

NAMAZ KA TARIQA: IMAM HANAFI (ﷺ) - AHLE SUNNAT WA JAMA'AT

Ba-Wuzu, Qible Ki Taraf Muh karke is tarah khade ho ki dono paaon ke panjo me chaar (4) ungal ka faasla ho aur dono haath kaano tak le jaiye ke anguthe Kaan ki louh se choo jayein aur ungliya na mili hui ho na khoob khuli balke normal rakhein. Aur hatheliya qible ki taraf ho, Nazar sajde ki jagah.

Ab Jo namaz padhna hai uski neeyat yani Dil me uska pakka irada kijiye saath hi Zabaan se bhi keh lijiye zyada acha hai

Masalann "Neeyat ki Maine Aaj ki chaar (4) rakaat farz namaz ki, Agar Ba-Jamat padh rahe hai to yeh bhi keh lijiye Ki "Peeche is Imaam ke".

Ab Takbeer E Tahreema yani **ALLAHU AKBAR** kehte hue Haath neeche laiye aur Naaf ke niche is tarah baandhiye ke Seedhi hatheli ki gaddi Ulthi hatheli ke sire par aur beech ki teen(3) ungliya ulti Kalai ki peeth ho angutha aur cungliya (Choti Ungli) Kalai ke agal bagal ho.

Ab Is tarah Sana padhiye:

"SUBHANAKA ALLAHUMMA WA BI HAMDIKA WA TABARAK-ASMUKA WA TA'ALA JADDUKA WALA ILA GHAIKUK"

Phir AAUZU BILLAHI MINASH SHAITANNIR RAJEEM (ALLAH ki panah chahta hoon shaitan mardood se) iske baad BISMILLAH HIR RAHMAN NIR RAHEEM (ALLAH ke naam se shuru Jo Bahut Meherbaan Rehmat wala) padhiye aur Ab SURAH TUL FATIHA padh lijiye

Suratul Fatiha Yeh hai:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اللہ کے نام سے شروع جو نہایت مہربان رحم والا

الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ

سب خوبیاں اللہ کو جو مالک سارے جہان والوں کا

الرَّحْمٰنِ الرَّحِیْمِ

بہت مہربان رحمت والا

مَلِکِ یَوْمِ الدِّیْنِ

روز جزاء کا مالک

اِیَّاكَ نَعْبُدُ وَاِیَّاكَ نَسْتَعِیْنُ

ہم تجھی کو پوجیں اور تجھی سے مدد چاہیں

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ

ہم کو سیدھا راستہ چلا

صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ

راستہ ان کا جن پر تو نے احسان کیا

غَیْرِ الْمَغْضُوْبِ عَلَیْهِمْ وَلَا الضَّالِّیْنَ

نہ ان کا جن پر غضب ہوا اور نہ بیکے ہوؤں کا

“ALHAMDULILLAHI RABBIL AALAMEEN AR RAHMAN NIR RAHEEM, MALIKI YOUMIDDEEN, EYAKA NA-BUDU WA EYAKA NAS TAEEN, EHDINAS SIRATUL MUSTAQEEM, SIRATUL LAZINA AN AMTA ALAIHIM GHAIIR IL MAGHZOOBI ALAIHIM WA LAZZALIN AMEEN.

(Tarjuma E Kanzul Eeman: Sab Qoobiyan ALLAH ko Jo Maalik hai Saare Jahan walon ka, Bahut Meherbaan Rehmat wala, Roze Jaza ka Maalik, Hum tujhi ko pujey aur Tujhi se Madad chahein, Humko seedha Raasta chala, Raasta Unka Jinpar Tune Ehsaan kiya, Na unka Jinpar Ghazab hua aur Na Behke Huo ka”

Surah E Fatiha khatam karke **Ameen** aahista keh lijiye. Phir teen (3) aayaat ya Ek (1) badi aayat Jo teen (3) choti aayato ke barabar ho ya koi Surat maslann:

SURAH E IKHLAAS padh Lijiye:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اللہ کے نام سے شروع جو نہایت مہربان رحم والا

قُلْ هُوَ اللّٰهُ اَحَدٌ

تم فرماؤ وہ اللہ ہے وہ ایک ہے

اللّٰهُ الصَّمَدُ

اللہ بے نیاز ہے

لَمْ يَلِدْ وَلَمْ يُولَدْ

نہ اس کی کوئی اولاد اور نہ وہ کسی سے پیدا ہوا

وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ

اور نہ اس کے جوڑ کا کوئی

“BISMILLAH HIR RAHMAN NIR RAHEEM, QULHU ALLAHU AHAD, ALLAHU SAMAD, LAM YA LID WALAM YOULAD WALAM YA KULLAHU KUFUVAN AHAD.

(Tarjuma E Kanzul Eeman: ALLAH ke naam se shuru Jo Bahut Meherbaan Reham wala, Tum Farmao Wo ALLAH hai, ALLAH be-Niyaz hai, Na uski koi Aulaad aur No Wo Kisi se paida hua, Aur na uske Jod ka koi)

Ab ALLAHU AKBAR kehte hur Ruku me Jaiye, Aur Guthno Ko is tarah haath se pakadiye Ke hatheliya guthno par aur ungliya achi tarah se phaili Hui ho, Peeth bichi hui ho aur sar peeth ki seedh me ho, Ooncha neecha na ho.

Aur nazar qadmo par ho, Aur kamse kam teen(3) baar Ruku ki tasbeeh padhiye yani “SUBHANA RABBI AL AZEEM” “SUBHANA RABBI AL AZEEM” “SUBHANA RABBI AL AZEEM”

Phir tasmeeh kahiye yani “SAMI ALLAHU LI MAN HAMIDA” kehte hue bilkul seedhe khade ho jaiye. Is tarah khade hone ko “Qauma” kehte hain. Agar aap munfarid hai yani akele namaz padhrahe hain to iske baad kahiye “ALLAHUMMA RABBANA WA LAKAL HAMD” phir “ALLAHU AKBAR” kehte hue is tarah Sajde me Jaiye Ki

Pehle Guthne Zameen Par Rakhiye Phir Haath phir dono haathon ke beech me is tarah sar rakhiye ke Pehle Naak phir Peshani zameen par Rakhiye, Aur ye khaas khayal rakhiye Ki naak ki nok nahi balke naak ki haddi lage, Aur peshani zameen par Jamm jaye.

Nazar naak par rahe, Baazuo ko Karwato se, Pet ko Rano se aur Rano ko Pindliyo se Juda rakhiye, haan agar Ba-Jama'at namaz padhte hue saff me ho to Baazuo Ko Karwato se lagae rakhiye.

Aur dono paaon ki duso (10) ungliyo ko Ruqq is tarah Qible ki taraf rahe ki duso (10) ungliyo ke peth yani ungliyo ke talwo ke ubhre huwe hisse zameen par lage rahein. Hatheliya bichi rahein. Aur Ungliya Qibla Ruqq rahein aur Kalaeaan zameen se lagi hui mat rakhiye. Aur ab kam se kam teen(3) baar Sajde ki tasbeen yani “SUBHANA RABI AL AALA” kahiye. Phir sar is tarah uthaiye ke pehle peshani, phir naak , phir haath uthein. Phir seedha Qadam (Pair) khada karke uski ungliya qibla ruqq kardijiye aur ulta qadam bicha kar us par qoob seedhe baith jaiye.

Aur hatheliya bicha kar Raano par guthno ke paas rakhiye ke dono haatho ki ungliya qible ki Jaanib aur ungliyo ke sire guthno ke paas ho. Dono sajdo ke darmiyan baithne ko “Jalsa” kehte hair. Phir kam se kam ek baar SUBHAN ALLAH kehne ke utna waqt rukiye, Is time me “ALLAHUMMAGHFIRLI (Aye ALLAH meri Maghfirat Farma)” kehna Sunnat hai. Phir ALLAHU AKBAR kehte hue pehle sajde ki tarah doosra Sajda kijiye. Ab isi tarah pehle sar uthaiye Phir haatho ke guthno par rakh kar Panjo ke bal khade ho Jayein.

Uthte waqt bagair Majboori Zameen par haath se teka mat lagaiye. Ye aapki ek Raka'at puri hui.

Ab doosri raka'at me “BISMILLAH HIR RAHMAN NIR RAHEEM” padhkar ,pehle hi ki tarah Suratul Fatiha aur Surah padhiye. Aur pehle hi ki tarah Ruk'u aur sajde kijiye. Doosre Sajde se sar uthane ke baad Seedha Qadam khada karke ulta qadam bicha kar baith Jaiye. Do raka'at ke dusre Sajde ke baad baithna “Qa'ada” kehlata hai. Ab Qa'ade me **Tashahhud** padhiye. Tashahhud ye hai “ATTAHIYATU LILLAHI WASSALAWATU WATTAYIBAT, ASSALAMUALIKA AYYUHANN NABIU WA RAHMATULLAHI WA BARAKATUHU, ASSALAMUALINA WA AALA IBADIL LA HIS SALEHEEN, ASH-HADU ALLAA ILAHA ILLALLAHU WA ASH-HADU ANNA MUHAMMADAN ABDUHU WA RASULUHU”

Jab tashahhud me Lafz E “LAA” ke qareeb pohanche to seedhe haath ki beech ki ungli aur anguthe ka halka bana lijiye aur chungli (choti ungli) aur iske barabar wali ungli ko hatheli se mila dijiye aur ASH-HADU AL ke fauran baad Lafz E “LAA” kehte hi Taleve ki Ungli (Pehli ungli) uthaiye. Magar isko idhar udhar mat hilaiye. Idhar udhar na hilakar bilkul Normal rakhiye, Aur Lafz E ILLA par gira dijiye. Aur fauran sab ungliya seedhi kar lijiye, aur saari ungliyo ka ruqq Qible ki taraf karlijiye.

Ab Agar do (2) se zyada Raka'atein padhni Hai To:

To ab ALLAHU AKBAR kehte hue khade ho jaiye, Agar Farz Namaz padh rahe hain to Teesri aur Chauthi Raka'at ke qiyaat me “BISMILLAH HIR RAHMAN NIR RAHEEM” aur “AL HAMD” shareef padhiye, Surat milane ke zaroorat nahi hai baaqi af'aal usi tarah padhiye. Aur agar Sunnat aur Nafeel ho to SURAH E FATIHA ke baad surat b milaiye. Haan agar Imam ke peeche Namaz padh rahe hain to Kisi b Rak'at ke qiyaam me Qiraat na kijiye, Khamoosh Khade rahiye. Phir Chaar Rakat'ain Poori karke **QADAE AQEERA** me Tashahhud Ke baad Durood E Ibrahim (alihissalatu assalam) padhiye.

DUROOD E IBRAHIM: ye hai:

“ALLAHUMMA SALLIEALA MUHAMMADIU WA-ALA AALI MUHAMMADIN KAMA SALLAITA ALA IBRAHIMA WA-ALA AALI IBRAHIMA INNAKA HAMEEDUM MAJEED,

ALLAHUMMA BA'ARIK ALA MUHAMMADIU WA ALA AALI MUHAMMADIN KAMA BA'ARAKTA ALA IBRAHIMA WA-ALA AALI IBRAHIMA INNAKA HAMEEDUM MAJEED.

Phir koi **Dua E Masoora** Padhiye (Quraan o Hadees me Jo Duacin warid Hui usko Dua E Masoora Kehte hain) Maslann: Yeh Quraani Dua padh Lijiye (Isme Lafz e “ALLAHUMMA” ka izafa hai, Quraan Me Lafz e “ALLAHUMMA” nahi hai.

“ALLAHUMMA RABBANA AATINA FID-DUNIYA HASANATAU WA FIL AAQIRATI HASANATAU WA QIN'A AZAABAN NAAR”

Phir Namaz Qatm karne ke liye Pehle Seedhe kandhe ki taraf Muh karke "ASSALAMUALIKUM WA RAHMAT ULLAH" kahiye. Aur isi tarah Ulte kandhe ki taraf. Aur phir Namaz Khatm Hui.
Ye Jo Namaz ka tariqa bataya gaya hai yeh Akele Mard Ki Namaz ka hai aur Hanafi Mazhab Ke Mutabiq hai.

Note(1): Jab Imam Ke peeche Namaz padhe tab TAKBEER E TAHREEMA (ALLAHU AKBAR), SANA, ALLAHUMMA RABBANA WA LAKAL HAMD, TASHAHHUD (ATTAHIYAT), DUROOD E IBRAHIM, DUA E MASOORA, SALAM hi padhein. Aur padhein to itni dheere padhein k khud ko samajh me aajaye magar baazu wale ko Sunai na de, Aur itni bhi dheere na padhein ke khud ko bhi samajh me bhi na aaye aur khud ko sanayi bhi na de.

Note(2): (Akele me) Jab Namaz me Surah Fatiha ke saath Koi Surah padhein to usko format (arrangement) ke hisaab se padhein. Maslann Pehle Surah 112. Surah E Iqlaas, Phir 113. Surah E Falaq phir 114. Surah E Naas.

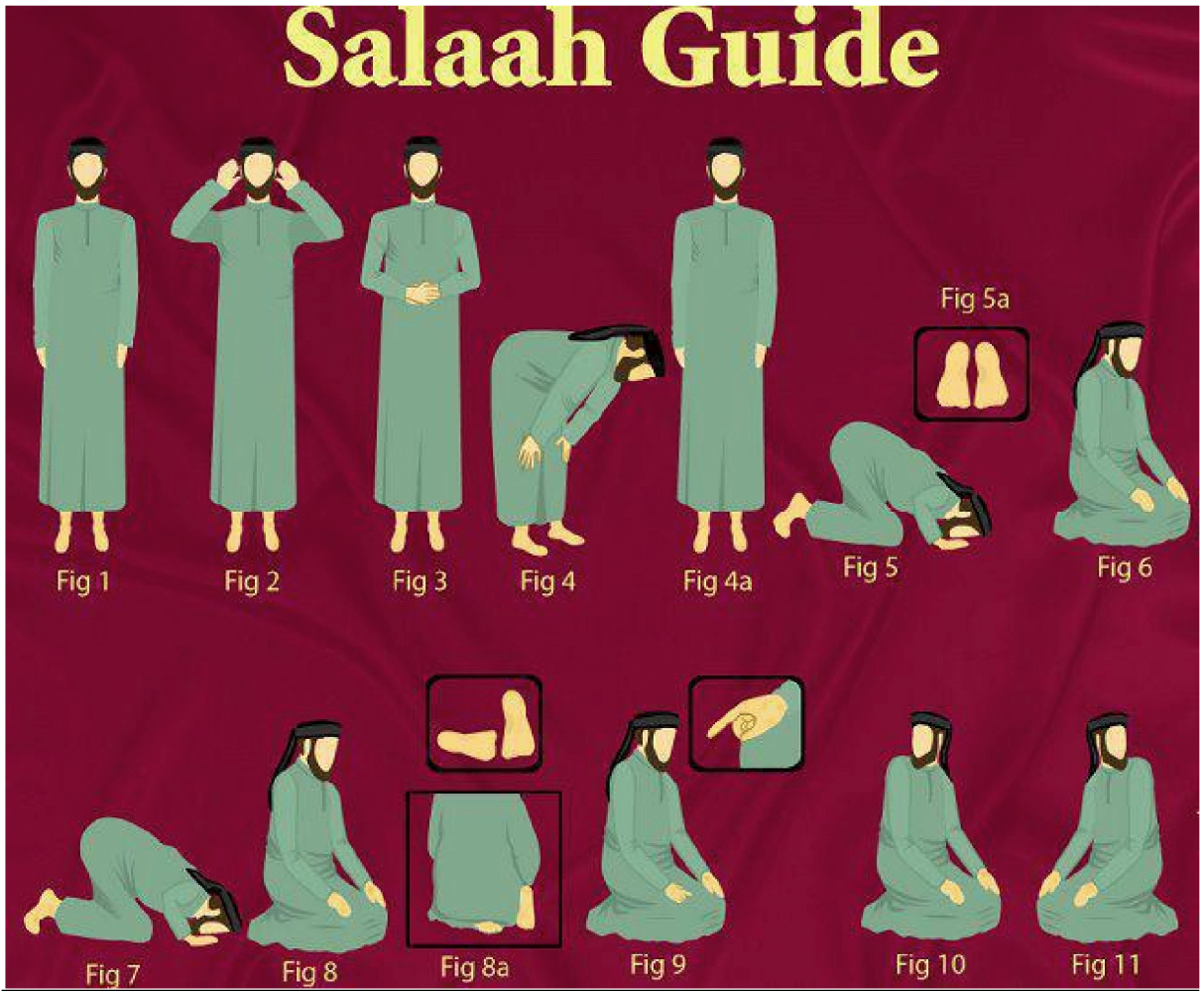
Aur Sirf shuru ki do hi Raka'ato me Surah Fatiha ke saath Ek surah milakar padhein.

Maslann: Agar Zohar ki namaz padh rahe hair (Akele me) to shuru ki Do Raka'ato me Surah E Fatiha ke saath aur ek surah milakar padhein. Aaqri Do Raka'ato me padhne ki zarurat nahi hai, sirf Surah Fatiha padhljiye.

Note(3): Namaz ke dauran Aankh khuli rakh kar padhiye. Namaz ke dauran Aankhein bandh karna Makrooh hai, Namaz me Jab Qayam me khade ho to Nazrein Sajde ki Jagah Rakho, Ruku ke dauran Nazrein dono parion ke darmiyaan ho, Sajda karo to Naak ki simt me dekho Aur baith Jao ko nazrein Jholi me rakhiye yani dono raano ke beech jo jagah khaali ho.

Note(4): Agar Kuch Samajh me na aaye ya likhne me document me koi galati ho to niche jo Link (webiste) hai us par aap video bhi dekh sakte hain

<http://www.youtube.com/watch?v=7MJ0-C6d7Tk>



SURAH 103: AL-ASR:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اللہ کے نام سے شروع جو نہایت مہربان رحم والا

وَالْعَصْرِ

اس زمانہ محبوب کی قسم

اِنَّ الْاِنْسَانَ لِفِیْ خُسْرٍ

بے شک آدمی ضرور نقصان میں ہے

اِلَّا الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَتَوٰصَوْا بِالْحَقِّ وَتَوٰصَوْا بِالصَّبْرِ

مگر جو ایمان لائے اور اچھے کام کئے اور ایک دوسرے کو حق کی تاکید کی اور ایک دوسرے کو صبر کی وصیت کی

BISMILLAH HIR RAHMAN NIR RAHEEM ,WA AL ASR INNAL INSANA LA FI QUSR, ILLAL LAZINA AMANU WA AMILUS SAALIHATI,WA TA WASAU BIL HAQQ WA TA WASAU BIS SABR.

(Tarjuma E Kanzul Eeman: ALLAH ke naam se shuru Jo Bahut Meherbaan Reham wala, Phir Zamaanae Mahboob Ki Qasam, Beshak aadmi zoroor Nuqsaan me hai, Magar Jo eeman laaye aur ache kaam kiye Aur ek doosre ko Haqq ki takeed ki aur ek doosre ko Sabr ki wasiat ki)

SURAH 107: AL-MA'OON:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اللہ کے نام سے شروع جو نہایت مہربان رحم والا (ف ۱)

اَرَءَیْتَ الَّذِیْ یُكٰدِبُ بِالذِّیْنِ

بھلا دیکھو تو جو دین کو جھٹلاتا ہے (ف ۲)

فَذٰلِكَ الَّذِیْ یَدْعُ الْبِیْتِیْمَ

پھر وہ وہ ہے جو یتیم کو دھکے دیتا ہے (ف ۳)

وَ لَا یَحْضُ عَلٰی طَعَامِ الْمَسْكِیْنِ

اور مسکین کو کھانا دینے کی رغبت نہیں دیتا (ف ۴)

فَوَیْلٌ لِّلْمُصَلِّیْنَ

تو ان نمازیوں کی خرابی ہے

الَّذِیْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ

جو اپنی نماز سے بھولے بیٹھے ہیں (ف ۵)

الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾

وہ جو دکھاوا کرتے ہیں (ف-۶)

وَيَمْنَعُونَ الْمَاعُونَ ﴿٨﴾

اور برتنے کی چیز (ف-۷) مانگے نہیں دیتے (ف-۸)

BISMILLAH HIR RAHMAN NIR RAHEEM, ARA AITAL LAZI YOUKAZZIBU BID-DEEN, FAZALIKALLAZI YADU UL YATEEM, WALA YAHUZZU ALA TA'AA MIL MISKEEN, FAWAILUL LIL MUSALLEEN-AL LAZINA HUMM ANN SALATEHIM SAHOON, AL LAZINA HUM YOURAONA VA YAMNAOONAL MA'OON

(Tarjuma E Kanzul Eeman: ALLAH ke naam se shuru Jo Bahut Meherbaan Rehmat wala, Bhala dekho to jo deen ko Jhutlata hai phir wo woh hai Jo Yateem ko dhakke deta hai aur Miskeen ko Khaana dene ki Raqbat nahi deta Aur un Namaziyo ki kharabi hai ke Jo apni Namaz se bhule baithe hain, Wo jo dikhwa karte hain Aur baratne ki cheez maange nahi dete.)

SURAH 108: AL-KAUSAR:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

اللہ کے نام سے شروع جو نہایت مہربان رحم والا

إِنَّا آعْطَيْنَاكَ الْكَوْثَرَ ﴿٢﴾

اے محبوب بے شک ہم نے تمہیں بے شمار خوبیاں عطا فرمائیں

فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٣﴾

تو تم اپنے رب کے لئے نماز پڑھو اور قربانی کرو

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٤﴾

بے شک جو تمہارا دشمن ہے وہی ہر خیر سے محروم ہے

BISMILLAH HIR RAHMAN NIR RAHEEM ,INNA -AATAINA KAL KAUSAR, FASALLI-LI RABBIKA WANHAR, INNA SHANI'AKA HU'WAL ABTAR.

(Tarjuma E Kanzul Eeman: ALLAH ke naam se shuru Jo Bahut Meherbaan Reham wala, Aye Mahboob Beshak Humne tumhe Be-shumaar Khoobiya Ata farmayi ke tum apne Rab ke liye Namaz padho aur Qurbaani karo, Beshak Jo tumhara Dushman hai wohi har Khair se mehroom hai)

SURAH 113: AL-FALAQ:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

اللہ کے نام سے شروع جو نہایت مہربان رحم والا

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿٢﴾

تم فرماؤ میں اس کی پناہ لیتا ہوں جو صبح کا پیدا کرنے والا ہے

مِنْ شَرِّ مَا خَلَقَ ﴿٣﴾

اس کی سب مخلوق کے شر سے

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٤﴾

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿١٠﴾
اور ان عورتوں کے شر سے جو گڑبوں میں پھونکتی ہیں

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿١١﴾
اور حسد والے کے شر سے جب وہ مجھ سے جلے

BISMILLAH HIR RAHMAN NIR RAHEEM ,QUL -AAUZU BIRABBIL FALAQ, MIN SHERRI MA QALAQ, WA
MIN SHERRI GHASIQIN IZA WAQAB, WA MIN SHAERRIN NAFFASATI FIL UQAD, WA MIN SHERRI
HAASIDIN IZA HASAD.

(Tarjuma E Kanzul Eeman: ALLAH ke naam se shuru Jo Bahut Meherbaan Reham wala, Tum Farmao mai uski Panah
leta hoon Jo Subah ka paida karne wala hai, Uski sab Maqlooq ke shar se aur andheri daalne wale ke shar se jab wo
doobey, Aur un Aurton ki shar se Jo Giroh me phoonkti hair, Aur hasad wale ki shar se ke wo jab mujh se jaley.)

PROOFS (REFERENCE) FROM AHADEES

Imam al-Azam Abu Hanifa (رضي الله عنه)

Imam al-Dhahabi (رضي الله عنه) allocates the whole title in his book Tadhkira-tul-Hufadh as: Abu Hanifa "AL-IMAM AL-
ADHAM" i.e. the greatest Imam. Then he said: Abu Hanifa saw Anas bin Malik (i.e. Abu Hanifa was a Tabi'i).... Zarah
bin Sard said Yazid bin Haroon asked me who is greater Faqih amongst the two i.e. Imam Abu Hanifah or Sufyan al-
Thawri? He replied: Abu Hanifah is greater (i.e. having knowledge about all details of religion) and Sufyan al-Thawri is
Hafidh ul-Hadith, Ibn Mubarak said that Abu Hanifah (رضي الله عنه) is greater in Fiqh than all people. Imam Shafi'i (rah) said:
We are all like children of Abu Hanifa in Fiqh. Yazid bin haroon (رضي الله عنه) said i didnt see a more knowledgeable person
then Imam Abu Hanifah (رضي الله عنه), Imam Abu Dawud (رضي الله عنه) said Abu Hanifah is our Imam

[Imam al-Dhahabi, Kitab Tadhkira-tul-Hufadh Volume 001, Page No. 168-169]

Raising the hands only once during Prayer

Hadith #1

Alqama reports that 'Abdullah ibn Mas'ud (Allah be pleased with them) said: Should I not demonstrate the prayer of the
Messenger of Allah (Allah bless him and give him peace) for you? He performed the prayer, and did not raise his hands
except at the initial takbir, Imam Tirimdhhi said: This Hadith of Ibn Masud (رضي الله عنه) is "Hassan" and It is "Ghair Wahid (i.e.
Multiply narrated)" from people of knowledge amongst "SAHABA" of Prophet (salallahu alaihi wasalam) "Tabiyeen" It
is also saying of "Sufyan Thawri (i.e. Ameer ul Momineen fil hadith)" and Also people of "Kufa"

[Sunnan Tirimdhhi, Volume No. 2, Page No. 102, Published Maktaba al Asriyyah, Beirut, Lebanon]

Ibn Mas'ud said: "Shall I not show you the manner in which Rasulullah (ﷺ) performed his salaah?" Thereafter he
performed the salaah but he did not raise his hands except at the beginning (of his salaah). - Nasir al-Albani said about
the hadith - (والحق انه حديث صحيح واسناده صحيح على شرط مسلم ولم نجد لمن اعلمه حجة يصلح التعلق بها ورد الحديث من اجلها) The truth is
that this hadith is "SAHIH" and its Isnad is also sahih on the criteria of Sahih Muslim. The people who have declared it
Malool (i.e. having defect) have no proof over it through which they can do Istidlal in negating this hadith (Mishqat al
Masabih, Tahqiq Nasir Albani, Volume 1, Page No. 254, Hadith Number. 809, FN. 3)

Hadith #2

Abdur-Rahman bin Ghanum said that Abu Musa al-ash'ari gathered his people of the Asha'ri (tribe) and said: O People
of Ash'ari tribe come gather with your women and offsprings so that I can teach you the Salaah of Messenger of Allah
(ﷺ) as he used to pray in Madina, (after this) he performed ablution clearly in order to teach everyone how It is to be
done, then he stood and proclaimed Adhaan, the Men gathered near him and made a row for Salaah, behind them stood
children and behind them stood women, after this Iqamah was said and he (Abu Musa) moved ahead to lead them. He
raised his hands and said Allah hu Akbar (for the first Takbir), then he recited surah Fatiha and some Surah, after this he

said "Takbir" and went into Ruku where he said thrice: "Subhan Allah Wabihamdi" after which he raised while saying Sami Allahu Liman Hamida and (they) stood straight, after this Takbir was said and they went into Sajda, then Takbir was said again and they raised their heads from Sajda, again Takbir was said and they went into Sajda and then again Takbir was said and they stood (back) again, like this there were three Takbirs in the first Rakah, during second he also said takbeers and finally after finishing the Slaah he faced his nation and said: Remember my way of doing Takbir, going into Ruku and Sajda because this is the Salaah of Messenger of Allah which he used to pray with us during daytime.

[Musnad Ahmad, Volume 016, Page No. 463, Hadith Number 22804]

This hadith decisively proves that Raising hands was only done by Prophet (ﷺ) when he started the Prayer, remember Abu Musa (ra) is clearly teaching the prayer of Prophet (ﷺ) and he does not mention raising hands anywhere else except for first takbir, had Raf ul Yaddian been integral part of prayer then he would have not excluded it.

Hadith #3

Narated By Al-Bara' ibn Azib : When the Apostle of Allah (ﷺ) began prayer, he raised his hands up to his ears, then he did not repeat.

[Musnad Abu Hanifah by Abu Naeem, Page 156]

Hadith #4

Narated Abdullah Ibn Masud: "I performed Salaat with Prophet (ﷺ), with Abu Bakr and Umar. They did not raise their hands except at the time of the first Takbeer in the opening of the Salaat."

[Sunan Dartaquni Volume 002, Page 052, Hadith Number 1133]

This hadith is Sound and also Narrated by Imam Ahmad in his Musnad Ahmad, Hadith Number 3660, 3736, 4055

Hadith #5

Narrated Al-Bara' ibn Azib: When the Apostle of Allah (ﷺ) began prayer, he raised his hands up to his ears, then he did not repeat.

Reference: Book #3, Hadith #0749, Sunan Abu Dawood

Hadith #6

Narrated Al-Bara' ibn Azib: I saw that the Apostle of Allah (ﷺ) raised his hands when he began prayer, but he did not raise them until he finished (prayer).

Reference: Book #3, Hadith# 0751, Sunan Abu Dawood

Hadith #7

حدَّثنا يحيى بن آدم عن حسن بن عياش عن عبد الملك بن أبجر عن الزبير بن عدي عن إبراهيم عن الأسود قال: صليت مع عمر فلم يرفع يديه في شيء من صلاته إلا حين افتتح الصلاة قال عبد الملك: ورأيت الشعبي وإبراهيم وأبا إسحاق لا يرفعون أيديهم إلا حين يفتتحون الصلاة

Translation: It is narrated by Al-Aswad (rah) who said: I prayed with Umar (ra) and he did not raise his hands anywhere in Salat except for when beginning it. Abdul Malik (rah) said: I saw Sh'abi, Ibrahim, Abu Ishaq that they did not raise their hands anywhere in Salaat except for when beginning it

[Musannaf Ibn Abi Shaybah, Volume No.1, Page No. 268]

Allama Turkamani (rah) said about this hadith:

وهذا السند ايضا صحيح على شرط مسلم

This Sanad is "Sahih on the criteria of Sahih Muslim" [Al-Jawhar al Naqi'i]

Mullah Ali Qari (rah) said about this hadith:

وروى الطحاوي ثم البيهقي من حديث الحسن بن عياش بسند صحيح

Translation: Imam Tahawi and Imam Baihaqi have narrated the hadith from Hassan bin Ayyash with “A SAHIH CHAIN” [Mirqat Sharh al Mishqaat, (2/523)]

Hadith #8

أبو بكر النهشلي، قال: ثنا عاصم بن كليب، عن أبيه أن علياً رضي الله عنه كان يرفع يديه في أول تكبيرة من الصلاة، ثم لا يرفع بَعْدُ.

Translation: Asim narrates from his father who narrates from Ali (ra) that he used to raise his hands only in the initial takbir and did not (raise) afterwards

[Imam Baihaqi in Sunnan al-Kubra, Volume No. 2, Page No. 80, Published by Maktaba Dar al Baaz, Saudi Arabia]

Al Mubarakfuri the famous Salafi scholar said:

واستدلوا أيضاً بأثر علي رضي الله عنه رواه الطحاوي وابن أبي شيبه والبيهقي عن عاصم بن كليب عن أبيه أن علياً يرفع يديه في أول تكبيرة من الصلاة ثم لا يرفع بعد. قال الزبلي: هو أثر صحيح. وقال العيني في عمدة القاريء: إسناده صحيح على شرط مسلم

The Proof of (abrogation of rafa al yadain) comes from Athar of “Ali (radhiyallahu anhu) which is narrated by Imam Tahawi (rah), Ibn Abi Shaybah (rah) and Baihaqi (rah) with the chain of Asim Ibn Kulaib >> His Father Kulaib>> from Ali that He (Ali RA) would raise his hands in the first Takbeer of Salaat. Thereafter he would not raise his hands.”

Imam Zayli (rah) said This report is “Sahih” Imam Badr ud din Ayni (rah) said in his Umdat al Qari that Isnaad of the report from Asim bin Kulayb is "SAHIH ON THE CRITERIA OF SAHIH MUSLIM"

[Al-Mubarakfuri the famous Salafi commentator of Sunnan Tirimdhi mentions it in Tuhfha tul Ahwadhi, (2/98)]

Placing Hands Below the Navel

Hadith #9

Narrated Ali ibn AbuTalib: AbuJuhayfah said: Ali said that it is a sunnah to place one hand on the other in prayer below the navel.

[Sunan Abu Dawud Volume 001, Page No. 338, Hadith Number 756]

Raising the index finger once

Hadith #10

عن عبد الله بن الزبير أنه ذكر

أن النبي صلى الله عليه وسلم كان يشير بأصبعه إذا دعا ولا يحركها

Translation: Narrated by Abdullah Ibn Zubayr (ra) that the Prophet (ﷺ) used to point with his index finger [at the time of Tashahhud] and he “WOULD NOT MOVE IT” (Sunnan Abu Dawud, Volume No. 1, Page No. 260)

It is also narrated from Imam Baihaqi (rah) that the Prophet (ﷺ) used to point with his index finger when making supplication, without moving it" (Sunnan Baihaqi, 2:131–132).

Saying Aameen Silently

Hadith # 11

حدثنا أبو داود قال حدثنا شعبة قال أخبرني سلمة ابن كهيل قال سمعت حجرا أبا العنيس قال سمعت علقمة ابن وائل يحدث عن وائل وقد سمعت من وائل انه «صلى مع رسول الله صلى الله عليه وسلم فلما قرأ { غير المغضوب عليهم ولا الضالين } قال آمين خفض بها صوته

Translation: It is narrated by Wa'il bin Hujr (ra) that he prayed with the Prophet (ﷺ) and when the Prophet said: {Ghayr il Maghdoobi Alaihim Waladhualleen} he used to say "AMEEN SILENTLY" [Musnad Abu Dawud al-Tiyalsi (1/576), Sunnan Tirimdhi (2/65), Musnad Ahmed bin Hanbal (5/412) and others]

Imam Badr ud-din Ayni (rah) said of this hadith:

وقال: حديث صحيح الإسناد

Translation: This hadith has "SAHIH CHAIN" [Umdat ul Qari, Sharh Sahih ul Bukhari (6/47)]

NOTE: Milaad Un NABI (ﷺ) ke purnoor Mauqe par Arakeen E **Bazm E Shahzada E Aala Hazrath Huzoor Mufti E Azam Hind** (RahmatULLAH Alaih) Ke Haqq me dua karein.

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