

43164 - Praying for kaafirs to be guided

the question

In the answer to question no. [4569](#) , I read that the shaykh was making du'aa' that the Raafidis be guided. Is this appropriate? Because it is not permissible to pray for the mushrikeen.

Detailed answer

Firstly:

We thank our brother for his interest and for this question about something that is confusing him in some of the answers.

Secondly:

For more information on rulings concerning the Raafidis and some of their views, please see question no. [1148](#) .

Thirdly:

Praying for forgiveness for the mushrikeen is undoubtedly haram, as is indicated by the Quran and Sunnah.

Allah says (interpretation of the meaning):

“It is not (proper) for the Prophet and those who believe to ask Allah’s forgiveness for the Mushrikoon, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

And Ibraaheem’s (Abraham) invoking (of Allah) for his father’s forgiveness was only because of a promise he [Ibraaheem (Abraham)] had made to him (his father). But when it became clear to him that he (his father) is an enemy of Allah, he dissociated himself from him. Verily, Ibraaheem was Awwah (one who invokes Allah with humility, glorifies Him and remembers Him much) and was forbearing” [al-Tawbah 9:113-114]

al-Sa'di (may Allah have mercy on him) said:

This means, it is not appropriate or good for the Prophet and those who believe in him to “ask Allah’s forgiveness for the mushrikeen”, i.e. for those who disbelieve in Him and worship others alongside Him. “even though they be of kin, after it has become clear to them that they are the dwellers of the Fire”

Although the Close Friend of the Most Merciful, Ibraaheem (peace be upon him) prayed for forgiveness for his father, that was “was only because of a promise he [Ibraaheem (Abraham)] had made to him (his father)” – when he said, “I will ask forgiveness of my Lord for you. Verily, He is unto me Ever Most Gracious” [Maryam 19:47 – interpretation of the meaning] which was before he knew of his father’s fate.

When it became clear to Ibraaheem that his father was an enemy of Allah who would die in kufr, and his preaching and reminding was not going to be of any avail, he disowned him, in order to please his Lord.

“Verily, Ibraaheem was Awwah (one who invokes Allah with humility, glorifies Him and remembers Him much)” means, he turned to his Lord in all his affairs, making a lot of dhikr and du’aa’ and always praying for forgiveness.

“and was forbearing” means, he was compassionate towards people and was tolerant towards their mistakes; he was not provoked by the attitude of the ignorant, and he did not retaliate in kind against those who offended him. His father said to him, “I will indeed stone you” and he said to him, “Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is unto me Ever Most Gracious” [Maryam 19:47 – interpretation of the meaning]

Al-Bukhari (3884) narrated that the Prophet (peace and blessings of Allah be upon him) called his paternal uncle Abu Taalib to Islam when he was dying, and the Prophet (peace and blessings of Allah be upon him) said: “I will pray for forgiveness for you so long as I am not forbidden to do so.” Then the following verses were revealed (interpretation of the meaning):

“It is not (proper) for the Prophet and those who believe to ask Allah’s forgiveness for the Mushrikoon, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).” [al-Tawbah 9:113]

“Verily, you (O Muhammad) guide not whom you like” [al-Qasas 28:56]

Al-Haafiz said:

“So long as I am not forbidden to do so” means, so long as I am not forbidden to pray for forgiveness.

Muslim (976) narrated that Abu Hurayrah said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “I asked my Lord for permission to pray for forgiveness for my mother, and He did not give me permission. I asked Him for permission to visit her grave, and He granted me permission.”

Al-Nawawi (may Allah have mercy on him) said:

This indicates that it is forbidden to pray for forgiveness for the kuffaar.

It is clear from these two ahaadeeth that this prohibition applies to praying for forgiveness for them. The same applies to praying for them to be admitted to Paradise and saved from torment.

The reason for this prohibition is:

“That seeking forgiveness for them in this case (i.e., when it is clear that they are dwellers of the Fire) is a mistake and is of no use, so it is not befitting for the Prophet and the believers to do this, because if they (the mushrikeen) have died in shirk or it is known that they will die in shirk, then the word of punishment has been fulfilled against them and they will abide forever in Hell, and the intercession of those who intercede and the prayers of forgiveness of those who pray will be to no avail.

Moreover, the Prophet (S) and those who believe with him are obliged to like that which pleases their Lord and hate that which angers Him; they have to take as friends those whom Allah takes

as friends and regard as enemies those whom Allah regards as enemies, so praying for forgiveness for those who are clearly dwellers of the Fire goes against that and contradicts it.”

~ Shaykh al-Sa’di (may Allah have mercy on him).

But praying for the kaafirs to be guided is not included in the prohibition on praying for forgiveness for them.

It is proven that the Prophet (peace and blessings of Allah be upon him) prayed for some of the kuffaar to be guided.

Al-Bukhari (may Allah have mercy on him) said in al-Saheeh: “Chapter on making du’aa’ for the mushrikeen to be guided so that their hearts may be softened.” Then he mentioned the hadeeth of Abu Hurayrah (may Allah be pleased with him) who said: “Al-Tufayl ibn ‘Amr came to the Prophet (peace and blessings of Allah be upon him) and said, ‘[The tribe of] Daws has rebelled and rejected [Islam]. Pray to Allah against them.’ He said, ‘O Allah, guide Daws and bring them here.’” Narrated by al-Bukhari, 2937; Muslim, 2524).

Al-Haafiz said in Fath al-Baari:

Al-Bukhari mentioned the hadeeth of Abu Hurayrah according to which al-Tufayl ibn ‘Amr al-Dawsi came (to the Prophet) and the Prophet (peace and blessings of Allah be upon him) said, ‘O Allah, guide Daws and bring them here.’ The phrase “so that their hearts may be softened” indicates that the compiler [i.e., al-Bukhari] understood the variations in the Prophet’s attitude, because the Prophet (peace and blessings of Allah be upon him) sometimes prayed against the kuffaar and sometimes prayed for them. He did the former when they were strong and able to do more to the Muslims, and he did the latter when they were not causing any harm to the Muslims and there was the hope that they might enter Islam, as in the story of Daws.

Al-Tirmidhi narrated (2739) that Abu Moosa al-Ash’ari said: The Jews used to sneeze in the presence of the Prophet (peace and blessings of Allah be upon him), hoping that he would say to them, “Yarhamakum Allah (may Allah have mercy on you).” But he would say, “Yahdeekum

Allah wa yuslihu baalakum) (may Allah guide you and reform you).” Classed as saheeh by al-Albaani in Saheeh al-Tirmidhi.

Al-Haafiz said:

The hadeeth of Abu Moosa indicates that they (the kuffaar) are included in the general command to pray for one who sneezes, but there is a special prayer for them in this case, which is to pray that they be guided and reformed, and there is nothing wrong with that. This is different from the prayer said for Muslims when they sneeze, for they are the ones for whom one should pray for mercy, unlike the kuffaar.

And Allah knows best.