



**Making Du'a After Every Swalaat: Raising The Hands,
Blowing Into Them, Wiping The Face With The Hands And
Saying Ameen**

By

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In the name of Allah

The most Merciful the most Compassionate

**Blessings and Darood be upon our most beloved
Prophet and Messenger**

**Hazrat Muhammad Mustwafa (صلی اللہ
علیہ وسلم)**

**This humble work in hand is dedicated through
Ithaaluth Thawaab**

To our Nabi and Rasoul

**Hazrat MuhammadMustwafa (صلی اللہ
علیہ وسلم)**

And my Peer Murshid

**Hazrat Shaikh Tariquat Syed Shah Naeem Ashraf
Ashrafi Jilani (رحمة اللہ علیہ)**

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Introduction

Assalaamou'alaikum Wa Rahmatullaahi Wa Barakaatouh

All praise be to Allah, the All Mighty and much of Darood Shareef be upon the prophet of Islam Hazrat Muhammad (ﷺ). Blessings be upon all the prophets (عليهم السلام), the Swahaabah (رضي الله عنهم), the Awliya Ullah (رحمة الله عليهم), Hazrat Shaikh 'Abdul Qadir Al Jilani (رحمة الله عليه) and my Peer Mursheed Hazrat Shaikh Tariquat Shah Na'eem Ashraf Ashrafi Jilani (رحمة الله عليه).

It is with great pleasure that I am presenting to you this book in hand "*Making Du'a After Every Swalaat: Raising The Hands, Blowing Into Them, Wiping The Face With The Hands And Saying Ameen*". The aim of this work is at the outset to please our Rabb Allah and His Nabi (ﷺ). This little and humble work will be hopefully a facilitator in understanding one of the belief of Ahlus Sunnah Wal Jama'ah. This work will include proofs from Qur'an and Hadith.

I would like to thank all those who contributed in a way or the other in this realization and we ask the forgiveness of Allah for any shortcoming in undertaking such responsibility.

This work is dedicated to Our Nabi and Rasoul Muhammad (ﷺ) and my Peer Mursheed Hazrat Shaikh Tariquat Syed Shah Na'eem Ashraf Ashrafi Jilani (رحمة الله عليه).

Muhammad Yaasir Ashrafi

(Humble Seeker)

It has always been the practice (sunnah) of the holy prophet (ﷺ) to invoke Allah in du'a after Swalaat. This has been adopted by the Ashab and the people of Ahlus Sunnah Wal Jama'ah. In doing so, various kinds of du'a have been taught by the prophet (ﷺ). This small document in hand will help us to increase our faith, conviction and Imaan in our 'Aqeedah of Ahlus Sunnah Wal Jama'ah. Let's start examining the whole topic through different angles.

The Prophet (ﷺ) Used To Recite (لَا إِلَهَ إِلَّا اللَّهُ) After Every Swalaat

Hadith No. 1

Sahih al-Bukhari » Invocations

كتاب الدعوات

Invocations

Chapter (18): The invocation after the Salat

باب الدُّعَاءِ بَعْدَ الصَّلَاةِ

Hazrat Warrad (رضي الله عنه) said that:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ وَرَّادٍ، مَوْلَى الْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ كَتَبَ الْمُغِيرَةُ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلَاةٍ إِذَا سَلَّمَ " لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ ". وَقَالَ شُعْبَةُ عَنْ مَنْصُورٍ قَالَ سَمِعْتُ الْمُسَيَّبَ.

(the freed slave of Al-Mughira bin Shu`ba) Al-Mughira wrote to Muawiya bin Abu Sufyan that Allah's Messenger (ﷺ) used to say at the end of every prayer after the Taslim, "La ilaha illa-l-lahu wahdahu la sharika lahu; lahu-l-mulk wa lahu-l-hamd, wahuwa 'ala kulli shai'n qadir. Allahumma la mani'a Lima a taita, wa la mu'ta Lima mana'ta, wa la yanfa'u dhal-jaddu minkal-jadd.

Reference : Sahih al-Bukhari 6330

In-book reference : Book 80, Hadith 27

Other References

Swahih al-Bukhari 7292 (Book 96, Hadith 23)
Swahih al-Bukhari 844 (Book 10, Hadith 236)
Sahih Muslim 593 a (Book 5, Hadith 175)
Sahih Muslim 593 b (Book 5, Hadith 176)
Sahih Muslim 593 c (Book 5, Hadith 177)
Sahih Muslim 593 d (Book 5, Hadith 178)
Sahih Muslim 593 e (Book 5, Hadith 179)
Sahih Muslim 594 a (Book 5, Hadith 180)
Sahih Muslim 594 b (Book 5, Hadith 181)
Sahih Muslim 594 c (Book 5, Hadith 182)
Sahih Muslim 594 d (Book 5, Hadith 183)
Al-Adab Al-Mufrad 460 (Book 25, Hadith 19)
Sunan Abi Dawud 1505 (Book 8, Hadith 90)
Sunan Abi Dawud 1506 (Book 8, Hadith 1501)
Sunan an-Nasa'i 1341 (Book 13, Hadith 163)
Sunan an-Nasa'i 1342 (Book 13, Hadith 164)
Jami` at-Tirmidhi 299 (Book 2, Hadith 151)

Points to be noted:

1. It is a Swahih Hadith
2. It is a Muttafaq ‘Alai Hadith (that is being recorded by both Imaam Bukhariy and Imaam Muslim)
3. It has been graded by Albani (Wahabi Guru) and Darussalam (Wahabi organisation) as Swahih
4. It is to be noted that this hadith is found in the Book of ‘Invocations’ (كتاب الدعوات).

This means that according to Imaam Bukhari the content of this hadith can be attributed to an invocation / a du’a, meaning that the hadith in itself is a du’a / an invocation.

5. It is also to be noted that the name attributed to the chapter is determinant to say that there is a du’a in the hadith. In fact the title of the chapter is ‘The invocation (du’a) after the Swalaat’ (باب الدُّعَاءِ بَعْدَ الصَّلَاةِ). Indeed, here no one can say that this is not Swalaat ul Fard. By Swalaat is the 5 daily prayers.

6. It is said that the prophet (ﷺ) ‘used to say at the end of every prayer after the Taslim’

(كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلَاةٍ إِذَا سَلَّمَ).

7. What is meant by this sentence?

(i) (كَانَ يَقُولُ) means (He used to say). In Arabic when the past tense of the verb ‘to be’ is placed with the present tense of any other verb, it has the meaning of ‘used to ...’ (‘A New Arabic Grammar’ by Haywood & Nahmad Page 112 – 113). Here (كَانَ) is in past tense followed by (يَقُولُ) which is in present tense, thus it means ‘He used to say’

(ii) (فِي دُبُرٍ) means (at the end)

(iii) (كُلِّ صَلَاةٍ) means (every swalaat)

(iv) (إِذَا سَلَّمَ) means (when he greeted (made Tasleem))

(v) Thus (كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلَاةٍ إِذَا سَلَّمَ) means (He used to say at the end of every swalaat when he made Tasleem)

8. What does ‘He used to say’ (كَانَ يَقُولُ) mean? It means that the prophet (ﷺ):

(i) had the habit of

(ii) had the practice of

(iii) had the routine of

(iv) It means regularly, usually, habitually etc

9. When ‘He used to say’ (كَانَ يَقُولُ) is used this means that it is the sunnah of the prophet

(ﷺ).

10. What does ‘every swalaat’ (كُلِّ صَلَاةٍ) mean? It means:

- (i) All Swalaat
- (ii) Swalaat Fajr, Zohr, Asr, Maghrib and Isha as Fard
- (iii) For all Swalaat everyday

11. So what does 'He used to say at the end of every prayer after the Taslim' (كَان يَقُولُ فِي)

(دُبُرِ كُلِّ صَلَاةٍ إِذَا سَلَّمَ mean? It means that 'after salaam (taslim) of all Swalaat Fajr, Zohr, Asr, Maghrib and 'Isha on a daily basis (everyday) the prophet (صلى الله عليه وسلم) had the habit of saying'

12. What did the prophet (صلى الله عليه وسلم) do? It is said that he used to recite (لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا

شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ " . as an invocation / a du'a.

13. What is meant by this du'a? It means:

- (i) (لَا إِلَهَ إِلَّا اللَّهُ) means (there is no deity except Allah)
- (ii) (وَحْدَهُ لَا شَرِيكَ لَهُ) means (alone with no partner or associate)
- (iii) (لَهُ الْمُلْكُ) means (To Him is the Dominion)
- (iv) (وَ لَهُ الْحَمْدُ) means (And to Him is Praise)
- (v) (وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ) means (and He is able (has power) over all things)
- (vi) (اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ) means (O Allah, none can withhold what You have given)
- (vii) (وَ لَا مُعْطِيَ لِمَا مَنَعْتَ) means (and none can give what You have withheld)

(viii) (وَلَا يَنْفَعُ دَا الْجَدِّ مِنْكَ الْجَدُّ) means (and no wealth or fortune can benefit anyone for from You comes all wealth and fortune)

14. What does the whole mean? It means:

- (i) The first 5 sentences deal with the praise of Allah
- (ii) The 6th sentence (اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ) is a du'a in itself. The mere fact of (اللَّهُمَّ) in the sentence meaning 'Oh Allah' is the sign that we are addressing ourselves to Allah as an invocation, a du'a or a prayer. (اللَّهُمَّ) is used as a means to imply a request directed towards Allah. We all know about it.
- (iii) Thus what does (اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ) 'O Allah, none can withhold what You have given' mean? It means that we are showing our gratitude to Allah and at the same time we are asking Allah for what He has kept in reserve for us. When we say that no one can hold back, prevent, withdraw, stop, prohibit, cease, refrain etc from what Allah gives this means that Allah will continue to give.
- (iv) As such (اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ) having the meaning of 'O Allah, none can withhold what You have given' really means 'O Allah give me'. It is thus a du'a.
- (v) The 7th sentence (وَلَا مُعْطِيَ لِمَا مَنَعْتَ) meaning 'and none can give what You have withheld' is also a du'a. The presence of (وَ) 'and' in this sentence indicates that there is a link from the first du'a and this second one. As such (اللَّهُمَّ) is related to the first du'a and the second du'a. Thus (وَلَا مُعْطِيَ لِمَا مَنَعْتَ) is the same as (اللَّهُمَّ لَا مُعْطِيَ لِمَا مَنَعْتَ)
- (vi) Indeed (وَلَا مُعْطِيَ لِمَا مَنَعْتَ) which is the same as (اللَّهُمَّ لَا مُعْطِيَ لِمَا مَنَعْتَ) means 'Oh Allah none can give what You have withheld'. When we say

that no one can give us what Allah has not in reserve for us, this means that we are asking protection from what is not good for us. That is why Allah will not give it to us. So (وَ لَا مُعْطِي لِمَا مَنَعْتَ) in fact means ‘Oh Allah don’t give me what is not good for me’ or ‘Oh Allah don’t allow wrong / evil to befall upon me’. It is thus a du’a

(vii) The 8th sentence (وَ لَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ) meaning ‘and no wealth or fortune can benefit anyone for from You comes all wealth and fortune’ is the third du’a in this hadith. Again there is a link from the first till the third du’a. In fact it means ‘Oh Allah give me such halal (lawful) wealth that will only benefit me, Oh Allah protect me from stealing the wealth of others and Oh Allah give me such halal wealth that will benefit me in this world and the next’. Thus it is a du’a.

15. In order to understand how this is a du’a, we can take an example from the Qur’an and hadith of the prophet (ﷺ). It is said in Jami’ al Tirmidhi (Book 48, Hadith 136) that the prophet said ‘The supplication of Dhun-Nun (Prophet Yunus) when he supplicated, while in the belly of the whale was: ‘There is none worthy of worship except You, Glory to You, Indeed, I have been of the transgressors.’ So indeed, no Muslim man supplicated with it for anything, ever, except Allah responds to him.’ (عَنْ سَعْدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى)

الله عليه وسلم " دَعْوَةُ ذِي النُّونِ إِذْ دَعَا وَهُوَ فِي بَطْنِ الْحُوتِ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ . فَإِنَّهُ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا (استجابَ اللهُ لَهُ

16. What does that mean? When Hazrat Yunus (as) was in the belly of the whale he constantly read ‘There is none worthy of worship except You, Glory to You, Indeed, I have been of the transgressors.’ (لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ) till he was released etc ... According to the prophet (ﷺ) this is a du’a as he (ﷺ) said ‘The supplication of Dhun-Nun (Prophet Yunus) when he supplicated’ (دَعْوَةُ ذِي النُّونِ إِذْ) (دَعَا).

17. The prophet (ﷺ) used the term (دَعْوَةٌ) and (دَعَا) to mean ‘the du’a’ and ‘he made du’a’. However, in the sentence pronounced by Hazrat Yunus (as) there is no supplication but

when he said ‘Indeed, I have been of the transgressors’ (إِنِّي كُنْتُ مِنَ الظَّالِمِينَ) this means ‘Ah Allah as I am among the wrong doers, forgive me’

18. When someone says ‘Oh Allah I am a sinner or I am among the transgressors’ this means ‘Oh Allah I am a sinner SO forgive me’. This is the same as expressed in the hadith of this topic.

19. In fact the messenger of Allah (صلى الله عليه وسلم) wanted to teach us a du’a.

20. It is thus the ‘Aqeedah of Ahlus Sunnah Wal Jama’ah:

- (i) To praise Allah after every Swalaat ul Fard
- (ii) To recite (لَا إِلَهَ إِلَّا اللَّهُ) after every Swalaat ul Fard
- (iii) To supplicate Allah through du’a after every Swalaat ul Fard
- (iv) To follow the sunnah of the prophet (صلى الله عليه وسلم)

21. In fact asking du’a after every Swalaat is a sunnah of the prophet (صلى الله عليه وسلم)

Did the prophet used to ask this du’a? YES (كَانَ يَقُولُ)

Did the prophet did it for every swalaat? YES (كُلِّ صَلَاةٍ)

When did the prophet (صلى الله عليه وسلم) recite it? At the end of each swalaat (فِي دُبُرِ كُلِّ صَلَاةٍ إِذَا سَلَّمَ)

It is a du’a? YES. It is in the book and chapter of invocation (كتاب الدعوات) and (الدُّعَاءِ بَعْدَ)

(الصَّلَاةِ) as:

لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

The Prophet (ﷺ) And His Ashab Used To Recite The Tahleel (لَا إِلَهَ إِلَّا اللَّهُ) After Every Swalaat?

Hadith No. 2

Sahih Muslim » The Book of Mosques and Places of Prayer

كِتَابُ الْمَسَاجِدِ وَمَوَاضِعِ الصَّلَاةِ

The Book of Mosques and Places of Prayer

Chapter (26): Excellence Of Dhikr After Prayer And Its Description

بَابِ اسْتِحْبَابِ الذِّكْرِ بَعْدَ الصَّلَاةِ وَبَيَانِ صِفَتِهِ

Hazrat Abu Zubair (رضي الله عنه) reported:

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِي الزُّبَيْرِ، مَوْلَى لَهُمْ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، كَانَ يُهَلِّلُ دُبْرَ كُلِّ صَلَاةٍ . بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ وَقَالَ فِي آخِرِهِ ثُمَّ يَقُولُ ابْنُ الزُّبَيْرِ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُهَلِّلُ بِهِنَّ دُبْرَ كُلِّ صَلَاةٍ .

Hazrat Abdullah b Zubair (رضي الله عنه) used to say ‘La ilaaha illallaah’ at the end of every prayer like the hadith narrated by Ibn Numair and he reported it in the end, and then reported Ibn Zubair saying: The Messenger of Allah (ﷺ) used to utter ‘La ilaaha illallaah’ at the end of every prayer.

Reference : Sahih Muslim 594 b

In-book reference : Book 5, Hadith 181

Other References

Sunan an-Nasa'i 1340 (Book 13, Hadith 162)

Sunan Abi Dawud 1507 (Book 8, Hadith 92)

Points to be noted:

1. It is a Swahih Hadith

2. The title of the chapter ‘Excellence Of Dhikr After Prayer And Its Description’ (باب)
 (اسْتِحْبَابِ الذِّكْرِ بَعْدَ الصَّلَاةِ وَبَيَانِ صِفَتِهِ) is enough to say that Dhikr or du’a or supplication is allowed after Swalaat.
3. This is the ‘Aqeedah of Imaam Muslim
4. It is said in the hadith that (كَانَ يُهَلِّلُ دُبْرَ كُلِّ صَلَاةٍ). What is meant here?
- (i) (كَانَ يُهَلِّلُ) means (He used to say ‘La ilaaha illallaah’). What is meant by (يُهَلِّلُ)?
- It is from the verb (هَلَّ) in the second group which means:
- (a) To say the words ‘Laa Ilaaha Illallah’
 (b) To shout with joy
 (c) To rejoice
 (d) To exult
 (e) To acclaim
- (ii) As such (يُهَلِّلُ) means ‘He said the words ‘Laa Ilaaha Illallah’ with joy / sincerity
- (iii) It is from this word (يُهَلِّلُ) and (هَلَّ) that the word (تَهْلِيلٌ) meaning ‘the utterance of the words ‘Laa Ilaaha Illallah’ is derived.
- (iv) (دُبْرَ كُلِّ صَلَاةٍ) means (at the end of every swalaat)
5. As such (كَانَ يُهَلِّلُ دُبْرَ كُلِّ صَلَاةٍ) means (He used to do Tahlil at the end of every Swalaat) or (He used to say ‘Laa Ilaaha Illallah’ at the end of every Swalaat)
6. It is also said in the hadith that ‘the Messenger of Allah (ﷺ) used to utter ‘La ilaaha illallaah’ at the end of every prayer’ (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُهَلِّلُ بِهِمْ دُبْرَ كُلِّ صَلَاةٍ)
7. In this hadith it is proven that the prophet (ﷺ) made ‘Tahlil’ (تَهْلِيلٌ) at the end of every Swalaat.
8. As such that was the ‘Aqeedah of the Prophet (ﷺ) and his Ashab.
9. Thus the ‘Aqeedah of the Ahlus Sunnah Wal Jama’ah are:
- (i) To recite ‘لَا إِلَهَ إِلَّا اللَّهُ’ after every Swalaat

- (ii) To make ‘Tahlil’ (تَهْلِيلٌ) after every Swalaat
- (iii) The prophet and his ashab did ‘Tahlil’ (تَهْلِيلٌ) after every Swalaat

What is the content of this hadith?

‘The Messenger of Allah (ﷺ) used to utter ‘La ilaaha illallaah’ at the end of every prayer’

(كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُهْلِلُ بِهِنَّ دُبْرَ كُلِّ صَلَاةٍ)

What did the prophet do? ‘He used to make Tahlil’ (كَانَ رَسُولُ اللَّهِ يُهْلِلُ)

What is meant by (يُهْلِلُ)? It means ‘to say ‘La ilaaha illallaah’

As such it is the ‘Aqeedah of Ahlus sunnah wal jama’ah to follow the sunnah of the prophet

(ﷺ)

Hadith No. 3

Sahih Muslim » The Book of Mosques and Places of Prayer

كتاب الْمَسَاجِدِ وَمَوَاضِعِ الصَّلَاةِ

The Book of Mosques and Places of Prayer

Chapter (26): Excellence Of Dhikr After Prayer And Its Description

باب اسْتِحْبَابِ الذِّكْرِ بَعْدَ الصَّلَاةِ وَبَيَانِ صِفَتِهِ

Hazrat Abu Zubair (رضي الله عنه) reported:

وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّورِيُّ، حَدَّثَنَا ابْنُ عَلِيَّةَ، حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُمَانَ،

حَدَّثَنِي أَبُو الزُّبَيْرِ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، يَخْطُبُ عَلَى هَذَا الْمِنْبَرِ وَهُوَ يَقُولُ

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا سَلَّمَ فِي دُبْرِ الصَّلَاةِ أَوْ الصَّلَوَاتِ .

فَذَكَرَ بِمِثْلِ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ .

I heard Abdullah b. Zubair addressing (people) on the pulpit and saying: When the Messenger of Allah (ﷺ) pronounced salutation at the end of the prayer or prayers, and then he made a mention of the hadith as transmitted by Hisham b. 'Urwa.

Reference : Sahih Muslim 594 c

In-book reference : Book 5, Hadith 182

Other References

Sahih Muslim 594 d (Book 5, Hadith 183)

Sunan Abi Dawud 1507 (Book 8, Hadith 92)

Sunan an-Nasa'i 1339 (Book 13, Hadith 161)

Points to be noted:

1. It is a Swahih Hadith
2. It is considered as Swahih by Albani (Wahabi Guru)
3. It is said that in the hadith that 'I heard Abdullah b. Zubair addressing (people) on the pulpit' (قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، يَخْطُبُ عَلَى هَذَا الْمِنْبَرِ).
4. What can be noted here?
 - (i) By (يَخْطُبُ) 'he made a Khutbah' means that the Swahaabah 'Abdullah bin Zubair was addressing to other Swahaabah and there must be no doubt a group of people.
 - (ii) Where was he? It is said that he was 'on this mimbar' (عَلَى هَذَا الْمِنْبَرِ). This means that the Swahaabah was in the mosque. The idea of delivering a khutbah on the mimbar signifies that it was a meeting or gathering of many Ashab
 - (iii) This means that there was a jama'ah.
5. This is clear that it was not an isolated case but it was done by the prophet, done by Ashab and made reminded by the Ashab.
6. The rest of the hadith is as the previous hadith.
7. It is also said in this hadith that 'when he pronounced salutation at the end of the prayer or prayers' (إِذَا سَلَّمَ فِي دُبُرِ الصَّلَاةِ أَوْ الصَّلَوَاتِ). What is being intended here by 'at the end of the prayer or the prayers' (فِي دُبُرِ الصَّلَاةِ أَوْ الصَّلَوَاتِ)?
 - (i) First of all it must be known that 'at the end of the prayer or the prayers' (فِي دُبُرِ الصَّلَاةِ أَوْ الصَّلَوَاتِ) is divided and can be written in 2 parts such as 'at the end of the prayer' (فِي دُبُرِ الصَّلَاةِ) and 'at the end of the prayers' (فِي دُبُرِ الصَّلَوَاتِ)

- (ii) Thus by ‘at the end of the prayer’ (فِي دُبْرِ الصَّلَاةِ) means ‘by the end of Swalaat ul Fard (5 obligatory prayers)
- (iii) By ‘at the end of the prayers’ (فِي دُبْرِ الصَّلَوَاتِ) means ‘by the end of all swalaat (Fard, Wajib, Sunnah and Nawafil)
8. In whatever case, the prophet (صلى الله عليه وسلم) and the Ashab used to recite ‘Laa Ilaaha Illallah’ at the end of every and all swalaat.
9. This is the ‘Aqeedah of Ahlus Sunnah Wal Jama’ah.

Did the Swahaabah talk about the prophet (صلى الله عليه وسلم) in jama’ah? YES ‘Abdullah b. Zubair addressing (people) on the pulpit’ (عَبْدَ اللَّهِ بْنِ الزُّبَيْرِ يَخْطُبُ عَلَى هَذَا)

(الْمِنْبَرِ)

What did he talk about? ‘and saying: When the Messenger of Allah (صلى الله عليه وسلم) pronounced salutation at the end of the prayer or prayers, and then he made a mention of the hadith

as transmitted by Hisham b. 'Urwa.’ (وَهُوَ يَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ)

وسلم يَقُولُ إِذَا سَلَّمَ فِي دُبْرِ الصَّلَاةِ أَوْ الصَّلَوَاتِ . فَذَكَرَ بِمِثْلِ حَدِيثِ هِشَامِ

(بْنِ عُرْوَةَ

After the death of the prophet (صلى الله عليه وسلم) the ashab continued with the same practice.

It is the same practice of the Ahlus Sunnah Wal Jama’ah

The Prophet (ﷺ) Used To Recite (أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ) and (اللَّهُمَّ أَنْتَ السَّلَامُ)
After Every Swalaat

Hadith No. 4

Sahih Muslim » The Book of Mosques and Places of Prayer

كِتَابُ الْمَسَاجِدِ وَمَوَاضِعِ الصَّلَاةِ

The Book of Mosques and Places of Prayer

Chapter (26): Excellence Of Dhikr After Prayer And Its Description

بَابِ اسْتِحْبَابِ الذِّكْرِ بَعْدَ الصَّلَاةِ وَبَيَانِ صِفَتِهِ

Hazrat Thawban (رضي الله عنه) reported:

حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا الْوَلِيدُ، عَنِ الْأَوْزَاعِيِّ، عَنْ أَبِي عَمَّارٍ، - اسْمُهُ شَدَّادُ بْنُ عَبْدِ اللَّهِ - عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا انْصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ ثَلَاثًا وَقَالَ " اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ " . قَالَ الْوَلِيدُ فَقُلْتُ لِالْأَوْزَاعِيِّ كَيْفَ الْإِسْتِغْفَارُ قَالَ تَقُولُ أَسْتَغْفِرُ اللَّهَ
أَسْتَغْفِرُ اللَّهَ .

When the Messenger of Allah (ﷺ) finished his prayer, he begged forgiveness three times and said: ‘O Allah! You are Peace, and peace comes from You; You are blessed, O Possessor of Glory and Honour’. Walid reported: I said to Auza'i: How Is the seeking of forgiveness? He replied: You should say:, I beg forgiveness from Allah, 1 beg forgiveness from Allah."

Reference : Sahih Muslim 591

In-book reference : Book 5, Hadith 171

Other References

Sunan an-Nasa'i 1337 (Book 13, Hadith 159)

Sunan an-Nasa'i 1338 (Book 13, Hadith 160)

Sunan Abi Dawud 1512 (Book 8, Hadith 97)

Sunan Abi Dawud 1513 (Book 8, Hadith 98)

Points to be noted:

1. It is a Swahih Hadith
2. The title of the chapter ‘Excellence Of Dhikr After Prayer And Its Description’ (**اِسْتِحْبَابِ**)
اَلذِّكْرِ بَعْدَ الصَّلَاةِ وَبَيَانَ صِفَتِهِ gives an idea of what will be inside the hadith. The title itself suggests that at some instance it came the sunnah of the prophet and the Ashab to make Dhikr after Swalaat.
3. It is said in the hadith that ‘When the Messenger of Allah (**صلى الله عليه وسلم**) finished his prayer he begged forgiveness three times’ (**كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَنْصَرَفَ**)
(مِنْ صَلَاتِهِ اسْتَغْفَرَ ثَلَاثًا). What does that mean?
4. This means that the prophet asked forgiveness from Allah after every Swalaat? What did the prophet (**صلى الله عليه وسلم**) then utter? It is said that we should say ‘I beg forgiveness from Allah, 1 beg forgiveness from Allah’ (**أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ**)
5. So it is a sunnah of the prophet (**صلى الله عليه وسلم**) to say 3 times ‘I beg forgiveness from Allah, 1 beg forgiveness from Allah’ (**أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ**)
6. Then it is stated that the prophet said ‘O Allah! You are Peace, and peace comes from You; You are blessed, O Possessor of Glory and Honour’ (**اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ**)
(تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ)
7. This is a du’a in praise of Allah
8. This shows that after every Swalaat ul Fard the prophet (**صلى الله عليه وسلم**) used to recite:
 - (i) 3 times ‘I beg forgiveness from Allah, 1 beg forgiveness from Allah’ (**أَسْتَغْفِرُ اللَّهَ**)
(أَسْتَغْفِرُ اللَّهَ) and
 - (ii) ‘O Allah! You are Peace, and peace comes from You; You are blessed, O Possessor of Glory and Honour’ (**اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ ذَا الْجَلَالِ**)
(وَالْإِكْرَامِ)
9. This is why the Ahlus Sunnah Wal Jama’ah after every Swalaat recite:

- (i) 3 times (أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ) and
(ii) The du'a (اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ)

What did the prophet (صلى الله عليه وسلم) recite after Swalaat ul Fard?

(أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ) 3 times

And

(اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ)

This is the 'Aqedah of Ahlus Sunnah to recite the same after every Swalaat ul Fard

The Prophet (صلى الله عليه وسلم) Used To Sit After Every Swalaat And Would Recite (اللَّهُمَّ أَنْتَ السَّلَامُ)

Hadith No. 5

Sahih Muslim » The Book of Mosques and Places of Prayer

كتاب الْمَسَاجِدِ وَمَوَاضِعِ الصَّلَاةِ

The Book of Mosques and Places of Prayer

Chapter (26): Excellence Of Dhikr After Prayer And Its Description

باب اسْتِحْبَابِ الذِّكْرِ بَعْدَ الصَّلَاةِ وَبَيَانِ صِفَتِهِ

Hazrat 'A'isha (رضي الله عنها) reported:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالَا حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ عَبْدِ

اللَّهِ بْنِ الْحَارِثِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ لَمْ يَقْعُدْ إِلَّا

مِقْدَارَ مَا يَقُولُ " اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ " . وَفِي

رِوَايَةِ ابْنِ نُمَيْرٍ " يَا ذَا الْجَلَالِ وَالْإِكْرَامِ " .

When the Messenger of Allah (ﷺ) pronounced salutation, he saluted longer than it took him to say: ‘O Allah: You are Peace, and peace comes from You, You are blessed, Possessor of Glory and Honour’; and in the narration of Ibn Numair the words are: " O Possessor of Glory and Honour."

Reference	: Sahih Muslim 592 a
In-book reference	: Book 5, Hadith 172

<u>Other References:</u>	
Sahih Muslim 592 b (Book 5, Hadith 173)	
Sahih Muslim 592 c (Book 5, Hadith 174)	
Ibn Majah Vol. 1, Book 5, Hadith 924 (Book 5, Hadith 977)	
Jami` at-Tirmidhi 298 (Book 2, Hadith 150)	

Points to be noted:

1. It is a Swahih Hadith
2. According to Wahabi Darussalam it is a Swahih Hadith
3. Similar to the previous hadith, the prophet (ﷺ) used to:
 - (i) 3 times (أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ) and
 - (ii) The du'a (اللَّهُمَّ أَنْتَ السَّلَامُ)
4. However there is a very important sentence here. It is said that ‘When he pronounced Tasleem he did not sit except for the time it took to say’ (إِذَا سَلَّمَ لَمْ يَقْعُدْ إِلَّا مِقْدَارَ مَا (يَقُولُ). What does that mean?
5. This means that:
 - (i) After the Tasleem (salaam) the prophet (ﷺ) did not stand immediately and move away
 - (ii) The prophet (ﷺ) sat in his place after the Tasleem
 - (iii) The prophet (ﷺ) read the 2 du'a above (see notes 2) after Tasleem
 - (iv) The prophet stayed sitting for the time it took him to recite the 2 du'a
 - (v) Then after the du'a the prophet (ﷺ) would stand up
6. As such it is a sunnah of the prophet

After every Swalaat ul Fard it is the sunnah of the prophet (ﷺ) to:	
(i)	Sit in his place
(ii)	Read (3 times (أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ))

(iii) Read (اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ)

This is why our Sunni 'Ulama sit, read and after Swalaat ul Fard
It is the 'Aqeedah of Ahlus Sunnah Wal Jama'ah

The Prophet (ﷺ) Taught His Ashab To Recite (اللَّهُمَّ أَعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ) After Every Swalaat

Hadith No. 6

Sunan Abi Dawud » Prayer (Kitab Al-Salat): Detailed Injunctions about Witr » Hadith

كتاب الوتر

Prayer (Kitab Al-Salat): Detailed Injunctions about Witr
Chapter (26): About Seeking Forgiveness

باب فِي الْإِسْتِغْفَارِ

Hazrat Mu'adh bin Jabal (رضي الله عنه) reported that the Messenger of Allah (ﷺ) caught his hand and said:

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيُّ، حَدَّثَنَا حَيُّوَةُ بْنُ شُرَيْحٍ، قَالَ سَمِعْتُ عُقْبَةَ بْنَ مَسْلَمٍ، يَقُولُ حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ الْحُبْلِيُّ، عَنِ الصُّنَابِحِيِّ، عَنْ مُعَاذِ بْنِ جَبَلٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِهِ وَقَالَ " يَا مُعَاذُ وَاللَّهِ إِنِّي لأُحِبُّكَ وَاللَّهِ إِنِّي لأُحِبُّكَ " . فَقَالَ " أَوْصِيكَ يَا مُعَاذُ لَا تَدَعَنَّ فِي دُبُرِ كُلِّ صَلَاةٍ تَقُولُ اللَّهُمَّ أَعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ " . وَأَوْصَى بِذَلِكَ مُعَاذُ الصُّنَابِحِيِّ وَأَوْصَى بِهِ الصُّنَابِحِيُّ أَبَا عَبْدِ الرَّحْمَنِ .

Ya Mu'adh, by Allah, no doubt I love you and (Mu'adh replied that) By Allah no doubt I love you. Then he (ﷺ) said: I give some instruction to you Ya Mu'adh, Never leave to recite this supplication after every prayer (saying): "O Allah, help me in remembering You, in giving You thanks, and worshipping You well."

Then Mu'adh advised (recommended) this supplication to (the narrator) al-Sunaabihi and al-Sunaabihi advised (with) it to 'Abu Abd al-Rahman.

Reference : Sunan Abi Dawud 1522

In-book reference : Book 8, Hadith 107

Other References:

Sunan an-Nasa'i 1303 (Book 13, Hadith 125)

Points to be noted:

1. It is a Swahih Hadith
2. It has been graded Swahih by Wahabi Guru Albani
3. It is important to note here that it is found in the chapter 'About Seeking Forgiveness' (بَاب فِي الْإِسْتِغْفَارِ). This means first of all that it is a du'a.
4. The content also says that this is a du'a taught by the prophet (ﷺ) to Mu'adh bin Jabal
5. It is said in this hadith that the prophet (ﷺ) advised as 'Oh Mu'adh never leave to recite this supplication after every (prescribed) prayer' (يَا مُعَاذُ لَا تَدَعَنَّ فِي دُبُرِ كُلِّ صَلَاةٍ). What is noted here?
 - (i) The prophet advised Mu'adh concerning a specific du'a
 - (ii) The prophet (ﷺ) told Mu'adh to always read / recite this du'a
 - (iii) The prophet (ﷺ) told Mu'adh to recite it every day after Tasleem of Swalaat (فِي دُبُرِ كُلِّ صَلَاةٍ)
6. What was that du'a? It is said that it was 'O Allah, help me in remembering You, in giving You thanks, and worshipping You well.' (اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ)
7. What did Hazrat Mu'adh did with the du'a? Hazrat Mu'adh instructed and taught it to (أَبَا عَبْدِ الرَّحْمَنِ) and the latter taught it to (الصُّنَابِجِيِّ)
8. As such it is:
 - (i) An advice from our nabi (ﷺ) to a Swahaabah (Mu'adh) and
 - (ii) An advice from one Swahaabah (Mu'adh) to another Swahaabah (Sunaabihi) and
 - (iii) An advice from one Swahaabah (Sunaabihi) to another Swahaabah (Abu 'Abdur Rahman)
9. It was thus a practice of both the prophet (ﷺ) and the Ashab (رضي الله عنه)

Did the prophet (ﷺ) taught the Ashab du'a to be recited after Swalaat ? YES

What did the Swahaabah do with the du'a? He recommended it

He gave it to (الصَّنَابِجِيَّ) and the latter taught it to (أَبَا عَبْدِ الرَّحْمَنِ).

What is the du'a? It is as follows:

(اللَّهُمَّ أَعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ)

The Prophet (ﷺ) Raised His Hands After Swalaat ul Fard For Invocation Till The Whiteness Of His Armpits Was Visible

Hadith No. 7

Sahih al-Bukhari » Invocations

كتاب الدعوات

Invocations

Chapter (23): The raising of the hands in invoking (du'a)

باب رَفْعِ الْأَيْدِي فِي الدُّعَاءِ

وَقَالَ أَبُو مُوسَى الْأَشْعَرِيُّ دَعَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ رَفَعَ يَدَيْهِ، وَرَأَيْتُ بَيَاضَ
إِبْطِيهِ.

Abu Musah Al Ash'ariy said: the prophet (ﷺ) made du'a then raised his hands and I saw the whiteness of his armpits.

وَقَالَ ابْنُ عُمَرَ رَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ: «اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ
خَالِدٌ».

Ibn 'Umar said: the prophet raised his hands (and said): 'Oh Allah no doubt I am free (clear) from what Khalid has done'

Hazrat Anas (رضي الله عنه) said:

قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ الْأُوَيْسِيُّ حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، وَشَرِيكِ،
سَمِعًا أُنْسًا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ.

The Prophet (ﷺ) raised his hands (in invocation) till I saw the whiteness of his armpits.

Reference : Sahih al-Bukhari 6341

In-book reference : Book 80, Hadith 38

Other References:

Sahih al-Bukhari 1030 (Book 15, Hadith 25)

Sahih Muslim 895 a (Book 9, Hadith 5)

Ibn Majah Vol. 1, Book 5, Hadith 1271 (Book 5, Hadith 1330)

Points to be noted:

1. It is a Swahih Hadith
2. It has been graded as Swahih by Albani and Darussalam
3. It is important to note that it is in the book of Invocation (كتاب الدعوات) under the chapter ‘The raising of the hands in invoking (du’a)’ (باب رَفْعِ الْأَيْدِي فِي الدُّعَاءِ). This means at the start and outset itself that the prophet (ﷺ) while performing du’a he raised his hands.
4. It is said as an introduction to the chapter that ‘Abu Musah Al Ash’ariy said: the prophet (ﷺ) made du’a then raised his hands and I saw the whiteness of his armpits.’ (دَعَا (النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ رَفَعَ يَدَيْهِ، وَرَأَيْتُ بَيَاضَ إِبْطَيْهِ). Again it is the witnessing of Abu Musah Al Ash’ariy who said that the prophet raised his hands to such an extent that the whiteness of his armpits was visible.

5. It is again said that ‘Ibn ‘Umar said: the prophet raised his hands (and made du’a)’ (وَقَالَ) (أَبْنُ عُمَرَ رَفَعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ (رضي الله عنه)
6. In the hadith it is said that ‘The Prophet (صلى الله عليه وسلم) raised his hands (in invocation) till I saw the whiteness of his armpits’ (النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ (بَيَاضَ إِبْطِيهِ
7. This is so clear and evident that when the prophet (صلى الله عليه وسلم) asked du’a he would raise his hands to such a degree that his armpits were visible. This means that the hands were raised high.
8. Raising the hands for du’a is the ‘Aqeedah of the:
- (i) The holy prophet (صلى الله عليه وسلم)
 - (ii) The Ashab (رضي الله عنه)
 - (iii) The Ahlus Sunnah Wal Jama’ah

Did the prophet (صلى الله عليه وسلم) raised his hands in du’a? YES (دَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ) (عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ) and (رَفَعَ يَدَيْهِ) (رَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ) and (رَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ (بَيَاضَ إِبْطِيهِ) (رَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ (بَيَاضَ إِبْطِيهِ) (رَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ (بَيَاضَ إِبْطِيهِ)

Was there any witness? YES

1. (أَبُو مُوسَى الْأَشْعَرِيُّ) Abu Musah Al ‘Ash’ariy
2. (أَبْنُ عُمَرَ) Ibn ‘Umar
3. (أَنَسًا) Anas

It is thus a sunnah of both the prophet (ﷺ) and his Ashab

This is the ‘Aqeedah of Ahlus Sunnah Wal Jama’ah to raise our hands to invoke Allah in du’a

Hazrat Ibn Abbas (رضي الله عنه) Explained How The Hands Should Be Raised When Invoking Allah (Make Du’a)

Hadith No. 8

Sunan Abi Dawud » Prayer (Kitab Al-Salat): Detailed Injunctions about Witr » Hadith

كتاب الوتر

Prayer (Kitab Al-Salat): Detailed Injunctions about Witr

Chapter: Regarding Supplication (Ad-Du'a)

باب الدُّعَاءِ

Hazrat Ibn 'Abbas (رضي الله عنه) said:

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي عَبَّاسُ بْنُ عَبْدِ اللَّهِ بْنِ مَعْبَدِ بْنِ عَبَّاسٍ،
بِهَذَا الْحَدِيثِ قَالَ فِيهِ وَالْإِبْتِهَالُ هَكَذَا وَرَفَعَ يَدَيْهِ وَجَعَلَ ظُهُورَهُمَا مِمَّا يَلِي وَجْهَهُ .

Earnest supplication should be made like this: he raised his hand and made his palms in the direction of his face.

Reference : Sunan Abi Dawud 1490

In-book reference : Book 8, Hadith 75

Points to be noted:

1. This is a Swahih Hadith
2. It has been graded as Swahih by Albani
3. It is found in the Book of Swalaat ul Witr (كتاب الوتر) and the chapter of supplication (باب الدُّعَاءِ). This proves that the ‘Aqeedah of Imaam Abu Dawood is for du’a after Swalaat ul Witr. It also shows how the du’a is done.

4. It is said in this hadith that ‘Earnest supplication should be made like this: he raised his hand and made his palms in the direction of his face’ (قَالَ فِيهِ وَالْإِبْتِهَالُ هَكَذَا وَرَفَعَ)
 (يَدَيْهِ وَجَعَلَ ظُهُورَهُمَا مِمَّا يَلِي وَجْهَهُ)
5. This is a clear proof that the hands should be raised when invoking Allah.
6. It is narrated from Ibn Abbas (رضي الله عنه) who is famous for his hadith.

How did Ibn Abbas tell us to formulate a du’a and how the prophet (ﷺ) made du’a?

1. He raised his hands (وَرَفَعَ يَدَيْهِ)
2. His palms in the direction of his face (وَجَعَلَ ظُهُورَهُمَا مِمَّا يَلِي وَجْهَهُ)

This is the sunnah of:

1. The prophet (ﷺ)
2. The Ashab
3. The Ahlus Sunnah Wal Jama’ah

The Prophet (ﷺ) always Recited Du’a Of Protection Against Punishment Of Hell (يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ) After Every Swalaat

Hadith No. 9

Sahih Muslim » The Book of Mosques and Places of Prayer

كتاب الْمَسَاجِدِ وَمَوَاضِعِ الصَّلَاةِ

The Book of Mosques and Places of Prayer

Chapter: Desirability Of Seeking Refuge From The Torment Of The Grave

باب اسْتِحْبَابِ التَّعَوُّذِ مِنْ عَذَابِ الْقَبْرِ

Hazrat Masruq (رضي الله عنه) reported this hadith on the authority of Hazrat 'A'isha (رضي الله عنه) who said:

حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، بِهَذَا الْحَدِيثِ وَفِيهِ قَالَتْ وَمَا صَلَّى صَلَاةً بَعْدَ ذَلِكَ إِلَّا سَمِعْتُهُ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ .

Never did he (the Holy Prophet) say prayer after this except I heard him seeking refuge from the torment of the grave.

Reference : Sahih Muslim 586 b

In-book reference : Book 5, Hadith 160

Points to be noted:

1. It is a Swahih Hadith
2. It is mentioned that ‘Never did he (the Holy Prophet) say prayer after this’ (وَمَا صَلَّى صَلَاةً بَعْدَ ذَلِكَ). This means that the prophet (ﷺ) always performed du’a after his swalaat.
3. It is said that ‘I heard him taking refuge from the torment of Qabr’ (سَمِعْتُهُ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ). This means that:
 - (i) As the chapter’s title is related to prayer the du’a is made after the du’a.
 - (ii) For the invoking to be heard, it must be recited loudly.
 - (iii) If the Ashab knew what is read in the supplication, it must have been read loudly.
4. As such, du’a after Swalaat can be done by the Imaam as done by the prophet (ﷺ) loudly.

Did the prophet (ﷺ) make du’a after his Swalaat? YES ‘Never did he (the Holy Prophet) say prayer after this’ (وَمَا صَلَّى صَلَاةً بَعْدَ ذَلِكَ). According to the words coming, the prophet made it

Did the prophet (ﷺ) make the supplication aloud? YES ‘Except I heard him taking refuge’ (إِلَّا سَمِعْتُهُ يَتَعَوَّذُ)

What did the prophet (ﷺ) ask after Swalaat? 'took refuge from the torment of Qabr' (يَتَعَوَّذُ)

(مِنْ عَذَابِ الْقَبْرِ)

The Prophet (ﷺ) Invoked Allah Through Dhikr In A Loud Voice After Every Swalaat

If we consider Hadith No. 9 it is du'a done in a loud voice as Hazrat Aisha (رضي الله عنها) heard of the du'a of the prophet (ﷺ) after his Swalaat.

Hadith No. 10

Sahih Muslim » The Book of Mosques and Places of Prayer

كتاب الْمَسَاجِدِ وَمَوَاضِعِ الصَّلَاةِ

The Book of Mosques and Places of Prayer

Chapter: Dhikr After The Prayer

باب الذِّكْرِ بَعْدَ الصَّلَاةِ

Hazrat Ibn 'Abbas (رضي الله عنه) said:

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، قَالَ أَخْبَرَنِي بِذَا أَبُو مَعْبَدٍ،

- ثُمَّ أَنْكَرَهُ بَعْدُ - عَنِ ابْنِ عَبَّاسٍ، قَالَ كُنَّا نَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ بِالتَّكْبِيرِ .

We used to know the end of the swalaat of Allah's Messenger (ﷺ) by the takbir (Allah-O-Akbar).

Reference : Sahih Muslim 583 a

In-book reference : Book 5, Hadith 154

Points to be noted:

1. It is a Swahih Hadith
2. It is to be noted that this hadith is found in the ‘The Book of Mosques and Places of Prayer’ (كتاب الْمَسَاجِدِ وَمَوَاضِعِ الصَّلَاةِ) and the chapter is ‘Dhikr After The Prayer’ (باب الذِّكْرِ بَعْدَ الصَّلَاةِ)
3. This gives us an indication that according to the prophet (ﷺ), his Ashab (رضي الله عنه) and Imaam Muslim, Dhikr after swalaat is permissible and sunnah of the prophet and the Ashab.
4. It is said that ‘We used to know the end of the swalaat of Allah's Messenger (ﷺ) by the takbir (Allah-O-Akbar).’ (كُنَّا نَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (بِالتَّكْبِيرِ). What does that mean?
5. By the presence of ‘We used to know’ (كُنَّا نَعْرِفُ) in the hadith as we have already explained, it means that that situation was a habit as it occurred during their lifetime at every Swalaat.
6. It does not mean rarely but in fact it indicates a habit, a routine, a regular practices as ‘they used to’ for in ‘they got accustomed to’
7. The question is ... ‘they used to what?’. It is said that ‘We used to know the end of the swalaat of Allah's Messenger (ﷺ)’ (كُنَّا نَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). As such, the Ashab knew when the Swalaat of the prophet (ﷺ) was over. Every time the prophet (ﷺ) would end his prayer / Swalaat, the ashab would know about it.
8. The question is ... ‘how did they know that the prophet had ended Swalaat?’ It is said ‘by Takbir’ (بِالتَّكْبِيرِ). This means that when the prophet (ﷺ) would end his Swalaat, the Ashab would know that the Swalaat was over when they would hear the Takbir of the prophet (ﷺ)

9. Another question is ... ‘how did they hear the Takbir?’ This is a very logical answer. How would the ashbab hear the Takbir of the Prophet (ﷺ)? If the prophet (ﷺ) made Dhikr in his heart, would the Ashab hear it? NO. So, how could the Ashab have heard of the Takbir of the Prophet (ﷺ)? The only and simple answer is that the prophet should have done the Dhikr in a loud voice enough for the Ashab to hear his voice and at the same time know that the Swalaat is over.
10. So, did the prophet (ﷺ) do Dhikr after Swalaat? YES
11. Was it in a loud voice for the Ashab to have heard it? YES

Hadith No. 11

Sahih Muslim » The Book of Mosques and Places of Prayer

كتاب المساجد ومواضع الصلاة

The Book of Mosques and Places of Prayer

Chapter: Dhikr After The Prayer

باب الذكر بعد الصلاة

Hazrat Ibn 'Abbas (رضي الله عنه) reported:

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، - وَاللَّفْظُ لَهُ - قَالَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ أَبَا مَعْبُدٍ، مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ رَفَعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

وَأَنَّهُ قَالَ قَالَ ابْنُ عَبَّاسٍ كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بِذَلِكَ إِذَا سَمِعْتُهُ .

(The raising of the voice in Dhikr) Dhikr in a loud voice when people completed Swalaat from obligatory prayers was during the lifetime of the Apostle of Allah (ﷺ) ; and I came to know that they (the people) had finished the prayer when I heard it.

Reference : Sahih Muslim 583 c

Points to be noted:

1. It is a Swahih Hadith
2. It is to be noted that this hadith is found in the ‘The Book of Mosques and Places of Prayer’ (كتاب الْمَسَاجِدِ وَمَوَاضِعِ الصَّلَاةِ) and the chapter is ‘Dhikr After The Prayer’ (باب الذِّكْرِ بَعْدَ الصَّلَاةِ)
3. This gives us an indication that according to the prophet (ﷺ), his Ashab (رضي الله عنه) and Imaam Muslim, Dhikr after swalaat is permissible and sunnah of the prophet and the Ashab.
4. It is said that ‘(The raising of the voice in Dhikr) Dhikr in a loud voice when people completed Swalaat from obligatory prayers’ (أَنَّ رَفَعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ) (النَّاسُ مِنَ الْمَكْتُوبَةِ). What does that mean?
5. This means that when the Ashab had completed their Fard Swalaat there was Dhikr being made in a loud voice. By ‘the raising of the voice’ (رَفَعَ الصَّوْتِ) means a loud voice.
6. Was that done during the time of the prophet? Was it done once or was it done on a regular basis? It is said that ‘it was during the lifetime of the Apostle of Allah (ﷺ)’ (كَانَ عَلَى) (عَهْدِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).
7. It is so clearly elaborated that it was during the time of the prophet (ﷺ). The word (عَهْدِ) has been used to mean era, epoch, time, rule, reign etc ...
8. And again Ibn Abbas (رضي الله عنه) said that he came to know about the end of the people (ﷺ) Swalaat when he heard the Dhikr. This means that after the death of the prophet (ﷺ), the Ashab continued to make Dhikr after their Swalaat.
9. As such it is the sunnah of the prophet to make Dhikr aloud after Swalaat
10. As such it is the sunnah of the Ashab to make Dhikr aloud after Swalaat

11. As such it is the sunnah of the Ahlus Sunnah Wal Jama'ah to make Dhikr aloud after Swalaat
12. Now, if Dhikr is allowed to be made aloud, is it allowed to make du'a aloud? We have seen so many hadith, do we still have doubt?

Did the prophet (ﷺ) make Dhikr after Swalaat? YES (كُنَّا نَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُولٍ)

(اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالتَّكْبِيرِ)

Was Dhikr made aloud during the time of the prophet (ﷺ)? YES (أَنْ رَفَعَ الصَّوْتِ بِالدُّكْرِ)

(حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

Did the Ashab hear the Dhikr of the Ashab after the death of the prophet (ﷺ)? YES (قَالَ ابْنُ)

(عَبَّاسٍ كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بِذَلِكَ إِذَا سَمِعْتَهُ)

Dhikr was made aloud during the time of the prophet (ﷺ) and the Ashab.

Why it is now forbidden?

It is the 'Aqeedah of Ahlus Sunnah Wal Jama'ah to do Dhikr Aloud after Swalaat

The Prophet (ﷺ) Would Supplicate With The Hands Raised And Then Would Wipe His Face With His Hands

Hadith No. 12

Sunan Ibn Majah » Supplication

كتاب الدعاء

Supplication

Chapter (13): Raising The Hands When Supplicating

بَاب رَفْعِ الْيَدَيْنِ فِي الدُّعَاءِ

It was narrated from Ibn 'Abbas (رضي الله عنه) that:

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، حَدَّثَنَا عَائِدُ بْنُ حَبِيبٍ، عَنْ صَالِحِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ كَعْبِ الْقُرَظِيِّ، عَنْ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . " إِذَا دَعَوْتَ اللَّهَ فَادْعُ بِبُطُونِ كَفَيْكَ وَلَا تَدْعُ بِظُهُورِهِمَا فَإِذَا فَرَعْتَ فَاْمَسَحْ بِهِمَا وَجْهَكَ " .

The Messenger of Allah (ﷺ) said: "When you supplicate to Allah, supplicate with your palms uppermost, not with the backs of your hands uppermost, and when you finish, wipe your face with them."

Reference : Sunan Ibn Majah 3866

In-book reference : Book 34, Hadith 40

Other References:

Sunan Abi Dawud 1485 Book 8, Hadith 70

Sunan Abi Dawud 1492 (Book 8, Hadith 77)

Ibn Majah Vol. 1, Book 5, Hadith 1181 (Book 5, Hadith 1237)

Jami` at-Tirmidhi 3386 (Book 48, Hadith 17)

Points to be noted:

1. This is a Swahih Hadith
2. It is good to note that it is found in the Book of Supplication (كتاب الدعاء) and the chapter is 'Raising The Hands When Supplicating in du'a' (بَاب رَفْعِ الْيَدَيْنِ فِي الدُّعَاءِ). This mere fact of the presence of such chapter is enough to say that it is validated.
3. It is said in the hadith that the prophet (ﷺ) said 'When you supplicate to Allah, supplicate with your palms uppermost, not with the backs of your hands uppermost' (إِذَا دَعَوْتَ اللَّهَ فَادْعُ بِبُطُونِ كَفَيْكَ وَلَا تَدْعُ بِظُهُورِهِمَا). What does that mean? It means that when we ask Allah we must raise our hands and beg Allah.

4. Then what do we do when our du'a is over? It is said that the prophet (ﷺ) said 'and when you finish, wipe your face with them' (فَإِذَا فَرَغْتَ فَامْسَحْ بِيَمَا وَجْهَكَ).
5. It is so clear where no explanation is needed. It is clearly said that when we finish our du'a we must wipe our faces with our hands as in the hadith (فَإِذَا فَرَغْتَ فَامْسَحْ بِيَمَا وَجْهَكَ).
6. As such it is a sunnah of the prophet (ﷺ) and the Ashab (رضي الله عنه) to:
- (i) Raise their hands in du'a
 - (ii) Wipe their faces with their hands when they finished their du'a
7. In brief, this is the 'Aqeedah of Ahlus Sunnah Wal Jama'ah

Did the prophet (ﷺ) tell us to raise our hands in du'a? YES (إِذَا دَعَوْتَ اللَّهَ فَادْعُ بِبُطُونِ)

(كَفَّيْكَ وَلَا تَدْعُ بِظُهُورِهِمَا)

Did the prophet (ﷺ) tell us to wipe our faces with our hands when our du'a is over? YES (فَإِذَا)

(فَرَغْتَ فَامْسَحْ بِيَمَا وَجْهَكَ)

Raise the hands and wipe the face after du'a is the 'Aqeedah of the:

1. Holy Prophet (ﷺ)
2. Ashab (رضي الله عنه)
3. Ahlus Sunnah Wal Jama'ah

The Prophet (ﷺ) Would Join His Hands, Would Blow Into His Hands And Would Wipe His Head, Face And His Body After Supplication

Hadith No.13

Sunan Abi Dawud » General Behavior (Kitab Al-Adab) » Hadith

كتاب الأدب

General Behavior (Kitab Al-Adab)

Chapter (107): What to say when going to sleep

باب مَا يُقَالُ عِنْدَ النَّوْمِ

Hazrat 'A'ishah (رضي الله عنها) said:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَيَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبِ الْهَمْدَانِيِّ، قَالَا حَدَّثَنَا الْمُفَضَّلُ، -
يَعْنِيَانِ ابْنَ فَضَالَةَ - عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، رَضِيَ اللَّهُ
عنها أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَيْهِ ثُمَّ نَفَثَ
فِيهِمَا وَقَرَأَ فِيهِمَا { قُلْ هُوَ اللَّهُ أَحَدٌ } وَ { قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ } وَ { قُلْ أَعُوذُ بِرَبِّ
النَّاسِ } ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ
جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ .

Every night when he prophet (May peace be upon him) went to his bed, he joined his hands and breathed into them, reciting into them:”say: he is Allah, One” and say ; I seek refuge in the Lord of the dawn and Say: I seek refuge in the Lord of men. Then he would wipe as much of his body as he could with his hands, beginning with his head, his face and the front of his body, doing that three times.

Reference : Sunan Abi Dawud 5056

In-book reference : Book 43, Hadith 284

Other References:

Sahih al-Bukhari 5016 Book 66, Hadith 38

Sahih al-Bukhari 5735 Book 76, Hadith 50

Sahih al-Bukhari 5748 Book 76, Hadith 63

Points to be noted:

1. It is a Swahih Hadith
2. It has been declared as Swahih by Albani
3. It is said that when the prophet (ﷺ) went to bed he did some actions. What were they?
These actions of the prophet (ﷺ) considered as sunnah were / are as follows:
 - (i) He joined his hands ‘in du’a’ (جَمَعَ كَفَيْهِ)
 - (ii) Then he blew into his hands (ثُمَّ نَفَثَ فِيهِمَا)
 - (iii) He read into his hands (وَقَرَأَ فِيهِمَا)
 - (iv) He would wipe his body as much of his body as he could with his hands (ثُمَّ يَمْسَحُ
بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ)
 - (v) He would wipe as from the beginning with his head, his face and the front of his
body (يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ)
 - (vi) He would do that 3 times (يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ)
4. Did the prophet (ﷺ) do this once or every night? It is said that the prophet did it ‘every
night’ (كُلَّ لَيْلَةٍ)
5. This is the sunnah of the prophet (ﷺ)

The prophet (ﷺ) did and taught the following to mankind for a du’a:

- (i) To join the hands
- (ii) To read into them

- (iii) To blow into them
- (iv) To pass the hands over the body starting from the head, the face till where the hands can reach

As such it is the sunnah of the prophet (ﷺ) and the Ashab (رضي الله عنه)

It is the practice of the Ahlus Sunnah Wal Jama'ah

The Prophet (ﷺ) Would Raise His Hands For Du'a After Performing Wudhu

Hadith No. 14

Sahih al-Bukhari » Invocations » Hadith

كتاب الدعوات

Invocations

Chapter: Invoking Allah while performing ablution

باب الدُّعَاءِ عِنْدَ الْوُضُوءِ

Hazrat Abu Musa (رضي الله عنه):

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ دَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَاءٍ فَتَوَضَّأَ، ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ " اللَّهُمَّ اغْفِرْ لِعَبِيدِ أَبِي عَامِرٍ ". وَرَأَيْتُ بَيَاضَ إِبْطِيهِ فَقَالَ " اللَّهُمَّ اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ " .

The Prophet (ﷺ) asked for some water and performed the ablution, and then raised his hands and said, "O Allah! Forgive `Ubaid Abi 'Amir." I saw the whiteness of his armpits and he added, "O Allah! Upgrade him over many of Your human creatures on the Day of Resurrection."

Reference : Sahih al-Bukhari 6383

In-book reference : Book 80, Hadith 78

Other References:

Sunan an-Nasa'i 774 (Book 9, Hadith 33)

Points to be noted:

1. It is a Swahih Hadith
2. The title of the Book, 'Invocations' (كتاب الدعوات) and that of the chapter, 'Invoking Allah while performing ablution' (باب الدعاء عند الوضوء) say that it is permissible to ask du'a after Wudhu with the hands raised.
3. In this hadith it is said 'The Prophet (صلى الله عليه وسلم) asked for some water and performed the ablution' (دَعَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمَاءٍ فَتَوَضَّأَ). Then what did he do?
4. It is said that the prophet (صلى الله عليه وسلم) 'Then he raised his hand' (ثُمَّ رَفَعَ يَدَيْهِ). This means that he raised his hands in du'a for invoking Allah. What did he then do and say?
5. It is said that the prophet (صلى الله عليه وسلم) said 'O Allah! Forgive `Ubaid Abi 'Amir' (اللَّهُمَّ اغْفِرْ لِعُبَيْدِ أَبِي عَامِرٍ). This means that the prophet (صلى الله عليه وسلم):
 - (i) Asked for water
 - (ii) Performed Wudhu with it
 - (iii) Raised his hand
 - (iv) Asked du'a for `Ubaid Abi `Amir
6. Did he raised his hands high? YES as it is said that 'I saw the whiteness of his armpits' (وَرَأَيْتُ بَيَاضَ إِبْطَيْهِ). If the hands were not raised the whiteness of the armpits would not have been visible. Then what did happen?
7. The prophet (صلى الله عليه وسلم) continued his du'a and said 'and he added, "O Allah! Upgrade him over many of Your human creatures on the Day of Resurrection.' (فَقَالَ "اللَّهُمَّ اجْعَلْهُ) (يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ). This is another du'a for the Swahaabah.

Who asked water to perform Wudhu? The holy prophet (صلى الله عليه وسلم) (دَعَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

(وَسَلَّمَ بِمَاءٍ فَتَوَضَّأَ)

What did he do then? He raised his hands (ثُمَّ رَفَعَ يَدَيْهِ)

What was the purpose? To ask du'a for the Swahaabah (اللَّهُمَّ اغْفِرْ لِعُبَيْدِ أَبِي عَامِرٍ) and

(اللَّهُمَّ اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ)

Were his hands raised? Yes till the whiteness of his armpits was visible. (وَرَأَيْتُ بَيَاضَ)

(إِبْطِيهِ)

This is the Sunnah of the prophet (صلى الله عليه وسلم), His Ashab (رضي الله عنه) and Ahlus Sunnah Wal Jama'ah

The Prophet (صلى الله عليه وسلم) Taught His Ashab Different Kinds Of Supplications Done After Taslim Of Every Swalaat

Hadith No. 15

Sunan Abi Dawud » Prayer (Kitab Al-Salat): Detailed Injunctions about Witr

كتاب الوتر

Prayer (Kitab Al-Salat): Detailed Injunctions about Witr

Chapter: What A Person Should Say When He Says The Taslim

باب مَا يَقُولُ الرَّجُلُ إِذَا سَلَّمَ

Hazrat Abdullah ibn Abbas (رضي الله عنه):

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ،
 عَنْ طَلْحِيقِ بْنِ قَيْسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو " رَبِّ
 أَعْنِي وَلَا تُعِنِّ عَلَيَّ وَانصُرْنِي وَلَا تَنْصُرْ عَلَيَّ وَامْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ وَاهْدِنِي وَيَسِّرْ
 هُدَايَ إِلَيَّ وَانصُرْنِي عَلَيَّ مَنْ بَغَى عَلَيَّ اللَّهُمَّ اجْعَلْنِي لَكَ شَاكِرًا لَكَ ذَاكِرًا لَكَ رَاهِبًا لَكَ
 مَطْوَعًا إِلَيْكَ مُخْبِتًا أَوْ مُذِيبًا رَبِّ تَقَبَّلْ تَوْبَتِي وَاغْسِلْ حَوْبَتِي وَأَجِبْ دَعْوَتِي وَثَبِّتْ
 حُجَّتِي وَاهْدِ قَلْبِي وَسَدِّدْ لِسَانِي وَاسْلُ سَخِيمَةَ قَلْبِي " .

The Prophet (ﷺ) used to supplicate Allah: "My Lord, help me and do not give help against me; grant me victory, and do not grant victory over me; plan on my behalf and do not plan against me; guide me, and made my right guidance easy for me; grant me victory over those who act wrongfully towards me; O Allah, make me grateful to Thee, mindful of Thee, full of fear towards Thee, devoted to Thy obedience, humble before Thee, or penitent. My Lord, accept my repentance, wash away my sin, answer my supplication, clearly establish my evidence, guide my heart, make true my tongue and draw out malice in my breast."

Reference : Sunan Abi Dawud 1510

In-book reference : Book 8, Hadith 95

Other References:

Jami` at-Tirmidhi 300 (Book 2, Hadith 152)
 Jami` at-Tirmidhi 3419 (Book 48, Hadith 50)
 Sunan Abi Dawud 1508 (Book 8, Hadith 93)
 Sunan Abi Dawud 1509 (Book 8, Hadith 94)
 Sunan Abi Dawud 1511 (Book 8, Hadith 96)
 Sunan an-Nasa'i 1345 (Book 13, Hadith 167)

Points to be noted:

1. It is a Swahih Hadith
2. It has been graded as Swahih as Albani

3. The hadith is found in the chapter ‘What A Person Should Say When He Says The Taslim’ (بَاب مَا يَقُولُ الرَّجُلُ إِذَا سَلَّمَ). If the hadith has been placed in this category, then it is considered as after Swalaat.
4. It is said in the hadith that ‘The Prophet (ﷺ) used to supplicate Allah’ (كَانَ النَّبِيُّ (ﷺ) يَدْعُو اللَّهَ عَلَيْهِ وَسَلَّمَ). In brief it is in this format “ (كَانَ النَّبِيُّ يَدْعُو) or (النَّبِيُّ يَدْعُو) or (كَانَ يَدْعُو النَّبِيُّ) having the same meaning as ‘The prophet used to supplicate Allah’
5. By this (كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو) it means that the prophet had the habit and was regular in making such du’a after Swalaat.
6. Please check for all other references where we will see that the prophet after Swalaat performed du’a through different ways.

The Holy Prophet (ﷺ) Would Make Du’a In Jama’ah After Every Swalaat Fajr, Zohr, Asr, Maghrib And Isha And The Ashab Would Say “Ameen”

Hadith No. 16

Sunan Abi Dawud » Prayer (Kitab Al-Salat): Detailed Injunctions about Witr » Hadith

كتاب الوتر

Prayer (Kitab Al-Salat): Detailed Injunctions about Witr

Chapter: The Qunut In The Prayers

باب الْقُنُوتِ فِي الصَّلَاةِ

Hazrat Abdullah ibn Abbas (رضي الله عنه) said:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ، حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ، عَنْ هِلَالِ بْنِ خَبَّابٍ، عَنْ عُرْمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ قَنَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا مُتَتَابِعًا فِي الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ وَصَلَاةِ الصُّبْحِ فِي دُبُرِ كُلِّ صَلَاةٍ إِذَا قَالَ " سَمِعَ

اللَّهُ لِمَنْ حَمِدَهُ " . مِنْ الرَّكْعَةِ الْآخِرَةِ يَدْعُو عَلَى أَحْيَاءٍ مِنْ بَنِي سُلَيْمٍ عَلَى رِغْلِ وَذَكْوَانَ
وَعُصَيَّةَ وَيَوْمَنْ مَنْ خَلْفَهُ .

The Messenger of Allah (ﷺ) recited the supplication (Qunut) daily for a month at the noon, afternoon, sunset, night and morning prayers at the end of every swalaat. When he said: "Allah listens to him who praises Him" in the last rak'ah, invoking a curse on some clans of Banu Sulaym, Ri'l, Dhakwan and Usayyah, and those who were standing behind him said: Ameen.

Reference : Sunan Abi Dawud 1443

In-book reference : Book 8, Hadith 28

Other References:

Sahih al-Bukhari 4089 (Book 64, Hadith 133)
Sahih al-Bukhari 4094 (Book 64, Hadith 138)
Sahih al-Bukhari 4096 (Book 64, Hadith 140)
Sahih Muslim 677 c (Book 5, Hadith 383)
Sahih Muslim 677 h (Book 5, Hadith 388)
Sunan an-Nasa'i 1070 (Book 12, Hadith 42)
Sunan an-Nasa'i 1071 (Book 12, Hadith 43)
Sunan an-Nasa'i 1075 (Book 12, Hadith 47)
Sunan an-Nasa'i 1077 (Book 12, Hadith 4)
Ibn Majah Vol. 1, Book 5, Hadith 1243 (Book 5, Hadith 1301)

Points to be noted:

1. It is a Swahih Hadith
2. It has been declared Hasan by Albani
3. The title of the chapter 'The Qunut In The Prayers' (باب القنوت في الصلوات) indicates that the supplication du'a Qunut has not been read only in Swalaat ul Witr but in all Fard Swalaat as the word (الصلوات) is in plural.
4. It is said that 'The Messenger of Allah (ﷺ) recited the supplication (Qunut) daily for a month' (قننت رسول الله صلى الله عليه وسلم شهرا متتابعاً). Did the prophet (ﷺ) recite the du'a once? No as it was for a month on daily basis. Now, when did the prophet recite it?

5. It is said that the prophet recited the du'a qunut 'at the noon, afternoon, sunset, night and morning prayers' (فِي الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ وَصَلَاةِ الصُّبْحِ). This means that the prophet made the du'a for all Swalaat 5 times a day for a whole month. More precisely at what instance did the prophet (صلى الله عليه وسلم) make the du'a?
6. It is said that the prophet made the du'a 'at the end of every swalaat' (فِي دُبُرِ كُلِّ صَلَاةٍ). What does that mean? This means that it was a practice of the prophet (صلى الله عليه وسلم) to supplicate Allah after every Swalaat.
7. Did the prophet (صلى الله عليه وسلم) did this du'a alone or was he in a group? It is said that 'and those who were standing behind him said: Ameen' (وَيَوْمَئِذٍ مَنْ خَلْفَهُ). What does this mean? This mean that the du'a was done by the prophet (صلى الله عليه وسلم) in Jama'ah and the Ashab said 'Ameen' on the du'a.

Did the prophet (صلى الله عليه وسلم) asked du'a on daily basis? YES (قَتَتِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

(شَهْرًا مُتَتَابِعًا)

Did he ask du'a after Fajr, Zohr, Asr, Maghrib and Isha? YES (فِي الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ)

(وَالْعِشَاءِ وَصَلَاةِ الصُّبْحِ)

Did the prophet ask du'a at the end of every Swalaat? YES (فِي دُبُرِ كُلِّ صَلَاةٍ)

Did the Ashab say 'Ameen' behind the prophet? YES (وَيَوْمَئِذٍ مَنْ خَلْفَهُ)

This was what the prophet (صلى الله عليه وسلم) and his Ashab did.

That is what the Ahlus Sunnah Wal Jama'ah are doing as a Sunnah of the prophet (صلى الله عليه وسلم) and his Ashab (رضي الله عنه)

**The Ashab Would Meet, Would Be Served With Food, Would Make Du'a
Then One Swahaabah Would Make Du'a Again In Jama'ah And The Rest Of
Ashab Would Say 'Ameen'**

Hadith No. 17

Al-Adab Al-Mufrad » Circumcision - كتاب الختان » Hadith

Hazrat Mu'awiya ibn Qurra (رضي الله عنه) said:

حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا حَزْمٌ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ قُرَّةَ يَقُولُ:
لَمَّا وُلِدَ لِي إِيَاسٌ دَعَوْتُ نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَطَعَمْتُهُمْ،
فَدَعَوْا، فَقُلْتُ: إِنَّكُمْ قَدْ دَعَوْتُمْ فَبَارَكَ اللَّهُ لَكُمْ فِيمَا دَعَوْتُمْ، وَإِنِّي إِنْ أَدَعُو بِدُعَاءِ فَأَمَّنُوا،
قَالَ: فَدَعَوْتُ لَهُ بِدُعَاءِ كَثِيرٍ فِي دِينِهِ وَعَقْلِهِ وَكَذَا، قَالَ: فَإِنِّي لَأَتَعَرَّفُ فِيهِ دُعَاءَ يَوْمِئِذٍ.

"When Iyas was born to me, I invited a group of the Companions of the Prophet (ﷺ), and I fed them and they made supplication. I said, 'You have made supplication, so may Allah bless you for your supplication. If I make supplication, then you say, "Amen".' He went on, 'I made a lot of supplication for him for his deen, his intellect and things like that.' He added, 'I still recognise the supplication of that day in him.'"

English reference : Book 53, Hadith 1255

Arabic reference : Book 1, Hadith 1255

Other References:

Sunan an-Nasa'i 1079 (Book 12, Hadith 51)

Points to be noted:

1. It is a Swahih Hadith
2. It has been graded as Swahih by Albani

3. It is said in the hadith that ‘Iyas was born to me, I invited a group of the Companions of the Prophet (ﷺ), and I fed them and they made supplication’ (لَمَّا وُلِدَ لِي إِيَاسٌ دَعَوْتُ) (نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَطْعَمْتُهُمْ، فَدَعَوْا).
4. This means that it is sunnah:
- To invite a group of people
 - To give them food
 - For them to ask du’a
5. What did the Swahaabah said? He said that ‘I said, ‘You have made supplication, so may Allah bless you for your supplication’ (إِنَّكُمْ قَدْ دَعَوْتُمْ فَبَارَكَ اللَّهُ لَكُمْ فِيمَا دَعَوْتُمْ)
- This means that he was so happy that he asked Allah to bless them. As such:
- Is this bid’ah?
 - Did they commit bid’ah?
 - Did the Swahaabah say that this is haram?
6. What did he say instead? He said ‘If I make supplication, then you say, "Amen"’ (وَإِنِّي إِذَا دَعَوْتُ بَدَعَاءٍ فَدَعَوْا) This means that he started to make du’a and the Ashab with him said ‘Ameen’ upon his du’a. Is this haram or bid’ah?

Did the Swahaabah invite a group of person at his place? YES (لَمَّا وُلِدَ لِي إِيَاسٌ دَعَوْتُ نَفَرًا)

(مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

Did he feed them? YES (فَأَطْعَمْتُهُمْ)

Did they ask du’a for him? YES (فَدَعَوْا)

Did he then make other du’a? YES (وَإِنِّي إِذَا دَعَوْتُ بَدَعَاءٍ)

Did the Ashab say ‘Ameen’ upon his du’a? YES (فَأَمَّنُوا)

This is the sunnah of the Ashab

This is the ‘Aqeedah and practice of the Ahlus Sunnah Wal Jama’ah

If the Ashab did this ... why can’t we do it?

Allah Is Ashamed To Return Our Hands Empty When We Raise Our Hands For Du'a

Hadith No. 18

Sunan Abi Dawud » Prayer (Kitab Al-Salat): Detailed Injunctions about Witr » Hadith

كتاب الوتر

Prayer (Kitab Al-Salat): Detailed Injunctions about Witr
Chapter (23): Supplication (Ad-Du'a)

باب الدُّعَاءِ

Hazrat Salman al-Farsi (رضي الله عنه) said:

حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ، حَدَّثَنَا عَيْسَى، - يَعْنِي ابْنَ يُونُسَ - حَدَّثَنَا جَعْفَرٌ، -
يَعْنِي ابْنَ مَيْمُونٍ صَاحِبَ الْأَنْمَاطِ - حَدَّثَنِي أَبُو عَثْمَانَ، عَنْ سَلْمَانَ، قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ رَبَّكُمْ تَبَارَكَ وَتَعَالَى حَيٌّ كَرِيمٌ يَسْتَحْيِي مِنْ عَبْدِهِ إِذَا
رَفَعَ يَدَيْهِ إِلَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا " .

The Prophet (صلى الله عليه وسلم) said: Your Lord is munificent and generous, and is ashamed to turn away empty the hands of His servant when he raises them to Him.

Reference : Sunan Abi Dawud 1488

In-book reference : Book 8, Hadith 73

Other References:

Sunan Ibn Majah 3865 Book 34, Hadith 39

Jami` at-Tirmidhi 3556 Book 48, Hadith 187

Points to be noted:

1. It is a Swahih Hadith
2. According to Albani it is a Swahih Hadith

3. It is found in chapter 'Supplication' (باب الدُّعَاءِ)
4. It is said in that hadith that 'Allah and is ashamed to turn away empty the hands of His servant when he raises them to Him' (يَسْتَحْيِي مِنْ عَبْدِهِ إِذَا رَفَعَ يَدَيْهِ إِلَيْهِ أَنْ يَرُدَّهُمَا)
(صِفْرًا)
5. What does that mean? This means that:
 - (i) When we raise our hands Allah is more keen to accept our du'a
 - (ii) Thus it is recommended to raise our hands in supplication
 - (iii) Allah will feel ashamed to return our hands empty
 - (iv) As such Allah will accept either all our du'a or part of it
6. As such it is recommended to raise our hands when we supplicate Allah

The Prophet (ﷺ) advised Us To Perform Swalaat Then Raise Our Hands And Ask Du'a. If Someone Doesn't Do It This Way, Then It Is Imperfect

Hadith No.19

Sunan Abi Dawud » Prayer (Kitab Al-Salat): Voluntary Prayers » Hadith

كتاب التطوع

Prayer (Kitab Al-Salat): Voluntary Prayers

Chapter (13): The Prayer During Daytime

باب فِي صَلَاةِ النَّهَارِ

Hazrat Muttalib (رضي الله عنه) said:

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنِي عَبْدُ رَبِّهِ بْنُ سَعِيدٍ، عَنْ أَنَسِ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ الْمُطَّلِبِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الصَّلَاةُ مَثْنَى مَثْنَى أَنْ تَشْهَدَ فِي كُلِّ رُكْعَتَيْنِ وَأَنْ تَبَاسَسَ وَتَمَسَّكَنَ وَتُقْنِعَ بِيَدَيْكَ وَتَقُولَ اللَّهُمَّ اللَّهُمَّ ، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ فَهِيَ خِدَاجٌ " . سَأَلَ أَبُو دَاوُدَ عَنْ صَلَاةِ اللَّيْلِ مَثْنَى قَالَ إِنْ شِئْتَ مَثْنَى وَإِنْ شِئْتَ أَرْبَعًا .

The Prophet (ﷺ) said: Prayer is to be offered in two rak'ahs; and you should recite the tashahhud at the end of two rak'ahs, and express your distress and be humble and persuade with your hands and say praying: 'O Allah, O Allah'.

He who does not do so does not offer a perfect prayer.

Abu Dawud was asked about offering prayer at night in two rak'ahs. He said: They may be two if you like and four if you like.

Reference : Sunan Abi Dawud 1296

In-book reference : Book 5, Hadith 47

Hadith No. 20

Sunan Ibn Majah » Establishing the Prayer and the Sunnah Regarding Them - » Hadith

كتاب إقامة الصلاة والسنة فيها

Hazrat Muttalib (رضي الله عنه) that is Hazrat Ibn Abu Wada'ah (رضي الله عنه) said:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعِ بْنِ الْعَمِيَاءِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ الْمُطَّلِبِ، - يَعْنِي ابْنَ أَبِي وَدَاعَةَ - قَالَ قَالَ رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . " صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى وَتَشَهُدٌ فِي كُلِّ رَكَعَتَيْنِ وَتَبَاعَسُ وَتَمَسْكُنُ وَتُقْنَعُ وَتَقُولُ " اللَّهُمَّ اغْفِرْ لِي " فَمَنْ لَمْ يَفْعَلْ ذَلِكَ فَهِيَ خِدَاجٌ .

“The Messenger of Allah (ﷺ) said: ‘The night prayers are (to be offered) two by two. Say the Tashah-hud after each two Rak’ah, and express your distress and be humble and persuade and say: ‘O Allah, forgive me.’ And whoever does not do that, it is imperfect.”

English reference : Vol. 1, Book 5, Hadith 1325

Arabic reference : Book 5, Hadith 1386

Points to be noted:

1. It is a Swahih Hadith
2. It is said in both Hadith No. 19 and No. 20 that ‘Prayer is to be offered in two rak’ahs; and you should recite the tashahhud at the end of two rak’ahs’ (الصَّلَاةُ مَثْنَى مَثْنَى أَنْ تَشَهَّدَ)
(فِي كُلِّ رَكْعَتَيْنِ)
3. Then after that the Muslims are advised to ‘and express your distress and be humble and persuade with your hands’ (وَأَنْ تَبَاعَسَ وَتَمَسَكَ وَتُفْنِعَ بِيَدَيْكَ)
4. Then to recite the du’a ‘O Allah, forgive me’ (اللَّهُمَّ اغْفِرْ لِي)
5. This means that:
 - (i) We must perform the swalaat
 - (ii) We must express our distress
 - (iii) We must be humble
 - (iv) We must persuade through our hands
 - (v) We must raise our hands
 - (vi) We must say ‘O Allah O Allah forgive me’
6. Now, if we don’t perform the swalaat and then we don’t ask Allah in that specific way shown by the prophet (صلى الله عليه وسلم) what will happen. The prophet (صلى الله عليه وسلم) said ‘And whoever does not do that, it is imperfect’ (فَمَنْ لَمْ يَفْعَلْ ذَلِكَ فَهِيَ خِدَاجٌ)
7. This means that:
 - (i) If we don’t perform the swalaat
 - (ii) If we don’t show our distress
 - (iii) If we are not humble
 - (iv) If we don’t raise our hands
 - (v) If we don’t say ‘O Allah O Allah forgive me’
 - (vi) THEN all these Ibaadah and our Du’a are Incomplete.
8. Then the one who does not do that, it is imperfect, meaning the Swalaat and the du’a are imperfect.

What were the advices of the prophet (صلى الله عليه وسلم) concerning swalaat and du’a. They are as follows:

- (i) We must perform the swalaat
- (ii) We must express our distress
- (iii) We must be humble
- (iv) We must persuade through our hands
- (v) We must raise our hands

(vi) We must say ‘O Allah O Allah forgive me’

If we don't present it in this way, it is incomplete (فَمَنْ لَمْ يَفْعَلْ ذَلِكَ فَهِيَ خِدَاجٌ)

The Prophet (ﷺ) Advised His Ashab To Sit, Then To Praise Allah, Then To Send Swalat Upon Him (ﷺ), Then To Call Upon Allah After Swalaat

Hadith No. 21

Jami` at-Tirmidhi » Chapters on Supplication » Hadith

كتاب الدعوات عن رسول الله صلى الله عليه وسلم

Chapters on Supplication

Chapter (65): Concerning The Confirming Of The Supplication By Preceding It With Gratitude, Praise, And As-Salat Upon The Prophet...

Hazrat Fadal bin Ubaid (رضي الله عنه) narrated:

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ، عَنْ أَبِي هَانِيءِ الْخَوْلَانِيِّ، عَنْ أَبِي عَلِيٍّ الْجَنْبِيِّ،
عَنْ فَضَالَةَ بْنِ عُبَيْدٍ، قَالَ بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدًا إِذْ دَخَلَ رَجُلٌ
فَصَلَّى فَقَالَ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عَجَلْتَ
أَيُّهَا الْمُصَلِّي إِذَا صَلَّيْتَ فَقَعَدْتَ فَاحْمَدِ اللَّهَ بِمَا هُوَ أَهْلُهُ وَصَلِّ عَلَيَّ ثُمَّ ادْعُهُ " . قَالَ
ثُمَّ صَلَّى رَجُلٌ آخَرُ بَعْدَ ذَلِكَ فَحَمِدَ اللَّهَ وَصَلَّى عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ
لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَيُّهَا الْمُصَلِّي ادْعُ تُجِبْ " . قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ
حَسَنٌ رَوَاهُ حَيْوَةُ بْنُ شُرَيْحٍ عَنْ أَبِي هَانِيءِ الْخَوْلَانِيِّ وَأَبُو هَانِيءٍ اسْمُهُ حُمَيْدُ بْنُ هَانِيءٍ
وَأَبُو عَلِيٍّ الْجَنْبِيُّ اسْمُهُ عَمْرُو بْنُ مَالِكٍ .

“While the Messenger of Allah was seated, a man entered and performed Salat, and he said: ‘O Allah, forgive me, and have mercy upon me.’ The Messenger of Allah said: ‘You have rushed, O praying person. When you perform Salat, and then sit, then praise Allah with what He is deserving

of, and send Salat upon me, then call upon Him.” He said: “Then another man performed Salat after that, so he praised Allah and sent Salat upon the Prophet. The Prophet said to him: ‘O praying person! Supplicate, and you shall be answered.’”

Reference : Jami` at-Tirmidhi 3476

In-book reference : Book 48, Hadith 107

Other References:

Jami` at-Tirmidhi 3477 (Book 48, Hadith 108)

Sunan an-Nasa'i 1284 Book 13, Hadith 106

Points to be noted:

1. It has been classified as Hasan by the Wahabi organization and group Darussalam
2. It is said that a man performed swalaat and he rushed in his swalaat and asking du'a in a too much rapid way. The prophet (ﷺ) was in the mosque and he (ﷺ) then made the following remarks ‘You have rushed, O praying person’ (عَجَلْتَ أَيُّهَا الْمُصَلِّي). What does this mean? This means that:
 - (i) we must not be in a hurry after swalaat
 - (ii) we must take our time in asking du'a after swalaat
3. As such, it is said that the prophet (ﷺ) advised his ashab to ‘When you perform Salat, and then sit, then praise Allah with what He is deserving of, and send Salat upon me, then call upon Him’ (إِذَا صَلَّيْتَ فَقَعْدْتَ فَاحْمَدِ اللَّهَ بِمَا هُوَ أَهْلُهُ وَصَلِّ عَلَيَّ ثُمَّ ادْعُهُ).
What was the advice of the prophet (ﷺ)? It was as follows:
 - (i) To perform swalaat
 - (ii) After the swalaat to sit in your place
 - (iii) To praise Allah
 - (iv) To send Darood upon the prophet (ﷺ)
 - (v) To make du'a

4. Then what did happen? It is said that ‘Then another man performed Swalat after that, so he praised Allah and sent Salat upon the Prophet.’ (صَلَّى رَجُلٌ آخَرٌ بَعْدَ ذَلِكَ فَحَمِدَ اللَّهَ)
(وَصَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). This means that:

- (i) A Swahaabah performed swalaat
- (ii) After swalaat he praised Allah
- (iii) Then he sent Darood upon the prophet (صلى الله عليه وسلم)

5. As such it is the sunnah of the Swahaabah / ashab

6. What did the prophet (صلى الله عليه وسلم) do then? It is said that the prophet (صلى الله عليه وسلم) ‘said to him: ‘O praying person! Supplicate, and you shall be answered’ (فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ)
(وَسَلَّمَ) " أَيُّهَا الْمُصَلِّي ادْعُ تُجَبْ) meaning ‘to make du’a and Allah will answer the du’a.

7. What does that mean? It means:

- (i) To swalaat
- (ii) To praise Allah after Swalaat
- (iii) To send Darood upon the prophet (صلى الله عليه وسلم)
- (iv) To make du’a and Allah will answer the du’a

8. This is what exactly the Ahlus Sunnah Wal Jama’ah used to do after Swalaat

As such it is the sunnah of the Prophet (صلى الله عليه وسلم) and the Ashab (رضي الله عنه) to:

- (i) To perform swalaat
- (ii) To praise Allah after the Swalaat
- (iii) Then to send Darood upon the prophet (صلى الله عليه وسلم)
- (iv) And to make du’a and Allah will answer the du’a

This is the principles of the Ahlus Sunnah Wal Jama’ah based on the hadith of the prophet (صلى الله عليه وسلم)

Conclusive Remarks

The following can be deduced:

1. We have seen that it is a sunnah of the prophet and Ashab to recite (لَا إِلَهَ إِلَّا اللَّهُ) after every Swalaat (Hadith No. 1)
2. We have seen that it is a sunnah of the prophet and the Ashab to recite (لَا إِلَهَ إِلَّا اللَّهُ) that is to make Tahleel from the word (يُهَلَّلُ) after every Swalaat (Hadith No. 2)
3. We have seen that Hazrat Abdullah bin Zubair on the Mimbar addressed to the Ashab and mentioned that the prophet made du'a after every Swalaat. (Hadith No. 3)
4. We have seen that the prophet (ﷺ) made Astaghfar (أَسْتَغْفِرُ اللَّهَ) and Du'a (اللَّهُمَّ أَنْتَ السَّلَامُ) after every Swalaat. (Hadith No. 4)
5. We have seen that the prophet (ﷺ) would sit after Swalaat ul Fard and recite (اللَّهُمَّ) (اللَّهُمَّ أَنْتَ السَّلَامُ) after every Swalaat (Hadith No. 5)
6. We have seen that the prophet (ﷺ) had taught his Ashab to make du'a (اللَّهُمَّ أَعْنِي) (عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ) at the end of every Swalaat and it was the turn of the Ashab to teach other ashab (Hadith No. 6)
7. We have seen that The Prophet (ﷺ) Raised His Hands After Swalaat ul Fard For Invocation Till The Whiteness Of His Armpits Was Visible (رَفَعَ يَدَيْهِ، وَرَأَيْتُ بَيَاضَ) (إِبْطِيهِ) (Hadith No. 7)
8. We have seen that Hazrat Ibn Abbas (رضي الله عنه) Explained How The Hands Should Be Raised When Invoking Allah (Make Du'a) (Hadith No. 8)

9. We have seen that The Prophet (ﷺ) always Recited Du'a Of Protection Against Punishment Of Hell (يَتَعَوَّدُ مِنْ عَذَابِ الْقَبْرِ) After Every Swalaat (Hadith No. 9)
10. We have seen that during the time of The Prophet (ﷺ) He Invoked Allah Through Dhikr In A Loud Voice After Every Swalaat (أَنَّ رَفَعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ) (النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (Hadith No. 10 and No. 11)
11. We have seen that The Prophet (ﷺ) Would Supplicate With The Hands Raised And Then Would Wipe His Face With His Hands (إِذَا دَعَوْتَ اللَّهَ فَادْعُ بِبُطُونِ كَفَيْكَ وَلَا تَدْعُ بِظُهُورِهِمَا فَإِذَا فَرَعْتَ فَاْمَسَحْ بِهِمَا وَجْهَكَ) (Hadith No. 12)
12. We have seen that The Prophet (ﷺ) Would Join His Hands, Would Blow Into His Hands And Would Wipe His Head, Face And His Body After Supplication (Hadith No. 13)
13. We have seen that The Prophet (ﷺ) Would Raise His Hands For Du'a After Performing Wudhu (دَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَاءٍ فَتَوَضَّأَ، ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ " اللَّهُمَّ) (Wudhu (اغْفِرْ لِعُبَيْدِ أَبِي عَامِرٍ) (Hadith No. 14)
14. We have seen that The Prophet (ﷺ) Taught His Ashab Different Kinds Of Supplications Done After Taslim Of Every Swalaat (Hadith No. 15)
15. We have seen that The Holy Prophet (ﷺ) Would Make Du'a In Jama'ah After Every Swalaat Fajr, Zohr, Asr, Maghrib And Isha And The Ashab Would Say "Ameen" (Hadith No. 16)
16. We have seen that The Ashab Would Meet, Would Be Served With Food, Would Make Du'a Then One Swahaabah Would Make Du'a Again In Jama'ah And The Rest Of Ashab Would Say 'Ameen' (Hadith No. 17)
17. We have seen that Allah Is Ashamed To Return Our Hands Empty When We Raise Our Hands For Du'a (إِنَّ رَبَّكُمْ تَبَارَكَ وَتَعَالَى حَيٌّ كَرِيمٌ يَسْتَحْيِي مِنْ عَبْدِهِ إِذَا رَفَعَ يَدَيْهِ) (النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِلَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا) (Hadith No. 18)

18. We have seen that The Prophet (ﷺ) advised Us To Perform Swalaat Then Raise Our Hands And Ask Du'a. If Someone Doesn't Do It This Way, Then It Is Imperfect (Hadith No. 19, 20)
19. We have seen that The Prophet (ﷺ) advised his ashab to Sit, then to praise Allah, then to send swalaat upon Him (ﷺ), then to call upon Allah after swalaat (Hadith No. 21)
20. We have seen that Imaam Bukhariy has created a chapter entitled 'The invocation after the Salat' (باب الدُّعَاءِ بَعْدَ الصَّلَاةِ) (Hadith no. 1)
21. We have seen that Imaam Muslim has created a chapter entitled 'Excellence Of Dhikr After Prayer And Its Description' (باب اسْتِحْبَابِ الذِّكْرِ بَعْدَ الصَّلَاةِ وَبَيَانِ صِفَتِهِ) (Hadith No. 2, No. 3, No. 4, No. 5, No. 9,)
22. We have seen that Imaam Bukhariy has created a chapter entitled 'The raising of the hands in invoking (du'a)' (باب رَفْعِ الْأَيْدِي فِي الدُّعَاءِ) (Hadith No. 7)
23. We have seen that Imaam Muslim has created a chapter entitled 'Dhikr After The Prayer' (باب الذِّكْرِ بَعْدَ الصَّلَاةِ) (Hadith No. 10, No. 11)
24. We have seen that Imaam Ibn Majah has created a chapter entitled 'Raising The Hands When Supplicating' (باب رَفْعِ الْيَدَيْنِ فِي الدُّعَاءِ) (Hadith No. 12)
25. We have seen that Imaam Bukhariy has created a chapter 'Invoking Allah while performing ablution' (باب الدُّعَاءِ عِنْدَ الْوُضُوءِ) (Hadith No. 14)
26. We have seen that Imaam Abu Dawood has created a chapter 'What A Person Should Say When He Says The Taslim' (باب مَا يَقُولُ الرَّجُلُ إِذَا سَلَّمَ) (Hadith No. 15)

We have seen that

- (i) The prophet (ﷺ) would make du'a before sleep and he would blow in his hands and would wipe his head, face and body.
- (ii) The prophet (ﷺ) would make du'a after Swalaat and would wipe the face

- (iii) The prophet (ﷺ) would always make du'a and Dhikr after Swalaat
- (iv) The Ashab (رضي الله عنه) would do the same
- (v) If we don't present our du'a in the way the prophet (ﷺ) showed us, it is imperfect.

The question is why can't we do it in this present time?

Why people kept on asking whether it is allowed to raise the hands and ask du'a after every Swalaat?

Many people set the question of why should we blow into the hands and wipe over the faces after Swalaat? The answers are simple as follows:

- (i) Did the prophet (ﷺ) do it? YES
- (ii) Why did the prophet do it? It is a sunnah at the outset
- (iii) Do we question now what the prophet (ﷺ) has done? NO

When it is done, the aim is to be protected by Allah through what is recited (That is why the prophet (ﷺ) has ordered us to read Surah Falaq etc ... then blow into the hands and wipe over the head, face and body. It is meant for protection)

Some people say that there is no need to raise the hands for du'a and it can be done through the heart without the hands being raised? The answers are:

- (i) Why should we not raise our hands?
- (ii) Did the prophet (ﷺ) raise the hands? YES
- (iii) If by raising the hands in du'a Allah feels ashamed / shy to return our hands empty, then why don't we do it?
- (iv) Where is it written that it is a sin to raise the hands?
- (v) Where is it written that the prophet (ﷺ) say that it is Haram to raise the hands in du'a?
- (vi) However we have seen that it is a sunnah and is loved by Allah to raise the hands in du'a
- (vii) We have also seen how a du'a becomes imperfect and incomplete.

Some people question why should we ask du'a after each and every swalaat with the hands raised? The answers are:

- (i) It is wrong to ask Allah at least 5 times a day after Swalaat ul Fard?

- (ii) It is haram to ask Allah at least 5 times a day after Swalaat ul Fard?
- (iii) It is shirk to ask Allah at least 5 times a day after Swalaat ul Fard?
- (iv) It is bid'ah to ask Allah at least 5 times a day after Swalaat ul Fard?
- (v) Is there a limit of times to ask du'a?
- (vi) Is there prohibited times where it is haram to ask du'a?
- (vii) If not where is the problem then?

Learning our 'Aqeedah from the Qur'an and Hadith of the prophet (ﷺ) and spreading it is our duty towards Allah and His prophet (ﷺ)

Allah and His Rasoul Muhammad (ﷺ) know best. (اللَّهُ وَرَسُولُهُ أَعْلَمُ)

26 Dhul Qa'dah 1434 / 02 October 2013

References

1. The Holy Qur'an
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3. 'Adab ul Mufrad
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5. Sunan Abi Dawud
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9. Jami' Al Tirmidhi