

Salat ul Muslimeen

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Jama'atul Muslimeen

In the name of Allah, the Most Gracious, the Most Merciful

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Caution

The detail regarding the hadith & followers incidents given in the book are as follows:

1. “Buloogh” means Buloogh ul Amani explanation of Al Fathur Rabbani. Al Fathur Rabbani is the chapter wise arrangement of Masnad Imam Ahmed composed by Abdul Rehman Al Banna Sa’ati. The explanation of it is also composed by him.
2. “Salat un nabi” means “Sifatun Nabi , ﷺ the book of Muhammad Nasiruddin Al Albani
3. “Mar’aat” means Mir’aat ul Mafatih explanation of Mishkat ul Masabih. This explanation is the book composed by Allama abul Hasan Ubaidullah Mubarakpuri
4. “Nayl” means Nayl ul Awtar explanation of Muntaqal Akhbar
5. “At Ta’leeqat” measn At Ta’leeqat lil Albani alal mishkat
6. “Fatah” means Fathul bari explanation of Sahih Bukhari

Caution:

In this book the word “Salat” means the prayer, commonly known as Namaz (in Urdu)

Preface

Salat is such an obligation of Islam. Its offering is not abandoned while travelling and stay, during sickness or in healthy state, while in peace or war.

After belief, it is the first pillar. And in the hereafter, the first question will be asked about it. There is no escape from it after it becomes obligatory till death. After uttering the following words, all are invited to offer Salat

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلَ اللهِ

I hereby witness that there is no god but Allah, I witness that Muhammad is the messenger of Allah.

This is the first command which must be followed. If someone denies this first command, this means he has not yet believed. Between a man and disbelief and paganism is the abandonment of Salat...

The Messenger of Allah ﷺ said:

Between a man and disbelief and paganism is the abandonment of Salat

إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكَ الصَّلَاةِ

صحيح مسلم كتاب الايمان

We came to know that Salat is the worship. Abandoning of it leads the man to the group that was before Islam. It means his belief has no meaning. If he has denied the first order of his Lord and disobeyed, it is as he has not

accepted his Lord as Lord. He has preferred his soul and desire over Allah's commend and followed his soul. As he is the salve of his own soul. He is no more Allah's slave. This is why abandoning of Salat is polytheism.

In the light of the above saying of The Messenger of Allah ﷺ, we see that there is indeed secret in Salat. There is, in it, a philosophy, such a power, and an organized system which is essential for the success in the world and the Hereafter. Without offering it, a person can neither deserve to enter the paradise nor live peacefully and truly in this world. Therefore, we come to know that Islam and Salat both are essential. It is the first recognition of a Muslim to be punctual in offering Salat.

Belief and righteous deed are the only means to succeed in the Hereafter. Salat is by itself a belief and also a right deed. It will be more convenient to call Salat as "Mother of righteous deed" as it is the first righteous deed and it continues throughout the whole life. There is no educational and grooming system for an individual and as well as the society other than Salat. If we understand the status, significance and benefits of Salat, we can improve the whole life and every aspects of life. Hence we begin to spend the life as it deserves to be.

Almighty Allah said:

اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَ الْمُنْكَرِ۔
عنکبوت 45

Indeed, Salat prohibits immorality and wrongdoing

We come to know that the aim of Salat is to train the person so that he may get rid of disrespect, wickedness, bad appearance and immorality. He may avoid bad deeds. Hence may become respectful and civilized. His soul and self-become purified and improved. The philosophy of Salat to stop from bad deeds is so strange. There are many bad deeds. It is not possible to train saying no to everyone. Allah has made such a philosophy of training system that the person may save himself from bad deeds. In Salat, all permissible deeds become impermissible. The freedom of mind and thoughts ends. The hands and feet do not move but the movements permissible in Salat only. Eating and drinking become prohibited. Therefore, training of leaving and avoiding is given many times in a day. Exercise of it takes place. As his mind and thought get training of leaving bad deeds. Intellectual and sensational ability grow in the person in such a way that getting rid of bad deeds becomes easy for him. Furthermore, Quran is recited in Salat by which one becomes aware of many bad deeds. By continuous reminders about bad deeds. After committing bad deeds, it becomes the cause of avoiding them.

Salat is not only a mean to the success in the Hereafter, but essential to spend the life rightly. It provides training of social etiquettes, individual, social relationship, obligations and rights. It keeps the sense of being alive

every time. It is the mean of correcting and grooming of individual character. It motivates the persons to reform and success. When the words of Call "Come to the success) of the caller reaches their ears, he steps towards the Masjid eagerly and devotedly. This is such preaching and training that whenever the person is called to reform and success, gather there leaving every task. It is the mean of getting physical cleanliness through purity Miswak and performing Wudoo. Purity and cleanliness is essential for health and fitness. Similarly, offering Salat in congregation is the base of our social life. People of the town gather five times a day carrying one ideology. Their Allah is one, their messenger is one, their book is one, and their qibla is one then their aim is also one. It preaches and trains the persons at one unit thought and unity. All small and big, rich and poor, trader and labour, the ruler and common people, without distinction stand joining shoulder to shoulder and foot with foot as one wall. There is not a fixed a specific place of worship nor he can be abandoned from sitting there. The ruler does not feel ashamed to stand with the one who is ruled. Mehmood and Ayyaz stand in the same line shoulder to shoulder. The pride and arrogance of each person ruin five times a day. Therefore our cooperation, unity and getting closer to each other show that we belong to one brotherhood. They are brother and companion to each other. Our

objects, goals, our benefits and losses are common. Think! If we the people of locality offer the Salat in this way, how our day and nights become pleasant. Then we feel that how such system of Salat become essential.

No society will be successful until the people have emotion of listening and obeying. The Salat in congregation trains the person of listening and obeying. It boosts the emotion of obedience. It teaches the lesson of respecting the leading person, the leader and the elders. It is the need of dignity and honour of the place so that even his mistake is mentioned in a beautiful manner and honour. The corrected verse is recited unto him if he is forgotten any of them. If any other mistake is committed, it has been mentioned by saying Subhanallah which means Allah is pure from all defects. Man can commit a mistake. Think carefully! How this Salat teaches people in a good, beautiful and respectful way to correct their guide, their leader and their ancestors. If the leading person does not accept his mistake and correct it, it is not permissible to leave the congregation. After finishing Salat, the corrected takes place as per Islamic Legislation. By this way, the congregational system of Salat is not corrupted. In our social life, this training creates barrier against disputes and corruptions created by fundamental differences and mistakes. It keeps correcting the people in case of mistakes and

Therefore, Salat improves and corrects different aspects of our life. Salat acts as an individual, social and training organization. It stops the person from immodest and bad deeds. It teaches lesson of practical equality. It creates in a person the attribute of love, sympathy, unity, cooperation, sacrifice, knowledge of duty. It stops from easygoingness. It exercises them of self-control. It creates regularity and activeness. It creates listening and obedience. It gives training and education to render individual, social duties. Therefore, in case of mistakes and slips, the person who offers Salat gets training of intellectual and thinking and of his soul throughout his life in an organized way. Hence the corruption does not remain in the society permanently.

In the above mentioned details, it will come to know that Salat is essential not only in the worldly life but assures success in the Hereafter. These all benefits of this world and successes in the Hereafter are attained only when Salat is offered in the right way of Islamic Legislation. Allah has taught us the true way of offering Salat through Jibrael and Muhammad ﷺ. The Messenger of Allah ﷺ ordered the companions to offer Salat as they had seen him ﷺ offering it. Despite of this advice and insisting, the methodology of offering Salat differed. After death of the Messenger of Allah ﷺ, the Salat is kept offered in the same way as The Messenger of Allah ﷺ taught his

companions. Females and males used to offer in one way. Then, not only had the methodology of offering Salat differed in between male and female but among males as well. Every sect began to offer Salat in his own prescribed way. While they should have offered it as prescribed by The Messenger of Allah ﷺ.

The question arise here what the true method of Salat is. To answer the question, this book has been presented.

In the beginning of this book. All mistakes and unacceptable matters have been notified under the title "Etiquettes of Salat" which are unconsciously done while offering Salat and hence waist its beauty and appearance of Salat. Neither the devotion in the heart be adopted nor humbleness and attentively. Also it displeases the one who look at them and let them hate it. If we give attention little bit to this matter, Salat can become beautiful and excellent.

In the beginning of the book, the title of "Significance of Salat" has also added. It is requested that the readers might get benefits of this book. It is also requested that the scholars might inform us if they find any matter against and Hadith (if any) so that the matter would be changed.

Note:

No weak Hadith has been written in this book as reference. If anyone finds any weak hadith in this book, kindly notify it. In sha Allah (If Allah wills) it will not be published in the next publication

Significance of Salat

There are five obligatory Salat in day and night offered at specific times. Almighty Allah said:

Between a man and disbelief and paganism is the abandonment of Salat	اِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا النساء 103

The above verse mention that every Salat must be offered in its specific time. While it is permissible for traveler to offer by joining Zuhur and ASR and joining Maghrib and Esha but it is not allowed for the one who stays. Some people considers this permissible to offer Asr Salat at Zuhur time or Zuhur Salat as Asr Salat, Maghrib Salat at Esha time or Esha Salat at Maghrib time. But it is not right. It is only permissible for the one who stays that Zuhur Salat is offered at ending time and Asr Salat at the beginning time. Similarly, Maghrib Salat is offered at ending time and Esha Salat at the beginning time. But both Salats will be offered within their times. No Salat is offered other than its time. If it was allowed for the one who stays, what use of imposing five times Salat and upon whom if it was true, there were only three times obligatory Salats and this is absolutely wrong. Furthermore, fixing of five times Salats by The Messenger of Allah ﷺ and saying of "The time of Zuhur ends as Asr time begins" (Sahih Muslim) becomes useless. We seek

refuge of Allah from that. All Salats are preferred to perform at their beginning time except Esha Salat.

Abandonment of Salat is an act of disbelief

Salat is the most important deed among righteous deeds. Salat is the barrier between the belief and disbelief. The one who offers Salat will be the believer. And the one who does not offer Salat has entered the boundaries of disbelief. The Messenger of Allah ﷺ said:

إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكَ الصَّلَاةِ
صحيح مسلم كتاب الايمان

Between a man (believer) and disbelief and polytheism is the abandonment of Salat

The one who abandons Salat, he will commit disbelief and polytheism. The Messenger of Allah ﷺ said:

اَلْعَهْدُ الَّذِىْ بَيْنَنَا وَبَيْنَهُمْ اَلصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ۔
ترمذى كتاب الايمان وصححه الترمذى والنسائى والعراقى

That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever

Jihad (fight) is obligatory for the one who abandon Salat

Almighty Allah said:

فَاِنْ تَابُوْا وَ اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ فَخَلُّوْا سَبِيْلَهُمْ
توبه 5

But if they (disbelievers) repent (from disbelief) and perform As-Salat, and

give Zakat, then leave their way free. (Do not have war with them)

Almighty Allah said:

فَإِنْ تَابُوْا وَ اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ فَاِخْوَانُكُمْ فِي الدِّيْنِ
توبه 11

If they repent, perform As-Salat, and give Zakat, then they are your brethren in religion.

It is proven from the above verse that offering Salat is a condition to become brother in religion. The one who does not offer Salat, can never be brother in religion hence is non-Muslim. The Messenger of Allah ﷺ said:

أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلاَةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الإِسْلاَمِ، وَحِسَابُهُمْ عَلَى اللَّهِ
صحیح بخاری کتاب الایمان، صحیح مسلم کتاب الایمان

I have been commanded to fight the people until they say that "There is no god but Allah and Muhammad is the Messenger of Allah of Allah" and establish Salat, and pay Zakat, and. Whoever does that, his blood and his wealth are protected except by its right, and his secrets are entrusted to Allah

It has been proven from the above verse and Hadith that the status of person is non-Muslim until he performs Salat

and pay Zakat. Fighting will continue with them as with non-Muslims.

Salat saves for being killed

Once The Messenger of Allah ﷺ distributed some wealth. A (hypocrite) person raised an objection on the distribution. Hazrat Khalid bin Waleed رض said: "O Messenger of Allah! Do I kill him?" The Messenger of Allah ﷺsaid:

No, He might offer Salat

لا ، لعله ان يكون يصلى

صحيح بخارى كتاب المغازى باب بعث علىرض وصحيح مسلم كتاب الزكوة ذكر الخوارج

The Messenger of Allah ﷺ said:

The best of your rulers are those whom you love and who love you, and those who supplicate Allah in your favour and you supplicate Allah in their favour. The worst of your rulers are those whom you hate and who hate you; and whom you curse and who curse you." It was asked (by those who were present): "Should not we oppose them?" He

خِيارُ أئمَّتِكُمُ الَّذينَ تحبُّونَهُم ويحبُّونَكُم وتُصلُّونَ علَيهِم ويصلُّونَ علَيكُم وشرارُ أئمَّتِكُمُ الَّذينَ تبغَضونَهُم ويبغَضونَكُم وتَلعنونَهُم ويَلعنونَكُم قُلنا : يا رسولَ اللَّهِ أفلا نُنابذُهُم ؟ قالَ : لا ما أقاموا فيكُمُ الصَّلاةَ ,لا ما أقاموا فيكُمُ الصَّلاةَ

صحيح مسلم كتاب الامارة

said, "No, as long as they establish Salat; as long as they establish Salat in your midst.

The Messenger of Allah ﷺ said:

إِنَّه يُسْتَعمل عَلَيكُم أَمَرَاء فَتَعْرِفُون وَتُنكِرُون، فَمَن كَرِه فَقَد بَرِئ، ومَن أَنْكَرَ فَقَد سَلِمَ، ولَكِن مَنْ رضي وَتَابَعَ» قالوا: يا رسول الله، أَلاَ نُقَاتِلُهُم؟ قال: «لا، ما صلوا

صحيح مسلم كتاب الامارة

Leaders will be appointed over you, and you will consider some of their deeds good as well some are bad. One who hates their (bad) deeds is absolved from blame. One who disapproves of their bad deeds is (also) safe. But one who approves of their bad deeds and followed them, (he is ruined). The companion asked, Messenger of Allah, shouldn't we fight against them? He replied: No, as long as they offer their Salat.

Hazrat Abada رضي الله عنه said:

دَعَانَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَايَعْنَاهُ.

The Messenger of Allah ﷺ called us and we gave him

فَقَالَ فِيمَا أَخَذَ عَلَيْنَا: أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ فِي مَنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا وَيُسْرِنَا، وَأَثَرَةً عَلَيْنَا، وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ

صحيح مسلم كتاب الامارة وصحيح بخاريكتاب الفتن)

the Pledge of allegiance for Islam, and among the conditions on which he took the Pledge from us, was that we were to listen and obey (the orders) both at the time when we were happy and at the time when we were unhappy, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right. He ﷺ said: "and not to fight against him unless we noticed him having open disbelief for which we would have a proof with us from Allah.

It has been proven from Hadith that the leader can be fought against until he commits clear disbelief. In other hadith mentioned above, we came to know that the leader can be fought against in case only when he abandons Salat. Hence abandoning Salat is a clear disbelief.

The command of guarding Salat

Almighty Allah said:

حٰفِظُوْا عَلَى الصَّلَوٰتِ

Guard strictly your Salats

بقرہ 238

"حٰفِظُوْا" is related to the chapter "Mufaela" that shows work done permanently and regularly or work done gradually. Therefore, means all Salats must be offered regularly one after other. Instead of "" Allah used "" then the meanings were different. In this context following verses have been sent down.

Almighty Allah said:

وَ الَّذِيْنَ هُمْ عَلٰى صَلَوٰتِهِمْ يُحَافِظُوْنَ۠(9) اُولٰٓئِكَ هُمُ الْوٰرِثُوْنَ (10)الَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ۬ؕ هُمْ فِيْهَا خٰلِدُوْنَ(11)

مؤمنون 9-11

(Those believers will be successful) and those who are ˹regularly˺ observant of their Salats. These are the ones who will be inherit Jannah of Firdaus. They will abode therein forever.

At another place, Almighty Allah said:

وَ الَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ يُحَافِظُوْنَ۠(34) اُولٰٓئِكَ فِيْ جَنّٰتٍ مُّكْرَمُوْنَ (35)

معارج 34-35

And those who guard their Salats well (on regular basis and one after another). Such shall dwell in the Gardens, honoured.

The Messenger of Allah ﷺ said:

مَن حافَظَ عليها كانَتْ له نورًا وبُرْهانًا ونَجاةً يَومَ القيامةِ، ومَن لم يحافِظْ عليها لم يكُنْ له نورٌ ولا بُرْهانٌ ولا نَجاةٌ، وكان يَومَ القِيامةِ مع قارونَ وفِرْعونَ وهامانَ وأُبَيِّ بن خَلَفٍ.

مسند احمد عن عبد الله بن عمروض ورجاله ثقات بلوغ الامانى 233/2 وسنده صحيح

Whoever is steadfast and one after another in offering Salat shall have a light, proof, and salvation on the Day of Resurrection. But whoever does not observe in Salat regularly one after another, it shall have no light, nor proof, nor salvation, and will be resurrected on the Day of Resurrection with Pharaoh, Haman, Qarun, and Ubay ibn Khalaf.

In the above hadith, it is proven that it is obligatory to offer Salat on regular basis one after another. It is a condition of entering Jannah.

The one who unguards Salat

The above mentioned verses and hadith, it is ordered to guard the Salats in the chapter “Mufaela”. It proves that offering a Salat and abandoning another time is not enough to succeed. The below verse shows the same Almighty Allah said:

اِنَّ الْاِنْسَانَ خُلِقَ هَلُوْعًا(19)اِذَا مَسَّهُ الشَّرُّ جَزُوْعًا(20)وَّ اِذَا مَسَّهُ الْخَيْرُ مَنُوْعًا(21) اِلَّا

Indeed, humankind was created impatient, distressed when touched

الْمُصَلِّيْنَ(22)الَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ دَآبِمُوْنَ(23)
معارج 19-23

with evil, and withholding his hands when touched with good, except those who pray (to get rid of such natural evils), consistently performing their Salats means (regularly)

The consequences of the who abandons Salat

Almighty Allah said:

فَخَلَفَ مِنْۢ بَعْدِهِمْ خَلْفٌ اَضَاعُوا الصَّلٰوةَ وَ اتَّبَعُوا الشَّهَوٰتِ فَسَوْفَ يَلْقَوْنَ غَيًّا(59) اِلَّا مَنْ تَابَ وَ اٰمَنَ وَ عَمِلَ صَالِحًا فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَ لَا يُظْلَمُوْنَ شَيْـًٔا(60)
مريم 59-60

But there came after them successors who neglected Salat and pursued desires; and they are to be [the] recipients of evil. Except for those who repent, believe and do righteous deeds. For those will enter Paradise and will not be wronged in the least

The above verse, we came to know that abandoning of Salat and following desires otherwise what use of the saying that “The one who has believed”

Among the one who offers Salat but will be in the Hell

Almighty Allah said:

فَوَيْلٌ لِّلْمُصَلِّيْنَ(4)الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ(5)الَّذِيْنَ هُمْ يُرَآءُوْنَ(6) وَ يَمْنَعُوْنَ الْمَاعُوْنَ(7)
ماعون 4-7

So woe to those one who offer Salat. Yet are unmindful of their Salats; yet are unmindful of their Salats; and refuse to give ˹even the simplest˺ aid.

It is the need of the above verse that the one who pray have to perform Salat rightly. We should not be unmindful while offering Salat. We should offer it with sincerity. If we ask for a simplest aid, we should not deny. It looks like immoral act. The one who offer Salat should not be immoral.

Salat guard the people from committing evil deeds

Almighty Allah said:

اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَ الْمُنْكَرِ
عنکبوت 45

Indeed, Salat prohibits immorality and wrongdoing

If the one who offer Salat, does not find decrees in his evils so that there is some deficiency in his Salat. This is why his Salat is not coming up with good consequences. He should correct his Salat

Salat and Praiseworthy Deeds

The one who offer Salat must possess praiseworthy attributes. The most important of them are mentioned by Almighty Allah. He said:

اِلَّا الْمُصَلِّيْنَ(22) الَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ دَآئِمُوْنَ(23) وَ الَّذِيْنَ فِيْٓ اَمْوَالِهِمْ حَقٌّ مَّعْلُوْمٌ(24) لِّلسَّآئِلِ وَ الْمَحْرُوْمِ(25) وَ الَّذِيْنَ يُصَدِّقُوْنَ بِيَوْمِ الدِّيْنِ(26) وَ الَّذِيْنَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُوْنَ(27) اِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَاْمُوْنٍ(28) وَ الَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ(29) اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ(30) فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَ(31) وَ الَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَ عَهْدِهِمْ رٰعُوْنَ(32) وَ الَّذِيْنَ هُمْ بِشَهٰدٰتِهِمْ قَآئِمُوْنَ(33) وَ الَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ يُحَافِظُوْنَ(34) اُولٰٓئِكَ فِيْ جَنّٰتٍ مُّكْرَمُوْنَ(35)

معارج 22-35

All human possess frustration and miseries) Except the one who offer Salat, Who are constant at their worship. And in whose wealth there is a right acknowledged. For the beggar and the destitute; And those who believe in the Day of Judgment, and those who are fearful of their Lord's torments .Lo! The doom of their Lord is that before which none can feel secure. And those who preserve their chastity (from all ladies). Save with their wives and those whom their right hands possess, for thus they are not blameworthy (by going to those ladies). Except who so seek more than that, those are they who are transgressors; And those who keep their pledges and their

covenant, And those who stand by their testimony. And those who are attentive at their offering Salat. These will dwell in Gardens, honoured.

If the one who offers Salat possesses such praiseworthy attributes. He should hope that his Salats are being accepted. If such attributes are not possessed by anyone, he should analyze his Salat.

Salat enriches the one who offers it with patient, firmness and self-control

Almighty Allah said:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَ الصَّلٰوةِ
بقرہ 153

O you who have believed, seek help through patience and Salat.

When the one who offer Salat says Takbeer (Allah u Akbar, Allah is the greatest) until he ends with (Tasleem, Assalam u Alaikum), he cannot do anything. All permissible deeds which he could do before starting Salat. He can neither eat, nor drink nor raise his eyes as he is practicing of patience and self-control. He is getting training of not committing impermissible deeds when he prevents himself from permissible things while in Salat. Then after Salat, he keeps preventing himself from impermissible deeds.

Further benefits of Salat

Salat is also a light exercise. Salat is also a strange and unique mean of getting rid of laziness and idleness and to grow activeness and readiness in oneself. Salat also trains of cleanliness and purity.

It is obligatory to offer Salat in congregation

The Messenger of Allah ﷺ said:

وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ فَيُحْطَبَ ، ثُمَّ آمُرَ بِالصَّلَاةِ فَيُؤَذَّنَ لَهَا ، ثُمَّ آمُرَ رَجُلًا فَيَؤُمَّ النَّاسَ ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ

صحيح بخارى كتاب الصلوة وصحيح مسلم كتاب الصلوة

By Him in whose hand myself is! I had in mind to order firewood to be collected, then to order the Salat to be called, and to appoint a man to lead the people in Salat, and then to come up behind certain men and burn their houses down

Salat and discipline

Salat has a significance place among all pious deeds.

The Method of offering Salat is obligatory

The Messenger of Allah ﷺsaid:

إِنَّمَا جُعِلَ اَلْإِمَامُ لِيُؤْتَمَّ بِهِ, فَإِذَا كَبَّرَ فَكَبِّرُوا, وَلَا تُكَبِّرُوا حَتَّى يُكَبِّرَ, وَإِذَا رَكَعَ فَارْكَعُوا, وَلَا تَرْكَعُوا حَتَّى يَرْكَعَ,

The leader in Salat has been appointed to be followed. So, when he

وَإِذَا قَالَ سَمِعَ اَللَّهُ لِمَنْ حَمِدَهُ, فَقُولُوا: اَللَّهُمَّ رَبَّنَا لَكَ اَلْحَمْدُ, وَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا, وَإِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا أَجْمَعِينَ

صحيح بخارى وصحيح مسلم كتاب الصلوة

utters Allah u Akbar, utter the Takbir too. When he bows, you should bow, and do not bow until he bows. When he says, "Allah listens to him who praises him," say, "O Allah, our Rabb, to you is the praise." If he prays standing, offer Salat standing, and if he offers Salat sitting, all of you pray sitting

In the compliance of this order, all followers, move as per voice of the leader in Salat. They neither haste in action nor deviate following it. If the leader commits a mistake, the follower notify him by saying "Subhanallah". They do not say to him directly that he is mistaken. But they say that "Allah is purified from all defects". Hence they makes him active. How beautiful the way is to point out leader's mistake! If the leader in Salat does not respond to it, the follower does not leave following him but keep following the leader with discipline. This is such a training of the discipline which guides them for Muslims in following their leader in the wide political ground. They follow their leader. They never deny him. They point out the mistakes of their leader in a moral way well-wishingly. If they do not accept, even they follow them in permissible orders

and deviate not from their orders. They do not spread corruption and contradictions.

The Methodology of offering Salat is obligatory

Allah Almighty has not put the methodology of offering Salat on Muslims but made it obligatory to learn
Allah Almighty said:

فَاِنْ خِفْتُمْ فَرِجَالًا اَوْ رُكْبَانًا۔فَاِذَآ اَمِنْتُمْ فَاذْكُرُوا اللّٰهَ كَمَا عَلَّمَكُمْ مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ
بقرہ 239

But if you fear (an enemy during war), then offer Salat on foot or riding. And when you are in peace, then remember Allah as He has taught you what you did not know

Where do we find the methodology of offering Salat?

The methodology of offering Salat which is made obligatory, it is not found in the Holy Qur'an. It is apparent that the methodology will be found in Hadith of The Messenger of Allah ﷺ. He ﷺ said:

صَلُّوا كَمَا رَأَيتُمُونِی اُصَلّی
صحیح بخاری

Pray as you have seen me praying

The summary of the above verse and hadith is that the way The Messenger of Allah ﷺ offered Salat is an obligatory methodology. It is supplementary to divide Salat into Farz (obligation), Wajib (Compulsory), Sunnah (Prophet's tradition ﷺ) and Mustahab (virtuous). Every believer should offer as per Prophet's methodology.

Some people say that The Messenger of Allah ﷺ offered Salat in different ways. It is a blame on The Messenger of Allah ﷺ. The Messenger of Allah ﷺ offered Salat in one methodology and such methodology is obligatory. Salat should be offered as was offered by The Messenger of Allah ﷺ. We should avoid completely other sectarian methodology of offering Salat.

Virtues of Salat

The Messenger of Allah ﷺ said:

الصَّلواتُ الخَمْسُ، والجُمُعةُ إِلى الجُمُعَةِ، وَرَمَضَانُ اِلَى رَمَضَانُ مكفِّرَاتٌ لِمَا بَيْنهُنَّ، اِذَا اجتَنَبَ الكبَائِرُ

صحيح مسلم كتاب الطهارة

The five (daily) Salat and the Friday (Salat) to the Friday (Salat) and fasting during the month of Ramadan to next month of Ramadan expiate whatever (minor sins) may be committed in between, so long as major sins are avoided

The Messenger of Allah ﷺ said:

أَرَأَيْتُمْ لَوْ أَنَّ نَهَرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا مَا تَقُولُ ذَلِكَ يُبْقِي مِنْ دَرَنِهِ ، قَالُوا : لَا يُبْقِي مِنْ دَرَنِهِ شَيْئًا ، قَالَ : فَذَلِكَ مِثْلُ

"Have you seen that if there is a river at the door of one of you and he bathes in it five times

every day, would there be any dirt left on him?" They said: "No dirt would be left on him." He said: "That is like the five daily Salats, through which Allah erases sins".

الصَّلَوَاتِ الْخَمْسِ ، يَمْحُو اللَّهُ بِهِ الْخَطَايَا)

صحيح بخارى وصحيح مسلم

Etiquettes of Salat

While offering Salat in standing state, some people do not care absolutely of that in front of whom they are standing and how to be respectful and honorable while standing in front of Him. They offer Salat disrespectfully and immorally and sometimes they perform in such a way that they disapprove the one who watches them. There is no sign of peace and satisfaction. Although some people offer Salat peacefully. Even then peace seems to be missing in their Salat. The body keeps moving. Sometimes they put burdens on one foot and sometimes on another one. Sometimes they see their feet bowing and sometimes their clothes. They keep looking here and there and sometimes upward. They sometimes remove the dirt. And sometimes they play with their beards. They keep scratching without need. They do not stop and put their hands on their mouths when yawn. They raise their hands as they fly the flies. But they seem waving their hands. After raising their hands, they do not let them stay for a while but bring them down carelessly. Some people raise their hands just unto the belly button. Sometimes raising hands terminates while raising up after bowing. The arms have fallen when they reach the standing state. Some people, they just move their fingers only and think that raising hands is done. When they join Salat after performing Wudoo, their sleeves remain upward then they bring them down while in Salat or after Salat. They

offer Salat in the same state. Some people wearing long or regular coats perform Wudoo while raising up their sleeves. Then they perform Salat without pulling them down. Some perform Salat while spreading wide their legs. They hold their arms instead of elbows. Humbleness and submission are found missing. Some people it happens that they perform Wudoo quickly and join the congregation in bowing state. Then they wipe their face while bowing in Salat or in sitting state. Some tie up their handkerchief while in the standing state after bowing. The one who watches them, cannot say that they are performing Salat or not. At first they put Miswak at Salat mat, then when prostrating, they put it aside with a hand or both hands. Some people when sit, they keep spreading their shirts in their laps. They get rid of untidiness of the dress. When they stand, they keep adjusting back part of their clothes. They clear the spot of Salat mats with their hands many times before prostrating. Then they see their hands is there any dirt remained. Some people offer their Salat head naked without need. They have caps or cloth, they do not put on it while they keep wearing it all time. They put off their caps when they offer Salat. They put them on when they finish offering Salat. Despite of having shirts, they offer Salat in flannel or cloth in bad appearance. They beautified themselves for people, but not before Allah. In all above matters, it becomes clear that they are showing complete carelessness and immorality. They do it in front

of worldly rulers, but they do think permissible to do wrong before Allah.

Therefore, their Salats are free from respect and honour and a combination of immorality and bad appearance. Following are some proofs by which shows the matter impermissible. It will satisfy the one who seeks verse and hadith as proof inn very matter. In sha Allah (If Allah wills.)

1. Almighty Allah said:

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ(1) الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَ(2)
مؤمنون 1-2

Indeed, the believers have prospered. Those who are humble in their Salats

2. Almighty Allah said:

حٰفِظُوْا عَلَى الصَّلَوٰتِ وَ الصَّلٰوةِ الْوُسْطٰى۬ وَ قُوْمُوْا لِلّٰهِ قٰنِتِيْنَ
بقره 238

Guard your Salats, and the middle Salat, and stand before Allah, devotedly obedient

3. The Messenger of Allah ﷺ said:

اَن تَعبدَ االلّٰہ كَانَّکَ تَرَاهُ، فان لَم تَكن تَرَاهُ فَانَّه يَرَاکَ
صحیح بخاری وصحیح مسلم عن عمرض

O worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.

By this Hadith, we came to know that beautifying in Salat means that there should be beauty and manner in it. A person thinks that I am looking at Allah or at least I am not looking but Allah is looking at me. How much dignity and fear be there in his heart. How much humbleness and

fear be there. How much careful will he be in their movements and breaks. Only one hadith is enough against all immoralities and infamy mentioned above. It is being proven that Salat should be offered with beauty and adourance. Everyone must think that he is standing before the Ruler. The Ruler is watching him and he is watching the Ruler, how respectfully he will have to stand. Not only uneven movements but scratching will be avoided. Is this not what is meant by this Hadith?

4. The Messenger of Allah ﷺ said:

قال رسول الله ﷺ: خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ تَعَالَى مَنْ أَحْسَنَ وُضُوءَهُنَّ وَصَلاَّهُنَّ لِوَقْتِهِنَّ وَأَتَمَّ رُكُوعَهُنَّ وَخُشُوعَهُنَّ كَانَ لَهُ عَلَى اللَّهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ وَمَنْ لَمْ يَفْعَلْ فَلَيْسَ لَهُ عَلَى اللَّهِ عَهْدٌ إِنْ شَاءَ غَفَرَ لَهُ وَإِنْ شَاءَ عَذَّبَهُ "

ابو داؤد 67/1 باب فی المحافظة علی الصلوات وسنده صحیح (مرعاة ج 1 ص 377)

Five times of Salat have been prescribed by God. If anyone performs the Wudoo for them well, observes them at their proper time, and perfectly performs the bowing and showing of submissiveness during them, he has a covenant from Allah to forgive him; but if anyone does not do so, he has no covenant. If He wills He may forgive him, but if He wills He may punish him

Humility is also mentioned in this hadith. It means Salat should be recited devotedly, with attentive heart, in fear and immorality.

5. The Messenger of Allah ﷺ said:

قال رسول الله ﷺ : أُمِرْنَا أَنْ نَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ وَلاَ نَكُفَّ ثَوْبًا وَلاَ شَعَرًا

صحيح بخارى جزء 1 ص 206 وصحيح مسلم عن ابن عباسرض

We have been ordered to prostrate on seven bones and not to tuck up the clothes or hair.

How much etiquettes have been taught in this hadith. It is the need of this Hadith is that there is no need to do unusual movements which is against the dignity. The one who performs Salat with sleeves upward then pulling them downward in Salat.

We came to know from this Hadith that we are not allowed to tuck up the hairs or make hair bun.

The Messenger of Allah ﷺ said:

اِنَمَا مَثَلُ هٰذا مَثَلُ الَذِى يُصَلِى وَهُوَ مَكتُوف

صحيح مسلم باب اعضاء السجود 203/1

The man who observes Salat with plaited hair is like one who offers Salat with his hands tied behind

There should not be any marks or designs and pictures on the Salat mat. There should not be anything which makes him busy from attentive heart.

صَلَّى اللهُ عليه وسلَّمَ صَلَّى في خَمِيصَةٍ لَهَا أعْلَامٌ، فَنَظَرَ إلى أعْلَامِهَا نَظْرَةً، فَلَمَّا انْصَرَفَ قالَ: اذْهَبُوا بخَمِيصَتِي هذِه ---------- كُنْتُ أنْظُرُ إلى

The Messenger of Allah (ﷺ) prayed in a Khamisa (a square garment) having marks. During the Salat, he looked at its marks. So

when he finished the Salat he said, "Take this Khamisa of mine (and bring another one) ..... The Messenger of Allah (ﷺ) said, 'I was looking at its (Khamisa's) marks during the Salats and I was afraid that it may put me in trial (by taking away my attention).

عَلَمِهَا، وأَنَا فِي الصَّلَاةِ فأخَافُ أنْ تَفْتِنَنِي.
صحیح بخاری204/1 باب اذا صلی فی ثوب لها اعلام

Hazrat Ayesha said about Wael and said:

Take away this curtain of yours, for its pictures are displayed in front of me during my Salat.

أَمِيطِي عَنَّا قِرَامَكِ هَذَا , فَإِنَّهُ لَا تَزَالُ تَصَاوِيرُهُ تَعْرِضُ لِي فِي صَلَاتِي

صحیح بخاری جزء اول ص 105 عن انسرض

We should not get from this hadith that it is permissible if there are pictures on the curtain. Nay! There should not be any pictures on the curtain as well

Hazrat Ayesha said:

Allah's Messenger (ﷺ) returned from a journey when I had placed a curtain of mine having pictures over (the door of) a chamber of mine. When Allah's Messenger (ﷺ)

قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ سَفَرٍ وَقَدْ سَتَرْتُ بِقِرَامٍ لِي عَلَى سَهْوَةٍ لِي فِيهَا تَمَاثِيلُ، فَلَمَّا رَآهُ رَسُولُ اللَّهِ صلى الله عليه وسلم هَتَكَهُ وَقَالَ " أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ بِخَلْقِ اللَّهِ

صحیح بخاری کتاب اللباس 217/7

saw it, he tore it and said, "The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allah's creations." So we turned it (i.e., the curtain) into one or two cushions.

Therefore, there should not be any pictures in front of the one who offers Salat which indulge him to itself.

6. The Messenger of Allah ﷺ said:

There should not be anything in the house (towards Qiblah) that get itself attention of the Salat.

لاَ يَنبَغِى اَن يَكُونَ فِى البَيتِ شَى ءِ يُشغِلُ المُصَلِى

رواه احمد بلوغ 67/3 ورواه ابو داؤد عن عثمان بن طلحه رض وسنده صحيح ، صلاة النبى للناصر الدين الالبانى ص80)

7.

The Messenger of Allah ﷺ prohibited that a man should lean on his hand during Salat.

نهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَجْلِسَ الرَّجُلُ فِي الصَّلَاةِ وَهُوَ مُعْتَمِدٌ عَلَى يَدِهِ.

صحيح مسلم

How many manners have been taught that leaning on his hands during Salat is against conduct.

8. A person responded to sneezing during Salat saying “Yarhamakullah” May Allah bless you”

The Messenger of Allah ﷺ said:

Talking is not befitting during the Salat,

إِنَّ هَذِهِ اَلصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ اَلنَّاسِ
صحيح مسلم

We came to know from Hadith and Hadith in Abu daud that it is allowed to say Al Hamdulillah in Salat. Responding to it is not permissible. (Abu Daud, Chapter regarding responding to sneezing in Salat Page 176)

No one responds to Salaam by tongue:

Hazrat Ibn e Masood ؓ said: You used to respond to our Salam (Why do you not respond now?) The Messenger of Allah ﷺ said:

In the Salat one is occupied (with a more serious matter).

إِنَّ فِي الصَّلاَةِ شُغْلاً ".
صحيح بخارى وصحيح مسلم

Note: Responding to Salam with hands as Sunnah (Appendix 18)

9. When food is served or in need to urinate or pass stool, eat food first or urinate or pass stool then offer Salat. The Messenger of Allah ﷺ said:

Salat is not to be said when food is served, or when the calls of urine or stool

«لَا صَلَاة بِحَضْرَة طَعَام وَلَا هُوَ يدافعه الأخبثان»
صحيح مسلم عن عائشه الصديقهؓ جلد اول ص 225

10.

Mu'aiqib quoted that the Messenger of Allah ﷺ saying about a man who

عَنْ مُعَيْقِيبٍ الدَّوْسِيِّؓ يَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الرَّجُلِ يُسَوِّي التُّرَابَ

حَيْثُ يَسْجُدُ قَالَ : ((إِنْ كُنْتَ فَاعِلًا فَوَاحِدَةً))
صحيح بخارى 80/2 وصحيح مسلم 222/1 واللفظ له

smoothed the ground where he prostrated himself, "If you do it, do it only once."

How much respect is there! The people who keep scratching, wiping their face, tying up the turban or raising their slease or pulling down them. Think of this Hadith

11. The Messenger of Allah ﷺ forbade to:

نهى عن الخَصرِ فِي الصلَاةِ.
صحيح بخارى جزء 2 ص 84 وصحيح مسلم عن ابى هررة)

keep the hands on the hips during the Salat

How much respect and honor has been considered. Let people think who keep removing dirt in Salat or playing with the beard

12.

عَنْ عَائِشَةَ --رَضِيَ اَللَّهُ عَنْهَا-- قَالَتْ : { سَأَلْتُ رَسُولَ اَللَّهِ - صلى الله عليه وسلم -عَنْ اَلِالْتِفَاتِ فِي اَلصَّلَاةِ ? فَقَالَ : "هُوَ اِخْتِلَاسٌ يَخْتَلِسُهُ اَلشَّيْطَانُ مِنْ صَلَاةِ اَلْعَبْدِ
صحيح بخارى 191/1

Hazrat Ayesha رضؓ said: I asked Allah's Messenger about looking to the side during Salat and he said, "It is something which the devil snatches from a servant's Salat."

How gazing your eyes and looking here and there essential is. How much etiquettes are considered.

Listen further!

The Messenger of Allah ﷺ said:

مَا بَالُ أَقْوامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلاَتِهِمْ » ! فَاشْتَدَّ

How is it that some people raise their eyes

قَولُهُ فِي ذَلِكَ حَتَّى قَالَ : « لَيَنْتَهُنَّ عَنْ ذَلِكَ ، أَوْ لَتُخطفَنَّ أَبْصَارُهُمْ»
صحيح بخارى 191/1

towards the sky during As-Salat)?" He stressed (this point) and added, "People must refrain from raising their eyes towards heaven in Salat, or else their sights will certainly be snatched away.

How worst raising eyes upwards is. Think! How respect and honour is there so one cannot raise his eyes upward. How movement of hands and feet during Salat is.

13. The Messenger of Allah ﷺ said:

فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَكْظِمْ مَا اسْتَطَاعَ
صحيح مسلم كتاب الزهد

Yawning is caused by the devil, so when one of you yawns he must repress it as much as he can.

How much respect and honour be taught

14. Ibne Shakheer رض said: I have seen The Messenger of Allah ﷺ offering Salat. It seemed:

لِجَوفِهِ اَزِيز كَازِيزِ المِرجَلِ يعنى يَبكِى
النسائى وابوداؤد ورواه الترمذى وصححه (بلوغ الامانى جزء 4 ص 111) ورواه احمد وسنده صحيح ، التعليقات 216/1)

He was sobbing and his chest sounded like a boiling kettle.

How much fear of Allah be expressed

15. The Messenger of Allah ﷺ said::

اِذَا قَامَ أَحَدُكُمْ فِي اَلصَّلَاةِ فَلَا يَمْسَحِ اَلْحَصَى , فَإِنَّ اَلرَّحْمَةَ تُوَاجِهُهُ

When one of you is praying he must not remove pebbles (from his

face) for the mercy is facing him.

ابوداؤد ونسائی عن ابی ذرؓ جلد 1 ص 134 ورواہ الترمذی وصححہ احمد محمد شاکر فی تعلیقاتہ علی الترمذی ، سکت عنہ المنذری (مرعاۃ ج 2 ص 118)

Wiping face in Salat and placing the things here and there during Salat must think

16. Hazrat Ayesha ؓ said:

Allah's Messenger (ﷺ) did not offer more than eleven (voluntary) Rak'at during Ramadan nor during other than Ramadan. He offered four Rak'at - Do not ask about their beauty and length! Again he would pray four Rak'at - Do not ask about their beauty and length! [It is beyond description or imitation]. Then he would pray three

ما كان رسولُ اللهِ صلَّى اللهُ عليه وسلَّم يزيدُ في رمضانَ ولا في غيرِه، على إحدَى عشرةَ ركعةً، يُصلِّي أربعًا، فلا تسألْ عن حُسنِهنَّ وطولِهنَّ، ثمَّ يُصلِّي أربعًا، فلا تسألْ عن حُسنِهنَّ وطولِهنَّ، ثمَّ يُصلِّي ثلاثًا

صحیح بخاری وصحیح مسلم

There was also something other than lengthening of Salat of The Messenger of Allah ﷺ that is interpreted by beauty and excellence. Alas! This is missing. The Salat is offered immorally and in a worst appearance that makes the watcher dislike it

Note: Four and three Rak'at means they are not offered with one Salam. More details are depicted under the chapter of Witr

17. The Messenger of Allah ﷺ said:

لَا يُصَلِّين أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقَيْهِ شَيْءٌ.
صحيح بخارى وصحيح مسلم عن ابى هريرةرض

No one should offer Salat in one cloth so that there is nothing on his shoulders

How much is beauty and respect is considered. Those who offer Salat in fennel must think

18. Hazrat Salmah asks: "O Messenger of Allahﷺ! I am a hunter. Can I offer Salat in one shirt"

The Messenger of Allah ﷺ said:

نَعَم وَازُررهُ وَلَو بِشَوكَةٍ
ابوداؤد ونسائی وسنده صحيح (ابن خزيمة جزء 1 ص 381)

Yes, but fasten it, even if it should be with a thorn

Point to think for those one who offer Salat with open neck and immorally.

19.The Messenger of Allah ﷺ saw a person trailing his cloth while offering Salat. He said : Go and perform Wudoo … then said:

إِنَّ اللَّه لا يَقْبَلُ صلاةَ رجُلٍ مُسْبِلٍ إِزارهُ
ابوداؤد عن ابى هريرهرض كتاب الصلوة جلد اول ص 100 و ض 2 ص 210 كتاب اللباس ورواه احمد ورجاله رجال الصحيح (مرعاة جلد 1 ص 502 وصححه النووى على شرط مسلم (رياض الصالحين ص 37)

He was praying with his lower garment trailing, and Allah does not accept the Salat of a man who lets his lower garment trail."

Let the people think about the one who trail their salwar or pajama. (Except of Salat, trailing of salwar and pajama is forbidden Sahih Bukhari)

20.

Allah's Messenger ﷺ forbade trailing garments during Salat and that a man should cover his mouth.

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ السَّدْلِ فِي الصَّلَاةِ وَأَنْ يُغَطِّيَ الرَّجُلُ فَاهُ

ابوداؤد عن ابی هریرهرض ورواه الحاکم وصححه علی شرطهما ووافقه الذهبی (التعلیقات احمد محمد شاکر علی الترمذی)

Sadal means that putting cloth on the head or on shoulders trailing down their both sides. It has been proven from the above Hadith that the face should not be covered this is why that is some sort of immorality.

The ahadith which have been depicted on pages 58 and 59. We come to know that the eyes should not be closed. Keep the eyes open. Keep the thing away in front of you that keep the one who offers Salat busy with that thing. Closing the eyes in front of the called one is some sort of immorality and against the royal dignity. This is why The Messenger of Allah ﷺ offered Salat with opened eyes and made this tradition (Sunnah) actionable till the Last Day.

21. The Messenger of Allah ﷺ said:

If the garment is large enough, wrap it round the body (covering the shoulders) and if it is tight (too short) then use it as

إِنْ كانَ واسِعًا فَالْتَحِفْ به، وإِنْ كانَ ضَيِّقًا فَاتَّزِرْ بِهِ

صحیح بخاری جزء اول ص 101

an Izar (tie it around your waist only.)

By this hadith, it is proven that in case of having clothes, no one is allowed to offer Salat in cloth wrapped around his body. Upper body should also be covered.

22. The Messenger of Allah ﷺ said:

If one of you has two (piece of) cloth, he should offer Salat in them; if he has a single (piece of) cloth, he should use it as a wrapper,

إِذَا كَانَ لِأَحَدِكُم ثَوبَانِ فليُصَلِّ فِيهِمَا فَإِن لم يَكُنْ إلا ثَوبٌ وَاحِدٌ فليَتَّزِرْ بِهِ

ابوداؤد عن ابن عمر رض جلد اول ص 100 وسنده صحيح ، التعليقات 240/1)

Umar ibn Abi Salamah narrated that he saw the Messenger of Allah Muhammad ﷺ praying in a single garment in the house of Umm Salamah, wrapped in it with the two ends of the garment placed on his shoulders.

عَن عُمَرَ بْنَ أَبِي سَلَمَةَ، قَالَ:رَأَيْتُ النَبِي ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُشْتَمِلًا بِهِ فِي بَيْتِ أُمِّ سَلَمَةَ، وَاضِعًا طَرَفَيْهِ عَلَى عَاتِقَيْهِ

صحيح بخارى

Imam Khafsh said:

Ishtemal (enveloping) is that a person envelops with his cloth or dress from his head till his feet.

ان الاشتمال هو ان يلتف الرجل بردائه او بكسائه من راسه الى قدميه

نيل الاوطار جزء ص 63

Looking into different references, we came to know that this Hadith is Marfu (linked)
The Messenger of Allah ﷺ said: When anyone offers Salat, he should both clothes. Allah is more entitled than people that beauty should be shown to Him. (Tibrani Awsat, its chain is authentic, Sahihul Jame us Sagheer Jild 1, Pages 173)

It means that if he offers Salat in one clothe, he needs to cover his head. They cannot present offering Salat uncovering the head while they have caps and cloth in which The Messenger of Allah ﷺ offered Salat uncovering the head. There is no orderly Hadith or action hadith in this regard. There is a hadith in Kanz ul A'mal that The Messenger of Allah ﷺ made as a barrier and offered Salat. There is no proof of offering Salat uncovered the head. There might be something else covering his head. Even though, there is no information about its chain. It does not suffice to say the reference Kanzul A'mal. If we consider the Hadith is authentic. It has been assumed that The Messenger of Allah ﷺ uncovered his head while in Salat. There is a reason of barrier. Those who offer Salat without barrier uncovering their head, what is the reason behind then? There is another hadith in which the companion's رضی used to prostrate on Umamas due to severe heat. There is no proof of uncovered head in this hadith. There might be something else on their heads. They might prostrate on Shimla. They might prostrate on

the mid of Umama. As it is depicted in Hadith in different weak Hadith references where “Mid of Umama was mentioned. Even if suppose that they had offered Salat uncovering the head, there is a reason of severe heat. The forehead cannot be placed on the earth which seem to be difficult. But now a days, the people who are prostrating on the carpets under the roof of the Masajid cannot give such proofs of offering Salat uncovering their heads. How can they justify this?

Third proof which these people present is the incident regarding Jabir رض that he has offered Salat wrapping himself in one cloth while his clothes were placed on the teapoy. In this reference it has not been mentioned that Jabir رض offered Salat uncovering his head. How can this be the proof of offering Salat uncovering the head? Therefore, there is not any proof of offering Salat uncovering the head without any reason. There is neither reason of barrier nor of poverty nor severe hotness nor illness etc. Therefore, offer Salat with beautiful manner.

Almighty Allah said:

خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ
اعراف 31

O children of Adam, take your adornment at every Masjid

The Messenger of Allah ﷺ said:

وَ اللّٰهُ اَحَقُّ اَن يُزَيَنَ لَهُ
سنن بيهقى بطرق متعدده ورواه الطبرانى فى الكبير واسناده حسن (مرعاة المفاتيح جلد اول ص 506)

Allah is more entitled than people that beauty should be shown to Him.

The Messenger of Allah ﷺ said:

إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ
صحيح مسلم جلد اول ص 54

Allah is Beautiful, He loves beauty.

It is against Sunnah to abandon wearing beautiful cloths on the basis of humility and submission. Because such humility is permissible in Salat seeking rain not in other Salats.

23. The Messenger of Allah ﷺ said: What is the matter with you? I was watching you raising your hands as the tails of wild horses

اسكُنوا في الصلاةِ
صحيح مسلم جلد اول ص 184

Stay still when you are praying.

As staying still throughout Salat is obligatory, therefore, raising hands should also be offered with beauty and stillness not with immorality and in hurry like flying flies or throwing hands. Now a days, most of the people, it is a common practice of raising hands. If this hadith mentions absolute peace then Salat will never be Salat. Because Salat is the combination of few movements and breaks. Bowing and prostrating are all movements. All these should be abandoned. Therefore, there is movement but with peace. After every movement, there should be peace then after every peace there will be movement.

24.

صَلّى رسول الله ﷺ يوما فقال: يا فلانُ ! أَفَلَا تُحْسِنُ صلاتَك ! أَلَا ينظرُ المُصَلّي إذا صلى كيف يُصَلّي
صحيح مسلم عن ابى هريرهؓ ج1 ص 153

One day the Messenger of Allah (ﷺ) led the Salat. Then turning (towards his Companions) he said: O you man, why don't you

say your Salat well? Does the observer of Salat not see how he is performing the Salat, for he performs it for himself?

We came to know from this Hadith that Salat should be offered in a beautiful way.

This method which has been mentioned, it is a matter of choosing. Otherwise, in compulsion one should offer Salat which is mentioned in Sunnah. He must offer Salat as far as possible

Almighty Allah said:

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا
بقرہ 286

Allah does not burden a soul beyond that it can bear

Even in compulsion, it is also permissible to offer Salat carrying the child in the lap but one cannot abandon his Salat. The Messenger of Allah ﷺ lifted his granddaughter Umama رضی اللہ عنہا letting her sitting on his shoulders while in Salat. (Sahih Bukhari and Sahih Muslim). By this way the ladies of this Ummah (Nation), it was made easy for them to offer Salat in time. It is permissible to kill the snake and scorpion while in Salat. The words of Hadith are as follows:

The Messenger of Allah ﷺ said:

اُقْتُلُوا الْأَسْوَدَيْنِ فِي الصَّلَاةِ الْحَيَّةَ وَالْعَقْرَبَ

Kill the two black ones during Salat, the snake and the scorpion.

ابوداؤد عن ابی هریرہؓ جلد اول ورواہ الترمذی وصححہ ھو والمنذری والحاکم (مرعاۃ جلد 2ص 20)

Therefore, presence of heart is essential. And due to presence of the heart, we have been much relaxation. But offering of Salat in time is essential. If time is passing, then prefer offering of Salat whether the heart is satisfied or not.

In the above discussions, it has been resulted that there must be peace, satisfaction, humility and attentive heart in Salat. Salat must be offered with beauty, respect, in fear of Allah, with royal etiquettes

25. A person offered Salat, then came and greeted The Messenger of Allah ﷺ. He responded to greeting and said:

اِرْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ

Go back and pray, for you have not prayed

He offered Salat again, The Messenger of Allah ﷺ said the same again. He offered Salat third time, The Messenger of Allah ﷺ said the same again. He said then: O Messenger of Allah ﷺ! Teach me. The Messenger of Allah ﷺ said:

إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغِ الْوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ، ثُمَّ اقْرَأْ بِمَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ

"When you stand for Salat, perform Wudoo properly and then face the Qibla and say Takbir (Allahu-Akbar), and then recite what you know from the Qur'an, and then

جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا، وَقَالَ أَبُو أُسَامَةَ فِي الْأَخِيرِ: حَتَّى تَسْتَوِيَ قَائِمًا ثم افعل لک فی صلوتک کلها

صحیح بخاری، صحیح مسلم ، عن ابی هریرهرض

bow with calmness till you feel at ease then rise from bowing, till you stand straight, and then prostrate calmly (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease and then prostrate with calmness (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease in the sitting position, and do likewise in whole of your Salat." And Abu Usama added, "Till you stand straight."

Note: This hadith is too long. The Messenger of Allah ﷺ ordered of many commandments other than that mentioned above but in short, the portion which is depicted here has been mentioned in sahihain only

Purity and impurity commandments

If a thing get impure, wash and purify it with water. We can use seawater to wash and purify it.[1]

When the quantity of water is large (like sea, river, lake and dam etc.), it does not get impure[2]

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[1]ے سأل رجل رسول الله صلى الله عليه وسلم انا نتركب البحر ويحمل معنا قليل من الماء فان توضأنا به عطشنا افتتوضأ بماء البحر قال رسل الله صلى الله عليه وسلم هو الطهور ماؤه (رواه ابو داؤد والنسائی و سنده صحيح . نيل الاوطار جزء اصل ص 13)

[2]ے قال رسول الله ﷺ اذا كان الماء قلتين لم يحمل الخبث وفي رواية لم ينجس (رواه ابوداؤد وسنده صحيح - مرعاة المفاتيح شرح مشكاة المصابيح مجلد اول (٣) رسول الله صلى الله عليه وسلم الا ان الا لم عمل وفي رواية لم جلد اول ص 314)

Qullah: It is the peak a mountain. Qullatain means two peaks of a mountain.

If the quantity of water is little, it will not be impure. If water is still, it will be impure[1]

The cat's leftover water is pure, Wudoo can be performed by it[2]

In case of the dog's leftover water, pour the whole water, wash the pot seven times and purify it with the sand eight time[3]

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[1] ـــے قال رسول الله ﷺ: لا يبولن احدكم في الماء الدائم الذي لا يجرى ثم يغتسل فيه (صحيح بخارى و صحيح مسلم واللفظ للبخارى)

[2] ـــے قال رسول الله ﷺ: انها ليست بنجس انها من الطوافين او الطوافات (رواه مالک احمد وابو داؤد والنسائی وسنده صحيح - مرعاة جلد اول ص 330)

[3] ـــے قال رسول الله ﷺ: اذا شرب الكلب في اناء احدكم فليغسله سبع مرات (صحيح بخارى وصحيح مسلم) وفي رواية فاغسلوه سبع مرات و عفروه الثامنة بالتراب (صحيح مسلم عن عبدالله بن مغفلؓ) فليرقه ثم ليغسله سبع مرار (صحيح مسلم عن ابى هريرةؓ)

If some urinate on the dusty floor of Masjid, pour a bucketful water over it[1]

If mensuration blood is spotted on the cloths, scratch it, rub it with water then wash it with water and berry leaves (It means put the berry leaves in water, boil it for a while then wash the sport with this water) [2]

After washing the impure cloth, it is no need to dry it. Salat can be performed even the cloth are wet[3]

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[1]ـــ قال رسول الله ﷺ هر يقوا على بوله سجلاً من ماء اوذنوباً من ماء (صحيح بخارى و صحيح مسلم ونحوه)

[2]ـــ قال رسول الله ﷺ اذا اصاب ثوب احداكن من الحيضة فلتقرصه ثم لتنضحه بماء (صحيح بخارى) تحته ثم تقرصه بالماء ثم تنضحه (صحيح بخارى و صحيح مسلم) و اغسليه بماء وسدر (رواه ابو داؤد و النسانى عن ام قيس وسنده صحيح نيل الاوطار جزء اول ص 36)

[3]ـــ كان يخرج رسول الله ﷺ إلى الصلوة واثر الغسل في ثوبه (صحيح بخارى وصحيح مسلم عن عائشةرض)

If a seminal drop is spotted on the cloth, wash the area where it spots. If it is dry then scratch it[1]

If a pre-seminal drop is spotted on the cloth or body, wash the body and sprinkle water on the cloth[2]

If a male infant who has not yet eaten meal and he urinates on the cloth, sprinkling water is not necessary[3]

If a female infant who has not yet eaten meal and she urinates on the cloth, wash it[4]

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[1]ـــ قالت عائشة كنت اغسله من ثوب سول الله ﷺ (صحيح بخارى و صحيح مسلم) وفي رواية قالت عائشةرض لرجل فلو رايت شيئاً غسلته والقد رابتني واني لاحكه من ثوب رسول الله ﷺ بابساً بظفرى (صحيح مسلم) قالت انما كان يكفيه يخركه (رواه الترمذى وصححه)

[2]ـــ قال رسول الله ﷺ يغسل ذكره ويتوضأ (صحيح مسلم) يكفيك بان تأخذ كفا من ماء فتتضح بها من ثوبك (رواه ابو داؤد والترمذي وصححه)

[3]ـــ عن أم قيسرض انها أتت بابن لها صغير لم يأكل الطعام الى رسول الله ﷺ فاجلسه رسول الله صلى الله عليه و سلم فى حجره فبال على ثو به فدعا بماء فنضحه و لم يغسله (صحيح بخارى وروى مسلم نحوه)

[4]ـــ قال رسول الله ﷺ يغسل من بول الجارية ويرش من بول الغلام (راه ابوداؤد عن ابى السمح وسنده صحيح۔ مرعاة جلد اول ص 331) و قال رسول الله صلى الله عليه و سلم فى بول المرضع ينضح بول الغلام ويغسل بول الجارية (رواه ابن خزيمة عن علىرض وسنده صحيح ۔ابن خزيمه جز ء اول ص 143)

Tanning of animal's skin after processing, it becomes pure[1]

But do not use beasts' skin[2]

Rub the shoe on the dust and clean it if there is any impurity on it. The impurity is removed with the dust, Slat is offered within the shoes then[3]

If one passes by impure road and it followed by the pure one, the impurity is removed by this[4]

Urine, bullshit and goat shit etc. are impure[5]

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[1]ے قال رسول الله صلى الله عليه وسلم اذا دبغ الاهاب فقد طهر (صحيح مسلم عن ابن عباسؓ)

[2]ے نہی رسول اللہ ﷺ عن جلود السباع (رواہ احمد وابوداؤد والنسائی والترمذی و سندہ صحیح - التعلیقات للالبانی علی المشکوۃ 157/1)

[3]ے قال رسول اللہ ﷺ اذا وطیء احد کم بنعلہ الاذي فان التراب لہ طہور (رواہ ابو داؤد عن ابي ہریرۃؓ وسند ہ صحیح- مرعاۃ جلد اول ص332)

[4]ے قالت امرأۃ ان لنا طریقا إلی المسجد منتنۃ فکیف نفعل اذا مطرنا قال رسول اللہ ﷺ الیس بعدھا طریق ھی اطیب منھا قالت بلیٰ قال فھذہ بھذہ (رواہ ابوداؤد و سندہ صحیح ، مرعاۃ جلد اول ص 336)

[5]ے قال رسول الله صلى الله عليه وسلم في الروثة ھٰذا رکس (صحیح بخاری) اکثر عذاب القبر من البول (رواہ الدارقطني عن ابي ہریرۃؓ وقال صحیح وروی الدارقطني عن ابن عباسؓ نحوہُ و قال لا بأس بہ (دار قطنی مطبوعہ فاروقی دہلی ص 47)

Methodology of Excreting and Cleansing

Put off the ring etc. (engraved with Allah's name) before entering the toilet[1]

Before entering the toilets, say

بِسْمِ الله اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ[2]

With the name of Allah, O Allah! I seek your refuge impure males and females (of Jinn and human)

(Note: This supplication is depicted in without بِسمِ اللهِ in Sahih Muslim. Chapter of Mensuration 1/161)

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[1]ے كان النبي صلى الله عليه وسلم اذا دخل الخلاء نزع خاتمه، رواه الترمذي صححه الترمذي والمنذري (نيل الاوطار جزء 1 اص 65 ومرعاة المفاتيح جلد 1 ص 245)

[2]ے قال رسول الله ﷺ اذا دخلتم الخلاء فقولوا بسم الله-------- رواه العمرى بسند صحيح (فتح البارى جزء 1 ص 254)

Neither face Qibla while excreting nor the back[1]
But it is permissible if there is a hurdle in between[عه]
Sit on feet while excreting[2]
Go far away, if he intends to excrete in the forest[3]
Do not sit behind any barrier[4]
Open the private part getting closer to the land[للعه]
Cleanse with water after excereting[5]
Cleanse with the left hand not with the right hand[6]
Do not touch the private part with the right hand[7]

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[1]ـــ قال رسول الله صلى الله عليه وسلم اذا اتى احدكم الغائط فلا يستقبل القبلة ولا يوتها ظهره (صحيح بخارى وصحيح مسلم) [عه] قال ابن عمر انما نهى عن ذلك في القضاء (رواه ابو داؤد وسنده صحيح التعليقات 120/1)

[2]ـــ صحيح بخارى كتاب الوضوء باب من تبرز على اللبنتين.

[3]ـــ كان رسول الله صلى الله عليه وسلم إذا ذهب المذهب ابعد (ابو داؤد والنسائي والترمذى و صححه) [للعه] كان اذا اراد حاجته لا يرفع ثوبه حتى يدنو من الارض (ابوداؤد و بيهقى و سنده صحيح التعليقات 112/1)

[4]ـــ فلم يرشيئا يستتر به فاذا شجرتان ---- فقال التئما (صحيح مسلم عن جابر[رض] فى حديثه الطويل)

[5]ـــ كان رسول الله ﷺ يستنجي بالماء (صحيح بخارى و صحيح مسلم عن انس[رض])

[6]ـــ نهانا رسول الله ﷺ ..... ن نستنجي باليمين (صحيح مسلم عن سلمان[رض])

[7]ـــ اذا دخل احدكم الخلاء فلا يمس ذكره بيمينه (صحيح مسلم عن ابى قتادة[رض])

Use odd number of stones in cleansing from excreting[1] but the stones must not be less than three

Do not use bull shits and bones for cleansing from excretion[2]

Do not use coal as well[3]

Urinate and stool while sitting. If he can get saved from urine drops, it is permissible to urinate while standing[4]

The one should not talk to each other while excreting[5]

It is permissible if the one urinates into the pot at night[عه]

Do not respond to greeting while excreting[6]

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[1]ـــ قال رسول الله ﷺ .... من استمر فليوتر (متفق عليه)

[2]ـــ نهانا ان نستنجى باقل من ثلاثة احجار او ان نستنجى برجيع او بعظم (صحيح مسلم)

[3]ـــ قال وقد الجن انه امتك ان يستنجوا ..... بحممة فنهى عن ذلك (ابو داؤد ، سنده حسن مرعاة 257/1)

[4]ـــ جلس النبى ﷺ فبال .... قال انظروا اليه يبول كما تبول المرأة فقال النبي ﷺو يحک اما علمت ما اصاب صاحب بنى اسرائيل؟ كانوا اذا اصابهم البول قرضوه بالمقاريض (النسانى ، سنده صحيح فتح 341/1) اتى رسول الله ﷺ سباطة قوم فبال قائما (صحيح بخارى)

[5]ـــ قال رسول الله ﷺ لا يخرج الرجلان يضربان الغائط كا شفين عورتها يتحدثان فان الله يمقت على ذلك (حاكم سنده صحيح 158/1) وروى نحوه ابن السكن عن جابر و صححه (بلوغ 263/1)

[عه] كان للنبي ﷺ قدح من عيدان تحت سريره يبول فيه بالليل (رواه ابوداؤد وصححه جماعة في الباب عن عائشةرض عند النسائي وسنده صحيح التعليقات 117/1)

[6]ـــ ان رجلاً مر ورسول الله صلى الله عليه وسلم يبول فسلم فلم يرد عليه (صحيح مسلم باب التيمم)

Do not excrete on the road or shaded areas where people often sit and stand[1]

Do not urinate in the hole[2]

Do not urinate in the still water[3]

Do not urinate in the washroom[4]

Put the pot of cleansing from urine and of Wudoo separately[5]

On coming out from the toilet, Say:

"غُفرَانَکَ"[6]

(O Allah I seek) Your Forgiveness

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[1] ـــے قال رسول الله صلى الله عليه وسلم اتقوا اللعانين قالوا ما اللعانان قال الذي يتخلى في طريق الناس او في ظلهم (صحيح مسلم)

[2] ـــے نهى رسول الله ﷺ ان يبال في الحجر (احمد، ابو داؤد و سنده صحيح نيل الاوطار 74/1)

[3] ـــے نهى رسول الله ﷺ ان يبال في الماء الراكد (صحيح مسلم)

[4] ـــے نهى رسول الله ﷺ ان .... يبول في مغتسله (ابوداؤد و سنده صحيح التعليقات 115/1)

[5] ـــے عن ابى هريرة قال كان النبى صلى الله عليه سلم اذا اتى الخلاء اتيته بماء فى تور او ركوة فاستنجى ... ثم اتيته باناء آخر فتوضا (ابو داؤد، وسنده حسن التعليقات 116/1)

[6] ـــے كان النبي صلى الله عليه وسلم اذا خرج من الخلاء قال غفرانك (ترمذى و ابن ماجة و الدارمي ، سنده صحيح - مرعاة ، المستدرك 158/1، التعليقات 116/1)

Then wash the left hand rubbing on the dust[1]

Miswak

It is better to do Miswak before every Salat[2]
On waking up, Do Miswak before Wudoo and clean the mouth[3]
Clean the tongue with the Miswak[4]
On entering home, Do Miswak[5]
After doing Miswak, wash and put it back[6]

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[1] ے فاستنجی ثم مسح یده علی الارض (ابو داؤد، سنده حسن۔ التعلیقات 116/1)

[2] ے قال رسول الله ﷺ لولا ان اشق علی امتی لامرتهم بالسواك مع کل صلاة (صحیح بخاری 5/3 و صحیح مسلم).

[3] ے کان رسول الله ﷺ اذ اقام من اللیل یشوص فاه بالسواك و فی روایة فتسوک فتوضا (صحیح مسلم)

[4] ے عن ابی موسی دخلت علی النبی ﷺ و طرف السواك علی لسانه (صحیح مسلم)

[5] ے ان النبی ﷺ کان اذا دخل بیته، بدأ بالسواك (صحیح مسلم)

[6] ے فیعطیني السواك لا غسله (ابو داؤد عن عائشة الصدیقةرض سکت عنه المنذري. (مرعاة جلد1 ص 262) و سنده حسن التعلیقات 122/1)

The reward of Salat offered after doing Miswak is seventy times with compare to the one who has not done Miswak [1]

Methodology of Wudoo (Ablution)

The water of Wudoo must be covered[2]
On waking up after sleep, wash hands three times before inserting hands into the pot of Wudoo.[3]
Recite "بِسمِ اللهِ" before Wudoo[4]
Then take a handful water

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[1] ے تفضل الصلوة التي يستاك لها على الصلوة التي لايستاك لها سبعين ضعفاً (رواه البيهقي في شعب الايمان و اخرجه ايضاً احمد و ابن خريمه و غير هما عن عائشةرض صححه الحاكم والذهبي على شرط مسلم وقال المنذري ورواه ابو نعيم عن ابن عباسرض باسناد صحيح (مرعاة جلد اول ص 263)
و عن جابر رض با سناد حسن (بلوغ الامانى جزء 1 ص294)

[2] ے امرنا بتغطية الوضوء(صحيح ابن خريمة عن ابي هريرةرض) اسناده صحيح (صحيح ابن خزيمة جزء 1 ص 67)

[3] ے اذا استيقظ احدكم من نومه فلا يغمس يده في الاناء حتى يغسلها ثلاثاً (صحيح مسلم)

[4] ے تو ضا و ابسم الله (النسانى و ابن خزيمة عن انسرض) اسناده صحيح صحيح (ابن خزيمة جزء 1 ص 74)
Note: There is no proof of saying complete bismillah

[5] ے تم ادخل يمينه فى الاناء (احمد عن عثمان - بلوغ 6/3 وسنده صحيح)

And wash both hands. Rub them till the wrists excessively until both hands get washed/purified completely. Purify and rub inside fingers. Do this three times.[1]

Then take a handful water with the right hand. Rinse the mouth or gargle with some water then sniff the remaining water up the nose with exaggeration. Then blow the nose. If he does not use Miswak (before Wudoo), purify and wash the mouth with fingers. Do this three times. Rinse the mouth every time as well as sniff up the nose.[2]

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[1] ـــے فغسل كفيه ثلاث مرات (صحيح مسلم عن عثمانؓ) فغسل كفيه حتى انقاهما (رواه الترمذي عن علیؓ) و قال اسناده حسن صحيح) قال رسول الله ﷺ فخلل الاصابع (رواه الترمذي من لقيطؓ وصححه و رواه ابن خزيمه ، اسناد ابن خزيمه صحيح (صحيح ابن خزيمة جزء 1 ص 78) خلل اصابع يدك و رجليك (رواه احمد والترمذي عن ابن عباسؓ وحسنه الترمذي) وحسنه البخارى (بلوغ الاماني جزء 2ص 45)

[2] ـــے مضمض واستنشق من كفه واحدة فعل ذلك ثلاثا (صحيح بخارى و صحيح مسلم) فمضمض واستنشق واستنثر ثلاثا بثلاث غرفات من ماء (صحيح بخارى و صحيح مسلم) ثم ادخل يمينه في الوضوء ثم تمضمض واستنشق (صحيح بخارى) فغرف غرفة ، فمضمض واستنشق عن ابن عباسؓ (رواه ابن خزيمه) وسنده حسن (صحيح ابن خزيمة جزء 1 ص 77) ثم ادخل يده اليمنى في الاناء فمضمض واستنشق و نثر بيده اليسرى، فعل ذلك ثلاث مرات (رواه احمد وروى النسائي وابو داؤد ونحوه عن علیؓ) اسناده جيد حسنه الحافظ (بلوغ الامانى جزء2 ص 8) فملأفمه فمضمض واستنشق ونثر بيده اليسرى ثلاث مرات (رواه ابن خزيمة) اسناده صحيح (صحيح ابن خزيمه جزء 1 ص 76) اذا استنشقت فابلغ الا ان تكون صائماً (رواه احمد و روى نحوه ابو داؤد والنسائى و اين حبان و اين

(Note: Rinsing the mouth or gargling and sniffing water up the nose with a separate handful water is not proved)

Take a handful water with the right hand and join both hands and wash the face rubbing eyes' sockets. Wash them three times[1]

Then take a handful water and put water under the chin

خزيمة وسنده صحيح (صحيح ابن خزيمه جزء 1 ص 78) فادخل بعض اصابعه في فيه (رواه احمد عن علىرض) و اسناده جيد (بلوغ الأماني جزء 1 ص 11) تجزى من السواك الاصبع (رواه البيهقى وله طرق كثيرة) وقال الحافظ لاازى بسنده باسا (بلوغ الامانى جزء 1 ص 296)

[1]ـــ ثم اخذ غرفة من ماء فجعل هكذا اضافها الى يده الاخرى فغسل بها وجهه (صحيح بخارى عن ابن عباس رض) ثم ادخل يده في الاناء فغسل وجهه ثلاثا (صحيح بخارى عن عبد الله بن زيدرض) كان يمسح الماقين (احمدو ابوداؤد) سكت عنه الحافظ (بلوغ الامانى جزء 2 ص 29) وروى الطبرانى في الكبير باسناد حسن (نيل الاوطار جزء 1 ص 31) ثم ادخل يده اليمنى في الاناء فغسل وجهه ثلاثا (احمد) وسنده حسن (بلوغ الامانى 8/2)

And purify the beard with fingers (of right hand) from down side.[1]

Then take a handful water and wash the right arm till elbow or exceed little bit three times. Then take a handful water and wash the left arm till elbow or exceed little bit three times.[2]

Wash both arms rubbing excessively[3]

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[1]ـــ توضا وخلل الحيته با صابعه من تحتها (حاكم عن انسرض وسنده صحيح المستدرك 149/1) ورواه الحاكم عن عماررض وصححه الذهبي (تعليقات احمد شاكر على الترمذى) كان يخلل لحيته (رواه الترمذي عن عثمان بسند صحيح) يخلل لحيته ثلاثا (رواه الحاكم و ابن خزيمه) وسنده حسن (التعليق المغنى على الدار قطني ص 32) خلل الحيته بالماء (احمد عن عائشة ، سنده حسن - نيل 130/1)

[2]ـــ ثم غسل وجهه ثلاثاً ويديه الى المرفقين ثلاثاً (صحيحين عن عثمان) غسل يده اليمنى حتى اشرع فى العضد ثم غسل يده اليسرى حتى اشرع في العضد (صحيح مسلم) ، ثم اخذ غرفة من ماء فغسل بها يده اليمنى ثم اخذ غرفة من ماء فغسل بهايده اليسرى (صحيح بخارى)

[3]ـــ فتوضاء فجعل يدلك ذراعيه (حاكم ، سنده صحيح – المستدرك 144،161/1)

Then take a handful water and wet both hands. Then wipe around the whole head dragging both hands from forehead to the back of the neck or nape and bring back the same to the forehead.[1]

Then wetting the index finger with water and

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[1] ثم مسح رأسه بيديه ..... بدأ بمقدم رأسه حتى ذهب بهما الى قفاه ثم ردهما الى المكان الذى بدأ منه (صحيح بخاري عن عبد الله بن زيدرض) مسح رأسه بماء غير فضل يديه (صحيح مسلم عن عبد الله بن زيدرض) ثم اخذ غرفة من ماء فغسل بها يده اليسرى ثم مسح برأسه (صحيح بخاري عن ابن عباسرض)، ادخل يده اليمنى الاناء ..... ثم مسحهما بيده اليسرى ثم مسح رأسه بيديه كلتيهما مرة (رواه احمد و ابن خزيمة عن عليرض) و سنده صحيح (ابن خزيمة جزء 1 ص 76)

He inserts his index finger into the wholes of his ears then wipe the inner parts of the ears as well as outside parts.[1] Then pour water on the right foot with the right hand and on the left foot upto the ankles or exceeds little bit washing them rubbing them excessively. Then insert short finger of the left hand in between foot fingers of the right hand. Repeat this act three times. Then repeat the same act with the left foot.

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[1] ـــ فاخذ لاذنيه بماء خلاف الماء الذي مسح به الرأس(رواه الحاكم باسناد صحيح عن عبد الله بن زيدرض) ادخل اصبعيه السباحتين فی اذنيه و مسح با بهاميه على ظاهر اذنيه بالسباحتين باطن اذنيه (رواه ابو داؤد عن عبدالله بن عمروض و سنده صحيح، نيل الاوطار جزء 1ص 150) و ادخل اصبعيه فی صماخی اذنيه (ابو داؤد عن مقدامرض) اسناده حسن (نيل الاوطار جزء ص 141) ادخل اصبعيه فيهما (رواه ابن خزيمة عن ابن عباسرض) و سنده حسن (ابن خزيمة جزء 1 ص 77) مسح .... باطنها بالمسبحتين وظاهرهما با بهاميه (رواه النسائي و صححه الالباني في تطبيقاتة على المشكوة 130/1)

Three times.[1]

Then he a handful water and sprinkle it on the shame private part [2]

Then he recites the following supplication

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[1]ـــ ثم غسل رجليه ثلاث مرار إلى الكعبين (صحيح بخارى عن عثمانرض) ثم غسل رجله اليمني الى الكعبين ثلاث مرات ثم غسل اليسرى مثل ذلك (صحيح مسلم عن عثمانرض) ثم غسل رجله اليمني حتى اشرع في الساق ثم غسل رجله اليسرى حتى اشرع في الساق (صحيح مسلم عن ابي هريرة رض) ثم ادخل يده اليمنى في الإناء ثم صب على رجله اليمنى فغسلها ثلاث مرات بيده اليسرى ثم صب بيده اليمنى على قدمه اليسرى فغسلها ثلاث مرات بيده اليسرى ---------) رواه احمد و ابن خزيمه عن علىرض و سنده صحيح (ابن خزيمه جزء ص 76) و غسل رجليه حتى انقاهما (صحيح مسلم عن عبد الله بن زيد رض) خلل اصابع رجليه بخنصره (رواه البيهقى و ابو داؤد عن مستوررض و صححه ابن القطانرض - نيل الاوطار جزء 1 ص 134 بلوغ الامانى جزء 2 ص 44) خلل اصابع قدميه ثلاثاً (رواه الدار قطني عن عثمانرض) سكت عنه الشوكانى (نيل الاوطار جزء 1 ص 134) وحسنه البخارى (التعليق المغنى على الدار قطني ص 32)

[2]ـــ عن زيد عن النبى ﷺ..... اخذ غرفة من الماء فنضح بها فرجه (رواه احمد - بلوغ 53/2 وسنده حسن التعليقات 118/1 لكن الحديث صحيح الشواهده - التعليقات 116/1 سنده صحيح -صحيح الجامع الصغير للالباني 77/1)

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ[1]
I hereby witness that there is no ruler, worthy to be worshipped, problem resolver except Allah Alone. There is no partner unto Him and I witness that Muhammad ﷺ is His slave and His messenger

[1] ے صحیح مسلم عن عمر رض۔

The Hadith of reciting اَللّٰهُمّ اجْعَلْنِیْ مِنَ التَّوَّابِیْنَ ..... is "Weak" [1]

If one wills, he may wipe his face (after Wudoo) [2]

The conditions Wudoo should be repeated if the following occur:

1. Urinating
2. Stooling
3. Farting[3]

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[1] ے مرعاة المفاتیح جلد اول ص 373

[2] ے كانت لرسول الله ﷺ خرقة ينشف بها بعد الوضوء (رواه الترمذی و صححه احمد شاكر فی تعليقاته)

[3] ے قال الله تبارك وتعالى : أَو جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ (المائدة-6) قال صفوان كان رسول الله ﷺ يأمرنا اذا كنا سفرا ان لا تنزع خفافنا ثلاثة ايام ولياليهن الا من جنابة ولكن من غائط وبول ونوم (رواه االترمذی و صححه) قال رسول الله ﷺ لا ينصرف حتى يسمع صوتاً أو يجد ريحاً (صحيح بخاری باب من لم ير الوضوء الا من المخرجين 55/1)

4. Sleeping[1] (Yawning does not break Wudoo)[2]
5. Touching of private parts[3]
6. Eating camel's meat[4]
7. pre-ejaculation[5]

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[1]ـــ قال النبی ﷺ من نام فلیتوضأ (ابو داؤد عن علیؓ سنده صحیح التعلیقات 103/1)

[2]ـــ قال رسول الله ﷺ اذ انعس أحدكم في الصلوة فلينم حتى يعلم ما يقرأ (صحیح بخاری کتاب الوضوء 64/1) ، قال رجل لي حاجة فقام النبی ﷺ بنا جیه حتی نام القوم او بعض القوم ثم صلوا (صحیح مسلم کتاب الطهارة باب الدلیل علی ان نوم الجالس لا ینقض الوضوء 1/161)

[3]ـــ قال رسول الله ﷺ من مس فرجه فلیتو ضا (رواه الطبراني عن طلق بن علیؓ و اسناده صحیح ،نیل الاوطار 174/1) وروی نحوه ابوداؤد والترمذی عن بسرة و وصححه الترمذی وروی الترمذی واحمد عن عبد الله بن عمروؓ ، صححه البخاری (نیل الاوطار 175/1)

[4]ـــ ان رجلا سال رسول الله ﷺ اتوضاء من لحوم الابل قال نعم (صحیح مسلم)

[5]ـــ قال علیؓ کنت رجلا مذاء.... فسأله (ای رسول الله ﷺ، فقال فیه الوضوء (صحیح بخاری)

8. Trailing of salwar or pajama [1]

Other instructions about Wudoo

Many Salats can be offered with one Wudoo[2]
If a part equal to nail remain dry, repeat Wudoo[3]
Do not be extravagance in using water[4]
One Mudd which is approximately 780 grams of water suffices for Wudoo[5]
No man can perform Wudoo with the remaining water of women[6]
If Wudoo is broken during Salat, put hand on the nose, leave Salat, perform Wudoo and repeat Salat[7]

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[1] ے بینما رجل فیصلی مسبلاً ازاره فقال رسول الله ﷺ اذهب فتوضأ (ابو داؤد سنده صحیح مرعاة 209/2)
[2] ے ان النبی ﷺ صلی الصلوات یوم الفتح بوضوء واحد (صحیح مسلم)
[3] ے ان رجلا توضأ فتبرك موضع ظفر علی قدمه فقال النبي صلی الله علیه وسلم ارجع فأحسن وضوءك (صحیح مسلم)
[4] ے قال رسول الله صلی الله علیه وسلم انه سیکون في هذه الامة قوم یعتدون في الطهور والدعاء (رواه احمد و ابو داؤد و سنده صحیح - التعلیقات 131/1)
[5] ے کان النبی ﷺ.... یتوضأ بالمد (صحیح بخاری)
[6] ے نهی رسول الله ﷺ ان یتوضأ الرجل بفضل طهور المرأة (ا بوداؤد والترمذی و سنده صحیح. التعلیقات 146/1)
[7] ے قال رسول الله ﷺ اذا نسا احد کم في الصلوة فلینصرف فلیتوضأ ولیعدالصلوة (ابوداؤد و سنده حسن مرعاة 22/2)
اذا احدث أحدکم في صلواته فلیأخذ با نفه ثم لینصرف (ابو داؤد، سنده صحیح مرعاة 22/2)

If he eats or drinks in which oiliness exists, rinse water [1]

If he assumes of farting, keep offering Salat until it sounds or smells.[2]

One person can serve Wudoo for another[3]

Do not interlace fingers into fingers after Wudoo[4]

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[1]ـــ ان رسول الله ﷺ شرب لبنا فمضمض و قال ان له وسما (صحيح بخارى و صحيح مسلم)

[2]ـــ شكا الى رسول الله ﷺ الرجل الذي يخيل اليه انه يجد الشي في الصلوة فقال لا ينفتل اولا ينصرف حتى يسمع صوتا او يجد ريحاً (صحيح بخارى كتاب الوضوء)

[3]ـــ ان مغيرة جعل يصب الماء عليه وهو يتوضأ (صحيح بخارى كتاب الوضوء باب الرجل يوضيء صاحبه الله 56/1)

[4]ـــ قال رسول الله ﷺ اذا توضأ احدكم للصلوة فلا يشبك بين اصابعه (رواه الطبراني في الاوسط - سنده صحيح صحيح الجامع الصغير للالبانى 139/1)

Methodology of Ghusl (Taking bath)

When intend to take bath, wash both hands till wrist[1]
Then wash private parts and filth with left hand[2]
Then rub forcibly the left hand on the land twice or thrice then wash it[3]
Then perform Wudoo as done for normal Salat[3]

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[1]ـــ فبدأ فغسل كفيه ثلاثا (صحيح مسلم عن عائشة الصديقةرض)
[2]ـــ ثم افرغ على شماله فغسل مذاكيره وفي رواية غسل فرجه وما اصاب من الاذى (صحيح بخارى عن ميمونةرض)
[3]ـــ ثم ضرب يده بالارض او الحائط مرتين او ثلاثاً وفي رواية فضرب بيده الارض فمسحهما ثم غسلها (صحيح بخارى من ميمونةرض) ثم ضرب بشماله الارض فد لكها دلكاً شديداً (صحيح مسلم عن ميمونةرض)
[4]ـــ ثم مضمض واستنشق و غسل وجهه وذراعيه وفي رواية توضأ وضوءه للصلوة غير رجليه (صحيح بخاري عن ميمونةرض) ثم يتوضأ كما يتوضأ للصلوة (صحيح بخارى عن عائشةرض)

It means rinse water into the month and sniff water into the nose and blow it (do this thrice). Wash face (thrice). Wash the arms till elbows (thrice) [1]

Wet fingers with water and comb the hair with fingers until the skin is assured to become wet. Then pour water thrice on the head[2]

Then pour water on the entire body. Start from the right side[3]

Wash feet after moving away from the place[4]

In what conditions we need to do Ghusl (taking bath)

When private parts of males and females are joined then

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[1] ـــے ثم يتمضمض ثلاثاً و يستنشق ثلاثاً و يغسل وجهه ثلاثاً ويديه ثلاثاً. رواه النسائی عن عائشة الصديقة وإسناده صحيح (فتح الباري جزء 1 ص 375)

[2] ـــے ثم يدخل اصابعه في الماء يخلل بها اصول شعره وفي رواية حتى اذا ظن انه قد اروى بشرته له افاض عليه الماء ثلاث مرات (صحيح بخارى عن عائشةرض)

[3] ـــے ثم غسل سائر جسده (صحيح بخارى عن عائشةرض) ثم يفيض على سائر جسده (صحيح بخارى عن جابررض) كان رسول الله صلى الله عليه وسلم يعجب اليمن في تنعله وترجله وظهوره (صحيح بخارى عن عائشة الصديقةرض)

[4] ـــے ثم تحول من مكانه فغسل قدميه (صحيح بخارى عن ميمونةرض)

Do ghusl (take bath)[1]
In case of nocturnal emission, do ghusl (take bath) [2]
On Friday, Ghusl is compulsory[3]
One should do ghusl (take bath) who bathes the dead[4]
Before putting on ehram, do ghusul[5]
After accepting Islam, do ghusul[6]
Ghusl is compulsory after freeing form mensuration and postnatal bleeding[-]

Miscellaneous matters regarding Ghusl

Ghusl is not in still water in the state of impurity[7]

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[1] ے اذا ... من الختان الختان فقد وجب الغسل (صحيح مسلم عن عائشة الصديقه (رض) [2] ے هل على المرأة من غسل اذا هى احتلمت فقال رسول الله صلى الله عليه وسلم نعم اذا رأت الماء (صحيح بخارى) [3] ے غسل يوم الجمعة واجب على كل محتلم (صحيح بخارى و صحيح مسلم عن ابى سعيد رض)حق الله على مسلم ان يغتسل في كل سبعة ايام يغسل راسه و جسدة (صحيح مسلم و روى البخارى نحوه) [4] ے من غسل ميتا فليغتسل (رواه الترمذي عن ابى هريرة صححه ابن حبان و ابن حزم نيل 207/1 و صححه الالبانى فى التعليقات و روى الحاكم نحوه عن عائشة رض 163/1وصححه الحاكم والذهبي) (رواه احمد عن مغيرة وروى ابوسعيد عند الفيا الغسل من الغسل و الوضوء من الحمل (سند هما صحيح - صحيح الجامع الصغير 1093/2، 769/2) [5] ے قال ابن عمر من السنة ان يغتسل الرجل اذا ارادان يحرم (رواه الحاكم و سنده صحيح – المستدرك 447/1) [6] ے عن قيس انه اسلم قامره النبي صلى الله عليه وسلم ان يغتسل (صحيح ابن خزيمة 126/1 سنده صحيح)۔ سالت عن غسلها فى المحيض فامرها كيف تعتسل (صحيح بخارى) [7] ے لا يغتسل احدكم في الماء الدائم وهو جنب (صحيح مسلم عن ابى هريرة رض)

Do not be extravagant in using water[8]

One and a quarter Sa'a approximately or 4 kilogram water suffices for ghusl (taking bath)

Do not enter water naked [2]

Veil while taking bath[3]

After accepting Islam, take bath with water and berry leaves[4]

If woman's hair are knotted tightly, there is no need to open them[5]

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[8]ـــ قال رسول الله ﷺ انه سيكون في هذه الامة قوم يعتدون في الطهور والدعاء (رواه احمد و ابوداؤد و ابن ماجه و سنده صحيح – التعليقات 131/1)

[1]ـــ كان النبي صلى الله عليه وسلم يغتسل بالصاع الى خمسته امداد (صحيح بخارى)

[2]ـــ نهى رسول الله ﷺ ان يدخل الماء الا بمئزر (ابن خزيمة 124/1 و صححه الحاكم والذهبي – المستدرك 162/1)

[3]ـــ قال رسول الله ﷺ اذا اغتسل احدكم فليستتر (رواه ابو داؤدو النسائى و احمد وسنده حسن - التعليقات للالباني على المشكوة 129/1)

[4]ـــ عن قيس انه اسلم فامره النبي صلى الله عليه وسلم ان يغتسل بماء و سدر (ابن خز يمه و اسناده صحيح (ابن خريمه 126/1)

[5]ـــ قالت ام سلمة انى امرأة اشد ضفر رأسى فانقضه لغسل الجنابة قال رسول الله صلى الله عليه وسلم لا (صحيح مسلم)

No man take bath with remainder water of any woman and no woman take bath with remainder water of any man[1]

Man can take bath with the remainder water of his wife[2]

There is no need of performing Wudoo after doing ghusl (Taking bath). The Wudoo of ghusl suffices.[3]

After mensuration, the lady is to take bath with water and berry leaves[4]

After mensuration, the lady should add some perfume on blood spots thrice.[5]

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[1] ے نهى رسول الله ﷺ ان تغتسل المرأة بفضل الرجل او يغتسل الرجل بفضل المرأة (ابوداود والنسائى بنده صحيح التعليقات)

[2] ے ان رسول الله ﷺ كان يغتسل بفضل ميمونة (صحيح مسلم 145/1)

[3] ے كان رسول الله ﷺ لا يتوضأ بعد الغسل (رواه الترمذي وصحيحه)

[4] ے قال رسول الله ﷺ تأخذ احد أن ماءها وسدرتها فتظهر وتحسن الطهور (صحيح مسلم 147/1)

[5] ے قال رسول الله ﷺ خذي فرصة ممسكة وتوضى و ثلاثا وفي رواية تتبعى بها اثر الدم (صحيح بخارى عن عائشة الصديقة)

If a women is suffered from abnormal vaginal bleeding, then after fixed day of mensuration, wash and resume Salat[1]

If a woman has capacity, she may delay Zuhur Salat and offer Asr Salat early. After taking bath join both Salats together. Similarly, delay Maghrib till end time and esha at early time. After taking bath join both Salats together. Take bath and offer Fajr Salat[2]

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[1] ـــ قال رسول الله صلى الله عليه وسلم امكثى قدر ما كانت تحبسك حيضتك ثم اغتسلي وفي رواية فصلى (صحيح مسلم)

[2] ـــ قال رسول الله ﷺ لزينب تجلس ايام اقرائها ثم تغتسل وتؤخر الظهر و تعجل العصر و تغتسل وتصلى و تؤخر المغرب وتعجل العشاء وتغتسل وتصليهما جميعاً وتغتسل للفجر (رواه النسائي في باب ذكر اغتسال المستحاضة 25/1 وفى باب جمع المستحاضة بين الصلاتين 42/1 ورواتهما ثقات اثبات وسند هما صحيح) وقال لحمئة ان قويت على ان تؤخرى الظهر وتعجل العصر فتغتسلين ثم تصلين الظهر والعصر جميعاً ثم تؤخرى المغرب وتعجلى العشاء ثم تغتسلين و تجمعين بين الصلاتين فافعلي (رواه ابوداؤد ورواه احمد والترمذى و صححاه – نيل 237/1)

If a woman has no capacity to take bath three times in day and night, do Wudoo for every Salat[1]

In case of impurity and has to meet someone immediately and causes delay in taking bath then meet him after performing Wudoo[2]

Note: There is no proof of uttering words of shahadat (bearing witness) during taking bath

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[1] ـــ قال رسول الله ﷺ ثم اغتسلی ثم توضئ لکل صلاة وصلی (رواه ابوداؤد والترمذی وسنده صحیح – التعلیقات 176/1)

[2] ـــ ان رسول الله صل الله علیه وسلم ارسل إلی رجل من الانصار فجاء ورأسه یقطر فقال النبي صلی الله علیه وسلم لعلنا اعجلناك قال نعم فقال رسول الله صلی الله علیه وسلم اذا اعجلت او قحطت فعلیك الوضوء (صحیح بخاری کتاب الوضوء 56/1)

Methodology of Taymmum

Beat both hands on pure land and blow on them[1]
Then wipe both hands till wrists. Wipe right hand with left hand and left hand with right hand. Then wipe the face with both hands[2]

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[1]ـــ فضرب النبی ﷺ بکفیه الارض و نفخ فیهما (صحیح بخاری عن عمارؓ) ضرب بیدیه الارض ضربة واحدة (صحیح مسلم عن عمارؓ) قال الله تعالی فتیمموا صعیداً طیباً (المائدة - 6)

[2]ـــ ثم مسح بهما: ظهره کفه بشماله او ظهر شماله بکفه ثم مسح بهما وجهه وفي روایة مسح بهما وجهه وکفیه (صحیح بخاری عن عمارؓ) ثم ضرب بشماله علی یمینه و یمینه علی شماله علی الکفین ثم مسح وجهه (رواه ابو داؤد عن عمارؓ، سکت عنه الحافظ ، فتح الباری جزء ص 474) ثم تمسح بیمینك علی شمالك وشمالك علی یمینك ثم تمسح علی وجهك (رواه الأسماعیلی وسکت عنه الحافظ - فتح الباری 474/1)

Other instructions of Tayammum

One should offer Salat after doing tayammum in case of lack of water.

One must do taymmum and offer Salat in case of lack of water[1]

If taking bath is obligatory and some of body part is injured then do tayammam, wipe on the bandage and wash the rest of the body[2]

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[1] ے قال رجل اصابني جناية ولا ماء قال النبی صلی الله علیه وسلم علیك بالصعید فانه یکفیك (صحیحین عن عمرانؓ)

[2] ے اتما کان یکفیه ان یتیمم و بعصر أو یعصب علی جرجه خرقة ثم یمسح علیه و یغسل سائر جسده (رواه ابو داؤد و ابن ماجه عن جابرؓ صححه ابن السکن وله طرق (نیل الاوطار جزء 1 ص 224)

If nocturnal emission occur, and, there can be danger of sickness of cold weather. Then do tayammam instead of ghusl and offer Salat after Wudoo and lead in Salat[1]
The sick also do tayammum and offer Salat[2]
Note: The methodology of tayammam will remain same instead of ghusl or Wudoo

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[1]ے قال عمر و بن العاص احتلمت في ليلة باردة ..... فاشفقت ان اغتسل فاهلك فتيممت ثم صليت ..... قال رسول الله ﷺ يا عمرو صليت با صحابك وانت جنب فاخبرته بالذي منعنى من الاغتسال وقلت اني سمعت الله يقول ولا تقتلوا انفسكم ان الله كان بكم رحيما فضحك ولم يقل شيئا و في رواية فغسل مغابنة و توضأ .... ثم صلى (رواه ابوداؤد 54/1 و اسناده قوى - فتح البارى 1/472

[2]ے قال الله تبارك وتعالى "وإن كُنْتُمْ مَرْضَى ... فَتَيَمَّمُوا صَعِيداً طيباً" (النساء 44)

Wiping over Turban and Socks

If there is a turban or any other cloth peace around his head, one can perform Wudoo and wipe hands on the turban. There is no use on opening the turban or any cloth[1]

If the socks had been put on while feet were pure, then wipe on socks while performing Wudoo. There is no need of washing feet[2]

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[1] ے یمسح علی عمامته (صحیح بخاری عن عمرو بن امیةؓ) مسح رسول الله ﷺ علی الخفین والخمار (صحیح مسلم عن بلالؓ)

[2] ے انی ادخلتهما طاهرتین ۔ فمسح علیهما (صحیح بخاری عن مغیرةؓ)

The traveler can wipe on the socks for three days and the one who resident day and night[1]

The shoes and woven socks can be wiped upon[2]

Methodology of wiping of socks: Wipe upper right foot with right hand and upper left foot with left hand (once) [3]

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[1] ـے جعل رسول الله ﷺ ثلاثة ايام ولياليهن للمسافر ويوماً وليلةً للمقيم (صحيح مسلم عن علیؓ)

[2] ـے توضا و مسح على الجوربين والنعلين (رواه ابو داؤد واالترمذی و سنده صحيح - المسح على الجوربين مؤلفه محمد جمال الدين ص 7 ص 40) توضأ و مسح على تعليه (رواه ابوداؤد و احمد وصححه الألباني في تعليقاته على "المسح على الجوربين") وفي رواية عن ابن عمر نعلاه في رجليه و يمسح عليهما (مسند البزار سنده صحيح - المسح على الجور بين ص 44)

[3] ـے وضع رسول الله ﷺ يده اليمنى على خفه الايمن ويده اليسرى على خفه الايسر ثم مسح اعلا هما مسحة واحدة (بيهقى 292/1 وسنده حسن)

Salat Timings

1. **Fajr Timing:** It starts from true dawn and ends with sunrise[1]
2. **Zuhur Timing:** It starts after Zewalے of the sun (Noon) and it remains till ASR time starts. It means Zuhur timing remain valid until the shadow of thing equals to its height[2]. In measuring the length of the shadow, the shadow length at noon is subtracted from it. [3]
3. When the weather is too hot, offer Zuhur Salat after it become little bit colder[4]

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[1]ے قال رسول الله ﷺ وقت صلوة الصبح من طلوع الفجر مالم تطلع الشمس (صحيح مسلم عن عبد الله بن عمرؓ)
قالل رسول الله ﷺ وقت الظهر مالم يحضر العصر (صحيح مسلم)

[2]ے قال رسول الله صلى الله على اله على وسلم وقت الظهرانا زالت الشمس وكان ظل الرجل كطوله) صحيح مسلم عن وبد الله بن عمروؓ)
ےFrom morning till noon, the shadows keep decreasing in length. Then this decrease process is stopped. After this break the shadow starts increasing in length. This is zewal time (noon). Meanwhile, the timing of Zuhur Salat begins

[3]ے صلى الظهر حين زالت شمس و كان الفىء قدر الشراك ثم صلى العصر حين كان الفى ء قدر الشراك وظل الرجل (رواه النسائى عن جابرؓ 62/1 وسنده حسن)

[4]ے اذا اشتد الحر فابردوا بالصلوة (صحيح بخارى و صحيح مسلم عن ابي هريرةؓ وابن عمرؓ)

Asr Timing: It starts as Zuhur timing ends. It means when the shadow of a man equals to his height, Asr timing will start until the sun become yellowish[1]

Maghrib Timing: It starts as the sun sets in. It ends as the reddish line vanishes from the sky[2]

Esha Timing: It starts as the reddish line in the sky vanishes[3]. It carries on till mid night [4]

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[1] ے قال رسول الله ﷺ وقت الظهر مالم يحضر العصر: وقت العصر مالم تصفر الشمس (صحيح مسلم عن عبد الله بن عمرو رض)

[2] ے اقام المغرب حين غابت الشمس (صحيح مسلم عن بريدة رض).
قال رسول الله ﷺ وقت صلاة المغرب مالم يغيب الشفق (صحيح مسلم عن عبد الله بن عمر و رض)

[3] ے اقام العشاء حين غاب الشفق (صحيح مسلم عن بريدة رض)

[4] ے قال رسول الله ﷺ وقت العشاء الي نصف الليل (صحيح مسلم عن عبد الله بن عمرو رض)

Miscellaneous Instructions

If Imam delayed Salat, the person should offer Salat in its time by himself. Then if he catches the congregation, join it without saying that he has offered it. Therefore, he is not going to offer. This Salat becomes voluntary[1]

If one Rak'at of Fajr Salat is caught before sunrise, complete Salat. Similarly, if one Rak'at of Maghrib Salat is caught before sunset, complete Salat. In both conditions, it is assumed that Salat is offered in time.

This relaxation is only for the one who keeps delaying Salat willingly. As such Salat is Salat of hypocrite[3]

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[1] ے صل الصلوة لوقتها فان ادركتها معهم فصل فانها لك نافلة (صحيح مسلم عن إني ذرا) وفي رواية ولا تقل الى قد صليت فلا اصلى (صحيح مسلم عن ابى ذرؓ)

[2] ے من ادرك ركعة من الصبح قبل ان تطلع الشمس فقد ادرك الصبح ومن ادرك ركعة من العصرقبل ان تغرب الشمس فقد ادرك العصر (صحيح بخارى وصحيح مسلم عن ابى هريرةؓ) وفى رواية للبخارى "فليتم صلاته"

[3] ے قال رسول الله صلى الله عليه وسلم تلك صلوة المنافق يجلس يرقب الشمس حتى اذا كانت بين قرنى الشيطان قام (صحيح مسلم عن انسؓ)

The one who forgets or remains sleeping during Salat timing, offer Salat immediately as he remembers or wakes up[1]

If many Salats are wasted, offer them in sequence[2]

If Fajr Salat is passed unoffered and the sun has risen, offer Salat when the sun rise high, clear and bright. Furthermore, the place where Salat was wasted, do not offer at that place because that place was passed by the shaitan (Devil) but on other place. If he waste ASR Salat, do not offer it at sunset but after it sets completely[3]

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[1] ـــ قال رسول الله ﷺ اذا رقد احدكم عن الصلوة او غفل عنها فليصل اذا ذكرها (صحيح مسلم عن انس رض) وفي رواية للبخاري من نسي صلاةً فليصل اذا اذكر لا كفارة لها الا ذلك-

[2] ـــ فصلى رسول الله ﷺ العصر بعد ما غربت الشمس ثم صلى بعدها المغرب (صحيح بخارى و صحيح مسلم عن جابر رض)

[3] ـــ عرسنا مع نبى الله ﷺ فلم نستيقظ حتى طلعت الشمس فقال النبى ﷺ ليا خذ كل رجل برأس راحلته فان هذا منزل حضرنا فيه الشيطان وفى رواية فسرنا حتى اذا ارتفعت الشمس نزل وفي رواية حتى اذا ابيضت الشمس نزل فصلى بنا (صحيح مسلم كتاب الصلاة باب قضاء الصلوة الفائتة جزء اول ص 274-275) قال رسول الله ﷺ اذا طلع حاجب الشمس فاخروا الصلوة حتى ترتفع واذا غاب حاجب الشمس فاخروا الصلوة حتى تغيب (صحيح بخارى كتاب المواقيت باب الصلوة بعد الفجر حتى ترتفع الشمس 152/1)

When must the children ordered to offer Salat?

When a child reaches seven of his years, order them to offer Salat and when he reaches ten of his years, beat him if he does not offer Salat and let him do by force[1]

[1] ـــے قال رسول الله ﷺ مروا اولادكم بالصلوة و هم ابناء سبع سنين وا ضربوهم عليها وهم ابناء وعشر [رواه ابو داؤد عن عبد الله بن عمر وﷺ - سنده صحيح (مرعاة جلد اول ص 378)

Instructions about Azan and Iqamat

The Caller of Azan should call at some high place[1]
When the caller calls Azan, he must insert the fingers in their ears[2]
While saying -" حَیّ عَلی الْفَلاحِ "- حَی عَلی الصَّلاةِ
Turn face right and left[3].
When the caller calls Azan, the listeners should repeat the same words as the caller calls[4]
When the caller says -" حَیّ عَلی الْفَلاحِ "- حَی عَلی الصَّلاةِ
Say: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ [5]
Azan and Iqamat should not be joined but there should be two rak'at breaks[6]

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[1]ـــ عن امرأة قالت كان بلال يجلس على بيتي و هو أعلى بيت في المدينه فاذا رأى الفجر تمطا ثم اذن (ابوداؤد 84/1 ، سنده حسن فتح2/ 243)
كان لرسول الله صلى الله عليه و سلم مؤذنان.... ينزل هذا ويرقى هذا (صحيح مسلم كتاب الصوم)

[2]ـــ عن ابن جحيفة قال رأيت بلالًا يؤذن .... واصبعاه فى اذنيه (رواه الترمذى و صححه)

[3]ـــ عن ابى جحيفة قال اذن بلال فجعلت أتتبع فاه هٰهنا و هٰهنا يقول يمينا وشمالا حى على الصلوة حى على الفلاح (صحيح مسلم باب سترة المصلى)

[4]ـــ قال رسول الله صلى الله عليه وسلم اذا سمعتم المؤذن فقولوا مثل ما يقول (صحيح مسلم)

[5]ـــ قال (المؤذن) حى على الصلوة قال رسول الله ﷺ لا حول .... (صحيح مسلم)

[6]ـــ قال رسول الله صلى الله عليه و سلم بين كل اذانين صلاة (صحيح بخارى وصحيح مسلم عن عبد الله بن مغفلؓ)

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلاَّ اللّٰهُ وَحْدَهٗ لَاشَرِيْکَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّداً عَبْدُهٗ وَرَسُوْلُهٗ
رَضيتُ باللَّهِ ربًّا، وبالإسلامِ دينًا، وبِمُحمَّدٍ رسولًا

I bear witness that there is no god but Allah alone, He has no partner, and I bear witness that Muhammad is His servant and Messenger. O Allah, make me among those who turn to You in repentance, and make me among those who are purified

I am pleased with Allah as my Lord, with Islam as my religion, and with Muhammad as my Prophet[1]

Then invoke blessings of Allah upon Muhammad ﷺ[2]

(The one who utters the above words, his sins are forgiven) [1]

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعوَةِ التَّامَّةِ وَ الصَّلٰوةِ القَائِمَةِ اٰتِ مُحَمَّدَ الوَسِيلَةَ
وَالفَضِيلَةَ وَابعَثهُ مَقَامًا مَّحمُودَنِ الَّذِی وَعَدتَّهُ

O Allah, Lord of this complete call and the established Salat, grant Muhammad the position of al-waseelah and al-fadilah (high rank and excellence), and raise him to the honored position you have promised him. Indeed, You do not go against Your promise

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[1] ے قال رسول الله صلى الله عليه و سلم من قال حين يسمع المؤذن اشهد -------- غفر له ذنبه (صحيح مسلم عن سعدرض ی الله عنه)

[2] ے ثم صلوا على (صحيح مسلم عن عبد الله بن عمررض ی الله عنه)

(The one who utters the above supplication, for him the intercession of The Messenger of Allah ﷺ is assured)[1]
Do not give the caller any wages for calling out Azan. The Caller should not get wages[2]
The caller of Azan must say Iqamatے
The caller is appointed on the basis of his louder voice.[3]
Note: The respond of قَدقامَتِ الصّلاَةُ

The Salat has been established

Saying

اقامها الله وادامها

May Allah establish it keep it happen

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[1]ے ثم سلو الله لی الوسیلة.... فمن سأل لی الوسیلة حلت علیه الشفاعة (صحیح مسلم عن عبد الله بن عمرؓ قال رسول الله ﷺ من قال حین یسمع النداء اللهم رب ....خلت له شفاعتی یوم القیامة (صحیح بخاری عن جابرؓ)

[2]ے قال رسول الله صلی الله علیه وسلم " وا تخذ موذنا لا یأخذ علی اذانه اجراً (رواه احمد و ابو داؤد والنسائی عن عثمان بن أبي العاص وصححه الذهبی - مرعاة جلد 1 ص 440)

[3]ے قال رسول الله ﷺ لعبد الله بن زیدؓ قم مع بلالؓ فالق علیه ما رأیت فانه اندی صوتا منك (رواه احمد ابوداؤد و صححه ابن خزیمة - نیل الأوطار جلد 2 ص 31 و صححه االترمذی)

ےامر بلال ان یشفع الاذان و ان یوتر الاقامة (صحیح بخاری و صحیح مسلم)

Is not proven from authentic hadith (One relator in the reference is unknown) [1]

In response to saying اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْم صدقت وبررت is not proven from authentic hadith[2]

You may call for azan in mountains and jungles other than Masjids[3]

While in travel, Azan and Iqamat must be called[4]

If the timing of Azan is passed, Call Azan and Iqamat before offering Salat[5]

The Salats are accepted during the period of Azan and Iqamat[6]

Recite the following supplication on listening to Maghrib Azan

اللَّهُمَّ إِنَّ هَذَا إِقْبَالُ لَيْلِكَ، وَإِدْبَارُ نَهَارِكَ، وَأَصْوَاتُ دُعَاتِكَ, فَاغْفِرْ لِي

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[1] ے مرعاة المفاتيح 1/440

[2] ے مرعاة المفاتيح 1/433

[3] ے قال رسول الله صلى الله عليه وسلم يعجب ربك من راعي غنم في رأس شظية للجبل يؤذن بالصلوة ويصلى (ابو داؤد و نسائی ، اسناده صحيح - التعليقات 1/210)

[4] ے قال رسول الله ﷺ اذا سافرتما فاذنا واقيما وليؤ مكما اكبركما (صحيح بخارى)

[5] ے فاستيقظ النبى ﷺ وقد طلع حاجب الشمس فقال يا بلال .... قم فاذن (صحيح بخارى) اذن بلال (صحيح مسلم) امر بلالا فاقام الصلوة (صحيح مسلم)

[6] ے قال رسول الله ﷺ لايرد الدعاء بين الاذان والاقامة (رواه احمد وابو داود والترمذى و سنده صحيح . التعليقات 212/1)

O Allah! This is the arrival of your night and departure of the day and this is the time of the callers to call Azan. Forgive me! [1]

There should be an Azan before true dawn so that the one who I sleeping may wake up and the one who is offering Salat of night may return. (So that he returns to Fajr Salat and stop offering night Salat) [2]

After Iqamat, offer no obligatory Salat other than the relevant[3]

In case of joining two Salats, one Azan is enough but for each Salat, iqamat is called[4]

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[1] ـــ عن ام سلمة قالت علمنی رسول الله ﷺ ان اقول عند اذان المغرب اللهم ..... الخ (رواه ابوداؤد و سنده حسن مرعاة 440/1 و صححه الحاكم ووافقه الذهبي)

[2] ـــ لا يمنعن احد كم اذان بلال من سحوره فانه يؤذن بليل ليرجع قائمكم و لينبه نائمكم (صحيح بخارى عن ابن مسعودرض)

[3] ـــ قال رسول الله ﷺ اذا اقيمت الصلوة فلا صلاة الا المكتوبة (صحيح مسلم عن ابي هريرةرض)

[4] ـــ صلى النبي صلى الله عليه وسلم الصلاتين بعرفه باذان واحد و اقامتين (صحيح مسلم عن جابررض)

The words of Azan are as follows:

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ۔اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ۔اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ۔ اَشْهَدُ اَنَّ مُحَمَّدًارَّسُوْلُ اللّٰهِ اَشْهَدُ اَنَّ مُحَمَّدًارَّسُوْلُ اللّٰهِ۔حَیَّ عَلَی الصَّلٰوۃِ حَیَّ عَلَی الصَّلٰوۃ۔ حَیَّ عَلَی الْفَلَاحِ حَیَّ عَلَی الْفَلَاحِ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ-لَا اِلٰهَ اِلَّااللّٰهُ

Allah is the greatest (4 times)

I hereby witness that there is no god but Allah (2 times) and I hereby witness that Muhammad is the Messenger of Allah of Allah (2 times) Let's go to offer Salat (2 times) Let's go to success (2 times), Allah is the greatest (2 times)

There is no god but Allah (1 time)

And the words of Iqamat are as follows:

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ ۔ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ ۔ اَشْهَدُ اَنَّ مُحَمَّدًارَّسُوْلُ اللّٰهِ ۔حَیَّ عَلَی الصَّلٰوۃِ ۔ حَیَّ عَلَی الْفَلَاحِ - قَدقامَتِ الصّلاَۃُ ، قَدقامَتِ الصّلاَۃُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ-لَا اِلٰهَ اِلَّااللّٰهُ

Allah is the greatest (2 times)

I hereby witness that there is no god but Allah (once) and I hereby witness that Muhammad is the Messenger of Allah of Allah (once) Let's go to offer Salat (once) Let's go to success (once), The Salat has been established (2 times) Allah is the greatest (2 times)

There is no god but Allah (once)

The words of Azan are as follows:

اَللّٰہُ اَکْبَرُ اَللّٰہُ اَکْبَرُ۔اَللّٰہُ اَکْبَرُ اَللّٰہُ اَکْبَرُ۔اَشْھَدُ اَنْ لَا اِلٰہَ اِلَّا اللّٰہُ اَشْھَدُ اَنْ لَا اِلٰہَ اِلَّا اللّٰہُ۔ اَشْھَدُ اَنَّ مُحَمَّدًارَّسُوْلُ اللّٰہِ اَشْھَدُ اَنَّ مُحَمَّدًارَّسُوْلُ اللّٰہِ۔ اَشْھَدُ اَنْ لَا اِلٰہَ اِلَّا اللّٰہُ۔ اَشْھَدُ اَنَّ مُحَمَّدًارَّسُوْلُ اللّٰہِ اَشْھَدُ اَنَّ مُحَمَّدًارَّسُوْلُ اللّٰہِ۔ حَیَّ عَلَی الصَّلٰوۃِ حَیَّ عَلَی الصَّلٰوۃِ۔ حَیَّ عَلَی الْفَلَاحِ حَیَّ عَلَی الْفَلَاحِ اَللّٰہُ اَکْبَرُ اَللّٰہُ اَکْبَرُ۔لَا اِلٰہَ اِلَّااللّٰہُ

And the words of Iqamat for this Azan are as follows:

اَللّٰہُ اَکْبَرُ اَللّٰہُ اَکْبَرُ۔اَللّٰہُ اَکْبَرُ اَللّٰہُ اَکْبَرُ۔اَشْھَدُ اَنْ لَا اِلٰہَ اِلَّا اللّٰہُ اَشْھَدُ اَنْ لَا اِلٰہَ اِلَّا اللّٰہُ۔ اَشْھَدُ اَنَّ مُحَمَّدًارَّسُوْلُ اللّٰہِ اَشْھَدُ اَنَّ مُحَمَّدًارَّسُوْلُ اللّٰہِ۔حَیَّ عَلَی الصَّلٰوۃِ حَیَّ عَلَی الصَّلٰوۃِ۔ حَیَّ عَلَی الْفَلَاحِ حَیَّ عَلَی الْفَلَاحِ - قَدقامَتِ الصّلاۃُ ، قَدقامَتِ الصّلاۃُ۔ اَللّٰہُ اَکْبَرُ اَللّٰہُ اَکْبَرُ۔لَا اِلٰہَ اِلَّااللّٰہُ[1]

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[1]ـــ رواہ ابو داؤد وسندہ صحیح

In Fajr Azan, after Say اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ حَيَّ عَلَى الْفَلَاحِ (Salat is better than sleeping) Two times[1]

If the weather is cold or rain (especially in travel) then after saying

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ

Salat is better than sleeping, Say

وَمَن قَعَدَ فَلَا حَرَجَ

The one who sits, there is no issue or instead of saying

حَيَّ عَلَى الصَّلٰوةِ

Come to the Salat, Say

الصَّلٰوةُ فِي الرِحَالِ

Offer Salat at homes

صَلوا فِي بُيُوتِكُم

Offer Salat at your homes

اَلَا صَلُوا فِي الرِحَالِ

Be Hold! Offer Salat as your homes

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[1]ے قال اذا كنت فى اذان الصبح فقلت حى على الفلاح فقل آلصلوة خير من النوم (رواه انو داؤد والنسائى وصححه ابن خزيمةرض نيل 32/2)

[2]ے عن نعيم قال اذن مؤذن النبي صلى الله عليه وسلم الصبح في ليلة باردة فتمنيت لو قال: من قعد فلاحرج فلما قال الصلوة خير من النوم قالها (مصنف عبد الرزاق، سنده صحيح فتح الباري جزء 2 ص 239)

[3]ے خطبنا ابن عباس في يوم رزغ فلما بلغ المؤذن جي على الصلوة فأمر ان ينادي: الصلوة في الرحال..... قال فعل هذا من هو خير منى (صحيح بخارى) وفي رواية فلاتقل حى على الصلوة قل صلوا في بيوتكم (صحيح بخارى كتاب الجمعة)

[4]ے كان رسول الله صلى الله عليه وسلم يامر مؤذناً يؤذن ثم يقول على اثره "الأصلوا في الرحال" في الليلة الباردة او المطيرة في السفر (صحيح بخارى)

When he says اللہ اکبر then he needs to join both not separately. Then do the same second time similarly he does in the end after لا الہ الا اللہ[1]

The gap between Azan and Iqamat must be so that he gets free from excretion and having meal[2]

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[1] ے قال رسول اللہ صلی اللہ علیہ وسلم اذا قال المؤذن اللہ اکبر، اللہ اکبر فقال احدکم اللہ اکبر اللہ اکبر (صحیح مسلم 164/1)

[2] ے قال رسول اللہ صلی اللہ علیہ وسلم اجعل بین اذانك واقامتك نفسا حتی یقضی المتوضء حاجتة في مهل ویفرغ الآکل من طعامه في مهل (رواه عبد اللہ بن احمد فی المسند عن ابی و ابو الشیخ في (الاذان) عن سلمان و عن ابی هریرةؓ سنده صحیح، صحیح الجامع الصغیر الالبانی جلد اول ص 93)

Lining up

When Iqamat is called, no lining up to be established until Imam is not seemed intending lead in Salat. As Imam is seen, line up. To say Iqmat, do not wait for lining up for Imam to come on Salat mat[1]

As Iqamat is called, do not rush to join lines but walk with honour[2]

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[1]ـــ قال رسول الله ﷺ اذا قيمت الصلوة فلا تقوموا حتى ترونى قد خرجت(صحيح بخاري وصحيح مسلم عن ابى قتادةرض) عن ابي هريرةرض أن رسول الله صلى الله عليه وسلم خرج وقد اقيمت الصلوٰة و عدلت الصفوف حتى اذا قام في مصلاه انتظرنا ان يكبر (صحيح بخارى) اقيمت الصلاة والنبي صلى الله عليه وسلم يناجي رجلا في جانب المسجد فما اقام الى الصلوة حتى نام القوم (صحيح بخارى عن انسرض) اقيمت الصلوة فاقبل علينا رسول الله صلى الله عليه وسلم بوجهه فقال اقيموا صفوفكم وتر اصوا (صحيح بخارى عن انسرض)

[2]ـــ قال رسول الله ﷺ اذا اقيمت الصلوة فلا تا توها تَسعَون واتوها تمشون وعليكم السكينة وفي رواية البخاري والوقار(صحيح بخارى وصحيح مسلم عن ابي هريرة)

Imam (leader in Salat) should straighten the lines and exceed in doing this[1]

All should line up sticking together as one wall[2]

The necks, chest and shoulders of the followers must be aligned[3]

Followers must stick their shoulders, toes and feet with each other's[4]

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[1]ـــ كان رسول الله ﷺ يسوي صفوفنا حتى كانما يسوى بها القداح (صحيح مسلم عن النعمان(رض)

[2]ـــ قال رسول الله ﷺ اقيموا صفو فكم و تراصوا(صحيح بخارى باب اقبال الامام على الناس عند تسوية الصفوف عن انس (رض))

[3]ـــ قال حاذوا بالاعناق (ابوداؤد ، سنده صحيح – مرعاة 89/3) حاذوا بين منا كبكم (احمد عن ابى امامة ، رواته ثقات بلوغ 320/5، سنده صحيح وروى نحوه ابو داؤد عن ابن عمر و سنده صحيح التعليقات 344/1) راى رجلا باد ياً صدره فقال عباد الله لتسون صفوفكم .... (صحيح مسلم)

[4]ـــ عن انس كان احد نا يلزق منكبه بمنكب صاحبه و قدمه بقدمه (صحيح بخارى) وفي رواية عن النعمان " و كعبه بكعبه " (رواه ابوداؤد وسنده صحيح - فتح البارى جزء 2 ص 352)

Imam (leader in Salat) must go around the lines and put his hands on their shoulders and on chests. Say to them: Align yourself. Do not lean or move backward[1]

There should be some other people to help Imam align the lines. The followers should soften their shoulders to set them aligned[2]

The wise and adults stand closer to the Imam. Then stand others. Then who is closer to them and so on until the children lines[3]

The lines of men must be forward and the lines of women behind[4]

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[1]ـــ كان رسول الله ﷺ يمسح مناكبنا في الصلوة و يقول استو وا ولا اتختلفوا (صحيح مسلم عن ابى مسعودرض) يتخلل الصفوف من ناحية إلى ناحية يمسح .... صدورنا (رواه النسائى و سنده صحيح)

[2]ـــ قال رسول الله صلى الله عابه وسلم " ولينوا فى ايدى اخوانكم (رواه احمد عن ابى امامةرض و ر جاله ثقات و رواه ابو داؤد عن ابن عمررض وسنده صحيح مرعاة ج 3 ص 92)

[3]ـــ قال رسول الله ﷺ ليلنى منكم اولوا الاحلام والنهي ثم الذين يلومونهم ثم الذين يلومونهم (صحيح مسلم عن ابى مسعودرض)

[4]ـــ قال رسول الله ﷺ خير صفوف الرجال اولها وشرها آخرها وخير صفوف النساء اخرها وشرها اولها (صحيح مسلم عن ابى هريرةرض)

Do not line up in between the pillars.[1]
First, complete forward lines[2]
Whatever the deficiency, it should be in the last line[3]
The lines should be closer, there should not be gaps between lines[4]
If there is a wall etc. in between Imam and followers, Salat will be accepted[5]

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[1]ے عن انس كنا ننهى عن الصلوة بين السواري ونطرد عنها وقال لا تصلوا بين الاساطين واتموا الصفوف (رواه الحاكم وابو داؤد و سنده صحيح وروى الحاكم نحوه عن قرة 218/1 و سنده صحيح الاحاديث الصحيحة جلد اول جزء 4 ص 45)

[2]ے قال رسول الله ﷺ الاتصفون كما تصف الملئكة.... يتمون الصفوف الاولى (صحيح مسلم)

[3]ے قال رسول الله ﷺ فما كان من نقص فليكن في الصف المؤخر (رواه ابوداؤد عن انسؓ وسكت عنه هو والمنذري. مرعاة جلد 3 ص 90 و سنده صحيح - التعليقات (342/1)

[4]ے قال رسول الله ﷺ قاربوا بينها " (رواه ابو داؤد عن انسؓ وسنده صحيح مرعاة جلد 3 ص 89)

[5]ے صلى رسول الله صلى الله عليه و سلم في حجرته والناس ياتمون به من وراء الحجرة (رواه ابو داؤد عن عائشهؓ و سنده صحيح - مرعاة جلد 3 ص 102)

One must not offer Salat alone behind the lines. If he offers Salat alone by mistake, he revise it[1]

A woman can offer Salat alone behind the lines[1]

If follower is one man then Imam will be on his right side[2]

If two persons are offering Salat in congregation and the third person joins them, Imam should push both of them back [3]

If there are two followers from the beginning, they stand behind the Imam[4]

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[1]ـــ رأى رسول الله ﷺ رجلا يصلى خلف الصف وحده فامره ان يعيد الصلوة (رواه احمد و ابوداؤد والترمذى و حسنه و صححه احمد و ابن خزيمة وغيرهما - مرعاة ج 3 ص 94)

وقال رسول الله ﷺ لا صلوة الرجل فرد خلف الصف (رواه احمد و ابن ماجة و سنده صحيح - بلوغ جزء 5 ص 328)

[2]ـــ عن انس صليت انا ويتيم.... خلف النبى ﷺ و ام سليم خلفنا) صحيح مسلم)

[3]ـــ فعد لني .... الى الشق الايمين (صحيح بخارى و صحيح مسلم عن ابن عباسرض) وفى رواية جعلني حذاءه (رواه احمد - بلوغ 5/291 وسنده صحيح)

[3]ـــ قال جابر اقامنى رسول الله ﷺ عن يمينه ثم جاء جبار فقام عن يساره فاخذ بيد ينا فدفعنا حتى اقامنا خلفه (صحيح مسلم باب حديث جابر الطويل)

[4]ـــ قال رسول الله ﷺ اذا كا نو ثلاثة فليؤ هم احدهم (صحيح مسلم)

If among the followers, there is a man and women with Imam, man will stand to the right side and the woman behind them[1]

Imam must not stand higher than the followers.[2]

Imam must not begin Salat until lining up is not established[3]

Stick with each other in lining up. Do not break it[4]

Try hard to be in first line because standing in the first line has much significance[5]

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[1]ے قال انسؓ اقامنی رسول اللہ ﷺ عن یمینه و اقام المرأة خلفنا (صحیح مسلم)

[2]ے انهم کانوا ینهون عن ذلك (ابو داؤد و عن ابي مسعودؓ و حذیفةؓ سنده صحیح مرعاة 3 ص 99)

[3]ے واذا استوینا کبر (ابو داؤد و عن النعمان-سنده صحیح - التعلیقات 342/1)

[4]ے قال رسول اللہ ﷺ و من وصل صفا و صله اللہ و من قطعه قطعه اللہ (ابو داؤدسنده صحیح - التعلیقات 344/1)

[4]ے قال رسول اللہ صل اللہ علیه وسلم ولو یعلمون ما في الصف الاول لا ستهموا (صحیح بخاری 84/1)

Etiquettes of Masajid (Salat Place)

Invoke Allah's blessings on The Messenger of Allah ﷺ on entering Masjid then supplicate:

اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِکَ

O Allah! Open the gates of Your Mercy for me

Invoke Allah's blessings on The Messenger of Allah ﷺ on leaving Masjid then supplicate:

اَللّٰهُمَّ اِنِّيْ اَسْئَلُکَ مِنْ فَضْلِکَ

O Allah, I ask You of Your bounty)[1]

If a person supplicate the following, on entering Masjid, he becomes protected from Shaitan the whole day:

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Almighty Allah, By His Noble Face, By His primordial power, From Satan the outcast[2]

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[1] ے قال رسول الله ﷺ اذا دخل احدكم المسجد فليقل..... (صحيح مسلم عن ابي أسيد رض)

اذا ادخل احدكم المسجد فليسام على النبي وليقل ..... واذا خرج فليسلم على النبي وليقل.... (ابو داؤد وابن ماجه عن ابى حميد - سنده صحيح صحيح الجامع الصغير للالباني 150/1)

[2] ے كان يقول اذا دخل المسجد : اعوذ .... (ابو داؤد، سنده صحيح – التعليقات 1/234)

Offer two Rak'at (welcome Masjid) on entering Masjid till then do not sit.[1]

If he forgets to offer them, offer them as remembered[2]

Even on Friday during speech, offer them but lightly۔ے

Do not enter the Masjid after eating smelly stuff[3]

---

[1]ے قال رسول الله ﷺ اذا دخل احدكم المسجد فلا يجلس حتى يركع ركعتين (صحيح مسلم عن ابي قتادةرض)

[2]ے دخل اعرابی ----- مجلس ------ فقال رسول الله صلى الله عليه وسلم أركعت ركعتين قال لا فامره .....فركع ركعتين (رواه احمد عن ابي سعيد و صححه الترمذى بلوغ جزء 5 ص 43) قعد سليك قبل ان يصلى فقال له النبي صلى الله عليه وسلم اركعت ركعتين فقال لا قال قم فاركعها (صحيح مسلم)

ے قال اذا جاء احدكم يوم الجمعة والامام يخطب فليركع ركعتين وليتجوز فيهما (صحيح مسلم)

[3]ے من اكل من هذه الشجرة المنتنة فلا يقربن مسجدنا وفى رواية فلاياتين المساجد (صحيح مسلم)

Spitting in Masjid is a sin

If the land of Masjid is sandy and by chance one spits, hide it into the sand[1]

If he happens to spit during Salat, do not spit in front nor to the right side but spit on the left side if there is no one on the left side. Otherwise, spit under the left foot then hide it under the sand[2] or spit in the handkerchief then rub it[3]

(That will be in case of marble floor or Salat mat or carpeted floor)

Keep Masjid clean and perfumed[4]

Do not build Masajid too high nor beautify it

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[1]ے قال رسول الله ﷺ البزاق في المسجد خطيئة وكفارتها دفتها (صحيح بخارى و صحيح مسلم)

[2]ے قال رسول الله ﷺ اذا قام احدكم الى الصلوة فلا يبصق امامه ولا عن يمينه ..... وليبصق عن يساره او تحت قدمه فيدفنها و في رواية تحت قدمه اليسرى (صحيح بخارى و صحيح مسلم) و ابصق تلقاء شمالك ان كان فارغا (عبدالرزاق 1/432 وسنده صحيح وروى نحوه ابوداؤد)

[3]ے ثم اخذ طرف ردائه فبصق فيه ثم رد بعضه على بعض فقال او يفعل هكذا (صحيح بخارى عن انسرض)

[4]ے امر رسول الله ﷺ ببناء المسجد في الدور بان ينظف ويطيب (رواه ابوداؤد عن عائشة رض وسنده صحيح - التطبيقات 233/1) وامرنا ان تنظيفها (رواه احمد وابو داؤد عن سمرةرض وسنده صحيح نيل ج ٢ ص 128)

(It means Masajid are the symbol of simplicity) [1]

Poetry is neither allowed in Masjid nor trading nor make discussion groups before Friday Salats[2]

Do not announce about the lost cattle. If someone does this, the listener respond saying:

لَا رَدَهَا اللهُ عَلَيکَ

May Allah not return to you! [3]

If he finds someone trading in Masjid then respond to

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[1]ـــ قال رسول الله ﷺ ما امرت بتشييد المساجد (رواه ابو داؤد عن ابن عباس رض وسنده صحيح - التعليقات (ص324/1) صححه ابن حبان (نيل ج 2 ص 125) وقال رسول الله ﷺ ان من اشراط الساعة ان يتباهى الناس في المساجد (رواه النسائی وابو داؤد و سنده صحيح - التعليقات 224/1) و صححه ابن خزيمة نيل ج 2 ص 127)

[2]ـــ نهى رسول الله ﷺ عن تناشد الاشعار في المسجد وعن البيع والا شتراء فيه وان يتحلق الناس يوم الجمعة قبل الصلوة في المسجد (رواه ابوداؤد و الترمذي و صححه ابن خزيمه (مرعاة جلد ٢ ص 178) (حسنه الالباني (التعليقات 228/1)

[3]ـــ قال رسول الله ﷺ من سمع رجلاً ينشد ضالةً في المسجد فليقل لاردها الله عليک (صحيح مسلم عن ابی هريرة رض)

Him saying

لَا اَرِبَحَ اللّٰهُ تِجَارَتَکَ

May Allah not benefit you in this trading! [1]

Do not fix specific place in Masjid for yourself[2]

Do Wudoo perfectly and leave for Masjid then do not interlace fingers[3]

Even while in Masjid, never interlace fingers[4]

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[1]ے رواه الترمذي عن ابي هريرة وحسنه الحاكم وصححه الالباني (التعليقات 228/1

[2]ے نهى رسول الله صلى الله عليه و سلم ان يوطن الرجل المكان في المسجد) رواه ابوداؤد والنسائي عن عبد الرحمن بن شبل و سنده حسن التعليقات 283/1)

[3]ے اذا توضأ احد كم فاحسن وضوه ثم خرج عائدا الى المسجد فلا يشبكن بين اصابعه فانه في الصلاة) رواه احمد و ابو داؤد و سنده حسن مرعاة 15/2 ورواه الحاكم وسنده صحيح 206/1)

[4]ے قال رسول الله صلى الله عليه وسلم اذا كان احد كم في المسجد فلا يشكين (رواه احمد بسند حسن عن غلام ابي سعيد بسند جيد عن كعب بن عجرةرض - بلوغ الامانى جزء 3 ص 53}

Enter Masjid with your right foot and leave with your left foot[1]

Finding spit on the wall of the Masjid, scratch it and apply perfume on it[2]

In case of impurity, no male or female enter the Masjid unless he or she has taken bath. Women must not enter the Masjid while in mensuration unless she has taken bath[3]

Blood money or imposition of punishment must not done in the Masjid[4]

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[1] ـــ من السنة إذا دخلت المسجد ان تبدأ برجلك اليمني---- الخ (رواه الحاكم وسكت عليه الحافظ - فتح الباري جزء3 ص 69) وصححه الحاكم والذهبي (المستدرك جزء 1 ص 218)

[2] ـــ رأى نخامة----- فحكها (صحيح بخارى و صحيح مسلم) دعا بخلوق فخضب (رواه احمد و سنده صحيح - بلوغ جزء3 ص 56)

[3] ـــ قال رسول الله ﷺ ان لا أحل المسجد لحائض ولا جنب (رواه ابوداؤدو صححه ابن خزيمة - مرعاة جلد اول ص 519)

[4] ـــ ان النبي صلى الله عليه وسلم بهى ان يستقاد بالمسجد وان تنشد الاشعار وان تقام فيه الحدود (احمد 434/3، ابو داؤد سنده حسن - ارواء الغليل جزء 361/7 وله شواهد)

Miscellaneous Instructions

Do not offer Salat in graveyard and bathroom.[1]
Do not offer Salat facing the grave[2]
Do not offer Salat at impure places, and in slaughters, on the ways, in the camels' paddocks and the goats' pens and at the roof of Ka'ba[3]
All Salats offered at homes are preferred and rewarded except the obligatory one[4]
Offer Salat in the goats' fens if he has no places other than the camels' paddocks and the goats' pens[5]

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[1] ـــ قال رسول الله ﷺ الأرض كلها مسجد الا المقبرة والحمام (رواه ابوداؤد والترمذى و سنده صحيح (مرعاة جلد اول ص484)

[2] ـــ قال رسول الله ﷺ لا تصلوا الى القبور (صحيح مسلم عن ابى مرثد(رض)

[3] ـــ قال رسول الله ﷺ سبع مواطن لا تجوز فيها الصلوة--- الخ (رواه ابن ماجه عن عمر(رض) وسنده حسن (مرعاة جلد اول ص 485)

[4] ـــ قال رسول الله ﷺ صلوة المرء في بيته افضل من صلاته في مسجدي هذا الا المكتوبة (رواه ابوداؤد والترمذي وحسنه الترمذي والمنذرى (مرعاة جلده 2 ص 231) قال رسول الله ﷺ ان افضل الصلاة صلاة المرء في بيته الاالمكتوبة (صحيح بخارى كتاب الصلوة باب صلاة الليل 186/1) ان لم تجدوا الا مرابض الغنم واعطانى الابل فصلوا فى مرابض الغنم ولا تصلوا فى اعطان الابل (ابن ماجة وسنده صحيح۔ صحيح الجامع الصغير 303/1)

Imamat (Leading in Salat)

Imam (leader in Salat) is made who is best at the Holy Quran. If all are equal in this then Imam is made who is best at knowing Sunnah (Prophet's traditions). If all are equal in this then Imam is made who is best at initiating in Hijrah (departing homes for the sake of Allah). If all are equal in this then Imam is made who is elder in age[1]
If the one who is best at the Holy Quran is child, then he will be made Imam[2]

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[1] ـــ قال رسول الله ﷺ يؤم القوم اقرا هم لكتاب الله ..... فاعلمهم بالسنة..... فاقدمهم هجرة ..... فاقد مهم سنا (صحيح مسلم عن ابن مسعودرض)

[2] ـــ عن عمرو بن سلمة قال فلم مين احداكثر قرآناً منى ..... فقدمونى بين ايديهم و انا اين است او سيع سنين (صحيح بخارى)

If the one who is best at the Holy Quran is salve, then he will be made Imam[1]

The one who spits towards qibla can never be made Imam[2]

No Imam is made in place of any other's rule or at his home without owner's permission[3]

No Imam is made of whom people hate[4]

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[1]ـــ لما قدم المهاجرون الاولون المدينة كان يؤ مهم سالم غلام ابي حذيفةرض وكان اكثرهم قرآنا (صحيح بخارى عن ابن عمررض)

[2]ـــ ان رجلا ام قو ماً فبصق في القبلة..... فقال رسول الله ﷺ لا يصلى لكم (ابوداؤد عن السائب، سكت عنه المنذري - مرعاة 193/2 وروى الطبراني نحوه عن ابن عمر وسنده صحيح - التعليقات 232/1)

[3]ـــ قال رسول الله صلى الله عليه وسلم لا يؤمن الرجل الرجل في سلطانه ..... الا باذنه في رواية لايؤ من الرجل الرجل في اهله (صحيح مسلم عن ابى مسعودرض)

[4]ـــ قال رسول الله ﷺ ثلثة لا ترفع لهم صلوتهم فوق رؤوسهم شبرا، رجل ام قوماً وهم له كارهون .....) رواه ابن ماجة عن ابن عباس و سنده صحيح - مرعاة ض 3 ص 115)

Imam should offer light Salat[1]

If the voice of Imam is not reaching the followers, any other man raise his voice during Takbeer[2]

Imam must not stand higher place than his followers[3]

On visiting some people, do not lead them in Salat. Someone among them may lead them in Salat[4]

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[1]ـــ قال رسول الله صلى الله عليه وسلم اذا صلى احدكم للناس فليخفف (صحيح بخارى و صحيح مسلم عن ابي هريرةرض)

[2]ـــ كان النبى صلى الله عليه وسلم يصلي بالناس وابوبكر يسمعهم التكبير (صحيح بخارى كتاب الصلوة باب من اسمع الناس تكبير الامام 182/1 و صحيح مسلم باب استخلاف الامام 179/1)

[3]ـــ ان حذيفة ام الناس بالمدائن على دكان فاخذ ابو مسعود.... فقال الم تعلم انهم كانوا ينهون عن ذلك (ابوداود. سنده صحيح – مرعا ة 3/99)

[4]ـــ اذا زار احد كم قوماً فلا يصل بهم وليصل بهم رجل منهم (مسند احمد - سنده صحيح - صحيح الجامع الصغير للالبانى 162/1)

Take care of weak people behind you[1]

If a lady joins the congregation. During Salat, he listens to a child crying, lighten Salat[2]

Imam should face the followers and asked them to straighten the lines after Iqamat[3]

Straighten the lines of the followers putting his hand on their shoulders and chests[4]

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[1]ـــ قال رسول الله ﷺ واقتد باضعفهم (رواه احمد والاربعة ، بلوغ 3/27 وسنده صحيح – التعليقات 1/211

[2]ـــ قال رسول الله ﷺ: انى لا قوم في الصلوة اريد ان اطول فيها فاسمع بكاء الصبى فاتجوز في صلوتى كراهية ان اشق على امة (صحيح بخارى عن ابى قتادةرض)

[3]ـــ عن انسرض قال اقيمت الصلاة فاقبل علينا رسول الله صلى الله عليه و وسلم بوجهه فقال اقيموا صفوفكم وتراصوا (صحيح بخارى باب اقبال الامام على الناس)

[4]ـــ عن ابى مسعودرض قال كان النبى ﷺ يمسح منا كبنا في الصلوة ويقول استووا (صحيح مسلم) كان رسول الله ﷺ يتخلل الصفوف من ناحية إلى ناحية يمسح مناكبنا و صدورنا {رواه النسائى و ابو داؤد واللفظ للنسائي وسنده صحيح)

The one who has offered Salat, he can lead Salat. This Salat will be voluntary for him[1]

Blind can lead in Salat[2]

If the leader in Salat offer Salat sitting due to any reason, the followers will offer Salat sitting[3]

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[1]ـــ كان معاذ يصلى مع النبى ﷺ تم ياتى قوم فيصلى بهم (صحيح بخارى وصحيح مسلم) عن جابرؓ) فيصلى بهم و هى له نافلة (مصنف عبدالرزاق و سنده صحيح مرعاة جلد 2 ص 136)

[2]ـــ استخلف رسول الله ﷺ ابن أم مكتوم يؤم الناس وهو اعمىٰ (رواه ابوداؤد عن انس ؓ وسنده صحيح التعليقات 350/1 و روى نحوه ابو يعلى عن عائشةؓ ورجاله رجال الصحيح مرعاة ج 2 ص 107)

[3]ـــ قال رسول الله ﷺ اذا صلى جالساً فصلوا جلوساً (صحيح بخارى وصحيح مسلم)

After offering obligatory Salat, the leader in Salat will face Qiblah for the instant so that he recites

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْکَ السَّلَامُ تَبَارَکْتَ يَا ذَا الْجَلَالِ وَالْاِکْرَامِ.

O Allah, You are the One Who is Free from every defect, and safety from every evil is (sought) from You. Blessed are You, O Possessor of glory and honour. [1]

Then he should face the followers against Qibla[2] either right side or left side[3]

Mostly he must face to the right side[4]

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[1] ــے كان النبی ﷺ اذا اسلم لم يقعد الا مقدار ما يقول اللهم انت السلام ومنك السلام تباركت يا ذا الجلال و الاكرام (صحيح مسلم كتاب الصلوة باب استحباب الذكر بعد الصلوة جزء اول ص 238)

[2] ــے عن البراء كنا اذا صلينا خلف النبی ﷺ احببنا ان نكون عن يمينه يقبل علينا بوجهه (صحيح مسلم 286/1)

[3] ــے رأيت رسول الله ﷺ ينصرف عن يمينه (صحيح مسلم عن انسؓ) رأيت رسول الله ﷺ ينصرف عن شماله (صحيح بخارى و صحيح مسلم عن ابن مسعودؓ)

[4] ــے عن البراء كنا اذا صلينا خلف النبي صلى الله عليه وسلم احببنا ان تكون عن يمينه لقبل علينا بوجهه (صحيح مسلم 286/1)

If Imam leads in Salat while sitting and let someone stand on the right side on his behalf, then the followers may offer Salat while standing[1]

If Imam is unable to lead in Salat while standing, he may appoint another Imam and he himself osser Salat behind[2]

Dressing up/Clothing

The lady must not offer Salat without upper scarf.[3]

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[1]ـــ فاجلساه الى جنب ابى بكر فجعل ابوبكر يصلى وهو يا تم بصلاة النبى صلى الله عليه وسلم والناس بصلاة ابى بكر والنبى صلى الله عليه وسلم قاعد (صحيح بخارى كتاب الصلوة باب انما جعل الامام ليؤ تم به 176/1)

[2]ـــ عن عائشة الصديقةرض صلى رسول الله ﷺ خلف ابى بكر فى مرضه التي مات فيه قاعداً (رواه الترمذي وصححه في كتاب الصلوة باب ماجاء اذا صلى الامام قاعداً فصلوا قعوداً 117/1، وروى الترمذي نحوه عن انسرض و صححه 118/1)

[3]ـــ قال رسول الله ﷺ لا تقبل صلوة حائض الابخمار (رواه الترمذي و حسنه و صححه الحاكم (مرعاة210/2)

Do not offer Salat while backs of the feet un-covered [1]
Do not trail garments during Salat and do not cover his mouth[2]
One can offer Salat in shoes[2]
In case of not offering Salat in shoes, put them on the left side. If there is someone in left shoes, put them in between legs[3]
While offering Salat, put on complete and beautiful dress whether male or female[4]

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[1] ے اذا كان الدرع سابغاً يغطي ظهور قدميها (رواه ابوداؤد عن أم سلمةرض صححه الحاكم وقواه الشوكاني (مرعاة جلد 1 ص 503 و صححه الذهبي (المستدرك 250/1)

[2] ے عن ابني سلمة قال سألت انسا كان النبي صلى الله عليه وسلم يصلى فى نعليه قال نعم (صحيح بخارى صحيح مسلم)

[3] ے قال رسول الله ﷺ اذا صلى احدكم فلا يضع نعليه عن يمينه ولا عن يساره فتكون عن يمين غيره الا ان لا يكون على يساره احد وليضعها بين رجليه (ابو داؤد و سنده صحيح, مرعاة 505/1) وفي رواية او ليصل فيهما (ابوداؤد و سنده صحيح - التعليقات 239/1)

[4] ے قال الله تبارك وتعالى خُذُوا زينتكُمْ عِنْدَ كُلِّ مَسْجِدٍ (الاعراف – 31)

[5] ے نهى رسول الله ﷺ عن السدل في الصلاة وأن يغطى الرجل فاه (رواه ابوداؤد وسنده حسن التعليقات 238/1 وصححه الحاكم والذهبي التعليقات لاحمد شاكر على الترمذى)

If a person has only one cloth, wear it so that the shoulders must be covered[1]

Salat can be offered in the dress he has intercourse with his wife[2]

In case of impurity in the dress, wash it[ـہ]

Barrier

Put a barrier of length equal to Pack-saddle (almost 30 cm high) in front when offering Salat[3]

Spear, bow or javelin can also be dug in front

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[1]ـے لایصلین احد کم في الثوب الواحد لیس علی عاتقیه منه شیء (صحیح بخاری و صحیح مسلم عن ابي هریرةؓ واللفظ المسلم)

[2]ـے عن معاویة انه سأل ام حبیبة هل کان رسول الله صلی الله علیه وسلم یصلی في الثوب الذي یجامعها فیه فقالت نعم اذا لم یر فیه اذیً (رواه ابوداؤد و رجاله ثقات – نیل 100/2 وسنده صحیح)

[3]ـے قال رسول الله ﷺ اذا وضع احد کم بین یدیه مثل مؤخرة الرحل فلیصل ولا یبال من مر وراء ذلك (صحیح مسلم عن طلحةؓ) والعنزة ... تنصب بالمصلی بین یدیه فیصلی الیها (صحیح بخاری عن ابن عمرؓ) قال رسول الله ﷺ فلیستتر لصلاته و لو بسهم (رواه احمد عن سبرة وسنده صحیح – بلوغ جزء 3 ص 128)

ـےکنت اغسل الجنابة من ثوب النبی ﷺ (صحیح بخاری 67/1)

He can offer Salat by letting his ride in front as barrier[1]
The barrier of Imam is sufficient for the followers[2]
No one pass in front of the one who is offering sallat[3]
If someone intends to pass through the person offering Salat and the barrier, the one who is offering Salat should stop him. If he does not stop, then stop him forcibly (but never let him pass through) [4]
It is permissible, if someone is lying in front of the one who is offering Salat[5]

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[1]ـــ كان يعرض راحلته فيصلى اليها (صحيح بخارى و صحيح مسلم عن ابن عمرؓ)

[2]ـــ صلى رسول الله صلى الله عليه وسلم إلى العنزة بالناس والدواب يمرون بين يدى العنزة (صحيح بخاري وصحيح مسلم عن ابى جحيفةؓ) .

[3]ـــ قال رسول الله ﷺ لو يعلم المار بين يدى المصلى ماذا عليه لكان ان يقف اربعين (صحيح بخارى و صحيح مسلم عن ابي جهيمؓ)

[4]ـــ قال رسول الله صلى الله عليه حكم اذ اصلى احدكم الى شيء .... فاراد احد ان يجتاز بين يديه فليدفعه زان ابىَ فليقا تله (صحيح بخارى عن ابى سعيدؓ)

[5]ـــ عن عائشةؓ قالت كان النبى ﷺ يصلى من الليل وانا معترضة بينه وبين القبلة (صحيح بخارى و صحيح مسلم)

Barrier must be placed closer[1]
If he does not find any barrier to put in front, draw a line in front[2]

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[1] ـے قال رسول الله ﷺ اذا صلى احد كم إلى سترة فليدن منها (ا ابوداؤد، عن سهلرض صححه الحاكم ووافقه الذهبى (مرعاة جلد 1 ص 517)

[2] ـے ان لم يكن معه عصا فليخط خطأ { رواه احمد و ابوداؤد عن ابي هريرةرض وسنده حسن نيل ج 3 ص 4) وصححه احمد وابن المدينى (بلوغ جزء 3 ص 128)

Number of Rak'at

Fajr: [1]	2 Sunnah	2 Obligatory	
Zuhur: [2]	2 or 4 Sunnah	4 Obligatory	2 Sunnah
	2 Mustahab		
Asr: [3]	2 or 4 Mustahab	4 Obligatory	

[1]ے کان رسول اللہ ﷺ اذا طلع الفجر صلی رکعتین (صحیح مسلم عن عائشہرض) قال ابن عمرض حفظت عن رسول اللہ ﷺ ------ رکعتین قبل الغداۃ (صحیح بخاری و صحیح مسلم)

[2]ے کان رسول اللہ ﷺ یصلی قبل الظہرار بعا ----یصلی رکعتین (بعد الظھر)، صحیح مسلم عن عائشہرض) قال رسول اللہ ﷺ من حافظ علی اربع رکعات قبل الظھر واربع بعدھا حرمہ اللہ علی النار (رواہ احمد و ابو داؤد والنسائي والترمذي و صححہ الترمذی قال ابن عمررض حفظت عن رسول اللہ ﷺ رکعتین قبل
الظھر ورکعتین بعد الظھر (صحیح بخاری و صحیح مسلم)

[3]ے قال رسول اللہ ﷺ رحم اللہ امراً صلی قبل العصر اربعا (رواہ احمد وابوداؤد والترمذي حسنہ الترمذی و صححہ ابن خزیمۃ وابن حبان - مرعاۃ ج 2 ص 150) کان رسول اللہ صلی اللہ علیہ وسلم یصلی قبل العصر رکعتین (ا بو داؤد و سندہ حسن التعلبقا ت 268/1)

Maghrib[1]	2 mustahab	3 Obligatory	2 Sunnah
Eshaa[2]	4 Obligatory	2 Sunnah	2 Mustahab
Jum'ah[3]	2 Obligatory	4 Sunnah	
Eid[4]	2 Obligatory		

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[1]ـــ كان رسول الله ﷺ يصلي بالناس المغرب ثم يد خل فيصلى ركعتين (صحيح مسلم عن عائشهرض)
كنا نصلى على عهد رسول الله ﷺ ركعتين بعد غروب الشمس قبل صلوة المغرب (صحيح مسلم عن انسرض) وقال رسول الله صلى الله عليه و سلم بين كل اذانين صلاة ---- لمن شاء (صحيح بخارى عن عبدالله بن مغفلرض) و قال رسول الله ﷺ
صلوا قبل صلوة المغرب قال في الثالثة لمن شاء (صحيح بخارى عن عبدالله المزنى) و زاد ابو داؤد ركعتين " وسنده صحيح - (فتح البارى جزء 3 ص 302)

[2]ـــ كان رسول الله صلى الله عليه و سلم يصلى بالناس العشاء ---- فيصلى ركعتين (صحيح مسلم عن عائشهرض) فصلى النبى ﷺ العشاء ثم جاء إلى منزله فصلى اربع ركعات (صحيح بخارى عن ابن عباسرض)

[3]ـــ قال رسول الله ﷺ اذا صليتم بعد الجمعة فصلوا اربعاً (صحيح مسلم عن ابي هريرةرض)

[4]ـــ عن عمر رض قال صلوة السفر ركعتان وصلاة الاضحىٰ ركعتان وصلاة الفطر ركعتان وصلاة الجمعة ركعتان تمام غير قصر على لسان محمد صلى الله عليه و سلم (رواه ابن خزيمه - سنده صحيح - قد روى من طريق

Tahajjud or Traveeh or Witr[5]

12 or 10 or less than that (even) Mustahab

1 Sunnah or Witr

Note: Mustahab means those voluntary Salats which are mentioned in Ahadith which has significance more than ordinary voluntary Salats

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أُخرىٰ باسانيد رجالها ثقات - نيل 173/3 ورواه البيهقى بسند صحيح عن عمرؓ مو قوفاً بلوغ 107/6)

[5]ے قال رسول الله ﷺ صلاة الليل مثنى مثنى فاذا اردت ان تنصرف فاركع ركعة توترلك ما صليت (صحيح بخارى باب ما جاء فى الوتر)

Miscellaneous Instructions

1. Give gap in between two Salats (Obligatory and Sunnah etc.). Do not begin new Salat right after finishing a Salat until he has talked to someone or get aside from the place
2. After offering two Rak'at of Fajr Sunnah, lay down on right side. The Messenger of Allah ﷺ used to ask to do so

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[1] ـــ امرنا رسول الله ﷺ ان لا نوصل صلاة حتى نتكلم او نخرج (صحيح مسلم كتاب الجمعة عن معاوية رض)

[2] ـــ اذا صلي ركعتي الفجر يضطجع على شقه الامين (صحيح بخارى وصحيح مسلم عن عائشة رض) قال رسول الله ﷺ اذا صلى احدكم ركعتى الفجر فليضطجع على يمينه (رواه ابوداؤد و الترمذي وسنده صحيح (مرعاة ج 2 ص 171)

3. We should offer 4 Rak'at Mustahab before Asr with two Salams[1]

4. All Sunnah and voluntary Salats of day and night are offered in two Rak'at module[2]

5. Voluntary Salats can be offered while sitting but it will rewarded him held of that standing one[3]

6. In Makkah, after offering obligatory of Jum'ah Salat, advance and offer two Rak'at then advance and offer four Rak'at[4]

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[1] ۔ كان النبي صلى الله عليه وسلم يصلى قبل العصر اربع ركعات يفصل بينهن بالتسليم (رواه الترمذي والنسائي وحسنه الترمذى والالباني التعليقات جلد 1 ص 368)

[2] ۔ قال رسول الله ﷺ صلاة الليل والنهار مثنى مثنى (رواه ابوداؤد عن ابن عمر رض وصححه البخاري نيل جزء 3 ص 67}

[3] ۔ قال رسول الله ﷺ من صلى قاعد فله نصف اجر القائم و من صلى نائماً فله نصف اجر القاعد (صحيح بخارى باب صلاة القاعد)

[4] ۔ كان ابن عمر اذ اصلى الجمعة بمكة تقدم فصلى ركعتين ثم يتقدم فيصلى اربعا .... قال كان رسول الله ﷺ يفعله (رواه ابوداؤد وسنده صحيح - التعليقات 372/1)

7. On leaving for Fajr Salat, recite the following supplication:

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وفِي لِسَانِي نُورًا ، وفِي بَصَرِي نُورًا ، وفِي سَمْعِي نُورًا، وَفِي عَصَبِي نُوراً، وَفِي لَحمِي نُوراً، وَفِي دَمِي نُوراً، وَفِي شَعرِي نُوراً ، وَفِي بَشَرِي نُوراً، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَفَوْقِي نُورًا، وَتَحْتِي نُورًا، وَأَمَامِي نُورًا، وَخَلْفِي نُورًا، وَاجْعَلْ لِي نُورًا، وَاجْعَل فِي نَفسِي نُورًا، وَاعظِم لِي نُوراً، اللَّهُمَّ اعطِنِي نُورًا[1]

O Allah! Place light in my heart, light in my tongue, light in my sight, light in my hearing, light in my nerves, light in my blood, light in my hairs, light in my skin, light on my right, light on my left, light above me, light below me, light in front of me, light behind me, light for me, place light in my soul, and make light abundant for me, O Allah! Give to me light

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[1] ـــ خرج رسول الله صلى الله عليه وسلم إلى الصلاة وهو يقول اللهمَّ اجْعَلْ فِي قلبي نوراً (صحيح مسلم عن ابن عباسرض)

[2] ـــ قال رسول الله صلى الله عليه وسلم من اغتسل ----- فصلى ما قدر له -------- (صحيح مسلم عن ابي هريرةرض)

[3] ـــ لا تصلوا بعد الفجر الاسجدتين (ابو داؤد ابن ماجه سنده صحيح ـ صحيح الجامع الصغيرة 945/2)

Traditional Recitation

Fajr

In Obligatory Salats:

Surah Qaf[1], Izash Shamsu Kuwwirat[2], Surah Mo'minun[3] Surah Hujarat till Surah Brooj[4], Surah Zilzal in both Rak'at[5], Surah Tur[6], Surah Waqiah[7], Ya Seen[8], Saffat9, in fajr Salat 60 to 100 verses must be recited[10]

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[1] صحيح مسلم عن جابر بن سمرةرض

[2] صحيح مسلم عن عمرو بن حريثرض

[3] صحيح مسلم عن عبد الله بن السائبرض

[4] رواه النسائي عن أبي هريرةرض وسنده صحيح (مرعاة جلد 1 ص 619)

[5] رواه ابو داؤد و سنده صحيح (التعليقات 273/1)

[6] صحيح بخارى عن ام سلمةرض ، باب طواف النساء وباب من صلى ركعتي الطواف خارجا من المسجد

[7] ابن خزيمه ج1 ص 265 و سنده صحيح –

[8] رواه احمد و سنده صحيح صلاة النبي للالبانى ص 108 و بلوغ 231/3

[9] رواه ابو يعلي والمقدسي في المختارة - صلاة النبي للالباني ص 108

[10] كان النبى ﷺ يصلى الصبح .... ويقرأ فيها ما بين الستين الى المائة (صحيح بخارى كتاب المواقيت)

Masnun (Traditional) Recitation

On Friday: Alif Laam Tanzeel in first Rak'at and Hal Ata alal insaan in second Rak'at[1]

In traveling: Surah Al Falaq and Surah An Nas[2]

In Sunnah: Qul Ya Ayyuhal Kafirun and Qul Huwallahu Ahad[3]

Or

In first Rak'at, following verse is recited

قُوْلُوْٓا اٰمَنَّا بِاللّٰهِ وَ مَآ اُنْزِلَ اِلَيْنَا وَ مَآ اُنْزِلَ اِلٰٓى اِبْرٰهٖمَ وَ اِسْمٰعِيْلَ وَ اِسْحٰقَ وَ يَعْقُوْبَ وَ الْاَسْبَاطِ وَ مَآ اُوْتِيَ مُوْسٰى وَ عِيْسٰى وَ مَآ اُوْتِيَ النَّبِيُّوْنَ مِنْ رَّبِّهِمْ-لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ-وَ نَحْنُ لَهٗ مُسْلِمُوْنَ

Say (O Believers!), "We believe in Allah and that (book) which has been sent down to us and that (books) which has been sent down to Ibrahim, Isma'il, Ishaq, Ya'qub, and to the offspring of the twelve sons of Ya'qub, and that (books) which has been given to Musa and Isa, and that (books) which has been given to the Messenger of Allahs from their Lord. We make no distinction between any of them (by believing in some of them, disbelieving in others) and to Him (Alone) we are Muslims. (Surah Baqarah 136)

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[1] صحیح بخاری وصحیح مسلم عن ابی هریرةرض

[2] رواه احمد وابو داؤد و النسائی وسنده صحیح التعلیقات

[3] صحیح مسلم

And in the second Rak’at, Recite the following verse

فَلَمَّآ اَحَسَّ عِيْسٰى مِنْهُمُ الْكُفْرَ قَالَ مَنْ اَنْصَارِيْٓ اِلَى اللّٰهِ ۭقَالَ الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ اللّٰهِ ۚاٰمَنَّا بِاللّٰهِ ۚوَ اشْهَدْ بِاَنَّا مُسْلِمُوْنَ

Then when (the disbeliever did not obey) Isa came to know of their disbelief, he said: "Who will be my helpers in Allah's Cause (to serve Deen)?" the disciples said: "We are the helpers of Allah (to serve Deen); we believe in Allah, and bear witness that we are Muslims (Aal e Imran 52)[1]

Zuhur

In Obligatory Salats:

Wal Lail[2], Sabbihisma Rabbikal A’ala[3]

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[1] صحیح مسلم عن ابن عباسؓ

[2] صحیح مسلم عن جابر بن سمرہؓ

[3] صحیح مسلم عن جابر بن سمرہؓ

Burooj and Tariq[1]
Shams, Inshiqaq and Ghashiya[2]
In the first two Rak'at thirty verses each and in the second two Rak'at fifteen verses each[3]

Asr

In obligatory Salat:
Burooj, Tariq[4], Lail and Shams[5]
In the first two Rak'at fifteen verses each and in the second two Rak'at half of them each[6]

Maghrib

In obligatory Salat:
Tur[7], Wal MuraSalat[8]

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[1] رواه ابو داود والترمذي و صححه الترمذى
[2] ابن خزيمه و سنده صحيح (ابن خزيمة جند اول ص 257)
[3] صحيح مسلم عن ابى سعيدرض
[4] رواه ابو داود والترمذى و صححه الترمذى
[5] ابن خزيمة وسنده صحيح اين خزيمة جلد اول ص 257
[6] صحيح مسلم عن ابي سعيدرض
[7] صحيح بخارى و صحيح مسلم عن جبيربن مطعمرض
[8] صحيح بخارى و صحيح مسلم عن ام الفضلرض

A’raaf (In two Rak’at from different places) [1]
In the first two Rak’at (from Surah Lam Yakun till end of Qur’an[2], Surah Muhammad[3], Surah Teen[4]

Esha

In Obligatory:
Surah Wash Shams, Surah Wad Duha, Surah Wal Layl, Surah Sabbih hisma Rabbikal AA’la5
In the first two Rak’at Surah Burooj to Surah Lam Yakun[6], Surah Iqra[7], Surah Wat Teen[8]

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[1] ے رواه النسائي عن عائشة وسنده صحيح - التعليقات 268/1
[2] ے رواه النسائي عن ابی هريره رض وسنده صحيح (مرعاة جلد 1 ص 619
[3] ے طبراني المقدسی سنده صحيح – صلاة النبي للالباني ص 114
[4] ے احمد الطيالسی سنده صحيح صلاة النبي ص 114
[5] ے صحيح بخاری و صحيح مسلم عن جابر رض -
[6] ے رواه النسائي عن ابي هريرة رض و سنده صحيح (مرعاة جلد 1 ص 619
[7] ے صحيح مسلم عن جابر رض
[8] ے صحيح بخاری و صحيح مسلم عن البراء رض

Surah izash Shamsu inshaqqat[1]

Jum'ah

Surah Jum'ah and Surah Munafiqun[2] or Surah Jum'ah and Hal Ataaka[2] or Sabbih hisma Rabbikal Aala and Hal ataaka hadeesul Ghashiyah[3]

Eid

Surah Qaf wal Quranil Majeed and Surah Iqtarabatissa'atu[4] or Sabbih hisma Rabbikal Aala and Hal ataaka hadeesul Ghashiyah[5]

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[1] صحیح بخاری عن ابی هریرةرض

[2] صحیح مسلم عن ابی هریرةرض

[3] صحیح مسلم عن النعمان بن بشیررض

[4] صحیح مسلم کتاب العیدین عن ابی واقدرض

[5] صحیح مسلم کتاب الجمعه عن النعمان بن بشیررض

Miscellaneous Matters

No one recite the Holy Qur'an louder than any other person[1]

If the Holy Qur'an cannot be memorized, then recite

الحَمدُلله ، اللهُ اكبَر، لَااِلٰهَ اِلاَ اللهُ

All praise be to Allah, Allah is the greatest, and there is no god to be worshipped but Allah

When Imam recites,

سبحِ اسْمَ رَبِّكَ الأَعلى

Glorify with the name of your Lord, the Great

One must respond with the words

سبحان ربى الاعلى

Glorified is my Lord, the Great[2]

If Imam errs in recitation, the follower may tell and correct him[3]

Note: The remaining matters of recitation are explained on pages 181-185 under the chapter "Qiyaam"

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[1] ـــ قال رسول الله ﷺ لا يجهر بعضكم على بعض بالقرآن (رواه مالك واحمد عن البياضي وسنده صحيح ورواه النسائي عن ابى سعيدرض و سنده صحيح (مرعاة ج 1ص 623)

[2] ـــ كان النبي صلى الله عليه وسلم اذا قرأ سبحِ اسْمَ رَبِّكَ الأَعلى قالَ سُبْحَانَ ربي الأعلى (رواه احمد و ابو داؤد و سنده صحيح - مرعاة ج 1 ص 627)

[3] ـــ صلى النبي صلى الله عليه وسلم فقرأ فيها فليس عليه فلما انصرفت قال لابي ..... ما منعك (رواه ابوداؤد بسند صحيح صلاة النبي للالباني ص 131)

ـــ فان كان معك قرآن فاقرأ والا فاحمد الله وكبره و هلله ثم اركع (رواه الترمذى فى حديث المسئ صلاته و سنده صحيح - التعليقات 253/1)

The timing in which Salat is forbidden to offer

1. at sunrise[1]
2. at Sunset[2]
3. at exact Noon[3]
4. After Salat ul Fajr until the Sun becomes high and bright[4]
5. After Salat ul Asr till sunset[5]

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[1]ے و [2]ے قال رسول الله لا اله عليه وسلم لا يتحرى احدكم فيصلى عند طلوع الشمس ولا عندغروبها (صحيح بخارى ومسيح مسلم عن ابن عمرؓ)

[3]ے و حين يقوم قائم الظهيرة (صحيح سلم عن عقبة بن عامرؓ

[4]ے و [5]ے لا صلوة بعد أصبح حتى ترتفع الشمس الاصلوة بعد العصر حتى تغيب الشمس (صحيح بخارى) وفى رواية لا صلوة بعد صلوة العصر حتى تغرب الشمس ولا صلوة بعد صلوة الفجر حتى تطلع الشمس (صحيح مسلم).فلما ارتفعت الشمس وا بياضت قام فصلى (صحيح بخارى باب الاذان بعد ذهاب الوقت)

Miscellaneous Instructions

If Sunnah of Fajr Salat have not been offered due to joining the congregation, they can be offered after obligatory Salat (given that it is not the time of sunrise) [1]

If the sun starts rising, then wait till the sun becomes high and bright[2]

If the person catches at least one Rak'at of Salat ul fajr before sunrise and one Rak'at of Salat ul Asr before sunset, he may complete Salat[3]

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[1] ـــ راي النبي صلى الله عليه وسلم رجلاً يصلى بعد صلوة الصبح ركعتين فقال رسول الله صلى الله عليه وسلم صلوة الصبح ركعتين فقال الرجل إني لم اكن صليت الركعتين اللتين قبلهما فصليتهما الآن فسكت رسول الله صلى الله عليه وسلم (رواه ابن خزيمة عن قيس و سنده صحيح (مرعاة ج 2 ص 57)

[2] ـــ من لم يصل ركعتي الفجر فليصلهما بعد ما تطلع الشمس (رواه الترمذي وسنده صحيح (نيل الاوطار جزء 3 ص 31) لا صلوة بعد الصبح حتى ترتفع الشمس (صحيح بخاري)

[3] ـــ قال رسول الله ﷺ من ادرك ركعة من الصبح قبل ان تطلع الشمس فقد ادرک الصبح .... (صحيح بخارى و صحيح مسلم عن أبي هريرةرض) وفى رواية للبخارى فليتم صلوته

Note: Salat at sunrise and sunset is forbidden because the disbelievers prostrate before the sun[1]
And Salat at exact noon is forbidden because the Hell is blazed[2]

Salat in Congregation

Males must offer Salat in congregation[3]
Whenever there are at least three persons, they should offer Salat in congregation[4]
Even if they are two then they must offer Salat in congregation[5]

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[1]ـــ قال رسول الله ﷺ ميجن يسجد لها الكفار (صحيح مسلم عن عمرو بن عبسه رض)
[2]ـــ قال رسول الله ﷺ حينئذ تسجر جهنم (صحيح مسلم عن عمر و بن عبسه رض)
[3]ـــ قال رسول الله ﷺ " لقد هممت ان امر بحطب ---ثم اخالف الى رجال وفى رواية مسلم لا يشهدون الصلوة) فامر عليهم بيوتهم (صحيح بخارى عن ابى هريره رض وروى مسلم نحوه)
[4]ـــ قال رسول الله ﷺ ما من ثالثه في قرية ولا بدو لا تقام فيهم الصلوة الااستحوذ عليهم الشيطان (رواه ابوداؤد عن أبي الدرداء رض وسنده صحيح - نيل الاوطار ج 2 ص 37)
[5]ـــ قال رسول الله صلى الله عليه و سلم اذنا واقيما ثم ليؤ مكما اكبركما (صحيح بخارى)

If the blind hears the voice of Azaan, he must offer Salat in congregation[1]

It is not necessary for females to offer Salat in congregation. If they seek permission at night Salats, allow them[2]

But their homes are better than their Masjid. (It means the reward of offering Salat at homes is more) [3]

Even at homes, hidden places are more rewarded[4]

If females come to Masajid, they must avoid perfumes[5]

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[1]ـــ قال رسول الله ﷺ الرجل اعمى) هل تسمع النداء بالصلوة قال نعم قال واجب (صحيح مسلم عن ابى هريرةرض

[2]ـــ قال رسول الله ﷺ اذا استاذ بكم نساءكم بالليل إلى المسجد فأذنوا لهن(صحيح بخارى وصحيح مسلم عن ابن عمر (رض)

[3]ـــ قال رسول الله ﷺ وبيوتهن خير لهن (رواه ابو داؤد و سنده صحيح. التعليقات 333/1

[4]ـــ قال رسول الله ﷺ صلوتك في بيتك خير لك من صلوتك في حجرتك وصلوتك في حجرتك خير لك من صلوتك في دارك و صلوتك في دارك خير لك من صلواتك في مسجد قومك (احمد عن ام حميد و سنده حسن مرعاة 74/3 دروى نحوه الحاكم

عن ام سلمه و سنده صحيح 209/1 و روى نحوه ابوداؤد عن ابن مسعود و سنده صحيح بالتعليقات 333/1

[5]ـــ قال رسول الله ﷺ اذا شهدت احدكم المسجد فلاتمس طيبا (صحيح مسلم)

If a person is in Masjid and Azan is called, he cannot leave Masjid without offering Salat[1]

If one reaches Masjid and Salat in congregation has already been offered, then he may offer another in second congregation[2]

Do not rush to Masjid but walk gracefully[3]

If he has already offered Salat at home and arrive Masjid, and finds Salat in congregation there, join the congregation not separately[4]

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[1]ـــ امرنا رسول الله صلى الله عليه وسلم اذا كنتم في المسجد فنودي بالصلوة فلا يخرج احدكم حتى يصلى (رواه احمد عن ابي هريرة وسنده صحيح - مرعاة جلد 2 ص 80) خرج رجل من المسجد بعد ما أذن فيه فقال ابوهريرة اما هذا فقد عصى أبا القاسم صلى الله عليه وسلم (صحيح مسلم)

[2]ـــ جاء رجل وقد صلى رسول الله ﷺ فقال الارجل يتصدق على هذا فيصلى معه فقام رجل فصلى معه (رواه ابوداؤد والترمذى و حسنه الترمذي والمنذري وصححه الحاكم والذهبي (مرعاة ج 2 ص 132)

[3]ـــ إذا اقيمت الصلوة فلاتا تو ا تسعون (صحيح بخارى)

[4]ـــ قال رسول الله صلى الله عليه وسلم اذا صليتما فى رحالكما ثم اتيتما مسجد جماعة فصليا معهم (رواه ابوداؤد عن يزيد و سنده صحيح – مرعاة جلد ٢ ص 137

As many as number of followers increases in congregation, the reward will increase[5]

As Iqmat is called, no Salat is allowed to offer except that of obligatory Salat[6]

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[5]ے قال رسول الله صلى الله عليه وسلم صلوة الرجل مع الرجل ازكى من صلاته وحده و صلاته مع الرجلين از كى.... (رواه احمد وابوداؤد والنسائي وصحه ابن سكن والعقيلي وابن المديني (نيل الاوطار جزء 3 ص 113)

[6]ے اذا اقيمت الصلوة فلا صلوة الا المكتوبة (صحيح مسلم 289/1)

If one listens to Azan, even then without any reason, does not offer Salat in congregation, his Salat will not be accepted[1]

On joining Salat which has already been begun, he should join from the position where he finds Imam[2]

After Salam, the person must complete the remaining Rak'at[3]

If females will, they may offer Salat in congregation. They may let some Oldman to call Azan. The female Imam may lead other ladies while being in the same line with them[4]

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[1] ے قال رسول الله ﷺ من سمع الندا فلم يجبه فلا صلوة الامن غدر ا رواه الدار قطنی و ابن ماجه و سنده صحيح مرعاة 81/2) قال رسول الله ﷺ لرجل الی اعمی هل تسمع الله ر سنورة فقال نعم قال فاجب (صحيح مسلم)

[2] ے قال معاذ لا اراه علی حال الاكنت عليها قال رسول الله صلی الله عليه وسلم ان محاذ قد من حكم سنة كذلك فافعلوا (ابوداود و سنده صحيح - التعليقات وام) عن المغيرة قال تخلفت مع رسول الله صلی اله عليه وسلم.... وعبد الرحمن يصلی بهم فصلی مع الناس - ربعة الأخيرة فلما سلم عبد الرحمن قام رسول الله ﷺ تم صلاته (صحيح بخاری وصحيح مسلم) اذا اتی احدكم الصلوة والامام علی كل حال فليصنع كما يصنع الامام(ترمذی ، سنده صحيح، صحيح الجامع الصغير 110/1)

[3] ے فما ادر كتم فصلوا و ما فاتكم قاتموا (صحيح بخاری)

[4] ے كان رسول الله ﷺ نيز درها راي ام ورقة) في بيتها وجعل لها موز نا ئوزن لها و امربران توم اہل دارها قال عبد الرحمن انا رايت مود نها شيخا كبيرا (رواه البوداؤد وسنده صحيح التعليق المغنی شرح دار قطنی مث ، ومن ربطة قالت اتنا عائشة فقامت بينهن علی الصلوة المكتوبة رواه الدار قطني وعبد الرزاق و سنده صحيح والتعليق المعنی ص 155)

Methodology of offering Salat (First Rak'at)

Standing straight

When he stands to begin Salat, he must wear dress of beauty. It means clean and excellent dress[1]
Face Qiblah[2] and stand respectfully[3]
Neither lean onward nor backward but remain moderate[4]

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[1] ـــ قال الله تعالى: خُذُوا زِينَتَكُمْ عِندَ كُلِ مَسجِد (الاعراف ٣١) وقال رسول الله صلى الله عليه و سلم اذا صلى احدكم قليلبس ثوبية فان الله عز و جل احق ان يزين له (رواه الطبرانى في الكبيراسناده حسن مرعاة المفاتيح شرح مشكوة المصالح جلد اول ص 506)

[2] ـــ فَوَلُّوا وُجُوهَكُمْ شَطرَه (البقرة 148)

[3] ـــ قُومُوا لِلهِ قَانِتِين البقرة 238)

[4] ـــ كان النبي صلى الله عليه وسلم اذا قام في الصلوة اعتدل قائماً (ابن ماجة عن إبى حميدرض رجاله ثقات (تقريب) وسنده صحيح) حتى يقر كل عظم منه في موضعه معتدلاً (ابو داؤد عن ابى حميد رض رجالة ثقات (تقريب) وسنده صحيح)

Keep both feet straight and parallel[1]
In case of obligatory, call iqamat[2]
Then lean the head[3]
Gaze the eyes[4]
Then raise both hands till front of shoulders or upto the upper part of the ears[5]
If he is covering his body with the shawl, draw both hands and raise them[6]

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[1]ـــ صف القدمين .... من السنة (رواه ابوداود عن ابن الزبيرؓ وسنده حسن)

[2]ـــ قال رسول الله ﷺ اقم ثم كبر(ابو داؤد عن رفاعةؓ) رجاله ثقات (تقريب) ورواه الترمذى و حسنه و صححه الذهبي (التعليقات احمد شاكر على الترمذي) وصححه الالباني في تعليقاته على المشكوة 253/1

[3]ـــ اذا نزلت "الذين هم في صلوتهم خاشعون فطأطأ رأسه(رواه الحاكم وصححه على شرط الشيخين ج 2 ص 394 نيل الاوطار جزء 2 ص 159)

[4]ـــ لينتهين عن ذلك او لتخطفن ابصارهم (صحيح بخاري)

[5]ـــ كان رسول الله صلى اله عليه وسلم ذ اكبر رفع يديه حتى يحاذى بهما فروع اذنيه (صيح مسلم عن مالك)
كان يرفع يديه حذو منكبيه (صحيح بخارى و مسيح مسلم عن ابن عمرؓ)

[6]ـــ فلما اراد ان يركع اخرج يديه من الثواب ثم رفعهما (صحيح مسلم باب وضع يده اليمنى على اليسرى 171/1)

Open the fingers, do not bend them[1]
Neither join the fingers together completely nor separate them[2]
Then Say “Allahu Akbar”[3]
Then hold the back of the left arm with the right hand, some on back of the wrist, some on back of the arm and reaching the left elbow[4]
After doing this, put the arms on the chest[5]

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[1]ـــ اذا كبر للصلوة نشر اصابعه (رواه الترمذى عن ابي هريرةرض) وصححه احمد محمد شاكر و قال تابع يحيي بن يمان شبابة و شبابة ثقه و يحيي ثقة (تعليقات احمد محمد شاكر على الترمذى)

[2]ـــ لم يفرج بين اصابعه ولم يضمها (صحيح ابن خزيمة عن ابي هريرةرض) و سنده صحيح (صحيح ابن خزيمية جزء 233-234)

[3]ـــ كان رسول الله ﷺ اذا قام الى صلوة ويكبر (صحيح بخارى وصحيح مسلم عن ابى هريرة)

[4]ـــ اخذ شماله بيمينه (ابو داؤد عن وائلرض و سنده صحيح) وفي رواية وضع يده اليمنى على ظهر كفه اليسرى والرسغ والساعد (رواه ابوداؤد واحمد عن وائلرض) وسنده صحيح (التعليقات 249/1)---و صححه ابن خزيمة (تسهيل القارى شرح صحيح بخارى ج 3 ص 838) كان الناس يؤمرون ان يضع الرجل اليد اليمنى على ذراعه اليسرى في الصلاة (صحيح بخاري عن سهلرض)

[5]ـــ يضع يده على صدره (رواه احمد عن هلب و سنده حسن او صححه ابن عبد البر (تعليقات احمد محمد شاكر على الترمذى (باب ما جاء في الانصراف) وحسنه الالباني (التعليقات 252/1)

Then he invokes:

سُبْحَانَکَ اللّٰهُمَّ وَبِحَمْدِکَ، وَتَبَارَکَ اسْمُکَ وَتَعَالٰی جَدُّکَ، وَلَا اِلٰهَ غَيْرُکَ[1]

لَا إِلَهَ إِلَّا اللَّهُ، لَا إِلَهَ إِلَّا اللَّهُ، لَا إِلَهَ إِلَّا اللَّهُ

اَللّٰهُ اَكْبَرُ كَبِيْرًا، اَللّٰهُ اَكْبَرُ كَبِيْرًا، اَللّٰهُ اَكْبَرُ كَبِيْرًا

اَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

Glory be to You, O Allah! And praise be to You; blessed be Your name; exalted be Your honour;

There is no other god but You, (3 times)

“Allah is most exceeding great;” (3 times)

“I seek refuge in Allah, the Hearer and Knower, from the accursed devil, from his pricking, his blowing, and his sputtering.”

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[1] ے "ثم يكبر الله عز وجل ويحمده ثم يقرا" وفی روایة "ثم يكبر ويحمد الله عز وجل ويثنی عليه" (ابو داؤد عن رفاعة وسنده صحيح) وفی روایة عن رفاعةرض ويمجده" (نسائی، وسنده صحيح) اذا قام من الليل كبر ثم يقول "سبحانک اللهم ---- ونفثه (ابوداؤد عن ابی سعيدرض) وصححه الالبانی (التعليقات 258/1) وصححه احمد محمد شاكر فی تعليقاته علی الترمذی كان عمررض يجهر بهؤلاء الكلمات (صحيح مسلم) كان عمررض يسمعنا ويعلمنا (دار قطنی) وسنده صحيح

.

Then recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ with lower voice[1]
In the name of Allah, the Most Gracious, the Most Merciful

[1] ـے قال انسؓ صلیت مع رسول اللہ ﷺ وابی بکرؓ وعمرؓ وعثمانؓ فلم اسمع احدا منهم یقرآ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Then recite Surah Al Fateha. In louder Salat with louder voice and in lower voice Salat with lower voice. It means, recite with louder voice, in two Rak'at of Fajr, Maghrib and Esha. Except these Rak'at, the surah is recited with lower voice in all obligatory Salats[1]

Either recite with louder voice or recite with lower voice in Sunnah and Voluntary Salats[2]

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[1] صحیح بخاری وصحیح مسلم عن ابی هریرة وغیره

[2] عن عبد الله قال سالت عائشه کیف کان قراءة النبی ﷺ باللیل فقالت کل ذلک قد کان یفعل بما اسر بالقراءة وربما جهر (رواه الترمذی وصححه وفی الباب احادیث کثیرة)

After reciting Surah Fateha, invoke “Aameen” with louder voice in louder Salat and with lower Salat in lower Salat[1]
Then recite any other Surah, with louder voice in louder Salat and with lower voice in lower Salat[2]
If he recites another from beginning, then recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ in lower voice[3]
In the name of Allah, the Most Gracious, the Most Merciful

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[1]ـــ كان رسول الله صلى اللهعليه وسلم اذا قر أولا الضالين قال آمين ورفع بها صبته (ابو داؤد عن وائلرض صححه الدار قطني والحافظ العسقلاني (بلوغ الامانى جزء3 ص 205) والالبانى ، التعليقات 267/1

[2]ـــ صحيح بخارى و صحيح مسلم عن ابي حريرة رد و قال رسول الله صل الله عليه وسلم ثم اقرأ يام القرآن ثم اقرأ بما شئت (رواه احمد عن رفاعه - بلوغ 156/3) و روى نحوه ابوداؤد وسنده صحيح (التعليقات للالباني على المشكوة 252/1)

[3]ـــ قال انس صليت خلف النبى ﷺ و ابى بكررض و عمررض و عثمانرض فكا نوا يستفتحون بالحمد لله رب العالمين لا يذكرون بسم الله الرحمن الرحيم في اول قراءة ولا في آخرها (صحيح مسلم) قال رسول الله ﷺ انزلت على آنفا سورة فقرأ بسم الله الرحمن الرحيم انا اعطيناك الكوثر- فصل لربك وانحر- ان شانئك هو الابتر (صحيح مسلم)

Lengthen the recitation in the first Rak'at of Fajr and Zuhur Salats while little bit less in the second Rak'at[1]
Increase the recitation in Fajr comparatively[2]
In every Salat, the recitation in the first two rak'at must be more than the last two Rak'at[3]
Each word in the recitation must be clear[4]
Prolong the recitation[5]

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[1]ـــ كان رسول الله صلى الله عليه وسلم يطول الركعة الأولى من الظهر ويقصر الثانية وكذلك في الصبح (صحيح بخارى و صحيح مسلم عن الى قتادة و اللفظ المسلم)

[2]ـــ كان النبي صلى الله عليه وسلم يقرأ في الظهر والميل إذا يغشى وفي الحصه نحوذلك في الصبح اطول من ذلك (صحيح مسلم عن جابر بن سمرةرض)

[3]ـــ قال سعد اما انا فامد في الأولين واحذف في الاخرين ولا لو ما قدمت به من صلوة رسول الله ﷺ (صحيح بخارى و صحيح مسلم من جابر بن سمرةرض)

[4]ـــ قراءة مفسرة حرفاً حرفاً (رواه الترمذي في ابواب فضائل قرآن عن أم سلمة وصححه)

[5]ـــ سئل انسرض كيف كانت قراءة النبى ﷺ فقال كانت مداً (صحيح بخارى كتاب فضائل القرآن)

Recite the Holy Qur'an with proper pronunciation and clarity, not with high speed but stop at every verse[1]
Recite with beautiful voice[2]
After recitation, raise the hands similarly as raised in the first time[3]
If covered with a shawl, draw out the hands then raise them[4]

Ruku (Bowing)

Say Allah u Akbar bow down[5]
Hold the knees with the hands[6]

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[1]ـــ قال الله تبارك تعالى " ورتل القرآن ترتيلا" (سورة المزمل) كان رسول الله صلى الله عليه وسلم يقطع قراءته آية آية { رواه احمد عن أم سلمة رض ورواه الدار قطني و قال اسناده صحيح ورواته ثقات (دار قطنى ص 118) و روى نحوه الترمذي في ابواب القراءات و سنده صحيح مرعاة (4/372
قال رسول الله ﷺ ليس منا من لم يتقن بالقرآن (صحيح بخارى كتاب التوحيد)
[2]ـــ قال رسول الله ﷺ زينوا القرآن بأصواتكم (رواه احمد و ابو داود والدارمى وسنده صحيح - التعليقات1/674)
[3]ـــ اذا افتتح الصلوة رفع يدي حتى يحاذى بهما منكبيه و قبل ان يركع (صحيح بخاري وصحيح مسلم) عن ابن عمر و اللفظ المسلم)
[4]ـــ اخرج يديه من الثوب ثم رفعهما (صحيح مسلم)
[5]ـــ ثم يكبر حين يركع (صحيح بخارى عن ابي هريرةرض)
[6]ـــ و يضع راحتيه على ركبتيه (رواه ابو داؤد عن ابى حميدرض وسنده صحيح

Open your fingers[1]
Put them on knees[2]
Hold the knees with both hands[3]
Straighten the arms like bows[4]
Neither lean the head nor raise it. Keep it parallel to the back. Hold yourself while bowing until every part become in moderate state[4]

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[1]ے فرج اصابعه (صحيح ابن خزيمة عن وائل جزء 1 ص 301 و سنده صحيح) فصلت اصابعه على ساقيه وفی روایة فرج بين اصابعه (احمد عن ابن مسعودرض - رجاله ثقات - بلوغ 149/3، وسنده صحيح)

[2]ے فصلت اصابعه على ساقيه (احمد عن ابن مسعودرض) و سنده صحيح

[3]ے وضع يديه على ركبتيه كا نه قابض عليهما (رواه ابو داؤد عن ابی حميدرض و سنده صحيح)

امكن يديه من ركبتيه (صحيح بخاری عن ابی حميدرض) امرنا ان نضرب بالاكف على الركب (صحيح مسلم 217/1)

[4]ے وترید یه فتجافی من جنبيه ثم يعتدل فلا ينصب رأسه ولا يقنع (رواه ابوداؤد، عن ابی حميدرض وسنده صحيح) لم يشخص را سه ولم يصوبه ولكن بين ذلك (صحيح مسلم عن عائشهرض)

ثم اركع حتى تطمئن راكعا (صحيح بخاری عن ابي هريرةرض)

Keep the back straight and stretched[1]
Keep the back as straight as water does not fell if poured on his back[2]
Keep invoking سُبْحَانَ رَبِّيَ الْعَظِيمِ for a long time
Glory be to my Lord Almighty, [3]

Qauma (Standing after Bowing)

Then say while raising the head سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
Allah listens to those who praise Him.[4]

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[1]ـــ قال رسول الله ﷺ وامدد ظهرك (رواه احمد وابوداؤد عن رفاعة و سنده صحيح - التعليقات للالباني على المشكوة 253/1)

[2]ـــ عن ابي برزة كان رسول الله صلى الله عليه وسلم اذا ركع لوصب على ظهره ماء لاستقر(رواه الطبراني في الكبير و الاوسط ورجاله ثقات - مجمع الزوائد 2/133 وسنده حسن بلوغ 3/358 وروى نحوه الطبراني في الكبير عن ابى مسعود و سنده حسن بلوغ 258/3)

[3]ـــ قال رسول الله ﷺ فاما الركوع فعظموه فيه الرب عز و جل (صحيح مسلم باب النهي عن قراءة القرآن في الركوع 199/1) ثم ركع فجعل يقول سبحان ربى العظيم (صحيح مسلم باب استحباب تطويل القراءة في صلاة الليل 312/1)، اذا قال سمع الله لمن حمده قام حتى نقول قدادهم (صحيح بخارى و صحيح مسلم) كان ركوعه و سجوده و بين السجدتين واذا رفع رأسه من الركوع قريباً من السواء (صحيح بخارى)

[4]ـــ ثم يقول سمع الله لمن حمده حين يرفع صلبه (صحيح بخارى عن ابي هريرة(رض)

Stand straight until each organ become moderate[1]
After standing straight, glorify Allah by saying
اللَّهُم رَبَّنَا وَلَكَ الْحَمْدُ
O Allah! O our Lord! And to You is the praise or say
رَبَّنَا وَلَكَ الْحَمْدُ
O our Lord! And to You is the praise[2]
Raise your hands in the same fashion as you raised before

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[1] ـــے اذا رفع راسه استوى حتى يعود كل فقار مكانه (صحيح بخارى عن ابى حميدؓ) وقال رسول الله صلى الله عليه وسلم ثم ارفع حتى تعتدل قائما (صحيح بخارى عن ابي هريرة ؓ) وفي رواية حتى تطمئن (رواه ابن ماجه) و سنده صحيح (نيل الاوطار جزء 2 ص 223)

[2] ـــے كان النبى ﷺ اذا قال سمع الله لمن حمده قال اللهم ربنا ولك الحمد (صحيح بخاري عن ابي هريرةؓ باب ما يقول الامام ومن خلفه اذا رفع رأسه من الركوع) وفي رواية ثم يقول ربنا ولك الحمد (صحيح بخارى من ابى هريرةؓ 203/1)

Do not lean the back onward or backward but in moderate state[1-2]

Then glorify Allah as follows:

مِلْءَ السَّمواتِ وَمِلْءَ الأَرْض، وَما بَيْنَهُما ، وَمِلْءَ ما شِئْتَ مِنْ شَيءٍ بَعْد أَهلَ الثَّناءِ وَالمَجد ، أَحَقُّ ما قالَ العَبْد ، وَكُلُّنا لَكَ عَبد. اللّهُمَّ لا مانِعَ لِما أَعْطَيْت ، وَلا مُعْطِيَ لِما مَنَعْت ، وَلا يَنْفَعُ ذا الجَدِّ مِنْكَ الجَد [3]

(A praise that) fills the heavens and the earth and what lies between them, and whatever else You please. (You Allah) are most worthy of praise and majesty, and what the slave has said - we are all Your slaves. O Allah, there is none who can withhold what You give, and none may give what You have withheld. And the might of the mighty person cannot benefit him against You.

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[1]ے ثم يرفع رأسه فيقول سمع الله من حمله اتم يرفع يديه حتى يحاذى بهما منكبيه معتدلاً (رواه ابو داؤد وعن ابى حميدرض و سنده صحيح) اذا رفع رأسه من الركوع رفع يديه (صحيح بخارى وصحيح مسلم عن مالک بن حويرثرض) فقال سمع الله لمن حمده اللهم ربنالك الحمد و رفع يديه (ابوداؤد عن ابى حميدرض و سنده صحيح)

[2]ے اذا قال سمع الله لمن حمده قام حتى نقول قد اوهم (صحيح بخارى و صحيح مسلم عن انسرض) ثم يمكث قائماً حتى يقع كل عظم في موضعه ثم يهبط ساجدًا (مصنف ابن ابي شيبة عن ابى حميدرض وسنده صحيح)

[3]ے صحيح مسلم باب ما يقول اذا رفع رأسه من الركوع عن ابي سعيدرض في نسخة المسلم ملء الارض

Prostration

Say Allah u Akbar and bow to prostrate[1]

[1] ے ثم یکبر حین یهوی (صحیح بخاری عن ابی هریرهؓ)

In prostration, lay down on the land with forehead and nose, both hands, both knees and both feet[1]
Neither join hands nor fingers but spread them. Stick the fingers, raise the back[2]
Direct the fingers towards Qiblah[3]
Keep the head in between two hands[3]
Keep the elbows high[4]
Spread the armpits[5]
Spread the hands, wrists and arms so that baby goat pass through it[6]

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[1] ۔ امرت ان اسجد علی سبعة اعظم علی الجبهة و اشار بیده علی انفه والیدین والرکبتین و اطراف القدمین (صحیح بخاری و صحیح مسلم عن ابن عباسؓ) فامکن انفه وجبهته (رواه ابوداؤد عن ابي حمیدؓ وسنده صحیح) لاصلوة لمن لایمس انفه الارض ما یمس الجبین (بیهقی ج 2 ص 104،دار قطنی ص133 وطبرانی کبیر وطبرانی اوسط عن ابن عباسؓ رجاله موثقون وصححه الحاکم (المستدرك ج 1 ص 270)----

[2] ۔ فسجد فانتصب علی کفیه (رواه ابو داؤد عن ابی حمیدؓ و سنده صحیح) بسط کفیه و رفع عجیزیة (رواه احمد عن البراء وسنده جید (بلوغ الامانی جزء 3 ص 281) اذا سجد ضم اصابعه (رواه ابن خزیمه و سنده صحیح صلاة النبی ص 148)

[3] ۔ سجد بین کفیه (صحیح مسلم عن و ائلؓ)

[4] ۔ قال رسول الله صلی الله علیه وسلم تضع کفیک وارفع مرفقیک (صحیح مسلم عن البراءؓ)

[5] ۔ فرج بین یدیه حتی یبدو بیاض ابطیه (صحیح بخاری و صحیح مسلم عن عبد الله بن مالكؓ)

[6] ۔ لوشاءت بهمة ان تمر بین یدیه (وفی روایة ابی داؤد تحت یدیه) لمرت (صحیح مسلم عن میمونهؓ) و سند ابی داؤد صحیح (التعلیقات 280/1 ویوجهها قبل القبلة (رواه البیهقی وسنده صحیح۔ صلاة النبی ص 148)

Keep the back straight, there should be no curve[1]
Separate thighs from the abdomen and keep distance in between thighs[2]
Keep arms away from abdomen[3]
Keep the feet upright[4]
Join the heels[5]
Direct feet fingers towards Qiblah[6]
Prostrate calmly[7]
Then invoke many times:

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[1]ے لا تجزئ صلوة الرجل حتى يقيم ظهره في الركوع والسجود (رواه ابوداؤد عن ابن مسعودرض واسناده صحيح (نيل الاوطار ج 2 ص 212)
[2]ے فرج بين فخذيه غير حامل بطنه على شي من فخذيه (رواه ابوداؤد عن ابى حميدرض وسنده حسن)
[3]ے ولا قا بضمها (صحيح بخارى عن ابى حميدرض) فتح عضديه عن بطنه (احمد عن ابى حميدرض) وفي رواية الترمذى نحى يديه عن جنبيه (صححه الترمذى)
[4]ے وهما منصوبتان (صحيح مسلم من عائشةرض) امر بوضع اليدين و نصب القدمين (سنده صحيح.الحاكم 271/1)
[5]ے فوجدته ساجدا راصاًعقبيه (صحيح ابن خزيمة جزء 1 ص 328 بيهقى جلد 2 ص 116) اسناده صحيح۔ (صحيح ابن خزيمه جزء 1 ص 328)
[6]ے واستقبل باطراف اصابع رجليه القبلة (صحيح بخارى عن ابى حميدرض)
[7]ے قال رسول الله ﷺ ثم اسجد حتى تطمئن ساجداً (صحيح بخارى عن ابى هريرة)

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

Glory be to You O Allah, Our Lord, and praise. O Allah, forgive me[1]

Sitting in between two prostration

Then saying Allah u Akbar, raise the head[2]

Turn horizontal the left feet and sit straight over it until every joint come to its position. Place right hand on right knee and left hand on left knee[3]

Some of the hand may touch the thigh[4]

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[1]ـــ كان النبي صلى الله عليه وسلم يكثران يقول في ركوعه و سجوده سبحانك ..... الخ (صحيح بخارى و صحيح مسلم)، قال رسول الله ﷺ واما السجود فاجتهد وافي الدعاء (صحيح مسلم باب النهي عن قراءة القرآن في الركوع 199/1) قال رسول الله ﷺ اقرب ما يكون العبد من ربه وهو ساجد فأكثروالدعاء (صحيح مسلم باب ما يقال في الركوع) ثم يسجد ويقعد بين السجد تين حتى نقول قداد هم (صحيح بخارى و صحيح مسلم) كان ركوعه و سجوده و بين السجدتين و اذا رفع رأسه من الركوع قريبا من السواء (صحيح بخارى)

[2]ـــ ثم يكبر حين يرفع رأسه (صحيح بخارى و صحيح مسلم عن ابى هريرةرض)

[3]ـــ يثني رجله اليسرى ويقعد عليها وفى رواية حتى رجع كل عظم في موضعه وفى رواية اقبل بصدر اليمنى على قبلته و وضع كفه اليمنى على كفه اليمنى و كفه اليسرى على ركبته اليسرى (رواه ابوداؤد عن ابي حميدرض و سنده صحيح)

[4]ـــ قال رسول الله صلى الله عليه وسلم انما يكفى احدكم ان يضع يده على فخذه (صحيح مسلم عن جابر بن سمرهرض) وضع كفه اليمنى على فخذه اليمنى ووضع كفه اليسرى على فخذه اليسرى (صحيح مسلم عن ابن عمررض)

Spread the fingers of the left hand on the left knee then hold it[1]
Keep the right foot upright[2]
Keep back of the right foot facing qiblah[3]
The fingers' tips of the right foot facing Qiblah[4]
Stretch straight the elbow of the right arm[5]

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[1]ـــ وضع ..... يد و اليسرى على ركبته با سطها عليها (صحيح مسلم عن ابن عمرؓ) يلقم كفه اليسرى ركبته (صحيح مسلم عن ابن زبيرؓ)

[2]ـــ كان يفرش رجله اليسرى وينصب رجله اليمنى (صحيح مسلم عن عائشةؓ) وفي رواية نصب قدمه الاخرى (رواه ابو داؤد عن ابى حميدؓ وسنده صحيح)

[3]ـــ اقبل بصدر اليمنى على قبلته (رواه ابوداؤد عن ابى حميدؓ وسنده صحيح)

[4]ـــ من سنة الصلوة ان تنصب القدم اليمنى واستقباله باصابعهما القبلة والجلوس على اليسرى (رواه النسائى عن ابن عمرؓ
و سنده صحيح صلاة النبي للالبانى ص 161)

[5]ـــ وحد مرفقه الايمن على فخذه اليمنىٰ (رواه ابوداؤد عن وائلؓ ورجاله ثقات) و اسناده صحيح (ابن خزيمة جزء1 ص 353 والتعليقات للالباني على المشكوة 287/1)

Place thumb of the right hand on the middle finger closer to the root of the index finger. Make a circle with the thumb and the middle finger. Raise the index number up signal for (oneness-monotheism). Keep turned inside the middle finger, the ring finger and the short finger[1]
Turn the tip of the index finger downward little bit[2]
And keep its direction towards Qiblah[3]
Keep moving it up and down while supplicating[4]
Stop moving the index finger sometimes.[5]
The sight must not exceed beyond the index finger[5]

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[1]ـــ عقد ثلاثة وخمسين واشار بالسبابة وفي رواية قبض اصابعه كلها (صحيح مسلم عن ابن عمرؓ) وضع الابهام على الوسطى وقبض سائر اصابعه ثم سجد (رواه احمد من وائلؓ ج 4 ص 317 وسنده جيد (بلوغ الامانى جزء 3 ص 149) وروى نحوه ابو داؤد، وضع ابهامه على اصبعه الوسطى (صحيح مسلم عن ابن الزبيررض)

[2]ـــ قد احناها شيئاً (رواه النسائى عن نميرؓ و رجاله ثقات) وروى احمد نحوه و سنده جيد (بلوغ الامانى جزء 4 ص 33)

[3]ـــ اشار باصبعه التي تلى الابهام الى القبلة (رواه ابن خزيمة عن ابن عمرؓ و سنده صحيح (ابن خزيمه جزء 1 ص 355)

[4]ـــ يحركها يدعو بها (رواه احمد والنسائي عن وائل وسنده جيده بلوغ الامانى جزء 3 ص 148) وسنده صحيح (صحيح ابن خزيمه جزء1 اصل 354)

[5]ـــ يشير باصبعه انا دعا و لا يحر كها ولا يجاوز بصره اشارته (رواه ابو داؤد عن ابن الزبيررض وسنده صحيح (مرعاة ج 1 ص 669)

Sit calmly[1] and for long time[2]

The duration while in bowing state, standing after bowing, prostration and sitting in between two prostration must be equal3

Supplicate while sitting:

اَللّٰهُمَّ اغْفِرْلِیْ وَارْحَمْنِیْ واجبُرنِی وَعَافِنِیْ وَاهْدِنِیْ وَارْزُقْنِیْ وارفَعنِی[4]

O Allah, forgive me, have mercy on me, set right my affairs, grant me well-being, guide me, grant me provision, and raise my status

Prostration

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[1]ـــ قال رسول الله ﷺ ثم ارفع حتى تطمن جالساً (صحيح بخارى عن ابي هريرةرض)

[2]ـــ يقعد بين السجد تين حتى نقول قد اوهم (صحيح بخارى وصحيح مسلم عن انسرض)

[3]ـــ كان ركوع النبي صلى الله عليه وسلم وسجوده بين السجدتين واذا رفع رأسه من الركوع .....قريبا من السواء (صحيح بخاري عن البراءرض)

[4]ـــ رواه ابوداؤد والترمذي وابن ماجة بهذه الالفاظ منقصة وزيادة ---------- (تعليقات احمد محمد شاكر على الترمذى) رجاله ثقات (شرح ابن ماجة للسندى ابن ماجة جلد اول ص 290) صححه الحاكم والذهبي المستدرك جزء اول ص 262 ص 271

Second Prostration

Then Say Allah u Akbar and prostrate in the same fashion as the first prostration

Jalsa Isterahat (Sitting to Rest)

After second prostration, Say Allah u Akbar raising the head. Then sit calmly as done after first prostration until all joints come to their state3

Second Rak'at

Supporting with both hands4 and raise them from the

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[1] ے ثم یکبر حین یسجد (صحیح بخاری و صحیح مسلم عن ابی هریرةرض)

[2] ے ثم یکبر حین یرفع راسه (صیح بخاری صحیح مسلم عن ابی هریرةرض)

[3] ے قال رسول الله صلی الله علیه وسلم ثم اسجد حتی تطمئن جالساً ثم اسجد حتی تطمئن ساجداًا ثم ارفع حتی تطمئن جالساً (صحیح بخاری کتاب الاستئذان عن ابی هریرةرض) اذا کان في وترمن صلاته لم ینهض حتی یستوی قاعدا (صحیح بخاری عن مالكرض) ثم یقول الله اکبر ویرفع ویثني رجله الیسري فیقعد علیها ثم یعتدل حتی یرجع کل عظم الی موضعه (رواه ابوداؤد عن ابي حمیدرض وفي روایة الترمذی ثم نهض وسنده صحیح)

[4] ے اعتمد علی الارض ثم قام (صحیح بخاری عن مالک بن حویثرث رض)

Floor before lifting the knees[1]
Then stand upright offer second Rak'at as the first one[2]
But start reciting Surah Fateha immediately[3]

First Qa'da (Sitting after two Rak'at)

After second prostration of the second Rak'at, Sit calmly as sat before after first prostration[4]
After sitting, signal with the index finger as you did before

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[1]ـــ اذا نهض رفع يديه قبل ركبتيه (رواه ابه دارد والنسائي عن وائلرض وصححه الحاكم والذهبي 226/1 و ابن حبان (الحواشي الجديدة علي النسائي)

[2]ـــ قال رسول الله صلى اله عليه وسلم ثم ارفع حتى تستوي قائما ثم افعل ذلك في صلوتک كلها (صحيح بخارى كتاب الايمان والندور عن ابى هريرةرض) ثم يصنع في الاخرى مثل ذلك (رواه ابوداؤد عن ابي حميدرض و سنده صحيح)

[3]ـــ كان رسول الله صلى الله عليه وسلم اذا نهض من (وفي رواية ابى عوانة "في" الركعة الثانية، استفتح القراءة بالحمد لله رب العلمين ولم يسكت (صحيح مسلم عن أبي هريرةرض)

[4]ـــ اذا جلس في الركعتين جلس على رجله اليسرى و نصب اليمنىٰ (صحيح بخارى عن ابى حميدرض)

And keep moving it while supplication but not continuous. The sight must not exceed beyond the index finger. In this sitting, say (words of bearing witness) with the lower voice:

التَّحِيَّاتُ لِلَّهِ والصَّلَوَاتُ والطَّيِّبَاتُ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ[1]

All worships, Salats and pure words are for Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings; peace be upon us and upon the righteous slaves of Allah. I bear witness that none has the right to be worshipped but Allah and I bear witness that Muhammad is His slave and Messenger

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[1]ـــ اذا قعد في التشهد..... اشار بالسبابة وفي رواية اذا جلس في الصلاة .... رفع اصبعه اليمني التي على الابهام فدعا بها (صحيح مسلم عن ابن عمرؓ) يحركها يدعوبها (رواه النسائي عن وائلؓ و سنده جيد بلوغ الامانی ج3 ص 148) سنده صحيح (صحيح ابن خزيمة ج 1 ص354)

[2]ـــ يشير باصبعه اذا دعا ولا يحركها ولا يجاوز بصره اشارته (ابو داؤد عن ابن زبير و سنده صحيح) (مرعاة جلد اول ص 669)

[3]ـــ من السنة ان يخفي التشهد [رواه ابوداؤد عن ابن مسعودؓ و سنده صحيح (مرعاة جلد اول ص 603)

كان رسول الله صلى الله عليه وسلم يقول في كل كعتين التحية (صحيح مسلم عن عائشة الصديقةؓ) وفي جامع الأصول ابوالجوزاء سمع من عائشة (مرعاة جلد اول ص 526)

[1]ـــ صحيح بخارى وصحيح مسلم عن عبد الله بن مسعودؓ

If one intends to finish Salat with Salaam, Sit on the left buttock[1].

And after invoking witness, invoke Allah's blessing on The Messenger of Allah ﷺ the detail will be given under the chapter (last sitting)

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[1] ے اذا جلس فی الرکعة الآخرة قدم رجله الیسری -------- وقعد علی مقعدته (صحیح بخاری عن ابی حمیدؓ) قعد متورکاً علی شقه الایسر (ابو داؤد عن ابی حمیدؓ وسنده صحیح)

If one does not intend to say Salam at the end of second Rak'at then stand upright as he stood upright in the beginning of Salat[1]

Third Rak'at

Stand upright saying Allahu Akbar[2]
Raise both hands as raised in the beginning of Salat, stand upright[3]
Then offer third Rak'at in the same way as offered the second Rak'at

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[1] ے ان كان في وسط الصلاة نهض حين يفرغ من تشهده { رواه احمد عن ابن مسعودرض و رجاله موثقون بلوغ 3/4 وسنده صحيح)

[2] ے ثم يكبر حين يقوم من الجلوس الاثنتين (صحيح بخارى وصحيح مسلم عن ابى هريرةرض)

[3] ے اذا قام من الركعتين كبر ورفع يديه حتى يحاذى بهما منكبيه كما كبر عند افتتاح الصلوة (ابو داؤد عن ابى حميدرض و سنده صحيح) اذا قام من الركعتين رفع يديه (صحيح بخارى عن ابن عمررض) وفي الباب عن علىرض عند ابى داؤد وصححه احمد والترمذى)

In this Rak’at, recite the Holy Qur’an with lower voice i.e Surah Fateha and anyother surah[1]

When one is done with both prostration of the third Rak’at, sit calmly for a while then stand upright as done after first rak’at[2]

If one intends to finish Salat in third Rak’at, Sit on the left buttock and do not sit on the left foot. Then recite words of witness invoke Allah’s blessings on The Messenger of Allah ﷺ and then pay Salaam[3]

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[1]ـــ ثم يصنع ذلك في كل بقية صلوته " (ابوداؤد عن ابن حميدرض و سنده صحيح) " اقرأ بأم القرآن و بما شاء الله ان تقرأ " رواه ابوداؤد عن رفاعةرض وروى احمد نحوه بلوغ الامانى جزء ص 156) و سنده صحيح

في رواية البى داؤد" وصف الصلوة هكذا اربع ركعات" (وسنده صحيح) " حزر تا قيامه في الركعتين الأوليين من الظهر قدر ثلاثين آية وحزرنا قيامه في الاخريين قدر النصف من ذلک " (صحيح مسلم عن ابي سعيدرض)

[2]ـــ اذا كان في وتر من صلوته لم ينهض حتى يستوى قاعدا (صحيح بخارى عن مالک بن حويرثرض)

[3]ـــ اذا جلس في الركعة الآخرة قدم رجله اليسرى - نصب الأخرى و قعد على مقعدته (صحيح بخارى عن ابى حميدرض) قعد متوركاً على شقه الايسر (ابو داؤد عن ابى حميدرض و سنده صحيح)

Forth Rak'at

If the intended Salat is of four Rak'at, sit calmly on the left foot after completion of third rak'at. Then stand upright as done in the first Rak'at. Then offer the fourth Rak'at as third Rak'at[1]

Last Qa'da (Last sitting at the end of Salat)

After second prostration of the fourth Rak'at, sit straight on the left buttock. It means land the left buttock on the floor and draw out the left foot. Both foot must be away.

[1] ثم يصنع ذلک فی کل بقية صلوته (ابو داؤد عن ابی حميدرض وسنده صحيح) وادی الصلوة هکذا اربع رکعات (رواه ابوداؤد عن رفاعةرض وسنده صحيح) حذرنا قيامه فی الاخريين قدر النصف من ذلک (صحيح مسلم عن ابی سعيدرض)

Keep the right foot vertical. The sitting condition will be this if one intends to finish Salat with salaam in first, second or third Rak'at[1]

The position of hands, arms, fingers and sight will be same as mentioned under the chapter "Sitting in between two prostration". Signaling by index finger and movement will be same as mentioned under the chapter "First Qa'da (Sitting after two rak'at) [2]

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[1] ے اذا كانت السجدة التي فيها التسليم اخر رجله اليسرى و قعد متوركا على شقه الايسر (ابوداؤد عن ابى حميدرض و سنده صحيح) " اذا جلس في الركعة الآخرة قدم رجله اليسرى و نصب الأخرى وقعد على مقعدته " (صحيح بخارى عن ابى حميدرض)

[2] ے ان رسول الله ﷺ اذا قعد في التشهد ..... عقد ثلاثة وخمسين و اشار بالسبابة (صحيح مسلم عن ابن عمررض) " اذا جلس في الصلوة وضع كفه اليمنى على فخده اليمنى وقبض اصابعه كلها واشار باصبعه التي تلى الابهام " صحيح مسلم عن ابن عمررض) " ولا يجاوز بصره اشارته " (ابوداؤد عن ابن الزبيررض وسنده صحيح، مرعاة جلد 2 ص 480)

Then recite the words of At Tahiyyat (Greeting and bearing witness)[1] as mentioned before. Then say:

أَحْسَنُ الْكَلَامِ كَلَامُ اللَّهِ وَأَحْسَنُ الْهَدْيِ هدي مُحَمَّدﷺ[2]

The best speech is God's speech, and the best guidance is Muhammad's guidance.

Then invoke Allah's blessing on The Messenger of Allah ﷺ with the following words:

اللّهُمَّ صَلِّ عَلى مُحمَّد، وَعَلى آلِ مُحمَّد،
كَما صَلَّيتَ عَلى إبْراهيمَ وَعَلى آلِ إبْراهيم،
إِنَّكَ حَميدٌ مَجيد ،
اللّهُمَّ بارِكْ عَلى مُحمَّد، وَعَلى آلِ مُحمَّد،
كَما بارَكْتَ عَلى إبْراهيمَ وَعَلى آلِ إبْراهيم،
إِنَّكَ حَميدٌ مَجيد[3]

O Allah, bestow Your favor on Muhammad and on the family of Muhammad as You have bestowed Your favor on Ibrahim and on the family of Ibrahim, You are Praiseworthy, Most Glorious.

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[1] ـــ وكان يقول فی کل رکعتین التحیة (صحیح مسلم عن عائشةرض وفی جامع الاصول ابو الجوزاء سمع من عائشه (مرعاة ج1 ص 526)

[2] ـــ کان رسول الله ﷺ یقول فی صلوته بعد التشهد احسن الکلام ---- علیه وسلم (نسائی عن جابر ژض 147/1 وسنده صحیح ورجاله ثقات (مرعاة ج 1 ص 714)

[3] ـــ صحیح بخاری کتاب الانبیاء باب قول الله تعالی "واتخذ الله ابراهیم خلیلاً) عن کعب بن عجرةرض وعن ابی مسعودرض اقبل رجل فقال یا رسول الله ------ کیف نصلی علیک اذا نحن صلینا فی صلاتنا فصمت ثم قال قولوا اللهم صل---- الخ (رواه ابن خزیمة واسناده حسن وصححه الحاکم (ابن ضزیمة جزء 1 ص 351)

O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim, You are Praiseworthy, Most Glorious.

Then supplicate as follows:

اللهم انی أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَ مِنْ شَرِ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ[1]

O Allah, I seek refuge in You from the punishment of the grave, and from the punishment of Hell-fire, and from the trials of life and death, and from the evil of the trial of the False Messiah

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[1]ے قال رسول اللہ ﷺ اذا تشہد احدکم فلیستعذ باللہ من اربع یقول (اللھم ------ الخ) (صحیح مسلم عن ابی ہریرۃؓ) و فی روایۃ اذا فرغ احدکم من التشہر الآخر فلیتعوذ باللہ من اربع (صحیح مسلم عن ابی ہریرۃؓ) وقال رسول اللہ ﷺ اذا فرغ احدکم من التشہد الآخر فلیتعوذ من اربع (رواہ احمد وسندہ صحیح بلوغ الامانی جزء 4 ص 29)

After this supplication, beg for himself whatever he seeks[1]
Then turn face to the right side until the followers can see his right cheek then address to the followers on the right

السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

Peace and blessings of Allah and bounty be upon him
Then turn face to the left side until the followers can see his left cheek then address to the followers on the left
السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ
Peace and blessings of Allah and bounty be upon him
Followings words can also be uttered both sides

السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللهِ

Peace and blessings of Allah be upon him[2]

---

[1] ے قال رسول الله ﷺ اذا تشهدا حدكم فليتعوذ بالله من اربع---- ثم يدعولنفسه بمابداله (رواه النسائي عن ابی هريرةرض ورجاله ثقات (تقريب) وصححه النووی (بلوغ الامانی جزء 4 ص 29)

[2] ے كان يسلم عن يمينه السلام عليكم ورحمة الله حتی يری بياض خده الايمن وعن يساره السلام عليكم ورحمة الله حتی يری بياض خده الايسر (رواه النسائي وابو داؤد والترمذی عن ابن مسعود رض وصححه الترمذی)
قال رسول الله ﷺ اذا سلم احدكم فليلتفت الی صاحبه (صحيح مسلم عن جابر بن سمرة ، و عن وائل قال صليت مع النبی صلی الله عليه وسلم كان علی عن يمينه السلام عليكم ورحمة الله و بركاته وعن شماله السلام عليكم ورحمة الله وبركاته ، (رواه ابو داؤد و صححه الحافظ (نيل الاوطار جزء 2 ص 252)

Do not prolong Salaam much but moderate it[1]

Supplications after Obligatory Salat

After ending obligatory Salat, remember Allah[2] and say اَللّٰهُ اَكبَر with a louder voice (Allah is the greatest) [3]
Then repeat اَستَغفِرُالله three times[4]
I seek the forgiveness of Allah
And say the following praises:

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[1] ـــ حذف السلام سنة (رواه ابو داؤد عن ابی هريرةرض صححه الترمذی و صححة احمد محمد شاكر في تعليقاته على الترمذی)

[2] ـــ رفع الصوت بالذكر حين ينصرف الناس من المكتوبة كان على عهد النبی ﷺ (صحيح بخاری كتاب الصلوة عن ابن عباسرض)

[3] ـــ كنت اعرف انقضاء صلوة النبی صلى الله عليه وسلم بالتكبير (صحيح بخاری كتاب الصلوة عن ابن عباسرض)

[4] ـــ صحيح مسلم كتاب الصلوة عن ثوبانرض

Then say

اللّهُمَّ أَنْتَ السَّلامُ وَمِنْكَ السَّلام تَبارَكْتَ يا ذا الجَلالِ وَالإِكْرام[1]

O Allah, You are Peace and from You comes peace. Blessed are You, O Owner of majesty and honor.

Then

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

None has the right to be worshipped but Allah alone, Who has no partner. His is the dominion and His is the praise and He is Able to do all things.

اللّهُمَّ لا مانِعَ لِما أَعْطَيْت وَلا مُعْطِيَ لِما مَنَعْت وَلا يَنْفَعُ ذا الجَدِّ مِنْكَ الجَد[2]

O Allah, there is none who can withhold what You give, and none may give what You have withheld, and the might of the mighty person cannot benefit him against You

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[1] ـــے صحیح مسلم کتاب الصلوۃ عن عائشہ رضی اللہ تعالیٰ عنہا

[2] ـــے صحیح بخاری وصحیح مسلم عن مغیرۃ رضی اللہ تعالیٰ عنہ

لا إلهَ إلاّ اللّه وحدَهُ لا شريكَ لهُ لهُ الملكُ ولهُ الحَمد وهوَ على كلّ شيءٍ قدير لا حَوْلَ وَلا قوَّةَ إلاّ بِاللهِ لا إلهَ إلاّ اللّه وَلا نَعْبُدُ إلاّ إيّاه ،هُ النِّعْمَةُ وَلَهُ الفَضْل وَلَهُ الثَّناءُ الحَسَن لا إلهَ إلاّ اللّهُ مخْلِصينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الكافِرون[1]

None has the right to be worshipped but Allah alone, He has no partner, His is the dominion and His is the praise and He is Able to do all things. There is no power and no might except by Allah. None has the right to be worshipped but Allah, and we do not worship any other besides Him. His is grace, and His is bounty, and to Him belongs the most excellent praise. None has the right to be worshipped but Allah. (We are) sincere in making our religious devotion to Him, even though the disbelievers may dislike it.

[1]ـــ صحيح مسلم كتاب الصلوة عن ابن الزبيرﷺ ى الله عنه

If one wills, following words can be recited:

سُبْحَانَ اللَّهِ (33)، الْحَمْدُ لِلَّهِ (33)، اللَّهُ أَكْبَرُ (33) [1] or

سُبْحَانَ اللَّهِ (33)، الْحَمْدُ لِلَّهِ (33)، اللَّهُ أَكْبَرُ (34) [2] or

سُبْحَانَ اللَّهِ (33)، الْحَمْدُ لِلَّهِ (33)، اللَّهُ أَكْبَرُ (33) and one time

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ[3]

None has the right to be worshipped but Allah alone, Who has no partner. His is the dominion and His is the praise and He is Able to do all things.

The one who recites this, his all sins are forgiven even if they are equal to foam of the sea

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[1] صحیح بخاری وصحیح مسلم عن ابی هریرة رض

[2] صحیح مسلم عن کعبرض

[3] صحیح مسلم کتاب الصلوة عن ابی هریرةرض

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ وَأَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنْ أَرْذَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَاب الْقَبْرِ[1]

O Allah, I seek refuge in Thee from cowardice, I seek refuge in Thee from miserliness, I seek refuge in Thee from the vilest kind of life, and I seek refuge in Thee from the seduction of the world and the punishment in the grave

Surah Qul Huwallahu Ahad, Qul Au'zu bi Rabbil Falaq, Qul Au'zu Bi Rabbin Nas[2]

Ayatul Kursi[3]

Qul Huwallahu Ahad[4]

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[1]ـــ صحیح بخاری کتاب الدعوات وکتاب الجہاد

[2]ـــ عن عقبه بن عامر قال امرنی رسول الله ﷺ ان اقرآ بالمعوذات فی دبر کل صلوة (رواه احمد وابوداؤد والنسائی وسکت عنه المنذری (معاة 723/1 وصححه الحاکم والذهبی (المستدرک 253/1)

[3]ـــ رواه النسائی فی الکبریٰ عن ابی امامةرض وصححه ابن حبان والمنذری (مرعاة ج 1 ص 727)

[4]ـــ رواه الطبرانی عن ابی امامة وسنده جید (مرعاة ج 728)

رب قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ [1]

O Lord! Save me from Your punishment on the Day when You resurrect Your slaves

Counting tasbeeh (Glorifying Allah Saying(سبحان الله and tahlil (Saying لا اله الا الله There is no god but Allah must be with the fingers of right hand[2]

Note: Seeking supplication of Imam and the followers together is innovation

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[1] ـــے صحيح مسلم عن البراءرض ی الله تعالٰی عند باب استحباب يمين الامام جلد اول ص 286

[2] ـــے عن يسيرةرض قال لها رسول الله صلى الله عليه و سلم و اعقدن بالانامل فانهن مسئولات مستنطقات (رواه احمد والترمذى وابوداؤد) وصححه السيوطي (نيل الاوطار جزء 2 ص 266)

وعن ابن عمرو قال رأيت رسول الله صلى الله عليه وسلم يعقد التسبيح بيمينه (واه ابوداؤد كتاب الصلوة باب التسبيح بالحصى 217/1 وسنده صحيح (التعليقات للالباني على المشكوة 113/1)

The difference between Imam (Leading in Salat) and the performers behind him

There is little bit difference between Salat of Imam and the follower which are being mentioned below:

1. The follower must not perform any action before Imam[1] but perform each action after Imam. The follower must not delay any action so that Imam perform the next. There should not be any contradiction between Imam and the follower. When Imam say Allah u Akbar, the follower will say Allah u Akbar. When Imam [bow], the follower will bow down afterward. Similarly all other actions[2]

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[1]ـــ قال رسول الله ﷺ لا تبادروا الامام (صحيح مسلم عن ابی هريرة باب النهی عن مبادرة الامام بالتكبير وغيره)

[2]ـــ انما الامام ليؤتم فلا تختلفوا عليه فاذا كبر فكبروا واذا ركع فاركعوا (صحيح مسلم باب ائتمام الماموم بالامام عن ابی هريرةرض)

There must be resemblance among actions of Imam and the follower. If Imam offers Salat standing, the follower will offer standing. If Imam offers Salat sitting, the follower will offer sitting whether they have excuse of it or not[1]

When Imam [bow], the follower will bow down[2]

Similarly while prostrating, the follower will prostrate after Imam has prostrated[3]

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[1]ـــ قال رسول الله ﷺ اذا صلى قائما فصلوا اقياماً، واذا صلى جالساً فصلوا جلوساً اجمعون (صحيح بخارى و صحيح مسلم عن انس رض)

[2]ـــ قال رسول الله ﷺ اذا كبرور كع فكبر واركعوا فان الامام يركع قبلكم و يرفع قبلكم فتلك بتلك (صحيح مسلم باب التشهد في الصلوة عن أبي موسى رض)

[3]ـــ عن البراء قال لم يحن احمد مناظهره حتى يقع النبى ﷺ ساجدا (صحيح بخارى باب متى يسجد من خلف الامام) وفي رواية مسلم حتى يضع رسول الله صلى الله عليه وسلم جبهته على الارض (صحيح مسلم باب متابعة الامام)

When Imam says “walad dualeen” ولا الضالين then the follower will not say “ آمينAameen”[1]

The follower will say “ آمينAameen” with louder voice[2]

The follower will not recite the Holy Qur’an with louder voice[3]

When Imam recites with louder voice, the follower sill remain silent and will not recite anything[4]

Imam must give two breaks. One right after first Takbeer and the second right after finishing recitation of surah before bowing [5]

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[1] ــے قال رسول الله صلى الله عليه وسلم اذا قال الامام غير المغضوب عليهم ولا الضالين، فقولوا آمين (صحيح بخارى عن ابى هريرة باب جهر الماموم بالتامين وصحيح مسلم باب التسميع) وقال رسول الله ﷺ اذا امن الامام فأمنوا (صحيح بخارى و صحيح مسلم عن ابى هريرةرض)

[2] ــے عن عطاء قال ادركت مائتين من اصحاب رسول الله ﷺ في هذا المسجد اذا قال الامام ولا الضالين سمعت لهم رجة بآمين (رواه البيهقى وسكت عليه الحافظ فتح البارى جزء 2 ص 410) عن نعيم قال صليت وراء ابى هريرة ..... فقال آمين فقال الناس آمين (رواه النسائي 105/1 و سنده صحيح نيل 169/2)

[3] ــے قال رسول الله ﷺ ايكم قرا خلفى ... قد علمت ان بعضكم خالجنيها (صحيح مسلم باب نهى المأموم عن جهرة بالقراءة) قال الله تعالى (واذا قرئ القرآن فاستمعوا له وانصتوا)

[4] ــے قال رسول الله صلى الله عليه وسلم و اذا قرأ فانصتوا (صحيح مسلم باب التشهد في الصلوة عن ابى موسيرض)

[5] ــے كان رسول الله صلى الله عليه وسلم يسكت سكتين اذا استفتح واذا فرغ من القراءة كلها (رواه ابو داؤد والترمذى وصححه احمد محمد شاكر فى تعليقاته على الترمذى)

The follower must recite Surah Fateha but they must recite Surah fateha in the breaks of Imam in Salats where Imam recites the Holy Quran with louder voice. In this condition, the follower will not recite any other Surah. In case when Imam recites with lower voice, the follower may recite another Surah along with Surah Fateha if he wills[1]

When Imam says سَمِعَ اللَّهُ لِمَن حَمِدَهُ

Allah listens to whoever praises Him

The follower will say:

اللَّهُم رَبَّنَا وَلَكَ الْحَمْدُ

O Allah! Our Lord! To You all praise[2]

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[1]ـــے قال رسول الله ﷺ " لا تقروا بشيء من القرآن اذا جهرت الايام القرآن فانه لا صلوة لمن لم يقرأ بها (رواه ابوداؤد والدارقطني وقال الدارقطني رجال كلهم ثقات و حسنه الدار قطنى جزء اول ص 121) يقرءون خلف رسول الله ﷺ عليه وسلم اذا انصت فاذا قرأ لم يقرؤا اذا انصت قرؤا (رواه البيهقي في كتاب القراءة ص 69 و صححه فى 55) ان السلف (اى اصحاب الرسول ﷺ) كان اذا ام احدهم الناس كبر ثم انصت حتى يظن ان من خلفه قد قرأنا فاتحة الكتاب (جزء القراءة للامام البخارى ص 62) رواته ثقات وسنده حسن،

[2]ـــے قال رسول الله ﷺ اذا قال الامام مع الله لمن حمده فقولوا اللهم ربنا ولك الحمد صحيح بخارى باب فضل اللهم ربنا ولك الحمد عن ابى هريرةرض

Or
رَبَّنَا وَلَكَ الْحَمْدُ
Our Lord! To You all praise[1]
Imam must raise the voice in saying سَمِعَ اللَّهُ لِمَن حَمِدَهُ
And اللَّهُم رَبَّنَا وَلَكَ الْحَمْدُ or رَبَّنَا وَلَكَ الْحَمْدُ
So that the follower may listen[2]
Note:
The follower should not say سَمِعَ اللَّهُ لِمَن حَمِدَهُ
The hadith given in this regard is not saved as per Imam Dar Qutni. Hafiz Ibn e Hijr says:
لم يصح فی ذلک شی ء
Nothing is right in this regard
(فتح الباری جزء 2 ص 425،427)
The joiners in the congregation will join the congregation in the state Imam be. The follower offers the remaining Rak'at(s) right after Imam say Salam[3]

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[1] ـــے قال رسول الله صلی اله علیه وسلم اذا قال سمع الله لمن حمده فقولوا ربنا ولك الحمد (صحیح بخاری، عن عائشةرض وانسرض : انما جعل الامام لیؤتم به صحیح مسلم عن انسرض باب ائتمام الماموم بالامام)

[2] ـــے اذا قال سمع الله لمن حمده قال اللهم ربنا ولک الحمد (صحیح بخاری باب ما یقول الامام ومن خلفه اذا رفع راسه من الرکوع عن ابی هریرةرض)

[3] ـــے ادرک رسول الله ﷺ احدی الرکعتین (خلف عبدالرحمن فلما اسلم عبدالرحمن قام یتم صلوته (صحیح مسلم باب تقدیم الجماعة من یصلی بهم)

The difference between Salat of Male and Female

There is no difference between Salat of males and females.[1]

When Hazrat Malik bin Huwairith ؓ and his nation visited The Messenger of Allah and intended to return, The Messenger of Allah ﷺ said:

"Return and stay with your family and educate them[2]

And order them to offer Salat in specific times and offer Salats as you find me offering[2]"

On this occasion, The Messenger of Allah ﷺ did not train them a separate methodology for the females. If he had taught, Hazrat Malik ؓ would have preached it to his people as of other matters

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[1] ے

There is a tradition regarding prostration of women in the magazines of Abu Daud. The tradition is Mursal which means there is no link of companion in between follower of the companion and the Messenger of Allah ﷺ. Hence cannot be considered authentic. There is a tradition of placing hands on the chest in the Salat in Tibrani in which the relator is unknown.

[2] ے اقیموا فیهم وعلموهم (صحیح بخاری باب الاذان للمسافرین)

[3] ے صلوا صلوة كذافي حين كنا صلوا صلوة كذا في حين كذا (صحيح بخاري كتاب الصلوة)

[4] ے صلوا كما رايتمونى اصلى (صحیح بخاری کتاب الصلوة باب الاذان للمسافرین)

On this occasion, The Messenger of Allah ﷺ did not train them a separate methodology for the females. If he had taught, Hazrat Malik رض would have preached it to his people as of other matters

In case of forgetting an act in Salat

If one forgets something in Salat, prostrate twice after Salam. These prostrations suffices every kind of transgression or deficiency in Salat[1]

[3] اذا نسي احدكم فليسجد سجدتين (صحيح مسلم با السهو في الصلوة عن ابن مسعودرض) لكل سهو سجدتان بعد ما يسلم (رواه ابوداود وابن ماجه عن ثوبان رض وسنده صحيح (بلوغ الامانى جز 4 ص 156 ثم يسلم ثم يسجد سجدتين (صحيح بخارى باب قول الله تعالى " واتخذوا من مقام ابراهيم مصلے عن ابن مسعودرض) قال رسول الله ﷺ سجدتا السهو في الصلوة تجزئان من كل زيادة ونقصان (رواه ابو يعلى والبيهقي عن عائشة الصديقة - سنده حسن ـ صحيح الجامع الصغير للالباني جزء اول ص 678

If one forgets number of Rak'at, Leave doubt and rely on the certain. (For example if one doubts in three or four Rak'at, count three and neglect forth one in which he doubts. Be sure about three and offer the forth one)
Then offer two prostrations after Salam (in this case, do not do Salam before prostrations) 1
When he prostrates on forgetting anything, Say Allah u Akbar then prostrate of equal length or more then raise the head and say Allah u Akbar and prostrate again. Say Allah u Akbar and raise your head2

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[1] ے فلیطرح الشک ولیبین علی ما استیقن ثم یسجد سجدتین قبل ان یسلم (صحیح مسلم عن ابی سعیدرض)

[2] ے ثم سلم ثم کبر فسجد مثل سجوده او اطول ثم رفع راسه فکبر ثم وضع راسه فکبر فسجد مثل سجوده او اطول ثم رفع راسه وکبر (صحیح بخاری و صحیح مسلم عن ابی هریرةرض)

When he prostrates on forgetting anything, either do them before Salam or after Salam, say Salam after these prostrations[1]

If he forgets first Qa'da, stand straight upright then do not sit and remain standing. In the end, do prostrations of forgetting[2]

If Imam forgets, the follower may remind Imam by saying Subhanallah for males and tapping hands over hands for females[3]

If Imam forgets in recitations, the follower may remind him about it[4]

Note: There is no proof of doing one Salam before prostrations of forgetting and committing mistakes.

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[1]ے ثم سلم ثم سجد سجدتی السہو ثم سلم (صحیح مسلم عن عمرانؓ) کبر قبل التسلیم فسجد سجدتین وھو جالس ثم سلم (صحیح بخاری و صحیح مسلم عن عبد اللہ بن بحینةؓ)

[2]ے قام مغیرةؓ ولم یجلس فسبح من خلفه فاشار الیهم ان قوموا بنا .... قال هکذا صنع بنارسول اللہ ﷺ (رواہ ابو داؤد والترمذی و صححه الترمذی - نیل الاوطار جزء 3 ص 101

[3]ے من نابه شيء في صلوته فليسبح فانما التصفيق للنساء (صحیح بخاری و صحیح مسلم عن سهل بن سعدؓ)

[4]ے صلی رسول اللہ ﷺ صلاة فقرا فیها فلبس علیه فلما انصرف قال لأبي .... ما منعك (رواہ ابو داؤد 138/1 و سنده صحیح صلاة النبي للالبانی ص 131) وزاد ابن حبان ان تفتحها علی و رجاله ثقات (نیل 276/2) وفي الباب عن مسور (جزء القراءة للبخاري ص 47)

وسنده حسن و عن انس کنا نفتح علی الائمة علی عهد النبی ﷺ وسنده صحیح المستدرك 276/1

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If Imam forgets any Rak'at and he leaves Masjid after Salam, He should return to Masjid and complete the Rak'at after calling for Iqamat[1]

[1] ـے ان رسول الله ﷺ صلى يوما فسلم وقد بقيت من الصلوة ركعة فادركه رجل فقال نسيت من الصلوة ركعة فدخل المسجد وامر بلالاً فاقام الصلوة فصلى للناس ركعة (رواه النسائی فی کتاب الاذان 77/1 ورواه الحاكم وسنده صحيح المستدرک 323/1)

Salat ul jum'a (Friday Salat)

Friday Salat is obligatory on every Muslim except salve, female, child and patient[1]

It is better for Juma Salat, one must reach Masjid walking on foot and get closer to Imam[2]

When Imam sits on pulpit and Azan is called, do not indulge in any task but rush to Masjid immediately[3]

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[1]ـــ قال رسول الله صلى الله عليه وسلم الجمعة حق واجب على كل مسلم في جماعة الا على اربعة عبد مملوك او امراة اوصبى او مريض (رواه الحاكم عن ابى موسى وسنده صحيح مرعاة جلد 2 ص 289 ورواه ابو داود عن طارقرض)

[2]ـــ قال رسول الله صلى الله عليه وسلم من ..... بكروا وا بتكرو و مشى ولم يركب و دنا من الامام....(رواه ابو داؤد وغيره عن اوسرض و سنده صحيح مرعاة جلد 2 ص 297) ادنوا من الامام (حاكم 289/1 وسنده صحيح)

[3]ـــ قال الله تبارک تعالى" اذا نودي للصلوة من يوم الجمعة فاسعوا الى ذكر الله وذرواالبيع " (سورة الجمعة)

One must take bath on Friday, do Miswak and apply perfume if available[1]

Put some oil in hair[2]

Wear excellent dress[3]

Do Wudoo perfectly and leave for Masjid[4]

On reaching Masjid, do not cross the shoulders and do not get advance[5]

Do not separate between two[6]

(It means not to cross the shoulders and not to sit in between two people)

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[1]ے قال رسول الله ﷺ الغسل يوم الجمعة واجب على كل محتلم وان يستن وان يمس طيبا ان وجد (صحيح بخارى عن ابى سعيدرض)

[2]ے ويدهن من دهنه (صحيح بخارى من سلمانرض)

[3]ے ولبس من احسن ثيا به (رواه ابو داؤد و احمد عن ابي هريرة وسنده صحيح
مرعاة جلد 2 ص 297)

[4]ے قال رسول الله صلى الله عليه وسلم من توضأ فأحسن الوضوء ثم اتى الجمعة.... (صحيح مسلم عن ابي هريرةرض)

[5]ے قال رسول الله صلى الله عليه وسلم " فلم يتخط أعناق الناس (رواه ابوداؤد عن ابي هريرةرض و سنده صحيح - مرعاة جلد ٢ ص 397)

[6]ے قال رسول الله ﷺ "فلا يفرق بين اثنين ، (صحيح بخارى عن سلمانرض)

Offer as many voluntary Salats on reaching Masjid (other than two Rak'at of welcoming masjid) [1]

One must offer Salat on entering Masjid. Do not neglect it. There is no option on neglecting two Rak'at welcome Salat [2]

When Imam has started the sermon, offer two light Rak'at and pay heed to Khutba[3]

During the sermon, do not talk to anyone. Even do not say to anyone that "Be silent"[4]

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[1]ـــ قال رسول الله ﷺ ثم يصلى ما كتب له " (صحيح بخارى عن سلمانرض) فصلى ما قدرله (صحيح مسلم عن ابي هريرة رض)

[2]ـــ قال رسول الله صلى الله عليه وسلم اذا جاء احدكم يوم الجمعة والامام يخطب فليركع ركعتين و ليتجوز فيهما (صحيح مسلم عن جابررض وروى البخارى نحوه في باب با جاء في التطوع مثنى مثنى

[3]ـــ ثم ينصت اذا تكلم الامام (صحيح بخارى عن سلمانرض) فاستمع وانصت (صحيح مسلم عن ابي هريرةرض)

[4]ـــ قال رسول الله ﷺ اذا قلت لصاحبك يوم الجمعة انصت والامام يخطب فقد لغوت (صحيح بخارى و صحيح مسلم)

The one who talks will deprive rewards of Juma[1]
Do not even touch the pebble etc[2]
Do not indulge in any task[3]
When Imam sits on the pulpit, the caller will call Azan at the gate of Masjid's door[4]
Note: There is no azan is in Sunnah (tradition of The Messenger of Allah ﷺ) before this Azan
Imam must deliver two sermons while standing. During which Imam recites the Holy Quran, advises people and sits in between two sermons[5]
Friday Sermon must be moderate. It should neither

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[1] ـــے قال رجل لابی بن کعب متی انزلت هذه .... فأشار الیه ان اسکت فلما انصرفوا قال ابی لیس لك من صلاتك الیوم .....فقال رسول الله ﷺ صدق (رواه احمد و ابن ماجه و سنده صحیح - بلوغ 100/6)

[2] ـــے قال رسول الله صلی الله علیه وسلم " من من الحصی فقد لغا(صحیح مسلم عن ابي هریرةرض)

[3] ـــے قال رسول الله صلی الله علیه و سلم ولم یلغ " (رواه احمد وابو داؤد والنسائي عن اوسرض و سنده صحیح - مرعاة ج2 ص298)

[4] ـــے کان النداء یوم الجمعة اوله إذا جلس الامام علی المنبر(صحیح بخاری) وفي روایة کان یؤذن بین یدی رسول الله صلی الله علیه وسلم علی باب مسجد (ابوداؤد وسنده حسن)

[5] ـــے کانت للنبی صلی الله علیه و سلم خطبتان یجلس بینهما یقرا القرن ویذکر الناس (صحیح مسلم عن جابربن سمرةرض)

Exceed the limit nor be too short[1]. Every sermon must start with praise and glorifying

The voice must be loud[2]

Imam must recite Surah Qaaf in every sermon[3]

Do not wave both hands during sermon but signal with index finger[4]

Hold stick or bow in hand during delivering the sermon[5]

Iqamat must be called as Imam got down from the pulpit[6]

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[1]ـــ قال رسول الله صلى الله عليه وسلم اقصرالخطبة (صحيح مسلم عن عمار رض) كانت خطبته قصداً (صحيح مسلم عن جابر بن سمرة رض)

[2]ـــ و علا صوته (صحيح مسلم عن جابر رض)

[3]ـــ كان رسول الله صلى الله عليه وسلم يقرا بها كل جمعة على المنبر اذا خطب الناس (صحيح مسلم عن ام هشام رض) ـ

[4]ـــ ما يزيد على ان يقول بيده وهكذا واشار با صبعه المسبحة (صحيح مسلم عن عمارة رض)

[5]ـــ فقام متوكئاً على عصا أو قوس فحمد الله واثنى عليه (رواه ابوداؤد عن الحكم بن حزن سنده حسن، مرعاة جلد 2 ص 342)

[6]ـــ كان بلال ---- يقيم اذا نزل رسول الله ﷺ (رواه احمد والنسائى وسكت عليه الحافظ فتح 44/3 و سنده حسن)

Imam should lead the people in Salat as noon deviates

He prolongs Salat but avoids exceeding limits[7]

[7]ـــ قال رسول الله صلى الله عليه وسلم اطيلوا الصلوة (صحيح مسلم عن عمار رض) كانت صلوته قصداً (صحيح سلم عن جابر بن سمرة رض) كان النبى صلى الله عليه وسلم يصلى الجمعة حين تميل الشمس (صحيح بخارى عن انس رض) وعن عمر رض قال ---- صلوة الجمعة ركعتان ---- تمام من غير قصر لسان محمد صلى الله عليه وسلم (رواه احمد والنسائى ور جاله رجال الصحيح نيل 174/3 و رواه البيهقى بسند صحيح عن عمر موقوفا ، بلوغ 107/6 ـ كان يخطب الناس يحمد الله و يثنى عليه (صحيح مسلم)

Following surahs are recited in Jumah Salat:

1. Surah Al Juma and Surah Al Munafiqun[1] or
2. Surah Al Aala and Surah Al Ghashiyah or
3. Surah Al Juma and Surah Al Ghashiyah[2]

After Salat ul Juma, offer four Rak'at with two Salams[3]

Miscellaneous Instructions

If he doses (in Masjid) on Friday–

It is better to keep two dresses for Juma Salat other than work dresses[4]

Do not fix night before Friday for wirshipping[5]

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[1] ے کان رسول اللہ ﷺ یقرأ بھما (صحیح مسلم عن ابي ہریرۃؓ)

[2] ے کان یقرأ سورۃ الجمعۃ ھل اتاک حدیث الغاشیۃ (صحیح مسلم عن النعمان) کان یقرأ بسبح اسم و ھل اتاک (صحیح مسلم)

[3] ے صلوۃ اللیل والنھار مثنی مثنی (ابو داؤد، سندہ صحیح) قال رسول اللہ ﷺ اذا صلیتم بعد الجمعۃ فصلوا اربعاً (صحیح مسلم عن ابي ہریرۃؓ)

[4] ے قال رسول اللہ صل اللہ علیہ وسلم ماعلی احد کم ان وجد ان یتخذ ثوبین لیوم الجمعہ سوی ثوبی مہنتہ (رواہ ابوداؤد عن یوسف بن عبداللہ بن سلامؓ وسندہ صحیح مرعاۃ ض 1 ص 299 و روی نحوہ ابن عبد البر في التمھید عن عائشۃ وسندہ صحیح مرعاۃ جلد 2 ص 299)

[5] ے صحیح مسلم

ے قال رسول اللہ صل اللہ علیہ وسلم اذا نعس احدکم یوم الجمعۃ فلیتحول من مجلسہ ذلک (رواہ احمد و الترمذی و سندہ صحیح - التعلیقات 439/1)

Salat ul Khauf (Salat of Fear)

Salat of fear is one Rak'at obligatory[1]
Salat of fear can be offered two Rak'at[2]
Azan is called before Salat of fear[3]
There are many patterns of offering Salat of fear:

First Pattern:

Make two groups of Islamic troop. One group will offer one rak'at with Imam another will keep fighting with the enemies. In the second Rak'at, the groups are exchanged.

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[1] ۔ فرض الله الصلوة على لسان نبيكم ﷺ ۔۔۔ فی الخوف ركعة (صحيح مسلم عن ابن عباسؓ)

[2] ۔ صحيح بخاری وصحيح مسلم عن عبدالله بن عمرؓ وغيره

[3] ۔ فنودی بالصلوة (صحيح مسلم عن جابرؓ)

The one who has not offered Salat will offer Salat with Imam and the other one will start fighting with the enemies. Imam will say Salam. The fighters will offer one Rak'at at his own[1]

Second Pattern:

Separate two groups of Islamic troops. One group will offer Salat with Imam and another group will fight against enemies. Imam will lead one group in Salat for one Rak'at and keep standing.

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[1] ے قامت طائفة معه واقبلت طائفة على العدو وركع رسول الله ﷺ من معه وسجد سجدتين ثم انصرفوا مكان الطاعفة التى لم تصل فجاءوا فركع رسول الله ﷺ بهم ركعة وسجد سجدتين ثم سلم فقام كل واحد منهم فركع لنفسه ركعة وسجد سجدتين (صحيح بخارى عن ابن عمر رض)

The group will leave Salat and go for fighting against enemies and another group joins them and offer one Rak'at. Each group will offer remaining one Rak'at Salat at their own separately. Then Imam say salam[1]

Third Pattern:

Make two troops of Islamic Army. One troop will fight against enemies. Imam leads the other army in Salat and offer two Rak'at and Say Salam. Then these troop will go to fight against the enemies. And the fighters will return to Imam and he leads them offering two Rak'at and say Salam. In this case, Imam will offer four Rak'at

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[1] ـــ ان طائفة صفت معه وطائفة وجاه العدو فصلى بالتى معه ركعة ثم ثبت قائماً واتموا لانفسهم ثم انصرفوا فصفوا وجاه العدو وجاءت الطائفة الاخرى فصلى بهم الركعة التى بقيت من صلوته ثم ثبت جالساً واتموا لانفسهم ثم سلم بهم (صحيح بخارى وصحيح مسلم عن صالح بن خوان عمن صلى مع النبى ﷺ)

And other troops will offer two Rak'at each[1]
In case of Maghrib Salat, Imam will offer six rak'at and each troop will offer three Rak'at each[2]

Forth Pattern:

If the enemies are in the direction of Qibla, the whole army stand in two lines. If Imam stands, all stand. If Imam bow, all bow down. If Imam raises the head, all raise the head. If Imam prostrate, only front line troop will prostrate and back line troop will remain standing. After two prostration of front line troop, the backline troop will come forward and prostrate two prostrations.

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[1] ـــ فصلیٰ رسول الله صل الله علیه وسلم بطائفه رکعتین ثم أخر ما وصل بالطائفة الاخری رکستین فکانت الرسول الله ﷺ اربع رکعات وللمقوم رکعتان (صحیح مسلم عن جابرؓ) فصلی بطائفة رکعتین ثم سلم ثم جاءت طائفة اخری فصلی بهم رکعتین ثم سلم (رواه البغوي في شرح السنة والنسائي عن جابرؓ و روی احمد نحوه -وسنده صحیح) وروی ابن حزم عن ابی بکرة نحوه وروی احمد و ابوداؤد والنسائي عن ابي بکرة نحوه بسند لا بأس به (بلوغ الامانی جزء 20،7)

[2] ـــ صلی بالقوم في الخوف صلوة المغرب ثلاث رکعات ثم انصرف وجاء الآخرون فصل بهم ثلاث رکعات (رواه الدار قطنی والحاکم عن ابي بکرة وصححه الحاکم علی شرط الشیخین واقره الذهبي مرعاة جلد 2 ص 326 والمستدرك جزء اول ص 337)

Then in similar way, the troop will offer second Rak'at. When all troops are done with last prostration, all join the congregation in last sitting and do Salam in the end with Imam[1]

[1] صلى بنا رسول الله ﷺ .... فصففنا خلف صفين والعدو بنينا و بين القبلة فكبر النبى صلى الله عليه و سلم وكبرنا جميعا تم ركع وركعنا جميعاً ثم رفع راسه ورفعا جميعاً ثم انحدر بالسجود والصف الذي يليه قام الصف انحدر الصف المؤخر المؤخر فيما قضى السجود وقام الصف الذي يليه بالسجود ثم قاموا ثم تقدم الصف المؤخر و تأخر المقدم ----- ثم سلم النبي صلى الله عليه وسلم وسلمنا جميعا وفي رواية فلما سجد الصف الثاني ثم جلسوا جميعاً (صحيح مسلم عن جابر رض)

Fifth Pattern:

Make two groups of Islamic troop. One group will offer one rak'at with Imam another will keep fighting with the enemies. In the second Rak'at, the one who has not offered Salat will offer Salat with Imam and the other one will start fighting with the enemies. Imam will say Salam. In this condition, Imam will offer two Rak'at and both the follower troops will offer one Rak'at each[1]

Sixth Pattern:

Make two groups of Islamic troop. One group will offer Salat facing Qibla and other troop will face opposite to Qibla standing alert to fight. Imam says Takbeer.

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[1] ے صف رسول الله ﷺ الناس خلفه صفين صفا خلفه وصفا موازى العدوفصلى بالذين خلفه ركعة ثم انصرف هؤلاء وجاء او لئک فصلى بهم ركعة ولم يقضوا ركعة (رواه النسائى عن ابن عباسؓ ورجاله ثقات و صححه ابن حبان وغيره (نيل جزء 3 ص 273) و صححه الحاكم والذهبي (المستدرك 335/1) و قال حذيفةؓ فصلى رسول الله صلى الله عليه وسلم بهؤلاء ركعة و بهؤ لاء ركعة ولم يقضوا (رواه ابو داؤد و النسانى ورجاله رجال الصحيح (نيل جزء 3 ص 273) وصححه الحاكم و الذهبي (المستدرك 335/1) وروى النسائي والترمذي نحوه عن ابي هريرة وصححه الترمذى (بلوغ جزء 7 ص 14)

Both troops say takbeer, then Imam should bow down and prostrate, the closer troop will bow down and prostrate and other troop will remain standing. As Imam stands for second Rak'at, the closer troop will stand and take positions against enemies. Other fighter troop join Salat after bowing and prostrating, will resume their Salat with Imam for next Rak'at. The troop will bow down and prostrate with Imam. Meanwhile, the troop in position join Salat after bowing and prostrating, they will sit. Then Imam Say Salam and both troop Say Salam as well[1]

[1] ـــے قام رسول الله ﷺ لصلوة العصر وقامت معه طائفه وطائفه اخرى مقابلة العدة ظهورهم الى القبلة ثم ركع رسول الله صلى الله عليه وسلم ..... ركعة من الطائفة التي تليه ثم سجد و سجدت ..... فقام وقامت ..... فذ هبوا إلى العدو ..... واقبلت الطائفة التي كانت مقابلة العدو فركعوا وسجدوا رسول الله صل الله عليه و سلم قائم كما هو ثم قا موسافركع ..... ور كعوا معه وسجدوا معه ثم اقبلت الطائفة التي كانت تقابل العدو فركعوا وسجدوا ورسول الله صل الله عليه وسلم قاعد و من تبعه ... فسلم و سلموا جميعا (رواه احمد ابوداؤد و النسائی وسنده صحيح بلوغ جزء 7 ص 24)

Seventh Pattern:

Divide the Islamic army into two troops. Imam lead one troop in Salat. Another troop will fight against enemies. After Imam is done with bowing and prostration once with his followers' troop. The troop prostrate second prostration and stand against enemies. Imam will remain sitting. Another troop joins them and offer one Rak'at Salat at their own. Imam will prostrate the second one and the follower will do the same. Then Imam

Then this troop get aside and the first troop will offer another Rak'at with Imam. After doing last prostration, this troop get aside. And the fighter troop comes and joins and offer one Rak.at at their own. After last prostration. Then Imam lead all of them in hurry one Rak'at and Say Salam[1]

Eighth Pattern:

If Salat in congregation is impossible, then in the state of having a ride or walking here and there, running, one offer Salat individually signaling with their heads[2]

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[1] ـــ فصدع رسول الله صلى الله عليه و سلم الناس صدعين ..... ثم مكث رسول الله ﷺ جالساً وسجدوا الانفسهم السجدة الثانية ... فاقبلت الطائفة الأخرى .. ثم سجد رسول الله صلى الله عليه وسلم السجدة الثانية فسجد وامعه ثم قام .... وسجدوا لانفسهم السجدة الثانية

ثم قامت الطائفتان جميعاً ... ثم سلم فسلموا (رواه احمد وا بو داؤد عن عائشةرض وسنده صحيح بلوغ الامانى جزء 7 ص 26)

[2] ـــ قال الله تبارک تعالى فإن خِفتُم فَرِجَالاً أو رُكبَاناً (بقرة 239) ، وقد صلى عبد الله بن انيسرض على عهد النبى ﷺ و هو يمشى ويصلى يؤمى ايماء (رواه احمد وابوداؤد وسنده حسن نيل جزء 3 ص 274) و قال صلى الله عليه وسلم انما هو التكبير الاشارة بالرأس (بيهقى وسنده صحيح - صلاة النبي لناصر الدين الالباني ص 64)

Miscellaneous instructions

1. The first troop who offer Salat with Imam must keep wearing their weapons. The same case will be with the second troop[1]

2. In case of rain or sickness, weapons can be put aside but defensive weapons are kept worn[2]

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[1] ـــ قال الله تبارك و تعالى " واذا كنت فيهم فاقمت لهم الصلوة فلتقم طائفة منهم معك وليأخذوا اسلحتهم فاذا سجدوا فليكونوا من ورائكم ولتأت طائفة أخرى لم يصلوا فليصلوا معك ولياخذوا حذرهم واسلحتهم" (نساء – 102)

[2] ـــ قال الله تبارك و تعالى " ولا جناح عليكم ان كان بكم اذى من مطر او كنتم مرضى ان تضعوا اسلحتكم وخذوا حذركم " [نساء - 102]

When Salat has been offered, even then they keep remembering Allah walking, sitting, and lying on their sides. It means do not forget Allah at all

Prostration of Thanks

Whenever any news gives glad tidings, prostrate due to thanks[2]

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[1] ے قال الله عز وجل "فاذا قضيتم الصلوة فاذكروا الله قياماً وقعوداً وعلى جنوبهم" نساء 103

[2] ے كان رسول الله ﷺ اذا جاءه امر سروراً ويسر به خر ساجداً شاكراً لله تعالىٰ (رواه ابو داؤد الترمذى وسنده حسن – التعليقات 472/1)

Salat ul Eidain (Eids' Salats)

Take bath on Eid day and wear excellent dress[1]

Eat dates in even number before leaving for Eid Salat place[2]

Hand over sadqa e Fitr (Fixed charity before Eid ul Fitr Salat) if not yet handed over.[3]

Sadqa e Fitr (of one Sa'a which is equal to 2½ kg of food) is handed over from every child, adult, male, female, free, slave[4]

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[1] ۔ وجد عمرؓ حلة من استبرق تباع في السوق فقال يا رسول الله اتبع هذه فتجمل بها للعيد وللوفد فقال هذه لباس من لا خلاق له (صحيح بخارى و صحيح مسلم عن ابن عمرؓ) سال رجل عليا من الغسل ۔۔ يوم الجمعة ويوم عرفة ويوم النحر ويوم الفطر (بيهقى سنده صحيح ارواء الغليل 177/1)

[2] ۔ كان رسول الله صلى الله عليه وسلم لا يغدو يوم الفطر حتى ياكل تمرات (صحيح بخارى عن انسؓ) و يا كلهن و ترا (رواه احمد عن انسؓ سكت عليه الحافظ في فتح البارى و سنده حسن)

[3] ۔ ان رسول الله صل الله عليه وسلم أمر بزكاة الفطران تؤدي قبل خروج الناس إلى الصلاة (صحيح بخارى صحيح مسلم عن ابن عمرؓ)

[4] ۔ فرض رسول الله صل الله عليه وسلم زكاة الفطر صاعا من تمر أو صاعا من شعير على العبد والحر والذكر والانثى والصغير والكبر من المسلمين (صحيح بخارى و صحيح مسلم عن ابن عمر ؓ) عن ابن سعيدؓ كنا نخرج فى عهد رسول الله ﷺ يوم الفطر صاعاً من طعام (صحيح بخارى) ادو صاعا من طعام في الفطر (بيهقى سنده صحيح صحيح الجامع الصغير جزء اول ص 107)

Note: Food means the thing or grain that is commonly used in meals

On Eid ul Adha, do not eat anything before leave for Eid Salat place1

Eid Salat should be offered in vast field2

Females must attend and offer Eid Salat. If females in mensuration cannot offer Eid Salat, they also attend Eid Salat place but sit away from the one who offer Salat but join takbeerat with peoples'takbeerat and seek prayers of the peoples' prayers. They must hope and pray for the blessings, prosperity, and purity of Eid Day

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[1]ے قال رسول الله ﷺ ان اول ما نبدأ به في يومنا هذا ان نصلى ثم نرجع فننحر (صحيح بخارى وصحيح مسلم عن البراء) كان النبي صلى الله عليه وسلم .... لا يطعم يوم الاضحى حتى يصلى (رواه الترمذي واحمد وصحه ابن القطان وابن حبان والذهبي مرعاة ابن جلد 2 ص 335، المستدرك 294/1 وبلوغ 129/6 وسنده صحيح - التعليقات للالبانى 352/1)

[2]ے كان النبي صلى الله عليه وسلم يخرج يوم الفطر والاصح الے المصلى (صحيح بخارى و صحيح مسلم عن ابى سعيدرض)

If a women has no shawl, she may join the eid Salat place by sharing someone's shawl[1]

The females can go to the eid Salat place wearing jewellary[2]

Eid Salat is two Rak'at obligatory[3]

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[1] ے عن أم عطية قالت امرنا نبينا صلى الله عليه وسلم ان نخرج الحيض يوم العيدين وذوات الخد ور فيشهدن جماعة المسلمين ودعوتهم و تعتزل الحيض عن مصلا هن قالت امرأة يا رسول الله احدانا ليس لها جلباب قال لتلبسها صاحبتها من جلبابها (صحيح بخارى صحيح مسلم) وفي رواية يشهدن الخير (صحيح بخارى) وفى رواية يكبرن بتكبيرهم و يدعون بدعائهم وير جون بركة ذلك اليوم و طهرته (صحيح بخارى) وفى رواية حتى نخرج البكر مين خدرها (صحيح بخارى)

[2] ے امرهن رسول الله ﷺ با لصدقه قال ابن عباسرض فرايتهن يهوين الى آذانهن وحلو قهن يدفعن الى بلالرض (صحيح بخارى و صحيح مسلم)

[3] ے قال الله تعالى و لتكبروا الله على ما هداكم (بقر - ١٨٥) فصل لر بک وانحر (كوثر 2) صلى رسول الله ﷺ يوم الفطر ركعتين (صحيح بخارى و صحيح مسلم عن ابن عباسرض) امرهم... ان يغدوا الى مصلاهم در اواه ابوداؤد والنسائى وسنده صحيح - مرعاة جلد ٢ ص 346) عن عمررض قال صلوة الاضحي ركعتان و صلوة الفطر ركعتان ... تمام لغير قصر على لسان محمد صلى الله عليه و سلم (رواه احمد والنسائى ورجاله رجال الصحيح نيل جزء 3 ص 174 د رواه ابن خزيمه و سند صحيح (ابن ضزيمة جزء 4 ص 340) و رواه البيهقى بسند صحيح عن عمر موقوفا - بلوغ 107/6)

The timing of Eid Salat is the same as of (Ad Duha Salat (Ishraq) timing[1]

When leaving for Eid Salat, keep raising takbeer with louder voice←

There is no Salat before Eid Salat nor there any Salat after Eid Salat[2]

There is neither Azan nor Iqamat before Eid Salat[3]

Prolong Eid Salat, but not beyond limit[4]

There are extra twelve takbeers. After first Takbeer, there are seven extra takbeers right after first takbeer and five

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[1] ے عن عبد الله بن بسررض انه خرج مع الناس يوم عيد فانكر ابطار الامام وقال انا كنا قد فرغنا ساعتنا هذه وذلك حين التسبيح (رواه ابوداؤد و ورجاله ثقات نيل جزء 3/ 248 وسنده صحيح)

[2] ے لم يصل قبلها ولا بعدهما (صحيح بخارى و صحيح مسلم عن ابن عباسرض)

[3] ے صليت مع رسول الله ﷺ العيدين ... بغير اذان ولا اقامه (صحيح مسلم عن جابر بن سمرةرض) لم يذكر اذاناً ولا اقامة (صحيح بخارى وصحيح مسلم عن ابن عباسرض)

[4] ے قال رسول الله ﷺ اطيلوا الصلوة (صحيح مسلم عن عماررض) كانت صلوته قصداً (صحيح مسلم عن جابر بن سمرةرض)

ے ان رسول الله صلى الله عليه وسلم كان يخرج في العيدين .... رافعاً صوته بالتهليل والتكبير (رواه البيهقي و قواه الالباني - الأحاديث الصحيحة حديث نمبر 170) كان ابن عمر يكبر ---رواه البيهقى و صححه - نيل 245/3

The words of Takbeer are mentioned on Page 251

Extra takbeers as he stands for second Rak'at[1]
Raise both hands with every Takbeer[2]
In the first Rak'at, recite Surah "Qaaf" and Surah "Qamar" in the second Rak'at[3] or Surah "Aala" in the first Rak'at and Surah "Ghashiya" in the second Rak'at[4]
Having offered Eid Salat, Imam must deliver sermon at his place[5]

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[1] ے قال النبی ﷺ التکبیر فی العید سبع فی الاولی وخمس في الآخرة والقراءة بعدها کلیتهما (رواه ابوداؤد عن عبد الله بن عمر رض و قال البخاری سنده صحیح و صححه احمد وعلی وقال العراقی اسناده و صالح (مرعاة جلد 2 ص 339) وفی الباب عن عائشه عنداحمد و ابن داؤد وعن عبد الرحمن بن عوف رض عند البزار وعن ابی هریرة رض عند ا حمد)

[2] ے کان رسول الله ﷺ ..... یرفعها في کل تکبیرة قبل الرکوع (ابوداؤد والدارقطنی من عبدالله ابن عمر ابن الخطاب رض ی الله تعالیٰ عنه وسنده صحیح)

[3] ے صحیح مسلم عن ابی قتادة رض

[4] ے صحیح مسلم کتاب الجمعة من النعمان بن بشیر رض

[5] ے کان رسول الله ﷺ وابوبکر وعمر رض یصلون قبل الخطبة (صحیح بخاری و صحیح مسلم عن ابن عمر رض) فصلی رسول الله ﷺ ثم خطب (صحیح بخاری وصحیح مسلم عن ابن عباس رض)
قام النبی ﷺ یوم الفطر فصلی فبدأ بالصلوة ثم خطب فلما فرغ نزل (صحیح بخاری عن جابر رض) فینصرف عن الناس قائماًفی مصلاه (ابن حبان یسکت عنه الحافظ فتح 101/3)

ے As arms are folded Sunnah (tradition of Prophet Muhammad ﷺ) Therefore, fold the arms after every raising of hand in standing state

If Eid happened to occur on Friday, recite Surah"Aala" and Surah "Ghashiya" in eid and Friday Salat[1]

[1]ـــ اذا اجتمع عيد و الجمعة في يوم واحد يقرأ بهما ايضا في الصلوتين (صحيح مسلم كتاب الجمعة)

The sermon must be short but too short[1]
The people should sit in their lines. Imam keep advising them, order them and tell what is important like preparation for Jihad etc[2]
If females has not heard the sermon, Imam goes towards them and also advise them separately[3]
Males still remain sitting and do not stand[4]
Imam should hold stick or bow in his hand[4]
After Tashahhud (bearing witness of oneness), Imam must recite any Surah and pray[5]
On returning from Eid Salat place, change the route on

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[1] اقصروا الخطبة (صحيح مسلم عن عمار رض) كانت خطبته قصدا (صحيح مسلم عن جابر بن سمرة رض)

[2] والناس على صفوفهم فيعظهم و سيم ويامرهم وان كان يريد ان يقطع بعثاً قطعه او يامربشيءامربه (صحيح بخارى و صحيح مسلم عن ابى سعيد رض)

[3] ثم أتى النساء فوعظهن (صحيح بخارى و صحيح مسلم) فرأى انه لم يسمع النساء (صحيح بخارى كتاب الزكوة وصحيح مسلم عن ابن عباس رض)

[4] اعطى قوساً او عصافاتكا عليه فحمد الله واثنى عليه (رواه احمد بلوغ 152/6و سنده صحيح مرعاة جلد 2 ص 343)
قال ابن عباس كاني انظر الي النبي صلى الله عليه وسلم حين يجلس الرجال بيده ثم اقبل يشقهم حتى جاء النساء (صحيح بخارى صحيح مسلم واللفظ لمسلم)

[5] ان النبي صلى الله عليه وسلم كان يوم الفطر و يوم الاضحى يخطب على راحلته بعد الصلوة وقال يتشهد ثم يقرأ بسورة من القرآن ، يدعو بدعوات (مصنف عبدالرزاق جزء 3 ص 287 وسنده صحيح)

Return[1]

Note: Raising Takbeerat on return is proven

On Eid ul Adha, do sacrifice of animals on return from Eid Salat place[2]

If one has sacrificed animals before Eid Salat, he will have to sacrifice animal after Eid Salat[3]

Sacrificing animals can in three days: 10, 11 and 12 Dhul Hijja[4]

One cannot observe fasting on Eid ul Fitr and Eid ul Adha[5]

If the news about moon sighting arrives late and the timing of Eid Salat has passed, Eid Salat will be offered

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[1] ے كان رسول الله صلى الله عليه وسلم اذا كان يوم عيد خالف الطريق (صحيح بخارى)

[2] ے قال النبي صلى الله عليه وسلم ان اول ما نبدأ في يومنا هذا ان نصلى ثم نرجع فننحر (صحيح بخارى و صحيح مسلم)

[3] ے قال رسول الله صلى الله عليه وسلم من ذبح قبل الصورة فليذبح مكانها اخرى (صحيح بخارى و صحيح مسلم)

[4] ے قال الله تعالى : ويذكروا اسم الله ايام معلومات على ما رز قهم من بهيمة الانعام (الحج 28) بعض صحابه مثلاً ابن عمر (مؤطا) ، عمرؓ علىؓ ، ابن عباسؓ ، ابو هريرةؓ ، و انسؓ

Muhalli said: There are three days for sacrifice, 10, 11, 12 Zul Hijja (مرعاة 364/2)

[5] ے نهى النبى صل الله عليه وسلم عن صوم يوم الفطر والنحر (صحيح بخارى وصحيح مسلم)

Next day but break the fast immediately[1]
The girls can beat tambourine and sing beautiful poetries in Eid days[2]
Show war games on Eid Day[3]
On meeting someone on Eid Day, Say
تقبل الله منا ومنک[4]
May Allah accept from us and from you!
If Eid Day happens to occur on Friday, Friday Salat is not essential[5]
Note: The Messenger of Allah ﷺ has never offered Eid Salat in Masjid. The hadith of offering Eid Salat in Masjid due to rain is unrecognized. Its one relator is unknown.[6]

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[1] ے ان ركبا جاءوا الى النبى ﷺ يشهدون انهم راؤا الهلال بالامس فامر هم ان يفطروا و اذا اصبحوا ان يغدوا الى مصلاهم (ابوداؤد و نسائى - سنده صحيح - التعليقات 1/455)

[2] ے عند عائشة جاريتان تزففان و تغنيان فانتهرهما ابوبكر فقال النبى ﷺ (صحيح بخارى و صحيح مسلم) وفى رواية دعهما يا ابا بكر فانها ايام عيد (صحيح بخارى)

[3] ے هم(الحبشه) يلعبون في المسجد فزجرهم عمر فقال النبى صلى الله عليه وسلم دعهم (صحيح بخارى صحيح مسلم)

[4] ے كان اصحاب النبي صلى الله عليه وسلم اذا التقوا يوم العيد يقول بعضهم لبعض تقبل الله منا و منك (قال الحافظ روينا في المحامليات باسناد حسن - فتح (98/3)

[5] ے صلى العيد ثم رخص في الجمعة (ابوداؤد 160/1 وصححه ابن المديني والحاكم والذهبي - نيل 239/2) –

[6] ے مرعاة 345/2

Go to homes after listening to the sermon[1]

Note: The hadith regarding going homes without permission is weak[2]

Keep doing Takbeer (Saying Allah u Akbar), Tahleel (Saying La Ilaha Illallah) and Tahmeed (Saying Al hamdulillah) from first Dhul Hijja until 13th of Dhul Hijja[3]

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[1] ے والناس على صفوفهم (صحيح بخارى وصحيح مسلم) مجلس الرجال بيده (صحيح بخارى و صحيح مسلم)

[2] ے مرعاة ٣٢٩/٢

[3] ے اكثر ما فيهن من التهليل والتكبير والتحميد (احمد و سنده جيد - بلوغ 168/6) ايام التشريق ايام اكل و شرب و ذكر لله (صحيح مسلم)

Some companions use to invoke these words which are proven

الله اكبر الله اكبر لا إله إلا الله والله اكبر الله اكبر ولله الحمد (ابن ابي شيبة).

Matters about Sacrificing Animals

The animal which is sacrificed must have at least two teeth in the lower jaws. If such kind of animal is not available, then sacrifice sheep of one year[1]

The animal to sacrifice must not be defective and

[1] ے لا تذبحوا الا مسنة الا ان یعسر علیکم فتذ بحوا جذعة من الضان (صحیح مسلم)

All its organs must be perfect[1]. The animal must neither be sick nor slim[2]. After sighting of the moon, a person intending sacrifice is not allowed to cut or pluck hair, trim nails etc. The person not intending may do this[3]

If the person intending sacrifice has no capacity to buy an animal, then on eid day he cut hair and level hair of moustache, trim nails. By doing this, such person will be rewarded equal to the reward of sacrificing animals[4]

One must sacrifice by his own hands[5]

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[1] ـــے عن علی امرنا رسول اللہ ﷺ ان نتشرف العین.... (رواہ الترمذي ابوداؤد والنسائي وصححه الترمذي والمنذري وابن حبان والذهبي - مرعاة جلد 2 ص 359)

[2] ـــے ان رسول اللہ ﷺ سئل ماذا یتقی من الضحایا فقال اربعا.... (رواہ مالک واحمد وابوداؤد و سنده صحیح - مرعاة جلد 2 ص 361)

[3] ـــے قال رسول اللہ ﷺ اذا دخلت العشر واراد أحدكم ان یضحي..... فلایمس من شعره وبشره فینا وفي روایة فلا یا خذن من شعره ولا من اظفاره شیئا حتی حتی یضحی (صحیح مسلم عن أم سلمةرض)

[4] ـــے خذ من شعرك واظفارك و تقص شاربك وتحلق عانتك فذلك تمام اضحیتك عند اللہ (رواہ ابو داؤد والنسائی وسنده صحیح - مرعاة جلد 2 ص 368)

[5] ـــے ذبحهما بیده (صحیح بخاری و صحیح مسلم عن انسرض)

All animals other than camels must be sacrificed laying them on floor[1]

The camel must be sacrificed in standing state[2]

One left foot of camels is tied while sacrificing them[3]

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[1]ـــ اخذ الكبش فاضجعه تم ذبحه (صحيح مسلم و مسند احمد عن عائشة(رض) ضحى رسول الله صلى الله عليه وسلم بكبشين.... فرأيته واضعاً قدميه على صفاحهما (صحيح بخارى وصحيح مسلم عن انس(رض)

[2]ـــ عن ابن عمر(رض) انه اتى على رجل قدا ناخ بدنته ينحرها فقال ابعثها قياماً مقيدة سنة محمد صلى الله عليه وسلم (صحيح بخارى صحيح مسلم)

[3]ـــ ان النبي صلى الله عليه وسلم واصحابه ينحرون البدنة معقولة اليسري قائمة على مابقى من قوائمها (رواه ابوداؤد عن جابر(رض) (سكت عنه المنذري ورجاله رجال الصحيح نيل جزء 5 ص 104)

While sacrificing the animal, face them towards Qibla then process sacrifice reciting the following supplication[1]

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَالسَّمَاْوَاتِ وَاْلأَرْضِ حَنِيْفًا مُسلِماً وَمَاْأَنَاْمِنَ الْمُشْرِكِيْنَ، إِنَّ صَلاْتِيْ وَنُسُكِيْ وَمَحْيَاْيَ وَمَمَاتِيْ لِلّهِ رَبِّ اْلعَاْلَمِيْنَ، لَاْشَرِيْكَ لَه’وَبِذَالِكَ أُمِرْتُ وَأَنَاْ مِنَ الْمُسْلِمِيْنَ، أَللهُمَّ مِنْكَ وَلَكَ عَن ---------- بِسْمِ اللهِ وَاللهُ أَكْبَرْ

I have turned my face towards Him. Who created the heavens and the earth, following Ibrahim's religion, the true in faith, Muslim and I am not one of the polytheists. My Salat, and my service of sacrifice, my life and my death are all for Allah, the Lord of the Universe, Who has no partner. That is what I was commanded to do, and I am one of the Muslims.

O Allah it comes from You and is given to You from ……. In the name of Allah, and Allah is Most Great.

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[1] ے فلما وجهما قال الي وجهت..... (رواه احمد و ابوداؤد وابن ماجه و سنده لاباس به-مرعاة المفاتيح جلد 2 ص 258)

"انا من المسلمين" and "على ملة ابراهيم" are in Abu daud only

After "حنيفاً" the word "مسلماً" in only in Masnad Ahmed.

کے بعد مسلما " صرف مسند احمد میں ہے۔ (بلوغ 62/13 و سنده صحيح (المستدرك 467/1

Sacrificing animals is obligatory on every person having capacity[1] (For sacrificing animals, fixing curriculum is self-made condition which has no support from Quran and Hadith)

One animal suffices to sacrifice animals from a family[2]

Seven share holder may take part in a cow or camel[3]

Feed others the meat of sacrificed animals as well as oneself.[4]

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[1] ـــ فصل لربك و انحر (الكوثر) ان اول ما نبدأ من يومنا هذا ان نصلى ثم نرجع فننحر فمن فعل فقد اصاب سنتنا (صحيح بخارى)

[2] ـــ كان الرجل في عهد النبي صلى الله عليه وسلم يضحى بالشاة عنه وعن اهل بيته (ترمذى، سنده صحيح – مرعاة 367/2

[3] ـــ امر نا رسول الله صلى الله عليه وسلم ان نشترك في الابل والبقر كل سبعة منافى بدنته (صحيح بخارى وصحيح مسلم)

[4] ـــ كان الرجل في عهد النبى صلى الله عليه وسلم يضحى ---- فيا كلون و يطعمون (رواه الترمذى و صححه)

Miscellaneous instructions

The skins and brood of animals can be given in charity[1]
The skin can be used by oneself as well[2]

Eclipse of the sun and the moon

When eclipse of the sun or the moon occurs, fear Allah, get anxiety, indulge himself in remembrance of Allah, supplication and seek repentance[3]
Keep praying, saying اللہ اکبر Allah u Akbar,

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[1] ــے عن علی قال امرنی رسول اله صلی اللہ علیه وسلم ان اتصدق بلحومها وجلودها و احلبتها (صحیح بخاری وصحیح مسلم) ، قال رسول ﷺ ادخروا ثلاثاً ثم تصدقوا بما بقي فلما كان بعد ذلك قالوا يا رسول الله ان الناس يتخذون الأسقية من ضحايا هم يحمون فيه الودک فقال وما ذاك ؛ قالوا نهيت ان تؤكل لحوم الاضاحی بعد ثلاث فقال انما نهيتكم من اجل الدافة فكلوا وادخروا و تصدقوا (صحیح بخاری و صحیح مسلم عن عائشه(رض)

[2] ــے قال رسول الله ﷺ اذا رايتم شيئاً من ذلک فافزعوا الی ذكره ودعائه واستغفاره (صحیح بخاری و صحیح مسلم عن ابی موسی(رض))

Offering Salat until the eclipse remain. At this occasion, give some charity in the name of Allah[1]
When eclipse of the sun occur, free slave[2]
When eclipse of the sun or the moon, a caller should be appointed to announce
الصَلٰوۃُالجَامِعَۃ[3]
Salat is going to be offered in congregation
Imam should lead the followers two Rak'at with two bowing s two prostrations[4]

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[1] ۔ قال رسول الله ﷺ اذا رأيتم ذلك فادعوا الله وكبروا وصلوا و تصيد قوا (صحيح بخارى و صحيح مسلم عن عائشةرض)
[2] ۔ امر النبى ﷺ بالعتاقة في كسوف الشمس (صحيح بخارى عن اسماءرض)
[3] ۔ بعث رسول الله ﷺ منادياً "الصلوة جامعة" (صحيح مسلم عن عائشةرض وروى البخاري في صحيحه نحوه عن ابن عمررض)
[4] ۔ -- فصلى اربع ركعات في ركعتين و اربع سجدات دصحيح بخارى و صحيح مسلم من عائشةرض)

The recitation of the Quran should be with the louder voice[1]. After first bowing Say

سَمِعَ اللّٰهُ لِمَن حَمَدَهُ ، رَبنَا وَلَکَ الحَمدُ

Then start recitation[2]

In this Salat, the standing should be prolonged. Bowing and prostration should be prolonged[3]

Second standing state should be shorter than the first one. Similarly bowing s and prostrations, they should be shorter than before. In the second rak'at, standing state and bowing period should be prolonged but shorter than of first Rak'at[3]

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[1]ـــ جهرالنبی صلی الله علیه وسلم في صلوة الخسوف بقراءته (صحیح بخاری و صحیح مسلم عن عائشةرض)

[2]ـــ قال سمع الله لمن حمده، ربنا ولك الحمد ثم يعاود القراءة في صلوة الكسوف (صحیح بخاری عن عائشةرض ي الله تعالي عنها)

[3]ـــ قام رسول الله ﷺ قياماً طويلاً ..... ركع ركوعاً طويلاً ثم رفع فقام قياماً طويلاً وهو دون القيام الاول ثم ركع ركوعاً طويلاً وهو دون الركوع الاول ثم رفع ثم سجد ثم قام فقام قياماً طويلاً وهو دون القيام الاول ثم ركع ركوعاً طويلاً وهو دون الركوع الاول ..... (صحیح بخاری و صحیح مسلم عن ابن عباسرض و عن عائشةرض) فصلی باطول قیام و رکوع و سجود (صحیح بخاری و صحیح مسلم عن ابی موسیرض ی الله تعالی عنه)

When eclipse is over, Imam should deliver sermon. Say the following words after praising and glorifying Allah[1]

إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لاَ يَخسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، وَلَكِنْ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ[2]	The sun and the moon are two signs against the signs of Allah; they do not eclipse on the death or life of anyone. But Allah scares His salves by this

Eclipse Salat can also be offered with three bowing [3]

Eclipse Salat can also be offered with four bowing [4]

[1] ے قد انجلت الشمس فخطب الناس فحمد الله اثنى عليه ثم قال ان الشمس۔۔ (صحيح بخارى و صحيح مسلم عن عائشهرض ى الله تعالٰى عنها)

[2] ے وقال رسول الله ﷺ ------ ولكن يخوف ------ (صحيح بخارى و صحيح مسلم عن ابى موسىٰرض ى الله تعالى عنه)

[3] ے فصلى بالناس ست ركعات باربع سجدات (صحيح مسلم عن جابررض ى الله تعالى عنه)

[4] ے صلى رسول الله ﷺ حين كسفت الشمس ثمان ركعات في اربع سجدات (صحيح مسلم عن ابن عباسرض ى الله تعالى عنهما)

After offering two Rak’at, if the eclipse is still there, keep offering two Rak’at until the eclipse is over1

Salat ul Istisqa’a (Salat seeking rain)

Salat ul Istisqa is the Salat offered seeking rain
Salat ul Istisqa is offered in the field as Eid Salat2
Imam should fix and inform prior the people about the

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[1] ے فجعل يصلى ركعتين ركعتين ويسأل عنها حتى انجلت الشمس (رواه ابو داؤد عن النعمان وصححه النووي و ابن حزم وابن عبد البر مرعاة جلد 3ص387)

[2] ے خرج النبي صلى الله عليه وسلم بالناس الى المصلے يستسقى فصلى بهم ركعتين (صحيح بخارى و صحيح مسلم عن عبد الله بن زيدرض ى الله تعالٰى عنه

Day to offer Salat ul Istisqa[1]
Pulpits should be arranged in the field. All should leave for the field to offer Salat early in the morning[2]
No beautiful dress is wore before setting off for Salat.
Put on shawl, set off for the field in humility, humbly, pleeing[3]
Walk slowly[4]
Imam should reach the Eid Salat field and sit on pulpit

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[1] ے وعد الناس يوماً يخرجون فيه (رواه ابوداؤد عن عائشة وسنده صحيح - مرعاة جلد ٢ ص 398)

[2] ے وامر بمنبر فوضع له في المصلى ..... فخرج حين بدا حاجب الشمس (رواه ابو داؤد عن عائشهرض و سنده صحيح مرعاة جلد 2 ص 398)

[3] ے خرج رسول الله ﷺ في الاستسقاء متبدلاً متواضعاً متخشعاً متضرعاً(رواه الى داؤد والترمذي والنسائي عن ابن عباسرض و صححه الترمذى و ابوعوانه و ابن حبان مرعاة جلد 4 ص 394) رفع يد يه و حول رداءه (صحيح بخارى و صحيح مسلم عن عبد الله بن زيد رض)

[4] ے خرج رسول الله صلى اله عليه وسلم متخشعاً متضرعاً متواضعاً متبذلاً مترجلاً (رواه احمد عن ابن عباسرض و سنده صحيح - بلوغ الامانى جزء 6ص 235)

And praise and glorify Allah[1]

Then continue with the sermon as follows:

إنَّكم شكوتُم جدبَ ديارِكم, واستئخارَ المطرِ عن إبَّانِ زمانِه عنكم وقد أمرَكُم اللَّهُ أن تدعُوه, ووعدَكم أن يستجيبَ لكم

You have complained of drought in your abodes. And the rain is delayed from its time for you. Allah has ordered you to supplicate Him, and promised that He would answer (your supplications).

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[1] ـــہ فقعد على المنبر فكبر وحمد الله (رواه ابو داؤد عن عائشہ رض وسنده صحيح ، مرعاة جلد 3 ص 399)

إنَّكم شكوتُم جدبَ ديارِكم, وقد أمرَكُم اللَّهُ أن تدعُوه, ووعدَكم أن يستجيبَ لكم

You have complained of drought in your abodes. Allah has ordered you to supplicate Him, and promised that He would answer (your supplications).

الحمدُ للَّهِ ربِّ العالمينَ, الرَّحمنِ الرَّحيمِ, مالكِ يومِ الدِّينِ, لا إلهَ إلَّا اللَّهُ يفعلُ ما يريدُ, اللَّهمَّ أنتَ اللَّهُ, لا إلهَ إلَّا أنتَ, أنتَ الغنيُّ ونحنُ الفقراءُ, أنزِل علينا الغيثَ, واجعَل ما أنزلتَ علينا قوَّةً وبلاغًا إلى خير[2]

All Praise is due to Allah, the Rabb (Lord) of the universe, the Compassionate, the Merciful, the Master of the Day of Judgement; nothing deserves to be worshipped except Allah, Who does what He wills. O Allah! You are Allah, nothing deserves to be worshipped except You; You are the Rich, and we are the poor; send down rain upon us and make what You send down strength and satisfaction for a time.

Then Imam should get up and raise his hands high so that his armpit become appearant[2]

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[1] ے ثم قال انكم مشكوتم .... (رواه ابو داؤد عن عائشةرض و سنده صحيح مرعاة جلد 3 ص 399)

Note: the word انت exist in Ibn e Habban , not in Abu Daud

[2] ے ثم قال الحمد لله رب العالمين.... ثم رفع يديه..... حتى بدا بياض البطيه (رواه ابو داؤد و عن عائشةرض و سنده صحيح - مرعاة جلد 2 ص 399) قام فدعا الله قائماً (صحيح بخارى عن عبدالله بن زيدرض)

The hands should be in front of the face[1]
The backs of the hands should face the sky and keep supplicating[2]
Then Imam should turn around facing Qiblah and flip the shawl means shift shawl from left shoulder to right shoulder. Then raise his hands and keep praying while standing on pulpit[3]

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[1]ے رافعاً یدیه قبل وجهه (رواه ابو داؤد عن عمیرؓ و سنده صحیح - مرعاة جلد 2 ص 396)

[2]ے ان النبی ﷺ استسقی فاشار بظهر کفیه إلی السماء (صحیح مسلم عن انسؓ)

[3]ے ثم حول الی الناس ظهره و قلب رداءه و هو رافع یدیه (رواه ابو داؤد عن عائشةؓ وسنده صحیح - مرعاة جلد 2 ص 399) قلبها علی عا تقیه (رواه ابو داؤد عن عبد الله بن زید و سنده صحیح - مرعاة جلد 2 ص 295) و عن عمیرؓ انه رای النبی ﷺ یستسقی عند احجار الزیت. قائما یدعو (رواه ابو داؤد و سنده صحیح - مرعاة جلد 2 ص 396) فقام فدعا الله قائما ثم توجه قبل القبلة و حول رداءه (صحیح بخاری عن عبد الله بن زیدؓ) و حول رداءه فقلیه ظهر البطن (احمد - بلوغ جزء 6 ص 245 و سنده صحیح)

The followers also do the same with the shawl as he did and supplicate[1]

Imam should keep praying with humility for a long time and saying Allah u Akbar (Allah is the greatest) [2]

Supplicate as follows:

اللَّهمَّ اسقِ عبادَك وبَهائِمَكَ وانشُر رحمتَك وأحيِ بلدَك الميِّتَ[3]

O God, provide water for Thy servants and Thy cattle, display Thy mercy and give life to Thy dead land.

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ آجِلٍ[4]

O Allah, shower upon us abundant rain, beneficial not harmful, swiftly and not delayed.

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[4]ـــ وحول الناس معه (رواه احمد عن عبد الله بن زيدرض و استشهد به الحافظ - بلوغ الامانى جزء 6 ص 245 و سنده حسن فتح البارى 52/3)

[2]ـــ لم يزل في الدعاء والتضرع والتكبير صلى ركعتين (رواه الترمذي عن ابن عباسرض وصححه)

[3]ـــ كان النبى ﷺ اذا استسقى قال اللهم .... (رواه ابوداؤد و سنده صحيح . مرعاة مجلد 2 ص 397 و بلوغ جزء 6 ص 248)

[4]ـــ رواه ابوداؤد عن جابز و سنده صحيح - مرعاة جلد 3 ص 397

Then face the people, get down from the pulpit, offer two Rak'at Salat like Eid Salat with 12 extra takbeers[1]
Neither Azan nor Iqamat is called in this Salat[2]
The recitation will be with a louder voice[3]
After Salat, Imam will deliver the sermon[4]

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[1]ے ثم اقبل على الناس ونزل فصلى ركعتين (رواه ابو داؤد من عائشة و سنده صحيح. مرعاة ج 3 ص 399) فصلى ركعتين كما نصلى العيد (رواه احمد والنسائي والترمذي عن ابن عباسرض و سنده صحيح -بلوغ 235/6 و نيل 6/4) فتوجه الى القبلة يدعو و حول رداءه ثم صلى ركعتين (صحيح بخارى)

[2]ے فصلى بنا ركعتين بلا اذان ولا اقامة (رواه احمد بن ابى هريرة ورواته ثقات (نيل الاوطار جزء 4 ص 4) (بلوغ 233/6 و سنده صحيح)

[3]ے فصلى بهم ركعتين وجهر فيهما بالقراءة (صحيح بخارى عن عبد الله بن زيدرض)

[4]ے فصلى بنا ركعتين ---- ثم خطبنا (رواه احمد عن ابى هريرهرض بلوغ 233/6 وسنده صحيح)

When it rains then supplicate as follows:

اللّهُمَّ صَيِّباً نافِعاً[1]

O Allah, (bring) beneficial rain clouds.

Prostration during Recitation

Whenever one passes by the verses of prostration, Prostrate and supplicate the following three times:

سَجَدَ وَجْهي لِلَّذي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ ﴿فتَبارَكَ اللهُ أَحْسَنُ الخالِقين﴾[2]

I have prostrated my face to the One Who created it, and gave it hearing and sight by His might and His power. Glory is to Allah, the Best of creators.

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[1] ے صحیح بخاری

[2] ے کان یقول فی سجود القرآن باللیل سجد وجهی ---- (حاکم ، وسنده صحیح 220/1 واخرجه ابن السکن وصححه وقال فی آخره ثلاثاً مرعاة 50/2)

Night Salat during Ramadan and other months and Witr

On getting up for Tahajjud (night Salats), Sit and look into the sky and recite last eleven verses of Surah Aal e Imran[1]

Offer eleven Rak'ats of Tahajjud or night Salats.[2]

If one wills, he can offer thirteen Rak'ats[3]

If one wills, he can offer less than eleven Rak'ats[4]

Even if he wills, he can offer only one Rak'at[5]

Night prayers can be offered in congregation[6]

On beginning Tahajjud or night Salats, first offer two light

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[1]ے قعد فنظر الی السماء فقرا ان في خلق السموات.... (صحیح بخاری و صحیح مسلم عن ابن عباسؓ)

[2]ے ماکان یزید فی رمضان ولا في غیره علی احدی عشرة رکعة (صحیح بخاری وصحیح مسلم من عائشةؓ)

[3]ے فصلی رکعتین ثم رکعتین ثم رکعتین ثم رکعتین ثم رکعتین ثم ر رکعتین ثم اوتر (صحیح مسلم عن زید بن خالدؓ) فتقامت صلوته ثلاث عشرة رکعة (بخاری و صحیح مسلم عن ابن عباسؓ)

[4]ے قال رسول الله ﷺ صلوة اللیل مثنی مثنی فاذا اردت ان تنصرف فارکع رکعة (صحیح بخاری عن ابن عمرؓ) عن عائشة قالت [5]ے کان النبي صلی الله علیه وسلم .. اذا اراد ان یوتر ایقظنی فاوترت (صحیح بخاری)

[6]ے ان النبي صلی الله علیه وسلم اتخذ حجرة في المسجد.... فصلی فیها لیالی حتی اجتمع علیه ناس (صحیح بخاری وصحیح مسلم)

Rak'ats[1] Then offer two Rak'ats with long recitation. Then offer two Rak'ats lighter than the second two Rak'ats. Then offer two Rak'ats lighter than the third two Rak'ats. Similarly so on[2]

Neither the recitation should be louder nor lower voice. It is permissible if he recites some verses of a chapter and some verses from another chapter of the Holy Qur'an ←

Say Salam after each two Rak'at and offer one Rak'at[3]

Witr Salat should be offered in the end of night Salat. No Salat should be offered after Witr Salat[4]

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[1] ے قال رسول الله ﷺ اذا قام احدكم من الليل فليفتح الصلوة بركعتين خفيفتين (صحيح مسلم عن ابي هريرةرض)

[2] ے فصلى ركعتين خفيفتين ثم صلى ركعتين طويلتين ثم صلى ركعتين و هما دون اللتين قبلهما ----- ثم اوتر (صحيح مسلم عن ابن عباسرض)

[3] ے يسلم بين كل ركعتين ويوتر بواحدة (صحيح مسلم عن عائشةرض)

[4] ے اجعلوا اخر صلاتكم بالليل و ترا (صحيح بخارى و صحيح مسلم)

ے قال رسول الله صلى الله عليه وسلم: يا ابا بكر ارفع من صوتك شيئاً و قال نعم اخفض من صوتك شيئا (رواه ابوداؤد و سنده صحيح التعليقات 378/1) قال لبلال قد سمعتك يا بلال وانت تقرأ من هذه السورة ومن هذه السورة ------- كلكم قد اصاب (رواه ابوداؤد و سنده صحيح)

The best timing to offer Tahajjud or night Salats is after mid night nap, then offer Salat till one third of night. Then sleep till one sixth of nighty

It is also permissible to keep offering Salat and sleep periodically-

It is also permissible to offer night Salat in the first half of the night or after mid night[2]

If there is a chance of not getting up in the mid night, one may offer Witr Salat right after Esha Salat otherwise offer Witr Salat before end of night[3]

If one feels dozes while offering night Salat, he should sleep for a while. When such influence is over, he should get up and resume Salat[4]

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[1]ے قال رسول الله صلى الله عليه وسلم احب الصلوة الى الله صلوة داؤد ... كان ينام نصف الليل ويقوم ثلثه و ينام سدسه (صحيح بخارى و صحيح مسلم من عبد الله بن عمرو رض)

[2]ے من كل الليل اور رسول الله ﷺ من اول الليل واوسطه وآخره (صحيح بخارى صحيح مسلم عن عائشه رض) كان رسول الله صلى الله عليه وسلم يصلي ما بين ان يفرغ من صلوة العشاء إلى الفجر احدى عشرة ركعة (صحيح مسلم عن عائشة رض)

[3]ے قال رسول الله صل الله عليه وسلم من خاف ان لا يقوم آخر الليل فليوتر اوله و من طمع ان يقوم أخره فليوتر أخر الليل (صحيح مسلم من جابر رض)

[4]ے اذا نعس احدكم وهويصلى فليرقد حتى يذهب عنه النوم (صحيح بخارى و صحيح مسلم عن عائشة)

ے فصلى ركعتين .... فنام . ثم فعل ذلك ثلاث مرات (صحيح مسلم عن ابن عباس رض)

If one misses Tahajjud or few Rak'ats of Tahajjud (night Salat), offer them in between Fajr and Zuhur Salats[1]

The timing of Witr Salat is from Esha Salat till sunrise of true morning[2]

Witr Salat of one Rak'at can be offered after Esha Salat[3]

Recite the following supplication in the last

اللّهُمَّ اهْدِني فيمَنْ هَدَيْت، وَعافِني فيمَنْ عافَيْت، وَتَوَلَّني فيمَنْ تَوَلَّيْت، وَبارِكْ لي فيما أَعْطَيْت، وَقِني شَرَّ ما قَضَيْت، فَإِنَّكَ تَقْضي وَلا يُقْضى عَلَيْك ، إِنَّهُ لا يَذِلُّ مَنْ والَيْت، [وَلا يَعِزُّ مَن عادَيْت]، تَبارَكْتَ رَبَّنا وَتَعالَيْت[3]

O Allah, guide me with those whom You have guided, and strengthen me with those whom You have given strength. Take me to Your care with those whom You have taken to Your care. Bless me in what You have given me. Protect me from the evil You have ordained.

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[1]ـــ قال رسول الله ﷺ من نام عن حزبه او عن شيء منه فقرأه فيما بين صلوة الفجر و صلوة الظهر كتب له كانما قرأه من الليل (صحيح مسلم عن عمر رض)

[2]ـــ من كل الليل قد او تر من اول الليل .... فانتهى وتره إلى السحر (صحيح بخارى و صحيح مسلم عن عائشة رض) قال النبي صلى الله عليه وسلم ان الله زادكم صلوة وهي الوتر فصلوها بين صلاة العشاء الى صلوة الفجر (رواه أحمد عن ابى بصرة وسنده صحيح و بلوغ جزء 4 ص 380) اوتروا قبل ان تصبحوا (صحيح مسلم)

[3]ـــ كان ابو موسى بين مكة والمدينة فصلى العشاء وركعتين ثم قام فصلى ركعة او تربها ....ثم قال ما الوت.... ان اقرأ بما قرأ به رسول الله ﷺ (رواه النسانى و سنده صحيح صلاة النبى اللالبانى ص 123)

[3]ـــ رواه الترمذى وابوداؤد عن حسن رض وسنده صحيح (مرعاة ج 2 ص 213 واللفظ لابى داؤد [2]

Surely, You command and are not commanded, and none whom You have committed to Your care shall be humiliated [and none whom You have taken as an enemy shall taste glory]. You are Blessed, Our Lord, and Exalted.
The above supplication can be recited whether before bowing [1] or after bowing [2]
This supplication can be replaced by the supplication given on page page 305 and page 307ے
After Salam of Witr Salat, recite the following supplication three times:

سُبْحَانَ الْمَلِکُ الْقُدُّوْسُ

Raise the voice third time[3]

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[1] ے کان رسول اللہ ﷺ یو تر فیقنت قبل الرکوع (رواہ ابن ماجه واحمد وسنده صحیح صلاة النبي 195 للالباني - مرعاة جلد 2 ص 213) وله شواهد کثیرة منها ان ابن مسعودرض واصحاب النبی ﷺ کانوا یقنتون في الوتر قبل الرکوع (رواہ ابن ابی شیبه 302/2 عن علقمة و سنده حسن - مرعاة جلد 2 ص 214)

[2] ے عن الحسن قال علمنی رسول اللہ صلی اللہ علیه وسلم في وتری اذا رفعت رأسي ولم یبق الا السجود (رواہ الحاکم وصححه احمد محمد شاکر مرعاة ج2 ص 213)

ے Imam should recite in plural tense the supplication depicted on Page 552

[3] ے قال عندفراغه سبحان الملک القدوس چلاث مرات یطیل فی آخرهن (رواہ النسائی عن ابی بن کعب رض وسنده صحیح ، مرعاة ج 2 ص 214) کا یقول اذا اسلم سبْحَانَ الْمَلِکِ الْقُدُّوْسِ ثلاثا ویرفع صوته بالثالثة (رواہ النسائی عن عبد الرحمن بن ابزی وسنده صحیح معاة ج 2 ص 214)

If he forgets offering Witr or the timing of Witr has been passed, offer it as remembered (or when he wakes up) [1]
Do not offer three Rak'at Witr with one Salam[2]
Intending to offer three Rak'at Witr, First, offer two rak'at and say Salam then offer one Rak'at Witr[3]
In two Rak'ats, Recite Surah سبح اسم ربک الاعلی and Surah قل یا ایها الکافرون and in the last Rak'at of Witr Salat, Recite

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Raising hands while reciting supplication of Qunut as it is proven in Qunut Nazila Page 309

[1]ے قال رسول الله ﷺ اذا اصبح احد کم ولم یوتر فلیوتر (رواه الحاکم و صححه نیل جزء 3 ص 41) کان رسول الله صلی الله علیه وسلم یصبح فیوتر (رواه احمد عن عائشة و سنده حسن نیل جز 3 ص 41) قال رسول الله صلی الله علیه وسلم من نام عن وتره او نسیه فلیصل اذا ذکره (رواه ابوداؤد من إلی سعیدرض و سنده صحیح - مرعاة جلد 2 ص 216)

[2]ے قال رسول الله صل الله علیه وسلم: لا توتروا بثلاث او تروا بخمس او منبع ولا تشبهوا بصلاة المغرب (رواه الدار قطنی و سنده صحیح نیل جزء 3 ص 31(

[3]ے عن ابن عمررض انه کان یفصل بین شفعة و وتره بتسلیمة واخبر ان النبی ﷺ کان یفعله (رواه الطحاوي و سنده قوی نیل الاوطار جزء 3 ص 29) وفي روایة البخاري ان ابن عمررض کان یسلم بین الرکعتین والرکعة في الوتر

Note:
Raising hands in supplication of Qunut is proven by Ibn e Masud
انه کان یقرآفی آخر رکعة من الوتر قل هو الله احد ثم یرفع یدیه فیقنت قبل الرکوع - سنده صحیح جزء رفع الیدین ص 31، رواه الطبرانی 9/283)

قل اعوذ برب الناس andقل اعوذ برب الفلق ,قل هو الله احد Surah
It means, recite all three surahs or one hundred verses of Surah AnNisaa[1]
Or Recite only Surah احد قل هو الله [2]

Methodology of offering five Rak'at, seven Rak'at and nine Rak'at:

On reciting five Rak'at Witr Salat, do not sit in any Rak'at except in the fifth Rak'at[3]

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[1]ـــ كان النبي صلى الله عليه وسلم يقرا في الركعتين اللتين يوتر بعدهما بسبح اسم ربک الاعلى، وقل يا ايها الكافرون ويقرأ فى الوتر بقل هو الله احد وقل اعوذ برب الفلق و قل اعوذ برب الناس (رواه الحاكم و سنده صحيح - المستدرك 305/1- التعليقات 397/1) صلى ابو موسى الاشعرى باصحابه ... فصلى العشاء ركعتين ثم قام فقرا مائة آية من سورة النساء في ركعة..... فقال ما الوت ..... ان اصنع مثل ما صنع رسول الله صلى الله عليه وسلم (رواه احمد والنسائى و سنده جيد بلوغ الامانى جزء 3 ص 230) وسنده صحيح (صلاة النبى للعلامة محمد ناصر الدين الالباني ص 123)

[2]ـــ ان رسول الله ﷺ كان يوتر بثلاث ركعات كان يقرا .... في الثالثة بقل هو الله احد (رواه النسائي عن ابي و سنده صحيح – مرعاة 211/2)

[3]ـــ كان رسول الله صل الله عليه وسلم يوتر ... بخمس لا يجلس في شيء ال فى آخرها (صحيح مسلم باب صلاة الليل)

On reciting seven Rak'ats Witr Salat, do not sit in any Rak'at except in the sixth Rak'at then in seventh Rak'at[1]
On reciting nine Rak'ats Witr Salat, do not sit in any Rak'at except in the eighth Rak'at, remember Allah, praise Him, pray from Him, then stand and complete ninth Rak'at and say Salam[2]
Note: Although, offering five, seven and nine Rak'ats Witr is proven by The Messenger of Allah ﷺ and it is permissible as well but it is better to offer one Rak'at Witr Salat. Because The Messenger of Allah ﷺordered us for this[3]

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[1]ـــے اوتر رسول الله ﷺ بسبع ركعات لا يقعد الا في السادسة ثم ينهض ولا يسلم فيصلى السابعة ثم يسلم تسليمة (النسائي كيف الوتر بسبع رجاله ثقات وسنده صحيح)

[1]ـــے كان رسول الله ﷺ يصلى تسع ركعات لا يجلس فيها الا في الثامنة فيذكر الله ويحمده ويدعوثم ينهض ولا يسلم ثم يقوم فيصلي التاسعة ثم يقعد فيذكر الله ويحمده و يدعوه ثم يسلم تسليما (صحيح مسلم باب جامع صلوة الليل)

[1]ـــے قال رسول الله ﷺ صلاة الليل مثنى مثنى فاذا اردت ان تنصرف فاركع ركعة توترلك ماصليت (صحيح بخارى باب ما جاء فى الوتر)

Salat ud Duha (Dawn Salat)

Duha means rising of the day. It means spreading of the day[1]

It is also known as Ishraq.

The Salat which is offered after rising of the sun and becoming clear and bright is known as Salatud Duha. Its best timing is when baby camels become warm[2]

Two rak'at of Salat ud Duha can also be offered[3] as well as four Rak'ats[4] and eight Rak'ats[5]

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[1] ے قاموس (مرعاۃ ج 2 ص239)

[2] ے قال رسول اللہ ﷺ صلوۃ الاوابین حین ترمض الفصال (صحیح مسلم عن زید بن ارقمؓ)

[3] ے عن ابی ذرؓ قال رسول اللہ ﷺ یصبح علی کل سلامی من احد کم صدقه ..... و یجزئ من ذلك رکعتان یرکعهما من الضحی (صحیح مسلم)

[4] ے عن معاذة سألت عائشةؓ کم کان رسول اللہ ﷺ یصلی صلوۃ الضحی قالت اربع رکعات و یزید ما شاء اللہ (صحیح مسلم)

[5] ے صلی رسول اللہ ﷺ ثمانی رکعات ... و ذلك ضحیٰ (صحیح بخاری وصحیح مسلم عن ام ہانیؓ)

Say Salam after every two rak'ats[1]
Salat ud Duha is recommended Salat[2]
Salat ud Duha should not be offered until the sun rises little bit high[3]

Salat ul Wudu (Wudu Salat)

Wudu Salat is commonly called Tahayyatul Wudu. Wudu Salat is the Salat which is offered after every Wudu[4]
Two Rak'at are recommended in this Salat[5]

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[1]ـــ قال رسول الله ﷺ صلوة الليل والنهار مثنى مثنى (رواه ابوداؤد 190/1 و صححه البخارى - نيل جزء 3 ص 67)

[2]ـــ عن موزق قال قلت لا بن عمر رض تصلى الضحى قال لا ... قلت فالنبى صلى الله عليه وسلم قال لا خاله (صحيح بخارى)

[3]ـــ عن سعيد انا اصلى صلوة الضحي حين طلعت الشمس فعاب ابو بشير رض على ذلك نهانى ثم قال ان رسول الله ﷺ قال لا تصلوا حتى ترتفع الشمس (رواه احمد وسنده جيد (بلوغ جزء 5 ص 27)

[4]ـــ قال بلال (في حضرة النبي صلى الله عليه وسلم) انى لم اتطهر طهورا في ساعة من ليل ولا نهار الاصليت بذلك الطهور ماكتب لي ان اصلى (صحيح بخارى وصحيح مسلم عن ابى هريرة رض)

Salat ul Istekhara (Salat seeking goodness in decision)

Istekhara means “Seeking goodness from Allah”. It means when one intends to do a task, supplicate as follows that “O Allah! If this task is good for me, bless and prosper in it and if this task is bad for me, save me from this task and replace it with the thing that is blessed and prospered for me”[1]

When one intends to do Istekhara, offer two Rak’at then supplicate as follows:

اَللّٰهُمَّ اِنِّیْ أَسْتَخِیْرُکَ بِعِلْمِکَ ، وَ أَسْتَقْدِرُکَ بِقُدْرَتِکَ، وَ أَسْأَلُکَ مِنْ فَضْلِکَ الْعَظِیْمِ ، فَاِنَّکَ تَقْدِرُ وَ لاَ أَقْدِرُ، وَ تَعْلَمُ وَلاَ أَعْلَمُ ، وَ أَنْتَ عَلاَّمُ الْغُیُوْبِ.

اَللّٰهُمَّ اِنْ کُنْتَ تَعْلَمُ أَنَّ هٰذَا الْأَمْرَ خَیْرٌ لِّیْ فِیْ دِیْنِیْ وَ مَعَاشِیْ وَ عَاقِبَةِ أَمْرِیْ وَ عَاجِلِه وَ اٰجِلِه ، فَاقْدِرْهُ لِیْ ، وَ یَسِّرْهُ لِیْ ، ثُمَّ بَارِکْ لِیْ فِیْهِ.

وَ اِنْ کُنْتَ تَعْلَمُ أَنَّ هٰذَا الْأَمْرَ شَرٌّ لِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَ عَاقِبَةِ أَمْرِیْ وَ عَاجِلِه وَ اٰجِلِه ، فَاصْرِفْهُ عَنِّیْ وَاصْرِفْنِیْ عَنْهُ ، وَاقْدِرْ لِیَ الْخَیْرَ حَیْثُ کَانَ ثُمَّ اَرْضِنِیْ بِه[2]

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[1] ے قال بلال ما اصابنی حدث قط الا توضات عنده ورایت ان لله علی رکعتین قال رسول الله ﷺ بهما (ای بهما سمع خشنخشة بلال امامة فی الجنة) رواه الترمذی عن بریدةرض وسنده صحیح مرعاة جلد 2 ص 250

[2] ے صحیح بخاری عن جابررض ی الله عنه

O Allah, I ask Your guidance by Your knowledge, I ask You for power by Your power, and I ask You out of Your great abundance, for you have power and I have none, You are the knowest and I did not, and You are the One who is aware of the unseen. O Allah, if You know that this matter is good for me regarding my religion, my livelihood, and my future wellbeing (or he said, “My affairs in this world and the next”), ordain it for me and make it easy for me, then bless me in it. But if you know that this matter is bad for me regarding my religion, my livelihood, and my future wellbeing (or he said, “my affairs in this world and the next”), turn it away from me, turn me away from it, ordain good for me wherever it is, then make me pleased with it.

Note: It is said that the sign of goodness or badness of the task appears iin the dreams. This is not supported by Hadith

Salat ut Tauba (Salat of Repentance)

On committing a sin, Do Wudu and offer two Rak'at. Then seek forgiveness of Allah[1]

Salat ul Hammi wal Gham (Salat of Grief and Future Conciousness)

Offer two rak'at when being conscious about any task or in grief[2]

Salat ut Tasbeeh (Salat of Glorifying)

Salat ut Tasbeeh consists of four Rak'at. In every Rak'at

[1] ے قال رسول الله صلى الله عليه وسلم ما من رجل يذنب ذنبا ثم يقوم فيتطهر ثم يصلى ثم يستغفر الله الا غفر الله له (رواه الترمذي وابن ماجه عن ابی بکرؓ و سنده صحيح وفی روايه ابی داؤد و ابن ماجه يصلى ركعتين – مرعاة 239/3 وسنده صحيح)

[2] ے كان النبي صلى الله عليه وسلم اذا حزبه أمر صلى (رواه ابوداؤد واحمد عن حذيفة وسنده صحيح أوحسن. مرعاة جلد ٣ ص 250)

Recite Surah Fateha and any other Surah. Then right after this repeat

سبحان الله ، والحمد لله ، ولا اله الا الله والله اكبر 15 times

Then bow down and say repeat the words 10 times

Then in standing after bowing, repeat the words 10 times

Then repeat the words 10 times in prostration. Then sit and repeat the words 10 times. Then repeat the words 10 times in the second prostration. Then in the sitting after prostration, repeat the words 10 times.

Note: All sins will be forgiven, after reoffering this Salat[1]

Salat ul Musafir (Salat of Traveler)

Offer two Rak'ats instead of four while in travelling[2]

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[1] ۔ رواه ابوداؤد وابن ماجه عن ابن عباسؓ وكذلک روى ابو داؤد عن الانصارى عن عبد الله بن عمروؓ وسندها حسن وفى الباب عن فضل بن عباسؓ وعباسرض وعبدالله بن عمرؓ وعلى ابن ابى طالبؓ وجعفر وعبدالله بن ابى جعفر وابى رافعؓ وام سلمهؓ مرعاة جلد4 ص 252، 253

[2] ۔ عن انس قال خرجنا مع رسول الله صلى الله على وسلم من المدينة إلى مكة وكان يصلى ركعتين ركعتين حتى رجعنا الى المدينة (صحيح بخارى و صحيح مسلم)

But Maghrib Rak'at will be recited three Rak'at[1]
The traveler will offer complete Salat, if the one who stays is leading Salat[2]
While travelling, it is better to offer Witr and two Rak'at Sunnah of Fajr
If he wills, he may offer other Sunnah Salats[3]
If while in travelling, if the traveler stays somewhere, he will shorten the Salats[4]

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[1]ـــ صحيح مسلم باب حجة النبى ﷺ وباب الافاضه من عرفات الى المزدلفة ، قال عبد الله بن عمر رضی رأيت النبى صلى الله عليه وسلم اذا اعجله السير يؤخر المغرب فيصليها ثلاثا (صحيح بخارى باب تصلى المغرب ثلاثا في السفر)

[2]ـــ قال موسى كنا مع ابن عباس فقلت انا اذا كنا معكم صلينا اربعاً واذا رجعنا الى رحالنا صلينا ركعتين قال تلك سنة إبى القاسم صلى الله عليه وسلم (احمد 216/1 سنده صحيح - ارواء الغليل للالبانى جلد 3 ص 21

[3]ـــ كان رسول الله صلى الله عليه و سلم و يوتر على راحلته (صحيح بخارى و صحيح مسلم عن ابن عمر رضی) صلى رسول الله ﷺ ركعتين ثيم صلى الغداة (صحيح مسلم عن ابي قتادة رضی) قال البراء رضی و سافرت مع النبي صلى الله عليه وسلم فمارايته ترك ركعتين قبل النظر (رواه احمد ابو داؤد والترمذي وحسنه البخارى مرعاة ج 2 ص 273) لم اره يسبح في السفر (صحيح بخارى عن ابن عمر رضی)

[4]ـــ اقام النبى ﷺ تسعة عشر يقصر ...) صحيح بخارى عن ابن عباس رضی الله تعالى عنه)

In travelling offer two Rak'at instead of four Rak'at[1]
Do not offer four Rak'at because The Messenger of Allah never offered four Rak'at in travelling[2]
In travelling, one can join "Zuhur and Asr" and "Maghrib and Esha"[3]
If the traveler stays somewhere, even then these Salats can be offered together[4]
Offer Zuhur and ASR at Zuhur timing[5] or
Offer Zuhur and Asr at Asr timing. Similarly the case with Maghrib and Esha[6]

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[1] ے عن عائشة قالت فرضت الصلوة ركعتين ثم..... فرضت اربعا و تركت صلوة السفر على الفريضة الاولى (صحيح بخارى و صحيح مسلم)

[2] ے فكان رسول الله ﷺ لا يزيد في السفر على ركعتين (صحيح بخارى و صحيح مسلم، عن ابن عمرؓ)

[3] ے كان رسول الله صلى الله عليه وسلم يجمع بين صلوة الظهر والعصر اذا كان على ظهر سير و يجمع بين المغرب والعشاء (صحيح بخارى عن ابن عباسؓ)

[4] ے[5] ے خرج رسول الله ﷺ (من قرية بالحاجة الى البطم و فتوضأ فصلى الظهر ركعتين والعصر ركعتين (صحيح مسلم باب سترة المصلى عن ابى جحيفةؓ - وروى البخاري نحوه في ابواب السترة)

[6] ے كان النبى ﷺ في غزوة تبوك فاذا زاغت شمس قبل ان يرتحل جمع بين الظهر والعصر وان ارتحل قبل ان تزيغ الشمس اخر الظهر حتى ينزل للعصر و في المغرب مثل ذلك (رواه ابوداؤد و الترمذي عن معاذؓ و سنده حسن - مرعاة جلد 3 ص 269)

Note: If second Salat is offered in the timing of first Salat, it is called early combining and if first Salat is offered in the timing of second Salat, it is called late combining.

When the distance is three (Arabic) miles (means nine thousands yards), shorten the Salats1

Note: Nine thousands yards, five (Pakistani) miles or little bit more than eight kilometers

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[1] ـے كان رسول الله ﷺ اذا خرج مسيرة ثلاثة اميال او ثلاثة فراسخ صلى ركعتين (صحيح مسلم عن انس(رض) قال ابن عمر تقصر الصلواة في مسيرة ثلاثة اميال (ابن ابي شيبه سنده صحيح - ارواء الغليل للالباني جزء 3 ص 18)

All Salats can be offered on the rides except obligatory Salat. While on ride, bow downward in bowing and prostration[1]

Bow downward more in prostration than in bowing [2]

Starting Salat on ride, face Qibla at first Takbeer, then wherever the ride moves keep offering Salat[3]

Offer Salat in standing state while in boat in the condition of having fear of being drowned[4]

Note: There is no maximum stay period fixed in Quran and Sunnah for the traveler after which he will give up shortening Salats.

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[1] ۔ کان رسول اللہ ﷺ یصلی فی السفر علی راحلته حیث توجهت به یومی ایماءصلوة اللیل الا الفرائض ویوتر علی راحلته (صحیح بخاری و صحیح مسلم عن ابن عمر) وفی روایة البخاری یؤمی براسه

[2] ۔ کان رسول اللہ ﷺ یجعل السجود اخفض من الرکوع (رواہ ابو داؤد والترمذی وصححه الترمذی مرعاة جلد 3 ص 269)

[3] ۔ کان رسول اللہ ﷺ اذا سافر واراد ان یتطوع استقبل القبلة بناقته فکبر ثم صلی حیث وجه رکابه (رواہ ابو داؤد عن انسؓ و سنده صحیح مرعاة ج 3 ص 269) کان رسول اللہ ﷺ یصلی فی السفر علی راحلته حیث توجهت به (صحیح بخاری و صحیح مسلم عن ابن عمرؓ)

[4] ۔ صلی قائما الاان تخاف الغرق (حاکم عن ابن عمر سنده صحیح صحیح الجامع الصغیر للالبانی جزء ۲ ص 705)

Salat us Safar (Salat of Travel)

On returning from journey, offer two Rak'ats Salat before entering Masjid[1]

Salat ul Marid (Salat of Patient)

If the patient cannot offer Salat while standing, he may offer it sitting. If he cannot offer Salat while sitting, he may offer laying[2]

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[1] ے كان النبي صلى الله عليه وسلم لا يقدم من سفر الا نهارا في الضحى فاذا قدم بدأ بالمسجد فصلى فيه ركعتين ثم جلس فيه (صحيح بخارى و صحيح مسلم عن كعب(رض)

[2] ے قال رسول الله ﷺ صل قائما فإن لم تستطع فقاعدا فان لم تستطع فعلى جنب (صحيح بخارى و النسائي عن عمران(رض)

In this case, signal in bowing and prostration. Lean down more in prostration with compare to bowing. Do not prostrate at any higher thing or space[1]

It is permissible for the Oldman to get support of the pillar etc. due to old age[2]

Note: See notes on page 109 how to perform Salat for the woman in abnormal vaginal bleeding

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[1]ـــ ان النبی ﷺ عاد مریضا فرآہ یصلی علی وسادة فاخذها فرمی بها واخذ عوداً لیصلی علیه فاخذه فرمی به وقال ﷺ صل علی الارض ان استطعت والا فاوم ایماء واجعل سجودك اخفض من رکوعك (رواه البزار و البیهقي في المعرفة عن جابرؓ وسنده قوی نیل جزء ۳ ص 168) وروی الطبرانی فی الاوسط عن ابن عمر و سنده صحیح (سلسلة الاحادیث الصحیحة جلد اول جزء 4 ص 32)

[2]ـــ ولما اسن رسول الله ﷺ وکبر اتخذ عمودا في مصلاه یعتمد علیه (رواه ابو داؤد و سنده صحیح صلاة النبي لناصر الدین الالباني ص 69)

Salat ul janaza (Salat of Funeral)

Funeral Salat will be offered in funeral Salat place
Place the deadbody in between oneself and Qiblah. If the dead is male, Imam should stand closer to his headside[1]
If the dead is female, Imam should stand closer to the mid of her body[2]
The followers line up standing[3]
Then Imam says اللہ اکبر[4]
And recite Surah Fateha[5]

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[1] ۔ عن انس انه اتی بجنازة رجل فقام عند رأس السریر ثم اتی بجنازة امرأة فقام اسفل من ذلك حذاء السریر.... قال له العلاء.... اهکذا کان رسول الله صلی الله علیه وسلم یقوم.... قال نعم (احمد و سنده صحیح - احکام الجنائز ص 109)

[2] ۔ قام رسول الله صلی الله علیه وسلم وسطهما (صحیح بخاری و صحیح مسلم عن سمرة بن جندب)

[3] ۔ فصف بهم (صحیح بخاری و صحیح مسلم عن ابی هریرة (رض)

[5] ۔ و کبر اربع تکبیرات (صحیح بخاری و صحیح مسلم عن ابی هریرةرض)

صلی ابن عباس علی جنازة فقرأ فاتحة الکتاب فقال لتعلموا انها سنة (صحیح بخاری) السنة في الصلوة علی الجنازة ان یقرأ في التکبیرة الاولی بام القرآن مخافته (رواه النسائی عن ابی اما مة و سنده صحیح - مرعاة جلد ۲ ص 477)

۔ فرجما قریبا من موضع الجنائز عند المسجد (صحیح بخاری) مات رجل .... وضعناه لرسول الله صلی الله علیه وسلم حیث توضع الجنائز ... فصلی علیه (ورواه الحاکم واحمد و سنده صحیح احکام الجنائز للالبانی ص 16)

Then recite any another Surah[1]

It is permissible for Imam to raise his voice for training purpose else he should recite with lower voice[2]

Then Say اللہ اکبر and invoke Allah's blessings on The Messenger of Allah ﷺ [3]

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[1] ـــے فقرا بفاتحة الكتاب سورة وجهر ....فقال سنة وحق (رواه النسائی عن ابن عباس رض و سنده صحيح نيل جزء 4 ص 153 احكام الجنائز ص 119

[2] ـــے عن ابن عباس رض انه قرأ بفاتحة الكتاب قال لتعلموا انها سنة (صحيح بخارى) ثم يقرأ ....سرا في نفسه) رواه الشافعي عن ابي امامة رض قد وافقها البيهقى - نيل جزء 4 ص 52) وفي رواية النسائي مخافتة - سنده صحيح (مرعاة جلد 2 ص 477 و احكام الجنائز للالباني ص 121)

[3] ـــے عن أبي امامة رض السنة في الصلوة على الجنازة ان يكبرثم يقرأ بام القرآن ثم يصلى على النبي صلى الله عليه وسلم (رواه عبد الرزاق والنسائی وسنده صحيح - مرعاة جلد ٢ ص 477) وفى رواية يقرأ.... سرا في نفسه ثم يصلى على النبي ﷺ ويخلص الدعاء في التكبيرات) رواه الشافعي و الحاكم، سنده صحيح - احكام الجنائز 122)

Then Say الله اكبر and supplicate the following prayer with louder voice

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَعَافِهِ وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ، أَوْ مِنْ عَذَابِ النَّارِ[1]

O Allah, forgive and have mercy upon him (or her), excuse him (or her) and pardon him (or her), and make honourable his (or her) reception. Expand his (or her) grave, and cleanse him (or her) with water, snow and hail [water], and purify him (or her) of sin as a white robe is purified of filth. And exchange his (or her) home for a better home, and his (or her) family for a better family, and his (or her) spouse for a better spouse. Admit him (or her) into the Garden, protect him (or her) from the punishment of the grave and the torment of the Fire.

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[1] ـــے قال ابوامامة السنة في الصلوة.... ثم يصلى على النبي صلى الله عليه وسلم ثم يخلص الدعاء للميت ولا يقرا الا في الاولى (رواه عبد الرزاق والنسائي وسنده صحيح - مرعاة جلد 2 ص 477) وقال عوف صلى النبي صلى اله عليه وسلم على جنازة وهو يقول اللهم اغفر له.... (صحيح مسلم)

Then Say Allah u Akbar[1]
Raise hands on every Takbeer[2]
Then Say Salam right and left[3]

Miscellaneous instructions

1. Funeral Salat is permissible to offer in Masjid[4].It is not permissible to offer in between the graves[5]
2. Neither offer Salat nor burry the deads at sunrise, sunset, and exact noon time when shadows become still for a while[6]

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[1]ے وکبر اربع تکبیرات (صحیح بخاری و صحیح مسلم عن ابی هریرةرض)
[2]ے انه کان یرفع یدیه فی جمیع تکبیرات الجنازة (رواه الدار قطنی عن ابن عمررض وقال تفرد بر فعه عمر بن شبه عن یزید و رواه الجماعة عن یزید موقوفا وهو الصواب (نیل جزء4 ص 54) و عمر بن شبه صدوق (تقریب) واخرج البیهقی عن ابن عمررض موقوفا و سعید بن منصور عن ابن عباسرض موقوفا و سند هما صحیح (نیل الاوطار جزء 4 ص 53-54)
[3]ے قال ابن مسعود ثلاث کان رسول الله صلی الله علیه وسلم یفعلهن ترکهن الناس، احداهن التسلیم علی الجنائز مثل التسلیم الصلوة (بیهقی ، وسنده حسن احکام الجنائز ص 127)
[4]ے صلی رسول الله ﷺ علی ابنی بیضاء في المسجد (صحیح مسلم)۔
[5]ے ان النبی ﷺ نهی ان یصلی علی الجنائز بین القبور (معجم ابن الاعرابی والطبرانی فی الاوسط وسنده حسن .....احکام الجنائز ص 108)
[6]ے عن عقبة قال ثلث ساعات کان رسول الله ﷺ ینهانا ان نصلی فیهن اوان نقبر فیهن موتانا حین تطلع الشمس ..... وحین یقوم قائم الظهیرة و حین تضیف الشمس للغروب (صحیح مسلم)

3. Imam should place the child closer to Imam if a child and a lady is brought for funeral Salat[1]

4. Funeral Salat should also be offered for the aborted child. Forgiveness and Mercy of Allah should be sought for child's parents[2]
5. Funeral Salat should be offered for the one who is stoned[3]

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[1]ے عن عمار قال حضرت جنازة صبي وامرأة فقدم الصبي مما يلى القوم و ووضعت المرأة وراءه فصلى عليهما (وفى القوم اصحاب النبي صلى الله عليه وسلم) فسالتهم عن ذلك فقالوا السنة (رواه النسائي وابوداؤد ورجال اسناده ثقات و روى النسائى عن ابن عمر نحوه واسناده صحيح نيل الاوطار جزء 4 ص 58)

[2]ے قال رسول الله ﷺ السقط يصلى عليه و يدعى لوالديه بالمغفرة والرحمة (رواه احمد من مغيرة وروى الحاكم نحوه وصححه بلوغ جزء 7 ص 208)

[3]ے ان امرأة .. اتت النبي صلى الله عليه وسلم وهي حبل من الزنا ....امر بها فرجمت ثم صلى عليها (صحيح مسلم كتاب الحدود عن عمرانؓ) ان رجلاً ....جاء النبى ﷺ فاعترف بالزنا .... فرجم حتى مات فقال له النبى صلى الله عليه وسلم خيرا و صلى عليه (صحيح بخاريكتاب المحاربين 206/8)

6. If a Muslim died in any non-Muslim country, offer funeral Salat in absentia on the day receiving the news of his death in the usual funeral Salat space[1]

Note: If a Muslim died in an Islamic country, there is no proof of offering funeral Salat in absentia from any hadith. Offering funeral Salat as per Sunnah will be under following conditions:

1. The person of whom funeral Salat in absentia is being offered must be died in foreign country

2. Funeral Salat in absentia must be offered the same day as the news of his death is reached. He must not wait for Friday Salat. If this happens on Friday then offer it on Friday.

3. Funeral Salat in absentia must be offered in an open space, not in Masjid.

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[1]ے ان رسول الله ﷺ نعی النجاشی فی الیوم الذی مات فیه وخرج بهم الی المصلی (صحیح بخاری عن ابی هریرةرض) قال رسول الله ﷺ صلوا علی اخ لکم مات بغیر ارضکم (رواه احمد وابن ماجة وسنده حسن ۔ بلوغ جشء 7 ص 220 وسنده صحیح ، احکام الجنائز للالبانی ص 93)

The Messenger of Allah offered funeral Salat in absentia of Hazrat Najashi ؓ, no companion of whom funeral Salat in absentia else be offered. In the book "Al Iste'ab", the tradition related offering funeral Salat in absentia of Mua'viya bin Mua'viya is fabricated. Among its relators, Alla ud din Yazeed used to fabricate Hadith. Furthermore, Imam Zahabi said, "We do not know any companion of his name". Same was told by Imam Bukhari ؒ (Nail ul Awtar Jild 3 Page 43). Abu Bakr relates from his father that The Messenger of Allah ﷺ offered funeral Salat of Umme Kalsum in the funeral Salat space at Madina. Her death took place at Makkah. No one knew about its authentication. Who is Abu Bakr? Was his father a companion or not? Furthermore, it is also not known whether this Salat was offered before conquest of Makkah or after. If it was offered before conquest of Makkah, the result will be same that if a Muslim was died in a non-Muslim state and funeral Salat in absentia should be offered in absentia. Furthermore, there is no proof of offering funeral Salat in absentia in the funeral Salat space not in the Masjid. Another proof regarding funeral Salat in absentia is given as follows:

The Messenger of Allah ﷺ came out. He offered funeral Salat on martyrs	ان النبی ﷺ خرج یوما فصلے علی احد صلوته علی المیت ثم انصرف الی المنبر
	صحیح البخاری

of Uhud. Then went to the pulpit.	

There is neither proof of offering funeral Salat in absentia in this hadith nor offering it in the Masjid. The Messenger of Allah ﷺ offered the funeral Salat on reaching the graveyard. The existence of pulpits, it does not show that the funeral Salat was offered in the Masjid. The facts was that The Messenger of Allah ﷺ went outside Madina, offered funeral Salat on Uhud martyrs then returned to the pulpit.

Some people said that Ethiopia was not a non-Muslim state. There were many Muslim residents. They might have offered Najashi's funeral Salat in presence. We say that what the proof of it is that they had offered the funeral Salat. Furthermore, it was not proven whether the commandment of offering funeral Salat reached Ethiopia or not. It was possible that they might not have knowledge of its legislation. It is also not true that Islam flourished there.

Hazrat Asma ؓ said: "We were in the land of strangers and enemies. We were tortured. We used to spend the days in the state of fear" (Sahih Bukhari and Sahih Muslim)

In this condition how was funeral Salat offered? She told this in 7 AH at Madinah after the battle of Khyber. There were no one left. If Najashi was died before their return to Madinah, then who could dare to offer funeral Salat in his absence. If Najashi was died after their return to

Madinah, then who offered the funeral Salat. Therefore, in these circumstances, The Messenger of Allah offered his funeral Salat in absentia.

The hadith in both Sahih books relevant to Hazrat Asma bint e Amees relating reference depicted above, if anything is found in the history against such incident was not to be relied upon. Also the incident was found against reference of both Sahih Books authentic hadith, therefore, the lie became absolute true:

7. Funeral Salat can also be ended with one Salam[1]
8. It is not compulsory to offer Funeral Salat of Martyrs[2]
9. Funeral Salat of the wrong doers can also be offered[3]

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[1] ے عن ابي هريرةرض ان رسول الله صلى الله عليه وسلم صلى على جنازة---- وسلم تسليمة واحدة (رواه البيهقي- وسنده حسن . احكام الجنائز ص 128)

[2] ے كان رسول الله صلى الله عليه وسلم يجمع بين الرجلين من قتلى احد في الثوب الواحد ..... و لم يصل عليهم (صحيح بخارى) ان رجلا من الاعراب جاء الى النبي صلى الله عليه و سلم قامن به ---- ثم نهضوا فى قتال العدو قاتى به ... قد اصابه سهم ... ثم كفنه النبى صلى الله عليه وسلم في جبته ثم قدمه فصلى عليه (رواه النسائى وسنده صحيح - احكام الجنائز ص 82)

[3] ے عن ابى قتادة كان رسول الله صلى الله عليه وسلم اذا دعى لجنازة سأل عنها فان اثنى عليه خير قام فصلى عليها وان اثنى عليه غير ذلك قال لا هلها شأنكم بها ولم يصل عليها (رواه احمد والحاكم و سنده صحيح احكام الجنائز ص 84)

10. Funeral Salat can also be offered at home[4]
11. If only one follower is there, then he must stand behind Imam[5]

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[4] ـــے [5] ـــے ان ابا طلحه دعا رسول الله ﷺ الى عمير بن ابى طلحه حين توفى فاتاه فصلى عليه في منزلهم فتقدم رسول الله صلى الله عليه وسلم وكان ابو طلحة وراءه وام سليم وراء ابى طلحة ولم يكن معهم غير هم (رواه الحاكم والبيهقي وسنده صحيح - احكام الجنائز ص 98)

In funeral Salat after third takbeer instead of supplication mentioned above, following supplication can be recited:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا وَشَاهِدِنَا وَغَائِبِنَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِيمَانِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِسْلَامِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ

O Allah, forgive our living and our dead, those who are present and those who are absent, our young and our old, our males and our females. O Allah, whomever You cause to live from among us, let him live in Islam, and whomever You cause to die, let him die in (a state of) Faith. O Allah, do not deprive us of his reward and do not lead us astray after him

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[1] ـے كان رسول الله صلى الله عليه وسلم اذا صلى على الجنازة قال اللهم ---- (رواه الترمذى و النسائى واحمد و ابو داؤد وسنده صحيح ـ التعليقات للالبانى على المشكوة 527/1 وصححه الترمذى والحاكم والذهبى

The word اللهم كلمات لا تحرمنا till end are in Abu daud!

Qunoot e Nazila (Supplication seeking Allah's Curse on enemies of Islam and Muslims)

Qunut Nazila is the supplication of Qunut that is recited in the calamities of natural disasters and attacks. The supplication is recited seeking rescue and success for the believers and curse upon the disbelievers[1]

This supplication can be recited in Fajr and Maghrib Salats[2]

It can also be recited all Salats[3]

If the believes are captured in the state of non -Muslims

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[1]ے ان النبي صلى الله عليه وسلم كان لا يقنت الا اذا دعا لقوم اودعا على قوم (رواه ابن خزيمة عن انسؓ وسنده صحيح صحيح ابن خزيمة جزء اول ص 314)

[2]ے كان القنوت في المغرب والفجر (صحيح بخاري ابواب الوتر عن انسؓ)

[3]ے قنت النبى صلى الله عليه و سلم شهرا متتابعافي الظهر والعصر والمغرب العشاء والصبح (رواه ابن خريمة عن ابن عباسؓ و اسناده حسن (صحيح ابن خزيمة جزءا ص313)

وروى الحاكم نحوه وصححه الذهبى (بلوغ الامانى جزء3 ص 308)

One should supplicate as per following topic

اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، وَسَلَمَةَ بْنَ هِشَامٍ، وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ بِمَكَّةَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ[1]

O Allah, save Al-Walid bin Al-Walid and Salamah bin Hisham and 'Ayyshah bin Abi Rabi'ah and those who are weak and oppressed in Makkah. O Allah, intensify Your punishment in Mudar and give them years (of famine) like the years of Yusuf

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[1] صحیح بخاری تفسیر سورہ آل عمران باب "لیس لک من الامر شی ء" عن ابی ہریرہؓ وصحیح مسلم باب استحباب القنوت فی جمیع الصلوۃ

The underlined words are only Sahih Muslim

Note: Wherever in this supplication, mentioned name can be replaced as per circumstances

The words of supplication of Qunut is as follows (Although this supplication is unlinked but linked with respect to command because the companions used to supplicate with these words. The reciting of this supplication by all the companions is proven and leads to one sources of supplication)

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَلاَ نَكْفُرُكَ، (اللهم إنا نستعينك ونستغفرك ونستهديك ونؤمن بك ونتوكل عليك ونثني عليك الخير كله نشكرك ولا نكفرك) وَنُؤْمِنُ بِكَ وَنَخْلَعُ (ونترك) مَنْ يَفْجُرُكَ، اللَّهُمَّ إِيَّاكَ نَعْبُد، ولَكَ نُصَلِّي وَنَسْجُد، وَإِلَيْكَ نَسْعَى وَنحْفِدُ، نَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ الجِدَّ بالكُفَّارِ مُلْحِقٌ. اللَّهُمَّ عَذِّبِ الكَفَرَةَ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِكَ، ويُكَذِّبُونَ رُسُلَكَ، وَيُقاتِلُونَ أَوْلِيَاءَكَ. اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالمُؤْمِناتِ والمُسْلِمِيَن والمُسْلِماتِ، وأَصْلِح ذَاتَ بَيْنِهِمْ، وأَلِّفْ بَيْنَ قُلُوبِهِمْ، وَاجْعَلْ فِي قُلُوبِهِم الإِيمَانَ وَالحِكْمَةَ، وَثَبِّتْهُمْ على مِلَّةِ رَسُولِ اللَّهِ صلى الله عليه وسلم، وَأَوْزِعْهُمْ أَنْ يُوفُوا بِعَهْدِكَ الَّذي عاهَدْتَهُمْ عَلَيْهِ، وَانْصُرْهُمْ على عَدُّوَكَ وَعَدُوِّهِمْ إِلهَ الحَقّ وَاجْعَلْنا مِنْهُمْ[1]

"O Allah, we seek Your help and Your forgiveness. We believe in You and trust in You. We praise You with all goodness and are grateful to You and are not ungrateful to You. We reject and abandon whoever disobeys You. O Allah, we worship You alone, and for Your sake, we pray and prostrate. We strive and hasten towards You. We hope for Your mercy and fear Your punishment, for Your punishment is surely to befall the disbelievers. O Allah, punish the disbelievers who bar others from Your path, deny Your messengers, and fight Your allies. O Allah,

forgive the believing men and women, and the Muslim men and women. Reconcile their differences, bring their hearts together, and place faith and wisdom in their hearts. Make them steadfast on the path of Your Messenger Muhammad, inspire them to fulfill Your covenant, and grant them victory over Your enemy and their enemy. O Lord of Truth, and make us among them."

[1] ے عن الحسن يقول القنوت في الوتر والصبح، اللهم انا نستعينک ----- الخ سمعت اصحاب رسول الله ﷺ لا يزيدون على هذا شيءاً (مصنف عبد الرزاق جشء 3 ص 116 سنده صحيح)

The Methodology of supplicating Qunoot e Nazila

In the last Rak'a[1], when he stands up after bowing. Then after saying سمع اللّٰه لمن حمده ، اللهم ربنا لك الحمد

Raise your hands and recite supplication of Qunoot[2]. The followers keep saying "Aameen"[3].

The Supplication of Qunoot can be recited before Ruku[4]

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[1]ـــ اذا قال سمع الله لمن حمده في الركعة الأخيرة يدعو على حتى من بني سليم (رواه ابن خزيمة عن ابن عباس و سنده حسن (صحيح ابن خزيمة جزء 1 ص 313) وروى نحوه الحاكم وصححه هو و الذهبي (بلوغ الامانى جزء 3 ص 308)

[2]ـــ اذا قال سمع الله لمن حمده ، اللهم ربنا لك الحمد اللهم انج الوليد------ الخ يجهر بذلك (صحيح بخاري كتاب التفسير تفسير سورة آل عمران باب "ليس لك من الامرشىء" ونحوه عن ابى هريرةرض كلما صلى الغداة يرفع يديه يدعو عليهم (رواه البيهقي عن انس وسنده حسن) وقنت عمررض بعد الركوع رفع يديه وجهر بالدعاء (رواه البيهقي بلوغ الامانى جزء 3 ص 315) كان رسول الله صلى الله عليه وسلم يرفع يديه (رواه احمد والطبرانى وسنده صحيح صلاة النبي للالبانى ص 159

[3]ـــ يدعو على حتى من بنى سليم ----- و يؤمن مَن خلفه (رواه اين خزيمة عن ابن عباسرض و اسناده حسن (صحيح ابن خزيمة جزء 1 ص 313) وروى نحوه الحاكم و صححه هو و الذهبى– (بلوغ الامانى جزء 3 ص 308)

[4]ـــ عن انس .. كنا نقنت قبل الركوع و بعده (رواه ابن ماجه و سنده صحيح بلوغ 303/3) عن عاصم عن انس قال سألته عن القنوت قبل الركوع او بعد ذلک فقال قبل الركوع (صحيح مسلم)

Appendix

1. Raising hands

Raf' ul Yadain means raising hands at four places in Salat is proven

1. In the beginning of Salat
2. Before bowing
3. After bowing
4. At the beginning of the third Rak'at

Following are the reference proofs of raising hands at these places:

Hazrat Abu bakr As Siddique رضی:

Hazrat Abu Bakr Siddique رضی used to raise hands in the beginning of Salat, before bowing and when getting up from bowing and he used to say that The Messenger of Allah used to raise hands in the beginning of the Salat, when he bows and as he stands upright from bowing

(رواه البيهقى فى سننه وقال رواته ثقات ض 2 ص 73 وسنده حسن)

Hazrat Umar Farooq رض:

Once Hazrat Umar Farooq intended to teach the people about the methodology of Salat:

So he stood upright facing Qibla, raised his hands upto his shoulders then he said Takbeer and (did the same when he) bowed.	فقام مستقبل القبلة ورفع يديه حتى حاذى بهما منكبيه ثم كبر ثم ركع وكذلک حين رفع رواه البيهقى فى الخلافيات وقال الشيخ رجال اسناده معروفون

And (he did) similarly when he raised up	(نصب الراية جلد 1 ص 416) سنده متصل وصحيح (تسهيل القارى شرح صحيح بخاريجلد 3 ص 770

Hazrat Ali رض :

Hazrat Ali said that The Messenger of Allah ﷺ used to raise hands in the beginning of Salat, before bowing and after bowing standing upright and after two rak'ats raising upright.

رواه الترمذى ، ابو داؤد ، والنسائى وصححه الترمذى واحمد (نصب الراية جلد 1 ص 412) وصححه ابن خزيمة وابن حبان فتح البارى)

Hazrat Abdullah bin Umar رض :

Hazrat Abdullah bin Umar said:

The Messenger of Allah used to raise his hands to his shoulders in the beginning of Salat, before bowing and after bowing standing upright	ان رسول الله ﷺ كان يرفع يديه حذو منكبيه اذا افتتح الصلوة واذا كبر للركوع واذا رفع راسه من الركوع رفعهما كذلك صحيح بخارى و صحيح مسلم

Hazrat Abdullah bin Umar رض used to raise hands in the beginning of Salat, before bowing and after bowing standing upright and after two rak'ats raising upright and used to say that The Messenger of Allah ﷺ used to do the same (صحيح بخارى)

Hazrat Malik bin Huwairith رض

Hazrat Malik bin Huwairis used to raise hands in the beginning of Salat, before bowing and after bowing standing upright and after two rak'ats raising upright. And

said that The Messenger of Allah ﷺused to do the same (صحیح بخاری صحیح مسلم)

Hazrat Wael رضی:

Hazrat Wael said: The Messenger of Allah used to raise hands in the beginning of Salat, before bowing and after bowing standing upright (صحیح مسلم)

Hazrat Abu Humaid رضی

Hazrat Abu Humaid said in the gathering to the companions that The Messenger of Allah used to raise hands in the beginning of Salat, before bowing and after bowing standing upright and after two rak'ats raising upright. All the companions said to him "The Messenger of Allah ﷺused to offer Salat this way. You are truthful"

(رواه الترمذی وصححه ورواه ابو داؤد وابن حبان وغیرهما)

Hazrat Abu Musa Ash'ari رضی:

Once Hazrat Abu Musa Ash'ari said to people: "Would I not tell you the methodology of Salat? On saying this. He offered Salat. He raised his hands on first Takbeer then raised hands in the beginning of Salat, before bowing and after bowing standing upright saying "سمع الله لمن حمده" Then he said: "do like this!"

رواه الدار قطنی والبیهقی واسحاق وقال الحافظ رواته ثقات ، مولوی انور شاه فی العرف الشذی ص 135 استلم صحته (التحقیق الراسخ ص 44)

Hazrat Abu Huraira رضی:

Hazrat Abu Huraira said that The Messenger of Allah used to raise hands in the beginning of Salat, before bowing and after bowing standing upright

(رواه ابو داؤد ج 1 ص 115 ورجاله رجال الصحيح تسهيل القارى ج 3 ص 767 وروى البخارى فى جزء رفع اليدين ص 21 بطريق آخر وسنده صحيح)

Hazrat Abu Huraira himself used to raise hands in Salat (رواه البخارى فى جزء رفع اليدين بطريقتين ص 10 ص 11 وسندهما حسن)

Hazrat Abu Huraira used to say after Salat that my Salat resembles the most with that of The Messenger of Allah ﷺ and The Messenger of Allah ﷺ used to offer Salat like this

Until The Messenger of Allah ﷺ died	حتى فارق الدنيا صحيح بخارى ج 1 ص 203

Although, in the above hadith, raising hands is not absolutely mentioned. Takbeer are only mentioned in this hadith. But Abu Huraira said that The Messenger of Allah ﷺ used to raise hands but how is it possible that Hazrat Abu Huraira claims that his prayers resembled the most with that of The Messenger of Allah ﷺ and did not raise his hands in Salat. It was also proven that raising hands remained in the Salat of The Messenger of Allah ﷺ till his death. All praise be to him

Hazrat Jabir رض:

Hazrat Jabir used to raise hands in the beginning of the Salat and when he bow and when he raises his head from bowing and said that The Messenger of Allah ﷺ used to do so.

رواه ابن ماجه وفى الزوائد رجاله ثقات وقال الحافظ رواته ثقات وصححه البيهقى ، تسهيل القارى ونصب الراية ج 1 ص 415

Hazrat Anas رضی:

Hazrat Anas said that The Messenger of Allah ﷺ used to do like this

رواه ابن ماجة ورجاله رجال الصحيحين (التعليق المغنى شرح دار قطنى ج 1 ص 108 وسنده صحيح)

In this hadith Imam Baihaqi related in Khilafiyat and there is an addition that The Messenger of Allah used to raise hands after raising head after bowing. Its relation is authentic. (Tasheel ul Qari)

Note: Abdul Wahab mentioned it as (Marfu) linked and mentioned through many relating sources. He is the one who relates in Sahih Bukhari and Sahih Muslim. After having disorder in memorizing, he did not relate any hadith (Tasheel ul Qari)

All companions رضی used to raise hands in Salat:

Hazrat Hasan Basri said that the companions used to raise hands when he bow and when he raises from bowing.

(جزء رفع اليدين للبخارى ص 13 وسنده صحيح)

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Proofs of not raising hands

The proof of not raising hands in Salat through few ahadith are mentioned as follows among which only one is authentic but related in the wrong context. Another one is authentic but unprotected in its text. The third one is unauthentic and unprotected in its text.

First Hadith

The Messenger of Allah ﷺ said: “How is it that I see you lifting your hands like the tails of headstrong horses? Be calm in Salat"

صحیح مسلم

Answer

This is a brief hadith, the place of raising hands has not been mentioned. Further detail are there in Sahih Muslim in which place is mentioned that is right after Salam, people were forbidden to raise hands.

Anyhow, even if we ignore the post mentioned detail, the text of hadith shows that raising hands in Salat have not been forbidden but it should not be raised like the tails of headstrong horses. We completely agree that raising hands in Salat should be calmly and slowly not by raising them like the tails of headstrong horses.

If we accept this hadith as an absolute denial of raising hands then raising hands in the beginning of Salat, in eid Salat, in the time of Qunut (as followers of ahnaf do) will also be denied.

If raising hands was disliked to the extent that it was resembled like the tails of headstrong horses, then it must be disliked in the beginning of Salat and in Eid Salat and then why is it related to The Messenger of Allah ﷺ?

Second Hadith

Hazrat Abdullah bin Masood رض said, “Shall I not demonstrate the Salat of Allah's Messenger to you?" Then he offered Salat and Hazrat Alqama said: “he did not raise his hands except while saying the first Takbir” ترمذی

Answer

1. In this hadith, bowing state is not mentioned. The only thing proven in this hadith is that the hands should be raised in the beginning not repeatedly. The text of this hadith in Mishkat is like this:

He did not raise his hands except while saying the first Takbir	ولم يرفع يديه الا مرة واحدة مع تكبير الافتتاح

2. “He did not raise his hands except while saying the first Takbir” are the words of Hazrat Alqama. Thing which is not mentioned does not lead to absence of anything. Therefore, this hadith is not supporting what is claimed. Hazrat Abdullah bin Masood may forget considering raising hands as Sunnah. It is also possible that he forgot raising hands as Sunnah. The detail is as follows:

3. The text of hadith is unprotected. The true text is as follows:

Abdullah said: The Messenger of Allah taught us how to perform Salat. So he got up and did Takbeer and raised his hand then bowed and joined his hands…… Al Bukhari said: And this text is only protected near the one who observe the hadith	قال عبد الله علمنا رسول الله الصلوة فقام فكبر ورفع يديه ثم ركع فطبق يديه -----قال البخارى وهذا المحفوظ عند اهل النظر من حديث عبد الله بن مسعودرض جزء رفع اليدين ص 14

Imam Abu Daud authenticated it and wrote

This hadith is not authentic in this text and in its meaning

ليس هو بصحيح على اللفظ على هذا المعنى
ابو داؤد ض 1 ص 116

This is why Imam Abdullah bin Mubarak, Imam Shafee, Imam Dar Qutni, Imam Baihaqi, Imam Ahmed bin Hambal, Imam Yahya bin Adam, Imam Abu hatim, Imam Hakim all researchers and also mentioned by Imam Bukhari that this hadith with respect to text is not reaching to the scale of proof. تسہیل القاری التحقیق الراسخ

Even Imam Ibn e Habban wrote that

There are many reasons which is making it false

ان له عللاً تبطله
نیل الاوطار ج 3 ص 251

Therefore, due to unprotected text of this hadith, there is no proof of not raising hands. This is why that Imam Muhammad has not mentioned it in his proofs but he did not relate any hadith in this regard. There are few incidents of companions which is unauthentic in relating. If this hadith was authentic with respect to these meanings and words, then Imam Muhammad must have mentioned it because this was a great proof in lieu of. It seems that the understanding of this hadith is not taken so as taken later.

4. Even if we consider this hadith as authentic, then we will accept it as forgetting of Abdullah bin Masood because he used to forget many other things like keeping both arms in between the legs while bowing, forbidding people to put hands on the knees, leading people in Salat when they are three placing one on the left and another

on the right, placing arms on the thighs while in bowing (Sahih Muslim) etc. because these things are against many of companions. Therefore, no one accepts it. Similarly the proofs of not raising hands which is against a numerous companions should not be accepted.

Third Hadith:

Hazrat Braa said: "I saw The Messenger of Allah ﷺ. When He used to begin his Salat, he raised his hands till ears ثم لا يعود then he did not raise them" ابو داؤد

ثم لا يعود are the words mentioned in Hadith by which proof of denial of raising hands is taken. While there bowing is not mentioned. The only thing which is proven in this hadith that is one should raise hands once not repeatedly. And this is the true understanding of Hadith

Denial of raising hands is totally based on the words ثم لا يعود but in fact, these are not the words of Hazrat Braa but the words of the relator of Yazeed bin Abi Zayad in this hadith

Yazeed relates this hadith in two ways:

1. The Messenger of Allah ﷺ used to raise hands in the beginning of Salat OR
2. The Messenger of Allah ﷺ used to raise hands in the beginning of Salat, before bowing and after bowing

بیہقی 77/2

It seems, sometimes he mentions this hadith briefly and sometimes in detail

He used to relate the brief hadith in the above mentioned words for a long time. After a while, when he became old

and memory became weak, the people of Kufa taught him the words ثم لا يعود. He started saying ثم لا يعود
(نيل الاوطار)
The limit is that once he related this hadith before Hazrat Ali bin Asim then he did not mention ثم لا يعود. Hazrat Ali bin Asim said: "He also mentioned ثم لا يعود He said: "I do not remember"
(دار قطنی)
Therefore, Yazeed himself denied these words. There was not these words in his memory. He used to say on misleading of the people of Kufa.
Muhammad bin abi Laila related this hadith through another relator. But Muhammad bin abi Laila had weak memory. He mentioned another name instead of Yazeed.There is tazeed's name in the book of Muhammad bin abi Laila
جزء رفع اليدين ص 15
Summary of the above is that there was raising hands mentioned in bowing . After a while, yazeed shortened it. Then he added ثم لا يعود on insisting of people of Kufa. Therefoe, the words by which the proof of denial of raising hands is tried to be proven which is baseless.
Instead of these three hadith which are mentioned in this regard are all unauthentic but are enlisted in fabricated ones. It is useless to mention then here.
Summary:
The hadith that prove raising hands in Salat are in abundance and are related by the best authentic

references. The hadith regarding denial of raising hands are few. Furthermore, it is not proved with respect to meaning and relating. Imam Bukhari wrote:

No proof with the scholars had been proved from any of the companions that he did not raise his hands.	ولم يثبت عند اهل العلم عن احد من اصحابه انه لم يرفع يديه جزء رفع اليدين ص 4

2. Recitation (Surah Fateha) behind Imam

The Messenger of Allah ﷺ said:

The one who does not recite Surah fateha, no Salat is accepted of him	لا صلوة لمن لم يقرا بفاتحة الكتاب صحيح بخارى و صحيح مسلم عن عبادة بن صامترض

This Hadith is so common. Individual, Imam, follower, males and females constitute in it. No one is exempted. Some people exempt the followers in this.

Ubada bin As Samit رض said: “We were behind the Messenger of Allah (ﷺ) at the dawn prayer, and he recited (the passage), but the recitation became difficult for him. Then when he finished, he said: Perhaps you recite behind your imam? We replied: Yes, it is so, Messenger of Allah. He said: Do not do so except when it is Fatihat al-Kitab, for he who does not “recite it is not	عن عبادة بن الصامترض ي الله عنه قال: كُنَّا خَلْفَ رسول الله صلى الله عليه وسلم في صلاة الفجر فَقَرأ رسول الله صلى الله عليه وسلم ، فَثَقُلَتْ عليه القراءة، فلمَّا فَرَغَ قال: «لعلَّكم تَقْرَءُون خلف إِمَامِكُم» قلنا: نعم هذا يا رسول الله، قال: «لا تفعلوا إلا بفاتحة الكتاب فإنه لا صلاة لِمَنْ لم يَقْرَأ بها رواه ابو داؤد سكت عليه المنذرى وحسنه الترمذى وصححه ابو داؤد والدار قطنى ابن حبان والحاكم احمد محمد شاكر ، تعليقات احمد محمد شاكر على الترمذى وقال البيهقى ہذا اسناد

صحيح ورواته ثقات (كتاب القراءة للبيهقى ص 44

credited with having prayed."

And

وَفِى رواية " هَلْ تَقْرَءُونَ إِذَا جَهَرْتُ بِالْقِرَاءَةِ " . فَقَالَ بَعْضُنَا إِنَّا نَصْنَعُ ذَلِكَ . قَالَ " فَلاَ وَأَنَا أَقُولُ مَا لِي يُنَازَعُنِي الْقُرْآنُ فَلاَ تَقْرَءُوا بِشَىْءٍ مِنَ الْقُرْآنِ إِذَا جَهَرْتُ إِلاَّ بِأُمِّ الْقُرْآنِ"

And in a reference. "Do you recite when I recite the Qur'an loudly? Some of us said: we do so; this is why I said to myself: What is that which confused me (in the recitation of) the Qur'an. Do not recite anything from the Qur'an when I recite it loudly except the Umm al-Qur'an"

رواه ابو داؤد والدار قطنى قوال الدارقطنى هذا اسناد حسن ورجاله ثقات كلهم (دار قطنى ج1 ص 127)

Note:

Imam authenticated Nafey bin Mehmud (Kitab ul Qira'at page 43) There is no Nafey bin Mehmud in the reference of Imam Bukhari. It is good in authentication (Juz ul Qira'a page 18)

This reason of revelation is related by the following companions beside of Hazrat Ubadah

1. Hazrat Anas

رواه البيهقى فى كتاب القراءة ص 48-49 رواه ابو يعلى --- ورجاله ثقات (تعليقات احمد محمد شاكر على الترمذى) ورواه البخارى فى جزء 5 وسنده صحيح

2. By a man among the companions of The Messenger of Allah ﷺ

رواه البيهقى فى كتاب القراءة ص 51 وقال هذا حديث صحيح ص 52 ورواه احمد ورجاله رجال الصحيح تعليقات احمد محمد شاكر على الترمذى)

3. Hazrat Abdullah bin Amro binal Aas

رواه البيهقى فى كتاب القراءة ص 53 ورواه البخارى فى جزء القراءة ص 17 ورواته ثقات وسنده صحيح

It has been proven from the above mentioned reason of revelation that the addressee are the followers. Therefore, followers must recite Surah Fateha. No Salat is accepted without reciting it.

The proofs of not reciting Surah Fateha behind Imam and its analysis

First Proof:

Almighty Allah said:

وَاِذَا قُرِئَ الْقُرْاٰنُ فَاسْتَمِعُوْا لَهٗ وَاَنْصِتُوْا الاعراف 204	Wen Quran is recited, pay heed to him and keep silence

It is proven from this verse that when Imam recites the Holy Quran, the follower is to listen to the follower and remain silence.

Answer

It is proven from the chapter "The recitation of the follower and breaks of Imam" in the appendix 3 that the follower should recite Surah Fateha in the breaks of Imam. In this condition, neither rules are broken mentioned in the verse nor of hadith be abandoned.

(Appendix 3 Pages 335-354)

Second Proof:

The Messenger of Allah ﷺ said:

The one who offer Salat before Imam, the recitation of Imam will be recitation of the follower.	من صلى خلف الامام فان قراءة الامام له قراءة رواه البيهقى وغيره

Answer:

This hadith is weak. If we accept it, there is no contradiction of reciting Surah Fateha. This hadith is common and reciting of Surah fateha is special. There is no contradiction between common and special. Joining both hadith, we come to know that the follower must recite Surah Fateha. If Imam recites with a louder voice, then reciting of any other Surah suffices recitation of the follower. The recitation of Imam will be sufficient for the follower and there will be no defect in the followers' Salat.

The summary is that the follower should recite Surah fateha in the breaks of Imam so that the verse of the Holy Quran وَاِذَا قُرِئَ الْقُرْاٰنُ فَاسْتَمِعُوْا لَهٗ وَاَنْصِتُوْا must not be abandoned and should be recited so that Hazrat Ubada's hadith would not be denied. Other surah will not be recited even in breaks of Imam. When Imam recites with lower voice then as per page 330, the follower is permissible to recite any other Surah.

3. The recitation of Surah Fateha behind and silences of Imam

The Messenger of Allah ﷺ used to say to the followers

When I recite with a louder voice, do not recite any surah but surah fateha because no Salat is accepted who does not recite surah fateha	لا تقرؤوا بشيء من القرآن اذا جهرت الا بأم القرآن فانه لا صلاة لمن لم يقرأ بها رواه ابو داؤد والدار قطنی وسنده حسن دار قطنی جزء 1 ص 121 وروی نحوه البخاری فی جزء القراءة ص 18 وسنده حسن

It is proven from this hadith that the follower should recite Surah Fateha. Allah Almighty said:

When Quran is recited, listen to it carefully and be silence	وَاِذَا قُرِئَ الْقُرْاٰنُ فَاسْتَمِعُوْا لَهٗ وَاَنْصِتُوْا الاعراف 204

We come to know from the verse. Further detail is mentioned in the Hadith. The Messenger of Allah ﷺ said:

When Quran is recited, be silence	اذا قرآ فأنصتوا صحيح مسلم عن ابی موسی الاشعریؓ

The summary of the above verse and ahadith is that the follower should recite Surah fateha but not in the condition when Imam is reciting with a louder voice. When Imam is reciting with a louder voice, the follower should remain silence rather than reciting. If the follower also recites, then it will be against listening and being silence. If he does not recite, then it is against the

commandment of reciting surah fateha. Therefore, it is the need of the time, Imam should give breaks in which the follower recites Surah Fateha and no rule is contradicted. But it is not our domain to fix the spots of breaks. We need proof in lieu of. With the grace of Allah, the proof is there which is as follows:

Hazrat Samra bin Jundub said:

Surely, The Messenger of Allah used to give two breaks, One when he begins Salat and one at the time when he finishes reciting the Holy Quran (Hazrat Ubai bin Abi Ka'ab testified Hazrat Samrah)	انه كان يسكت سكتتين اذا استفتح واذا فرغ من القراءة كلها (ووافقه ابى بن كعب رض) وراه ابو داؤد والترمذى ، صححه احمد محمد شاكر فى تعليقاته على الترمذى قال الحاكم وحديث سمرة لا يتوهم متوهم ان الحسن لم يسمع من سمره فانه قد سمع منه (المستدرک 215/1)

Now one question remains that both breaks are for the recitation of the followers or they have some other purpose. All praise be to Allah, the solution is there in the Hadith

Hazrat Abdullah bin Amro said:

They used to recite behind The Messenger of Allah ﷺ when he remained silence then when he recited , the companions did not recite	كانوا يقرؤن خلف رسول الله ﷺ اذا انصت فاذا قرآ لم يقرؤا وآذآ انصت قرؤا رواه البيهقى فى كتاب القراءة ص 69 وصححه ص 55

anything and when he recites then he recites

This Hadith told complete condition under which The Messenger of Allah ﷺ guided the companions (how) to recite Surah Fateha (behind Imam). It has been proven from the Hadith that The Messenger of Allah ﷺ used to give two breaks. One break is before recitation and the second is after recitation. The companions used to recite Surah Fateha in these breaks. The one who found the first break, he had recited Surah Fateha in it and the one who found the second break, he had recited Surah Fateha in it. The command of reciting Surah Fateha is also accomplished and the command of being silent is also accomplished. There remained neither contradiction nor room to differ

The above complete matter appeared clearly. Therefore, as a proof, we note down the following ahadith and companions' incidents to support:

1. The Messenger of Allah ﷺ said in the sermon

The one who is with Imam, he should recite mother of Quran (Surah Fateha) when he becomes silent	من كان مع الامام فليقرآ بآم القرآن قبله اذا سكت رواه البيهقى فى كتاب القراءة ص 54

2. In the second reference, the Messenger of Allah ﷺ said in a sermon:

من كان مع الامام فليقرآ قبله اذا سكت

The one who is with Imam, he should recite it when he becomes silent	رواه البيهقى فى كتاب القراءة ص 54

Abdullah bin Amro is with this Hadith. An authentic hadith regarding reciting Surah Fateha is depicted on page 338

Among both references, Masna bin As Sabah relates by Amro bin Shoaib in the first reference and Ibnul Hai'a relates by Amro bin Shoaib also in the second reference. Masnaf bin As Sabah and Ibnul Hai'a are regarded as weak due to weak memory. As both told the same statement from Amro bin Shoaib. Therefore, the chances of forgetting become negligible. It is not possible, both utter the same words being forgetful. Therefore, weakness is negligible and the Hadith is proven.

Conduct of companions رض

How did the companions use to recite Surah Fateha when the companions were followers (in Salat), the details have been depicted above

Whenever the companions used to become Imam, how did he relax the followers to recite Surah Fateha? The relevant incident are given as follows:

Hazrat Abdullah bin Usman bin Khaisam asked the follower Hazrat Saeed bin Jubair, "Can I recite behind Imam?"

Yes, when I listened to his recitation. The people	نعم وان سمعت قراءته انهم قد احدثوا ما لم يكونوا يصنعونه ان

السلف كان اذا ام احدهم الناس كبرثم انصت حتى يظن ان من خلفه قرآ فاتحة الكتاب ثم قرآ فانصتوا
جزء القراءة للامام البخارى ص 62 رواته ثقات وسنده حسن وروى عبد الرزاق نحوه وسنده صحيح مصنف عبد الرزاق ض2 ص 144

innovated (they do not give breaks) The people of the past did not use to do so. Surely, any one among the people of the past (the companions) becomes Imam, He used to say Allah u Akbar and become silent until he became certain that the followers had recited Surah Fateha. After then he used to begin recitation. Then the followers became silent

In this reference it is proven that among the companions, there is no contradiction in the matter that the follower must recite Surah fateha in the breaks of Imam.

Hazrat Abu Huraira said:

اقرؤا اذا سكتوا واسكتوا اذا قرؤا
رواه البيهقى فى كتاب القراءة وسنده حسن

Recite when Imam becomes silent and keep silent when Imam recites

Hazrat Abu Huraira said:

للامام سكتتان فاغتنموا القراءة فيهما بفاتحة الكتاب
جزء القراءة للبخارى ص 64 وسنده حسن

There are two breaks for Imam, avail the opportunity in both of them

Hazrat Abdullah bin Amro relates that

He used to recite behind The Messenger of Allah ﷺ when Imam became silent. When he becomes silent , he recites	كان يقرآ خلف رسول الله ﷺ اذا انصت فاذا قرآ لم يقرآ فاذا انصت قرآ
	كتاب القراءة للبيهقى ص 86 وسنده حسن

Hazrat Abu Huraira said:

When Imam recites mother of the Holy Quran, recite Surah Fateha before him	اذا قرآ الامام بام القرآن فاقرابها واسبقه
	جزء القراءة للبخارى ص 55، 64 وسنده صحيح

The follower Abu Salma said in the presence of Abu Huraira:

There are two breaks for Imam, avail the opportunity in both of them	للامام سكتتان فاغتنموهما
	كتاب القراءة للبيهقى ص 86 و فى جزء القراءة للبخارى ص 62 فاغتنموا القراءة فيهما بفاتحة الكتاب (وسنده صحيح)

Imam Urwa follower said:

Recite when Imam becomes silent, and remain silent in which Imam recites aloud.	اقرؤا فيما يسكت الامام واسكتوا فيما جهر
	جزء القراءة للبخارى ص 63 وسنده حسن

Recite in the break of Imam	اقرؤا فى سكتة الامام
	كتاب القراءة للبيهقى ص 70

Imam Bukhari said about Hazrat Maimoon bin Mehran, Hazrat Abu Salma, Hazrat Saeed bin Jubair and others:

They all used to recite on the breaks of Imam

كان ----- يرون القراءة عند سكوت الامام
جزء القراءة ص 11

Famous follower Imam Hazrat Ataa said:

If Imam recites aloud, recite Surah fateha before Imam or recite it after he becomes silent. If Imam recites, he should be silent as Allah Almighty said

اذا كان الامام يجهر فليبادر بقراءة ام القرآن او ليقرآ بعد ما يسكت فاذا قرآ فلينصت كما قال الله عز وجل
جزء القراءة للبخارى ص 21
ومصنف عبد الرزاق 133/2
وسنده صحيح

Imam Bukhari said:

We said that the follower must recite in the breaks of Imam

نقول يقرآ خلف الامام عند السكتات
جزء القراءة ص 11

Not only sacred Imams, all scholars of Hadith consider it necessary that the followers must recite in the breaks

The scholars of Hadith chose that when Imam recites in a louder voice, the follower must not recite anything. The scholars of Hadith said: He must follow in the breaks of Imam (Recites in the breaks)

واختار اصحاب الحديث ان لا يقرآ الرجل اذا جهر الامام بالقراءة وقالوا يتبع سكتات الامام
ترمذى باب ما جاء فى ترک القراءة خلف الامام ض 1 ص 101

Summary

1. The Messenger of Allah ﷺ used to give two breaks

2. The Messenger of Allah ﷺ ordered to recite Surah Fateha in the breaks.
3. The companions used to recite Surah fateha in the breaks of Imam
4. When the companions becomes Imam, they used to give a sufficient break in which the followers could recite Surah Fateha
5. It is innovation for Imam to start recitation of Surah fateha directly after first takbeer

Note: List of the companions and the followers have been presented to know the continuity in action, not as a proof.

4. The two Silences of The Messenger of Allah ﷺ

Hazrat Samrah bin jundab said:

He used to give two breaks when he begins reciting and when he finishes recitation	انه كان يسكت سكتتين اذا استفتح واذا فرغ من القراءة كلها رواه ابوداؤد والترمذى وصححه احمد محمد شاكر فى تعليقاته على الترمذى وفى رواية ابى داؤد
A break when Imam says Allah u Akbar until he recites and a break when he finishes recitation of Surah Fateha and Surah	سكتة اذا كبر الامام حتى يقرآ وسكتة اذا فرغ من فاتحة الكتاب وسورة عند الركوع

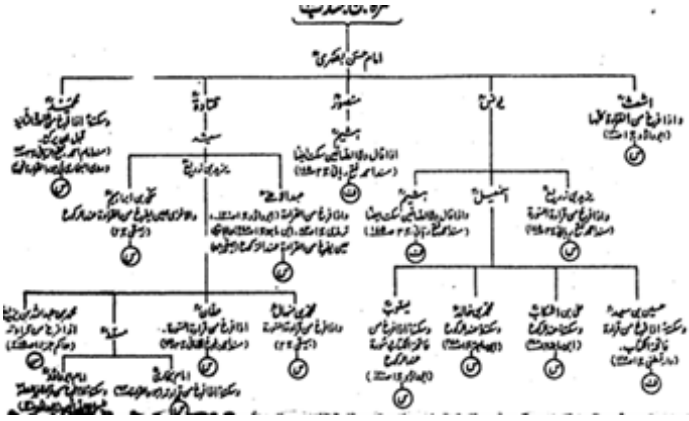
Further research on this matter has been given under the chapter “The recitation of the follower and breaks of Imam”. It has been proven that these two breaks are Sunnah. These are the breaks in which the follower used to recite Surah Fateha. But it is regretfully said that these two breaks are abandoned. Many imams used to have first break but too little, second break is almost abandoned.

In the above mentioned Hadith of Hazrat Samrah, second break after surah fateha and surah is proven in many ways, but it is not true

On page 351, the tree of its references and relevant texts are given. By which it will become easier that this break was while bowing.

Note: The above mentioned two breaks is offered in the first Rak’at. In the second rak’at, the break is offered only after recitation. No break is offered before recitation.

كان رسول الله ﷺ اذا نهض من (وفی روایة ابی عوانة فی) الرکعة الثانیة استفتح القراءة بالحمد لله رب العالمین ولم یسکت (صحیح مسلم)



Analysis of the reference Tree

(س) After Surah
(ف) After Fateha

The number of (س) is 12
The number of (ف) is 04

1. Three students among four students of Ismaeel. Second break has been related after Surah and one student after fateha. Therefore, it is true after Surah and it is proven from Ismaeel.
2. Among the students of Yunus, Ismaeel and Yazeed relates the second break after Surah and only Haitham relates it after Surah fateha. Therefore, it is proven from Yunus that the second break should be after surah.
3. In the reference of Yazeed bin Zaree, Affan, Muhammad bin Minhal, Muhammad bin Abdullah and Imam Bukhari relate the second break after surah. And only one student recited after surah fateha. Therefore, it is proven that Yazeed bin zaree that second break is after surah.
4. Three students of Saeed, Yazeed bin Zaree, Abdul Aala and Makki bin Ibrahim agreed on the second break after surah. Therefore, second break after surah is proven with Saeed and Qutadah
5. Among five students of Imam Hasan basri, Ashas and Yunus (As proven above) and (Humaid and Qutada)

means four student related second break after surah. Only one student, Mansoor related reciting surah Fateha after Fateha. And probably this is not the mistake of Mansoor but of Haitham who did the same mistake when related by Yunus and related against the other two students. Therefore, this is true said that all students of Imam Hasan basri agreed upon reciting Surah fateha after surah.

Result:

The above discussion shows that the place of second break after surah not after surah fateha

5. Reciting بسم الله الرحمن الرحيم with a louder and a lower voice

The proof of reciting بسم الله with a lower voice

Hazrat Anas رضی said:

I observed Salat behind the Messenger of Allah (ﷺ) and Abu Bakr and Umar and 'Uthman. I did not listen to any of them reciting Bismillah ir-Rahman-ir-Rahim. There is another reference, they started (loud recitation) with: Al-hamdu lillahi Rabb al-'Alamin [All Praise is due to Allah, the Lord of the worlds] and did not recite Bismillah ir-Rahman-ir-Rahim (loudly) at the beginning of the recitation or at the end of it.

صليت مع رسول الله ﷺ وابی بكر وعمر وعثمان فلم اسمع احدا منهم يقرا بسم الله الرحمن الرحيم وفی رواية كانوا يستفتحون بالحمد لله رب العالمين لا يذكرون بسم الله الرحمن الرحيم فی اول قراءة ولا فی اٰخرها صحيح مسلم

Hazrat Abdullah bin Mughfal heard his son reciting Bismillahir Rehmanir Rahim and said:

“O Son! I observed Salat with The Messenger of Allah ﷺ, Abu bakr, Umar, Usman and I have not heard any of them reciting Bismillahir Rehmanir Rahim. Therefore, you

should not recite it when you begins Salat, start with Al hamdulillahi Rabbil Aalameen"
(رواه الترمذی وحسنه وصححه احمد محمد شاکر فی تعلیقاته علی الترمذی)
The summary of both hadith is that we should not recite Bismillahir Rehmanir Rahim with a louder voice. There are true references of Hazrat Hafsa and Hazrat Jubair.
(The reference of Hazrat Hafsa …the reference of mine and Jubair is in Mustakhraj Ismaeeli. (النکت لابن حجر)

The proof of reciting بسم الله with a louder voice:

1. Hazrat Qatadah رض said:

Hazrat Anas was asked how had The Messenger of Allah ﷺ used to recite prolonging them. Then he recited Bismillahir Rehmanir Rahim, prolonged Bismillah then Rahman then Rahim (صحیح البخاری)
In this hadith, there is no proof of that The Messenger of Allah ﷺ raised his voice in reciting Bismillahir Rehmanir Rahim and since there is no proof that reciting Bismillahir Rehmanir Rahim in Salat with a louder voice.

2. Hazrat Naeem said:

I observed Salat behind Abu Huraira then he recited Bismillahir Rehmanir Rahim then recited Surah fateha…… After Salam. Hazrat Abu Huraira said: By Him in whose hand my soul is, surely, I resemble the most with the Salat of The Messenger of Allah ﷺ"
(رواه النسائی وصححه ابن خزیمة وابن حبان والحاکم والبیهقی والخطیب (نیل الاوطار جزء ص 169 وصححه الدار قطنی (دار قطنی جزء 1 ص 115)

3. Hazrat Anas رض said:

"Hazrat Muawiya رض led the people in Salat in which he recited with a louder voice but he did not recite Bismillahir Rehmanir Rahim. When they got free from Salat then the immigrants and the helpers said to Hazrat Muawiyaرض calling him: "O Muawiya! You have decreased in Salat. Where was Bismillahir Rehmanir Rahim? ….. After this whenever Hazrat Muawiya led the Salat then he uttered Bismillahir Rehmanir Rahim loudly"

رواه الشافعی واخرجه الحاکم وصححه علی شرط مسلم (نیل الاوطار جزء 2 ص 168

In the second reference these words "After this whenever Hazrat Muawiya led the Salat then he uttered Bismillahir Rehmanir Rahim loudly"

رواه الدار قطنی وقال کلهم ثقات (دار قطنی جزء 1 ص 117

This reference is weak and defective. Its text is unprotected

4. Hazrat Yahya bin Hamza said:

"We have been led in Maghrib Salat by Ameer Mehdi. He recited Bismillahir Rehmanir Rahim with a louder voice. I said: O Ameer of the Believers! What is this? Ameer of the Believers said: My father told me and my father is told by my grandfather and my grandfather from his father that Ibne Abbas related that The Messenger of Allah used to recite Bismillahir Rehmanir Rahim with a louder voice"

رواه الدار قطنی وسکت علیه الحافظ ، التعلیق المغنی شرح دار قطنی جزء 1 ص 114)

In this reference Ahmed Bin Muhammad bin Yahya bin Hamza is weak.

Summary:

The linked reference of raising voice while reciting Bismillahir Rehmanir Rahim which are mentioned above. Besides of this all hadith which are presented in lieu of, they are too weak but the fabricated one.

In the above mentioned of four hadith, only one hadith is authentic which means there is no proof of that The Messenger of Allah ﷺ raised his voice while reciting Bismillahir Rehmanir Rahim. There is two probabilities in this hadith:

First Probability

Hazrat Abu Huraira recited Bismillahir Rehmanir Rahim with a louder voice seeking training purpose

Second Probability

Along with training, Hazrat Abu Huraira intended that The Messenger of Allah ﷺ raised his voice while reciting Bismillahir Rehmanir Rahim

In view of these two probabilities, this Hadith is not sufficient proof of reciting Bismillahir Rehmanir Rahim with a louder voice.

Abdul rehman Al Aa'raj said:

"I offered Salat with Abu Huraira. When he said Allah u Akbar then after a break then he said: Al Hamdulillahi Rabbil Aalameen"

جزء القراءة للبخارى ص 64 وسنده صحيح

It is proven from the incident that the first probability is true. It means that Hazrat Abu Huraira recited Bismillahir Rehmanir Rahim with a louder voice seeking training purpose. If he considered raising voice in reciting Bismillahir Rehmanir Rahim as Sunnah then why did he not raise his voice while offering Salat with Abdul Rehman?

Furthermore, there are four ahadith of reciting Bismillahir Rehmanir Rahim in lower voice against one hadith related by Abu Huraira. Those ahadith were related by Hazrat Anas, Hazrat Abdullah bin Maghfal, Hazrat Hafsa, Hazrat Jubair bin Mut'am. All these four ahadith are authentic and acceptable. The Messenger of Allah used to recite Bismillahir Rehmanir Rahim with lower voice. Furthermore, Hazrat Anas related the hadith is the hadith of Sahih Muslim. Its reference is more authentic and better than of Abu Huraira's one. Then there is a continuity and links in it. The era continued from The Messenger of Allah ﷺ until the era of Hazrat Usman. The three caliphs did not recite Bismillahir Rehmanir Rahim with a louder voice and the companions did not objected and remained upon it supports reciting Bismillahir Rehmanir Rahim in a lower voice.

Result:

Reciting Bismillahir Rehmanir Rahim should be in lower voice. The reference of reciting it with louder voice is not clear and authentic.

6. Invoking Aameen with a louder voice or lower voice

1. Hazrat Wael رض said:

Whenever The Messenger of Allah ﷺ used to say "walad Dualin" say "Aameen" and raised his voice

كان رسول الله ﷺ اذا قرا ولا الضالين قال أمين ورفع بها صوته رواه ابو داؤد وسنده صحيح (مرعاة جلد اول ص 612 وصححه الدار القطنى ص 127 والحافظ العسقلانى (بلوغ الامانى جزء 3 ص 205

This Hadith shows that "Aameen" should be recited with a louder voice.

The people who are convinced with reciting "Aameen" with lower voice present the following hadith:

Hazrat Wael said that I observed Salat with The Messenger of Allah ﷺ. I heard that when He recited "Ghairil maghdoob e alaihim walad dualeen" Say "Aameen" with a lower voice

عن وائل قال صليت مع رسول الله ﷺ فسمعته حين قال غير المغضوب عليهم ولاالضالين قال أمين واخفى بها صوته رواه دار قطنى جلد اول ص 127 وروى نحوه احمد، بلوغ الامانى جزء 3 ص 205

The relators of both mentioned hadith is Hazrat Wael. It means Hadith is same but text is different. Now we need to see that which of both "رفع بها صوته" and "اخفى بها صوته" has correct text. If first one's text is correct, raising voice

will be proven and if second one's text is correct, lowering voice will be proven.

Before seeking research on the second hadith, let's look into the text of both hadith. Which of both hadith has correct text? In both hadith the text is "I have heard The Messenger of Allah ﷺ saying "Aameen" but right after there are words "He lowered his voice". Therefore, only two sentences needed to look into:

1. I heard Aameen
2. Aameen was in lower voice

Looking into the matter, it will be proven that how that voice can be lower which was heard and if it was in lower voice, how was it heard then?. Both sentences can not be true at the same time. If "Aameen" of The Messenger of Allah ﷺ was in lower voice how hazrat could Wael hear it then? If it was not in lower voice, how was it related? Hence the Hadith should have been free from telling about "Aameen"

The summary is that Hazrat Wael related this and his relating of this hadith showed that he had heard "Aameen" And when he heard "Aameen" it would be in louder voice not in lower voice. Therefore, in the text of the Hadith "رفع با صوتہ" is pertaining to its context and that is true. The words "اخفی بھا صوتہ" is against its context. Therefore, these are not true. A relator or writer might change the text from رفع to اخفی mistakingly.

The word "اخفی" is not true. There is another reason as well. There is Hazrat Salma bin Kaheel in its reference. He

related this hadith from Hazrat Sufyan, Hazrat Ali bin Salih, Hazrat Muhammad bin Salma and Hazrat Sho'ba.
The Hadith related by Hazrat Sufyan was mentioned above first in which the words "رفع بها صوته" mentioned.
The hadith of Hazrat Ali bin Salih in Abu Daud (Jild 1 page 142) contains the words فجهر بأمين (so he raised his voice while reciting Aameen). Imam Dar Qutni mentioned hadith of Muhammad bin Salma. He wrote:

Surely Sufyan As Sauri and Muhammad bin salma bin kaheel and others related it through Salma and they said "He raised his voice while reciting Aameen" and this is true	ان سفيان الثورى ومحمد بن سلمة بن كهيل وغيرهما روده عن سلمة فقالوا رفع صوته بآمين وهو الصواب دار قطنى ص 127

Therefore, the words "رفع بها صوته" were related by Hazrat Salma through Hazrat Sufyan, hazrat Muhammad bin Salma, Hazrat Ali bin Salih etc while the words "اخفى بها صوته" were related by Hazrat Sho'ba. It is apparent that three relators agreed upon on what is stated. A relator or a writer through Hazrat Sho'ba or in the Hadith of Hazrat Sho'ba stated the word رفع instead of اخفى mistakenly.
The words of Hazrat Sho'ba is depicted in Tirmizi as follows:
خفض بها صوته
The Messenger of Allah ﷺ lowered his voice while saying Aameen

The word of "خفض" bases on uttering aloud. Although, the voice should be lower with compare of Surah Fateha. Another reference of Hazrat Sho'ba texting:

When The Messenger of Allah ﷺ said: "Walad Dualeen", he said "Aameen" and raised his voice	فلما قال ولا الضالين قال أمين رافعاً بها صوته رواه البيهقى فى سننه وقال فى المعرفة اسناد هذه الرواية صحيح ، التعليق المغنى شرح دار قطنى ص 127

Therefore, uttering the word aloud is proven from Hazrat Sho'ba and this word resembled the context and other scholars of Hadith. The word "اخفى" was related by him by mistake.

I observed Salat behind The Messenger of Allah ﷺ. When he says "Walad Dualeen" , he said "Aameen" and prolonged his voice	صليت خلف رسول الله ﷺ فلما قال ولا الضالين قال أمين مد بها صوته رواه الدار القطنى ص 127 والنسائى ص 102، ص 108 وقال الدار القطنى هذا اسناد صحيح ، دار قطنى ص 127

There is no hadith proving uttering "Ameen" secretly. One and the only one Hadith of which analysis were done. It is also proven that uttering "Ameen" secretly is not proven at all. Uttering "Ameen" loudly is authentic. There are other ahadith that proves uttering "Aameen" loudly as follows:

2. Hazrat Abu Huraira رض said:

When The Messenger of Allah ﷺ used to get free from reciting Surah Fateha, raise the voice in reciting "Aameen"

رواه الدار القطنی وقال ہذا اسناد حسن (دار قطنی ص 127) وروی نحوه الحاکم باسند صحیح (التعلیق المغنی شرح دار قطنی ص 128 والمستدرک جزء اول ص 223 وروی نحوه ابوداؤد و صححه البیہقی (نیل الاوطار جزء 2 ص 188)

Hazrat Naeem رح said:

I observed Salat behind Abu Huraira. He recited Bismillahir Rehmanir Rahim. Then he recited Surah fateha until he reached "Ghairul maghdoobe Alaihim walad dualeen" he said "Aameen" Hazrat Abu Huraira رض said Salam and said "By Him in Whose Hand my soul is, among you all I am too closer in offering the prayer to The Messenger of Allah ﷺ"

رواه النسائی ص 105 وصححه ابن خزیمة وابن حبان والحاکم والبیہقی والخطیب (نیل الاوطار جزء 2 ص 169 وصححه الدار القطنی (دار قطنی ص 115

Note: It has been proved from Hadith that the disciples of Imam should raise their voice while saying Aameen.

3. Hazrat Ummul Hussain رض said:

I observed Salat behind The Messenger of Allah ﷺ. He recited "walad dualeen" he said "Aameen". I heard myself The Messenger of Allah ﷺ saying "Aameen" while I was in the ladies line"

اخرجه اسحاق بن راهویه فی مسنده وسکت علیه الحافظ والزیلعی والعینی۔ معاة جلد ص 613

4. Hazrat Ayesha رض:

The Messenger of Allah ﷺ said "I did not find the Jews feeling jealous on saying Salam and uttering "Aameen: more than any other action"

رواه ابن ماجه وسكت عليه الشوكانى (نيل الاوطار جزء 2 ص 186 رجاله ثقات (تقريب) وروى نحوه ابن خزيمة وسنده صحيح (صحيح ابن خزيمة جزء ص 288

It is appeared by this Hadith that the companion's رضی used to say Salam and Aameen with louder voice otherwise how did the Jews not feel jealous?

5. Hazrat Abu Huraira رضی said that The Messenger of Allah ﷺ said:

When Imam said "Aameen" , Say "Aameen"	إِذَا أَمَّنَ الْإِمَامُ فَأَمِّنُوا صحيح بخارى وصحيح مسلم

This hadith requires that Imam says "Aameen" with a louder voice otherwise how would the followers know when to say "Aameen"

We came to know from this hadith that the followers should not say "Aameen" but as he listens to Imam's "Aameen", the follower should say "Aameen".

7. What is touched the land first? Knees or hands while prostrating

1. The Messenger of Allah ﷺ said:

When one of you prostrates, he should not kneel in the manner of a camel, but should put down his hands (on land) before his knees	اذا سجد احدكم فلا يبرک كما يبرک البعير وليضع يديه قبل ركبتيه رواه ابو داؤد والنسائی عن ابی هريرةرض

Imam Abdul Haq and Allama Nasiruddin Albani declared it as Sahih.

التعليقات للالبانی علی المشكوة جزء اول ص 282

Imam Tirmizi said that this Hadith is ghareeb (one link routed) Imam Bukhari said that Muhammad bin Abdullah is not the followed. I do not know whether Abuz Zanad heard by Muhammad bin Abdullah or not.

نيل الاوطار جزء 2 ص 214

Imam ibne Qayyem said that the text of this hadith is not protected. Its first part is against the last part.

نيل الاوطار جزء 2 ص 213

2. Nafay said:

He used to put down his hands before his knees (on land) and said: The Messenger of Allah ﷺ used to do this.	انه كان يضع يديه قبل ركبتيه وقال كان رسول الله ﷺ يفعل ذلک رواه ابن خزيمة فی صحيحه جزء اول ص 219 صححه الحاكم والذهبی ومحمد ناصر الدين

الالبانی (التعلیقات للالبانی علی المشکوۃ جزء اول ص 282)

5. The Messenger of Allah ﷺ said:

Does any one of you get support in Salat? (means) sits as camel sits	یعمد (وفی نسخة یعتمد) احدکم فی صلوته یبرک (وفی نسخة فیبرک) کما یبرک الجمل رواه ابو داؤد عن ابی هریرةرض فی باب کیف یضع رکبتیه قبل یدیه جلد اول ص 129) The relating references of this Hadith, there is no proof that Muhammad bin Abdullah who has not heard from Abuz Zanad Therefore, the hadith is doubtful.

Note: getting support in Salat is forbidden in this Hadith

6. The Messenger of Allah ﷺ said:

When someone intend to prostrates, he must start putting his knees (on land) before his hands	اذا سجد احدکم فلیبدآ برکبتیه قبل یدیه ولا یبرک کبروک الفعل رواه ابن ابی شیبة عن ابی هریرةرض وکذلک روی الاثرم عن ابی هریرةرض

This hadith is too weak and left because Abdullah bin Saeed, a relator of this hadith

نیل الاوطار جزء 2 ص 213

7. Hazrat Abu Huraira رض:

ان النبی ﷺ کان اذا سجد بدا برکبتیه قبل یدیه رواه ابن ابی داؤد	Whenever The Messenger of Allah ﷺ intended to prostrate, he put his knees (on land) before his hands

This hadith is also too weak because Abdullah bin Saeed, a relator of this hadith is weak and left.

نیل الاوطار جزء 2 ص 213

8. Hazrat Abu Bakr رض said:
   The Messenger of Allah ﷺ: Whoever among you prostrates, he must start with hands.

   رواه الاثرم فی سننه نیل الاوطار جزء 2 س 213

9. The Messenger of Allah ﷺ said:
   Put your hands on the knees

   رواه البیهقی عن ابی هریرة

In the reference of this hadith, there is a relator, Muhammad bin Abdullah of whom hearing from Abuz Zanad is not proven. Therefore, the reference is doubtful.

10. Hazrat Wael رض said:

رایت رسول الله ﷺ اذا سجد وضع رکبتیه قبل یدیه ابوداؤد 129/1 والترمذی والنسائی	I have seen The Messenger of Allah ﷺ, he put his knees (on land) before his hands

In this Hadith, only one relator constitutes of whom the memory became bad. We do not know, this hadith was related before his memory became bad or after. Imam Tirmizi declared this hadith is Hasan. Yamari also declared it as Hasan

(نیل الاوطار جزء 2 ص 212)

In Abu daud, there is another hadith, there is Abdul Jabbar in its reference. He related from Hazrat Wael but he was a child in the life of Hazrat Wael. He got this hadith from his elder brother Alqama and other family members. As he did not mention Alqama in his reference, therefore, there is a technical defect. Anyhow, Imam DarQutni declared hadith of Abdul Jabbar and Hazrat Wael as Authentic.

(دارقطنی ج اول ص 127)

In another reference of this hadith in Abu daud, but it is Mursal (No link between the Messenger of Allah and the followers of the companions). The follower did not mention the name of Hazrat Wael.

In all three references, it supports Imam Tirmizi's matter so that this hadith is at least Hasan. Imam Hakim and Allama Zahabi declared it as authentic on the condition of Sahih Muslim

المستدرک 226/1

11.Hazrat Anas رض

The Messenger of Allah ﷺ (prostrated) by saying Allah u Akbar in which knees competes hands (on land)	انحط بالتکبیر حتی سبقت رکبتاه یدیه رواه الحاکم المستدرک 226/1

Imam Abu Hatim declared this hadith as Munkar (strange). Imam Dar Qutni declared it as Weak. But Imam

Hakim declared it as Sahih on the condition of Sahih Bukhari and Sahih Muslim and Imam Zahbi supported him المستدرک 226/1

12.Hazrat Khalid said:

Surely, When Abu Qulaba bow, he raises his hands but when he prostrates, he puts his knees (on land) first… and he used to relate from Malik bin Huwairith رض	ان ابا قلابة كان يرفع يديه اذا ركع واذا رفع راسه من الركوع وكان اذا سجد بدآ بركبتيه------ وذكر عن مالک بن حويرث رواه البخارى فى جزء رفع اليدين ص 20-21 وسنده حسن

It is proven from Hadith that Hazrat Malik bin Huwairith رض put his knees first (on land). The Messenger of Allah ﷺ said to Hazrat Malik and his friends:

Offer Salat as you saw me offering Salat	صلوا كما رايتمونى اصلى صحيح البخارى

Hazrat Wael bin Hijr رض and Hazrat Malik bin Huwairith رض appeared in the last pure life of The Messenger of Allah ﷺ. Therefore, their statement shows that this action is seemed last action.

Summary:

There is no authentic Hadith Abandoning to sit like a camel. In every hadith, there is a doubt. Therefore, Imam Dar e Qutni declared as authentic among one of Hadith 2 or Hadith 8. It will be acted upon. Hadith 10 supports the incident 8. The reference of Hadith 2 is better.

8. Glorifying in Ruku (Bowing)

In Ruku it is proven in authentic reference by The Messenger of Allah ﷺ

’سُبْحَانَ رَبِّيَ الْعَظِيْم ، سُبْحَانَكَ اللَّهُمَّ ربنا وبحمدك، اللَّهُمَّ اغْفِرْ لي

The order was about ’سُبْحَانَ رَبِّيَ الْعَظِيْم

Hazrat Ibn e Abbas رضی related that The Messenger of Allah ﷺ said:

While in bowing , Glorify the Al Mighty Lord in it	فَأَمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ عَزَ وَجَل
	صحيح مسلم باب النهى عن قراءة القرآن فى الركوع 199/1

It is proven from Hadith to glorifying Al Mighty Lord is essential. In the implementation of the order in this regard. We have two glorifying words in lieu of:

’سُبْحَانَ رَبِّيَ الْعَظِيْم

Glory be my Lord, the Great

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

Glory be to the One Who has all power, sovereignty, magnificence and might

The Proof of first Tasbeeh (Glorifying)

Hazrat Huzaifa رضی said:

Once in a night, I observed Salat with The Messenger of Allah ﷺ: ..... Then he bowed, he started saying: ’سُبْحَانَ رَبِّيَ الْعَظِيْم	صَلَّيْتُ مَعَ النَّبِيِّ ﷺذَاتَ لَيْلَةٍ، ---------- ثُمَّ رَكَعَ، فَجَعَلَ يَقُولُ: سُبْحَانَ رَبِّيَ الْعَظِيمِ،
	صحيح مسلم باب استحباب تطويل القراءة فى صلوة الليل 312/1

The Proof of second Tasbeeh (Glorifying)

Hazrat Auf bin Malik said:

قُمْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَكَعَ مَكَثَ قَدْرَ سُورَةِ الْبَقَرَةِ وَيَقُولُ فِي رُكُوعِهِ: «سُبْحَانَ ذِي الْجَبَرُوتِ والملكوت والكبرياء وَالْعَظَمَة

رواه ابوداؤد والنسائی وسنده صحيح

He stood up (a night) to offer Salat along with Allah's Messenger ﷺ and that when he bowed he paused about as long as it would take to recite Surah al-Baqara and said while bowing,

سُبْحَانَ ذِي الْجَبَرُوتِ والملكوت والكبرياء وَالْعَظَمَة

"Glory be to the Possessor of greatness, the kingdom, grandeur and majesty"

In both glorifying words, 'سُبْحَانَ رَبِّيَ الْعَظِيْم has the priority. One reason is that this reference is better. Secondly, The Messenger of Allah ﷺ guided the companions to glorify with this supplication in bowing.

Hazrat Aqba said:

لَمَا نَزَلَتْ فَسَبِّحْ بِاسْمِ رَبِّکَ الْعَظِيْمِ قَالَ رَسُوْلُ االلهِ ﷺاِجْعَلُوْهَا فِی رُکُوعِکُمْ

ابوداؤد وابن ماجة والدارمی وسنده حسن وصححه الحاكم

When (this verse) فَسَبِّحْ بِاسْمِ رَبِّکَ الْعَظِيْمِ was sent down, The Messenger of Allah ordered to keep this in bowing.

ووافقه الذهبی ، المستدرک جزء
2 ص 477

There is a relator in this Hadith namely Ayas about whom Imam Zahabi said: “He is not strong (reliable)” but he just gave endorsement without telling about the reason. Therefore, his endorsement is rejected. Furthermore, he agreed in examining this hadith with Imam Hakim on a place. It is written above:

“There is no defect in it” Imam Ibne Habban declared him “Authentic” Imam Khuzaima authenticates this hadith. Hafiz ibne Hijr declared him as truthful. Imam Abu daud and Imam Munzari remained silent. Imam Novi said: This hadith is Hasan

مرعاة جزء 1 ص 640

Allama Nasiruddin Albani accepted it as Hasan and wrote:محتمل للتحسين (Probably good)

التعليقات للالبانی علی المشکوة جزء اول ص 277

Therefore, this hadith is authentic or good and can be argued upon.

Result:

The hadith of Sahih Muslim written above related by Ibne Abbas and hadith of Abu daud and An Nisaiii related by Hazrat Uqba mentioned above, both hadith are “orderly” Therefore, on such basis

سُبْحَانَ رَبِّيَ الْعَظِيمِ has the priority.

9. Sitting for a while (after two prostration)

After prostrating in the first and third Rak'at before raising up sitting for while is called as Jalsa e Isterahat.

1. Hazrat Malik bin Huwairith رضی said:

أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فَإِذَا كَانَ فِي وِتْرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ قَاعِدًا. صحيح البخارى

He saw The Messenger of Allahﷺ observing Salat, in which he is in odd rak'at, he did not rise up until he use to sit for a while.

2. Hazrat Abu Humaid Sa'edi رضی said:

"Then when The Messenger of Allah ﷺ bowed to prostrate on the land ……. turned the left foot and sat on it, then he prostrated and he said "Allah u Akbar" and then again prostrated turning the left foot then sat normally until every bone returned to its position. Then he stood up. All companions who were in the meeting. Hazrat Humaid said: You told the truth. The Messenger of Allah ﷺused to offer Salat"

رواه الترمذى وروى ابو داؤد ونحوه وصححه الترمذى

As per Abu daud and Tirmizi Hadith, it was a meeting of ten companions.

It is proven from Hadith that ten companions assured about existence of Jalsa e Isterahat. No one denied of not being Sunnah (tradition of The Messenger of Allah ﷺ).

3. The Messenger of Allah ﷺ said:

ثُمَّ اُسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا , ثُمَّ اِرْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا , ثُمَّ اُسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا , ثُمَّ اِرْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا , ثُمَّ اُسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا , ثُمَّ اِفْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا
صحيح بخارى كتاب الاستئذان

Then prostrate and remain calmly in that position for a moment, then rise up and sit calmly, then prostrate and remain calmly in that position for a moment; then do that throughout your Salat.

In this Hadith, The Messenger of Allah ﷺ ordered to do Jalsa e Isterahat. Therefore, there remained no excuse of denying. If it was said that among the two students in the Hadith of Sahih Bukhari, only one student namely Abdullah bin Numair رح talked about this sitting and another students namely Abu Usama did not mention about this sitting. The answer is that Abdullah bin Numair is authentic therefore, if he relates alone will be acceptable. Negligence of authentic relator is neglectable. If a person does not mention any thing, this will not considered that it does not exist. The rule is "Mentioning not of any matter does not lead to existing not of it" Therefore, the one who has mentioned, he will be trusted and his stated matter will be accepted.

The second answer of this objection is that Abu Usama mentioned Jalsa e Isterahat. And this hadith exists in the book of Imam Ishaq bin Rahwiya. Sahib e Badrul munir related it in acceptance of the reference of Abdullah bin Numair and Imam Shaukani remained silent on it

نيل الاوطار جزء 2 ص 333

Imam Bukhari mentioned Abu Usama's reference first, then confirmed it. He related hadith of Yahya bin Saeed in the confirmation of the third student of Imam Ubaidullah and that is as follows:

The Messenger of Allah ﷺ said: "Then raise your head until you sit calmly"

حَدَّثَنَا ابْنُ بَشَّارٍ، قَالَ حَدَّثَنِي يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي سَعِيدٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا ".

صحيح بخارى كتاب الاستئذان

Therefore, the three students of Imam Ubaidullah agreed upon this.

4. Salat ut Tasbeeh is proven by many companions. In this hadith, Jalsa e Isterahat is proven by words of The Messenger of Allah ﷺ

سندها حسن معاة جلد 2 ص 252، 253

10. It is not permissible to offer three Rak’at Witr with one Salam

1) The Messenger of Allah ﷺ said:

Do not offer three rak’at Witr but offer five rak’at Witr or seven rak’at Witr and resemble it with Maghrib Salat	لا توتروا بثلاث اوتروا بخمس او سبع ولا تشبهوا بصلوة المغرب رواه الدار القطنى وقال كلهم ثقات ورواه الحاكم صححه وهو والذهبى ورواه ابن حبان وصححه هو والعراقى ومجد الدين الفيروز آبادى ،ابن القيم ، تعليق المغنى على سنن الدار القطنى ص 172 ونيل جزء 3 ص31

This Hadith was related by many references and is quite true. This hadith decided that we should not offer three Rak’at Witr

Some people says that it is permissible to offer three Rak’at but in the way that it should not be offered like Maghrib Salat means not to sit after two Rak’at but sit at the end of the third Rak’at and they present the following hadith in lieu of:

The Messenger of Allah ﷺ used to offer three rak’at in which you do not sit but in the last	كان رسول الله ﷺ يوتر بثلاث لا يقعد الا فى أخرهن وصححه على شرط الشيخين بلوغ الامانى جزء 4 ص 294

This hadiths doubtful with respect to text and there are many reasons which are as follows:

2. Imam Baihaqi wrote in “Ma’rafatus Sunan wal Aasar”:

Aban bin Yazeed related through Qatada in which he said that The Messenger of Allah ﷺ used to offer three Rak'at in which he sits not but in the end. But this reference is against what Qatada related through Ibne Abi Arooba, Hasham Adadatwaii , Muammar and Hammam	وروى ابان بن يزيد عن قتادة وقال فيه : كان رسول الله ﷺ يوتر بثلاث لا يقعد الا فى أخرهن و هو بخلاف رواية ابن ابى عروبة وهشام الدستوائى ومعمر وهمام عن قتادة تعليق المغنى شرح دار قطنى ص 173

The explanation of Imam Baihaqi shows that Aban related this hadith only through Qatada. The other four students related this with other words. In the reference of Nisaii, Saeed followed four relators. Therefore, among five students agreed upon, the statement of Aban only cannot be true. The true is what five stated. And the words are as follows which Imam Baihaqi himself related through Ibn e Abi Arooba

The Messenger of Allah ﷺ did not use to say salam after second Rak'at of Witr	كان رسول الله ﷺ لا يسلم فى ركعتين الاوليين من الوتر تعليق المغنى ص 173

Imam Hakim wrote these words and declared this Hadith as authentic. And the words are stated on this chapter in Nisaii

3. The relator of this Hadith is Ayesha رض and she is against offering three Rak'at Witr. She said:

The Witr is seven or five, and I dislike it to be three without anything following it (like Maghrib Prayer)	الوتر سبع او خمس وانی لا کره ان یکون ثلاثا بتیراء رواه محمد بن نصر فی قیام اللیل وصححه العراقی نیل الاوطار جزء 3 ص 31

If Hazrat Ayesha رض had not uttered the words لا یسلم or لا یقعد, he would have not considered disliking to offer three rak'at of Witr.

Imam Ahmed declared hadith of Ayesha as "weak"

منتقی الاجابة جزء 3 ص 30

Because the words of "لا یقعد" is not proven. Therefore, the condition of denying resemblance with Maghrib is by itself abandoned. And as per saying of Imam Ahmed, the hadith is "weak". Therefore, لا یسلم is also not proven. As a result, there is proof that support offering of three Rak'at Witr.

Real resemblance:

It is proven from the statement of abandoning to offer three Rak'at Witr so that abandoning to offer Witr like Maghrib Salat is in numbers of Rak'at not the way to offer Maghrib Salat. If the likeness of Maghrib Salat had been in methodology only, The Messenger of Allah ﷺ would not have abandon it. Instead he would have said: "Offer three Rak'at Witr but not like Maghrib Salat". Despite the statement is not in the Hadith, therefore, abandoning to

offer in number of Rak'ats not in the way to offer the Witr Salat.

There is another cause on abandoning the resemblance in offering the Salat in numbers exists in Hadith. And after abandoning to offer three Rak'at, the Messenger of Allah ﷺ said: "Offer five or seven rak'at Witr Salat" It means clearly that he increased the number of rak'at of Witr Salat upto five or seven but not three. Offering of five or seven Rak'ats shows the resemblance in the number of rak'at not the methodology of offering Witr Salat.

Therefore, it is proven from Hadith whether Witr Salat of three rak'at is offered collectively or by any method has been abandoned.

Objection:

Some people says that The Messenger of Allah ﷺ offered three rak'at Witr and these hadith are authentic. Therefore, three rak'at is permissible.

Answer:

The ahadith regarding three rak'at Witr are as follows:

1. Hazrat Ayesha رض said:

   "The Messenger of Allah ﷺ offered four Rak'at (in night Salats), do not ask how beautiful and long those were. Then he offered four Rak'at, do not ask how beautiful and long those were. Then he offered three Rak'at Witr"

   صحیح بخاری و صحیح مسلم

a. In this hadith, it is mentioned that he offered, four rak'at, then four rak, at and then three rak'at. If three

rak'at were with one salam, then four rak'at each must have been with one salam. No one believed that four rak'at were offered with one salam nor acted upon offering night prayers of four rak'at with one salam. If four Rak'ats were not offered with one Salam, how could three Rak'at be offered with one salam. Therefore, this hadith is not the proof of offering three Rak'at with one salam.

b. The relator of this hadith is Ayesha رضی. She herself explained the methodology to offer eleven Rak'at of night Salats. She said:

كان رسول الله ﷺ يصلى ما بين ان يفرغ من صلوة العشاء الى الفجر احدى عشرة ركعة يسلم بين كل ركعتين ويوتر بواحدة
صحيح بخارى وصحيح مسلم

The Messenger of Allah ﷺ used to offer eleven rak'ats in between Esha Salat and Fajr Salat saying salam at the end of every two rak'at then he used to offer one Witr.

In this Hadith, it is proven that neither four Rak'at is offered with one Salam nor three Rak'at.

Four, four and three Rak'at were mentioned separately because The Messenger of Allah ﷺ gave breaks after each of them. And it is proven from many ahadith. For example,

Hazrat Abdullah bin Abbas رضی said:

توضا ثم قام فخرج --- ثم رجع فتسوک بتوضا ثم قام فصلى
صحيح مسلم باب السواک

The Messenger of Allah ﷺ (woke up at night and) did Wudu, then intended to

وفی روایة قام فصلی رکعتین ---- ثم انصرف فنام ---- ثم فعل ذلک ثلاث مرات
صحیح مسلم باب الدعاء فی صلوة اللیل

offer Salat, then he went outside. Then he returned used Miswak, performed Wudu, and then intended to offer Salat. There is a reference that he had a nap after offering every two rak'at. He did the same three times.

In the above hadith, Hazrat Ayesha رضی also said:

یا رسول الله تنام قبل ان توتر قال تنام عینی ولا ینام قلبی
صحیح بخاری کتاب ابواب المناقب باب کان النبی ﷺ تنام عینه ولا ینام قلبه

O Messenger of Allah! You sleep before you offer Witr Salat. He ﷺ replied: "My eyes sleep and my heart does not sleep"

c. It has been mentioned in the above reference that Hazrat Ayesha رضی thought of offering three rak'at Witr as defective and disliked it. If three Rak'at of the Messenger of Allah ﷺ had been offered with one Salam, why would she have disliked it offering so?

On the basis of these three reasons, it is proven three rak'at are not offered with one Salam. But he used to offer two rak'at, then he offers one rak'at.

2. The second hadith which is presented regarding proof of three rak'at Witr which is as follows:

ثم اوتر بثلاث

Then he offered three Rak'at Witr	صحيح مسلم باب الدعاء فی صلوة الليل

a. There is no proof of offering three rak'at with one Salam. Pay Salam after two rak'at then immediately offer one rak'at. This way is also called as three rak'at Witr.
b. Hazrat Ibne Abbas ؓ was asked about Witr Salat, He said:

I heard The Messenger of Allah ﷺ saying: Witr is offering one rak'at at the end of night.	سمعت رسول الله ﷺ يقول ركعة من أخر الليل صحيح مسلم باب صلوة الليل مثنى مثنى

4. Hazrat Ibne Abbas ؓ said:

Witr is seven or five Rak'at and we do not like offering three rak'at defective	الوتر سبع اوخمس ولا نحب ثلاثاً بتراء رواه محمد بن نصر فی قيام الليل وسنده صحيح نيل الاوطار جزء 3 ص 31

If Hazrat Ibn e Abbas ؓ saw The Messenger of Allah ﷺ offering three Rak'at Witr, how could he say three rak'at Witr defective and he disliked it? Therefore, in this hadith, three rak'at means two rak'at and one rak'at. All such types of Hadith in which offering of three rak'at have been mentioned. In all of them, three means two plus one Rak'at separately offered of which more proofs are being presented.

3. In third Hadith which is presented in further proofs are as follows:

   It is related by Abu Ayyub. He said that The Messenger of Allah ﷺ said:

Whoever likes to offer it with three (Rak'at) let him do so, and whoever likes to offer it with one (Rak'at) let him do so.	مَنْ أَحَبَّ أَنْ يُوتِرَ بِخَمْسٍ فَلْيَفْعَلْ , وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِثَلَاثٍ فَلْيَفْعَلْ , وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِوَاحِدَةٍ فَلْيَفْعَلْ ابو داؤد واحمد وسنده صحيح

There are many answers of this hadith as well

a. This hadith is unlinked, not linked to The Messenger of Allah ﷺ. Allama Ahmed Abdul Rehman Al Banna Sa'ati wrote:

Hafiz ibn e Hijr said in brief that Imam Abu Hatim, Imam Zahli, Imam Dar Qutni, Imam Baihaqi and many other scholars testified it as unlinked, not linked	قال الحافظ فى التلخيص وصحح ابو حاتم و االذهلى والدار القطنى والبيهقى وغير واحد وقفه وهو الصواب بلوغ الامانى جزء 4 ص 293

b. If this hadith is considered to linked, it is against the hadith of abandoning in which offering three rak'at is abandoned. What is the solution of this contradiction then? Which of them are of pre-occurred and which of them are post-occurred?

c. If hadith of abandoning is pre-occurred, the permission should have been in this was. "I have abandon you from offering three rak'at, now I am

allowing you" But there exist not any such hadith while such kind of hadith with these words have been depicted in many books of ahadith. For example

I have already forbade you visiting the graveyards, now you can visit — نهيتكم عن زيارة القبور فزوروها صحيح مسلم

As the statement regarding allowing to offer three rak'at was not stated like this. Therefore, the hadith regarding abandoning could not be pre-related, but post-related.

As the hadith regarding abandoning is post-told. Therefore, it invalidated the permission of offering three rak'at Witr.

d. The forth Hadith which is presented in this regard which is related by Hazrat Ali رضی. Hazrat Ali said:

Surely, The Messenger of Allah ﷺ used to offer three rak'at of Witr Salat. — ان رسول الله ﷺ كا يوتر بثلاث احمد وترمذى

In this Hadith, it is not mentioned that three rak'at Witr Salat with one Salam. Furthermore, there is Haris in the reference of this hadith who is a liar. Therefore, this hadith is unacceptable.

e. The fifth Hadith which is presented in this regard was related by many companions so that The Messenger of Allah ﷺ used to recite سبح اسم ربک الاعلیٰ and in the second Rak'at, he used to recite قل یا ایها الکافرون and in the third Rak'at, he used to recite قل هو الله احد

رواه النسائى واحمد وسنده صحيح

It is proven from the hadith that the Messenger of Allah ﷺ used to offer three rak'at Witr but it is not proven that this Salat was offered with one Salam. One hadith is based on that three Rak'at is offered with two Salam. The statement of Hadith is as follows:

ان النبی ﷺ کان یقرا فی الرکعتین اللتین یوتر بعدهما بسبح اسم ربک الاعلیٰ وقل یا ایها الکافرون ویقرا فی الوتر بقل هو الله احد وقل اعوذ برب الفلق وقل اعوذ برب الناس	The Messenger of Allah ﷺ used to recite سبح اسم ربک in قل یا ایها الکافرون and الاعلیٰ the first two rak'at of Witr Salat and in the third Rak'at, he used to recite قل هو الله احد,قل اعوذ برب الفلق ، قل اعوذ برب الناس
رواه الدار القطنی ص 172 ورواه الحاکم وسنده صحیح المستدرک 205/1 والتعلیقات للالبانی علی المشکوة 397/1	

By this Hadith, it is proven that three rak'at Witr are those which are offered with two salaams. In such type of ahadith, three rak'at Witr was offered. Their explanation were also based this explanation.

In hadith of Nisaii, related by Hazrat Ubaii رض:

لا یسلم الا فی اٰخرهن	He does not say salam but in the end

But these words are doubtful. In this reference, there is Saeed bin Abdul rehman in this reference through whom Zubaid, Qutada, Zur and Azrah related.(نسائی ودار قطنی) . Except Azra, rest of three did not relate these words. Analysis of Azra is that only he is acceptable (تقریب) but he opposed the other authentic relators. Therefore, this

reference is doubtful. Furthermore, when Qutada related directly through Saeed bin Abdul Rehman and did not stated these words. When he talked about Azra then they mention about these statement and that through the word "عن". This matter makes this reference further doubtful. Furthermore, in this reference, there is Saeed bin Arooba through whom Eisa bin Yunus and Abdul Aziz bin Khalid related this hadith. Eisa is authentic. He did not stated these words. Abdul aziz stated it. His analysis is limited to his fame.

Imam Shaukani wrote:

All men of this hadith are authentic except Abdul Aziz bin Khalid and who is acceptable.	رجال اسناده ثقات الا عبد العزيز بن خالد وهو مقبول نيل جزء 3 ص 29

Therefore, there are two relators in this hadith who opposed the authentic relator. Therefore, this hadith is doubtful.

The Messenger of Allah ﷺ used to offer three Rak'at Witr with two Salams

Hazrat Nafey رض said:

Surely, Abdullah bin Umr رض used to pay salam in between two Rak'at and a Rak'at in Witr Salat. Even that he used to assign a	ان عبد الله بن عمر رض ی الله عنه كا يسلم بين الركعتين والركعة فی الوتر حتی كان يامر ببعض حاجته صحيح البخاری

task to someone after offering two Rak'at.

عن ابن عمر قال كان رسول الله ﷺ يفصل بين الوتر والشفع بتسليمة ويسمعناها
رواه احمد و سنده قوى بلوغ جزء 4 ص 300

Abdullah bin Umar رض used to give a break in between pairs of Salat and Witr Salat. He used to make us hear Salam in between them.

By this Hadith, we came to know that three Rak'at Witr means offering first two rak'at then offering one Rak'at. It is also proven that The Messenger of Allah ﷺ used to pay Salam in between two rak'at and one Rak'at.

When there is a contradiction between saying and acting, then what to do

If there is a contradiction in the sayings of The Messenger of Allah ﷺ and his action, what should be done? Some people say that in such condition, both actions are permissible. If offering of three rak'at is forbidden and someone action it, it is permissible. It means if three Rak'at is forbidden to offer, then someone acts upon it, then it is permissible. If The Messenger of Allah ﷺ had offered three rak'at Witr, and if someone offered three rak'at Witr Salat, he does not commit a sin. His action will be pertaining to Sunnah (Tradition of The Messenger of Allah ﷺ) such principle of the people is based on the hypothesis that The Messenger of Allah ﷺ forbade

someone from doing anything and the cause of acting upon it was to make it permissible although if he does not do this, that will be better.

How worst is this rule. Everyone can know its worse condition. If there is any contradiction in saying and action of the person, we cannot call it as noble man. How can a prophet be so? The order which The Messenger of Allah ﷺ used to carry out, he himself had not acted upon it or if The Messenger of Allah ﷺ forbade others of any matter, he himself had committed it. This was is totally against the Holy Quran against the dignity of The Messenger of Allah ﷺ. It is astonishing from where was this rule derived? On what verse of Quran or hadith was this rule base? As per teaching of the Holy Quran, it was against it. Furthermore, supporting this rule, it was assumed at every place that the action of The Messenger of Allah ﷺ which exists against his saying and it was after his order. Although, there was no need of any proof so that in fact, that action had been performed later. But here unproven matter was considered as proof. While in the light of the Holy Quran, the rule should have been that the messenger of Allah ﷺ had never go against his sayings. And if we found any such action, then we must assume that this action was not after the order but before the order.

Firstly, it was not proven that the messenger of Allah ﷺ had offered Witr Salat of three Rak'at as written by Imam Muhammad bin Nasr ؒ:

لم نجد عن النبى ﷺ خبراً ثابتاً صريحاً انه اوتر بثلاث موصولة قال نعم ثبت عنه انه اوتر بثلاث لكن لم يبين الراوى هل هى موصولة او مفصولة
نيل جزء 3 ص 31

We did not find hadith by The Messenger of Allah ﷺ proven and clear that he had offered it with one salam. Yes, it was proven that he had offered three rak'at Witr Salat but the relator did not tell whether was offered with one salam or two salams.

Even if accept that The Messenger of Allah ﷺ offered three Rak'at with one Salam, such action by itself was against his order. And we need to accept that The Messenger of Allah ﷺ had offered Witr Salat with one Salam before he carry out order not to offer three rak'at Witr. After forbidding of not offering three rak'at Witr Salat abandoned the action of offering three rak'at Witr Salat.

Even if we accept that the Messenger of Allah ﷺ offered Witr Salat with one Salam after forbidding to offer three rak'at Witr Salat led to possibility that it was only concerned with him only. In this condition, our saying is that "The order which was given to The Messenger of Allah ﷺ, he did it himself. And the order that we received, we will do it"

We received the order that we must not offer three rak'at Witr Salat with two Salams.

11. While being resident, combining two Salats together

This is true that it is permissible for the traveler to offer Zuhur and Asr in the Zuhur timing or Asr timing. Similarly, to offer Maghrib and Esha in Maghrib timing or Esha timing. But it is not true for the resident to do so. The people who thinks of it permissible. Their proofs are as under:

1.

عن ابن عباس ان رسول الله ﷺ صلى بالمدينة سبعاً وثمانياً الظهر والعصر والمغرب والعشاء صحيح بخارى وصحيح مسلم

Ibn e Abbas رضی related that The Messenger of Allah ﷺ offered seven Rak'at of Maghrib and Esha and eight Rak'at of Zuhur and Asr

2. Hazrat Abdullah bin Masud related a hadith of such type.

رواه الطبرانى فى الكبير والاوسط نيل الاوطار جزء 3 ص 183

3. Hazrat Abdullah bin Umr رضی related a hadith of such type

رواه عبد الرزاق نيل الاوطار جزء 3 ص 184

By these hadith, it is proven that The Messenger of Allah ﷺ combined two Salats but it is not proven what is the condition of combining Salats? Is this combining real and formal? Is this combining earlier or late, if it is real? But the condition of such combining mentioned. And that is

from these three companions from which above ahadith were related.

1. Hazrat Ibn e Abbas رضی said:

The Messenger of Allah ﷺ delayed Zuhur Salat and haste Asr Salat. (Similarly) he delayed Maghrib Salat and haste Esha Salat.

اخر الظهر وعجل العصر واخر المغرب وعجل العشاء
رواه النسائی وسنده صحيح

2. Hazrat Abdullah bin Mas'ud رضی said:

I did not see The Messenger of Allah ﷺ offered a Salat other than its time except he combines Maghrib Salat and Esha Salat at Muzdalifa and offered Fajr Salat that day before its timing.

ما رايت رسول الله ﷺ صلى صلوة بغير ميقاتها الا صلاتين جمع بين المغرب والعشاء بالمزدلفة وصلى الفجر يومئذ قبل ميقاتها
صحيح بخارى وغيره

3. Hazrat Abdullah bin Umr رضی said:

The Messenger of Allah ﷺ came out and delayed Zuhur Salat and hasted Asr Salat. Hence combined them. Then delayed Maghrib Salat and hasted Esha Salat. Hence combined.

خرج علينا رسول الله ﷺ فكان يؤخر الظهرويعجل العصر فيجمع بينهما ويؤخر المغرب ويعجل العشاء فيجمع بينهما
ابن جرير وسكت عليه الشوكانی نيل الاوطار جزء 3 ص 184

It is proven from the above ahadith that The Messenger of Allah ﷺ when combined two Salats, that was formal combining not real one. It means both Salats were offered in their time. One Salat was offered right before ending time and another Salat was offered as its timing started. Similarly, both Salats are combined formal (means apparently)

Doubts:

1. In the hadith of Hazrat Ibne Abbas, it is possible that Hazrat Jabir bin Zaid related from Hazrat Ibne Abbas, He assumed that "One was delayed and other was hasted" and it was added to the text of the Hadith.
2. As Hazrat ibne Masood forgot to combine two Salat at Arafar. Similarly forgot combining Zuhur and Asr in real
3. Hadith of Hazrat Ibne Umar regarding in journey

Answers

The answers of the above doubts are as follows:

1. It can be said about the assumption that at first he assumed then consulting Ibne Abbas, he reviewed the matter and told his student Amro bin dinar. But this is not a satisfactory answer.
2. To prove the forgetting condition of Hazrat Ibne Masood, we need a proof. Can we reject the realities on the basis of assumption? The proof of combining two Salats in Arafat is in an authentic hadith. Therefore, his state of amnesia is proven. Regarding real combining, there should be similar proof, state of amnesia is proven otherwise not.

3. The incident which is mentioned in the Hadith of Hazrat Ibne Umar, it is better to assume it as the incident of Medina Munawwara. Therefore, real combining in travel is permissible then what use of giving importance to formal combining. In the presence of real combining, acting upon formal combining leads to decreasing in easiness which is not attainable.

Even if we accept these doubts, where did we find the roof in the hadith of combining of two Salats top offer Zuhur Salat after ending of its time or to offer ASR Salat in Zuhur Salat timing. It was not proven from this Hadith at all, there is a possibilities of early combining, later combining and formal combining. Therefore, in probable state, there is no proof of delaying any Salat from its timing.

Among all states of combining, one state cannot be fixed without a proof.

فلا يتعين واحد من صور الجمع المذكور الا بدليل
نيل الاوطار جزء 3 ص 184

If we consider combining (of two Salat) a real combining, then delaying of Salat from its timing becomes essential. And if we consider it a formal combining, then delaying of Salat from its timing

فاما ان يحمل على مطلقهما فيستلزم اخراج الصلوة عن وقتها المحدود بغير عذر واما ان تحمل على الصفة المخصوصة لاتستلزم الاخراج ويجمع بها بين مفترق الاحاديث فالجمع الصورى اولى
نيل الاوطار جزء 3 ص 184

will not become essential. But regarding timing, in many ahadith collecting and resembling condition will become out. Therefore, formal combining is prioritized.

Further doubts:

The Messenger of Allah ﷺ combined two Salats to relax the people of his nation but if we consider such combining as formal combining. This will not make the people easy. They need to find the last and beginning timing of Salats and this will increase tension among them

Answer

The Messenger of Allah ﷺ taught the timings of Salat. There will be no problem to know about the starting and ending timing of any Salat. The easiness lies entering the masjid and offer two Salat at their timing at the same time. They do not need to go again and again. Wudu will combine for both Salat especially in winter.

More proofs of Jama Suri (formal combining of two Salats)

1. Hazrat Zainab binte Jahash was in the illness of abnormal bleeding. The Messenger of Allah ﷺ said about them:

They must not pray during the days of your period — تَجْلِسُ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلُ وَتُؤَخِّرُ الظُّهْرَ وَتُعَجِّلُ الْعَصْرَ

وَتَغْتَسِلُ وَتُصَلِّي وَتُؤَخِّرُ الْمَغْرِبَ وَتُعَجِّلُ الْعِشَاءَ وَتَغْتَسِلُ وَتُصَلِّيهِمَا جَمِيعًا وَتَغْتَسِلُ لِلْفَجْرِ النسائی فی باب ذکر اغتسال المستحاضة 25/1 و فی باب جمع المستحاضة بین الصلاتین 42/1 ورواتهما ثقات اثبات وسندهما صحیح

(when the days are over), then take bath and delay Zuhr and haste Asr. Then take bath and delay Maghrib and haste 'Isha' and offer them together, and take bath for Fajr.

2. Regarding this sickness, The Messenger of Allah ﷺ told Hamna binte Jahash:

إِنْ قَوِيتِ عَلَى أَنْ تُؤَخِّرِي اَلظُّهْرَ وَتُعَجِّلِي اَلْعَصْرَ, ثُمَّ تَغْتَسِلِي حِينَ تَطْهُرِينَ وَتُصَلِّينَ اَلظُّهْرَ وَالْعَصْرِ جَمِيعًا, ثُمَّ تُؤَخِّرِينَ اَلْمَغْرِبَ وَتُعَجِّلِينَ اَلْعِشَاءِ, ثُمَّ تَغْتَسِلِينَ وَتَجْمَعِينَ بَيْنَ اَلصَّلَاتَيْنِ, فَافْعَلِي. ابو داؤد واحمد الترمذی وصححه وحسنه البخاری نیل الاوطار جزء 1 ص 237

But if you are strong enough to delay the Zuhr Salat and advance the Asr Salat, then take bath when you are purified and combine the Zuhr and the Asr Salats together; then delay the Maghrib Salat and advance the Isha Salat, and take bath and combine the two Salats, do so. Do so, and then wash at dawn and pray Fajr. This is how you may pray and fast if you have the ability to do so

In both hadith, there is a proof of formal combining. Not because of illness, The Messenger of Allah ﷺ did not allow

real combining, how can we believe that when being healthy without any excuse, real combining is permissible. This is against brain. There is legal excuse but real combining is not allowed. If there is no legal excuse, real combining is allowed. Putting the disable person in further trouble is against legislation of Allah and His Will. If the relaxation of real combining existed earlier, then the order was not carried out in the illness. What kind of this relaxation which Allah was giving to the sick ladies.

3. The Messenger of Allah said

وقت صلوة الظهر مالم يحضر العصر وقت صلوة العصر مالم تصفر الشمس ووقت صلوة المغرب مالم يسقط ثور الشفق ووقت صلوة العشاء الى نصف الليل ------
صحيح مسلم

The timing of Zuhur remains until Asr timing starts. Asr timing remains until the sun becomes red. Maghrib timing remains until the redness of the sun vanishes. The timing of Esha remains till mid night

It is proven from this Hadith that the timing of Zuhur ends as Asr timing starts. If Zuhur Salat can be offered in Asr timing then it means that Zuhur timing has not ended as Asr timing starts. If a person offers Zuhur Salat and then Asr Salat, he will not be sinner. It will mean that fixing of timing is useless, I seek refuge of Allah or it is permissible, not compulsory. But not only this hadith abandons it but the Holy Quran as well abandon it

One More proof of Jama Suri (combining of two Salats)

Almighty Allah has fixed five timings of Salats and The Messenger of Allah ﷺ also explained and fix them. Allah almighty said that "Salats are obligatory in their fixed timing" Now the question arises that if a traveler and the resident are allowed to offer Zuhur and Asr Salat out of their timing. Similarly the case of Maghrib and Esha Salat. Then upon whom five Salats them are made obligatory in their respective timing. If real combining is considered to be permissible then Zuhur, Asr, Maghrib and Esha are to be offered separately not obligatory. The result will be that practically there will be three times of Salats as obligation

1. True morning timing : two rak'at
2. From Noon till sun becomes red: Eight rak'at
3. From sunrise till midnight: Seven Rak'at

Instead of having five timings there would have been three timings and it will be absolutely false. Therefore, real combing for the resident is not permissible in any condition.

Caution

Formal combing is also not permissible in all conditions. The Messenger of Allah ﷺ said in Tirmizi but that is weak. But Hazrat Umar said in this chapter with authentic reference having the following statement:

Be heard! That combining of two Salat without any	اعلم ان جمعاً بين الصلاتين من غير عذر من الكبائر

excuse are among greater sins. رواه عبد الرزاق وسنده صحيح مصنف جزء 1 ص 536

Although this saying is unlinked in real but linked by command because no companion can say the things by himself.

12. Abandon of raising hands in the light of the history

In the era of the companions, some Anti Islam movements appeared, among them Kharji and sabai movements were on the top of the list. These movements not only tried to scatter Islamic politics but defame the society which was upbraided and trained under the mercy of Allah and shelter of The Messenger of Allah ﷺ and left no page unturned in doing so. Covering themselves with Islamic symbols, kept destroying the basis of Islam. They used to misuse the Holy Quran and Hadith. They used to present opinions of men instead of the Holy Quran and Hadith. Their specialty and special activity was to give fabricated meanings of not explained contexts and spoil the beliefs. They even tried to bring changes in Islamic worshipping and legislations. Even they tried their best to alter Salats which was made five time obligatory. Most of newly Muslims were cheated. Sectarianism began and many Islam appeared instead of one Islam.

Sectarianism grew obedience of persons. This led them to worshipping of persons. This led to blind obedience of persons and firmity. Hiding the truth in supporting the sectarianism problems. This led to abandoning the truth. Until such support grew and reached the support of ignorance.

The Sunnah were abandoned in the false support and ignorance. How Islam is defamed. This is a long topic. We are here throwing light on abandoning raising hands.

Before we start discussing the topic, we need to tell here that when and how was abandoning sunnahs and changing in the methodology of Salat.

Abandoning of Sunnah

عن انسرض ی اللہ عنه قال ما اعرف شیئاً مما کان علی عهد النبی ﷺ قیل الصلوة قال الیس صنعتم ما صنعتم فیها
صحیح بخاریکتاب المواقیت باب تضییع الصلوة عن وقتها

Hazrat Anas رض said: I do not see anything that was in the era of The Messenger of Allah ﷺ. The people asked: "Has even Salat has been changed? Hazrat Anas said: You people have changed much in Salat

The people

عن عثمان قال سمعت الزهری یقول دخلت علی انس بن مالک بدمشق وهو یبکی فقلت ما یبکیک؟ فقال ما اعرف شیءاً مما ادرکت الا هذه الصلوة وهذه الصلوة قد ضیعت
صحیح بخاریکتاب المواقیت باب تضییع الصلوة عن وقتها

Hazrat Usman related that I heard Az Zahri saying: I visited Anas Bin Malik in Damscus. I found him crying. I said: "What made you cry? I do not find anything same as I found in the era of The Messenger of Allah ﷺ except Slat and even this Salat was also wasted

(means Salat was not remained in their real condition)

Hazrat Umme dardaa رضsaid:

(once) Hazrat Abud dardaa came to me in anger. I said: What made you angry? Hazrat Abu dardaa said: "By Allah! I do not find any matter (in its real state) except they offer Salat in congregation

دخل على ابو الدرداء وهو مغضب فقلت ما اغضبک؟ فقال : والله ما اعرف من امة محمد ﷺ شيئاً الا انهم يصلون جميعاً
صحيح بخاريكتاب الاذان باب فضل صلاة الفجر فى جماعة

Hazrat Malik bin Abi Aamir Al Asbahi said:

The state in which I found the people (means the companions), today, I do not find any such condition except the call for Salat

ما اعرف شيئاً مما ادركت عليه الناس الا لانداء بالصلوة
مؤطا امام مالک باب مالکہ باب ما جاء فى النداء للصلوة ص 25 وسنده صحيح

It is proven form the above references that the people in the era of the companions and their followers started abandoning Sunnah (traditions of The Messenger of Allah ﷺ. Looking at such abandoning, the companions used to feel grief and sad.

Striving for abandoning Sunnah:

Hazrat Jabir bin samrah رض said that Hazrat Saad رض, the governor of Hazrat Umar رض said:

لقدْ شَكَوْكَ فِي كُلِّ شيءٍ حتَّى فِي الصَّلاةِ. قالَ: أمَّا أنا فأمُدُّ فِي الأُولَيَيْنِ وأَحْذِفُ فِي الأُخْرَيَيْنِ. وما آلُو ما اقْتَدَيْتُ به مِن صَلاةِ رَسولِ اللهِ صَلَّى اللَّهُ عليه وسلَّمَ فقالَ: ذاكَ الظَّنُّ بكَ، أوْ ذاكَ ظَنِّي بكَ
صحيح بخارى باب يطول فى الاوليين

The people at Kufa complained against you and about Salat (that you do not offer Salat as per Sunnah) Hazrat Saad رضی said: I prolong the first two rak'at and enlighten the next two rak'at. I do not violate the limits in following The Messenger of Allah ﷺ. Hazrat Umar رضی said that you had told the truth. I thought the same about you

By this Hadith, we came to know that not only the people offered the prayer as per Sunnah but compel the companions to offer Salat against Sunnah. Even they used to insist on the governor to abandon Sunnah and be as them in deeds.

New state were being conquered. Number of Muslims were being increased, being far from the center of Islam, the firmness in belief was not upto the mark. Such Muslims were affected by destructive anti Islam movements. Furthermore, downfall is a natural phenomenon. As the time passed, the people started moving farther from the prophethood. Hence led to more downfall. The level of belief found in companions, did not exist in their followers. And the level of belief found in

companions did not exist in the followers of the followers. Such downfall is gradual but it is pertaining to the nature. Not only in the methodology of offering Salat, but in the case of the whole religion, there appeared a gradual change. Only one city was secured from such downfall and that was Madinah Munawwara. Hazrat Anas رضی used to cry on the poor condition of the religion on other places. But the same Hazrat Anas when retuned to Madinah was asked:

ما انكرت منذ يوم عهدت رسول الله ﷺ قال ما انكرت شيئاً الا انكم لا تقيمون الصفوف
صحيح بخارى باب اثم من لم يتم الصفوف

After the sacred era of the Messenger of Allah ﷺ, what worst thing you see in us? Hazrat Anas replied: "I do not see any worst thing except that you do not align your lines.

It seems that the people in Medina adhered to true Islam for a long time.

It was proven from the above ahadith and incidents of the companions and their followers that the methodology of offering Salat were being changed and the true was to offer Salat was gradually abandoned. Now we throw light on the matter of raising hands in Salat.

Continuing of raising hands

The Messenger of Allah ﷺand raising hands: The Messenger of Allah ﷺ used to raise hands before bowing and after bowing. There is no room for any kind of doubt.

The proof of raising hands in Salat by the Messenger of Allah ﷺ has reached the ultimate proof in Sahih Bukhari, Sahih Muslim and other hadith books. Now we throw light on some incidents of companions رضی.

The companions and raising hands: Imam Bukhari رح wrote:

This book is in the respond of rejecting the claim of not raising hands in Salat before bowing and after raising their heads form bowing state	الرد على من انكر رفع الايدى فى الصلوة عند الركوع واذا رفع راسہ من الركوع جزء رفع اليدين ص 2

Then he wrote:

The action of The Messenger of Allah ﷺ in this regard was proven. And the references from the companions were also proven	ثبت عن رسول الله ﷺ فيه فعله وروايته عن اصحابه جزء رفع اليدين ص 2

Then after quoting the hadith about raising hands related by Hazrat Ali رضی, he wrote:

"And similarly, there are 17 companions related from The Messenger of Allah ﷺ that he used to raise hands before owing down and after bowing. Among them, the following companions were listed: Hazrat Abu Qutada, Hazrat Abu Usaid, Hazrat Muhammad bin Salma, Hazrat Sahal bin Sa'ad, Hazrat Abdullah bin Umar, Hazrat Abdullah bin Abbas, Hazrat Anas, Hazrat Abu Huraira,

Hazrat Abdullah bin Amro, Hazrat Abdullah bin Zubair, Hazrat Wael bin Hijr, Hazrat Malik bin Huwairis, Hazrat Abu Musa Ash'ari and Hazrat Abu Humaid Sa'edi (May Allah be pleased with them)"

جزء رفع اليدين ص 3،4

Then after quoting many hadith regarding raising hands, Imam Bukhari wrote:ؒ

"Hazrat Umar bin Al Khattab, Hazrat Abu Huraira, Hazrat Jabir, Hazrat Umair, Hazrat Ibne Abbas and Hazrat Abu Musa (May Allah be pleased with them) related that the Messenger of Allah ﷺ used to raise hands before bowing and after bowing "

جزء رفع اليدين ص 12

Then Imam Bukhari wrote:ؒ

"Surely, Hazrat Umar ؓ related by many reference that the Messenger of Allah ﷺ used to raise hands in Salat"

جزء رفع اليدين ص 35

Imam Tirmizi ؒ quoted the reference of Abdullah bin Umar regarding raising hands and wrote:

"It is related by Hazrat Umar, Hazrat Ali, Hazrat Wael, Hazrat Malik bin Huwairis, Hazrat Anas, Hazrat Abu Huraira, Hazrat Abu Humaid, Hazrat Abu Usaid, Hazrat Sahal, Hazrat Muhammad bin Salma, Hazrat Abu Qutada, Hazrat Abu Musa, Hazrat Jabir and Hazrat Umair regarding raising hands"

Then Imam Tirmizi wrote:

"And this is said that some companions like Hazrat Ibne Umar, Jabir, Abu Huraira, Anas, ibne Abbas, Abdullah bin

Zubair (May Allah be pleased with them) and Imam Abdullah bin Mubarak ؒ said that raising hands was proven. And the hadith of Ibne Masood was that surely the Messenger of Allah ﷺ did not raise hands but once in the beginning and was not proven. …….. And in this chapter there is a hadith related by Hazrat Baraa…… The hadith of Ibne Masood is good and this was said by many companions and their followers"

ترمذی باب رفع الیدین عند الرکوع

Caution:

Firstly, the hadith of Ibne Mas'ud was not proven as per the statement of Imam Tirmizi and Imam Abdullah bin Mubarak and then they declared it as good. There is no contradiction. The text of this hadith was quoted through its meaning was not proven but unprotected. The reference is good. It means the text was unprotected, the reference is good. And this is reality that Imam Bukhari and Imam Abu daud etc. declared its text as unprotected. Imam Tirmizi wrote that this was said by many companions but he did not the name of any companion. Although, abandoning of raising hands were attributed to few companions but it did not approach the proof. The detail are upcoming:

Allama Ahmed shakir ؒ wrote:

"Imam Hakim and Imam Abul Qasim bin Manda told that among the relators, there are ten high graded companions ….. And Hafiz Iraqi wrote that raising hands

was related by fifty companions. Among them the ten blessed are constituted"

تعلیقات احمد شاکر علی الترمذی

Hazrat Abu Humaid Sa'edi told about the methodology of Salat of the messenger of Allah ﷺ in which raising hands before bowing and after raising head from bowing and after standing after two Rak'at is mentioned. Then the group of the companions in presence said: صدقت هکذا کان یصلی ﷺ"You told the truth, the messenger of Allah used to offer Salat this way"

ابو داؤد ترمذی وسنده صحیح

The companions who were present in the meeting are as follows:

1. Hazrat Abu Huraira
2. Hazrat Sahal
3. Hazrat Zaid
4. Hazrat Aqba
5. Hazrat Abu mas'ud
6. Hazrat Ibne Umar
7. Hazrat Salman
8. Hazrat Abu Musa
9. Hazrat Abu Saeed
10. Hazrat Bareeda
11. Hazrat Ammar
12. Hazrat Abu Qutada
13. Hazrat Muhammad bin Salma
14. Hazrat Abu Usaid
15. Hazrat Hasan

(And in the Hujrah)

16. Hazrat Ayesha
17. Hazrat Umme darda

(May Allah be pleased with them)

تسہیل القاری شرح صحیح البخاری

Imam Baihaqi ؒ collected the names of the companions who related raising hands. Their number increased upto thirty. Then he wrote that raising hands were related by

1. Hazrat Usman
2. Hazrat Talha
3. Hazrat Zubair
4. Hazrat Sa'ad
5. Hazrat Saeed
6. Hazrat Abdur Rahman bin Auf
7. Hazrat Abu ubaida
8. Hazrat Zaid bin Sabit
9. Hazrat Abi bin ka'ab
10. Hazrat Ibne Mas'ud
11. Hazrat Zyad bin Haris

Allama Syuti ؒ wrote in his book "Kitab ul Azhar al Mutanasira fil Akhbar al Mutawatira that the hadith regarding raising hands in Salat is transferred from generation to generation"

دراسات اللبیب ص 169

Allama Syuti wrote:

The hadith regarding raising hands in Salat, fifty companions related it	وحدیث رفع الیدین فی الصلوۃ فقد رواہ خمسون من آلصحابۃرض

The number of the companions relating hadith of raising hands increased up to fifty. This is not the number of companions who used to raise hands in Salat. Almost all companions used to raise hands without exception. Following hadith are open proof of it:

1. Hazrat Wael رض said:

I saw the companions that (due to cold weather) they were wearing heavy cloths. They used to raise hands inside cloths.

رايت الناس عليهم جل الثياب تحرک ايديهم تحت الثياب و فی رواية فرايت اصحابه يرفعون ايديهم فی ثيابهم فی الصلوة ابوداؤد بسند صحيح وروی نحوه البخاری فی جزء رفع اليدين ص 13

2. Imam Hasan Basri رح said:

The hands of companions of messenger of Allah ﷺ seem like fans. They used to raise hands before they bow down and when they raise their heads from bowing.

كان اصحاب النبی ﷺ كانما ايديهم المراوح يرفعونها اذا ركعوا واذا رفعوا رؤسهم جزء رفع اليدين للامام البخاری ص 13 وسنده صحيح

3. Hazrat Humaid bin Hilal رح said:

When the companions of the Messenger of Allah ﷺ offer Salat then their hands seemed moving like fans

كان اصحاب النبی ﷺ اذا صلوا كان ايديهم حيال آذانهم كانها المراوح جزء رفع اليدين للامام البخاری ص 13 وسنده حسن

4. Hazrat Saeed bin Jubair ؒ said that the companions of Messenger of Allah ﷺ used to raise hands in the beginning of Salat, before bowing and after raising head from bowing

سنن بیهقی جلد 2 ص 75 وسنده صحیح

It is proven by the relators of Hazrat Wael, Hazrat Hasan Basri, Hazrat Humaid, and Hazrat Saeed bin Jubair that all the companions used to raise hands in Salat. He never exempted a single companion and this is reality that it is proven that raising hands is not abandoned by any companion. Imam Bukhari ؒ wrote:

ولم یثبت عند اهل العلم عن احد من اصحابه ﷺ انه لم یرفع یدیه جزء رفع الیدین ص 11

It is not proven with the scholars from any one of the companions who did not use to raise hands

After this Imam Bukhari ؒ:

"As per the research scholars of the people of Hijaz and the people of Iraq which constitutes Abdullah Bin Zubair and Ishaq bin Rahwiya. And they were considered as scholars of their time. There was no hadith proven from these scholars that states that The Messenger of Allah ﷺ and any of his companion had abandoned raising hands"

جزء رفع الیدین ص 16

It is apparent from the above passage that there is no hadith that proves abandoning of raising hands near these scholars. It means nearly upto 200 years there was not any hadith of abandoning of raising hands. While the scholars aware of those ahadith in which raising hands

was abandoned. And through them, we were accessed to them.

Therefore, abandoning of raising hands is not proven by any one among the companions. Now we tell you about the conditions of the followers and their followers:

There were two types of people among the followers and their followers:

1. Scholars
2. Ignorant

The condition of offering Salat was mentioned above that many of them had brought changes in the way they to offer Salat. But the scholars and the one who used to get benefits among the followers and their follower. Most of them used to offer Salat as per Sunnah (Tradition of The Messenger of Allah ﷺ) and used to raise hands in Salat. In the next lines, we present the proof of raising hands by the scholars of the followers.

The proof of raising hands by scholars of the followers and their followers:

Imam Bukhari رح said:

"Likewise, the reference regarding raising hands in Salat from many scholars of the people of Makkah, the people of Hijaz, the people of Iraq, the people of Syria, the people of Basra and the people of Yemen as well as the scholars of Kharasan. Also related such reference by Saeed bin Jubair, Ataa, Mujahid, Qasim, Salim, Umar bin abdul Aziz, Noman bin abi Ayyash, Hasan Basri, Ibne Seerin, Tawoos, Makhool, Abdullah bin dinar, Nafey,

Hasan bin Muslim, Qais bin Sa'ad (and many more) and besides them many scholars related such reference. Likewise it is related by Umme dardaa ؒ that she used to raise hands and surely, Abdullah bin Mubarak used to raise hands and likewise, common companions of Ibne Mubarak used to raise hands. Among them Ali bin Hussain, Ubaidullah, Yahya bin Yahya and the scholars of hadith of Bukhara that include Eisa bin Musa, Ka'ab, Muhammad bin Salam, Abdullah bin Muhammad Hasnadi and (other countless relators)"

The scholars whom we mentioned, there will be no contradiction in it, and Abdullah bin Zubair, Ali bin Abdullah, Yahya bin Moeen, Ahmed bin Hambal and Ishaq bin Ibrahim all of them considered raising hands proven from the messenger of Allah ﷺ and thought it as truth. And these people are the scholars of their time"

جزء رفع اليدين ص 4،5

"And Rabee bin Sabeeh said that Abu Nazra and Abi Najeeh used to raise hands in the beginning of Salat, before bowing and after bowing"

جزء رفع اليدين ص 22

Then Imam Bukhari ؒ said:

"These are the people of Makkah, the people of Madinah, the people of Yemen and the people of Iraq. Surely, they all had agreed upon raising hands……. And Imam Abdul rehman bin Mehdi is Sunnah"

جزء رفع اليدين ص 23

Then Imam Bukhari said:

“The one who claimed that raising hands is innovation, they had indeed taunted upon the companions and early people and the people after them and he had taunted the people of Hijaz, the people of Madinah, the people of Makkah, many scholars of Iraq, the people of Syria, the people of Yemen, the scholars of Kharasan, among them …Abu Ahmed… Hasan bin Jafar….. Etc. except the people of opinion…… and he taunted upon Abdullah bin Usman, ….. And Sadqa and Ishaq”

جزء رفع اليدين ص 24

Then Imam Bukhari ؒ wrote:

: Ali said that I had not seen any of the scholars who did not use to raise hands”

I asked “Did Sufyan use to raise hands?” They said “Yes” Imam Ahmed bin Hambal ؒ said that Mo’tamir, Yahya bin Saeed Abdul rehmen and Ismaeel used to raise hands before bowing and after raising hands”

جزء رفع اليدين ص 35

Imam Timizi ؒ said:

“And this is said by Imam Malik, Imam Muammar, Imam Awzaii and Imam Sufyan bin Uyena, and it is a saying of Imam Shafee and Ibnul Jarood said that Sufyan bin Uyena, Umar bin haroon, Nazar bin Shumail, used to raise hands before bowing and after bowing ”

كذا فى بعض نسخ الترمذى ذكره احمد محمد شاكر فى تعليقاته

Imam Hakim told each names of the followers who used to raise hands then said:

Many scholars of cities used to raise hands (May Allah have Mercy upon them)	وعدة كثيرة من اهل الآثار بالبلدان رحمهم الله سنن بيهقى ج 2 ص 75

Allama Taqiyuddin mentioned Humaidi, Yaqoob bin madeeni and Ahluz Zahir in his magazine.

Among the scholars of the followers and their followers, few of them were mentioned. Imam Tirmizi رح that it is a saying of Sufyan (Sauri) and the people of Kufa. Imam Bukhari wrote that Sufyan (Sauri), Wakee and some people of Kufa used to raise hands.

جزء رفع اليدين ص 35

Sufyan Sauri and Wakee are also people of Kufa. It seemed the one who abandoned raising hands are only people of Kufa, no one else.

Imam Muhammad bin Nasr Maroozi said:

The scholars of all cities agreed upon raising hands in Salat except the people of Kufa.	اجمع علماء الامصار على مشروعية ذلک الا اهل الكوفة نيل جزء 2 ص 151

In the light of above research, it is proven that the messenger of Allah ﷺ used to raise hands. All the companions used to raise hands as well as their followers and their followers except the people of Kufa. There was no contradiction of any other in it.

The History of abandoning raise of hands

Astonishing on raising hands:

It was their utmost struggle of the people of Kufa etc. that the methodology to offer Salat is pertaining to Sunnah. Such action was already mentioned above. Especially, the hadith of Sahih Bukhari in which the people of Kufa complained against Hazrat Saad bin Abi Waqas ؓ. It is considerable. This reference was mentioned on page 443 In the last age of the companions, abandoning of Sunnah was at top. When common people used to see someone following Sunnah, they expressed their surprise. For example, Akrama saw a person that in (Four rak'at) of Salat there were 22 Takbeers. They mentioned about it, Hazrat Abdullah bin Abbas ؓ and said, "He is fool". Hazrat Abdullah bin Abbas ؓ said: "Shame on you! It is a Sunnah of the messenger of Allah ﷺ.

صحیح بخاری باب التکبیر اذا قام من السجود

Likewise, we find the incidents regarding expressing of surprise about raising hands

Hazrat Wael ؓ that The Messenger of Allah ﷺ used to raise hands in Salat in the beginning of Salat, before bowing and after raising from bowing and used to raise hands after two prostration (of second rak'at) (Brief)[1]

Muhammad bin Jahada said after stating this hadith:

I mentioned this hadith to Imam Hasan Basri ؒ. He said: "He said that Salat of The Messenger of Allah ﷺ is this who used to raise hands, he did had done

ذکرت ذلک للحسن بن ابی الحسن فقال ھی صلوۃ النبی ﷺ فعلہ من فعلہ وترکہ من ترکہ ابو داؤد جلد 1 ص 112

this and who did not had not done it

By this hadith, the surprise of Muhammad bin jahada and sadness of Hasan Basri is apparent. Imam Hasan Basri spent his life among the companions who himself saw them raising hands in Salat. How would he not have felt sorry on abandoning raising hands?

The surprise of Muhammad bin Jahada on abandoning raising of hand is clear. Imam Hasan Basri did not give any importance to the action of common people and said clearly that it is the Sunnah of Messenger of Allah ﷺ (Whether the people do or not)

Hazrat Muharib bin dassar said:

رایت ابن عمر رضی الله عنه رفع یدیه فی الرکوع فقلت له مم ذلک فقال کان رسول الله ﷺ اذا قام من الرکعتین کبر ورفع یدیه
جزء رفع الیدین ص 11 للبخاری

I have seen Abdullah bin Umar رضی he raised his hands before bowing and after bowing as depicted in another hadith in which I had asked him why had he used to do this. Hazrat Abdullah bin Umar replied: (It is a Sunnah and not only this) the messenger of Allah ﷺ used to raise hands after ending two Rak'at and standing for the third.
جزء رفع الیدین ص 19 للبخاری

Taunting of raising hands:

Imam Abdullah bin Mubarak رح said:

كنت اصلی الی جنب النعمان بن ثابتؒ فرفعت یدی فقال انما خشیت ان تطیر فقلت ان لم اطرفی اوله لم اطر فی الثانیة جزء رفع الیدین ص 19 بیہقی جزء 2 ص 82

I was offering Salat with Noman bin Sabit. I raised my hand. He said: I got afraid you might fly. I said: When I had not flown on the first Takbeer, how would I have flown on the second raise of hands

Fabricating new words in the text of Hadith

The stages of conspiracy of forbidding from raising hands in Salat had completed only if there is no hadith in favour of it. Therefore, the people of Kufa tried to fabricate the text of hadith. To implement it, he saw Yazeed bin Abi Zyad whose memory became weak due to old age. Hazrat Sufyan said:

حدثنا یزید بن ابی زیاد بمکة عن عبد الرحمن بن ابی لیلیٰ عن البراء بن عازب قال رایت رسول اللہ ﷺ اذا افتتح الصلوة رفع یدیه واذا اراد ان یرکع واذا رفع راسه من الرکوع فلما قدمت الکوفة سمعته یقول یرفع یدیه اذا افتتح الصلوة ثم لا یعود فظننت انهم لقنوه رواه البیهقی ج 2 ص 77

Yazeed bin abi Zyad told us at Makkah, from him he heard Abdul rehman bin Abi Laila and Baraa bin Aazib said: I saw the messenger of Allah ﷺ when he began Salat, he raised his hand and when he bowed and when he raised up from bowing. Then as I visited Kufa, I

heard him saying: He raised hands when he began the Salat, then he did not repeat. I thought they had memorized him

In the beginning. Yazeed himself denied "ثم لا يعود"

دار قطنی

But the word was being memorized then the word stuck in memory and they started stating it.

Hazrat Sufyan رح said:

When Sheikh Yazeed became old. The people started memorizing him the word "ثم لم يعد" means "then he did not do it again" All memorizers of hadith who related this hadith of Yazeed heard it late for example Sauri, Sho'ba, Zuhair no one among them stated the word "ثم لم يعد"

لما كبر الشيخ لقنوه ثم لم يعد فقال ثم لم يعد ، وكذلک روى الحفاظ من سمع من يزيد بن ابی زياد قديماً منهم الثوری وشعبة وزهير ليس فيه ثم لم يعد

جزء رفع اليدين ص 14

Imam Humaidi رح said:

Yazeed increases in the statement

يزيد يزيد

نيل جزء 2 ص 151

Imam Ahmed bin Hambal رح said:

The text of this hadith is fake. Yazeed used to state

هذا حديث واه وكان يزيد يحدث به برهة من دهره لا يقول فيه ثم

لا يعود فلما لقنوه يعنى اهل الكوفة تلقن وكان يذكرها نيل جزء 2 ص 151

for a long time but he did not use to state "ثم لا يعود" Then when the people of Kufa taught him, they started stated it.

Taking wrong interpretation of Hadith:

When adding few words to the text of hadith became useless, misinterpretation of authentic hadith took place.

1. Hazrat Jabir bin Salma رض:

خرج علينا رسول الله ﷺ مَا لِي أَرَاكُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلِ شُمْسٍ اسْكُنُوا فِي الصَّلاَةِ صحيح مسلم

The Messenger of Allah ﷺ came out and said: How is it that I see you lifting your hands like the tails of headstrong horses? Be calm in Salat.

The above hadith is relevant to raising hands while doing Salam as depicted in the next hadith. Hazrat Jabir bin Samra said:

ولا يحتج بهذا من له حظ من العلم هذا معروف مشهور لا اختلاف فيه صحيح مسلم

The one who has little bit knowledge will never get proof of abandoning raising hands from it. This is known and famous by many ways. There is no contradiction in it

The above Hadith is relevant to raising hands while doing Salam as depicted in the hadith. Hazrat Jabir bin Salma said:

We said السلام عليكم ورحمة الله السلام عليكم ورحمة الله And he hint with hands both sides.	قلنا السلام عليكم ورحمة الله السلام عليكم ورحمة الله واشار بيديه الى جانبين صحيح مسلم

Therefore, abandoning raising hands while Salam is mentioned in this hadith. The people took another meaning of this hadith.

2. Hazrat Ibne Masood رضی stated that with reference of the Hadith of Tirmizi etc.

They did not raise hands but once	فلم يرفع يديه الا مرة واحدة ترمذی وابو داؤد

By this Hadith it was proven that Abdullah bin Mas'ud رضی or the messenger of Allah ﷺ used to raise hands in the beginning of Salat once but the meaning was taken then he did not use to raise hands before bowing. This is why Imam Daud wrote this after quoting this hadith:

This hadith is not true with this meaning of the words	ليس هو بصحيح على اللفظ على هذا المعنى ابوداؤد جلد اول ص 116

Because of misinterpretation of hadith, the raising hands was not before bowing .This is why Imam Muhammad did not mention in his proof. But we did not present any linked hadith in his proofs (See Mo'ta Imam Muhammad)

Debate was held

When the above methodology seemed ineffective, there held a debate between Imam Awzaii and Imam Abu Hanifa (May **Allah** have Mercy upon them)

Imam Awzaii said: “What wrong with you O People that you do not raise hands before and after bowing.
Imam Abu Hanifa said:
اجل انه لم يصح عن رسول الله ﷺ فيه شی ء
Yes, because nothing is true about it related to action of the Messenger of Allah ﷺ
Imam Awzaii said: Why is it not true? Imam Zahri have heard me through Salim and Abdullah bin Umar saying: The Messenger of Allah ﷺ raised hands in the beginning of Salat, before and after bowing
Imam Abu Hanifa said:
Hammad heard from me through Ibrahim and then Alqama then from Ibne Mas’ud saying:
ان النبی ﷺ کا ن لا یرفع یدیه الا عند افتتاح الصلوة ثم لا یعود
کبیری ص116
The messenger of Allah ﷺ abandoned raising hands except in beginning of Salat then he did not repeat it

Analysis of debate with reference to text:

1. Imam Abu Hanifa said: “There is no authentic hadith proven of raising hands”. How ridiculous is such saying linked to Imam Abu Hanifa رح. The Hadith of the messenger of Allah ﷺ regarding raising hands were quoted in Sahih Bukhari, Sahih Muslim and Mo’ta Imam Malik related by the most authentic chains. All relators are scholars in these chains like Imam Zahri, Imam Salim and Hazrat Abdullah bin Umar. Therefore, tell which of them weak relator is. This is that chain which is there in Sahih Bukhari and Sahih Muslim

through scholars. In the chain of Abu Daud, following are the relators: Imam Ahmed bin Hambal, Imam Sufyan, Imam Zahri, Imam Salim and Abdullah bin Umar. How great are these scholars? Similarly, the chains form many companions are authentic. Imam Abu Hanifa definitely received these hadith. The relators of these hadiths are the teachers of Imam Abu Hanifa. They themselves used to raise hands in salt. Like Imam Malik, Imam Ataa bin abi Ribah, Imam Awzaii, Imam Makhool, Imam Amro bin Murra, Imam Tawoos, Imam Abdullah bin dinar, Imam Zahri, Imam Ubaidullah bin Umar, Imam Salim, Imam Muharib, Imam Qutada, Imam Sho'ba, Imam Asim, Imam Abdul rehman Al Aa'raj, etc. How can it be possible? That under the religious scholars, how did Imam Abu Hanifa not know hadith regarding raising hands? Did these scholars hide hadith of raising hands? Did they not teach their students? See the students of Imam Abu Hanifa, those are also relator of the hadith like Imam Muhammad, Imam Aafiya, Imam wakee, Imam Fazal bin dakeen, Imam Ibrahim bin Rahman, etc. These are all relators of hadith of raising hands. The point of surprise was that they did not relate raising hands or abandoning raising hands by Imam Abu Hanifa. Then Yahya bin Saeed Al Qattan, Imam Abdullah bin Mubarak, Imam Abdul Razzaq were also students of Imam Abu Hanifa. These are also hadith of raising hands and the one who raised hands in Salat. Then the

students of the students were also religious scholars. They were also the quoters and the one who used to raise hands. There was chain of religious scholars up and below Imam Abu Hanifa. The summary of above discussion is that this saying "There is no authentic hadith proven of raising hands" is wrongly connected to Imam Abu hanifa

2. If it is supposed that the claim of Abu Hanifa was true. That there is no hadith of raising hands then when Imam awzai stated hadith with chain so as per his claim, the chain of hadith should have been declared to be Weak but they did not do this, means they became convinced of its authenticity.
3. Imam Abu Hanifa present an authentic hadith against another authentic hadith. This condition is also not suitable. This creates contradiction in between hadith. If both are authentic then we need to accept it. In the hadith of Imam Abu Hanifa رح, raising hands at bowing was not mentioned

Analysis of debate with reference to chain:

In the chain of debate, there are three liar relators:

1. Sulaiman Shazkoni about whom Imam Ibne Habban said:

يكذب ويضع الحديث

Sulaiman lies and used to fabricate hadith

التحقيق الراسخ ص 175

2. Harthi , He used to fabricate hadith

3. Muhammad bin Ibrahim Razi, He was Dajjal. He used to fabricate hadith

حیات ابو حنیفه مؤلفه ابو زهره کا حاشیه ص 439

All three relators of this debate are the one who fabricate hadith

Therefore, this debate is false and base on lies with respect to its text and chain. And it was done in the enmity of just raising hands.

Denial of raising hands by Suspicion and speculation

The people who were not convinced of raising hands. They did not accept raising hands on the basis of suspicion and speculation. For example when hadith of Hazrat Wael bin hijr of raising hands is mentioned before Ibrahim Nakha'i .They said: He might see Wael raising hands but once. Hazrat Abdullah bin Mas'ud saw fifty times not raising hands

طحاوی

Analysis:

Ibrahim Nakhai said that he saw Ibne Mas'ud ؓ not raising hands fifty times. It is mere a claim. There is no such words in any hadith. Imam Bukhari said:

"It is just an assumption of Ibrahim Nakha'i that he saw Wael raising hands but once. While he himself said that he saw the messenger of Allah ﷺ and the companions raising hands multiple times. Hazrat Wael is not needy of these assumption. This is why analyzing and observation is better than someone's assumption"

جزء رفع الیدین ص23

Hadith were fabricated against raising hands:

The enemies of Islam who were striving hard to spoil the pattern of Salat as per Sunnah. They not only did this but started fabricating the text of hadith. The authentic hadith were presented out of place. The debate was innovated. They also fabricated many hadith against raising hands. For example:

1. The hypocrites used to hide idols under their armpits and cuffs. To fall the idols, they used to raise hands then used to leave. No such hadith was mentioned. Just wandered on the tongues of illiterate people.
2. The author of "Nihaya" mentioned three hadith in his book
   a. Hazrat Ibne Zubair ؓ said that the Messenger of Allah ﷺ use to raise hands then left
   b. Hazrat Ibne Abbas ؓ said that the Messenger of Allah ﷺ left raising hands.
   c. Ibne Mas'ud said that the Messenger of Allah ﷺ raised in hands. We also raised hands. He left so we left.

   The above three ahadith are fabricated and without chains
3. Hazrat Ibne Abbad ؓ said that the ten blessed companions did not use to raise hands. This hadith is also fabricated. Molvi Abdul hayye Farangi Mahalli wrote:

لا عبرة بهذا الاثر ما لم يوجد سنده

It means there is no trust on the incident until the chain was not found.

التعليق الممجد ص 71

4. Mujahid said: I spent ten years with Ibne Umar ؓ. I did not see him raising hands. This hadith is a lie and without chain
5. Ibad bin Zubair ؓ related that the messenger of Allah ﷺ did not use to raise hands.

بيهقى

Firstly, this hadith is altered. Furthermore, there are three relators in its chain. Hafs bin Ghayyas has bad memory. There is a discussion over Muhammad bin Abi Yahya and Muhammad bin Ishaq bin Ibrahim bin Muhammad bin ukasha used to fabricate hadith

تسهيل القارى

Therefore, this hadith is fabricated v=by Ibne Ukasha.

6. Hazrat Abdullah bin Umar related such type of hadith.

بيهقى

Imam Baihiqi quoted the saying of Imam Hakim that "This hadith is fabricated"

7. Ibne Mas'ud said: "I offered Salat with the messenger of Allah ﷺ and Abu Bakr and Umar. These people did not use to raise hands but in the beginning

بيهقى وغيره

This hadith was declared as fabricated by Imam Ahmed, Imam Ibne Jauzi, Imam Ibne Taymiyya, and Imam Shaukani

تسهيل القارى والفوائد المجموعة

8. Ibne Mas'ud said: "I offered Salat with the messenger of Allah ﷺ and Abu Bakr and Umar for 12 years and offered Salat behind Ali in Kufa for 5 years. They did not use to raise hands"

   This hadith is also fabricated. There is a relator Asbagh bin Khalil. He was a mufti of Maliki religion. Unaware of knowledge of hadith. He was enemy of Knowledge of Hadith and the companions of Hadith. He fabricated this hadith in favour of Maliki religion. Hazrat Ibne Mas'ud died in the caliphate of Usman era. Therefore, he said that he had offered Salat behind Ali in Kufa. How is this ridiculous! We came to know by this that Asbagh was unaware of knowledge of History otherwise while writing hadith, he had not commit such a mistake

   تذكرة الموضوعات ص39

9. While fabricating hadith of abandoning raising hands. Some enemies of Islam thought fabricating such hadith "The one who raise hands in Salat, his salt will not be accepted". Thus there was a fabricated hadith of Muhammad bin Ukasha related from Anas ؓ and another fabricated hadith Mamoon bin Ahmed Salma related by Abu Huraira ؓ. Both are lie

   تسهيل القارى شرح صحيح البخارى

Beating on raising hands:

The conspiracy against the pattern of Salat as per Sunnah especially raising hands did not remain to not beating.

They started torturing the one who raise hands. For example

A person bit his brother on raising hands. One day he came to visit Umar bin abdul Aziz. When he sought permission, Hazrat Umar said:

(وهو) الذى جلد اخاه فى ان رفع يديه

This is the person who used to beat with hunter on raising hands

Then he said:

ان كنا لنؤدب عليه ونحن غلمان فى المدينة
جزء رفع اليدين للامام البخارى ص9 وسنده حسن

We were boys, they used to live in Madina Munawwara. They used to punish on raising hands then he is not permitted by Hazrat Umar bin Abdul Aziz

Related to Hazrat Abdullah bin Umar رضی is that

كان اذا راى رجلا لا يرفع يديه اذا ركع واذا رفع رماه بالحصى
جزء رفع اليدين للامام البخارى ص9 وسنده حسن

When he saw someone not raising hands before bowing and after bowing, he beats him with pebbles

By these hadith, it is proven that in the era of the companions and great followers. In Madina Munawwara, the children were taught raising hands with devotion and warned on abandoning it. There came an era, they were beaten on performing raising hand. It was initiated by the enemies of Islam. As a result, sectarianism spread then

sectarians started not only fabricating hadith but punishing the one who raise hands. For example

1. Malikis were asked: “Why do you not raise hand? They replied: “To save ourselves from being tortured”
   احکام الاحکام شرح عمدة الاحکام للعلامة ابن دقیق العید
2. A person left his religion and started raising hands. Sheikh Abu Hafas complained about him against the king. The king ordered that he will be beaten with hunter. Having fear of punishment, he abandoned raising hands.
   (الارشاد حصه اول ص 184 مصنفه حکیم ابو یحیی محمد صاحب شاہجہاں پوری بحواله فتاوی حمادیة تاتار خانیه)

Therefore, many incidents of such types occurred. In the recent past, such incidents repeated. The history of subcontinent related it.

Summary:

The summary of conspiracies of enemies of Islam and their fellows and intolerant sectarian against raising hands are as follows:

1. Use of authentic hadith out of place and out of time
2. Not mentioned is prioterized on the mentioned one
3. The text of hadith was fabricated
4. The hadith against raising hands were fabricated debates were innovated

5. Some well people also started being impressed from the taunters and mockers on raising hands. They began to reject authentic hadith on the basis of assumptions.
6. They began to torture on raising hands and compelled them to abandon it.

Nice excuse of abandoning raising hands in the past and existing era

A Jihad movement was carried on in close past. The movement achieved sufficient advancement and success. But a pleasurable whisper came to the heart "
It should not be like that common people get frustrated from raising hands and hence leaving us. And the movement of Jihad and preaching of oneness would vanish.
In the present era, few movements on the basis of oneness is carrying on. And by pleasurable whisper, they deprived people from considering raising hands as Sunnah? Oneness, Jihad and empowering Caliphate are more important than Sunnah" Therefore, raising hands was left. Then what happened? We all knew. The success turned into failure. The destruction of abandoning Sunnah vanished it.
Now a days, few movements of oneness are being carried on. Such pleasurable whisper deprive people from considering raising hands as Sunnah.

Another pleasurable whisper arises in the hearts of few people. Some people may think this the mean of hiding the weakness. What kind of that whispering. The whispering is that raising hands was mentioned only once in few ahadith. Therefore, they think of it as a proof of not raising hands. Then they set a paradigm that abandoning raising hands is also permissible. While it is not true. Not mentioning a thing does not lead to not existing of the thing otherwise, there are many hadith in which one time raising hands was also not mentioned. For example, In the agreed upon Hadith of Sahih Bukhari and Sahih Muslim in which the messenger of Allah ﷺ taught the way to offer Salat in which first takbeer was not mentioned nor of folding hands. Is it permissible to abandon raising hands in the first takbeer, then can we offer Salat abandoning raising hands in the first takbeer?

Yes, there are few people who considered it as Sunnah and consider abandoning of Sunnah permissible. They can say that Yes, these matters can be left but surprisingly, no one had done this. The flu of permissibility of abandoning Sunnah is thrown on raising hands before and after bowing. What is the reason at least? Isn't a sign of weakness? We must do the deed in which there is no fear of people. And where we afraid of people, we do not do it.

There is a long hadith in Sahih Bukhari, Abu Daud etc. related by Abu Humaid Sa'edi. Even in this hadith, folding hands is not mentioned. A group of the companions

authenticated this hadith. Then do we have right to decide about offering Salat leaving hands after rising from bowing? If it was not permissible, how had the companions testified it? While in this hadith, by chance it was not mentioned and missed. We called it as “not mentioning”. And “Not mentioning does not lead to not existing of the thing”. Therefore, offering Salat by leaving hands will not be permissible.

Hazrat Matraf said that I and Hazrat Imran ؓ offered Salat behind Hazrat Ali ؓ When he prostrated, he said Allah u Akbar. When he raised the head, He said Allah u Akbar. When he raised from two Rak’at, he said Allah u Akbar. When he finished Salat, Hazrat Imran said: “He led us in prayers as per Salat of the messenger of Allah ﷺ”

صحیح بخاری باب اتمام التکبیر فی السجود

In this hadith, Salat of three or four Rak’at, only at three places saying Allah u Akbar are mentioned. Is it permissible to abandon saying Allah u Akbar on other places? No, this is a wrong result. Mentioning was abandoned. Therefore, no proof for not saying takbeer existed.

Therefore, raising hands was left with different excuses. There was a time, the doers were in abundance. Now not doers are in abundance. But most of the people are worthy to be followed which is mentioned in the verse

واللذین اتبعوھم باحسان

13. Leaving or binding of arms after Ruku

After bowing, hadith can be presented regarding folding hands. Hazrat Wael رضی said:

I saw the Messenger of Allah (ﷺ), when he was standing in Salat, holding his left hand with his right	رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا كَانَ قَائِمًا فِي الصَّلاَةِ قَبَضَ بِيَمِينِهِ عَلَى شِمَالِهِ . نسائی باب وضع الیمین علی الشمال فی الصلوۃ جزء اول ص 102

The one who folded hands after bowing said that standing after bowing is considered as standing. Therefore, we need to fold hands in this state as well.

Answers

The answer of this claim can be given by many ways

First answer:

Their claim is special and the proof which they present is common. Therefore, this will not be ultimate proof. They should present a solid proof in which rising from bowing is mentioned. For special claim, the proof will be special

Second Answer:

This is true that literally rising from bowing is considered as standing but idiomatically rising from bowing is not standing. The following proof support us. Hazrat Bra'a رضی said:

the bowing observed by the messenger of Allah ﷺ,	كَانَ رُكُوعُ النَّبِيِّ ﷺ وَسُجُودُهُ وَبَيْنَ السَّجْدَتَيْنِ وَإِذَا رَفَعَ مِنَ الرُّكُوعِ مَا

his prostration, his sitting between the two prostrations, and when he raised his head after bowing, but not the standing [during recitation of the Qur'an] and the sitting [when saying the shahada, were nearly equal.	خَلَا الْقيام وَالْقعُود قَرِيبا من السوَاء صحيح بخارى كتاب الصلوة باب استواء الظهر فى الركوع جزء اول ص 200

In this hadith, Hazrat Bra'a رضی mentioned standing and rising after bowing separately. He did not names rising from bowing as standing. Therefore, it is proven that there is difference standing and rising from bowing. The proof of folding hands in standing cannot the proof of folding hands after bowing.

Third Answer

Hazrat Wael only related in this hadith and all agreed upon it. No one knows the meaning of one who has uttered the words. Therefore, the meaning of saying of Hazrat Wael رضی can be told by himself. All other assumptions will be wrong.

Hazrat Wael رضی said:

He saw the Messenger of Allah raise his hands when he began Salat. He said the takbir, then pulled his garment round him, then	أنه رأى النَّبِي ﷺ رفع يَدَيْهِ حِينَ دَخَلَ فِي الصَّلَاةِ كَبَّرَ ثُمَّ الْتَحَفَ بِثَوْبِهِ ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى فَلَمَّا أَرَادَ أَنْ يَرْكَعَ أَخْرَجَ يَدَيْهِ من الثَّوْب ثمَّ رفعهما ثمَّ كبر

فَرَكَعَ فَلَمَّا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَفَعَ يَدَيْهِ فَلَمَّا سَجَدَ سَجَدَ بَيْنَ كَفَّيْهِ
(صحيح مسلم باب وضع يده اليمنى على اليسرى جزء اول ص 171)

placed his right hand on his left. When he was about to bow he took his hands out of his garment, and after he had raised (them and said the takbir he bowed. When he said, "God listens to him who praises Him" he raised his hands, and when he prostrated himself he did it between his hands.

(Note: In this Hadith Alqama and his freed salve related from Hazrat Wael)

On this topic, see a second hadith. Hazrat Wael رض said:

قُلْتُ لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي فَنَظَرْتُ إِلَيْهِ فَقَامَ فَكَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى حَاذَتَا بِأُذُنَيْهِ، ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى كَفِّهِ الْيُسْرَى وَالرُّسْغِ وَالسَّاعِدِ فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ مِثْلَهَا قَالَ: وَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ ثُمَّ لَمَّا رَفَعَ رَأْسَهُ رَفَعَ يَدَيْهِ مِثْلَهَا، ثُمَّ سَجَدَ فَجَعَلَ كَفَّيْهِ بِحِذَاءِ أُذُنَيْهِ، ثُمَّ قَعَدَ وَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ وَرُكْبَتِهِ الْيُسْرَى وَجَعَلَ حَدَّ مِرْفَقِهِ الْأَيْمَنِ عَلَى

So I watched him and he stood and said the takbir, and raised his hands until they were in the level with his ears, then he placed his right hand over his left hand, wrist and lower forearm. When he wanted to bow he raised his hands likewise. Then he prostrated and placed his hands in level with his

فَخِذِهِ الْيُمْنَى، ثُمَّ قَبَضَ اثْنَتَيْنِ مِنْ أَصَابِعِهِ وَحَلَّقَ حَلْقَةً
النسائی باب موضع الیمین من الشمال فی الصلوۃ جزء اول ص 102)

ears. Then he sat up and placed his left leg under him; he put his left hand on his left thigh and knee, and he put the edge of his right elbow on his right thigh, then he held two of his fingers together and made a circle,

Hazrat Wael رضی said in reference with Abu Daud:

قُلْتُ لأَنْظُرَنَّ إِلَى صَلاَةِ رَسُولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي قَالَ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَاسْتَقْبَلَ الْقِبْلَةَ فَكَبَّرَ فَرَفَعَ يَدَيْهِ حَتَّى حَاذَتَا أُذُنَيْهِ ثُمَّ أَخَذَ شِمَالَهُ بِيَمِينِهِ فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَهُمَا مِثْلَ ذَلِكَ ثُمَّ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا مِثْلَ ذَلِكَ فَلَمَّا سَجَدَ وَضَعَ رَأْسَهُ بِذَلِكَ الْمَنْزِلِ مِنْ بَيْنِ يَدَيْهِ ثُمَّ جَلَسَ فَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى وَحَدَّ مِرْفَقَهُ الأَيْمَنَ عَلَى فَخِذِهِ الْيُمْنَى وَقَبَضَ ثِنْتَيْنِ وَحَلَّقَ حَلْقَةً
ابوداؤد باب تفریع افتتاح الصلوۃ جزء اول

I purposely looked at the Salat of the Messenger of Allah (ﷺ), how he offered it. The Messenger of Allah (ﷺ) stood up, faced the direction of the qiblah and uttered the takbir (Allah is most great) and then raised his hands in front of his ears, then placed his right hand on his left (catching each other).

When he was about to bow, he raised them in the same manner. He then placed his hands on his knees. When he raised his head after bowing, he

raised them in the like manner. When he prostrated himself he placed his forehead between his hands.
He then sat down and spread his left foot and placed his left hand on his left thigh, and kept his right elbow aloof from his right thigh. He closed his two fingers and made a circle (with the fingers).
In another hadith, then he put his right hand on right thigh

وَفِي رِوَايَةٍ ثُمَ وَضَعَ كَفَهُ اليُمنىٰ عَلى فَخِذِهِ اليُمنىٰ
ابو داؤد الطيالسى ص 137
وسنده صحيح

In the above hadith, look into the underlined words.
How had Hazrat Wael رض told the position of folding hands in each stage? He told every place of hands and the position of hands before bowing, and told the position of hands while bowing and prostration as well as sitting position. But he did not tell the position of hands when raising up after bowing. It is apparent that the messenger of Allah ﷺ did not use to fold hands after bowing.
One objection:

In this hadith, folding hands after bowing was not mentioned and "if a matter is not told does not lead to not existing of it". Even there is no hadith that proves folding hands after bowing. Therefore, in this condition the rule of "if a matter is not told does not lead to not existing of it" will not be compatible.

Summary: Therefore, Hazrat Wael رضی himself told that he saw the messenger of Allah ﷺ folding the hands before bowing. He did not tell that he had seen the messenger of Allah ﷺ folding his hands after bowing. Hazrat Wael رضی told the position of every organ and told with proof but he did not tell the position of hands after bowing. It is apparent clearly that in the comprehensive hadith of Hazrat Wael رضی constitute not any proof of folding hands after bowing.

A question with the one who claim folding of hands after bowing:

The folders of hands after bowing claimed that the messenger of Allah ﷺ used to fold hands after bowing. Let's accept this. It is apparent that if the messenger of Allah ﷺ had folded hands, the companions would have folded hands, the follower of the companions will also be folding them. Our question is that the claimers should tell the time when the people left folding their arms. No one opposed it, nor the scholars of Hadith compiled any chapter on this topic nor wrote any article. Whenever a Sunnah was abandoned, the voice rose against the action. Differing took place. How is this Sunnah? As everyone left

it and there raised no voice against this action, a continuous action is left and everyone started acting upon the action against Sunnah. Innovation took place of Sunnah and everyone remained silence. How is it possible?

Summary:

The turning point of which we have asked. It is apparent that the folder of hands after bowing have no answer and this is also a reality that in mutual discussion, they could not answer this question. Therefore, this saying is true that the hands were not folded at all after bowing. The hands remained unfolded all time. This action is being transferred generation after generation year after years. Hence is transferred. Today, we are acting upon it still to this time.

The action which has been transferring since the era of prophethood by the messenger of Allah ﷺ. The taunt upon following of forefathers is not suited to scholars. Any action is a misleading which have no concerned with any messenger. Furthermore, hanging hands is an action of the whole nation. It has on concern with following forefathers.

Which continuous action is a proof and which is not a proof: The continuity of any action cannot be as proof, when it is against hadith and incidents of the companions. This is why that not existing of any action in the era of prophethood and that of companions is against of its continuity. If any action does not exist in its origin, there

will be no continuity but if any action is happening continuously, and there is no absolute proof of its discontinuity, the action will be a proof.

Ultimate Proof:

It is clear from the above hadith, falling of hands is mentioned:

Then he remained standing for a while until every bone returns to its position then he prostrates	ثم يمكث قائما حتى يقع كل عظم فى موضعه ثم يهبط ساجداً مصنف ابن ابى شيبة كتاب الصلوة عن ابى حميد سنده صحيح جزء اول ص 235

14. Rak’at is not counted by joining Ruku (Bowing)

It is agreed upon that that it is an obligatory to stand and recite in Salat but there is a contradiction that counting Salat by joining bowing

Catching bowing misses standing and recitation. Hence he missed two obligations. Rak’at becomes defective. Therefore, missing Rak’at is clearly apparent. While if we get any such Hadith which states that Rak’at is caught by joining the bowing. Then all will have to be convinced by it. But there is no linked authentic hadith in lieu of. The Hadith which are presented, we are quoting here in the following and discussion on chains is also being quoted:

1. Hazrat Abu Huraira related that the Messenger of Allah ﷺ said:

The one who caught one Rak’at of Salat before Imam straightened the back , he had caught Salat	مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَهَا قَبْلَ أَنْ يُقِيمَ الْإِمَامُ صُلْبَهُ جزء القراءة ص 50

In the chain of this Hadith, there is a relator Yahya bin Hameed. Imam Bukhari said:

What so far about Yahya, he is unknown. His related hadith is not trusted	اما يحيى بن حميد فمجهول لا يعتمد على حديثه جزء القراءة ص 50

After stating many chains, Imam Bukhari رح proved that the text of the hadith is as follows:

The one who caught one Rak'at of Salat, he had caught Salat	مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَهَا جزء القراءة ص 51

As one relator of this hadith is unknown and he opposed the authentic relators of the hadith. He changed the text. Therefore, this hadith is considered as proof

2. Hazrat Abu Huraira related that the messenger of Allah ﷺ said:

When you come to Salat and we are prostrating then prostrate. And do not count it at all and the one who caught Rak'at , he had caught Salat	إِذَا جِئْتُمْ إِلَى الصَّلَاةِ وَنَحْنُ سُجُودٌ فَاسْجُدُوا وَلَا تَعُدُّوهَا شَيْئًا، وَمَنْ أَدْرَكَ الرَّكْعَةَ فَقَدْ أَدْرَكَ الصَّلَاةَ جزء القراءة ص 56

In the chain of this hadith, there exist a relator namely Yahya bin Sulaiman

Yahya is among the one who deny hadith	يحيىٰ هذا منكر الحديث جزء القراءة ص 56

Further he wrote

The proof cannot be established	لا يقوم به الحجة جزء القراءة ص 56

Therefore, this is hadith is not a proof.

Hazrat Abu Huraira related that the Messenger of Allah ﷺ said:

The one who caught one Rak'at of Salat had caught the Salat	مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ صحيح بخاريباب من ادرک من الصلوة رکعة

The people who claim that joining in bowing assure catching rak'at. In this hadith Rak'at means bowing. And Salat means Rak'at. As per hadith, the translation was as follows:

"The one who caught bowing had caught Rak'at"

This translation is not true because two words had been translated with no need and were not pertaining to its literal meaning. Therefore, this hadith cannot be a proof.

Caution:

If the above mentioned three ahadith related by Abu Huraira رضی lead to prove that joining in bowing assure catching rak'at. Hazrat Abu Huraira رضی was not convinced that joining in bowing assure catching rak'at. Hazrat Abu Huraira رضی said:

لاَ يَجزِيکَ اِلا اَن تُدرِک الاِمَامَ قَائِماًقَبلَ اَن يَرکَع
جزء القراءة للبخارى ص 35 وسنده صحيح

It is not enough for you, but to join the Imam in standing state before he bows

Hazrat Abu bakra رضی said:

أَنَّهُ انْتَهَى إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ رَاكِعٌ، فَرَكَعَ قَبْلَ أَنْ يَصِلَ إِلَى الصَّفِّ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ:" زَادَكَ اللَّهُ حِرْصًا وَلَا تَعُدْ
صحيح بخارى باب اذا ركع دون الصف

When they reached the messenger of Allah ﷺ while he was bowing, he bowed before joining the line. He mentioned the messenger of Allah ﷺ. He said: "May Allah increase your craze, do not do it again"

In the hadith claiming considering of Rak'at by joining in bowing, they read وَلَا تُعِد instead of وَلَا تَعُد. If we consider it true, the translation will be as follows:

"May Allah increase your craze, do not do it again"

This translation tells itself that وَلَا تُعِد is not correct. How is it mismatch which has been linked with the messenger of Allah ﷺ.

What was of saying "do not repeat" then? Did he ask whether I repeat Salat? In response of it, the messenger of Allah ﷺ said: "(No you Salat is done) and now you need not to repeat the Salat"

But there is no such hadith therefore, وَلَا تُعِد is not true at all

Then where was in this hadith that joining in bowing lead to count that Rak'at and after the messenger of Allah ﷺ did Salam, he had not offered that rak'at. And if the matter was not in the Hadith, how could be this proof of considering Rak'at by joining in bowing in congregation.

Even then we do not know whether he joined the congregation in the first bowing or the bowing of any other rak'at. If he joined the congregation in any other rak'at, he might have offered the missing rak'at after paying the messenger of Allah ﷺ Salam. He might offered the rak'at of which he joined in the bowing state.

Therefore, The proof which does not exist in this hadith, how can it be accepted on the basis of deductive analogy.

Hafiz Ibn e Hijr wrote:

In all hadith, the word تَعُد is true not the word تُعِد

In the chain of this Hadith, Hazrat Abu Bakrah said:

I afraid lest I miss the Rak'at. Therefore, I rushed

خشيت ان تفوتنى ركعة معک فاسرعت المشى

جزء القراءة ص 47

There is Muhammad bin Mardas among the relators of this hadith about whom Imam Abu Hatim said: He is unknown

تهذيب التهذيب

Therefore this hadith is weak and unacceptable

Summary: There is no authentic hadith which proves that joining in bowing does not count Rak'at. Two action become missing, standing and recitation, therefore, how can a rak'at be completed.

15. Glorifying in prostration

Hazrat Ibne Abbas رضی related that the messenger of Allah said:

while in the prostrating (position) be earnest in supplication, for it is fitting that your supplications may be answered

وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ

صحيح مسلم باب النهى عن قراءة القرآن فى الركوع والسجود 199/1

Hazrat Uqba رضی said:

When the verse (سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى) was sent down. The messenger of Allah said to us : Keep it in your prostrations

فلمَّا نزلَت : (سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى) قالَ لَنا رسولُ اللَّهِ صلَّى اللَّهُ عليهِ وسلَّمَ : اجعَلوها في سجودِكُم

رواه ابو داؤد وابن ماجه والدارمى وسنده حسن (معاة 1-640 وصححه الحاكم ووافقه الذهبى ، المستدرک 1-477

Both Hadith are order type therefore, both have priority over action hadith. First hadith has the priority over the second one. Its chain is great and high.

We came to know from first hadith to keep supplicating in prostrations. There are many supplications to be invoked while in prostrations. But the greatest and the highest regarding its chain is as follows:

سُبْحَانَکَ اللّٰهُمَّ رَبَّنَا وَ بِحَمْدِکَ اَللّٰهُمَّ اغْفِرْلِیْ

This supplication was quoted in Imam Bukhari and Imam Muslim. It is the best supplication regarding the chain therefore, it has priority over other supplications. Although other supplications can also be invoked.

16. Subhanakallahumma and Allahumma Baed

We have written in this book to recite this praise after first takbeer:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

"How perfect You are O Allah, and Praise is for You, Blessed is Your Name and Exalted is Your Majesty and there is nothing which deserves to be worshipped besides You."

In this regard, some people do types of objection:

First Objection:

Hadith of سُبْحَانَكَ اللَّهُمَّ is weak. Why do you adopt it?

Second Objection:

Even if Hadith of سُبْحَانَكَ اللَّهُمَّ is considered authentic, the hadith of اللَّهُمَّ بَاعِدis high in authentic comparatively. Therefore, اللَّهُمَّ بَاعِد should be adopted not سُبْحَانَكَ اللَّهُمَّ

Answer of first objection

Hadith of سُبْحَانَكَ اللَّهُمَّ is not weak but authentic. This hadith was related by many companions. We tell three of the companions among them and discuss about its authentication and weakness:

1. Hazrat Abu Saeed Khadri ؓ related that the messenger of Allah ﷺ when he stood for Salat, said Allah u Akbar then recite سُبْحَانَكَ اللَّهُمَّ

(رواه ابوداؤد والنسائی)

Imam Tirmizi said: This Hadith is the most famous in this chapter. In this hadith, there is a relator namely Ali bin Ali

Rafaii, Imam Tirmizi said: Yahya bin Saeed talked about him. Imam Ahmed said: This hadith is not authentic. Abu Naeem, Zaid binal Hiab and Sheban bin farookh all said that Ali bin Ali is authentic. Imam Ahmed said: He is good. Muhammad bin Ammar said: He is authentic. Yahya bin Moeen said: He is authentic. Abu Hatim said: There is nothing wrong in it. We do not get support from this hadith. Shoba used to say about Ali bin Ali "Syyedina" and "Ibne Sayyedina".

(نیل الاوطار 165/2)

Imam Ahmed said: There is no wrong in it but he said few ahadith as linked. Abu Zar'a said: He is authentic. Abu Hatim wakee praised Ali bin Ali. Nisaii said: There is nothing wrong in him, Abu Bakar Al Bazar Basri said: There is nothing wrong in him. Imam Abu daud also praised him (تہذیب التہذیب)

Therefore, except Yahya bin Saeed, no Imam talked wrong about Ali bin Ali. While many said about him as "Authentic" So there is nothing in the Hadith of Ali bin Ali Rafaii. It is an authentic hadith.

Ash Sheikh Abul hasan Ubaidallah wrote:

هو حدیث صحیح او حسن

It is an authentic or good hadith

مرعاة المفاتیح 578/1

Allama Nasiruddin declared it authentic after research work. He said:

اسناده صحیح وما اعل به قد اجبناه فی

The reference is “authentic” and no one objected on it and we authenticated it. (صحیح السن)

التعلیقات علی المشکوۃ جزء اول صفحات 258 ، 383

2. Hazrat Ayesha Siddiqa رضی related that the messenger of Allah ﷺ when he used to begin Salat he used to say سُبْحَانَكَ اللَّهُمَّ

رواہ الترمذی وابوداؤد 120/1

This hadith of Tirmizi is indeed weak because in its reference, there is a relator Haritha is weak but the hadith of abu daud is authentic. Allama Albani said: All its relators are authentic (التعلیقات 258/1)

The chain of hadith of abu daud was related by Hakim. Imam Hakim and Imam Zahabi declared it as authentic.

It is said that that in the chain of this hadith, there is Al Jauza. He did not hear this hadith from Ayesha رضی but it is not true because Imam Muslim, in his book, proves hearing of abul jauza from Ayesha. The authentication of hadith of sahih Muslim is agreed upon. Imam Muslim said:

انما وضعت ھٰھنا ما اجمعوا علیه

I put here what is agreed upon (regarding being authentic)

صحیح مسلم باب التشہد فی الصلوۃ 173/1

Furthermore, hearing of Abul jauza from Hazrat Ayesha is proven. It is written in Jame ul Usool:

ابوالجوزاء سمع عن عائشه

Abul Jauza heard from Ayesha (May Allah be pleased with them)

مرعاۃ 526/1

Therefore, hadith of Abu Daud is authentic

3. Abdu said:

Surely Umar bin Al khattab say these words loudly: سُبْحَانَكَ اللَّهُمَّ.....سُبْحَانَكَ اللَّهُمَّ--- الخ	ان عمر بن الخطاب كان يجهر بهؤلاء الكلمات يقول

صحيح مسلم

There are two objections on Hadith:

First Objection:

This hadith is weak because Abdu heard from Hazrat Umar رض

Second Objection:

This hadith is unlinked. Therefore, it cannot considered.

Answer of first Objection:

The reply of the first objection is that this hadith is of Sahih Muslim, therefore cannot be weak. The saying of Imam Muslim has been mentioned above. He just quote the hadith only when all the scholars of hadith agreed upon it. Therefore, this ahadith is authentic. The scholars of hadith had only declared it as authentic when they were certain about hearing of Abdu from Umar رض.

(Note: It is not a good sign to have objection on hadith of Sahih Bukhari and Sahih Muslim due own matter. It opens further doors of mischievous)

Molvi Shams ul Haq Azeem Aabadi said about Hazrat Umar رض

وقد صح عن عمر الخطاب انه كان يقوله

Invoking this supplication by Hazrat Umar رضی used to invoke this supplication and is proven

آلتعلیق المغنی مر سنن الدار القطنی جزء اول ص 112

والمحفوظ عن عمر قوله

It means invoking this supplication by Hazrat Umar رضی is protected.

التعلیق المغنی 112/1

When Umar رضی begins Salat said:	كان عمر رضی الله عنه اذا افتتح الصلوة قال: سُبْحَانَكَ اللَّهُمَّ سُبْحَانَكَ اللَّهُمَّ

مصنف عبد الرزاق 76/2، رواه الدار القطنی وزاد یسمعنا ذلک ویعلمنا دور قطنی 1-112

Imam Dar Qutni stated this hadith with some alteration with many chains.

Therefore, this hadith is proven by Hazrat Umar with authentic chain.

The answer of second objection

Although this hadith is also stated as linked but is proven as unlinked chain with authentic. Hazrat Umar رضی raised the voice while invoking this supplication proves that invoking this supplication is Sunnah proven by the messenger of Allah ﷺ and this hadith is unlinked in real but linked by command.

In the presence of the companions, Hazrat Umar رضی used to glorify this. If this supplication were not proven by the messenger ﷺ, the companions would not have remained silent. The silence of the companions proves that this

hadith is linked. Although there is no proof of it. All Praise be to Allah

Final Discussion

The question arises here when both the supplications سبحانک اللھم and اللھم باعد were proven by the messenger of Allah ﷺ. Why do we prioritize سبحانک اللھم?

First Answer

Order has priority over the action. The Messenger of Allah

Then he say Allah u Akbar	ثم یکبر اللہ عز وجل ویحمدہ ثم
Almighty Allah and praises	یقرأ وفی روایۃ ثم یکبر ویحمد اللہ
then he recites and there	عز وجل ویثنی علیہ
is hadith then he says	رواہ ابو داود عن رفاعۃؓ وسندہ
takbeer, praises Almighty	صحیح
Allah and glorify Him	وفی روایۃ یمجدہ
In another Hadith, he	رواہ النسائی وسندہ صحیح
dignifies Him	

The summary of the hadith is that the messenger of Allah ﷺ told him to say Allah u Akbar, glorify and praise Allah and dignify Him

By invoking سبحانک اللھم it is accomplished. There is praise, glorifying and dignifying existed in this supplication. By invoking اللھم باعد, it is not accomplished.

Second answer

The messenger of Allah ﷺ used to invoke اللھم باعد by himself but had not ordered the nation to do so not he taught it to anyone. Hazrat Abu Huraira asked so he told that he used to invoke this supplication. In contrary, سبحانک اللھم was commonly recited so that every

companion, expressed its authentication by remaining silent. The supplication was not strange. Hazrat Umar was aware of its significance. This is why he used to teach the people by invoking it aloud.

Therefore, if commanding and action hadith both are authentic. Just because of authentic chain, the action hadith will be prioritized on commanding hadith. The priority will be to the commanding hadith.

17. Raising of voice of Imam while saying Allahumma Rabbana wa lakal Hamd

1. Hazrat Abdullah bin Umar رضی said:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ، وَإِذَا كَبَّرَ لِلرُّكُوعِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، رَفَعَهُمَا كَذَلِكَ أَيْضًا، وَقَالَ : سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الحَمْدُ وفی روایة اذا قال سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ قال اللَّهُم رَبَّنَا وَلَكَ الحَمْدُ صحیح بخاری کتاب الصلوة باب رفع الیدین فی التکبیرة الاولی مع الافتتاح سواءً جزء اول ص 187 وباب الی این یرفع یدیه جزء اول ص 188)

Allah's Messenger (ﷺ) used to raise both his hands up to the level of his shoulders when opening the prayer; and on saying the Takbir for bowing. And on raising his head from bowing he used to do the same and then say " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الحَمْدُ" "Allah listens to him who praises Him, "Praise be to you.

And in other reference when he said : سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ "Allah listens to him who praises Him," He said: اللَّهُم رَبَّنَا وَلَكَ الحَمْدُ "Praise be to you, O Allah"

2. Hazrat Abu Bakr bin Abdul rehman and Hazrat Salmah said:

أَنَّ أَبَا هُرَيْرَةَ، كانَ يُكَبِّرُ فِي كُلِّ صَلَاةٍ مِنَ المَكْتُوبَةِ، وغَيْرِهَا فِي رَمَضَانَ وغَيْرِهِ، فيُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يقولُ: سَمِعَ اللَّهُ لِمَن حَمِدَهُ، ثُمَّ يقولُ: رَبَّنَا ولَكَ الحَمْدُ قَبْلَ أنْ يَسْجُدَ،..... يقولُ حِينَ يَنْصَرِفُ: والذي نَفْسِي بيَدِهِ، إنِّي لَأُقْرَبُكُمْ شَبَهًا بصَلَاةِ رَسولِ اللَّهِ صَلَّى اللهُ عليه وسلَّمَ إنْ كَانَتْ هذِه لَصَلَاتَهُ حتَّى فَارَقَ الدُّنْيا. وفي رواية اذا قال سمع الله لمن حمده قال اللهم ربنا ولك الحمد

صحيح بخارى كتاب الصلوة باب يهوى بالتكبير حين يسجد 203/1 وباب ما يقول الامام ومن خلفه 201/1 وصحيح مسلم كتاب الصلوة باب اثبات التكبير فى كل خفض ورفع 166/1)

The underlined words are only in Sahih Bukhari

Abu Huraira used to say Takbir in all the Salats, compulsory and optional in the month of Ramadan or other months. He used to say Takbir on standing for Salat and on bowing; then he would say, " سَمِعَ اللَّهُ لِمَن حَمِدَهُ," "Allah listens to him who praises Him," and before prostrating he would say " رَبَّنَا ولَكَ الحَمْدُ" "Praise be to you" ----------he would say, "By Him in Whose Hands my soul is! No doubt my Salat is closer to that of Allah's Messenger (ﷺ) than yours, and this was His Salat till he left this world. And it was also related that when he would say, "سَمِعَ اللَّهُ لِمَن حَمِدَهُ" "Allah listens to him who praises Him," He would say " اللهم رَبَّنَا وَلَكَ الْحَمْدُ." "Praise be to you O Allah!"

3. Hazrat Abu Huraira رضی said:

When Allah's Messenger wished to invoke a curse or a blessing on someone he stood in supplication after bowing, and when he said, سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ "Allah listens to him who praises Him," رَبَّنَا وَلَكَ الْحَمْدُ "Praise be to you", Our Lord! O Allah rescue al-Walid bin al-Walid, Salama ibnu Hisham and 'Ayyash bin Abu Rabi'a. O Allah, trample severely on Mudar and cause them a famine like that of Yusuf" saying that in a loud voice.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ أَنْ يَدْعُوَ عَلَى أَحَدٍ أَوْ يَدْعُوَ لِأَحَدٍ قَنَتَ بَعْدَ الرُّكُوعِ فَرُبَّمَا قَالَ إِذَا قَالَ: " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ: اللَّهُمَّ أَنْجِ الْوَلِيد بن الْوَلِيد وَسَلَمَة ابْن هِشَام وَعَيَّاش بن رَبِيعَةَ اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ وَاجْعَلْهَا سِنِينَ كَسِنِي يُوسُفَ يَجْهَرُ بِذَلِكَ صحیح بخاری کتاب التفسیر باب تفسیر سورۃ آل عمران جزء 6 ص 48 وصحیح مسلم کتاب الصلوۃ باب استحباب القنوت فی جمیع الصلوۃ جء اول ص 271

4. Hazrat Ayesha Siddiqua رضی said:

The Messenger of Allah ﷺ recited (the Qur'an) aloud during the eclipse Salat and when he had finished the eclipse Salat he said the Takbir and bowed. When he stood straight

جَهَرَ النَّبِيُّ ﷺ فِي صَلاَةِ الْخُسُوفِ بِقِرَاءَتِهِ، فَإِذَا فَرَغَ مِنْ قِرَاءَتِهِ كَبَّرَ فَرَكَعَ، وَإِذَا رَفَعَ مِنَ الرَّكْعَةِ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ. ثُمَّ يُعَاوِدُ الْقِرَاءَةَ فِي صَلاَةِ الْكُسُوفِ، أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ.

صحیح بخاری کتاب الصلوۃ باب الجھر بالقراءۃ فی الکسوف جزء 2 ص 49

from bowing he would say "سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ" "Allah listens to him who praises Him, "رَبَّنَا وَلَكَ الْحَمْدُ" "Praise be to you" And he would again start reciting. In the eclipse Salat there are four bowing and four prostrations in two rak`at.

5. Hazrat Abu Humaid رضی said in a meeting in which there exists a clear proof of listening:

ثم رفع رأسه فقال سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ
ابو داؤد کتاب الصلوۃ جزء اول ص 114 وسندہ صحیح

Then the messenger of Allah ﷺ raised his head after bowing and said:
سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ
"Allah listens to him who praises Him" "Praise be to you O Allah!"

The proof of further explanation of this matter are as follows

6. Hazrat Abdullah bin Umar رضی said:

انه سمع رسول الله ﷺ حين رفع رأسه من الركعة قال رَبَّنَا وَلَكَ الْحَمْدُ
رواہ احمد 2/147 وعبد الرزاق ومصنفه و سنده صحیح

He heard the messenger of Allah ﷺ when he raised his head from bowing. He said:

There is a proof of listening in this hadith. While in Hadith 2 and 3 which was related by Abu Hurairah ؓ. There is no enough proof as given in the following proofs

7. Hazrat Abdul Rahman bin harmazul A'araj ؒ said:

I heard Abu Huraira saying When Imam raised his head after bowing , he said: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ "Allah listens to him who praises Him," He said: رَبَّنَا وَلَكَ الْحَمْدُ "Praise be to you"

سمعت ابا هريرة يقول اذا رفع الامام رأسه من الركوع فقال سمع الله لمن حمده فقال رَبَّنَا وَلَكَ الْحَمْدُ

رواه ابن ابی شیبه 1/279 وبد الرزاق فی مصنفه 2/167 وسنده صحیح

8. A'raj ؒ also said:

I heard abu Huraira saying اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ "Praise be to you O Allah!" raising his voice

سمعت ابا هريرة يرفع صوته باللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ

رواه احمد ابن ابی شیبه وسنده صحیح

10.Saeed bin abi Saeed ؒ said:

He heard Abu Huraira while he was Imam of the people in Salat saying: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ الله اكبر "Praise be to you O Allah!" "Allah listens to him who praises Him," "Allah is the greatest"

انه سمع ابا هريرة وهو امام الناس فی الصلوة يقول سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ الله اكبر يرفع بذلک صوته متابعه معاً مصنف عبد الرزاق 2/167 وسنده صحيح

Raising his voice and we followed him

Summary

سَمِعَ، يَرفَعُ بذلک صوته and the words يرفع صوته means raising of voice while saying اللهم لک الحمد is proven

18. Which tasks are permissible during Salat?

If while in Salat, if he feels danger of dizziness, he can put water on the head[1]

If he sneezes while in Salat, say اَلْحَمْدُ لِلَّهِ (All praise be to Allah) or supplicate as follows:

اَلْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى

Praise be to Allah, much good and blessed praise (which he sent down) as our Lord loves and is pleased with and with whom he became pleased[2]

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[1] ـے قالت اسماء فقمت حتى تجلانى الغشى و جعلت اصب فوق رأسي ماء فلما انصرف رسول الله ﷺ حمد الله و اثنى عليه (صحيح بخارى كتاب الوضوء باب من لم يتوضأ الا من الغشى المثقل جزء اول ص 57)

[2] ـے عن معاوية بن الحكم قال فبينما انا قائم مع رسول الله ﷺ فى الصلوة اذعطس رجل محمد الله فقلت يرحمك الله رافعاً بها صوتى فرمانى الناس بابصارهم حتى احتملتي ذلك فقلت مالكم تنظرون إلى ..... قال (رسول الله صلى الله عليه وسلم) من المتكلم..... (رواه ابوداؤد باب فى تشميت العاطس 14/1 وسنده صحيح - وروى مسلم نحوه عن رفاعة فعطست فقلت الحمد لله حمداً كثيراً ..... الخ قال رسول الله صلى الله عليه وسلم والذي نفسي بيده لقد ابتدرها بضعة ووثلاثون ملكاً ايهم يصعد بها (رواه النسائى 108/1 وابوداؤد فى باب ما يستفتح به الصلوة من الدعاء 119/1 و سنده صحيح - التعليقات 314/1

If shaitan whisper in Salat, seek refuge of Allah and thump thrice to the left side[1]

If someone pays Salam while the other in Salat. The other may hint with his hand in response[2]

While in prostration, the sand of prostration spot can be levelled but once[3]

If needed, the child can be made sit on the shoulders. When he bow, he may lay the child on land. He may lift the child again while standing in Salat[4]

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[1]ـــ ان عثمان بن ابی العاص اتی النبی ﷺ فقال یا رسول الله ان الشیطان قد حال بینی و بین صلاتی و قراءتی یلبسها علی فقال رسول الله ﷺ ذاك شیطان یقال له خنزب فاذا احسسته، فتعوذ بالله منه وا تفل عن یسارك ثلاثا قال ففعلت ذلك فاذهبه الله عنی (صحیح مسلم کتاب السلام باب التعوذ من شیطان الوسوسة في الصلاة 280/3)

[2]ـــ عن ابن عمر رض قال قلت لبلال کیف کان النبی ﷺ یرد علیهم حین یسلمون علیه وهوفی الصلاة قال کان یشیر بیده (رواه الترمذی و صححه)

[3]ـــ عن معیقب عن النبي صلی الله علیه وسلم في الرجل یسوی التراب حیث یسجد قال ان کنت فاعلا فواحدة (صحیح بخاری 80/3 و صحیح مسلم 222/1)

[4]ـــ عن ابی قتادة قال رأیت النبي ﷺ یؤم الناس و امامة بنت ابی العاص علی عاتقة فاذا رکع وضعها واذا رفع من السجود اعادها (صحیح بخاری و صحیح مسلم)

If someone yawns, try to stop it. If he cannot stop, he put his hand on the mouth[1]

Kill the snake and scorpion while in Salat[2]

The door can be opened for someone while in Salat[3]

Any action relevant to the Salat, he can point by hand or can move to and fro and can raise his hand to greet[4]

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[1]ــہ قال رسول اللہ ﷺ اذا تثاؤب احدکم في الصلوۃ فلیکظم ما استطاع وفي روایۃ فلیمسك بیدہ علی فیہ فان الشیطان یدخل (صحیح مسلم کتاب الزھد باب تشمیت العاطس 2/595)

[2]ــہ قال رسول اللہ ﷺ اقتلوا الاسودین في الصلاۃ الحیۃ والعقرب (رواہ الترمذي وصححہ)

[3]ــہ قالت عائشۃ جئت و رسول اللہ ﷺ یصلی فی البیت (وفی روایۃ النسائي یصلی تطوعا) والباب علیہ مغلقا (وفی روایۃ ابی داؤد فاستفتحت، فمشی حتی فتح لی ثم رجع الی مکانہ ووصفت الباب في القبلۃ (رواہ الترمذي في کتاب الصلواۃ باب ما یجوز من المشی والعمل في صلوۃ التطوع جزء اول ص 188 واخرجہ احمد وابو داؤد والنسائي و ابن ماجہ و سندہ صحیح - التعلیقات الالبانی 317/1

[4]ــہ فلما اکثروا التفت (ابوبکر) فاذا النبی ﷺ في الصف فاشار الیہ مکانك فرفع ابو بکر یدیہ فحمداللہ ثم رجع القھقری ور ائہ و تقدم النبی ﷺ فصلی (صحیح بخاری کتاب الصلوۃ باب ما یجوز من التسبیح 79/2)

If someone asks the one who is offering Salat, he give signal to them with his hand so that the person can wait till the Salat is over[1]

If spit or mucus happens to fill, he can spit it under the left foot. Then rub it with left pair of shoe or he can spit it in a cloth and rub it[2]

Note: If he spits in Masjid, he must bury it in the land (See Etiquettes of Masjid)

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[1] ے قالت ام سلمة ارسلت إليه الجارية فقلت قومی بجنبه قولی له تقول لك ام سلمة يا رسول الله سمعتك تنهى عن هاتين وأراك تصليهما فان اشار بيده فاستاخرى عنه ففعلت الجارية فأشار بيده فاستاخرت عنه (صحيح بخارى باب اذا كلم و هو يصلى فاشاره بيده جزء 2 ص 88)

[2] ے قال رسول الله ﷺ اذا كان في الصلاة فانه يناجى ربه فلايبزقن بين يديه ولا عن يمينه ولكن عن شماله تحت قدمه اليسرى (صحيح بخارى باب ما يجوز من البصاق82/2 و صحيح مسلم باب النهي عن البصاق في المسجد 422/1) وفي رواية ثم اخذ طرف ردائه فبزق فيه ورد بعضه على بعض قال او يفعل هكذا (صحيح بخارى ابواب المساجد باب اذا بدره البزاق فلياخذ بطرف ثوبه 113/1 وروى مسلم نحوه فتنخع رسول الله ﷺ فدلكها بنعله اليسرى (صحيح مسلم باب النهي عن البصاق في المسجد 224/1)

Imam during Salat can hold follower's head and move him from left to right from behind[1] If there comes another follower one to the left and other to the right, Imam hold their hands and send them behind[2]

Due to severe heat, if it is impossible for the one who is offering Salat, he can spread a cloth on the prostration place[3]

If wife is laying in front of the one who is offering Salat, then while prostrating, the husband can press her leg

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[1] ے عن ابن عباس قال صليت مع النبى ﷺ ذات ليلة نقمت عن يساره فاخذ رسول الله ﷺ براسى من ورائه فجعلني عن يمينه (صحيح بخارى اذا قام الرجل عن يسار الامام 185/1)

[2] ے عن جابر قال اقامتى رسول الله ﷺ عن يمينه ثم جاء جبار فقام عن يساره فاخذ بيدينا فدفعنا حتى اقامنا خلفه (صحيح مسلم كتاب الز هد باب حديث جابر الطويل)

[3] ے عن انس كنا نصلى مع النبى صلى الله عليه وسلم في شدة الحر فاذا لم يستطع احدنا ان يمكن وجهه من الارض بسط ثوبه فسجد عليه (صحيح بخارى باب بسط الثواب في الصلواة للسجود

So that I may fold my legs[1]

If anything comes in the mind unconsciously, there is no issue in it[2]

If Imam did any mistake in Salat, males will point it out by saying سبحان اللهand female beat hand of back hand of other one. Imam must pay heed to it[3]

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[1]ـــ عن عائشة الصديقة قالت كنت امد رجلی فی قبلة النبی ﷺ وهو یصلی فاذا سجد غمزنی فرفعتها (صحیح بخاری باب ما یجوز من العمل في الصلواة 81/2

[2]ـــ قال رسول الله ﷺ ذكرت وانا في الصلوة تبراً عندنا فكرهت ان يمسى او يبيت عندنا فامرت بقسمته (صحیح بخاری باب یفکر الرجل الشي في الصلاة جزء ٢ ص 84)

قال رسول الله ﷺ اذا اذن بالصلاة ادبر الشيطان له ضراط حتى لا يسمع التأذين فاذا سكت المؤذن أقبل فاذا ثوب ادبر فاذا سكت اقبل فلا يزال بالمرء يقول له اذكر مالم يكن يذكر حتى لا يدرى كم صلى (صحیح بخاری باب بفکر الرجل الشي في الصلوة جزء ص 84)

[3]ـــ قال رسول الله ﷺ مالكم حين نابكم شيء في الصلوة اخذتم في التصفيق انما التصفيق للنساء من نابه شيء في صلاته فليقل سبحان الله فانه لا يسمعه احد حين يقول سبحان الله الا التفت (صحیح بخاری كتاب الصلوة باب الاشارة في الصلوة جزء ٢ ص 89 (صحیح مسلم)

If Witr is performed in congregation, Imam should recite the following words:

اللّٰهمَّ اهْدِنَا فِيْ مَنْ هَدَيْتَ، وَعَافِنَا فِيْ مَنْ عَافَيْتَ، وَتَوَلَّنَا فِيْ مَنْ تَوَلَّيْتَ، وَبَارِكْ لَنَا فِيْ مَا أَعْطَيْتَ، وَقِنَا شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِيْ وَلَا يُقْضىٰ عَلَيْكَ، اِنَّه لَا يَذِلُّ مَنْ وَّالَيْتَ، تَبَارَكْتَ وَتَعالَيْتَ[1]

O Allah, guide us along with those whom You have guided, pardon us along with those whom You have pardoned, be an ally to us along with those whom You are an ally to and bless for us that which You have bestowed. Protect us from the evil You have decreed for verily You decree and none can decree over You. For surely, he whom You show loyalty to is never humiliated and Mighty, Blessed and Exalted are You.

When Imam is reciting this supplication, the disciple should say "Aameen"[2]

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[1] ـــ عن الحسن سمعت رسول الله ﷺ يدعوا بهذا الدعا (ابن حبان سنده صحيح ، ابن حبان ٤٣/٢

[2] ـــ كان ابي يقوم للناس على عهد عمر في رمضان ..... قام للناس معاذ القاري

فيقولون آمين (عبد الرزاق ٢٥٩/٤ سنده صحيح) يومن من خلفه (ابوداؤدسنده صحيح ابن خزيمه (٣١٣/١)