The Salah of a Believer in the Quran and Sunnah

Shaykh Abu Yusuf Riyadh ul Haq
The Salah of a Believer
In the Quran & Sunnah

By

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Foreword

By Shaikh ul Hadeeth Hadhrat Moulana Yusuf sahib

All praise be to Allah, and may prayers and salutations descend upon His Messenger.

Dear and respected Maulana Riyadh ul Haq (May Allah protect him) has fulfilled one of the greatest needs of our time by compiling this work, 'The Salah of a Believer in the Quran and Sunnah'.

For a long time now many schemes and plots have been devised in numerous ways to distance our youth from Islam. When these conspiring elements realise that, despite all the means adopted, their schemes have failed to weaken the religious beliefs of these youngsters, and when they also observe that these young Muslims remain punctual in offering their prayers as well as fulfilling the other principal duties of Islam, they then try to instil in the minds of the young that their own lifelong salah and that of their ancestors for centuries has always remained incorrect.

This book serves as a remedy for such doubts created by the enemies of Islam, primarily because it mentions the correct method of performing salah in accordance to the Sunnah. Thereafter, if there is a need for evidence to support the claim of this authentic manner of salah, that is also catered for convincingly. As for those who

1 Hadhrat Moulana Yusuf sahib is one of the foremost disciples and khulafa of the late Shaikh ul Hadeeth Hadhrat Moulana Muhammad Zakariyya rahmatullahi alaihi. He is the founder and patron of numerous religious establishments throughout the world including Darul Uloom al Arabiyah al Islamiyyah, Holcombe, Bury, UK, where at present he is also the senior teacher of hadeeth. His students, who number many, are spread across the globe occupied in the service of deen in varying capacities. I am also honoured to have been tutored by him. May Allah reward him, lengthen his shadow over us and enable us to benefit from his company. Ameen – Author.
constantly encounter individuals who engage in creating fitnah amongst the Muslims, the final section of the book contains conclusive answers to silence such people.

I have great hope that, just as Allah the Most High has graced Moulana Riyadh ul Haq’s speeches, lectures and recordings with acceptance, insha Allah his writings will also be honoured with similar recognition and approval. “And this is not at all difficult for Allah.”

May Allah the Almighty shower prayers and blessings upon the best of His creation, our master and leader Muhammad, and upon all his family and companions.

(Hadhrat Moulana) Yusuf (sahib),
Darul Uloom, Holcombe, Bury.

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Introduction

All praise be to Allah, the Lord of the worlds, and may salutations, prayer, peace and blessings descend upon His beloved, the best of creation, Prophet Muhammad.

A Muslim is duty bound to obey Allah and his Messenger ﷺ in all matters of life, ranging from personal purity and prayer to the political and economic affairs of the state. The laws of Islam regulate his worship, character, dealings, individual and social behaviour, and his speech and deeds, in both private and in public.

To be informed of his obligations, and to make himself aware of Islam’s commandments a believer must turn to both the Quran and the Sunnah of the Prophet ﷺ. For the purposes of his understanding both sources are interdependent and indispensable. The Quran is the word of Allah, and the Messenger’s Sunnah ﷺ serves as its exposition and practical application. The origins of both lie in revelation and, although one is ascribed to Allah and the other to the Prophet ﷺ, both stem from the same divine source. Allah says of his Messenger ﷺ, ‘Nor does he speak of (his own) desire. It is nothing but a revelation that is revealed.’

Even with the Quran being present, a person’s faith and his understanding of it will both remain incomplete without recourse to the Sunnah. The Prophet ﷺ was the perfect embodiment of the Quran’s teachings, and his example was the supreme standard set by Allah for all to follow. To obey his Lord and please Him, it is

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2 Ibrahim 14:20

imperative that the believer adopts the way of the Prophet ﷺ and abides by it. Allah says, ‘Whoever obeys the Messenger, he has indeed obeyed Allah.’

The Sahabah ﷺ who were chosen by Allah to be his Prophet’s companions best understood this obligation and fulfilled it to the utmost. In their zeal to follow the prophetic example, they closely observed and emulated even the minutest details of his actions and behaviour. They beheld his manner of ablution and washed accordingly. His instructions were ‘Pray as you have seen me praying’, and so they stood by close in the congregational salah and strove to catch every detail of his posture, movements and recitation, and then moulded their prayer to his. The same procedure was devotedly followed with the Prophet’s ﷺ fast and supererogatory prayers, personal habits, inclinations, likes and dislikes. Each companion based what he could of his actions on what he had seen or heard directly from the Prophet ﷺ. The rest he would learn from his fellow companions who had seen or received the teachings at first hand.

After the Prophet ﷺ left this world, many of his companions emigrated from Madinah either by conscription in military expeditions or by simply taking up residence in other cities. Privileged with the legacy of the Prophet’s ﷺ auspicious company and tutoring, and held in love and reverence by the inhabitants of these cities, they quickly became religious authorities tasked with the responsibilities of instruction, guidance, and consultation. They discharged their duty to the best of their ability, imparting the knowledge they had acquired and faithfully conveying the treasure of prophethood to their pupils amongst the Tabi’un, who in turn passed it on to their disciples amongst the Tabi’ Tabileen. It was these very teachings that were collected by scholars such as Imam Abu Hanifah and the other Juregha and developed into a vast and complex yet coherent system of fiqh governing every aspect of Muslim life. It was founded, not on the detached opinions of a few individuals as some continue to allege, but on the teachings and practices of the Sahabah ﷺ taken ultimately from the Prophet ﷺ himself.

These schools of fiqh, which were further developed, refined and consolidated by the learned followers of the Imams and adopted and endorsed by virtually all the Muslims throughout the centuries, have survived till this day and are still adhered to by the clear majority of the ummah. Sadly, of late, they have come under attack from some who purport to follow the Quran & Sunnah directly, and who callously dismiss the madhhab as being the ‘opinions of a few individuals’ and denounce their adoption as ‘blind following’. This emerging trend amongst the Muslims of inviting all and sundry to abandon the madhhab and take direct recourse to the original sources of the Shariah is but a simplistic slogan, which in one call endeavours to dispose entirely of a complex system of fiqh that has endured the trials of time, and that has been so carefully cultivated by a brilliant Islamic scholarship over many centuries. Claims by such individuals of today of being able to draw inspiration directly from the Quran and Sunnah and of extracting guidelines and rules without the academic mediation of learned authorities are superficial, and wholly without foundation or substance.

One of the most conspicuous implementations of this fiqh in the daily life of a Muslim is the manner of performing salah. It is the first and greatest obligation of Islam after faith, and a visible act of worship that is repeated a number of times daily, in congregation. It exemplifies the application of fiqh, and in its few and short movements epitomises the refined and consolidated learning and practice of centuries. This ideological struggle between the vast majority who adhere to the madhhab of fiqh and the dissenting minority who seek to discard them is no more apparent than in salah.

It has always been the view and practice of a great portion of the Muslim ummah to perform their salah according to the Hanafi fiqh. This practice originates not from any wish to follow the opinions of individuals, but from an earnest and honest desire to fulfil the

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1 al Nisa 4:80.
2 Bukhari 605.
Prophet's command 'Pray as you have seen me praying.' It stems from the belief that this is the prayer of the Prophet himself, as observed, preserved and conveyed by a great number of Sahabah, and collected and adopted by the Tabi’un and Tab’ Tabieen including Imam Abu Hanifah and his fellow ulama.

Under the pretext of a simplistic return to the Quran and Sunnah and as part of the wider censure of fiqh discussed earlier, this method of salah has also been subjected to a sustained and concerted attack of unscholarly criticism and denunciation, and at times even ridicule and scorn. This has created great confusion and has thrown many people into an undeserved state of guilt leading them to think that their method of salah has no basis in the Shariah, and that their daily prayers are nothing but a series of motions that contradict the Sunnah of the Prophet ﷺ.

This book describes the procedure of salah from the beginning to the end according to the fiqh of Imam Abu Hanifah, his mujahid companions and their countless followers. Rather than simply list the juristic pronouncements of the Imams, it details every movement and posture of salah and substantiates them from the ahadeeth of the Prophet ﷺ, the narrations of the Sahabah and Tabi’un and, where relevant, from the verses of the Quran. It thus demonstrates that the method of salah in the Hanafi fiqh is not only in total agreement with the Quran and Sunnah but is, in fact, derived exclusively from them as understood, practised and taught by the Sahabah and the learned Muslims of the early generations.

The book is divided into three parts. Part One contains a very brief and simple description of salah from the beginning to the end. In this section no evidences are mentioned nor any discussion entered into regarding any aspect of salah.

The second part of the book serves as a commentary to Part One. Here, each sentence from the first part has been repeated as a heading together with supporting verses of the Quran (if applicable), ahadeeth of the Prophet ﷺ and verdicts and practice of the Sahabah and Tabi’un. Some of the names of the Sahabah, Tabi’un, Tab’ Tabieen, and the mujahid Imams of fiqh who were known to have adopted the same view and practice have also been listed. In this section only supporting narrations are mentioned. The opposing arguments of those who hold an alternative view on the method of performing any particular action of salah are not discussed.

Part Three consists of a number of chapters, each of which examines a particular issue of salah in detail that has been made a point of controversy by certain people. The evidences of the Hanafi fiqh in each of these questions have been listed together with a detailed analysis of the opposing arguments. An attempt has also been made to reconcile apparently contradictory ahadeeth on the same subject by way of giving them a suitable explanation in a different context or incorporating them into the meaning of other ahadeeth.

The book also contains a section on biographies that provides some brief details about the lives and works of many of the scholars whose verdicts have been quoted, especially in relation to the referencing and classification of hadeeth. There is also a glossary at the end that explains the technical terms used in the book.

I have made every attempt to fully exploit the resources available to me and thus collect as many ahadeeth as possible on the various topics of salah discussed, in particular those that have been made controversial. Rather than rely on the attribution of ahadeeth by other authors, I have personally referred to the original collections to ensure both the correct referencing of the ahadeeth and their suitability to be used in any particular context. This has been done with virtually every reference of hadeeth in the book. In the few exceptional cases where this has not been possible I have mentioned the names of the authors whose ascription I have depended on.

Bukhari 605.
It should also be noted that whenever a hadith has been quoted from more than one source, as is most often the case, the names of the transmitting authors have been placed in order of seniority according to their dates of death. For example one footnote reference reads: 'Abdul Razzaq 2539, Ibn Abi Shaibah 2378, Ahmad 1009, Ibn Majah 275, Abu Dawood 61 & 618, and Tirmidhi 3.' These are the names of the authors with the reference number of the same hadith in their individual collections. They have been listed in order of seniority as their respective dates of death are: Abdul Razzaq (d. 211 AH), Ibn Abi Shaibah (d. 235 AH), Ahmad (d. 241 AH), Ibn Majah (d. 273 AH), Abu Dawood (d. 275 AH), and Tirmidhi (d. 279 AH). This has been done throughout the book.

Mostly for the sake of brevity, as in the example given above, only the names of the authors of hadith are mentioned without the complete details of their works. There is a reference note at the end of the book, which lists the respective works of these authors that are being referred to in such cases. It should also be remembered that the references given are from the original Arabic works, whose details such as edition numbers and dates of publication are given in the bibliography at the end of the book.

Despite these undertakings, I make no claims about this work and confess that it is far from complete and can be improved upon greatly. It is a small and humble effort on my part, and like any human endeavour it will not be void of shortcomings and flaws. If what I have written is correct then it is from Allah and to Him belongs all praise, and if it is incorrect then it is from myself and Shaitan, and Allah and his Prophet are innocent of it.

I pray and hope that this work will furnish readers with a better understanding of the method of salah according to the Hanafi fiqh, and enable them to appreciate that Muslims who offer their prayers in this manner have an equal if not greater entitlement than others to the claim of following the Quran and Sunnah and of performing their salah in conformity with that of the noble Prophet. 

I finally pray to Allah that He makes this modest endeavour sincere, protects it from error, graces it with divine acceptance and pleasure, and makes it a source of light in both worlds and a means of salvation on the Day of Reckoning. Ameen

Abu Yusuf Riyadh ul Haq
Birmingham, UK
Friday, 14 Rabi’ Thani, 1419 / 7 August, 1998
Part One

A Brief Description of *salah*
When you wish to begin your prayer, you should make the intention and raise your hands until they are level with the lobe of your ears. The palms should be facing towards the gibalh and the fingers should be slightly spread out in a natural manner: not too closed, not too open. Your gaze should not wander in any direction but should be focused in front of you on your place of prayer. You should then say the consecrating takbeer (takbeerat al tahreemah), which is

\[
\text{الله أكبر} \\
\text{(Allahu Akbar)} \\
\text{Allah is the Greatest}
\]

and placing your right palm over the back of your left hand, wrist and lower arm you should position both hands below the navel.

Then quietly read thana,

\[
\text{سبحان الله وحشتكم وبارك اسمكم و تعالى جلتك ولا إله غيرك} \\
\text{(Subhanakallahumma wa bihamdika wa tabarakasmuka} \\
\text{wa ta'ala jadduka wa la ilaha ghairuk)}
\]

You are Glorified oh Allah and praised. Blessed is your Name and Elevated is your Majesty. There is no God besides you.

Followed by ta'avwwdh,

\[
\text{أعود بالله من الشيطان الرجيم} \\
\text{(Aoudhu billahi minashaitanir rajeem)}
\]

I seek refuge with Allah from Shaitan the accursed
basmalah,

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(Bismillahir Rahmanir Raheem)
I begin with the Name of Allah, the Most Beneficent, the Most Merciful.

and then a recitation of Surah al Fatihah (the opening chapter of the Quran).

On completing Surah al Fatihah you should say Ameen silently, regardless of whether you are alone or praying behind the Imam. Then repeat the basmalah and recite any other surah, or at least one long verse or three small verses from any part of the Quran. If you are praying in a congregation then you should not read anything behind the Imam especially whilst he is audibly reciting the Quran.

When this recitation is finished, repeat the takbeer and, without raising your hands bow down into ruk'u grasping your knees with the fingers outspread, and keeping the back straight; not arching it, neither raising the head nor lowering it. Ensure that your arms are also kept free of the body. Say the tasbeeh

سبحان ربي العظيم
(Subhana Rabbial Adheem)
Glorified is my Lord, the Most Great

for a minimum of three times and then rise again to the standing position (qiyam) saying,

سُبِّحَ اللَّهُ لَمَّا حَمِدَهُ
(Sami Allahu li man hamidah)
Allah hears the one who praises him.

You should stand erect and say

اللَّهُمَّ رَبَّنَا وَلَّكَ الْحَمْدُ
(Allahumma Rabbana wa lakal Hamd)
Oh Allah, Our Lord! You are Praised.

Members of the congregation should only say ‘Allahumma Rabbana...’ and not ‘Sami Allah...’.

Whilst standing in this position do not fasten your hands but leave them at your sides. Then, repeating the takbeer and without raising your hands begin the prostration. Allow your knees to first touch the ground followed by the hands, nose and finally the forehead which should be positioned between the two palms laid flat on the ground towards the qiblah.

Do not rest your forearms on the ground but keep them raised and away from the body. Also ensure that your thighs are not pressed against your abdomen, and that your toes are facing qiblah. Say the tasbeeh

سبحان ربي الأعلى
(Subhana Rabbial A’ala)
Glorified is my Lord, the Most High

for a minimum of three times, and then pronouncing the takbeer raise your head and sit upright, without sitting on the balls of your feet and without leaning to any one side.

You should sit with both your legs tucked in beneath you, the left foot spread out with the toes in the direction of the right foot which itself should be upright with the toes facing the qiblah. Both hands should be rested upon the thighs with the fingers facing the qiblah. This sitting posture is to be adopted throughout the salah. There is no difference in the manner of sitting for the second and last rak’ah or for the sitting between the two prostrations.
Then repeating the takbeer, fall into the second prostration, and after having recited the tasbeeh as in the first prostration, say the takbeer again and return to the standing position. Whilst standing up, ensure that you first lift your forehead and nose, followed by your hands and finally your knees. Do not support yourself on your hands and do not adopt a sitting posture in between.

With this you will have completed your first rak'ah. All the remaining rak'aat of salah are to be performed in a similar manner, with the same recitations, movements and postures. However, in the remaining rak'aat you should not recite thana, and ta'awwudh, nor should you raise your hands with any takbeer as you did in the beginning of the salah.

You should, however, recite basmalah before Surah al Fatiha at the beginning of each rak'ah. When you have completed your second prostration of the second rak'ah, do not stand up but adopt the sitting posture as before and recite the tashahhud:

الْحَمْدُ لِلَّهِ رَحْمَةُ الْلَّهِ وَبَارَكَةُ الْحَمْدٌ عَلَى رَحْمَةِ الْلَّهِ وَبَارَكَةٌ عَلَى عِبَادِ الْلَّهِ الصَّالِحِينَ

(Ath-tahiyyatu littahi wassalwaatu wat-tayyibatu was-salamu alaika ayyuhan nabiyyu wa rahmatullahi wa barakaatu. Assalamu alaika wa a Ibadillahis saliheen. Ash-hadu ana ilaha illalahu wa ash-hadu anna Muhammadan abduhu wa rasooluh.)

All honoured greetings, good deeds and good words are due to Allah. Peace, Allah's mercy and His blessings be on you oh Prophet. Peace be on us and on the pious servants of Allah. I bear

witness that there is no God except Allah and I bear witness that Muhammad is His servant and Messenger.

When you reach the words 'La ilaha' (there is no God), raise your index finger and tuck the middle, third and last finger into the palm, with the thumb and middle finger touching and forming a circle.

The index finger should only be raised once during the tashahhud at the time mentioned above. It should not be raised at any other point nor should it be constantly moved.

If this is a three or four rak'ah prayer, then you should recite no more than the above tashahhud and stand up for the third rak'ah.

Again, whilst rising you should not support yourself on your hands but stand up directly. In each of the final two rak'aat of a fardh salah, you should only recite basmalah and then Surah al Fatiha.

After completing the second prostration of the final rak'ah you should again adopt the sitting posture and recite the tashahhud as before, followed by prayer and salutations upon the Prophet ﷺ as follows:

الَّهُمَّ صِلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتُ عَلَى إِبْرَاهِيمَ

(Allahumma salli ala Muḥammadin(w) wa ala aali Muḥammadin kama sallaita ala Ibrāhiima wa ala aali Ibrāhiima inaka hammeedun(m) majeed. Allahumma baarik ala Muḥammadin(w)
wa ala aali Muhammadin kama baarakta ala Ibrahima wa ala aali
Ibrahima innaka hameedun majeed.)

Oh Allah! Send prayers on Muhammad and on the family of
Muhammad just as you sent prayers on Ibrahim and the family of
Ibrahim. Indeed you are full of praise and majesty. Oh Allah!
Send blessings on Muhammad and on the family of Muhammad just
as you sent blessings on Ibrahim and on the family of Ibrahim.
Indeed you are full of praise and majesty.

You should then recite one or more prayers ensuring that they
are known authentic prayers from the Quran and hadeeth.

After completing your prayers you should say

ءَسْلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

(Assalamu alaikum wa rahmatullah)
Peace be on you and the mercy of Allah

once whilst turning your head to the right and then a second time
whilst turning your head to the left. These final words end your
salah.
When you wish to begin your prayer, you should make the intention.

Sayyiduna Umar narrates, ‘Actions are based on intention. For each man will be the reward of what he has intended. So he who has migrated to Allah and his Prophet, his will be a migration to Allah and his Prophet. As for he who has migrated to a worldly gain which he hopes to acquire, or a woman whom he wishes to marry, then his will be a migration to whatever he has intended.\(^1\)

Note that when praying in congregation it is necessary to make the intention of following the Imam also. It is reported from Sayyiduna Abu Hurairah as part of a longer hadith that the Prophet said, ‘The Imam has been appointed so that he may be followed. Therefore, do not differ from him.’\(^2\)

Sayyiduna Jabir bin Abdullah narrates that the Prophet said, ‘The Imam is responsible, therefore whatever he does, you do.’\(^3\)

Both of the above narrations show the position and leadership of the Imam in salah, and signify that it is not acceptable for one to join a congregation without the intention of following the Imam and making him responsible. The following narration makes this clear:

Ibrahim al Nakha’i\(^4\) said, ‘If you join in a congregation and do not make the intention of their salah then yours will be invalid. And if the Imam makes the intention for a salah and those behind him make an intention for another salah, his salah will be valid but not theirs.’\(^5\)

\(^{1}\) Bukhari 1 and Muslim 1907.
\(^{2}\) Bukhari 689 and Muslim 411.
\(^{3}\) Tabarani in al M’ujam al Awus as quoted by Hafidh Haithami 2/66. Also reported by Darquni 1214. Muhaddith Dhadfar Ahmad ‘Uthman has declared it hasan 2/175. For details of the lives, learning and works of both Hafidh Haithami and Muhaddith Dhadfar Ahmad ‘Uthman see the biographies section at the end of the book.
\(^{4}\) For details of his life and learning see the biographies section at the end of the book.
\(^{5}\) Imam Muhammad in Kitab al Aathaar 153.
The intention should preferably be made in one's heart and not verbally. It is sufficient to have a definite knowledge in the mind about the salah and the manner in which it is being performed. However, some scholars have made concessions for those who are unable to focus themselves or who regularly experience doubt unless they pronounce the intention.

**And raise your hands until they are level with the lobe of your ears.**

Sayyiduna Anas ﷺ says, 'I saw the Prophet ﷺ say the takbeer and place his thumbs close to his ears. He bowed down into ruku' until each of his joints became motionless, and then descended (into sujud) with the takbeer. His knees went before his hands.'

In another narration Sayyiduna Anas ﷺ reports, 'When the Prophet ﷺ would say the takbeer he would raise his hands until he brought them in line with his ears and then say Subhanak Allahumma...'

Sayyiduna Wail bin Hujr ﷺ says, 'I saw the Prophet ﷺ raise his hands till his earlobes in salah.'

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12 This is for men. Women should raise their hands to their shoulders or close to their bosoms. See Chapter 13 in Part Three for more details.
13 Hakim 822 and Bahaqi 2632. Hakim classified it saheeh and Dhamahi agreed with him. Hafidh Ibn al Humam quotes Ibn al Jauzi in Fatih al Qadeer 1/287 as saying that all of its narrators are authentic. For details of Hafidh Ibn al Humam’s life, learning and works see the biographies section at the end of the book.
14 Abo Ya’l‘aa 3735. Tabarani in al M’ajam al Awa‘i as quoted by Hafidh Haithami 2/107. Hafidh Haithami adds that its narrators are authentic. Also reported by Dairuni 1135. Ibn Qudamah says in al Maghni 2/277 that its narrators are all authentic.
15 Imam Abu Hanifah as quoted in Jami‘ al Masaneed 1/112. Also reported by Ibn Abi Shaibah 2410, Ahmad 18370, Abu Dawood 737, Nasai in his al Majma‘ 882 and his al Sunan al Kubra 956, Ibn al Jarood in al Mustawa‘ 202, Ibn Khuzaimah 480, Tahawi 1/196 and Tabarani in al M’ajam al Kabeer 22/32 no 72. Imam Nasai says in his al Sunan al Kubra 956, 'Although Abdul Jabbar did not hear ahadeeth directly from his father the hadeeth itself is saheeh.'

The same has been narrated by the noble companions Sayyiduna Baraa bin Azib ﷺ, Sayyiduna Malik bin al Huwayrith ﷺ, and Sayyiduna Abdullah bin Mas‘ud ﷺ.

There are some ahadeeth that mention the hands being raised till the shoulders in the beginning of salah. It is quite possible that they did this only when they had shawls and cloaks over them in winter and were unable to raise their hands up to their ears from beneath their cloaks. This is clearly explained by Imam Tahawi in his Sharh Maani al Aathaar and confirmed by the following hadeeth:

Sayyiduna Wail bin Hujr ﷺ says, 'I saw the Prophet ﷺ raise his hands close to his ears when beginning salah.' He continues, 'I then came to them (the companions, and in one narration, 'in the following year') and saw them raising their hands till their chests in the beginning of salah - they had cloaks and shawls over them.'

Hafidh Ibn al Humam has another explanation. He writes,

'There is no contradiction here. Bringing the thumbs in line with the earlobes also permits the hands being level with the shoulders and the ears. This is because the lower part of the hand together with the wrist is parallel with or close to the shoulder, and the hand itself is in line with the ear. Narrators, who have distinctly mentioned the thumbs being in line with the earlobes have been successful in combining both reports, hence it becomes obligatory to take this into consideration.'

Thus, the meaning of all these different ahadeeth is that when beginning salah the hands are to be raised to shoulder height with the thumbs level with the earlobes and the fingers in line with the top of the ears. In this way all the different narrations of raising the hands
till the shoulders, earlobes, and the top of the ears will be reconciled. This explanation is confirmed by the following hadith:

Sayyiduna Wail bin Hujr relates that he observed the Prophet when he stood up for salah. He raised his hands until they were close to his shoulders, made his thumbs level with his ears, and then pronounced the takbeer.22

The raising of the hands in the manner explained above is the known view and practice of the Hanafi scholars and the later Maliki scholars. It is also the optional practice of Imam Ahmad and the last known view of Imam Shafiee.

Imam Nawawi writes in his commentary of Saheeh Muslim,

"As for the manner of raising the hands, the best known view in our madhab23 and the madhab of the majority of the scholars is that he should raise his hands to his shoulders in such a way that his fingers are in line with the top of his ears, his thumbs are parallel to his ear lobes, and his palms to his shoulders. In this way Shafiee reconciled the different narrations of the hadith and the people approved this of him."

It is permissible to raise the hands before the takbeer as in the above hadith of Sayyiduna Wail bin Hujr, and in the hadith of Sayyiduna Abu Humaid al Saidee quoted later.24 It is also permissible to raise them together with the takbeer as mentioned in the hadith of Sayyiduna Wail bin Hujr recorded by Abu Dawood.25 Both methods are permissible but the Hanafi ulama have preferred the first option of raising the hands before the takbeer.26

The palms should be facing towards the qiblah and the fingers should be slightly spread out in a natural manner: not too closed, not too open.27

Saeed bin Samaan relates: 'Sayyiduna Abu Hurairah entered the masjid of Banu Zurayq whilst we were there. He said, 'There are three things which were of the practice of the Prophet but which people have now abandoned: when the Prophet would stand for prayer he would do this.' (Explaining this) Abu Amir (one of the narrators) then raised his hands without spreading his fingers open or closing them tight.28

Your gaze should not wander in any direction but should be focused in front of you on your place of prayer.

Sayyiduna Anas narrates that the Prophet said, 'What is it with certain people that they raise their gaze towards the sky in their salah?' Sayyiduna Anas says, 'The Prophet then spoke so strongly about this that he said, "Either they refrain from this or their sight will be taken away."'29

Muhammad Ibn Seereen relates that they - the companions of the Prophet - would recommend that a person's gaze does not go beyond the place of his prayer.30

Biographies section at the end of the book for details of Allamah Anwar Shah Kashmiri's life, learning and work.

22 Abu Dawood 724.

23 Imam Nawawi was a follower of the Shafiee school of fiqh.

24 See the following page.

25 Abu Dawood 725.

26 There is also a third possibility of raising the hands after saying the takbeer as may be understood from the hadith of Sayyiduna Malik bin al Huwayrih in Muslim, but Allamah Anwar Shah Kashmiri says in his Arabic commentary of Bukhari, Faidh al Ijir that this has never remained the practice of any one in the imamah. See the

27 The fingers are to be spread out in rak'ah whilst grasping the knees, and kept tightly together in sujud. Apart from these two instances the fingers are to be left in their natural position in salah, not held too tightly together and not too spread out. See the hadith of Sayyiduna Wail bin Hujr later under the sub-heading 'Grasping your knees with the fingers outspread.' Note that this is for men. Women should try to keep their fingers together in all the postures of salah. See Chapter 13 in Part Three for details.

28 Hakim 856 and Balihaqi 2317. Hakim declared it saheeh and Dhulabi agreed.

29 Bukhari 717.

30 Saeed bin Mansoor as quoted in Mustaque al Aakhir 2/194 and Fath al Bari 2/295. Hafidh Ibn Hajar adds that its narrators are authentic. Also reported by Balihaqi 3541.
Sayyiduna Anas ﷺ narrates that the Prophet ﷺ said, 'Oh Anas! Focus your gaze where you will prostrate.'

Imam Abu Hanifah, Ḥasan Abi Yusuf, Ṣufyan al Thawri, Imam Muhammad. Hasn bin Hayy, Imam Shafii and their followers all say that it is desirable to focus one’s gaze at one’s place of prostration.

*You should then say the consecrating takbeer (takbeerat al tahreemah).*

Allah says in the Holy Quran:

وَدَعَاهَا أَسْمَاعًا مَّعْقَلًا

And (who) mentions the name of his Lord and prays.

Sayyiduna Ali ﷺ narrates that the Prophet ﷺ said, ‘The key to salah is purity, its consecration is takbeer, and its deconsecrating act is the salam.’

Sayyiduna Abu Humaid al Saidi ﷺ says, ‘When the Prophet ﷺ would stand for prayer, he would face the qiblah, raise his hands and say Allahu Akbar.’

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32 For details of his life and learning see the biographies section at the end of the book.

33 For details of his life and learning see the biographies section at the end of the book.

34 For details of his life, learning and works see the biographies section at the end of the book.

35 al A‘la’i 18/15.

36 Abdul Razzaq 2539, Ibn Abi Shaiba 2378, Ahmad 1009, Ibn Majah 275, Abu Dawood 61 & 618, and Tirmidhi 3. Imam Nawawi has declared its isnad saheeh in al Majmu‘a 3/240. Hakim has also narrated it (457) on the authority of Sayyiduna Abu Saeed al Khudri ﷺ saying that it is saheeh. Dihababi agreed with him.

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Sayyiduna Abu Hurairah ﷺ narrates that when the Prophet ﷺ would stand up for salah he would say the takbeer when standing, then whilst bowing for ruk’u. He would then read ‘Sami Allahu li man Hamidah’ (Allah has heard the one who praised him) when rising from ruk’u. Whilst standing he would say ‘Rabbana lakal Hamd’ (Oh Allah! All praise belongs to you.) He would then say the takbeer when falling into prostration and again when rising. He would do this throughout the salah until he completed it. He would also say the takbeer when standing up from the sitting of the second rak‘ah.

Ibrahim al Nakha’i says, ‘Whoever does not say the takbeer when beginning salah then he is not in salah.’

There is no disagreement among the scholars that the takbeerat al tahreemah is obligatory, and without it the salah is not valid.

*And placing your right palm over the back of your left hand, wrist and lower arm.*

Sayyiduna Sahl bin Sa’d ﷺ relates that people were commanded to fasten the right hand over the left in salah. Abu Hazim (the narrator from Sahl ﷺ) says, ‘I only know that he (Sahl bin Sa’d ﷺ) is ascribing this directly to the Prophet ﷺ.’

As part of a longer hadith Sayyiduna Wail bin Hujr ﷺ also narrates that the Prophet ﷺ placed his right hand on the back of his left hand, the wrist and the lower arm.

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37 Ibn Majah 803. Imam Nimawi declares it hasan (312).

38 Bukhari 756.

39 Imam Muhammad in Kitab al Aathaar 74.

40 Rahmat al Ummah fi Ruhul Aama’umah, p29.

41 Malik 378 and Bukhari 707.

42 Ibn Khuzaimah 480 and Baihaqi 2325. Imam Nimawi has classified it saheeh (323).
Sayyiduna Abdullah bin Mas'ud \(\mathcal{I}\) reports that he was once praying salah having placed his left hand on his right. The Prophet \(\mathcal{S}\) saw him and placed his right hand over his left. \(^{43}\)

Qabeesah bin Hulb narrates from his father \(\mathcal{I}\) who says: 'The Prophet \(\mathcal{S}\) would lead us in prayer and would clasp his left hand with his right hand.' \(^{44}\)

The ahadeeth related to the fastening of the hands contain both words: '\textit{akdhi}' and '\textit{wadhi}' meaning 'grasping' and 'placing' respectively. Both methods are permissible. One may spread his right palm on the left wrist and lower arm, or grasp the left wristbone with the right hand. One may also combine the two methods by alternating them in different salah as some Hanafi ulama have preferred (such as Imam Shurambulali), or by encircling the left wristbone with the right hand. One may also combine the two methods by alternating them in different salah as some Hanafi ulama have preferred (such as Imam Shurambulali), or by encircling the left wristbone with the right hand. One may also combine the two methods by alternating them in different salah as some Hanafi ulama have preferred (such as Imam Shurambulali), or by encircling the left wristbone with the right hand. One may also combine the two methods by alternating them in different salah as some Hanafi ulama have preferred (such as Imam Shurambulali), or by encircling the left wristbone with the right hand. One may also combine the two methods by alternating them in different salah as some Hanafi ulama have preferred (such as Imam Shurambulali), or by encircling the left wristbone with the right hand. One may also combine the two methods by alternating them in different salah as some Hanafi ulama have preferred (such as Imam Shurambulali), or by encircling the left wristbone with the right hand.

\textbf{You should position both hands below the navel.} \(^{47}\)

Sayyiduna Wali bin Hujr \(\mathcal{I}\) says: 'I saw the Prophet \(\mathcal{S}\) placing his right hand over his left in prayer, below the navel.' \(^{48}\)

\(^{43}\) Ibn Majah 811, Abu Dawood 755, Nasai 888 and Baihaqi 2327. Imam Nawawi has declared it \textit{saheeh} in \textit{al Majm\'a} 3/313.

\(^{44}\) Ibn Abi Shaibah 3934, Ahmad 21467, Ibn Majah 809 and Tirmidhi 252. Imam Tirmidhi adds that it is a \textit{hassan} hadeeth.

\(^{45}\) For details of his life, learning and works see the biographies section at the end of the book.

\(^{46}\) \textit{Umdat al Qari} 5/279.

\(^{47}\) This is only for men. Women should place their hands on their bosoms. See Chapter 13 in Part Three for a further explanation.

\(^{48}\) Ibn Abi Shaibah, Hafidh Qasim bin Qutubughah says in his \textit{taheerej} of the ahadeeth of 'al Haajiyar' that this hadeeth has a very good sanad. Allamah Hashim Siddiqui also says in his \textit{Dirham al Sunnah} p84 that its \textit{sanad} is strong. Imam Nimawi says that its \textit{sanad} is \textit{saheeh} (330). Imam Abu Taifyib Madani also says in his commentary of Tirmidhi 1/277 (published by al Ma$m\'a' al Nidhami, Kanpur, India.

Sayyiduna Ali \(\mathcal{S}\) says, 'It is part of the sunnah of prayer to place the palm over the palm below the navel.' \(^{49}\)

Sayyiduna Abu Hurairah \(\mathcal{S}\) says, 'The positioning of the hands upon the hands in prayer is below the navel.' \(^{50}\)

Although these are the words of Sayyiduna Ali and Abu Hurairah \(\mathcal{S}\) they are equivalent to the direct command of the Prophet \(\mathcal{S}\) because, according to the view adopted by the majority of scholars, statements of the Sahabah \(\mathcal{S}\) such as 'we were commanded to do this', 'we were forbidden to do this' or 'it is sunnah to do so' are all to be placed in the category of \textit{marfu'}ah hadeeth. \(^{51}\) It is inconceivable that the Sahabah \(\mathcal{S}\) would make such categorical statements without having seen or heard something to the same effect from the Prophet \(\mathcal{S}\). In the light of this principle, the Hanbali scholar Ibn Qudamah concludes in his famous work \textit{al Mughni}: 'This practice goes back to the sunnah of the Prophet \(\mathcal{S}\).

Both these hadeeth\(^{52}\) which as explained above are in the category of \textit{marfu'}ah, are supported by the other narrations of the Sahabah and Tabi'\(i\)in.
Hajjaj bin Hasan said, 'I heard Abu Mijlaz say or I asked him how should I place my hands.' He replied, 'He (the individual performing the prayer) should place the inside of his right palm on his left hand and position both of them below the navel.'

Ibrahim al Nakha reports that the Prophet would rest one of his hands on the other in salah, humbling himself before Allah. Imam Muhammad (the narrator of this hadith) says, 'He would place the palm of his right hand on his left wrist below the navel. The wrist would thus be in the middle of the palm.'

Ibrahim al Nakha also says, 'He (the individual performing the prayer) should place his right hand on his left, below the navel.'

Imam Tirmidhi says in his Sunan after narrating the above hadith of Qabeesah:

>Fastening the hands in prayer is the practice of the learned Sahabah, Tabi‘un and Tabi‘ Tabeen. They are of the view that the individual performing the prayer should place his right hand on his left. Some of them say that the narration passed him about the navel whilst others contend that they should be placed below the navel. All is permissible in their view.

Fastening the hands below the navel was the practice of Abu Mijlaz, Ibrahim Nakha, Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad bin Hasan al Shaiwani and their followers, Sufyan al Thawri, Ishaq bin Rahuyah, and Abu Ishaq al Marwazi from amongst the Shafiites. It has also been quoted from Saeed bin Jubaib, Abu Ubaid, Ibn Jarir and Dawood al Dahiri. It is also the most famous narration of Imam Ahmad bin Hanbal and the preferred practice of the Hanballah ulama.

Then quietly read thana.

Allah says in the Holy Quran:

>وَسَيَدَّعُكَ رَبُّكَ صَالِحًا حَيَّ مَنْ يَخْرُجُ مِنْ خِلَائِفٍ

And hymn the praise of thy Lord when you stand.

Dhahabak says in the commentary of this verse, 'This means to say:

سَيَدُالِعَ اللَّهُ وَلَهُ الْحَبَّةُ وَلَهُ الْمَحْلُولُ وَلَهُ الْعَلَى

You are Glorified oh Allah and praised. Blessed is your Name and Elevated is your Majesty. There is no God besides you.

Suyyiduna Abu Saeed al Khudri narrates that when the Prophet would begin salah he would say Subhanak Allahumma...
The same hadith has also been reported from Ummul Mu'mineen Aisha \(^{62}\) and Sayyiduna Anas \(^{63}\), as well as other Sahabah \(^{64}\).

Abdah reports that Sayyiduna Umar bin al Khattab \(^{65}\) would recite the following words loudly (in salah) 'Subhanak Allahumma...' \(^{66}\).

Aswad reports that when Sayyiduna Umar bin al Khattab \(^{67}\) would begin salah he would say Subhanak Allahumma..."\(^{68}\).

It is also narrated as being the practice of Sayyiduna Uthman,\(^{69}\) Sayyiduna Abu Bakr\(^{70}\) and Sayyiduna Abdulla bin Mas'ud \(^{71}\).

There are a number of other du'as that have been mentioned in the ahadeeth. These are also permissible but the above dua is preferred because this is what the companions chose and occasionally read out aloud to teach people. This is evidence of it being better and the preferred sunnah of the Prophet \(^{72}\).

This is the view of Alqamah, Aswad, Ibrahim al Nakhai, Ataa, Imam Abu Hanifah, Imam Muhammad, Sufyan al Thawri, Isqa bin Rahuyah, Imam Ahmad and their followers as well as many others.

61 Ibn Abi Shaibah 2401, Ahmad 11260, Ibn Majah 804 and Nasai 899. Hafidh Haithami says 2/265 that its narrators are authentic.
63 Abu Ya’la 3735. Tahawi in al Mughni al Awsat as quoted by Hafidh Haithami 2/107. Hafidh Haithami adds that its narrators are authentic. Also reported by Daruqutni 1135. Ibn Qudamah says in al Muqbil 2/27 that its narrators are all authentic.
64 Muslim 399.
65 Ibn Abi Shaibah 2395, Tahawi 1/198 and Baihaqi 2350. Imam Nimawi says that its isnad is saheeh (337).
66 Daruqutni 1141. Imam Nimawi says that its isnad is hasan (338).
67 Saeed bin Mansoor as quoted by al Shawkani in Nahl al Awaar 2202. Also reported by Ibn Abi Shaibah 2393.
68 Ibn Abi Shaibah 2391; and Ibn al Mundhir as quoted by Abdul Salam Ibn Taymiyyah in al Mundugay 22/203.

After narrating the above hadith of Sayyiduna Abu Saeed \(^{73}\) Imam Tirmidhi says, 'This is the practice of most of the people of learning from amongst the Tabi’un and others.'

**Ta’awwudh.**

Allah says in the Holy Quran:

\[
\text{بَلْ أَنَّا نَصَرْنَاكَ بَيْنَ الْجَاثِمِينَ}
\]

Thus when you recite the Quran, seek the protection of Allah from the accursed Shaitan.\(^{74}\)

Sayyiduna Abu Saeed al Khudri \(^{75}\) reports that before reciting the Prophet \(^{76}\) would pray

\[
\text{الْحَمْدُ لِلَّهِ وَلَيْسَ لِلْشَّاَيْتَانِ رَاحِمٌ}
\]

Aswad says, 'Sayyiduna Umar \(^{77}\) started salah, said the takbeer and then recited: \(^{78}\)

\[
\text{بَيْنِيَّةً وَبَيْنِيَّةً وَبَيْنِيَّةً}
\]

Abu Wail reports that they (the companions \(^{79}\)) would say the ta’awwudh and basmalah silently in salah.\(^{80}\)

**And basmalah.**

Sayyiduna Anas bin Malik \(^{81}\) says, 'I prayed salah behind the Prophet \(^{82}\), Abu Bakr, Umar and Uthman \(^{83}\) and I did not hear one of them recite Bismillah al Rahim al Raheem loudly.'\(^{84}\)

85 al Nahl 16/98.
86 Abdul Razzaq 2889.
87 Ibn Abi Shaibah 2455.
88 Saeed bin Mansoor as quoted by Imam Nimawi 340. He adds that its isnad is saheeh.
89 Malik 179, Muslim 399 and Nasi 907.
The son of Sayyiduna Abdullah bin Mughaffal Ḥ narrates, ‘My father heard me reading Bismillah al-Rahman al-Rahim in salah. He said, “Oh my son. An innovator are you? Beware of innovation.”’ (The son of Abdullah bin Mughaffal Ḥ adds, “I have not seen anyone amongst the Prophet’s companions to whom innovation was more repulsive than my father.”) His father said, “I have prayed with the Prophet Ḥ, Abu Bakr, Umar and Uthman Ḥ, and I did not hear any one of them recite Bismillah al-Rahman al-Rahim, therefore do not recite it. When you pray salah read al-Hamdu Lillahi Rabbi Ala’-Imam.”

Saying Bismillah silently is the view and practice of the four caliphs, Sayyiduna Abdullah bin Mas’ud and many others amongst the Sahabah and Tabi’in Ḥ. It is also the view and practice of Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, Imam Ahmad bin Hanbal and their followers, as well as Ishaq, Abu Ubaid, Ibn al-Mubarak, Sufyan al-Thawri, Ibn Abi Layla and Hasan bin Hayy.

Followed by a recitation of Surah al-Fatiha.

Sayyiduna Ubada bin Samit Ḥ reports that the Prophet Ḥ said, ‘There is no salah for one who does not recite ‘the opening chapter of the book’.”

Wahb bin Kaysan reports that he heard Sayyiduna Jabir bin Abdullah Ḥ say, ‘He who prays one rak‘ah in which he does not recite Surah al-Fatiha has in fact not prayed at all, unless he is behind the Imam.’

Ahadeeth such as those mentioned above which stress the obligation of Surah al-Fatiha are for the Imam or the individual, not the muqadid. Imam Tirmidhi has quoted Imam Ahmad who commented on the above hadith (There is no salah for one …) by saying ‘This is if he is alone.’ This is also the view of Imam Abu Hanifah, Imam Malik, Imam Abu Yusuf, Imam Muhammad, their followers and the clear majority of the ulama.

On completing Surah al-Fatiha you should say Ameen silently, regardless of whether you are alone or praying behind the Imam.

Sayyiduna Abu Hurairah Ḥ narrates that the Prophet Ḥ said, ‘When the Imam says “Ghairil Maqhdhoobi Alaihim WaladhaAleen”, say Ameen. For one whose Ameen coincides with that of the angels, he will have all his past sins forgiven.’

Sayyiduna Abu Hurairah Ḥ narrates that the Prophet Ḥ said, ‘When the Imam says “Ghairil Maqhdhoobi Alaihim WaladhaAleen” say Ameen. And indeed the angels say Ameen and the Imam says Ameen. So one whose Ameen coincides with that of the angels, he will have his past sins forgiven.’

Sayyiduna Abu Hurairah Ḥ relates that the Prophet Ḥ would teach us saying, ‘Do not try to outdo the Imam. When he pronounces the takbeer, you say it also; when he recites “WaladhaAleen” then say Ameen; when he performs the rak‘ah you do it also; and when he says ‘Saami Allahu li man Hamidiha’ say ‘Allahumma Rabbana lakaal Hamd’.”

As can be deduced from the above hadith the Ameen should be said silently just as ‘Allahumma Rabbana lakaal Hamd’ is said silently.

Sayyiduna Wail bin Hujr Ḥ says, ‘The Prophet Ḥ led us in salah. When he recited “Ghairil Maqhdhoobi Alaihim WaladhaAleen” he said Ameen silently. (Literally, ‘He kept his voice silent.’) He also

38
placed his right hand on his left hand, and said the salam to his right
and left."80

Ibrahim al Nakhai says, 'There are five things which the Imam
says silently: "Subhunak Allahumma...". ta'awwudh, basmalah.
Ameen, and "Allahumma Rabbana wa laikal Hand"."81

Abu Wail reports that Sayyiduna Ali ﷺ and Sayyiduna Abdullah
bin Mas'ud ﷺ would not say the basmalah, ta'awwudh or Ameen loudly.82

Abu Wail says that Sayyiduna Umar ﷺ and Sayyiduna Ali ﷺ
would not say the basmalah, ta'awwudh or Ameen loudly.83

Saying Ameen silently was the view and practice of Sayyiduna
Umar, Sayyiduna Ali, Sayyiduna Abdullah bin Mas'ud ﷺ, Ibrahim al
Nakhai, Sh'ab'i8 Ibrahim al Taimi, Imam Abu Hanifah, Imam Abu
Yusuf, Imam Malik, Imam Muhammad, their followers and the people
of Kufah. It was also the last view of Imam Shafiee, and Ibn Jareer al

Tabari says as quoted by Ibn al Turkumani85 that this was the practice
of most of the Sahabah ﷺ and Tabi'in.86

Then repeat the basmalah and recite any other surah, or at
least one long verse or three small verses from any part of the
Quran.

Allah says in the Quran:

Thus, recite whatever may be possible from the Quran.87

Sayyiduna Abu Qatadah ﷺ narrates that the Prophet ﷺ would
recite Surah al Fatihah and another surah in the first two rak'at of
Dhuhr and Asr salah, and at times he would (read loud enough and)
allow us to hear a verse. In the second two rak'at he would read
only Surah al Fatihah.88

Sayyiduna Ubadah bin al Samit ﷺ narrates that the Prophet ﷺ said,
'There is no salah for one who does not recite the mother (essential
chapter al Fatihah) of the book and more.'89

Sayyiduna Abu Saeed al Khudri ﷺ relates that the Prophet ﷺ said,
'The key to salah is purity, its consecration is takbeer, and its
deconsecrating act is the salah. And there is no salah for one who
does not recite "Alhamdu lillah..." (the opening chapter of the book)
and a surah in an obligatory or other (prayer)."90

80 Abu Dawood Taysilisi 1024, Ahmad 18363, Tirmidhi 248; Tabarani in al M'a'jim al
Kabeer 22/43 no 109, 229 no 3, & 22/45 no 112; Da军工ri 1256, Hakim 2913 and
Balhaji 2447. Hakim declared it saheeh and Dhalahi agreed.
81 Imam Muhammad in his Kitaab al Athaara 83 (mentioning four instead of five);
Abdul Razzaq 2597, and Ibn Abi Shaiba 8849. Imam Nimawi says that its isnaad is
saheeh (386). Muhammad Dhafar Ahmad Uthmani says that its narrators are authentic
(724).
82 Tabarani in al M'a'jim al Kabeer as quoted by Hafidh Haithami 2/108. Hafidh
Haithami says that the sanad contains Abu Sa'd al Baqqal who is authentic and a
mudallis. Muhammad Dhafar Ahmad Uthmani classifies it as saheeh 2/250.
83 Ibn Jareer al Tabari in Tabakihee al Athaara as quoted by Ibn al Turkumani 2/70.
Also reported by Tahawi 1/201. Muhammad Dhafar Ahmad Uthmani says that its
narrators are those of the six books of hadith except for Abu Sa'd al Baqqal who is
authentic and a mudallis.
84 For details of his life and learning see the biographies section at the end of the
book.
85 Ibn al Turkumani 2/85.
86 For a more detailed discussion of this topic see Chapter 5 in Part Three.
87 al Muzzammiil 73/20.
89 Muslim 394. Abu Dawood 822 and Ibn Hibban 1783.
90 Tirmidhi 238. He adds that it is hasan.
If you are praying in a congregation then you should not read anything behind the Imam, especially whilst he is audibly reciting the Quran.

Allah says:

And when the Quran is recited, listen to it attentively and remain silent, that you may receive mercy.91

Sayyiduna Abu Hurairah  says, “The Prophet  turned around after a salah in which he had recited loudly. He enquired, “Has any one of you recited (behind me)?” A man replied, “I did.” The Prophet  said, “I say: what is it with me? I am being contested for the Quran.” After the people heard this from the Prophet  they stopped reciting with him (behind him) in those salah in which he would pray loudly.”92

Sayyiduna Abu Hurairah  reports that the Prophet  said, ‘The Imam has been appointed so that he may be followed. Thus, when he says the takbeer, you say it also, and when he recites remain silent.’93

Sayyiduna Abu Musa al Ash‘ari  says, ‘The Prophet  taught us that “When you stand up for prayer one of you should lead the rest, and when the Imam recites remain silent.”’94

Abu Wail reports that Sayyiduna Abdullah bin Mas‘ud  was asked about reciting behind the Imam. He replied, ‘Remain silent for the recitation (of the Imam). For indeed there is a duty in salah for which the Imam is sufficient for you.”95

Nafi‘ reports that when Sayyiduna Abdullah bin Umar  would be asked, ‘Should one recite behind the Imam?’ he would reply, ‘When one of you prays behind the Imam then the Imam’s recitation is sufficient for him. When he prays alone he should recite.’ Nafi‘ adds, ‘Abdullah bin Umar  would not recite behind the Imam.”96

Sayyiduna Jabir bin Abdullah  relates that the Prophet  said, ‘One who prays behind an Imam, the recitation of the Imam is sufficient for him.”97

The above hadith has also been reported from the Prophet  on the authority of the noble Sahabah Anas,98 Abdullah bin Abbas,99 Abu Hurairah,100 Abu Saeed al Khudri,101 Abdullah bin Umar,102 Ali,103 and Abu al Dardaa 104.

91 al A‘raaf 7/204.
93 Ahmad 9151. Also reported by Ahmad bin Manee’ and Ahd bin Humaad in their Musnads with a saheeh saheeh as quoted by Bousseer in Mishbah al Zujjajah Chapter 360. hadith 313. Narrated also by Ibn Majah 846, Abu Dawood 603, Nasai 921 & 922 and Tahawi 1/217. Imam Nimawi says that its ihsan is saheeh. Allamah Abdul Hamey Lucknowi categorically concludes in his Imam al Kalam, p.165 that the hadith is authentic after quoting a number of ahadith who have declared it saheeh including Imam Ahmad. For details of Allamah Abdul Hamey Lucknowi’s life, learning and works see the biographies section at the end of the book.
94 Ahmad 19224. Muslim 404 (as part of a longer hadith), and Ibn Majah 847.
95 Imam Muhammad in his al Muswatta 120 & 122, Ibn Abi Shaibah 3760, and Tahawi 1/217. Imam Nimawi says 369 that its ihsan is saheeh.
96 Malik 193.
97 Imam Abu Hanifah as recorded in the Musnad of Khaski’s p.307 and in Jam‘i al Musnads 1/334; Imam Muhammad in his al Muswatta 117 and in his Kitab al Hajjah 1/118 with an ihsan declared saheeh by Hafidh Bade al Deen al Aini and Imam Nimawi 364. Also reported by Ibn Abi Shaibah 3802 with an ihsan classified saheeh by Ibn al Tirmidhi 2/228; Ahmad 14233; Abd bin Humaid 1050; Ahmad bin Manee’ with a saheeh ihsan as quoted by Imam Nimawi 364; Ibn Majah 850; Tahawi 1/217 with an ihsan declared saheeh by Hafidh Ibn al Humaid as mentioned in the footnotes of Sharh Musnads al Athbar 1/217; and Baihaqi 2807.
98 Ibn Hibban in his al Dhaifas 2/2202.
99 Daruqutni 1238 & 1252.
100 Daruqutni 1292 & 1320.
101 Tabatari in al Mu‘jam al Awasat as quoted by Hafidh Haidhari 2/117. Hafidh Haidhari says that the saheeh contains Haroon al Abi who is mutawakkil.
102 Daruqutni 1225.
103 Daruqutni 1324.
104 Daruqutni 1248.
Ahadeeth such as those above stressing the obligation of Surah al Fatihah are for the Imam or the individual, not the muqtadii. Imam Tirmidhi has quoted Imam Ahmad who commented on the above hadith (There is no salah for one ...) by saying 'This is if he is alone.' This is also the view of Imam Abu Hanifah, Imam Malik, Imam Abu Yusuf, Imam Muhammad, their followers and the clear majority of the ulama.\(^{105}\)

Wahb bin Kaysan reports that he heard Sayyiduna Jabir bin Abdullah as saying, 'He who prays one rak’ah in which he does not recite Surah al Fatihah has in fact not prayed at all, unless he is behind an Imam.'\(^{106}\)

When this recitation is finished, repeat the takbeer.

Abu Salamah relates that Sayyiduna Abu Hurairah as would lead them in salah, and pronounce the takbeer whenever he rose or fell (into rak’u or prostration). Having completed the salah he would turn around and say, 'Amongst you my salah is the closest to that of the Prophet ﷺ.'\(^{107}\)

Sayyiduna Abdullah bin Mas’ud as says, 'The Prophet ﷺ would say the takbeer at the time of each rising, descent, standing, and sitting, and so would Abu Bakr, Umar and Uthman ﷺ.'\(^{108}\)

And, without raising your hands

Alqamah reports that Sayyiduna Abdullah bin Mas’ud as said, 'Should I not lead you in salah in the manner of the Prophet ﷺ?' He then prayed and did not raise his hands except in the beginning.\(^{109}\)

\(^{105}\) See Chapter 4 in Part Three for further details on this topic.

\(^{106}\) Malik 188 and Tirmidhi 313.

\(^{107}\) Malik 168, Bukhari 752 and Muslim 392.

\(^{108}\) Ahmad 3652, Darimi 1249, Tirmidhi 235 and Nasai 1149. Imam Tirmidhi says that it is a hasan saheeh hadith.

\(^{109}\) Imam Abu Hanifah as recorded in Jam’i al Masanad 1/355. Also reported by Ibn Abi Shaibah in his al Masanad 2441 as well as his Musnad 323; Ahmad 3672, Abu
Abbad the son of Sayyiduna Abdullah bin Zubair says relates that when starting salah the Prophet would raise his hands in the beginning and not raise them again at any time until he completed his prayer.\textsuperscript{114}

Sayyiduna Abdullah bin Mas'ud says, 'I prayed behind the Prophet, Abu Bakr, and Umar and they did not raise their hands except when beginning salah.'\textsuperscript{115}

Aswad says, 'I prayed salah with Umar bin al Khattab and he did not raise his hands during any part of salah except in the beginning.' Abdul Malik (one of the narrators) says, 'I also observed Sh'abi, Ibrahim, and Ishaq not raising their hands except when beginning their salah.'\textsuperscript{116}

Ibrahim al Nakhai says, 'Abdullah bin Mas'ud would not raise his hands in any part of salah except in the beginning.'\textsuperscript{117}

Aasim bin Kulaib narrates from his father that Sayyiduna Ali would raise his hands at the first takbeer of salah. He would not raise them again after this.\textsuperscript{118}

\textsuperscript{114} Baihaqi in his \textit{al Khilafiyat} as quoted by Hafidh Zailaee 1721. Allamah Anwar Shah al Kashmiri says as quoted in Ma'arif al Sultan 2/986, 'I have researched the narrators of its isnad and the conclusion of the research was that it is saheeh.' He also added, 'It is a jayyid mursal hadith.'

\textsuperscript{115} Ibn Farid 5039, Daruqutni 1120, and Baihaqi 2534. Ibn al Turkmunni says that this is a jayyid supporting hadith. The hadith contains Muhammad bin Jabir bin Sayyar who has been declared weak by some, reliable by others. Mehaddith Dhafar Ahmad Uthmani 3/67 discusses his position at length before concluding that his hadith is at least hasan.

\textsuperscript{116} Ibn Abi Shaiba 2454 and Tahawi 1/227. Imam Tahawi says that it is a saheeh hadith. Ibn al Turkmunni says 2/109 that this isnad is saheeh according to the conditions of Muslim. Hafidh Ibn Hajar says in \textit{al Dirayah} p113 that its narrators are authentic.

\textsuperscript{117} Abdul Razzaq 2533-2535. Ibn Abi Shaiba 2443 and Tahawi 1/227. Imam Nimawi says that its isnad is jayyid (very good) and mursal.

\textsuperscript{118} Imam Muhammad in his \textit{al Munawa} 109, Ibn Abi Shaiba 2442, Tahawi 1/225 and Baihaqi 2535. Hafidh Zailaee says that it is a saheeh hadith 1/406. Hafidh Ibn Hajar says in \textit{al Dirayah} p113 that its narrators are authentic and Hafidh Badr al

Abu Ishaq says, 'The companions of both Abdullah bin Mas'ud and Ali would not raise their hands except in the beginning of salah.' Wakee adds, 'And they would not raise them again.'\textsuperscript{119}

Mujahid says, 'I prayed salah behind Ibn Umar, and he would not raise his hands in salah except at the time of the first takbeer.'\textsuperscript{120}

Abdul Azeez bin Hakeem says, 'I saw Ibn Umar raise his hands to the level of his ears at the time of the first takbeer in the beginning of salah, and he did not raise them apart from this.'\textsuperscript{121}

Husain bin Abdul Rahman relates, 'Amr bin Murrah and I visited Ibrahim al Nakhai. Amr said, "Alqamah bin Wual al Hadhrmani narrated to me from his father that he prayed salah with the Prophet. He saw him raise his hands when he said the takbeer, when he bowed into ruk'at and when he rose therefrom." Ibrahim replied, "I do not know. He may possibly not have seen the Prophet pray except on that day and thus remembered this of him. (Otherwise) did Ibn Mas'ud and his companions not remember this of him? I have not heard it from any one of them. They would only raise their hands in the beginning of salah when saying the takbeer".'\textsuperscript{122}

\textsuperscript{119} Ibn Abi Shaba 2446. Ibn al Turkmunni says 2/115 that this is a great saheeh isnad.

\textsuperscript{120} Ibn Abi Shaiba 2452 and Tahawi 1/235. Hafidh Badr al Deen al Aini says \textit{Umudat al Qari} 5/273 that its isnad is saheeh.

\textsuperscript{121} Imam Muhammad in \textit{al Munawa} 108.

\textsuperscript{122} Imam Abu Hanifah as recorded in \textit{Jun'ul al Masnoon} 1/353, Imam Muhammad in his \textit{al Munawa} of which Mehaddith Dhafar Ahmad Uthmani says that its narrators are authentic (825). Also reported by Tahawi 1/224, Daruqutni 1108 and Baihaqi 2536.
Sayyiduna Jabir bin Samurah ﺍٍ says, "The Prophet ﺍ came out to us saying 'Why is it that I see you raising your hands as though they are the tails of obstinate horses? Remain calm in salah.' \( ^{123} \)

Abu Bakr bin Ayyash says, 'I have not seen a single faqeeh do it: raise his hands at any time other that the first takbeer.' \( ^{124} \)

Muhaddith Dhafar Ahmad al Uthmani writes,

'This shows that the raising of the hands when bowing into ruk'\(u\) and when rising from it was most likely not practiced widely during the time of the Tabi'\(i\)un, for Abu Bakr bin Ayyash was one of the foremost Tabi'\(i\) Tabieen. Malik who was also a prominent Tabi'\(i\) Tabieen says as is recorded in al Mudawwana al Kubra, 'I do not know of raising the hands in any takbeer of salah, neither whilst rising or bowing except in the beginning when he should raise his hands slightly.' \( ^{125} \) Ibn al Qasim also says, "Raising the hands was weak in the view of Malik except in the beginning of salah." This also shows that the raising of the hands was generally not practiced during that time. \( ^{126} \)

Imam Nimawi says:

'The Sahabah ﺍ and those who came after them differed in this regard. As for the four caliphs, the raising of the hands has not been proven from them except in the first takbeer of tahreemah. And Allah knows best.' \( ^{127} \)

After narrating the above hadeeth of Sayyiduna Abdullah bin Mas'\(ud\) ﺍ Imam Tirmidhi comments:

\( ^{125} \) Ahmad 20450 & 20522, Muslim 430, Abu Dawood 1000 and Nasai 1184. For a further explanation of this hadeeth see Chapter 6 in Part Three.

\( ^{124} \) Tahtawi 1/228. Muhaddith Dhafar Ahmad al Uthmani says 827. 'Its narrators are those of Bukhari except Ibn Abi Dawood and he is thiqah (authentic).’ Muhaddith Yusuf’al Binnunri says 2694 that its saud is strong. Abu Bakr bin Ayyash is one of the narrators of Bukhari and one of the teachers of Sufyan al Thawri, Ibn al Mubarak and Imam Ahmad.

\( ^{126} \) al Mudawwana al Kubra 1/165.

\( ^{127} \) al Tirmidhi 2/376.

\( ^{127} \) Aathar al Sunan p215.

125 For the narrations describing the practice of the above Tabi'\(i\) un see al Musannaf of Ibn Abi Shaidah 2444-2454.

127 See Chapter 6 in Part Three for a detailed discussion of this topic.

128 al Hujj 22/77.
lowering it. Ensure that your arms are also kept free of your body.  

Salim al Barrad relates in the longer hadeeth describing Sayyiduna Uqbah bin Amr’s demonstration of the Prophet’s prayer that ‘When he performed the ruk’un, he placed his palms on his knees with his fingers slightly lower, and distanced his arms from his body until he was motionless’.  

Sayyiduna Ibn Abbas says, ‘When the Prophet would bow down into ruk’un (his back would be so straight that) if water was poured onto his back it would settle there.’  

Sayyiduna Abu Huraira reports that once a man entered the masjid and performed his salah whilst the Prophet was in the corner of the masjid. He then greeted the Prophet. The Prophet returned the greeting and said, ‘Return and pray because you have not prayed.’ The man went back, prayed and then greeted the Prophet again. The Prophet returned the greeting for a second time and said, ‘Return and pray because you have not prayed.’ On the third time the man said, ‘Teach me.’ The Prophet said, ‘When you stand for prayer, complete the wudhu, face the qiblah, pronounce the takbeer, and recite whatever Quran you may know. Then bow down until you are motionless in ruk’un. Now stand erect and then fall down and settle into prostration. Then rise from your prostration and sit motionless. Then fall down again and settle into prostration. Then rise until you stand up straight. Do this throughout your salah.’  

Sayyiduna Abu Qatadah relates that the Prophet said, ‘The worst of all thieves is one who steals from his salah.’ They asked, ‘Oh Prophet of Allah! How does he steal from his salah?’ He replied, ‘He does not complete its ruk’un or sujud, and nor does he straighten his back in ruk’un or sujud.’  

The same hadeeth has also been reported on the authority of the noble Sahabah Sayyiduna Nu‘man bin Murrah, Sayyiduna Abu Huraira, and Sayyiduna Abu Sa’eed al Khudri.  

Sayyiduna Ali bin Shaiban (who was part of a delegation) reports: ‘We came to the Prophet and pledged our allegiance to him. We prayed behind him, and he noticed a man from the corner of his eye who was not straightening his back in ruk’un and sujud. When the Prophet completed his salah, he said, “Oh Muslims! There is no salah for one who does not straighten his back in ruk’un and sujud.”’  

Sayyiduna Abu Humaid, Sayyiduna Abu Usaid, Sayyiduna Sahl bin Sa’id and Sayyiduna Muhammad bin Salamah came together and discussed the salah of the Prophet. Sayyiduna Abu Humaid said, ‘I am the most knowledgeable of you about the salah of the Prophet. When he would bow down into ruk’un he would place his hands upon his knees as though he was grasping them, and he would bend his arms and distance them from his sides.’  

131 Unlike men, in ruk’un, women should tuck their arms into the body and not spread them outward. They should also simply place their hands over their knees with closed fingers, and not grasp them with the fingers spread wide open. See Chapter 13 in Part Three for details.  
132 See Chapter 1 in Part Three.  
133 Ahmad 16628, Darimi 1304, Abu Dawood 863 and Nasai 1036. Imam Nimawi says that its isnad is saheeh.  
134 ‘Tabarani in al M’ujam al Kubair and Abu Ya’laa as quoted by Hafidh Haithami 2/123 who adds that its narrators are authentic.  
135 Bukhari 6290 & 760.  
136 Ahmad 11138, Darimi 1328, Ibn Khuzaimah 663, Tabarani in al M’ujam al Kubair 3283 and Hakim 835. Hakim declared it saheeh and Dhahabi agreed. Hafidh Haithami also says that its narrators are those of Bukhari.  
137 Malik 401.  
138 Ibn Hibban 1885, and Hakim 836 who declared it saheeh and Dhahabi agreed.  
139 Abu Dawood Tayalisi 2219, Ahmad 11549, and Abu Ya’laa 1311.  
140 Ahmad 15862, Ibn Majah 871 and Ibn Hibban 1888. Imam Nimawi says that its isnad is saheeh (420).  
141 Tirmidhi 260. He adds that the hadeeth is hasan saheeh.
Sayyiduna Wail bin Hujr reports that when the Prophet would bow down into ruk'uh he would spread his fingers wide, and when prostrating he would keep them together.

The above hadith has also been narrated without the mention of the sujud.

Sayyiduna Umar said, 'The knees are sunnah for you so grasp your knees.\(^1\)

_Say tasbeeh for a minimum of three times._

Allah says in the Holy Quran:

"قل إن اسم ربك هو المستعد" (Quran: Al-Fatiha: 1).

Then hymn with praise the name of your Lord, the Most Great.\(^2\)

Sayyiduna Uqbah bin Aamir al Juhani narrates, 'When the verse ‘And praise the name of your Lord the most great’ was revealed to the Prophet, he said, ‘Place this in your ruk’uh’. And when the verse ‘Praise the name of your Lord the Most High’ was revealed he said, ‘Place this in your prostration’.\(^3\)

Sayyiduna Hudhaifah says that he prayed salah with the Prophet who would read ‘Subhanahu Rabbiyu’\(^4\) Adheem’ (Praised be my Lord the Most Great) in his bowing of ruk’uh, and ‘Subhanahu Rabbiyu’\(^4\) A’laa’ (Praised be my Lord the Most High) in his prostration.\(^5\)

Similar hadiths about the Prophet’s own practice have been narrated on the authority of Sayyiduna Abu Bakrah\(^6\) and Sayyiduna Jubair bin Mutim.\(^7\)

Sayyiduna Abdullah bin Mas’ud relates that the Prophet said, ‘When one of you bows down into ruk’uh he should say ‘Subhana Rabbiyu’\(^4\) Adheem’ three times and this is the minimum, and when he falls into prostration he should say ‘Subhana Rabbiyu’\(^4\) A’laa’ three times and this is the minimum.\(^8\)

It should be noted that whilst other du`as are also quoted in the hadiths for ruk’uh, sujud, qawmuh, and the beginning of salah, etc., the Imam and congregation should preferably only recite the above tasbeeh in fardh salah. Other du`as, those that are authentic, should be recited in nafl salah or when one is praying fardh alone.

And then rise again to the standing position (qiyaam) saying ‘Sami Allahu li man Hamidah (Allah hears those who praise Him)’. You should stand erect and say ‘Allahumma Rabbana wa lakal Hamd’ (Oh Allah, Our Lord! You are Praised).’

Sayyiduna Abu Hurairah narrates that the Prophet said, ‘When the Imam says “Sami Allahu li man Hamidah” say “Allahumma Rabbana laikal Hamd”. For one whose above prayer coincides with that of the angels will have all his past sins forgiven.\(^9\)

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\(^1\) Ibn Hibban 1917, Tabarani in _al M\'ajam al Kubra_ as quoted by Hafidh Haihami 2/135; and Baihaqi 2695. Hafidh Haihami says that its _isaad_ is _hasan_.

\(^2\) Ibn Khuzaimah 594 and Hakim 814 who declared it _sahih_ and Dahabi agreed.

\(^3\) Tirmidhi 258 and Nasai 1034. Imam Tirmidhi says the hadith is _hasan saheeh_.

\(^4\) al Waqil ibn Muja 56/74.


\(^6\) Ibn Majah 888, Nasai in _al Majahah_ 1046 and in _al Sunan al Kubra_ 634, Tahawi 1/235, and Ibn Hibban 1894. Imam Nimawi says that its _isaad_ is _sahih_ (423).

\(^7\) Hazzr as quoted by Hafidh Ibn Hajar in _Mukhtasar Zawaid al Bazzar_ 384. Imam Nimawi says that its _isaad_ is _hasan_ (425).

\(^8\) Hazzr as quoted by Hafidh bin Hajar in _Mukhtasar Zawaid al Bazzar_ 383. Also reported by Tabarani in _al M\'ajam al Kubera_ 1572 and in _Mesned al Sham\'iyyeen_ 1399.

\(^9\) Ibn Majah 890, Abu Dawood 886 and Tirmidhi 261.

\(^{10}\) Bukhuri 763 and Muslim 409.
Sayyiduna Abu Hurairah also reports that when the Prophet ﷺ would intend to pray salah, he would pronounce the takbeer when standing and then when bowing into ruk‘u. When he raised his back from ruk‘u he would say ‘Sami Allahu li man Hamidah’, and then whilst standing he would say ‘Rabba’ la kal Hamd’.  

Both ‘Allahumma Rabbana la kal Hamd’ and ‘Rabba la kal Hamd’ can be recited as shown above. It is also permissible to say ‘Rabba’ la kal Hamd’ and ‘Allahumma Rabbana wa la kal Hamd’ as found in numerous saheeh ahadeeth. This last wording is preferable according to the Hanafi ulama and also according to Imam Malik as quoted by Ibn al Qasim.  

**Members of the congregation should only say ‘Rabba’...**

Sayyiduna Abu Hurairah ﷺ narrates that the Prophet ﷺ said, ‘When the Imam says ‘Sami Allahu li man Hamidah’ say ‘Allahumma Rabbana la kal Hamd’. For he whose above prayer coincides with that of the angels will have all his past sins forgiven.

Amir al Shabi says, ‘The congregation behind the Imam will not say ‘Sami Allahu li man Hamidah’. They will only say ‘Rabba’ la kal Hamd’.  

**Whilst standing in this position do not fasten your hands but leave them at your sides.**

As part of a longer hadith it is reported that when Sayyiduna Ali ﷺ would stand up for prayer and say the takbeer he would place his right hand on his left wrist. He would remain like this until he bowed down into ruk‘u.  

Leaving the hands hanging at the side after ruk‘u has always been the practice of the entire ummah. The method of fastening the hands at this time as adopted by certain people has never been mentioned by any of the Sahabah in their narrations despite being so particular and diligent in their description of the Prophet’s prayer, and in turn this has never been quoted as being the practice of anyone from amongst the Sahabah, Tabi’un or Tabi Tabeen.  

Then, repeating the takbeer and without raising your hands begin the prostration.

Allah says in the Holy Quran:

اللهُ الَّذِي خَلَقَ يَا الَّذِينَ آمَنُوا َ َاللَّهَ ﻰَبَّأَبَا أَصْبَحُوْا وَأَخْلَصُوا وَأَحْكَمُواَ وَأَعْلَمُواْ إِنَّكُمْ بِاللَّهِ ﺟَهْدٌ

Oh you who believe! Bow down and prostrate, and worship your Lord.

Allow your knees to first touch the ground followed by the hands.

Sayyiduna Wail bin Hurir ﷺ says, ‘I saw the Prophet ﷺ place his knees (on the ground) before his hands when he would prostrate, and lift up his hands before his knees when rising.

Khattabi, Tibi, Ibn al Mundhir, and Ibn Sayyid al Naas al Ya’muri have all declared the above hadith of Sayyiduna Wail bin Hurir...
Hujr \( \downarrow \) as more established and authentic than the hadith of Sayyiduna Abu Hurairah \( \downarrow \) (discussed later in Chapter 8, Part Three) on the same subject.

This hadith is supported by the following narrations:

Sayyiduna Anas \( \downarrow \) says, 'I saw the Prophet \( \downarrow \) say the takbeer and place his thumbs close to his ears. He bowed down into ruk\'u until each of his joints became motionless, and then descended (into sujud) with the takbeer. His knees went before his hands.'\(^ {162} \)

Sayyiduna Abu Hurairah \( \downarrow \) reports that the Prophet \( \downarrow \) said, 'When one of you falls down into sajdah he should begin with his knees before his hands and he should not descend in the manner of a camel.'\(^ {163} \)

Sayyiduna Abu Hurairah \( \downarrow \) reports that the Prophet \( \downarrow \) said, 'When one of you falls down into sajdah does he do so in the manner of a camel?'\(^ {164} \)

Sayyiduna Sa\d bin Abi Waqqas \( \downarrow \) says, 'We used to place our hands before our knees, then we were instructed to place our knees before our hands.'\(^ {165} \)

Kulail narrates that when the Prophet \( \downarrow \) would prostrate his knees would fall to the ground before his hands.\(^ {166} \)

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\(^ {164} \) In al Awsat 3/166.

\(^ {165} \) Hakim 822 and Baihaqi 2632. Hakim classified it saheeh and Dhahabi agreed with him. Hafidh Ibn al Humam quotes Ibn al Jawzi in Fath al Qadeer 1/287 as saying that all of its narrators are authentic.

\(^ {166} \) Ibn Abi Shaiba 2702, Abu Ya\'la 14/144 no 6540, Tahawi 1/255 and Baihaqi 2635.

\(^ {162} \) Abu Dawood 841, Nasai 1090 and Baihaqi 2636.

\(^ {163} \) Ibn Khuzaimah 828 and Baihaqi 2637. Hafidh Ibn Hajar says in Fath al Bari that two of its narrators are weak.

\(^ {165} \) Baihaqi 2630. This hadith is marsal.

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Sayyiduna Hakeem bin Hizam \( \downarrow \) says, 'I pledged to the Prophet \( \downarrow \) that I would not descend except whilst being upright.'\(^ {167} \)

Sayyiduna Ubayy bin Ka\'b \( \downarrow \) narrates that the Prophet \( \downarrow \) would fall down upon his knees and not lean.\(^ {168} \)

Aswad reports that Sayyiduna Umar \( \downarrow \) would fall down on his knees.\(^ {169} \)

The same has been reported about Sayyiduna Umar \( \downarrow \) by Alqamah\(^ {170} \) and Ibrahim al Nakhai.\(^ {171} \)

Ibrahim al Nakhai says, 'It has been remembered of Ibn Mas\'ud \( \downarrow \) that his knees would fall to the ground before his hands.'\(^ {172} \)

Abdullah relates that when his father (Muslim bin Yasaar)\(^ {173} \) would prostrate his knees would fall to the ground followed by his hands and then his head.\(^ {174} \)

Nafi' reports that when Ibn Umar \( \downarrow \) would prostrate he would place his knees before his hands and when rising from the prostration he would raise his hands before his knees.\(^ {175} \)

Abu Ishaq relates that when the companions of Abdullah (bin Masood) \( \downarrow \) would descend for sujud their knees would fall to the ground before their hands.\(^ {176} \)

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167 Ahmad 14888 and Nasai 1084.

168 Ibn Hibban as quoted by Hafidh Haithami in Mawarid al Dhuamun 497.

169 Ibn Abi Shaiba 2704.

170 Tahawi 1/256. Imam Nimawi says 432 that its isnad is saheeh.

171 Abdul Razzaq 2955.

172 Tahawi 1/256. Muhaddith Dhufar Ahmad Uthmani says 3/35 that its isnad is saheeh.

173 For details of his life and learning see the biographies section at the end of the book.

174 Abdul Razzaq 2958 and Ibn Abi Shaiba 2706.

175 Ibn Abi Shaiba 2705.
Mahdi bin Maimoon says, 'I saw Ibn Seereen place his knees before his hands.'

Mujheerah says, 'I asked Ibraheem (al Nakhai) about a man who places his hands before his knees when falling down into sujud. He replied, "Only a fool or madman would do it."'

Placing one's knees before the hands when falling into sujud is the known view and practice of Sayyiduna Umar bin al Khattab and Abdullah bin Mas'ud amongst the Sahabah, Ibrahim al Nakhai, Abu Qilabah and Ibn Seereen of the Tabi' oun. Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, Imam Shafiee, Imam Ahmad and their followers, Sufyan al Thawri, Ishaq, the majority of the fuqaha and all the people of Kufah. It has also been quoted from Ibn Wahb and is the view of Imam Malik as well according to the narration of Ibn Sh'aban. Imam Tirmidhi says after narrating the above hadeeth of Sayyiduna Wail bin Hujr, 'This is the practice of most of the people of learning. They are of the view that a man should place his knees before his hands, and when rising he should lift his hands before his knees.'

(Allow your) nose (to touch the ground) and finally the forehead which should be positioned between the two palms laid flat on the ground towards the qiblah.

Sayyiduna Wail bin Hujr also says, 'I observed the Prophet (praying salah), and when he prostrated he placed his hands close to his ears.'

Abu Ishaq says, 'I asked Baraa bin Azib, "Where did the Prophet place his face when prostrating?" He replied, "Between his palms."'

Sayyiduna Wail bin Hujr reports that when the Prophet would prostrate he would so between his palms.

There are other ahadeeth which suggest that a person should place his hands close to his shoulders in sujud. Muhaddith Yusuf Binnouri explains in his commentary of Tirmidhi that the different narratives of the place of the hands in sujud are similar to those relating to the raising of the hands in the beginning of salah. They can be reconciled in the same manner and collectively taken to mean that in sujud the hands should be placed in such a way that the wrists are close to the shoulders, the fingertips are near the top of the ears and face is in between the palms.

Imam Tahawi also explains that those who raise their hands till their shoulders in the beginning of salah place the hands in the same way in sujud, and those who raise them till their ears in the beginning of salah place them close to their ears in sujud also.

Placing the face between the palms and keeping the fingers close to the ears in sujud is the view and practice of Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, Imam Ahmad and their followers.

Sayyiduna Wail bin Hujr reports that when the Prophet would bow down into ruku he would spread his fingers wide, and when prostrating he would keep them together.

Sayyiduna Wail bin Hujr narrates that when the Prophet would prostrate he would keep his fingers (tightly closed) together.

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177 Ibn Abi Shaiba 2711.
178 Ibn Abi Shaiba 2709.
179 Abdul Razzaq 2956 & 2957, Ibn Abi Shaiba 2707, and Tahawi 1/256. Muhaddith Dhafar Ahmad Uthmani says that its narrators are authentic (3/35).
180 For a more detailed discussion of the topic refer to Chapter 8 in Part Three.
181 Tirmidhi 271. He adds that the hadeeth is hasan saheeh ghareeb.
182 Ahmad 18365.
183 Ibn Hibban 1917, Taharani in al Muzanj al Kabeer as quoted by Hafidh Hainthami 2/135. Also reported by Baihaqi 2695. Hafidh Hainthami says that its isnad is hasan.
Do not rest your forearms on the ground but keep them raised and away from the body.\textsuperscript{185}

Sayyiduna Abdullah bin Malik bin Buhainah \textit{reported} that when the Prophet \textit{prayed} and then prostrated he would spread out his arms until the whiteness of his armpits became visible.\textsuperscript{190}

Ummul Mu'mineen Maimoonah \textit{reported} that when the Prophet \textit{would prostrate} (he would spread his arms so much that) if a small lamb wanted to pass under him it could do so.\textsuperscript{187}

Sayyiduna Anas bin Malik \textit{relates} that the Prophet \textit{said}, 'Complete your prostrations, and let not one of you rest his forearms in the manner of a dog.'\textsuperscript{188}

Sayyiduna Ibn Abbas \textit{narrates} that the Prophet \textit{said}, 'I have been instructed to prostrate on seven bones: on the forehead, and he also pointed to his nose; on the hands, on the knees, and on the balls of the two feet. And (I have also been instructed that) we do not gather our clothes and hair.'\textsuperscript{189}

Sayyiduna Abu Humaid \textit{relates} that when the Prophet \textit{would prostrate} he would firmly rest his forehead and nose on the ground, distance his arms from his sides, and place his palms close to his shoulders.\textsuperscript{190}

\textsuperscript{185} Ibn Khuzaimah 642 and Hakim 826. Hakim has declared it saheeh and Dhadabi agreed.

\textsuperscript{186} During prostration men should allow for some space and distance between their stomachs and thighs, arms and the side of the body, whilst women should press these limbs together. Men should also raise their arms off the ground and allow for some distance but women should let them cling to the ground. See Chapter 13 in Part Three for further details.

\textsuperscript{187} Bukhari 383 and Muslim 495.

\textsuperscript{188} Muslim 496.

\textsuperscript{189} Bukhari 788 and Muslim 493.

\textsuperscript{190} Bukhari 779 and Muslim 490.

\textsuperscript{191} Tirmidhi 270. He adds that the hadeeth is hasan saheeh.

Also ensure that your thighs are not pressed against your abdomen and your toes are facing qiblah.

Sayyiduna Abu Humaid \textit{reported} as part of a longer hadeeth that when the Prophet \textit{prostrated} he would distance his thighs (from the upper torso), and would not let his abdomen touch any part of them.\textsuperscript{191}

Again as part of a longer hadeeth Sayyiduna Abu Humaid al Saidee \textit{reported} that when prostrating he (the Prophet \(\mathring{a}\)) would place his hands without spreading them out or bringing them too close (to himself), and point his toes towards the qiblah.\textsuperscript{192}

\textbf{Say tasbeeh for a minimum of three times.}

Allah says in the Holy Quran:

\begin{center}
\textit{الْهَمْدُ لِلَّهِ الْقَهْرُ عَلِيٌّ}
\end{center}

Hymn with praise the name of your Lord, the Most High.\textsuperscript{195}

\textbf{And then pronouncing the takbeer raise your head and sit upright, without sitting on the balls of your feet.}

Sayyiduna Samurah \textit{narrates} that the Prophet \textit{forbade} \textit{iqa'd}\textsuperscript{194} in \textit{salah}.\textsuperscript{195}

Sayyiduna Abu Hurairah says, 'My beloved friend, the Prophet \textit{advised} me of three things and forbade three things. He forbade me

\textsuperscript{192} Bukhari 794.

\textsuperscript{193} Iqra' in al \textit{M'gum al Kaabir} 7/229 no 6957, Hakim 1005 and Baihaqi 2739. Hakim declared it saheeh and Dhadabi agreed.
from pecking like a cock, squatting in the manner of a dog, and looking around like a fox.\textsuperscript{196}

Sayyiduna Ali \textsuperscript{5} says, "The Prophet \textsuperscript{\alpha} said to me, "Oh Ali! I like for you whatever I like for myself and I dislike for you whatever I dislike for myself. Do not sit in an \textit{iqa'a} position between the two \textit{sajdahs}."\textsuperscript{197}

Anas bin Malik \textsuperscript{6} reports that the Prophet \textsuperscript{\alpha} said to him, "When you raise your head from \textit{sujud} then do not sit in an \textit{iqa'a} position as a dog sits. Place your posterior between your feet and firmly place the top part of your feet upon the ground."\textsuperscript{198}

Tawoos reports, "We asked Ibn Abbas \textsuperscript{7} about sitting (in the \textit{iqa'a} position) on the two feet. He replied that it is \textit{sunnah}. We said, "We view it as an affliction upon the foot." He replied, "Nay. It is the \textit{sunnah} of your Prophet \textsuperscript{\alpha}."\textsuperscript{199}

Tawoos’s son reports from his father that he saw Abdullah bin Umar, Abdullah bin Zubair, and Abdullah bin Abbas \textsuperscript{8} sit in an \textit{iqa'a} position.\textsuperscript{200}

There is no contradiction here in the \textit{ahadeeth}. As explained by Imam Baihaqi, Ibn al Salam, Imam Nawawi and others, \textit{iqa’a} is of two kinds: the \textit{iqa’a} of a dog, which is to place both the posterior and the hands on the floor and to raise the knees in front. It is this kind of \textit{iqa’a} that has been prohibited in the \textit{ahadeeth}. The second form of \textit{iqa’a} is to sit on the balls of the feet keeping the knees on the ground, and to rest the posterior upon the heels. It is this second kind of \textit{iqa’a}

\textsuperscript{196} Ahmad 8044, Abu Ya’laa and Tabarani in \textit{al Mughaj al Awwal} as quoted by Hafidh Haithami 2/80. Hafidh Haithami adds that the \textit{isnad} of Ahmad is \textit{hayran}.

\textsuperscript{197} Ibn Majah 894, Tirmidhi 282 and Baihaqi 5790.

\textsuperscript{198} Ibn Majah 896. Bouseere says in \textit{Mishab al Zayajah} Chapter 158, \textit{hadeeth} 329, "This is a \textit{dhafeef isnad}". He later adds that the \textit{hadeeth} has a supporting narration reported by Tirmidhi on the authority of Sayyiduna Ali \textsuperscript{5}.

\textsuperscript{199} Muslim 536.

\textsuperscript{200} Abdul Razzaq 3029. Imam Nimawi says that its \textit{isnad} is \textit{sahieh} (442).

that has been ascribed to the three \textit{Sahabah} \textsuperscript{\alpha} in the above \textit{hadeeth}. However, even this second form is only to be adopted at the time of need because under the general statement of the \textit{ahadeeth} the ulama have described it as being \textit{makrooh} also. The correct \textit{sunnah} method of sitting between the two \textit{sajdahs}, as described in the next \textit{hadeeth} by Abdullah bin Umar \textsuperscript{5} himself, is to sit on the left foot with the right foot erect.

Mughirah bin Hakeem relates that he saw Abdullah bin Umar \textsuperscript{5} sit back from the two \textit{sajdahs} in \textit{salah} on the balls of his feet. When he ended his prayer, he mentioned this to him, upon which he replied, "This is not the \textit{sunnah} of \textit{salah}. I only do this because I am ill."\textsuperscript{201}

This is the view of Imam Abu Hanifah, Imam Malik, Imam Abu Yusuf, Imam Muhammad, Imam Ahmad bin Hanbal, their followers and also that of Imam Shafiee as quoted by Baihaqi in \textit{Maturj al Sunan}.

And without leaning to any one side.

Sayyiduna Anas \textsuperscript{5} reports that the Prophet \textsuperscript{\alpha} forbade \textit{iqa’a} and \textit{tawarruk} in \textit{salah}.\textsuperscript{202}

Abdullah bin Dinar reports that he had seen Abdullah bin Umar \textsuperscript{5} with a man praying at his side. When the man sat down, he adopted the \textit{tarabb’u} position (put out both legs to one side and sat on the ground) and crossed his feet. When Ibn Umar finished he disapproved of this. The man protested, 'But you do the same.' Abdullah bin Umar \textsuperscript{5} said, 'I am ill.'\textsuperscript{203}

Abdullah (the son of Sayyiduna Abdullah bin Umar \textsuperscript{5}) reports that he used to see his father adopt the \textit{tarabb’u} position when sitting in

\textsuperscript{201} Malik 201.

\textsuperscript{202} Ahmad 13025. Also reported by Bazzar as quoted by Hafidh Haithami 2/86. Narrated also by Baihaqi 2740. Suyuti has classified it \textit{sahieh} in his \textit{al Jam’t al Sagheer} 9333 and Muhaddith Yusuf Binnourri has also declared it \textit{sahieh} 3/162.

\textsuperscript{203} Malik 200.
salah. He said, 'So I did the same, and I was young at the time. Abdullah forbade me and said, “The sunnah of the prayer is that you keep your right foot vertical and lay down your left foot.” I said to him, “But you do the same.” He said, “My feet do not support me.”

In the above hadeeth Sayyiduna Ibn Umar  is not quoted as mentioning how a person should sit after spreading the left foot on the ground; by placing the posterior upon the ground or on the left foot? The following hadeeth clarifies this though:

Sayyiduna Abdullah bin Umar  says, ‘It is the sunnah of salah to raise the right foot and face it towards the qiblah with its toes, and to sit on the left foot.

You should sit with both your legs tucked in beneath you, the left foot spread out with the toes in the direction of the right foot which itself should be upright with the toes facing the qiblah. Both hands should be rested upon the thighs with the fingers facing the qiblah. This sitting posture is to be adopted throughout the salah. There is no difference in the manner of sitting for the second and last rak‘ah or for the sitting between the two prostrations.

Ummul Mu‘mineen A‘ishah  reports that the Prophet ﷺ would begin his salah with the takbeer, and his recitation with ‘Alhamdu lillahi Rabbi Aalameen’, and when he would bow down into rak‘u he would not raise his head nor lower it but keep it in between. Then when he would raise his head from rak‘u he would not prostrate until he had stood upright, and having raised his head from sajdah he would not prostrate again until he had sat upright. He would recite the rahiyyah after every two rak‘ah, spread his left foot and raise erect his right foot. He would forbid the squatting of the devil, and that a man should spread his arms upon the ground in the manner of animals. He would end his salah with the salat.

Sayyiduna Wail bin Hujr  reports, ‘I prayed salah behind the Prophet ﷺ and said to myself “I will preserve the salah of the Prophet ﷺ.” When he sat for tashahhud he spread his left foot upon the ground and sat on it, and placed his left palm upon his left thigh and his right arm upon his right thigh. He then shaped his fingers making a circle with the middle finger and the thumb and began praying with the other one (forefinger).

In another narration Sayyiduna Wail bin Hujr  says, ‘I arrived in Madinah and said to myself, “I will observe the prayer of the Prophet ﷺ.” When he sat for tashahhud he spread his left foot, placed his left hand upon his left thigh, and raised his right foot upright.

Sayyiduna Abdullah bin Umar  says, ‘It is the sunnah of salah to raise the right foot and face it towards the qiblah with its toes, and to sit on the left foot.

Adopting this posture in all the sittings of salah is the view and practice of Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, their followers, Sufyan al Thawri, Hasan bin Hayy, Ibn al Mubarak and all the people of Kufah. It is a narration of Imam Ahmad and has also been quoted from some Malikis. After narrating the above hadeeth of Sayyiduna Wail bin Hujr  Imam Tirmidhi says, ‘This is the practice of the majority of the people of learning.'

Then repeating the takbeer, fall into the second prostration, and after having recited the tasbeeh as in the first prostration,

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202 Malik 202.
203 Nasai 1157 & 1158. Imam Nimawi says that its isnad is saheeh (458).
204 Women should take out both their legs towards the right hand side of the body and rest on the posterior without raising their right foot. See Chapter 13 in Part Three for details.
205 Nasai bin Mansoor as quoted by Imam Nimawi 457. Also reported by Tahawi 1/239. Imam Nimawi says that its isnad is saheeh. A similar narration has also been recorded by Abu Dawood Tayalisi 1020.
206 Tahawi 292 and Tahawi 1/239. Imam Tirmidhi says the hadeeth is hasan saheeh.
207 Nasai 1157 & 1158. Imam Nimawi says that its isnad is saheeh (458).
say the takbeer again and return to the standing position. Whilst standing up, ensure that you first lift your forehead and nose, followed by your hands and finally your knees. Do not support yourself on your hands.

Sayyiduna Ibn Umar reports that the Prophet forbade that a man should support himself on his hands when rising in salah.211

Sayyiduna Ibn Umar also reports that the Prophet forbade that a man should support himself on his hands in salah.212

Sayyiduna Wail bin Hujr says, ‘I saw the Prophet place his knees (on the ground) before his hands when he would prostrate, and lift up his hands before his knees when rising.’213

Sayyiduna Wail bin Hujr narrates (as part of a longer hadeeth), ‘And when he (the Prophet) would rise he would do so on his knees, and he would place his hands (for support) upon his thighs.’214

Sayyiduna Ali says, ‘It is part of the sunnah of fardh salah that when a man rises in the first two rak‘ah’s he should not place his hands upon the earth for support unless he is an old man who cannot stand up without doing so.’

Ibrahim al Nakhai would disapprove of someone leaning on his hands when sitting in between the two rak‘ah’s or when rising.216

Standing up to another rak‘ah without supporting oneself on the hands but placing them on the knees is the view and practice of Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, Imam Ahmad bin Hanbal, Imam Malik as mentioned by Ibn Abd al Barr al Maliki in his al Tamheed, Awzaee, Sufyan al Thawri, and Ishaq bin Rahawayh, and their followers. It has also been quoted from the noble companions Sayyiduna Umar, Sayyiduna Ali, Sayyiduna Abdullah bin Mas‘ud, Sayyiduna Abdullah bin Umar and Sayyiduna Abdullah bin Abbas.

And do not adopt a sitting posture in between.

In the longer hadeeth of Sayyiduna Abu Hurairah about the man who did not complete his salah (who has been identified as Sayyiduna Khallad bin Rafi‘ the brother of Sayyiduna Rifa‘ bin Rafi‘), the other narrator of this hadeeth apart from Sayyiduna Abu Hurairah the Prophet says to Sayyiduna Khallad, ‘Then fall down into prostration until you are motionless, then rise and sit until you are motionless, then fall down prostrate again until you are motionless, then rise and stand straight. Do this throughout your salah.’217

The Prophet does not mention any sitting after the second prostration but instructs him to stand up straight.

Abbas or Ayyash bin Sahl al Saidee reports that he was in a gathering where his father, who was a companion of the Prophet, was present. In the gathering there was also Abu Hurairah, Abu Humaid al Saidee, and Abu Usaid. He relates a long hadeeth in which he mentions that ‘He (the Prophet) said the takbeer and prostrated. He then said the takbeer again and stood up but did not sit.’218

211 Abdul Dawood 992 and Baihaqi 2808. Muhaddith Dhafar Ahmad Uthmani says that its narrators are those of Bukhari except Muhammad bin Abdul Malik who is thiqah (810).

212 Ibn Khuzaimah 692, Hakim 837 and Baihaqi 2807. Hakim declared it saheeh and Dhahabi agreed with him.

213 Darimi 1320, Ibn Majah 882, Abu Dawood 838, Tirmidhi 268, Nasai 1089, Ibn Khuzaimah 626, and Tahtawi 1/255. Also reported by Ibn al Sakan in his Soheeth as quoted by Hafash bin Hajar in al Takhhees al Habeer 1/254 no. 379. Narrated also by Ibn Hibban 1909, Hakim 822, Baihaqi 2628 and Baghawi 3/133 no 642. Imam Tirmidhi says that the hadeeth is hasan ghareeb and Hakim has declared it saheeh and Dhahabi agreed. This hadeeth has also been narrated with other chains. See Chapter 8 in Part Three for further details.

214 Abu Dawood 839. The hadeeth is mungat but all the narrators upto Abdul Jabbar are authentic as explained by Muhaddith Dhafar Ahmad Uthmani 811.

215 Ibn Abi Shaubah 3998.

216 Abdul Razzaq 2961.

217 Bukhari 6290 & 760.

218 Abu Dawood 733 & 966. Imam Nimawi says that its isnad is saheeh (449). Also reported by Tahtawi 4/354, Ibn Hibban 1863 and Baihaqi 2642.
Sayyiduna Abu Hurairah  says, "The Prophet ﷺ would stand up on the balls of his feet in salah."

Nu’maan bin Abu Ayyash says, ‘I have seen more than one of the companions of the Prophet ﷺ. When they raised their heads from the prostration in the first and third rak’ah they would stand up straight as they were and they would not sit."

Abdul Rahman bin Yazeed says, ‘I observed Abdullah bin Mas’ud in salah, and saw him rise and not sit.’ He adds, ‘He would stand up on the balls of his feet in the first and third rak’ah.’

Wahb bin Kaysan says, ‘I saw Abdullah bin al Zubair  standing up on the balls of his feet when he had completed the second prostration.’

Khaithamah and Nafi’ both report that Abdullah bin Umar  would stand up on the balls of his feet in salah.

Abu Atiyyah reports that Ibn Abbas and Ibn Umar  would do the same.

Sh’abi says, ‘Umar, Ali and the companions  of the Prophet ﷺ would stand up on the balls of their feet in salah.’

Ubaid bin Abi al J’ad reports the same about Sayyiduna Ali .

Zuhri says, ‘Our Shaikhs would not do mumayalah (reel), meaning when one of them would rise from the second sajdah in the first rak’ah he would stand up as he was and not sit.’

Rising straight to the second and fourth rak’ah without sitting down is the view and practice of Imam Malik, Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, Imam Ahmad, Ismaq bin Rahuyah, Awzaee, their followers and the majority of the scholars. Imam Ahmad also said, ‘Most ahadeeth are upon this’ (not sitting), and Athram says, ‘I saw Ahmad rise upon the balls of his feet after the sujud. He did not sit before rising.’ The same has been reported from many of the Sahabah . After quoting the above hadeeth of Sayyiduna Abu Hurairah , Imam Tirmidhi says, ‘This is the practice of the people of learning. They prefer that a man stands up on the balls of his feet in salah.’

With this you will have completed your first rak’ah. All the remaining rak’aat of salah are to be performed in a similar manner, with the same recitations, movements and postures. However, in the remaining rak’aat you should not recite thanaa, and istaadhah, nor should you raise your hands with any takbeer as you did in the beginning of the salah.

Sayyiduna Abu Hurairah  relates that when the Prophet ﷺ would rise for the second rak’ah he would begin the recitation with ‘Alhamdu lillahi Rabbi Aalameen’ and would not remain silent.

You should, however, recite basmalah before Surah at Fatihah at the beginning of each rak’ah. When you have completed your second prostration of the second rak’ah, do not stand up but adopt the sitting posture as before and recite the tashahhud.
Sayyiduna Abdullah bin Mas′ud  relates, 'When we prayed behind the Prophet  we would say, “Peace (al Salam) be upon Allah.” The Prophet  turned to us and said, “Indeed Allah is the one who is al Salam so you should say:’\(^{229}\)

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> التَّحَبِّثُ لَيْلَةَ وَالصُّلُوْتَ وَالصَّلَإَتَ السَّلَامُ عَلَيْهِ النَّبِيَّ أَلَّهُ وَرَحْمَةُ اللَّهِ وَمُقْرَةُ السَّلَامُ عَلَيْهِ رَحْمَاتُ ٱللَّهِ وَرَحْمَةُ رَحْمَتِهِ عَلَيْهِ.

Imam Tirmidhi says, ‘The hadith of Ibn Mas′ud  has been narrated from him in more than one way. It is the most authentic hadith from the Prophet  regarding tashahhud, and it is the basis of the practice of most of the Prophet’s  companions and the Tabi‘un after them.’

Sayyiduna Abdullah bin Mas′ud  also reports that it is sunnah to read the tashahhud silently.\(^{230}\)

When you reach the words ‘La ilaha’ (there is no God) raise your index finger and tuck the middle, third and last finger into the palm, with the thumb and middle finger touching and forming a circle.

Sayyiduna Wail bin Hjur  says, ‘I saw the Prophet  make a circle with his thumb and middle finger, and lift the one next to it (the forefinger) praying with it in tashahhud.’\(^{231}\)

Sayyiduna Abdullah bin al Zubair  narrates that when the Prophet  sat praying (tashahhud) he would place his right hand upon his right thigh and his left hand upon his left thigh. He would point with his forefinger and place his thumb upon his middle finger, whilst his left hand would be grasping his knee.\(^{232}\) And in the narration of Nasai, Abu Dawood and Ahmad, ‘His gaze would not pass beyond his pointing.’\(^{233}\)

Sayyiduna Abdullah bin Umar  relates that when the Prophet  would sit in salah, he would place his right hand upon his knee and raise his forefinger praying with it, whilst his left hand would be spread out upon his left knee.\(^{234}\)

Sayyiduna Numair al Khuzai  relates that he saw the Prophet  seated in salah. He had placed his right arm upon his right thigh and raised his forefinger, having bent it slightly whilst praying.\(^{235}\)

The index finger should only be raised once during the tashahhud at the time mentioned. It should not be raised at any other point nor should it be constantly moved.

Sayyiduna Abdullah Ibn al Zubair  narrates that the Prophet  would point with his finger when he prayed and he would not move it.\(^{236}\)

If this is a three or four rak‘ah prayer, then you should recite no more than the above tashahhud and stand up for the third rak‘ah.

Towards the end of a longer hadith about tashahhud Sayyiduna Abdullah bin Mas′ud  reports that, ‘If the Prophet  was in the middle of his salah he would stand up after having completed his tashahhud, and if he was at the end of his salah he would pray after

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229 Bukhari 6946, Muslim 402.
231 Ibn Majah 912 and Nasai 1264. Bousecree (Chapter 163, no. 336) and Imam Nimawi (464) have both declared the hadith saheeh.
232 Muslim 579 and Abu Dawood 988.
233 Ahmad 15668, Abu Dawood 990 and Nasai 1275.
234 Muslim 580, Tirmidhi 294 and Nasai 1269.
235 Ahmad 15439, Abu Dawood 991, Nasai 1274 and Ibn Hibban 1943.
his *tashahhud* whatever Allah wished him to pray and then say the *salat*.  

Ummul Mu'mineen Aisha  reports that the Prophet  would not pray more than the *tashahhud* after two *rak'at*.  

Sh'abi says, 'He who recites more than the *tashahhud* after two *rak'at* should perform two *sajdahs* of *suhur*.  

Hasan al Basri would say that one should not recite more than the *tashahhud* after two *rak'at*.  

Not exceeding the *tashahhud* in *fardh* and *wajib* *salah* is the view of Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, Imam Malik, Imam Ahmad, their followers, Ishaq, Sh'abi, Ibrahim al Nakhai, and Sufyan al Thawri.  

Imam Tahawi says, 'Whoever recites more than this, he has contravened the *ijmaa*, (consensus).'

Again whilst rising you should not support yourself on your hands but stand up directly. In the final two *rak'at* of a *fardh salah*, you should only recite Surah al Fatihah.

Sayyiduna Abu Qatadah  narrates that the Prophet  would recite *Surah al Fatihah* and another *surah* in the first two *rak'at* of *Dhuhr* and *Asr salah*, and at times he would (read loud enough and) allow us to hear a verse. In the second two *rak'at* he would read only *Surah al Fatihah*.  

After completing the second prostration of the final *rak'ah* you should again adopt the sitting posture and recite the *tashahhud* as before, followed by prayer and salutations upon the Prophet  as follows.

Abdul Rahman bin Abu Layla says, 'K'ab bin Ujrah  met me and said, 'Should I not give you a gift that I have heard from the Messenger ?' I replied, 'Of course. Give me this gift.' He said, 'We questioned the Prophet  saying, 'Oh Apostle of Allah! How should the *Salah* (prayer) be made upon you, the people of the Prophet's household? Indeed Allah has already shown us how we are to send salutations upon you.' He  replied, 'Say: 

اللهُمَّ صَلِّ عَلَى مَحَمَّدٍ وَعَلَى عَلَيْهِ أَسْلَامٍ كَانَ عَلَيْهِ الْغِدَاثُ عَلَى الْإِلْهَيْمِ بَارِثًا عَلَى مَحَمَّدٍ وَعَلَى عَلَيْهِ أَسْلَامٍ

You should then recite one or more prayers ensuring that they are known authentic prayers from the Quran and hadith.

Sayyiduna Muawiyah bin al Hakam al Sulami  relates as part of a longer hadith that the Prophet  said, 'No speech of men is correct in this *salah*. It should only be *tashabih*, takbeer, and the recitation of the Quran.'

Sayyiduna Abdullah bin Mas'ud  says, 'A man should recite *tashahhud*, then send prayers and salutations upon the Prophet  and then pray for himself.'

Not making *dua* in *salah* except with the words of the Quran and the ahadeeth or those that resemble them is the view of Imam Abu
Hanif, Imam Abu Yusuf, Imam Muhammad, their followers, Tawoos and Ibrahim al Nakhai.

After completing your prayers you should say ‘Assalamu alaiyum wa rahmatullah’ once turning your head to the right and then a second time turning your head to the left. These final words end your salah.

Amir bin Sa’d relates from his father who said, ‘I used to see the Prophet habitually do the salam to his right and left until I could see the whiteness of his cheek.’

Sayyiduna Abdullah bin Mas’ud says, ‘The Prophet would say the takbeer at the time of each descent, rising, standing and sitting, and he would do salam to his right and left (saying) ‘Assalamu Alaikum wa Rahmatullah, Assalamu Alaikum wa Rahmatullah’ (turning so much that) the whiteness of his cheek could be seen. I saw Abu Bakr and Umar do this also.’

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245 Muslim 582.

246 Nasai 1319. Also narrated by the following without mentioning Sayyiduna Abu Bakr and Sayyiduna Umar: Ahmad 3691, Ibn Majah 914, Abu Dawood 996 and Tirmidhi 295. Imam Tirmidhi also adds that the hadith is hasan saheeh.
Chapter 1

Ahadeeth of the general description of salah.

Sayyiduna Abu Hurairah ﷺ narrates that when the Prophet ﷺ would stand up for salah he would say the takbeer when standing, then whilst bowing for ruk'u. He would then read 'Sami Allahu li man Hamidah' (Allah has heard the one who praised him) when rising from ruk'u. Whilst standing he would say 'Rabbana lakal Hamd' (Oh Allah! All praise belongs to you.) He would then say the takbeer when falling into prostration and again when rising. He would do this throughout the salah until he completed it. He would also say the takbeer when standing up from the sitting of the second ruk'ah.

Saeed bin al Harith reports that Abu Hurairah ﷺ was sick or absent so Abu Saeed al Khudri ﷺ led us in salah. He pronounced the takbeer loudly when he began his salah, when he bowed into ruk'u, when he said, 'Sami Allahu li man Hamidah', when he raised his head from sajdah, when he prostrated, and when he stood up from the two ruk'aat until he completed his salah in this manner. When he had finished it was said to him, 'The people have prayed differently to you.' He left and stood by the mimbar and said, 'Oh people! By Allah, I do not care whether your salah differs (from mine) or not. This is how I have seen the Prophet ﷺ pray.'

Salim al Barrad says, 'We visited Abu Mas'ud Uqbah bin Amr ﷺ and asked him to show us the prayer of the Prophet ﷺ. He stood before us in the masjid and said the takbeer. When he performed the ruk'u, he placed his palms on his knees with his fingers slightly lower, and distanced his arms from his body until he was motionless. He then said, 'Sami Allahu li man Hamidah' and stood still. Again he said the takbeer and fell into sajdah. He placed his hands on the floor, distanced his arms from his body until he was motionless, and then

247 Bukhari 756 and Malik 168.
248 Ahmad 10756 and Bukhari 791.
raised his head and sat, still. He performed another *sajdah* in a similar manner, and then completed his prayer performing all four *rak'ah* in this way. He then said, "This is how we saw the Prophet ﷺ pray."249

Sayyiduna Abu Hurairah ﷺ reports that a man once entered the *masjid* and performed his *salah* whilst the Prophet ﷺ was in the corner of the *masjid*. He then greeted the Prophet ﷺ. The Prophet ﷺ returned the greeting and said, 'Return and pray because you have not prayed.' The man went back, prayed and then greeted the Prophet ﷺ again. The Prophet ﷺ returned the greeting for a second time and said, 'Return and pray because you have not prayed.' On the third time the man said, 'Teach me.' The Prophet ﷺ said, 'When you stand for prayer, complete the *wudhu*, face the *qiblah*, pronounce the *takbeer*, and recite whatever Quran you may know. Then bow down until you are motionless in *ruk'u*. Now stand erect and then fall down and settle into prostration. Then rise from your prostration and sit motionless. Then fall down again and settle into prostration. Then rise until you stand up straight. Do this throughout your *salah.*'250

Muhammad bin Amr bin Aţa’ reports that he was seated with a group of the Prophet’s companions. He says, ‘We discussed the Prophet’s prayer. Abu Huma'id al Sa‘dee zajd ﷺ said, “I am the one amongst you who best remembers the Prophet’s prayer. I saw him raise his hands close to his shoulders when he said the *takbeer al tahreemah*. When he bowed down into *ruk'u* he would firmly grasp his knees and bend his back. When raising his head again he would stand straight until each joint would return to its original place. When prostrating he would place his hands without spreading them out or bringing them too close (to himself), and point his toes towards the *qiblah*. When sitting after the two *rak'ah* he would sit on his left foot and raise erect his right foot, and when sitting in the last *rak'ah* he would extend his left foot, raise the right foot and sit on his posterior.”251

Ummul Mu‘mineen A’isah ﷺ reports that the Prophet ﷺ would begin his *salah* with the *takbeer*, and his recitation with ‘*Alhamdu lillahi Rabbi Aalameen*’, and when he would bow down into *ruk'u* he would not raise his head nor lower it but keep it in between. Then when he would raise his head from *ruk'u* he would not prostrate until he had stood upright, and having raised his head from *sajdah* he would not prostrate again until he had sat upright. He would recite the *tahiyyah* after every two *rak'ah*, spread his left foot and raise erect his right foot. He would forbid the squatting of the devil, and that a man should spread his arms upon the ground in the manner of animals. He would end his *salah* with the *salat*.252

Abdul Rahman bin Ghamm reports that Abu Malik al Ashā’irī ﷺ summoned his family saying, ‘Oh Ashā’iris! Assemble and bring together your womenfolk and your children. I shall teach you the prayer of the Messenger ﷺ who led us in *salah* in Madinah.’ They came together and brought with them their womenfolk and their children. He did the ablution and showed them how the Prophet ﷺ would wash. He performed his *wudhu* thoroughly, and when the shadow grew long and the shadow (of high noon) broke he stood up and gave the *adhan*. The men formed a row at the front, the children behind them and the women behind the children. He then read the *iqmah*, stepped forward, raised his hands, and said the *takbeer*. He silently read the opening chapter of the book and a *sura*, pronounced the *takbeer*, bowed down into *ruk'u* and said ‘*Subhanallahi wa bi Hamdihii*’ three times. He then said, ‘*Sami Allahu li man Hamidah*’ and stood upright. He said the *takbeer* and fell down into prostration, said the *takbeer* and raised his head, said the *takbeer* and fell down into *sajdah*, then said the *takbeer* again and stood upright. Thus his *takbeers* in the first *rak'ah* were six. He also said the *takbeer* when he stood up for the second *rak'ah*. When he completed his *salah* he

249 Ahmad 16628, Darimi 1304, Abu Dawood 863 and Nasai 1036. Imam Nimawi says that its *ism* is *saheeh* (414).

250 Bukhari 6290 and 760.

251 Bukhari 794.

252 Muslim 498.
turned to his people and, facing them, said, "Remember my takbeer and learn my ruk'u and sujud, for this is the prayer of the Messenger with which he would lead us at this time of the day." 253

Chapter 2

The distance of the feet in salah.

Many ahadeeth have been narrated about the straightening of the rows and they include a number of different expressions to emphasise this point, such as the following narrations:

1. Sayyiduna Anas narrates that the Prophet said, 'Pull your rows together, keep them close and keep your necks in line, for by He in Whose hands rests the soul of Muhammad, indeed I see the Shayateen entering the gaps in the row as though they are small sheep.' 254

2. Sayyiduna Nu'man bin Basheer says, 'The Prophet turned his face to the people and said thrice, 'Straighten your rows.' (He then said), 'By Allah, you will straighten your rows or Allah will make your hearts differ.' (Sayyiduna Nu'man bin Basheer continues), 'I saw each man join his shoulder with the shoulder of the person next to him, his knee with his knee, and his ankle with his ankle.' 255

3. Sayyiduna Anas bin Malik reports that the Prophet said, 'Straighten your rows, for indeed I see you from behind my back.' Sayyiduna Anas says, 'We would join our shoulders and feet with the shoulders and feet of the person next to us.' 256

253 Ahmad 22399. Imam Nimawi says that its isnaad is hasayn (450).

254 Ahmad 13324, Abu Dawood 667 and Nasai 815.


256 Bukhari 692.
Certain people, however, take some aspects of the above ahadeeth literally and insist on joining their ankles and feet with the person next to them throughout salah. Their understanding of the ahadeeth is at odds with that of the scholars of hadeeth and fiqh.

Imam Bukhari has narrated the above hadeeth of Sayyiduna Anas in a chapter which he has titled 'Chapter on joining the shoulders and feet in the row.' Hafidh Ibn Hajar says in his commentary of Bukhari, Fath al Bari, 'The meaning of this is to emphasise the straightening of the row and the filling of the gaps in between.' 257

The muhaddithun and fuqaha have never taken these individual expressions literally but, as explained above by Hafidh Ibn Hajar, only as a general indication of the measures to be adopted in order to straighten and complete the rows before salah. They explain the actions of the Sahabah as being before salah. It is extremely difficult if not impossible to maintain this posture in ruk'u, sajdah, and tashahhud, and there is no evidence to suggest that, if practiced, it should be restricted only to the qiyam. In fact, even in qiyam it is extremely awkward and difficult to keep one's knee joined to that of the next person. It is precisely for the above reasons that the mujahid Unmams, the muhaddithun and the fuqaha of the ummah have never mentioned the joining of the knees and ankles as part of the posture or procedure of salah. They regard them as only a pre-salah measure to ensure the completion and straightening of the rows. So once the gaps have been filled, the row is straight and -where necessary- complete, one should adopt a natural posture and keep both feet apart at a comfortable distance.

Chapter 3
The position of the hands in salah

Imam Tirmidhi says in his Sunan:

'Fastening the hands in prayer is the practice of the learned Sahabah, Tabi'in and Tab'Tabeen. They are of the view that the individual performing the prayer should place his right hand on his left. Some of them then believe that he should position them above the navel whilst others contend that they should be placed below the navel. All is permissible in their view.' 258

As described by Imam Tirmidhi, the exact position of the hands in salah is a point of difference among the scholars. The collection of ahadeeth on this topic contain references to both positions, and both methods have remained in practice from the time of the Sahabah till today. It is noteworthy that Imam Tirmidhi makes no mention of placing the hands on the chest as being the view or practice of anyone.

Ahadeeth on placing the hands below the navel.

1. Sayyiduna Wail bin Hujiř says: 'I saw the Prophet placing his right hand over his left in prayer, below the navel.' 259

Although this hadeeth with the additional wording of 'below the navel' is not to be found in the presently published version of Abu Bakr bin Abi Shaibah's al Musannaf, it is to be found in a number of

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257 Fath al Bari, 2/268.
258 Ibn Abi Shaibah 3938. Hafidh Qasim bin Qutubughah says in his takhreej of the ahadeeth of al Bukhari that this hadeeth has a very good sunad. Allamah Hashim Sindiř also says in his Dirham al Surrah p64 that its sunad is strong. Imam Nimawi says that its sunad is saheeh (330). Shaikh Abu al 'Tayyib also says in his commentary of Tirmidhi 1/277 (published by al Matha' al Nidhami, Kanpur, India, 1299 AH) that this is a hadeeth which is saheeh in both sunad and text and is thus a basis for evidence.' Qadhi Abid Sindiř also says in Tawali' al Anwaar that its narrators are authentic.
different manuscripts of the work. Hafidh Qasim bin Qutlbughah has quoted this hadeth with the above words from Ibn Abi Shaibah’s al Musannaf in his Tahdheeb of the ahadeeth of al Ikhtiyar adding that it has a very good sanad. Allamah Hashim Sindi also claims in his Dirham al Surrah that he has seen this hadeth with the words ‘below the navel’ in two separate manuscripts of Abu Bakr bin Abi Shaibah’s al Musannaf: the manuscript of Shaikh Muhammad Akram al Nasrouri which he studied in Sindi, and the manuscript of Shaikh Abdul Qadir the Mufti of Makkah in his time which he studied in Makkah al Mukarramah.260 Imam Nimawi writes that Allamah Qaim Sindi also claims in his book Fawz al Kiram that he himself has seen the additional words in an authentic copy of al Musannaf.261 These are thus a number of different copies of al Musannaf all of which contain the wording of ‘below the navel.’

2. Sayyiduna Ali  says, ‘It is part of the Sunnah of prayer to place the palm over the palm below the navel.’262

3. Sayyiduna Abu Hurairah  says, ‘The positioning of the hands upon the hands in prayer is below the navel.’263

Although these are the words of Sayyiduna Ali and Sayyiduna Abu Hurairah  they are equivalent to the direct command of the Prophet  himself because, according to the view adopted by the majority of scholars, statements of the Sahabah such as ‘we were commanded to do this’, ‘we were forbidden to do this’ or ‘it is sunnah to do so’ are all to be placed in the category of a marfu’ hadeth.264 It is inconceivable that the Sahabah  would make such categorical statements without having seen or heard something to the same effect from the Prophet . In the light of this principle, the Hanbali scholar Ibn Qudamah concludes in his famous work al Mughni: ‘This practice goes back to the sunnah of the Prophet .’ 265

Some authors, quoting Imam Nawawi, have questioned the reliability of Abdul Rahmaan bin Isqaq, one of the narrators of the above two hadeth. Imam Nawawi’s assertion is that Abdul Rahmaan bin Isqaq is unanimously considered weak by the scholars of Jarh and Tadeel (endorsement and disparagement of narrators). However, not all scholars agree and thus, commenting on this sweeping claim of Imam Nawawi, the author of Bughyah al Almaee says,

‘This is tahawwur (hastiness in decision) on the part of Nawawi as is often the case with him in such instances. Otherwise, Hafidh Ibn Hajar says in al Qawil al Musaddad:266

‘Tirmidhi has declared his (Abdul Rahmaan bin Isqaq’s) hadeth to be hasan’263 (despite saying that the scholars had questioned his authenticity on account of his memory), and Hakim has classified a hadeth transmitted through him to be saheeh. Ibn Khuzaimah has also narrated a hadeth through him in his Saheeh although he has added that there is something in one’s heart regarding Abdul Rahman.’268

Muhaddith Dhafer Ahmad Uthemani says in his Fiqh al Sunnah,

‘No one has ever accused Abdul Rahmaan of lying, therefore he falls into the same category as Ibn Abi Layla, Ibn Lahit’ah and others. It is recorded in Tahdheeb al Tahdheeb that Bazzar said, ‘His Hadeeth is not equivalent to the Hadeeth of a Hafidh.’ Ijl says, He is weak but acceptable in Hadeeth; his Hadeeth can be recorded.’

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260 Dirham al Surrah, p84.
261 Athsar al Sunna, p148.
262 Ibn Abi Shaibah 3954, Ahmad 877, Abu Dawood 756, Daruqumi 1089 & 1090, Baihaqi 2341 & 2342. Reported also by Abu Hafs bin Shabeen in his al Sunnah and by Adam in his Musnad as mentioned by Allamah Hashim Sindi in Dirham al Surrah, p32 quoting from Kim at Umal. Also narrated by al Razeen as quoted by the author of Jam al Fawaid.
263 Abu Dawood 758. Also reported by Ibn Battah as quoted by Allamah Hashim Sindi in Dirham al Surrah, p36.
264 Tahdheeb al Ravi 1/188.
265 al Mughni, 2/23.
266 al Qawil al Musaddad p35.
267 Tirmidhi has in fact declared at least four hadeth to be hasan all of which contain Abdul Rahmaan bin Isqaq al Kuuf. Hadeeth numbers: 741, 2052, 3462, and 3563.
268 Bughyah al Almaee fi Tahdheeb al Zallace 1/314.
endorsements show that the hadeeth may be elevated to the rank of hasan.\textsuperscript{269}

Shaikh al Hadeeth Moulana Muhammad Zakariyya confirms that they are hasan in his 
Awjaal al Masalik saying that the author of Jam\textsuperscript{i} al Fawaaid has quoted the hadeeth, ascribing it to Razeen, and not commented on its rank. He mentions that any hadeeth which he quotes in his book and then does not comment on its rank, will either be saheeh or hasan.\textsuperscript{270}

It should also be remembered that even though Imam Nawawi's assertion that 'Abdul Rahman is unanimously considered to be dhakeef' is incorrect (as clearly explained above) the Hanafi scholars do not rely entirely upon this hadeeth but argue that it is supported by the other narrations of the same meaning which lend it strength and authenticity.

4. Hajaj bin Hasaan said: 'I heard Abu Mijlaz say, or I asked him "How should I place my hands?" whereupon he replied, "He (the individual performing the prayer) should place the inside of his right palm on his left hand and position both of them below the navel."\textsuperscript{271}

Abu Mijlaz was a famous Tabiee who passed away in Kufah in 109 AH. His own practice, as quoted by Baihaqi and Abu Dawood, was also to fasten his hands below the navel.

5. Ibrahim al Nakhai reports that the Prophet ﷺ would rest one of his hands on the other in salah, humbling himself before Allah. Imam Muhammad

\textsuperscript{269} I\textsuperscript{t}laq al Sunan 2/193.
\textsuperscript{270} Awjaal al Masalik 3/172.
\textsuperscript{271} Ibn Abi Shaiba 3942. Ibn al Turkmani says 247 that it has been narrated with a very good sanad. Imam Nimawi (331) and Muhaddith Yusuf al Binnouri 244 both say that its isnad is saheeh. It has also been mentioned by Abu Dawood but without a sanad (757).
Hanbali

Imam Ahmad bin Hanbal’s view is that the hands should be fastened below the navel. This is his most famous narration and is adopted by virtually all the Hanbali ulama.

Ibn al Qayyim writes in his Badai’ al Fawaid that Abu Talib said,

’I asked Ahmad bin Hanbal, ’Where should a man place his hands when praying?’ He replied, ‘Upon the navel or below it.’”

The Hanbali scholar of 18th century Arabia, Sheikh Muhammad bin Abdul Wahhab also says,

’He should then clasp his left wristbone with his right hand and place them below the navel. This signifies humbleness before his lord, the Almighty.’

Shaikh al Hadeeth Moulana Muhammad Zakariyya quotes the authors of Null al Muarib, al Anwaar and al Rawd al Muarib’a in his Awjaz al Masalik and then concludes,

‘We learn from this that the preferred and secure narration amongst the Hanbali ulama is that of below the navel.’

The Hanbali scholar Alaa al Deen al Mardawi writes in his al Insaf.

’He should place his hands below his navel. This is the madhhab (of the Hanbalis), and upon this are the clear majority of the Hanbali ulama.’

Imam Ahmad also has two other narrations: 1) Above the navel but below the chest. 2) A choice of any one the two positions without any special preference for either.

Conclusion

The opinions of all Imams and ulama can therefore be summarised into three main positions:

- Above the navel but below the chest
- Below the navel
- Not fastening the hands at all, but letting them hang at the sides

Thus, in reality, there are only two positions of fastening the hands: above the navel and below it. No school of fiqh advocates the fastening of the hands on the chest.

To this end Ibn al Qayyim al Jawziyyah also writes in his Badai’ al Fawaid, ’It is makrooh (undesirable) to place the hands on the chest in view of the narration that the Prophet ﷺ forbade takfeer, which is to place the hands on the chest.’

Abu al Tayyib al Madani writes in his commentary on Tirmidhi that none of the four Imams adopted the practice of placing the hands on the chest.

Ahadeeth of placing hands upon the chest.

Following is an analysis of the ahadeeth often quoted for placing the hands upon the chest.

1. Sayyiduna Wail bin Hujr ﷺ says, ‘I prayed with the Prophet ﷺ and he placed his right hand over his left on his chest.’

Imam Nimawi says, ’It’s isnad is questionable and the additional wording ’on his chest’ is inauthentic and not established.

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273 Badai’ al Fawaid 3/73.
274 Kitab Adaab al Mashy ila al Sahab, second section on fiqh, p6.
275 Awjaz al Masalik 3/171.
276 al Insaf 1/46.
277 Badai’ al Fawaid 3/73.
278 Ibn Khuzaimah 479.
This hadith has been reported by Muammar bin Ismael from Sufyan al Thawri from Aasim bin Kulaib from Wail bin Hujr. However, it is only Muammar who reports these additional words from Sufyan al Thawri. Sufyan's other student, Abdullah bin al Waleed who also narrates this hadith from him does not include these words in his narration as recorded in Imam Ahmad's Mudn.251

The other narrators who report the hadith together with Sufyan al Thawri from Aasim bin Kulaib have also not included these words in their narrations. Observe the following list of narrators who have all reported the same hadith from Aasim bin Kulaib but none of them have included the additional words reported by Muammar bin Ismael.

- Shubah, Abdul Wahid, and Zubair bin Muawiyah as in Imam Ahmad's Mudn.252
- Zaidah as in Imam Ahmad's Mudn, Darimi, Abu Dawood, Nasai and Baihaqi.253
- Bishr bin al Mufaddhal as in Ibn Majah, Abu Dawood and Nasai.254
- Abdullah bin Idrees as in Ibn Majah.255
- Salam bin Saleem as in Abu Dawood Tayalisi's Mudn.256

There are many other chains for this hadith, however, none contain this extra wording. Thus, it is clear that this is Muammar bin Ismael's own erroneous addition to the hadith. Ibn al Qayyim al Jawziyyah also says in Ftaam al Muwaqqueen, 'No one has said (upon the chest) apart from Muammar bin Ismael.257 Therefore, as Imam Nimawi has concluded in his al Taleeq al Hasan, this hadith with the additional wording of 'upon his chest' is extremely weak.

It is an accepted principle of hadith that if a certain authentic and reliable narrator contradicts other equally authentic or more reliable narrators in his wording of a hadith then his narration will be declared shahidh and will not be accepted. If this is the case with authentic narrators, then an irregular addition of the words 'upon the chest' cannot be accepted from a narrator who, although declared acceptable by some, errs excessively and is weak of memory like Muammar bin Ismael. Study the following observations of the scholars of Jarh and Tadeel about Muammar bin Ismael:

Abu Hatim says, 'He is sadooq, firm in sunnah, but one of many mistakes'.

Imam Bukhari says, 'Muammar is munkar al hadith'. (People who view Imam Bukhari as the ultimate authority in matters of hadith should note his following statement: 'It is not permissible to narrate from anyone whom I have labelled munkar al hadith'.258)

Dhahabi says in al Kashif.

'He is sadooq, firm in sunnah, but one of many mistakes. It was also said that he buried his books and narrated by heart and thus erred.'

Ibn Su'd says, 'He is thiqah, though one of many mistakes.'

Yakub bin Sufyan says,

'Muammar Abu Abdul Rahman is a great Sunni shaikh. I heard Sulaiman bin Habr praise him. Our shaikhs would advise us to take

251 Ahmad 18392.
252 Ahmad 18398. 18371 & 18397.
254 Ibn Majah 810, Abu Dawood 726 & 957, and Nasai 1265.
255 Ibn Majah 810.
256 Abu Dawood Tayalisi 1020.
his hadith, only that his hadith are not like the hadith of his companions. At times it is obligatory upon the people of knowledge to distance themselves from his narrations as he narrates munqar hadith from even his authentic teachers. This is worse for had he narrated these munqar hadith from weak authorities we would have excused him.'

Saji says,

'He errs excessively. He is saddiq, but one of many mistakes. He has errors that would take too long to be mentioned.'

Muhammad bin Nasr al Marwazi says,

'If Muammal alone relates a certain narration then it becomes obligatory to pause and research the hadith as he had a bad memory and erred excessively.'

Hafidh Ibn Hajar has made it clear in his Fath al Bari that there is dh'uf (weakness) in Muammal bin Ismaeel's narrations from Sufyan. The above hadith has this very chain of narration.

We must also bear in mind that Sayyiduna Wail Ibn Hujr, the very companion who narrates this hadith, was a resident of Kufa, and the practice of the people of Kufa was to fasten their hands below the navel. There is nothing to suggest that he contravened this practice. Sufyan al Thawri, from whom Muammal narrates this hadith, is himself of the view that the hands should be placed below the navel.

Furthermore, there is another hadith narrated by Sayyiduna Wail himself (quoted above) which says that he saw the Prophet ﷺ fasten his hands below the navel.

2. Sayyiduna Hubl relates, 'I saw the Prophet ﷺ turn from both his right and left and I also saw him place this upon his chest.' Yahya (one of the narrators) described this as being the right hand upon the left above the wrist joint.

The above hadith contains the words 'upon his chest'. This extra wording is not firmly established or confirmed, because of all the narrators who report this hadith from Simak, only one reports this extra wording.

Observe the following narrations of the same hadith without the extra wording of 'upon his chest'.

- Abu al Ahwas reports from Simak bin Harb from Qabeesah bin Hubl from his father that the Prophet ﷺ would lead us in prayer and would clasp his left hand with his right.

- Shareek reports from Simak from Qabeesah bin Hubl from his father who says (towards the end of a longer hadith), 'I saw him place one of his hands on the other and I also saw him turn once towards his right and once towards his left.'

- Wafee reports from Sufyan from Simak bin Harb from Qabeesah bin Hubl from his father who says, 'I saw the Prophet ﷺ place his right hand upon his left in prayer and I also saw him turn away from both his right and left.'

- Daruqutni narrates from Abdul Rahman bin Mahdi and Wafee', from Sufyan from Simak bin Harb from Qabeesah bin
Hulb from his father who says, ‘I saw the Prophet ﷺ place his right hand upon his left in prayer.”

The above narrations all clearly show that the wording ‘upon his chest’ is an unreliable addition on the part of one of the reporters and therefore this particular narration is *shadh*.

Imam Nimawi adds in his *al T'aleeq al Hasan*:

‘I have a suspicion that the wording of this *hadeeth* has mistakenly been changed by a writer. The correct words would appear to be “Yadhanu hadith-i alsadari”, i.e., “he would place this hand upon this hand”, and not “hadith-i alsadri”, i.e., “this hand upon his chest”. Only this wording would be in agreement with the narrators own interpretation of the *hadeeth* as is stated in the narration “Yahya described this as being the right hand upon the left above the wrist joint”. This would also tally with all the other narrations of this *hadeeth* that do not contain the wording “upon the chest”, and would also explain why the following authors have not included this narration in their comprehensive books: Haihami in his *Majma al Zawaaid*, Suyuti in his *Jami al Jawami*, and Ali al Muttaqi in his *Kanz al Umam*. And Allah knows best.”

The author of *Awn al M'abud* also admits that Yahya’s commentary does not fit the wording of the *hadeeth*.

3. Tawoos narrates that The Messenger of Allah ﷺ used to place his right hand over his left, and then clasp them firmly on his chest during prayer.

Imam Nimawi has declared this *hadeeth* to be weak.

This *hadeeth* is *mursal*, and its *isnad* contains Sulaiman bin Musa who has been classified as weak by some scholars. Bukhari claims that he has *munkar* narrations. Nasai says that he is not strong in *Hadeeth*. Hafidh says in *al Taqreeb*, ‘He is a *sadoq* and *faqeeh*. There is some (teen) ‘weakness’ in his *hadeeth*.’ Furthermore, Abu Dawood has recorded the same narration in his *Maraseel* but with a different wording. Instead of ‘he clasped them firmly on his chest’ that narration reads ‘he entwined the fingers of his hands on his chest’. 200

This *hadeeth* is also *mursal* and although *mursal* narrations are not readily accepted by others, the Hanafi ulama consider them to be evidence. Therefore, as some have pointed out, this narration is binding on us. However, we say that the *saheeh* *hadeeth* of Sayyiduna Wail bin Hujr ﷺ narrated by Ibn Abi Shaibah takes precedence and the *ahadeeth* of Sayyiduna Ali and Sayyiduna Abu Hurairah are more acceptable to us because they explicitly mention the *sunnah* being below the navel. Tawoos’s words ‘he would’ cannot match the words of the companions ‘it is *sunnah*’. Also as mentioned earlier the very wording of Tawoos’s *hadeeth* is in dispute. Moreover, Tawoos’s *mursal* narration is opposed by the *mursal* narrations of Ibrahim al Nakhai and Abu Mijlaz.

Imam Nimawi writes in *Aathaar al Sunan* that there are other *ahadeeth* about placing the hands on the chest but they are all weak. Of these he mentions the following:

4. Sayyiduna Wail bin Hujr ﷺ narrates, ‘I was present with the Prophet ﷺ. He rose, went towards the *masjid* and entered the *mihrab*. He raised his hands with *takbeer* and then placed his right hand over his left upon his chest.”

Imam Nimawi says,

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206 Daruquini 1087.
207 *al T'aleeq al Hasan* 1/145.
208 Abu Dawood 759.
209 *al T'aleeq al Hasan* 1/145. Allamah Hashim Sirdhi says in *Dirkaam al Surah* p27 that the authenticity of two of its narrators has been disputed: Sulaiman bin Musa and Haiham bin Humaid.
200 *Maraseel* Abu Dawood, p85.
201 Baithaqi 2333.
even to reliable authorities. It is not permissible to narrate from him. Ibn Adiyy says that his narrations are not preserved.  

The sanad also contains a third narrator, Amr bin Malik al Nakri. Ibn al Turkumani writes of him in al Jawhar al Naqiqiyy saying,  

'Ibn Adiyy has said that Amr al Nakri is munkar al Hadeeth even when narrating from reliable authorities. He plagiarised narrations and Abu Ya'la al Mawsili has declared him dbacef.'  

The correct tafseer of this verse  
Ibn Jarir al Tabari, quoting the tafseer of the ulama which he states is the most correct, writes:  

'The meaning of this verse is that ‘Oh Prophet of Allah! Make all your prayers sincere for the sake of your Lord, without any share for other false gods and deities, and also make all your sacrifices solely for the sake of your Lord without any share for other idols.'  

Ibn Kathir has also quoted these words of Ibn Jarir al Tabari adding that the explanation given by him is extremely good.  

7. Ibn Jarir al Dhabbiyy reports from his father who said, 'I saw Ali clapping his left hand with his right on the wrist, above the navel.'  

Imam Nimawi writes in Aathar al Sunan that the additional wording 'above the navel' is not authentic and established. The same hadith has been narrated in al Safinah al Jaradiyyah on the authority of Muslim bin Ibrahim, one of Bukhari's shahih, in al Musannaf of Abu Bakr bin Abi Shaibah, and in Bukhari in muallag, abridged form. However, none of these narrations contain the extra wording 'above the navel'. The only narrator to include this

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*Ismad is extremely weak. Dhahabi has said about Muhammad bin Hujr in Mizan that he has munkar narrations. Bukhari has said that there is a question about him. (Bukhari often uses this expression to describe the weakness of a narrator.) Ibn al Turkumani says, 'The mother of Abdul Jabbar is the mother of Yahya. I do not know her name or her details (grade of reliability).’ Saeed bin Abdul Jabbar also weak. Dhahabi quotes Nasai in his Mizan as saying that Saeed bin Abdul Jabbar is not strong. Hafidh bin Hajar says in Taqreeb, 'Saeed bin Abdul Jabbar al Hadhrami al Kufi is weak.'

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5. Aqabah bin Sahban reports that Sayyiduna Ali comment, on the verse (So pray unto thy Lord, and sacrifice) explained, that this means to place the right hand upon the middle of the left upon the chest.

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Ibn al Turkumani says that both the sanad and the text of this narration are mudhtarib.

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6. Abu al Jawza reports from Sayyiduna Ibn Abbas that he said of the verse (So pray unto thy Lord, and sacrifice): This means placing the right hand upon the left in prayer, on the chest.

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Imam Nimawi has declared the isnad of this narration to be weak. He says,  
‘ Rawh bin al Musayyab is matrook (abandoned). Ibn Hibban says that Rawh Ibn al Musayyab narrates and ascribes fabricated traditions.

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Further note: The wording of this verse includes the phrase 'above the navel,' which was added by Ibn Jarir al Dhabbiyy. However, this phrase is not attested in any reliable hadith collections. Reliable narrators such as Muslim and Bukhari do not include this wording. Therefore, it is not considered authentic in Islamic tradition.
The recitation of Surah al Fatiha

There are a great many ahadeeth that emphasise the importance of reciting Surah al Fatiha in salah, such as that reported by Sayyiduna Ubadah bin Saamit ⁴ that the Prophet ⁵ said, 'There is no salah for one who does not recite the opening chapter of the book.' ⁶

As clarified by the muhaddithun, this hadeeth and other similar ahadeeth narrated by a number of companions all relate to the Imam and the individual performing salah. It is compulsory for them to pray Surah al Fatiha. As for those praying behind an Imam in the congregation, they are not obliged to pray as the Imam’s recitation is sufficient for them. Imam Tirmidhi has quoted Imam Ahmad who commented on the hadeeth (There is no salah for one ……) by saying ‘This is if he is alone.’ However, some people insist that these ahadeeth are also for those who are in a congregation and that they must recite Surah al Fatiha behind the Imam in every salah. This approach is problematic because there are many similar ahadeeth of the same category which only mention the general obligation of recitation without specifying any surah, as well as many other narrations which make it obligatory to recite Surah al Fatiha and more. It is obvious that such ahadeeth are not for the members of the congregation but only for the Imam and the individual. We cannot say that the congregation is obliged to recite Surah al Fatiha and another surah behind the Imam, especially when he is also reciting out aloud. ⁷ The fact is that the members of the congregation are not obliged to pray at all as the Imam’s recitation is sufficient for them. Some of the ahadeeth related to the aforementioned points are quoted below:

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³¹⁶ Bokhari 723 and Muslim 394.

³¹⁷ The prohibition of reciting behind the Imam whilst he is reciting has been covered in the main text.
General recitation.

Allah says:

"ءَالِهَةُوُلَأَّمَعَةٌ مِّنْ الْقُرآنِ"

Thus, recite whatever may be possible from the Quran.\(^{315}\)

1. Sayyiduna Abu Hurairah ﷺ narrates as part of a longer hadith that the Prophet ﷺ said, ‘There is no salah without any recitation.’\(^{316}\)

2. In the longer hadith of Sayyiduna Abu Hurairah ﷺ about the one who prayed incompletely,\(^{317}\) the Prophet ﷺ says, ‘When you stand for prayer, pronounce the takbeer, and recite whatever Quran you may know.'\(^{318}\)

Recitation of Surah al Fatiha and more.

1. Sayyiduna Abu Saeed al Khudri ﷺ says, ‘We have been commanded to read the ‘opening chapter of the book’ and whatever else may be possible from the Quran.’\(^{319}\)

2. Sayyiduna Ubahdah bin Sa’id ﷺ reports that the Prophet ﷺ said, ‘There is no salah for one who does not recite the mother (essential chapter al Fatiha) of the book and more.’\(^{320}\)

\(^{315}\) al-Muzzamild 73/20.

\(^{316}\) Ahmad 3815 and Muslim 396.

\(^{317}\) See Chapter 1 in Part Three.

\(^{318}\) Bukhari 6290 & 760.

\(^{319}\) Ahmad 10615, Abu Dawood 818, Abu Ya’la’s 2/417 no. 236, and Ibn Hibban 1787. Imam Namazi says that its isnad is saheeh (350). Shawkani quotes Ibn Sayyid al Nasir in Nahl al Awaar 2/218 as saying about the above hadith of Abu Dawood, ‘Its isnad is saheeh, and its narrators are authentic.'

\(^{320}\) Muslim 394, Abu Dawood 822 and Ibn Hibban 1783.

Recitation behind the Imam whilst he is also reading out aloud.

Allah says:

And when the Quran is recited, listen to it attentively and remain silent, that you may receive mercy.\(^{322}\)

1. Sayyiduna Abu Hurairah ﷺ says, ‘The Prophet ﷺ turned around after a salah in which he had recited loudly. He enquired, “Has any one of you recited (behind me)?” A man replied, “I did.” The Prophet ﷺ said, “I say: what is it with me? I am being contested for the Quran.” After the people heard this from the Prophet ﷺ they stopped reciting with him (behind him) in those salah in which he would pray loudly.’\(^{323}\)

\(^{321}\) Tirmidhi 238. He adds that it is hasan.

\(^{322}\) al-A’rafa 7/204.

\(^{323}\) Malik 194, Ahmad 7760, Ibn Majah 849, Abu Dawood 826, Tirmidhi 312 and Nasai 919.
2. Sayyiduna Abu Hurairah says that the Prophet said, "The Imam has been appointed so that he may be followed. Thus, when he says the takbeer, you say it also, and when he recites remain silent." 324

3. Sayyiduna Abu Musa al Ash'aree says, "The Prophet taught us that "When you stand up for prayer then one of you should lead the rest, and when the Imam recites remain silent." 325

4. Abu Wail reports that Sayyiduna Abdullah bin Mas'ud was asked about reciting behind the Imam. He replied, "Remain silent for the recitation of the Imam. For indeed there is a duty in salah for which the Imam is sufficient for you." 326

5. Nafi reports that when Sayyiduna Abdullah bin Umar would be asked, 'Should one recite behind the Imam?' he would reply, 'When one of you prays behind the Imam then the Imam's recitation is sufficient for him. When he prays alone he should recite,' Nafi adds, 'Abdullah bin Umar would not recite behind the Imam.' 327

6. Sayyiduna Jabir bin Abdullah relates that the Prophet said, 'One who prays behind an Imam, the recitation of the Imam is sufficient for him.' 328

The above hadeeth has also been reported from the Prophet on the authority of the following noble Sahabah: Sayyiduna Anas, Sayyiduna Ibn Abbas, Sayyiduna Abu Hurairah, Sayyiduna Abu Sa'eed al Khudri, Sayyiduna Ibn Umar, Sayyiduna Ali, and Sayyiduna Abu al Dardaa. 335

7. Wahb bin Kaysan reports that he heard Sayyiduna Jabir bin Abdullah say, 'He who prays one rak'ah in which he does not recite Surah al Fatihah has in fact not prayed at all, unless he is behind an Imam.' 336

Reciting behind an Imam in silent salah.

Not reciting Surah al Fatihah behind the Imam in any salah is the view of Imam Abu Hanifah, Imam Abu Yusuf, Ibn Abi Layla, Sufyan al Thawri, Hasan bin Hayy, and their followers. This is the most famous verdict of the Hanafi fiqh and it is also one of the narrations

324 Ahmad 9151. Also reported by Ahmad bin Manue' and Abd bin Humaid in their Masnads with a saheeh saheeh as quoted in Mishkat al Masueequ 1/324; Imam Muhammad in his al Mansur 1/118 with an issaaf declared saheeh by Hafidh Bada' al Deen Ani and Imam Nimawi 364. Also reported by Ibn Abi Shaibah 3802 with an issaaf classified saheeh by Ibn al Tarkumani 2/228; Ahmad 1/223; Abd bin Humaid 1050; Ahmad bin Humaid 3802 with a saheeh issaaf as quoted by Imam Nimawi 364; Ibn Majah 856; Tahawi 1/2217 with an issaaf declared saheeh by Hafidh Ibn al Humam as mentioned in the footnotes; and Abuqal 2897.


326 Darqutni 1238 & 1252.

327 Darqutni 1229 & 1230.

322 Tahawi in al M'ujama al Awram as quoted by Hafidh Hali'umani 2114. Hafidh Hali'umani says that the sunud contains Imam al Abdi who is mutaakib.

329 Darqutni 1225.

330 Darqutni 1234.

331 Darqutni 1248.

332 Malik 188 and Tirmidhi 313.
from Imam Muhammad bin Hasan al Shaibani.

A number of Hanafi ulama have also held the view that, although not obligatory, it is better to recite Surah al Fatihah behind the Imam in silent salah such as Dhuhr and Asr. (If done, it should be so quietly and in such a manner that it does not confuse others or clash with their recitation, especially the Imam’s.) The desirability of reciting Surah al Fatihah behind the Imam in silent salah has also been narrated from Imam Abu Hanifah as mentioned by Zahidi in al Mujtabaa, and more famously from Imam Muhammad bin Hasan al Shaibani as quoted by many authors. This was also the view of many later Hanafi ulama including Imam Abu Hafs al Khaibar (one of the students of Imam Muhammad, d. 264 AH), Shaikh al Tasleem (d. 737 AH), Mulla Ali al Qari (d. 1014 AH), Shaikh Ahmad Mulla Jeewan (d. 1130 AH), Shah Abdul Rahem Dihiawi and his son Shah Wailullah Dihiawi (d. 1176 AH), and Allamah Abdul Hayy Luckhnawi (d. 1304 AH). Many authors including Allamah Abdul Hayy Luckhnawi and Shaikh Ahmad Mulla Jeewan have actually ascribed the above opinion to a large group of Hanafi ulama and not just a select few.

Allamah Abdul Hayy Luckhnawi has a comprehensive work exclusively on the subject titled Imam al Kalam fi ma Yatalag bi al Qiraat Khalf al Imam in which, after extensive research, he concludes that the above view (the desirability of reciting Surah al Fatihah behind the Imam in silent salah) is the most correct. Moulana Dhafar Ahmad Thawri Uthmani also dedicated a book, Fatihah al Kalam fi al Qiraat Khalf al Imam to the topic in which he confirms that it is permissible for the congregation to recite Surah al Fatihah behind the Imam in silent salah.

Chapter 5

Ameen

Ahadeeth of saying Ameen silently.

1. Sayyiduna Wail bin Hujr & says, ‘The Prophet & led us in salah. When he recited ‘Ghairil Maghdoohbi Alihim...’ he said Ameen silently. (Literally, ‘He kept his voice silent/low.’) He also placed his right hand on his left hand, and said the ‘salam’ to his right and left.”

The above hadeeth of Sayyiduna Wail bin Hujr & has been narrated by both Sufyan al Thawri and Sh’ubah. Both of them differ in its wording. Sufyan says ‘He raised his voice’ whilst Sh’ubah says ‘He lowered his voice’. Some scholars have preferred the narration of Sufyan arguing that Sh’ubah erred in his report of the same hadith. However, this is not accepted by other ulama. They prefer Sh’ubah’s narration over Sufyan’s and have given detailed answers to the questions raised about Sh’ubah’s report.

Quoting Imam Bukhari’s objections Imam Tirmidhi writes in his Sunan,

‘I heard Muhammad (al Bukhari) say that the hadeeth of Sufyan is more saheeh than the hadeeth of Sh’ubah in this regard. Sh’ubah has erred in a number of places of this hadeeth. He said that this is related from “Hujr Abu al Anbas” whereas it is “Hujr bin al Anbas” whose kunyah is “Abu al Sakan.” He has added Alqamah bin Wail in the chain of narration even though he is not in it. It has, in fact, been related by Hujr bin al Anbas (directly and without Alqamah) from Wail bin Hujr. Sh’ubah has also said “He lowered his voice” even though it is “He stretched his voice.”

357 As quoted by Allamah Abdul Hayy al Luckhnawi in Imam al Kalam, p87.

358 Abu Dawood Tayalisi 1024, Ahmad 18763, Tirmidhi 248; Tabarani in al M’ujam al Khaibar 22/45 no 109, 22/9 no 3, & 22/45 no 112; Danupi 1556, Hakim 2913 and Baihaqi 2447. Hakim declared it saheeh and Dhahabi agreed.
Tirmidhi has mentioned another *illah* (defect) of the *hadeeth* in his *al Hadi al Kubra*. He writes: "I asked Muhammad bin Ismaeel (al Bukhari), "Did Alqamah hear *hadeeth* from his father?" He replied, "He was born six months after his father's death."

Imam Nimawi says in answer to the above: "All of these defects mentioned by al Bukhari are unacceptable. First of all, his saying that Hujr is "Ibn al Aunus" is incorrect. His father's name is Aunus and his own *kunyah* is like his father's name 'Abu al Aunus' and there is nothing preventing him from having another *kunyah* "Abu al Sakar."

This has been categorically stated by Ibn Hibban in his *Kitab al Thiqat* where he says: "Hujr bin Anbas Abu al Sakar al Kuuti. It is he who is also called Hujr Abu al Anbas. He narrated from Ali and Wail bin Hujr and Salamah bin Kuhail has reported *hadeeth* from him."

Imam Nimawi continues: "Sufyan al Thawari has also followed up Sh'ubah in narrating from Abu al Aunus. Abu Dawood has recorded a *hadeeth* in the chapter of *Ahdeen* with the following chain: Sufyan from Salamah bin Kuhail from Hujr Abu al Aunus of Hadhrimi."

"Baihaqi has also said in his *al Sunan al Kubra*. "As for his statement 'Hujr bin al Aunus' it should be known that Muhammad bin Kathee has also narrated the same from Thawari."

"Darqetnui has also recorded a *hadeeth* in his *Sunan* in the chapter of *Ahdeen* with a *sanad* that contains Sufyan narrating from Salamah bin Kuhail from Hujr Abu al Aunus. Darqetnui adds, 'This is Ibn al Aunus.'"

"It is, thus, proven that Sh'ubah is not alone in taking the name of Abu al Aunus. In fact, Muhammad bin Kathee, Waklee, and Mubariqi have all mentioned his name in the chain of Sufyan al Thawari."

"Bukhari's assertion that the *sanad* does not contain Alqamah and Sh'ubah has mentioned him is also incorrect, because according to some narrations, Hujr heard this *hadeeth* from Alqamah from Wail, and also directly from Wail himself. In a narration of Ahmadi bin

Hanbal Hujr Abu al Aunus says, "I heard Alqamah bin Wail narrate from Wail and I also heard Wail himself say...." Abu Dawood al Tayalisi has also recorded a similar chain of this *hadeeth* in which Hujr says, 'I heard Alqamah bin Wail narrated from Wail, and I also heard Wail himself say...." Abu Muslim al Kajjali has also reported a similar chain in his *Sunan* wherein Hujr narrates from Alqamah from Wail as claiming to hear it directly from Wail himself. Thus, it has been established that Sh'ubah made no mistake in including Alqamah in the *sanad."

Some scholars have preferred Sufyan's narration over Sh'ubah's on the simple claim that Sufyan was more knowledgable and remembered *ahadeeth* better than Sh'ubah. Imam Nimawi answers this argument saying, "Claims that the *Muhaddithun* are unanimous in their opinion that Sufyan is (Ahfadh) of a better memory and more preserving of the *ahadeeth* than Sh'ubah are also incorrect. Tirmidhi reports in his *al Hadi* that Ali said, "I asked Yahya, 'Who of the two better remembered and preserved long *ahadeeth*, Sufyan or Sh'ubah?' He replied, 'Sh'ubah is the one for that.' Yahya bin Saeed also said, 'Sh'ubah had greater knowledge of the narrations - who was narrating from whom, and Sufyan was a master of chapters.'"

Imam Nimawi adds, "This shows that Sh'ubah remembered and preserved long *hadeeth* better than Sufyan. Furthermore, I have another good reason for giving preference to Sh'ubah's narration over Sufyan's, which is that Sh'ubah would never do *taddees*, neither from authentic narrators nor weak ones, whereas Sufyan would do *taddees* as is well known. And in this particular narration Sh'ubah has explicitly mentioned having been reported to and having heard the narration, but Sufyan has not done so, simply reporting from the narrator saying 'An' (from). This then shows that Sh'ubah's narration of 'lowering the voice' is more reliable than Sufyan's report of 'raising the voice', for there is the possibility of *taddees* in the narration of Sufyan al Thawri."

"The answer to Ibn al Qatayim's claim in *Iltuham al Musawjeen* that another reason for preferring the narration of 'raising the voice' is the following up of the same narration by Ali bin Salih and Muhammad bin Salamah, is that both these narrators are not so
authentic that their different narrations should have any bearing on the narration of Sh'ubal.

'Sh'ubal raised his voice,' then it should be known that this is a 'shadhi' report of Abu al Waleed. Sh'ubal's other companions such as Abu Dawood Tayalisi, Muhammad bin Ja'far, Yazeed bin Zareeh, Amr bin Marzooq, and others have all differed from Abu al Waleed and narrated from Sh'ubal the words 'He lowered his voice'. Thus, the authentic and correctly preserved narration from Sh'ubal is 'He lowered his voice'.

Muhammad Dhifar Ahmad Uthmani writes:

'Ahmad says as reported by Abu Talib, "Sh'ubal is more authentic and established in masaail than Aa'nahsh. He is also more knowledgeable of the hadith of masaail and if it was not for Sh'ubal the hadith of masaail would have disappeared. Sh'ubal was better in hadith than Sufyan al Thawri. There was no one in Sh'ubal's time like him or better than him in hadith. This was his lot." Muhammad bin al Abbas al Nasai says, "I asked Abu Abdullah (Ahmad bin Hanbal) "Who is more stronger (and established in hadith), Sh'ubal or Sufyan?" He replied, "Sufyan was a hafidh and a pious man, and Sh'ubal was stronger than him in hadith and more fearing of Allah." Hammad bin Zaid says, "I do not care who opposes me as long as Sh'ubal agrees with me, and if Sh'ubal opposes me in something then I leave it."

He also says:

"For these reasons, the narration of Sh'ubal is to be preferred, and in our view the meaning of Sufyan's hadith is that he stretched his voice whilst saying Ameen silently, not that he raised his voice, especially since his own view was to say Ameen silently. Narrations that clearly contain the words 'he raised his voice' are not without their defects and lack authenticity. Even if we were to assume their authenticity, they will be understood to refer to 'ta'leem' (i.e., this was only done at particular times for the purpose of educating the congregation) similar to what Sayyiduna Umar as would do with thana and Sayyiduna Abu Hurairah as with ta'awwudh. There is also a further explanation for the differences in the narrations of Sh'ubal and Sufyan, which is that they are referring to different occasions. Sayyiduna Wail as narrated both according to different instances. It is more obvious, however, that the prevalent practice was to say it silently and this is supported by the following words of Wail: "He said Ameen, stretching his voice. I do not think he did this except to teach us."341

It should also be noted that Sufyan al Thawri's own practice was to say Ameen silently.

Bukhari's assertion that Alqamah did not hear hadith from his father is also incorrect, because this has been established beyond doubt as declared by the later Muhaddithun. Alqamah's reporting directly from his father and having heard his hadith is proven by many reports.

2. Hasan reports that Samurah bin Junud and Imran bin Hussain reminisced and Samurah bin Junud mentioned that he remembered two 'sakhtahs' (brief moments of silence) of the Prophet as: a sakhtah when he pronounced the first takbeer, and a sakhtah when he completed the recitation of 'Ghairil Maghdoobi Alaihim...'. Samurah remembered this but Imran bin Hussain found this strange. They wrote to Ubayy bin K'ab about this. In his reply to them it was stated that Samurah had remembered (correctly).342

Imam Nimawi explains in his al T'aliq al Hasan.

'It is most probable that the first sakhtah was for quietly reciting the thana, and the second sakhtah was for saying Ameen silently. If we do not provide this explanation but say that the second sakhtah was so that

341 Filsa al Sunan 2/254.
342 Ahmad 19753 and Abu Dawood 779. Imam Nimawi (382) quotes Ibn Hajar as saying that its isnad is saheeh.
he could regain his breath as some have claimed then this would mean that the congregation would say Ameen before the Prophet ﷺ. This is because the previous ahadeeth show that the followers of the Imam are to say Ameen immediately after his recitation of ‘Ghairil Maghdiidoobi Atahlim...’, thus their Ameen would be said during the Imam’s sakaah and his Ameen would follow theirs, whereas the Prophet ﷺ has forbidden the congregation to outdo the Imam in any way.  

3. Sayyiduna Abu Hurairah ﷺ relates that the Prophet ﷺ would teach us saying, ‘Do not try to outdo the Imam. When he pronounces the takbeer, you say it also; when he recites ‘Wa Laadhaaleen’ then say Ameen; when he performs the ruk’u you do it also; and when he says ‘Sami Allah li man Hamidah’ say ‘Allahumma Rabbana laikal Hamd’’.  

As is indicated, the Ameen should be said silently as ‘Allahumma Rabbana lakal Hamd’ is said silently.

4. Ibrahim al Nakhi says, ‘There are five things which the Imam says silently: “Subhanakallahumma wa bi Hamdika...”, Taawwudh, Basmalah, Ameen, and “Allahumma Rabbana lakal Hamd”’. 

5. Abu Wail reports that Ali and Abdullah bin Mas’ud ﷺ would not say Bismillah, taawwudh or Ameen loudly.  

6. Abu Wail says that Umar and Ali ﷺ would not say the basmalah, taawwudh or Ameen loudly.  

It should also be remembered that Ameen is a duas and so best made silently. Allah says, ‘Call out to Your Lord, humbly and silently’. Imam Bukhari has quoted Ataa in his Sahih as saying Ameen is a duas. The saying of Ameen should be no different to the other duas of salah such as tahmeed, tashtahhid, taawwudh, basmalah, etc... especially since it is not part of the Quran and only the Quran is normally recited loudly.

Ibn Jarier al Tabari says as quoted by Ibn al Turkumani in al Jawhar al Nagiiy:

‘This has been reported from Ibn Mas’ud, Nakhai, Shi’abi and Ibrahim al Taimi ﷺ; they would say Ameen silently. The truth is that both narrations (of saying Ameen loudly and silently) are correct and a group of ahuma has acted on each of them, but if you are to choose then say Ameen silently because this was the practice of most of the companions and Tabi’im.”

Ibn al Qayyim says in Zak al M’aud:

‘If the Imam says it (qameer) loudly to teach the congregation there is no harm, for indeed Umar ﷺ recited thana loudly to teach the congregation and Ibn Abbas ﷺ read Surah al Fatihaa loudly in the janaza salah to show that it was sunnah. Similar to this is the Imam’s saying Ameen loudly. All this is related to that kind of permissible difference for which no one should be criticised. neither those who do it nor those who leave it.”

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335 al Tameeq al Hasan, 382.
336 Muslim 415.
337 Imam Muhammad in his Kitab al Aathaar 83 (mentioning four instead of five); Abdul Razzaq 2597, and Ibn Abi Shairib 8849. Imam Nimawi says that its isnad is saheeh (386). Muhaddith Dhafer Ahmad Udmanee says that its narrators are authentic (724).
338 Tabari in al M’ajm al Kabeer as quoted by Hafidh Haithami 2/108. Hafidh Haithami says that the isnad contains Abu Sa’d al Basqal who is authentic and a mufid is. Muhaddith Dhafer Ahmad Udmanee classifies it as saheeh 2/250.
341 Ibn Jarier al Tabari in Talhahceeb al Aathaar as quoted by Ibn al Turkumani 2/70. Also reported by Tahawi 1/204. Muhaddith Dhafer Ahmad Udmanee says that its narrators are those of the six books of hadith except for Abu Sa’d al Basqal who is authentic and a mufid is.
342 al Jawhar al Nagiiy 1/32.
343 Zak al M’eud 1/275.
Ahadeeth of raising the voice with Ameen.

Following is a discussion about those hadith that are often quoted as evidence for saying Ameen loudly. The ahadeeth are quoted along with the relevant explanations and commentary given by the ulama.

1. Sayyiduna Wail bin Hujr ⲳ reports that when the Prophet Ⲯ would recite 'Wa Ladaaileen' he would say Ameen, raising his voice. 350

There are many explanations provided by the ulama for this hadith. Some of which, as explained by Imam Nimawi in his Alhavatulimsan, are as follows:

1. The raising of the voice not too loud, i.e., in such manner that some members of the first row can hear, is not contrary to the desired silence of the quiet prayers. It has been related in Bukhari and Muslim that the Prophet Ⲯ would recite in Dhuhr salah in such a manner that they would at times hear a verse. Tabarani has also narrated on the authority of Sayyiduna Abu Malik al Ash'ari ⲳ that the Prophet Ⲯ led them in Dhuhr salah and recited Surah al Fatihah allowing those who were close to hear him.

While discussing the question of saying Bismillah loudly, Ibn Abd al Hadi writes in Etaneej that if a member of the congregation is close to the Imam or right next to him and he hears what the Imam is to say silently, then this is not considered raising one's voice (jahar), for it has been narrated that the Prophet Ⲯ would lead them in Dhuhr salah and at times allow them to hear one or two verses after Surah al Fatihah. The author of El Dur Al Mukhtar has a statement to the same effect.

Therefore, the hadith of Sayyiduna Wail bin Hujr ⲳ is to be understood in the same light, i.e., when saying Ameen the Prophet Ⲯ raised his voice slightly, loud enough for those who were close to him to be able to hear him, but not like his raising of the voice whilst saying takbeer etc. This explanation is supported by some narrations in which the companion Ⲯ says, ‘He (the Prophet Ⲯ) said Ameen. I heard him and I was behind him’, and also by the hadith of Abu Dawood in which Sayyiduna Abu Hurairah Ⲯ says, ‘He (the Prophet Ⲯ) said Ameen so that those who were close to him in the first row heard him.’

2. Raising the voice whilst saying Ameen was done at times to teach the congregation, just as Sayyiduna Umar bin al Khattab Ⲯ would raise his voice whilst reciting the thana in the beginning of salah, and Sayyiduna Abu Hurairah Ⲯ would read the ta'awwudh loudly. This is supported by a weak 352 narration recorded by Hafidh Abu Bishr al Dulabi in Kitab al Asmaa wa al Kama on the authority of Sayyiduna Wail bin Hujr Ⲯ who says, ‘When the Prophet Ⲯ completed his salah I saw him turn to both this side (right) and this side (left) until I saw his cheek. He also recited “…’ and said Ameen, stretching his voice. I think he did this only to teach us.’

2. Sayyiduna Abu Hurairah ⲳ reports that when the Prophet Ⲯ would complete the recitation of the mother of the Quran, he would raise his voice and say Ameen. 353

Imam Nimawi says:

‘Darqutni has declared this hadith hasan, and Hakim has said it is saheeh according to the conditions of Bukhari and Muslim. Ibn al Qayyim has also been mistaken by the tasleeh of Hakim for he says in 'Ilaha al Munawieen,’ Hakim has narrated it with a saheeh isnad.’

Imam Nimawi adds:

351 Imam Nimawi says that its isnad contains Yahya bin Salamah who has been declared authentic by Hakim but weak by others.
352 al T'aaleeq al Hasn V/186.
353 Darqutni 1259 and Hakim 812.
Imam Nimawi says:

"Its isnad is dhaeef because of Bishr bin Rafi. As mentioned in al-Mizarah Bukhari says "He is not followed up in his narrations." Ahmad says "dhaeef"; Ibn Maen says, "He has related mukar ahadeeth." Nasai says that he is not strong. Ibn Hibban says that he relates fabricated things in which he is the central narrator. Hafidh says in Tahdheeb al Tahdheeb that Abu Abd al Barr has written in al-Kuna, "He is dhaeef and mukar of hadith according to them (the Muhaddithun). He also writes in his Kitab al Insaf that they are unanimous in declaring his hadith to be mukar, in their discarding his narrations, and in their not accepting him as an authority. The ulama of hadith do not differ about this." Hafidh also writes in his Taqreeb, "Bishr bin Rafi is dhaeef in hadith."

Imam Nimawi adds that this hadith has also been reported by Abu Dawood from Bishr bin Rafi, (also by Abu Ya'laa, Daruquuni and Ibn Hibban, but all) without the words (thus, the masjid would shake with it). The wording of that particular hadith (reported by Abu Dawood) is as follows: 'When the Prophet ﷺ would recite 'Ghairal Maghdoobi...' he would say Ameen until those who were close to him in the first row could hear him. Abu Ya'laa has also narrated the same hadith from Bishr bin Rafi with the following wording: 'People have left saying Ameen. When the Prophet ﷺ would recite 'Ghairal Maghdoobi...' he would say Ameen until the first row would hear.' It is thus apparent that the additional wording of (thus, the masjid would shake with it) reported by Ibn Majah has not been followed up by others. Moreover, this addition contradicts the former part of the hadith where the narrator says (until the people of the first row would hear him.)

3. Sayyiduna Abu Hurairah ﷺ said, 'People have left saying Ameen. When the Prophet ﷺ would say “Ghairal Maghdoobi Alahim Waladhaaileen” he would say Ameen until the people of the first row

\[354\] al Ta'leeq al Hasan 378.

\[355\] Ibn Majah 853. Imam Nimawi says that its isnad is weak (379). Booseebee says in Misbah al Zujalah, Chapter 151, hadith no. 314, 'This is a weak isnad. Abu Abdullah's details are unknown, and Bishr has been weakened by Ahmad and Ibn Hibban says of him that he relates fabricated narrations.'

\[356\] al Ta'leeq al Hasan 379.
4. Sayyiduna Umm al Husayn relates that she prayed behind the Prophet. When he recited “Wa Ladhalaalleen” he said Ameen. She heard him, and she was in the row of the women.\(^{357}\)

Imam Nimawi has declared this hadith to be dhaef, most probably because of Ismael bin Muslim al Makki. Ahmad calls him muskar al hadith. Nasai and others say of him, matrook (abandoned); Ibn al Madini says, 'I heard Yahya say when he was asked about Ismael bin Muslim al Makki, “He was always confused. He would narrate one hadith to us in three different ways.” Ibn al Madini says, “His hadith should not be recorded.” Ibn Mueen says, “He is nothing.”

5. Sayyiduna Abu Hurairah narrates that the Prophet said, ‘When the Imam says Ameen, say Ameen. For one whose Ameen coincides with that of the angels, he will have all his past sins forgiven.’\(^{358}\)

Some take the meaning of the above hadith to be that the Imam will say Ameen loudly and this should be followed by the Ameen of the congregation. However, the majority of the scholars have not interpreted the above hadith literally, but have taken it to mean when the Imam intends to say Ameen. This is necessary to reconcile this hadith with the other narrations on the subject. This figurative reading of the text is similar to the way we should approach the words of Allah (O believers! When you stand for prayer then wash your faces...... i.e., when you intend to stand for prayer.) This has been confirmed by Hafidh Ibn Hajar Asqalani in his Fath al Bari and also by Suyuti in his Tamweer al Hawalik.

Imam Nimawi concludes,

'The saying aloud of Ameen has not been established from the Prophet or the four caliphs, and whatever has been related in this regard, it is not without fault.'

Saying Ameen silently was the practice of Sayyiduna Umar, Sayyiduna Ali, Sayyiduna Abdullah bin Mas’ud, Ibrahim al Nakhai, Sh’abi, Ibrahim al Taimi, Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, their followers and the people of Kufah. Imam Shafiiee in his later view also says that the muqaddi should say Ameen silently. Allamah Anwar Shah Kashmiri says that he has not come across any Maliki scholar who says that Ameen should be said loudly. Imam Malik says, ‘Those who are behind the Imam should say Ameen silently.’\(^{359}\) Ibn Jareer al Tabari claims as quoted by Ibn al Turkmuni in al Jawhar al Naqyiy\(^{360}\) that this was the practice of most of the companions and Tabi’un.

\(^{357}\) Ishaq bin Rahooyah in his Musnad as quoted by Hafidh Zailaeec. Also reported by Tabarani in al Mu’jam al Kabir 25/158, no.383. Imam Nimawi says that its isnad contains Ismael bin Muslim al Makki who is weak (380).

\(^{358}\) Malik 195. Bukhari 747 and Muslim 410.

\(^{359}\) al Mudawwanaat al Kabir 1167.

\(^{360}\) al Jawhar al Naqyiy 132.
Chapter 6

Raising the hands

Both practices of raising the hands and not raising them are Sunnah, and both have been quoted to the degree of Tawatur from every generation of Muslims from the time of the Sahabah, Tabi'Un and tabi' Tabieen till today. Therefore, there is no real difference except a question of which one of the two is to preferred and desirable.

Allamah Anwar Shah Kashmiri writes:

'Since both practices of raising the hands and not raising them are Mutawatir there are three possible methods: 1) Giving preference to the practice of raising the hands. 2) Giving preference to the practice of not raising them. 3) A choice of any one of the two. Each of these options has been adopted by certain ulama. As for the Ahadeeth, some of them are explicit in mentioning the raising of the hands, others are equally explicit in mentioning that the hands should not be raised, whilst the rest of the Ahadeeth on the topic of Salat are silent with no mention of the raising the of hands. If we adhere to the Ahadeeth that are clear in mentioning that the hands should not be raised our Ahadeeth will be fewer in number compared to those that mention the raising of the hands, but if we add those Ahadeeth that are silent then the number of Ahadeeth for not raising the hands is far greater. This is because the silence of a Hadeeth on a particular practice (whilst still elaborating on everything else) is evidence that it should not be adopted. And why not? We see the Hadeeth of the description of Salat touch upon all the actions of Salat including its arkans, its obligatory, Sunnah, and desirable movements, and yet mention nothing of the raising of the hands except in the beginning. What else can be assumed when this is the position of the Hadeeth?''

Ahadeeth of not raising the hands except in the beginning.

1. Alqamah reports that Abdullah bin Mas'ud ala said,

'Should I not lead you in Salat in the manner of

361 Mu'arif al Sunan 2/458.
the Prophet ﷺ? He then prayed and did not raise his hands except in the beginning.  

After narrating this hadith Imam Tirmidhi adds:

‘There is a narration of the same meaning on the authority of Baraa bin Azib ﷺ. Abdullah bin Mas‘ud’s ḥadith is hasan, and many of the Prophet’s ﷺ learned companions are of the same view, i.e., the hands should not be raised during salah except once in the beginning. This is also the view of Sufyan al Thawri and the people of Kufah.’

Imam Nimawi says:

‘This hadith has also been declared saheeh by Ibn Hazm. Tirmidhi has quoted Abdullah bin al Mubarak as saying that the hadith of raising the hands (and then he mentioned the hadith of Zuhri from Salim from his father) is established, but the hadith of Abdullah bin Mas‘ud ﷺ that ‘the Prophet ﷺ would not raise his hands except in the beginning’ is not.’

Imam Nimawi answers this claim of Abdullah bin al Mubarak saying:

‘There are two hadith reported from Abdullah bin Mas‘ud about raising the hands: one hadith which mentions his own practice as recorded by Abu Dawood, Nasai, Tirmidhi and others, and another hadith describing the practice of the Prophet ﷺ himself as reported by Tawhadi and others. This second hadith is the report of a particular narrator who has rendered the general meaning of the words of Ibn Mas‘ud ﷺ “Should I not lead you in salah in the manner of the Prophet ﷺ” and thus attributed this directly to the Prophet ﷺ. What is apparent, therefore, is that Ibn al Mubarak has denied the authenticity of the second hadith which says that the Prophet ﷺ would not raise his hands except in the beginning, not the authenticity of the first hadith describing Ibn Mas‘ud’s ﷺ own practice. Whatever the case may be, Allamah Ibn Daqeef al Eid al Shafee has answered this by saying that even if this narration is not established in the view of Ibn

362 Imam Abu Hanifah as recorded in Jam‘ al Masaneed 1/355. Also reported by Ibn Abi Shaibah in his al Masaneed 2441 as well as his Musnad 323; Ahmad 3672; Abu Dawood 748; Tirmidhi 257; Nasai in al Majhool 1085 and also in al Sunan al Kubra 645 & 1099; Abu Ya‘laa 5304 & 5302, and Baihaqi 2531. Ibn Hazam 2/264, Ibn al Turkumani 2/113 and Imam Nimawi 402 have all declared the hadith saheeh.

al Mubarak, it does not prevent us from studying it. The authenticity of the report rests on Asim bin Kulaib and Ibn Meeen has classified him as ‘thiqah’ authentic.’

Certain people have raised some very weak and unsustainable objections about this hadith. However, all their objections are incorrect and have been answered in great depth by the ulama.

Imam Nimawi also discusses these questions and finally says:

‘The conclusion, therefore, is that this hadith with this additional wording (of ‘He did not repeat the raising of the hands’ or ‘He did not raise his hands except once’) is saheeh, and all criticisms levelled at it are repudiated. Their claim that Ibn Mas‘ud may possibly have forgotten the raising of the hands except in the beginning just as he forgot about the placing of the hands on the knees in ruku’ and other things is a very despicable claim indeed. It is but an allegation without evidence, and there is no way of knowing that Abdullah bin Mas‘ud ﷺ knew this and then forgot it. In fact, reason declares it strange and improbable. The truth is that attributing forgetfulness about the raising of the hands in salah, something which is a recurring practice morning and evening, day and night, to Abdullah bin Mas‘ud ﷺ who faithfully remained in the company of the Prophet ﷺ, and who was a personal attendant for a very long time, is not void of insolence. Abdullah bin Mas‘ud’s ﷺ placing his hands between his knees in ruku’ was not because he had forgot, but because this was prescribed in the Shariah and then later abrogated, as has been clearly mentioned in reports, and he was not yet aware of the abrogation.\(^{365}\) Similar is the case with all the claims of forgetfulness to Abdullah bin Mas‘ud ﷺ: they were because of other reasons, but not forgetfulness, as has been explained by the scholars in the relevant places. The first person to ascribe forgetfulness to Abdullah bin Mas‘ud ﷺ in these instances was Abu Bakr bin Ishaq whose statement has been quoted by Baihaqi in his al Sunan and Ibn Abd al Hadi in al Tanweeh. Ibn al Turkumani

365 Many scholars have given an alternative explanation which is that hadith of Abdullah bin Mas‘ud ﷺ was aware of the abrogation of the original practice of tawbeeq but considered it to be merely a rukshah (concession) and so rather than accept the benefit of the concession he preferred to continue with tawbeeq and act upon azeezah. (the concept of foregoing the concession in the hope of receiving a greater reward for adhering to the original).
has extensively refuted the words of this Abu Baktir bin Ishaq in his al Jawhar al Naqiyy fi al Radd ala al Baihaqi. 364

2. The earlier hadeeth has also been reported by Nasai with the following wording: ‘Should I not inform you of the salah of the Prophet?’ He then stood up and raised his hands once in the beginning. He did not raise them again. 365

3. Sayyiduna Baraa bin Azib relates that when the Prophet would begin salah he would raise his hands close to his ears and then not raise them again. 366

Abu Dawood has said after narrating this hadeeth with a different chain of narration, ‘This hadeeth is not saheeh.’ It appears that he has made this comment about this particular chain because it contains Muhammad bin Abdul Rahman bin Abi Layla. (Muhaddith Dhafer Ahmad al Uthmani has declared the hadeeth to be hasan despite Ibn Abi Layla on the understanding that he is suitable as a narrator for a shahid. Imam Tirmidhi has classified a number of his hadeeth hasan.)

As for the hadeeth, he quotes it before this with a number of chains and does not declare it to be dhafeef but merely observes that some narrators have not included the words ‘and then not raise them again’ in their narrations from Yazeed. Some have taken this as evidence that these words are not established in the hadeeth. This is, however, incorrect. Sufyan reports this hadeeth from Yazeed with the same words as recorded by Tahawi. Hushaim and Shareek both narrate this hadeeth from Yazeed with the above words as recorded by Ibn Adiyy in his al Kamil (as quoted in al Jawhar al Naqiyy). The same is also reported from Yazeed by Ismaeel bin Zakariyya in Daruqutni’s al Sunan, by Ismaeel bin Yunus in Baihaqi’s al Khilafiyat as mentioned in al Jawhar al Naqiyy and Mabani al Akhbaar, by Muhammad bin Abdul Rahman bin Abi Layla in his book as mentioned by Bukhari in his Juz’, and by Hamzah al Zayyat in Tabarani’s al Awsat as mentioned in Mabani al Akhbaar. These are then at least seven narrators, Sufyan, Hushaim, Shareek, Ismaeel bin Zakariyya, Ismaeel bin Yunus, Ibn Abi Layla and Hamzah al Zayyat, all of whom narrate the above hadeeth with the words ‘and then not raise them again.’ These words are then established and are part of the hadeeth. Furthermore, Yazeed himself is not alone in reporting this hadeeth in this form. He has been followed up in the narration of these words by Isa bin Abdul Rahman and Hakam bin Utaibah as reported by Bukhari in his Juz’. Abu Dawood, Tahawi, Baihaqi, and by the collectors of al Mudawwanah al Kubra.

Allamah Anwar Shah al Kashmiri says:

‘In short, this discussion of the topic from the angle of both hadeeth and historical data concludes that it is correct to use the hadeeth of Baraa (bin Azib) as evidence with the authentic additional wording of ‘he would not raise them again.’

4. Aswad says, ‘I prayed salah with Umar bin al Khattab and he did not raise his hands during any part of salah except in the beginning.’ Abdul Malik (one of the narrators) says, ‘I also observed Sh’abi, Ibrahim, and Ishaq not raising their hands except when beginning their salah.’ 368

5. Aasim bin Kulaib narrates from his father that Sayyiduna Ali would raise his hands at the first

364 al T‘aleeq al Hasun p206-209 with some amendments.
365 Nasai 1026. Muhaddith Dhafer Ahmad al Uthmani says that its narrators are those of both Bukhari and Muslim except Suwaal who is thiqah (authentic) and Asim who is a thiqah narrator of Muslim (814).
366 Abdul Razaq 2531, Ibn Abi Shaibah 2440, Abu Dawood 749; and Abu Ya‘laa 1689, 1690, 1691 & 1692; and Tahawi 1/224.
Sayyiduna would pray 73
that the Prophet would raise his hands at the time of the first takbeer and not raise them again. 370

Sayyiduna Abdullah bin Mas'ud says, 'I prayed behind the Prophet, Abu Bakr, and Umar and they did not raise their hands except when beginning salah.' 371

Abu Bakr bin Ayyash says, 'I have not seen a single fageeh do it; raise his hands at any time other than the first takbeer.' 372

Muhaddith Dharf Ahmad al Uthmani says:
'This shows that the raising of the hands when bowing into rak'u and when rising from it was most likely not practised widely during the time of the Tabi'in, for Abu Bakr bin Ayyash was one of the foremost Tabi Tabieen. Malik who was also a prominent Tabi

Tahawi says as is recorded in al Mudawwana al Kubra "I do not know of raising the hands in any takbeer of salah, neither whilst rising or bowing except in the beginning when he should raise his hands slightly." 373 Ibn al Qasim also says, "Raising the hands was weak in the view of Malik except in the beginning of salah." This also show that the raising of the hands was generally not practised during that time. 374

Abbad the son of Sayyiduna Abdullah bin al Zubair relates that when starting salah the Prophet would raise his hands in the beginning and not raise them again at any time until he completed his prayer. 375

Ibrahim al Nakhli relates that, 'Abdullah bin Mas'ud would not raise his hands in any part of salah except in the beginning. 376

Abu Ishaq says, 'The companions of both Abdullah bin Mas'ud and Ali would not raise their hands except in the beginning of salah. Wake" adds, 'And they would not raise them again. 377

369 Imam Muhammad in his al Musawa 109, Ibn Abi Shaiba 2442, Tahawi 1/225 and Baihaqi 2535. Hafidh Zailace says 1406 that it is a saheeh haditha. Hafidh bin Hajar says in al Dirayar 1/113 that its narrators are authentic and Hafidh Badr al Deen Aini says in Undat al Qari as quoted by Imam Nimawi 404, 'The isnad of Asim bin Kukab is saheeh according to the conditions of Muslin.'

370 Tahawi 1/224 with two different isnaads. Muhaddith Dharf Ahmad Uthmani has discussed each narrator of both these isnaads and proven that they are all authentic (371).

371 Ibn Ya'la 5039, Daniquni 1120, and Baihaqi 2534. Ibn al Turkumani says that this is a jayyid (very good) supporting narration. The haditha contains Muhammad bin Jabir bin Sayyar who has been declared weak by some, reliable by others. Muhaddith Dharf Ahmad Uthmani discusses his position at length before concluding that his haditha is at least hasan (367).

372 Tahawi 1/228. Muhaddith Dharf Ahmad Uthmani says (827), 'Its narrators are those of Bukhari except Ibn Abi Dawood and he is thiqaq (authentic). Muhaddith Yusuf Binnoura says (2/494) that its isnad is strong. Abu Bakr bin Ayyash is one of the narrators of Bukhari and one of the teachers of Sofy an al Thawri, Ibn al Mubarak and Imam Ahmad.

373 al Mudawwana al Kubra 1/165.

374 Tahawi 3/76-91.

375 Baihaqi in his al Khilaifiyah as quoted by Hafidh Zailace 1721. Allamah Anwar Shah al Kashmee says as quoted by Muhaddith Yusuf Binnoura 2490, 'I have researched the narrators of its isnad and the conclusion of the research was that it is saheeh.' He also added, 'It is a jayyid (very good) mar bullish haditha.'

376 Abdul Razzaq 2533-2535, Ibn Abi Shaiba 2443 and Tahawi 1/227. Imam Nimawi says that its isnad is jayyid (very good) and mursal.

377 Ibn Abi Shaiba 2446. Ibn al Turkumani says 2/115 that this is a great saheeh isnad.
12. Sayyiduna Abdullah bin Umar ﷺ narrates that the Prophet ﷺ would raise his hands when beginning salah and then not raise them again.378

13. Mujahid says, 'I prayed salah behind Ibn Umar ﷺ and he would not raise his hands in salah except at the time of the first takbeer.'379

14. Abdul Aziz bin Hakeem says, 'I saw Ibn Umar ﷺ raise his hands to the level of his ears at the time of the first takbeer in the beginning of salah, and he did not raise them apart from this.'380

The above ahadeeth also show that Sayyiduna Abdullah bin Umar's ﷺ own practice was no different to that of the senior companions such as Sayyiduna Abu Bakr, Sayyiduna Ali, Sayyiduna Abdullah bin Mas'ud and his own father Sayyiduna Umar ﷺ. They would not raise their hands except in the beginning of salah. However, Sayyiduna Abdullah bin Umar ﷺ (in some narrations - not all, as can be seen above) differs with Sayyiduna Abdullah bin Mas'ud ﷺ in his report about the practice of the Prophet ﷺ. He relates that the Messenger of Allah ﷺ would raise his hands at times other than the first takbeer whereas Sayyiduna Abdullah bin Mas'ud ﷺ reports that he would only raise them in the beginning. In such an instance whose narration is to be given preference? The answer can be gained from the following report.

14. Hafidh Raja bin al Murji relates that Imam Ahmad bin Hanbal, Yahya bin Maecn and Ali bin al

Madini came together in Masjid al Khaif in Mina and engaged in a lengthy discussion about a mas'udah of wudhu. During the course of the conversation Ali bin al Madini mentioned as his argument that when Abdullah bin Mas'ud ﷺ and Abdullah bin Umar ﷺ differ then Ibn Mas'ud ﷺ is more deserving and worthy of being followed. Imam Ahmad bin Hanbal agreed.381

15. Jabir bin Samurah ﷺ says, 'The Prophet ﷺ came out to us saying 'Why is it that I see you raising your hands as though they are the tails of obstinate horses? Remain calm in salah.'382

There is another hadeeth quoted by Imam Muslim on the authority of the same companion, Sayyiduna Jabir bin Samurah ﷺ, which states, 'When we prayed salah with the Prophet ﷺ we would say as Salamu alaikum wa rahmatullah, as Salamu alaikum wa rahmatullah. He (the narrator) also indicated with his hands. The Prophet ﷺ said, "Why are you motioning with your hands as though they are the tails of obstinate horses?"

Some people state this second hadeeth as an explanation to the first and claim that both pertain to the salah and not generally to the raising of the hands during salah. However, as many ulama, including Hafidh Jamal al Deen Zailaee,383 have explained, it is quite possible that the above two hadeeth are unrelated and both refer to two separate incidents. Pronouncing the salam and signalling the greeting with one's hands indicates the end of prayer. It cannot be said to such a person: remain calm 'in salah'. Even if we were to assume that the above two hadeeth were connected and both referred to one and the same incident, the rule of 'calmness in salah' is more

378 Baihaqi in al Khilaafiyat as quoted by Hafidh Zailaee 1720. Muhaddith Yusuf al Bannour 24998 quotes Qadhi Abid Sindhi who says in al Mawdub al Lateefah, 'In my view this hadeeth is undoubtedly saheeh.' He also quotes 24996 Allamah Anwar Shah al Kashimir as saying, 'The sahad mentioned in the takbeer (Nasb al Raa'iyah by Hafidh Zailaee) is asheeh'.


380 Imam Muhammad in al Musatta 108.

381 Daruqutni 538, Hakim 482 and Baihaqi 648.

382 Ahmad 20450 & 20522, Muslim 430, Abu Dawood 1000 and Nasai 1184.

383 For details of his life, learning and works see the biographies section at the end of the book.
pertinent to the raising of the hands before and after the ruk'u and sajda, rather than at the time of salam which is the moment of ending the prayer and in a way not even part of salah. Another reason for considering the two to be separate hadeeth is that in the first hadeeth the Sahabah were engaged in salah and the Prophet ﷺ entered the masjid and said the above words. The second hadeeth on the other hand shows that they were praying with the Prophet ﷺ and he corrected them after completing the congregational salah.

16. Husain bin Abdul Rahman relates, ‘Amr bin Murrah and I visited Ibrahim al Nakhi. Amr said, “Alqamah bin Wail al Hadhrimi narrated to me from his father ﷺ that he prayed salah with the Prophet ﷺ. He saw him raise his hands when he said the takbeer, when he bowed into ruk'u and when he rose therefrom.” Ibrahim replied, “I do not know. He may possibly not have seen the Prophet ﷺ pray except on that day and thus remembered this of him. (Otherwise) did Ibn Mas'ud ﷺ and his companions not remember this of him? I have not heard it from any one of them. They would only raise their hands in the beginning of salah when saying the takbeer.”

17. Sufyan bin Uwaynah reports that Imam Abu Hanifah and Imam Awzaee met and came together in Makkah. Imam Awzaee asked, ‘What is it with you - and in one narration, with you people of Iraq, that you do not raise your hands in salah at the time of bowing into ruk'u and rising therefrom?’ Imam Abu Hanifah replied, ‘Because nothing authentic has been established about it from the Prophet ﷺ.’ Imam Awzaee remarked, ‘How can nothing authentic be established when Zuhri narrated to me from Salim from his father (Abdullah bin Umar ﷺ) that the Prophet ﷺ would raise his hands when beginning salah, and at the time of bowing into ruk'u and rising therefrom?’ Imam Abu Hanifah narrated in reply, ‘Hammad related to me from Ibrahim from Alqamah and Aswad from Ibn Mas'ud ﷺ that the Prophet ﷺ would not raise his hands except in the beginning of salah. He would not raise them again.’ Imam Awzaee retorted, ‘I narrate to you from Zuhri from Salim from his father, and you say Hammad narrated to me from Ibrahim?’ Imam Abu Hanifah said, ‘Hammad was a greater faqeeh than Zuhri and Ibrahim was a greater faqeeh than Salim. Alqamah was no less a jurist than Abdullah bin Umar ﷺ although Ibn Umar ﷺ enjoyed subah (the company of the Prophet ﷺ) and that is a noble virtue. Aswad was also of great merit and Abdullah (Ibn Mas'ud ﷺ) was Abdullah. Upon these words of Imam Abu Hanifah Imam Awzaee became silent.

Imam Nimawi says,

“The Sahabah and those who came after them differed in this regard. As for the four caliphs, the raising of the hands has not been proven from them except in the first takbeer of tahreemah. And Allah knows best.”

Answers to the ahadeeth of raising the hands.

1. Sayyiduna Abdullah bin Umar ﷺ relates that the Prophet ﷺ would raise his hands when he would begin salah, when bowing into ruk'u and when raising his head from ruk'u. He would not raise

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384 Imam Abu Hanifah as recorded in Jam'i al Masneed 1/353, and Imam Muhammad ibn his al Hafidh Ahmad Uthmani says (825) that its narrators are authentic. Also reported by Tabawi 1/224, Daruqutni 1108 and Baihaqi 2536.

385 Khawarzami in Jam'i al Masneen 1/352 and Hafidh Ibn al Humayr 1/319, as well as many others.

386 al T'aleeq al Hasan p215.
his hands in sujud. This remained the method of his prayer till he met Allah.  

Imam Nimawi says that this hadeeth is not just weak but actually fabricated. He writes:

"It is extremely strange that certain authors have included this narration in their works even though some of its narrators are those who have been accused of fabricating hadeeth.

Dhaahabi says in Mizan that Abdul Rahman bin Quraish bin Khazaimah al Harawi was a resident of Baghdad and he was accused by al Sulaimani of fabricating hadeeth.

He also says in the biography of Ismat bin Muhammad al Ansari: "Abu Hatim said 'He is not strong.'; Yahya said that he is a great liar who fabricates hadeeth. Uqti said that he relates forged narrations even from authentic narrators. Daruqutni and others have said that he is mistaken.'

Imam Nimawi adds that some authors have claimed that the ten companions who were promised Jannah have all related similar reports that this remained the method of the Prophet's prayer till he met his Lord.

He says quoting from Kashf al Rayn of Allamah Hashim Sindhi:

"There is not one authentic report related to this let alone reports from the ten who were promised Jannah. Yes, there is one narration to this effect of Abdullah bin Umar recorded by Baihaqi (quoted above) but its sanad is not saheeh, and whoever claims its authenticity or the authenticity of other similar reports then the burden of proof lies upon him."  

Some people have also claimed that the hadeeth of raising the hands is mutawatir as it is narrated from some fifty Sahabah. It should be understood well here that these 50 or so narrations are related to the raising the hands in the beginning of salah, not about before ruku' and after ruku'. Even Shawkani says in Nail al Awaar, 'Hafidh Iraqi has compiled a list of the Sahabah who have narrated the hadeeth of raising the hands in the beginning of salah. They number fifty Sahabah.'

The raising of the hands has been mentioned for a number of different occasions of salah in the hadeeth. Of these, the mujahid ulama are unanimous in declaring the desirability of raising the hands at the beginning of salah with the takbeer al tahreemah. They are also agreed that it is not desirable to raise the hands on three occasions of salah: between the two sajdas, after two rak'at (at the beginning of the third rak'ah), and together with every takbeer in every rise and descent of salah. This is their view, even though there are clear established ahadeeth for all of these occasions, some of which are quoted below. The ulama only differ about the raising of the hands before and after ruku'. Imam Abu Hanifah, Imam Malik, Suyfian al Thawri, Ibrahim al Nakshbi, Sh'abi, Alqama, and the people of Kufah say it is not desirable, whilst Imam Shafee and Imam Ahmad say it is. Observe the following ahadeeth about the raising of the hands for many different places in salah.

**Ahadeeth on raising the hands when falling down for sujud.**

There is also a saheeh hadeeth in Nasai and Ahmad on the authority of Sayyiduna Malik bin al Huwayrith (quoted below) that describes the raising of the hands at the time of falling down into sajda. (This means raising the hands twice after ruku'.) Allamah Anwar Shah Kashmiri says, 'In my opinion, this practice has a basis in the ahadeeth but no one has paid attention to it. Ibn Rushd, however, has mentioned this in his Qawaid in a manner that suggests that it was the practice of certain scholars.'

1. Sayyiduna Malik bin al Huwayrith reports that he saw the Prophet raise his hands in his salah until he brought them in line with the top of his ears, when he bowed into ruku', when he raised his head

357 Baihaqi as quoted by Hafidh Zaillee 1/409.
358 al T'aleeq al Hasan 394.
359 Nail al Awaar 2/183.
from ruk'u, when he fell down into sujud, and when he raised his head from sujud.399

Imam Nimawi says:

"Hafidh Ibn Hajar writes in Fath al Bari, "The most authentic hadeeth that I have come across relating to raising the hands at the time of falling into sujud is that recorded by Nasai." After quoting the above hadeeth with its chain of narration, he adds, "Muslim has also recorded the latter part of the hadith with this very chain of narration as we have mentioned in the beginning of the previous chapter. It should also be known that Saeeed is not alone in reporting this narration in this manner, for Hammaam has followed him up in reporting it this way from Qatadah as recorded by Abu Awanah in his Saheeh." 400

Imam Nimawi adds,

"Actually, many of those reporting from Qatadah have followed him up on this: Hammaam in the narration recorded by Ahmad bin Hanbal and Abu Awanah; and Sh'ubah, Muadh and Hisham in the narration recorded by Nasai. There is no doubt, therefore, that the addition of "raising the hands for sujud" is authentic and correctly preserved, and it is not shadh as some have claimed."399

2. Sayyiduna Anas relates that the Prophet would raise his hands when bowing down into ruku and falling into sujud.392

3. Sayyiduna Abdullah bin Umar reports that the Prophet would raise his hands when saying the

takbeer for ruk'u and at the time of saying the takbeer when falling into sujud.393

Imam Nimawi says:

"This narration apparently contradicts that reported by Bukhari on the authority of Abdullah bin Umar that the Prophet would not raise his hands when prostrating or when raising his head from sujud. It is possible, however, to reconcile the two by saying that the words "when prostrating" in the narration of Bukhari mean "when falling into the second prostration." This explanation is supported by Ibn Umar's other narration in which he says, "The Prophet would not raise his hands between the two sujadhs."394

4. Sayyiduna Abu Hurairah says, 'I saw the Prophet raise his hands close to his shoulders, at the time of beginning salah, when bowing into ruk'u and when falling into sujud."395

Ahadeeth on raising the hands between the two sujadhs.

Raising the hands between the two sujadhs is verified in the sunnah as described in the hadeeth of Sayyiduna Malik bin al Huwaythi narrated by Nasai in his Sunan from Saeed bin Abi Arabiah from Qatadah from Nasr bin Aasim. (Saeed is not alone in narrating this hadeeth in this manner from Qatadah for he has been followed up by Hammaam who reported the same from Qatadah as recorded by Abu Awanah in his Saheeh.) It is also mentioned in the hadeeth of Sayyiduna Ibn Abbas narrated by Nasai, in the hadeeth of Sayyiduna Wail bin Huir related by Abu Dawood, and in the hadeeth of Sayyiduna Abu Hurairah narrated by Ibn Majah.

Imam Nimawi says:

399 Ahmad 15173, 15177 & 20014, and Nasai 1085 & 1143. Imam Nimawi says that its isnad is saheeh (396).
396 at T'aleeq al Hasan 396.
397 Abu Ya'la 6399, no.3752. Imam Nimawi says that its isnad is saheeh (397). Hafidh Haithami says 2/101 that its narrators are those of Saheeh.
398 Tabarani in al M'ujam al Awsar as quoted by Hafidh Haithami 1/102. He adds that its isnad is saheeh.
399 at T'aleeq al Hasan p204.
400 Ahmad 6128 and Ibn Majah 860.
'Abu Bakr bin Abi Shaibah has recorded a tradition in his Musannaf (whose sanad needs to be checked) on the authority of Ashath that Hasan al Basri and Ibn Seereen both used to raise their hands between the two sajdahs. He has also recorded another narration from Ayyub whose sanad is saheeh that he said, "I saw Nafi' and Tawoos raise their hands between the two sajdahs." 

Bukhari writes in his Juz Raf al Yadyin, "Wakee said, 'I have seen Hasan, Mujahid, Ata, Tawoos, Qais bin Sa'd and Hasan bin Muslim raise their hands when bowing for ruk'u and when falling into sajdah." Abdul Rahman bin Mahdi said that this is from Sunnah, and Ikrimah bin Ammar reports, "I have seen Qasim, Tawoos, Makkool, Abdullah bin Dinar, and Salim all raise their hands when facing the qiblah, and at the time of ruk'u and sujud." 396

1. Sayyiduna Malik bin al Huwayrith reports that he saw the Prophet raise his hands in his salah until he brought them in line with the top of his ears, when he bowed into ruk'u, when he raised his head from ruk'u, when he fell down into sujud, and when he raised his head from sujud. 397

2. Abu Sahl al Azadee says, 'Abdullah bin Tawoos prayed salah next to me in Masjid al Ka'bah in Mina. When he would raise his head from the first sajdah he would raise his hands towards his face. I found this strange so I remarked to Wuhaib bin Khalid that he is doing something which I have seen no one do. Wuhaib said to him, 'You are doing something which we have seen no one do.' Abdullah replied, 'I saw my father do it, and he said I saw Abdullah bin Abbas do it, and Abdullah bin Abbas said I saw the Prophet do it.' 398

3. Yahya bin Abu Ishaq reports, 'I saw Anas bin Malik raise his hands between the two sajdahs." 399

4. Sayyiduna Abu Hurairah says, 'I saw the Prophet raise his hands close to his shoulders, at the time of beginning salah, when bowing into ruk'u and when falling into sujud." 400

Imam Nimawi says:

"Those who claim that there is nothing authentic established in the ahadeeth about raising the hands for sajdah are in error, and those who claim that raising the hands between the two sajdahs is abrogated, their evidence for abrogation is no different from those who say that the hands should not be raised at all except in the beginning of salah." 401

Ahadeeth on raising the hands at the beginning of every rak'ah.

1. Sayyiduna Ali reports that when the Prophet would stand in fardh prayer he would say the takbeer and raise his hands till his shoulders. He would do the same when he would complete his recitation and bow into ruk'u, and the same when he would raise his head from ruk'u. He would not raise his hands at all when seated in salah. When he would stand up after the two sajdahs he would raise his hands in a similar manner and say the takbeer. 402

Some have offered the explanation that this hadeeth refers to raising the hands after the two ruk'aat meaning at the beginning of the

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396 al T'aleeq al Hasan p204.
397 Ahmad 15173, 15177 & 20014, and Nasai 1085 & 1143. Imam Nimawi says that its isnad is saheeh (401).
398 Abu Dawood 740 and Nasai 1146.
399 Bukhari in his Juz Raf' al Yadyin p72, hadeeth no.101. Imam Nimawi says that its isnad is saheeh (401).
400 Ahmad 6128 and Ibn Majah 860.
401 al T'aleeq al Hasan p205.
402 Ahmad 719, Ibn Majah 864 and Abu Dawood 744.
third rak'ah. This is difficult to accept because of the clear meaning of 'two sajdahs'. Furthermore, the following narrations also speak of raising the hands at the beginning of every rak'ah.

2. Maimoon al Makki relates that he observed Abdullah bin al Zubair who led them in salah. He would signal with his palms when standing for prayer, when bowing into ruk'ah, when falling into sajdah, and when rising for giyam (standing in the rak'ah). Maimoon adds, 'I went to Ibn Abbas and said to him, 'I have seen Ibn al Zubair pray a form of salah that I have not seen anyone pray.' He replied, 'If you wish to see the salah of the Prophet then follow the salah of Abdullah bin al Zubair.'

3. Abdul Jabbar bin Wail bin Hujr says, 'I was a child. I could not understand my father's salah. Wail bin Alqamah narrated to me from my father Wail bin Hujr that he said, 'I prayed with the Prophet. When he would say the takbeer he would raise his hands, wrap himself in his cloak, grasp his left hand with his right and place them beneath his cloak. When he wished to bow down into ruk'ah he would take out his hands from his cloak and raise them, and when he rose from ruk'ah he would raise them. He would then fall down into sajdah and place his noble face between his palms. When he raised his head from the sujud he would also raise his hands. This would be so until he completed his salah.' Muhammad (one of the narrators) says, 'I mentioned this to Hasan bin Abi al Hasan. He replied, 'This is the salah of the Prophet. Whoever prays it prays it and whoever leaves it leaves it.'

4. Sayyiduna Ibn Umar says, 'When the Prophet would stand for salah he would raise his hands to his shoulders. He would then say the takbeer (with the hands raised) and then bow down into ruk'ah. When he raised his back he would raise them again till his shoulders and then say 'Sami Allahu li man Hamidah'. He would not raise his hands at the time of sujud, but he would raise them at the time of each takbeer before ruk'ah until he completed his salah.'

Ibn al Qattan says, 'The raising of the hands at the beginning of the second rak'ah is established by the hadith of Ibn Abbas and Malik bin al Huwayrith.'

Ahadeeth on raising the hands after standing up from two rak'aat.

The raising of the hands after the two rak'aat at the beginning of the third rak'ah is also established in the sunnah as found in the hadith of Sayyiduna Ibn Umar recorded by Bukhari. Hafidh bin Hajar has listed a number of strong supporting narrations for the hadith of Sayyiduna Ibn Umar and declared preference for this practice.

1. Nafi reports that when Ibn Umar would begin salah, he would say the takbeer and raise his hands. He would also raise his hands when bowing for ruk'ah, when saying 'Sami Allahu li man Hamidah', and when standing after two rak'aat. Ibn Umar would attribute this to the Prophet.
The same is also mentioned in the hadith of Sayyiduna Abu Humaid al Saidee as recorded by Tirmidhi, Abu Dawood and Ibn Majah. Ibn Khuzaimah says, 'It is sunnah, even though Shafiee may not have mentioned it, because the isnad is saheeh.'

**Ahadeeth on raising the hands with every takbeer in salah.**

Ibn al Qayyim writes in *Badai’ al Fawaid*:

'Aihram narrates that Imam Ahmad was asked about the raising of the hands. He replied, 'In every descent and rising.' Aihram also said, 'I saw Abu Abdullah (Imam Ahmad) raise his hands in every descent and rising of salah.'

1. Sayyiduna Jabir relates as part of a longer hadith that the Prophet would raise his hands with every takbeer in salah.

2. Sayyiduna Umair bin Habeeb narrates that the Prophet would raise his hands with every takbeer in fardh salah.

3. Sayyiduna Ibn Abbas reports that the Prophet would raise his hands at the time of each takbeer.

4. Qatadah reports that he said to Sayyiduna Anas bin Malik, 'Show us the salah of Rasoolullah.' He stood up and prayed. He would raise his hands with every takbeer.

Raising the hands in every takbeer of rising and descending has been quoted from a few Sahabah such as Sayyiduna Ibn Umar, Sayyiduna Abu Musa, Sayyiduna Abu Saeed al Khudri, Sayyiduna Abu al Dardaa, Sayyiduna Anas, Sayyiduna Ibn Abbas, and Sayyiduna Jabir.

As mentioned above, the raising of the hands has been mentioned for all kinds of different places in salah. However, the overwhelming majority, if not all, of the ummah has not acted upon most of them. Explaining this, Shaikh ul Hadeeth Moulana Muhammad Zakariyya writes in his *Awjaz al Masalik*:

'You may have realised from the aforementioned narrations and verdicts of the ulama that the raising of the hands has been established in numerous places by authentic narrations. Many saheeh ahadeeth have been reported in this regard, and some of them have been adopted by some jurists. Despite this, however, the majority have only taken the narrations of the three places mentioned earlier. In fact, Abu Hamid has quoted the consensus of the ulama on the non-permissibility of raising the hands in any place other than these three. This is disputed, though, as stated by Hafidh Ibn Hajar in *Fath al Bari*.

It is impossible to think that, despite the authentic narrations regarding them, the ulama have not adopted the raising of the hands in places other than the three without any good cause; especially raising the hands after *tashahhud* with many reports. Similarly raising the hands after the two prostrations, and for *sujud* despite the authenticity of its narration. Khattabiu has quoted the consensus of the ulama against it, (i.e., whilst descending for *sujud), and even Shawkani was compelled to explain it away despite his literalism. Similar is the case with raising the hands between the two prostrations together with the other places of salah.

It cannot be denied, therefore, that it was something else which led the majority and the four Imams to not act upon these authentic narrations that are explicit in their meaning. This is upright evidence to show that, despite the presence of authentic reports about the

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407 Ibn Majah 1061. Abu Dawood 730 and Tirmidhi 304. Tirmidhi says that the hadith is hasan saheeh.
408 Badai’ al Fawaid 372.
409 Ahmad 13919.
410 Ibn Majah 861.
411 Ibn Majah 865.
412 Tabarani in al Mawjum al Ansar as quoted by Hafidh Haithami 2102.
raising of the hands in these places, some ulama, for any one of many reasons, gave preference to not raising the hands.

Thus, if they have explained away the reports in this regard, or given preference to those of not raising the hands over those of raising them, then the Hanafi and Maliki ulama have similarly given preference to the narrations of not raising the hands over those of raising them. Likewise, in their view, the ahadeeth of raising the hands only once take precedence just as the narrations of raising the hands in three places take precedence according to others. Moreover, as those who say that the hands should be raised have not embraced the narrations of raising the hands in more than three places because of discrepancies in the reports or because of any one of the many reasons of preferring one report over another, those who say that the hands should not be raised except once have, in an equal manner and based on the same reasons, not adopted those narrations that mention raising the hands more than once. Whatever is your answer for not acting upon these ahadeeth that are authentic in your view will also serve as our answer.\(^{417}\)

Even the narrations of a single hadeeth from the individual Sahabah \(^{2}\) who have related something in this regard differ. Probably the most famous and the most quoted hadeeth about the raising of the hands is that of Sayyiduna Abdullah bin Umar \(^{6}\) found in most collections of hadeeth. An analysis of this hadeeth, which is representative of the other narrations on the subject, will reveal its many divergent forms and demonstrate how difficult it is to determine one and prefer it over another, thus leading many ulama of this ummah to adopt the practice of not raising their hands at all except in the beginning of salah.

- There are reports that Sayyiduna Abdullah bin Umar \(^{6}\) himself did not raise his hands as has been quoted with a saheeh isnad earlier.\(^{418}\)

- This hadeeth was not acted upon by many of the people of Madinah (the city of Abdullah bin Umar \(^{6}\)) during the time of Imam Malik and for this reason Imam Malik (who based most if not all of his decisions on the teachings, practice and narrations of Sayyiduna Abdullah bin Umar \(^{6}\) and the people of Madinah) did not adopt it.

- The same one hadeeth of Sayyiduna Abdullah bin Umar \(^{6}\) has been related in at least six different forms by its narrators. The raising of the hands in this hadeeth has been reported in the following variant ways:

  1. In only one place of salah, at the time of the first takbeer as reported from Imam Malik in al Mudawwanah al Kubra.\(^{419}\)
  2. In two places only: the beginning of salah and when bowing down into ruk\('u.\(^{420}\)
  3. In two places only: the beginning of salah and when rising from ruk\('u.\(^{421}\)
  4. In three places: the beginning of salah, before ruk\('u and after ruk\('u.\(^{422}\)
  5. In four places: the above three and also at the beginning of the fourth rak\('ah.\(^{423}\)
  6. In every rise and descent of salah, including every ruk\('u, sujud, standing and sitting, and also between the two sujud.\(^{424}\)

\(^{417}\) Aw�z al Maxalik 2/47.
\(^{418}\) Hadeeth no. 13 of this Chapter.
\(^{419}\) al Mudawwanah al Kubra 1/66.
\(^{420}\) Tahawi in Sharh Mus\(\text{h}\)kil al A\(\text{a}\)thaar 5832.
\(^{421}\) Malik 165 & 169.
\(^{422}\) Bukhari 702.
\(^{423}\) Bukhari 706.
\(^{424}\) Tahawi in Sharh Mus\(\text{h}\)kil al A\(\text{a}\)thaar 5831.
The narrators have also differed in their narrations regarding the practice of raising the hands of Sayyiduna Abdullah bin Umar. Layth bin Sa’d, Ibn Jurayj, and Malik all narrate it from Nafi’ who ascribes it to Sayyiduna Abdullah bin Umar in a mawqif form. Abdul A’ala narrates it from Ubaidullah from Nafi’ in a marfu’ form, however Ubaidullah’s two other students Abdul Wahhab al Thaqafi and Mu’tamir both narrate it from him from Nafi’ in a mawqif form, ascribing it to Sayyiduna Abdullah bin Umar and not the Prophet. Salim and Nafi’ who both directly relate the narration from Sayyiduna Abdullah bin Umar also differ in narrating it as a marfu’ or mawqif hadith.

As explained earlier, the difference in the ascription of this hadith to either the practice of Sayyiduna Abdullah bin Umar or directly to the Prophet, and the difference in its wording has led many including the Hanafi and Maliki ulama to not act on it at all, just as Imam Ahmad bin Hanbal did not adopt the practice of raising the hands in the beginning of the third rak’ah and in between the two prostrations.

Ibn Raslan says,

‘Imam Ahmad was asked, “Should one raise the hands after standing up in the third rak’ah and between the two sajdahs?” He replied, “I do not follow the hadith of Salim from his father (Ibn Umar), nor the hadith of Walid bin Al-Hujr because its wording differs.”425

The Position of the ulama.
The practice of raising the hands in prayer has been quoted from a number of Sahabah. However, it is significant to note that the opposite practice of not raising the hands has also been reported from every one of these companions with the exception of Abdullah bin Mas’ud from whom there is only one quoted view and practice: that of not raising the hands except in the beginning.

425 Awjaz al Masalik 2/55.

During the time of the Sahabah, Tabi’in and Tab’ Tabieen both practices were adopted by the people of all cities with the exception of Kufah, where virtually all the inhabitants did not raise their hands. It appears, that even in Madinah, the common custom was not to raise the hands because Imam Malik based his view on their practice.

Imam Malik
Imam Malik is of the view that it is desirable to raise the hands only in the beginning of salah. This is Ibn al Qasim’s narration from Imam Malik and is the chosen practice of the Maliki scholars. Imam Malik says, ‘I do not know of raising the hands in any takbeer of salah, neither whilst rising nor bowing except in the beginning when he should raise his hands slightly.”426 Imam Nawawi writes in the commentary of Sahih Muslim, ‘Imam Abu Hanifah, his companions and a group of the people of Kufah say that it is not desirable to raise the hands in salah other than the time of the first takbeer. This is also the most famous narration of Imam Malik.’ Ibn al Qasim also says, ‘Raising the hands was weak in the view of Malik except in the beginning of salah.”427

Hafidh Ibn Hajar al Asqalani has categorically stated that the basis of rulings and fatwa according to the Maliki ulama is not what Imam Malik has mentioned in his al Muwatta but what Ibn al Qasim narrates from Imam Malik, regardless of whether this agrees with that contained in al Muwatta or not. Hafidh also says that a certain scholar from the Maghrib has compiled a book listing those masaail in which the Malikis have acted contrary to what has been narrated in al Muwatta, such as raising the hands when bowing into ruku and rising therefrom.428

Not raising the hands except in the beginning of salah was the known practice of Sayyiduna Abu Bakr, Sayyiduna Umar, Sayyiduna Ali and Sayyiduna Abdullah bin Mas’ud as well as many others from

426 al Mudawwana at Kukht 2/1165.
427 al Mudawwana at Kukht 2/1165.
428 Hafidh Ibn Hajar in his Introduction to Tj’jeel al Manfutha, p4.
amongst the learned Sahabah as mentioned by Tirmidhi above. It has also been reported from Sayyiduna Ibn Umar and others. From amongst the Tabi'un it was the known practice of the companions of Sayyiduna Ali and Sayyiduna Ibn Mas'ud, Aswad bin Yazeed, Alqamah bin Qais, Ibrahim al Nakhi, Khathamah, Qais bin Abi Hazim, Aamir al Sh'abi, Abu Ishaq al Sabice, Wakee', Aasim bin Kulaib, virtually all of the fuqahah and people of Kufah, and many in other cities. It is also the view and practice of Mughirah, Hasan bin Salih, Sufyan al Thawri, Hasan bin Hayy, Wakee, Ishaq bin Abi Israel, Imam Abu Hanifah, Imam Malik, Imam Abu Yusuf, Imam Muhammad and their followers.\(^{429}\)

\(^{429}\) For the narrations describing the practice of the above Tabi'un see al Musannaf of Ibn Abi Shaibah 2444-2454.

\(^{430}\) See Chapter 6 in Part Three for a detailed discussion of this topic.

Chapter 7

Not fastening the hands after ruk'u

Leaving the hands hanging at the side after ruk'u has always been the practice of the entire ummah. The method of fastening the hands at this time as adopted by certain people has not been mentioned in any hadeeth, nor has it been quoted as the practice of any of the earlier generation of Sahabah, Tabi'un and Tabi Tabieen. If, as some have claimed today, the fastening of the hands after ruk'u can be immediately understood from a number of saheeh ahadeeth, then surely this would never have escaped the ulama of the past. We observe, however, that none of the Muhaddithun and scholars of the different madahabil of fiqh have mentioned it as being part of salah or even a desirable act, let alone it being a sunnah.

Some argue that since fastening the hands is sunnah during qiyam before the ruk'u, it must be the same for the period of standing after ruk'u. This, however, is an incorrect analogy because the fastening of the hands is for the duration of the qiyam which forms an integral part of salah and in which a person normally recites the Quran. The period of standing after ruk'u and before sajud is not even referred to as qiyam but qawmah, l'iitidaal, 'al qiyam ba'd al ruk'u, or 'al raf' ba'd al ruk'u.' A close study of the ahadeeth of salah will reveal that when the word qiyam is mentioned by itself it always refers to the qiyam before ruk'u, but when the standing after ruk'u and before sajud is mentioned it is never described as the qiyam but as l'iitidaal or 'the raising of the head after ruk'u or something similar. Even if the word qiyam or something of the same root is used it is always done so in conjunction with another word or few words to show that it refers to the standing after ruk'u and not to that before it.

None of the Sahabah have ever mentioned the fastening of the hands after ruk'u in their narrations despite being so particular and diligent in their description of the Prophet's prayer, and in turn this
has never been quoted from the Sahabah, Tabi’un or Tab’ Tabheen. In fact, it is reported about Sayyiduna Ali as part of a longer hadith that:

‘When he would stand up for prayer and say the takbeer he would place his right hand on his left wrist. He would remain like this until he bowed down into ruku (unless he scratched himself or straightened his clothes).’

Some claim that this practice of fastening the hands after ruku is based on the following words which are part of a long hadith reported by Sayyiduna Abu Humaid al Saidee ‘and raise your head until the bones return to their joints.’ This, however, is an incorrect interpretation of the Prophetic words. This and other similar expressions in the hadith simply mean that one should stand and sit upright after ruku and sajdah and remain motionless for a moment ensuring that the spine is straight by allowing every vertebra to return to its place. The words used in the hadith are ‘adhm’ and ‘faqar’. Adhm simply means bone but faqar defines this as being the bones of the back, the vertebrae as explained by Hafidh Ibn Hajar in his Fath al Bari and also by Qadhi Iyadhi in his Mashariq al Anwaar.

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Chapter 8

Placing the knees before the hands in sujud.

Placing the knees before the hands when descending for sujud has been the view and practice of the majority of the ummah. Unfortunately some insist that this practice is contrary to the sunnah and that their view of placing the hands before the knees is the only correct and valid method. Here we first present those hadith that have been adopted by the majority of the scholars followed by those narrations that are often quoted as evidence for placing the hands before the knees together with the relevant explanations and answers.

1. Sayyiduna Wail bin Hujr says, ‘I saw the Prophet place his knees (on the ground) before his hands when he would prostrate, and lift up his hands before his knees when rising.’

Imam Khattabi, Imam Tibi, Ibn al Mundhir, and Imam Ibn Sayyid al Naas al Ya’muri have all declared the above hadith of Sayyiduna Wail bin Hujr to be more established and authentic than the hadith of Sayyiduna Abu Hurairah (quoted below) on the same subject. Ibn al Mundhir says in al Awsat, ‘The hadith of Abu Wail is more established and it is our view (to place the knees before the hands).’

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431 Ibn Abi Shaibah 3940 and Baihaqi 2333.
432 Bukhari 794, Ibn Majah 865, Abu Dawood 730, Tirmidhi 304.
433 Fath al Bari 2/391.
435 Narrated by Imam Abu Hanifah as quoted in Jami’ al Masandeel 1/413; Darimi 1320, Ibn Majah 882, Abu Dawood 838, Tirmidhi 268, Nasai 1089, Ibn Khuzaimah 626, and Tahawi 1/255. Also reported by Ibn al Sakan in his Saheeh as quoted by Hafidh bin Hajar in al Talkhees al Habeer 1/254 no. 379. Narrated also by Ibn Hibban 1909, Hakim 822, Baihaqi 2628 and Baghawi 3/133 no 642. Imam Tirmidhi says that the hadith is hasan ghareeb and Hakim has declared it saheeh and Dhadabi agreed.
436 As mentioned by Hafidh in Fath al Bari 2/370, and Baghawi in Sharh al Sunnah 3/135.
437 In al Awsat 3/166.
Some have claimed that this hadeeth is inauthentic and have tried to weaken it on the basis of Shareek, one of its narrators. This however cannot be accepted because the person narrating from Shareek is Yazeed bin Haroon and he is one of those people who reported hadeeth from Shareek before his memory suffered. Therefore, his narrations from Shareek are saheeh.

Ibn Hibban says of him in his *Kitaab al Thigaat*:

'Towards his last he would err in what he narrated; his memory suffered (changed). Therefore, there is no 'takkleet' (confusion) in the reports of those narrators who heard hadeeth from him in Wasit such as Yazeed bin Haroon and Ishaq al Azraq. The reports of those later narrators who heard hadeeth from him in Kufah contain many errors.'

The same hadeeth of Sayyiduna Wail bin Hujr also has other chains which do not contain Shareek. For example, Imam Abu Hanifah reporting from Aasim bin Kulaib from his father from Sayyiduna Wail bin Hujr, Hamman narrating from Shaqeeq from Aasim from his father Kulaib as a mursal hadeeth, Hamman reporting from Muhammad bin Juhadah from Abdul Jabbar from his father Sayyiduna Wail bin Hujr, and Yazeed bin Haroon narrating from Israel bin Yunus from Aasim bin Kulaib from his father from Sayyiduna Wail bin Hujr. It also has Shawahid (supporting narrations) such as the following ahadeeth:

2. Sayyiduna Anas says, 'I saw the Prophet say the takbeer and place his thumbs close to his ears. He bowed down into ruk'u until each of his joints became motionless, and then descended (into sajdah) with the takbeer. His knees went before his hands.'

3. Sayyiduna Ubayy bin Ka'b narrates that the Prophet would fall down upon his knees and not lean.

4. Sayyiduna Abu Hurairah reports that the Prophet said, 'When one of you falls down into sajdah he should begin with his knees before his hands and he should not descend in the manner of a camel.'

5. Sayyiduna Abu Hurairah reports that the Prophet said, 'When one of you falls down into sajdah does he do so in the manner of a camel?'

6. Sayyiduna Sa'd bin Abi Waqqas says, 'We used to place our hands before our knees, then we were instructed to place our knees before our hands.'

7. Aswad reports that Sayyiduna Umar would fall down on his knees.

The same has been reported about Sayyiduna Umar by Alqarnah and Ibrahim al Nakhai.

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438 *Kitaab al Thigaat* 6/444 No. 8507.
439 Imam Abu Hanifah as quoted in *Jami' al Mustaneed* 1/413.
440 Baihaqi 2630.
441 Abu Dawood 838 and Baihaqi 2629.
442 Ibn Hibban as quoted by Hafidh Haithami in *Mawarid al Dhamaan* 487.
443 Hakim 822 and Baihaqi 2632. Hakim classified it saheeh and Dahabi agreed with him. Hafidh Ibn al Humayn quotes Ibn al Jawzi in *Fath al Qadeer* 1/287 as saying that all of it's narrators are authentic.
444 Ibn Hibban as quoted by Hafidh Haithami in *Mawarid al Dhamaan* 497.
446 Abu Dawood 841, Nasai 1090 and Baihaqi 2636.
447 Ibn Khuzaimah 828 and Baihaqi 2637. Hafidh bin Hajar says in *Fath al Bari* 2/371, that two of its narrators are weak.
448 Ibn Abi Shaibah 2704.
449 Tahawi 1/256. Imam Nimawi says that its isnaad is saheeh (432).
450 Abdul Razaq 2955.
8. Sayyiduna Hakeem bin Hizam says, 'I pledged to the Prophet that I would not fall down/descend except whilst being upright.'

9. Abdullah relates that when his father (Muslim bin Yasaar) would prostrate his knees would fall to the ground followed by his hands and then his head.

10. Ibrahim al Nakhai says, 'It has been remembered of Ibn Mas'ud that his knees would fall to the ground before his hands.

11. Mugheerah says, 'I asked Ibrahim (al Nakhai) about a man who places his hands before his knees when falling down into sujud. He replied, 'Only a fool or madman would do it.'

12. Kulaib narrates that when the Prophet would prostrate his knees would fall to the ground before his hands.

13. Nafi' reports that when Sayyiduna Ibn Umar would prostrate he would place his knees before his hands and when rising from the prostration he would raise his hands before his knees.

14. Abu Ishaq relates that when the companions of Sayyiduna Abdullah (bin Masood?) would descend for sujud their knees would fall to the ground before their hands.

15. Mahdi bin Maimoon says, 'I saw Ibn Seereen place his knees before his hands.'

Answers to the ahadeeth of placing the hands before the knees.

1. Sayyiduna Abu Hurairah narrates that the Prophet said, 'When one of you prostrates he should not kneel as the camel kneels. He should first place his hands and then his knees.'

The extra wording of 'He should first place his hands and then his knees' has only been narrated by Abdul Aziz bin Muhammad al Darawardi. (See his position in hadeeth below.) The others who relate this hadeeth have not included these words in their narrations but have simply reported the following: Abu Hurairah reports that the Prophet said, 'When one of you falls down into sajdah does he do so in the manner of a camel?'

Ibn al Qayyim has also claimed in Zad al Maad that words in the hadeeth of Abu Hurairah have been confused by one of the narrators. The hadeeth should read 'He should first place his knees and then his hands.', but this has been changed to 'He should first place his hands and then his knees'. This confusion of words is also proven by the first part of the hadeeth which says 'He should not kneel as the camel kneels.' It is well known that the camel kneels by placing its forelegs before its hindlegs.

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451 Ahmad 14888 and Nasai 1084.
452 Abdul Razzaq 2958 and Ibn Abi Shaiba 2706.
453 Tahawi 1/256. Muhaddith Dhafar Ahmad Uthmani says 3/35 that its isnad is saheeh.
454 Abdul Razzaq 2956 & 2957, Ibn Abi Shaiba 2707, and Tahawi 1/256. Muhaddith Dhafar Ahmad Uthmani says 3/35 that its narrators are authentic.
455 Baihaqi 2630. This hadeeth is mursal.
456 Ibn Abi Shaiba 2705.
457 Ibn Abi Shaiba 2711.
458 Ibn Abi Shaiba 2709.
459 Ahmad 8732, Darimi 1321, Abu Dawood 840 and Nasai 1091.
460 Abu Dawood 841 and Nasai 1090.
461 Zad al Maad 1/226.
Allamah Abdul Hayy Lucknowi also provides extensive details and evidences arguing strongly that the words of the hadeeth have been mistakenly inverted by one of the narrators.\textsuperscript{462}

Imam Nimawi says:

"The fact that the words of the hadeeth have been confused and mixed around is proven by the narration reported by Abu Bakr bin Abu Shaihah\textsuperscript{465} and Imam Tahawi on the authority of Abdullah bin Saeed reporting from his grandfather who reports from Abu Hurairah \(\Rightarrow\) that the Prophet \(\Rightarrow\) said:

"When one of you falls into sajdah then he should begin with his knees before his hands, and should not kneel like the kneeling of the (male) camel."

However, Abdullah bin Saeed has been declared dhafeef by a group of scholars. Allamah Ameer al Yamani has also claimed in his \textit{Sahih al Salam}, commentary of \textit{Bukhâl al Masa'id}, that the words of this \textit{hadeeth} of Abu Hurairah \(\Rightarrow\) have been confused and mixed around, and so this \textit{hadeeth} should be understood in the light of Wail bin Huji\(\Rightarrow\)'s \(\Rightarrow\) narration (quoted later).\textsuperscript{464} Abu Solaam Ibn Taymiyçah quotes Khattabi in \textit{al Muntuqa} as saying that the \textit{hadeeth} of Wail bin Huji \(\Rightarrow\) is more established than the \textit{hadeeth} of Abu Hurairah \(\Rightarrow\).\textsuperscript{464}

2. Sayyiduna Ibn Umar \(\Rightarrow\) reports that when the Prophet \(\Rightarrow\) \textit{would fall into sajdah he would place his hands before his knees}.\textsuperscript{465}

Imam Nimawi says:

"This is a m'alool hadeeth (containing defects). Daruquini has marked its defect in the fact that Abdul Aziz bin Muhammad al Darawardi is alone in narrating this report from Ubaidullah. Baihaqi says, "Abdul Aziz has narrated it in this manner and I do not think it (ascribing this action to the Prophet \(\Rightarrow\)) anything but a mistake."

\begin{itemize}
  \item \textsuperscript{462} \textit{Dhafar al Amawzi}, p.405.
  \item \textsuperscript{465} Ibn Abi Shaihah 2702, Tahawi 1/255.
  \item \textsuperscript{464} \textit{al Taleeq al Hasan}, 429.
  \item \textsuperscript{465} Ibn Khuzaimah 627, Tahawi 1/254, Daruquini 1288 and Hakim. Hakim declared it saheeh and Dhahabi agreed.
\end{itemize}

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  \item \textsuperscript{466} \textit{al Taleeq al Hasan}, 430.
  \item \textsuperscript{467} \textit{Filaa al-Sunnah}, 3/26.
\end{itemize}

If someone claims as Shawkani has in \textit{Nail al Awwaar} that there is no harm in Abdul Aziz being alone in narrating this report because Muslim has recorded his \textit{hadeeth} in his Sahheeh, and Bukhari has also recorded his \textit{hadeeth} in conjunction with Abdul Aziz bin Abi Hazim, then it will be said that many scholars have declared him layyin (weak). Imam Ahmad bin Hanbal says, "When he narrates by heart he makes mistakes, he is (then) nothing. However, when he narrates from his book then yes... (his \textit{hadeeth} is acceptable). When he narrates he produces baseless things." Abu Hatim says, "He cannot be quoted in evidence." Abu Zura'ah says that he has a bad memory. Hafidh says in \textit{Tayreeb}, "Sadqoo but he would relate \textit{hadeeth} from the books of others and thus err." Nasai says that his \textit{hadeeth} reported from Ubaidullah al Umri is munkar.

I (Imam Nimawi) say that this very \textit{hadeeth} under discussion is also reported from Ubaidullah al Umri through Darawardi. The \textit{hadeeth} as preserved by the huffadh is mawqif (only ascribed to the action of a companion). Bukhari has also reported it as a mawqif \textit{hadeeth}. Al Darawardi is alone in reporting this narration as a marfu' \textit{hadeeth} (ascribed to the Prophet \(\Rightarrow\)). And he is not followed up by anyone, therefore he cannot be quoted in evidence even though he may be a narrator of Muslim.\textsuperscript{466}

Muhaddith Dhafar Ahmad Uthmani writes,

"Even if if we were to assume the authenticity of this (placing the hands before the knees), some scholars have claimed that it is abrogated. Ibn al Mundhir says, 'Some of our scholars have said that the placing of the hands before the knees is abrogated.' (Ibn Khuzaimah has also claimed that it is abrogated.)\textsuperscript{467}"

Imam Tahawi says in \textit{Sharh Maani al Azaaqaar} that there are differing reports from Sayyiduna Abu Hurairah \(\Rightarrow\) but Sayyiduna Wail bin Huji \(\Rightarrow\) narrates only one thing, therefore his \textit{hadeeth} will be preferred over that of Sayyiduna Abu Hurairah \(\Rightarrow\).

Allamah Anwar Shah Kashmiri has another unique explanation to the apparent difference in the two \textit{hadeeth}. He says that the placing of
the hands before the knees is in respect of those who are ill, old or weak. It has been prohibited for them in the hadith of Sayyiduna Abu Hurairah Ḥ that they should fall to the ground in the manner of a camel, though they may still place their hands before their knees. This is because a camel sinks to the ground in a way that leaves its posterior incongruously raised while the front part of its body is close to the ground. So those who need to place their hands on the ground for support before their knees may do so but they should avoid this undesirable posture of a camel falling to the ground. The discouragement in the hadith, therefore, is not for placing the hands before the knees but for this posture of a camel falling to the ground in which the rear is raised whilst the front part of the body is closer to the ground. This is supported by those narrations of the hadith which do not contain the words "He should place his hands..." such as the narration of Tirmidhi in which it is related from Sayyiduna Abu Hurairah Ḥ that the Prophet Ḥ said, 'When one of you sinks to the ground (for sujud) does he fall down in the manner of a camel?'

Another explanation offered by Allamah Anwar Shah al Kashmiri is that the meaning of the words 'He should place his hands before the knees' is to place the hands on the knees before placing the knees on the ground, not that the hands should be placed on the ground before the knees because the word 'ground' is not mentioned in conjunction with the word 'hands' anywhere in the related hadith. This reconciliation of the hadith was also suggested by Muqipi as quoted by Shawkani in his Nail al Awtar. It is also supported by another narration of the same hadith of Sayyiduna Abu Hurairah Ḥ recorded by al Baihaqi in his al Sunan. Sayyiduna Abu Hurairah Ḥ relates that the Prophet Ḥ said, 'When one of you prostrates then let him not fall down in the manner of a camel. He should place his hands on his knees.'

Placing one's knees before the hands when falling into sujud is the known view and practice of Sayyiduna Umar bin al Khattab and Abdulla bin Mas'ud amongst the Sahabah Ḥ, Ibrahim al Nakhai, Abu Qilabah and Ibn Seereen of the Tabi'ūn, Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, Imam Shafiee, Imam Ahmad

and their followers, Sufyan al Thawri, Ishaq, the majority of the fiqhaha and all of the people of Kufah. It has also been quoted from Ibn Wahb and is the view of Imam Malik as well according to the narration of Ibn Sh'aban. Imam Tirmidhi says after narrating the above hadith of Sayyiduna Wail bin Huji Ḥ, 'This is the practice of most of the people of learning. They are of the view that a man should place his knees before his hands, and when rising he should lift his hands before his knees.'
Chapter 9

To stand up straight after sujud and not to sit.

When a musalli completes the second sajdah in the first and third rak'ah of salah he should rise up straight to the next rak'ah and not sit in between. This is the view of the majority of the scholars, and this is the understanding gained about this part of salah from most ahadeeth.

Some are of the opinion that after the second sajdah person should sit properly before rising to the second and fourth rak'ah. They claim that this is sunnah and should be done by all healthy or sick, young or old. This sitting is often referred to as 'jilsah al istirahah' (the sitting of rest). As with many other masaail there are some of this opinion who are very persistent and vociferous in their claim that this is the only valid practice and all else is contrary to the sunnah.

Whilst the proponents of the former view accept the validity of the sitting of rest they maintain that this should only be adopted by those in need such as the old and the sick. This, they say, is the best understanding and application of all the ahadeeth on the subject. Below is a discussion of those ahadeeth that support this view followed by an analysis of the narrations that are quoted by those who say that the 'jilsah al istirahah' (the sitting of rest) is a sunnah for all.

1. In the longer hadeeth of Sayyiduna Abu Hurairah & about the man who did not complete his salah the Prophet صلی الله علیه وآله وسلم says to him, 'Then fall down into prostration until you are motionless, then rise and sit until you are motionless, then fall down prostrate again until you are motionless, then rise and stand straight. Do this throughout your salah.'

Bukhari 6290 & 760.
The Prophet ﷺ does not mention any sitting after the second prostration but instructs him to stand up straight.

2. In the long hadeeth of the description of the Prophet’s ﷺ salah, Sayyiduna Abu Malik al Ashari ﷺ also ‘said the takbeer and fell down into prostration, said the takbeer and raised his head, said the takbeer and fell down into sujud, then said the takbeer again and stood upright. When he completed his salah he turned to his people and, facing them, said, “Remember my takbeer and learn my ruk’u and sujud, for this is the prayer of the Messenger ﷺ with which he would lead us at this time of the day.”

3. Sayyiduna Abbas or Ayyash bin Sahl al Saidee reports that he was in a gathering where his father, who was a companion of the Prophet ﷺ, was present. In the gathering there was also Sayyiduna Abu Hurairah, Sayyiduna Abu Humaid al Saidee, and Sayyiduna Abu Usaid. He relates a long hadeeth in which he mentions that ‘He (the Prophet ﷺ) said the takbeer and prostrated. He then said the takbeer again and stood up but did not sit.’

4. Sayyiduna Abu Hurairah ﷺ says, ‘The Prophet ﷺ would stand up on the balls of his feet in salah.’

Abu al Tayyib writes in his commentary of Tirmidhi, ‘Tirmidhi’s words “This is the practice of the people of learning” show that this hadeeth is hasan, for if it was not hasan, but weak then they would never have acted upon it, especially when contradicted (by other reports).’

Hafidh Ibn al Humam says in Fath al Qadeer, ‘Tirmidhi’s statement “This is the practice of the people of learning” shows that this has a basis, even though this particular chain may be weak.’

5. Ikrimah says, ‘I prayed salah behind a shaikh in Makkah; he pronounced 22 takbeers. I said to Ibn Abbas ﷺ that he is a fool. He replied, “May your mother lose you. This is the sunnah of Abu al Qasim ﷺ.”

Imam Nimawi says that it can be understood from the above hadeeth that there is no posture or sitting of rest between the sujud and qiyaam, the prostration and standing. For if it was so then the number of takbeers would have been 24 because it has been established that the Prophet ﷺ would say the takbeer at the time of each rising, bowing, standing and sitting.

6. Nu’maan bin Abu Ayyash says, ‘I have seen more than one of the companions of the Prophet ﷺ. When they raised their heads from the prostration in the first and third rakah’ they would stand up straight as they were and they would not sit.’

7. Abdul Rahman bin Yazeed says, ‘I observed Abdullah bin Mas’ud in salah, and saw him rise

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469 Ahmad 22399. Imam Nimawi says that its isnad is hasan (450).
471 Tirmidhi 288 and Baghawi 669.
He adds, 'He would stand up on the balls of his feet in the first and third rak'ah.'

Hafidh Ibn Hajar says in Fath al Bari, 'Saeed bin Mansoor has reported with a weak sanad that Abu Hurairah would stand up on the balls of his feet. He has also reported the same from Abdullah bin Mas'ud with a saheeh sanad.'

8. Wahb bin Kaysan says, 'I saw Abdullah bin al-Zubair standing up on the balls of his feet when he had completed the second prostration.'

9. Khath'amah and Nafi both report that Abdullah bin Umar would stand up on the balls of his feet in salah.

10. Abu Atiyah reports that Sayyiduna Ibn Abbas and Sayyiduna Ibn Umar would do the same.

11. Sh'abi says, 'Umar, Ali and the companions of the Prophet would stand up on the balls of their feet in salah.'

Ubaid bin Abi J'ad reports the same about Sayyiduna Ali.

12. Zuhri says, 'Our Sheikhs would not do munayalah (reel), meaning when one of them would rise from the second sajdah in the first rak'ah he would stand up as he was and not sit.'

Answers to the ahadeeth of sitting after the second sajdah.

Imam Bukhari has narrated the hadith of Abu Hurairah in which the Prophet explains the method of salah to the one who did not complete his salah, Khalil bin Rafi'. Part of this hadith reads,

1. 'Then fall down into prostration until you are motionless, then rise and sit until you are motionless, then fall down prostrate again until you are motionless, then rise and sit still. Do this throughout your salah.'

Some have taken this as evidence that the sitting after the sajdah is a sunnah of salah. However, as Hafidh Ibn Hajar has explained in Fath al Bari that the narrator of this report has been opposed by others who have not included the words 'then rise and sit still' (after the second sajdah) in their narrations. Their wording is preferred and Imam Bukhari has hinted at this by saying at the end of this hadith, 'Abu Usamah (one of the other reporters of this hadith whose narration has been quoted above) said, 'then rise and stand straight.'

2. Sayyiduna Malik bin al Huwayrith reports that when the Prophet would be (rising for the second or fourth rak'ah) in his salah he would not stand up until he had sat down first.

This is understood to refer to the Prophet's prayer in his old age. This explanation is supported by a hadith narrated by Abu Dawood on the authority of Muawiyah bin Abu Sufyan that the Prophet

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474 Abdul Razzaq 2966 & 2967, Ibn Abi Shaibah 3979 & 3986, Tabarani in al-Mujaj al-Kabeer 9766 no. 9327, and Baihaqi 2764. Hafidh Haithami says 2136 that its narrators are those of Bukhari, and Baihaqi has also declared it saheeh.

475 Fath al Bari 2385.

476 Ibn Abi Shaibah 3983 & 3984. Imam Nimawi says that its isnad is saheeh (453).

477 Ibn Abi Shaibah 3980 & 3985.

478 Abdul Razzaq 2968.

479 Ibn Abi Shaibah 3982.

480 Ibn Abi Shaibah 3978.
said, 'Do not proceed before me in ruk'u or sujud, because no matter how earlier I may bow down before you into ruk'u you will catch up with me when rising from it. Indeed I have gained weight.'

Ibn al Qayyim writes in his Zad al Maad,

‘This has also been reported from a number of the Prophet’s companions. All those who have described the salah of the Prophet have not mentioned this sitting; it has only been mentioned in the hadeeth of Abu Humaid and Malik bin al Huwayrith. If this was his permanent practice it would certainly have been mentioned by those who have described his salah. Also, the mere fact that he did it does not indicate that it is a sunnah of salah, unless it becomes known that he did it on the basis that it is a sunnah in whose practice he should be emulated. If it is assumed, however, that he did it out of need then this does not show that it is a sunnah of salah.’

Ibn al Turkumani has also claimed in al Jawhar al Naqiyy that this was not a sunnah of the Prophet’s salah on the argument that Bukhari has narrated the hadeeth of Malik bin al Huwayrith with a chain that contains Ayyub reporting from Abu Qilabah reporting from Malik bin al Huwayrith. As part of the longer hadeeth Ayyub says, ‘He (Amir bin Salamah) would do something that I have not seen them (the learned Tabi’un of his time) do: he would sit in the third and fourth rak’ah.’

Imam Tahawi and Imam Ahmad bin Hanbal have both narrated the same hadeeth in which Ayyub says, ‘I saw Amir bin Salamah do something which I have not seen you do. When he would raise his head from the sajdah in the second and fourth rak’ah in which there is sitting he would sit properly and then stand.’ Imam Tahawi says, ‘Ayyub’s statement that he had not seen the people do this - even though he had seen the a group of the most eminent Tabi’un - shows that this was not a sunnah.

As mentioned earlier, the elder and more prominent companions who were closer to the Prophet and who spent more time in his company than Sayyiduna Malik bin al Huwayrith are all agreed upon a practice that contradicts what he has reported. Therefore, their practice will be preferred over his report and this is the reason why the scholars have adopted it as mentioned by Tirmidhi.

Imam Tirmidhi says after quoting the hadeeth of Sayyiduna Abu Hurairah in this regard, ‘This is the practice of the people of learning. They prefer that a man stands up on the balls of his feet in salah.’ Note that he does not say some or the majority, but the people of learning.

In al Usafoo fi Kayfiyyah al Juloos Hafidh Qasim bin Qutubughah al Hanafi has quoted Abdus Salam Ibn Taymiyyah as saying that the Sahabah were unanimous in their not adopting the practice of the sitting of rest, therefore the hadeeth of Sayyiduna Malik bin al Huwayrith must refer to an instance of sickness or need (or old age as shown above in the hadeeth of Abu Dawood).

Ibn Bint Naem says in Nawadir al Fuqaha as quoted by Ibn al Turkumani in his al Jawhar al Naqiyy, ‘They are all agreed in their view that when one raises his head from the second sajdah of the first and third rak’ah he will stand up straight and not sit, with the exception of Shafiee who recommends that he should sit in the manner of tashahhud and then stand.

Rising straight to the second and fourth rak’ah without sitting down is the view and practice of Imam Malik, Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, Sufyan al Thawri, Imam Ahmad, Ishaq bin Rahuyah, Awzaee, their followers and the majority

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486 Ahmad 16396, Darimi 1315, Ibn Majah 963, and Abu Dawood 619. Booseereeh says (Chapter 171, hadeeth no.439) that this isnad is saheeh.
487 Zad al Maad 1/241.
488 Bukhari 785.
489 Ahmad 20016 and Tahawi 4/355.
490 al Jawhar al Naqiyy 2/181.
of the scholars. Imam Ahmad also said, ‘Most ahadeeth are upon this’ (not sitting), and Athram says, ‘I saw Ahmad rise upon the balls of his feet after the sujud. He did not sit before rising.’ The same has been reported from many of the Sahabah. After quoting the above hadeeth of Sayyiduna Abu Hurairah, Imam Tirmidhi says, ‘This is the practice of the people of learning. They prefer that a man stands up on the balls of his feet in salah.’

Chapter 10

Clenching one’s fists in salah.

Certain people have quoted the following hadeeth to argue that when a person rises to the next rak’ah he should support himself on clenched fists like a person kneading dough:

‘When the Prophet ﷺ would stand up in salah he would place his hands upon the ground just as an aajin does.’

They have taken the word aajin to mean ‘one who kneads dough’. However, Hafidh Ibn Hajar says in al Talkhees al Habeer:

‘Ibn al Salah has said in his notes on al Waseet that this hadeeth is not authentic and is unknown. It is not permissible to use it in evidence. Nawawi has also said in Sharh al Muhaddhab that this hadeeth is weak or false, it has no basis.’

Hafidh Ibn Hajar also says later:

‘Ibn al Salah has said that many non-Arabs have acted on this (clenching their fists as though kneading dough). This is tantamount to establishing a posture in salah that has no relationship to it with an inauthentic hadeeth. Even if the hadeeth was authentic this is not its meaning because aajin means an old man.’

After quoting a poem to prove his point about the correct meaning of the word aajin, Ibn al Salah goes on to say that the parable to be understood from ‘aajin’ (the root from which the word ‘aajin’ is derived) is the heavy leaning on the hands (palms) for support, not the clenching of the fists.
Chapter 11

Tashahhud

Some people argue that in *tashahhud* we should read

`Assalamu ala al Nabiyy` (peace be upon the Prophet) rather than

`Assalamu alaika ayyuka al Nabiyy` (peace be upon you oh Prophet). They quote the hadith of Abdullah bin Mas`ud as narrated by Mujahid in Bukhari. The hadith ends with the additional words 'This was while he was among us, but after he had been taken away we said (assalam). The narrator explains, 'meaning upon the Prophet (ala al Nabiyy).'

However, the following things should be noted.

Hafidh Jamal ul Deen Malti writes in his *al Mu'tasar* after narrating the hadith of Sayyiduna Abdullah bin Mas'ud as from Mujahid,

'Munkar, not authentic, (meaning the additional wording) because this would mean that the *tashahhud* after the Prophet's death was different to that of his lifetime, and this is contrary to what is practised by all and what has been related in *saheeh* narrations. Abu Bakr and Umar would teach people tashahhud during the time of their khilafah in the manner that it was recited during the Prophet's lifetime, i.e., (Assalamu alaika ayyuka al Nabiyy).'

Allamah Anwar Shah Kashmiri says as quoted by Muhaddith Shabbir Ahmad Uthmani in his commentary of *Saheeh Muslim, Fath al Mulhim*:

'It seems that this different wording (Assalamu ala al Nabiyy) was not widespread amongst the *Sahabah* because it has not been passed down from them. Ibn Mas'ud and his companions taught the same

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492 *Maqrif al Sunan* 3/87 quoting from *al Mu'tasar* 1/35.
I believe - and Allah knows best - that this addition of Mujahid is possibly his own adoption of Ibn Abbas's personal *ijtihad*, because he was one of his closest companions. Saeed bin Mansoor quotes Abu Ubaidah who reports that his father, Abdullah bin Mas'ud mentioned that the Prophet was alive. Ibn Mas'ud replied, "This is how we were taught and this is how we will teach." This quite clearly shows that this was Ibn Abbas's *ijtihad* and Ibn Mas'ud did not agree with him. It is quite possible, therefore, that Mujahid may have followed his teacher's *ijtihad*. Ibn Abbas, Mujahid, Ataa, and Ibn Jurayj were all residents of Makkah, and it was there that they spread their knowledge. (In this particular *mas'alah*) there is no one who agrees with them from the people of Madinah and Iraq, and as the individual and particular views of the people of Makkah are many, (some of them have been discussed earlier) this should be considered one of them.

Besides, Mujahid's own other narration as recorded by Muslim does not contain this addition. It seems, therefore, that sometimes he would add these words from his own *ijtihad* and at other times leave them out sufficing with the original narration. In short, these words are not of Ibn Mas'ud but of someone after him. Tahawi has attributed them to Mujahid and other similar narrators in his *Mushtik al Aathaar*, and this is correct in my view.'

He later adds,

'In short, the *hadeeth* of Ibn Mas'ud and Ibn Abbas as narrated by the whole group is far more worthy than the particular narration of an individual (Mujahid) about whom it cannot be ascertained whether he said these additional words from his own *ijtihad* or actually quoted them from those before him. Moreover, the other *Sahabah* such as Abu Bakr, Umar, Abu Saeed al Khudri, Muawiyah, Salman, Abu Musa, Aisha, and Jabir all relate the *tashahhud* with the same words as reported from Ibn Mas'ud by a large group of narrators.'

He finally concludes,

"Therefore, it (the *hadeeth* of Ibn Mas'ud with the words 'Assalamu alaika ayyaha al Nabiiyy') is more worthy of being accepted."
It should also be remembered that Mujahid’s own other narrations do not contain these additional words as recorded by Muslim, Nasai and Abu Dawood.\(^{494}\)

Some muhaddithun have accepted Abu Ubaidah’s hadith from his father Sayyiduna Abdullah bin Mas’ud \(^{6}\). Daruqutni has declared Abu Ubaidah’s hadith as recorded by Muslim, Nasai and Abu Dawood as saheeh.

If the words (Assalamu alaika ayyuha al Nabiyy) were to be changed after the Prophet’s death then they should have also been changed for those who were reciting the tashahhud in his absence during his lifetime, but this was never the case. No distinction was made about the Prophet being able to hear the salam or being present in the vicinity, and this should also be the case after his death.\(^{4}\)

The words (Assalamu alaika ayyuha al Nabiyy) are mutawatir in all the tashahhuds passed down to us from the Sahabah.\(^{477}\) They cannot be changed because of one isnad narration such as that of Mujahid. (He himself does not mention these changed words in some chains as explained above.) Great care was taken in memorising, preserving and conveying the words of tashahhud so much so that the process has been described by Abdullah bin Mas’ud \(^{6}\) as similar to that of learning and preserving the Quran. They were even particular about individual letters and were not willing to accommodate any change. Imam Muhammad has mentioned in his narration of Imam Malik’s al Muwatta\(^{495}\) that Sayyiduna Abdullah bin Mas’ud \(^{6}\) would dislike the addition or deletion of even a single letter in tashahhud.

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\(^{494}\) Muslim 402, Abu Dawood 971 and Nasai 1171.

\(^{495}\) 4/476.

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Aswad reports, ‘Abdullah (Ibn Mas’ud) \(^{6}\) would teach us the tashahhud of salah. He would correct us on Alif and Waw.\(^{496}\)

During his caliphate Sayyiduna Umar \(^{6}\) taught the tashahhud to the people from the mimbar of Rasulullah \(^{6}\) with the words (Assalamu alaika ayyuha al Nabiyy) and despite the presence of the Sahabah \(^{6}\) no one disapproved.\(^{477}\)

Qasim bin Muhammad narrates from his aunt Aisha \(^{6}\) that when reciting tashahhud she would say ‘Assalamu alaika ayyuha al Nabiyy’.\(^{498}\)

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\(^{496}\) Bazzar as quoted by Ibn Hajar in Mukhtasar Zawaid al Bazzar 397. He adds that the isnad is saheeh. Hafidh Haithami 2/141 also declares it saheeh.

\(^{477}\) Malik 204, Imam Shafee in al Risalah p268, Hakim 979, Baihaqi 2831.

\(^{498}\) Baihaqi in M’arifah al Sunan 3/59 no. 3685.
Chapter 12

The movement of the finger in tashahhud

Sayyiduna Abdullah Ibn al Zubair narrates that the Prophet would point with his finger when he prayed and he would not move it.

The wording of this hadith informs us that the permanent practice of the Prophet was to merely point with the finger and not move it. This is the correct and established sunnah of the Prophet of Allah that is recognised and followed by the majority of the ummah.

Certain people, however, choose to continue moving the finger in tashahhud thinking that this is sunnah. In evidence they cite two narrations, one on the authority of Sayyiduna Wail Ibn Hujr and the other from Sayyiduna Ibn Umar. A close look at both narrations will reveal that they are less authentic than the above hadith, and their meaning, as understood and explained by the Muhaddithun, the very people who have recorded and transmitted them, is different to that which is commonly construed by people who make an isolated reading of these ahadeeth.

1. Sayyiduna Wail Ibn Hujr says towards the end of a longer hadith, 'He (the Prophet) clenched two of his fingers and made a circle with them. He then lifted his finger and I saw him moving it praying with it.'

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499 Abu Dawood 989, Nasai 1270, Abu Awanah 2/226 (Dar al Ma'rifah edition, Beirut), Baihaqi 2786 and Baghawi 676. Imam Nawawi has declared it saheeh in his al Majmu' 3/454.

500 Ahmad 18391, Nasai 889 & 1268 and Ibn Khuzaimah 223. Ibn Khuzaimah adds after narrating the hadith, 'There is no mention of the words 'moving it' in any narration except this related by Zaidah.'
This extra wording of *(yu harri ke ha)* moving it' is *sha adh*. Many reliable narrators have reported this *hadeeth* but they have not mentioned these words of moving the finger; only one narrator has done so. The other *ahadeeth* on the subject of pointing the finger in *tashahhud* also do not mention any movement. In fact it is categorically denied in the *saheeh had eeth* of Sayyiduna Abdullah Ibn al Zubair & quoted earlier. Therefore, this extra wording of *(yu harri ke ha)* 'moving it' is *sha adh*.

The above *hadeeth* is reported by Aasim bin Kulaib from his father from Sayyiduna Wail bin Hujr &. A good number of narrators (listed below) relate it from Aasim bin Kulaib. However, from all these only Zaidah bin Qudamah reports the extra wording of *(yu harri ke ha)* 'moving it'.

- Sufyan bin Uaynah reports it from Aasim bin Kulaib as recorded by Ahmad, & Humaidi, Nasai, and Tabarani.
- Khalid bin Abdullah al Wasiti reports it from Aasim bin Kulaib as recorded by Baihaqi.
- Qais bin Rabee' reports it from Aasim bin Kulaib as recorded by Tabarani.
- Abu al Ahwas Salam bin Saleem reports it from Aasim bin Kulaib as recorded by Abu Dawood al Tayalisi and Tabarani.

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502 Humaidi 885.
503 Nasai 1263.
504 Tabarani in *al Mu'jam al Kabeer* 22/33.
505 Baihaqi 2784.
506 Tabarani in *al Mu'jam al Kabeer* 22/33.
507 Abu Dawood al Tayalisi 1020.
508 Tabarani in *al Mu'jam al Kabeer* 22/34.
None of them apart from Zaidah bin Qudamah have reported the extra wording of (yuharrikhaha) ‘moving it’. This addition is therefore shaadh and cannot be accepted especially since it is clearly contradicted by the saheeh hadeeth of Sayyiduna Abdullah bin al Zubair AD which categorically negates the movement of the finger, and also by the silence of all the other ahadeeth on the subject of pointing the finger in tashahhud, such as those of Sayyiduna Ibn Umar, Sayyiduna Abu Humaid al Saidee and Sayyiduna Numair al Khuzai AD which do not mention anything to resemble the constant movement of the finger.

It should also be remembered that Sayyiduna Wail Ibn Hujr AD speaks of having seen this action of the Prophet ﷺ once, as he says in the beginning of the long hadeeth ‘I saw...’. On the other hand, Sayyiduna Abdullah Ibn al Zubair AD has reported the permanent practice of the Prophet ﷺ by employing the words ‘would not move it’.

2. Sayyiduna Ibn Umar AD narrates that the Prophet ﷺ said ‘The movement of the fingers in prayer frightens away Shaitan’.\(^{251}\)

Imam Baihaqi has declared this hadeeth dhakeef (weak) saying, ‘The only person to narrate this is Muhammad bin Amr al Waqidi and he is not authentic.’ Hafidh Ibn Hajar, Hafidh Suyuti and Munawi also say that it is dhakeef.

Imam Ahmad bin Hanbal has branded the above narrator, Muhammad bin Amr al Waqidi a liar, and Ibn al Madini has accused him of fabricating hadeeth.\(^{252}\)

Allamah Abdul Hayy Luckhnawi writes in al Siyayah:

‘Suyuti has quoted this narration of Ibn Umar AD in his al Jami’ al Sagheer and ascribed it to Baihaqi. Azizi says in his commentary of

\(^{251}\) Baihaqi 2788 and Ibn Adiyy 7/483.

\(^{252}\) Mizaaj al Fitaal 7999.

al Jami’ al Sagheer, “Its ismad is dhakeef. The verdict of the Shafiee scholars is the desirability of lifting the finger without (continuous) movement.”

Even if, for argument’s sake, we accept ‘the movement of the finger’ in these narrations we will only take such words to only refer to the single movement of raising the finger in tashahhud. This is the very explanation given by the muhaddithun.

Baihaqi who has narrated both hadeeth in his collection has explained the hadeeth of Sayyiduna Wail Ibn Hujr AD in the following manner:

‘The movement mentioned in this hadeeth probably means the single pointing of the finger, not its continuous movement. In this way, the narration will be in agreement with the hadeeth of Abdullah Ibn al Zubair AD.’\(^{253}\)

Sheikh al Hadeeth Moulana Zakariyyah also provides a similar explanation in his Arabic commentary of al Muwatta Malik, Awjaz al Masalik. He says,

‘Most of the narrations of Wail bin Hujr AD contain the wording “moving it, praying with it.” It is quite clear that the term “praying with it” is an elaboration of the words “moving it”, and does not mean anything other than movement of the finger at the time of pointing.’\(^{254}\)

In support of this he later quotes from Kashf al Gummaah that Sayyiduna Abdullah Ibn al Zubair AD used to say that the Prophet ﷺ would not move his forefinger except at the time of pointing, and by pointing the finger he sought to signify sincerity and the oneness of Allah.

He also adds that Imam Nasai is also inclined to this interpretation. This is understood by the fact that he has inserted a chapter heading in his Sunan titled ‘The place to focus the eyes in salah and the movement of the finger’ but surprisingly has not included the hadeeth

\(^{253}\) Baihaqi 2787.

\(^{254}\) Awjaz al Masalik 2/117.
of moving the finger. In fact, he has quoted the contrasting hadeeth of Sayyiduna Abdullah ibn al Zubair ).

The same is to be said of the 'movement' mentioned in the hadeeth of Sayyiduna Ibn Umar  quoted earlier, that it is in reference to the single movement of raising the finger and putting it down again.

Muhaddith Khalil Ahmad Sharanpuri, further explaining this reconciliation of the ahadeeth, writes in his Arabic commentary of Abu Dawood, Badhil al Majhud:

'In the view of the Hanafi scholars there is no disparity between the two hadeeth (the hadeeth of Wail Ibn Hujr  that suggests movement of the finger and the hadeeth of Abdullah ibn al Zubair  that denies it), for they clarify that when pointing the finger in tashahhud one should lift it at the time of negation (saying la ilaha 'there is no god....') and put it down on affirmation (saying illallahu 'but Allah....'). This, i.e., the raising and putting down of the finger is what is referred to by 'movement' in the hadeeth. As for the denial of movement (in the saheeh hadeeth of Abdullah ibn al Zubair radhiallahu anhu), this is pertaining to the continuous movement of the finger as practised by some of the ahl al hadeeth.\(^ {525}\)

The verdicts of the madhahib.

Sheikh al Hadeeth Moulna Muhammad Zakariyyah also outlines the verdicts of the four schools of fiqh on this issue by quoting from their original books. He writes in his Awjaz al Masalik, that the ruling of the Hanafi, Shafiite and Hanbali schools of fiqh is the same, i.e., the finger should not be moved continuously in tashahhud. In fact, some Shafiite scholars rule that the salah is rendered invalid by the constant movement of the finger because this constitutes excessive action, something which goes against the universally accepted rule of serenity and tranquillity in salah. And although he states that the most common verdict of the Maliki scholars is of moving the finger in tashahhud, he does add that Ibn al Qasim, one of Imam Maliks foremost students, opposes this view and is in agreement with the majority of the scholars. He also quotes another famous Maliki scholar, Ibn al Arabi who vehemently denounces the practice of moving the finger in tashahhud.

Ibn al Arabi says in his commentary of Tirmidhi, Aaridhah al Ahwadhi,

'Beware of constantly moving your fingers in tashahhud. Do not pay any attention to the narration of Utbiyyah for it is a problem. I am bewildered by those who say that the movement of the finger is a means of repelling Shaitan. Know that when you shake one finger at Shaitan he will shake ten at you. Shaitan can only be repelled by sincerity, devotion, prayer, and seeking the protection of Allah, not by the movement of the finger. One should only point with the finger as has been mentioned in the hadeeth. The hadeeth of Wail which contains the words 'their hands would move beneath their cloaks in prayer' is not authentic, and even if we were to assume its authenticity its correct explanation is the movement of the hand at the time of spreading and closing it.\(^ {526}\)

Ibn al Hajib al Maliki has also clearly mentioned in his al Mukhtasar of Figh that the most famous view of Imam Malik is not to move the finger. Besides, the movement of the finger even according to those Maliki scholars who are of that opinion is quite different from the constant and rigorous shaking that some people practice.

Imam Nawawi al Shafiee has also categorically stated in his Fatawaa and in his al Majm’u\(^ {527}\) that the movement of the finger in salah is makrooh.

Contrary to what one certain author has suggested, the view of Imam Ahmad bin Hanbal and his followers also is that the finger should not be moved constantly. He writes that Imam Ahmad was asked, 'Should a man point with his finger during prayer?' He replied, 'Yes, vigorously.' The question was about pointing

\(^ {525}\) Badhil al Majhoud 5/320.

\(^ {526}\) Awjaz al Masalik 2/177 quoting from Aaridhah al Ahwadhi.

\(^ {527}\) al Majm’u 3/454.
the finger, not moving it. It is extremely strange, therefore, to conclude that Imam Ahmad's practice was to move the finger in tashahhud.

The author of al Rawdah al Murabba (a concise, standard and recognised work of Hanbali fiqh) says, 'He should point with his forefinger without moving it in his tashahhud and du'a during salah, and at other times when engaging in the dhikr of Allah in order to signify tawheed.'

Ibn Qudamah al Hanbali writes in al Mughni.

'He should point with the forefinger raising it at the time of remembering Allah in his tashahhud for what we have narrated earlier, and he should not move it because of the hadith of Abdullah bin al Zubair as narrated by Abu Dawood, 'The Prophet ﷺ would point with his finger and not move it.'

The same author has also quoted a hadith in the following manner: 'When he raised his finger, he would move it, supplicating with it' and he used to say, 'It is surely more powerful against the devil than iron, meaning the forefinger.'

It appears as though this is a complete hadith and that the (constant) movement of the finger is more powerful against the devil than iron. In fact, these are two separate hadiths. The statement 'When he raised his finger, he would move it, supplicating with it' is part of a hadith narrated by Sayyiduna Wail bin Hujr as, and the words 'It is surely more powerful against the devil than iron, meaning the forefinger' are actually part of another hadith related by Nafi' whose complete narration reads as follows:

Nafi' reported that when Ibn Umar ﷺ would pray salah he would point with his finger and fix his gaze on it, and he said, 'The Prophet ﷺ said, 'It is surely more powerful against the devil than iron, meaning the finger.'

There is no mention in Nafi's hadith of the movement of the finger, merely its pointing. The two separate reports should not be confusingly placed together to give the impression that they form one hadith about the constant movement of the finger in tashahhud.

The raising of the finger.

The ulama of the Hanafi fiqh say that the finger should be raised at the point of negation (La ilaha) and then replaced on affirmation (Illallah). Some ulama also say that the raising of the forefinger and the clutching of the rest is for the purpose of making du'a after the tashahhud (as is mentioned in the above ahadeeth), therefore the finger should be kept raised till the end of salah. This is mentioned quite clearly in one hadith.

Sayyiduna Shihab as says, 'I came upon the Prophet ﷺ whilst he was praying. He had placed his left hand upon his left thigh, his right hand upon his right thigh and he had spread his forefinger (as opposed to clutching it) saying:

(Oh He who transforms the hearts! Make my heart steadfast upon your religion.)

A similar hadith has been narrated by Abu Ya'laa al Mawsili in his Musnad with the words 'pointing with his forefinger' instead of 'had spread his forefinger'.

528 al Mughni 2/99.

529 Ahmad 5964; and Bazaar as quoted in Kashf al Astar 563.

530 Tirmidhi 3587. Muhaddith Dhafer Ahmad Uthmani says that there is no fault in the sameh (839).

531 Abu Ya'laa as quoted by Ibn Hajar in al Mawadah al Aliyah 539.
The above meaning is also conveyed in the following narrations:

Sayyiduna Numair al Khuzai Ḥ relates that he saw the Prophet ☞ seated in salah. He had placed his right arm upon his right thigh and raised his forefinger, having bent it slightly whilst praying.532

Sayyiduna Wail bin Huir Ḥ reports, ‘I prayed salah behind the Prophet ☞ and said to myself “I will preserve the salah of the Prophet ☞.” When he sat for tashahhud he spread his left foot upon the ground and sat on it, and placed his left palm upon his left thigh and his right arm upon his right thigh. He then shaped his fingers making a circle with the middle finger and the thumb and began praying with the other one (forefinger).’533

He also relates, ‘I saw the Prophet ☞ make a circle with his thumb and middle finger, and lift the one next to it (the forefinger) praying with it in tashahhud.’534

Sayyiduna Abdullah bin Umar Ḥ relates that when the Prophet ☞ would sit in salah, he would place his right hand upon his knee and raise his forefinger praying with it, whilst his left hand would be spread out upon his left knee.535

This is also the view of the Hanafi Muhaddith Moulana Rasheed Ahmad Gangohi. He says, ‘It should be known regarding what some

532 Ahmad 15439, Abu Dawood 991, Nasai 1274 and Ibn Hibban 1943.
533 Saeed bin Mansoor as quoted by Imam Nimawi 457. Also reported by Tawuwi 1/259. Imam Nimawi says that its isnad is saheeh. A similar narration has also been recorded by Abu Dawood Tayalis 1020.
534 Ibn Majah 912 and Nasai 1264. Bouseeere (Chapter 163, no. 336) and Imam Nimawi (464) have both declared the hadeeth saheeh.
535 Muslim 580, Tirmidhi 294 and Nasai 1269.

fuqaha have said about raising the finger at the time of negation and putting it down at the time of affirmation, that the established (method) in the hadeeth is to keep the finger raised till the end of salah.536 The author of al Muhalla, the commentary of al Muwatta has mentioned that it has been narrated from some Maliki and Shafee Imams also that the finger should be kept raised till the end of tashahhud. He also quotes Ibn Hajar al Makki al Shafee who says, ‘It is sunnah to keep the finger raised till the end of tashahhud.’537
Chapter 13

Difference in salah between men and women

Some people are of the view that all the laws of salah are common to both men and women, and that there is no difference between them. They also claim that the hadeeth 'Pray as you have seen me praying' is general and, therefore, should be applied equally to both men and women. It should be realised, however, that our own interpretation and logical inference of this hadeeth cannot compare with the other ahadeeth of the Messenger of Allah ﷺ, and the verdicts and practice of the Sahabah and Tabi’un quoted below.

The Shariah has ordained distinct rules for men and women in many important questions of salah. For example,

- Jumuah is fardh upon men but not on women, and the Eid prayer is wajib for men but again not for women.

1. Sayyiduna Tariq bin Shihab ﷺ reports that the Prophet ﷺ said, ‘Jumuah in congregation is an obligatory duty upon every Muslim except four people: a slave, a woman, a child, and one who is sick.’

2. Sayyidatuna Umm Atiyah ﷺ says as part of a longer hadeeth, ‘We have been forbidden from following funerals and there is no Jumuah upon us.’

- The reward of congregational prayer for men is twenty seven times more than an individual prayer. Contrary to this, the more rewarding prayer of a woman is that which is most

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538 Abu Dawood 1067 and Hakim 1062. Hakim declared it saheeh and Duhahabi agreed.
539 Ibn Khuzaimah 1722.
concealed and performed within the confines of her innermost
living quarters.

3. Sayyiduna Abdullah bin Mas’ud reports that the Prophet said, ‘The prayer of a woman in her makhdah (partition) is better than her prayer in her hujrah (chamber), and her prayer in her hujrah is better than her prayer in her bair (house).’

4. Sayyiduna Abu Hurairah narrates that the Prophet said, ‘The most beloved salah to Allah of a woman is one that she performs in the darkest spot of her home.’

- Unlike men, women should not give adhan or say the iqamah.

5. Sayyidatuna Asmaa narrates as part of a longer hadeeth that the Prophet said, ‘There is no adhan, iqamah or Jumuaah upon women.’

6. Sayyidatuna Ibn Umar says, ‘There is no adhan or iqamah upon women.’

- There is a great difference in the awrah of a man and that of a woman in salah. Women must cover their entire body including the hair, leaving only the face, hands, and feet exposed.

7. Ummul Mu’mineen Aisha reports that the Prophet said, ‘Allah does not accept the salah of a mature female without a scarf.’

- Women cannot lead men in salah.

8. Abu Bakrah reports that the Prophet said, ‘Never will those people succeed who have appointed a woman over them.’

9. Jabir bin Abdullah reports as part of a longer hadeeth that the Prophet said, ‘Know that a woman should not lead a man in salah.’

- For the purpose of correcting or deterring someone in salah men should say ‘subhanallah’ loudly, whilst women are only allowed to clap their hands.

10. Sayyiduna Abu Hurairah reports that the Prophet said, ‘Tasbeeh is for men, and clapping is for women.’

The different postures, positions and rulings concerning the prayer of the female are not the invention of a group or an individual but the teaching of the Prophet himself. He was the very first person to differentiate between the prayer of a man and a woman.

11. Yazid bin Abi Habib reports that the Prophet passed by two women who were praying salah. He said, ‘When you prostrate, let part of your body cling to the earth, for women are unlike men in this regard’.

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540 Abu Dawood 570 and Ibn Khuzaimah 1690.
541 Ibn Khuzaimah 1691, and Tabarani in al M’ujam al Kubeer as mentioned by Hafidh Haithami 2/35. Hafidh Haithami also says that its narrators are authentic.
542 Baihaqi 1921.
543 Baihaqi 1920.
545 Ahmad 19307, Bukhari 4163, Tirmidhi 2262 and Nasai 5388.
546 Ibn Majah 1081 and Baihaqi 5131.
547 Bukhari 1145.
548 Abu Dawood in his Al Maraseel p18 (Muassasah al Risalah edition), and Baihaqi 3201.
12. Sayyiduna Ibn Umar reported that the Prophet said, ‘When a woman sits in salah she should place one thigh over the other, and when she prostrates she should press her stomach to her thighs in a manner that is the most concealing for her. Indeed Allah looks at her saying, ‘Oh my angels! I make you witness that I have forgiven her.’

13. Sayyiduna Wail bin Hujr reports that the Prophet said, ‘Oh Ibn Hujr! When you pray make your hands level with your ears. And the woman shall raise her hands close to her bosom.

We derive some very important and fundamental principles about the prayer of a woman from all the above ahadeeth.

- The laws of salah are not always the same for men and women.
- The sunnah posture of a female in any position of salah is that which is the most concealing for her.

Imam Baihaqi says,

‘All of the laws of salah in which a woman differs from a man are based on the principle of satr (concealment). This means that the woman is instructed to do all that which is more concealing for her. The following chapters of hadith explain this meaning in detail.’

As mentioned earlier, this variation in the salah of a woman has been prescribed by none other than the Prophet himself. It has remained the practice of the whole ummah till this day and is also

reflected in the rulings of the Sahabah and Tabi’in. The ulama and fuqaha of all four schools have always recognised this difference and, as is evident in their books of fiqh, have always observed the above principles whenever making a ruling about the salah of a woman. Following are a few narrations detailing the verdicts and practice of the Sahabah together with the verdicts of some of the Tabi’in and the ulama of the different schools of fiqh:

Verdicts and practice of the Sahabah

Khalid bin al Laqlaq reports as part of a longer hadeeth that women were ordered to do tarab’u when sitting in salah.

Nafi’ narrates that Safiyyah would pray and do tarab’u.

Nafi’ also narrates that the womenfolk of Sayyiduna Abdullah bin Umar’s family would do tarab’u.

Sayyiduna Ibn Umar was once asked, ‘How did women pray their salah during the time of the Prophet?’ He replied, ‘They used to sit cross legged until they were told to practice ihtifaz.’

Sayyiduna Ali says, ‘When a woman prostrates she should do ihtifaz and press her thighs together’, and in Abdul Razzaq’s narration ‘press her thighs against her stomach.’

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549 Baihaqi 3199. He also declared it dhaceef.
550 Tabarani in al-Mujam al-Kabir 22/19 no.28. Hafidh Haithami says 2/103, ‘Tabarani has narrated it as part of a long hadith on the virtue of Wail bin Hujr with a chain of Ma'moonah bint Hujr narrating from her auntie Umm Yahya bint Abdul Jabbir. I have not identified her but the rest of the narrators are reliable.’
551 Baihaqi 2/314.
552 i.e., to draw out one’s right leg towards the right side of the body and to place the left leg beneath the right leg.
553 Ibn Abi Shaibah 2783.
554 Abdul Razzaq 5074 and Ibn Abi Shaibah 2784.
555 Ibn Abi Shaibah 2789.
556 Narrated by all three, Abu Muhammad al Bukhari, Qadhi Umar bin al Hasan al Ashnani, and Ibn Khusraw in their Musnads of Imam Abu Hanifah’s ahadeeth. ihtifaz is to lean to one side and rest on the posterior. It is more or less the same as sajd.
557 Abdul Razzaq 5072 and Ibn Abi Shaibah 2777. Muhaadith Dhafar Ahmad Uthmani 3/32 has declared it hasan.
Sayyiduna Ibn Abbas was asked about the prayer of a woman. He replied, 'She should pull herself close and do izafah.'

**Verdicts of the Tabi'Un and other ulama.**

Ibn Jurayj reports, 'I asked Ataa: “Should a woman motion with her hands at the time of takbeer as a man does?” he replied, “She should not raise her hands with takbeer in the manner of men.” Ataa then demonstrated (the way in which she should.) He placed his hands very low and then pulled them towards him. He then said, “The posture of a woman in salah is not that of a man.”

Ataa also says, ‘A woman should pull herself together when she bows down into ruk’u: she should bring up her arms to her stomach and pull herself together as much as possible. When she prostrates she should bring up her arms close to her and press her bosom and stomach against her thighs: she should pull herself together as much as possible.

Hasan al Basri says, ‘A woman should pull herself close together in sujud.’

Hasan and Qatadah both say, ‘When a woman prostrates she should pull herself together as much as possible. She should not allow for any space between her limbs so that her posterior is not raised.’

One certain author has argued that all the descriptions of the Prophet’s prayer are equally applicable to both men and women and there is nothing in the sunnah that excludes women from any of them. *Insha Allah* the contents of this chapter will answer that claim. The author then goes on to say that this is the view of Ibrahim al Nakhai who said, ‘A woman’s actions in the prayer are the same as a man’s.’ - transmitted by Ibn Abi Shaibah (1/75/2), with a saheeh sanad from him.

This is not what Ibrahim al Nakhai said at all nor is it his view. His narration transmitted by Ibn Abi Shaibah actually reads, ‘A woman will sit in salah just as a man does.’ This somehow has been misquoted as ‘A woman’s actions in the prayer are the same as a man’s’!

In fact, Ibrahim al Nakhai’s other narrations quite clearly contradict the above report. His view about the prayer of a woman as reported by Ibn Abi Shaibah and others is as follows:

Ibrahim al Nakhai says, ‘When a woman prostrates she should press her stomach against her thighs. She should not raise her posterior nor should she allow for any space or distance between the limbs of her body as a man does.’

He also says, ‘When a woman prostrates she should bring her thighs together and press her abdomen to them.’

He also says, ‘A woman should sit to one side in salah.’

Imam Baihaqi says,

‘All of the laws of salah in which a woman differs from a man are based on the principle of surat (concealment). This means that the woman is instructed to do all that which is more concealing for her. The following chapters of hadith explain this meaning in detail.’

558 Ibn Abi Shaibah 2778.
559 Abdul Razzaq 5066 and Ibn Abi Shaibah 2474.
560 Abdul Razzaq 5069.
561 Ibn Abi Shaibah 2781.
562 Abdul Razzaq 5068.
563 Ibn Abi Shaibah 1/242, no 2788.
564 Abdul Razzaq 5071 and Ibn Abi Shaibah 2782.
565 Ibn Abi Shaibah 2779.
566 Abdul Razzaq 5077 and Ibn Abi Shaibah 2792.
567 Baihaqi 2/314.
Ibn Qudamah al-Maqdisi al-Hanbali quotes Imam Ahmad bin Hanbal in his *al-Mughni* as saying, ‘I consider *sadi* to be better for a woman.’ He also quotes the narration of Sayyiduna Ali who says, ‘When a woman prays *salah* she should do *ihfitaz* and press her thighs together.’

Imam Ahmad was asked about how a woman should prostrate and sit for *tashahhud*. He replied, ‘She should do whatever is more concealing for her.’ He added, ‘She should do *tawb’u* in *tashahhud* and draw her legs to one side (*sadi*). 

According to the narration of Abu Dawood, Imam Ahmad was asked about how a woman should sit in *salah*. He replied, ‘She should press her thighs together.’

Qadhi Iyadh has also quoted from some *Salaf* that the *sunnah* for women is *tawb’u*.

All the above quite clearly demonstrates that the prayer of a woman is different in some aspects from that of a man, and that this distinction was first made by none other than the Prophet ﷺ, and then maintained by the prominent *Sahabah* and *Tabi’in*. Furthermore, as can be seen in their works, there is almost universal agreement amongst the scholars of all schools of *fiqh* on this issue.

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568 To draw out the right leg to one side of the body and place the left leg beneath one’s right thigh. In this way the posterior will come to rest on the ground rather than on the left leg. She would, therefore, not be resting on her legs, but on her posterior as mentioned in the narration of Sayyiduna Ali.

569 Ibn Qudamah in *al-Mughni* 2/135.

570 *Musannif* of Imam Ahmad narrated by his son Abdullah 373.

571 *Musannif* of Imam Ahmad narrated by Abu Dawood p51.

572 *Anjaz al Musallik* 2/119.

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List of differences between the prayer of a man and a woman.

Some of the differences as mentioned in the Hanafi books of *fiqh* are listed below.

In all the postures and movements of *salah*, including *qiyaam*, *rak’u*, *sajdah*, and *tashahhud* a woman should adopt that which is the most modest and concealing for her.

At the beginning of *salah* a woman should not raise her hands to her ears but only to her shoulders or close to her bosom.

In *qiyaam*, women are to place their hands on their bosoms. They can fasten them in any one of the different ways ‘*akdh*’ (grasping) or ‘*wadhd*’ (placing) described in part two, or they can simply rest the right palm on the left one.

Unlike men, in *rak’u*, women should tuck their arms into the body and not spread them outward. They should also merely place their hands over their knees with closed fingers, and not grasp them with the fingers spread wide open. In fact, women should try to keep their fingers close together in all the postures of *salah*.

During prostration men should allow for some space and distance between their stomachs and thighs, and arms and the side of the body, whilst women should press these limbs together.

Again in prostration, men should raise their arms off the ground and allow for some distance but women should let them cling to the ground.

573 Imam Ahmad bin Hanbal also says that she should raise them slightly and, according to one narration, she should not raise them at all.

574 In some books of Hanafi *fiqh* it has been suggested that in *rak’u* they should also bend their backs and knees slightly. The Hanbali scholar Imam Khairi also says as part of a longer statement, ‘The woman should gather herself in *rak’u* and *sajdah*’ (*al-Mughni* 1/134.).
During the sitting of tashahhud, men are to rest on their legs and raise their right foot with the toes facing qiblah, whereas women are to take out both their legs towards the right hand side of the body and rest on the posterior without raising their right foot.

Biographies

Ibrahim al Nakhai rahmatullahi alaih. (46-96 AH)
The 'faqeeh of Iraq' Ibrahim bin Yazid bin Qais Abu Imran al Nakhai. One of the most prominent Tabi'um in terms of piety, learning, fiqh, and the memorisation and narration of hadith. He studied under many distinguished figures including Alqamah, Masroor, and Aswad. He has among his students Hammad bin Abi Sulaiman (one of the teachers of Imam Abu Hanifah), A'mash and others. He died in 96 AH whilst in hiding from the tyrant governor Hajjaj. When news of his death reached Sh'abi he said, 'By Allah, he has not left anyone behind like him.' May Allah have mercy on him.

Muslim bin Yasaar rahmatullahi alaih.
Abu Abdullah Muslim bin Yasaar al Basri al Umawi. A tabiiee who was known for his worship and ascetism. He was also recognized as being one of the leading jurists of Basrah. He met a number of Sahabah ṣ and narrated hadith from them including Sayyiduna Ibn Abbas and Sayyiduna Ibn Umar ṣ. He died in 100 AH. May Allah have mercy on him.

Sh'abi rahmatullahi alaih. (19-103 AH)
Amir bin Sharheel al Sh'abi al Humairi. A famous tabiiee who himself claimed to have met more than five hundred Sahabah ṣ, a great many from whom he narrated ahadeeth. He had a prodigious memory and was also widely credited as being one of the greatest jurists of his time. He lived and died in Kufah and was one of Imam Abu Hanifah's greatest teachers. May Allah have mercy on him.

Abu Mijlaz rahmatullahi alaih. (-109 AH)
Lahiq bin Humaid bin Saeed Sadoosi. A tabiiee who met and narrated hadith from a number of Sahabah ṣ including Sayyiduna Ibn Abbas, Sayyiduna Anas, and Sayyiduna Abu Musa al Asharee ṣ as well as many others. He passed away in Kufah in 109 AH. May Allah shower his mercy on him.
Imam Abu Hanifah rahmatullahi alaih. (80-150 AH / 699-767)
N'uman bin Thabit Abu Hanifah. The great mujtahid, faqeeh and
Imam. He was born in Kufah in 80 AH. There were a number of
Sababah still alive at that time, including Sayyiduna Abdullah bin
Abi Awfa who lived in Kufah, and Sayyiduna Anas bin Malik whom
he actually met. Imam Abu Hanifah is thus considered a
Tabiiee, a rank unique not only amongst the four Imams of fiqih, but
also amongst his leading contemporaries.

Imam Abu Hanifah had numerous famous teachers including Amir
bin Shareheel al Sh'abi and Hammad bin Abi Suhaiman. He heard
hadeeth from a number of leading authorities including Ataa abu Abi
Rabah, Abdul Rahman bin Humzah, Ikrimah, Nafi', Adiyy bin Thabit
as well as many others from amongst the Tabi'ur.

He himself had thousands of students including Imam Abu Yusuf,
Imam Zufar bin Hudhail, Imam Hasan bin Ziyad and Imam
Muhammad bin Hasan Shaibani. Countless leading-figure heard and
narrated hadeeth from him such as Sufyan al Thawri, Shareek, Zaidah,
Hasan bin Salih, Abu Bakr bin Ayyash, Abdullah bin Mubarak,
Wak'e, Abdul Razaq bin Hamam as well as many others.

Mansoor, the Abbasid ruler of the time tried to appoint Imam Abu
Hanifah as the chief judge. He refused, whereupon Mansoor resorted
to imprisonment and torture to make him meet his demands. Imam
Abu Hanifah did not relent and finally died a martyr having been
poisoned in prison in the year 150 AH. May Allah shower his mercy
on him.

Imam Abu Yusuf rahmatullahi alaih. (113-182 AH)
Abu Yusuf Y'qub bin Ibrahim. The famous Qadhi and Imam. He
was born in Kufah in 113 AH. He is undoubtedly the most famous
student of Imam Abu Hanifah. He also heard hadeeth from Hisham
bin Urwah, Yahya bin Saeed, A'amash and others.

Many authorities heard and narrated hadeeth from him including
Bishr bin Waleed, Yahya bin Maceen, Imam Ahmad bin Hanbal,
Ahmad bin Manee, and Imam Muhammad bin Hasan.

This is according to one narration. Other reports suggest earlier dates of 70 AH, or
even 61 AH.

He served as a judge in the capital Baghdad under many rulers
including Haroon Rashid. He was the first person ever to be given the
title ‘Qadhi al Qudhat’, i.e., chief judge or ‘judge of the judges’. He
died in 182 AH. May Allah have mercy on him.

Imam Muhammad Shaibani rahmatullahi alaih. (132-189 AH)
Muhammad bin Hasan Shaibani. The great faqeeh and Imam. He was
born in Wasit in 132 AH. Apart from his two most famous teachers,
Imam Abu Hanifah and Imam Abu Yusuf he also heard and narrated
hadeeth from Sufyan al Thawri, Qais bin Rabee', Azwaaee, Imam
Malik and others.

His own students include Imam Shafiee, Abu Ubaid al Qasim bin
Sallam, Yahya bin Maceen, Muhammad bin Samaah as well as many
others. He died in Rayy in 189 AH. May Allah have mercy on him.

Hafidh Ibn al Turkumani rahmatullahi alaih. (-749 AH)
A teacher of Hafidh Jamal al Deen al Zailae, Hafidh Zain al Deen al
Iraqi, Jamal al Deen al Malik and Hafidh Nur al Deen al Haithami.

He authored the famous al Jawhar al Naji fi al Radd ala al
Baihaqi. He also compiled a takhreej of al Hadith’s hadith, and a
condensed version of Ibn al Salah’s Ulom al Hadeeth. He died in
749 AH. May Allah have mercy on him.

Hafidh Zailae rahmatullahi alaih. (720-762)
Jamal al Deen Abdulh bin Yusuf al Zailae. He studied fiqih with
Imam Fakhr al Deen Uthman bin Ali al Zailae, Imam Shams al Deen
Muhammad bin Ahmad bin Adlan and others. Amongst his teachers
in hadeeth were Hafidh Abu al Hajaj al Mizz, Hafidh Shams al Deen

He produced three highly acclaimed works in his short life. They are
al Isaaf bi Ahadeeth al Kashaaf (a takhreej of Zamakshari’s
Tafseer al Kashaaf), Mukhtasar Ma'ani al Aathaar (a condensed and
edited version of Imam Tahawi’s Sharh Ma'ani al Aathaar), and Nasb
al Rayah fi Takhreej Ahadeeth al Haditha (a takhreej of Imam
Marghinani’s al Haditha). Allamah Anwar Shah Kashmiri wrote of
him, ‘In my opinion, Hafidh Zailae rahmatullahi alaih was a greater
Hafidh than even Hafidh Ibn Hajar rahmatullahi alaih. He passed away in Cairo in the year 762 AH. May Allah have mercy on him.

Hafidh Haithami rahmatullahi alaih. (735-807 AH)
Ali bin Abu Bakr bin Sulaiman Nur al Deen al Haithami. The student and son in law of Hafidh Zain al Deen al Iraqi. He remained in his company throughout his life studying with him and serving him faithfully. He also studied under a few other teachers including Hafidh Ala al Deen Ibn al Turkumani al Mardiani. He produced numerous works on hadith including the famous Majma'a al Zawaid wa Manhaj al Fawa'id. Amongst his students were Hafidh Badr al Deen al Aini and Hafidh Ibn Hajar Asqalani. He died in the year 807 AH. May Allah have mercy on him.

Hafidh Badr al Deen al Aini rahmatullahi alaih. (762-855 AH)
He was born in Halab (Aleppo) where his father was the judge. He excelled in his studies under his father and other prominent ulama of his home city, whilst also travelling extensively in search of knowledge. Amongst his many famous teachers were Hafidh Zain al Deen Iraq, Hafidh Nur al Deen Haithami, Hafidh Siraj al Deen al Balqesni, and Hafidh al Balqesni. He had a long list of famous students which included Hafidh Kamal al Deen Ibn al Humam, Hafidh Qasim bin Qutubughah and Hafidh Qasim bin Qutubughah. Hafidh Ibn Hajar also heard a few hadith from him and listed him amongst his teachers.

Hafidh Badr al Deen has many works to his name on numerous topics such as tafsir, hadeeth, fiqh. Arabic grammar and etymology, history and biographies. They include a monumental commentary on Bukhari titled Umudah al Qari Sharh Sahheeh al Bukhari, a commentary on Imam Abu Jafar Tahawi’s Sharh Ma’ani al Aathaar titled Nukhbat al Afkaar, and al Binayah being a commentary of Imam Marghinani’s al Hidayah. He died in 855 AH. May Allah have mercy on him.

Hafidh Ibn al Humam rahmatullahi alaih. (790-861 AH)
Kamal al Deen Muhammad bin Humam al Deen. He was born in Siwas where his father was the judge. He studied under many famous ulama of Cairo and Alexandria acquiring a reputation for a keen intellect whilst still very young. His teachers included Imam Siraj al Deen al Kanani, Abu Zur’ah al Iraqi, Hafidh Badr al Deen al Aini, and Hafidh Ibn Hajar al Asqalani.

Hafidh Ibn al Humam produced a number of works including an extensive commentary of Imam Marghinani’s al Hidayah titled Fath al Qadeer lil Ajiz al Faqueer. He died in Cairo in the year 861 AH leaving behind a number of distinguished students such as Sharaf al Deen Yahya al Munawi, Imam Shams al Deen Muhammad bin Muhammad bin Ameer Haq al Halabi, Hafidh Qasim bin Qutubughah, Hafidh Qasim bin Qutubughah, and Hafidh Ibn Hajar al Asqalani.

Hafidh Qasim bin Qutubughah rahmatullahi alaih. (802-879 AH)
Zain al Deen Abu al Adl Qasim bin Qutubughah al Jamali. He grew up as an orphan and began his search for knowledge at a very young age. He studied under some of the most famous authorities of his time such as Hafidh Badr al Deen al Aini, Hafidh Ibn Hajar and Hafidh Kamal al Deen Ibn al Humam. Despite being his teacher, Hafidh Ibn Hajar once described him as ‘The eminent shaikh, the unique and ideal muhaddith’ and on another occasion as ‘The Imam, allama, ruhul fiqh, hafidh.’

His students include Hafidh Qasim bin Qutubughah authored over eighty works, most of which were on hadith and its narrators. He died in Cairo in the year 879 AH. May Allah shower his mercy upon him.

Allamah Hashim Sindhi rahmatullahi alaih. (1104-1174 AH)
Muhammad Hashim bin Abdul Ghafoor Sindhi. He was born in 1104 AH in a village of Sindh. He studied under a number of shaikhs in his home country as well as the ulama of the Haramayn when he travelled there in 1135 AH. He produced approximately 130 works on various topics including tafsir, hadeeth and fiqh. He died in 1174 AH. May Allah have mercy on him.
Qadhi Abid Sindhi rahmatullahi alaih.
Muhammad Abid bin Ahmad Sindhi. He was originally born in Sindhi but lived in Yemen for a while serving as a judge in the city of Zabed. He finally settled in Madinah where he was appointed the head of the ulama by Muhammad Ali Pasha, the governor of Egypt.

His many authored works include a commentary on Imam Abu Hanifah’s Musnad (al Mawahib al Latifah ala Musnad al Imam Abi Hanifah); a commentary on the famous Hanafi work of fiqh, al Durr al Mukhtar titled Tawal’i al Anwar ala al Durr al Mukhtar; and a commentary on Hafidh Ibn Hajar’s Bulugh al Maram. He died in Madinah in the year 1257 AH. May Allah have mercy on him.

Allamah Abdul Hayy Luckhnawi rahmatullahi alaih. (1264-1304 AH / 1848-1887)
Abul Hasanat Abdul Hayy bin Muhammad Abdul Haleem Ansari Lucknawi. He was born in 1264 AH/1848 in Banda, India. His learning began when he was very young and by the age of 17 he had already completed the study of a number of books on a wide range of topics. He also travelled to the Hijaz benefitting from the scholars there.

Amongst those who taught him were his father, Allamah Muhammad Abdul Haleem Lucknawi and Mufti N’imatullah Ansari Lucknawi. He also had ijaazah from a number of prominent ulama including Shaikh Ahmad bin Zaini Dahan al Shafiee of Makkah, Shaikh Abdul Ghanii Dihlawi and Shaikh Muhammad Abdullah al Amiree al Hanbali of Najd.

Allamah Abdul Hayy Lucknawi was a prolific writer and in his short life of 39 years he authored approximately 120 books of which at least 86 were in Arabic. These works covered a wide range of topics including aqeedah, tafseer, hadeeth, the priciples of hadeeth, fiqh, the principles of fiqh, Arabic grammar etymology, history, biographies, and logic. He died in 1304 AH/1887 leaving behind many students including Imam Nimawi. May Allah shower his mercy upon him.

Imam Nimawi rahmatullahi alaih. (1278-1322 AH)
Dhaheer Ahsan bin Ali Nimawi, of Nini, a village in Adheem Abad, India. He was born in 1278 A.H. in Salihpur, Bihar. He began his studies at a young age and travelled to Lucknow, where he was instructed by a number of ulama including the famed Allamah Abdul Hady Luckhnawi, Hafidh Muhammad Abdullah Ghazipuri, Muhaddith Muhammad Saeed Adheemabadi, Muhaddith Qutb al Zaman and Shah Muhammad Fadhlur Rahman Muradabadi.

He once dreamt that he was carrying the Prophet’s noble body in a funeral. He interpreted this as being a good sign that he would hear and convey the knowledge of Prophethood, and thus busily engaged himself in the learning of hadeeth.

He authored a number of works including, Aathar al Sunan (a collection of ahadeeth arranged according to the chapters and masail of fiqh); al T’aleeq al Hasan (a commentary of Aathar al Sunan); T’aleeq al T’aleeq (a commentary of al T’aleeq al Hasan); Awshihat al Jeed on the topic of ijtihaad and Tafseer; and Jala al Aymayn fi Rafa’ al Yadayn (a treatise on the raising of the hands in salah). He died in 1322 A.H. May Allah shower his mercy upon him.

Allamah Anwar Shah Kashmiri rahmatullahi alaih. (1292-1352 AH)
Muhammad Anwar Shah bin Shaikh Muadham Shah Kashmiri. He was born in 1292 AH in Wudwan, Kashmir. He began studying with his father at a very young age, and by the time he was seven he had memorised the whole Quran and completed the detailed reading of a number of books on various topics. He continued his studies of Arabic, fiqh and related sciences under the ulama of Kashmir, and by the age of twelve began answering fatwa. He then travelled to Deoband in India to further his studies under Shaikh ul Hind Mufti Mahmood Hasan Deobandi and Shaikh Muhammad Ishaq Kashmiri. Later in life he also taught at the same institute.

His many students include Muhaddith Yusuf Bunnouri, Shaikh Habib ul Rahman Aadhami, and Moulana Badr Alam Merthi. His written works include Mushkilat al Quran, Faith al Bari (a commentary on Bukhari), al Arf al Shadiyy (a commentary on Tirmidhi) and al Tasreex bi ma Tawataara fi Nuzul al Maseeh (a
collection of *ahadeeth* proving the descent of the Prophet Isa ﷺ.) He died in Deoband in the year 1352 AH. May Allah have mercy on him.

Muhaddith Dhafar Ahmad Uthmani rahmatullahi alaih. (1310-1394 AH)
Dhafar Ahmad bin Lateef Uthmani Thanwi. He was born in 1310 AH in Deoband, India. He began his learning with a number of local teachers before moving toThanabhum where he was taught by various *ulama* including his maternal uncle Moulana Ashraf Ali Thanwi. He then studied *hadeeth* under Moulana Muhammad Rashid Kanpuri and Moulana Muhammad Ishaq Bardawani in Kanpur before finally travelling to Saharanpur to continue his studies with Muhaddith Khalil Ahmad Saharanpuri.

After graduation he engaged himself in teaching and writing for the rest of his life. His many works include the famous and indispensable *Fi`la al Sunan* (a large collection of *ahadeeth* on which many of the rulings of the Hanafi fiqh are based), *Mushkilat al Quran* and *Kashf al Duja an Wajh al Riba*. He died in 1394 AH. May Allah have mercy on him.

Muhaddith Yusuf Binnouri rahmatullahi alaih. (1326-1397 AH / 1908-1978)
Abu al Mahasin Muhammad Yusuf bin Sayyid Muhammad Zakariyya Binnouri Husaini. He was born in 1326 AH close to Peshawar. He learnt the Quran from his father and uncle and studied the basics of a few subjects with a number of *ulama* in Kabul. He then spent a few years in Darul Uloom Deoband before travelling to Jamia Islamia in Delhi, India where he completed his studies in *hadeeth* under a number of prominent *ulama* including Allamah Anwar Shah Kashmiri and Moulana Shabbir Ahmad Uthmani. He also taught here for some time whilst assuming other scholarly and literary responsibilities.

In 1951 he migrated to Pakistan where he established an institute for higher learning in Arabic and Islamic sciences. Apart from the students he taught in these establishments, many prominent *ulama* heard *hadeeth* and obtained *ijazah* from him. They include Shaikh Sulaiman bin Abdur Rahman al Sanee of Makkah, Shaikh Ibrahim Khatami of Madinah, Shaikh Abdul Aziz Uyan al Sud of Hims, Syria, and Shaikh Abdul Fattah Abu Ghuddah.

Muhaddith Yusuf Binnouri was a man of letters and authored a number of works including a partly completed commentary of Tirmidhi titled *Ma`arif al Sunan*, *Bughyay al Areeb fi Masaail al Qiblah wa al Muharriheeb*, and *Nafh al Anbar fi Hayat Imam al Asr al Shaikh Muhammad Anwar*. He died in 1397 AH. May Allah have mercy on him.

Shaikh ul Hadeeth Moulana Muhammad Zakariyyah rahmatullahi alaih. (1315-1402 AH)
Muhammad Zakariyya bin Muhammad Yahya Siddiqui Kandhalvi. He was born in Kandhla in the province of Muzaffarnagar, U.P., India in 1315 AH. His studies began at a young age. He learnt the basics of Urdu and Persian from his uncle Moulana Muhammad Ilyas before memorising the Quran and studying Arabic and other religious subjects under various teachers including his father, Moulana Yahya. During that period of childhood he was also blessed with the opportunity of spending time with his father in the company of the famous muhaddith and *faqeeh* Moulana Rashid Ahmad Gangohi. In 1328 he was taken to Mazahir ul Uloom, Saharanpur where he studied a number of books of *hadeeth* with his father before completing Bukhari and Tirmidhi with Muhaddith Khalil Ahmad Saharanpuri.

After graduation in 1335 AH he was appointed a teacher at the same institute, Mazahir ul Uloom. He progressed rapidly, assuming many responsibilities before becoming the head teacher. Although his proficiency and expertise were recognised in most fields of learning it was the science of *hadeeth* which remained his passion and focus of attention throughout his life. He engaged in the learning and teaching of this subject for many years with great diligence and devotion until he became exclusively referred to as ‘Shaikh ul Hadeeth’. Along with many other major books of *hadeeth* he taught the whole of Sahih Bukhari in thorough detail more than thirty times.

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576 Darul Uloom Binnouri Town, Karachi.

577 The presently published version contains the commentary of ahadeeth till the chapter Hajj.
Shaikh ul Hadeeth Moulana Muhammad Zakariyya authored over sixty works on various topics in both Arabic and Urdu. They include Awejaz al Masalik ila Muwatta Malik (a copious commentary of Imam Malik’s Muwatta published in fifteen volumes), Fadhail-e-A’maal (collections of ahadeeth with commentaries on numerous topics such as salah, Hajj, Quran, dhikr, sadaqah, and salat & salam upon the Prophet ﷺ), al Kawkab al Durri ala Jami’ al Tirmidhi (footnotes on Muhaddith Rashid Ahmad Gangohi’s lectures on Tirmidhi as recorded by his faithful student and disciple, Shaikh ul Hadeeth’s father Moulana Yahya Kandhalwi), and Lami al Darari (footnotes on Muhaddith Rashid Ahmad Gangohi’s lectures on Bukhari as recorded by his father). Towards the end of his life he emigrated to Madinah where he died in 1402 AH. May Allah have mercy on him.

Glossary

This glossary is designed to give the less familiar reader a brief and basic understanding of the terms used in this book. It is not intended to provide a comprehensive, linguistically accurate or terminologically conclusive definition of these Arabic terms, as such technical detail can be found elsewhere and is not within the scope of this work.

**adhan** Call to prayer.

**arkaan** The compulsory components of any act of worship without which it remains invalid.

**Asr** The third prayer of the day.

**awrah** The part of the body that must be covered.

**azeemah** Foregoing the concession in the hope of receiving a greater reward for adhering to the original.

**basmalah** Reciting ‘Bismillah al Rahman al Raheem.’

**dhaaeeef** ‘Weak’. Normally used to describe a narration that does not meet the stringent standards of saheeh or hasan hadeeth in terms of authenticity. Also used to describe a narrator who has been declared unreliable by recognised scholars because of his lack of integrity or poor memory.

**Dhuhr** The second prayer of the day.

**faqeex** (plural: fuqaha) Jurist; one who has extensive knowledge and experience in the science of figh.

**fardh** Obligatory, such as fardh salah as opposed to nafl (optional).

**figh** The understanding and application of Islamic ideas, laws, commandments, etc from the original sources of the Shariah.

**ghareeb** A hadeeth whose sanad contains one or more links of only one narrator.

**hadeeth** (plural: ahadeeth) ‘Tradition’. Normally used to describe the words, actions, features and silent approvals of the Prophet ﷺ.

**hafidh** (plural: huffadh) Most famously used to describe one who has committed the entire Quran to memory. In the context of hadeeth it is a comparative term referring to one who has expertise in this field regardless of the number of ahadeeth he has memorised.
hasan ‘Good.’ A term used to categorise a hadith whose sanad contains one or more reporters who are reliable, but maybe less able to preserve and memorise ahadith than the reporters of saheeh ahadith. Although hasan hasan may not fulfill the stringent conditions of a saheeh hadith, it is still considered authentic and therefore accepted as binding evidence and acted upon like a normal saheeh hadith.

hasan li ghairihi A particular hadith may be classified dhaeef owing to some weakness or defect, but may be upgraded to the rank of hasan because of some external factors such as supporting narrations. Such a hadith is known as hasan li ghairihi.

ihitfaz To lean to one side and rest on the posterior. It is more or less the same as sadl. (See below.)

ijazah ‘Permission.’ Normally refers to the official permission granted by a teacher to a qualified student to teach and continue the work in a particular field. An example is ijazah in hadith.

ijtihad Applying one’s mental faculties to the utmost and exerting oneself to pass judgement and reach an independent and original conclusion about a particular matter whilst making direct recourse to the original sources of the Shariah.

illah Defect. Normally used to describe a hidden defect in a hadith which may render it dhaeef despite the apparent soundness of its text and chain.

iqa’a iqa’a is of two kinds: the iqa’a of a dog, which is to place both the posterior and the hands on the floor and to raise the knees in front. The second form of iqa’a is to sit on the balls of the feet keeping the knees on the ground, and to rest the posterior upon the heels.

iqa’amah A brief call to prayer made immediately before the congregational salah. Its wording is similar to that of the adhan.

insad Chain of narration.

jahr To say or recite out aloud.

janaah Funeral.

jahr Disparagement. Used to describe a recognised scholar’s censure of a particular narrator whose reports he declares unreliable for some reason.

jayyid ‘Very good.’ Often used to describe an authentic sanad or hadith. It is recognised by the scholars as a form of saheeh.

jilsah al istrakah The sitting of rest.

kunya Apellation; alias.

layyin Soft. Used to describe weakness in a narrator.

leen Softness. Used to describe weakness in a narrator.

m’alool A hadith containing an illah.

madhhab School of thought.

makrooh Undesirable; discouraged; disapproved. Used frequently to classify something that has not been expressly forbidden in the Shariah but could fall in the category of prohibition because of circumstantial evidence or external reasons. It may also be used to describe something regarding which there appears to be conflicting evidence, thus making it prudent to abstain from it without absolutely declaring it forbidden.

marfu’ A hadith that is attributed directly to the Prophet ﷺ.

mas’alah (plural: mas’alil)

masjid Mosque.

maturik Abandoned. Used to describe a narrator or hadith.

mawqif A narration ascribed to a Sahabi ﷺ as different to marfu’, (one attributed directly to the Prophet ﷺ).

mu’allaq A hadith from the Prophet ﷺ or a narration from a Sahabi ﷺ quoted without a sanad.

mudallis One who practices taudhees.

muhaddith (plural: muhaddithun)

mujahid One who is qualified to do ijtihad.

munayalah To reel. In salah this means rising from the second sajdah in the first rak’ah and third rak’ah without sitting.

munkar A relative term employed for ahadeeth of a unique and peculiar nature, though it is most often used to describe a weak narration that contradicts other accepted ahadeeth.

munkar al hadith Refers to a reporter whose ahadeeth contain munkar narrations.

munqafi’ A hadith reported directly from a Sahabi by a Tab’ Tabiiee with the link of a Tabiiee missing. Sometimes this term is used to describe a hadith that contains any missing link.

muqtadi One who is praying salah behind the Imam in a congregation.
mursal A hadeeth reported directly from the Prophet ﷺ by a Tabiee with the link of a Sahabi missing.
musalli One who is performing salah.
mutawatir A practice, report or hadeeth related with tawatur (in succession) by such a large group of people at each stage that they cannot be expected to have agreed to lie collectively.
nafli Optional. Normally used for acts of worship such as nafli salah as opposed to faridh (obligatory) salah.
qawmah The period of standing after rak'u and before sujud.
qiblah The direction of the Ka'bah in Makkah, which is to be faced in prayer.
qunoot
rak'ah (plural: rak'aat) One cycle or unit of prayer consisting of qiyam, one rak'u, and two sujud.
rak'u The period of bowing in salah.
sajdah Prostration.
sajdah 'Honest.' Normally used in reference to a narrator who is trustworthy himself, but whose ability to memorise and preserve narrations does not match that of a thiqah reporter.
Sahabah (single: Sahabi) The noble companions ﷺ of the Prophet ﷺ who saw him as believers.
sahih A hadeeth whose uninterrupted sanad consists entirely of thiqah reporters who are both trustworthy and able to preserve hadeeth soundly. Both the chain and the text of the hadeeth must also be free from any shudhuul (irregularity: see shaadh below) or illah (defect).
sahw Error. Here it means an error committed in salah, which must be compensated for by adding two sujud at the end of the prayer.
sajdah Prostration.
saktah Brief pause of silence.
salah Prayer.
salah al janazah Funeral prayer.
salam The greeting at the end of salah with the words 'Assalamu ...'
sanad Chain of narration.
sarf Concealment; to conceal.
sawad A hadeeth or part of a hadeeth reported by a thiqah or saadoq narrator that contradicts a superior narration.
sawahid Supporting narrations related on the authority of different Sahabah ﷺ.
sujud Prostration.
sunnah A word of many meanings in different contexts. When used in conjunction with the word Quran as in 'Quran and Sunnah' it normally refers to the entire collection of ahadeeth that have been reported from the Prophet ﷺ.
surah Chapter of the Quran.
Surah al Fatihah The first chapter of the Quran.
t'deel Used to describe a recognised scholar's endorsement of a particular narrator whom he declares reliable and trustworthy.
t'alim Education; teaching.
t'aawwudh The saying of 'Aoudhu billahi minashaitanir rajeem.'
Tab' Tabieen The Muslim companions of the Tabi' un.
Tabi' un (Single: Tabi') The Muslim companions of the Sahabah ﷺ.
tadelles To report a hadeeth in a manner that conceals its weakness. This undesirable practice involves omitting the name of a weak narrator or identifying him with a less familiar name, or relating the hadeeth in a manner that falsely gives the impression that the narrator heard it himself.
tafsir Exegesis. Most often used to describe the commentary of the Quran.
tahiyah The recitation of the prayer: 'At-tahiyatu lillahi wassalawatu wata-ayibatu ...'
tahmiid The saying of 'Allahumma Rabbana wa lakaal Hamd' in the qawmah.
takbeer The saying of 'Allahu Akbar,'
takhirraj The referencing of hadeeth, mainly to their original sources of narration.
tarabb'u To draw out one's right leg towards the right side of the body and to place the left leg beneath the right leg.
**Bibliography**


77. *Kitab Adaab al Mashy ila al Salat*. Published by Jami’ah al Imam Muhammad, Riyadh as part of the ‘Muhammad bin Abdul Wahhab week’ project.
Reference Notes

When only the names of the authors of hadeeth are mentioned without the titles then the following books are being referred to. If the same authors are being quoted from their other works the specific titles will be mentioned. Note that this is relevant only to the works of hadeeth.

Imam Abu Hanifah.Ahadeeth narrated by the Imam with his own chain of narration and collected by Imam Abu al Muayyad al Khawarzami in his Jam‘ al Musaneed from a total of fifteen different Musnads.

Imam Malik in his al Mawatta.

Imam Muhammad in his narration of Imam Malik’s al Muwatta.

Abu Dawood al Tayalisi in his Musnad.

Abdul Razzaq in his al Musannaf.

Saeed bin Mansoor in his Sunan.

Humaidi in his Musnad.

Abu Bakr bin Abi Shaibah in his al Kitab al Musannaf fi al Ahadeeth wa al Aathaar.

Imam Ahmad bin Hanbal in his Musnad.

Abd bin Humaid in his Musnad (numbers given from Muntakhab Musnad Abd bin Humaid).

Darimi in his Musnad.

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Hakim in his *al Mustadrak ala al Saheehayn*.

Baihaqi in his *al Sunan al Kubra*.

Hafidh Ibn al Humam in his *Fath al Qadeer*.

Hafidh Zailae in his *Nasb al Rayah*.

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The divine gift of *salah* lies at the very heart of Islam, sustaining the truly unique relationship man has with his Creator. Understanding the fundamentals of this great treasure is the primary obligation of every believer.

This book, *The salah of a believer in the Quran and Sunnah* documents the authentic method of *salah* portrayed in the book of Allah and the *ahadeeth* of His Messenger ﷺ as understood and adopted by the pious predecessors of the best and earliest Muslim generations. It deals with the subject in a definitive manner relying on an exhaustive study of the relevant verses and *ahadeeth*. Readers are given a detailed and balanced insight into the sources which the *alim* Imams and jurists of the Hanafi *fiqh* rigorously studied under renowned scholarship in their sincere attempt to fulfil the Prophet’s ﷺ command ‘*Pray as you have seen me praying*’.

This book is an essential and indispensable reference tool for all Muslims who would like a simple yet comprehensive guide to *salah*, as well as for those who seek an in-depth and substantiated analysis of this fundamental pillar of Islam.

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