

The time of the prayer of a fasting person being accepted; further, is the glad-tiding also for the one keeping a Nafl fast?

Darulifta Ahlesunnat

(Dawateislami)

Question

What do the noble scholars and the jurist of Islamic Law say regarding the following Matter: The Du'a of a fasting person is accepted, so kindly advise:

- 1] Is the glad tiding of Du'a being accepted, particular to the time of Iftar or will this glad tiding be achieved by making du'a at any time whilst fasting?
- 2] Will a person keeping Nafl (optional) fast also attain this glad tiding or is it specific to the Fard (obligatory) fast?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

1] Du'a made by a Fasting person at any time of the day and at the time of iftar is accepted: Detail: There are 2 types of narrations regarding the Du'a of a fasting person being accepted: firstly those Ahadith, in which it is unconditionally mentioned about the du'a of a fasting person being accepted and secondly, those Ahaadith in which mention is made about the du'a being accepted particularly at the time of Iftar, there is no dispute between the two, because glad tiding of Du'a being accepted is about both the occasions, therefore it is better to make du'a at both times, [throughout the day] in the state of fast and at the time of iftar.

Regarding acceptance of du'a whilst fasting, The Holy Prophet has stated:

الصائم لا ترد دعوته

Meaning: Du'a of a fasting person is not rejected. [Musnad Imam Ahmed, Musnad Abi Hurayra, V-16, P.148, Muassasatur Risalah]

At one occasion The Holy Prophet صلى الله عليه وآله وسلم said:

ثلاث دعوات لا ترد: دعوة الوالد، ودعوة الصائم، ودعوة المسافر

Translation: Three Du'as are not rejected:

Du'a of a Father, Du'a of a fasting person and Du'a of a Traveler. (Al Sunan al Kubra, V-3, P.481, Dar al kutub al 'ilmiyya)

The Holy Prophet صلى الله عليه وآله وسلم said:

ثلاث لا ترد دعوتهم الإمام العادل والصائم حتى يفطر ودعوة المظلوم

Translation: Three people's Du'aa is not rejected; a just imam, Du'a of a fasting person till he breaks the fast and Du'a of an oppressed person. (Tirmidhi, Abwabu Sifatil Jannah, Babu ma ja'a fi sifatil jannah, V-2, P.79, Karachi)

Particularly Du'a being accepted at the time of Iftar, The Messenger of Allah صلى الله عليه وآله وسلم said:

إن للصائم عند فطره دعوة ما ترد

Translation: A Fasting person's Du'a at the time of Iftar is not rejected. (Ibne Majah, Kitabus Siyaam, Baab fis saaim V-1, P.557, Beirut)

Further, The Holy Prophet صلى الله عليه وآله وسلم has stated:

للصائم عند إفطاره دعوة مستجابة

Translation: A Fasting person's Du'a at the time of Iftar is accepted. (Musnad al tayalisi, Ahaadith of Abdullah ibne 'amr ibne 'aas, V-4, P.20, Dar hijr)

Allama Nawawi رحمه الله states regarding making Du'a throughout the day whilst fasting:

”يستحب للصائم أن يدعوفي حال صومه بمهمات الآخرة والديناله ولمن يحب وللمسلمين لحديث أبي هريرة قال: ”قال رسول الله صلى الله عليه وسلم ثلاثة لا ترد دعوتهم الصائم حتى يفطر والإمام العادل والمظلوم“ رواه الترمذي وابن ماجه قال الترمذي حديث حسن وهكذا الرواية حتى بالتاء المثناة فوق فيقتضي استحباب دعاء الصائم من أول اليوم إلى آخره لأنه يسمى صائما في كل ذلك“

Translation: It is Mustahab [commendable] for a fasting person to make Du'a whilst fasting, regarding important matters of the worldly life and the hereafter and for his beloved one's and the Muslims, due to the Hadith narrated by Hazrat Abu Huraira, that The Messenger of Allah ﷺ said: there are 3 people whose Du'a is not rejected: a person till he breaks the fast, a just imam and an oppressed person. Imam Tirmidhi states, that this Hadith is Hasan, this narration is reported with حتى just like this. This Hadith requires, that it is Mustahab for a fasting person to make du'a from the beginning of the day till the end of the day, because he is fasting throughout this entire duration. [al Majmu' lin nawawi, Kitabus siyam, V-6, P.375, Dar al fikr, Beirut]

Allama 'Azeezi states:

”قال الدميري يستحب للصائم أن يدعوفي حال صومه بمهمات الآخرة والديناله ولمن يحب وللمسلمين لهذا الحديث“

Translation: Allama Dameeri said; Due to this Hadith, it is Mustahab [commendable] for a fasting person to make du'a in the state of fast, regarding important matters of the worldly life and the hereafter, for himself, those whom he likes to make du'a for and for the common muslims. [Al Siraj al muneer, V-2, P.199, Dar al nawadir]

Why is the du'aa accepted particularly at the time of Iftar? Regarding this Allama abul hasan 'ali bin Muhammad qari [1014 AH] states:

”اعلم أن سرعة قبول الدعاء إنما تكون لصلاح الداعي أو لتضرعه في الدعاء، و”الصائم“ يقبل دعاؤه لأنه فرغ من عبادة محبوبة إلى الله تعالى، وهي الصوم كما قال رسول الله عليه السلام حكاية عن الله تعالى أنه قال: ”الصوم لي“

Translation: you should know that the du'a is accepted due to the good deeds and plead of a person who supplicates. A fasting person's du'a is accepted, because of completing a worship which is beloved to Allah Almighty and that is fast, as The Messenger of Allah ﷺ said, Almighty Allah says: The Fast is for me. [mirqat al mafateeh, V-4, P.1532, Dar al fikr]

The Du'a of a fasting person is accepted and particularly the time of iftar, is the time of acceptance, hence it is stated in Fadhael e Du'a, mentioning the occasions when Du'a is accepted: 8th: A fasting person. Imam Ahmad Raza Khan said: specifically the time of Iftar. [Fadhael e Du'a, P.220, Maktaba tul Madina, Karachi]

2] Regarding the acceptance of Du'a, there is no difference between Fard and Nafl. The glad tiding of du'a being accepted is for both, a person keeping a Fard fast and a nafl fast.

Following are the few reasons for it:

1] The Ahaadith has unconditionally mentioned about the du'a of a fasting person being accepted, after much research, specification of the one keeping a Fard or nafl fast, is not found.

2] The scholars have mentioned the reason of Du'a being accepted to be: that, fast is an act which is beloved to Allah Almighty and this 'Illat [cause] is equally found in both the kinds of fast, Fard and Nafl.

3] Mentioning the occasions of du'a being accepted, the scholars have not mentioned specification of Fard or Nafl fast.

4] The Scholars have mentioned, fasting before Salat ul Istisqa and dua being accepted whilst fasting, among the causes of du'a being accepted, which proves, that nafl fast is also a cause of du'a being accepted.

Therefore, it is proven that even the du'a of a person keeping a nafl fast is also accepted, if there would have been any specification of a person keeping a Fard or nafl fast, then it would have been definitely mentioned.

Without categorizing Fard or nafl, Allama abul khair Muhammad bin Muhammad al jazariyy states regarding the occasions of dua being accepted:

“والصائم حين يفطر”

Translation: And a fasting person's [dua is accepted] when he breaks fast. [hisn hasen, chapter: those whose du'as are answered, P.32, Al maktaba al 'asriyya]

Regarding keeping 3 fast before Salat ul Istisqa and acceptance of du'a, imam abu yahya zakariyya writes:

“يستحب أن يأمرهم الإمام بصيام ثلاثة أيام متتالية مع يوم الخروج؛ لأنه معين على الرياضة والخشوع وروى الترمذي عن أبي هريرة خير «ثلاثة لا ترد دعوتهم الصائم حتى يفطر والإمام العادل والمظلوم»

Translation: it is Mustahab [commendable] for the imam to ordain to keep 3 consecutive fasts before going for Salat ul istisqa, because keeping fast is a source of aid for worship and humility and it is reported in tirmidhi from Hazrat Abu Huraira, that 3 people's du'a is not rejected, a fasting person till he breaks fast, a just imam and an oppressed person. [Asnal matalib, kitab salat al istisqa, V-1, P.289, Dar al kutub al islamiyya]

It is stated in Bahar e shari'at: when going for istisqa, one should wear old or patched clothing, lowering with humility, sincerity and dedication, and without covering the head, on foot....fast 3 days before and make tawbah and istighfaar...in short, seek all the mediums of attracting the mercy. [Bahar e shari'at, V-1, P.793, Maktaba tul Madina, Karachi]

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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