

شَرَحُ دُعَاءِ قُنُوتِ الْوَيْتْرِ

An Explanation of

The *Du'aa* of *Qunoot*
(*The Supplication of Standing*)
During the *Witr* Prayer

By Shaykh Muhammad Ibn Saalih Al-'Uthaymeen

Translated by Aboo az-Zubayr 'Abdur-Rahmaan Harrison & Aboo 'Imraan Abdus-Saboer Maldonado al-Mekseekee

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction¹

Indeed, all praise and thanks are due to Allaah. We praise Him; seek His help and His forgiveness. We seek protection from Him from the evils of our own souls and from our bad deeds. Whomever Allaah guides, no one can misguide him, and whomever He sends astray, there is no other guide for him. I testify that nothing has any right to be worshipped except Allaah alone, having no partner, and I testify that Muhammad is His servant and Messenger-may the peace and blessings of Allaah be upon him, his family, companions and those who follow them in goodness until the Day of Judgment.

To proceed:

This is a concise explanation of the *Du'aa*, or supplication that is said during the *Witr* prayer.² This explanation was given by *Shaykh* Muhammad Ibn Saalih al-'Uthaymeen, may Allaah have mercy on him, during his lectures which he used to present in the central mosque in Mecca (*al-Masjid al-Haram*) during the blessed month of *Ramadhan*.

Thanks is given to ash-Shaykh Muhammad bin Saalih bin Muhammad al-Harbee may Allaah reward him with good for reviewing it over with his eminence, the Shaykh, the author-may Allaah have mercy upon him-as well as his looking after its first printed publication in the year 1417-may Allaah reward him for this.

For the sake of spreading benefit of this simple explanation, and after comparing the written copy that was reviewed and relied upon by his eminence, the Shaykh, the author-may Allaah have mercy upon him, then facilitated for the Lajnah 'Ilmiyyah (The Committee of Scholarly Research) to combine distinctly this treatise and reinstate it's publication with a fatwa given by his eminence-may Allaah have mercy upon him-concerning two questions related to the topic.

We ask Allaah Most High to place this action purely for His Noble Face, as a benefit to His servants, and that He reward his eminence, Our Shaykh, the Author in addition to Islaam and the Muslims, with the best of rewards, and that He place him to dwell in His spacious

¹ This lecture was provided by the Muhammad Ibn Saalih al-'Uthaymeen Charitable Foundation. For more information or to listen or read (in Arabic) more from *Shaykh* Ibn al-'Uthaymeen, please visit: <http://www.ibnothaimeen.com/index.shtml>

² The *Witr* or "Odd" prayer is the last prayer one may pray at night, before the Morning Prayer, consisting of an odd number of *Raka'hs*, or units of prayer. The Prophet ﷺ used to say the *Du'aa* of *Qunoot* sometimes while standing during the *Witr* prayer. He would raise his hands while supplicating and would sometimes do it before bowing or after bowing.

paradise, Verily He is All Hearing, All Near. All praise is to Allaah, Lord of all the worlds, and may the salutations, peace, and blessings be upon our Prophet Muhammad as well as his family and all of his companions.

Al-Lajnah al-'Ilmiyyah for the ash-Shaykh Muhammad bin Saalih al-'Uthaymeen Charitable Organization



The Du'aa

Aboo Daawood recorded a *Hadeeth* from al-Hasan Ibn 'Alee ؓ that he said:

Allaah's Messenger ﷺ taught me some words to say³ during the *Qunoot* of the *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 يَعْزُ مَنْ عَادَيْتَ، تَبَارَكَ رَبَّنَا وَتَعَالَيْتَ

“O Allaah, guide me with those You have guided, heal me with those You have healed, care for me as a companion with those You have cared for, bless me in what You have given, and protect me from the evil of what You have decreed. Indeed, You decree while no one decrees against You. Whomever You show loyalty towards will never be humiliated, and whoever You show enmity towards will never be honored. Blessed are You, our Lord, and You are exalted far above (any deficiencies).”⁴



³ 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.

⁴ This *Hadeeth* is recorded by Aboo Daawood (no. 1425, 1426) and al-Albaanee said it is authentic in “*Saheeh Sunan Abee Daawood*” (no. 1263). It is also recorded by At-Tirmidhee (no. 467) – “*Saheeh Sunan at-Tirmidhee*” (no. 411), and by an-Nasaaee’ (no. 1745, 1746) – “*Saheeh Sunan an-Nasaaee’*” (no. 1647). The *Hadeeth* is also recorded by Ahmad (1/199) and ad-Daarimee. *Shaykh* Ahmad Shaakir also said it is authentic in his notes of “*Sunan at-Tirmidhee*.”

The Explanation of:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ

“O Allaah, guide me with those You have guided...”

Meaning: Guide me to the truth and assist me in acting in accordance with it. Complete, beneficial guidance is that in which Allaah combines for a servant in 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 Allaah ﷻ,

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ﴾

“As for Thamood, We guided them, but they preferred blindness over guidance.”

[Soorah Fussilat, 41:17]

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 Allaah.

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

﴿وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾

“And indeed, you guide to the straight path.”

[Soorah ash-Shooraa, 42:52]

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﴾

“Indeed, you do not guide whoever you like.”

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 Allaah alone. If the Prophet ﷺ were capable of that type of guidance, he would have guided his uncle, Aboo Taalib. He tried this with him and even when he (Aboo Taalib) 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 Allaah,’ – a statement by which I will testify on your behalf before Allaah.”

But the decree of Allaah ﷻ had already passed that he would be from the inhabitants of the Fire, and from this we seek refuge with Allaah. So he neither testified nor believed that nothing has the right to be worshipped except Allaah. The last thing Aboo Taalib said before dying was that he would remain upon the religion of ‘Abdul-Muttalib.⁵ Despite this, Allaah ﷻ permitted His messenger ﷺ to intercede for him, not just because he was the Prophet’s uncle, but because Aboo Taalib used to continually defend the Prophet ﷺ and Islaam (even though he did not personally accept Islaam). Therefore, the Prophet ﷺ interceded for Aboo Taalib 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 lowest part of the Fire, and if it were not for me, he would have been in the lowest, deepest part of the Fire.”⁶

In addition, the Prophet ﷺ said,

لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ فَيَجْعَلُ فِي ضَحْضَاحٍ مِنَ النَّارِ يَبْلُغُ كَعْبِيهِ يَعْطِي مِنْهُ دِمَاغُهُ

“Perhaps my intercession will benefit him on the Day of Resurrection so that he will be put into the lowest part of the Fire, it reaching only to his ankles, yet from which, his brain will boil.”⁷

⁵ The *Hadeeth* was recorded by al-Bukhaaree (no. 1360, 3884, 4675) Muslim (no. 24), an-Nasaaee’ (no. 2035), and by Ahmad.

⁶ The *Hadeeth* is recorded by al-Bukhaaree (no. 3883, 6208) and Muslim (no. 209) as well as *Imaam* Ahmad.

⁷ The *Hadeeth* is recorded by al-Bukhaaree (no. 3885, 6564) and Muslim (no. 210) and also by Ahmad.

So when we say in the *Du'aa* of *Qunoot*, “Guide us with those You have guided,” we are asking Allaah 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 ﴾
“Guide us to the straight path.”

[Soorah al-Faatihah, 1:6]

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 Allaah) by mentioning His favors on others in that He guided them. So we therefore also ask Him to bestow the same favor upon us and guide us. In other words, we ask You (Allaah) for guidance, for that is only by virtue of Your mercy and wisdom and your past favors as You have guided others.



The Explanation of:
وَعَافِنِي فِيمَنْ عَافَيْتَ

“...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 Allaah, 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 Allaah, 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 Allaah for healing and immunities 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:
وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ

“...care for me as a companion with those
You have cared for...”

Meaning: Be a close, watchful companion and ally to us. This type of al-Walaayah⁸ (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 Allaah (ﷻ) says:

﴿اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

“Allaah is the Ally, Guardian of those who believe. He brings them out from darkness into light. In addition, those who disbelieve, their allies, guardians, are their false gods. They take them out of light into darkness. Those are the companions of the Fire; they will abide eternally therein.”

[Soorah al-Baqarah, 2:257]

So you ask Allaah for this special type of alliance, guardianship, and companionship which includes His protection of the one to whom Allaah (ﷻ) gives it to. It also includes Allaah granting success to him or her in following what He loves and is pleased with.

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

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ﴾

“...until when death comes to one of you, Our Messengers (angels) take him, and they never fail in their duties.”

[Soorah al-An'aam, 6:61]

⁸ Al-Alaamah ash-Shaykh Muhammad Amaan al-Jaamee-may Allah have mercy upon him said regarding the word walaayah in his explanation to Usool-us-Sittah page 34: “from here in this section it is connected to the degree of al-walaayah, not (to be pronounced) wilayaah, al-walaayah has a fatah on the Waaw and al-wilaayah (with a kasrah on the Waaw) is concerning the imamate.”

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

﴿ ثُمَّ رُدُّوْا۟ اِلَى اللّٰهِ مَوْلٰنَهُمْۙ الْحَقُّۙ اِلٰٓهُ الْحَكْمِۙ وَهُوَۙ اَسْرَعُ الْحٰسِبِۙنَ ﴿٦٢﴾ ﴾

“Then they are returned to Allaah, their true Lord. Unquestionably, the Judgment is His, and He is the swiftest in taking to account.”

[Soorah al-An'aam, 6:62]

However, when we say, “O Allaah, care for me as a companion with those You have cared for,” we want the specific type of alliance, guardianship, and companionship and, as has been said, it includes protection and the success in following what Allaah loves and is pleased with.



The Explanation of:

وَبَارِكْ لِي فِي مَا أُعْطَيْتَ

“...bless me in what You have given...”

The word بَرَكَة (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 بَرَكَةٌ (Birkah) 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, “in what You have given” is comprehensive including anything Allaah has given us of wealth, children, knowledge, and everything else Allaah ﷻ has bestowed upon us. Therefore, you ask Allaah to put blessings in all of that. If Allaah 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 Allaah 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 Allaah’s servants, belittling and humiliating them. Such a person does not realize the one who bestowed this knowledge upon him is none other than Allaah. You see that he never benefits people with his knowledge, neither with lessons, nor advice, nor with writings. On the contrary, he is exclusively centered only upon himself. This is without doubt a great deprivation, even though religious knowledge is one of the most blessed things Allaah 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 Allaah ﷻ. So you become from the Mujaahidoon in the path of Allaah: that is because you have opened the hearts to religious knowledge like the Mujaahid who conquers a land with rectification and faith.
2. From the blessings of spreading knowledge and teaching it is that by doing so, there is the preservation and protection of Allaah's legislation (the *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 Allaah ﷻ. Moreover, when the servant then worships Allaah with knowledge and insight, similar rewards they are given will be your reward, 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.⁹
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.



⁹ A proof of this is the *Hadeeth* recorded by Muslim (no. 1893), at-Tirmidhee (no. 2671), Aboo Daawood (no. 5129), and by *Imaam* Ahmad that the Prophet ﷺ said,

مَنْ دَلَّ عَلَىٰ خَيْرٍ فَلَهُ مِثْلُ أُجْرٍ فَعَلِهِ

“Whoever directs someone to do something good, he will have a reward just like the one who actually did it.”

The Explanation of:
وَقِنِي شَرَّ مَا قَضَيْتَ

“...and protect me from the evil of what You
have decreed...”

Allaah 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, tranquility, 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 (Allaah 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 Allaah’s decreeing it is good. How is decreeing a drought something good? If someone were to ask, “Allaah 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 Allaah ﷻ,

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ

يَرْجِعُونَ ﴿٤١﴾

“Corruption has appeared throughout the land and sea by (as a result of) what the hands of people have earned so that He may let them taste part of what they have done that perhaps they may return (in repentance).”

[Soorah ar-Room, 30:41]

In this case, the decree is for the utmost good and the most praiseworthy reason – the people returning to Allaah (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 a *Ism-ul-Mawsul* “a Relative Pronoun”.

Thus the proper meaning is:

قِنَا شَرَّ الَّذِي قَضَيْتَ

“Protect us from the evil that You decreed”

Allaah Most High decrees with evil due to (His) complete and commendable wisdom. The *مَا* (maa) “what” here is not *Maa al-Masdariyyah* “To introduce a clause equivalent to a masdar or infinitive” which would mean “Your divine decree contains evil” rather it is a relative pronoun with the meaning of *الَّذِي* (al-Ladhee) “The one who”. This is because the decree and decision of Allaah is never evil in itself. For this, the Prophet (ﷺ) once said while praising his Lord,

وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ

“The good, all of it, is in Your two hands, and evil is not attributed to You.”¹⁰

So evil is never associated with or attributed to Allaah.



¹⁰ This is part of a long *Hadeeth* recorded by Muslim (no. 771), at-Tirmidhee (no. 3422), an-Nasaabee’ (no. 897), Aboo Daawood (no. 760), and by *Imaam* Ahmad.

The Explanation of:

إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ

“Indeed, You decree while no one decrees against You”

Allaah 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). Allaah decrees and decides everything that happens due to His infinite, perfect wisdom.

As for the wording, “no one decrees against 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 Allaah’s, while Allaah will certainly judge them. And He will question His servants, and no one will ever question Him as He says,

﴿ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴾

“He is not questioned about what He does, but they will be questioned.”

[Soorah al-Anbiyaa, 21:23]



The Explanation of:
وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ

“Whoever You show loyalty towards will never be humiliated.”

This sentence and the next one (“...and whoever You show enmity towards will never be honored.”) both provide more explanation and details of our previous request, “Care for me as a companion with those You have cared for.” If Allaah 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 honored. So this requires us to seek honor only from Allaah ﷻ alone and we fear and seek refuge from being dishonored and disgraced before Allaah. It is not possible for one to be truly humiliated and disgraced when Allaah has become his companion and guardian. The important thing is to try to achieve this type of companionship with Allaah. 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 Allaah ﷻ has clarified in His book,

﴿ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٢﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٣٣﴾ ﴾

“Indeed, for the close allies of Allaah there will be no fear upon them, nor will they grieve – those who believe and are constantly, fearfully conscious (of Allaah).”

[Soorah Yoonus, 10:62-63]

Of these two characteristics (1-belief, 2-constant, fearful consciousness of Allaah), one occurs in the heart and one upon the limbs. “Those who believe” is in the heart, and “...and are constantly, fearfully conscious (of Allaah)” 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 Allaah such as those who take the same paths as the monks used

to, or those who innovate into the legislation of Allaah that which is foreign to it, claiming, “We are the close ones (*Walee*) to Allaah!”

So this companionship, loyalty, and guardianship from Allaah ﷻ which honors the servant is contained within these two great attributes: the true belief (*Eemaan*¹¹) and the constant, fearful consciousness of Allaah (*Taqwaa*¹²). The famous scholar of Islaam, Ibn Taymiyyah, said regarding this verse:

﴿الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ﴾

“Those who believe and are constantly, fearfully conscious (of Allaah).”

[Soorah Yoonus, 10:63]

He said, “Whoever is a true believer who constantly remains conscious of Allaah, then Allaah will be an ally, a guardian, and a companion to him.” This is correct because the Qur’aan indicates this.



¹¹ *Eemaan* is to have the correct belief in Allaah, 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 *Hadeeth* recorded by Muslim (no. 8). *Eemaan* also consists of a belief in the heart, a statement on the tongue, and actions of the limbs.

¹² 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 Allaah hoping for His mercy, upon a light from Allaah; and *Taqwaa* is that you leave acts of disobedience to Allaah out of fear of Him, upon a light from Allaah.” This narration was reported by Ibn Abee Shaybah in “*Kitaab al-Eemaan*” (no. 99) and *Shaykh al-Albaanee* declared it to be authentic.

The Explanation of:
وَلَا يَعْزُّ مَنْ عَادَيْتَ

“...and whoever You show enmity towards
will never be honored.”

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

﴿ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴾

“Whoever is an enemy to Allaah, His angels, His messengers, Jibreel and Meekaal (two honored angels), then Allaah is an enemy to the disbelievers.”

[Soorah Al-Baqarah, 2:98]

Every disbeliever is in disgrace and worry. For this, if the Muslims actually possessed the honor of Islaam, the dignity of religion and the alliance and loyalty of Allaah, 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 honor 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, we have been afflicted with such disgrace that the disbelievers are honored among themselves. However, we believe that the disbelievers are the enemies of Allaah and that He has prescribed disgrace and shame upon all of His enemies as He says,

﴿ إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذْلَىٰ ﴾

“Indeed, those who oppose Allaah and His Messenger – they are the most
humiliated.”

[Soorah al-Mujaadilah, 58:20]

This is something confirmed and destined to take place. Then Allaah ﷻ says,

﴿ كَتَبَ اللَّهُ لَأَعْلَبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴾

**“Allaah has decreed, ‘I will surely overcome – I and My messengers.’ Indeed,
Allaah is Powerful, Exalted in Might.”**

[Soorah al-Mujaadilah, 58:21]

So whoever opposes Allaah ﷻ will eventually be humiliated and will never truly be honored except in the sense of someone imagining honor as in that which the disbelievers have. As for the one who believes the real honor and dignity is unobtainable except by the close companionship and allegiance to Allaah ﷻ and by remaining steadfast upon His religion, then he sees those who disbelieve in Allaah as none other than the most disgraced of Allaah’s creatures.¹³



¹³ It should be understood that although the disbelievers will be disgraced for their rejection of Allaah and all of His messengers and their denying Allaah’s sole right of all worship (*Tawheed*), 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, our Lord, and You are exalted far above (any deficiencies).”

This is a form of praising and glorifying Allaah ﷻ by mentioning these two noble descriptions. All blessings are attributed to Allaah 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: Our Lord! (As if a Yaa with the Alif was connected to Our Lord). Here this type of statement is the vocative. The Yaa that initiates the call has been omitted here.

Our statement, “and You are exalted far above (any deficiencies),” contains the concept of Allaah actually being high above, both personally and as a description – His attributes being the highest characteristics.

So He is personally high above all creation and this concept of the highness of Allaah (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 of all creation, and upon it, Allaah ﷻ rose over in a manner that befits His majesty and greatness. We do not seek “how” this rising is,¹⁴ 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 as-Saalih*) unanimously agreed upon this belief based upon its supporting evidences in the Qur’aan, the *Sunnah*, the intellect, and the natural inclination of all people.¹⁵

¹⁴ When asked about “how” Allaah rose over his throne, the famous *Imaam* Maalik replied, “The rising over (*Istiwaah*) is not unknown, the ‘How’ of it is not comprehensible, believing in it is required, and asking about it is an innovation...” See “*Siyar ‘Alaam an-Nubalaa*” by Adh-Dhahabee (8/100-101), “*al-Asmaa was-Sifaat*” by al-Bayhaqee (page 515) and al-Haafidh (Ibn Hajr) declared it to be acceptable in “*Fath al-Baaree*” (13/407).

¹⁵ For the full discussion of these evidences, see Shaykh Ibn al-Uthaymeen’s explanation of “*Aqeedah al-Waasitiyyah*.”

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

In the *Du'aa* of *Qunoot* is a phrase in which many a question has been asked according to what our imams utter in their *Qunoot* when they say:

هَبِ الْمَسِيئِينَ مِنَّا لِلْمُحْسِنِينَ

{Reckon those who do wrong from amongst us by way of our righteous}

So what is the meaning?

The closest statements' concerning this *Du'aa* is that it 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 Allaah 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 the *Du'aa* of *Qunoot* is completed by the success of Allaah. May Allaah 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 the *Du'aa* of *Qunoot*

Shaykh Muhammad Ibn Saalih al-'Uthaymeen, may Allaah have mercy on him, was asked:

Q: Is it permissible to add additional words to this *Du'aa*, which the Prophet ﷺ taught al-Hasan Ibn 'Alee ؓ?

A: There is no problem should a person wish to increase this *Du'aa* of *Qunoot* during the *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 *Imaam* not to prolong it upon the people so not as to put a burden or hardship upon them.¹⁶



Q: The *Shaykh*, may Allaah have mercy on him, 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."

A: All praise and thanks are due to Allaah, and I send peace and prayers upon our Prophet, Muhammad, upon his family, and upon his companions. I ask Allaah ﷻ to bestow upon my brothers and myself success in following that, which is correct in '*Aqeedah* (principles of faith), statement, and action.

Allaah ﷻ says:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ

دَاخِرِينَ ﴿

“And your Lord said, ‘Call upon Me; I will answer you.’ Indeed, those who reject My worship will enter Hell humiliated, disgraced.”

[Soorah Ghaafir, 40:60]

¹⁶ Taken from “*Majmoo' Fataawaa wa Rasaail*” (14/138).

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

The First Condition: Sincerity to Allaah ﷻ in that one sincerely calls upon Allaah alone, turning to Him with an attentive and truthful heart. He must be earnest while asking Him, knowing with certainty that Allaah 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 Allaah ﷻ, and that Allaah 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 Allaah while feeling himself self-sufficient without Allaah 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 *Hadeeth* that the Prophet ﷺ said:

Indeed, Allaah is good and only accepts that which is good. And Allaah 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 ءِيَّاهُ

تَعْبُدُونَ ﴿١٧٢﴾

“O you who believe, eat of the good things We have provided you and be grateful to Allaah if it is Him that you worship.”

[Soorah al-Baqarah, 2:172]

And He ﷻ said:

﴿ يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢١٨﴾

“O Messengers, eat from the good foods and work righteousness. Indeed, I know what you do.”

[Soorah al-Muminoon, 23:51]

Then the Prophet ﷺ mentioned a man who - having traveled far - is disheveled 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*,¹⁷ so how could he be answered?¹⁸

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 Allaah ﷻ, because He is above the heavens, above the throne. Stretching out the hands to Allaah is from the means of having one's supplication answered as has come in the *Hadeeth*:

إِنَّ اللَّهَ حَيُّ كَرِيمٌ يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ

“Indeed, Allaah is shy and generous. He is shy, when a man raises his hands to Him, to return them empty and rejected.”¹⁹

2. This man supplicated to Allaah ﷻ using the name “Lord” by saying, “O Lord, O Lord”. Seeking nearness to Allaah 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 Qur'aan contain this name:

﴿ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا
وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٢٢﴾ رَبَّنَا وَءَاتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ
الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٢٣﴾ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ
ذَكَرٍ أَوْ أُنْتَىٰ بَعْضُكُم مِّنْ بَعْضٍ ۖ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا

¹⁷ Either impermissible (*Haraam*) in itself (food, drink, clothing) or obtained by impermissible means.

¹⁸ The *Hadeeth* was recorded by Muslim (no. 1015).

¹⁹ Recorded by at-Tirmidhee (no. 3809) and *Shaykh* al-Albaanee said it is authentic in “*Saheeh Sunan at-Tirmidhee*” (no. 2819), Aboo Daawood (no. 1488) – “*Saheeh Sunan Abee Daawood*” (no. 1320), Ibn Maajah (no. 3865) – “*Saheeh Sunan Ibn Maajah*” (no. 3117), and by Ahmad.

وَقُتِلُوا لَآكُفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا يُدْخِلْنَاهُمْ جَنَّةٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ
 وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

“Our Lord, indeed, we have heard a caller (Prophet Muhammad) calling to Faith, saying, ‘Believe in your Lord,’ so we have believed. Our Lord, forgive us of our sins and remove from us our misdeeds and cause us to die with the righteous people. Our Lord, grant us what You promised us through Your Messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in Your Promise.” “So their Lord responded to them, ‘Never will I allow to be lost the work of any worker among you, whether male or female; you are of one another. So those who immigrated, driven out from their homes, harmed in My Cause, fought, or were killed – I will surely remove from them their misdeeds, and I will surely admit them into gardens beneath which rivers flow as a reward from Allaah. And Allaah has with Him the best reward.’”

[Soorah Aali-Imraan, 3:193-195]

So seeking nearness to Allaah by using this name is from the means of one’s *Du’aa* being responded to.

3. This man (in the *Hadeeth* on pg. 23) was traveling 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 Allaah 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 *Hadeeth* that this man was, “disheveled 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 Allaah and supplicating to Him no matter what state he was in, whether untidy and dusty or comfortable in luxury. And this state of being disheveled and dusty may have some affect on one’s *Du’aa* being responded to due to the *Hadeeth* in which the Prophet ﷺ said that Allaah descends to the lowest heaven on the day of ‘*Arafah*, boasting to the angels of those who stand and supplicate to Him, saying:

انظُرُوا إِلَىٰ عِبَادِي أَنَّنِي شُعْتًا غُبْرًا

“Look at My servants. They have come to Me disheveled and dusty.”²⁰

²⁰ Recorded by *Imaam Ahmad* (no. 7049) as related by *Ibn ‘Umar*-may Allah be pleased with him. See *Shaykh al-Albaanee’s* “*Saheeh-ul-Jaami’-is-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 Allaah ﷻ does not immediately respond to the caller, then that is due to a certain reason and Allaah'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 fulfill the conditions of *Du'aa*, yet he feels he is not immediately responded to, then it may be that Allaah 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 fulfills the conditions (yet is not answered due to Allaah'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 Allaah alone, and once for his trouble and grief of not having his *Du'aa* immediately answered. So Allaah 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 *Hadeeth* 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.’”²¹

So a person should not try to rush the response or despair and leave making *Du'aa*. Rather, he should persist in calling upon Allaah for each time you supplicate to Him, that is a form of worship by which you draw nearer to Him and are rewarded.

So, my brother, you must stay constant upon making *Du'aa* sincerely to Allaah 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 only Allaah ﷻ is worship, then it would definitely be worthwhile for a person to constantly remain steadfast on this action. And with Allaah lies all success.



²¹ This *Hadeeth* is recorded by al-Bukhaaree (no. 6340), Muslim (no. 2735), at-Tirmidhee (no. 3387), Aboo Daawood (no. 1484), Ibn Maajah (no. 3853) and by *Imaam* Ahmad.

The Du'aa of Qunoot

1. اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ .

Allaahumma Ihdinee feeman Hadayt

“O Allaah, guide me with those You have guided.”

2. وَعَافِنِي فِيمَنْ عَافَيْتَ .

Wa 'Aafinee feeman 'Aafayt

“Heal me with those You have healed.”

3. وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ .

Wa Tawallanee feeman Tawallayt

“Care for me as a companion with those You have cared for.”

4. وَبَارِكْ لِي فِيمَا أَعْطَيْتَ .

Wa Baarik lee feemaa A'tayt

“Bless me in what You have given.”

5. وَقِنِي شَرَّ مَا قَضَيْتَ .

Wa Qinee Sharra maa Qadhayt

“And protect me from the evil of what You have decreed.”

إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ 6.

Innaka Taqdhhee wa laa Yuqdhaa 'alayk

“Indeed, You decree while no one decrees against You.”

وَأِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ 7.

Wa Innahu laa Yadhilla man Waalayt

“Whoever You show loyalty towards will never be humiliated.”

وَلَا يَعْزُّ مَنْ عَادَيْتَ 8.

Wa laa Ya'izzu man 'Aadayt

“And whoever You show enmity towards will never be honored.”

تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ 9.

Tabaarakta Rabbanaa wa Ta'aalayt

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

Qunoot al-Witr word by word

Qunoot al-Witr word by word			
هَدَيْتَ	فِيْمَنْ	اهْدِنِي	اللّٰهُمَّ
You have guided	amongst those	guide me	O Allaah
عَافَيْتَ	فِيْمَنْ	عَافِنِي	وَ
You have healed	amongst those	heal me	And
تَوَلَّيْتُ	فِيْمَنْ	تَوَلَّنِي	وَ
You have cared for	amongst those	Care for me	And
أَعْطَيْتَ	فِيْمَا	بَارِكْ لِي	وَ
You have given	in what	Bless me	And
قَضَيْتَ	مَا	شَرًّا	وَقِنِي
You have decreed	that which	from the evil	And Save me
عَلَيْكَ	وَلَا يُقْضَى	تَقْضِي	إِنَّكَ
against You	and no one can decreed	You decree	Indeed You
وَأَلَيْتَ	مَنْ	لَا يَذِلُّ	إِنَّهُ
You have befriended	whom	not humiliated	Surely he is
عَادَيْتَ	مَنْ	وَلَا يَعِزُّ	وَ
You have shown enmity	whom	not honored	And
تَعَالَيْتَ	وَ	رَبَّنَا	تَبَارَكْتَ
You are Exalted	And	our Lord	Blessed are You