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

# Ruling on *du'aa' al-qunnuut*

Article was collected by Ummu Mariam

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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

The Islamic nation has once again welcomed the blessed month of Ramadan. "The month of Ramadan is the best month of the year, because Allah ﷻ has chosen it to make fasting this month obligatory and fasting it is the fourth pillar of Islam and He has prescribed for the Muslims to spend its nights in prayer, as the Prophet ﷺ said: *"Islam is built on five (pillars): testimony that there is no god but Allah and that Muhammad is Allah's Messenger, establishing prayer, paying az-zakaah, fasting Ramadan and performing pilgrimage to the House (Ka'bah)."* (Agreed upon)

And he ﷺ said: *"Whoever prays al-qiyaam in Ramadan out of faith and in the hope of reward, his previous sins will be forgiven."* (Agreed upon)

I do not know of any specific way of welcoming Ramadan, but the Muslim should welcome it with joy and happiness and thanking Allah ﷻ for enabling him to reach Ramadan, for He ﷻ has caused him to be among the living who compete in doing righteous deeds. Reaching Ramadan is a great blessing from Allah ﷻ. Hence the Prophet ﷺ used to give his companions the glad tidings of the arrival of Ramadan and explain its virtues, and the great reward that Allah ﷻ has prepared for those who fast and who spend the nights in prayer. It is prescribed for the Muslim to welcome this blessed month with sincere repentance and preparations to fast and pray *al-qiyaam*, with a sound intention and sincere resolve." [Sheikh 'Abd al-'Azeez ibn Baaz رحمه الله, *Majmuu' Fataawaa wa Maqaalaat Mutanawwi'ah* (15/9)]

The wise Muslim is the one who meets and spends Ramadan in a deserving manner. Unfortunately nowadays "many people misunderstand the true nature of fasting, and they make it an occasion for eating and drinking, making special sweets and staying up late at night and watching shows on satellite TV. They make preparations for that long before Ramadan, lest they miss out on some food or prices go up. They prepare by buying food, preparing drinks and looking at the satellite TV guide so they can choose which shows to follow and which to ignore. They are truly unaware of the real nature of fasting in Ramadan; they take worship and piety out of the month and make it just for their bellies and their eyes.

Others are aware of the real nature of fasting in the month of Ramadan, so they start to prepare from *Sha'baan*, and some of them even start before that. Among the best ways of preparing for the month of Ramadan are:

## 1 – Sincere repentance

This is obligatory at all times, but because of the approach of a great and blessed month, it is even more important to hasten to repent from sins between you and your Lord, and between you and other people by giving them their rights, so that when the blessed month begins you may busy yourself with acts of worship with a clean heart and peace of mind. Allah, the Exalted, says (interpretation of the meaning): "...**And all of you beg Allah to forgive you all, O believers, that you may be successful.**" (Al-Qur'aan 24:31)

It was narrated from al-Agharr ibn Yasar رضي الله عنه that the Prophet ﷺ said: "O people, repent to Allah for I repent to Him one hundred times each day." (Narrated by Muslim)

## 2 – Ad-du'aa' (supplication)

It was narrated from some of the *salaf* (the Righteous Predecessors) that they used to pray to Allah ﻋَﻠَﻴْﻬِﻲﻩَ ﻭَﻋَﻠَﻴْﻬِﻲﻩَ for six months that they would live until Ramadan, then they would pray for five months afterwards that He ﻋَﻠَﻴْﻬِﻲﻩَ would accept it from them.

The Muslim should ask his Lord to let him live until Ramadan with a strong religious commitment and good physical health, and he should ask Him ﻋَﻠَﻴْﻬِﻲﻩَ to help him obey Him ﻋَﻠَﻴْﻬِﻲﻩَ during the month, and ask Him ﻋَﻠَﻴْﻬِﻲﻩَ to accept his good deeds from him..." (Fatwaa No. 92748)

*Ad-du'aa'* is a powerful weapon for those who are able to use it and who strive to fulfil the conditions of having it accepted, and they are certain that Allah ﻋَﻠَﻴْﻬِﻲﻩَ will respond.

*Ad-du'aa'* is a worship that has been forsaken by many people. It was narrated from an-Nu'maan ibn Basheer رضي الله عنه that the Prophet ﷺ said: "*Ad-du'aa'* is worship." Then he recited (interpretation of the meaning): "**And your Lord said: '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) (Al-Albaani said (it is) *sahiih* (sound). See *Sahiih Sunan* at-Tirmidhi.)

And it was narrated that the Prophet ﷺ said: "*There is nothing dearer to Allah than ad-du'aa'.*" (Classed as *hasan* by al-Albaani in *Sahiih Sunan* at-Tirmidhi.)

And he ﷺ said: "*Whoever does not ask of Allah, He becomes angry with him.*" (Classed as *hasan* by al-Albaani. See *Sahiih Sunan* at-Tirmidhi.)

Ramadan is the month of supplication. And it is *mustahabb* (recommended) for the fasting person to make *ad-du'aa* ' , and the *du'aa* ' of one who has fasted at the time of breaking the fast will not be rejected.

In this article we will focus on *du'aa* ' *al-qunuut*. And the *fataawaa* quoted in this article were taken from islamqa.info.

## **Al-qunuut during as-salaah**

"*Al-qunuut*, according to the definition of *al-fuqahaa* ' (the scholars of jurisprudence), is the name of *ad-du'aa* ' offered during prayer at a specific point while standing. It is prescribed in *al-witr* prayer after *ar-rokuu* ' (bowing), according to the more correct of the two scholarly opinions.

**If a calamity (*naazilah*) befalls the Muslims, it is prescribed to say *du'aa* ' *al-qunuut* after standing up from *ar-rokuu* ' in the last *rak'ah* (prayer unit) of each of the five daily obligatory prayers, until Allah relieves the Muslims of that calamity. (See *Tasheeh ad-Du'aa* ' by Sheikh Bakr Abu Zaid, p. 460)**

With regard to saying *du'aa* ' *al-qunuut* in *al-fajr* prayer all the time, in all circumstances, there is no *sahih* report that the Prophet ﷺ singled out *al-fajr* for *al-qunuut*, or that he always recited it in *al-fajr* prayer.

Rather what is proven is that he ﷺ said *du'aa* ' *al-qunuut* at times of calamity with words that were appropriate to the situation. He said *du'aa* ' *al-qunuut* in *al-fajr* and in other prayers, praying against Ri'l, Dhakwaan and 'Usayyah for killing the Koran-readers whom the Prophet ﷺ had sent to them in order to teach them their religion. And it was proven that he prayed in *al-fajr* prayer and other prayers for the weak and oppressed believers, that Allah would save them from their enemies. But he did not do that all the time. The Rightly Guided caliphs after him followed the same practice. It is better for the imam to limit *al-qunuut* to times of calamity, following the example of Allah's Messenger ﷺ, as it was proven that Abu Malik al-Ash'ari said:

"I said to my father, 'O my father, you prayed behind Allah's Messenger ﷺ and behind Abu Bakr, 'Umar, 'Uthman and 'Ali رضي الله عنهم. Did they used to say *du'aa* ' *al-qunuut* in *al-fajr*?' He said, 'O my son, this is a newly-invented matter (innovation).'" (Al-Bukhari, Muslim, at-Tirmidhi and an-Nasaa'ee; classed as *sahih* by al-Albaani in *al-Irwaa* ' , 435.) And the best of guidance is the guidance of Muhammad ﷺ.

And Allah is the Source of strength. May Allah send blessings and peace upon our Prophet Muhammad and upon his family and companions. (*Al-Lajnah ad-Daa'imah lil-Buhuuth al-'Ilmiyyah wal-Iftaa* ' , 7/47)

If you ask, is there a specific wording for *al-qunuut* during *al-witr* prayer, or *al-qunuut* at times of calamity?

The answer is: for *du'aa' al-qunuut* in *al-witr* prayer a number of wordings have been narrated, including the following:

1 – The version which Allah's Messenger ﷺ taught to al-Hasan ibn 'Ali رضي الله عنه, which is:

"*Allaahummahdinee feeman hadayt, wa 'aafinee feeman 'aafayt, wa tawallanee feeman tawallayt, wa baarik lee feemaa a'tayt, wa qinee sharra maa qadayt, fa-Innaka taqdee wa laa yuqdaa 'Alayk, wa innahu laa yadhillu man waalayt, wa laa ya'izzu man 'aadayt, tabaarakta Rabbanaa wa ta'aalayt, wa laa manjaa Minka illa Ilayk* (O Allah, guide me along with those whom You have guided, heal me with those You have healed, be an ally to me along with those whom You are an ally to, and bless for me that which You have bestowed. Protect me from the evil You have decreed for 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. O our Lord, Blessed and Exalted are You. There is no refuge from You except with You)." (Narrated by Abu Dawud and an-Nasaa'ee; classed as *sahiih* by al-Albaani in *al-Irwaa'*, 429)

2 – It was narrated from 'Ali ibn Abi Talib رضي الله عنه that the Prophet ﷺ used to say at the end of *al-witr*:

"*Allaahumma innee a'uudhu bi-ridaaka min sakhatek, wa bi-mu'aafaatika min 'uquubatik, wa a'uudhu Bika Minka laa uhsee thanaa'an 'Alayka Anta kamaa athnayta 'alaa Nafsik* (O Allah, I seek refuge in Your pleasure from Your wrath and in Your forgiveness from Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself)." (Narrated by at-Tirmidhi; classed as *sahiih* by al-Albaani in *al-Irwaa'*, 430; *Sahiih* Abi Dawud, 1282)

Then he should send blessings upon the Prophet ﷺ as it was narrated that some of *as-sahaabah* رضي الله عنهم –

including Ubay ibn Ka'b and Mu'adh al-Ansari رضي الله عنه – did that at the end of *qunuut al-witr*. (See *Tasheeh ad-Du'aa'* by Sheikh Bakr Abu Zaid, p. 460)

### ***Al-qunuut at times of calamity (qunuut an-naazilah)***

When praying *al-qunuut* at the time of calamity, one should make supplication as is appropriate to the situation, as it was narrated that the Prophet ﷺ cursed some Arab tribes who had betrayed his companions and killed them, and he prayed for the weak and oppressed believers in Mecca, that Allah would save them. It was narrated that 'Umar رضي الله عنه prayed *al-qunuut* with the following words: "*Allaahumma innaa nasta'eenuka wa nu'minu Bik, wa natawakkalu 'Alayka wa nuthnee 'Alayka al-khayra wa laa nakfurok. Allaahumma Iyyaaka na'bud, wa Laka nusallee wa nasjud, wa Ilayka nas'aa wa nahfid. Narjuu rahmataka wa nakhshaa 'adhaabak, inna 'adhaabaka al-jadda bil-kuffaari mulhaq. Allaahumma 'adhdhib-il-kafarata ahl-al-kitaab, alladheena yasodduuna 'an sabeelik* (O Allah, verily we seek Your help, we believe in You, we put our trust in You and we praise You and we are not ungrateful to You. O Allah, You alone we worship and to You we pray and prostrate, for Your sake we strive. We hope for Your mercy and fear Your punishment, for Your punishment will certainly reach the disbelievers. O Allah, punish the infidels of the People of the Book who are preventing

others from following Your way)." [Narrated by al-Baihaqee, classed as *sahiih* by al-Albaani in *al-Irwa'aa'*, 2/170. Al-Albaani said: This was reported from 'Umar concerning *al-qunuut* in *al-fajr*, and it seems that this *qunuut* is *qunuut an-naazilah* as is indicated by his praying against *al-kuffaar*\* (disbelievers).]

\*) [Concerning praying against the disbelievers or praying for them to be guided is that "praying for the *kuffaar* to be guided is not included in the prohibition on praying for forgiveness for them. It is proven that the Prophet ﷺ prayed for some of the *kuffaar* to be guided. Al-Bukhari رحمه الله said in *as-Sahiih*: "Chapter on making *ad-du'aa'* for *al-mushrikeen* to be guided so that their hearts may be softened." Then he mentioned the *hadiith* of Abu Huraira رحمه الله who said: "At-Tofayl ibn 'Amr رحمه الله came to the Prophet ﷺ and said, '[The tribe of] Daws has rebelled and rejected [Islam]. Pray to Allah against them.' He ﷺ said, 'O Allah, guide Daws and bring them here.'" (Narrated by al-Bukhari and Muslim)

Al-Haafidh رحمه الله said in *Fath al-Baari*: Al-Bukhari mentioned the *hadiith* of Abu Huraira according to which at-Tofayl ibn 'Amr ad-Dawsi came (to the Prophet) and the Prophet ﷺ 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 ﷺ sometimes prayed against the *kuffaar* and sometimes prayed for them. He did the former when they were strong and able to do more harm 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..." (*Fatwaa* No. 43164) End quote.]

If you ask, can we make *ad-du'aa'* using words other than those mentioned here?

The answer is: Yes, that is permissible. An-Nawawi رحمه الله said in *al-Majmuu'* (3/497): "The correct view which was stated definitively by the majority of scholars is that there are no specific words, rather any *du'aa'* may be said."

The version narrated from 'Umar رحمه الله is not something that we have to follow, and the Prophet ﷺ did not pray using these words, so there is nothing wrong with adding more to them. Sheikh al-Albaani رحمه الله said: "There is nothing wrong with adding more to this, cursing the infidels and sending blessings upon the Prophet ﷺ, and praying for the Muslims." (*Qiyaam Ramadan* by al-Albaani)

We still have an important question which is: Should *du'aa' al-qunuut* be said before *ar-rokuu'* (bowing) or after?

The answer is: Most of *al-ahaadiith* and the opinion of most of the scholars state that *al-qunuut* comes after *ar-rokuu'*, but if you say *al-qunuut* before *ar-rokuu'* that is acceptable. So you have the choice of doing *ar-rokuu'* when you have finished reciting *al-Qur'aan*, then standing up and saying "*Rabbanaa wa Lakalhamd*" then saying *al-qunuut* ... or saying *al-qunuut* when you have finished reciting *al-Qur'aan*, then saying "*Allaahu akbar*" and bowing. Both of these were narrated in the *Sunnah*. (Sheikh Muhammad ibn 'Utheimeen رحمته الله, *ash-Sharh al-Mumti'*, 4/64)

Note: The questioner says that the best of prayer is that which has longer *qunuut*. Perhaps he is referring to *al-hadiith* narrated by Muslim from Jabir رضي الله عنه, which says that the Prophet صلى الله عليه وآله وسلم said: "*The best of prayer is that which has longer qunuut (the longest in standing).*"

An-Nawawi رحمته الله said: "What is meant by *al-qunuut* here is the standing, according to the consensus of the scholars, as far as I know."

So *al-hadiith* is not referring to *al-qunuut* in the sense of *ad-du'aa'* said after standing up from *ar-rokuu'*, rather it is referring to standing for a long time.

And Allah knows best." (*Fatwaa* No. 20031)

"All praises and thanks are due to Allah.

### **Firstly:**

*Du'aa' al-qunuut* is recited in the last *rak'ah* of *al-witr* prayer, after bowing, but if one recites it before bowing it doesn't matter. But reciting it after bowing is better.

Sheikh-ul-Islam [ibn Taymiyah] رحمته الله said in *Majmuu' al-Fataawaa* (23/100): With regard to *al-qunuut*: There are two extreme views and one middle (or moderate) view. Some say that *al-qunuut* should only be recited before bowing and some say that it should only be recited after bowing. *Al-fuqahaa'* among the scholars of *hadiith*, such as Ahmad and others, say that both are allowed, because both are mentioned in the *sahiih Sunnah*, but they preferred reciting *al-qunuut* after bowing because this is mentioned more often.

Raising the hands is mentioned in a *sahiih* report from 'Umar رضي الله عنه, as was narrated by al-Baihaqee in a report which he classed as *sahiih* (2/210).

**The worshipper should raise his hands to chest height and no more**, because this *du'aa* ' is not a *du'aa* ' of invocation in which a person needs to raise his hands high. Rather it is a *du'aa* ' of hope in which **a person holds out his palms towards heaven... The apparent meaning of the scholar's words is that the worshipper should hold his hands close together like a beggar who asks someone else to give him something.**

**It is better not to recite *al-qunuut* in *al-witr* all the time, rather it should be done sometimes, because there is no evidence that Allah's Messenger ﷺ did it all the time.** But he taught al-Hasan ibn 'Ali رحمتهما a *du'aa* ' to recite in *qunuut al-witr*, as will be quoted below.

### **Secondly:**

*Du'aa* ' *al-qunuut* was narrated by Abu Dawud, at-Tirmidhi, and an-Nasaa'ee from al-Hasan ibn 'Ali رحمتهما

who said: Allah's Messenger ﷺ taught me some words to say in *qunuut al-witr*: "*Allaahumhadeenee feeman hadayt, wa 'aafinee feeman 'aafayt, wa tawallanee feeman tawallayt, wa baarik lee feemaa a'tayt, wa qinee sharra maa qadayt, fa-Innaka taqdee wa laa yuqdaa 'Alayk, wa innahu laa yadhillu man waalayt, wa laa ya'izzu man 'aadayt, tabaarakta Rabbanaa wa ta'aalayt, wa laa manjaa Minka illa Ilayk* (O Allah, guide me along with those whom You have guided, heal me with those You have healed, be an ally to me along with those whom You are an ally to, and bless for me that which You have bestowed. Protect me from the evil You have decreed for 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. O our Lord, Blessed and Exalted are You. There is no refuge from You except with You)." The last phrase – *wa laa manjaa Minka illa Ilayk* (There is no refuge from You except with You) – was narrated by ibn Mandah in *at-Tauhiid* and classed as *hasan* by al-Albaani. See *Irwaa' al-Ghaleel, hadiith* No. 426, 429. Then he [the worshipper] should send blessings upon the Prophet ﷺ. See *ash-Sharh al-Mumti'* by ibn 'Utheimeen (4/14-52).

### **Thirdly:**

**It is *mustahabb* to say after *at-tasleem*: *Subhaan-al-Malik-il-Qudduus* (How perfect the King, the Most Holy) three times, elongating the vowels the third time [and saying it aloud],** as narrated by an-Nasaa'ee and classed as *hasan* by al-Albaani in *Sahiih Sunan an-Nasaa'ee*.

Ad-Daraqutni رحمته added: *Rabb-il-malaa'ikati-war-rooh* (Lord of the angels and the spirit), with a *sahiih isnaad* (sound chain of narrators). See *Zaad al-Ma'aad* by ibn al-Qayyim, 1/337. [The addition of ad-Daraqutni is *shäädhdhäh* (irregular).]" (*Fatwaa* No. 14093)



## **The way of performing salaah al-witr and reciting al-qunoot in it**

### **Fatwaa No. 66613:**

In the Islamic centre where I pray, they follow *al-madhab al-Hanafi*, and they pray *al-witr* with three *raka'at* (pl. of *rak'ah*), separated by a *tashahhud* in the second *rak'ah*, after which they do not say *salaam*, rather they stand up for the third *rak'ah*, and after reciting *al-Faatihah* and another *suurah*, they say *at-takbeer* but they do not bow, rather they recite *du'aa' at-tahajjud* silently, then they say *at-takbeer* and bow. Is this valid? If not, what should we do?

### **Answer:**

All praises and thanks are due to Allah.

### **Firstly:**

What the imam and the worshippers did, praying *al-witr* three *raka'at* with two *tashahhuds* and one *salaam*, and reciting *al-qunoot* before bowing, are issues concerning which there is a well-known scholarly difference of opinion between the Hanafis and the majority of scholars. There is something *makrooh* (disliked) about praying *al-witr* in this manner. Praying *al-witr* with three *raka'at* may be done in two ways, both of which are acceptable in Islam. They are as follows:

- 1 – Praying the three *raka'at* one after another, with one *tashahhud* and one *tasleem*.
- 2 – Praying two *raka'at* then saying the *salaam*, then praying one *rak'ah* on its own.

...As for praying three *raka'at* with two *tashahhuds* and one *salaam*, it is narrated that this is not allowed and at the very least it is *makrooh*...

With regard to reciting *al-qunoot* before bowing, there is evidence for this in the *sahih Sunnah*. Those who say that *al-qunoot* should be recited after bowing also have evidence. There is no reason for denouncing, let alone disputing, let alone doing what is worse than that, namely refusing to pray behind that imam.

The issue of *al-qunoot* in *al-witr* has been discussed in the answer to question No. 14093.

### **Secondly:**

There is nothing wrong with praying behind them, even if they pray in the manner that you have described, because what they are doing is following a *mujtahid*\* imam, so there is no justification for refusing to pray behind them or causing division amongst you, especially since you are living in a non-Islamic country and whatever troubles arise among you will reflect badly on Islam.

\* ) [A Muslim theologian and legal expert who is qualified to infer expert legal rulings in religious and legal matters from foundational proofs, the Koran and the *Sunnah*.]

Sheikh-ul-Islam ibn Taymiyah رحمته الله said: The scholars differed concerning a situation where the imam does not do what the person praying behind him believes to be obligatory, such as not reciting *al-basmalah* when the person praying behind him believes that this is obligatory, or he has touched his private part without doing *al-wudoo* afterwards, when the person praying behind him believes *al-wudoo* to be obligatory in that case, or he prays wearing the skins of dead animals that have been tanned, when the person praying behind him thinks that tanning does not purify, or he has been treated by means of cupping and did not do *al-wudoo* afterwards, and the person praying behind him thinks that *al-wudoo* must be done after cupping. The definitively correct view is that **the prayer of the one praying behind the imam is valid even if the imam follows the wrong view with regard to a disputed issue, because it is proven in *as-Sahih* (*Sahih* al-Bukhari) that the Prophet صلوات الله وسلامته said: "They lead you in prayer; if they get it right (the reward) is for you and for them, and if they get it wrong, (the reward) is for you and (the sin) is on them."**

Similarly, if the worshipper follows an imam who does *al-qunuut* in *al-fajr* or *al-witr*, he should pray *al-qunuut* with him, whether that is before bowing or after, and if he does not do *al-qunuut*, he should not do *al-qunuut*. **If the imam thinks that it is *mustahabb* to do a certain thing in prayer but the one who is praying behind him does not think that is the case and he (the imam) decides not to do it for the sake of harmony and unity, that is better.**

An example of that is *al-witr*, concerning which there are three views among the scholars:

- 1 – That it should be three *raka'at* one after another, like *al-maghrib* (but with one *tashahhud* and one *tasleem*), as was the view of some of the people of Iraq.
- 2 – That it should only be one *rak'ah* performed separately from whatever comes before, as was the view of some of the people of the Hejaz.
- 3 – That both are permissible, as is the apparent view of ash-Shafi'i, Ahmad and others. This is correct view, although they preferred that it should be done separately from whatever came before.

If the imam thinks that it should be done separately, and the congregation thinks that *al-witr* should be done like *al-maghrib*, and he agrees to do that so as to create harmony, that is better, as the Prophet صلوات الله وسلامته said to 'Aisha

رضي الله عنها: "*Were it not that your people have only recently left al-jaahiliyyah (days of ignorance) behind, I would have razed al-Ka'bah to the ground and rebuilt it with two doors, one through which the people might enter and one through which they might exit.*" But he decided not to do that which was better, lest it put the people off. End quote. (*Al-Fataawaa al-Kubraa*, 2/476)

And Allah knows best.

## Is qunuut al-witr obligatory, and what should one do if he cannot memorize it?

### Fatwaa No. 9061

I find it difficult to memorize supplications by heart, such as *du'aa' al-qunuut* in *al-witr* prayer. I used to read a *suurah* instead of it. But recently I found out that it is obligatory, so I tried to learn the *du'aa'*, but it is taking me time. So for several days I have been reading it from a book which I pick up from the side table during *al-witr* prayer. I still face *al-qiblah* when I pick it up without moving. I want to know if it is allowed to read a *suurah* or a *du'aa'* from a book during the prayer?

### Answer:

All praises and thanks are due to Allah.

1 – There is nothing wrong with reading *du'aa' al-qunuut* from a piece of paper or a booklet in *al-witr* prayer until one is able to memorize it, after which you can stop reading it and can recite it from memory. It is also permissible to recite the Koran from the *mus-haf* during *an-naafilah* prayer for those who have not memorized a lot of the Koran.

Sheikh ibn Baaz رحمته الله was asked about the ruling on reading the Koran from the *mus-haf* in *at-taraaweeh* prayer, and what the evidence is for that from the Koran and the *Sunnah*.

He replied: There is nothing wrong with reading from the *mus-haf* when praying at night during Ramadan because that will enable the believers to hear all of the Koran. And because the evidence of *sharee'ah* from the Koran and the *Sunnah* indicates that it is prescribed to recite the Koran in prayer, which includes both reading it from the *mus-haf* and reciting it by heart. It was narrated from 'Aisha رضي الله عنها that she told her freed slave Dhakwaan to lead her in praying night prayers during Ramadan, and he used to read from the *mus-haf*. This was narrated by al-Bukhari in his *Sahih*, in a *mu'allaq majzuum* (hanging averred) report. (*Fataawaa Islaamiyyah*, 2/155)

2 – It is not obligatory for *du'aa' al-qunuut* to be in the words narrated from the Prophet صلى الله عليه وآله وسلم; rather it is permissible for the worshipper to say other words or to add to them. Even if he were to recite verses from the Koran that include words of supplication, that would be sufficient. An-Nawawi رحمته الله said: Note that there is no specific *du'aa'* for *al-qunuut* according to the preferred point of view. Any *du'aa'* that is said will serve as *qunuut*, even if one recites a verse or verses from the Koran that include words of supplication, this will count as *qunuut*, but it is better to recite the words that were narrated in the *Sunnah*. (*Al-Adhkaar an-Nawawiyyah*, p. 50)

3 – As for what the brother mentions about reciting the Koran instead of *du'aa' al-qunuut*, there is no doubt that he should not do this, because the purpose behind *al-qunuut* is *ad-du'aa'*. Hence if these verses include words of supplication, it is permissible to recite them as *qunuut*, for example, the verse in which Allah, the Exalted, says (interpretation of the meaning): "...***Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.***" (*Al-Qur'aan* 3:8)

4 – With regard to what the brother says about *al-qunuut* being obligatory, this is not correct, because *al-qunuut* is *sunnah*. Based on this, if a worshipper omits *al-qunuut*, his prayer is still valid...

"Reciting *du'aa' qunuut al-witr* is permissible for the imam and the one who is praying alone, because of the report narrated by Abu Dawud and ibn Maajah from al-Hasan ibn 'Ali رضي الله عنه who said: Allah's Messenger صلى الله عليه وآله وسلم taught me some words to say in *qunuut al-witr*: "*Allaahumhadinee feeman hadayt (O Allah, guide me along with those whom You have guided)...*"

It is not proven that *qunuut al-witr* is something that the Prophet صلى الله عليه وآله وسلم did, rather it is proven that 'Umar رضي الله عنه did it, as was narrated and classed as *sahih* by al-Baihaqee.

Hence some of the scholars are of the view that it is better not to recite *al-qunuut* all the time, rather one should do it sometimes and not at other times. See *ash-Sharh al-Mumti'* by Sheikh ibn 'Utheimeen رحمته (4/19).

**Some of the scholars are of the view that one should not recite *al-qunuut* except in the second half of Ramadan.** This is the view of ash-Shafi'i and of Malik in one report.

Ash-Shafi'i رحمته said: *Al-qunuut* should not be recited in Ramadan except in the second half (of the month).

This is what ibn 'Umar and Mu'adh al-Qaari رضي الله عنهما used to do. End quote from *Mukhtasar al-Muzani*, published with *al-Umm* (8/114).

Al-Baaji said in *al-Muntaqaa* (1/210): Two reports were narrated from Malik concerning that, one of which says that *al-qunuut* should not be recited in *al-witr* at all, and the other says that it is *mustahabb* during the second half of Ramadan. This was reported by ibn Habeeb from Malik, and this was also the view of ash-Shafi'i.

Abu Hanifah and Ahmad were of the view that *al-qunuut* should be recited throughout Ramadan, and *al-qunuut* may be recited in *al-witr* throughout the year.

Ibn Qudaamah رحمته الله said: *Al-qunuut* is *sunnah* in *al-witr*, in the single *rak'ah*, throughout the year. This is what is narrated by our companions and this is the view of ibn Mas'ud, Ibrahim, Ishaq and *as-haab ar-ra'y\**. It was also narrated from al-Hasan.

\*) [People of opinion. They are people who are highly learned in Islam, and who are consulted on Islamic matters.]

Another opinion was narrated from Ahmad, which is that *al-qunuut* should not be recited except during the second half of Ramadan. That was also narrated from 'Ali and Ubay رحمته الله, and it was the view of ibn Sirin, Sa'id ibn Abi al-Hasan, az-Zuhri, Yahya ibn Wathaab, Malik and ash-Shafi'i, and it was the view favoured by Abu Bakr al-Athram, because of the report narrated from al-Hasan رحمته الله, that 'Umar رحمته الله united the people behind Ubay ibn Ka'b رحمته الله, and he used to lead them in prayer for twenty nights during which he only recited *al-qunuut* in the second half. Narrated by Abu Dawud. This is like consensus...

One should not make *du'aa' al-qunuut* too lengthy, rather al-Baghawi رحمته الله said: **It is *makrooh* to make *al-qunuut* lengthy, just as it is *makrooh* to make the first *tashahhud* lengthy.** (Quoted by an-Nawawi in *al-Majmuu'*, 3/479)

Al-Qaadee Husayn said: If *al-qunuut* is made lengthier than usual, that is *makrooh*, and may be invalid. (Quoted by al-Khateeb ash-Sharabeeni in *Mughni al-Muhtaaj*, 1/167)

One should also avoid that which has been introduced by some imams who turn it into an exhortation by mentioning the grave, the resurrection, the reckoning and so on, which is more suited to sermons and exhortations than *ad-du'aa'* and *al-qunuut*. If it is limited to the *du'aa'* that the Prophet صلوات الله عليه وآله وسلم taught to al-Hasan رحمته الله, or adds a little to that, this is better. It is a short *du'aa'* that you should learn by heart, so there is no need to look at a piece of paper.

If you add some other short *ad'iyah* that were taught by the Prophet صلوات الله عليه وآله وسلم, this will be good, and it is easy to do.

But if the imam or the worshipper is not able to memorize *ad'iyah* that are to be recited in *al-witr*, there is nothing wrong with him choosing whatever *ad'iyah* he wishes, because there is no specific *du'aa'* to be recited in *al-qunuut*, and al-Qaadee 'Iyaad رحمته الله narrated that the scholars were unanimously agreed on that. See: *al-Majmuu'*, 3/477.

Now that we understand that the basic principle concerning *du'aa' al-qunuut* is that it is a short *du'aa'*, and that making it lengthy is *makrooh* and contrary to the Sunnah, and that there is no specific *du'aa'* to be recited, not even *ad-du'aa'* that is narrated from the Prophet ﷺ, then there is no need to write *ad-du'aa'* on a piece of paper and read it whilst praying. Rather it seems that the motive for doing that is the desire on the part of imams or worshippers to recite complicated *ad'iyyah* and to make *al-qunuut* lengthy, as is the case with many imams nowadays.

What the worshipper should do is be keen to ponder and focus, because of the report narrated by at-Tirmidhi from Abu Huraira رضي الله عنه who said: Allah's Messenger ﷺ said: "Call upon Allah and be certain of a response, and understand that Allah does not answer a *du'aa'* from a heedless heart." This *hadiith* was classed as *hasan* by al-Albaani in *Sahih at-Tirmidhi*. (Fatwaa No. 93051)

### **Saying lengthy du'aa' during at-taraaweeh prayer**

#### **Fatwaa No. 26149**

Some imams recite lengthy *ad'iyyah* (pl. of *du'aa'*) in the mosques during Ramadan and others recite short *ad'iyyah*. Which is correct?

#### **Answer:**

All praises and thanks are due to Allah.

What is correct is to make it neither too long nor too short. Making it so long that it causes hardship to people is not allowed. When the Prophet ﷺ heard that Mu'adh ibn Jabal رضي الله عنه was making the prayers too long for his people, he spoke to him angrily in a manner that he had never used when advising someone and said to Mu'adh: "O Mu'adh, are you putting people off?" (Al-Bukhari and Muslim) What the imam should do is to adhere to the *Sunnah*.

Undoubtedly making *ad-du'aa'* too long causes hardship to the people and exhausts them, especially those who are weak. Some people may have work to do, or they may not want to finish before the imam but it is difficult for them to stay with the imam. So **we advise our brother imams to follow a moderate course, and to omit *ad-du'aa'* sometimes so that the people will not think that *ad-du'aa'* is obligatory.** (*Kitaab ad-Da'wah*, 5, Sheikh ibn 'Utheimeen, 2/198)

## *Is al-qunuut prescribed in al-fajr prayer?*

### *Fatwaa No. 122701:*

We have an imam in our area whom Allah has blessed with a beautiful voice which sends shivers down the spine, but this imam has a habit which is closer to innovation: he recites *al-qunuut* in *al-fajr* every Friday. What is the ruling on praying behind him even if it is a *naafilah* (supererogatory) prayer, such as *qiyaam al-layl* (night prayers) in Ramadan [i.e., *at-taraaweeh*]? Please note that there are many mosques –all praises and thanks are due to Allah – but their imams have ordinary voices.

### **Answer:**

All praises and thanks are due to Allah.

#### **Firstly:**

The scholars differed concerning the ruling on reciting *al-qunuut* in *al-fajr* prayer every day. Some of them are of the view that it is *sunnah*, and others are of the view that it is a reprehensible innovation (*bid'ah*).

The second view is the correct one. That has been discussed in the answer to question No. 20031.

Thus it is clear that what this imam is doing is something innovated for which there is no basis.

So he should be advised to think again about what he is doing, and he should follow one of the two opinions mentioned above: either to recite *al-qunuut* in *al-fajr* every day or to forego reciting *al-qunuut*, depending on what evidence he thinks is most valid.

#### **Secondly:**

With regard to praying *at-taraaweeh* behind him, there is no reason why you should not do so, because the fact that he recites *al-qunuut* in *al-fajr* has nothing to do with *at-taraaweeh* prayer. Moreover, it seems that he recites *al-qunuut* in *al-fajr* on Friday on the basis of a misinterpretation, thinking that there is some special virtue in that.

Sheikh 'Abd al-'Azeez ibn Baaz رحمته الله was asked: What is the ruling on going to different mosques, seeking out an imam with a beautiful voice, because of the *khoshuu'* (humility) and proper focus on prayer which result from that?

He replied: It seems – and Allah knows best – that there is nothing wrong with that, if the aim is to seek help by means of that in developing proper humility and focus in prayer, and to find joy in prayer and find tranquillity in his heart, because not every voice brings joy. So if the aim in going to hear the voice of one imam or another is the desire to seek good and to perfect one's focus in prayer, then there is nothing wrong with that; rather it is to be appreciated, and he will be rewarded according to his intention. A person may attain *al-khoshuu'* behind

one imam and not behind another, because of the difference between the two recitations and the two prayers. So if the intention behind going to a distant mosque is to listen to the imam's recitation because of his beautiful voice, and to benefit from that, and so that he will focus properly in his prayer, and not just because of whims and desires or for a change of scene, rather it is for the purpose of benefit and knowledge, and seeking to attain *al-khoshuu'* in prayer, then there is nothing wrong with that. It is proven in the *sahiih hadiith* that the Prophet ﷺ said: "*The people who will receive the greatest reward for prayer is those who walk the furthest [to the mosque], then those who walk the next furthest.*" So if his intention is also to increase the number of steps he takes, that is also a good aim. End quote. [*Fataawaa* Sheikh ibn Baaz (11/328, 329)]

And Allah knows best.

### **Fatwaa No. 112016**

The imam who leads us in *al-fajr* prayer, after reciting *al-Faatihah* and another *suurah* in the second *rak'ah*, remains silent for a few minutes. Is there anything narrated from the Prophet ﷺ concerning that? Is it permissible for me to say *ad-du'aa* during that time? Because he does this in every prayer. Or should I remain silent during this time?

### **Answer:**

All praises and thanks are due to Allah.

What the imam is doing before bowing in the second *rak'ah* is *al-qunuut*, and saying it silently is permissible according to *al-madhab al-Maaliki*. They regarded it as *mustahabb* to make *al-qunuut* in *al-fajr* prayer silent. This is also one of the two views of the Shafi'is.

The basic principle concerning *al-qunuut* in *al-fajr* is the subject of some difference of scholarly opinion. Some of them, such as the Malikis and Shafi'is, think that it is prescribed, and some of them, such as the Hanafis and Hanbalis, do not think that this is the case.

Ibn Qudaamah رحمه الله said in *al-Mughni* (1/449): It is not *Sunnah* to say *al-qunuut* in *al-fajr* prayer or any other prayer, apart from *al-witr*. This is the view of ath-Thawri and Abu Hanifa, and it was narrated from ibn 'Abbaas, ibn 'Umar, ibn Mas'ud and Abu ad-Darda' رحمه الله .

Malik, ibn Abi Layla, al-Hasan ibn Saaleh and ash-Shafi'i said that it is *sunnah* to say *al-qunuut* in *al-fajr* at all times, because Anas رحمه الله said: Allah's Messenger ﷺ said *al-qunuut* in *al-fajr* until he departed this world.



This was narrated by Imam Ahmad in *al-Musnad*. 'Umar رضي الله عنه said *al-qunuut* in *al-fajr* in the presence of the Companions and others.

And we have what is narrated, that the Prophet صلوات الله وسلامته عليه said *al-qunuut* for a month, praying against one of the tribes of the Arabs, then he stopped doing that. (Narrated by Muslim) And Abu Huraira and Abu Mas'ud رضي الله عنهما narrated something similar from the Prophet صلوات الله وسلامته عليه.

And it was narrated that Abu Malik said: I said to my father: O my father, you prayed behind Allah's Messenger صلوات الله وسلامته عليه, and behind Abu Bakr, 'Umar and 'Uthman, and behind 'Ali here in Kufa for about five years. Did they say *al-qunuut*? He said: That is an innovation. At-Tirmidhi said: This is a *sahih hasan hadiith*, and should be followed according to most of the scholars.

Ibrahim an-Nakha'i said: The first one who said *al-qunuut* in *al-fajr* prayer was 'Ali, because he was a man at war who prayed against his enemies. Sa'id narrated in his *Sunan* from Hushaym, from 'Urwah al-Hamadhaani, that ash-Shu'bi said: When 'Ali said *al-qunuut* in *al-fajr* prayer, the people objected. 'Ali رضي الله عنه said: We are only asking Allah for support against our enemies. And it was narrated that Abu Huraira رضي الله عنه said: Allah's Messenger صلوات الله وسلامته عليه did not say *al-qunuut* in *al-fajr* prayer except when he was praying for some people or praying against some people. (Narrated by Sa'id)

The *hadiith* of Anas رضي الله عنه may be understood as meaning that he صلوات الله وسلامته عليه stood for a long time, because that may be called *al-qunuut*. And the *qunuut* of 'Umar may be understood as having happened at times of calamity, because most of the reports from him indicate that he did not say *al-qunuut*, but a number of people narrated that from him, which indicates that his *qunuut* was only in times of calamity. End quote. See: *al-Mawsuu'ah al-Fiqhiyyah*, 34/58.

Although **the more correct view is that there should be no *qunuut* in *al-fajr* except in times of calamity**, there is nothing wrong with praying behind someone who says *al-qunuut* in *al-fajr* and saying *aamiin* to his *du'aa* '...

If it is said: how can it be permissible for the one who is praying behind an imam to follow the imam in *al-qunuut* even though it is not prescribed for the one who is praying behind him, my answer is that this is forgiven for the sake of following the imam. (*Mughni al-Muhtaaj* by ash-Sharabeeni, 1/254)

Sheikh-ul-Islam ibn Taymiyah رحمته الله said: If the person praying behind an imam is following someone who says *al-qunuut* in *al-fajr* or *al-witr*, he should say *al-qunuut* with him, whether the imam says *al-qunuut* before or after bowing, but if the imam does not usually say *al-qunuut* he should not say *al-qunuut*. If the imam thinks that something is *mustahabb* and the people praying behind him do not think that it is *mustahabb*, and he refrains from it the sake of agreement and harmony, then he has done well. End quote. (*Majmuu' al-Fataawaa*, 22/268)...

With regard to what we have mentioned about following the imam, it makes no difference whether the imam says *al-qunuut* out loud or silently. If the imam says it out loud, then those who are praying behind him should say *aamiin* to his *du'aa'*, and if he says it silently, as mentioned in the question, then the person praying behind him should say *al-qunuut* to himself, until the imam has finished.

Ibn Muflih quoted in *al-Furoo'*, 1/542, a report from Imam Ahmad that if he does not hear the imam, he should say *ad-du'aa'*, even if this is in *qunuut al-witr*. It is stated that with regard to the one who is praying behind an imam who says *al-qunuut* in *al-fajr*, there are two reports: one says that he should keep quiet and the other says that he should follow him as in *al-witr*. Al-Mardaawi said in his *Tasheeh*: The correct view is that he should follow him, so he should say *aamiin* and offer *ad-du'aa'*. End quote.

Hence Sheikh ibn Qaasem رحمته الله stated in *Haashiyat ar-Rawd* that he should follow him here, and he commented on the words in *ar-Rawd*: "Whoever follows an imam who says *al-qunuut* in *al-fajr* should follow him and say *aamiin*" by noting (2/199): i.e., he should follow the imam in his *du'aa'*, because of the *hadiith*: "*The imam has only been appointed to be followed, so do not differ from him.*" Similarly, the person who is praying behind an imam should say *aamiin* to his imam's *du'aa'* if he hears *al-qunuut*, and if he does not hear it he should say *ad-du'aa'*. End quote.

And Allah knows best.

### **Fatwaa No. 101015:**

I wanted to know whether this *hadiith* is *sahiih* or *da'iif* (weak): Anas ibn Malik رحمته الله said:

"Allah's Messenger صلى الله عليه وآله وسلم did not stop making *du'aa' al-qunuut* during the dawn (*al-fajr*) prayer until he left this world." (Related by Ahmad, al-Bazzar, ad-Daraqutni, al-Baihaqee, and al-Haakim)

### **Answer:**

All praises and thanks are due to Allah.

This *hadiith* was not narrated via a *sahiih isnaad* from the Prophet ﷺ. It has three *asaaniid* (pl. of *isnaad*) from Anas, all of which are *da'iifah* (weak).

-1- It was narrated via Abu Ja'far ar-Raazi from ar-Rabee' ibn Anas from Anas ibn Malik رضي الله عنه. This version says that the Prophet ﷺ recited *al-qunuut* for a month, praying against them (some Arab tribes), then he stopped, but in *al-fajr* prayer he did not stop reciting *al-qunuut* until he departed this world.

This was narrated by 'Abd ar-Razzaaq in *al-Musannaf* (3/110), and via him by ad-Daraqutni in *as-Sunan* (2/39). It was also narrated in brief by ibn Abi Shaybah in *al-Musannaf* (2/312), al-Bazzar *Kashf al-Astaar* (556), Ahmad in *al-Musnad* (3/162), at-Tahaawi in *Sharh Ma'aani al-Athaar* (1/143), al-Haakim in *al-Arba'een* and from him by al-Baihaqee in *as-Sunan* (2/201).

Abu Ja'far ar-Raazi's name was 'Iisa ibn Maahaan ar-Raazi. He was classed as *da'iif* by many scholars.

Ahmad ibn Hanbal said: He is not strong in *hadiith*. Yahya ibn Ma'een said: He writes his *hadiith* but he makes mistakes. 'Amr ibn 'Ali said: There is some weakness in him; he is sincere but he has a bad memory. Abu Zur'ah said: An old man who is often confused. An-Nasaa'ee said: He is not strong. Ibn Hibban said: He differed from the well known narrators of the *hadiith* by narrating *munkar* (denounced) reports, and I would not like to quote his *hadiith* as evidence except in cases where he narrated something that was also narrated by trustworthy narrators. Al-'Ajli said: He is not strong. End quote from *Tahdheeb at-Tahdheeb* (12/57).

-2- Via Isma'il al-Makki and 'Amr ibn 'Ubayd from al-Hasan from Anas. This version says: Allah's Messenger ﷺ, Abu Bakr, 'Umar and 'Uthman – and I think he said: a fourth – recited *al-qunuut* until they left me.

This was narrated by at-Tahaawi in *Sharh Ma'aani al-Athaar* (1/243), ad-Daraqutni in *as-Sunan* (2/40) and al-Baihaqee in *as-Sunan al-Kubraa* (2/202).

Isma'il ibn Muslim al-Makki and 'Amr ibn 'Ubayd al-Mu'tazili: Both of them are weak and their *ahaadiith* are not to be used as evidence. There follow some comments of the scholars concerning them:

Isma'il ibn Muslim al-Makki: concerning his biography it says in *Tahdheeb at-Tahdheeb* (1/332): Ahmad ibn Hanbal said: His *hadiith* is *munkar*. Ibn Ma'een said: He is nothing (meaning that the narrator is really weak). 'Ali ibn al-Madeeni said: His *hadiith* is not to be written down. Abu Haatim said: He is *da'iif* and his *hadiith* is confused. I said to him: Is he dearer to you or 'Amr ibn 'Ubayd? He said: Both of them are weak. An-Nasaa'ee said: His *hadiith* is to be ignored. Ibn Hibban said: He is weak and narrated denounced *ahaadiith* from well known narrators, and he mixes up *al-asaaniid*. End quote.

'Amr ibn 'Ubayd al-Mu'tazili is *matrook al-hadiith* (i.e., his *ahaadiith* are to be ignored). He told lies about al-Hasan. It says concerning his biography in *Tahdheeb at-Tahdheeb* (8/62): Ibn Ma'een said: He is nothing. 'Amr ibn 'Ali said: His *hadiith* is to be rejected and he is a follower of innovation (*bid'ah*). Abu Haatim said: His

*hadiith* is to be rejected. An-Nasaa'ee said: He is not trustworthy and his *hadiith* is not to be written down. Abu Dawud at-Tayaalisi said, narrating from Shu'bah, from Yuunus ibn 'Ubayd: 'Amr ibn 'Ubayd told lies in the *hadiith*. Humayd said: Do not take anything from him, because he told lies about al-Hasan. Ibn 'Awn said: 'Amr tells lies about al-Hasan. End quote.

-3- Via Dinar ibn 'Abdullah, the servant of Anas ibn Malik. This version says: Allah's Messenger ﷺ continued to recite *al-qunuut* in *al-fajr* prayer until he died.

Sheikh al-Albaani رحمه الله said in *as-Silsilah ad-Da'iifah* (3/386): This was narrated by al-Khateeb in *Kitaab al-Qunuut*, and ibn al-Jawzi criticized him severely because of it, because ibn Hibban said concerning this Dinar: He narrated fabricated reports from Anas which it is not permissible to quote in books except to demonstrate his weakness. End quote.

A number of scholars judged this *hadiith* to be *da'iif* and invalid to be quoted as evidence, including ibn al-Jawzi in *al-'Ilal al-Mutanaahiyah* (1/444), ibn at-Turkmaani in *at-Ta'leeq 'alaa* al-Baihaqee, ibn Taymiyah in *Majmuu' al-Fataawaa* (22/374), ibn al-Qayyim in *Zaad al-Ma'aad* (1/99), al-Haafidh ibn Hajar in *at-Talkhees al-Habeer* (1/245) and, among later scholars, al-Albaani in *as-Silsilah ad-Da'iifah* (1/1238).

With regard to the ruling on *al-qunuut* in *al-fajr* prayer other than at times of calamity, this has been discussed in the answer to question No. 20031. The correct view is the view of Abu Hanifa and Ahmad, which is that it is not prescribed, because it is not proven via any *sahiih isnaad* that the Prophet ﷺ persisted in reciting *al-qunuut* in *al-fajr* prayer until he departed this world.

And Allah knows best.

"Sheikh-ul-Islam ibn Taymiyah رحمه الله said concerning some matters of *ijtihaad* in which the scholars differed, such as *al-qunuut* in *al-fajr* and *al-witr*: "...Whoever says that it (*al-qunuut*) is an essential part of prayer which may be made up for with the prostration of forgetfulness is basing that on the idea that it is *Sunnah* which is to be done all the time, like the first *tashahhud* and so on. But it is clear that this is not the case; it is not *Sunnah* that is to be done regularly, and no prostration of forgetfulness is required if it is omitted. If some believe that it is a regular *Sunnah* based on their own *ijtihaad* this is fine, as in the case of all other issues of *ijtihaad*. Hence **the person who is praying behind an imam, should follow his imam in issues where there is room for *ijtihaad***. So if he recites *al-qunuut* he should recite it with him, and if he does not recite *al-qunuut* he should not recite it. The Prophet ﷺ said: "*The imam has been appointed to be followed.*" And he said: "*Do not differ from your imams.*" And it is proven in *as-Sahiih* that he said: "*They lead you in prayer; if they get it right (the reward) is for you and for them, and if they get it wrong, (the reward) is for you and (the sin) is on them.*" (*Majmuu' al-Fataawaa*, 23/115)

The Standing Committee was asked: Is it permissible to pray behind an imam who holds his arms at his sides in his prayer and always recites *al-qunuut* in the last *rak'ah* of *al-fajr* prayer?

They replied: **Putting the right hand over the left when praying is *sunnah*, and holding the arms at the sides is contrary to the *Sunnah*. Always reciting *al-qunuut* in the last *rak'ah* of *al-fajr* prayer, as some of the Malikis and Shafi'is do, is contrary to the *Sunnah* because there is no proof that the Prophet ﷺ**

**did that.** Rather he used to recite *al-qunuut* at times of calamity, and he used to recite *al-qunuut* in *al-witr* prayer. If the imam holds his arms at his side when praying and always recites *al-qunuut* in *al-fajr* prayer, as mentioned in the question, then knowledgeable people should advise him and remind him to follow the *Sunnah*. If he responds, then all praises and thanks are due to Allah, but if he refuses and it is possible to offer prayers in congregation behind someone else, you should pray behind someone else so as to adhere to the *Sunnah*. But if that is not possible then you should pray behind him so as to keep *al-jamaa'ah* (congregation) together. The prayer is valid in either case. (*Fataawaa al-Lajnah ad-Daa'imah*, 7/366)" (*Fatwaa* No. 59925)

### **Regarding qunuut an-naazilah**

"Saying *al-qunuut* in the obligatory prayers is prescribed when there is a reason for that -- which is when calamity is befalling the Muslims. So long as calamity is occurring, then *al-qunuut* should be said for that, and

when the reason is no longer present, then *al-qunuut* should stop, because the Prophet ﷺ continued to pray *al-qunuut* against *al-mushrikeen* and to pray for the oppressed Muslims in Mecca for a month, then he stopped saying *al-qunuut* when the reason for it stopped with the arrival of those for whom he had prayed *al-qunuut*.

This is indicated by the *hadiith* of Abu Huraira رضي الله عنه according to which the Prophet ﷺ prayed *al-qunuut* for a month. After saying *sami'allaahu liman hamidah*, he said in his *qunuut*: "O Allah save *al-Waleed ibn al-Waleed*, O Allah save *Salamah ibn Hishaam*, O Allah save *'Ayyaash ibn Abi Rabee'ah*, O Allah save the weak and oppressed believers. O Allah, punish *Mudar* severely and send upon them a famine like that of *Yuusuf*."

Then Abu Huraira رضي الله عنه said that they were saved from the clutches of *al-kuffaar* and came to Medina, so the

Messenger ﷺ stopped praying for them. (Narrated by Muslim)

Ibn al-Qayyim رحمته الله said: He ﷺ prayed *al-qunuut* at the time of calamity to offer supplication for some people and to pray against others, then he stopped when those for whom he had prayed came (to Medina) and were saved from captivity, and those against whom he had prayed became Muslim and came repenting. So his *qunuut* was for a purpose, and when that was achieved he stopped *al-qunuut*. End quote. [*Zaad al-Ma'aad* (1/272)]

If the calamity is still ongoing and has not ceased, such as the occupation of Iraq for example, or the occupation of Palestine, then Sheikh ibn 'Utheimeen رحمته الله stated that in this case it may be said that *al-qunuut* may be offered for a month and then stopped.

And Allah knows best." (*Fatwaa* No. 126173)

"What Islam prescribes for *al-qunuut* at times of calamity is that the supplication should be appropriate to the calamity, and that *du'aa' al-qunuut* [*Allaahummahdinee feeman hadayt* (O Allah, guide me along with those whom You have guided)] should not be recited.

The Prophet صلوات الله وسلامته عليه offered supplication at times of calamity on a number of occasions, and his supplication was appropriate to the calamity for which he was praying *al-qunuut*. When he prayed for the salvation of the weak and oppressed in Mecca, he said: "*O Allah save al-Waleed ibn al-Waleed, O Allah save Salamah ibn Hishaam, O Allah save 'Ayyaash ibn Abi Rabee'ah, O Allah save the weak and oppressed believers.*" When he prayed against some of the Arab tribes because of the severity of their enmity towards Allah and His Messenger, he said: "*O Allah, punish Mudar severely and send upon them a famine like that of Yuusuf (Joseph).*" (Narrated by Muslim)

When he صلوات الله وسلامته عليه prayed against some of the Arab tribes who had betrayed 70 of *as-sahaabah* and killed them, he prayed that they be cursed. It was narrated that ibn 'Abbaas رضي الله عنه said: Allah's Messenger صلوات الله وسلامته عليه prayed *al-qunuut* for a month in *adh-dhohr*, *al-'asr*, *al-maghrib*, *al-'ishaa'* and *al-fajr* prayer, when he said: *Sami'allaahu liman hamidah* in the last *rak'ah*, praying against some tribes of banuu Sulaym, and against Ri'l, Dhakwaan and 'Usayyah, and those who were behind him said *aamiin*. (Narrated by Abu Dawud. Ibn al-Qayyim said in *Zaad al-Ma'aad*, 1/280: A *sahiih hadiith*. And classed as *hasan* by al-Albaani in *Sahiih Abi Dawud*.)

According to a report narrated by Muslim, he صلوات الله وسلامته عليه said: "*O Allah, curse banuu Lihyaan, Ri'l, Dhakwaan and 'Usayyah, for they have disobeyed Allah and His Messenger.*"

According to a report narrated by al-Bukhari from ibn 'Umar رضي الله عنه, he [ibn 'Umar] heard Allah's Messenger صلوات الله وسلامته عليه say, when he lifted his head from bowing in the second *rak'ah* of *al-fajr*: "*O Allah, curse So and so, and So and so, and So and so,*" after he said *sami'allaahu liman hamidah, Rabbanaa wa Lakalhamd*.

Sheikh-ul-Islam ibn Taymiyah رحمته الله said: It is prescribed to say *al-qunuut* at times of calamity, praying for the believers and praying against the disbelievers, in *al-fajr* and other prayers. Thus 'Umar رضي الله عنه said *al-qunuut*

when fighting the Christians, in his *du'aa* ' in which he said: "O Allah, curse the disbelievers of the people of the Book..." Similarly, 'Ali رضي الله عنه once fought a people and said *al-qunuut* and prayed against them. The person who is saying *al-qunuut* should say, at the time of each calamity, a supplication that is appropriate to that calamity. If he names the believers for whom he is praying and the disbelievers against whom he is praying, that is good. [*Majmuu' al-Fataawaa* (22/271)]

It says in *Fataawaa al-Lajnah ad-Daa'imah* (22/271): It is proven that **the Prophet صلى الله عليه وآله وسلم used to say *al-qunuut* at times of calamity, praying against the aggressors among the disbelievers, and praying for the weak and oppressed Muslims to be saved from the plots and captivity of *al-kuffaar*.** End quote.

Sheikh ibn 'Utheimeen said in *ash-Sharh al-Mumti*' (4/45): He should say *al-qunuut* with a supplication that is appropriate to the calamity that has come. Hence the Messenger صلى الله عليه وآله وسلم used to say *al-qunuut* with words that were appropriate to the calamity, and he did not say "*Allaahummahdinee feeman hadayt* (O Allah, guide me along with those whom You have guided)" as some of the common folk do. It is not narrated in any *hadiith*, *sahiih* or *da'iif*, that the Messenger صلى الله عليه وآله وسلم ever used to say "*Allaahummahdinee feeman hadayt* (O Allah, guide me along with those whom You have guided)" in obligatory prayers; rather he would offer a supplication that was appropriate to that calamity. On one occasion, he صلى الله عليه وآله وسلم prayed for some of the weak and oppressed people, asking Allah to save them, until they came (to him in Medina). End quote.

Based on this, the worshipper should choose a supplication that is appropriate to the calamity, and say that.

Whoever says the *du'aa* ' of the Prophet صلى الله عليه وآله وسلم because it is appropriate to a calamity that has befallen the Muslims, has done well, because the supplication of the Prophet صلى الله عليه وآله وسلم is the best and most comprehensive supplication that can be offered. For instance, saying with regard to that which has befallen us nowadays, "O Allah, save the weak and oppressed believers in Gaza [and elsewhere]; O Allah, help them; O Allah, punish severely the Jews and Christians, and those who support and help them, [those who terrorize the people, torture and kill the innocents, spread their mischief in their land and loot their resources]; O Allah, curse them; O Allah, send upon them a famine like that of (the time of) Yuusuf (Joseph)."

And Allah knows best." (*Fatwaa* No. 126258)

**Fatwaa No. 154599:**

What is the ruling on this supplication: "O Allah, send one of Your dogs against them" and saying it in *al-qunuut*? What is the ruling on the prayer of one who prays behind one who says a *du'aa* like this?

**Answer:**

All praises and thanks are due to Allah.

There is nothing wrong with offering supplication like this, praying against the enemies of Allah and the enemies of His religion. It is narrated in the *Sunnah* that the Prophet ﷺ offered this supplication against one of his enemies, namely the cousin of the Prophet ﷺ, the son of his uncle Abu Lahab.

It was narrated by al-Haakim رحمه الله and by al-Baihaquee رحمه الله in *ad-Dalaa'il* that Lahab ibn Abi Lahab used to revile the Prophet, and the Prophet ﷺ said: "O Allah, send Your dog against him." He [ibn Abi Lahab] went out with a caravan, heading towards Syria. He halted at some place and said: I am afraid of the prayer of Muhammad. They said to him: No (don't worry). They surrounded him with their luggage and stood guard over him, then a lion came and snatched him and took him away. Al-Haakim said: Its *isnaad* is *sahiih*. And adh-Dhahabi agreed with him.

It was also narrated by Abu Na'eem رحمه الله in *ad-Dalaa'il*, where he mentioned his name as being 'Utbah ibn Abi Lahab, and in that report it says: "O Allah, send against him one of Your dogs."

The *hadiith* was classed as *hasan* by al-Haafidh ibn Hajar in *Fath al-Baari* (4/39), al-'Ayni in *'Umdat al-Qaari* (16/51), ash-Shawkaani in *Nayl al-Awtaar* (5/80), and as-San'aani in *Subul as-Salaam* (2195).

**It should be noted that it may be appropriate to pray for destruction for a *kaafir*, or it may be more appropriate to pray that he be guided. That is according to the level of his hostility against the Muslims...**

And Allah knows best.

"*Al-fuqahaa'* differed concerning how the *ta'miin* (saying *aamiin*) is to be said by the one who is praying behind an imam in *qunuut an-nawaazil* (pl. of *an-naazilah*).

The Hanafis are of the view that there is no *ta'miin* in *qunuut an-nawaazil*, because *al-qunuut* should be recited silently unless the imam recites *al-qunuut* out loud.



The Shafi'is and Hanbalis are of the view that *at-ta'miin* should be said out loud in *qunuut an-naazilah*.

According to the Malikis, *qunuut an-nawaazil* is not prescribed in the first place, and *at-ta'miin* belongs to the *qunuut*; if the thing it belongs to is cancelled then it is cancelled too. See: *al-Mawsuu'ah al-Fiqhiyyah* (1/116).

It says in *Mughni al-Muhtaaj* (1/361): Note: The one who is praying behind the imam should speak out loud in five places: four places of saying *aamiin*: he should say *aamiin* with the imam (i.e., after he recites *al-Faatihah*); in his *du'aa'* when he recites the morning *qunuut*; in *qunuut al-witr* in the second half of Ramadan; and in *qunuut an-naazilah* in the five daily prayers; and if the imam makes a mistake in his recitation and a person praying behind him corrects him. End quote.

Sheikh ibn 'Utheimeen رحمته الله said: If we say that *al-qunuut* may be offered in the five daily prayers, if the prayer is one in which *al-Qur'aan* is recited out loud, then it is well known that *al-qunuut* should be recited out loud, and if the prayer is one in which *al-Qur'aan* is recited silently then *al-qunuut* should also be recited out loud, as it is proven in the *Sunnah* that the Prophet صلوات الله وسلامته عليه used to say *al-qunuut* and the people would say *aamiin* behind him, and they could not have said *aamiin* unless he was saying *al-qunuut* out loud. Based on this, it is *sunnah* to recite *al-qunuut* out loud even in a prayer in which *al-Qur'aan* is recited silently. End quote from *ash-Sharh al-Mumti'* (4/47)

Thus it is known that **if the imam recites *al-qunuut* out loud, it is prescribed for the person praying behind him to say *aamiin* out loud, but he should not go to extremes in saying it out loud, in such a way that is contrary to proper focus (*khoshuu'*) and tranquillity, as some people do, raising their voices as if they are on a demonstration and not at prayer.**

It is not obligatory to say *aamiin* out loud, rather it is *mustahabb*, just as *at-ta'miin* itself is not obligatory.

And Allah knows best." (*Fatwaa* No. 113994)

## **The emergence of new expressions during *al-qunuut***

### **Fatwaa No. 46962**

Sometimes we hear some members of the congregation saying *aamiin*, *nash-hadu* (we bear witness), *subhaanaka* (Glory be to You) etc, during *du'aa' al-qunuut*. If that is narrated in any report, please explain to us when it should be said.

### **Answer:**

All praises and thanks are due to Allah.

**The *Sunnah* is that when the imam recites *du'aa' al-qunuut* during the prayer, the members of the congregation should say *aamiin* to his *du'aa'*. But when the imam is praising Allah, it is better for them to remain silent**, because the imam's praise is sufficient. As for some of the members of the congregation saying, "*nash-hadu*" (we bear witness) or "*yaa Allah*" (O Allah) and so on, there is no basis for this.

Sheikh Bakr Abu Zaid said: Some mistakes and innovations are sometimes done during *ad-du'aa'* and *adh-dhikr* (remembrance of Allah), such as the following: ... 45. Answering *adh-dhikr* during the imam's *qunuut* by saying "*haqqan*" (indeed) or "*sadaqta*" (you have spoken the truth) or "*sedqan wa 'adlan*" (that is right and true) or "*ash-hadu*" (I bear witness)" or "*haqq*" (truth) and so on. There is no basis for saying any of these things. (*Tasheeh ad-Du'aa'*, p. 419-423)

### **Making *ad-du'aa'* in the colloquial language or in languages other than Arabic**

"Sheikh-ul-Islam ibn Taymiyah رحمته الله was asked about a man who made *ad-du'aa'* in ungrammatical language, and another man said to him that Allah would not accept a *du'aa'* spoken in ungrammatical language.

He replied: Whoever voiced this opinion is a sinner who has gone against the Koran and the *Sunnah* and the view of the *salaf*. For whoever calls upon Allah, devoting his worship sincerely and purely to Him, calling upon him with a *du'aa'* that is permissible, Allah will listen to him and respond to his *du'aa'*, whether it is in proper Arabic or in ungrammatical language. The opinion mentioned has no basis, rather the one who makes *ad-du'aa'*, if he is not used to speaking in grammatical Arabic, he should not force himself to do so. One of the *salaf* said, if a person forces himself to speak grammatical Arabic, he will not be focused in his heart. Similarly it is *makrooh* to force oneself to make the words of the *du'aa'* rhyme; if that happens spontaneously, then it is fine, for the *du'aa'* should come from the heart, and the tongue should simply follow the heart. Whoever focuses in his *du'aa'* on making the words grammatically correct will have less focus in his heart. Therefore the one who is in urgent need should pray from the heart with whatever words Allah inspires him to say, without preparing it beforehand. This is something which every believer finds in his heart. It is permissible to make *ad-du'aa'* in Arabic or in languages other than Arabic. Allah knows the desire of the one who is making *ad-du'aa'*, even if he cannot speak Arabic correctly, for He understands all languages and understands the needs of those who speak different languages." (*Al-Fataawaa al-Kubraa*, 2/424, 425)

### **Conclusion**

*Ad-du'aa'* is like a weapon in the hands of the believer, which he should use properly. He should pray to Allah سبحانه وتعالى with the attitude of certainty that He سبحانه وتعالى will respond, and strive for the causes of *ad-du'aa'* being accepted, and he should avoid seeking a quick response, for this is one of the problems that may prevent *ad-du'aa'* from being accepted. In *Sahiih Muslim* it says: "*A servant's (du'aa') may be answered so long as it does not involve sin or severing the ties of kinship or hastening.*" It was said: "O Allah's Messenger, what does hastening mean?"

He ﷺ said: "When he says, 'I made du'aa' and I made du'aa' but I did not see any response,' so he gets discouraged and stops making ad-du'aa'."

The believer should know that his du'aa' is never wasted, and it benefits him in all situations, as it says in the hadith narrated by at-Tirmidhi from Abu Huraira رضي الله عنه who said: Allah's Messenger ﷺ said: "There is no man who prays to Allah and makes ad-du'aa' to Him, and does not receive a response. Either it will be hastened for him in this world, or it will be stored up for him in the Hereafter, so long as he does not pray for something sinful, or to cut the ties of kinship, or seek a speedy response." They (the companions) said, "O Allah's Messenger, what does seeking a speedy response mean?" He ﷺ said, "Saying, 'I prayed to my Lord and He did not answer me.'" (Classed as sahiih by al-Albaani in Sahiih at-Tirmidhi.)

Dear Muslim brother and sister, if you are not able to memorize certain ad'iyah and adhkaar (pl. of adh-dhikr, remembrance of Allah), then "the best of du'aa' is that which avoids going to extremes in using fanciful language speech, and which avoids using rhyme to the point of absurdity, and which makes ad-du'aa' sincere and focused on the need in question, saying whatever is easy for you and whatever Allah ﷻ enables you to say.

It was narrated that the Prophet ﷺ said to a man: "What do you say when you pray?" He said: "I recite at-tashahhud, then I say: Allaahumma innee as'aluka al-Jannah wa a'uudhu Bika min-an-Naar (O Allah, I ask You for Paradise and seek refuge in You from the Fire). I cannot murmur (say the same things) like you and like Mu'adh." The Prophet ﷺ said: "It is about them that we were murmuring." (Narrated by Abu Dawud, classed as sahiih by al-Albaani in Sahiih Abi Dawud)" (Fatwaa No. 7886)

We ask Allah ﷻ to perfect for us the blessing of Ramadan, and to help us fast and pray al-qiyaam throughout the whole month, and to accept these acts of worship from us, and to forgive us our shortcomings, *aamiin*.

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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 صلى الله عليه وآله وسلم 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 صلى الله عليه وآله وسلم 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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