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 Moulana 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. Therefore, 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

* Hadhrat Moulana Yusuf sahib is one of the foremost disciples and khulafa of the late Shaikh ul Hadeeth Hadhrat Moulana Muhammad Zakariyya rahmatullah alaihi. He is the founder and patron of numerous religious establishments throughout the world including Darul Uloom al Arabiyyah al Islamiyyah, Holcombe, Barry, UK, where at present he is also the senior teacher of hadeeth. His students, who number many, are spread across the globe in the service of deep 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 Munir Moulana Riyadh ul Haq’s speeches, lectures and recordings with acceptance, inshā Allāh his writings will also be honoured with similar recognition and approval. “And this is not at all difficult for Allāh.” Ḥadīth

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

(Imām Moulana) Yūsuf (sahib).
Darul Uloom, Hulcombe, Bury.

Introduction

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

A Muslim is duly bound to obey Allāh and his Messenger 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 Qurān and the Sunnah of the Prophet. For the purpose of his understanding both sources are interdependent and indispensable. The Qurān is the word of Allāh, and the Messenger’s Sunnah serves as its exposition and practical application. The origins of both lie in revelation and, although one is ascribed to Allāh and the other to the Prophet, both stem from the same divine source. Allāh says of his Messenger, ‘Nor does he speak of (his own) desire. It is nothing but a revelation that is revealed.’

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

2 Ibrahim 14:20

The Sahabah, 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 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 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. The rest he would learn from his fellow companions who had seen or received the teachings at first hand.

After the Prophet 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 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 tradition of prophethood to their pupils amongst the Tabi'un, who in turn passed it on to their disciples amongst the Tabi' Tabieen. It was these very teachings that were collected by scholars such as Imam Abu Hanifah and the other figha and developed into a vast and complex yet coherent system of figh 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, taken ultimately from the Prophet himself.

These schools of figh, 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 and Sunnah directly, and who callously dismiss the madhab 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 madhab and take direct recourse to the original sources of the Shari'ah is but a simplistic slogan, which in one call endeavours to dispose entirely of a complex system of figh 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 figh 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 figh, 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 madhab of figh 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 figh. This practice originates from any wish to follow the opinions of individuals, but from an earnest and honest desire to fulfil the
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'im and Tab'i Tabi'in including Imam Abu Hanifah and his fellow scholars.

Under the pretext of a simplistic return to the Quran and Sunnah and as part of the wider current of Fiqh discussed earlier, this method of salah has also been subjected to a sustained and concerted attack of un scholarly 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 mujtahid 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, Tabi'im and Tab'i Tabi'in and, where relevant, from the verses of the Quran. In this 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'im. Some of the names of the Sahabah, Tabi'im, and the mujtahid 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 from as many different sources 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.
It should also be noted that whenever a hadeeth 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, Abi Dawood 61 & 618, and Tirmidhi 3.' These are the names of the authors with the reference number of the same hadeeth 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), Abi 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 hadeeth 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 ﷺ.

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

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Birmingham, UK
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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 qiblah 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 (muharim al mutaennah), which is:

أَلْهَةُ أَكْبَرُ
(Allahu Akbar)
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 thunn.

سُبْحَانَاللهِ وَبِحَمْدِهِ وَبِتَابُعٍ إِسْمَهُ وَعَالِمُ خَلْقِهِ وَإِلَهُ الْغَيْبِ
(Subhanallahu wa bihamdika wa tabarakasamuka wa ta'ala jaadduka wa la illaha ghairuk)
You are Glorified oh Allah and praised. Blissful is your Name and Elevated is your Majesty. There is no God besides you.

Followed by ta'awwudh,

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
(Aoudhu billahi minashshatan arjim)
I seek refuge with Allah from Shaitan the accursed
and then a recitation of Surah al-Fatiha (the opening chapter of the Quran).

On completing Surah al-Fatiha you should say Ameen silently, regardless of whether you are alone or praying behind the Imam. Then repeat the basmullah 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'un grasping your knees with the fingers outspread and keeping the back straight; not arched it, neither raising the head nor lowering it. Ensure that your arms are also kept free of the body. Say the tasbeeh

(Allahumma Rabbanu wa lakal Hamd)
Oh Allah, Our Lord! You are Praised.

Members of the congregation should only say 'Allahumma Rabbanu...' 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

(Subhiana Rabbiyal 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 ruk'un or for the sitting between the two prostrations.
Then repeating the *nikâh*, fall into the second prostration and after having recited the *msekheh* as in the first prostration, say the *nikâh* 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'at* of *salâh* are to be performed in a similar manner, with the same recitations, movements and postures. However, in the remaining *rak'at* you should not recite *tâhu* and *mukâirah*, and you should raise your hands with any *nikâh* as you did in the beginning of the *salâh*.

You should, however, recite *basmalah* before *Surah al-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 *naskhahud*:

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Allahumma salli ala Muhammadin(w) wa ala aali Muhammedin(k) kama sallaita ala Ibrahima wa ala aali Ibrahima innaka haummadun jami' um majeed. Allahumma baarik ala Muhammadin(w)
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(As-taâlâyatu lillahi wassalatu wa-t-tayyibatu was-salamu alâika ayuha nabiya wassalamu wabarakatu unâika, Assalamu alâika wa ala ibadîlhish salihicen, Ash-hadu anâ ilaha illalâhi wa ash-badn annaMuhammadan abdnhu 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 *naskhahud* as 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 *naskhahud* 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'at* of a *sana'ah salah*, you should only recite *basmalah* and then *Surah al-Fatihah*.

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

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Allahumma salli ala Muhammadin(w) wa ala aali Muhammedin(k) kama sallaita ala Ibrahima wa ala aali Ibrahima innaka hammaedu(3) majeed. Allahumma baarik ala Muhammedin(w)
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(Allahumma salli ala Muhammadin(w) wa ala aali Muhammedin(k) kama sallaita ala Ibrahima wa ala aali Ibrahima innaka hammaedu(3) majeed. Allahumma baarik ala Muhammedin(w)}
wa ala aali Muhammadin kama baarakta ala Ibrahima wa ala aali Ibrahima innaaka 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 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 hadith.

After completing your prayers you should say

السلام عليكم ورحمة الله

(Asalamu alikum wa rahmatullah)
Praye 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 Umair 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.’

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.’

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

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 Nakhai 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.’

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1 Bukhari 1 and Muslim 1967.
2 Bukhari 689 and Muslim 411.
3 Tabaqat in al-Tabaqat al-Awsat as quoted by Hafidh Haithami 2066. Also reported by Darqutni 1214. Muhyiddin Dharar Ahmad Ullumi has declared it hadith 27175.
4 For details of the lives, learning and works of both Hafidh Haithami and Muhyiddin Dharar Ahmad Ullumi see the biographies section at the end of the book.
5 For details of his life and learning see the biographies section at the end of the book.
6 Imam Muhammad in Kitab ul Aara'ar 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 * says, "I saw the Prophet * say the *takbeer* and place his thumbs close to his ears. He lowered down into *ruk*’ until each of his joints became motionless, and then descended (into *sujud*) with the *takbeer*. His knees went before his hands."[12]

In another narration Sayyiduna Anas * reports, 'When the Prophet * would say the *takbeer* he would raise his hands until he brought them in line with his ears and then say *Subhanak Allahu minna wa minkum..."* [13]

Sayyiduna Wail bin Hujr * says, "I saw the Prophet * raise his thumbs till his earlobes in *salah."

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 Muamal an Nuhuur* [15] and confirmed by the following *hadeeth*:

Sayyiduna Wail bin Hujr * says, "I saw the Prophet * raise his hands close to his ears when beginning *salah."

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.”[20]

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...
This explanation is confirmed by the following hadith:

Sayyiduna Wail bin Hujr relates that he observed the Prophet ﷺ 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 Sahih Muslim:

"As for the manner of raising the hands, the best known view in our madhab 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 Saidi as 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 Bana Zurayq whilst we were there. He said, 'There are three things which were of the practice of the Prophet ﷺ but which people have now abandoned: when the Prophet ﷺ would stand for prayer he would do this.' (Explaining this) Abu Amr (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 ﷺ said, 'What is it with certain people that they raise their gaze towards the sky in their salah?' Sayyiduna Anas says, 'The Prophet ﷺ then spoke so strongly about this that he said, 'Either they refrain from this or their sight will be taken away.'

Muhammad Ibn Seereen relates that they - the companions of the Prophet ﷺ - would recommend that a person's gaze does not go beyond the place of his prayer.29

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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 Huwaysir as in Muslim, but Allamah Anwar Shah Kashmiri says in his Arabic commentary of Bukhari, Fath al Bari that this has never remained the practice of any one in the sunnah. See the
27 The fingers are to be spread out in sah or whilst grasping the knees, and kept tightly together in sajjid. Apart from these two instances the fingers are to be kept in their natural position in salah, not held too tightly together and not too spread out. See the hadith of Sayyiduna Wail bin Hujr as 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 Baihaqi 2317. Hakim declared it saheeh and Dhahabi agreed.
29 Bukhari 717.
30 Saeed bin Maason as quoted in Muslim 219/4 and Fath al Bari 2395. Hafiz ibn Hajar adds that his narrators are authentic. Also reported by Baihaqi 3841.
Sayyiduna Anas ﷺ narrates that the Prophet ﷺ said, 'Oh Anas! Focus your gaze where you will prostrate.'

Imam Abu Hanifah,32 Imam Abu Yusuf,33 Sufyan al Thawri, Imam Muhammad,34 Hasan bin Hayy, Imam Shafiee 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 ihreemah).

Allah says in the Holy Quran:

And (who) mentions the name of his Lord and prays.15

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 rubu.'36

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'ah. He would then read 'Sami Allaha li man hamdah' (Allah has heard the one who praised him) when rising from ruk'ah. When standing he would say 'Rabbana lakal llama' (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.38

Ibrahim al Nakhai says, 'Whoever does not say the takbeer when beginning salah then he is not in salah.'39

There is no disagreement among the scholars that the takbeerat al ihreemah is obligatory, and without it the salah is not valid.40

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.'41

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.42

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'ah. He would then read 'Sami Allaha li man hamdah' (Allah has heard the one who praised him) when rising from ruk'ah. Whilst standing he would say 'Rabbana lakal llama' (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.38

Ibrahim al Nakhai says, 'Whoever does not say the takbeer when beginning salah then he is not in salah.'39

There is no disagreement among the scholars that the takbeerat al ihreemah is obligatory, and without it the salah is not valid.40

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.'41

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.42

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11 Balqawi 3545. Muhaddith Dhafer Ahmad al Dhammi quotes 1666 from Abu al-Aswad that Dhammi has narrated this hadith in his Ahmad al Firdaws and that it is hasan fi gharaib. He also quotes Ibn Hajar Makaki who says that the hadith has a number of chains that make it eligible for the rank of hasan.
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 and learning see the biographies section at the end of the book.
35 al Anbari 1315.
36 Abul Razzaz 2539, Ibn Abi Shaibah 2378, Ahmad 1009, Ibn Majah 275, Abu Dawood 61 & 618, and Tirmidhi 3. Imam Nawawi has declared its isnad saheeh in al Majma'a 340. Hakim has also narrated it (457) on the authority of Sayyiduna Abu Sa'eed al Khudri ﷺ saying that it is saheeh. Dhibabi agreed with him.
37 Ibn Majah 833. Imam Nimavi declares it hasan (312).
38 Bukhari 756.
39 Imam Muhammad in Khatib al Ahbara 74.
40 Khatabat al Ummat fi Khilaf al Atmaah, p29.
41 Malik 378 and Bukhari 707.
42 Ibn Khuzaimah 480 and Balqawi 2325. Imam Nimavi has classified it saheeh (323).
Sayyiduna Abdullah bin Mas'ud reports he was once praying salaah having placed his left hand on his right. The Prophet ﷺ saw him and placed his right hand over his left.⁴³

Qabeesah bin Hulb narrates from his father who says: 'The Prophet ﷺ would lead us in prayer and would clasp his left hand with his right hand.'⁴⁴

The hadith related to the fastening of the hands contain both words: ‘'affaft’ and ‘wadh’ 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 ways as some Hanafi ulama have preferred (such as Imam Shurambuldi), or by encircling the left wristbone with the right thumb and small finger, and placing the remaining fingers on the lower left arm as explained by other Hanafi ulama and quoted by Hafizh Badr al Deen Aini in Umrat al Qari, his commentary of Bukhari.⁴⁶

You should position both hands below the navel.⁴⁷

Sayyiduna Wail bin Huir says: 'I saw the Prophet ﷺ placing his right hand over his left in prayer, below the navel.'⁴⁸

Sayyiduna Ali says: 'It is part of the sunnah of prayer to place the palm over the palm below the navel.'⁵⁰

Sayyiduna Abu Hurairah says: 'The positioning of the hands upon the hands in prayer is below the navel.'⁵²

Although these are the words of Sayyiduna Ali and Abu Hurairah they are equivalent to the direct command of the Prophet ﷺ himself because, according to the view adopted by the majority of scholars, statements of the Sunnah ﷺ such as 'we were commanded to do this', 'we were forbidden to do this' or 'it is permissible to do so' are all to be placed in the category of a marfu' hadith.⁵¹ It is inconceivable that the Sunnah ﷺ would make such categorical statements without having seen or heard something to the same effect from the Prophet ﷺ. In the light of this principle, the Hanafi scholar Ibn Qudairah concludes in his famous work al-Mughair: 'This practice goes back to the Sunnah of the Prophet ﷺ.'

Both these hadiths, which as explained above are in the category of marfu', are supported by the other narrations of the Sunnah and hadith.

1708 All scholars have declared them to be halaal because of Abdul Rahman bin Ishaq al Kufi but Muhammad Dhafar Ahmad al-Hinawi has classified them haram in his Fatawa...
Hajjaj bin Hasan said, 'I heard Abu Mijlaz' say or I asked him how should I place my hands.' He replied, '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 Nukhai 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 Nakhai 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 Qubaisah:

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Then quietly read tawaf
Allah says in the Holy Quran

And hymn the praise of thy Lord when you stand.
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Dhahhak says in the commentary of this verse, 'This means to say:

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

Sayyiduna Abu Saeed al Khudri narrates that when the Prophet would begin salah, he would say 'Subhunnahu Allahumma...'

Then quietly read tawaf.

Allah says in the Holy Quran

And hymn the praise of thy Lord when you stand.

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

"Subhunnahu Allahumma..."

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

`Fastening the hands in prayer is the practice of the learned Sahabah, Tabi'in and Tabi' Tabieen. They are of the view that the individual performing the prayer should place his right hand on his left. Some of them then say that the same position should be about the navel whilst others contend that they should be placed below the navel. All is permissible in their view.'
The same hadith has also been reported from Umraul Mu'mineen Aisha 26<sup>a</sup> and Sayyiduna Aunus 26<sup>o</sup>, as well as other Sahabah 3.<sup>a</sup>

Abdulah reports that Sayyiduna Umar bin al Khattab 3. would recite the following words loudly (in sukh) 'Subhanak Allahuumma...'.

Aswad reports that when Sayyiduna Umar bin al Khattab 3. would begin sukh he would say Subhanak Allahuumma...<sup>26<sup>a</sup></sup>

It is also narrated as being the practice of Sayyiduna Uthman, 6<sup>a</sup> Sayyiduna Abu Bakr, 6<sup>a</sup> and Sayyiduna Abdullah bin Mas'ud 6<sup>a</sup>.

There are a number of other hadiths that have been mentioned in the musnad. These are also permissible but the above hadith is preferred because this is what the companions chose and occasionally read aloud to teach people. This is evidence of it being better and the preferred sunnah of the Prophet 3.

This is the view of Alqamah, Aswad, Ibrahim al Nakhai, Alaa, Imam Abu Hanifah, Imam Muhammad, Safyan al Thawri, Ishau bin Rahuyah, Imam Aunus and their followers as well as many others.

After narrating the above hadith of Sayyiduna Abu Saeed 3. Imam Tirmidhi says, 'This is the practice of most of the people of learning from amongst the Sahabah and others.'

Ta'awuwuh.

Allah says in the Holy Quran:

> Ta'awuwuh.

Allah says in the Holy Quran:

\[
\text{Subhanak Allahuumma...}
\]

This is the practice of most of the people of learning from amongst the Sahabah and others.

Aswad says, 'Sayyiduna Umar 3. started sukh, said the inkhtah and then recited:

\[
\text{Subhanak Allahuumma...}
\]

Abu Wail reports that they (the companions 3.) would say the at-tahdudh and basmalah silently in sukh.

And basmalah.

Sayyiduna Aunus bin Malik 3. says, 'I prayed sukh behind the Prophet 3., Abu Bakr, Umar and Uthman 3. and I did not hear one of them recite Basmalah ul rahmat ul rahmeen loudy.'

**4 Ibn Abi Shaibah 2195, Taharri 1/191 and Baihaqi 2350. Imam Nisawi says that its hadith is saheeh (1337).**

**5 Ibn Majah 2/365.**

**6 Ibn Majah 2/365.**

**7 Hakim declined it suheeh and Dhahabi agreed with him.**

**8 Abu Younas 3735. Taharri in at Muntah hul tawhid as quoted by Hafidh Haihnon 3/107. Hafidh Haihnon add that its narrators are authentic. Also reported by Danquhri 3/135. Ibn Qudamah says in al Jami' 2/27 that its narrators are all authentic.**

**9 Muslim 390.**

**10 Ibn Abi Shaibah 2195, Taharri 1/198 and Baihaqi 2350. Imam Nisawi says that its hadith is suheeh (1337).**

**11 Danquhri 3/141.**

**12 Ibraheem ibn Aas 3. and the companions 3. would say the at-tahdudh and basmalah silently at sukh.**

**13 Malik 179, Muslim 399 and Nisai 350.**

**14 Ibraheem ibn Aas 3.**
The son of Sayyiduna Abdullah bin Mughaffal narrates, ‘My father heard me reading Bismillah al Rahman al Raheem in salah. He said, “Oh my son. An innovator are you? Beware of innovation.” (The son of Abdullah bin Mughaffal 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, Abu Bakr, Umair and Uthman, and I did not hear anyone of them recite Bismillah al Rahman al Raheem, therefore do not recite it. When you pray with the Prophet read al Huwaala Ulil Hameen.”

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. 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 Israq, Abu Ubaid, Ibn al Mubarak, Sufyān al Thawri, Ibn Abī Layla and Hasan bin Hayy.

Following on a recitation of Surah al Fatiha.

Sayyiduna Ubaydah bin Samit reports that the Prophet 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 say, ‘He who prays one rakah in which he does not recite Surah al Fatihah has in fact not prayed at all, unless he is behind an Imam.’

Ahadith such as those mentioned above which stress the obligation of Surah al Fatihah are for the Imam or the individual, not the imamah. 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 Yusufi, Imam Muhammad, their followers and the clear majority of the Ulema.

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

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

Sayyiduna Abu Hurairah says that the Prophet said, ‘When the Imam says “Ghairil Maqhdhoobi Alaihim Waladhaalleen” 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 all his past sins forgiven.’

Sayyiduna Abu Hurairah relates that the Prophet said that the Prophet said, ‘Do not try to outdo the Imam. When he pronounces the takbeer, you say it also; when he recites “Waladhaalleen” then say Ameen; when he perfoms the ruku you do it also; and when he says “Sami Allahu li man Hamidali say Allahu Hamidali.”’

As can be deduced from the above hadith the Ameen should be said silently just as ‘Alhamdulillah lakal Hameen’ is said silently.

Sayyiduna Wail bin Hujr says, ‘The Prophet led us in salah. When he recited “Ghairil Maqhdoobi Alaihim Waladhaalleen” he said Ameen silently. (Literally, He kept his voice silent.)’ He also
placed his right hand on his left hand, and said the salam to his right hand.\textsuperscript{90}

Ibrahim al Nakhi says, 'There are five things which the Imam says silently: “Subhanak Allahumma...”, it’imuruth, waaslah, Ameen, and “Allahumma Rabba ‘in ni’al Hamit”.\textsuperscript{81}

Abu Wail reports that Sayyiduna Ali \textsuperscript{42} and Sayyiduna Abdullah bin Mas’ud \textsuperscript{46} would not say the basmalah, waaslah or Ameen loudly.\textsuperscript{82}

Abu Wail says that Sayyiduna Umar \textsuperscript{4} and Sayyiduna Ali \textsuperscript{42} would not say the basmalah, it’imuruth or Ameen loudly.\textsuperscript{83}

Saying Ameen silently was the view and practice of Sayyiduna Umar, Sayyiduna Ali, Sayyiduna Abdullah bin Mas’ud, Ibrahim al Nakhi, Shahi. Ibrahim al Taimii, Imam Abu Hanifah, Imam Abu Yusuf, Ibrahimi Malik, Imam Muhammad, their followers and the people of Kufah. It was also the last view of Imam Shafi‘ee, and Ibn Jarir al Tabari says as quoted by Ibn al Turkumani\textsuperscript{78} that this was the practice of most of the Sahabah \textsuperscript{42} and Tabi‘im.\textsuperscript{85}

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:

\[
\text{فَذَٰلِكَ كَيْسٌ مِّنَ الْقُرْآنِ}
\]

Thus, recite whatever may be possible from the Quran.\textsuperscript{87}

Sayyiduna Abu Qaladah \textsuperscript{42} narrates that the Prophet \textsuperscript{4} would recite Surah al Fatiha and another surah in the first two rak’ah 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’ah he would read only Sanah al Fatiha.\textsuperscript{88}

Sayyiduna Uthaylah bin al Samiti \textsuperscript{42} narrates that the Prophet \textsuperscript{4} said, 'There is no salah for one who does not recite the mother (essential chapter of the book and more).\textsuperscript{89}

Sayyiduna Abu Sa‘ood al Khudri \textsuperscript{42} relates that the Prophet \textsuperscript{4} said, 'The key to salah is purity, its consecration is nikah, and its consecrating act is the salam. And there is no salah for one who does not recite ‘Alhumdulilah...’ (the opening chapter of the book) and a surah in an obligatory or other (prayer).\textsuperscript{90}


\textsuperscript{81} Imam Muhammad in his Kitab al Anbaar 83 (mentioning four instead of five: Abdul Razzaq 3597, and Ibn Abi Shabah 8419. Imam Shafi‘ee says that its Isnaad is saheeh 1386). Muhaddith Dhaifor Ahmad al-Uthmani says that its narrators are authentic (724).

\textsuperscript{82} Tabarani in al-Mujam al Khasser as quoted by Hafidh Haihami 2/105. Hafidh Haihami says that the sanad contains Abu Sa‘ood al Bagool who is authentic and nuniathis. Muhaddith Dhaifor Ahmad al-Uthmani classifies it as saheeh 2250.

\textsuperscript{83} Ibn Jarir in Tabari in Tadhkheeb al skatibeeh as quoted by Ibn al Turkumani 2/270. Also reported by Tabarani 1/702. Muhaddith Dhaifor Ahmad al-Uthmani says that its narrators are those of the six books of hadith except for Abu Sa‘ood al Bagool who is authentic and nuniathis.

\textsuperscript{84} For details of his life and learning see the biographies section at the end of the book.

\textsuperscript{90} Ibn al Turkumani 2/285.

\textsuperscript{14} For a more detailed discussion of this topic see Chapter 5 in Part Three.

\textsuperscript{85} al Mundhiri 238.

\textsuperscript{78} Muslim 451, Bukhari 725.

\textsuperscript{86} Muslim 394, Abu Dawood 823 and Ibn Hibban 1783.

\textsuperscript{87} Imam al-Uthmani 2/240. 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.

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 (his from the Prophet they stopped reciting behind him in those salah in which he would pray loudly."

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

Sayyiduna Alu Nisa al Ash'ari says, 'The Prophet taught us that "When you stand up for prayer one of you should lead (he rest, and when the Imam recites remain silent."'

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. Indeed there is a duty in salah for which the Imam is sufficient for you.'

Nafi' reports that when Sayyiduna Abdullah bin Umair 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 Umair would not recite behind the Imam.'

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

The above hadith has also been reported from the Prophet on the authority of the noble Sahabah A'ash, Abdullah bin Abbas, Abu al Qiste al Khudri. Abdullah bin Umar, Ali, and Abu al Darda. 

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91 Al A'ra'id 7.261.
93 Ahmad 9151. Also reported by Ahmad bin Marwah and Abu bin Humayd in their Mishkat with a saheeh hadith as quoted by Bauscevic in Hithr at Zanjah Chapter 150, hadith 313. Narrated also by Iha Majah 846. Aha Dawood 603. Nasa'i 921 & 922 and Tahawi 1217. Imam Nasa'i says that its isnad has saheeh. Allamah Abdul Hakey Lucknowi categorically concludes in his Imaam al Kalam, p.65 that the hadith is authentic after quoting many of ahadith who have declared it saheeh including Imaam Ahmad. Ibn Hiblan, Alamah Abdul Hakey Lucknowi's life, learning and works see the biography section at the end of the book.
94 Almadi 19234. Mission 404 (as part of a longer hadith), and Ibn Majah 847.
Ahadeeth such as those above stressing the obligation of Surah al Fatiha are for the Imam or the individual, not the un converted. 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 umma. 109

Wahb bin Kaysan reports that he heard Sayyiduna Jabir bin Abdullah say, 'He who prays one rak'a in which he does not recite Surah al Fatiha 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 said, 'whenever he rose or fell (into sujud or prostration). Having completed the sujud he would turn round and say, 'Amongst you my salah is the closest to that of the Prophet ﷺ.' 105

Sayyiduna Abdullah bin Mas'ud ﷺ 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 &.' 104

And, without raising your hands

Alqama relates that Sayyiduna Abdullah bin Mas'ud ﷺ 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. 100

The above hadith has also been reported by Imam Nasai with the following wording: 'Should I not inform you of the salah of the Prophet ﷺ?' He then stood up and raised his hands once in the beginning. He did not raise them again.110

Sayyiduna Abdullah bin Mas'ud ﷺ reports that the Prophet ﷺ would raise his hands at the time of the first takbeer and not raise them again.111

Sayyiduna Baraa bin Azib ﷺ relates that when the Prophet ﷺ would begin sujud he would raise his hands close to his ears and then not raise them again.112

Sayyiduna Abdullah bin Umar ﷺ narrates that the Prophet ﷺ would raise his hands when beginning sujud and then not raise them again.113


Nasai 1026. Muhaddith Dhalal Ahmad Ullahin says 814 that his narrators are those of both Bukhari and Muslim except Sayyid who is unaccepted by Imam Ullah as an authentic narrator of Muslim.

Tahawi 1:224 with two different narrators. Muhaddith Dhalal Ahmad Ullahin has dismissed each narrator of both these sources and states that they are all unauthentic. 117

Abd Ibn Razzaq 2:311. Ibn Abu Shuayb 2:440. Abu Dawood 1:479; and Abu Yulaylat 1:98, 160, 169, & 1692; and Tabah 1:1224. Allanan Anwar Shihab al Khudri tells us 2496 that Muhaddith Yusuf al Bini 2479 says, 'In short, this discussion of the issue from the angle of both hadith and historical data concludes that it is correct to use the hadith of Baraa (bin Azib) as its evidence with the authentic additional wording (for he would not raise them again).'

Ullah in al Khilafiyat as quoted by Hafidh Zaalle in 1720. Muhaddith Yusuf al Humadi 2496 quotes Qadi Abu Sufyan in al Diwan al Tameem in my view this hadith is doubtfully reliable.' He also quotes 2496 Allanan Anwar Shihab al Khudri's as saying, 'The sound mentioned in the hadith (Nash al Ra'yah by Hafidh Zaalle) is sujud.' For details of Hafidh Zaalle's life, leaning and works see the biographies section at the end of the book.
Abbad the son of Sayyiduna Abdullah bin 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.\(^\text{114}\)

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.'\(^\text{115}\)

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'ahib, Ibrahim, and Isba ut raising their hands except when beginning their salah.'\(^\text{116}\)

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

Abdul bin Kahab narrates from his father that Sayyiduna Ali would not raise his hands except in the beginning of salah. He would not raise them again after this.\(^\text{118}\)

Abdul 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.'\(^\text{119}\)

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.'\(^\text{120}\)

Abdul Azeez bin Hakeem says, 'I saw Ibn Umar raise his hands in 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.'\(^\text{121}\)

Imsain bin Abdul Rahim relates, 'Amir bin Murrah and I visited Ibrahim al Nakhal. Amir said, 'Alqamah bin Wail al Hadhrami narrated to me from his father that he saw salah with the Prophet. He saw him raise his hands when he said the takbeer, when he bowed into ruku 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.'\(^\text{122}\)

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\(^{114}\)Baalawi in his al Misafirin as quoted by Hafidh Zailace 1721. Abanmar Anwar Shah al Kashti as quoted in Muslim al Sahn 2/286, I have reviewed the narrators of his report and the conclusion of the research was that it is saheeh. He also added, 'It is a hadith munafik.'

\(^{115}\)Ibn Ishaq asks, 3109, Dahunin 1210, and Hafidh 2533. Ibn al Turkumani says that this is a hadith supporting narration. The hadith contains Muhammad bin Jahan bin Suyayr who has been declared weak by some, reliable by others. Abdullah Dahlan Ahmad Dhaimi 35674 confirms his position at length before concluding that his hadith is at least weak.

\(^{116}\)Ibn Abi Shaibah 2454 and Tahawi 1/227. Imam Tahawi says that it is a saheeh hadith. Ibn al Turkumani says 2109 that this hadith is saheeh according to the conditions of Muslim. Bottom Ibn Aljar says in al Dimaynah pi 13 that its narrators are authentic.

\(^{117}\)Abdul Razzaq 2528-2535. Ibn Abi Shaibah 2443 and Tahawi 1727. Imam Nimawi says that its report is jiraid (very good) and mursad.

\(^{118}\)Ibn Sirin Muhammad in his al Manwata 109, Ibn Abi Shaibah 2442, Tahawi 1/225 and Bakhari 2535. Hafidh Zailace says that it is a saheeh hadith 1406. Hafidh Ibn Aljar says in al Dimaynah 1/113 that its narrators are authentic and Hafidh Badi al

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\(^{122}\)Ibn Abi Shaibah 2455 and Tahawi 1/227. Imam Tahawi says 2115 that this hadith is in the case of Muslim. Also reported by Tahawi 1/224, Dahunin 1108 and Baalawi 2536.
Sayyiduna Jabir bin Samurah Ṣaḥḥaḥ 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 sāḥih.'"

Abu Bakr bin Ayyash says, "I have not seen a single fuqahā do it: raise his hands at any time other than the first takbīr.'"

Muhaddith Dhafar Ahmad al Uthmani writes, "This shows that the raising of the hands when bowing into rukū‘ and when rising from it was most likely not practiced widely during the time of the Tabi‘īn, for Abu Bakr bin Ayyash was one of the foremost Tabi‘ī Tubi‘īn. Malik who was also a prominent Tabi‘ī Tubi‘ī sees as is recorded in al Muhtār ‘alā Khura, ‘I do not know of raising the hands in any ḥukm of sāḥih, neither whilst rising in bowing except in the beginning when he should raise his hands slightly.'" llul al Qasit also says, "Raising the hands was weak in the view of Malik except in the beginning of sāḥih." This also shows that the raising of the hands was generally not practiced during that time.

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 takbīr of intihālūnūh. And Allah knows best."

After narrating the above hadith of Sayyiduna Abdullah bin Mas‘ūd Ṣaḥḥaḥ, Imam Tirmidhi comments:

There is a narration of the same meaning on the authority of Hurayr bin Azib Ṣaḥḥaḥ, Abdullah bin Mas‘ūd Ṣaḥḥaḥ is hasan, and many of the Prophets Ṣaḥḥaḥ learned companions are of the same view, i.e., the hands should not be raised during sāḥih except once in the beginning. This is also the view of Sufyan al Thawri and the people of Kufah.

Not raising the hands except in the beginning of sāḥih was the known practice of Sayyiduna Abu Bakr, Sayyiduna Umar, Sayyiduna Ali and Sayyiduna Abdullah bin Mas‘ūd as well as many others from amongst the learned Sahabah Ṣaḥḥaḥ as mentioned by Tirmidhi above. It has also been reported from Sayyiduna Ibn Mas‘īd and others. From amongst the Tabi‘īn it was the known practice of the companions of Sayyiduna Ali and Sayyiduna Ibn Mas‘ūd, Aswad bin Yazeed, Alqamar bin Qais, Ibrahim bin Nahl, Khalid ibn Qais, Abī Haẓim, Amīr al Sh’abī, Abī Islaq al Sabīlī, Wāqa‘, Ausūl bin Khalīf, virtually all of the fuqahā and people of Kufah, and many in other cities. It is also the view and practice of Mughirah, Hasan bin Sālih, Sufyan al Thawri, Harun bin Hāyy, Wāqa‘, Islaq bin Abu Isma‘īl, Imam Abu Hanīfah, Imam Malik, Imam Abu Yūnis, Imam Muhammad and their followers.

'Hear down into rukū‘.

Allāh says in the Holy Quran:

وَأَشْكُلْنَاهُ مِنْ قَرْنِينَ

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

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 your body.131

Salim al Barrad relates in the longer hadith describing Sayyiduna Uqbah bin Amr's demonstration of the Prophet's prayer132 that 'When he performed the ruk'ah, he placed his palms on his knees with his fingers slightly lower, and distanced his arms from his body until he was motionless.'133

Sayyiduna Ibn Abbas says, 'When the Prophet would bow down into ruk'ah (his back would be so straight that) if water was poured onto his back it would settle there.'134

Sayyiduna Abu Hurairah 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 rubah, face the qiblah, pronounce the takbeer, and recite whatever Quran you may know. Then bow down until you are motionless in ruk'ah. 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.'135

The same hadith has also been reported on the authority of the noble Sahabah Sayyiduna Nu'man bin Murräh,137 Sayyiduna Abu Hurairah,138 and Sayyiduna Abu Saeed al Khudri.139

Sayyiduna Ali bin Shaitan (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'ah and sujud. When the Prophet completed his salah, he said, 'Oh Muslims! There is an invalidity for one who does not straighten his back in ruk'ah and sujud.'140

Sayyiduna Abu Humairah, Sayyiduna Abu Usaid, Sayyiduna Sahl ibn Sa'd and Sayyiduna Muhammad bin Salamah came together and discussed the salah of the Prophet. Sayyiduna Abu Humairah said, 'I am the most knowledgeable of you about the salah of the Prophet. When he would bow down into ruk'ah 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.'141

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'ah or sujud, and nor does he straighten his back in ruk'ah or sujud.'136

Unlike men, in ruk'ah, women should tuck their arms into the body and not spread them outward. They should also simply place their hands on 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.

137 Ahmad 11138, Darimi 1328, Ibn Khudair 669, Tabarani in at M'ujam al kadhir 3253 and Hakim 835. Hakim declared it saheeh and Dhamahi agreed. Hafidh Haitham also says that its narrators are those of Bukhari.

138 Malik 401.

139 Ibn Hibban 1885, and Hakim 836 who declared it saheeh and Dhamahi agreed.

140 Abu Dawood Tayalisi 2219, Ahmad 11549, and Ibn Yaa'la 1311.

141 Ahmad 15862, Ibn Majah 871 and Ibn Hibban 1888. Imam Nimawi says that its nuoms is saheeh (420).

142 Tirmidhi 260. He adds that the hadith is hasan saheeh.
Sayyiduna Wail bin Hujr reports that when the Prophet ﷺ would bow down into ruku 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 ﷺ said, “The knees are sujud for you so grasp your knees.”

Say tasbeeh for a minimum of three times.

Allah says in the Holy Quran:

"Then hymn with praise the name of your Lord, the Most Great.”

Sayyiduna I’qbal bin Aamir al Juhani ﷺ narrates, ‘When the verse ‘Then hymn with praise the name of your Lord the Most High’ was revealed to the Prophet ﷺ, he said, ‘Place this in your ruku.’ And when the verse ‘Then hymn with praise the name of your Lord the Most High’ was revealed he said, ‘Place this in your prostration.’

Sayyiduna Hudhayfah ﷺ says that he prayed salah with the Prophet ﷺ who would read ‘Subhannahu Rabbiyal A‘laah’ three times and this is the minimum, and when he bows into prostration he should say ‘Subhannahu Rabbiyal A‘laah’ three times and this is the minimum.

It should be noted that whilst other du’as are also quoted in the hadiths about the Prophet’s ﷺ own practice have been narrated on the authority of Sayyiduna Abu Bakrah ﷺ and Sayyiduna Uthair bin Matin ﷺ.

Sayyiduna Abdullah bin Mas‘ud ﷺ relates that the Prophet ﷺ said, ‘When one of you bows down into ruku he should say ‘Subhannahu Rabbiyal A‘laah’ three times and this is the minimum, and when he bows into prostration he should say ‘Subhannahu Rabbiyal A‘laah’ three times and this is the minimum.

And then rise again in the standing position (jiyim) saying ‘Sami Allahu li man Hamidah (Allah hears those who praise Him). You should stand erect and say ‘Allahu A‘lamin ‘Rabbana li man Hamidah’ (Oh Allah, Our Lord! You are Praised).’

Sayyiduna Abu Hurairah ﷺ narrates that the Prophet ﷺ said, ‘When the Imam says “Sami Allahu li man Hamidah” say “Allahu Hamidah.” For one whose above prayer coincides with that of the angels will have all his past sins forgiven.”

131 Ihtibah 1917; Taba‘ani in al Muyjam al Kaber as quoted by Hafidh Hanham 2135; and Balqai 2892. Hafidh Hanham says that its isnad is hasan.
132 Ihtibah 1917; Taba‘ani in al Muyjam al Kaber as quoted by Hafidh Hanham 2135; and Balqai 2892. Hafidh Hanham says that its isnad is hasan.
133 Ihtibah 1917; Taba‘ani in al Muyjam al Kaber as quoted by Hafidh Hanham 2135; and Balqai 2892. Hafidh Hanham says that its isnad is hasan.
134 Tirmidhi 258 and Nasai 1034. Imam Tirmidhi says the hadith is hasan saheeh.
135 al Waqiah 5674.
136 Abu Dawood Tayalisi 1000, Ahmad 16961, Darimi 1305, Ibn Majah 887, Abu Dawood 899, Abu Yaa‘la 1723, Ihtibah 1917; Taba‘ani 1235, Ibn Hibban 1895, Tabarani in al Muyjam al Kaber 889, Hakim 818 and Balqai 2555. Imam Nawawi says that the hadith is hasan as quoted by Mulla Ali Qari in al Muraqqa, and Imam Nawawi also declares it hasan (424).
137 Ihtibah 1917; Taba‘ani in al Muyjam al Kaber as quoted by Hafidh Hanham 2135; and Balqai 2892. Hafidh Hanham says that its isnad is hasan (423).
138 Hajar as quoted by Hafidh Ibn Wajih in alkubra as quoted by Hafidh Hanham 2135; and Balqai 2892. Hafidh Hanham says that its isnad is hasan (425).
139 Hajar as quoted by Hafidh Ibn Wajih in alkubra as quoted by Hafidh Hanham 2135; and Balqai 2892. Hafidh Hanham says that its isnad is hasan (425).
140 Hajar as quoted by Hafidh Ibn Wajih in alkubra as quoted by Hafidh Hanham 2135; and Balqai 2892. Hafidh Hanham says that its isnad is hasan (425).
141 Ihtibah 1917; Taba‘ani in al Muyjam al Kaber 1572 and in Musnad al Nunnayyen 1159.
142 Ihtibah 1917; Taba‘ani in al Muyjam al Kaber 1572 and in Musnad al Nunnayyen 1159.
143 Ihtibah 1917; Taba‘ani in al Muyjam al Kaber 1572 and in Musnad al Nunnayyen 1159.
144 Ihtibah 1917; Taba‘ani in al Muyjam al Kaber 1572 and in Musnad al Nunnayyen 1159.
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 ruku. When he raised his back from ruku he would say ‘Sami Allah, ‘m man Hamidah', and then whilst standing he would say 'Rabba na lakal Haad'.

Both ‘Allahumma Rabba na lakal Haad' and ‘Rabba na lakal Haad' can be recited as shown above. It is also permissible to say ‘Rabba na na na lakal Haad' and ‘Allahumma Rabba na lakal Haad' as found in numerous saheeh ahadees. 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 na'. Sayyiduna Abu Hurairah narrates that the Prophet ﷺ said, 'When the Imam says 'Sami Allah, ‘m man Hamidah', say ‘Allahumma Rabba na lakal Haad'. For he whose above prayer coincides with that of the angels will have all his past sins forgiven.

Amir al Sh'ahi says, 'The congregation behind the Imam will not say ‘Sami Allah, ‘m man Hamidah’. They will only say ‘Rabba na lakal Haad'.

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

As part of a longer khabeh 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 ruku.

Leaving the hands hanging at the side after ruku 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’inn or Tabieen.

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

Allah says in the Holy Quran:

قَلْ لَا إِلَهَ إِلَّا أَنتَ هُنَاكَ ۛ مَنْ أَتَايْتَ يُطَأَتْنَ بِالْجَنَّةِ ۛ وَمَنْ أَخْفَفْتَ يُخَفَّفْ عَنْهُ مِنِ الْحَيَابِ ۛ وَمَا نَزَّلَ مِنْ نَارٍ ۛ وَمَا نَزَّلَ مِنْ مَاءٍ ۛ وَلَا تَصَادَقْ عَلَى الْكَاذِبِينَ

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 Hufr 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.'

Khallabi, Tibi, Ibn al Mundhir, and Ibn Sayyid al Naas al Va’muri have all declared the above hadith of Sayyiduna Wail bin Hufr as saheeh.

632 Bukhuri 756 and Muslim 392.
633 al Huda wa wa al Khair 1/168.
634 Bukhuri 763 and Muslim 409.
635 Abu Dawood 849. Sh’abi is a mu’iffe and lija has said that the mutasal narrations of Sh’abi are mu’iffe.
636 Ibn Abi Shalihat 3940 and Bashaghi 2333.

637 See Chapter 7 in Part Three for details.
638 al Bukhari 2277.
639 Harimi 1329, Ibn Majah 882, Abu Dawood 878, Tirmidhii 268, Navai 1089, Ibn Khuzaamah 626, and Tawhii 1255. Also reported by Ibn al Salam in his Saheeh as quoted by Hafidh bin Hajar in al Takhreej al Hadheeth 1/254 no. 379. Narrated also by Ibn Hibban 1909, Hakim 822, Baihaqi 3133 no. 612. Imam Hani ini says that the hadith is hasan shahheeh and Hakim has declared it shahheeh and Dzikammi agreed. This hadith has also been narrated with other chains. See Chapter 8 in Part Three for further details.
640 As mentioned by Hafidh in Fath al Bari 2/370, and Baghaawi in Sharh al Sunnah 3135.
Hujr \(\ast\) as more established and authentic than the hadeeth of Sayyiduna Abu Hurairah \(\ast\) (discussed later in Chapter 8, Part Three) on the same subject.

This hadeeth is supported by the following narrations:

Sayyiduna Anas \(\ast\) says, 'I saw the Prophet ﷺ say the ruk'\u2019a and place his thumbs close to his ears. He bowed down into ruk'\u2019a until each of his joints became motionless, and then descended (into sujul) with the ruk'\u2019a. His knees went before his hands.'\(^{162}\)

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

Sayyiduna Sa'd bin Abi Waqas \(\ast\) says, 'We used to place our hands before our knees, then we were instructed to place our knees before our hands.'\(^{164}\)

Kulaib narrates that when the Prophet ﷺ would prostrate his knees would fall to the ground before his hands.\(^{165}\)

\(^{161}\) Hikmil 2958 and Baihaqi 2632. Hikmil classified it saheeh and Dhababi agreed with him. Hafidh Ibn al Humaym quotes Ibn al Jawzi in Fath al-Qadeer 1/287 as saying that all of his narrators are authentic.

\(^{162}\) Ibn Abi Shaibah 2702, Abu Ya'laa 1/11441 no 6540, Tahawi 1/255 and Baihaqi 2635.

\(^{163}\) Ibn Dawood 841, Nasai 1090 and Baihaqi 2636.

\(^{164}\) Ibn Khuzaimah 282 and Baihaqi 2637. Hafidh Ibn Hajar says in Fath al Bari that two of his narrators are weak.

\(^{165}\) Baihaqi 2630. This hadeeth is mursul.

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

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

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

The same has been reported about Sayyiduna Umar \(\ast\) by Alhamali\(^{170}\) and Ibrahim al Nakhi.\(^{171}\)

Ibrahim al Nakhi says, 'It has been remembered of Ibn Mas'ud \(\ast\) 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 \(\ast\) would prostrate he would place his knees before his hands and when rising from the prostration he would raise his hands before his knees.\(^{175}\)

Alu Ishaq relates that when the companions of Abdullah (bin Masood) \(\ast\) would descend for sujul their knees would fall to the ground before their hands.\(^{176}\)
Mahdi bin Maimoon says, "I saw Ibn Sceeen place his knees before his hands."

Mughcerah 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 Qilahah and Ibn Sceeen of the Tabi'un, Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, Imam Shafee, Imam Ahmad and their followers, Suyyaa al Thawri, Ishaq, the majority of the fiqhaha 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 hadith of Sayyiduna Walil bin Hujr, "This is the practice 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 Walil bin Hujr also says, "I observed the Prophet (praying sujud), and when he prostrated he placed his hands close to his face."

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

Sayyiduna Walil bin Hujr reports that when the Prophet (praying sujud) would prostrate he would do so between his hands.

There are other hadith which suggest that a person should place his hands close to his shoulders in sujud. Muhaddith Yusuf Bintoumi explains in his commentary of Tirmidhi that the different narrations 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 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.

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 Walil bin Hujr reports that when the Prophet would prostrate he would keep his fingers wide, and when prostrating he would keep them together.

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

For a more detailed discussion of the topic refer to Chapter 8 in Part Three.

Ibn Abi Shaibah 2711.
Ibn Abi Shaibah 2706.
Abdul Razzaq 2956 & 2957, Ibn Abi Shaibah 2707, and Tahawi 1256. Muhaddith Dhafer Ahmad Lihani says that his narrators are authentic (2351).
For a more detailed discussion of the topic refer to Chapter 8 in Part Three.
Abdul Razzaq 2948, Tahawi 1257 and Bashaqi 2692. Imam Naimi says that its hadith is saheeh (438).

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59
Do not rest your forearms on the ground but keep them raised and away from the body.  

Sayyiduna Abdullah bin Malik bin Bukhathah reports that when the Prophet ﷺ prayed and then prostrated he would spread out his arms until the whiteness of his armpits became visible.  

Ummul Mu'minah Maimoonah says that when the Prophet ﷺ would prostrate (he would spread his arms so much that) if a small lamb wanted to pass under him it could do so.  

Sayyiduna Anas bin Malik relates that the Prophet ﷺ said: Complete your prostrations, and let no one of you rest his forearms in the manner of a dog.  

Sayyiduna Ibn Abas narrates that Ihe Prophet ﷺ 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.  

Sayyiduna Abu Humaid relates that when the Prophet ﷺ would prostrate he would firmly rest his forehead and nose on the ground (with his arms from his sides, and place his palms close to his shoulders).  

Sayyiduna Abu Hurairah relates that when the Prophet ﷺ prostrated he would distance his thighs (from the upper torso), and would not let his abdomen touch any part of them.  

Again as part of a longer hadeth Sayyiduna Abu Humaid Al Sa'dee reports that when prostrating he (the Prophet ﷺ) would place his hands without spreading them out or bringing them too close to himself), and point his toes towards the qiblah.  

Sayyiduna Abu Humaid relates as part of a longer hadeeth that when the Prophet ﷺ prostrated he would distance his thighs (from the upper torso), and would not let his abdomen touch any part of them.  

Sayyiduna Abu Hurairah says: ‘My beloved friend, the Prophet ﷺ advised me of three things and forbade three things. He forbade me to place both the posterior and the hands on the floor and to raise the knees in front in the manner of a dog.  

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

Sayyiduna Abu Humaid relates as part of a longer hadeth that when the Prophet ﷺ prostrated he would distance his thighs (from the upper torso), and would not let his abdomen touch any part of them.  

Sahih for a minimum of three times.

Allah says in the Holy Quran: 

سَبِيعُ مِصْرَلِكَ الْأَعْلَى

Hymn with praise the name of your Lord, the Most High.  

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

Sayyiduna Sayfah relates that the Prophet ﷺ forbade 496 in which:  

Sayyiduna Abu Hurairah says: ‘My beloved friend, the Prophet ﷺ advised me of three things and forbade three things. He forbid me...
from pecking like a cock, squatting in the manner of a dog, and looking around like a fox." 196

Sayyiduna Ali ﷺ says, "The Prophet ﷺ 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 iqa'a position between the two sajdahs.'" 197

Anas bin Malik ﷺ reports that the Prophet ﷺ said to him, 'When you raise your head from sujud then do not sit in an 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.' 198

Tawoos reports, 'We asked Ibn Abbas ﷺ about sitting (in the iqa'a position) on the two feet. He replied that it is sunnah. We said, 'We view it as an affliction upon the feet.' He replied, 'Nay. It is the sunnah of your Prophet ﷺ.' 199

Tawoos's son reports from his father that he saw Abdullah bin Umar ﷺ, Abdullah bin Zubair, and Abdullah bin Abbas ﷺ sit in an iqa'a position. 200

There is no contradiction here in the hadiths. As explained by Imam Baihaqi, Ibn al Salah, Imam Nawawi and others, 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. It is this kind of iqa'a that has been prohibited in the hadith. 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. It is this second kind of iqa'a that has been ascribed to the three Sahabah ﷺ in the above hadith. However, even this second form is only to be adopted at the time of need because under the general statement of the hadith the Sahabah have described it as being makruh also. The correct sunnah method of sitting between the two sajdahs, as described in the next hadith by Abdullah bin Umar ﷺ himself, is to sit on the left foot with the right foot erect.

Mubarrakah bin Hakeem relates that he saw Abdullah bin Umar ﷺ sit back from the two sajdahs in sahih on the balls of his feet. When he ended his prayer, he mentioned this to him, upon which he replied, 'This is not the sunnah of sahih. I only do this because I am ill.' 201

This is the view of Imam Abu Hanifah, Imam Malik, Imam Abu Yusuf, Imam Muhammad, Imam Alhamd bin Hanbal, their followers and also that of Imam Shafie as quoted by Bihai in Al-Muhadith al-Sunnah.

And without leaning to any one side.

Sayyiduna Anas ﷺ reports that the Prophet ﷺ forbade iqa'a and tarrab in sahih. 202

Abdullah bin Dinar reports that he had seen Abdullah bin Umar ﷺ with a man praying at his side. When the man sat down, he adopted the tarrab 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 ﷺ said, 'I am ill.' 203

Abdullah (the son of Sayyiduna Abdullah bin Umar ﷺ) reports that he used to see his father adopt the tarrab position when sitting in

196 Ahmad 8044. Abu Yak'ub and Tabarani in Al-Mujad al-Amawas quoted by Husaini Hanbali 2/80. Husaini Hanbali adds that the hadith of Ahmad is saheeh.
197 Ibn Majah 894. Tirmidhi 280 and Baighani 5790.
198 Ibn Majah 896. Bouyer says in Husain al Zujajj Chapter 158, hadith 329. "This is a hadith inam." He later adds that the hadith has a supporting narration reported by Tirmidhi on the authority of Sayyiduna Ali ﷺ.
199 Madiin 536.
200 Abdul Razzaq 3039. Imam Nimawi says that its inam is saheeh (1447).
201 Malik 200.
202 Ahmad 12025. Also reported by Bazz as quoted by Husaini Hanbali 2/86. Narrated also by Bihai 2740. Sayuti has classified it saheeh in his Al-Jami' al-Ash'areer 9333 and Muahhidh Yusuf Binamukh also declared it saheeh 2/162.
203 Malik 200.
He said, "So I did the same, and I was young at the time. Abdullah forbade me and said, "The sunnah of salah 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."²⁰⁴

In the above hadith 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 hadith 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.'²⁰⁵

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.²⁰⁶

Ummul Mu'mineen Aishah  reports that the Prophet  would begin his salah with the takbeer, and his recitation with 'Alhamdu lillahi Rubbi Al-Azim'. and when he would bow down into ruk'un he would not raise his head nor lower it but keep it in between. Then when he would raise his head from ruk'un he would not prostrate until he had stood upright, and having raised his head from sujud he would not prostrate again until he had sat upright. He would recite the tahiyah 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 sahh.²⁰⁷

Sayyiduna Wail bin Hujr  reports, 'I prayed salah behind the Prophet  and said to myself, "I will preserve the salah of the Prophet ." When he sat for azkah/hum 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).²⁰⁸

In another narration Sayyiduna Wail bin Hujr  says, 'I arrived in Medina and said to myself, "I will observe the prayer of the Prophet  " When he sat for azkah/hum he spread his left foot, placed his left hand in his left thigh, and raised his right foot upright.'²⁰⁹

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.'²¹⁰

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 Maliki scholars. After narrating the above hadith 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 in the first prostration,

²⁰³ Nasai 1157 & 1158. Imam Nimawi says that its 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 Malik 792.
²⁰⁶ Malik 792.
²⁰⁷ Nasai 1157 & 1158. Imam Nimawi says that its is saheeh (458).
²⁰⁸ 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.
²⁰⁹ Nasai 1157 & 1158. Imam Nimawi says that its 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 ﷺ forbade that a man should support himself on his hands when rising in salah.²¹¹

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

Sayyiduna Walid bin Hujr  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.’²¹³

Sayyiduna Walid bin Hujr narrates (as part of a longer hadith), ‘And when he (the Prophet ﷺ) 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 firdh salah that when a man rises in the first two rakhs he should not place his hands upon the earth for support unless he is an old man who cannot stand up without doing so.’²¹⁵

Ibrahim al Nakha'i would disapprove of someone leaning on his hands when sitting in between the two rakhs or when rising.²¹⁶

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

And do not adopt a sitting posture in between.

In the longer hadith of Sayyiduna Abu Hurairah  about the man who did not complete his salah (who has been identified as Sayyiduna Khalad bin Rafee the brother of Sayyiduna Rifa‘ bin Rafee the other narrator of this hadith apart from Sayyiduna Abu Hurairah) the Prophet ﷺ says to Sayyiduna Khalad . 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 ﷺ 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 ﷺ, was present. In the gathering there was also Abu Husayn, Abu Humaid al Saide, and Abu Usaid . He relates a long hadith 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.’²¹⁸

²¹¹ Ibn Dauood 992 and Hai‘aai 2608. Muhaddith Dhafa‘ Ahmad Uthman says that its narrators are those of Bukhari except Muhammad bin Abdul Malik who is thiqah (810).
²¹² Ibn Khuzaimah 602, Hakim 817 and Baihaqi 2807. Hakim declared it saheeh and Dhahabi agreed with him.
²¹³ Darimi 1320, Ibn Majah 882, Abu Dauood 938, Tirmidhi 168, Nasa‘i 1089, Ibn Khuzaimah 626, and Tahaawi 11255. Also reported by Ibn al Sa‘i‘an in his Seerah as quoted by Hafiz ibn Hajar in his Tuhafutul Techbees al Habeeb 1254 no. 379. Narrated also by Ibn Hibban 1909, Hakim 822, Baihaqi 765 and Baghawi 31133 no. 642. Imam Tirmidhi says that the hadith is humur ghariba and Hakim has declared it saheeh and Dhahabi agreed. This hadith has also been narrated with other chains. See Chapter 8 in Part Three for further details.
²¹⁴ ‘Abdul Razzaq 9361.
²¹⁵ Bukhari 6290 & 760.
²¹⁶ Abu Dauood 733 & 966. Imam Nimani says that its is saheeh (449). Also reported by Tirmidhi 4:354, Ibn Hibban 1863 and Baihaqi 2642.
Sayyiduna Abu Hurairah ﷺ says, "The Prophet ﷺ would stand up on the balls of his feet in salah." 249

Nu'man 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." 220

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." 221

Walid bin Kaysan says, "I saw Abdullah bin al Zubair standing up on the balls of his feet when he had completed the second prostration." 242

Khadijah and Nafi both report that Abdullah bin Umar ﷺ would stand up on the balls of his feet in salah. 240

Abu Atiyah reports that Ibn Abbas and Ibn Umar ﷺ would do the same. 244

Shu'ib says, "Umar, Ali and the companions of the Prophet ﷺ would stand up on the balls of their feet in salah." 225

Ubaid bin Ali al Jad reports the same about Sayyiduna Ali ﷺ. 226

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." 227

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, Isaaq bin Rahuyah, Awaace, their followers and the majority of the scholars. Imam Ahmad also said, "Most ahadith 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 ﷺ. After quoting the above hadith of Sayyiduna Abu Hurairah ﷺ, 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'ah of salah are to be performed in a similar manner, with the same recitations, movements and postures. However, in the remaining rak'ah you should not recite thana, and istiaadhah, nor should you raise your hands with any takbeer as you did in the beginning of the salah.

Sayyiduna Abu Hurairah ﷺ relates that when the Prophet ﷺ would rise for the second rak'ah he would begin the recitation with "Alhamdu lillahi Rabbi'l A'lamin" and would not remain silent. 228

You should, however, recite hasnalah before Surah al Fatihah in 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.

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249 Tirmidhi 288 and Bughawr 669.
250 Ibn Abi Shaibah 3899. Imam Nimawi says that its isnaad is hasan (451).
221 Abdul Razzag 2965 & 2967, Ibn Abi Shaibah 3979 & 3986, Tabarani in al Muyjam al Kabeer 9/66 no. 9327, and Baihaqi 2764. Hafsah Hathomi says 2136 that its narrators are those of Bukhari, and Baihaqi has also declared it saheeh.
242 Ibn Abi Shaibah 3983 & 3984. Imam Nimawi says that its isnaad is saheeh (453).
222 Ibn Abi Shaibah 3980 & 3985.
224 Abdul Razzag 2968.
225 Ibn Abi Shaibah 3982.
226 Ibn Abi Shaibah 3978.
227 Ibn Abi Shaibah 3977.
228 Muslim 599.
Sayyiduna Abdullah bin Mas'ud relates, "When we prayed behind the Prophet SAW we would say, "Peace (al Salaam) be upon Allah."" The Prophet SAW turned to us and said, "Indeed Allah is the one who is al Salaam so you should say." 79

Sayyiduna Abdullah bin Mas'ud also relates that when the Prophet SAW was in the middle of his total prayer he would stand up after finishing his dua. And if he was at the end of his salah he would pray after his left hand would be grasping his knee. 82 And in the narration of Nasai, Abu Dawood and Ahmad, His gaze would not pass beyond his pointing. 83

Sayyiduna Abdullah bin Umar relates that when the Prophet SAW 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. 84

Sayyiduna Numair al Khuzai relates that he saw the Prophet SAW seated in salah. He had placed his right arm upon his right thigh and raised his forefinger, having bent it slightly whilst praying. 85

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 shahih it ever be constantly moved.

Sayyiduna Abdullah bin al Zubair relates that when the Prophet SAW would sit in salah, 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

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

Sayyiduna Wali bin Hujr says, "I saw the Prophet SAW make a circle with his thumb and middle finger, and lift the one next to it (the forefinger) praying with it in tashahhud." 86

Sayyiduna Abdullah bin al Zubair relates that the Prophet SAW would point with his finger when he prayed and he would not move it. 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 relates that, if the Prophet SAW 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

79 Bukhari 6946, Muslim 412.
81 Ibn Majah 412 and Nasai 1264. Bani_resp (Chapter 165, no. 3261 and Imam Nimawi 464) have both declared the hadith saheeh.

82 Muslim 579 and Abu Dawood 988. Ahmad 15668, Abu Dawood 990 and Nasai 1275.
83 Muslim 551, Tirmidhi 284 and Nasai 1269.
84 Ahmad 15439, Abu Dawood 991, Nasai 1274 and Ibn Hibban 1943.
85 Abu Dawood 959, Nasai 1270, Abu Awana 3221 (Dar al Maktabah edition, Beirut), Bahawi 2786 and Baghari 1076. Imam Nawawi has declared it saheeh in his al Majmu'a 3454.
his tasbuhud whatever Allah wished him to pray and then say the salam.\textsuperscript{137}

Ummul Mu'mineen Aisha \textsuperscript{\textregistered} reports that the Prophet \textsuperscript{\textregistered} would not pray more than the tasbuhud after two rak'\textsuperscript{\textregistered}.\textsuperscript{238}

Sh'\textsuperscript{\textregistered}abi says, 'He who recites more than the nasuhud after two rak'\textsuperscript{\textregistered} should perform two sah\textsuperscript{\textregistered}uhs of salah.\textsuperscript{239}

Hasan al Basri would say that one should not recite more than the nasuhud after two rak'\textsuperscript{\textregistered}.\textsuperscript{239}

Not exceeding the nasuhud in s\textsuperscript{\textregistered}ardh and uma\textsuperscript{\textregistered}b sh\textsuperscript{\textregistered}uh is the view of Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, Imam Malik, Imam Ahmad, their followers, Ishmael, Sh'\textsuperscript{\textregistered}abi, Ibrahim al Nakhai, and Sufyan al Thawri.

Imam Tahawi says, 'Whoever recites more than this, he has contravened the ij\textsuperscript{\textregistered}num. (consensus).'

Again whilst rising you should not support yourself on your hands but stand up directly. In the final two rak'\textsuperscript{\textregistered}at of a s\textsuperscript{\textregistered}ardh salah, you should only recite Surah al Fatihah.

Sayyiduna Abu Qatadah \textsuperscript{\textregistered} narrates that the Prophet \textsuperscript{\textregistered} would recite Surah al Fatihah and another surah in the first two rak'\textsuperscript{\textregistered}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'\textsuperscript{\textregistered}at he would read only Surah al Fatihah.\textsuperscript{241}

After completing the second prostration of the final rak'\textsuperscript{\textregistered}ah you should again adopt the sitting posture and recite the nasuhud as before, followed by prayer and salutations upon the Prophet \textsuperscript{\textregistered} as follows.

Abdul Rahman bin Abu Layla says, 'K'ah bin Ujrah \textsuperscript{\textregistered} met me and said, "Should I not give you a gift that I have heard from the Messenger \textsuperscript{\textregistered}?" I replied, "Of course, Give me this gift." He said, "We questioned the Prophet \textsuperscript{\textregistered} 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 \textsuperscript{\textregistered} replied, "Say:\textsuperscript{242}

You should then recite one or more prayers ensuring that they are known authentic prayers from the Quran and h\textsuperscript{\textregistered}adeeth.

Sayyiduna Muawiyah bin al Hakam al Sulami \textsuperscript{\textregistered} relates as part of a longer h\textsuperscript{\textregistered}adeeth that the Prophet \textsuperscript{\textregistered} said, 'No speech of men is correct in this salah. It should only be \textit{inshah}, \textit{ikh\textsuperscript{\textregistered}eer} and the recitation of the Quran.'\textsuperscript{243}

Sayyiduna Abdullah bin Mas'\textsuperscript{\textregistered}ud \textsuperscript{\textregistered} says, 'A man should recite tasbuhud, then send prayers and salutations upon the Prophet \textsuperscript{\textregistered}, and then pray for himself.'\textsuperscript{244}

Not making \textit{dhuah} in salah except with the words of the Quran and the h\textsuperscript{\textregistered}adeeth or those that resemble them is the view of Imam Abu

\textsuperscript{237} Ahmad 4361 and Ibn Khuzaymah 708. Hafith Haithami says 2/142 that his narrators are authentic.

\textsuperscript{238} Abu Ya'la 7/377 no. 4373. Hafith Haithami says 2/142, 'It seems that Ibn al Hwayith (one of the narrators) is Khalid bin al Hwayith who is authentic and the rest of the narrators are those of Bukhari.

\textsuperscript{239} Ibn Abi Shahrain 3022.

\textsuperscript{240} Ibn Abi Shahrain 3021.

\textsuperscript{241} Bukhari 3190 and Muslim 406.

\textsuperscript{242} Ahmad 23250, Darimi 1502, Muslim 537, Abu Dawood 930 and Nasai 1218.

\textsuperscript{243} Ibn Abi Shahrain 3026, Hukum 990. Dhahabi says of Hakim's sahih, "According to the conditions of Bukhari and Muslim." Also reported by Baihaqi 2679.
Ilanifah, Imam Abu Yusuf, Imam Muhammad, their followers, Tawoos and Ibrahim al Nakhai.

After completing your prayers you should say 'Assalamu alaihim wa rahimullah' 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 ﷺ do the suhum to his right and left until I could see the whiteness of his cheek.'

Sayyiduna Abdullah bin Mas'ud ﷺ says, 'The Prophet ﷺ 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 alaihim wa rahimullah, Assalamu alaihim wa rahimullah' (turning so much that) the whiteness of his cheek could be seen. I saw Abu Bakr and Umar ﷺ 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 ﷺ: Ahmed 3691, Ibn Majah 914, Abu Dawood 996 and Tirmidhi 293. Imam Tirmidhi also adds that the hadith is hasam saheeh.
Ahadeeth of the general description of salah.

Sayyiduna Abu Hurairah ﺍُ narratives that when the Prophet ﷺ would stand up for salah he would say the takbeer when standing, then whilst bowing for ruk' ﻞ. He would then read ‘Sami Allahu li man Humidah’ (Allah has heard the one who praised him) when rising from ruk' ﻞ. Whilst standing he would say ‘Rabbana lakin Humidah’ (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' ﻞ until he completed it. He would also say the takbeer when standing up from the sitting of the second rak' ﻞ.

Saeced bin al Harith reports that Abu Hurairah ﺍُ was sick or absent so Abu Saeced al Khudri ﻦ led us in salah. He pronounced the takbeer loudly when he began his salah, when he bowed into ruk' ﻞ, when he said, ‘Sami Allahu li man Humidah’, when he raised his head from sujud, when he prostrated, and when he stood up from the two rak' ﻞ 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 minbar 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 Berrad says, 'We visited Alim Mas'ud Uqbah bin Amr ﻦ 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' ﻞ, 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 Humidah' and stood still. Again he said the takbeer and fell into sujud. He placed his hands on the floor, distanced his arms from his body until he was motionless, and then

174 Bukhari 756 and Malik 168.
175 Ahmad 10756 and Bukhari 791.
Sayyiduna Abu Hurairah ﷺ reports that a man once entered the masjid and performed his salah while the Prophet ﷺ was in the corner of the masjid. He then greeted the Prophet ﷺ 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 wudu, face the qiblah, pronounce the takbeer, and recite whatever Quran you may know. Then bow down until you are motionless in ruku. 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.’

Muhammad bin Amr bin Ata’ reports that he was seated with a group of the Prophet’s companions. He says, ‘We discussed the Prophet’s prayer. Abu Humaid al Sauted 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 tahummah. When he bowed down into ruku he would firmly grasp his knees and hunch 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 ruku’s he would sit on his left foot and raise erect his right foot, and when sitting in the last ruku he would extend his left foot, raise the right foot and sit on his posterior.”’

Umūth Mu’ti’sneen A’ishah ﷺ reports that the Prophet ﷺ would begin his salah with the takbeer, and his recitation with ‘Allahu akbar! Rabbi akbanun’, and when he would bow down into ruku he would not raise his head nor lower it but keep it in between. Then when he would raise his head from ruku 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 tahiyah 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 surah.

Abdul Rahman bin Ghann reports that Abu Malik al Asa’ir summoned his family saying, ‘Oh A’sa’irs! Assemble and bring together your womenfolk and your children. I shall teach you the prayer of the Messenger 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 wudu thoroughly, and when the shadow grew long and the shadow (of high noon) brake he stood up and gave the athan. The men formed a row at the front, the children behind them and the women behind the children. He then read the imamah, stepped forward, raised his hands, and said the takbeer. He silently read the opening chapter of the book and a surah, pronounced the takbeer, bowed down into ruku and said ‘Subhanal laa ilaa hai’llah huwa‘ three times. He then said, ‘Sami Allahu limman waahu’ 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
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.'

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 ﷺ narrates that the Prophet ﷺ 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 Shaytan entering the gaps in the rows as though they are small sheep.'

2. Sayyiduna Nu'man bin Bashir ﷺ says, 'The Prophet ﷺ 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 Bashir ﷺ 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.'

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

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1. *Ahmad* 13324, Abu Dawood 667 and Kithai 815.
Certain people, however, take some aspects of the above hadith literally and insist on joining their ankles and feet with the person next to them throughout salah. Their understanding of the hadith is at odds with that of the scholars of hadith and fiqh.

Imam Bukhari has narrated the above hadith of Sayyiduna Anas ibn Malik 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.’

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 Sahaba as being before salah. It is extremely difficult if not impossible to maintain this posture in ruku, tajwid, and ihram, and there is no evidence to suggest that, if practiced, it should be restricted only to the iqamah. In fact, even in theiqamah 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 muhaddithun, the muhaddithun and the fuqaha of the ummah have never mentioned the joining of 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 Sahaba, Tabi‘un and Tab‘ Tahircin. 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.’

As described by Imam Tirmidhi, the exact position of the hands in salah is a point of difference among the scholars. The collection of hadiths on this topic contain references to both positions, and both methods have remained in practice from the time of the Sahaba 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 Huji says: ‘I saw the Prophet placing his right hand over his left in prayer, below the navel.’

Although this hadith 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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237 Fath al Bari, 2/268.

2 Ibn Abi Shaibah 391/938. Hafidh Qa‘im bin Qatlibnughah says in his tahdeef of the hadith of al ‘Abbas that this hadith has a very good sanad. Allamah Hashim Sirdhi also says in his Dalaal al Sunan that its sanad is strong. Imam Nimawi says that its sanad is sahih (331). Sheikh Abu al Tayyib also says in his commentary of Tirmidhi 1/277 (published by al Mabah al Masahimi, Kanpur, India, 1299 AH) that this is a hadith which is saheeh in both sanad and text and thus has merit for evidence. Qadihi Abid Sindhi also says in Ta’arah al Aμur that its narrators are authentic.
different manuscripts of the work. Hafidh Qasim bin Qutubshah has quoted this hadith with the above words from Ibn Abi Shaibah’s al Musannaf in his inkhârej of the ahâdeeth of al-Bukhâri adding that it has a very good sanad. Allamah Qasim bin Qutbshah also relates in his Dîhirat al-Sirrât that he has seen this hadith 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-Naqshbandi which he studied in Sindh, and the manuscript of Shaikh Abdul Qadir al-Muzzahim of Makkah in his time which he studied in Makkah al-Mukarramah. Imam Nimawi writes that Allamah Qasim bin Qutbshah also claims in his book Dîhirat al-Sirrât that he himself has seen the additional words in an authentic copy of al-Musannaf. These are thus a number of different copies of al-Musannaf all of which contain the wording of ‘below the navel.’

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

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

Although these are the words of Sayyiduna Ali and Sayyiduna Abu Hurairah, they are equivalent to the direct command of the Prophet ﷺ himself because, according to the view adopted by the majority of scholars, statements of the Sahâbah 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 hadith. It is conceivable that the Sahâbah ﷺ would make such categorical statements without having seen or heard something to the same effect from the Prophet ﷺ. In the light of this principle, the Hanbali scholar Ibn Qudamah concludes in his famous work al-Mughni: ‘This practice goes back to the summân of the Prophet ﷺ.’

Some authors, quoting Imam Nawawi, have questioned the reliability of Abdul Rahman bin Ishâq, one of the narrators of the above hadith. Imam Nawawi’s assertion is that Abdul Rahman bin Ishâq is unanimously considered weak by the scholars of Jarh and tâhlîl (endorsement and disparagement of narrators). However, not all scholars agree and thus, commenting on this sweeping claim of Imam Nawawi, the author of Hâqîqat al-Ammar says:

‘This is hukmâwâ (hastiness in decision) on the part of Nawawi as is often the case with him in such instances. Otherwise, Râhîl bin Hâjat says in al-Qunat al-Munawwir: “Tirmidhî has declared his (Abdul Rahman bin Ishâq’s) hadith to be hâdîqî (despite saying that the scholars had questioned his authenticity on account of his memory) and Hakîm has classified a hadith transmitted through him to be sahîh. But Khuzaymah has also narrated a hadith through him in his Sahîh although he has added that there is something in one’s heart regarding Abdul Rahman.”

Mulhaddhîn Dînshah Ahmad Ulhmani says in his Fîmu’l-Sunnah:

‘No one has ever accused Abdul Rahman of lying, therefore he falls into the same category as Ibn Abi Layla, Ibn Khadhim and others. It is recorded in Tâhâbîdhi al-Tâhâbîdhi that Bazzar said, ‘Ibn Hâlîl is not equivalent to the hadith of Abdul Rahman.’ Iblî says, ‘He is weak but acceptable in hadith; his hadith can be recorded.’

84 Hadeeth al-Rawi 1188.
85 al-Hasibi, 223.
86 al-Quraysh al-Momadd p35.
87 Tirmidhî has in fact declared at least four hadith to be hâdîtî in all of which contain Abdul Rahman bin Ishâq al-Kufî. Hadeeth numbers: 741, 2052, 2452, and 3563.
88 Hâqîqat al-Âmmar fi Tâhlîli al-Zâhirî 1/34.
endorsements show that the *hadeeth* may be elevated to the rank of *hasan.*

Shaikhul Hadeeth Mufti Muhammad Zakariyya confirms that they are *hasan* in his *Aujuj al Masail* saying that the author of *Jami’ al Fawaaid* has quoted the *hadeeth,* ascribing it to Razac, 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 *sahih* or *hasan.*

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

4. Hujjaj bin Hasan said: ‘I heard Abu Mijla/ 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.’

Abu Mijla/ was a famous *hadeeth* 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 **would rest one of his hands on the other in salah, humbling himself before Allah.** Imam Muhammad

6. Ibrahim al Nakhai says, ‘He (the individual performing the prayer) should place his right hand on his left wrist below the navel. The wrist should thus be in the middle of the palm.’

The view of the four schools of *fiqah*

Hanafi
The author of *Ul Durr al Mukhtar,* explaining the Hanafi position says: ‘For men the hands should be below the navel.’

Maliki

Imam Malik has three narrations: 1) Not fastening the hands at all but letting them hang at the sides. This is the most famous ruling of his *muhaddith.* 2) A choice of fastening or letting them hang at the sides, 3) Placing the hands above the navel but below the chest.

Shafiite

Imam Shafii says that they should be placed above the navel but below the chest. Imam Nawawi discusses this in his commentary of *Sahih* saying, ‘This is the better known ruling of our *muhaddith.*’ He also says in *Shahih al Muhaddith,* ‘He should place them below his chest and above his navel. This is the correct and clear ruling (of our school).’

Imam Shafii also has two other narrations but they are not well known: below the navel and on the chest.

87
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 Bada'i al Hawaidh 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.'" 275

The Hanbali scholar of 18th century Arabia, Sheikh Muhammad bin Abdul Wahhah 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 ul Hadith Muhammad Zakariyya quotes the authors of Nabi al Mursih, al Amura and al Rumih al Muniibba in his Aqfiz al Mushrik and then concludes, "We learn from this that the preferred and secure narration amongst the Hanbali ulama is that of below the navel." 277

The Hanbali scholar Alaa al Dccn al Mardawi writes in his Ihdd al Fa'a'id, "He should place his hands below his navel. This is the mawkhab (of the Hanbalis), and upon this are the clear majority of the Hanbali ulama." 278

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 figh advocates the fastening of the hands on the chest.

To this end Ibn al Qayyim al Jawziyyah also writes in his Bada'i al Fawaid, "It is makruh (undesirable) to place the hands on the chest in view of the narration that the Prophet ﷺ forbade makruh, which is to place the hands on the chest." 279

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.' 280

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

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275 Bada'i al Fawaid 373.
276 Khub Adrabi al Mashri bi al Salat, second section on figh, p6.
277 Aqfiz al Mushrik 3171.
278 al Isnaif 1546.
279 "Bada'i al Fawaid 373.
280 Ibn Khuzaimah 479.
This ḥadīth has been reported by Muammal bin Ismael from Sufyan al Thawri from Aasim bin Kulaib from Walī bin Hujr. However, it is only Muammal who reports these additional words from Sufyan al Thawri. Sufyan’s other student, Abdullah bin al Waleed, who also narrates this ḥadīth from him does not include these words in his narration as recorded in Imam Ahmad’s Musnad.⁴⁹ⁱ

The other narrators who report the ḥadīth 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 ḥadīth from Aasim bin Kulaib but none of them have included the additional words reported by Muammal bin Ismael:

- Sh’ubah, Abdul Wahid, and Zubair bin Muawiyah as in Imam Ahmad’s Musnad.⁴⁹²
- Zaidah as in Imam Ahmad’s Musnad, Darimi, Abu Dawood, Nasai and Bāradi.⁴⁹³
- Bishr bin al Muftidhal as in Ibn Majah, Abu Dawood and Nasai.⁴⁹⁴
- Abdullah bin Idrees as in Ibn Majah.⁴⁹⁵
- Saban bin Salam as in Abu Dawood Tayalisi’s Musnad.⁴⁹⁶

There are many other chains for this ḥadīth, however, none contain this extra wording. Thus, it is clear that this is Muammal bin Ismael’s own erroneous addition to the ḥadīth. Ibn al Qayyim al Jawziyyah also says in Ḥam al Murajjīqar. ‘No one has said (upon the chest) apart from Muammal bin Ismael.’⁴⁹⁷ Therefore, as Imam Nimawi has concluded in his al Tal’eṣq al Hasan, this ḥadīth with the additional wording of ‘upon his chest’ is extremely weak.

It is an accepted principle of ḥadīth that if a certain authentic and reliable narrator contradicts other equally authentic or more reliable narrators in his wording of a ḥadīth then his narration will be declared shādh 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 in memory like Muammal bin Ismael. Study the following observations of the scholars of ḥadīth about Muammal bin Ismael:

- Abu Ḥainī says, ‘He is suḥḥā, firm in sunnah, but one of many mistakes.’

- Imam Bukhari says, ‘Muammal is munkar al ḥadīth’. (People who view Imam Bukhari as the ultimate authority in matters of ḥadīth should note his following statement: ‘It is not permissible to narrate from anyone whom I have labelled munkar al ḥadīth.’)⁴⁹⁸

- Dhahabi says in al Kashif. ‘He is suḥḥā, 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 Sa’d says, ‘He is ihiqah, though one of many mistakes.’

- Yakub bin Sufyan says, ‘Muammal Abu Abdul Rahman is a great sunni shaikh. I heard Subayyman bin Ishaq praise him. Our shaikhs would advise us in taking

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⁴⁹¹ Ahmad 18292.
⁴⁹² Ahmad 18398, 18371 & 18397.
⁴⁹³ Ahmad 18391, Darimi 1357, Abu Dawood 726, Nasai 889 and Bāradi 2325.
⁴⁹⁴ Ibn Majah 810, Abu Dawood 726 & 857, and Nasai 1667.
⁴⁹⁵ Ibn Majah 810.
⁴⁹⁶ Abu Dawood Tayalisi 1020.
⁴⁹⁷ Dhahabi says in al Kashif. ‘He is suḥḥā, firm in sunnah, but one of many mistakes. It was also said that he buried his books and narrated by heart and thus erred.’
⁴⁹⁸ Ibn Sa’d says, ‘He is ihiqah, though one of many mistakes.’
⁴⁹⁹ Yakub bin Sufyan says, ‘Muammal Abu Abdul Rahman is a great sunni shaikh. I heard Subayyman bin Ishaq praise him. Our shaikhs would advise us in taking

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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 mutkhir hadith from even his authentic teachers. This is worse for had he narrated these mutkhir hadith from weak authorities we would have excused him.'

Sajj says,

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

Muhammad bin Nasr al Marwazi says,

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

Hafidh ibn Hajar has made it clear in his Fath al Bari that there is kuff (weakness) in Muammar bin Ismael's narrations from Sufyan. The above hadith has this weak chain of narration.

We must also be in mind that Sayyiduna Wail bin Huji relates, 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 contradicted this practice. Sufyan al Thawri, from whom Muammar 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 fasten his hands below the navel.

2. Sayyiduna Hubb relates, 'I saw the Prophet turn from both his right and left until 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 Hubb from his father that the Prophet would lead us in prayer and would clasped his left hand with his right.

- Shareck reports from Simak from Qabeesah bin Hubb 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.'

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

- Danuquni narrates from Abu'l Rahmah bin Muhdi and Wasee, from Sufyan from Simak bin Harb from Qabeesah bin...
Hulb from his father who says, 'I saw the Prophet 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 *shaadh*.

Imam Nimawi adds in his *al Taleeq* al Hasan:

'I have a suspicion that the wording of this hadith has mistakenly been changed by a writer. The correct wording would appear to be "Yahya hadithi ala haddihi", i.e., "he would place this hand upon this hand", and not "haddihi ala sawadihi", i.e., "this hand upon his chest". Only this wording would be in agreement with the narrators own interpretation of the hadith 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 hadith 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: Haithami in his *Majma al Usul*, and Allah knows best.

The author of *Ahr al Mubad* also admits that Yahya's commentary does not fit the wording of the hadith.

Taawus narrates that The Messenger of Allah would place his right hand over his left, and then clasp them firmly on his chest during prayer.

Imam Nimawi has declared this hadith to be weak.

This hadith is *muwta* and its isnad contains Sulaiman bin Musa who has been classified as weak by some scholars. Bukhari claims that he has *mukhtar* narrations. Nasai says that he is not strong in hadith. Hafidh says in *al Targheeb*. 'He is a *sahih* and *hadeeth*. There is some (even) weakness in his hadith.' Furthermore, Abu Dawood has recorded the same narration in his *Musnad* 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'.

This hadith is also *muwta* and although *muwta* narrations are not readily accepted by others, the Hanafi madhhab consider them to be evidence. Therefore, as some have pointed out, this narration is binding on us. However, we say that the *ahadeeth* of Sayyiduna Wail bin Huja and Sayyiduna Mustafa bin Imran and Sayyiduna Abu Hurairah are more acceptable to us because they explicitly mention the hand being below the navel. Taawus's words 'he would' cannot match the words of the companions 'it is sunnah'. Also as mentioned earlier the wording of Taawus's hadith is in dispute. Moreover, Taawus's *muwta* narration is opposed by the *mursal* narrations of Ibrahim al Nakhai and Abu Mijlal.

Imam Nimawi writes in *Aathar 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 Huja *narrates, 'I was present with the Prophet. He rose, went towards the mihrab and entered the mihrab. He raised his hands till takbeer and then placed his right hand over his left upon his chest.'

Imam Nimawi says,

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189 Darmouni 1087.
190 al Tāhāf al Bāni 1745.
189 Abu Dawood 799.
190 al Tāhāf al Bāni 1745. Allama Nadim Shaihi says in *Durr al Maghrib* p27 that the authenticity of two of its narrators has been disputed: Sulaiman bin Musa and Nabil bin Humaid.

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95
His isnād is extremely weak. Dhahabi has said about Muhammad bin Hujr in Muna that he has narrated narratives. 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)." Saced bin Abdul Jabbar is also weak. Dhahabi quotes Nasai in his Miṣbāḥ as saying that Saced bin Abdul Jabbar is not strong. Hafidh bin Ilajar says in Taareeb, "Saced bin Abdul Jabbar al Haddīqāni al Kufi is weak." 502

5. Aqibah bin Sahlīn reports that Sayyiduna Ali ṣ.a. commenting 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.503

Ibn al Turkumani says that both the isnād and the text of this narration are weak.504

6. Abu al Jawaḥ reports from Sayyiduna Ibn Alḥān ṣ.a. that he said of the verse (So pray unto thy Lord, and sacrifice): This means placing the right hand upon the left below the navel.505

Imam Nimawi has declared the isnād of this narration to be weak. He says, "RAW bin al Mūsayyāb is untrustworthy (abandoned). Ibn Hibbān says that RAW bin al Mūsayyāb narrates and ascribes fabricated traditions.

502 al Taḥqīq al Ḥasan I/145.
503 Bākhrāj 237.
504 al Jawmār II/46.
505 Bākhrāj 2339. Allabādh Hashim says in Dhākim al Sunnah p.28, 'The hadith is weak on two accounts, because it is imāmī and also because three of its narrators, Narr, Yahya and Rawḥ are weak. So this should be considered. Furthermore, the authors of al Mukātul al Dahrīnī and Ḥajjī al Bahrānī have narrated a mustuf hadith from Ibn Abbaṣ and with the words 'it is part of sunnah to place the right hand upon the left below the navel in salah.'

506 al Taḥqīq al Ḥasan III/46
507 al Jawmār II/47.
508 Ibn Jarīr al Taḫrīj reports from his father who said, 'I saw Ali ṣ.a. placing his left hand with his right on the wrist, above the navel.'509

Ibn Katheer has also quoted these words of Ibn Jarīr al Taḥrīj adding that the explanation given by him is extremely good.

7. Ibn Jarīr al Taḥrīj reports from his father who said, 'I saw Ali ṣ.a. placing his left hand with his right on the wrist, above the navel.'509

Imam Nimawi writes in Aathar al Sunnah that the additional wording 'above the navel' is not authentic and established. The same hadith has been narrated in al Sāfinah al Jāma'īyyah on the authority of Musīn bin Ibrahim, one of Bukhari's shaykhs, in Ḥumaydī of Abu Bakr bin Abī Shaibāh510 and in Bukhari511 in muṣābha, abridged form. However, none of these narrations contain the extra wording 'above the navel'. The only narrator to include this...
additional wording in the hadeeth is Abu Badi Shaja' bin al Walid narrating from Abu Talut Abi Hujj Salam bin Abu Hazim. Shaja' has been considered reliable by some, but Abu Hatim says of him as quoted by Hafith bin Hajar in his introduction (to Fath al Bari), and by Dihabi in his A'man that 'He is weak in hadith; a sheikh who is not strong and therefore, his word cannot be accepted in evidence, although he has whish hadeeth from Muhammad bin Amr bin Alqamah.' Hafith bin Hajar also says in his Faih, 'He is pious, and he has mistakes.'

Furthermore, above the navel does not mean 'upon the chest.'

Chapter 4

The recitation of Surah al Fatihah

There are a great many hadeeth that emphasise the importance of reciting Surah al Fatihah in salah, such as that reported by Sayyi'dina Ubadah bin Amr that the Prophet ﷺ said, 'There is no salah for one who does not recite the opening chapter of the book.'

As clarified by the mawdu'dhun, this hadeeth and other similar hadeeth 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 Fatihah. 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 Tirmidh has quoted Imam Ahmad who commented on the hadith (There is no salah for one) by saying 'This is if he is alone.' However, some people insist that these hadeeth are also for those who are in a congregation and that they must recite Surah al Fatihah behind the Imam every salah. This approach is problematic because there are many similar hadeeth 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 Fatihah and more. It is obvious that such hadeeth 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 Fatihah and another surah behind the Imam, especially when he is also reciting out aloud. 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 hadeeth related to the aforementioned points are quoted below.

98

99
General recitation.

Allah says:

Tims, recite whatever may be possible from the Quran.

1. Sayyiduna Abu Hurairah narrates as part of a longer hadith that the Prophet said, 'There is no salah without any recitation.'

2. In the longer hadith of Sayyiduna Abu Hurairah about the one who prayed incompletely, the Prophet said, 'When you stand for prayer, pronounce the takbeer, and recite whatever Quran you may know.'

Recitation of Surah al-Fatihah and more.

1. Sayyiduna Abu Saeed al Khudri says, 'We have been commanded to read the opening chapter of the book and whatever may be possible from the Quran.'

2. Sayyiduna Ubaidah bin Salmn reports that the Prophet said, 'There is no salah for one who does not recite the opening chapter of the book and a surah in an obligatory or other (prayer).'

Recitation behind the Imam while he is also reciting aloud.

Allah says:

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

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

Ahadeeth such as those mentioned above which stress the obligation of Surah al-Fatihah (or more) are for the Imam or the individual praying alone, not the ummaah praying behind someone. 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 umma.

Recitation behind the Imam while he is also reciting aloud.

Allah says:

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

1. Sayyiduna Abu Hurairah says, 'The Prophet turned around after a salah in which he had recited loudly. He inquired, "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 these salah in which he would pray loudly.'

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116 Ahmad 8115 and Muslim 396.
117 See Chapter 1 in Part Three.
118 Bukhari 6590 & 760.
119 Ahmad 10615, Abu Dawood 818, Abu Ya'laa 2417 no. 216, and Ibn Hibban 1787. Imam Nihayat says that its chain is saheeh (380). Shawki quotes Ibn Sayyid al Nasir in Mud al-Awmar 2/218 as saying about the above hadith of Abu Dawood, 'Its chain is saheeh and its narrators are authentic.'
120 Muslim 394, Abu Dawood 822 and Ibn Hibban 1783.
121 Tirmidhi 219. He adds that it is hasan.
122 al-A'raf 7:204.
123 Malik 194, Ahmad 7760, Ibn Majah 849, Abu Dawood 824, Tirmidhi 312 and Nasa'i 919.
2. Sayyiduna Abu Hurairah reports that the Prophet ﷺ 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.”

3. Sayyiduna Abu Músá al Asha'írî says, “The Prophet ﷺ taught us that ‘When you stand up for prayer then one or you should lead the rest, and when the Imam recites remain silent.’”

4. Abu Wail reports that Sayyiduna Abdullah bin Mas'úd ﷺ was asked about reciting behind the Imam. He replied, “Remain silent for the recitation of the Imam. Indeed the Imam is sufficient for you.”

5. Nafi’ reports that when Sayyiduna Abdullah bin Umar ﷺ was 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 ﷺ would not recite behind the Imam.”

6. Sayyiduna Jabir bin Abdullah ﷺ relates that the Prophet ﷺ said, “One who prays behind an Imam, the irritation of the Imam is sufficient for him.”

The above hadith has also been reported from the Prophet ﷺ on the authority of the following noble Sahabah: Sayyiduna Abu Hurairah, Sayyiduna Ibn Abbas, Sayyiduna Abu Hamarah, Sayyiduna Abu Sáeed al Khudri, Sayyiduna Ibn Umar, Sayyiduna Ali, and Sayyiduna Abu al-Darda.

7. Walih bin Kaysan reports that he heard Sayyiduna Jabir bin Abdullah ﷺ say, “He who prays in rakah in which he does not recite Surah al Fatiha has in fact not prayed at all, unless he is behind an Imam.”

Reciting behind an Imam in silent salah.

Not reciting Surah al Fatiha behind the Imam in any salah is the view of Imam Abu Hamah, Imam Abu Yuyúf, Ibn Abi Layla, Saúf bin al Thawri, Hasan bin Sáuiy, and the companions. This is the most famous verdict of the Hanafi fiqh and it is also one of the narrations.

Sayyiduna Abdullah bin Umar ﷺ as recorded in the Musnad of Khâckafa p.347, and in Ikâm al Mustadreed 1354. Imam Muhammad ibn al-Humád 117 and in his Kitâb al-Nabah 1118 with an unqualified saheeh by Husáib Bâsh al-Dawqânain and Imam Nunawi 384. Also reported by Ibn Abi Shâbâb 3842 with unqualified saheeh by Ibn al-Tadmîri 1332, Ahmad 14233, Ahmad ibn Humád 1058, Ahmad ibn Mansur 1111 with a saheeh report as quoted by Imam Nunawi 384, Ibn Majah 840, Tâhirî 1217 with an unqualified saheeh by Mâfîh ibn al-Humâd as mentioned in the Humayûn and Bâshâq 1362.

Ibn Mâlik in his al-Ishâf 2/212.

Darâquzî 1238 & 1252.

Darâquzî 1229 & 1230.


Ibn Mâlik 138 and Tâhirî 313.
Chapter 5

Ameen

Abadeeth of saying Ameen silently.

1. Sayyiduna Wail bin Huji @ says, ‘The Prophet ﷺ led us in salah. When he recited ‘Ghunirat Alghubbuhi Alahhu...’ he said Ameen silently, (Literally, ‘He kept his voice silent/low.’) He also placed his right hand on his left hand, and said the ‘salat’ to his right and left.”

The above hadith of Sayyiduna Wail bin Huji @ 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 Bukharil say that the hadith of Sufyan is more saheeh than the hadith of Sh‘ubah in this regard. Sh‘ubah has erred in a number of places in this hadith. He said that this is related from “Huji Aba al Amir”, whereas it is “Huji bin al Amir” whose kunyah is “Abu al Sakan.” He has added Alquandah bin Wail in the chain of narration even though he is not in it. It has, in fact, been related by Huji bin al Amir (directly and without Alquandah) from Wail bin Huji. Sh‘ubah has also said “He lowered his voice” even though it is “He stretched his voice.”

As quoted by Allamah Abdul Hayy al Lucknowi in Imam al ‘Ualami, p87.

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Tirmidhi has mentioned another ḥadīth (defect) of the ḥadīth in his Nāfiʿ ibn Abī al Kadhim. He writes:

"I asked Muhammad ibn Ismayil ibn Talhah, "Did Alqamah hear the ḥadīth from his father?" He replied, "He was born six months after his father's death."

Imām 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 'Abd al Anbas' is incorrect. His father's name is Anbas and his own ṣimūl is like his father's name, 'Abd al Anbas' and there is nothing preventing him from having another ṣimūl 'Abd al Sakān."

Imam Nimawi adds:

"It is has been categorically stated by Ibn Hibban in his Kitab al Tihdm that he says:

"Hujr bin Anbas Abu al Sakan al Kutb. It is he who is also called Hujr bin Anbas. He narrated from Ali and Wail. IV hujr as and Salamah Bn Kahlil has reported ḥadīth from him."

Imam Nimawi continues:

"Sufyān al Thawri has also followed up Shʻubah in narrating from 'Abd al Anbas. Abu Hanifah has recorded a ḥadīth in the chapter of Amrīn with the following chain: Sufyān from Salamah bin Kahlil from Hujr Abū al Anbas at Hāfiz of al Qādiʻī."

"Balāhī has also said in his al Samn at Kubān, "As for his statement 'Hujr bin Anbas' it should be known that Muhammad bin Katheer has also narrated the same from Thawr."

"Danqūnī has also recorded a ḥadīth in his Samn in the chapter of Alqāmah with a chain that contains Sufyān narrating from Salamah bin Kahlil from Hujr Abū al Anbas. Danqūnī adds; 'This is Ibn at Anbas.'"

"It is, thus, proven that Shʻubah is not alone in taking the name of Amrīn. In fact, Muhammad bin Katheer, Wāṣba, and Muḥarībī have all mentioned his name in the chain of Sufyān al Thawrī.

"Bukhari's assertion that the chain does not contain Alqamah and Shʻubah has narrated him is also incorrect. Because according to some narrations, Hujr heard this ḥadīth from Alqamah from Wail. and also directly from Wail himself in a narration of Abūl Ḥanīfah Alqāmah."

Hanbal Hujr Abu al Anbas says. "I heard Alqamah bin Wail narrate from Wail and I also heard Wail himself say..." Abu Dawud al Taylīsi has also recorded a similar chain of this ḥadīth in which Hujr says, 'I heard Alqamah bin Wail narrated from Wail. and I also heard Wail himself say..." Abu Masum al Kajji has also reported a similar chain in his Sānīn where Hujr narrates from Alqamah from Wail as claiming to have heard it directly from Wail himself. Thus, it has been established that Shʻubah made no mistake in including Alqamah in the chain.

Some scholars have preferred Sufyān's narration over Shʻubah's on the simple claim that Sufyān was more knowledgeable and remembered ḥadīth better than Shʻubah. Imam Nimawi answers this argument saying:

"Claims that the Ḥadīth Khatam is unanimous in their opinion that Sufyān is (Abūl Ḥanīfah) of a better memory and more preserving of the ḥadīths than Shʻubah are also incorrect. Tirmidhi reports in his al Bāḥis that Ali said, 'I asked Yahya. 'Which of the two better remembered and preserved the ḥadīth Sufyān over Shʻubah?" He replied, 'Shʻubah is the one for that.' Yahya bin Sāleed also said. 'Shʻubah had greater knowledge of the narrations.' which was narrating him whom, and Sufyān was a master of the chapters."

Imam Nimawi adds:

"This shows that Shʻubah remembered and preserved the ḥadīth better than Sufyān. Furthermore, I have another good reason for giving preference to Shʻubah's narration over Sufyān's, which is that Shʻubah would write down the narrations, whereas Sufyān would not. And in this particular narration Shʻubah has explicitly mentioned having been reported to him and had heard the narration, but Sufyān has not done so, simply repeating from the narrator saying 'Muhab.' This then shows that Shʻubah's narration of 'lowering the voice' is more credible than Sufyān's report of 'raising the voice', for there is the possibility of mistranslating the narrations of Sufyān and Thawrī."

The answer to Ibn al Qayyim's claim in Tihdm al Aṯanīn that another reason for preferring the narration of 'raising the voice' is the following up of the same narration by Abu bin Salih and Muhammad bin Salamah, is that both these narratives are not so
authentic that their different narrations should have any bearing on the narration of Sh'ubah.

If someone claims that Abu Dawood al Tayalisi has recorded a narration of Sh'ubah which is similar to the narration of Sufyan, i.e., 'He raised his voice', then it should be known that this is a 'slu'udh' report of Abu al Waleed. Sh'ubah's other companions such as Abu Dawood al Tayalisi, Muhammad bin Jafar, Yazid bin Zareegh, Aun bin Marwaan, and others have all differed from Abu al Waleed and narrated from Sh'ubah the words 'He lowered his voice'. Thus, the authentic and correctly preserved narration from Sh'ubah is 'He lowered his voice'.

Muhaddith Dhafar Ahmad Uthmani writes:

'Ahmad says as reported by Abu Talib, 'Sh'ubah is more authentic and established in masail than A'a'mash. He is also more knowledgeable of the hadith of umma, and if it was not for Sh'ubah the hadith of umma would have disappeared. Sh'ubah was better in hadith than Sufyan al Thawri. There was no one in Sh'ubah'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 Huiibal) 'Who is more stronger (and established in hadith). Sh'ubah or Sufyan?" He replied, 'Sufyan was a hadith ami a pious man, and Sh'ubah was stronger than him in hadith and more fearing of Allah.' Muhammad bin Zaid says, 'I do not care who opposes me as long as Sh'ubah agrees with me, and if Sh'ubah opposes me in something then I leave it.'

He also says,

'For these reasons, the narration of Sh'ubah 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 'in ahwaam' (i.e., this was only done at particular times for the purpose of educating the congregation) similar to what Sayyiduna Umar & would do with

\[\text{thana}\] and Sayyiduna Abu Hurairah & with ta'amutha. There is also a further explanation for the differences in the narrations of Sh'ubah and Sufyan, which is that they are referring to different occasions. Sayyiduna 'Alla 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 Wall & in the narration of Dhafabi: 'He said Ameen, stretching his voice. I do not think he did this except to teach us.'

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 Jundub and Hurair bin Hassan remembred and Samurah bin Jundub mentioned that he remembered two 'suklah' (brief moments of silence) of the Prophet &: a sukla when he pronounced the first sukla, and a sukla when he completed the recitation of 'Ghawir Mughaddim...'. Samurah remembered this but Hurair bin Hassan found this strange. They wrote to Ubayy bin K'nh about this. In his reply to them it was stated that Samurah had remembered (correctly)."}

Imam Nimawi explains in his al Taliq al Husain,

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

\[\text{wata} \]
he could regain his breath as some have claimed, then this would mean that the congregation would say Ameen before the Prophet. This is because the previous hadiths show that the followers of the Imam are to say Ameen immediately after his recitation of "Ghairil Maghribuul Abluulmaa..." Thus, then Ameen would be said during the Imam's takbeer and his Ameen would follow theirs, whereas the Prophet has forbidden the congregation to imitate the Imam in any way. 3.

Sayyiduna Abu Hurairah relates that the Prophet would teach us saying, "Do not try to outdo the Imam. When he pronounces the takbeer, you say it also; when he recites 'Wa Ladhunulmaa... then say Ameen; when he performs the takbeer, you do it also; and when he says 'Sami' Allah kman Humdulah,' say 'Allahumma rabbaanu lakaal Humdulah.' 

As indicated, the Ameen should be said silently as "Allahuumma rabbaanu lakaal Humdulah" is said silently.

4. Ibrahim al Nakaif says, "There are five things which the Imam says silently: 'Subhanaka Ba Huma wa bi Humdika...', Ta'awwudh, Basmalah, Ameen, and 'Allahuumma rabbaanu lakaal Humdulah.'"

5. Abu Wail reports that Ali and Ahmad bin Mus'ud would not say Ameen loudly. As it should also be remembered that Ameen is a duaa and so best made silently. Allah says, 'Call out to Your Lord, humbly and silently.' Imam Bukhari has quoted Ali in his Sahih as saying Ameen is a duaa. The saying of Ameen should be different to the other duaaas of salati such as 'Subhanaka, bi hamdika, Thukumma, khabbaha, etc., especially since it is not part of the Quran and only the Quran is normally recited loudly.

Ibn Jarir al Tabari says as quoted by Ibn al Thukhamin in al Jami' al Shaykh: 'This has been reported from Ibn Mas'ud, Nakaif, Sh'ab and Ibrahim al Nakaif as they would say Ameen silently. The truth is that both narrations of saying Ameen loudly and silently are correct and a group of Imams 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 Ibn Al-Mim in.'

Ibn al Qayyim says in Zad al Mansur: 'If the Imam says it loudly to teach the congregation there is no harm, for indeed Imam as recited, "Subhanaka wa bi humdika..." in the jumuh to show that it was Ameen. Similarly, 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.'
Ahadeeth of raising the voice with Ameen.

Following is a discussion about those ahadeeth 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 reports that when the Prophet ﷺ would recite 'Wa Ilaahillaah' he would say Ameen, raising his voice.

There are many explanations provided by the ulama for this hadith. Some of which, as explained by Imam Nimawi in his Aathaar al Sunan, 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 ﷺ 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 Ashani ﷺ that the Prophet ﷺ led them in Dhuhr salah and recited Surah al Ikhah allowing those who were close to hear him.

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

Therefore, the hadith of Sayyiduna Wail bin Hujr ﷺ is to be understood in the same light, i.e., when saying Ameen the Prophet ﷺ 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 'abbeer etc. This explanation is supported by some narrations in which the companion says, 'He (the Prophet ﷺ) said Ameen. I heard him and I was behind him', and also by the hadith of Abu Dawood in which Sayyiduna Abu Hurairah ﷺ says, 'He (the Prophet ﷺ) 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 ﷺ would raise his voice whilst reciting the Tahiyyah. It is related in the beginning of salah, and Sayyiduna Abu Hurairah ﷺ would read the intakhuth loudly. This is supported by a weak narration recorded by Haihab Abu Bishr al Dulabi in Kitaab al Asma wa al Kuna in the authority of Sayyiduna Wail bin Hujr ﷺ who says, 'When the Prophet ﷺ completed his salah I saw him turn to 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.

Imam Nimawi says:

'Darqutni has declared this hadith haram, and Hakim has said it is saheeh according to the conditions of Bukhari and Muslim. Abd al Qayyim has also been mistaken by the saheeh of Hakim ﷺ in his Numaqeen, "Hakim has narrated it with a saheeh Isnad."

Imam Nimawi adds:

[Daruqutni 1259 and Hakim 812.]
"The sanad of this hadith contains Ishaq bin Ibrahim bin al Alaa al Zubaidi al Zibreeq. None of the six famous authors of hadith have recorded any of his narrations in their books. In fact Nasai and Abu Dawood have declared him to be dhafeef, and Muhammad bin Anf al Tai has branded him a liar. Dhahabi writes in al Miraam: "Abu Hatim said, "There is no harm in him. I have heard Ibn Maeen praise him." Nasai said, "He is not thiqah." Abu Dawood said, "He is nothing" and the Muhaddithun of whom Muhammad bin Anf al Tai has branded him a liar." Hafidh writes in Tuhdeeb al Tuhdeeb: "Ajuri has reported from Abu Dawood that Muhammad bin Anf al Tai said, "I do not doubt that Ishaq bin Zibreeq lies." Hafidh also says in Talheeb al Tahdeeb: "Ajun has related from Abu Dawood that Muhammad bin Anf al Tai said, "I do not doubt that Ishaq bin Zibreeq lies." Hafidh writes in al Taqreeb: "Abu Hurairah related from Abu Hurairah that the Prophet said, "When the Imam says Ameen, you say Ameen."

Imam Nimawi continues,

"Thus, it is proven that this hadith is not without weakness. Furthermore, its wording is not preserved and Daruqutni has admitted this in his al Hassist where he says, "There are differences from Zuhaili in both the text and chain. Abdullah bin Sahl relates from Zuhaili from Zuhaili from Saeed and Abu Salamah from Abu Hurairah that when the Prophet would complete the recitation of the opening chapter of the book, he would raise his voice with Amen", whereas all the rest have narrated from Zuhaili from Zuhaili from Abu Salamah alone from Abu Hurairah that the Prophet said, "When the Imam says Amen, then you say Amen." Daruqutni then adds, "The correctly preserved narration from Zuhaili is 'When the Imam says Amen, you say Amen.'"

Imam Nimawi then concludes,

"Therefore, Hakim's claim that this hadith is saheeh according to the conditions of Bukhari and Muslim is null and void."

3. Sayyiduna Abu Hurairah said, "People have left saying Amen. When the Prophet would say 'Ghairil Maghdoobi Alathin Waladhaaleen' he would say Amen until the people of the first row would hear it and the masjid would shake because of it."^355

Imam Nimawi says:

"Its sanad is dhafeef because of Bishr bin Rafi. As mentioned in al Miraam Bukhari says, "He is not followed up in his narrations." Ahmad says, "Dhafeef." Ibn Maeen says, "He has related munkar hadith." Nasai says, "He is not strong." Ibn Hibban says that he relates fabricated things in which he is the central narrator. Hafidh says, "Abu Hurairah related from Abu Hurairah that the Muhaddithun have written in al Kuna that the Prophet said, "He is dhafeef and munkar of hadith in their reckoning, and in their discarding his narrations, and in their not accepting him as an authority. The ummah of hadith do not differ about this." Hafidh also writes in his Taqreeb, "Bishr bin Rafi is dhafeef in hadith."

Imam Nimawi adds that this hadith has also been reported by Abu Dawood from Bishr bin Rafi, also by Abu Ya'laa, Daruqutni and Ibn Hibban, but all) without the words (thus, the masjid would shake with it). The wording of that particular hadith (related by Abu Dawood) is as follows: 'When the Prophet would recite 'Ghairil Maghdoobi...' he would say Amen 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 Amen. When the Prophet would recite 'Ghairil Maghdoobi...,' he would say Amen until the first row would hear it. It is thus apparent that the additional wording (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)."^356

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354 al Ta'leeq al Haasan 378.
355 Ibn Majah 833. Imam Nimawi says that its sanad is weak (379). Boozeeney says in Mubah al Ijajah, Chapter 151, hadith no. 314, 'This is a weak sanad. Abu Abdullah's details are unknown, and Bishr has been weakened by Ahmad and Ibn Hibban, who says of him that he relates fabricated narrations.'
356 al Ta'leeq al Haasan 379.
4. Sayyidatuna Umm al Husayn relates that she prayed behind the Prophet. When he recited ‘Wa ladhaa al-lawn’ he said ‘Ameen’ She heard him and she was in the row of the women.

Imam Nimawi has declared this hadeeth to be dhaeeef, most probably because of Ismaeel bin Muslim al Makki. Ahmad calls him ummuhur al hadeeth, Nasai and others say of him, munjizz (abandoned); Ibn al Madini says, ‘I heard Yahya say when he was asked about Ismaeel bin Muslim al Makki, “He was always confused. He would narrate one hadeeth to us in three different ways.”’ Ibn al Madini says, “His hadeeth should not be recorded.” Ibn Majeed 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.’

Some take the meaning of the above hadeeth 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 hadeeth literally, but have taken it to mean ‘when the Imam intends to say Ameen. This is necessary to reconcile this hadeeth 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 in his Fath al Ban and also by Suyufi in his Ta’weer al Humtiik.

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’ail, Ibrahim al Taimi, Imam Abu Hanifah, Imam Abu Yusr, Imam Muhammad, their followers and the people of Kufah. Imam Shafiee in his later view also says that the murradi should say Ameen silently. Allamah Anwar Shah Khushtti 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 Turkmanni in al Jawhar al Naqib that this was the practice of most of the companions and Tabi’inn.
Both practices of raising the hands and not raising them are *sunnah*, and both have been quoted to the degree of *tawzuh* from every generation of Muslims from the time of the *Sahabah*, *Tabi'in* and *Tabi'in Tabiccn* 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 *sunnah* 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 *salah* are silent with no mention of the raising of the hands. If we adhere to the *ahadeeth* that are clear in mentioning that the hands should not be raised, the *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 *ahadeeth* on a particular practice (while still elaborating on everything else) is evidence that it should not be adopted. And why not? We see the *ahadeeth* of the description of *salah* touch upon all the actions of *salah* including its *arkaam*, its *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 *ahadeeth*?'

**Ahadeeth of not raising the hands except in the beginning.**

1. Alqamah reports that Abdullah bin Muz'um said, 'Should I not lead you in *salah* in the manner of

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341 M‘aarif al-Sawan 2/156.
After narrating this hadith Imam Tirmidhi adds:

"There is a narration of the same meaning on the authority of Baram bin Arif. Abdullah bin Mas'ud's hadith is haram, and many of the Prophet's learned companions are of the same view, i.e., the hands should not be raised during salat except once in the beginning. This is also the view of Sufyan al Thawri and the people of Killah."

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 Zuhbi from Salim from his father) is established, but the hadith of Abdullah bin Mas'ud that "the Prophet s.a.w. 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 s.a.w. himself as reported by Tahanai and others. This second hadith is the report of a reliable narrator who has rendered the general meaning of the words of the Master: "Should I not lead you to Allah in the manner of the Prophet s.a.w." and thus attributed this directly to the Prophet s.a.w. What is apparent, therefore, is that Ibn al Mubarak has denied the authenticity of the second hadith which says that the Prophet s.a.w. would not raise his hands except in the beginning, not the authenticity of the first hadith describing the Master's own practice. Whoever the case may be, Allamah Ibn Haneef al Hal as Shaheec has answered this by saying that even if this narration is not established in the view of Ibn al Mubarak, it does not prevent us from studying it. The authenticity of the report rests on Aasim bin Khaalifah and Ibn MAeen 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 (or '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 rehman and other things is a very despicable claim indeed. It is but an alternation without evidence, and there is no way of knowing that Abdullah bin Mas'ud 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 salat, something which is a recurring practice morning and evening, day and night, to Abdullah bin Mas'ud who faithfully remained in the company of the Prophet s.a.w. and whom as a personal attendant for a very long time, is not void of insolence. Abdullah bin Mas'ud's placing his hands between his knees in salat 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.15 Similar is the case with all the claims of forgetfulness to Abdullah bin Mas'ud; 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 in these instances was Abu Baka bin kha'ish whose statement has been quoted by Bahaii in his al Sunan and Ibn Abi al Hadi in al Tirmidhi. Ibn al Tirmidhi 2/113 and Imam Nimawi 402 have all declared the hadith saheeh.

52 Imam Abu Hamidah as recorded in Sunan al Munawwar 1/355. Also reported by Ibn Abi Shahibah in his al Munawwar 2/441 as well as in his Musnad 323, Al Nasai 3672, Abu Dawood 748, Tirmidhi 277, Nasai in his Shajarin 1058 and al-Baihaqi in al Sunan al Kubra 645 & 1069, Abu Ya'la 5640 & 5792, and Ibn Hajar 2531. Ibn Hazm 2264, Ibn al Tirmidhi 2/113 and Imam Nimawi 402 have all declared the hadith saheeh.

15 Many scholars have given an alternate explanation which is that Sayyiduna Abdullah bin Mas'ud was aware of the abrogation of the original practice of raheeq but considered it to be merely a ruhbat (concession) and so rather than accept the benefit of the concession he preferred to continue with raheeq and act upon assem, the concept of foregoing the concession in the hope of receiving a greater reward for adhering to the original."

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has extensively refuted the words of this Abu Bakr bin Ishaq in his al Jawār al Naqīyyī fī al Raḥl ala al Bahāqī.\footnote{1}{Munāfīr al Suṣūn 2/493.} \footnote{2}{Abū Dawūd 240, and Taḥawi 1/227. Imam Taḥawi adds that it is a saheeh hadith. Ibn al Ṭurākīnī says (2/1091) that this hadith is saheeh according to the conditions of Muṣṭāfī. Ḥafīz bin Ḥajar says in al Dirāyāt pl 13 that its narrators are authentic.}

2. The earlier hadith has also been reported by Naṣārī with the following wording: "Should I not inform you of the saḥāf of the Prophet (ﷺ)?" He then stood up and raised his hands once in the beginning. He did not raise them again.\footnote{Abū Dawaḍ 2351, Ibn Abī Shaibah 2440, Abu Dawood 149; and Abu Yāsir 1689, 1690, 1691 & 1692; and Taḥawi 1/224.}

3. Sayyidūna Barā' bin Azīb (ﷺ) relates that when the Prophet (ﷺ) would begin salah he would raise his hands close to his ears and then not raise them again.\footnote{Naṣārī 1026, Muḥaddith Dhafer Abū Amr al Uḥmānī has declared the hadith to be ṣaḥīḥ despite Ibn Abī Layla on the understanding that he is suitable as a narrator for a shahīd. Imām Tirmīdī has classified a number of his hadith hādith.}

As fī the hadith, he quotes it before this with a number of chains and does not declare it to be ṣaḥīḥ but merely observes that some narrators have not included the words 'and then not raise them again' in their narrations from Yāṣīd. Some have taken this as evidence that those words are not established in the hadith. This is, however, incorrect. Sufyān reports this hadith from Yāṣīd with the same words as recorded by Taḥawi. Hushām and Shareeq both narrate this hadith from Yāṣīd with the above words as recorded by Ibn Abī Layla in his al Kamīl (as quoted in al Jawār al Naqīyyī). The same is also

Abū Dawaḍ has said after narrating this hadith with a different chain of narration, 'This hadith is not saheeh.' It appears that he has made this comment about this particular chain because it contains Muḥammad bin Abū Rāḥmān bin Abī Layla. (Muḥaddith Dhafer Abū Amr al Uḥmānī has declared the hadith to be ṣaḥīḥ despite Ibn Abī Layla on the understanding that he is suitable as a narrator for a shahīd. Imām Tirmīdī has classified a number of his hadith hādith.)

Allāmah Anwār Shah al Kasbīnī says:

In short, this discussion of the topic from the angle of both hadith and historical data concludes that it is correct to use the hadith of Barā' bin Azīb (ﷺ) as evidence with the authentic additional wording (of ‘he would not raise them again’).\footnote{Ibn Abī Shaitūh 2454. and Taḥawi 1/227. Imām Taḥawi adds that it is a ṣaḥīḥ hadith. Ibn al Ṭurākīnī says (2/1091) that this hadith is saheeh according to the conditions of Muṣṭāfī. Ḥafīz bin Ḥajar says in al Dirāyāt pl 13 that its narrators are authentic.}

4. Aṣwād says, 'I prayed salah with Ummar bin al Khattāb (ﷺ) 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 Shūʿbī, Ibrāhīm, and Ishaq not raising their hands except when beginning their salah.'\footnote{Aṣwād 2454.}

5. Aṣim bin Kulaib narrates from his father that Sayyidūna Alī (ﷺ) would raise his hands at the first
6. Sayyiduna Abdullah bin Mas'ud ﷺ reports that the Prophet ﷺ would raise his hands at the time of the first takbeer and not raise them again.  

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

8. Abu Bakr bin Ayyash says, ‘I have not seen a single fajr during which his hands were raised at any time other than the first takbeer.’  

Muhaddith Dhafir Ahmad al Uthmani says:  

“This shows that the raising of the hands when bowing into ruku 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’I Tabiri, Malik who was also a prominent Tabi’I.”  

606 Imam Muhammad in his al Shuwa’na 109, ibn Abi Shaibah 2442, Tahawi 1/223 and Baihaqi 2533, Hafizh Zaid says 1406 that it is a saheeh hadeth. Hafizh bin Hajar says in al Dirayah 11/13 that his narrators are authentic and Hafizh ibn Hadi al Deen Aini says in Umrah al Qul as quoted by Imam Nawaﬁ 404, ‘The isnaad of Amin bin Kubays hadith is saheeh according to the conditions of Muslim.’  

129 Tahawi 1/224 with two different isnaads; Muhtadith Dhafir Ahmad al Uthmani has discussed each narrator of both these isnaads and proven that they are all authentic (3671).  

130 Abu Yalda 5039, Banu Qasi 1120, and Baihaqi 2534. Ibn al Turkumani says that this is a ṣaḥḥa (very good) supporting narration. The ṣaḥḥa contains Muhammad bin Jabir bin Sayyar who has been declared weak by some, reliable by others. Muhtadith Dhafir Ahmad al Uthmani discusses his position at length before concluding that his ṣaḥḥa is at least ḍharr (3687).  

131 Tahawi 1/225. Muhtadith Dhafir Ahmad al Uthmani says (327): ‘Its narrators are those of Ibn Hadi except Ibn Abu Dawood and he is ṣaḥḥah (authentic).’ Muhtadith Yusuf Binnoori says (2494) that his sound is strong. Abu Bakr bin Ayyash is one of the narrators of Bukhari and one of the teachers of Suyyin al Thawri, Ibn al Munzhik and Imam Ahmad.  

Tabi’ee says as is recorded in al Mudawwanah al Kubra “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.”  

135 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 practised during that time.  

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

10. Ibrahim al Nakhai relates that, ‘Abdulllah bin Mas’ud ﷺ would not raise his hands in any part of salah except in the beginning.  

11. Abu Ishaq says, ‘The companions of both ‘Abdullah bin Mas’ud and Ali ﷺ would not raise their hands except in the beginning of salah. When ‘Abbas’ adhis, ‘And they would not raise them again.’  

366 al Mudawwanah al Kubra 1/165.  
175 Baihaqi in his al Khilafiyah as quoted by Hafizh Zaid 1721. Allamaa Amwah Shah al Kashmiri says as quoted by Muhtadith Yusuf Binnoori 2496, ‘I have researched the narrators of its isnaad and the conclusion of the research was that it is saheeh. He also added, “It is a ṣaḥḥah (very good) ṣaḥḥah hadith.”  
380 Abdul Razzaq 2533-2535, Ibn Abi Shaibah 2443 and Tahawi 1/227, Imam Nawaﬁ says that its isnaad is ṣaḥḥah (very good) and mature.  
125 Ibn al Turkmaz 2446. Ibn al Turkmaz says 2013 that this is a ṣaḥḥah isnaad.
12. Sayyiduna Abdullah bin Umar ﷺ narrates that the Prophet ﷺ would raise his hands when beginning salah and then not raise them again.⁳⁷⁸

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."⁴⁷⁹

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."⁵⁰⁰

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 Mased and Ali bin al-

¹⁴⁸ Bahauddin al Khayyami as quoted by Hafidh Zailaee 1730. Muslim 2498 quotes Qadi Abid Sinuhi who says in al Mawduh al Laterifih, ‘In my view this hadith is undoubtedly saheeh.’ He also quotes 2496 Alhamdul Anwar Shahi al Kashamwi as saying, ‘The salam mentioned in the takbeer (Nash al Ra’i’ by Hafidh Zailaee) is saheeh’.

¹⁴⁹ Ibn Abi Shaibah 2452 and Tahawi 1/225, Hafidh Bash al Deen al Ami says Umedami Quari 5/273 that his isnaad is saheeh.

¹⁵⁰ Imam Muhammad in al Nawawee 108.  

There is another hadith 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 Salama alaikum wa rahmatallah, as Salama alaikum wa rahmatallah. 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?”’⁵⁰¹

Some people state this second hadith as an explanation to the first and claim that both pertain to the atina and not generally to the raising of the hands during salah. However, as many scholars, including Hafidh Jamal al Deen Zailaee,⁵⁰² have explained, it is quite possible that the above two hadith are unrelated and both refer to two separate incidents. Pronouncing the atina 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 hadith were connected and both referred to one and the same incident, the rule of ‘calmness in salah’ is more

³⁷⁸ Daruquini 538, Yudam 482 and Baihaqi 648.
³⁷⁹ Ahmad 20450 & 20522, Muslim 430. Abu Dawood 1000 and Nashi 1184.
³⁸⁰ 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 *sajdah*, rather than at the time of *salah* 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 *hadith* is that in the first *hadith* the *Sahabah* were engaged in *sajdah* and the Prophet *S.A.W.* entered the *masjid* and said the above words. The second *hadith* on the other hand shows that they were praying with the Prophet *S.A.W.* and he corrected them after completing the congregational *salah*.

16. Husain bin Abdul Rahman relates, 'Amr bin Murrah and I visited Ibrahim al Nakaih. Amr said, "Alpamah bin Wail al Hanbani narrated to me from his father that he prayed *salah* with the Prophet *S.A.W.*. He saw him raise his hands when he said the *takbeer*, when he knelt into *ruk'u* and when he rose therefrom." Ibrahim replied, "I do not know. He may possibly not have seen the Prophet *S.A.W.* pray except on that day and thus remembered this of him. (Otherwise) if Aln Mur'ad *S.A.W.* and his companions did 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 Uyaynah relates that Imam Abu Hanifah and Imam Azwaz met and came together in Makkah. Imam Azwaz asked, "What is it with you and with your ummah, 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, "Brane nothing authentic has been established about it from the Prophet *S.A.W.*." Imam Azwaz remarked, "How ran nothing authentic be established when Zubri narrated to me from Salim from his father (Abdullah bin Umar *A.S.*) that the Prophet *S.A.W.* 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 Alpamah and Aswad from Ibn Mas'ud *S.A.W.* that the Prophet *S.A.W.* would not raise his hands except in the beginning of *salah*. He would not raise them again.' Imam Azwaz replied, 'I narrate to you from Zubri from Salim from his father, and you say Hammad narrated to us from Ibrahim?"' Imam Abu Hanifah said, 'Hammad was a greater jurist than Zubri and Ibrahim was a greater jurist than Salim. Alpamah was no less a jurist than Ahmad bin Umar *S.A.W.* although Ibn Umar *S.A.W.* enjoyed *nabkah* (the company of the Prophet *S.A.W.*) and that is a noble virtue. Aswad was also of great merit and Ahmad (Ibn Mas'ud *S.A.W.*) was Ahmad. Upon these words of Imam Abu Hanifah Imam Azwaz became silent.385

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 falahmah. And Allah knows best."386

**Answers to the ahadeeth of raising the hands.**

1. Sayyidna Abdullah bin Umar *A.S.* relates that the Prophet *S.A.W.* 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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385 Imam Abu Hanifah as recorded in *Jami' ul Maunveed* 1/353, and Imam Muhammad in his of *Munawil* 129 of which Muhammad Dhaffar Ahmad Ummari says (825) that his narrations are authentic. Also reported by Tahawi 1/234, Daruqutni 1108 and Baihaqi 2536.

386 Khawarzami in *Jami' ul Maunveed* 1/352 and Hafidh Ibn al Huma 1/139, as well as many others.

386 al Taleeq al Husan 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.

Dhahabi says in Mizan that Abdul Rahman bin Qaraish bin Khawamah at Harawi was a resident of Baghdad and he was accused by al Suhaymani of fabricating hadeeth.

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

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 Kashful Qarn of Allamah Hashim Sindhi:

"There is no one authentic report related to this let alone报告 from the ten who were promised Jannah. Yes, there is one narration to this end of Abdullah bin Umarr as recorded by Bahawi (quoted above) but its madhab 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 hadith 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 raising the hands in the beginning of salah, not about before ruk'u and after ruk'u. 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 ahadeeth. Of those, the mujahid ulama are unanimous in declaring the desirability of raising the hands at the beginning of salah with the takbeer al tahreemah. They also agreed that it is not desirable to raise the hands on three occasions of salah: between the two nighths, after two rak'ah (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 ahadeeth only differ about the raising of the hands before and after ruk'un. Imam Abu Hanifah, Imam Malik, Sufyan al Thawri, Ibnulhum, al Nakhi, Sh'abi, Alqamah, and the people of Kufah say it is not desirable, whilst Imam Shafiee and Imam Ahmad say it is.

Observe the following ahadeeth about raising 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 Abuul on the authority of Sayyiduna Malik bin al Huwayriith & reports that describes the raising of the hands at the time of falling down into sujud. (This means raising the hands twice after ruk'un.) 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 Huwayriith & reports that he saw the Prophet & raise his hands in his sujud until he brought them in line with the top of his ears, when he bowed into ruk'un, when he raised his head

337 Bahawi as quoted by Hafida Zailace 11409.

338 al Tabeeq al Awaar 394.
from ruk'u, when he fell down into sujud, and when he raised his head from sujud.

Imam Nimawi says:

"Hafidh Ibn Hajar writes in Fath al Bari, "The most authentic hadith 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 hadith 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 Saeed is not alone in reporting this hadith in this manner, for Hammam has followed him up in reporting it this way from Qatadah as recorded by Abu Awanah in his Sahih."

Imam Nimawi adds:

"Actually, many of those reporting from Qatadah have followed him up on this: Hammad in the narration recorded by Ahmad bin Hanbal and Abu Awanah, and Sh'obah, Ninad 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 shakhi as some have claimed."

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

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.

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 sajdahs."

4. Sayyiduna Abu Hurairah says, "I saw the Prophet raise his hands close to his shoulders, at the time of beginning salah, when bowing down into ruku and when falling into sujud."
'Abu Bakr bin Abi Shaibah has recorded a tradition in his Musannaf (whose chain needs to be checked) on the authority of Ashaari that Hasan al Bawbi and Ibn Seeneen both used to raise their hands between the two sjdhs. He has also recorded another narration from Ayyub whose chain is saheeh that he said, "I saw Nafi' and Tawoos raise their hands between the two sjdhs." Bukhari writes in his Juz Raf al Yudayn, "Wahab said, 'I have seen Hasan, Mujahid, Ataa, Tawoos, Qais bin Sa'd and Hasan bin Muslim raise their hands when bowing in ruku and when falling into sjdhu.'" Abdul Rahman bin Mahdi said that this is from Sunnah, and Ikhwan bin Ammaan reports, "I have seen Qasim, Tawoos, Masoudi, Abdullah bin Dinai, and Salim al All raise their hands when facing the qiblah, and in the time of ruku and sjdhu."196

1. Sayyiduna Malik bin al Hawarih 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 lowered him ruku, when he raised his head from ruku, when he fell down him sjdhu, and when he raised his head from sjdhu.197

2. Abu Sahl al Arddeec reports, 'Abdullah bin Tawoos prayed salah next to me in Masjid al Khalif in Mina. When he would raise his head from the first sjdha he would raise his hands towards his face. I found this strange so I remarked to Wuhai bin Khalif that he is doing something which I have seen no one do. Wuhai said to him, 'You are doing something which we have seen no one do.' Abdullah replyed, '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.'198

3. Yahyin bin Abn Ishaq reports, 'I saw Aanas bin Malik raise his hands between the two sjdhs.'199

4. Sayyiduna Abu Hrnairah reports, 'I saw the Prophet raise his hands close to his shoulders, at the time of beginning salah, when bowing into ruku and when falling into sjdhu.'200

Imam Nimawi says:

'Those who claim that there is nothing authentic established in the hadeeth about raising the hands for sjdha are in error, and those who claim that raising the hands between the two sjdhs 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.'201

A hadeeth on raising the hands at the beginning of every ruku.

1. Sayyiduna Ali reports that when the Prophet would stand in salah 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 hum into ruku, and the same when he would raise his head from ruku. He would not raise his hands at all when smiled in salah. When he would stand up after the two sjdhs he would raise his hands in a similar manner and say the takbeer.202

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

196 al Tidreey al Hassan p.204.
197 Ahmad 15173, 15177 & 2014, and Nasai 1085 & 1143. Imam Nimawi says that its chain is saheeh (956).
198 Abu Dawood 740 and Nasai 1146.
199 Bukhari in his Juz Raf al Yudayn p.72, hadeeth no.101. Imam Nimawi says that its chain is saheeh (401).
200 Ahmad 61 28 and Ibn Majah 560.
201 al Tidreey al Hassan p.205.
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'u, when falling into sajdah, and when rising for qiyam (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.' I described the signalling action to him. He replied, 'If you wish to see the salah of the Prophet ﷺ then follow the salah of Abdullah bin al Zubair.'

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 Huwayrid.'

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

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

1. Nafi reports that when Ibn Umar ﷺ would begin salah, he would say the takbeer and raise his hands. He would also raise his hands when bowing for ruk'u, when saying 'Sami Allah Hamidah', and when standing after two rak'ah. Ibn Umar ﷺ would attribute this to the Prophet ﷺ.

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[footnotes]

[3] Ahmad 2308 and Abu Daawood 739


The same is also mentioned in the hadith of Sayyiduna Abu Hurairah as recorded by Tirmidhi, Abu Dawood and Ibn Majah. Ibn Khuzaymah says, 'It isSunnah, even though Shafii may not have mentioned it, because the Sunnah is saheeh.'

Ahmad on raising the hands with every takbeer in salah.

Ibn al Qayyim writes in Buhut al Fanawi:

'Ahmad narrates that Imam Ahmad was asked about the raising of the hands. He replied, 'In every descent and rising.' Ahram 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 ﷺ would raise his hands with every takbeer in salah.

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

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

4. Qatada reports that he said to Sayyiduna Anas bin Malik, 'Show me the salah of Rasulullah ﷺ.' 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 Darda', 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 Sunnah has not acted upon most of them. Explaining this, Shaikh al Hadith Moulana Muhammad Zakariyya writes in his Amjad al Hadith:

'You may have realized from the aforementioned narrations and verdicts of the ummah that the raising of the hands has been established in numerous places by authentic narrations. Many salah hadith have been reported in this regard, and some of them have been adopted by some scholars. Despite this, however, the majority have only taken the narrations of the three places mentioned earlier. In fact, Abu Humaid has quoted the consensus of the ummah on the un-permissibility of raising the hands in any place other than these three. This is disputed, though, as stated by Ilaafitah Ibn Ilaajah in Buhut al Fanawi.

It is impossible to think that, despite the authentic narration regarding them, the ummah hreira not adopted the raising of the hands in places other than the three without any good cause; especially raising the hands after each takbeer with its many reports. Similarly raising the hands after each prostration, despite the authenticity of its narration. Khattabah has quoted the consensus of the ummah against it, (i.e., whilst descending for sujud), and even Shawkan was compelled to explain it away despite his literalism. Similarly in 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
raising of the hands in these places, some ulama, for any one of many reasons, gave preference in 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 nihayeth 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 hadiths that are authentic in your view will also serve as our answer.117

Even the narrations of a single hadith from the individual Sahihah who have related something in this regard differ. Probably the most famous and the most quoted hadith about the raising of the hands in this regard in the Sahihah of Abdullah bin Umar is that which has been found in most collections of hadith. An analysis of this hadith, 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 ammas at this juncture to adopt the practice of not raising their hands at all except in the beginning of salat.

There are reports that Sahihah Abdullah bin Umar himself did not raise his hands, as has been quoted with his nihayeth in previous works.118

- This hadith was not acted upon by many of the people of Madinah (the city of Abdullah bin Umar) during the time of Imam Malik and for this reason Imam Malik (who based most of his decisions on the teachings, practice and narrations of Sahihah Abdullah bin Umar and the people of Madinah) did not adopt it.

- The same one hadith of Sahihah Abdullah bin Umar has been related in at least six different forms by its narrators. The raising of the hands in this hadith 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 Mauduwunan al Kubra.119
2. In two places only: the beginning of salah and when bowing down into ruku.430
3. In two places only: the beginning of salah and when rising from ruku.41
4. In three places: the beginning of salah, before ruku and after ruku.429
5. In four places: the above three until also at the beginning of the fourth ruku.41
6. In every rise and descent of salah, including every ruku, sujud, standing and sitting, and also between the two sujud.424

117 Anjuz al Musahh 247.
118 Hadith no. 13 of this Chapter.
119 al Mauduwunan al Kubra 166.
430 Tahawi in Sharh Mustikil al Amhah 832.
41 Malik 165 & 169.
42 Bukhari 702.
429 Bukhari 706.
424 Tahawi in Sharh Mustikil al Amhah 831.
The narrators have also differed in their narrations of this hadith of Sayyiduna Abdullah bin Umar. Layth bin Sal'd, Ibn Jurayj, and Malik all narrate it from Nafi' who ascribes it only to Sayyiduna Abdullah bin Umar in a manquf form. Abdul A'ala narrates it from Ubaidullah from Nafi' in a marfu' form, however Ubaidullah's two other students Abdal Wahhab al Taaqafi and Mu'taman both narrate it from him from Nafi' in a manquf form, ascribing it to Sayyiduna Abdullah bin Umar.

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 scholars, 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 Rasyid 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 Wa'il bin Hujr because its wording differs.'"423

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.

During the time of the Sahabah, Tabni'in and Tab'i 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 Madina, 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 rak'ah of salah, neither whilst rising nor bowing except in the beginning when he should raise his hands slightly.426 Imam Namari 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 rak'ah. 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 fatwah according to the Maliki ulama is not what Imam Malik has mentioned in his al Muwatia but what Ibn al Qasim narrates from Imam Malik, regardless of whether this agrees with that contained in al Muwatia or not. Hafidh also says that a certain scholar from the Maghrib has compiled a book listing those masa'il in which the Malikis have acted contrary to what has been narrated in al Muwatia, such as raising the hands when bowing into ruk'u 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

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423 Awjat al Mustik 255.
426 al Mudawwanah al Kubra II.168.
427 al Mudawwanah al Kubra II.165.
428 Hafidh Ibn Hajar in his Introduction to Ta'jeel al Mustikah, 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, Alqama bin Qais, Ibrahim bin Nakha‘, Kharijamah, Qais bin Abi Hazim, Aamir al Sh’abi, Abu Isbaq al Sabice, Wakee‘, Aasim bin Kulah, 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.

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 hadith, nor has it been quoted as the practice of any of the earlier generation of Sahabah, Tabi‘un and Tab‘ 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 attention of the past. We observe, however, that none of the Muhaddiihun and scholars of the different mithab 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 sujud is not even referred to as qiyam but ‘qiyam ha’d al ruk‘u’ or ‘al raf‘ 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 sujud is mentioned it is never described as the qiyam but as ‘qiyam ha’d al 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 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

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429 For the narrations describing the practice of the above Tabi‘un see al Mawsunah of Ibn Abi Shaibah 2444-2454.

430 See Chapter 5 in Part Three for a detailed discussion of this topic.
has never been quoted from the Sahabah, Tabi’un, or Tabi Tabieen. In fact, it is reported about Sayyiduna Ali as part of a longer hadeeth 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 rubbed 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 hadeeth reported by Sayyiduna Abu Ilumaid 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 ahadeeth simply mean that one should stand and sit upright after ruk’un and sujudh 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 hadeeth are ‘adhim’ and ‘fiquur’. Adhim simply means that the spine is straight by allowing every vertebra to return to its place. The words used in the hadeeth are ‘adhim’ and ‘fiquur’. Fiquur simply means bone but fiquur 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 Iyad in his Mushariq al Awqar.

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 ahadeeth 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 hadeeth of Sayyiduna Wail bin Hujr to be more established and authentic than the hadeeth of Sayyiduna Abu Hurairah (quoted below) on the same subject. Ibn al Mundhir says in al Awsat, ‘The hadeeth of Abu Wail is more established and it is our view (to place the knees before the hands).’

Narrated by Imam Abu Hanifah as quoted in Jami’ al Uaumeed 1/413; Darimi 1320, Ibn Majah 832, Abu Dawood 838, Tirmidhi 268, Nasa’i 1089, Ibn Khuzaimah 626, and Tahawi 1/255. Also reported by Ibn al Sakan in his Sahih al Khattab as quoted by Hafidh bin Hajar in al Talkhees al Habeer 1/254 no. 379. Narrated also by Ibn Hibban 1909, Hakim 822, Baghaqi 2628 and Bihawi 3/133 no 642. Imam Tirmidhi says that the hadeeth is hasan shareeb and Hakim has declared it saheeh and Dhahabi agreed.

As mentioned by Hafidh in Fath al Bari 2/170, and Baghawi in Sharh al Sunnah 3/135.

In al Awsat 3/166.
Some have claimed that this hadith 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 hadith from Shareek before his memory suffered. Therefore, his narrations from Shareek are saheeh.

Ibn Hibban says of him in his Kitab al Thiqaat:438

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

The same hadith of Sayyiduna Walil bin Huji  also has other chains which do not contain Shareek. For example, Imam Abu Hanifah reporting from Aasim bin Kulaib from his father from Sayyiduna Walil bin Huji 439 Hammam narrating from Shaqueeq from Aasim from his father Kulaib as a mursal hadith.440 Hammam reporting from Muhammad bin Juhadah from Abdul Jabbar from his father Sayyiduna Walil bin Huji 441 and Yazeed bin Haroon narrating from Isracle bin Yunus from Aasim bin Kulaib from his father from Sayyiduna Walil bin Huji 442. 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.' 443

3. Sayyiduna Ubayy bin Ka'b  narrates that the Prophet  would fall down upon his knees and not lean.444

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.’445

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?’ 446

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.’447

7. Aswad reports that Sayyiduna Umar  would fall down on his knees.448

The same has been reported about Sayyiduna Umar  by Alqamah449 and Ibrahim al Nakhl.450

438 Kithat al Thiqaat 6/444 No. 8507.
439 Imam Abu Hanifah as quoted in Jami al Mustaweed 1/413.
440 Baihaqi 2630.
441 Abu Dawood 838 and Baihaqi 2629.
442 Ibn Hibban as quoted by Hafidh Haihimi in Mawarid al Dhumaen 487.
443 Hakim 822 and Baihaqi 2622. Hakim classified it saheeh and Dhahabi agreed with him. Hafidh ibn al Humayn quotes ibn al Twiz in Fath al Qadeer 1/287 as saying that all of its narrators are authentic.
444 Ibn Hibban as quoted by Hafidh Haihimi in Mawarid al Dhumaen 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 trail is saheeh (432).
450 Abdul Razzaq 2655.
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 railing 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. Nad' 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 Shaibah 2706.
453 Tahawi 1/296. Muhaddith Dhatar Ahmad Ulhmani says 3/35 that its isnad is saheeh.
454 Abdul Razzaq 2956 & 2957, Ibn Abi Shaibah 2707, and Tahawi 1/296. Muhaddith Dhatar Ahmad Ulhmani says 3/35 that its narrators are authentic.
455 Baiahi 2630. This hadeeth is mursal.
456 Ibn Abi Shaibah 2705. 
Allamah Abdul Hayy Luckhnawi also provides extensive details and evidences arguing strongly that the words of the hadeeth have been mistakenly inverted by one of the narrators.

Imam Nhaawi 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 Sharabah and Imam Tahawi on the authority of Abdullah bin Saeed reporting from his grandfather who reports from Abu Hurairah that the Prophet \( \text{SAW} \) said:

"When one of you falls into \textit{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 dhaeej by a group of scholars. Allamah Ameer al Yamani has also claimed in his \textit{Suhul al Solan}, commentary of \textit{Bullish at Murium}, that the words of this hadeeth of Abu Hurairah have been confused and mixed around, and so this hadeeth should be placed in the light of Wail bin Hujr's narration (quoted later). Abdus Salam Ibn Taymiyyuh quotes Khatlahi in \textit{ul Mtmtaqa} as saying that the hadeeth of Wail bin Hujr is more established than the hadeeth of Abu Hurairah.

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

Imam Nhaawi says:

"This is a m'alifal hadeeth (containing defects). Daruqulni 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 (attributing this action to the Prophet \( \text{SAW} \)) anything but a mistake."

If someone claims as Shawkani has in \textit{Nail al Awtaar} that there is no harm in Abdul Aziz being alone in narrating this report because Muslim has recorded his hadeeth in his Sakeeh, and Bukhari has also recorded his hadeeth in conjunction with Abdul Aziz bin Abi Hazim, then it will be said that many scholars have declared him layyih (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 hadeeth is acceptable)." When he narrates he produces baseless things." Abu Hatim says, "He cannot be quoted in evidence," Abu Zurtah says that he has a bad memory. Hafidh says in \textit{Tareeb}, "Suleeq that he would relate hadeeth from the books of others and thus err." Nasai says that his hadeeth reported from Uhaudullah al Umri is munkar.

Muhaddith Dhafar Ahmad Uthmani writes,

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

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

Allamah Anwar Shah Kashmiri has another unique explanation to the apparent difference in the two 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 (R) 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 (R) that the Prophet (S) 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 ahadeeth. This reconciliation of the ahadeeth was also suggested by Muqbil as quoted by Shawkani in his Nail al Awtar. It is also supported by another narration of the same hadith of Sayyiduna Abu Hurairah (R) recorded by al Baihaqi in his al Sunan. Sayyiduna Abu Hurairah (R) relates that the Prophet (S) 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 Abdullah bin Mas‘ud amongst the Sahabah (R), Ibrahim al Nakhai, Abu Qilabah and Ibn Seereen of the Tabi‘un, Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, Imam Shafii, Imam Ahmad and their followers, Sufyan al Thawri, Ishaq, the majority of the fuqaha 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 Hufr (R), ‘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 musalil 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 ﷺ 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.'

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*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 hadith of the description of the Prophet’s ﷺ salah, Sayyiduna Abu Malik al Ashari 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 Sahi 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 hadith 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." ²⁴⁶⁰

4. Sayyiduna Abu Hurairah ﷺ says, "The Prophet ﷺ would stand up on the balls of his feet in salah." ²⁴⁶⁰

After quoting this hadith, 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."

²⁴⁶⁰ Ahmad 22399. Imam Nimawi says that its isnad is hasan (450).
²⁴⁶¹ Tirmidhi 288 and Baghawi 869.

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

Haafidh 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 sheikh 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." ²⁴⁷²

Imam Nimawi says that it can be understood from the above hadith that there is no posture or sitting of rest between the sujud and giyam, 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 rak'a they would stand up straight as they were and they would not sit.' ²⁴⁷³

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

²⁴⁷² Ahmad 1889, Bukhari 755 and Ibn Hibban 1762.
²⁴⁷³ Ibn Abi Shaibah 3989. Imam Nimawi says 451 that its isnad is hasan.
Hafidh Ibn Hajar says in *Fat'h 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 *sahih sanad*.414

8. Walib bin Kaysan says, 'I saw Abdullah bin al Zubair standing up on the balls of his feet when he had completed the second prostration.'415

9. Khattibah and Naifi both report that Abdullah bin Umar would stand up on the balls of his feet in *salah*.416

10. Abu Aliyyah reports that Sayyiduna Ibn Abbas and Sayyiduna Ibn Umar would do the same.417

11. Sh'abani says, 'Umar, Ali and the companions of the Prophet would stand up on the balls of their feet in *salah*.418

12. Zuhri says, 'Our Sheikhs would not do *muamalah* (reel), meaning when one of them

**Answers to the hadith 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*. Hafidh Ibn Hajar has explained in *Tahdhib al Usul* 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 Huwayrih reports that when the Prophet would rise from the second *sajdah* in the first *rak'ah* he would stand up as he was and not sit.419

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 *Fat'h 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.'

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 Muawiyyah bin Abi Sufyan that the Prophet would rise from the second *sajdah* in the first *rak'ah* he would stand up as he was and not sit.420

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414 Abdul Razaq 2966 & 2967, Ibn Abi Shaibah 3979 & 3986, Tabarani in *Kitab al Kimam* 9265 no. 9127, and Bukhari 2764. Hafidh Hakhami says 2/136 that its *sanad* is *sahih*.415
415 Fat'h al Bari 2/385.
416 Ibn Abi Shaibah 3903 & 3904. Imam Nimawi says that its *sanad* is *sahih* 4153.
417 Ibn Abi Shaibah 3989 & 3985.
418 Abdul Razaq 2968.
419 Ibn Abi Simbah 3982.
420 Ibn Abi Shaibah 3978.
said, ‘Do not proceed before me in ruku or sujud, because no matter how earlier I may bow down before you into ruku 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 hadith of Abu Humaid and Malik bin al Huwayrih. 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 hadith of Malik bin al Huwayrih with a chain that contains Ayyub reporting from Abu Qilabah reporting from Malik bin al Huwayrih. As part of the longer hadith Ayyub says, ‘He (Amr 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 hadith in which Ayyub says, ‘I saw Amr 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 Huwayrih & 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 hadith 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 Usoos fi Kayfiyyah al Jaleel 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 hadith of Sayyiduna Malik bin al Huwayrih must refer to an instance of sickness or need (or old age as shown above in the hadith of Abu Dawood).

Ibn Bint Naeem says in Nawadir al Fuqaha as quoted by Ibn al Turkumani in his al Jawhar al Naqyy, ‘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 Hanifee, Imam Abu Yusef, Imam Muhammad, Sufyan al Thawri, Imam Ahmad, Ishaq bin Rahuyah, Awzace, their followers and the majority

488 Ahmad 16396, Darimi 1345, Ibn Majah 963, and Abu Dawood 619. Booseer says (Chapter 171, hadith no.639) that this isnad is saheeh.

489 Zad al Maad 1/241.

490 Bukhari 785.
of the scholars. Imam Ahmad also said, 'Most hadith 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 hadith 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 hadith 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 ajjin does.'

They have taken the word ajjin to mean 'one who kneads dough'. However, Hafidh Ibn Hajar says in al Talkhees al Nabee that this hadith is not authentic and is unknown. It is not permissible to use it in evidence. Nawawi has also said in Sharh al Muslimi that this hadith 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 hadith. Even if the hadith was authentic this is not its meaning because ajjin means an old man.'

After quoting a poem to prove his point about the correct meaning of the word ajjin, Ibn al Salah goes on to say that the parable (to be understood from 'ajjin' (the root from which the word 'ajjin' 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
السلام على النبي

‘Assalamu ali al Nabiyy’ (peace be upon the Prophet) rather than
السلام على النبي

‘Assalamu alaika ayyuha al Nabiyy’ (peace be upon you oh Prophet). They quote the hadeth of Abdullah bin Mas’ud as narrated by Mujahid in Bukhari. The hadeth 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’lasar after narrating the hadeth of Sayyihuma Abdullah bin Mas’ud & 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 ayyuha al Nabiyy).’

Allamah Anwar Shah Kashmiri says as quoted by Muhaddith Shabbir Ahmad Uthmani in his commentary of Saheeh Muslim, Faith 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

\[\text{Footnote: Maatrif al Sunan 3087 quoting from al Mu’lasar 1375,} \]
tashahhud to others with the wording of (Assalamu alaika) after the Prophet's death. They did not change a single word of it as we have related in the mukhtal narration of Imam Abu Hanifah about the holding of the hand. Ameer al Mu'minin Umar bin al Khatlab also taught the tashahhud with the wording 'Assalamu ilaika' to the gathering of Sahabah and Taba'Un in the mimbar. This practice being passed down successively from generation to generation is strong proof that it was the best known and most widely practised amongst them. Furthermore, there is no difference grammatically in people saying 'Assalamu alaika ayyuha al Nabiyy, peace be upon you oh Prophet' silently in salah, whilst being physically distant from the Prophet and his madm, and in saying it in the same form after his death.\(^{491}\)

Muhaddith Yusuf al Binoni writes in his commentary of Tirmidhi, Manafiul Sunnah,

'The established mukhtal narrations from Ibn Mas'ud, his quoted practice that has been passed down successively to the degree of Maudit, and the established wording in all the narrations from more than twenty Sunnii are all clear evidences that saying salat with the words of address (Assalamu alaika ayyuha al Nabiyy) is the norm. Furthermore, this hadeth has been narrated from Abdullah bin Mas'ud by more than twenty narrators. We do not see this additional wording (reported above from Mujahid in Bukhari) that does not conform to the original but actually changes it, in any of these chains except from Mujahid. It is clear, therefore, that this addition cannot be accepted, especially since we have seen the narrators diligently take into consideration (in the narration of tashahhud) some individual letters such as 'Waw', 'Ali', and 'Lam'. How could such a great change have escaped them? If any one narration of the calibre of Alqamah had opposed Mujahid in the narration of these words, it would have been sufficient and to accept them. What is to be said, then, if it is opposed by the whole group of narrators? Alqamah, Abu al Amini, Abu al Ahwas, Abu Wall, Abu Ubaidah, and the others all narrate the same hadeth (their narrations are in the saheeh books of hadeth) from Abdullah bin Mas'ud without the additional words reported by Mujahid from Abu Ma'atran from Abdullah bin Mas'ud.\(^{492}\)

\(^{491}\) Fath al Mulhim 244.

\(^{492}\) Fath al Mulhim 244.

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 Musa quotes Abu Ubaidah who reports that his father, Abdullah bin Mas'ud mentioned that the Prophet taught them tashahhud. He narrated the whole tashahhud upon which Ibn Abbas said, "We used in my Assalamu alaika ayyuha al Nabiyy when 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, Abu, and the Jurayji were all residents of Makkah, and it was there that they spread their knowledge. (In this particular masalah 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, sufficient with the original narration. In that, these words are not of Ibn Mas'ud but of someone after him. Tuhawi has attributed them to Mujahid and other similar narrators in his Minhaj al Ahur, and this is correct in my view.'

He later adds,

'In short, the hadeth 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 Baka, Umar, Abu Saeed al Khofei, Mukhiyin, Saalim, Abu Misa, 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 hadeth of Ibn Mas'ud with the words 'Assalamu alaika ayyuha al Nabiyy') 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.

Some muhaddithun have accepted Abu Ubaidah's hadith from his father Sayyiduna Abdullah bin Mas'ud. Daruqutni has declared Abu Ubaidah's hadith from his father as being 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.

The words (Assalamu alaika ayyuha al Nabiyy) are mutawatir in all the tashahhuds passed down to us from the Sahabah. They cannot be changed because of one slaaadh 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 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 Mualatta that Sayyiduna Abdullah bin Mas'ud would dislike the addition or deletion of even a single letter in tashahhud.

Aswad reports, 'Abdullah (Ibn Mas'ud) would teach us the tashahhud of slaah. He would correct us on Alif and Waw.'

During his caliphate Sayyiduna Umar taught the tashahhud to the people from the mimbar of Rasulullah with the words (Assalamu alaika ayyuha al Nabiyy) and despite the presence of the Sahabah no one disapproved.

Qasim bin Muhammad narrates from his aunt Aisha that when reciting tashahhud she would say 'Assalamu alaika ayyuha al Nabiyy'.

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494 Muslim 402, Abu Dawood 971 and Nasai 1171.
495 1/476.
496 Bazzar as quoted by Ibn Hajar in Mukhtarat Zawaid al Bazzar 297. He adds that the tashahhud is saheeh. Hafidh Haithami 2/141 also declares it saheeh.
497 Malik 204, Imam Shafiee in al Rimah p268, Hakim 979, Da'haqi 2831.
498 Ba'haqi in It tarijah 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 hadiths.

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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900 Ahmad 1391, 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 (yuharrikuha) moving it' is shaadh. 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 tasahhud also do not mention any movement. In fact it is categorically denied in the saheeh hadeeth of Sayyiduna Abdullah Ibn al Zubair as quoted earlier. Therefore, this extra wording of (yuharrikuha) 'moving it' is shaadh.

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 (yuharrikuha) 'moving it'.

- Sufyan bin Uyaynah 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 at Tayalisi and Tabarani.

- Sufyan al Thawri reports it from Aasim bin Kulaib as recorded by Abdul Razzaq in his Musannaf and Tabarani.
- Sh'ubah reports it from Aasim bin Kulaib as recorded by Ahmad, Tabarani, and Ibn Khuzaimah.
- Abdullah bin Imaas al Awadi reports it from Aasim bin Kulaib as recorded by Ibn Majah.
- Zuhair bin Muawiyah reports it from Aasim bin Kulaib as recorded by Ahmad and Tabarani.
- Abu Awaanah reports it from Aasim bin Kulaib as recorded by Tabarani.
- Abdul Wahid bin Ziyaad reports it from Aasim bin Kulaib as recorded by Ahmad.
- Bishr bin al Mufadhal reports it from Aasim bin Kulaib as recorded by Nasai and Abu Dawood.

All of the above narrators have reported this hadeeth from Aasim bin Kulaib but only with words of the meaning 'He pointed with his forefinger' or 'He pointed with his forefinger and prayed with it.'

501 Ahmad 18392.
502 Humaidi 885.
503 Nasai 1263.
504 Tabarani in al Mu'jam al Kabir 22/33.
505 Baihaqi 2784.
506 Tabarani in al Mu'jam al Kabir 22/33.
507 Abu Dawood at Tawaddi 1020.
508 Tabarani in al Mu'jam al Kabir 22/34.
None of them apart from Zaidah bin Qudamah have reported the extra wording of (yuharrikuha) '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 which categorically negates the movement of the finger, and also by the silence of all the other ahadeeih on the subject of pointing the finger in tashahhud, such as those of Sayyiduna Ibn Umar, Sayyiduna Abu Hamaid al Saidec and Sayyiduna Numair al Khuzai which do not mention anything to resemble the constant movement of the finger.

It should also be remembered that Sayyiduna Wail Ibn Hujr speaks of having seen this action of the Prophet once, as he says in the beginning of the long hadeeth 'I saw...'. On the other hand, Sayyiduna Abdullah Ibn al Zubair has reported the permanent practice of the Prophet by employing the words 'would not move it'.

2. Sayyiduna Ibn Umar narrates that the Prophet said 'The movement of the fingers in prayer frightens away Shaitan'.

Imam Baihaqi has declared this hadeeth dhaeef (weak) saying, 'the only person to narrate this is Muhammad bin Aur al Waqidi and he is not authentic.' Hafidh Ibn Hajar, Hafidh Suyuti and Munawi also say that it is dhaeef.

Imam Ahmad bin Hanbal has branded the above narrator Muhammad bin Aur al Waqidi a liar, and Ibn al Madini has accused him of fabricating hadeeth.

Allamah Abdul Hayy Lucknowi writes in al Siyali:

'Suyuti has quoted this narration of Ibn Umar in his al Juni' al Sagheer and ascribed it to Baihaqi. Azizi says in his commentary of al Jami' al Sagheer: Its imad is dhaeef. 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 muhaddillum.

Baihaqi who has narrated both hadeeth in his collection has explained the hadeeth of Sayyiduna Wail Ibn Hujr 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.'

Sheikh al Hadeeth Moulana Zakariyyah also provides a similar explanation in his Arabic commentary of al Munawithul Muttak, Awjza al Masalik. He says,

'Most of the narrations of Wail bin Hujr 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.'

In support of this he later quotes from Kifk il Ghummah that Sayyiduna Abdullah Ibn al Zubair used to say that the Prophet 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

515 Ba hai q 2788 and Ibn Adiyy 7483.
516 Miton al Fidal 1999.
of moving the finger. In fact, he has quoted the contrasting hadith of Sayyiduna Abdullah ibn al Zobair.

The same is to be said of the 'movement' mentioned in the hadith 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 hadith, writes in his Arabic commentary of Abul Dawood, Rusd el Majnu'd:

'In the view of the Hanafi scholars there is no disparity between the two hadith (the hadith of Wail Ibn Hujr that suggests movement of the finger and the hadith of Abdullah Ibn al Zubair that denies it), for they declare 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 in affirmation (saying 'illa husn...'). This, i.e., the raising and putting down of the finger is what is referred to by 'movement' in the hadith. As for the denial of movement (in the saheeh hadith of Abdullah Ibn al Zubair radhiyallahu anhu), this is pertaining to the continuous movement of the finger as practised by some of the ahl al hadith.

The verdicts of the madhhab.

Sheikh al Hadeeth Moulana 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, Shafi'i and Hanbali schools of fiqh is the same, i.e., the finger should not be moved continuously in tashahhud. In fact, some Shafi'i 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 Malikhi scholars is of moving the finger in tashahhud, he does add that Ibn al Qasim, one of Imam Malik's foremost students, opposes this view and is in agreement with the majority of the scholars. He also quotes another famous Malikhi 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 Ubayyyah 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 hadith. The hadith 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.'

Ibn al Hajj al Malik has also clearly mentioned in his al Mukhtasar of Fiqh that the most famous view of Imam Malik is not to move the finger. Besides, the movement of the finger even according to those Malikhi scholars who are of that opinion is quite different from the constant and rigorous shaking that some people practice.

Imam Nawawi al Shafi'i has also categorically stated in his Fatwa and in his al Majmu'a 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

526 Awjaz al Masalik 2/17 quoting from Aaridhah al Ahwadhi.
527 al Majmu'a 3/154.
the finger, not moving it. It is extremely strange, therefore, to conclude that Imam Ahmad’s practice was to move the finger in rashahhud.

The author of *al Rau'dh al Murahha* (a concise, standard and recognised work of Hanbali fiqh) says, ‘He should point with his forefinger without moving it in his rashahhud and duaa during salat, and at other times when engaging in the dhikr of Allah in order to signify tawheed.’

Ibn Qudanah al Hanbali writes in *al Maghur*.

‘He should point with the forefinger raising it at the time of remembering Allah in his rashahhud for what we have narrated earlier, and he should not move it because of the hadith of Abdullah bin al Zubair 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 in 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 ﷺ, 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 rashahhud.

The raising of the finger.

The ulema of the Hanafi fiqh say that the finger should be raised at the point of negation (La ilaha) and then replaced on affirmation (Allah). Some ulema also say that the raising of the forefinger and the clutching of the rest is for the purpose of making duaa after the rashahhud (as is mentioned in the above hadith), therefore the finger should be kept raised till the end of salat. This is mentioned quite clearly in one hadith.

Sayyiduna Shihab ﷺ 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 Mawwali in his *Musnad* with the words ‘pointing with his forefinger’ instead of ‘had spread his forefinger’.

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527 al Maghur 2999.

528 Ahmad 5964; and Razou as quoted in *Kashful Aamir* 363.

529 Tirmidhi 3587, Mahaddith Dhalal Ahmad alal Asafi says that there is no fault in the sornail (839).

530 Abu Ya’laa as quoted by Ibn Hajar in *al Manahib al A’lyah* 539.
The above meaning is also conveyed in the following narrations:

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.532

Sayyiduna Wail bin Iljr 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 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 Muhaddilh Moulana Rashcd Ahmad Gangohi. He says, 'It should be known regarding what some

532 Ahmad 15130, Abu Dawood 991, Nasa'i 1274 and Ibn Hibban 1943.
533 Sheed bin Mansoor as quoted by Imam Nimawi 457. Also reported by Tahawi 1259. Imam Nimawi says that its isnad is saheeh. A similar narration has also been recorded by Abu Dawood Tayabiri 1020.
534 Ibn Majah 912 and Nasa'i 1264. Buseer ee (Chapter 163, no. 356) and Imam Nimawi (464) have both declared the hadith saheeh.
535 Muslim 560, Tirmidhi 294 and Nasa'i 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.556 The author of al Muhalla, the commentary of al Muwatta, has mentioned that it has been narrated from some Maliki and Shafii Imams also that the finger should be kept raised till the end of tashahhud. He also quotes Ibn Hajar al Makki al Shafii 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 hadith '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 hadith cannot compare with the other ahadeeth of the Messenger of Allah ﷺ, and the verdicts and practice of the Sahabah and Tabi’in quoted below.

The Shariah has ordained distinct rules for men and women in many important questions of salah. For example,

- Jumūrah is fardh upon men but not on women, and the Fid prayer is wajib for men but again not for women.

  1. Sayyiduna Tariq bin Shihab ﷺ reports that the Prophet ﷺ said, 'Jumūrah 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 Um'm Atiyyah ﷺ says as part of a longer hadith, 'We have been forbidden from following funerals and there is no Jumūrah 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

531 Abu Dawood 1067 and Hakim 1062. Hakim declared it saheeh and Dhahabi 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 makhda (partition) is better than her prayer in her hujrah (chamber), and her prayer in her hujrah is better than her prayer in her bai'.

4. Sayyiduna Abu Hurairah narrates that the Prophet said, ‘The most beloved salah in Allah of a woman is one that she performs in the darkest spot of her house.’

• Unlike men women should not give mithan or say the iqumah.

5. Sayyidatuna Asmaa narrates as part of a longer hadith that the Prophet said, ‘There is no mithan or iqumah upon women.’

6. Sayyiduna Ibn Umar says, ‘There is no adhan or iqumah upon women.’

• There is a great difference in the umrah 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'minen Aisha reports that the Prophet said, ‘Allah does not accept the salah of a mature female without a scarf.’

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 hadith 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.’

540 Ahmad 24012, Ibna Majah 655, Abu Dawood 641, Tirmidhi 377, Ibn Khuzaimah 775, Hakim 917 and Ba'haqi 3254. Hakim declared it saheeh and Dhahabi agreed.
541 Ahmad 19507, Bukhari 4163, Tirmidhi 2262 and Nawai 5388.
542 Ibn Majah 1081 and Ba'haqi 5131.
543 Bukhari 1145.
544 Abu Dawood in his al Amrool p18 (Mussaarah al Risalah edition), and Ba'haqi 3201.
12. Sayyiduna Ibn Umar narrates 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 Umm 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 sayr (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’ain. The ummah and fiqh 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’ain and the sunnah of the different schools of fiqh:

**Verdicts and practice of the Sahabah**

Khalid bin al Lajlaaj reports as part of a longer hadith that women were ordered to do tahrub’u when sitting in salah.

Nafi’ narrates that Safiyyah would pray and do tahrub’u.

Nafi’ also narrates that the womenfolk of Sayyiduna Abdullah bin Umar’s family would do tahrub’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 dhifaf.

Sayyiduna Ali says, ‘When a woman prostrates she should do dhifaf and press her thighs together’, and in Abdul Razzaq’s narration ‘press her thighs against her stomach.’

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551 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.
552 Ibn Abi Shaibah 2783.
553 Abdul Razzaq 5074 and Ibn Abi Shinibah 2784.
554 Ibn Abi Shinibah 2789.
555 Narrated by all three. Abu Muhammad al Bukhari, Qadhi Umar bin al Hanan al Ashmi, and Ibn Khwaww in their Musnads of Imam Abu Hanifah’s hadith. Dhiifaf is to lean to one side and rest on the posterior. It is more or less the same as said.
556 Abdul Razzaq 5072 and Ibn Abi Shinibah 2777. Muhsin al Dhasar Ahmad Ushmi 3/32 has declared it hasan.
Sayyiduna Ibn Abbas was asked about the prayer of a woman. He replied, 'She should pull herself close together and do iḥafẓa.'

Verdicts of the Tabi’in and other ulama.

Ibn Jurayj reports, 'I asked Alaa: “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.” Alaa 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.”

Alaa also says, ‘A woman should pull herself together when she bows down into ruku: 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 stūjd.”

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 huda (concealment). This means that the woman is instructed to do all that which is more concealing for her. The following chapters of hadeeth explain this meaning in detail.”

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558 Ibn Abi Shaibah 2778.
554 Abdul Razzaq 5066 and Ibn Abi Shaibah 2471.
569 Abdul Razzaq 5069.
561 Ibn Abi Shaibah 2781.
561 Abdul Razzaq 5068.
Ibn Qudamah al Maqdisi al Hanbali quotes Imam Ahmad bin Hanbal in his *al Mughni* as saying, 'I consider *sadl* to be better for a woman.' He also quotes the narration of Sayyiduna Ali who says, 'When a woman prays *salah* she should do *ihifaz* 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 *turabb'u* in *tashahhud* and draw her legs to one side (*sadil*).  

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 lyadh has also quoted from some *Sahif* that the sunnah for women is *turabb*.

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, and then maintained by the prominent *Sahih* 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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**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 *qiyam*, *ruku*, *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 in her ears but only to her shoulders or close to her bosom.

In *qiyam*, women are to place their hands on their bosoms. They can fasten them in any one of the different ways 'akith' (grasping) or 'wadh' (placing) described in part two, or they can simply rest the right palm on the left one.

Unlike men, in *ruku*, 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 sides 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.

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509 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.

510 Ibn Qudamah in *al Mayhun* 2/135.

511 Ṣaḥḥāri of Imam Ahmad narrated by his son Abdullah 373.

512 Ṣaḥḥāri of Imam Ahmad narrated by Abu Dawood p51.

513 Anfajz al Manshul 2/119.
During the sitting of anshahud, 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 rahumatallahi alaih.** (46-96 AH)
The ‘fayadh of Iraq’ Ibrahim bin Yazid bin Qais Abu Iman al Nakhai. One of the most prominent Tabi’in in terms of piety, learning, fikra, and the memorisation and narration of hadith. He studied under many distinguished figures including Alqamah, Masrooq, and Aswad. He has among his students Hamnad bin Abi Shuaimah (one of the teachers of Imam Abu Hanifah), A’amash 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 rahumatallahi alaih.**
Abu Abdullah Muslim bin Yasaar al Basri al Umuwi. A tabi’ee who was known for his worship and asceticism. He was also recognized as being one of the leading jurists of Basrah. He met a number of Sahabah and narrated hadith from them including Sayyiduna Ibn Abbas, Sayyiduna Ibn Umar, and others. He died in 100 AH. May Allah have mercy on him.

**Sh’abi rahumatallahi alaih.** (19-103 AH)
Amir bin Sharaheel al Sh’abi al Humairi. A famous tabi’ee who himself claimed to have met more than five hundred Sahabah, a great many from whom he narrated hadith. 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 Mijlah rahumatallahi alaih.** (-109 AH)
Lathiq bin Humaid bin Saeed Sadoosi. A tabi’ee who met and narrated hadith from a number of Sahabah including Sayyiduna Ibn Abbas, Sayyiduna Anas, and Sayyiduna Abu Musa al Asharee 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)

Imam Abu Hanifah was born in Kufah in 80 AH. He was a number of Sahabah still alive at that time, including Sayyiduna Abdullah bin Abi Awf who lived in Kufah, and Sayyiduna Anas bin Malik whom he actually met. Imam Abu Hanifah is thus considered a Tabi'i, a rank unique not only amongst the four Imams of fiqh, but also amongst his leading contemporaries.

Imam Abu Hanifah had numerous famous teachers including Amir bin Sharaheel al Sh'abi and Hammad bin Abi Siilaiman. He heard hadith from a number of leading authorities including Ataa bin Abi Rabalt, Abdul Rahman bin Hurmuz, Ikrimah, Nafi', Adiyy bin Thahit as well as many others from amongst the Tabi'un.

He himself had thousands of students including Imam Abu Yusuf, Imam Zufar bin Hudhail, Imam Hasan bin Zayad and Imam Muhammad bin Hasan Shaibani. Countless leading figures heard and narrated hadith from him such as Sufyan al Thawri, Sharaheel, Zaidah, Hasan bin Salih, Abu Bakr bin Ayyash, Abdullah bin Mubarak, Waleed, Abdul Razzak bin Haarmus 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 demand. Imam Abu Hanifah did not relent and finally died a martyr having been poisoned in prison in the year 150 AH. May Allah have mercy on him.

Imam Abu Yusuf rahmatullahi alaih. (113-182 AH)

Abu Yusuf Yaqub 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 hadith from Hisham bin Urwah, Yahya bin Saceed, A'tmaash and others.

Many authorities heard and narrated hadith from him including Bishr bin Waleed, Yahya bin Maen, Imam Ahmad bin Hanbal, Ahmad bin Manee', and Imam Muhammad bin Hasaa.

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 hadith from Sufyan al Thawri, Qais bin Rabee', Azzaheel, Imam Malik and others.

His own students include Imam Shafee, Abu Uthman al Tanweer bin Sallam, Yahya bin Maen, Muhammad bin Sanwar as well as many others. He died in Rayy in 189 AH. May Allah have mercy on him.

Hafidh Ibn al Turkmuni rahmatullahi alaih. (749 AH)


He authored the famous al Awbar al Naji fi al Badayi. He also compiled a tukhrej of al Hidayah's ahadith, and a condensed version of Ibn al Salah's Ubair fi al Hoddeel. He died in 749 AH. May Allah have mercy on him.

Hafidh Zailaeex rahmatullahi alaih. (720-762)

Jamal al Deen Abdullah bin Yusuf al Zailaeex. He studied fiqh with Imam Fakhr al Deen Uthman bin Ali al Zailaeex, Imam Shamsul Deen Muhammad bin Ahmad bin Adhan and others. Amongst his teachers in hadith were Hafidh Abu al Hajjaj al Muzi, Hafidh Shamsul Deen al Multi and Hafidh Ali al Deen al Mandini Ibn al Turkmuni.

He produced three highly acclaimed works in his short life. They are al Imaaf bi Ahdeelh al Kashaaf (a nikheeq of Zamakshari's Ta'beer ul Kashaaf), Mukhtasar Ma'amul al Anwaar (a condensed and edited version of Imam Tahawi's Sharh Ma'amul al Anwaar), and Nasb al Raysh fi Tukhrej Ahdeelh al Hidaiy. Allamah Anwar Shah Kashmiri wrote of him, 'In my opinion, Hafidh Zailaeex rahmatullahi alaih was a greater

This is according to one narration. Other reports suggest earlier dates of 70 AH, or even 61 AH.
hafidh than even Hafidh Ibn Hajar rahmatullahu alaih. He passed away in Cairo in the year 762 AH. May Allah have mercy on him.

Hafidh Haithami rahmatullahu alaih (735-807 AH) Ali bin Abu Bakr bin Salmam Nuri al Deen al Baithani. 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 Turmurtani al Mardinian. He produced numerous works on hadith including the famous "Majma' al Zawa'id". Amongst his students were Hafidh Badr al Deen al Alol and Hafidh Ibn Hajar Asqalani. He died in the year 807 AH. May Allah have mercy on him.

Hafidh Badr al Deen al Aini rahmatullahu alaih (762-855 AH) He was born in Hobb (Aleppo) where his father was the judge. He excelled in his studies under his father and other prominent ulama of his home city. He also travelled extensively in search of knowledge. Amongst his teachers were Hafidh Badr al Deen al Alol and Hafidh Ibn Hajar. He remained 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 Haaj al Halabi, Hafidh Qasim bin Qutlubughah, Hafidh Shams al Deen al Sakhawi. He died in Cairo in the year 861 AH. May Allah have mercy on him.

Hafidh Qasim bin Qutlubughah rahmatullahu alaih (802-879 AH) Zain 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 Zara' 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 "Fi Fadil al Qadeer il Ajiz al Fuqeer". He died in Cairo in the year 861 AH. Amongst his students were Hafidh Shams al Deen al Sakhawi. Hafidh Qasim bin Qutlubughah, Imam Jalal al Deen al Sa'uni and Hafidh Zain al Deen Zakariyyah bin Muhammad al Ansari. May Allah have mercy on them all.

Allamah Hashim Sindhi rahmatullahu alaih (1104-1174 AH) Muhammad Hashim bin Abdul Cihafoor Sindhi. He was born in 1104 AH in a village of Sindhi. He studied under a number of shaykhs in his home country as well as the ulama of the Haramayn. He died in Cairo in the year 1174 AH. May Allah shower his mercy upon him.
Qadhi Abid Sindhi rahmaullahi alaih.
Muhammad Abid bin Ahmad Sindhi. He was originally born in Sindh 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 Ma‘nib il faiisf ala Musnad il Imam Abi Hanifah); a commentary on the famous Hanafi work of fiqh, al Durr al Mu‘een titled Tiwari‘ il Anwar ala al Durr al Mukhtar; and a commentary on Hafidh Ibn Hajar’s Buhudd al Minun. He died in Madinah in the year 1257 AH. May Allah have mercy on him.

Imam Nimawi rahmaullahi alaih. (1278-1322 AH)
Dhaheer Ahsan bin Ali Nimawi, of Nimi, 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 Hayy Lucknowi, Hafidh Muhammad Abdullah Ghazipuri, Muhaddith Muhammad Saeed Adheemabadi, Muhaddith Qutb al Zamani and Shah Muhammad Fidhul 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 busy engaged himself in the learning of hukm.

He authored a number of works including, Anwar al Sunnah (collection of ahadeeth arranged according to the chapters and masail of fiqh); al Tiwari‘ al Anwari (a commentary of Anwar al Sunnah); T’aleeq ul ‘Aaleeq (a commentary of ul Tiwari‘ al Anwari); Ausuf al Jood on the topic of jumali and Tijrid; and Jala al Aynuyn fi Ruf ul 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 rahmaullahi alaih. (1292-1352 AH)
Muhammad Anwar Shah bin Shaikh Munshid 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 faaqi. He then travelled to Deoband in India to further his studies under Shaikh ul Hind Mufid Mahmood Hasan Deobandi and Shaikh Muhammad Isqa Kashmiri. Later in life he also taught at the same institute.

His many students include Muhaddith Yusuf Binnouri, Shaikh Habib ul Rahman Aadhami, and Montana Badr Allah Merthi. His written works include Ahskili al Quran, Firdush al Bari (a commentary on Bukhari), as Arif al Shifaniyy (a commentary on Tirmidhi) and as Tasreeh bi mu Tawtara fi Nuzul al Naseeh (a
collcciion 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 Dhafir Ahmad Uthmani rahmaullahi athih. (1310-1394 AH)
Dhafir Ahmad bin Laseef Uthmani Thanwi. He was born in 1310 AH in Deoband, India. He began his learning with a number of local teachers before moving to Thanabhun where he was taught by various ulma including his maternal uncle Moulana Ashraf Ali Thanwi. He then studied hadeeth under Moulana Muhammad Rashid Kanpuri and Moulana Muhammad Ishaj Bardawani in Kanpur before finally travelling to Saharanpur to continue his studies with Muhaddith Khalil Ahmed Saharanpuri.

After graduation he engaged himself in teaching and writing for the rest of his life. His many works include the famous and indispensable Fathul Sunan (a large collection of hadeeth on which many of the rulings of the Hanafi fiqh are based), Musbihul Quran and Kusub al Duja in Wajh ul Riba. He died in 1394 AH. May Allah have mercy on him.

Muhaddith Yusuf Binouri rahmaullahi athih. (1326-1397 AH / 1908-1978)
Abu al Mahasin Muhammad Yusuf bin Suyyid Muhammad Zakariyya Binouri 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 ulma in Kabul. He then spent a few years in Darul Uloom Deoband before travelling to Jamia Islamia in Dehel, India where he completed his studies in hadeeth under a number of prominent ulma including Allamah Anvar Shah Kashtiuri and Moulana Shabbir Ahmed Ushani. 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 ulma 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 Usta al Sun of Hims, Syria, and Shaikh Abdul Fatouh Abu Ghuddah.

Muhaddith Yusuf Binouri was a man of letters and authored a number of works including a partly completed commentary of Tirmidhi titled Ma'arif al Sunan, Bughyah al Areeh fi Masaail al Qibtah wa al Mahaarueeh, and Nasihat al Amr fi Nasta Imam al Awr fi Shaikh Muhammad Ammar. He died in 1397 AH. May Allah have mercy on him.

Shaikh ul Hadeeth Moulana Muhammad Zakariyyah rahmaullahi athih. (1315-1402 AH)
Muhammad Zakariyya bin Muhammad Yahya Siddiqui Kandhalvi. He was born in Kandth 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 mubahih and faqeeh Moulana Rashid Ahmad Gargoli. 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.

597 The presently published version contains the commentary of ahadeeth till the chapter Hujj.
Shaikh ul Hadeeth Moulana Muhammad Zakariyya authored over sixty works on various topics in both Arabic and Urdu. They include *Aivjaz ul Mamlik ila Mumitla Malik* (a copious commentary of Imam Malik's *Musawa* published in fifteen volumes), *Fiulhail-e-A'miuil* (collections of *ahadeeth* with commentaries on numerous topics such as *salih*, *Hujj*, *Quran*, *dhikr*, *sadaqah*, and *sahih & sahur* upon the Prophet ﷺ), *al Kawkb al Durri ala Jami' al Tirmidhi* (footnotes on Muhaddilh Rashid Ahmad Gangohi's lectures on Tirmidhi as recorded by his faithful student and disciple, Shaikh ul Hadeeth's father Montami Yahya Kandhalwi), and *Land' al Darari* (footnotes on Muhaddilh 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.
- *hasnalah* Reciting 'Bismillah al Rahman al Raheem.'
- *dhacef* 'Weak'. Normally used to describe a narration that does not meet the stringent standards of *sahih* or *hasan* *ahadeeth* 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.
- *Dhunir* The second prayer of the day.
- *faqeeh* (plural: *fiqate*) Jurist; one who has extensive knowledge and experience in the science of *fiqh*.
- *fardh* Obligatory, such as *fardh salat* as opposed to *nafl* (optional).
- *fiqh* The understanding and application of Islamic ideas, laws, commandments, etc from the original sources of the *Sharlah*.
- *ghareeb* A *hadeeth* whose *souad* 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 ahadeeth than the reporters of saheeh ahadeeth. Although a hasan hadith 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.

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.

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.

iqamah A brief call to prayer made immediately before the congregational salah. Its wording is similar to that of the adhan.

isnad Chain of narration.

jahr To say or recite out aloud.

junezhah Funeral.

jark 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 istrahah The sitting of rest.

kunyah Apellation; alias.

layyin Soft. Used to describe weakness in a narrator.

leen Softness. Used to describe weakness in a narrator.

ma’alool A hadith containing an ilthih.

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: masaail) masjid Mosque.

miidallis One who practices ladlees.

inuhaddilhun (plural: inuhaddilh) I

mujlahid One who is qualified to do ijtihad

mu’allaq A hadith from the Prophet ﷺ or a narration from a Sahabi quoted with out a sanad.

muqaddith One who practices tabliecs.

muqaddithun (plural: muqaddithun) muqaddith One who is qualified to do ijtihad

muqaddithun To recit. In ahith this means rising from the second raka’ah and third raka’ah without sitting.

muqaddar 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 hadith.

muqaddar al hadith Refers to a reporter whose ahadeeth contain munqati narrations.

muqaddas A hadith reported directly from a Sahabi by a Tabiee Tabiee with the link of a Tabiee missing. Sometimes this term is used to describe a hadith that contains any missing link.

muqaddid One who is praying sahib behind the Imam in a congregation.
mursal  A hadith reported directly from the Prophet ﷺ by a Tabiee with the link of a Sahabi missing.
musalli  One who is performing salah.
nawtawat  A practice, report of hadith related with Tabiee (in succession) by such a large group of people at each stage that they cannot be expected to have agreed to lie collectively.
nafl  Optional. Normally used for acts of worship such as nafl salah as opposed to fard (obligatory) salah.
qawm  The period of standing after ruku and before sujud.
qunoot  A practice, report or hadith related with umamr (in succession) by such a large group of people at each stage that they cannot be expected to have agreed to lie collectively.
nafl  Optional. Normally used for acts of worship such as nafl salah as opposed to fard (obligatory) salah.
salah al-jamazah  Funeral prayer.
salah  The greeting at the end of salah with the words 'Assalamu alaykum ...'
sunad  Chain of narration.
sinir  Concealment; to conceal.
shaath  A hadith or part of a hadith reported by a thiqah or sadim narrator that contradicts a superior narration.
shawahid  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 at-Tabi’in that have been reported from the Prophet ﷺ.
surah  Chapter of the Quran.
Suruq al-faiqah  The first chapter of the Quran.
taleel  Used to describe a recognized scholar’s endorsement of a particular narrator whom he declares reliable and trustworthy.
ta’awwu  Education, teaching.
ta’awwuh  The saying of ‘Allahu akbar.'
Tah  Tabieen  The Muslim companions of the Prophet ﷺ.
Tabi’in  (Single: Tabiee)  The Muslim companions of the Sahabah ﷺ.
la’eeem  Education; teaching.
lakbeer  The saying of ‘Allahu akbar.'
lakhrcej  The referencing of hadith.
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lakhrcey  The referencing of hadith.
larabb’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.

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larabb’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.
The recitation of 'Subhun Rabbiyal Adheem' in ruk'ū, or 'Subhana Rubbiyal A'ala' in sujud.

Similar to tahiyah. (See above.) It is also used for the period of sitting in which the tahiyah is recited.

To classify a hadeeth or report as saheeh (authentic).

To clasp both palms between one's knees in ruk'ū.

To sit placing the left warik (haunch) on the ground, and extending both legs towards the right with the left foot under the right thigh and the right foot upright. Similar to sall.

Succession. See mawadda above.

Dua recited in the very beginning of salah after Takbeer al Tahreemah. Also referred to as Dua al Istiifah.

Authentic, reliable. Normally used in reference to a narrator in a sanad who is both trustworthy and able to preserve hadith soundly.

The collective body of believers who are the followers of the Prophet Muhammad ﷺ.

Abdution; washing some of the body's limbs before prayer.

Bibliography


77. *Kitab Adhun ul Mushy ibn al Shihab*. Published by Jamish al Imam Muhammad. Riyadh as part of the ‘Muhammad bin Abdal Wahhab week’ project.


Reference Notes

When only the names of the authors of hadith 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 hadith.

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 *Janatul Masaneed* from a total of fifteen different Musnads.

Imam Malik in his *Al Muwatta*.

Imam Muhammad in his narration of Imam Malik's *Al Muwatta*.

Abu Dawood al Tayalisi in his *Musnad*.

Abdul Ra'eq in his *Musnad*.

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 Aatheer*.

Imam Ahmad bin Hanbal in his *Musnad*.

Abd bin Humaid in his *Musnad* (numbers given from *Mushtakah Musnad Abd Bin Humaid*).

Darimi in his *Musnad*.

Bukhari in his *Saheeh*.

Muslim in his *Saheeh*.

Ibn Majah in his *Sunan*.

Abu Dawood in his *Sunan*. 
Tirmidhi in his *Jami*.

Nasai in his *Mujnub* (also known as *al Sunan al Sughra*).

Ibn al Jarood in his *Munaqa*.

Ibn Jarcer al Tabari in his *Jami* *al Bayan fi Ta’weel al Quran*.

Abu Ya’laa al Mawsili in his *Musnad*.

Ibn Khuzaimah in his *Suheeq*.

Tahawi in his *Sharh Maani al Aamir*.

Abu Awanah in his *Suheeq*.

Darquni in his *Suheeq*.

Hakim in his *al Mustadrak ula al Saheehayn*.

Baihaqi in his *al Suheeq al Kubra*.

Hafidh Ibn al Humam in his *Faith al Qadeer*.

Hafidh Zailace in his *Nash al Rayah*.

Hafidh Hainhami in his *Majma ul Zawalid*.

Hafidh Ibn al Turkumani in his *al Jawhar ul Noqiyy*.

Dhahabi in his *Talkhrn al Musladrak*.

Bonseeree in *Misbah al Zujajah*.

Imam Nimawi in his *Aathaar al Sunan*.

Muhaddith Dhafar Ahmad al Ulhmani in his *T’ha al Sunan*.

Muhaddith Yusuf Binnouri in *Maarif al Sunun*. 
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 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 mujahid Imams and jurists of the Hanafi school rigorously studied under renowned scholarship in their sincere attempt to fulfill the Prophet's 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.

THE AUTHOR: Shaykh Abu Yusuf Riyadul Haq graduated from Darul Uloom al Islamiyyah, Bury, UK in 1991 where he completed his learning in Quran, hadeeth, Arabic and Islamic studies. Since graduation he has remained actively involved in d'awah and teaching. He is currently the Imam and Khateeb of the Birmingham Central Masjid, and a teacher of hadeeth, Arabic & Islamic studies at Madinatul Uloom al Islamiyyah, Kidderminster, UK. He has lectured on a range of topics including Quranic tafseer, hadeeth, aqeedah and fiqh at the masjid and at various other locations. Many of these recordings are distributed by the Islamic Shariah Institute and are widely available.