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**NAMAZ-E-NABAWI(SAW)
NAMAZ KA SUNNAT AUR MUKAMMAL TARIKA**

NABI-E-KAREEM (ﷺ) NE FARMAYA

**“TUM IS TARHA NAMAZ PADHO JIS TARHA TUM MUJHE NAMAZ
AADAA KARTEY HUWE DEKHTHEY HO.”(Sahih Bukhaari #Hadees: 631)**

NAMAZ KI NIYAT

**Rasoolullah (ﷺ) ne farmaya: “Aamalon ka daar-o-madaar
niyaton par hai.”**



(sahih Bukhaari , Hadees: 1, Wa Sahih Muslim, Hadees: 1907)

Niyat chuken dil se taluq rakhti hai, is liye zubaan se alfaaz aada karne ki zarorat nahi hai, aur niyat ka zubaan se aada karna Rasoolullah (ﷺ) ki Sunnat nahi hai aur na hi Sahaba (Radhi Allahu Anhum) ke Aamal se sabit hai

QIYAM

Hazrat Imran Bin Haseen (Radhi Allahu Anhu) bayaan farmatey hai: mujhe bawasiri ki takleef thi_ Nabi (ﷺ) ne farmaya:

“(Mumkin ho tou) khade ho kar namaz aada karo, aagar taqat na ho tou baith kar, aagar baith kar aada karne ki bhi taqat na ho to laeet kar (namaz aada karo).”

(Sahih Bukhaari, Hadees: 117)

SAFO’N KO SEEDHA KARNA

Anas RaziAllahu Anhu se riwayat hai ke Rasool Allah Sallallahu Alaihi Wasallam ne farmaya



‘Safo’n ko seedha karo aur aapas mein nazdeek, nazdeek khade ho tehqeeq main tumhei’n pas e pusht bhi dekhta hu’n (ye Aap ka muajjeza tha). Anas kehte hain ke ham mein se har shaqs (safo’n mein) apna kandha doosre ke kandhe se aur apna qadam doosre ke qadam se mila deta tha.’

(Sahih Bukhari, 725 – Muslim, 434)

Rasool Allah Sallallahu Alahi Wasallam ne farmaya:

‘Safo’n ko qaem karo, kandhe baraabar karo, (safo’n ke andar) in jagaho’n ko pur karo jo khaali reh jaaei’n, apne bhaiyo’n ke hatho’n mein narm ho jao, safo’n ke andar shaitan ke liey jagah

na chodo aur jo shaqs saf milaaega Allah bhi ise (apni rahmat se) milaaega aur jo saf ko kaatega Allah bhi apni rahmat se isko kaat dega.’ (Abu Dawood: 666)



TAKBEER-E-OUULA

Qible ki janib mou(face) kar ke (Allahu’Akbar) kehtey huwe rafaulyadaeen kare. yani dono hath kandhon tak utthayen_

Syedna Abdullah Bin Umar (Radhi Allahu Anhu) farmatey hai:

“Maine Nabi-E-Kareem (ﷺ) ko dekha, Aap ney namaz ki pehli takbeer kahi aur apne dono hath kandho tak utthayen.”(Sahih Bukhaari, 738)

Hath utthatey waqt ungliya (normal tariqe par) khuli rakkhaye. na ungliyo ke darmiyaan zyada fasla kare na ungliya milaye.

[Al Mustadrak Lil Hakim #Hadees: 856 Wa Sanad Hasan Imam Hakim Ney Al Mustadrrak 234/1 Mein Aur Hafiz Zehbi Ney Essey Sahih Kahan Hai. Wa Sunan Abu Dawood #Hadees: 753 Wa Jamia Tirmidhi #Hadees: 240 Wa Sanad Hasan]

Rasoolullah (ﷺ) dono hath kandhon tak utthatey (Sahih Bukhaari, 735 - Sahih Muslim, 390)

Nabi-E-Kareem (ﷺ) (kabhi kabhi) hath kano tak buland farmatey (Sahih Muslim, 391)



NOTE - Hathon se kano ko chune ki koi daleel nahi hai, lehaza in ko chuna bid'at hai

NAMAZ MEIN IDHAR UDHAR NA DEKHE

Anas bin Maalik RaziAllahu Anhu bayan karte hain ke Rasool Allah Sallallahu Alaihi Wasallam ne farmaya:

‘Logo’n ka kya haal hai ke wo namaz me apni nigahei’n oopar uthaate hain. Aap Sallallahu Alaihi Wasallam ne saqht tambeeh karte hue farmaya:

Log aisa karne se baaz aajaei’n warna inki nazrei’n uchak le jayengi.’ (Sahih Bukhari, 750)

Ummul Momineen Hazrath Aaisha RaziAllahu Anha bayan kari hai ke : “ Main ne Rasool Allah Sallallahu Alahi Wasallam se namaz me idhar udhar dekhne ke bare me sawal kiya to Aap ne farmaya:

‘Namaz me idhar udhar dekhna bande ki namaz me shaitaan ka hissa hai.’ (Sahih Bukhari, 751)



SEENE PAR HATH BANDHNA

Phir dayan(right) hath bayen(left) hath par rakh kar seene par bandha ley..

Syedna Wail Bin Hujar (Radhi Allahu Anhu) Nabi-E-Kareem (ﷺ) ka namaz ka tariqa bayaan kartey huwe farmatey hai ke:

“Aap ney dayan hath bayen hath ki hateli (ki pusht) uske jod aur kalayi par rakkha.”

[Sunan Nasaayi #Hadees: 890 Wa Sanad Sahih Essey Imam Ibne Hibbaan Al Mawarad #Hadees: 485 Mein Aur Ibne Kuzaima Ney #Hadees: 480 Mein Essey Sahih Kahan Hai]

**Syedna Sahal Bin Saad (Radhi Allahu Anhu) se riwayat hai ke loughon ko Rasoolullah (ﷺ) ki taraf se ye hukm diya jaata tha:
“Namaz mein dayan hath bayen zira (kalayi) par rakkhe.”
(Sahih Bukhaari, 740)**

Hazrat Hulb Tayee (R.A) farmatey hai ke maine Rasoolullah (ﷺ) ko seeney par hath rakkhe huwe dekha (Musnad Ahmed, 226/5)



Phir ta'auz padhe

● اعوذ بالله السميع العليم من الشيطان الرجيم من همزه ونفخه ونفثه (Sunan Abu Dawood, 775)

QIRAAT

Phir surah fatiha padhe.....

Hazrat Anas (Radhi Allahu Anhu) farmatey hai ke Nabi(ﷺ) hazrat Abu Bakr aur Umar (Radi Allahu Anhuma) qiraat “alhumdulillahi rabbil aalameen” se shuru kartey...(Sahih Bukhaari, 743)

Hazrat Anas (R.A) kehtey hai ke maine Rasoolullah (ﷺ), Hazrat Abu Bakr (Radhi Allahu Anhu), Syedna Umar Aur Syedna Usman (Radhi Allahu Anhuma) ke peechey namaz padhi wo buland awaaz se “bismillah hir-rahman nir-raheem” nahi padhtey thhey.... (yane aap “bismillah hir-rahman nir-raheem” sirran(aahistey) padhtey thhey) (Sahih Muslim, 399)



Rasoolullah (ﷺ) ney farmaya: “Jis shaksh ney (namaz mein) surah fatiha nahi padhi us ki namaz nahi.” (Sahih Muslim, 394)

Syedna Abu Huraira (Radhi Allahu Anhu) bayaan kartey hai ke Rasoolullah (ﷺ) ney farmaya:

“Jis shaksh ney namaz padhi aur us mein surah fatiha na padhi, bas wo (namaz) naqis hai, naqis hai, naqis hai, puri nahi” Syedna Abu Huraira (Radhi Allahu Anhu) se pouchha gaya ke hum imam ke peechey hotay hai (phir bhi padhe?) tou Syedna Abu Huraira (Radhi Allahu Anhu) ney kahan: (han!) tou isko dil mein padho.

(Sahih Muslim, 395)

Asr Wa Zohar Ki Namaz Mein Qiraat:

Hazrat Abu Qatadah (Radhi Allahu Anhu) se riwayat hai ke: “Rasoolullah (ﷺ) zohar wa asr ki pehli do rakaton mein surah fatiha aur koi ek surat padhtey aur aakhri do rakaton mein sirf fatiha padhtey thhey aur kabhi kabhaar humme ek aadha aayat (buland awaaz se padh kar) suna deytay thaye.” (Sahih Bukhaari, 776)

Akele Namaz Ki Qiraat

Nafe Rahimahullah Sayyiduna Abdullah Bin Umar (Radhi Allahu Anhu) ke bareme bayaan kartey hai



“Aap (Radhi Allahu Anhu) jab akeley namaz aada kartey, tou charon rakaton mein suraf fatiha aur quran e kareem ki koi surat padhtey.”

(Al Muatta Imam Malik: 26)

AAMEEN KA MASALA

(jab aap aakele namaz padh rahe ho to aameen aahista kahe. jab zohar aur aasar imam ke pichey padhe to bhi aahista kahe)

(lekin jab aap jehri namaz mein imam ke pichey ho (jis mein qiraat unchi awaaz se ki jaye) tou jis waqt imam (waladh dhaaleen) kahen tou aap ko unchi awaaz se aameen kehna chahiye, balke imam bhi sunnat ki pairwi mein aameen pukar kar kahen, aur muqtadiyo ko imam ke aameen shuru karne ke baad aameen kehna chahiye)

Jehri namazon mein imam aur muqtadi aameen bil jahr kahen.

Syedna Wail Bin Hujar (Radhi Allahu Anhu) riwayat kartey hai ke maine suna Rasoolullah (ﷺ) ney (gairil maghdhoobi aalaihim waladh dhaaleen) padha, phir aap ney buland awaaz se ameen kahi. (Sahih Sunan Abi Dawood, 932)



**Hazrat Abu Huraira (Radhi Allahu Anhu) farmatey hai ke
Rasoolullah (ﷺ) ne farmaya**

**“Jab imam aameen kahen tou tum bhi aameen kaho, jis shaksh ki
aameen fariston ki aameen ke maufiq ho gayi tou uske pehle sab
gunha maaf kar diye jatey hai.” (Sahih Bukhaari, 780 aur Sahih
Muslim, 410)**

**Syedna Abdullah Bin Zubair (Radhi Allahu Anhu) aur unke
muqtadi itni buland awaaz se aameen kahan kartey thaye ke
masjid goonjh utthti. (Sahih Bukhaari, 780)**

**Duwa, Taauzu, tasmiya aur surah fatiha padh kar aameen keh
leyne ke baad, Qur'an-e-Majeed mein se jo kuch yaad ho, us mein
se kuch padhe. (Sahih Bukhaari, 793)**

AADAB-E-QIRAAT:

**Rasoolullah (ﷺ) ki zawja mohtarma (Radhi Allahu Anhu) se
riwayat hai: Aap (ﷺ) “alhumdulillahi rabbil aalameen” padhtey
phir tehar kar “ar rahman nir raheem” padhtey phir tehar kar
“maaliki yaumiddeen” padhtey thhey. (Musnad Ahmed: 288/6,
Hadees 26470)**



RAFAULYADAEEN

**Yani dono hathon ka utthana mamaz mein chaar jagha
sabit hai:**

Shuru namaz mein (takbeer-e-tehrima ke waqt),

Ruku se pehley,

Ruku ke baad aur

Teesri rakkat ki (shuruwaat)ibteda mein.

In maqamaat par Rafaulyadaeen karne ke dalail darj zail hai:

Hazrat Abdullah Bin Zubair (Radhi Allahu Anhu) farmatey hai:
“Maine Abu Bakr Siddiq (Radhi Allahu Anhu) ke peechey namaz padhi, wo namaz ke shuru mein, ruku se pehle aur jab ruku se sar utthatey tou apne dono hath (kandho tak) utthatey thhey aur kehte thhey: maine Rasoolullah (ﷺ) ke peechey namaz padhi tou Aap (ﷺ) bhi namaz ke shuru mein, ruku se pehle aur ruku se sar utthaney ke baad (is tarha) rafaulyadaeen kartey thhey.” (Sunan Al Kabeer Lil Bihaqi: 73/2 Wa Sanad Sahih)



Hazrat Ali (Radhi Allahu Anhu) farmatey hai ke “Rasoolullah (ﷺ) namaz ke shuru mein, ruku mein jaaney se pehle ruku se sar utthaney ke baad aur do rakate padh kar khade hotay waqt rafaulyadaeen kartay.” (Sunan Abi Dawood, 744)

Mazeed Daleelein

(Sahih Bukhaari, 735, 738, 739 aur Sahih Muslim, 390, 391, 401 aur Sahih Sunan Abi Dawood, 730 aur Sanad Sahih, Wa Jamia Tirmidhi, 304, Imam Ibne Hibbaan Ney Al Mawaarad, 491 Mein Aur Tirmidhi Ney Essey Sahih Kahan. Sunan Daarqutni, 16, aur Sanad Sahih. (aur bhi bahot se daleelein maujood hai Alhumdulillah)

Hazrat Abu Hameed Saadi (Radhi Allahu Annhu) ki hadees bayaan karne ke baad imam ibne kuzaima is hadees ko riwayat karne ke baad farmatey hai: “Maine Muhammad bin Yahya ko ye kehtay huwe suna ke jo shaks hadees-e-abu’hameed sunne ka bawajood ruku mein jatey waqt aur is se sar uththateu waqt rafaulyadaeen nahi karta tou uski namaz naqis hai. (Saheeh Ibne Kuzaima, 588 aur Sanad Sahih)



RUKU KA BAYAAN

Ruku mein jatey waqt (Allahu'Akbar) keh kar dono hath kandho (ya kano tak) utthaye.

Jaise ke Ibne Umar (Radi Allahu'anhu) ka farman hai: “Nabi (ﷺ) jab namaz shuru kartey aur jab ruku ke liye takbeer kehtey tab bhi aapne dono hath kandho tak utthatey.” (Sahih Bukhaari, 735 aur Sahih Muslim, 390)

- **Ruku mein peeth(pusht) bilkul seedhi rakkhey aur sar ko peeth ke barabar, yani sar na tou uncha ho aur na nichey aur dono hathon ki hateliya dono ghotno par rakkhey.**

(Sahih Muslim, 498) (hateliyon ke masley ke liye dekhe sunan nasayee, 1037 is ki sanad hasan hai)

- **Dono hathon(bazuon) ko taan kar rakkhey zar qam na ho_ghotno ko mazboot thame. (Sunan Abi Dawood, 734 Wahuwa Hadees Sahih)**

- **Ruku ki halat mein Nabi (ﷺ) apni kohniyon ko pehluon se door rakhtey thhey. (Jamia Tirmidhi, 260)**

Ruku Ki Dua

Hazrat Huzaifa (Radhi Allahu Anhu) farmatey hai ke Rasoolullah (ﷺ) ruku mein farmatey



● سبحان ربّي العظيم ● (Sahih Muslim, 772)

Aap (ﷺ) iska hukm deyte thhey ke ruku mein “subhana rabbiyal aazeem” padhe_ dekhiye Sunan Abi Dawood, 869 aur Sanad Sahih, Wa Sahih Ibne Kuzaima: 601,670 aur Ibne Hibbaan (Al Ahsaan: 1895)

Yamoon Bin Mehraan Tabayee (Rahimahullah) farmatey hai ke ruku sujood mein teen tasbihaat se kam nahi padhni chahiye dekhiye Musannaf Ibne Abi Shaiba, 250/1, 2571, aur Sanad Hasan)

ITMENAAN NAMAZ KA RUKN HAI

Hazrat Abu Huraira (Radhi Allahu Anhu) se riwayat hai ke ek shaksh masjid mein daqil huwa, Rasoolullah (ﷺ) masjid ke ek kone mein tashreef farma thhey, us shaksh ney namaz padhi aur (ruku, sujood, qaouma aur jalse ki riaayat na ki aur jaldi jaldi namaz padh kar) Rasoolullah (ﷺ) ki kidmat mein hazir huwa aur Aap ko salaam kiya, Aap (ﷺ) ney farmaya (waalaikumus salaam) wapaa jaa kar phir namaz padh, is liye ke tuney namaz nahi padhi, ...(aise hi 3 ya 4 baar huwa, phir us shaksh ney) baqaida namaz padhney ke baad kahan: Aap (ﷺ) mujhe (namaz padhney ka sahih tariqa) seekha dey tou Aap (ﷺ) ney farmaya: “Jab tu namaz ke irade se utthey tou pehle khoob achchi tarha wuzu kar, phir qibley ruqh khada ho kar takbeer-e-tehrima keh, phir jo Qur’an-e-Majeed mein se tere liye aasaan ho padh, phir ruku kar yahan tak ke atmenaana se ruku (pura) kar, phir (ruku se) sar uttha yahan tak ke (qaouma mein) seedha khada ho jaa, phir



sajda kar yahan tak ke atmenaan se sajda (mukammal) kar, phir atmenaan se apna sar uttha aur (jalse mein) baith jaa, phir sajda kar yahan tak ke atmenaan se sajda (pura) kar, phir (sajde se) apna sar uttha aur (doosri rakat ke liye) seedha khada ho jaa, phir is tarha apni tamaam namaz puri kar.. (Sahih Bukhaari, 793 aur Sahih Muslim , 397)

QAOMA KA BAYAAN

Ruku se sar utthatey huwe rafaulyadaeen kartey huwe seedhe khade hojaye. (bukhaari wa muslim, iski taqreej tafseel se guzar chuki hai)

- Agar aap imam ya munfrad hai tou ruku se qaoma ke liye khade hotay waqt ye padhe:

● سمع الله لمن حمده ● (Sahih Bukhaari, 796)

Agar aap muqtadi hai to ye kahen:

● رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مَبَارَكًا فِيهِ ● (Sahih Bukhaari, 799)

NOTE - Bahot se logon ko qaoma ka pata nahi ke wo kya hota hai, wazeh ho ke ruku ke baad atmenaan se seedhe khade hone ko qaoma kehtey hai, Nabi (ﷺ) ruku se sar uththa kar seedhe khade ho kar bade atmenaan se qaoma ki dua padtey.



Syedna Bara' (Radhi Allahu Anhu) se riwayat hai ke Rasoolullah (ﷺ) ka ruku aur sajda aur do sajdon ke darmiyaan baithna aur ruku se (utth kar qaoma mein) khada hona barabar hota tha, sivaye qiyaam ke aur (tashahud mein) baithne ke (ye chaar cheeze: ruku, sajda, jalsa aur qaoma tawaalat mein taqreeban barabar hoti thhi) (Sahih Bukhaari, 792 aur Sahih Muslim, 792)

Baaz awqaat Aap (ﷺ) ka qaouma behat lamba hota tha, Anas (Radhi Allahu Anhu) farmatey hai ke Nabi-E-Kareem (ﷺ) is qadar lamba qaouma kartey ke hum kehte ke aap bhool gaye. (Sahih Muslim, 473)

SAJDA ME JATE WAQT

● **Hazrat Abu Huraira (Radhi Allahu Anhu) se riwayat hai ke Rasoolullah (ﷺ) ne farmaya:**

“Jab tum mein se koi sajda kare tou ount ki tarha na baithey balki aapne dono hath ghotno se pehley rakkhe.” (Sunan Abi Dawood, 840)



Ibne Umar (Radhi Allahu Anhu) ki (darj zail) hadees is par shawahid hai:

Nafen (Rahimahullah) riwayat kartey hai ke Ibne Umar (Radhi Allahu Anhu) aapne hath ghutno se pehley rakhtey aur farmatey ke Rasoolullah (ﷺ) aisa hi kartey thaye. (Sahin Ibne Kuzaima, 627)

SAJDE KE AHKAAM

Sajde mein paishani aur naak zameen par tikaye.

[sahih bukhari #hadees: 812 wa sahih muslim #hadees: 490]

Sajde mein dono hathou ko kandho ke barabar rakkhe.

[sunan abi dawood #hadees: 734 wahuwa hadees sahih]

Sajde mein dono hathou ko kano ke barabar rakhna bhi durust hai. (sunan abi Dawood, 726)

Sajde mein dono hateliya aur dono ghotne khoob zameen par tikaye (sunan abi Dawood, 859)



- **Nabi-E-Kareem (ﷺ) farmaya: “Is shaksh ki namaz nahi jisne naak paishani ki tarha zameen par nahi lagayi. (sunan daarqutni 348/1... 2, Ise imam hakim ney al mustadrak 270/1 mein aur ibne jauzi ne sahih kahan hai)**
- **“Paaon ki ungliyon ke sirey qible ki taraf murey huwe rakkhe” aur “khadam bhi dono khade rakkhe” (sahih bukhaari, 828)**
- **Aidiyo ko milaye. (sunan al kabeer lil bihaqi 116/2, 2719)**
- **Sajde mein seena, paeet aur rane zameen se unchey rakkhe, Paeet ko rano se, aur rano ko pindliyo se juda rakkhe aur dono rane bhi ek dusre se aalag aalag rakkhe..(sunan abi Dawood, 730)**
- **Sajde mein kohniya na tou zameen par tikaye aur na karwaton se milaye (balki zameen se unchi, karwatou se aalag, kushada rakkhe) (sahih bukhaari, 828)**
- **Sajde ki halat mein Nabi-E-Kareem (ﷺ) aapne bazuon ko zameen par nahi lagatey thaye balki inhe uttha kar rakhtey aur pahloon se door rakhtey yahan tak ke pichliy janib se dono baghlo ki safedi nazar aati thi...(sahih bukhaari, 807)**
- **Rasoolullah (ﷺ) farmatey hai:**

“Mujhe hukum diya gaya hai ke main 7 haddiyon par sajda karo paishani, dono hath, dono ghotne aur dono khadmo ke panjo par



aur ye ke hum (namaz mein) aapne kapdo aur balo ko ekkhatta na kare.” (sahih bukhari, 809, 812 aur sahih muslim, 490)

Auratey Bazu Na Bichaye

Bahot se auratein sajde mein bazu bichaa leti hai, aur paeet ko rano se mila kar rakhti hai aur dono khadmo bhi zameen par khada nahi kartey, wazeh ho ke ye tarika Rasoolullah (ﷺ) ke farmaan aur sunnat ke khilaaf hai suniye!

Rasoolullah (ﷺ) farmatey hai

“Tum mein se koi (mard ya aurat) aapne bazu sajde mein is tarha na bichaye jis tarha kutta bichaata hai.” (sahih bukhari, 822 aur sahih muslim, 493)

Rasoolullah (ﷺ) jab sajda kartey tou agar bakri ka bachcha hathon(bahon) ke nichey se guzarna chahata tou guzar sakta tha.” (sahih muslim, 496)

SAJDE KI DUA

Rasoolullah (ﷺ) sajde mein (ye dua) padtey

● سبحان ربّي الاعلى ● (Sahih Muslim, 772)



**Yamoon Bin Mehraan Tabayee (Rahimahullah) farmatey hai ke
“Ruku sujood mein teen tasbihaat se kam nahi padhni chahiye”
dekhiye (Musannaf Ibne Abi Shaiba: 250/1, 2571)**

JALSA KE DARMIYAN

Jalsa ke darmiyan (do sajdon ke darmiyaan baithna)

Abu Hameed Saadi (Radhi Allahu Anhu) ki riwayat hai:

**Rasoolullah (ﷺ) sajde se aapna sar uthatey aur apna bayan paaon
mortey (yani bichaatey) phir us par baittey, aur seedhe hotay
yahan tak ke har haddi apne thikane par aajati (yani pehley sajde
se sar uttha kar nihayati araam-o-atmenaana se bait jatey aur
duaye jo aagey aati hai padha kar) phir (dusra) sajda kartey..
(Jamia Tirmidhi, 304)**

**Aap (ﷺ) ka mamool tha ke baithaye waqt apna dayan paaon
khada karletey. (Sahih Bukhaari, 828)**

Aur dono paaon ki ungliya qibla ruq kartey.. (Sunan Nasai, 1159)

**Aur kabhi kabhi Aap (ﷺ) apne khadmo aur apni aidiyo par
baittey.. (Sahih Muslim, 536)**

Nabi (ﷺ) jalsa sajde ke barabar hota..(Sahih Bukhaari, 820)



Jalse ki masnoon Dua

Syedna Ibne Abbas (Radhi Allahu Anhu) riwayat kartey hai ke Rasoolullah (ﷺ) dono sajdo ke darmiyaan ye padhtey:

● **اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَاهْدِنِي وَارْزُقْنِي** ●

[Sauna Abi Dawood, 850 aur Jamia Tirmidhi, 284. Imam Hakim Ney Al Mustadrak 262/1 Mein Aur Zehbi Ney Essey Sahih Jabke Imam Nawawi Ney Al Majmoo 437/3 Mein Jaieed Kahan Hai, Jamia Tirmidhi Ki Riwayat Mein “Aafini” ki jagha “Wajburni” hai_ is riwayat ki sanad habeeb bin abi sabit ki tadlees wajhe se zaeef hai lekin Sahih Muslim [2697] ke shawahid se ye riwayat hasan ban jaati hai. wallahu aalam.

Dusra sajda bhi pehle sajde ki tarha karey,... dusra sajda karne ke baad ek rakat puri ho chuki, ab dusri rakat ke liye uthna hai, lekin uthane se pehle jalse isterahat mein zara bait kar utthe is ki surat ye hai.

JALSE ISTERAHAT

Rasoolullah (ﷺ) “Allahu’Akba”kehtey huwey (dusre sajde se) uthtey aur apna bayan paou mortey huwey (bichaatey aur) us par baittey hatta ke har haddi apni apni jagha pohach jaati, phir (dusri rakkat ke liye) khade hotey...(Sunan Abi Dawood, 730)



Rasoolullah (ﷺ) apni namaz ki taaq (pehli aur teesri) rakat ke baad khade honey se qabl seedhe baittey thaye (Sahih Bukhaari, 823)

Jalse isterahat se uthtey waqt dono hath zameen par tika kar uththey.. (Sahih Bukhaari, 824)

Dursri rakkat bhi pehli rakkat ke jaise padhegen, lekin rafaulyadaeen nahi karen is mein dua-e-iftetah nahi padhegen aur taauzu bhi nahi padhegen.. surah fatiha se qiraat shuru karen.

Rasoolullah (ﷺ) jab doosri rakat ke liye khade hotay tou surah fatiha ki qirat shuru kar detey aur sakta nahi kartey. (Sahih Muslim, 599)

Do rakkat padhne ke baad pehle qaide mein baithaygen..



PEHLA QAIDA (TASHAHUD)

Is ko Qaida-e-Oula bhi kehtey hai, dusri rakkat ke baad (dusre sajde se uttha kar) bayan paaon bichaa kar us par baith jaye aur daya paaon khada rakkhe... (Sahih Bukhaari, 827,828)

Dayan hath ko dayen aur bayan hath ko bayen ghotne par rakkhe. (Sahih Muslim, 597)

Abdullah Bin Zubair (Radhi Allahu Anhu) ki riwayat mein hai: Rasoolullah (ﷺ) jab namaz mein baith kar dua (tashahud, darood

wagaira) pahdtey tou apna dayan apni dayin raan aur bayan hath bayin raan par rakhtey. (Sahih Muslim, [113] 579)

Rasoolullah (ﷺ) ney farmaya: “bas jab tum namaz mein (qaide ke liye) baitho tou ye padho:

**التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ •
• عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ**

(Sahih Bukhaari, 831, aur Sahih Muslim, 402)



Rasoolullah (ﷺ) darmiyaan tashahud mein, tashahud se farigh ho kar khade ho jatey thay. (Musnad Ahmed: 495/1)

RAFA E SABBABA

Tashahud mein ungli utthana Nabi (ﷺ) ki badi barkat aur azmat wali sunnat hai, iska sunoot sunnat e rasool se mulhaiza farmaye:

Ibne Umar (Radhi Allahu Anhu) riwayat kartey hai ke “Rasoolullah (ﷺ) jab namaz (ke qaide) mein baithtey tou apne dono hath apne dono ghotno par rakhtey aur aapni dahreni ungli jo anghotey ke nazdeek hai uttha letey, bas us ke sath dua mang letey.” (Sahih Muslim, 580)

Nabi-E-Kareem (ﷺ) dayen hath ki tamaam ungliyo ko band kar letey, anghotey ke paas wali ungli se ishshara kartey... (Sahih Muslim, [116] 580)

Syedna Abdullah Bin Zubair (Radhi Allahu Anhu) riwayat kartey hai ke “Rasoolullah (ﷺ) jab (namaz mein) tashahud



padhney baithey tou apna dayan hath dayin aur bayan hath bayin raan par rakhtey aur shahadat ki ungli ke ishshara kartey aur apna anghota apni darmiyani ungli par rakhtey.” (Sahih Muslim, 579)

**Syedna Wail bin Hujar (Radhi Allahu Anhu) farmatey hai:
“Rasoolullah (ﷺ) ne ungli utthayi aur aap usse hilatey thaye.”(Sunan Nasaii, 890)**

Sirf “Lailaha illallah” kehne par Ungli utthana aur kehne ke baad rakkh deyna kisi riwayat se sabit nahi hai..

Shaikh Al Bani “Rahimahullah” farmatey hai: Ungli ko harkat na deyne wali Riwayat Shaz ya Munkir hai lehaza is se #Hadees: - e-Wail ke muqabley mein lana jaiz nahi hai...

Tashahud mein shahadat ki ungli mein thoda sa kham hona chahiye. (Sunan Abi Dawood, 991 aur Sanad Hasan)



AAKHARI QAIDA (TASHAHUD)

Is aakhri qaide mein Rasoolullah (ﷺ) yu baithey thhey jaise ke Abu Hameed Saadi (Radhi Allahu Annhu) bayaan kartey hai ke jab wo sajda aata jis ke baad salaam hai (jab aakhri rakat ka doosra sajda kar ke farigh hotey aur tashahud mein baithtey) apna bayan paaon (dayin pindli ke niche se bahar) nikaltey aur aapni bayin janib ke khole par baith jatey.”(Sahih Bukhaari, 739)

Bayin janib khole par baithna “tawarruk” kehlata hai_ ye sunnat hai_ har musalmaan ko aakhri qaide mein tawarruk zaroor karna chahiye_ kitne afsoos ki baat hai ke hummari auratey tou aakhari tashahud mein tawarruk kare aur mard is sunnat e Rasool (ﷺ) se mehroom hai.

Nabi-E-Kareem (ﷺ) ney ek shaksh ko mana kiya jo tashahud ki halat mein bayen hath par taik lagaye huwe tha aap ney farmaya: “Tu is tarha na baith kuy ke (namaz mein) is tarha baithna un (yahudiyon) ka tariqa hai jinhe aazaab diya jaata hai.”

(hasan) Sunan Abi Dawood, 994)

Jab aap is qaide mein baithay tou pehle attaihyaat padhe jis tarha doosri rakat padh kar aap ney qaide mein padhi thi. aur rafa e sabbaba (shahadat ki ungli uttha kar ishshara) bhi kare. attaihyaat khatam kar ke darood-e-ibraheem padhe.



DAROOD-E-IBRAHEEM

- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ
- حَمِيدٌ مُجِيدٌ
- اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ
- حَمِيدٌ مُجِيدٌ

(Sahih Bukhaari, 3370)

Darood ke baad ye dua padhe

- اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ
- شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

(Sahih Muslim, 588)

NAMAAZ KA AQTETAAM

Hazrat Abdul bin Masood (Radhi Allahu Anhu) riwayat kartey hai ke Rasoolullah (ﷺ) apne dayin taraf salaam phairtey tou kehtey: assalamu aalaikum wa rahmatullah aur bayin taraf salaam phairtey tou kehtey: assalamu aalaikum wa rahmatullah.”
(Sunan Abi Dawood, 996 Wahuwa Sahih)