

The Proof for Collective Du'aa after the Fardh salaah

Q: Salaah-581: Respected Mufti Sahib. You had stated in a previous Fatwa that just as the Sahabah RADI. and pious predecessors performed salaah in Jamaa'ah, they also made du'aa collectively. When substantiation was asked, you referred to a previous Fatwa in another volume of Fataawaa Raheentiyyah. However, after looking at the Fatwa you referred to, I did not find substantiation for raising the hands and making du'aa in Jamaa'ah after the Fardh salaah. I would be grateful if you could state the proofs to substantiate that the Sahabah RADI. and pious predecessors made du'aa in Jamaa'ah after the Fardh salaah.

Answer: The virtues of du'aa are tremendous. Allaah says:

>??? And when My bondsmen ask you about Me, verily I am close by. I answer the prayer of the caller when he calls.

>??? Your Rabb says, "supplicate (make du'aa) to Me, I shall respond. Verily, those who are too proud to worship Me shall soon enter Jahannam in humiliation.

>??? Call your Rabb in humility and in secrecy.

The Ahadeeth also cite great virtues. Some of them are:

>??? Hadhrat Anas RADI. reports that Rasulullaah SAW. said, "Du'aa is the essence of worship.

>??? Hadhrat Nu'maan bin Basheer RADI. narrates that Rasulullaah SAW. said, "Du'aa really is worship." Rasulullaah SAW. then recited the verse: "Your Rabb says, "supplicate (make du'aa) to Me, I shall Respond.

>??? Hadhrat Abu Hurayrah RADI. reports that Rasulullaah SAW. said, "There is nothing that Allaah honours more than du'aa.

>??? Hadhrat Salmaan RADI. narrates that Rasulullaah SAW. said, "Verily your Rabb is bashful and benevolent and feels shy to return a person empty-handed when he raises his hands in du'aa.

>??? Hadhrat Abdullaah bin Umar RADI. narrates that Rasulullaah SAW. said, "The one for whom Allaah opens the doors of du'aa has had the doors of mercy opened to him.

>??? Hadhrat Abdullaah bin Umar RADI. narrates that Rasulullaah SAW. instructed, "Ensure that you always make du'aa, O servants of Allaah!

Amongst the etiquette of du'aa is that a person raises his hands and then wipes them over his face when he is finished. Hadhrat Maalik bin Yasaar RADI. narrates that Rasulullaah SAW. said, "When you ask from Allaah, ask with the insides of your palms and not with the backs of your hands." Another narration from Hadhrat Abdullaah bin Abbaas RADI. states that Rasulullaah SAW. said, "When you ask from Allaah, ask with the insides of your palms and not with the backs of your hands. Then when you have finished, wipe them over our faces.

Hadhrat Saa'ib bin Yazeed RADI. reports from his father that whenever Rasulullaah SAW. made du'aa, he raised his hands and wiped them over his face when he was done.

Hadhrat Umar RADI. reports that whenever Rasulullaah SAW. raised his hands to make du'aa, he would never lower them without first wiping them over his face.

Raising the hands when making du'aa is a sign of acceptance. Hadhrat Abu Hurayrah RADI. reports that Rasulullaah SAW. said, "When ever a person asked of Allaah with his hands stretched out to Allaah and his armpits exposed, Allaah grants it to him as long as he is not hasty." "O Rasulullaah SAW. the Sahabah RADI. enquired, "How will he be hasty?" Rasulullaah SAW. replied, "When he says, 'I have asked and asked and not received anything.

All of the above highlight the importance of du'aa and the humility expressed in stretching one's hands before Allaah is not to be found in any other method of worship. It is because of this that Rasulullaah SAW. termed it the essence of worship. Anyone looking on will realise that the person making du'aa is in need and admits to the fact that Allaah is the only One worthy of worship and truly Independent.

The Ahadeeth have specified various occasions for du'aa. We shall now concern ourselves with the Ahadeeth dealing with making du'aa after salaah. It becomes apparent that du'aa after salaah holds special virtues and has been noted to be a time when du'aas are accepted. In fact, warnings have been cited for not making du'aa on this occasion. Here are some Ahadeeth encouraging du'aa after salaah:

>??? Hadhrat Mu'aadh bin Jabal RADI. reports that Rasulullaah SAW. said to him, "O Mu'aadh! I advise you never to leave out saying after every salaah:
(ALLAAHUMMA A?INNEE ALAADHIKRIK WA?SHUKRIK WAHUSN I?BAADATIK)

'O Allaah! Assist me to remember You, to be grateful to You and to worship You in a most beautiful manner.

Rasulullaah SAW. which du'aa was most readily accepted. Rasulullaah SAW. replied, "The du'aa made during the last portion of the night and the du'aa made after every Fardh salaah. The two Ahadeeth above make it apparent that making Du'aa after the Fardh salaah is Masnoon.'

>??? Hadhrat Anas RADI. reports from Rasulullaah SAW. that it becomes binding on Allaah not to return a person empty-handed if he raises his hands after every salaah and prays to Allaah saying, "O Allaah, my Ilaah, Ilaah of Ibraheem ALY. Is'haaq ALY. Ya'qoob ALY., Jibra'eel ALY., Mikaa'eel ALY. and Israa'feel 'eg! I implore You to accept my plea because I am distressed, to protect me in my Deen because I am being tested, to grant me Your forgiveness because I am a sinner and to purge poverty from me because I am destitute.

Replying to a question, Allaama Abdul Hayy Lakhnowi RAH. quotes the above narration and states that an objection has been raised stating that the chain of this Hadith's narrators includes a person named Abdul Azeez bin Abdur Rahmaan, about whom critics have objected. However,

such a Hadith is still sufficient to prove something that is Mustahab, as stated by Ibnul Humaam RAH.

It must also be borne in mind that despite the nature of the Hadith, this and many such Ahadeeth have been widely accepted, which affords them credibility. This fact has also been stated by one of the leaders of the Ghayr Muqallideen Moulana Thanaa'ullaah Amritsari.

WARNINGS AGAINST NOT MAKING DU'AA AFTER SALAAH

>??? Hadhrat Fadhl bin Abbaas RADI. reports that Rasulullaah SAW. said.????? salaah comprises segments of two Rakaahs with the Tashahhud after????? every two Rakaahs together with humility and with raising the hands????? after thertr. saying. "O my Rabb! O my Rabb! Rasuullaah SAW. then????? rebuked those who did not do this.

The author of Kowkabud Durri writes: "This Hadith explicitly proves raising the hands when making du'aa after salaah. This is the general practice, which only ignoramus criticise."

Several du'aas after salaah have been reported from Rasulullaah SAW. Here are some of them:

1. In a letter to Hadhrat Mu'aawiya RADI., Hadhrat Mughiera bin Shu'ba RADI. wrote that after every salaah. Rasulullaah SAW. used to recite:
DU'AA Fatawa Rahimiyyah (VOL.2 PG. 444)
2. Hadhrat Ummu Salama RADI. reports that after making the Salaam upon completing the Fajr salaah, Rasulullaah SAW. used to make du'aa saying:
Du'aa Fatawa Rahimiyyah (vol.2 pg. 444)
3. Hadhrat Aa'isha RADI. narrates that after completing the salaah. Rasulullaah SAW. sat only as long as it took to recite:
Du'aa Fatawa Rahimiyyah (vol.2 pg.444)
4. Hadhrat Thowbaan RADI. reports that when Rasulullaah SAW. completed his salaah, he would recite ASTAG FIRULLAAH. thrice and then say:
Du'aa Fatawa Rahimiyyah (vol.2 pg. 444)
5. Hadhrat Sa'd bin Abi waqqaas RADI. reports that Rasulullaah SAW. used to seek Allaah's protection after every salaah, using the words:
Du'aa Fatawa Rahimiyyah (vol.2 pg.445)
6. Hadhrat Ali RADI. reports that after Rasulullaah SAW. completed his salaah, he would say:
Du'aa Fatawa Rahimiyyah (vol.2 pg. 445)
7. Hadhrat Aswad Aamiri RADI. reports from his father that he performed the Fajr salaah behind Rasulullaah SAW. after which Rasulullaah SAW. turned around. raised his hands and made

du'aa.

When Hadhrat Abdullaah bin Zubayr RADI. saw a person raise his hands to make du'aa before completing the salaah, he waited for the man to complete before saying. "Rasulullaah SAW. never raised his hands to make du'aa until he had completed his salaah.

All of the above make it apparent that Rasulullaah SAW. made du'aa after salaah and it is not vague to any seeker of the truth that the Sahabah RADI. also participated in the du'aa. How can it be that a Sheikh makes du'aa in the presence of his followers and they do not follow him? Will the students in a lesson merely look at their teacher when he raises his hands to make du'aa? How then can it be imagined that the Sahabah RADI. will not join in on the du'aa made by the leader of both worlds Rasulullaah SAW. They would never deprive themselves of such tremendous blessings. Hadhrat Anas RADI. reports that a villager once came to Rasulullaah SAW. on a Friday and said, "O Rasulullaah SAW. The animals, family and people are being destroyed (because of the drought) Rasulullaah SAW. then raised his hands to make du'aa and the Sahabah RADI. all also raised their hands in du'aa.

This Hadith makes it clear that the Sahabah RADI. raised their hands in du'aa with Rasulullaah SAW. so how would they not do so when Rasulullaah SAW. made du'aa after salaah? Also sufficient as proof for collective du'aa is the practice of the Sahabah RADI. the Taabi'een and all our pious predecessors after them. Hadhrat Shah Wali'ullaah Muhaddith Dehlawi RAH. says about acts that have been passed on from generation to generation that they are an extremely great source for deriving law.

A person demanding further proof after all of the above is like the hopeless servant whose master had to give a list of tasks to be done. As they were travelling one day, the master's shawl fell off and he realised it only after they had reached their destination. "The shawl fell off some while ago," the servant informed him. "Then why did you not tell me or at least pick it up?" The master fretted. The servant then took out the list of tasks and asked, "Show me where on this list does it state that I am to inform my master when his shawl falls off?"

Just like this, the proofs are clear, yet some people demand to know precisely which Hadith proves that collective du'aa is to be made.

It suffices to know that all of the Ummah has been practicing this and it has been advocated by the Muhadditheen and the Fuqahaa. Imaam Tirmidhi RAH. says that the Fuqahaa are those who best understand the meanings of the Ahadeeth.

Shah Wali'ullaah Muhaddith Dehlawi RAH. writes, "Most of the people who claim to be people of the Ahadeeth concern themselves only with collecting chains of narrators and determining Ahadeeth which are Ghareeb or Shaadh from many that are either Mowdoo or Maqloob. They do not concern themselves with the words of the Hadith, do not understand the meanings of the Ahadeeth and cannot derive rulings from its depths. These people condemn the jurists and claim that they oppose the Qur'aan and the Ahadeeth without realising that they can never attain the knowledge that Allaah had granted to the jurists. They are really sinful for making such statements.

When people as great as the Fuqahaa have advocated this practice, can one say that they did so without proof? We shall now present some of their quotations on the matter.

Allaama Ibn Hajar Asqalaani RAH. writes, "The preferred opinion is that the Imaam and followers make du'aa silently unless there is a need to teach them.

Kowkabud Durri (vol.2 Pg.291) states.. 'It is necessary on this occasion to make a separate du'aa and the one who forsakes making du'aa after salaah needs to be disciplined since there can be no excuse for this.' The marginal notes of this extract states that people ought to take advantage of the du'aa after salaah because the Ahadeeth state that it is accepted. A narration from Hadhrat Abdullaah bin Abbaas RADI. quotes from Rasulullaah SAW. that the person who does not make du'aa after salaah is deficient. This means that when a person does not raise his hands to beg from Allaah after performing salaah, his efforts amount to nothing. This is stated in Tanweer. Hadhrat Hasan Basri RAH. has a neighbour who carried firewood on his back. Noticing that the man rushed out of the Masjid as soon as the Imaam made Salaam, Hadhrat Hasan RAH. asked him, "Why do you not sit for even a little while (to make du'aa)? If you have no needs for the Akhirah, you must have some needs for this world. Sit awhile after the salaah to make du'aa for an animal to carry your load for you." This is quoted in Khulaasa.

It was because the practice of making du'aa after salaah was common that Hadhrat Hasan RAH. advised his neighbour to also make du'aa.

Hadhrat Abu Umaamah RADI. reports that someone once asked Rasulullaah SAW. which du'aa was most readily accepted. Rasulullaah SAW. replied, "The du'aa made during the last portion of the night and the du'aa made after every Fardh salaah. Commenting on this narration, Hadhrat Moulana Zafar Ahmad Thanwi RAH. writes that the Hadith makes it apparent that du'aa is to be made after the Fardh salaah. The stance of Allaama Ibn Qayyim RAH. is therefore incorrect that professes that it was not the practice of Rasulullaah SAW. to make du'aa after salaah, facing either the Qibla or the followers. This practice has been both stated and demonstrated by Rasulullaah SAW. and this Hadith from Hadhrat Abu Umaamah RADI. encourages du'aa after the Fardh salaah. The practice of our pious predecessors is therefore not unfounded.

Commenting on the above Hadith and that of Hadhrat Mu'aadh bin Jabal RADI. Moulana Nawaab Siddeeq Hasan states that the two Ahadeeth make it apparent that making du'aa after the Fardh salaah is Masnoon.

Fataawaa Bazzaaziyya (Vol.4 Pg.42) states: "The Imaam may make du'aa aloud when he wishes to educate the people and they should make du'aa silently. However, when they have learnt the du'aas, both the Imaam and the followers should make du'aa silently. It will not be an act of Bid'ah if he makes du'aa aloud."

Imdaadul Fattaah (Pg.137) states that the Imaam and followers should make du'aa for themselves and for all the Muslims, using the comprehensive du'aas reported (in the Qur'aan and Ahadeeth). This is because of the Hadith of Hadhrat Abu Umaamah RADI. in which someone asked Rasulullaah SAW. which du'aa was most readily accepted.

Rasulullaah SAW. replied, "The du'aa made during the last portion of the night and the du'aa made after every Fardh salaah." This is reported by Tirmidhi and Nasa'ee. Rasulullaah SAW. himself made du'aa after every salaah, as reported by Bukhaari in his Taareekh Awsat.

He also states that the hands should be raised level with the chest with the palms towards the face with humility and composure. The du'aa should then be ended by wiping the hands over the face while reciting:

(SUBHAN RABIK RABBUL IZZATI AMMAA YASIFUN WA?SALAAMUN ALAL MURSALEEN
WAL HAMDU LILLAHI RABBIL AALAMEEN)

This is based on a Hadith in Ibn Maajah in which Hadhrat Abdullaah bin Abbaas RADI. states that Rasulullaah SAW. said, "When you ask from Allaah. ask with the insides of your palms and not with the backs of your hands. Then when you have finished, wipe them over our faces." Hadhrat Umar RADI. reports that whenever Rasulullaah SAW. raised his hands to make du'aa, he would never lower them without first wiping them over his face. This is reported in Tirmidhi.

Hakeemul Ummah Hadhrat Moulana Ashraf Ali Thanwi RAH. writes: "After praising Allaah and sending salutations to Rasulullaah SAW. I wish to state that this is a summary of the booklet Maslakus Saadaat ilaa Sabeelid Da'waat written by Sheikh Muhammad Ali bin Sheikh Husayn a Maaliki Mufti residing in Makkah Mukarramah, which he wrote in 1321 A.H. It researches the laws of du'aa, especially proving the fact that it is Mustahab for the Munfarid, Imaam and Muqtadi to make du'aa after salaah. I have written this summary to silence those bold people who claim that making du'aa after salaah is an act of Bid'ah and have named the book Istihbaabud Da'waat Aqeebud Salawaat . ." This entire booklet should be studied.

Hadhrat Mufti Muhammad Kifaayatullaah RAH. states that making du'aa after salaah was a practice and Sunnah of Rasulullaah SAW. This is stated in his booklet Nafaa?isul Marghooba fid Du'aa ba'dal Maktooba, which is also worth studying.

The Grand Mufti of Pakistan Hadhrat Mufti Muhammad Shafee RAH. also states that the Imaam and Muqtadis ought to make du'aa silently. The book Miftaahul Jannah states that the Imaam may turn to the right or left after completing the salaah and make any du'aa. The best is to recite Aayatul Kursi once and to then raise the hands level with the ears, exposing the armpits and reciting:

(RABBNA LAA TUZI KULUBANA BA?AD EEDH HADAYTANA WAHAB LANA MILL DUNK
RAH MAT INNAK ANTAL WA?HHAAB)

Behisti Gohar (Pg.36) also states that the Imaam and Muqtadis ought to raise their hands after salaah. The Muqtadis may make their own du'aas or they may say Aameen to the du'aa of the Imaam. It also explains that the du'aa should not be long after salaahs that are followed by Sunnah and Nafl salaahs such as Zuhr, Maghrib and Isha. As for those not followed by Sunnah and Nafl salaahs, the du'aa may be as long as one pleases and the Imaam may turn to the right

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or left to face the people when making du'aa as long as he does not face a person still performing salaah. The marginal notes quote this from Fataawaa Aalamgeeri.

Hadhrat Moulana Yusuf Ludhyanwi RAH. makes a wonderful remark when he states that the du'aa after a collective Ibaadah needs to be collective and the du'aa after an individual Ibaadah needs to be individual.

All of the above prove that by the grace of. Allaah, the Fatwa stated in Fataawaa Raheemiyyah conforms with the Ahadeeth, Fiqh and the practice of our pious predecessors. And Allaah knows best what is most correct.

Fatawa Rahimiyyah vol.2