

Should the Du'aa after the Fardh salaah be Silent or Audible?

Q: Salaah-364: Is it Masnoon for the Imaam to make du'aa silently or audibly after the five daily salaahs? People usually prefer making du'aa audibly because they see great virtue in saying 'Aameen' to the du'aa. They object to an Imaam who makes du'aa silently and say that he is depriving them of saying 'Aameen'. What is the ruling according to the Shari'ah?

Answer: There is great virtue in the Imaam and Muqtadis making du'aa after the Fardh salaah and the Masnoon method of doing it is for them all to do so silently. This is best for humility, further from ostentation and more likely to be accepted. In fact, Allaah instructs in the Qur'aan that du'aa be made silently. Speaking of the du'aa of Hadhrat Zakariyyah ALY. Allaah says: "(Mention is made of the time) When he Zakariyya ALY. silently made du'aa to his Rabb. Rasulullaah SAW. also mentioned that the best of du'aas are those that are made silently. In fact, Rasulullaah SAW. once addressed the people saying, "O people! Have mercy on yourselves because you are not calling one who is deaf or absent. You are calling One Who is All Hearing, nearby and with you.

Allaam Raazi RAH. writes that du'aas should only be made silently. The reason is that Allaah instructs in the verse of the Qur'aan that du'aas be silent and this clear instruction is intended to indicate compulsion or something preferable at the very least. Allaah ends the verse by saying, "Verily Allaah does not like those who overstep the limits." This means that Allaah will not reward one whose du'aa is not humble and silent. If such a person is not rewarded, the chances are that he will be guilty of a wrong.

Tafseer Baydaawi (Pg. 294) states that making du'aa silently is a sign of sincerity. Tafseer Mahaa'imi also states that du'aas should be silent because making du'aa silently is a sign of sincerity. Tafseer Ruhul Bayaan (Vol.3 Pg. 177) also states that making du'aa silently is a sign of sincerity, is further from ostentation and such a du'aa is more likely to be accepted. Tafseer Fat'hul Bayaan (Vol.2 Pg.40) states that silent du'aa kills ostentation.

Tafseer Mazhari (Vol.4 Pg.317) states that the verse indicates that silent Dhikr is better than loud Dhikr. The Sahabah RADI. and Taabi'een were unanimous about this. Hadhrat Hasan Basri RAH. stated that silent du'aa enjoys seventy ranks of status above audible du'aa. Although Muslims make du'aa, all that is to be heard are whispers because Allaah has instructed that du'aas be made silently and when commending the act of a pious servant (Hadhrat Zakariyyah ALY.), Allaah says: "(Mention is made of the time) When he (Zakariyya ALY.) silently made du'aa to his Rabb. A Hadith from Hadhrat Sa'd bin Abi Waqqaas RADI. states that the best of du'aas are the silent ones and the best of sustenance is that which suffices.

There is therefore no difference of opinion amongst the four eminent jurists that silent du'aa is best. Quoting the Maaliki Mufti residing in Makkah Allaama Muhammad Ali bin Sheikh Husayn RAH. Hakeemul Ummah Moulana Ashraf Ali Thanwi RAH. writes, "Take note that there is no difference of opinion amongst the four schools of jurisprudence (Hanafi, Shaafi'ee, Maaliki and

Hambali) that it is Mustahab for both the Imaam and the followers to make du'aa silently after salaah. The Maaliki and Shaafi'ee scholars have permitted Imaams to make the du'aa audibly only to teach the followers and so that they may say 'Aameen.

Imaam Nawawi RAH. also makes it clear that no difference of opinion exists amongst the four eminent jurists that silent du'aa is best. Fataawa Sirajiyah (Pg.72) states that the silent du'aa is Mustahab after salaah and that it is an act of Bid'ah to make the du'aa loudly. Fataawaa Bazaaziyyah (Vol.4 P5.42) states that the Imaam may make the du'aa audibly only to teach the people but once they have learnt the du'aa, himself and the people should make du'aa silently after salaah. It states that it will then be an act . Bid'ah to make the du'aa loudly.

This makes it clear that the du'aa should never always be made audibly Haafidh Ibn Hajar RAH. states that the preferred manner of making du'aa for the Imaam and the followers is silent unless the Imaam is required to teach the people. Fataawaa Aalamgeeri (Vol.1 Pg.14B) states that it is Sunnah to make du'aa silently and Bahrur Raa'iq (Vol.2 P5.792) emphasis; that the people referred to in the verse "Verily Allaah does not like those who overstep the limits" are those who make du'aa audibly.

Tafseer Ruhul Ma'aani (Vol.8 Pg.139) states: "You will see many Imaams saying the du'aa loudly, especially in the Jaami Masaajid. They scream so loudly that they could actually make one deaf. They fail to realise that they are engaging in a two fold Bid'ah, (1) making du'aa loudly and (2) doing this in the Masjid. Ibn Jaree (RAH.) reports from Ibn Jurayj (RAH.) that raising the voice when making du'aa is referred to as overstepping the limits (in the verse of the Qur'aan)."

All of the above make it evident that according to the Fuqahaa as well as the scholars of Ahadeeth and Tafseer, du'aa needs to be made silently by the Imaam, the followers as well as people performing salaah individually. This is best and in conformance with the Sunnah. It is wrong and Makrooh for the Imaam to make a habit of making du'aa audibly. Imaams ought to respect the Sunnah and practise accordingly without falling for the whimsical fancies of the followers.

Let us now cite the statements of our pious predecessors:

Hadhrat Mufti Kifaayatullaah (RAH.) states that although it is Tanzeehi and contrary to what is best, it nevertheless remains Makrooh for the Imaam to make du'aa audibly. There is no need to persist in doing this because a Makrooh act is Makrooh nonetheless. The practise therefore needs to be forsaken.

The Grand Mufti of Pakistan Hadhrat Mufti Muhammad Shafee Uthmaani RAH. writes that the greatest problem with making du'aa audibly is that people still completing their salaah will be disturbed. He says that it is for this reason that it has never been established from the lives of the Sahabah RADI. the Taabi'een or the jurists that the Imaam made du'aa loudly and the followers said 'Aameen .

The manner in which du'aa is made nowadays contradicts the teachings of the Qur'aan and the Sunnah and therefore needs to be avoided' When the above-mentioned problems are not to be found, there will be no harm in making du'aa audibly.

Hadhrat Sheikh RAH. writes: "At the heart of Bid'ah is to do something contrary to what the pious predecessors did and contrary to what has been reported, because one thinks that there is some good in it. Acts of Bid'ah never occur all of a sudden, but happen gradually. It is only people of insight who see the harms immediately and prevent it. Others only find out later.

Imaams should give serious thought to all of the above and follows should abstain from coercing their Imaams. Allaah listens to the du'aas of all people and if a person is unable to make du'aa in Arabic, he may do so in any language because Allaah understands all languages. May Allaah save our acts of Ibaadah from becoming Makrooh and acts of Bid'ah. Aameen.

This act of Bid'ah has taken root because of the negligence of Imaams, thereby depriving the Ummah of the blessings of the Sunnah and of du'aa.

Hadhrat Mujaddid Alf Thaani RAH. says, "The value of the Sunnah cannot be realised until seemingly good acts of Bid'ah (Bid'ah Hasanah) are avoided as much as evil acts of Bid'ah (Bid'ah Sayyi'ah). Matters have deteriorated since the world has become immersed in Bid'ah and none even has the ability to remove it from its roots. Most Ulema in today's times allow acts of Bid'ah to get into vogue, thereby destroying acts of Sunnah.

Regarding widely practised acts of Bid'ah as good acts, they permit it and actually encourage people to practise it. They fail to realise that the fact that it is commonly practised does not mean that it is a good act, commonly practised acts that are good are those that have been practised since the first century of Islaam or which have been accepted by consensus of the ulema. This is stated in Fataawaa Ghayaathiyyah.

Fatawa Rahimiyyah vol.2