

The Qunoot Naazilah

Q: Salaah-659: Should the Qunoot Naazilah be recited in today's times?

Answer: Certainly, it may be recited. However, the Imaam will recite it when he senses the need and he should not be forced to do so. While the Ahadeeth direct that it be recited at times of severe afflictions, it is inappropriate to recite it when the affliction is minor or to recite it for a prolonged period of time. This will then undermine its importance in the eyes of the people, And Allaah knows best what is most correct.

Q: Salaah-660: What is the ruling concerning reciting Qunoot Naazilah in these times when Muslims are being tramped upon by the Kuffaar? Which du'aa can be recited during these times?

Answer: The Qunoot Naazilah may certainly be recited in these times when the war is ongoing in Baytul Muqaddas. The Imaam may recite whichever Qunoot Naazilah he knows. The following may also be recited:

Du'aa Fatawa Rahimiyyah (vol.2 pg. 502)

The Ahadeeth also instruct us to perform salaah and to make dur'aa at times of hurricanes, earthquakes. severe lightning and other disasters.

The Qunoot may also be recited to ward off plagues, anarchy, war and other threatening catastrophes. The du'aa is recited after Ruku in the second Rakaah of the Fardh of Fajr. It is not necessary to have the hands folded during this time. They may be left hanging or the side there should be humility in the tone of reciting the Qunoot Naazilah and tire voice should be softer than when reciting the Qiraa'ah. If the followers know the words, they may recite them silently, otherwise they should merely say Aameen when appropriate. The words of the Qunoot Naazilah are:

Du'aa Fatawa Rahimiyyah (vol.2 pg.502)

Although the Qunoot Naazilah is effective in dispelling calamities and disasters. it is not all. Sins that have attracted these calamities must be forsaken and Taubah made. Allaah says, "Corruption (trouble, difficulties, calamities) has appeared on land and at sea because of the (evil) actions of man and so that Allaah may let them taste (the consequences) of some of their (evil) actions, so that they may adopt Taqwa (and refrain from sin)

Reciting the Qunoot Naazilah without repenting and abstaining from sin is pointless. This is just as pointless as removing thirty buckets of water to purify a well in which a mouse has drowned when the mouse is not first removed from the well. The well will not be purified until the mouse is removed.

Similarly, the objective will be reached when repentance and abstention are combined with the Qunoot Naazilah. And Allaah knows best what is most correct.

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