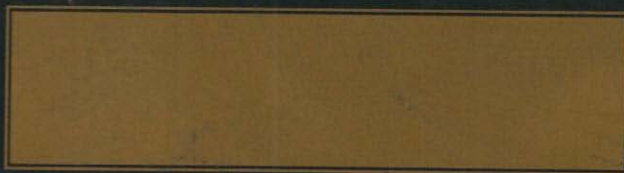


ضرب الیدین علی منکرى رفع الیدین
Kitaab
Raf al-Yadain



By Abu Asaakir al-Araaqee

KITAA B RAF AL-YADAIN

An answer to the ahnaaf.

Imaam Dhahabee narrated from Ibraaheem bin Harb al-Askaaree that he saw Imaam Abu Zur'ah ar-Raazee in his dream. He (Abu Zur'ah) was leading the Angels in prayer upon the fourth heaven. Ibraaheem asked, "How did you attain such a position?" He replied, "I have reached this station because I used to raise my hands whilst going into ruku and rising from it."

Siyar A'laam Nabula (13/78) of Dhahabee

By Abu Asaakir al-A'raaqee

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This is a short treatise prepared especially in answering the various proofs brought forth by the Hanafees, concerning the issue of Raful Yadayn.

Alhamdullilah, the analysis and comments that have been made are extremely detailed and beneficial, without divulging into any personal attacks upon any madhab. To research and seek the truth is the way of the believers.

We pray to Allah that he guides us all, keeping us away from blindly following any particular madhab or person. May Allah make this treatise a means of guidance. Aameen.

.....
(Sections in bold are proofs utilized by the Ahnaaf. Thereafter, follow our comments and analysis)

The Ahnaaf say:

To raise the hands and not raising them are sunnah, and both have been quoted to the degree of tawatur from every generation of Muslims from the time of the Sahabah, Tabi'un and Tabi' Tabieen till today.

It is an undeniable fact that the reports concerning raising the hands at the time of rukoo' and when rising from it are mutawaatir from the Prophet sallallahu 'alayhi wa sallam. Indeed, this has been affirmed by,

1. Imaam Kittaanee and Imaam Ibn al-Jawzee¹

¹ Nazam al-Mutanaathir Minal Hadeeth al-Mutawaatir (p.96 no. 67) of Muhammad ibn Ja'afar al-Kittaanee

2. Ibn Hazm²
3. Imaam as-Suyootee³
4. Haafidh al-A'raaqee⁴
5. Imaam Ibn Taymiyyah⁵
6. Muwaffiq ud deen Ibn Qudaamah⁶
7. Imaam Shams ud deen ibn Qudaamah⁷
8. Haafidh Ibn Hajr and Shaikh ul-Islam Zakariyyah al-Ansaaree⁸
9. Imaam Zubaidee⁹
10. Imaam Sakhawee¹⁰
11. Allaamah Abdul Azeez Farhaaree Hanafee Multaanee¹¹
12. Shaikh Abdul Hayy Lucknowee Hanafee¹²
13. Maulana Ashraf Alee Thanwee¹³
14. Shaikh Binnouri¹⁴ among others¹⁵.

Pray tell, when there are 'supposedly' two mutawaatir actions is it permissible [even in Hanafee jurisprudence] to completely abandon one in favor of the other? If both actions are tawatur even till today

² Footnotes to al-Laqt al-Laa'ee al-Mutanaathirah (p.205)

³ Al-Azhaar al-Mutanaathirah Fil-Akhbaar al-Mutawaatirah (p.16-17) and in Qatf al-Azhaar al-Mutanaathirah (p.95 no. 33), and Tadreeb ar-Raawee Fee Sharh Taqreeb an-Nawawee (2/177)

⁴ At-Taqaayid wal-Aydaah Sharh Muqaddimah Ibn as-Salah (p.270)

⁵ Al-Qawaa'id un-Nooraaniyyah (p.47),

⁶ Al-Mughnee (1/538),

⁷ Ash-Sharh al-Kabeer (1/538-539)

⁸ Fath-ul-Baaree explanation of Bukhaari (1/203)

⁹ Laqt al-Laa'ee Kil Mutanaathirah Fil Ahadeeth al-Mutawaatirah (p.207)

¹⁰ Fath ul-Mugeeth Sharh al-Fiyyah al-Hadeeth (3/41)

¹¹ Kawthar-un-Nabee (p.5)

¹² Ta'aleeq-ul-Mummajjad (p. 71).

¹³ He said "When a hadeeth is narrated from 10 (ten) companions then that position (Saying or action) is given precedence and is also mutawaatir." (Bawaadir an-Nawaadir (p.136) (as is the case)

¹⁴ Ma'aarifus-Sunan (2/458-459)

¹⁵ It is also Mutawaatir from Imaam Zuhree (Leesaan al-Meezaan (5/289), biography of Muhammad ibn A'kaashah.

then will any Hanafee pray his next pray whilst raising the hands whilst going into rukoo and raising from it?

In fact, the Imaam of the Hanafee Deobandee sect, Anwar Shah Kaashmiree writes, "*The chain of narration and practice concerning Raful Yadain are mutawaatir, and there can be no doubt regarding this. There is not a single word of this action which has been abrogated*"¹⁶. This statement should be sufficient for those who take Anwar Shah as the ultimate authority in matters of the religion, and all praise are to Allah and may he guide us all.

Shaykh al-Albaanee (Rahimahullah) writes in Sifat-us-Salah (p.42 - English translation): "*This raising of the hands is reported as mutawaatir from him (sallallaahu 'alaihi wa sallam), as is the raising of the hands on straightening up after rukoo*'."

What follows, is a list of 'some' [for the sake of brevity] of the Companions who narrate the practice of raising the hands at the time of going into rukoo, rising from it, and other stages of the Salāh, with brief footnotes for the benefit of the reader. The fact of the matter is that, each narration includes narrators who are from the second, third generations and beyond. No doubt, if raising the hands in these positions were abrogated or less superior than not to raise the hands, then, each narrator after the blessed prophet would not report such an action or act upon it. However, we find contra to this in the various narrations that are narrated by the companions mentioned below.

Abu Bakr as-Siddeeq¹⁷

¹⁶ Nayl ul Firqadayn Fee Mas'alah Raf ul Yadain' (p. 22)

¹⁷ As-Sunan al-Kubraa of Baihaaqee (2/73-74) who also authenticated all of its chain of narrators. Imaam Dhahabee in Al-Muhazzab (2/49) affirms what Baihaaqee said. Haafidh Sakhawee in Al-Jawaahir ul Mukallalah fil Ahaadeth al Musalsalah (p.56) [manuscript] narrates the same. The hadeeth of Abu Bakr is reported with a full chain including the companions, Taabi'een, Tabi-taabi'een right upto Imaam Baihaaqee himself. No doubt, this narration is a clear proof

Umar ibn al-Khattaab¹⁸
Alee ibn Abee Taalib and Uthmaan¹⁹

of the continuation of raising the hands in rukoo and rising from it, throughout the generations, thus refuting the claim that this action was abrogated or better to leave.

Musnad Ahmad (1/12), Talkhees al-Habeer (1/82), Nasb ar-Raayah (1/217) of az-Zaila'ee, Juzz Raf al-Yadain (p.6) of Subkee, Imaam Sa'eed Al-Marwzee in Musnad Abee Bakr (p.204) and Dhahabee in Tadhkirrah tul-Huffaaz (3/1133) and Abu Nu'aym in Hilyah (9/135), Haithamee in Majma'a az-Zawaa'id (2/132) who also said "narrated by Ahmad and its men are authentic", also record this narration and action of Abu Bakr. Further, in this chain is A'taa ibn Abee Raba' who was a Taabi'ee and teacher of the great Imaam Abu Haneefah. The imaam is reported to have said 'I have never seen anyone more truthful than A'taa'. Then it should be known that had Abdullah ibn Zubayr considered the raising of the hands been abrogated or better to leave then A'taa would not have narrated this from him. Had Abu Bakr thought the same Abdullah ibn Zubayr would not have narrated the same from him. Had the prophet thought the same surely Abu Bakr would not have narrated this from him to Ibn Zubayr, considering, that he was the one who prayed with the prophet his last prayer upon this earth. Further, in the chain of narration of Hilyah is, Imaam Shaafi'ee who narrated from his teacher Muslim bin Khaalid, from ibn Juraij, from A'taa to the end of the chain as above. Therefore, categorically, Imaam Shaafi'ee was a great advocate of raising the hands in the various positions. Indeed, Taaj ud Deen Subkee mentions in Tabaqaat ash-Shaafiyyah (2/100) that Shaafi'ee said, 'It is not befitting [halaal] for any muslim after knowing of the ahaadeeth of raising the hands and then not to follow them!'

¹⁸ Baihaaqee (2/84), Ad-Daarqutnee, Nasb ur-Raayah of Az-Zaila'ee Hanafee (1/416). Ibn Hajr mentions in Talkhees al-Habeer (1/219) that its chain of narration is 'Mahfooz' i.e. proven. Nafkh ush-Shuzee of Ibn Sayyid An Naas (1/217-218) who said all the narrators in this chain are reliable and acceptable, Juzz Raf al-Yadain (p.13) of Bukhaari and Juzz Raf al-Yadain (p.6) of Subkee. Note, Umar taught the taabi'een to prayer in the Prophets mosque and he raised his hands in the various positions of the prayer. Nasb ur-Raayah (1/416), Talkhees al-Habeer (1/218), Khilaafiyyaat of Baihaaqi referenced in Nafkh ash-Shuzaa of Ibn Sayyid an-Naas (2/218), who said all its narrators are reliable and acceptable.

¹⁹ Nasb ur-Raayah (1/412) and ibn Hajrs Talkhees al-Habeer (1/219) mention it is reported by, Abu Dawood (1/198) with Au'n al-Ma'bood (1/271), at-Tirmidhee (1/239) with Tuhfaa tul Ahwadhee (4/239), an-Nasaa'ee, Ibn Maajah (1/183), Ahmad (1/93), Baihaaqee (2/74) ad-Daarqutnee (1/287), Ibn

Abu Hurairah²⁰

Abdullah ibn Umar²¹

Abdullah ibn Abbaas²²

Anas ibn Maalik²³

Khuzaimah (1/294), Tahaawee in Maa'nee al-Aathaar (1/131), ad-Diraayah (1/153), Tahseel al-Qaaree (part 3/page 774). Tirmidhee who said it is Hasan/Saheeh. Ahmad ibn Hanbal graded it as saheeh. Musannaf Abdur Razzaaq (2/80) reports authentically the practice of Uthmaan.

All four rightly guided Khaliphs performed Raf al-Yadain (at-Ta'leeq al-Mughnee (p.11), Juzz (p.9) of Subkee, Muhalla (1/95) of Ibn Hazm

²⁰ There are 5 narrations from him. Bukhaari mentions in his Juz Raf al-Yadain, by, Abu Dawood (1/108) with Au'n al-Ma'bood (1/268), Nasaa'ee (1/104), Ibn Maajah (1/62), Ahmad (2/132), Ibn Khuzaimah (1/344), ad-Daarqutnee (1/296). Dhahabee in Tadhkirrah tul-Huffaadh (1/444), Ibn Hajr in Al-Aa'maalee (p.357) [manuscript] authenticates this narration. He also authenticates it in Talkhees al Habeer (1/219), Khateeb Baghdaadee in Tareekh Baghdaad (7/394) Also in Musnad Shaamain of Tabaraanee [manuscript] (p.186). Ibn Abdul Barr in at-Tamheed (3/80) [manuscript]. Ponder upon this. The Tabi'ee and teacher of Imaam Abu Haneefah narrates that he saw [obviously after the death of the prophet] Abu Hurairah raise the hands in the various places in prayer, eg, whilst going into rukoo. [Juzz of Raf al-Yadain of Bukhaari (p.63) and Tamheed of Ibn Abdul Barr (1/62)]. Is it then a better practice to leave raising the hands?

²¹ Bukhaari (1/102) and also, Muslim, Abu Dawood (1/104), at-Tirmidhee, an-Nasaa'ee, Ibn Maajah, ibn Hibbaan, Sunan Kubraa of Baihaaqee (2/80), Ibn Khuzaimah, Maalik, at-Tabaraanee, ad-Daarqutnee (1/279), Ahmad, Musnad Abu Ya'ala (2/263), Umdatul Qaaree of Aynnee Hanafee (5/277), Ibn Hajr in Fath-ul Baaree (2/222), Nasb ur-Raayah of Az-Zaila'ee Hanafee (1/409), Talkhees al-Habeer (1/218), Ad-Diraayah (1/153) of Ibn Hajr, Taareekh Jarjaan (p.433), Ma'rifah of Haakim (p.218), Humaidee (2/288) and At-Tamheed of Ibn Abdul Barr (5/65). In fact, Bukhaari reports in his Juzz (p.9) that, Ibn Umar after the passing away of the prophet used to throw pebbles at those who would not perform it. Obviously, this narration speaks for itself about the argument of abrogation or better to leave the raising of the hands.

²² Ibn Maajah (1/62), Abu Dawood (1/108) and it is saheeh as established by Bukhaari in his Juzz.

²³ Bukhaari mentions in his Juzz that, Ibn Maajah, ibn Hibbaan, Ibn Abee Shaybah, ad-Daarqutnee all mention this narration. Abu Ya'laa (1/91) manuscript. Ibn Daqeeq said in At-Ta'leequl Mughnee (1/290), all of its narrators are reliable and authentic upon the conditions of Bukhaari and

Abu Sa'eed al-Khudree²⁴
Jaabir ibn Abdullah²⁵
Abdullah ibn Amr ibn al-Aas²⁶
Abu Moosaa al-Ash'aree²⁷
Abdullah ibn az-Zubair²⁸
Al-Baraa' ibn Aazib²⁹
Maalik ibn al-Huwayrith³⁰
Waa'il ibn Hujr³¹

Muslim'. Ibn Mulqin in Badr al-Muneer states, 'its chain is authentic upon the conditions of Bukhaari and Muslim'. In total there are 7 ahaadeeth from Anas also reported in, Taareekh of Khateeb Baghdaadee (2/386), (4/183), Tabaraanee Awstth (2/102, 2/293, 1/20).

²⁴ Bukhaari in his Juzz Raf al-Yadain (p.49), Mussannaf Ibn Abee Shaybah

²⁵ There are 4 ahaadeeth from him. Ibn Maajah (1/62), and Ibn Hajr in Ad-Diraayah (1/154) and Bauseeree in Misbah uz-Zujaajah Fee Zawaa'id Ibn Maajah (1/108) said, all its narrators are trustworthy and acceptable. Likewise, Aabid Sindhee in Al-Muwaahib al-Lateefah Sharh Musnad Abee Haneefah (1/162) states, Imaam Haakim and Baihaqee have authenticated this narration. Also in Ahmad (3/310), Ma'rifaah Uloom al-Hadeeth of Haakim (p.121), Akhbaar Asbahaan of Abee Nuaym (1/165), al-Mataalib al-Aaliyyah (1/69), Taareekh al-Kabeer of Bukhaari (4/105).

²⁶ Baihaaqee in as-Sunan al-Kubraa (2/74)

²⁷ Ad-Daarqutnee (1/296)

²⁸ Abu Dawood, Ahmad with references as under the note concerning Abu Bakr, above.

²⁹ Al-Baihaqee (2/77)

³⁰ Al-Bukhaari (1/102) and also found with the same hadeeth in Muslim. Abu Dawood, Ibn Maajah, Ahmad, al-Baihaaqee, Abu Awaanah, Daarqutnee, Musnad Shaameen of Tabaraanee, Sharh us-Sunnah of Baghawe and others as mentioned by Bukhaari in his book of Juzz Raf ul-Yadain (pp. 4-5)

³¹ There are 6 narrations from him. Nasaa'ee (1/105), Muslim (p.183), Bukhaari in his Juzz (p.8) mentions Abu Dawood Tayaalisee in his musnad (p.138), Ibn Maajah, Ahmad (4/318), ibn Hibbaan (3/352), ad-Daarqutnee, al-Baihaaqee as reporting the same. Also found in Al-Muntaqaa of ibn Jarood (p.81), Sharh Maa'nee al-Aathaar of Tahaawee (1/132), Humaidee (2/342). The narration in Humaidee mentions the raising of the hands in the various positions from the prophet and then Wail states, 'I returned in the winter and saw the companions covered in large outer garments from beneath which they performed the raising of the hands'. It is therefore clear, that the companions

Abu Humayd as-Saa'idee³²

Umayr ibn Habēeb³³

Umm ad-Dardaa³⁴

as a whole performed this action and Wail did not exclude any one of them from such an action.

³² Mishkaat (1/86), which also quotes Ibn Maajah (1/26), ad-Daarimee, and Tirmidhee who called this narration as 'hasan- saheeh'. Abu Dawood (p.7) mentions the same narration. Indeed, this is a detailed narration which fully mentions raising the hands whilst going into rukoo, rising from it and rising from the tashhaud. Further this hadeeth was narrated in front of ten companions after the death of the prophet, who all confirmed the prophets prayer was as such. This is a strong proof against those who state the raising of the hands may be abrogated or that it is more better not to perform it.

Ibn Khuzaimah narrates from his teacher Yahya Zuhlee in his Saheeh (1/198), 'One who after hearing this narration does not raise his hands whilst going into rukoo and raising from it then, his prayer is deficient, and should be repeated'.

³³ Ibn Maajah

³⁴ Bukhaari in his Juzz Raf al-Yadain (p.8), Ibn Abee Shaybah (1/239), Taareekh Kabeer of Bukhaari (3/87). After reporting this narration Bukhaari states, 'The wives of the companions practiced raising the hands and they knew more than those who do not practice it today'.

Imaam Sa'eed Ibn Jubayr has also mentioned the raising of the hands from the companions as a whole, without, excluding any one of them. (Baihaqee 2/85). Imaam Salmah bin Deenaar Abu Haazim E'raaj Madanee, the Taabi'ee is reported to have said, "*I saw all the people raising there hands whilst going into rukoo and coming up from it*" (Taareekh Ibn Asaakir (1/263), Diraaayah (1/154) and Talkhees al-Habeer (p.220). One can understand from these statements that the second generation of the taabeeyn used to practice the raising of the hands at the various places in salah. Of course, had the companions totally abandoned it or thought it better to leave then, no doubt the second generations who saw and met the companions would have followed suite. Indeed the companions were the teachers and scholars for the second generation. It is, for the above reason that we see the companion ibn Umar and famous taabiy Saeed bin jubayr say, "*The raising of the hands is the ornament of prayer*". (Juz of Bukhaaree (pp. 108-109), Baihaaqee (2/85), Sharh Muhazzab of Nawawee (3/405), Talkhees al-Habeer (1/220), Tamheed of Ibn Abdul barr (3/167), al-Istadhkaar of Ibn Abdul barr (2/122). The great Taabi'ee Abu Qilaabah bin Abdullah called it, "*The honour of the prayer*". (Hilyatul Awliyaa of Asbahaanee (2/281). The teacher of Imaam Abu Haneefah, Ayyoob Sayakhtiaanee used to raise the hands whilst going into rukoo and rising from

Al-Khattaabee (d.388H) wrote: *“There is a difference of opinion from another angle, that is the raising of the hands with the ruku’, when rising from it and when standing after the first Tashhaud. The majority of the scholars have proceeded in its favour that the hands are raised with the ruku’ and when rising from it and this is the saying of Abu Bakr as-Siddeeq, Alee ibn Abee Taalib, ibn Umar, Abu Sa’eed al-Khudree, ibn Abbaas, Anas, and ibn az-Zubair.”*³⁵

Imaam an-Nawawee wrote: *“The Ummah has agreed on the desirability of raising the hands with the (opening) Takbeer and they have disagreed for places other than that. Ash-Shaafi’ee, Ahmad and the majority of the scholars from the Companions, may Allaah be pleased with them, and those after them have spoken of the desirability of also raising them at the ruku’ and when rising from it, and this has been reported from Maalik. And ash-Shaafi’ee has spoken of the desirability of raising them on another occasion and that is when one stands up from the first Tashhahud and this saying is correct..”*³⁶

Although the ahnaaf claim the nature of raising the hands at the ruku’ etc. is correct and mutawaatir there is inconsistency on there part between this claim and the other proofs they utilise. For example, they quote Abu Bakr bin Ayyaash as saying **“I have not seen a single faqeeh do it; raise his hands at any time other than the first takbeer.”** And al-Uthmanee hanafee, says **“This shows that the raising of the hands... was most likely not practiced widely during the time of the Tab’ioon...”** How do we reconcile, on the one hand, the fact that these hadeeth are without doubt mutawaatir,

it.(Baihaqee (2/83), Al-Muhazzab of Dhahabee (2/49), Jawaahir ul mukallalah of Sakhaawee (p.152.) Therefore, we find the superiority of this action from these narrations. But yet, none in the first three generations, from an authentic chain, have said that the prayer is less in reward if one performs this action.

³⁵ Mu’aalim as-Sunan (1/167)

³⁶ Saheeh Muslim (4/95)

and on the other hand, accept statements in which people have “never” seen anyone perform such an action as well as statements claiming that raising the hands “was most likely not practiced widely during the time of the Tab’iun.”? If the practice of raising the hands was mutawaatir, and indeed it has been proven that it was, how could it not have been practiced widely? By its very definition, mutawaatir indicates extensive practice in each generation. This throws grave doubts onto any statement in which someone claims they “never” saw anyone doing it or that “no one” ever did it or that the Prophet “never” raised his hands!

The hanafee claim that to not raise the hands is also mutawaatir needs to be considered. In order to justify the claim of tawatur one would have to begin by showing that there was wide agreement from numerous Companions that the hands should not be raised. As will be shown, there is not a single authentic hadeeth from any Companion against the practice of raising the hands.

Ibn Hajr said: “Imaam Bukhaari said in his well known Juz³⁷, *‘Al-Hasan and Humaid ibn Hilaal have said: The Companions of the Prophet sallallahu ‘alayhi wa sallam would raise their hands, and they did not exclude (from this) any of them.’* Imaam Bukhaari said: *‘It is not established from any of the Companions of the Prophet sallallahu ‘alayhi wa sallam that he did not raise his hands.’*”³⁸

Ibn Hajr writes: Imaam Bukhaari said in his Juz Rafa’ al-Yadain: *‘Whomsoever believes that it (raising the hands in ruku’ etc.) is an innovation has in fact defamed the Companions because it is not established from any one of them that they left (raising the hands).’*³⁹

³⁷ Juz Raf al-Yadain (p.8)

³⁸ Talkhees al-Habeer (1/397). This has also been reported in Ibn Abee Shaybah (1/235), Baihaaqee (2/85) and in Ma’arifus-Sunan (1/218) and al-Muhalla (4/89) of Ibn Hazm

³⁹ Fath-ul-Baaree (2/459)

Ibn al-Qayyim writes, after affirming that the Prophet raised his hands at ruku and when rising from it: *“Without question, nothing opposing is established from him.”*⁴⁰

Imaam Marwazee states, *“The scholars of all the lands have consensus on the practice of raising the hands, except the people of Koofah.”*⁴¹ Imaam Bukhaari also mentions something similar to this in his juzz⁴².

Shaikh Abdul Hayy Lucknowee said; *“Without doubt the truth with us is that raising the hands whilst performing ruku and raising the head from it is established and from the Prophet sallallahu ‘alayhi wa sallam and the companions with strong and (Saheeh) authentic chains.”*⁴³

Shaah Waleeullaah Muhaddith Dehlawee said; *“The one who does Raf al-Yadain is more beloved to me than the one who does not because, there are many Ahadeeth for performing Raf al-Yadain and they are authentic.”*⁴⁴

If this is the case how can it be mutawaatir not to raise the hands? The practice of not raising the hands was itself limited largely to one province only.

Ibn Hajr records, *“The scholars of the lands agree to the legislation of this”*⁴⁵

The ahnaaf say:

Allamah Anwar Shah Kashmiri writes: “As for the ahaadeeth, some of them are explicit in mentioning the raising of the hands,

⁴⁰ Zaad al-Ma’ad (1/211)

⁴¹ Fath-ul-Baaree (2/220)

⁴² Juzz Raf al-Yadain (pp 9-10)

⁴³ Sa’ayah Sharh Waqaayah (2/213)

⁴⁴ Hujjatullah al-Baalighah (2/10), also in Kifaayah Liman Lahu Diraaayah.

⁴⁵ Fath-ul-Baaree (2/458)

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 mentioning that the hands should not be raised our ahadeeth will be fewer in number compared to those that mention the raising of the hands, but if we add those ahadeeth that are silent then the number of ahadeeth for not raising the hands is far greater. This is because the silence of a hadeeth on a particular practice (whilst still elaborating on everything else) is evidence that it should not be adopted.”

This is a red herring. There is no question that the hadeeth which affirm raising the hands at ruku’ etc. outnumber those which state that the hands should not be raised. This alone, given the difference of opinion on this matter, is sufficient cause to reject the hadeeth which deny raising the hands and therefore one should, instead, adopt the hadeeth that say they should be raised. This is because, in areas of contradictory views precedence is given to the view supported by the greater number of hadeeth. and this is a principle also adhered to by hanafee jurists, one may refer to Talweeh.

Let us look again at what Allamah Anwar Shah Kashmiri said: *“This is because the silence of a hadeeth on a particular practice (whilst still elaborating on everything else) is evidence that it should not be adopted.”*

Note the qualifying statement in brackets **“whilst still elaborating on everything else”**. In order for these words to have any meaning we will need to find hadeeth which individually elaborate on EVERY aspect of the Prayer except for raising the hands and ruku etc. In such a case, as Shaikh Kashmiri advocates, those hadeeth might then constitute evidence against raising the hands at these stages. But where are these hadeeth? Where is the hadeeth that mentions each and every minute obligatory and sunan aspect of the Prayer yet does not mention raising the hands at ruku’ and when rising from it? Not only would we have to find one hadeeth which

met this criteria but we would then need to find dozens of others so that they finally outnumbered all those hadeeth that affirm raising the hands. The truth is that there are a great many hadeeth in which the Prophet sallallahu alayhi wa sallam described the Prayer. Very rarely, however, do we come across a single hadeeth that elaborates on ALL aspects of the Prayer. Instead we find that one hadeeth will mention certain characteristics whilst another will concentrate on other things. However, to meet the standards set by Allamah Kashmeeryi we need hadeeth that, in his own words, “elaborate on everything else” and yet fail to mention raising the hands. Until these hadeeth are brought forward there is no weight to this argument.

Here is a very general hadeeth describing the Prayer:

The Prophet sallallahu ‘alayhi wa sallam said: *“When you stand for Salah say the Takbeer and then recite from the Qur’aan, then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during the prostration, then sit with calmness till you feel at ease and do the same in all your Prayers.”*⁴⁶

If we apply Shaikh Kashmiree’s standards to this hadeeth, i.e. his words “the silence of a hadeeth on a particular practice... is evidence that it should not be adopted”, we would have to accept that this hadeeth shows evidence that the following things are not needed in the Prayer:

- Not raising the hands with the first Takbeer
- Not having to recite Surah al-Fatihah
- Not placing the hands on the chest
- Not placing the hands on the knees in ruku’
- Not reciting dhikr in the ruku’ and sujood
- Not saying the Takbeer between each movement of the Salah
- Not reciting the Tashhahud or Salawaat on the Prophet
- Not having to conclude the Salah with Tasleem to the right and left

⁴⁶ Bukhaari (no.724)

- ... and many other things.

This is because the hadeeth is “silent” about all these things!

The ahnaaf bring the hadeeth:

[1]Alqamah reports that Abdullah bin Mas’ood said, ‘Should I not lead you in salah in the manner of the Prophet?’ He then prayed and did not raise his hands except in the beginning.

The hadeeth of Abdullah ibn Mas’ood about not raising the hands except with the opening Takbeer is pivotal to this issue and therefore warrants a detailed discussion. This analysis is split into the following areas:

1. The references quoted by the ahnaaf and their isnaads
2. A look at the isnaad
3. The weakness of the words that he did not repeat raising the hands except in the first Takbeer
4. The verdict of the scholars of hadeeth on the narration of ibn Mas’ood
5. Conclusion

However, the reader is to note that it is absolutely authentically proven by Ibn Mas’ood, narrated from Alqamah that, he ibn Masood asked the prophet to teach him the prayer and he was told to raise his hands at the various places including, whilst going into rukoo and whilst raising his head from it to stand.⁴⁷

Also, Baihaaqee mention a 'musalsil' from Alqamah, from Ibn Masood that he would raise his hands whilst going into rukoo and

⁴⁷ This narration has been recorded by Abu Dawood (2/109), Ta’leeqann Musnad Ahmad (1/418), Kitaab ul-Illal of Ahmad (1/117), Musannaf ibn Abee Shaybah (1/246), Muntaqaa of ibn Jarood (p.88), Nasaa’ee (1/103) and Daarqutnee (1/339). Baihaaqee (2/87) and in Saheeh Ibn khuzaimah (1/301)

raising from it⁴⁸. 'Musalsil' means, that Alqamah the taabi'ee would continuously act upon this practice himself and narrate it, as were ibn Masood and the prophet. Clearly, had ibn Mas'ood left raising the hands then Alqamah would not have continued to practice this. Further, for those who utilize the weak narration from ibn Masood below they must hold the opinion that the raising of the hands has actually been abrogated [considering the affirmation of ibn masood above] and not just better to leave! It is imperative that one makes one self clear in regards to such a matter.

1) HADEETH REFERENCES AND ISNAADS

The ahnaaf say that this narration is recorded by, 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. Ibn Hazam 2/264, Ibn al Turkumani 2/113 and Imam Nimawi 402 have all declared the hadeeth saheeh."

All praise is to Allah. In reality the ahnaaf should not give reference of Jami'e al Masaneed. Let it be known that this chain of narration is the so called 'Way out' for the Hanafees as it is reported from a chain not including Alqamah, thus it is used as a support to Alqamahs narration. However, the chain reads, 'from Hammaad, from Ibraaheem, from Aswad, from Abdullah, and is mentioned in Baab Al Khaamis Fis Salah.

The Full chain is, **Abu Muhammad Abdullah bin Ya'qoob al-Bukhaari** from **Rajaa bin Abdullah an-Nahshalee** from **Shaqeeq bin Ibraaheem** from **Abu Haneefah** from **Hammaad**, from **Ibraaheem (an-Nakhaa'ee)**, from **Aswad**, from **Abdullah (Ibn Mas'ood)**

⁴⁸ Baihaaqee in his Khilaafiyyaat and Ibn Malkan in his Badr ul Muneer Takhreej (2/324)

This narration cannot be used a support to the other narrations, as the one narraing from Imaam Abu Haneefah is Abu Muhammad Abdullah bin Yaqoob, and it is said regarding him that he was a liar and fabricator of narrations.

Abu Muhammad Abdullah bin Ya'qoob al-Bukhaari is a liar (kadhaab), Ahmad Sulimaanee said "*He would fabricate both chain and text*", Abu Zur'ah said "*He is Weak*", Khaleelee said "*He is Weak and a Mudallis*"⁴⁹, Abu Ahmad Haafidh and Imaam Haakim said "*He would fabricate hadeeth*"⁵⁰ Rajaa bin Abdullah is unknown and the Shaqeeq bin Ibraaheem and kalaam on him, Imaam Dhahabee said "*They cannot be used as proof*"⁵¹

Further, Imaam ibn Hajr states, that it was Muhammad bin Mahmood al-Khawaarzamee who authored Jaami al Masaaneed in the third century and there was a gap of time of at least a century between him and Abu Haneefah, and there is no mention of the narrators who fill the link between him and Abu Haneefah.⁵² We don't know how he bought this chain of narration.

As far as Nimawis authentication is concerned then this is a simple matter. We can say that according to Nimawees own principles this hadeeth is weak. The reason for this is that, whilst discussing the issue of Aameen in his book Aathaar as Sunan, he gives precedence to the narration of Shu'bah over that of Sufyaan ath-Thawree because as at times [according to Nimawee] Sufyaan performs Tadlees and he has narrated this particular narration with [Ann]. It is therefore weak. We say, that the same principles should be applied in this matter, as; Abdullah Bin Idrees narration [below] shall take

⁴⁹ See Kashf al-Hatheeth A'man Ramee Biwadheh al-Hadeeth (p.248), Meezaan al-Ei'tidaal (2/496), Leesaaan al-Meezaan (3/348-349)

⁵⁰ Kitaab al-Qiraat (p.154)

⁵¹ Deewaan adh-Dhu'afaa Wal-Matrookeen (p.145 no. 1896)

⁵² Talkhees al-Habeer (p.10)

precedence over the narration of Sufyaan [as mentioned by the ahnaaf below]. The reason being that according to Nimawee, Sufyaan at times performs tadleeys, especially when narrating with 'ann', as is exactly the case in the narration utilized by the ahnaaf below.

Actually, Imaam Abu Dawood after mentioning this narration as quoted above says, *'This narration is a summary of the lengthier narration and is not authentic with this wording'*⁵³

Further, the very references of authors given by the ahnaaf actually narrate with more authentic chains and comment upon the continuance of raising the hands, as has preceeded. Therefore, here we have a case of simply quoting scholars but not looking carefully at the full analysis and conclusions of the very same people.

Why do the ahnaaf not quote the referance of Ibn Hibaan? Is it because, after mentioning this very narration he says, *"This is the strongest narration of those from Koofah. However, this narration is the weakest considering the various pitfalls within it. To extrapolate points from this is baatil"*⁵⁴

Then we turn to Imaam Tirmidhee authenticating this narration. It is sufficient to mention the Hanafee and deobandee opinion upon Tirmidhees grades of authentication. Whilst commenting upon a narration authenticated by Tirmidhee the Deobandee Imaam Khaleel Ahmad Sahaaranpooree opines, 'and in this narration is Yazeed Bin Abee Ziyaad who is weak, however for some reason Tirmidhee has authenticated him'⁵⁵.

⁵³ This is mentioned in Abu Dawood (1/199) with Au'n al-Ma'bood Sharh Sunan Abee Dawood (2/447) and with Bazal al-Majhood Fee Haal Abee Dawood (2/21)

⁵⁴ As-Salaah of ibn Hibbaan.

⁵⁵ Bazal al-Majhood Of Khaleel Ahmad Saharanpooree (3/128)

Here are the various isnaads recorded in some of the above references:

Musannaf ibn Abee Shaybah

Wakee' from Sufyaan ath-Thawree from Aasim ibn Kulaib from Abdur-Rahmaan ibn al-Aswad from Alqamah from Abdullah ibn Mas'ood

Musnad of Imaam Ahmad

Wakee' from Sufyaan ath-Thawree from Aasim ibn Kulaib from Abdur-Rahmaan ibn al-Aswad from Alqamah from Abdullah ibn Mas'ood

Abu Dawood

Uthmaan ibn Abee Shaibah from Wakee' from Sufyaan ath-Thawree from Aasim ibn Kulaib from Abdur-Rahmaan ibn al-Aswad from Alqamah from Abdullah ibn Mas'ood

Hasan ibn Alee from Mu'aawiyah from Amr ibn Sa'eed and Abu Hudhayfah from Sufyaan ath-Thawree from Aasim ibn Kulaib from Abdur-Rahmaan ibn al-Aswad from Alqamah from Abdullah ibn Mas'ood

At-Tirmidhee

Hamaad from Wakee' from Sufyaan ath-Thawree from Aasim ibn Kulaib from Abdur-Rahmaan ibn al-Aswad from Alqamah from Abdullah ibn Mas'ood

An-Nasaa' ee

Mahmood ibn Ghailaan al-Marwazee from Wakee' from Sufyaan ath-Thawree from Aasim ibn Kulaib from Abdur-Rahmaan ibn al-Aswad from Alqamah from Abdullah ibn Mas'ood

2) A LOOK AT THE ISNAAD

It will be noted that there is a common link throughout these isnaads.

That common link is the fact that they are all reported by way of **Sufyaan ath-Thawree** from **Aasim ibn Kulaib** from **Abdur Rahmaan ibn al-Aswad** from **Alqamah** from **Abdullah ibn Mas'ood**.

Sufyaan ath-Thawree

This narration revolves around Sufyaan ath-Thawree as was apparent from all the different chains. Apart from being Thiqah, Haafidh and Aabid ath-Thawree was also a Mudallis⁵⁶ as the following scholars of hadeeth said; Abdullah ibn al-Mubaarak⁵⁷, Yahyaa ibn Sa'eed al-Qattaan⁵⁸, Imaam Bukhaari⁵⁹, Imaam Nasaa'ee⁶⁰, Yahyaa ibn Ma'een⁶¹, Abu Mahmood al-Maqdisee⁶², Haafidh Ibn Hajr⁶³, Imaam Dhahabee,⁶⁴ Salaah ud deen al-Laa'ee⁶⁵, Haafidh Ibn Rajab⁶⁶

Even the Hanafee scholars for example Ibn al-Turkamaanee said he was a Mudallis⁶⁷ and so does Shaikh Nimawi⁶⁸

THE RULING ON THE NARRATION OF A MUDALLIS

Imaam Ibn as-Salaah (d.643H) said; *"The ruling is that the only narration of a Mudallis that will be accepted is the one in which he*

⁵⁶ A Mudallis is the one who commits Tadlees. This is when a narrator narrates from someone he does not directly hear from and omits the person he really hears from (See al-Fiyyah (1/180) of Haafidh al-A'raaqee, see also Nazhatan-Nazdhar (p.82), an-Nukt (2/614) and Tayseer Mastalah al-Hadeeth (p.78) of Tahhaan

⁵⁷ Tahdheeb at-Tahdheeb (4/102)

⁵⁸ Tahdheeb at-Tahdheeb (11/192)

⁵⁹ Al-Illal al-Kabeer (2/966) and at-Tamheed (1/34)

⁶⁰ Tabaqaat al-Mudalliseen (p.32 no.51) of Ibn Hajr

⁶¹ al-Kifaayah Fee Ilm ar-Riwaayah (p.361) of Khateeb al-Baghdaadee

⁶² Qaseedah Fil Mudalliseen (p.47, second poem)

⁶³ Tabaqaat al-Mudalliseen (p.32 no.51) and Taqreeb at-Tahdheeb (p.197)

⁶⁴ Meezaan al-Ei'tidaal (2/169), Siyaar A'laam an-Nabulaa (7/242, 7/274)

⁶⁵ Jaam'e at-Tahseel Fee Ahkaam al-Maraaseel (p.99)

⁶⁶ Sharh Illal at-Tirmidhee (1/358)

⁶⁷ al-Jawhar an-Naqee (8/362)

⁶⁸ Aathaar as-Sunan (p.126 under hadeeth no. 384) and in another edition (p.194)

clarifies who he heard it from, and this is upon every individual who commits Tadlees once."⁶⁹ Imaam Yahyaa ibn Ma'een (d.233H) said; "*The Mudallis is not a proof in his Tadlees.*"⁷⁰

However as the scholars of hadeeth have said Sufyaan did not do Tadlees from Habeeb ibn Abee Thaabit, Salamah ibn Kahail and Mansoor.⁷¹

The link in the isnaad: Abdur-Rahmaan ibn al-Aswad from Alqamah

In the 1995 edited print of al-Haafidh ibn Hajar's Talkhees al-Habeer⁷² there is a clear footnote explaining that Abdur-Rahmaan ibn al-Aswad did not hear from Alqamah. If this is the case then this represents a break in the isnaad.

Az-Zaila'ee also said that al-Mundhiree said: "*(Abdullah) ibn al-Mubaarak and others have said that Abdul-Rahmaan did not hear from Alqamah.*"⁷³

As far as Aasim is concerned the teacher of Imaam Bukhaari Alee bin al Madinee writes about Aasim ibn Kulaib that, "*When Aasim is a single narrator he is not to be taken from.*"⁷⁴

For further criticism of Aasim ibn Kulaib see (no.5)

3) THE WEAKNESS OF THE WORDS THAT HE DID NOT REPEAT RAISING THE HANDS EXCEPT IN THE FIRST TAKBEER

⁶⁹ Muqaddimah Ibn as-Salaah (p.99)

⁷⁰ al-Kifaayah (p.362) and Sharh Illal at-Tirmidhee (1/353)

⁷¹ Illal al-Kabeer of Tirmidhee (2/966), Tamheed (1/34) and Sharh Illal at-Tirmidhee (2/751)

⁷² Talkees al-Habeer (1/402)

⁷³ Nasb ar-Raayah (1/473)

⁷⁴ Meezaan al-Ei'tidaal (2/5), and Tamheed (5/64)

Ibn Abee Haatim said: *"I asked my father about the hadeeth related from Sufyaan ath-Thawree from Aasim ibn Kulaib from Abdur-Rahmaan ibn al-Aswad from Alqamah from Abdullah that the Prophet sallallahu 'alayhi wa sallam stood and made Takbeer and raised his hands and then did not repeat the raising of the hands, and my father said: 'This is a mistake and it is said that the mistake is from ath-Thawree for a group of people narrate from Aasim and all of them said that the Prophet sallallahu 'alayhi wa sallam stood in Prayer and he raised his hands then he made ruku' and placed his hands together between his knees and not one of them narrates what ath-Thawree mentions (i.e. not one of them mentions that the raising of the hands was not repeated)."*⁷⁵

Imaam Bukhaari wrote: *"Imaam Ahmad said, narrating from Yahya ibn Aadam, who said: I saw the hadeeth of Abdullah ibn Idrees from Aasim ibn Kulaib and there was not in it the words 'then he did not repeat the raising of the hands'. And this is more authentic as the book is more preserved according to the people of knowledge because a man narrates something then he consults his book and it is as it is in the book."*⁷⁶

Immediately following this, Imaam Bukhaari reports the hadeeth of ibn Mas'ood through Abdullah ibn Idrees with the following wording: *"The Messenger of Allaah sallallahu 'alayhi wa sallam taught us the Prayer, so he (Abdullah ibn Mas'ood) stood and made Takbeer and raised his hands, then he made ruku' and placed his hands together in between his knees. This reached Sa'ad who said: 'my brother has spoken the truth, however, we used to do that in the beginning of Islaam (i.e. place the hands between the knees) then we were commanded with this (i.e. placing them on the knees)."*⁷⁷

⁷⁵ Kitaab al-Ilal (1/96)

⁷⁶ Juzz Raf al-Yadaan (no.32) This can also be found in Nasb ar-Raayah (1/474)

⁷⁷ Bukhaari's Juzz Raf al-Yadain (no.33)

So in this narration there is no mention of the negation that the hands were not raised again. This is further evidence that these words have not been preserved and are not, in fact, a part of the hadeeth of ibn Mas'ood. Imaam Bukhaari concluded: *"This is what has been preserved according to the people of research into the hadeeth of ibn Mas'ood."*

Therefore, ad-Daarqutnee said: *"It is a Saheeh hadeeth, except for these words. And (Imaam) Ahmad and others have said likewise, and Imaam Muhammad ibn Nasr al-Marwazee indicated the weakness of these words."*⁷⁸

4) THE VERDICT OF THE SCHOLARS OF HADEETH ON THE NARRATION OF IBN MAS'OOD

Al-Haafidh ibn Abdul-Barr (d.463H) wrote: *"As for the hadeeth of ibn Mas'ood (that he did not raise his hands except once)... then indeed Abu Dawood said 'This is a summary of a long hadeeth and it is not established with this meaning' and al-Bazzaar also said 'It is not established and the likes of this are not depended upon.'"*⁷⁹

THE CRITICISM OF ABDULLAH IBN AL-MUBAARAK AND ITS ATTRIBUTION

Shaikh-ul-Islaam Abdullah ibn al-Mubaarak (d.181H) said; *"The Hadeeth of Abdullah ibn Mas'ood is not established."*⁸⁰

Some people have tried to attribute this criticism of Ibn al-Mubaarak to a different hadeeth, as attempted by Shaikh Nimawi. However we require the name of the book of hadeeth which mentions **"he would not raise his hands except in the beginning"** on which Ibn al-Mubaarak is supposedly to have criticized and the reference where

⁷⁸ in his Kitaab Raf al-Yadaain." (Nasb ar-Raayah (1/474)

⁷⁹ at-Tamheed Limaa Fil Muwatta Minal Maa'nee Wal Asaaneed (9/220),

⁸⁰ Sunan at-Tirmidhee (1/59) who said and its chain is authentic.in Baihaaqee (1/79) it is with a slightly different wording with the addition "...with me" as mentioned in the criticism bought by Ibn Hajr in Talkees al-Habeer (1/402)

ibn al-Mubaarak has directed his criticism to this second narration, and no doubt this addition **“he would not raise his hands except in the beginning”** is also weak has been mentioned. The criticism of Ibn al-Mubaarak is general to the hadeeth wherever it is mentioned and not limited to these particular words as stated by Nimawi as will be seen by the statements of the Scholars of Hadeeth. No matter wherever the attribution of the criticism of Ibn al-Mubaarak is directed to as they claim, then it is meaningless, as the following Scholars have also directed criticism to this narration of Ibn Mas’ood: -

Imaam Ibn al-Jawzee said, *“Abdullah ibn al-Mubaarak said, “This hadeeth is not established.” and he also said “Abu Dawood said, “It is not authentic.”*”⁸¹

Imaam Tirmidhee⁸², Shaikh Ibn Abdul Haadee⁸³, Imaam Nawawee⁸⁴, Ibn Qudaamah⁸⁵, Ibn Hajr⁸⁶, Shāwkaanee⁸⁷ and Imaam Baghawee⁸⁸ have all directed this criticism to the narration of Abdullah ibn Mas’ood and no one has said this criticism of Abdullah ibn al-Mubaarak is not regarding the hadeeth of Ibn Mas’ood, apart from Nimawi.

Ibn Hajr records: *“Imaam ash-Shaafi’ee rejected this hadeeth because it is not established.”*⁸⁹ Imaam Ahmad (d.241H) graded the

⁸¹ At-Tahqeeq Fil Ikhtilaaf al-Hadeeth (1/278) of Ibn al-Jawzee

⁸² Sunan at-Tirmidhee (1/59) with Tuhfatul Ahwadhee (1/220) -

⁸³ At-Tanqeeh (1/278)

⁸⁴ Al-Majmoo’a Sharh al-Muhazzab (3/403)

⁸⁵ Al-Mughnee (1/295)

⁸⁶ Talkhees al-Habeer (1/402)

⁸⁷ Nayl al-Awtaar (2/180)

⁸⁸ Sharh us-sunnah (3/25)

⁸⁹ Fath-ul-Baaree (2/459), Subl as-Salaam of (1/168) of Allaamah Ameer San’aanee and Sharh az-Zarqaanee Ala Muwatta Maalil (1/157 line no. 9)

hadeeth weak.⁹⁰

Imaam Abu Haatim ar-Raazee (d.277H) said; *“This hadeeth is a mistake, it is said that (Sufyaan) Thawree was mistaken (in its summary) because a group has narrated it from Aasim ibn Kulaib with the words “The prophet started the prayer and raised his hands and then performed Ruku and did **tatbeeq** and put his hands between his knees, no one other than Thawree mentioned this point.”*⁹¹

Imaam Daarqutnee (d.385H) said; *“It is not established.”*⁹²

Ibn Hajr wrote (d.852H): *“This hadeeth is declared Hasan by at-Tirmidhee and Saheeh by ibn Hazm, However ibn al-Mubaarak said ‘The hadeeth of Ibn Mas’ood is not established with me’ ibn Abee Haatim said from his father that ‘This hadeeth is a mistake’ and Ahmad ibn Hanbal and his Shaykh Yahyaa ibn Aadam said ‘It is weak’ and al-Bukhaari quoted this from them and followed them in their verdict and Abu Dawood said ‘It is not authentic’ and ad-Daarqutnee said ‘It is not established”*⁹³

Imaam Ibn Hibbaan (d.354H) said, *“This is the best narration that the people of Kufah narrate in respect of negating raising the hands in the Prayer at the time of ruku’ and rising from ruku’ and it is in reality the weakest of things to depend upon because it has defects that invalidate it.”*⁹⁴

Abu Bakr Ahmad al-Bazaar (292H) said; *“This hadeeth is not*

⁹⁰ At-Tamheed Fil Muwatta Minal Maa’nee Wal Asaaneed (9/219), see also Al-Illal Wal-Ma’arifah ar-Rijaal (1/116-117), Masaa’il by his son Abdullah (p.71) and Talkhees al-Habeer.

⁹¹ Illal al-Hadeeth (1/96)

⁹² Kitaab al-Illal (1/346) manuscript of Imaam Daarqutnee. See also Talkhees al-Habeer

⁹³ Talkhees al-Habeer (1/402)

⁹⁴ Ibn Hibbaan in his Kitaab as-Salaah, Tahdheeb as-Sunan (2/449) of Ibn Qayyim., Zaila’ee mentioned it in Nasb ar-Raayah and Ibn Hajr in Talkhees al-Habeer

proven and it is not a proof”⁹⁵ Ibn Qudaamah al-Maqdisee (d.620H) said; “Weak (Da’eef)”⁹⁶

The following Scholars have also said the same; Yahyaa ibn Aadam (d.203H), Muhammad ibn Waddah (d.289), Imaam Bukhaari (d.256H), Ibn Qattaan al-Faasee (d.628H), Ibn al-Mulqin (d.804H), Imaam Haakim (d.405H), Imaam Nawawee (d.670H), Imaam Daarimee (d.280H), Imaam Baihaaqee (d.458H), Muhammad ibn Nasr al-Marwazee (d.294H), Ibn Abdul Barr (d.463H), Allaamah Shams ul-Haq Adheemabaadee (1329H)⁹⁷

Al-Haafidh al-Mubaarakpooree: *“As for the declaration from at-Tirmidhee that it is Hasan, this is not depended on when there is leniency (in his verdict). As for ibn Hazm declaring it Saheeh, what is obvious is that it is from the point of view of the isnaad and what is known is that the authenticity of the isnaad does not necessitate the authenticity of the text. This is despite the fact that the declaration of ibn Hazm that it is Saheeh is not depended on in the light of the weakening of it by these precise preservers of hadeeth.”*

For discussion on another narrator of this hadeeth Aasim ibn Kulaid see (no.5)

5) CONCLUSION

In concluding, we can say about the hadeeth of Ibn Mas’ood:

1) It has been declared inauthentic by the following scholars of hadeeth: Yahyaa ibn Aadam (d.203H), Muhammad ibn Waddah

⁹⁵ At-Tamheed (9/220-221)

⁹⁶ Al-Mughnee (1/295)

⁹⁷ See Talkhees al-Habeer, Tamheed (9/221), al-Majmoo’a Sharh al-Muhazzab (3/403), Juzz Raf al-Yadaain of Bukhaari (p.86), Nasb ar-Raayah (1/395), al-Badr al-Muneer, Tahdheeb as-Sunan (2/449), Nawawees al-Khulaasah, Au’n al-Ma’bood Sharh Sunan Abee Dawood (3/449), Miraa’h al-Mafaateeh sharh Mishkaat al-Masaabeeh (2/323) of Muhaddith Ubaidullah Rahmaanee,

(d.289), Imaam Bukhaari (d.256H), Ibn Qattaan al-Faasee (d.628H), Ibn al-Mulqin (d.804H), Imaam Haakim (d.405H), Imaam Nawawee (d.670H), Imaam Daarimee (d.280H), Imaam Baihaaqee (d.458H), Muhammad ibn Nasr al-Marwazee (d.294H), Ibn Abdul Barr (d.463H), Ibn Qudaamah al-Maqdisee, Imaam Ahmad ibn Hanbal (d.241H), Abdullah ibn al-Mubaarak (d.181H), Abu Dawood, Ibn Hibbaan (d.354H), Ibn Abee Haatim (and his father (d.277H), Imaam ash-Shaafi'ee, Ad-Daarqutnee (d.385H), Al-Bazaar (292H), Ibn al-Jawzee, Ibn Hajr (d.852H), Allaamah Shams ul-Haqq Adheemabaadee (1329H), Imaam Mubaarakpooree

- 2) The link between Abdur-Rahmaan and Alqamah needs investigating.
- 3) The words in the hadeeth explaining that the raising of the hands is not repeated except with the first Takbeer are not preserved. Imaams Ahmad, Bukhaari, ad-Daarqutnee and others have explained this.
- 4) It contradicts the authentic mutawaatir hadeeth that the Prophet sallallahu 'alayhi wa sallam would raise his hands at the time of ruku' and when rising from it etc.
- 5) Even if we concede that the narration of ibn Mas'ood has a basis, the principle is that the affirmatory takes precedence of the negatory. In this case, the hadeeth which "affirm" the practice of raising the hands at ruku' and when rising from it etc. take precedence of this hadeeth of ibn Mas'ood which "negates" such a practice. Imaam ash-Shaafi'ee said: *"Even if it were established, the affirmation takes precedence over the negation."*⁹⁸ Al-Khattaabee said: *"The authentic hadeeth that have come affirming raising the hands at the ruku' and when rising from it take precedence over the hadeeth of ibn Mas'ood,*

⁹⁸ Fath-ul-Baaree (2/459)

and the affirmation takes precedence over the negation."⁹⁹

- 6) Ash-Shawkaanee said, after having mentioned a possible twenty-five or twenty-two Companions who reported or witnessed the raising of the hands at ruku' etc: *"Have you seen anything stranger than for someone to contradict these narrations from the likes of this group (of Companions) with the likes of the narration from ibn Mas'ood that has preceded, along with the fact that most of the scholars have discredited it?"*¹⁰⁰
- 7) Imaam Mubaarakpooree concluded: *"With all of this, it is established that the hadeeth of ibn Mas'ood is not Saheeh nor Hasan, rather it is weak and the likes of it are not used as a proof... so depending on this weak hadeeth for leaving the raising of the hands and its abrogation except for when starting the Prayer is not correct."*¹⁰¹

The ahnaaf say:

However, this hadeeth has also been reported by Nasai with the following wording, 'should I not inform you of the salah of the Prophet? He then stood up and raised his hands once in the beginning. He did not raise them again.'

The isnaad of this narration is: Suwayd ibn Nasir from Abdullah ibn al-Mubaarak from Sufyaan ath-Thawree from Aasim ibn Kulaib from Abdur-Rahmaan ibn al-Aswad from Alqamah from Abdullah ibn Mas'ood.

The same link discussed previously - i.e. Sufyaan ath-Thawree from Aasim ibn Kulaib from Abdur-Rahmaan ibn al-Aswad from Alqamah from Abdullah ibn Mas'ood - is also present in this narration of an-Nasaa'ee. The previous comments apply.

⁹⁹ Mu'aalim as-Sunan (p.167) of al-Khattaabee

¹⁰⁰ Nayl al-Awtaar (2/203)

¹⁰¹ Tuhfatul-Ahwadhee Beei Sharh Jaami at-Tirmidhee)

The ahnaaf say:

[2] What about the narration of Sayyiduna Baraa bin Azib wherein he relates that when the Prophet would begin salah he would raise his hands close to his ears and then not raise them again.

Like the narration of ibn Mas'ood, this hadeeth of al-Baraa ibn Azib requires detailed analysis. The analysis is split into the following headings:

- 1) The references quoted by the ahnaaf
- 2) A look at the narrators in the isnaad
- 3) The accuracy of the words "then not raise them again"
- 4) The narrators who support the wording "then not raise them again"
- 5) Conclusion

1) THE REFERENCES QUOTED BY THE AHNAAF AND THEIR ISNAADS

Here are the references of the hadeeth of al-Baraa ibn Azib: "Abdul Razzaq 2531, Ibn Abi Shaibah 2440, Abu Dawood 749; and Abu Ya'laa 1689, 1690, 1691; and Tahawi 1/224."

The isnaads quoted in some of these works are as follows:

Abdul Razzaaq

Sufyaan ibn Uyainah from Yazeed ibn Abee Ziyaad from Abdur-Rahmaan itn Abee Layla from al Baraa ibn A'zib

Ibn Abee Shaybah

The isnaad recorded by him will be look at later under heading no. 4: "The narrators who support the wording 'then not raise them again'"

Abu Dawood

Muhammad ibn as-Sabaah al-Bazzaar from Shareek from Yazeed ibn

Abee Ziyaad from AbdurRahmaan ibn Abee Layla from al-Baraa ibn Azib.

Another isnaad recorded by Abu Dawood will be look at under heading no. 4: “The narrators who support the wording ‘then not raise them again’”

At-Tahaawee

His isnaad is relevant to the discussion under heading no.4

2) A LOOK AT THE NARRATORS IN THE ISNAAD

These isnaads for the hadeeth of al-Baraa ibn Azib all contain the narrator Yazeed ibn Abee Ziyaad. Here is what the scholars of hadeeth have said about him:

It should be known that Yazeed ibn Abee Ziyaad used to narrate this same narration with the same chain of narrators in Makkah. However he only added on the words 'then not raise them again' when he went to Koofah.

Indeed, the Hanafee scholars themselves have criticised Yazeed. It is written in the famous Hanafee text Fath ul-Qadeer explanation of Hidaayah¹⁰² that many scholars [including those mentioned below] have criticised Yazeed and made him weak. Az-Zaila'ee Hanafee states the same.¹⁰³

In fact, the famous Deobandi Khaleel Ahmad Saharanpooree writes; *“Yazeed is 'weak'”*.¹⁰⁴

Tahawee himself mentions this above-mentioned narration without the additional wording, and, then only after that did he mention the above narration. This clearly shows the conflict and disagreement

¹⁰² Fath ul-Qadeer Sharh Hidaayah (1/115)

¹⁰³ Nasb ar-Raayah (1/402)

¹⁰⁴ Bazal al-Majhood Fee Haal Abee Dawood (3/182)

with this narration.¹⁰⁵

Ibn al-Turkamaanee said *“Weak”*¹⁰⁶

Haafidh ibn Katheer said; *“He is Weak”*¹⁰⁷

Ibn Hajr said, *“Weak, his memory faded in old age.”*¹⁰⁸ And he gave a fuller analysis mentioning how these words have been added and which scholars mentioned the same.¹⁰⁹

Ibn Qaane’e said *“Weak”*¹¹⁰

Bukhaari said; *“Truthful, except that his memory faded.”*¹¹¹

Nasaa’ee said; *“He is not strong.”*¹¹²

Ad-Daarqutnee said: *“Weak, he is not used as proof.”* and *“Poor memory.”* He also said *“Yazeed narrated this after his memory faded.”*¹¹³

Ibn Sa’ad said; *“Truthful, but later he started forgetting”*¹¹⁴

Yahya ibn Ma’een said; *“Weak.”*¹¹⁵ And *“His hadeeth cannot be used as proof”* and *“His hadeeth are Weak”* and *“He is not strong”*¹¹⁶

¹⁰⁵ Sharh Maa’nee al-Aathaar (1/115)

¹⁰⁶ al-Jawhar an-Naqee (2/208)

¹⁰⁷ Tafseer ibn Katheer (4/113), Soorah Shoorah Verse 23-24)

¹⁰⁸ Taqreeb ath-Tahdheeb (no. 7717)

¹⁰⁹ Talkhees al-Habeer (1/221)

¹¹⁰ Tadheeb at-Tahdheeb (11/288)

¹¹¹ Tarteeb hal at-Tirmidhee (no.62)

¹¹² ad-Dhu’aafa wal-Matrookeen (no.651)

¹¹³ Sunan Daarqutnee (2/244,294), Kitaab al-Ilal (4/25) and Tahdheeb at-Tahdheeb (11/289)

¹¹⁴ Tadheeb at-Tahdheeb (11/288)

¹¹⁵ Nasb ar-Raayah (1/478)

¹¹⁶ Al-Kaamil (7/2729) and Al-Jarh Wa Ta’deel (9/265)

Wakee said; *“His hadeeth are nothing”*¹¹⁷

Ibn Hazm and Haafidh Haithaamee said; *“He is weak”*¹¹⁸

Baihaaqee said: *“I heard al-Haakim Abu Abdullah say: ‘Yazeed ibn Abee Ziyaad was known with memorisation, but in later life his memory faded such that he would reverse isnaads and add to the text (of the narration).’”*¹¹⁹

Baihaaqee also said *“He is not strong”*¹²⁰

Imaam Dhahabee said; *“He is well known for his poor memory.”*¹²¹

The following Scholars have also criticized Yazeed ibn Abee Ziyaad; Shu’bah, Abu Haatim ar-Raazee, Abu Zur’ah, Ibn al-Mubaarak, Abu Usaamah, al-Uqailee, al-Juzjaanee, Ahmad ibn Hanbal, Ibn Adiiy, Abu Dawood, Al-Haakim Abu Ahmad, Ibn Khuzaimah, Ibn Fudail, Ibn al-Madeenee, Sufyaan ibn Uyainah, Ibn Hibbaan and Imaam Haakim Abu Abdullah.¹²²

If this criticism was not enough then another defect in Yazeed was that he was a Mudallis.¹²³

¹¹⁷ Adh-Dhu’afaa al-Kabeer (4/380) of Uqailee

¹¹⁸ Al-Muhalla (7/484) and Mamja az-Zawaa’id (5/71)

¹¹⁹ Nasb ar-Raayah (1/477)

¹²⁰ Sunan al-Kubraa (2/26)

¹²¹ Al-Mughnee Fil Dhu’afaa (no. 7101)

¹²² Al-Jarh Wa Ta’deel (9/265) of Ibn Adiiy, Adh-Dhu’afaa al-Kabeer (4/380) of Uqailee, Ahwaal ar-Rijaal (n0.135), Kitaab al-Illal Wa Ma’arifah ar-Rijaal (2/33), al-Kaamil (7/273), Tahdheeb al-Kamaal (3/1534), Tadheeb at-Tahdheeb (11/289), al-Umm (1/104) of ash-Shaaf’iee, al-Majrooheen (3/99) and Nasb ar-Raayah (1/402)

¹²³ Jaami’e at-Tahseel Fee Ahkaam al-Maraaseel (p.112 no. 62) of Haafidh al-Laa’ee, Ma’arifah al-Uloom al-Hadeeth (p.105) of Imaam Haakim, Qaseedah Fil Mudalliseen (Poem 6) of Abu Mahmood al-Maqdisee, an-Nukt (89/647),

3) THE ACCURACY OF THE WORDS “THEN NOT RAISE THEM AGAIN”

Ibn Hajr said: “*The preservers of hadeeth are in complete agreement that the words ‘then not raise them again’ have been inserted into the narration from the statement of Yazeed ibn Abee Ziyaad.*”¹²⁴

Sufyaan ibn Uyainah said: “*Yazeed ibn Abee Ziyaad used to narrate this hadeeth and he would not say ‘then not raise them again’¹²⁵, then I entered Kufah and I saw him narrating it and there was in it the addition ‘then not raise them again’*”¹²⁶

Imaam Humaidee, one of Bukhaari’s teachers, said: “*This addition was reported by Yazeed, and he is the one who added it.*”¹²⁷

Imaam Ahmad ibn Hanbal said: “*This hadeeth is flimsy. Yazeed used to narrate it for a period of time with saying ‘then not raise them again’ and when he had suggestions whispered to him, he mentioned it.*”¹²⁸

Sufyaan ibn Uyainah said that, “*Then when I came to Koofah I heard from Yazeed the addition ‘he did not raise them again’. I had then known that some one had put Yazeed upto saying this addition and I think it was the Koofees who instructed him (to add this addition)*”¹²⁹

Risaalah al-Mudalliseen of Suyootee and Tabaqaat al-Mudalliseen (112/48) of Ibn Hajr

¹²⁴ Talkhees al-Habeer (1/400) of Ibn Hajr

¹²⁵ The hadeeth of Yazeed ibn Abee Ziyaad which he narrated in Makkah did not have the words “*and he did not raise them again.*” In it see (Kitaab al-Majrooheen (3/100) of Ibn Hibbaan and Musnad Humaidee (2/316) printed Deoband.

¹²⁶ Nasb ar-Raayah (1/478)

¹²⁷ Talkhees al-Habeer (1/401)

¹²⁸ Talkhees al-Habeer (1/401)

¹²⁹ Au’n al-Ma’bood (2/450), This has also been mentioned by Sufyaan Ath-Thawree in Sunan Abee Dawood (1/125).

Similarly, Imaam Bukhaari explains that those who heard from Yazeed in his earlier narrations did not report the additional wording. He said: *“Sufyaan said: ‘When the shaykh (i.e. Yazeed) grew old (the words) ‘then not raise them again’ were suggested to him and so he said ‘then not raise them again.’ The preservers of hadeeth from those who heard from Yazeed in the first instance - from them, Shu’bah, ath-Thawree, and Zuhayr - report it and there is not in it (the words) ‘then not raise them again’.”*¹³⁰

Ad-Daarqutnee relates: *“Alee ibn Aasim said: ‘I went to Koofah and met Yazeed ibn Abee Ziyaad and he narrated this hadeeth to me but he did not mention ‘then not raise them again’ so I said that ibn Abee Layla narrated this hadeeth from you and it is ‘then not raise them again’ so he (Yazeed) said: I have not preserved this.”*¹³¹

Al-Bazaar said: *“His statement in the hadeeth ‘then not raise them again’ is not authentic.”*¹³²

Imaam Abdullah Ibn al-Mubaarak said; *“This is from the obscene mistakes of Ibn Abee Laylaa and there are a lot of other mistakes in it.”*¹³³

Imaam Daarqutnee affirms that Yazeed later on in life accepted their instructions and added these words to the hadeeth.¹³⁴ And Imaam Ibn Hibbaan also mentions something similar.¹³⁵

Baihaaqee is reported to have said that, the proof that some one put Yazeed up to adding in the words *“He did not raise them again”* is

¹³⁰ Juzz Raf al-Yadain (no.34), Nasb ar-Raayah (1/478)

¹³¹ Talkhees al-Habeer (1/401)

¹³² Talkhees al-Habeer (1/401)

¹³³ Al-Majrooheen (2/246) of Ibn Hibbaan

¹³⁴ Sunan Daarqutnee (2/294)

¹³⁵ al-Majrooheen (3/100)

that, Yazeeds former and older students like Sufyaan, Shu'bah, Hushaym and others do not mention this addition from him.¹³⁶

Imaam Shawkaanee said; *"The Muihadditheen are agreed, "He did not raise them again" were the additional words of Yazeed ibn Abee Ziyaad¹³⁷ and that this hadeeth is weak."*¹³⁸

Haafidh Ibn Hajr said; *"The preservers of hadeeth are agreed that the wording "He did not raise them again" was the addition of Yazeed ibn Abee Ziyaad and Shu'bah, Thawree, Khaalid, Zuhair and others narrate from him without this addition."*¹³⁹

4) THE NARRATORS WHO SUPPORT THE WORDING "THEN NOT RAISE THEM AGAIN"

The ahnaaf say:

To say these words are not established, however, incorrect. Sufyan reports this hadeeth from Yazeed with the same words as recorded by Tahawi. Hushain and Shareek both narrate this from Yazeed with the above words as recorded by Ibn Adiiyy in his al Kamil (as quoted in al Jawhar al Naqiyy). The same is also reported from Yazeed by Ismaeel bin Zakariyya in Daraqutni's al Sunan, by Israeel bin Yunus in Baihaqi's al Khilafiyat as mentioned in al Jawar at Naqiyy and Mabani at Akhbaar, by Muhammad bin Abdul Rahman bin Abi Layla in his book as mentioned by Bukhari in his Juz', and by Hamzah al Zayyat in Tabarani's al Awsat as mentioned in Mabani al Akhbaar. These are then at least seven narrators... all of whom narrate the above hadeeth with the words 'and then not raise them again.' These words are then established and are part of the hadeeth."

¹³⁶ Nasb ar-Raayah (1/404)

¹³⁷ Nayl al-Awtaar (2/180), see also al-Mudarrij Ilaa al-Mudarrij (p.16) of Imaam Suyootee and (1/121) Talkhees al-Habeer

¹³⁸ Al-Badr al-Muneer of Ibn al-Mulqin

¹³⁹ Al-Mudarrij Ilaa al-Mudarrij (p.19 no.4) see also Talkhees al-Habeer Vol 1.

It should be known that listing these seven narrators adds little to the discussion since they all individually relate the hadeeth from Yazeed ibn Abee Ziyaad. As has been shown, he is the weak link in the isnaad and the one accused of making the addition in the wording in the first place.

The ahnaaf go on to say:

“Furthermore, Yazeed himself is not alone in reporting this hadeeth in this form. He has been followed up in the narration of these words by Isa bin Abdul Rahman and Hakam bin Utaibah as recorded by Bukhari in his Juz, Abu Dawood, Tahawi, Baihaqi, and by the collectors of at Mudawwanah al Kubra.” (The narration of Isa ibn Abdul-Rahmaan and Hakam bin Utaibah is also recorded in the Mussannaf of ibn Abee Shaibah.)

The ahnaaf mention both Eesa ibn Abdul-Rahmaan and Hakam bin Utaibah as supporting narrators for Yazeed ibn Abee Ziyaad.

Abdullah ibn Ahmad ibn Hanbal said: *“My father (i.e. imaam Ahmad) rejected the hadeeth of Hakam and Eesa.”*¹⁴⁰

Al-Hakam ibn Utaibah was a Mudallis¹⁴¹

Furthermore, the narrator reporting from Hakam and Eesa is Muhammad ibn Abdul-Rahmaan ibn Abee Laylaa. This is what the scholars of hadeeth have to say about him:

THE HANAFAES AND MUHAMMAD IBN ABDUR RAHMAAN IBN ABEE LAYLAA

The Hanafee Deobandee scholars have also graded him weak and Imaam Tahaawee said *“He was extremely Mudhtarib in his*

¹⁴⁰ Nasb ar-Raayah (1/478)

¹⁴¹ Asmaa al-Mudalliseen (p.96)

memory.”¹⁴² Az-Zaila’ee said “Weak.”¹⁴³ Ibn al-Turkamaanee said; “Has Kalaam on him”¹⁴⁴ Shaikh Nimawi Hanafee said; “He is not strong”¹⁴⁵ Shaikh Khaleel Ahmad Saharanpooree Hanafee said; “He makes many mistakes”¹⁴⁶

Shaikh Anwar Shah Kashmiree said; “According to me and the majority he is weak.”¹⁴⁷

Habeeb ur Rehmaan A’dhaamee Hanafee Deobandee wrote in the footnotes of Kashf al-Astaar, “The memory of the naarator Ibn Abee laylaa was deficient.”¹⁴⁸

Baihaaqee said: “With the people of knowledge, Muhammad ibn Abee Layla is weaker than (Yazeed) ibn Abee Ziyaad.”¹⁴⁹ He also said “Many mistakes, Weak narrator and makes many mistakes.”¹⁵⁰

Ibn Hajr: “Truthful, has an extremely poor memory.”¹⁵¹ He also said “Weak, poor memory, Weakness with poor memory, his memeory is abandoned.”¹⁵²

Abu Haatim ar-Raazee said; “Poor memory.”¹⁵³ and “Weak”¹⁵⁴

Az-Zaila’ee said, “Weak”¹⁵⁵

¹⁴² Mushkil al-Aathaar (3/266)

¹⁴³ Nasb ar-Raayah (1/318)

¹⁴⁴ al-Jawhar an-Naqee (7/347)

¹⁴⁵ Aathaar as-Sunan with Ta’leeqaat (p.15)

¹⁴⁶ Bazal al-Majhood Fee Haal Abee Dawood (9/37)

¹⁴⁷ Faidh al-Baaree (3/168)

¹⁴⁸ Majmaa az-Zawaa’id (2/103)

¹⁴⁹ Nasb ar-Raayah (1/478)

¹⁵⁰ As-Sunan al-Kubraa (1/24)

¹⁵¹ Taqreeb (no.6081)

¹⁵² Fath ul-Baaree (4/214, 6/388, 487, 1/307, 13/143)

¹⁵³ Illal al-Hadeeth (no.251)

¹⁵⁴ Al-Majrooheen (2/245)

¹⁵⁵ Nasb ar-Raayah (1/318)

Imaam Haithaamee, An-Nawawee and Ibn al-Jawzee said; *“He is Weak”*¹⁵⁶

Imaam Ahmad ibn Hanbal said; *“Proof is not established with his hadeeth.”*¹⁵⁷

Nasaa’ee said; *“He is not strong in hadeeth, poor memory,”*¹⁵⁸ he also said; *“He is one of the scholars, except that he has a poor memory and makes many mistakes.”*¹⁵⁹

The following Scholars of Hadeeth have criticisms on Muhammad ibn Abdur-Rahmaan ibn Abee Layla; Shu’bah, Zaaa’idah, Yahyaa ibn Sa’eed, Ahmad ibn Hanbal, Yahyaa ibn Ma’een, Abu Zur’ah, al-Juzjaanee, Ibn Adiy, Salamah ibn Kahail, ad-Daarqutnee, Ibn Hibbaan, Muhammad ibn Taahir al-Maqdisee, Dhahabee, Tahaawee, Muhammad ibn Ishaq as-Sa’adee, as-Saajee, Ibn Jareer at-Tabaree, Ibn Khuzaimah, Abu Ahmad al-Haakim, Ibn al-Madeenee, ibn al-Qattaan, al-Mundhree, ibn Hazm and Sakhawee.¹⁶⁰

Imaam Ibn Mahdee, Ibn al-Mubaarak, Sufyaan ath-Thawree, Shu’bah and others have said, *“He is a narrator who has a lot of mistakes and his hadeeth is rejected.”*¹⁶¹

Finally Imaam Muhammad ibn Taahir al-Maqdisee said; *“There is*

¹⁵⁶ Majma’a az-Zawaa’id (1/78), Nasb ar-Raayah (4/84, 107

¹⁵⁷ Sunan at-Tirmidhee (no.364)

¹⁵⁸ Adh-Dhu’afaa (p.525) and Aml al-Yaum wal-Layl (no.213)

¹⁵⁹ Aml al-Yaum wal-Layl (no.345)

¹⁶⁰ See al-Jarh Wa’Ta’deel (7/322), al-Majrooheen (2/244-246), Ahwaal ar-Rijaal (no.86), al-Kaamil (6/2195), adh-Dhu’afaa (4/99) of Uqailee, Sunan Ad-Daarqutnee (1/124, 241, 2/263), Tadhkirah tal-Mawdoo’aat, Deewaa adh-Dhu’afaa (p.279), Meezaan al-Ei’tidaal (3/613), Mushkil al-Aathaar (3/266), Tahdheeb at-Tahdheeb, Nasb ar-Raayah (2/182), Targheeb (5/525), Al-Muhalla (7/123) and al-Qaul al-Bade’e (p.167-168)

¹⁶¹ Al-Jarh Wa’Ta’deel (2/32), Al-Kifaayah (p.143-144) of Khateeb, Al-Muhaddith al-Faasil (p.406, 410), Sharh Illal at-Tirmidhee (1/109-110, 113) of Ibn Rajab.

consensus (Ijmaa) upon him being Weak"¹⁶²

5) CONCLUSION

Ibn Hajr said about the hadeeth of al-Baraa ibn Azib: "*Uthmaan ad-Daarimee said from Imaam Ahmad ibn Hanbal: 'It is not authentic'. Likewise, Bukhaari, Ahmad, Yahya, ad-Daarimee, al-Humaydee and others declared it to be weak.*"¹⁶³

The principal narrators in the chains of transmission, Yazeed ibn Abee Ziyaad and Muhammad ibn Abdur-Rahmaan ibn Abee Layla, are weak and furthermore the words describing that the Prophet sallallahu 'alayhi wa sallam did not raise the hands again after the first Takbeer are not preserved. Lastly, the hadeeth al-Baraa ibn Azib contradicts the authentic mutawaatir narrations that the Prophet sallallahu 'alayhi wa sallam would raise his hands also at the time of ruku' and when rising from it etc.

Even if we concede that the narration of at-Baraa ibn Azib has a basis, the principle is that the affirmatory takes precedence over the negatory, as has been mentioned already under the discussion of ibn Mas'ood's hadeeth.

The ahnaaf say:

[3] 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.'

The reader is to note, that this narration according to many Hanafees is not preserved with this wording.¹⁶⁴ This narration is mentioned in Ibn Abi Shaybah¹⁶⁵. In its chain is Ibraaheem Nakhaa'ee who according to Nimawee the Hanafee is a mudallis aswell as other

¹⁶² Tadhkirrah Tal-Mawdoo'at (p.24, 90)

¹⁶³ Talkhees al-Habeer (1/401)

¹⁶⁴ Diraayah Takhreej Ahaadeeth al-Hidaayah, Dehli print (p.85)

¹⁶⁵ Ibn Abee Shaybah (1/238) and Tahaawee (1/123)

scholars¹⁶⁶. Here, he narrates from Aswad with 'ann' and such a narration is not accepted.

Imaam Nawawee said; *"If a Mudallis narrates with Ann then that narration with agreement will not be a proof."*¹⁶⁷

Further, this narration is contradictory to the more authentic narration of Tawoos that he reports from Ibn Umar affirming the raising of the hands at various positions and this narration is authentic. Thus, the above narration is also contradictory to a more authentic source of narration.¹⁶⁸

Allaamah Mubaarakpooree wrote in his commentary to At-Tirmidhee: *"This (narration) is not preserved with this wording. Ibn Hajr said in ad-Diraayah: 'Baihaqee said from al-Haakim: It is related by al-Hasan ibn Ayyaash from Abdul Maalik bin Abjar from az-Zubair ibn Adee with the wording 'He used to raise his hands with the first takbeer and then he did not repeat that' (however) ath-Thawree relates it from az-Zubair ibn Adee with the wording 'He used to raise his hands with the takbeer' without (the additional wording) 'then he did not repeat that.' And ath-Thawree relates this and it is preserved."*

And Imaam Abu Zur'ah ar-Raazee used to hold the narration of Sufyaan ath-Thawree more authentic than the narration of al-Hasan ibn Ayyaash.¹⁶⁹

Al-Haakim's rejection of this narration is described by Az-Zaila'ee thus: *"Al-Haakim objects to this narration because it is shaadh*

¹⁶⁶ Tabqaat al-Mudalliseen (p.28 no.35) of Ibn Hajr, Jaam'e at-Tahseel Fee Ahkaam al-Maraaseel (p.104) and Ma'arifah Uloom al-Hadeeth (p.108)

¹⁶⁷ Nasb ar-Raayah (2/34)

¹⁶⁸ This, has also been mentioned by Az-Zaila'ee Hanafee in Nasb ar-Raayah (1/405).

¹⁶⁹ Illal al-Hadeeth (1/95) of Ibn Abee Haatim.

(contradicting a more authentic narration) and thereby proof cannot be established with it. And that it cannot be used to oppose the authentic narration of Tawoos ibn Kaisaan from ibn Umar that Umar (ibn al-Khattaab) used to raise his hands at ruku' and when rising from it."¹⁷⁰

Tahaawee's isnaad for this narration in Sharh Mushkil al-Athaar¹⁷¹ contains the narrator Yahya ibn Abdul-Hameed al-Himmaanee:

Bukhaari said: "*They remain silent about him.*"¹⁷²

Nasaa' ee said: "*Weak.*"¹⁷³

Abu Zur'ah includes him in his book of weak narrators.¹⁷⁴

The ahnaaf say:

[4] Aasim bin Kulaib narrates from his father that Sayyiduna Ali would raise his hands at the first takbeer of salah he would not raise them again after this.

However, Imaam Bukhaari writes regarding Aasim, "*Abdur-Rahmaan ibn Mahdee*¹⁷⁵ said: 'the hadeeth of an-Nahshalee from Aasim ibn Kulaib (i.e. the above narration) was mentioned to ath-

¹⁷⁰ Nasb ar-Raayah (1/480)

¹⁷¹ Sharh Mushkil al-Aathaar (1/150)

¹⁷² Adh-Du'aafa as-Sagheer (no.397). Ibn Katheer explains: "If al-Bukhaari says about a man 'They remain silent about him' or 'Look into him' then he is in the lowest and worst of levels with him." (Mukhtasar Uloom al-Hadeeth (p.118)

¹⁷³ Adh-Du'aafa wal-Matrookeen (no.656)

¹⁷⁴ Asaamee adh-Du'aafa (no.361)

¹⁷⁵ Alee ibn al-Madeene said about him: "The Haafidh of the Ummah; if I were to take an oath between the corner and the Station (of Ibraheem) I would swear that I have seen no one more knowledgeable than ibn Mahdee." Dhahabee in Mukhtasar al-Uluww (no.187)

Thawree and he rejected it."¹⁷⁶

Then Imaam Daarimee said on the very same page the hadeeth was quoted from (Baihaaqee), "*This narration is weak.*"¹⁷⁷ And, Imaam Ahmad rejected it.¹⁷⁸

Bukhaari also says, after quoting both the above narrations as well as another narration from Alee through Ubaydallah ibn Abee Raafi' in which Alee did raise his hands; "*The hadeeth of Ubaydallah is a witness. If two men narrate, one of them stating they saw an action whilst the other states he did not see it, then the one who claims he saw it is a witness whilst the one who did not see it is not a witness because he has not preserved the action.*"¹⁷⁹

In other words, there are two distinct narrators here who report about Alee. One claiming that Alee "did not" raise his hands whereas, the other asserts that he "did" raise them. According to al-Bukhaari, the claim that he "did" raise them is accepted since it is a clear indication that the one who reports it "witnessed" Alee doing such a thing. And as has been mentioned elsewhere in this paper, the affirmatory takes precedence over the negatory.

Adh-Dhahabee said; *He was from the Worshippers and Auliyya, however, he was a Murjee. Ibn Ma'een and others declared him trustworthy. Ibn al-Madeenee said: He is not used as proof in that which he is alone in narrating.*"¹⁸⁰

Imaam Bukhaari¹⁸¹ and Ibn al-Mulqin said, "*It is Weak*"

¹⁷⁶ Juzz Raf al-Yadain (no.11)

¹⁷⁷ As reported in Nasb ar-Raayah of Az-Zaila'ee Hanafee (1/413). And Sunan al-Kubraa (2/80-81)

¹⁷⁸ Al-Masaa'il Ahmad (1/343)

¹⁷⁹ (Juzz Raf al-Yadain (no.11)

¹⁸⁰ Meezaan al-Ei'tidaal (No.4064)

¹⁸¹ Sharh at-Tirmidhee of Ibn Sayyid an-Naas

Imaam Sufyaan ath-Thawree of Koofah has rejected such a chain of narration when he was asked about it by Abdur Rahmaan Mahdee.¹⁸²

It also contradicts, as shown later, authentic reports from Alee where he describes that the Prophet sallallahu ‘alayhi wa sallam himself would raise his hands when entering ruku’ etc.

But the ahnaaf opine:

“Haafidh Badr ud Deen Ainee says in Umdaatul Qaari as quoted by Imam Nimawi 404, ‘The isnaad of Aasim bin Kulaib’s hadeeth is saheeh according to the conditions of Muslim.’”

Al-Mubaarakpooree wrote in his commentary to At-Tirmidhee: *“This narration is not Saheeh, even if az-Az-Zaila’ee said it is Saheeh and al-Ayneee said it is Saheeh to the standard of Muslim... (since) Aasim ibn Kulaib is alone in reporting this narration.*

The isnaad contains the narrator Kulaib ibn Shihaab who, despite being trustworthy and precise, is not one of the narrator’s Imaam Muslim relies on in his Saheeh. The fact that he is not one of the narrators used in the Saheeh negates the claim that the narration is saheeh “according to the conditions of Muslim.”

The ahnaaf say:

[5] Sayyiduna Abdullah bin Mas’ood reports that the Prophet would raise his hands at the time of the first takbeer and not raise them again. This is quoted by Tahawi 1/224 with two different isnaads.

At-Tahaawee’s isnaads are recorded in his Sharh Ma’aani al-Athaar¹⁸³ and one of them is in Sharh Mushkil al-Athaar¹⁸⁴

¹⁸² Juzz Raf al-Yadain of Bukhaari (p.5)

¹⁸³ Sharh Maa’nee al-Aathaar (1/224)

The common link mentioned previously - i.e. Sufyaan ath-Thawree from Aasim ibn Kulaib from Abdur-Rahmaan ibn al-Aswad from Alqamah from Abdullah ibn Mas'ood. — is present in these isnaads also. All of the previous comments on the hadeeth of ibn Mas'ood (no.1) and (no.5) apply here.

The ahnaaf say:

[6] Sayyiduna Abduallah bin Mas'ood says, "I prayed behind the Prophet, Abu Bakr, and Umar and they did not raise their hands except when beginning salah." And the hadeeth contains Muhammad ibn Jaabir ibn Sayyaar ibn Taariq who has been declared weak by some, reliable by others. Muhadith Dhafar Ahmad Uthmani discusses his position at length before concluding that this hadeeth is at least hasan.

It would have been more beneficial to have mentioned them who made him reliable, as in such a case a weak or dubious narrator needs some authentication and analysis. The ahnaaf only bring the statement of Hanafee scholars in order to give the argument some weight.

The isnaad of this narration contains the narrator Muhammad ibn Jaabir ibn Sayyaar ibn Taariq. One can see that this narrator is weak and 'the lengthy discussion' as stated by the ahnaaf would not have helped, as this narration is Mawdoo (fabricated). Imaam Daarqutnee said "*Muhammad ibn Jaabir with his fabricated chain has mentioned from Ibn Mas'ood...(the hadeeth).*"¹⁸⁵ Imaam Ahmad said "*This hadeeth is munkar (abandoned)*" and he strongly rejected the hadeeth."¹⁸⁶

¹⁸⁴ Sharh Mushkil al-Aathaar (15/no.5 826)

¹⁸⁵ Sunan Daarqutnee (1/295)

¹⁸⁶ Kitaab al-Ilal (1/144 no.701)

Imaam Haakim said; *"This chain is weak."*¹⁸⁷ Ibn Adiiyy¹⁸⁸, ad-Daarqutnee¹⁸⁹, Imaam Baihaaqee¹⁹⁰, Ibn al-Jawzee said; *"Fabricated"*¹⁹¹, Ibn Qaisaraanee¹⁹², Ash-Shawkaanee¹⁹³, Ibn Qayyim and Ibn A'raaq¹⁹⁴ all said the hadeeth is fabricated.

We do not know how 'lengthy' Dhafar Ahmad Thanwi's analysis could have been, for he was seeking to develop a fabricated hadeeth to the level of at least Hasan. How is this possible?

As for Muhammad ibn Jaabir ibn Sayyaar ibn Taariq then,

Zaila'ee Hanafee said *"Weak"*¹⁹⁵, Imaam Haakim said; *"Weak"*¹⁹⁶ and Haithamee said *"Weak"*¹⁹⁷,

Bukhaari said: *"He is not strong."*¹⁹⁸ Nasaa'ee said: *"He is weak."*¹⁹⁹ Ad-Daarqutnee said: *"He is weak."*²⁰⁰

Abu Zur'ah ar-Raazee said; *"According to the scholars he is abandoned in hadeeth."*²⁰¹

Adh-Dhahabee says: *"He is declared weak by ibn Ma'een and an-*

¹⁸⁷ Ma'arful Sunan Wal-Aathaar (1/220) of Baihaaqee.

¹⁸⁸ Al-Badr al-Muneer of Ibn al-Mulqin

¹⁸⁹ Sunan Daarqutnee (1/295)

¹⁹⁰ As-Sunan al-Kubraa (2/80)

¹⁹¹ Al-Mawdoo'aat (2/96)

¹⁹² Tadhkirrah tal Mawdoo'aat (p.78)

¹⁹³ Al-Fawaa'id al-Majmoo'aah Fil Ahaadeeth al-Mawdoo'aah (p.29)

¹⁹⁴ Tanzeehah ash-Sharia'h (2/101)

¹⁹⁵ Nasb ar-Raayah (1/61)

¹⁹⁶ Al-Ma'arifah (1/220) of Baihaaqee

¹⁹⁷ Majmaa az-Zawaa'id (4/294)

¹⁹⁸ Tareekh al-Kabeer (1/111)

¹⁹⁹ Ad-Dhu'aafa wal-Matrookeen (no.559)

²⁰⁰ Sunan Daarqutnee (1/295)

²⁰¹ Al-Jarh wa Ta'deel (7/220)

*Nasaa'ee and al-Bukhaari said: 'He is not strong.' Abu Haatim said: 'His memory grew poor in later life.'*²⁰²

Haafidh Noor ud deen Haithame said; *"Muhammad ibn Jaabir is weak according to the majority"*²⁰³

Ash-Shawkaanee writes: *"Al-Haafidh said: '... as for the route through Muhammad ibn Jaabir, then ibn al-Jawzee mentions it in his book of fabrications'*²⁰⁴, *and (Imaam) Ahmed said: Muhammad ibn Jaabir is nothing, no one narrates from him except one worse than him."*²⁰⁵

Shaykh Shu'aib al-Arna'oot said: *"This isnaad is weak due to the weakness of Muhammad ibn Jaabir."*²⁰⁶

Ahmad ibn Hanbal, Yahyaa ibn Ma'een, Amr ibn Alee, Bukhaari, Abu Dawood, An-Nasaa'ee, Ibn Mahdee, Ya'qoob ibn Sufyaan, Al-Ijlee, Ibn Hibaan, Ad-Daarqutnee, Adh-Dhahabee, al-Baihaaqee, al-Uqailee, ibn Qayyim and Ibn Hajr all said Weak and his memory was weak and he made numerous mistakes.²⁰⁷

The ahnaaf say:

[7] 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.

Praise is to Allaah! How is it that the Hanafee can use what Abu Bakr Ibn Ayyash narrates? Was it not him who said, *"I have never seen worse than Abu Haneefah and his followers."*²⁰⁸ "Once a man

²⁰² Meezaan al-Ei'tidaal (no.730)

²⁰³ Majmaa az-Zawaa'id (5/191)

²⁰⁴ Kitaab al-Mawdoo'aat (2/no.96)

²⁰⁵ I₁ Nayl al-Awtaar (2/202)

²⁰⁶ Checking of Sharh Mushkil al-Aathaar (15/37)

²⁰⁷ Tahdheeb at-Tahdheeb, Taaqreeb, al-Manaar al-Muneef

²⁰⁸ Kitaab as-Sunnah of Abdullah ibn Hanbal (1/190)

mentioned a certain verdict of Abu Haneefah in the presence of Ibn Ayyaash who replied, “*May Allaah darken their faces.*”²⁰⁹ And he said, “*Abu Haneefah is unreliable*”²¹⁰

We do not hold such opinions about the great Imaam and he was far removed from such criticisms, and he was from our salaf. But we ask, how is it the ahnaaf could narrate and report from such a man?

Comments on Abu Bakr ibn Ayyaash’s status as a narrator can be found later. For this reason al-Mubaarakpooree said in his commentary to at-Tirmidhee: “*Maybe this saying of Abu Bakr ibn Ayyaash was after his memory went bad and his confusion.*”

Imaam Tirmidhee said, “*Makes many mistakes.*”²¹¹ Imaam Baihaaqee said; “*He is not a preserver*”²¹² Imaam Ibn Hazm said; “*Weak*”²¹³ Ibn Ma’een said; “*Weak*”²¹⁴ See (p.126 (no.13).

The action of raising the hands at the ruku and when rising from it etc. is a confirmed Sunnah and reported in mutawaatir form, therefore, it is difficult to accept that “not a single faqeeh” was seen doing it!

Rather, it is befitting for the propogators of such statements to reply to what there own Hanafee scholars have said [as has been mentioned throughout] regarding the continuation upon the raising of the hands.

The ahnaaf say:

[8] Abbad the son of Sayyiduna Abdüllah bin al Zubair relates

²⁰⁹ Taareekh Baghdaad of Khateeb (13/435)

²¹⁰ Kitaab as-Sunnah of Abdullah (p.151)

²¹¹ Sunan Tirmidhee (2/84)

²¹² As-Sunan al-Kubraa (4/12)

²¹³ Al-Muhalla (7/485)

²¹⁴ Tareekh Baghdaad.

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.

Az-Az-Zaila'ee writes: *"The Shaykh said in Al-Imaam: 'Abbaad is a Taabi'ee, therefore it is mursal."*²¹⁵

Imaam Muslim wrote in the introduction to his Saheeh: *"The mursal is not a proof as far as our saying goes and the saying of the people of knowledge of the narrations."*²¹⁶

Al-Khateeb al-Baghdaadee (d.462H) wrote: *"What we select out of these sayings is that the mursal is not to be practiced, nor is it acceptable as proof. We say that Irsal leads to one reporter being ambiguous; if he is ambiguous then to ascertain his reliability is impossible. We have already explained that a narration is only acceptable if it is transmitted through a reporter known for his reliability. Hence, the mursal should not be accepted at all."*²¹⁷

Haafidh al-A'raaqee said, *"The majority have rejected Mursal narrations."*²¹⁸ Imam Abu Haneefah, however, accepts the mursal hadeeth as proof.²¹⁹

There is a narrator in this chain by the name of Hafs ibn Geeyaath, he was a Mudallis.²²⁰

The ahnaaf say:

[9] Ibrahim al Nakhai relates that, 'Abdullah bin Mas'ood would not raise his hands in any part of salah except in the beginning.

²¹⁵ Nasb ar-Raayah (1/479)

²¹⁶ Saheeh Muslim (1/20)

²¹⁷ Al-Kifaayah Fee Ilm ar-Riwaayah (p.387)

²¹⁸ Al-Fiyyah (1/134) with Fath al-Baqee and Al-Fiyyah with Fath ul-Mugeeth.

²¹⁹ Tadreeb ar-Raawee (1/198), of as-Suyootee

²²⁰ Asmaa al-Mudalliseen (p.96)

This narration is disconnected because Ibraheem an-Nakha'ee never met Abdullah ibn Mas'ood. Ibn Mas'ood passed away in 32H or 33H²²¹ however Ibraaheem an-Nakha'ee passed in 37H²²²

Therefore, this narration is 'Mursal' from Ibraaheem. Dhahabee said, "When Ibraaheem narrates a disconnected narration from Ibn Mas'ood it is rejected."²²³

One is to refer to what has preceded concerning the reliability and status of Ibraaheem as a narrator. Imaam Haakim said: "*Ibraaheem did not see ibn Mas'ood, therefore it is disconnected.*"²²⁴

Ibn Hajr said about him: "*A faqeeh, thiqaah, except that he commits a great deal of Irsaal (mursal narrations).*"²²⁵

Dhahabee said: "*When he narrates by way of Irsaal (mursal narration) from ibn Mas'ood and others then that is not a proof (ie. Weak).*"²²⁶

Ibraaheem an-Nakhaa'ee was also a mudallis²²⁷

Imaam Shaafi'ee said, "*If Ibraaheem narrated from Alee or Ibn Mas'ood (by using the words AnnAnn) then it will not be accepted because he did not meet anyone of them.*"²²⁸

Imaam ash-Shaafi'ee said: "*Precedence is given to the saying of*

²²¹ Tahdheeb at-Tahdheeb (6/25)

²²² Tahdheeb at-Tahdheeb (1/155)

²²³ Meezaan al-Ei'tidaal (1/85)

²²⁴ Nasb ar-Raayah (1/475)

²²⁵ Taqreeb at-Tahdheeb (no.270)

²²⁶ Meezaan al-Ei'tidaal (1/35 no.252)

²²⁷ Asmaa al-Mudalliseen (p.93 no.1)

²²⁸ Kitaab al-Umm (7/271-272) printed Egypt.

Waa'il since he is a noble Companion. How is it possible to reject his hadeeth by means of the statement of a man who is not (a Companion — i.e. Ibraheem an-Nakha'ee)? Particularly since a great many report along with him (i.e. Waa'il)."²²⁹

There is a further narration from Ibraheem an-Nakha'ee on this issue that is weak. It is related by Tahaawee, where he writes: "*Bakaaru ibn Qutaybah narrated to us, saying: Mu'mal ibn Ismaa'eel narrated to us, saying: Sufyaan narrated to us on the authority of al-Mugheerah who said: 'I mentioned to Ibraheem the hadeeth of Waa'il that he saw the Prophet sallallahu 'alayhi wa sallam raise his hands when he began Salah and when he made ruku' and when he raised his head from it.' So he (Ibraheem) said: 'Indeed, Waa'il saw him on that one occasion, whereas Abdullah (ibn Mas'ood) saw him fifty times not doing that.*"²³⁰

The isnaad contains the narrator Mu'mal ibn Ismaa'eel. Here is what the hadeeth scholars have said about him: All praise is to Allaah, we do not understand. It is the ahnaaf, whilst discussing the narration of placing the hands upon the chest, who severely criticizes Mu'mal and declare him abandoned. And this is known. How is it then, Mu'mal is accepted here.

Generally, the ahnaaf say, Ibn Hajr said; "*Truthful, has a weak memory.*"²³¹ Imaam Nasaa'ee said, "*Makes many mistakes.*"²³²

Dhahabee said; "*Ibn Ma'een declared him thiqah. Abu Haatim said: 'Truthful, strong on the Sunnah, makes many mistakes.'* Al-Bukhaari said: "*Rejected in hadeeth.*" Abu Zur'ah said: "*there are many mistakes in his hadeeth.*"²³³

²²⁹ Nasb ar-Raayah (1/476) of az-Zaila'ee)

²³⁰ Sharh Mushkil al-Aathaar (15/37)

²³¹ at-Taqreeb (no.7029)

²³² Aml al-Yaum wal-Laylah (no.85)

²³³ Meezaan al-Ei'tidaal (no.8949)

Speaking on the hadeeth, Shaykh al-Arna'oot said: "*Mu'mal ibn Ismaa'eel has a weak memory.*"²³⁴

The ahnaaf say:

[10] Abu Ishaq says, 'The companions of both Abdullah bin Mas'ood and Alee would not raise their hands... (until the end of the narration).'

The narrator Abu Ishaq Koofee was not reliable or trustworthy as mentioned by ibn Hajr, furthermore, this narration is found in Abee Shaybah²³⁵ and none of the companions of Ibn Mas'ood and Alee have been mentioned by their names. Therefore this narration has unknown narrators whom we know nothing about. One begs the question if these 'Alleged' companions (of Ibn Mas'ood and Alee) were trustworthy and reliable then why were their names not disclosed? Furthermore, this narration contradicts and opposes the more authentic and famous narrations from Alee and Ibn Mas'ood, as has been mentioned.

If the chain of narration is authentic then why do the Ahnaaf oppose it! For example, the last part of the narration which has not been mentioned here, states "...they would only raise their hands in the beginning of the prayer. However, the Ahnaaf perform Raf al-Yadain whilst in Witr prayer and in the Eed prayer. Therefore, those who raise their hands in these various prayers have no right whatsoever to present this narration.

The ahnaaf say:

[11] Sayyiduna Abdullah bin Umar narrates that the Prophet would raise his hands when beginning salah and then not raise them again.

²³⁴ Checking of Sharh Mushkil al-Aathaar (15/38)

²³⁵ Abee Shaybah (1/236)

Az-Zaila'ee writes: "*Baihaaqee says that Imaam Haakim said: 'This hadeeth is baatil and fabricated, it is not permissible to mention it except by way of censure, for that which disagrees with this has been related to us through authentic chains of transmission on the authority of Maalik.'*"²³⁶

Ash-Shawkaanee wrote: "Al-Haafidh said: "*It is a defeated fabrication.*"²³⁷

Ibn Hajr said; "*Al-Baihaaqi relates the likes of this through another route from az-Zuhree from Saalim from his father, and it is reported from al-Haakim that it is fabricated and it is as he said.*"²³⁸

Imaam Ibn Qayyim said; "*Whoever has smelt the beautiful smell of hadeeth then he testifies by swearing by Allaah that this hadeeth is fabricated.*"²³⁹

Furthermore, the chain from Imaam Baihaaqee the author of Khilaafiyat to Abdullah ibn Au'n -al-Kharraaz is unknown. He died in 232H as mentioned by Muhammad ibn Abdullah al-Hadhramee and Moosaa ibn Haaron.²⁴⁰ And, Imaam Baihaaqee was born in 384H²⁴¹

If one was then to say, that, it is said by Maglataa'ee that Baihaaqee has narrated it in Khilaafiyat by Muhammad ibn Ghaalib from Ahmad ibn Muhammad al-Barqee from Abdullah ibn Au'n al-Kharraaz.

²³⁶ Nasb ar-Raayah (1/404)

²³⁷ Nayl al-Awtaar (2/202)

²³⁸ Ad-Diraayah

²³⁹ Al-Manaar al-Muneef Fis-Saheeh Wad-Da'eef (p.138)

²⁴⁰ Taareekh Baghdaad (10/36)

²⁴¹ Al-Insaab (1/439) of Sama'aneeh, Siyar A'laam Nabulaa (18/64)

No one knows of the trustworthiness of Maglataa'ee. The scholars have said, "He makes mistakes and is of little understanding", and, Taaqee ud deen Subkee also refuted this chain of narration.²⁴² Furthermore, Muhammad ibn Ghaalib died in 283H²⁴³, 101 years before Baihaaqee was born.

A number of authentic narrations, from many Companions, including ibn Umar himself, clearly show that the Prophet did not just raise his hands once but that he repeated this action at the time of ruku' and when rising from it etc. This narration contradicts all those authentic reports!

The ahnaaf say:

[12] 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.'

In the isnaad of this narration is Abu Bakr ibn Ayyaash. Here is what the scholars of hadeeth have said about him and this narration of his:

Ibn Hajr said: "*Thiqah (trustworthy), a worshipper, except that his memory faded in later life, his books are correct.*"

At-Tirmidhee: "*Makes many mistakes.*"²⁴⁴ Ahmad ibn Hanbal: "*Makes many mistakes.*"²⁴⁵ Adh-Dhahabee: "*He is one of the scholars, truthful, firmly established in recitation, however, in hadeeth he makes mistakes and some vain fancies.*"²⁴⁶

Alee ibn al-Madeenee said: "*I heard Yahyaa ibn Sa'eed say: 'If Abu Bakr were in my presence I would not ask him about anything.'*"²⁴⁷

²⁴² I.eesaan al-Meezaan (6/72-74)

²⁴³ Taareekh Baghdaad (3/146)

²⁴⁴ Sunan (no.2567)

²⁴⁵ Meezaan al-Ei'tidaal (no.10016) of adh-Dhahabee)

²⁴⁶ Meezaan al-Ei'tidaal (no.10016)

²⁴⁷ Meezaan al-Ei'tidaal (no.10016)

Baihaqee said: *“The hadeeth of Abu Bakr ibn Ayyaash was related to us from Abu Abdullah al-Haafidh, and he mentioned its isnaad, then narrated from al-Bukhaari that he said: ‘Abu Bakr ibn Ayyaash became confused at the end of his life.’ And the narration is related from al-Rabee’, Layth, Taawoos, Saalim, Nafi’, Abu az-Zubair, Muhaarib ibn Dithaar, and others, saying: ‘We saw ibn Umar raise his hands at the takbeer (for ruku’) and when he rose up (i.e. they all disagree with the above narration from Mujahid through Abu Bakr ibn Ayyaash that ibn Umar only raised his hands the once)... al-Haakim said: ‘Abu Bakr ibn Ayyaash was from the fixed memorisers, but became confused when his memory deteriorated and he narrated that which had contradictions in it.”*²⁴⁸

Imaam Bukhaari wrote: *“It is related from Abu Bakr ibn Ayyaash from Husain from Mujahid that he did not see ibn Umar raise his hands except at the first takbeer. And it is related from the people of knowledge that this has not been preserved from ibn Umar except by way of negligence. Do you not see that ibn Umar used to throw pebbles at the one who did not raise his hands in Prayer? So how could ibn Umar leave something that he commanded others to do and which he saw the Prophet sallallahu ‘alayhi wa sallam doing?”*²⁴⁹

Ibn Hajr writes; *“The Hanafees rely on the narration of Mujaahid that he prayed behind ibn Umar and he did not see him do that (i.e. raise his hands at ruku’ etc.). They (the scholars of hadeeth) replied to this by defaming its isnaad because Abu Bakr ibn Ayyaash narrates it and his memory faded in later life. And even if it were authentic then it (i.e. ibn Umar’s raising of the hands at ruku’ etc.) is established from him by Saalim, Naafi’ and others... and the greater number (of narrations) take precedence over the one... and what lends further evidence of its weakness is what Imaam Bukhaari*

²⁴⁸ See Baihaaqees Kitaab al-Ma’rifah, Nasb ar-Raayah (1/483) of az-Az-Zaila’ee

²⁴⁹ Juzz Rafa al-Yadain (no.16)

*relates in his Juz Raf al-Yadain on the authority of Maalik that if Ibn Umar saw a man not raising his hands at ruku' and when rising from it he would throw pebbles (at him)."*²⁵⁰

Yahya ibn Ma'een said about this narration of Abu Bakr ibn Ayyaash: *"It is a vain fancy, having no basis."*²⁵¹ He narrated this after he started forgetting²⁵²

Muhammad ibn Abdullah ibn Numair, Abu Nu'aym, Yahyaa ibn Sa'eed, Ahmad ibn Hanbal, Shareek, Uthmaan Daarimee, Ibn Hibbaan, Ibn Sa'ad, Abu Umar, Abu Ahmad al-Haakim, Ya'qoob ibn Shaybah, as-Saajee, al-Bazaar, Adh-Dhahabee, Tirmidhee, Alee ibn al-Madeenee, Abu Haatim, Baihaaqee, Ibn Hazm, Ibn Ma'een and Ibn Hajr all said he was weak due to his memory.²⁵³

But, the ahnaaf say:

Abu Bakr ibn Ayyash is one of the narrators of Bukhari..."

Then the answer to this is as Ibn Hajr said, *"His Hadeeth in Bukhaari are only used as supports."*²⁵⁴ and, not in usool.

Also Abu Bakr ibn Ayyaash's memory faded and he started forgetting.²⁵⁵

In addition it conflicts with Mujaahid's own practice in that he would raise his hands. Imaam Bukhaari wrote: *"Wakee said on the*

²⁵⁰ Fath-ul-Baaree (2/459)

²⁵¹ Nasb ar-Raayah (1/472)

²⁵² Ma'arifus-Sunan Wal-Anhaar (1/557)

²⁵³ See Tahdheeb at-Tahdheeb, Meezaan al-Ei'tidaal, Fath ul-Baaree from Taujeeh al-Qaaree (p.336), Haadee as-Saaree, Sunan Tirmidhee, Sunan al-Kubraa, al-Muhallah and Tareekh Baghdaad

²⁵⁴ Haadee as-Saaree (p.456)

²⁵⁵ Al-Kawaakib an-Neeraat Fee Ma'arifah Min Ikhtilaat Min Rawaa ath-Thiqaat (p.439-444) of Ibn Aqeel, Nasb ar-Raayah (1/409) and al-Igtabaat Bi-Ma'arifah Min Ramee Bil-Ikhtilaat (p.26)

authority of ar-Rabee ibn Sabeeh who said: 'I saw Mujaahid raising his hands (and Abdur-Rahmaan ibn Mahdee said on the authority of Rabee: I saw Mujaahid raise his hands) when he made rukoo' and when he raised his head from rukoo'. And Jareer said on the authority of Mujaahid that he would raise his hands, and this is more preserved with the people of knowledge."²⁵⁶

The ahnaaf say:

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

The isnaad of this narration contains Muhammad ibn Abaan ibn Saaleh:

*Adh-Dhahabee writes: "He is declared weak by Abu Dawood and ibn Ma'een. And al-Bukhaari said: 'He is not strong.' And it is said he was from the Murji'ah."*²⁵⁷

Shaikh Abdul Hayy Lucknowee Hanafee said, "A group of writers of hadeeth said he was weak." *And then he mentioned criticisms on him by Abu Dawood, Ibn Ma'een Bukhaari and Imaam Nasaa'ee (who said "Koofee, who is not strong").*²⁵⁸

Saajee said, "Misguided, a caller of the Murji'ah."

The ahnaaf say:

[14] Hafidh Raja bin al Murji relates that Imam Ahmad bin Hanbal, Yahya bin Maeen and Ali bin al Madini came together in Masjid al Khaif in Mina and engaged in a lengthy discussion about a mas'alah of wudhu. During the course of the

²⁵⁶ Juzz Rafa' al-Yadain (no.102)

²⁵⁷ Meezaan al-Ei'tidaal (no.7128)

²⁵⁸ Ta'leeq al-Mumajjid (p.74, footnote number 5)

conversation Ali bin al Madini mentioned as his argument that when Abdullah bin Mas'ood and Abdullah bin Umar differ then Ibn Mas'ood is more deserving and worthy of being followed. Imam Ahmad bin Hanbal agreed.

We shall be writing a separate treatise on the issue regarding the extent the Ahnaaf stick to the above principle, and how they actually differ with it on many occasions. Generally, the above principle is doubtful, because,

- 1) In this instance, the report from ibn Mas'ood is weak whereas that from ibn Umar is authentic.
- 2) In the issue of raising the hands it is not merely a case of ibn Mas'ood verses ibn Umar since there are at least thirty other Companions who support ibn Umar's verdict on raising the hands, yet there are no authentic reports from any Companion that contradicts ibn Umar's narration.
- 3) Imaam Ahmed himself, a participant in the above discussion, is one of the scholars who have declared the report from ibn Mas'ood about not raising hands to be inauthentic.
- 4) Alee ibn al-Madeenee, another participant in the discussion, said about the hadeeth of ibn Umar in affirmation of raising the hands at ruku' etc.: *"In my view, this hadeeth is a proof for the whole creation. Whoever hears of it then it is upon him to act by it for there is no defect in its isnaad whatsoever."*²⁵⁹

The ahnaaf say:

[15] Jabir bin Samurah says, 'The Prophet came out to us saying 'Why is it that I see you raising your hands as though they are

²⁵⁹ Nayl al-Awtaar (21/201) of ash-Shawkaanee

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

These narrations have little or no relevance to the issue of raising the hands in Prayer at ruku' etc.

Ibn Hajr said: "*There is no evidence in this for preventing raising (the hands) at specific occasions, such as the time of ruku' and when rising from it.*"²⁶⁰

Ibn Hibbaan said: "*Mentioning the full narration is necessary to explain the previously mentioned summarised narration because the people were commanded with tranquility in Prayer at the time of indicating at the Tasleem, not the raising (of the hands) that is established at ruku'.*"²⁶¹

Imaam Bukhari said: "*The one who depends on the hadeeth of Jaabir ibn Samurah to forbid the raising of the hands at ruku', then there is for him no portion of knowledge, for it is well known, having no difference of opinion over it, that it was in the state of Tashahhud.*"²⁶²

Furthermore the Scholars of hadeeth placed this hadeeth under chapter headings in their books that are related to signaling after the salutaion. The companions used to shake each other's hands after

²⁶⁰ Talkhees al-Habeer (1/400) of ibn Hajr al-Asqalaanee

²⁶¹ Talkhees al-Habeer (1/400)

²⁶² Talkhees al-Habeer (1/400)

they would complete the prayer, so the Prophet sallallahu ‘alayhi wa sallam gave them this instruction (hadeeth of Jaabir ibn Samurah).

The following scholars place this hadeeth under the following chapter headings in their respective books of hadeeth after reporting this narration.

Saheeh Muslim With Sharh Nawawee; “*CHAPTER: Moving excessively in prayer and the prohibition of raising the hands for salaam.*”²⁶³

The Salaam is the salutation one does in order to complete the prayer.

Imaam Ahmad “*CHAPTER: To omit the salaam and signaling with it instead is prohibited.*”²⁶⁴

Nasaa’ee “*CHAPTER: Saying the salaam with both hands*” and “*CHAPTER: The position of the hands whilst saying the salaam.*”²⁶⁵

Baihaaqee, *CHAPTER: “Signaling with the hands during the salaam is makrooh.*”²⁶⁶

Imaam Abu Dawood, Imaam Shaafi’ee in *Kitaab al-Umm*, the author of *Kunzul A’maal*²⁶⁷, and *Muntaqa al-Akhbaar*²⁶⁸ have also placed this narration under similar chapter headings.

The ahnaaf say:

[16] Even if we were to assume that the above two hadeeth were

²⁶³ Sharh Saheeh Muslim (1/181)

²⁶⁴ Musnad Ahmad (3/42)

²⁶⁵ Nasaa’ee (1/155-156)

²⁶⁶ Baihaaqee (2/81)

²⁶⁷ Kunzul A’maal (4/104)

²⁶⁸ *Muntaqa al-Akhbaar* (1/67) the author of this book was the grandfather of Shaykh ‘ul-Isalaam Imaam Ibn Taymiyyah.

connected and both referred to one and the same incident, the rule of ‘calmness in salah’ is more pertinent to the raising of the hands before and after the ruk’u and sajdah...

It is difficult to gauge the ahnaafs reason for including these narrations in the discussion. If they want us to understand from them that the one who raises his hands at the time of ruku’ and when rising from it etc. is not being “calm” in his Prayer, how do they reconcile this with the fact that they themselves agree that raising the hands at these places is Sunnah and established as tawatur? The understanding of the Prophet’s words “Remain calm in salah” appears quite arbitrary. There is no evidence that by this the Prophet meant that we should not raise our hands in Salah at the time of ruku’ etc. The Companions of the Prophet certainly did not understand from these words that a forbiddance of raising the hands was intended. There are countless narrations, as we have seen, that they continued to raise their hands even after the Prophet’s death. If raising the hands at ruku’ etc. meant that the one who was doing it was not “calm” in his Prayer then it would necessitate that the Prophet and his Companions were themselves not “calm” in the Prayer because they all raised their hands at the time of ruku’ and when rising from it etc. Furthermore, what about the Eid Prayer? The Hanafees as well as the other Madhabs agree that the hands are raised a number of times in relatively quick succession during this particular Prayer, yet no one objects to this and says that the people praying have lost all “calmness”!

The ahnaaf say:

(no.17) — Sufyan bin Uyaynah reports that Imam Abu Hanifah and Imam Awzaee met and came together in Makkah. Imam Awzaee asked, ‘What is it with you — and in one narration, with you people of Iraq, - that you do not raise your hands in salah at the time of bowing into ruk’u and rising therefrom?’...

If we proceed on the assumption that the narration about this

discussion between Imaam Abu Haneefah and Imaam al-Awzaa'ee is authentic, there are a number of observations that one can make:

- 1) In the narration Abu Haneefah said: "Because nothing authentic has been established about it from the Prophet." If this is what he said, one would have to concede that he did not know of any authentic hadeeth from the Prophet about raising the hands at ruku' etc. which is rather unusual given the fact that such hadeeth are mutawaatir! Perhaps this is why Imaam Abu Haneefah did not rule in favour of raising the hands because, according to his words here, he was completely unaware of anything authentic about it from the Prophet. However, what excuse do the later followers of his Madhab have now that those authentic mutawaatir hadeeth have come to light?
- 2) Here is the isnaad that Imaam Abu Haneefah quoted in support of not raising the hands: "*Hammaad related to me from Ibraaheem from Alqamah and Aswad from Ibn Mas'ood...*" Here is the isnaad that Imaam al-Awzaa'ee quoted in favour of raising the hands: "*Zuhri narrated to me from Salim from his father (Abdullah ibn Umar).*" A critical analysis of these two chains of transmission will reveal the following:
 - i) The isnaad quoted by Imaam al-Awzaa'ee is the shorter of the two and this is what is preferred in the science of hadeeth. "*...the students of hadeeth are concerned chiefly with attaining the briefest isnaad.*"²⁶⁹ "*Seeking the shortest isnaad is a sunnah from those who have preceded.*"²⁷⁰
 - ii) According to Imaam Ahmed and Ishaq ibn Rahawayyah the most authentic of all isnaads is 'az-Zuhree from Saalim ibn Abdullah from his father Abdullah ibn Umar' and this is the

²⁶⁹ Ibn al-Jawzee in Sayid ul-Khaatir, (p.216)

²⁷⁰ al-Khateeb al-Baghdaadee in Al-Jaami Lee Akhlaaq ar-Raawee, 11123)

exact isnaad mentioned here by Imaam al-Awzaa'ee.²⁷¹

- iii) Looking at the strength of narrators in each isnaad one would have to conclude that the isnaad quoted by al-Awzaa'ee is the stronger of the two. Here is a quick overview of each narrator using Ibn Hajar's at-Taqrīb as a basis for their biographies:

ABU HANEEFAH'S ISNAAD

HAMMAD²⁷²

Ibn Hajar said: "A faqeeh, truthful, has some vain fancies."

IBRAHIM²⁷³

Ibn Hajar said: "A faqeeh, *thiqah* except that he commits a great deal of *Irsaal* (mursal narrations)."

ALQAMAH²⁷⁴ & ASWAD²⁷⁵

Ibn Hajar said about Alqamah: "*Thiqah, reliable, faqeeh, worshipper.*"

Ibn Hajar said about Aswad: "*Thiqah excelled, faqeeh.*"

AL-AWZAA'EE'S ISNAAD

ZUHRI²⁷⁶

Ibn Hajar said: "*The faqeeh, the haafidh, they are agreed on his high esteem and mastery.*"

SALIM²⁷⁷

²⁷¹ see Tayseer Mustalah al-Hadeeth, (p.37), of Dr. at-Tahhaan)

²⁷² He is Hamaad ibn Abee Sulaymaan

²⁷³ He is Ibrahim ibn Yazeed ibn Qays ibn al-Aswad al-Nakha'ee

²⁷⁴ He is Alqamah ibn Qays ibn Abdullah al-Nakha'ee

²⁷⁵ He is Al-Aswad ibn Yazeed ibn Qays al-Nakha'ee

²⁷⁶ He is Muhammad ibn Muslim ibn Ubaydallah ibn Abdullah ibn Shihaab az-Zuhri

²⁷⁷ He is Salim ibn Abdullah ibn Umar ibn al-Khattaab

Ibn Hajr said: *“One of the great faqeehs (of Madinah), he was reliable, a worshipper, distinguished.”*

ABDULLAH IBN UMAR & ABDULLAH IBN MAS’OOD

Companions

- 3) Finally, as for Imaam Abu Haneefah’s contention: *“Hammad was a greater faqeeh than Zuhri and Ibrahim was a greater faqeeh than Salim... etc.”* then this is not the real issue here. It is possible for someone to be a greater faqeeh and yet still meet with criticism from the scholars of hadeeth as a narrator, thereby constituting a weakness in any isnaad in which he were to be found. For example, the noble Imaam Abu Abdullaah ibn Battah (d.387H). He was highly respected for his knowledge, to the extent that Abu al-Fath al-Qawwaas said: *“I mentioned the knowledge and ascetism of ibn Battah to Abu Sa’eed al-Ismaa’eelee, so he went to him. When he returned he commented, ‘his (knowledge and ascetism) is beyond description.’”* Despite this, he has been criticised for his precision in the field of hadeeth although in and of himself he is regarded as truthful (sadooq). Ibn Hajar, in his biography of ibn Battah, begins by declaring him to be an Imaam and then proceeds to criticise him for his lack of precision in narrating. He quotes the words of al-Ateeqee that *“despite his lack of precision (in narrating) he was an Imaam in the Sunnah and an Imaam in fiqh, possessor of miraculous events and one whose supplications were answered, may Allaah be pleased with him.”*²⁷⁸

The ahnaaf say:

Imaam Nimawi Hanafee says, “As for the four caliphs, the raising of the hands has not been proven from them except in the first takbeer...”

²⁷⁸ See Ibn Hajr’s *Leesaan al-Meezaan* (4/134)

It has preceded with numerous references that the four Caliphs performed Raf al-Yadain. If we look at what the Khulafah themselves narrated about the Prophet, there are at least three narrations - from Abu Bakr as-Siddeeq, Umar ibn al-Khattaab and Alee ibn Abee Taalib - affirming that they witnessed the Prophet raise his hands.

Abu Bakr as-Siddeeq said: *"I prayed behind the Messenger of Allah 'alayhis salaah and he would raise his hands when he opened the prayer, when he bowed into ruku' and when he raised his head from ruku'."*²⁷⁹

As for this narration, al-Haafidh ibn Hajr said; *"Its narrators are trustworthy and precise (thiqah)."*²⁸⁰

Likewise, al-Baihaqee²⁸¹ records a similar narration for Umar ibn al-Khattaab. Al-Haakim declared: *"It (the narration) is preserved."*²⁸²

The narration from Alee ibn Abee Taalib confirming that the Prophet sallallahu 'alayhi wa sallam would raise his hands is recorded in Abu Dawood, Musnad Ahmed, ibn Maajah and elsewhere.

Shaykh al-Albanee declares it to be Hasan, Saheeh²⁸³.

Ash Shawkaanee said, *"It is also authenticated by Ahmad ibn Hanbal."*²⁸⁴

Ibn Khuzaimah likewise declares it to be authentic in his Saheeh²⁸⁵.

²⁷⁹ Baihaqee in al-Kubra (2/73)

²⁸⁰ Talkhees al-Habeer (1/396)

²⁸¹ Baihaqee (2/74)

²⁸² Talkhees al-Habeer (1/396)

²⁸³ In Saheeh Sunan Abu Dawood (no.679)

²⁸⁴ Nayl al-Awtaar (2/205)

²⁸⁵ Saheeh Ibn Khuzaimah (no.584)

There is another isnaad from Alee recorded by Imaam at-Tahaawee in Sharh Mushkil al-Athaar²⁸⁶ it is declared Hasan by Shaykh Shu'aib al-Arna'oot in his checking of Tahaawee's work.

The ahnaaf say:

They {the kaliphs} are also agreed that it is not desirable to raise the hands on three occasions of salah: between the two sajdahs, after two rak'aat (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 these occasions, some of which are quoted below.

By the ahnaafs own admission there are authentic hadeeth affirming that the hands can be raised at these three occasions of the Salah. In fact, they have given ample details that scholars and Imaams of the past, including the Companions, used to raise their hands at these three stages. Here is what they say:

a) Raising the hands between the two sajdahs

“Raising the hands between the two sajdah's is verified in the sunnah as described in the hadeeth of Sayyiduna Maalik bin al Huwraith... It is also mentioned in the hadeeth of Sayyiduna Ibn Abbaas... in the hadeeth of Sayyiduna Wail bin Hujr... and in the hadeeth of Sayyiduna Abu Hurairah.”

They also say, the following raised their hands between the sajdahs: al-Hasan al-Basri, ibn Seereen, Naaf'ie, Tawoos, Mujaahid, Ataa', Qais bin Sa'd, Makhool, Abdullah bin Deenar, Saalim, and Hasan bin Muslim.

Imaam an-Nawawee mentions that from the Shaafite scholars, Abu

²⁸⁶ Sharh Mushkil al-Aathaar (1/5/no.582)

Bakr ibn al-Mundhir and Abu Alee at-Tabaree considered it desirable to raise the hands in the prostration. He also said that some of the People of Hadeeth likewise held this view.²⁸⁷

Imaam at-Tahaawee relates with his isnaad that Hammaad ibn Zayd²⁸⁸ would raise his hands between the two prostrations. Shaykh al-Arna'oot commented on the isnaad: "*Its narrators are thiqah, being the men of the two shaykhs (i.e. Bukhaari and Muslim).*"²⁸⁹

At-Tahaawee also relates on the authority of Ayoob who said: "*I saw Taawoos²⁹⁰ and Naafi'ie²⁹¹ raising their hands between the two*

²⁸⁷ Sharh Saheeh Muslim (4/95)

²⁸⁸ His Kunyaah was Abu Ismaa'eel. Abdur-Rahmaan ibn Mahdee said: "The Imaams of the people in their time are four: Sufyaan ath Thawree in Koofah; Maalik in the Hijaz; al-Awzaa'ee in Shaam; and Hammaad ibn Zayd in Basrah." He also said: "I have not seen anyone more knowledgeable than Hamaad ibn Zayd, nor Sufyaan, nor Maalik." He died 179H. (Tabaqaat al-Huffaadh no.203 of as-Suyootee, Tadhkirrah tal-Huffaadh (1/228), Khulaasah Tahdheeb al-Kamaal (no.87) of Khazrajee, Shadhraat adh-Dhahab (1/292) of Ibn E'maad, al-Ibar (1/274), Nuktal Hamyaan (no. 147) of as-Safdee.

²⁸⁹ Sharh Mushkil al-Athaar (15/49)

²⁹⁰ His Kunyaah was Abu Abdur Rahmaan, he was from Yemen and he heard Hadeeth from Aisha'h, Zaid ibn Thaabit, Abu Hurairah, Zaid ibn Arqam, Ibn Abbaas and from other companions. As-Suyootee said: "He met fifty Companions. Qays ibn Sa'd said: 'Taawoos to us is like ibn Seereen to the people of Basrah, Amr ibn Deenaar said 'I have not seen a Scholar of the like of Taawoos. He died 106H. (Tabaqaat al-Huffaadh (no.77), see also Tadhkirrah tal-Huffaadh (1/90), Tahdheeb al-Asmaa (1/251) of Nawawee, Tahdheeb at-Tahdheeb (5/8), Hilyah tal-Auliyyaa (4/3), Khulaasah Tahdheeb al-Kamaal (no.153) of Khazrajee, Shadhraat adh-Dhahab (1/133), Tabaqaat ibn Sa'ad (1/391), Al-Ibar (1/130), Tabaqaat al-Quraa (1/341) of Ibn al-Jazree, Wafyaat al-A'ayaan (1/233).

²⁹¹ He died 117H. Imaam Maalik said: "if I hear a hadeeth of ibn Umar on the authority of Naafi', then it does not concern me if I do not hear it from anyone other than him." (Tareekh al-Kabeer (8/2270) of al-Bukhaari. Ibn Hajr said: "Thiqah, precise, a faqeeh, famous." (Taqreeb no.7086), see also Tadhkirrah tal-Huffaadh (1/99), Tahdheeb al-Asmaa (2/123), Tahdheeb at-Tahdheeb (10/412), Khulaasah Tahdheeb al-Kamaal (no.343), Shadhraat adh-Dhahab (1/154), Al-Ibar (1/147), Wafyaat al-A'ayaan (2/150).

prostrations.”²⁹². Shaykh al-Arna’oot again said: “*Its narrators are thiqah, being the men of the two shaykhs (ie Bukhaari and Muslim).*”

b) Raising the hands after two rak’aat (at the beginning of the third rak’ah)

The ahnaaf say: “The raising of the hands after the two rak’aat at the beginning of the third rak’ah is also established in the sunnah as found in the hadeeth of Sayyiduna Ibn Umar recorded by Bukhaari. Haafidh bin Hajr has listed a number of strong supporting narrations for the hadeeth of Sayyiduna Ibn Umar and declared preference for this practice.”

Baghawee writes: “*Raising the hands when standing after two rak’aahs is established from the narration of Ubaydallah ibn Umar on the authority of Naaf’ie, as well as other narrations.*”²⁹³

c) Raising the hands with every takbeer in every rise and descent of salah

Ibn al-Qayyim writes: “*Athram quoted from him (Imaam Ahmad) that on being asked about raising the hands he said: ‘With every movement down and up.’ Athram said: ‘I saw Abu Abdullah (Imaam Ahmad) raising his hands in Prayer with every movement down and up.*”²⁹⁴

Ibn Hajr writes: “*Ibn Asaakir reports in his Tareekh by way of Abu Salamah al-A’raj who said: ‘I reached the people and all of them were raising their hands with every descent and every rising.*”²⁹⁵

The first point to note is that it would appear these narrations which

²⁹² Sharh Mushkil al-Athaar (15/49)

²⁹³ Sharh as-Sunnah (2/23)

²⁹⁴ Badaa’i (3/89)

²⁹⁵ Talkhees al-Habeer (1/398)

affirm raising the hands at these three stages of the Prayer are in fact reported by a greater number of Companions (if we take into account only authentic narrations) than those hadeeth which state that the hands should not be raised at all except at the first Takbeer! Strictly speaking, on the basis of the previous discussion, there is no authentic hadeeth from any Companion which states that we should not raise our hands at the ruku' and the other stages of the Prayer. The investigation concluded that all such narrations were weak in one way or another. Yet here, for example, we have seven Companions narrating that we should raise them with every Takbeer!

If the Companions themselves were so resolute in raising the hands at these three stages of the Salah, and they in fact mentioned through authentic narrations that the Prophet sallallahu alayhi wa sallam did likewise, and if numerous scholars and Imaams of the Salaf followed them in this, where is the justification in presenting the view of a limited few scholars that "They are also agreed that it is not desirable to raise the hands on three occasions of salah"? Yes, perhaps some scholars chose, for one reason or another, to not adopt raising the hands at these occasions, however, the authentic narrations from the Prophet and Companions must take precedence, particularly when numerous other scholars and Imams have acted in accordance with them.

Sha'raanee (d.973H) said²⁹⁶: "If it is said: 'What should I do with the hadeeth that my Imaam did not use and which were found to be authentic after his death?' The answer which is fitting for you is that you act on them, for had your Imaam come across them and found them to be authentic, he would have instructed you to act on them because all the Imaams were captives in the hand of the Sharee'ah. He who does so, will have gathered all the good with both hands, but, he who says 'I will not act according to a hadeeth unless my Imaam did so' he will miss a great amount of benefit as is the case

²⁹⁶ Meezaan (1/26)

with many followers of the Imaams of the Madhabs.”

According to the ahnaaf, Imam Abu Haneefah, when asked why he did not raise his hands at ruku' and when rising from it, replied: “Because nothing authentic has been established about it from the Prophet.” However, the ahnaaf have admitted that there are, despite what Abu Haneefah concluded, many authentic hadeeth from the Prophet affirming raising the hands. Imaam Abu Haneefah said: “When a hadeeth is found to be Saheeh, then that is my Madhab.”²⁹⁷

The ahnaaf say:

Khatabi has quoted the consensus of the ulama against it (i.e. whilst descending for sujud).

Shaikh Anwar Shah Kashmiri says, ‘In my opinion, this practice has a basis in the ahadeeth but not one has paid attention to it. **Ibn Rushd, however, has mentioned this in his Qawaa'id in a manner that suggests that it was the practice of certain scholars.**’” (emphasis mine)

Whilst mentioning raising the hands when descending for the sajdah, Shaykh al-Albaanee says: “*This raising of the hands has been reported from ten Companions, and a number of the Salaf viewed it as correct, among them Ibn Umar, Ibn Abbaas, Hasan Basree, Taawoos, his son 'Abdullah, Naaf'ie the freed slave of Ibn Umar, Saalim the son of Ibn Umar, Qaasim bin Muhammad, Abdullah bin Deenaar & Ataa. Also, Abdur Rahmaan bin Mahdi said, 'This is from the Sunnah', it was practised by the Imaam of the Sunnah, Ahmad ibn Hanbal, and it has been quoted from Maalik & Shaafi' ee.*”²⁹⁸

²⁹⁷ Ibn Aa'bideen in al-Haashiyah (1/63) and Rasm al-Muftee(1/4), Radd al-Mukhtaar Haashiyah Durr al-Mukhtaar (1/63), al-Fulaanee in Eeqaaz al-Humam (p.62), Kalmaat Tayyibaat (p.30)

²⁹⁸ Sifat-us-Salah, p.52, footnote no.1, English translation)

Similarly, al-Bukhaari writes²⁹⁹: “Wakee said on the authority of ar-Rabee who said: ‘I saw al-Hasan, Mujaahid, Ataa, Taawoos, Qays ibn Sa’ad and al-Hasan ibn Muslim raise their hands when they performed ruku’ and when they prostrated” Abdur-Rahmaan ibn Mahdee said: “This is from the Sunnah.”

In light of this, al-Khattaabee’s view presented by the ahnaaf that “Khattabi has quoted the consensus of the ulama against it” should be looked at!

The ahnaf say:

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.

Before, we move onto the practice of Maalik it is important to note what the other schools of thought hold in this matter.

SHAIKH-UL-ISLAAM ABDULLAH IBN MUBAARAK’S POSITION

Imaam Wakee bin Jarrah said that he prayed at a mosque in koofah wherein Imaam Abu Haneefah was praying next to Abdullah ibn Mubaarak, who was raising his hands whilst going into rukoo and raising from it. Upon this, Abu Haneefah said to him ‘I see you continuously raise your hands, do you intend to fly off some place?’ Ibn Mubaarak replied ‘O Abu Haneefah I saw you raise your hands at the beginning of the prayer, why did you intend to fly off some place also? Hearing this, Abu Haneefah became silent.

Imaam Wakee continued to say “I have never seen any one so quick to reply as I have seen ibn Mubaarak do so”³⁰⁰

²⁹⁹ Juzz Rafa’al-Yadain (no.68)

³⁰⁰ . This is reported in, Juzz Raf al-Yadain of Bukhaari (p.133), Ahmad ibn

One is to refer to the other Hanafee scholars who held the raising of the hands position as sunnah.

IMAAM SHAAFI'EE'S POSITION

Imaam Taaj ud Deen as Subkee relates³⁰¹, concerning the famous student of the Imaam, Abu Ibraaheem ibn Yahyaa al-Muznee that, "*I have heard Shaafi'ee say that it is not halaal for one to abandon raising the hands at various places after one knows that the prophet used to raise his hands*".

After recording the above, Imaam Subkee states, '*It is clear from this narration that Imaam Shaafi'ee held it to be obligatory to raise the hands at the various positions in prayer*'.

IMAAM AHMAD'S POSITION

Imaam Ahmad whilst explaining Aqeedah to Masrad ibn Basree writes, '*To perform the raising of the hands in prayer increases ones good deeds*'.³⁰²

It is therefore, absolutely clear that not only did some of the great Imaams hold the practice of raising the hands to be strongly recommended and obligatory, but, they also believed it to be categorically more better than not to raise the hands.

Imaam Ahmad has also given fatwa that, the one who does not raise his hands in the prayer at the various places he is to repeat his prayer. The likes of this is reported in *Al-Manhaj al-Ahmad*³⁰³

Hanbal in As-Sunnah (p.59), Ibn Qutaybah in Mukhtalif ul-Hadeeth (p.66), ibn Hibbaan in ath-Thiqqaat (p.4) [manuscript] and Khateeb Baghdaadee in Tareekh al-Baghdaad (13/406).

³⁰¹ Tabaqaat ash-Shaafiyyah (2/100)

³⁰² This is reported in Manaaiqib Ahmad Ibn Hanbal of Ibn al Jawzee (p.180), Al-Manhaj ul-Ahmad of Aaleemee (1/87).

³⁰³ Al-Manhaj al-Ahmad (1/159)

Indeed, Abu Dawood³⁰⁴ says, “*Ahmad ibn Hanbal was asked about the individual who did not perform the raising of the hands at the various places yet he knew of the narrations concerning this matter. Imaam Ahmad replied, 'never mind whether his prayer is accepted or not, he is lacking in the fundamentals of his religion'.*”

The ahnaaf bring the statement of Ibn Raslan (p.142) “ **Imaam Ahmad was asked “Should one raise the hands after standing up in the third rakah and between the two sajdahs?” he replies “I do not follow the hadeeth of Salim from his father (ibn Umar) nor the hadeeth of Wail ibn Hujr Because its wording differs.”** (reference Awjaz al- Masalik 2/55)

A reference for this should have been mentioned by the author of Awjaz al-Masalik, Shaikh Zakariyyah. As the reliance is only on him and it opposes more authentic narrations from Imaam Ahmad, the saying of Ibn Raslan is rejected. Also its well known amongst the Hanafees that two Imaams Shaaf’iee and Ahmad used to perform Raf al-Yadain and Imaams Abu Haneefah and Maalik did not, however this is also not the case as Imaam Maalik also performed Raf al-Yadain as follows. Hence bringing the statement of Ibn Raslan is a new attempt to show Three Imaams did not do Raf al-Yadain.

IMAAM MAALIK’S POSITION

As far as the Maalikee scholars are concerned then the following is to be noted. All the authentic and non speculative evidence indicates that it was indeed the practice of Imaam Maalik to raise his hands at the ruku’ and when rising from it etc, and that this is the position of his madhab on this issue. For example, there is no hadeeth in his al-Muwatta against the practice of raising the hands, whilst he does include in it the hadeeth of ibn Umar affirming raising the hands.

³⁰⁴ Masaa’il Imaam Ahmad (p.33)

A clear and decisive evidence for Imaam Maalik performing Raf al-Yadain is affirmed by the Imaam of the Hanafees, Muhammad ibn al-Hasan ash-Shaybaanee in his book “Muwatta Imaam Muhammad”

Imaam Muhammad said “From **Maalik** (Imaam Maalik ibn Anas) from Zuhree from Saalim from Abdullah ibn Umar who said, “*When the Prophet sallallahu ‘alayhi wa sallam, began his prayer and whilst performing ruku and raising his head from it, he would do Raf al-Yadain upto his shoulders and then would say Saami Allaahu Liman Hamidah, Rabbana Lakal Hamd.*”³⁰⁵

Imaam Muhammad also states that performing Raf al-Yadain is also the position and Madhab of the people of Madeenah meaning Imaam Maalik.³⁰⁶

Imaam Bukhaari also brings a hadeeth in Saheeh al-Bukhaari on the authority of Abdullah ibn Umar. The chain in Bukhaari reads, ‘narrated to us Abdullah ibn Muslimah from **Maalik** from ibn Shihaab (Zuhree) from Saalim from Abdullah ibn Umar from the Prophet sallallahu ‘alayhi wa sallam *that when he started the prayer he raised his hands to his shoulders and when he would say the Takbeer for Ruku and rasie his head from Ruku he would also raise his hands and then he would say Saami Allaahu Liman Hamidah, Rabbana Lakal Hamd and he would not raise them between the prostrations.*”³⁰⁷

Imaam Abdullah bin Wahb Al-Misree is Imaam Maaliks famous student. It is reported from him in Tamheed³⁰⁸ that, *I was accompanying Imaam Maalik on the journey for hajj. When my animal came colser to Maaliks, I asked him, how should the one*

³⁰⁵ Muwatta Imaam Muhammad (no.100, page 68), also (hadeeth no. 101 Imaam Maalik from Naafie from Abdullah ibn Umar)

³⁰⁶ Al-Hujjah Ala Ahlul-Madeenah (1/94)

³⁰⁷ Saheeh al-Bukhaari (1/102)

³⁰⁸At-Tamheed (9/222)

praying raise his hands in the prayer? He replied, I do not even like being asked about this [as the matter is well established]. Then he said, the hands are to be raised whilst beginning the salah, going into rukoo and rising from it.

Further, Maaliks students Abdul Azeez bin Naaf'ie, Abu Musab Az-Zuhree, Waleed ibn Muslim and Sa'eed bin Abee Maryam all mention the raising of the hands in the various positions from Imaam Maalik.

Allaamah ibn Abdul Barr said, "*Abu Mus'ab and Ibn Wahb mention that Imaam Maalik according to the Hadeeth of Ibn Umar used to do Raf al-Yadain at the first Takbeer, when going into Ruku and when rising from Ruku.*"³⁰⁹ This statement is also mentioned by Shaikh Anwar Shah Kashmiree and his foremost student Shaikh Binnouri.³¹⁰

In fact, Imaam Ashab the student of Maalik states, '*Imaam Maalik performed the raising of the hands up until his death, and it is only Ibn al-Qaasim who narrates contra to this. However, all the other reliable narrators contradict him in this.*'³¹¹

The famous Maalikee scholar and jurist Ibn Rushd mentions³¹² that, '*The narration of Ibn al-Qaasim is conflicting, strange and weak. It is to be abandoned.*'

Ibn Hajr explains: "*Ibn Abdul-Barr (or, in another manuscript: ibn Abdul-Hakkam) said: 'Nobody relates the leaving of raising the hands from Maalik except ibn al-Qaasim. That which we accept is the raising of the hands as in the hadeeth of ibn Umar. This is what Wahb and others narrate from Maalik. And Al-Khattaabee quoted,*

³⁰⁹ Al-Istadhkaar (2/124)

³¹⁰ Nayl al-Firqadain Fee Masa'alah Raf al-Yadain (p.31) Ma'arifus-Sunan Wal-Aathaar (2/453)

³¹¹ This has been reported by Ibn Abdul Barr in At-Tamheed (9/212-213).

³¹² Kitaab al Muqaddamaat (p.116)

and al-Qurtubee followed him, that the last of the two sayings (from Maalik) and the most authentic from him was doing Raf al-Yadain³¹³. I have not seen the Malikiyyah use as evidence for not raising the hands except with the saying of ibn al-Qaasim.”³¹⁴

Ibn al-Arabi al-Maalikee said while talking about raising the hands at ruku’: *“This is what the Prophet sallallahu ‘alayhi wa sallam used to do. And it is the madhab of Maalik according to what is related from him by the people of Madeenah.”³¹⁵*

An-Nawawee also affirms that to raise the hands at ruku’ and when rising from it is related from Imaam Maalik, however, in his view, the most well known position from Maalik is to raise them only at the first Takbeer.³¹⁶

Al-Khattaabee, as mentioned earlier, wrote; *“The final ruling of Imaam Maalik on this issue was in favour of raising the hands at ruku’ etc.”³¹⁷*

Shaykh al-Albaanee writes;³¹⁸ when discussing the issue of raising the hands at ruku’ and when rising from it: *“Imaam Maalik (rahimahullah) practised it right up to his death, as reported by Ibn ‘Asaakir³¹⁹.”*

Shaykh Shu’aib al-Arna’oot writes in his notes to Mushkil al-Aathaar whilst discussing the various views about Maalik’s raising of the hands: *“Ibn Wahb, al-Waleed ibn Muslim, Sa’eed ibn Abee Maryam, Ashab, and Abu al-Mus’ab relate about Maalik that he*

³¹³ See Mu’aalim as-Sunan with the summary of Mundhree (1/32), Sharh us-Sunnah (2/23), Tuhfatul Ahwadhee Sharh Jaami’e Tirmidhee (1/220)

³¹⁴ Fath-ul-Baaree (21/453)

³¹⁵ Ahkaam al-Qur’aan (4/1900)

³¹⁶ Sharh Saheeh Muslim (4/95)

³¹⁷ Mu’aalim as-Sunan (1/167)

³¹⁸ Sifat-us-Salah (p.42)

³¹⁹ Ibn ‘Asaakir (15/78/2).”

would raise his hands as per the hadeeth of ibn Umar right up to his death.”³²⁰

The narration of ibn Qaasim of al-Mudawwanah al-Kubraa needs to be looked at, as Imaam Ibn Abdur Barr mentions Imaam Maalik doing Raf al-Yadain from Ibn Wahb and Ibn Qaasim himself.³²¹

Shaikh Zaila’ee has also quoted this in his book Nasb ar-Raayah³²²

Shaikh Binnouri Hanafee also mention Imaam Maalik performing Raf al-Yadain from Muhammad ibn al-Hasan, Ibn Wahb, Ibn al-Qaasim and a group of people.³²³

Shaikh Anwar Shah Kashmiree brings the statement of at-Tamheed that Ibn Wahb and Ibn al-Qaasim mention Imaam Maalik performing Raf al-Yadain.³²⁴

The narration of Ibn Wahb affirming Raf al-Yadain for Imaam Maalik for going into Ruku and whilst rising from it is further elucidated in As-Sunan al-Kubraa³²⁵ of Baihaaqee, Ma’arifus Sunan Wal-Aathaar³²⁶ and Sharh Maa’nee al-Aathaar³²⁷ of Tahaawee.

The two conflicting narrations of Ibn al-Qaasim, from Mudawwanah al-Kubraa (1/165) and from, At-Tamheed (5/61) manuscript, Nasb ar-Raayah (1/408), Ma’arifus-Sunan Wal-Aathaar (2/473) Nail al-Firqadain Fee Masa’alah Raf al-Yadain (p.21) can be reconciled, that

³²⁰ Mushkil al-Aathaar (15/39)

³²¹ At-Tamheed (5/61) manuscript

³²² Nasb ar-Raayah (1/408)

³²³ Ma’arifus-Sunan (2/473) of Binnouri Hanafee. (NB. Ma’arifus-Sunan Wal-Aathaar is Imaam Baihaaqee’s book and Ma’arifus Sunan is Shaikh Binnouri’s book)

³²⁴ Nail al-Firqadain Fee Masa’alah Raf al-Yadain (p.21)

³²⁵ Sunan al-Kubraa (2/69)

³²⁶ Ma’arifus-Sunan Wal-Aathaar (2/214) manuscript

³²⁷ Sharh Maa’nee al-Aathaar (1/131)

the narrator of Mudawwanah, Abdus-Salaam Sahnoun summarized this Marfoo (raised) narration as his memory was not good, so Abu Ya'ala al-Khaleele said, "His memory was not liked by the people of Hadeeth (Muhadditheen)."³²⁸

Then how can the narration of Ibn Al-Qasim affirming Raf al-Yadain by the Hanafee Scholars be rejected and not acted upon in opposition to the narration Ibn al-Qasim in Mudawwanah that was narrated by a man with disliked memory.

Further more, the following Scholars of Ahlus-Sunnah wal-Jamaah have reported that Imaam Maalik used to perform Raf al-Yadain whilst going ino ruku and rising from it;

Imaam Tirmidhee³²⁹, Haafidh al-A'raaqee³³⁰, Ibn Abdul Barr³³¹, Ibn al-Jawzee³³², Imaam Nawawee³³³, Ibn Qudaamah³³⁴, Ibn Rushd³³⁵, Imaam Shawkaanee³³⁶, Imaam Khattaabee³³⁷, Imaam Baghawee³³⁸, Imaam Hazm³³⁹, Imaam Qurtube³⁴⁰

Also it is firmly established in the eyes of the Hanafees and others that the *Muthbit* (affirmatory) takes precedence over the *Naaf* (negatory).³⁴¹

³²⁸ Leesaan al-Meezaan of Ibn Hajr (3/11 no. 3648)

³²⁹ Sunan Tirmidhee With Tuhfatul Ahwadhee (2/57) also with the checking of Ahmad Shaakir (2/37)

³³⁰ Tarh at-Tathreeb (2/253-254)

³³¹ Tamheed (9/213,222,223) and in al-Istadhkaar (2/124)

³³² Al-Mawdoo'aat (2/98)

³³³ Sharh Saheeh Muslim (4/95) and in Sharh al-Muhazzab (3/399)

³³⁴ Al-Mughnee (1/294)

³³⁵ Bidaayatal Mujaahid (1/133)

³³⁶ Nayl al-Awtaar (2/180 4/180)

³³⁷ Mu'aalim as-Sunan (1/193)

³³⁸ Sharh us-Sunnah (3/23)

³³⁹ Al-Muhalla (4/87)

³⁴⁰ Al-Mufham from Tuhfatul Ahwadhee (1/220)

³⁴¹ Fath-ul-Baaree (2/459)

Therefore, out of the four Imaams, only Abu Haneefah is known for consistently not raising his hands at ruku' and when rising from ruku' etc. Whereas the position of Maalik, ash-Shaafi'ee and Ahmad bin Hanbal is completely in its favour.

After this it should be crystal clear to the people who want to follow the truth that all the narrations negating Raf al-Yadain are extremely weak and therefore the notion of not performing Raf al-Yadain is better, is futile and we have Inshallah proven that this Sunnah of the Prophet (Saas) is mutawaatir which has also been affirmed by the Hanafee scholars and all the companions of the Messenger of Allaah acted upon it, as was mentioned briefly in the beginning and nothing to the contrary to this has been authentically proven.

Imaam Ibn Qayyim said; *"(from the fabricated hadeeth), all the Ahadeeth negating the prophet performing Raf al-Yadain before and after ruku are Baatil (false) and none of them are authentic for example Ibn Mas'ood's narration, that he only did Raf al-Yadain once."*³⁴²

Imaam Alee ibn al-Madeene said after the hadeeth of doing Raf al-Yadain; *"On the basis of this hadeeth it is the right of the Muslims that they should perform Raf al-Yadain in prayer."*³⁴³

And Allaah - the Most High - knows best.

³⁴² al-Manaar al-Muneef (p.137)

³⁴³ Saheeh al-Bukhaari manuscript of Ash-Sh'ab (1/188), Fath ul-Baaree (2/175), Juzz Raf al-Yadain (p.34 no.2), Talkhees al-Habeer (1/218 no.227), al-Mawdoo'at (2/98) of Ibn al-Jawzee.

Notes 1

Notes 2

