

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وَلَدِ آدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

Allah Almighty, in Whose Name we begin, The Most Compassionate,
The Most Merciful

All Praise is due to Allah Almighty, Countless Peace and Blessings be upon
His Beloved Messenger – *may Allah's peace and blessings be upon him* – his family & his
companions – *may Allah be pleased with them all*

Whose Du'a is Accepted?

A few ahadith will be presented which will give us a better understanding of those special people whose Du'a is immediately accepted in the Divine Court of Allah Almighty.

1. Hadrat Sayyiduna Abu Hurayrah - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, "There are three Du'as which are certainly accepted. The first is the Du'a of an oppressed person. The second is the Du'a of a traveller and the third is the Du'a made by the parents against their children." (Abu Daud, Sunan Tirmidi, Sunan Ibn Maja, Al Adabul Mufrad)

2. Hadrat Sayyiduna Abu Hurayrah - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, "The Du'a of an oppressed person is certainly accepted even though he is a sinner. (If he is a

sinner) then his sin (is for himself, in other words, he is answerable himself for his sins). However, this does not mean that his Du'a is not accepted."

In fact, there is a report from Hadrat Sayyiduna Abu Hurayrah - *may Allah be pleased with him* - which is mentioned in Musnad Imam Ahmed - *may Allah be pleased with him* - and by Imam Bazzaaz from the same blessed companion which verifies even if the person is a Kaafir. In the recording in the Musnad of Imam Ahmed - *may Allah be pleased with him*, this is recorded from Hadrat Sayyiduna Aanis bin Malik - *may Allah be pleased with him*. (Musnad Imam Ahmed, Musnad Abu Daud, As Musannaf ibn Abi Shaybah, Jam'ul Jawaameh, Majma'us Zawaa'id)

3. Sayyidah Umme Hakeem - *may Allah be pleased with her* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, "The Du'a of the father certainly reaches (the Divine Court and is accepted)." (Sunan ibn Maja, Jam'ul Jawaamah)

4. Hadrat Sayyiduna Abu Hurayrah - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, "There are three people whose Du'a is not rejected. They are the Du'a of a person fasting at the time of Iftaar, the Du'a of a just Imam and the Du'a of an oppressed person." (Sunan Tirmidi, Sunan Ibn Maja, Sahih Ibn Khuzaymah)

5. Hadrat Sayyiduna Abu Hurayrah - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, "Allah Almighty does not reject the Du'a of three people, they are that person who makes the DHikr of Allah in excess. The Du'a of the oppressed and a leader or Imam who is just." (Shuhubul Imaan, Jamia Al Sagheer, Faydul Qadeer, Majma'uz Zawaa'id)

6. Hadrat Sayyiduna Waasilah - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, "The Du'a of four people are accepted. They are, a just leader. Du'a made for a Muslim who is not present. The Du'a of an oppressed person and the Du'a made for the parents." (Jam'ul Jawaamah, Kanzul Ummaal)

7. Hadrat Sayyiduna Abdullah ibn Abbas - *may Allah be pleased with them* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, "There are two such Du'as that between these Du'as and Allah Almighty there is no obstacle (and it is certainly accepted). They are the Du'a of an oppressed person and the Du'a of a Muslim for another Muslim who is not present." (Mo'jam Al Kabeer, Majma'uz Zawaaid)

8. Hadrat Sayyiduna Abdullah bin Amar - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, "The Du'a which is very speedily accepted is for that person who is not present." (In other words, it could mean that the person is making Du'a very secretly for someone in such a manner that the person for whom the Du'a is made for, is completely unaware that a Du'a is being made for him). (Sunan Abu Daud, Sunan Tirmidi, Al Adabul Mufrad, Mishkaat)

9. Hadrat Sayyiduna Abu Darda - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, "The Du'a by a Muslim for another Muslim brother who is not present is certainly accepted. There is an Angel standing over the person making the Du'a and when the person makes a Du'a, the Angel mentions the 'Ameen.' It also mentions that the same happens to the person making the Du'a." (In other words, whatever Du'a of blessing you are making for another Muslim, the Angel also makes Du'a that this same blessing also comes on you). (Sahih Muslim, Sunan Abu Daud, Al Adabul Mufrad, etc.)

10. Hadrat Sayyiduna Abdullah ibn Abbas - *may Allah be pleased with them* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, "There are five Du'as which are accepted. The Du'a of the oppressed person until there is no retribution. The Du'a of the person going for Hajj until he does not return home. The Du'a of a Ghazi until he returns home. The Du'a of a sick person until he or she becomes well. The Du'a of a Muslim for another Muslim brother or sister when that person is not present. Among these five Du'a, the Du'a of a Muslim for another Muslims is the fastest (to be accepted)." (Shuhubul Imaan, Faydul Qadeer, Mishkaat)

11. Hadrat Sayyiduna Imran bin Husain - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, "The

Du'a of (Muslim) for another (Muslim) brother in his absence is never refused.”
(Musnad Bazzaaz, Kashful Astaar, Kashful Khifah)

13. Hadrat Sayyiduna Abdullah ibn Abbas - *may Allah be pleased with them* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, “When any of you wear the Ihraam (for the Hajj or Umrah), then he should utter the word ‘Ameen’ after his Du’a. When he makes Du’a that Allah Almighty should forgive him, he should say ‘Ameen’. He should also not curse any human or animal because at that time the Du’a is accepted. And that person who includes all the Muslims in his Du’a, then the Du’a of such a person is also accepted.” (Jam’ul Jawaamah. Kanzul Ummaal)

14. Hadrat Sayyiduna Abu Hurayrah - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, “The person who performs the Hajj and Umrah are the guests of Allah. If they make Du’a to Him, then it is accepted. If they seek for forgiveness, they are pardoned.” (Sunan Ibn Maja, Mishkaat Shareef)

15. Hadrat Sayyiduna Adullah ibn ‘Umar - *may Allah be pleased with them* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, “The one on the path of Jihad and the (people who go for) Hajj and Umrah, they are the guest of Allah. If they make Du’a, the (Allah Almighty) accepts their Du’a and if they seek anything, then (Allah Almighty) bestows this to them.” (Sunan Ibn Maja, Sahih Ibn Habban, Al Mu’jam Al Kabeer)

16. Hadrat Sayyiduna Abu Hurayrah - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, “There are three people upon is the Divine Right of Allah Almighty not to refute the Du’a. (This is actually His Divine Mercy because no one has any right on Allah Almighty). They are, a person fasting until he makes the Iftaar, an oppressed person until he is repaid and a traveller until he reaches his destination.” (Musnad Bazzaaz, Kanzul Ummaal, Faydul Qadeer)

17. Hadrat Sayyiduna Abdullah ibn ‘Umar - *may Allah be pleased with them* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that,

“At the time of Iftaar, the Du’a of a person who fasted is accepted.” (Sunan ibn Maja, Mustadrak by Imam Hakim, Kanzul Ummaal)

18. Hadrat Sayyiduna Abdullah ibn ‘Umar - *may Allah be pleased with them* - narrates that the Holy Prophet - *may Allah’s peace and blessings be upon him* - has stated that, “When you go to visit a sick person, then ask him to make Du’a for you because the Du’a of a sick person is like the Du’a of an angel (in other words, it is accepted).” (Sunan ibn Maja, Mishkaat Shareef)

19. Hadrat Sayyiduna Abu Darda - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah’s peace and blessings be upon him* - has stated that, “Think very highly of a Du’a made by a Muslim who is in problems”. (In other words, the Du’a of a Muslim who is in problem or is sick is certainly accepted in the Divine Court of Allah Almighty). (Jam’ul Jawaamah, Faudul Qadeer)

20. Hadrat Sayyiduna Salman - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah’s peace and blessings be upon him* - has stated that, “The Du’a of a person in problem is accepted.” (This is recorded by Imam Daylimi)

21. Hadrat Sayyiduna Aanis bin Maalik - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah’s peace and blessings be upon him* - has stated that, “Visit the sick and ill and ask them to make Du’a for you because the Du’a of a sick or ill person is (quickly) accepted and the sins (of the sick person) are pardoned.” (Shuhubul Imaan, Mo’jam Al Awsat, Faydul Qadeer, Majma’ul Bahrain)

22. Hadrat Sayyiduna Abdullah ibn Abbas - *may Allah be pleased with them* - narrates that the Holy Prophet - *may Allah’s peace and blessings be upon him* - has stated that, “Until the time he does not become well, the Du’a of a sick person is accepted.” (Shuhubul Imaan, Ibn Abid Dunya)

23. Hadrat Sayyiduna Abu Hurayrah - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah’s peace and blessings be upon him* - has stated that, “That person who wishes that his Du’a is accepted when he is in trouble or in problems, then he should also increase his Du’a when he is well and happy.” (Sunan Tirmidi, Mustadrak, etc)

24. Hadrat Sayyiduna Abdullah ibn ‘Umar - *may Allah be pleased with them* - narrates that the Holy Prophet - *may Allah’s peace and blessings be upon him* - has stated that, “That person who wishes that his Du’a is accepted and his problems are removed, then he should help the person who is in need.” (Musnad Imam Ahmed, Jam’ul Jawaamah, Ibn Abid Dunya).

25. Hadrat Sayyiduna Abu Hurayrah - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah’s peace and blessings be upon him* - has stated that, “Protect yourself from the curse of the person who is in need.” (Kanzul Ummaal, Jam’ul Jawaamah)

26. Hadrat Sayyiduna Aanis bin Maalik - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah’s peace and blessings be upon him* - has stated that, “Allah Almighty does not feels shy to give to that elderly person who remains on the right path after great difficulty whatever he asks for.” (In other words, that elderly person who still remains firm on Shari’ah, Allah Almighty accepts his Du’a as quickly as possible). (Mo’jam Al Awsat, Majma’ul Bahrain)

27. Hadrat Sayyiduna Abdullah ibn ‘Umar - *may Allah be pleased with them* - narrates that the Holy Prophet - *may Allah’s peace and blessings be upon him* - has stated that, “That person who makes Du’a for someone who has been kind to him, such a Du’a is not refuted.” (Musnad Al Firdous, Faydul Qadeer)

28. Hadrat Sayyiduna Abu Umaamah - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah’s peace and blessings be upon him* - has stated that, “There is no doubt that the person who remembers the Qur’an in abundance (or someone who recites it in abundance), his Du’a is accepted and whenever he makes Du’a, his Du’a is accepted.” (Shuhubul Imaan)

29. Hadrat Sayyiduna Habeeb bin Musallimah Fehri - *may Allah be pleased with him* - narrates that he heard the Holy Prophet - *may Allah’s peace and blessings be upon him* - state that, “When people gather to make in such a manner that some make Du’a and other read ‘Ameen’ on this Du’as, then Allah Almighty accepts these Du’as.” This HADITH Shareef also proves and substantiates the making of a Du’a in a large group

or congregation. We find that Muslims make these Du'as after every Salaah and during all important religious occasions. (Mustadarak, Mo'jam Al Kabeer, etc)

30. Hadrat Sayyiduna Aanis bin Maalik - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, "When three people get together to make Du'a then Allah Almighty makes it necessary upon Himself that He does not let them go empty-handed." (In other words, their Du'a is accepted quickly). (Al Kamil ibn Adi, etc)

It is mentioned that once someone said to Hadrat Sayyiduna Ta'us - *may Allah be pleased with him* - that he was in trouble and that the great scholar should make Du'a for him. He replied, "Make Du'a to Allah on your (for you own self) because when a person makes Du'a when he is helpless, He answers them." (Shuhubul Imaan, Ibn Abid Dunya)