

Du'aa after the Eid salaah

Q: Salaah-558: An Aalim from our town has returned from Africa and he leads the five daily salaah as well as the Taraaweesh salaah. Following the practice in Africa, he sits down to make du'aa after alighting from the Mimbar after the Eid salaah. As the du'aa was in progress, a Molvi from our town became angry, got on to the Mibar and told the Imaam to stop. The Imaam did not stop and continued the du'aa, but ended it prematurely. The Molvi stated that Rasulullaah SAW. made the du'aa after the Eid salaah and not after the Khutbah and what the Imaam did was therefore a Bid'ah. As a result of this, the atmosphere was filled with resentment and ill-feelings rather than joy and good-will. Some people of understanding advised that it was not necessary to humiliate the Imaam and to speak in a harsh tone. They maintained that it would have been better to say it in a private gathering of Ulema. What is the ruling of the Shari'ah?

Answer: There exists a difference of opinion amongst our Ulema concerning the du'aa of Eid. Some say that there is no proof at all for this. Imaamul Muhaqqiqeen Abul Hasanaat Moulana Abdul Hayy Lakhnowi RAH. states that Rasulullaah SAW. left the Eid Gah after the Khutbah and that no narration proves that Rasulullaah SAW. made du'aa either after the salaah or after the Khutbah. There is no substantiation from the lives of the Sahabah RADI. and Tabi'een either.

Ra'eesul Muhadditheen Allaama Anwar Shah Kashmeeri RAH. says that the narration of Hadhrat Ummu Atiyya WUjilil?, states that women were instructed to attend the Eid salaah to present themselves for the du'aa. This does not prove that a du'aa did take place after the Eid salaah just as du'aa takes place after the five daily salaahs. This generalised ruling cannot be deduced because such generalisations can be made only when there is nothing to counter it. In this case, the factor that counters it is the fact that Rasulullaah SAW. performed the Eid salaah eighteen times in nine years, yet a du'aa was never reported. One cannot therefore prove that a du'aa ever took place. Another factor to consider is that the Eid salaah and the Khutbah need to follow each other without delay. Therefore, there should not be any du'aa in between to space them. The du'aa referred to in the Hadith refers to the Adhkaar mentioned in the Khutbah because the word is general.

Imaam Ahlus Sunnah wal Jamaa'ah Allaama Abdush Shakoor RAH. also makes it clear that no narrations prove that a du'aa was made after the Eid salaah by either Rasulullaah SAW. the Sahabah RADI. the Taabi'een or those after them. Had they made du'aa, it would have certainly been reported. he says that it is therefore best not to make any du'aa on this occasion.

The Grand Mufti of India Hadhrat Mufti Kifaayatullaah RAH. that although there is substantiation for du'aa to be made, there is no specified time for it. It may therefore be made either after the Eid salaah or after the Khutbah.

Hakeemul Ummah Hadhrat Moulana Ashraf Ali Thanwi RAH. states that the du'aa after the Eid salaah or the Khutbah is not specifically mentioned in the Ahadeeth and proving that there was a du'aa from the Hadith of Hadhrat Ummu Atiyya RADI. is an incomplete proof because it does

not specify a time for the Khutbah and could well mean the du'aa mentioned during the salaah or Khutbah. It is however difficult to state that making du'aa on this occasion is an act of Bid'ah because the Ahadeeth do state the virtue of making du'aa after salaah in general. There will, of course, be no censure for leaving out something that has not been specifically reported. Because the issue is not one of tremendous importance, there is scope to practise both ends of the stick.

The above prove the following:

1. No specific congregational du'aa has been proven. The real du'aa is the one made during the Khutbah
2. Although the du'aa can be made after the Khutbah, it would be wrong to do so perpetually and to regard it as a Sunnah. It appears from the question that the Imaam regards the du'aa after the Khutbah as being Sunnah and is not prepared to stop doing it.
3. it is best to make the du'aa after the Eid salaah. This is however not an emphasised command.

Therefore, whatever transpired in public was wrong and those responsible for the unsavoury behaviour need to make amends. And Allaah knows best what is most correct.

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