

Hadeeth #215

وَعَنْ عَائِشَةَ -رَضِيَ اللَّهُ عَنْهَا- قَالَتْ : (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَفْتِحُ الصَّلَاةَ بِالتَّكْبِيرِ , وَالْقِرَاءَةِ : بِ (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ , وَلَمْ يُصَوِّبَهُ , وَلَكِنْ بَيْنَ ذَلِكَ . وَكَانَ إِذَا رَفَعَ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِمًا . وَإِذَا رَفَعَ مِنَ السُّجُودِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ جَالِسًا . وَكَانَ يَقُولُ فِي كُلِّ رَكَعَتَيْنِ التَّحِيَّةَ . وَكَانَ يَفْرَشُ رِجْلَهُ الْيُسْرَى وَيَنْصِبُ الْيُمْنَى . وَكَانَ يَنْهَى عَنْ عُقْبَةِ الشَّيْطَانِ , وَيَنْهَى أَنْ يَفْتَرِشَ الرَّجُلُ زُرَاعِيَهُ إِفْتِرَاشَ السَّبْعِ . وَكَانَ يُخْتَمُ الصَّلَاةَ بِالتَّسْلِيمِ) أَخْرَجَهُ مُسْلِمٌ , وَلَهُ عَلَيْهِ

Narrated 'Aisha (رضي الله عنها): Allaah's Messenger (صلى الله عليه وسلم) used to begin the Salaat (prayer) with Takbir (Allaau Akbar – Allaah is the Most Great) and the recitation of Alhamdu lillaahi Rabbil-'aalameen (praise is to Allaah, the rabb of the universe).” And when he bowed down, he neither kept his head up nor bent it down, but kept it between that (two positions). When he raised his head from the bowing position, he did not prostrate till he had stood erect; and when he raised his head after a prostration, he did not prostrate again till he had sat up. And at the end of every two Rak'a he said the Tahiya, and he used to sit on his left foot and position the right one vertically, and he prohibited the devil's way of sitting on the buttocks and he forbade people to spread out their arms like a wild beast. And he used to finish the prayer with the Taslim (i.e. saying As-Salaamu 'alaikum) [Reported by Muslim and it has a defect].

This does not contradict the recitation of the opening duaa', Al Isti'ada (the recitation of 'A'oodhu billahi mish-shaytanir-rajeem), and Basmallah (the recitation of Bims). It is understood that a person says At-Takbeer, Al Isti'ada, and Basmallah then starts reciting Surah Al Fatiha, when reconciling this hadeeth and other proofs.

The word *لم يرفع* (*lam yarfa*), which means not to raise. And the word *لم يخفضه* (*lam yakhfadhu*), which means not to lower.

In the hadeeth is *tuma'neena* when rising from the *ruku'* and when rising from the first prostration.

The sitting between the two *sujood* is by resting the left foot under and erecting the right foot, as in the hadeeth of ibn 'Umar narrated by Al-Bukharee: *"It is from the Sunnah to erect vertically the right foot and to rest the left..."*

In that section that reads **إِنَّ مِنَ السُّنَّةِ** (Inna minas Sunnah) what is meant by **السُّنَّةِ** (Sunnah) is the Sunnah of the Messenger (صلى الله عليه وسلم). If a Sahabah says, " **مِنَ السُّنَّةِ**", what is indicated is the Sunnah of the Messenger (صلى الله عليه وسلم).

And there is another way of sitting for the sitting between the two *sujood*, which is *Al'iq'aa*. *Al'iq'aa* is to erect both feet vertically and sitting on them with your buttock. This form of sitting is in Saheeh Muslim from the hadeeth of Ibn 'Abbas (رضي الله عنه): *Tawus reported: We asked Ibn Abbas about sitting on one's buttocks (in prayer). (ala alqad mein) He said: It is sunnah. We said to him: We find it a sort of cruelty to the foot. Ibn 'Abbas said: It is the sunnah of your Prophet (صلى الله عليه وسلم). [Saheeh Muslim, The Book of Prayer, No.1093]*

(Alternating between the two ways of sitting) is considered to be from the varieties of Eebaadah. So a person can alternate between the two Sunnahs.

What is intended by **التَّحِيَّةِ** (At-Tahiyyat) is **التَّشَهُدِ** (At-Tashahud), and it ends at **أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ** - *Ash-hadu an Laa illaha illa Allah wa Ash-hadu Inna Muhammadaan 'Abduhu wa Rasuluhu*.

Regarding At-Tashahud, what is most correct is that it is **wajib** (obligatory) because of the command of the Prophet (صلى الله عليه وسلم) in which he commanded the Sahabah to do so. Abdullah ibn Mas'ood (رضي الله عنه) Narrated: *We used to say the greeting, name and greet each other in the prayer. Allah's Messenger heard it and said:--"Say, 'At-tahiyyatu lil-lahi was-salawatu wat-taiyibatu . Assalamu 'Alaika aiyuha-n-Nabiyu wa-rahmatu-l-lahi wa-barakatuhu. _ Assalamu alaina wa-'ala 'ibadi-l-lahi as-salihin.. Ashhadu an la ilaha illa-l-lah wa ashhadu anna Muhammadan 'abdu hu wa Rasuluh. (All the compliments are for Allah and all the prayers and all the good things (are for Allah). Peace be on you, O Prophet, and Allah's mercy and blessings (are on you). And peace be on us and on the good (pious) worshipers of Allah. I testify that none has the right to be worshipped but Allah and that Muhammad is His slave and Messenger.) So, when you have said this, then you have surely sent the greetings to every good (pious) worshiper of Allah, whether he be in the Heaven or on the Earth."* [Saheeh Al Bukharee, The Book of Actions in the Salaah, NO.1131]

However, the Majority of the People of Knowledge went into saying that At-tashahud is **mustahab** (desirable), and what is most correct is that it is **wajib** (obligatory) because of the command of the Prophet (صلى الله عليه وسلم). And this is in the second raka'ah (at the end).

As for the salaah that is comprised of three and four raka'ah, then a person sits in a position of At-Tawarook because of the hadeeth of Abee Humayd As-Sa'eedi (رضي الله عنه)

that which has proceeded, "and when he sat up after the last Rak'a he put forward the left foot, put erect the other one and sat on his buttock" (refer to hadeeth 211 in the text).

There is also another way of sitting when sitting for the last Tashahud in Saheeh Muslim from the hadeeth of Abdullah ibn Zubayr (رضي الله عنه): *When the Messenger of Allaah (صلى الله عليه وسلم) sat in prayer. He placed the left foot between his thigh and shank and stretched the right foot and placed his left hand or his left knee and placed his right hand on his right thigh, and raised his finger. [Saheeh Muslim, the Book of Prayer, NO.1201].*

As for sitting for the second *raka'ah* there is only one way of sitting, which is *Iftirash* (resting the left foot under the right).

This is for the benefits of knowing the different ways of sitting, and a person who alternates will be rewarded for it. These ways of sitting are not **wajib** (obligatory); rather, they are **mustahab** (desired). Sitting is for desirability and virtue. However, what is best is following the Prophet (صلى الله عليه وسلم).

عَنْ عُقْبَةَ الشَّيْطَانِ:

Abu Ubayd interpreted it as 'Iq'aa. The 'Eq'aa that is prohibited is that to erect ones feet and sitting between them putting the buttock on the floor, like the sitting of dogs. We benefit from this and the one that has proceeded that al 'Eq'aa is of two kinds: a kind that is permissible and a kind that is prohibited.

وَيَنْهَى أَنْ يَقْتَرِشَ الرَّجُلُ زُرَاعِيَهُ إِفْتِرَاشَ السَّبْعِ:

In it is the prohibition of resembling the animals.

We also benefit that the salaah ends with At-Tasleem, which is a pillar from the pillars of the salaah because of the statement of the Prophet (صلى الله عليه وسلم): *"The Keys to the salaah is Purification, its Tahreem is Takbir, and its Tahleel is the giving salaam". [Abu Dawood and At-Tirmidhi, and Shaykh Al Albaani declared it Saheeh in Saheeh Al Jaami' NO.5761]*

He who exits from his salaah without Tasleem (the utterance of assalamu 'alaikum wa rahmatullah upon completion of the salaah) than his salaah is incorrect.

وَلَهُ عِلَّةٌ:

The illah is that it is from the way of Abee Jawza Abdullah ibn Aws from 'Aisha and he did not hear from her. However the rulings in this hadeeth are present in other ahadeeth.

Hadeeth #216

وَعَنْ ابْنِ عُمَرَ -رَضِيَ اللَّهُ عَنْهُمَا- (أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكَبَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ , وَإِذَا كَبَّرَ لِلرُّكُوعِ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ) مُتَّفَقٌ عَلَيْهِ

وَفِي حَدِيثِ أَبِي حُمَيْدٍ , عِنْدَ أَبِي دَاوُدَ : (يَرْفَعُ يَدَيْهِ حَتَّى يُحَازِيَ بِهِمَا مَنْكَبَيْهِ , ثُمَّ يُكَبِّرُ) وَلِمُسْلِمٍ عَنِ مَالِكِ بْنِ الْحُوَيْرِثِ رَضِيَ اللَّهُ عَنْهُ نَحْوُ حَدِيثِ ابْنِ عُمَرَ , وَلَكِنْ قَالَ : (حَتَّى يُحَازِيَ بِهِمَا فُرُوعَ أُذُنَيْهِ)

Narrated Ibn 'Umar (رضي الله عنهما): The Prophet (صلى الله عليه وسلم) (when he stood up for prayer) used to raise his hands parallel to his shoulders when he starts the prayer (by saying Allaahu akbar), when he utters the Takbir to bow and when he raises his head from the Ruku' (bowing posture). [Agreed upon].

Abu Da'ud reported a hadith narrated by Abu Humaid (رضي الله عنه) to the effect that he (Allaah's Messenger صلى الله عليه وسلم) used to raised his hands and bring them parallel to his shoulders, and then utter the Takbir.

In the version of Muslim, a Hadeeth narrated by Malik bin Huwairith (رضي الله عنه) is same as the Hadeeth narrated by Ibn 'Umar (رضي الله عنه). But he (Maalik bin Huwairith) mentioned: "He (the Prophet صلى الله عليه وعلى آل وسلم) raised his hands parallel to the end of his ears."

حَذْوَ (hadhwa) means مقبل (muqabil) - at the level and parallel to.

المنكب (al-mankib) is where the arm and the shoulder meet.

فُرُوعَ أُذُنَيْهِ:

Means the *shahmul udhunain* (meaning the earlobes). The hadeeth is in the Sunan Abu Dawood, NO.730, and the hadeeth is Saheeh. These ahadeeth contain raising ones hands when uttering the *Takbiratul Ihram*. In the hadeeth of Ibn Umar (رضي الله عنه) and Abee Humayd (رضي الله عنه) is that the hands are raised to the level of the mankib, however, in the hadeeth of Malik ibn Huwayrith (رضي الله عنه) is that the hands are raised to the level of the earlobes. And these are also considered to be from the variety of eebaadah. So sometimes the one who prays practices that which is in the hadeeth of Ibn Umar (رضي الله عنه) and Abee Humayd (رضي الله عنه) and other times that which is narrated by Malik bin Huwayrith (رضي الله عنه).

In this narration that Al-Hafidh ibn Hajar (رحمه الله) has mentioned, the places of raising the hand in the salaah are three:

1. When uttering the *Takbiratul Ihram*
2. When saying the Takbir, that we utter when going into raka'ah
3. When raising the head from the raka'ah (meaning to stand up)

There is a fourth place in the same hadeeth that the Prophet (صلى الله عليه وسلم) said when he stands up after completing the two raka'ah, he raises his hands when rising.

So these are the four places that which is desirable to raise the hands. The *Jamhoor* (Majority) say that it is Mustahab. However, Abu Haneefah (رحمه الله) went into saying that the one who prays does not raise his hand except when uttering the *Takbiratul Ihram*, as Al-Bayhaqee recorded in his *Sunnanul Qubra*, Vol.2 P.82 from the way of Wakee': He said, " I prayed in the Masjid of Kufa and Abu Haneefa was praying standing and Ibnul Mubarak was praying next to him. Abdullah (ibnul Mubarak) raised his hands every time he went to rukoo' and every time he stood up (from rukoo'), on the other hand, Abu Haneefa did not raise his hand. When they finished their salaah, Abu Haneefa said to Abdullah, "I saw you raising your hands a lot." "Did you want to fly?" Abdullah ibnul Mubarak replied, "O Abu Handeefa, I saw you raising your hand when uttering the *Takbiratul Ihram*, did you want to fly?" Wakee' said, "I have never seen an answer that was so readily recalled, better than the answer of Abdullah." And the story is authentic. In it is the strength of the proof that Abdullah ibn Mubarak defeated Abu Haneefa and won the dispute. Likewise, the one whom the truth is with, by the permission of Allah, will win the Munaza'a (dispute); Shaykh Muqbil mentioned this *athar* in his book *Nashrus-saheefa fi dhikri asaheeh min Aqwaal aeematil- Jarhi wat Ta'deel fi Abee Haneefa* P.149.

And there are books by Imam Al Bukharae that have a section regarding the raising of the hands in the salaah. The People of Knowledge have differed onto the wisdom of raising the hands.

1. Some of them said it is surrendering since a captive, when he is defeated, would raise his hands, which is a sign of surrendering.
2. It was also said that it has the exaltation of Allah and following of the Messenger (صلى الله عليه وسلم).
3. It was also said it is an indication of exaltation of that which he has entered (i.e. the salaah) and it was said other than that.

Hadeeth #217

وَعَنْ وَائِلِ بْنِ حُجْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : (صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى عَلَى صَدْرِهِ) أَخْرَجَهُ ابْنُ خُرَيْمَةَ

Narrated Waa'il bin Hujr (رضي الله عنه): I prayed with the Prophet (صلى الله عليه وسلم) and he put his right hand on his left (and then placed them) on his chest. [Reported by Ibn Khuzaima].

عَلَى صَدْرِهِ:

This phrase is *Munkar*, Maamal ibn Isma'el, who is da'eef alone narrated this phrase.

It was recorded in the hadeeth of Hulbu At-tae in At-Tirmidhi and the one who narrated it from Hul is his son Qudayfa who is Majhool.

It was narrated as *Mursal* from the Marasil of Tawoos ibn Kaysan; and it is *Mursal Saheeh*.

Since, the place for putting the hands when standing is not affirmed, the one who prays can put them (his hands) anywhere he wishes. There is a treaty by some of the contemporary ones that Shaykh Muqbil (رحمه الله) has forwarded, in summary, the one who prays has a choice in putting his hands, while standing, anywhere he wishes, however, he does not leave them resting on the sides since it is the madhaab of the Shee'aa.

It was narrated from some of the Salaf that Allah knows if it is affirmed or not. From the doubt of the Shee'aa (An-Naeenan 'Anid-Daleel) is that the hadeeth that was recorded in Muslim from the hadeeth of Jabir Ibni Samura (رضي الله عنه): *The Messenger of Allaah (صلى الله عليه وسلم) came to us and said: How is it that I see you lifting your hands like the tails of headstrong horses? Be calm in prayer. [Saheeh Muslim, The Book of Prayer, NO.864]*

From among their doubt is that he who prays doesn't put the right hand over the left while standing as he does not raise his hand and this proof is *baatil, extremely baatil!* The reason for which the hadeeth is narrated for, clarifies that the prohibition of the Prophet (صلى الله عليه وسلم) was prohibiting the Sahabah, since they used to point when they make tasleem.

Also, from among their doubt is that the Prophet (صلى الله عليه وسلم) had prohibited At-Takfir and the hadeeth is da'eef, it's from the way of Abee Ma'shar Najeeh bin Abdur-Rahman As-Sindee, who is Dha'eef. In addition to that the hadeeth is mu'dal since Abaa Ma'shar is from the followers of the tabi'een, narrating from the Prophet (صلى الله عليه وسلم). Therefore it does not have any chain to Abee Ma'shar.

Moreover, At-Takfir means putting ones hand on the chest. It also means that a person leans forward and puts his head down close to *the Rukoo'* position like those do out of exaltation, as in An-Nihaya and other than it.

At-Takfir has two meanings refer to the section in Riyadul Jannah Fir-Rad 'Ala 'A'da As-Sunnah P.119 by Shaykh Muqbil (رحمه الله). There are ways of positioning the hands in the salaah:

1. That which is in the hadeeth of Wa'eel (رضي الله عنه): to put the right hand over the left and then put them on the chest. The word يَد (yad), when it's mentioned generally, what is meant by it is the palm(s).
2. That which is in Saheeh Al Bukharee from the hadeeth of Sahl ibn Sa'd (رضي الله عنه): *The people were ordered to place the right hand on the left forearm in the prayer.*
3. That which is recorded in the Sunan of Abee Dawood and An Nasai from the hadeeth of Wa'eel ibn Hujr (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) put his right hand on the back of his left palm, wrist, and forearm.

These are the three ways and it is considered to be from a variety of 'Eebaadah.

Translated by

Umm 'Abdir-Rahmaan Hanim (Haalah) bint Yusuf

Toronto, Ontario, Canada