
In the Name of Allah, the Most Gracious, the Most Merciful.

An Explanation of *Du'aa' al-Qunuut*

(The Supplication of Standing) during *al-Witr* Prayer

By Sheikh Muhammad ibn Saaleh al-'Utheimeen.

Taken from www.authentictranslations.com

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Verily, all praises and thanks are due to Allah, we praise Him, seek His help and His forgiveness. We seek refuge with Allah from the evils of our souls and evils of our deeds. One whom Allah guides none can lead him astray, and one whom He misguides, none can guide him. I bear witness that there is no god but Allah, and I bear witness that Muhammad ﷺ is His servant and His messenger.

"O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) ***as He should be feared.*** (Obey Him, be thankful to Him, and remember Him always), ***and die not except in a state of Islam*** [as Muslims (with complete submission to Allah)]." (*Al-Qur'aan* 3:102 - interpretation of the meaning)

"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), ***and from him*** (Adam) ***He created his wife*** (Eve), ***and from them both He created many men and women and fear Allah through Whom you demand your mutual*** (rights), ***and*** (do not cut the relations of) ***the wombs*** (kinship). ***Surely, Allah is Ever an All-Watcher over you.***" (*Al-Qur'aan* 4:1 - interpretation of the meaning)

"O you who believe! Keep your duty to Allah and fear Him, and speak (always) ***the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger*** (ﷺ) ***he has indeed achieved a great achievement*** (i.e. he will be saved from the Hell-fire and made to enter Paradise)." (*Al-Qur'aan* 33:70-71 - interpretation of the meaning)

Ammaa ba'd (as for what follows), the best of speech is the speech of Allah that is the Book of Allah. The best of guidance is the guidance of Muhammad (ﷺ). Of all matters, the worst are innovations; and everything new is an innovation, and every innovation is a deviation, and every deviation leads to Hell-fire.

Introduction

This is a concise explanation of a supplication that is said during *al-witr* prayer¹. This explanation was given by Sheikh Muhammad ibn Saaleh al-'Utheimeen رحمته الله during his lectures which he used to present in the central mosque in Mecca (*al-Masjid al-Haraam*) during the blessed month of Ramadan.

¹⁾ *Al-witr* or "odd" prayer is the last prayer one may pray at night, before the morning prayer, consisting of an odd number of *raka'aat*, or units of prayer. The Prophet ﷺ used to say *du'aa' al-qunuut* sometimes while standing during *al-witr* prayer. He would raise his hands while supplicating and would sometimes do it before bowing or after bowing.

Thanks is given to Sheikh Muhammad ibn Saaleh ibn Muhammad al-Harbee, may Allah reward him with good, for reviewing it over with his eminence, the Sheikh, the author رحمته الله as well as his looking after its first printed publication in the year 1417 – may Allah reward him for this.

For the sake of spreading the benefit of this simple explanation, and after comparing it with the written copy that was reviewed and relied upon by his eminence, the Sheikh, the author رحمته الله, then facilitated for *al-Lajnah al-'Ilmiyyah* (The Committee of Scholarly Research) to combine distinctly this treatise and reinstate its publication with a *fatwaa* given by his eminence رحمته الله concerning two questions related to the topic.

We ask Allah, the Most High, to make this work purely for His sake, as a benefit to His servants, and that He reward his eminence, our Sheikh, the Author for his support for Islam and the Muslims with the best of rewards, and that He make him to dwell in His spacious Paradise. Verily He is All Hearing, All Near. All praises and thanks are due to Allah, Lord of the worlds, and may the salutations, peace, and blessings be upon our Prophet Muhammad as well as his family and all of his companions.

By *al-Lajnah al-'Ilmiyyah* in the Charitable Organization of Sheikh Muhammad ibn Saaleh al-'Utheimeen

The supplication (ad-du'aa')

Abu Dawud رحمته الله recorded a *hadiith* from al-Hasan ibn 'Ali رحمته الله that he said: Allah's Messenger ﷺ taught me some words to say² during *qunuut* of *al-witr* prayer:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ،
إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ، وَلَا يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكَ رَبَّنَا وَتَعَالَيْتَ.

(*Allaahumma hdinee feeman hadayt, wa 'aafinee feeman 'aafayt, wa tawallanee feeman tawallayt, wa baarik lee feemaa a'tayt, wa qinee sharra maa qadayt, Innaka taqdee wa laa yuqdaa 'Alayk, wa innahu laa yadhillu man waalayt, wa laa ya'izzu man 'aadayt, tabaarakta Rabbanaa wa ta'aalayt.*)

O Allah, guide me with those You have guided, heal me with those You have healed, be an ally to me with those You are an ally to, and bless for me that which You have bestowed. Protect me from the evil of what You have decreed verily, You decree and none can decree over You. For surety, he whom You show allegiance to is never abased and he whom You take an enemy is never honoured. Blessed are You, our Lord, and You are exalted far above (any deficiencies).

This *hadiith* was recorded by Abu Dawud and al-Albaani said it is authentic in "*Sahiih Sunan* Abi Dawud" (No. 1263). It is also recorded by at-Tirmidhi – see "*Sahiih Sunan* at-Tirmidhi" (no. 411) by al-Albaani, and by an-Nasaa'ee – see "*Sahiih Sunan* an-Nasaa'ee" (No. 1647) by al-Albaani. The *hadiith* was also recorded by Ahmad and ad-Daarimee. Sheikh Ahmad Shaakir also said it is authentic in his notes of "*Sunan* at-Tirmidhi."

2) In order to facilitate the memorization of this *du'aa* , the final two pages of this document contain the Arabic text as well as the transliteration and English meanings in a simple, line-by-line format.

The Explanation of:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ.

O Allah, guide me with those You have guided.

Meaning: Guide me to the truth and assist me in acting in accordance with it. The complete beneficial guidance is that in which Allah combines for a servant both knowledge and action. Guidance without action is of no real benefit; rather it is even harmful because if a person does not act in accordance with what he knows, his knowledge then becomes evidence against him.

An example of guidance in the form of knowledge yet with no action is the verse of Allah ﷻ:

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَىٰ الْهُدَىٰ﴾ (سورة فصلت، الآية: 17)

"And as for Thamud, We showed and made clear to them the Path of Truth (Islamic Monotheism) through Our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance..." (Al-Qur'aan 41:17 - interpretation of the meaning)

Meaning: We clarified the path to them and We conveyed the knowledge to them. However, they preferred blindness over guidance, and from this we seek refuge with Allah.

Also from this type of guidance, which is knowledge and clarifying the truth, is the statement of Allah ﷻ to the Prophet ﷺ:

﴿وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾ (سورة الشورى، الآية: 52)

"...And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e. Allah's religion of Islamic Monotheism)." (Al-Qur'aan 42:52 - interpretation of the meaning)

Meaning: You direct the people to the straight path and teach them about it.

As for the other type of guidance which is the granting of success, an example of this type is the verse:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ﴾ (سورة القصص، الآية: 56)

"Verily, you (O Muhammad ﷺ) guide not whom you like..." (Al-Qur'aan 28:56 - interpretation of the meaning)

This is the guidance of granting one success in their deeds. In this case, the Messenger ﷺ is never able to grant someone the success of their good actions as this type of guidance is specific to Allah alone. If the Prophet ﷺ were capable of that type of guidance, he would have guided his uncle, Abu Talib. He tried this with him and even when he (Abu Talib) was about to die, the Prophet ﷺ said to him:

يَا عَمُّ، قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللَّهِ.

"O uncle, declare, 'There is nothing worthy of worship except Allah,' – a statement by which I will testify on your behalf before Allah."

But the decree of Allah ﷻ had already passed that he would be from the inhabitants of the Fire, and from this we seek refuge with Allah. So he neither testified nor believed that nothing has the right to be worshipped except Allah. The last thing Abu Talib said before dying was that he would remain upon the religion of 'Abdulmuttalib. (Narrated by Al-Bukhari, Muslim, an-Nasaa'ee and Ahmad)

Despite this, Allah ﷻ permitted His messenger ﷺ to intercede for him, not just because he was the Prophet's uncle, but because Abu Talib used to continually defend the Prophet ﷺ and Islam (even though he did not personally accept Islam). Therefore, the Prophet ﷺ interceded for Abu Talib and because of this intercession, he ﷺ said about his uncle:

هُوَ فِي ضَحْضَاحٍ مِنْ نَارٍ، وَلَوْ لَا أَنَا لَكَانَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ.

"He is in the shallowest part of the Fire, and if it were not for me, he would have been in the lowest, deepest part of the Fire." (Al-Bukhari and Muslim as well as Imam Ahmad)

In addition, the Prophet ﷺ said:

لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ فَيُجْعَلُ فِي ضَحْضَاحٍ مِنَ النَّارِ يَبْلُغُ كَعْبِيهِ يَعْطِي مِنْهُ دِمَاعُهُ.

"Perhaps my intercession will benefit him on the Day of Resurrection so that he will be put into the shallowest part of the Fire, it reaching only to his ankles, yet from which, his brain will boil." (Al-Bukhari, Muslim and Ahmad)

So when we say in *du'aa' al-qunuut*, "Guide us with those You have guided," we are asking Allah for both types of guidance – the guidance of knowledge and the guidance of action. In this way, the following verse includes both of these types of guidance:

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ (سورة الفاتحة، الآية: 6)

"Guide us to the Straight Way." (Al-Qur'aan 1:6 - interpretation of the meaning)

So when one says this *du'aa'*, he should, with his heart present, call to mind that he is asking for both types of guidance – the guidance of the correct knowledge and the guidance of acting in accordance with it.

As for the wording, "with those You have guided," this is a way of *at-tawassul* (seeking nearness to Allah) by mentioning His favours on others in that He guided them. So we therefore also ask Him to bestow the same favour

upon us and guide us. In other words, we ask You (Allah) for guidance, for that is only by virtue of Your mercy and wisdom and your past favours as You have guided others.

The Explanation of:

وَعَافِنِي فِيمَنْ عَافَيْتَ.

(And) heal me with those You have healed.

Meaning: Heal us from the sicknesses of the heart as well as the physical sicknesses of the body. So my brother, you must bring to mind, while your heart is fully present, that while you are calling upon Allah, He will heal you of both the diseases of the body and those of the heart. And it must be understood that the diseases of the heart are much worse than physical diseases. For this reason, some people say while making *du'aa* , "O Allah, do not make our tribulations in our religion."

The bodily diseases and sicknesses are well-known, yet the diseases of the heart come in two main ways:

1. Diseases of vain desires, and they originate from one's personal likes and dislikes.
2. Diseases of doubts and uncertainties, and they originate from ignorance.

As for the first, the diseases of one's personal desires, is that a person may know the truth, yet may not want to follow it due to some personal preferences, which are contrary to what the Prophet ﷺ came with.

And as for the second type of diseases, that of doubts and false superstitions due to one's ignorance, it is when an ignorant person does incorrect actions while assuming they are correct. This disease is extremely dangerous. So you ask Allah for healing and protection from both, the diseases of the body and of the heart, which are the sicknesses of doubts and false assumptions, and vain desires.

The Explanation of:

وَتَوَكَّلْنِي فِيمَنْ تَوَكَّلْتِ.

Be an ally to me with those You are an ally to.

Meaning: Be a Protector, Benefactor and Helper to us. This type of *al-walaayah*³ (companionship or guardianship) is of two types, a general type of guardianship, and a specific type. The specific type is particular to the believers only as Allah ﷻ says:

﴿اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ
مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ (سورة البقرة، الآية: 257)

"Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their auliya' (supporters and helpers) are at-taaghoot (false deities and false leaders), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever." (Al-Qur'aan 2:257 - interpretation of the meaning)

3) *Al-'allaamah* Sheikh Muhammad Amaan al-Jamee رحمه الله said regarding the word *walaayah* in his explanation to *al-Usool as-Sittah* page 34: "From here in this section it is connected to the degree of *al-walaayah*, not (to be pronounced) *wilaayaah*. *Al-walaayah* has a letter "w" followed by "a", and *al-wilaayah* (has a letter "w" followed by "i") is concerning the imamate."

So you ask Allah, the Most High, for this special type of alliance, guardianship, and companionship, similar to that which He ﷻ has given to His *aulijaa'* (close friends), and to grant you success in following what He loves and is pleased with.

As for the general type of guardianship, it includes everyone. Allah is carefully watching over every person as He ﷻ says:

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفِرُّونَ﴾ (سورة الأنعام، الآية: 61)

"...Until when death approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty." (Al-Qur'aan 6:61 - interpretation of the meaning)

This is general for everyone. Then He ﷻ says in the next verse:

﴿ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۗ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ﴾ (سورة الأنعام، الآية: 62)

"Then they are returned to Allah, their True Maulaa [True Master (Allah)], the Just Lord (to reward them). Surely, for Him is the judgement and He is the Swiftest in taking account." (Al-Qur'aan 6:62 - interpretation of the meaning)

However, when we say, "Be an ally to me with those You are an ally to," we want the specific type of alliance, guardianship, and companionship and, as has been said, it includes protection and the success in following what Allah loves and is pleased with.

The Explanation of:

وَبَارِكْ لِي فِيْمَا أَعْطَيْتَ.

And bless for me that which You have bestowed.

Meaning: The word "*barakah*" (blessing) literally means a lot of anything good that is continuous. The scholars even trace this word and its meaning back to the word "*birka*" which means a large amount of water. It is any wide container or gathering of water that continuously contains a large amount of water. Similarly, blessing is also a continuously large amount of good. So the meaning of this statement is: Send blessings down upon that which You have given me.

The wording, "that which You have bestowed" is comprehensive including anything Allah has given us of wealth, children, knowledge, and everything else Allah ﷻ has bestowed upon us. Therefore, you ask Allah to put blessings in all of that. If Allah does not put blessings into that which He has given you, a great amount of good will surely be prevented from you.

How many people possess a vast amount of wealth, yet it is as if they are living in poverty? This is because they gain no real benefit from their wealth; they simply collect it and never benefit from it. This is the result of the blessings being removed from it.

Likewise, many people have lots of children and grandchildren, yet they do not benefit their parents in anything due to their disobedience and ungratefulness. Such people have not been blessed in their children.

You also find some people to whom Allah has given a great amount of knowledge, yet it is as if he is illiterate. You see no traces of knowledge upon him in his worship, in his character, in his manners, or in the way he treats others. Rather, his knowledge may even increase him in arrogance and thinking himself to be above the rest of Allah's servants, belittling and humiliating them. Such a person does not realize the One who bestowed this knowledge upon him is none other than Allah. You see that he never benefits people with his knowledge, neither with lessons, nor advice, nor with writings. On the contrary, he is exclusively centred only upon himself. This is without doubt a great deprivation, even though religious knowledge is one of the most blessed things Allah gives to a servant.

One reason for this is that when you teach it to others and spread this knowledge among the people, you are rewarded for that and this is from many different perspectives:

1. When you spread this religious knowledge, you do so for the religion of Allah ﷻ. So you become from *al-mujaahidiin* in the path of Allah: That is because you have opened the hearts to religious knowledge like *al-mujaahid* who conquers a land with jihad* and faith.

*) which means that you enlighten hearts with beneficial knowledge and bring people forth from the darkness of ignorance into the light of knowledge, as *al-mujaahid* who brings people forth from the worship of other people to the worship of the Creator of all people, from the injustice of man-made religions or deviated ideologies to the justice of the Right Religion. This is because the misdirected worship is the cause of hardship and suffering in this life and in the Hereafter.

2. From the blessings of spreading knowledge and teaching it is that by doing so, there is the preservation and protection of Allah's legislation (*ash-sharee'ah*). If it were not for the passing on of knowledge, the legislation would not have been preserved.
3. Also from the blessings of spreading knowledge is that when you teach others, you are doing them a great deal of good. You give them insight into the religion of Allah ﷻ. Moreover, when the servant then worships Allah with knowledge and insight, you will be given rewards like that of the one (who did the deed) is given, because you directed them towards a particular good. The one who directs another to do something good is just like the one who actually does it.

[A proof of this is the *hadiith* recorded by Muslim, at-Tirmidhi, Abu Dawud, and by Imam Ahmad that the Prophet ﷺ said:

مَنْ دَلَّ عَلَىٰ خَيْرٍ، فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ.

"Whoever guides others to do something good, he will have a reward like that of the one who does it."

4. Also, by spreading and teaching knowledge, one's own knowledge increases. It is known that anyone who teaches a particular knowledge to people, his knowledge in that subject will increase. This is because in teaching, one is recalling what he previously learned and memorized as well as learning new things that he must prepare. In this meaning, there is a famous (Arabic) proverb regarding wealth, "It increases by spending it often, and it decreases if held in a tight fist." Similarly, if knowledge is withheld and not taught, it will eventually decrease.

The Explanation of:

وَقِنِي شَرَّ مَا قَضَيْتَ.

Protect me from the evil of what You have decreed.

Meaning: Allah ﷻ decrees that which is good and that which is evil. As for His decreeing that which is good, it is that which is certainly and absolutely good in itself - the decree and decision of it, and in that which results from it.

An example of good decree would be the decree and decision to provide mankind with sustenance, safety and security, tranquillity, guidance, support, etc. These are all good in their decree and its result.

As for decreeing that which is evil, it is actually good in its decree (Allah makes decisions only based on the highest level of wisdom) even though it may result in evil.

An example of this latter type would be a drought – the withholding of rain. This results in evil (hardships upon the people), yet Allah's decreeing it is good. How is decreeing a drought something good? If someone were to ask, "Allah decreed and decided to put upon us a time of drought; the livestock die and the crops are ruined, so how is this good?"

To this we reply to listen to this statement of Allah ﷻ:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾ (سورة

الروم، الآية: 41)

"Evil (sins and disobedience to Allah) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allah) may make them taste a part of that which they have done, in order that they may return (by repenting to Allah, and begging His Pardon)." (Al-Qur'aan 30:41 - interpretation of the meaning)

In this case, the decree is for the utmost good and the most praiseworthy reason – the people returning to Allah ﷻ, returning from sinning against Him to His obedience. So the result may be evil, yet the initial decree and decision is good.

So in this statement is the word *maa* "what" and here it is an *ismun mawsool* "a relative pronoun".

Thus the proper meaning is:

قِنَا شَرَّ الَّذِي قَضَيْتَ.

Protect us from the evil **that** You have decreed.

Allah Most High decrees with evil due to (His) complete and commendable wisdom. **The (*maa*) "what" here is not *maa al-masdariyyah* "To introduce a clause equivalent to a *masdar* (infinitive)" (and which refers to the source) which would mean "Your divine decree contains evil" rather it is a relative pronoun with the meaning of (*alladhi*) "The one who".**

It should be noted that the words, "**what you have decreed**" here means whatever bad results may come from what You decreed. Indeed, Allah would only decree something that results in a bad outcome due to his complete, perfect and praiseworthy wisdom. **The wording here does not mean, "Your bad decree" because the decree and decision of Allah is never bad or evil in itself.** For this, the Prophet ﷺ once said while praising his Lord:

وَالْحَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ.

"The good, all of it, is in Your two hands, and evil is not attributed to You." (This is part of a long *hadiith* recorded by Muslim, at-Tirmidhi, an-Nasaa'ee, Abu Dawud and Imam Ahmad.)

So evil is never associated with or attributed to Allah.

The Explanation of:

إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ.

Verily, You decree and none can decree over You.

Meaning: Allah ﷻ decrees and decides both the legislative decree (that which He likes and commands and may or may not happen) and the universal decree (that which He may or may not like, yet must happen). Allah decrees and decides everything that happens due to His infinite, perfect wisdom.

As for the wording, "none can decree over You," this means that there is none other that can decree anything over and beyond His will. So the servants will never judge or make any decision over Allah's, while Allah will certainly judge them. And He will question His servants, and no one will ever question Him as He ﷻ says:

﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾ (سورة الأنبياء، الآية: 23)

"He cannot be questioned as to what He does, while they will be questioned." (*Al-Qur'aan* 21:23 - interpretation of the meaning)

The Explanation of:

وَأِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ.

For surety, he whom You show allegiance to is never abased.

This sentence and the next one ("and he whom You take an enemy is never honoured.") both provide more explanation and details of our previous request, "Be an ally to me with those You are an ally to." If Allah watches over and guards a person as a companion would, then he would definitely never be humiliated. On the contrary, if He were to show enmity towards someone, such a person would never be honoured. So this requires us to seek honour only from Allah ﷻ alone and we fear and seek refuge from being dishonoured and disgraced before Allah. It is not possible for one to be truly humiliated and disgraced when Allah has become his companion and guardian. The important thing is to try to achieve this type of companionship with Allah. Yet, how does one gain His companionship and loyalty?

This kind of allegiance, companionship, and loyalty is achievable by actualizing two significant characteristics, both of which Allah ﷻ has clarified in His Book:

﴿الْأَبْرَارُ أَوْلِيَاءُ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾﴾
 (سورة يونس، الآيات: 62-63)

"...*Verily, the auliyaa' of Allah* [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], *no fear shall come upon them nor shall they grieve. Those who believed* (in the Oneness of Allah - Islamic Monotheism), *and used to fear Allah much* (by abstaining from evil deeds and sins and by doing righteous deeds)." (*Al-Qur'aan* 10:62-63 - interpretation of the meaning)

Of these two characteristics (1-belief, 2-constant, fearful consciousness of Allah), one occurs in the heart and one upon the limbs. "*Those who believed*" is in the heart, and "*used to fear Allah much*" occurs upon the limbs. So when the heart and limbs are pure and correct, people gain this alliance and companionship by virtue of these two characteristics. However, it is not obtained by those who merely claim to be close companions of Allah such as those who take the same paths as the monks used to, or those who innovate into the legislation of Allah that which is foreign to it (innovations), claiming, "We are the close ones (*walee*) to Allah!"

So this companionship, loyalty, and guardianship from Allah ﷻ which honours the servant is contained within these two great attributes: the true belief (*eemaan*⁴) and the constant, fearful consciousness of Allah (*taqwaa*⁵). The famous scholar of Islam, ibn Taymiyah, said regarding this verse:

﴿الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ﴾ (سورة يونس، الآية: 63)

"*Those who believed* (in the Oneness of Allah - Islamic Monotheism), *and used to fear Allah much* (by abstaining from evil deeds and sins and by doing righteous deeds)." (*Al-Qur'aan* 10:63 - interpretation of the meaning)

He ﷺ said: "Whoever is a true believer who constantly remains conscious of Allah, then Allah will be an ally, a guardian, and a companion to him." This is correct because *al-Qur'aan* indicates this.

⁴ *Eemaan* is to have the correct belief in Allah, His angels, His books, His messengers, the Last Day, and to believe in the pre-decree of everything, the good and bad of it. This was reported in a *hadiith* recorded by Muslim (no. 8). *Eemaan* also consists of a belief in the heart, a statement on the tongue, and actions of the limbs.

⁵ A famous successor to the Companions, Talq ibn Habeeb, was asked the meaning of *taqwaa* to which he replied, "*Taqwaa* is that you act in obedience to Allah hoping for His mercy, upon a light (guidance) from Allah; and *taqwaa* is that you leave acts of disobedience to Allah out of fear of Him, upon a light from Allah." This narration was reported by ibn Abi Shaybah in "*Kitaab al-Eemaan*" (no. 99) and Sheikh al-Albaani declared it to be authentic.

The Explanation of:

وَلَا يَعْزُبُ عَنْكَ مِنَ الْعَادِيَاتِ.

And he whom You take an enemy is never honoured.

Meaning: Whoever is an enemy to Allah will never have honour. On the contrary, he will taste humiliation, regret, and failure. Allah ﷻ says:

﴿مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ﴾ (سورة البقرة، الآية: 98)

"Whoever is an enemy to Allah, His Angels, His Messengers, Jibrael (Gabriel) and Mikael (Michael), then verily, Allah is an enemy to the disbelievers." (Al-Qur'aan 2:98 - interpretation of the meaning)

Every disbeliever is in disgrace and worry. For this, if the Muslims actually possessed the honour of Islam, the dignity of religion and the alliance and loyalty of Allah, the disbelievers would not be in the position they are in now in which we find ourselves humiliated under them. We secretly look to them with honour and respect, while looking amongst ourselves with disgrace and shame. This is because most Muslims today unfortunately do not truly adhere to their religion, nor do they sincerely seek to correctly learn it. They rely solely upon the materialistic things of this life and its adornment. For this, they have been afflicted with such disgrace that the disbelievers are honoured among themselves. However, we believe that the disbelievers are the enemies of Allah and that He has prescribed disgrace and shame upon all of His enemies as He ﷻ says:

﴿إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذْلَى﴾ (سورة المجادلة، الآية: 20)

"Those who oppose Allah and His Messenger (Muhammad ﷺ), they will be among the lowest (most humiliated)." (Al-Qur'aan 58:20 - interpretation of the meaning)

This is something confirmed and destined to take place. Then Allah ﷻ says:

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾ (سورة المجادلة، الآية: 21)

"Allah has decreed: 'Verily, it is I and My Messengers who shall be the victorious.' Verily, Allah is All-Powerful, All-Mighty." (Al-Qur'aan 58:21 - interpretation of the meaning)

So whoever opposes Allah ﷻ will eventually be humiliated and will never truly be honoured except in the sense of someone imagining honour as in that which the disbelievers have. As for the one who believes the real honour and dignity is unobtainable except by the close companionship and allegiance to Allah ﷻ and by adhering to His religion, then he sees those who disbelieve in Allah as none other than the most disgraced of Allah's creatures⁶.

⁶ It should be understood that although the disbelievers will be disgraced for their rejection of Allah and all of His messengers and their denying Allah's sole right of all worship (*tauhid*), this is not justification for individual Muslims to take it upon themselves to pass judgment and seek to criminally harm them by any means.

The Explanation of:

تَبَارَكَ رَبَّنَا وَتَعَالَيْتَ.

Blessed are You, (O) our Lord, and You are exalted far above (any deficiencies).

This is a form of praising and glorifying Allah ﷻ by mentioning these two noble descriptions. All blessings are attributed to Allah as He ﷻ is the Possessor and Bestower of all blessings. "Blessed are You" meaning: Your goodness is unlimited and it encompasses the entire creation. Blessing, as we have previously mentioned, is anything good and continuous.

Our statement, "our Lord" Means: O our Lord! Here this type of statement is the vocative. The "O" (*yaa*) that initiates the call has been omitted here.

Our statement, "and You are exalted far above (any deficiencies)," contains the concept of Allah actually being high above, both with His Essence and description - His attributes being the highest characteristics.

So He is in His Essence high above all creation and this concept of the highness of Allah ﷻ is a personal, never-ending description. As for His rising over the throne, this is a description of action, which occurs by His will and decision. The throne is the greatest and highest of all creation, and upon it, Allah ﷻ rose over in a manner that befits His majesty and greatness. We do not seek "how" this rising is⁷, nor do we believe it to be similar to or resembling the way any of creation would rise over something. The righteous predecessors (*as-Salaf-us-Saalih*) unanimously agreed upon this belief based upon its supporting evidences in *al-Qur'aan*, *as-Sunnah*, the intellect, and the natural inclination of all people⁸.

⁷) When asked about "how" Allah rose over his throne, the famous Imam Malik replied, "The rising over (*istiwa*) is not unknown, the 'How' of it is not comprehensible, believing in it is required, and asking about it is an innovation..." See "*Siyar A'laam an-Nubalaa*" by Adh-Dhahabi (8/100-101), "*al-Asmaa' was-Sifaat*" by al-Baihaqee (page 515) and al-Haafidh (ibn Hajar) declared it to be acceptable in "*Fath al-Baari*" (13/407).

⁸) For the full discussion of these evidences, see Sheikh ibn al-Utheimeen's explanation of "*al-Aqeedat-ul-Waasiteyyah*."

As for the highness of Allah's characteristics and attributes, this means Allah alone possesses the highest, most complete and perfect attributes and descriptions. And there is no deficiency whatsoever with any of them.

In *du'aa' al-qunuut* is a phrase in which many a question has been asked according to what our imams utter in their *qunuut* when they say:

هَبِ الْمُسِيئِينَ مِنَّا لِلْمُحْسِنِينَ.

"Favour those who do wrong from amongst us by way of our righteous."

So what is the meaning? The closest statements (concerning this *du'aa'*): In my opinion – and Allah knows best – that is coming from the area of intercession. Meaning that this large group has those who are evil and those who do good, so we ask Allah to guide the one who does evil by intercession of the one who does good therefore it is intercession from the righteous on behalf of those who do wrong.

With this, this concise explanation of *du'aa' al-qunuut* is completed by the success of Allah. May Allah send His peace and prayers upon our prophet Muhammad, and upon his family, his companions, and his followers until the Day of Judgment.

Questions & answers regarding du'aa' al-qunuut

Sheikh Muhammad ibn Saaleh al-Utheimeen رَحِمَهُ اللهُ was asked:

Is it permissible to add additional words to this *du'aa'*, which the Prophet ﷺ taught al-Hasan ibn 'Ali رَضِيَ اللهُ عَنْهُمَا?

Answer: There is no problem should a person wish to increase this *du'aa' al-qunuut* during *al-witr* prayer with additional words. If he were alone (in prayer), then he may also make *du'aa'* with whatever he likes. However, it is preferable for a person to choose comprehensive and general supplications as the Prophet ﷺ used to supplicate with comprehensive, general supplications and other times would supplicate with ones that are more specific. It is also incumbent upon the Imam not to prolong it upon the people so not as to put a burden or hardship upon them. (Taken from *Majmuu' Fataawaa wa Rasaa'il*, 14/138.)

The Sheikh رحمته was also asked about a person who makes *du'aa* ' yet is not immediately answered. He may say, "I make *du'aa* ' but it is not answered."

Answer: All praises and thanks are due to Allah, and I send peace and prayers upon our Prophet Muhammad, upon his family, and upon his companions. I ask Allah ﷻ to bestow upon my brothers and myself success in following that, which is correct in *al-'aqeedah* (basic tenets of faith), statement, and action.

Allah ﷻ says:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾ (سورة

غافر، الآية:60)

"...'**Invoke Me**, [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything], **I will respond to your** (invocation). **Verily, those who scorn My worship** [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] **they will surely enter Hell in humiliation!**'" (*Al-Qur'aan* 40:60 - interpretation of the meaning)

The questioner says he makes *du'aa* ' to Allah ﷻ yet Allah does not respond to him. So this reality presents a problem and confusion for him when contrasted with this noble verse in which Allah ﷻ promises to answer the one who makes *du'aa* ' to Him, and Allah never breaks a promise. The answer to this is that there are conditions for one's *du'aa* ' being answered that need fulfilment.

The First Condition: Sincerity to Allah ﷻ in that one sincerely calls upon Allah alone, turning to Him with an attentive and truthful heart. He must be earnest while asking Him, knowing with certainty that Allah ﷻ is completely capable of responding to his call, and hoping and expecting Him to answer.

The Second Condition: The person must feel that while making *du'aa* ', he is in dire need of Allah ﷻ, and that Allah alone is the only One Who hears and answers the *du'aa* ' of the one compelled to call upon Him.

As for someone calling upon Allah while feeling himself self-sufficient without Allah and not in dire need of Him, yet he merely makes *du'aa* ' out of habit or to test the effect, then such a person is not worthy of a response.

The Third Condition: The person must take all precautions to avoid eating anything forbidden because eating that which is impermissible prevents one's supplications from being answered as has been established in an authentic *hadiith* (of being pure) that the Prophet ﷺ said:

"Indeed, Allah is good and only accepts that which is good. And Allah commands the believers with the likes of which He commands the messengers; He ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴾ (سورة البقرة،

الآية:172)

"O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship." (*Al-Qur'aan* 2:172 - interpretation of the meaning)

And He ﷺ said:

﴿يَأْتِيهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾ (سورة المؤمنون، الآية: 51)

"O (you) Messengers! Eat of the *taiyyibaat* [all kinds of *halaal* foods which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.)] and do righteous deeds. Verily, I am Well-Acquainted with what you do." (*Al-Qur'aan* 23:51 - interpretation of the meaning)

Then the Prophet ﷺ mentioned a man who – having travelled far – is dishevelled and dusty. He stretches his hands to the sky saying, 'O Lord, O Lord' yet his food is *haraam* and his clothes are *haraam*. He is taking nourishment from that which is *haraam*⁹⁾, so how could he be answered?" (Muslim)

⁹⁾ Either impermissible (*haraam*) in itself (food, drink, clothing) or obtained by impermissible means.

The Prophet ﷺ excluded such a man from being answered even though he actually fulfilled some of the physical means by which *du'aa* ' is answered, and they are:

1. The man raised his hands towards the sky, meaning to Allah ﷻ, because He is above the heavens, above the throne. Stretching out the hands to Allah is from the means of having one's supplication answered as has come in the *hadiith*:

إِنَّ اللَّهَ حَيِّيٌّ كَرِيمٌ، يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ.

"Indeed, Allah is shy and generous. He is shy, when a man raises his hands to Him, to return them empty and rejected." [Related by at-Tirmidhi and Sheikh al-Albaani said it is authentic in "*Sahiih Sunan at-Tirmidhi*" (No. 2819), Abu Dawud – see "*Sahiih Sunan Abi Dawud*" (No. 1320) by al-Albaani, ibn Maajah – see "*Sahiih Sunan ibn Maajah*" (No. 3117) by al-Albaani, and by Ahmad.]

2. This man supplicated to Allah ﷻ using the name "Lord" by saying, "O Lord, O Lord". Seeking nearness to Allah by this name is also from the means of a servant having his *du'aa* ' answered. The Lord is the Creator, the Owner, and the Arranger of all affairs. In His hand is the control of the heavens and earth. For this reason, you find most of the supplications in the noble Koran contain this name:

﴿رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيْمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٢٠﴾ رَبَّنَا وَءَاتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ۗ إِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ﴿١٢١﴾﴾ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْتِي ۗ بَعْضُكُمْ مِّنْ بَعْضٍ ۗ

فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِمَّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٣-١٩٥﴾ (سورة آل عمران، الآيات: 193-195)

"Our Lord! Verily, we have heard the call of one (Muhammad ﷺ) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with al-abraar (the pious believers of Islamic Monotheism). Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise.' So their Lord accepted of them (their supplication and answered them), 'Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allah, and with Allah is the best of rewards.'" (Al-Qur'aan 3:193-195 - interpretation of the meaning)

So seeking nearness to Allah by using this name is from the means of one's *du'aa* ' being responded to.

3. This man (in the *hadiith* of being pure) was travelling and most of the time, traveling on a journey is a time in which supplications are answered. This is because when one is journeying, he usually feels a sense need and reliance upon Allah more than when he is at home, secure with his family. This was even more so, especially traveling during those past times.

The Prophet ﷺ mentioned in the *hadiith* that this man was "dishevelled and dusty" meaning that he was not in the normal state he usually is. It was as if the most important thing to him at that time was turning to Allah and supplicating to Him no matter what state he was in, whether untidy and dusty or comfortable in luxury. And this state of being dishevelled and dusty may have some affect on one's *du'aa* ' being responded to due to the *hadiith* in which the Prophet ﷺ said that Allah descends to the lowest heaven on the day of 'Arafah, boasting to the angels of those who stand and supplicate to Him, saying:

انظروا إلى عبادي، أتوني شعثاً غبراً.

"Look at My servants who have come (to Me) unkempt and dusty." (Imam Ahmad as related by ibn Umar رضي الله عنهما. See Sheikh al-Albaani's "*Sahih-ul-Jaami' as-Sagheer*" volume one, page 381 for further reference.)

Even while fulfilling all of these means of having his *du'aa* ' answered, they did not benefit him at all because his food was *haraam*, his clothing *haraam*, and he was completely nourished by *haraam* means. So the Prophet ﷺ said, **"So how could he be answered?"**

So these are some conditions that, when not fulfilled, may make ones' supplication seem unanswered. However, if they are fulfilled and still Allah ﷻ does not immediately respond to the caller, then that is due to a certain reason and Allah's wisdom that He ﷻ knows yet the caller is unaware of. And it is possible that we love and want something but it is really bad for us. So if one tries his best to fulfil the conditions of *du'aa* ' , yet he feels he is not immediately responded to, then it may be that Allah will instead prevent an evil greater than that from befalling him, or He may save the reward and response until the Day of Resurrection on which He will repay with increased

rewards. So if he fulfils the conditions (yet is not answered due to Allah's wisdom nor is an evil prevented from afflicting him greater than that for which he made *du'aa* ' about) then he will be given a reward twice – once for his act of worship of supplicating to Allah alone, and once for his trouble and grief of not having his *du'aa* ' immediately answered. So Allah will save for him that which is greater and more complete.

Also, one must not consider the response to his supplication to be slow for this is actually one of the ways of preventing *du'aa* ' from being accepted and answered. This is based on a *hadiith* in which the Prophet ﷺ said:

يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ، يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي.

"Each of you will be answered as long as he is not hasty, saying, 'I made du'aa ' but it was not answered for me.'" (Al-Bukhari, Muslim, at-Tirmidhi, Abu Dawud, ibn Maajah and Imam Ahmad)

So a person should not try to rush the response or despair and leave making *du'aa* '. Rather, he should persist in calling upon Allah for each time he supplicates to Him, that is a form of worship by which he draws nearer to Him and is rewarded.

So, my brother, you must stay constant upon making *du'aa* ' sincerely to Allah ﷻ alone in all of your affairs, the general and specific, the minor and critical matters. And even if there was nothing other than the fact that making *du'aa* ' to Allah ﷻ alone is worship, then it would definitely be worthwhile for a person to constantly remain steadfast on this action. And with Allah lies all success.

Du'aa ' al-qunuut line-by-line

1 - اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ

(Allaahumma hdinee feeman hadayt)
O Allah, guide me with those You have guided.

2 - وَعَافِنِي فِيمَنْ عَافَيْتَ

(wa 'aafinee feeman 'aafayt)
(And) heal me with those You have healed.

3 - وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ

(wa tawallanee feeman tawallayt)
(And) be an ally to me with those You are an ally to.

4 - وَبَارِكْ لِي فِيمَا أُعْطَيْتَ

(wa baarik lee feemaa a'tayt)
And bless for me that which You have bestowed.

5 - وَقِنِي شَرَّ مَا قَضَيْتَ

(wa qinee sharra maa qadayt)
(And) protect me from the evil of what You have decreed.

6 - إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ

(Innaka taqdee wa laa yuqdaa 'Alayk)
Verily, You decree and none can decree over You.

7 - وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ

(wa innahu laa yadhilla man waalayt)
(And) for surety, he whom You show allegiance to is never abased.

8 - وَلَا يَعِزُّ مَنْ عَادَيْتَ

(wa laa ya'izzu man 'aadayt)
And he whom You take an enemy is never honoured.

9 - تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

(tabaarakta Rabbanaa wa ta'aalayt)
Blessed are You, our Lord, and You are exalted far above (any deficiencies)

Qunuut al-witr word by word

هَدَيْتَ (hadayt)	فِيْمَنْ (feeman)	اهْدِنِي (hdinee)	اللَّهُمَّ (Allaahumma)
You have guided	with those	guide me	O Allah
وَتَوَلَّيْنِي (wa tawallanee)	عَافَيْتَ ('aafayt)	فِيْمَنْ (feeman)	وَعَافِنِي (wa 'aafinee)
(and) be an ally to me	You have healed	with those	(and) heal me
فِيْمَا (feemaa)	وَبَارِكْ لِي (wa baarik lee)	تَوَلَّيْتِ (tawallayt)	فِيْمَنْ (feeman)
that which	and bless for me	You are an ally to	with those
مَا (maa)	شَرًّا (sharra)	وَقِنِّي (wa qinee)	أَعْطَيْتَ (a'tayt)
of what (that)	the evil	(and) protect me from	You have bestowed
وَلَا يُقْضَى (wa laa yuqdaa)	تَقْضِي (taqdee)	إِنَّكَ (Innaka)	قَضَيْتَ (qadayt)
and none can decree	decree	verily, You	You have decreed
مَنْ (man)	لَا يَدِلُّ (laa yadhillu)	وَإِنَّهُ (wa innahu)	عَلَيْكَ ('Alayk)
whom	is never abased	(and) for surety he	over You
مَنْ (man)	يَعِزُّ (ya'izzu)	وَلَا (wa laa)	وَالْبَيْتَ (waalayt)
whom	is he honoured	and never	You show allegiance to
وَتَعَالَيْتَ (wa ta'aalayt)	رَبَّنَا (Rabbanaa)	تَبَارَكْتَ (tabaarakta)	عَادَيْتَ ('aadayt)
and You are exalted far above (any deficiencies)	our Lord	Blessed are You	You take an enemy

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Allah, the Exalted, says (interpretation of the meaning): ***"...Help you one another in al-birr and at-taqwaa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment."*** (Al-Qur'aan 5:2)

Allah, the Exalted, says (interpretation of the meaning): ***"By al-'asr (the time). Verily, man is in loss, except those who believe and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience."*** (Al-Qur'aan 103)

On the authority of Abu Huraira رضي الله عنه who reported that Allah's Messenger ﷺ said: *"If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow error, the sin, will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in any respect."* (Muslim)

'Abdullah ibn 'Amr رضي الله عنه narrated that the Prophet ﷺ said: *"Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of the children of Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire."* (Al-Bukhari)

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