

Hadeeth #244 (con't)

Continuation of the narration of Ibn 'Abbas recorded in al-Bayhaqee...

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In its sanad is weakness.

As-San'aani said, in Subul-us-Salam Vol 1 No. (or pg) 315, regarding the statement of al-Hafiz (and there is a weakness in its chain of narrators): In it is Abdur-Rahmaan bin Hurmuz that's why the author said in its chain is weakness.

(Reciting) the qunoot is not specific to the last 10 days of Ramadan; rather, it is (recited) in Ramadan and other than it.

Question:

Does the one who's praying raise his hands in the qunoot of Al-Witr?

Answer:

There is a hadeeth that was narrated from Abdullaah ibn Nafi'a bin Abee 'Amyaa'. The hadeeth came from his way, which has raising the two hands in the qunoot but it is dhaeef. Therefore it is not legislated to raise the hands.

There is a hadeeth that is general that is used as proof for the permissibility of raising the hands in the qunoot: *The Prophet ﷺ said: Your Lord is munificent and generous, and is ashamed to turn away empty the hands of His servant when he raises them to Him. [Sunan Abu Dawood, The Book of Prayer: Detailed injunctions of the Witr, NO.1483]* However, the answer to that is that the hadeeth is meant for outside of the salaah. The salaah is tawqeefiyah.

Hadeeth #245

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Shaykhul Albaani (رحمه الله) authenticated it in Irwa-ul-Ghalyl Vol.2 pg.77.

The hadeeth of Wa'il ibn Hujr (...) is dha'eef because in it is Shareef ibn Abdullah Al-Nakha'ee. Refer to At-Talkhees-ul-Hadeer Vol.1 p.457.

After the hadeeth the author commented (by) saying:

This is recorded in Saheeh ibn Khuzaima Vol. 1 NO. (or Hadeeth) 627. It is from the way of Abdul-Aziz ibn Muhammad, from Ubaidullaah ibn Umar, from Nafi', from ibn Umar marfo'an (attributing it to the Prophet).

Abdul-Aziz ibn Muhammad he is Ad-Darawardee, his narration from 'Ubaidullaah bin Umar Al-Umari is *munkar* as An-Nasaa'i stated.

The sanad of the hadeeth of ibn Umar is dhaeef.

Ahlul 'ilm have differed unto the way of going into sujood and the question is: ***Does he put his hands before his knees or does he put his knees before his hands?*** The reason for differing amongst them is because of the different narrations (with different meanings). Hence, that's why they've differed onto which is more virtuous to start with.

The majority of Ahlul 'ilm, (from among them is Ash-Shafi'ee, Ahmad, Abu Haneefah, and Ishaq, and moreover) it is the statement of ibn Mundhir in Awsat, Vol.3 p.166.

Ibnul Qayyim defended it in Zaadul Ma'aad, Vol 1, referring to the one who is going into sujood starts (by going down with) his knees before his hands. However, Imaam Maalik (رحمه الله) and Al-Awza'ee went into saying that he puts his hands before his knees when going into sujood, and this statement is correct because of the hadeeth of Abu Hurairah (رضي الله عنه) which is authentically reported and other than it that have the same meaning.

As for the hadeeth of Wa'il ibn Hujr than it is dha'eef.

Al-Haafiz in his book Fath-ul-Baree Vol.2 p.291 mentioned, regarding Malik and Ahmad, a narration that indicates a choice, meaning a person has a choice to put his hands first or his knees before his hands.

In the hadeeth of Abee Hurairah, the wisdom for the prohibition is not to resemble the camel thus a person puts his hands before knees, as the camel it starts by putting its knees first. The two knees of the camels are in his hands as the people of language (have) said, and Allah Knows Best.

Hadeeth #246

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This hadeeth is regarding the ways of putting the two hands in *At-Tashahud*. He puts his left hand on the left knee, also it was reported in some other narrations that are authentically reported, that the hand (left) is put on the left thigh. These are two ways of putting hands during the Tashahud.

As for the right hand it has many forms, the hadeeth of ibn Umar clarifies (these) two forms:

(1)

The first way is the “*Aqada Thalathata wa khamseen*”. This ‘*aqd*’ is from the understanding which is known to the ‘Arab; it is called *thalaath wa khamseen*. Al-Haafiz said in Talkhees-ul-Hadeer Vol. 1 no. (or pg.) 470. Its form is to put the *ibhaam* (thumb) under the base of the index finger.

(2)

The second way is done by clenching all the fingers and pointing (with one finger-index).

(3)

*Then he closed his two fingers and made a circle (with the fingers).
(Sunan Abee Dawood, Book 3: The Book of Prayers, NO.725).*

From the forms that are authentic is by putting the right hand in the form of (Tahleeq) - clenching a fist, then making a circle with the middle finger and the thumb and pointing the index - in the Tashahud. It is recorded, in the Sunan of Abee Dawood in (the section of the) description of the Prophet’s prayer, that in the hadeeth of Wa’il ibn Hujr is:

Then he closed his two fingers and made a circle (with the fingers)

Narrated Abdullah ibn Zubair on the authority of his father: (4)

When the Messenger of Allaah ﷺ sat in prayer. He placed the left foot between his thigh and shank and stretched the right foot and placed his left hand on his left knee and placed his right hand on his right thigh, and raised his finger.

{Saheeh Muslim, The Book of Prayer, NO.1201}

The forms that are authentic is that which is in narrated in Saheeh Muslim from the hadeeth of Abdullah ibn Zubair. From this narration we benefit (learn) to place the right hand on the right knee without clenching it and point with the index finger.

These several forms are considered to be from the variety of ibaadaat; sometimes the one who prays alternates between them.

According to the most correct opinion, the index finger is not moved in the tashahud. As for the hadeeth of Wa'il ibn Hujr that he saw the Prophet ﷺ moving it while supplicating, then this *ziyaada* is *shaadh*. Zaeeda ibn Qudama narrated it alone and he is *thiqah thabit*; however, he opposed 10 odd¹ narrators and from amongst them are the two Sufyaan's and Ash-Shu'ba - they narrated the hadeeth without the addition. There is a treaty by some of the students of knowledge that clarifies the condition of this addition and that it is *shaadh*.

Hadeeth #247

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¹ عشرة بضعة (10 odd) in the Arabic language refers to odd number- 11,13,15,17, and 19.

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In , is the obligation of reciting (tashahud) in the salaah because of the command in his statement; however, the majority went into saying that it's mustahab. From the proofs is the hadeeth of ibn Buhaina, which is agreed upon, in which the Prophet ﷺ stood up after two raka'ah and he did not make tashahud, and when he finished the salaah the people waited for his tasleem, but he prostrated twice then made tasleem. They say (that) if the tashahud was obligatory then the Prophet ﷺ would have gone back to it.

However, the answer to that is, the Prophet not returning to it does not prevent its obligation, rather it prevent (us) from saying that it is a pillar. Refer to the statement of Ibn Uthaymeen (رحمه الله) in Ash-Sharhu Mumti, Vol.3 pg. 443, in which he responded to this statement.

There is a statement recorded in the hadeeth of Jaabir ibn Abdullaah that is in An-Nasaai' and other than that: "Let him say, 'Bismillaah, at-tahiyaatu illah...' The tasmiyyah at the beginning of tashuhud is *shaath*. Shadabihaa 'Ayman ibn Naabul - meaning he narrated it alone opposing many other narrators. Based on this it is not legislated to say "*Bismillaah*" at the beginning of tashahud.

The section that reads , means *Al Faara'a* - The Dominion.

It was said Al-Baqaa ud-Daa'eem (eternity) and it was said As-Salaama - which means free from all defects. Al-Azhaari narrated it, as in Al-Majmoo' by An-Nawawee Vol.3 p.24, and it was said other than that.

It was said are the five daily prayers and it was also said that it's the legislated prayers (which) including the voluntary and obligatory prayers and it was also said other than that.

In Majmoo' by An-Nawawee and Fath ul-Baari Vol.2 pg.313.

(Regarding) , Al-Hafiz said, (is) that which is from the good and beautiful speech (which is used) to praise Allah without that which does not befit Him in all its forms - that which the kings were greeted by.

is a name from the names of Allaah ﷻ. The meaning of it is that Allah is free from defect and (‘ayb). Here it means the salaam (greeting) by the one who is praying to the Prophet ﷺ and supplication for him to be free from defect and calamities.

is said in the second person in the life of the Prophet and after his death, and it’s not diverted into third person after his death as some of Ahlul ‘ilm said: “it is said after the death of the Prophet ‘*As-Salaamu ‘Alannabi*’ instead of ‘*alayka*’”. This is because the Prophet ﷺ taught the sahaaba in the second person, thus we say it as he taught them. This is considered to be from the *qusoosiya* - that which is specific to him alone. If it was to be legislated to divert into the third person, *as-salaamu ‘alannabi*, then he would have taught us that.

came from (Al-Anbaa’), which means to tell or broadcast, or it came from another root word (An-Naboowa), which is (Ar-Rif’a) - highness, elevation.

is of two kinds - the one that is created and one that is not created.

1. The **one that is created:**

Narrated Abu Hurayrah (رضي الله عنه): I heard Allaah's Messenger ﷺ as saying: Allaah Created mercy in one hundred parts and He retained with Him ninety-nine parts, and He has sent down upon the earth one part. [Saheehayn - Bukharee NO.6061 and Muslim NO. 6629-31]

2. The **one that is not created** is from the attributes of Allaah, we affirm it as it as the proof indicates:

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Ash-Shura 42:11)

The Rahman that is referred to here as the one that is created as in his statement (in the hadeeth of Abee Hurayrah).

is the affirming of Allah’s khayr in something.

The section that reads “ ” means ‘you who are present’, including the Imam, the Ma’moom and the maalaaiika.

- The righteous slave:

Al-Hafiz has defined it in Fath-ul-Baari. He said that the most famous interpretation of As-Saleh is the one that establishes that which is obligatory upon him from the rights of Allaah and the rights of His slaves.

: This choosing of dua’ is after the dua’ of Salaatul Ibrahimeeyah, as will it come.

As for the hadeeth of Ibn ‘Abbas (its) wording differs from the hadeeth of ibn Mas’ood. Sometime we implement what is in the hadeeth of Ibn Mas’ood and sometimes we implement that which is in the hadeeth of ibn ‘Abbaas and sometimes we do that which is in other authentic proofs. Refer to Sifatus-Salaatun-Nabi by Shaykhul Albaani (رحمه الله).

Hadeeth #248

Shaykh Muqbil (رحمه الله) has authenticated this hadeeth in Jami’us-Saheeh Mimma Laysa Fis-Saheehain.

In it is teaching those (who are) ignorant, and the desirability of proceeding the dua’ with two things:

1. Praising Allah
2. To say Salatu ‘alan-nabi

Then you will proceed with the dua’.

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