

DUA AFTER THE OBLIGATORY SALAAH

MUFTI UBAYDULLAH AL-ASA'DI

SHAYKH OF HADITH JAMIA ARABIA HATHRA-BANDH

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AUTHOR MAULANA MUFTI UBAYDULLAH AL-ASA'DI
SHAYKHUL HADITH JAMIA ARABIYYAH
HATHURAH BAANDAH, INDIA

TRANSLATED BY TAREQUE AHMAD (3RD YEAR)

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Foreword

All praises are due to Allah, Lord of the Universe, and Salutations be upon Rasulullah (Sallallahu alaihi wasallam). Allah Ta'ala has preserved this *Deen* from all discrepancies and will continue to do so throughout time by means of Scholars. Many trials will come and the 'Ulama will provide solutions for, and act against these trials. One great trial today is an ideology and effort which can remove the general masses from the following of authentic Scholarship, whereas this is a command of Allah Ta'ala and something passed down from the first generation of Muslims up until today. Allah Ta'ala says, "O you who believe obey Allah, his Messenger and those of authority amongst you." *Sura Nisaa, verse 59*. The *Mufasssireen* have mentioned that this refers to the Scholars (*Tafseer Tabari*). The *Sabaabah* followed Rasulullah (Sallallahu alaihi wasallam), the *Taabi'een* followed the *Sabaabah*, and the *Tab' Taabi'een* followed the *Taabi'een*. This chain of Knowledge remained unbroken till today. The 'Ulama have prescribed the complete way of following this *Deen* after studious and in-depth research of the sources of *Shariah*, namely the Qur'aan, *Hadith*, *Ijmaa'* and *Qiyaas*. This is not something any layman can, is capable of, or obliged to do. The 'Ulama also understood the *Deen* better, as they were closer to the era of Rasulullah (Sallallahu alaihi wasallam). Every layman cannot involve himself in the deep and intricate study of all the sciences of *Deen*, which is why Allah Ta'ala has mentioned in *Sura Tawba, Ayah 122* that only a group may take up this task.

We, at Darul Uloom New York, in order to keep this pristine *Deen* in its original form, under the supervision of Shaykh Arshad Madani; Teacher of *Hadith* in the great seminary of India, Darul Uloom Deoband and the President of Jamiatul Ulama, have taken up the task of translating a number of booklets. These booklets were given to us by the *Shaykh* and translated by the students of Darul Uloom New York. We hope that this will prove beneficial for the general masses and remove the confusion that has been created.

We are of the opinion that the *Ablus Sunnah wal Jamaa'ah* are on the correct path; and they comprise of those who follow Authentic Scholarship, which include the four Imams of Fiqh (Islamic Jurisprudence), namely Imam Abu Hanifah, Imam Malik, Imam Shafi'i, and Imam Ahmad bin Hanbal (Rahimahumullah). Although they may differ in many cases, all are correct in their effort to understand, implement, and present *Deen*.

The original articles discuss in detail, proofs of specific *Masaa'il* that are generally followed by the *Hanafi* School of Thought. This work is aimed towards educating the masses of the authenticity of their position and not to create friction, strife, and debates. As we are human, we are prone to err, therefore if anyone were to point out our mistakes, we would be ever grateful. *Inshaa-Allah* in the future we plan to reprint them omitting those errors. May Allah Ta'ala accept this effort and grant us all the true understanding of *Deen*. *Aameen*.

Translation Committee
Darul Uloom New York

The jurists of the **Four Schools of Thought**¹ have thoroughly discussed the issue of *Dua* after the obligatory *Salaah*. Rather, the outstanding scholars of different schools of thought in every era in some way have supported it, and some have gone against completely negating it in totality.

Firstly, it is necessary to know that *Dua* is not part of the *Salaah* in such a way that without it *Salaah* is incomplete. The last part and action of *Salaah* is *Salaam*. After *Salaam*, *Salaah* is complete, and immediately after that, one may start his **Sunnah**, or make **Dhikr**², then perform his *Sunnah*. All of this is permissible and fine. It is incorrect to think that doing any of this is wrong or that the *Dua* is necessary, or that as long as the *Dua* is not done, a person is restricted as if he is still in *Salaah* before *Salaam*. After *Salaam* a person's *Salaah*, **Imaamat**³ and **Iqtidaa**⁴ are complete.

However due to numerous **Ahadith**⁵ narrated in regards to *Azkar* (plural of *Dhiker*) and *Dua* after *Salaah*, it is disliked to make it a habit to get up, and do nothing after *Salaam*. Rather one should make a habit of being particular in making *Dhiker* and *Dua* as long as circumstances may justify, whether he prays individually in **Naff**⁶, or in the **Fardh**⁷ out of necessity, or praying with congregation, or whether the person is the *Imam* or a congregant. The *Imam* should be considerate in regards to the congregation. This is why making *Dhiker* or *Dua* is recommended in those *Salaah* which have *Sunnah* afterwards, and in those *Salaah* after which there is no *Sunnah*, it is permitted to make long *Dua*. This is the detail of the four schools of thought. (*I'laa-us-Sunan* 3/193, *Ma'arif-us-Sunan* 3/118-124, *Absanul-Fatawaa* 3/59, 1/230-234, *Al-Mughni* 1/559 *Al-Majmu'* and *Sharbul Mahazrab* 3/484-485)⁸

¹ Four schools of thought of Islamic Jurisprudence i.e. Hanafi, Maliki, Shafi', Hanbali schools, also called *Mazaahib*.

² The famous *Tasbeehaat* after *Salaah* i.e. *Tasbeeh Fathimi*, *Ayatul Kursi*, etc.

³ To lead the *Salaah*

⁴ To follow the leader in *Salaah*

⁵ Narrations of Rasulallah (Sallallahu Alaibi Wasallam) regarding his sayings, actions, and silent approvals

⁶ Optional prayers which are done for extra reward

⁷ Compulsory and obligatory prayers

⁸ As mentioned here, there are those who permit *Du'a* after *Salaah* with the hands raised and those that reject it. Both positions hold their views and substantiate them with proofs. In our opinion this is the more prevalent and correct view, hence, we will produce proofs in accordance to this view. This is also the view of our pious predecessors as mentioned in the article. Those who wish to follow this view are permitted to, and those who do not wish to are not obliged to. None should impose their view on others as there remains a difference of opinion in this regard and such

differences in the *Ummah* are inevitable, have always existed, will continue to exist, and have been tolerated since the time of Rasulullah (Sallallahu alaihi wasallam). The following *Abaadith*, taken from the book i.e. *I'laa Al Sunan* vol.3 pg. 201, state our opinion and are clear in their purport and the original sources will also be cited below:

١. عن ابي امامة (رضي الله عنه) قال قيل: يا رسول الله! اي الدعاء اسمع؟ قال جوف الليل الاخير و دبر الصلوات المكتوبات.
(رواه الترمذي و قال حديث حسن و قال في الدراية بعد ما عزاه الي الترمذي و النسائي رجاله ثقات)

Abu Umamah (RA) relates that the Messenger of Allah (Sallallahu Alaihi Wasallam) was asked, “O Rasulullah! Which *Du'a* is most listened to (accepted)?”, He replied: “In the last portion of the night and after the obligatory *Salaawaat* (Plural of *Salaah*)”.(Tirmizi)

٢. حدثنا محمد بن يحيى الاسلمي قال: رأيت عبد الله بن الزبير و رأى رجلا رافعا يديه حتي يفرغ من صلاته، فلما فرغ منها قال له: ان رسول الله (صلي الله عليه وسلم) لم يكن يرفع يديه حتي يفرغ من صلاته (اخرجه ابن ابي شيبه و رجاله ثقات)

Muhammad bin Yahya Al-Aslami (r) relates that Abdullah bin Zubayr (RA) saw a person raising his hands (and supplicating) before he completed his *Salaah*. When he ended his *Salaah*, he said to him: “The Messenger of Allah (sallallahu alih wasallam) never used to raise his hands until after completing his *Salaah*”. (Ibn Abi Shaibah)

٣. عن الفضل بن عباس (رضي الله عنه) قال: قال رسول الله (صلي الله عليه و سلم) "الصلوة مثلي مثلي تشهد في كل ركعتين و تخشع و تضرع و تمسكن و تُقنع يديك يقول ترفعهما الي ربك مستقبلا ببطونهما وجهك و تقول يا ربّ يا ربّ من لم يفعل ذاك فهي كذا و كذا. (رواه الترمذي والنسائي، و قال الترمذي: و قال غير ابن المبارك في هذا الحديث "من لم يفعل ذلك فهي خِجاج")

Fadhl bin Abbas (RA) narrates that Rasulullah (Sallallahu Alaihi Wasallam) said: “*Salaah* is in units of two, consisting of *Tashabbud* in every *Raka'at*, humbleness, devotion, serenity and that you raise your hands”, Fadhl says (this means) that you raise your hands towards your Rabb (Lord) with the palm directed towards your face, saying “Oh my Lord, Oh my Lord”. The one who does not do this he is such and such. (Tirmizi, Nasaai, Tirmizi narrates “The one who does not do this his *Salaah* is incomplete (emptied of blessings).

٤. عن عبد العزيز بن ابي رواد قال حدثني علقمة بن امية ان رسول الله (صلي الله عليه و سلم) كان اذا فرغ من صلوته رفع يديه و ضمهما و قال رب اغفر لي ما قدمت و ما اخرت و ما اسررت و ما اعلنت و ما اسرفت و ما انت اعلم به مني انت المقدم و انت المؤخر لا اله الا انت لك الملك و لك الحمد. (كتاب الزهد و الرقائق للامام عبد الله بن المبارك ص ٤٠٥)

Abdul Aziz bin Abi Rawad relates that A'lqamah bin Umayyah narrated that indeed when Rasulullah (sallallahu alaihi wasallam) would finish his *Salaah* he would raise his hands and join them and he would say “My lord forgive me that which I sent forward, that which I kept behind, that which I did privately, that which I did in public and those limits which I exceeded and that which you are more knowledgeable of than me. You are the one who puts forward, You are the one who keeps behind, there is no diety but you, for you is the kingdom and for you is all praise”.(Kitaab Al-Zuhd Wa Al-Raqaiq by Imam Abdullah bin Mubarak (Teacher of Imam Bukhari))

And this is clear in the *Fataawaa* (verdicts) of many of the outstanding scholars of the **Ahlul Hadith**⁹ that to raise the hands and supplicate after the obligatory *Salaah* is not **Bida'h**¹⁰, but rather established in the *Abaadith*.

1. *Hafiz* Abdullah Saheb Raupuri (r) relates that raising hands and supplicating for anything after the obligatory prayers is according to **Sharia'h**¹¹ (Islamically correct). (*Fataawaa able hadith* 2/190)
2. Mia Sahib Maulana Nazir Hasan Dehlawi (r) relates: “It is not hidden to the mind of an understanding person that to supplicate with the hands raised after obligatory *Salaah* is permissible and *Mustahab* (desirable). (*Fataawaa naziriyyah* 1/265)
3. Maulana Than-ullah Amr-tasri (r) relates: to raise the hands and make *Dua* after *Salaah* is established through some narrations. (*Fataawaa thanaiyyah* 1/527)

٥. ذكر ابن كثير في قصة علاء بن الحضرمي (رضي الله عنه) "و نودي بصلاة الصبح حين طلع الفجر فصلى بالناس فلما قضى الصلوة جثا علي ركبتيه و جثا الناس و نصب في الدعاء و رفع يديه و فعل الناس مثله الخ. (البداية والنهاية ٦ / ص ٣٢٨)

Ibn Kathir (r) mentions in the story of ‘Alaa bin Hadhrami (RA) “And at the time of *Fajr* the *Azan* was called so he (‘Alaa (RA)) led the people, when he finished the *Salaah*, he knelt on his knees and the people knelt, he engaged himself in *Du’a*, raising his hands, and the people did the same”. (*Al-Bidaayah wa Al-Nibaayah*)

(In our humble opinion, due to this and other similar incidents, it is permissible to offer *Du’a* in congregation. Some reply that this incident can refer to individual *Du’a* also. We respond by saying that due to the possibility of congregational *Du’a* existing in this incident, it can at least be deemed as permissible, but not necessarily a *Sunnah*, hence it is incorrect to label it as a *Bid’ah* (innovation). It is also impossible to fathom that Rasulullah (Sallallahu alaihi wasallam) would make loud *Du’a* and the *Sabaabah* (RA) would remain silent whereas the etiquette of completing *Du’a* is to say *Aameen*. Congregational *Du’a* has also been established by *Tawaaruth* (Continuous habit passed down through generations) as is evident in many Muslim countries from The Subcontinent, Asia, Africa, and Russia. For details of *Tawaaruth* being a proof in *Shari’ah* please refer to the book, *Ibn Majah wa Kitaabuhu Al Sunan* by Shaikh Abdur Rasheed Nu’mani pg. 84)

٦. عن ابي هريرة (رضي الله عنه) ان رسول الله (صلي الله عليه و سلم) رفع يده بعد ما سلم و هو مستقبل القبلة فقال اللهم خَلِّص الوليد بن الوليد و عياش بن ربيعة و سلمة بن هشام و ضعفة المسلمين الذين لا يستطيعون حيلة و لا يهتدون سبيلا من ايدى الكفار. (تفسير القرآن العظيم للحافظ ابن كثير، سنده موجود في ابن ابي حاتم)

Abu Huraira (RA) narrates that the Rasulullah (Sallallahu alaihi wasallam) raised his hands after making *Salaam*, and then whilst facing in the direction of the *Qiblah*, he said: “O Allah, liberate Waleed bin Waleed, ‘Iyaash bin Rabeeca’h, Salamah bin Hisham, and the weak Muslims who don’t possess any means (for escape) and are not shown a path from the hands of the disbelievers”. (*Tafseer Ibn Katheer*)(End of footnote 8)

⁹ A group of Muslims in today’s time who claim to follow only authentic *Abaadith*, relying on their apparent meaning

¹⁰ Innovation in *Deen*

¹¹ Islamic law

4. Nawab Siddiq Hasan Khan Saheb relates that the *Abaadith* of Abu Umaamah (RA) and Muaaz(RA)¹² indicate that after the obligatory *Salaah* one should engage in *Dua*. (*Daleelu talib a'la argabil mataalib* 332)
5. Maulana Abdur-Rahman Saheb Mubarakpuri (r) has related the details of this topic in his well-known commentary of *Sunan-Al- Tirmizi* “**Tuhfatul-Ahwazi**”¹³. He has mentioned the view of Ibnul-qayyim (r), Hafiz Ibn-Hajar’s (r) research and point of view, as well as the two views of permissibility & impermissibility of the *Ahlul Hadith*, and he has explained the proofs of those who deem it permissible in detail. The summary is that Maulana Mubarakpuri has preferred raising the hands and supplicating after the obligatory *Salaah*. (*Tuhfatul Ahwazi- Kitabus Salaah Babu Ma Yaquulu Iza Sallama Minas Salaah-2/176-180*)
6. This topic has been mentioned in many individual and collective *Fatawaa* (verdicts) of the *Ahlul Hadith*, which have been attributed to Maulana Abdul-Jabbar Saheb Ghaznawi, Maulana Abdullah Saheb Raupari, and Mia Nazir Hussain Saheb, etc. In these *Fatawaa*, to think of supplication as necessary has been prohibited, and to leave it out sometimes has also been recommended. However mention has been made of it (making *Dua*) being permissible and desirable, and the narration is in the status of **Hasan Lizaatih**¹⁴. (*Fatawaa able- hadith pakistan*, 1/190-193 etc.)
7. Shaikul-Islam Ibn-Taymiyyah (RA) has also not completely rejected the establishment and permissibility in his *Fatawaa*. If anyone individually makes *Dua*, or the *Imam* and the followers do it together sometimes, then this is not going against the *Sunnah*. Yes, He has rendered the act of making it continuous and obligatory a *Bid'ah*, just as he had mentioned (also) that the famous and established *Azkaar* are not necessary, one can leave the *Masjid* without reading them. (*Fatawaa Ibn Taymiyyah* 20/197, 23/500-513)
8. According to the narrations of some, Shaikhul Islam has considered it *Mustahab* (desirable) to read the narrated *Azkaar* and to make *Dua*, when all etiquette is taken

¹² The *Hadith* of Abu Umamah has passed in footnote #8, *Hadith* #1. As for the *Hadith* of Muaadh: عن معاذ (رضي الله عنه) أن رسول الله (صلي الله عليه وسلم) أخذ بيده و قال: يا معاذ! والله إنني لأحبك ثم أوصيك يا معاذ لا تدعن في دُبر كل صلاة تقول: اللهم أعني على ذكرك و شكرك و حسن عبادتك. حديث صحيح، رواه أبو داود و النسائي بإسناد صحيح

Muaadh (RA) narrates that Rasulullah (sallallahu alihi wasallam) took his hand and said: "O Mu'adh, by Allah I love you then I advise you, O Mu'adh, say at the end of every prayer, 'O Allah, aid me in Your remembrance, Your thanks, and in perfecting Your worship". (Abu Dawood, Nasaai)

¹³ Commentary of the *Abaadith* book: *Tirmizi*

¹⁴ Classification of *Abaadith*; such *Abaadith* which fulfill all the criteria of authenticity except for the fact the memory of one of the narrators is not perfect

into consideration in regards to *Dua*, ***Durood***¹⁵, and *Azkaar*.
(*Sharh Bulugh Al Maraam* 2/332)

9. Shaykh Abdullah ibn Abdur Rahman (who is one of the grand scholars of *Saudi Arabia*) has mentioned the desirability of making *Dua* after *Salaah* under the commentary of many *Ahaadith* of the book *Bulughul-Maraam*. He also mentions that according to many scholars, the word “after”¹⁶ means after finishing (*Salaah*), and the meaning of “*Salaah*” is the obligatory *Salaah*, such a way that the general meaning of *Salaah* is taken to be the obligatory prayer. (*Sharh Bulughul Maraam by Abdullah bin Abdur Rahman al Bisam* 2/336)
10. Imam Shafi’ee (r) has also deemed it desirable for the *Imam* and the ***Muqtadi***¹⁷ to make *Dhiker* and *Dua* after the *Salaam*. (*Kitabul Umm (Darul Ma’rifah)*) 1/127)

(Therefore, it has been known that to make it a habit of leaving the *Dua* after *Salaah* is against *Sahih Ahaadith*, unfortunately many have made it a habit nowadays.)

May Allah Ta’ala grant us the ability to understand the truth and act upon it. Aameen.

¹⁵ To recite salutations upon Rasulullah (sallallahu alihi wasallam)

¹⁶ Here the *Shaiikh* is referring to the *Hadith* of Muaz (RA), in this booklet it is in footnote # 12.

¹⁷ A follower who prays behind the leader in *Salaah*