
Differences in The Practice of Qunut Before and After Rukuk (Analytical Studies in the Shafi'i, Maliki, and Hanbali Schools)

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Abstract

This research aims to examine the differences in the practice of the qunut prayer before and after the bowing (rukuk) in prayer based on the views of the three main Islamic jurisprudence schools, namely the Shafi'i, Maliki, and Hanbali schools. This study also explores the historical background, legal arguments, and the relevance of the practice in the context of contemporary Islamic worship. The research approach used is qualitative with a library research. The purpose of this descriptive-comparative study was to identify the similarities and differences among the three schools of thinking about qunut practice. The results of the extensive inquiry show that, although qunut is not recommended in the Hanbali school, it is done during the Fajr prayer before rukuk in the Maliki school and after rukuk in the Shafi'i school. This analysis concludes that variations in qunut practice are significantly influenced by historical contexts and hadith interpretations. Future research should concentrate on how social dynamics and regional norms affect the acceptance and use of qunut in contemporary Muslim communities.

Keywords: Hanbali School; Maliki School; Qunut; Shafi'i School.

Introduction

Worship practices in Islam, particularly in non-fundamental aspects such as recitations and the order of prayers, often show significant variations among different sects (Anneke Neumann, 2021). One of the practices that differ among the major schools of thought in Islam is the qunut in the Fajr prayer (Muhammad Abdurrahman, 2023). This disparity is commonly associated with the legal stances of the three major Islamic

schools Hanbali, Maliki, and Shafi'i. These three schools offer opposing perspectives based on their interpretations of the companions' prayer practices and the hadiths of Prophet Muhammad (peace be upon him) (Abduh, 2021). In the modern period, this disparity is not only a legal issue but also touches on the differences in the worship styles of Muslims living in various locations.

The Shafi'i school of Islam is practiced by the majority of Muslims in Indonesia, where the qunut is offered during the Fajr prayer following the bowing (rukuk) (Aziz, 2013). However, in Morocco, where the majority follow the Maliki school, qunut is performed prior to the bowing (rukuk) during the Fajr prayer. In contrast, the Hanbali school takes a different tack based on the kind of qunut. The Hanbali school permits qunut for exigencies (nazilah) or in witr at specific periods, but not for continuous qunut during the Fajr prayer (Meiloud, 2020). These three nations Saudi Arabia, Morocco, and Indonesia are actual instances of how sectarian distinctions are connected to each nation's religious identity in addition to being implemented theologically (Muhammad Abdurrahman, 2021).

Several previous studies have specifically discussed the practice of qunut in certain schools of thought. For example, *Mazahibuna: Journal of Comparative Schools of Thought* (Volume 3, Issue 1, 2021), published by UIN Alauddin Makassar. This journal discusses various comparisons of sectarian thoughts, including aspects of worship such as rows and other rituals. *Muhammadiyah's Tarjih Journal*, which focuses on the interpretation and application of Islamic law in modern times. The Journal of *Muwafaqat* (2023) discusses how khilaf (differences of opinion) are managed in Malaysia, paying special emphasis to ceremonial events such the number of raka'ats in Tarawih prayers and how they impact the qunut practice. An essay from *The Usuli* (2024) also explores the idea of *bid'ah* (innovation), emphasizing how the four major schools of Islamic jurisprudence recognize certain practices, including qunut, as *bid'ah hasanah* (commendable innovations). These books provide significant fresh insights into the theological, historical, and cultural factors affecting the diversity of Islamic worship practices. The focus on a detailed comparison of qunut behaviors before and after rukuk, taking into account historical, legal, and contemporary perspectives that haven't been adequately addressed in other studies, is this study's limitation.

This study focuses on the sociocultural context, ijtihad methodology, and legal background that influence the differences in qunut practices amongst the Shafi'i, Maliki, and Hanbali schools of thought. Understanding how flexible Islamic jurisprudence is in addressing community needs, promoting peace in the diversity of worship, and strengthening interfaith tolerance is the aim of a thorough analysis of legal foundations as well as the influences of history, society, and culture.

Presenting a comprehensive analysis of the qunut prayer before and after the bowing (rukuk) in the Shafi'i, Maliki, and Hanbali schools of thought is the aim of this study. The study analyzes the primary sources from each school of thought using a hierarchical approach (Dwi Suryanto, 2021). This study illustrates the diversity and flexibility of Islamic jurisprudence by looking at the theological arguments, legal foundations, and historical background of each school of thought. This study uses a qualitative research methodology based on literature analysis to evaluate the qunut practice's relevance in the context of contemporary Islamic worship and to find similarities and differences. Unlike previous research that usually analyzes the qunut practice separately or solely from one school of thought, this study bridges the gap by looking at cross-school practices and their implications. The objectives of this study are to promote peaceful inter-sect communication, contextualize worship practices in modern Muslim society, and increase understanding of the variety of Islamic law.

The results of the investigation show that the Shafi'i school regularly performs qunut in the Fajr prayer after the kneeling, which is based on the hadith that Anas bin Malik related. The Maliki school supports the usage of qunut before bowing, albeit this opinion may vary according to specific situations. In contrast, the Hanbali school does not explicitly call for qunut in the Fajr prayer; instead, it emphasizes certain conditions, such as qunut nazilah. These findings demonstrate that this distinction is not merely a matter of fiqh law, but rather a tradition that has developed in line with the social context of each school of thought. Consequently, it is expected that this research will provide a more comprehensive and practical understanding of qunut practice in the context of classical.

Research Methodology

This research uses a qualitative approach with a literature study method (*library research*) (Mestika Zed, 2008). The primary sources come from classical fiqh books of each school of thought, starting with the *Muwatta'*, *al-Mudawwanah*, and *Bidayah al-Mujtahid* in the Maliki school. Next, in the Shafi'i school, it begins with the *Musnad of Imam al-Shafi'i*, *al-Umm*, and *Majmu' Sharh Muhadhdhab*. Meanwhile, in the Hanbali school, it is quoted from the *Musnad Ahmad*, *Majmu' al-Fatawa*, and *al-Mughni* (Malahati et al., 2023). In addition, secondary data in the form of journal articles, contemporary fiqh studies, and opinions of modern scholars were also analyzed to provide a more comprehensive perspective. The descriptive-comparative method was used to compare the legal principles and explanations that underpin the differences in qunut practices (Jane R. Doe, 2020).

Results and Discussion

1. Understanding Qunut and Its Timing

Qunut, according to language, comes from the word qanata which means be obedient, submissive, humble. So, qunut means obedience to God, humility before God, devoutness, piety. (kesalehan) (Hans Wehr, 1980). Qunut also means al-du'a and, according to religious terminology, is a specific form of remembrance that contains prayers and praises (Khalid ibn Abdillah al-Syafaqah, 2004). Qunut according to several definitions by scholars includes: Sheikh Manshur Ali Nashif defines qunut as standing for a long time in prayer while reciting the qunut prayer (Manshur Ali Nashif, 1993). Ibn Qudamah mentioned that the word qunut means obedience. It means standing in obedience to Allah Swt (Ibn Qudamah, 2007). Meanwhile, Ragib al-Asfahani defines qunut as obedience accompanied by submission (devotion) and sometimes it is also interpreted as one of the two (obedience or submission) (Raghib Al-Ashfahani, 2017). Qunut is a prayer that is uttered with the hands raised after the second rak'ah's i'tidal, or standing after kneeling, according to Syarif Hidayatullah (Moch. Syarif Hidayatullah, 2017). Qunut, as defined by Al-Khazim, is a prayer that is said standing at the end of the prayer unit, either prior to or following kneeling (Muhammad Saleh Al-Khazim, 2004).

It is generally acknowledged that the term "qunut" is widely understood, but with certain limitations, in light of the definitions listed above. These are that it must be performed at the end of the prayer unit, that it must be performed while standing, and that it can be performed either before or after the bowing (Mukhtar, 2016). This definition states that, under specific conditions, qunuts may be offered during all compulsory prayers. It is often only offered during the dawn prayer, although during an epidemic, for example, it can be presented during all compulsory prayers.

As the Islamic reformer movement entered its prime, there was some strife among Muslims. However, the fact that Furu'iyah participates in the qunut prayer is widely acknowledged. Regarding the use of the qunut prayer at the morning prayer, the Fuqoha (Islamic jurists) are still at odds. Malikiyah asserts that it is Sunnah to perform the qunut prior to the bending (rukuk) during the Fajr prayer (Natasya Ammar, 2023). While the Shafi'i school suggests reciting the qunut prayer while standing during the second Fajr prayer, the Hanbali school, like the Hanafi school, argues that it should only be said during the single rak'ah and after bowing (Wahbah Az-Zuhaili, 2011). The Hanafis and Hanbalis advise against reciting the Qunut prayer during the Fajr prayer since they consider it to be obsolete. In fact, some scholars argue that qunut for every prayer is considered an innovation (Ibnu Rusyd, 2007).

2. The Text of Qunut Hadith in the Maliki, Shafi'i, and Hanbali Schools

The usage of qunut in the Fajr prayer has been mentioned in a number of hadiths. Some of these hadiths are ascribed to scholars who are not among the nine prominent hadith scholars, while others are credited to them. Some hadiths are authentic, while others are weak. The following quotations from hadiths on qunuts, along with their identifications, are taken from a number of the previously listed schools of thought:

a) Imam Malik

- a. Qunut in the *Muwatta'* no. 427: (Malik Bin Anas bin Malik, 2017)

حَدَّثَنَا أَبُو مُصْعَبٍ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ لَا يَقْنُتُ فِي شَيْءٍ مِنَ الصَّلَاةِ.
"Abu Mus'ab narrated to us, saying: Malik narrated to us from Nafi', that Abdullah bin Umar never performed qunut in any prayer."

Hadith narrated by Imam Malik in his book *Muwatta'* Imam Malik, the first generation (Companion) is Abdullah bin 'Umar bin al-Khattab, a companion of the Prophet who lived in Madinah and passed away in Marur Rawdz (73 AH). The number of hadiths narrated by him is 790 in Sahih al-Bukhari, 567 in Muslim, 305 in Tirmidhi, 361 in Abu Dawud, 565 in Nasa'i, 364 in Ibn Majah, 186 in Darimi, 2125 in Ahmad, and 341 in Malik. The second class, Nafi', the freedman of Ibn 'Umar Al Madaniy (nickname: Abu 'Abdullah). He was an ordinary Tabi'in, lived in Medina, and died in Medina (117 AH). The number of hadiths narrated in Sahih al-Bukhari is 409, Muslim 312, Tirmidhi 144, Abu Dawud 200, Nasa'i 283, Ibn Majah 189, Darimi 102, Ahmad 931, Malik 274. Yahya bin Ma'in, Al-'Ajli, al-Nasai, and Ibn Kharashy said: Trustworthy.

- b. Qunut in the *al-mudawwanah*:

قَالَ: وَقَالَ مَالِكٌ فِي الْقُنُوتِ فِي الصُّبْحِ: كُلُّ ذَلِكَ وَاسِعٌ قَبْلَ الرُّكُوعِ وَبَعْدَ الرُّكُوعِ، قَالَ مَالِكٌ: وَالَّذِي آخُذُ بِهِ فِي خَاصَّةِ نَفْسِي قَبْلَ الرُّكُوعِ. قَالَ: وَقَالَ مَالِكٌ فِيمَنْ نَسِيَ الْقُنُوتَ فِي صَلَاةِ الصُّبْحِ، قَالَ: لَا سَهْوَ عَلَيْهِ. قَالَ مَالِكٌ: وَلَيْسَ فِي الْقُنُوتِ دُعَاءٌ مَعْرُوفٌ وَلَا وَقُوفٌ مُوقَّتٌ، قَالَ مَالِكٌ: وَلَا بَأْسَ أَنْ يَدْعُو الرَّجُلُ بِجَمِيعِ حَوَائِجِهِ فِي الْمَكْتُوبَةِ حَوَائِجِ دُنْيَاهُ وَآخِرَتِهِ فِي الْقِيَامِ وَالْجُلُوسِ وَالسُّجُودِ، قَالَ: وَكَانَ يَكْرَهُ فِي الرُّكُوعِ (Sahnun, 1991).

- c. Qunut in the *Bidayah al-Mujtahid wa Nihayah al-Muqtaṣid*

Here is an explanation of the development of qunut in the Maliki school as described in the book:

السَّائِلَةُ التَّاسِعَةُ اخْتَلَفُوا فِي الْقُنُوتِ، فَذَهَبَ مَالِكٌ إِلَى أَنَّ الْقُنُوتَ فِي صَلَاةِ الصُّبْحِ مُسْتَحَبٌّ، وَذَهَبَ الشَّافِعِيُّ إِلَى أَنَّهُ سُنَّةٌ، وَذَهَبَ أَبُو حَنِيفَةَ إِلَى أَنَّهُ لَا يَجُوزُ الْقُنُوتُ فِي صَلَاةِ الصُّبْحِ، وَأَنَّ الْقُنُوتَ إِنَّمَا مَوْضِعُهُ الْوُتْرُ، وَقَالَ قَوْمٌ: بَلْ يَقْنُتُ فِي كُلِّ صَلَاةٍ. وَقَالَ قَوْمٌ: لَا قُنُوتَ إِلَّا فِي رَمَضَانَ، وَقَالَ قَوْمٌ: بَلْ فِي النَّصْفِ الْأَخِيرِ مِنْهُ، وَقَالَ قَوْمٌ: بَلْ فِي النَّصْفِ الْأَوَّلِ مِنْهُ (Ibn Rushd, 1996) وَقَالَ اللَّيْثُ بْنُ سَعْدٍ: مَا قَنَتُ مُنْذُ أَرْبَعِينَ عَامًا أَوْ خَمْسَةٍ وَأَرْبَعِينَ عَامًا إِلَّا وَرَاءَ إِمَامٍ يَقْنُتُ. قَالَ اللَّيْثُ: وَأَخَذْتُ فِي ذَلِكَ بِالْحَدِيثِ الَّذِي جَاءَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَنَتَ شَهْرًا وَأَرْبَعِينَ يَدْعُو لِقَوْمٍ وَيَدْعُو عَلَى آخَرِينَ، حَتَّى أَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَيْهِ مُعَاتِبًا: {لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ} فَتَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُنُوتَ فَمَا قَنَتَ بَعْدَهَا حَتَّى لَقِيَ اللَّهَ، قَالَ: فَمُنْذُ حَمَلْتُ هَذَا الْحَدِيثَ لَمْ أَقْنُتْ، وَهُوَ مَذْهَبُ يَحْيَى بْنِ يَحْيَى.

After presenting the sources of qunut from three classical books, the next step will be to explain the qunut hadith from the sources of kutub al-tis'ah. As for the basis of the subuh qunut performed before rukuk, which is used by the Maliki school, it is the hadith in Sahih al-Bukhari no. Index 947:

حَدَّثَنَا مُسَدَّدٌ قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ قَالَ حَدَّثَنَا عَاصِمٌ قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ الْقُنُوتِ فَقَالَ قَدْ كَانَ الْقُنُوتُ قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ قَالَ قَبْلَهُ قَالَ فَإِنَّ فَلَانًا أَخْبَرَنِي عَنْكَ أَنَّكَ قُلْتَ بَعْدَ الرُّكُوعِ فَقَالَ كَذَبَ إِنَّمَا قَنَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ الرُّكُوعِ شَهْرًا أَرَاهُ كَانَ بَعَثَ قَوْمًا يُقَالُ لَهُمُ الْقُرَاءُ زُهَاءَ سَبْعِينَ رَجُلًا إِلَى قَوْمٍ مِنَ الْمُشْرِكِينَ دُونَ أَوْلَئِكَ وَكَانَ بَيْنَهُمْ وَبَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَهْدٌ فَقَنَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا يَدْعُو عَلَيْهِمْ
(Muhammad bin Ismail al-Bukhari, 2001)

"It has been narrated to us by Musaddad who said, it has been narrated to us by 'Abdul Wahid bin Ziyad who said, it has been narrated to us by 'Ashim who said, "I once asked Anas bin Malik about qunut." Then he answered, "Qunut is indeed true." I asked again, "Is it performed before or after the bowing?" He answered, "Before bowing." Ashim said, "Someone informed me that you said its implementation is after the bowing?" Anas bin Malik replied, "That person is lying." The Prophet Muhammad (peace be upon him) practiced it after bowing for a month. He did this because he had once sent a group of about seventy people (Qur'an experts) to the polytheists besides them. At that time, there was a treaty between the Prophet Muhammad (peace be upon him) and the polytheists. Then the Prophet Muhammad (peace be upon him) performed the qunut prayer for a month to pray against them (because they had killed his messengers).

The chain of narrators for this hadith is composed of narrators (*thiqah*). Scholars such as Al-Dzahabi in *Siyar A'lam al-Nubala'* and Ibn Hajar al-Asqalani in *Taqrib al-Tahdhib* recognize Musaddad bin Musarhad al-Asadi as the first narrator as (*thiqah*). Musaddad, the narrator, passed down a large number of the hadiths in Sahih Bukhari. Although he had some minor memory problems, especially in his later years. The second narrator, Abdul Wahid bin Ziyad al-'Abdi, is also considered (*thiqah*). Next, Ashim bin Sulaiman al-Ahwal, a *tabi'in*, is a *thiqah* narrator and very steadfast (*tsabit*), according to Ibn Hajar and other scholars (Al-Mizzi, 1994). Ashim narrated many hadiths from companions such as Anas bin Malik. The last narrator, Anas bin Malik, was a very trustworthy companion of the Prophet (peace be upon him). He was known as one of the companions who narrated many hadiths, with an excellent memory, as explained in *Siyar A'lam al-Nubala'* (Al-Dzahabi, 1985).

After conducting takhrij, the hadith narrated by Imam al-Bukhari above has another narration, namely:

a. The narration of Imam Muslim

301 – (677) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَنَسٍ، قَالَ: سَأَلْتُهُ عَنِ الْقُنُوتِ قَبْلَ الرُّكُوعِ، أَوْ بَعْدَ الرُّكُوعِ؟ فَقَالَ: قَبْلَ الرُّكُوعِ، قَالَ: فُلْتُ: فَإِنَّ نَاسًا يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَنَتَ بَعْدَ الرُّكُوعِ، فَقَالَ: «إِنَّمَا قَنَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا يَدْعُو عَلَى أَنَاسٍ قَتَلُوا أَنَاسًا مِنْ أَصْحَابِهِ، يُقَالُ لَهُمُ الْقُرَاءُ» (Muslim bin al-Hajjaj al-Qushayri, 2008)

b. Sunan Ibn Majah

1183 – حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ قَالَ: حَدَّثَنَا سَهْلُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: سُئِلَ عَنِ الْقُنُوتِ فِي صَلَاةِ الصُّبْحِ، فَقَالَ: «كُنَّا نَقْنُتُ قَبْلَ الرُّكُوعِ وَبَعْدَهُ» (Ibn Majh, 2008)

b) *Imam Syafi'i*

a. Qunut dalam kitab *Musnad Syafi'i* no. Indeks 235:

أَخْبَرَنَا الشَّافِعِيُّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَخْبَرَنِي بَعْضُ أَهْلِ الْعِلْمِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، أَنَّهُ قَالَ: لَمَّا انْتَهَى إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَتَلَ أَهْلَ بَيْتِ مَعُونَةَ، أَقَامَ خَمْسَ عَشْرَةَ لَيْلَةً كُلَّمَا رَفَعَ رَأْسَهُ مِنَ الرُّكْعَةِ الْآخِرَةِ مِنَ الصُّبْحِ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ اللَّهُمَّ افْعَلْ فِدَكَرَ دُعَاءَ طَوِيلَا، ثُمَّ كَبَّرَ وَسَجَدَ. (Imam Al-Syafi'i, 1951)

"It was reported to us by Syafi'i, who said: It was reported to me by some scholars, from Ja'far bin Muhammad, from his father, that he said: When the news of the killing of the people of Bi'r Ma'una reached the Prophet (peace be upon him), he remained for fifteen nights, every time he raised his head from the last rak'ah of the Fajr prayer, he would say: "Allah hears the one who praises Him, our Lord, to You belongs all praise, O Allah, do it." Then he mentioned a long prayer, then he raised his hands and prostrated.

The hadith was narrated through a chain of transmission involving several important narrators. Imam Shafi'i, as the main narrator, recorded this hadith in his work and mentioned that he received the narration from "some scholars of knowledge" without specifying names, which in hadith science is known as *mursal khafi* narration (Muhammad Ajjaj Al-Khatib, 1989). Nevertheless, the credibility of Imam Shafi'i as a great scholar in jurisprudence and hadith gives this narration a unique weight (Muttaqin, 2019). In its chain of narration (*sanad*), there is Ja'far bin Muhammad al-Sadiq, a great scholar from the *Tabi'ut Tabi'in* known for his knowledge, piety, and honesty. Ja'far narrated this hadith from his father, Muhammad al-Baqir, a scholar from the *Tabi'in* who had a high reputation in the fields of hadith, fiqh, and tafsir. Muhammad al-Baqir is a trustworthy narrator who transmitted this narration to the Prophet Muhammad (peace be upon him). However, despite the narrators in this chain being known as trustworthy, the ambiguity of one of the narrators, whom Imam Shafi'i referred to as "some scholars," led to this chain being considered weak (*da'if*). Nevertheless, this hadith still holds significant value in supporting the practice of *qunut nazilah*, especially because its meaning is reinforced by other more authentic narrations (Rohim & Arifin, 2024). *Qunut in the al-Umm:*

(قَالَ الشَّافِعِيُّ) : أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ كَانَ لَا يَقْنُتُ فِي شَيْءٍ مِنَ الصَّلَوَاتِ (قَالَ الشَّافِعِيُّ) : وَأَنْتُمْ تَرَوْنَ الْقُنُوتَ فِي الصُّبْحِ (قَالَ الشَّافِعِيُّ) : أَخْبَرَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ أَطْنَهُ عَنْ أَبِيهِ (الشَّكُّ مِنَ الرَّبِّعِ) أَنَّهُ كَانَ لَا يَقْنُتُ فِي شَيْءٍ مِنَ الصَّلَاةِ وَلَا فِي الْوُتْرِ إِلَّا أَنَّهُ كَانَ يَقْنُتُ فِي صَلَاةِ الْفَجْرِ قَبْلَ أَنْ يَرْكَعَ الرَّكْعَةَ الْآخِرَةَ إِذَا قَضَى قِرَاءَتَهُ (قَالَ الشَّافِعِيُّ) : وَأَنْتُمْ تُخَالِفُونَ عُرْوَةَ فَتَقُولُونَ: يَقْنُتُ بَعْدَ الرُّكُوعِ فَقُلْتُ: (Imam Al-Syafi'i, 1990) لِلشَّافِعِيِّ فَأَنْتَ تَيَقَّنْتَ فِي الصُّبْحِ بَعْدَ الرُّكُوعِ؟ فَقَالَ: نَعَمْ: لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَنَتَ ثُمَّ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ قُلْتُ: فَقَدْ وَافَقْنَاكَ قَالَ: أَجَلٌ مِنْ حَيْثُ لَا تَعْلَمُونَ وَمُؤَافَقَتُكُمْ فِي هَذَا حُجَّةٌ عَلَيْكُمْ فِي غَيْرِهِ فَقُلْتُ مَنْ أَيْنَ؟ قَالَ: أَنْتُمْ تَتَرَكُونَ الْحَدِيثَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحَجِّ عَنِ الرَّجُلِ بَقِيَّاسٍ عَلَى قَوْلِ ابْنِ عُمَرَ وَتَقُولُونَ: لَا يَجْهَلُ ابْنُ عُمَرَ قَوْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: لِلشَّافِعِيِّ: قَدْ يَذْهَبُ عَلَى ابْنِ عُمَرَ بَعْضُ السُّنَنِ وَيَذْهَبُ عَلَيْهِ حِفْظُ مَا شَاهَدَ مِنْهَا

فَقَالَ الشَّافِعِيُّ: أَوْيَخْفَى عَلَيْهِ الْقُنُوتُ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْنُتُ عُمُرَهُ وَأَبُو بَكْرٍ أَوْ يَذْهَبُ عَلَيْهِ حِفْظُهُ؟ فَقُلْتُ: نَعَمْ (قَالَ الشَّافِعِيُّ): أَقَاوِيلُكُمْ مُخْتَلِفَةٌ كَيْفَ لِحَدِّثِكُمْ تَرَوُونَ عَنْهُ إِنْكَارَ الْقُنُوتِ وَيَرْوِي غَيْرَكُمْ مِنَ الْمَدَنِيِّينَ الْقُنُوتَ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَخُلَفَائِهِ فَهَذَا يُبْطِلُ أَنَّ الْعَمَلَ كَمَا تَقُولُ فِي كُلِّ أَمْرٍ وَيُبْطِلُ قَوْلَكُمْ لَا يَخْفَى عَلَى ابْنِ عُمَرَ سُنَّةٌ وَإِذَا جَارَ عَلَيْهِ أَنْ يَنْسَى أَوْ يَذْهَبَ عَلَيْهِ مَا شَاهَدَ كَانَ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ امْرَأَةً أَنْ تَحْجَّ عَنْ أَبِيهَا» مِنَ الْعِلْمِ مِنْ هَذَا أَوَّلَى أَنْ يَذْهَبَ عَلَيْهِ وَلَا يُجْعَلَ قَوْلُهُ حُجَّةً عَلَى السُّنَّةِ وَأَمَّا عَلَيْكَ فِي رَدِّ الْحَدِيثِ زَعَمْتَ أَنْ يَكُونَ لَا يَذْهَبُ عَلَى ابْنِ عُمَرَ

b. Qunut dalam kitab *Majmu' Sharh Muhadhdhab*:

(وَالسُّنَّةُ فِي صَلَاةِ الصُّبْحِ أَنْ يَقْنُتَ فِي الرُّكْعَةِ الثَّانِيَةِ لِمَا رَوَى أَنَسُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ " إِنْ النَّبِيَّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ قَنَتَ شَهْرًا يَدْعُو عَلَيْهِمْ ثُمَّ تَرَكَهُ فَأَمَّا فِي الصُّبْحِ فَلَمْ يَزَلْ يَقْنُتُ حَتَّى فَارَقَ الدُّنْيَا " وَحَلُّ الْقُنُوتِ بَعْدَ الرَّفْعِ مِنَ الرُّكُوعِ " لِمَا رَوَى أَنَّهُ سَمِعَ أَنَسَ هَلْ قَنَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَلَاةِ الصُّبْحِ قَالَ نَعَمْ قَالَ قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ قَالَ بَعْدَ الرُّكُوعِ " وَالسُّنَّةُ أَنْ يَقُولَ " اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ تَفْضِي وَلَا يُفْضَى عَلَيْكَ إِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ تَبَارَكْتَ وَتَعَالَيْتَ " لِمَا رَوَى الْحُسَيْنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَؤُلَاءِ الْكَلِمَاتِ فِي الْوُتْرِ فَقَالَ قُلْ " اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ " إِلَى آخِرِهِ وَإِنْ قَنَتَ بِمَا رَوَى عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ كَانَ حَسَنًا وَهُوَ مَا رَوَى أَبُو رَافِعٍ قَالَ قَنَتَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ بَعْدَ الرُّكُوعِ فِي الصُّبْحِ فَسَمِعْتُهُ يَقُولُ اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ وَلَا نَكْفُرُكَ وَنُؤْمِنُ بِكَ وَنُخَلِّعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنُسَجِّدُ (Imam Al-Nawawi, 2010)

c. Qunut dalam kitab *Fathu al-Aziz bi Sharhi al-Wajiz*:

ان نزلت بالمسلمين نازلة من وباء أو قحط فيقنت فيها ايضا في الاعتدال عن ركوع الركعة الاخيرة كما فعل النبي صلى الله عليه وسلم في حديث بئر معونة على ما سبق وان لم تنزل نازلة ففيه قولان اصحهما الا يقنت لان النبي صلى الله عليه وسلم ترك القنوت فيها والثاني انه يتخير ان شاء قنت والا فلا وعن الشيخ ابي محمد انه قلب هذا الترتيب فقال ان لم تكن نازلة فلا قنوت الا في الصبح وان كانت نازلة فعلي قولين: وجهه (Imam Al-Rafi'i, 1997)

As for the implementation of qunut by the Shafi'i school, it is based on the narration of Imam al-Bukhari number 4194.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ حَدَّثَنَا ابْنُ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ أَنْ يَدْعُو عَلَى أَحَدٍ أَوْ

يَدْعُو لِأَحَدٍ قَتَتْ بَعْدَ الرُّكُوعِ فَرُبَّمَا قَالَ إِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ بْنَ هِشَامٍ وَعِيَّاشَ بْنَ أَبِي رَبِيعَةَ اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ وَاجْعَلْهَا سِنِينَ كَسَنِي يُوسُفَ يَجْهَرُ بِذَلِكَ وَكَانَ يَقُولُ فِي بَعْضِ صَلَاتِهِ فِي صَلَاةِ الْفَجْرِ اللَّهُمَّ الْعَنْ فُلَانًا وَفُلَانًا لِأَخْيَاءٍ مِنَ الْعَرَبِ حَتَّى أَنْزَلَ اللَّهُ { لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ }

(Imam Al-Bukhar, 2017)

"It has been narrated to us by Musa bin Isma'il, who was told by Ibrahim bin Sa'ad, who was told by Ibn Shihab from Sa'id bin Al Musayyab and Abu Salamah bin 'Abdur Rahman from Abu Hurairah r.a that the Messenger of Allah saw when he wanted to pray for someone's misfortune or pray for someone's safety, he would always make qunut after ruku'. He would say: "When he said: 'Sami'allahu Liman Hamidah,' he would pray: 'O our Lord, to You belongs all praise. O Allah, save Al Walid bin Al Walid, Salamah bin Hisham, and 'Ayyash bin Abu Rabi'ah. O Allah, harden Your punishment upon Mudhar, and send upon them years of famine like the years of Yusuf.'" He would raise his voice in this supplication. He would also recite in some other prayers, he would recite in the Fajr prayer: "O Allah, curse so-and-so and so-and-so from the people of the Arabs." Until finally Allah SWT revealed to him: "You have no part in the matter; whether Allah accepts their repentance or punishes them, for they are indeed wrongdoers (Ali Imran: 128)."

After conducting takhrij, the hadith narrated by Imam al-Bukhari above is also narrated by:

a. Imam Muslim

295 – (675) حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ، حَدَّثَهُمْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَتَتْ بَعْدَ الرُّكْعَةِ فِي صَلَاةٍ شَهْرًا، إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، يَقُولُ فِي قُنُوتِهِ: «اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ نَجِّ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ نَجِّ عِيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ نَجِّ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسَنِي يُوسُفَ» قَالَ أَبُو هُرَيْرَةَ: "ثُمَّ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَكَ الدُّعَاءَ بَعْدَ، فَقُلْتُ: أَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ تَرَكَ الدُّعَاءَ لَهُمْ، قَالَ: فَقِيلَ: وَمَا تَرَاهُمْ قَدْ قَدِمُوا

(Imam Muslim, 1991)"

b. Imam Muslim

296 – (676) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ: وَاللَّهِ لَا أَقْرَبَنَّ بِكُمْ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكَانَ أَبُو هُرَيْرَةَ «يَقْنُتُ فِي الظُّهْرِ، وَالْعِشَاءِ الْآخِرَةِ، وَصَلَاةِ الصُّبْحِ، وَيَدْعُو لِلْمُؤْمِنِينَ، وَيَلْعَنُ الْكُفَّارَ

c. Imam al-Nasa'i

1073 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَفِظْنَاهُ مِنَ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا رَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ مِنَ الرُّكْعَةِ الثَّانِيَةِ مِنْ صَلَاةِ الصُّبْحِ، قَالَ: «اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ بْنَ هِشَامٍ وَعِيَّاشَ بْنَ أَبِي رَبِيعَةَ وَالْمُسْتَضْعَفِينَ بِمَكَّةَ، اللَّهُمَّ اشْدُدْ وَطَأَتَكَ عَلَى مُضَرَ وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسَنِي يُوسُفَ» (Imam Al-Nasai, 1995)

c) Imam Hanbali

a. Qunut in the Musnad Ahmad:

13265 - حَدَّثَنَا أَبُو سَعِيدٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: " قَتَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا يَدْعُو: عَلَى رِجْلِ، وَذِكْوَانَ، وَبَنِي حِثْيَانَ، وَعَصِيَّةَ عَصَا اللَّهُ وَرَسُولُهُ " (Imam Ahmad bin Hanbal, 2001)

"Abu Sa'id has narrated to us, Qataah has narrated to us from Anas bin Malik r.a. who said: 'The Prophet saw. performed qunut in the Fajr prayer, praying against the tribes of Ril, Dzulak, and Ayyalah, as well as those who betrayed. The Prophet SAW performed this qunut for one month.'"

The chain of narration for the above hadith goes through Abu Sa'id al-Ashajj (Waki' bin al-Jarrah), a well-known and trustworthy narrator (Al-Mizzi, 1994). Then through Syu'bah bin al-Hajjaj, who was nicknamed Amirul Mukminin fil Hadith because of his meticulousness. From Qatadah bin Di'amah as-Sadusi, a Tabi'in known for his trustworthiness despite occasionally practicing tadlis, but in this narration, he transmitted directly from Anas bin Malik, a trusted companion of the Prophet.

Next, in the same book, there is a hadith about qunut with the following wording:

12705 - حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا عَاصِمُ الْأَحْوَلُ [ص:130]، عَنْ أَنَسٍ قَالَ: سَأَلْتُهُ عَنِ الْقُنُوتِ أَقْبَلَ الرُّكُوعَ أَوْ بَعْدَ الرُّكُوعِ؟ فَقَالَ: قَبْلَ الرُّكُوعِ، قَالَ: قُلْتُ: فَإِنَّهُمْ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَتَتَ بَعْدَ الرُّكُوعِ، فَقَالَ: كَذَبُوا «إِنَّمَا قَتَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا يَدْعُو عَلَى نَاسٍ قَتَلُوا نَاسًا مِنْ أَصْحَابِهِ يُقَالُ لَهُمُ الْقُرَاءُ» (Imam Ahmad bin Hanbal, 2001b)

"Abu Muawiyah narrated to us, Asim Al-Ahwal [p. 130], from Anas who said: I asked him about qunut before or after rukuk? Then he said: "Before bowing." He said: "I said: They claim that the Messenger of Allah, peace be upon him, performed qunut after bowing." Then he said: "They are lying. Indeed, the Messenger of Allah, peace be upon him, performed qunut for a month to pray for the people who killed some of his companions known as Al-Qurra'."

This hadith was narrated through Abu Mu'awiyah Muhammad bin Khazim ad-Darir, a trustworthy narrator known for his reliability. Next, this hadith was transmitted by 'Asim bin Sulaiman al-Ahwal, a trustworthy Tabi'in who often narrated from Anas bin Malik, a reliable companion of the Prophet (peace be upon him). In this hadith, Anas explains that qunut is performed before rukuk, but the Prophet (peace be upon him) once performed qunut after rukuk in a specific context, namely Qunut Nazilah, for one month to pray for the downfall of the tribes that had killed the companions who were memorizers of the Qur'an (al-Qurra'). The chain of narration of this hadith is classified as authentic because all its narrators are trustworthy, thus it can be used as evidence. This hadith provides a specific understanding of the practice of qunut according to the particular context taught by the Prophet.

b. Qunut in the *al-Mustadrak ala Majmu' al Fatawa*:

ومن يرجح المنع من لعن المعين فقد يجيب عما فعله النبي - صلى الله عليه وسلم - بأحد أجوبة ثلاثة: إما بأن ذلك منسوخ كلن من لعن في القنوت على ما قاله أبو هريرة. (Ibn Taymiyah, 1980) والقنوت في الفجر ليس واجباً ثابتاً، بل هو سنة في حال المصيبة أو البلاء، أما أن يكون القنوت في كل صلاة فجر فهو من الأمور التي لم تثبت عن النبي صلى الله عليه وسلم بشكل دائم، إنما كان يفعله في حالات معينة. "أما قنوت الفجر فقد ورد في بعض الأحاديث الصحيحة، ولكنه لم يكن من السنن المؤكدة التي فعلها النبي صلى الله عليه وسلم بانتظام في كل صلاة فجر، بل كان يفعله أحياناً في حالات خاصة، مثلما فعل في القنوت في صلاة الفجر عند المصائب أو في الدعاء ضد أعداء الأمة. فليس من السنة الثابتة أن يؤدي في كل فجر، إنما هو أمر طارئ عند الحاجة."

c. Qunut in the *al-Mughni Ibn Qudamah*:

(1081) فَصْلٌ: وَلَا يُسَنُّ الْقُنُوتُ فِي الصُّبْحِ، وَلَا غَيْرَهَا مِنَ الصَّلَوَاتِ، سِوَى الْوُتْرِ. وَبِهَذَا قَالَ الثَّوْرِيُّ، وَأَبُو حَنِيفَةَ. وَرُوِيَ عَنْ ابْنِ عَبَّاسٍ، وَابْنِ عُمَرَ، وَابْنِ مَسْعُودٍ، وَأَبِي الدَّرْدَاءِ. وَقَالَ مَالِكٌ، وَابْنُ أَبِي لَيْلَى، وَالْحَسَنُ بْنُ صَالِحٍ، وَالشَّافِعِيُّ: يُسَنُّ الْقُنُوتُ فِي صَلَاةِ الصُّبْحِ، فِي جَمِيعِ الزَّمَانِ؛ لِأَنَّ أَنْسَا قَالَ: «مَا زَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْنُتُ فِي الْفَجْرِ حَتَّى فَارَقَ الدُّنْيَا». رَوَاهُ الْإِمَامُ أَحْمَدُ، فِي "الْمُسْنَدِ"، وَكَانَ عُمَرُ يَقْنُتُ فِي الصُّبْحِ بِمَحْضَرٍ مِنَ الصَّحَابَةِ وَغَيْرِهِمْ. وَلَنَا، مَا رُوِيَ، «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَنَتَ شَهْرًا، يَدْعُو عَلَى حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ، ثُمَّ تَرَكَهُ». رَوَاهُ مُسْلِمٌ. وَرَوَى أَبُو هُرَيْرَةَ، وَأَبُو مَسْعُودٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ ذَلِكَ. وَعَنْ «أَبِي مَالِكٍ قَالَ: قُلْتُ لِأَبِي: يَا أَبَتِ، إِنَّكَ قَدْ صَلَّيْتَ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَأَبِي بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ هَاهُنَا بِالْكُوفَةِ نَحْوًا مِنْ خَمْسِ سِنِينَ، أَكَانُوا يَقْنُتُونَ؟ قَالَ: أَيْ بُنَيَّ مُحَمَّدٌ. قَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. (Ibn Qudamah, 2011).

3. Comparative Analysis of Reciting Qunut Prayer in Fajr Prayer According to the Maliki, Shafi'i, and Hanbali Schools of Thought

a) *Mazhab Maliki*

Based on the qunut hadith in Imam Malik's book Muwatta, a number of the Prophet's (peace be upon him) companions didn't perform qunut. Ibn 'Umar asserts that no prayer includes qunut. This story is compatible with the fact that many of the Prophet's companions did not recite qunut every day, except on special occasions such as the nazilah prayer. Imam Malik's claim that qunut is an invention was supported by a number of other jurists, including Tawus (w. 106/724), Yahya Ibn Sa'id al-Ansari (w. 143/760), and Yahya Ibn Yahya al-Andalusi (w. 236/851), who cited Hadith No. Index 574, which Imam al-Tirmidhi and Ibn Hibban confirmed.

574 - حَدَّثَنَا يَحْيَى بْنُ طَلْحَةَ الزُّبُعِيُّ، قَالَ: حَدَّثَنَا عَبَّادٌ، عَنْ أَبِي مَالِكٍ، قَالَ: قُلْتُ لِأَبِي: صَلَّيْتَ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَخَلْفَ أَبِي بَكْرٍ، وَخَلْفَ عُمَرَ، وَخَلْفَ عَلِيٍّ هَاهُنَا بِالْكُوفَةِ، فَهَلْ كَانُوا يَقْنُتُونَ؟ قَالَ: «لَا، أَيْ بُنَيَّ مُحَمَّدٌ» (Abu Ja'far Al-Tabari, 1992)

"Yahya bin Talhah al Yarbu'i narrated to us, he said, 'Abbad narrated to us from my father Mālik al-Asyja'i, he said: I asked my father, "O father, you have prayed behind the Messenger of Allah (peace be upon him), Abu Bakr, Umar, Uthman, and also behind Ali here in Kufa for about five years, did they perform Qunūt?" My father replied: "O my son, that is something introduced later (Bid'ah)."

While al-Zahabi considered this hadith to be good, Ibn Hibban and at-Tirmizi confirmed it as authentic. The authenticity of the hadith is recognized by Majdi Ibrahim, al-Albani, al-Wallawi, at-Turki, al-Arna'ut, and 'Abd al-Malik Dahisy, among other contemporary scholars. The author's analysis of the hadith's transmission chain indicates that its narrators are perfect. However, al-Khatib al-Bagdadi questioned Abū Mālik's father, Ṭariq Ibn Asyyam, about their friendship, stating, *"fi ṣuḥbatihī naẓar."* Al-Qasim Ibn Ma'n asked Abu Malik's family if their father had heard (samī'a) from the Prophet (peace be upon him). Al-Khatib al-Bagdadi mistook this statement, but Ibn Hajar explained it. "No," they said (Al-Khatib al-Baghdadi, 2001).

Ibn Hajar asserts that the term "their father" in the al-Qasim Ibn Ma'n inquiry and the response from Abu Malik's family refers to the family's father, Abu Malik, who was in fact not a Companion. Conversely, Tariq Ibn Asyyam, the father of Abu Malik, was a Companion (Ibn Hajar al-'Asqalān, 1995). Al-Zahabi, who verified the names of the Prophet's companions, also included Tariq as a companion (Al-Zahabi, n.d.). Ibn al-Asir also states that Tariq is a Companion in his work *Usd al-Gabah*. He also recounted a hadith that was recorded by Ahmad, emphasizing that Tāriq heard the Prophet (peace be upon him) say. The term *sami'tu* is used in one of the Muslim rijals, Tariq, through whom the latter recounted the hadith of the Prophet (peace be upon him) in his *sahih* (Muslim, n.d.).

Meanwhile, the book *al-Mudawwanah*, a major work of Maliki jurisprudence that Sahnun put together based on Imam Malik's beliefs as given by Ibn al-Qasim, claims that Imam Malik performed the Qunut of Subuh, but before the kneeling (*rukuk*). This implies a change in Imam Malik's practice, which this school of thought refers to. It might have changed to fit Medina customs or changed in line with his *ijtihad*. '*Amal ahl al-Madinah*, or Medina's customs, are a reflection of the Prophet's (peace be upon him) Sunnah, according to Imam Malik. If it was the Medina people's tradition at the time, he can include the Qunut of Subuh before the bowing in his school's *ijtihad* (Sahnun, 1991). Imam Malik's views evolved over time, *al-Muwatta'* represented his early convictions, while *al-Mudawwanah* represented his later ideas. This disparity may arise from the interpretation and dissemination of his fatwas by followers such as Ibn al-Qasim and Asyhab. Based on accepted practices, Ibn al-Qasim most likely supplied contextual material to *al-Mudawwanah*.

In Ibn Rushd's *Bidāyah al-Mujtahid wa Nihayah al-Muqtasid*, the subject of qunut in prayer particularly in the Fajr prayer then illustrates the opinions developed within the Maliki School and how Ibn Rushd depicts the differing perspectives among the main schools of thought. According to Ibn Rushd, the Qunut of Fajr is positioned before the *ruku'* in the Maliki school and is regarded as a *sunnah mu'akkadah*, or a *sunnah* that is highly recommended. However, differing points of view are respected because every school has its own *ijtihad* foundation. One of the distinctive features of the Maliki school's prayer practices is still Qunut Subuh, especially in regions of West Africa where the majority of the people follows this school and North Africa (Morocco, Tunisia, Algeria) (Ahmad Azhar Basyir, 2021).

b) Mazhab Syafi'i

The Qunut of Fajr is a confirmed Sunnah, according to Imam Syafi'i In the book *al-Musnad*, no. Index 235. The book *al-Umm* cites the narration of Anas bin Malik. Imam Syafi'i grounds his suggestion for regular qunut in Subuh on this hadith, which is related by several narrators, including al-

Baihaqi (Muntazar & Fikri, 2022). However, the chain of narration in this hadith is weak since the narrator, whom Imam Shafi'i calls "some scholars," is unclear. However, Imam Nawawi stated in the book *Majmu' Syarh Muhadzdzab* that the hadith that Imam Syafi'i provided had a sound quality and that performing qunut is the view of the majority of the Salaf scholars and the generations that followed (Damayanti, 2022).

حَدِيثٌ صَحِيحٌ رَوَاهُ جَمَاعَةٌ مِنَ الْخَفَاطِ وَصَحَّحُوهُ وَمَنْ نَصَّ عَلَى صِحَّتِهِ الْحَافِظُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَلِيٍّ
الْبَلْخِيُّ، وَالْحَاكِمُ أَبُو عَبْدِ اللَّهِ فِي مَوَاضِعٍ مِنْ كُتُبِ الْبَيْهَقِيِّ وَرَوَاهُ الدَّارِقُطْنِيُّ مِنْ طُرُقٍ بِإِسَانٍ صَحِيحَةٍ
(Imam Al-Nawawi, 2010)

Furthermore, Imam an-Nawawi stated that performing qunut is the view of the majority of the Salaf scholars and the generations that followed:

مَذْهَبُنَا أَنَّهُ يُسْتَحَبُّ الْقُنُوتُ فِيهَا سَوَاءٌ نَزَلَتْ نَازِلَةٌ أَمْ لَمْ تَنْزِلْ وَهَذَا قَالَ أَكْثَرُ السَّلَفِ وَمَنْ بَعَدَهُمْ أَوْ كَثِيرٌ
مِنْهُمْ وَمَنْ قَالَ بِهِ أَبُو بَكْرٍ الصِّدِّيقُ وَعُمَرُ بْنُ الْخَطَّابِ وَعُثْمَانُ وَعَلِيٌّ وَابْنُ عَبَّاسٍ وَالْبَرَاءُ بْنُ عَازِبٍ رَضِيَ اللَّهُ
عَنْهُمْ

Then, using the methods Shafi'i scholars use for hadith criticism, Imam al-Rafi'i verified the authenticity of the hadith and reviewed the evidence supporting Qunut Subuh, particularly the narration from Anas bin Malik. He also mentioned other narrations from his buddy Umar ibn al-Khattab, who was reported to have regularly exercised Qunut at Fajr. According to the additional narrations, Umar ibn al-Khattab observed Fajr as a time for Qunut practice during his caliphate. One of the stories claims that Umar ibn Khattab not only continued the Qunut tradition of Prophet Muhammad at Fajr, but included it into the prayer as well, serving as the background for communal prayer. Imam al-Bukhari's hadith, no. Index 4194, states that the Shafi'i school does not perform qunut until after the bowing in the second rak'ah.

c) *Mazhab Hanbali*

According to the qunut hadith in the Musnad Ahmad book, Prophet Muhammad (peace be upon him) presented qunut in the Fajr prayer as a kind of prayer for the betrayed enemies of Islam, particularly the tribes of Ril, Dzulak, and Ayyalah. For a whole month he kept doing it (Mulia Riski, 2025). One aspect of qunut in the context of calamities or tragedies is reflected in this custom, called qunut nazilah. This hadith also shows that the Prophet Muhammad (peace be upon him) did qunut as a result of two tragedies that happened to some of his companions. In the first calamity, he

dispatched a group of missionaries to Najd to carry out a missionary tour, and they perished. Historical reports and extended hadiths describe the story of how the Prophet (peace be upon him) sent the missionaries, who were called qurrā' at the time (Ibn 'Āsākīr, 1995).

Al-Munzir Ibn 'Amr as-Sā'idi was sent to preach the Quran and persuade the locals to become Muslims in Najd. When these envoys arrived to Bir Maunah, a valley (spring) between the villages of Bani 'Āmir and Bani Sulaim, they were intercepted by a group of people from the Rī'l, Żakwān, and 'Uşayyah tribes under the leadership of 'Āmir Ibn aṭ-Tufail. The only person who survived the group's massacre by Āmir and his people from the Bani Sulaim tribes was Ka'b Ibn Zaid al-Ansari, who was dying [left behind since he was thought to be dead, and managed to return to Madinah. Another one who is reported to have survived and was not killed is 'Amr Ibn Umayyah al-Damri, he was captured and then released because he claimed to be from the Mudar tribe (Ibn 'Āsākīr, 1995).

The second tragedy that befell the companions of the Messenger of Allah (peace be upon him) was the persecution of Quraysh infidels in Mecca, which resulted in the incarceration of some Muslims who refused to go to Medina (Basit & Ilyas Rifa'i, 2024). It is believed that this occurrence occurred before the first catastrophe, which was the killing of a few of the Prophet's missionaries (Ruqayyah, 2023). This second occurrence occurred shortly after the Battle of Badr in the second year of Hijra. In the battle, al-Walid backed the Quraysh army. However, he was captured by the Prophet's army during the conflict and taken to Medina. He was eventually taken to Mecca by his two brothers after they ransomed him. However, he secretly converted to Islam (Amr, 2023). When the Quraysh discovered that he had converted to Islam, they put him and several other Muslims in prison in Mecca. The Prophet Muhammad (peace be upon him) knew this and prayed in his qunut for the safety of the oppressed people of Mecca (Muhammad, 2024).

Ibn Taymiyyah emphasizes the importance of the tragic backdrop as the rationale for performing qunut and contends that it is not a daily obligation to recite qunut at the Fajr prayer. He criticized the hadiths used by the Shafi'i school, arguing that they were more relevant in specific situations (qunut nazilah) than in regular prayer (Al-'Uthaymeen, 2023). Ibn Taymiyyah also condemned the custom of some Muslims, especially those who follow the Shafi'i school, who demand that qunuts be eaten at every Fajr prayer. He claimed that this behavior is not sufficiently supported by the authentic hadiths of the Prophet (peace be upon him). He claims that qunut is only done in an emergency and is not a regular practice that is done all the time (Ibn Taymiyah, 1980).

Ibn Qudamah (w. 620/1223), a Hanbali scholar, went on to say: Qunut is not recommended for the Fajr prayer or for any other prayer than Witir.

This opinion, which is also expressed by Ibn 'Abbas, Ibn Mas'ud, Ibn 'Umar, and Abu ad-Darda, is held by Abu Hanifah and al-Sauri. However, according to asy-Syafi'i, Ibn Abi Laila, al-Hasan Ibn Salih, and Malik, since Anas claimed that "the Messenger of Allah (peace be upon him) consistently performed qunut in the Fajr prayer until his death," it is recommended to recite qunut in the Fajr prayer continuously. This explanation shows that the Hanbali school of thinking does not practice qunut, save from qunut nazilah (Ibn Qudamah, 2007).

Conclusion

According to its etymology, the term "qunut" means "obedience, submission, or devoted prayer". According to Islamic law, it describes a sincere supplication made during prayer to obtain good or ward off evil. This tradition, which originated from the teachings of the Prophet Muhammad, was especially applied during emergencies, such as the catastrophe at Bi'r Ma'unah, when he prayed for protection and denounced oppressors. Due to their differing interpretations of the hadiths, Islamic schools of thought have different meanings of qunut. Despite the fact that they are all founded on authentic hadiths, they differ in how they evaluate, interpret, and apply them, which illustrates how Islamic law is constantly changing.

The study highlights the historical backgrounds, legal defenses, and contemporary relevance of the qunut customs of the Shafi'i, Maliki, and Hanbali schools. It is found that, unless in cases of witir or emergency, the Hanbali school usually does not perform qunut during the Fajr prayer, the Shafi'i school does it after rukuk, and the Maliki school does so before rukuk. These variances demonstrate how many people have construed the hadiths and how historical and local factors constantly shape Islamic jurisprudence. The article also emphasizes the influence of the Hanbali-rooted Salafi movement, which calls the Fajr prayer bid'ah and opposes qunut. The study highlights the need for further research into how local customs and social dynamics impact qunut practices today, emphasizing the importance of appreciating ritual variance while fostering unity among Muslims.

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