

Detailed Account Of Salah (Prayer)(Hanafi Madhab) - Part 3

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When This Recitation Is Finished, Repeat The Takbeer...

Abu Salâmah relates that Sayyiduna Abu Hurairah radiallahu anhu would lead them in salâh, and pronounce the takbeer whenever he rose or fell (into ruku' or prostration). Having completed the salâh he would turn around and say, '**Amongst you my salâh is the closest to that of Rasulullah sallallahu alaihi wa sallam.**'[1]

Sayyiduna Abdullah bin Mas'ud radiallahu anhu says, '**Rasulullah sallallahu alaihi wa sallam would say the takbeer at the time of each rising, descent, standing, and sitting, and so would Abu Bakr, Umar and Uthman radiallahu anhum.**'[2]

Notes:

[1] Malik 168, Bukhari 752 and Muslim 392.

[2] Ahmad 3652, Darimi 1249, Tirmidhi 235 and Nasai 1149. Imam Tirmidhi says that it is a hasan saheeh hadeeth.

...And, Without Raising Your Hands,...

Alqamah reports that Sayyiduna Abdullah bin 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.**'[3]

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.**'[4]

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.**[5]

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.**[6]

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.**[7]

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.**[8]

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.'[9]

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.'**[10]

Ibrahim al Nakhai says, **'Abdullah bin Mas'ud radiallahu anhu would not raise his hands in any part of salâh except in the beginning.'**[11]

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.**[12]

Abu Ishaq says, **'The companions of both Abdullah bin Mas'ud and Ali radiallahu anhum would not raise their hands except in the beginning of salâh.'** Wakee' adds, **'And they would not raise them again.'**[13]

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.'**[14]

Abdul Azeez bin Hakeem says, **'I saw Ibn Umar radiallahu anhuma, 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.'**[15]

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"**.'[16]

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.'**[17]

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.'**[18]

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." [19] 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.' [20]

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.' [21]

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 Rasulallah's (salallahu 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 anhuma, 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, [22] Abu Ishaq al Sabiee, Wakee', Aasim bin Kulaib, virtually all of the fuqahah and people of Kufah, and many in other cities. It is also the view and practice of Mughirah, Hasan bin Salih, Sufyan al Thawri, Hasan bin Hayy, Wakee', Ishaq bin Abi Israeel, Imam Abu Hanifah, Imam Malik, Imam Abu Yusuf, Imam Muhammad and their followers (rahmatullahi alaihim).

Notes:

[3] 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 Mujtaba 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.

[4] 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.

[5] 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.

[6] 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").'

[7] Baihaqi in al Khilafiyat as quoted by Hafidh Zilae 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.'

[8] 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.'

[9] 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.

[10] 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.

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

[12] 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.'

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

[14] 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.

[15] Imam Muhammad in al Muwatta 108.

[16] 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.

[17] Ahmad 20450 & 20522, Muslim 430, Abu Dawood 1000 and Nasai 1184. For a further explanation of this hadeeth see in next volume

[18] 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.

[19] al Mudawwanah al Kubra 1/165.

[20] I'laa al Sunan 3/76.

[21] Aathaar al Sunan p215.

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

...Bow Down Into Ruku',

Allâh says in the Holy Qur'ân: "Oh you who believe! Bow down and prostrate, and worship your Lord."[23]

Notes:

[23] al-Qur'an - 22:77

... 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[24]

Salim al Barrad relates in the longer hadeeth describing Sayyiduna Uqbah bin Amr's radiallahu anhu demonstration of the Rasulallah's sallallahu alaihi wa sallam prayer that **'When he performed the ruku', he placed his palms on his knees with his fingers slightly lower, and distanced his arms from his body until he was motionless.'**[25]

Sayyiduna Ibn Abbas radiallahu anhu says, **'When Rasulallah sallallahu alaihi wa sallam would bow down into ruku' (his back would be so straight that) if water was poured onto his back it would settle there.'**[26]

Sayyiduna Abu Hurairah radiallahu anhu reports that once a man entered the masjid and performed his salâh whilst Rasulallah sallallahu alaihi wa sallam was in the corner of the masjid. He then greeted Rasulallah sallallahu alaihi wa sallam. Rasulallah sallallahu alaihi wa sallam returned the greeting and said, **'Return and pray because you have not prayed.'** The man went back, prayed and then greeted Rasulallah sallallahu alaihi wa sallam again. Rasulallah sallallahu alaihi wa sallam 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.'** Rasulallah sallallahu alaihi wa sallam said, **'When you stand for prayer, complete the wudhu, face the qiblah, pronounce the takbeer, and recite whatever Qur'ân 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 salâh.'**[27]

Sayyiduna Abu Qatadah radiallahu anhu relates that Rasulallah sallallahu alaihi wa sallam said, **'The worst of all thieves is one who steals from his salâh.'** They asked, **'Oh Prophet of Allâh! How does he steal from his salâh?'** He replied, **'He does not complete its ruku' or sujûd, and nor does he straighten his back in ruku' or sujûd.'**[28]

The same hadeeth has also been reported on the authority of the noble Sahâbah Sayyiduna Nu'man bin Murrah,[29] Sayyiduna Abu Hurairah,[30] and Sayyiduna Abu Saeed al Khudri radiallahu anhum[31]

Sayyiduna Ali bin Shaiban radiallahu anhu (who was part of a delegation) reports: 'We came to Rasulallah sallallahu alaihi wa sallam 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 ruku' and sujûd. When Rasulallah sallallahu alaihi wa sallam completed his salâh, he said, **"Oh Muslims! There is no salâh for one who does not straighten his back in ruku' and sujûd."**[32]

Sayyiduna Abu Humaid, Sayyiduna Abu Usaid, Sayyiduna Sahl bin Sa'd and Sayyiduna Muhammad bin Salâmah radiallahu anhum came together and discussed the salâh of Rasulallah sallallahu alaihi wa

sallam. Sayyiduna Abu Humaid said, '**I am the most knowledgeable of you about the salâh of Rasulullah sallallahu alaihi wa sallam. When he would bow down into ruku' 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.**'[33]

Sayyiduna Wail bin Hujr radiallahu anhu reports that **when Rasulullah sallallahu alaihi wa sallam would bow down into ruku' he would spread his fingers wide, and when prostrating he would keep them together.**[34]

The above hadeeth has also been narrated without the mention of the sujûd [35].

Sayyiduna Umar radiallahu anhu said, '**The knees are sunnah for you so grasp your knees.**'[36]

Notes:

[24] Unlike men, in ruku', women should tuck their arms into the body and not spread them outward. They should also simply place their hands over their knees with closed fingers, and not grasp them with the fingers spread wide open.

[25] Ahmad 16628, Darimi 1304, Abu Dawood 863 and Nasai 1036. Imam Nimawi says that its isnad is saheeh.

[26] Tabarani in al Mu'jam al Kabeer and Abu Ya'laa as quoted by Hafidh Haithami 2/123 who adds that its narrators are authentic

[27] Bukhari 6290 & 760.

[28] Ahmad 11138, Darimi 1328, Ibn Khuzaimah 663, Tabarani in al Mu'jam al Kabeer 3283 and Hakim 835. Hakim declared it saheeh and Dhahabi agreed. Hafidh Haithami also says that its narrators are those of Bukhari

[29] Malik 401.

[30] Ibn Hibban 1885, and Hakim 836 who declared it saheeh and Dhahabi agreed.

[31] Abu Dawood Tayalisi 2219, Ahmad 11549, and Abu Ya'laa 1311.

[32] Ahmad 15862, Ibn Majah 871 and Ibn Hibban 1888. Imam Nimawi says that its isnad is saheeh (420).

[33] Tirmidhi 260. He adds that the hadeeth is hasan saheeh.

[34] Ibn Hibban 1917, Tabarani in al Mu'jam al Kabeer as quoted by Hafidh Haithami 2/135; and Baihaqi 2695. Hafidh Haithami says that its isnad is hasan.

[35] Ibn Khuzaimah 594 and Hakim 814 who declared it saheeh and Dhahabi agreed

[36] Tirmidhi 258 and Nasai 1034. Imam Tirmidhi says the hadeeth is hasan saheeh.

Say Tasbeeh For A Minimum Of Three Times

Allâh says in the Holy Qur'ân: "Then hymn with praise the name of your Lord, the Most Great."[37]

Sayyiduna Uqbah bin Aamir al Juhani radiallahu anhu narrates, 'When the verse '**And praise the name of your Lord the most great**' was revealed to Rasulullah sallallahu alaihi wa sallam, he said, '**Place this in your ruku**.' And when the verse '**Praise the name of your Lord the Most High**' was

revealed he said, **'Place this in your prostration.'**[38]

Sayyiduna Hudhaifah radiallahu anhu says that **he prayed salâh with Rasulullah sallallahu alaihi wa sallam who would read 'Subhâna Rabbiyal-Azeem' (Praised be my Lord the Most Great) in his bowing of ruku', and 'Subhâna Rabbiyal-A'îlâ' (Praised be my Lord the Most High) in his prostration.**[39]

Similar ahadeeth about rasulullah's sallallahu alaihi wa sallam own practice have been narrated on the authority of Sayyiduna Abu Bakrah radiallahu anhu [40] and Sayyiduna Jubair bin Mutim [41]

Sayyiduna Abdullah bin Mas'ud radiallahu anhu relates that Rasulullah sallallahu alaihi wa sallam said, **'When one of you bows down into ruku' he should say 'Subhâna Rabbiyal-Azeem' three times and this is the minimum, and when he falls into prostration he should say 'Subhâna Rabbiyal-A'îlâ' three times and this is the minimum.'**[42]

Notes:

[37] al Waqi'ah 56/74.

[38] Abu Dawood Tayalisi 1000, Ahmad 16961, Darimi 1305, Ibn Majah 887, Abu Dawood 869, Abu Ya'laa 1738, Ibn Khuzaimah 670, Tahawi 1/235, Ibn Hibban 1895, Tabarani in al Mu'jam al Kabeer 889, Hakim 818 and Baihaqi 2555. Imam Nawawi says that the hadeeth is hasan as quoted by Mulla Ali Qari in al Mirqat, and Imam Nimawi also declares it hasan (424).

[39] Ibn Majah 888, Nasai in al Mujtaba 1046 and in al Sunan al Kubra 634, Tahawi 1/235, and Ibn Hibban 1894. Imam Nimawi says that its isnad is saheeh (423).

[40] Bazzar as quoted by Hafidh Ibn Hajar in Mukhtasar Zawaid al Bazzar 384. Imam Nimawi says that its isnad is hasan (425).

[41] Bazzar as quoted by Hafidh bin Hajar in Mukhtasar Zawaid al Bazzar 383. Also reported by Tabarani in al Mu'jam al Kabeer 1572 and in Musnad al Shamiyyeen 1359.

[42] Ibn Majah 890, Abu Dawood 886 and Tirmidhi 261.

And Then Rise Again To The Standing Position (Qiyâm) Saying 'Sami'-Allâhu Li Man Hamidah (Allâh Hears Those Who Praise Him)'. You Should Stand Erect And Say 'Allâhumma Rabbanâ Wa Lakal Hamd (Oh Allâh, Our Lord! You Are Praised).'

Sayyiduna Abu Hurairah radiallahu anhu narrates that Rasulullah sallallahu alaihi wa sallam said, **'When the Imam says "Sami Allâhu li man Hamidah" say "Allâhumma Rabbanâ lakal Hamd". For one whose above prayer coincides with that of the angels will have all his past sins forgiven.'**[43]

Sayyiduna Abu Hurairah radiallahu anhu also reports that **when Rasulullah sallallahu alaihi wa sallam would intend to pray salâh, he would pronounce the takbeer when standing and then when bowing into ruku'. When he raised his back from ruku' he would say 'Sami Allâhu li man Hamidah', and then whilst standing he would say 'Rabbanâ lakal Hamd.'**[44]

Notes:

[43] Bukhari 763 and Muslim 409.

[44] Bukhari 756 and Muslim 392.

Members Of The Congregation Should Only Say 'Rabbanâ...'.[/color]

Sayyiduna Abu Hurairah narrates that Rasulullah sallallahu alaihi wa sallam said, **'When the Imam says 'Sami Allâhu li man Hamidah' say 'Allâhumma Rabbanâ lakal Hamd'. For he whose above prayer coincides with that of the angels will have all his past sins forgiven.'**[45]

Amir al Sha'bi says, **'The congregation behind the Imam will not say 'Sami Allâhu li man Hamidah'. They will only say 'Rabbanâ lakal Hamd'.**[46]

Notes:

[45] Bukhari 763 and Muslim 409.

[46] Abu Dawood 849. Sha'bi is a tabiee and Ijli has said that the mursal narrations of Sha'bi are saheeh.

Whilst Standing In This Position Do Not Fasten Your Hands But Leave Them At Your Sides

As part of a longer hadeeth it is reported that **when Sayyiduna Ali radiallahu anhu 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.'**[47]

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 Sahâbah radiallahu anhum in their narrations despite being so particular and diligent in their description of Rasulullah sallallahu alaihi wa sallam's prayer and in turn this has never been quoted as being the practice of anyone from amongst the Sahâbah radiallahu anhum, Tabi'un or Tab' Tabieen rahmatullahi alaihim.

Notes:

[47] Ibn Abi Shaibah 3940 and Baihaqi 2333.

To be continued إن شاء الله
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[The Salah Of A Believer In The Qur'an And Sunnah]