sufis, may use as evidence the Hadith, “I have no need to ask because He knows my condition”. This Hadith is false and has no basis. The scholars have spoken out against it and explained why it is false.

## **Scholarly Refutations of This Misconception**

- Al-Baghawi mentioned it in his Tafsir of Surat Al-Anbiya’, pointing out how weak it is. He said:

“It was narrated from Ubayy ibn Kab that Ibrahim said, when they tied him up to throw him into the fire, ‘There is no god but You, glory be to You, Lord of the Worlds. To You be praise and to You be the sovereignty. You have no partner or associate.’ Then they threw him with a catapult into the fire, and Jibril met him and said, ‘O Ibrahim, do you need something?’ He said, ‘From you, no.’ Jibril said, ‘Then ask your Lord.’ Ibrahim said, ‘I have no need to ask because He knows my condition.’” (Tafsir Al-Baghawi Ma`alim At-Tanzil, 5/347)

- Shaykh Al-Islam Ibn Taymiyah said concerning this Hadith:



“The Hadith ‘I have no need to ask because He knows my condition’ is false. It contradicts what Allah said about Ibrahim Al-Khalil and other Prophets, that they made Du`a to Allah and asked of Him. And it goes against what Allah has commanded His slaves to do, asking Him for the best in this world and the next.” (End quote from Majmu` Al-Fatawa, 8/539)

Shaykh Al-Albani said concerning this Hadith: “It has no basis. It was narrated by some of them as the words of Ibrahim (peace be upon him) but it is from the Israiliyat [stories from Jewish sources]. It has no basis among the Marfu` reports (a narration attributed to the Prophet (peace and blessings of Allah be upon him)).” (Silsilat Al-Ahadith Ad-Da`ifah, 1/28:21)

- Later he said about this Hadith:

“This meaning was adopted by some of those who wrote books of wisdom in the style of the Sufi Tariqahs; they said, your asking from Him – meaning Allah, may He be exalted – is an accusation against Him.” (End quote from Silsilat Al-Ahadith Ad-Da`ifah, 1/29)

- Then he said, commenting on this idea:

“This is serious misguidance. Did the Prophets (peace and blessings of Allah be upon them) accuse their Lord when they asked Him for various things?” (End quote from Silsilat Al-Ahadith Ad-Da`ifah, 1/29)

For more details, please refer to the following answers: ([224914](#), [103099](#), [36902](#), [9619](#), [11402](#), [13506](#), [131898](#), [5113](#))

And Allah knows best.