

Praise be to Allah.

Is witr prayer obligatory or sunnah?

Witr prayer is one of the greatest acts of worship that draw one closer to Allah. Some of the scholars – the Hanafis – even thought that it is one of the obligatory prayers, but the correct view is that it is one of the confirmed Sunnahs (Sunnah muakkadah) which the Muslim should observe regularly and not neglect.

Imam Ahmad (may Allah have mercy on him) said: Whoever neglects Witr is a bad man whose testimony should not be accepted. This indicates that Witr prayer is something that is confirmed.

We may sum up the manner of offering Witr prayer as follows:

Time of witr prayer

The witr prayer starts when a person has prayed 'Isha, even if it is joined to Maghrib at the time of Maghrib, and lasts until dawn begins, because the Prophet (peace and blessings of Allah be upon him) said: "Allah has prescribed for you a prayer (by which He may increase your reward), which is Witr; Allah has enjoined it for you during the time between 'Isha prayer until dawn begins." (Narrated by al-Tirmidhi, 425; classed as saheeh by al-Albani in Sahih al-Tirmidhi)

Is it better to offer witr prayer at the beginning of its time or to delay it?

The Sunnah indicates that if a person thinks he will be able to get up at the end of the night, it is better to delay it, because prayer at the end of the night is better and is witnessed (by the angels).

But whoever fears that he will not get up at the end of the night should pray Witr before he goes to sleep, because of the hadith of Jabir (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever fears that he will not get up at the end of the night, let him pray Witr at the beginning of the night, but whoever thinks that he will be able to get up at the end of the night, let him pray Witr at the end of the night, for prayer at the end of the night is witnessed (by the angels) and that is better." (Narrated by Muslim, 755)

Al-Nawawi said:

"This is the correct view. Other ahadith which speak of this topic in general terms are to be interpreted in the light of this sound, specific and clear report, such as the hadith, "My close friend advised me not to sleep without having prayed Witr."

This is to be understood as referring to one who is not sure that he will be able to wake up (to pray Witr at the end of the night).” (*Sharh Muslim*, 3/277)

Number of rak'ahs in witr prayer

The minimum number of rak'ahs for Witr is one rak'ah, because the Prophet (peace and blessings of Allah be upon him) said: “Witr is one rak'ah at the end of the night.” (Narrated by Muslim, 752)

And he (peace and blessings of Allah be upon him) said: “The night prayers are two (rak'ahs) by two, but if one of you fears that dawn is about to break, let him pray one rak'ah to make what he has prayed odd-numbered.” (Narrated by al-Bukhari, 911; Muslim, 749)

If a person limits himself to praying one rak'ah, then he has performed the Sunnah. But Witr may also be three or five or seven or nine.

How to offer witr prayer with 3 rak'ahs

If a person prays three rak'ahs of Witr this may be done in two ways, both of which are prescribed in shari'ah:

1 – To pray them one after another, with one tashahhud, because of the hadith of 'Aishah (may Allah be pleased with her) who said: The Prophet (peace and blessings of Allah be upon him) used not to say the tasleem in the (first) two rak'ahs of Witr. According to another version: “He used to pray Witr with three rak'ahs and he did not sit except in the last of them.” (Narrated by al-Nasai, 3/234; al-Bayhaqi, 3/31. al-Nawawi said in al-Majmu' (4/7): it was narrated by al-Nasai with a hasan isnad, and by al-Bayhaqi with a sahih isnad.)

2 – Saying the tasleem after two rak'ahs, then praying one rak'ah on its own, because of the report narrated from Ibn 'Umar (may Allah be pleased with him), that he used to separate the two rak'ahs from the single rak'ah with a tasleem, and he said that the Prophet (peace and blessings of Allah be upon him) used to do that. (Narrated by Ibn Hibban (2435); Ibn Hajar said in al-Fath (2/482): its isnad is qawi (strong).)

How to offer witr prayer with 5 or 7 rak'ahs

But if he prays Witr with five or seven rak'ahs, then they should be continuous, and he should only recite one tashahhud in the last of them and say the tasleem, because of the report narrated by 'Aishah (may Allah be pleased with her) who said: The Messenger of Allah (peace and blessings of Allah be upon him) used to pray thirteen rak'ahs at night, praying five rak'ahs of Witr, in which he would not sit except in the last rak'ah. (Narrated by Muslim, 737)

And it was narrated that Umm Salamah (may Allah be pleased with her) said: The Prophet (peace and blessings of Allah be upon him) used to pray Witr with five or seven (rak'ahs) and he did not separate between them with any salam or words. (Narrated by Ahmad, 6/290; al-Nasai, 1714. al-Nawawi said: Its isnad is jayyid. Al-Fath al-Rabbani, 2/297. and it was classed as sahih by al-Albani in Saheeh al-Nasai.)

How to offer witr prayer with 9 rak`ahs

If he prays Witr with nine rak'ahs, then they should be continuous and he should sit to recite the tashahhud in the eighth rak'ah, then stand up and not say the tasleem, then he should recite the tashahhud in the ninth rak'ah and then say the tasleem.

It was narrated in Muslim (746) from 'Aishah (may Allah be pleased with her) that the Prophet (peace and blessings of Allah be upon him) used to pray nine rak'ahs in which he did not sit except in the eighth, when he would remember Allah, praise Him and call upon Him, then he would get up and not say the tasleem, and he would stand up and pray the ninth (rak'ah), then he would sit and remember Allah and praise Him and call upon Him, then he would say a tasleem that we could hear.

How to offer witr prayer with 11 rak`ahs

If he prayed Witr with eleven rak'ahs, he would say the tasleem after each two rak'ahs, then pray one rak'ah at the end.

The least complete way of praying Witr and what is to be recited therein

The least complete way in Witr is to pray two rak'ahs and say the tasleem, then to pray one rak'ah and say the tasleem. It is permissible to say one tasleem, but one should say one tashahhud not two, as stated above.

In the first rak'ah one should recite *Sabbih isma rabbika al-'a'la* ("Glorify the name of your Lord, the Most High" – Surah al-A'la 87). In the second one should recite Surah al-Kafirun (109), and in the third Surah al-Ikhlās (112).

Al-Nasai (1729) narrated that Ubayy ibn Ka'b said: The Messenger of Allah (peace and blessings of Allah be upon him) used to recite in Witr *Sabbih isma rabbika al-'a'la* ("Glorify the name of your Lord, the Most High" – Surah al-A'la 87), *Qul ya ayyuha'l-kafirun* ("Say: O disbelievers..." – Surah al-Kafirun 109) and *Qul Huwa Allahu ahad* ("Say: He is Allah, the One" – Surah al-Ikhlās 112). Classed as sahih by al-Albani in Saheeh al-Nasai.

All these ways of offering Witr prayer have been mentioned in the Sunnah, but the best way is not to stick to one particular way; rather one should do it one way one time and another way another time, so that one will have done all the Sunnahs.

And Allah knows best.

WHAT IS THE QUNOOT DUA IN ARABIC:

Narrated by Al-Hasan ibn Ali (who is the grandson of Muhammad (ﷺ)) he said he was taught by the Prophet (ﷺ) to say the qunoot dua in Arabic as follows: [5]

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ
تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ
تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ وَلَا يَعْزُّ
مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

TRANSLITERATION AND ENGLISH TRANSLATION:

Inshallah you will find the transliteration useful in your memorization and reading process. Below is the english translation of qunoot.

Transliteration: Allahumma ihdini feeman hadayt, wa a'fini fiman afait, wa tawallani fiman tawallait, wa barik Li fima atait, wa qini sharra ma qadait, fa Innaka taqdi wa la yuqda Alaik, wa innahu la yadhillu man walait, tabarakta Rabbana wa ta'alait.

Translation: "O Allah guide me among those You have guided, pardon me among those You have pardoned, befriend me among those You have befriended, bless me in what You have granted, and save me from the evil that You decreed. Indeed You decree, and none can pass decree, and none can pass decree upon You, indeed he is not humiliated whom You have befriended, blessed are You our Lord and Exalted."

Hanafi commonly recite second version of Dua-E-Qunot.

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِيْ عَلَيْكَ
الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ تَفَجَّرَكَ اللَّهُمَّ إِيَّاكَ نَعْبُدُ
وَأَلْكَ نُصَلِّيْ وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَحْشَى
عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحَقٌ

Allahumma inna nasta-eenoka wa nastaghfiruka wa nu'minu bika wa natawakkalu alaika wa nusni alaikal khair, wa nashkuruka wala nakfuruka wa nakhla-oo wa natruku mai yafjuruka, Allah humma iyyaka na'budu wa laka nusalli wa nasjud wa ilaika nas aaa wa nahfizu wa narju rahma taka wa nakhshaa azaabaka inna azaabaka bil kuffari mulhik

Meaning: O Allah! We invoke you for help, and beg for forgiveness, and we believe in you and have trust in you and we praise you, in the best way we can; and we thank you and we are not ungrateful to you, and we forsake and turn away from the one who disobeys you. O Allah! We worship you and prostrate ourselves before you, and we hasten towards you and serve you, and we hope to receive your mercy and we dread your torment. Surely, the disbelievers shall incur your torment.

WHICH OF THE TWO SHOULD WE RECITE?

Ibn 'Uqayl al-Hanbali (may Allah have mercy on him) narrated that dua's narrated from the Prophet (ﷺ) should be what is recited as regular word, and anything added to it is by way of a concession. He said: What is mustahabb in our view is that which was narrated by al-Hasan ibn 'Ali from the Prophet (blessings and peace of Allah be upon him): "Allahumma ihdini..." – the well-known hadeeth.

He said: If one adds to that the words narrated from 'Umar (may Allah be pleased with him), "Allahumma inna nasta'eenuka... (O Allah, we seek Your help)...", there is nothing wrong with that. End quote.

This was quoted by Ibn Muflih in his comment on al-Muharrar, 1/89

DUA QUNOOT BEFORE OR AFTER RUKU



This is Ruku Position – Image from our complete guide teaching Muslims [how to preform salah](#).

Most scholars say the Qunoot should come after bowing or after the Ruku (i.e. after saying [sami allahu liman hamidah rabbana lakal hamd](#)). You would then raise your hands for supplication and recite the qunoot. After finishing the imam would say takbeer, “allahu akbar” and go into sujud. It’s also acceptable the qunoot dua be done before going into the ruku.^[6]

CAN THE QUNOOT DUA BE FOUND IN THE QURAN?

No, the dua e-qunoot is not mentioned in the Qur’an it is the Sunnah of the Prophet (ﷺ).

[1] **Qunoot in Fajr** – Narrated Muhammad bin Seereen: Anas was asked, “Did the Prophet (ﷺ) recite Qunoot in the Fajr prayer?” Anas replied in the affirmative. He was further asked, “Did he recite Qunoot before bowing?” Anas replied, “He recited Qunoot after bowing for some time (for one month).” Sahih al-Bukhari 1001

[2] **Qunoot in Subh Prayer and Maghrib** – Al-Bara bin Azib narrated: “The Prophet (S) would perform the Qunoot in the Subh and Maghrib prayers.” Sahih (Darussalam) Jami At-Tirmidhi 401

[3] **Qunoot in Witr during third rakat** – It was narrated from Ubayy bin Ka’b that: The Messenger of Allah (ﷺ) used to pray witr with three rak’ahs. In the first he would recite: “Glorify the Name of Your Lord, the Most High” in the second: “Say: O you disbelievers!”, and in the third: “Say: He is Allah, (the) One”. And he would say the Qunoot before bowing, and when he finished he would say:

Subhanal-Malikil-Quddus (Glory be to the Sovereign, the Most Holy) three times, elongating the words the last time. Sahih (Darussalam) Sunan an-Nasa'i 1699

[4] **Qunoot in Witr** – Abu Dawud said: This version of tradition is not well known. There is doubt that Hafsa might have narrated this tradition from some other narrator than Mis'ar. Abu Dawud said: It is reported that Ubayy (b. Ka'b) used to recite the supplication (in the witr) in the second half of Ramadan. Sahih (Al-Albani) Sunan Abi Dawud 1427

[5] **Source for what is to be recited in Qunoot** – Narrated Al-Hasan ibn Ali: The Messenger of Allah (ﷺ) taught me some words that I say during the witr. (The version of Ibn Jawwas has: I say them in the supplication of the witr.) They were: "O Allah, guide me among those Thou hast guided, grant me security among those Thou hast granted security, take me into Thy charge among those Thou hast taken into Thy charge, bless me in what Thou hast given, guard me from the evil of what Thou hast decreed, for Thou dost decree, and nothing is decreed for Thee. He whom Thou befriendest is not humbled. Blessed and Exalted art Thou, our Lord." Sahih (Al-Albani) Sunan Abi Dawud 1425

[6] **Qunoot Before or After Ruku** – It was narrated that Anas bin Malik said: He was asked about Qunoot in the Subh prayer, and he said: "We used to recite Qunoot before Ruku' and afterwards." Hasan (Darussalam) Sunan Ibn Majah 1183

After Witr Dua Question

Is it prescribed to say "Subhaan al-Malik al-Quddoos (Glory be to the Sovereign, the Most Holy)" after praying four or eight rak'ahs of Taraweeh? Shouldn't that be said after finishing Witr prayer? Is it permissible to recite that dhikr in the mosque if we intend to complete the prayer with Witr at home? Should we recite prayers for forgiveness after praying each two rak'ahs of Taraweeh?

Answer

Related
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What is proven from the Prophet (blessings and peace of Allah be upon him) is that he used to say "Subhaan al-Malik al-Quddoos (Glory be to the Sovereign, the Most Holy)" following Witr prayer. So it is Sunnah for the worshippers to follow his example in that, whether you pray in the mosque or at home, and whether you pray separately or in congregation. But it is not prescribed to constantly recite this dhikr between the rak'ahs of qiyam al-layl (voluntary night prayers) or between the

rak'ahs of Taraweeh, because there is no report from the Prophet (blessings and peace of Allah be upon him), or from his Companions (may Allah be pleased with them) to suggest that they recited it between the rak'ahs Taraweeh. What the Muslim must do is adhere to the Sunnah with regard to doing actions or refraining from them, and he should avoid adding anything to or taking anything away from the Sunnah.

It was narrated from 'Abd ar-Rahmaan ibn Abza (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) used to recite in Witr "Sabbih isma Rabbika al-A'la (Glorify the name of your Lord, the Most High)..." [i.e., Soorat al-A'laa 87] and Qul yaa ayyuha'l-kaafiroon (Say (O Muhammad), 'O al-Kaafiroon (disbelievers))..." [i.e., Soorat al-Kaafiroon 109] and "Qul Huwa Allaahu ahad (Say (O Muhammad), 'He is Allaah, (the) One)..." [i.e., Soorat al-Ikhlaas 112]. And after he said the tasleem he would say "Subhaan al-Malik al-Quddoos, Subhaan al-Malik al-Quddoos (Glory be to the Sovereign, the Most Holy)", three times, raising his voice the third time.

Narrated by Abu Dawood at-Tayaalisi in al-Musnad (1/441); Ibn al-Ja'd in al-Musnad (1/86); Ibn Abi Shaybah in al-Musannaf (2/93); Imam Ahmad in al-Musnad (24/72), and others, with many isnaads. It was classed as saheeh by more than one of the hadith scholars, such as Ibn Mulaqqin, al-Albaani, Shaykh Muqbil al-Waadi and the commentators on the ar-Risaalah edition of Musnad Ahmad, and others.

The hadith scholars included it under chapter headings which indicate that it is mustahabb to recite this dhikr following Witr. Ibn Abi Shaybah narrated it under a chapter heading: What du'aa' a man should recite at the end of his Witr. Abu Dawood (may Allah have mercy on him) said: Chapter on Du'aa' after Witr. An-Nasaa'i (may Allah have mercy on him) said: Chapter on Tasbeeh after finishing Witr. Ibn Hibbaan included it under a chapter heading in his Saheeh (6/202): Mention of what it is mustahabb to say in glorification of Allah, may He be glorified and exalted, when he finishes his Witr.

Imam an-Nawawi (may Allah have mercy on him) said:

It is mustahabb to say three times after Witr: "Subhaan al-Malik al-Quddoos (Glory be to the Sovereign, the Most Holy)".

End quote from al-Majmoo' Sharh al-Muhadhdhab (4/16). See also: Tuhfat al-Muhtaj (2/227)

Ibn Qudaamah (may Allah have mercy on him) said:

It is mustahabb to say after Witr: "Subhaan al-Malik al-Quddoos (Glory be to the Sovereign, the Most Holy)" three times, and to elongate the vowel the third time.

End quote from al-Mughni (2/122)

Something similar was said in Fataawa al-Lajnah ad-Daa'imah (vol. 2, 6/60): When he says salaam at the end of Witr, he should say "Subhaan al-Malik al-Quddoos (Glory be to the Sovereign, the Most Holy)" three times. End quote.

By the same token, we have not come across any of the scholars saying that it is mustahabb to recite the words "Subhaan al-Malik al-Quddoos (Glory be to the Sovereign, the Most Holy)" in any prayer other than Witr.

On our website we have already explained that it is disallowed to recite adhkaar in unison, as is customary in some mosques, between the rak'ahs of Taraweeh, whether that is istighfaar (prayer for

forgiveness) or tasbeeh. Gathering to recite dhikr without any shar'i evidence brings a person closer to bid'ah (innovation) and further away from the Sunnah.

Conclusion: it is not prescribed for the worshippers to say "Subhaan al-Malik al-Quddoos (Glory be to the Sovereign, the Most Holy)" between the rak'ahs or Taraweeh; rather that should be after Witr. It is not prescribed to recite prayers for forgiveness in unison between the rak'ahs of Taraweeh, but reciting prayers for forgiveness and tasbeeh individually is permissible.

Website links

<https://myislam.org/dua-gunoot/>

<https://islamqa.info/en/answers/46544/how-to-pray-witr#the-least-complete-way-of-praying-witr-and-what-is-to-be-recited-therein>

<https://islamqa.info/en/answers/221433/remembering-allah-by-saying-subhaan-al-malik-al-quddoos-glory-be-to-the-sovereign-the-most-holy-following-witr-prayer-and-not-between-the-rakahs-of-taraweeh>

https://www.islamicfinder.org/duas/masnoon/darood-e-ibraheemi/#google_vignette

<https://abdurrahman.org/2011/06/12/salah-prayer-step-by-step-with-illustrations-and-audio/>

<https://myislam.org/attahiyat/>

<https://myislam.org/rabbighfirli-warhamni/>

<https://abdurrahman.org/2014/01/27/fundamentalsoffaith/#5>