

Raising The Hands In Salah (Raf al-Yadayn)

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Alqamah reports that Sayyiduna Abdullah ibn Mas'ud radiallahu anhu said, **'Should I not lead you in salâh in the manner of Rasulullah sallallahu alaihi wa sallam?' He then prayed and did not raise his hands except in the beginning.** [91]

The above hadeeth has also been reported by Imam Nasai with the following wording: **'Should I not inform you of the salâh of Rasulullah sallallahu alaihi wa sallam?' He then stood up and raised his hands once in the beginning. He did not raise them again.** [92]

Sayyiduna Abdullah bin Mas'ud radiallahu anhu reports that **Rasulullah sallallahu alaihi wa sallam would raise his hands at the time of the first takbeer and not raise them again.** [93]

Sayyiduna Baraa bin Azib radiallahu anhu relates that **when Rasulullah sallallahu alaihi wa sallam would begin salâh he would raise his hands close to his ears and then not raise them again.** [94]

Sayyiduna Abdullah bin Umar radiallahu anhu narrates that **Rasulullah sallallahu alaihi wa sallam would raise his hands when beginning salâh and then not raise them again.** [95]

Abbad the son of Sayyiduna Abdullah bin Zubair radiallahu anhu relates that **when starting salâh Rasulullah sallallahu alaihi wa sallam would raise his hands in the beginning and not raise them again at any time until he completed his prayer.** [96]

Sayyiduna Abdullah bin Mas'ud says, **'I prayed behind Rasulullah sallallahu alaihi wa sallam, Abu Bakr, and Umar radiallahu anhum and they did not raise their hands except when beginning salâh.'** [97]

Aswad says, **'I prayed salâh with Umar bin al Khattab radiallahu anhu and he did not raise his hands during any part of salâh except in the beginning.'** Abdul Malik (one of the narrators) says, **'I also observed Sha'bi, Ibrahim, and Ishaq not raising their hands except when beginning their salâh.'** [98]

Ibrahim al Nakhai says, **'Abdullah bin Mas'ud radiallahu anhu would not raise his hands in any part of salâh except in the beginning.'** [99]

Aasim bin Kulaib narrates from his father that **Sayyiduna Ali radiallahu anhu would raise his hands at the first takbeer of salâh. He would not raise them again after this.** [100]

Abu Ishaq says, **'The companions of both Abdullah bin Mas'ud and Ali radiallahu anhuma would not raise their hands except in the beginning of salâh.'** Wakee' adds, **'And they would not raise them again.'** [101]

Mujahid says, 'I prayed salâh behind Ibn Umar radiallahu anhu and he would not raise his hands in salâh except at the time of the first takbeer.' [102]

Abdul Azeez bin Hakeem says, 'I saw Ibn Umar radiallahu anhu, raise his hands to the level of his ears at the time of the first takbeer in the beginning of salâh, and he did not raise them apart from this.' [103]

Husain bin Abdul Rahman relates, 'Amr bin Murrah and I visited Ibrahim al Nakhai. Amr said, "Alqamah bin Wail al Hadhrami narrated to me from his father radiallahu anhu that he prayed salâh with Rasulullah sallallahu alaihi wa sallam. He saw him raise his hands when he said the takbeer, when he bowed into ruku' and when he rose there from." Ibrahim replied, "I do not know. He may possibly not have seen Rasulullah sallallahu alaihi wa sallam pray except on that day and thus remembered this of him. (Otherwise) did Ibn Mas'ud radiallahu anhu 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 salâh when saying the takbeer.'" [104]

Sayyiduna Jabir bin Samurah radiallahu anhu says, 'Rasulullah sallallahu alaihi wa sallam 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 salâh.' [105]

Abu Bakr bin Ayyash says, 'I have not seen a single faqeeh do it: raise his hands at any time other than the first takbeer.' [106]

Muhaddith Dhafar Ahmad al Uthmani writes,

'This shows that the raising of the hands when bowing into ruku' and when rising from it was most likely not practiced widely during the time of the Tabi'un, for Abu Bakr bin Ayyash was one of the foremost Tab'i Tabieen. Malik who was also a prominent Tab'i Tabiee says as is recorded in al Mudawwanah al Kubra, "I do not know of raising the hands in any takbeer of salâh, neither whilst rising or bowing except in the beginning when he should raise his hands slightly." [107] Ibn al Qasim also says, "Raising the hands was weak in the view of Malik except in the beginning of salâh." This also shows that the raising of the hands was generally not practiced during that time.' [108]

Imam Nimawi says:

'The Sahâbah radiallahu anhum and those who came after them differed in this regard. As for the four caliphs, the raising of the hands has not been proven from them except in the first takbeer of tahreemah. And Allâh knows best.' [109]

After narrating the above hadeeth of Sayyiduna Abdullah bin Mas'ud radiallahu anhu, Imam Tirmidhi comments:

'There is a narration of the same meaning on the authority of Baraa bin Azib, Abdullah bin Mas'ud's radiallahu anhu hadeeth is hasan, and many of the Rasulullah's (sallallahu alaihi wa sallam) learned companions are of the same view, i.e., the hands should not be raised during salâh 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 salâh was the known practice of Sayyiduna Abu Bakr, Sayyiduna Umar, Sayyiduna Ali and Sayyiduna Abdullah bin Mas'ud radiallahu anhum as well as many others from amongst the learned Sahâbah radiallahu anhum as mentioned by Tirmidhi above. It has also been reported from Sayyiduna Ibn Umar radiallahu anhu, and others.

From amongst the Tabi'un it was the known practice of the companions of Sayyiduna Ali radiallahu anhu and Sayyiduna Ibn Mas'ud radiallahu anhu, Aswad bin Yazeed, Alqamah bin Qais, Ibrahim al Nakhai, Khaithamah, Qais bin Abi Hazim, Aamir al Sha'bi,[110] Abu Ishaq al Sabiee, Wakee', Aasim bin Kulaib, virtually all of the fuqahah and people of Kufah, and many in other cities (raa).

It is also the view and practice of Mughirah, Hasan bin Salih, Sufyan al Thawri, Hasan bin Hayy, Wakee', Ishaq bin Abi Israeel, Imam Abu Hanifah, Imam Malik, Imam Abu Yusuf, Imam Muhammad and their followers (raa).

Notes:

[91] Imam Abu Hanifah as recorded in Jam'i al Masaneed 1/355. Also reported by Ibn Abi Shaibah in his al Musannaf 2441 as well as his Musnad 323; Ahmad 3672, Abu Dawood 748, Tirmidhi 257; Nasai in al Mujaab 1058 and also in al Sunan al Kubra 645 & 1099; Abu Ya'laa 5040 & 5302, and Baihaqi 2531. Ibn Hazam 2/ 264, Ibn al Turkumani 2/113 and Imam Nimawi 402 have all declared the hadeeth saheeh.

[92] Nasai 1026. Muhaddith Dhafar Ahmad Uthmani says 814 that its narrators are those of both Bukhari and Muslim except Suwaid who is thiqah (authentic) and Aasim who is a thiqah narrator of Muslim.

[93] Tahawi 1/224 with two different isnads. Muhaddith Dhafar Ahmad Uthmani has discussed each narrator of both these sanads and proven that they are all authentic 3/71.

[94] Abdul Razzaq 2531, Ibn Abi Shaibah 2440, Abu Dawood 749; and Abu Ya'laa 1689, 1690, 1691 & 1692; and Tahawi 1/224. Allamah Anwar Shah al Kashmiri says as quoted by Muhaddith Yusuf al Binnouri 2/493, 'In short, this discussion of the topic from the angle of both hadeeth and historical data concludes that it is correct to use the hadeeth of Baraa (bin Azib) as evidence with the authentic additional wording (of "he would not raise them again")'.

[95] Baihaqi in al Khilafiyat as quoted by Hafidh Zailaee 1720. Muhaddith Yusuf al Binnouri 2/ 498 quotes Qadhi Abid Sindhi who says in al Mawahib al Lateefah, 'In my view this hadeeth is undoubtedly saheeh.' He also quotes 2/496 Allamah Anwar Shah al Kashmiri as saying, 'The sanad mentioned in the takhreej (Nasb al Ra'yah by Hafidh Zailaee) is saheeh.' For details of the lives, learning and works of both Hafidh Zailaee and Qadhi Abi Sindhi see the biographies.

[96] Baihaqi in his al Khilafiyat as quoted by Hafidh Zailaee 1721. Allamah Anwar Shah al Kashmiri says as quoted in Ma'arif al Sunan 2/ 496, 'I have researched the narrators of its isnad and the conclusion of the research was that it is saheeh.' He also added, 'It is a jayyid mursal hadeeth.'

[97] Abu Ya'laa 5039, Daruqutni 1120, and Baihaqi 2534. Ibn al Turkumani says that this is a jayyid supporting narration. The hadeeth contains Muhammad bin Jabir bin Sayyar who has been declared weak by some, reliable by others. Muhaddith Dhafar Ahmad Uthmani 3/67 discusses his position at length before concluding that his hadeeth is at least hasan.

[98] Ibn Abi Shaibah 2454 and Tahawi 1/227. Imam Tahawi says that it is a saheeh hadeeth. Ibn al Turkumani says 2/109 that this sanad is saheeh according to the conditions of Muslim. Hafidh Ibn Hajar says in al Dirayah

p113 that its narrators are authentic.

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

[100] Imam Muhammad in his al Muwatta 109, Ibn Abi Shaibah 2442, Tahawi 1/225 and Baihaqi 2535. Hafidh Zailaee says that it is a saheeh hadeeth 1/406. Hafidh Ibn Hajar says in al Dirayah 1/113 that its narrators are authentic and Hafidh Badr al Deen al Aini says in Umdat al Qari as quoted by Imam Nimawi 404, 'The isnad of Aasim bin Kulaib's hadeeth is saheeh according to the conditions of Muslim.'

[101] Ibn Abi Shaibah 2446. Ibn al Turkumam says 2/115 that this is a great saheeh sanad.

[102] Ibn Abi Shaibah 2452 and Tahawi 1/225. Hafidh Badr al Deen al Aini says Umdat al Qari 5/273 that its isnad is saheeh.

[103] Imam Muhammad in al Muwatta 108.

[104] Imam Abu Hanifah as recorded in Jam'i al Masaneed 1/353, Imam Muhammad in his al Muwatta of which Muhaddith Dhafar Ahmad Uthmani says that its narrators are authentic (825). Also reported by Tahawi 1/224, Daruqutni 1108 and Baihaqi 2536.

[105] Ahmad 20450 & 20522, Muslim 430, Abu Dawood 1000 and Nasai 1184.

[106] Tahawi 1/228. Muhaddith Dhafar Ahmad Uthmani says 827, 'Its narrators are those of Bukhari except Ibn Abi Dawood and he is thiqah (authentic).' Muhaddith Yusuf al Binnouri says 2/494 that its sanad is strong. Abu Bakr bin Ayyash is one of the narrators of Bukhari and one of the teachers of Sufyan al Thawri, Ibn al Mubarak and Imam Ahmad.

[107] al Mudawwanah al Kubra 1/165.

[108] l'ila al Sunan 3/76.

[109] Aathaar al Sunan p215.

[110] For the narrations describing the practice of the above Tabi'un see al Musannaf of Ibn Abi Shaibah 2444-2454.