

DU'AA AFTER THE FARD SALAAH



Abu Hudhaifa Muhammed Karolia
Al-Jaami'ah Al-Mahmoodiah
Persida, Springs

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

DU'AA AFTER THE FARD SALAAH

The old man was not impressed any longer. The inspiring lecture which the young Imam delivered a few minutes earlier was suddenly forgotten and his beautiful melodious recitation no longer seemed to matter. "Hey, Moulana!" he shouted, 'why don't you make *du'aa* after the *salaah*?' Startled at the sudden outburst the *Imam* hesitantly replied: "Because it's not compulsory. In fact there is no proof in the *sunnah* that *du'aa* should be made after the *fardh salaah*". "Ha! New *Moulanas*, new *mas'alas*" muttered the old man...

A little while later, a teacher in a nearby *Dar-ul-'Uloom* asked his class if they wished to pose any questions. "Yes," responded one of the students, "Could you please enlighten us on the ruling of *du'aa* after the congregational *salaah*? Some people say that it is not established in any *hadith*. Are they correct?" "A brief answer to your question" replied the *shaikh* "would be that:

1. The *jamhoor* (vast majority) are of the opinion that it is *mustahab* to make *du'aa* after the *fardh salaah*. In substantiation they cite several authentic *Ahaadith*.
2. Similarly it is *mustahab* to lift one's hands while making *du'aa* after the *fardh salaah*.
3. However, in both these issues, such *iltizaam* (persistence) which results in an impression of obligation is undesirable.

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Now, let us look at a few *ahaadith* that support the view of the *jamhoor*."

Ahaadith in Support of the Jamhoor

There are a number of Ahadeeth that support the view of the *jamhoor*. Some of them are:

1. The *hadith* of Mu'aadh (Ra) that Nabi *sallallahu alaihi wasallam* told him to never omit the following *du'aa* after every *fard salaah*:

اللهم أعني على ذكرك و شكرك و حسن عبادتك

This *hadith* is recorded in Abu Dawood¹ and Nasa'i² and has been authenticated by Ibn Hibban and Haakim.³

2. The *hadith* of Abu Bakrah (RA) that after every *Salaah* Nabi *sallallahu alaihi wasallam* would make *du'aa* with the words:

اللهم ان أعوذ بك من الكفر و الفقر و عذاب النار

This *hadith* is recorded in the books of Ahmad,⁴ Tirmidhi⁵ and Nasa'i.⁶ Haakim has attested to its authenticity.

3. The *hadith* recorded by Imaam Bukhari⁷ that Sa'd (RA) used to teach his sons the words:

¹ سنن أبي داود مع عون المعبود، كتاب الصلاة، باب في الاستغفار (ج4 - ص226 - حديث1519) و رقمه في تحفة الأشراف: 11333

² سنن النسائي، كتاب السهو (ج3 - ص54 - حديث1299)

³ فتح الباری ج 11 - ص 137

⁴ مسند الامام أحمد ج 7 - ص 312 - حديث 20432

⁵ يقول شيخ عبد الفتاح أنه ما وجدته في الترمذی و ما عزاه المزى الى الترمذی في التحفة ولا الحفاظ في النكت
الظراف على الأطراف (ثلاثة رسائل ص68)

⁶ سنن النسائي، كتاب الاستعاذة، باب الاستعاذة من الفقر (ج8 - ص275 - حديث5475) و رقمه في
تحفة الأشراف: 11706

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اللهم انى أعوذ بك من الجن و أعوذ بك أن أرد الى أرذل العمر و أعوذ بك من فتنه الدنيا و
أعوذ بك من عذاب القبر

because Nabi *sallallahu alaihi wasallam* used to read them after the *salaah*.

4. The *hadith* of Zaid bin Arqam (RA) that after every salaah he heard Nabi *sallallahu alaihi wasallam* making *du'aa*

لَلّهُمَّ رَبَّنَا وَ رَبَّ كُلِّ شَيْءٍ...

This *hadith* is recorded by Abu Dawood⁸ and Nasaai⁹

5. The *hadith* of Suhaib (RA) that after completion of the *salaah* Nabi would say:

أَللّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي جَعَلْتَهُ عَصْمَةً أَمْرِي ...

Imam Nasaai¹⁰ recorded this *Hadith* and Ibn Hibban confirmed its authenticity.¹¹

6. The *hadith* of Abu Umaamah (RA) that Nabi *sallallahu alaihi wasallam* was asked: “Which *du'a* is heard most?” Nabi *sallallahu alaihi wasallam* replied: “(The *du'aa* that is made) in the last portion of the night and (and the *du'aa*) after the *fard salaah*.” Imam Tirmidhi¹² recorded this *hadith* in his *Sunan* and rated it as *Hasan*. After quoting this *hadith*

⁷ الصحيح البخارى مع فتح البارى، كتاب الجهاد، باب ما يتعوذ من الجن (ج6 - ص43 - حديث 2822)
ورقمه فى تحفة الأشراف: 3910

⁸ سنن أبى داؤد مع عون المعبود، باب ما يقول الرجل اذا سلم (ج4 - ص220 - حديث 1505) و رقمه فى
تحفة الأشراف: 3692

⁹ يقول المزى فى تحفة الأشراف (ج ص) أن هذا الحديث فى السنن الكبرى للنسائى (حديث 9929) و هو فى
عمل اليوم لابين السنن ص88 حديث 114

¹⁰ نى النسائى، كتاب السهو، نوع اخر من الدعاء عند الانصراف من و رقمه فى تحفة الأشراف: 4971
الصلاة (ج3 - ص72 - حديث 1342)

¹¹ فتح البارى ج11 - 137

¹² سنن الترمذى، كتاب الدعوات (ج5 - ص526 - حديث 3499) و رقمه فى تحفة الأشراف: 4892

Ibn Hajar mentions that Tabri quoted a narration from Muhammed Ibn Ja'far As-Saadiq that “the excellency of *du'aa* after *fardh salaah* over *du'aa* after *nafl salaah* is the same as the excellence of *fardh salaah* over *nafl salaah*.”

All of the above *Ahaadith* have been mentioned by Ibn Hajar Asqalaani in the course of his refutation of Ibn Qayyim Al-Jawziyya's opinion in this regard.¹³ Besides these there are many more Ahadeeth on the subject – some of which will be mentioned later in the section on the *istihbaab* (desirability) of raising the hands during the *du'aa* after the *fardh salaah*.

The Opinion of Ibn Taimiyyah

People who deny the *istihbaab* of *du'aa* after *salaah* are merely following (making *tagleed*?) of Ibn Taimiyya and Ibn Qayyim Al-Jawziyya. Their arguments are:

1. *Du'aa* after *salaah* is not established from Nabi *sallallahu alaihi wasallam*.
2. The word *dubur* which appears in the *ahaadith* cited by the *jamhur* and which the *jamhur* translate as after actually refers to the end of the *salaah*. Their argument is that just as the *dubur* (rump) of an animal is part of the animal, the *dubur* of *salaah* will have to be part of the *salaah* and not after it. Thus the words *dubur-us-salaah* refer to the *du'aa* that is made before making *salaam* at the end of the *salaah*.
3. While performing *salaah* the *musalli* is *speaking* to Allah. Therefore he should make *du'aa* in *salaah* and not after *salaah*.¹⁴

¹³ فتح الباری ج 11 – ص 137

¹⁴ زاد المعاد ج 1 – ص 205

Our Answers

1. The claim that *du'aa* after *salaah* is not established from *Nabi sallallahu alaihi wasallam* is totally incorrect. As previously mentioned there are many other *Ahaadith* in this regard besides those referred to earlier.
2. The argument that the word *dubur* refers to the end of the *salaah* and therefore all the proofs of the *jamhur* refer to the *du'aa* that is made before *salaam* is also unacceptable because there are a number of *ahaadith* that encourage us to read certain *athkaar* eg. *Aayatul Kursi* after the *fardh salaah*. The word *dubur* appears in many of these *ahaadith* too and, ironically, here everybody including Ibn Taimiyya and Ibn-ul- Qayyim agrees that these *athkaar* are to be read after the *salaam*. Infact in *Zaad-ul-Ma'aad* Ibn-ul- Qayyim quotes Ibn Taymiyya as having said:

ما تركت آية الكرسي عقب كل صلاة

"I never omitted Aayatul Kursi after every salaah"

Besides, there are quite a few proofs of the *jamhur* which do not have the word *dubur*. For example, the previously quoted *hadith* of Suhaib (RA) has the words:

كان يقول اذا انصرف من الصلاة...

"After the completion of the salaah Nabi sallallahu alaihi wasallam would say ..."

Similarly there is a *hadith* in Muslim and Abu Dawood¹⁵ that:

¹⁵ سنن أبي داود, باب ما يقول الرجل اذا سلم ج - ص - حديث

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كان رسول الله صَلَّى الله عليه وسلم اذا سلّم من الصلوة قال اللهم اغفر لي ما قدّمت وما
أخّرت...

3. As far as Ibn-ul- Qayyim's third argument is concerned, it must be remembered that the *jamhur* do not deny the making of *du'aa* before *salaam*. Infact it is unanimously regarded as a *sunnah* of salaah. This however doesn't mean that *du'aa* cannot be made at any other time.

Ibn-ul-Qayyim's Opinion Misunderstood

Hafiz Ibn Hajar writes in Fath-ul-Baari that most of the *Hambalis* whom he met claimed that Ibn-ul-Qayyim was totally against any *du'aa* after the *fardh salaah*. Ibn Hajar thereafter expresses his disagreement with them. He explains that in actual fact Ibn-ul-Qayyim only rejected *du'aa* after *salaam* while facing the *qiblah*. There is, however, no harm in *du'aa* after turning towards the congregation or after engaging in the relevant *athkaar*. Upon referring to Ibn-ul-Qayyim's *Zaad-ul-Ma'aad* we found the following: "...except that there is a subtle point over here and that is that when the *musalli* completes his *salaah* and makes the *dhikr* of Allah; *tahleel*, *tasbeeh*, *tahmeed* and *takbeer* in the manner prescribed after *salaah*, it is then mustahab for him to send *salaat* upon Nabi *sallallahu alaihi wasallam* and make *du'aa* for whatever he desires. Thus his *du'aa* will be after this second 'ibaadah ..."¹⁶

¹⁶ زاد المعاد ج 1 - ص 205

Dhikr or Du'aa?

Many people argue that there is no *du'aa* after *salaah*; instead there is *dhikr*. They say that all the *du'aas* which the *jamhur* refer to are actually *athkaar*. We disagree because:

- There is no contradiction between *du'aa* and *dhikr* – isn't *du'aa* a form of *dhikr*?
- The word *du'aa* appears in a number of the *dalaa'il* which substantiate the *istihbaab* of *du'aa* after *salaah*. See the *ahaadith* of Abu Bakrah, Sa'd, Zaid bin Arqam and Abu Umaamah (Ra).
- The *ahaadith* which were cited in substantiation of raising the hands (although weak) also prove our case – do we raise our hands in *dhikr* or *du'aa*?
- All the *Fuqahaa* unanimously agree on the *istihbaab* of *du'aa* after *salaah*. The first people to dispute it were Ibn Taymiyya and his student Ibn-ul-Qayyim.
- The *taraajim-al-abwaaab* (chapter headings) in many books of *hadith* are testimony that even the *Muhadditheen* did not have a different opinion in this regard.
- If there is no *du'aa* after *salaah*, why would Imaam Tirmidhi mention the chapter of Nabi's *sallallahu alaihi wasallam ta'awwudh* (seeking Allah's protection) after every *salaah* in the *Kitaab-ud-Da'waat* of his *Jaam'i*?

However, it cannot be denied that the *du'aas* mentioned in the *dalaa'il* of the *jamhoor* (vast majority) have a strong resemblance with *dhikr*. Even 'Allaamah Kashmir writes in his *Ta'leeq* on *Al-Aathaar* that:

وأكثر ما جاءت الأدعية بعد المكتوبة فهي على شأن الأذكار لا سؤال الحاجات إلا أن يقال إن
العمومات القولية

The gist of this is that we acknowledge the *istihbaab* of *du'aa* due the '*umoomaat-al-qawliyya* (*ahaaadith* with general implications). Otherwise, most of the duas that are read after *salaah* have been narrated as *athkaar* instead of *du'aa*.¹⁷ And that is why *iltizaam* must be avoided.

The Hadith of 'Aa-isha (Ra)

Imaam Muslim has recorded a *Hadith*¹⁸ from Aisha (RA) that upon making *salaam* Nabi *sallallahu alaihi wasallam* would not continue sitting except for the duration in which he could say:

أَللّٰهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Some people cite this *hadith* in order to refute the *istihbaab* of *du'aa* after *salaah*. However, this is incorrect because the meaning of this *hadith* (as explained by Ibn Hajar in *Fathul Baari* vol.11 pg 137) is that upon making *salaam* Nabi *sallallahu alaihi wasallam* did not continue sitting in the same position as prior to the *salaam*. Thus in view of the narration that “upon completing the *salaam* Nabi *sallallahu alaihi wasallam* would turn towards his companions” it could be concluded that: upon completion of the *salaah* Nabi *sallallahu alaihi wasallam* would continue sitting in the *tashahhud* position for a very brief period in which he could say: أَللّٰهُمَّ أَنْتَ

¹⁷ معارف السنن ج 3 - ص 124

¹⁸ صحيح مسلم, باب استحباب الذكر بعد الصلاة (ج 1 - ص 347 - حديث 592) سنن النسائي, باب الذكر بعد الاستغفار (ج 3 - ص 69 - حديث 1334), سنن أبي داود, ج 4 - ص 222 - حديث 1509, سنن ابن ماجه, باب ما يقال بعد التسليم (ص 131 - حديث 924) و رقمه في تحفة الأشراف: 16187

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...السلام He would then turn towards his companions and engage in *dhikr* and *du'aa*. In many instances he would thereafter turn to his right and leave. Sometimes he would turn to the left instead.

Note:

1. The brief period referred to in this *hadith* of 'Aa-isha (RA) is based on estimation. Therefore there is no harm if the *imam* sits slightly longer (or shorter) before turning towards the congregation or walking away.¹⁹
2. Accordingly it is not compulsory to read this specific *du'aa*. Any other *du'aa* of roughly the same duration could be read. This is quite apparent from the various *ahaadith* in this regard.²⁰

Question

Does this mean that the *Imaam* should face the congregation while making *du'aa* after the *fardh salaah*?

Answer

Imaam Nawawi writes in his *Sharh-ul-Muhadhab* that it is *mustahab* for the *Imaam* to face the congregation and make *du'aa*. After quoting this statement of Nawawi Sheikh Yusuf Bannauri writes that *du'aa* facing the *qiblah* is also established. This is evident from the *hadith* which Abu Haatim recorded from Abu Hurairah (RA) that upon making *salaam* Nabi

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sallallahu alaihi wasallam raised his hands while facing the *qiblah* and said:

اللهم خلص الوليد بن الوليد²¹

Hafidh Ibn Hajar explains in Fath-ul-Baari²² that:

- If the *fard salaah* is not followed by any *sunnah* or *nafl salaah*, the *Imaam* and the congregation should engage in *dhikr*.
- There is no specific place for this *dhikr*. Thus they can either remain in the place of *salaah* or leave.
- If they choose to remain in the place of *salaah* and the *Imaam* wishes to teach or advise them, it will be *mustahab* for him to face them.
- If the *Imaam* has no intention to address the congregation after the *dhikr*, most *Shaaqi'i* scholars say that he should turn to his right (sit with his right hand towards the congregation and his left hand towards the *qiblah*).
- It is also permissible for the *Imaam* to continue facing the *qiblah* if the *du'aa* is short. Thus he will only turn to his right in the instance of a long *du'aa*.

Quoting the above Allaamah Zafar Ahmed Thanwi comments that: "In short the custom in our country that after some *salawaat* the *Imaam* continues facing the *qiblah* is not a *bid'ah*. In fact there is proof for it in the *sunnah*. However, it will be best if he turns after every *salaah* to his right or left because this is what is understood from the *hadith* of Samurah (RA) and others and this is what Nabi *sallallahu alaihi wasallam* did

²¹ معارف السنن ج 3 - ص 124

²² فتح الباری ج 2 ص 278

most often. 'Aini mentioned in 'Umdat-ul-Qaari that it is mentioned in Adh-Dhakheerah that there is consensus that upon completing the *salaah* the *Imaam* should not continue facing the *qiblah*. All the *salawaat* are equal in this regard. 'Allamah Zafar Thanwi thereafter adds that the quotation of Adh-Dhakheerah is in reference to a lengthy du'aa.²³

In addition to the above, it should also be noted that in the *Fajr* and *Asr* salaah it is *makrooh* for the *Imaam* to continue facing the *qiblah* after the *salaah* is completed. 'Allamah Kaasaani writes in this regard: "... except that it is *makrooh* to continue facing the *qiblah* because of the narration from 'Aa-isha (RA) that upon completing the *salaah* Nabi *sallallahu alaihi wasallam* would only remain in his place for the duration of saying ... أنت السلام. It is narrated that it is a *bid'ah* for the *Imaam* to remain seated facing the *qiblah* after completing the *salaah*. And his remaining (towards the *qiblah*) gives the latecomer the misconception that he is still in *salaah*. Thus he will make *iqtidaa* (follow) him ..." ²⁴ Kaasaani then explains that the *Imaam* should turn towards the congregation if nobody is performing *salaah* immediately behind him. Otherwise he should turn to his right or left. In this regard there is a slight difference of opinion among the *Mashaa-ikh*. Some prefer turning to the right and others say that there is no difference in turning to the right or the left.²⁵ However, Mufti Rasheed Ahmed writes in Ahsan-ul-Fataawa that Ibn Hajar, Badrud-Deen 'Aini, Allaamah Rasheed Ahmed Gangohi and Allaamah

²³ اعلاء لبسنين ج 3 - ص 163

²⁴ بدائع الصنائع ج 1 - 393

²⁵ نفس المرجع

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Kashmeeri are of the opinion that while turning to the right or left is permissible; the *sunnah* is to face the congregation.²⁶

Raising the Hands at the Time of Du'aa after Salaah

As previously mentioned, the *jamhur* are of the opinion that raising one's hands at the time of the *du'aa* after the *fardh salaah* is *mustahab*. Their proofs in this regard are:

- ⇒ The *hadith* that Abdullah ibn Zubair (RA) saw a man making du'aa with his hands raised before completing his *salaah*. When the man completed his *salaah* Abdullah ibn Zubair (RA) told him that “Nabi صلى الله عليه وسلم never used to raise his hands until completing his *salaah*”
- a. In other words Nabi صلى الله عليه وسلم used to raise his hands after completing his *salaah*.
 - b. Tabraani has recorded this Hadith in his *Mu'jam-al-Kabeer* under the section of Muhammad ibn Abi Yahya ‘an Abdillan ibn Zubair.
 - c. Haythami comments in *Majma'uz-Zawaa'id* that the *rijaal* (narrators of this Hadith are all *thiqaat* (reliable). Suyuti makes the same comment in his *Fadd-ul-Wi'aa* (page 86)²⁷
- ⇒ The Hadith of Abu Hurairah (RA) that after making *Salaam* Nabi صلى الله عليه وسلم raised his hands while facing the Qiblah and said... اللهم خَلِّصْ الوليد بن الوليد

²⁶ أحسن الفتاوى ج 3 \ ص 374-371

²⁷ ملخص من المنح المطلوبة و تعليق الشيخ عبد الفتاح عليه (ص 104)

- a. Some 'Ulama concluded from this Hadith that it is permissible for the Imam to make du'aa while facing the qiblah.
- b. One of the narrators in the isnaad (chain of narration) of this Hadith is Ali bin Zaid bin Jad'aan.
 - Ibn Daqeeq-al-'Eid said about him: "Even though he is regarded as weak, he is also described as truthful."
 - 'Ijli said: "His Hadith may be written" (i.e. you don't have to disregard his Hadith)
 - Ya'qoob ibn Shariah said that he is reliable, his narrations are sound but he is slightly weak."
 - Imam Muslim never narrated any Hadith through him without narrating the same Hadith through somebody else also.²⁸

⇒ The Hadith that no servant ever stretches his hands after every Salaah saying:

اللَّهُمَّ إلهي و إله إبراهيم و إسماعيل و إسحاق...

- a. Ibn-us-Sunni has mentioned this Hadith in his 'Amal al Yawm.
- b. Sheikh Ahmed Al Ghumari of Morocco and Sheikh Yusuf Bannauri have both acknowledged that this Hadith is weak.
- c. However, after quoting this Hadith they both remind us that in the case of fadaa'il, it is permissible to practice on a weak Hadith. Sheikh Al- Ghumari also quotes from Ibn Humaam that istihbaab can be established from weak Ahaadith.²⁹

²⁸ ملخص من تعليق الشيخ عبد الفتاح على سنينة رفع اليدين في الدعاء بعد الصلوات المكتوبة لمن شاء

(ص135)

²⁹ ملخص من المنح المطلوبة ص99-101

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- ⇒ The issue of raising ones hands in du'aa after salaah falls under the 'umoom (general implication) of all those ahadith which prove that raising one's hands at the time of du'aa is permissible.³⁰
- Suyuti gathered 100 Ahaadith in this regard in his Fadd ul Wi'aa.³¹
 - In his Tadreeb-ur-Raawi he says that the Ahaadith in this regard are Mutawaatir Ma'nawi.³²

The Hadith of Anas (Ra)

The *Sahihain* (Bukhari and Muslim)³³ record a *hadith* from Anas (RA) that:

“Nabi صلى الله عليه و سلم would never raise his hands in any du'aa besides *istisqaa* – he would raise his hands (in the du'aa of *istisqaa*) to such an extent that the whiteness of his armpits would be visible”. Due to this *hadith*, some people conclude that it is impermissible to raise one's hands in any *du'aa* including the *du'aa* after the *fardh salaah*. The *jamhur* answer that:

1. In instances of this nature preference is given to the *positive* instead of the *negative*...The *hadith* of Anas (RA) is *negative* while the huge amount of authentic *ahaadith* proving raising of the hands are *positive*.

³⁰ المنح المطلوبة ص 98-72

³¹ تدريب الراوى ج 2 - ص 180

³² نفس المرجع

³³ صحيح البخارى مع فتح البارى (دار المعرفة), باب رفع الامام يده فى الاستسقاء (ج 2 - ص 517 - حديث 1031), باب صفة النبي (ج 6 - ص 567 - حديث 3565), باب رفع الأيدي فى الدعاء (ج 11 - ص 141 - حديث 6341)

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2. If Anas (RA) didn't see Nabi *sallallahu alaihi wasallam* raising his hands in *du'aa*, it doesn't mean nobody else saw him doing so. All the positive *ahaadith* prove that many other Sahabah (RA) did see Nabi *sallallahu alaihi wasallam* ...
3. In *istisqaa* Nabi *sallallahu alaihi wasallam* would raise his hands much higher than he would in normal *du'aa*. Thus, in this *hadith* Anas (RA) is only negating excessive raising of the hands.)³⁴

Raising the Hands on Other Occasions

Should the hands be raised in other *du'aas* (eg. the *du'aas* after *atha'an* and eating)? Shawkaani writes in *Naylul Awtaar*³⁵ (Vol. 4, Page 8) that the hands should only be raised in such *du'aas* regarding which *raising* of the hands has been narrated. Thus the hands must not be raised in any other *du'aa*. However, Sheikh Abdul Fattaah Abu Ghuddah writes in his *ta'leeq* (footnotes) on *Al-Minah Al- Matloobah*³⁶ that:

1. It is *mustahab* to raise the hands in any *du'aa* that is made for the fulfillment of one's needs.
2. It is *mustahab* to raise the hands in any other *du'aa* in which Nabi *sallallahu alaihi wasallm* is reported to have raised his hands eg.
 - The *du'aa* of qunoot
 - The *du'aa* of *istisqaa*
 - The *du'aa* when seeing the Ka'bah
 - The *du'aa* on Mount Safaa

³⁴ المنح المطلوبة ص و فتح الباری ج 2 ص 601

³⁵ نیل الأوطار ج 4 - ص 8

³⁶ ثلاثة رسائل في استحباب الدعاء ص 55

Du'a After the Fard Salaah

- The du'aa after pelting the (first and second) jamaraat
 - The du'aa in 'Arafaat.
3. With regards to the *du'aas* that are narrated from Nabi *sallallahu alaihi wasallam* for various occasions e.g.
- The morning and evening *du'aas*
 - *du'aa* at the time of sunrise
 - *du'aa* before sleeping
 - *du'aa* after waking up from one's sleep
 - *du'aa* before and after eating etc.
- raising the hands is merely *mabaah* - neither *mustahab* nor *makrooh* - so long as there is no specific *daleel* proving impermissibility.

The Congregational Du'aa

Shaikh Ahmed bin Siddiq Ghumaari (1320-1380AH), the outstanding Moroccan scholar of *hadith* and the author of *Al-Minah al-Matloobah* says that the congregational *du'aa* after *salaah* is permissible. His opinion is based on the following *ahaadith*:

- 1) The *hadith* of Habib bin Maslamah al-Fihri that he heard Nabi *sallallahu alaihi wasallam* saying: "Never does a group of Muslims gather - some making *du'aa* and the others saying *aameen* except that Allah accepts their *du'aa*". (Haakim)³⁷
- 2) The *hadith* of Ibn 'Abbaas (RA) that Nabi *sallallahu alaihi wasallam* said: "The one who makes the *du'aa* and the one who says *aameen* are partners". (Musnad al-Firdaus)³⁸

³⁷ ثلاثة رسائل في استحباب الدعاء ص 107

³⁸ نفس المرجع

Du'a After the Fard Salaah

Shaikh Muhammad Hashim Sindi (1104-1174AH) was of the same opinion. In his *At-Tuhfah al-Marghoobah*, he mentions the following proofs:

1. The books of *tafseer* narrate that Moosa and Haroon (AS) made *du'aa* collectively –Moosa (AS) made the *du'aa* and Haroon (AS) said *aameen*. Thus Allah Ta'ala said, “Your *du'aa* has certainly been accepted”.³⁹
2. Imaam Jazri writes on the authority of Bukhari, Muslim, Abu Dawood and Nasa-i that the listener's saying *aameen* is among the *aadaab* (etiquette) of *du'aa*. However, Sheikh Abdul Fattah Abu Ghuddah explains in his *ta'leeq* (footnotes) that the relevant narrations of these *kitaabs* in actual fact refer to the *muqtadee's* saying *aameen* when the Imaam says ... لا الضالين⁴⁰

Similarly the author of *Ahsanul Fataawaa* Mufti Rashid Ahmad Ludhianwi writes that none of the above have any relationship with the *du'aa* that is made after *salaah*. Instead it refers to a person who makes *du'aa* individually and is co-incidentally heard by another person who then says *aameen*, otherwise the time after *salaah* is an opportunity for every individual to make *du'aa*. If everybody's needs are different and everybody occupies himself in making *du'aa* for his own needs, who'll be able to say *aameen* to anybody else's *du'aa*? Nabi *sallallahu alaihi wasallam* performed *salaah* in congregation five times daily. If he ever he made a collective *du'aa*, somebody would have narrated it. On the contrary there isn't a single *hadith* in this regard. Furthermore, even if its *istihbaab* is acknowledged,

³⁹ نفس المرجع ص 40

⁴⁰ نفس المرجع ص 39

iltizaam (such persistence in which omission is disdained) is nevertheless a *bida'h*!⁴¹

We previously mentioned some *ahaadith* cited by Shaikh Yusuf Bannauri regarding the *istihbaab* of raising the hands in *du'aa*. He also mentioned the following Hadith: Nabi *sallallahu alaihi wasallam* performed the *fajr salaah* and turned to the people and said:

اللهم بارك لنا في مدينتنا وبارك لنا في صاعنا ..."

Tabraani quoted this Hadith in the Mu'jam Al-Kabeer from Ibn Abbaas (RA) and in the Mu'jam-ul-Awsat from Ibn Umar (RA). Samhoudi mentioned both versions in Al-Wafa and commented that the *rijaal* (narrators) of both versions are *thiqaat* (reliable).

However, Sheikh Bannauri thereafter writes: "These and other similar narrations in this regard could suffice to prove the congregational *du'aas* which the people of the land commonly make after the (*fardh*) *salawaat* ... However, it becomes clear after deeper study that even though this happened occasionally due to specific needs, it was not a continuous *sunnah* of Nabi *sallallahu alaihi wasallam* and the *Sahabah* (Ra). Otherwise it would have definitely been narrated with *tawaatur* (continuity). Is it possible that something which happens five times daily in public is unheard of? Thus *'umoom* (general meaning) will not suffice in specific situations like these. (In other words the few ahadith cited above refer to specific situations. It is therefore incorrect to deduce a general ruling from them.) In short, it is difficult to find a *daleel* for *iltizaam* (persistence without

⁴¹ أحسن الفتاوى ج 2 - ص 68

omission) as if it is a continuous *sunnah* and that is why Abu Ishaq Shatbi criticizes it in his *Al-I'tisaam* (Vol. 2 Page 306)⁴²

Question:

The 'Ulama define the *sunnah* as the *aqwaal* (statements), *af'aal* (actions) and *taqreeraat* (tactic approvals) of Nabi *sallallahu alaihi wasallam*. The *turook* (omissions of Nabi *sallallahu alaihi wasallam*, however, are not included in this definition. Thus Nabi *sallallahu alaihi wasallam* said: "When I command you to do something, do it to the rest of your ability. And when I prohibit you from something then abstain from it". He *sallallahu alaihi wasallam* never said: "When I don't do something you too should not do it". Does this not prove the permissibility of the congregational du'aa after the *fardh salaah* even though Nabi *sallallahu alaihi wasallam* himself never did it?

Answer:

It is true that Nabi's *sallallahu alaihi wasallam* not doing something is insufficient proof for the impermissibility of that particular action. However:

1. In such instances *iltizaam* (such persistence which creates the impression of obligation) is impermissible. If *iltizaam* of a *mustahab* can render the same *mustahab* a *bida'h*, then what about an action that is merely *mabaah* and not even *mustahab*?

معارف السنن ج 3 - ص 124⁴²

2. The condition of the permissibility of such an action is that another action of the same *jins* (type) must be permissible. 'Allaamah Kashmiri explains in *Fayd-ul-Baari*⁴³ that even if Nabi *sallallahu alaihi wasallam* never physically raised his hands and made *du'aa* after any *fard salaah*, doing so would not constitute a *bid'ah* because raising the hands in *du'aa* after *nafl salaah* is established. On the contrary *musaafaha* (shaking hands) immediately after the *'Eid salaah* is a *bida'h* because just as it is not established from Nabi *sallallahu alaihi wasallam* *musaafaha* after any other *salaah* is also not established.

The Loud Du'aa

Another aspect worthy of consideration is that of the loud *du'aa*. A brief reference to the books of *tafseer* reveals that it is *afdal* (better) to make *du'aa* silently.

ادعوا ربكم تضرعا و خفية

“Call your Rabb in humility and silence.”
(Surah Aa'raaf, Aayat 55)

Fakhruddeen Raazi (one of the most prominent scholars of *tafseer*) writes in his *Tafseer Mafaatihul Ghaib* (popularly referred to as *At-Tafseer Al-Kabeer*) that a number of reasons prove that *du'aa* should be made silently. He thereafter explains that:

1. The word *ud'oo* (which we translated as *call*) is in the imperative form and it is mentioned with the word *khufya* (silently). According to the rule *al-amr lil-wujoob* (the imperative form implies compulsion) this should mean it is

⁴³ فيض الباری ج 2 - ص 431

compulsory to make *du'aa* silently. If not, the least it implies is that making *du'aa* silently is *mustahab*.

2. In the end of the *aayah* Allah Ta'ala says that, "He dislikes the transgressors". It is quite apparent that in this context, transgression means making *du'aa* without humility and silence. This *aayah* is therefore a severe warning that we should not make *du'aa* loudly.
3. Allah Ta'ala praised Nabi Zakariah (AS) saying:

اذ نادى ربه نداء خفيا

"When he called his Rabb *silently*"

[Surah Maryam Aayah Aayah 3]

4. The narration of Abu Musa al-Asha'ri (RA) that when they entered a valley in one of their military expeditions they began saying the *takbeer* and the *tahleel* loudly. Thus Nabi *sallallahu alaihi wasallam* said: "Be easy with yourselves. You are not calling anybody deaf or absent. Surely you are calling an All-Hearing and most close being who is with you".
5. It is also narrated from Nabi *sallallahu alaihi wasallam* that the silent *du'aa* is seventy times better than the loud *du'aa*.
6. The *nafs* has a very strong inclination to show and pride. Thus when a man makes *du'aa* loudly his *du'aa* becomes polluted with pride and show and is thereby stripped of any benefit. It is therefore best to make *du'aa* silently so that the *du'aa* could be protected from pride.

In the course of his explanation Fakhruddin ar-Raazi quotes Hasan al-Basri's statement that, "(In the past) a man would memorize the Qur'an and even his neighbour wouldn't know, he would possess abundant knowledge and the people wouldn't know, he would perform lengthy (*tahajjud*) *salaah* at night and even his guests wouldn't realize. We saw a people who would

exert themselves in concealing their actions. (In those days) the Muslims would exert themselves in making *du'aa* yet nothing more than whispers would be heard from them”.⁴⁴

Allamah Mahmoud al ‘Aalusi (a former Mufti of Iraq and the author of the Tafseer *Ruh-ul-Ma'aani*) mentions the following opinions regarding the ruling of the loud *du'aa*:

1. It is *makrooh*.
2. It is not permissible to raise the voice too loud. However, there is no harm if it is slightly audible so that those close by can hear.
3. It is best to make a silent *du'aa* if there is fear of *riyaa* (pride) or a loud *du'a* will disturb a person who is performing *salaah*, sleeping, reading *Qur'aan* or studying *shari'* knowledge. Hence a loud *du'a* is better if none of the above exist and the intention is any of the following:-
 - To teach somebody who is ignorant.
 - To remove somebody's melancholy
 - To dispel one's own drowsiness or laziness.
 - To make a person feel happy.
 - To dissuade an innovator from his innovation.⁴⁵

As far as *du'aa* after the *fard salaah* is concerned, Mufti Abdur Rahim Lajhpuri (the former *Mufti* of Gujraat, India) wrote in one of his *fataawaa*: “The silent *du'a* is best. However, there is no harm in occasionally making a loud *du'aa* provided no disturbance is caused to others who may (still) be performing *salaah*”.⁴⁶ In volume four of his *Fataawaa* Mufti Abdur Rahim

⁴⁴التفسير الكبير ج 14 - ص 107-106

⁴⁵روح المعاني ج 5, ص 207-208

⁴⁶فتاوى رحيمية ج 1 - ص 185

quotes various authorities as saying that it is *afdal* (best) to make *du'a* silently. Among them are:

1. "The *Imam*'s making *du'aa* loudly is *makrooh*. Although it is merely *makrooh tanzeehi* and *khilaaf-e-aula* (not the best), there is no need to make it a habit. After all, *makrooh* is *makrooh*. It is therefore best to avoid it". (Mufti Kifaayatullah, *An-Nafaa'is Al-Marghoobah* pg 4-5)
2. "...There is no dispute among the four *madhaahib* that it is *mustahab* for the *imaam* and the *munfarid* to make *du'a* silently. However the *Malikis* and *Shafi's* permit the *Imaam* to make a loud *du'aa*⁴⁷ for the sake of teaching the *muqtadees* or so that they will say *aameen* to his *du'a*". (*Imdaad-ul-Fataawaa* V.1 Pg.549)

Similarly, Mufti Abdur Rahim wrote in another *fatwa* that, "it is *afdal* (best) to make *du'aa* silently. Nevertheless there is no harm in making *du'aa* slightly audible so that the *musalli's* will learn the *du'aas* or say *aameen*. This, however, is provided no disturbance is caused to those performing *salaah* and those who force them to make *du'aa* in this manner are sinful."⁴⁸

The noteworthy point now is that if Nabi *sallallahu alaihi wasallam* never ever made a loud, congregational *du'aa* (and if he ever did so, it was very seldom - one or two incidents only) and making *du'aa* silently is better; shouldn't *iltizaam* be viewed very negatively? We terminate with a quotation from Mufti Muhammad Shafi's *Ma'aarif ul-Qur'an*:

"...There is no harm if on certain occasions the congregation is requested to make certain specific *du'aas* in the sense that one

⁴⁸ فتاوى رحيمية ج 1 - ص 170

person says the words of *du'aa* in a slightly audible tone and the others say *aameen*. The condition, however, is that it does not interfere in the *salaah* and *'ibaadah* of others and it doesn't become a habit to the extent that the masses start thinking that this is the only method of *du'aa* – just as it generally happens these days”.⁴⁹

أبو حذيفة محمد كرويا

الجامعة المحمودية

برسيدا - سيرنكس

أفريقية الجنوبية

⁴⁹ معارف القرآن ج 3 - ص 578

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