



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله حمد الشاكرين، والصلاة والسلام على المبعوث رحمة للعالمين، وهدايا للناس أجمعين. صلاةً وسلاماً دائمين إلى يوم الدين، وآله وصحبه ومن تبعهم بإحسان، وسلم تسليماً كثيراً، أما بعد:

الدُّعَاءُ بَعْدَ الصَّلَاةِ الْمَكْتُوبَةِ سَنَةً

To Perform Du'ā whilst raising the hands after a Fard Salah is Sunnah

Allah ﷻ has stated in the Holy Qur'an: "And Your Lord says: 'Call Upon Me. I will answer you; surely those who are too proud for My service shall soon enter Hellfire abased". [s40: v60]

The Prophet ﷺ stated: 'Du'ā by itself is, indeed, worship'. (Jami Tirmidhi, #3247/ Musnad Ahmed vol 5, p267/ Ibn Majah #3828)

In another narration the Prophet ﷺ stated: 'That person who does not ask of Allah ﷻ has earned the displeasure of his Lord'. (Jami Tirmidhi, vol 2, p185/ Mustadarak Hakim vol 1, p491)

The proof of supplicating after the Fard Salah from the Qur'an:

The moments after the Fard Salah are very blessed; Du'ā's made at these times have a greater chance of being accepted in the court of Allah ﷻ. As Allah ﷻ ordered His beloved Prophet ﷺ in the Qur'an: 'So when you have finished (Salah) devote yourself to Allah's worship and to your Lord (alone) turn (all your) intentions and hopes'. [s94:v7-8]

The great Mufasireens of the Ummah Sayyidina Abdullah Ibn Abbas رَضِيَ اللهُ عَنْهُ، Imam Qatadah, Imam Dhahak, Imam Makatil, Imam Kalbi, Imam Mujahid, Allama Jalaluddin Suyuti رحمه الله have stated in respect of the above mentioned verse of the Qur'an: 'When you finish the Fard prayers, then make yourself busy in Du'ā and turn your attention towards your Lord specifically'. (Tafsir Baghawi, vol 4, p503/ Tafsir ibn Abbas vol 3, p482/ Tafseerul Jalalain p803/ Mu'alimul Tanzil, vol 7, p220)

The Prophet ﷺ also mentioned the speciality of Du'ā being accepted in the moments after the Fard Salah. He ﷺ also encouraged the Ummah to supplicate to Allah ﷻ in this time, as well as teaching them the manner in doing so. Just as Imam Tirmidhi رحمه الله عليه has mentioned in the Sahih Hadith of Abu Umamah رَضِيَ اللهُ عَنْهُ where he stated: 'I asked the Prophet ﷺ: 'Which Du'ā is most accepted?' the Prophet ﷺ replied: 'That Du'ā which is made in the last portion of the night and after the Fard prayer'. (Jami Tirmidhi, vol 2, p187)

The Prophet ﷺ would always supplicate after the Fard Salah:

Now we will establish from a selection of Ahadith which are proven to be sound and correct in their chain of narration, the supplicating of the Prophet ﷺ after the Fard Salah. Sayyidina Abu Umamah رَضِيَ اللهُ عَنْهُ and Sayyidina Abu Ayyub Ansari رَضِيَ اللهُ عَنْهُ related: 'Whenever I prayed behind the Prophet ﷺ, after Fard Salah, upon completing the Salah, He ﷺ would always turn to the congregation and recite the following Du'ā:

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَخَطَايَايَ كُلَّهَا اللَّهُمَّ انْعَشْنِي وَاجْبِرْنِي وَاهْدِنِي لِصَالِحِ الْأَعْمَالِ وَالْأَخْلَاقِ إِنَّهُ لَا يَهْدِي لِصَالِحِهَا وَلَا يَصْرِفُ سَيِّئِهَا إِلَّا أَنْتَ ﴿﴾ (Majma ul Zawahid, vol 1, p111, Amalul Yaum wal Layla, p104)

Sayyidah Aisha رَضِيَ اللهُ عَنْهَا and Sayyidina Thawbaan رَضِيَ اللهُ عَنْهَا related: 'whenever the Prophet ﷺ used to complete his Salaam of Salah, He ﷺ used to recite **اللَّهُمَّ - اسْتَغْفِرُكَ اللَّهُ -** 3 times, followed by

﴿اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ﴾ (Sunan Nasai #1340/ Sahih Muslim vol 1p218)

It is also narrated by numerous Sahabah رَضِيَ اللهُ عَنْهُمْ that the Prophet ﷺ stated: 'The person who after completing his Salah and before engaging in any other matter says these words 10 times after Magrib and Fajr:

﴿لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

Allah ﷻ will write 10 good deeds and erase 10 sins from his account, will increase his rank by 10 degrees and will protect him from Shaytaan'. (Musnad Ahmed, vol 4, p227/ Tirbani Kabir, vol 20, p65)

Zayid bin Arqam رَضِيَ اللَّهُ عَنْهُ related: ‘The Prophet ﷺ used to supplicate after every prayer’. (Sunan Abu Dawood, vol 1, p150)

Mughira bin Shubah رَضِيَ اللَّهُ عَنْهُ related: ‘The Prophet ﷺ used to supplicate after every prayer’.

﴿اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ﴾ (Sahih Bukhari, vol 1, p117/ Sahih Muslim #593)

Bara bin Azib رَضِيَ اللَّهُ عَنْهُ related: ‘When we, the Sahabah رضي الله عنهم used to pray behind the Prophet ﷺ, after completing the Salah He ﷺ used to turn towards us. I heard RasulAllah ﷺ supplicating to Allah ﷻ: ﴿رَبِّ قَتِي عَذَابِكَ يَوْمَ تَبْعَثُ عِبَادَكَ﴾ (Sahih Muslim/Ma’ariful Hadith, vol 5, p157/ Naylul Awtar vol 2, p321)

Zaheer Nameri رَضِيَ اللَّهُ عَنْهُ related: ‘One night we (the Companions) went out with the Prophet ﷺ. We passed by a servant of Allah ﷻ who was crying a great deal and supplicating to his Lord. The Prophet ﷺ stood at that place and began listening to his Du’ā. The Prophet ﷺ then said to us: ‘If he has ended his Du’ā correctly then whatever he has asked for has been decreed for him (accepted)’. One from amongst us asked: ‘O Prophet of Allah ﷺ, what is the correct manner of completing a Du’ā?’ The Prophet ﷺ replied: ‘A Du’ā at the end of which ‘أمين Aamin’ is said is accepted’. (Sunan Abu Dawood, p135 #361)

On certain occasions the Prophet ﷺ would recite Du’ā in a soft voice, so that those Companions near him would hear it and be able to then pass this knowledge on to others. But, to recite every Du’ā in a loud voice all the time is not proven from any narration. How can it also be that, the Prophet ﷺ made a Du’ā and the Sahabah رضي الله عنهم would hear this Du’ā and not say ‘أمين Aamin’ whether softly or in their heart?

The Prophet ﷺ usually used to occupy himself in lengthy Dhikr and Du’ā’s after those Salah which are not followed by Sunnah Muakkadah (i.e Fajr and Asr). Sayyidina Anas رَضِيَ اللَّهُ عَنْهُ related: ‘The Prophet ﷺ used to busy Himself in Du’ā and Dhikr after the Fajr prayer until Ishraq and after the Asr prayer until Magrib’. (Sunan Abu Dawood, vol 2, p79)

Those prayers after which Sunnah Muakkadah is to be offered, the Du’ā should be concise, as proven from the narration of Sayyidah Aisha رضي الله عنها. Further, the Du’ā should not be greater than the time taken to offer two Rakats. Any remaining Du’ā and Dhikr can be completed after the Sunnah Muakkadah prayers, individually. (Al Kawkabud Duri, vol 1, p141)

For this reason Hafiz Ibn Hajar Al Asqalani رحمة الله عليه stated: ‘Those individuals who absolutely reject the performing of Du’ā after Salah, whatever they say has no weight and no atom of it is worthy of acceptance’. (Fathul Bari, vol 11, p134 / Imdadul Qari, vol 6, p133)

It is related from Jafar bin Saadiq رحمة الله عليه: ‘The comparison of the Du’ā performed after the Fard prayer to the Du’ā performed after Nafl prayer is similar to the superiority of the Fard prayer over the Nafl prayer’. (Fathul Bari, vol 11, p134)

To Supplicate by raising the hands after the Fard Salah:

Sayyidina Anas bin Malik رَضِيَ اللَّهُ عَنْهُ related: ‘A Bedouin came into the company of the Prophet ﷺ on the day of Friday and said: ‘O Prophet of Allah ﷺ, our livestock has died and our families are very near to death... On hearing this the Prophet ﷺ raised his blessed hands for Du’ā and the people present also raised their hands behind him’. (Everybody participated in a congregational Du’ā) (Sahih Bukhari, vol 1, p140/ Fathul Bari, vol 2, p507)

After finishing Salah Rasullallah ﷺ would raise both hands and touch them together so that they would meet, after which He ﷺ would recite.

﴿رب اغفر لي ما قدمت وما أخرت وما أسررت وما أعلنت وما أسرفت وما أنت أعلم به مني. أنت المقدم وأنت المؤخر لا اله الا أنت لك الملك ولك الحمد﴾ (Kitabul Zuhd- Warraqa’iq, p405, Sahih Ibne-Hibban vol 5, p372)

Sayyidina Abu Hurairah رضي الله عنه related: ‘The Prophet ﷺ upon completing his Salah, whilst facing the direction of Qiblah raised his hands and supplicated: ‘O Allah, grant freedom to Waleed bin Waleed, Ayash bin Rabi’a, Salma bin Hisham and other Muslims that are being persecuted’. (These Muslims were prisoners of the non believers) (Ibn Katheer, vol 1, p542)

Sayyidina Umar bin Khattab رَضِيَ اللَّهُ عَنْهُ related: ‘When the Prophet ﷺ would raise his hands to supplicate, He ﷺ would not lower them until his hands passed over his face’. (Jami Tirmidhi, vol 2, p176/ Sunan Abu Dawood, vol 1, p148)

Sayyidina Ibn Umar رَضِيَ اللَّهُ عَنْهُ related: ‘When the Prophet ﷺ would complete a Du’ā, before lowering his hands, He ﷺ would wipe both hands over his blessed face, so that the blessings and benefits of the Du’ā would reach the face also’. (Tibrani, vol 12, p323 #13557/ Mustadarak Hakim, vol 1, p536)

The Prophet ﷺ would raise his hands as high as his chest in Du’ā and would then pass them over his blessed face. (Musnaf Abdur Razak, vol 2, p247)

It is therefore most preferred and favourable, in every daily Du'ā (except the Du'ā for rain **دعاء إستسقاء**), to raise the hands only to chest height with the palms facing towards the face as this is the way of the Sunnah.

The Warning (وعيد) For Not Making Du'ā After the Fard Salah:

The Prophet ﷺ has informed us of his displeasure at those people who do not supplicate to their Lord whilst raising their hands after the Fard Salah.

Sayyidina Fadhal Ibn Abbas رضي الله عنه related: 'The Prophet ﷺ stated: 'Salah is made up of two Rakat units, after each two Rakats there is the sitting posture, then with humbleness and being needy you should raise your hands in the court of your Creator. The palms of both hands should be towards your face and on your tongue should be the words: 'Ya Rabb! Ya Rabb! Whosoever does not do this, he is like this and that (disapprovingly)'

﴿نقول يارب من لم يفعل ذلك فهي كذا وكذا﴾ (Jami Tirmidhi, vol 1, p87)

Ibn Quzaimah رحمة الله عليه writes in his book: 'The Hadith of Fadhal Ibn Abbas رضي الله عنه has made it clear that to raise the hands in Salah before the Salaam is not from the Sunnah. However, after saying the Salaam to raise the hands for Du'ā is a Sunnah'. (Sahih Ibn Quzaimah, vol 2, p221)

From the above Hadith it is proven that after Salah, both hands should be raised for Du'ā. And those that completely reject any proof of this are themselves rejected. (Al Kawkabud Duri, vol 2, p291)

In the blessed time of the Prophet ﷺ, there was an individual who joined the congregation Salah behind the Prophet ﷺ from the 1st Rakat (Takbir Ula). Sayyidina Abu Bakr رضي الله عنه and Sayyidina Umar رضي الله عنه were present in the 1st row. The Prophet ﷺ completed his Salah by saying Salaam on both sides; this individual quickly got up to read Sunnah or Nawafil. Umar رضي الله عنه rushed towards him, grabbed him by the shoulder, shook him sternly and told him to 'sit down!'. Umar رضي الله عنه said: 'It is due to this very reason that the people of the book were destroyed, that in between their Salah's there was no pause'. The Prophet ﷺ raised his head and looked at Umar رضي الله عنه and said: 'O Son of Khattab! (Umar رضي الله عنه), Allah has caused you to do the right thing'. (Sunan Abu Dawood, vol 1, p101)

Sayyidah Umme Salamah رضي الله عنها related: 'In the time of the Prophet ﷺ after the completion of the Fard Salah, the Prophet ﷺ and those men (Sahabah رضي الله عنهم) who prayed behind Him ﷺ, would busy themselves in Du'ā as much as Allah ﷻ allowed them. When the Prophet ﷺ would stand up the men with him would also stand'. (Nasai #1336/ Mishkaat Masabih p87)

Sayyidina Anas رضي الله عنه related: 'The Prophet ﷺ prevented the Sahaba رضي الله عنهم from getting up from their place before He ﷺ got up (after Salah)'. (Sunan Abu Dawood/ Mishkaat Masabih p88)

The Du'ā of the Prophet ﷺ after the Fard Salah was not fixed to a specific time limit. On occasions it would be very short and on others lengthy Du'aas were made. However long it was, it is preferred (Mustahab) that the Muqtadis do not get up before the Imam. (Mazahir Haq, vol 1, p632)

Shaykh Ibn Ali Zada رحمة الله عليه after relating the Hadith of Fadhal Ibn Abbas رضي الله عنه stated: 'It should be regarded as a great bounty to supplicate to the Creator after completing the Fard Salah, before praying any other Sunnah Salah. That person who after completing his Salah, does not raise his hands to supplicate to his Lord and does not seek the fulfilment of his needs, then whatever he has read in his Salah is deficient'. (Sharah Sharatul Islam, p128)

It is known from the above Hadith that the Prophet ﷺ would make Du'ā after the Fard Salah and then offer the Sunnah prayers. This is the way of the Sunnah. (As Sa'ayah, vol 2, p262)

The Supplicating of the Sahaba and Salaf us Saliheen رضي الله عنهم After The Fard Salah:

Sayyidina Muadh bin Jabal رضي الله عنه related: The Prophet ﷺ held my hand and said to me: 'O Muadh, I truly love you.' I (Muadh) replied: 'O Prophet of Allah ﷺ I too truly love you.' He ﷺ then advised me: 'Never neglect this Du'ā after Salah: ﴿اللَّهُمَّ اعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحَسَنِ عِبَادَتِكَ﴾ O Allah, allow me to remember you, give thanks to you and worship you in the best way. (Musnad Ahmad vol 5, p247/ Sunan Nasai vol 1, p192/ Sunan Abu Dawood, vol 1, p213/ Mustadarak Hakim, vol 1, p273/ Fathul Bari, vol 11, p133)

To enforce the importance of making Du'ā after the Fard Salah, the Prophet ﷺ first held Muadh bin Jabal رضي الله عنه by the hand, declared his love for him and then advised him never to neglect this action of making Du'ā after Salah, specifying which Du'ā should be performed by him. The Sahaba رضي الله عنهم were those individuals who would give their lives on any order of the Prophet ﷺ. This instruction was in effect to teach the Ummah of the importance of this action.

Hafiz Ibn Katheer رحمة الله عليه writes in respect of Sayyidina A'la Hadrami رضي الله عنه (who was amongst the elders of the Sahaba رضي الله عنهم, He was known as an Aabid, Aalim and one whose Du'ā was always accepted): 'He was on a journey

(with the Companions of the Prophet ﷺ and some Tabi'een) to Bahrain in the path of Allah ﷻ. One day, the Companions of the Prophet ﷺ were in a difficult situation. At the onset of Fajr, the Adhan was called and A'la Hadrami رَضِيَ اللهُ عَنْهُ led the people in prayer. When he had finished the prayer, he turned to face the people whilst sitting on his knees, the people also sat on their knees facing him. Then whilst raising his hands (A'la Hadrami رَضِيَ اللهُ عَنْهُ) busied himself in Du'ā with attentiveness and humility. When he raised his hands, the rest of the people (Sahaba and Tabi'een) also raised their hands with him, until such a time that the sun had come out. When he finished his Du'ā, the people also finished with him, and this Du'ā of his was accepted (all their problems were also solved).' (Al Bidayah wal Nihayah, vol 6, p328)

The group of the Sahaba and Tabi'een رَضِيَ اللهُ عَنْهُ in the above Hadith, upon the Du'ā of the Imam after Salah, made Du'ā behind him. And on this occasion, no one amongst the group objected to this action being carried out. If this was not a congregational Du'ā then what else can it be?

This Hadith is a clear proof for the Imam and Muqtadis to raise their hands when making Du'ā. In the same way, it also stands as a proof for the Muqtadis to say Aamin softly to the Du'ā of the Imam. Allamah Mohammad Jazari (751-833 Hijri) رحمه الله عليه stated: 'It is from the manners (Adaab) of Du'ā that those that hear it say Aamin to it'. (Al Hisnul Haseen, p12)

Habib bin Muslama Al Fahri رَضِيَ اللهُ عَنْهُ (another great companion who's Du'ā was always accepted) reported in a Sahih Hadith: 'Whenever the Companions of the Prophet ﷺ faced any difficulties they would occupy themselves in Du'a. People requested Sayyidina Habib Al Fahri رَضِيَ اللهُ عَنْهُ to make Du'ā for them, He stated: 'When I make Du'ā, you people must say 'أمين' Aamin' after me, because I have heard from the Prophet ﷺ. 'When any group is gathered and one from amongst them makes Du'ā and the others behind him say Aamin, then Allah ﷻ accepts this Du'a'. (Tibrani Kabir, vol 4, p22/ Mustadarak Hakim, vol 3, p347/ Majma Us Zawahid, vol 10, p170)

There is also a narration of Sayyidina Salman Farsi رَضِيَ اللهُ عَنْهُ which accepts and favours the narration of Habib Al Fahri رَضِيَ اللهُ عَنْهُ; The Prophet ﷺ said: 'When a group of people make Du'ā in congregation to seek the fulfilment of a need, then it is a right of Allah ﷻ to grant the needs of that group'. (Tibrani Kabir, vol 6, p312 #6142/ Majma Us Zawahid, vol 10, p169)

Allamah Yusuf Binowri رحمه الله عليه after mentioning this narration states: 'It is proven through this narration that for the congregation to raise their hands and make Du'ā after the Fard Salah is a preferred action. And it is also proof that there is more reliance on a Du'ā with congregation being accepted above that which is made independently'. (Ma'arif us Sunan, vol 3, p122)

Umar bin Khattab رَضِيَ اللهُ عَنْهُ would request and encourage the Muqtadis to make Du'ā, just as Sa'ib bin Yazin رَضِيَ اللهُ عَنْهُ related: 'I saw Amir ul Mumineen, Sayyidina Umar bin Khattab رَضِيَ اللهُ عَنْهُ, when he would complete the Magrib prayer he would say: 'O people! seek forgiveness from your Lord for your sins, repent and seek his mercy and blessings. He would continue to do this until Allah ﷻ relieved us of our difficulties'. (Ibn Sa'ad, vol 3, p243)

Sayyidina Ali رَضِيَ اللهُ عَنْهُ would make the following Du'ā in the court of Allah ﷻ after every Salah:

﴿اللَّهُمَّ تَمَّ نورك فهديت فلك الحمد وعظم حلمك فغفوت فلك الحمد ربنا...﴾ (Amale Abul Qasim)

The Muhaditheen and Fuq'aha have specifically stated the significance of Du'ā after Salah in their books. As Imam Bukhari رحمه الله عليه has referenced in Sahih Bukhari '125 -The book of Invocations', Chapter 18 – ((الذَّعَا بَعْدَ الصَّلَاةِ)) 'The Du'ā after the prayer'. This as a subject in itself signifies and induces the Muslim Ummah to establish this Sunnah.

The Du'ā Should Be Read In A Low Voice After The Fard Salah:

Allah ﷻ says in the Holy Qur'an: 'Call on your Lord humbly and secretly; surely He does not love those who exceed the limits.' [s7, v55]

In this verse of the Qur'an it is evident that to supplicate in a low voice is more liked. Imam Nawawi رحمه الله stated: 'The Du'ā after the Fard Salah being regarded as Mustahab is something which all the rulings of the four Imams of the Ummah are united

upon and they are also united on the fact that the Du'ā should be performed in a low tone. Imam Shafi and Malik رحمه الله stated: 'If the purpose of the Imam reciting a Du'ā loudly is in order to teach the Musallis certain Du'ās, it is permissible. However, it a habit of it should not be made.' (Sharah Nawawi of Sahih Muslim, vol 1, p217)

Imam Razi رحمه الله عليه stated: 'It should be understood, that it is correct to recite the Du'ā in a quiet manner just as Allah ﷻ has ordered in the Qur'an. Those that recite Du'ā in a loud voice are those who 'exceed the limits'. (Tafsir Kabir, vol 4, p347)

Gazwan bin Jarir رَضِيَ اللهُ عَنْهُ relates from his father: 'When Sayyidina Ali رَضِيَ اللهُ عَنْهُ would say Salaam at the end of Salah, He (Ali رَضِيَ اللهُ عَنْهُ) would be seen moving his lips in Du'ā and we found it difficult to hear completely what He رَضِيَ اللهُ عَنْهُ was reciting'. (Kanzul Amal, vol 8, p104/ Musnad Ibn Abi Shaybah, vol 1, p303)

Allah ﷻ says in the Holy Qur'an: 'When he called (Du'ā) out to his Lord (Allah ﷻ) a call in secret.' [s19, v3]

On the occasion of a journey with the Prophet ﷺ, some Sahaba ﷺ were reciting the name of Allah ﷻ in a loud voice. The Prophet ﷺ stated: 'O People, be kind upon yourselves, you are not calling upon that Being that is deaf and hidden. You are calling upon that Being which is the Most Hearing and closest to you, and He is with you at all times'. (Sahih Bukhari, vol 2, p605/ Sahih Muslim, vol 2, p346)

To make Du'ā in a light and low voice is an indication of sincerity, and Allah ﷻ loves that action which is done with sincerity. (Tafsir Baythawi, p294/ Tafsiri Uthmani p406)

It is not necessary for the Muqtadis to try and listen to Du'ā of the Imam, they should make their own Du'ā also as every person has their own needs. This blessed time should be utilised for attaining the fulfilment of our needs. The Muqtadis and committee should not enforce upon the Imam to perform his Du'ā in a loud voice. It is not necessary that the Du'ā be performed only in Arabic, if the specific Du'ā is not known then it can be said in any language.

Hafiz Ibn Hajar Al Asqalani رحمه الله عليه stated: 'The Imam and Muqtadi should perform Dhikr and Du'ā in a very low voice. However, when there is a need to teach a Du'ā, on the odd occasion there is no harm in reciting a few Du'ās in a loud voice, but this should not be a constant action'. (Fathul Bari, vol 2, p269/ Al Jawhira tul Nayra, vol 1, p148)

The Favouring of Performing Du'ā After the Fard Salah By Some Ghair Muqalid Scholars:

To raise the hands to perform Du'ā either in congregation or individually after the Fard Salah is a blessed action which has been carried out by the people of knowledge from the time of the Prophet ﷺ and His Companions and those that followed them to the present day. There was never any dispute or difference of opinion in the performance of this action throughout the ages. In fact there has always been a steadfast performance of this action and also the encouraging of others to do so. It is only in this present age that the Ghair Muqalideen (So called 'Salafi & Ahle Hadith') have begun propagating this action as incorrect, seeking to remove it from the practise of the Ummah. Yet, there is no proof or basis for the accusations they make. Even from amongst them they are those who have studied this Mas'alah and after researching have come to the same conclusion. They too have accepted that the performance of Du'ā after the Fard Salah is a Sunnah and upon this they have produced publications some of which are mentioned below: Shaykh Ali Muhammad Salafi has written a book titled 'The Performance of Congregational Du'ā after the Fard Salah'. In this book he has highlighted the incorrect stance of refraining from making Du'ā which is prevalent amongst those of his school of thought.

Shaykh Abdur Rahman Mubarakpuri رحمه الله عليه states: 'In our time, in between the scholars of the Ahle Hadith (Ghair Muqalid) there is a difference of opinion to the fact that the Imam should raise his hands after Salah and the Muqtadis should say Aamin behind him. Some agree with this opinion, others do not. Those scholars who state it is permissible to raise the hands and make Du'ā after Salah, their claim is supported by many Sahih Ahadith. Therefore it is not only permissible but is in fact a very virtuous action. I say that to raise the hands after the Fard Salah in supplication is Jaiz (permissible) and there is no doubt or fault in it.' (Tohfatul Ahwazi, vol 2, p170-174)

Shaykh Muhammad Nazir Hussain رحمه الله عليه states: 'For a man with understanding, the fact is not hidden from him, that to raise the hands to make supplication after the Fard Salah is permissible and preferred (Mustahab). In respect of this, there are proofs presentable from many Sahih Ahadith'. (Fatawa Naziria, vol 1, p565)

Shaykh Ali Muhammad Sa'eedi رحمه الله عليه states: 'You are allowed to raise the hands during supplication after the Fard Salah. This is proven from the Prophet ﷺ and the Sahaba ﷺ both by word and action.' (Fatawa Ulema Hadith, vol 3, p214)

Shaykh Nawab Siddique Hasan رحمه الله عليه states: 'Whatever time the Du'ā is performed, after Salah or aside from that, the best manner in which to make Du'ā is to raise the hands and do so. This is proven from many Sahih Ahadith and this fact was well known amongst the Companions of the Prophet ﷺ'. (Nazarul Abrar, p301)

May Allah ﷻ guide the Ummah to perform Du'ā whilst raising the hands after Salah, and unite us upon this Sunnah, آمين! (والله يوفقنا لما يحب وترضى)

محمد يوسف

(كان الله له)

Mufti Muhammad Yusuf bin Yaqoob Danka

04/ ذوالقعدة / 1430 Hijrah- 23. 10. 2009.