



ليتفقوا (٧)

The Ruling of Islamic Law on Qunut in the Fajr Prayer



Prepared by
The General Iftaa' Department
In The Hashemite Kingdom of Jordan

In The Name Of ALLAH, The Entirely Merciful, The Especially Merciful
All perfect praise be to Allah the Lord of The Worlds. May His peace and blessings be upon our Prophet Mohammad and upon all his family and companions.

This is a pamphlet addressing the most important jurisprudential questions commonly raised regarding the ruling of Islamic Law on Qunut in the Fajr Prayer. Its content is derived from authoritative legal rulings (fatāwā) issued by the General Iftaa` Department, drawing upon the established juristic principles documented in the texts of the Shāfi`ī school in particular, and the recognized texts of the four major Sunni schools of thought in general.

Allah the Almighty says {what means}: «Guard strictly your (habit of) prayers, especially the Middle Prayer; and stand before God in a devout (frame of mind)». (Al-Baqarah/238). It is authentically reported from Anas ibn Malik, may Allah be pleased with him, that: «The Prophet, peace and blessings be upon him, recited the Qunut for a month, invoking against some Arab tribes, then he abandoned it. However, in the Fajr prayer, he continued to recite the Qunut until he departed from this world». (Narrated by Ahmad, Ad-Daraqutni, Al-Hakim, Al-Bayhaqi, and others with similar wording. This is the wording of Ad-Daraqutni and Al-Bayhaqi.)

Imam An-Nawawi, may Allah have mercy on him, stated in Al-Majmu` (504/3): «This is a sound (Sahih) hadith narrated by a group of Hadith masters (Huffaz), who authenticated it. Among those who explicitly declared it sound are Al-Hafith Abu Abdullah Muhammad ibn Ali Al-Balkhi, Al-Hakim Abu Abdullah in several places in his books, and Al-Bayhaqi. Ad-Daraqutni also narrated it through multiple chains with sound chains of narration».

It is also reported from Abu Hurayrah, may Allah be pleased with him, that: «The Messenger of Allah, peace and blessings be upon him, would recite the Qunut after rising from the bowing (ruku`) in the final rak`ah of the Fajr prayer». (Narrated by Ibn Nasr in Qiyam al-Layl with a sound chain.)

The Meaning of Qunut:

In Islamic terminology, Qunut refers to the supplication made while standing upright after rising from the bowing (ruku`) in the final rak`ah of the prayer.

The Ruling of Qunut in Prayer:

Reciting the Qunut is a Sunnah in three situations:

In the Fajr prayer.

In the Witr prayer during the latter half of the month of Ramadan.

In any prayer during times of calamity (Nawazil).

The Ruling for Qunut in Fajr:

According to the Shafi`i school of thought, based on the aforementioned hadith of Anas and others, the Qunut in the Fajr prayer is a confirmed Sunnah (Sunnah Mu`akkadah). This practice is also established from a group of the Companions, their successors (Tabi`in), and the early pious scholars. For instance, Al-`Awam ibn Hamzah reported: «I asked Abu `Uthman about Qunut in Fajr after the ruku». He said, «From whom [did you hear this]?» I said, «From whom?» He replied, «From Abu Bakr, `Umar, and `Uthman, may Allah be pleased with them». (Narrated by Al-Bayhaqi, who said its chain is Hasan). Abdullah ibn Mu`aqil reported: «Ali, may Allah be pleased with him, recited the Qunut in Fajr». (Narrated by Al-Bayhaqi, who said it is authentic and well-known).

Imam An-Nawawi stated in Al-Adhkar (p. 59): «Know that Qunut is legislated in our school for the Fajr prayer, and it is a confirmed Sunnah».

The Position of the Qunut Supplication:

The Qunut in Fajr is recited in the second rak`ah, after rising from the ruku` and attaining a standing position. Anas, may Allah be pleased with him, was asked: «Did the Messenger of Allah, peace and blessings be upon him, recite Qunut in the Fajr prayer?» He said, «Yes». He was asked, «Before the ruku` or after?» He replied, «After the ruku`, briefly». (Narrated by Al-Bukhari and Muslim).

Ruling on Forgetting or Intentionally Omitting the Qunut:

In the Shafi`i school, the Qunut is a Sunnah. If one omits it, whether intentionally or forgetfully, the prayer remains valid. However, it is

recommended to perform the prostrations of forgetfulness (Sujud al-Sahw) before the final salutation. If one remembers after the salutation but the time elapsed is short, they should still perform Sujud al-Sahw. Imam An-Nawawi said in Al-Adhkar: «If one leaves it out, their prayer is not invalidated, but they should perform the prostrations of forgetfulness, whether it was omitted intentionally or forgetfully». Should the Follower Recite the Qunut if the Imam Omits it in the Fajr Prayer?

If the Imam omits the Qunut, either because he does not hold it to be a Sunnah or due to forgetfulness, then the follower may recite the Qunut himself. This is permissible provided that he is confident he can complete his recitation and still catch up with the Imam before he proceeds to the prostration (sujud). In this situation, the follower may suffice with the shortest form of the Qunut supplication; it is permissible for him to make any supplication and praise befitting Allah the Almighty, and to send prayers and peace upon our Master, the Messenger of Allah.

However, if the follower (Person following the Imam in prayer) believes that he will not be able to catch the Imam in the prostration, then he should leave the Qunut and continue following the Imam.

Therefore, if the follower knows for certain that he will not be able to join the Imam in the prostration, he should not recite the Qunut. Conversely, if he knows that he can recite it without the Imam preceding him [into the next position], then he should recite it. This is in accordance with the general ruling cited by Imam Ar-Rafi'i and Imam Al-Ghazali, stating that there is no harm in what one recites of the Qunut if he can catch up shortly thereafter. This is the explicit text mentioned by Imam Al-Hisni in his book «Kifayat al-Akhyar» (p. 126).

The Formula of the Qunut Supplication and Whether Any Supplication Suffices:

A well-known formula for the Qunut supplication is reported in the narration from our Master Al-Hasan ibn `Ali, may Allah be pleased with them, who said: «The Messenger of Allah, peace and blessings be upon him, taught me these words to say in the Witr prayer:

‘O Allah, guide me among those You have guided, grant me well-being among those You have granted well-being, be my guardian among those You have taken as your guardians, bless me in what You have bestowed, and protect me from the evil of what You have decreed. For verily, You decree and none can decree over You. And indeed, he whom You befriend is never humiliated. Blessed are You, our Lord, and Exalted»».

The scholars have added the phrase «and he whom You hold as an enemy is never honored» before «Blessed are You, our Lord, and Exalted».

They have also added after it: «To You is all praise for what You have decreed. I seek Your forgiveness and I repent to You».

Imam An-Nawawi stated in *Al-Adhkar* (p. 49): «It is recommended to say following this supplication: ‘O Allah, send Your blessings upon Muhammad and the family of Muhammad, and grant them peace,’ as this is found in a narration by An-Nasa’i (1442) in this hadith with a good (Hasan) chain of narration».

Furthermore, it is reported from our Master `Ali, may Allah be pleased with him, that he said: «Every supplication is veiled until blessings are sent upon Muhammad and the family of Muhammad». (Narrated by At-Tabarani in *Al-Awsat*; Al-Hafith Al-Haythami said in *Majma` al-Zawa'id* (Vol.4/P.417): «Its narrators are trustworthy»).

The essential requirement of the Qunut is fulfilled by reciting any form of supplication. Imam An-Nawawi clarified in *Raudat al-Talibin* (Vol.1/P.254): «Know that, according to the preferred opinion, no specific supplication is stipulated for the Qunut. Any supplication one makes will fulfill the Qunut. Even if one recites a verse or verses from the Noble Quran that contain a supplication, the Qunut is achieved. However, the best form is that which has been transmitted from the Prophetic Sunnah».

Recommended Etiquettes for the Qunut Supplication

1. It is recommended for the Imam to use plural pronouns (e.g., «O Allah, guide us») in the supplication, thereby including the entire

congregation. This is based on the hadith narrated by Thawban, may Allah be pleased with him, that the Messenger of Allah, peace and blessings be upon him, said: «A man should not lead a people in prayer and then supplicate for himself to the exclusion of them. If he does so, he has betrayed them». (Narrated by Al-Tirmidhi (No.357), who graded it as Hasan).

2. It is recommended to raise the hands during the Qunut, as mentioned by Imam An-Nawawi in Al-Majmu` (Vol.3/P.498).

- o The Imam should recite the Qunut audibly.

- o An individual praying alone (Munfarid) should recite it inaudibly.

- o If the Imam does not recite the Qunut audibly, the follower should recite it inaudibly, just like other personal supplications.

- o If the Imam recites it audibly, and the follower can hear him, the follower should say «Ameen» to the Imam`s supplicatory phrases and silently join him during the phrases of praise to Allah (Thana`).

3. It is recommended for the worshipper to send blessings upon the Prophet, peace and blessings be upon him, and his family and companions, for example by saying: «And may Allah send His blessings upon the Prophet Muhammad and upon his family and companions and grant them peace».

What should the follower say if the Imam recites the Qunut?

It is stated in the books of the Shafi`i scholars that it is recommended for the follower to say «Ameen» audibly if he hears the Imam`s supplication during the Qunut. As for when [the Imam] praises Allah Almighty as He deserves, it is recommended for the follower to say «I bear witness» silently, or «Yes», or other similar phrases. Among the references for this is what is mentioned in Al-Minhaj Al-Qawim (p. 103): «The follower`s audible «Ameen» when he hears his Imam`s Qunut is for the Imam`s supplication. This includes the supplication of sending blessings upon the Prophet, peace and blessings be upon him, for which he should also say «Ameen». However, during the praise [of Allah] - which is the part starting with «For You decree and none can decree over You...» etc. - the follower should participate silently by reciting it quietly, or by saying «I bear witness», or «Yes, and I am among those who bear witness to that», or something similar, or he may simply listen. The first option [participating silently] is preferable».

The Ruling on Prolonging and Adding to the Qunut Supplication

The fundamental principle regarding the Qunut is that the praying person should adhere to the supplication transmitted from the Prophet, peace and blessings be upon him, for it encompasses all that is good in this world and the Hereafter. Adhering to it alone is sufficient.

Prolonging the Qunut or adding to it is disliked (makruh). Imam Al-Ramli Al-Shafi'i stated in «Nihayat Al-Muhtaj ila Sharh Al-Minhaj» (Vol.1/P.504): «The use of the term 'prolonging' instead of 'adding' indicates that the disliked act is an addition that results in a length considered significant by customary standards, not merely any addition, even if minor». According to another opinion within the Shafi'i school, the prayer may be invalidated if the added supplication exceeds the length of Surah Al-Fatihah. The detailed discussion of this is found in the extensive texts of the Shafi'i school. Therefore, the more cautious approach for a Muslim regarding his prayer is to not increase the Qunut supplication beyond a length comparable to Surah Al-Fatihah.

The Ruling on Objecting to Those Who Consistently Practice the Qunut in the Dawn (Fajr) Prayer

Given the establishment of the evidence, as previously mentioned—including the narration in Sahih Al-Bukhari and Sahih Muslim that our master Anas ibn Malik, may Allah be pleased with him, reported: «Indeed, the Prophet, peace and blessings be upon him, used to recite the Qunut in the Dawn prayer after the bowing (ruku')»—it becomes clear that the Qunut in the Dawn prayer is a Sunnah established from our master, the Messenger of Allah, peace and blessings be upon him. Consequently, one who objects to those who practice the Qunut is effectively objecting to an established Sunnah recorded in the authentic collections of hadith (Sihah and Sunan).

An individual who denies this established Sunnah is either following the opinion of those who falsely claim that the Qunut in Fajr is an innovation (bid'ah) without proof, or is blindly adhering to scholars who do not consider it a Sunnah. After the existence of clear, authentic evidence on the matter, such a person has no right to object to those who uphold its status as a Sunnah. Furthermore, such objection seeks to stir discord within the mosques of Allah, an act that is religiously prohibited, as is evident to every rational person.

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