

Chapter Nineteen

Qunoot Nazila

The hadith I have used is by no means to go against the great Imams i.e. Imam Malik, Imam Shafi'i and Imam Ahmad bin Hanbal. Their method of Salaah is also correct as it is according to the Sunnah of the Messenger of Allah (may Allah bless him and grant him peace).

The hadith quoted are to show that the Fatwas of Imam Abu Hanifa are according to the Sunnah as the Ghair Muqalids object to this.

The meaning of Qunoot-e-Nazila is the 'supplication at the time of difficulty'. The Messenger of Allah (may Allah bless him and grant him peace) once at a very difficult time prayed the Qunoot-e-Nazila in the Fajr prayer for some time in the second unit of the Fajr prayer. Then a verse of the Qur'aan abrogated (mansook) this supplication. After this the Messenger of Allah (may Allah bless him and grant him peace) did not do this.

Note: The hadith numbers before the hadith indicate the different chains of narrations, hence, each chain will count as a separate hadith.

Hadith 1-2

Anas (may Allah be pleased with him) narrates that he answered a question asked by Aasim Ahwal: "The Messenger of Allah (may Allah bless him and grant him peace) recited Qunoot after bowing for a period of one month." Anas added, "The Prophet sent about seventy men (who knew the Qur'aan by heart) towards the pagans (of Najd) who were less than they in number and there was a peace treaty between them and Allah's Apostles (but the Pagans broke the treaty and killed the seventy men). So Allah's Apostle recited Qunoot for a period of one month asking Allah to punish them."¹

¹ Bukhari and Muslim

Hadith 3

‘Abdullah ibn Mas’ud (may Allah be pleased with him) narrates, the Messenger of Allah (may Allah bless him and grant him peace) recited Qunoot-e-Nazila for one month asking Allah to punish the tribes of Ra’al and Zakwan when they had the upper hand it was left.²

Hadith 4-8

A similar hadith is narrated by Imam Azam Abu Hanifa who narrated it from ibn ‘Ayaash and he from Ibrahim Nakh’i and he from ‘Alqama and he from ‘Abdullah ibn Mas’ud who said, that “The Messenger of Allah (may Allah bless him and grant him peace) never recited Qunoot-e-Nazila in the Fajr prayer except for one month because the Prophet (may Allah bless him and grant him peace) made war with the polytheist then he made curse for one month on them.”³

Hadith 9-12

‘Abdullah ibn Mas’ud (may Allah be pleased with him) narrates that “The Messenger of Allah (may Allah bless him and grant him peace) recited the Qunoot-e-Nazila for one month, asking Allah to punish the tribes of ‘Asya and Zakwan when they had the upper hand it was left. Bazar in his narration said the Messenger of Allah (may Allah bless him and grant him peace) recited the Qunoot-e-Nazila for one month, he did not recite it before this nor after it.”⁴

Hadith 13-14

Anas (may Allah be pleased with him) narrates that without doubt the Messenger of Allah (may Allah bless him and grant him peace) recited the Qunoot-e-Nazila for one month then left it.⁵

Hadith 15-17

Abu Malik Ashja’i (may Allah be pleased with him) narrates, “I asked my father that O father you have offered prayers behind the Messenger

2 Tahawi

3 Hafiz Talha ibn Muhammad Muhaddith in his Masnad with a chain leading to Imam Abu Hanifa.

4 Abu Ya’la, Abu Bakar in Bazar, Tabarani in his Kabir and Bayhaqi.

5 Abu Dawud and Nasa’i.

of Allah (may Allah bless him and grant him peace), ‘Abu Bakr, ‘Umar, ‘Uthman and ‘Ali in Kufa for five years, did they recite the Qunoot-e-Nazila?” He replied, “O child this is an innovation (Bida’at).”⁶

Hadith 18-22

‘Abu Bakr, ‘Umar, ‘Uthman and ‘Ali did not recite the Qunoot-e-Nazila to the extent ‘Ali (may Allah be pleased with him) went to war with the people of Syria and then recited it.⁷

Common sense

Not any of the five daily prayers are different from any other Salaah except for the units, the things you pray in them are the same as the other Salaahs. If there is no Qunoot-e-Nazila in any of the other four prayers, then why in the Fajr prayer? Because this is Mansook, if we want to make du’a for any difficulty we can do so after the Salaah. However, because this will go against their scholars they call making du’a after Salaah a bid’ah.

The mens’ Salaah differs from the women’s, the woman would raise her hands upto the shoulders due to the different physical structure of a woman and modesty etc. hence proving that the Great Imam Aazam Abu Hanifa (may Allah be pleased with him) has used the ahadith that are mentioned of the Messenger of Allah (may Allah bless him and grant him peace) as well as those ahadith where the hands are raised to the shoulder.

Imam Aazam Abu Hanifa took all ahadith into consideration and also the practices of the companions to decide that raising the hands to the ears is a Sunnah.

6 Tirmidhi, Nasai, and Ibn Majah.

7 Hafiz Ibn Khuru in his Musnad and Qadhi ‘Amr ibn Hasan Ishnani from Imam Abu Hanifa and he from Hammad and he from Ibrahim Nakhi narrated this.

Question: The Hadith you have quoted are all weak.

Answer: The narrations that Imam Abu Hanifa has narrated only will have 3 or 4 narrators. The people at that time were from Khayrul Quroon ‘The best generation’. From those who Imam Abu Hanifa has narrated i.e. Atiya ‘Ufi, Abu Sa’eed Khudri, Ibaan ibn ‘Ayaash, Ibrahim Nakhi, ‘Alqama ibn Masud tell me from these who are weak narrators? Because those who Imam Abu Hanifa narrated from were good people otherwise he would have not taken the hadith. The narration being may have taken place later as the hadith was passed down but when it reached Imam Abu Hanifa is was authentic. Not only that but because your time is far from the Prophet (may Allah bless him and grant him peace) the hadiths that have reached you would most definitely be weak. As I have already mentioned that when a hadith has many chains of narrators it is impossible for it to be a lie so it has become Hasan.

Question: It is proven by the hadith that ‘Ali (may Allah be pleased with him) at the time of the battle of Sifeen the Qunoot-e-Nazila was prayed. In some narrations it is mentioned that ‘Umar (may Allah be pleased with him) would pray the Qunoot-e-Nazila. For great companions like these to pray Qunoot-e-Nazila is evidence of it being Sunnah.

Answer: This actually goes against yourselves as there is mention of battle. ‘Umar and ‘Ali (may Allah be pleased with him) would recite Qunoot-e-Nazila at the time of battle. We find that they did not pray when there was no battle, however, you always offer it, tell me how many battles you have taken part in. Besides making Muslims polytheist and disuniting Muslims what jihad have you done.

There was disagreement between the companions about Qunoot-e-Nazila, some would regard it as completely abrogated (mansukh) and a bid’ah (innovation). We do not completely reject Qunoot-e-Nazila but our disagreement is upon praying all the time.

My question is split into two parts:

“Did the Prophet (may Allah bless him and grant him peace) do as you say did all the time?”

“Did the Prophet (may Allah bless him and grant him peace) do this until he passed away?”

Hope you can prove these two questions and when doing so I do not want to hear the Prophet (may Allah bless him and grant him peace) as you say etc. but I want Sahih hadith that clearly (no meanings or interpretations) states the Prophet (may Allah bless him and grant him peace) as you say all the time and that he did this action until he passed away. Good luck!

Reciting Dua-e-Qunoot in Witr

Because the Ghayr Muqalid refuse to pray du'a-e-Qunoot in the Witr all the time except the last 15 days of Ramadan. We Hanafis pray it throughout the year hence I provide some evidence to support this and that it is Sunnah before the ruku.

Hadith 1-2

Imam Muhammad in his Aathar and Hafiz ibn Khasru Muhaddith narrated from Imam Abu Hanifa and he from Hammad and he from Nakh'i and he from 'Abdullah ibn Mas'ud who said, “He (the Messenger of Allah (may Allah bless him and grant him peace)) would recite all year round before ruku (bow) Dua-e-Qunoot.

Hadith 3-4

Dar al-Qutni and Bayhaqi narrate from Suwayd ibn Ghafla that I heard 'Abu Bakr, 'Umar, 'Uthman and 'Ali they all would say that the Messenger of Allah (may Allah bless him and grant him peace) would recite Dua-e-Qunoot in the last unit and all the companions would do this.

Hadith 5-8

Abu Dawud, Tirmidhi, Nasa'i, and Ibn Majah narrate from 'Ali that “Without doubt the Messenger of Allah (may Allah bless him and grant him peace) in the last in the Witr would recite this dua: “Allahumma Inna ...”

Hadith 9

Aasim (may Allah be pleased with him) narrates: “I inquired from Anas ibn Malik (may Allah be pleased with him) concerning the Qunoot of witr. He affirmed its occurrence in the Witr Salaah. Then I asked whether it should be recited before the ruku or after it. He replied: ‘It should be recited before the ruku.’ I then informed him of a certain person who had heard him (Anas, may Allah be pleased with him) saying that it should be recited after ruku. Anas (may Allah be pleased with him) most strongly denied this.” Furthermore, he said: the Messenger of Allah (may Allah bless him and grant him peace) recited the Qunoot after the ruku for only one month. (referring to the Qunoot-e-Nazila).”⁸

Hadith 10

In Musannaf Ibn Abi Shaybah it is mentioned that for this very reason the companions used to recite the Qunoot before ruku. Allaama Ibn Hajar writes in his commentary on Bukhari, Fath al-Bari that after analysing all these narrations we learn that it was the normal practice to recite the Qunoot before ruku.

Common sense

We find that Du’a-e-Qunoot was prayed throughout the Prophet’s (may Allah bless him and grant him peace) life and so did the companions. Qunoot-e-Nazila was prayed only for one month and abrogated, hence some companions called it a bid’ah and some prayed it only when in difficulty.

Question: In Abu Dawud narrated by Hasan Basri (may Allah be pleased with him) it states, “‘Umar (may Allah be pleased with him) gathered people for ibn Ka’ab (may Allah be pleased with him) he led them in Tarawih for 20 units and did not recite the Qunoot but in the last half of Ramadan.”

⁸ Sahih Bukhari, chapter on Qunoot before ruku

Answer: Surprising yet again practicing on what suits yourselves. If you say that the Qunoot is only prayed in the last half then you are only following half of the hadith, why is this? The hadith also mentions to offer 20 units so why do you only pray 8? So, you only take from the hadith what suits you, what a shame and you call yourselves Ahle hadith? You are Ahle Nafs and praise be to Allah (The Exalted) we are Ahle Hadith.

Secondly, this

My question is split into two parts:

“Did the Prophet (may Allah bless him and grant him peace) do Qunoot-e-Nazila all the time?”

“Did the Prophet (may Allah bless him and grant him peace) do this until he passed away?”

Hope you can prove these two questions and when doing so I do not want to hear the Prophet (may Allah bless him and grant him peace) did Qunoot-e-Nazila etc. but I want Sahih hadith that clearly (no meanings or interpretations) states the Prophet (may Allah bless him and grant him peace) did Qunoot-e-Nazila all the time and that he did this action until he passed away. Good luck!