

## Permissibility of sending Salaah on Prophet in Qunoot but not extending it

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(Fataawaa Raabigh, 6.)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

### On the permissibility of sending Salaah on the Prophet in the Du'aa al-Qunoot but the innovation of extending it beyond that

**Questioner:** About the Du'aa al-Qunoot in the Witr prayer, sending Salaah on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)<sup>1</sup> is not authentically established, ya'nee, mentioning Salaah?

**Shaykh al-Albaanee (رَحِمَهُ اللهُ)**<sup>2</sup>: The additional part of the narration which is in Sunan an-Nisaa'ee is not authentic, but later it became clear to me that some of the Imaams did it in the time of 'Umar ibn al-Khattaab, (رضي الله عنه)<sup>3</sup>, without any criticism from anyone, and so I say it is legitimate.

[But] I still say, [that] because it hasn't been established in the hadeeth [specific] about the Qunoot [that] there is a difference between what is negated and what is established: what is negated is that a mention of sending Salaah on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is established in the hadeeth about the Qunoot which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) taught al-Hasan ibn Abee Taalib. And what is established is that some of the Imaams who used to lead the people in the night prayer in Ramadhaan during the time of Umar, (رضي الله عنه), [used to say it], so we said that that alone [i.e., the addition of the Salaah] was permissible.

**Questioner:** Ya'nee, for example when a person says,

”اللهم إني أسألك“

(O Allaah! I ask You ...)

**Shaykh al-Albaanee (رَحِمَهُ اللهُ)**:

”... اللهم اهدني فيمن هديت، وعافني فيمن“

(O Allaah! Guide me among those whom You have guided, and pardon me among those whom ...)

<sup>1</sup> (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) (sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

<sup>2</sup> (رَحِمَهُ اللهُ) (rahimahullaah) May Allaah the Most High have mercy on him

<sup>3</sup> (رضي الله عنه) (rad iyallaahu `anhu) May Allaah the Most High be pleased with him

**Questioner:**

اللهم إني أسألك خير ما سألك منه عبدك ونبيك محمد (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ، وأعوذ بك من اشر ما استعاذ  
” (بك منه عبدك ونبيك محمد (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ))“

**(O Allaah! I ask You for the good that Your slave and Prophet has asked You for, and I seek refuge with You from the evil which Your slave and Prophet sought refuge.)**,

if a person says that in the Qunoot, and supplicates with a lot of du’as is that permissible for him or ...

**Shaykh al-Albaanee (رَحِمَهُ اللهُ):** Such things have not been mentioned in the Qunoot, the du’aa al-Qunoot is only,

”اللهم اهدني فيمن هديت“

**(O Allaah! Guide me among those whom You have guided.)**

this is the Qunoot of Witr. [See the full du’aa al-Qunoot at the end of page 3 the Shaykh is referring to, here he only quotes the first line for the sake of brevity].

**Questioner:** For example, [in] Ramadhaan they read lots of du’aas.

**Shaykh al-Albaanee (رَحِمَهُ اللهُ):** Yes, and that has no basis unless a calamity has befallen the Muslims ... as for what is to be read as a set routine then the du’aa al-Qunoot is,

”اللهم اهدني فيمن هديت“

**(O Allaah! Guide me among those whom You have guided.)**,

and it is not legislated to ...

**Questioner:** Ya’nee, me, for example, at home after rukoo’ can’t I supplicate ... after saying, “Sami’Allaahu liman hamidah,” for example, I say, “ صَلَّى اللهُ ) اللهم إني أسألك خير ما سألك منه محمد (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ” or for example I say, “اللهم صل على محمد وآل محمد“ at the end of the Qunoot, or I make a du’aa saying, “اللهم اجعل القرآن ربيع قلبي“ (O Allaah! Make the Qur’aan the spring of my heart.) or something like that?

**Shaykh al-Albaanee (رَحِمَهُ اللهُ):** Nothing is legislated in the [du’aa] al-Qunoot of Witr except the du’aa al-Qunoot which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) taught al-Hasan, in this du’aa it is permitted to send Salaah on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in accordance with some of the Salaf who were just mentioned, as for adding to this supplication by way of a desire to increase in making du’aa, then this is not legislated ... saying unrestricted du’aas, we do not add to the teaching of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Questioner:** Ya’nee, is this a bid’ah or something of the sort?

**Shaykh al-Albaanee (رَحِمَهُ اللهُ):** Of course. Everything which is an addition to the teaching of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) which doesn't have an extenuating circumstance which permits us to make a supplication like we said concerning [the exception about] calamities, then it is an addition, and additions in matters of worship are innovations.

**Questioner:** Ya'nee, as you know, for example, in Ramadhaan, all the mosques ...

**Shaykh al-Albaanee (رَحِمَهُ اللهُ):** How can I not know? The Masjid al-Haraam spread this bid'ah in all countries, I know this. So it is not allowed to add anything except due to an extenuating circumstance.

**Questioner:** There are people whose supplication goes up to half an hour.

**Shaykh al-Albaanee (رَحِمَهُ اللهُ):** Yes, there is no doubt or uncertainty that that is an innovation, there is no doubt about it. And people follow what they become accustomed to, so we must return to the Sunnah.

**Questioner:** What, O Shaykh, what is the form [of the Salaah that is said] after,

”اللهم اهدني فيمن هديت“

(O Allaah! Guide me among those whom You have guided.),

ya'nee, we want the complete form ...

**Shaykh al-Albaanee (رَحِمَهُ اللهُ):** After the well-known qunoot1 [you can say]:

”وصلى الله على محمد النبي الأمي وعلى آله وصحبه وسلم“

only.

### The full du'aa al-Qunoot

اللَّهُمَّ اهْدِنِي فِيْمَنْ هَدَيْتَ، وَعَافِنِي فِيْمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيْمَنْ تَوَلَّيْتِ، وَبَارِكْ لِي فِيْمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُفْضَى عَلَيْكَ، إِنَّهُ لَا يَنْزِلُ مَنْ وَالَيْتَ، [وَلَا يَعِزُّ مَنْ عَادَيْتَ]، تَبَارَكَتَ رَبَّنَا وَتَعَالَيْتَ

“O Allaah! Guide me among those whom You have guided, and strengthen me with those whom You have given strength. Take me to Your care with those whom You have taken to Your care. Bless me in what You have given me. Protect me from the evil You have ordained. Surely, You command and are not commanded, and none whom You have committed to Your care shall be humiliated [and none whom You have taken as an enemy shall taste glory]. You are Blessed, Our Lord, and Exalted.”