

Qunut

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

Qunut:

Qunut is compulsory in Salat, and is not fixed and one can recite other supplications and prayers for himself/herself as well as others. Some Ahadith are quoted here:

عَلِيٌّ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدٍ بْنِ الْفَضْلِ عَنْ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَقْنُتَ فِي كُلِّ رَكْعَتَيْنِ فَرِيضَةً أَوْ نَافِلَةً قَبْلَ الرُّكُوعِ .

Ali, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Muhammad Bin Al Fuzayl, from Al Haris Bin Al Mugheira who said,

‘Abu Abdullah^{asws} said: ‘Perform *Qunut* in every two *Rakaat* (of *Salāt*), Obligatory or optional, before the *Rukū*’.¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانَ عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْقُنُوتِ وَ مَا يُقَالُ فِيهِ فَقَالَ مَا قَضَى اللَّهُ عَلَى لِسَانِكَ وَ لَا أَعْلَمُ لَهُ شَيْئًا مُؤَقَّتًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Aban, from Ismail Bin Al Fazl who said,

‘I asked Abu Abdullah^{asws} about the *Qunut* and what is to be said during it’. So he^{asws} said: ‘Whatever Allah^{azwj} Ordains upon your tongue, and I^{asws} do not know of anything fixed for it’.²

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ يُجْزِئُكَ فِي الْقُنُوتِ.

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Saa'd ibn abu Khalaf, who has said the following:

‘Abu 'Abd Allah^{asws} has said: 'It is sufficient for al-Qunut to say,

اللَّهُمَّ اغْفِرْ لَنَا وَ ارْحَمْنَا وَ عَافِنَا وَ اغْفُ عَنَّا فِي الدُّنْيَا وَ الْآخِرَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"O Allah, Forgive us, Grant us Mercy, good health and Pardon us in this world and in the next life; You^{azwj} have power over all things.'

¹ Al Kafi V 3 – The Book of Salāt CH 31 H 3

² Al Kafi V 3 – The Book of Salāt CH 31 H 8

Hands after reciting Qunut will come down towards the knees and not to the face or chest:

أَحْمَدُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ الطَّبْرَسِيُّ فِي الْإِحْتِجَاجِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحَمِيرِيِّ أَنَّهُ كَتَبَ إِلَى صَاحِبِ الزَّمَانِ عَ يَسْأَلُهُ عَنِ الْقُنُوتِ فِي الْفَرِيضَةِ إِذَا فَرَعَ مِنْ دُعَائِهِ أَنْ يَرُدَّ يَدَيْهِ عَلَى وَجْهِهِ وَ صَدْرِهِ لِلْحَدِيثِ الَّذِي رُوِيَ أَنَّ اللَّهَ جَلَّ جَلَالُهُ أَجَلُّ مَنْ أَنْ يَرُدَّ يَدَيْ عِبْدٍ صِفْرًا بَلْ يَمَلُّهُمَا مِنْ رَحْمَتِهِ أَمْ لَا يَجُوزُ فَإِنْ بَعْضُ أَصْحَابِنَا ذَكَرَ أَنَّهُ عَمِلَ فِي الصَّلَاةِ فَأَجَابَ عَ رَدُّ الْيَدَيْنِ مِنَ الْقُنُوتِ عَلَى الرَّأْسِ وَ الْوَجْهِ غَيْرَ جَائِزٍ فِي الْفَرَايِضِ وَ الَّذِي عَلَيْهِ الْعَمَلُ فِيهِ إِذَا رَجَعَ يَدُهُ فِي قُنُوتِ الْفَرِيضَةِ وَ فَرَعَ مِنَ الدُّعَاءِ أَنْ يَرُدَّ بَطْنَ رَاِحَتَيْهِ مَعَ³ صَدْرِهِ تَلْقَاءَ رُكْبَتَيْهِ عَلَى تَمَهُّلٍ وَ يُكَبِّرُ وَ يَرْكَعُ.

Mohamed Bin Abdullah Bin Jaafar Al Hemyari wrote a letter to Moulana Sahib Al-Zaman^{asws} in which he asked Him^{asws} about Qunut in the Daily Farz Namaz, he asked whether after the Qunut we should touch our face and chest? Because of one hadith that says Allah^{azwj} never returns hands empty and fills them from His^{azwj} mercy. But some among us say it is not applicable here (Qunut), because it is a new thing (bidath). Imam^{ajfj} responded in his message (tauqee) that it is not permissible to bring down hands on the head and the face in obligatory prayers (wajib namaz) instead, upon finishing (Qunut) one should bring his palms down from the front of his chest slowly down till one's knees and say Takbir and go into bowing (Ruku).⁴

Sending Laan in Qunut:

كِتَابُ مُحَمَّدِ بْنِ الْمُثَنَّى، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ شَرِيحٍ عَنْ دَرِيحِ الْمُحَارِبِيِّ قَالَ: قَالَ لَهُ الْحَارِثُ بْنُ الْمُغِيرَةِ النَّصْرِيُّ أَيُّ لَأِي عِبْدِ اللَّهِ عَ إِنَّ أَبَا مَعْقِلٍ الْمُزَنِّيَّ حَدَّثَنِي عَنْ أَمِيرِ الْمُؤْمِنِينَ عَ أَنَّهُ صَلَّى بِالنَّاسِ الْمَعْرَبِ فَقَنَتَ فِي الرُّكْعَةِ الثَّانِيَةِ فَلَعَنَ مُعَاوِيَةَ وَ عَمْرُو بْنُ الْعَاصِ وَ أَبَا مُوسَى الْأَشْعَرِيَّ وَ أَبَا الْأَعْوَرِ السُّلَمِيَّ قَالَ الشَّيْخُ عَ صَدَقَ فَالْعَنَهُمْ.

Amir-ul-Momineen^{asws}, while offering Maghrib prayers, cursed the followings in Qunut, curse be upon Moawiya^{la}, Amr Bin Al-Ass^{la} and Aba Musa Al-Ashari^{la} and Aba Al-Awar Al-Sulami^{la}.⁵

(For more Ahadith on supplications see, Al-Kafi, Vol. 3, -

<https://www.hubeali.com/alkafivol3/>)

³ (3) - في نسخة - على. هامش المخطوط.

⁴ وسائل الشيعة، ج6، ص: 293

⁵ Mustadrakal Wasail, vol. 4, page 410, مستدرک الوسائل و مستنبط المسائل، ج4، ص: 410