

ISTIGHFAR SALAAH

Hadrat Ali (Radi Allaahu Ta'ala Anhu) narrated: Abu Bakr Saddiqui told me, and Abu Bakr spoke the truth, that he heard ALLAAH's messenger say, No one will commit a sin, then get up and purify himself, then pray, then ask ALLAAH's forgiveness without ALLAAH forgiving him.

Then he recited,

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ آتَاةٍ

'And those who, when they do something to be ashamed of or who wrong themselves remember ALLAAH and ask forgiveness for their sins.' (3/135)
[Tirmizi]

ISTI'AZAH SEEKING REFUGE IN ALLAAH (SUPPLICATIONS)

There is no mischief, no trouble, no rising, no mishap and no calamity, either worldly or in the life hereafter, from which the Prophet should not have sought refuge in ALLAAH and should not have guided his Ummah to do so. Some of the supplications have been mentioned hereafter. Hadrat Shutair bin Shakab bin Humaid said that his father asked ALLAAH's Prophet to teach him a formula by which he might seek refuge in ALLAAH, He held his hand and asked him to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَمِنْ شَرِّ بَصَرِي
وَمِنْ شَرِّ لِسَانِي وَمِنْ شَرِّ قَلْبِي وَمِنْ شَرِّ مَنِي

(O ALLAAH, I seek refuge in Thee from evil and what I hear, see, speak, think about and from evil arising from my sexual passion). [Abu Dawud-Tirmizi]

Hadrat Aisha (Radi Allaahu Ta'ala Anhu) said that the Prophet (Sallallaahu Alaihi Wa Sallam) used to say,

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالصَّرَمِ وَالْمَغْرَمِ
وَالْمَأْثَمِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ
وَفِتْنَةِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَمِنْ
شَرِّ فِتْنَةِ الْغِنَى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ وَمِنْ شَرِّ
فِتْنَةِ الْمَسِيحِ الدَّجَالِ * اللَّهُمَّ اغْسِلْ حَطَايَايَ
بِمَاءِ الشَّلْحِ وَالْبَرْدِ وَنَقِّ قَلْبِي كَمَا يَنْقَى الثَّوْبُ
الْأَبْيَضُ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِي وَبَيْنَ حَطَايَايَ
كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ *

"O ALLAAH, I seek refuge in Thee from slackness, decrepitude, debt and sin. O ALLAAH, I seek refuge in Thee from the punishment in hell, the trial in the grave, the punishment in the grave, the evil of the trial of riches, the evil of the trial of poverty, and the evil of the testing of the Anti-Christ (دجال). O ALLAAH, wash away my sins with snow and hail water, purify my heart as a white garment is purified from filth, and put my sins as far away from me as Thou has put the east from the west. [Bukhari-Muslim]

Hadrat Abdullah bin Umar (Radi Allaahu Ta'ala Anhu) narrated that one of the supplications of ALLAAH's messenger was,

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ
عَافِيَتِكَ وَفُجَاءَةِ نِقْمَتِكَ وَجَمِيعِ سَخَطِكَ

"O ALLAAH, I seek refuge in Thee from the decline of Thy favour, change in Thy granting well being, sudden vengeance from Thee, and all Thy displeasure." [Muslim]

THE DUTY OF OBSERVING FRIDAY

Hadrat Tariq bin Shihab (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "The Friday

Salaah in congregation is a necessary duty for every Muslim, with four exceptions; a slave, a woman, a boy, or an invalid." [Abu Dawud]

Hadrat Ibn Umar and Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated they heard ALLAAH's messenger say on the beams of pulpit, "People must cease to neglect the Friday Salaah, or ALLAAH will seal up their hearts and they will be among the negligent." [Muslim]

Hadrat Salman al-Farisi (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "If anyone bathes on Friday, purifies himself as much as he can with ablution, anoints himself with oil, or puts on a touch of perfume which he has in his house, then goes out, and without squeezing between two men, prays what is prescribed for him, then remains silent when the Imam speaks, his sins between that time and the next Friday will be forgiven." [Bukhari]

Hadrat Abu Sa'id al-Khudri (Radi Allaahu Ta'ala Anhu) narrated the Prophet as saying, "If anyone recites Surah al-Kahf (Quran-XVIII) on Friday, light will shine brightly for him till the next Friday. [Mishkat]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger (Sallallaahu Alaihi Wa Sallam) as saying, there is a time on Friday at which no Muslim will ask ALLAAH for what is good without his giving it to him." Hadrat Abu Burda bin Abu Musa (Radi Allaahu Ta'ala Anhu) narrated: I heard my father say that he heard ALLAAH's messenger say regarding the time on Friday, "It is between the time when the Imam sits down and the end of the Salaah." [Muslim]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "Seek the time in which hope is placed on Friday from after the afternoon Salaah till sunset." [Tirmizi]

Hadrat Abu Darda (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "Invoke many blessings on me on Friday for it is witnessed. The angels are present on it, and no one will invoke a blessing on me without his blessing being submitted to me till he stops." [Ibn Majah]

DEATH ON FRIDAY

Hadrat 'Abdullah bin Ans (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "Any Muslim who dies on Friday or on Thursday night will be protected by ALLAAH from the testing in the grave." [Mishkat]

SPECIAL DRESS FOR FRIDAY

Hadrat Abdullah bin Salam (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "Even if one has other garments he needs wear nothing for Friday but the two garments he wears everyday." [Ibn Majah & Malik]

CLIPPING OF NAILS AND MOUSTACHE ON FRIDAY

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated: The Prophet (Sallallaahu Alaihi Wa Sallam) before going to Friday Salaah used to clip his nails and moustaches. [Ma'riful Hadis]

THE PROPHET'S FRIDAY DRESS

Hadrat Aisha (Radi Allaahu Ta'ala Anhu) has narrated: The Prophet had a special suit that he would wear on Fridays. When he returned from the Salaah we used to fold and lay it aside to be taken out only on the next Friday. (This is a weak tradition).

[Tabbrani-Mujim Saghir]

According to the author of Safar-us-Sa'adah, the usual dress of the Prophet was a wrapping sheet, handkerchief and black garment. However in Mishkat there is a tradition as under.

Amr bin Hurais (Radi Allaahu Ta'ala Anhu) narrated the Prophet preached on Friday wearing a black turban the ends of which he let hang between his shoulders. [Muslim]

GOING OUT EARLY ON FRIDAY (FOR SALAAH)

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) reported ALLAAH's messenger as saying, "When Friday comes, the angels stand at the door of the mosque recording people in the order of their arrival. Those who go out in the midday heat first go early and are treated like him who offers a sacrificial animal (she-camel, next those who are like one who offers a cow, next a sheep, next a hen, next an egg. Then when the Imam comes out, they fold up their sheets and listen to the mention of ALLAAH. [Bukhari and Muslim]

THE SUNAN PRAYERS AFTER JUM'AH SALAAH

Hadrat Ali and Abdullah Ibn 'Umar (Radi Allaahu Ta'ala Anhu) narrated that the Prophet used to perform six Rakaats after the Jum'ah Salaah (Friday Sallaah). [Tirmizi]

HIS ROUTINE ABOUT JUM'AH SALAAH AND THE SERMON

Hadrat Jabir bin Samura (Radi Allaahu Ta'ala Anhu) narrated, the Prophet gave two sermons between which he sat, recited the Holy QURAAN and gave the People an exhortation; and both his Salaah and sermon were of moderate length. [Muslim]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu)

narrated that the Prophet used to recite Suratus Sajda (XXXII) in the first and Suratul-Dahr (LXXVI) in the second Rakaats of Fajr Salaah on Friday. (This should be done as mustahab). [Bukhari-Muslim]

The Prophet used to recite Suratul-Jum'ah (LXII) and Suratul-Munafiqun (LXIII) or Suratul-Dahr (LXXVI) and Suratul Ghashiyah (LXXXVIII) in the Jumah Salaah (Friday Salaah). [Bihishti Gohar]

According to another Companion, the Prophet (Sallallaahu Alaihi Wa Sallam) used to recite Suratul Qaf (L) in the sermon, sometimes Suratul 'Asr (CIII) and at other times the last five ayat of Suratul Hashr (LIX) and sometimes Ayah 77 of Saratul-Zukhruf (XLIII) (Bahrur Raqayeq). [Bihishti Gohar]

The Prophet's sermon on Friday was short while his Salaah was long. He remembered ALLAAH extensively and spoke precisely. He is reported to have said, "The length of a man's prayers and the shortness of his sermon are a sign of his understanding, so make the Salaah long and the sermon short for there is magic in eloquence." [Muslim]

And he (the Prophet) used to teach his companions the tenets of ISLAM and the principles of Shariah. [Za'dul Ma'ad]

In the khutbah (sermon) he would point out with the forefinger whenever there was occasion for Du'a (supplication) or Zikrullah (remembrance of ALLAAH). If the rains were scarce, he would include in the khutbah a Salaah for rains. [Zadul Ma'ad]

He would delay the Jum'ah Salaah (Friday Salaah) until the people had gathered. When all had come, he would come without any pomp or show unaccompanied by any herald or retinue, only having a tailsan (green wrapping sheet of specific quality).

When he would reach the mosque, he would precede the Companions in greeting them. Ascending the mimber (pulpit) he would turn his face towards the gathering and sit down. Then Hadrat Bilal (Radi Allaahu Ta'ala Anhu) would say the Azan (call to prayer).

As soon as the Azan was over, the Prophet would stand up and begin to deliver the khutbah (sermon) directly without any interval or paying attention to any other matter. After delivering a part of the khutbah (sermon) he would sit down for a moment, then stand up again and deliver the second part of the khutbah (sermon). He would ask the people to get close to each other and be quiet, saying, "If anyone of you tells his next to keep quiet, he too does an improper thing." When he had finished the khutbah (sermon) Hadrat Bilal (Radi Allaahu Ta'ala Anhu) would say the Iqamah. [Zadul Ma'ad]

The Prophet used to deliver the khutbah (sermon) standing on the ground or standing on the mimber (pulpit). Before the construction of mimber, the Prophet would stand taking the support of a stick or a bow and sometimes he would prop himself against the wooden pillar that was beside the mimber. After the construction of the mimber (pulpit) there is no report of his taking the support of a stick or anything else. [Zadul Ma'ad]

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that when ALLAAH's messenger preached his eyes became red, his voice rose and his anger became violent, so that he was like one giving a warning about an army and saying, "The enemy has made a morning attack on you." The enemy has made an evening attack on you." He would say, The last hour and I have been sent like these two, and he would join his forefinger and his middle finger. [Muslim]

Then he would say: The best message is the book of ALLAAH (i.e. the glorious QURAAN), the best way to follow is the sunnat of Muhammad (Sallallahu Alaihi Wa Sallam), the worst act is bid'ah (i.e. innovation in religion) and every bid'ah is deviation from the right path. Whatever khutbah he delivered, he would begin it with the praise of ALLAAH. [Zadul Ma'ad]

KHUTBA (FRIDAY SESSION)

He would at first praise ALLAAH and then say:

أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرَ الْهَدْيِ
 هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا
 وَكُلُّ بِدْعَةٍ ضَلَالَةٌ أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ
 مَنْ تَرَكَ مَالًا فَلَا هَلْهُ وَمَنْ تَرَكَ دِينًا أَوْ ضِيَاءً عَلَيَّ

(The best message is the book of ALLAAH, the best way is the way of Muhammad, the worst of the things is bid'ah and every bid'ah is deviating from the right path, and every deviation leads to Hell, I am a greater friend of a believer than his own soul. If anyone leaves any wealth it belongs to his relations, but if he leaves any debts or any family, I will be responsible for him).

Sometimes he used to deliver the following khutbah (sermon):

يَا أَيُّهَا النَّاسُ تَوْبُوا قَبْلَ أَنْ تَمُوتُوا وَبَادِرُوا بِالْأَعْمَالِ الصَّالِحَةِ
 قَبْلَ أَنْ تَسْغَلُوا وَصِلُوا الَّذِي بَيْنَكُمْ وَبَيْنَ رَبِّكُمْ بِكَثْرَةٍ ذَكَرْتُمْ
 لَهُ وَكَثْرَةَ الصَّدَقَةِ بِالسِّرِّ وَالْعَلَانِيَةِ تَوَجَّرُوا وَتَحَمَّدُوا
 وَتَرْتَرَقُوا وَعَلِمُوا أَنَّ اللَّهَ قَدْ قَرَضَ عَلَيْكُمْ الْجُمُعَةَ
 مَكْتُوبَةً فِي مَقَامِي هَذَا فِي شَهْرِي هَذَا فِي عَامِي هَذَا
 إِلَى يَوْمِ الْقِيَامَةِ مَنْ وَجَدَ إِلَيْهِ سَبِيلًا فَمَنْ تَرَكَهَا
 فِي حَيَاتِي أَوْ بَعْدِي جُحُودًا بِهَا وَاسْتِخْفَافًا بِهَا وَلَهُ
 إِمَامٌ جَائِرٌ أَوْ عَادِلٌ فَلَا جَمَعَ اللَّهُ شِعْلَهُ وَلَا بَارَكَ لَهُ
 فِي أَمْرٍ الْآوَلِ وَلَا صَلَوةَ لَهُ الْآلِ وَلَا صَوْمَ لَهُ الْآوَلِ وَلَا زَكَاةَ
 لَهُ الْآلِ وَلَا حَجَّ لَهُ الْآوَلِ بَرَّ لَهُ حَتَّى يَتُوبَ فَإِنْ تَابَ

تَابَ اللَّهُ عَلَيْهِ الْأَوْلَادُ تَوَمَّنْ امْرَأَةً رَجُلًا الْأَوْلَادِ وَمَنْ
 أَعْرَابِيٌّ مُهَاجِرًا الْأَوْلَادِ وَمَنْ فَاجِرٌ مُؤْمِنًا إِلَّا أَنْ يَقْصُرَهُ
 سُلْطَانٌ يَخَافُ سَيْفَهُ وَسَوْطَهُ

O man! Offer repentance before death overtakes you; make haste in doing good and fulfill the covenant that is between you and your Lord. Remembering ALLAAH extensively and giving alms will bring you reward both apparent and hidden, and you will get approbation and good sustenance. Know that ALLAAH has made Friday Salaah obligatory on you this very year, at this place of mine, till the day of judgement. If anyone of his ability to do so gives it up or denies it as being obligation during my life or afterwards or takes it lightly, even if he has a ruler, tyrant or just. Then ALLAAH may neither alleviate his troubles nor bless any of his deeds. Listen neither his Salaah will be accepted, neither fasting, nor zakat, nor Hajj, nor any good deed unless he repents. Listen, let no woman lead the Salaah of a man, no 'Arabi (not well versed person) that of muhajir (well versed), no evil doer that of a pious man, unless forced by a ruler under the threat of sword or scourge.

Sometimes he used to deliver the following khutbah (sermon).

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ
 سُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِيهِ
 اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ
 وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ
 أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَ
 نَذِيرًا بَيْنَ يَدَيْ السَّاعَةِ مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ
 رَشِدَ وَاهْتَدَى وَمَنْ يَعْصِهِمَا فَإِنَّهُ لَا يَضُرُّهُ إِلَّا نَفْسُهُ
 وَلَا يَضُرُّهُ اللَّهُ شَيْئًا (ابوداؤد شريف، بہشتی گوہر)

(Thanks to ALLAAH that we praise Him and ask for his pardon and seek refuge in him from the evil of our souls and the abominations of our deeds. He whom ALLAAH guides, no one can lead astray and he whom he leaves straying has no guide. I bear witness that there is no God other than ALLAAH, the one, without partner, and I bear witness that Muhammad is His servant and Messenger whom he has sent with truth to give good tidings and to warn of the approach of the Day of Judgement. Whoever obeys ALLAAH and his Messenger, will find guidance and whoever disobeys will harm him, ALLAAH will not be harmed thereby).

IMPORTANT FEATURES OF FRIDAY KHUTBAH (SERMON)

Twelve things are masnun in the Friday khutbah:

1. Delivering the khutbah standing.
2. Delivering the khutbah in two parts.
3. Sitting between the two parts of the khutbah for sometime, enough to say **سُبْحَانَ اللَّهِ** three times.
4. Being free from all sorts of uncleanness.
5. Facing the gathering while delivering the khutbah (sermon)
6. Reciting **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ** (I seek refuge in ALLAAH from the Shaitan, the cursed) in the mind before delivering the khutbah (sermon)
7. Delivering the khutbah (sermon) so loudly so as to enable the people to hear it.
8. Including the following topics in the khutbah (sermon)
 - (i) Thanks giving and praise of ALLAAH.
 - (ii) Bearing witness to the oneness of ALLAAH and
 - (iii) Bearing witness to the prophet hood.
 - (iv) Invoking blessings on the Prophet
 - (v) Admonition and advice.
 - (vi) Recitation of a few ayat or a whole Surah

from the Holy QURAAAN.

(vii) Repeating the same subjects in the second part of the khutbah.

(viii) Praying for the Muslims in general in the second part of the khutbah instead of admonition and advice.

9. Keeping the khutbah shorter than Salaah (Salaah) in point of time.
10. Delivering the khutbah standing on a mimber (pulpit) in case there is no mimber, then one should take the support of a staff or any other such thing. (Placing one hand in the other while delivering khutbah as is the practice now a days is not borne out by traditions).
11. Both the parts of the khutbah should be in Arabic. Delivering the khutbah in any other language and also reciting couplets from a language other than 'Arabic during khutbah (as is the practice these days) is against the Sunnah and makruh "Tahrimi".
12. Performing Salaah for the Prophet, his family, his Companions, his wives, specially the four rightful caliphs, Hadrat Hamza and Hadrat Abbas (Radi Allaahu Ta'ala Anhu) is mustahabb (commendable) [Bihishti Gohar]

THE MOSQUE AND ALLIED MATTERS SUNNAT-UL-HUDA (PATHS OF RIGHT GUIDANCE)

Hadrat Abdullah bin Masud (Radi Allaahu Ta'ala Anhu) said: ALLAAH's messenger taught us the path of right guidance among which is Salaah to be performed in the mosque five times a day. In a version he said:

"If anyone would like to meet ALLAAH tomorrow as a Muslim he should persevere in observing these five times of Salaah where the announcement for them is made, for ALLAAH has laid down for your Prophet the Paths of right guidance, among which are the

prayers. If you were to say Salaah in your houses as this man referring to a certain man who performs Salaah in his house, you would abandon the practice of your Prophet, you would go astray. [Muslim]

THE EXCELLENCE OF A MOSQUE

Hadrat Abu Ummah (Radi Allaahu Ta'ala Anhu) narrated that a Jewish doctor asked the Prophet what places were the best, but he did not answer his question, saying, "I shall say nothing till Jibreel عليه السلام comes." So he remained silent and when Jibreel عليه السلام came, he asked, him but he replied "The one who is asked knows no more than the one who asks, but I shall ask my Lord. Later Jibraeel said, Muhammad, I approached my Lord nearer than I have ever come before." When Muhammad asked about that, he replied, "Between Him and me there were seventy thousand veils of light, and he said that the worst places were the markets and the best their mosques." [Ibn-Hibban]

MAGNIFICENT MOSQUES

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying "I was not commanded to build high mosque." Ibn Abbas (by way of foretelling) Said, "You will certainly ornament your mosques as the Jews and Christians did." [Abu Dawud]

Hadrat Abdullah Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying,

أَرَأَيْكُمْ سَتَسْوَ قُونَ مَسَاجِدَكُمْ بَعْدِي
 كَمَا سَوَّ قَتِ الْيَهُودُ كُنَا يَسْهُمُ وَكَمَا
 سَوَّ قَتِ النَّصَارَى بِعِقَادِ

I can foresee a time when I will be no more among you and you will make your mosques quite as ornamented as the Jews have made their synagogues and the Christians their churches. [Ibn Majah Ma'riful Hadis]

ETIQUETTE FOR MOSQUES BUILDING A MOSQUE

Hadrat Usman (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying: If anyone builds a mosque for ALLAAH, ALLAAH will build a house for him in paradise. [Bukhari and Muslim]

Note: This tradition lays emphasis on the genuineness of Niyah (intention) and indicates the reward, if one gets an existing mosque repaired instead of constructing a new one as Hadrat 'Usman had narrated this tradition after carrying out repairs to the Prophet's mosque. [Hayatul Muslimin]

CLEANLINESS IN THE MOSQUE

Hadrat Abu Sa'id al-Khudri (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying: For anyone who removed from a mosque anything that was causing trouble to men (such as rubbish, pebbles etc. lying on the floor) ALLAAH will build a house for him in Paradise. [Ibn Majah –Hayatul Muslimin]

REWARD FOR GOING TO MOSQUE

Hadrat Abdullah bin 'Umar (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: When anyone walks to a mosque for congregational Salaah, each of his steps obliterates one of his sins, and causes a good deed to be recorded, both while going and returning.
[Ahmad, Tabarani]

Hadrat Buraida (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "Announce to those who make a practice of walking to mosques during the times of darkness the good news, that they will have complete light on the day of resurrection."

[Tirmizi-Abu Dawud]

Hadrat Anas bin Malik (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying "A man's Salaah in his house is equivalent to a single observance of Salaah, his Salaah in a tribal mosque is equivalent to twenty five, his Salaah in mosque in which Friday Salaah is observed is equivalent to five hundred, his Salaah in the AQSA Mosque is equivalent to fifty thousand, his Salaah in my mosque is equivalent to fifty thousand, and his Salaah in sacred mosque (The Ka'ba) is equivalent to a hundred thousand."

[Ibn-Majah-Mishkat]

BRINGING CHILDREN TO THE MOSQUE AND MAKING HUE AND CRY IN THE MOSQUE FORBIDDEN

Hadrat Wasila bin al-Asqa (Radi Allaahu Ta'ala Anhu) has narrated the Messenger of ALLAAH as saying: "Keep your children away from the mosque, do not let mad person come in the mosque. Refrain from business dealing in the mosque, do not take your personal feuds and quarrels in the mosque. Do not make hue and cry there. Do not enforce punishments in the mosques and also do not unsheathe your swords. (All these things are forbidden in the presence of a mosque being against the dignity of it).

[Ibn-Majah-Ma'riful Hadis]

MANNER OF ENTERING A MOSQUE

While entering a mosque, left foot should be taken out of the shoe first and then the right foot, but one should put the right foot forward. On leaving a mosque the left foot should be put forward, but the right shoe should be put on first. [Bihishti Gohar]

DUA (SUPPLICATION AT THE TIME OF GOING FOR SLATU-FAJR

Hadrat Abdullah-Ibn-Abbas (Radi Allaahu Ta'ala Anhu)

narrated that he saw that the Prophet while going for Fajr Salaah was reciting the following du'a:

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي بَصَرِي نُورًا وَفِي سَمْعِي
نُورًا وَفِي يَمِينِي نُورًا وَعَنْ شِمَالِي نُورًا وَخَلْفِي
نُورًا وَأَمَامِي نُورًا وَأَجْعَلْ لِي نُورًا وَفِي عَصَبِي
نُورًا وَفِي لَحْمِي نُورًا وَفِي دَمِي نُورًا وَفِي شَعْرِي
نُورًا وَفِي بَشْرِي نُورًا وَفِي لِسَانِي نُورًا وَأَجْعَلْ
فِي نَفْسِي نُورًا وَأَعْظِمْ لِي نُورًا وَأَجْعَلْ لِي
نُورًا وَأَجْعَلْ مِنْ فَوْقِي نُورًا وَمِنْ تَحْتِي نُورًا
اللَّهُمَّ اعْطِنِي نُورًا ط

"O ALLAAH! Let there be light in my heart; light in my seeing; light in my hearing; light on my right; light on my left; light at my back; light in front of me. Let there be a special light for me. Let there be light in my muscles, in my flesh, in my blood, in my tongue and in my spirit. And increase light for me and turn me into light and let there be light above and below me. O ALLAAH! Bless me with special light."

[Bukhari-Muslim-Abu Dawud]

DU'A (SUPPLICATION) ON ENTERING AND LEAVING A MOSQUE

Abu Usaid al-Ansari as-Sa'id (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, When one of you enters the mosque, he should say,

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

'O ALLAAH! Open to me the gates of Thy mercy.' And when he goes out he should say,

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي

'O ALLAAH! I ask Thee for Thy mercy. [Mercy]

In other traditions it has been reported that while

entering a mosque the following may be added:

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَيُوجِبُهُ الْكَرِيمِ وَسُلْطَانِهِ
الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

(O ALLAAH! Pardon my sins). [Ibn Majah]

Having entered a mosque, the following supplication should be said,

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

I seek refuge in ALLAAH, the Mighty in His noble being, in His power that is everlasting from the accursed Shaitan. [Al-Targhib (H)]

SALAAH TAHIYATUL MASJID

Hadrat Uqba bin Amir narrated ALLAAH's messenger as saying, "If any Muslim performs ablution well, then stands and says Salaah two Rakaats, setting about their performance both inwardly and outwardly, he will be guaranteed paradise...." [Muslim]

Note: After performing ablution, these two Rakaats should be offered, This is called 'Tahiyatul Wudu Salaah'.

SALAAH TAHIYATUL MASJID

Hadrat Qatada (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "When one of you enters the mosque, he should perform two Rakaats before sitting down." [Bukhari and Muslim]

Note: This is one of the Sunan Salaah and is said as a mark of dignity of the mosque. This should be said at the time of Zuhur Salaah, 'Asr Salaah and Isha Salaah and not at a time when performing Salaah is forbidden in the latter case: one should say the following four times:

سُبْحَانَ اللَّهِ، الْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

(Glory be to ALLAAH, praise be to ALLAAH and there is no god but ALLAAH and ALLAAH is most great. This should be followed by any of the duruds).
[Bihishti Gohar]

REMEMBRANCE OF ALLAAH IN THE MOSQUE

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger (Sallallahu Alaihi Wa Sallam) as saying, "When you pass one of the gardens of paradise, you should feed your self these." When asked what the gardens of paradise were, he replied that they were the mosques, and when asked what the feeding consisted of, he replied, سُبْحَانَ اللَّهِ
Glory be to ALLAAH الْحَمْدُ لِلَّهِ Praise be to ALLAAH
وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ There is no god but ALLAAH and
اللَّهُ أَكْبَرُ ALLAAH is most great. [Tirmizi]

Hadrat Abdullah bin Amr bin al-As (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's messenger used to say on entering the mosque.

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ
الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"I seek refuge in ALLAAH, the Mighty, in His noble Being, and in His Power which is everlasting from the accursed devil." [Abu Dawud-Mishkat]

GOING OUT OF THE MOSQUE WITHOUT ANY REASON

Hadrat Usman bin Affan (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "If the Azan is called when anyone is in the mosque and he goes out for any other reason than some necessary purpose, not intending to return, he is a hypocrite." [Ibn Majah]

COMING TO THE MOSQUE AFTER HAVING EATEN EVIL SMELLING THING FORBIDDEN

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "If anyone eats of this offensive tree (onion or garlic), he must not approach our mosque, for the angels are harmed by the same things, as men." [Bukhari-Muslim]

AZAN AND IQAMAH HOW TO MAKE A CALL FOR SALAAH

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's messenger said to Bilal, when you call the Azan speak slowly and distinctly as drinking water, when you utter the Aqamah speak fluently and give so much time between Azan and Iqama that one who is eating may finish his food and one who is drinking may finish his drink, and one who needs to relieve himself to do so and do not get up to Salaah till you see me doing so. [Tirmizi]

Hadrat Abdur Rahman reports on the authority of his grandfather's father Hadrat Sa'd (Radi Allaahu Ta'ala Anhu) who was the mu'azin of ALLAAH's messenger in the mosque at QABA that ALLAAH's messenger (Sallallahu Alaihi Wa Sallam) commanded Bilal (Radi Allaahu Ta'ala Anhu) to put his fingers in his ears, saying that it made the voice louder. [Ibn Majah]

Hadrat Abu Musa al-Ashari (Radi Allaahu Ta'ala Anhu) narrated: I saw Bilal (Radi Allaahu Ta'ala Anhu) coming from the side of Abtah (a valley) and he called the Azan. When he came to **حي على الصلاة** and **حي على الفلاح** (come to Salaah and come to salvation) he turned his neck to the right and to the left respectively, without moving his chest. [Bukhari]

THE RIGHT FOR AAZAN AND IQAMAH

Hadrat Ziyad bin al-Haris as-Sudai (Radi Allaahu Ta'ala Anhu) narrated: ALLAAH's messenger

(Sallallaahu Alaihi Wa Sallam) ordered me to call the Azan for the Fajr Salaah (dawn prayer) and I did so. Then Bilal (Radi Allaahu Ta'ala Anhu) wanted to utter the Iqama, but ALLAAH's messenger said to him, "The man of Suda has called the Azan, and he who calls the Azan utters the Iqama."

[Tirmizi-Abu Dawud-Ibn Majah]

RESPONSE TO AZAN AND DU'A

Hadrat Umar (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying: When the muazzin says "ALLAAH is most great, ALLAAH is most great, and one of you makes the response, "ALLAAH is most great, ALLAAH is most great"; then says, "I testify that there is no god but ALLAAH and he makes the response, "I testify that there is no god but ALLAAH then says, "I testify that Muhammad is ALLAAH's messenger", and he makes the response", "I testify that Muhammad is ALLAAH's messenger": then says, "Come to Salaah," and he makes the response, There is no might and no power except in ALLAAH:" then says, "Come to salvation," and he makes the response, There is no might and no power except in ALLAAH," then says, "ALLAAH is most great, ALLAAH is most great", and he makes the response "Allaah is most great: Allaah is most great." then says, "there is no god but ALLAAH" and he makes the response, there is no god but ALLAAH"; if he says this from his heart, he will be in paradise. [Muslim]

In brief, the words of the mu'azzin should be repeated except that the response to *تعالى الصلاة* (come to prayer) and *تعالى الخلاص* (come to salvation) is *لا حول ولا قوة الا بالله* (there is no might and no power except in ALLAAH and that in the case of the Azan for Fajr Salaah the response to *الصلاة خير من النوم* (Salaah is better than sleep) is *صدقت وبرايت* (Thou has spoken the truth and said a good thing).

This means that at these stages the words of the

mu'azzin should not be repeated by the listeners. The sunnah is to respond in the words mentioned above. There is neither any tradition requiring a combination of both the phrases or utterance of only *حي على الصلاة* and *حي على الفلاح* only the words "there is no might and no power, except in Allah" should be said in response. [Zadul Ma'ad]

Of the Iqamah too, the words are to be repeated in the same manner as those of the Azan with the addition that in response to *تمت الصلاة* (Verily prayer is now ready) *اقامها الله واوليها* should be said.

At the end of the Azan, durud should be said and the prayer given in the following para should be recited. After this one should make Dua for himself and ask for ALLAAH's bounty. This Salaah will be answered. [Zadul Ma'ad]

THE DU'A FOLLOWING THE AZAN

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying: if anyone says when he hears the summons for Salaah.

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ
 أَتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا
 وَالَّذِي وَعَدْتَنِي أَنْكَ لَا تُخْلِفُ الْمِيعَادَ (بخاری)

"O ALLAAH, Lord of this perfect call and of the prayer which is established for all time, grant Muhammad the WASILA and excellence and raise him up in a praise-worthy position which Thou has promised", verily Thou does not resile from thine promise, he will be assured of my intercession. [Bukhari]

Note: According to a tradition in Sahih Muslim WASILA is a rank in paradise befitting for only one of ALLAAH's servants.

He also said: Pray to ALLAAH for prosperity in this life and in the hereafter:

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْعَفْوَ وَالْعَافِيَةَ
فِي الدُّنْيَا وَالْآخِرَةِ وَفِي أَهْلِي وَمَالِي

"O ALLAAH! I ask Thee for Thy pleasure and pardon and for comfort in this world and in the hereafter and in family and in my belongings."

Hadrat Sa'd bin Abi Waqqas (Radi Allaahu Ta'ala Anhu) has narrated that the Prophet said: who says after hearing the Azan:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ رَضِيْتُ بِاللَّهِ
رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا

"I testify that there is no god but ALLAAH alone who has no partner and that Muhammad is His servant and messenger; I am satisfied with ALLAAH as lord, with Muhammad as messenger, and with ISLAM as religion," his sins will be forgiven him.[Muslim]

AAZAN AND IQAMAH DURING A JOURNEY

Hadrat Malik bin Al-Huwairis (Radi Allaahu Ta'ala Anhu) narrated that he and a cousin of his came to the Prophet who said, "when you two are on a journey, you should call the Azan and repeat the Iqamah, then the older of you should act as Imam.[Bukhari]

INSTRUCTIONS ABOUT AAZAN

1. The muazzin should be a man having a loud voice.
2. The Azan should be called standing on a high place outside the mosque.
3. Iqamah should be said inside the mosque.
4. Calling Azan standing at a place inside the mosque is undesirable but not forbidden however it is in order to say the second call to Salaah for

the Friday Salaah standing in front of the Imam.

5. It is (laudable) to put the forefingers in the ears while calling Aazan.
6. The words of Aazan should be called out at ease while the words of Iqamah should be said rapidly.
7. It is sunnah to turn to right and left while uttering the words **مِ عَلَى الْغَدَاةِ** and **مِ عَلَى الْأَسْلُوةِ** irrespective of the Aazan being for a prayer or other purpose (e.g. saying Aazan in the ears of a newly born baby) but the chest and feet should remain facing Qiblah.
8. It is masnun to face Qiblah while saying Aazan and iqamah.
9. It is necessary to maintain the prescribed order of the words of Aazan.
10. If one has forgotten to respond to Aazan or has deliberately done so, he may respond even later unless the interval is long.
11. One who calls the Aazan carries the right to say iqamah. [Bihishti Gohar]

JAMA'H (CONGREGATION) EXPIATION AND RANKS

The Prophet said: I saw (in a vision) my exalted and supreme Lord bearing a very fine appearance. He asked me, about what are these favoured angels of mine arguing? I replied, 'you know well.' Then he put his hand (on my chest) between the two shoulders, so that I felt its coolness (i.e. comfort) on my chest. (On account of this blessing) I came to know all that is in the heavens and the earth. Thereupon ALLAAH said to me, "O Muhammad! Now you know what these favoured angels are arguing about? I replied, yes, it is about the expiations. And these are:

1. Remaining in the mosque after the Salaah is over;
2. Going to the mosque to perform Salaah in congregation;

3. Performing the ablution even when it is difficult to do so (during extreme cold). Whoever did so, his life was well spent and he met a good death and his sins were forgiven him to such an extent that he became as much clear of his sins as he was on the day when she / he was born.

ALLAAH then said, "O Muhammad, say the following supplication when you have finished your Salaah,

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ
وَحُبَّ الْمَسَاكِينِ فَإِذَا أَرَدْتُ بِعِبَادِكَ فِتْنَةً
فَأَقْبِضْنِي إِلَيْكَ غَيْرَ مَفْتُونٍ

"O ALLAAH! I ask thee for good deeds, giving up of evil, and love for the poor, when it is Thy wish to suggest thy servants into to some trial, raise me to Thyself before I fall into it." And, he said that the following lead to exaltation in rank. Wishing peace to each other sincerely; feeding each other and being busy in Zikar when other people are sleeping." [Mishkat]

THE IMPORTANCE OF JAMAH

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "If anyone hears him who makes the call to Salaah and is not prevented from joining the congregation by any excuse." (he was asked what an excuse consisted of and replied that it was fear or illness), the Salaah he performs will not be accepted from him." [Abu Dawud]

REWARD FOR THE NIYAH FOR JAMAH

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: If anyone performs Wudu, doing it well, then goes and finds that the people have finished the Salaah, ALLAAH will give him a reward equivalent to that of those who perform

Salaah and were present at it without that diminishing any thing from their rewards.

THE FIRST ROW

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger (Sallallaahu Alaihi Wa Sallam) as saying, "Complete the first row, then the one that comes next, and if there is any incompleteness let it be in the last row."

THE CONGREGATION AND ITS EXCELLENCE

Hadrat Abdullah Abu Umar (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger (Sallallaahu Alaihi Wa Sallam) as saying, "performing Salaah in a congregation is twenty seven degrees more excellent than Salaah said by a single person." [Bukhari-Muslim]

The Prophet (Sallallaahu Alaihi Wa Sallam) said: It is better to perform Salaah with another man than to perform alone. It is better still with two other men.

As much large the congregation is, as much it is pleasing to ALLAAH. [Abu Dawud]

The Prophet said: perform the nafl Salaah as long as you are cheerful and sit down when you feel exhausted. [Mishkat]

THE TAKBIR-I-TAHRIMAH (TAKBIR-I-A'ula)

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallaahu Alaihi Wa Sallam) said: If anyone performs his Salaah in a congregation for forty days without missing takbir-i-tahrimah then two absolutions are recorded for him: one from the fire of the Hell and other from hypocrisy. [Tirmizi]