

## **Detailed Account Of Salah (Prayer) (Hanafi Madhab) - Part 1**

[http://www.muftisays.com/blog/Seifeddine-M/598\\_24-11-2010/detailed-account-of-salah-%28prayer%29-%28hanafi-madhab%29--part-1.html](http://www.muftisays.com/blog/Seifeddine-M/598_24-11-2010/detailed-account-of-salah-%28prayer%29-%28hanafi-madhab%29--part-1.html)

### **When You Wish To Begin Your Prayer, You Should Make The Intention**

Sayyiduna Umar (radiallahu anhu) narrates, '**Actions are based on intention. For each man will be the reward of what he has intended. So he who has migrated to Allâh and His Rasool (sallallahu alaihi wasallam), his will be a migration to Allâh and His Rasool (sallallahu alaihi wasallam). As for he who has migrated to a wordly gain which he hopes to acquire, or a woman whom he wishes to marry, then his will be a migration to whatever he has intended.**' [1]

Note that when praying in congregation it is necessary to make the intention of following the Imam also. It is reported from Sayyiduna Abu Hurairah (radiallahu anhu) as part of a longer hadeeth that Rasulullah (sallallahu alaihi wasallam) said, '**The Imam has been appointed so that he may be followed. Therefore, do not differ from him.**' [2]

Sayyiduna Jabir bin Abdullah (radiallahu anhu) narrates that Rasulullah (sallallahu alaihi wasallam) said, '**The Imam is responsible, therefore whatever he does, you do.**' [3]

Both of the above narrations show the position and leadership of the Imam in salâh, 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 (rahmatullahi alaih) said, '**If you join a congregation and do not make the intention of their salâh then yours will be invalid. And if the Imam makes the intention for a salâh and those behind him make an intention for another salâh, his salâh will be valid but not theirs.**' [4]

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 salâh 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.

Notes:

[1] Bukhari 1 and Muslim 1907

[2] Bukhari 689 and Muslim 411.

[3] Tabarani in al Mu'jam al Awsat as quoted by Hafidh Haithami 2/66. Also reported by Daruqutni 1214. Muhaddith Dhafar Ahmad Uthmani has declared it hasan 2/175.

[4] Imam Muhammad in Kitab al Aathaar 153.

### **And Raise Your Hands Until They Are Level With The Lobe Of Your Ears** [5]

Sayyiduna Anas (radiallahu anhu) says, '**I saw Rasulullah (sallallahu alaihi wasallam) say the takbeer**

**and place his thumbs close to his ears. He bowed down into ruku' until each of his joints became motionless, and then descended (into sujûd) with the takbeer. His knees went before his hands.'** [6]

In another narration Sayyiduna Anas (radiallahu anhu) reports, **'When Rasulallah s(allallahu alaihi wasallam) would say the takbeer he would raise his hands until he brought them in line with his ears and then say Subhânak Âllahumma...'**[7]

Sayyiduna Wail bin Hujr (radiallahu anhu) says, **'I saw Rasulallah (sallallahu alaihi wasallam) raise his thumbs till his earlobes in salâh.'** [8]

The same has been narrated by the noble companions Sayyiduna Baraa bin Azib (radiallahu anhu)[9], Sayyiduna Malik bin al Huwayrith (radiallahu anhu).[10]

There are some ahadeeth that mention the hands being raised till the shoulders in the beginning of salâh. 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 (rahmatullahi alaih) in his Sharh Ma'ani al Athaar [11] and confirmed by the following hadeeth: Sayyiduna Wail bin Hujr (radiallahu anhu) says, **'I saw Rasulallah (sallallahu alaihi wasallam) raise his hands close to his ears when beginning salâh.'** He continues, **'I then came to them (the companions, and in one narration, 'in the following year') and saw them raising their hands till their chests in the beginning of salâh - they had cloaks and shawls over them.'**[12]

Hafidh Ibn al Humam (rahmatullahi alaih) 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.'**[13]

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

Sayyiduna Wail bin Hujr radiallahu anhu relates that **he observed Rasulallah sallallahu alaihi wasallam when he stood up for salâh. He raised his hands until they were close to his shoulders, made his thumbs level with his ears, and then pronounced the takbeer.** [14]

It is permissible to raise the hands before the takbeer as in the above hadeeth of Sayyiduna Wail bin Hujr radiallahu anhu and in the hadeeth of Sayyiduna Abu Humaid al Saidee quoted later.[15] It is also permissible to raise them together with the takbeer as mentioned in the hadeeth of Sayyiduna Wail bin Hujr radiallahu anhu recorded by Abu Dawood.[16] Both methods are permissible but the Hanafi ulama have preferred the first option of raising the hands before the takbeer. [17]

Notes:

[5] This is for men. Women should raise their hands to their shoulders or close to their bosoms..

[6] Hakim 822 and Baihaqi 2632. Hakim classified it saheeh and Dhahabi agreed with him. Hafidh Ibn al Humam quotes Ibn at Jawzi in Fath al Qadeer 1/287 as saying that all of its narrators are authentic.

[7] Abu Ya'laa 3735, Tabarani in al Mu'jam al Awsat as quoted by Hafidh Haithami 2/ 107. Hafidh Haithami adds that its narrators are authentic. Also reported by Daruqutni 1135. Ibn Qudamah says in al Mughni 2/27 that its narrators are all authentic

[8] Imam Abu Hanifah as quoted in Jam'i al Masaneed 1/412. Also reported by Ibn Abi Shaibah 2410, Ahmad 18370, Abu Dawood 737, Nasai in his al Mujtaba 882 and his al Sunan al Kubra 956, Ibn al Jarood in al Muntaqa 202, Ibn Khuzaimah 480, Tahawi 1/196 and Tabarani in al Mu'jam al Kabeer 22/32 no 72. Imâm Nasai says in his al Sunan al Kubra 956, 'Although Abdul Jabbar did not hear ahadeeth directly from his father the hadeeth itself is saheeh.'

[9] Abdul Razzaq 2530, Ibn Abi Shaibah 2411, Ahmad 18199, and Tahawi 1/196.

[10] Ibn Abi Shaibah 2412.

[11] Sharh Ma'ani al Aathaar 1/197

[12] Abu Dawood 728. Imam Nimawi 320 classified it hasan.

[13] Fath al Qadeer 1/288.

[14] Abu Dawood 724.

[15] See the following page.

[16] Abu Dawood 725.

[17] There is also a third possibility of raising the hands after saying the takbeer as may be understood from the hadeeth of Sayyiduna Malik bin al Huwayrith radiallahu anhu in Muslim, but Allamah Anwar Shah Kashmiri says in his Arabic commentary of Bukhari, Faidh al Bari, that this has never remained the practice of any one in the ummah.

### **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 [18]**

Saeed bin Samaan relates: 'Sayyiduna Abu Hurairah radiallahu anhu entered the masjid of Banu Zurayq whilst we were there. He said, '**There are three things which were of the practice of Rasulallah sallallahu alaihi wasallam but which people have now abandoned: when Rasulallah sallallahu alaihi wasallam would stand for prayer he would do this.**' (Explaining this) Abu Amir (one of the narrators) then raised his hands without spreading his fingers open or closing them tight.[19]

Notes:

[18] The fingers are to be spread out in ruku' whilst grasping the knees, and kept tightly together in sujud. Apart from these two instances the fingers are to be left in their natural position in salâh, not held too tightly together and not too spread out. See the hadeeth of Sayyiduna Wail bin Hujr radiallahu anhu 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 salâh.

[19] Hakim 856 and Baihaqi 2317. Hakim declared it saheeh and Dhahabi agreed.

### **Your Gaze Should Not Wander In Any Direction But Should Be Focused In Front Of You On Your Place Of Prayer**

Sayyiduna Anas radiallahu anhu narrates that Rasulullah sallallahu alaihi wa sallam said, **'What is it with certain people that they raise their gaze towards the sky in their salâh?'** Sayyiduna Anas radiallahu anhu says, 'Rasulullah sallallahu alaihi wa sallam then spoke so strongly about this that he said, **"Either they refrain from this or their sight will be taken away."**[20]

Muhammad Ibn Seereen relates that they (the companions of Rasulullah sallallahu alaihi wa sallam ) **would recommend that a person's gaze does not go beyond the place of his prayer.**[21]

Sayyiduna Anas radiallahu anhu narrates that Rasulullah sallallahu alaihi wa sallam said, **'Oh Anas! Focus your gaze where you will prostrate.**[22]

Notes:

[20] Bukhari 717.

[21] Saeed bin Mansoor as quoted in Muntaqa al Akhbaar 2/194 and Fath al Bari 2/295. Hafidh Ibn Hajar adds that its narrators are authentic. Also reported by Baihaqi 3541

[22] Baihaqi 3545. Muhaddith Dhafar Ahmad Uthmani quotes (666) from Azizi that Dailami has narrated this hadeeth in his Musnad al Firdaus and that it is hasan ghairihi. He also quotes Ibn Hajar Makki who says that the hadeeth has a number of chains that make it eligible for the rank of hasan.

### **You Should Then Say The Consecrating Takbeer (Takbeerat Al Tahreemah)**

Allâh says in the Holy Qur'ân: **"And (who) mentions the name of his Lord and prays."**[23]

Sayyiduna Ali radiallahu anhu narrates that Rasulullah sallallahu alaihi wa sallam said, **'The key to salâh is purity, its consecration is takbeer, and its deconsecrating act is the salam.'** [24]

Sayyiduna Abu Humaid al Saidi radiallahu anhu says, **'When Rasulullah sallallahu alaihi wa sallam would stand for prayer, he would face the qiblah, raise his hands and say Allâhu Akbar.'**[25]

Sayyiduna Abu Hurairah narrates that **when Rasulullah sallallahu alaihi wa sallam would stand up for salâh he would say the takbeer when standing, then whilst bowing for ruku'. He would then read 'Sami Allâhu li man Hamidah' (Allâh has heard the one who praised him) when rising from ruku'. Whilst standing he would say 'Rabbanâ lakal Hamd' (Oh Allâh! 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 salâh until he completed it. He would also say the takbeer when standing up from the sitting of the second rakah.**[26]

Ibrahim al Nakhai says, **'Whoever does not say the takbeer when beginning salâh then he is not in salâh.'**[27]

**There is no disagreement among the scholars that the takbeerat al tahreemah is obligatory, and without it the salâh is not valid.**[28]

Notes:

[23] al Aa'laa 18/15.

[24] Abdul Razzaq 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 Majm'u 3/240. Hakim has also narrated it (457) on the authority of Sayyiduna Abu Saeed al Khudri radiallahu anhu saying that it is saheeh.

Dhahabi agreed with him.

[25] Ibn Majah 803. Imam Nimawi declares it hasan (312).

[26] Bukhari 756.

[27] Imam Muhammad in Kitab al Aathaar 74.

[28] Rahmat al Ummah fi Ikhtilaf al Aimmah, p29.

### **And Placing Your Right Palm Over The Back Of Your Left Hand, Wrist And Lower Arm...**

Sayyiduna Sahl bin Sa'd radiallahu anhu anhu relates that people were commanded to fasten the right hand over the left in salâh. Abu Hazim (the narrator from Sahl radiallahu anhu ) says, **'I only know that he (Sahl bin Sa'd radiallahu anhu) is ascribing this directly to rasulullah sallallahu alaihi wa sallam.'**[29]

As part of a longer hadeeth Sayyiduna Wail bin Hujr radiallahu anhu also narrates that **rasulullah sallallahu alaihi wa sallam placed his right hand on the back of his left hand, the wrist and the lower arm.**[30]

Sayyiduna Abdullah bin Mas'ud radiallahu anhu reports that **he was once praying salâh having placed his left hand on his right. Rasulallah sallallahu alaihi wa sallam saw him and placed his right hand over his left.**[31]

Qabeesah bin Hulb narrates from his father, who says: **'Rasulullah sallallahu alaihi wa sallam would lead us in prayer and would clasp his left hand with his right hand.'**[32]

[29] Malik 378 and Bukhari 707.

[30] Ibn Khuzaimah 480 and Baihaqi 2325. Imam Nimawi has classified it saheeh (323).

[31] Ibn Majah 811, Abu Dawood 755, Nasai 888 and Baihaqi 2327. Imam Nawawi has declared it saheeh in al Majm'u 3/313.

[32] Ibn Abi Shaibah 3934, Ahmad 21467, Ibn Majah 809 and Tirmidhi 252. Imam Tirmidhi adds that it is a hasan hadeeth.

### **...You Should Position Both Hands Below The Navel [33]**

Sayyiduna Wail bin Hujr radiallahu anhu says: **'I saw Rasulallah sallallahu alaihi wa sallam radiallahu anhu placing his right hand over his left in prayer, below the navel.'**[34]

Sayyiduna Ali radiallahu anhu says, **'It is part of he sunnah of prayer to place the palm over the**

**palm below the navel.'**[35]

Sayyiduna Abu Hurairah radiallahu anhu says, **'The positioning of the hands upon the hands in prayer is below the navel.'**[36]

Hajjaj bin Hasan said, **'I heard Abu Mijlaz say or I asked him how should I place my hands.'** He replied, **'He (the individual performing the prayer) should place the inside of his right palm on his left hand and position both of them below the navel.'**[37]

Ibrahim al Nakhai reports that Rasulullah sallallahu alaihi wa sallam would rest one of his hands on the other in salâh, humbling himself before Allâh. Imam Muhammad (the narrator of this hadeeth) 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.'** [38]

Ibrahim al Nakhai also says, **'He (the individual performing the prayer) should place his right hand on his left, below the navel.'**[39]

Imam Tirmidhi says in his Sunan after narrating the above hadeeth of Qabeesah: **'Fastening the hands in prayer is the practice of the learned Sahâbah, Tabi'ûn and Tab' 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 he should position them above the navel whilst others contend that they should be placed below the navel. All is permissible in their view.'**[40]

Notes:

[33] [This is only for men. Women should place their hands on their bosoms.](#)

[34] Ibn Abi Shaibah. Hafidh Qasim bin Qutlubughah says in his takhreej of the ahadeeth of 'al Ikhtiyaar' that this hadeeth has a very good sanad. Imam Hashim Sindhi also says in his Dirham al Surrah p84 that its sanad is strong. Imam Nimawi says that its sanad is saheeh (330). Imam Abu Tayyib Madani also says in his commentary of Tirmidhi 1/277 (published by al Matba' al Nidhami, Kanpur, India, 1299 AH) that this is a hadeeth which is saheeh in both sanad and text and is thus a basis for evidence.

[35] Ibn Abi Shaibah 3954, Ahmad 877, Abu Dawood 756, Daruqutni 1089 & 1090, and Baihaqi 2341 & 2342. Also narrated by Abu Hafs bin Shaheen in his al Sunnah and by Adani in his Musnad as mentioned by Allamah Hashim Sindhi in Dirham al Surrah, p32 quoting from Kanz al Ummal. Reported also by Razeen as quoted by the author of Jam' al Fawaid.

[36] Abu Dawood 758 and Ibn Battah as quoted by Allamah Hashim Sindhi in Dirham al Surrah, p36.

[37] Ibn Abi Shaibah 3942. Ibn at Turkumani says 2/47 that it has been narrated with a very good sanad. Imam Nimawi (331) and Muhaddith Yusuf Binnouri 2/44 both say that its isnad is saheeh. It has also been mentioned by Imam Abu Dawood but without a sanad (757).

[38] Imam Muhammad in his Kitab al Aathaar 120.

[39] Ibn Abi Shaibah 3939 and Imam Muhammad in his Kitab al Aathaar 121. Imam Nimawi says that its isnad is hasan (332).

[40] Tirmidhi 252.

To be continued إن شاء الله.....

[The Salah Of A Believer In The Qur'an And Sunnah]