SALATUR RASOOL (SM)

Muhammad Asadullah Al-Ghalib
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RASOOL (SM)

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Introduction to 1st English edition

At the auspicious moment of publishing the 1st translated English edition of SALATUR RASOOL (SM), the most popular and reliable book of Salat to the Bengali masses as well as the scholars. We praise whole-heartedly the almighty Allah, whose blessings give us the opportunity to translate and publish this valuable book. Alhamduillah.

The valuable reformatory writings in the light of the holy Quran and saheeh hadeethes, which the learned Author has been presenting to the society one by one by his hard perseverance and unflinching labor, this book is one of them.

Imam Ahmad bin Hambal (164-241 A.H./ 781-855 A.D.) says that, if you pray in hundred mosques (of Baghdad), then you do not see the salat of the prophet (sm) and his honoured disciples in any mosque. So, do fear of Allah and give attention to your own salat as well as to others who perform salat with you' (Abu Ya'la, Tabaqa-tul Hanabilah (Beirut : Darul Ma'rifah N.D) 1/352.). It was the condition of the long past. Now how much deterioration could have come in our age of downfall, that is easily understandable. It has been happen mostly due to ignorance, narrowness and looseness. Yet ‘it is narrated incessantly from Sahabis & Tabe'iis that when any hadeeth would have got to them, they readily would perform with it without any condition’ (Waliullah Dehlavi, Al-Insaf, Beirut, P. 70). Besides, all Mujtahid Imams including Imam Abu Haneefah (R) said that ‘Saheeh
hadeeth is our Mazhab’ (Sha’rani, Kitabul Mizan, Delhi, 1173). This is to note that the interpretation of Shari’ah must belong to the understanding of Sahabis and Salaf-i-Saliheen, not of others.

The prophet (sm) says that ‘In the Day of judgement, the first account of the Mumin will be taken of his salat. If the account of salat is proper, then all other ‘Amals (Deeds) will be proper. Otherwise everything will be meaningless’ (Silsila Saheehah H/1358). So that the respected Author has paid close attention to this important aspect of the muslim society and by arduous endeavour has compiled this book on the basis of saheeh hadeethes following the path of Muhadditheen and Salaf-i-Saliheen. The unique excellence of this book is to present a massive object in a small extent with authentic proof. We believe that this book will be the beam of light for Allah-fearing muslims to the salvation in the life hereafter.

The 2nd Bangla edition (Pages 144) of this book was translated first in 2004 A. D. by Sohrabuddin Ahmad, Assoc. Prof. (Rtd) Dept. of Islamic history & culture, University of Rajshahi by the direct instruction of the Author, which had not been published at that time. Then after a long time after thorough revision and newly translation of the book with addition of new subject-matters, the 4th edition of the book is made by the Author in the present big shape. This English edition is the thorough translation of the 4th Bangla edition of ‘Salatur Rasool (sm)’.

We express our deepest gratitude to all, who help to publish this universal work. May Allah bless them and grant to them best of rewards in the life here and hereafter. May Allah bless the Author and his descendants and forgive his deceased parents and accept the book as means of salvation for us all in the life hereafter. Ameen.

Secretary,
Hadeeth Foundation Bangladesh

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Transliteration of Arabic letters and words

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N.B. In transliteration of Arabic letters into English, the spelling of Arabic and Urdu words and their phonetics have been considered keenly. Transliteration of Arabic letters and words is a bit difficult and toilsome. So the readers should learn the correct recitation from any expert teacher to earn endless virtues in his life here and hereafter. –Author
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Allah says,

‘And you establish salat to remember me’ (Toa-ha 20/14).

**SALATUR RASOOL (SM)**

*Ponder over*

**Respected Musalli!**

Ponder over the message of your Lord: ‘Those believers will be successful, who will engage themselves in salat with fearfulness’. Therefore think deeply, for which your Lord Allah has created you? Always bear in mind that He has not created you for nothing. He has sent you in this world with a far-reaching plan for cultivating his beautifully created

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* Muslim, Mishkat H/5860, Ch: 29, Fazail & Shamail, Para: 5, The signs of prophethood; In 10th year of prophethood Zemad Azdi, a man of exorcism of Yaman after coming Makkah goes to the Prophet (sm) to make Him free from the grasp of so called jinn Satan. Then after hear the khutba above he became deeply impressed and take Baiy’at (oath) of Islam at that time by the hand of the Prophet (sm). = Sura Mu’minoon 23/1-2.

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world properly. Allah has created death and life here to examine that who is best in performance and who practises the commands of his Lord most pleasingly.\(^2\) You will have to place before your creator the account out and out for all of your actions in this life, whether have you made proper use of the gifts of Allah or not, such as your hands and feet, eyes and ears, noses and tongue and above all, the resources of knowledge, language and thinking capabilities given to you.\(^3\)

When someone does a favour to you, you remain ever grateful to him. Have you ever expressed your gratefulness to Allah, who has given you everything? Once you think, would you be able to repay the debts of your two beautiful eyes by the value of entire resources of the world? Would you be able to give proper price for your two hands, legs, ears and your tongue? The soul that is within your heart has been staying there, under whose command it comes there and under whose command it stays there? Again under whose command it will come out of there?\(^4\) What is the shape of it, have you ever seen it? Not only this, the whole system of your bodily structure is a wonderful combination of supernatural creation. Is it possible to give value of just a single insignificant limb with the entire resources of the world?

Therefore, let us open all our mind to express the gratitude to our glorified creator Allah! Let us be devoted to

\(^2\) = Mulk 67/2.
\(^3\) = Zhilzhal 99/7-8.
\(^4\) = Isra 17/85.
perform our salat (prayer) according to the teachings of His messenger Jibreel, the Angel and to the practices of the last Prophet Muhammad (sm).^5 Let us bend our head of obedience to our Lord Allah, the Omnipotent.

**Oh Musalli!**

During your solitary conversation with Allah in salat, open the door of your heart before your creator.\(^6\) Approach with all of your prayers before ending of salat. Shed tears on going down in prostration. Allah knows the talks of your heart. He understands the language of your eyes. Listen to the yearning prayer of Father Ibraheem (A): ‘Oh our Lord! Verily you know what we conceal in our minds and what we express in our lips. Nothing on the earth and in the heaven is hidden from Allah’.\(^7\) Therefore, with fearful respect and deepest faith stand up fixing your hands folded on the chest before your Lord. Raising two hands through Raf’ul Yadayin submit yourself before Allah. Thereafter pronounce the greatness of your creator by shouting Takbeer. Shattering all prides bend your head in Ruku before your creator Allah. Then go down to Sijdah (Prostration) putting your fore-head on the ground. Always remember

---


7. رَبّنَا إِنّمَا نَسْتَجِبُ إِلَيْهِ وَمَا نِعْلَمُ إِلَّا مَا نَنْتَجَبُ عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاوَاتِ. =Ibraheem 14/38.
His everlasting message, ‘If you are grateful, then surely I will give you more. But if you are ungrateful, then you should know that verily My punishment is severe’.\(^8\) He says, ‘Oh the son of Adam! make your mind free for my prayer. I will make your heart full of comforts and remove your wants. But if you do not do so, I will make your two hands full of the (worldly) anxieties and I will not remove your wants.’\(^9\)

Therefore, come on! to earn the satisfaction of Allah and to gain Heaven in the life hereafter, let us concentrate in \textit{salat}, the greatest \textit{Ibadat} and prayer ceremony of Islam, by saying \textit{takbeer-i-tahreemah}, leaving aside all worldly functions and submit ourselves with devoted, humble and dissolved heart.

\textit{Come on! build our life on the light of the holy Quran & Saheeh Hadeeth.}

\(^8\) Hadeeth Qudsi; Ahmad, Tirmizi H/2466; Ibnu Majah H/4107; Do, Mishkat H/5172 Ch: 26, ‘To soften the heart’. Sec:2; Albani, Silsila Saheehah H/1359.
The Prophet (sm) says:
صلوا كمَا رأيتُوني أصليَّ
You say salat as you see me saying of salat.¹⁰

Description of Salat in short (خَتَصَرْت صِفَة صَلاة الرسول ﷺ)

(1) Takbeer-i-Tahreemah: After completion of ablution with firm determination for salat facing the Ka’ba in standing position, fix your folded hands on the chest placing right on the left to the elbow after raising two hands up to the shoulder saying Alla-hu Akbar for takbeer-i-tareemah or will place the right wrist on the left and will keep them on the chest.

After placing two hands on the chest and fixing the aim to the place of sijdah (prostration) in a very modest way, the musalli will begin a good start of his best prayer salat with following Doa:

اللَّهُمَّ بَاعِدْ بَيِّني وَبَيِّنَ خَطَّائِيَ كَمَا بَاعِدَتُ بَيْنَ الْشَّرْقِ وَالْشَّرْقِ اللَّهُمَّ تَقَيِّي مِنَ الحَتَّائِيَ كَمَا تَقَيَّى النَّوْمُ أَنْتَيْضُ مِنَ الدَّهَبِ اللَّهُمَّ أغْسِلَ خَطَّائِيَ بِأَلْلَهَيْنِ والْلَّجَيْنِ والْبَرَدِ


Translation: Oh Allah! You create such distance between me and my sins as you have created distance between the East and the West. Oh Allah! You make me clean from the


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sins in such a way that a piece of white cloth is cleaned from dirtiness. Oh Allah! You wash away my sins with water, snow and dewdrops.\textsuperscript{11}

It is called as \textit{Sana} i.e. Doa-\textit{istiftah}. There are another Doas also for \textit{Sana}. But this one is most authentic.

\textbf{(2) Recitation of sura Fatiha:} After reading \textit{Doa-\textit{istiftah}} (\textit{Sana}), will recite sura Fatiha after reading A’oozu billah and Bismillah and only Bismillah in other rak’ats with saying Ameen loudly at the end of sura Fatiha, if the \textit{salat} is Jehri (i.e. the \textit{qira-\textit{at}} loudly).

\textbf{Sura Fatiha} (The preface) Sura:1, –Makkiah:

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\textbf{Translation} : I seek refuge with Allah from the clutches of the expelled Satan. In the name of Allah, Most Gracious, Most Merciful. (1) All praises for Allah, the cherisher of the Worlds. (2) Most Gracious, Most Merciful. (3) Lord of the Day of Judgement. (4) You alone we worship and you alone we ask for help. (5) You alone we worship and you alone we ask for help. (5) You alone we worship and you alone we ask for help. (6) The path

\textsuperscript{11} Muttafaq ‘Alaih, Mishkat H/812, Para: 11, Which is to be read after takbeer.
of those whom you have rewarded. (7) Not the path of those who are accursed by you and not of those who go astray’. *Ameen*! (Oh Allah! accept our prayer).

(3) **Qira-’at (i.e. recitation):** Either *Imam* or alone the *musalli* after reading *sura Fatiha*, will read any other *sura* from the holy *Quran* in the first two *rak’ats*. But if a *Muqtadi* (i.e. the follower of *Imam*), he will just read silently the *sura Fatiha* behind the *Imam* and will listen attentively to the qira-’at of the *Imam* in jehri (loud) *salat*. But at the *Zuhr* and ‘Asr prayer both the *Imam* and the *Muqtadi* will read *sura Fatiha* and another *sura* in 1st two *rak’ats* and only *sura Fatiha* in the last two *rak’ats*. *(See the suras in P. 22 to P. 31)*

(4) **Ruku (Bending):** After the qira-’at is over, he will raise hands upto the shoulder or to the ear in *Raf’ul Yadayin* and will utter *Alla-hu Akbar* (Allah is greatest) and will bend to the *ruku*. At this position, the two hands will have to be placed on the knees and keep the legs, hands, back and head straight and will read *Doa* of *ruku*.

**Doa of Ruku**

سُبْحَانَ رَبِّي الْعَظِيمَ

*(Most holiest is my fosterer who is the glorious). It should be read at least three times.*

(5) **Qawmah (standing after bending):** After *ruku*, he will rise straight and will stand calmly and will raise two hands upto shoulder facing the *Qibla* and both *Imam* and *Muqtadis* will utter ‘*Sami’alla-hu liman Hamidah*’ (Allah hears him who praises Him). Then will read once *Doa of Qawmah*.

**Doa of Qawmah**

رَبَّنَا لَكَ الْحَمْدُ

*(Oh our fosterer! All our praises are for you). Or will read,*

رَبَّنَا وَلَكَ الْحَمْدُ خَمْدًا كَبِيرًا طَيِّبًا مُبَارَكًا فِيهِ

*Rabbana wa lakal Hamdu Hamdan katheeran Toaiebam Muba-rakan feehi.*

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(Oh our Fosterer! Countless praises are for you, which is pure and full of blessings). There are another Doas for Qawmah.

(6) **Sijdah (Prostration):** After reading *Doa of Qawmah*, will go down to *sijdah* saying *Alla-hu Akbar* and will keep two hands first and then two knees on the ground and will read the *Doa* time and again. In this position two hands will have to be placed normally on the ground alongwith the shoulder or the ears. The elbows and armpits will remain free and will not recline to the knees or ground. The prostration will be longer and the back will be straight. As if, a kid may pass under the space.

On rising from *sijdah* the *musalli* will sit on the left foot and the right foot will be kept in straight position. At this stage will sit calmly and will read *Doa*. Then with saying *Alla-hu Akbar* will go to the 2nd *sijdah* and read the *Doa*. In *ruku* and *sijdah* will not read the Quranic *Doas* (Verses). In the 2nd and 4th rak‘at just before standing after rising from *sijdah* will sit a little. This is known as *Jalsa-i-Istirahat* i.e. sitting for relief. Thereafter he will stand pressing two hands on the ground.

**Doa of Sijdah:** *Subha-na Rabbial A’la* (Most holiest is my fosterer who is the highest) at least three times. There are another *Doas* for *ruku* and *sijdah*.

**Doa of sitting between two Sijdas:**

َللهِمَّ غَفِّرْ لَيْنَا وَارْحَمْنَا وَاجْبِنَا وَأَهْدِنَا وَعَافِنَا وَأَرْزَقْنَا

**Pronunciation:** *Alla-hummaghfirlee, Warhamnee, Wajburnee, Wahdinee, wa A‘-finee, Warzhuqnee’.*
**Translation:** ‘Oh Allah! Forgive me, be kind to me, rectify my condition, show me true path, give me health and give me livelihood’.  

(7) **Sitting:** At the end of 2\textsuperscript{nd} rak‘at the musalli will sit. If it is first sitting, he will have to read ‘Attahiatu’ only and will stand for the 3\textsuperscript{rd} rak‘at. If it is last sitting then after reading ‘Attahiatu’ will read ‘Darood’ and ‘Doa Mathoorah’ and if possible will read much other Doas. In the 1\textsuperscript{st} sitting will sit on the left foot and in the last sitting the toes of the left leg will have to be produced to the right side a little and will sit on the left buttock while the right foot will remain straight, pointing the toes towards the Qibla.

At the time of sitting, the fingers of the left hand to be placed on the left knee pointing to the qibla in a normal position and the right hand in closed fist like the Bangla number of 53 will have to beckon with moving the fore-finger till conclusion of the prayer by turning with Salam. The eye-sight of the musalli will follow the direction of the finger and not to go beyond it.

**Doas of sitting :**

(a) **Tashahhud (Attahia-tu ) :**


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Translation: ‘All honour, all prayer and all the holy things are for Allah. Oh Prophet! Peace be upon you and the kindness and bounties of Allah be showered upon you. Peace be showered on us and on the pious slaves of Allah. I bear witness that there is none to be worshipped except Allah and I bear witness that Muhammad is His slave and His Messenger’. (Bukhari & Muslim).\(^{13}\)

(b) Darood (Benediction):

اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمٍ إِنَّكَ حَمِيدٌ مَّجِيدٌ - اللهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمٍ إِنَّكَ حَمِيدٌ مَّجِيدٌ.


Translation: ‘Oh Allah! shower kindness on Muhammad and his family members, as you have showered your kindness on Ibraheem and his family members. Verily you are praiseworthy and honourable. Oh Allah! You shower bounties on Muhammad and his family members as you have showered your bounties on Ibraheem and his family members. Verily you are praiseworthy and honourable’.\(^{14}\)

(c) Doa-i-Mathoorah (i.e. Doa narrated in hadeeth) such as:

اللهُمَّ إِنِّي هُنَّمْتُ نِفْسِي ظَلَمًا كَبِيرًا وَلَا يَغْفِرُ الدُّنْيَا إِلَّا أَنتُ، فَاغْفِرْ لِي مَغُفورَةً مِّنْ عَبْدِكَ وَأَرْحَمْنِي إِنَّكَ أَنتُ الْعَفُورُ الرَّحِيمُ.

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Pronunciation: **Alla-humma Innee Zalamtu Nafsee Zulman Kathee-raon wala Yaghferuz Zunooba Illa Anta, Faghfirlee Maghfiratam min ‘Indika warhamnee Innaka Antal Ghafoorur Raheem.**

Translation: Oh Allah! I have made a lot of torture on myself. There is none to forgive these sins except you. So, forgive me especially from yourself and be kind to me. Verily you are forgiving and kind.'

(8) **Salam:** After *Doa-i-Mathoorah* the *musalli* will turn his head first to the right and then to the left with the utterance of ‘Assala-mu ‘Alaikum wa Rahmatulla-h’ (peace and kindness of Allah be upon you). After the end of the 1st *salam*, may be added ‘wa Baraka-tuhu’ (‘and his bounties’).

Thus after ending of *salat* he will utter once loudly ‘Alla-hu Akbar’ (Allah is greatest) and ‘Astaghfirullah’ (‘I seek pardon to Allah’) three times. If he is an *Imam*, he will sit towards *Muqtadis* by turning to the right or left and will read the *Doa* below and other *Doas*.

全能的平安，我从您那里得平安。您是怜悯的，是仁慈的。安拉的奴僕！

Pronunciation: **Alla-humma Antas Sala-mu wa minkas Sala-mu Taba-rakta Ya zal jala-li wal Ikra-m.**

Translation: Oh Allah! You are peace and from you comes the peace. You are the benevolent. Oh! the owner of dignity and honour’.

After reading upto this he may get him up. Other *Doas* after it, pl. see in the chapter ‘Zikr after salat’.

Essential Suras

After reading sura Fatiha will recite in first two rak’ats from other suras or from any two of the suras given below successively.

(1) Sura Zhilzhal (The Earthquake) Sura: 99, -Makkah:

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

Translation: (1) When the Earth will be shaken with its (final) earthquake. (2) And when the Earth throws out its (hidden) burdens. (3) And the man will cry ‘what is the matter with it? (4) On that Day it will describe all her tidings (happened over it). (5) Because your Lord will reveal it. (6) On that Day the mankind will appear in various groups, for their deeds to be shown to them. (7) Then anyone will see his virtuous deed he has done equal to an atom. (8) And anyone will see his vicious deed he has done equal to an atom.
(2) Sura ‘A-diya-t (Steeds that run) Sura:100, -Makkiah:


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

Translation : (1) By the steeds that run with panting breath. (2) And the steeds that disperse sparks of fire by striking their hoofs. (3) And the steeds that raid at dawn. (4) And raise the dust in clouds at that time. (5) And then enter the midst of the foe. (6) Verily the man is ungrateful to his Lord. (7) And to that (fact) he bears witness (by his deeds). (8) And verily he is blind in his love of wealth. (9) Does he not know when the contents of the graves are poured forth (i.e. all mankind is resurrected)? (10) And will be made manifest which were hidden in the breasts. (11) Verily their Lord is well known about what will be done to them at that Day (of Resurrection).

Translation : (1) The striking. (2) What is the striking? (3) Do you know what is the striking? (4) The Day when the men will be like scattered moths. (5) And the mountain will be like carded wool. (6) Then, whose balance (of virtuous deeds) will be heavy in scale (7) He will live a pleasant life (in Heaven). (8) But, whose balance (of good deeds) will be light (9) He will have his home in Ha-wiyah. (10) Do you know what is it? (11) A fire fiercely blazing.

(4) Sura Taka-thur (Desire for more) Sura:102, -Makkiah:


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

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

Translation : (1) The desire for more makes you unconcerned (about the life hereafter). (2) Until you visit the graves. (3) But nay, you shall come to know soon. (4) Again nay, you shall come to know soon. (5) Nay! if you know the sure knowledge, (then you never be unconcerned). (6) Certainly you shall see the Hell-fire. (7) Again, you shall see it with certainty of sight. (8) Then you shall be asked on that Day about the blessings upon you.

(5) Sura ‘Asr (The Time) Sura:103, -Makkiah:


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

Translation : (1) By the time (through the ages). (2) Verily the man is in loss. (3) Except those who believe in Allah (with knowledge) and do righteous deeds and those who advise each other for truth and who advise each other for patience.
(6) Sura Humazhah (The Slanderer) Sura:104, -Makkiah:

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

Translation: (1) Woe to every slanderer in front and every backbiter in absence. (2) Who has gathered wealth and counted it. (3) He thinks that his wealth will make him last for ever. (4) Never be so. He will verily be thrown into the crushing fire ‘Hutamah’. (5) Do you know what the ‘Hutamah’ is? (6) The fire of Allah kindled. (7) Which will reach up to the hearts. (8) Verily it shall be closed upon them. (9) In the pillars outstretched.

(7) Sura Feel (The Elephant) Sura:105, -Makkiah:

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

Translation: (1) Alam Tara Kaifa Fa’ala Rabbuka bi Asha-bil Feel. (2) Alam Yaj’al Kaidahum fee Tazleel? (3) Wa

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

Translation : (1) Have you not heard how your Lord (Allah) has dealt with the army with Elephants? (2) Did He not make their plot go astray? (3) And He sent birds on them in flocks (4) And Who had thrown stones of baked clay on them. (5) Then He made them like bran eaten up.

(8) Sura Quraish (The Quraish dynasty, the Custodians of the holy Ka’ba) Sura:106, -Makkiah :

بيان الله الرحمن الرحيم
لاليث فئيش ففهم حلة الشيا وصبف فتباعدوا ربه هذه البيت
الذي أطعمه من جوع وأمنهم من خوف

Pronunciation : (1) Le’i-la-fi Quraish. (2) ‘i-la-fihim Rihlatash Shita-i Wassaif. (3) Fal Ya’budoo Rabba Ha-zal Bayit. (4) Allazi At’amahum min joo’eon wa A-manahum min khawf;

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

Translation : (1) For the deep attachment of the Quraish. (2) For their attachment of business tours in winter (to Yemen) and in summer (to Syria). (3) So, they should worship the Lord of this House. (4) Who has fed them food in hunger and has made them safe from fear.

[The livelihood of the Quraish would depend on their business-tour to the Yaman at the winter and to the Syria at the summer season. They were honoured throughout the Arab for the cause of that, they were the servants of the ‘house of Allah’. For this reason their caravans would have been safe always.]
(9) Sura Ma‘oon (Needs of daily use) Sura:107, -Makkiah:

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

Translation: (1) Have you seen him who denies the Day of judgement? (2) That is he, who repulses the orphan (harshly). (3) And does not encourage one to feed have nots. (4) So, woe to the worshipers. (5) Who are indifferent in their salat. (6) Who perform it just to show. (7) And prevent (to give) the needs of daily use.

(10) Sura Kauthar (A River in Paradise) Sura:108,-Madaniah:

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

Translation: (1) Verily we have gifted you the ‘Kauthar’. (2) So, you pray to your Lord and sacrifice for him. (3) Surely your enemy is having no descendants.
(11) Sura Ka-firoon (The Infidels) Sura:109, -Makkiah:

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

Translation: (1) Say! Oh Infidels! (2) I do not worship which you worship. (3) And you are not the worshipers of whom I worship. (4) I am not worshiper of which you worship. (5) And you are not the worshipers of whom I worship. (6) To you your Deen and to me my Deen (way of life).

(12) Sura Nasr (The Help) Sura:110, -Madaniah:

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

Translation: (1) When there comes the help of Allah and the victory (of Makkah). (2) And you see the people enter in crowds into the Deen of Allah (i.e. in Islam). (3) So you glorify with praises of your Lord (Allah) and ask His forgiveness. Verily He is too much forgiving to the repented ones.
(13) **Sura Lahab** (The Flame) Sura:111, -Makkiah:

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


Translation: (1) Perish the two hands of Abu Lahab and perish he. (2) Did not come to his help a little his wealth and what he has earned. (3) Very soon he will be burnt in a fire of blazing flame. (4) And his wife too; who carries wood. (5) Round her neck is a twisted rope of dates-leaf.

[Abu Lahab was an uncle and nearest neighbour enemy of the Prophet (sm). His wife Umme Jameel was the sister of Abu Sufyan.]

(14) **Sura Ikhlas** (The Purity of Faith) Sura:112, -Makkiah:

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

Pronunciation: (1) Qul Huwalla-hu Ahad. (2) Alla–hus Samad. (3) Lam Yalid wa lam Yulad. (4) Wa lam Yakullahu Kufuwan Ahad.

Translation: (1) Say, He is Allah, The One (and only). (2) Allah is not dependent on any. (3) He begets none, nor He is begotten. (4) And there is none equal unto Him.
(15) Sura Falaq (The Dawn) Sura: 113, -Madaniah:

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

Translation: (1) Say! I seek refuge with the Lord of the Dawn. (2) From the evil of what He has created. (3) And from the evil of darkness of night when it overspreads. (4) And from the evil of bad women who blow into the knots. (5) And from the evil of the envier when he envies.

(16) Sura Nass (The Mankind) Sura: 114, -Madaniah:

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

Translation: (1) Say! I seek refuge with the cherisher of mankind. (2) The ruler of mankind. (3) The Ma'bood (to be worshipped) of mankind. (4) From the evil of whisper of the secret Satan. (5) Who whispers in the hearts of the mankind. (6) From among the jinn and from among the men.
Information about Salat

1. Definition of Salat

The dictionary meaning of salat is Doa, blessing and seeking forgiveness.\textsuperscript{17} The terminology meaning of ‘Salat’ is to perform the greatest prayer of forgiveness of a faithful slave before Allah according to the ways given by the Islamic shari’ah, which starts with Takbeer-i-tahreemah and ends with Salam.\textsuperscript{18}

2. Obligation of salat and its number of rak’ats

Just after being prophet, the salat had been Farz. This was for the Fajr and ‘Asr only by two and two rak’ats (qurtubi). As Allah says, and you celebrate praises of your Lord in the evening (before sunset) and in the morning (before sunrise).\textsuperscript{19} ‘A-yesha (R) said that the salat in beginning was of two rak’ats in dwelling and in journey.\textsuperscript{20} Besides, the Tahajjud salat was ‘additional’ for the prophet (sm) (Isra 17/79). The sahabis also used to say night salat regularly to follow Him.\textsuperscript{21} Then at the night of Mi’raj the five times of daily salat have been ordained.\textsuperscript{22}

\textsuperscript{17} Al-Qamoosul Muheett p. 1681.
\textsuperscript{18} - Abu Daud, Tirmizi, Daremi. Mishkat, Ch: 3, ‘Cleanness’, H/312; Muslim, Mishkat, Ch: 4, ‘Salat’ H/791. Para: 10, ‘Description of salat’.
\textsuperscript{19} Ghafir/Mumin 40/55; Mir’at 2/269.
\textsuperscript{20} Muslim H/685; Abu Daud H/1198; Fiqhus Sunnah I/211.
\textsuperscript{21} Muzzammil 73/20; Tafseer Qurtubi.
\textsuperscript{22} Muttafaq ‘Alaih, Muslim, Mishkat H/5862-65, Ch: 29, ‘Fazail & Shamail’ Para: 6, Mi’raj.

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These are: Fajr, Zuhr, ‘Asr, Maghrib and ‘Esha.\textsuperscript{23} Except these, there is \textit{Farz salat} of \textit{jum’ah}, which is to be said at the noon of the day of \textit{jum’ah} in a week.\textsuperscript{24} After saying \textit{jum’ah}, the \textit{Zuhr} would not be said. As because the \textit{jum’ah} is the substitute of \textit{Zuhr}.\textsuperscript{25}

There are 17 \textit{rak’ats} \textit{Farz salat} of five times in a day & night and 15 \textit{rak’ats} in the day of \textit{jum’ah} and 12 or 10 \textit{rak’ats} of \textit{Sunnat-i-Muakkadah}. Such as: (1) \textbf{Fajr} : 2 \textit{rak’ats} sunnat, then 2 \textit{rak’ats} \textit{Farz} (2) \textbf{Zuhr} : 4 or 2 \textit{rak’ats} sunnat, then 4 \textit{rak’ats} \textit{Farz} and then 2 \textit{rak’ats} sunnat (3) \textbf{‘Asr} : 4 \textit{rak’ats} \textit{Farz} (4) \textbf{Maghrib} : 3 \textit{rak’ats} \textit{Farz}, then 2 \textit{rak’ats} sunnat (5) \textbf{‘Esha} : 4 \textit{rak’ats} \textit{Farz}, then 2 \textit{rak’ats} sunnat, then at the end one \textit{rak’at} of Vitr.

In the \textit{jum’ah} 2 \textit{rak’ats} are \textit{Farz}. Before it, 2 \textit{rak’ats} of \textit{Tahiyatul Masjid} in minimum are \textit{sunnat} after the entrance into the mosque before sitting and after the \textit{jum’ah} 4 or 2 \textit{rak’ats} are \textit{sunnat}. All \textit{salats} above are fixed by the regular practice of the Prophet (sm) and proved by the \textit{saheeh hadeethes},\textsuperscript{26} which are stated in related chapters of this book.

\section*{3. Importance of \textit{salat} \textsuperscript{28} (أهمية الصلاة)}

(1) Immediately after recitation of \textit{Kalima-i-Shahadat}, the place of \textit{salat} comes in Islam.\textsuperscript{27}

(2) \textit{Salat} is the best of all prayers of Islam which has been made obligatory in the night of \textit{Mi’raj} i.e. nocturnal journey of the prophet upward to Allah.\textsuperscript{28}

\begin{itemize}
\item \textsuperscript{23} Abu Daud H/391, 393, Ch: 2, Salat, Para: 1.
\item \textsuperscript{24} Jum’ah 62/9; Muttafaq ‘Alaih, Mishkat H/1354, Para: 42, Jum’ah.
\item \textsuperscript{25} Fiqhus Sunnah 1/227.
\item \textsuperscript{26} See saheeh ibnu Khuzaimah, Ch: salat, Para: 2; Nasaii, Ch: 5, salat, Para: 3.
\item \textsuperscript{27} Muttafaq ‘Alaih, Muslim, Mishkat, H/1772, Ch: 6 ‘Zakat’, Sec: 1.
\end{itemize}

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(3) Salat is the basic pillar of Islam, without which Islam cannot survive.

(4) Salat is only important prayer which would be practised from the age of 7 (seven).

(5) The ruins of salat is akin to the ruins of the Nation as stated in the holy Quran.

(6) The salat is the subject of maximum discussion made in the holy Quran.

(7) Salat is compulsory Ibadat (prayer) for a Mumin (Believer) in all circumstances, which for other Ibadats have not been made.

(8) The rope of Islam which will break first is its Rule and the last to break is Salat.

(9) After the obliteration of Salat from the Earth, there will be happened the Resurrection.

(10) In the Day of judgement, the first account of the Mumin will be taken of his salat. If the account of salat is


31. The discussion of salat has been made in the Quran at least in 82 places. Al-Mu’jamul Mufahras Li Alfa-zil Qura-nil Kareem (Beirut : 1987).


33 & 35. www.ahlehadeethbd.org
proper, then all other ‘Amals (Deeds) will be proper. Otherwise every thing will be meaningless.36

(11) Salat is compulsory for five times in a day, which for any other compulsory ibadats have not been made.37

(12) The difference between Mumin and Kafir-Mushrik (Infidels & Polytheist) is Salat.38

(13) The sign of the dweller of Hell is that he will ruin the salat and will be the worshipper of inclination (Mariam 19/59).

(14) Ibraheem (A) had prayed to Allah for Himself and for His offspring to be performers of salat (Ibraheem 14/40).

(15) The last advice of the Prophet (sm) just before his death time was for salat and women folk.39

4. Rulling against the abstainer from salat

(حكم تارك الصلاة)

The person, who abstains from salat wilfully or denies its of being compulsory, is a kafir and Jahannami (the dweller of the Hell). That person is expelled from Islam. But the

36. عَنْ أَبِي هُرَيْرَةَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ: أَوْلَى مَا
بِحَاسِبَ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ الصَّالِحَةِ، فَإِنَّ سَلَحَ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ سَيْتُ يُهْرِيكَهُ، وَإِنَّ فَسَادٌ فِي نَفْسِهِ


38. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ: أَوْلَى الْخَرَّةِ وَبَيْنَ
الشَّرْكِ وَالْكَفِيرِ تَرَكَ الصَّلاةَ

person who keeps *iman* (faith) but abstains from *salat*, either for anxiety or idleness or performs *salat* loosely without maintaining proper system, the rules of *Shari'ah* for him are as follows:

**(a)** Allah says,

فَوَيْلٌ لِّلْمُصَلِّينَ، الَّذِينَ هُمْ عَنِّ صَلَاةِهِمْ سَاهُونَ، الَّذِينَ هُمْ يَرَّأُونَ—

'So, woe for those *Musallis* (Performers of *salat*).

‘Who are indifferent in their *salat*’. ‘Who perform it just to show the people’ (*Ma'oon 107/4-6*).

**(b)** Allah has called these lazy and phoney *Musallis* as Hypocrite and Fraudulent. He says.

إنَّ الْمُتَفَاعِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذًا فَامْتَلَأَ الْصَّلَاةُ قَامَوا كَسَالِي

‘Verily the hypocrites seek to deceive Allah. but it is He who deceives them. And when they stand up for *salat*, they stand with laziness. They show men and they do not remember Allah but a little’ (*Nisa 4/142*). In another place Allah has called them as *Fasiq* (Evil-doer) and says that He will not accept their *salat* and contributions (*Tawbah 9/53-54*).

**(c)** The Prophet (sm) says, ...’who does not take proper care of *salat*, ...that person will accompany with Qaroon, Firaun, Haman or Ubai Ibnu Khalaf in the Day of Judgement’.

The meaning of taking care of *salat* is to perform correctly the *ruku*, *sijdah* and all the *Farz* and *Sunnats* with special attention to *salat*. In explanation to that *hadeeth*, Hafez


41. Molla Ali Qari Hanafi, Mirqatul Mafateeh sharah Mishkatul Masabeeh (Delhi, N.D.) P. 2/118.
Ibnul Qayim (691-751 A.H) says, (1) ‘The person who is away from salat for love of money and wealth, his Resurrection will be with the miser Qaroon, the richest cousin of the prophet Musa (A). (2) One who abstains from salat due to state functions or political anxiety, his Resurrection will be with Pharao, the persecutor King of Egypt. (3) The person who abstains from salat for engagement as a Minister or an Officer, his Resurrection will be with Haman, the Prime Minister of Pharao. (4) The person who abstains from salat due to business or occupation, his Resurrection will be with Ubai bin Khalaf, the polytheist merchant leader of Makkah.

It is needless to say that being accompanied with kafir and polytheist leaders in the Day of judgement means to become the resident of the Hell, though he was a musalli in his life time. Therefore not only abstinence from salat, but if some one fails to perform salat properly with maintaining ruku-sujood duey, he will be dweller of the Hell. (May Allah save us. Ameen!).

(d) To abstain from salat has been declared as the sign of difference between the Mumin & Kafir (believer & infidel) in hadeeth. The honoured Sahabis also considered it as the same. They are the dwellers of the Hell undoubtedly. But if they believe in Tawheed, Risalat and Akhirat with plain heart and do not deny the rules of Halal, Haram, Farz & Wajibs of Islam, and do not commit any Shirk, then they would not be considered as set-aside from Islam and they

42. Ibnul Qayim, Assalat wa hukmu Ta-rikiha (Beirut : Dar Ibnu Hazm, 1st edn. 1416/1996), P. 63; Syed Sabiq, Fiqhus Sunnah (Qairo: 1412/1992)  P. 1/72.
43. Muslim, Mishkat H/569; Tirmizi, Ibnu Majah, Mishkat H/574, 580; Mir’at 2/274, 279.
44. Tirmizi, Mishkat H/579; Mir’at 2/283.
are not the ever-dwellers of Hell, as who deny the Kalima shahadat. This type of Muslim though kafir in practice but not in faith. Rather for the blessings of the Kalima and for the cause of recommendation of the last Prophet Muhammad (sm) for the grave sinners, they at last may come back to the Heaven by the grace of Allah. But they would be called there as ‘Jahannami’ (الجحيميون), which will be a very shameful matter.

(e) In the light of various hadiths, among the scholars of Ahl-i-Sunnat including Imam Malek (93-179 A.H), Imam Shafe’ii (150-204) and all other scholars of the latter days are of one opinion that, that person is a ‘Fasiq’ (evil-doer) and he must repent. If he does not repent and does not start salat, his punishment will be death penalty. Imam Abu Haneefah (80-150) says, ‘he should be given exemplary punishment and he should be confined to the prison until and unless he says his prayer’. Imam Ahmad bin Hambal (164-241) says, ‘the person even after he is invited to salat and he neglects it, and says, I shall not perform salat, and passes the time of salat, then it is mandatory to kill him’.

Nevertheless, this is the duty of an Islamic government. The Salat of Janazah (the funeral prayer) of that person should not be performed by an Imam of the mosque or by a respected Alim. As because the prophet (sm) did not say Salat of Janazah of a person who did a petty larceny (of about two Dirhams) from Ghanimat (the war spoils) and of a

killer of himself. But he made order others to say his Janazah.\textsuperscript{49} Now it is easily understandable, what would be the behaviour of the Muslim society with those who abstain from salat, an indispensable ordinance of Allah, the almighty.

5. **Merits of salat** (فضائل الصلاة)

(1) Allah declares, \textit{إن الصلاة تنهى عن الفحشاء والمنكر} Verily, the salat prevents Mumin from doing shameless and disliked deeds. (\textit{Ankaboot} 29/45).

Abul ‘A-liah says, it does not called as salat if there disappeared three things: (1) devotion which enjoines him to do virtuous deeds (2) fear of Allah which forbids him from evil (3) reciting the Quran which have directed him to good & bad.\textsuperscript{50} Abu Hurairah (R) said, ‘once a man comes to the Prophet (sm) and says that certain person would pray the night salat and commits theft at the morning. The Prophet (sm) said that the night salat will prevent him soon from the deed you have saying 

\textit{لَاتَّهِمَا سَبِيلَاهَا مَا تَقُولُ}.

(2) The Prophet (sm) says, Five times of salat, one Jum’ah to another and one Ramazan to another are like as fine (\textit{kaffarah}) for all the sins committed between these, if he refrains from committing grave sins (which is not requited without Tawbah i.e. repentance to Allah).\textsuperscript{52}

\textsuperscript{49} Nayl 5/47-48, Ch: Jihad. Para: Janazah for the person died of death punishment; Ahmad, Abu Daud, Nasaii, Ibnu Majah, Mishkat H/4011; Zadul Ma’ad (Beirut : 1416/1996) P. 3/98; Albani, Talkheesu Ahkamil Janaiz, P. 44; Muslim H/2262 (978), Ch: 11, Janaiz, Para: 37; Bulooghul Maram H/542.

\textsuperscript{50} Ibnu Katheer, Tafseer Ankaboot 29/45.

\textsuperscript{51} Ahmad H/9777; Baihaqi-Shu’ab, Mishkat H/1237, Ch: 4, salat, Para: 33, To encourage for night salat; Mir’at 4/235.

\textsuperscript{52} Muslim, Mishkat, H/564, Ch: 4, Salat.
(3) He also says, ‘if you bathe yourself five times a day in a river running by your house, shall there be any dirt in your body? The comparison of five times salat is just like that. Through it Allah removes all the sins of His slaves.

(4) He says, the person who takes care of salat, for him salat in the Day of Resurrection will serve as light, document and will be the cause of his salvation...

(5) Narrated from Abdullah bin Umar (R) the Prophet (sm) says, when the slave stands in salat, all his sins are presented before. Then it is kept on his head and on his two shoulders. Then when he bends to ruku or goes to sijdah (prostration), all his sins drop down.

(6) The Prophet (sm) says, (a) the person who regularly performs his salat of Fajr (early morning) and ‘Asr (after noon) shall not go to the Hell. ‘He will enter the Heaven’. (b) The Angels of the day and night assemble during salat of Fajr and ‘Asr. The Angels of the night when rise up to the Heaven Allah asks them, in what condition did you leave my slaves? Though He is well known of everything, the Angels will report that, they had found them in (‘Asr) salat and left them in (Fajr) salat. (Fajr) salat has been regarded as ‘Mashhood’ in the holy Quran (Isra 17/78). It means that the Angels of both night and day meet together and give witness. (c) The person who performs Fajr salat, he is under the protection of Allah. If some one wants to snatch away from that protection, he will be thrown into the Hell placing his face downward.

55. Tabarani, Baihaqi, Albani- Saheehul Jame’ H/1671.
57. Muttafaq ‘Alaih, Mishkat H/626.
58. Tirmizi, Mishkat H/635.
59. Muslim, Mishkat H/627.
(7) He says, ‘One who will nicely make his ablution and will perform salat in time, which is ordained by Allah five times daily and will perform ruku and sujood with full of modesty and humbleness, he has a promise for forgiveness by Allah. But Allah has no promise for whom, who will not observe these. If He wishes may pardon him or if He wishes, may punish him.\(^6\)

(8) Narrated from Abu Huraira (R), the Prophet (sm) said that ‘Allah says, the person who will make enmity with one of My beloved slaves, I declare war against him. There is nothing so beloved to Me for seeking My nearness through another’s performance of those which I made Farz (compulsory). Slaves through various additional prayers try to get nearness of Mine, till I love them. Thereafter when I love him, I become his ear with which he hears, become his eye with which he holds, become his leg with which he moves about. If he prays anything to Me, I grant it. If he seeks shelter I give him shelter...\(^6\)

**Merits of salat in the Mosque:**

(1) The Prophet (sm) says, the most beloved place to Allah is the Mosque and the worst place is the market.\(^6\)

(2) ‘The person who goes to the mosque in the morning and evening (i.e. in five times daily salat), Allah keeps ready for him the hospitality in the Heaven.\(^6\)

(3) He says, the musalli will earn most virtues who comes from most far from the mosque’. And ‘the musalli will get most reward who comes earlier and waits for Imam and

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60. Ahmad, Abu Daud, Malek, Nasaii, Mishkat H/570.
61. Bukhari H/6502, Ch: 81, To soften the heart, Para: 38, Politeness; Mishkat H/2266, Ch: 9, Doas, Para: 1.
then says *salat* with *Imam*. He says, 'the first row of *jama’at* as like as the row of *Angels*. If you know how many the virtues in it, then you would be too hurried for it.'

(4) In the Day of Resurrection, the seven groups of people who will be placed under the shade of *‘Arsh* (the all-pervading seat of Allah), of whom one is he, who always hangs his heart with the mosque. Whenever comes out, he returns again.

(5) The Prophet (sm) says that, to say *salat* in my mosque is thousand times better than to say in another places and the *salat* in the *Masjidul Haram* is one lac times better.

This is to note that the *hadeeth* about to earn five hundred times of virtues in saying *salat* in a *juma’h* mosque, is *Za’eeef*.

**Knowings about the mosque:**

(1) The Prophet (sm) says, who builds a mosque for Allah, Allah builds for him a house in the Heaven. But if the mosque is built to create division among the believers, then it will be considered as a mosque of *Zerar* (*ضیراَرْ*) i.e. harmful (*Tawbah* 9/107). The founders of that mosque will be vicious.

(2) The grave-yard should be far away from the mosque. In the obligatory case, a wall should be made stand between. The mosque should be established in a noise-free and lonely place.

64. Muttafaq ‘Alaih, Mishkat H/699.
67. Muttafaq ‘Alaih, Mishkat H/692; Ibnu Majah H/1406; Ahmad H/14735; *Saheehul Jame*’ H/3838.
68. Ibnu Majah H/1413; Do, Mishkat H/752.
70. Tirmizi, Ibnu Majah, Mishkat H/737.
(3) The mosque should be simple and unostentatious. It should not be decorated in excess and full of pomp & splendour. It is forbidden to show any pride with the mosque.\textsuperscript{71}

(4) There must follow the Islamic architecture cautiously in building the mosque and should never imitate the architecture of the houses of worships of the non-muslim in any circumstances.

(5) There was no Mimber (pulpit) in the mosque of the Prophet (sm) in the first time. After some years a three staired wooden mimber was placed there. Extra stairs more than three has been innovated by the Umayyads.\textsuperscript{72}

(6) To build the mosque is forbidden nearby the grave and place in which the worship and prostration is used to be done, there which men desire something and make vow there. It is also forbidden to say salat there and to give any kind of help to it. Because these are Shirk and Allah would never pardon the sin of Shirk (without making Tawbah).\textsuperscript{73}

(7) It is obviously shirk (polytheism) to write the word ‘Allah’ at one side and ‘Muhammad’ in another side of the mosque. Similarly setting the picture of the moon & star or only star to the qibla-side is also forbidden. The muslim do not worship the word of Allah. But they worship Allah, who is unseen. Who is the creator of the sun, moon, stars and the universe? Who is seated on the ‘Arsh upon the seven skies (Toaha 20/5)? But His knowledge and power is present everywhere. He would see and hear all things of us (Toaha 20/46). He has a shape of His own. But there is none like unto Him (Shoora 42/11).

\textsuperscript{71} Abu Daud, Nasaii, Mishkat H/718-19, Para: 7. ‘Mosques and places of salat’.
\textsuperscript{72} Ibnu Majah H/1414; Bukhari H/917-19; Fathul Bari 2/462-63, Ch: 11, Jum’ah, Para: 26, Khutba on the pulpit.
\textsuperscript{73} Sura Nisa 4/48, 116.
(8) It is not proper to set up the word of ‘Allah’ and the picture of the holy ka’ba at the qibla-side and long pillars of fine tyles decorated with the picture of the dome at two sides of the ‘Mihrab’. To make any writing or design on the Mihrab is also not allowed. Molla Ali Qari Hanafi (Rh) comments that to make any external glamour in the mosque is Bid’at.  

(9) To build the ventilator or the grill of the window with the word of ‘Allah’ or ‘Muhammad’ or the ‘Kalima’ is not allowed.

(10) To write ‘Allah’ or ‘Allahu Akbar’ outside the mosque or on the minarate or tomb or engrave the Doa, kalima, Asma-ul husna and the verses of the Quran at the wall or underneath the roof or piece of ‘ghilaf’ of the ka’ba is not proper to set up in the mosque, as because in the holy mosque of the Prophet (sm) there was nothing of it.

(11) Under the mosque or its outer, no portrait or poster with picture of an animal with hafl or full body with its head is not allowed to set up. Because the prophet (sm) says, the angels of blessings would not enter the house in which the picture (of animal) is hung up.

(12) In the mosque there must be arrangement of Azan & Ibadat regularly.

(13) The toilet and the place of ablution should be arranged with the mosque (separately for male & female).

(14) The mosque and its compound should keep always neat & clean and should keep the place nice and free of troubles.

74. Mir’at 2/428.
75. Muttafaq ‘Alaih, Mishkat H/4489, 92, Ch: 22, Dress, Para: 4, the pictures.
(15) The ‘Ulama and guests of the mosque should be honoured fully and entertained highly as they are the guests of the house of Allah.

(16) There may be arrangement for female musallis behind the rows of males separately in between the curtain or in the separate floor. As because the female musallis were used to go to the mosque of the Prophet (sm) attending the jum’ah & jama-’at with males regularly. But it is necessary to be safe the situation and the consent of her guardian and she must be free from all kinds of scent.

(17) Not only to build the mosque, but should take full care to cultivate it and there should be regular arrangement of pure religious teaching & training, as it was in the mosque of the Prophet (sm). Now a days impure & bid’ati teachings are increasing than the pure religious teachings based on saheeh hadeethes. Besides to make ceremony of Milad & Drood congregationally with loudest voice and tuning sound is become a regular practice in some mosques. As a result those mosques are converted as the houses of bid’at in lieu of the houses of Ibadat. All concerned should fear of Allah.

(18) It is not proper to write as ‘Don’t make niyat for sunnat’ or to set up red light in the mosque to prevent the musallis from saying sunnat. Because after saying Iqamat if he leaves the sunnat and join into the jama-’at, he would receive full virtues of salat.

(19) The separate quarters for Imam & Muwazzin should be arranged (if required) with the mosque and there should be arrangement of their living, eating and their honourable livelihood.

76. Bukhari, Mishkat H/948, 1126; Muslim, Mishkat H/1092.
77. Muttafaq ‘Alaih, Muslim, Mishkat H/1059-60.
78. Muttafaq ‘Alaih, Mishkat H/2374, Ch: 9, Doas.
(20) **Manners of the mosque**:

(a) To say two *rak'ats* of *nafl salat* for Allah as *Tahiyatul Masjid* just after when enter the mosque before sitting\(^79\) and don’t sit directly. (b) Do not speak in loud voice (except in *khutba*) in the mosque and do not make noise in it.\(^80\) (c) It is not permissible to announce there any notice of missing.\(^81\) (d) It is not allowed to distinct any place in the row for any (except for Imam).\(^82\) So, it is not permissible to lay prayer-mat separately for any *musalli*. (e) The dignity of all mosques is equal, except the Masjidul Haram, Masjid-i-Nabavi and Masjidul Aqsa.\(^83\) So, one should not go to a big mosque in assumption that the virtues will be enhanced.

(21) The president and members of the mosque committee should always look after the mosque and should take care about its protection and development. Otherwise they will have to explain their liabilities to Allah.\(^84\) They should be fearless followers of the holy *Quran* & *saheeh hadeeth*, Allah-fearing and devoted *musalli* (*Tawbah* 9/18). They should not indulge any *Bid'at* and its performer in the mosque. Because the curse of Allah will be fallen upon them and any virtuous deed of them would not be accepted to Allah.\(^85\)

**Importance and merits of salat in Jama-'at**:

(1) The Prophet (sm) said, 25 or 27 times more merits (*thawab*) achieved for performing *salat* in the mosque with *jama-'at* (congregational *salat*) than to perform it alone in the house or market. And ‘the virtues of salat will increase

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80. Muslim, Mishkat H/1089.
81. Muslim, Mishkat H/706.
82. Ibn Majah H/1429; Abu Daud H/862.
83. Muftafaq ‘Alaih, Mishkat H/693.
84. Muftafaq ‘Alaih, Mishkat H/3685, Ch: 18, leadership & Judjement.
more and more by increase of musallis in jama-‘at

(2) He said, By Allah! in whose hand lies my life, I like to replace one as Imam and I shall go to burn the houses of those who are absent in jama-‘at.87

(3) The Prophet (sm) said (a) Allah and the angels shower blessings on the musallis of 1st row. He says it three times, thereafter says in 4th time, of 2nd row also.88 In another statement it is said that, of the front rows

(b) If people would know the virtues of Azan and performance of salat in proper time and in the first row, then they would have made competitions with each other. In the same way if they would know the virtues of Esha and Fajr salat, then they would have attended these two salats even with crawling.90 (c) He says, when some one performs Esha salat in jama-‘at, he has performed salat like half of the night, and the person who performs Fajr salat in jama-‘at, he has performed it like whole of the night.91 (d) He says, ‘for the hypocrites, there is no salat is

86. Muttafaq ‘Alaih, Mishkat H/702, 1052; Abu Daud, Nasaii, Mishkat H/1066.
There have made understand comparative importance of salat in the mosque and house and market. It is clear that the more virtues of 25 or 27 times is fixed for salat in jama-‘at in the mosque only. Moreover the salat in the house is beekhr than the salat in the market. Such as the salat in jama-‘at in the house or in the market is better than the salat alone there. See Mir’at. P. 2/409; Tabarani, Bazzar, Saheeh At-Targheeb H/411-12; Mir’at, commentary of H/1073, 3/510.
88. Ahmad, Daremi, Tabarani, Mishkat H/1101, Para: 24, To straighten the rows; Saheehul Jame’ H/1839.
89. Nasaii H/661; Saheehul Jame’ H/1842.
91. Muslim, Mishkat H/630, Para: 3.
troublesome than *Fajr* and ‘*Esha salat*.\(^{92}\) The Prophet (sm) said, who would say *salat* for Allah in *jama-‘at* with 1\(^{st}\) *takbeer*, for 40 days, there would be written for him two freedoms, 1\(^{st}\) from the Hell and 2\(^{nd}\) from the hypocrisy.\(^{93}\) Ibnu Hajar said, to avail 1\(^{st}\) *takbeer* is *sunnat-i-muakkadah*. *Salaf-i-Sa-liheen* would express their sorrow for 3 days if they would lose 1\(^{st}\) *takbeer* (المكيرة الأولى) and for 7 days if would lose the *jama-‘at*.\(^{94}\)

(4) The Prophet (sm) says, three muslims who are in a village or in a slum and do not say their *salat* in *jama-‘at*, the Satan will conquer them. As because the wolf used to eat a she-goat which is alone and cut-off.\(^{95}\)

(5) ‘When a *musalli* observes his ablution well and steps forward to the mosque for *salat* only, then for his every step he earns one virtue from Allah and one rank of honour is raised and one sin is obliterated. So long that person engages himself in *salat*, the angels continue to do *Dua* for him and say ‘Oh Allah! Shower blessings on him’. ‘Be kind to him’. So long he does not speak, the angels say more, Oh Allah! pardon him, accept repentance of him.\(^{96}\)

(6) When *Iqamat* of *jama-‘at* is heard then there is no other *salat* is permissible, except that very *Farz salat*.\(^{97}\) So it is not allowed to say *sunnat* after the *Iqamat* of the *Fajr Jama-‘at*, which is in vogue. But will say it just after the end of Jama-‘at.\(^{98}\)

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95. Ahmad, Abu Daud, Nasaii, Mishkat H/1067, Para: 23, Jama-‘at & its merits.
96. Muttafaq ‘Alaih, Mishkat H/1131; Muslim, Mishkat H/1072, Para: 7 & 23.
97. Muslim, Mishkat H/1058, Para: 23, Jama-‘at & its merits.
(7) The musalli will have to join the Jama-'at in any condition it is received and to do same as to follow the Imam. The Prophet (sm) says, who makes ablution properly and comes out to the mosque and attend the Jama-'at, Allah will give him reward as such as the musalli, who has performed salat and is present from the beginning. He will never be paid virtues less than them at all.

(8) Musallis who come after the Jama-'at, may perform salat in further Jama-'at with iqamat. If he is alone, then another musalli (who performed salat before) may join with him to make Jama-'at and to avail its merit as nafl. But it should not be justified regularly for local musallis to come after the jama-'at.

(9) He says, you go ahead to the front rows. Because who would remain always in back, Allah will remain them in back (from His blessings). In another statement there comes that, ‘Allah will move them back to the Hell.’

Forbidden places of salat:

Narrated from Abu Sa‘eed Khudri (R), the prophet (sm) said that, ‘all the earth is the place for prostration to Allah, save and except the graveyards and the bathrooms’. The hadeeth of seven places, in which the salat is forbidden is Za’eef.

99. Tirmizi H/591; Abu Daud H/506, Mishkat H/1142; Saheehul Jame’ H/261.
100. Abu Daud H/564; Do, Mishkat H/1145, Ch: 4, Salat, Para: 28, Section: 2.
102. Muslim, Abu Daud, Mishkat H/1090, 1104, Para: 24, To straighten the rows.
104. Tirmizi, Ibnu Majah, Mishkat H/738; Albani, Irwa H/287; Za’eeful Jame’ H/3235.
6. Conditions of salat

Some matters outside of salat, without which salat will not be perfect, are called 'the conditions of salat'. Those are nine:

(1) The musalli must be a Muslim.  
(2) Must be possessor of knowledge.  
(3) Attainment of age, for which beginning the salat at the age of seven.  
(4) Body, clothes and place of salat must be clean.  
(5) To cover the Satar (i.e. the hidden parts of the body) as for the male to cover shoulders and the lower part of the body from the navel to the knees and for ladies to cover entire body except two palms and the face.  
(6) To be proper the time of salat.  
(7) Must be clean by taking ablution, bath or Taiyammum (Maidah-6)  
(8) Must be facing the Qibla (the holy Ka’ba of Makkah).  
(9) Determination (Niyat) for salat.

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107. Ahmad, Abu Daud, Tirmizi, Mishkat H/572; Nayl. 2/22.  
108. Maidah 5/6, A'raf 7/31, Muddaththir 74/4; Muslim, Mishkat H/2760, Ch: Business; Abu Daud, Tirmizi, Daremi, Mishkat H/737,739, Para: 7.  
111. Baqarah 2/144.  
112. Muttafaq 'Alaih. 1st Hadeeth of Saheeh Bukhari & Mishkat. The narrator is Umar ibnul khattab (R). The recitation of Niyat is an innovation (Bid'at) except the recitation loudly in Talbith for Hajj & 'Umrah. It is not known that the Prophet (sm) or Sahabis, Tab'eis or the past Imams of Ahlus Sunnah have recited Niyat or they have directed any one to recite it.
Four principles of Shari'ah regarding dress code and Satar to be followed:

(1) The aim of wearing dress must be to cover up the body. So that in spite of wearing dress, the hidden parts of the body may not be visible to others.\(^{113}\)

(2) To be Allah-fearing in ins and outs. So, one should wear loose, gentle and clean dresses. To wear white dress is directed by the Prophet (sm).\(^{114}\)

(3) The dress should not be similar to the dress of Burhanuddeen Margheenani (511-593 A.H.), the Author of ‘Hidayah’ the famous book of Hanafi fiqh and some other scholars of next time has opined that the recitation of Niyat with determination is ‘good’. The text as follows:

‘Niyat’ means Determination. But condition is that the Musalli will determine by his heart which salat he will perform. Recitation of Niyat has no validity, but it is ‘good’ to unify the determination (that is the determination with recitation’). =Hidayah (Deoband, India 1416 A.H.), 1/96, Ch: ‘The conditions of salat’.

Famous Hanafi scholars like Molla Ali Qari, Ibnul Humam, Abdul Hai lacknawi have called it as Bid’at (See Mirqt (Delhi, N.D) 1/40-41; Hidayah (Deoband) 1/96, F,N. 13). With other countries among most of the Muslims in the Indian sub-continent, the recitation of Niyat by saying ‘Nawaitu un Usallia’ is in vogue, which has no basis in Shari’ah. While from the beginning to the end of salat is well-restricted by the revelation (wahi) of Allah. There is no room for Rai & Qias (i. e. Analogy & Deduction) in it. So the recitation of Niyat is not a good thing, but an innovation in Shari’ah, which must be given up. In fact, many men are fared of salat for bearing extra trouble of memorizing and reciting the Arabic Niyat. So there is most probability of salat that will be nul & void, if he recites the Niyat with error. Rather who compel a musalli to recite the Niyat, they give verdict (Fatwa) that who will recite sura Fatiha in salat behind the imam, his mouth should be filled with soil or should be bitten with stone. (see the book namely ‘The salat of a Hanafi in the light of saheeh hadeeth’ p.p. 13-14 by Mufti Abdul Quddoos and Mufti Syed Nazrul Islam.) This Hadeeth is Za’eef (Albani, Irwaul ghaleel H/503). Rather there is clear direction of the prophet (sm) to read sura Fatiha in every salat.

113. Muslim, Mishkat H/3524 Ch: 16, ‘Qisas’ Para: 2.
114. A’raf 7/26; Muslim, Mishkat H/5108, Ch: 25, Good manners, Para: 20, ‘Anger & pride’; Tirmizi, Mishkat, H/4350 Ch: 22, Dress; Ahmad, Nasaii, Tirmizi, Mishkat H/4337.
non-muslims.\footnote{115} (4) Should not show any sort of misuse and pride. This is why the males must not wear silk and gold and must not keep the dress beneath their ankles.\footnote{116}

**Head-dress:**

To use head-dress is a custom among the most of all nation of the world from the ancient ages and among the Arabs also it was prevailed. Allah says, خَذُواْ زَيْتُكُمْ عَنْدَ كِلَّ مَسَجِدٍ ‘Take your adornment while praying’ (A’raf 7/31). So that the wearing of best dress with head-dress like cap, headgear was the practice of the prophet (sm) and His disciples. This was the usual practice of the Arabs from the past as their civilized dress. Islam did not reject it. But to use head-dress among the adornment of the muslim.\footnote{117} The Prophet (sm) would use cap and use headgear with & without cap.\footnote{118} His disciples would move free-head also.\footnote{119}

Hasan Basri said, the disciples of the Prophet (sm) would prostrate on their headgear or on the cap from the furious heat of the sun.\footnote{120} The Prophet (sm) would use long towel also for any case of emergency.\footnote{121} But He or His disciples would not in habit of this. Rather the disciple Anas (R) and others would dislike it severely, as it was the usual habit of the Jews of Khaibar, who were the great enemy of Islam.\footnote{122} There stated in hadeeth that just before the Day of

\begin{footnotes}
\footnote{115} Ahmad, Abu Daud, Mishkat H/4347, Ch: 22, Dress.
\footnote{116} Muttafaq ‘Alaih, Bukhari, Mishkat H/4311-14, 4321, Ch: 22, Dress; Abu Daud, Mishkat H/4346.
\footnote{117} Silsila Zaeeefah H/2538, See at the end of commentary.
\footnote{118} Za-dul Ma’a-d 1/130.
\footnote{119} Muslim H/2138 Ch: Janaiz, Para: 7, ‘Nursing of the patient’.
\footnote{120} Bukhari, Ta’leeq. H/385, Ch: Salat, Para: 23.
\footnote{121} Bukhari H/5807, Ch: Dress, Para: 16.
\footnote{122} Za-dul Ma’a-d 1/136-37.
\end{footnotes}
Resurrection, the Dajjal will come and seventy thousands of Jews will accompany with him with long towels (الطويلة) on their head’.\(^\text{123}\) There is seen the pervasion of use of long towels ‘Aba’ (العباء) as head-dress among the Arabs, which is considered as civilized dress from ancient ages.\(^\text{124}\) But in salat it is not known that the Prophet (sm) and His disciples would ever use it. Rather it is shown that the attention is drawn to fix it more than to the salat and there is most probability of ‘Ria’ in it.

There is no obligation about the measurement and colour of headgear. The Prophet (sm) would use headgear of black colour.\(^\text{125}\) While the great Tabe‘ii scholar, one of the famous seven Faqeehs of Madina, Kharejah (d. 99 A. H.) bin Zaid bin Thabit (R) would use headgear of white colour’.\(^\text{126}\) It is indispensable for the women to cover their whole body with head except their face & two palms’.\(^\text{127}\)

So, to obey the order of Allah narrated before, it is necessary to wear best dress in Salat, which is usually prevailed in the related country without offending the basic principles of Islamic dress-code stated above. Allah knows the best.

**Note:**

It is prevailed among the people by the name of hadeeth about the merits of wearing headgear, that (1) ‘Two rak’ats of salat with headgear is better than 70 rak’ats of salat

\(^{123}\) Muslim H/7392/2944, Ch: 52, Fitan, Para: 25.
\(^{124}\) Muslim, Mishkat H/210, Ch: 2, Ilm, Sec: 1.
\(^{125}\) Muslim, Mishkat H/1410, Ch: 45, Sermon & Salat of the Jum’ah; Ibnu Majah H/2821-22, Ch: Jihad, Para: 22.
\(^{126}\) Tabaqat Ibnu Sa’d (Beirut : Dar Sader 1405/1985) P. 5/262.
\(^{127}\) Noor 24/31; Abu Daud, Mishkat H/4372, Ch : Dress.
without it’ (2) ‘One salat with headgear is equal to 25 salats without it’ (3) ‘There are 10 thousand virtues in salat with headgear’ (4) ‘One jum’ah with headgear is equal to 70 jum’ah without headgear’ (5) ‘The angels would be present at the day of juma’h with headgear and used to make Doa for the musallis till sunset who wear the headgear’ (6) ‘Some special angels are deputed by Allah on the doors of jamie’ mosques in the day of jum’ah, who are used to pray to Allah seeking mercy for those who wear the headgear of white colour’.128

All these things in the name of hadeeth are spurious and baseless. Beside these there are another so-called hadeeth and others are popular in society in the merits of headgear. Allah-fearing muslims should refrain from these. Now a days it is seen differences and discriminations in the cap, headgear and veil of the muslims male and female. In this matter all should always be aware of that, these dresses would not be similar to the non-muslims and to the mushriks (polytheists) & bid’atis (innovators) among so-called muslims.

7. Rukans of Salat

‘Rukn’ means the ‘pillar’. These are indispensable matters. If these are not performed wilfully or out of mistake, the salat will be nul & void. These are seven:

(1) Qiam (standing position): Allah says, وَقُوِّمُوا لِلَّهِ قَانِتِينَ ‘And you stand devoted before Allah’. (Baqarah 2/238).

(2) Takbeer-i-Tahreemah: That is raising of two hands up to shoulder or ears with utterance of ‘Alla-hu Akbar’ (i.e. Allah is greatest). As Allah says, وَآَوَى الَّذِينَ فَكَرَى ‘Shout takbeer for your Lord’ (Muddaththir 74/3). That means, you declare

His greatness. The Prophet (sm) says, ‘through takbeer everything becomes prohibited in Salat and through Salam everything becomes lawful’.  

(3) **Reading of sura Fatiha** : The Prophet (sm) says, ‘La Sala-ta liman lam Yaqra’ bi Fa-tihatil Kita-b’ (The salat of that person is not proper, who does not recite sura Fatiha).

(4 & 5) **Performance of Ruku and Sijdah** : Allah says, ‘Oh believers! You bend your heads (in ruku) and lay in prostration (in sijdah)’ (Hajj 22/77).

(6) **Ta’deel-i-Arkan** (performing salat in a slow and devotional mood):

Abu Hurairah (R) says, A person after his entrance into the mosque performs salat and then gives salam to the Prophet (sm). He said, you go back and perform salat, as because you did not perform it. So, he performed it three times but in every time he was refused by the Prophet (sm). Then the person said, ‘Oh Prophet (sm)! By the very holiness, who...
has sent you with truth, I can't perform better than it, so, please teach me how to perform salat’. (Thereafter He taught him to perform salat in very slow and devotional manner). The hadeeth is famous as حديث مسيئ الصلاة ‘Hadeeth of the person who commits mistake in salat’.

(7) Qa'da-i-Akheerah (last sitting):

Umme Salamah (R) says, ‘During the days of the Prophet (sm) women used to attend salat in the mosque of the Prophet (sm) and they would stand up after ending the salat turning with salam, while the Prophet (sm) and other male musallis would remain sitting for some time. Thereafter, when the Prophet (sm) would stand they would also stand. It proves that the general practice of the Prophet (sm) and of Sahabis was to sit at the last and to turn into salam after sitting.

This is to note that for the cause of grave illness or for any other practical reason if some one fails to perform those rukans, then he will perform salat either sitting or in lying position with beckoning. But in any circumstances, salat is not to be exempted.

8. Wajibs of salat

‘Wajib’ is second to Rukan, which is compulsory. If abstains wilfully, then the salat will be void. But if abstains out of mistake, then he will have to give a ‘Saho Sijdah’ (i.e. corrective prostration). These are eight:

134. Muhammad bin Abdul Wahhab, ‘the Arkan of Salat and Wajibat’. Adopted from Majmu’a Rasa-il Fissalat’ (Darul Ifta, Riadh. 1405 A. H.) P. 78.

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1. Other takbeers than takbeer-i-tahreemah.  
2. To recite Tasbeeh in the ruku. At least saying ‘Subha-na Rabbial A’zeem’.  
3. To utter ‘Sami’alla-hu liman Hamidah’ during Qawmah (standing) after ruku (bending).  
4. To recite the Doa of Qawmah as ‘Rabbana Lakal Hamd Or Alla-humma Rabbana Lakal Hamd’.  
5. To recite Tasbeeh at the prostration, saying at least Subha-na Rabbial A’la.  
6. Sitting calmly in between two sijdahs and reciting Doa. Such as saying at least ‘Rabbigh firlee’ two times.  
7. To sit at first sitting and to read ‘Tashahhud’.  
8. Completion of salat by turning with salam.  

9. Sunnats of salat (سنن الصلاة)

All the practices of salat besides Farz and Wajib are called Sunnat. Such as, (1) To say salats of day-time silently except Farz salat of jum’ah and to say all Farz salats of night loudly. (2) Saying A’oozu billah… before qira-’at in the first rak’at. (3) All the Doas that are to be read in salat. (4) Placing hands

135. Bukhari, Muslim & others, Mishkat H/799, 801. Para: 10; Fiqhus Sunnah 1/120.  
137. Bukhari, Muslim, Mishkat H/870, 74, 75, 77.  
138. Bukhari H/732-35, 738; Ch: Azan. Para: 82, 83 & 85; Muslim H/868, Ch: Salat; Muslim H/904, 913; Ch: Salat.  
140. Ibnu Majah H/897; Abu Daud H/850, Tirmizi H/284; Nasaii H/1145; Mishkat, H/900, 901 Para: 14, ‘Sijdah & its merit’; Nayl 3/129; Majmu’a Rasa-il P. 78.  
on the chest. (5) Perform ‘Raf’ul Yadayn’ i.e. raising hands up to the shoulder level at the standing after ruku. (6) Pronouncement of ‘Ameen’ after ending sura Fatiha. (7) Placing hands on the earth first at the time of going to the prostration. (8) To make ‘Jalsa-i-Istirahat’ (sitting for rest a while just before standing from sitting). (9) Rising up by pressing two hands on the ground. (10) Keeping the sight at the place of prostration while standing in salat. (11) To close fist the right hand like the shape of 53 in Bengali number at the time of ‘Tashahhud’ and continue to move the fore-finger. And besides that all legal practices in salat other than Farz & Wajibs.

10. Acts that nullify the salat (مفسدات الصلاة)

1. Eating or drinking something wilfully during salat.
2. Wilfully speaking for a reason other than required for salat.
3. Wilfully doing excess actions (العمل الكثير) which may seem that he is not in devotion of salat.
4. Abstinence of any rukn or condition of salat wilfully or without reason.
5. Laughing too much during salat.143

11. Times of salat (مواقع الصلاة)

It is compulsory to perform salat at the appointed five times fixed by Allah. As He says, ‘Verily the salat is enjoined on the believers at fixed times’ (Nisa 4/103). Just after the day of being Farz the

143. Fiqhus Sunnah 1/205.
five times of salat in the night of Mi'raj. Jibreel (A) comes at the time of Zuhr Prayer and the prophet (sm) performs five salats in five times by his leadership at the early times in the first day and at the latest times in the next day, standing on the side of Maqam-i-Ibraheem in the Ka'ba premise and fixes the preferable times of salat ‘between these two’ for the Prophet (sm). But the Prophet (sm) has considered salat at earlier time as the best of all virtuous deeds. The times of salat as below:

(1) Fajr (Early morning): It is from Subhe Sadiq (i.e. early dawn) till rising of the sun. The Prophet (sm) always used to perform Fajr salat in ‘ghalas’ i.e. the darkness of the dawn. Only in one occasion in his life he performed Fajr salat in ‘Isfar’ i.e. when everything becomes visible before the sunrise. This was His usual practice till His death.

147. Abu Daud H/394, from Abu Mas’ood Ansari (R), Nayl. P. 2/75. In another hadeeth the Prophet (sm) Says, ‘Do your Fajr Prayer in visible morning, because that is the best time for earning virtue’. (Tirmizi, Abu Daud, Mishkat H/614). Sayed Sabiq says, It means, to enter salat in ghalas and come out at isfar. That is you do long your qira’at till the Fajr be visible and get yourself out after ending the salat, as the Prophet (sm) used to do it (Abu Daud H/393). He recites in the Fajr Prayer sixty to hundred verses. Or the meaning of Hadeeth would be that you would be sure about the time of Fajr and don’t pray it on the basis of assumption. (Tirmizi H/154, See commentary; Fiqhus Sunnah 1/80). Albani says that, it means to begin salat of Fajr at the ghalas and to come out after finishing it at the isfar (Irwa 1/287).
(2) **Zuhr** (Noon) : The time of **Zuhr** starts when the sun crosses the meridian and ends when the shade of any object becomes one time of its own.\(^{148}\)

(3) **‘Asr** (After noon) : The time of ‘**Asr** starts after the shade of any object becomes one time of its own and ends when it becomes two times. But ‘**Asr** salat is valid up to the crimson glow of the sky before sunset.\(^{149}\)

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\(^{148}\) Muslim, Mishkat, H/581. Para:1, ‘The times of salat’; Abu Daud, Tirmizi, Mishkat H/583. Imam Abu Yusuf & Muhammad and Imam Abu Haneefah (Rh) in his one verdict have supported this time of **Zuhr**, which is narrated in saheeh hadeeth (Hidayah 1/81. Ch: Salat, Para: ‘Times’).

\(^{149}\) Abu Daud, Tirmizi, Mishkat H/583; Nayl 2/34-35; Para: ‘the preferable and last time of ‘**Asr**.

Famous four Imams and Abu Yusuf & Muhammad (Rh), the two renowned disciples of Abu Haneefah (Rh) have supported this time. But Imam Abu Haneefah (Rh) in his another verdict has supported the time of ‘**Asr** starts after the shade of any object becomes two times of its own on the basis of Hadeeth, ‘cool down the **Zuhr**’. Because the furious sunray of the summer is part of heat of the Hell’. (Hidayah 1/81).

The cause was that ‘once in an expedition, when Belal (R) was about to give Iqamat for the jama’at of **Zuhr** after Azan, the prophet (sm) said to him ‘cool down the **Zuhr**’. That means ‘delay sometime’. In another statement it was said that ‘cool down the salat. Because the furious sunray of the summer is part of heat of the Hell’ (Tirmizi from Abu Zar (R), H/157-58; Tuhfa H/158. Ch: Salat, Para: 119; Abu Daud H/401-02).

In that Hadeeth there are two things: (1) The time of journey was in the summer, where the performing of **Zuhr** salat in heated open air on the desert land was practically very difficult. But in resident in general weather or in a mosque with roof, fan and AC how this direction is applicable? (2) It was the summer season. But in winter season, when the sunray of the noon is delicious, how will be the direction in that time? So how it would be proper to start ‘**Asr** salat after last time, being the shade two times of its own, by the plea of a Hadeeth caused with a temporary problem of emergency, keeping aside the preferable time of ‘**Asr** when the shade will be one to two times of its own as the Saheeh Hadeeth narrated by ibnu Abbas and Jaber (R)? But the simple meaning of that Hadeeth of Abu Zar (R) is that in the time of temporary heated sunny day the **Zuhr** salat will perform delayed sometime from its earliest time. Now if we consider the another verdict of Imam Abu Haneefah (Rh) and show honour to the saheeh Hadeeth and to the verdicts of famous three Imams and two honoured disciples of Imam Abu Haneefah (Rh) and then if we consider the time of ‘**Asr** salat from after the shade
(4) **Maghrib** (Evening) : The time of *Maghrib* starts immediately after the sun sets and ends with the ending of redness of the sun.\(^{150}\)

(5) **‘Esha** (Late evening) : ‘*Esha* begins after *Maghrib* and ends at the midnight.\(^{151}\) But it is valid for obligatory reasons till *Fajr*.\(^{152}\)

It is better to perform *Zuhr* a bit later during the scorching summer and ‘*Esha* a bit earlier during the shivering winter. But if it is not troublesome, the ‘*Esha* salat is better to be performed after the early 3\(^{rd}\) part of the night.\(^{153}\)

**Prohibited times of salat:**

It is not proper to start *salat* just at the time of sunrise, at noon and at sunset.\(^{154}\) Similarly, there is no *salat* after ‘*Asr* till *Maghrib* and after *Fajr* till sunrise.\(^{155}\) But at this time, the due *salats* may be said.\(^{156}\) On the light of different hadiths, many scholars say as valid ‘the *salats* for reasons’ even during the prohibited times. Such as the *salat* of *Tahiatul Masjid*, *Tahiatul Ozu*, *salat* of solar eclipse, *salat* of *Janazah* etc.\(^{157}\) The *Jum’a salat* is permissible just at noon.\(^{158}\) In the same way the *salat* and *Tawaf* i.e. circumambulation around the holy *Ka’ba* is permissible round the clock.\(^{159}\)

\(^{150}\) would be one time of its own, then the Muslim Ummah could be united at least in this ground.


\(^{152}\) Muslim H/1562 (681/311) Ch: 5, Mosques, Para: 55, To say due *salats*, from Abu Qatadah; Fiqhus Sunnah 1/79.


\(^{154}\) Muttafaq ‘Alaih, Muslim, *Mishkat* H/1039-40; Fiqhus Sunnah 1/81-83.


\(^{156}\) Muttafaq ‘Alaih, *Mishkat* H/1043; Saheeh Ibnu Khuzaimah H/1277.

\(^{157}\) Fiqhus Sunnah 1/82.

\(^{158}\) Tuhfatul Ahwazi Sharah Tirmizi, See commentary of H/183, 1/541; Fiqhus Sunnah 1/82.

\(^{159}\) Nasaii, Abu Daud, Tirmizi, *Mishkat* H/1045, Para: 22, Prohibited times.

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The necessary precondition of salat is to attain Taharat i.e. cleanness. This is of two kinds: Inner and outer i.e. physical. The inner cleanness means to keep the mind free from all kinds of shirki (polytheistic) beliefs and to keep it free from the clutches of Ria (i.e. to show) and not to place in heart the love of anything above the love of Allah. The physical cleanness means to earn cleanness through ablution, bathing or Taiyammum as the process directed by the Shari'ah. Allah says,

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الَّذِي يَجْهَبُ الْوَأَيْنَ وَيَجْهَبُ الْمُتَطَهَّرِينَ
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‘Verily Allah loves the repented ones (in mind) and who keep themselves clean (in body)’ (Baqarah 2/222). The Prophet (sm) declares,

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لَا تَفْسَلِّ صَلَاةَ يَغْيِرُ وَرَأْيَةً مِنْ عَلَّامَةٍ لَّا صَدَقَةَ مِنْ عَلَّامَةٍ
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‘Salat of anybody without cleanness and Sadaqah of prohibited goods would not be accepted’.  

It is highly essential for a Musalli to keep his body clean. Because through it with the attainment of external sacredness, there comes the peace of mind, all the Satanic whims go away and it inspires a Mumin to the devotion to Allah. In Islam there are three ways of attaining physical cleanness: Ablution, Bathing and Taiyammum.

(a) Ozu (الوضوء) the ablution:

Dictionary meaning is clearness (الوضاعة). According to the terminology meaning, the ‘Ozu’ is to wash the hands, face and feet with pure water in the process of Shari'ah and to touch head with (wet) hands.

160. Muslim, Muttafaq 'Alaih, Mishkat, H/301, 300, Ch: 3, ‘Cleanness’ Para:1, ‘Which makes the ozu as wajib’.
**Farz of Ozu:**

In Ozu there are four compulsory (Farz) things. (1) To wash full of the face properly with gargling and providing water inside the nose and to blow it  (2) Washing two hands with elbows (3) Touching head with ears by (wet) hands and (4) Washing two legs with ankles.

Allah says,

يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا فَعَلُوكُمْ إِلَى الْصَّلاةِ فَاغْسِلُوا وَجُنُوشُكُمْ وَأَبْيَضُكُمْ إِلَى الْمَرَافِقِ وَاعْمَسِحُوا بِرُوْسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكِفْيَانِ ..."(المائدة 6)"  

**Meaning:** 'Oh believers! when you prepare yourself for salat, then you wash your face and hands with elbows and touch your head with hands and wash both legs with ankles'...(Maidah 5/6).\(^{161}\) Except these four, which are revealed in the verse above, all other things in Ozu are Sunnats.

**Merits of Ozu (فضائل الوضوء):**

1. The Prophet (sm) says, ‘...As it is easily traceable a horse with a white marked forehead from among the black ones, such as I will trace my Ummah in the Day of Resurrection by their limbs of Ozu for their brightness and I shall reach earlier for having them to drink water of the river Al-kauthar."\(^{162}\) So, who desires, may increase his brightness'.\(^{163}\)

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\(^{161}\) Sura Maidah revealed in Madina. For which some one may believe that Ozu was made Farz first at Madina, which is not correct. Ibnu Abdil Barr says, 'The Prohept (sm) had never performed salat in Makkah without Ozu. But in Madani life by the revelation of this verse the Ozu had been declared as compulsory (Fathul Bari, Ch: Ozu, P.1/134). Zaid bin Harethah (R) said from the Prophet (sm) that Jibreel came to him in earlier days of revelation and teach him Ozu and salat’ (Ahmad, Ibnu Majah H/462; Daraqutni, Mishkat, H/366, Ch: 3, cleanness, Para: 2,’Courtesy of toilet’; Silsila Saheehah H/841).

\(^{162}\) Muslim, Mishkat, H/298. Ch: 3, Cleanness, Section: 3.

\(^{163}\) Muttafaq ‘Alaih, Mishkat, H/290.
2. He says, ‘should I say to you, with which Allah removes your sins more and increases the level of honour? It is to make ablution properly during the period of troubles, going to the mosque time and again and to wait for the next salat after one’.\textsuperscript{164}

3. He also says, ‘the key of salat is Ozu’.\textsuperscript{165}

4. He says, ‘when a Muslim takes his ablution properly for the Farz salat and performs ruku-sijdah properly with full attention and fearfulness, then his ablution and salat are accepted as the fine of all the sins he had committed in the past, save and except the grave sins’.\textsuperscript{166} In another statement there comes as, that person will be free from sins as his mother delivered him fresh.\textsuperscript{167}

5. Keep yourself clean all time by making Ozu and to say two rak’ats of Tahiyatul Ozu and two rak’ats of Tahiyatul Masjid when enter the mosque. For this covetous good-habit the Prophet (sm) heared in sleep the sound of foot-falls of Belal (R) going before Him in the Heaven.\textsuperscript{168} But if he gets the jama-‘at is running or the Iqamat is made, then will enter the jama-‘at directly.\textsuperscript{169}

\textbf{Description of Ozu (صفة الوضوء)}:

Before ablution, it is Sunnat to brush the teeth properly. The Prophet (sm) says,

\begin{equation}
\text{لولا أن أشَفَّ عَلَى أَمْيَةٍ لَا مَرْضَىٰ بِتَأْهِيمٍ العَشَاءِ وَ بِالسُّوَاكِ عَنْدُ كُلُّ صِلَاةٍ}
\end{equation}

\textsuperscript{164} Muslim, Mishkat H/282.
\textsuperscript{165} Abu Daud, Tirmizi, Daremi, Mishkat H/312, Para-1.
\textsuperscript{166} Muslim, Mishkat H/286, Section: 1.
\textsuperscript{167} Muslim, Mishkat H/1042, Ch: 4, Salat, Para: 22, Prohibited times of Salat.
\textsuperscript{168} Muttafaq ‘Alaih, Mishkat H/1322; Tirmizi, Ahmad, Mishkat H/1326, Para: 39, ‘Optional Salat’.
\textsuperscript{169} Muslim, Mishkat H/1058, Para: 23, Jama-‘at & its merits.

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‘If I would not seem troublesome for my Ummah, I would have asked them to perform the Esha salat lately and to brush their teeth before every salat’. Here ‘every salat’ means at the time of Ozu for every salat. Therefore, it is better to brush the teeth after rising from sleep and before Ozu for every salat. At this time, will rub the tongue by the right hand properly and will make gargle.

The Process of Ozu (ablution):

(1) At first to make Niyat (determination) in the heart for Ozu. Therefore (2) will start with Bismillah. Then (3) will take water in the right palm and will wash both hands with the wrist and fingers are to be rinsed. After this, (4) will take water in the right palm and make gargle properly and will put water inside the nose taking new water if necessary and will blow it properly with the left hand. Then (5) from the upper end of the forehead through lobes of the ears down to the lower jaw, the entire face to be washed thoroughly and the beard to be rinsed properly. For this one handful of water should supply

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171. As because, explanation of that Hadeeth comes in another Hadeeth that means ‘With every ablution or with every time of ablution’ (Ahmad, Bukhari-Ta’leeq, Ch: Fasting, Para: 27), Albani, Irwaal Ghaleel H/70, 1/109.

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under the chin. Then (6) will wash first the right and next the left hand with the elbows taking water in the right palm. Then (7) with water and wet hands will touch full head from forehead to the back and from backhead to the forehead. At the same time by the wet forefingers will touch (Masah) inside the ears and by thumb the backside of the ears. To touch some part or one-fourth of head without headgear has no proof. But the ‘Masah’ is proved for head fully or some part of fore-head with headgear or for headgear only. Thereafter, (8) will wash right and left legs with ankles and with left fingers will rinse the toes properly. (9) In this way after finishing the ablution will take a little water in the left hand and will spray it along the place of seclusion and will recite the following Doa:

Ashhadu Al La Ila ha Illalla hu wahdahu La Shareekalahu, wa Ashhadu Anna Muhammadan 'Abduhu wa Rasooluhu. Alla-hummaj'alnee minat Tauwa-beena waj'alnee minal Mutatahhiren.

Pronunciation: Ashhadu Al La Ila ha Illalla hu wahdahu La Shareekalahu, wa Ashhadu Anna Muhammadan 'Abduhu wa Rasooluhu. Alla-hummaj'alnee minat Tauwa-beena waj'alnee minal Mutatahhiren.

Meaning: ‘I am giving witness that there is none to be worshipped except Allah. He is one and He has no partner. I stand witness that Muhammad is His slave and His

180. Abu Daud H/145, Ch: 1, Cleanness, Para: 56, To rinse the beard. 
183. Muwatta, Muttafaq 'Alaih, Mishkat, H/393-94. 
185. Muttafaq 'Alaih, Mir’at 2/92, 104, see commentary of H/396, 401. 
186. Muttafaq 'Alaih, Mishkat H/394; Muslim, Mishkat H/398. 
188. Abu Daud H/32-33, 168; Abu Daud, Nasaii, Ahmad, Daraquatni, Mishkat H/361, 366. Para: 2, ‘Courtesy of toilet’; Saheehah H/841.
Salatul Rasool (SM)

messenger’ (Muslim). Oh Allah! You include me among the repented and purified ones (Tirmizi).

Narrated by Umar Farooq (R), in that hadeeth, the Prophet (sm) says, the person who makes ablution and will read kalima shahadat, the eight doors of Jannat will be made open for him. He may enter by any of these as he wishes.\(^{189}\) This is to note that at the time of reading this Doa, the hadeeth about looking to the sky, is Munkar i.e. Za’eeef (Unsound).\(^{190}\)

**Other Information about Ozu & Masah**

(1) During ablution, the limbs may be washed once, twice or thrice.\(^{191}\) The Prophet (sm) generally used to wash thrice.\(^{192}\) It is superfluous to wash more than three times.\(^{193}\) During the washing it could be made even or uneven.\(^{194}\)

(2) It is necessary to keep Tarteeb i.e. successive order in ablution.\(^{195}\)

(3) If the limbs of ‘Ozu’ remain dry even to the quantity of a nail, then Ozu is to be made anew.\(^{196}\) Must try to reach water to the root of the beard, but if it does not reach, then the ablution will be considered proper.\(^{197}\)

(4) Either in the winter or in the summer, the ablution is to be made fully.\(^{198}\) But not the water should misuse. The

189. Muslim, Tirmizi, Mishkat H/289. Ch: 3, Cleanness.
196. Muslim, H/243; Subulus Salam H/50.
198. Muslim, Mishkat H/398.
Prophet (sm) used to complete the Ozu with one ‘Mudd’ i.e. 625 grams of water.\textsuperscript{199}

\textbf{(5)} The used water or the left out water in the pot after ablution becomes not impure. Rather it can be used again for ablution or for attaining cleanness. The Prophet (sm) and the Sahaba-i-Keram would make ablution diping their hands repeatedly into the same pot of water.\textsuperscript{200}

\textbf{(6)} To wash the limbs of ablution from the right side is Sunnat i.e. Practice of the Prophet (sm).\textsuperscript{201}

\textbf{(7)} After the ablution is complete, it is allowed to sponge the wet limbs with clean towels or napkins or other clean things.\textsuperscript{202}

\textbf{(8)} Whether ablution is there or not, the Prophet (sm) was habituated to make Ozu before every salat.\textsuperscript{203} But at the day of the conquest of Makkah, he said 5 times of salat with one Ozu and made Taiyammum on the socks.\textsuperscript{204}

\textbf{(9)} There is no document for reciting the Niyat (determination) for ablution. It is not known whether there is any separate Doa during ablution. Similarly, different Doas for washing different limbs for Ozu, the hadeeth about it is spurious.\textsuperscript{205} The hadeeth of reading \textit{sura Qadr} after completion of the Ozu is Mouzu’ (spurious).\textsuperscript{206}

\begin{flushright}
\textsuperscript{199} Muttafaq ‘Alaih, Mishkat H/439, Ch: 3, Cleanness, Para: 5, ‘Bathing’.
\textsuperscript{200} Muttafaq ‘Alaih, Daremi, Mishkat H/394, 411, Ch: 3, Cleanness, Para: 4.
\textsuperscript{201} Muttafaq ‘Alaih, Ahmad, Abu Daud, Mishkat H/400,401; Fathul Bari 1/235.
\textsuperscript{202} Ibnu Majah H/465, 468, Ch: 1, Cleanness, Para: 59, To use towel after ablution and bathing; ‘Aunul Ma’bood 1/417-18. See commentary; Nayl 1/266.
\textsuperscript{203} Daremi, Ahmad, Mishkat H/425-26, Para: 4.
\textsuperscript{204} Muslim, Naylul Awtar 1/318; Abu Daud H/172.
\textsuperscript{205} Muhammad Taher Pattani, Tazkiratul Mauzu’a-t, P. 32; Shawkani, Al-Fawai’dul Majmoo’ah fil Aha-deethil Mouzoo’ah, Ch: Cleanness, H/33, P. 13.
\textsuperscript{206} Albani, Silsila Za’eefeh H/1449.
\end{flushright}
(10) There is no authentic proof to touch the neck. Imam Nabavi (Rh) called it as *Bid’at* (innovation). One who will touch his neck in his *Ozu*, he will not be shackled in his neck in the Day of Resurrection. The *hadeeth* in vogue is *Mouzu*.

(11) ‘Masah’ means, ‘to touch’. In the terminology of *shari’ah* ‘passing wet hands politely on the limbs of *Ozu* which would be done on the head or socks’. Except shoes the thing by which full of the feet with ankles would be covered, is called ‘socks’, which may be made of leather, cotton or wool and may be fine or thick. More than 80 (Eighty) Sahabis including ‘Ashara-i-Mubashsharah have narrated *hadeethes* of Masah. So it is among the status of ‘Mutawatir’ (i.e. narrated incessantly). Nabavi says, ‘there is unanimous verdict among the scholars about the *Masah* on the socks at the journey and in the home if necessary or not’.

(12) If the socks are worn with ablution, then at the time of new *Ozu*, will touch once with the wet fingers of two hands over the socks from the foot up to the ankle. Touching the socks is allowed for a day and night when he will be a *Muqeem* (i.e. dweller at home) and for three days and nights continually when he will be a *Musafir* (traveller), till the bathing would be *Farz* (or the socks would be put off).

207. Ahmad, Abu Daud, Naylul Awtar 1/245-247.
208. Albani, Silsila Za’eeefah H/744.
209. Mir’atul Mafateeh 2/212.
211. Abu Daud, Mishkat H/522, 525, Ch: Cleanness, Para: 9, ‘touching over the socks’.
212. Muslim, Mishkat H/518.
213. Muslim, Nasaii, Tirmizi, Mishkat H/517, 520.

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(13) If any limb of ablution is covered with bandage for wound and if there is fear of increasing the disease, then he will touch over the bandage with wet hands.\textsuperscript{214}

(14) Touching (i.e. Masah) over the clean shoe or any kind of clean socks is allowed.\textsuperscript{215} If there is dirt underneath the shoe, it will be clean after rubbing with soil and then the shoe could be touched over it.\textsuperscript{216}

(15) The stool & urine of Halal (lawful) animal is sacred.\textsuperscript{217} So if it touches the cloth, it will not be unclean.

(16) The urine of suckling female baby if touches the cloth, that place should be washed. If it is of male baby, then should spray water on that place.\textsuperscript{218}

(17) The semen and the gluey thing like mucus comes out before and after it, is called as Mani, Mazi & Wadi successively. Bathing would be Farz in coming out of Mani with excitement and in the rest would have to wash only the hidden limb and then would make ablution. If it touches the cloth, then will wash the place only or will spray water to it. If it is dried, then will erase it by the nail.\textsuperscript{219} The salat is permissible in that dress.

\textbf{Acts that nullify the ablution (نواقض الوضوء)}:

If anything comes out of the way of urine or stool, then the ablution will be removed. In the light of different saheeh hadeeeths, it is proved that this is the main cause for the

\begin{itemize}
\item \textsuperscript{214} Saheeh Ibnu Khuzaimah H/273; Ibnu Majah, Naylul Awtar I/386, Ch: ‘Taiyammum’.
\item \textsuperscript{215} Ahmad, Timrizi, Abu Daud, Ibnu Majah, Mishkat H/523.
\item \textsuperscript{216} Abu Daud, Mishkat H/503, Ch: 3, Cleanness, Para: 8, ‘To remove unclean’; Saheeh Ibnu Khuzaimah H/786; Ar-Rauzatun Nadiyah 1/91.
\item \textsuperscript{217} Muttafaq ‘Alaih, Mishkat H/3539, Ch: 16, Qisas, Para: 4; Fiqhus Sunnah 1/21.
\item \textsuperscript{218} Ahmad, Abu Daud, Nasaii, Mishkat H/501-02; Fiqhus Sunnah 1/20.
\item \textsuperscript{219} Fiqhus Sunnah 1/20-21.
\end{itemize}
removal of ablution. If some one falls into doubt that due to upsetting of stomach, sleeping or sex-urge, the Ozu is lost, then he will have to make Ozu again. But if there is no sound or smell or any mark is available and if he is firm that the Ozu is there, then no need for Ozu anymore. The removal of ablution for any kind of bleeding minimum or maximum except the bleeding of ‘Istihazah’ (bleeding of women after delivery) has no pure document.220

(b) Description of bathing (صفة الغسل):

**Definition:** ‘Bathing’ (الغسل) means ‘washing’. In the terminology of shari’ah, to wash whole body after making ablution with determination to gain sanctity. Bathing is of two kinds: Farz and Mustahab i.e. compulsory and desirable.

**Farz:** The bathing which is indispensable, is called Farz. When an adult Muslim becomes unclean (from sex), then bathing becomes compulsory. As Allah says, 

‘If you are unclean, then take your bath’ *(Maidah 6).*

**Mustahab:** The bathing which is not compulsory, but if it is done, he will earn virtue. For example, bathing on Friday and two Eid days in the year. To make ablution before general bathing is useful to the health. Saiyd Sabiq has considered it as ‘Mandoob’ (preferable).221

**The process of bathing:** For the compulsory bathing, first wash two hands with wrists and then will clean the dirts. Thereafter will make Ozu like that of salat by uttering

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220. Albani, Foot note of Mishkat H/333, narrated by Daraqutni, ‘Ozu for each bleeding’ (الوضوء من كل دم سائل).
221. Fiqhus Sunnah 1/41.
Bismillah (in the name of Allah). Then pour water on the head three times and rub hear with fingers, so that water reaches the roots of hair. Then will pour water on the whole body and will complete the bathing.\textsuperscript{222}

**Note:** \textsuperscript{(1)} unfastening the lock of hair of ladies during bathing is not necessary. Only three handfuls of water are to reach thrice to the roots of hair. Then she will pour water on the whole body.\textsuperscript{223}

(2) The Prophet (sm) used to complete \textit{Ozu} with one ‘\textit{mudd}’ only i.e. 625 grams of water and to complete bathing with five ‘\textit{mudd}’ i.e. 3125 grams of water.\textsuperscript{224} So that, the misuse of water over the need is not proper.

(3) The Prophet (sm) has ordered to both male and female to take bath in seclusion.\textsuperscript{225}

(4) There is no sin to take bath nakedly in the bathroom or under the curtain or in a remotest place out of sight of the men.\textsuperscript{226}

(5) After bathing with \textit{Ozu}, if the \textit{Ozu} is not lost, there is no need to make it again.\textsuperscript{227}

(6) Before the \textit{Farz} bathing it is not proper to touch the holy Quran in unclean condition. But to recite it in lips and to enter the mosque is permissible.\textsuperscript{228} In the condition of general unclean to touch the Quran and to carry it is allowed.\textsuperscript{229}

\textsuperscript{222} Muttafaq ‘Alaih, Muslim, Mishkat H/435.  
\textsuperscript{223} Muslim, Mishkat H/438.  
\textsuperscript{224} Muttafaq ‘Alaih, Irwaul Ghaleel H/139; Four mudds i.e. handfuls make a Sa’. See F.N. P. I/170; Abu Daud H/96.  
\textsuperscript{225} Abu Daud, Nasaii, Mishkat H/447.  
\textsuperscript{226} Muslim H/339; Bukhari H/278; Do. Mishkat H/5706-07; Fiqhus Sunnah 1/58.  
\textsuperscript{227} Abu Daud, Tirmizi, Nasaii, Mishkat H/445.  
\textsuperscript{228} Fiqhus Sunnah 1/51-52.  
\textsuperscript{229} Fiqhus Sunnah 1/43.
Mustahab bathing:

(1) Bathing before Juma’h salat.\(^{230}\)
(2) Bathing of who performs bathing of dead body.\(^{231}\)
(3) Bathing before embracing Islam.\(^{232}\)
(4) Bathing before making Ihram for Umrah or Hajj.\(^{233}\)
(5) Bathing on the day of Arafah.\(^{234}\)
(6) Bathing in the morning of two Eid days.\(^{235}\)

(C) Description of Taiyammum (صفرة التيمم):

**Definition:** ‘Taiyammum’ (التيمم) means ‘determination’. Terminologically, it is an Islamic way of attaining sanctity by the clean soil, instead of ablution or bathing, when water is not available. This is one of the special blessings of Allah for the Muslim Ummah, which was not given to any Ummah of the past.\(^{236}\)

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\(^{231}\) Ibnu Majah, Tirmizi, Abu Daud, Mishkat H/541.

\(^{232}\) Tirmizi, Abu Daud, Nasaii, Mishkat H/543.

\(^{233}\) Daraqutni, Hakem, Irwaul Ghaleel H/149, 1/179.

\(^{234}\) Baihaqi, Irwa H/146, see Faidah; Nayl. 1/357.

\(^{235}\) Baihaqi, Irwa H/146, see Faidah; Nayl. 1/357.

\(^{236}\) Fiqhus Sunnah 1/59. This was one of the important contributions of the family of Abu Bakr (R) to the Muslim Ummah. During return most probably from the battle of Banul Mustaliq in 5th hijrah, when they reach at the place of Baida (البيدة) near Madina, the necklace of ‘A-yesha (R) was missed. Then the Prophet (sm) makes the caravan stopped to search it. But there was no trace of water and thus the morning appers without water. Then Allah reveals the verse of Taiyammum (Maidah 6). Sahabi Usaid bin Huzair (R) then congratulates to Abu Bakr (R) saying : this is note the first contribution of you, Oh the family of Abu Bakr!

‘A-yesha (R) said, we lifted up the camel upon which we remain and then we got the necklace’ (Bukhari, Fathul Bari H/334, Ch: 7, Taiyammum, H/4608, Ch: 65, Tafseer, Para: 3; Muslim H/842, Para: 28, Taiyammum).
Allah says,

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدُ مِنَ الْخُلْقِ أُمَّلِئٌ مِّنَ الْغَائِثِ أَوْ لَمْ تُسَلِّمُ الْإِنسَانُ فَلَمْ تُحْدِنَوا مَاءً فَتَيْمُّمُوا صَدِيدًا طَيْباً فَأَمْسِحُوا بِهِ وَأَبْدِيُّهُمْ مِّنْهُ (المائدة ٦) -

Translation: ‘And if you are ill or on a journey, or any of you comes from the toilet, or you have been in sexual contact with women and you get no water, then you perform Taiyammum by the clean soil and rub therewith your face and hands’... 237

Process: With determination of being purified saying Bismillah beat your hands on the clean soil and then blow into hands and touch it once upto wrist and face.238 The hadeeth about to beat two times and to touch upto elbow is Za’eeef.239

Causes of making Taiyammum:

(1) When the clean water is not available (2) When there is fear of salat of being due (Qaza) for availing water. (3) When there is fear of increase of disease for using water. (4) If there is any fear of danger or risk of life etc.

For the above reasons, instead of ablution or compulsory bathing, Taiyammum may be performed incessantly for longer period.240 The Prophet (sm) says,

‘إن الصَّدِيدَ الطَّيبَ وَضُوءُ الْمُسْلِمِمِ وَإِنْ لَمْ يَجِدَ الْمَاءَ عَلَىٰ سَيْنٍ...’

‘Verily the clean soil is medium of Ozu for the muslim. Even water is not available for 10 years....’ 241

237. Maidah 5/6, Nisa 4/43.
238. Muttafaq ‘Alaih, Mishkat H/1; Tirmizi, Ibnu Majah & other, Mishkat H/402, Ch: 3, Cleanness, Para: 4; Abu Daud H/101-02; Muttafaq ‘Alaih, Mishkat H/528, Para: 10 ‘Taiyammum’.
240. Maidah 5/6; Muttafaq ‘Alaih, Mishkat H/527; Bukhari H/344 P. 1/49; Ahmad, Tirmizi and others, Mishkat H/530.
Clean soil:
In Arabic terminology 'soil' means surface of the Earth. Most of the Arab lands are composed of sands and stones. The Prophet (sm) and His Sahabis used to make long tours on sandy desert land. Especially they were in great troubles for want of water during their journey to Tabook expedition about 750 k.m. from Madina at the month of Rajab' 9th A.H./Oct' 630 A.D. But it is not known that they carried soil from a long distance for Taiyammum. Therefore, the soil of earth-surface, sands and stones mixed with sands may be used for taiyammum. But it is not proper to make taiyammum with clean stones without soil or dust, or the wood, coal, iron, mosaic, plaster, tiles, lime etc.

Note:
(1) After performing salat with Taiyammum, if water is available before the next time of salat, then the earlier salat should not have to be repeated.
(2) All things that can be performed with ablution can also be performed with Taiyammum. Similarly, everything that nullifies the ablution, nullifies Taiyammum also.
(3) If both water and soil are not available then salat is to be said without ablution.

Etiquettes of toilet (آداب الخلاء):
(1) At the time of entrance into the toilet, to say Alla-humma Innee A’oozubika minal Khubthe wal Khaba-ith’ (Oh Allah! I seek refuge with you...).
from the (evils of) male and female Jinns). In another statement there comes to say first ‘Bismilla-h’ (In the name of Allah).\textsuperscript{246} Thereafter at the time of coming out will say ‘Ghufra-naka’ (Oh Allah! I seek your pardon).\textsuperscript{247} That means I seek your pardon for my inability to express proper gratitude of finishing the toilet by your kindness and getting by it unending happiness. Another intention of this Doa is that, Oh Allah! as I have got relief by coming out bodily excretions by your kindness, like that I seek pardon to you to get free from all sins of my evil doings.

(2) If it is an open place then should go away and to pass stool & urine secretly.\textsuperscript{248} In this time it is prohibited to keep face or back towards the qibla.\textsuperscript{249} But if inside a toilet or the qibla side is blocked, then it is permissible.\textsuperscript{250} (3) Passing of urine should be in sitting position with secrecy keeping cover in front.\textsuperscript{251} Passing of urine in standing position is not proper except in an unavoidable condition.\textsuperscript{252} (4) It is not permissible to pass urine or stool on the path or underneath the shady tree (where the men take rest).\textsuperscript{253} Passing of urine in a pit is not permissible.\textsuperscript{254} Thus in lodged water, where would make Ozu & bath, is not permissible.\textsuperscript{255} (5) Pass urine in soft soil. So that the sprinklings of urine

\begin{itemize}
\item \textsuperscript{246} Ibnu Majah H/297; Mishkat H/358. This is to note that the hadeeth of Doa at the time of coming out as: \textit{Alhamdulillahillazi Azhaba ‘Annil Aza Wa ‘A-fa-nee}, is za\’eef (Ibnu Majah, Mishkat H/374).
\item \textsuperscript{247} Muttafaq ‘Alaih, Mishkat H/337; Tirmizi, Ibnu Majah, Mishkat H/359, Ch: 3, Clenness, Para: 2, Courtesy of toilet.
\item \textsuperscript{248} Tirmizi H/14, 20.
\item \textsuperscript{249} Muttafaq ‘Alaih, Mishkat H/334.
\item \textsuperscript{250} Muttafaq ‘Alaih, Mishkat H/335, Abu Daud, Mishkat H/373.
\item \textsuperscript{251} Abu Daud, Ibnu Majah, Mishkat H/371.
\item \textsuperscript{252} Muttafaq ‘Alaih, Mishkat H/364.
\item \textsuperscript{253} Abu Daud, Ibnu Majah, Mishkat H/355.
\item \textsuperscript{254} Abu Daud, Nasaii, Mishkat H/354.
\item \textsuperscript{255} Abu Daud, Tirmizi, Nasaii, Mishkat H/353.
\end{itemize}
could not touch the cloth. It is most essential to earn cleanness properly from the urine. The prophet (sm) says, You earn sanctity from urine. Because, most of the punishment of the grave would have been occurred due to this.  

(6) After the toilet is end, one should earn cleanness by his left hand with water. Then will rub it properly with soil (or soap) and wash by the water. (7) If the water is available, then the ‘Kulookh’ (clod of soil) has no need. For making Istinja (cleanness) only by the water, Allah had revealed the verse 108 of sura Tawbah praising the inhabitants of the Qoba. But if the water is not available, then will use ‘Kulookh’. For this the clod of soil has to be used thrice or by uneven number. It is not permissible to use right hand for it and dried cow-dung, bone or coal are also not allowed for this. (8) After the use of ‘Kulookh’ there is no need of water further. Because the Prophet (sm) has directed that the ‘Kulookh’ will be sufficient in lieu of water. The narration about to use ‘Kulookh’ before taking water has no basis. (9) To remove the doubt of urine, it is directed to spray

256. Daraqutni H/453, Hakem P. 1/183; Saheehul Jame’ H/3002; Irwa H/280.
257. Abu Daud, Mishkat H/348.
258. Abu Daud, Daremi, Mishkat H/360.
259. Tirmizi H/19; Mir’at 2/72.
260. Abu Daud H/44; Albani, Irwa H/45, P. 1/83-84. The town nearby the Madina, the first place of coming down of the prophet (sm) after the migration from Makkah.
261. Muslim, Muttafaq ‘Alaih, Mishkat H/336, 341. One should refrain from the use of toilet paper. Because it was proved as detrimental to the health in European countries (Dr. Tareq Mahmood, Sunnat of Rasool (sm) and the modern science (Traslated from Urdu into Bangla, Dhaka: 1420 A.H) P. 1/164.
262. Muslim, Mishkat H/336, Ibnu Majah, Abu Daud etc, Mishkat H/347, 375.
263. Ahmad, Abu Daud, Nasaii, Daremi, Mishkat H/349; Mir’at 2/58.

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some water by the left hand on the cloth along with the place of seclusion.  

Doing more than it, is an act of excess and which is akin to Bid’at, i.e. innovation. Similarly, by the name of good cleaning and removing the doubt, walking 40 paces with Kulookh and doing such other actions are baseless and matter of most shamelessness which is must to be shunned. (10) If someone gives salam while one is engaged in passing of urine, then making answer of his Salam after attaining cleanness is Mustahab (if the man who gives Salam is present). 266 Otherwise the answer is permissible after coming out without Ozu & Taiyammum also. Because the Prophet (sm) used to do Zikr of Allah in every condition. 267 (11) It is not permissible to speak with another during the passing of stool or urine (except in an urgent case). 268

Azan  

Definition: ‘Azan’ means the voice of declaration (الإعلان).”

According to the terminology of Shari’ah, this is the call of salat loudly in due time with Arabic sentences directed by the shari’ah. Azan was introduced in the 1st year of hijrah. 269

Introduction: A group of Sahabis including Umar (R) dreamt of Azan in the same night when the Prophet (sm) got the direction in the next morning through revelation and asked Belal (R) to chant Azan accordingly. 270

266. Abu Daud H/16-17; Do, Mishkat H/467, Ch: 3, Cleanness, Para: 6.
267. Muslim, Mishkat H/456, Ch: 3, Cleanness, Para: 6; Mir’at 2/161, 163.
268. Abu Daud H/15; Saheeh At-Targheeb H/155; Saheehah H/3120.
270. Abu Daud H/499; ‘Awnul Ma’bood H/494-495, 2/165-175; Abu Daud, Daremi, Ibnu Majah, Mishkat H/650.
Abdullah bin Zaid (R) a Sahabi, who in the morning described first the words of Azan to the Prophet (sm) which he got through a dream last night. Later on hearing the same call of Azan in the voice of Belal, Umar (R) came to the Prophet (sm) cladding his wrapper and said, ‘By Allah! Who send you with truth, I have also seen the same dream’. On hearing this the Prophet (sm) praised to Allah by uttering ‘Falilla-hil Hamd’271 According to one narrative, eleven Sahabis saw the same dream of Azan in that particular night.272 It can be referred that Umar Farooq (R) saw that dream 20 days before. But he did not disclose it out of shame that Abdullah bin Zaid disclosed it earlier.273

Merits of Azan (فضل الأخذان):

(1) Narrated by Abu Sa’eed Khudri (R) the Prophet (sm) said,

لا يَسْمَعُ مَدَى صَوْتُ الْمُؤْذِنِ جَنّ وَلَا عَبْدُ وَلَا شَيْئٌ إِلَّا شَهِيْدًا إِلَّا شَهِيْدًا

‘All the creatures including the Jinn and mankind, who will hear the voice of Azan, all will give witness for him in the Day of Resurrection.274

(2) The Prophet (sm) said, ‘The neck of the Muwazzin will be longest and above all other in the Day of Resurrection.275

(3) All the alive and lifeless things of the places around upto which the voice of Azan reaches will pray forgiveness for the Muwazzin and bear witness. The person who will attend the salat by hearing the Azan will get 25 times

271. Abu Daud (with ‘Awnul Ma’bood) H/495; Mishkat H/650.
272. Mirqat sharah Mishkat, Ch: Azan 2/149.
275. Muslim, Mishkat H/654.
greater virtues of that salat. The Muwazzin will also earn equal virtues and all his (small) sins between two Azans will be pardoned. 276

(4) Hearing the sound of Azan and Iqamat, the Satan runs off and after it comes back. 277

(5) The person who chants Azan for 12 years, the Jannat is ensured for him. For each Azan he gets 60 virtues and for each Iqamat 30 virtues are added in his account of virtues. 278

(6) The Prophet (sm) says, the Imam is the custodian of salat of the musallis and Muwazzin is the keeper of their salat. Thereafter He prays for them and says, ‘Oh Allah! You show right path to the Imams and forgive the Muwazzins. 279

**Words of Azan** (كلمات الأذان):

These are 15:

1. **Alla-hu Akbar**  
   الله أكبر (Allah is greatest) ................. 4 times.

2. **Ash hadu Alla-Ila-ha Illalla-h**  
   أَشَهَّدَ أَنَّ لَا إِلَهَ إِلَّا اللَّهَ (I give witness that there is none to be worshipped except Allah) ................. 2 times.

3. **Ash hadu Anna Muhammadar Rasoo-lullah**  
   أَشَهَّدَ أَنَّ مُحَمَّدًا رَسُولَ اللَّهِ (I stand witness that Muhammad is His Messenger).... 2 times.

4. **Haiya ‘Alas Sala-h**  
   حَيَّىٛ عَلَى الصَّلاةَ (Hasten to Salat)......2 times.

5. **Haiya ‘Alal Fala-h**  
   حَيَّىٛ عَلَى الْفَلَاحِ (Hasten for success)....2 times.

6. **Alla-hu Akbar**  
   الله أكبر (Allah is greatest).....2 times.

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277. Bukhari, Muslim, Mishkat H/655.
278. Ibn Majah, Mishkat H/678.
279. Ahmad, Abu Daud, Tirmizi, Mishkat H/663.
7. *La ilaha illallah* (There is none to be worshipped except Allah) .................................................. 1 time.

Total: 15 times.

At the time of Azan of the Fajr salat after chanting ‘Haiya ‘Alal Fala-h’ has to pronounce twice Assalatu Khairum minan Naum’ (Salat is better than sleeping).

Iqamat (الإقامة) means to make one stand. *Iqamat* is to utter for making the present *musallis* alert for standing to salat. Either in congregation or alone, it is *sunnat* to chant Azan and Iqamat before all Farz salats.

The words of *Iqamat* according to the Hadeeth of Abu Daud narrated above by Abdullah bin Zaid (R) are 11 (eleven).


Since Belal had a high-pitched voice the Prophet (sm) asked him to chant Azan and asked Abdullah bin Zaid the 1st

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280. Narrated by Abdullah bin Zaid (R); Abu Daud, Mishkat H/650; Abu Daud H/499, Para: 28, How would say Azan; Mir’at H/655, 2/344-45.

281. Abu Daud H/500-01, 504; ‘Awnul Ma’bood, from Abu Mahzoorah, H/496; Mishkat H/645. Ibnu Raslan, Ameerul Yamani and Shaikh Albani have opined it with the Azan of Tahajjud (Subulus Salam, commentary of H/167, 1/250; Tamamul Minnah. P. 147). Abdur Rahman Mubarakpuri said that, this is ‘truth’ ( حق) to be with the Azan of Fajr and it is popularly accepted ‘Mazhab’ (Tuhfa, commentary of H/198, 1/593; Riyadh, Lajna Da-yemah, Fatwa No. 1396).


283. Abu Daud H/499; ‘Awnul Ma’bood H/495.
descruber of the dream of Azan, to pronounce Iqamat. Anas (R) said that Belal has been ordered to chant Azan twice and Iqamat once. In this way the words of Azan in Islam became practiced twice and Iqamat once. On coming back to Madina after the conquest of Makkah in 8th hiyrah, the Prophet (sm) appointed Belal as permanent Muwazzin of the Masjid-i-Nabavi. In the 11th hiyrah after the demise of the Prophet (sm) Belal migrated to Syria and he left his disciple Sa’id al-qaraz at Madina on that duty. Abdullah bin Umar (R) says,

‘During the age of the Prophet (sm) the words of Azan were pronounced twice and Iqamat once except Qad Qamatis Sala-h twice.'

This is to know that twice of Alla-hu Akbar is regarded as once (Marratan). Besides, the letter Hamzah (א) of the word of ‘Allah’ (الله) is ‘wasli’ (همزة وصلى). So the last Alla-hu Akbar may be pronounced unitedly with 1st Alla-hu Akbar. The opinion of saying ‘Qad Qamatis Sala-h’ once and saying Alla-hu Akbar once in the first and in the end of Iqamat is Shaz (شاذ), which is not acceptable. As because there has been stated properly the words of Azan & Iqamat in the hadeeth of Abu Daud.

287. Abu Daud H/499, Ch: 2, Salat, Para: 28. How would say Azan?
Imam Khattabi says, the whole of Hijaz including Makkah, Madina and Syria, Yaman, Egypt, Morocco and in the remotest areas of the Muslim world, the custom of pronouncing Iqamat once is in practice and this is the Mazhab of almost all scholars of Islam.\textsuperscript{288} Imam Baghavi says, this is the Mazhab of most of the scholars.\textsuperscript{289} Abu Mahzoorah (R), the narrator of the Iqamat twice, himself and his son used to pronounce Iqamat once in pursuance of Belal (R).\textsuperscript{290}

**Tarjee'Azan**

(Tarj\'ee\textsuperscript{	extsuperscript{1}} Azan)

*Tarjee’* (تَرْجِعُ) means ‘repetition’. The Azan in which two ‘Kalimah Shahadat’ is pronounced first in low voice twice in four times and again in loud voice twice in four times. The number of Kalima in Tarjee‘ Azan will be $15 + 4 = 19$. The hadeeth of Tarjee‘ Azan has been narrated in the Abu Daud by Abu Mahzoorah (R).\textsuperscript{291} In saheeh Muslim narrated by the same Ravi where the number of 1\textsuperscript{st} takbeer has been stated as two in place of four.\textsuperscript{292} Then the number of Kalima in Azan including Tarjee‘ would be 17. In the hadeeth of Sunan narrated by Abu Mahzoorah, the number of Kalimah in Iqamat including ‘Qad Qa-matis Sala-h’ is 17.\textsuperscript{293} This was virtually for training (Ta’leem).\textsuperscript{294}

Now according to authentic hadeethes, the process of Azan becomes three and that of Iqamat two. (1) The Kalima of Belali Azan and Iqamat is 15 and 11 respectively as narrated by Abdullah bin Zaid (R), which was in vogue everywhere

\begin{itemize}
\item \textsuperscript{288} ‘Awmul Ma’bood 2/175, see commentary of H/495.
\item \textsuperscript{289} Naylul Awtar, Para: ‘Description of Azan’ 2/106.
\item \textsuperscript{290} Abu Daud (with ‘Awmul Ma’bood) H/495 see commentary. P. 2/175.
\item \textsuperscript{291} Abu Daud H/500, 503 (with ‘Awmul Ma’bood H/496); Mishkat H/645.
\item \textsuperscript{292} Muslim, H/379.
\item \textsuperscript{293} ‘Awmul Ma’bood 2/176, see commentary of H/496.
\item \textsuperscript{294} Ahmad, Tirmizi, Abu Daud and others, Mishkat H/644.
\end{itemize}
including Makkah and Madina during the time of the Prophet (sm). (2) 19 and 17 for Tarjee‘ Azan and 17 for Iqamat narrated by Abu Mahzoorah (R), all are permissible. But twice for Azan and once for Iqamat as the process of Belal are undoubtedly the best to follow, which have been accepted cordially by most of the Muslim Ummah in all ages.

**The Azan of Sahari** (الأذان في السحر):

It is Sunnat to chant Azan for Sahari. During the time of the Prophet (sm), Belal used to chant Azan of Tahajjud and Sahari and the blind Sahabi Abdullah ibnu Umme Maktoom used to chant the Azan of Fajr salat. So the Prophet (sm) used to say, ‘you take your meal (sahari) on hearing the Azan of Belal at night and continue till you hear the Azan of Ibnu Umme Maktoom. For, he does not chant Azan before the Fajr appears.’ He also says that, you must not refrain from taking sahari on hearing the Azan of Belal. He chants Azan while there is night, for those people who are devoted in Tahajjud, may return (for sahari) and those who were sleeping may rise (for tahajjud or sahari). This was not only for the month of Ramazan, but in another time also. Because during the age of the Prophet (sm) most of the sahabis are used to keep more optional fasting. At present, in all mosques at the month of Ramazan and in other months if most of the neighbours are practiced with tahajjud and optional fasting like two Siams of ‘Ashoora, one Siam of ‘Arafah, six Sioms of Shauwal, then in that mosque may chant this Azan regularly, as it is running throughout the year in two Harams of Makkah & Madina.

Surooji and such other Hanafi scholars claimed that the Azan of Sahari during the Prophet’s time was a general call

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296. Muslim, Mishkat H/681; All books of Kutub-i-Sittah except Tirmizi; Nayl 2/117-18.
and loud zikr (i.e. repeating the name of Allah). According to the last commentator of *Saheeh Bukhari* Ibnu Hajar Asqalani has rejected this claim as ‘Mardood’ (refused), and says that for raising from sleep, peoples do such things now a days which are totally Bid’at (innovation). Everybody understood the meaning of that Azan as regular Azan. If that would have been something else than Azan, then there could be no misgiving of the people. And that would not have to be cautioned by the prophet (sm).298

**Answer to Azan**

The Prophet (sm) says, ‘Whenever you hear the Azan, you say what the Muwazzin says’.299 In another place he declares, ‘The person who repeats the words of Azan from the heart alongwith the Muwazzin and says, ‘La hawla wala Quwata illa billa-h’ after ‘Haiya ‘Alas Sala-h’ and ‘Haiya ‘Alal Fala-h’ (There is no power, no strength except Alalh), that person will enter the Heaven.300 Therefore in Azan and Iqamat except ‘Haiya ‘Alas Sala-h’ and ‘Haiya ‘Alal Fala-h’ it is to be answered as same as the Muwazzin utters. The answer of Iqamat is to be as the answer of Azan. Because the Azan & Iqamat both are called Azan in hadeeth.301

This is to note that (1) In answer to ‘Assalatu Khairum minan Naum’ in the Azan of Fajr, saying ‘Sadaqta wa Bararta’ has got no basis.302 (2) Similarly, in the time of Iqamat, answering ‘Qad Qamatis Sala-h’ with ‘Aqa-mahalla-hu wa Ada-maha’ is a Za’eef hadeeth narrated by Abu Daud.303 (3) To

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299. Muslim, Mishkat H/657, Para: 5, Merits of Azan and it’s answer.  
300. Muslim, Mishkat H/658.  
303. Abu Daud H/528; Do, Mishkat H/670; Albani, Irwaul Ghaleel H/241 I/258-59.
utter ‘Sallalla-hu ‘Alaihi wa sallam’ in answer to ‘Ash hadu Anna Muhammadar Rasoolullah’ has got no proof.

**Doa of Azan (دعاء الأذان):**

After answering to Azan, the Darood is to be read first. Afterward the Doa is to be read. The Prophet (sm) said, ‘The person who after hearing the Azan would utter this Doa, my recommendation for him in the Day of Resurrection would be bounden.’

\[\text{Pronunciation: Alla-humma Rabba Ha-zihid Da'watit tamh, wassala-til qa-imah, A-te Muhammadanil waseelata wal Fazeelah, wab’athhu Maqa-mam mahmoodanillzee wa’adtah.}\]

**Translation:** ‘Oh Allah! You are the lord of this complete call (of Tawheed) and established salat. Grant Waseelah (The highest honoured place in the heaven) to Muhammad and give him honour and send him to ‘Maqam-i-Mahmood’ the most praise-worthy place (for shafa’at i.e. recommendation) in the Heaven, which you have promised. This is to remember that to chant Azan in loud voice is Sunnat. But to read Doa of Azan in loud voice is Bid’at. So the practice of reciting Doa by the microphone is to be given up. There are another Doas also.’

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304. Muslim, Mishkat H/657; for Darood see P.117 20.
305. Bukhari, Mishkat H/659; Narrator, Jabir bin Abdullah (R).
   As Allah says, \(\text{عَلَى أَنْ تَنُّعَالَ رَبُّكَ مَقَامًا مَّجْهُودًا}\) = Isra 17/79, (Soonly your Lord will make you stand in ‘Maqam-i-Mahmood’).
307. Muslim, Mishkat H/661.
Extra words added in response to Azan

(الرواند)

In response to Azan some extra words have been added which are in vogue and which should be refrained from. Because, the Prophet (sm) said with a great note of caution that whoever imposes falsehood in hadeeth with my name wilfully, he will make his abode in the Hell. 308 Sahabi Bara bin Azib (R) once uttered ‘Birasoolika’ instead of ‘Binabieka’ in a Doa of bed-time ‘A-mantu binabiekallazee Arsalta’. The Prophet (sm) became enraged for it and ordered him by pushing on his chest to utter ‘Binabieka’. 309 Though there was no change of meaning in it.

It is to be informed that Azan is an Ibadat (Prayer). It is not proper to make any more or less in it. Yet some words and sentences have already been appended to it. Some of which are as below:

1) In the beginning of Doa of Azan, narrated in Baihaqi (1/410) is ‘Alla-humma Innee As’aluka bi haqqi ha-zihid Da’wate.

308 Bukhari, Mishkat H/198, Ch: 2, ‘Ilm’.

309 Bukhari H/247, Ch: 4, ‘Ozu’, Para: 75; Tirmizi H/3394, Ch: 45, ‘Doas’, Para: 16; Muttafaq ‘Alaih, Mishkat H/2385, Ch: 9, Doas, Para: 6. Ibnu Hajar Asqalani says, It does not mean that the changing of word is not permissible in spite of unabated meaning or the narration with essence (الرواية بالمعنى) is illegal. Such as to say Rasoolullah in place of Nabiullah or to say nick-name or sur-name in the place of original name. Because this kind of narration is much prevailing in the study of hadeeth. But this hadeeth narrated above is opposite of it. There may have many causes. Such as (1) The words of zikr is ‘Tawqeefi’ which are unchangeable (2) There may be a keen significance in the word (3) To seperate jibreel, because jibreel may be seemed by saying Rasoolika. But only the Prophet (sm) will be seemed by saying ‘Nabieka’ (4) Allah may reveal to Him to say this Doa in this proccss. So He says as He revealed’. Fathul Bari, gist of the commentary of H/247, 1/427.
(2) At the end of the same hadeeth as ‘Innaka la Tukhiful Mee’a-d’ (3) In the narration of Sharhu Ma’ainil Athar of Imam Tahavi is ‘A-te Saiyedana Muhammedan’ (4) In Fee ‘Amalil yawme wal laihah of Ibnus Sunni is ‘Wad Darajatar Rafi’ata’ (5) In al-Muharrir of Rafe’ii the Doa at the end of Azan has been stated as ‘Ya Arhamar Ra-hemeen’ (6) In Azan or Iqamat saying ‘Ash hadu Anna Saiyedana Muhammed Rasoolullah’. (7) At present for Doa of Azan in the Radio Bangladesh and Bangladesh Television, the sentence ‘Warzhuqna Shafa’atahu yawmal qia-mah’ is being added, of which no basis of Shari’ah has been found. Besides it, there added ‘Wad Darajatar Rafi’ata’ after ‘Wal Fazeelata’ and ‘Innaka La Tukhiful Mee’a-d’ at the end, which should be given up. (8) To say Doa of Azan loudly by the microphone and to say at the end La Ila-ha Illalla-h Muhammed Rasoolullah, Sallalla-hu ‘alaihi wa sallam.

Other things of Azan to be shunned

(الأشياء الممنوعة في الأذان)

(1) Loud Zikr before and after Azan:
On Friday and in other salats in a day, especially before and after Azan of Fajr in different mosques has been uttered from the mike (a) ‘Bismillah. Assala-tu wassala-mu ‘alaika Ya Rasoolallah’... Ya Habiballah... Ya Rahmatal-lil ‘A-lameen’. After giving salam in such way to the Prophet (sm), there given salam at the end directly to Allah Himself as, Assala-tu wassala-mu ‘alaika ya Rabbal ‘A-lameen. It is not a Bid’at only,

311. Fiqhus Sunnah P. 1/92.
but a thorough foolishness. Because Allah Himself is ‘Salam’, then who will give Him salam? Besides, it is prohibited by hadeeth to give salam to Allah.\(^{12}\)\(^{(b)}\) To call repeatedly with loud voice after Azan by ‘Assala-tu Rahmakumulla-h’ is not permissible (Irwa 1/255).\(^{(c)}\) To say Hamd, Na’t, Tasbeeh, Darood, recitation of the Quran, sermons, Islamic songs etc. Those except Azan are to be shunned. Even after Azan calling ‘Assalat’, ‘Assalat’ has also been called as Bid’at by Abdullah bin Umar (R) and other Sahabis.\(^{313}\) But if personally some one calls or awakes anyone for salat, he will surely earn virtues by it.\(^{314}\)

(2) To make Takalluf: The radio talker (of Bangladesh) utters the above Doa of Azan in such a way that there would have no appeal of prayer, which is to be discarded. Because, except the normal tune, all sorts of Takalluf i.e. pretension is highly disliked by Islam.\(^{315}\)

(3) To pronounce Azan in the tune of music: Once Abdullah bin Umar (R) strongly rebuked one Muwazzin for giving Azan in the tune of music and said ‘For Allah, I must bear malice against you!’\(^{316}\)

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\(^{312}\) Muttafaq ‘Aliah, Mishkat H/909, Ch: 4, Salat, Para: 15, ‘Tashahhud’.

\(^{313}\) Tirmirzi, Mishkat H/646, Footnote -Albani; Do, Irwa H/236, P.1/255; Fiqhus Sunnah, P. 1/93.

\(^{314}\) Bukhari H/595, Ch: 9, ‘The times of salat’ Para: 35; Muslim, Mishkat H/684 Ch: 4, Salat, Para: 6, Azan at delay.

\(^{315}\) Razeen, Mishkat H/193; Ahmad, Baihaqi, Mishkat H/5334, Ch: 26, To soften the heart, Para: 5, To show & to make hear.

\(^{316}\) Fiqhus Sunnah, Para: The Azan, Mas’ala No. 21/3, 1/92; Bukhari, Muslim, Mishkat H/2192, 2194, Ch: 8, Merits of Quran, Para: 1, Manners of recitation.
(4) **To kiss fingers and to rub eyes with:** During Azan or Iqamat after hearing ‘Muhammadar Rasoolullah’ to kiss fingers and to rub eyes with them, raising two hands for Doa after Azan or loudly reading of Doa and rubbing out the face is not permissible and these have no basis in Shari‘ah.\(^{317}\)

(5) **Azan during danger:** There is no proof of chanting Azan for any danger and calamities. Azan is introduced for Farz salat only and not for any other.

(6) To recite the Quran loudly before or after the Azan of Fajr and make sermon in the mike of the mosque and to spoil sleep of the people and to make cause of sufferings to the patients and to create trouble in the night salat of Tahajjud is an act of grave sin.\(^{318}\)

(7) After the end of Fajr jama‘at or the jum’ah salat, to make congregational Darood & Milad in loudest voice or with the mike regularly in the mosque is a baddest innovation.

**Other information about Azan**

(1) The Muwazzin will chant Azan with loud voice facing the Qibla putting finger in two ears, so that the Azan becomes louder. He will turn the face only and not the body to right and left at the time of pronouncing Haiya ‘Alas Sala-h and Haiya ‘Alal Fala-h.\(^{319}\) Azan may be chanted even in sitting position in ailment.\(^{320}\)

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318. Fiqhus Sunnah, 1/93, Para: Azan, Mas‘ala No. 21/5.
319. Bukhari, Muslim, Saheeh Ibnu Khuzaimah, Ch: Salat, Para: 41; Tirmirzi, etc Irwa, 1/240, 48, 51; Nayl. 2/114-16.
(2) The person who after Azan comes out of the mosque (without any important cause), he disobeys Abul Qasem [Muhammad (sm)].  

(3) Who chants Azan will pronounce Iqamat. Other may pronounce it. But when an appointed Muwazzin is there, then with his permission other person may chant Azan and pronounce Iqamat. If the time is about to pass, then anybody may chant the Azan.

(4) The object of Azan will be to seek the satisfaction of Allah only. So it is not proper to ask any cost for it. But honorarium without seeking may be taken. Because the arrangement for honourable livelihood of a regular Imam and Muwazzin is an indispensable responsibility of the society and the state.

(5) Azan should be chanted with Ozu. But it is permissible to chant without Ozu. To answer to Azan or to utter any Tasbeeh, Tahleel and Doa is permissible even when some one is unclean.

(6) After Iqamat if cessation for a long time, another Iqamat will not be necessary.

(7) If someone comes after Azan and Jama‘at, then the Jama‘at and salat should be started with Iqamat only.

(8) For the Jama‘at of due salat, Azan is not compulsory. Only Iqamat is sufficient.

322. Fiqhus Sunnah, 1/90,92, Mas‘ala No. 13, 20.
324. Fiqhus Sunnah, 1/51-52.
325. Fiqhus Sunnah, 1/89, 92; Salatur Rasool, Takhreej: Abdur Rouf, P. 198.
326. Fiqhus Sunnah, 1/91, Para: Azan, Mas‘ala No. 18.
327. Muslim, Mishkat H/684, Para: 6, Azan in the late hour; Mir‘at 2/387.
Salatur Rasool (SM)

Description of Salat

The detail system of salat is narrated in different hadeethes. But in the hadeeth below, there would have got most of the rules. So that we put up its translation as follows:

‘One day Abu Humayd Sa’edi (R) says to ten sahabis that I am most informed than you about the salat of the Prophet (sm). They say that yes, you say. Then he begins to describe that the Prophet (sm) when stands for salat, says takbeer raising (1) two hands upto shoulder level. Then he recites the qira’-at. Then he makes the ruku raising (2) two hands upto shoulder level. In ruku he puts his two palms on the knees and keeps his head and back straight. Then at the time of standing straightly from the ruku saying Sami’alla-hu liman Hamidah, he raises (3) his two hands upto shoulder level. Then he goes to sijdah saying takbeer and keeps two hands free from two ribs and keeps the toes free (‘pointing towards the Qibla’ -Bukhari H/828; Do, Mishkat H/792).

Then he rises and sits on his left foot straightly, till the bones are properly set on their respective places. Then he goes to 2nd sijdah. Then raises his head saying takbeer and sits on the left foot straightly, till the bones are properly set on their respective places. Then he stands. Then he does the same in the second rak’at. Then when he rises (for 3rd rak’at) after the end of 2nd rak’at, stands with takbeer raising (4) two hands as such as it was in the 1st takbeer of tahreemah. Thus he does in the rest. Finally, when he reaches at the last sijdah, after which would turn in Salam, he extends his left foot to the right and sits on the left buttock (قَعَدَ مَتْوَرٌ كَأَيْدَيْ) and then turns in Salam’. On hearing
this description, the present ten Sahabis stand saying as Sadaqta (صُدَقَت) you have said correct'. The Prophet (sm) used to say his salat in this way'.

Now the discussion about particular matters of salat is given below:

1. **Niyat** (النية):

Niyat means ‘determination’. Niyat is indispensable at the beginning of salat. The Prophet (sm) says, ‘إِنَّمَا الأَعْمَالُ بِالنِّيَاتِ وَإِنَّمَا لَكُلٌّ مِّثْلُ إِمَامِهِ مَا تَأْتَى... ‘All deeds depend upon the determination and every person will get according to what he determines’... So, for salat one has to make ablution and with clean dresses and fresh body and mind has to stand before Allah in polite manner facing the Ka’ba with firm determination to seek the satisfaction of his fosterer. Recitation of Niyat in lips is a new creation. It has no relation with the satat of the Prophet (sm). Many people before starting the salat read ‘Innee wajjahtu...’ considering it as a Doa of prayer-mat. This is an anti Sunnah custom. In fact, there is nothing as Doa of the prayer-mat.

2. **Takbeer-i-Tahreemah & fixing two hands on the chest** (التكبيرة التحريمه ووضع اليد اليمنى على ذراعه السري على الصدر):

Raising both hands facing the qibla straightening the fingers upto shoulder or ear level and making everything of worldly gain prohibited and with all intents and purposes, will declare greatness of the Lord by saying ‘Alla-hu Akbar’ (Allah

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is greatest). Then will stand before Allah fixing his eye-sight with the place of sijdah\textsuperscript{330} with full of submissive devotion, placing hands on the chest, keeping the right on the left.

Allah says, ‘And you stand before Allah with quite devotion’ (Baqarah 2/238). To raise thumbs alongwith the lobes of two ears, the hadeeth about it, is Za’eef.\textsuperscript{331}

About the placement of hands on the chest after takbeer-i-tahreemah, some of famous hadeethes are followed:

**(a)** Sahl bin Sa’d (R) says,

‘Peoples would have been ordered to place their right hand on the left during salat. Abu Hazem said I know that Sahl bin Sa’d (R) used to relate it to the Prophet (sm).’\textsuperscript{332}

‘Zera’ (ذراع) means the hand beginning from the elbow to the tip of the middle finger (Al-Mu’jamul waseett).

This is explicit that while one will keep right hand on the left, it naturally comes up on the chest. In the following narratives it has been explained clearly. Such as:

\textsuperscript{330} Hakem, Baihaqi, Albani, Sifatu Sala-tin Nabi (Beirut : 1403/1983) P. 69; Irwa H/354. See in it’s end.

\textsuperscript{331} Abu Daud H/737.

\textsuperscript{332} Bukhari (Delhi) 1/102; H/740. Ch: 10, Azan, Para: 87; Do, Mishkat H/798, Para: 10, Description of salat; This is to note that in Bangla translation of Saheeh Bukhari which is published by the Islamic Foundation Dhaka (1991), Adhunik Prakashoni Dhaka (1988) etc. more than one government and private publishing organizations of Bangladesh has written in translation of this Hadeeth as ‘wrist of right hand on the wrist of left hand’. What is the cause of adding the word ‘wrist’ here is known well to the learned translators and publishers alone. But everybody knows that making difference in translation of Hadeeth of the prophet (sm) is a grave mischief.

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(b) Hulb At-Ta’ee (R) says,

‘I saw the Prophet (sm) to keep hand on the chest placing right wrist-joint on the left’.

(c) Wayel bin Hujr (R) says,

‘I said salat accompanied with the Prophet (sm). Then I found that He kept His right hand on the left and placed it on the chest’.

In the above saheeh hadeethes about the placing hands on the chest is clearly expressed. Imam Shawkani says,

‘For placing hands on the chest during salat, there is no other hadeeth purest than that has been narrated in Saheeh ibnu Khuzaimah by Wayel bin Hujr (R).

This is to note that regarding to place right hand on the left at least 20 hadeethes narrated by 18 Sahabis and 2 Tabe’iis are there. Ibnu Abdil Barr says, ‘Nothing against these have been narrated by the Prophet (sm) and this was the practice of the most of Sahabis and Tabe’iis.

334. Saheeh ibnu Khuzaimah H/479; Abu Daud H/755, from Ibnu Mas’ood; Do, H/759, from Ta’oos bin Kaisan; Ch: 2, Salat. Para: 120, ‘Putting right hand on the left in salat’.
Now regarding to place the hands below the navel, four hadieethes and two Athars which have been narrated by four sahabis and two Tabe’is in Ahmad, Abu Daud, Musannaf ibnu Abi Shaibah etc. in the books of hadeeth, the comments of Muhadditheen on these are: لا يَصْلِحُ وَاحِدُ مِنْهَمَا لِإِسْتِدْلاَلٍ ‘(for being Za’eef) none of these is acceptable as to take as document’.\(^{337}\)

This is to note that at the time of standing in salat, the system of placing hands on the chest by the females and below the navel by the males has got no basis of this difference, neither in hadeeth nor in Athar.\(^{338}\) Rather this is an axiom that both male and female Muslims would perform Farz and Sunnats of salat in the same rule.\(^{339}\)

**The purport of fixing hands on the chest:** Tibi says, In fixing hands on the chest upon the heart, there is a caution in this content that the slave stands in front of his almighty Lord bending his head with full of humbleness and obedience by fixing hand on the hand on the chest, which cannot be lessen at all.\(^{340}\)

3. Sana (دعاء الاستفتاح) :

‘Sana’ (النساء) means ‘the praise’. This is the benediction for beginning of salat (Doa-i-Istiftah). Placing two hands on the chest keeping aim to the place of prostration with submissive attitude the Musalli will make a good start of his best prayer with following Doa: (See P.15).

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338. Mir’at (Lahore: 1st edn. 1380/1961) 1/558; Do. 3/63; Tuhfa 2/83.

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4. Reading of **Bismillah** (البسمة)

After reading *Sana* i.e. *Doa-i-Istiftah*, the *musalli* will read *A’oozubillah* and *Bismillah* silently. Then will read *sura Fatiha*. This is to note that *A’oozubillah* to be read only in the 1\textsuperscript{st} *rak’at* and not in the successive *rak’ats*.\(^{341}\) In the same way to make *Bismillah* as the part and parcel of *sura Fatiha* has no authentic proof,\(^{342}\) similarly for *Jehri salat* reading *Bismillah* loudly has got no dependable basis in its favour.\(^{343}\) But it is to be read as to make difference between two *Suras’* (Qurtubi).\(^{344}\)

Imam Qurtubi says, the perfect opinion among the opinions is the opinion of Imam Malek, as he says that the *Bismillah* is not the part of *sura Fatiha*. Because the Quran is not established by *khabr-i-wahed* i.e. one man narratives. But it is established by irrefutable incessant narratives, where there is no difference of opinion. Ibnul ‘Arabi says that it is sufficient for *Bismillah* as not to be part of *Sura Fatiha* is that there is difference of opinion in it, and there would not be any difference of opinion in the Quran. Rather the pure & perfect narrations, where there is no plea against it, prove that the *Bismillah* is not the part of *Sura Fatiha*, but it is 30\textsuperscript{th} verse of *Sura Namal* only. In this matter the *hadeeth* narrated by Abu Hurairah (R) in saheeh Muslim is applicable.\(^{345}\)

(1) Anas bin Malik (R) says,

\(^{341}\) *Fiqh-us Sunnah* 1/112; *Nayl* 3/36-39.
\(^{342}\) *Naylul Awtar* 3/52.
\(^{343}\) *Naylul Awtar* 3/46.
\(^{344}\) *Abu Daud* H/788, Ch: 2, Salat, Para: 125.
\(^{345}\) *Muslim*, *Mishkat* H/823, Para: 12, Recitation in Salat; *Tafseer Qurtubi*, ‘Preface’, see about *Bismillah*. 

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Meaning: 'I have performed salat behind the Prophet (sm), Abu Bakr, Umar and Uthman (R). But I did not hear any one of them reading ‘Bismillah’ loudly.\(^{346}\)

(2) Daraqutni says, ‘for uttering ‘Bismillah’ loudly no hadeeth has been proved Saheeh’.\(^{347}\)

(3) But as against saheeh hadeethes as many as fourteen strong and weak hadeethes have been considered by Ibnul Qaiyim (Rh) and he said, ‘The Prophet (sm) sometimes might have uttered ‘Bismillah’ loudly. But in most cases he used to read it silently. This is definite that he did not always read it loudly. If he would do that, it would not have been unknown to Sahaba-i Keram, Khulafa-i Rashideen, town dwellers and general musallis’. Then he said about the narrated hadeethes فَصَحَّحْ بِثَلَاثِ الْأَحَادِيثِ غَيْرُ صَرِيحٍ، وَصَرِيحٍ غَيْرُ صَرِيحٍ ‘The saheeh hadeethes narrated about it are not clear and the clear ones are not Saheeh (authentic)’.\(^{348}\)

5. (a) Proofs of reading sura Fatiha in Salat in all conditions

The reading of sura Fatiha in every rak’at of all kinds of salat for both the Imam and the Muqtadis is Farz i.e. compulsory. The main documents are as below:

\(^{346}\) Saheeh ibnu Khuzaimah (Beirut: 1391/1971), H/494-96; Ahmad, Muslim, Nayl 3/39; Daraqutni H/1186-95, Hadeeth Saheeh.

\(^{347}\) Naylul Awtar 3/46.

\(^{348}\) Za-dul Ma’a-d, P. 1/199-200; Nayl 3/47; Fiqhus Sunnah 1/102.
(1) Narrated by Ubadah bin Sa-mit (R) the Prophet (sm) said,

لا صلاة ليمن لم يقرأ ففاتحة الكتاب، فمن تفق علية—  

('La Sala-ta Liman Lam Yaqra’ bi Fa-tihatil kitab'). ‘The salat of that person is not proper who does not read sura Fatiha’.349

(2) One who makes mistakes in salat (مسئ الصلاة) the Prophet (sm) in giving training to that person says,  

يام القرآن وما شاء الله أن تقرا—  

Thereafter, you read the Ummul Quran i.e. sura Fatiha and then a part of the Quran you read as Allah wishes...

(3) Abu Sa’eed Khudri (R) says,

قمنا أن نقرأِ ففاتحة الكتاب وما—  

‘We had been ordered to read the sura Fatiha and some portion of the Quran which is seemed easier to us.'350

(4) Abu Huraira (R) says,

أمرني رسول الله صلى الله عليه وسلم أن—  

‘The Prophet (sm) ordered me to declare that the salat would not be perfect if sura Fatiha is not read, adding to some of another sura.'352 Here it has been directed to read first sura Fatiha and then a portion of the Quran which is seemed a bit easier to him.

349. Muttafaq ‘Alaih, Mishkat H/822; Para: 12, ‘Recitation in Salat’. That Hadeeth has been narrated in almost all the books of Hadeeth including Kutub-i-Sittah.

350. Abu Daud, Tirmizi, Mishkat H/804; Abu Daud H/859, Ch: 2, Salat, Para: 149.


352. Abu Daud H/820.
Allah says, ‘Wa Eza Qurial Qura-nu Fastami’oo Lahu wa Ansitoo’). ‘When the Quran is read, then you listen attentively to it and keep yourself silent’ (A’raf 7/204).

According to the narration of Anas (R) the Prophet (sm) said to the musallis, ‘Do you read anything during recitation of the Imam? Don’t make it. But one of you should read himself sura Fatiha silently.’

According to the narration of Abu Huraira (R), the Prophet (sm) said, ‘the person who said salat but did not read ‘the essence of the Quran’ i.e. sura Fatiha, then that salat is disabled, disabled, disabled, incomplete’. When Abu Huraira (R) the narrator, was asked, how it would be read while behind the Imam? He said, ‘Iqra’ biha fee Nafsika’ ‘you read it silently’. Besides, it is said in hadeeth above that the sura Fatiha has been divided into two parts between Allah and the slave and has been said that ‘and there remains for my slave what he prays’. Imam & Muqtadi both are the slaves of Allah. So both


354. Muslim, Mishkat H/823, Para: 12, Recitation in Salat.
will beg the greatest hideyat of Sirat-i-Mustaqeem (to show the right path) to Allah. The Prophet (sm) and His Sahabis have directed us to that path.

This is to note that in the hadeeth above the sura Fatiha has divided into two parts. 1st part of three verses from Alhamdu... is for the praise of Allah. 2nd part of the verses from Ihdinas ... is for the prayer of the slave and the middle verse Iya-ka Na’budu ... is divided as the first for Allah and the second for the slave. Bismillah is not included in it. So it has been proved by this hadeeth that the Bismillah is not the part of sura Fatiha.

Khidaj (خِدَاج) means, ‘the child who takes birth before the proper time though it is full in body’ (Al-Mu’jamul waseett). Khattabhi said, ‘The Arabs called that child as ‘Khidaj’ which was nothing but a dot of blood, which was delivered and the shape of which could not be recognized’. Abu Ubaid said, ‘Khidaj’ is the dead child of abortion, which is useless’. Therefore the salat without sura Fatiha is like the lifeless and imperfect child, which is useless.

(7) Ubadah bin Sa-mit (R) says, once we were engaged in Fajr salat in Jama’at behind the Prophet (sm). At that time some one among the Muqtadis read something loudly, which had made the qira’at of the Prophet (sm) troublesome. Then after the turning of Salam He said, ‘you might have read something behind your Imam? We answered, yes. The Prophet (sm) directed, لا تفعلوا إلا بفاتحة الكتب فإنه لا صلاة لسملك يقتري بها. ‘Don’t do this save and
except *sura Fatiha*. Because, *salat* will not be proper without reading that *sura*.

The fact is that in the early days of Islam many people would recite the *qira’-at* during *salat* behind the Imam loudly. Some would exchange necessary talks. It used to create trouble for Imam’s *qira’-at*. Besides, the *Kafirs* (Infidels) are used to blow whistle and clap wilfully to create obstruction in the *qira’-at*. So through revelation of that verse (*A’raf 7/204*) everybody has been ordered to keep silence during recitation of the holy Quran and to listen to it attentively. This order is applicable both within *salat* and outside of it in all circumstances. Therefore, by the *saheeh hadeethes* mentioned before narrated by Ubadah, Abu Huraira and Anas (R) have particularly instructed to read only *sura Fatiha* behind the Imam silently in *jehri salat* and no other *sura* to be added.

So the *saheeh hadeethes* narrated before have come as an explanation of the verse of the Quran (*A’raf 7/204*) and not as opposition. The explanation of the Prophet (sm) was surely under the guidance of revelation, not of his own. Therefore, according to the instructions of ‘*Wahi*’ (revelation) reading of *sura Fatiha* in *salat* is compulsory in all circumstances.

356. Tirmizi (with Tuhfa) H/310; Mishkat H/854, Para: 12, ‘Recitation in Salat’; Ahmad H/22798, Sanad Hasan –Arna-woott; Hakem 1/238, H/869. Albani said permissible (حاءرأ) and not indispensable (اءرأ) to recite *sura Fatiha* for *muqtadis* in *jehri salat* by this hadeeth. (See F. N. of H/854 of the Mishkat). Afterward he opined that hadeeth as Za’eef (Abu Daud H/823). Even in another place he opined to say *sura Fatiha* as Mansookh (مَسْؤُولَ) behind the Imam in *jehri salat* (Sifat P. 79-81). On the other hand Imam Bukhari has composed a chapter to say *sura Fatiha* as ‘*wajib*’ for both Imam & Muqtadis in all salats of *jehri* & *serri* (Saheeh Bukhari Ch: 10, Azan, Para: 95).

357. Qurtubi, See Tafseer of that verse 7/354.
5. (b) Proofs of oppositions and answer to them

The main documents of those who opined that *sura Fatiha* behind the Imam should not be read in any kind of salat, *Jehri* or *Serri* (explicit or implicit) are as follows:

(1) In *sura A’raf* 7/204, wherein was asked to remain silent during the *qira-‘at* and listen to it attentively, there is no *sura* has been mentioned as ‘particular’. Now if the *sura Fatiha* is made particular by Hadeeth then it would be akin to made the Quranic verse *Mansookh* i.e. hold over the order. While ‘the Quranic order cannot be declared *Mansookh* by hadeeth’. 358

**Answer:** There is no question of ‘*Mansookh*’ arises here at all. Rather it has been explained in Hadeeth and the ‘*Ummul Quran*’ has been particularized from the *Quran* (Hijr 15/87). Such as, in the *Quran* there are general rule of distribution of Property of a deceased Muslim has been sanctioned and sermoned for all of the *Ummah*, but it has been particularly ordered in *hadeeth* that the successors of the Prophet (sm) will not get inheritance of the Prophet’s property. 359

Virtually, the coming of the Prophet (sm) happened as an interpreter of the *Quran* 360 and that interpretation was also

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359. As Allah says, وَلَتَفَدُّ الْيَزِيدَةَ سُبْحَانَ الَّذِيْنَ أَنْبَأْنَهُم بِالْقُرْآنِ العَظِيمَ. And indeed we have bestowed upon you seven repeatedly recited verses (*sura Fatiha*) and the Grand *Quran* (Hijr 15/87). The Prophet (sm) says, إِنَّا مُعَيَّنُونَ الْأَبْيَاءِ لَا نَعْبُرُ بِمَا نُرْبِتَ مَا تَرَكْنَا صَدَقَةً. ‘We the messengers, would not leave any inheritor. What we would have left off, would be the gift (for *Ummah*).’ Kanzul Ummal H/35600; Nasaii Kubra H/6309; Muttafaq ‘Alaih, Mishkat H/5976, Ch: 29, ‘Fazail & Shamail’ Para: 10.
360. Nahl 16/44, 64.
as per revelation of Allah.\textsuperscript{361} So, to deny the explanations of the Prophet (sm) would be akin to deny the ‘Wahi Ghair Matlu’ i.e. unrecited revelation of Allah.

(2) Abu Huraira (R) says, ‘one day in a ‘Jehri’ (loud) salat after turning in salam the Prophet (sm) asked if anyone of you have read the Quran with me just now? One answered with ‘yes’. The Prophet (sm) said, that is why I was thinking ‘why there appears trouble in my qira-‘at?’

The narrator said, ‘henceforth the people refrained from reading qira-‘at with the Prophet (sm) in Jehri salat.’\textsuperscript{362}

**Answer:** As per statement of the hadeeth it seems that someone read qira-‘at with the Prophet (sm) loudly. For which there created disturbance in the Prophet’s qira-‘at as Imam. Earlier in the narration of two hadeeths by Anas and Abu Huraira (R), instructions of reading silently has made, so that it would not create disturbance in the qira-‘at of Imam. Shah Waliullah Dehlavi said, ‘the Muqtadi should read sura Fatiha in the way that will not create trouble to the Imam.’\textsuperscript{363} Therefore, if sura Fatiha is read silently behind the Imam, the question of disturbance does not arise at all.

It is to be informed that, the term, ‘therefore people refrained from the ‘qira-‘at’ which is narrated at the end of the hadeeth, is *Mudraj* (مولجح), which has been appended by

\[\text{361. Najm 53/3-4; Qiamah 75/19}\]

\[\text{362. Abu Daud, Nasaii, Tirmizi, Mishkat H/855, Para: 12, Recitation in Salat.}\]

\[\text{363. Hujjatulla-hil Ba-lighah (Qairo: Darut Turath 1355/1936) P. 2/9.}\]
Ibnu Shihab Zuhri, one of the narrators within the chain of narrators. Sufian bin ‘Uyainah the disciple says that Zuhri says (about it) which I have never heard.\footnote{364}

\textbf{(3)} Narrated from Abu Huraira (R) the Prophet (sm) said ‘Imam is appointed to follow him. When he utters \textit{takbeer}, you also say \textit{takbeer}, and when he recites the Quran you remain silent’.\footnote{365}

\textbf{Answer:} In above hadith it is directed to keep silent in the time of \textit{qira-at} as ‘general’ (عام). Same direction is in the Quran (\textit{A’raf} 7/204) also. In the narration of same Ravi (Abu Huraira) which is narrated before and in the \textit{hadeeth} narrated by Anas (R), there is direction to read \textit{sura Fatiha} silently as ‘Particular’ (خاص). So it would be possible to follow both saheeh hadithes if \textit{sura Fatiha} is to be read silently behind the Imam.

\textbf{(4)} Narrated by Jabir (R) the Prophet (sm) says, ‘\textit{من كان لـَهُ إِمَامًا فَقِيرَةَةُ الْإِمَامِ إِلَّا قِيرَةَةُ إِمَام**} one who has \textit{Imam}, the \textit{qira-at} of Imam will be his \textit{qira-at}.’\footnote{366}

\textbf{Answer:} (a) Ibnu Hajar Asqalani says, the sources from which the \textit{hadeeth} has been narrated, all are faulty. For that reason, the \textit{hadeeth} is \textit{za’eef} i.e. unauthentic to all the scholars unanimously (إِنَّهُ ضَعِيفٌ عَنْдَ جَمِيعِ الحَفَاظِ).\footnote{367}

367. Fathul Bari 2/283; see commentary H/756; Naylul Awtar, 3/70; Albani has opined it as ‘Hasan’ and said that any source (sanad) of this Hadeeth}
(b) In that hadeeth, the term Qira'-at is ‘general’ (عـام). But the instruction of reading sura Fatiha is ‘particular’ (خـاص). Therefore, leaving aside all other suras, only sura Fatiha is to be read.

(5) 'La Sala-ta illa bi Fa-tihatil Kita-b) 'There is no salat without sura Fatiha' means 'the salat is not complete'. As in other hadeeth it is said, ‘that person has no Iman (faith), who has no Amanat (trust), and that person has no Deen (religion), who has not kept the promise'. It means the faith of that person is not complete but defective.

Answer: (a) The famous hadeeth narrated above in almost all books of hadeeth including Kutub-i-Sittah, has been narrated with Saheeh Sanad by same narrator Ubadah bin Samit (R) in Dararqutni as:

La Sala-ta illa bi Fa-tihatil Kita-b ‘the salat is not perfect in which the Musalli do not read sura Fatiha' Therefore in that hadeeth, 'No salat' means 'Salat is not perfect'.

(b) Similarly in explaining 'Khidaj' i.e. disabled, Hafez Ibnu Khuzaimah in his 'Saheeh' has wrote a long paragraph 95 as follows,

is not free from weakness ( ضعـف). But the total weak sources give witness that it has a basis (آن للحديث أضـلا) –Irwa H/500, P. 2/277. The above opinion bears hint that the Hadeeth is basically Za'eef, as other scholars give unanimous opinion.

368. Tabarani, Baihaqi, Sayuti, Al-Jame’ul Kabeer H/1194; Albani, Tamamul Minnah P. 329.
Discussion of khidaj of which the Prophet (sm) has warned with caution if that defect is there, the salat will not be perfect. Because the defects are of two kinds: (1) The presence of which makes a salat insufficient. (2) The presence of which makes a salat proper and it has not to be said again. For this fault sijda-i-saho is not to be done. Yet, the salat becomes effective. Then he quoted the Hadeeth of the Prophet (sm) narrated by Abu Huraira (R) as, ‘that salat is not perfect in which sura Fatiha is not read...’.  

Now, as the the Prophet (sm) Himself has explained the meaning of ‘La Salata’ i.e. ‘No salat’ as ‘La Tuajhui’ i.e. ‘Salat will not be perfect’, then we have no scope to give our own explanation. Therefore, it is wrong to make the meaning ‘Khidaj’ as ‘incomplete’. But it is ‘defective’ and defective salat is not a salat in actual meaning.

Therefore, showing respect to the saheeh hadeethes, most of the Sahabis and Tabe’iis and Imam Malik, Shafe’ii, Ahmad and the decisions of most of the Mujtahid Imams and their regular practices, the reading of sura Fatiha is compulsory in every salat in every time. Otherwise, in consequence of
unnecessary ego or worship of persons or parties by performing salat throughout the life, one will get nothing but deep sigh in the Day of Resurrection. As Allah says, ‘In the day, the person followed, will cut off relations with their followers and all will observe the punishment and all their relations will be cut off’. The day when the followers will say, ‘If we could return once again, we shall cut off our relations with them as they have cut off relations with us today. In this way Allah shows their all deeds as a matter of repentance. But they will never come out of the Hell’ (Baqarah 2/166-67).

5. (c) Not to get Rak‘at by getting Ruku only

The rak‘at will not be counted by getting ruku only without the Qiam and Qira‘at of sura Fatiha. Rather he will have to add another rak‘at with it. But the opinion of Jamhoor i.e. the most of the scholars is that, ‘If you get ruku, you get the rak‘at, either he reads sura Fatiha or not’. Their main documents are as follows:

(1) Abu Huraira (R) narrated that the Prophet (sm) says,

‘من أدرك ركعة من الصلاة مع الإمام فقد أدرك الصلاة كلها’

the person who gets one rak‘at of salat with Imam, that person gets the salat fully’.372

Answer: Jamhoor scholars have made the meaning of rak‘at here as ruku. Imam Bukhari says that here the rak‘at has been said and not the ruku, sijdah or tashahhud (which are all together form a rak‘at). (See ‘Awnul Ma‘bood 3/152). Shamsul Haq Azeemabadi says, ‘here without any reason, rak‘at has been meant as ruku, which is not proper. As in the hadeeth


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narrated by Bara bin Azeb (R) in saheeh Muslim in which rak'at appeared in place of Qawmah and Sijdah. There rak'at has been meant as ruku. Abdur Rahman Sa'di also said the same. (Al-Mukhtarat P.44).

(2) Narrated from Abu Huraira (R), the Prophet (sm) says, the person who gets the ruku of last rak'at in Jum'ah prayer he will add another rak'at with it. But the person who fails to get ruku of the last rak'at, will say four rak'ats of Zuhr.

Answer: This hadeeth narrated by Daraqutni is Za'eef.

(3) A hadeeth has been quoted from Abu Bakrah (R) that he alone once entered the row of musallis from the back side in bending position of ruku, then the Prophet (sm) told him, 'may Allah increase your love, but never do it in future'.

Answer: Ibnu Hazm Andalusii and Imam Shawkani said, there is no document in favour of the opinion of Jamhoor in this hadeeth. As because, the Prophet (sm) asked him not to say the rak'at further, nor it has been narrated whether the Sahabi counted that rak'at or not.

Other scholars have opposed the opinion of Jamhoor and said that, to get ruku only will not be sufficient to get full rak'at. Because the reading of sura Fatiha is compulsory. If it is avoided, the salat will be null and void and it has to be said anew. As the qiam, ruku & sijdah etc. are compulsory;

374. Daraqutni H/1587 Para: ‘the person who has got a rak'at of Jum'a or not’. Daraqutni H/1587, Hadeeth Za'eef. See footnote.
375. Daraqutni H/1587, Commentary of H/875.
so that the omission of any one of these will make the salat set aside and has to be said anew.

Now a person who gets ruku only, he gives up two Farz of Qiam and reading of sura Fatiha. Therefore, that rak‘at will not to be counted. Rather he will have to add one rak‘at more with it. Of course, he will get virtues of joining the salat in full. The documents of them are as follows:

(1) Narrated by Abu Huraira (R), the Prophet (sm) says, ‘Faxma, ad-r-kum fasla‘wa, wa ma fa-takh kum fas-aymowaa.’ Don’t run up on hearing the Iqamat, but you walk normally. To keep calmness is essential for you. Then you perform the portion of salat in jama-‘at and fulfil the rest which you have missed.\footnote{Muttafaq ‘Alaih, Mishkat H/686, Para: 6, ‘To chant Azan lately’.
379. Bukhari, Juz’ul qira-‘at, Mas’ala No. 106, P. 46; ‘Awnul Ma’bood, See commentary of H/875, P. 3/152.}

380. Imam Bukhari says, here the person gets only the ruku but fails to attend two Farz of qiam and qira-‘at-i-Fatiha. So he will have to complete the rest with qiam and reading of sura Fatiha by adding a rak‘at at the end.\footnote{A Mauqof hadeeth has been narrated by Abu Huraira (R) that ‘It will not be sufficient for you If you do not get the Imam in standing position.’
381. Bukhari, Juz’ul qira-‘at, Mas’ala No. 106, P. 46; ‘Awnul Ma’bood, See commentary of H/875, P. 3/152.}

(2) A Mauqof hadeeth has been narrated by Abu Huraira (R) that ‘It will not be sufficient for you If you do not get the Imam in standing position.’

382. Hafez Ibn Hajar Asqalani says, ‘It is famous from Abu Huraira (R) not to get rak‘at by getting ruku only.

(3) Tabe‘ii scholar Mujahid says, ‘there would not have been count the rak‘at in which one would forget to read sura Fatiha’.

Ibnu Hazm says, ‘To complete the rak‘at it is compulsory to get qi‘am and qira‘at. He told with firmness that there was no difference between missing rak‘at and other rukans i.e. the pillars of salat. As a result, the rukan that has been missed at the time of joining the salat with Imam has to be performed later; similarly if sura Fatiha is missed it has to be read anew. As because, this is also one of the rukans which is Farz (compulsory) to perform. Now if it is claimed that ‘the salat will be proper inspite of sura Fatiha is missed’, then it would require clear and pure documents. But that is not available. He said that some people in advance claimed Ijma‘ i.e. consensus of opinion among the scholars over the matter. That person is a liar in that matter. As because, it has been narrated from Abu Huraira (R) that he would not count that rak‘at if he fails to read sura Fatiha’. It has also been narrated from Zaid bin Wahab.

Imam Shawkani says, both for Imam and Muqtadi the reading of sura Fatiha in all circumstances, in every rak‘at is Farz. Rather, it is one of the conditions for the perfection of salat. So, the person who assumes that the salat may be perfect without it, he will have to place such clear document that can make the earlier narrated negative ‘Aam (general) documents into Khas (particular).

Conclusion: It is seemed by the above discussion that the musalli will not count the rak‘at in which he could not read sura Fatiha. But he will add another rak‘at with it. It could be said that when there is no clear document about to get rak‘at by getting ruku and when there is clear statement is made by the Sahabis & Tabi‘is about to add another rak‘at, so there is no proper reason to seek the verdict of another. Besides these, excluding Imam Bukhari, Imam Ibnu Hazm, Imam Shawkani and other like-minded scholars, the claim of the verdict of Jamhoor is also a questionable matter.

Manners of Qira-'at (آداب القراءة):

(1) It is sunnat to make pause (waqf) after the end of each verse of sura Fatiha.\(^{386}\) Similarly, there is the order of reading qira-'at in normal fine tune.\(^{387}\) But it should not be read in the singing tune.\(^{388}\) No Takalluf i.e. pretension is allowed. Rather it is liked by the Shari'ah that the Quran should be recited in normal sweet voice. At the beginning of the qira-'at a smaller cessation i.e. ‘Sakta’ is sunnat for reading ‘Sana’ (Doo-i-Istiftah).\(^{389}\) The qira-'at for 1st rak‘at should be a bit longer.\(^{390}\) Similarly making qira-'at from the first portion of the Quran to the last portion is good. But there is no harm if it is not consecutive. Even the same sura may be read in two rak‘ats successively.\(^{391}\)

(2) In ‘Jehri’ salat if Imam, he will have to read any other sura after sura Fatiha, and if Muqtadi, he will read nothing after reading sura Fatiha\(^{392}\) but will listen to the qira-'at of the Imam most attentively. For Zuhr and ‘Asr salat, both Imam and Muqtadi will read sura Fatiha and another sura with it and in the 3rd and 4th rak‘at will read only sura Fatiha.

As it is narrated by Abu Qatadah (R):

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\text{كَانَ النَّبِيُّ صلى الله عليه وسلم نَظَرًا فِي الْظُّهُرِ فِي الأُولَٰيَّةِ بَيْنَمَا الْكِتَابِ وَسُؤْرَتَينِ وَفِي الرَّكْعَتَيْنِ النَّاَئِرَيْنِ بَيْنَمَا الْكِتَابِ وَهَكَذَا فِي الْعَصْرِ}
\]

\(^{386}\) Daraqutni, H/1178, Tirmirzi, Mishkat H/2205, Ch: 8, Merits of Quran, Para: 1, Manners of recitation; Nayl, 3/49-50.
\(^{387}\) Ahmad, Abu Daud, Ibnu Majah, Daremi, Mishkat H/2199, 2208.
\(^{388}\) Muttafaq ‘Alaih, Mishkat H/2192.
\(^{389}\) Nasaii H/894; Muttafaq ‘Alaih, Mishkat H/812, Para: 11. The hadeeth about two Saktas is Za‘eeef (Abu Daud, Tirmirzi, Ibnu Majah, Mishkat H/818).
\(^{391}\) Bukhari, Muslim etc. Naylul Awtar, P. 3/80-82, Para: ‘Reading two suras in every rak‘at and rule of succession’; Abu Daud, Mishkat H/862, Para: 12.
\(^{392}\) Ibnu Majah H/843, Ch: 5, Standing in Salat, Para: 11.
‘In first two rak’ats of Zuhr salat the Prophet (sm) used to read sura Fatiha and two other suras, but in the next two rak’ats he used to read only sura Fatiha, ... and similarly in the ‘Asr’.\(^{393}\) It is known that some Sahabis used to add suras even in the last two rak’ats also.\(^{394}\)

(3) The Prophet (sm) used to make the qira’at lengthy and short due to the time & circumstances. (a) In Fajr salat he would make the qira’at lengthy most of the time and recite among the suras of ‘long detail’ (طوال المفصل) from Qaf to Mursalat, sometimes among the suras of ‘medium detail’ (أوامس المفصل) from ‘Naba’ to ‘Layl’ and sometimes among the suras of ‘short detail’ (قصار المفصل) from ‘Zuha’ to ‘Nass’.\(^{395}\) (b) he would make the qira’at lengthy in first two rak’ats of Zuhr & ‘Asr and shorten the last two. He would recite in Maghrib from the suras of ‘short detail’, and in salat of Esha from the suras of ‘medium detail’ and in the salat of Fajr from the suras of ‘long detail’. Sometime would make opposite of it. (c) He would recite sometimes two suras and more in the same rak’at (d) Sometimes recites same sura in two rak’ats successively (e) He recites sometimes sura Kaferoon & Ikhlas and Falaq & Nass in two rak’ats of Fajr.


\(^{394}\) Muwatta H/260; Mir’a-t, 1/600; Do. P. 3/131.

\(^{395}\) (1) The 7 long suras of the first part of the Quran are called as ‘Long seven’ (السبع الطوال). Which are sura Baqarah, A-le Imran, Nisa, Maidah, An’a-m, A’raf and Tawbah. Some scholars considered Anfal and Tawbah jointly as one sura. (2) The 28 suras from the Qaf to the Mursalat are called as ‘Long detail’ (طوال المفصل). (3) The 15 suras from Naba to Layl are called as ‘Medium detail’ (أوامس المفصل). (4) The 22 suras from Zuha to Nass are called as ‘Short detail’ (قصار المفصل). The others are considered as general suras.
salat (f) He makes His qira-'at lengthy in 1st rak'at than other, but occurred exception sometimes. (g) He praises one who recites sura Ikhlas in salat before his qira-'ats. (h) He prohibits to finish the recitation of the Quran before three days. He says, less than it, he could not understand anything (i) His rak'at, qira-'at and sijdah would be lessen always from the first to the last. 

6. Ameen in loud voice (آمن بالجهر)

After reciting sura Fatiha in ‘Jehri’ (loud) salat, both the Imam and Muqtadis will utter ‘Ameen’ loudly. Not before the Imam, but with the Imam’s utterance of ‘Ameen’ is better for Muqtadis to utter. In that case it is possible for the Muqtadis to complete sura Fatiha following the Imam and then Imam, Muqtadis and the Angels will jointly utter ‘Ameen’. It has been directed by the Prophet (sm) as:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أَمَنَ الْإِمَامُ فَأَمَّنَوا… وَفِي رُواْيَةٍ قَالَ إِذَا قَالَ الْإِمَامُ عِيْبَ المَعْضُوبِ عَلَيْهِمْ وَلَا الْضَّلَالُونَ فَقُولُوا آمِنُواٍ، فِإِنَّ الْمَلَائِكَةَ تَقُولُ آمِنُواٍ إِنَّ الْإِمَامَ يَقُولُ آمِنُواٍ فَمَنْ وَاقِفْ تَأْمِينُهُ تَأْمِينُ الْمَلَائِكَةَ عِيْبٍ لَّهُ مَا تَقْدِمَ مِنْ ذَٰلِكَ رُواْحُ الْجَمَاعَةِ وَأَحْمَدْ – وَفِي رُواْيَةٍ عَنْهُ قَالَ رَسُوْلُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ أَحْدَكُمُ آمِنُواٍ وَقَالَتَ الْمَلَائِكَةُ فِي السَّمَاعَةِ آمِنُواٍ وَقَالَتْ إِنَّهَا أَخْرَى، عِيْبٍ لَّهُ مَا تَقْدِمَ مِنْ ذَٰلِكَ رُواْحُ الْشَّيْخَانِ وَمَلاَكٍ – وَقَالَ رُواْحُ الْشَّيْخَانِ وَقَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَرَاٰ غَيْرِ المَعْضُوبِ عَلَيْهِمْ وَلَا الْضَّلَالُونَ فَقَالَ آمِنُواٍ وَمَثَّلَ بِهِ صَوْتَهُ، رُواْحُ أَبِي داَوْدٍ وَالْرَّمْثَيْ مُبِينٌ مَّا جَهَّـ.

396. Muslim, Nasaii, Mishkat H/842, 848; Muttafaq ‘Alaih, Muslim, Nasaii, Mishkat H/828, 829, 853; Albani, ‘Sifatu Sala-tin Nabi’ P. 89-102, 137.
The essence of above hadiths narrated in the books of hadith including Kutub-i-Sittah is that, the Prophet (sm) makes order as, ‘you say ‘Ameen’ when the Imam says ‘Ameen’ or says, ‘Walazzoa-lleen’. Because the ‘Ameen’ of whom will meet the ‘Ameen’ of the angels in the heaven, all of his sins committed earlier will be pardoned.397 Wayel bin Hujr (R) says, I have heard the Prophet (sm) to say ‘Ameen’ in loud voice after saying ‘Ghairil Maghzoobe ‘Alaihim Walazzoa-lleen’. From Abu Huraira (R) also same sort of narration has come.398

‘Ameen’ means ‘Oh Allah! accept it’. Reading ‘Ameen’ with the ‘Madd’ over Alif (آميین) or ‘upright zabar’ (أميين) both are permissible.399 Nafe’ says that Abdullah Ibnu Umar (R) would never leave to say ‘Ameen’ and he always encourage others to say it. ‘Ata says, Abdullah bin Zubair used to say ‘Ameen’ loudly and with him the sound of muqtadis would make the mosque resounded.400

Now if any Imam does not say ‘Ameen’ or he says it silently, even then the muqtadis will say ‘Ameen’ loudly.401 In the same way if anybody joins the Jama‘at just at the time of saying ‘Ameen’ he would first say ‘Ameen’ loudly and then will read sura Fatiha silently. In this time the Imam will make pause for sometime before beginning the next sura.

399. Munzeri, Saheeh At-Targheeb, H/511, F.N. Albani, P.1/278.
400. Bukhari, Ta’leeq, I/107, H/780; Fathul Bari H/780-81, Para: 111, To say Ameen loudly.

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which the difference between sura Fatiha and the next Ameen and Qira’-at be supposed. This is to note that there is no document to keep silent of the Imam to read sura Fatiha by the Muqtadis at that time of Sakta.\footnote{402} Nobody should be angry on hearing the sound of ‘Ameen’. As because the Prophet (sm) said,

\begin{verbatim}
َعَنْ عَلِيَّةَ بْنِ أَبِي طَالُبٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا حَسْتُنَاكُمُ الْيَهُودُ عَلَى شَيْءٍ مَّا خَسْتُنَاكُمُ عَلَى السَّلَامُ وَالْتَأْمِينِ، رَوَاهُ أَحْمَدُ وَإِبْنِ مَاجَهَةَ وَالْطَّبَرَانِيَّ - وَفِي رُوايَةٍ عَنْهَا بِلْفُظَ: مَا حَسْتُنَاكُمُ الْيَهُودُ عَلَى شَيْءٍ مَّا حَسْتُنَاكُمُ عَلَى فُوْلٍ أَمِينٍ-  
\end{verbatim}

‘The Jews are most envious to you for your Salam and Ameen.’\footnote{403} Because the Angels also would say ‘Ameen’ with them. Then it would be accepted to Allah.

This is to know that in favour of saying Ameen 17 hadeethes have been narrated.\footnote{404} Of which one for saying Ameen in low voice has come from Shu’ba narrated by Ahmad and Daraqutni and that is: \begin{verbatim}
حَفَصَ أَوْ أَحْفَظَ يَبِে صَوْتُهُ،  
\end{verbatim}
The meaning of which is that, at the time of saying ‘Ameen’, the Prophet’s voice would have been low’. The same statement comes from Sufyan Thawri (Rh) as, ‘His voice would have been loud’. To the scholars of hadeeth, the hadeeth of saying ‘Ameen’ in low voice narrated from Shu’ba is ‘Muztarib’ (مَضْطَرِبُ), which means Za’eef for being wrong in names and words in Sanad (chain of narrators) and Matan (text). On the other hand, the hadeeth of saying ‘Ameen’

\begin{flushright}
\footnote{403} Ahmad, Ibnu Majah H/856 from ‘A-yesha (R); Saheeh At-Targheeb H/512.  
\footnote{404} Ar-Rauzatun Nadiyah 1/271.  
\end{flushright}

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loudly narrated by Sufyan Thawri for having no such defects is ‘Saheeh’\textsuperscript{405}. Therefore it is the duty of an impartial Mumin to follow the pure Sunnah narrated in saheeh Bukhari and Muslim for saying ‘Ameen’ in loud voice in Jehri salat. Moreover, it is incongruous with the Muqtadis to response silently, while the Imam asking loudly to Allah for showing them ‘Siratul Mustaqeem’ i.e. the right path.

7. Ruku (الركوع)

‘Ruku’ means ‘bending’ (الَخَّمَازِيَّة). Terminological meaning is to bend the head before Allah with the rule of shari’ah. After the qira’-at in devotional submission before the great Lord Allah one has to bend his head and back for ‘ruku’. At the time of going to the ruku with takbeer saying ‘Alla-hu Akbar’ will raise both hands straight up to the shoulder level. Then keeping fingers of both hands open and pressing the palms on two knees, will make the ruku. At the time of ruku the back and the head will be straight and parallel. The elbows and the knees will be straight also. Then keeping the eyes fixed along with the place of prostration\textsuperscript{406} and declaring the greatness of Allah, the creator, and asking forgiveness for ownself will have to recite Doas of ruku.

There are several Doas for ruku and sijdah. Of which for ruku ‘Subha-na Rabbial ‘Azeem’ (Most holiest is my fosterer who is the glorious), and for sijdah ‘Subh-ana Rabbial A’la’ (Most holiest is my fosterer who is the highest)\textsuperscript{407} which are most popular. These two

\textsuperscript{405}. Daraqutni, commentary of H/1256; Ar-Rauzatun Nadiyah 1/272; Nayl 3/75.
\textsuperscript{406}. Baihaqi, Hakem, Sifat P. 69.
\textsuperscript{407}. Abu Daud, Tirmizi, Mishkat H/881.
Doas are to be read three times. There is no limit for more.\textsuperscript{408} The hadeeth about reading ten times is \textit{za'eef}.\textsuperscript{409} But during last stage of life, the Prophet (sm) used to read in \textit{ruku} & \textit{sijdah} even in out of salat most of the time the following \textit{Doa}:

\begin{quote}
\textit{Subha–nakalla–humma Rabbana wa Bihamdika Alla–hummaghfirlee’} (Oh Allah! Oh our fosterer! we declare your Holiness with your praises. Oh Allah! pardon me).\textsuperscript{410}
\end{quote}

Besides, the other \textit{Doas} of ‘\textit{ruku}’ which can be read at a time or differently in different times as follows:

1- سُبْحَانَ اللَّهِ رَبِّي الْعَظِيمِ وَبَحْمَدِكَ، اللَّهُمَّ اغْفِرْ لِيُ-

2- مَضْحُوْق فَلَوْسَ رَبِّ الْمَلَائِكَةَ وَالرُّوحَ - (مسلم و غيرة).-

3- اللَّهُمَّ لَكَ رَكَعَتُ، وَلِكَ أَسْلَمْتُ، وَلِكَ حَسَّضَ لَكَ سَمَعُيُّ وَبِصَرِيُّ وَغَيْبِيُّ وَبَصَارَيُّ وَغَيْبَيُّ - (مسلم و غيرة).-

4- اللَّهُمَّ لَكَ رَكَعَتُ وَلِكَ أَسْلَمْتُ وَعَلِيُّكَ تُوْكَّلُتُ، لَيْتَ رَبِّي حَسَّضَ سَمَعُيُّ وَبِصَرِيُّ وَغَيْبِيُّ وَبَصَارَيُّ وَغَيْبَيُّ - (مسلم و غيرة).

5- سُبْحَانَ ذِي الْجَبَّارُوتِ وَالْمُلْكَوْتِ وَالْكَبْرِياءَ وَالْعَظْمَيْةَ - وهذا قاله النبي ﷺ في صلاة الليل - (أبو داود والنسائي) صفة صلاة النبي ﷺ لا ألبان ص 112-13.114-

\textsuperscript{408} Ibnu Majah H/888; Ahmad, Abu Daud H/885; Albani, ‘Sifat’. P.113, Para: ‘The Doas of Ruku’ F.N.2, 3.

\textsuperscript{409} Tirmizi, Abu Daud, Nasaii, Mishkat H/880, 883, Ch: 4, Salat, Para: 13, Ruku.

\textsuperscript{410} Muttafaq ‘Alaih, Mishkat H/871; Naylul Awtar 3/106.
8. Qawmah

To stand restfully after ‘ruku’ is called ‘Qawmah’. At this position hands should be raised up to the shoulder and both Imam and Muqtadis will say سَمِعَ اَللَّهُ لِمَنْ حَمِيدَةٍ Sami’alla-hu liman Hamidah’ (Allah listens to him who praises him).

Then will say رَبّنَا وَلَکَ الْحَمْدُ (Rabbana wa lakal Hamd) or رَبّنَا الْلَّهُمَّ رَبّنَا لَكَ الْحَمْدُ Allahumma Rabbana lakal Hamd’ (Oh Allah! Oh my Lord! all praises for you). The Prophet (sm) says, the words of whom will be similar to that of the words of angels, his all vices of the past will be pardoned.411 Or will say,

Rabbana wa lakal Hamdu, Hamdan katheeran Tayebam Muba-rakan feeh’ (Oh our fosterer! countless praises are for you, which are holy and bounteous). Explaining the merits of this Doa the Prophet (sm) says, ‘there comes to my notice that more than 30 angels are to make competition to who will write first the virtues of that person who reads this Doa.412

Another Doas of Qawmah:

1- رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَبِيرًا طَيِّبًا مُبَارَكًا فِيهِ رَبِّنَا وَيَرَضِى - (مالك والبيخاري وابوداود)-

2- اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْسَاتُو مِلْسَاتُ الْمَأْسَرِ رَبِّنَا مَثِيبُ مِنْ مَثِيبِي مَعْلُودَ - (مسلم، صفة صلاته النبي ﷺ 117-119)-

This is note that the hadith about to say in this time the Doa as, ‘Ya Rabbi lakal Hamdu kama yambagi lijala-li wajhika wa li ‘Azeemi Sultoa-nika’ is Za’eeef.\(^{413}\)

At this time, the musalli should stand for long as long time of ruku and read the Doa. Because during qawmah unless the musalli stands restfully or after rising from sijdah sits restfully, the salat will not be perfect.\(^{414}\)

The Prophet (sm) said,

\[
\text{‘The salat of that person will not be perfect who does not keep his back straight in Ruku and Sijdah.’}^{415}
\]

**Note:** During Qawmah, some people keep their hands upward for sometime, and someones set these once again on the chest. That is not proper. The saheeh hadithes about it are as follows:

1. The famous Sahabi Abu Humaid Sa-‘edi (R) who showed the salat of Rasool (sm) as example before ten Sahabis and was attested by them, wherein it is said,

\[
\text{‘When he raised his head from ruku, stood straight in such a way that the spinal bones are properly set in their respective places’}^{416}
\]

2. In the famous hadeeth of the person who commits mistakes in his salat, corrected and was given

\(^{413}\) Ibnu Majah H/3801; Za’eeful Jame’ H/1877.

\(^{414}\) Muttafaq ‘Alaih, Mishkat H/790, Para: 10, Description of salat; Fiqhus Sunnah 1/121.

\(^{415}\) Abu Daud, Tirmizi & others, Mishkat H/878 from Abu Mas’ood Ansari (R), Naylul Awtar 3/113-14.

\(^{416}\) Bukhari, Mishkat H/792.
practical training of salat by the Prophet (sm), wherein it is said, ‘حَتَّى تَرْجَعَ العَظَامُ إِلَى مِقاصِبِهَا’ until or unless the bones are set in their proper joints’.\footnote{417}

On the basis of ‘general’\footnote{418} hadeethes of placing right hand on the left which is narrated by Wayel bin Hujr and Sahl bin Sa’d, it is said that, placing hands on the chest should be at the time of qiam before ruku and after it.\footnote{419} But the Present hadeethes have narrated ‘particularly’ for the qawmah after ruku. Moreover, placing hands on the chest is against the normal position of hands. So, during qawmah if all the bones of the body, including the spinal bones are to come to natural position, the hands are must to be set free and it is seemed to be the proper following of saheeh hadeethes of the Prophet (sm).\footnote{420}

\section*{9. Raf‘ul Yadayn (رفع اليدين)}

It means, raising two hands up. It is one of the signs of surrender to Allah.\footnote{421} At the time of Qawmah after ruku, Raf‘ul Yadayn is to perform with raising two hands normally upto the shoulder or ear level facing the Qibla in the salat of three or four rak’ats in four places: (1) at the time of takbeer-i-tahreemah (2) on going to the ruku (3) raising from the ruku with standing in straight position and (4) in 3rd

\footnotetext[417]{Tirmizi, Nasaii, Mishkat H/804.}
\footnotetext[418]{Muslim, Bukhari, Mishkat H/797, 798.}
\footnotetext[419]{Darul Ifta, Majmua’ Rasail Fis Salat’ (Riyadh: 1405 A.H) PP. 134-39; Badiuddin Shah Rashedi Sindhi, ‘Ziadatul Khushu’ (Kuwait: 1406/1986 A.D) PP.1-38.}
\footnotetext[421]{Naylul Awtar P. 3/19.}
 rak’at at the time of setting hands on the chest after rising to stand from the 1st sitting. Thus would make Raf’ul Yadyn at the time of standing after every sitting of Tashahhud.

Including four Caliphs as many as twenty five Sahabis narrated the hadeethes of Raf’ul Yadyn at the time of going to the ruku and rising from it. According to one account the number of Ravis (narrators) for the hadeeth of Raf’ul Yadyn including ‘Ashara-i-Mubashsharah’ is 50 (fifty) from the Sahabis and the total number of saheeh hadeethes and Athars is not less than 400 (four hundred). Imam Syutee (Rh), Sheikh Albani and other scholars consider the hadeeth of Raf’ul Yadyn as of the category of ‘Mutawatir’ (i. e. narrated extensively & incessantly).

Imam Bukhari (Rh) says,

‘There is no proof that any Sahabi has left Raf’ul Yadyn.’

He also says, there is no more authentic sanad than the sanads of the hadeethes of Raf’ul Yadyn’. Few of the famous hadeethes on Raf’ul Yadyn are as follows:

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423. Fiqhus Sunnah 1/107, Fathul Bari 2/258. see commentary of H/737, Ch: 10, Azan, Para: 84.


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(1) Abdullah bin Umar (R) says,

‘The Prophet (sm) used to do Raf’ul Yadayn at the beginning of salat, at going to the ruku, at rising from the ruku... and at the time of standing from the 2nd rak’at.\(^\text{427}\)

This hadeeth has been narrated extendedly in Baihaqi as

فَمَا رَأى ذَلِكَ صَلاَةَ حَتَّى لَقِيَ اللَّهُ تَعَالَى – ‘His salat was in practice in this way, till he met Allah’. That is he performed salat with Raf’ul Yadayn till his death. Ali Ibnul Madini, the teacher of Imam Bukhari says, this hadeeth in my opinion is like a ‘document on the Ummah’ (حَجْةٌ عَلَى الْبَلَدِ). Whoever will hear it, it will be mandatory for him to do it’. Hasan Basri and Hameed bin Helal say, ‘all the Sahabis used to do Raf’ul Yadayn in that three places.\(^\text{428}\)

(2) Malik ibnul Huairith (R) says,

‘The Prophet (sm) when gives ‘takbeer-i-tahreemah’ for salat, he would raise his two hands up to his ears. And at the

\(^{427}\) Muttafaq ‘Alaih, Bukhari, Mishkat H/793-94, Para: 10, Description of Salat.

\(^{428}\) Baihaqi, Ma’rifatus Sunan wal A-tha-r H/813, Mursal Hasan, 2/472; Muwatta Malik, Para: ‘starting of salat’ Mursal Saheeh, Mishkat H/808; Naylul Awtar 3/12-13; Fiqhus Sunnah 1/108.
time of going to the *ruku* and rising from the *ruku* he used
to do the same and would say ‘Sами’اللهِ لِمْ يَمِيدُه’.*429

This is to note that against hundreds of *saheeh* *hadeethes*, in
favour of not performing *Raf‘ul Yadayn* in other times than
‘*takbeer-i-tahreemah*’ which there are mainly four *hadeethes*
all are *Za’eeef*.

Among those the *hadeeth* narrated by Abdullah bin Mas‘ood
(R) is most famous. As Alqamah says that once Ibnu
Mas‘ood told us,

‘Should I perform before you the *salat* of the Prophet (sm)? Then he
performed *salat* and did not make *Raf‘ul Yadayn* except one
time in ‘*takbeer-i-tahreemah*’.*430

Ibnu Hibban on that very *hadeeth* comments as below:

‘Though it is the greatest document of the *Kufans*
on which has been laid dependence for not performing
*Raf‘ul Yadayn*, yet this is the weakest document of all. As
because, there are such matters in it, which make it to
regard it as void.*431

Sheikh Albani said, if this *hadeeth* is taken as authentic one,
yet it cannot be placed against *saheeh* *hadeethes* of *Raf‘ul
430. Tirmizi, Abu Daud, Nasaii, Mishkat H/809, Para: 10, Description os *salat*.
‘This is negative and those are affirmative. As per basic rules of *Ilm-i-Hadeeth*, the affirmative hadith is preferable than negative ones.\(^{432}\)

Shah Waliullah Muhaddith Dehlavi said, ‘وَالَّذِي يَرَفَعُ أَحْبَابُ إِلَّا مَمْنُونَ لا يَرَفَعُ: فإنَّ أَحَدَهُمْ يَرَفَعَ أَثْرَهُ وَأَنْتُ’—The musalli who does *Raf’ul Yadayn* is more favourite to me than that musalli who does not perform it. Because the number of hadeethes in favor of *Raf’ul Yadayn* is more and stronger.\(^{433}\)

**Merits of Raf’ul Yadayn** (فضل رفع اليدين):

*Raf’ul Yadayn* is one the signs of surrender to Allah. Abdullah bin Umar (R) says, *Raf’ul Yadayn* is the beauty of *salat* (رفع اليدين من زينة الصلاة). Anybody who would not do *Raf’ul Yadayn* in *ruku* and on rising from it, he would beat him throwing small pebbles.\(^{434}\) ‘Uqba bin ‘A-mer (R) says, ‘In every *Raf’ul Yadayn* there are 10 (ten) virtues.\(^{435}\) If some one with the love of Sunnah of the Prophet (sm) does one virtuous deed, Allah says ‘I increase his virtues from 10 to 700 times’.\(^{436}\) Shah Waliullah Muhaddith Dehlavi says, *Raf’ul Yadayn* is *فَعْلٌ تعظيمِي ‘a deed of honour’, which makes the musalli careful to be attentive towards Allah and to become absorbed in *salat*.\(^{437}\)

The Prophet (sm) did not make *Raf’ul Yadayn* on rising from *sijdah* (prostration).\(^{438}\) Ibnul Qayim says, it has also been

\(^{432}\) Mishkat H/809, F. N. (Albani) P. 1/254.
\(^{433}\) Hujjatulla-hil  Ba-lighah P .2/10.
\(^{434}\) Naylul Awtar 3/12; Fathul Bari 2/257.
\(^{435}\) Naylul Awtar 3/12; Sifat 109.
\(^{436}\) Bukhari, Muslim, Saheeh At-Targheeb, H/16; Mishkat H/44.
\(^{437}\) Hujjatulla-hil  Ba-lighah P .2/10.
\(^{438}\) Saheeh Ibnu Khuzaimah. H/694.
proved by most of the narratives of Imam Ahmad that he was not supporter of Raf’ul Yadayn during sijdah. The hadeeth that Sheikh Albani has narrated that the prophet (sm) sometimes would make Raf’ul Yadayn at sijdah, that does not mean Raf’ul Yadayn like that of ruku. But it seems that it was general raising of hands while rising from sijdah. Imam Ahmad said that, the Prophet (sm) would not make Raf’ul Yadayn between two sijdahs.

**Manners of Ruku & Sijdah**

Bara’ bin Azeb (R) says, the duration of ruku, sijdah, sitting between two sijdahs and qawmah of the Prophet (sm) would have been almost the same.

Anas (R) says, this would have been so lengthy that some people thought that the Prophet (sm) might have forgotten about salat.

**10. Sijdah**

’Sijdah’ means to lie appearance on the earth. Terminological meaning is to lay appearance on the earth with full of humbleness in prayer to Allah. Rising from the ruku after completion of the Doa of Qawmah the musalli will have to fall into sijdah before Allah saying ‘Alla-hu Akbar’ and will read the Doas of sijdah as described before in the chapter of Ruku. Placing forehead alongwith the nose, two

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440. Albani, Sifatu Salatin Nabi P.121.
441. Ibnul Qayim, Badai’ul Fawaid 3/89-90; Masail-i-Imam Ahmad, Mas’ala No. 320. 1/236.

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hands, two knees and the toes of both feet on the earth in all seven limbs will touch the ground in sijdah.\footnote{Muttafaq 'Alaih, Mishkat H/887, Para: 14, 'Sijdah and its merit'.}

At the time of going to sijdah two hands will have to be placed first on the ground. Because the hadeeth narrated by Abu Hurairah (R) about it is Saheeh.\footnote{Abu Daud H/840; Do. Mishkat H/899, Para: 14.}

But the hadeeth narrated by Wayel bin Hujr (R) for placing knees first is Za'eef.\footnote{Abu Daud H/838; Do. Mishkat H/898, F.N. P. I/282; Mir'at 3/217-18; Irwa H/357.}

At the time of sijdah, the two hands are to be placed normally on the ground towards qibla\footnote{Because, two hands also lie in prostration as the face lies in prostration', Muwatta, Mishkat H/905, Para: 14, Sijdah & its merit.} on both sides of the head along the shoulder or ears\footnote{Fiqhus Sunnah 1/123; Abu Daud, Tirmizi, Naylul Awtar, 3/121.} and the elbows and armpit to be kept open.\footnote{Muttafaq 'Alaih, Mishkat H/891, Para: 14.}

He should not be reclined on knees or on the ground.\footnote{Abu Daud, Mishkat H/801, Para: 10, Description of salat.} In sijdah two elbows should be up and it should never be spreaded on the earth as a dog.\footnote{Muttafaq 'Alaih, Mishkat H/888, Para: 14, Sijdah & its merit.}

The sijdah will be such straight that a kid may pass beneath the chest.\footnote{Muslim, Abu Daud, Mishkat H/890, Para: 14.} In easy measurement, it would be proper if the musalli prostrates at a distance of one and a half cubit of his own hand from his knees. On rising from sijdah one will sit on the left foot and the right foot to be kept straight and the toes to the qibla.\footnote{Bukhari, Abu Daud, Mishkat H/792, 801, Para: 10.}

Then after completion of the Doa of sitting, one will go to the second sijdah with takbeer. Most of the women at the time of sijdah keep their buttocks on the ground. The

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\footnote{ http://www.ahlehadeethbd.org}
hadeeth to this effect, narrated in ‘Maraseel-i-Abu Daud’ is too much Za’eeef. For this the Sunnati system of sijdah would be lost. Sijdah is one of the principal rukans (pillars) of salat. If sijdah is spoiled then there is every possibility of spoiling the salat. Therefore, this bad habit is to be shunned at once.

Sijdah is the best time for acceptance of Doa. As the Prophet (sm) said in the hadeeth narrated by Abu Hurairah (R),

أَقْرِبْ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأُكْتِبَ إِلَى الدُّعَاءِ رُواه مَسْلِمٌ وَفِي رِوَايَةٍ لَهُ عَنْ أبِي عَبْسٍ قَالَ: أَقَطَنْتُهُ فِي الدُّعَاءِ فَقَسِمَ أَنْ يُسْتَجِبَ لَكُمْ 'when he is in sijdah, the slave reaches very nearer to his Lord (Allah). Therefore, you pray more at that time'. In another statement it is said, ‘You put your utmost effort in prayer. It is hoped that your Doa will be accepted. 

At least three times, the Doa of Ruku and Sijdah is to be read. The hadeeth for reading ten times, is Za’eeef.

In between two sijdahs, during short sitting, the fingers will be spreaded over the knee-tops towards Qibla. In this time one will have to read the following Doa:

Doa of sitting between two Sijdas:

(See : P. 18)

Or will say twice in minimum, ‘Rabbighfirlee’. ‘Oh my Lord! Forgive me’. Thereafter, will go to the second sijdah and will read Doa.

455. Subulus Salam Sharah Bulooghul Maram, See commentary of H/282, Ch: Limbs of Sijdah, 1/373; Za’eeful Jame’ H/643; Silsila Za’eefaah H/2652.
457. Ibnu Majah H/888; Ahmad, Abu Daud & others; ‘Sifat’ P. 113,127.
458. Abu Daud H/888; Nasaii, Mishkat H/883.
459. Nasaii, Fiqhus Sunnah 1/126.

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Jalsa-i- Istira-hat (جلسة الاستراحة):

At the second and fourth rak’at after rising from sijdah before standing, sitting restfully for some time is sunnat. This is called as ‘Jalsa-i-Istira-hat’ or sitting at ease. As it has been stated in the hadeeth below:

عَنْ مَالِكٍ بْنِ الْخَوَّرِرْثِ أَنَّهُ رَأَى الْبَيْبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَصِلُّ فَإِذَا كَانَ
فيَ وَتَرَ مِنْ صَلَائِهِ لَمْ يَتَهْضِي حَتَّى يَسْتَوِئَ فَقِيعًا، رُوِىَ الْبَخَارِي

Meaning: ‘when the Prophet (sm) would reach the uneven rak’at then he would not stand up until and unless he would sit restfully’.\(^{461}\)

In another statement of the same narrator, it is said that,

وَإِذَا رَفَعَ رَأْسَهَا عَنِ السَّجْدَةِ الثُّانِيَةِ جَلَّسَ وَأَعْتَمََّ عَلَى الْمَأْرُضِ سُمَّى قَامَ
‘When the Prophet (sm) would raise his head from the second sijdah, then he would sit and support himself on the ground (with two hands) and then he would stand.'\(^{462}\)

‘Without support himself on the ground by hands, he would stand like arrow’ the hadeeth about it in ‘Tabarani Kabeer’ is ‘Mauzu’ (spurious) and all the hadeethes to that effect are Za’eef.'\(^{463}\)

Ishaque bin Rahwayh says, ‘Either young or old, this sunnat from the Prophet (sm) is continued that he would support first on the ground with two hands. Then he would stand. There is a clear document about it in the famous hadeeth of salat shown by Abu Humaid Sa‘edi (R), attested by ten Sahabis.'\(^{464}\)

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460. Ibnu Majah H/897; Nasaii, Daremi, Mishkat H/901, Ch: 4, Salat, Para: 14, ‘the prostration and it’s merit’.
463. Sifat P.137; Silsila Za’eefah H/562, 929, 967; Nayl 3/138-139.
Merits of Sijdah

(1) The Prophet (sm) says,

ʻWho makes a sijdah for Allah, He writes for him one virtue and removes from him one vice and uplifts for him a grade of honour. So you make sijdah more & more.ʻ\(^{465}\)

(2) The Prophet (sm) will recognize the believers in the Day of Resurrection by seeing the brightness of their limbs of Ozu and places of sijdah.\(^{466}\)

(3) Allah will show kindness to some from among the dwellers of the Hell and will ask the angels as to go and bring those persons who have performed prayer to Allah’. Thereafter the Angels will find out them seeing their marks of sijdah and will bring them out. All the limbs of the sons of Adam will be gutted by the fire save the marks of sijdah, as Allah has made it forbidden for the Hell to eat up the marks of sijdah.\(^{467}\)

Some other Doas of Sijdah:

1- اللَّهُمَّ اغْفِرْ لِيُّ ذَنْبِيُّ كَلِّهَا دَفْقُهُ وَجِلْهُ وَأَوْلُهُ وَآخِرُهُ وَغَلَانِيَتَهُ وَسَبْرَهُ (مسلم).

2- سَبِحَانَكَ اللَّهُمَّ وَبِحُمْدِكَ لَا إِلَهَ إِلَّآ أَنْتَ (مسلم).

3- اللَّهُمَّ اغْفِرْ لِيُّ مَا أَسْتَرَتْ وَمَا أَغْلَبَتْ (مصنف ابن أبي شيبة والنسائي والحاكم).

\(^{465}\) Ibnu Majah H/1424, Ch: 2, Salat, Para: 201.

\(^{466}\) Muttafaq ‘Ala‘, Mishkat H/290, Ch: 3, Cleanness; Muslim, Mishkat H/298; Ahmad H/17729; Sifat P. 131.

\(^{467}\) Muttafaq ‘Ala‘, Mishkat H/5581, Ch: 28, condition of the Day of Resurrection, Para: 4, Hauz (River) and Recommendation; Sifat P. 131.
11. Last sitting (القعدة الأخيرة)

The sitting during salat, at the end of which the turning in Salam would make, is called as ‘last sitting’. It is Farz, without which, the salat would be void. But the 1st sitting is wajib, without which in mistake, the sijdah-i-saho would be wajib. After completion of the 2nd rak’at the musalli is to sit. If it is 1st sitting then after reading ‘Attahiatu’ he will stand up for the 3rd rak’at. But if it is the last sitting, then after reading ‘Attahiatu’ he will read Darood, Doa-i-Mathoorah and if possible other Doas. In the 1st sitting one will sit on the left foot and for the last sitting the left foot will have to extend to the right side placing under the right leg and will sit on the left buttock and then right foot will have to be kept upright, pointing the toes towards the qibla. Similar would sit the male & female on the left buttock in the sitting of Salam in any salat, even or uneven. It is called as ‘Tawarruk’. 

468. Fiqhus Sunnah 1/129; Abu Daud, Tirmizi, Nasaii, Mishkat H/915, Para: 15, Tashahhud.
469. Fiqhus Sunnah 1/129; Mir’at 1/704; Do. 3/294-95, H/947, 949.
At the time of sitting, the fingers of the left hand will be placed on the left knee pointing to the qibla in a normal position, and the right hand will be in closed fist like the Bangla number of 53 and will have to beckon with moving the fore-finger (Shahadat). The beckoning will continue from the beginning of sitting till turning with Salam. Author of the Mir’at Obaidullah Mubarakpuri (1904-94 A.D.) says, in pointing by the fore-finger it bears the witness of Tawheed i.e. the unity of Allah for worship. At the time of Doa, to see to the sky is prohibited. Pointing should not be so quick as to draw attention of the musalli sitting beside. There is no basis of raising fore-finger with ‘Ash hadu’ and bringing it down with ‘Ilalla-h’. The aim of musalli should not go beyond the point. At this time one will read the following Doas:

(a) **Tashahhud** (Attahiatu): See P. 19.

To address the Prophet (sm): In all of the Saheeh Marfu’ Hadeethes about to address the Prophet (sm) the word Ayuhan Nabi has been stated. But after the demise of the Prophet (sm) Abdullah ibnu Mas’ood (R) and some

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472. Muslim, Mishkat H/907, Para: 15, Tashahhud.
473. Muslim, Mishkat H/906, 908. Like 53 means to fist the youngest, ring & middle fingers and to unite thumb with them and to keep forefinger as it was.
474. Mir’at 3/229; Albani, Mishkat H/906 F. N.
475. Mir’at 3/229.
476. Nasaii H/1276; Muslim, Mishkat H/983, Ch: 4, salat, Para: 19.
477. Muttafaq ‘Alaih, Mishkat H/757, Para: 8, Limbs to be hidden; Mir’at H/763, l/669; Do. 2/473.
478. Albani, Mishkat See F.N.-2 of H/906; Do, Sifatu Sala-tin Nabi P.140; Mir’at 3/229.
479. Ahmad, Abu Daud, Mishkat H/917, 911; Abu Daud H/990, Nasaii H/1275, Mishkat H/912.

* Qazi ‘Ayaz (476-544 A.H.) says, for including the evidence of the unity of Allah and the evidence of the prophethood of the last messenger due to supremacy on other Doas, this particular sitting of Zikr is called collectively as ‘Tashahhud’. –Mir’at 3/227.
other Sahabis began to say ‘Alan Nabi in the place of Ayuhan Nabiu, as it has been stated in ‘Isti’zan’ chapter of saheeh Bukhari and other books of hadeeth. Yet all the Sahabis, Tabe’iis, Muhaddeetheen and Fuqaha have read Ayuhan Nabiu as before. The cause of this difference of opinion is that, in the life time of the Prophet (sm) though he may be addressed Ayuhan Nabiu, but after his death, he should not be addressed as such. As because, this sort of direct address in absentia may be made only to Allah alone. If the Prophet is addressed in such way even after his death, he might be considered as Allah. For this, some Sahabis began to say ‘Alan Nabi i.e. on the Prophet (sm).

On the other hand all other Sahabis continued to say Ayuhan Nabiu as before. Tibi (d. 743 A. H.) says, ‘It is for that, the Prophet (sm) taught them ‘Tashahhud’ in that wording. He did not ask to change any portion of it after his death. Therefore, the Sahaba-i-keram did not agree to change that wording.

The Author of the Mir’at says, ‘It is not to consider whether dead or alive and present or absent. As in His life time also He would remain away from the Sahabis to a distant place or in a battle field. Yet they addressed the Prophet (sm) in Tashahhud with Ayuhan Nabiu. They did not make any change in their address during His presence or absence. Moreover, the matter is included in the ‘special matters’ (من خصائصه) of the Prophet (sm). This is to be read only in Tashahhud and not elsewhere.

This is to note that there is no plea for the grave-worshippers in this addressing. Through this hadeeth they want to prove that the Prophet (sm) is present everywhere and they want to fulfil their personal ends through Him as ‘waseelah’ i.e. the medium of salvation in

480. Mir’at 1/664-65; Do. 3/233-34, See commentary of H/915.
the life hereafter. This is clearly a ‘Shirk-i-Akbar’ i.e. a great Polytheism.

After reading Tashahhud, the following Darood is to be read:

(b) Darood: See: P. 20.

**Note:** In Darood the Prophet (sm) and His family have been compared with that of the family of Ibraheem (A). For this, though it seems that the honour of the Prophet (sm) and His family has been humbled, but in fact their prestige has been enhanced. Because, Muhammad (sm) himself is a member of the family of Ibraheem (A) and is the best son of the mankind and the last Messenger of Allah. His comparison as a son with father Ibraheem (A) is never derogatory.

**Secondly,** there were thousands of Prophets in the family of Ibraheem (A). But in the family of Muhammad (sm) though there was no Prophet, yet comparing them with the progeny of Ibraheem (A), glorified with countless Prophets and Messengers, is undoubtedly the honour of the family of Muhammad (sm) has been enhanced to a great extent.\(^{481}\)

**Merits of Darood:**

The Prophet (sm) said,

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\text{عَنْ أَبِي هُرَيْرَةَ قَالَ فَالْرَّسُولُ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ: مَنْ صَلَّى عَلَى صَلَاةَ وَاحِدَةٍ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحُطَّتْ عَنْهَا عَشَرُ صَلَواتٍ وَ رَفَعَتْ لَهُ عَشَرُ دَرْجَاتٍ، رَوَاهُ النُّسَائِي.}
\]

‘The person who utters Darood once on me, Allah gives him ten virtues, ten sins from his accounts would be dropped and the grade of his honour increases ten times more than before’.\(^{482}\)

\(^{481}\) Mir'at 1/678-80; Do. 3/253-55.  
\(^{482}\) Nasaii, Mishkat H/922, Para: 16 ‘Darood on the Prophet (sm) and its merit’.
Thereafter the musalli will read the following Doa, which is known as ‘Doa-i-Mathoorah’. Besides this, other Doas may also be read as he knows. In this time the Doas from the Quran also be read.

(c) Doa Mathoorah (الأذى المأثور) See: P. 20.

After Tashahhud there is a special urge for reading the following Doa:

اللهِمَّ إِنِّي أَعُوذُ بِكِ مِنْ عَذَابِ جَهَنْمَ وَأَعُوذُ بِكِ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكِ مِنْ فَتْنَةِ الْمَسْبِيحِ الدِّجَالِ وَأَعُوذُ بِكِ مِنْ فَتْنَةِ السَّلَيْحِي وَالْمُمْتَرِثَاتِ


Meaning: Oh Allah! I seek refuge with you from the sufferings of the Hell and sufferings of the grave and from the ordeal of Dajjal and from the ordeal of life and death.

Between Tashahhud & Tasleem the prophet (sm) used to read at the end:

اللهِمَّ إِنِّي أَعُوذُ بِكِ مِنْ عَذَابِ جَهَنْمَ وَأَعُوذُ بِكِ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكِ مِنْ فَتْنَةِ الْمَسْبِيحِ الدِّجَالِ وَأَعُوذُ بِكِ مِنْ فَتْنَةِ السَّلَيْحِي وَالْمُمْتَرِثَاتِ

(1) Pronunciation: Alla-hummaghfirlee ma Qaddamu wa ma Akkhartu, wa ma Asrartu wa ma A’lantu, wa ma Asraftu wa ma Anta A’lamu bihi minnee. Antal Muqaddimu wa Antal Muakkhiuru, La ila-ha Illa Anta.

483. ‘Mathoorah’ (المأثور) means ‘narrated in hadeeth’. On that analogy all the Doas narrated in hadeethes are Mathoorah, not only this Doa in particular. But this Doa is popular as ‘Doa-i-Mathoorah’ in this country. - Author.

484. Muslim, Mishkat H/940-41.
Translation: Oh Allah! forgive me all which I did before and which I did after, which I did in secret and which I did in open, which I did excess and which you know more than me. You are the Lord of backward and you are the Lord of forward. There is none to be worshipped than you.\(^4\)^485

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْحَنَّةَ وَأَغْوَدُ يَسْكُنْ مَنْ النَّارَ (2)

Al-lahi-mma Innee As’alukal Jannata wa A’oozubika minan Na-r’ (Oh Allah! I pray to you the Heaven and I seek refuge with you from the Hell).\(^4\)^486

About the Doas between Tashahhud & Tasleem:

The Prophet (sm) used to read various Doas between Tashahhud and salam.\(^4\)^487 There narrated at the ending of Tashahhud of Ibnu Mas’aood (R) (i.e. Attahiatu) that the Prophet (sm) says, \(" \text{After Tashahhud, the musalli should say among the Doas he pleases.}\)\(^4\)^488 In explanation of this portion of hadeeth some scholars have opined that one should pray at this time all things worldly or of world hereafter which there is no sinful talk or opposite the etiquette.

Other scholars say that in prayer he should say only the Doas are narrated in the Quran & hadeeth. For which the Prophet (sm) says in another hadeeth that, ‘our salat there is no room for general talk for a Musalli. But it is only Tasbeeh, Takbeer and reciting the Quran’.\(^4\)^489

\(^4\)^485. Muslim, Mishkat H/813, Ch: 4, Salat, Para: 11, What would be read after takbeer.
\(^4\)^487. Muslim, Mishkat H/813, Para: 11, What would be read after takbeer; Nabavi, Riazus Saleheen, Ch: ‘Zikr’ H/1424.
\(^4\)^489. Muslim, Abu Daud, Nasai, Mishkat H/978, Para: 19. Things are not allowed and are allowed in salat; Mir’at H/985, P. 3/339-40.
The only adjustment between two hadeeths may be that, all Doas for Allah will be said which are not of address to another and are not the out of etiquette. But whereas the total function of salat is performed by Arabic language, so it is not safe for a Non-Arab to say Doa by his self-made Arabic.

Secondly, the Doas in hadeeths are best for everyone in every time. But when the Doas are not known, then he should pray after Doa-i-Mathoorah prevailed (Alla-humma innee Zalamtu Nafsee...) by saying any one of substantial Doas as given below, which includes all needs of life here and hereafter. Anas (R) said that, the Prophet (sm) would read it most of the times.

Alla-humma Rabbana A-tina fiddunia Hasanataon wa fil Akhirati Hasanataon wa Qina ‘Aza-bann-r’. Or Alla-humma A-tina fiddunia...('Oh Allah! Oh our fosterer! You give benefaction to ours in worldly life and benefaction in the life hereafter and save us from the punishment of the Hell').

In this time of Doa the requirements of worldly life should get into intention. Because ‘Allah knows the talks of mind of the slave and hears the cry of his heart’.

490. Bukhari H/4522, 6389; Baqarah 2/201; Muttafaq ‘Alaih, Mishkat H/2487; Ch: 9, Doas, Para: 9, Substantial Doas.
491. A-le Imran 3/119, 38; Ibraheem 14/39; Ghafir/Mumin 40/19.
492. Baqarah 2/216.
(d) Salam:

After completion of Doa Mathoorah and other Doas the musalli will turn to the right and left saying ‘Assala-mu ‘Alikum wa Rahmatulla-h’. At the end of the 1st salam may add ‘wa Baraka-tu hu’. Not in two sides. Then will say once Alla-hu Akbar loudly and three times ‘Astaghfirullah’ and once ‘Alla-humma Antas Sala-mu wa minkas Sala-m, Tabarakta ya zal Jala-li wal Ikram’. After it he can get him up. Or he will sit turning to the right or left directly to the muqtadis. At the time of turning by the right, the Prophet (sm) some time says Rabbi Qinee ‘Aza-baka Yauma Tab’athu ‘Iba-daka. (Oh Allah! Save me from your punishment in the Day in which you will raise all of your slaves).

Zikr after salat (الذكر بعد الصلاة)


Meaning: Allah is greatest. I pray forgiveness to Allah.

495. Albani, Tamamul Minnah P. 171.
496. Muttafaq ‘Alaih, Mishkat H/959; Bukhari, with Fathul Bari H/841-42.
497. Muslim, Mishkat H/960, Para: 18, Zikr after salat.
499. Muslim, Mishkat H/947, Para: 17, Doa in Tashahhud.
500. Muttafaq ‘Alaih; Muslim, Mishkat H/959, 961, Para: 18, Zikr after salat.

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2. Alla-humma Antas Sala-mu wa Minkas Sala-m, Taba-rakta Ya zal Jala-li wal Ikra-m.

**Meaning:** ‘Oh Allah! You are the peace, from you comes the peace. You are full of bounties, Oh! the owner of dignity and honour’. After reading up to this he may get him up.\(^{501}\)

In this time the *musalli* should perform his *sunnat salat* some away from his place, by which the soil of two places of *sijdah* can give evidence of his prayer in the Day of Resurrection. As Allah says, ‘In that very Day the Earth will describe about all things happened on it’.\(^{502}\)


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501. Muslim, Mishkat H/960. Here it can be mentioned that Sheikh Jazhari said, the addition with it ‘Ilaika yarji’us Salam, Hayena Rabbana bis Salam. Wa Adkhilna Da-raka Da-ras Salami... is baseless. This is an innovation of some of the gossips. Mishkat, Albani, See F.N. of H/961.


503. The prophet (sm) would say it with His loudest voice after turning into salam. Muslim, Mishkat H/963.
**Meaning:** ‘There is none to be worshipped than Allah, who is unique and who has no partner. All the Kingdoms are for him and all the praises are for him. He is powerful over everything’. There is no power and no strength except Allah’.  

504. ‘Oh Allah! help me to recollect you and to express gratitude to you and to do fair worship for you’.  

505. ‘Oh Allah! There is none to prevent what you want to give and none to give what you want to prevent. No wealth of any rich man can do any good without your blessing’.  

506. 

4. **Razeetu billa-hi Rabbaon wa bil Isla-mi Deenaon wa bi Muhammadin Nabiya.**

**Meaning:** I have been pleased on Allah as the fosterer, on Islam as the religion and on Muhammad as the Prophet’.  

The Prophet (sm) says, who read this Doa, the Heaven will be bounden for him’.  

507.  

5. **Alla-humma Innee A’oozubika minal Jubne, wa A’oozubika minal Bukhle, wa A’oozubika min Arzalil ‘Umore, wa A’oozubika min Fitnatid Dunia wa ‘Aza-bil qabri’.**

**Meaning:** Oh Allah! I seek refuge with you from cowardliness, from miserliness, from much declining old age. I seek your shelter from the troubles of the worldly life and from the punishment of the grave.  

508.  

504. Muslim, Mishkat H/963, Ch: 4, Salat, Para: 18, Zikr after salat.  
505. Ahmad, Abu Daud, Nasaii, Mishkat H/949.  
507. Abu Daud H/1529, Ch: 2, salat, Para: 361, To seek forgiveness.  
508. Bukhari, Mishkat H/964.

**Meaning:** Oh Allah! I seek refuge with you from anxiety and sorrow, from inability and laziness, from cowardliness and miserliness and from the burden of debt and forcefulness of men.⁵⁰⁹


**Meaning:** Allah is full of holiness with all praises, similar to the numbers of His creation, and of the satisfaction of His being and equal to the weight of His ‘Arsh (the chair) and equal to the extent of His words of dignity.⁵¹⁰


**Meaning:** Oh the Alterer of hearts, make firm my heart on your religion’. ‘Oh the Converter of hearts, convert our hearts to your obedience.⁵¹¹

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⁵⁰⁹. Muttafaq ‘Alaih; Mishkat H/2458, Ch: 9, Doas, Para: 8, To seek refuge.
⁵¹⁰. Muslim, Mishkat H/2301, Ch: 9, Doas, Para: 3, Merits of tasbeeh, tahmeed, tahleel & takbeer; Abu Daud H/1503.
⁵¹¹. Tirmizi, Ibad Majah, Mishkat H/102 Ch: 1, Iman, Para: 3; Muslim, Mishkat H/89.
9. **Alla-humma Adkhilnil Jannata, wa Ajirnee minan Na-r’ (3 times).**

**Meaning:** Oh Allah! Admit me into the Heaven and save me from the Hell.\(^{512}\)

10. **Alla-humma innee As’alukal Huda wat Tuqa wal ‘Afa-fa wal Ghina’.**

**Meaning:** Oh Allah! I pray to you the guidance, Allah-fearing, chastity and well-to-do.\(^{513}\)

11. **Subha-nalla-h (33 times), Alhamdulilla-h (33 times), Alla-hu Akbar (33 times), La Ila-ha Illall-ahu Wahdahu La Shareeka lahu, Lahul Mulku wa Lahul Hamdu wa Hua ‘Ala Kulle Shayin Qadeer. (1 time).** Or **Alla-hu Akbar (34 times).**

**Meaning:** Glory be to Allah. All praises are for Allah. Allah is greatest. There is none to be worshipped than Allah. He is one, He has no partner. The whole kingdom is for Him and all praises are for Him and He is all powerful on everything".\(^{514}\)

The Prophet (sm) says, who will read this *Doa* after every *Farz salat*, his all sins will be pardoned, though it may be as foam of the sea.\(^{515}\) In another statement He says to ‘A-
yesha and Fatima (R) to read it after every salat and at bedtime and He directed to them that it will be sufficient for you than a servant.\textsuperscript{516}

\textsuperscript{(12)} سُبْحَانَ اللَّهِ وَبِحمَدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ

12. \textit{Subha-nalla-hi wa Behamdihi, Subha-nalla-hil ‘Azeem’} Or to read in the morning and evening \textit{one hundred times} in each ‘Subha-nalla-hi wa Behamdihi’.

**Meaning:** Most holiest is Allah and all praises for Him; Most holiest is Allah, who is glorious’. As a reward of this \textit{Doa}, all sins will be dropped down, even if it would be like foam of the sea’. The Prophet (sm) says about this \textit{Doa} as: ‘There are two sentences, which are dearer to Rahman (i.e Allah), lighter on tongue to say and weighty on Mizan (scale in the Day of judgement). That is \textit{Subha-nalla-hi}...\textsuperscript{517} Imam Bukhari has concluded his renowned Saheeh Bukhari by the hadeeth of this \textit{Doa}.

\textsuperscript{(13)} للهُ لاَ إِلَى هُوَ الْحَيُّ الْقَيِّمُ، لاَ تَأْخَذُهُ سُبْحَانَهُ وَلَا نُوْمَ، لَهُ مَا فِي

\textit{samaawat} وَمَا فِي الْأَرْضِ، مَنْ ذَا الَّذِي يُشْفَعُ عَنْهُ إِلَّا بِإِذْنِهِ،

يَعْلَمُ مَا بَيْنَ آبَيْنِهِمْ وَمَا خَلْفَهُمْ وَلَا يَجْتَفُونَ بِشَيْءٍ مِّنْ عَلْمِهِ إِلَّا

بِمَا شَاءَ وَسِعَ كَرِيْسِيُّ الْسُّمَّاَوَاتِ وَالْأَرْضِ، وَلَا يَتُوْدُّ حَفْظُهُمَا وَ

هوُ الْعَلِيمُ الْعَظِيمُ’ (بقرة 2)-

13. \textbf{Ayatul Kursi:} Alla-hu La Ila-ha Illa huwal Hayul Qayoom. La Ta’khuzuhu Senatun wala Naum. Lahu Ma-fis Sama-wa-te wama-fil Arz. Man zallazi yashfa’u ‘Indahu Illa Bi’iznih. Ya’lamu

\textsuperscript{516} Muttafaq ‘Alaih, Muslim, Mishkat H/2387-88, Ch: 9, Doos, Para: 6, What would be said at morning, evening and bed-time.

\textsuperscript{517} Muttafaq ‘Alaih, Muslim, Mishkat H/2296-98, Ch: 9, Doos, Para: 3, Merits of tasbeeh, tahmeed, tahleel & takbeer; Bukhari H/7563, Ch: Tawheed, Para: 58.

**Meaning:** Allah! there is none to be worshipped but He, who is ever-living and sustainer of the universe. No slumber nor sleep can seize Him. Whatever is there in the heavens and the earth are belong to His ownership. Without His permission who is there to recommend before Him? He knows everything of them what is before and what is behind. They cannot acquire anything from His knowledge, save what He wishes to give them. His Kursi\(^{518}\) encompasses whole of the heavens and the earth. And the taking care of these does not make Him tired at all. He is most high and most glorious.

The Prophet (sm) says, ‘The person who reads *Ayatul Kursi* after every salat, there would no barrier for him to enter the Heaven save his death (Nasaii). If it is read in bed-time, an Angel will remain as guard for his sake till morning. So that the Satan may not reach to him (Bukhari).\(^{519}\)

(Iblahhum akhyni bihalalak un haramek w aghnini b-fusilika ummah siyaka-


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518. Ibn Katheer says, ‘the perfect talk is that the kursi and ‘Arsh are separate things and the ‘Arsh is biggest than the kursi, as it has been proved by hadithes & Athars (Do, Tafseer). As the Prophet (sm) says, seven skies and earth are smallest as a shackle of iron which is laid on the open field than the kursi and the kursi is smallest than the ‘Arsh as that of a shackle laid on. –Ibn Katheer, Tafseer Baqarah 2/255; Silsila Saheehah H/109.

519. Nasaii Kubra H/9928, Silsila Saheehah H/972; Miskhat H/974, Ch: 4, salat, Para: 18; Muslim, Bukhari, Miskhat H/2122-23; Ch: 8, Merits of the Quran.

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Meaning: Oh Allah! Make me sufficient with *Halal* (lawful) and not with *Haram* (Prohibited) and by your kindness make me free from dependence on others’. The Prophet (sm) says, by this *Doa* Allah arranges for getting rid of his debts if it be as large as a hill.\(^{520}\)

\[
\text{(15) استغفر الله الذي لا إله إلا هو الحنيف القائم على الركنين و أتوب إليه}
\]

15. Astaghferulla-hallazi La Ila-ha Illa Huwal Qaiyoomu wa Atoobu Ilaihe.

Meaning: I beg pardon before Allah, except whom there is none to be worshipped, who is ever-living and sustainer of the universe and I am turning back (*Tawba*) to Him with repentance’.

Allah forgives him who reads this *Doa*, though he may be accused as who fled from the field of *Jihad* (battle for religion).\(^{521}\)

The Prophet (sm) used to make *Tawba* 100 times in a day.\(^{522}\)

16. The Prophet (sm) would advise to read *sura Falaq* and *Nass* at the end of every *salat*.\(^{523}\) He used to touch whole body as much His capability every night at bed-time with head & face by His two hands blowing into it after reading *sura Ikhas*, *Falaq* & *Nass*. He would do it three times.\(^{524}\)

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520. Tirmizi, Baihaqi (Da’watul Kabeer), Mishkat H/2449, Ch: 9, Doas, Para: 7, Doas in different times; Saheehah H/266.
521. Tirmizi, Abu Daud, Mishkat H/2353, Ch: 9, Doas, Para: 4, To beg pardon and to make repentance; Saheehah H/2727.
522. Muslim, Mishkat H/2325, Ch: 9, Doas, Para: 4, To beg pardon and to make repentance.
523. Ahmad, Abu Daud, Nasaii, Mishkat H/969, Ch: 4, Salat, Para: 18, Zikr after salat.
524. Muttafaq ‘Alaih, Mishkat H/2132, Ch: 8, Merits of the Quran.
Supplication

‘Munajat’ means to talk secretly with each other (Al-Munjid etc.). The Prophet (sm) says, 

إنَّ أَحَدَكُمْ إِذَا صَلِّى يُنَاجيُ رَبَّهُ

‘When some of you is engaged in salat, then he does ‘Munajat’ with his Lord’, i.e. he talks secretly with Allah’.525

So, the salat is not a meditation, but it is the name of seeking pardon to Allah directly and to make prayer to Him. He says to Allah that which cannot be said to others on the Earth. Allah very much understands the language of eyes and wailing of heart of His slave.

Allah says, 

اذْعَوْنِي أَسْتَجِبْ لَكُمْ

‘Invoke Me, I will respond to you’ (Mumin/Ghafir 40/60). The Prophet (sm) says, 

الْدُّعَاءَ هُوَ الأُبْدَاءُ

‘Doa is the prayer’.526 Therefore, the system of Doa should be according to the Sunnah. We shall have to see in which way the Prophet (sm) used to make His Doa. The way He prayed, we are to pray in that way. Leaving aside the system of Doa He left, if it is done in any other way, it is most likely to bring sins instead of being accepted.

The Prophet (sm) made his Doa in between the salat. The time span of salat is from takbeer-i-tahreemah to the turning with Salam.527 In this lonely moment of Salat the slave does ‘Munajat’ before his Lord. Salat means Doa, to pray for forgiveness etc. Beginning with Sana till turning with Salam, everywhere there is Doa and Doa only. If they read it knowing the meaning, then the slave will have nothing to pray beyond those Doas. Yet after turning with salam, there

is wide scope for *Dua* alone. Then any legal *Dua* in any language can be made according to one’s desire. Hafez Ibnul Qayim says, ‘this *Dua* is not the *Dua* at the end of salat (الصلاة) but it would be considered as *Dua* after 2nd prayer (عبادة ثانية) by *Tasbeeh & Tahleel*. Because, as long as the *musalli* is in *salat*, he is engaged in secret talks with his Lord i.e. he does *Munajat*. But whenever he turns in *Salam*, that relation would be cut off.528

**Places of Dua in Salat:**

(1) *Sana* i.e. *Dua-i-Istiftah*, which begins with *Alla-humma Ba-‘id Baini...* (2) The best *Dua* is *Alhamdulillah* and *Ihdinas Siratul Mustaqeem* of *sura Fatiha*. (3) In ruku ‘*Subha-nakalla-humma’... (4) *Dua* of *Qawmah* after rising from ruku, ‘*Rabbana wa lakal Hamdu, Hamdan katheeran’... or other *Doas* (5) In *sijdah*, ‘*Subha-nakalla-humma’... or other *Doas* (6) To pray for six items by saying *Alla-hummaghfarlee... sitting between two *sijdahs*. (7) To pray with *Dua Mathoorah* and other *Doas* between *tashahhud* and *tasleem* at the last sitting. (8) Besides these, there is scope for long *Doas* standing in *Qawmah* reading with *Dua-i-qunoot*.

The Prophet (sm) says, the slave reaches very nearer to Allah during his *sijdah*. Therefore, you make *Dua* at that time as much as you can.529 In another hadeth it is said that he would make more *Dosas* in between *Tashahhud* and *Tasleem*.530 After turning in *salam* the opportunity of *Munajat* i.e. secret talks between Allah and His slave would be cut off. Therefore, all sorts of *Doa* in *salat* should be completed before turning in *salam* and not after it. Now if someone desires any special *Doa* from the *musallis*, then he can publish it in advance by himself or through the *Imam*. So that the *musallis* may also include him in their respective intention (*Niyat*) in *Doa*.

530. Muslim, Mishkat H/813, Ch: Salat, Para: 11, What is read after takbeer.
Congregational Doa after the Farz salat

الدعاء الجماعي بعد الصلوات المكتوبة

After the end of the Farz salat by turning with salam, the Imam and Muqtadis jointly making Doa raising there two hands in which Imam will pronounce the Doa loudly and Muqtadis will say ‘Ameen’ ‘Ameen’ loudly, this practice in vogue is an innovation (Bid’at) in Shari’ah. There is no proof by any saheeh or za’eef hadeeth in favour of it from the Prophet (sm) or Sahaba-i-Keram. This is to note that till today in two great mosques of the Haram of Makkah and Madina there is no existence of this system of congregational Doa.

Harmful aspects of congregational Doa in vogue:

(1) This is a practice against Sunnah. Therefore, it may seems how much sweet and fine, there is every possibility for that person to be included among the practitioners incurring loss, as it is stated in the verses 103-4 of sura Kahf (2) As a result of it, the musallis would pay more importance to the matters outside of salat, i.e. Munajat in vogue than the salat itself. For this reason people at present are giving more importance to Munajat after Farz salat and are showing more interest to join in Bid’ati congregations namely ‘Akheri Munajat’ and are rushing there in groups and flocks. (3) For the bad effect of this system a musalli though performs salat throughout his life, he does not learn the meanings of anything of his Doas. Rather, he awaits the Munajat of the Imam after the end of salat. (4) What the Imam says in Arabic in his Munajat, he cannot grasp anything of it. On the other hand he himself cannot say anything. The Doas he read in salat before it, he cannot pour his heart there, as he didn’t know the meanings of Doas. As a result, the condition of that musalli remains
throughout his life as ‘Na Gharka, na Ghatka’ i.e. neither of the house nor of the quay. (5) As the Imam does not know the minds of the musallis, they get nothing except uttering ‘Ameen’ ‘Ameen’. (6) Through the Munajat of the Imam in piteous tone for long time in Arabic, Urdu, Bangla and other language, there may have intention to fascinate the minds of the listeners and musallis. As a result, there may arise more possibility of ‘Ria’ i.e. to show & make hear, which commits grave sin. ‘Ria’ has been termed in hadith as ‘small shirk’. For which there may be created the certain possibility of ruining total virtues of the Imam which he may have earned.

**Congregational Doa in salat raising two hands:**

(1) In salat of Istisqa i.e. to seek rainfal to Allah, the Imam & Muqtadis would make Doa congregationally raising their hands. (2) In the Qunoot of Nazhilah & Vitr the Doa could be made by Imam & Muqtadis raising their hands.

**To make Doa lonely raising two hands:**

Out of salat the slave will make Doa to his fosterer in any time by any language. But the Doa of hadeethes is better. Allah seems Himself ashamed to give back the raising hands of His slave empty, who makes Doa to Him lonely. Joining the open two palms will make Doa putting it face level in front. The hadeeth of touching the face after Doa is za’eeef. But he will leave it free in raising condition after Doa.

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531. Ahmad, Mishkat, H/5334, Ch: 26, To soften the heart, Para: 5 ‘To show and make one hear’.
532. Abu Daud, Mishkat H/2244, Ch: Doas.
533. Abu Daud H/1486-87, 89; Do, Mishkat H/2256.
534. Abu Daud, Tirmizi, Mishkat H/2243, 2245, 2255, Ch: Doas; Albani says, after Doa to touch over the face by two hands has got no saheeh hadeeth, Mishkat, F. N. of H/2255. vol-2. P. 696; Irwa H/433-34, P. 2/178-82.
(1) The Prophet (sm) prays with wailing to Allah lonely for His Ummah raising two hands.  
(2) He makes Doa lonely facing the qibla with piteous voice raising two hands in the day of the battle of Badr.  
(3) The Prophet (sm) prayed with apology to Allah raising two hands lonely two times being mortified for killing some people of Banu Jazima tribe by mistake.  
(4) He prayed after Ozu for platoon commander Abu ‘Amer Ash‘ari (R), the martyr of the battle of Awtas, the nephew of Abu Musa Ash‘ari (R) raising two hands lonely.  
(5) He prayed for the hidayat (i.e. to guide towards the right path) of Daus tribe raising two hands lonely facing the qibla.  

Besides (6) During Hajj & ‘Umrah at the time of Sa‘ii (Running) after getting up on the mount ‘Safa’ making Doa facing the Ka‘ba raising two hands lonely.  
(7) Doa at the field of Arafat raising two hands lonely.  
(8) Doa after throwing grivel into the hole of 1st & 2nd jamrah going some away from it raising two hands lonely facing the Ka‘ba.  
(9) Doa of traveller raising two hands lonely.  

Except these, at the Jum‘ah, Eidayen and other meetings & congregations if one makes Doa, then others should say

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535. Muslim H/499, Ch: I, Iman, Para: 87, Praying of the Prophet (sm) for His Ummah.  
537. Bukhari, Mishkat H/3976, Ch: 19, Jihad, Para: 5; Bukhari H/4339, Ch: 80, Doas, Para: 23, Raising hands in Doa.  
538. Just after the battle of Hunaiyn at 9th hijrah; Bukhari H/4323, Ch: 64, Wars & Battles, Para: 56.  
540. Abu Daud H/1872; Muslim, Mishkat H/2555.  
541. Nasaii H/3011.  
543. Muslim, Mishkat H/2760.
only ‘Ameen’ (without raising two hands). Even if one makes Doa, other can say ‘Ameen’ with it.

This is to note that, it is not the condition of Doa to make always ablution and facing the qibla and raising two hands. But the slave will pray to Allah in any time in any circumstances, such as it would always have been done in different Doas as in eating & drinking, in toilet & travelling etc. Allah has made order to His slave to ask Him in any time and in any condition.

**Doas of Quran (دعاء القرآن):**

Reciting from the Quran is prohibited in ruku and sijdah. But it is permissible to recite by some change in word without changing in meaning as Alla-humma Rabbana A-tina or Alla-humma A-tina fiddunya... in the place of Rabbana A-tina fiddunya... (Baqarah 2/201). In the last sitting after tashahhud before turning in salam, all kinds of Doa on the basis of saheeh hadeethes with those from the Quran are allowed.

**Description of Sunnat and Nafl (السنين والنوافل):**

(a) All salats except the Farz are Nafl i.e. additional. But all those Nafl which the Prophet (sm) had regularly performed and urged others to perform as well, are to be called in Fiqhi (Legal) terminology as ‘Sunnat-i-Muakkadah’ or ‘Sunnat-i-Ra-tibah’. For example, the Sunnats before and after the Farz salats. If these Sunnats has been fallen due, these are to perform anew. Such as the first two or four rak’at sunnats of the Zuhr if fallen due, these should be said after Zuhr

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545. Baqarah 2/186, Mumin/Ghafir 40/60; Bukhari, Ch: 80, Doas, Para: 24, 25 & other chapters.
Salat and the two rak‘at sunnats of the Fajr if fallen due, it should be said just after the Fajr salat.\textsuperscript{548} He should not wait for sunrise, which is in vogue.

The second category of Sunnat is ‘Ghair Muakkadah’, the performance of which is sunnat and there are virtues in it, but no special urge for that. The Prophet (sm) says, ‘there is salat between two Azans i.e. the Azan & Iqamat (twice) and He says in 3\textsuperscript{rd} time, who wishes’.\textsuperscript{549} Such as two or four rak‘ats of sunnat before ‘Asr salat, two rak‘ats before Maghrib and ‘Esha salat.\textsuperscript{550} Then the Prophet (sm) particularly said about Maghrib, you say two rak‘ats before the salat of Maghrib (twice), and in 3\textsuperscript{rd} time He said, who wishes’.\textsuperscript{551} By which the virtues of nafl salat are achieved in one hand and on the other hand the number of musallis will be increased. By which the virtues of Jama‘-at will be enhanced.\textsuperscript{552}

(b) There should be a change of place and waiting for some time for making a bit difference between Farz and Sunnat salats.\textsuperscript{553}

(c) It is better to say Nafl or Sunnat salat at home instead of mosque. The Prophet (sm) says, the Nafl salat at home is better than in my mosque except the Farz ones.\textsuperscript{554} In another hadeeth it has been remarked ‘you should not

\textsuperscript{548} Muttafaq ‘Alaih, Mishkat H/1043; Abu Daud, Tirmizi, Ibnu Majah, Mishkat H/1044, Para: 22, ‘Prohibited times of salat’.
\textsuperscript{549} Muttafaq ‘Alaih, Mishkat H/662, Para: 5, Merits of salat.
\textsuperscript{550} Tirmizi, Abu Daud, Mishkat H/1171-72; Muttafaq ‘Alaih, Mishkat H/1165, 1179-80; Muttafaq ‘Alaih, Mishkat H/662; Fiqhus Sunnah 1/142-43.
\textsuperscript{551} Muttafaq ‘Alaih, Mishkat H/1165, Para: 30, Sunnats & its merit.
\textsuperscript{552} Abu Daud, Nasa’i, Mishkat H/1066, Ch: 4, salat, Para: 23, Jama‘-at & its merits.
\textsuperscript{553} Abu Daud H/1006, Para: 195, ‘About the Musalli, who performs Nafl salat in the place of Farz salat’.
\textsuperscript{554} Abu Daud H/1044; Mishkat H/1300, Ch: 4, salat, Para: 37, ‘waking at the night of Ramazan’.

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make your homes graves, rather say some salat (sunnat-nafl) there'.

Imam Nabavi (Rh) says, it may be reason why the nafl salat was encouraged at home, as that is performed in secret and avoids exhibition (Ria), the affluence comes in the house, the blessings of Allah and the Angels appear in the house and the Satan goes away.

(d) For general nafl salat there is no definite rak’ats, but it can be said as much as one pleases. But the particular nafl salat of night i.e. the Tarabeeh or Tahajjud, the Prophet (sm) did not said it more than eleven rak’ats.

(e) Some portions of the same nafl salat can be said in standing position, while the rest in sitting position.

(f) After the sunnat of Fajr salat, should lay down at the right side for short time.

Merits of Sunnat & Nafi: The Prophet (sm) says,

(1) ‘The person who would perform 12 rak’ats of salat in a day, for him a house will be built in the Heaven: four rak’ats

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556. Fiqhus Sunnah 1/136.
559. Muslim, Sunan, Fiqhus Sunnah 1/137.
before Zuhr and two after, two rak’ats after Maghrib, two after ‘Esha and two before the Fajr. From ibnu Umar (R) it has also been stated that the Prophet (sm) would perform total ten rak’ats, with two rak’ats before the Zuhr regularly as sunnat.

(2) The Prophet (sm) says,

‘If there is any lack in Farz prayer (in the scale) in the Day of Judgement, Allah will say that, see to My slave, if there is any nafl prayer? Then will have seen to his nafl deeds and will be filled up the lack by these. Thus will be done about his all deeds (such as salat, siam, zakat, hajj etc.).

He says, you go ahead quickly to do virtuous deeds before the appearance of comprehensive mischiefs as like as pitch dark night. When the person will rise in the morning as a believer and will make his evening as an Infidel. And will make his evening as believer and will rise at the morning as infidel. He will have to sell his Deen in exchange of his worldly gain. That means the injustice will prevail everywhere. It will be very difficult to find out the true path. The way of virtuous deed will not be available at all. Such as in present days, the deed with shirk & bid’at is called as virtuous, and the deed with saheeh sunnah is called as void.

561. Tirmizi, Muslim, Mishkat H/1159, Para: 30, Sunnats & its merit.
562. Muttafaq ‘Alaih, Mishkat H/1160; Fiqhus Sunnah I/140-41.
564. Muslim, Mishkat H/5383, Ch: 27, Mischiefs, Section-1.
(3) Rabi‘ah bin Ka‘b, the servant claims one day to be with the Prophet (sm) in the Heaven. The Prophet (sm) advises him to help Him by more sijdahs. Another servant Thawban claims same and the Prophet (sm) replies to him to do more and more sijdahs. As because by one sijdah Allah will enhance one bed of your honour and will remove one vice from you.\(^{565}\)

**Salat of Masbooq**

If some one gets a portion of salat with the Imam, he is called as Masbooq. The Musalli will join the salat with Imam in whatever condition he will get him.\(^{566}\) The part of salat which he gets with Imam, will be considered as the 1st portion of his salat. If he gets him in the ruku then he will simply read sura Fatiha and will join the ruku. In this time, there is no need to read Doa-i-Istiftah. If he fails to read sura Fatiha, then his rak‘at will not be counted. Musafir (stranger) will fulfil his salat, if he follows the Muqeem (dweller). So, he has to join the Jama‘at in whatever position he will get the Imam, either in ruku, sijdah, sitting or in any other position. It will earn him the full virtues of Jama‘at.\(^{567}\) The Prophet (sm) says, ‘The portion of salat you get, perform it and the portion you failed to attend, fulfill it.’\(^{568}\)

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\(^{565}\) Muslim, Mishkat H/896-97, Para: 14, ‘Sijdah & its merit’.

\(^{566}\) If some one gets a portion of salat with the Imam, he is called as Masbooq. The Musalli will join the salat with Imam in whatever condition he will get him. Tirmizi H/591, Mishkat H/1142, Ch: 4, salat, Para: 28, Section-2, Sheehul Jame’ H/261.

\(^{567}\) ‘The portion of salat you get, perform it and the portion you failed to attend, fulfill it.’ Abu Daud H/564; Do, Mishkat H/1145, Ch: 4, salat, Para: 28, Duty of muqtadi to follow and the rule of masbooq.

Qaza salat

Qaza i.e. the due salat should be performed earlier and serially with Iqamat. As it was said by the Prophet (sm) and His disciples during the battle of Khandaq four salats of four times from Zuhr to Esha with one Azan and four Iqamats. The Prophet (sm) says, 'one who forgets his salat or goes asleep, his penalty is to perform that salat just after rising from the sleep and at the moment he remembers'.

The ‘Umri Qaza’ i.e. the due salats of past days or throughout his life, which are now he wishes to perform daily adding with his regular Farz salats, is totally a Bid’ati custom. Because the Islam would come down all things before it and Allah would forgive all sins of the slave when he makes Tawba (repentance) sincerely.

Besides he should say nafl Ibadats more and more. As because in the Day of judgement if the Farz prayers are to laid lassen, then it will be fill up by the virtues of his nafl prayers by the order of Allah.

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569. Muslim H/1560/680, Ch: 5 ‘Mosques’. Para: 55 ‘To say due salat as early as possible is Mustahab’.
570. Nasaii H/662; Fiqhus Sunnah 1/91; Nayl, 2/90.
571. Muttafaq ‘Alaih, Mishkat H/603-04, Para: 2, To say salat in advance; Fiqhus Sunnah 1/205.
572. See commentary of H/603, F.N. 2, Mishkat-Albani.
573. Muslim, Mishkat H/28, Ch: Iman.
575. Abu Daud H/864-66; Tirmizi, Nasaii, Mishkat H/1330, Para: 40, Salat of Tasbeeh; Fiqhus Sunnah 1/205.
Different information about Salat

1. Salat inside the transport

In transport or in fearful condition one may not face the Qibla.\(^{576}\) But in beginning of salat inside a transport is desirable to face the Qibla.\(^ {577}\) When it would be troublesome for ruku, sijdah in the transport, then the salat is to be performed only by saying takbeer and hinting by head. At the time of sijdah the head should be lowered down a bit than it was in ruku.\(^{578}\) When it would be impossible to determine the Qibla, or when he will fall in doubt, then on the basis of definite supposition, he will perform salat determining the Qibla putting a Sutra (barrier) in front of him.\(^{579}\) The musalli will perform his salat in standing position on a boat if there is no fear of sinking.\(^{580}\) At this stage or in any other stages if he seems troublesome to say salat in standing position, then he may recline on something.\(^{581}\)

2. Salat of a sick man

During illness, if unable to stand up or if there is fear of increase of disease, the salat is to be performed either sitting or lying or in reclining position.\(^{582}\) For sijdah, pillow,

\(^{576}\) Baqarah 2/238; Muttafaq ‘Alaih, Irwa H/588; Ibnu Majah H/1020; Nayl 2/249.

\(^{577}\) Abu Daud H/1224-28; Nayl 2/291.

\(^{578}\) Abu Daud H/1227, Baihaqi, Ahmad, Tirmizi, Sifat 55-56.

\(^{579}\) Daraqutni, Hakem, Baihaqi, Trimizi, Ibnu Majah, Irwa H/291.

\(^{580}\) Bazzar, Daraqutni, Hakem, Sifat 59; Saheehul jame’ H/3777; Nayl 4/112.

\(^{581}\) Abu Daud, Hakem, Silsila Saheehah H/319; Irwa H/383.

\(^{582}\) Bukhari, Mishkat H/1248, Para : 34, To follow middle course in deeds; Sunan, Nayl 4/110, Ch: Salat of patient.
tool or some other raised things should not be taken. When making *sijdah* on the ground is impossible, then the *salat* is to be said by hints. At the time of *sijdah* the head should be bent a little more than it is done in *ruku*. It should know that ‘sitting *musalli* without any legal cause would have to get half of a virtue than a standing *musalli’.

3. Description of Sutra (السترة)

It is forbidden to cross in front of the *musalli*. The Prophet (sm) says, one who crosses in front of a *musalli*, if he knows how much sins in it, he will consider it better to stand there forty days or forty years than to cross. One who passes between *Imam* and the *Sutra* is called in *hadeeth* as ‘Satan’. So the barrier (Sutra) is to be made in front of *musalli* by a stick, wall, person or with any other things. But for some unavoidable reason it is allowed to pass through the rows of *muqtadis* during *salat*. In between the place of *sijdah* and *sutra*, there should be such a gap as may pass a she-goat. So, in the mosque or in any open place there may pass out of the place of *sijdah* keeping a gap as may pass a she-goat. But it is better to stand there waiting. This is to note that the *hadeeth* about to draw line in front of the *musalli*, when the Sutra would not available, is *Za’eeef*. Now a days, there seen barrier-sticks in different mosques. People used to pass the *musallis* putting up these sticks in front of them. It is as like as to cross in front of the *musalli* and It has no proof in *Shari’ah*.

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583. Tabarani, Baihaqi, Silsila Saheehah H/323.
584. Bukhari, Muslim, Mishkat H/1249, 1252 Para: 34, To follow middle course in deeds; Muttafaq ‘Alaih, Mishkat H/1198, Para: 31, Night Salat.
586. Bukhari, Muslim, Mishkat H/777.
587. Bukhari, Muslim, Mishkat H/773, 779, 777, Para : 9, Sutra (Barrier).
588. Bukhari, Muslim, Mishkat H/780.
589. Bukhari H/496; Muslim H/1134; Sifat P.62.
4. Imamat of whom is permissible (من تصح إمانتهم)

(1) Wise boy (2) Blind man (3) Sitting man for standing (4) Standing man for sitting (5) Nafl-doer for Farz-doer (6) Farz-doer for Nafl-doer (7) Taiyammum-doer for Ozu-doer (8) Ozu-doer for Taiyammum-doer (9) Muqeem (Dweller) for Musafir (stranger) and (10) Musafir for Muqeem.591

5. Imamat of Fasiq and Bid’ati (إمامة الفاسق والمبتدع)

Salat becomes ‘Makrooh’ (disliking) behind a Imam, who is Fasiq (sinful) or Bid’ati (innovator).592 But it is allowed in indispensable circumstances. The Prophet (sm) says, ‘يُصَلُونَ لَكُمْ فَإِنْ أَصَابَكُمْ فَلَكُمْ وَإِنْ أَخْطَتْكُمْ فَلَكُمْ وَعَلَيْكُمْ the Imams would lead your salat. If they lead the salat properly, there are virtues for you, but if they lead improperly, then there are virtues for you and sins for them.593 When the great Caliph Uthman (R) was asked about it, when he was confined in the house by the rebels, he said, ‘الصلاة أَحْسَنُ مَا يَعْمَلُ النَّاسُ فَإِذَا الصلاة أَحْسَنُ النَّاسُ فَأَحْسَنَّ مَعِهِمْ إِنَّا أَصَابَنَا فَمَتَّعْنَا إِسْعَافُكُمْ أَحْسَنَّ مَعِهِمْ’ ‘The best deed of a man is salat. So, when they do good, you do good with them. But when they do evil, you remain away from their evils’. When Hasan Basri was asked, he told, ‘صَلِّ وَعَلَيْهِ بَدْعَتُهُ ‘Perform salat behind him and the sins of innovation will fall on the innovator’. Zuhri says, we did not consider it permissible, except in an unavoidable condition.594 Allah says, ‘وَأَكْرُهُوا مَعَ الْرَّاكِعِينَ ‘Bend in ruku with one who is in ruku’ (Baqarah 2/43).

591. Fiqhus Sunnah 1/176.
592. Fiqhus Sunnah 1/177; Abu Daud, Mishkat H/747, Para : 7, Mosques & places of salat.
594. Bukhari H/695-96 (Fathul Bari), Ch: 10, Azan, Para: 56. 'Imamat of Bid‘ati and who is in mischief' P. 2/220-23.
On the other hand, the prophet (sm) said that, ‘the salat of three persons would not be accepted to Allah. One among them is that Imam, who is disliked by the musallis’. 595

It is not permissible to make one Imam, who used to violate the sunnah. Even it is not permissible to appoint one as a president or member of the managing committee of a mosque. Because this is one kind of showing respect to him. The Prophet (sm) has directed that, whoever of you sees any munkar (i.e. unlawful things), let him change it by hand, if he could not then let him forbid it by his tongue and if he could not then he has to hate it by his heart, and that is the weakest Iman (Belief). 596

6. Salat of ladies and their Imamat (صلاة النساء وإمامتهن)

(a) There is no difference between the process of salat for male and female. The women are followers to the male in salat. 597 The Prophet (sm) has made sermon to all of male & female as ‘you say salat as you see me saying of salat’. 598 The male and female used to pray regularly with same process the five times of Farz salat and the jum’ah behind the Prophet (sm) in His mosque. (b) But it is not obligatory for them to say five times daily salat and Jum’ah salat with jama’at of the males in the mosque. 600 Of course they should not be debarred from going to the mosque without taking any scent (or showing any beauty). 601 It is best for

596. Muslim, Mishkat H/5137, Ch: 25, Good manners, Para: 22, To enjoin what is right and to forbid what is wrong.
599. Bukhari, Mishkat H/948, Para: 17, Doa in tashahhud; Muslim, Mishkat H/1409, Para: 45, khutba & salat.
600. Abu Daud H/567, 570; Ahmad H/27135; Fiphus Sunnah 1/171.
601. Abu Daud H/565; Muslim, Mishkat H/1059-61, Para : 23, Salat in jama’at & its merits; Fiphus Sunnah 1/171.

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them to say their salat alone at home lonely or in Jama-'at.\(^{(c)}\) The ladies will call Azan and Iqamat (in low voice) and will lead their Jama-'at as Imam standing in the middle of the front row in a parallel position.\(^{(d)}\) There is clear document of their Imamat in Jama-'at of daily Farz salats and Tarabeeh.\(^{(d)}\) `A-yesha (R) and Umme Salamah (R) used to lead salat of the ladies as Imam.\(^{(d)}\) During the battle of Badr the Prophet (sm) gave permission to Umme Waraqah (R) to lead the salat of her family-members as Imam and for her, the Prophet (sm) selected one Muwazzin of old age.\(^{(d)}\) In another statement there comes particularly that, ‘She was permitted to make Imamat of ladies of her family’.\(^{(d)}\) The ladies could not be Imam for gents.\(^{(d)}\) As Allah says, ‘Men are the protectors of the women... (Nisa 4/34). Besides, there is no order of the Prophet (sm) about it and there is no precedent and practice in His lifetime and in the time of Sahaba-i-Keram about the Imamat of female for male. And it is an axiomatic truth that which was not Deen (religion) at the time of the Prophet (sm) and His Khulafa-i-Rashideen, that will never be accepted as Deen after them.\(^{(d)}\)

7. Imamat of Blind, Slave and Boys

إمامات الأعمى والمملوك والصغير

(a) The Prophet (sm) gave the charge of Imamat of the Mosque of Madina twice to the blind sahabi Abdullah Ibnu...  

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605. Baihaqi 1/408; Fiqhus Sunnah 1/91, 177.
607. Daraqutni H/1071, Sanad Za’eef.
608. Ar-Rawzatun Nadiyah 1/312.
609. Ahmad, Nasaii, Daremi, Mishkat H/165, Ch: 1, Iman, Para: 5, To grasp the kitab & sunnah.
Umme Maktoom (R).\(^{610}\) Utban bin Malek (R) a blind sahabi, used to lead the salat of his tribe as Imam.\(^{611}\)

(b) Salem a slave of Abu Huzaifah (R) used to lead salat before Hijrat as Imam in a place called ‘Asbah’ (العصبية) at Qoba. Umar and Abu Salamah (R) and such other Sahabis used to become his Muqtadi.\(^{612}\) Abu ‘Amar, the slave of ‘Ayeshah (R) before his manumission used to lead salat as Imam (Musnad-i-Shafe‘ii). (c) ‘Amar bin Salamah bin Qaiys (R) led the salat as Imam at his age of 6, 7 or 8, as because he was a good reciter of the holy Quran.\(^{613}\)

8. **Eligible for Imamat** (الأحق بالإمام)

(1) Efficient in Qira‘at (i.e. correct recitation of the holy Quran), though he is a boy or child one. (2) Efficient in Ilm-i-Hadeeth and more pursuer of Sunnah (3) If in this respect both are equal, then the elder one will be the Imam.\(^{614}\)

9. **To follow the Imam** (متابعة الإمام)

To follow the Imam is wajib (compulsory). The Prophet (sm) says, ‘إِنَّمَا جَعَلَ الْإِمَامَ يُؤَمَّنُ بِهِ’ the Imam is appointed only to follow him.\(^{615}\) Muqtadi will say takbeer, ruku, sijdah, qiam, salam following the Imam.\(^{616}\) Bara bin ‘A-zeb (R) says, none of us used to bend his back from the qawmah till the Prophet (sm) puts His appearance on the ground.\(^{617}\)

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610. Ahmad, Abu Daud H/595; Mishkat H/1121, Para : 26, Imamat.
613. Ahmad, Abu Daud, Nasaii etc. Nayl 4/63; Bukhari, Mishkat H/1126.
614. Muslim, Mishkat H/1117; Bukhari, Mishkat H/1126.
616. Muslim, Mishkat H/1137.
Prophet (sm) says, if a **Muqtadi** raises his head before the **Imam** (i.e. gets up from the ruku, sijdah and from the sitting), then his head will be the head of an Ass (in the Day of judgement).\(^{618}\) That means his **salat** will not be accepted.

The following of Imam will be in transfer from one stage to another. Such as in takbeer, ruku, sijdah, qiam, salam etc. It does not mean that the **muqtadi** will set aside the sunnats for setting it aside by the Imam. So, if the Imam does not fix his hands on the chest or does not say loudly the Ameen or does not make Raf’ul Yadyn, then the **muqtadi** will must do these according to the saheeh hadeethes. By which he will get full virtues of following the sunnah. In case of any legal problem Imam or any **muqtadi** may say their **salat** by sitting, but others will say in standing position.\(^{619}\) Imam will say 1\(^{st}\) rak‘at lengthy comparatively. If the Ozu is gone, then the Imam will come out giving responsibility of **Imamat** to one from his behind. If the Imam performs his **salat** in unclean condition by mistake, then he will perform it further after the ending of jama‘at making himself clean. But the **muqtadis** will not repeat it.\(^{620}\)

### 10. **Imamat of the Musafir** (إمامة المسافر)

If the Imam makes qasr (i.e. shorten the **salat** in two), then the **Muqeem** (dweller) will say in full and if the Imam says in full, then the **Musafir** (stranger) will say in full, though he attains a small part of **salat** with Imam.\(^{621}\) If some one goes to another place, then a man of local will be the **Imam**. But he can be the **Imam** with their permission.\(^{622}\)

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619. Bukhari, Mishkat H/1139; Mir‘at 4/89.
620. Fiqhus Sunnah 1/180.
621. Fiqhus Sunnah 1/180.
622. Muslim, Abu Daud H/596, Mishkat H/1120.
623. Muslim, Mishkat H/1117, Para: 26, Imamat.

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11. Jamaʿat and Saff (الجماعة والصف) (congregational prayer and the row)

(a) Imam and a Muqtadi will make jamaʿat. Imam will stand to the left and Muqtadi to the right.⁶²⁴ If there are three, then the Imam will stand in front and two muqtadis in behind.⁶²⁵ But in particular case the two muqtadis can stand by two sides of Imam in parallel. If they are more than three, then must will make rows in behind.⁶²⁶ Front rows will be for male and the back rows for female.⁶²⁷ The male one will be Imam for all and never a female for the male. Male & female will never stand side by side. If two adult males, one boy and one woman, then adult male will be the Imam. One adult and the boy will stand behind the Imam and woman will stand alone behind of all. If there are two males and one female, then the male will stand at the right side of the Imam and the female will stand behind alone.⁶²⁸

If there is only one male and one female, then male will stand in front and female in behind. The row will be centered with the Imam similar to the right and left with some length to the right. But never begins from the right corner of the row or from the right wall of the mosque for the 2nd row and rows after it. If necessary, the Imam can stand on the upper place and the muqtadis on the lower.⁶²⁹ If the sound of the Imam reached and the following is possible, then Ibnu Hajar says that, the salat will be proper, either the Imam stands on the upper or on the lower.⁶³⁰ But it is better to stand Imam on the ground level.

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⁶²⁴. Muttafaq ‘Alaih, Mishkat H/1106, Para: 25, Place of standing; Ar-Rawzatun Nadiyah 1/308.
⁶²⁵. Muslim, Mishkat H/1107, Para: 25.
⁶²⁶. Nasaii H/1029; Abu Daud H/613.
⁶²⁷. Muslim, Mishkat H/1108, 1109. Para: 25; Ar-Rawzatun Nadiah 1/312.
⁶²⁸. Muslim, Mishkat H/1092; Abu Daud H/678, Ch: 2, salat, Para: 98.
⁶³⁰. ‘Awnul Ma’bood H/584, see commentary; Fiqhus Sunnah 1/179-80.
One can attend the *jama-'at* second time as Imam or *Muqtadi*. Then the second will be *nafl* for him.\(^{631}\) If the Imam make lengthy or for any compulsory case, the *Muqtadi* may leave the *jama-'at* by turning in *Salam* and can say the *salat* lonely from the beginning.\(^ {632}\)

**(b) To straighten the rows**

The *musalli* will have to fill up the front rows first.\(^ {633}\) Because the Angels used to stand before Allah in rows as such.\(^ {634}\) Rows to be made straight and to stand joining shoulder with shoulder and foot with foot. The Prophet (sm) says, ‘*staigten your rows. Because the staightening of rows is included in establishment of *salat*.\(^ {635}\) Abu Mas’ood Ansari (R) says, at the beginning of *salat*, the Prophet (sm) used to touch our shoulders and make it close with one another and would say, ‘*staigten your row, don’t stand dividedly, then your hearts will be divided.*\(^ {636}\) Anas (R) says, ‘One among us used to join us shoulder with shoulder and foot with foot*. Nu’man bin Basheer (R) says that, ‘*then I see that one of us is joinning shoulder with shoulder, foot with foot and ankle with ankle of the *musallis*.\(^ {637}\) On the basis of which Imam Bukhari (Rh) has

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\(^{631}\) [Fiqh us Sunnah 1/178.](www.ahlehadeethbd.org)

\(^{632}\) [Muttafaq ‘Alaih, Mishkat H/833, Para: 12, Qira-‘at in Salat; Mir’at 4/139.](www.ahlehadeethbd.org)

\(^{633}\) [Abu Daud, Mishkat H/1094, Para: 24, To straighten the rows.](www.ahlehadeethbd.org)

\(^{634}\) [Abu Daud H/661, Ch: 2, Salat, Para: 94.](www.ahlehadeethbd.org)

\(^{635}\) [Muttafaq ‘Alaih, Mishkat H/1087, Para: 24, To straighten the row.](www.ahlehadeethbd.org)

\(^{636}\) [Muttafaq ‘Alaih, Mishkat H/1088, Para: 24, To straighten the row.](www.ahlehadeethbd.org)

\(^{637}\) [Abu Daud H/662, Ch: 2, Salat, Para: 94.](www.ahlehadeethbd.org)
composed the paragraph as the paragraph on joining shoulder with shoulder and foot with foot in the row of salat. 638

Here joining leg means to place foot attached with foot and there should be no gap at all and the row should be straight. In another description of saheeh Bukhari the Prophet (sm) said, ‘Make straight your row and close together (your shoulder & foot) properly’. 639

In a statement of Abu Daud the Prophet (sm) said, ‘Make similar between shoulders and omit the gap ... and don’t leave any gap for Satan’. I see that the Satan would enter among you as black goat (كانها الحَذَف). 640

Ibnu Hajar said that, at the end of the narration of Nu’man bin Basheer (R) there comes the words i.e. ankle with ankle, which indicates to touch the side of the foot, not the back side of it, which is assumed by someone. 641

Here the main things are two: to make the row straight and to close the gap. So it is better to join the feet side by side keeping the front parallel.

The musalli male and female will stand in their rows making natural gap between two legs, as the pair of shoes could be laid between two legs of own. 642

Don’t make gap between two legs more than the balance of the body. The female

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638. Bukhari H/725, Ch: 10, the Azan, Para: 76.
639. Bukhari H/719, Ch: 10, the Azan, Para: 72; Do, Mishkat H/1086, Para: 24, To straighten the row; Mir’at 4/4.
641. Abu Daud H/662; Bukhari H/725, Fathul Bari, Ch: 10, the Azan, Para : 76, Joining shoulder with shoulder and foot with foot in the row. P. 2/247.
musalli do not stand on her ankles jointly. These are superstitions only. By neglecting stern order of the Prophet (sm) about joining shoulder, knee and ankles of each other, there is no virtue in making gap regularly in making row with a false plea. But there is only sin in it. So, it is our foremost duty to set aside this void custom at once and to stand in the row of salat brotherly joining shoulder with shoulder and foot with foot without making any gap between two musallis.

This is to note that, the musallis must refrain from making row between two pillars.643

(c) Virtues of the 1st row:

The virtues are more in 1st row. The Prophet (sm) said ‘If the people would know how much virtues lie in the 1st row, they would make lottery to get it.644 He says, ‘the first row of jama-‘at as like as the row of Angels. If you know how much the virtues in it, then you would be too hurried for it’.645 Of course the wise and virtuous men will be in the 1st row nearer to the Imam, and the musallis with dignity would remain one after one. In this time, it is prohibited to make noise in the mosque like the market.646

(d) Not to stand alone behind the row:

Don’t stand alone behind the row. Because the Prophet (sm) asked a person to say salat again for doing so.647 But in the time of indispenability when there would be no room to stand in the front row, then it is permissible.648

643. Abu Daud H/673, Ch: 2, Salat, Para: 95.
646. Muslim, Mishkat H/1088-89; Ch: 4, salat, Para: 24, ‘To straighten the row’.
12. To count tasbeeh in fingers

The prophet (sm) says, ‘Count tasbeehs in fingers. Because the fingers will be asked in the Day of judgement and they will talk’.649 The hadeeth of counting tasbeeh by the grain or gravel is Za’eef.650 ‘How nice the man who counts tasbeeh in rosary’ is spurious.651 So, the counting tasbeeh with rosary, which is in vogue, or by other things, is an act of anti-sunnah. Besides, there is most probability of Ria i.e. to show to others. ‘The Ria is small shirk’.652 That is why all virtues of counting tasbeeh might be abolished.

Tasbeeh should not count by two hands or by left hand, but by the right hand. Because the Prophet (sm) used to do all good things such as taking meal & drink by His right hand and to make toilet and other things by left hand.653 Abdullah ibnu Amr (R) says, I have seen the Prophet (sm) to count tasbeeh in His right hand.654 And it is an axiom that the counting would begin by the pinky of right hand and not by the thumb. Because the right side of the right hand has began by the pinky and counting by this finger is easier and natural.

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650. Abu Daud H/1500, Ch: 2, Salat, Para: 359, To count tasbeeh by the gravel; Mishkat H/2311.
651. Musnad Dailami, Za’eefah H/83.
652. Ahmad, Mishkat H/5334, Ch: 26, To soften the heart, Para: 5, ‘To show and make one hear’; Saheehah H/951.
653. Abu Daud H/32-33; Do, Mishkat H/348, Ch: 3, cleanness.
13. Replies to the verses of Quran

(1) In reply to ‘Sabbihisma Rabbikal A’la’ to say ‘Subh-ana Rabbial A’la’ (Most Holiest is my fosterer who is Highest). 655

(2) In answer to the last verse of sura Qia-mah to say ‘Subha-naka Fa bala’ (You are the Holiest, then yes, you have power to give back life into the dead). 656

(3) At the end of sura Ghashiah to say, Alla-humma Ha-sibnee Hisa-bain Yaseera’ (Oh Allah! do easy in counting my record of virtues & vices). 657 But there is no particular name of sura in hadeeth. But considering the meaning of the verse this Doa would be read here. In other verses, where there narrates about Hisab (counting), this Doa would be read also.

(4) In answer to ‘Fabe Aye A-la-i Rabbikuma Tukazziba-n’ to say ‘La Beshaiym min Ni’amika Rabbana Nukazzibu Falakal Hamd’ (Oh our fosterer! we did’nt tell a lie about anything of your blessings. So, all praises for You). 658

This is to note that, (a) At the end of sura Teen, to say ‘Bala wa Ana ‘Ala Za-lika minash Sha-hideen’ and (b) At the end of sura Mursala-t, to say ‘A-manna Billa-h’, the hadeeth about it is za’eef. 659 (c) To say ‘Ameen’ at the end of sura Baqarah is za’eef. 660 (d) There is no basis to read Doa at the end of sura Mulk.

655. Ahmad, Abu Daud H/883, Mishkat H/859, Para: 12, Recitation in Salat.

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The commentator of Mishkat, Ubaidullah Mubarakpuri (Rh) said, ‘Inside the salat or outside of it, it is desirable for a reader to reply the verses as described in the above hadeethes. But I am not aware of any clear Marfu hadeeth to prove that the listener or Muqtadi should have reply to the verses. But there are questions in those verses. For which it awaits replies. So, it is desirable that both reader and listener should reply.661 Sheikh Albani (Rh) said, the statement comes as Mutlaq i.e. general. So, it includes reading within and without salat and both Farz and Nafl salat. With reference to Musannaf Ibnu Abi Shaibah, he quoted an Athar on this effect that Abu Musa Ash’ari (R) and Mugheerah bin Shu’bah (R) used to give reply in Farz salat. Whereas Umar & Ali (R) reply it generally in all times.662

14. Sijdah-i-Saho

If through mistake any Wajib is missed, then after tashahhud and before salam, a sijdah-i-saho is to be done. It is necessary when the mistake will occur in counting of rak’ats or in case of doubts or the rak’at is less or more and for standing instead of 1st sitting etc. or if it is corrected by the Muqtadis, the sijdah-i-saho will be necessary. Shawkani says, if the Wajib is missed, then the sijdah-i-saho is Wajib and if it is Sunnat, then sijdah-i-saho will be Sunnat.663 So if there happens any mistake in qira’at or makes the qira’at loudly in Serri (silent) salat or its opposite by mistake, there is no need of sijdah-i-saho.

Procedure: (1) If the Imam can detect his fault during salat or it has been pointed out by the Muqtadis through a

662. Albani, Sifatu Sala-tin Nabi, P. 86 Footnote.
663. Shawkani, Assaylul Jarrar (Beirut, Darul kutubil ‘ilmiah. N.D.) P. 1/274.

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luqma i.e. saying loudly Subha-`nallah, then after tashahhud of the last sitting the Imam will make two sijdah-i-saho one after another, saying Alla-hu Akbar, and then will turn in salam.\textsuperscript{664}

(2) If he turns with salam after more rak’ats than required and then the mistake is detected, then (by sitting as before) he will make two sijdah-i-saho saying Alla-hu Akbar and will turn in salam.\textsuperscript{665}

(3) If he turns with salam by lessening rak’ats, then he will stand saying Alla-hu Akbar and will perform rest of the rak’ats and then turn in salam. Then (after saying Alla-hu Akbar) two sijdah-i-saho are to be done and then will turn again in salam.\textsuperscript{666}

(4) Whether less or more in salat two sijdah-i-saho are to be given either before or after the salam.\textsuperscript{667}

On the whole, the sijdah-i-saho is permissible both ways before and after salam. But turning to the right by one salam after tashahhud and then giving two sijdah-i-saho and reading further tashahhud & Darood and then turning in salam at two sides, which is in vogue has no basis.\textsuperscript{668} The hadith of tashahhud of sijdah-i-saho, which is narrated by Imran bin Hussain (R), is Za’eef\textsuperscript{669} Besides, this is contradictory of saheeh hadith in the Bukhari and Muslim narrated by the same narrator, in which there is no mention of tashahhud.\textsuperscript{670}

If the mistake of the Imam is detected by male muqtadi, he will give ‘luqma’ i.e. to remind the Imam saying ‘Subha-
nallah’ loudly and for a female muqtadi, she will give ‘luqma’ by pulling one hand on the back of other hand with sound (Qurtubi). Here the cause of difference in luqma of the male and female is that the voice of ladies is also including the shame of them (نَذَانُ صَوْتُهُمُ ِعَوْرَةً), which may creates mischief in the male, if it makes sound. This is why, the Azan loudly is prohibited to the female.672

15. Sijdah-i-Tilawat (مسجد الغلاوة)

There are certain verses in the holy Quran, the reading or hearing of which makes desirable to both reader and hearer to do a sijdah to Allah. As this sijdah is not in salat, so ablation or direction to the Ka’ba is not precondition for it. Even the Mushriks (Polytheistics) laid down once in prostration with the Prophet (sm). If one remains in a place for longer, then this sijdah may be given a little later. If the place is changed, then no sijdah is required and it is not to be performed as Qaza (due). If recited in Jehri or Serri salat, i.e. loudly or silently, this sijdah is to be done also.

If the same verse is recited once and again, then after the end of the recitation only one sijdah will be enough. If one recites in running position on the vehicle or hears the recitation, then it would be done by hinting or to give sijdah on the hands. This sijdah is not Farz i.e. compulsory. If one does it, will get virtue but if not, will have no vice.

Procedure: Firstly will go to sijdah saying ‘Alla-hu Akbar’. Then will read the Doa and will raise head saying Alla-hu

671. Muttafaq ‘Alaih, Mishkat H/988; Para: 19, Things are not permissible and permissible in Salat; Mir’at 3/357.
672. Mir’at 3/357-58, Tirmizi, Mishkat H/3109, Ch: 13, Marriage; Ahzab 33/32.

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There shall be one sijdah only and it has no tashahhud nor salam.\(^{674}\)

**Merits:** Hearing the verses of sijdah when Banu Adam i.e. the progenies of Adam go to sijdah, the Satan begins to cry and says Alas! with the command of sijdah, the Banu Adam goes to it and becomes dweller of Heaven. But I did not comply with the command and become dweller of the Hell.\(^{675}\)

In one occasion when the Prophet (sm) laid in sijdah after reciting the verse of sijdah at the end of sura Najm, the Quraish polytheistic People who were Present there at that time at the Ka’ba Premise, laid down to sijdah with Him. But only one old Quraish leader from them taking a handful of soil touching his forehead said, this is enough for me’. Narrator Ibnu Mas’ood (R) says, ‘I have seen him killed as a Kafir i.e. infidel.\(^{676}\) In this narration there is a hint that all who laid to sijdah at that time, they had a good luck to embrace Islam in the next time.

**Doa of Sijdah-i-Tilawat:** Like all other sijdah, ‘Subha-na Rabbial A’la’ is to be said. But there is a particular Doa which is narrated by ‘A-yesha (R), that the Prophet (sm) said it in his night salat in sijdah-i-tilawat, that is:

\[
سَجَدَ وَجَهَيْنِ لَا عَلَيْهِ خَلَقَةُ وَ شَقِّ سَمَعَهُ وَ بَصَرَهُ يَحْرُولَهُ وَ فُوَّهَ فَبِثَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ
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\(673\). Musannaf Abdur Razzaq H/5930; Baihaqi 2/325, Sanad Saheeh; Albani, Tamanul Minnah P. 269.

\(674\). Fiqhus Sunnah 1/164.

\(675\). Muslim, Mishkat H/895; Ahmad, Ibnu Majah, Fiqhus Sunnah 1/164.

\(676\). There has been said in a narration extended in Saheeh Bukhari that ‘he was Umaiayah bin Khalaf’. -Bukhari, Mishkat H/1023; Muttafaq ‘Alaih, Mishkat H/1037, Ch: 4, Salat. Para: 21, Sijdah of tilawat’; Fiqhus Sunnah 1/164-167.
‘Sajada Wajhia lillazi Khalaqahu wa shaqqa Sam’ahu wa Basarahu Behawlihi wa Quwatihi, Fataba-rakalla-hu Ahsanul kha-leqeen’.

**Meaning:** My appearance is lying in prostration for that great Being who has created it and with His power and strength has provided in it ears and eyes'. So, ‘Allah the holiest, who is the finest creator’ *(Muminoon 23/14)*.  

The verses of *sijdah* in the holy Quran are 15. These are as follows:  


### 16. Sijdah-i-Shukr (سجدة الشكر)

When there was any matter of happiness the Prophet (sm) would lay down to *sijdah* for showing gratitude to Allah.  

There will also be a single *sijdah* like *sijdah-i-tilawat* and in this *sijdah* also has no condition of ablution and *Qibla*. There is no clear mention of *takbeer* in *hadeeth*. But possibly basing on other *sijdah* the author of *Bahrur Ra-iq* said for saying *Alla-hu Akbar*.

### 17. Other Information about salat

(معلومات أخرى في الصلاة)

1. **Doa of entering the mosque**: Putting right foot would say, *Alla-hummaf tahlee Abwa-ba Rahmatika*. (Oh Allah! open to me your doors of

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678. Daraqutni H/1507; Hakem 2/390-91, Tafseer sura Hajj; Mir’at 3/440-43;  
   Nayl 3/386-91; Fiqhus Sunnah 1/165; Tamamul Minnah P. 270.  
681. Fiqhus Sunnah 1/168.
kindness’). In another statement there is to say Darood first as: 

\[\text{اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَسَلَّمُ} \text{ All-humma Salle ‘ala Muhammadiun wa Sallem’ (Oh Allah! shower blessings & peace on Muhammad).}\]

Imam Nabavi said, as it is Mustahab to give Salam at the time of when enter the house (Noor 24/27, 61), though there remains any dweller or not, similarly it is Mustahab to give Salam at the time of when enter the mosque, though there remains any musalli or not.

(2) **Doa of coming out of the Mosque**: Putting left foot would say, 

\[\text{اللهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ} \text{ Alla-humma innee As ‘aluka min Fazlika’. (Oh Allah! I beg your kindness).}\]

In another statement there is to say Darood first as: 

\[\text{اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَسَلَّمُ} \text{ All-humma Salle ‘ala Muhammadiun wa Sallem’ (Oh Allah! shower blessings & peace on Muhammad).}\]

(3) When the meal is ready and the Igamat of the Jama-‘at is also heard, then one may take meal first.

(4) **Salat in Jama-‘at** should not make lengthy. Because there may be any patient, weak and aged man or may be a busy man. But when alone, it can be made as long as he pleases. The prophet (sm) when hears the cry of child in jama-‘at, He would shorten the salat, as his mother lies not

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682. Hakem 1/218; Muslim, Mishkat H/703, Para: 7. ‘Mosques & the places of Salat’.
683. Abu Daud H/465; Ibnu Majah H/772-73; Baihaqi 2/442; Sillila Saheehah H/2478.
685. Hakem 1/218; Muslim, Mishkat H/703, Ch: 4, salat, Para: 7.
686. Abu Daud H/465; Ibnu Majah H/773; Baihaqi 2/442; Saheehah H/2478.

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in trouble.\(^{689}\) So, during \(jama’-at\) due to sudden cause as load-shedding e.t.c the Imam should have to shorten the \(salat\).

(5) While engaged in \(Farz\) or \(Sunnat-Nafl\), he may open the door of \(qibla\) side if needed.\(^{690}\) So he may do smallest deed like to do on or off the switch in front side in emergency.

(6) ‘One who comes out with \(Ozu\) for the mosque, he should not make his fingers of two hands ‘\(Tashbeek\)’ i.e. fixed one with another (in back side or front side), as because he is in \(salat\)’ and it expresses negligence to \(salat\). The Prophet (sm) has remarked it as doing of \(Satan\).\(^{691}\) It is not allowed to snap the fingers in \(salat\).\(^{692}\) Thus to lough in \(salat\), to scratch nose & face, to set the dress time and again and to fall into sleep all are in same category of inattention.

(7) During \(salat\) the sleeves of the shirt and the dress of the male should not be rolled up. But it should be left free.\(^{693}\) The clothes of men have to be worn above the ankle, within and outside of \(salat\).\(^{694}\) Because ‘the cloth as much as to be lowered below the ankle, that will be burnt into Hell’.\(^{695}\)

(8) During \(salat\), hands should not be placed on the waist in standing position’\(^{696}\) and looking to the sky or to the right and left is also forbidden.\(^{697}\)

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\(^{689}\) Muttafaq ‘Alaih, Bukhari, Mishkat H/1129-30.

\(^{690}\) Bukhari H/753, Ch: 10, Azan, Para: 94; Ahmad, Abu Daud, Tirmizi, Nasaii, Mishkat H/1005, Para: 19, Things are not permissible and permissible in \(salat\).

\(^{691}\) Ahmad, Abu Daud, Tirmizi, Mishkat H/994; Mir’at H/1001, 3/365.

\(^{692}\) Musannaf Ibnu Abi Shaibah, Irwa H/378, see at the end.

\(^{693}\) Muttafaq ‘Alaih, Mishkat H/887, Para: 14, ‘\(Sijdah\) & its merit’; Sifat P. 125.

\(^{694}\) Abu Daud H/637, Ch: 2, Salat, Para: 83, ‘wearing the dress below the ankle’.

\(^{695}\) Bukhari, Mishkat H/4314 Ch: 22, ‘Dress’.

\(^{696}\) Muttafaq ‘Alaih, Mishkat H/981, Para: 19; Mir’at 3/348-49.

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(9) The place of *sijdah* may be cleaned once.\(^6^9^8\) If there is excessive heat or any other problem, then the *musalli* can lay down some portion of his dress or other thing on the ground and make *sijdah* on it.\(^6^9^9\)

(10) Some one used to stand from sitting by giving pressure on their knees or clenched hand, but it is not proper. Because he could not give pressure fully on the ground by it. There comes in the *hadeeth* of Ibnu Umar (R) the word *كَانَ يَعْجَنُ* i.e. as the dough is made by full pressure on it, thus the *musalli* will stand from sitting by giving full pressure on the ground.\(^7^0^0\)

(11) If there is yawn, no sound should be made by ‘Ha’ with opening mouth. For which the *Satan* laughs or gets in the mouth. So as far as possible it has to be checked placing palm on the mouth.\(^7^0^1\) Because there expresses fatigue by it. Similarly the sound of sneeze and cough should be checked, as because it makes trouble to the attention of other in *salat*.

(12) During *salat* any harmful creature like snake or scorpion or any other would be bitten.\(^7^0^2\) In this condition the *salat* could be left to catch the thief.\(^7^0^3\)

(13) ‘Alhamdulillah’ can be said in *salat* while there is sneeze.\(^7^0^4\) But reply to it is not permissible.\(^7^0^5\) The reply of

\(^6^9^7\) Muttafaq ‘Alaih, Muslim, Mishkat H/982-83, Ch: Salat, Para: 19.
\(^6^9^8\) Muttafaq ‘Alaih, Mishkat H/980, Para: 19, Things are not permissible and permissible in salat.
\(^6^9^9\) Muttafaq’Alaih, Mir’at 3/391; Abu Daud, Nasaii, Mishkat H/1011, Para: 19.
\(^7^0^0\) Sifat H/137; Saheehah H/2674; Za’eefah H/967, See commentary.
\(^7^0^1\) Bukhari, Mishkat H/986, Muslim, Mishkat H/985, Para: 19; Do, H/4737. Ch: 25, Good manners, Para: 6, Sneeze & Yawn.
\(^7^0^2\) Ahmad, Abu Daud, Tirmizi, Mishkat H/1004, Para: 19, Things are not permissible and permissible in salat.
\(^7^0^3\) Bukhari H/1211, Ch: 21, Para: 11.
\(^7^0^4\) Tirmizi, Abu Daud, Mishkat H/992, Para: 19.
\(^7^0^5\) Muslim, Mishkat H/978, Para: 19.

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Salam with voice is not allowed. But it is allowed by beckoning with the finger. 706

(14) Salat is also permissible with child on the lap. 707

(15) Salat facing the grave and sitting on it is prohibited. 708 Salat is not permissible in the mosque by the side of the grave worshipped by the people and prayed to it by them.

(16) For making it audible to muqtadis, the Mukabbir is allowed to shout takbeer following every takbeer of the Imam. Abu Bakr (R) was the first Mukabbir of Islam, who shouted takbeer following the takbeer of ailing Prophet (sm). 709

(17) To sit the Imam towards the musallis after the salats of Fajr & ‘Asr in which no sunnat after it and not to sit after other salats, similarly to wear headgear for Imam in Farz salats only and to put down it after turning in salam, are fully anti-sannah acts.

(18) It is forbidden to imitate the non-muslim as well as the polytheistic & innovators in the dress, cap and headgear. 710

(19) It is forbidden to wear ladies the mannish dress and gents the womannish. The Prophet (sm) has ordered to get them out from the house. 711

(20) Salat is to be started with Allahu Akbar. 712 It is Bid‘at to start salat saying Nawaitu an Usallia... Those who claim it as Bid‘at-i-Hasanah, it is sufficient to say to them, that ‘all the

707. Muttafaq ‘Alaih, Mishkat H/984, Para: 19, Things are not permissible and permissible in salat.
708. Muslim, Mishkat H/1698-99; Ch: 5, Janaiz, Para: 6, Burial of deceased.
709. Muslim, Nasaii, Abu Daud, Ahmad, Ibn Majah, Sifat, P. 67.
710. Muslim, Mishkat H/4327; Ahmad, Abu Daud, Mishkat 4347, Ch: 22, Dress.
711. Bukhari, Mishkat H/4428, Ch: 22, Dress.
712. Muslim, Abu Daud, Tirmizi, Ibn Majah, Mishkat H/791, 801, 312; Sifat P. 66.
Bid’ats in Ibadat are deviation’. And the end of ‘all deviations is Hell’ as it is said by the Prophet (sm).\textsuperscript{713}

(21) Salat is used to begin with takbeer and to make it end with salam.\textsuperscript{714} Similarly at the time of to entar to salat one should fix his right hand with his left on the chest saying Alla-hu Akbar.\textsuperscript{715} Except setting hands on the chest, the performance of salat in any other way is either baseless or za’eef.\textsuperscript{716}

(22) The Prophet (sm) has prohibited three things in salat: (1) Quick performance of salat like picking of a cock (2) Sitting by all fours of hands & legs together like a dog or monkey (3) Looking to and fro like a Jackal.\textsuperscript{717}

(23) It is not proper to wear clothes with designs in salat which may snatch away the attention of himself and other Musallis.\textsuperscript{718} The same may also be said regarding Musalla i.e. the prayer-mat. Every thing with pictures on the right, left and in the front side should be removed beyond the sight.\textsuperscript{719}

(24) The hadeeth in vogue that ‘keep the children away from the mosque’ is Za’eef.\textsuperscript{720} Similarly the hadeeth to stand children seperately in the back row, is also Za’eef.\textsuperscript{721}

\textsuperscript{713} Muslim, Mishkat H/141, Ch: I, Iman, Para: 2; Nasaii H/1579, Ch: Salat of Eidayn, Para: How will make the khutba?; Saheeh Ibnu Khuzaimah H/1785.
\textsuperscript{714} Abu Daud, Tirmizi, Daremi, Mishkat H/312, Ch: 3, Cleanness. Para:1, Which makes the ozu as wajib; Irwa H/301.
\textsuperscript{715} Bukhari, Mishkat H/798; Para: 10, ‘Description of salat’; Abu Daud H/755, 759 Ch: Salat. Para: 121.
\textsuperscript{716} Albani, Footnote of Sifatu Sala-tin Nabi, P. 69.
\textsuperscript{717} Ahmad, Musannaf Ibnu Abi Shaibah, Saheeh At-Targheeb H/553; Sifatu Sala-tin Nabi, P. 70, 112.
\textsuperscript{718} Muttafaq ‘Alaih, Mishkat H/757, Para: 8, satar; Do, H/982, Para: 19; Irwa H/376.
\textsuperscript{719} Muttafaq ‘Alaih, Bukhari, Mishkat H/757-58, Para: 8, ‘Satar’.
\textsuperscript{720} Ibnu Majah H/750, Ch: 4, Mosques and Jama-at, Para: 5; Sifatu Sala-tin Nabi. Footnote, P. 83.
(25) ‘Who will do Raf’ul Yadyn in salat, his salat will be nul & void’. ‘The person who will read sura Fatiha behind the Imam, his mouth will be filled with fire, the hadiths in vogue are totally Mouzu’ i.e. spurious and fabricated\(^722\) and the hadith of filling with soil is Mouquf and Za’eef.\(^723\)

(26) ‘Who will say (nafl) salat of six rak’at after Maghrib, his sins of fifty years will be pardoned’. ‘Who will not make any bad talk between these six rak’ats, he will earn virtues similar to the prayer of twelve years’. ‘Who will say twenty rak’ats of salat between Maghrib & Esha, Allah will build for him a house in the Heaven’. All the hadiths above are too Za’eef.\(^724\) To say nafl salats between Maghrib and Esha, the hadith about it as Salatul Auwabeen is also Za’eef.\(^725\) But the prophet (sm) has declared Salatuz Zuha as Salatul Auwabeen.\(^726\)

(27) It is not permissible to say salat full night.\(^727\) Allah says, You say salat at night except some portion of it (Muzzammil 73/2-4). The Prophet (sm) says salat full night hardly.\(^728\) He would never finish the recitation of whole of the Quran in a single night.\(^729\) Now which is popular among the people that Imam Abu Haneefah (80-150 A.H./699-767 A.D.) used to perform Fajr salat with a single Ozu of Esha salat continually 40

721. Abu Daud H/677; Do, Mishkat H/1115, Para: 25, the place of standing.
725. Silsila Za’eefah H/4617.
726. Muslim, Mishkat H/1312, Para: 38, Salat of Zuha.
728. Muslim, Mishkat H/1257, Para: 35, Vitr; Ahmad H/21091; Nasaii H/1638; Tirmizi, Mishkat H/5754, Ch: 29, Fazail & Shahmail, Para: 1.
729. Muslim, Mishkat H/1257, Para: 35, Vitr.
(forty) years and he used to recite whole of the Quran in every rak'at.\textsuperscript{730} (preface of sharah Viqayah P. 36-37) is baseless and it is only the bad effect of excessive veneration and it is thoroughly slander on the honoured Imam only.\textsuperscript{731}

\textbf{(28)} The Prophet (sm) says that, ‘the great thief is the thief of salat. He is that person who does not perform the ruku and sijdah properly in his salat’.\textsuperscript{732} He says, If he dies on that condition, dies on other religion than Muhammad (مَاتَ عَلَيْيْ غَيْرَ مَلِيْلِهِ مُحْمَّدٌ).\textsuperscript{733}

\textbf{(29)} To make difference between the salat of Farz and Nafl, one should speak or go out.\textsuperscript{734} Similarly, to begin Sunnat or Nafl salat in some away from the place of the Farz salat is desirable (Mustahab).\textsuperscript{735} Imam Bukhari and Imam Baghavi said, ‘through it the number of places of the prayer will increase and the places of sijdah will give evidence to Allah.’ As it has been stated in 4\textsuperscript{th} verse of sura Zhilzhal that ‘the earth itself will stand witness (about the doings of the slaves on it) by the order of Allah in the Day of Resurrection’. Thus in the tafseer of 29\textsuperscript{th} verse of sura Dukhan it is said that, when a Mumin dies, the places of sijdah on the earth begin to cry for him and his doings are raised to the

\textsuperscript{730} Muqaddamah 'Umdatur Ri'a-yah (pages 4-46) written by Abdul Hye Lacknouvi (1264-1304/1848-86 A.D.) published by Maktaba thanviah, Deoband, India N.D. We became astonished when we see that the learned writer has tried to argue strongly in favour of those baseless fantastic fictions. How many things has left our predecessors for their descendants. May Allah guide us to the right path –Ameen!

\textsuperscript{731} Albani, Sifat P. 101, see Footnote.

\textsuperscript{732} Ahmad, Muwatta, Mishkat H/885-86, Para: 13, Ruku; Sifat P.112.

\textsuperscript{733} Saheeh Ibnu Khuzaimah H/665 and others; Sifat P. 112.

\textsuperscript{734} Muslim, Abu Daud, Naylul Awtar 4/110; Saheehul jame' H/7478.

\textsuperscript{735} Abu Daud, Ibnu Majah H/1427, Mishkat H/953, Para: 17, Doa in Tashahhud; Saheehul jame' H/7727.

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Heaven. But sky & earth will not cry for any infidel”. Because they never lay down to the earth due to prostration for Allah.

(30) Through look at or by hear if the Iqtida i.e. following to the Imam is possible, then it is permissible in nearer place. Though it would be outside the mosque and there is either a road or such barrier in between.

(31) In salat, the Qira’at and Tasbeeh should not be used in other language than Arabic. If some one would not memorize anything from the Quran or do not know from the Quran due to be a non-Arab, then he says only Subhanalla-h, Alhamdulilla-h, La Ila-ha illalla-hu, wala Haula Haula quwata illa billah and he may say with it Alla-hummarhamnee, wa ‘A-finee, wahdinee, warzhuqnee (Oh Allah! Be kind to me, give me health, show me right path and give me livelihood). But it is allowed for once or for sometime. As because the salat without reading of sura Fatiha would not proper.

736. Qurtubi, Ibnu Katheer, Shawkani, Naylul Awtar 4/110, Para: ‘To make Nafl salat in other place than Farz salat’. Allah says, 


738. Tirmizi, Mishkat H/804; Muslim, Mishkat H/978, Para: 19, Things are not permissible and permissible in Salat; Abu Daud H/832, Para: 139, The Qira’at for unlettered and non-Arab; Nasaii H/924; Do, Mishkat H/858. Para: 12, ‘Recitation in Salat’; Shawkani, Assailul jarrar (Beirut: N. D.) P. 1/221. Para: ‘Saying Salat in Non-Arabic if Arabic is difficult to him’; Mir’at 3/172-73.

Identity of different kinds of salat
(صفة صلوات متفرقة)

1. Vitr Salat (صلاة الوتر)

Salat of Vitr is Sunnat-i-Muwakkadah.\(^{740}\) It would be said after Farz salat of Esha upto Fajr at the end of Sunnat and Nafl salats.\(^{741}\) The salat of Vitr is too virtuous. The Prophet (sm) would not leave it and two rak‘at sunnats of Fajr at home and in his journey.\(^{742}\)

Vitr means uneven. Which is in fact one rak‘at. Because without adding one rak‘at, no salat of even would be of uneven. Narrated by Abdullah ibnu Umar (R) the Prophet (sm) said, ‘Night nafl salat is in twos (مثنى مثنى). When one of you fear of the appearance of Fajr, he should say one rak‘at, then it will make uneven all of the previous nafl salats he have said’.\(^{743}\) In another hadeeth he said, المَوْتُ رَكْعَةٌ مَنْ أَحْجَرَ اللَّيْلَ ‘Vitr is one rak‘at at the end of the night.’\(^{744}\) A-yesha (R) says, ‘the Prophet (sm) would make Vitr by one rak‘at’.\(^{745}\)

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740. Fiqhus Sunnah 1/143; Nasaii H/1676; Mir‘at 4/274; Hujjatulla-hil Ba-lighah 2/17.
741. Fiqhus Sunnah 1/144; Saheeh At-Targheeb H/592-93.
743. Ibn ibn Umar: أن رَجَلًا سَارَ رَسُولُ الله ﷺ صُلِّي الله عَلَيْهِ وَسَلَّمَ عَن صَلاةِ اللَّيْلِ، فَقَالَ: رَسُولُ الله ﷺ صُلِّي الله عَلَيْهِ وَسَلَّمَ صَلاةَ اللَّيْلِ مثنى مثنى، فَإِذَا خَلَفَهُ أَحَدُهُمَا صَلَّى رَكْعَةً وَحَدَّةً فَوَلَّهُ لَهُ ما قَدْ صَلَّى – Bukhari with Fathul Bari H/990, Ch: 14, Vitr; Muttafaq ‘Alaih, Mishkat H/1254, Ch: 4, Salat. Para: 35, Vitr.
744. Muslim, Mishkat H/1255.
745. Ibnu Majah, Mishkat H/1285.

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Vitr can be said 1, 3, 5, 7, 9, 11 to 13 rak'ats with night nafl salats and it is permissible either at early, middle or at the end of the night till Fajr. If some one goes to sleep or forgets to say Vitr, then he will say it at his convenient time after wake up from sleep at night or after sun-rise or when he remembers it. Like other Sunnat-Nafl, the due salat of Vitr may be said. In 3 rak'ats of Vitr it is better to say continually in one salam. In 5 rak'ats of Vitr, continuous five rak'ats to be said by one sitting at the last with salam. In 7 or 9 rak'ats of Vitr, the 1st sitting is to be made in 6th or 8th rak'at. Then will turn in salam after the last sitting in 7th or 9th rak'at.

Including four great caliphs, most of the Sahabis, Tabe‘iis and Mujtahid Imams were accustomed to one rak'at of Vitr. So ‘one rak'at of Vitr is not proper and one rak'at makes no salat’, ‘Vitr is confined within three rak'ats’. ‘Vitr salat as like as Maghrib’. ‘Ijma of Ummah is happened on three’ the statements which are in vogue, have no basis in shari‘ah.

The Prophet (sm) said, ‘Don’t say Vitr as the salat of Maghrib (by sitting between)’. Ubai ibnu Ka‘b (R) says that ‘the Prophet (sm) used to read in three rak‘ats of Vitr sura A‘la in the 1st, sura Ka-firoon in the 2nd, and sura Ikhlas in the

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750. Muttafaq ‘Alaih, Mishkat H/1256; Mir‘at 4/262.
751. Muslim, Mishkat H/1257; Baihaqi 3/30; Mir‘at 4/264-65.
3rd. There narrates to read *sura Falaq* & *Nass* also with it.\textsuperscript{755}

In this time he would not turn in *salam* except in the last *rak‘at* of three.\textsuperscript{756}

**Qunoot**

‘Qunoot’ means humble obedience. It has two kinds: *Qunoot-i-Ra-tibah* and *Qunoot-i-Na-zhilah*. The first one is used to say in the last *rak‘at* of *Vitr salat* and the second one is used to say in the last *rak‘at* of *Farz salats* at the time of any danger or of any particular important cause. For *Qunoot* of *Vitr* there is a definite *Doa* narrated in the Hadeeth.\textsuperscript{757} The *Qunoot* of *Vitr* can be said through the year round.\textsuperscript{758} But sometimes it is better to leave it. As because *Qunoot* is not *Wajib* (compulsory) for the *Vitr*.\textsuperscript{759} *Qunoot* would be said before or after the *ruku*,\textsuperscript{760} It has been clearly narrated by Abu Huraira (R) that,

\begin{align*}
\text{Qunoot} & : \\
\text{Qunoot-i-Ra-tibah} & : \\
\text{Qunoot-i-Na-zhilah} & : \\
\end{align*}

‘When the Prophet (sm) would pray for and against anybody, then he would read Qunoot after ruku.’\textsuperscript{761} Imam Baihaqi (Rh) says,

\begin{align*}
\text{Qunoot} & \text{ is a Doa said during the *sukoon* of a *rak‘at*} \\
\text{Qunoot-i-Ra-tibah} & \text{ is a Doa said during the *sukoon* of a *rak‘at*} \\
\text{Qunoot-i-Na-zhilah} & \text{ is a Doa said during the *sukoon* of a *rak‘at*} \\
\end{align*}

\textsuperscript{755} Hakem 1/305; Abu Daud, Daremi, Mishkat H/1269, 1272.
\textsuperscript{756} Nasaii H/1701, Ch: 20, Qiya-mul Layl, Para: 37; Mir‘at 4/260.
\textsuperscript{757} Tirmizi, Abu Daud, Nasaii, Ibnu Majah, Mishkat H/1273.
\textsuperscript{758} Op. cit., Mishkat H/1273; Mir‘at 4/283; Fiqhus Sunnah 1/146.
\textsuperscript{759} Abu Daud, Nasaii, Tirmizi, Mishkat H/1291-92, Para: 36, ‘Qunoot’; Mir‘at 4/308.
\textsuperscript{760} Muttafaq ‘Alaih, Mishkat H/1289; Ibnu Majah H/1183-84, Mishkat H/1294; Mir‘at 4/286-87; Fiqhus Sunnah 1/147; Albani, Qiamu Ramazan P. 23.
\textsuperscript{761} Muttafaq ‘Alaih, Mishkat H/1288.
'The narrators of the Qunoot after ruku are larger in number and are comparatively most retentive of memory and the Khulafa-i- Rashideen has practiced on it.\(^{762}\) It has been proved by the doings of Umar, Abdullah ibnu Mas’ood, Anas and Abu Huraira (R) reading the Qunoot of Vitr raising two hands along with the chest.\(^{763}\) Raising two hands as raising in Takbeer-i-Tahreemah just before reading the Qunoot before ruku which is in vogue, has no pure basis in shari‘ah.\(^{764}\) Imam Ahmad ibnu Hambal (Rh) was asked, whether the Qunoot of Vitr would be after or before ruku and whether it was proper to raise hands at the time of Qunoot or not? He replied that the Qunoot of Vitr would be after the ruku and it was permissible to raise hands at the time of Doa.\(^{765}\) Abu Yusuf (Rh) says, ‘the Doa of Qunoot in Vitr should be read keeping high the palms skyward along with the chest. This has also been liked by Tahavi and Karkhi.\(^{766}\) In this time Muqtadis will say ‘Ameen’ ‘Ameen’.

**Doa-i-Qunoot** (دعاء قنوت الوتر)

Hasan bin Ali (R) says that, ‘the Prophet (sm) has taught me the following Doa for the Qunoot of Vitr:

اللَّهُمَّ اهْدِنيُ فِيَمُّ هَذَا الْعَرَبِ، وَعَفُوْيُ فِيَمُّ عَفَّاتِ، وَتَوَلَّيُ فِيَمُّ تَوْلَّتِ،

وَبَارِكْ لِيَ فِيَمُّ كُلُّ دُكَى، وَقَبْيِ صُرُّ مَا قَضَيْتِ، فَإِنْكَ تَفْضُّي وَلَا يُفْضِيْ عَلَيْكَ،

إِنَّهُ لَا يَدَلُّ مَنْ وَالِيُّ، وَلَا يَعْيُرُ مَنْ عَادِيُ، تَبَارَكَ رَبِّي وَتَعَالَي، وَصَلِّي

اللَّهُ عَلَى النَّبِيِّ

\(^{762}\) Baihaqi 2/208; Tuhfatul Ahwazi (Cairo: 1407/1987), See commentary of H/463, P. 2/566.

\(^{763}\) Baihaqi 2/211-12; Mir’at 4/300; Tuhfa 2/567.

\(^{764}\) Irwaul Ghaleel H/427; Mir’at 4/299, Para: 36, ‘Qunoot’.

\(^{765}\) Tuhfa 2/566, Masail-i-Imam Ahmad, Mas’ala No. 417-21.

\(^{766}\) Mir’at 4/300.

\(^{767}\) Mir’at 4/307; Sifat P. 159; Abu Daud, Mishkat H/1290.
**Pronunciation:** Alla–hummahdinee Feeman Hadayta, wa ‘A-finee Feeman ‘A-faita, wa Tawallanee Feeman Tawallaita, wa Ba-riklee Feema– A’taita, wa Qinee Sharra ma Qazaita, Fa Innaka Taqzee wala Yuqza ‘Alaika, Innahu La yazillu maon wa-laita, wala Ya’izzhu man ‘A-adaita, Tab–rakta Rabbana wa Ta’a-laita, wa Sallall–ahu ‘Alan Nabi.\textsuperscript{768}

The *Imam* in congregational *salat* may pronounce plural number ‘Na’ (نا) in the place of singular number ‘Ni’ (ني).

**Translation:** Oh Allah! show me the right path, considering me among those, whom you have shown the right path. Pardon me considering me among those, whom you have pardoned. Be my guardian considering me among those, of whom you have become the guardian. Increase in that which you have given me. Save me from the evil effects of that which you have already decided upon. Because you alone give decision and none can give decision against you. Whom you kept friendship, is never be dishonoured. And

\textsuperscript{768} Sunanu Arba’ah, Daremi, Mishkat H/1273, Para: 35, Vitr; Irwa H/429, P. 2/172. This is to note that Albani (Rh) opined as Za’eef the last portion of Darood of this Qunoot. But he allowed to read it as it is proved by some Sahabis like Ibnu Mas’ood, Abu Musa, Ibnu Abbas, Bara, Anas and others (Irwa 2/177; Tamamul Minnah P. 246; Fiqhus Sunnah 1/147). Ibnu Abi ‘A-sem and the Author of Mirqat said that in the Qunoot narrated by Ibnu Hibban, there said (Mir’at 4/285), but it is not proved by present research. So we leave it from the text. After the end of Doa of Qunoot most of the scholars have opined to say any kind of Doa including ‘istiighfar’. As the Prophet (sm) used to say different Doas in the Qunoot in different times (Abu Daud, Tirmizi, Mishkat H/1276 from Ali (R); Majmu’ Fatawa Ibnu Taiymiah 23/110-11; Mir’at 4/285; Lajnah Daemah, Fatwa No. 18069; Majmu’ Fatawa Uthaimeen No. 778-79). Besides there is direction in saheeh hadeeth to say Hamd & Darood at the first of every Doa (Ahmad, Abu Daud H/1481; Sifat P. 162). So we can say any Doa including ‘istiighfar’ and Darood at the end of Doa-i-Qunoot.

\textsuperscript{769} Ahmad, Irwa H/429; Saheeh Ibnu Hibban H/722; Shaikh Abdul Aziz bin Abdullah bin Ba-z, Majmu’ Fatawa No. 290, P. 4/295.
whom you keep enmity, can never be honoured. Oh our Fosterer! You are full of abundance and you are most high. May Allah shower kindness on His Prophet’.

After the end of Doa-i-Qunoot the musalli is to lay in prostration saying ‘Alla-hu Akbar’. After the Qunoot, two hands should be raised up only. Shaking the face at that time, the hadeeth about it is Za’eef. After the Vitr, will say thrice loudly ‘Subha-nal Malikil Quddoos’ with long tone at the end. Then if desires one can say two rak’ats of Nafl (additional) salat shortly in sitting position and may recite sura Zhilzhal in 1st rak’at and Ka-firoon in the 2nd.

This is to note that the hadeeth of Doa-i-Qunoot starting with Allah-humma Inna Nasta’eenuka wa Nastaghfiruka’ which is in vogue is ‘Mursal’ i.e. Za’eef. Moreover it is narrated as qunoot of Na-zhilah and not as qunoot of Ratibah.

So the Doa which is narrated above is the best for the ‘Qunoot’ of Vitr.

Imam Tirmizi says,

لا نَعْرِفُ عَنْ النَّبِيِّ صَلَّى الله عَلَيْهِ وَسَلَّمُ فِي الْبَعْلَاتِ أَحَسَنَ مِنْ هَذَا

‘We could not know any better Doa for Qunoot than this from the Prophet (sm).’

770. Ahmad, Nasaii H/1074; Albani, Sefatu Sala-tin Nabi, P. 160.
772. Nasaii H/1699, Sanad Saheeh.
775. Irwa 2/172 at the end of H/428.
777. Tuhfatul Ahwazi H/463. See commentary, 2/564; Baihaqi 2/210-11.
Qunoot-i-Nazhilah

This *Doa* is specially read in the time of danger such as war, attack of enemy or for somebody's particular welfare etc. seeking help from Allah. In the *Fajr salat* or in every *Farz salat* of five times in a day in the last *rak'at* after *ruku*, the *Qunoot-i-Nazhilah* may be read loudly raising two hands upward in standing position after saying ‘*Rabbana lakal Hamd*’. No particular *Doa* has been stated by the Prophet (sm) for it. Considering situation, the Imam will recite the *Doa* in Arabic and the *Muqtadis* will say ‘*Ameen*’ ‘*Ameen*’. The Prophet (sm) has prayed in different times in different ways against a person or a power even for a month continually. But a particular *Doa* has been narrated by Umar (R) which was read in *Fajr salat* and which may be read in five times daily *salat* against the enemies. Such as,

اللهم اغفرلنا وللمؤمنين والمسلمين والمسلمات وآلف بينين
قرونهم وأصلح ذات بينهم واصبرهم على عدوكم وعدوهم
اللهم أعن الكفرة الذين يصدون عن سبيلك ويكذبون رسلك ويفتلون أويليكم
اللهم خالف بين كلمتهم ووزرل أقدامهم وأنزل بهم بأسلاك الذي لا ترده عن القوم
المحرمين

**Pronunciation:** Alla-hummaghfir lana wa lil Mumineena wal Mumanta wal Muslima-ti, wa Allif Baina quloobihim, wa Aslih Za-ta Bainihim, Wansurhum ‘Ala- ‘Aduwika

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778. Muttafaq ‘Alaih, Abu Daud, Mishkat H/1288-90; Albani, Sifat P. 159; Fiqhus Sunnah 1/148-49.
779. Muslim, Mishkat H/978, Para: 19, Things are not allowed and are allowed in salat; Mir‘at H/985. See commentary, P. 3/342; Sahawkani, Assa’iyul Jarrar 1/221.
780. Abu Daud, Mishkat H/1290; Mir‘at, 4/307; Sifat, P. 159.

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Salatur Rasool (SM)


**Meaning:** Oh Allah! You pardon us and all the Mumins and Muslims male and female. You create love in their hearts and settle the disputes among them. You help them against the enemies of you and of them. Oh Allah! You pour your curse upon the kafirs; who close your way, disbelieve your Messengers and fight against your friends. Oh Allah! You create breaking among their parties and dislodge their footings and come down your retaliation on them, which you would not take back from vicious community.  

Thereafter, it is stated as *Inna Nast’eenuka*... with Bismillah... firstly, and *Inna Na’baduka*... with Bismillah... secondly.  From that Qunoot-i-Nazhilah, only the middle portion that is *Inna Nasta’eenuka*... has been taken for Qunoot-i-Vitr which is in vogue, is a thorough mistake. Albani says, ‘this Doa was read as Qunoot-i-Nazhilah by Umar (R) in the Fajr salat. I could not know that he read it in the Qunoot of Vitr.’

**2. Taraveeh and Tahajjud** (صلاة الليل)

Particular *nafl salat* of night is familiar as Tarabeeh & Tahajjud. When it is said in Ramazan at the 1st night after *Esha*, then it is called as Tarabeeh and when it is said at the last night in Ramazan and other, is called as Tahajjud.

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782. Baihaqi, 2/210-11. Baihaqi said that the Hadeeth is ‘Saheeh Mousool’.
783. Baihaqi, 2/211.
784. Irwaul Ghaleel H/428, P. 2/172.

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**Tarabeeh:** The original root رااحةٌ (Ra-hatun), means ‘the peace of heart’. Another root روحٌ (Raohun) means ‘doing something in the early night after evening’. From that تروية (Tarveehatun) means the peace of early night or sitting of peace in the early night, which is practiced after every four rak'ats of Tarabeeh salat at early night in the month of Ramazan. In plural number it is التراويح (Tara-weeh) means sittings of peace (Al-Munjid).

**Tahajjud:** The original root is هجودٌ (Hujoodun) means ‘sleeping at night or rising from sleep’. From that تهجدٌ (Tahajjudun) has been taken as terminological meaning is ‘the wake up at night’ or saying Nafl salat after wake up from sleep at night (Al-Munjid).

This is to note that Tarabeeh, Tahajjud, Qiamu Ramazan, Qiamul Layl, all are called as ‘Salatul Layl’, i.e. night nafl salat. When Tarabeeh salat introduced in jama-'at in the first part of night at Ramazan, then after every four rak'ats there used to take rest a while. So from that time this night salat was named and famed as ‘Taraveeh’ (Fathul Bari, Al-Qamoosul Muheet). Besides, there is a significance in this name that Tarabeeh would be said lonely or in jama-'at in the first part of night, whereas Tahajjud is used to be said lonely without jama-'at at the last portion of night. It is not proved by any statement Saheeh or Za’eef that the Prophet (sm) had said both Tarabeeh & Tahajjud at the same night. 785

Meaits of night salat:

Though it is Nafl, but it is highly virtuous. The Prophet (sm) said, ‘After the Farz salat, the best salat is the (naf) salat at night.’ He said, ‘Our fosterer Allah the glorified, comes down to the sky of the earth every night at the time of 3rd portion of it and used to say, who will call me, I give response to him? Who will pray to me, I shall give him? Who will beg pardon to me, I shall forgive him? Thus He used to call till Fajr be visible.’

Jama-‘at of Tarabeeh:

The prophet (sm) had prayed Salat of Tarabeeh in jama-‘at in His mosque for three nights of 23, 25 and 27. In the first day it was to 1/3rd of night and in the 2nd day it was to the half of the night and in the 3rd day it was so long as till the Sahari with His wives & family and the musallis. At the night after it, when the musallis go to His room, He says, ‘I am afraid of that it will may be obligatory on you (خشييته أن يُليْكِه علیکم)’. Then you would be unable to perform it’...

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786. Muslim, Mishkat H/2039, Ch: 7, Fasting, Para: 6, Optional fasting.
788. Abu Daud, Tirmizi etc, Mishkat H/1298, Ch: 4, Salat, Para: 37, ‘Waking at night of the month of Ramazan’.

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Merits of Tarabeeh:

The Prophet (sm) said,

من قام رمضان إيماناً واحساسيًا غيّر له ما تقدمه من دنياه

‘one who performs the night nafl salat in Ramazan with Iman (faith) and with the hope to earn Thawab (virtues), his all previous sins would be pardoned’. 790

Tarabeeh in Jama-‘at is like Eid:

Imam Shafe‘ii, Ahmad, Abu Haneefah, some Maleki & other scholars said that Tarabeeh in Jama-‘at is better. Which is reinstated by Umar (R) and the honoured Sahabis and this tradition is prevailed among the Muslim Ummah. Because it is ‘among the evident signs’ (لأنه من الشعائر الظاهرة) of Islam, which is harmonious to the salat of Eid. 791

Number of rak‘ats: During Ramazan or out of it, this particular night nafl salat prayed by the Prophet (sm) is proved by accurate sources are 11 rak‘ats including 3 rak‘ats of Vitr. As ‘A-yesha (R) says,

ما كان رسول الله صلى الله عليه وسلم يزيد في رمضان ولا في غيابه على إحدى عشيرة ركعة، يصلي أربع فانا نسأل عن حسبيه وطولين ثم يصلي

أربع فانا نسأل عن حسبيه وطولين ثم يصلي ثلاثاً منتفق عليه.

Meaning: In Ramazan and out of it, the Prophet (sm) did not say more than eleven rak‘ats in the night nafl prayer. He said four rak‘ats (by two & two), 792 and do not ask about its length and beauties. Then he said four rak‘ats (by two &

790. Muslim, Mishkat H/1296, Para: 37, ‘Waking at night of the month of Ramazan’.

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two), and do not ask about its length and beauties. Thereafter he said three rak’ats.\textsuperscript{793}

**Reinstatement of Jama-‘at after being postponed:**
Most Probably for engagement in wars and dangers carried upon the newly established Islamic khilafat, the 1\textsuperscript{st} caliph Abu Bakr Siddique (R) during his short lived caliphate (11-13 A. H.) could not start further the Tarabeeh with Jama-‘at.

The 2\textsuperscript{nd} caliph Umar (R) seeing the political stability in his time (13-23 A. H.) and seeing the musallis are used to say their night salat in the mosque in a scattered way, he restarted Tarabeeh in Jama-‘at with eleven rak’ats in the mosque of the Prophet (sm) in his 2\textsuperscript{nd} year of caliphat in 14\textsuperscript{th} A.H. to follow and revive the left Sunnah of the Prophet (sm).\textsuperscript{794}

S-a’ib bin Yazeed (R) says,

\begin{quote}
أمرُ عُمَّرُ بُنُ الْخَطَّابِ بِيَّ بُنَ ٓأَبِي ٓبْنَ ٓأَنَّبَ ٓعُمَّرُ وَتَبَيَّسَ مَا الْبَأَرُ ٓأَنَّ يَقُومُ وَتَسَسَ فِيٓ
رَمَضَانِ بِإِحْدَى عُشْرَةٍ رَكَعَةٍ ... رُواهُ فيِ الْمُوِّطَأَ بِإِسْتَنَادِ صَحِيحٍ
\end{quote}

‘Umar ibnul Khattab (R) directed Ubai bin Ka’b and Tamim Dari (R) to say eleven rak’ats of nafl salat in the nights of Ramazan with Jama-‘at. This salat would have been lengthy (إِلَيْ فَروُوعٍ الفُجرِ) till Fajr’ (i.e. till Sahari).\textsuperscript{795}

\textsuperscript{793} (1) Bukhari P. 1/154, H/1147; (2) Muslim P. 1/254, H/1723; (3) Tirmizi H/439; (4) Abu Daud H/I341; (5) Nasaii H/1697; (6) Muwatta P. 74, H/263; (7) Ahmad H/2480; (8) Saheeh Ibnu Khuzaimah H/1166; (9) Bulughul Maram H/367; (10) Tuhfatul Ahwazi H/437; (11) Baihaqi P. 2/496, H/4390; (12) Irwaal Ghaleel P. 2/191-92, the commentary of H/445; (13) Mir’a-tul Mafa-teeh H/1306, see commentary 4/320-21.

\textsuperscript{794} Mir’at, P. 2/232; Do. 4/315-16 & 326.

\textsuperscript{795} (1) Muwatta (Multan, Pakistan : 1407/1986) P. 71, Para: To wake up at the night of Ramazan; Muwatta, Mishkat H/1302, Para: 37, To wake up at night of the month of Ramazan; Mir’at H/1310, PP. 4/329-30, 315; (2) Baihaqi 2/496, H/4392; (3) Musannaf Ibnu Abi Shaibah (Bombay,
Twenty rak'ats of Tarabeeh:

This is to note that after the narration above, ‘the statement of twenty rak’ats of Tarabeeh during the time of Umar (R), which is stated by Yazeed bin Ruman is Za’eeef and the narration of 20 rak’ats by Ibnu Abbas (R) with Marfu’ source is Mouzu’ i.e. spurious.796 Except these, there are some Athars have been narrated about twenty rak’ats, all are Za’eeef.797 Besides, the claim of Ijma i.e. the consensus of the Sahabis on twenty rak’ats of Tarabeeh in the time of Umar (R) is totally a baseless and useless one.798

Commentator of the Sunan of Tirmizi, the famous Indian Hanafi scholar and former principal of Darul Uloom Deoband, Anwar Shah Kashmeeri (1292-1352/1875-1933 A.D.) said that ‘there is no way, except to admit that the Tarabeeh of the Prophet (sm) was of 8 (eight) rak’ats’.799

It is clear that there is no saheeh hadeeth of Tarabeeh & Tahajjud more than 11 or 13 rak’ats from the Prophet (sm) and Khulafa-i-Rashideen or from anyone of His wives and Sahabis.800 More rak’ats than eleven are innovated afterwards. Imam Ibnu Taiymiah (Rh) says, the Prophet (sm) used to say night salat 11 or 13 rak’ats. But in the time after Him the inhabitants of Madina feel themselves weak to say it with long qiam. So they use to increase in number of rak’ats in leau of long qiam in salat. Which increases up to

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797. For detail about the number of rak’ats pl. see commentary of Mir’at H/1310, PP. 4/329-35; Irwa H/446, see commentary, P. 2/193.
798. Tuhfatul Ahwazi H/803; see commentary P. 3/531; Mir’at 4/335.
799. Al’Arfush Shazi Sharah Tirmizi H/806, see commentary P. 2/208; Mir’at 4/321.

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39 *rak’ats*.

Though it is real fact that the Prophet (sm) says *Tarahib* three nights in *jama’at* with long *qiam* & *qira-*’*at*, but on the other hand He says *Tahajjud* sometimes in a short span of *qiam* also, which is ended in 9, 7 or 5 *rak’ats* only. But it has been never proved more than 11 or 13 *rak’ats*. He was ‘the Prophet of blessings for the creatures’ (*Ambia 21/107*) and saying not more was one of the blessings to His *Ummah*.

**Looseness**: Some scholars show looseness in the name of liberality saying ‘the matter is open’ (الأمر واسع) and they used to say 23 *rak’ats* and give opinion to more than hundred *rak’ats*, if one desires. They produce as their document the famous *hadeeth* of *Ibnu Umar* (R) that ‘the night (nafl) salats are in twos’. When you fear of the *Fajr*, then you say one *rak’at*, that will make the rest uneven.

Whereas in this *hadeeth*, no limit of number of *rak’ats* is said, and the sayings of the Prophet (sm) is preferable than His practice, so one can say night *salat* so many *rak’ats* he desires. Though the meaning of this *hadeeth* is that, the night *nafl salats* are of twos and not of fours as in the *nafl salats* of daytime.

**References**


804. Because the narrator of this *hadeeth* *Ibnu Umar* (R) used to say the day *nafl salats* in fours in one salaam. - *Musannaf Ibnu Abi Shaibah* H/6698, 2/274, *Sanad Saheeh*, Albani, *Tamamul Minnah* P. 240; *Baihaqi, Ma’rifatus Sunan wal A-tha-r* H/1431, 4/192. There comes in the narration of *Saheeh Bukhari* (H/990) that the prophet (sm) was engaged in khutba. By this time a stranger came and asked Him that how will say the night *nafl salat*? The Prophet (sm) answered that ‘in twos’. Commentator Ibnu Hajar says, in this answer, it is evident that the stranger had ask about
ordered to His *Ummah* that, you say *salat* as you see me saying of *salat*. In this sermon the mode of *salat* and numbers of *rak'ats* are included. The explanation of the *hadeeth* above is the practice of Him, i.e. of 11 (eleven) *rak'ats*. So this assumption is thorough impractical that there was a contradiction between His saying and His practice in the matter of *ibadat* (prayer).

Now when all of the scholars are of same opinion that the Prophet (sm) always used to say 11 *rak'ats* and never say more and it is better to say, then why they can not be of same opinion on 11 in practice? Why they are stagnant on 23 showing liberal views in number of *rak'ats* more than 100? This is as like as to refrain *Ummah* to be united on the basis of *saheeh* *hadeeth*.

Now if one desires more prayer at night and he has no more memorization of the Quran, then he can say 11 *rak'ats* of *Tarabeeh* or *Tahajjud* with long *ruku* & *sujood* and then more *Tasbeeh* and more reciting the Quran for long time, which are the most important prayers and most virtuous deeds. Besides, there is scope to say any general *nafl salat*, such as *Salatul Hajat*, *Salatut Tawbah*, *Tahiatul Ozu*, *Tahiatul Masjid* etc.

So, 11 or 13 *rak'ats* of night *nafl salat* is most pure and most sound. Allah knows the best.

The Prophet (sm) used to say *Tarabeeh* eight *rak'ats* by making *Salam* after two *rak'ats* each and then would say one or three or five *rak'ats* of *Vitr* in one *Salam*. This is to know that the humble submissiveness and the longer *Qiam*,

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Qu’ood, Ruku, Sujud of salat are more important than counting the rak’ats, which are going to be disappeared in today’s Muslim society. As a result, the main objective of lonely night salat is about to be fallen detached.

Is Tarabeeh in jama‘-at a bid‘at?

Some people consider saying regular Tarabeeh at the month of Ramazan with jama‘-at as Bid‘at. Because the Prophet (sm) said Tarabeeh only three nights with jama‘-at 807 and Umar Farooq (R) after introduction of regular Tarabeeh with jama‘-at called it as بِدَعَةْ هَذِهْ i.e. ‘How a nice Bid‘at it is!’

The answer is that, Umar Farooq (R) told it Bid‘at as per dictionary meaning, not as terminological (Shar‘ii) meaning. Because the Shar‘ii Bid‘at is a deviation under all considerations. The ultimate end of it is the Hell. He told it Bid‘at, as because the Prophet (sm) out of fear of being Farz (compulsory), discontinued it after saying for three nights. 809  

Abu Bakr (R) did not introduce it at all. Then after a long gap, when it was given to effect, Umar (R) termed it as ‘how a nice Bid‘at it is’ out of general views i.e. the reinstatement after the Prophet (sm). 810

Ways of nafl salat at night at a glance:

(1) 11 rak’ats: 8 rak’ats in twos. Then after saying 3 rak’ats will make the final sitting. 811 This was the practice of the Prophet (sm) in most of the nights of Ramazan and in other times.

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810. Mir‘at 2/232; Do. 4/327.
811. Bukhari H/1147; Muslim H/1723 & others.

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2. **11 rak'ats**: 10 rak'ats in twos. Then 1 (one) rak'at of Vitr.\(^{812}\)

3. **13 rak'ats**: 8 rak'ats in twos. Then continuous 5 rak'ats, or 10 (ten) rak'ats in twos and then 3 (three) rak'ats of Vitr, or 12 rak'ats in twos and 1 (one) rak'at of Vitr.\(^{813}\)

4. **9 rak'ats**: Continuous 8 rak'ats with a sitting in the last and the 9\(^{th}\) rak'at of Vitr with salam, or 6 rak'ats in twos then 3 rak'ats of Vitr, or 8 rak'ats in twos and then 1 (one) rak'at of Vitr.\(^{814}\)

5. **7 rak'ats**: Continuous 6 rak'ats with a sitting in the last and the 7\(^{th}\) rak'at of Vitr with salam, or 4 rak'ats in twos and then 3 rak'ats of Vitr, or 6 rak'ats in twos, then 1 (one) rak'at of Vitr.\(^{815}\)

6. **5 rak'ats**: continuous 5 rak'ats of Vitr, or 4 rak'ats in twos, then 1 (one) rak'at of Vitr.\(^{816}\)

Imam Muhammad bin Nasr al-Marwazi says, ‘there are instances that the Prophet (sm) said continuous several rak'ats of Vitr. But we consider it better to say in twos with turning in Salam and at last one rak'at of Vitr. Because the Prophet (sm) had answered to a questioner that ‘the salats at night would be in twos. When you fear of the Fajr, then you say one rak'at, that will make the rest uneven’.\(^{817}\)

Among the above six ways, the 1\(^{st}\) one the prophet (sm) said in Tarabeeh and Tahajjud only, and the rest he said in

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813. Muslim, Abu Daud, Mishkat H/1256, 1264, Para: 35, Vitr; Muslim, Mishkat H/1197, Para: 31, Night salat.
814. Muslim, Abu Daud, Mishkat H/1257, 1264; Muslim, Mishkat H/1196; Muttafaq 'Alaih, Abu Daud, Nasaii, Ibnu Majah, Mishkat H/1254, 1265.
816. Abu Daud, Nasaii, Ibnu Majah, Mishkat H/1265; Muttafaq 'Alaih, Mishkat H/1254.

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In different times. In his old age or due to shortage of time, the Prophet (sm) used to say Tahajjud sometimes with less number of *rak'ats*. It is also a special consideration for the Ummah. In old age for laden health, most of the time he performed (night *nafl*) *salat* in sitting position. ⁸¹⁸

We now will see, how many *rak'ats* the Prophet (sm) did say Tarabeeh in 3 nights of Ramazan i.e. 23rd, 25th and 27th which he said in Jama-'at'. The answer to it is that, it was eight *rak'ats* of Tarabeeh and the rest was Vitr. As it is narrated in the *hadeeth* of jabir (R): ‘The Prophet (sm) prayed with us eight *rak'ats* of *salat* in Ramazan and said the Vitr’. ⁸¹⁹

There is no mention of the number of *rak'ats* of Vitr in that *hadeeth* of Jabir (R). But in the *hadeeth* narrated by ‘A-yesha (R) it is clearly said that it was three *rak'ats* of Vitr, which has been stated before. ⁸²⁰ So it is proved that the eleven (8+3) *rak'ats* of Tarabeeh with Jama-'at was the practice (sunnah) of the prophet (sm). Umar (R) reinstated only that sunnah. He made the dead sunnah alive. He did a ‘Sunnat-i-Hasanah’ and never did make any Bid'at-i-Hasanah. Because, the *Shar'i Bid'at* is deviation totally and there is no division of good or bad in the *shar'i Bid'at*. But in fact it is another Bid'at to divide it by Hasanah and Saiye'ah. May Allah save us from the Bid'at.

This is to note that in the *hadeeth* it is said that ‘when you fear of the appearance of Fajr then you say one *rak'at*. Then the rest of the *salat* will be turned into Vitr’. ⁸²¹

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⁸¹⁸. Muttafaq 'Alaih, Mishkat H/1198; Para: 31, Night salat.
⁸²⁰. See F.N. 793; Bukhari H/1147; Muslim H/1723 and others.

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that either continuous or in twos it would turn into Vitr by one rak‘at at the end. For this reason, Imam Hakem (Rh) says, it has been proved from the Prophet (sm) that the Vitr can be of 13, 11, 9, 7, 5, 3 and 1 rak‘at. But 1 (one) rak‘at is the purest. That means Tarabeeh and Vitr are not separate things. Rather by adding one rak‘at at the end, the total salats may be called as Vitr and also may be called as Salatul layl i.e. the night salat.

Things to know about night salat

(1) After wake up in the last portion of night for Tahajjud one should say first two rak‘ats lightly and then should say the rest. (2) If some one after saying Vitr at the early night lays in sleep, there would not required to say Vitr again after saying salat in twos of Tahajjud in the late night. As because two Vitr are not allowed in a single night. (3) If the Vitr would be fallen due, then it should be said after morning or when remembers and gets convenient time. It is ‘Mubah’ (preferable, not compulsory). (4) When the Vitr or Tahajjud would be fallen due, then Ubadah bin Samit, Abdullah bin Mas‘ood, Abdullah ibnu Abbas (R) and others would say it before Fajr salat. (5) ‘If one says two rak‘ats of Nafl after Vitr at the first night and could not able to rise from sleep for Tahajjud at the last night, then this two rak‘ats after Vitr will be enough for that’. (6) ‘If one goes asleep determining of Tahajjud but could not able to wake

823. Mustadrak Hakem 1/306.
824. Muslim, Mishkat H/1193-94, 97; Para: 31, Night salat.
825. Abu Daud, Nasaii, etc. Nayl, 3/314-17, Para: Vitr; Saheehul Jame’ H/7567.
826. Tirmizi, Abu Daud, Mishkat H/1268, 1279; Para: 35, Vitr; Saheehul Jame’ H/6562-63; Mir’at 4/279.
828. Fiqhus sunnah 1/83.

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up, then would be written for him full virtues of his good determination and the sleep will be Sadaqah (Gift) for him.’

830 ‘If one is fallen ill or he is in journey, then the similar virtues would be written for him, which virtuous deed he would to do at home in his sound health’. 831 Allah says, those who believe in Allah and do righteous deeds, they shall have a reward unfailing.

832 (7) It is preferable to say night nafl salat regularly. For ‘any kind of virtuous deed, how much little it may be, which would be done regularly, is very pleasing to Allah. 833 When the Prophet (sm) goes to sleep after Vitr and could not say Tahajjud for excessiveness of sleep or pain, he says in daytime (after morning before noon) 12 rak’ats (in which 8 for Tahajjud and 4 for Zuha).

834 The prophet (sm) said that ‘you never be as who was a habit of saying night nafl salat, but he gives it up afterwards’. 835 He says, ‘may Allah bless on that husband and wife, who spray water on the face of one another for awakening themselves for night nafl salat, if one raises any plea.’

836 (8) The Prophet (sm) would recite His qira’at in Tahajjud loudly sometimes and silently sometimes. 837 He says that the reader loudly and silently as like as who pays alms (sadaqah) openly or secretly. 838 He advices Abu Bakr & Umar (R) to recite with some loud-voice and advices Umar

832. Ha-meem Sajdah/Fusselat 41/8, Teen 95/6.
833. Muttafaq ‘Alaih, Mishkat H/1242; Para: 34 ‘To follow middle course in deeds’.
834. Mir’at 4/266; Muslim, Mishkat H/1257, Para: 35, Vitr.
835. Muttafaq ‘Alaih, Mishkat H/1234, Para: 33, To encourage to wake up at night.
836. Abu Daud, Nasaii, Mishkat H/1230, Para: 33, To encourage to wake up at night.
(R) to recite with some low-voice. There is no definite Doa for Tarabeeh. But to read in the uneven nights of last ten days, the prophet (sm) taught ‘A-yesha (R) a particular Doa as:

All-humma Innaka ‘Afuvun Tuhibbul ‘Afwa Fa’fu ‘Annee’. (Oh Allah! you are forgiving. You love to forgive. So you pardon me’).

(10) The Prophet (sm) said, you should say salat with cheerfulness of mind and do virtuous deeds as much as possible unless you feel yourself annoyed.

(11) ‘A-yesha (R) said, I do not know that the Prophet (sm) has recited whole of the Quran in a single night or He has prayed salat with full of night till Fajr.

**Doa after wake up for Tahajjud:**

(a) The Prophet (sm) said, when one of you wakes up at night and says the Doa below and pray to Allah, that would be accepted. And if he makes ablution and says salat, that salat would be accepted. The Doa is:

La ilaha illallah wahdahu La Shareeka Lahu, Lahul Mulku wa Lahul Hamdu wa Hua ‘ala Kulle Shaiyn Qadeer. Subhanna-hi wal Hamdu lilla-hi wa La ila-ha illallah Akbar. Wa La hawla wa La quwata illa billa-h” and will say: ‘Rabbighfirlee’ (Oh my fosterer! pardon me) or will pray another.

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840. Ahmad, Ibnu Majah, Tirmizi, Mishkat H/2091 Ch: 7, Fasting, Para: 8, ‘the night of Qadr’.
842. Muslim, Mishkat H/1257, Ch: 35, Vitr.
**Translation:** ‘There is none to be worshipped than Allah. He is one, He has no partner. For Him the kingdom and for Him the praises and He is the powerful on all things. Glory be to Allah, all praises for Allah, there is none to be worshipped than Allah and He is greatest. There is no ability, no strength without the help of Allah’.  

(b) After the wake up for Tahajjud in the house of the wife Mymunah (R), He recited the verses from 190 to 200 i.e. to the end of sura A-le Imran (إنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ... لَعَلَّكُمْ تُفْلِحُونَ) looking at the sky (Bukhari & Muslim). **Once upon a journey the Prophet (sm) had recited the verses 191-94 of sura A-le Imran (ربَّمَا نَفَرْتُ هَذَا بِإِثْنَاءٍ... إِنَّ لَا تُحِلِّفُ الْمُتَّبَعُ) after the wake up from sleep at night looking at the sky (Nasaii). Once He concluded total salat of Tahajjud by the verse 118 of sura Maidah (to consider the importance of the verse) (إنَّ لَّنَفَعُهُمْ إِلَّا إِبَادَتَهُمْ وَإِنَّ لَّنَفَعُهُمْ إِلَّا إِبَادَتَهُمْ فَإِنَّ لَا تَحْلِفُوا الْمُتَّبَعُ) (Nasaii).

(c) The Prophet (sm) recites different Doas of Istiftah in the salat of Tahajjud. From these any Doa of Istiftah may be said. But Abdullah ibnu Abbas (R) says that, the Prophet (sm) when would stand for Tahajjud at night, he would say after takbeer of tahreemah the Doa as follows:

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846. Muslim, Abu Daud, Tirmizi, Mishkat H/1212, 14, 17; Nasaii H/1617 e.t.c.
اللّهُمّ لَكَ الحَمْدُ أَنْتَ قَيّمُ السَّمَوَاتِ والأَرْضِ وَمِنْهُمْ وَلَكَ الْحَمْدُ أَنْتُ نُورُ السَّمَوَاتِ والأَرْضِ وَمِنْهُمْ وَلَكَ الْحَمْدُ أَنْتَ مِلْكُ السَّمَوَاتِ والأَرْضِ وَمِنْهُمْ وَلَكَ الْحَمْدُ أَنْتَ أَنْعَمَتُ وَعَفَّدَكَ حَقَّ وَلَقَأْكَ حَقَّ وَقُولُنَّ حَقَّ وَعَفَّدْبِ السَّبِيرِ حَقَّ وَالْحَجَةِ حَقَّ وَالْيَتَّبَعُونَ حَقَّ وَمُحَمَّدُ حَقَّ وَالتَّسَاءَةُ حَقَّ اللّهُمَّ لَكَ أَسْلَمْتُ وَبَلَّ أَنْتَ عَلَى كُلِّ شَيْءٍ قَوْلُكَ وَالَّذِي كَفَرَ فَقَضَّاهُ وَأَتْبَعْتُ وَبَلَّ كَفَرَ بِهِ لَيْكَ فَتَحَمَّلْتُ وَأَتْبَعْتُ وَأَطْلَعْتُ وَأَطْلَعْتُ وَإِذَا أُسَرَّتْ وَمَا أَعْلَنتُ وَمَا أَعْلَنتُ وَمَا أُعْلَنتُ وَهَيْنَى أَنتَ الْمَقْدُومُ وَأَنتَ الْمَوْخَرُ لَإِنِّي إِلاَّ أَنتَ وَلَا إِنَّ عِبْرَكَ

Pronunciation: Alla-humma lakal hamdu Anta Qayiimus Sama-wa-ti wal Arzi wa man feehinna; Walakal hamdu Anta Noorus Sama-wa-ti wal Arzi wa man feehinna; Walakal hamdu Anta Malikus Sama-wa-ti wal Arzi wa man feehinna; Walakal hamdu, Antal haqqu wa wa`duka haqqun, wa liqa-`uka haqqun, wa Qauluka haqqun; wa `Aza-bul Qabri haqqun; wal Jannatu haqqun, wan Na-ru haqqun; wan Nabiyu-na haqqun, wa Muhammadun haqqun, was Sa-`atu haqqun. Alla-humma Laka Aslamtu wa bika A-mantu, wa `alaika Tawakkaltu, wa ilaika Anabtu wa bika Kha-samtu, wa ilaika Ha-kamtu. Faghfirlee ma Qaddamtu wama Asrartu wama A’lantu, wama Anta A’lamu bihi minnee. Antal Muqaddimu wa Antal Muakkhiru, La ila-ha illa Anta, wa La ila-ha ghairuka.

Translation: Oh Allah! all praises for you, you are the protector of the Universe and the Earth and all things in these. All praises for you, you are the light of the Universe and the Earth and all things in these. All praises for you, you are the lord of the Universe and the Earth and all things in these. All praises for you, you are the true, Your promise is true, Your visit is true, Your message is true, the punishment of the grave is true, the Heaven is true, the
Hell is true. The Prophets are true, Muhammad is true, the Day of Resurrection is true. Oh Allah! I surrender to you. I believe in you. I depend on you. I submit myself to you. I dispute for you. I put up judgement to you. So you pardon me all, which I did before and which I did after, which I did in secret and which I did in open, and which you know more than me. You are the lord of forward and you are the lord of backward. There is none to be worshipped than you and there is none to be worshipped other than you.  

3. Salat during the journey (الصلاة في السفر)

During journey or in fear 'Qasr' is permissible. As Allah says,

وإذا ضررتكم في الأرض فليس عليكم جناح أن تقترووا من الصلاة إن ختمتم

أو تخففتم الذئبين كفرنا إن الكافرين كانوا لكم عدما مبينا- (النساء 101)-

Meaning: ‘When you travel through the earth, there is no blame on you if you shorten your salat, if you fear that the kafirs (disbelievers) will vex to you. Verily the kafirs are your open enemy’ (Nisa 4/101).

‘Qasr’ means ‘reduction’. As per terminology, the Qasr is to say two rak’ats for a salat of four rak’ats. During the invasion of the conquest of Makkah the Prophet (sm) said salats with ‘Qasr’. Whether in travel with peace, Qasr is to be said or not, in reply to a question of Umar (R) the Prophet (sm) said - ‘Allah has offered it as ‘Sadaqah’ (Gift) to you. So you accept His sadaqah.’ Journey must be of obedience to Allah and not of sinful.

847. Abu Daud H/772; Saheeh ibnu Khuzaimah H/1151-52; Bukhari H/6317; Muslim H/1808; Mishkat, Albani H/1211, Para: 32, ‘What will say after standing in Tahajjud’, Mir’at H/1218.
849. Muslim, Mishkat H/1335.
850. Mir’at 4/381.
Distance of journey (مسافة السفر):

There are as many as twenty statements of the scholars about the distance of journey by 1 to 48 miles.\(^{851}\) There is no explanation of distance in the Holy Quran except mentioning the tour only. The Prophet (sm) also did not make any definite limit of distance of the tour.\(^{852}\) Therefore, just on going out of ones residence for a tour justified to himself after passing some distance, one can say salat in Qasr. According to some scholars, just after Niyat i.e. determination of tour one can say Qasr from his house. But Ibnul Munzir says, ‘I could not learn whether the Prophet (sm) did say Qasr in a tour before going out of the city of Madina’. He says that the scholars become unanimous in view that one can say Qasr, when he comes out for journey and passes the houses of his own village (or Mahallah i.e. the ward).\(^{853}\)

We say to avoid the difference of opinion that one should say two Farz salats of two times unitedly by two separate Iqamats without Qasr & Sunnat and comes out of the house for journey. In the expedition of Tabook the Prophet (sm) and Sahabis had done it.\(^{854}\)

Abdullah Ibnu Abbas (R) says, ‘The Prophet (sm) did say Qasr while he was in tour (in the conquest of Makkah or in the expedition of Tabook) for 19 days. We also do as such. If it is more than that, then we do the full.\(^{855}\) If the period of tour is fixed, even then one will make the Qasr, until he determines to settle down there permanently.\(^{856}\) In

\(^{851}\) Shawkani, Naylul Awtar 4/122; Silsila Saheehah H/163 See commentary.
\(^{852}\) Ibnul Qaiym, Za-dul Ma’a-d, (Beirut: 1416/1996), P. 4/463.
\(^{853}\) Naylul Awtar 4/124; Fiqhus Sunnah 1/213.
\(^{854}\) Abu Daud, Tirmizi, Mishkat H/1344, Para: 41, Salat during journey.
\(^{855}\) Bukhari 1/147, H/4298; Do. Mishkat H/1337, Para: 41, Salat during journey.
\(^{856}\) Sayid Sabiq, Fiqhus Sunnah 1/213.

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unsettled condition one can say Qasr even it may be more than 19 days. During Tabook expedition, the Prophet (sm) did say Qasr for 20 days. Abdullah bin Umar (R) during his tour in Azarbijan got him stopped there for the whole season of snowfall and he prayed salat in Qasr for six months. Anas (R) on a tour in Sham (Syria), stayed there for two years and said salat in Qasr.  

So the permanent travellers like the pilots of planes, drivers of cars & buses, ships, trains and the crews and workers therein, may say their salat with Qasr always. They also would say their salats of two times unitedly by jama’ & Qasr.

In short, it is better to do Qasr while in fear or in the tour. The Prophet (sm) used to do Qasr always during tours. Umar, Ali, Ibnu Mas’ood, Ibnu Abbas (R) gave preference to do Qasr during journey. Uthman and ‘A-yesha (R) would say salat in Qasr in the early days and later on they said in full. Abdullah bin Umar (R) would say in full while in Jama’-at, but would make Qasr while alone, as Allah says, ‘you have no sin if you do Qasr during your journey’ (Nisa 4/101).

To unite two Salats & Qasr (الجمع بين الصلاتين والقصر):

During journey, there is system to say Zuhr and ‘Asr (2+2=4 rak’ats) and Maghrib & Esha (3+2=5 rak’ats) together with jama’ & Qasr by Taqdeem & Takheer with separate Iqamats without any Sunnat & Nafl. That means, to say together the salat of late hour with first hour by Taqdeem and first hour with late hour by Takheer.

Though not in fear or in storm and rain, the Farz salats of two times may be said unitedly in particular cause without

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858. Ibnu Taiymiah, Majmu’ Fatawa 24/98; Fiqhus Sunnah 1/212.
860. Bukhari, Mishkat H/1339; Abu Daud, Tirmizi, Mishkat H/1344.
Qasr and Sunnats while in his dwelling. For example, the Zuhr and ‘Asr 4+4=8 (سَبْعَةٌ) and the Maghrib and Esha 3+4=7 (سَبْعَةٌ) rak’ats can be said together through separate Iqamats. It was asked to Ibnu Abbas (R) why it is so? He replied, ‘so that the Ummah would not be in trouble’.

This privilege may be enjoyed some times for special reasons and circumstances by the ladies in leucorrhea or a patient of diabetes and other serious diseases or a cook or busy brothers and sisters in their jobs in irregular way.

In the tour of Hajj in the field of Arafat, the Zuhr and ‘Asr salats together by 2+2 at the first hour of Zuhr and in Muzdalifah the Maghrib and Esha together by 3+2 at the time of Esha would be said, either in Jama-‘at or alone.

The Prophet (sm) did not say sunnat while in tour. But he would not leave Tahajjud & Vitr and two rak’ats of sunnat of the Fajr salat and would not prevent other to say general Nafl salats such as tahiyatul Ozu & masjid etc.

4. Salat of Jum‘ah

Introduction: Jum‘ah salat became Farz (obligatory) in 1st hijrah and the Prophet (sm) said the first Jum‘ah salat in the Banu Salem bin ‘Awf tribe in ‘Ranuna’ (رَانُوْناء) valley between Qoba and Madina. In which about one hundred musallis
were attended.\textsuperscript{869} Though before the \textit{hijrah} the Ansar of Madina after consultation among them had fixed the \textit{Jum'ah} day as their weekly holyday against the weekly holydays of the Jews & Christians there. So that the \textit{Jum'ah} was first introduced by the leadership of As'ad bin Zhurarah (R) at the plain land of ‘Nabeet’ at the location of Naqee’ul khazemat of Banu Bayazah tribe at Madina, in which forty \textit{musallis} were present.\textsuperscript{870} Then after comming the Prophet (sm) at Madina, it became \textit{Farz}.

The Prophet (sm) says, this day of \textit{Jum'ah} had been \textit{Farz} (as weekly holiday) on the previous Ummah of the Yahood & Nasara, but they had differ in it. Then Allah has shown us the right path to it. Now the men are our followers, the Jews for to-morrow (Saturday) and the Christians for day after to-morrow (Sunday)... \textsuperscript{871} As Allah had created nothing at Saturday and taken His seat on the ‘Arsh, so the Jews had liked it. As the creation was started from Sunday, so the Christians had preferred it. Thus they give priority their argument on the rulling of Allah. On the other hand, all creations had been completed in the day of \textit{Jum'ah} and the creation of \textit{Adam} as last creation was at the same day, so this day is the best of all days. By the selection of this day of

\textsuperscript{869} Ibnu Majah H/1082; Sirat Ibnu Hisham I/494; Za-dul Ma'a-d I/98; Ar-Raheeq P. 172.
\textsuperscript{870} Ibnu Majah H/1082; Abu Daud H/1069; Sirat Ibnu Hisham I/435; Za-dul Ma'a-d I/361; Nayl 4/157-58; in 11\textsuperscript{st} year of prophethood in the season of the Hajj (July 620 A.D.). The youngest leader of the first batch of six member youths, who took \textit{Bay'at} (oath) of obedience to the hand of the Prophet (sm) and by whose leadership Islam had been preached first in Madina and after two years 75 (73+2) men & women came to Makkah and took \textit{Bay'at}. Thereafter in Rabiul Awal of 14\textsuperscript{th} year of Prophethood (Sept 622 A.D.) there happened the \textit{hijrah} (migration). In Shawal of 1\textsuperscript{st} \textit{hijrah} in very young age, he died and buried in Baqi’ graveyard as the first \textit{Sahabi}. Al-Isabah, SL. No. 111.
\textsuperscript{871} Muttafaq 'Alaih, Mishkat H/1354, Ch: Jum'ah Para: 42, Mir'at 4/421.
Jum’ah as weekly holiday for the Muslim Ummah, the greatness of them has been proved on the other Ummahs of the past.\textsuperscript{872}

Ka‘b bin Malek (R) after being blind, when hears the sound of Azan, would say with soften heart, ‘May Allah bless on As‘ad bin Zhurarah (R), he was introduced first the Jum’ah Salat accompanied with us before coming the Prophet (sm) from the Makkah.\textsuperscript{873}

Whether in town or in village, the Jum’ah salat with jama’at is mandatory to all adult, wise and male members of Muslim Ummah.\textsuperscript{874} But it is not Farz on the slave, patient, wayfarer, children and women.\textsuperscript{875} In a letter to the inhabitants of Bahrain the caliph Umar (R) wrote in a decree, ‘you say Jum’ah whence you remain.\textsuperscript{876} So, if two Muslims live in a place, they should say Jum’ah prayer together.\textsuperscript{877} One of them will give khutba. But if they are unable to give khutba, then will say two rak’ats of Jum’ah salat together.\textsuperscript{878}

In imprisonment will say, if got permission, otherwise not. Allah says, ‘you fear Allah as much as you can’ (Taghabun 64/16).

\textbf{Importance (أهمية الجمعة)}:

(1) The Prophet (sm) has urged, Oh the Muslim! Allah has fixed the Friday as (weekly) Eid for you (جمعة الله عبدي). So you brush your teeth and bathe and take scent.\textsuperscript{879} (2) So

\textsuperscript{872} Mir‘at 4/419-20; Ibnu Katheer, Tafseer Sura A’raf 7/54.
\textsuperscript{873} Ibnu Majah H/1082, Ch: 5, To stand for Salat, Para: 78, Jum’ah to become Farz; Abu Daud H/1069, Ch: 2, Salat, Para: 216, To say jum’ah in village.
\textsuperscript{874} Jum’ah 62/9; Fiqhus Sunnah 1/225.
\textsuperscript{875} Abu Daud, Daraqutni, Mishkat H/1377, 1380, Para: 43; Irwa H/592, 3/54, 58; Ar-Rawzatun Nadiyah 1/341.
\textsuperscript{876} Musannaf Ibnu Abi Shaibah H/5108; Irwa 3/66, at the end of H/599; Fathul Bari 2/441, commentary of H/892, Ch: 11, Jum’ah, Para: 11.
\textsuperscript{877} Naylul Awtar 4/159-61; Mir‘at 2/288-89. Do. 4/449-50.
\textsuperscript{878} Siddique Hasan Khan Bhupali, Ar-rawzatun Nadiyah 1/342.
\textsuperscript{879} Muwatta, Ibnu Majah, Mishkat H/1398, Ch: 4, Salat, Para: 44, To earn cleanness and to go to the mosque earlier.
on the \textit{Jum’ah} day, after taking well bath and nice clothes as best as possible with taking scents, the \textit{musalli} should go to the mosque in advance.\textsuperscript{880} (3) After coming into the mosque, he will go ahead to the front-rows\textsuperscript{881} and say two \textit{rak’ats} of \textit{Tahiyatul Masjid} before sitting.\textsuperscript{882} The honour of the house of Allah is the highest of all houses of the world. So, just after the entrance, one would have to prostrate of obedience to Allah before sitting there. Allah would be pleased most, when the slave would lay in \textit{sijdah} to Him. But who take seat before \textit{sijdah}, they dishonour to Allah and to the house of Allah and they disobey the prophet (sm). (4) Then he will be devout in saying \textit{nafl salats} as much as he can say till sitting the \textit{khatteeb} on the pulpit.\textsuperscript{883} (5) Then will listen to the sermon silently.\textsuperscript{884} (6) If he enters during the \textit{Khutba}, then will say only \textit{Tahiyatul Masjid} shortly and will sit.\textsuperscript{885} (7) The Prophet (sm) expressed his wish to burn the houses of those who did not participate in \textit{Jum’ah salat} due to laziness.\textsuperscript{886} (8) He said, ‘those who abstain from the \textit{Jum’ah} are sealed on their hearts by Allah and then they are included among the ‘\textit{Ghafils}’ (negligent peoples).’\textsuperscript{887} (9) He also says, ‘who gives up continuous three \textit{jum’ahs} neglectfully, he lays aside Islam to his behind’.\textsuperscript{888} (10) In another statement he says, ‘who leaves three \textit{jum’ahs} without any reasonable cause, he is a ‘\textit{Munafiq}’ (hypocrite).’\textsuperscript{889}

880. Bukhari, Mishkat H/1381, Para: 44.
881. Nasaii H/661; Ahmad, Mishkat H/1104; Saheehul Jame’ H/1839, 42.
883. Muslim, Muttafaq ‘Alaiah, Abu Daud, Mishkat H/1358, 1384, 87.
884. Bukhari, Muslim, Mishkat H/1381-82; Fiqhus Sunnah 1/236.
885. Muslim, Mishkat H/1411, Para: 45, Khutbah & Salat; Abu Daud H/1116.
886. Muslim, Mishkat H/1378, Para: 43.
887. Muslim, Mishkat H/1370, Para: 43.
888. Abu Ya’la, Saheeh At-Targheeb H/733; Abu Daud, Tirmizi, Mishkat H/1371.
889. Saheeh Ibnu Khuzaimah H/1857; Saheeh At-Targheeb H/726-28; Mir’at 4/446.
Merits of the day of Jum'ah:

(1) The day of Jum'ah (Friday) is the ‘best of all days’ ( meilleures des journées). This day is the most glorious to Allah than the days of Eidul Azha & Fitr. In this day the nearest angels, sky, earth, air, hill, ocean all are become frightened from the Resurrection.890

(2) In the night or the day of the jum’ah if any muslim died, Allah protects him from the mischiefs of the grave.891

(3) Adam (A) was created in this day. He was admitted into paradise in this day and he was expelled from it. In this day his Tawba (repentance) was accepted and he breathed his last and the Day of Resurrection will also be happened in this day. (4) More and more Daroods are to be read for the Prophet (sm) in this day.892

(5) Within the span of time of this day from the sitting of Imam on the pulpit down to the turning with Salam in the Jama’at of salat 893 there is such a short moment (ساعة حقيقية), when Allah would accept any lawful prayer of the slave.894

Hafez Ibnul Qayim (Rh) has opined this particular moment as like as ‘Lailatul Qadr’ in dignity. He says the whole day of Jum’ah is for Ibadat (prayer). According to another hadeeth,895 the time of acceptance of Doa on that day is extended from ‘Asr to sunset. Therefore, the day of Jum’ah should be observed with Doa, Darood, Tasbeeh, Tilawat and Ibadat.896 At this time the Khateeb in his Khutba and the

890. Ibnu Majah, Mishkat H/1363, Ch: 42, Jum’ah.
891. Ahmad, Tirmizi, Mishkat H/1367, Ch: 42, Jum’ah.
893. Muslim, Abu Daud, Muwatta, Mishkat H/1356-59 and 1361, Para: 42, Jum’ah; Tirmizi H/490-91; Sharah Ahmad Muhammad Shakir. (Beirut: 1408/1987) 2/361 & 363-64.
894. Muslim, Mishkat H/1357, Para: 42, Jum’ah.
895. Tirmizi H/489; Mishkat H/1360, Para: 42, Jum’ah.
896. Ibnul Qaiym, Za-dul Ma’a-d 1/386.

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Imam and Muqtadis in their Sijdahs and in the last sitting after tashahhud and Darood before turning in salam will pray to Allah with open heart. Because the Prophet (sm) would say more and more Doas in this time.897

(6) The Prophet (sm) says, ‘the person who on the day of Jum’ah takes his bath and perfume and goes to the mosque and says nafıl salats within his capability, listens to the Khutba minutely and says his salat in Jama’at, all his sins up to the next Jum’ah and for three days more, are pardoned.’898

(7) He also says, the Angels on the day of Jum’ah remain standing on the door and continue to write the virtues of the musallis. Those who come earlier, they get virtues of a camel sacrifice. The next ones get that of sacrifice of a cow, the next ones get that of a goat, the next ones get that of a cock and the last ones that of an egg. Then after the Khateeb stands, they close their register and begin to listen to the Khutba.899

(8) The prophet (sm) also says, ‘One who will bathe himself fairly and will go to the mosque earlier by walking and not by the vehicle and say nafıl salats and then will sit nearer to the Imam and listen to the sermon from the beginning and will not do anything illegal, he will get by his every foot-step the virtues of Siyam and Qiyam that is fasting in the day and nafıl salats in the night of one year long’.900

897. Muslim, Mishkat H/894, Para: 14, Sijdah & its merit; Do, H/813, Para: 11, Which are to be read after takbeer; Muslim, Riazus Saleheen H/1424/17, (Beirut 1409/1989), P. 537.

898. Bukhari, Muslim, Mishkat H/1381-82, Ch: 4, Salat, Para: 44, To earn cleanness and to go to the mosque earlier.

899. Muttafaq ‘Alaih, Mishkat H/1384, Para: 44.

900. Tirmizi, Abu Daud, Nasaii, Ibnu Majah, Mishkat H/1388; Fiqhus Sunnah 1/236; Mir’at 4/471.
Azan of Jum‘ah (أذان الجمعة):

The Muwazzin will chant Azan of Jum‘ah after the khateeb takes his seat on the pulpit (Mimber). This system was in practice during the days of the Prophet (sm), Abu Bakr and Umar (R) and during the 1st half of the caliphate of Uthman (R). Thereafter, with the expansion of the city and increase of the population and their hurry, Uthman (R) ordered for a separate Azan before jum‘ah away from the Masjid-i-Nabavi, from the roof of a building in the ‘Zawra’ (زوراء) market to make the people aware of Jum‘ah. This order of the caliph was just as a order for some local needs. That is why this Azan was not in effect in many important Muslim cities of Makkah, Kufa, Basrah etc. Uthman (R) did not consider to introduce it throughout the caliphate and did not compel the Ummah. So, there is no argument for making it compulsory for all places and all times. Moreover, it is a legal obligation for a Muslim to follow the rules according to Sunnah of the Prophet (sm).

1st Azan of call (Dak Azan):

Umar Ibnu Ali al- Fakehani (654-734/1256-1334 A. D.) said that this Azan was first introduced in Basrah by Ziad and in Makkah by Hajjaj. And I have received now the news that there is no Azan till now except the main Azan of one time in the area of near Maghrib i. e. the Tunis and Eastern Algeria of Africa. This Azan was not in practice in Kufa,

901. Bukhari, Mishkat H/1404, Para: 45, Khutba & Salat; Fathul Bari 2/458; ‘Zawra bazar’ is at present within the compound of Masjid-i-Nabavi.
902. Mir’at 2/307; Do. 4/492. This is to note that during the Caliphate of Mu’awiah (41-60/661-680 A. D.) Ziad bin Abeehi was the governor of Basrah. On the other hand during the Caliphate of Abdul Malek bin Marwan (65-86/685-705 A. D.), his General Hajjaj bin Yusuf (40-95/660-714 A. D.), became the governor of Makkah, when had been martyred by
the capital city of the caliph Ali (R) (35-40 A.H.). Ibnu Hajar Asqalani said, the Umayyad caliph Hisham bin Abdul Malek (105-25/724-743 A.D.) first brought the Uthmani Azan from ‘zawra’ market and introduced it in the grand mosque of Madina. Ibnul Hajj Maleki said, thereafter, Hisham brought down the main Azan of khutba from Minaret to in front of the Imam. As a result, at present, the first Azan i.e. Dak Azan is being chanted from the Minaret or microphone about half an hour before the Khutba. Then the main Azan of khutba or so-called ‘thani Azan’ is being chanted in front of the Imam inside or from outside the door of the mosque.

In this way, the Hajjaji and Heshami Azan had been popular in most of the areas. Though the Sunnati Azan of Jum’ah salat was only one. Ibnu Abdil Barr said, the Azan which is chanted from outside the front door after the khateeb takes his seat on the pulpit (and which was in practice during the golden ages of Islam), is perfectly right. Other than it to chant Azan nearby the pulpit standing in front of the khateeb, is not proved even a letter about it. So, we should try to revive the lost Sunnah of the Prophet (sm). As

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him Abdullah bin Zubair (1-73 A.H.), the pious caliph (64-73 A.H.) of Hejaz, Iraq, Egypt and some parts of syria.

903. Tafseer Jalalain P. 460; F.N. 19; Qurtubi, 18/100, see Tafseer sura Jum’ah, verse 9.
904. Mirqat Sharah Mishkat, (Delhi : N.D.) 3/263.
906. ‘The practice of chanting Azan of Jum’ah in front of pulpit had been prevailing through the ages (بذلك حرى التوارة) from the time of the prophet (sm)’ which is claimed by the Author of Hidayah, the renowned book of Hanafi fiqh, is useless and baseless. ‘Awnul Ma’bood 3/434-37; see commentary of H/1075.

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the Prophet (sm) says, 

'After the age of you there coming a troublesome period, when the man who will grasp the sunnah firmly, he will get virtues of fifty martyrs of you.'

Besides, the necessity of the age of Uthman (R) at present in the days of microphone, clock, mobile etc. is still running or not, it is also considerable.

**Khutba (خطبة الجمعة):**

It is *Sunnat* to give two *Khutbas* for *Jum’ah salat* of which there will be a sitting in between. *Imam* will give *salam* to the *musallis* while sitting on the *Mimber*. *Abu Bakr* and *Umar* (R) used to do it regularly. *Abu Haneefah* and *Malek* (Rh) considered it enough to give *salam* at the time of when enter the mosque. The *Khateeb* will take a stick in his hand. He will give *Khutba* in standing position unless it is too troublesome for him. Besides *Hamd*, *Darood* and *Qira’at*, he will address the *musallis* with sermons in the 1st *Khutba* and then will sit. In the 2nd *Khutba* he will pray for the whole muslims besides reading *Hamd* and *Darood*. If necessary, the sermon may be made a little in this *Khutba* also.

*Imam Shafe’ii* (Rh) said, the *Hamd* (praise of Allah), *Darood* (blessings for the Prophet (sm)) and *khutba* (sermon), these three are *wajib* (compulsory), in which the verses from the

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908. Tabarani Kabeer H/10240; Saheehul Jame’ H/2234.
909. Muslim, Mishkat H/1405; Ar-Rawzatun Nadiyah 1/345.
910. Ibnu Majah H/1109; Saheehah H/2076.
911. Fiqhus Sunnah 1/230; Nayl 4/201.
913. Jam’ah 62/11; Muslim, Mishkat H/1405, 15, 16; Nasaii H/1418, Para-35 ‘Qira’at & Zikr in 2nd khutba’; Ahmad, Tabarani, Fiqhus Sunnah 1/234; Mir’at 2/308; Do. 4/494, 508-09.
Quran will have to be recited, though it is one verse. Besides these, it is ‘Mustahab’ (desirable) to recite the 1st portion of sura Qaf or some other verses from any other Sura. The Khutba should be directing to the life hereafter and of short span of time and should be substantial. But if lengthy, that is also permissible. When some one enter the mosque during khutba, he should sit down after saying shortly two rak'ats of Tahiyatul Masjid.

**Khutba in the mother tongue**

The Khutba should be in mother tongue and in the knowledgeable language of most of the musallis. Because the khutba is speech, which should normally be in the language understandable to the listeners. As Allah says,

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\text{وما أرسلنا من رسول إلا بِلسان قُومه يَبْينِ لَهُمْ} \quad \text{(إبراهيم 4)}.
\]

‘We did not send any messenger except in the language of his own community, so that he can explain to them (the religion of Allah)’ (Ibraheem 14/4). After that, it is specially directed to our Prophet (sm.) that,

\[
\text{وَأَوْلَىٰ إِلَيْكَ الْذِّكْرُ لِبَنِيَّ نَاسٍ} \quad \text{نَالُونَ إِلَيْهِمْ وَلْعَلَّهُمْ يَتَفَكَّرُونَ} \quad \text{(نَالُون 44)}.
\]

‘and we have sent down Zikr (Quran) to you, so that you may explain to the people what is sent to them and they may think about it’ (Nahl 16/44).

The Prophet (sm) used to give khutba due to necessity of time. No Prophet will come again. So, as a ‘warith’ i.e.
successor to the Prophet (sm),\(^{919}\) it is the sacred duty of each *Alim* and *Khateeb* to explain the injunctions of the holy Quran and *saheeh hadeethes* to the *musallis* in their own language. Otherwise the object of *khutba* will be void.

It is learnt from the *hadeeth* narrated by Jaber bin Samurah (R) that during *khutba* the two eyes of the Prophet (sm) would have been bright due to excitement. His voice would have been high and anger would have been horrid. As if, he was giving cautionary instructions to the army.\(^{920}\) The Author of *Mir’at* says that, ‘giving sermon due to the circumstances and by the language knowledgeable to the audience’, this *hadeeth* of Jaber bin Samurah (R) is the 1\(^{st}\) proof for it.\(^{921}\) It should be remembered that the Prophet (sm) used to deliver *khutba* in His mother tongue. Because the mother tongue of Him and His disciples was *Arabic*. He was the Prophet of the world. So, His *Ummah* throughout the world will have to give *khutba* by their own languages, which is must to be maintained.

If it is claimed that the Prophet (sm) used to give sermon in Arabic, so we have to deliver *khutba* in Arabic, then it might be said that, as He used to speak always in Arabic, so we should speak always in Arabic, leaving aside our mother tongue. If it is prohibited to say another language than Arabic, then why the Prophet (sm) had directed Zaid bin Thabit (R) to learn Hibru, the language of the Jews? Which he had learned between 15 (fifteen) days and in that language he would serve the duty of reading, writing and to interprete on behalf of the Prophet (sm).\(^{922}\)

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\(^{919}\) Tirmizi, Abu Daud, Mishkat H/212, Ch: 2, IIm.

\(^{920}\) Muslim, Mishkat H/1407; Mir’at 2/309; Do. 4/496-97.

\(^{921}\) Muslim, Mishkat H/1405; Mir’at H/1418, see commentary, 4/494-95.

\(^{922}\) Tirmizi, Abu Daud, Mishkat H/4659, Ch: 25, Good manners, Para: 1, The Salam.
Nawab Siddique Hasan Khan Bhupali (Rh) says, the regular object of Khutba of the Prophet (sm) to the listeners was to encourage them for the Heaven and to create the fear of the Hell in their hearts. This is the actual ‘Rooh’ (soul) of the Khutba and for it, the system of Khutba has been introduced. 923

The Khutba in Arabic language only which is in practice in numerous mosques is undoubtedly against the object of Khutba and when it was detected, then the introducement of another 3rd Khutba in mother tongue sitting on the pulpit before the actual Khutba, is undoubtedly an innovation. As because, the regular Khutba of Jum’ah is only two, not three. Moreover, the time before the main Khutba is the time for nafl salats of the musallis. By spoiling that scope of nafl salat, Islam did not give any right to the Khateebs to deliver lectures before the time scheduled for khutba. Therefore, to obey the sunnah of the Prophet (sm), the Khateeb should have to explain the religious sermons in the light of the holy Quran and saheeh hadeethes by their mother tongue at the main Khutba in standing position.

Talking during Khutba is prohibited. Even to say to others ‘keep silent’ is also not allowed. 924

Qira-at: In the Jum’ah salat, the Imam will recite in 1st rak’at sura Jum’ah or sura A’la and in the 2nd rak’at sura Munafiqoon or sura Gha-shiah. 925 Other Suras are also permissible. 926 The Prophet (sm) used to recite sura Sajdah

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926. Abu Daud H/818, 820, 859.
in 1st rak’at of Fajr salat and sura Dahr in 2nd rak’at at the day of Jum’ah.\textsuperscript{927}

**Asking for Doa:** If there is any request to the musallis for Doa, then it is to be informed earlier through the Khateeb or Imam. So that the musallis can pray to Allah for that person and include in their determination along with their own Doas. Because, the salat ends with turning in salam and Doa would be accepted within the Salat, especially in the state of prostration (sijdah). But after salam, making Doa by the Imam and the musallis uttering Ameen, Ameen congregationally which is in practice now, is against the sunnah of the Prophet (sm).

**The moment for acceptance of Doa:** The scholars have made difference of opinion about the proper time of acceptance of Doa in the day of Jum’ah. The ground of this difference has been cropped up from a hadeeth of Tirmizi, narrated by ‘Amar bin ‘Awf (R), wherein the time has been mentioned as ‘from the very beginning of the Jama-‘at down to the turning with salam’ and another hadeeth narrated by Abdullah bin Salam (R) wherein the time has been mentioned as ‘from after the ‘Asr down to the sunset’.\textsuperscript{928} As many as 43 differences of opinion of the scholars on this matter have been noted.\textsuperscript{929}

Ahmad Muhammad Shakir (Rh) the commentator of Tirmizi says, the narrator of the last hadeeth, Abdullah bin Salam (R) explained the saying of the Prophet (sm) \( \text{وَهوُ يُصَلِّيُ} \) (he is

\textsuperscript{927} Muttafaq ‘Alaih, Mishkat H/838.
\textsuperscript{928} Tirmizi H/489; Do, Mishkat H/1360; Tuhfa H/488-89.
\textsuperscript{929} Shawkani, Naylul Awtar 4/172-76.
in salat) as (waiting for salat). This explanation shows that he did not think that he was heard it directly from the Prophet (sm). On the other hand, the hadeeth of Tirmizi and Ibnu Majah narrated by ‘Amar bin ‘Awf (R) is a ‘Marfu’ which has been opined as ‘Hasan’ by Imam Bukhari and Tirmizi. That is coherent with the saying of the Prophet (sm) (he is in salat). This has been strengthened by another hadeeth of Abu Musa Ash’ari (R) narrated in saheeh Muslim. Where this time-span has been stated as, ‘from the time of sitting the Khateeb on the pulpit till the salat is ended’. Ibnul ‘Arabi says, this explanation is more perfect. Because the entire span of this time is of salat. This is in conformity with the hadeeth of (he is in salat), both in words and meanings’. This statement has been supported by Imam Baihaqi, Qurtubi, Nabavi and others. So the opinion of the moment for acceptance of Doa ‘from the time of sitting the khateeb on the pulpit till turning in salam’ is most nearer to the saheeh hadeeth.

Remedy of Sleeping: In this significant time for acceptance of Doa, especially during Khutba, some musalli begin to slumber. As a result they cannot feel and grasp anything of the sermon. For its remedy the Prophet (sm) says ‘If anyone feels himself drowsy during Khutba, then he should make a change in his sitting position. Every musalli should help in it one another.

930. Tirmizi H/491; Muwatta, Abu Daud, Nasaii, Mishkat H/1359, Para: 42 Jum’ah.
931. Muslim, Mishkat H/1358, Para: 42, Jum’ah.
933. Tirmizi, Mishkat H/1394, Ch: 4, Salat, Para: 44.
Ehtiati Jum’ah (صلاة الظهر بعد الجمعة احتياطًا):

Ehtiati Jum’ah or Akheri Zuhr i.e. four rak’ats of Zuhr just after the Jum’ah prayer that is in practice in this country is a Bid’at (innovation) undoubtably. As because there is no document to say Zuhr salat after the Jum’ah. Besides, who says the Jum’ah, the obligation of saying Jum’ah is used to get out of him. Because the Jum’ah is the substitute of Zuhr. Who says the Zuhr after saying Jum’ah, he will get no support by the Quran, Sunnah and by any scholar.934 Whether the Jum’ah in the village is lawful or not, some people say both Jum’ah and Zuhr on this suspicion.

In some countries, the Musallis would stand for the further jama’-at of Zuhr just after the Jum’ah prayer. They think it like that if the Jum’ah is not accepted, then the Zuhr is sure. On the other hand if the Jum’ah is accepted, then the Zuhr will be a Nafl, for which additional virtues will be earned. Though no virtue is earned in a salat of doubt and the firm Niat (determination) is necessary pre-condition for earning virtues.935 So, this doubtful salat is to be shunned at once.936 Otherwise for Bid’ati practice one will be a sinner.

The Mutazillas, a misguided group, who have the power of administration during the Abbasid caliphate, had introduced this innovation, which is through some later Hanafi Ulama become in vogue among many of the Sunnis. Whereas Jum’ah has been made obligatory by Allah, and to have doubt about any Farz is akin to the kufr (disbelief), therefore, knowing all fully, those who are accustomed to say ‘Akheri Zuhr’ should repent and should say jum’ah salat

934. Sayid Sabiq, Fiqhus Sunnah 1/227.
935. Muttafaq ‘Alaih, Muqaddama Mishkat H/1.

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only. Even in the Hanafi Mazhab about Ehtiati jum‘ah has been called that ‘it is better not to say’. 937

Sunnat of Jum‘ah (سَنَنَ الْجُمْعَةِ):

There is no specific sunnat salat before the Jum‘ah. The Musalli will say only two rak‘ats of Tahiyatul Masjid and then will sit. If there is time, he will say nafl salats as much as possible till sitting the khateeb on the pulpit. After the Jum‘ah salat, four rak‘ats of sunnat in the mosque or two rak‘ats in the house should be said. But in the mosque also, four or two rak‘ats or two and four, total six rak‘ats of sunnat and nafl may be said. 938 Ibnu Umar (R) used to say four rak‘ats of sunnat in one Salam. But in two Salams are also permissible. 939 The hadeeth of saying four rak‘ats by one Salam before the jum‘ah (khutba) is Za‘eef. 940

Other Information about jum‘ah

(1) If one becomes unable to say the jum’ah salat for any obligatory situation, then will say the Zuhr. 941 If he is in journey he will do Qasr. If the number of musafir (traveller) is more than one, they will say their salat with qasr in jam‘at. 942 (2) If one gets one rak‘at of jum‘ah salat with Imam, he will fulfill it by adding another one rak‘at. 943

941. Fiqhus Sunnah 1/226-27.

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(3) If he did not get the ruku and gets the last sitting, will say four rak’ats.\textsuperscript{944} That means he will join with the niyat of jum’ah, but will conclude as the Zuhr.\textsuperscript{945} By this he will get full virtues of joining at the jama-’at.\textsuperscript{946} But he has to get ruku with qiim and qira-’at-i-Fatiha. Because without qira-’at-i-Fatiha the salat would not be proper.\textsuperscript{947} This is to note that, ‘who gets Tashahhud, he gets salat’ the Athar narrated by Ibnu Mas’ood (R) is Za’eef.\textsuperscript{948} (4) The musallis will come soon nearer to the khateeb, when he takes seat on the pulpit and they will sit facing the khatteeb. As the Prophet (sm) says, who will sit away regularly, he will enter the Heaven lately, if he enters.\textsuperscript{949}

(5) During khutba the musalli should not sit three-headed (الحبوة) i.e. to keep his legs high laying head on the knees.\textsuperscript{950}

(6) One should not cross by leaping over the musallis ahead, but should sit there.\textsuperscript{951} (7) In jum’ah or in any sitting the Prophet (sm) prohibits to sit in the place of any after getting him up from his seat.\textsuperscript{952} But should say to all as, ‘you should extend the place’.\textsuperscript{953}

(8) The Prophet (sm) says that, three types of men are used to come in the jum’ah. (a) Who comes for nothing and

\textsuperscript{944} Musannaf Ibnu Abi Shaibah, Baihaqi 3/204; Tabarani Kabeer, Sanad Saheeh; Irwa 3/82.
\textsuperscript{945} Fiqhus Sunnah 1/235 F.N.
\textsuperscript{946} Baihaqi, Irwa H/621, 3/81-82.
\textsuperscript{947} Muttafaq ‘Alaih, Mishkat H/822; See the chapter ‘to recite sura Fatiha’.
\textsuperscript{948} Albani, Irwaul ghaleel 3/82.
\textsuperscript{949} Abu Daud H/1108; Do, Mishkat H/1391, Para: 44; Tirmizi, Mishkat H/1414, Para: 45, ‘Khutba & Salat’.
\textsuperscript{950} Tirmizi, Abu Daud, Mishkat H/1393, Ch: 4, Salat, Para: 44.
\textsuperscript{951} Abu Daud H/1118, Ch: 2, salat, Para: 238.
\textsuperscript{952} Muttafaq ‘Alaih, Mishkat H/1395, Ch: 4, Salat, Para: 44.
\textsuperscript{953} Muslim, Mishkat H/1386, Ch: 4, Salat, Para: 44.
he gets the same (b) Who comes for prayer to Allah. Allah gives him or not as he wishes (c) Who comes silently and do not leap over anybody and do not give any trouble to one, it would be kaffarah (penalty) for his all (small) vices from this jum’ah to the next and three days extended. For this reason Allah says, whoever will come with a good deed, will get virtues of ten times’ (An’am 6/160).954

5. Salat of Eidayen (صلاة العیدين)

Introduction: The salat of Eidayen had introduced in the 2nd hijra era.955 Eidayen is the two festive days for the Muslim Ummah in a year ordained by Allah. The festival of Eidayen will be the holiest and full of religious fervour and solemnity. In pre-Islamic ages, there were customs of observing festivals on the New Year’s Day and other days on imitation to others. After migration (Hijrat) to Madina, the Prophet (sm) saw that the people of Madina observe two days in a year in festivities and games & sports. Then he said to them,

قَدْ أَبَنَلَّكُمُ اللَّهُ بِهِمَا خَيْرًا مِّنْهَا يَوْمَ الْآثْرَیْنِ وَيَوْمَ الْعِيْضَرِ، مَتَفَقَّهُ عَلَيْهِ—

‘In lieu of those two days, Allah has granted two very big festival days for you, these are Eidul Azha and Eidul Fitr’.956 Fasting (Siam) is forbidden in two Eid days and three days after Eidul Azha.957

954. Abu Daud, Mishkat H/1396, Para: 44.

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Importance: The salat of Eidayen is Sunnat-i-Muakkadah. It is among the greatest and evident signs of Islam. This is to say in jama’at in an open field early in the morning. Only in the holy Masjidul Haram at Ka’ba, the salat of Eidayen is permitted for its huge area and the narrowness of adjacent areas of the Makkah city. The Prophet (sm) himself used to observe it regularly at Madina on the spacious open field out of the holy mosque and ordered to all Muslims both male and female to attend the Jama’at of Eidayen.

Rules: There is no Azan or Iqamat for salat of Eidayen. The Imam will first say two rak’ats of salat in Jama’at accompanied with all and then will give khutba. A stick should be in the hand of Imam during the khutba.

According to saheeh hadeeth one khutba is to be said. There are few za’eeef hadeethes regarding two khutbas. Imam Nabavi (Rh) says, the two khutbas in practice has been derived through Qias (analogical deduction) on the two khutbas of Jum’ah salat. The congregational Doa sitting after the khutba, is also not according to the Sunnah. But it is proved that the Prophet (sm) after the end of the salat of Eidayen would give only one khutba in standing position. It included everything of directions, prohibitions, instructions and Doas.

In the Jama’at of Eidayen, the women will join within the screen behind the males and be covered with big wrappers. In case of scarcity, two will use one wrapper. The khatteeb will give sermon in the language understandable to most of the musallis addressing both male and female explaining the

958. Mir’at 5/22-23.
959. Fiqhus Sunnah 1/236.
960. Abu Daud H/1145, Sanad Hasan; Do, Mishkat H/1444; Mir’at 5/58.
961. Mir’at 2/330-331; Do. 5/31.
injunctions of the holy Quran and Saheeh hadeethes. The women in menstruation will also attend the khutba and participate in Doa. Ubaidullah Mubarakpuri said, the word دَعَوَةُ الْمُسْلِمِينَ stated at the last portion of that hadeeth is ‘Aam’ (general order). It means, the khutba, the advice and Doa of the Imam. Because no hadeeth of the Prophet or practice of Sahaba-i-keram regarding congregational Doa of Imam and Muqtadis together after the salat of Eidayen has been stated.\footnote{962. Muttafaq ‘Alaih, Mishkat H/1431, Ch: 4, Salat, Para: 47, Salat of two Eids; Mir’at P. 2/331; Do. 5/31.}

**Information :** (1) Due to excessive rainfall or for any fear, if it is considered impossible to go to the field, then the Jama-‘at of Eid could be held in the mosque. The Prophet (sm) used to say salat of Eidayen in the field of Bathan (بَطَاحٌ) about 500 yards away from the eastern gate of Masjid-i-Nabavi and in one occasion only he said salat in the mosque due to rainfall.\footnote{963. Abu Daud, Ibnu Majah, Mishkat H/1448, Sanad Za’eef; Mir’at 2/327; Do. 5/22; Fiqhus Sunnah 1/237.} But without any legal cause, on the plea of a big mosque, saying salat of Eidayen in the mosque is definitely an act of anti sunnah. (2) If one misses the Jama-‘at he will say two rak’ats of salat.\footnote{964. Mir’at 5/64-65.} (3) If one fails to attend the Eid Jama-‘at, he will say two rak’ats of salat in Jama-‘at with the members of his family at home.\footnote{965. Bukhari with Fathul Bari, Ch: 13, Eidayen. Para: 25. P. 2/550-51.} (4) If the Jum’ah and Eid occurred in the same day, the Prophet (sm) as Imam has said both and for others did not make the Jum’ah salat compulsory who had said the Eid salat.\footnote{966. Fiqhus Sunnah 1/316, Do. 1/236; Naylul Awtar 4/231.} Of course to observe both is a matter of great virtue no doubt. (5) The news of new moon if received before noon after the day, then will take Iftar then & there and will say
Salat in Jama’at going to the field. Otherwise, will say Eid at the morning after it. 967

(6) The claim to observe Siam & Eid throughout the world at the same day with Makkah is a clear opposition to hadeeth and an illogical claim only. As Allah says, ương أَيْدِيكُمْ لِشَهْرِ فِيْضَمَهُ ‘So whoever of you gets the month (of Ramazan), he must observe fasting of this month’ (Baqarah 2/185). The Prophet (sm) says, َسُوْى تَكْبِيرَةُ الْإِسْيَافِيَّةِ ‘You observe Siam after looking at the crescent and break it after looking’. 968 It is proved by this, that all men throughout the world would never see the crescent at a time. And it is natural. Because, when the crescent is seen at Makkah at the evening, then at Dhaka the night would be of 3 hours. So how it would claim to them that, you observe Siam without looking at the crescent or observe your Eid? As a result the Siam & Eid of Dhaka would have to be observed naturally after one day than Makkah after looking the crescent. 969

Additional Takbeers:

It is Sunnat to shout additional 12 (twelve) Takbeers in the salat of Eidayen. 970 As it is narrated by-

(1) ‘A-yesha (R) that,

967. Abu Daud, Nasaii, Mishkat H/1450; Mir’at 5/64; Fiqhus Sunnah 1/241.
970. See in detail in the book namely Masail-i-Qurbani & Aqeeqah (P. 34-43) of the Author.
'The Prophet (sm) used to shout *takbeers* of *Eidul Fitr* & *Eidul Azha*, seven in the 1st *rak'at* and five in the 2nd *rak'at* except two *takbeers* of *ruku*\(^{971}\) and except *takbeer-i-tahreemah* at the beginning.' \(^{972}\)

(2) ‘Amr bin Shu’aiyb from his father and he is from his grand father Abdullah bin ‘Amr ibnul ‘A-ss (R) says,

‘The Prophet (sm) used to shout twelve *takbeers* in Eidayen of *Azha* & *Fitr*, seven in the 1st *rak'at* without *takbeer-i-tahreemah* and five in the 2nd *rak'at*. In another narration stated that, ‘It was without the *takbeer* of *salat*’. \(^{973}\)

About this *hadeeth* both the compilers of *Tuhfa* & *Mir'at* said, ‘it is evident that, the *hadeeth* narrated by Abdullah bin ‘Amr is most purest in this matter’. \(^{974}\)

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973. Daraqutni H/1712, 1714, Ch: Eidayen, Sanad Hasan; Baihaqi 2/285. The last portion of hadeeth comes in Daraqutni & Baihaqi. Besides, the hadeeth has been narrated in Abu Daud H/1151, ‘Saheeh’; Ibnu Majah H/1278, ‘Hasan Saheeh’; Albani, Saheeh Abu Daud H/1020; Saheeh Ibnu Majah H/1063.

974. Tuhfatul Ahwazi 3/82; Mir’a-tul Mafa-teeh 5/55. Imam Shawkani (Rh) has quoted ten differences of opinion about additional takbeers of Eidayen and opined about twelve takbeers as ‘most priority of all’ (أرجح الأقوال). See Nayylul Awtar 4/257.
Shaikh Albani (Rh) opined about this hadeeth as Hasan. Imam Ahmad, Imam Bukhari and his teacher Ali Ibnul Madeeni said as Saheeh. Neemvi said, the pivot (مـدـار) of Sanad of this hadeeth is Abdullah Ibnu Abdur Rahman At-Ta-ifee. Some scholars opined about him as Za’eeef. The compiler of Mir’at said, it may not pay heed to the opinions of any one after the opinion of most honourable figures (جهابـذة) of hadeeth leatterature as Imam Ahmad, Imam Bukhari, Ali Ibnul Madeeni and as like of them. Mujtahid Imams have taken proof from this hadeeth. Ibnu ‘Adi said, the hadeeth of ‘Amr bin Shu’aiyb from Abdur Rahman At-Ta-ifee is very firm (مستقيمة). Hafez Iraqi said, the Sanad of this hadeeth is able to take as proof (إسناده صـلاح). The commentator of Tirmizi, the compiler of Tuhfa said,

فالمحاصل أن حديث عبد الله بن عمرو حسن صالح الاحتجاج و يوذاہ

الأحاديث إلى أشار إليها الترمذي- 

‘The gist of all is that, the hadeeth of Abdullah bin ‘Amr is Hasan and able to take as proof and strengthen it all of that hadeethes to which Imam Tirmizi has hinted’.975

(3) Katheer bin Abdullah from his father and he is from his grand-father ‘Amar bin ‘Awf Al-Muzani (Badri Sahabi) says,

‘The Prophet (sm) used to shout seven takbeers in the 1st rak’at of Eidayen before the qira-’at and five takbeers in the

2nd rak’at before the qira’at. 976 Imam Tirmizi (Rh) about the hadeeth narrated above by Katheer bin Abdullah said,

خَيِيرُ حَدِيثٍ كَثِيرٍ خَيِيرُ حَدِيثٍ حَسَنٍ وَهُوَ أَحَسَنُ حَسَنٍ رَوَىَ فِي هَذَا الْبَابِ عِنْ

الْبَيْتِ صَلِّي اللَّهُ عَلَيْهِ وَسَلَّمُ-

Meaning: The ‘sanad’ (chain of narrators) of the hadeeth is ‘Hasan’ (pleasing), and this is the ‘most agreeable’ narrative of all in this regard from the prophet (sm). 977 Besides, he says that,

قَالَ أَبُو عَيْسَى سَأَلَتُ مُحَمَّدًا يَغْنِي الْبِحَارِيَّ عَنْ هَذَا الْحَدِيثِ فَقَالَ: نَسِ

فِي هَذَا الْبَابِ شَيْئٌ أَصْحَبُ مِنْ هَذَا وَبَيِّنَ أُقُولُ، نَقِلَ الْبِحَارِيَّ فِي السَّنَنِ الْكَبِيرِ-

‘I asked my teacher Imam Bukhari (Rh) about it and he answered to me that, ‘about the additional takbeers of the salat of Eidayen there is no more saheeh riwayat i.e. pure narrative than this and I also give verdict with it’. 978

With takbeer-i-tahreemah or not?

Imam Malek and Ahmad (Rh) said, seven takbeers including takbeer-i-tahreemah in the 1st rak’at. On the other hand Imam Shafe’ii, Awza’ii, Ishaque, Ibnu Hazm and such other scholars maintained it without takbeer-i-tahreemah for the 1st rak’at. Ubaidullah Mubarakpuri said, ‘this is most clear and definite that it was without takbeer-i-tahreemah’. 979

979. (وَالأَظْهَرُ يُبِلِّ المَتَعِينَ أُلُوْا مِنَ الدُّوَّارِ) Mir’at 2/338; Do, 5/46.
As because (1) The *takbeer-i-tahreemah* is *Farz*, which is applicable to all of the *salats*. But this is *sunnat* and additional, which is applicable only to the *salat of Eidayen*. (2) Sa’eed ibnul ‘Aas the Governor of Kufa asked Abu Musa Asha’r (R) as to how the Prophet (sm) has given *takbeers* of *Eidayen*,¹ not he asked there about *takbeer-i-tahreemah*. (3) *Athars* has been narrated from Ibnu Abbas (R) as his personal ‘*amal*’ (practice) of 7, 9, 11, 12 & 13 *takbeers* as *Saheeh*. Albani says, the narration of twelve *takbeers* of him is purest to me’. Besides, it is seemed by the regular practice of Abbasid caliphs on twelve *takbeers* that the practice of Ibnu Abbas (R) was of twelve.² Now if with *takbeer-i-tahreemah* (8+5) 13 *takbeers* are counted, then there will be no conflict between *saheeh hadeeeth* and *Athar* stated above. Rather both of them may be practiced. (4) The ‘*amal*’ of the Prophet (sm) is undoubtedly preferable than the ‘*amal*’ of a *Sahabi*. (5) Sheikh Albani (Rh) has considered those *takbeers*, as additional *takbeers* for *Eidayen* particularly.³ Therefore, these should be treated as additional *takbeers* and these should be made before the *Qira’at* and not before the ‘*Sana’* i.e. *Doa-i-Istiftah*. As because those *takbeers* have been asked to say before *Qira’at* (قبل القراءة) in the *hadeeth*. (6) If the additional *takbeers* are given after the *Sana*, then it would be easy to make these distinctly separate from the *Farz takbeer-i-tahreemah*. (7) The *Athar* of reading *Hamd*, *Sana* and *Darood* after every additional *takbeer* that has been narrated by Ibnu Mas’ood (R) is his personal ‘*amal*’ (practice).⁴ There is no instance

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¹. Abu Daud, Mishkat H/1443, Para: 47, Salat of two Eids.
of such ‘amal from the Prophet (sm) or from any other Sahabis. 984

It is evident by the discussion above that it is sunnat to shout additional twelve takbeers by seven in 1st rak’at and five in 2nd rak’at except the Farz takbeers of tahreemah & ruku etc.

Four caliphs with twelve:
The four pious caliphs and seven best Tabe’ii Faqeehs of Madina, caliph Umar bin Abdul Aziz and almost all of the Sahabis, Tabe’iiis, three Imams and other renowned Imams and Imam Abu Yusuf and Muhammad (Rh), the two grand disciples of Abu Haneefah (Rh), practised twelve takbeers. Two famous Hanafi scholars of India, Abdul Hai Lucknawi and Anwar Shah Kashmeeri have supported twelve takbeers. 985

Six takbeers in vogue: The Prophet (sm) has said salat of Eid in six takbeers, has got no Saheeh or Za’eef, clear and definite Marfu hadeeth to this effect. The hadeeth narrated in Miskhat, ‘Like the four takbeers of Janazah’ 986 and in Musannaf Ibnu Abi Shaibah of ‘nine takbeers’ 987 is virtually the statement of Ibnu Mas’ood (R) of his own. He did not relate it to the Prophet (sm). Moreover, everybody of the scholars considered the sanad of that narrative as Za’eef. 988

So, there remains doubt as to what was the actual practice (’amal) of Ibnu Mas’ood (R). Imam Baihaqi (Rh) said,

هَذَا رَأْيُ مِنْ حَقِيقَةِ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ وَالَّذِيْنِ أَكْثَرُ الْمُسْتَنَدُ مَعَ مَا عَلَيْهِ مِنْ عَمَلِ الْمُسْلِمِينَ أَوَلَئِيْ أَنْ يَقْبَحَ وَبَيْنَاهُ الْتَوْفِيقَ

985. Mir’at 2/338, 341; Do. 5/46, 52.
**Meaning:** This is a personal opinion of Abdullah ibnu Mas’ood. Therefore, the *Marfu* hadith from the Prophet (sm) that remains to be practiced upon by the Muslims (i.e. twelve takbeers) is better to follow.\(^989\)

**Taveel** (Misinterpretation) for six: There is a ‘Taveel’ (تَفَيْل) of the Za’eef hadith narrated above, i.e. ‘like the four takbeers of Janazah’,\(^990\) that is, four takbeers with takbeer-i-tahreemah before the qira’at in 1\(^{st}\) rak’at and four takbeers in 2\(^{nd}\) rak’at with the takbeer of ruku after the qira’at, of which if the two Farz takbeers of tahreemah and ruku are omitted, then it becomes six (3+3). Though there is no mention of omission of any takbeer and no mention of before and after the qira’at in the za’eef hadith above.

Similarly from ‘nine takbeers’ narrated in Musannaf (Bombay 1979, 2/173), if takbeer-i-tahreemah and two Farz takbeers of ruku in two rak’ats are omitted, then become six additional takbeers. In this way by making ‘Taveel’, six takbeers have been made, for which, Allah and His messenger (sm) did not give permission to anyone.

Ibnu Hazm Andalusi (Rh) says, the statement of ‘four takbeers like janazah’ if it is considered as saheeh,\(^991\) yet there is no proof for six takbeers. Because there is nothing about four takbeers with takbeer-i-tahreemah in 1\(^{st}\) rak’at and with takbeer of ruku in 2\(^{nd}\) rak’at and in before the qira’at in 1\(^{st}\) rak’at and after the qira’at in 2\(^{nd}\) rak’at. But it is clear that

\(^{989}\) Baihaqi 3/291; Mir’at 5/51.
\(^{990}\) Abu Daud, Mishkat H/1443, Para: 47, Salat of two Eids.
\(^{991}\) Such as Tahavi, Sharah Ma’-nil A-tha-r P. 6/25; Albani, Saheehah H/2997; Abu Daud H/1153; Though he opines it as Za’eef in his tahqeeq of Mishkat (H/1443; Beirut : 3\(^{rd}\) edn. 1405/1985) and in his latest tahqeeq of it (Hidayatur Ruwat ila takhreeji Aha-deethil Masa-beeh wal Mishkat; Dammam K.S.A. 1\(^{st}\) edition : 1422/2001), H/1388, 2/121.
the four takbeers as janazah will be in every rak’ats of salat of Eid (as extra takbeers). 992

Nevertheless, if all would have practised on 12 takbeers on the basis of clear saheeh hadeethes, then at least in two Eid festivals in the year, the Sunni Muslims of the world could say their salat unitedly. But we have made the religious people divided on the pretext of religion. Though there is no legal basis of it in the Shari’ah.

Procedure of the salat of Eidayen (كيفية صلاة العيدين):

In the 1st rak’at after takbeer-i-tahreemah and after reading Sana (Doa of istiftah) will give seven additional takbeers successively, very calmly with small recess after every takbeer. Thereafter with A’oozubillah & Bismillah the Imam will recite sura Fatiha and another sura loudly, while the Muqtadis will read silently the sura Fatiha only. After standing in 2nd rak’at, will give five takbeers calmly and successively and then will read sura Fatiha with only Bismillah and another sura loudly, while the Muqtadis will read silently the sura Fatiha only.

At this time in the first rak’at will read sura Qaf or A’la and in the second rak’at will read sura Qamar or Gha-shiah. 993 Other suras are also permissible. 994 In each takbeer the hands should be raised upto shoulder and fixed on the chest placing right hand on the left. If one forgets to say additional takbeers or makes a mistake in counting, then would not be said a new and it does not require any sijdah-i-saho. 995

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992. Ibnu Hazm, Muhalla (Beirut : Darul Fikr, N.D) 5/84.

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6. Salat of Janazah (صلاة الجنازة)

**Rule:** The salat of Janazah is Farz-i-Kifayah on every Muslim Ahl-i-qibla.\(^996\) That is if some one among the Muslims says the Janazah salat, then the Farz would have been observed. If does not say anybody, then every body will be responsible for it. Like other salats the ablution, the Qibla and the covering of Satars (hidden places of the body) etc. are the pre-requisites for salat-i-Janazah. But the difference is that, for salat-i-Janazah there is no ruku, sijdah and sitting and for this salat has no specific time. It can be said in any time of the day and night and even in three forbidden times also.\(^997\)

**Wajibs** (compulsory deeds): These are six : (1) Saying salat in standing position (2) Giving four Takbeers (3) Reciting of sura Fatiha (4) Reading of Darood (5) To pray for deceased in open heart and (6) Turning with Salam.

**Sunnats** (less to be compulsory): These are five: (1) Saying salat in Jama-‘at (2) To form three rows in minimum (3) The Imam or alone to stand along the head of a male and the waist of a female dead body (4) To recite another sura than Fatiha and the Doas narrated in the hadeeth (5) After the end of salat to remain standing till the dead body is lifted.\(^998\) All the rest are Mustahab (desirable). If out of mistake it becomes three takbeers, then Imam will give fourth takbeer. If any Muqtadi misses any takbeer, then he

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\(^996\) Ibnu Majah H/1526, Ch: 6, Janaiz, Para: 31, Salat on Ahl-i-qibla; Fiqhus Sunnah 1/271, 279-80.
\(^997\) Ibnu Majah H/1519; Fiqhus Sunnah 1/82-83, 271.
will give the *takbeer* and then will turn in *salam*. If he does not do, there is no harm in it.\footnote{999}

**Merits** (Fazilat): The Prophet (sm) declares that, ‘the person who participates in a *salat of Janazah* with *Iman* (faith) and in the hope of *thawab* (virtue) and comes back after the burial is complete; he earns virtues equal to two *Qeera-ts*. Each *Qeera-t* is equal to the mount *Uhud* in measure. The person who comes back after saying *salat-i-Janazah* only, he gets the *thawab* equal to one *Qeera-t*.\footnote{1000}

**Standing in rows:** To form rows behind the Imam joining shoulder with shoulder and foot with foot.\footnote{1001} In this time the sleeves make free and the trouser puts upward the ankle.\footnote{1002} Keeping away the shoes and sandals is not necessary. If there is any dirt under it, then it will be enough to rub it on the soil.\footnote{1003} To get the leg out of shoe or sandal and then to put on it is a matter of folly. The dead body should be kept to the *qibla* side keeping head to the north.\footnote{1004} If the deceased is a male one, then the *Imam* will stand along its head and if a female, then along its waist.\footnote{1005} If the deceased are more than one and both male and female, then the dead body of the male is to be kept in near

\footnote{999} Fiqhus Sunnah 1/277.
\footnote{1000} Muttafaq ‘Alaih, Mishkat H/1651, Ch: 4, Salat, Para: 5, ‘Salat of Janazah’.
\footnote{1001} Muttafaq ‘Alaih, Mishkat H/1652, 57, 58. This is to note that, the dead body of the Prophet (sm) was led down in His bed room and the people said Janazah there seperately. Most probably none would make himself Imam due to show honour to the Prophet (sm). At first was the male, then female and the boys at the end’ (Sharhul Muntaha 3/55; Sirat Ibnu Hisham 2/664; Ibnu Majah H/1628, Ch: 6, Janaiz, Para: 65).
\footnote{1002} Bukhari, Mishkat H/4314, Ch: 22, Dress.
\footnote{1003} Abu Daud H/385-87, Tirmizi H/400, Mishkat H/503, Ch: 3, Cleanness, Para: 8.
\footnote{1004} Albani, Talkheesu Ahkamil Janaiz (Dar Salafiyah, Kuwait: 1st edn. 1402/1982), P. 64.
\footnote{1005} Tirmizi, Abu Daud, Mishkat H/1679.
front to the Imam and the dead body of the female is to be placed after it. If it is of a child and a woman, then the dead body of the child is to be kept first and then of the woman after it.

It is Mustahab (desirable) to form three rows behind the Imam. The successors of deceased and honoured religious persons will stand nearer to the Imam at the 1st row. If the Muqtadis are four, then they will stand in two rows of two in each. Except the Imam, if there is a male and a female, then the male one will stand behind the Imam and the female one will stand behind him. If the Muqtadi is a single one, then he will stand behind the Imam. If there is none, then alone will say the salat of Janazah. But the virtuous musallis, who are free from the beliefs of Shirk & Bid’at, how much the number of them increases, that will be useful to the deceased and their Doa will be accepted.

Imamat (leadership in prayer): If the deceased person advises at his death-time for some Allah-fearing & righteous one, he will be Imam of his salat-i-Janazah. If not, the Ameer or his representative or a qualified near relation of the deceased or the Imam of the local mosque or some other Muttaqi Alim (Allah-fearing religious scholar) will lead the salat-i-Janazah as Imam. The deceased may advises for two persons also.

Description of the Salat of Janazah (صفة صلاة الجنازة)
In the salat of Janazah there shall be four takbeers. From five to nine takbeers are proved. But the hadeethes of four takbeers are purest and more in number. Muqtadis will say

1006. Abu Daud H/3166, Sanad ‘Mouqoof Hasan’; Do, Mishkat H/1687, Ch: 5, Janaiz, Para: 5; Talkhees, Ma’sala-65, P. 50.
1009. Muslim, Mishkat H/1660-61, Ch: 5, Janaiz, Para: 5.
takbeer following to Imam. After making Niyat i.e. the determination of Janazah in mind, will utter first takbeer loudly and will raise two hands up to the shoulder level and will fix on the chest placing right hand on the left and will not say ‘Sana’ (Doa of Istiftah). The hadeeth of placing hands under the navel is unanimously Za’eeef. Anas, Ibnu Umar, Ibnu Abbas (R) would raise their hands in every takbeer. Then will recite sura Fatiha with A’oozubillah and Bismillah and then will recite another sura. Thereafter he will utter 2nd takbeer and will read Darood-i-Ibraheemi, which would be read after ‘Attahiatu’. Then will utter 3rd takbeer and read the following Doas of janazah. Then with the 4th takbeer will turn in Salam, 1st to the right and then to the left. It is also permissible to turn in Salam once to the right only.

The salat of Janazah can be said either loudly or silently. If the Imam says it loudly then the Muqtadis will read only sura Fatiha silently with A’oozubillah and Bismillah and then will read Darood and other Doas silently. But if it is said silently, then the Muqtadis will read sura Fatiha and a sura and other Doas silently.

To be done before Janazah: The first duty for a deceased before Janazah is to arrange for repayment of his debt. For this, if all properties of the deceased are to be sold, that should be done. But if there is nothing to repay, then his near relations, society, organization or the government will bear the responsibility.

1012. Sharhul Muntaha 3/60; Talkhees P. 101.
1013. Talkhees P. 54; Sifatu Sala-tin Nabi P. 69 F. N.
1016. Talkhees P. 44-57; Musannaf ibnu Abi Shaibah, Irwa H/734, 1/181.
Caution about Janazah:

Grave sinners such as adulterous, addicted, thief-robber-terrorist, self murderer, misbegotten, grave & idol worshipper, polytheistic and innovator, untill & unless he declares openly his infidelity and who misappropriates the trust, the janazah of these kind of Muslim will have not to say any man of leadership and Allah-fearing Ulama. But will say the general people. 1019

The Prophet (sm) personally did not say salat-i-janazah of a person who is a debtor, who commits suicide, who misappropriates the Baitul Ma-l (i.e. public fund) or the Property of others, but asked others to say his Janazah. 1020

‘This was out of teaching morality by Him’. 1021

(1) In the battle of Khaibar or Hunayn one of the companions of the Prophet (sm) was fighting with great bravery. Peoples praise about him highly. But the Prophet (sm) forecasts that he is among the dwellers of the Hell. Then one of the people follows him in secret. Afterwards it is seen that the man had been wounded in the battle and after being unable to bear the suffering, he commits suicide by his own weapon. Then the man who follows him, comes back to the Prophet (sm) and said, I give evidence that, you are the messenger of Allah. Then the Prophet (sm) gives sermon to the people that some one acts as a dweller of the Heaven, but at the time of death he becomes the dweller of the Hell, but at the time of death, he becomes the dweller of

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1019. Buloooghul Maram H/542, See commentary.
1020. Bukhari, Mishkat H/2909; Muslim H/2309, Bulughul Maram H/542; Muwatta, Mishkat H/4011, Ch: 19, Jihad, Para: 7.

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In the Battle of Khaibar, one of the companions of the Prophet (SM) was killed. Then He directed that ‘you say salat of janazah to your companion’. But when he feels their unhappiness, He said, ‘your companion has embezzled in the path of Allah’. Later on a small pierced stone of locket of necklace of Jews was found in his goods, (from the war-spoils), the price of that was less than two Dirhams i.e. silver coin.

(3) **Mid'am** (ميّدعَم) a servant of the Prophet (SM), who was gifted to Him, when had been killed in the battle of Khaibar and the fellows welcomed him of Heaven, the Prophet (SM) said with anger that, ‘Never! By Allah! in whose hand my life is laid, the rapper he took from the war-spoils, surely it will burn him in the Hell’.

(4) In another hadith it is stated that the soul of a believer is hung with his debts, and he will not enter the Heaven, until and unless it is repaid.


1023. Muwatta, Abu Daud, Nasaii, Mishkat H/4011; Ibnu Majah H/2848, Sanad Saheeh, said Shu’ail Arnawoott, See F. N. of Za’dul Ma’a’d (Beirut 1416/1996) 3/98, but Albani opined as Za’eef; Ahmad H/17072, Mostly Hasan, (محتمل للتحصين) said Arnawoott; Nayl 5/48; Albani, Talhikees P. 44.


1025. Tirmizi, Ibnu Majah, Daremi, Ahmad, Mishkat H/2915, 2929.
(5) Those who deceive his partner or misappropriate the land of other by force or by cheating, his janazah should not be said by any pious Alim. As because the Prophet (sm) says, ‘who occupies the land of other unjustly, the seven beds of the Earth will be shackled to his neck at the Day of judgement’. In another statement He says, ‘...He will be compelled to carry on his head the load of that land at the Day of Resurrection’.

The above mentioned persons are grave sinners. But when the person who gives up salat wilingly has been regarded in hadeeth as ‘kafir’ (sacreligious), then how his Janazah can be said? May Allah guide us to the right path -Ameen.

Doa of Janazah:

Among many others the following Doa is most popular:

(1) Pronunciation: Alla-hummaghfir lihaiyena wa Maiyetina, wa Sha-hidina wa Gha-ibina, wa Sagheerina wa Kabeerina, wa Zakarina wa Untha-na. Alla-humma man Ahyaitahu minna Fa’ahyihi ‘alal Isla-m, wa man Tawaffaitahu

1028. Muslim, Mishkat H/569, Tirmizi, Nasaii, Ibnu Majah, Mishkat H/574, 79-80; see in detail, Ch: ‘The order against abstainer from salat’ of this book.
Translation: Oh Allah! forgive us all of our living and our dead, our present (in this Janazah) and absent, our younger and elders, our male and female. Oh Allah! whomsoever among us you will keep alive, keep him on Islam. And whomsoever you like to demise, demise him on Iman. Oh Allah! do not deprive us of our rewards (for supplicating for) this deceased and do not throw ourselves in mischiefs after him.\textsuperscript{1029}

(2) Another important Doa which may be added to the 1\textsuperscript{st} one especially for the deceased. Such as-

\begin{center}
\begin{align*}
\underline{2} & - \text{اللهُمَّ} \text{اغْفِرْلَهُ} \text{وَارْحَمْهُ} \text{وَحَفَّظْهُ} \text{وَعَفْوُ عَنْهُ} \text{وَأَصِرُّ} \text{رُوَّاهُ} \text{وَوَسْعُ مَدْخَلَهُ} \text{وَوَقَّعُ منَ} \text{الْحَمْسَةِ} \text{وَأَبْنِهِ} \text{ذَا} \text{خَيْرٍ} \\
& \text{يَحْبُسُ} \text{مَنْ} \text{ذَا} \text{خَير} \text{مَنْ} \text{ذَا} \text{خَير} \text{مَنْ} \text{ذَا} \text{خَير} \text{مَنْ} \text{ذَا} \text{خَير} \text{مَنْ} \text{ذَا} \text{خَير} \\
& \text{مَتْحَلَّيْ} \text{مِنْ} \text{نَفَاطِمَ} \text{فَرْغِي} \text{مِنْ} \text{عَذَابِ} \text{الْكَارِ} \\
\end{align*}
\end{center}

Pronunciation: \textit{Alla-hummagfhir lahu warhamhu wa ‘A-fihi wa’fu ‘anhu wa Akrim Nuzhulahu wa wassi’ Madkhalahu, Waghsilhu bil ma-i wath-thalji wal baradi; Wa Naqqihi minal Khat-aya Kama Unaqqath Thawbul abayzu minad Danasi; wa Abdilhu Da-ran Khairam min Da-rihi, wa Ahlan Khairam min Ahlihi, wa Zhawan Khairam min zhawjihi; Wa Adkhilhul Jannata wa A’izhu min ‘Aza-bil qubre wa min ‘Aza-bin Na’r}.

Translation: Oh Allah! pardon him and be kind to him. Keep him in safe and forgive his sins. You give him honourable hospitality. Make his grave wider. You wash him with water, dew and snow and clean down his sins as would be clean white cloth from dirts. You give him in

\begin{flushright}
\textsuperscript{1029} Ahmad, Abu Daud, Tirmizi, Mishkat H/1675, Ch: 5, Janazah, Para: 5.
\end{flushright}
exchange better house than his house in this world and better family than his family here and a better pair than his pair. You admit him into Heaven and save him from the sufferings of the grave and from the sufferings of the Hell.  


Translation: Oh Allah! the certain deceased son of certain is under your care and under your guaidance. So, you save him from mischiefs of the grave and punishment of the Hell. You are the owner of promise and truth. Oh Allah! pardon him and grant kindness to him. Verily you are forgiving and merciful.  


Translation: Oh Allah! the deceased is your slave and he is offspring of your slave-woman. He is the beggar of your kindness. You are not bound to give him punishment. So if
he is virtuous one, increase his virtues and if he is evil-doer, then you pardon him.  

(5) If the deceased is a child, then after reading *sura Fatiha, Darood* and the 1st *Doa of Janazah*, add the following *Doa*:

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Things to do at death-bed (الأعمال عند من حضره الموت):

To make Talqeen: ‘Talqeen’ means ‘understanding the talk’ or ‘laying in memory very quickly’. When the sign of death appears, then one should sit by the head of the dying person and to read the ‘Kalima Taiyebah’ ‘La Ila-ha Illalla-h’ before him.\(^{1037}\) So that he may remember it or commit to memory very quickly. This kalima of recognition of Tawheed may lead him to Heaven. Because, The Prophet (sm) says, ‘whoever utters the last words with ‘La Ila-ha Illalla-h’ (there is none to be worshipped than Allah), he will enter the Heaven.’\(^{1038}\) Most of the scholars (Jamhoor) have given the verdict in favour of reading ‘La Ila-ha Illalla-h’ only, as mentioned in the Hadeeth just this clause.\(^{1039}\)

‘Talqeen’ does not mean just to make hear the kalima to the dying person. But it is an effort to teach him the Kalima of Tawheed. Anas (R) said that the Prophet (sm) once went to see an Ansar patient and said, ‘Oh uncle, you read ‘La Ila-ha Illalla-h’. He answered ‘let me to read it by myself’. The Prophet (sm) said ‘Yes!’\(^{1040}\) One should not give pressure for teaching the kalima. Because in that case, foul talks may come out of his mouth. Once making him to say, should not try in the second time. So that this kalima may be his last words. There is no saheeh hadeeth for placing his head towards the north facing the Qibla. When the bed of Sa’eed Ibnul Musaiyb, the renowned Tabe’ii was turned towards the Qibla, then after he got back his sense he turned it as it was and said, is not the deceased a Muslim?\(^{1041}\) The hadeeth

\(^{1037}\) Muslim, Mishkat H/1616, Ch: 5, Janazah, Para: 3. What would be said to the dying person.
\(^{1038}\) Abu Daud, Mishkat H/1621.
\(^{1039}\) Fiqhus Sunnah 1/256.
\(^{1040}\) Ahmad H/12899, Sanad Saheeh; Talkhees, P. 11.
\(^{1041}\) Talkhees, P. 11, 96.
about reading of sura yaseen sitting this time before his head is za‘eef.¹⁰⁴²

Doas just after the death and things to do:

(1) After the death occurs, all present there and who will hear it, will read ‘Inna lilla-he wa Inna Ilai-he Ra-je’oon’ (Baqarah 2/156). (‘Truly we belong to Allah and truly we shall return to Him’) and will keep patience and remain pleased on the fate decided by Allah. (2) At this time the eyes of the deceased are to be closed¹⁰⁴³ and the entire body and face of the deceased are to be covered with cloth.¹⁰⁴⁴ But the head with face of the ‘Muhrim’ (at the time of Hajj or Umrah) will be open. Because he will rise in the Day of Resurrection reciting the ‘Talbiah’.¹⁰⁴⁵

(3) Thereafter the nearest relation of the deceased will read the Doa: Allahumma Ajirnee fee Museebatee wa Akhlef lee Khairam minha’. (‘Oh Allah! reward me in my disaster and give me the best return of it’).¹⁰⁴⁶

(4) In this time should read the Doa below for the deceased, as the Prophet (sm) was read it for Abu Salamah (R) just after his death:

Allahumma Ajirnee fee Museebatee wa Akhlef lee Khairam minha.

1042. Ahmad, Abu Daud, Ibnu Majah, Mishkat H/1622.
1043. Muslim, Mishkat H/1619.
1046. Muslim, Mishkat H/1618.
Translation: Oh Allah! You pardon him and make high his dignity among those who have got right path. Be his representative in his progeny. Oh the Fosterer of the universe! You forgive us and him. Do spacious his grave for him and do it illuminated for him.\(^{1047}\)

(5) In this time, it is necessary to pray for the salvation of the deceased and to talk about his good qualities and virtues. As because, with this the Angels would say ‘Ameen’ (Oh Allah! accept it) and those become Wajib for him. In another statement it is said that, ‘For him jannat (Heaven) becomes Wajib.\(^{1048}\) In another place it is narrated that, if 4, 3 or even 2 pious Mumin give ‘good evidence’ for him, it makes the Jannat Wajib for him.\(^{1049}\) In another narration it has been said that, if four of his neighbours give evidence that they did not know anything but good about him, then Allah says ‘I accept your evidences and I pardon all sins of him which you do not know’.\(^{1050}\)

(6) Arrangements for quick burial and payment of loans to be made, even by selling all of the properties he left. If there is nothing to pay back the debts or there is none to repay it, or the debt is not exempted, then the society or the state will have to repay on behalf of him.\(^{1051}\)

Things to be shunned after death:

(1) Crying loudly\(^{1052}\) (2) to publish as ‘sad news’ to the markets and minarets (over microphone etc).\(^{1053}\)

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1047. Muslim, Mishkat H/1619, Ch: 5, Janaiz, Para: 3.
1048. Muslim H/2243, Ch: Janaiz, Para: 20; Do, Mishkat H/1617, 19; Talkhees P. 13, 25.
1050. Musnad Abu Ya’la, Saheeh Ibnu Hibban; Saheeh At-Targheeb H/3515; Talkhees P. 26.
1052. Talkhees, P. 18.
1053. Talkhees, P. 19, 98.
(3) Excessive mourning and lamentation, wailing by beating hands on mouth and the chest. Put down the cover from head of the women and tear it of the chest etc.\textsuperscript{1054} Sahabi Huzaffah (R) through ‘\textit{Wasiat}’ (Direction at the death time) said, ‘Dont give information to anybody after my death’. I fear whether it will be the \textit{Na’ii} (نهي) i.e. ‘sad news’. Because the Prophet (sm) has prohibited it. There are so many such ‘\textit{wasiats}’ from other Sahabis as well.\textsuperscript{1055} For this reason Imam Nabavi (Rh) says, ‘every one should make such \textit{wasiat}, so that after his death no \textit{Bid’at} is committed for him.\textsuperscript{1056}

(4) Mourning for deceased allowed only for three days after death and not more.\textsuperscript{1057}

(5) Making delay in burial and to preserve dead body after \textit{Janazah} or not, in an ice-coffin to come his near relation is an act of anti-sunnah.

(6) It is forbidden to distribute \textit{sadaqah} (alms) just after death in the house and at the time of \textit{Janazah} or on the grave.\textsuperscript{1058}

\textbf{Things to be done after death (الأعمال بعد الموت)}

After death five things are to be done soonly. These are: bathing, enshrouding, \textit{janazah}, carrying of \textit{janazah} and burial. The Prophet (sm) says,

\begin{quote}
\textit{أَسْرَعْ بِالجِنَابَةِ،} فَإِنَّكُ لَصَالِحٌ خَيْرٌ ثُمَّ جِنَابَتِكَ بِهِ، وَإِنَّكُ سَوْىٰ ذَلِكَ فَنَخْرَكُ وَتَصَفَّعْتَ عَنْ رَفِيْقِكُ} ‘Bury soonly with \textit{Janazah}. Because if
\end{quote}

\textsuperscript{1055} Tirmizi H/986; Ibnu Majah H/1476; Talkhees, P. 19, 10.
\textsuperscript{1056} Talkhees, P. 10.
\textsuperscript{1057} Abu Daud, Nasaii, Mishkat H/4463, Ch: 22, Dress, Para: 3.
\textsuperscript{1058} Fiqhus Sunnah 1/308.
the dead is a virtuous one, you should forward the ‘good’ to the grave and if it is not so, you should lay down the ‘bad’ from your shoulder’.  

I. Bathing of dead body (غسل الميت):

(a) Virtues of bathing, enshrouding and burial: There are endless virtues for the person who will do these on two conditions: (1) If he does it only to earn the pleasure of Allah and does not take anything worldly in return (Kahf 18/110). (2) If he keeps secret anything disliked of the deceased.

The Prophet (sm) says, ‘the person who bathes a Muslim deceased and keeps secret of his hidden things, Allah will forgive him forty times and the person who digs grave for the deceased and cover it after burial, Allah will give him reward similar to a house of the Heaven, in which will settle him, till the Day of Resurrection. The person who wears kafan on the deceased, Allah will make him dressed with fine and thick cloth of silk in the Day of judgement.’

(b) Rule: It is Sunnat to do earlier the bathing, enshrouding and burial. Screen should be arranged at the time of bathing, and with full of gentility and religiosity the bathing is to be done with water boiled with pulm leaves or with scented soap. The male will bathe the male and female to the female. But the ladies can bathe the children. The husband can bathe his wife and wife her husband without any hesitation. The Prophet (sm) told his wife ‘A-yesha (R) that ‘If you die before me, I will bathe you, enshroud you, will say Janazah of you and will bury you’. Abu Bakr (R)

1062. Fiqhus Sunnah 1/268.
1063. Ibnu Majah H/1465.
was bathed by his wife Asma bint Umaiya (R) and Fatima (R) was bathed by her husband Ali (R).\textsuperscript{1064} The martyrs of religious war would not to bathe.\textsuperscript{1065} If water is not available, then the dead body should make \textit{Taiyammum}.\textsuperscript{1066}

\textbf{(c) Process of bathing:} With ‘\textit{Bismillah}’ will begin first to wash the limbs of ablution from the right side and will keep a wet towel in the hand. With full screen the clothes of the deceased should be taken away. Don’t look to the shameful places or touch these with naked hand during bathing. Pour water on the whole body thrice or more with uneven numbers. After the bath was complete, will put some camphor or scent (\textit{Atar}). If the deceased is a female, her hairs to be loosen and it will be braided in three parts and be spread to the back.\textsuperscript{1067}

\textbf{2. Enshrouding (التكفين)}: Shroud should be made of white, clean and ordinary standard of cloth of cotton. The payment for shroud should be made from the personal properties of the deceased. The clothes used by the deceased may also be used as \textit{kafan}, whereas the living one is too needy for new cloth. Three pieces of cloth to be used as \textit{kafan} for both male and female including a big sheet to cover the whole body from head to the foot named ‘\textit{lefafee}’ and two smaller ones. One as the \textit{Lungi} or \textit{Tahband} i.e. lower part of cloth and other as \textit{Qamees} i.e. the shirt for the upper part. On the unusual circumstances the shroud can be made with one piece of cloth or with as much as it is available.

The ‘\textit{Shaheed}’ (martyr) in his own clothes and the ‘\textit{Muhrim}’ with his two pieces of cloths of \textit{ihram} is to be shrouded. If

\begin{itemize}
\item \textsuperscript{1064} Baihaqi 3/397; Daraqutni H/1833, Sanad Hasan.
\item \textsuperscript{1065} Talkhees P. 28-33.
\item \textsuperscript{1066} Fiqhus Sunnah 1/267; Nissa 4/43, Mayedah 5/6.
\item \textsuperscript{1067} Talkhees P. 28-30.
\end{itemize}
there is dearth of cloth for kafan, then one piece of cloth may be used for more than one dead body. Scent to be sprayed three times after wearing the shroud. But no scent to be sprayed on the shroud of the ‘Muhrim’. If there is no property of the deceased to purchase the shroud, or if it is not sufficient, one may offer it or it may be arranged from the Baitul Mal (public treasury) or by the government. The Hadeeth of five pieces of cloth for ladies (which is in vogue) is Za’eeef.

3. Janazah

The Prophet (sm) usually used to say Salat of Janazah in a fixed place outside His Mosque. But if necessary it can also be said within the mosque. The Prophet (sm) said the salat-i-Janazah of Suhael bin Baiza (R) and his brother within the mosque. The Janazah of Abu Bakr and Umar (R) were conducted within the mosque. The ladies may also take part in the Janazah salat from within the seclusion. ‘Ayesha (R) and other Ummahatul Mumineen (i.e. the mothers of the believers) had brought the dead body of Sa’id ibnu Abi Waqqas (R) within the mosque of the Prophet (sm) and they said Janazah there. The ladies may say salat of Janazah alone or in Jama‘at. Without particular cause, the Janazah salat should not say in between the grave-yard. To build any mosque there is not allowed also.

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1068. Talkhees P. 34-37; Baihaqi 4/7; Muttafaq ‘Alaih, Mir’at 5/343-45.
1069. Fiqhus Sunnah 1/270.
1070. Albani, Abu Daud H/3157; Silsila Za’eefah H/5844.
1071. Fiqhus Sunnah 1/282.
1072. Muslim, Mishkat H/1656.
1074. Muslim H/973, Mishkat H/1656; Baihaqi 4/51.
1075. Fiqhus Sunnah 1/282.
fails to attend the Janazah, he may do it any day either alone or in congregation and will say salat standing to the grave.\textsuperscript{1077} This is to note that, if the dead body become rotten and it becomes impossible to stand nearby it due to bad smell then it is permissible to say Janazah after burial standing to the grave.\textsuperscript{1078} One can say or lead the salat of Janazah more than once in particular cause.\textsuperscript{1079} This is to note that at the time of Janazah the custom of giving ‘good evidence’ about the deceased with one voice is a blamable innovation.\textsuperscript{1080}

\textbf{Note : (a)} Now a days some people would pray again unitedly by raising hands immediately after the burial. Others would call their relations in the same day or some days after to the house of the deceased to sit in a ritual of Dua, which are undoubtedly a Bid'at (innovation). But this is to know that the salat of Janazah is the only ceremonial rite of Dua. Except this there is no other ritual ceremony in islamic shari'ah for a Muslim deceased.

\textbf{(b)} After janazah or before the burial by the name of ‘state-honour’ by ringing bugle with piteous tone and other formalities which would be done now a days are totally Bid'at. The prophet (sm) says, the deceased lamented on him with loud cry, will be punished in the grave and in the Day of Resurrection'.\textsuperscript{1081} This is undoubtedly on that deceased who supported it and did not advice against it before death-time.\textsuperscript{1082}

\textsuperscript{1077} Muttafaq 'Alaih, Mishkat H/1658-59; Muslim, Mishkat H/1698; Baihaqi 4/44-49; Mirat 5/390, 433.
\textsuperscript{1078} Fiqhus Sunnah 1/281.
\textsuperscript{1079} Muttafaq 'Alaih, Mishkat H/1658; Fathul Bari H/1336-37, see commentary, Ch: 23, Janaiz, Para: 66; Mir’at H/1672, See commentary, 5/390.
\textsuperscript{1080} Talkhees P. 26.
\textsuperscript{1081} Muttafaq 'Alaih, Mishkat H/1740-42, Para: 7, Wailing on the deceased.
\textsuperscript{1082} See in detail the commentary of H/1754, Muttafaq ‘Alaih, Mir’at Sharah Mishkat, P. 5/482-85.
(4) Carrying of Janazah:

It is sunnat to carry the Janazah on the shoulder. In this time the head of the deceased should be to the front side. The family members of the deceased and his near relations are entitled for it. The responsibility is for the males only and not for the females. The ladies were asked not to follow the Janazah. But it is not strictly prohibited. In this time is not allowed to cry loudly and not to carry any kind of scented burning (i.e. Dhup-Dhuna etc), and not to make loud zikr, takbeer, tilawat and any unnecessary talks. Rather, with thinking of the death should proceed to the grave-yard in solemnly silence with medium motion. Sitting on the way while proceeding is not allowed without emergency. It is better to follow nearer to the dead body. But if required, one can walk in front of dead body and its two sides. If some one wants to go by a carriage he must go behind. If any respected elderly person or Alim (religious scholar) fails to attend the Janazah, then the dead body may be brought and kept before him. So that he may say Salat of Janazah even alone. Those who will follow the Janazah they should have been with ablution and it is ‘Mustahab’ (desirable), not obligatory.

At present, it is seen in some places that the dead body is being carried on a vehicle. This is an act of anti-sunnah. If not compelled, it should be avoided. Because it is a custom followed by the Jews and the Christians. The Prophet (sm) says, ‘Nurse the patient and follow the bier, it will make you remember

1084. Majmu’ Fatawa Uthaimeen 17/166.
1086. Abu Daud, Mishkat H/1667.
your life hereafter’. 1087 The Prophet (sm) says, the Angels walk along with the Janazah and after the Janazah, they leave. This is why I did not avail any vehicle. Since they left now, so I avail it. 1088

(5) Burial

Muslim deceased should be buried in muslim grave-yard and never be buried with Jews, Christians and with infidels & polytheists. So that they would have been benefited by the Doas of Muslim visitors. The Muslim who follow the saheeh hadeeth in their life, should not have been buried by the side of the followers of Shirk & Bid'at. Jaber (R) had raised the dead body of his father after six months from the grave by the side of a Muslim, he would dislike him and then he buried him in another place. 1089 The burial of the Prophet (sm) in His bed-room was a particular case for Him. Besides, the martyrs in the battle would be buried at the place in which he attains martyrdom. 1090 Muslim should be buried in muslim grave-yard where he died. But he may took another place for legal cause. 1091

The grave should be north-south in length, deep, wider, beautiful and about half of a cubit high in the middle with sloping two sides. It is not permissible to make it too high. Two types of grave ‘Lahd’ and ‘Shaqq’ are permissible. Which are known in this country as ‘Pashkhuli’ (side opening) and ‘box grave’. But the Lahd is better. It is the responsibility of the males to bring down the dead body in the grave. The family members or more beloved ones of the deceased will perform this duty, especially who did not

1087. Ahmad, H/11288, Baihaqi, Saheehul Jame’ H/4109; Talkhees P. 38-43.
1088. Abu Daud, Mishkat H/1672, F.N. No.4. Narrated from Thawban (R.). Jaber bin Samurah has described another also; Muslim, Mishkat H/1666.
1089. Bukhari H/1352, Ch: 23, Janaiz, Para: 77; Fiqhus Sunnah 1/300, 302.
1090. Talkhees P. 59-60 Fiqhus Sunnah 1/301-02.
1091. Fiqhus Sunnah 1/303.
cohabit with wife last night (or before the burial). The dead body would be laid into the grave from the leg side (If it creates any problem, then to be laid whatever way they please). The deceased to be laid right side facing the Qibla. The knot joinings of the shroud have to be loosen then.  

At the time of laying in the grave would say, بِسْمِ اللَّهِ رَحْمَتُ اللَّهِ بِالرَّحْمَةِ ‘Bismillahi wa ‘ala Millati Rasoolillah’ (With the name of Allah and on the religion of the Prophet of Allah). ‘Sunnati’ may also be said in the place of ‘Millati’. To spray any kind of scent or rose-water on the dead body in the grave is an innovation. After the grave is closed, each present will take three handfuls of soil and spread it on the grave (with Bismillah) from the head side to the leg.

Reading at the time of laying the dead body ‘Minha Khalaqna-kum wa feeha Nu’eedukum wa minha Nukhrijukum Ta-ratan Ukhra’ (Toaha 20/55) has no pure basis. Similarly to read, Alla-humma Ajirha minash Shaiytoani wa min ‘Aza-bil Qabri.... has no sound proof.

During the time of the burial, the awaiting persons should discuss sitting near the grave about the life hereafter, about the sufferings of the grave and about the punishments of the Hell and happiness of the Heaven quoted from the holy Quran and Saheeh Hadeethes. At this time every body will read the following Doa twice or thrice, اللهُمَّ إِنِّي أَعْوَدُ بِكَ مِنْ عَذَابِ الْقُبُورِ Alla-humma Innee A’oozubika min ‘Aza-bil Qabri’ (Oh Allah! I Seek refuge with you from the tortures of the grave).  

1092. Bukhari, Mishkat H/1695; Mir’at 5/428-29; Fiqhus Sunnah 1/290.  
1093. Talkhees P. 102.  
1095. Ahmad H/22241, Sanad Za’eeef; Talkhees P. 102. Albani, Ahkamul Janaiz, See F. N. Masala no. 106.  
1096. Ibnu Majah H/1553, Sanad Za’eeef.  
1097. Ahmad, Abu Daud, Mishkat H/1630 Ch: 5, Janaiz. Para: 3.
After the burial everybody should pray individually for 'Tathbeet' (التنبيت) for deceased, so that he may remain firm at the questions and answers with Munkar and Nakeer (two unknown Angels). Because the Prophet (sm) says، إِسْتَغْفِرْواْ لَأَحِيْكُمْ وَسَلِّواْ اللَّهُ الْبَيْتَ فَإِنَّهُ أَلَّاَنَّ يُسَالُ 'you seek pardon for your brother and pray to Allah to keep him firm. Because he will be asked now'. 1098 So, everyone should pray for him as follows:

(1) Alla-hummaghfir lahu wa thabbithu. (Oh Allah! You pardon him and keep him firm)1099 or (2) Alla-humma thabbithu bil Qawlith tha-bit (Oh Allah! you make him firm with kalima Shahadat). In this time he is too much needy for Doa, and the Doa of living Mumin is very useful to the deceased one. Besides, to read La ila-ha illlalla-h for deceased to make him talqeen, which is in vogue among the Shafe’iis, has no proof.1100

(3) The 2nd Doa and the last portion of 3rd Doa of Janazah stated before Alla-hummaghfir lahu warhamhu, Innaka Antal Ghafoorur Raheem, may also be read. But there is no sound basis to pray congregationally under the leadership of one raising two hands and shouting others with ‘Ameen’ ‘Ameen’ in one voice after the burial, which is in vogue.

1098. Abu Daud, Mishkat H/133, Ch: 1, Iman, Para: 4, ‘To proof the punishment in the grave’.
1099. Abu Daud, Hakem, Hisnul Muslim, Doa No. 164.
1100. Mirqat 1/209; Mir’at 1/230.
Prohibited things on the grave (المنهيات على القبور):

(1) Making the grave up-ward more than half of a cubit, brick-build, white-washed, to build tomb, writing the name on the grave, sitting on it, saying salat to it.\(^{1101}\)

(2) To refresh it with bathing & washing, to build mosque on the grave, to arrange there fair & anual Urs and to make the grave as a place of pilgrimage.\(^{1102}\)

(3) To slaughter there cattle or fowls etc. This is the malpractice of jahiliya period to do on the grave of a saint and generous one.\(^{1103}\)

(4) To offer garland of flowers and to wear the Ghilaf (cloth of covering) and to cover it with canopy.\(^{1104}\)

The prophet (sm) said that, ‘Allah has not directed us to wear clothes on bricks, stones and soil.’\(^{1105}\)

These are included clearly into the grave-worship. The Prophet (sm) had ordered to Ali (R) that,

Don’t leave any idol before it would be traceless and don’t leave any grave up-ward before it would be ground level.\(^{1106}\)

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1101. Muslim, Mishkat H/1696-99; Tirmizi, Mishkat H/1709.

1102. Muslim, Miskat H/713; Muwatta, Mishkat H/750; Nasaii, Abu Daud, Mishkat H/926; Fiqhus Sunnah 1/295.

1103. - Abu Daud H/3222, Ahmad H/13055, Silsila Saheehah H/2436.

1104. Fiqhus Sunnah 1/295.


1106. Muslim H/969; Do, Mishkat H/1696, Ch: 5, Janaiz, Para: 6, Burial of deceased. Narrator Abu Haiyj Al-Asadi was the chief of police of the caliph Ali (R). At the time of caliph before him Othman (R), this rulling also was in practice. (Albani, Tahzeerus Sa-jid P. 92).
(a) The Prophet (sm) has prayed, 

اللهُمَّ لَا تَحْلِعِ فِي رَيْبِ وَنَتَا يُعَدُّ

‘Oh Allah! Do not convert my grave as a place of worship. The curse of Allah becomes pitiless with those who convert the graves of their Prophets into the place of prostration (sijdah)’.\(^\text{1107}\)

(b) Now the graves have been termed as Mazar i.e. place of Ziarat (holy visit), which are mostly the pilgrim centres. While the Prophet (sm) ordered that the journey (to earn virtues) will never be made except towards three mosques: Masjidul Haram, Masjidul Aqsa and My this mosque.\(^\text{1108}\) He has directed to his devotees, 

لاَ تَحْلِعُوا فِي رَيْبِ عَيْدًا

‘You must not make my grave a place of Eid. i.e. a place of fair’.\(^\text{1109}\)

(c) Only five days before death the prophet (sm) warned his Ummah, 

لَا تَحْلِعُوا فِي رَيْبِ مَسَاجِدٍ إِذَا أَثْبَكُمْ عَنْ ذَلِكَ

‘Do not make the graves as the places of Prostration. I forbid you from that’.\(^\text{1110}\)

(d) The Prophet (sm) warns to one who builds the mosque on the grave and puts there picture, embodiment or portrait of the deceased as: 

أَوْلَئِكَ الْمُرْتَفِقُونِ عِندَ اللَّهِ يَوْمِ الْقِيَامَةِ

‘They are the badest creature to Allah in the Day of Resurrection’.\(^\text{1111}\)

(e) Instead of grave, in any house or on the road-side or at a particular place, to build the idol or portrait of the

\(^{1107}\) Muwatta, Mishkat H/750, Ch: 4, Salat. Para: 7, Mosques & the places of salat.
\(^{1108}\) Muttafaq ‘Alaih, Mishkat H/693, Para: 7, Mosques & the places of salat.
\(^{1109}\) Nasaii, Abu Daud, Mishkat H/926, Para: 16, Darood on the Prophet (sm).
\(^{1110}\) Muslim H/1216; Mishkat H/713; Musannaf ibnu Abi Shaibah, Albani, Tahzeerus Sa-jid P.15.
\(^{1111}\) Bukhari H/1341; Muslim H/1209.
deceased with full body or half with the head or to establish any memento of the dead to pay homage there and to stand there keeping silence, is obviously an idolatry, which is clear polytheism and all should must refrain from it.

This is to note that the picture & embodiment with head & chest is similar to the full body, which is always forbidden.\textsuperscript{1112}

**Usual Shirks (Polytheistic activities) on the grave**

(1) To make prostration to the grave (2) Saying salat facing the grave (3) To sit on it and pray to the deceased for recommendation to Allah for him (4) To build mosque there. (5) To desire something to the deceased (6) To pray for salvation through him (7) Giving gift i.e. Nazar-Neaz and money to the grave to please him (8) To make vow (Manat) there (9) To offer cattle and cocks as hostage (Hajat) (10) To arrange annual Urs etc. there (11) To maintain belief that unless one gives any gift to the grave, he will be perished out of curse of the dead saint i.e. ‘Pir’ (12) To believe that vowing Nazar-Neaz there, will help him to win the case in the court or to pass in the examination or he becomes free from the mishap (13) To believe that unless one gives money as Shukria (gratefulness) in any case of happiness to the grave of dead Pir, he will incur his curse (14) To think that the water of the river and the sea are all under the ownership of Khizir and to throw money and coins as gift into the river will please him (15) To consider the pet Crocodiles, Tortoises, Gajal fish and Pigeons etc. of the dead Pir as especially respectful and powerful. (16) To believe that the dead saint is alive in the grave and he is able

\textsuperscript{1112} Abu Daud H/4158; See book of the Author on ‘Picture and idol’ P. 25-26.
to do good and bad to his devotees. (17) He hears the supplication of his devout and he would recommend to Allah for him. (18) To call the dead saint in any mishap and fall into cry on his grave. (19) To pay money to the grave of dead saint to please him both in the time of pleasure and displeasure. (20) To make the grave brick-built or to build palace on it and to develop its beauty and to arrange there light & air always on belief that the deceased will be pleased with it. (21) To be buried nearby the grave of a saint or a pious man on belief that the punishment of the grave will be remitted. (22) To believe that if an Allah-fearing Islamic scholar walks by the grave-yard, the punishment of that deeds will be exempted for forty days. (23) To offer garland on the grave or on picture or portrait or mausoleum or on a specific place and pay homage to it and to show honour standing sometime silently or to give salute to the deceased or to do *Milad & Qurankhani* there with same object etc.

This is to know that the Satan is always working behind the man to throw him into the Hell. For this reason he sometimes shows himself as a man or does his work by a man. As it is heard sometime that the people of certain place would have been cured from all diseases by the root of a plant got by a dream of someone or by an amulet. All kinds of patient would have been got relief from incurable diseases by the blow of a man or woman or of a suckling baby. Even the patients return home being well then & there by the treatment of open surgical operation of the belly and intestines. Thus after overcrowding lacs of people daily for months the so called miraculous physician would be disappeared suddenly and traceless after robbing their Iman i.e. the faith on Allah. All these are illusion of Satan only. Allah gives some ability to *Iblees* to do such kind of
cheating for time-being. 1113 While the cheating nets of living being is split up, but the nets of satanic deception of the worship of dead saint is spreading for age after age. The man can hardly comes out of it except who got the special kindness of Allah.

Allah says, ‘يُبِدِّعُهُمْ وَيَسْتَيَهُمْ وَمَا يُبِدِّعُهُمُ الشَّيْطَانُ إِلَّا غَرُورًا’ the Satan gives them false promises and makes hear to them message of assurance. Rather the Satan do not give them any promise except the deception’ (Nisa 4/120). But the Satan would never deviate any slave of Allah with fresh heart even after spreading his countless nets of deception (Hijr 15/40).

The oldest polytheism of the world is the worship of dead saint, which begins at the time of the Prophet Nooh (A). Nevertheless the fundamental teaching of Tawheed was to make man free under the slavery of Allah by emancipating him from the worship of creature. But misgiving by a baseless conception to gain closeness to Allah and to get salvation from the punishment of the Hell in the life hereafter through recommendation of dead saint, the Shirk was introduced first in the society of Nooh (A) by evil counsel of the Satan. Which is prevailed in the human society for ages in the shape of worship of the idol, grave, place, picture and portrait etc.

Allah says, ‘إِنَّ يَدُعُوْنَ مِنْ دُونِهِ إِلَّا إِنَّا وَإِنْ يَدُعُوْنَ إِلَّا هَوَّانًا مَّرِيدًا ‘they call women than Allah. But they call the rebel Satan (Nisa 4/117). Ubaï ibn Ka’b (R) says, ‘مَعَ كُلِّ صَنْمٍ حَسْبُهُ ‘with every idol there is a female jinn. 1114 After the conquest of

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Makkah when khalid bin Waleed (R) smashed the ‘Uzzha’ the famous idol by the order of the Prophet (sm), he cut into two pieces a naked female jinn of dark black colour with scattered hair. They do men unmindful from the remembrance of Allah keeping themselves invisible and they allure men to the worship of idol, grave, place and creature.

Though Allah had ruined the polytheistic people of Nooh (A) fully in consequence of their denying to make Tawba (repentance) from the Shirk. In our age, if we do not repent from this grave sin, we may be ruined also by the curse of Allah. As He says,

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\text{اَنْتُمْ بِرُوحٍ مَّنْ أُهْلُكُنَا فِيٓ اًلْيَمْهِمْ مِنَ الْقُوُّوْنَ أَتُهُمْ إِلَيْهِمْ لَا يُرْجِعُونَ - وَإِنَّ كُلَّ لَمْ بِشَرًّا جَمِيعَ أَلْدَمْتَانَ مُحَضَّرَانَ - (يَسِيرٌ ۳۱-۳۲)}
\]

‘Do they not see how many generations we destroyed before them? they will not return to them’. ‘But each one of them will be brought before Us (for judgement)’. (Yaseen 36/31-32). He says,

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\text{ِإِنَّهُ مَنْ يَشُرَّكُ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَا وَأَهُ الْنَّارَ وَمَا يَلْظَالِيَّبُنَّ مِنُ الْأَحْسَرُ - (المائدة ۷۴)}
\]

‘Varily the person who makes Shirk with Allah, Allah will make Heaven forbidden for him. And his place of return is Hell. And there will be no helper in life hereafter of the persons who commit Polytheism’. (Maidah 5/72). He also says,

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\text{ِإِنَّ اللَّهَ لَا يُغْفِرُ أَنْ يُشُرَّكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ - (النساء ٤٨، ٤٦)}
\]

‘Varily Allah will never pardon the sin of Shirk with Him. Beside it, He forgives any sin of His slave to whom He wishes. (Nissa 4/48, 116).

Usual Bid‘ats after death
(البدع المروحة بعد الموت)

(1) To turn the deceased to the Qibla before or after the death. (2) Reading sura Yaseen or the holy Quran sitting by the head of the deceased (Talkhees 96, 97). (3) To cut nails and hairs of hidden limbs of the deceased (97). (4) To brush teeth with definite number of sticks (esp. of Neem). (5) Setting cotton in the nose, ear and other places of covered areas (97). (6) Fasting of the family members till burial of the dead body (97). (7) Distribution of Sadaqah (alms) in the house or grave-yard at the time of burial (99,103) (8) Wailing loudly, beating the chest, tearing clothes, shaving the head and keeping moustache & beard etc. (18, 97). (9) To mourn for more than three days (15, 73) (for a week or a month or six months) except the wife (because she will maintain ‘Iddat’ for four months and 10 days) (10) To pray for Kafir, Mushrik or hypocrites (48). (11) To observe the day or month of mourning and to arrange condolence meeting and feast (such as Kangali Voj) for it (73-74). (12) To announce ‘Sad news’ through minarets of the mosques and mikes in the Bazars and nooks and corners (19, 98). (13) Keeping food and drinks on the grave with expectation that others will take these away (103). (14) Keeping the room of the deceased lightened for three or seven nights (or forty nights). (98) (15) Writing verses of the Quran and Doa or kalima on the cloth of the shroud (99). (16) Keeping the view that if the deceased is a dweller of Heaven, he becomes lighter in weight and wishes to go to the grave quickly (99). (17) To carry the deceased to the grave-yard of the pious men at the long distance and to bury there. (99). (18) To follow the Janazah with loud Zikr and recitation of the holy Quran (100). (19) Just before the...
beginning of *Janazah*, asking people loudly to know in one voice, how was the deceased person? *(101).* *(20)* To describe elegies before *Janazah* or after the burial *(100)* *(21)* Leaving shoes off at the time of *janazah salat*, though the shoe is clean *(101).* *(22)* To spray rose-water on the dead body in the grave *(102).* *(23)* To pour water on the grave from head to foot and from foot to head. Thereafter, pouring rest of the water on the middle of the grave *(103).* *(24)* At the time of spreading three handfuls of soil on the grave, saying at the 1*\textsuperscript{st} one, ‘Minha Khalaqna-kum’ and in the 2*\textsuperscript{nd} one, ‘wa feeha Nu’eedukum’ and in the 3*\textsuperscript{rd} one ‘wa minha Nukhrijukum Ta-ratan Ukhra’ (Sura Toaha, verse 55; 102) *(25)* Or to say *Alla-humma Ajirha minash Shaitoan*... at the time of spreading three handfuls of soil *(Ibnu Majah H/1553, Za’eef)* *(26)* Reading at the head side *sura Fatiha* and at the leg side the opening part of *sura Baqarah* *(102).* *(27)* Making special *Doa* after reading seven *Suras* of *Fatihah*, *Qadr*, *Kafiroon*, *Nasr*, *Ikhlas*, *Falaq* and *Nass* at the time of burial *(102).* *(28)* Recitation of the Quran and making it *Khatm* (i.e. reciting from beginning to the end) sitting beside the grave *(104).* *(29)* Setting canopy over the grave *(104).* *(30)* To visit the graves of the parents particularly in every *Jum’ah* (Friday) or at Monday & Thursday *(105)* *(31)* Special visit to the graves on the days of ‘A-shoorah *(10*\textsuperscript{th} of Muharram), *Shab-i-Me’raj*, *Shab-i-Barat*, *Ramazan* and two *Eid* days *(105)* *(32)* To stand before the grave begging with two hands, reading *sura Fatiha* once, *Ikhlas* 11 times or *sura Yaseen* once *(105)* *(33)* Feeding the Quran-readers with best meal and giving them money and gift and making *Wasiat* (death-time advice) for it. *(104, 106)* *(34)* Making the grave beautiful *(107)* *(35)* To throw handkerchief or clothes on the grave for earning virtues *(108)* *(36)* To kiss the grave *(108).* *(37)* To write the name and date of death of the deceased on the grave *(109).* *(38)* To touch the grave with
belly and back thinking it virtuous. (108) (39) Reading 30 parts of the Quran (or sura yaseen) and offer its virtues to the deceased (106), which is called as ‘Qurankhani’. (40) Reading one lac times the four ‘Qul’ of sura Ka-firoon, Ikhlas, Falaq and Nass and to offer its virtues to the deceased. Which is called as ‘Qulkhani’ (41) Reading kalima ‘la ila-ha illalla-h’ one lac times and to offer its virtues to the deceased. Which is called as Kalima khani” (42) To arrange feast on 1st, 3rd, 7th, 10th or on 40th day ceremoniously, which is called as ‘Chehlam’ or ‘Challisha’ (43) To arrange a feast for the deceased, which is called as ‘Khana’ (103). (44) To arrange special feast for those who helped in act of digging the grave and in the functions of burial, which is called as ‘Hat dhoa khana’ (feast of washing hand from the dust of digging the grave). (45) To bury by the side of a mosque on belief that he will get virtues of listening to Azan and the punishment of the grave will be remitted by it. (46) To recite ‘Fatiha’ by the side of the grave (20). (47) To act of bathing, enshrouding and digging the grave in lieu of money without belief it as an act of virtue. (48) To make a ‘Khatm’ of Quran in the whole night by the side of the grave with loud speaker and lightening. (49) To observe death anniversary (104, 106) (50) To offer as gift, the virtues of salat, qira-‘at and other physical Ibadats (prayer) to the deceased (106). Which is called as ‘Thawab Resani’ (51) Giving the virtues of Good deeds to the Prophet (sm) or to other late virtuous men (106) which is called as ‘isa-le thawab’ i.e. the transfer of virtues. (52) Thinking that the Doa will be accepted if it is done at the grave of a pious man (108).

(53) To think that the relation between husband and wife has been cut off just after the death of one. (54) Trying to get ‘no claim of dowry’ from the widow just before the Janazah (55) To collect fine-money of due salats of the
deceased or for Umri Qaza (i.e. due salats of past life) of him as ‘Kaffa-rah’. (56) Distribution of rice and money among the poors just after the death. (57) To slaughter the buffalo or cattle at the grave-yard and distribute the meat to the poors after burial (101). (58) To bring down the dead body three times on the way to the grave-yard. (59) Keeping a block of earth in the grave written ‘Allah’ in Arabic on it, at the head side of the deceased namely ‘the soil of Makkah’ (60) Writing ‘Allah’ on the face and forehead of the deceased with Atar (scent) (61) Keeping wax-candles and perfumed sticks on the grave (62) Keeping an water-pot on the grave in five times of daily salat on belief that the soul of deceased will come and after making ablution, will say salat. (63) Keeping a special piece of iron in the room of deceased for 40 days. (64) Distribution of breads on 20th day and giving a large feast on 40th day after death (65) Keeping the bed and bedstead of deceased as it was for 7 (seven) days after death. (66) Holding Milad and Waz Mahfil (religious congregation) in the house of the deceased for his salvation in the life hereafter (67) To call a honourable person on the ‘new years day’ or on Shab-i-Barat for Ziarat (visit) of the grave of the dead and to offer him special honorarium. (68) To wait and prayer of the widow after refreshment of the abandoned room of the husband or in another place for coming the soul of her dead husband on the night of Shab-i-Barat and to wake up for him the whole night. (69) Holding the functions of Isa-le thawab (Transfer of virtues to the deceased). (70) To fix thread or a piece of brick with the grave or with a tree near the grave for the solution of one or more personal problems (71) Coming back from the grave (Mazar), keeping face towards it (72) To build the grave before death (104). (73) To place in the grave the used materials of the deceased on belief that it will help him there. (74) To place in the grave the piece of the Ghilaf (covering cloth) of the holy Ka’ba or any grave of the Pir or placing
Salatur Rasool (SM)

Ta’beez (Amlet with holy verses) written by a Pir on belief that it will save him from the punishment of the grave. (75) To eat the cooked ‘khichuri’ (rice with pulse & potato or meat) or baked bread or sweets in the occasion of Urs in the grave or in other time by the name of ‘Tabarruk’ on belief that it as a food of blessings. (76) To send money to the grave of khwaja of Ajmeer (India) and to send cattle, money and other Hadia (Gift) to any other grave of the saint. (77) To hold the finger into the middle of the grave with reading Doa for deceased. (78) Setting one fresh branch of dates tree on the grave or four branches of it on the four corners of the grave or planting tree on it with belief that, for its cause, the punishment of the grave will be lighter.

(79) Making bier and its cover more beautiful (99). (80) To cover the bier by the black cloth written with kalima and the verses of the holy Quran. (81) To recite separate Doas for bathing separate limbs of the deceased (98). (82) To distribute sadaqah at the time of carrying the janazah and to supply cold drinks to the people (99). (83) To make rush to the dead body (99). (84) To play loudly the lectures of the deceased or the holy Quran all day long on account of birth-day or death anniversary of the deceased or in any occasion. (85) Thinking that the people of this land have got the livelihood and the help of Allah for the cause of the grave of that very pious man (106).

(86) On the beginning of salat of janazah to make by Imam to say ‘Niyat’ loudly to the musallis. (87) To say salat of janazah with Doa-i-Istiftah for Imam and muqtadis (101) (88) To say janazah without reading sura Fatiha and another sura (101) (89) Just after janazah standing at the same place or after the burial to make congregational Doa raising two
hands by the leadership of one. (90) To invite all to the qulkhani at the house of deceased at the time of janazah.

Save the above, thousands of Shirki belief and Bid‘ati customs are in vogue in the Muslim society of the sub-continent centered with the dead and the grave. So, it is the duty of every Mumin to refrain from all these kind of acts of shirk & bid‘at. May Allah take care of us. Ameen.

This is to know that the Prophet (sm) had fixed two raw and splited branches of date’s tree on two graves and that was the particular case for himself. From him or from anyone of his Sahabis has got no example for such doing henceforth except from Buraida Aslami (R), as because he had advised for it at his death-time (Bukhari). So, it is clear that only for pious deeds for Allah, the punishment of the grave can be remitted and not for giving flower or fixing raw branches on it. Because the influence of these things would not fallen upon the deceased. As noticing the canopy on the grave of Abdur Rahman (R), Ibnu Umar (R) told: remove it my boy! because it is giving shadow on his ‘amals’ (virtuous deeds), that is creating barrier to it.1116

**Lightening on the grave:**

The hadeeth of prohibition of lightening on the grave is Za’eef.1117 But it is a bid‘at of badest quality for the reasons below: (1) It is an innovation which had no existance in the primary ages of Islam (2) This is nothing but wastage of money and time, which is prohibited by Allah (3) This is an imitation to the fire-worshippers, which is prohibited in Islam (4) It is supposed as a medium to earn closeness to Allah,1118 which is baseless and anti-Islamic belief. The Prophet (sm) warned that,  

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1116. Muttafaq ‘Alaih, Mishkat H/338; Fiqhus Sunnah 1/299.
1117. Abu Daud, Tirmizi, Mishkat H/740; Silsila Za’eefah H/223.
1118. Talkhees P. 90.
‘every innovation is deviation and the end of every deviation is Hell.’1119 Allah says,

قول هل تبتكم بالاعتدالين عليكم ظلم سعيهم في الحياة الدنيا فهم يحسبون أنهم يخسرون صنعًا (الكهف 3. 101-4)

‘Say (O Muhammad)! Shall We tell you the greatest losers in respect of (their) deeds?’ ‘Those whose efforts have been lost in this life while they thought that they were earning good by their efforts. (kahf 18/103-4).

The Prophet (sm) says, من أحدث في أمرنا هذا ما ليس منه فهو رد ‘who innovates within our Shari'ah (laws), which is not of it, that is rejected’.1120 Imam Malek (Rh) directed as: إن كل ما لم يكن علي عهد رسول الله صلى الله عليه وسلم وأصحابه ‘Verily the things were not ‘Deen’ (religion) at the time of the Prophet (sm) and his Sahabis, those things are not ‘Deen’ today’.1121

More Information about Janazah

(معلومات أخرى في الجنازة)

(1) About the grave and dead body (في القبر والموت):

(a) If the death occurs in the sea and there is no land available, then after bathing, shrouding and saying Janazah, the dead body would be left afloat on the sea with the Doa of placing dead body in the grave.1122

(b) As long as a portion of dead body of a Mumim will remain in the grave, it should be respected. No new grave

1120. Muttafaq 'Alaih, Mishkat H/140.
1121. Abu Bakr Jaber Al-Jazaeri, Al-Insaf (Islamic University of Madina, N.D.) P. 32.

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has to be made in that place. If the dead body becomes completely obscure and merged into the soil, then this place may be used as usual and used for further burial. But will have not to build on that place anything disregarding to the grave on the basis of any general plea.\textsuperscript{1123}

(c) If the bones of previous dead body are found at the first time of digging the grave, then digging should be stopped. If it is detected at the end of digging, then the bones are to be kept in one side of the grave and the burial be completed. Because it is permitted to bury the dead bodies more than one in a grave.\textsuperscript{1124}

(d) If somebody is buried without \textit{Janazah}, or with \textit{janazah}, then if someone wishes, he may say \textit{janazah} facing the grave.\textsuperscript{1125} (e) If a conceived lady dies and it is detected surely by an expert physician that the baby in the womb is alive, then the baby may be brought out by a surgical operation of the belly of dead mother.\textsuperscript{1126} (f) For any legal cause and indispensable reason, re-digging of the grave, raising the dead body from within and to transfer it to another place is permissible.\textsuperscript{1127}

(2) About due Salat & Siam of the deceased

\textit{(قضاء الصلاة والصيام عن الميت)}

Abdullah ibnu Umar (R) said: ‘The \textit{Siam} & \textit{Salat} of one is not sufficient for another.\textsuperscript{1128} Because, these are the

\begin{enumerate}
\item Fiqhus Sunnah 1/301; Talkhees 91.
\item Fiqhus Sunnah, 1/301.
\item Fiqhus Sunnah, 1/281-82.
\item Fiqhus Sunnah, 1/300.
\item Fiqhus Sunnah, 1/301-2.
\item Fiqhus Sunnah, 1/281-82.
\item Fiqhus Sunnah, 1/300.
\item Fiqhus Sunnah, 1/301-2.
\end{enumerate}
Salatur Rasool (SM)

physical ibadats (prayers), which are to be done by ownself. These are not possible to be done by another in life time and after death also and the thawab (virtues) of it would not to be transferred to another except Doa, Sadaqah and Hajj.\textsuperscript{1129}

As Allah says, ‘the man can have nothing but what he strives for’ (Najm 53/39). If it is Sawm of Manat (promise) then his successors may perform it\textsuperscript{1130} or may feed a poor or give alms to him one ‘Mudd’ (625 grams) of wheat (or rice) per one Siam,\textsuperscript{1131} if it is sufficient by 1/3 of his left property. If not, then it is not Wajib for his successors.\textsuperscript{1132} To give penalty-money for due salats of the deceased at the time of Janazah is absolutely a Bid’ati system.

(3) Janazah of still-born child (صلاة علي السقط):

(a) If a child after the birth cries or sneezes or shows such signs that it was alive and then dies, then his Janazah is to be said. ‘Then it is to pray to Allah for the forgiveness and mercy to his muslim parents’.\textsuperscript{1133} That means, after reading sura Fatihah, Darood, 1\textsuperscript{st} Doa of Janazah and the 5\textsuperscript{th} Doa for child, will say: Alla-hummaghfir Li Abawaihi warhamhum. (Oh Allah! you pardon his parents and be kind to them). (b) If the child has miscarried before four months, then it requires no bathe or Janazah. Rather it has to be buried

\textsuperscript{1129} Abu Daud H/2833; Do, Mishkat H/3077; See commentary of Hadeeth of Baihaqi Shu’ab in Mir’at H/1731, P. 5/453; Fiqhus Sunnah 1/310; Talkhees P. 76.

\textsuperscript{1130} Abu Daud H/3300; Muttafaq ‘Alaih, Mishkat H/2033; Talkhees P. 75; Mir’at 7/28-29, 31-32.

\textsuperscript{1131} Baihaqi 4/254; Za’eeefah 10 (1)/62, At the end of the Commentary of H/4557.

\textsuperscript{1132} Mir’at 7/32; Commentary of Hadeeth of H/2054.

\textsuperscript{1133} Ahmad, Abu Daud, Mishkat H/1667.

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wrapping with a piece of cloth. (c) If a still-born child above four months is born it requires no Janazah. Because there is the mention of ‘crying of the child’ in hadeeth.\textsuperscript{1134} Some scholars allow it due to general saheeh hadeeth about saying Janazah to the still-born.\textsuperscript{1135} Shawkani claims that only passing four months before the birth is not the proof of life, but crying after taking birth is the sign of its life. So there is no requirement of Janazah for it when it will not cry. Imam Malek, Shafe’ii, Awza’ii, and jamhoor scholars are to say the same.\textsuperscript{1136}

(4) Respect to the deceased (احترام الميت):

(a) Due respect must be shown to the deceased Mumin. Breaking of the bones of the deceased has been compared with the breaking of the bones of the alive in the Hadeeth.\textsuperscript{1137} In another Hadeeth the prophet (sm) prohibits to cut up the limbs of the dead body.\textsuperscript{1138} So, without the emergency order of the state, the post-mortem of the dead body is a serious injustice. Now a days, the matter of post-mortem has been very cheap. Moreover it is learnt that the dead body is not duly honoured there. All concerned should refrain from it.

(b) It is forbidden to reproach to a deceased person. The Prophet (sm) has ordered,

\textit{لا تسوبوا النَّاسَاتِ فَلَمّا قُدِّمْنَ بَعْضُهُمْ إِلَى مَا قُدِّمَ مِنْهُا. –}\n
\textsuperscript{1134} - Ibnu Majah, Daremi, Mishkat H/3050, Ch: 12, Faraiiz & Wasiats, Silsila Saheehah H/153.

\textsuperscript{1135} - Abu Daud, Mishkat H/1667, Ch: 5, Janaiz, Para: 5.

\textsuperscript{1136} - Nayl, 5/47; Fiqhus Sunnah 1/277; Mir’at 5/403-04 & 424-425.

\textsuperscript{1137} - Abu Daud, Ibnu Majah, Mishkat H/1714, Ch: 5, Para: 6.

\textsuperscript{1138} - Bukhari, Mishkat H/2941, Ch: 11, Business, Para: 11.
'Don’t reproach to the dead. Because they are on the way to their earlier achievements'. If that person is a Fasiq or a Bid’ati, then it may be discussed something to save ownself from it. Otherwise should refrain from it. As the identity of a good Muslim is to refrain from all kinds of unnecessary talks. Besides, the direction comes in hadeeth as 'to proceed to the clear matters from those of doubtful ones'.

(5) Obligations of the neighbours (زورميات الجيران):

The obligations of the near relations and the neighbours are to feed the family members of the deceased (at least) one day and night. When Ja’far bin Abu Talib (R) met martyrdom, the Prophet (sm) ordered his neighbours as such. Not only this, it is the duty of all his friends and well wishers to give consolations to the heirs of the deceased and to put hands of sympathy on the heads of the children of him. The Prophet (sm) asked them not to mourn for more than three days.

The Prophet (sm) would visit to the house of the deceased and used to give them consolation of every kind. The language of hadeeth as best consolation at the death of a child of his daughter Zainab (R) which was as follows:

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1140. Fiqhus Sunnah 1/300.
1141. Ibnu Majah H/3976; Do, Mishkat H/4839, Ch: 25, Good manners, Para: 10.
1143. Talkhees, P. 74.
1144. Abu Daud, Nasaii, Mishkat H/4463, Ch: 22, Dress, Para: 3 ‘Dressing the hair’. Talkhees. 15, 73.

Translation: Verily it is for Allah, what he has taken and that is also for Allah what he has given. Every thing remains with him for a definite period of time. Therefore, you should have patience and desire for virtues.\(^\text{1145}\) Imam Nabavi (Rh) said, this is the best hadith for giving one consolation.\(^\text{1146}\)

Merit (Fazilat): The Prophet (sm) said, ‘the person who gives consolation to a Mumin brother in his disaster, Allah will make him wear two pairs of very covetous green silk dress, in the Day of Resurrection’.\(^\text{1147}\)

(6) Acts to be done for a deceased

: (الأعمال الحسنة للميت)

1. Allah says, ‘Verily we give life to the dead and we record that which they send before and that which they leave behind and all things we have taken account in a clear book (of evidence)’.\(^\text{1148}\)

\(^{1145}\) Muttafaq ‘Alaih, Mishkat H/1723, Ch: 5, Janaiz, Para: 7. ‘To cry on the deceased’.

\(^{1146}\) Talkhees, P. 71.

\(^{1147}\) Talkhees, P. 70; Baihaqi, Musannaf ibnu Abi Shaibah, Hadeeth Hasan; Irwa H/764.

\(^{1148}\) Yaseen 36/12.
2. The prophet (sm) says,

إِذَا مَاتَ اْلَّيْسَانُ إِلَّاْ قَطَعَ عَنْهُ عَمَلٌ إِلاْ مِنْ ثَلَاثَةِ إِلاْ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٌ

‘When the man is died, all of his deeds would be cut off, except three: (a) Sadaqah-i-jariah (running gift). (b) The knowledge by which the mankind would be benefitted. (c) Good son (descendant), who would pray for him’.1149

3. The Prophet (sm) says, the slave says, my wealth, my wealth. Though his wealth are three : (a) Which he takes meal, that would be finished (b) Which he wears cloth, would become worn-out (c) Which he would pay as sadaqah (gift), that would be stored for him as savings. All other things are perishing and he leaves for men.1150

4. He also says, the deceased is followed by three. Two would return and one would accompany with him. His family and wealth would return and his deeds only would accompany with him.1151

5. He also says, the world is nothing but like a dead kid than the wealth of life hereafter.1152

6. Allah says,

أَعْدَدْتُ لِيَوْمَيْنِ الصَّالِحِينَ مَا لَآَ حَيٌّ رَأَتْهُ، وَلَا أَدْنَى سَبَعَةً، وَلَا خَطَّرَ عَلَى قُلُبِ بَشَّرٍ

‘I have prepared so much happiness for my virtuous slaves, which are never see any eye and never hear any ear and never imagine any mind’.1153

1149. Muslim, Mishkat H/203, Ch. Ilm.
1150. Muslim, Mishkat H/5166, Ch: 26, To soften the heart.
1152. Muslim, Mishkat H/5157.
1153. Hadeeth Qudsi, Muttafaq ‘Alaih, Mishkat H/5612; Sajdah 32/17.
7. The Prophet (sm) said, the smallest place of Heaven like a place of putting a whip is better than the earth and its wealth'.

Three Sadaqahs (ثلاثة صدقات):

(1) Sadaqah-i-Jariah (running gift): The best sadaqah which will be permanent and ever-running is called ‘Sadaqah-i-Jariah’. Such as: To build and run the mosque, orphanage, religious madrasah & Islamic university, to construct the road & dam, to make cultivable the land uncultivated, to arrange fresh water, to build and run charitable dispensary and hospital etc.

(2) Ilm: That ilm (knowledge) is better, which shows men the benign path of pure Tawheed & saheeh Sunnah and refrains from all sorts of Shirk & Bid’at. In that object, to help in the field of higher islamic research and to build and run the institute for it, to print and distribute the books and to found and conduct any permanent media of propagation on pure Islam.

(3) Pious son: The offspring is including the earning of the parents. So, the parents who are not Kafir & Mushrik will get the thawab (virtues) of all Doas and virtuous deeds of their pious sons and daughters. The great gift for the deceased is to pray for his ‘Istighfar’ (apology) and to give (Sadaqah) for him and to perform pilgrimage for him. For this object, an inheritor will perform first the Farz pilgrimage for himself.

This is to know that Sadaqah-i-Jariah may be of two ways:

(1) To be done by him in his life-time and it is the best of...
all without any doubt. Because, one gets, what he strives for \textit{(Najm 53/39)}. \textbf{(2)} To be done by his successors and others for him. Sayid Rasheed Reza said, there is unanimous opinion among the scholars that the virtues of \textit{Doa}, \textit{sadaqah} (and \textit{Hajj}) would receive the deceased person. Because there are clear directions about it in the \textit{Shari’ah}.\footnote{Mir’at 5/453.}

There is another thing to remember that the manner of \textit{Sadaqah-i-jariah} would be changed by the change of place, time and person. So, where and to whom it is gifted, should understand the importance and the permanent well-being of it.

With it all, one should be careful about the matter that the \textit{Sadaqah} would not be spent in flourishing the \textit{shirk} & \textit{bid’at} by the name of religion, which would be the cause of running sin instead of running virtue. In the Day of Resurrection, the slave must have to place before Allah the account of his income & expenditure in life.\footnote{Tirmizi H/2416; Do, Mishkat H/5197, Ch: 26, To soften the heart, Section : 2; Saheehah H/946.} So oh! the donor of \textit{Sadaqah}, be cautious.

\textbf{(7) Janazah in absentia} \textit{\(\text{الصلاة على الغائب}\)}:

There is a provision for \textit{Janazah} in absentia.\footnote{Muttafaq ‘Alaih, Mishkat H/1652, Ch: 5, Janaiz, Para: 5.} But it is not permissible for all as tall order, which is opined by the scholars like Imam Khattabi, Ibnu Abdil Barr, Hafez Zaila’ii, Imam Ibnu Taiymiah, Hafez Ibnul Qaiyim and Sheikh Albani. Their arguments are in brief as follows:

The only pure document about the \textit{Janazah} in absentia is the saying \textit{Ghaibana Janazah} of Ashamah Najjashi, the King of Abisinia, who died on 9th A. H. Najjashi was a King of the Christians. But he was a Muslim. For that reason, on

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hearing the news of his death the Prophet (sm) said *Janazah* in absentia in *Jama'-at* with his disciples and said, صُلِّوُا عَلَى أَخٍّكُمْ مَاتُ، يُبْتِرُكَ أَرْضِيَّكُمْ 'You say *Janazah* of your brother who has died in another country than yours.'\(^{1161}\) In explaining the *hadeeth* regarding the death of Najjashi, Abu Daud has composed a paragraph بَابٍ فِي الصَّلاةِ عَلَى الْمُسْلِمِ يَمُوتُ فِي يَلَادِ الشَّرَكِ 'The paragraph on the *janazah* of a Muslim died in a non Muslim country'. It means that, for death in a non Muslim land when no *Janazah* reportedly has been said for a muslim brother or sister, then *Janazah* in absentia is permissible.

There would be said as second document, the *Ghaibana Janazah* of Mu’awiyah bin Mu’awiyah Laisi al-Muzani (R). When the information of his death at Madina was received through *Jibreel* (A) at Tabook, the Prophet (sm) said his *Janazah* in absentia.\(^{1162}\) Ibnu Abdil Barr and Ibnu Hajar and other scholars say, the *hadeeth* is not an authentic one. Secondly, it is said in this *hadeeth* that *Jibreel* with the flapping of his wings raised all the screens and the *Janazah* is lifted up. As a result the Prophet (sm) could see the *Janazah* (حَيْثُ نَظَرَ النَّبِيعُ وصْلِي عَلَيْهِ). Thus it was not any more a *Janazah* in absentia. For this reason Ibnu Hajar Asqalani says that, the document for *Ghaibana Janazah*, through this *hadeeth* is able to be useless. Ibnu Abdil Barr says, 'If the *ghaibana janazah* is permissible, then the prophet (sm) surely would say *janazah* in absentia of his companions in which he could not attend. Similarly the Muslims of the orient and occident would say *Janazah* on the death of their

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1161. Ahmad 16577, Ibnu Majah H/1537. Both Sanads are Saheeh.
1162. Baihaqi 4/5.
beloved four great caliphs. But no such statement has ever been received'.

At last it can be said that the Janazah in absentia is allowed undoubtedly for those deceased whose Janazah have not been said earlier. But when it is definitely known that the Janazah has been made, then there is no harm not to say it in absentia. Especially at present days, when the Ghaibana Janazah has been misusing as nasty political instrument. In that case, it is the duty of all to be more cautious.

(8) To Visit the grave  

To visit the grave is a Sunnat. Through it one can remember death and the life after death. It creates fear of punishment in the grave. Mind becomes moved. Eyes become full of tears. It creates repentance from evils and love for virtues. It gives incentives for salvation in the life hereafter. With the above ends of view, visiting the grave is permissible. Otherwise it was prohibited first. Afterwards it has been allowed for both male and female. But it has been declared a curse for those ladies who at the time of visit, burst into wailing and show lamentation.

Such things are prohibited at the time of ‘Ziarat’ (visit), what Allah becomes angry upon. As for example, To visit the grave to show to other and to get any worldly gain and to lay garland there and to want something from the dweller of the grave, to sit on it, to say salat and to make prostration there, to seek salvation through him, to give alms and to do ‘manat’ (promise to offer) there and to sacrifice cattle, cocks and such other things (as ‘Hajat’).

With free mind away from all kinds of Shirki belief and Bid’ati practice, one should visit the grave just to remember

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the Akhirat (life hereafter) and to make Doa for deceased. Otherwise, that visit will be a cause of sin. This is to note that the tour is forbidden for the cause of visit the grave only. Because the Prophet (sm) has prohibited the tour of visit to aquire virtues except three mosques: the House of Ka’ba, Baitul Muqaddas and Masjid-i-Nabavi.\textsuperscript{1164} So, it is not permissible to go to Madina for only to visit the grave of the Prophet (sm). But if some one goes to Masjid-i-Nabavi to acquire virtues of saying salat there, he may also visit the grave of the Prophet (sm) there. So who visits Makkah on the way of Madina during Hajj, their determination (Niyat) must be to achieve great vertues of salat in the mosque of the Prophet (sm).

Manners of visit (آداب الزيارة): At this time you think about death of yourself and your life after death and will pray for the mercy of dwellers of the graves with fresh mind, by following Doas. During Doa raising two hands lonely is permissible. The Prophet (sm) raised hands three times, while he was making a long Doa in the grave-yard of

\textsuperscript{1164} Muttafaq ‘Alaih, Mishkat H/693, Ch: 4, Salat. Para: 7 ‘Mosques and the places of salat’.

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the Baqi’ of Gharqad. In this time one has to say Doa only and no reading of Quran, Zikr or alms giving is permissible.

1st Doa: The Prophet (sm) taught this one to ‘A-yesha (R).

السلام على أهل الديار من المؤمنين والمسلمين، ويرحم الله المُستقدمين منا والمُستقديمين، وإنا إن شاء الله بَكِم للاجعفاء.

Pronunciation: Assala-mu ‘ala Ahladdia-ri minal Mumineena wal Muslimeena; wa Yarhamulla-hul Mustaqdimeena minna wal Musta’khireena; wa Inna Insha- allahu bikum la La-heqoon.

Translation: Peace be upon the dwellers of the graves of Mumins and Muslims (believers and givers up themselves to Allah). May Allah be merciful on our predecessors and on our successors. And we must join with you, if Allah wishes.

2nd Doa: The Prophet (sm) has taught this Doa to others:

السلام عليكم أهل الديار من المؤمنين والمسلمين، وإنا إن شاء الله بَكِم للاجعفاء.


Translation: Peace be upon you, the dwellers of the graves of Mumins and Muslims (believers & givers up themselves to Allah). And we must join with you, if Allah

1165. Muslim H/2301, Ch: 5, Janaiz, Para: 35; Do, Mishkat H/1766; Talkhees P. 83. This is to note that the Shee’ah sect used to name it as Jannatul Baqi, because the grave of Fatima (R) remains here and which is a grave misdeed.

1166. Muslim H/2256, Mishkat H/1767, Ch: 5, janaiz, Para: 8, To visit the graves.
wishes. We are praying before Allah for well-being of ourselves and yourselves.\textsuperscript{1167}

\textbf{3\textsuperscript{rd} Doa:}

\begin{quote}
\textit{السلام عليكم} دَارُ قُوْمٍ مُؤِمِّنِينَ وَإِنْ شَاءَ اللهُ} بِكُمْ لَاحْقُونَ، اَلْهَمُ \\
\textit{لَغَفِّرُ لَهُمْ}
\end{quote}

**Pronunciation:** Assala-mu ‘Alaikum Da-ra Qawmin Mumineena; wa Inna Insha-all-hu bikum Laheqoon. Alla-
hummaghfir lahum.

**Translation:** Peace be upon you, the dwellers of the graves of Mumins and we shall join with you, if Allah wishes. Oh Allah! You forgive them.\textsuperscript{1168}

The popular hadeeth narrated by Tirmizi ‘Assala-mu ‘Alaikum Ya Ahlal quboore, Yaghfirulla-hu lana wa lakum’ is Za’eef.\textsuperscript{1169}

**Note:** The graves of infidel and polytheist parents may be visited. Wailing is allowed there. Because through it, the death would be remembered. But no Salam is allowed to them and no mercy of Allah to be prayed for them. The Prophet (sm) was given so much of permission to visit the grave of his mother.\textsuperscript{1170}

\section*{7. Salatul Ishraq & Zuha (صلاة الإشراق والضحى)}

‘Shurooq’ means ‘rising of the sun’. ‘Ishraq’ means ‘to be shiny the sun’. ‘Zuha’ means begining to be heated the sun.

When this salat is said at the beginning hour just after the sunrise, then it is called as ‘Salatul Ishraq’ and when it is said

\textsuperscript{1167} Muslim H/2257, Mishkat H/1764.
\textsuperscript{1168} Muslim, Mishkat H/298, Ch: 3, Cleanness; Do, Mishkat H/1766, Ch: 5, Janaiz, Para: 8.
\textsuperscript{1169} Tirmizi H/1053; Do, Mishkat H/1765.
\textsuperscript{1170} Muslim, Mishkat H/1763, Ch: 5, Para: 8.
after some late and before the noon, then it is called as Salatuz Zuha or the salat of Chasht. This salat is Mustahab (desirable) to be said at home. It is not proper to say always and consider it compulsory. Because the prophet (sm) would say it sometimes and give up sometimes.\textsuperscript{1171}

**Merit (Fazilat):** Narrated by Anas (R) the prophet (sm) says that who would say Salat of Fazr in jama’at and then would remain seated in Zikr till sunrise and then would say two rak’ats of Salat, he would earn virtues of Hajj & a Umrah fully.\textsuperscript{1172} Nabavi explained that the saying of Ibn Umar (R) about the Salatuz Zuha as Bid’at means to say it regularly in the mosque is Bid’at.\textsuperscript{1173}

Buraidah Aslami (R) says, ‘the Prophet (sm) has said that, there are 360 joints in the body of a man. So it is the duty of man to make sacrifice for each of the joints. The Sahabis told the Prophet (sm) who has ability to perform it? The Prophet (sm) replied that two rak’ats of ‘Salatuz Zuha’ are sufficient for that.\textsuperscript{1174} The number of rak’ats of this salat has been known as 2, 4, 8 or 12. On the day of the conquest of Makkah before noon, the Prophet (sm) said 8 rak’ats very briefly at the house of Umme Hani (R) the sister of Ali (R).\textsuperscript{1175} After every two rak’ats to be turn in Salam.

This is to note that this salat of before noon is called as ‘Salatul Auwabeen’.\textsuperscript{1176} The hadeethes of 6, 20 or other quantities of nafl salat after Maghrib to Esha as ‘Salatul Auwabeen’ are Za’eef.\textsuperscript{1177}

\textsuperscript{1171} Mir’at Sharah Mishkat. Ch: 4, Salat, Para: 38, Salatuz Zuha, P. 4/344-58.  
\textsuperscript{1172} Tirmizi H/586, Mishkat H/971 Para: 18 ‘Zikr after Salat’.  
\textsuperscript{1173} Mir’at 4/346.  
\textsuperscript{1174} Abu Daud, Muslim, Mishkat H/1315, 1311, Para: 38, ‘Salatuz Zuha’.  
\textsuperscript{1175} Muttafaq ‘Alaih, Mishkat H/1309, Para: 38 ‘Salatuz Zuha’.  
\textsuperscript{1176} Muslim, Mishkat H/1312; Mir’at 4/351.  
\textsuperscript{1177} Tirmizi, Mishkat H/1173-74; Silsila Za’eefah H/469, 467, 4617.
8. Salat of Solar & Lunar eclipse

The *nafl salat* which is said at the time of Solar and Lunar eclipse is called *‘salatul kusoof* and *khusoof*. The Solar or Lunar eclipse is one of the proofs of the boundless power of Allah. With the beginning of this eclipse, two *rak’ats* of *salat* would be said with long *qira’at* and *qiam* in congregation with deep obedience and fear of Allah praying for being safe from its harm and to give *khutba* (religious sermon) at the end.\(^{1178}\) There is special system of saying this *salat*. In which (2+2) 4 rukus are made in two *rak’ats* of *salat* and this is more *Saheeh* (purer).\(^{1179}\)

**Procedure:** Abdullah Ibnu Abbas (R) says, ‘In the time of the Prophet (sm) once there was solar eclipse, when the Prophet (sm) had performed *salat* and the people also said *salat* with him. First he stood for *salat* and recited such a long *sura* like *sura Baqarah* as *qira’at* and then he made a long *ruku* (1). Then after raising head began to recite, but comparatively shorter and then went to the *ruku* (2). This *ruku* was of shorter duration than the 1\(^{st}\) one. Then he raised his head from the *ruku* and went to *sijdah*. Thereafter he stood and made a long *qira’at*. But it was comparatively shorter than the 1\(^{st}\) one. After this he made long *ruku* (3), which was shorter than before. Once again after raising head from the *ruku* made a *qira’at*, which was shorter than the earlier. Then he made *ruku* (4) and after raising head went to *sijdah* and at last turned in *Salam*.

In the meantime the *sun* became brighter. Then after the end of *salat* he gave *khutba* and after saying *Hamd & Darood* He makes sermon that both the sun and the moon are two


\(^{1179}\) Muttafaq ‘Alaih, Mishkat H/1480, 82, see F.N. Albani, P. 1/469; Muslim, Mishkat H/1485.
particular proofs among other proofs of Allah. This eclipse does not occur due to death or birth of anyone. When you observe the eclipse, then you remember Allah and shout *takbeer*, say *salat* and give *alms*. By Allah! If you know which I know, then you would laugh a little and cry more’. In another statement He said that Allah would threaten His slaves by it. So when you see it, you devote in *Zikr, Doa & Istighfar*.  

**Arguments of science:** During Solar and Lunar eclipse, the moon, the sun and the earth remain in a straight line. So the attraction of the sun and the moon fall on the earth in excess. For this strong attraction, if any stone or something cosmic, rush to the earth and hit it, then it may cause destruction of the earth. In 1908 on 30th June, a meteorite stone of the power of 12 megaton TNT in weight and 150 feet long had fallen on the jungle of Siberia and created a biggest hole of 40 miles. In its flame of fire, lacs of trees burnt into ashes.  

By saying *salat of kusooof & khusooof*, the refuge of Allah would be sought from its harmful influence. The object of this *salat* is, not to do worship of these creatures of Allah and not to do fear of these. Allah says، لا تَسْجُدُوا للشَّمَسِ وَلا للْقُمْرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقْهُمْ إِنَّ كُلَّ نَفْسٍ يَتَقَلَّبُونَ- ‘do not prostrate to the sun nor to the moon, but prostrate  

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1180. Muttafaq ‘Alaih, Mishkat H/1482-84. This is to note that, Incidentally Ibraheem, the last son of the prophet (sm) died at Madina in his age of 18 months at the day of solar eclipse (Monday the 29th Shawal of 10th A. H. /27 January 632 A. D.). In that time there had been prevailed a popular belief that the solar or lunar eclipses would occur for the cause of death of a great man’. (Bukhari H/1063, Ch: Solar eclipse, Para: 17; Muslim, Mishkat H/1485; Sulaiman Mansoorpuri, Rahmatul lil ‘A-lameen (Delhi: 1980), P. 2/97-98).  

yourselves to Allah. Who created these, if you (really) worship Him’. (Ha-meem Sajdah/Fussilat 41/37).

9. Salat of Istisqa

‘Istisqa’ means seeking of drinking water. In the Shar‘ii terminology, during comprehensive drought or no rainfall, praying for water from Allah through a particular way of salat is known as ‘Salatul Istisqa’. It is introduced first in Madina in the Month of Ramazan of 6th hijrah.¹¹⁸²

Procedure: Proceed to the open field early in the morning immediately after sun-rise wearing poorly but clean dress and wrapper. There may carry Mimber (Pulpit) for the Imam. Then will say salat of Istisqa following to anyone of the systems below:

System-1: Will say first with jama‘at two rak‘ats of salat without Azan & Iqamat as the salat of Eid.¹¹⁸³ Imam will recite the qira‘at loudly. He may recite sura A‘la in 1st rak‘at and Ghashiah in the 2nd or any other sura. Then after salat the Imam after taking seat on the pulpit or in standing position on the pulpit or on the ground will say first Allahu Akbar and then after praising to Allah and reading Darood to the Prophet (sm) saying Alhamdulillahi Rabbil ‘A-lameen, Wassala-tu wassala-mu ‘Ala Rasoolhil Kareem and then will deliver short Khutba with religious instructions about the importance of ‘Istisqa’ to the musallis, which will enhance their faith on Allah.¹¹⁸⁴ Then the Imam & musallis will stand facing the qibla and will turn their wrapper upside down and

¹¹⁸³. Abu Daud H/1161, 65; Muttafaq ‘Alaih, Mishkat H/1497; Mir‘at 5/179.
¹¹⁸⁴. Abu Daud H/1165, from Ibnu Abbas (R); Bukhari H/1022, Para: 15, To read Doa of Istisqa in standing position; Mir‘at 5/189.
will put one side of the wrapper to another side of the shoulder. Then the two hands will have to be kept straight upward with palms down-ward along with the face, so that the armpits are to be open.\textsuperscript{1185}

Then will read the following Doas:


\textbf{Translation:} All praises for Allah, the fosterer of the Universe, who is merciful and benevolent, the King of the Day of Judgement. There is none to be worshipped but Allah. He does whatever he wishes. Oh! You are Allah, there is none to be worshipped than you. You are not dependent on any, but we all depend upon you. Shower rainfall on us! Do the rain you will shower on us as the cause of our strength and would be helpful to our wants for a longer period of time'.\textsuperscript{1186}


\textsuperscript{1185} Abu Daud H/1164, 68; Do, Mishkat H/1504; Fiqhus Sunnah 1/161; Mir’at 5/176.
\textsuperscript{1186} Abu Daud H/1173, Mishkat H/1508, Ch: 4, Salat, Para: 52, Istisqa.
Meaning: ‘Oh Allah! supply rain water to your slaves and animals to drink and spread your kindness and revive your dead localities’.


Meaning: Oh Allah! supply rain water to us, which fulfils our need, satiates our thirst and produces crops. Which is useful not harmful and immediate not delaying.

At this time to see the rainfall will say, Alla-humma Sayeban Nafe'an’ (Oh Allah! Pour down useful rains). Considering as a special bounty of Allah one is to accept the wet wrapper soaked in the rain fervently.

System-2: To say short khutba first, then to say two rak'ats of salat. Thereafter would say Doa as like as the system-I stated before.

The intent: In turning upside down the wrapper, there is hint of seeking overturn the drought into the rainfall. Beside this there is hint of the changed and helpless conditions of the slaves to Allah. In keeping two hands straight upward with palms down-ward along with the face, there is a hint of utmost surrender and earnest dedication.

1187. Muwatta, Abu Daud H/1176, Mishkat H/1506, Ch: 4, Salat, Para: 52 'Istisqa'.
1188. Abu Daud H/1173, Mishkat H/1507.
1189. Bukhari H/1032, Mishkat H/1500.
1190. Muslim, Mishkat H/1501.
1191. Abu Daud H/1165, 73; Mishakt H/1508; Mir’at 5/178.
1192. Hakem, Baihaqi, Mir’at 5/176.
to Allah. In coming out to the plain field and seeking rain in congregation there is an important hint of ardent prayer of tens of thousands of slave in one specific issue of seeking rain only.

Other systems than salat:

(a) During *khutba of jum’ah* the *khateeb* will have to pray to Allah seeking rainfall raising two hands. The *musallis* also will pray together with the Imam raising two hands (or will say ‘Ameen’ ‘Ameen’). The shortest *Doa* of this time *اللهُمَّ أَغْيَثْنَا* Alla-humma Aghithna (Oh Allah! shower rainfall on us) three times in minimum.\(^{1193}\) Or to say *اللهُمَّ أَسْقِنَا* Alla-hummasqina (Oh Allah! supply rain water to us) three times in minimum.\(^{1194}\)

(b) Except the *jum’ah* and the *salat of Istisqa* to seek rain by the *Doa* only raising two hands saying *Doa* No. 3 or other Doas related to it.\(^{1195}\)

Other things to know:

(a) Prayer for rain to Allah may also be made through an pious and Allah-fearing devout Muslim. After demise of the Prophet (sm) Umar (R) would seek rainfall by His uncle Abbas (R).\(^{1196}\)

(b) The *Khutba of Istisqa* is not like other *Khutbas* in general. The most of it are Doas only with full of submission and *takbeer*.\(^{1197}\)

\(^{1193}\) Bukhari H/1014, 29, Ch: 15, Istisqa, Para: 7, 21.

\(^{1194}\) Bukhari H/1013.

\(^{1195}\) Ibnu Majah H/1269.

\(^{1196}\) Bukhari H/1010, Mishkat H/1509.

\(^{1197}\) Abu Daud H/1165.
(c) At the time of excessive rainfall will say 

Alla-humma Sayeban Nafe’an’ (Oh Allah! Pour down useful rains). And in fear of its prevailing damage, there have to pray to Allah for taking it back saying:

Alla-humma Hawa-laina wala ‘Alaina (Oh Allah! take it back from us and not to us). 

10. Salat for fulfillment of wants (صلاة الحاجة)

The nafl salat which is said for Allah for fulfillment of any particular legal need is called ‘Salatul Hajat’. For fulfillment of any legal need, the slave can pray to his lord Allah through Sabr and Salat. (i.e. patience & prayer), (Baqarah 2/153). So in separate two rak’ats of nafl salat or in any salat in sijdah or in last sitting after Tashahhud and before Salam getting in the mind the thing of early need, will say the substantial Doa narrated below:

Alla-humma Rabbana A-tina fiddunya Hasanataon wa fil A-khirati Hasanataon wa Qina ‘Aza-banna-r.

‘Oh Allah! Oh our fosterer! Give us in this world that which is good and in the life hereafter that which is good and save us from the punishment of the Hell. Anas (R) said, the prophet (sm) used to say this Doa most of the time. 

1198. Bukhari H/1032, Mishkat H/1500.
1200. Ibnu Mazah H/1385, Ch: 2, Salat, Para: 189.
1201. Bukhari H/4522, 6389; Do, Mishkat H/2487, Muslim, Mishkat H/813.
Or to say, ... Alla-humma A-tina... If it is said in sijdah. As because the recitation of Quranic verses is not allowed in ruku & sijdah.\textsuperscript{1202}

Huzaifah (R) says that, Kān aḥādīnī Ṣallī al-Ḥākim wāṣlām ēdā Ḥāzīrīn ʿAmar Ṣallī. The Prophet (sm) when faces any crisis, would engage in salat'.\textsuperscript{1203}

Here should remember the incident of ‘Sara’ the wife of Ibraheem (A), when she was kidnapped and brought to the lewd king and he comes ahead to her, then she makes ablution and engaged in salat and seeks refuge with Allah by saying, ‘Oh Allah! Do not subdue this infidel to me’. Allah had responded then & there to her prayer and the limbs of that tyrant emperor got paralysed. After being failure at third time, he releases ‘Sara’ with honour and sent her to Ibraheem (A) with precious gifts and a maid servant Hajera.\textsuperscript{1204}

11. Salat of Repentance

The particular nafl salat which is said for apology to Allah after repentence is called ‘Salatut Tawbah’. Narrated by Abu Bakr (R), he says, ‘I have heard to say the Prophet (sm) that if anybody commits a sin and then stands and make ablution and then performs two rak‘ats of salat and prays to seek forgiveness of Allah, then Allah pardons him.’\textsuperscript{1205} Tabarani

\textsuperscript{1202} Muslim, Mishkat H/873, Ch: 4, Salat, Para: 13, Ruku; Nayl 3/109.
\textsuperscript{1203} Abu Daud H/1319, Ch: 2, Salat, Para: 312; Saheehul Jame’ H/4703; Do, Mishkat H/1315.
\textsuperscript{1204} Bukhari H/2217, Ch: 34, Business, Para: 100: Ahmad H/9230, Sanad Saheeh.
kabeer, through ‘Hasan Sanad’ from Abud Darda (R) narrates with Marfu’ source that, the salat of two or four rak’ats either Farz or Nafl, must be said after proper ablution and with full of ruku and sijdah. The following Doa for repentance should be said in sijdah and in the last sitting before turning in salam-

"أَسْتَغْفِرْ اللَّهِ الَّذِي لا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيِّمُ وَأَنْتَعِبُ إِلَيْهِ"

Pronunciation: Astaghfirulla-hallazi La Ila-ha Illa Huwal Haiul Qaiyu-mu wa Atoo-bu ilaihi.

Translation: I beg pardon to Allah, except Him there is none to be worshipped. Who is ever-living and sustainer of the universe and to Him I am going back (i.e. I am doing Tawbah). The Doa of Saiyedul Istighfar (Doa No. 13.) may also be added with it.

### 12. Salat for seeking guidance

(صلاة الاستخارة)

The nafl salat which is said to seek guidance from Allah is called ‘Salatul Istikha-rah’. In the circumstances of embarrassment of a Mumin (believer), when he would be unable to decide what will be beneficial to him and then to seek guidance from Allah, this salat would be said. Without having inclination and impulse to particular direction, one should pray in bare mind before Allah to seek his guidance, then will do as per what his mind attracts. For this the two rak’ats of salat without the Farz salat, could be said with

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1206. Tabarani, Ahmad H/27586; Saheehah H/3398; Saheeh Targheeb H/230.
1207. Tirmizi, Abu Daud, Mishkat H/2353, Ch: 9, Doas, Para: 4, ‘To beg pardon & to make repentance’. 

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determination (Niyat) of Istikharah either in day time or at night.

Doa of Istikha-rah should not say in Vitr salat of one rak‘at, but should say in more than one and in any Sunnat or Nafl salat.\(^\text{1208}\)

Jaber (R) said that the Prophet (sm) has taught us ‘Istikhara’ in all deeds as he taught us sura of the Quran. He has said, when one of you will determine to do anything (good), he should say two rak‘ats of salat without the Farz salat. Thereafter he should say (the Doa below):

\[
\text{Al-lahumma Innee Astakheeruka bi 'Ilmika wa Astaqdiruka bi Qudratika, wa As'aluka bi Fazlikal 'Azeem. Fa Innaka Taqdiru wala Aqdiru, wa Ta'lamu wala A'lamu, wa Anta 'Alla-mul ghuyoob. Alla-humma In kunta Ta'lamu Anna Ha-zal Amra khairul lee fee Deeni wa Ma'a-shee wa 'A-qibati Amree, Faqdirhu lee wa Yassirhu lee, Thumma Barik lee feehi. Wa In kunta Ta'lamu Anna Ha-zal Amra Sharrul lee fee Deene wa Ma'a-shee wa 'A-qibati Amree, Fasrifhu 'Annee Wasrifnee 'Anhu, Waqdirial Khaira Haithu ka-na, Thumma Arzinee bihi.}\]

Translation: Oh Allah! I am seeking goodness from you through your knowledge and I am seeking strength through your strength. I am begging your great blessings. Because you have strength and I have no strength. You know and I know nothing. You are the best knower of unseens.

Oh Allah! If you know that this deed will be beneficial to me, to my religion, to my livelihood and to the end of my doing, then you make it fixed for me and make it easy, thereafter give on it abundance for me.

Or if you know that it would be harmful to me, to my religion, to my livelihood and to the end of my doing, then you take it back from me and also keep me away from it, and you decide for me good, wherever that may be, thereafter make me happy with that'.

The narrator said that, he may mention the name of deed, while saying ‘Ha-zal Amra’ (this deed) and that has been narrated at the end of the hadeeth above.1209

The time of Doa:

There are two things are to be visible : (1) After turning in Salam, which is seemed in the narration of Jaber (R) in Saheeh Bukhari, ‘ثمَّ لَبِثَ’ thereofafter he should say’. (2) Within the salat, which is seemed in the narration of same narrator in Sunan of Abu Daud, ‘وَلَبِثَ’ and he should say’.1210 In other saheeh hadeethes it is proved that the Prophet (sm) would make most of Doas in the time of sijdah or in the last sitting

1209. Or to say, (جَعَلْتُ وَلَبِثْتُ) i.e. In my life or in life hereafter). Mishkat H/1323, Para: 39, Optional Salat; Abu Daud H/1538; Mir’at 4/362.
1210. Bukhari H/1162; Abu Daud H/1538; Mir’at 4/362.
between *Tashahhud* & *Salam* and also encourages the *Musallis* to do the same.\textsuperscript{1211} So that the *Doa* of *Istikh-arah* should also be said calmly in that time. On the other hand if it is said after turning in *Salam*, then it should say without delay and useless talk, raising two hands with full of heart starting with *Hamd* & *Darood*, such as *Alhamdu lilla-hi Rabbil ‘A-lameen. Wassala-tu wassala-mu ‘Ala Rasoolhil Kareem.* Then will say the *Doa.*\textsuperscript{1212}

The author of the *Mir’at* says that He should do the same which will appear or will occur after the *salat* of *istikha-rah*. It is not the condition for him to go asleep and to see the dream or to be open his heart (i.e. *kashf*) for it.\textsuperscript{1213}

The ‘*salat* of *Istikh-arah*’ for a particular matter may be said once, and there is no clear reference from any *saheeh hadeeth* to say it further for the same matter. But the Prophet (sm) if prays for anything, would pray thrice and if he wishes to seek anything would seek thrice’, on the basis of this *saheeh hadeeth*,\textsuperscript{1214} Imam Shawkani has opined that like the *salat* of *Istisqa*, the *Doa* of *Istikh-arah* may also be said more than once. Imam Nabavi says, at the time of saying that *Doa* one has to make his mind free from all inclinations and has to devote solemnly and depend on *Allah* alone. Otherwise that person will turn as a worshipper of his self than to seek his well-being from *Allah*.\textsuperscript{1215}

\textsuperscript{1211} Muslim, Mishkat H/894, 813.
\textsuperscript{1212} Abu Daud H/1481, 88-90; Nayl 3/354-55; Fiqhus Sunnah 1/158; Mir ‘at 4/362, 364.
\textsuperscript{1213} Mir’at 4/365.
\textsuperscript{1214} Muttafaq ‘Alaih, Muslim, Mishkat H/5847 Ch: 29, ‘Fazail & Shamail’ Para: 4.
\textsuperscript{1215} Naylul Awtar 3/356; Para: ‘The Salat of Istikh-arah’.
13. Salat of glorification (صلاة التسبيح)

For reading more tasbeeh, this salat is called as Salatut tasbeeh. This salat is among the optional ones.

No saheeh hadeeth has been narrated for it. Rather the hadeeth narrated by Abdullah Ibnu Abbas (R) has been termed by some scholars as Mursal, Mouqoof, Za’eeef and Mauzu (spurious). The permanent committee of Fatawa of Saudi Arabia ‘Lajna Daemah’ has given verdict about this salat as Bid’at. Though Sheikh Albani (Rh) seems that the Za’eeef sources of that hadeeth strengthen one another and opined it as Saheeh and Ibnu Hajar Asqalani and Obaidullah Mubarakpuri (Rh) raised it to the status of ‘Hasan’, yet any ibadat particularly the salat, could not be established on the basis of such controversial, doubtful and weak bases. So that the Darul Ifta of ‘Hadeeth Foundation Bangladesh’ decided to be away from it.1216

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1216. See in details the description of Ibnu Hajar Asqalani (Rh); Albani, Mishkat appendix; Hadeeth No.3, P. 3/1779-82; Abu Daud, Ibnu Majah, Mishkat H/1328 F.N. Baihaqi 3/52; Abdullah Ibnu Ahmad ‘Masail-i-Imam Ahmad’ Mas’ala No. 413, P. 2/295; Mir’at 4/372-75; Lajna Daemah, the permanent fatwa committee of Saudi Arabia has given about it the fatwa as bid’at (صلاة التسبيح بدعة، وحديثها ليس ثابت، بل هو منكر). See Fatwa No. 2141, P. 8/164.

Process: To say four rak’ats of salat in one salam in day time or at night. In 1st rak’at at the end of qira’at to read Subha-nallahi walhamdu lilla-hi wala ila-ha illalla-hu walla-hu Akbar 15 times. Then in ruku (after reading Doa) will read that Tasbeeh 10 times. Then at the qawmah (after saying Sami’alla-hu liman Hamidah and Rabbana lakal Hamd) 10 times. Then at sijdah (after saying Doa) 10 times. Then at sitting between two sijdahs (after reading Doa) 10 times. Then at 2nd sijdah (after reading Doa) 10 times. Then after rising from 2nd sijdah at sitting before standing 10 times (total 75 times). Thus will say in four rak’ats grand total of tasbeeh 4×75=300 times. This salat could be said once if possible in a day or in a week or in a month, or in a year, or in the life round. By it, will be pardoned all the sins before and after, known and
Essential Doas

Importance of Doa:

The Prophet (sm) says, ‘The Doa is prayer’.\(^{1217}\)

Allah says, اَذْعَنِي أَسْتَحْبِقْ لَكُمْ، إِنَّ الَّذِينَ يُسْتَكْبِرُونَ عَنْ عِبَادَتِي، ‘Invoke me, I will respond to you. Those who scorn in pride to my worship, they will soonly enter Hell in humiliation’. Here the meaning of worship is Doa.\(^{1218}\)

Allah also says, وَإِذَا سَأَلَّك عِبَادِي عَنِّي فَأَنْتِ قَرِيبٌ، أَجْبِبْ دَعَةُ الْمُضْرَرِ إِذَا دَعَانَ فَلْيُسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لْوُلْدِي بَشَرٍ (البقرة ۱۸۶) -

‘When My slaves ask you about me, then you say that, I am close (to them). I respond to the prayer of the supplicant, when he calls on Me. So let them obey My directives and believe in Me. So that they may be led to the right path’ (Baqarah 2/186).

The Prophet (sm) says, ‘Allah becomes enraged if the slave would not pray to Him’.\(^ {1219}\)

He says, لَيْسَ شَيْئًا أَكْرَمَ عَلَى اللَّهِ سَبِيحَانُهُ إِلَّا الْدُّعَاءٍ ‘there is no prestigious thing to Allah than to pray to Him’.\(^ {1220}\)

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1217. Ahmad, Tirmizi etc. Mishkat H/ 2230, Ch: 9, Doas, Section : 2.
1218. Ghafir/Mumin 40/60; 'Awnul Ma'bood H/1466, See commentary, Para: 352, Doas.
1219. Ibnu Majah H/3827, Ch: 34, Doa, Para: 1, Dignity of Doa.
1220. Tirmizi, Ibnu Majah, Sanad Hasan, Mishkat H/ 2232, Ch: 9, Doas, Section : 2.
**Merits of Doa:** Narrated from Abu Sa‘eed Khudri (R), the Prophet (sm) said that when a Muslim prays for another Muslim, where there is no sin or cutting of the ties of kinship, then Allah as a reward of that Doa, gives him any one of the followings: (1) He accepts the Doa at once or (2) He keeps its reward preserved for the life hereafter or (3) He removes one of such difficulties from him’. The Sahabis, on hearing this, say, then we shall say more and more Doas. The Prophet (sm) says, Allah is more granter of Doas than that’. So always must seek Doa one to another.

**Conditions for acceptance of Doa:**

(1) Doa should be with *Hamd & Darood* in beginning & finishing. (2) Doa should be with sole obedience to Allah (3) There should not be any matter of sin and cutting off the ties of kinship (4) Food, drink and clothes should be *Halal* (legal) and *Taiyb* (pure) (5) Should not be impatient for acceptance of Doa. (6) Should not be hopeless and do not giving up the Doa. (7) Should not pray indifferently and always should be firm optimist about the acceptance of Doa.

But if Allah wishes, he would accept the Doa of anyone in any time, even of an infidel or of a polytheistic, if he seeks pardon with repentance.

**Process:** Joining the open two palms will make Doa putting it face level in front. At the beginning of Doa should say *Hamd & Darood* and then will say different Doas. Such as: Alhamdu lillahi Rabbil ‘A-lameen, Wassala-

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1222. Abu Daud H/1486-87, 89; Do, Mishkat H/2256, Ch: 9, Doas.
1223. Tirmizi, Abu Daud, Nasaii, Mishkat H/930-31, Ch: 4, Salat, Para: 16, To say Darood on the Prophet (sm) and its merit; Albani, Sifat P. 162.
tu wassala-mu ‘ala Rasoolihil Kareem’. Then after saying different Doas will say at the end, Subha-na Rabbika Rabbil ʿizzhati ʿamma Yasifoon, wa sala-mun ‘alal mursaleen, wal hamdu lilla-hi Rabbil ‘A-lameen’ and then will conclude the Doa.

Manners of Doa: (1) Should beg most humbly and confidentially. 1224 (2) With single mind and with fear & desire and by medium voice or without loudness in words. 1225 (3) Should be substantial and rich in content. 1226

Places & times of acceptance of Doa:
Allah says, ‘Invoke Me! I will respond to you.’ 1227 It seems that Allah would respond to his slave in any place, in any time and in any language. But in salat, Doa should not be done in other language than Arabic. There comes in hadeethes the urge to do Doa in some places & times, which are in brief as follows:

(1) In Sijdah by Doas of hadeethes except the Doas of Quran (2) In the last sitting between Tashahhud & Tasleem. (3) In Friday between sitting of Iman on the pulpit and turning in Salam at the last sitting of Jum’ah salat. (4) In the night nafl salat. (5) In the condition of Siam i.e. fasting. (6) In uneven nights of 21, 23, 25, 27, 29th of Ramazan. (7) On the hills of Safa & Marwa facing Baitullah raising two hands. (8) In the field of Arafat for Hajj raising two hands. (9) Doa at Mash’arul Haram, the mosque of Muzdalifah or out of it in his abode, after the Fajr salat till the eve of sunrise of 10th of Zul-hijjah. (10) Doa raising two hands on going away some distance after throwing gravels at 1st & 2nd Jamrah in three days of 11, 12 & 13th Zul-hijjah at Mina. (11) Doa during

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1224. A’raf 7/55.  
1225. A’raf 7/56, 205; Zumar 39/53-54; Isra 17/110.  
1226. Abu Daud H/1482; Do, Mishkat H/2246, Ch: 9, Doas.  
1227. Ghafir/Mumin 40/60.
Tawaf between two rukans of Yamani & Hajar al-Aswad at the holy Ka’ba. (12) ‘The Doa would accept when it is done behind someone with plain heart. One angel would be engaged there. When someone prays for well-being of his brother, the angel would say ‘Ameen’ and say, for you also’. Also there are other places & times also.

Doa of three persons would be accepted surely:
The Prophet (sm) says, ‘Doa of three persons would be accepted surely and there is no doubt in it: (1) Doa of oppressed (2) Doa of stranger (3) Doa of father for his children’. He says, be carefull about the Doa of oppressed. Because there is no barrier between his Doa and Allah.

Doas in different times:
1. To begin any thing good: (a) Including taking food and drink, at the beginning of all good things should be started with saying Bismilla’h (I am beginning with the name of Allah) and (b) should be ended with saying Alhamdulilla’h. (All praises for Allah). (c) The Prophet (sm) has ordered, you say Bismillah when you shut the door & window and when you cover the vessels of food & drink. If you have nothing to cover, then you put a stick or a piece of wood on the bowl that would be safe from evils.

1228. Muslim, Mishkat H/2228, Ch: 9, Doas, Section : 1.
1229. Abu Daud, Tirmizi, Ibnu Majah, Mishkat H/2250, Ch: 9, Doas, Section:2.
1230. Muttafaq ‘Alaih, Mishkat H/1772, Ch: 6, Zakat, Section: I.
1231. Muttafaq ‘Alaih, Muslim, Mishkat H/4159, 61; Abu Daud, Mishkat H/4202. This is to note that, to say Allah Shafi, Allah Khafi at the time of taking medicine has no basis. It is shown written in dispensaries & hospitals, which should be shunned.
1232. Bukhari, Muslim, Mishkat H/4199, 4200, Ch: 2, Foods, Section : 1.
This is to note that, to read *Bismilla-h* & *Alhamdulilla-h* and to take refuge with Allah, before and beyond any deed of sin is not permissible. Because these are the deeds of Satan. The blessings of Allah would remain with legal & good deeds only.

2. (a) Whenever you notice or hear anything of pleasure should say, اللَّهُ الَّذِي بِعَمَّنِي تَجْزَى الصَّالِحَاتُ *Alhamdulilla-h’* (b) if anything liking should say, اللَّهُ الَّذِي بِعَمَّنِي تَجْزَى الصَّالِحَاتُ *Alhamdulilla-hillazi bini’matihi Tatimmus Soa-liha-tu’* (All praises for Allah by the blessings of whom the good deeds have been completed). (c) If anything disliking should say, اللَّهُ الَّذِي بِعَمَّنِي تَجْزَى الصَّالِحَاتُ *Alhamdulilla-hi ‘ala kulle Ha-l’* (All praises for Allah in every condition).1234 (d) If anything surprising should say, سُبْحَانَ اللَّهِ *Subha-nallah’* (most holiest is Allah). Or اللهُ أَكْبَرُ *Alla-hu Akbar’* (Allah is greatest).1235 (e) When anything of fear, should say, ‘لا إِلَهَ إِلَّا اللَّهُ’ (There is none to be worshipped than Allah).1236 The Prophet (sm) says that، سُبْحَانَ اللَّهِ وَ الَّذِي حَمَدَ اللَّهُ *Subha-nalla-h & Alhamdulilla-h’* fill up the vacuum (with virtues) between the sky and the earth, and Alhamdulilla-h’ fills up the scale of virtues in the Day of judgement.1237

3. Whenever anything sad happens, looks or hears, one will say، إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ راجِعُونَ *Inna lilla-he wa Inna Ilaie Ra-je’oon’.*

1237. Muslim, Mishkat H/281, Ch: 3, cleanness, Section : 1.
(We are all for Allah and we are all shall return to Him’). (Baqarah 2/156). And then should say, if it is for himself:

اللهُمَّ أحْرِيَّيْنِي فِي مَصِيبَتِي وَأَحْيَفْ لِي عَلَى ذَلِكَ مِنْهَا

Alla-humma Ajirnee fee Museebatee wa Akhil lee Khairam minha. (Oh Allah! give me shelter in this disaster and give in return for me better than it).1238 If it is a common disaster, then will say this Doa with Na (نا) in the place of Nee (ني).

4. About sneeze:

(a) Who sneezes will say, Alhamdulilla-h’ (All praises for Allah =Bukhari) Or will say, Alhamdulilla-hi Rabbi ‘A-lameen’ (All praises for Allah, the cherisher of the universe).1239 Or will say, Alhamdul lilla-hi ‘ala kulle Ha-l’ (All praises for Allah in every condition).1240

(b) In answer to sneeze will say, Yarhamukalla-h’ (May Allah be kind to you).

(c) On hearing the answer will say who sneezes, Yahdeekumulla-h wa Yuslihu Ba-lakum’. (May Allah guide you and rectify your condition).1241 Or will say, Yaghfirulla-hu lee wa Lakum’ (May Allah pardon me and you).1242

1238. Muslim, Mishkat H/1618, Ch: 5, janaiz, Para: 3.
1239. Tirmizi, Abu Daud, Mishkat H/4741, Ch: 25, Good manners, Para: 6, sneeze & yawn.
1242. Tirmizi, Abu Daud, Mishkat H/4741.

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(d) The Prophet (sm) says, if anyone would not say Alhamdulillahi’ after sneeze, you don’t answer to him by Yarhamukalla-h.’\(^\text{1243}\)

(e) If a non-muslim sneezes, then a muslim do not say Yarhamukalla-h’, but only to say Yahdeekumulla-h wa Yuslihu Ba-lakum’\(^\text{1244}\).

(f) The Prophet (sm) says, Allah would like sneeze and dislike yawn. So when one of you sneezes and say Alhamdulillahi’ then it is duty to every muslim who hears it, to make Doa for him Yarhamukalla-h’. He says, the yawn is from Satan. When one of you yawns, he should check it by any means. Because the Satan makes laugh when anyone of you makes a sound of ‘Ha’ (by open mouth).\(^\text{1245}\) He also says, when the Yawn comes to one of you, then he should to put his hand on his mouth to check it. Otherwise the Satan will enter.\(^\text{1246}\)

(g) If the sneeze comes in salat then he is allowed to say Alhamdulillahi’, but not to make answer by Yarhamukalla-h’.\(^\text{1247}\)

5. About the greeting :

The greeting in Islam is to give Salam to one another. ‘Salam’ means ‘peace’. One of the names of Allah is Salam. The Heaven is called as Darus Salam (house of peace). The root of the word of Islam is Salam. The follower of Islam is called as Muslim. So the life of a Muslim and his society is full of Salam i.e. peace. His last goal of life is to enter Darus Salam in the life hereafter. So in a Muslim society there is

\(^{1243}\) Muslim, Mishkat H/4735.

\(^{1244}\) Tirmizi, Abu Daud, Mishkat H/4740.

\(^{1245}\) Bukhari, Muslim, Mishkat H/4732, Ch: 25, Good manners, Par: 6.

\(^{1246}\) Muslim, Mishkat H/4737. This is to note that, to say ‘La hawla wala quwata illa billah’ at this time has no proof.

\(^{1247}\) Tirmizi, Abu Daud, Mishkat H/992; Muslim, Mishkat H/978.
nothing but Salam & Salam i.e. peace & peace. By this greeting the Muslim gives assurance of peace & security to the stranger.

The Prophet (sm) says, ‘you give salam more and more’. ‘Salam to all either known or unknown’. ‘A rider will give salam to the wayfarer. A man on foot will give salam to one who is sitting. Small number of people will give salam to the large number of people. ‘The Younger will give salam to the elder’. ‘Salam of one for a group and to reply by one is permissible’. If anything keeps out of view for sometime as tree, wall or rock and they meet further, then will give Salam one to another. Whenever in a meeting, give salam when enter and sit there and at the time of coming out. The prophet (sm) says, that person is the best before Allah, who will give salam first. It is Mustahab to welcome any honourable guest by going forward.

This is to note that, the hadeeth of saying to say Haiya-kalla-h (May Allah keep you alive) at the time of greeting is Za’eeef. But the hadeeth about saying Hafizakalla-h (May Allah keep you safe) is ‘Saheeh’. The hadeeth about to give answer of calling with Labbayk (I am present) is Saheeh.

The practice of Salaf-i-Soaliheen was not to give Salam to any vicious person. Such as Sahabi Jabir (R) do not give

1248. Bukhari, Muslim, etc. Mishkat H/4631, 29, 32, 33, 48, Ch: 25, Good manners, Para: 1, Salam.
1249. Abu Daud H/5200, Ch: 35, Good manner, Para: 149.
1250. Tirmizi, Abu Daud, Mishkat H/4660, Ch: 25, Para: 1, Salam.
1251. Ahmad, Tirmizi, Mishkat H/4646.
1252. Abu Daud H/5215-17, Ch: 35, Good manner, Para: 158.
1254. Abu Daud H/5228, Ch: 35, Good manner, Para: 167.
Salam to the sinful governor Hajjaj bin Yusuf.\textsuperscript{1256} This is not proper to make excess greeting to the heads of states except Islami greetings of Salam. Uthman bin Hunaif Ansari (R) had given only Islami greetings of Salam to Ameer Mu’awia (R), such as he used to give it to the caliph Abu Bakr, Umar & Uthman (R).\textsuperscript{1257}

(a) **Salam** : Assala-mu ‘Alaikum wa Rahmatulla-h’ (Peace and blessings of Allah be upon you).

(b) In reply will say, Wa ‘Alaikumus Sala-mu wa Rahmatullahi wa Baraka-tuhu’ (Peace, blessings and abundance of Allah also be showered upon you). One who will say Assala-mu ‘Alaikum will get 10 virtues, adding ‘wa Rahmatulla-h’ will get 20 virtues, and in adding ‘wa Baraka-tuhu’, will get 30 virtues.\textsuperscript{1258} The hadeeth of adding ‘wa Maghfiratuhu’ is Za’eef.\textsuperscript{1259}

(c) If someone send salam to other, then in reply will say, ‘Alaika wa ‘Alaihis salam’. (Peace be upon both of you and him).\textsuperscript{1260}

(d) If one gives salam in the condition of salat, then the answer to it should not be made, except beckoning by the finger (of the right hand).\textsuperscript{1261}

It may be noted that during the pre-Islamic days of ignorance, there was the system of welcome as, ‘An'amalla-hu bika 'Ainan’ (May Allah cool your eyes) and ‘An'im Saba-han’ i.e. ‘good morning’. After Islam

\textsuperscript{1256} Bukhari, Al-Adabul Mufrad H/1025.
\textsuperscript{1257} Bukhari, Al-Adabul Mufrad H/1024.
\textsuperscript{1258} Tirmizi, Abu Daud, Mishkat H/4644.
\textsuperscript{1259} Abu Daud, Mishkat H/4645.
\textsuperscript{1260} Abu Daud, Mishkat H/4655, Ch: 25, Good manners, Para: 1, Salam.
\textsuperscript{1261} Tirmizi, Muwatta, Mishkat H/991,1013, Para: 19, things are not permissible & permissible in Salat.
that practice has been omitted and the system of Salam has been introduced.

(d) The Prophet (sm) used to give salam to a combined gathering of both muslims and non muslims, and when he crosses ladies and children used to give them Salam.

(e) If a non-muslim gives Salam, then will say in answer, wa ‘Alaikum (that is also upon you).

(f) Courteous greeting should be given to a non-muslim. But any talk, behaviour or deed should not be done which will be against the Islamic faith and practices. Such as ‘Namashkar’ should not say to a Hindu person, while the meaning of it that, ‘I am bending my head before you. Please grant it’. Similarly ‘Namaste’ should not say, while the meaning is ‘I am bending before you’. Rather both can say to each other ‘Adab’ i.e. ‘I show my courtesy to you’.

(g) Give Salam before talk. The prophet (sm) has ordered, don’t give permission to one who do not begin with Salam.

(h) Musafaha: It means shaking palms of each other. At the time of shaking hand right palm of each other would have to rub with. Sahaba-i-Keram used to shake hands with each other. ‘A-yesha (R) says, the Prophet (sm) would prefer to begin all good deeds by the right hand.

1262. Abu Daud, Mishkat H/4654.
1263. Muttafaq ‘Alaih, Mishkat H/4639; Ahmad, Mishkat H/4647.
1265. Tirmizi, Mishkat, H/4653; Silsila Saheehah H/816.
1266. Baihaqi-Shu’ab; Mishkat H/4676, Ch: 25, Para: 2, ‘To seek permission’; Saheehah H/817.
it with the chest, which is in vogue, is an anti-sunnah custom. At the time of meeting it is not proper to bend the head and to embrace or kiss on hand and fore-head of one another, but only Salam and Musafaha is allowed.\textsuperscript{1269} The Prophet (sm) says when two Muslims shake their hands with one another at the time of meeting they would have been forgiven till they would be seperated.\textsuperscript{1270} The hadeth about kissing hand and touching feet with hands is Za'eeef.\textsuperscript{1271}

So no embracing at Eid day. But should make \textit{Doa} for one another. Because the honoured Sahabis used to say when they meet one another at Eid day, ‘TaqabbalAllahu minna wa minka’ or ‘minkum’ (May Allah accept from us and from you! -Tamamul minnah P.354). So this \textit{Doa} should be said after saying Salam or Eid Mubarak, if one says.

6. About journey:

(a) \textit{Doa of coming out of the house}:

\textit{Bismilla-hi Tawakkaltu 'alalla-hi wa la Hawla wa la Quwata Illa billa-h'.}

\textbf{Pronunciation:} Bismilla-hi Tawakkaltu ‘alalla-hi wa la Hawla wa la Quwata Illa billa-h’.

\textbf{Translation:} In the name of Allah, I depend on Allah. There is no power and no strength than Allah.\textsuperscript{1272}

(b) \textit{Doa of who gives one farewell:} At the time of bidding one farewell to journey, one should read the \textit{Doa} below taking (right) hand with hand of each, if he is alone. In plural would say ‘kum’ and in singular may say ‘ka’ in both gender. ‘Kum’ would say to a respected one.
Pronunciation: Astaudi’illa-ha Deenakum wa Ama-natakum wa Khawa-teema A’ma-likum.

**Meaning:** I put your religion, your liabilities and your final tasks under the custody of Allah. Here the meaning of Amanat is all liabilities upon him of his family and of journey. The meaning of final tasks is i.e. the last good deeds before his death (Mirqaṭ).

They also could say to him the Doa below with the Doa before :

زُوَدْاَكَ اللَّهُ الْقَوْى وَعَفَرَ دِينُكَ وَيَسْمَرْ لِكَ الْحُبْرَ حَيْثُ مَا كُنْتَ

Pronunciation: Zhauwodakalla-hut Taqwa, wa Ghafara Zambaka, wa Yassara lakal Khaira haithu ma kunta.

**Meaning:** May Allah give you the capital of Allah-fearing, forgive your sins and make easy the well-beings for you in any place you remain. This is to note that, to say Fee Ama-nilla-h at the time of fare-well, which is in vogue, has no basis. At the time of fare-well to walk some way with him is Mustahab (desirable). In this time to seek Doa one to another, the popular hadeeth about it is Za’eef. That is, أَشْرَكْنَا نَيَا أَخِي فِي ذِعَايْنَا وَلَا تَنَسِى فِي ذِعَايْنَا (Oh my brother! take me as part of your Doa and don’t forgate me in your Doa).

(c) Doa for whom ask it : Umme Sulaim, the mother of Anas, the servant of the Prophet (sm), when asks for him Doa, He says: اللَّهُمَّ أَكْثَرُ مَالَهُ وَوَلَدَهُ، وَبَارَكْ لَهُ فِي مَا أَغْطَيْتُهُ Alla-
humma Akthir ma-lahu wa woladahu, wa Ba-rik lahu feema A’toaitahu’ (Oh Allahu! increase his wealth and child and give abundance in which you have gifted to him). Anas (R) says, there happened too much abundance in my property and children by this Doa.\textsuperscript{1277} 

This is to note that, above Doa can be said for particular person, not for all. Because there are separate Doas for patient and who falls into mishap. But the last portion of the above Doa اللهمَ بارک الله فیمَا أعطیتهُ Alla-humma Ba-rik lahu feema A’toaitahu’ is applicable to most of the persons. \textbf{Or} to say, بارک الله للک Ba-rakalla-hu laka or ‘lakum’ in plural (May Allah give abundance you). \textbf{Or} to say, Ba-rakalla-hu fee Ahlika wa Ma-lika or ‘kum’ in plural (May Allah give abundance in your family & property).\textsuperscript{1278} 

(d) Then with Bismilla-h he will set his right foot on the transport and will say Alla-hu Akbar in low voice at the time of riding on it\textsuperscript{1279} and will say Alhamdulilla-h after taking seat.\textsuperscript{1280} Thereafter will say the Doa below, when it begins to run forward:

\begin{quote}
اللَّهُ أَكْبَرْ، اللَّهُ أَكْبَرْ، سَبِيحًا الَّذِي سَحَرَ أَنَا هَذَا وَمَا كَانَ لِهُ مَنْ تَرَى
وَإِنَّا إِلَى رَبِّنَا لَنْ نَتَّبَعَنَّ، اللَّهُمَّ إِنَا نَسْتَأْلِكُ فيْ سَفَرَنَا هَذَا الْبَرَّ وَالْعَقْوَى وَمِنَ الْعَمَلِ مَا تَرَضَى، اللَّهُمَّ هُوَ أَنَّ لَنَا سَفَرُنَا هَذَا وَاَطْوُ لَنَا بَعْدَهُ، اللَّهُمَّ أَنتُ الصُّاحِبُ فِي السَّمَّارِ وَالْخَلِيفَةُ فِي الأَهْلِ وَالْمَالِ، اللَّهُمَّ إِنِّي أَعْوذُ بَيْكَ مِنْ وَعْنَاءِ السَّمَّارِ وَكَابِهِ الْمَنْطَرِ وَسَوْءِ الْمَتَّعِ فِي الْمَالِ وَالأَهْلِ.
\end{quote}

\textsuperscript{1277} Muttafaq ‘Alaih, Mishkat H\textsuperscript{6199}, Ch: 30, Dignities, Para: 12, Collective dignities.
\textsuperscript{1278} Nasaii, Mishkat H\textsuperscript{2926}.
\textsuperscript{1279} Bukhari, Mishkat H\textsuperscript{2453}, Ch: 9, Doas, Para: 7.
\textsuperscript{1280} Ahmad, Tirmizi, Abu Daud, Mishkat H\textsuperscript{2434}, Ch: 9, Doas, Para: 7.

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**Meaning:** Allah is greatest (3 times). Holiest is the Being, who has subjected this vehicle to us, and we could never have it (by our efforts). And surely we are to return to our Lord indeed’.

Oh Allah! we pray to you in this journey the goodness and Allah-fearing and we pray the deeds which you like. Oh Allah! make this journey easy to us and make shortened its distance to us. Oh Allah! you are the companion in journey and guardian in my family and property. Oh Allah! I seek refuge with you from the sufferings of journey, unpleasant scenery and bad return to the family and property.

(e) On reaching to a new place or to be safe from any kind of harmful things will pray-

أَوُؤُزُبِيْلَمَّا تَلَّاَتِي مِنْ شَرِّ مَا خَلَقَّ

(I beg shelter to Allah by his complete messages from the evil of what he has created’).

The Prophet (sm) says, ‘if one prays by it, anything will not do harm to him till he returns from that place’. He says, ‘if it is read at evening, the snake or scorpion will not bite him that night’.

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1283. Muslim, Mishkat H/2422.
1284. Muslim, Mishkat H/2423; Tirmizi H/3437; Saheehul Jame’ H/6427.

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(f) Doa on return from journey:

Allâh âkâbir, Allâh âkâbir, Allâh âkâbir, lâ Inna la ilâhi la Shareekâ lahu, Iahul Mulku wa Iahul Hamdu wa Hua 'ala Kulli Shaiyn Qadeer. A-iboona Ta-iboona 'A-bidoona Sa-jidoona, li Rabbina Ha-midoona.

Translation: Allah is greatest (3 times). There is none to be worshipped than Allah. He is one, He has no partner, for Him the kingdom and for Him all praises and He is all powerful on everything. We are to return from journey, confessing the sins, praying, prostrating and praising to our fosterer'.

Then on coming down from the transport will say 'Subha-nallah'.

The Prophet (sm) when would return from journey begins generally by two rak'ats of nafl salat in the mosque.

(g) Doa to enter the house:

At first will say Bismilla-h. Then give salam to the house-members (Noor 24/61).

(h) At the time of enter the house of another, one must beg permission and give salam loudly three times as much from out of the door. If gets no permission he has to come back. At this time it is better to utter one's own
After salam one is allowed to take permission and make howling the voice.\textsuperscript{1291}

7. Etiquettes and Doas of taking meal and drink:

Firstly be careful about the meal and drink either it is Halal (legal) and Tayib (pure) or not (Baqarah 2/168). Otherwise do not take it. Then before taking meal you must have to wash the right palm. After washing hand if you hold anything, then will wash further at the beginning of taking meal. So that there is nothing could be attached with hand without your notice. If it is after wake up from the sleep, then will have to brash the teeth and after ending of taking meal, should use tooth-pick and to make out the food-particles from the teeth. As because, if it remains there, then it would form caries when it would be rotten and it would lost the stomach and at last it will perish both of teeth and the stomach. Health would be broken at the end.

\textbf{(a)} At the beginning of taking meal and drink, one should remember first the name of Allah saying ‘Bismilla-h’ The Prophet (sm) has ordered, ‘you say ‘Bismilla-h’ at the time of taking your meal. Take food with right hand and eat from the near’. Don’t eat from the middle part.\textsuperscript{1292} Don’t eat or drink with left hand. Because the Satan takes food and drinks with left hand.\textsuperscript{1293}

\textbf{(b)} If any portion of food is dropped down, then take it up and eat after due cleaning and don’t leave it for Satan’. At the end of eating before washing, you lick your plate and fingers fairly. Because you do not know, in which food

\textsuperscript{1290} Muttafaq ‘Alaih. Mishkat H/4669.
\textsuperscript{1291} Noor 24/27; Muslim, Nasaii, Mishkat H/4668, 4675; Albani, Silsila Saheehah H/817-18.
\textsuperscript{1292} Muttafaq ‘Alaih, Mishkat H/4159; Tirmizi, Ibnu Majah, Mishkat H/4211, Ch: 21, Foods.
\textsuperscript{1293} Muslim, Mishkat H/4163.
there lies abundance for you. Some one eats the remains after washing the plate. Some one licks the plate with his tongue without licking by the fingers. These are excess merely. After taking meal, hand should wash properly (by the soap or other), so that nothing could be attached with it.

(c) The Prophet (sm) prohibits to take water setting lip with the pitcher and to take meal and drink in standing position. But he would take the water of Zamzam and rest of the water after ablution in standing position. Do not breathe into the water-pot but breathe thrice out of the pot (and will take the water calmly).

(d) To serve the meal, begin from the right side.

(e) The Prophet (sm) says, a few mouthfuls of food are sufficient for the progenies of Adam, by which he may keep straight his waist (and may perform the prayer to Allah). If you take meal after it, then you fill up one third of your belly by the food and one third by the water and leave one third vacant for breathing. He says, ‘the food of one Mumin (believer on Allah) would be taken by two Mumins, that of two Mumins would be taken by four and that of four would be taken by eight’ (that means they always take meal in minimum). Because, ‘the Mumin takes food in one

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1294. Muslim, Mishkat H/4165, 4167.
1300. Tirmizi, Ibnu Majah, Mishkat H/5192, Ch: 26, To soften the heart.
1301. Muslim, Mishkat H/4178, Ch: 21, Foods, Section: 1.
belly while the Kafir (Infidel) takes it in seven bellies''.

(f) It is not proper to take food in slanting or reclining position.

(g) The Satan participates when ‘Bismilla-h’ is not said at the beginning of eating.

(h) If one forgets to say ‘Bismilla-h’ at the beginning of taking food, then will say (before ending) ‘Bismilla-hi Auwalahu wa A-khirahu’. (In the name of Allah at it’s beginning and it’s finishing).

(i) After taking food and drink will say,

(1) Alhamdulilla-h (All praises for Allah).

(2) Alhamdulilla-hillazee At’amane haa za wa Razhaqaneh min ghairi Hawlim minnee wa la quwah’. (All praises for Allah, who has given me this food & drink and has given it to me without my capacity and ability). The Prophet (sm) says, who will say it after taking meal, all sins he had committed before, would be pardoned’. Or will say,

1302. Bukhari, Mishkat H/4173.
1303. Bukhari, Mishkat H/4168.
1304. Muslim, Mishkat H/4160, Ch: 21, Foods, Section: 1.
1305. Tirmizi, Abu Daud, Mishkat H/4202, Ch: 21, Section: 2.
1306. Muslim, Mishkat H/4200, Ch: 21, Foods; Tirmizi, Mishkat H/4343, Ch: 22, Dress.
1307. Tirmizi, Abu Daud, Mishkat H/4343; Irwa H/1989; Saheehul Jame’ H/6086. This is to note that the hadeeth about to say Doa in this time, which is in vogue ‘Alhamdu lillila-hillazi At’amana wa Saga-na....’ is Za’eef. Abu Daud, Tirmizi, Ibmnu Majah, Mishkat H/4204.
(3) **Alla-humma Ba-rik Lana feehi wa At’imna Khairam minhu’**
(Oh Allah! give us abundance in this meal and give us food better than it). \(^{1308}\)

(4) After drinking milk will say,

\[
4) \text{اللهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ}
\]

**Alla-humma Ba-rik lana feehi wa Zhidna minhu’.** (Oh Allah! give us abundance in this and increase in it). The Prophet (sm) says, ‘because there is nothing to be sufficient for food & drink except the milk’. \(^{1309}\)

Besides these, there are another Doas for taking meal & drink as well.

(j) The time of removal of the plate or cloth (Dastarkhan) after taking meal will say,

\[
	ext{الْحَمْدُ لِلّهِ حَمَدًا كَبِيرًا طَيْبًا مُّبَارَكًا فِيهِ}
\]

**Alhamdulillahi Hamdan Katheeran Taiyebam Muba-rakan feehi’**. (All praises for Allah, which are countless, sacred and full of abundance). \(^{1310}\)

(k) The Prophet (sm) would like sweet and honey. \(^{1311}\)

8. **Doas for the host:**

(1) **Allah-humma At’im man At’amani Wasqi man Saga-ni.** (Oh Allah! give him food who give me food and give him drink who give me drink). \(^{1312}\) In plural will say ‘Na’ in the place of ‘Ni’. Or will say,

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\(^{1308}\) Tirmizi, Abu Daud, Mishkat H/4283.

\(^{1309}\) Tirmizi, Abu Daud, Mishkat H/4283, Ch: 21, Foods, Para: 3, Drinkings; Saheehah H/2320; Saheehul Jame’ H/381.

\(^{1310}\) Bukhari, Mishkat H/4199, Ch: 21, Foods.

\(^{1311}\) Bukhari, Mishkat H/4182.

\(^{1312}\) Muslim H/5362 (2055/174); Ch: 36, Drinkings, Para: 32; Ahmad H/23860, Sanad Saheeh.
(2) Aftara ‘Indakumus Sa-emoon, wa Akala Ta’a-makumul Abra-ru, wa Sallat ‘Alaikumul Mala-ikah). (Fasting Muslims take Iftar (i.e. breaking of fasting just after the sunset) to you, pious men take your food and Angels ask for your forgiveness').

(3) Alla-humma Ba-rik lahum feema Razhaqtahum, Waghfir lahum, Warhamhum. (Oh Allah! give abundance to their livelihood which you have given to them. You forgive them and be kind to them).

9. Doa at sleeping & waking up:

(a) Lying to right side will say, Bismikalla-humma Amootu wa Ahya’ (In the name of you, Oh Allah! I am to die and I am to live). (b) Will say at waking up, Alhamdu lillazee Ahya-na ba’da ma Amatana wa ilaihin Nushoor’. (All praises for Allah, who gives us life after giving us death and to Him the resurrection).

10. About Siam (Fasting):

(a) Doa at the time of Iftar (i.e. the breaking of fasting just after the sunset):

Bismilla-h’. (In the name of Allah, I am to begin).

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1313. Abu Daud H/3854; Ibnu Majah H/1747; Sharhus Sunnah, Mishkat H/4249.
1314. Muslim, Mishkat H/2427, Ch: 9, Doas, Para: 7.
(b) Doa at the end of Iftar:

الحمد لله (1)

دَرَبَ الْحَمْدُ الْلَّهُ وَقَدَّرَتْ الْعَمُوْقُ وَقَدَّرَتْ النَّاجِرُ إِنْ شَاءَ اللَّهُ-

(2) Zahabaz zama’u wabtallatil ‘Urooqu wa thabatal Ajru Insha-Allah’ (Thirst is slaked, veins are alive and the reward is sure, if Allah wishes’).

(c) Particular Doa in Lailatul Qadr:

The Prophet (sm) taught ‘A-yesha (R) to pray in uneven nights of last ten of Ramazan by the Doa below:

الله يُبَشِّرُ عَذَابَ الْقُوَّةِ فَأَعْفَ عَنِي

Alla-humma Innaka ‘Afuvun Tohebbul ‘Afwa Fa’fo ‘Annee’ (Oh Allah! you are forgiving. You love to forgive. So you forgive me’).

11. Doa at the time of fear of any powerful one:

(a) Alla-humma Inna Naj’aluka fee Nuhoorihim wa Na’oozu bika min Shuroorihim’. (Oh Allah! We place you against them and we seek your shelter from their evils).

(b) Or to say,

الله يُهْدِي عَذَابَ الْقُوَّةِ فَأَعْفَ عَنِي-

1316. Abu Daud, Mishkat H/1993, Ch: 7, Fasting, Para: 2. This is to note that the hadeeth in vogue about the Doa Alla-humma laka Sumtu wa ‘Ala Rizhqa Aftartu is Za’eef (Abu Daud, Mishkat H/1994; Ja’eeuf Jame’ H/631) and there have got no proof about the Doa of Alla-humma Sumtu laka.


12. Ways to save oneself from the deception of Satan in salat:

The Satan used to create troubles in salat and gira’at. The Prophet (sm) says ‘they are ‘Khinzab’ (a group of Satan). When you feel their presence, seek shelter to Allah and say A’oozubila-hi minash Shaitoa-nir Rajeem’ and spit to the left thrice. Narrator Uthman bin Abul ‘A-ss says, ‘in doing so, Allah removes the Satan away from me’.1320

13. Saiyedul Istighfar i.e. the best Doa for seeking forgiveness:

The Prophet (sm) says, ‘the person who will read this Doa with firm belief, he will be dweller of Heaven, if he dies at night after reading it in the day or dies in the day after reading it at night’.


1320. Muslim, Mishkat H/77. Ch: 1, Iman, Section : 3.
Translation: Oh Allah! You are my fosterer. There is none to be worshipped than you. You have created me and I am your slave. I am firm on my promise and pledge to you as much as possible for me. I beg your shelter from the bad effects of the actions I have done. I admit your blessings on me and I admit my sins. So you pardon me. As because there is none to pardon but you.\textsuperscript{1321}

14. Doa of looking at the new moon:

allah akbar alhumma ahillahu ‘alaina bil Amni wal Imani wassala-mati wal Isla-mi, wat Tawfee-qi lima Tuhibbu wa Tarza. Rabbee wa Rabbukalla-hu.’

Translation: Allah is greatest. Oh Allah! You make it appear on us with peace and Iman (faith) and security and Islam and with the ability (Tawfeeq) of those deeds that you love and be pleased on. (Oh Moon!) My and your Lord is Allah.\textsuperscript{1322}

15. (a) Doa at the time of storm:

Alla-humma Innee As’aluka Khairaha wa Khaira ma feeha, wa Khaira ma Ursilat bihi, Wa A’oozubika min Sharriha wa sharri ma feeha, wa Sharri ma Ursilat bihi’.

Translation: Oh Allah! I pray to you its good effects, the good that is inherent in it and the good with which it is

\textsuperscript{1321} Bukhari, Mishkat H/2335, Ch: 9, Doas, Para: 4, ‘To beg pardon & to make repentance’.
\textsuperscript{1322} Daremi H/1687-88; Tirmizi H/3451; Mishkat H/2428; Saheehah H/1816.

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sent. And I beg your shelter from the bad effects of it and the bad that is inherent in it and the bad with which it is sent.\(^{1323}\) In another narration it is stated, \(\text{بَلَغَهُ الْمَلَائِكَةُ لَمَّا غَيِّبَهُ} \) \(\text{أَلْلَهُمَّ لَقَحًا لَا عَقِيبَةً} \) \(\text{Al-la-humma Laqhan La ‘Aqeeman} \) (‘Oh Allah! Fill it with goodness and do not make it empty of goodness).\(^{1324}\)

(b) Doa on hearing the sound of thunder :

\(\text{سُبْحَانَ الَّذِي يُسْبِحُ الرَّعْبَ بِحَمْدِهِ} \) 

Pronunciation: Subha-nallazee Yusabbihur Ra’du bihamdihi wal Mala-ikatu min Kheefatihi’.

Translation: Holiest is the Being that the thunder and Angels would praise Him with fear.\(^{1325}\)

(c) The Prophet (sm) has directed to read sura Ikhlas, Falaq and Nass three times each in the morning and evening at the time of cloud & storm and said, it will be sufficient for you from all other things.\(^{1326}\)

This is to note that, in this time to say the Doa: All-humma la taqtulna bigazabika wala tuhlikna bi’aza-bika wa ‘a-fina qabla zalika, the hadeeth about it is Za’eef.\(^{1327}\)

16. Doa of nursing the Patient:

Placing right hand on the fore-head of the patient or waving the right hand on the body of him, one will read the following Doa:

\(\text{١َ) أَدْعِيَ الْبَيْسَ رَبَّ الْبَيْسِ وَأَشْفِ أَنْتَ السَّتِّيفُ لَا شَفَاءَ إِلَّا شَفَاءٍ شَفَاهُ} \)


\(^{1324}\) Saheeh ibnu Hibban, Silsila Saheehah H/2058; Saheehul Jame’ H/4670.

\(^{1325}\) Ra’d 13/13; Muwatta, Mishkat H/1522; Ch: 4, Salat, Para: 53, The storm.

\(^{1326}\) Abu Daud, Tirmizi, Nasaii, Mishkat H/2162-63, Ch: 8, Merits of the Quran, Section 2.

(1) Pronunciation: Azhibil Ba’sa Rabbanna-si, Ishfi Antash Sha-fi, La shifa-’a Illa shifa-’uka, shifa-al La Yughadiru Saqaman’.

Translation: Oh the fosterer of mankind! remove the sufferings and cure him. You are the curer. There is no recovery than you, the recovery which does not deceive any patient. Or will say,

لا لا يا ياس سلهور إن شاء الله

Or will say, La Ba’sa Tahoorun Insha-Allah’ (No trouble, you will be cure, if Allah wishes).

(2) Or the patient will say Bismillah thrice putting (right) hand on the place of pain and will say seven times the following Doa:

أَوْزُوْ بِعَزْرَةِ اللَّهِ وَقُوْرَتِهِ مِنْ شَرِّ مَا أَجَدُ وَأَحْمَذُ

(3) Or the patient will say Bismillah thrice putting (right) hand on the place of pain and will say seven times the following Doa:

A’oozu be’izzhatilla-hi wa Qudraitih min sharri ma Ajidu wa Uha-ziru’ (‘The pain I am suffering from and the panic I have been striken, I beg shelter to the honour and power of Allah from its harm’). The narrator Uthman bin Abul ‘A-ss said, I have done this and Allah removes the pain which was in my body.

(4) Or the patient will pass two hands or another one by taking his hand will pass throughout his body lightly blowing into it by uttering sura Falaq & Nass.

17. Doa to wear new clothes:

الْحَمْدُ لِلَّهِ الَّذِي خَسَانِي هذَا وَرَزَقَهُ مِنْ عَيْبٍ حَوْلَ مِنْيَ وَلَا فُوْهَ

Pronunciation: Alhamdulillaha-hillazee Kasa-nee Ha-za wa Razhaqaaneehi min Ghairah Hawlim minnee wala Quwwah’.

1328. Muttafaq ‘Alaih, Mishkat H/1530; Abu Daud, Mishkat H/4552, Ch: 23, Treatment & Exorcism.
1330. Muslim, Mishkat H/1533.
Translation: All praises for Allah, who has dressed me with this cloth and has provided it to me without my capacity and ability’. Who will say it with fresh mind, Allah will pardon all of his sins before and after’.

(a) The Prophet (sm) says, ‘the part of trouser which is below the ankle is in the Hell’. But the ladies should cover down to the foot.

(b) He says, ‘you put on white dress. Because this is among the best dresses of you’.

18. (a) Doa for new couple after marriage:

بَارَكَ اللَّهُ اللَّهُمَّ بَارَكَ لَكُمَا وَبَارَكَ عَلَيْكُمَا وَجَمَعَ بَيْنَكُمَا فِيَّ خَيْرٍ

Ba-rakalla-hu Lakuma wa Ba-raka ‘Alaikuma wa Jama’a bainakuma fee Khairin. (May Allah bless you and give abundance to you and get you together in happiness).

Or to say, 

اللَّهُمَّ بَارَكْ لَهُمْ Alla-humma Ba-rik lahum (Oh Allah! give abundance to them). On hearing the news of marriage will say to the bride-groom

بَارَكَ اللَّهُ لَكَ Ba-rakalla-hu laka (May Allah give abundance to you).

This is to note that, all present will say personally the Doa above for the new couple. In this time the custom to pray congregationally raising two hands is baseless and to pray two rak‘ats of salat for the bridegroom has no proof.

1332. Abu Daud, Mishkat H/4343, Ch: 22, Dress; Saheehul Jame’ H/6086.
1335. Abu Daud, Tirmizi, Mishkat H/1638, Ch: 5, Janaiz, Para: 4. ‘To bathe the deceased & to shroud it’.
1336. Ibnu Majah H/1905; Ahmad, Tirmizi, Abu Daud, Mishkat H/2445, Ch: 9, Doas, Para: 7 ‘Doas in deffernt times’.
1337. Ibnu Majah H/1906-07.
(b) Doa of husband for wife after marriage:

اللهُمَّ إِنِّي أَسْأَلُكَ خَيْرَكَ وَحَبَّتَكُما جَبَلينَكَ عَلَيْهِ وَأَعْوُدُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلَتَهَا عَلَيْهِ.

**Pronunciation:** Alla-humma Innee As'aluka Khairaha wa Khaira ma Jabaltaha 'alaihi, wa A'oozubika min sharriha wa sharri ma Jabaltaha 'alaihi.

**Translation:** Oh Allah! I pray to you for her well-being and her goodness on which you have created her. And I seek refuge with you from her evil and from evils on which you created her'. In this time the husband will take the hairs of her fore-head and pray for blessings by the Doa above. There is hint in it to live couple as merciful and compassionate to one another.

19. Doa at the time of crisis:

(a) 

Ya Haiu Ya Qaiu-mu bi Rahmatika Astagheethu. (Oh the ever-living! Oh the sustainer of the Universe! I pray shelter to the blessings of you). Anas bin Malek (R) says, the Prophet (sm) when faces any crisis or sorrow, would say this Doa.

(b) In earthquake or in any disaster comes accidentally will say, La ila-ha illalla-h (There is none to be worshipped than Allah). Or will say with it the Doa above. Or will say, Alla-humma Hawa-laina wala ‘Alaina (Oh Allah! take it back from us and not to us).
(Oh Allah! I seek refuge with You from the sufferings of unbearable disaster, from the attack of mishap, from the bad decision and from the pleasure of enemies').\textsuperscript{1342}

\begin{equation}
\text{اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زُوَّالِ نَعْمَتِكَ، وَتَحْوَلِ عَافِيَتِكَ، وَفُحُصَّاءَ نَفْسِكَ، وَجَمِيعَ سَخَّاتِكَ}
\end{equation}

Alla-humma innee A’oozubika min zawa-le ni’matika, wa tahauuli ‘A-fiatika, wa fuj-’ati niqmatika, wa jamee’i Sakhatika.

(Oh Allah! I seek refuge with You from passing away Your bounty (from me), from the transform of healthiness, from the sudden attack of Your punishment and from all kinds of Your displeasure).\textsuperscript{1343}

\begin{equation}
\text{اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَشَرْكٍ بِهِ شَيْئًا}
\end{equation}

\textit{Allah Allah Rabbe la Ushriku bihi shaiyan} (Allah Allah my fosterer! I do not make anything partner with Him).\textsuperscript{1344}

\textbf{20. Tawbah & Istighfar (i.e. repentance & to beg forgiveness to Allah):}

Allah has made a clarion call to his faithful slaves as:

\begin{equation}
\text{وُلْدُونَا إِلَى الَّذِينَ يُعْبِدُونَ اللَّهَ جَمِيعًا أَنْ يُؤْمِنُونَ بِلَدَنَّكَ وَتُقَلِّبُونَ بَيْنَ يَدَيْهِمْ}
\end{equation}

‘All of you go back to Allah, Oh the believers! you will be successful’ (Noor 24/31).

\textsuperscript{1342} Muttafaq ‘Alaih, Mishkat H/2457, Ch: 9, Doas, Para: 8, To seek refuge with Allah.

\textsuperscript{1343} Muslim, Mishkat H/2461.

\textsuperscript{1344} Abu Daud H/1525, Ch: 2, Salat, Para: 361, To beg forgiveness to Allah.
The prophet (sm) said, ‘Oh people! go back to Allah. So that I seek Tawbah hundred times in a day’.\textsuperscript{1345} He said, كُلُّ بَنِي آدمَ حَضاَرُو، وَخَيْرُ الْحَضَارِيْنَ التَّوَابُونَ – ‘All progenies of Adam are forgetful and the best of them are who repents’.\textsuperscript{1346} Allah would be pleased most when the slave makes Tawbah to Him.\textsuperscript{1347}

**Conditions of Tawbah to be pure:**

If it is between man and Allah then Tawba will be pure when it fulfils three conditions: (1) He should refrain from that sin (2) he should be repented (3) will not repeat that sin. But if the sin related with man, then as 4\textsuperscript{th} condition, he will seek pardon to that person. If there is any claim of right to him, that should be paid. Otherwise the Tawbah will not be perfect.\textsuperscript{1348}

**Doa of Tawbah:**

(1) ٌلا إِلَّا هُوَ الْحَيُّ الْقَبَّمُ وَآتِيَ إِلَيْهِ ‘Astaghfirulla-hallazee La Ila-ha Ila huall Haiyul Qayyu-mu wa Atoobu Ilaiah’. (I beg pardon to Allah, except whom there is none to be worshipped, who is ever-living and sustainer of the universe and to Him I am going back (i.e. I am repenting).\textsuperscript{1349}

(2) لا إِلَّا إِنَّكَ سَبَحَانَكَ إِنَّكُنَّ مِنَ الطَّالِبِينَ ‘La Ila-ha illa Anta Subha-naka Innee kuntu minaz Zoa-limeen. (There is none to

\textsuperscript{1345} Muslim, Mishkat H/2325, Ch: 9, Doas, Para: 4, To beg pardon & to make repentance.

\textsuperscript{1346} Tirmizi, Ibnu Majah, Daremi, Mishkat H/2341, Ch: 9, Doas, Para: 4, To beg pardon and to make repentance.

\textsuperscript{1347} Muslim, Mishkat H/2332.

\textsuperscript{1348} Nabavi, Riazus Sa-leheen, Ch: To make repentance.

\textsuperscript{1349} Tirmizi, Abu Daud, Mishkat H/2353, Ch: 9, Doas, Para: 4; Saheehah H/2727.
be worshipped than you, you are the Holiest. Truly I am among the wrong-doers). The Prophet (sm) said, when a Muslim calls his fosterer in any disaster with this Doa, which was said by (the Prophet) yunus when he was in the belly of the fish, Allah will respond to him.1350

(Rabbighfirlee wa Tub ‘Alaiya. Innaka Antat Tauwa-bur Raheem. (Oh my fosterer! Pardon me and accept my repentance. Verily you are most relenting and most gracious’) 100 times.1351

21. (a) Doa for the parents:

رب أرحمهما كمما ربياني صغيراً (الإسراء 4) –

(1) Rabbirhamhuma kama Rabbaya-nee Sagheera’ (Oh my fosterer! Be kind to my parents, as they cherished me in my childhood (with kindness)’ (Isra 17/24). It should not be said in Sijdah, because it is a verse of the holy Quran. So, it may be said after Doa-i-Mathoorah in the last sitting of Salat.

(2) Rabbanaghfirlee wali wa-lidayaa wa lilmu’mineena Yawma Yaqoomul Hisab. (Oh my fosterer! forgive me and my parents and all the believers, on the Day, when the final reckoning will stand) (Ibraheem 14/41).

Narrated by Abu Huraira (R) the Prophet (sm) said, Truly Allah will uplift the grade of his virtuous slaves. Then the slave will ask, why this upliftment? Allah will answer, it is for seeking forgiveness for you by your descendant (باستغفار) 1352.

1350. Ahmad, Tirmizi, Mishkat H/2292, Ch: 9, Doas, Para: 2, The names of Allah.
1352. Ahmad, Ibnu Majah, Mishkat H/2354, Ch: 9, Doas, Para: 4; Saheehah H/1598.
(b) Doa for lender (or for any donor):

Ba-rakalla-hu Ta‘a-la fee Ahlika wa Ma-lika’ (The great Allah may give abundance in your family and property).\(^{1353}\) This is to note that the hadeeth of most popular Doa of Allah is Ba-rakalla-hu fee ka or Feekum’ (May Allah give abundance to you!) is Za’eef.\(^{1354}\) But it is allowed to say as the Prophet (sm) has prayed for abundance in different places as it is proved by saheeh hadeethes.

(c) Doa for the man who gives help:

Jazha-kalla-hu Khiran (May Allah give you good return).\(^{1355}\) The Prophet (sm) says, ‘Who would not express gratitude to man he would not express gratitude to Allah’.\(^{1356}\) Allah says, ‘If you express gratitude, surely I will give you more. But if you show ingratitude, then truly my punishment is too severe indeed’ (Ibraheem 14/7).

(d) Doa for self (as the Doa of Solaiman (A)):

\(^{1353}\) Nasaii, Mishkat H/2926, Ch: 11, Business, Para: 9.

\(^{1354}\) Baihaqi, Dalaylun Nabuwat. Mishkat H/1880; Sanad Za’eef, Ch: 6, Zakat, Para: 5.


\(^{1356}\) Ahmad, Tirmizi, Mishkat H/3025.

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**Pronunciation:** ‘Rabbi Awzi’nee un Ashkura Ni’matakallatee An’amta ‘alaiya, wa ‘ala Wa-lidaiya, wa un A’mala Soa-lihan Tarza-hu, wa Aslih lee fee Zurriyatee, Innee Tubtu Ilaika, wa Innee minal Muslimeen’.

**Translation:** Oh my Lord! give me ability that I may express my gratitude to your bounty which you have bestowed upon me and upon my parents, and that I may do good deeds which you like and admit me by your kindness among your righteous slaves’ (Naml 27/19).

(d) **Doa after age of 40 for well-beings of himself & his descendant:**

رب أورعني أن أشكر نعمتك التي أعطاها علي وعلى والدي وأنت أعمال صاليحا ترضيه وأصلح لي في ذرتي آتيات تثبت لي أليك وإليهم من المسلمين

الأحقاف 5(1)

**Pronunciation:** Rabbi Awzi’nee un Ashkura Ni’matakallatee An’amta ‘alaiya, wa ‘ala Wa-lidaiya, wa un A’mala Soa-lihan Tarza-hu, wa Aslih lee fee Zurriyatee, Innee Tubtu Ilaika, wa Innee minal Muslimeen’.

**Translation:** Oh my Lord! give me ability that I may express my gratitude to your bounty which you have bestowed upon me and upon my parents, and that I may do good deeds which you like and you do well-being for me in my offspring. Truly I have turned to you in repentance and truly I am one of the muslims (submitting myself to your will’ (Ahqaf 46/15).

Ibnu Abbas (R) said that, this Doa was said by Abu Bakr (R), when he was of 40, and he was the only man, whose children and parents all were embrace Islam’ (Qurtubi). This is to note that Abu Bakr (R) was younger than Rasoolullah (sm) for two years.
22. (a) Doa to enter a village or town:

اللهُمَّ إِنِّي أَسْأَلُكَ خَيْرًا هِذِهِ الْمَرَيْةِ وَخَيْرًا أَهْلِهَا وَخَيْرًا مَّا فِيهَا، وَتَعَوَّدُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا.

**Pronunciation:** Alla-humma innee As’aluka Khaira ha-zihil Qariati wa Khaira Ahliha wa Khaira ma feeha; wa A’oozu bika min Sharriha wa Sahri Ahliha wa Sharri ma feeha.

**Translation:** Oh Allah! I pray to you the goodness of this village and goodness of the dwellers of it and goodness of things in it. (Oh Alllah!) I take refuge with you from the evils of this village and evils of the dwellers of it and evils of things in it'.

(b) Doa to enter the market:

Narrated by Umar (R) the Prophet (sm) said, one who read the Doa below at the time to enter the market, Allah would write for him one lac of virtues, remove one lac of small vices, uplift his grade of honour to one lac of steps and build for him a house in the Heaven:

لا إِلَهَ إِلَّا اللَّهُ وَحَدَّهُ لَا شَرِيكَ لَهُ، لَهَ الفُلْكُ وَلَهَ الْحَمْدُ يَخْلُقُ وَيَبْلِي وَهُوَ أَحَدُ حَيٍّ لَا يَمَوتُ، بَيِّنَ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

**Pronunciation:** La ila-ha illalla-hu wahdahu la shareeka lahu lahul Mulku wa lahul Hamdu, Yuhiee wa Yumeetu, wa hua Hayun la yamootu, bi yadihil Khairu, wa hua ‘ala kulle shayin Qadeer.

**Translation:** There is none to be worshipped than Allah, He is one, He has no partner. All kingship for Him and all praises for Him. He gives life and death, He is ever-living.
and does not die. All well-beings lie in His hand. He is all-powerfull on everything.  

23. **Substantial Doa:**

‘A-yesha (R) said that ‘the Prophet (sm) always would like substantial Doa and would leave other than it’.  

Different Doas to that effect are stated below:

(a)  

\[
\text{Allahumma Rabbana A-tina fiddunia Hasanataoon wa fil A-khirati Hasanataoon wa Qina `Aza-bann-r`.}
\]

Or  

\[
\text{Allahumma A-tina fiddunia...}.
\]

(Oh Allah! Oh our fosterer! You give benefaction to ours in worldly life and benefaction in the life hereafter and save us from the punishment of the Hell’). Anas (R) said that, the Prophet (sm) would read it most of the time.  

It is not proper to lay upon himself any hardship by the name of Ibadat (prayer), which is out of ability. If anyone would do it, then he must have to leave it and to read the Doa above, by which he will get back his health, if Allah wishes.  

(b) To do Doa with Ism-i-A’zam. As,  

\[
\text{Allahumma Innee As’aluka biannaka Antalla-hul Ahadus Samadullazee lam Yalid wa lam Yulad. Wa lam Yakullahu Kufuwan Ahad’ (Oh Allah! I pray to you, because you are Allah. You are One. Not dependent on any. Who begets}
\]

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1358. Tirmizi H/3428, Mishkat H/2431, Ch: 9, Doas, Para: 7, Doas in different times.
1359. Abu Daud H/1482; Do, Mishkat H/2246, Ch: 9, Doas, Sec : 2.
1360. Bukhari H/4522, 6389; Baqarah 2/201; Muttafaq ‘Alaih, Mishkat H/2487; Ch: 9, Doas. Para: 9, Substantial Doas.
1361. Muslim, Tirmizi, Mishkat H/2502-03, Para: 9, Substantial Doas.
none, nor is He begotten. And there is none equal unto Him). On hearing this Doa by a man, the Prophet (sm) said, this man has prayed to Allah with Ism-i-A’zam (great names of Allah). Who will pray with that names, he will be given the same, and when would be prayed by it, that will be accepted.\textsuperscript{1362}

(c) The Doa of sitting between two sijdahs is also considered as substantial Doa.\textsuperscript{1363}

24. Doa of morning & evening:

\textbf{(a) Bismilla-hillazi La Yazurru ma’a Ismihi Shaiyun fil Arzi wa La fissama-i, wa Huas Samee’ul ‘Aleem.}

(In the name of Allah, with the name of whom none can do harm in the Earth & in the Sky and He is all-hearing and all-knowing).

The Prophet (sm) said that, ‘one who reads it thrice in the morning, nothing could harm to him till evening and if it is read in evening thrice, nothing could harm to him till morning’ or ‘could not appear any disaster to him accidentally’.\textsuperscript{1364}

\textbf{(b) Alla-humma innee As’alukal ‘Afwa wal ‘A-fiata fiddunia wal A-khirah} (Oh Allah! I beg your mercy and safety in this life and the life

\textsuperscript{1362} Ibnu Majah H/3857, Ch: 34, Doa, Para: 9, Ism-i-A’zam of Allah; Abu Daud H/1493; ‘Awnul Ma’bood H/1482, see commentary.

\textsuperscript{1363} Muslim, Mishkat H/2486, Para: 9, Substantial Doas; See Para: Doa of sitting between two Sijdahs P. 18 of this book.

\textsuperscript{1364} Tirmizi, Ibnu Majah, Abu Daud, Mishkat H/2391, Ch: 9, Doas, Para: 6. What would be read at the morning & evening and at the bed-time.
Abdullah ibn Umar (R) says that, ‘the Prophet (sm) would not leave to read this Doa in morning and evening’.

(c) The Prophet (sm) would say after the salat of Fajr، Alla-humma innee As’aluka ‘ilman Na-fe’an, wa ‘Amalam Mutaqabbalan, wa Rizhqaan Tayieban’. (Oh Allah! I pray to You usefull knowledge and accepted deed and pure livelihood’).

25. Doa at the end of reciting the Quran and of the Meeting:

Pronunciation: Subha-nakalla-humma wa bihamdika Ashhadu alla-Ila-ha Illa Anta, Astaghfiruka wa Atoobu Ilaika’.

Translation: You are the Holiest, Oh Allah! with the praise of you, I bear witness that there is none to be worshipped than you. I beg forgiveness from you and I am going back to you (with repentance)’. The Prophet (sm) says:

‘On reading this Doa before ending the meeting, all the good talks of him in the meeting will be sealed for him till the Day of Resurrection and all the sins of his useless talks during the meeting are to be pardoned and it becomes the fine of those sins’.

1365. Ibn Majah H/3871.
1366. Ahmad, Ibn Majah, Tabarani Sagheer, Mishkat H/2498, Ch: 9, Doas, Para: 9, Substantial Doa.
1367. Tirmizi, Nasaii, Ibn Majah, Mishkat H/2433, 2450, Ch: 9, Doas, Para: 7 ‘Doas in different times’.
This Doa would be read individually. This is to note that, at the end of reciting the holy Quran or at the end of the meeting or congregation to read the Doa congregationally raising two hands which is in vogue, has no basis.

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Oh Allah! forgive the mistakes of this poor writer and accept this insignificant service in your path of your poor slave. Oh Allah! All the Mumins male and female who will read this book and will bring it into their practice, as per the promise of your Prophet (sm), add in full to the account of good deeds of this indigent writer and through this, save the author and his parents and descendants and all of his well-wishers from the mischiefs in the grave and in the Day of Resurrection. Ameen! Subha-nalla-hi wa Behamdihi, Subha-nalla-hil 'Azeem!

The end

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