

The Qunut for catastrophes is not recited for the plague

Explained by Shaykh Uthaymeen

The eighth issue: The Qunut for catastrophes and this is a Fiqh issue. The Qunut for catastrophes is clear. If a catastrophe befalls the Muslims then it is proper to supplicate for them until it is cleared or removed. This Qunut is not only prescribed during the Fajr prayer, rather it is prescribed for all the prayers as has been narrated from ibn Abbas and collected by Ahmad and others. This Qunut is during all the prayers if there is a need for it. But the scholars make an exception concerning the plague.

They said there is no Qunut recited for the plague because it has not been narrated. And a plague occurred during the era or who? It occurred during the era of Umar. **The scholars said and also because the plague is martyrdom and it is not proper to supplicate to remove martyrdom or to remove its cause.**

Thus if it befalls in a land – and with Allah refuge is sought; if an epidemic plague occurs in a land the Qunut is not recited, but if harms befalls the Muslims by way of others then the Qunut is recited.

That which apparent to me is the Qunut is recited for catastrophes which are from other than Allah. For example, harm which befalls the Muslims and if they are oppressed and the like. As for what is from the actions of Allah, then it is prescribed to do what comes in the Sunnah. For the eclipse it is prescribed to pray the eclipse prayer. For an earth quake it is prescribed to pray the eclipse prayer, as was done by ibn Abbas may Allah be pleased with him. He said ‘this is the prayer of the sign’. For drought it is prescribed to pray the prayer for rain.

I do not know anything saying it is prescribed to recite the Qunut for an affair sent down by Allah, rather the people should supplicate with the specific supplications that have been narrated (for that situation).

Translated by Rasheed ibn Estes Barbee