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WHOSE DU'A IS ACCEPTED?



Presented by

Majlis **Al-Madina-tul-'Ilmiyyah**

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کن لوگوں کی دعا قبول ہوتی ہے

Kin logon ki Du'a Qabool hoti hay

Whose Du'a is Accepted?

This booklet was written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رَاحِمَاتُ بَرَكَاتِهِمُ الْعَالِيَةِ 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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Whose Du'a is Accepted?

The English translation of 'Kin logon ki Du'a qabool hoti hay'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ 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 وَاَنْشُرْ
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, p. 40*)

Note:

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

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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WHOSE DU'A IS ACCEPTED?

Du'a of Attar

'O Lord of Mustafa, cast Your special sight of mercy upon the Du'as of the one who reads or listens to the 18 pages of the booklet '*Whose Du'a is Accepted?*' and forgive him without accountability. آمين

Virtue of Salat

An angel is created from every drop

The Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: "There is an angel of Allah Almighty that has one arm in the east and the other arm in the west. When someone recites Salat upon me with love, that angel dives into water and shakes off his wings. Allah Almighty creates an angel from every drop of water that falls from his wings, and these angels will continue to seek forgiveness until the Day of Judgement for the one who recited Salat upon me." (*Al-Qaul-ul-Badi'*, p. 251)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whose Du'a is Accepted?

Chapter Eight:

Those people whose Du'as are accepted

Raza says¹: They are nineteen in total: Eight have been mentioned by the author respectively, and I have further included another eleven.

1. A distressed individual

Raza says: The Glorious Quran itself mentions such a person:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

Or He Who answers the supplication of the helpless when he invokes Him, and removes evil

[Kanz-ul-Iman (translation of Quran)] (Part 20, Surah An-Naml, Verse 62)

2. An individual who is oppressed, even if he be sinful or a disbeliever

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 (قدس سره), and was entitled 'Ahsan ul-Wi'aa li Aadaab id-Du'a'. Whilst A'la Hadrat (رحمته اللہ علیہ) 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, introduced each time with the words 'قال الرضا', i.e. 'Raza says'. These additions function as a commentary to the original text.

Raza says: A Hadees states: 'Allah Almighty says to such a person,

‘وعزتي لأنصرك ولو بعد حين’

‘I swear by My Majesty that I will definitely aid you, even if it be after a while.’¹

3. A just king
4. A pious person
5. An individual who is obedient to his parents
6. A traveller

قال الرضاء: رواه ابن ماجة والعقيل والبيهقي عن أبي هريرة رضي الله تعالى عنه والبزار وزاد: (حتى يرجع) والضياء عن أنس وأحمد والطبراني عن عقببة بن عامر رضي الله تعالى عنهم²

It is mentioned in numerous Ahadees, ‘His [i.e. the traveller’s] Du’a is certainly accepted; there is no doubt in this.’

¹ (Sunan-ut-Tirmizi, vol. 5, p. 343, Hadees 3609; Sunan Ibn-e-Majah, vol. 2, pp. 349-350, Hadees 1752)

² Ibn-e-Majah, Uqayli, Bayhaqi and Bazaar have narrated the Hadees regarding a traveller’s Du’a being accepted from Sayyiduna Abu Hurayrah رضى الله عنه. Bazaar added the words ‘Until he returns.’ Ziya has narrated this very Hadees from Sayyiduna Anas; Ahmad and Tabarani narrated it from Sayyiduna Uqbah Bin ‘Aamir رضى الله عنهم. (Sunan Ibn-e-Majah, vol. 4, p. 281, Hadees 3862; Kanz-ul-Ummal, Juz Saani, vol. 1, p. 44, Hadees 3316)

Whose Du'a is Accepted?

رواه أحمد والبخارى في "الأدب المفرد" وأبو داود والترمذى عن أبي هريرة
ومنها حديث ابن ماجه والضياء المذكوران¹

Bazaar has narrated the Hadees of Abu Hurayrah with the following words: 'It is upon the grace of Allah Almighty to not reject any Du'a made by three people: A fasting person until Iftar, an oppressed individual until he gets revenge and a traveller until he returns.'²

7. A fasting individual

Raza says: Especially at the time of Iftar

8. A Muslim's Du'a for another Muslim in his absence

Raza says: It is mentioned in a Hadees, 'This Du'a is accepted very quickly.' The angels say,

آمين ولك بمثل ذلك

'May your Du'a be accepted in his favour, and you may also

¹ Imam Ahmad has narrated this Hadees in Musnad Ahmad and Imam Bukhari has narrated it in *Al-Adaab Al-Mufrad*. Abu Dawood and Tirmizi narrated it from Sayyiduna Abu Hurayrah رضي الله عنه. The Ahadees mentioned previously that were narrated by Ibn Majah and Ziya are also from these numerous Ahadees. (*Al-Musnad lil-Imam Ahmad Bin Hanbal, Vol. 3, p. 71, Hadees 7513; Al-Adaab Al-Mufrad, p. 19, Hadees 32*)

² (*Kanz-ul-Ummal, juz Saani. vol. 1, p. 44, Hadees 3316 – with reference to Bazaar*)

receive such a blessing.¹

Another Hadees states, 'This Du'a is accepted quicker than the Du'as of a Haji, a warrior, an ill person and someone who is oppressed.'

البيهقي في "الشعب" بسند صالح عن ابن عباس رَضِيَ اللهُ تَعَالَى عَنْهُمَا:
(خمس دعوات يستجاب لهن) فذكرهن وقال: وأسرع هذه الدعوات إجابة
دعوة الأَخ لأخيه بظهر الغيب²

In fact, a third Hadees states, 'There is no Du'a that is accepted quicker than this Du'a.'

رواه الترمذى عن عبد الله بن عمر رَضِيَ اللهُ تَعَالَى عَنْهُمَا ونحوه للطبرانى
وغيره عن عبد الله بن عمر رَضِيَ اللهُ تَعَالَى عَنْهُمَا³

¹ (Sunan Abu Dawood, vol. 2, pp. 126-127, Hadees 1534-1535; Sahih Muslim, p. 1462, Hadees 2732-2733)

² Bayhaqi narrates from Sayyiduna Ibn-e-Abbas رَضِيَ اللهُ عَنْهُمَا with a Saalih chain in *Shu'ab-ul-Iman*, 'Five Du'as are accepted', and then he mentioned them, i.e. the Du'a of an oppressed individual, a haji, the one who sets out to strive in the way of Allah, an ill person and the Du'a of a Muslim for another Muslim in his absence. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then stated that the Du'a which is accepted the quickest out of these is the Du'a of a Muslim for his Muslim brother in his absence. (*Shu'ab-ul-Iman*, vol. 2, pp. 46-47, Hadees 1125)

³ Tirmizi has narrated this from Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا. Tabarani and other honourable scholars of Hadees have also narrated similar to it from him. (*Sunan Tirmizi*, vol. 3, p. 395, Hadees 385)

Whose Du'a is Accepted?

A fourth Hadees mentions, 'This Du'a is not rejected.'

البزار عن عمران بن حصين رَضِيَ اللهُ تَعَالَى عَنْهُمَا¹

9. Raza says: The Du'a of parents for their children. A Hadees is mentioned in this regard, 'This Du'a is like the Du'a of a Prophet for his Ummah.'

رواه الديلمي عن أنس رَضِيَ اللهُ تَعَالَى عَنْهُ²

10. Raza says: The Du'a of offspring in favour of their parents.

ابو نعيم عن واثلة بن الأسقع رَضِيَ اللهُ تَعَالَى عَنْهُ عن النبي صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: أَرْبَعُ دَعَوَاتِهِمْ مُسْتَجَابَةٌ: الْإِمَامُ الْعَادِلُ وَالرَّجُلُ يَدْعُو لِأَخِيهِ بِظَهْرِ الْغَيْبِ وَدَعْوَةُ الْمَظْلُومِ وَرَجُلٌ يَدْعُو لِوَالِدَيْهِ³

¹ Bazaar has narrated this Hadees from Imran Bin Husayn رَضِيَ اللهُ عَنْهُمَا

(Musnad-ul-Bazzaar, vol. 9, p. 52, Hadees 3577)

² Daylami has narrated this Hadees from Sayyiduna Anas رَضِيَ اللهُ عَنْهُ (Musnad-ul-Firdaus, vol. 1, p. 386, Hadees 2859)

³ Abu Na'eem reported this Hadees from Wasilah Bin Asqa' رَضِيَ اللهُ عَنْهُ, who narrated it from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'The Du'a of four people is accepted: 1) The just ruler 2) The man who prays for his Muslim brother in his absence 3) The Du'a of the oppressed 4) The one who makes Du'a for his parents.'

(Kanz-ul-Ummal, vol. 1, p. 43, Hadees 3302, Juz Saani)

11. **Raza**says: The Du'a of a Haji until he returns home.

A Hadees mentions, 'When you meet a Haji, give Salam, shake hands and request him to seek forgiveness for you before he enters his home as he is forgiven.'

أُخْرِجَهُ الْإِمَامُ أَحْمَدُ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا¹

Another Hadees states, 'The Du'a of a Haji is not turned down for as long as he does not return.'

البيهقي والديلي ويأتي²

12. **Raza**says: The one performing Umrah.

A Hadees states, 'Those performing Hajj and Umrah are the guests of Allah. He grants them whatever they ask for, and He accepts whatever Du'a they make.'

¹ Imam Ahmad brought forward this Hadees from Sayyiduna Ibn-e-Umar رَضِيَ اللَّهُ عَنْهُمَا
(*Musnad li Imam Ahmad Bin Hanbal, vol. 2, p. 351, Hadees 5371*)

² Bayhaqi and Daylami narrated this Hadees. It will be mentioned ahead (point no. 17)

(*Shu'ab-ul-Iman, vol. 2, p.47, Hadees 1125*)

Whose Du'a is Accepted?

رواه البيهقي

(Bayhaqi narrated this Hadees).¹

13. Raza says: The ill person, because the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When you go to an ill person, ask him to make Du'a for you, for his Du'a is like that of angels.'

رواه ابن ماجة عن عمر رَضِيَ اللهُ تَعَالَى عَنْهُ²

Another Hadees states, 'The Du'a of an ill person is not rejected for as long as he does not recover.'

رواه ابن أبي الدنيا ونحوه عند

البيهقي والديلمي عن ابن عباس رَضِيَ اللهُ تَعَالَى عَنْهُمَا³

14. Raza says: Every believer afflicted by a worldly or bodily problem. This is more general than someone who is ill.

A Hadees states, 'It was said to Salman رَضِيَ اللهُ عَنْهُ, 'O Salman, indeed the Du'a of the afflicted is accepted.'

¹ (Shu'ab-ul-Iman, vol. 3, pp. 476-477, Hadees 4106-4109)

² Ibn-e-Majah narrated this Hadees from the Leader of the Believers, Sayyiduna Umar رَضِيَ اللهُ عَنْهُ. (Sunan Ibn-e-Majah, vol. 2, p. 191, Hadees 1441)

³ Ibn-e-Abi Dunya narrated this Hadees. Bayhaqi and Daylami narrated similar to it from Sayyiduna Ibn-e-Abbas رَضِيَ اللهُ عَنْهُ. (Shu'ab-ul-Iman, vol. 2, p. 47, Hadees 1125)

الدليلى عنه رضى الله تعالى عنه¹

It is mentioned in another Hadees, 'Consider the Du'a of an afflicted believer to be a blessing.'

ابو الشيخ عن أبي الدرداء رضى الله تعالى عنه²

15. **Raza says:** The one who abundantly remembers Allah Almighty.

A Hadees states, 'Allah Almighty does not reject the Du'a of three people: the one who abundantly remembers Allah Almighty, the oppressed and the just ruler.'

رواه البيهقي عن ابى هريرة رضى الله تعالى عنه³

16. **Raza says:** The one who stands and offers Salah alone in the wilderness where nobody can see him except Allah.

¹ Daylami narrated this Hadees from Sayyiduna Ibn-e-Abbas رضى الله عنه. (*Kanz-ul-Ummal, Juz Saani, vol. 1, p. 47, Hadees 3365*)

² Abu Shaykh narrated this Hadees from Sayyiduna Abu Darda رضى الله عنه. (*Kanz-ul-Ummal, Juz Saani, vol. 1, p. 43, Hadees 3305*)

³ Bayhaqi narrated this Hadees from Sayyiduna Abu Hurayrah رضى الله عنه. (*Shu'ab-ul-Iman, vol. 1, p. 419, Hadees 588*)

Whose Du'a is Accepted?

ابن منددة وأبو نعيم في الصحابة عن ربيعة بن وقاص رَضِيَ اللهُ تَعَالَى عَنْهُ عن النبي صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: ((ثلاثة مواطن لا ترد فيها دعوة عبد: رجل يكون في برية بحيث لا يراه أحد إلا الله فيقوم فيصلي)). الحديث¹

17. Raza says: The warrior who goes out to fight the disbelievers until he returns.

الديلمي عن ابن عباس رَضِيَ اللهُ تَعَالَى عَنْهُمَا: (أربع دعوات لا ترد: دعوة الحاج حتى يرجع ودعوة الغازي حتى يصدر) الحديث²

واللبيهقي عنه بإسناد متباين: (خمس دعوات يستجاب لهن) فذكر نحوه³

This is more so when, Allah forbid, those around him flee and he remains firm.

¹ Ibn-e-Mandah and Abu Nu'aym narrate from Sayyiduna Rabee'ah Bin Waqqas رَضِيَ اللهُ عَنْهُ in *Ma'rifah-tus-Sahabah* that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'There are three places in which a person's Du'a is not rejected, one of which is a man in the wilderness who is standing and offering Salah in such a state that no one can see him except Allah Almighty.'

(*Ma'rifah-tus-Sahabah*, vol. 2, p. 298, *Hadees* 2792)

² Daylami narrates from Ibn-e-Abbas رَضِيَ اللهُ عَنْهُمَا that four Du'as are not rejected: The Haji's Du'a until he returns and the warrior's Du'a until he returns. (*Kanz-ul-Ummal*, vol. 1, p. 43, *Hades* 3301 with reference to Daylimi)

³ Bayhaqi narrated from Ibn-e-Abbas رَضِيَ اللهُ عَنْهُمَا with a *Mutamaasik* chain that the Du'as of five people are accepted, and then he mentioned the aforementioned individuals. (*Shu'ab-ul-Iman*, vol. 2, p. 47, *Hadees* 1125)

¹(وهو في تنبيه حديث ربيعة المأز)

18. Raza says: The one who makes Du'a in favour of the person who did good to him.

الديلمي عن ابن عمر رَضِيَ اللهُ تَعَالَى عَنْهُمَا عَنْ النَّبِيِّ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:
(دَعَاءُ الْمُحْسِنِ إِلَيْهِ لِلْمُحْسِنِ لَا يَرُدُّ)²

19. Raza says: The Du'a of a group of Muslims that is made in such a way whereby some make Du'a and others say آمين.

الطبراني والحاكم والبيهقي عن حبيب بن مسكبة الفهري رَضِيَ اللهُ عَنْهُ:
(لَا يَجْتَمِعُ مَلَأٌ فَيَدْعُو بَعْضُهُمْ وَيُؤْمِنُ بَعْضُهُمْ إِلَّا أَجَابَهُمُ اللهُ تَعَالَى)³

Apart from 9 and 10, the [additional] 11 that I have mentioned were even missed out by the author of *Hisn-e-Haseen*.

¹ This is mentioned in the end of the previous Hadees narrated from Rabee'ah Bin Waqqas.

² Daylami narrated from Sayyiduna Ibn-e-Umar رَضِيَ اللهُ عَنْهُ, who narrated from the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that the Du'a of the person to whom good has been done for the one who did good to him is not rejected. (*Al-Musnad-ul-Firdaus*, vol. 1, p. 386, Hadees 2863)

³ Tabarani, Hakim and Bayhaqi narrated from Sayyiduna Habib Bin Maslamah Al-Fihri رَضِيَ اللهُ عَنْهُ that when Muslims gather and some of them make Du'a and some say Ameen, Allah Almighty accepts their Du'a.

(*Al-Mustadrak lil Hakim*, vol. 4, p. 417, Hadees 5529; *Mu'jam Kabeer*, vol. 4, p. 22, Hadees 3536)

Whose Du'a is Accepted?

فألحمد لله على حسن التوفيق¹

Allah

May Allah Almighty bestow His mercy on all permissible wishes.

Chapter Nine:

Those righteous actions which have such an effect that the person doing them does not need to perform any Du'a

Raza says: Although this chapter is not part of this particular monograph, the learned author did discuss this topic in his book *Al-Jawahir*.² Due to its immense benefit, I shall mention it here. These actions are three in number:

1. Salat upon the Prophet

Imam Ahmad, Tirmizi and Hakim narrate with excellent, authentic chains from Sayyiduna Ubay Bin Ka'b رَضِيَ اللهُ عَنْهُ, 'When a quarter of the night would pass, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would stand and say, 'O people!

¹ All praise be to Allah for this blessed opportunity.

² (*Jawahir-ul-Bayan, Fasl-e-Chaharam, pp. 185-186*)

Remember Allah, remember Allah! *Raajifah*¹ is arriving, followed by *Raadifah*²! Death is arriving with that which it contains!' I asked, 'O Messenger of Allah ﷺ, I make a lot of Du'a. How much of it should I assign for you?'

He ﷺ said, 'However much you want.'

I replied, 'A quarter.'

He ﷺ responded, 'However much you want; and if you increase it, it is better for you.'

I said, 'Half.'

He ﷺ replied, 'However much you want; and if you increase it, it is better for you.'

I said, 'Should I assign all of my Du'as for you (in other words, should I recite Salat upon you in place of all of my Du'as?)'

The Holy Prophet ﷺ responded, 'If you do this, Allah Almighty will suffice you in all your important and

¹ *Raajifah* refers to the first horn [that will be blown] for Judgement Day, as this will cause a severe earthquake to occur on land. (*Mirat-ul-Manajih*, vol. 7, p. 157)

² *Raadifah* refers to the second horn [that will be blown] due to which the dead will resurrect. (*Mirat-ul-Manajih*, vol. 7, p. 157)

Whose Du'a is Accepted?

difficult matters and forgive your sins.’¹ Ahmad and Tabarani narrated it with a fair chain of transmission.

وهذا حديث الطبراني (These are the words from Tabrani's Hadees:)

A person asked, ‘O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, should I assign one third of my Du'a for you?’

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘If you wish.’

That person then said, ‘Two thirds?’

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Yes.’

That person then asked, ‘Should I recite Salat instead of all of my Du'as?’

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded, ‘If you do this, Allah Almighty will grant you success in your [affairs of this] world and the hereafter.’²

There is no doubt that Salat is Du'a for the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and so the level of benefits and blessings that are bestowed upon the person who recites Salat upon the Prophet

¹ (Sunan Tirmizi, vol. 4, p. 207, Hadees 2365)

(Mustadrak, vol. 3, p. 198, Hadees 3631; Musnad lil Imam Ahmad Bin Hanbal, vol. 8, p. 50, Hadees 21299-21300)

² (Mu'jam Kabeer, vol. 4, p. 35, Hadees 3574; Musnad lil Imam Ahmad Bin Hanbal, vol. 8, p. 50, Hadees 2130)

is certainly not found in him making Du'a for himself. In fact, Du'a for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is actually Du'a for the entire blessed Ummah, as they are all attached to his cloak of mercy.

سلامتِ همه آفاق در سلامتِ توست¹

2. The Remembrance of Allah

Bayhaqi mentioned in *Shu'ab-ul-Iman* that Bukayr Bin Ateeq narrated from Saalim Bin Abdullah, who narrated from his father Abdullah Bin Umar, who narrated from his father Sayyiduna Farooq A'zam رَضِيَ اللهُ عَنْهُ, who narrated from the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who narrated from Allah Almighty, Who said:

(من شغله ذكرى عن مسألتى أعطيته أفضل مما أعطى السائلين)

*'The one who is kept from asking Me due to being engaged in My remembrance, I will grant him better than what I give those who ask from me.'*²

It is for this reason that Sayyiduna Saalim Bin Abdullah, during the entire duration of his Wuqoof (in Arafat), limited

¹ 'the safety and wellbeing of the entire universe lies in your wellbeing'

² (*Shu'ab-ul-Iman*, vol. 1, p. 413, Hadees 572)

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himself to just the remembrance of Allah Almighty, and continued to repeatedly recite the following until the sunset:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُبْدِيهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ. لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَنَحْنُ لَهُ مُسْلِمُونَ. لَا إِلَهَ إِلَّا اللَّهُ وَلَوْ كَرِهَ الْمُشْرِكُونَ،
لَا إِلَهَ إِلَّا اللَّهُ رَبُّنَا وَرَبُّ آبَائِنَا لِأُولَئِينَ¹

3. Recitation of the majestic Quran

The Holy Prophet ﷺ narrated from his Lord ﷻ

(من شغله القرآن عن ذكرى ومسألتى أعطيته أفضل مما أعطى السائلين وفضل
كلام الله على سائر الكلام كفضل الله على خلقه)

‘The one who is kept from My remembrance and asking from Me due to being engaged in reciting the majestic Quran, I will grant him better than what I give those who ask from me.’ He then stated, ‘The greatness of the speech of Allah عَزَّوَجَلَّ over all speeches is like the greatness of Allah عَزَّوَجَلَّ over all of His creation.’

¹ There is none worthy of worship except Allah Almighty. He is alone and has no partner. For Him alone is sovereignty, and for Him is all praise. All goodness is in His power. He has power over all things. There is none worthy of worship except Allah Almighty. He is alone. We submit ourselves before Him. There is none worthy of worship except Allah Almighty even if the polytheists dislike it. There is none worthy of worship except Allah Almighty. He is our Lord and the Lord of our ancestors.

(Shu'ab-ul-Iman, vol. 3, p. 466, Hadees 4080)

قال الترمذى: حديث حسن

(Imam Tirmizi declared this Hadees as *hasan*.¹)

والله سبحانه وتعالى أعلم بالصواب²

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

The Benefit of Dying the Beard

It is narrated on page 152 of *Sharh-ul-Sudoor* from Sayyiduna Anas رضي الله عنه:
‘Whoever applies hair-dye to his beard (other than black dye, such as red or yellow Mehndi), Munkar and Nakeer will not question him after his death. Munkar will say, ‘O Nakeer, why should I question the one whose face is glowing with the light of Islam.’

The method of applying Mehndi

- ❖ Use a spoon to crush any lumps that form when mixing water with Mehndi. After soaking it for at least half an hour, apply it in a way so that the Mehndi covers every white hair from its tip to its root. After an hour (or longer), wash the Mehndi. If you desire a better colour, then apply Mehndi again to the same area.

¹ (*Sunan Tirmizi, vol. 4, p. 425, Hadees 2935*)

² Allah Almighty knows best what is correct.

Whose Du'a is Accepted?

- ❖ For better results, boil a teabag in water, then soak Mehndi in that water and also squeeze some lemon into it.
- ❖ Four or five days after applying the Mehndi, whiteness will be visible in the roots of the moustache, the hair below the lower lip and the roots of the hair where the hair grows from the face. Hence, if you do not wish to apply Mehndi to all of the beard, you can apply a bit to the areas that are white.
- ❖ Apply Mehndi to a white beard at least once a month. If you wish, you may apply it after a week or two.
- ❖ Sleeping after applying Mehndi to the head or beard is harmful for the eyes. (A blind person informed me that 10 years ago, he applied black Mehndi and went to sleep. When he awoke, he had lost his sight.)
- ❖ Whether it be Eid or a wedding, it is a sin for a man to colour his hands or feet using Mehndi. (Do not apply Mehndi to the hands or feet of a small boy; the small boy will not be sinful, but the one applying it will be.)
- ❖ Use the Mehndi within half a month after purchasing it, for it is possible that its expiry date is approaching. If the Mehndi turns black or hard lumps appear, or there is no smoothness to it when it is soaked, these are all signs of the passing of its expiry date.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

