

Islamic Academy of Coventry

الأربعون من أحاديث النبوية على إجابة الأدعية

Forty Ḥadīth on the Acceptance of Prayers

Maulānā Anwar Shaikh



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Forty Ḥadīth on the Acceptance of Prayers
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Dedicated to my dear colleague, cousin, and friend

Maulānā Sirāj Khalifa رَحْمَةُ اللَّهِ

who departed this temporary abode after many years of perseverance

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمده ونصلي على رسوله الكريم اما بعد

Foreword

My respected friend, Maulānā Anwar Shaikh has compiled a very nice booklet on the importance of du‘ās. In this day and age, people don’t realise the power of Du‘ā’s. We hardly see people making du‘ās in the Masjid. Most people run off straight after Salām. They fail to realise that du‘ā is the essence of worship, hence, we should make du‘ā in abundance.

This booklet consists of 40 Aḥādīth on du‘ā. There is hope that the reader will understand the importance of making du‘ā, its benefits and the fact that Allāh **سُبْحَانَهُ وَتَعَالَى** accepts all supplications when the conditions of acceptance are met by the supplicator.

I make du‘ā that Allāh **سُبْحَانَهُ وَتَعَالَى** makes this beneficial for the readers.

May Allāh **سُبْحَانَهُ وَتَعَالَى** accept and give Maulānā Anwar the tawfīq to write a detailed commentary of the 40 Aḥādīth as well, Amīn.

Shaykh Abdul Raheem Limbada (Ḥafīzahullāh)

Tafseer Raheemi, Bolton, UK

Monday 5th Dhul Qa‘dah 1445 AH (13th May 2024)

Author's Note

I begin with praising the Almighty Allāh **سُبْحَانَهُ وَتَعَالَى**, Lord of the Worlds and sending Peace and Salutations on our beloved Muḥammad Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**.

This world has been created by Allāh **سُبْحَانَهُ وَتَعَالَى** for mankind. A world which is a mere passing place in a greater and longer journey. Yet, how we live in this world will have a consequence on the rest of the journey.

Life in this world is full of achievements, joys, obstacles and challenges. There are happy and sad occasions. This in reality, is the nature of this temporary abode. Happiness and sadness are experienced in different proportions.

However, on both good and difficult occasions, Allāh **سُبْحَانَهُ وَتَعَالَى** in His Infinite Mercy has given us an avenue. A place where the joyful can offer their gratitude and a place where the grieved can find solace. That avenue is du‘ā.

The unique feature of the ‘Ibādah of du‘ā is there are very less restrictions attached to it. Du‘ā’s can be read in various postures. It is not a prerequisite to be in the state of wuḍū. There are no restrictions on timings or place.

Du‘ā can also be made collectively or individually. Both methods have their distinct advantages. The du‘ā made individually, on a

personal level is a direct, intimate conversation between a servant and his Master.

There is an inherent need to turn to Allāh **سُبْحَانَهُ وَتَعَالَى**. He is the ultimate Sustainer and Provider. In order to maximise the power of our supplications, this short pamphlet of 40 Aḥādīth has been prepared.

The Aḥādīth have been quoted with references and they cover the status of du‘ā, various times and occasions where du‘ās are accepted and situations which prevent its acceptance. I have also included in the Appendix some etiquettes of du‘ā which have been taken from a booklet called ‘How should we perform Du‘ā’ by Muftī Aḥmad Khanpuri Ḥafīzahullāh translated by my dear colleague Maulānā Ebrahim Noor. It contains some excellent information, so we can learn how to make du‘ā, when to make it, and where to make.

It had been an intention for a number of years to gather some Aḥādīth on this topic. This was originally inspired by a heartfelt talk delivered by Shaykh Yusuf Motala **رَحِمَهُ اللهُ** after Tarāwīh Ṣalāh during the blessed month of Ramaḍān in Darul Uloom, Bury.

Whilst gathering the Aḥādīth and checking references, I had originally intended to request my dearest colleague and cousin, Maulānā Sirāj Khalifa **رَحِمَهُ اللهُ** to pen some explanatory notes to the Aḥādīth. Unexpectedly, during this time he returned to his Lord. I

pray Allāh سُبْحَانَهُ وَتَعَالَى grant him a high rank in Jannah for his patience and perseverance through his illness.

I would also like to thank my esteemed teacher, Shaykh al-Ḥadīth Maulānā Abdul Raheem Ṣāḥib (May Allāh سُبْحَانَهُ وَتَعَالَى keep his shadow over us for a long time) for taking time out of his busy schedule to read through the booklet and penning a foreword.

It is only through the Grace and Enablement of Allāh سُبْحَانَهُ وَتَعَالَى that I have been able to compile this booklet. Any mistakes are from myself, and any goodness is from Allāh سُبْحَانَهُ وَتَعَالَى. I humbly pray to Allāh سُبْحَانَهُ وَتَعَالَى to accept this feeble effort and to make it a means of salvation in the Hereafter.

Anwar Shaikh

Sunday 11th Dhul Qa‘dah 1445 AH (19th May 2024)

Significance of 40 Ḥadīth

Arbaʿūn or Arbaʿīn is an Arabic word meaning forty. In the field of Ḥadīth, one of the genres is Arbaʿūn in which the author compiles 40 Aḥādīth. The preservation of the blessed words of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with its chain of narrations is a science unique to the Ummah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The preservation of Aḥādīth is a result of an astounding effort on behalf of the Muḥadithūn¹ who have and continue to dedicate their time and lives to the learning and teaching of Ḥadīth. May Allāh رَبِّ الْعَالَمِينَ reward them for their efforts.

The field of Ḥadīth is a vast ocean of knowledge. An entire lifetime can be spent delving deeper into this ocean and a person cannot reach its depths.

There are thousands of books which contain the blessed Ḥadīth. The most famous of them are the six books of Ḥadīth which are known as the Ṣiḥāḥ Sittah, namely:

Ṣaḥīḥ al-Bukhārī

Ṣaḥīḥ Muslim

Sunan al-Nasai

Jāmiʿ al-Tirmidhī

Sunan Abū Dāwūd

Sunan Ibn Mājah

¹ Scholars of Ḥadīth

Apart from the Ṣiḥāḥ Sittah, there are many other books which contain authentic and other grades of Ḥadīth. The rewards for preserving Ḥadīth and teaching it to others can be understood from the following Ḥadīth:

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says:

نَضَّرَ اللَّهُ امْرَأً سَمِعَ مَقَالَتِي فَوَعَاَهَا وَحَفِظَهَا وَبَلَّغَهَا
فَرَبَّ حَامِلٍ فِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ ²

“May Allāh beautify a man who hears a saying of mine, so he understands it, remembers it, and conveys it. Perhaps he carries the Fiqh to one who has more understanding than him.”

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says as part of a longer narration:

أَلَا لِيُبَلِّغَ الشَّاهِدُ مِنْكُمْ الْغَائِبَ ³

“It is incumbent on those who are present to inform those who are absent.”

There are also narrations which mention virtues regarding safeguarding, memorising, and conveying 40 Aḥādīth.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says:

² Jāmi‘ al-Tirmidhī 2658

³ Ṣaḥīḥ al-Bukhārī 105, Sunan Ibn Mājah 234

مَنْ حَفِظَ عَلَىٰ أُمَّتِي أَرْبَعِينَ حَدِيثًا يَنْفَعُهُمُ اللَّهُ بِهَا
قِيلَ لَهُ ادْخُلْ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ⁴

“Whoever preserves 40 Ḥadīth for my Ummah by which Allāh benefits them, it will be said to him, ‘Enter Paradise from whichever doors of Paradise you wish.’”

Many scholars have compiled works containing 40 Aḥādīth due to their love of Ḥadīth and propagating the religion. Some have based them on a certain topic, e.g.

1. Imām Nawawi’s رَحِمَهُ اللَّهُ Arba‘īn on many aspects of Dīn (Religion)
2. Mullā ‘Alī Qāri’s رَحِمَهُ اللَّهُ Arba‘īn on the Excellence of the Clear Qur’ān
3. ‘Allāmah Suyūti’s رَحِمَهُ اللَّهُ Arba‘īn on the Principles of Legal Judgements, Virtuous Actions and Ascetism
4. Ibn ‘Asākir’s رَحِمَهُ اللَّهُ Arba‘īn on the Memorable Qualities of the Mothers of the Believers
5. Muḥammad Ibn Ja‘far’s رَحِمَهُ اللَّهُ Arba‘īn on the Duty of Loving the Prophets Family
6. Ibn Hajar Asqalāni’s رَحِمَهُ اللَّهُ Arba‘īn in which he narrates 40 Ḥadīth from 40 Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ through 40 Shuyūkh

Apart from these there are many other collections of Arba‘īn.

⁴ Ḥilyatul Awliyā’ 5280

Finally, I will mention 2 senior scholars of the UK. Mufti Shabbir Sahib Dāmat Barakātuhu of Blackburn and Shaykh Abdul Raheem Limbada Dāmat Barakātuhu of Bolton, both of whom have been teaching Ḥadīth for over 30 years.

Mufti Shabbir Sahib has compiled an Arbaʿīn which covers 40 Aḥādīth related to Adhān and another Arbaʿīn related to the Virtues of Shām and its people.

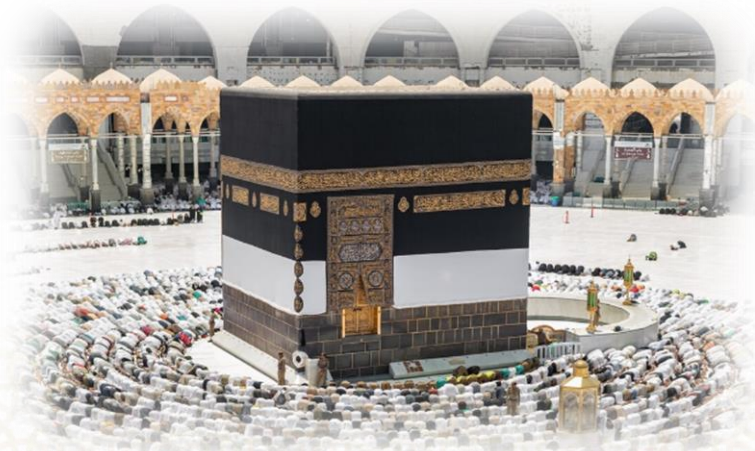
Shaykh Abdul Raheem Limbada has published A Gift for Ramaḍān which also contains over 40 Aḥādīth pertaining to various aspects of Ramaḍān.

We should make a firm intention, to try and act on as many Aḥādīth as possible.

Ḥadīth 1: Du‘ā is ‘Ibādah

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
عَنِ النُّعْمَانِ بْنِ بَشِيرٍ
الدُّعَاءُ هُوَ الْعِبَادَةُ⁵

Al-Nu‘mān ibn Bashīr رَضِيَ اللَّهُ عَنْهُ narrated,
Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,
“Supplication is itself the worship.”



⁵ Sunan Abū Dāwūd, 1479

Ḥadīth 2: Du‘ā is the Essence of Worship

عَنْ أَنَسِ بْنِ مَالِكٍ
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
الدُّعَاءُ مُخُّ الْعِبَادَةِ⁶

Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ narrated,
Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,
“Supplication is the essence of worship.”



⁶ Jāmi‘ al-Tirmidhī, 3371

Ḥadīth 3: Du‘ā is Most Noble

عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ سُبْحَانَهُ مِنَ الدُّعَاءِ⁷

Abū Hurairah رَضِيَ اللَّهُ عَنْهُ narrated,
Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,
“There is nothing more noble to Allāh the Glorified,
than supplication.”



⁷ Sunan Ibn Mājah, 3829

Ḥadīth 4: Allāh’s Descension to the Earthly Heaven & Two Announcements

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
 أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
 يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ
 يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ يَقُولُ
 مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيهِ
 مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ⁸

Abū Hurairah رَضِيَ اللَّهُ عَنْهُ narrated,

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“Our Lord, the Blessed, the Superior, descends every night to the nearest Heaven to us when the last third of the night remains, saying: ‘Is there anyone to invoke Me, so that I may respond to his invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?’”

⁸ Ṣaḥīḥ al-Bukhāri, 1145

Ḥadīth 5: Du‘ā’s not rejected

عَنْ أَبِي هُرَيْرَةَ قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ
دَعْوَةُ الْمَظْلُومِ
وَدَعْوَةُ الْمُسَافِرِ
وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ⁹

Abū Hurairah رَضِيَ اللَّهُ عَنْهُ narrated,

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“Three supplications are accepted, there is no doubt in them (in their acceptance).

The supplication of the oppressed,
the supplication of the traveller,
and the supplication of his father against his son.”

⁹ Jāmi‘ al-Tirmidhī, 1905

Ḥadīth 6: Du‘ā in Sujūd (in Nawāfil)

عَنِ ابْنِ عَبَّاسٍ قَالَ كَشَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ السِّتَارَةَ وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ فَقَالَ
 أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلَّا الرُّؤْيَا
 الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ أَلَا وَإِنِّي نُهَيْتُ أَنْ أَقْرَأَ
 الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا فَأَمَّا الرُّكُوعُ فَعَظَّمُوا فِيهِ الرَّبَّ
 عَزَّ وَجَلَّ وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ
 فَقَمِينٌ أَنْ يُسْتَجَابَ لَكُمْ¹⁰

Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ narrated Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ drew aside the curtain (of his apartment) and (he saw) people in rows (saying prayer) behind Abū Bakr رَضِيَ اللَّهُ عَنْهُ. And he said, “Nothing remains of the glad tidings of apostlehood, except good visions which a Muslim sees or someone is made to see for him. And see that I have been forbidden to recite the Qur’ān in the state of bowing and prostration. So far as Rukū‘ is concerned, extol in it the Great and Glorious Lord, and while prostrating yourselves be earnest in supplication, for it is fitting that your supplications should be answered.”

¹⁰ Ṣaḥīḥ al-Muslim, 479

Ḥadīth 7: You Get what you Asked for or Some Problem is Solved

عَنْ جَابِرٍ

قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
مَا مِنْ أَحَدٍ يَدْعُو بِدُعَاءٍ إِلَّا آتَاهُ اللَّهُ مَا سَأَلَ
أَوْ كَفَّ عَنْهُ مِنَ السُّوءِ مِثْلَهُ مَا لَمْ يَدْعُ بِإِثْمٍ
أَوْ قَطِيعَةٍ رَحِمٍ¹¹

Jābir رَضِيَ اللَّهُ عَنْهُ narrated,

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“There is none who utters a supplication, except that Allāh gives him what he asked, or prevents evil from him that is equal to it – as long as he does not supplicate for something evil, or the cutting of ties of the womb.”

¹¹ Jāmi‘ al-Tirmidhī, 3381

Ḥadīth 8: Du‘ā in Good Times

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ الشَّدَايِدِ وَالْكَرْبِ
فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ¹²

Abū Hurairah رَضِيَ اللَّهُ عَنْهُ narrated,

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“Whoever wishes that Allāh would respond to him during hardship and grief, then let him supplicate plentifully when at ease.”



¹² Jāmi‘ al-Tirmidhī, 3382

Ḥadīth 9: Avoid Hastening for Acceptance

عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ
يَقُولُ دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي¹³

Abū Hurairah رَضِيَ اللَّهُ عَنْهُ narrated,

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

“One of you will be responded to, so long as he is not hasty, saying: I supplicated, and I was not responded to.”



¹³ Ṣaḥīḥ al-Muslim, 2735

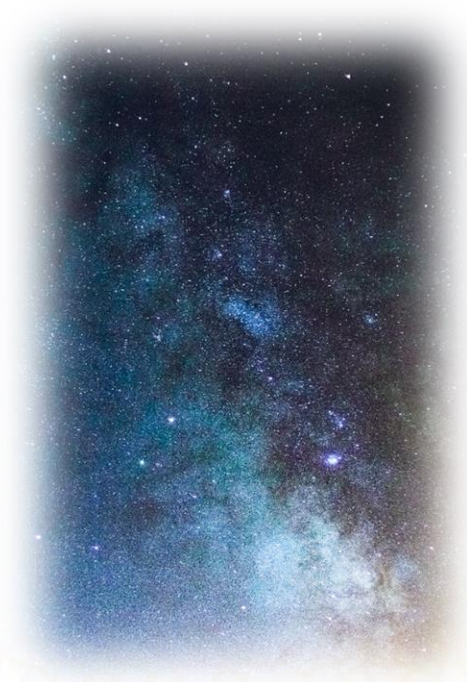
Ḥadīth 10: Du‘ā upon Waking up at Night

عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ
 عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
 مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ
 لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
 وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
 وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
 ثُمَّ قَالَ رَبِّ اغْفِرْ لِي أَوْ قَالَ ثُمَّ دَعَا اسْتَجِيبَ لَهُ
 فَإِنْ عَزَمَ فَتَوَضَّأَ ثُمَّ صَلَّى قُبِلَتْ صَلَاتُهُ¹⁴

‘Ubādah ibn Ṣāmit رَضِيَ اللَّهُ عَنْهُ narrated Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:
 “Whoever wakes up in the night and says, ‘None has the right to be
 worshiped but Allāh, alone, without a partner, to Him belongs the
 Dominion, and to Him is the Praise, and He has Power over all
 things. And Glory is to Allāh, and all Praise is to Allāh and None has

¹⁴ Jāmi‘ al-Tirmidhī, 3414

the right to be worshipped but Allāh, and Allāh is the Greatest, and there is no Might nor Power except by Allāh'. Then he said: 'O my Lord, forgive me' or he said then he supplicates, he shall be responded to. So, he makes a firm determination, then performs Wuḍū', then he performs Ṣalāt, his Ṣalāt shall be accepted."



Ḥadīth 11: Sleeping with Ṭahārah

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَا مِنْ عَبْدٍ بَاتَ عَلَى طُهُورٍ ثُمَّ تَعَارَّ مِنَ اللَّيْلِ
فَسَأَلَ اللَّهَ شَيْئًا مِنْ أَمْرِ الدُّنْيَا
أَوْ مِنْ أَمْرِ الْآخِرَةِ إِلَّا أَعْطَاهُ¹⁵

Mu‘ādh ibn Jabal رَضِيَ اللَّهُ عَنْهُ narrated,
Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“There is no person who goes to bed in a state of purity, then wakes up at night, and asks Allāh for something in this world or the Hereafter, but He will give it to him.”

¹⁵ Sunan Ibn Mājah, 3881

Ḥadīth 12: Being Firm when making Du‘ā

عَنْ أَنَسٍ قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِذَا دَعَا أَحَدُكُمْ فَلْيَعِزِّمْ فِي الدُّعَاءِ
وَلَا يَقُلْ اللَّهُمَّ إِنْ شِئْتَ فَأَعْطِنِي
فَإِنَّ اللَّهَ لَا مُسْتَكْرِهَ لَهُ¹⁶

Anas رَضِيَ اللَّهُ عَنْهُ narrated,

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“When one of you makes supplication, he should supplicate with conviction and should not say: O Allāh, confer upon me if you wish, for there is none to coerce Allāh.”

¹⁶ Ṣaḥīḥ al-Muslim, 2678

Ḥadīth 13: Allāh is Great; Everything is Easy for Him to give

عَنْ أَبِي هُرَيْرَةَ
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
إِذَا دَعَا أَحَدُكُمْ فَلَا يَقُلِ اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ
وَلَكِنْ لِيَعْزِمِ الْمَسْأَلَةَ وَلِيُعْظِمِ الرَّغْبَةَ
فَإِنَّ اللَّهَ لَا يَتَعَاطَمُهُ شَيْءٌ إِلَّا أَعْطَاهُ¹⁷

Abū Hurairah رَضِيَ اللَّهُ عَنْهُ narrated,

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“When one of you makes a supplication, he should not say: ‘O Allāh, grant me pardon if You wish’, but one should beg with conviction and full devotion, for there is nothing so great in the Eye of Allāh which He cannot grant.”



¹⁷ Ṣaḥīḥ al-Muslim, 2679

Ḥadīth 14: Three Methods of Acceptance

عَنْ أَبِي سَعِيدٍ

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

مَا مِنْ مُسْلِمٍ يَدْعُو بِدَعْوَةٍ لَيْسَ فِيهَا إِثْمٌ وَلَا قَطِيعَةٌ
رَحِمَ إِلَّا أَعْطَاهُ اللَّهُ بِهَا إِحْدَى ثَلَاثٍ إِمَّا أَنْ تُعَجَّلَ لَهُ
دَعْوَتُهُ وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ فِي الْآخِرَةِ وَإِمَّا أَنْ يَصْرِفَ
عَنْهُ مِنَ السُّوءِ مِثْلَهَا قَالُوا إِذَا نُكْثِرُ قَالَ اللَّهُ أَكْثَرُ¹⁸

Abū Sa‘īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ narrated,

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“There is no Muslim who supplicates to Allāh without sin or cutting family ties in it, but that Allāh will give him one of three answers: He will hasten fulfilment of his supplication, He will store it for him in the Hereafter, or He will divert an evil from him similar to it. They said, ‘In that case we will ask for more.’

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘Allāh has even more.’”

¹⁸ Musnad Aḥmad, 10749

Ḥadīth 15: Hour of Acceptance

عَنْ جَابِرٍ
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
إِنَّ مِنْ اللَّيْلِ سَاعَةً لَا يُوَفِّقُهَا عَبْدٌ مُسْلِمٌ
يَسْأَلُ اللَّهَ خَيْرًا
إِلَّا أَعْطَاهُ إِيَّاهُ¹⁹

Jābir رَضِيَ اللَّهُ عَنْهُ narrated,
Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “There is an hour during the night in
which no Muslim bondman will ask Allāh for good in this world and
the next, but He will grant it to him.”



¹⁹ Ṣaḥīḥ al-Muslim, 757

Ḥadīth 16: Du‘ā between Adhān and Iqāmah

عَنْ أَنَسِ بْنِ مَالِكٍ
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الدُّعَاءُ لَا يُرَدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ²⁰

Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ narrated,
Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,
“The supplication made between the Adhān and Iqāmah
is not rejected.”



²⁰ Jāmi‘ al-Tirmidhī, 212

Ḥadīth 17: Forgiveness of Sins

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ رَضِيْتُ

بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالإِسْلَامِ دِينًا غُفِرَ لَهُ ذَنْبُهُ²¹

Sa‘ad d ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ narrated, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,
“Whoever when he hears the Muadhhdhin says:

وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ

وَرَسُولُهُ رَضِيْتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالإِسْلَامِ دِينًا

‘I testify that none has the right to be worshiped but Allāh, Alone without partners, and that Muḥammad is His slave and Messenger, I am pleased with Allāh as my Lord, with Islam as my religion and Muḥammad as a Messenger’, Allah will forgive his sins for him.”

²¹ Jāmi‘ al-Tirmidhī, 210

Ḥadīth 18: Du‘ā on Friday after Asr

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ
 عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ
 يَوْمُ الْجُمُعَةِ ثِنْتَا عَشْرَةَ يُرِيدُ سَاعَةً لَا يُوجَدُ مُسْلِمٌ يَسْأَلُ
 اللَّهَ عَزَّ وَجَلَّ شَيْئًا إِلَّا آتَاهُ اللَّهُ عَزَّ وَجَلَّ
 فَالْتَمِسُوهَا آخِرَ سَاعَةٍ بَعْدَ الْعَصْرِ²²

Jābir bin Abdullāh رَضِيَ اللَّهُ عَنْهُ narrated,
 Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“The Day of Friday is divided into twelve hours. Amongst them there is an hour in which a Muslim does not ask Allāh for anything, but He gives it to him.
 So, seek it in the last hour after the ‘Asr prayer.”

الجمعة

²² Sunan Abū Dāwūd, 1048

Ḥadīth 19: Time of Acceptance on Friday

عَنْ أَبِي هُرَيْرَةَ
 أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 ذَكَرَ يَوْمَ الْجُمُعَةِ فَقَالَ فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ
 وَهُوَ قَائِمٌ يُصَلِّي يَسْأَلُ اللَّهَ تَعَالَى شَيْئًا
 إِلَّا أَعْطَاهُ إِيَّاهُ
 وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا²³

Abū Hurairah رَضِيَ اللَّهُ عَنْهُ narrated,
 Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned the day
 of Friday and he said,
 “In it is an hour in which no Muslim
 stands to pray and asks Allāh for
 something but that he will be given it,”
 and he indicated with his hand that the
 time is very short.



²³ Ṣaḥīḥ al-Bukhārī 893

Ḥadīth 20: Time of Acceptance on Friday

عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ
 قَالَ قَالَ لِي عَبْدُ اللَّهِ بْنُ عُمَرَ أَسَمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ
 رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شَأْنِ سَاعَةِ الْجُمُعَةِ
 قَالَ قُلْتُ نَعَمْ سَمِعْتُهُ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ يَقُولُ هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ
 إِلَى أَنْ تُقْضَى الصَّلَاةُ²⁴

Abū Burdah ibn Abū Mūsā' al-^ʿAsh'arī رَضِيَ اللَّهُ عَنْهُ narrated,

‘Abdullāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ said to me:

“Did you hear anything from your father narrating something from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about the time on Friday?’ I said: ‘Yes, I heard him say from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (these words) ‘It is between the time when the Imām sits down and the end of the prayer.’”

²⁴ Ṣaḥīḥ Muslim, 853

Ḥadīth 21: Virtue of Zamzam

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ
يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
مَاءُ زَمْزَمَ لِمَا شُرِبَ لَهُ²⁵

Jābir ibn ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ said,
I heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say,
“The water of Zamzam is for whatever it is drunk for.”



²⁵ Sunan Ibn Mājah, 3062

Ḥadīth 22: Du‘ā in Sujūd

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ
فَأَكْثَرُوا الدُّعَاءَ²⁶

Abū Hurairah رَضِيَ اللَّهُ عَنْهُ narrated,

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state).”



²⁶ Ṣaḥīḥ al-Muslim, 482

Ḥadīth 23: Du‘ā after Adhān & during Battle

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
ثِنْتَانِ لَا تُرَدَّانِ أَوْ قَلَّمَا تُرَدَّانِ الدُّعَاءُ
عِنْدَ النَّدَاءِ وَعِنْدَ الْبَأْسِ
حِينَ يُدْحِمُ بَعْضُهُمْ بَعْضًا²⁷

Sahl ibn Sa‘ad رَضِيَ اللَّهُ عَنْهُ narrated,
Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,
“Supplications at two times are never turned
down (or said, are seldom turned down), a
supplication after the Adhān has been given,
and a supplication during the battle
combating the enemy.”



²⁷ Sunan Abū Dāwūd, 2540

Ḥadīth 24: Three People whose Du‘ā is not Rejected

عَنْ أَبِي هُرَيْرَةَ
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ
دَعْوَةُ الْوَالِدِ وَدَعْوَةُ الْمَسَافِرِ
وَدَعْوَةُ الْمَظْلُومِ²⁸

Abū Huraira رَضِيَ اللَّهُ عَنْهُ narrated,

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“Three supplications are answered, without a doubt. The supplication of a father, the supplication of a traveller and the supplication of one who has been oppressed.”

²⁸ Sunan Abū Dāwūd, 1536

Ḥadīth 25: Three People whose Du‘ā is not Rejected

عَنْ أَبِي جَعْفَرٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ
يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لهنَّ لَا شَكَّ فِيهنَّ:
دَعْوَةُ الْمَظْلُومِ وَدَعْوَةُ الْمُسَافِرِ
وَدَعْوَةُ الْوَالِدَيْنِ عَلَى وَلَدِهِمَا²⁹

Abū Huraira رَضِيَ اللَّهُ عَنْهُ narrated,
Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,
“Three supplications are answered without a doubt.
The supplication of one who is oppressed,
the supplication of a traveller,
and the supplication of parents for their children.”

²⁹ Al-Adab Al-Mufrad, 32

Ḥadīth 26: Five People whose Du‘ās are Answered

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا
 عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَمْسُ دَعَوَاتٍ
 يُسْتَجَابُ لِهِنَّ دَعْوَةُ الْمَظْلُومِ حَتَّى يَنْتَصِرَ وَدَعْوَةُ الْحَاجِّ
 حَتَّى يَصْدَرَ وَدَعْوَةُ الْمُجَاهِدِ حَتَّى يَقْعُدَ وَدَعْوَةُ الْمَرِيضِ
 حَتَّى يَبْرَأَ وَدَعْوَةُ الْأَخِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ ثُمَّ قَالَ أَسْرَعُ
 هَذِهِ الدَّعَوَاتِ إِجَابَةً دَعْوَةُ الْأَخِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ³⁰

Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا narrated, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Five supplications are answered. The supplication of one who is wronged till help comes, the supplication of a pilgrim till he returns, the supplication of one engaged in battle till he stops, the supplication of a sick person till he recovers, and the supplication of someone for an absent brother. Then he added, “The one of those which gets the quickest answer is that for an absent brother.”

³⁰ Mishkāt al-Maṣābiḥ, 2260

Ḥadīth 27: Du‘ā for another Person in his Absence

عَنْ أَبِي الدَّرْدَاءِ
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَا مِنْ عَبْدٍ مُسْلِمٍ يَدْعُو لِأَخِيهِ بِظَهْرِ الْغَيْبِ
إِلَّا قَالَ الْمَلَكُ وَلَكَ بِمِثْلِ³¹

Abū Dardā رَضِيَ اللَّهُ عَنْهُ narrated,
Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,
“There is no believing servant who supplicates for his brother
behind his back (in his absence) except the Angels say,
‘The same be for you too.’”



³¹ Ṣaḥīḥ al-Muslim, 2732

Ḥadīth 28: 3 The People whose Du‘ā is not Rejected

عَنْ أَبِي هُرَيْرَةَ قَالَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمُ الصَّائِمُ حَتَّى يُفْطِرَ وَالْإِمَامُ الْعَادِلُ
وَدَعْوَةُ الْمَظْلُومِ يَرْفَعُهَا اللَّهُ فَوْقَ الْغَمَامِ وَيَفْتَحُ لَهَا أَبْوَابَ
السَّمَاءِ وَيَقُولُ الرَّبُّ وَعِزَّتِي لَا نُصْرَتِكَ وَلَوْ بَعْدَ حِينٍ³²

Abū Hurairah رَضِيَ اللَّهُ عَنْهُ narrated,

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“There are three whose supplication is not rejected. The fasting person when he breaks his fast, the just leader, and the supplication of the oppressed person; Allāh raises it up above the clouds and opens the gates of Heaven to it. And the Lord says, ‘By My might, I shall surely aid you, even if it should be after a while.’”

³² Jāmi‘ al-Tirmidhī, 3598

Ḥadīth 29: Du‘ā after Praising Allāh and sending Durūd

عَنْ عَبْدِ اللَّهِ

قَالَ كُنْتُ أُصَلِّي وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 وَأَبُو بَكْرٍ وَعُمَرُ مَعَهُ فَلَمَّا جَلَسْتُ بَدَأْتُ بِالثَّنَاءِ عَلَى
 اللَّهِ ثُمَّ الصَّلَاةِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ
 دَعَوْتُ لِنَفْسِي فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 سَلْ تُعْطَهُ سَلْ تُعْطَهُ³³

‘Abdullāh رَضِيَ اللَّهُ عَنْهُ said, “I was praying and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Abū Bakr رَضِيَ اللَّهُ عَنْهُ, and ‘Umar رَضِيَ اللَّهُ عَنْهُ were there, so when I sat, I started off with Praising Allāh, then sending Salutations upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then supplicating for myself. So, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘Ask, your request will be granted, ask, your request will be granted.’”

³³ Jāmi‘ al-Tirmidhī, 593

Ḥadīth 30: Du‘ā with Ism A‘ḍam

عَنْ أَنَسٍ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 جَالِسًا وَرَجُلٌ يُصَلِّي ثُمَّ دَعَا لِلَّهِمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ
 الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ يَا
 ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ لَقَدْ دَعَا اللَّهُ بِاسْمِهِ الْعَظِيمِ الَّذِي إِذَا دُعِيَ بِهِ
 أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ³⁴

Abū Hurairah رَضِيَ اللَّهُ عَنْهُ narrated, that he was sitting with the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and a man was offering prayer. He then made the supplication: ‘O Allāh, I ask You by virtue of the fact that All Praise is due to You, there is no deity but You, Who shows Favour and Beneficence, the Originator of the Heavens and the Earth, O Lord of Majesty and Splendour, O Living One, O Eternal One.’ The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said: ‘He has supplicated Allāh using His Greatest Name, when supplicated by this name, He answers, and when asked by this name, He gives.’”

³⁴ Sunan Abū Daūd, 1495

Ḥadīth 31: Du‘ā of Umm Salamah رَضِيَ اللَّهُ عَنْهَا

عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حَضَرْتُمْ الْمَرِيضَ أَوْ الْمَيِّتَ فَقُولُوا خَيْرًا فَإِنَّ الْمَلَائِكَةَ يُؤَمِّنُونَ عَلَى مَا تَقُولُونَ قَالَتْ فَلَمَّا مَاتَ أَبُو سَلَمَةَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سَلَمَةَ مَاتَ قَالَ فَقُولِي اللَّهُمَّ اغْفِرْ لِي وَلَهُ وَأَعْقِبْنِي مِنْهُ عُقْبَى حَسَنَةً قَالَتْ فَقُلْتُ فَأَعْقَبَنِي اللَّهُ مِنْهُ مَنْ هُوَ خَيْرٌ مِنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ³⁵

Umm Salamah رَضِيَ اللَّهُ عَنْهَا narrated, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to us:

“When you attend to the sick or dying then say only good, for indeed the Angels say Āmīn to what you say. She said, when Abū Salamah رَضِيَ اللَّهُ عَنْهُ died I went to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said ‘O Messenger of Allāh! Abū Salamah has died’ He said: ‘Then say, ‘O Allāh forgive me and him, and give me a good replacement for him’”. She said, I said that, and Allāh gave me a replacement that was better than him; The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”

³⁵ Jāmi‘ al-Tirmidhī, 977

Ḥadīth 32: Du‘ā on Day of ‘Arafah

قَالَتْ عَائِشَةُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
 مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتَقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ
 مِنْ يَوْمِ عَرَفَةَ وَإِنَّهُ لَيَدْنُو ثُمَّ يُبَاهِي بِهِمُ الْمَلَائِكَةَ
 فَيَقُولُ مَا أَرَادَ هَؤُلَاءِ³⁶

‘Ā’ishah says, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,
 “There is no day when Allāh sets free more servants from Hell than
 the Day of ‘Arafah. He draws near, then Praises them to the Angels,
 saying, ‘What do they want?’”



³⁶ Ṣaḥīḥ al-Muslim, 1348

Ḥadīth 33: Du‘ā in latter part of night and after Farḍ Ṣalāh

عَنْ أَبِي أُمَامَةَ قَالَ
قِيلَ يَا رَسُولَ اللَّهِ أَيُّ الدُّعَاءِ أَسْمَعُ
قَالَ جَوْفُ اللَّيْلِ الْآخِرُ وَدُبْرَ الصَّلَوَاتِ الْمَكْتُوباتِ³⁷

Abū Umāmah رَضِيَ اللَّهُ عَنْهُ narrated,
“It was said, ‘O Messenger of Allāh, which supplication is most likely to be listened to?’ He said: ‘(During) the last part of the night, and at the end of the obligatory prayers.’”



³⁷ Jāmi‘ al-Tirmidhī, 3499

Ḥadīth 34: The Most Excellent Du‘ā is on The Day of ‘Arafah

عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
أَفْضَلُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ³⁸

Ṭalḥah ibn ‘Ubaydullāh ibn Karīz رَضِيَ اللَّهُ عَنْهُ narrated,
Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,
“The most excellent du‘ā is the du‘ā on the Day of ‘Arafah.”



³⁸ Muṭṭa Imam Mālik, 951

Ḥadīth 35: Du‘ā with Certainty

عَنْ أَبِي هُرَيْرَةَ
 قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 ادْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ
 وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلِبٌ غَافِلٌ لِأِهِ³⁹

Abū Hurairah رَضِيَ اللَّهُ عَنْهُ narrated, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Call upon Allāh while being certain of being answered and know that Allāh does not respond to a supplication from the heart heedless and occupied by play.”



³⁹ Jāmi‘ al-Tirmidhī, 3479

Ḥadīth 36: Du‘ā of Dhul-Nūn

عَنْ سَعْدِ

قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 دَعْوَةُ ذِي التُّونِ إِذْ دَعَا وَهُوَ فِي بَطْنِ الْحُوتِ
 لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ
 فَإِنَّهُ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ
 إِلَّا اسْتَجَابَ اللَّهُ لَهُ⁴⁰

Sa‘ad رَضِيَ اللَّهُ عَنْهُ narrated,

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The supplication of Dhun-Nūn when he supplicated, while in the belly of the whale was:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

‘There is none worthy of worship except You, Glory to You, Indeed, I have been of the transgressors.’

So indeed, no Muslim man supplicates with it for anything, ever, except Allāh responds to him.”

⁴⁰ Jāmi‘ al-Tirmidhī, 3505

Ḥadīth 37: Allāh is Pure and only accepts Pure

عَنْ أَبِي هُرَيْرَةَ قَالَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا

وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ

فَقَالَ يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا

إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ وَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا

كُلُوا مِنَ الطَّيِّبَاتِ مَا رَزَقْنَاكُمْ ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ

أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ

وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ

وَعُذِي بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ⁴¹

⁴¹ Ṣaḥīḥ al-Muslim, 1015

Abū Hurairah رَضِيَ اللَّهُ عَنْهُ narrated,

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“O people, Allāh is Pure and He therefore, accepts only that which is pure. And Allāh instructed the believers as He commanded the

Messengers by saying,

‘O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do’, and He said, ‘O those who believe, eat of the good things that We gave you.’

He then made a mention of a person who travels widely, his hair dishevelled and covered with dust. He lifts his hand towards the sky saying, ‘O Lord, O Lord,’ whereas his food is unlawful, his drink is unlawful, and his clothes are unlawful, and his nourishment is unlawful. How can then his supplication be accepted?”



Ḥadīth 38: Hostility towards Friends of Allāh

عَنْ أَبِي هُرَيْرَةَ قَالَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ

وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ

وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَافِلِ حَتَّى أُحِبَّهُ فَإِذَا أَحْبَبْتُهُ

كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ الَّتِي

يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا

وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهٗ وَلِينِ اسْتَعَاذَنِي لِأُعِيذَنَّهُ

وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي عَنْ نَفْسِ الْمُؤْمِنِ

يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ⁴²

⁴² Ṣaḥīḥ al-Bukhāri, 6502

Abū Hurairah رَضِيَ اللَّهُ عَنْهُ narrated,

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“Allāh said, ‘I will declare war against him who shows hostility to a friend of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawāfil⁴³ to the extent that I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection, I will protect him; I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I do not like to disappoint him.”

⁴³ Optional prayers

Ḥadīth 39: The Crowing of Roosters

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
إِذَا سَمِعْتُمْ صِيَاخَ الدِّيَكَةِ فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ
فَإِنَّهَا رَأَتْ مَلَكًا⁴⁴

Abū Hurairah رَضِيَ اللَّهُ عَنْهُ narrated,

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“When you hear the crowing of the roosters, then ask Allāh of His Grace, for verily they have seen an Angel.”

⁴⁴ Jāmi' al-Tirmidhī

Ḥadīth 40: The Ghāzi, Ḥājī and one performing ‘Umrah

عَنِ ابْنِ عُمَرَ
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
الْغَازِي فِي سَبِيلِ اللَّهِ وَالْحَاجُّ وَالْمُعْتَمِرُ وَفُدُّ اللَّهِ
دَعَاهُمْ فَأَجَابُوهُ وَسَأَلُوهُ فَأَعْطَاهُمْ⁴⁵

Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ narrated Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,
“The one who fights in the cause of Allāh, and the pilgrim
performing Hajj and ‘Umrah are a delegation to Allāh. He invited
them, so they responded to Him,
and they ask Him and He gives to them.”



⁴⁵ Sunan Ibn Mājah, 2893

Appendix A: Etiquettes of Du‘ā

The Meaning of Du‘ā

What does the word Du‘ā mean? In English it means to supplicate or to invoke. When a person supplicates, this is the action of asking or begging for something earnestly and humbly, so they really mean what they are saying. In this section, I will use both terms, Du‘ā and supplication interchangeably so they both mean the same thing, which means to ask Allāh سُبْحَانَهُ وَتَعَالَى for something. Allah سُبْحَانَهُ وَتَعَالَى instructs us to supplicate to Him. In Sūrah Ghāfir, Verse 60, Allāh سُبْحَانَهُ وَتَعَالَى says:

ادْعُونِي أَسْتَجِبْ لَكُمْ

“Call Me, I will respond to you.”

There is a Ḥadīth in Jāmi‘ al-Tirmidhī, where Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

الدُّعَاءُ مُخُّ الْعِبَادَةِ

“Du‘ā is the essence of worship”

Du‘ā is a special favour for the Ummah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that Allāh سُبْحَانَهُ وَتَعَالَى has commanded us to supplicate to Him and He has promised to answer it as well.

In Tafsīr ibn Kathīr, it is narrated from Ka‘ab Aḥbār رَضِيَ اللهُ عَنْهُ, in the previous times, the Prophets of Allāh سُبْحَانَهُ وَتَعَالَى would be commanded to supplicate to Him and He would answer them. But for the Ummah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, this command was for every single person in the Ummah.

Sometimes a person may supplicate to Allāh سُبْحَانَهُ وَتَعَالَى but find that their prayers have not been answered. Why is this? The answer to this question can be found in a Ḥadīth in the Musnad of Imām Aḥmad رَحِمَهُ اللهُ. Abū Sa‘īd al-Khudrī رَضِيَ اللهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: Whichever Du‘ā a Muslim makes, Allāh سُبْحَانَهُ وَتَعَالَى will accept it unless there is a sin in it or the cutting of ties. There are three forms of Du‘ā being accepted. One is that whatever is asked for is given. The second form is that instead of giving the person what they asked for, Allāh سُبْحَانَهُ وَتَعَالَى rewards them in the hereafter. The third form is that instead of giving the person what they asked for, Allāh سُبْحَانَهُ وَتَعَالَى removes a problem or an obstacle from them.

We can see that Du‘ā is always answered in one way or the other. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had told us how to do Du‘ā. If a person keeps these etiquettes in mind and supplicates then this could be the keys to success. However, if a person at any time, cannot carry out all or some of them, this should not stop them from supplicating. Du‘ā in all forms is always beneficial and, we must have hope that Allāh سُبْحَانَهُ وَتَعَالَى is going to accept our Du‘ā as well.

Conditions of Acceptance

For a person Du‘ās to be accepted, they must ensure that they safeguard themselves from eating, drinking, and earning Ḥarām. How much care do we take when we go out to eat? The consumption of Ḥarām is one of the causes of a person’s supplications not being answered so we must take extra precaution.

Etiquettes on how to make Du‘ā

This section gives some guidance on how to make du‘ā. Review each point and make an effort to incorporate the advice when supplicating.

- To make Du‘ā sincerely from the heart and knowing that apart from Allāh **سُبْحَانَهُ وَتَعَالَى**, no one can fulfill our needs
- To perform a good act before Du‘ā and when supplicating mention that you have done such and such action for Allāh **سُبْحَانَهُ وَتَعَالَى** pleasure, and through its blessing fulfill my need. An example of this will be mentioned later.
- To be ritually clean, in the state of Ṭahārah
- To be in the state of Wuḍū’
- To face the Qiblah when supplicating
- To perform Du‘ā sitting down
- To praise Allāh **سُبْحَانَهُ وَتَعَالَى** in the beginning and in the end of the Du‘ā

- To send Durūd on Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the beginning and in the end of the Du‘ā
- To spread both hands for Du‘ā and raise them to shoulder level
- To sit in a respectable and humble manner
- Not to raise your gaze towards the sky when supplicating
- Mention the beautiful names of Allāh سُبْحَانَهُ وَتَعَالَى and His great qualities
- Recite the Du‘ās which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to read
- Supplicate for yourself first, then your parents and other Muslims
- When you supplicate, be straightforward and ask
- Supplicate with passion and interest
- When supplicating, put your heart in it
- Repeat the same Du‘ā again and again
- Do not supplicate for any sinful act
- Do not ask for something which is impossible
- The person asking and the people listening should say Amīn at the end of the Du‘ā
- When concluding the Du‘ā, pass both hands over the face
- Don’t hurry in waiting for the Du‘ā to be accepted, i.e., don’t say that I made Du‘ā, and it has not been accepted yet.

Special Times for Du‘ā

There are also some special times when Du‘ās are accepted. We must remember, that Du‘ās can be accepted at any time but in these special times, the hope that the Du‘ā will be accepted increases, so we should make the most of these opportunities.

- The entire month of Ramaḍān
- The odd nights in the last 10 days of Ramaḍān
- On the day of ‘Arafah
- On the night of Jumu‘ah
- At nighttime, whether this is the first 3rd, in the middle of the night or the time for Suḥūr
- A special time on the day of Jumu‘ah. The ‘Ulamā’ have a difference of opinion when this is. Some of them are as follows:
 - From the time the Imān sits to deliver the Khuṭbah until the end of Jumu‘ah Ṣalāh. When the Imān is reciting the Khuṭbah, the Du‘ā should be made in the heart.
 - From ‘Aṣr to Maghrib



Special States for Du‘ā

There are also some special states during which Du‘ās are accepted as follows:

- At the time of Adhān
- Between Adhān and Iqāmah
- After the Farḍ Ṣalāh
- After the recitation of the Qur’ān, especially when one has completed the Qur’ān
- At the time of drinking Zamzam
- When you are near the deceased, or when you arrive near a person who is passing away
- When Muslims are gathered
- When it rains
- The first time you lay eyes on the Baytullāh



Special Places for Du‘ā

We have discussed the times and states when Du‘ās are accepted. The third category is where the Du‘ā is made. In all the blessed places, there is increased hope for the Du‘ā to be accepted.

Ḥasan Baṣrī رحمته الله wrote a letter addressed to the people of Makkah and said that there are 15 places in Makkah where ones Du‘ās are accepted.

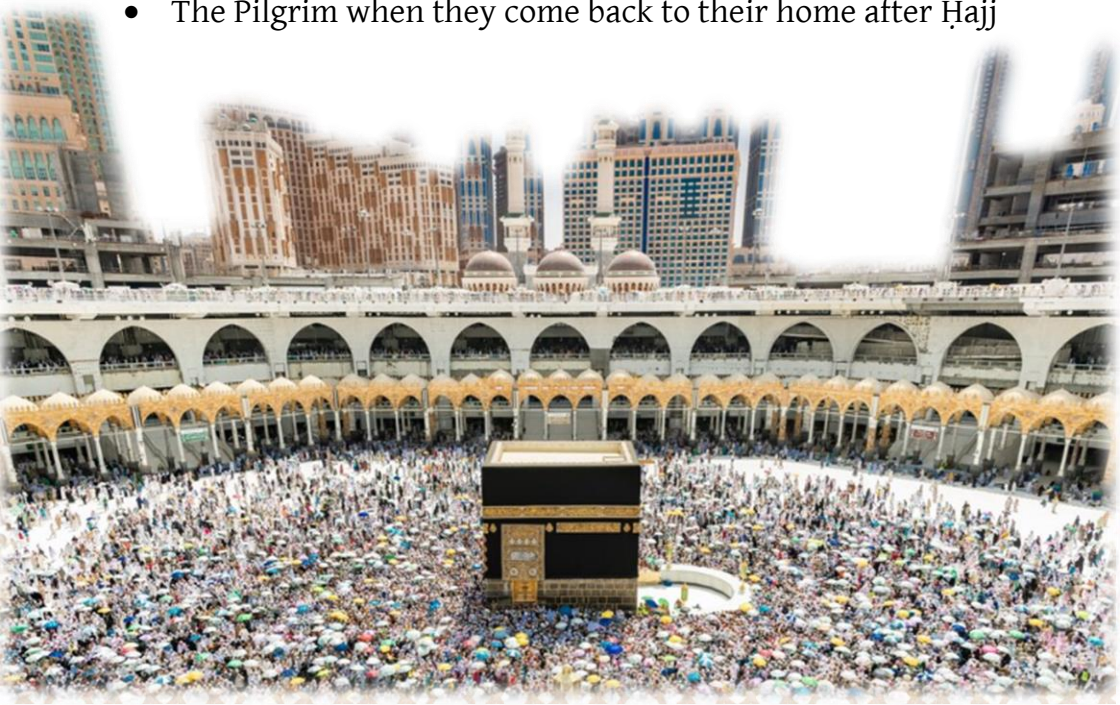
- During Ṭawāf
- Near the Multazam, which is between the door of the Ka‘bah and Ḥajr Aswad
- Mizāb Raḥmah, which is the spout on top of the Ka‘bah from where the rainwater comes down
- Inside the Baytullāh
- Near the well of Zamzam
- On top of the aṣ-Ṣafā and al-Marwah (2)
- In between the Sa‘ī
- Behind Maqām Ibrāhīm
- In the plain of ‘Arafah
- In Muzdalifah
- In Minā’
- Near all three Jamarāt (3)



Whose Supplications are Accepted

The fourth and final category is those people whose supplications are accepted more

- The distressed person whose problems have reached an extreme level
- The person who is oppressed, even if they are a sinful person or a non-believer
- The Du‘ā of a parent for their children
- A just ruler
- The child who is obedient to their parents
- The traveler
- The Du‘ā of a fasting person at the time of Ift̄ār
- The Du‘ā of a Muslim for another who is not present
- The Pilgrim when they come back to their home after Ḥajj



The Power of Du‘ā

There is a Ḥadīth in Ṣaḥīḥ al-Bukhārī which illustrates the power of Du‘ā.

Rasūlullāh ﷺ mentioned a story about 3 men who were out walking. It started to rain so they sought refuge inside a cave. Whilst they were inside the cave, a boulder came and blocked the entrance, so they had no way to get out from the cave. The men said to each other that we should invoke Allāh *سُبْحَانَكَ وَتَعَالَى* with the best action we have ever done.



The first man said, ‘O Allāh! I have old parents and I used to go out to graze my animal. On my return I would milk (the animals) and take the milk to my parents to drink. After they had drunk from it, I would then give it to my children, family, and wife.’

‘One day I was delayed until night time and on my return I found my parents sleeping, and I disliked waking them up. The children were crying at my feet (because of hunger). This continued till it was dawn. O Allāh! If You regard that I did this for Your sake, then please

remove this rock so that we may see the sky.’ After this supplication, the rock moved a bit.

The second man said, ‘O Allāh! You know that I was in love with a cousin of mine, like the deepest love a man may have for a woman, and she told me that I would not get my desire fulfilled unless I paid her one hundred Dinārs (gold pieces). So, I worked for it till I gathered the desired amount.’

He went to her and when he was close to her, she told him to be afraid of Allāh. So, he got up and left her. The man said, ‘O Allāh! If You regard that I did this for Your sake, remove this rock.’ The rock moved once more, So, two-thirds of the rock had moved.

The third man then said, ‘O Allāh! No doubt You know that once I employed a worker for one Faraq (three Sa^ḥ) of millet, and when I wanted to pay him, he refused to take it, so I sowed it and from its yield I bought cows and a shepherd.’

After a time that man came and demanded his money. I said to him: Go to those cows and the shepherd and take them for they are for you. He asked me whether I was joking with him. I told him that I was not joking with him, and all that belonged to him. O Allāh! If You regard that I did this sincerely for Your sake, then please remove the rock.’

The rock was then completely removed so the men were able to come out from the cave. From this Ḥadīth, we can see that the supplications of all three men were accepted by Allāh **سُبْحَانَهُ وَتَعَالَى**. They were in a helpless situation. How could they even imagine moving a large a rock, yet the sincerity in their words and actions, caused even this rock to move with the will of Allāh **سُبْحَانَهُ وَتَعَالَى**.

To conclude, Du‘ā is a very easy form of worship. We can invoke Allāh **سُبْحَانَهُ وَتَعَالَى** in any language as He created them all, but we should try and learn the Du‘ās which Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** made.

We can supplicate at any time but try and make a habit of supplicating at those special times when Du‘ās are accepted. We can supplicate in most locations but when we go for Ḥajj or ‘Umrah, keep in mind those special places where the supplications are answered.

No one can answer our Du‘ās apart from Allāh **سُبْحَانَهُ وَتَعَالَى**. He has commanded us to ask Him so we should ask Him. None of our Du‘ās are ever wasted, we will get what we asked for, or an obstacle will be removed, or we shall be rewarded in the hereafter.

Let us not be of those whose supplications are not answered, be careful in what we eat, drink, and earn. When we supplicate, let us ask Allāh **سُبْحَانَهُ وَتَعَالَى** for all our permissible needs. Let us ask for ourselves, for our children, our parents, our families, our communities and all our Muslim brothers and sisters around the

world. We do not know which favour was given to us by Allāh
سُبْحَانَهُ وَتَعَالَى due to someone's supplication and all it takes is one
person's supplication to be answered to change the world.

وقال ربكم ادعوني استجب لكم

And Your Lord says, "Call upon Me, I will respond to you"

Forty Ḥadīth
on the
Acceptance of
Prayers

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