

# Light Upon Light

Towards Correcting Our Beliefs and Practices

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## Quran

“Verily! We have sent it (this Quran) down in the night of Al-Qadr (Decree) And what will make you know what the night of Al-Qadr is? The night of Al-Qadr is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months). Therein descend the angels and the Rookh (Jibrael (Gabriel)) by Allahs Permission with all Decrees, Peace! (All that night, there is Peace and Goodness from Allah to His believing slaves) until the appearance of dawn.”

Surah Al-Qadr

## Hadith

Messenger of Allah ﷺ said: **“As-Siyam and the Quran will intercede on behalf of the slave. As-Siyam says, 'O Lord! I prevented him from food and obeying his desires in the morning. Therefore, accept my Shafa'ah on his behalf.' And the Quran says, 'I prevented him from sleeping at night. Therefore, accept my Shafa'ah on his behalf,' and they will be accepted as intercessors.”** (Ahmad, Al-Hakim & Al-Bayhaqi)."

## “I make Du’aa but it is not answered!”

**Shaykh Muhammad ibn Saalih Al-Uthaymeen**

Q: The Shaykh, may Allah have mercy on him, was also asked about a person who makes Du’aa yet it is not immediately answered. He may say, “I make Du’aa but it is not answered.”

A: All praise 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 to bestow upon my brothers and myself success in following that, which is correct in ‘Aqeedah (principles of faith), statement, and action.

Allah says: **“And your Lord said, ‘Call upon Me; I will answer you.’ Indeed, those who reject My worship will enter Hell humiliated, disgraced.”** [Surah Ghaafir, 40:60]

The questioner says he makes Du’aa to Allah 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 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 fulfillment.

**The First Condition:** Sincerity to Allah 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 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, 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 Hadeeth that the Prophet 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 (sallahu alayhi wa sallam) said, **“O you who believe, eat of the good things We have provided you and be grateful to Allah if it is Him that you worship.”** [Surah al-Baqarah, 2:172]

And He (sallahu alayhi wa sallam) said: **“O Messengers, eat from the good foods and work righteousness. Indeed, I know what you do.”** [Surah al-Muminoon, 23:51]

Then the Prophet (sallahu alayhi wa sallam) 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, [ 1 ] so how could he be answered? [ 2 ]

The Prophet (sallahu alayhi wa sallam) 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, 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 Hadeeth:  
“Indeed, Allah is shy and generous. He is shy, when a man raises his hands to Him, to return them empty and rejected.” [ 3 ]

[1] Either impermissible (Haraam) in itself (food, drink, clothing) or obtained by impermissible means.

[2] The Hadeeth was recorded by Muslim (no. 1015).

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

(Continued on other side...)

2. This man supplicated to Allah using the name "Lord" by saying, "O Lord (Rabb), 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 Qur'aan contain this name:

"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 Allah. And Allah has with Him the best reward.'" [Surah Aali-'Imraan, 3:193-195]

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 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 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 (sallahu alayhi wa sallam) 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 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 disheveled and dusty may have some affect on one's Du'aa being responded to due to the Hadeeth in which the Prophet 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:

**"Look at My servants. They have come to Me disheveled and dusty."** [ 4 ]

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 (sallahu alayhi wa sallam) 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 does not immediately respond to the caller, then that is due to a certain reason and Allah's wisdom that He 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 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 fulfills 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 Hadeeth in which the Prophet (sallahu alayhi wa sallam) said: "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.'" [ 5 ]

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 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 Allah 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 Allah is worship, then it would definitely be worthwhile for a person to constantly remain steadfast on this action. And with Allah lies all success.

[4] Recorded by Imaam Ahmad (no. 7049) as related by Ibn 'Umar-may Allah be pleased with him.

See Shaykh al-Albaanee's "Sahih-ul-Jaami'-is-Sagheer" volume one page 381 for further reference.

[5] This Hadeeth is recorded by al-Bukhaaree (no. 6340), Muslim (no. 2735), at-Tirmidhee (no. 3387), Abou-Daawood (no. 1484), Ibn Maajah (no. 3853) and by Imaam Ahmad.

*Excerpt from An Explanation of The Du'aa of Qunoot During Witr Prayer by Shaykh Saalih ibn Al-'Uthaymeen*

**Question:** Sometimes I fast without making an intention when starting the fast. So is making the intention every day a condition for fasting or is it sufficient to make one intention at the start of the month?

**Response:** Fasting and other acts of worship are from those acts which must be preceded by intention. The Prophet (sallahu alayhi wa sallam) said: **"Verily actions are but by intentions, and for everyone is what he intended"**.

And in another narration: **"There is no act except with intention"**.

So to fast in Ramadhan, it is obligatory to make the intention during the night sometime before the arrival of Fajr of the day being intended to fast. A Muslim's rising up from sleep in the last part of the night and eating the sahoor is an indication of the presence of the intention. It is not required that a person utter the intention by the tongue by saying: "I intend to fast". **This is an innovation (bid'ah) and is not permissible.**

The intention in Ramadhan is to be done every day (for the next days fast) because each day is a separate act of worship requiring its intention. So the intention for the fast is to be made in the heart for everyday during the night. If someone makes the intention during the night, then sleeps and does not wake up until after the time of Fajr has entered, then his fast is valid due to the presence of the intention from the night.

**Shaykh Ibn Fowzaan**  
*Fataawa Ramadhaan - Volume 1, Page 162, Fatwa No. 95; al-Muntaqaa min Fataawa Shaykh Saalih Ibn Fowzaan - Volume 1, Page 33*

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## Virtues of Laylatul Qadr

All praise is due to Allaah, He gave preference to the month of Ramadaan over other than it from the (other) months, and may blessings and peace be upon our Prophet Muhammad, his family and his Companions: To proceed:

Allaah the Most High said: **"We sent it (this Qur'aan) down on a blessed night in the month of Ramadaan. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship]. Therein (that night) is decreed every matter of ordainments."** [Ad-Dukhaan (44):4]

And the Most High said: **"Verily! We have sent it (this Qur'aan) down in the night of Al-Qadr, And what will make you know what the night of Al-Qadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand months [i.e. worshipping Allaah in that night is better than worshipping Him a thousand months.] Therein descend the angels and the Rooh [Jibreel] by Allaah's Permission with all Decrees, Peace! (All that night, there is Peace and Goodness from Allaah to His believing slaves) until the appearance of dawn."** [Al-Qadr (97)]

And it is in the blessed month of Ramadaan, due to the saying of the Most High: **"The month of Ramadaan in which was revealed the Qur'aan, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong)."** [al-Baqarah (2):185]

And it is sought after in the last ten from it [i.e. from the month of Ramadaan], due to the saying of the Prophet (Sallallaahu 'alayhi wasallam): **(( Seek (zealously) Laylatul-Qadr in the last ten (nights) of Ramadaan.**" Agreed upon.

So striving is a must in all of the ten nights, seeking this night, for indeed the Prophet (Sallallaahu 'alayhi wasallam) said: **(( Whoever stands (in prayer) during Laylatul-Qadr out of Eemaan and seeking reward, then his previous sins will be forgiven.))** And He informed, the Most High, that it is better than a thousand months, and it is called Laylatul-Qadr because in it what will be in that year is decreed, due to His saying: **"Therein (that night) is decreed every matter of ordainments."**

And it is the *Taqdeer as-Sanawee* [what has been pre-decreed by Allaah for that year], and it is the specific type of Taqdeer (decree). As for the general Taqdeer, then it is what preceded the creation of the heavens and the earth by 50 thousand years, as that is authentically reported by the ahaadeeth. And it is said: it is called Laylatul-Qadr due to its tremendous magnitude and it's nobility and the meaning of His saying the Most High: **"(It) is better than a thousand months [i.e. worshipping Allaah in that night is better than worshipping Him a thousand months.]"**

Meaning: Standing in it and performing actions in it is better than performing actions in a thousand months outside of it. And seeking it is in the odd nights of the (last) ten without doubt, due to the saying of the Prophet (Sallallaahu 'alayhi wasallam):

**(( Seek it in the Last Ten (nights) on the night when nine or seven or five nights remain out of the last ten nights of Ramadaan [i.e. 21, 23, 25, respectively]. ))** And the twenty-seventh is considered what is most correct due to the sayings of many of the Sahaabah: that indeed it is the twenty-seventh night, from them Ibn 'Abbaas and Ubayy bin Ka'b and other than them – **and the wisdom in its concealment [it not being known on which night it is] is so that the Muslims strive in 'ibaadah in all of the ten nights**, just as the hour of being answered from the day of Jumu'ah has been concealed so that the Muslim strives throughout the day. And it is recommended for the Muslim to make a lot of du'aa in it, because Du'aa in it is recommended, and he supplicates with what is reported from 'Aa'ishah (radiyallaahu 'anhaa). She said: "O Messenger of Allaah! If I find it, with what should I supplicate?" He said: **(( Say: Allaahumma innaka 'afuwwun tuhibb al-'afwa fa'affu 'anni))** It was reported by Ahmad and Ibn Maajah.

**So O you Muslims! Strive in this blessed night with Salaah and Du'aa and making istighfaar and righteous actions, for verily it is an opportunity of a lifetime, and the opportunities do not remain.** For verily Allaah, glorified is He, informed that it is better than a thousand months, and a thousand months is more than 80 years [83 years and 4 months], and it is a long lifespan if the human-being spent all of it in (acting in) obedience to Allaah. So one night, and it is Laylatul-Qadr, is better than it [i.e. a thousand months of worship], and this is a tremendous virtue. And this night is in Ramadaan without question and in the Last Ten (nights) from it without doubt, and if the Muslim strove in all of the nights of Ramadaan, then indeed he will coincide with Laylatul-Qadr without question and it is hoped for him the obtainment of its goodness.

So which virtue is more tremendous than this virtue for the one who Allaah grants success! **So be persistent , may Allaah have mercy upon you, in seeking this night, and strive by righteous actions so that you obtain its reward**, for verily the deprived one is the one for whom the reward has been forbidden. And whoever the season of forgiveness passes by, and he remains burdened by carrying his sins because of his negligence and his turning away, and his lack of concern then indeed he is deprived. **O you sinful one! Repent to your Lord and ask Him for forgiveness, for indeed the door of Tawbah has been opened for you, and He calls you to it and made for you a season for goodness. In it the good deeds are multiplied and in it the evil deeds are erased, so take for yourself the means of salvation.**

And all praise is due to Allaah, Lord of the 'Aalameen, and blessing and peace be upon our Prophet Muhammad, and his family and his companions.

***Itihaafu Ahlil-Eemaan bi daroosi shahri Ramadaan of Ash-Shaykh Saalih bin Fawzaan bin 'Abdillaah al-Fawzaan***  
**[Lesson #26]**

## Regarding the Du`aa' of the fasting person when breaking his fast.

**`Umar said: The Messenger of Allaah (peace and blessings of Allaah be upon him) used to say when breaking his fast: "Dhahaba al-zama' wa abtalat al-urooq wa thabata al-ajr in sha Allaah (Thirst is gone, the veins are moistened and the reward is certain if Allaah wills)." Narrated by Abu Dawood, 2357; al-Daaraqutni, 25. Ibn Hajar said in al-Talkhees al-Habeer (2/202): al-Daaraqutni said, its isnaad is saheeh.**

**The du`aa' "Allaahumma laka sumtu wa `ala rizqika aftartu (O Allaah, for You have I fasted and by Your provision I have broken my fast)" was narrated by Abu Dawood, 2358. It is a mursal hadeeth so it is da`eef (weak). Al-Albaani classed it as da`eef in ben dawwad (510)**

Saying du`aa' after doing acts of worship is deeply rooted in sharee`ah, such as making du`aa' after praying and after completing the rituals of Hajj. Fasting is not excluded from that in shaa Allaah. Allaah mentioned the verse of du`aa' and encouraged du`aa' among the verses that speak of fasting, as Allaah says (interpretation of the meaning): **"And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright."** [al-Baqarah 2:186]

Pointing out the importance of making du`aa' during this month, Shaykh al-Islam Ibn Taymiyah said: Allaah tells us that He is close to His slaves and responds to the supplication (du`aa') of the one who calls upon Him. Here He is telling us of His Lordship (Ruboobiyyah) over them and that He gives them what they ask for and He responds to their du`aa'. For if they call upon Him that means they believe that He is their Lord! Then He enjoins two things upon them, as He says (interpretation of the meaning): **"So let them obey Me and believe in Me, so that they may be led aright"** [al-Baqarah 2:186]

The first is that they should obey His commands to worship Him and seek His help.

The second is that they should believe in His Lordship (ruboobiyyah) and Divinity (uloohiyyah), and that He is their Lord and their God. Hence it is said that response to a person's du`aa' is indicative of the soundness of his belief and the perfection of his obedience, because the verse of du`aa' ends with the words (interpretation of the meaning): **"So let them obey Me and believe in Me, so that they may be led aright"** [al-Baqarah 2:186]

*Majmoo` al-Fataawa, 14/33.*

## Is there a du`aa to be said at the time of Suhoor?

The intention (niyyah) is an action of the heart. The Muslim should resolve in his heart that he is going to fast tomorrow. It is not prescribed for him to utter it out loud and say, "I intend to fast" or "I will fast tomorrow" or other phrases that have been innovated by some people. The correct intention is when a person resolves in his heart that he is going to fast tomorrow.

With regard to sahoor, there is no specific du`aa' to be said at this time. What is prescribed is to say Bismillah at the beginning and to praise Him when one stops eating, as should be done at every meal.

But the one who delays his sahoor until the last third of the night also catches up with the time of the divine descent, and this is a time when du`aa's are answered.

It was narrated from Abu Hurayrah (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: **"Our Lord, may He be blessed and exalted, comes down to the lowest heaven every night when the last third of the night is left, and He says: "Who will call upon Me, that I may answer him? Who will ask of Me, that I may give him? Who will ask Me for forgiveness, that I may forgive him?"**" Narrated by al-Bukhaari (1094) and Muslim (758). So he should say du`aa' at this time because it is a time when du`aa' is answered, not because of sahoor.

With regard to the intention, the site thereof is the heart, and it is not prescribed to utter it out loud. Shaykh al-Islam Ibn Taymiyah said: "Whoever thinks in his heart that he will fast tomorrow has formed the intention."

**Imaam Ath Thahabi Rahimahullah mentions in his monumental book "Seer A`alaam an Nubalaa" Vol.8 P.406 on the authority of Abdullah Ibn Al Mubaarak Rahimahullah (181H.):**

**"The people of knowledge and insight do not consider themselves safe from four things:**

- 1) A past sin he committed which he does not know what Allaah will do with it (either forgive and pardon him for it or punish him with it);**
- 2) What is left of his life, whether there is something therein waiting to destroy him;**
- 3) A favor that Allaah bestowed upon him, perhaps it is a plot which will lead him step by step to his eventual destruction and ruin;**
- 4) Deviance which is beautified for him so that he sees it to be guidance and in a split second, his heart can deviate and he will be stripped of his deen and he doesn't even realize it."**