

'Dua made in the middle of the last part of the night and after Fardh Salah.' (Tirmidhi, Hadith No.3499, Pg.802, Darussalam).

It is also narrated by Fadhl Bin Abbas (R.A) that the Prophet (S.A.S) said: 'The Salaah is in twos and one must do a Tashahud in every two rakaats. He must adopt sincerity, humility and the state of submissiveness in Salaah. Then he must raise his hands to his Lord while turning the inside of his palms towards his face and say, 'O my Lord, O my Lord..... Whoever does not do this, he is like such and such.' The Prophet (S.A.S) used harsh words for one who did not do it.' (Ahmad, Hadith No.1799, Pg.452, Vol.1, Darul Fikr).

The great scholar and commentator of Jami Tirmidhi, Imam Al Hafiz Muhammad Bin Abdur Rahman Al Mubarakpouri writes, 'The Scholars of hadith have stated that without doubt, dua after the Fardh Salaah is Mustahab (commendable/desirable), and it is a time when one is motivated and inspired to do so. It is clearly evident, without doubt, that the Prophet (S.A.S) used to make dua after the Fardh Salaah, and seeing that raising the hands in dua is from the etiquettes of duas, he (the Prophet (S.A.S) used to lift his hands in most of his duas. Raising the hands to make dua after Fardh Salah is not a Bid'ah. Instead, it is permissible to do so.' (Tuhfa Al Ahwazi - Chap. What one says after he makes Salaam from Salaah)

From these traditions and explanations, it is evident that making dua after Salah individually and collectively is permissible. In fact, it is highly encouraged, and in the words of Imam An Nawawi, it is Mustahab (Commendable/Desirable).

The Scholars of the Hanafi Madhab have also stated that it is Mustahab for the Imam to make dua with the people after Salaah. In this regard, it is stated in Nurul Idhaah, while speaking of what is Mustahab for the Imam to do after Salaam, 'then the Imam should make dua for himself and for the Muslims. They (the

people) should raise their hands (for dua) and then they should wipe their faces with their hands at the end of the dua.' (Nurul Idhaah, Pg.80 - Abul Iklas Hasan Bin Ammar Al Sharanbulali (Died 1069 A.H), Qademi Kutub Khana, Karachi).

While explaining the above in his Sharh (Commentary) of Nurul Idhaah, the great Hanafi Jurist, Sheik Sharanbulali writes in 'Maraqi Al Falaah', 'The Imam should make dua for himself and the Muslims with such duas that are narrated (from the Quran and the Sunnah) and are comprehensive. This is evident from the tradition of Abu Umamah (R.A), who said that the Prophet (S.A.S) was asked, 'Which duas are most acceptable to Allah?' The Prophet (S.A.S) said 'Duas that are made in the middle of the last part of the night and at the end of the Fardh Salaah.' (Maraqi Al Falaah, Pg.73, Zakaria Book Depot, Deoband)

The Prophet (S.A.S) also said to Mu'adh, 'By Allah, I love you. I advise you, O Mu'adh! That you should never leave out saying at the end of every Salaah:

اللهم اعني علي ذكرك و شكرك و حسن عبادتك

(Allahuma A'ini Ala Dhikrika Wa Shurika Wa Husni 'Ibadatik').
(Abu Dawood, Hadith No.1522, Pg.248, Darussalam)

(While making dua after Salaam) 'The people should all raise their hands to the level of their chests, with the inside of their palms turn towards the face with sincerity and tranquillity.' (Tahtawi Ala Maraqi Al Falaah, Pg.173 – Qadeemi Kutub Khana, Karachi).

From the traditions of the Prophet (S.A.S) and the statements of the great scholars, it is evident that one is encouraged to make dua after the Fardh Salah. One can do so individually or collectively. Both are permissible and established from the actions of the Prophet (S.A.S) and the Sahabahs

DUA AFTER SALAAH, **INDIVIDUALLY AND** **COLLECTIVELY**

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Dua after Salaah both individually and collectively is permissible. Whether it is in the masjid or at home, and whether it is after any of the 5 daily Fardh Salaah or Jummah Salaah. However, it cannot be regarded as wajib (essential), Sunnah (a practice of the Prophet (S.A.S)) or a practice directly connected to Salaah.

Duas are very important, significant and beneficial. The sacred Shariah has not mandated any one to make dua at a certain time and not make it at another time. Similarly, it has not prohibited duas collectively and individually. Instead, it has given a general allowance for one to make dua whenever he wishes to do so. It is for this reason, it will be permissible to make duas after Salaah without believing that it is essential. This is not a Bid'ah.

It is clearly evident from the Ahadith, that the Prophet (S.A.S) made dua after Salaah. In this regard, Muhammad Bin Yahya Al Aslami said, 'Abdullah Bin Zubair (R.A) saw a man raising his both hands in dua before he completed Salaah. When the man finished his Salaah, Abdullah Bin Zubair (R.A) said to him, 'The Prophet (S.A.S) used to lift his hands only when he completed Salaah.' (Tibrani, *Mujamul Kabeer*, Hadith No.14912, Pg.3658, Vol.11, *Muassasah Rayan / Majma Az Zawaahid*, Hadith No.17345, Vol.10, Pg.266, *Darul Kutub Ilmiya*)

In another tradition, Abu Hurairah (R.A) said that the Prophet (S.A.S) used to raise his hands after he made Salaams while facing the Qibla, and while making dua, will plead for the oppressed and weak Muslims in the following words:

اللهم خلص الوليد بن الوليد و عياش بن أبي ربيعة و سلمة بن هشام و ضعفة المسلمين الذين لا يستطيعون حلية و لا يهتدون سبيلا من أيدي الكفار

'O Allah! Rescue Waleed bin Waleed, Ayash bin Abi Rabi'a, Salmah bin Hisham and the weak Muslims who have no strategy and way of escaping the hands of the unbelievers.'

(Ibn Abi Hatim has taken out this hadith with its Isnad as mentioned by Hafiz Ibn Katheer . (*Tuhfatul Ahwazi - Chap. What one says after he makes Salaam from Salaah*).

Ibn Abi Shaiba has also narrated in his Musannaf from Aswad Al Amiri who said, 'I performed Salaah Al Fajr with the Prophet (S.A.S). When he made Salaam, he turned to the people, raised his hands and made dua.' (*Musannaf Ibn Abi Shaiba*, Hadith No.3110, Vol.3, Pg.66, *Muhammad Awama*).

Khusaif has narrated from Anas Ibn Maalik (R.A) from the Prophet (S.A.S) that he said, '**There is no servant who opens his hands in Dua after every Salaah and then says:**

اللهم الهي و اله ابراهيم و اسحاق و يعقوب و اله جبريل و ميكائيل و إسرافيل
أسألك ان تستجيب دعوتي فاني مضطر و تعصمني في ديني فاني مبتلي و تنالني
برحمتك فاني مذنب و تنفي عني الفقر فاني متمسكن

Allahumma ilahi wa ilaha Ibraheema wa Ishaqa wa Yaqub wa ilaha Jibreel wa Mikaa'eel wa Israfeel. As'aluka an Tastajeeba da'wati fa inni Mudhtarun wa Ta'simani fi deeni fa inni Muhtala wa Tanalani bi Rahmatika fa inni Mudhribun wa Tanfiya anni Faqra fa inni Mutamaskinun.

O Allah! My God and the God of Ibraheem and Ishaq and Yaqub, and the God of Jibra'eel and Mika'eel and Israfeel, I ask you to

accept my supplication for I am in need. Protect me in my religion for I am afflicted. Grant me your mercy for I am a sinner, and remove want from me for I am poor.'

'**Except that it is a right upon Allah that he will not return the servants' hands empty.**' (*Kanzul Umaal*, Hadith No.3476, Vol.2, Pg.134 – *Al Risalah Al Alamiah; Amal Al Yawm Wal Lail –Ibn Sunni*).

In another Tradition which At Tabrani has mentioned in his book 'Al Kabeer' from Abdullah Bin Abbas, and in his book 'Al Awsat' from Abdullah Bin Umar (R.A), it states that these companions narrate that the Prophet (S.A.S) performed Salaah Al Fajr and then turned to the people and said,

'Allahumma Barik Lanaa Fi Muddinaa Wa Saa'inaa Wa Barik Lanaa Fi Madinatinaa.'

اللهم بارك لنا في مدنا و صاعنا و بارك لنا في مدينتنا

'O Allah bless us in our Mudd and our Saa' and bless us in our City.' (*Majma Az Zawa'id Hadith No.5816*, Vol.3, Pg.656, *Dar Al Fikr*).

Based on this, Imam An Nawawi has stated in 'Sharh Al Muhazzab', 'Dua for the Imam and the individual is Mustahab after every Salah. There is no difference of opinion among the Scholars in this. It is also Mustahab for the Imam to turn towards the people and make dua.' (*Ma'arifus Sunan*, Pg.123, Vol.3, *H.M Saeed*).

Imam Tirmidhi has recorded a tradition from Abu Umama in which it is stated that the Prophet (S.A.S) was asked 'Which dua is most accepted to Allah?' The Messenger of Allah (S.A.S) replied