

**AUTHORITATIVE EVIDENCES OF QURAN AND HADITH
TO MAKE**

DUA BY RAISING HANDS

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Nowadays some Muslims are not making Dua after Salat, however few of them say Dua by tongue but do not raise their hands. If they are asked why they are not raising their hands for Dua, their answer is that Rasul alaihis salam has never raised the hands after Salat for Dua, so it is not necessary to raise the hands. Some Arab brothers have said that making Dua by raising hands is sinful and innovation in Islam and should be avoided especially after Salat.

Once I was sitting in a place where some renowned scholars were sitting around talking while Azan was being called. I was watching to see whether these so called scholars were saying Dua after Azan or not. Azan was over, but these scholars kept talking among themselves throughout the Azan, they did not care to say the reply of Azan, nor did they make Dua of the Azan at the end. When the position of our religious scholars are in such condition, then what will be the condition of general people, those who have no direct knowledge of Qura'an nor the Hadith? In fact, they are dependent on the knowledge of scholars or on their performance.

So it is very important to search for evidence whether making Dua after Salat, Azan and raising hands in Dua are Islamic or not.

This booklet is for those Ulama whose knowledge is preventing them to make Dua by raising hands. If they read this book sincerely, impartially and with true intention of fact finding, then surely they will get help to find out evidences from the Qura'an and Hadith. Although the size of this book is small, the authenticity of the evidences and the quantity of statements are huge. No one has obstinacy accepting the truth when it appears as truthful evidence. To make it easy to understand the Arabic verses were translated into plain English, and then no one need to go to any Alim or scholar to get the meaning of it.

If any mistake is found or need to be corrected, please let me know, I will correct it in the next edition, Inshaa Allaah.

Oh, Allaah! Accept these efforts and in exchange of this, please forgive me and my parents and all relatives. May Allaah guide us to the right path. Amin.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ: اَمَّا بَعْدُ

Dua:

Dua is the essence of all worships. Basically Dua itself is Ibadah. All Ibadat has specific rules and manners, and without them any Ibadat cannot be performed properly. Therefore Islamic Shariah has designed rules, manners and conditions to make an acceptable Dua to Allaah Subhanaho wa ta'ala.

QURANIC ADVICE TO MAKE 'DUA'

There are many direct and indirect commands to make Dua to Allaah Subhanahu wa ta'ala in the Qura'an.

1. Surah Momin (Gafir), verse No. 60:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ - (غافر: 60)

“And your lord said, Make Dua to me, I will accept for you.”

2. Surah A'raf, verse No. 55:

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ - (الاعراف: 55)

“Make Dua to your lord with importunity and secretly, Verily He does not love the limit violaters.”

3. Surah Al-Baqarah, verse No. 186:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ - (البقرة: 186)

“When you will be asked by my servant about me, tell them I am very near, I will reply the Dua of prayer when they pray to me.”

There are so many verses in the Qura'an that carries the same meaning. These three verses mentioned above are enough to understand the importance of making Dua.

COMMANDS IN HADITH TO MAKE DUA

There are so many narrations in the Hadith books which are impossible to mention in this small booklet. Only to get the blessings of the sayings of Rasul, few of them are here:

1. The Hadith is stated by Imam Tirmizi, Abu Dawud, Ibnu Majah and Imam Ahmed in his Masnad, (Rahmatullahi Alaihim):

عن النعمان بن بشير قال سمعت النبي صلى الله عليه وسلم يقول الدعاء هو العبادة ثم قرأ وقال ربكم ادعوني استجب لكم ان الذين يستكبرون عن عبادتي سيدخلون جهنم داخرين- قال ابو عيسى هذا حديث حسن صحيح-

Hadhrat Numan Ibn-e-Bashir Radiyallaaho anho said that He heard Rasul alaihis salam saying “Dua itself is Ibadah,” then recited “Your lord said, make Dua to me. I will accept you, verily those who falsify proudly the Ibadah, they will be entered into hellfire while they are humiliated.” Imam Tirmizi said, this Hadith is ‘Hasan and Sahih’.

2. Imam Tirmizi stated another Hadith from Hadhrat Anas®.

عن انس بن مالك عن النبي صلى الله عليه وسلم قال الدعاء مخ العبادة:(الترمذى)

Hadhrat Anas Ibno Malik reported from Nabi Sallallaaho alaihi wa sallam said, “Dua is the principal essence of Ibadah.” (Tirmizi)

3. Hadith is reported by Imam Tirmizi and Imam Ibnu Majah:

عن ابى هريرة رضى الله عنه عن النبي صلى الله عليه وسلم قال ليس شئى اكرم على الله تعالى من الدعاء:(رواه الترمذى وابن ماجه)

Hadhrat Abu Hurairah Radiyallaaho ta’ala anho reported that Rasul Sallallaaho alaihi wa sallam said, there is nothing more honorable to Allaah ta’ala than Dua.”(Tirmizi and Abnu Majah)

There are many statements available in Hadith books that gives us guidance and help us understand the importance of Dua. These three Hadith are enough to get the idea of making Dua.

CONDITIONS AND MANNERS OF DUA

There are several conditions and manners to make an acceptable Dua to Allaah Subhanaho wa ta’ala that must be followed. One of them is lawful food has to be used, secondly lawful wearing (clothing) and lawful living has to be maintained, as we have learned from the Hadith. The Hadith which is reported by Imam Muslim, Tirmizi and Imam Ahmed Rahmatullaahi alaihim:

عن ابى هريرة رضى الله عنه قال قال رسول الله صلى الله عليه وسلم ان الله طيب لا يقبل الاطيبا وان الله امر المؤمنين بما امر به المرسلين فقال يا ايها الرسل كلوا من الطيبات واعملوا صالحا انى بما تعملون عليم وقال يا ايها الذين امنوا كلوا من طيبات ما رزقناكم ثم ذكر الرجل يطيل السفر اشعث

اغير يمد يديه الى السماء يارب يارب ومطعمه حرام ومشربه حرام وملبسه حرام وغذى بالحرام فانى يستجاب لذلك (رواه مسلم والترمذى واحمد)

Hadhrat Abu Hurairah Radiyallaaho anho reported that the Prophet alaihis salam said, “Undoubtedly Allaah Subhanaho ta’ala is pure He never accepts but the pure. Surely Allaah ta’ala has commanded to the Mominin whatever He has commanded to the Prophets. So He said, Oh Prophets eat from the lawful things and do the good deeds, verily I am aware of your all activities. He also said, Oh believers eat from the lawful food whatever is provided for you.” Then Rasul alaihis salam mentioned about a person who was in a long journey, with scattered hair, full of grief and raising both hands towards the sky saying, “Oh my Lord, Oh my Lord! whereas his food is Haram, his drink is Haram, his dress is Haram and his dinner was Haram, How would his Dua be accepted.” (Muslim, Tirmizi, Imam Ahmed.)

This Hadith indicates clearly that Dua of a Musafir was rejected, who was extremely helpless, because of his Haram food and unlawful clothing. Moreover other Hadith of Rasul Sallallaaho alaihi wa sallam has given us the assurance that Dua of a Musafir or Dua of a helpless person is accepted. So it is understood that lawful meal or drink, lawful wearing and sacred living is the pre-condition to be acceptable Dua to Allaah Subhanaho wa ta’ala.

ETIQUETTES OF DUA

Imam Gazzali Rahmatullahi alaihi in his world famous book Ehya-u-Uloomiddin vol-1, page-170 mentioned that there are ten etiquettes and manners to make an acceptable Dua. They are:

الاول : ان يترصد لدعائه الاوقات الشريفة كيوم عرفة من السنة ورمضان من الاشهر ويوم الجمعة من الاسبوع ووقت السحر من ساعات الليل-

First: Follow up the empowered time to make Dua: Such as choosing the day of Arafah among the year, Ramadan month among the months and Friday among the weeks and the Sohoor time (last part of the night) from the hours of night.

الثانى: ان يغتنم الاحوال الشريفة قال ابو هريرة رضى الله عنه ان ابواب السماء تفتح عند زحف الصفوف فى سبيل الله تعالى وعند نزول الغيث وعند اقامة الصلوة المكتوبة فاغتنم الدعاء فيها وقال مجاهد ان الصلوة جعلت فى خير الساعات فعليكم بالدعاء خلف الصلوات وقال الدعاء بين الاذان والاقامة لا يرد وقال ايضا الصائم لا ترد دعوته-

Second: To use the environmental condition as a special opportunity: Hadhrat Abu Hurairah Radiyallaaho anho said that “The Doors of sky will be opened while the Muslim soldiers are ready to fight in the path of Allaah and at the time of falling rain and at the time of Fard Salat, take the opportunity to make Dua in that times.” Hadhrat Mujahid said, “Surely the time of Salat is fixed at the best time of the hours, so that you should make Dua right after Salat and

he said that Dua will be never turned out which is made between Azan and Iqamat.”Also he said that “Dua of a fasting person will never be turned away.” (Reported by Imam Tirmizi, Abu Dawud, Nasayee and Ibnu Majah.)

There is a narration narrated by Imam Muslim Rahmatullaahi alaihi that Rasule Karim Sallahlaaho alaihi wa sallam said that a servant of Allaah becomes very much close to Allaah while he is in the Sajidah. So make Dua more and more in the Sajidah. Another statement of Imam Muslim saying that Hadhrat Ibnu Abbas Radiyallaaho anhoma has said that Rasul alaihis salam has prevented me to recite the Quranic verses in the Ruko and the Sajidah, but say the Greatness of Allaah in the Ruko and Dua in the Sajidah, because there are more possibilities for your Dua to be accepted.

The Dua will be acceptable while the Soldiers are standing in the battle field, when the rain is falling, in the time of Iqamat of Fard Salat, right after Fard Salat, in between Azan and Iqamat, fasting period and during the time of Sajidah.

الثالث: ان يدعوا مستقبل القبلة ويرفع يديه بحيث يرى بياض ابطيه، وروى جابر بن عبدالله ان رسول الله صلى الله عليه وسلم اتى الموقف بعرفة واستقبل القبلة ولم يزل يدعوتى غربت الشمس وقال سلمان قال رسول الله صلى الله عليه وسلم ان ربكم حى كريم يستحى من عباده اذا رفعوا ايديهم اليه ان يردا صفرا- وروى انس رضى الله عنه انه كان صلى الله عليه وسلم كان يرفع يديه حتى يرى بياض ابطيه فى الدعاء ولايشير باصبعه ثم ينبغى ان يمسح بهما وجهه فى اخرالدعاء قال عمررضى الله عنه كان رسول الله صلى الله عليه وسلم اذا مد يديه فى الدعاء لم يردهما حتى يمسح بهماوجهه وقال ابن عباس كان اذا دعا ضم كفيه وجعل بطونهما ممالى وجهه فهذه هيئات اليد ولايرفع بصره الى السماء قال رسول الله صلى الله عليه وسلم لينتهين اقوام عن رفع ابصارهم الى السماء عندالدعاء او لتخطفن ابصارهم-

Third: To make Dua facing towards the Qiblah and raising both hands upwards, even showing the whiteness of armpit. Hadhrat Jaaber Ibne Abdullah Radiyallaaho anhoma narrates that Rasulullaah Sallallaaho alaihi wa sallam arrived at Arafah and He faced the Qiblah and kept making Dua until the Sun has set. Hadhrat Salman Radiyallaaho anho said that Rasulullaah Sallallaaho alaihi wa sallam said “Indeed your lord is very Generous and modest, when a servant of Allaah raises the hands for Dua, Allaah ta’la feels shy to return the hands empty.” Hadhrat Anas Radiyallaaho anho narrates that Rasulullaah Sallallaaho alaihi wa sallam used to raise the hands at Dua such upwards that even exposed the whiteness of the armpit. He never pointed out by the fingers and face should be wiped up by hands at the end of the Dua. Hadhrat Umar Radiyallaaho anho said that Rasulullaah Sallallaaho alaihi wa sallam whenever raised the hands for Dua, never finished without wiping up the face by hands. Hadhrat Ibnu Abbas Radiyallaaho anhoma said that Rasulullaah Sallallaaho alaihi wa sallam whenever made Dua, joined both hands together and kept the inner side of the hands very close to the face, this is the style of keeping hands, He never raised the eyes towards the sky. Hadhrat Rasulullaah Sallallaaho alaihi wa sallam said, “people must avoid the raising eyes towards the sky during the Dua otherwise their eye sight will be reduced.”

So it is understood that raising hands for Dua, wiping up the face by both hands at the end, facing Qiblah and not looking towards

the sky are most important manners to be an acceptable Dua.

الرابع: خفض الصوت بين المخافتة والجهر- لماروى ابو موسى الاشعري قال قدمنا مع رسول الله فلما دنونا من المدينة كبروكبر الناس ورفعوا اصواتهم فقال النبي صلى الله عليه وسلم ياايها الناس ان الذى تدعون ليس باصم ولاغائب ان الذين تدعون بينكم وبين اعناق رقابكم وقالت عائشة رضى الله عنها فى قوله عزوجل ولاتجهربصلاتك ولاتخافت بها اى بدعائك- (رواه البخارى ومسلم)

Fourth: To keep the voice in between low and high. Hadhrat Abu Musa Ash-ary Radiyallaaho anho stated that when we arrived with Rasulullaah Sallallaaho alaihi wa sallam and got close to Madinah He pronounced theTakbir and people also did the Takbir, but they have raised their voice very loud, then Rasul Sallallaaho alaihi wa sallam said to them, “Oh people! The one to whom you are making Dua is not deaf or absent, you are calling the one who exist between you and your neck.” Hadhrat Ayesha Radiyallaaho anha said about the saying of Allaah, *Laa tajhar be salaatika wa laa tokhaafit behaa*. “Do not raise the voice in your Salat and do not hide it. ‘Your Salat means’ ‘in your Dua.” (Reported by Imam Bokhari and Muslim.)

الخامس: ان لايتكلف فى السجع فى الدعاء- فان حال الداعى ينبغى ان يكون حال متضرع والتكلف لايناسبه قال صلى الله عليه وسلم سيكون قوم يعتدون فى الدعاء وقد قال عزوجل ادعوا ربكم تضرعا وخفية انه لايجب المعتدين قيل معناه التكلف للاسجاع والاولى ان لايجاوز الدعوات الماثورة فانه قد يعتدى فى الدعاء فيسئل مالاقتضيه مصلحته وقد قال صلى الله عليه وسلم اياكم والسجع فى الدعاء -

Fifth: Do not use poetical words in Dua, because the attitude of a Dua maker should be very humble and poetical sentences are in fact not competent. Rasul alaihis salam said, “There will be some people will violate the limits in Dua.” Whereas Allaah ta’ala said “Make Dua to your Lord humbly and quietly, indeed He does not like the

violators.” It is said that, the meaning of ‘Saja’ is to try to build a poetic sentence. The best policy is, do not pass over the Dua-e-masurah, because sometime people can cross out the limit and ask which is not appropriate. Hadhrat Ibnu Abbas Radiyallaaho an-homa stated that Rasul alaihis salam said, “You should avoid the use of poetical sentences in the Dua.” Simplicity and humbleness is the key point to make an acceptable Dua. This is why some of the scholars have advised, not to use excessive words in the Dua. It is said that the beloved people of Allaah (wali Allaah) have never used more than seven sentences in their Dua. Imam Nowovi Rahmatullaahi alaihi mentioned in his renowned book ‘Al-Azkar’ that the unanimous opinion of all scholars is to create the humbleness in an applicant’s heart is permissible to use of multiple sentences as needed and it is not Makruh or unlawful but Mustahab.

السادس : التضرع والخشوع والرغبة والرهبة قال الله تعالى انهم كانوا يسارعون في الخيرات ويدعوننا رغبا ورهبا وقال عزوجل ادعوا ربكم تضرعا وخفية وقال صلى الله عليه وسلم اذا احب عبدا ابتلاه حتى يسمع تضرعه-

Sixth: Humbleness, attention, hope and fear: As Allaah ta’ala said, “They are steadfast towards good deeds and they are making Dua to me with hope and fear.” Allaah Subhanaho ta’ala said, “Make Dua to your ‘Rab’ humbly and silently.” Hadhrat Rasule akram Sallallaaho alaihi wa sallam said, “When Allaah ta’ala loves any one of his servants, puts him in hardships then he can hear his modest supplication.” (This Hadith is reported by Imam Dailami in his authentic book ‘Masnadul Ferdous’.)

السابع: ان يجزم الدعاء ويوقن بالاجابة ويصدق رجائه فيه فان رسول الله صلى الله عليه وسلم لا يقل احدكم اذا دعا اللهم اغفر لي ان شئت اللهم ارحمني ان شئت ليعزم المسئلة فانه لامكره له وقال رسول الله صلى الله عليه وسلم اذا دعا احدكم فيعظم الرغبة فان الله لا يتعاظمه شئى وقال رسول الله صلى الله عليه وسلم ادعوا الله وانتم موقنون بالاجابة واعلموا ان الله عزوجل لا يستجيب دعاء من قلب غافل وقال سفيان بن عيينه لا يمنعن احدكم من الدعاء ما يعلم من نفسه فان الله عزوجل اجاب دعاء شر الخلق ابليس لعنة الله اذ قال رب فانظرني الي يوم يبعثون قال انك من المنظرين-

Seventh: Making Dua with determination, strong faith and firm expectation to be accepted. Hadhrat Rasul Sallallaaho alaihi wa sallam said “No one should say in the Dua, Oh Allaah forgive me if you wish, Oh Allaah have mercy on me if you wish, but determine the prayer, because He is not compelled to anyone.” (Bokhari, Muslim and Thirmizi)

Hadhrat Rasule akram Sallallaaho alaihi wa sallam said, “One should make Dua with extreme attention, because there is nothing powerful to him.” Reported by Ibnu Hibban from Abu Hurairah that Rasul Sallallaaho alaihi wa sallam said, “Make Dua with strong faith of acceptance. Be aware that Allaah ta’ala would not accept the Dua of a person who has the indolent heart.” (Reported: Thirmizi and Hakim)

Hadhrat Sufian Ibno Uainah said that “No one should be prevented to ask anything in the Dua whatever he has in his mind, because Allaah ta’ala has accepted the Dua of His worst creation Iblis (curse of Allaah be upon him) that when he asked Allaah “Oh my Lord, grant me the life up to the day of resurrection. Allaah replied, indeed you are among the living.”

الثامن : ان يلح في الدعاء ويكرره ثلاثا قال ابن مسعود رضى الله عنه كان عليه السلام اذا دعا عاد ثلاثا واذا سأل سأل ثلاثا وينبغى ان لا يستطيع الاجابة لقوله عليه السلام يستجاب لاحدكم ما لم يعجل فيقول قد دعوت فلم يستجب لي فاذا دعوت فاسأل الله كثيرا فانك تدعوكريما وقال صلى الله عليه وسلم اذا سئل احدكم ربه مسئلة فتعرف الاجابة فليقل الحمد لله الذى بنعمته تتم الصالحات ومن ابطأ عنه من ذلك فليقل الحمد لله على كل حال-

Eighth: To be anxious and repeat three times in the Dua. Hadhrat Ibne Mas-oud Radiyallaaho anho ma said “Whenever Rasulullaah Sallallaaho alaihi wa sallam made Dua, He repeated three times and whenever He asked anything from Allaah, asked three times.” (Muslim) One should not hurry to be accepted right away, because Rasulullaah Sallaaho alaihi wa sallam said, “Dua will be accepted as long as one is not in a hurry and say I made the Dua, it was not accepted. So that when you make a Dua, ask Him more and more, because you are calling the most Gracious One.” (Reported by Bukhari and Muslim)

Hadhrat Rasul Sallallaaho alaihi wa sallam said, “When you pray and find the symptom of acceptance, you should say, all praises be to Allaah who has bestowed His blessings, that will complete the virtues and if it is delayed than you should say, all praises be to Allaah at all circumstances.” (Baihaqi and Hakim)

التاسع: ان يفتتح الدعاء بذكر الله عزوجل فلا يبدأ بالسؤال قال سلمة بن الاكوع ما سمعت رسول الله صلى الله عليه وسلم يستفتح الدعاء الا استفتحته بقول سبحان ربى العلى الاعلى الوهاب قال ابو سليمان الدراني رحمه الله من ارد ان يسأل الله حاجة فليبدأ بالصلاة على النبي صلى الله عليه وسلم ثم يسئله حاجة ثم يختم بالصلاة على النبي صلى الله عليه وسلم فان الله عزوجل يقبل الصلاتين وهو اكرم من ان يدع ما بينهما وروى فى الخبر عن رسول الله صلى الله عليه وسلم انه قال اذا سألتم الله عزوجل حاجة فابتدؤوا بالصلاة على النبي صلى الله عليه وسلم فان الله تعالى اكرم من ان يسأل حاجتين فيقضى احدهما ويرد الاخرى - رواه ابوطالب المكي

Ninth: Dua has to begin with remembrance of the almighty Allaah, so do not start with asking. Hadhrat Salama Ibnul Akwa' Radiyallaaho anho said, "I have never heard that Rasulullaahi Sallallaaho alaihi wa sallam started Dua but He always started by saying "Subhana Rabbiyal aliy-yeel a'alal wah-hab." Hadhrat Abu Sulaiman Ad-darani Rahimahullaah said, "Whoever intends to make Dua should begin with Salat upon Prophet and then start asking the expected things, and then end the Dua by offering Salat upon Rasul, because Allaah ta'ala would accept the Salat from both side of Dua and He is the most Gracious One would not leave the things in between these two Salat." There is a Hadith stated that Rasul Sallallaaho alaihi wa sallam said, "When you ask Allaah ta'ala start with saying Salat upon Prophet, because Allaah ta'ala is most Gracious than He was asked for two things and He would accept one and reject the other." (Reported by Abu talib Makki.)

Abu Talib Makki Rahmatullaahi alaihi stated a Hadith through Hadhrat Abud Darda Radiyallaaho anho stating Hadhrat Rasul akram Sallallaaho alaihi wa sallam said "When anyone needs anything from Allaah ta'ala, should start Dua with saying Salat upon me, because Allaah ta'ala is such merciful that a person is asking Him two things and He would accept one and leave the other one unaccepted which is not suitable for the mercy." This is a notice given to us that Allaah ta'ala certainly grants the Salat obviously, with the acceptance of Salat, the desired Dua will be accepted with it. When a person makes Dua saying Salat upon Nabi at the beginning and at the end, how could a Gracious and Almighty Allaah reject the Dua which has Salat (Dorud) at both sides? It is against the nature of mercy. So saying Salat upon Prophet alaihis Salam at the beginning and at the end around the Dua is the best way to make it acceptable.

العاشر: وهو الادب الباطن وهو الاصل في الاجابة - التوبة و ردالمظالم والاقبال على الله عزوجل بكنه الهمة فذلك هو السبب القريب في الاجابة - فيروى عن كعب الاحبار انه قال اصاب الناس قحط شديد على عهد موسى رسول الله فخرج موسى ببني اسرائيل يستسقى بهم فلم يسقوا حتى خرج ثلاث مرات ولم يسقوا فاوحى الله عزوجل الى موسى عليه السلام انى لاستجيب لك ولالمن معك وفيكم نام فقال موسى يارب ومن هوحتى نخرجه من بيننا فاوحى الله تعالى اليه ياموسى انهاكم عن النميمة ويكون ناما فقال موسى لبني اسرائيل توبوا الى ربكم باجمعكم عن النميمة فتابوا فارسل الله تعالى عليهم الغيث-

Tenth: This one is the internal manner and it is the real cause to be acceptable. Repentance and returning oppression and devotion to Allaah with full attention; this is the close reason to be accepted. So the Hadith is narrated by Hadhrat Ka'ab al Ahbar he said that, at the time of Mosa alaihis salam people was stricken by famine, so that Mosa alaihis salam came out with his people to seek rain, but there was no rainfall. He was asking the same three times but there was no rain. Allaah ta'ala revealed the 'Ohi' to Mosa alaihis salam, "I have not granted yours and your accompanies Dua, because there is a person among you who is slanderer." So He said, "Oh my Rab! Who is this one? Then I can take him out." Allaah ta'ala revealed the 'Ohi', "Oh Mosa! I have prevented from the slander, but there is one." So Mosa alaihis salam called His people the Bani Israil to make 'Tawbah' from slandering, so they did and then it rained.

These are the ten special manners and special conditions if followed, most probably and hopefully Dua will be accepted. Among all the manners and conditions raising both hands towards the sky is one of them as mentioned in the third number above.

INTENSITY IN THE DUA

Vanishing selfishness with total devotion and severe precedence must be in the Dua. It will be acceptable if it followed all the manners as holy Qura'an guided us. Allaah ta'ala commanded in the Qura'an:

وقال ربكم ادعوني استجب لكم ان الذين يستكبرون عن عبادتى سيدخلون جهنم داخرين - (غافر: 60)

"And your Rab said, make Dua to me, I will accept for you. Those who are showing pride and avoid the Ibadah, they will enter into hellfire soon in humiliation." (Gaafir-60)

There is another Ayat:

ادعوا ربكم تضرعا وخفية انه لا يحب المعتدين - (اعراف: 55)

"Make Dua to your Rab pitibly and quietly, verily He does not like the violators." (A'raf-55)

It is clearly understood by this Ayat that Allaah ta'ala will not accept the Dua of the violators of Adaab (manners) which are mentioned above.

Be aware that Dua is praying, seeking or asking. It is stated in the Bokhari, Mishkat and Hisne Hasin, that asking from the powerful one with modesty and humbly. Dua has two sides; one is the person who is asking or praying and the other side is to whom is asked. The one who is asking will never ask until he or she believes sincerely and whole heartedly, that:

(1) When a person needs to achieve, earn or accomplish something.

(2) When this person feels that the aim and object will not be achieved or accomplished automatically by its own at that occasion he or she will make Dua to almighty Allaah ta'ala.

(3) When this person believes that Allaah ta'ala is listening to the prayer and He is the one who has awareness of all the needs, (4) Allaah is the only one who has the power to fulfill the needs.

Then a servant of Allaah will make Dua to Allaah ta'ala. When a person feels his self helplessness and weakness, at that position he can depend on the power of almighty Allaah ta'ala. Basically helplessness, self abolishment and submitting to Allaah ta'ala is the essence of Ibadah. It is stated in the 'Bazlul Majhud' a commentary book of Abu Dawud:

الدعاء غاية التذلل والتذلل بين يدي الله تعالى هو اصل العبادة وخلصتها-

"Dua is the extreme humbleness and it is for the sake of Allaah ta'ala which is the root of Ibadah and its essence."

Dua itself is an Ibadah, because throughout the whole performance in Dua is the exercise of humbleness. There is a statement of Hadith gives us that knowledge:

عن النعمان بن بشير قال سمعت النبي صلى الله عليه وسلم يقول الدعاء هو العبادة وقال ربكم ادعوني استجب لكم ان الذين يستكبرون عن عبادتي سيدخلون جهنم داخرين (رواه الترمذى- رقم- 3294)

It is stated from Hadhrat Nu'man Ibno Bashir he said, I heard the Nabi Sallallaaho alaihi wa sallam was saying, "Dua is an Ibadah. Allaah ta'ala said, Make Dua to me, I will accept for you. Those who are not making Dua because of arrogance, very soon they will indeed enter into Jahannam while they are humiliated" (Thirmizi, No. 3294)

The Hadith mentioned above is clearly informing that Dua is not only a performance, but it is a meaningful and worthy worship. It is also noticed that avoiding worship is the leading cause to be entered into hellfire. There is another Hadith that Rasul alaihis sallam said:

عن انس بن مالك رضى الله عنه عن النبي صلى الله عليه وسلم قال الدعاء مخ العبادة (رواه الترمذى : العبادات رقم 3293)

Hadhrat Anas bin Malik Radiyallaaho anho reported from Nabi Sallallaaho alaihi wa sallam saying, "The Dua is the substance of all worships." (Thirmizi: No: 3293)

There are two qualities mentioned in the Ayat of Qura'an. In Arabic words one of them is 'Thadar-ru' (تضرع) and other one is 'Istekanah'. (استكانة) Be aware that without these two qualities Dua cannot be found, because a Muslim or a Mo'min is suppose to remain humbled and devoted to the almighty Allaah Subhanaho wa ta'ala and this is the essence of Dua. Author of Bazlul Majhud has stated the same story in his book:

(الدعاء هي العبادة) الحصر للمبالغة فان الدعاء غاية التذلل والتذلل بين يدي الله تعالى هو اصل العبادة وخلصتها (وقال ربكم ادعوني استجب لكم) الى اخر الاية فالاستدلال على كون الدعاء هي العبادة بقوله تعالى ان الذين يستكبرون عن عبادتي سيدخلون جهنم داخرين فانه اطلق لفظ العبادة على الدعاء معناه ان الذين لا يدعون الله ويتركون الدعاء استكبارا فهم يستكبرون عن عبادة الله سبحانه وتعالى فثبت بهان الدعاء هي العبادة فان قلت قوله تعالى ادعوني بصيغة الامر الذي هو للوجوب وقوله تعالى سيدخلون جهنم داخرين اطلاق الوعيد يدل على فرضية الدعاء ووجوبه واجمعت الائمة على عدم الوجوب قلت ان الدعاء مفهومة يشمل جميع العبادات من الفرائض والنوافل في بعض افرادها فرض وبعضها نفل فلا اشكال فيه-(بذل المجهود)

Dua is the worship. The letter of limitation is used here for emphasis, because Dua is the symbol of extreme modesty, showing humbleness to Allaah ta'ala is the main object and essence of worship. (Your Rab said, make Dua to me, I will accept for you) up to end of the Ayat. This Ayat is an evidence that Dua is Ibadah. Allaah ta'ala said,

"Those who arrogantly do not make Ibadah, will be entered into hellfire being humiliated." In this verse the word worship is used for Dua, in this event the meaning of this verse is, those who are not calling Allaah ta'ala and gave up the Dua arrogantly, is showing pride to Allaah Subhanaho ta'ala. So it is proven that Dua is Ibadah. If I say that saying of Allaah 'call me' is the word of command which is for 'Wajib' and 'will enter into hellfire' words are for warning which gives us the idea of obligation of 'Fard' as is indicating that Dua should be a compulsory act, but there is an agreement upon an opinion between the Ummah (Ijma') that making Dua is not compulsory. I say the word of the Qura'an covers all the acts of Fard and Nafal. And this Ayat is covering all. So that some of the Dua are Fard and some of them are Nafal, than there is no contradiction. (Bazlul Majhud, vol-7, page-324)

So Dua is important part of Shariah which has to be practiced.

PROCEDURE TO MAKE DUA

There are some important procedures to be followed in order to make an acceptable Dua to almighty Allaah Subhanaho wa ta'ala. Among them is raising both hands up to chest as we are directed by the Hadith stated by Imam Abu Dawood ®,

عن ابن عباس رضى الله عنهما قال المسئلة ان ترفع يديك حذومنكبيك اونحوهما والاستغفار ان تشير باصبع واحدة والابتهاال ان تمديديك جميعا- (ابوداود: ج 7: 339)

Hadhrat Ibne Abbas Radiyallaaho anhuma narrates that asking (Dua) should be through raising both hands up to the shoulder or similar and asking forgiveness should be through the pointing of a finger, and modesty should be through extension of both hands together. (Abu Dawood, vol-7, page-339)

There is another Hadith stated by Imam Thirmizi, Abu Dawud and Imam Ahmed (R),

عن سلمان رضى الله عنه قال قال رسول الله صلى الله عليه وسلم ان ربكم حىي كريم يستحى من عبده اذا رفع يديه اليه ان يردهما صغرا- (ابوداود: 1273 -ترمذى: 3479 - ابن ماجه: 3855- مسند امام احمد: 22600)

Hadhrat Salman Radiyallaaho anho reported, that Rasulullaah Sallallaho alaihi wa sallam said “Undoubtedly your Lord is so kind and shy that when any of His servants raises his both hands to Him to return the hands empty.” (Abu Dawood: 1273, Thirmizi: 3479, Ibnu Majah:3855, Masnad e Imam Ahmed: 22600)

The above mentioned Hadiths clearly gives us the direction how to make Dua. It is very much clear and direct wording used by Rasul alaihis salam that raising hands at the time of Dua is very important and makes the Dua acceptable. So raising both hands is very attractive and effective procedure to make Dua. To have more satisfaction about the subject there is another Hadith stated in Al-Mustadrak which is very authentic and the authenticity is very likely as the condition of Bokhari and Muslim.

عن سلمان رضى الله عنه قال ان الله يستحى ان يبسط العبداليه يديه فيهما خيرا فيردهما خائبين- هذا اسناد صحيح على شرط الشيخين-(المستدرک: ج 1: ص-487)

It is reported that Hadhrat Salman Radiyallaaho anho said that “Undoubtedly Allaah ta’ala would feel shy to whom raising both hands to Him to get the best and return the hands with nothing.” This Hadith has authentic ‘sanad’ according to the condition of Bokhari and Muslim.(Al-Mustadrak:Vol-1, page: 487)

There is another statement available reported by Hadhrat Hafis Ibno Umar Ibno Abdullah Ibno Abi Talha Ansari said:

قال رسول الله صلى الله عليه وسلم ان الله رحيم حىي كريم يستحى من عبده ان يرفع اليه يديه ثم لا يضع فيهما خيرا- (المستدرک)

“Hadhrat Rasul Sallallaaho alaihi wa sallam said, undoubtedly Allaah ta’ala is merciful, shy and gentle, He feels shy when any of His servants raises both hands to Him and not to put anything good in there.” (Al-Mustadrak)

Look at the Hadith where the direction is available how and where to keep the hands at the time of Dua. Reported by Imam Abu Dawud ®:

عن مالك بن دينار الكوفى ثم العوفى ان رسول الله صلى الله عليه وسلم قال اذا سألتم الله فاسئلوه ببطون اكفكم ولا تسئلوه بظهورها- (ابوداود: ج 7: ص 335)

Hadhrat Malik Ibno Dinar Alkufi then Al-ufi reported from Rasulullaah Sallallaaho alaihi wa sallam that He said, “When you ask to Allaah ta’ala, ask Him by the inner part of the palm, not by the outer part of the palm.” (Abu Dawood, vol- 7, page- 335)

There is a Hadith that gives us the direction about hands:

عن عمر رضى الله عنه ان رسول الله صلى الله عليه وسلم كان اذا دعا مديديه فى الدعاء لم يردهما حتى يمسح بهما وجهه- (المستدرک: ج 1: ص 536)

It is reported by Umar Radiyallaaho anho that Rasulullaah Sallallaaho alaihi wa sallam whenever He made Dua, He extended both hands and never returned them without wiping the face. (Al-Mustadrak: Vol- 1, page- 536)

An authentic Hadith is narrated by Imam Abu Dawud in his book which is a command and guidance to make Dua by raising hands:

عن محمد بن كعب القرظى حدثنى عبد الله بن عباس رضى الله عنهما ان رسول الله صلى الله عليه وسلم قال سلوا الله فى بطون اكفكم ولا تسئلوه بظهورها فاذا فرغتم فامسحوا بها وجوهكم- (ابوداود: ج 1: ص 332)

It is reported by Mohammad Ibno ka’ab al Qurazi that Hadhrat Abdullah Ibno Abbas Radiyallaaho anhuma narrates that Rasulullaah Sallallaaho alaihi wa sallam said, “You have to make Dua by the inner part of your palms and never with the outer part and when you finish the Dua, than you have to wipe up the face by both hands.” (Abu Dawud, vol-1, page- 332)

If we take a look at this Hadith, we see the words used by Rasulullaah Sallallaaho alaihi wa sallam is the word of command, as we know that in the Arabic language whenever a word of command appears, in this case the effect of the word will be obligatory. الامر للوجوب The commanding word used for compulsory action. So that raising hands at the time of Dua should be wajib, but here the decision made by Ijma-e-Ulama is that raising hands in the Dua is

Sunnah, because sometime the word of command can be used for the normal Sunnah. In this event the commanding word is used for the simplification to the Ummah. This is why no one should neglect raising hands at Dua or no one should think that raising hands is not important. Furthermore the Rasul of mercy used to make Dua by raising both hands with extreme attention. So why should we not.

EXTENSION OF HANDS IS THE SIGN OF MODESTY

To extend the hands for asking or begging to someone is such a beautiful exhibition which will never be found in any other motion. When a servant of Allaah raises the hands with extreme modesty and purified heart, at that moment the internal and external position will be the same, which is showing the shape of supplication. How nice and sweet shape of humbleness. So extension of the hands is the indicator of inner condition of a person. Verily when a person lifts up the hands for Dua and someone else is looking at him, it is very easy to understand the reason why he is raising hands. This position indicates the humbleness and modesty of a person's heart which is the purpose of Dua. The Dua of such a humble hearted person is acceptable to Allaah ta'ala. There is an Ayat in Surah Mominon which guide us to that idea. Here is the Ayat where Allaah ta'ala said:

ولقد اخذهم بالعذاب فمأستكانوا لربهم وما يتضرعون: (مومنون: 76)

“Verily these people were punished, then they did not yet bow down to their lord and they are not humble.” (Mominon: 76)

In this Ayat the story of massacre at the battle of Badar or the hardship of famine was reminded to the non believers of Quresh. The reason of this punishment was the absence of ‘Istekanat’ and the ‘Tadar-r’u’ which means bow down and humbleness. After having that much punishment and hardship they should return to their lord with ‘Istekanah and Tadar-r’u’ but they did not.

The word mentioned above is ‘Istekanat’ and the meaning of this word could be extension of hands with modesty. The proof of this meaning is the Hadith which is stated by Imam Nisapuri® in his book ‘al mustadrak’ reported that Hadhrat Ali Radiyallaaho anho has said that raising hands towards Allaah ta'ala is among the ‘Istekanah’ too.

The same Tafsir is also stated in the Jalalain sharif. According to these Tafsir the meaning of the Ayat will be “I put them in punishment, but they did not extend their hands with modesty to their Lord in Dua.” Verily up-lifting the hands in Dua are the real exhibition of humbleness and modesty in front of the almighty.

MUNAFIQ DID NOT RAISE THE HANDS IN DUA

Hadhrat Saiyed Mohammad bin Mohammad Al-Husaini Az-zobaidi made a statement about the Tafsir of a Ayat of the holy Qura'an in his famous book ‘Ittehaf’, Ayat No.67, Surah Tawbah:

المنافقون والمنافقات بعضهم من بعض يأمرون بالمنكر وينهون عن المعروف و يقبضون ايديهم نسوا الله فنسيهم ان المنافقين هم الفاسقون- (التوبة:67)

“Hypocrite men and women are from each other. They are commanding towards evil and preventing from good and keep the hands closed, they have forgotten Allaah, so Allaah forgot them, verily hypocrites are Fasiq.” (Tawbah: No. 67)

He mentioned about the Tafsir of this Ayat;

قد ذم الله قوما لا يبسطون ايديهم فقال ويقبضون ايديهم جاء في التفسير لا يرفعون اليه ايديهم في الدعاء- (اتحاف السادة المتقين- ج5- ص- 36)

Surely Allaah ta'ala has inflamed the group of people those who are not extending the hands and He said “They have closed their hands.” It appeared in the Tafsir that they are not extending their hands in Dua. (Ittehaf: Vol-5, page-36)

This Tafsir clearly indicates that keeping the hands closed in the Dua and not to raise is the sign of pride and self greatness which is not suitable for believers. Basically these two characteristics are the original character of a Munafiq. This is why hypocrites are not used to raised their hands in the Dua.

MAKING DUA BY RAISING HANDS IS THE HOLY HABITS OF OUR RASUL

It is stated in the authentic Hadith that whenever our beloved Prophet alaihis salaam made Dua He used to raise His both hands and kept the hands extended to the sky. A narration stated by Imam Thirmizi ® proves this:

عن عمر بن الخطاب رضى الله عنه قال قال كان رسول الله صلى الله عليه وسلم اذا رفع يديه فى الدعاء لم يحطهما حتى يمسح بهما وجهه (رواه الترمذى: 3308)

“Hadhrat Omar Ibnul Khattab Radiyallaaho anho reported that whenever Rasulullaahi Sallallaaho alaihi wa sallam raised His hands for Dua, He never put down the hands without wiping up the holy face.” (Thirmizi, No-3308)

If we take a look at the wording of that Hadith then we see there are two words used ‘Kaana’ and ‘Izaa’. These words are used for showing the habits and this Hadith is describing the same. So it is understood that Rasul alaihis salam

used to make Dua always by raising hands. There is a Sharia law that whatever the Rasul practices regularly, those acts becomes Wajib for the Ummat of Rasul Sallallaaho alaihi wa sallam.

DUA BY RAISING HANDS THE SUNNAT OF IBRAHIM ALAIHIS SALAM

There is a Hadith narrated by Imam Bokhari in his book where he has mentioned that when Ibrahim alaihis salam left His baby son Hadhrrat Ismail alaihis salam, at that time He raised His hands and made the Dua:

فاتطلق ابراهيم حتى اذا كان عند الثنية حيث لا يرونه استقبل بوجهه البيت ثم دعا بهؤلاء الدعوات ورفع يديه فقال رب انى اسكنت من ذريتى بواد غير ذى زرع عند بيتك المحرم حتى بلغ يشكرون- (البخارى: ج 1: ص- 475)

Hadhrrat Ibrahim alaihis salam started His journey, when He reached the ‘Saniah’ and He could not see him from there. He faced the Qiblah towards the House and He lifted up the hands and made Dua by these words “O my Rab! I have left one of my children in such a field that there is no crops on the side of your respected House”, continued up to, “They can be grateful to you.” (Bokhari, vol-1, page-475)

This Dua is mentioned in the Holy Qura’an in part-13, Ayat No. 37, where Ibrahim alaihis salam made this Dua while He raised the hands and thus the narration of Imam Bokhari. It is proven that raising hands in the Dua is the Sunnat of the Father of the Muslim Nation; Hadhrrat Ibrahim alaihis salam. It is understood that no one should avoid the Sunnat of Ibrahim.

RAISING HANDS IN THE DUA AND IMAM BOKHARI

It is known to all that the narration of Imam Bokhari is very authentic and this is why every scholar of Islam accepts and relies on the narrations of Imam Bokhari throughout the world. Every scholar knew that Imam Bokhari has a unique system that before the narration of Hadith, he used to make a self statement which is known as ‘Tarjamatul bab’ and it is very much helpful to understand the concern chapter. Imam Bokhari has named a chapter of his book and set up a ‘Tarjamatul bab’ about that subject and he stated in ‘Tarjamatul bab’ the narration of two great Sahabas of Rasul. He began the Bab with saying:

باب رفع الايدي فى الدعاء: قال ابو موسى رضى الله عنه دعا النبى صلى الله عليه وسلم ثم رفع يديه ورأيت بياض ابطينه وقال ابن عمر رضى الله عنهما رفع النبى صلى الله عليه وسلم يديه وقال اللهم انى ابرأ اليك مما صنع خالد قال ابو عبدالله وقال الاويسى حدثنى محمد بن جعفر عن يحيى بن سعيد وشريك سمعا تسماعن النبى صلى الله عليه وسلم رفع يديه حتى رأيت بياض ابطينه: (صحيح البخارى: باب رفع الايدي فى الدعاء: ج 2: ص- 938)

Chapter about raising hands in the Dua: Hadhrrat Abu Musa Radiyallaaho anho said that “Rasul alaihis salaam made Dua and He raised His both hands so high that we have seen the whiteness of His armpits.” Hadhrrat Ibne Omar Radiyallaaho anhuma said that Nabi alaihis salaam has raised the hands in the Dua and said “O Allaah I have no responsibility of the act whatever Khaled has done.” Hadhrrat Abu Abdillah said that Uwaisi has said from Mohammad Ibne Jafar and he is from Yahya Ibne Sayeed and Shuraik, both of them heard from Anas Radiyallaaho anho reporting from Nabi Alaihis salam, “He raised His both hands that much high, I even saw the whiteness of His Armpits.” (Bokhari, Raf-ul aidee fid Dua, vol-2, page-938)

In the above mentioned chapter there are two reliable statements made by Sahaba what was produced as evidence of the Mas’alah. It is understood that Imam Bokhari himself in favour of raising hands in the Dua. This is why he made the statements such a way which lead us to understand the legalization of raising hands in the Shariah.

MAKING DUA BY RAISING HANDS IS SUNNAH

All the discussions above clearly indicates that lifting up the hands in the Dua is Sunnah. Muhith e Burhani has also produced the same decision in the foot note of Hisn-e Hasin:

لان رفع اليد فى الدعاء سنة جاء فى الحديث ان النبى صلى الله عليه وسلم كان يدعو بعرفات باسقاط يديه كالمتضرع المسكين- (محيط برهاتى: ص: 35)

“Raising hands in the Dua is Sunnah. It is narrated in the Hadith that Nabi Sallallaaho alaihi wa sallam was making Dua in Arafat by extended both hands like a helpless and humble person.” (Muhith-e Burhani, Foot note of Hisne Hasin, page- 23)

The author of Muhith e Burhani has declared a decision of Islamic Shariah that making Dua by raising hands is Sunnah and he produced a Hadith in support of his decision.

CLASSIFICATION OF DUA

Making Dua to almighty Allaah has to be humble and without pride. Raising hands towards the sky is the exact exhibition and has to be followed in the Dua. However there is a kind of Dua where hands should not be raised. This is why we need to get into the details of this classification. The renowned Fatawa book of Hanafi Mazhab known as ‘Fatawa Alamgiri’ and most authentic dependable book ‘Fathul Qadir’ as well as other reliable Fiqah books have given us four classifications:

1. Dua -e- Raghbat. (الدعاء الرغبة)
2. Dua -e- Rahbat. (الدعاء الرهبة)

3. Dua -e- Tadarru' (الدعاء التضرع)

4. Dua -e- Khufyah (الدعاء الخفية)

According to the narration of the Qura'an and Hadith it is clearly understood that only one of them is among the kind where hands should not be raised, that is 'Dua-e-Khufyah'. All other kinds of Dua require raising of hands. Hadhrat Allamah Badruddin Aini® has mentioned in his commentary book of Bokhari Sharif which is 'Umdatul Quari'. Here is the exact statement of Imam Aini ® to get more satisfaction about the condition of Dua:

منهم من اختار بسط كفيه رفعهما ثم اختلفوا في صفة فممنهم من قال يرفعهما حذو صدره بطونهما الى وجهه روى ذلك عن ابن عمر رضى الله عنهما وقال ابن عباس اذا رفع يديه حذو صدره فهو الدعاء وكان على رضى الله عنه يدعو اباطن كفيه وعن انس مثله واحتجوا بما رواه صالح بن كيسان عن محمد بن كعب القرظي عن ابن عباس رضى الله عنهما عن رسول الله صلى الله عليه وسلم اذا سألتم الله فاسألوه ببطون اكمكم ولا تسألوه بظهورها وامسحوا بها وجوهكم ومنهم من اختار رفع ايديهم الى وجوههم روى ذلك عن ابن عمر وابن الزبير رضى الله عنهم ومنهم من اختار رفع ايديهم حتى يحاذوا بها وجوههم وظهورها مما تلى وجوههم ومنهم من يجعل بطونهما الى السماء في الرغبة والى الارض في الرهبة وقيل يجعل بطونهما الى السماء مطلقا في كل حال-

Among the Sahabas Radiyallaaho anhom some of them has chosen the extension of palm raising towards the sky. They have different opinions about the quality of uplifting hands; some of them said that "Raising both hands up to the chest while the inner side of the palm should be towards the face," this was stated by Abdullah Ibno Umar Radiyallaaho anhom. Hadhrat Ibno Abbas Radiyallaaho anhom said that "Whenever hand is raised up to the chest, that is the Dua." Hadhrat Ali Radiyallaaho anho used to make Dua by raising hands with the inner side of the palm and Hadhrat Anas Radiyallaaho anho also used to do the same. They have produced the evidence that the Hadith is reported by Saleh Ibno Kaisan from Mohammad Ibno Ka'ab Al-qurazi from Ibno Abbas Radiyallaaho anhom from Rasulullaahi Sallallaaho alaihi wa sallam that He said, "When you make Dua to Allaah the almighty, than make with raising both hands by inner side of the palm, do not make Dua by outer side of the palm and wipe your face by both hands." Some of them have chosen the raising hands up to the face, thus was stated by Hadhrat Ibno Umar and Ibno Zubayer Radiyallaaho anhom. Whereas others have chosen the raising hands up to the face and outer part of the palm should be kept next to the face. Among the Sahabas some of them used to make Dua by raising hands and facing the inner part of the palm to the sky in the Dua-e-Raghat and to the earth in the Dua-e- Rahbat. Other Sahabas said that "Dua will be made by raising hands and inner part of the palm should be facing towards the sky always at all times." (Aini Shorh-e Bokhari, vol-22, page-301)

The above discussion made clear how and where the hands are supposed to be kept in the Dua. At the end of all, one point is clear as the sun as in the noon, that hands must lift up while making Dua.

Imam Aini ® stated after this discussion, he produced a question and answered it himself. The question that he made was; Why should hands always be raised in the Dua? Then he answered the question by a Hadith which is narrated by Allamah Samarkandi,

يرفع يديه حتى يرى بياض ابطينه قال النبي صلى الله عليه وسلم ان ربكم حبي كريم يستحي من عبده اذا رفع يديه ان يردهما صفرا-

"Hadhrat Nabi Sallallaaho alaihi wa sallam raised His both hands that much upwards that shown the whiteness of His armpits. Nabi Sallal-laaho alaihi wa sallam said, "Undoubtedly your Rab is so kind and shy, any of his servants when raise up his both hands to return it empty." This Hadith is also reported by Imam Thirmizi, Abu Dawud, Ibno Majah and Imam Ahmed by authentic Sanad.

This was the answer to his question. So it is understood that Dua should be made always by raising hands to the sky. Take a look at the wording of this Hadith. The word that is used here 'Izaa' means 'when'. It signifies there is no limitation of certain time, place or situation. Whenever Dua will be asked, it should always be asked by raising both hands and that Dua will be most probably acceptable, because Allaah Subhanaho ta'ala feels shy to return the hands of his servants empty.

NARRATIONS OF HADITH AND RAISING HANDS

To make more clear and more satisfaction that raising hands in the Dua is very reliable and authentic act which is proven by the Fiqah and also in the Hadith. Some authentic narrations of Hadith are stated here:

1. This Hadith is reported by Imam Baihaqi and Imam Nawavi with 'Sahih Sanad':

عن انس رضى الله عنه فى قصة القراء الذين قتلوا لقد رأيت رسول الله صلى الله عليه وسلم كلما صلى الغداة رفع يديه يدعو عليهم يعنى على الذين قتلوا- (رواه البيهقي باسناد صحيح: ج 2: ص 211- المجموع للنوى: ج 3-ص 508)

Hadhrat Anas Radiyallaaho anho reported that in the story where the Quarries were killed. "I have seen that Rasul Sallallaaho alaihi wa sallam when He finished the Fajar Salat **He raised His both hands** and made Dua against the killer." (Imam Baihaqi narrated with Sahih Sanad, vol-2, page-211 and Imam Nowavi stated in Al-Majmou', vol-3, page-508)

2. There is a Hadith narrated by Imam Muslim and Imam Nasayee reported with the authentic Sanad:

عن عائشة رضى الله عنها فى حديثها الطويل فى خروج النبى صلى الله عليه وسلم فى الليل الى البقيع قالت انطلقت على اثره حتى جاء البقيع فقام فاطال القيام ثم رفع يديه ثلاث مرات ثم انحرف فاتحرفت قال ان جبرائيل عليه السلام اتانى فقال ان ربك يأمرك ان تأتى اهل البقيع وتستغفرلهم- (رواه مسلم:1619 والنسائى:2010)

Hadhrat Ayesha Radiyallaaho anha said in her long description of Hadith about the night visiting the Jannatul Baqi that “I started walking behind Him until we reached the Baqi, then He stood there for a long time and **raised both His hands** and made Dua three times, then He turned to me and said that Jibrayeel alaihis salaam came unto me and said, your Rab has commanded you to go to the Baqi and ask forgiveness for them.” (Reported by Muslim:No.1619. Nasayee: No.2010)

There are four lessons we can learn from this Hadith:

First: Visiting the Muslim graveyard is Sunnah.

Second: To make Dua in the graveyard is lawful act.

Third: Making Dua in the graveyard should be in standing position.

Fourth: To make Dua by raising both hands.

These are the four lessons that we learned from this Hadith which are the answers to a few questions that are asked very often.

3. The Hadith is reported by Imam Muslim, Imam Thirmizi and Imam Ahmed Rahmatullaahi Alaihim:

عن عمرين الخطاب رضى الله عنه قال لما كان يوم بدرنظررسول الله صلى الله عليه وسلم الى المشركين وهم الف واصحابه ثلاثمائة وتسعة عشررجلافاستقبل نبى الله صلى الله عليه وسلم القبلة ثم مديديه فجعل يهتف بربه اللهم انجزلى ما وعدتني اللهم أت ما وعدتني اللهم ان تهلك هذه العصابة من اهل الاسلام لاتعبد فى الارض فمزال يهتف بربه ماديديه مستقبل القبلة حتى سقط ردايه عن منكبية- (رواه مسلم: الجهاد:3309 ترمذى:تفسيرالقران:3006 احمد:203 و216)

Hadhrat Omar Ibnul Khattab Radiyallaaho anho reported that in the day of Badar when Rasul Sallallaaho alaihi wa sallam saw the Mushrikin, they were thousand and His accompanies were three hundred and nineteen men, than Rasul Sallallaaho alaihi wa sallam turned His face towards the Qiblah and **extended both hands** and started talking to His Rab, “Oh Allaah! Fulfill the promise that you have made to me, Oh Allaah! Give me whatever you have promised to me, O Allaah! If this small group of Muslims get killed, there will be no worship in the earth hereafter.” He kept talking to Allaah **raising both hands**, facing Qiblah until His shawl fell down from His holy neck. (Muslim: Jihad:3309. Thirmizi: Tafsir:3006. Masnad e Imam Ahmed: 203, 216)

Battle of Badar was the first war fought by Rasul and His accompanies and they won that battle. It happened only by the mercy and direct help of the Almighty Allaah ta’ala. He decended five thousand angels in favor of His Rasul Sallallaaho alaihi wa sallam and the Mominin. Remember the help and victory was achieved at that battle by the Dua made by Rasul Sallallaaho alaihi wa sallam and that Dua was made facing Qiblah by raising both hands. So the importance and acceptance of Dua with raising hands is understood here.

4. This Hadith is reported by most authentic Hadith book of Imam Bokhari Rahmatullaahi alaihi:

باب الدعاءعندالجمرتين وقال محمد حدثنا عثمان بن عمراخبرنا يونس عن الزهري ان رسول الله صلى الله عليه وسلم كان اذارمى الجمرة التى تلى من مسجد منى يرميها بسبع حصيات يكبركلما رمى بحصاة ثم تقدم امامها فوقف مستقبل القبلة رافعا يديه يدعو وكان يطيل الوقوف ثم يأتى الجمرة الثانية فيرميها بسبع حصيات يكبركلما رمى بحصاة ثم يندردأت اليسارممايلى الوادى فيقف مستقبل القبلة رافعا يديه يدعو ثم يأتى الجمرة التى عندالعقبة فيرميها بسبع حصيات يكبر عند كل حصاة ثم ينصرف ولايقف عندها- (البخارى: ج:1 ص:231)

Chapter: Dua in the two Jamarats: Mohammad said that Uthman Ibno Umar narrates that Yunus reported from Hadhrat Zuhri that Rasulullaahi Sallallaaho alaihi wa sallam when throwing the stones in the Jamarat which is close to the Masjid of Mina that each of the seven stones were thrown with Takbir, then He proceeded to the front and stood up facing the Qiblah making **Dua by raising both hands** and He stayed there for a long time. After that Rasulullaahi Sallallaaho alaihi wa sallam came to the second Jamarat and stoned there seven times saying Takbir with each stone, then He stepped aside to the left towards the ‘Wadi’ and stayed there facing Qiblah, making Dua by **raising both hands**. Then He proceeded to the third Jamarat which is close to ‘Aqaba’ and stoned there seven times saying Takbir with every stone. Then He turned and did not stay there. (Bokhari, vol-1, page-231)

It is clear to all Muhaddithin that Imam Bokhari has the system that he used to make a statement before the narration of the Hadith which is called ‘Tarjamatul bab.’ Imam Bokhari ® did the same here and he made the Bab stating the special occasion of making Dua by raising the hands. No one has the courage to falsify the evidences that raising hands is the most important Islamic act and beneficiary practice which makes the Dua acceptable to Allaah ta’ala. Remember that Rasul Sallaalloho alaihi wa sallam made Dua by raising hands at the Stoning of first and second Jamarat. He did not make Dua in the third Jamarat and left the spot without delay.

5. This Hadith is narrated by Imam Bokhari and Imam Muslim in their books where the story is stated that Rasulullaah Sallallaaho alaihi wa sallam made Dua by raising hands:

عن ابي موسى الاشعري رضى الله عنه قال لما فرغ النبي صلى الله عليه وسلم من حنين بعث ابا عامر على جيش الى اوطاس وذكر الحديث وان ابا عامر رضى الله عنه

استشهد قال (ابو عامر) يابن اخي اقرئ النبي صلى الله عليه وسلم السلام وقل له استغفرلى واستخلفنى ابو عامر على الناس فمكث يسيرا ثم مات فرجعت فدخلت على النبي صلى الله عليه وسلم فى بيته على سرير مزمل وعليه فراش قد اثر رمال السرير بظهوره وجنبه فاخبرته بخبرنا وخبر ابي عامر وقال قل له استغفرلى فدعا بما افتوضا ثم رفع يديه فقال اللهم اغفر لعبيد ابي عامر ورأيت بياض ابطيه (رواه البخارى: المغازى: رقم 3979 ومسلم: فضائل الصحابة: 4554 ومسنده احمد: 18746)

Hadhrt Abu Musa Ash-ary Radiyallaaho anho reported that when Nabi Sallallaaho alaihi wa sallam has finished the battle of Hunain sent Abu Amir ® to Awtas with a small group of soldiers. (Full Hadith is narrated) Hadhrt Amir ® became ‘Shahid’ in that battle and he said to Abu Musa, “O son of my brother! Tell my Salam to Rasul Sallallaaho alaihi wa sallam and ask Him to make Dua of Istegfar for me.” Abu Amir made me his representative over the people. After a short time he died and then I arrived and went into the house of Rasulullaah Sallallaaho alaihi wa sallam. He was laying down in the bed which is covered by blanket and the sign of the dust of the mat was visible on His back and side of the body. Then I placed all messages to Him and the message of Abu Amir that he asked Him to make Dua of Istegfar for him (Abu Amir). Then Rasul alaihis salam called water for wadhu. He made Wadhu and **raised up both hands for Dua** and said “O Allaah! Please forgive your servant Abu Amir” and we have seen the whiteness of His armpit, (Up to the end.) (Bokhari, 3979, Muslim, 4554, Ahmed, 18746)

6. This Hadith is reported by Imam Muslim® in his authentic book:

عن عبدالله بن عمرو بن العاص رضى الله عنهما ان النبي صلى الله عليه وسلم تلا قول الله عزوجل فى ابراهيم رب انهن اضلن كثيرامن الناس فمن تبعنى فانه منى وقال عيسى عليه السلام ان تعذبهم فانهم عبادك وان تغفرلهم فانك انت العزيز الحكيم فرفع يديه وقال اللهم امى وبكى فقال الله عزوجل يا جبريل اذهب الى محمد وربك اعلم فسله ما يبكيك فاتاه جبريل عليه السلام فسئله فاخبره رسول الله صلى الله عليه وسلم بما قال وهو اعلم فقال الله يا جبريل اذهب الى محمد فقل اتاسنر ضيك فى امك ولا تسوؤك- (رواه مسلم : الايمان : 301)

Hadhrt Abdullah Ibno Amr Ibnul a’as Radiyallaaho anhom reported that Nabi alaihis salaam recite the saying of Allaah ta’ala about the Ibrahim alaihis salaam “O my Rab, Verily many of them had been led astray, whoever followed me they are mine.” Hadhrt Eisa alaihis salam said, “If you punish them they are your servants, if you forgive them then you are the powerful and full of wisdom.” Then Rasul alaihis salam **raised His both hands** and said, “O Allah! My Ummah My Ummah” and cried, then Allaah ta’ala called the Jibrayeel Alaihis Salam and said “Go to Mohammad, while your Lord is most aware, ask him what makes you cry?” Jibrayeel came down to Him and asked, then Rasul informed Jibrayeel and he informed Allaah ta’ala whatever Rasul told him. He is the most aware, So Allaah ta’ala said, “O Jibrayeel! Go to Mohammad, and say, ‘I will make you happy about your Ummah and we shall never hurt you.’” (Imam Muslim: Iman. No-301)

7. The Hadith is reported by Imam Bokhari, Imam Muslim, Imam Nasayee, Abu Dawud and Imam Malik in their books:

عن سهل بن سعد رضى الله عنه قال خرج النبي صلى الله عليه وسلم يصلح بين عمرو بن عوف بن الحارث وحانت الصلاة فجاء بلال ابا بكر رضى الله عنهما فقال حبس النبي صلى الله عليه وسلم فتؤم الناس قال نعم ان شئتم فاقام بلال الصلاة فتقدم ابوبكر رضى الله عنه فصلى فجاء النبي صلى الله عليه وسلم يمشى فى الصفوف يشقها شقاحتى قام فى الصف الاول فاخذ الناس بالتصفيح قال سهل هل تدرون ما التصفيح هو التصفيح وكان ابوبكر رضى الله عنه لا يلتفت فى صلاته فلما اكثروا التفت فاذا النبي صلى الله عليه وسلم فى الصف فاشار اليه مكاتك فرفع ابوبكر يديه فحمد الله ثم رجع القهقرى وراعه وتقدم النبي صلى الله عليه وسلم فصلى (البخارى: الجمعة: 1126 ومسلم: الصلاة: 639 النسائي: الامامة: 776 السهو: 1170: ابوداود: 805: موطأ امام مالك: 353)

Hadhrt Sahl Ibno Sa’ad Radiyallaaho anho reported that Rasul Sallallaaho alaihi wa sallam went out to compromise with Amar Ibne Awouf Ibnul Harith, Salat time appeared and Hadhrt Bilal ® went to Hadhrt Abu Bakr Radiyallaaho anho and said to him “Would you lead the congregation of Salat? Because Rasul Sallallaaho alaihi wa sallam is busy over there. He replied yes, if you want to.” Hadhrt Bilal® called the Eqamah and Abu Bakr ® stepped forward to lead the Jama’at. During the Jama’at Rasul alaihis salaato wass salam arrived there through crossing out the lines and stood in the first row, then people started clapping, but he (Abu Bakr) did not pay attention to that. When it became louder, he understood that Rasul is in the first row. Rasul alaihis salato wass salam signalled him to stay in his place. Then Hadhrt Abu Bakr® **raised up his both hands** and praised to Allaah ta’ala then returned to the back row and Rasul alaihis salato wass salam went forward and made the Salat. (Bokhari, Al-Jumuah: No.1126, Muslim, Salat: 639, Nasayee, Imam: 776, AbuDawud, Salat:805. Imam Malik, 353)

8. The Hadith is stated in the famous book of Imam Nowavi® ‘Sharhe Muhazzab’ reported by Hadhrt Ali Radiyallaaho anho:

عن على رضى الله عنه قال جاءت امرأة الوليد الى النبي صلى الله عليه وسلم تشكو اليه

زوجها انه يضربها فقال اذهبى اليه فقولى له كيت كيت ان النبى صلى الله عليه وسلم يقول فذهبت ثم عادت فقالت انه عاد يضربنى فقال اذهبى فقولى له كيت كيت فقالت انه يضربنى فرفع رسول الله صلى الله عليه وسلم يديه فقال اللهم عليك الوليد- (شرح المهذب للنووى: ج 3: ص 510) Hadhrat Ali Radiyallaaho anho reported that the wife of Walid came to the Nabi alaihis salam complaining against her husband that she was assaulted by him. Rasul Sallallaaho alaihi wa sallam said to her, "Go to him and tell him such and such things that Rasul has said." She went and returned to the Rasul that her husband was beating her again, then He told her to go back to him and say that "such and such things Rasul has said." She replied that "he will beat me up." So Rasul Sallallaaho alaihi wa sallam **raised both hands and made Dua** saying, "O Allaah! You may punish Walid." (Sharhul Muhazzab, vol- 3, page-510)

9. There is another narration from Sharhul Muhazzab reported by Hadhrat Ayesha Radiyallaaho anha:

عن عائشة رضى الله عنها قالت رأيت رسول الله صلى الله عليه وسلم رافعا يديه حتى بدأ ضبعاه يدعولعود عثمان رضى الله عنه- (شرح المهذب: ج 3-ص:510)

Hadhrat Ayesha Radiyallaaho anha said, "I have seen that Rasul Sallallaaho alaihi wa sallam was making Dua for Uthman ® to be returned **by raising both hands** so high that both of His armpits became visible." (Sharhul Muhazzab, vol-3, page-510)

Here is the important point to be discussed that Imam Nowawi Rahmatullaahi alaihi one of the renowned Muhaddith have collected uncounted Hadith in his book 'Sharhul Muhazzab' about raising hands in Dua. In this book he narrates (30) thirty authentic Ahaadith which gives the idea of 'Rafyul Yadain Fid Dua' (Raising both hands in the Dua). After accumulation of that much tremendous amount of Hadith look forward that he is saying more:

وفى المسألة احاديث كثيرة غير ما ذكرته وفيما ذكرته كفاية والمقصود ان يعلم ان من ادعى حصر المواضع التى وردت الاحاديث بالرفع فيها فهو غلط غلطا فاحشا- (شرح المهذب: ج 3: ص 511)

"In this Mas-alah there are huge amount of Ahaadith available beside that I have mentioned here and whatever I have mentioned is enough. The object of this effort is to let these people know those who wants to limit the Dua with lifting hands for certain places and occasions wherever the Hadith is indicating that they are wrong and their erroneous is so devastated." (Sharhul Muhazzab: Vol-3, page-511)

Imam Novowi® is protesting here an opinion which is nowadays a big problem. Some of the so called scholars are saying that Dua by raising hands is not permitted beside those places where the Hadith is indicating. They want to limit it to certain places only. Imam Novowi® has made this statement protesting that opinion and the decision is given clearly. The words he used '*Fa huwa gaalithon galathan faahishan*' they are wrong doer and their wrong is so devastated. The substance of this discussion is whenever Dua is made, it should be made by raising both hands and there is no limitation of time, place, condition or situations.

Making Dua by lifting hands is Sunnah. When Rasul alaihis salato wass salam made Dua in any kind of hardship, He raised both hands and asking for release. Look at number 3 and 5. When Rasul made Dua in a normal position, He raised both hands and made Dua, look at number 2 and 6. He was asking to Allaah ta'ala for the goodness, asked by raising hands. Look at number 7 and 8. He made Dua for the dead or alive, that Dua He made by raising both hands. Look at number 2. At the end of Ibadat He made Dua raising both hands. Look at the Hadith number 4. He did make Dua for the punishment of someone, He made that Dua by raising both hands. Look at the Hadith number 1. In all circumstances or whenever Rasul e akram Sallallaaho alaihi wa sallam made a Dua, He made by raising both hands. Applying limitation for certain time or situation or making boundary for places are totally against the nature of Dua and against the Sunnat of Rasul alaihis salam. This is what Imam Novowi® has mentioned in his statement.

Basically it is the important method for the Dua to lift up both hands and extend it towards the sky. Then one can expect Allaah ta'ala will accept his Dua. It is stated in the 'Asha'tul lam'at' the commentary book of Mishkat:

قوله ببطون اكفكم لانه صورة الطلب والايقان بالاجابة- (لمعات: ص 195)

Saying of Rasul is: "(make Dua) by the inner side of your palm; because this is the shape of asking and firm expectation of acceptance." (Lama'at: Page-195)

To make Dua is commanded by Allaah ta'ala which is stated in the Qura'an and Hadith. If we look at those verses where this command is given then we can see there is no limitation of time or place. All

commands are free from all kinds of limitations. So that all Dua-e-Masurah which are mentioned in the Qura'an or in the Hadith should

be made by raising both hands without any environmental limitation, place or time. This is the Sunnat of Rasul alaihis salam.

There is an important point that I would like to discuss here that I do not see anywhere in any narration of Qura'an or Hadith nor could I see any indication that raising hands is not permissible. There is no negative statements available in the Fiqah books or any statements made by Faqih against the raising hands in the Dua. However there are

countless statements available gives the idea to make Dua by raising both hands and also it is commanded to raise the hands at the time of Dua. Be aware that all those statements and commands are free from all kinds of limitations. A Hadith is stated in the Bazlul Majhud the commentary book of Abu Dawud:

قال رسول الله صلى الله عليه وسلم سلوا الله ببطون اكفكم ولا تسئلوه بظهورها فاذا فرغتم فامسحوا بيا وجوهكم قال القارى قال ابن حجران اللائق لطالب شىء يناله ان يمد كفه الى المطلوب وبسطهما متضرعا ليملاهما من عطائه الكبير- (بذل المجهود: ج2: ص-350)

Hadhrrat Rasul Sallallaaho alaihi wa sallam said: "Pray to Allaah by the inner part of your hands, do not pray by the back of the hands. When you finish, wipe up the face by both hands." Mulla Ali Quari said that "Ibno Hajar has stated about a seeker should extend the hands towards the object and should open widely to get that object and fill out by His great gift." (Bazlul Majhud, vol-2, page-350)

In the above Hadith where Rasul alaihis salam has commanded His Ummah to do:

1. Command to make Dua,
2. Command to use the hands at the time of making Dua,
3. Command to use the inner part of hands at Dua,
4. Command not to use the back of hands for Dua,
5. Command to wipe up the face at the end of Dua.

These are the commands commanded by Rasul which is narrated in an authentic Hadith. The commentary of this Hadith is very clear. In addition to that, Imam Ibne Hajar® made a very suitable example which makes the Hadith understandable. He said when a person wishes to get something from someone he has to extend his hands towards the provider or one who is the giver.

Think again about this Hadith, all that commands are related with Dua. There are no limitation for a certain time or place or any specific condition. It is a general command to one who intends to make Dua. The Mufassirin, Muhaddithin or Fuqaha those who picks the Mas'alah from the Hadith and Qura'an with extreme care, none of them is opposing this Hadith and talking against it. So that the general approach of this Hadith is applicable every where. No one has the right to make 'Moqaiyyad' (limited) for a 'Mohtlaq' (general) Hadith.

Making Dua by raising hands is so popular in the Muslim community since the time of Rasul and the Sahabas that whoever wants to make Dua, he or she has made Dua by lifting both hands. It has a close relation with Dua, that hands will be lifted without any hesitation. For example, Hatim Thai is the name of a person who was very generous, charitable and helpful to others. Because of his generosity, this name became so famous to everyone that any generous person started to be called by the name of Hatim Thai.

Similarly raising hands is so closely related with Dua that whenever anyone wants to make Dua or anyone intends to perform the Dua or asking someone to do a Dua, in all cases hands are raised without being mentioned. Dua by lifting hands are so close related that no one can imagine the Dua without raising hands. This is the prevalent system among the Muslim community from the time of Sahabas up to now. This widely practiced system is another proven evidence in Islamic Shariah. There is a 'Usul' (basic principle) of Shariah that widely prevalent system is approved for practice and it is 'Wajib'.

تعامل الناس حجة يجب العمل بها: (كذافي اصول الفقه)

"The widely practiced system in the Muslim community is an evidence and practice is 'Wajib' accordingly."

This 'Usul' is made on the base of Quaranic verse which is in the Surah Nissa, verse No-115:

ومن يشاقق الرسول من بعد ما تبين له الهدى ويتبع غير سبيل المؤمنين نوله ما تولى ونصله جهنم وساءت مصيرا- (سورة النساء: رقم الاية- 115)

"Whoever is disobedient of Rasul after the clearance of Hidayah and follows the way other than the way of Momins will be turned to the way that he has chosen and I shall enter him in to the Jahannam and how worst place to be returned."

So, Momin must not disobey the Rasul Sallallaaho alaihi wa sallam and must not leave the way of Momins which are followed prevalently and simultaneously.

ANSWER OF A CONFUSION

There is a statement made by Imam Muslim® narrated by Hadhrrat Anas Radiyallaaho anho:

عن انس رضى الله عنه ان النبي صلى الله عليه وسلم كان لا يرفع يديه شىء من دعائه الا فى الاستسقاء حتى يرى بياض ابطينه: (رواه مسلم)

"It is reported from Anas Radiyallaaho anho that Nabi Sallallaaho alaihi wa sallam did not raise both hands in Dua such a way that His armpits became visible except in the Dua of asking rain. (Istesqa)"

Because of this narration one can be confused that hand should not be raised in the Dua. It is very important to remove this confusion. Imam Nowavi has made the explanation in his book 'Sharhul Mohazzab' which is narrated by Allamah khalil Ahmed Saharan Puri in his explanatory book of Abu Dawud named 'Bazlul Majhud', he said:

ليس الامر كذلك بل حديث رفع يديه صلى الله عليه وسلم فى الدعاء فى مواطن كثيرة غير الاستسقاء وهى اكثر من ان تحصى وقد جمعت منها نحواً من ثلاثين حديثاً من الصحيحين او احدهما وذكرتهافى اواخر صفة الصلاة من شرح المهذب:

“The matter is not like that, but there are numerous narrations available which is more than an account at various locations that Rasulullaah Sallallaaho alaihi wa sallam raised both hands aside from the Dua of asking for rain and I have gathered them from two authentic books of Hadith (Bokhari & Muslim) around thirty statements at the end of the chapter of ‘Sifatul Salat’ in the book of ‘Sharhul Mohazzab’”. (Bazlul Majhud, vol- 2, page- 351)

Imam Nowavi ® said about the saying of Hadrat Anas ® that there is a clear explanation containing in the same Hadith stated:

يتاول هذا الحديث على انه لم يرفع اليدين بحيث يرى بياض ابطيه الافى الاستسقاء -

“An explanation of that Hadith can be made that Rasulullaah Sallallaaho alaihi wa sallam has never raised both hands in other Duas so much high that whiteness of His armpits became visible except the Dua of asking rain.”(Bajlul Majhud, 2/ 351)

Imam Nowavi said more about the explanation of that Hadith:

اوان المراد لم اره رفع وقدره غير رفع فيتقدم المثلون فى مواضع كثيرة وهم جماعات لم يحصر ذلك ولا بد من تاويله لما ذكرنا والله اعلم - (بذل المجهود)

“Or the explanation could be that He (Anas®) did not see the raising hands but other Sahabas have seen that He (Rasul) raised, so he prefer the positive one what was done at the various occasion and that groups are huge which are not countable, this is why it is needed to be explained whatever I have mentioned above. Allaah is the most knowledgeable.”(B. Majhud.vol-2/351)

Whatever confusions can be in the mind of a reader, Al- hamdulillaah, has been removed by this explanation. It is understood that Rasul Sallallaaho alaihi wa sallam raised both hands in all occasions not only in the ‘Istesqa’. Undoubtedly it is proven that raising both hands in all kinds of Dua are exactly the Sunnat of Rasul Sallallaaho alaihi wa sallam. There is no limitation of time and place. Whenever and wherever Dua is to be made, raising both hands is the exact mannan and procedure to be followed.

DUA AFTER AZAN

The one who believes that Rasulullaahi Sallallaaho alaihi wa sallam will do the ‘Shafa’at’ in the day of judgment, the Dua after Azan is the best opportunity to it and blessings and most guaranteed action in the Islamic Shariah. There is a Hadith narrated by Imam Muslim, Thirmizi, Nasayee, Abu Dawud and Imam Ahmed with strong Sanad and authentic narrators:

عن عبدالله بن عمرو بن العاص رضى الله عنهما انه سمع النبي صلى الله عليه وسلم يقول اذا سمعتم المؤذن فقولوا مثل ما يقول ثم صلوا على فانه من صلى على صلوة صلى الله عليه بها عشرا ثم سلوا الله لى الوسيلة فانه منزلة فى الجنة لا تنبغى الا لعبد من عبادة الله وارجوان اكون انا هو فمن سأل لى الوسيلة حلت له الشفاعة- (رواه مسلم: الصلاة: 577-ترمذى: مناقب: 3547-نسائى: الاذان: 671-ابوداود: الصلاة: 439-احمد: 6280)

It is reported from Hadhrat Abdullah Ibn Amar Ibnul A’ ss Radiyallaah anhoma heard that Nabi Sallallaaho alaihi wa sallam saying, “When you hear the call of Muwazzin, you have to repeat the same as Muwazzin, then say Salat (Darud) upon me, whoever say Salat upon me once, Allaah will send him ten blessings, then ask ‘Wasilah’ for me to Allaah, it is a stage in the Jannat, no one of the servants of Allaah will have it, I hope that I will be there. Whoever ask Wasilah for me, my Shafa’at will be Wajib for him.” (Muslim: Salat:577. Thirmizi: Manaaqib:3547. Nasayee; Azan: 671.Abu Dawud: Salat: 439. Ahmed: 6280)

The Hadith mentioned above has clear indication that making ‘Sowal’ to Allaah for his beloved Prophet Sallallaaho alaihi wa sallam to have the ‘Wasilah’. Sowal means asking, begging, praying we may say in one word Dua. Rasulullaahi Sallallaaho alaihi wa sallam is teaching the Ummah what to do in order to get his Shafa’at. This beneficiary award will achieve the person who makes the Dua. The question is how to make this important Dua with pride or with humble condition. As it is proven by the earlier discussion that making Dua by raising hands is the significant sign for humbleness. The statement of Hadhrat Abdullaah Ibno Abbas Radiyallaaho anhoma which is reported by Imam Abu Dawud ® in his authentic book saying.

عن ابن عباس رضى الله عنهما قال المسألة ان ترفع يديك حدو منكبيك اونحوهما- (ابوداود: ج 7:ص-339)

It is narrated from Hadhrat Ibno Abbas Radiyallaaho anhoma that he said “Asking is to raise both your hands up to both shoulders or similar height to that.”(Abu Dawud:Vol-7, page-339)

Another narration reported by Imam Abu Dawud says :

عن مالك بن يسار رضى الله عنه قال قال رسول الله صلى الله عليه وسلم اذا سألتم الله فاسئلوه ببطون اكفكم ولا تسئلوه بظهورها وفى رواية ابن عباس رضى الله عنهما قال سلوا الله ببطون اكفكم ولا تسئلوه بظهورها- (ابوداود: ج 7:ص-335)

Hadhrat Malik Ibne Yasar Radiyallaaho anho said that Rasulullaahi Sallallaaho alaihi wa sallam said, “Whenever you ask anything to Allaah, ask Him by the palm of the hand. Do not ask by the external part of the hand.” There is a

narration of Hadhrat Ibno Abbas Radiyallaaho anho said, “Pray to Allaah with the palm of the hand and do not pray to him by the external part of the hand.” (Abu Dawud, vol-7, page-335)

These statements prove that making Dua with extended hands by the palm raising up to the shoulder or similar height is the right procedure and original manner, commanded by Rasulullaah Sallallaaho alaihi wa sallam. So no one has the right to change this method and perform this job according to their own desire. Therefore, it is decided that we have to follow the Sunnat of Rasul and there is no compromise.

According to all statements and narrations we found that Rasul alaihis salato was salam made Dua Himself by raising both hands in specific places. In those places we have to make Dua by raising both hands other wise it will be directly against the way of Rasul Sallallaaho alaihi wa sallam and no believer should do that. Also in other places where the direct narration is not available, still we have to raise both hands in those places following the narrations of that Ahaadith and the manners. Making Dua after Azan must be made by raising both hands in order to follow the Sunnat of Rasul Sallallaaho alaihi wa sallam.

DUA AFTER FARD SALAT

There are certain times and places when Dua will be accepted. Among those places Dua after Fard Salat is the best one. It is reported by Imam Thirmizi in his authentic book:

عن ابى امامة رضى الله عنه قال قيل يا رسول الله صلى الله عليه وسلم اى الدعاء اسمع قال جوف الليل الاخر ودير الصلوات المكتوبات-قال ابو عيسى هذا حديث حسن- (رواه الترمذى: الدعوات: ج 5: ص 527: رقم 3421)

Hadhrat Abu Umamah Radiyallaaho anho stated that Rasul Sallallaaho alaihi wa sallam was asked that which Dua is the most heard. He replied, “Last part of the night and right after Fard Salat. Imam Abu Eisa Thirmizi said, this is a Hadith of Hasan.” (Thirmizi, D’awat, vol-5, page-527, No-3421)

In the Hadith mentioned above, Hadhrat Rasulullaah Sallallaaho alaihi wa sallam has made the statement about the importance of two things. First is the Dua right after Fard Salat and the second is the Dua at the last part of the night. This is why the importance of these two times are well-known to every Muslim throughout the whole world. Unfortunately, nowadays some evil force is working behind a few Muslims who have forgotten to make Dua after Fard Salat. However, if some does Dua but do not raise the hands. They might think that it is a sinfull act, Nawuzu billah. There are numerous Hadith narrated in the authentic book. Some of them are mentioned below to remove the confusion from the mind of a truth finder.

DUA AFTER SALAT AND AHAADITH OF RASUL

There are few of the Hadith which are very accurate and authentic, narrated in the ‘Book of Sehaah Sittah.’

1. Imam Bokhari ® reported in his book:

عن ابى هريرة رضى الله عنه قالوا يا رسول الله ذهب اهل الدثور بالدرجات والنعيم المقيم قال كيف ذاك قالوا صلوا كما صلينا وجاهدوا كما جاهدنا وانفقوا من فضول اموالهم وليست لنا اموال قال افلا اخبركم بامر تدركون من كان قبلكم وتسبقون من جاء بعدكم ولاياتى احديهم مثل ما جنتم الامن جاء بمثلته تسبحون فى دبر كل صلوة عشرا وتحمدون عشرا وتكبرون عشرا- (رواه البخارى: ج 2: ص-937: الدعوات: رقم- 5854)

Hadhrat Abu Hurairah Radiyallaaho anho narrates that some of the Sahabas said to Rasulullaahi Sallallaaho alaihi wa sallam, “O Rasul of Allaah! The wealthy people will be in upper position and in the permanent blessings.” He asked them, “How come?” They said, “They have made Salat as we have made. They have done ‘Jihad’ as we did. They have spent from their extra wealth, but we don’t have it.” Hadhrat Rasul alaihis salam said, “Do you want me to tell you that you will reach up to them those who were before and you will be fast forwarded then the people those who come later. There will be no one as you will be without doing the same. Make Tasbih (Subhanallaah) after every Salat ten times and Tahmid (Alhamdo-lillaah) ten times and Takbir (Allaaho Akbar) ten times.” (Bokhari, vol-2, page-937, No-5854)

There is a clear indication of making Tasbih, Tahmid and Takbir after every kind of Salat.

2. Imam Bokhari, Imam Muslim, Imam Abu Dawud, Imam Ibnu Majah, Imam Ahmed and Imam Malik Rahmatullaahi alaihim reported:

عن ابى هريرة رضى الله عنه قال جاء الفقراء الى النبى صلى الله عليه وسلم فقالوا ذهب اهل الدثور من الاموال بالدرجات العلى والنعيم المقيم يصلون كما تصلى ويصومون كما تصوم ولهم فضل من اموال يحجون بها ويعتمرون ويجاهدون ويتصدقون فقال الاحدثكم بما ان اخذتم به ادركتم من سبقكم ولم يدرككم احد بعدكم وكنتم خير من انتم بين ظهرانيهم الامن عمل مثله تسبحون وتحمدون وتكبرون خلف كل صلوة ثلاثا وثلاثين فاختلفنا بيننا فقال بعضنا نسبح ثلاثا وثلاثين ونحمد ثلاثا وثلاثين ونكبر اربعا وثلاثين فرجعت اليه فقال تقول سبحان الله والحمد لله والله اكبر حتى يكون منهن كلهن ثلث وثلثون- (رواه البخارى: اذان: ج 1: ص-116: رقم- 798 مسلم: مسجد: رقم 936 ابو داود: الصلاة: رقم 1286 ابن ماجه: اقامة الصلاة: رقم 917 احمد: رقم 6945 مالك: نداء الصلاة: رقم 439 دلرمى: الصلاة: رقم

It is reported from Hadhrrat Abu Hurairah Radiyallaaho anho that a group of poor people appeared to Rasulullaahi Sallallaaho alaihi wa sallam and said, “The wealthy people will be in high position and permanent blessings, they are making Salat as we are making Salat, Fasting as we are Fasting, they have extra wealth with that making Hajj, Umrah and doing Jihad and spending Sadaqat.” Then Rasul said, “Do you want me to tell you if you follow them, you will reach to those who have gone fast before you and none of the later people can reach up to you. You will be the best among the accepted of those who practiced as you are. Do the Tasbih, Tahmid and Takbir after every Salat thirty three times.” So we have a difference of opinion. Some of them said, “Say the Tasbih thirty three times, Tahmid thirty three and Takbir thirty four times.” I have returned to that subject to Rasulullaah and He said “Say Subhanallaah, Alhamdu lillaah and Allaaho akbar each of them thirty three times.” (Bokhari, Azaan, vol-1, No-798. Muslim, Masjid, No-936. Abu Dawud, Salat. No-1286. Ibnu Majah, Eqamatus Salat, No-917. Ahmed, No-6945. Malik, Nida us Salat, No-439, Darami, Salat, No-1319)

3. Imam Bokhari and Muslim reported in their books:

عن وراذ مولى المغيرة بن شعبة قال كتب المغيرة الى معاوية ابن ابي سفيان رضى الله عنهم ان رسول الله صلى الله عليه وسلم كان يقول فى دبر صلواته اذا سلم لاله الا الله وحده لا شريك له له الملك وله الحمد وهو على كل شىء قدير اللهم لا مانع لما اعطيت ولا معطى لمانعت ولا ينفع ذا الجد منك الجد - (رواه البخارى: اذان: رقم-799 رواه مسلم: كتاب المساجد- رقم: 933: نسائي: السهو: رقم-1325)

It is narrated from Warrad mawla Mugirah Ibnu Shu'bah, He said that Hadhrrat Mugirah® wrote a letter to Hadhrrat Muwawiah Ibnu Abi Sufiyan® that Rasulullaahi Sallallaaho alaihi wa sallam used to say this Dua right after Salam of his Salats “Laa ilaaha illallaaho wahdahoo Laa Sharika laho, Lahol mulko wa lahol hamdo wa huwa alaa kulli shai en quadeer, Allaahumma La maniya limaa a'ataita wa laa mu'tia limaa mana'ta wa laa ynfaou zal jaddi minkal jaddo.” (Muslim, chapter: Masaajid, No-933, 934. It is also reported by Imam Bokhari, chapter: Azaan, No-799. Nasaayee, chapter: Sah-wo, No- 1325)

4. Imam Bokhari, Imam Muslim, and Imam Ahmed stated in their books:

عن انس رضى الله عنه قال دخل النبى صلى الله عليه وسلم على ام سليم فاتته بتمروسمن فقال اعيدوا سمنكم فى سقائه وتمركم فى وعائه فانى صائم ثم قام الى ناحية من البيت فصلى غير المكتوبة فدعا لام سليم واهل بيتها الخ (رواه البخارى ج:1: الصوم : ص-266: رقم: 1846: مسلم : المساجد: 1055: امام احمد : 11611-12485)

Hadhrrat Anas Radiyallaaho anho reported that Hadhrrat Rasul- ullaah Sallallaaho alaihi wa sallam went into the house of Hadhrrat Umm e Sulaim Radiyallaaho anha then she brought to Him some cheese and Dates. Rasulullaah said, “Put them back into their own place, because I am fasting.” Then Rasul made Salat which was Nafal in a corner of her house and made Dua for her and her household.” (Bokhari, Sawm, page-266. No-1846. Muslim, Al-Masaajid, No-1055, Imam Ahmed, no-11611-12485)

5. The Hadith narrated by Imam Muslim, Imam Nasayee, Imam Abu Dawud and Imam Ahmed:

عن عبدالله بن الزبير رضى الله عنه ان النبى صلى الله عليه وسلم كان يقول اذا سلم فى دبر الصلاة او الصلوات لاله الا الله وحده لا شريك له له الملك وله الحمد وهو على كل شىء قدير لا حول ولا قوة الا بالله لاله الا الله ولا تعبدوا الاياه له النعمة وله الفضل وله الثناء الحسن لاله الا الله مخلصين له الدين ولو كره الكافرون -

It is reported from Hadhrrat Abdullaah Ibnuz Zubair Radiyallaaho anhoma that Nabi Sallallaaho alaihi wa sallam used to say Dua at the end of His Salat or Salats after Salaam “La ilaaha illallaaho wahdahoo la sharika laho lahol mulko wa lahol hamdo wa huwa alaa kulli shai en quadeer, laa hawla wa laa qowwata illaa billaah, laa ilaaha illallaah, wa laa na'budo illaa eiyyaaho lahon nei'mato wa lahol fadhlo wa lahos sanaa-ul hasanu, laa ilaaha illallaaho mukhlisina lahod deena wa law karihal kaafiroon.” (Imam Muslim, Masaajid, No-935. Nasayee, As sah-wo, No-1322. 1323. Abu Dawud, Salat, No-1288. Ahmed, No-15523, 15538)

6. The Hadith is narrated by Imam Bazzar and Abu ya'la as it is narrated in 'As sa'ayah':

عن انس رضى الله عنه قال ماضى رسول الله صلى الله عليه وسلم بنا لا قال حين اقبل علينا بوجهه اللهم انى اعوذ بك من كل عمل يخزنى واعوذ بك من كل صاحب يؤذنى واعوذ بك من كل عمل يلهينى واعوذ بك من كل فقر ينسينى واعوذ بك من كل غنى يطغينى - (رواه البراز وابويعلى كذا فى السعاية)

Hadhrrat Anas Radiyallahoo anho narrates that Hadhrrat Rasulullah Sallallaaho alaihi wa sallam never made any Salat without saying this Dua when He faced us. “Allaahumma inni Awuzubika min kulli amalin yukhzinee, wa awuzubika min kulli sahibin you' zinee, wa awuzubika min kulli amalin yulhinee, wa awuzubika min kulli faqrin yunsinee, wa awuzubika min kulli ganiyyeen yuthginee.” (Bazzar and Abu Ya'la)

7. The Hadith reported by Imam Abu Dawud:

عن على رضى الله عنه قال كان النبى صلى الله عليه وسلم اذا سلم من الصلوة قال اللهم اغفرلى ما قدمت وماخرت وماسررت وما اعلمت وما اسرقت وما انت اعلم به منى انت المقدم والمؤخر لاله الا انت - (رواه ابوداود: رقم 649)

Hadhrrat Ali Radiyallaah anho said that Nabi Sallallaaho alaihi wa sallam used to say this Dua when He made Salam in the Salat. “Allahummagfirlee maa qaddamto wa maa akhkharto wa maa asrarto wa maa a'lanto wa maa asrafto

wa maa anta a'lamo bihee minnee antal moqaddimo wal moakhkhro laa ilaaha illaa anta.”(Abu Dawud, Salat, No-649)

8. Another Hadith reported by Imam Abu Dawud and Imam Ahmed:

عن زيد بن ارقم رضى الله عنه قال كان رسول الله صلى الله عليه وسلم يقول فى دبر كل صلوة اللهم ربنا ورب كل شئى انا شهيد انك انت الرب وحدك لا شريك لك اللهم ربنا ورب كل شئى انا شهيد ان محمدا عبدك ورسولك اللهم ربنا ورب كل شئى انا شهيد ان العباد كلهم اخوة اللهم ربنا ورب كل شئى اجعلنى مخلصا لك واهلى فى كل ساعة فى الدنيا والاخرة يا ذا الجلال والاکرام اسمع واستجب الله اكبر الاكبر الله نور السموات والارض حسبى الله ونعم الوكيل الله اكبر الاكبر -

Hadhrat Zaid Ibnu Arqam Radiyallaaho anho said, Rasulullaah Sallallaaho alaihi wa sallam used to say this Dua after every Salat. “Allaahumma Rabbanaa wa Rabba kulli Shay-en Ana Shaheedon annaka antar rabbo wahdaka laa shareeka lak, Allaahumma Rabbanaa wa Rabba kulli Shai-en Anaa Shaheedon Anna Mohammadan Abduka wa Rasooluk, Allahomma Rabbana wa Rabba kulli Shay-en Anaa Shaheedon annal ebaada kullohom ekhwaton, Allaahumma Rabbanaa wa Rabba kulli Shay en Ija’ni Mokhlisan laka wa ahlee fee kulli Sa’atin fid donya wal akhirah, Yaa zal Jalaale wal ekraami, esma’ wa estajib, Allaaho Akbarol akbar, Allaaho noorus samaawaati wal arde, Hasbiyallaaho wa nei’mal wakeel, Allaaho akbarul akbar.” (Abu Dawud, No-1289. Ahmed, No-18490)

9. The Hadith narrated by Imam Ibnu Hajar Qastalani in his world famous book ‘Mawahib’:

عن جعفر بن محمد الصادق رضى الله عنه قال الدعاء بعد المكتوبة افضل من الدعاء بعد النافلة كفضل المكتوبة على النافلة: (مواهب اللدنية: نقلا عن الحافظ ابن حجر)

It is reported from Hadhrat Jafar Sadiq Radiyallaaho anho said “Dua after Fard Salat is the best then Nafal Salat, as Fard Salat is the best then Nafal Salat.” (Mawahibul Ladiniyyah.)

10. Hadith is reported by Imam Muslim, Imam Thirmizi, Abu Dawud, Ibnu Majah and Imam Ahmed:

عن ثوبان رضى الله عنه ان النبى صلى الله عليه وسلم كان اذا اراد ان ينصرف من صلاته استغفر ثلاث مرات ثم قال اللهم انت السلام ومنك السلام واليك يرجع السلام حينما ربنا بالسلام تباركت ربنا وتعاليت يا ذا الجلال والاکرام-

It is reported from Hadhrat Thawban Radiyallaaho anho that whenever Nabi Sallallaaho alaihi wa sallam intend to turn from His Salat after Salam He used to say ‘Istegfar’ three times and said “Allaahumma antas Salaamo wa Minkas Salaamo wa elaika yarjius Salaam, Haiyena Rabbanaa bis Salaame, Tabaarakta Rabbanaa wa ta’alaita Yaa zal Jalaale wal ekraam.” (Reported by Muslim, No-931. Thirmizi, No-276. Abu Dawud, No-1292. Ibnu Majah, No-918 and Ahmed, No-21374)

11. This Hadith reported by Imam Ibnos Sini in his famous book ‘Amalil yawmi wal lailah’:

عن ابى امامة رضى الله عنه انه قال مادنوت من رسول الله صلى الله عليه وسلم فى دبر كل صلوة مكتوبة ولا تطوع الاسمعته يقول اللهم اغفرلى ذنوبى وخطاياى كلها اللهم انصرنى واجبرنى واهدنى لصالح الاعمال والاخلاق وانه لا يهدى لصالحها ولا يصرف سينها الا انت - (ابن السنى فى عمل اليوم والليلة)

It is reported from Hadhrat Abu Umamah Radiyallaaho anho that He said, whenever I got close to Rasulullaah Sallallaaho alaihi wa sallam after Fard or Nafal Salat, I heard that He was saying “Allaahummagfirlee zunoobee wa khathaayaaya kullaha, Allaahu- mmansornee wajburnee wahdinee lisaalihil a’amaale wal akhlaqe wa innaho laa yahdee lisaalihaha wa laa yasrifo saiyi-aha illaa anta.” (Reported by Ibnus sini: Amalul yawmi wal lailah.)

12. This Hadith is reported by Imam Thibrani:

عن انس رضى الله عنه ان النبى صلى الله عليه وسلم كان اذا صلى وفرغ مسح بيمينه على رأسه وقال بسم الله الذى لا اله الا هو الرحمن الرحيم اللهم اذهب عنى الهم والحزن - (رواه الطبرانى)

Hadhrat Anas Radiyallaaho anho reported that Nabi Sallallaaho alaihi wa sallam whenever He finished the Salat, He wiped the head with the right hand and said “Bismillaahillazee Laa ilaaha illaa huwar Rahmaanur Raheem, Allaahummaa ezhah annil hamma wal huzna.” (Imam Thibrani)

13. The Hadith is reported by Imam Ibnu Abi Shaibah:

عن الاسود بن عامر رضى الله عنه عن ابيه قال صليت مع رسول الله صلى الله عليه وسلم الفجر فلما انحرف رفع يديه ودعا - (فقه السنن لمفتى عميم الاحسان: ص -66 و مصنف لابن ابى شيبه: ج1: ص-269)

Hadhrat Aswad Ibnu Amir Radiyallaaho anho reported from his father, he said “I made my Fajar Salat with Rasulullaahi Sallallaaho alaihi wa sallam, when He finished the Salat He raised His both hands and made the Dua.” (Fiqhus Sunan, by Mufti Amimul Ehsan, page-66. Musannaf by Ibnu Abi Shaibah, vol-1, page-269)

14. This Hadith is reported by Mufti Amimul Ehsan in his famous book ‘Fiqhus Sunan’:

عن ابن الزبير رضى الله عنهما انه رأى رجلا رفع يديه يدعو ان يفرغ من صلاته فلما فرغ منها قال ان رسول الله صلى الله عليه وسلم لم يكن يرفع يديه حتى يفرغ من صلاته - (فقه السنن: لمفتى عميم الاحسان: ص-66)

Hadhrat Abdullaah Ibnuz Zubair Radiyallaaho anhoma reported that he saw a person making Dua by raising both hands

end of Salat (before Salam). When he finished the Salat, he said to him that Rasulullaah Sallallaaho alaihi wa sallam never raised His hands until He came out from the Salat. (raised after Salam). (Fiqhus Sunnah, page-66)

15. The Hadith is narrated by Ibnus Sini in his famous book ‘Amalul yawmi wal lailah’:

عن عبادة بن الصامت رضى الله عنه قال كان رسول الله صلى الله عليه وسلم يدعو بهذه الدعوات كلما سلم اللهم لاتخزنى يوم القيامة ولا تخزنى يوم البأس فان من تخزه يوم البأس فقد اخزيتة: (عمل اليوم والليله لابن السنن: ص-50)

Hadhrat Ubadah Ibnus Samit Radiyallaaho anho said, that Rasulullaah Sallallaaho alaihi wa sallam made Dua with these words after Salam. “Allaahumma Laa Thokhzinee yawmal Qiyaamah, wa Laa Thukhzinee yawmal Ba’s’e, Fa inna man Thukhzi he yawmal Ba’s’e Fa Qad Akhzaitaho.” (Page-50)

16. This Hadith is reported by Imam Bokhari, Imam Thirmizi and Imam Nasayee in their books:

عن عمرو بن ميمون الاودى كان سعد يعلم بنيه هؤلاء الكلمات كما يعلم الغلمان الكتابة ويقول ان رسول الله صلى الله عليه وسلم كان يتعوذ منه في دبر كل صلاة: اللهم انى اعوذ بك من الجبن واعوذ بك ان اردالى اردل العمر واعوذ بك من فتنة الدنيا واعوذ بك من عذاب القبر- (رواه البخارى: والترمذى: والنسائى)

Hadhrat Amar Ibnu Maymun al Awdi reported that Hadhrat Sa’ad used to teach his children these words as a teacher teaches writing and he was saying that “Rasulullaahi Sallallaaho alaihi wa sallam used to refuge from things in after every Salat. Allaahumma inni Awuzu bika minal Jubne wa Awuzu bika An Uraddo ela arzalil umuri wa Awuzu bika min Fitnatid Duniya wa Awuzu bika min Azabil Qabr.” (Bokhari, Thirmizi, Nasayee)

17. The Hadith is reported by Imam Abu Dawud, Nasayee, Hakim and Ibno Hibban:

عن معاذ بن جبل رضى الله عنه ان رسول الله صلى الله عليه وسلم اخذ بيده يوما ثم قال يا معاذ والله انى لاحبك فقال له معاذ بابى انت وامى يارسول الله وانا والله احبك قال اوصيك يا معاذ لاتدعن فى دبر كل صلوة ان يقول اللهم اعنى على ذكرك وشكرك وحسن عبادتك- (رواه ابوداود: النسائى: الحاكم: وابن حبان)

Hadhrat Muaz Ibno Jabal Radiyallaaho anho narrates that Rasu- lullaah Sallallaaho alaihi wa sallam once caught his hands and said “Oh Muaaz! Wallaah, I love you,” than Muaaz said to Rasulullaah, “Ya Rasulullaah! My parents may sacrifice upon you, indeed Wallaah I love you too,” He said “I do want to make an advice, do not miss to say after Salat at any circumstances, Allaahumma Ayenni Alaa Zikrika wa Shokrika wa Husne ebaadatika.” (Abu Dawud, Nasayee, Hakim, Ibno Hibban)

18. Imam Nasayee and Ibno Hibban reports:

عن عطاء بن ابى مروان عن ابيه ان كعبا حلف بالله الذى فلق البحر لموسى عليه السلام انا نجد فى التوراة ان داود نبى الله كان اذا انصرف من صلاته قال اللهم اصلح لى دينى الذى جعلته فى عصمة واصلح لى دنياى التى جعلت فيها معاشى اللهم انى اعوذ برضاك من سخطك واعوذ بعفوك من نقمك واعوذ بك منك لامانع لما اعطيت ولا معطى لما منعت ولا ينفع ذا الجدم منك الجد: وقال حدثنى كعب ان صهييا حدثه ان محمدا صلى الله عليه وسلم كان يقول بهن عند انصرافه من صلاته:

It is reported from Hadhrat Atha Ibno Abi Marwan from his father that Hadhrat Ka’ab made a vow by the name of Allah who has divided the sea for Mosa alaihis salam that He found in the Tawrah that Nabi of Allaah Hadhrat Dawud alaihis salam used to say after His Salat “Allaahumma aslih lee dinee allazi Ja’altaho lee ismatan wa aslih lee Duniyaya allati Ja’alta feeha Ma’ashee. Up to the end.” Hadhrat Marwan stated that Hadhrat Suhaib said that Mohammad Sallallaaho alaihi wa sallam used to say this Dua after Salam at the return from His Salat. (Reported by Imama Nasayee, chapter: Sahwo, No-1329 and Ibno Hibban)

19. Hadith narrated by Imam Nasayee and Hakim:

عن مسلم بن ابى بكره قال كان ابى يقول فى دبر الصلاة اللهم انى اعوذ بك من الكفر والفقرو عذاب القبر فكننت اقولهن فقال ابى عن اخذت هذا؟ فقلت عنك- فقال ان رسول الله صلى الله عليه وسلم كان يقولهن فى دبر الصلاة- (النسائى والحاكم)

Hadhrat Muslim Ibno Abi Bakrata said that my father used to say after Salat “Allaahomma Innee Awuzubika minal Kufri wal Faqri wa Azaabil Qabri.” So I became used to saying them. My father asked me, from whom you got this? I replied, from you. Then he said that “Rasulullaah Sallallaaho alaihi wa sallam used to say them right after Salat.” (Nasayee, No-1330 and Hakim)

20. Hadith is reported by Ibno Abi Shaibah:

عن الربيع بن عميلة الفزارى قال كان عمر رضى الله عنه اذا انصرف من صلاته قال اللهم استغفرك لذنبى واستهديق لمرشد امرى واتوب اليك فتب على اللهم انت ربي فاجعل رغبتي اليك واجعل غناى فى صدرى وبارك لى فيما رزقتنى وتقبل منى انك انت ربي - (رواه ابن ابى شيبه)

Hadhrat Rabie Ibnu Uamailatal Fazari said that Hadhrat Omar Radiyallaaho anho used to say when he turned out from his Salat “Allaahumma Astagfiroka Lezanbi wa astahdeeka Lemaraashidi Amree wa Atoobu elaika Fatob Aalaiya, Allaahumma Anta Rabbi Faj’al Ragbatee elaika waj’al Ginaaya Fee Sadree wa barik lee Feema Razaqtanee wa taqabbal minnee Innaka Anta Rabbi.”

21. This is reported by Imam Thirmizi, Imam Nasayee and Imam Ahmed:

عن شدادين اوس قال كان رسول الله صلى الله عليه وسلم يعلمنا كلمات ندعوبهن فى صلاتنا وقال فى دبر صلاتنا اللهم انى اسئلك الثبات فى الامر واسئلك عزيمة الرشد واسئلك شكر نعمتك وحسن عبادتك واسئلك قلبا سليما ولسانا صادقا واستغفرك لماتعلم واسئلك من خير ماتعلم واعوذ بك من شر ماتعلم- (الترمذى: النسائى: مسند امام احمد)

Hadhrat Shaddad Ibno Aws narrates that Rasulullaah Sallallaahu alaihi wa sallam used to teach us the few words of Dua that we are saying in our Salat or he said, right after our Salat. “Allaahumma innee As-aloka thabaata feel Amri wa As-aloka Azeematar Roshde wa As-aloka Shokra neimatika wa Husna Ibaadatika wa As-aloka Qalban Saleeman wa Lisaanan Saadiqan wa Astagfiroka Limaa Ta’lamo wa As-aloka Min Khaire Maa Ta’lamo wa Awuzobika Min Sharri Ma Ta’lamo.” (Thirmizi, No-3329. Nasayee, No-1287 and Imam Ahmed. No-16510)

22. This is narrated by Imam Ibnu Majah and Imam Ahmed:

عن ام سلمة ان النبي صلى الله عليه وسلم كان يقول في دبر الفجر اللهم انى اسئلك علما نافعوا عملا متقبلا و رزقا طيبا- (ابن ماجة: اقامة الصلاة: 915: واحمد: مسند الانصار: 25312)

Hadhrat Ibno Salamata Radiyallaaho anha narrates that Nabi Sallallaaho alaihi wa sallam used to make Dua after Fajar Salat saying: “Allaahumma Innee As-aloka Elman naafiyan, wa Amalan Motaqabbalan wa Rizqan Taiyeba.” (Ibno Majah: Eqamatus Salat, No- 915, Ahmed: Masnadul Ansaar. No-25312)

23. This Hadith is reported by Imam Ibnu Majah:

عن ابى سعيد الخدرى رضى الله عنه عن النبي صلى الله عليه وسلم قال من قال في دبر صلاة الغداة لاله الا الله وحده لا شريك له له الملك وله الحمد بيده الخيرو هو على كل شئ قدير كان كعتاق رقبة من ولد اسمعيل (ابن ماجة: الادب)

Hadhrat Abu Sayeed Khudhry Radiyallaaho anho reported from Nabi Sallallaaho alaihi wa sallam that He said “Whoever says after morning Salat: Laa ilaaha illallaaho wahdaho laa shareeka laho lahol mulko wa lahol hamdo biyadehil khairo wa huwa alaa kulli shai-en quadeer’ will get the similar virtues as a person make free from Bani Ismayeel.” (Ibno Majah: Adaab. No-3789)

24. The Hadith reported by Imam Bokhari, Imam Muslim, Nasayee, Abu Dawud, Ibno Majah, Darami and Imam Ahmed:

عن ابى هريرة رضى الله عنه ان رسول الله صلى الله عليه وسلم كان يدعوفى دبر صلاة الظهر اللهم خلك الوليد بن الوليد وسلمة ابن هشام وعياش بن ربيعة وضعفة المسلمين من ايدى المشركين الذين لا يستطيعون حيلة ولا يهتدون سبيلا- (رواه البخارى: الاذان: الجمعة: الجهاد والسير- احاديث الانبياء- تفسير القرآن الادب- الدعوات- الاكراه- اخرجه مسلم: المساجد: النسائي: الافتتاح- التطبيق: ابوداود: الصلاة: ابن ماجة: اقامة الصلاة- الدارمي: الصلاة- احمد: مسند المكثرين)

Hadhrat Abu Hurairah Radiyallaaho anho reports that Rasul-ullaah Sallallaaho alaihi wa sallam used to make Dua after Johar Salat saying: “Allaahumma Khallis al walid Ibnal walid wa Salamata Ibna Hishamin wa Aiyash Ibna Abi Rabeeyata wa dha’fatal Muslimina min Aydil Mushrikeena allazeena laa yastatheeyuna Hilatan wa la yahtadoona Sabeela.” (Bokhari: Ch.Azan, Jumuah, Jihad wass Siyar, Ahaadithul Ambiya, Tafsirul Qura’an, Adaab, Da’waat, Ekrah. Imam Muslim: Ch. Masaajid. Imam Nasayee: Ch. Iftitah, Tathbiq. Imam Abu Dawud: Ch. Salat. Imam Ibno Majah: Ch. Eqamatus Salat. Darami: Ch. Salat. Ahmed: In Masnadul Mokassirin) **25. This Hadith is reported by Imam Muslim, Imam Thirmizi, Nasayee, Abu Dawud, Ibno Majah, Imam Malik and Imam Ahmed:**

عن ابى نضرة قال كان ابن عباس رضى الله عنه على منبر اهل البصرة فسمعته يقول ان نبى الله صلى الله عليه وسلم كان يتعوذ فى دبر صلاته من اربع يقول اعوذ بالله من عذاب القبر واعوذ بالله من عذاب النار واعوذ بالله من الفتن ما ظهر وما بطن واعوذ بالله من فتنة الاعور الكذاب- (اخرجه مسلم فى المساجد مواضع الصلاة: والترمذى فى الدعوات والنسائي فى الجنائز و ابوداود فى الصلاة وابن ماجة فى الدعاء وامام مالك فى النداء للصلاة وامام احمد)

Hadhrat Abu Nadhrah said that Hadhrat Ibno Abbas Radiyallaaho anhoma said in the Mimber of Basrah that I heard “Nabi Sallallaaho alaihi wa sallam was asking refuge from four things saying, “Awuzu billaahi min Azaabil Qabri, wa Awuzu billaahi min Azaabin naari, wa awuzu billaahi minal Fitana ma zahara wa maa batan, wa awuzu billaahi min Fitnatil A’waril Kazzabi.” (Muslim: Masaajid. Thirmizi: Da’wat. Nasayee: Janaayiz. Abu Dawud: Salat. Ibno Majah: Dua. Malik: Salat and Imam Ahmed.)

26. This Hadith is reported by Imam Bokhari, Imam Muslim, Nasayee and Imam Ahmed:

عن جسة قالت حدثتني عائشة رضى الله عنها قالت دخلت على امرأة من اليهود فقالت ان عذاب القبر من البول فقلت كذبت فقالت بلى انا لنقرص منه الجلد والثوب فخرج رسول الله صلى الله عليه وسلم الى الصلاة وقد ارتفعت اصواتنا فقال ما هذا فاخبرته بما قالت فقالت صدقت فاصلى بعد يومئذ صلاة الاقبال فى دبر الصلاة رب جبرائيل وميكائيل واسرافيل اعذنى من حر النار وعذاب القبر- (رواه البخارى: الجنائز: مسلم: المساجد- النسائي: السهو- احمد: مسند الانصار)

Hadhrat Jasrah said that Hadhrat Ayesha Radiyallaaho anha narrates that one Yahodi lady came to me and said, because of urine there will be Azab in the grave, I said you lied, she said yes it is, we have to cut down the skin and clothes. Then Rasulullaah Sallallaaho alaihi wa sallam came out for Salat, whereas we have raised the voice at that time. He asked, what is this? Then I informed Him whatever she said. Rasul said, whatever she has said it is right. After this moment, whenever Rasul made any Salat He used to say this Dua right after Salat, “Rabba Jibrayil wa Mikayil wa Israfil Ayiznee min Harrin Nari wa Azabil Qabri.” (Bokhari, Janayez, Muslim, Masaajid, Nasayee, Sahwa, Ahmed.)

Respected readers! Please take a look for a moment. You will see that raising both hands for Dua is the holy habits of our beloved Prophet and also it is proved undoubtedly by these authentic narrations of

Ahaadith that Rasul and Sahaba e kiram used to make Dua right after Salat. It is also proved that legal procedure of making Dua is to raise the both hands. This is why all over the world, all sects of Muslims have been making Dua by raising both hands after Salam in the Salat and in all occasions of Dua.

DUA AFTER SALAT IS THE COMPLETION

Making Dua after Salat however is not part of the Salat and it is not Fard or Wajib, but Sunnah. Although it is Sunnah, the importance of making Dua after Salat is clear to all, as it is explained throughout the narrations of Ahaadith. It has a close relation with Salat. Salat is Ebadah and Dua is also Ebadah. Dua is the essence of all Ebadah. Moreover Dua is most listened and more acceptable when it is made after Salat.

Performing Salat is the command of Allaah. When a person is making Salat, he is obeying the commands of his Master. After the accomplishment of the command, it is time to get the reward. So at that time, if a servant of Allaah prays for something or asks anything, then there is more possibilities and hopes of acceptance. This is why making Dua after Salat is the completion of the original object. Imam Abu Eisa Thirmizi narrates:

عن الفضل بن عباس رضى الله عنه قال قال رسول الله صلى الله عليه وسلم الصلاة متى متى تشهد فى كل ركعتين وتخضع وتضرع وتمسك وتذرع وتقتنع بيديك يقول ترفعهما الى ربك مستقبلا ببطونها وجهك وتقول يارب يارب ومن لم يفعل ذلك فهو كذا وكذا- قال ابو عيسى وقال غير ابن المبارك فى هذا الحديث من لم يفعل ذلك فهو خداج (الترمذى: التخضع فى الصلاة: رقم 351 واحمد فى الشاميين: 16868)

Hadhrat Fadhral Ibno Abbas Radiyallaahu an-homa said that Rasu- lullaah Sallallaahu alaihi wa sallam said, "Salat is two two Raka'at, after every two Raka'at Tashah-hud must be made, and with deep attention, extreme entreaty, feelings of helplessness, serious submission and raising both hands towards your Rab, palm of the hands should be in front of your face and saying 'Ya Rab, Ya Rab! Whoever does not do that, He is so so.'" Hadhrat Abu Musa said that "Other than Ibno Mobarak someone else said about this Hadith, whoever does not do that, he is incomplete." (Thirmizi, Salat-351, Ahmed: 16868)

There are two words in this Hadith, one is **تقتنع** meaning 'Raising your both hands in the Dua and other word is **خداج** meaning **النقصان** incomplete. It is mentioned clearly to raise both hands towards Allaah lifting the palm in front of the face and saying 'Ya Rab, Ya Rab!'. This is the wording of the Hadith. Is it not the shape of Dua? Another Hadith which is reported by Imam Abu Dawud one of the 'Sihah Sittah' book says:

عن المطلب عن النبى صلى الله عليه وسلم قال الصلاة متى متى ان تشهد فى كل ركعتين وان تباىس وتمسك وتقتنع بيديك وتقول اللهم اللهم فمن لم يفعل ذلك فهو خداج: سئل ابوداود عن صلاة الليل متى متى قال ان شئت متى وان شئت اربعا- (رواه ابو داود فى الصلاة: 1104)

It is narrated by Hadhrat Mottalib Ibno Rabiyyata Radiyallaahu anho that Nabi Sallallaahu alaihi wa sallam said, "Salat is two two and you have to say Tashah-hud in every two Raka'at, showing needs, helplessness by raising your both hands saying 'Allaahumma, Allaahumma'. Whoever does not do that, it is not completed (Khidaj)." Hadhrat Abu Dawud was asked about two, should be in the night time? He replied "You have a choice if you want to make by two or you want to make by four Raka'at." (Abu Dawud, Salat, No-1104)

It is clearly mentioned in this narration that Salat has to be made by two Raka'at and after that, Dua has to be made by raising both hands saying 'Allaahumma Allaahumma' with extreme attention and humbleness. If it is not done so, that Salat is incomplete. Think again, should we do something which is not completed?

Take a look in another similar statement of Hadith which is reported by Ibno Majah from one of the 'Sihah Sittah' book:

عن المطلب يعنى ابن ابى وداعة قال قال رسول الله صلى الله عليه وسلم صلاة الليل متى متى وتشهد فى كل ركعتين وتباىس وتمسك وتقتنع وتقول اللهم اغفرلى فمن لم يفعل ذلك فهو خداج- (رواه ابن ماجه: اقامة الصلوة والسنة فيها: 1315)

Hadhrat Muttalib Ibno Abi Wada'ata reports that Hadhrat Rasu- lullaah Sallallaahu alaihi wa sallam said, "Night time Salat by two two Raka'at and after every two Raka'at Tashah-hud has to be said and with extreme need and helplessness by raising both hands saying 'Allaahummagfirly.' Whoever is not doing so, is incomplete." (Ibno Majah, Salat, No-1315)

Making Dua by raising both hands is clearly mentioned in this Hadith. The word used here is **تقتنع** بمعنى **ترفع يديك فى الدعاء** means raise both your hands in the Dua and also the wording 'Allaahummagfirly' asking forgiveness is the direct word of Dua. There is another Hadith with more details to make Dua after Salat narrated by Imam Ahmed Ibno Hambal Rahmatullaahi alaihi in his Masnadush Sahami:

عن المطلب بن ربيعة ان رسول الله صلى الله عليه وسلم قال صلاة الليل متى متى واذا صلى احدكم فليتشهد فى كل ركعتين ثم ليحلف فى المسألة ثم اذا دعا فليتبأس وليتضعف فمن لم يفعل ذلك فذلك الخداج او الكخداج- (مسند امام احمد: مسند الشاميين: رقم-16869)

Hadhrat Mottalib Ibno Rabiyyata narrates that Rasulullaah Sallallaahu alaihi wa sallam said, "Salat in the night time by two two Raka'ats, when a person makes Salat must say Tashah-hud' in every two Raka'at and then he should ask humbly his needs, then when he makes Dua, should show his helplessness and reveal the deception and weakness to Him, whoever does not do that, it is incomplete or appears as incomplete." (Imam Ahmed, No-16869)

In this Hadith, more details and explanations are available. Look at the passage you can see the words ‘al-masa’lah’ and ‘Dua’ are mentioned. The meaning of these two words are very close to each other which is used for Dua. Here is another Hadith stated by Imam Ahmed in the same chapter:

عن المطلب ان النبي صلى الله عليه وسلم قال الصلاة مثنى مثنى وتشهد وتسلم في كل ركعتين وتبأس وتمسك وتقع يديك وتقول اللهم اللهم فمن لم يفعل ذلك فهي خداج- (رواه احمد في مسند الشاميين-رقم 16871)

Hadhrt Mottalib narrates that Nabi Sallallaaho alaihi wa sallam said, “Salat must be made by two two, there should be Tashah-hud and Salam on two Raka’at and showing the needs and helplessness and raising both hands saying ‘Allaahumma Allaahumma’. Whoever does not do that it is not complete.” (Imam Ahmed, No-1687)

In this Hadith the description of Dua is more clear, how and when to make Dua, after Salam or before Salam that point is also apparently clear. So making Dua after Salam is the direct command of Rasul Sallallaaho alaihi wa sallam. Another Hadith stated by Imam Ahmed®:

عن المطلب ان النبي صلى الله عليه وسلم قال الصلاة مثنى مثنى تشهد في كل ركعتين وتبأس وتمسك وتقع يديك وتقول اللهم اللهم فمن لم يفعل ذلك فهي خداج- قال شعبة فقلت صلاته خداج قال نعم فقلت له ما الافتتاح فبسط يديه كأنه يدعو- (امام احمد: في الشاميين: رقم- 16872)

Hadhrt Mottalib narrates that Nabi Sallallaaho alaihi wa sallam said, “Salat is two two Raka’at, Tashahhud in every two Raka’at, showing needs, helplessness by raising both hands and saying ‘Allaahumma Allaahumma’ whoever does not do that it is incomplete.” Hadhrt Sho’ba said, “I asked, is his Salat incomplete?” He replied, “Yes.” Then again I asked, “What is ‘Iqna’?” He extended both His hands look like He is making Dua.” (Imam Ahmed, No-16872)

The author of ‘Al-kawkabud Durri’ Allamah Yahya Khandalovi narrates an explanation in his book through the reference of the author of ‘Tanwir’ which is very suitable. He said:

من لم يفعل ذلك فهو خداج اي من لم يدعو بعد الصلاة رافعا يديه مستقبلا ببطونها الى وجهه ولم يطلب حاجته قائلا يارب يارب ما فعله من الصلاة ناقصة عندالحق سبحانه وتعالى كذا في التنوير- (الكوكب الدرى: ج 2: ص-291)

“Whoever does not do that, it is incomplete, that means whoever does not make Dua after Salat raising both hands uplifting palm in front of the face and not asking his needs by saying ‘Ya Rab, Ya Rab’ whatever he has done in the Salat is incomplete to Allaah Subhanaho wa ta’ala as it is mentioned at ‘At tanwir.” (Al kaw-kabud Durri, vol-2, page-291)

Based on this Hadith Allamah Yahya Khandalawi made a beautiful statement which one we can consider as helpful evidence. He said:

هذا يثبت الدعاء بعد الصلاة برفع يديه كما هو المعمول وانكار الجهلة عليه مردود- (الكوكب الدرى: ج 1: ص-171)

“This Hadith establishes Dua after Salat by raising hands as it is prevalent in the Muslim community and ignorant refusal is rejected.” (Kawkabud Durri, vol-1, page-171)

RAISING HANDS AFTER SALAT IS THE HOLY HABITS OF RASULULLAAH

There are many narrations of Hadith which states that our beloved Prophet Sallallaaho alaihi wa sallam raised His hands in the Dua as I have mentioned so far in this booklet. In this chapter I want to state two more Hadiths which will give the readers more satisfaction and will help to remove the confusions.

ONE: The world famous Tafsir of the holy Qura’an which is Tafsir e Ibn e Kathir narrates a Hadith with Sanad in the Tafsir of Surah Nissa, Ayat No-97.

قال ابن ابي حاتم حدثنا ابو معمر المقرئ حدثني عبدالوارث حدثنا علي بن زيد عن سعيد بن المسيب عن ابي هريرة ان رسول الله صلى الله عليه وسلم رفع يده بعد ما سلم وهو مستقبل القبلة اللهم خلص الوليد بن الوليد وعياش بن ابي ربيعة وسلمة بن هشام وضعفة المسلمين الذين لا يستطيعون حيلة ولا يهتدون سبيلا من ايدى الكافرين- (تفسير ابن كثير: النساء: آية- 97: ص- 555: مطبوعة بدار المعرفة ببيروت- لبنان: سنة- 1986م)

Hadhrt Ibno Abi Hatim said that Hadhrt Abu ma’mar al moqri stated to us that Hadhrt Abdul Waris stated to me that Hadhrt Ali Ibno Zaid has stated from Hadhrt Sayeed Ibnul Mosaiyeb from Hadhrt Abu Hurairah Radiyallaaho anho that Rasulullaah Sallallaaho alaihi wa sallam raised His hands after He turned the Salam facing Qiblah and said “Allaahumma Khallis al walida ibnal walidi wa Aiyash Ibna Abi Rabiyyata wa Salamata Ibna Hisham wa Dha’fatal musliminal lazeena la yastathiuoona hilatan wala yahtadhoona sabeela min aydil Kafireen.” (Tafsir Ibno Kathir, An Nissa, Ayat-97, page-555, Printed by Darul Ma’rifah, Lebanon in 1986)

This Hadith indicates clearly that Rasulullaah Sallallaaho alaihi wa sallam made Dua after Salam by raising hands while He was facing Qiblah. This evidence is enough for the Ummah to practice. Also note that this Hadith is ‘Hadith of action’ meaning approval by action of Rasul.

TWO: There is another Hadith which is the saying of Rasulu- llaah Sallallaaho alaihi wa sallam:

حدثني احمد بن الحسن بن ادبويه ثنا ابو يعقوب اسحق بن خالد بن يزيد البالى ثنا عبد العزيز بن عبد الرحمن القرشى عن خصيف عن انس بن مالك رضى الله عنه عن النبي صلى الله عليه وسلم انه قال مامن عبد بسط كفيه في دبر كل صلاة ثم يقول اللهم الهى واله ابراهيم واسحق

ويعقوب واله جبريل وميكائيل واسرافيل عليهم السلام اسئلك ان تستجيب دعوتى فانى مضطر وتعصمنى فى فانى مبتلى وتنانلى برحمتك فانى مذنب وتنفى عنى الفقر فانى متمسك بالامان حقاعلى الله عزوجل ان لايرد يديه خائبتين-

(رواه حافظ بن السننى فى عمل اليوم والليلة : ص - 53 : رقم - 138 : مفتى عميم الاحسان فى فقه السنن والاثار : ص - 66)

Hadhrat Ahmed Ibnol Hasan Ibno Adibawaihi stated that Hadhrat Abu Yaqub Ibno Khalid Ibno Yazid al Baalisi stated that Hadhrat Abdul Aziz Ibno Abdur Rahman al Qurashi from Hadhrat Khasif stated from Hadhrat Anas Ibno Malik Radiyallaaho anho stated that Hadhrat Rasulullaahi Sallallaaho alaihi wa sallam said, "Whoever any servants of Allaah extend his hands after the Salat saying 'Allaahumma Elaahi wa Elaaha Ibrahima wa Ishaqa wa Yaquba wa Elaaha Jibrayeela wa Mikayeela wa Israfeela Alaihimus salam, Ass-aluka an Tastajeeba Da'watee Fa inni Mudhtarron wa Ta'simonee feyya Fa inni Mubtalan wa Tanaloniee bi rahmatika Fa inni Muznibon wa Tanfa Annil Faqra Fa inni Mutamaskinon,' it will be due upon Allaah the Almighty that his extended both hands would not be returned empty." (Hafiz Ibnus sini, in Amalil Yawmi wal lailah, page- 53. No-138 and Mufti Amimul Ehsaan, in Fiqhus sunan wal Athaar, page-66)

In both of these Hadith the word of raising hands in the Dua after every Salat is clearly mentioned. The guidance is given by the action and the sayings of Rasul Sallallaaho alaihi wa sallam. What else is needed for evidence to make Dua by extended hands after Salat? Whoever has no intention to listen, no one can force him.

QURANIC VERSE TO MAKE DUA AFTER SALAT

Making Dua after Salat is an important action and should be done as it is directed by Quranul Karim. Take a look the Ayat of Surah Inshiraah which is in the 30th part of the holy Qura'an:

فاذا فرغت فانصب: (انشراح: اية - 7)

"Whenever you finish the Salat then do the struggle." (Ayat-7)

In this Ayat Allaah Subhanaho wa ta'ala has commanded to his Rasul. It is not limited for the Rasul only, but all the Ummat are included in this command. So that all the Ummat has to do this struggle. What is the struggle that all the Ummah has to do? For that answer we have to look at the Tafsir of this Ayat, otherwise self interested evil force will get the chance to add their own opinion. Lets go to the Sahaaba e kiram to learn the Tafsir of this Ayat which is available in the Tafsir books where the saying of Sahaba were followed.

FIRST: Very dependable commentary Kitab by Imam Quazi Nasir uddin Abu Sayeed Abdullah Ibno Omar Ibno Mohammad Sirajee Al-Baidhawi narrates:

TAFSIR AL-BAIDHAWI:

فاذا فرغت فانصب: فاذا فرغت من الصلاة فانصب بالدعاء (بيضاوى: ج: 2: ص - 606)

"So when you are free after Salat, strive hard to make Dua." (Baidhawi, vol-2. page- 606)

SECOND: The Tafsir which is written according to the 'Mas-haf Amiree' the one is kept securely reserved in Egypt:

TAFSIR IBNO ABBAS:

يقال اذا فرغت من الصلاة المكتوبة فانصب فى الدعاء (تفسير ابن عباس: ص - 514)

"It is said to Him (Nabi Sallallaaho alaihi wa sallam) when you are free from Fard Salat, struggle hard in making Dua." (Tafsir e Ibno Abbas, page-514)

THIRD: World famous commentary book of the holy Qura'an:

TAFSIR JALALAIN:

فاذا فرغت من الصلاة فانصب اتعب فى الدعاء - (جلالين: ص - 502)

"When you are free from Salat, strive hard in making Dua," (Jalalain, page-502, printed in Maktaba Rashidiah, Delhi, 1376H)

FOURTH: World renowned Mufassir Hafiz Imaduddin Ibno Kathir narrates in his Kitab: قوله فاذا فرغت فانصب بعد فراغك الدعاء (تفسير ابن كثير: ج: 4: ص - 562) من الصلاة وانت جالس وقال على بن ابى طلحة عن ابن عباس فاذا فرغت فانصب يعنى فى

"Wordings of Allaah: *Fa iza fa faragtha fansab*, means after getting free from Salat and you are sitting. Hadhrat Ali Ibno Abi Talha said from Ibno Abbas when you are free from Salat than struggle hard in making Dua." (T. Ibno Kathir, vol-4, page-562)

FIFTH: Imam Jalal Uddin Suyyothi narrates in his world famous Tafsir book:

AD DUR RUL MANTHUR:

قال فاذا فرغت من الصلاة فانصب فى الدعاءوا سال الله وراغب اليه - (الدر المنثور: ج: 6: ص - 617)

"It is said, when you are free from Salat, struggle hard in making Dua and ask to Allaah ta'ala and devout unto him." (Durrul Manthur, V-6, page-617)

SIXTH: The author of the reliable Tafsir book of the Qura'an is a specialist about the narration of the revelation of Ayaats:

TAFSIR AL-BAGAWEE:

فاذا فرغت فانصب اي فاتعب والنصب: التعب-قال ابن عباس وقتادة والضحاك ومقاتل والكلبي: فاذا فرغت من الصلاة المكتوبة فانصب الى ربك فى الدعاء وارغب اليه فى المسألة يعطك وروى عبد الوهاب بن مجاهد عن ابيه قال اذا صليت فاجتهد فى الدعاء والمسألة- (تفسير البغوى: ج4:ص-503)

“When you are free then strive hard, Nasab means, striving hard. Hadhrat Ibno Abbas, Qathadah, Dahhak, Maqatil and Kalbi said, when you are free from Fard Salat, strive hard to your Rab in making Dua and concentrate more on asking, you will be given. Hadhrat Abdul Wahhab Ibno Mojahid reported from his father said, when your Salat is over, try hard in making Dua and in asking.” (Tafsir al Bagawee. Vol-4, page-503)

SEVENTH: World famous Tafsir of ‘Sheikh Kabir’ Imam Fakhr Uddin Razi narrates:

TAFSIR KABIR:

ثم قال تعالى فاذا فرغت فانصب وجه تعلق هذا بما قبله انه لما عدد عليه نعمه السالفة ووعدهم بالنعم الالفة لاجرم بعثه على الشكر والاجتهاد فى العبادة فقال فاذا فرغت فانصب اي فاتعب يقال نصب ينصب قال قتادة والضحاك ومقاتل اذا فرغت من الصلاة المكتوبة فانصب الى ربك فى الدعاء وارغب اليه فى المسألة يعطك- (تفسير كبير للرازي: ج-32: ص- 7)

“Then Allaah ta’ala said, *Fa eizaa Faragtha Fansab*, the reason of connection with the previous Ayat that is when Allaah ta’ala has bestowed numerous mercy upon him and also promised him further more mercy, there is no doubt that it will be sent down on gratefulness and struggling in worship. So it is said, ‘*Fa eizaa Faragtha Fansab*’ when you are free, then struggle. It is said, Nasaba yansobo. Hadhrat Qathadah, Dahhak and Moqatil said when you are free from Fard Salat, then strive hard in making Dua to your Rab and concentrate more to him in asking, you will be given.” (Tafsir e Kabir, vol-32, page-7)

EIGHTH: The well known Tafsir of Qura’an by Imam Alauddin bin Mohammad Al-Baghdadi:

TAFSIR E KHAZEN:

فاذا فرغت فانصب لما عدد الله على نبيه صلى الله عليه وسلم نعمه السابقة بعثه على الشكر والاجتهاد فى العبادة والنصب فيها او ان لا يخلى وقتا من اوقاته منها فاذا فرغ من عبادة اتبعها باخرى - والنصب والتعب- قال ابن عباس اذا فرغت من الصلاة المكتوبة فانصب الى ربك فى الدعاء وارغب اليه فى المسألة- (تفسير خازن: ج4: ص-390)

“When you are free, strive hard. However Allaah ta’ala has bestowed numerous mercy upon His Nabi Sallallaahu alaihi wa sallam on gratefulness and struggling in worship and striving in it or do not leave the time empty from Ebadah. So when you become free from a Ebadah follow the other. Nasab means strive hard. Hadhrat Ibno Abbas said, when you will be free from Fard Salat, then strive hard in making Dua to your Rab and concentrate more in asking.” (Tafsir Khazeen, vol- 4, page-390)

NINETH: Tafsir of a renowned Mufassir Imam Aloosi:

TAFSIR RUHUL MA’ANI:

فاذا فرغت اى من عبادة كتبليغ الوحي فانصب فاتعب فى عبادة اخرى شكرالما عددنا عليك من النعم السالفة ووعدناك من الالفة كانه عزوجل لما عدد عليه ماعدد ووعده صلى الله عليه وسلم بما وعد بعثه على الشكر والاجتهاد فى العبادة وان لا يخلى وقتا من اوقاته منها فاذا فرغ عبادة اتبعها اخرى - اخرج ابن جرير وغيره من طرق ابن عباس انه فقال اى اذا فرغت من الصلاة فانصب فى الدعاء وروى نحوه عن الضحاك وقتادة- (تفسير روح المعانى: ج30: ص-171)

“*Fa iza Faraghta*, when you are free from the Ebadat such as Tableeg of Ohi. So strive hard to do some other worship, showing the gratitude for the numerous mercy what I have bestowed upon you previously and I have promised to give you further more mercy. Whatever is given up to now, there will be more which will be given upon the gratefulness and struggling in Ebadah, than no time should left empty from worship. When you are free from one, do the other. Hadhrat Ibno Jareer and others stated from Hadhrat Ibno Abbas that he said, when you become free from Salat, then strive hard to make Dua. Same statement has been given from Dah-hak and Qatadah.” (Ruhul Ma’ani, vol-30, p-171)

TENTH: World famous Mofassir Hadhrat Abu Abdillah Mohammad Ibno Ahmed Al-Ansari Al-Qurthobi stated:

TAFSIR QURTHOBI:

قوله تعالى فاذا فرغت قال ابن عباس وقتادة: فاذا فرغت من صلاتك فانصب اى بالغ فى الدعاء وسله حاجتك- (تفسير قرطبي: ج30: ص-108)

“Saying of Allaah: *Fa iza Faraghta*, Hadhrat Ibno Abbas and Qatadah Radiyallahu anhoma said, when you will be free from your Salat, then strive hard extremely in making Dua and ask Him your needs.” (Tafsir Qurtobi, vol-30, page- 108)

ELEVENTH: A renowned Mofassir of Qura’an Allamah Quazi Abus Sawoud Mohammad bin Mohammad Al-Amadi stated in his Tafsir Kitab:

TAFSIR ABUS SAWOUD:

(فاذا فرغت) اى من التبليغ وقيل من الغزو (فانصب) فاجتهد فى العبادة واتعب شكرا لما اوليناك من النعم السابقة ووعدناك من الالفة فقل فاذا فرغت من صلاتك فاجتهد فى الدعاء- (تفسير ابو السعود: ج9: ص-73)

“*Fa iza Faraghta*, means when you become free from preaching, it is said from battle, Fansab, then struggle in Ebadah and strive hard to show the gratitude of the blessings what I have made previously and I made promise you

for more mercy. It is said, when you are free from your Salat, struggle hard in making Dua.” (Tafsir Abus Sawoud, vol- 9, page-73)

TWELVTH: Allamah Nasafi’s world famous Tafsir:

TAFSIR NASAFI:

فاذا فرغت فانصب: اي اذافرغت من دعوة الخلق فاجتهد في عبادة الرب وعن ابن عباس فاذا فرغت من صلاتك فاجتهد في الدعاء واختلف انه قيل السلام اوبعده- (تفسيرالنسفي: ج3: ص-1978)

“*Fa iza Faraghta Fansab*, means when you are free from inviting people then struggle hard in worship for your Rab. It is reported from Ibno Abbas he said, when you are free from your Salat, then struggle hard in making Dua. There is a difference of opinion that it should be before Salam or after.” (Tafsir Nasafi, vol-3, p-1978)

THIRTEENTH: The best and dependable Tafsir in the world which is Masnadan a’n Rasulillah wass Sahaabate wat Tabeyean;

TAFSIR IBNE ABI HATIM:

قوله تعالى: فاذا فرغت فانصب: عن ابن عباس في قوله تعالى (فاذا فرغت فانصب) الاية قال اذافرغت من الصلاة فانصب في الدعاء و اسئل الله وارغب اليه: (تفسير ابن ابي حاتم: ج10: ص-3446)

“Saying of Allaah ta’ala: *Fa iza Faraghta Fansab*, reported from Ibno Abbas about the Saying of Allaah ta’ala (*Fa iza Faraghta Fansab*) He said, when you get free from Salat, then strive hard in Dua and ask Allaah and concentrate more to Him.” (Tafsir Ibno Abi Hatim, vol- 10, page-3446)

FOURTEENTH: A revolutionary Tafsir of the holy Qura’an in the fourteen century of Allamah Amed Redha khan:

KANZUL IMAN:

(فاذا فرغت فانصب) توجب نماز سئ فارغ هو تو دعامين محنت كرو: ص-954)

“When your Salat is over, then strive hard in Dua.”(Page-954) These are the explanation of the Ayat of Qura’an and the explanation is made by the referance of Shahaba e kiram from Rasulullaah Sallal laaho alaihi wa sallam. So it is proven clearly through the Qura’an where is no chance to make any sort of doubt or confusion about making Dua after Salat whether it is Fard, Sunnat or Nafal.

FIFTEENTH: Hujjatul Islam Imam Abu Bakr Ahmed Ibno Ali Al-Razi Al-Jassas, who is an unparallel Mufassir with Fiqah:

AHKAMUL QURA’AN:

فاذا فرغت فانصب: قال ابن عباس اذافرغت من فرضك فانصب الى ما رغبتك تعالى فيه من العمل وقال الحسن فاذا فرغت من جهاد اعدائك فانصب الى ربك في العبادة وقال قتادة فاذا فرغت من صلاتك فانصب الى ربك في الدعاء وقال مجاهد فاذا فرغت من امر دنياك فانصب الى عبادة ربك وهذه المعاني كلها محتملة والوجه حمل اللفظ عليها فيكون كلها جميعها مرادا وان كان خطبا للنبي صلى الله عليه وسلم فان المراد به جميع المكلفين- (انشراح: ج 5: ص-373)

“*Fa iza Faraghta Fansab*, Hadhrat Ibno Abbas said, when you are free from your Fard then strive hard in your practice to whom you need most the almighty. Hadhrat Hasan said, when you are free from the war with enemy then strive hard to your Rab with Ebadah. Hadhrat Qatadah said, when you are free from your Salat then strive hard to your Rab with Dua. Hadhrat Mojahid said, when you are free from your worldly works then stive hard to your Rab with Ebadah. These all meanings are covered by this word and the reason is to comprehend all of that objects. However the approach is only for the Nabi Sallallaaho alaihi wa sallam but it targeted all the Muslims those are bound to obey the Shariah.” (Ahkamul Qura’an lil Jas-sas, vol- 5, page-373)

These are the fifteen Tafaseer of the Ayat from Surah Inshirah. How many evidences do we need to confirm the authenticity of a subject ? Are these fifteen Tafaseer not enough?

My dear readers! Making Dua after Salat by raising both hands are totally lawful and blessedful which is commanded by Allaah Subha- naho wa ta’ala and guided by Rasulullaah Sallallaaho alaihi wa sallam.

NOT TO MAKE DUA AFTER SALAT IS PUNISHABLE

The author of ‘Kawkabud Durri’ Allamah Yahya Khandalowi made a statement in his Kitab, that it is proven by the Qura’an and Hadith the importance of making Dua, so no one should avoid it. Also it is proven that making Dua after Salat is not committing any innovation or a bad action, but it is obeying the exact command of Allaah and the Sunnat of Rasulul. Based on these points Allamah Khandalowi made a decision that whoever does not make Dua, commits a crime which is punishable under the Islamic Sharia’s law. He said:

قوله قال ربكم ادعوني استجب لكم الاية لقد تضمنت شرائع الاسلام باسرها دعوات صريحة او ضمنية فكان الامر بالدعاء هو الامر باتيائها بحسب الحقيقة ولاشك ان الاباء عن الدعاء على هذا التقدير انما هو ابناء عن شعائر الشرع فلامحالة يكون سببا للعقاب- (كوكب الدرى: ج2: ص-291)

“The saying of Allaah ‘Your Rab said, make Dua to me, I will accept for you.’ It is sure that Islamic Shariah comprehends many direct and indirect Duas. So the order of making Dua is the order to obey as it is originated.

There is no doubt that denial of making Dua is the denial of the symbol of Shariah, it is undoubtedly a cause of punishment.” (Kawkabud Durri, vol-2, page-291)

Whoever is not making Dua after Salat he has to be punished under the Islamic Law. Explaining this he made another statement in the same chapter:

ولكننا معاشر العوام الذى عمتهم الغفلة واحاطت بهم القسوة حتى لا يكاد احدنا يؤدى الاحكام حسب ما امر به لسنا نتمكن من الاكتفاء بالدعوات الضمنية التى اشير اليها فى الآية بل لابد من اتيان الدعاء مستقلا على حدة فيعزرننا تارك الدعوات بعد الصلوات ولا يعذر على تركها- (كوكب الدرى: ج2: 291)

“But we are the general people captured by negligence and covered by heretic hardened such way that none of us close to obey the Sharia rules as we are commanded. We should not stay on practicing the indirect Duas which are given hints in the Ayat, but indeed we have to bring Dua in such form that shows its specific position itself, so that punishment will be given to ones who disobey to practice the Dua after Salat and he shall not be considered as incompetent to give up.” (Kawkabud Durri, vol-2, page-291)

DUA AFTER FUNERAL SALAT

We are experiencing nowadays some of the scholars are preventing people from making Dua after funeral Salat. We need to go into the depth of the subject either it has any evidence in favour of making Dua. In that case there are numerous evidences available to establish Dua after funeral Salat.

Our previous discussions in this booklet is the first supportive evidence in favour of making Dua.

There is a Hadith narrated by Imam Abu Dawud, Imam Ibno Majah and other Muhaddithin in their own books:

عن ابى هريرة رضى الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول اذا صليت على الميت فاخلصوا له الدعاء- (رواه ابوداود: كتاب الجنائز: رقم-2784 وامام ابن ماجة: الجنائز: رقم-1486)

It is narrated by Abu Hurairah Radiyallaaho anho that Rasulullaah Sallallaaho alaihi wa sallam said “ When you have finished the Salat upon the dead person then make Dua sincerely for that deceased person.” (Imam Abu Dawud: Chapter, Al-Janaayiz, no. 2784 and Imam Ibno Majah: Chapter, Al-Janaayiz, no. 1486.)

This Hadith is very much clear about making Dua after the Salat of Janaazah and it is also a command to obey.

ولذلك جرت العادة فى عامة المسلمين ان يدعوا للميت فى صلاة الجنائة بعد التسليم:

“So that, it is prevalently practiced in the general muslim community to make Dua for the deceased after Salam in the Salatul Janaazah.” Some of the scholars those who are preventing people from Dua after Salam, they are saying this command is to make Dua inside the Salat. But they should pay attention to the wording of Hadith where the word used in there is past tense. ‘Sallaitum’ means ‘you finished the Salat’ and after that, letter ‘Fa’ appeared with commanding word ‘Fakhlisu lahod Dua’ which means ‘right after that, make Dua sincerely’. This letter ‘Fa’ is to give the meaning of the following act. الفاء للتعقيب. It means Salat is the first action and second action is Dua.

The controversy is between saying Dua before Salam or after Salam. To say Dua inside the Salat before Salam has no controversy at all among the scholars because of other narrations of Hadith. Total Ummat of Rasul are making Dua before Salam unanimously inside the Salatul Janaazah. As we have discussed before that making Dua after Salam is Sunnah and it is proven also by the Qura’an and Hadith. So there should not be any controversy, but unfortunately it has happened. Be aware that Salatul Janaazah is a Salat same as other five times Salat in a day. All the Ahkam of Salat like purification of body, clothes, place, covering body, facing Qiblah, straight up the lines, Jama’at and all other obligations are the same. There is only a little difference in Arkan, like Quirat, Roku’, Sajdah, Qo-wu’d and Tashahud are excluded in the Janaazah Salat, because of the direction given by Rasul Sallallaaho alaihi wa sallam which is stated in other narrations.

Some of them say that Salatul Janaazah is a Dua, so that after Salam making another Dua is not legal. How sad thinking is this? It seems that if any body makes more and more Dua to Allah ta’ala, Allah will be displeased upon him, is it true? Of course not.

Basically Salatul Janaazah is not like Dua as we make Dua in some other times beside Salat. It is a Fard Salat which is Kifaayah. It has to be performed according to the obligations of Shariah. Making Dua is not Fard anywhere, even it is allowed to make Dua without following the Ahkam and Arkan (which are obligatory for five times Salat) outside the Salat. Do we need to face towards the Qiblah for making Dua? Is it obligatory to make Wodu for making Dua? Of course not. If anybody does it, thus better, but it is not Fard. No one can say that Salatul Janaazah can be done without Wodu or without facing Qiblah. So Salatul Janaazah is not simply a Dua as we make Dua in other times beside the five times daily Salat. All Salats are also Dua, but different Salat has different procedure to be performed. One kind of Salat is sending blessings upon Mohammad Sallallahu alaihi wa sallam. Other kind of Salat is making five times daily obligatory prayer, Salatul Eid, Salatul Jumuah, Funeral Salat, Salatul Istesqaa, Salatul Khasuf, Salatul kusuf, Salatul Hajat, Salatul Ishraq, Salatut Doha and Salatut Tahajjud. The performance procedure of these two kinds are not the same. The secondly mentioned Salat has specific and obligatory job to in order to be

performed. To perform the Firstly mentioned Salat is not that much obligated. So saying Salatul Janaazah is a Dua, so that after Salam making Dua is not necessary is totally false.

As we know that Salatul Janaazah is a Fard Salat. A narration of Hadith gives us the idea that Dua after Fard Salat has more possibility to be accepted. Lets take a look at the Hadith which is reported by Imam Thirmizi:

عن ابى امامة رضى الله عنه قال قيل يارسول الله صلى الله عليه وسلم اى الدعاء اسمع قال جوف الليل الاخر ودبر الصلوات المكتوبات-قال ابو عيسى هذا حديث حسن - (رواه الترمذى: الدعوات: ج 5: ص 527: رقم 3421)

Hadhrat Abu Umamah Radiyallaaho anho stated that Rasul Sallal- laaho alaihi wa sallam was asked that which Dua is the most heard? He replied, “Last part of the night and right after Fard Salat. Imam Abu Eisa Thirmizi said, this is a Hasan Hadith.” (Thirmizi, D’awat, vol-5, page-527, No-3421)

It is understood that Dua after Fard Salat is preferable and Salatul Janaazah is also a Fard Salat (Fard e Kifaayah). Making Dua after Salam of Salatul Janaazah is included in the guidance of that Hadith of Imam Thirmizi, which is mentioned above.

When a matter is established by the Quranic words or by the words of Hadith which is called in Arabic عبارة النص ‘Ebaaratun Nass’ direct meaning or substance of the Ayat or Hadith’s verse and that matter is not against any Sharia’s law or rule, in that case no one should pull up the opposite direction through other sources. This is the permanent rule of Islamic Sharia. Based on this Usul, we can follow the Ebaaratun Nass of that Hadith which is narrated by Hadhrat Abu Hurairah Radiyallahoh anho and reported by Imam Abu Dawud that making Dua after Salam in Salatul Janaazah is a lawful act and exact following the Sunnah of Rasul Sallallaaho alaihi wa sallam. So making Dua more and more either before Salam or after Salam is an excellent action, no one should try to make one part lawful and the other unlawful, Dua always is good.

DUA AFTER WADHU

There are so many Hadith narrations available that Dua after Wadhu is Sunnah. But our concern is, should we raise the hands in this Dua or not? Here is the statement in the authentic book of Hadith al-Bokhari, that Rasulullaah Sallallaaho alaihi wa sallam has made Dua after Wadhu by raising both hands:

عن ابى موسى الاشعري رضى الله عنه قال دعا النبى صلى الله عليه وسلم بماء فتوضأ ثم رفع يديه فقال اللهم اغفر لعبيد ابى عامر ورأيت بياض ابطيه فقال اللهم اجعله يوم القيامة فوق كثير من خلقك من الناس- (رواه البخارى: كتاب الدعوات: باب الوضوء عند الدعاء : ج 2: ص-944:رقم-5904)

“It is reported by Hadhrat Abu Musa al-Ash-ari Radiyallaaho anho that Rasulullaahi Sallallaaho alaihi wa sallam called for water and He made Wadhu and then He raised His both hands and said ‘O Allaah! Forgive one of your servant Abu Amir, and I have seen the whiteness of His armpits, and He said, O Allaah! Put him in the day of judgement at the top of the numerous human in your creation.”

(Bokhari, Kitabud Da’wat. Chapter: Wadhu indad Dua: Vol-2, page-944, No.5904. It is also reported by Imam Muslim, chapter: Fadaayelus Shaabah, No.4554 and Imam Ahmed, No.18746)

This ‘Muttafaq Alaihi’ authentic Hadith clearly indicates that Rasulu- llaah Sallallaaho alaihi wa sallam made Dua after Wadhu and He raised His both hands at that time.

CONCLUSION

Dua itself is Ebadah which is commanded by Allaah. It has been practiced by Rasul and all the Sahabas, Mufassirin, Muhaddithin, Fuqaha, Awliaa, Ulama and the general Muslims throughout the world since the time of Rasul up to now. It was not controversial at that time, but unfortunately nowadays few people are not using their tongue opposing Dua but they are not practicing in their daily Salats. After Jama’at of Salat they leave the place silently looking at the other people those who are making Dua as if they are committing an unlawful or sinful work. Their avoiding attitude is talking itself that Dua should be given up. Few of them may say that saying Dua is right but raising hands is wrong. We have learned in this booklet through Ahaadith and Tafaasir that Rasul alaihis salam raised His both hands for Dua right after Salam. So why should we not?

If we agree for a moment that Rasul did not raise the hands for arguments sake, still there is no reason to give up, because there is no statement available that Rasul alaihis salam has prevented the Sahabas from making Dua by raising hands neither He said to anyone not to make Dua. Overall, this is the act done by the entire Ummah for fourteen centuries unitedly. Based upon this point it became Ijma اجماع in it. I have traveled to many Muslim countries in the Middle East, Asia, Africa and all over the Muslim communities throughout Europe. Few years ago I have seen all of them making Dua after Salat by raising hands. So no one has the right to revoke the Ijma, it is indeed against the Shariah’s rules. This is also not a Bida’ah or innovation in Islam, because there are so many narrations reported by Sahaba e kiram. A few of them which I have mentioned in this booklet that Rasul alaihis salaam raised His hands in the Dua, that’s very authentic. One of the renowned Muhaddith Imam Nowavi has

mentioned around 30 Ahaadith in his book ‘Al majmou fee Sharhil mohazzab’ and Imam Jalal Uddin Suyyothi has reported about 25 Ahaadith in a chapter called ‘Al-wyeia’aa fee ahaadithe Rafoul Yadaine Fid Dua’ with Sahihul Asaaneed. If we agree for a moment that Rasul alaihis salato wass salam never made Dua by raising hands after Salam in the Salat. Still there is no reason to say it is a Bida’ah or innovation, because there is an option provided by Rasulullaah Sallallaaho alaihi wa sallam to fix any good method which is helpful for Islam and Muslims. Lets see what we have in our proposed subject:

(1) Making Dua (2) Dua by raising hands (3) Making Dua after Salam in the Jama’at (4) Doing Dua collectively (5) Making Dua always after every Jama’at of Salat. These are the five things that we are talking about. If we single out any one of these five who can say that one is not good. Making Dua is the direct command of Allaah. No scholar can say that Rasulullaah Sallallaaho alaihi wa sallam never raised the hands for Dua at all. If anyone says that, it will be a denial of the truth same as a blind person who denies the sunlight by saying I did not see the sunlight, so the sun has no light. There are so many statements establishing Dua after Fard Salat and also Rasul alaihis salaam made Dua with Sahaba e kiram together in several occasions which is not necessary to discuss here again. A question can be asked to someone who is making Dua always by raising hands collectively after every Salam of the Jama’at and doing that on a regular basis without gap, because Rasulullaah Sallallaaho alaihi wa sallam did it sometimes and sometimes He did not. The answer of this question is very clear that whatever Rasulullaah Sallallaaho alaihi wa sallam did once, it is lawful for the Ummah to do always according to Islamic Usul of Shariah, because once He did, then we had the approval of this job.

There are so many narrations of Hadith available that a small practice is extremely beloved to Allaah ta’ala to be continued regularly. Lets see a statement of Imam Bokhari which is reported in ‘Kitabur Reqaq’ in his authentic Kitab:

عن عائشة رضى الله عنها قالت كان احب العمل الى رسول الله صلى الله عليه وسلم الذى يدوم عليه صاحبه- (رواه البخارى: كتاب الرقاق: رقم-5981)

“It is reported from Hadhrat Ayesha Radiyallaaho anha, she said the action (amal) is extremely beloved to Rasulullaah Sallallaaho alaihi wa sallam which is done constantly on a regular basis.”

(Bokhari, Riqaq, No-5981, 5983, 5984, chapter ‘Iman’ No-41, chapter ‘Jumua’ah’ No-1064, chapter- ‘Sawom’ No-1834.)

The same Hadith is reported by Imam Muslim in his authentic Kitab also in the chapter ‘Salatul Mosafir’ No-1225,1302,1303, 1304,1308,

chapter ‘Siyam’ No-1958, chapter ‘Sifatul Qiyamah No-5043, and Imam Nasayee has reported in the chapter of Qiblah- No-754, Qiyamul lail No-1598, 1634, chapter Iman, No-4949. Imam Abu Dawoud reported in the chapter Salat No-1161,1163. This Hadith is reported by Imam Ibno Majah in the chapter of ‘Zohd’ No-4228. More details in other statement made by Imam Muslim in his Kitab in the chapter of ‘Salatul Mosafir’ No-1305 reported from Hadhrat Ayesha Radiyallaaho anha:

عن عائشة رضى الله عنها قالت قال رسول الله صلى الله عليه وسلم احب الاعمال الى الله ادومها وان قل- وكاتت عائشة اذا عملت العمل لزمته: (مسلم: صلاة المسافرين: رقم-1305)

It is reported from Hadhrat Ayesha Radiyallahoh anha she said, “Rasulullaah Sallallaaho alaihi wa sallam said, among the actions (amal) the one is extremely beloved to Allaah ta’ala which is done constantly on a regular basis, even if it is a little minor act.” Hadhrat Ayesha used to practice regularly once she did any amal. (Muslim, Salatul Mosafireen, No-1305)

The same Hadith is reported by Imam Muslim in another place in the same chapter No-1235, and Imam Nasayee in the chapter ‘Qiblah’ No-754, Imam Abu Dawud, chapter ‘Salat’ No-1161,

These authentic Hadith narrated by Mohaddithin of Sihah Sittah that a little amal should be kept in practice regularly and that is the method of our beloved Rasul Sallallaaho alaihi wa sallam and His accompanies. In other words, the Islamic system is that any minor amal must be practiced on a regular basis. Not the way of a broken system, like you practice one day, one time with a huge amount of amal and another day in another time with nothing at all. That’s not the way of Rasul and Sahaba e kiram. We must avoid that broken method. It is clearly proven that any amal should be in practice on a regular basis. When it is established that making Dua by raising hands and also making Dua after Salam of the Jama’at together are lawful acts, so doing the same amal on a regular basis is also lawful and nothing illegal.

If we agree for a moment that there is no statement available from Rasulullaah Sallallahoh alaihi wa sallam that He never made Dua by raising hands after Salam at the end of Jama’at. Hence no one can say that is Bida’ah or innovation, because there are so many narrations indicating that making a new method which is helpful for Islam and Muslim is allowed in Shariah law.Lets take a look in the Hadith book

of Sihah Sittah. There is a narration made by Imam Muslim Rahmatu llaahi ta'ala alaihi reported by Hadhrat Munzir Ibno Jarir from his father saying that:

فقال رسول الله صلى الله عليه وسلم من سن في الاسلام سنة حسنة فله اجرها واجر من عمل بها بعده من غير ان ينقص من اجورهم شئ الخ
(مسلم: الزكاة: 1691-)

Hadhrat Rasulullaah Sallallaaho alaihi wa sallam said, "Whoever fix up a new good method in Islam, he will get the reward of it and also the reward of person who practice on that method later without cutting off nothing from his rewards." (Zakat, No-1691)

This Hadith is so popular that all other Muhaddithin reported in their own Kitab, like Imam Thirmizi stated in the chapter of 'Elim' No-2599, from Jarir Ibno Abdillah from his father. Imam Nasayee in the chapter 'Zakat' No-2507 from Munzir Ibno Jarir from his father. Imam Ibno Majah in the 'Muqaddimah' No-199, 200, 201, 202, 203, Imam Ahmed in 'Masnadul Kufeiyeen' No-18367 and Imam Darami in the 'Muqaddimah' No-511.

Whatever we have learned from this Hadith, that any new method which is good can be produced in the system or fixed up in the system. The noticeable point in this Hadith is the condition of the method which has to be good than it can be fixed up. The word 'Hasanah' is used as condition. The action which is done by Rasulullaah Sallallaaho alaihi wa sallam is it not 'Hasanah'? Indeed the sayings, actions and approval of the Rasul and Sahabas are the highest position of Hasanah.

Making Dua by raising hands and making Dua collectively with Sahabas by Rasulullaah Sallallaaho alaihi wa sallam are proven authentically beyond any doubt. If we fix that approved thing which is Hasanah in the system, it is not illegal or Bida'ah, but following the sunnat of Rasul exactly. So making Dua by raising hands and making it collectively after Salam in the Salat on a regular basis, it is a good method which is approved by the Qura'an and Sunnah. No one should say it is an innovation, illegal or bad practice. If it is said so, than it eventually hit the Rasul Sallallaho alaihi wa sallam, Sahabas and whole Ummah, Nawuzubillaah. O Allah! Protect us from all evils and guide us to the righ path. Amin:

Allahumma Salli Alaa Saiyidina Mohammadin wa alaa Aalihi wa Ashaabih wa Ahle baitih wa Sallama ajmajeen.

End.

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