

Question:

As salaamu Alaikum,

Dear Mufti , in light of the present situation, will it be allowed for us as followers of the Mazhab of Imam Abu Hanifa to do the Qunoot in Fajr salah as many others are doing it. If it is allowed, then should we do it before Ruku or after Ruku in the second rakaat.

What about raising our hands in the dua of qunoot, should we do that.

Can we also do it in Juma salah?

Please inform us.

Answer:

Wa ‘Alaikum As Salām,

الجواب وبالله التوفيق

In times where the Ummah is faced with severe trials, hardships and oppression, the Jurists of the Madhhab of Imām Abu Hanīfah have allowed Qunūt an-Nāzilah to be read in the second rak’ah of Fajr Salāh, after Rukū’. It is exclusive to the Fajr Salāh and thus, would not be allowed to recite it in the Jumu’ah Salāh.

The Jurist of the thirteenth century, the final verifier in the Hanafi Madhhab, ‘Allāmah Ibn ‘Ābidīn writes in his super-commentary,

ان القنوت النازلة عندنا مختص بصلاة الفجر دون غيرها من الصلوات الجهرية أو السرية

“According to the Hanafi Madhhab, Qunūt an-Nāzilah is performed **only** in the Fajr Salāh, excluding all other loud and silent salāh.”

(*Radd Al-Mubtār*, 4/248, *Ath-Thaqāfah*)

The Imām may therefore read the Duā aloud, to which the followers will reply silently with “Āmīn”, or he (the Imām) may recite the Duā silently, and likewise, the congregation may do the same. It is best for both the Imām and congregation to leave their hands at the side, seeing that the Duā is being recited in the place of Qawmah (standing position between Rukū and Sujūd).

Ref:

Minhatul-Khāliq, 2/78, Rashīdiyyah

Tabtāwī ‘ala-Durr, 2/403, Wabīdiyyah

Fatāwā Mahmūdiyyah, 7/177, Fārūqīyyah

And Allāh Ta’ālā Knows Best.

Saeed Ahmad Khan

Darul Iftā | Darul Uloom Trinidad and Tobago

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