



This 5th part of the content has been taken
from the book, "Fazail-e-Du'a"

Which Du'a should we not make?



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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf, vol. 1, pp. 40*)

Note:

Recite Salat upon the Holy Prophet **ﷺ** once before and after the Du'a.

کونسی دُعا نہیں کرنی چاہئے

Konsi Du'a nahinkarni chahiye

Which

Du'a

should we not make?

THIS booklet was delivered by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** in Urdu. **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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Which Du'a should we not make?

An English translation of 'Konsi Du'a Nahin Karni Chahiye'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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This content has been taken from the book
'Faza'il-e-Du'a' from Page no 172 to 193.

Which Du'a should we not make?

Du'a of 'Attar

O Allah! Whoever reads or listens to 25 pages of the booklet 'Which Du'a should we not make?' so that he may learn how to make Du'a correctly and he may be granted forgiveness without accountability.

أَمِينٌ بِجَاذِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Excellence of Salat upon the Holy Prophet ﷺ

Shaykh Majduddeen Firauzabadi رَحِمَهُ اللَّهُ عَلَيْهِ has stated, 'When you sit in a gathering and recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ, Allah عَزَّوَجَلَّ will designate an angel that will keep you from backbiting. When you depart from that gathering and recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ, the angel will keep others from backbiting against you.' (Al-Qaul-ul-Badi', pp. 278)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Which Du'a should we not make?

Which matters should Du'a not be made for?

Raza says¹: There are fifteen (15) rulings within this section; twelve (12) from the author (Mufti Naqi 'Ali Khan رَحْمَةُ اللهِ عَلَيْهِ) and an additional three (3) from myself.

First ruling

Do not exceed the boundaries in Du'a, for example, asking for the rank of the Prophets عَلَيْهِمُ السَّلَامُ or desiring to ascend upon the sky. In the same way, those things which are *Muhaal*² or close to *Muhaal* should not be asked for:

¹ The original text of this book was written by the leader of the theologians, the renowned research scholar, the honourable father of A'la Hadrat, Mufti Naqi 'Ali Khan رَحْمَةُ اللهِ عَلَيْهِ, and was entitled '*Ahsan-ul-Wi'aa li-Aadaab id-Du'a*'. Whilst A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ was copying out the text of his honourable father's original work from the handwritten manuscript, he added his own explanatory notes and additional details in certain places, each time prefaced and introduced with the words 'قال الرضاء', i.e. 'Raza says'. These additions function as a commentary to the original text that in fact takes the form of an individual and distinct epistle, which A'la Hadrat titled '*Zayl-ul-Mudda'a li-Ahsan-il-Wi'aa*'. We have indented the commentary of Sayyidi A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ in block quotes to distinguish it from the text of the original work.

² *Muhaal* (impossible): Something whose existence is intuitively considered irrational, like a physical body moving and not moving at the same time, or something whose rational impossibility is based on reflection, like the existence of an associate to Allah Almighty. (*Al-Mu'taqad-ul-Muntaqad*, (translated), pp. 34)

Muhaal has three types: (1) *Muhaal 'Aqli* (2) *Muhaal Shari* (3) *Muhaal 'Aadi* – for further clarification, please see '*Al-Mu'taqad-ul-Muntaqad*'.

إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

Allah does not like the transgressors.

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 190)

Raza says: *Ad-Durr-ul-Mukhtar* and other books have included asking (Du'a) for continuous health and well-being within this category (i.e. asking for something *Muhaal*), because for a person to never face any sort of problem in his entire life is also *Muhaal 'Aadi*¹. (*Durr-e-Mukhtar*, vol. 2, pp. 287)

I say: However, it is stated in a noble Hadees:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ وَتَبَامَ الْعَافِيَةَ وَدَوَامَ الْعَافِيَةِ

'My Lord! I ask you for well-being, its completeness and its permanence'.

(Jami'-ul-Hadees, vol. 15, pp. 343, Hadees 6028)

Although, (there is no contradiction, because) here completeness of well-being refers to the well-being of the religion, worldly life, the soul and the body from either (a) every affliction that is truly an affliction, or (b) any affliction which is unbearable, even if in terms of reward and recompense, it is a blessing and a gift.

¹ *Muhaal 'Adi* means something that generally or normally does not occur, however, its occurrence is not completely impossible, and on rare occasions, it might occur due to some wisdom, e.g. a person being continually healthy and never falling ill.

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Any type of defect in beliefs or actions is unrestrictedly an affliction in religion. Every grief and worry of the soul, except the grief and concern for the Hereafter, is unrestrictedly sorrow and difficulty. In regards to the body, occasional light fevers, colds, headaches and other similar kinds of light ailments are not afflictions, but blessings. In fact, it is the absence of these that is an affliction, because if the pious servants of Allah go 40 days without any illness or difficulty, they humbly repent and turn to the court of Allah, because this may be a sign that, Allah forbid, the reins have been let go. As for severe illnesses like insanity, leprosy, vitiligo, blindness and plague, or calamities like a snake biting, burning, drowning, being buried alive, falling etc. (even though they are an atonement for the sins of a Muslim and a means of reward, blessing and martyrdom) they are definitely afflictions and come within (the scope of) *لَا تُحِبِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ*, Translation: *do not place on us a burden, for which we do not have the strength (to bear)*. [*Kanz-ul-Iman (translation of Quran)*] (Part 3, Surah Al-Baqarah, 286)

Therefore, (in the Prophetic Du`a for well-being mentioned above) well-being from these has been asked for, and it is for this very reason that in the Hadith ‘*أَعُوذُ بِكَ مِنْ سَيِّئِ الْأَسْقَامِ*’ (O Allah! *(عَزَّوَجَلَّ)* I ask for Your Protection from severe illnesses¹), protection was

¹ Sunan Abi Dawood, vol. 2, pp. 132, Hadees 1554

asked for (not just from illnesses in general, but) with the added mention of *severe* diseases. So this is the interpretation of 'completeness of well-being and its permanence' (that was mentioned in the Prophetic Du`a), and with this, the apparent contradiction with the speech of the jurists has been clarified.¹

Similarly, 'Allamah Qaraafi, 'Allamah Laqqani, and other scholars have included (the following) in this category (too): 'To ask for the goodness of both worlds', meaning if the intention is for all the bounties of both worlds to be given, including the bounty of the ranks of the Prophets عَلَيْهِمُ السَّلَام, which one cannot attain. (*Anwar-ul-Buruq, vol. 4, pp. 453*)

Also included within this is making Du'a for a change in something which has already been ordained, for example, a tall person asking for his height to be shortened, or the one with small eyes asking for them to be enlarged.

Raza says: Even though everything other than the *Muhaal* 'Aqli (which does not possess the validity of being governed by power) is included under the Divine Power of Allah, however, requesting for a matter against the norm is only permissible for

¹ I.e. the apparent contradiction between the Prophetic Du`a asking for 'completeness of well-being and its permanence' and the jurists declaring Du`a for continuous well-being as *Muhaal* 'Aadi. There is no actual contradiction because the meaning of 'completeness of well-being' is for one to remain protected from either those afflictions which truly are afflictions, or from unbearable afflictions (neither of which is *Muhaal*'Aadi).

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the Noble Prophets عَلَيْهِمُ السَّلَام and the blessed Awliya رَحْمَةُ اللَّهِ عَلَيْهِم at the time of manifesting miracles and wonders with the aim of guiding people and establishing proofs upon them by the permission of Allah Almighty. For others to ask for such a matter, whilst being within the world of cause and effect, is exceeding the boundaries and indulging in ignorance and foolishness.

كَبَّاسِطٍ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ

... like the one who has his hands stretched out in front of the water that it may come into his mouth, and it will never come....

[Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Ar-Ra'd, Verse 14)

Second ruling

Making void and useless Du'a

Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا relates: There was a man from the Bani Israel by the name of Sanus¹. He was commanded that three of his Du'as will be fulfilled. So, he made Du'a for his wife to become the most beautiful of all of the women of Bani Israel. (The Du'a was accepted and) she became arrogant and evil, and began harassing her husband. One day, becoming incensed with her, he said, 'May the Lord turn you into a dog!'

1

upon which she instantly turned into a dog. Then, due to the pleading of his sons, he made the Du'a, 'O My Lord! Turn her back into her original form as she initially was.' So she became just like she was before, and all three of his Du'as were squandered for nothing. (*Tafseer-ul-Baghawi, Taht-al-Ayah 175, vol. 2, pp. 180 and Tafseer-ul-Khaazin, Taht-al-Ayah, 175, vol. 2, pp. 160*)

Third ruling

Do not make Du'a for a sin, e.g. 'may I attain someone else's wealth (unlawfully)' or 'may an immodest woman commit a lewd act', as desiring for a sin is a sin itself.

Fourth ruling

Do not make Du'a for cutting ties (i.e. severing ties with relatives), e.g. 'may a quarrel break out between so and so relatives'.

It is stated in a Hadees: The Du'a of a Muslim is accepted as long as he does not ask for oppression or the severing of family ties. (*Sunan-ut-Tirmizi, vol. 5, pp. 248, Hadees 3392*)

Raza says: Cutting ties is a type of sin (so in a way it was already included in the third ruling above), but even in the Ahadees on this topic, cutting ties has been mentioned separately from the term 'sin' (in order to emphasise its severity) by adding it after 'sin' had already been mentioned, as can be seen in the following Hadees: *مالم يدع بإثم أو قطيعة رحم* (As

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long as he does not make Du'a for sin or the severing of family ties) (*ibid*). For this reason, the respected author رَحْمَةُ اللهِ عَلَيْهِ, in compliance with the Ahadees, classified this matter (cutting ties) separately (to sin in general).

Fifth ruling

Do not ask Allah Almighty for a trivial matter as He Almighty is Ghani (Self-Sufficient), such that if He was to grant all of creation that which is beyond their imagination all at once, there would still be no reduction at all in his infinite treasures.

The leader of the Prophets صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'When you ask Allah (عَزَّوَجَلَّ), ask Him for Firdaus, for it is the best part of Paradise and the highest part of Paradise, and above it is the Throne of Ar-Rahman, and from it gush forth the rivers of Paradise.' (*Sahih Bukhari, vol. 4, pp. 547, Hadees 3392*)

It is also been stated: 'Whenever you make Du'a, ask in abundance, because you are asking The Most Generous.' (*Sahih Ibn-e-Hibbaan, vol. 2, pp. 124, Hadees 886*)

O dearly beloved! He is The Most Generous and The Most Merciful. Without you even asking Him, He bestows upon you millions of blessings exceeding your imagination and your worth. If you ask Him, then what would you not gain? How wonderfully it has been said:

گر تو خواہش کنی چہا بخشد
هر دو عالم بیک گدا بخشد

آنکہ ناخواستہ عطا بخشد
بادشاہ بے ست او اگر خواهد

*He grants without me asking and has never turned me away deprived
If one were to ever plead to Him, then he would see blessings raining down*

*You are the King, O my Owner! If You so wish,
You can grant both worlds to a beggar in a single moment*

As for that which has been related in a Hadees, 'If your shoestring breaks, then ask your Lord for even that' (*Tirmizi, vol. 5, pp. 349*) and the saying in some Divine statements to Sayyiduna Musa عَلَيْهِ السَّلَام: 'Ask for even the salt of the cooking pot from Me.' (*Tirmizi, vol. 5, pp. 3349, Hadees 3624*), the meaning of these is, 'Keep your full attention towards me. Do not establish a connection with any other at all. Whatever you ask for, ask for it from Me. If at times you need something trivial, even then ask Me for it.' This doesn't mean, 'Ask Me only for trivial things.'

The researched opinion on this matter is that this command differs according to different circumstances. At the time when someone's focus is on Allah Almighty's all-encompassing Generosity and Omnipotence and on the person's own humility and dependence, and when (even though the thing he needs is trivial and worthless) he is not prepared to ask another or to spread his hands before anyone else, then (in such circumstances), there is no harm in begging for such a (trivial) thing from Allah Almighty. Of course asking for something

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trivial without any need is foolishness. Ask for superior things, as Allah Almighty is The Most Generous and He is Omnipotent over everything.

Raza says: The world is wretched, and despite its possessions being many, they are but little.

قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ

Say you (O Beloved), 'The enjoyment of this world is a little,

[Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, Verse 77)

They are considered as travel provisions for the Muslim, and travel provisions are only taken as much as needed, they are not hoarded. Therefore, the greed of accumulating the world in excess is detested.

أَلْهَكُمُ التَّكَاثُرُ ۚ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۗ

The desire to seek more wealth has kept you neglectful (from the remembrance of Allah) until you (died and) confronted the graves.

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah At-Takasur, Verse 1-2)

Now, to beg from the door of others without any Shari' necessity is not permissible. So, if a person needs something, when asking another is disliked, and greed for an excess is also condemned, then certainly he will ask for even a small amount

of salt from the Lord Almighty. We will not say in place of this, 'Grant me a mountain of salt'. Similarly, if we need money, we will not say, 'Grant me a million pounds', as one penny and a million pounds are both the same in terms of being wretched and little, and therefore doing so would be akin to going 'out of the frying pan into the fire' (i.e. running from one problem – asking for something trivial and lowly – into another problem – asking for a lot of something trivial and lowly).

It is a completely different matter with the bounties of the Hereafter; because in them, an increase is desired and is the objective, and when the bestowal of the Most Generous is unlimited, then why would you remain content with a little?

وَلِلَّهِ الْحَمْدُ

Sixth Ruling

Do not make Du'a for your own death because of being overwhelmed by grief and suffering, as the life of a Muslim is precious for him.

Sayyiduna Abu Hurairah رَضِيَ اللهُ عَنْهُ states, 'A person was martyred, and then one year later, his brother also died. Sayyiduna Talhah رَضِيَ اللهُ عَنْهُ saw the latter in a dream going ahead of the martyr in Paradise. Expressing his amazement upon the second brother being ahead, he رَضِيَ اللهُ عَنْهُ asked the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about him. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Did the one who died later not keep the fasts of [an

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additional] Ramadan, and did he not offer Salah for [an additional] year?' Meaning, this is not a situation to be amazed by, as the worship of the second brother is more than the first brother. (*Sunan Ibn-e-Majah, vol. 4, pp. 313, Hadees 3925, Musnad Imam Ahmad Bin Hanbal, vol. 3, pp. 229, Hadees 8407*)

O dearly beloved! What have you accumulated for the Hereafter that you are running away from the world? If one was aware of the agonies of death, then one would yearn that if only all of the difficulties of this world were placed upon him to have death deferred from him for a few days.

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'Do not wish for death due to grief. If you become helpless, then say:

اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي

O Allah (عَزَّوَجَلَّ), keep me alive so long as life is better for me, and cause me to die when death is good for me. (*Sunan Nasa'i, pp. 1817 – 1818, pp. 311, Musnad Imam Ahmad Bin Hanbal, vol. 4, pp. 202, Hadees 11979*)

A person asked: 'Who is the best of the people?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'He whose life is long and his deeds are good.' He (then) asked: 'Who, out of the people, is the worst?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'He whose life is long and his deeds are bad.'

(*Tirmizi, vol. 148, pp. 2337*)

In summary, life is a blessing for the virtuous and a punishment for the immoral; however, it is naivety to yearn for death with the thought that the more one lives, the more sins he will commit. If you consider sins as bad, then be ready to abandon them, and ask for a long life so that you can gain redemption for your sins through worship and piety.

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ^ط

...verily, good deeds erase evil deeds;...

[Kanz-ul-Iman (translation of Quran)] (Part 12, Surah Hood, Verse 114)

The statement of Sayyidatuna Maryam سَلَامَةُ اللَّهِ عَلَيْهَا,

يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا

'Oh, I wish I had died before this and had become (someone) totally forgotten.'¹,

is not a Du'a for death, but rather, it is yearning and a wish related to a time in the past. Also, (in stating the sixth ruling above) we added the condition of 'because of being overwhelmed by grief and suffering', because this Du'a (of death) is permissible if made with the purpose of desiring to meet Allah Almighty and the righteous people.

¹ [Kanz-ul-Iman (translation of Quran)] (Part 16, Surah Maryam, Verse 23)

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Sayyiduna Yusuf عَلَيْهِ السَّلَام makes the Du'a:

تَوَفَّنِي مُسْلِمًا وَأَحِقَّنِي بِالصَّالِحِينَ

*Cause me to die as a Muslim, and include me with those who
deserve Your closeness.*

[Kanz-ul-Iman (translation of Quran) (Part 13, Surah Yusuf, Verse 101)

In the same way, when witnessing tribulation in the religion,
then it is permissible to make Du'a for one's death.

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

‘إِذَا أَرَدْتَ بِقَوْمٍ فِتْنَةً فَأَقْبِضْنِي إِلَيْكَ غَيْرَ مَفْتُونٍ’

*O Allah! When You intend for any nation to face tribulation,
then grant me death without being put to tribulation. (Tirmizi,
vol. 5, pp. 161, Hadees 2346)*

It is stated in a Hadees: The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘No
one amongst you should wish for death except when he has full
confidence in the deeds he has already done.’ *(Al-Musnad-lil-Imam
Ahmad Bin Hanbal, Hadees 8615, vol. 3, pp. 263)*

Raza says: In summary, it is not permissible to wish for death
in order to escape worldly afflictions, but it is permissible (to
do so) out of fear for harm to one's faith as is mentioned in *ad-
Durr ul-Mukhtar* and *al-Khulasah*. *(Durr-e-Mukhtar, vol. 9, pp. 691,
Khulasa-tul-Fatawa, vol. 4, pp. 340, Hindiyyah, vol. 5, pp. 379)*

Seventh Ruling

Without a valid Shar'i reason, do not make Du'a for another person's death or ruin. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: إِذَا سَمِعْتُمُ الرَّجُلَ يَقُولُ هَلِكِ النَّاسُ فَهُوَ أَهْلُهُمْ 'When you hear a man saying, 'May the people be destroyed'¹, then he himself is the most destroyed.' (Al-Musnad-lil-Imam Ahmad Bin Hanbal, vol. 3, pp. 102, Hadees 7689)

It is stated in a Hadees, 'An alcoholic was once brought to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave the order of the legal punishment to be given to him, so some beat him with their hands and some with their shoes, and then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered, 'Reproach him'. Some said, 'Did you not fear Allah?' Another said, 'Were you not embarrassed from the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?' And another said, 'أَخْرَاكَ اللهُ 'May Allah عَزَّوَجَلَّ disgrace you!' On that, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Do not say this, but rather, say: اللَّهُمَّ اغْفِرْ لَهُ أَلَلَّهُمَّ ارْحَمْنَاهُ' 'O Allah! Forgive him, O Allah! Have Mercy on him.'

(Sunan Abi Dawood, vol. 4, pp. 216 - 217)

¹ Meaning, the one who desires the destruction of others is the one who is destroyed the most, and some have considered the words هَلِكِ النَّاسُ to be a declarative sentence, in which case the narration will mean that the one who considers others as being afflicted with destruction and as evil, whilst thinking of himself as superior to them, he himself is the one who is the most afflicted with destruction and he himself is the most evil. (رحمة الموعظة عليه) والله أعلم بالصواب.

Which Du'a should we not make?

Tufayl Bin 'Amr Dausi رَضِيَ اللهُ عَنْهُ complained about his tribe and said, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Make Du'a against Daus¹'. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'اللَّهُمَّ اهدِ دَوْسًا وَآتِ بِهِمْ' 'O Allah, guide Daus and bring them here.'

(Sahih Bukhari, vol. 2, pp. 291, Hadees 2937)

Similarly, when numerous Muslims were martyred by the stones of (Banu) Saqee², the Sahabah requested for Du'a to be made against them. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Sayyiduna Tufayl Bin 'Amr Dausi رَضِيَ اللهُ عَنْهُ was a member of the famous tribe of Daus. He رَضِيَ اللهُ عَنْهُ accepted Islam in the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Makkah and after this, returned to his home city and remained there for some time. He رَضِيَ اللهُ عَنْهُ arrived at Khayber with his followers (at the Battle of Khayber), then resided in Madinah-tul-Munawwarah, and was martyred in the Battle of Yamamah. He is also known as 'Zun-Noor' (Possessor of Light). At the time of accepting Islam, he رَضِيَ اللهُ عَنْهُ stated: 'Send me to Daus and bestow me with a sign which they may receive guidance through.' The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made a Du'a; 'O Allah! Bestow upon him a light.' With the blessings of this Du'a, a light began to shine between his two eyes. He said: 'I perceive that those people may say that my face has become disfigured,' upon which this light transferred to the end of his whip. His whip shined brightly on dark nights and for that reason, he was given the name 'Zun-Noor'. This request of his (i.e. request of Du'a for the destruction of Daus) was made on the occasion of another visit of his when he presented himself in the blessed Prophetic court with around 80 or 90 comrades at Khayber. He informed about the adultery and usury that was widespread in Daus and requested Du'a for the destruction of Daus (upon which the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du'a for their guidance). (*Nuzha-tul-Qaari, vol. 6, pp. 227*)

² This is also the name of another Arab tribe.

responded: **اَللّٰهُمَّ اِهْدِ ثَقِيْفًا** ‘O Allah! Guide Saqeef’. (*Tirmizi, vol. 5, pp. 492, Hadees 3968*)

At the Battle of Uhud, the oppressors martyred the blessed teeth (of the Holy Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**) with the stone of cruelty, and the disbelievers of Taif stoned his blessed body so much that the blessed heels were covered in blood¹, but nevertheless, the Holy Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** did not make any

¹ The Holy Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** set out for Taif with Zayd Bin Haarisah **رَضِيَ اللهُ عَنْهُ**. He **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** gave the invitation of Islam to the Chiefs of Saqeef, ‘Abd Yaleel Bin ‘Amr Bin ‘Umair, his brother Mas’ood, and Habib. They gave an insulting response to the invitation of the Holy Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. One remarked, ‘If God made you a Prophet, then I will rip the cloth of the Ka’bah’, the other said, ‘Did God not find anyone other than you for Prophethood?’ The third one added, ‘I cannot converse with you by any means, if you are honest in your claim of Prophethood, then conversing with you is against etiquette, and if you are lying, then you are not worthy of being addressed. When he **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** returned disappointed, they provoked their despicable people and their slaves against the Holy Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** to utter extremely improper and disrespectful words and to clap their hands. In the meanwhile, people gathered and made two rows at either side of the Holy Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. When he **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** walked between them, they pelted his blessed feet with stones when he **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** lifted them to walk, to the extent that his blessed sandals became filled with blood. When he **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would feel distress due to the stones, he would sit down, but they would hold his arm and stand him (back) up. When he **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would resume walking, they would laugh and pelt stones upon him. ‘Utbah and Shaybah were his staunch enemies, but even their hearts softened upon witnessing this state of his. (*Seerah Al-Halabiyah, vol. 1, pp. 498 – 499, Seerat-un-Nabawiyyah Ibn-e-Hishaam, pp. 167*)

Which Du'a should we not make?

Du'a for their destruction and ruin. If he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wanted, they would have all been destroyed.

Atiyyah says in the commentary of إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ (Translation: indeed He does not love those who exceed the limit¹): 'Here, 'those who exceed the limit' refers to those people who cross the boundaries in rebuking others and say, 'O Allah! Ruin them. O Allah! Curse them.' (Tafseer Baghawi, part 8, Surah Al-A'raf, Taht-al-Ayah 55, vol. 2, pp. 138)

Maulana Ya'qoob Charkhi writes in the commentary of the verse فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ (Translation: His Lord therefore chose him and made him amongst those who deserve His special closeness²), 'The way of the ascetic is to have patience upon afflictions and not to change due to the denying of the disbelievers. Rather, he is to act upon the Sunnah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who would say اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ i.e. 'O Lord! Guide my nation as they are unaware.'

However, if one is certain or almost certain that a particular disbeliever will not accept Islam, and that him remaining alive will cause harm to the religion, or if one has no hope that that an oppressor will repent or cease his oppression, and his death

¹ [Kanz-ul-Iman (translation of Quran)] (Part 8, Surah Al-A'raf, Verse 50)

² [Kanz-ul-Iman (translation of Quran)] (Part 29, Surah Al-Qalam, Verse 50)

or ruin will be beneficial to the creation, then making Du'a against such an individual is permissible.

When Sayyiduna Nuh عَلَيْهِ السَّلَام observed that the rebellious people of his nation would not refrain from their disbelief and stubbornness, and that they would not forsake (the worshipping of) Wadd, Suwa', Yaghoos and Ya'ooq and Nasr (their idols)¹, then he عَلَيْهِ السَّلَام requested Allah Almighty:

رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكٰفِرِيْنَ دَيَّارًا ﴿٢٦﴾

'O my Lord! Do not leave any of the disbelievers residing on the earth.'

[Kanz-ul-Iman (translation of Quran)] (Part 29, Surah Nuh, Verse 26)

Similarly, Sayyiduna Musa عَلَيْهِ السَّلَام made Du'a against the Qibtis (followers of Fir'awn):

رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوْبِهِمْ فَلَا يُؤْمِنُوْا حَتَّى يَرَوْا الْعَذَابَ الْاَلِيْمَ

Destroy their riches and harden their hearts so that they may not accept faith until they witness painful punishment.

[Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Yunus, Ayah 88)

¹ The nation of Sayyiduna Nuh عَلَيْهِ السَّلَام would worship these idols and were not prepared to stop worshipping them. They are specifically mentioned in verse no. 23 of Surah Nuh. For more details, refer to pg. 686 of Tafseer Khaza'in-ul-Irfan, pg. 912 of Tafseer Noor-ul-Irfan, and Fatawa Razawiyah, vol. 24, pg. 573.

Which Du'a should we not make?

It is also established that our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also made Du'a against some disbelievers at times for similar reasons.

Raza says: The author رَحِمَهُ اللهُ عَلَيْهِ has included some of these in (his other book) سُورَةُ الْقُلُوبِ فِي ذِكْرِ الْمَحْبُوبِ within the chapter of miracles. (*Suroor-ul-Quloob*, pp. 315 – 316)

Eighth Ruling

Do not make Du'a for any Muslim to become a non-believer, as to do so is Kufr according to some scholars. The researched opinion is that if it is said whilst acknowledging Kufr as good and Islam as bad, then it is undoubtedly Kufr, otherwise, it is a major sin. This is because wishing bad for a Muslim is Haraam, especially this (i.e. wishing for him to disbelieve), as this is the worst ill-wish of all.

Ninth Ruling

Do not curse any Muslim or call him accursed or damned, and do not curse a disbeliever by name whose dying upon Kufr is not certain, to the extent that some scholars have advised not to curse even those that are deserving of being cursed. (*Mina-*

hul-Raud-il-Azhar, pp. 72) Likewise, cursing mosquitos, winds, inanimate objects and creatures¹ is not allowed either.

The Messenger of Allah ﷺ has stated: ‘A Muslim is not the one who taunts² much, curses, or speaks foul or indecently. (Tirmizi, vol. 4, pp. 112, Hadees 6046)

It is stated in another Hadees: ‘Those who curse abundantly will not be witnesses or intercessors on the Day of Resurrection’. (Muslim, pp. 1400, Hadees 2598)

A third Hadees states: ‘Cursing a Muslim is like killing him’. (Bukhari, vol. 4, pp. 112, Hadees 6047)

It is in a fourth Hadees: ‘When a person curses anything, the curse goes up to sky and the gates of the sky are locked against it informing it does not belong there. Then it comes down to the earth and its gates are also locked against it informing it

¹ However, curse has been mentioned for scorpions and some other creatures in Hadees. (A’la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ)

² في رواية الترمذى (‘لا يكون المؤمن لغاناً’)

(Tirmizi, vol. 3, pp. 410, Hadees 2026)

وفي أخرى ل: «لا ينبغي للمؤمن أن يكون لغاناً»

(Tirmizi, vol. 3, pp. 410, Hadees 2026)

وروى أيضاً: «المسلم ليس بلغاناً»

(Tirmizi, vol. 3, pp. 393, Hadees 1984)

ولليخاري: لم يكن رسول الله صلى الله عليه وسلم فاحشاً ولا لغاناً.

(Sahih Bukhari, vol. 4, pp. 112. Hadees 6046)

(A’la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ)

Which Du'a should we not make?

does not belong there. Then it goes right and left and when it finds no place of stay, then if the thing that was cursed was deserving of it, the curse goes upon it, otherwise it returns to the one who uttered it. *(Sunan Abi Dawood, vol. 4, pp. 362, Hadees 4905)*

The Holy Prophet ﷺ also said: 'O women! Give alms, as I have seen you in Hell in abundance, i.e. I found many women in Hell.' They asked, 'Why is it so?' He ﷺ replied, 'You curse frequently'. *(Bukhari, vol. 1, pp. 123, Hadees 304)*

Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ narrates in *Kimiya-e-Sa'adat*: A man in the time of the Holy Prophet ﷺ drank alcohol 100 times. A companion cursed him and said: 'For how long will his mischief last?' The Holy Prophet ﷺ said: Satan, his enemy, is present; he is enough, do not curse and become an ally to Satan. *(Kimiya-e-Sa'adat, vol. 1, pp. 371)*

A person drank alcohol, upon which people began beating and cursing him. He ﷺ said: 'Do not curse him, for he loves Allah and His Messenger ﷺ.' *(Bukhari, vol. 4, pp. 330, Hadees 6780)*

Question: In the blessed Shari'ah, curses are mentioned upon those who oppress, those who consume usury and get involved in its affair, those who curse their parents, those who give space to an innovator, those who slaughter animals in the name of other than Allah, and other sinners. The previous Prophets عَلَيْهِمُ السَّلَامُ would also curse the disbelievers:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ط

Cursed are those who committed disbelief from amongst the Children of Israel, through the tongue of Dawood, and 'Eisa; the son of Maryam;

[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Ma'idah, Verse 78)

The Angels too send curse upon them:

أُولَئِكَ جَزَاءُهُمْ أَنْ عَلَيْهِمْ نَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾
خُلِدِينَ فِيهَا ؕ

Their retribution is this; that, on them is the curse of Allah, and of the angels and of the people; all together. They will remain in it forever;

[Kanz-ul-Iman (translation of Quran)] (Part 3, Aal-e-Imran, Ayah 87 – 88)

(So, why have these curses been mentioned and how are they to be interpreted?)

Answer: Linguistically, to curse means 'to repel' and 'to distance'. The scholars of Shari'ah sometimes take 'cursing' to mean 'repelling and distancing from the mercy of Allah Almighty and Paradise', and at times, they take it to mean 'repelling and distancing from the exceptional closeness of Allah Almighty, His special mercy, and the rank of the foremost elite'.

Which Du'a should we not make?

The first meaning (taken by the scholars of Shari'ah) is specified for the disbelievers. It is permissible to curse those whose death upon Kufr is certain, like Abu Jahl, Abu Lahab, Fir'awn, Satan, Haman. The Prophets عَلَيْهِمُ السَّلَام were aware (through being informed by Allah Almighty) that those who they were cursing would die on disbelief. Similarly, the angels also only curse those whose bad end (on disbelief) they are aware of (through being informed by Allah Almighty). Or the prophets and angels curse disbelievers based on the attribute of Kufr, they say:

لَعْنَةُ اللَّهِ عَلَى الْكُفْرَيْنِ

Allah's curse be upon those who reject.

[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah Verse 89)

The second type (i.e. the second meaning of 'cursing' taken by the scholars of Shari'ah) also includes the sinners. Wherever the word 'curse' has been mentioned in the Quran or Hadith for the sinners, it is the second meaning that is intended, however, the permissibility of this type is restricted to the general condemned attribute. One can say لَعْنَةُ اللَّهِ عَلَى الْكٰذِبِيْنَ (Allah Almighty's Curse is upon the liars) and لَعْنَةُ اللَّهِ عَلَى الظَّالِمِيْنَ (Allah Almighty's Curse is upon the oppressors), but one cannot curse a specific individual.

The renowned researcher, Shaykh Abdul Haq Dihlawi¹ رَحْمَةُ اللهِ عَلَيْهِ says: It is not permissible to curse anyone except for those whose death upon disbelief has been foretold by the conveyor of the truth (the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). As for a specific disbeliever (other than the above), do not curse him, as for him, the acceptance of Islam in his final breath is a possibility².

¹ (*Ashi'a-tul-Lam'aat, vol. 4, pp. 71*)

² Meaning, it is possible that such and such disbeliever accepted faith at the time of death.

Some fraudulent people in this day and age take this as a foundation for trying to deceive simpleminded Muslims by saying, 'Sir! Do not call a disbeliever a disbeliever! Who knows when he will become Muslim?' The point to reflect upon is that they themselves have already called them disbelievers, and then they say to not call them disbelievers. Whereas, the Holy Qur'an provides clarity on this matter, that a disbeliever should in fact be called a disbeliever and a believer as a believer. Do you not reflect on the fact that in the Holy Qur'an, the disbelievers have been referred to and addressed as disbelievers; in fact, a whole Surah of the Holy Qur'an has been named 'Surah Al-Kafiroon'.

Dear Islamic Brothers! Any sound-minded individual cannot deny this reality that a thing will be called by whatever category it is in at that specific circumstance. For example, wheat will be called wheat for as long as it remains in its original condition, when it is ground into flour, then nobody will be prepared to call it wheat, rather, it will be called flour. When this flour is made into bread, then it will be given the name of bread and not flour. When the bread is eaten and then emitted as waste, then it will be called waste, not bread. At this point, such individuals are not struck with the idea to say, 'Do not refer to wheat as wheat, because, who knows when it will become dough? Do not refer to wheat as wheat, because, who knows when it will become bread?' and so on.

FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtimā' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah ﷻ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasool, to fill out the Madani In'amaat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, بِإِذْنِ اللَّهِ ﷻ.' In order to reform ourselves, we must act upon Madani In'amaat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, بِإِذْنِ اللَّهِ ﷻ.



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