



## **There are three whose du'aa's are not rejected... including the fasting person when he breaks his fast**

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Abu Hurayrah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "There are three whose du'aa' is not rejected: a just ruler, the fasting person when he breaks his fast and the prayer of the oppressed person. It rises above the clouds and the gates of heaven are opened for it, and the Lord, may He be glorified, says, 'By My Glory I will answer you even if it is after a while.'" (Narrated by al-Tirmidhi, 2525; classed as saheeh by al-Albaani in *Saheeh al-Tirmidhi*, 2050.)

This hadeeth indicates that the fasting person should make the [most of the moment of breaking the fast](#) to pray for whatever he wants of goodness, for his prayer will be answered.

The first thing that should be said [when breaking the fast](#) is that which was narrated by 'Abd-Allaah ibn 'Umar (may Allaah be pleased with him) who said: When he broke his fast, the Messenger of Allaah (peace and blessings of Allaah be upon him) would say, "*Dhahaba al-zama'u wa abtalat al-'urooq wa thabata al-ajr in sha Allaah* (Thirst has gone, the veins are moistened and the reward is proven, if Allaah wills)." (Narrated by Abu Dawood, 2357; classed as hasan by al-Albaani in *Saheeh Abi Dawood*, 2066.)

The fasting person should make the most of this time and pray with proper focus and certain belief that the prayer will be answered [at a time when there is the hope of a response](#). This is a time of humility and submission before Allaah, in addition to the fact that he is fasting and repeats the du'a' three times. The Prophet (peace and blessings of Allaah be upon him) said: "Allaah has people whom He ransoms every day and night, and each one of them has a prayer that will be answered." (Narrated by Ahmad, 7401; classed as saheeh by al-Albaani in *Saheeh al-Jaami'*, 2169.)

Jaabir said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "At every breaking of the fast Allaah has people whom He redeems from the Fire, and that happens every



night.” (Narrated by Ibn Maajah, 1643; classed as saheeh by al-Albaani in *Saheeh Ibn Maajah*, 1332.)

So whoever makes du’aa’ to his Lord with proper focus in the manner prescribed in Sharee’ah when he is fasting, and there is no impediment to a [response to his prayer](#) – such as eating haraam food etc – then Allaah has promised to answer his prayer, especially if he does the things which facilitate a response to his prayer, namely responding to Allaah’s call, obeying His command and heeding His prohibitions in word and deed, which are prerequisites for a response. Allaah says (interpretation of the meaning):

**“And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.”** [al-Baqarah 2:186]

He should persist in his du’aa’ and ask for forgiveness, for this is a blessed month and a special time of worship, a time when prayers are answered.

The fasting person should beware of letting the time of iftaar be a time for gossip or of being distracted by things which it does not matter if they are delayed, for these moments are precious and should not be wasted.

It is prescribed for the fasting person, at the moment of breaking the fast, to respond to the muezzin and repeat what he says, except when he says “*Hayya ‘ala al-salaah, hayya ‘ala al-falaah* (come to prayer, come to success),” when he should respond, “*Laa hawla wa laa quwwata illa Billaah* (There is no power and no strength except with Allaah).” That is because of the general meaning of the words of the Prophet (peace and blessings of Allaah be upon him), “When you hear the muezzin then say what he says.” This is general and applies in all circumstances, except where there is evidence to the contrary.

The fasting person should spend the last part of the day [reading Qur’aan](#), remembering Allaah (dhikr) and making du’aa’. He should not go out unless that is for his work or for some unavoidable



reason. This is a time which the fasting person should make the most of in worship, and should not waste it here and there in gatherings that are of no benefit. Some people go out after 'Asr because it is their habit, not because they have any need to do so, so they do not read Qur'aan or remember Allaah. Thus they miss out on a great deal of goodness and virtue. The muezzin may give the adhaan for iftaar when they are in the street on the way home, so they come home very upset after wasting the time of du'aa' and missing the opportunity to break the fast straight away.

The fasting person should keep his tongue moist with the remembrance of Allaah (dhikr) and making du'aa' to him throughout the day of his fast, for fasting brings him closer to Allaah and puts him in a position where his du'aa's are answered. This is something that is required all day long.

It has been narrated that the du'aa' of the fasting person is answered without limit. Abu Hurayrah (may Allaah be pleased with him) narrated that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "There are three whose du'aa' is answered: the du'aa' of the fasting person, the du'aa' of the oppressed and the du'aa' of the traveler."

And Allaah knows best.

### **Other Hadiths on Ramadan:**

1. Read the Qur'aan, for it will come on the Day of Resurrection and intercede for its companions
2. Those who break the fast before it is time to do so
3. Umrah in Ramadaan is equivalent to Hajj
4. One who eats or drinks by mistake
5. Whoever gives iftaar to a fasting person will have a reward like his
6. Eat suhoor, for in suhoor there is blessing
7. Break the fast with fresh dates
8. "The people will continue to do well so long as they hasten to break the fast."
9. He would stay awake at night, wake his family and tie his izaar tight



10. The Messenger of Allaah (peace and blessings of Allaah be upon him) used to observe i'tikaaf during the last ten days of Ramadan
11. Whoever spends the night of Laylat al-Qadr in prayer out of faith and in the hope of reward, his previous sins will be forgiven