

أفضل القولين  
في مسألة رفع اليدين

تأليف

عثمان بن فاروق

**The Preferred Opinion  
Regarding the Issue of *Raf' al-Yadayn***

By 'Uthmān bin Fārūq

**Contents**

Introduction مقدمة.....	4
About the Author.....	8
Acknowledgements.....	9
Legend.....	10
Glossary.....	11
Evidences Against Performing of <i>Raf' al-Yadayn</i> .....	14
The <i>Ḥadīth</i> attributed to Ibn Mas'ūd Negating <i>Raf' al-Yadayn</i> :.....	14
Summary Grading: <i>Ḥadīth</i> of Ibn Mas'ūd Negating <i>Raf' al-Yadayn</i> :.....	23
The <i>Ḥadīth</i> Attributed to Barā' bin 'Āzib Negating <i>Raf' al-Yadayn</i> : .....	23
Summary Grading: <i>Ḥadīth</i> of Barā' bin 'Āzib Negating <i>Raf' al-Yadayn</i> :.....	30
The <i>Ḥadīth</i> attributed to 'Umar bin al-Khattāb Negating <i>Raf' al-Yadayn</i> : ..	33
Summary Grading: <i>Ḥadīth</i> of 'Umar Negating <i>Raf' al-Yadayn</i> : .....	36
The <i>Ḥadīth</i> Attributed to 'Alī bin Abī Tālib Negating <i>Raf' al-Yadayn</i> :.....	36
Summary Grading: <i>Ḥadīth</i> of 'Alī bin Abī Tālib Negating <i>Raf' al-Yadayn</i> : ..	39
The Mawqūf <i>Ḥadīth</i> Attributed to Ibn 'Umar Negating <i>Raf' al-Yadayn</i> : .....	42
Summary Grading: <i>Ḥadīth</i> of Ibn 'Umar Negating <i>Raf' al-Yadayn</i> :.....	46
The <i>Ḥadīth</i> Attributed to Ibn 'Abbās Negating <i>Raf' al-Yadayn</i> : .....	48
Summary Grading: <i>Ḥadīth</i> of Ibn 'Abbās Negating <i>Raf' al-Yadayn</i> :.....	50
The Marfū' <i>Ḥadīth</i> Attributed to Ibn 'Umar Negating <i>Raf' al-Yadayn</i> : .....	52
Summary Grading: Marfū' <i>Ḥadīth</i> of Ibn 'Umar Negating <i>Raf' al-Yadayn</i> : ..	54
The <i>Ḥadīth</i> Attributed to 'Abbād bin Zubair Negating <i>Raf' al-Yadayn</i> :.....	55
Summary Grading: <i>Ḥadīth</i> of 'Abbād bin Zubair Negating <i>Raf' al-Yadayn</i> : ..	56
The <i>Ḥadīth</i> of Jābir bin Samurah Reported in Ṣaḥīḥ Muslim:.....	58
Summary: The <i>Ḥadīth</i> of Jābir bin Samurah .....	63
The Supposed Conversation Between al-Awzā'ī and Abū Ḥanīfah.....	65
Summary Grading: Conversation Between al-Awzā'ī and Abū Ḥanīfah .....	68
Summary Regarding all the Proofs Negating <i>Raf' al-Yadayn</i> :.....	68
<i>Aḥādīth</i> Confirming the Practice of <i>Raf' al-Yadayn</i> .....	71
The <i>Ḥadīth</i> of Ibn 'Umar Confirming <i>Raf' al-Yadayn</i> .....	73
Summary Grading: <i>Ḥadīth</i> of Ibn 'Umar Confirming <i>Raf' al-Yadayn</i> .....	81
The <i>Ḥadīth</i> of Mālīk bin Ḥuwairith Confirming <i>Raf' al-Yadayn</i> : .....	83
Summary Grading: <i>Ḥadīth</i> of Mālīk bin Ḥuwairith.....	85

The <i>Ḥadīth</i> of Wā'il bin Ḥujr Confirming <i>Raf' al-Yadayn</i> .....	87
Summary Grading: <i>Ḥadīth</i> of Wā'il bin Ḥujr Confirming <i>Raf' al-Yadayn</i> ....	88
The Marfū' <i>Ḥadīth</i> of 'Alī bin Abī Tālib Confirming <i>Raf' al-Yadayn</i> .....	90
Summary Grading: Marfū' <i>Ḥadīth</i> of 'Alī bin Abī Tālib.....	92
The Marfū' <i>Ḥadīth</i> of Jābir bin 'Abdullāh Confirming <i>Raf' al-Yadayn</i> .....	94
Summary Grading: <i>Ḥadīth</i> of Jābir bin 'Abdullāh.....	96
The <i>Ḥadīth</i> of Abū Ḥumaid and the Ten Confirming <i>Raf' al-Yadayn</i> .....	97
Summary Grading: <i>Ḥadīth</i> of Abū Ḥumaid and the Ten Companions.....	99
The <i>Ḥadīth</i> of Abū Hurayrah Confirming <i>Raf' al-Yadayn</i> .....	101
Summary Grading: <i>Ḥadīth</i> of Abū Hurayrah Confirming <i>Raf' al-Yadayn</i> ..	103
The <i>Ḥadīth</i> of Anas bin Mālik Confirming <i>Raf' al-Yadayn</i> .....	105
Summary Grading: <i>Ḥadīth</i> of Anas bin Mālik Confirming <i>Raf' al-Yadayn</i> .	107
Are the <i>Aḥādīth</i> Confirming <i>Raf' al-Yadayn Mutawātir</i> ? .....	109
Did Rasūlullāh ﷺ Ever Abandon <i>Raf' al-Yadayn</i> ?.....	111
The <i>Ṣaḥābah</i> and the Issue of <i>Raf' al-Yadayn</i> .....	113
The Tābi'ūn and the Issue of <i>Raf' al-Yadayn</i> .....	117
The <i>Ḥanafī Madh-hab</i> and the Issue of <i>Raf' al-Yadayn</i> .....	120
The <i>Mālikī Madh-hab</i> and the Issue of <i>Raf' al-Yadayn</i> .....	123
The <i>Shāfi'ī Madh-hab</i> and the Issue of <i>Raf' al-Yadayn</i> .....	126
The <i>Ḥanbalī Madh-hab</i> and the Issue of <i>Raf' al-Yadayn</i> .....	127
Other <i>Madhāhib</i> and the Issue of <i>Raf' al-Yadayn</i> .....	129
Conclusion: The Final word on the Issue of <i>Raf' al-Yadayn</i> .....	130
Works Cited .....	141

## Introduction مقدمة

إن الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبده ورسوله  
والصلاة والسلام على نبينا محمد وعلى آله وصحبه أجمعين. أما بعد ...

All gratitude and praise is due to Allāh, we seek His help and forgiveness. We seek refuge in Allāh from whatever evil our hearts conceal and from the consequences of our evil deeds. Whoever Allāh grants guidance will never be led astray. Whoever He leads astray will never find guidance. I attest that none is worthy of worship except Allāh, who has no partners, and that Muḥammad صلى الله عليه وسلم is His slave and Messenger. May peace and blessings be upon our Prophet Muḥammad صلى الله عليه وسلم and his family and all his companions, to proceed:

Allāh تعالى سبحانه و تعالى has ordered us in the Qur'ān:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allāh; indeed, Allāh is severe in penalty.” [1]

And Allāh تعالى سبحانه و تعالى has told us in the Qur'ān:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

“Indeed in the Messenger of Allāh (*Muḥammad* صلى الله عليه وسلم) you have an excellent example to emulate” [2]

<sup>1</sup> *Qur'ān* 59:7

<sup>2</sup> *Qur'ān* 33:21

And Allāh تعالى و سبحانه has ordered us in the Qur'ān:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ

تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

“Obey Allāh and obey the Messenger, but if you turn away, he (*Muḥammad* صلی اللہ علیہ وسلم) is only responsible for the duty placed on him (*to convey Allāh's Message*) and you for that placed on you. If you obey him (*Muḥammad* صلی اللہ علیہ وسلم) you shall be on the right guidance. The Messenger's duty is only to convey (*the message*) in a clear way.” [3]

Allāh تعالى و سبحانه has warned us in the Qur'ān:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

“And let those who oppose the Messenger's commandment (*i.e. His Sunnah*) beware, lest some Fitnah (*afflictions*) befall them or a painful torment be inflicted on them.” [4]

The above quoted ayāt from the Holy Qur'ān are enough for the seeker of truth to understand the importance of searching for and practicing the Sunnah of our beloved Prophet صلی اللہ علیہ وسلم. Those who oppose, reject or deny the Sunnah have been promised trials and tribulations in this world and a painful torment in the hereafter. This point was highlighted by our dear Prophet صلی اللہ علیہ وسلم himself, when He صلی اللہ علیہ وسلم stated:

فَعَلَيْكُمْ بِسُنَّتِي ، وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِيِّينَ عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ

“Upon you is to stick to my Sunnah and the Sunnah of the Rightly-guided *Khulafā'* after me, adhere to it (*the Sunnah*) and hold fast to it.” [5]

With the love for Rasūlullāh صلی اللہ علیہ وسلم and a desire to implement the Sunnah, a student and dear friend of mine sent me an article on *Raf' al-Yadayn*. I found

<sup>3</sup> *Qur'ān* 24:54

<sup>4</sup> *Qur'ān* 24:63

<sup>5</sup> *Sunan Abī Dāwūd* ḥadīth # 3994, *Jāmi' at-Tirmidhī* ḥadīth # 2620 Abū Na'īm recorded it with an authentic chain of narrators. It was also graded as **Ṣaḥīḥ** in *Ṣaḥīḥ Sunan Abī Dāwūd*.

it lacking in style and substance. The research was not scholastic at all. It was lacking proper referencing, authenticity was not discussed except when favorable to the author's opinion and the opposing view was not presented at all. This method of writing is of no benefit to the one seeking the pleasure of Allāh سبحانه و تعالى.

I was requested by a number of friends and students to research the *aḥādīth* and sayings of the great scholars of *Islām* on this issue and present my findings. I assumed such a task had already been undertaken by those before me, having more knowledge and greater abilities than myself, yet unfortunately I did not find any such work in the English language. Hence I decided to take on this task. The methodology utilized for this research was to examine the evidence from both sides of the argument, and allow the stronger opinion to manifest itself upon the basis of the clear and authentic evidences.

To ensure the accuracy of quotations, I have not relied upon any online sources. Hence each reference is precisely quoted from an accredited, printed manuscript. One may object as to why someone would dedicate so much time and effort to researching, "such an insignificant issue." Such a comment can only come from someone who is deprived of the love of Rasūlullāh ﷺ. To the one who loves Rasūlullāh ﷺ no act of worship is insignificant and no Sunnah is negligible. I have collected, presented and translated the valuable research and commentaries of the great Muslim scholars of the past. Many of these treasured gems of knowledge from the great scholars of *Islām* have never before been presented to an English speaking audience.

I would also like to make it clear that the phrase رفع اليدين (*Raf' al-Yadayn*) can be literally translated as "Raising of the two hands" and in its linguistic application can refer to any raising of the two hands. This includes the raising of the hands at the initiation of the *Ṣalāh* (Prayer) or while making Du'ā' (Supplication). Yet for the purpose of this article it will refer to the raising of the two hands while going into the state of *Rukū'* and while rising up from it. Since performing *Raf' al-Yadayn* while initiating the prayer is established by *Ijmā'* (consensus of the *Islāmic* scholars). What is being researched here is the

performance of the same *Raf' al-Yadayn* while going into *Rukū'* and rising up from it.

In compiling this research, I have not restricted myself to the works of any one *madh-hab*, rather I have made a conscious effort to bring forth the works of all the well-known *Madhāhib* since all the four *A'imma* (plural for *Imām*) were seekers of truth and great scholars of *Islām*. They were the foremost in researching and adhering to the Sunnah.

Although the goal of this research was to compile, present and critically review *all* evidence from both sides of this issue, I do not claim my research is infallible. Perfection is a quality that only belongs to *القدوس* (*al-Qudūs is one of the names of Allāh, denoting perfection*). Rather this is a humble attempt by a weak slave of Allāh to present a clear and complete picture to those who want to practice the true authentically established Sunnah of our beloved Prophet ﷺ. Therefore, any good in this research is from Allāh سبحانه و تعالى and any mistakes or shortcomings are from myself. I ask Allāh سبحانه و تعالى to bless my effort, accept it from me and make it a guide for every fair and open-minded reader. May Allāh سبحانه و تعالى give us all the ability to pray as our beloved Prophet ﷺ prayed, in accordance with His ﷺ command:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

“Pray as you have seen me praying” [ 6 ]

The weak slave of Allāh,

Abū Yusūf ‘Uthmān bin Fārūq al-Yusūfzāi

Research initiated Thursday, June 18, 2009 : جمادى الثاني 25 1430 الخميس

Research completed Friday, April 21, 2014 : الجمعة 13 1435

*Al-Madīnah al-Munawwarah, Al-Mamlakah al-‘Arabiyyah as-Su‘ūdiyyah*

<sup>6</sup> *Sahīh al-Bukhārī* ḥadīth # 6734

## About the Author

Abū Yusūf ‘Uthmān bin Fārūq al-Yusūfzaī is an ethnic Afghān belonging to the Yusūfzaī tribe. He was born in the blessed month of Ramaḍān 1396 Hijri in Islāmābād, Pākistān. As a young child, he migrated with his parents to the United Kingdom, and then would later settle in the United States.

At a young age he became active in the propagation of *Islām*. He spearheaded efforts to organize the Muslim youth and organize *Islāmic* activities. In his early twenties, he was inspired to seek *Islāmic* knowledge abroad by aḥ-Shaikh Dr. ‘Awad al-Gargurī رحمه الله. For the next ten years ‘Uthmān bin Fārūq would continue to balance his secular and *Islāmic* studies, earning a bachelor’s degree in Information Technology, an executive MBA in technology management, while attaining traditional Ijāzāt (*accreditation*) in classic *Islāmic* texts from qualified *Islāmic* scholars, such as aḥ-Shaikh Dr. Yusūf Misha‘al حفظه الله (*Ph.D. Umm al-Qura*) and aḥ-Shaikh Dr. Sādiq al-Manna (*Ph.D. Umm al-Qura*) حفظه الله. His travels in search of *Islāmic* knowledge would take him to Jordan, Saūdi Arabia, Pākistān and the UAE. The author has attained multiple Ijāzāt in books of *Ḥanbalī Fiqh*, *Uṣūl al-Fiqh*, *Ḥadīth*, *Muṣṭalaḥ al-Ḥadīth* and a *Master’s* degree in *Ḥadīth* sciences. He is married and a loving father of two sons, Yusūf and Mūsā.

The Author compiled this book after the incessant struggle of over five years, May Allāh reward him and accept this work from him.

Manṣūr ash-Shīnwārī

*Buraydah, the province of al-Qaṣīm*  
*Al-Mamlakah al-‘Arabīyyah as-Su‘ūdiyyah*



## Acknowledgements

First and foremost I want to praise and thank Allāh سبحانه و تعالى, all praises are due to Him alone, the Almighty, the Cherisher and Sustainer of the Universe. After that I would like to send the peace and blessing of Allāh upon our guide and noble Prophet, Muḥammad صلى الله عليه وسلم, upon his family, all of his companions and upon all those who adhere to his guidance and Sunnah until the Day of Judgment.

I want to thank and dedicate this book to my mother, for her unremitting support and Du'ā' (*Supplication*). Without a shadow of a doubt, she has been a great support and inspiration for me. Every success I have achieved in entire life, has been inspired by my mother and facilitated by her supplications.

I want to thank my wife for her emotional support and assistance in research. Without her support I would not have been able to finish this work. I would like to thank all my '*asātidhah* (*teachers*) for their encouragement and support, starting with ash-Shaikh Dr. Sādiq al-Manna حفظه الله for teaching me and inspiring me. I also want to thank ash-Shaikh Dr. 'Ubaid-ur-Raḥmān bin Muḥammad Baṣhīr حفظه الله for his support, review and input. I want to thank all my friends and family members who helped in review and facilitated the printing and publication of this book. I want to end with, what I began with, praising and thanking my Lord, Allāh سبحانه و تعالى, truly nothing can happen without the will and permission of Allāh سبحانه و تعالى.

## Legend

In order to best illustrate the strength or weakness of a *Ḥadīth* charts have been utilized. Following is a legend to explain the color coding developed to show the grading of narrators of *aḥādīth*.

Yellow represents <b>extremely weak</b> narrators who are not relied upon at all.	Gray represents narrators who <b>made mistakes</b> in narrating hence they are not reliable.	Green represents <b>reliable narrators</b> of a lower standing, their narrations are considered <b>Ḥasan</b>	White represents the <b>Ṣaḥābah</b> who are all trustworthy, reliable narrators.
Red represents <b>the weakest</b> narrators who are accused of being <b>liars</b> and <b>fabricators</b> .	Blue represents outright <b>weak narrators</b> who are not relied upon.	Light Green represents narrators who are <b>not reliable</b> but not outright weak.	Black represents the <b>Thiqāt trustworthy narrators</b> whose narrations are considered <b>Ṣaḥīḥ</b> .

Arabic names and terms have been translated and/or transliterated. The following standard format was utilized for transliteration.

glottal stop	ʾ
أ	A
ب	B
ت	T
ث	<u>Th</u>
ج	J
ح	h
خ	<u>kh</u>
د	D
ذ	dh
ر	R
ز	Z
س	S
ش	<u>Sh</u>
ص	ṣ
ض	dh
ط	ṭ
ظ	<u>dh</u>
ع	ʿ
غ	gh
ف	F
ق	Q
ك	K
ل	L
م	M
ن	N
ه	H
و	W
ي	Y
long vowel a	Ā
long vowel i	Ī
long vowel u	Ū

## Glossary

**Amīr al-Mu'minīn** (أَمِيرَ الْمُؤْمِنِينَ): Meaning “Commander of the Faithful” or “Leader of the believers.” A title awarded to the leader of the Muslim community.

**Du‘ā’** (دعاء): Meaning invocation, *Du‘ā’* refers to an act of supplication. The term is derived from an Arabic word meaning to call out or to summon.

**Ḥadīth** (حديث pl. أحاديث **aḥādīth**): In *Islāmīc* terminology, the term *Ḥadīth* refers to recorded statements of, actions of, tacit approval or criticisms of something said or done in the presence of the Prophet Muḥammad ﷺ.

**Ḥanābilah** (حَنَابِلَة): The *Madh-hab* based on the teachings of Imām Aḥmad bin Ḥanbal رحمه الله. The *Ḥanbalī Madh-hab* in *Fiqh* emphasized greater dependence on the two divine sources, the Qur’ān and Sunnah, in the establishment of legal theory.

**Ḥanafīyyah** (حَنَفِيَّة): The *Madh-hab* based on the teachings of Imām Abū Ḥanīfah, Nu‘mān bin Thābit رحمه الله. The *Ḥanafī Madh-hab* emphasized the role of reason and enjoys a large following across the Muslim world.

**Ḥaqq** (حَقٌّ): The Arabic word for truth.

**Ḥasan** (حَسَن): Linguistically meaning “good,” *Ḥasan* is the name given to a category of *Ḥadīth* when the authenticity is acceptable (*Maqbūl*), however, not established to the degree of being *Ṣaḥīḥ*.

**Isnād** (إِسْنَاد): The “chain of the narrators” each mentioning the wording of a *Ḥadīth* from whom they heard if from until mentioning the originator of the “*Matn*” or wording of the *Ḥadīth*.

**Madh-hab** (مَذْهَب pl. مذاهب **maḏhāhib**): In *Islāmīc* terminology, the term *Madh-hab* is used for a school of thought.

**Mālikī** (مالكي): The *Madh-hab* based on the teachings of Imām Mālik bin Anas رحمه الله. The *Mālikī Madh-hab* emphasized the role of the actions of the people of *Madīnah*. The majority of northern Africa follows the *Mālikī Madh-hab*.

**Marfū'** (مرفوع): In *Ḥadīth* terminology, the term *Marfū'* is used to refer to a *Ḥadīth* with a chain of the narrators reaching the Prophet Muḥammad ﷺ.

**Mawqūf** (موقوف): In *Ḥadīth* terminology, the term *Mawqūf* is used to refer to a *Ḥadīth* with a chain of the narrators reaching a (*Ṣaḥābī*) companion of the Prophet Muḥammad ﷺ but not reaching the Prophet Muḥammad ﷺ himself.

**Mu'tamad** (معتمد): The relied upon opinion of a school of thought.

**Mutawātir** (متواتر): A *Mutawātir Ḥadīth* is one which is reported via such a large independent number of narrators that all of them together cannot be expected to have made the same mistake or agree upon a lie.

**Mustaḥab** (مستحب): In *Islāmic* terminology, the term *Mustaḥab* refers to a recommended, favored or virtuous action.

**Rak'ah** (ركعة): A portion of the prescribed prayer that combines a ritual of bows and prostrations with the recitation of prayers.

**Rukū'** (رُكُوع): In *Islāmic* terminology, the term *Rukū'* refers to the bowing down position following the recitation of the Qur'ān in the standing position while praying.

**Ṣaḥābah** (صحابية): (*singular Ṣaḥābī*) The term *aṣ-Ṣaḥābah* comes from the root verb صَحِبَ, meaning to accompany or to keep company with. In *Islāmic* terminology, the term *Ṣaḥābah* refers to the companions of the Prophet Muḥammad ﷺ.

**Ṣaḥīḥ** (صحيح): In *Ḥadīth* terminology, the term *Ṣaḥīḥ* is used to refer to an authentic *Ḥadīth* with a reliable chain of narrators and error free wording.

**Shāfi'ī** (الشافعية): The *Madh-hab* based on the teachings of Imām Muḥammad bin Idrīs ash-Shāfi'ī رحمه الله. The Shāfi'ī *Madh-hab* has a large following from Africa to Malaysia.

**Sunnah** (سنة): The Arabic word *Sunnah* linguistically means a path or a practice. In *Ḥadīth* terminology, the term *Sunnah* refers to any saying (*Qawl*), action (*fi'l*) or approval (*taqrīr*) of the Prophet Muḥammad ﷺ.

**At-Tābi'ūn** (التابعون): (*singular Tābi'ī*) In *Islāmic* terminology the term *at-Tābi'ūn* refers to the generation of Muslims following the *Ṣaḥābah*. They are usually called the Successors of the Companions of the Prophet Muḥammad ﷺ.

**Tābi' al-Tābi'īn** (تابع التابعين): In *Islāmic* terminology the term *Tābi' al-Tābi'īn* refers to the generation of Muslims following the *Tābi'ūn*. They are usually called the Successors of the Successors of the Companions of the Prophet Muḥammad ﷺ. All three of these generations, the *Ṣaḥābah*, the *Tābi'ūn* and the *Tābi' al-Tābi'īn* are blessed generations. The *Ṣaḥābah* being the best of them and then the *Tābi'ūn* and then the *Tābi' al-Tābi'īn*.

**Takhrīj** (تخریج): The science of *Ḥadīth* extraction and authentication, including validation of chains of transmitters of a *Ḥadīth* and it's grading by the scholars who specialize in this science.

**Thiqāt** (ثقات): In *Ḥadīth* terminology, the term *Thiqāt* refers to reliable narrators in chains of transmission.

**Wājib** (واجب): In *Islāmic* terminology the term *Wājib* refers to actions which are obligatory in *Islāmic* law.

Evidences Against Performing of *Raf' al-Yadayn***The *Ḥadīth* attributed to Ibn Mas'ūd Negating *Raf' al-Yadayn*:**

The first *Ḥadīth* to be researched is the *Ḥadīth* attributed to 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ. This *Ḥadīth* has been recorded by Imām Abū Dāwūd رحمه الله in his *Sunan* [ 7 ], Imām Abū 'Īsā at-Tirmidhī رحمه الله in his *Jāmi'* [ 8 ], Imām Ibn Abī Shaybah رحمه الله recorded it in his *Muṣanaf* [ 9 ], Imām aṭ-Ṭaḥāwī رحمه الله recorded it in his *Sharḥ Ma'ānī al-Āthār* [ 10 ]. Imām Ibn Abī Shaybah رحمه الله [ 11 ] and Imām Abū Dāwūd رحمه الله [ 12 ] have recorded this *Ḥadīth* with the following chain of narrators:

حدثنا عثمان بن أبي شيبة

حدثنا وكيع

عن سفيان (الثوري)

عن عاصم يعني ابن كليب

عن عبد الرحمن بن الأسود

عن علقمة قال

قال عبد الله بن مسعود رَضِيَ اللهُ عَنْهُ:

ألا أصلي بكم صلاة رسول الله ﷺ قال فصلى فلم يرفع يديه إلا مرة

قال أبو داود هذا حديث مختصر من حديث طويل وليس هو بصحيح علي

هذا اللفظ

<sup>7</sup> *Sunan Abī Dāwūd* ḥadīth # 748

<sup>8</sup> *Jāmi' at-Tirmidhī* ḥadīth # 257

<sup>9</sup> *Muṣanaf Ibn Abī Shaybah* ḥadīth # 2371

<sup>10</sup> *Sharḥ Ma'ānī al-Āthār* ḥadīth # 844

<sup>11</sup> *Muṣanaf Ibn Abī Shaybah* ḥadīth # 2371

<sup>12</sup> *Sunan Abī Dāwūd* ḥadīth # 748

We were informed by ‘Uthmān bin Abī Shaybah

Who was informed by Wakī‘

On the authority of Sufyān (ath-Thawrī)

On the authority of ‘Āṣim bin Kulaib

On the authority of ‘AbdurRaḥmān bin al-Aswad

On the authority of ‘Alqamah who said:

‘Abdullāh bin Mas‘ūd رَضِيَ اللهُ عَنْهُ said:

“Shall I perform for you the *Ṣalāh* of Rasūlullāh ﷺ? So he performed the *Ṣalāh* and lifted his hands only at the beginning of the *Ṣalāh*” Abū Dāwūd رحمه الله said: This *Ḥadīth* is a part of a longer *Ḥadīth* and **it is not authentic with this wording.** [13]

Many later authors have attempted to make this *Ḥadīth* as the foundation of their argument to negate the practice of *Raf' al-Yadayn*. However it is clear that one of the original compilers of the *Ḥadīth*, the great scholar of *Islām*, Imām Abū Dāwūd رحمه الله when recording the *Ḥadīth*, himself made a valuable observation:

وليس هو بصحيح على هذا اللفظ

“It is not authentic with this wording.” [14]

(Abū Dāwūd, Sunan Abī Dāwūd Printed 2008)

In the famous explanation of Sunan Abī Dāwūd, ‘Awn al-Ma‘būd Sharḥ Sunan Abī Dāwūd, ‘Allāmah Shams al-Ḥaḡaq al-‘Adhīmābādī رحمه الله explains:

قال البخاري في جزء رفع اليدين حدثنا الحسن بن الربيع حدثنا ابن إدريس عن عاصم بن كليب عن عبد الرحمن بن الأسود حدثنا علقمة أن عبد الله رضي الله تعالى عنه قال : علمنا رسول الله صلى الله عليه وسلم الصلاة فقام وكبر ورفع يديه ثم ركع وطبق بين يديه فجعلهما بين ركبتيه

<sup>13</sup> *Sunan Abī Dāwūd* ḥadīth # 748

<sup>14</sup> *Sunan Abī Dāwūd* ḥadīth # 748

فبلغ ذلك سعدا فقال صدق أخي ألا بل قد نفعل ذلك في أول الإسلام  
ثم أمرنا بهذا " قال البخاري وهذا المحفوظ عند أهل النظر من حديث  
عبد الله بن مسعود فالحديث الطويل الذي أشار إليه المؤلف لعله هو  
هذا الذي ذكره البخاري والله تعالى أعلم

Al-Bukhārī said in '*Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh*': al-Ḥasan bin Rabī' narrated to us from Ibn Idrīs from 'Āṣim bin Kulaib from 'AbdurRaḥmān bin al-Aswad from 'Alqamah that 'Abdullāh (*Ibn Mas'ūd*) said: "Rasūlullāh ﷺ taught us the prayer" so he stood and performed the takbīr and raised his hands, then he performed the *Rukū'* and put his hands together between his knees. And this reached Sa'd who said, 'my brother has spoken truthfully. But we used to do that in the beginning of Islām, then we were commanded with this (i.e. placing the hands on the knees in Rukū')' Bukhārī said: and this is what is preserved according to the people of research into the *Ḥadīth* of 'Abdullāh bin Mas'ūd. So the longer *Ḥadīth* that the author mentions is actually this *Ḥadīth* mentioned by Bukhārī and Allāh تعالى knows best. [ 15 ]

(al-'Adhīmābādī Printed 1979)

Therefore the *Ḥadīth* with the wording '*lifted his hands only at the beginning of the Ṣalāh*' which is being used as proof by those who negate the practice of *Raf' al-Yadayn* is *Da'īf* (ضعيف) and it would be categorized as *Shādh* (irregular) (شاذ) due to contradictory wording. What is authentically preserved (محفوظ) is the *Ḥadīth* without the additional wording '*lifted his hands only at the beginning of the Ṣalāh*' and the narration with those additional words is rejected as irregular (شاذ) according to Imām al-Bukhārī and Imām Abī Dāwūd رحمهما الله .

<sup>15</sup> *Awn al-Ma'būd Sharḥ Sunan Abī Dāwūd* Volume # 3 Page # 449



The great *Mālikī* scholar al-Ḥāfiḍh Ibn ‘AbdulBarr رحمه الله also objected to this *Ḥadīth* in his famous book *at-Tamhīd*:

ضعف الحديث أحمد بن حنبل وعلمه فإن أبا داود قال: هذا حديث مختصر من

حديث طويل وليس بصحيح على هذا المعنى

It was weakened by Ahmad bin Hanbal who found it problematic. And Abū Dāwūd said: This *Ḥadīth* is a part of a longer *Ḥadīth* and it is not authentic with this meaning. [ 16 ]

(Ibn ‘AbdulBarr, *at-Tamhīd limā fil- Muwaṭṭa’ min al-Ma’ānī wal-Asānīd* Printed 2000)

The great scholar of *Ḥadīth*, al-Ḥāfiḍh Ibn Ḥajar al-‘Asqalānī رحمه الله states in his famous *Sharḥ of Ṣaḥīḥ al-Bukhārī*, named *Fath al-Bārī*:

“Imām ash-Shāfa’ī رحمه الله rejected it because this narration is not proven.” [ 17 ]

(Ibn Ḥajar al-‘Asqalānī, *Fath-al-Bārī Sharḥ Ṣaḥīḥ al-Būkhārī* Printed 2000)

Al-Ḥāfiḍh Ibn Ḥajar al-‘Asqalānī رحمه الله himself graded it to be weak and provided a plethora of saying from the earlier scholars of Islām to weaken this narration.

If the chain of narrators is evaluated in isolation then some of the scholars considered it an acceptable narration as Imām at-Tirmidhī رحمه الله graded the *sanad (chain of narrators)* to be *Ḥasan* (حسن) and Ibn Ḥazm رحمه الله graded the chain of narrators to be *Ṣaḥīḥ* (صحيح). This does not mean that ether of them accept this *Ḥadīth* to be fully *Ṣaḥīḥ* since the chain of narrators is only one aspect of the authenticity of a *Ṣaḥīḥ Ḥadīth*.

The authenticity of a *Ḥadīth* is based on the *Sanad (سند chain of narrators)* and the Matn (متن text or wording of the *Ḥadīth*). [ 18 ]

<sup>16</sup> *At-Tamhīd limā fil-Muwatta’ min al-Ma’ānī wal-Asānīd* Volume # 3 Page # 220

<sup>17</sup> *Fath al-Bārī bi-Sharḥ Ṣaḥīḥ al-Bukhārī* Volume # 2 Page # 220

<sup>18</sup> *Sharḥ ‘Ulūm al-Ḥadīth* Volume # 1 Page # 20

Many authors mention the *Ṣaḥīḥ* grading of the *Sanad* by Imām Ibn Ḥazm رحمه الله while hiding from the readers that Ibn Ḥazm رحمه الله himself stated that this *Ḥadīth* cannot be used as proof against the *Ḥadīth* reported by Ibn ‘Umar (supporting the practice of Raf' al-Yadayn'). [ 19 ]

The same is true for Imām at-Tirmidhī رحمه الله. If one was to look at the *Sharḥ of Jāmi‘ at-Tirmidhī, Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi‘ at-Tirmidhī*, by al-Hāfīdh Mubārakpūrī رحمه الله the following is pointed out:

وقال البخاري في جزء رفع اليدين بعد ذكر هذا الحديث : قال أحمد بن حنبل عن يحيى بن آدم قال نظرت في حديث عبد الله بن إدريس عن عاصم بن كليب , ليس فيه " ثم لم يعد " فهذا أصح لأن الكتاب أحفظ عند أهل العلم ; لأن الرجل يحدث بشيء ثم يرجع إلى الكتاب فيكون كما في الكتاب .

Bukhārī said in ‘*Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh*’ after mentioning the *Ḥadīth*, “Imām Aḥmad said, narrating from Yaḥyā bin Ādam who said, ‘I saw the *Ḥadīth* of ‘Abdullāh bin Idrīs from Āsim bin Kulaib, it did not contain the wording "then he did not repeat that", and this is more authentic as the book is more preserved according to the People of Knowledge, because a man may make a mistake in narrating something, then he consults the book and it is, as it has been accurately recorded in the book.” [ 20 ]

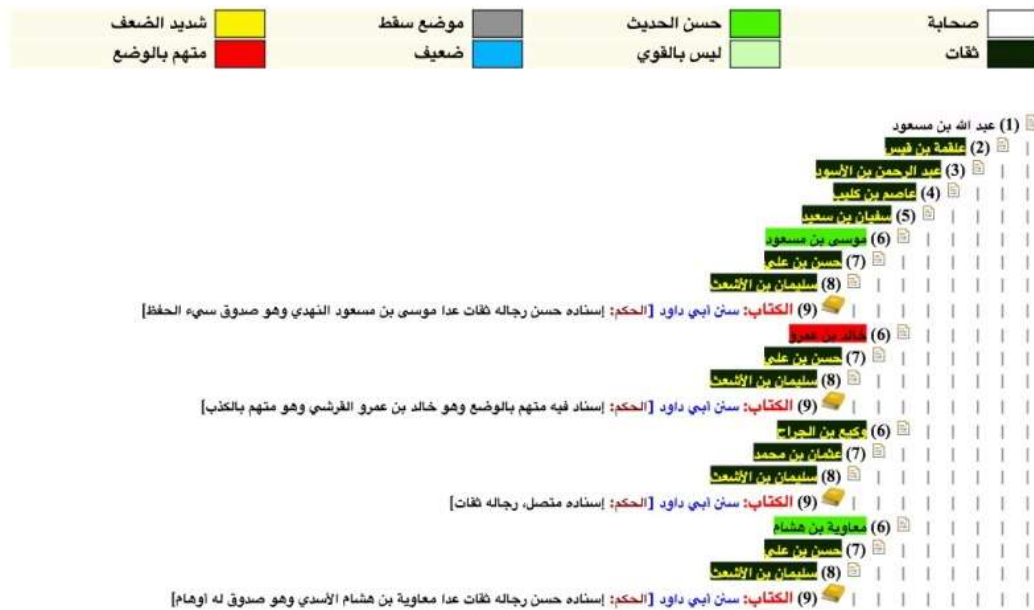
(Mubārakpūrī, *Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi‘ at-Tirmidhī* Printed 2009)

Hence it is clear that the *Ḥadīth* is not authentic with its wording. Yet if one was to totally ignore the wording and look solely at the chain of narrators, there would still be a problem. Some of the Isnād of this *Ḥadīth* contain extremely weak narrators, who were accused of fabrication. The following

<sup>19</sup> *Nayl al-Awtār* of Imām ‘Alī ash-Shawkānī Volume # 2 Page # 537

<sup>20</sup> *Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi‘ at-Tirmidhī* Volume # 2 Page # 115

chart shows the various Isnād (*chains of narrators*) this Ḥadīth has been narrated with:



[Chart # 1: Ḥadīth of Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ]

If we were to focus on the strongest chain of narrators that this Ḥadīth has been recorded with, there are still problems with some of the narrators.

One of the narrators, Sufyān ath-Thawrī رحمه الله, was a reliable narrator and great scholar of *Islām*. When he uses the phrase “عن” meaning “on the authority of” then he performs, what is called *tadlīs* (*concealing of a narrator*). Hence in reality there is an unknown missing narrator in this chain. This *tadlīs* has been pointed out by the great scholars of *Islām*, such as:

- Imām al-Bukhārī رحمه الله [ 21 ]
- Imām Yahyā bin Maʿīn رحمه الله [ 22 ]
- Imām Abū Maḥmūd al-Maqdasī رحمه الله [ 23 ]
- Imām at-Turkmānī al-Ḥanafī رحمه الله [ 24 ]
- Al-Ḥāfidh Ibn Ḥajar al-ʿAsqalānī رحمه الله [ 25 ]

<sup>21</sup> [Al-ʿIlal at-Takbīr li-at-Tirmidhī](#) Volume # 2 Page # 966

<sup>22</sup> [Al-Jarh wat-Taʿdīl](#) Volume # 4 page # 225

<sup>23</sup> [Qasīdah fī al-Mudalīs](#) Page # 47

<sup>24</sup> [Al-Jauhar an-Naqī](#) Volume # 8 page # 262

<sup>25</sup> [Tabaqāt al-Mudalīsīn](#) page # 262

- Imām adh-Dhahabī رحمه الله [ 26 ]

Hence it is clear that there are problems with **both** the *Sanad* (سند chain of narrators) and the *Matn* (متن text or wording of the Ḥadīth). Therefore the complete Ḥadīth with the wording 'lifted his hands only at the beginning of the Ṣalāh' **is not established** and it is clearly a **weak Ḥadīth**.

This conclusion is highlighted by the fact that Imām at-Tirmidhī رحمه الله graded the opposing narration which confirms raising the hands to be Ḥasan Sahīh, (حسن صحيح) the highest grading possible.

It is well known to students of the science of Ḥadīth that if a narration is opposed by a stronger narration, than the weaker narration is weakened to irregular (شاذ) and the stronger narration is preserved (محفوظ). Hence, it is clear that Imām at-Tirmidhī رحمه الله did not regard this narration to be Ṣahīh, rather it was graded as Ḥasan for the Isnād and **Da'if (Weak ضعیف) due to it being opposed by a stronger contradictory narration**. This type of a weak Ḥadīth cannot be used as a proof for leaving Raf' al-Yadayn at the time of Rukū' and getting up from it.

The great scholar of Ḥadīth, al-Ḥāfidh al-Bazzār رحمه الله points this out when he wrote:

إنه لا يثبت ولا يحتج

"This (Ḥadīth) it is not established and the likes of this **cannot be depended upon.**" [ 27 ]

(Ibn 'AbdulBarr, at-Tamhīd limā fil- Muwaṭṭa' min al-Ma'ānī wal-Asānīd Printed 2000)

The well-known Ḥanafī scholar, al-Ḥāfidh az-Zayla'ī رحمه الله wrote in his famous book of *Takhrīj Naṣb ar-Rāyah*:

قال ابن أبي حاتم في كتاب العلل : سألت أبي عن حديث رواه سفیان الثوري عن عاصم بن كليب عن عبد الرحمن بن الأسود عن علقمة عن

<sup>26</sup> Mizān al-I'tidāl Volume # 2 Page # 169

<sup>27</sup> At-Tamhīd limā fil-Muwaṭṭa' min al-Ma'ānī wal-Asānīd Volume # 3 Page # 221

عبد الله " أن النبي صلى الله عليه وسلم قام فكبر فرفع يديه ثم لم يعد " فقال أبي هذا خطأ يقال وهم فيه الثوري , فقد رواه جماعة عن عاصم وقالوا كلهم " إن النبي صلى الله عليه وسلم افتتح فرفع يديه ثم ركع فطبق وجعلهما بين ركبتيه " ولم يقل أحد ما روى الثوري انتهى ما في نصب الراية .

"Ibn Abī Ḥātim said in 'Kitāb-ul-'Illal', 'I asked my father about the *Ḥadīth* related from Sufyān ath-Thawrī from Āsim bin Kulaib from 'AbdurRaḥmān bin al-Aswad from 'Alqamah from 'Abdullāh "that Nabī صلى الله عليه وسلم stood and made takbīr and raised his hands and then did not repeat that", and my father said, "**this is a mistake**, and it is said the mistake is from ath-Thawrī, for a group of people have narrated from Āsim and all of them have said, "that Nabī صلى الله عليه وسلم stood in prayer, and he raised his hands, then he performed the *Rukū'* and placed his hands together between his knees." And not one of them narrated what ath-Thawrī relates." [ 28 ]

(az-Zayla'ī Printed 1996)

Therefore the wording narrated by Sufyān ath-Thawrī رحمه الله, "And he lifted his hands only at the beginning of the *Ṣalāh*" is contrary to the other established authentic chains via the same path. This would mean that the addition of the wording "And he lifted his hands only at the beginning of the *Ṣalāh*" is not established from Nabī صلى الله عليه وسلم.

The famous scholar of *Ḥadīth al-Ḥāfidh* Ibn Ḥajar al-'Asqalānī رحمه الله said regarding this narration in '*Talkhīs al-Ḥabīr*':

قال ابن المبارك : لم يثبت عندي . وقال ابن أبي حاتم عن أبيه هذا حديث خطأ . وقال أحمد بن حنبل وشيخه يحيى بن آدم : هو ضعيف . نقله البخاري عنهما وتابعهما على ذلك . وقال أبو داود : ليس هو .

<sup>28</sup> *Nasb ar-Rāyah Takhrīj Ahādīth al-Hidāyah* Volume # 1 Page 394

بصحيح . وقال الدارقطني : لم يثبت , وقال ابن حبان في الصلاة هذا أحسن خبر روي لأهل الكوفة في نفي رفع اليدين في الصلاة عند الركوع وعند الرفع منه , وهو في الحقيقة أضعف شيء يعول عليه ; لأن له عللا تبطله انتهى .

"Ibn al-Mubārak said, **'it is not established with me.'** Ibn Abī Hātim said from his father that **'this Hadīth is a mistake'**. Aḥmad bin Ḥanbal and his shaikh Yaḥyā bin Ādam said, **'it is da'īf'**, and al-Bukhārī quoted this from them and followed them in their verdict. Abū Dāwūd said that **'it is not authentic.'** Ad-Dāraquṭnī said, **'it is not established'**. Ibn Ḥibbān said in 'as-*Ṣalāh*', 'this is the best narration that the people of Kūfah narrate with regards to negating raising the hands in prayer at the *Rukū'* and at rising from it, **and it is in reality the weakest thing to depend on, because it has defects that invalidate it**' [ 29 ]

(Ibn Ḥajar al-'Asqalānī, at-Talkhīs al-Ḥabīr Printed 1964)

It was also weakened by great scholars of research such as Shaikh al-Islām Taqī-ud-Dīn Aḥmad Ibn Taymiyyah رحمه الله in *Minhāj as-Sunnah* [ 30 ], al-Ḥāfidh Ibn al-Qayyim رحمه الله as stated in *al-Manār* [ 31 ] and Imām 'Alī ash-Shawkānī as stated in *Nayl al-Awtār*. [ 32 ] It was graded as weak by the famous *Ḥanafī* Faqīh and Muḥaddith, Imām Ibn al-Hummām رحمه الله in his renowned book *Fath al-Qadīr* [ 33 ] and by the renowned *Ḥanafī* scholar and Muḥaddith, al-Ḥāfidh az-Zayla'ī رحمه الله in his famous *Takhrīj* of al-Hidāyah, *Naṣb ar-Rāyah*. [ 34 ]

<sup>29</sup> *At-Talkhīs al-Ḥabīr fī takhrīj ahādīth al-Rafī 'i al-kabīr* Volume # 1 Page # 222

<sup>30</sup> *Minhāj as-Sunnah* by Taqī-ud-Dīn Ibn Taymiyyah Volume # 4 page # 115

<sup>31</sup> *Al-Manār al-Munīf fī Ṣaḥīḥ wa Da'īf* by al-Ḥāfidh Ibn al-Qayyim page # 104

<sup>32</sup> *Nayl al-Awtār* of Imām 'Alī ash-Shawkānī Volume # 2 Page # 537

<sup>33</sup> *Fath al-Qadīr Sharḥ al-Hidāyah* by Ibn al-Hummām Volume # 1 page # 317

<sup>34</sup> *Naṣb ar-Rāyah Takhrīj Ahādīth al-Hidāyah* by az-Zayla'ī Volume # 1 Pages 394-395

**Summary Grading: *Ḥadīth* of Ibn Mas'ūd Negating *Raf' al-Yadayn*:**

After reviewing all that has been said in regards to this *Ḥadīth*, it is clear that **it is not established** with the wording '*lifted his hands only at the beginning of the Ṣalāh.*' As the author of *Sharḥ Jāmi' at-Tirmidhī* concludes:

فثبت بهذا كله أن حديث ابن مسعود ليس بصحيح ولا بحسن بل هو ضعيف لا يقوم  
بمثله حجة

“So with all of this it is established that the *Ḥadīth* of Ibn Mas'ūd is not *Ṣaḥīḥ* or *Ḥasan*, rather it is **da'īf and the likes of it cannot used as proof.**” [ 35 ]

(Mubārakpūrī, *Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi' at-Tirmidhī* Printed 2009)

With the aforementioned references, we find that from amongst the greatest scholars of Islām who considered this *Ḥadīth* to be weak include:

- Imām 'Abdullāh bin al-Mubārak (d. 181 هـ) رحمه الله [ 36 ]
- Imām Yaḥyā bin Ādam (d. 203 هـ) رحمه الله [ 37 ]
- Imām ash-Shāfa'ī (d. 204 هـ) رحمه الله [ 38 ]
- Imām Aḥmad bin Ḥanbal (d. 241 هـ) رحمه الله [ 39 ]
- Imām al-Bukhārī (d. 256 هـ) رحمه الله [ 40 ]
- Imām Abū Dāwūd (d. 275 هـ) رحمه الله [ 41 ]
- Imām al-Bazzār (d. 292 هـ) رحمه الله [ 42 ]
- Imām Ibn Abī Hātim (d. 327 هـ) رحمه الله [ 43 ]
- Imām Ibn Ḥibbān (d. 354 هـ) رحمه الله [ 44 ]

<sup>35</sup> *Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi' at-Tirmidhī* by al-Ḥāfidh Mubārakpūrī]

<sup>36</sup> *At-Talkhīṣ al-Ḥabīr* of al-Ḥāfidh Ibn Ḥajr al-'Asqalānī Volume # 1 Page # 222

<sup>37</sup> *Tuḥafatul-Aḥwadhī* by al-Ḥāfidh Mubārakpūrī Volume # 2 Page # 115

<sup>38</sup> *Fath al-Bārī* of al-Ḥāfidh Ibn Ḥajr al-'Asqalānī Volume # 2 Page # 220

<sup>39</sup> *Masā'il Ahmad bin Hanbal* By 'Abdullah bin Aḥmad bin Ḥanbal Volume # 1 Page # 240

<sup>40</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī page # 79

<sup>41</sup> *Sunan Abī Dāwūd* ḥadīth # 748

<sup>42</sup> *At-Tamhīd* of al-Ḥāfidh Ibn 'AbdulBar Volume # 3 Page # 221

<sup>43</sup> *At-Talkhīṣ al-Ḥabīr* of al-Ḥāfidh Ibn Ḥajr al-'Asqalānī Volume # 1 Page # 222

<sup>44</sup> *Al-Khilāfiyāt* Volume # 3 Page # 493

- Imām ad-Dāraquṭnī (d. 385 هـ) [ 45 ] رحمه الله
- Imām al-Ḥākim (d. 405 هـ) [ 46 ] رحمه الله
- Al-Ḥāfidh Ibn 'AbdulBarr (d. 463 هـ) [ 47 ] رحمه الله
- Imām Ibn Jawzī (d. 597 هـ) [ 48 ] رحمه الله
- Imām Ibn Qudāmah al-Maqdasī (d. 620 هـ) [ 49 ] رحمه الله
- Imām an-Nawawī (d. 676 هـ) [ 50 ] رحمه الله
- Taqī-ud-Dīn Ibn Taymiyyah (d. 728 هـ) [ 51 ] رحمه الله
- Al-Ḥāfidh Ibn 'AbdulHādī (d. 744 هـ) [ 52 ] رحمه الله
- Al-Ḥāfidh Ibn Qayyim (d. 751 هـ) [ 53 ] رحمه الله
- Al-Ḥāfidh az-Zayla'ī (d. 762 هـ) [ 54 ] رحمه الله
- Imām Ibn al-Mulaqqin (d. 804 هـ) [ 55 ] رحمه الله
- Al-Ḥāfidh Ibn Ḥajar al-'Asqalānī (d. 852 هـ) [ 56 ] رحمه الله
- Imām Ibn al-Hummām al-Ḥanafī (d. 861 هـ) [ 57 ] رحمه الله
- Ash-Shaikh Shawkānī (d. 1255 هـ) [ 58 ] رحمه الله
- 'Allāmah Shams al-Ḥaq al-'Adhīmābādī (d. 1329 هـ) [ 59 ] رحمه الله
- Al-Ḥāfidh Mubārakpūrī (d. 1353 هـ) [ 60 ] رحمه الله

<sup>45</sup> Al-'Illal By ad-Dāraquṭnī Volume # 5 Page # 173

<sup>46</sup> Al-Badr al-Munīr Volume # 3 Page # 493

<sup>47</sup> At-Tamhīd of al-Ḥāfidh Ibn 'AbdulBar Volume # 3 Page # 220

<sup>48</sup> At-Taḥqīq fī Ikhtilāf al-Ḥadīth Volume # 1 Page # 278

<sup>49</sup> Al-Mughnī by Imām Ibn Qudāmah al-Madasī Volume # 1 Page # 295

<sup>50</sup> Khulāṣa al-Ahkām Volume # 1 Page # 354

<sup>51</sup> Minhāj as-Sunnah by Taqī-ud-Dīn Ibn Taymiyyah Volume # 4 page # 115

<sup>52</sup> At-Tanqīyah Volume # 1 Page # 278

<sup>53</sup> Al-Manār al-Munīf fī Ṣaḥīḥ wa Da'īf by al-Ḥāfidh Ibn al-Qayyim page # 104

<sup>54</sup> Nasb ar-Rāyah Takhrīj Ahādīth al-Hidāyah by az-Zayla'ī Volume # 1 Pages 394-395

<sup>55</sup> Al-Badr al-Munīr Volume # 3 Page # 493

<sup>56</sup> At-Talkhīṣ al-Ḥabīr of al-Ḥāfidh Ibn Ḥajar al-'Asqalānī Volume # 1 Page # 222

<sup>57</sup> Fath al-Bārī of al-Ḥāfidh Ibn Ḥajar al-'Asqalānī Volume # 2 Page # 220

<sup>58</sup> Nayl al-Awtār of Imām 'Alī ash-Shawkānī Volume # 2 Page # 537

<sup>59</sup> 'Awn al-Ma'būd Sharḥ Sunan Abī Dāwūd by al-'Adhīmābādī Volume # 3 Page # 449

<sup>60</sup> Tuḥafatul-Aḥwadhī bi-Sharḥ of Jāmi' at-Tirmidhī by al-Ḥāfidh Mubārakpūrī  
Volume # 2 Page # 115



**The *Ḥadīth* Attributed to Barā' bin 'Āzib Negating Raf' al-Yadayn:**

The second *Ḥadīth* to be researched is commonly known as the *Ḥadīth* of Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُ. This *Ḥadīth* has been recorded by Imām Abū Dāwūd رحمه الله in *Sunan* [ 61 ], Imām Ibn Abī Shaybah رحمه الله recorded it in his *Muṣannaḥ* [ 62 ], Imām aṭ-Ṭahāwī رحمه الله recorded it in his *Sharḥ Ma'ānī al-Āthār* [ 63 ]. The great scholar of *Ḥadīth* Imām Abū Dāwūd رحمه الله reported it with the following chain of narrators and wording in *Sunan Abī Dāwūd*:

حدثنا محمد بن الصباح البزاز

حدثنا شريك

عن يزيد بن أبي زياد

عن عبد الرحمن بن أبي ليلى

عن البراء رَضِيَ اللهُ عَنْهُ

أن رسول الله ﷺ كان إذا افتتح الصلاة رفع يديه إلى قريب من أذنيه ثم لا يعود

حدثنا عبد الله بن محمد الزهري حدثنا سفيان عن يزيد نحو حديث

شريك لم يقل ثم لا يعود قال سفيان قال لنا بالكوفة بعد ثم لا

يعود قال أبو داود وروى هذا الحديث هشيم وخالد وابن إدريس

عن يزيد لم يذكروا ثم لا يعود

We were informed by Muḥammad bin aṣ-Ṣabāḥa al-Bazzār

Who was informed by Sharīk

On the authority of Yazīd bin Abī Ziyād

On the authority of 'AbdurRaḥmān bin Abī Layla

<sup>61</sup> *Sunan Abī Dāwūd* ḥadīth # 749 and 752

<sup>62</sup> *Muṣannaḥ Ibn Abī Shaybah* ḥadīth # 2370 and 2452

<sup>63</sup> *Sharḥ Ma'ānī al-Āthār* ḥadīth # 843

On the authority of Barā' رَضِيَ اللهُ عَنْهُ:

When Rasūlullāh ﷺ began prayer, he raised his hands nearly up to his ears, then he did not repeat.

We were informed by 'Abdullāh bin Muḥammad Az-Zuhrī who was informed by Sufyān on the authority of Yazīd similar to the *Ḥadīth* of Sharīk, **but without the wording "then he did not repeat."** **Sufyān said Yazīd added "then he did not repeat" after moving to Kūfah.** Abū Dāwūd narrated this *Ḥadīth* from Hushaim, Khālīd and Ibn Idrīs who all narrated this *Ḥadīth* from Yazīd but without the wording: "then he did not repeat". [64]

(Abū Dāwūd, Sunan Abī Dāwūd Printed 2008)

Hence Imām Abū Dāwūd رحمه الله, who is one of the original compilers of this *Ḥadīth* establishes that this *Ḥadīth* with the wording "then he did not repeat" **is not authentic.**

The following chart is a visual representation of the *Sanad* (chain of narrators) recorded by Imām Ibn Abī Shaybah رحمه الله:



[Chart # 2: Chain # 1 *Ḥadīth* of Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُ ]

Imām aṭ-Ṭaḥāwī رحمه الله recorded this *Ḥadīth* in *Sharḥ Ma'ānī al-Āthār* with the following *sanad*:

<sup>64</sup> *Sunan Abī Dāwūd* ḥadīth # 749



[Chart # 3: Chain # 2 *Ḥadīth* of Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُ]

Imām Abū Dāwūd رحمه الله recorded this *Ḥadīth* in his *Sunan* with the following *sanad*:



[Chart # 4: Chain # 3 *Ḥadīth* of Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُ]

It is perfectly apparent to the students of knowledge that none of these chains of narrators are authentic. This is explained further by the great scholar Sufyān Ibn 'Uyaynah رحمه الله who said:

“Yazīd added the words "then he did not repeat" to this narration after moving to Kūfah.” [ 65 ]

(Abū Dāwūd, *Sunan Abī Dāwūd* Printed 2008)

Imām al-Bukhārī رحمه الله also quotes Sufyān Ibn 'Uyaynah رحمه الله:

<sup>65</sup> *Sunan Abī Dāwūd* commentary after ḥadīth # 749

**'The people of Kūfah put these words "then he did not repeat" in Yazīd's mouth by continually repeating it in-front of him in his old age.**

[ 66 ]

(al-Bukhārī, Kitāb Raf' al-yadayn fi aṣ-Ṣalāh Printed 1996)

Imām al-Bukhārī رحمه الله also points out:

“Stronger narrators with better memories than Sharīk رحمه الله narrated the same *Ḥadīth* from Yazīd رحمه الله without the wording "then he did not repeat." Hence what is established via a superior chain contradicts the narration "then he did not repeat." So the words “then he did not repeat” were inserted by the narrator Yazīd رحمه الله in his old age after moving to Kūfah, his own earlier narrations contradict it.” [ 67 ]

(al-Bukhārī, Kitāb Raf' al-yadayn fi aṣ-Ṣalāh Printed 1996)

The great scholar of *Ḥadīth*, the teacher of al-Bukhārī رحمه الله, Imām Abū Bakr ‘Abdullāh bin Zubair al-Ḥumaidī رحمه الله said:

إِنَّمَا رَوَى هَذِهِ الزِّيَادَةَ يَزِيدٌ

“Without a doubt this narration has been **added to by Yazīd.**” [ 68 ]

(al-Mulaqqin Printed 2009)

The renowned scholar of *Ḥadīth* al-Ḥāfidh ‘Uthmān ad-Dārimī رحمه الله said, reporting from Imām Aḥmad bin Ḥanbal رحمه الله:

لا يصح

**“It is not authentic.”** [ 69 ]

(al-Mulaqqin Printed 2009)

<sup>66</sup> *Kitāb Raf' al-Yadayn fi aṣ-Ṣalāh* Page # 84

<sup>67</sup> *Kitāb Raf' al-Yadayn fi aṣ-Ṣalāh* Page # 84

<sup>68</sup> *Al-Badr al-Munīr* Volume # 3 Page # 487

<sup>69</sup> *Al-Badr al-Munīr* Volume # 3 Page # 487

Yaḥyā bin Muḥammad رحمه الله said, "I heard Aḥmad bin Ḥanbal رحمه الله saying:

هذا حديث واه , قد كان يزيد يحدث به برهة من دهره لا يقول فيه " ثم  
لا يعود"

**"This *Hadīth* is واه** (literally meaning 'flimsy' واه is a term used in *Muṣṭalaḥ al-Ḥadīth* to grade a *Ḥadīth* **very weak**), Yazīd used to narrate this for a period of time without saying, "and he did not repeat that" [ 70 ]

(al-Mulaqqin Printed 2009)

Imām al-Bazzār رحمه الله said:

لا يصح قوله في هذا الحديث " ثم لا يعود "

**"It is not authentic** with the wording and he did not repeat that" [ 71 ]

(Ibn 'AbdulBarr, at-Tamhīd limā fil- Muwaṭṭa' min al-Ma'ānī wal-Asānīd Printed 2000)

Al-Ḥāfīdh Ibn Ḥajar al-'Asqalānī رحمه الله said:

"Ad-Dāraquṭnī reported this *Ḥadīth* from 'Alī bin Āsim from Muḥammad bin 'AbdurRaḥmān bin Abū Layla from Yazīd bin Abū Ziyād. Ibn Abī Āsim said, I went to Kūfah and I met Yazīd bin Abū Ziyād and he narrated to me this *Ḥadīth* but he did not mention 'then he did not do that', so I said to him, verily Ibn Abū Layla narrates this *Ḥadīth* to me from you and in it is 'then he did not repeat that', and he said, **"That is not how I narrated this *Ḥadīth*"** [ 72 ]

(Ibn Ḥajar al-'Asqalānī, at-Talkhīs al-Ḥabīr Printed 1964)

Imām an-Nasā'ī رحمه الله criticized Yazīd bin Abī Ziyād and said:

<sup>70</sup> *Al-Badr al-Munīr* Volume # 3 Page # 487

<sup>71</sup> *At-Tamhīd* of al-Ḥāfīdh Ibn 'AbdulBar Volume # 3 Page # 221

<sup>72</sup> *at-Talkhīs* of al-Ḥāfīdh Ibn Ḥajar al-'Asqalānī

قال: متروك الحديث

“**Rejected** in *Hadīth*.” [ 73 ]

(Ibn al-Jawzī, *Tanqīh al-Taḥqīq fī Aḥādīth at-Ta'liq* Printed 2002)

Ashraf ‘Alī Thānwī رحمه الله, the renowned *Ḥanafī* author wrote:

“This *Ḥadīth* is weak due to Yazīd bin Abī Ziyād” [ 74 ]

(Thānwī Printed 2003)

It is clear that this *Ḥadīth* has multiple problems and that is why al-Ḥāfidh Ibn Ḥajar al-‘Asqalānī رحمه الله wrote:

“The vast majority consider this *Ḥadīth* to be weak.” [ 75 ]

(Ibn Ḥajar al-‘Asqalānī, *Hadī as-Sārī* Printed 2000 )

### Summary Grading: *Ḥadīth* of Barā’ bin ‘Āzib Negating Raf' al-Yadayn:

Hence, it is very clear that there are multiple problems with the narration in the *Sanad* (chain of narrators) and the *Matn* (wording).

1. Yazīd bin Abī Ziyād's رحمه الله memory became weak in his old age when he went to Kūfah, and his later narrations with the wording "then he did not repeat that" are contradicted by his own earlier narrations.
2. Yazīd bin Abī Ziyād performs *tadlīs* (concealing of a narrator). Hence, in reality there is an unknown missing narrator in this chain. This *tadlīs* has been pointed out by the great scholars of *Islām*, such as:
  - Al-Ḥāfidh Ibn Ḥajar al-‘Asqalānī رحمه الله [ 76 ]

<sup>73</sup> *Tanqīh al-Taḥqīq fī Aḥādīth at-Ta'liq* Volume # 1 Page # 286

<sup>74</sup> *Nashar at-Tayyab fī Dhikr an-Nabī al-Habīb* Page # 244

<sup>75</sup> *Hadī as-Sārī* page # 459

<sup>76</sup> *Tabaqāt al-Mudalisīn* Volume # 3 page # 112

- Imām as-Suyūṭī رحمه الله [ 77 ]
- Imām adh-Dhahabī رحمه الله [ 78 ]

3. This *Ḥadīth* is reported by a weak narrator, Ibn Abī Layla. This weak narrator opposes stronger narrators. Imām Anwar Shah Kashmīrī al-Ḥanafī ( رحمه الله )wrote about him:

“I consider him to be weak, and this is the opinion of the majority.” [ 79 ]

(Al-Kashmīrī Printed 2005)

In closing, I would like to quote one of the great scholars of *Ḥadīth*, Imām Ibn al-Mulaqqin رحمه الله who sealed the grading of this *Ḥadīth* with:

**“This is a weak *Ḥadīth* by consensus of the *Ḥadīth* scholars.”** [ 80 ]

(al-Mulaqqin Printed 2009)

From amongst the greatest scholars of Islām who considered this *Ḥadīth* to be weak include:

- Imām Sufyān Ibn ‘Uyaynah (d. 198 هـ) رحمه الله [ 81 ]
- Imām ash-Shāfa‘ī (d. 204 هـ) رحمه الله [ 82 ]
- Imām ‘Abdullāh bin Zubair al-Ḥumaidī (d. 219 هـ) رحمه الله [ 83 ]
- Imām Yaḥyā bin Ma‘īn (d. 233 هـ) رحمه الله [ 84 ]
- Imām Aḥmad bin Ḥanbal (d. 241 هـ) رحمه الله [ 85 ]
- Imām al-Bukhārī (d. 256 هـ) رحمه الله [ 86 ]

<sup>77</sup> *Risālah as-Suyūṭī fil- Mudalisīn* Page # 67

<sup>78</sup> *Dīwān ad-Du‘afā* Page # 342

<sup>79</sup> *Fayd al-Bārī of Imām Anwar Shah Kashmīrī*

<sup>80</sup> *Al-Badr al-Munīr* Volume # 3 Page # 487

<sup>81</sup> *Kitāb Raf' al-Yadayn* by Imām al-Bukhārī page # 84

<sup>82</sup> *Al-Badr al-Munīr* Volume # 3 Page # 487

<sup>83</sup> *Al-Badr al-Munīr* Volume # 3 Page # 487

<sup>84</sup> *Al-Badr al-Munīr* Volume # 3 Page # 487

<sup>85</sup> *Al-'Illal* Volume # 1 Page # 116

<sup>86</sup> *Kitāb Raf' al-Yadayn* by Imām al-Bukhārī page # 84

- Imām Abū Dāwūd (d. 275 هـ) رحمه الله [ 87 ]
- Al-Ḥāfiḍh 'Uthmān ad-Dārimī (d. 280 هـ) رحمه الله [ 88 ]
- Imām al-Bazzār (d. 292 هـ) رحمه الله [ 89 ]
- Imām an-Nasā'i (d. 303 هـ) رحمه الله [ 90 ]
- Imām Ibn Abī Hātim (d. 327 هـ) رحمه الله [ 91 ]
- Imām Ibn Ḥibbān (d. 354 هـ) رحمه الله [ 92 ]
- Imām ad-Dāraquṭnī (d. 385 هـ) رحمه الله [ 93 ]
- Imām al-Ḥākim (d. 405 هـ) رحمه الله [ 94 ]
- Al-Ḥāfiḍh al-Bayhaqī (d. 458 هـ) رحمه الله [ 95 ]
- Al-Ḥāfiḍh Ibn 'AbdulBarr (d. 463 هـ) رحمه الله [ 96 ]
- Imām Ibn Jawzī (d. 597 هـ) رحمه الله [ 97 ]
- Imām adh-Dhahabī (d. 748 هـ) رحمه الله [ 98 ]
- Al-Ḥāfiḍh Ibn Qayyim (d. 751 هـ) رحمه الله [ 99 ]
- Al-Ḥāfiḍh az-Zayla'ī (d. 762 هـ) رحمه الله [ 100 ]
- Imām Ibn al-Mulaqqin (d. 804 هـ) رحمه الله [ 101 ]
- Al-Ḥāfiḍh Ibn Ḥajar al-'Asqalānī (d. 852 هـ) رحمه الله [ 102 ]

<sup>87</sup> *Sunan Abī Dāwūd* ḥadīth # 748

<sup>88</sup> *Al-Badr al-Munīr* Volume # 3 Page # 487

<sup>89</sup> *Umdat-al-Qārī* Volume # 5 Page # 273

<sup>90</sup> *Tanqīh al-Taḥqīq fī Ahādīth at-Ta'liq* Volume # 1 Page # 286

<sup>91</sup> *Jarh wat-Ta'dīl* Page # 143

<sup>92</sup> *Al-Majruhīn* Volume # 3 Page # 100

<sup>93</sup> *Al-'Illal* By ad-Dāraquṭnī Volume # 1 Page # 294

<sup>94</sup> *Al-Badr al-Munīr* Volume # 3 Page # 487

<sup>95</sup> *Al-Badr al-Munīr* Volume # 3 Page # 488

<sup>96</sup> *At-Tamhīd limā fil-Muwatta' min al-Ma'ānī wal-Asānīd* Volume # 9 Page # 220

<sup>97</sup> *Tanqīh al-Taḥqīq fī Ahādīth at-Ta'liq* Volume # 1 Page # 286

<sup>98</sup> *Dīwān ad-Du'afā* Page # 342

<sup>99</sup> *Al-Manār al-Munīf fī Sahīh wa Da'īf* by al-Ḥāfiḍh Ibn al-Qayyim page # 104

<sup>100</sup> *Naṣb ar-Rāyah Takhrīj Ahādīth al-Hidāyah* by az-Zayla'ī Volume # 1 Pages 394-395

<sup>101</sup> *Al-Badr al-Munīr* Volume # 3 Page # 488

<sup>102</sup> *At-Talkhīs al-Habīr fī takhrīj ahādīth al-Rafī 'i al-kabīr* of al-Ḥāfiḍh Ibn Ḥajar al-'Asqalānī Volume # 1 Page # 222



**The *Ḥadīth* attributed to ‘Umar bin al-Khattāb Negating Raf' al-Yadayn:**

The third *Ḥadīth* to be researched is a *Mawqūf Ḥadīth*, meaning it is reported to be an action of a Ṣaḥābī not an action of Rasūlullāh ﷺ. This *Ḥadīth* is attributed to ‘Umar bin al-Khattāb رَضِيَ اللهُ عَنْهُ it has been recorded by Imām at-Ṭaḥāwī رحمه الله in his *Sharḥ Ma‘ānī al-Āthār*:

أبو بكر بن أبي شيبة عن الأسود رحمه الله قال:

رأيت عمر بن الخطاب رَضِيَ اللهُ عَنْهُ يرفع يديه في أول تكبيرة ثم لا يعود

“Abū Bakr Ibn Abī Shaybah from al-Aswad who said, "I saw ‘Umar bin al-Khattāb رَضِيَ اللهُ عَنْهُ raise his hands in the first takbīr then he did not repeat that." [ 103 ]

(at-Ṭaḥāwī Printed 2001)

Al-Ḥāfidh Ibn Ḥajar al-‘Asqalānī رحمه الله wrote in *ad-Dirāyah*:

قال البيهقي عن الحاكم .. وقد رواه الثوري عن الزبير بن عدي بلفظ: "

كان يرفع يديه في التكبير " ليس فيه " ثم لا يعود " وقد رواه الثوري وهو

المحفوظ

“Al-Bayhaqī رحمه الله said al-Hākīm رحمه الله said .. Sufyān ath-Thawr رحمه الله relates from az-Zubair bin Adī رحمه الله with the wording, "he used to raise his hands with the takbīr" without the addition "then he did not repeat that". Sufyān ath-Thawrī رحمه الله relates this and this is what is محفوظ (*preserved*).” [ 104 ]

(Ibn Ḥajar al-‘Asqalānī, *ad-Dirāyah fī Takhrīj Aḥādīth al-Hidāyah* Printed 1964)

<sup>103</sup> *Sharḥ Ma‘ānī al-Āthār* ḥadīth # 853

<sup>104</sup> *ad-Dirāyah fī Takhrīj Aḥādīth al-Hidāyah* by Ibn Ḥajar al-‘Asqalānī Volume # 1 page # 152

Hence this *Ḥadīth* with the wording “then he did not repeat that” **is rejected as** شاذ (*shādh meaning irregular*). This narration is contradicted by stronger narrations with conflicting wording.

This is attested to by the *Ḥanafī* scholar al-Ḥāfidh az-Zayla'ī (رحمه الله) who writes in his *Naṣb ar-Rāyah*, which is a *Tarkhīj* of the famous *Ḥanafī* book *al-Hidāyah*:

واعترضه الحاكم بأن هذه الرواية شاذة لا يقوم بها الحجة فلا تعارض بها

الأخبار الصحيحة عن طاوس بن كيسان عن ابن عمر أن عمر كان يرفع

يديه في الركوع وعند الرفع منه

“al-Ḥākim objects to this *Ḥadīth* rejecting it due to it being شاذ (*shādh meaning irregular*), and a verdict cannot be established using it. **It cannot be used to oppose the authentic narration from Tāwūs bin Kaisān from Ibn ‘Umar that ‘Umar used to raise his hands at Rukū‘ and when rising from it.**”<sup>[ 105 ]</sup>

(az-Zayla'ī Printed 1996)

The great *Ḥanafī* scholar of *Ḥadīth*, al-Ḥāfidh az-Zayla'ī رحمه الله illustrates the weakness of this *Ḥadīth* with words of the great scholar of *Ḥadīth*, al-Ḥākim رحمه الله that this narration cannot be used as proof, since it is clearly and directly contradicted by stronger opposing narrations.

In fact there are multiple chains of stronger *aḥādīth* that prove ‘Umar bin al-Khattāb رَضِيَ اللَّهُ عَنْهُ used to in fact perform the *Raf' al-Yadayn* while opening the prayer, as well as while going into Rukū‘ and when rising from it. Once again we refer back to *Naṣb ar-Rāyah* where al-Ḥāfidh az-Zayla'ī al-Ḥanafī رحمه الله writes:

<sup>105</sup> *Naṣb ar-Rāyah Takhrij Ahādīth al-Hidāyah* by az-Zayla'ī Volume # 1 Page # 405

أخرج البيهقي عن رشدين بن سعد عن محمد بن سهم عن سعيد بن

المسيب قال رأيت عمر بن الخطاب يرفع يديه حذو منكبيه إذا افتتح

الصلاة وإذا ركع وإذا رفع رأسه من الركوع

“al-Bayhaqī narrates from Rishdīn bin Sa‘d from Muḥammad bin Sahn from Sa‘īd bin al-Musayyib رحمه الله who said, ‘I saw ‘Umar bin al-Khattāb رَضِيَ اللهُ عَنْهُ raising his hands to the level of his shoulders when he started prayer and when he made *Rukū‘* and when he raised his head from it.” [ 106 ]

(az-Zayla‘ī Printed 1996)

Hence, it is clear that there are multiple contradicting narrations that are stronger in authenticity. It also becomes clear that **this *Hadīth* is in fact *Da‘īf* (ضعيف Weak)** and cannot be used against stronger narrations that prove ‘Umar bin al-Khattāb رَضِيَ اللهُ عَنْهُ used to in fact perform the *Raf' al-Yadayn* while going into *Rukū‘* and when rising from it. This *Mawqūf Hadīth* was also weakened by the *Imām* of the scholar of *Hadīth*, al-Bukhārī رحمه الله in his *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* [ 107 ].

In fact *Imām* al-Bukhārī رحمه الله clearly states:

لم يثبت عن أحد من أصحاب النبي صلى الله عليه وسلم أنه لا يرفع يديه

“It was **not proven from any single one of the *Ṣaḥābah*** of an-Nabī ﷺ that they did not raise their hands.” [ 108 ]

(al-Bukhārī, *Kitāb Raf' al-yadayn fī aṣ-Ṣalāh* Printed 1996)

This weak narration was also rejected by al-Ḥāfidh Mubārakpūrī رحمه الله in his *Tuḥafatul-Aḥwadhī bi- Sharḥ Jāmi‘ at-Tirmidhī* where he wrote:

<sup>106</sup> *Nasb ar-Rāyah Takhrīj Ahādīth al-Hidāyah* by az-Zayla‘ī Volume # 1 Page # 417

<sup>107</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by *Imām* al-Bukhārī page # 70

<sup>108</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by *Imām* al-Bukhārī page # 96

قلت : فيه إن هذا الأثر بهذا اللفظ غير محفوظ

“I say: this Athār (*meaning this narration allegedly from ‘Umar*) with this wording **is not preserved** (*غير محفوظ meaning it is not preserved hence it is weak*).” [ 109 ]

(Mubārakpūrī, Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi‘ at-Tirmidhī Printed 2009)

### Summary Grading: *Ḥadīth* of ‘Umar Negating Raf' al-Yadayn:

In summary, the wording “then he did not repeat that” is not authentically preserved from ‘Umar bin al-Khattāb رَضِيَ اللهُ عَنْهُ. The narration **without** the wording “then he did not repeat that” is no longer a proof negating the practice of Raf' al-Yadayn. In fact what is authentically preserved from ‘Umar bin al-Khattāb رَضِيَ اللهُ عَنْهُ is that he practiced Raf' al-Yadayn at the initiation of the Ṣalāh, while going into Rukū‘ and rising up from it. From the above quoted references we find that the greatest scholars of *Ḥadīth* considered this narration to be weak and unacceptable as proof. The following is a list of a few of these great scholars with references to their grading of this *Ḥadīth*:

- Imām al-Bukhārī (d. 256 هـ) رحمه الله [ 110 ]
- Imām al-Ḥākim (d. 405 هـ) رحمه الله [ 111 ]
- Al-Ḥāfidh Bayhaqī (d. 458 هـ) رحمه الله [ 112 ]
- Al-Ḥāfidh az-Zayla‘ī (d. 762 هـ) رحمه الله [ 113 ]
- Al-Ḥāfidh Ibn Ḥajar al-‘Asqalānī (d. 852 هـ) رحمه الله [ 114 ]
- Al-Ḥāfidh Mubārakpūrī (d. 1353 هـ) رحمه الله [ 115 ]

### The *Ḥadīth* Attributed to ‘Alī bin Abī Tālib Negating Raf' al-Yadayn:

<sup>109</sup> *Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi‘ at-Tirmidhī* by al-Ḥāfidh Mubārakpūrī  
Volume # 2 Page # 118

<sup>110</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh ma‘ Jalā‘ al-‘aynayn bi-takhrīj riwāyāt al-Bukhārī* by Imām al-Bukhārī page # 70

<sup>111</sup> *Naṣb ar-Rāyah Takhrīj Ahādīth al-Hidāyah* by az-Zayla‘ī Volume # 1 Page # 405

<sup>112</sup> *ad-Dirāyah fī Takhrīj Ahādīth al-Hidāyah* by Ibn Ḥajar al-‘Asqalānī Volume # 1 page # 152

<sup>113</sup> *Naṣb ar-Rāyah Takhrīj Ahādīth al-Hidāyah* by az-Zayla‘ī Volume # 1 Page # 417

<sup>114</sup> *At-Talkhīs al-Habīr fī takhrīj ahādīth al-Rafī 'i al-kabīr* of al-Ḥāfidh Ibn Ḥajar al-‘Asqalānī  
Volume # 1 Page # 222

<sup>115</sup> *Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi‘ at-Tirmidhī* by al-Ḥāfidh Mubārakpūrī  
Volume # 2 Page # 118

The fourth *Ḥadīth* to be researched is another *Mawqūf Ḥadīth*, meaning it is reported to be an action of a *Ṣaḥābī* not an action of Rasūlullāh ﷺ. This *Ḥadīth* is attributed to ‘Alī رضي الله عنه as it has been recorded by Imām at-Ṭaḥāwī رحمه الله in his *Sharḥ Ma‘ānī al-Āthār*:

وروى أبو بكر النهشلي

عن عاصم بن كليب

عن أبيه

أن عليا رضي الله عنه ، رفع يديه في أول التكبير ، ثم لم يعد بعد

It was narrated by Abū Bakr an-Naḥshalī

On the authority of ‘Āṣim bin Kulaib

On the authority of his father

“Verily ‘Alī رضي الله عنه raised his hands the first time and then did not repeat that.” [ 116 ]

(at-Ṭaḥāwī Printed 2001)

Al-Ḥāfidh az-Zayla‘ī رحمه الله authenticated this narration in his famous book *Naṣb ar-Rāyah* [ 117 ] as did Imām al-‘Aīnī رحمه الله [ 118 ] not as the action of Rasūlullāh ﷺ but as an action of the companion ‘Alī رضي الله عنه .

However this is clearly a mistake due to the obvious issues with this narration, which will be discussed in detail. The vast majority of great *Islāmic* scholars of the earliest generations rejected this narration even in *Mawqūf* form.

The first issue with this narration is that Āsim bin Kulaib alone reports this narration conflicting with stronger reports. Now let us see what the scholars of *Jarḥ w-Ta‘dīl* (scholars who specialize in grading narrators) have to say about Āsim bin Kulaib:

<sup>116</sup> *Sharḥ Ma‘ānī al-Āthār* Volume # 1 page # 225

<sup>117</sup> *Naṣb ar-Rāyah Takhrij Ahādīth al-Hidāyah* by az-Zayla‘ī Volume # 1 Page # 406

<sup>118</sup> *Umdat-ul-Qarī* Volume # 5 Page # 10

Imām Ibn al-Madinī رحمه الله said about him:

لا يحتج به إذا انفرد

“He is not relied upon when he is alone in reporting.” [ 119 ]

(Mubārakpūrī, Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi‘ at-Tirmidhī Printed 2009)

Hence, it becomes evident that there is weakness in this *Ḥadīth* on account of it being gharīb (*having only one chain*) via a narrator who has been deemed as undependable when he is the lone narrator.

Al-Ḥāfidh al-Bayhaqī رحمه الله also weakened this narration and reported the saying of the great scholar, Imām ash-Shāfa‘ī ( رحمه الله ) who said:

وَلَا يُثْبِتُ عَنْ عَلِيٍّ وَابْنِ مَسْعُودٍ يَعْنِي مَا رَوَوْهُ عَنْهُمَا مِنْ أَنَّهُمَا كَانَا  
لَا يَرْفَعَانِ أَيْدِيَهُمَا فِي شَيْءٍ مِنَ الصَّلَاةِ إِلَّا فِي تَكْبِيرَةِ الْإِفْتِتَاحِ

“It is not established regarding ‘Alī or Ibn Mas‘ūd what has been narrated regarding them not raising hands except in the opening of the prayer.” [ 120 ]

(al-Bayhaqī, Sunan al-Kubrā Printed 1999)

Al-Ḥāfidh ‘Uthmān ad-Dārimī رحمه الله graded it to be (واهي) extremely weak. [ 121 ] Ibn al-Mulaqqin رحمه الله said:

عَنْهُ ضَعِيفٌ لَا يَصِحُّ

“It is weak, not authentic from him (‘*Ali* رحمه الله عنه’)” [ 122 ]

<sup>119</sup> *Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi‘ at-Tirmidhī* by al-Ḥāfidh Mubārakpūrī  
Volume # 2 Page # 119

<sup>120</sup> *As-Sunan al-Kubrā* Volume # 2 Page # 81

<sup>121</sup> *As-Sunan al-Kubrā* Volume # 2 Page # 80 - 81

<sup>122</sup> *Al-Badr al-Munīr* Volume # 3 Page # 499

(al-Mulaqqin Printed 2009)

Finally let us review what the Imām of the scholars of *Ḥadīth*, Imām al-Bukhārī رحمه الله said about this in his famous book '*Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh*':

قال عبد الرحمن بن مهدي : ذكرت للثوري حديث النهشلي عن عاصم بن كليب

### فأنكره

“AbdurRaḥmān bin Mahdī said, ‘I mentioned to ath-Thawrī the *Ḥadīth* of an-Nahshilī from Āṣim bin Kulaib **and he rejected it.**” [ 123 ]

(al-Bukhārī, *Kitāb Raf' al-yadayn fī aṣ-Ṣalāh* Printed 1996)

In light of the research presented by the great scholars of *Ḥadīth*, it becomes clear that the majority of the scholars of *Ḥadīth* agreed that this narration is weak.

### **Summary Grading: *Ḥadīth* of ‘Alī bin Abī Tālib Negating *Raf' al-Yadayn*:**

In the humble opinion of the author of this research, this is the strongest proof negating *Raf' al-Yadayn*. Having stated that, it is also true that the weaknesses pointed out, render it to be at best a supporting evidence.

The weaknesses in the chain of narrators are not severe, yet one must keep in consideration that this weak narration is in direct opposition to stronger narrations confirming *Raf' al-Yadayn* from ‘Alī رضي الله عنه himself.

With the wording being conflicted by stronger narrations from ‘Alī رضي الله عنه himself and the chain of narrators containing a narrator who is rejected when is alone in reporting (*Āṣim bin Kulaib*), this is in fact a weak narration. Not to mention this is a personal practice of a companion being used against what is clearly established from Rasūlullāh ﷺ himself! The prominent *Ḥanafī* scholar and author of *at-Ta'liq al-Mumajjad li-Muṭṭā' al-Imām Muḥammad*, al-Ḥāfidh ‘AbdulḤayy al-Laknawī رحمه الله eloquently explains:

<sup>123</sup> *Kitāb Raf' al-Yadayn* by Imām al-Bukhārī page # 49

لا يجزئ بنسخ أمر ثابت عن رسول الله ﷺ بمجرد حسن الظن بالصحابي

مع إمكان الجمع بين فعل الرسول وفعله

“Indeed it is not correct to abrogate an established command of Rasūlullāh ﷺ purely based on the opinion of a Companion when the possibility exists of reconciling the action of Rasūlullāh ﷺ with the action of a companion” [ 124 ]

(al-Laknawī, at-Ta'liq al-Mumjjad li-Muṭṭā' al-Imām Muḥammad Printed 2010)

Imām Ibn al-Mulaqqin رحمه الله and al-Ḥāfidh Mubārakpūrī رحمه الله have discussed this *Ḥadīth* in great depth and have come to the same conclusion:

هذا حديث ضعيف

“**This *Ḥadīth* is weak**” [ 125 ]

(Mubārakpūrī, Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi' at-Tirmidhī Printed 2009)

It has been noted that there were those who considered this narration as authentic as an action of the companion ‘Alī رضي الله عنه including:

Al-Ḥāfidh az-Zayla'ī رحمه الله [ 126 ] and Imām al-‘Aīnī رحمه الله [ 127 ]. Yet the majority of the scholars of *Ḥadīth* considered it weak. Those who considered this *Ḥadīth* as weak include:

- Imām Sufyān ath-Thawrī (d. 161 هـ) رحمه الله [ 128 ]
- Imām ash-Shāfa'ī (d. 204 هـ) رحمه الله [ 129 ]

<sup>124</sup> *At-Ta'liq al-Mumjjad* Volume # 1 Page # 136

<sup>125</sup> *Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi' at-Tirmidhī* by al-Ḥāfidh Mubārakpūrī Volume # 2 Page # 119

<sup>126</sup> *Nasb ar-Rāyah Takhrīj Ahādīth al-Hidāyah* by az-Zayla'ī Volume # 1 Page # 406

<sup>127</sup> *‘Umdat-ul-Qarī* Volume # 5 Page # 10

<sup>128</sup> *Kitāb Raf' al-Yadayn fī as-Salāh ma' Jalā' al-‘aynayn bi-takhrīj riwāyāt al-Bukhārī* by Imām al-Bukhārī page # 49

<sup>129</sup> *As-Sunan al-Kubrā* Volume # 2 Page # 81



- Imām Ibn al-Madinī (d. 234 هـ) رحمه الله [ 130 ]
- Imām Aḥmad bin Ḥanbal (d. 241 هـ) رحمه الله [ 131 ]
- Imām al-Bukhārī (d. 256 هـ) رحمه الله [ 132 ]
- Al-Ḥāfidh ad-Dārimī (d. 280 هـ) رحمه الله [ 133 ]
- Imām adh-Dhahabī (d. 748 هـ) رحمه الله [ 134 ]
- Imām Ibn al-Mulaqqin (d. 804 هـ) رحمه الله [ 135 ]
- Al-Ḥāfidh Ibn Ḥajar al-‘Asqalānī (d. 852 هـ) رحمه الله [ 136 ]
- al-Ḥāfidh ‘AbdulḤayy al-Laknawī (d. 1304 هـ) رحمه الله [ 137 ]
- Al-Ḥāfidh Mubārakpūrī (d. 1353 هـ) رحمه الله [ 138 ]

<sup>130</sup> *Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi‘ at-Tirmidhī* by al-Ḥāfidh Mubārakpūrī

Volume # 2 Page # 119

<sup>131</sup> *Masā’il Ahmad bin Hanbal* By ‘Abdullah bin Aḥmad bin Ḥanbal Volume # 1 Page # 75

<sup>132</sup> *Kitāb Raf’ al-Yadayn fī aṣ-Ṣalāh ma‘ Jalā’ al-‘aynayn bi-takhrīj riwāyāt al-Bukhārī* by Imām al-Bukhārī page # 49

<sup>133</sup> *As-Sunan al-Kubrā* Volume # 2 Page # 80 - 81

<sup>134</sup> *Al-Mizān* Volume # 4 Page # 12

<sup>135</sup> *Al-Badr al-Munīr* Volume # 3 Page # 499

<sup>136</sup> *At-Talkhīs al-Habīr* of al-Ḥāfidh Ibn Ḥajar al-‘Asqalānī Volume # 1 Page # 222

<sup>137</sup> *At-Ta’līq al-Mumajjad* Volume # 1 Page # 136

<sup>138</sup> *Tuḥafatul-Aḥwadhī* by al-Ḥāfidh Mubārakpūrī

Volume # 2 Page # 119

**The Mawqūf Ḥadīth Attributed to Ibn 'Umar Negating Raf' al-Yadayn:**

The fifth Ḥadīth to be researched is another *Mawqūf Ḥadīth*, meaning it is reported to be an action of a *Ṣaḥābī* not an action of Rasūlullāh ﷺ. This Ḥadīth is ascribed to Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا as it has been recorded by Imām aṭ-Ṭaḥāwī رحمه الله in his *Sharḥ Ma'ānī al-Āthār* [ 139 ] and al-Ḥāfidh al-Bayhaqī رحمه الله in his *Al-Ma'rifah* [ 140 ]

عن ابن أبي داود ، قَالَ :  
 حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ ، قَالَ :  
حَدَّثَنَا أَبُو بَكْرِ بْنُ عِيَّاشٍ  
 عَنْ حُصَيْنٍ  
 عَنْ مُجَاهِدٍ قَالَ :  
 صَلَّيْتُ خَلْفَ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا فَلَمْ يَكُنْ يَرْفَعُ يَدَيْهِ إِلَّا فِي التَّكْبِيرَةِ  
 الْأُولَى مِنَ الصَّلَاةِ .

On the authority of Ibn Abī Dāwūd who said

We were informed by Aḥmad bin Yūnus who said

We were informed by Abū Bakr 'Ayāsh

On the authority of Ḥuṣayn

On the authority of Mujāhid who said:

I prayed behind Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا and he did not raise his hands except for the first takbīr in the prayer.

This is a **very weak Ḥadīth** for a number of reasons. One of the original recorders of this Ḥadīth, al-Ḥāfidh al-Bayhaqī رحمه الله himself graded it to be weak. Al-Ḥāfidh al-Bayhaqī رحمه الله said regarding this narration:

<sup>139</sup> *Sharḥ Ma'ānī al-Āthār* Volume # 1 page # 225

<sup>140</sup> *Al-Ma'rifah* by al-Ḥāfidh al-Bayhaqī Volume # 1 page # 221

قال البخاري : أبو بكر بن عياش اختلط بآخره , وقد رواه الربيع وليث

وطاوس وسالم ونافع وأبو الزبير ومحارب بن دثار وغيرهم , قالوا رأينا ابن

عمر يرفع يديه إذا كبر وإذا رفع

“Imām Bukhārī said: **‘Abū Bakr ‘Ayāsh got confused at the end of his life,’** and the narration is related from Rabī‘, al-Laith, Tawūs, Sālim, Abū Zubair, Muhārib bin Dithār, and others saying, “we saw Ibn ‘Umar raise his hands when he made takbīr (*for Rukū‘*) and when he raised (*his head from Rukū‘*).” [ 141 ]

(al-Bayhaqī, Sunan al-Kubrā Printed 1999)

Hence, it is very clear from the words of Imām al-Būkhārī رحمه الله as quoted by al-Ḥāfidh al-Bayhaqī رحمه الله that this narration is **weak**. Not only is it a weak narration, it is also contradicted by stronger reports from both Mujāhid رحمه الله and Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا confirming Raf' al-Yadayn. In fact the narration of Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا confirming the practice of Raf' al-Yadayn is recorded in the most authentic book, after the book of Allāh, which is Ṣaḥīḥ al-Būkhārī.

Imām al-Ḥākim رحمه الله said:

“Abū Bakr bin ‘Ayāsh used to be from the fixed memorizers, and then he got confused when his memory failed him, and then he narrated contradictory narrations.”[ 142 ]

(al-Bayhaqī, Ma‘arifah as-Sunan wa al-Athār Printed 1998)

It is evident from the words of Imām al-Ḥākim رحمه الله that Abū Bakr bin ‘Ayāsh رحمه الله was not a weak narrator due to bad character or a lack of good morals

<sup>141</sup> *Sunan al-Kubrā* by al-Ḥāfidh al-Bayhaqī Volume # 2 page # 228

<sup>142</sup> *Al-Ma‘arifah* by al-Ḥāfidh al-Bayhaqī Volume # 1 page # 221

(عَدْلٌ), rather he became weak in memory in his older age which led to his confusion and lack of precision (ضَابِطٌ) in reporting narrations.

Imām al-Bukhārī رحمه الله wrote in his book '*Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh*':

“It is reported from Abū Bakr bin Ayāsh from Ḥusain from Mujāhid that he did not see Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا raise his hands except at the first takbīr. And it is related from the people of knowledge that it is not preserved from Ibn Umar except as a mistake. Do you not see that Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا used to throw small pebbles at the one who did not raise his hands (while performing Rukū‘ and getting up from it) in prayer? This begs the question that how could the great companion Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا leave something that he commanded others to do and witnessed Rasūlullāh ﷺ doing himself?” [ 143 ]

(al-Bukhārī, Kitāb Raf' al-yadayn fī aṣ-Ṣalāh Printed 1996)

Imām al-Būkhārī رحمه الله points out the multiple weakness:

1. The chain of narrators contains a weak narrator.
2. It is contrary to what has been authentically reported as the practice of Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا himself.
3. It contradicts what Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا authentically reported from Rasūlullāh ﷺ.

In fact it is authentically reported that Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا used to remind others who forgot to perform Raf' al-Yadayn by throwing small pebbles at them. These factors combined clearly establish that this weak narration cannot stand up to what is in contradiction to it.

After this Imām al-Būkhārī رحمه الله quotes one of the great scholars of *Jarḥ wa Ta‘dīl* al-Imām Yaḥyā bin Ma‘īn رحمه الله saying:

<sup>143</sup> *Kitāb Raf' al-Yadayn* by Imām al-Bukhārī page # 54

حديث أبي بكر عن حصين إنما هو توهم منه لا أصل له

“The *Ḥadīth* of Abū Bakr from Husain is an unfounded vain fancy of his, having no basis.” [ 144 ]

(al-Bukhārī, Kitāb Raf' al-yadayn fī aṣ-Ṣalāh Printed 1996)

Al-Ḥāfidh Ibn Ḥajar al-‘Asqalānī رحمه الله wrote in his famous *Sharḥ* of *Ṣaḥīḥ al-Būkhārī, Fath-al-Bārī*:

وأما الحنفية فعولوا على رواية مجاهد أنه صلى خلف ابن عمر فلم يره يفعل ذلك

وأجيبوا بالطعن في إسناده لأن أبا بكر بن عياش راويه ساء حفظه بأخرة

“and as for the *Ḥanafīyyah* then they rely upon the narration of Mujāhid that he prayed behind Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا and he did not see him raise his hands (*before and after Rukū’*). And they (*scholars of Ḥadīth*) replied by showing the weakness of its Isnād, because of the narrator Abū Bakr bin ‘Ayāsh, his memory became weak at the end of his life.” [ 145 ]

(Ibn Ḥajar al-‘Asqalānī, Fath-al-Bārī Sharḥ Ṣaḥīḥ al-Būkhārī Printed 2000)

The great *Ḥanafī* scholar al-Ḥāfidh ‘AbdulḤayy al-Laknawī رحمه الله discusses this narration in detail in his explanation of the *Muttā’* al-Imām Muḥammad ‘*at-Ta’līq al-Mumajjad li-Muttā’ al-Imām Muḥammad*. ‘AbdulḤayy al-Laknawī رحمه الله gives his verdict on this narration with:

هَذَا بِمَا لَا يَقُومُ بِهِ الْحُجَّةُ: قُلْتُ

“I say this is not something that can be taken as a proof.” [ 146 ]

(al-Laknawī, at-Ta’līq al-Mumajjad li-Muttā’ al-Imām Muḥammad Printed 2010)

<sup>144</sup> *Kitāb Raf' al-Yadayn* by Imām al-Bukhārī page # 54

<sup>145</sup> *Fath-al-Bārī Sharḥ Ṣaḥīḥ al-Būkhārī* Volume # 2 Page # 257

<sup>146</sup> *At-Ta’līq al-Mumajjad* Volume # 1 Page # 140

At this juncture a sincere seeker of the pleasure of Allāh سبحانه و تعالى, has to ask 'how can such a weak *Ḥadīth* be used to oppose the authentically established *Ṣaḥīḥ Ḥadīth* from the two most authentic books of *Ḥadīth*? Clearly both *al-Bukhārī* and *Muslim* have recorded authentic reports from Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا reporting the practice of *Raf' al-Yadayn* from Rasūlullāh ﷺ. It is also authentically established that Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا himself performed *Raf' al-Yadayn* and reminded others to perform *Raf' al-Yadayn*.

### Summary Grading: *Ḥadīth* of Ibn 'Umar Negating *Raf' al-Yadayn*:

Al-Ḥāfidh Mubārakpūrī رحمه الله summarizes the three major objections to this narration when he writes:

الأوّل أنّ في سنده أبابكر بن عياش وكان تعيّر حفظه بأخرة

**Firstly:** In its chain of reporters there is Abū Bakr bin 'Ayāsh and his memory failed him at the end of his life.

الثاني أنّه شاذّ فإنّ مجاهدًا خالف جميع أصحاب ابن عمر ، وهم ثقات حقاظ

**Secondly:** Its *Shādh* for Mujāhid contradicts all of the companions of Ibn Umar and they are trustworthy *Ḥadīth* Masters.

الثالث أنّ إمام هذا الشأن يحيى بن معين قال حديث أبي بكر عن حصين

إنما هو توهم منه لا أصل له

**Thirdly:** The Imām of this matter, Yahyā bin Ma'īn said, "The *Ḥadīth* of Abū Bakr bin Husain is a vain fancy of his, **and it has no basis.**" [ 147 ]

(Mubārakpūrī, Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi' at-Tirmidhī Printed 2009)

In summary, it is clear that not only is this *Ḥadīth* weak, **it is very weak, having no basis and contradicted by narrations of the highest caliber.**

<sup>147</sup> *Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi' at-Tirmidhī* by al-Ḥāfidh Mubārakpūrī  
Volume # 2 Page # 120 - 121

From amongst the great scholars of *Ḥadīth* who considered this *Ḥadīth* to be weak include:

- Imām Yaḥyā bin Ma'īn (d. 233 هـ) [ 148 ] رحمه الله
- Imām 'Alī Ibn al- Madīnī (d. 234 هـ) [ 149 ] رحمه الله
- Imām Aḥmad bin Ḥanbal (d. 241 هـ) [ 150 ] رحمه الله
- Imām al-Bukhārī (d. 256 هـ) [ 151 ] رحمه الله
- Ya'qūb bin Shaībah (d. 262 هـ) [ 152 ] رحمه الله
- Imām Ibn Ḥibbān (d. 354 هـ) [ 153 ] رحمه الله
- Imām Ad-Dāraqūṭnī (d. 385 هـ) [ 154 ] رحمه الله
- Al-Ḥāfidh Abū Na'im (d. 430 هـ) [ 155 ] رحمه الله
- Al-Ḥāfidh Bayhaqī (d. 458 هـ) [ 156 ] رحمه الله
- Imām adh-Dhahabī (d. 748 هـ) [ 157 ] رحمه الله
- Al-Ḥāfidh Ibn Ḥajar al-'Asqalānī (d. 852 هـ) [ 158 ] رحمه الله
- al-Ḥāfidh 'AbdulḤayy al-Laknawī (d. 1304 هـ) [ 159 ] رحمه الله
- Al-Ḥāfidh Mubārakpūrī (d. 1353 هـ) [ 160 ] رحمه الله

<sup>148</sup> *Kitāb Raf' al-Yadayn* by Imām al-Bukhārī page # 54

<sup>149</sup> *Ar-Risāil ash-Shāfiyyah fī al-Masā'il al-Khilāfiyyah* Page # 54

<sup>150</sup> *Masā'il Ahmad bin Hanbal* By Ibn Hānī Volume # 1 Page # 50

<sup>151</sup> *Kitāb Raf' al-Yadayn* by Imām al-Bukhārī page # 84

<sup>152</sup> *Ar-Risāil ash-Shāfiyyah fī al-Masā'il al-Khilāfiyyah* Page # 54

<sup>153</sup> *At-Tahdhīb* Volume # 12 Page # 39

<sup>154</sup> *Al-'Illal* By ad-Dāraqūṭnī Volume # 13 Page # 16

<sup>155</sup> *Ar-Risāil ash-Shāfiyyah fī al-Masā'il al-Khilāfiyyah* Page # 54

<sup>156</sup> *Al-Ma'rifah* by al-Ḥāfidh al-Bayhaqī Volume # 1 page # 221

<sup>157</sup> *Ar-Risāil ash-Shāfiyyah fī al-Masā'il al-Khilāfiyyah* Page # 54

<sup>158</sup> *Fath-al-Bārī Sharh Sahīh al-Bukhārī* Volume # 2 Page # 257

<sup>159</sup> *At-Ta'liq al-Mumajjad* Volume # 1 Page # 140

<sup>160</sup> *Tuhafatul-Aḥwadhī* by al-Ḥāfidh Mubārakpūrī

Volume # 2 Page # 120 - 121

**The *Ḥadīth* Attributed to Ibn ‘Abbās Negating *Raf' al-Yadayn*:**

The sixth *Ḥadīth* to be researched is allegedly a narration on the authority of ‘Abdullāh bin ‘Abbās رَضِيَ اللهُ عَنْهُمَا. The great scholar of *Ḥadīth*, Imām Ibn Humām رحمه الله writes in *Fath al-Qadīr*, his famous commentary of *al-Hidāyah*:

وقال وكيع  
 عن ابن أبي ليلى  
 عن الحكم  
 عن ميسم  
 عن ابن عباس رضي الله عنهما عنه صلی الله علیه وسلم لا تُرْفَعُ الْأَيْدِي إِلَّا فِي سَبْعِ مَوَاطِنَ :

1. فِي افْتِتَاحِ الصَّلَاةِ ،
2. وَفِي اسْتِثْبَالِ الْكَعْبَةِ ،
3. وَعَلَى الصَّفَا وَالْمَرْوَةِ ،
4. وَبِعِرْفَاتٍ ،
5. وَبِجَمْعٍ ،
6. وَفِي الْمَقَامَيْنِ ،
7. وَعِنْدَ الْجُمُرَتَيْنِ

وَقَالَ : قَالَ شُعْبَةُ : لَمْ يَسْمَعْ الْحَكَمُ عَنْ مِيسَمٍ إِلَّا أَرْبَعَةَ أَحَادِيثَ  
 لَيْسَ هَذَا مِنْهَا ، فَهُوَ مُرْسَلٌ وَغَيْرُ مَحْفُوظٍ .

Wakī‘ narrates on the authority of

Ibn Abī Laylah who narrates on the authority of

Al-Ḥakam who narrates on the authority of

Miqsam who narrates on the authority of

‘Abdullāh bin ‘Abbās رَضِيَ اللهُ عَنْهُمَا that Rasūlullāh صلی الله علیه وسلم said: "The hands are not to be raised except in seven occasions:

1. While commencing *Ṣalāh*
2. While facing the Ka‘bah
3. Upon the mountain of Aṣ-Ṣafā and Al-Marwa



4. In 'Arafāt
5. In Muzdalifah
6. near the two places
7. Near the two Jamarats after throwing the rocks'

And he said (*meaning al-Būkhārī* رحمه الله) Shu'ba رحمه الله says that Al-Ḥakam رحمه الله only heard four *aḥādīth* from Miqsam رحمه الله, and this Ḥadīth is not one of them. Therefore, this Ḥadīth will be in the category of Mursal (*a form of Weak* ضَعْف where the link in the chain is missing) and it is غَيْرُ مَحْفُوظٍ not preserved (*meaning it is contradicted by stronger narrations*). [ 161 ]

(Ibn Humām Printed 2009)

That is not the only weakness, Imām as-Suyūṭī رحمه الله who states about this Ḥadīth:

في الإسناد محمد بن أبي ليلى وهو سيئ الحفظ

“In the chain of narrators there is Muḥammad Ibn Abī Laylah who has a weak memory.” [ 162 ]

(as-Suyūṭī, Jam' al-jawāmi' Printed 2006)

Then the great Ḥanafī scholar Imām Ibn Humām رحمه الله also makes additional observation:

أَصْحَابِنَا خَالَفُوا هَذَا الْحَدِيثَ فِي تَكْبِيرَاتِ الْعِيدَيْنِ وَتَكْبِيرَةِ الْقُنُوتِ.

“Our companions (*meaning the Ḥanafī scholars*) have gone against this Ḥadīth in regards to the takbīrāt of Eid and for the takbīr before the Qunūt of Witr.” [ 163 ]

(Ibn Humām Printed 2009)

<sup>161</sup> *Fath al Qadīr lil Ajiz al Faqīr* Volume # 1 Page # 316

<sup>162</sup> *Jam' al-jawāmi'* Volume # 1 Page # 17977 (Harf al-Lām)

<sup>163</sup> *Fath al Qadīr lil Ajiz al Faqīr* Volume # 1 Page # 316

Hence, if the *Ḥanafī* scholars use this *Ḥadīth* to restrict the raising of the hands to only the beginning of the *Ṣalāh*, saying that this *Ḥadīth* restricts the raising to these seven occasions, then they themselves contradict this *Ḥadīth* in their *Fiqh* rulings when they call upon the people to raise their hands in the takbīrāt of Eid and the raising of the hands for the takbīr before the du‘ā’ for Qunūt of witr. Then, Imām Ibn Humām رحمه الله concludes:

وَبِرَوَايَةِ جَمَاعَةٍ مِنَ التَّابِعِينَ بِأَسَانِيدٍ صَحِيحَةٍ عَنْ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ  
رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُمَا كَانَا يَرْفَعَانِ أَيْدِيَهُمَا عِنْدَ الرُّكُوعِ ، وَبَعْدَ رَفْعِ  
الرَّأْسِ مِنْهُ .

A group of the Tābi‘īn have narrated with **authentic** chains of narrations that both Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا and Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا **used to raise their hands at the time of Rukū‘ and upon raising their heads from Rukū‘**. [ 164 ]

(Ibn Humām Printed 2009)

This point clearly illustrates that this weak *Ḥadīth* is in fact contradicted by the authentic narration proving that the famous companion of Rasūlullāh ﷺ ‘Abdullāh bin ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا himself performed *Raf' al-Yadayn* and authentically reported it from Rasūlullāh ﷺ .

### Summary Grading: *Ḥadīth* of Ibn ‘Abbās Negating *Raf' al-Yadayn*:

The great works of the scholars of *Ḥadīth* uncover a number of weaknesses with regards to this *Ḥadīth*:

1. There is a clear break in the chain of narrators between al-Ḥakam رحمه الله and Miqsam رحمه الله, hence the chain of narrators is broken rendering this *Ḥadīth* weak.

<sup>164</sup> *Fath al Qadīr lil Ajiz al Faqīr* Volume # 1 Page # 316

2. Ibn Abī Laylah had a weak memory.
3. This narration conflicts with other stronger narrations which prove raising the hands at other than these seven occasions. Such as the *ahādīth* proving raising the hands for *Ṣalāt-al-Istisqā*. Even the *Ḥanafī* scholars have ruled against this *Ḥadīth* by confirming the extra takbīrāt of Eid and the takbīr before the du‘ā’ for the Qunūt of Witr.
4. This narration is in direct contradiction with a great number of stronger narrations proving Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا practicing *Raf' al-Yadayn*.

Hence it is clearly a weak narration and from the great scholars of Islām who considered this *Ḥadīth* to be weak are:

- Imām al-Bukhārī (d. 256 هـ) رحمه الله [ 165 ]
- Al-Ḥāfidh Bayhaqī (d. 458 هـ) رحمه الله [ 166 ]
- Al-Ḥāfidh Ibn Qayyim (d. 751 هـ) رحمه الله [ 167 ]
- Al-Ḥāfidh az-Zayla‘ī (d. 762 هـ) رحمه الله [ 168 ]
- Imām Ibn al-Mulaqqin (d. 804 هـ) رحمه الله [ 169 ]
- Al-Ḥāfidh Ibn Ḥajar al-‘Asqalānī (d. 852 هـ) رحمه الله [ 170 ]
- Imām Ibn Humām (d. 861 هـ) رحمه الله [ 171 ]
- Imām as-Suyūṭī (d. 911 هـ) رحمه الله [ 172 ]

<sup>165</sup> *Kitāb Raf' al-Yadayn* by Imām al-Bukhārī page # 84

<sup>166</sup> *Al-Badr al-Munīr* Volume # 3 Page # 489

<sup>167</sup> *Al-Manār al-Munīf fī Sahīh wa Da‘īf* by al-Ḥāfidh Ibn al-Qayyim page # 105

<sup>168</sup> *Nash ar-Rāyah Takhrīj Ahādīth al-Hidāyah* by az-Zayla‘ī Volume # 1 Pages 394-395

<sup>169</sup> *Al-Badr al-Munīr* Volume # 3 Page # 489

<sup>170</sup> *At-Talkhīs al-Habīr* of al-Ḥāfidh Ibn Ḥajr al-‘Asqalānī Volume # 1 Page # 228

<sup>171</sup> *Fath al-Qadīr lil Ajiz al-Faqīr* Volume # 1 Page # 316

<sup>172</sup> *Jam‘ al-jawāmi‘* Volume # 1 Page # 17977 (Harf al-Lām)

**The Marfū' Ḥadīth Attributed to Ibn 'Umar Negating Raf' al-Yadayn:**

The seventh Ḥadīth to be researched is allegedly a narration on the authority of Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا in Marfū' form (attributed to Rasūlullāh ﷺ).

عَنِ ابْنِ عُمَرَ أَنَّهُ عَلَيْهِ السَّلَامُ لَا يَرْفَعُ يَدَيْهِ إِلَّا فِي أَوَّلِ مَرَّةٍ

“On the authority of Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا who said: Verily He (Rasūlullāh ﷺ) did not raise the hands except at the first instance.”

[ 173 ]

(Mubārakpūrī, Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi' at-Tirmidhī Printed 2009)

Even though many authors, blinded by partisanship, quote this narration in order to negate the practice of Raf' al-Yadayn. The truth of the matter is that it is in fact a **fabrication**.

Al-Ḥāfidh az-Zayla'ī رحمه الله reported this narration in *Naṣb ar-Rāyah* and then warns the reader quoting the words of al-Ḥāfidh al-Bayhaqī رحمه الله:

قال البيهقي : قال الحاكم هذا باطل موضوع لا يجوز أن يذكر إلا على سبيل

القدح انتهى

“Al-Bayhaqī said: al-Ḥākīm said: **“this Ḥadīth is bāṭil (a false narration) mawdū' (a fabrication). It is not permissible to mention it except by way of censure.”** [ 174 ]

(az-Zayla'ī Printed 1996)

SubḥanAllāh, we read the strict warning from some of the greatest scholars of Ḥadīth that this Ḥadīth is not just weak but rather it is fabricated (mawdū') and it is not permissible to even mention it except as a warning that it is a

<sup>173</sup> *Tuḥafatul-Aḥwadhī* by al-Ḥāfidh Mubārakpūrī Volume # 2 Pages # 121 - 122

<sup>174</sup> *Naṣb ar-Rāyah Takhrīj Ahādīth al-Hidāyah* by al-Ḥāfidh az-Zayla'ī Volume # 1 Page 402

fabrication (*mawdū'*) ! Al-Ḥāfidh Ibn Ḥajar al-ʿAsqalānī رحمه الله writes in *ad-Dirāyah*:

ونقل عن الحاكم أنه موضوع وهو كما قال

“al-Ḥākīm said **“it is mawdū’” and it is as he (Al-Ḥākīm) said.**” [ 175 ]

(Ibn Ḥajar al-ʿAsqalānī, *ad-Dirāyah fī Takhrīj Ahādīth al-Hidāyah* Printed 1964)

The great *Muḥaqqiq* al-Ḥāfidh Ibn Ḥajar al-ʿAsqalānī رحمه الله agreed with the grading of al-Ḥāfidh al-Bayhaqī رحمه الله and al-Ḥākīm رحمه الله , stated that this narration is a fabrication. This was also the conclusion of al-Ḥāfidh Mubārakpūrī رحمه الله when he wrote in *Tuḥafatul-Aḥwadhī*:

قلت : حديث ابن عمر هذا باطل موضوع

“I say: this *Ḥadīth* of Ibn Umar **is bātil (a false narration) mawdū’ (a fabrication).**” [ 176 ]

(Mubārakpūrī, *Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi’ at-Tirmidhī* Printed 2009)

Not a single scholar of *Islām* strengthened this narration as being *Ṣaḥīḥ* or even *Ḥasan*, rather it was graded as a fabrication. How can this fabrication be used as proof against clear and numerous *aḥādīth* that are authentic to the level of being reported in both *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*? The answer is found in the judicious words of al-Ḥāfidh Mubārakpūrī رحمه الله:

فهدى الله سبحانه وتعالى هؤلاء المقلدين الذين يتركون حديث ابن عمر  
الصحيح المتفق عليه ويتمسكون بحديثه الذي حكم الحاكم عليه بأنه

موضوع

May Allāh guide those blind followers who reject the authentic agreed upon *Ḥadīth* of Ibn ‘Umar and stick to his *Ḥadīth* which al-Ḥākīm ruled to be **mawdū’ (fabricated).**” [ 177 ]

(Mubārakpūrī, *Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi’ at-Tirmidhī* Printed 2009)

<sup>175</sup> *ad-Dirāyah fī Takhrīj Ahādīth al-Hidāyah* by Ibn Ḥajar al-ʿAsqalānī Volume # 1 page # 158

<sup>176</sup> *Tuḥafatul-Aḥwadhī* by al-Ḥāfidh Mubārakpūrī Volume # 2 Page # 122

<sup>177</sup> *Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi’ at-Tirmidhī* by al-Ḥāfidh Mubārakpūrī Volume # 2 Page # 122

**Summary Grading: Marfū' Ḥadīth of Ibn 'Umar Negating Raf' al-Yadayn:**

This is a false narration in contradiction to authentic narrations reported in both *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. The discussion regarding this narration can be summed up with the wise words of the great scholar of *Islām*, al-Ḥāfidh Ibn al-Qayyim رحمه الله who wrote about this Ḥadīth:

وَمَنْ شَمَّ رَوَائِحَ الْحَدِيثِ عَلَى بُعْدِ شَهْدٍ بِاللَّهِ أَنَّهُ مَوْضُوعٌ

“Whoever even smells this Ḥadīth from a far will swear by Allāh that it is **mawdū'** (fabricated).” [ 178 ]

(Mubārakpūrī, Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi' at-Tirmidhī Printed 2009)

From the above quoted references we find that the great scholars of *Islām* who graded this Ḥadīth as **mawdū'** include:

- Imām al-Ḥākim (d. 405 هـ) رحمه الله [ 179 ]
- Al-Ḥāfidh Bayhaqī (d. 458 هـ) رحمه الله [ 180 ]
- Al-Ḥāfidh Ibn Jawzī (d. 597 هـ) رحمه الله [ 181 ]
- Al-Ḥāfidh Ibn Qayyim (d. 751 هـ) رحمه الله [ 182 ]
- Al-Ḥāfidh az-Zayla'ī (d. 762 هـ) رحمه الله [ 183 ]
- Al-Ḥāfidh Ibn Ḥajar al-'Asqalānī (d. 852 هـ) رحمه الله [ 184 ]
- Al-Ḥāfidh Mubārakpūrī (d. 1353 هـ) رحمه الله [ 185 ]

<sup>178</sup> *Al-Manār al-Munīf fī Ṣaḥīḥ wa Da'īf* Page #138

<sup>179</sup> *Nasb ar-Rāyah Takhrīj Ahādīth al-Hidāyah* by az-Zayla'ī Volume # 1 Page # 402

<sup>180</sup> *Nasb ar-Rāyah Takhrīj Ahādīth al-Hidāyah* by az-Zayla'ī Volume # 1 Page # 402

<sup>181</sup> *Tanqīḥ al-Taḥqīq fī Ahādīth at-Ta'līq* Volume # 1 Page # 289

<sup>182</sup> *Al-Manār al-Munīf fī Ṣaḥīḥ wa Da'īf* Page #105

<sup>183</sup> *Nasb ar-Rāyah Takhrīj Ahādīth al-Hidāyah* by az-Zayla'ī Volume # 1 Page # 402

<sup>184</sup> *ad-Dirāyah fī Takhrīj Ahādīth al-Hidāyah* by Ibn Ḥajar al-'Asqalānī Volume # 1 page # 158

<sup>185</sup> *Tuḥafatul-Aḥwadhī* by al-Ḥāfidh Mubārakpūrī Volume # 2 Page # 121 - 122

**The Ḥadīth Attributed to ‘Abbād bin Zubair Negating Raf' al-Yadayn:**

The eighth Ḥadīth to be researched is allegedly a narration on the authority of ‘Abbād bin Zubair رحمه الله :

عن عباد بن الزبير أن رسول الله صلى الله عليه وسلم كان إذا افتتح الصلاة رفع يديه في أول الصلاة ، ثم لم يرفعها في شيء حتى يفرغ.

“On the authority of ‘Abbād bin Zubair رَضِيَ اللهُ عَنْهُ : When Rasūlullāh ﷺ would begin his prayer, He would raise His hands and did not raise them thereafter until he completed his prayer” [ 186 ]

(az-Zayla‘ī Printed 1996)

The weakness of this Ḥadīth becomes apparent right from the beginning since the one narrating this Ḥadīth from Rasūlullāh ﷺ is ‘Abbād bin ‘Abdullāh bin Zubair رحمه الله who is a *Tābī‘*, meaning he never saw Rasūlullāh ﷺ. Hence, it is impossible for him to be narrating a Ḥadīth directly from Rasūlullāh ﷺ. Therefore this Ḥadīth is weak due to be it being *Mursal* (مرسل). *Mursal* means the narrator between the *Tābī‘* and Rasūlullāh ﷺ is missing.

Al-Ḥāfidh Ibn Ḥajar al-‘Asqalānī رحمه الله points out in ad-Dirāyah:

هذا مرسل . وفي إسناده أيضا من ينظر فيه

“This is mursal. And its isnād also has other defects which require some looking into.” [ 187 ]

(Ibn Ḥajar al-‘Asqalānī, ad-Dirāyah fī Takhrīj Aḥādīth al-Hidāyah Printed 1964)

Furthermore, the words of this great scholar, al- Ḥāfidh Ibn Ḥajar al-‘Asqalānī رحمه الله, point out two defects in the chain of narrators of this Ḥadīth.

<sup>186</sup> Nasb ar-Rāyah Takhrīj Aḥādīth al-Hidāyah by az-Zayla‘ī Volume # 1 Page # 404

<sup>187</sup> Ad-Dirāyah fī Takhrīj Aḥādīth al-Hidāyah by Ibn Ḥajar al-‘Asqalānī Volume # 1 Page # 158

Al-Ḥāfidh Mubārakpūrī رحمه الله points out this second weakness in the chain of narrators in *Tuḥafatul-Aḥwadhī*, where he wrote:

فيه من لا يعرف حاله من كتب الرجال

“In it is one whose state is not known in the books documenting narrators.” [ 188 ]

(Mubārakpūrī, *Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi‘ at-Tirmidhī* Printed 2009)

Hence, a second weakness becomes apparent, which is that there is a narrator whose condition is unknown. Therefore, we see this *Ḥadīth* is not only *Mursal* but also has a *Majhūl* (*whose condition is not known*) narrator which further deteriorates its acceptability.

After reviewing the multiple problems in the sanad (*chain of narrators*) of this narration, we must also point out there is major problem in the matn (*wording*). This narration is weak, in direct opposition to *aḥādīth* from the two most authentic books of *Ḥadīth*, *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. This renders it to be an extremely weak narration which is categorized as *Munkar* (منكر) meaning rejected.

### Summary Grading: *Ḥadīth* of ‘Abbād bin Zubair Negating Raf' al-Yadayn:

The works of the great scholar of *Islām* point out a number of weaknesses with regards to this *Ḥadīth*:

1. There is a clear break in the chain of narrators between ‘Abbād bin ‘Abdullāh bin Zubair رحمه الله and Rasūlullāh ﷺ rendering the *Ḥadīth* weak.
2. In the chain of narrators there is a *Majhūl* narrator which further weakens this already weak narration.
3. This weak narration conflicts with much stronger narrations.

<sup>188</sup> *Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi‘ at-Tirmidhī* by al-Ḥāfidh Mubārakpūrī  
Volume # 2 Page # 122



Due to these factors the great scholar of *Islām* and grader of *Ḥadīth*, al-Ḥāfidh Ibn al-Qayyim رحمه الله graded this narration to be a fabrication!

Al-Ḥāfidh Ibn Qayyim رحمه الله writes in al-*Al-Manār al-Munīf*:

هو موضوع

“It is a **fabrication.**” [ 189 ]

(al-Jawziyyah, Al-Manār al-Munīf fī Ṣaḥīḥ wa Da'īf Printed 1998)

From amongst the greatest scholars of *Islām* who considered this *Ḥadīth* to be either extremely weak or an out right fabrication, include:

- Imām al-Bukhārī (d. 256 هـ) رحمه الله [ 190 ]
- Al-Ḥāfidh Bayhaqī (d. 458 هـ) رحمه الله [ 191 ]
- Al-Ḥāfidh Ibn Qayyim (d. 751 هـ) رحمه الله [ 192 ]
- Al-Ḥāfidh az-Zayla'ī (d. 762 هـ) رحمه الله [ 193 ]
- Imām Ibn al-Mulaqqin (d. 804 هـ) رحمه الله [ 194 ]
- Al-Ḥāfidh Ibn Ḥajar al-'Asqalānī (d. 852 هـ) رحمه الله [ 195 ]
- Al-Ḥāfidh Mubārakpūrī (d. 1353 هـ) رحمه الله [ 196 ]

<sup>189</sup> *Al-Manār al-Munīf fī Ṣaḥīḥ wa Da'īf* by al-Ḥāfidh Ibn al-Qayyim page # 105

<sup>190</sup> *Kitāb Raf' al-Yadayn* by Imām al-Bukhārī page # 87

<sup>191</sup> *Al-Badr al-Munīr* Volume # 3 Page # 490

<sup>192</sup> *Al-Manār al-Munīf fī Ṣaḥīḥ wa Da'īf* by al-Ḥāfidh Ibn al-Qayyim page # 105

<sup>193</sup> *Naṣb ar-Rāyah Takhrīj Ahādīth al-Hidāyah* by az-Zayla'ī Volume # 1 Pages 404

<sup>194</sup> *Al-Badr al-Munīr* Volume # 3 Page # 490

<sup>195</sup> *Ad-Dirāyah fī Takhrīj Ahādīth al-Hidāyah* by Ibn Ḥajar al-'Asqalānī Volume 1 x Page # 158

<sup>196</sup> *Tuḥafatul-Aḥwadhī* by al-Ḥāfidh Mubārakpūrī Volume # 2 Page # 122

**The Ḥadīth of Jābir bin Samurah Reported in Ṣaḥīḥ Muslim:**

One of the main proofs used by those who claim that *Raf' al-Yadayn* was abrogated is the Ḥadīth reported by Imām Muslim in his *Ṣaḥīḥ* [ 197 ]  
(Muslim Printed 2004)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا  
حَدَّثَنَا أَبُو مُعَاوِيَةَ  
عَنْ الْأَعْمَشِ  
عَنْ الْمُسَيَّبِ بْنِ رَافِعٍ  
عَنْ تَمِيمِ بْنِ طَرَفَةَ  
عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ  
خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ مَا لِي أَرَاكُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أَدْنَابُ  
خَيْلٍ تُنْمَسُ اسْكُنُوا فِي الصَّلَاةِ

We were informed by Abū Bakr bin Abī Shaybah  
and Abū Kurayb who said

We were informed by Abū Mu'āwiyah

On the authority of al-'A'mash

On the authority al-Musayyab bin Rāfi'

On the authority Tamim bin Ṭarafah

On the authority of Jābir bin Samurah رَضِيَ اللَّهُ عَنْهُ who said:

"I went out with the Rasūlullāh ﷺ and He said, 'what is the matter that I see you raising your hands as if they were the tails of stubborn horses. Be calm in your prayer.'"

(Muslim Printed 2004)

This is without a doubt an authentic Ḥadīth, reported in one of the most authentic books of Ḥadīth. The problem with using this Ḥadīth as a proof for abandoning the practice of *Raf' al-Yadayn* is that is it nothing but deception. This Ḥadīth is regarding *taslīm*, which is the action of saying *Salām* in the end

<sup>197</sup> *Ṣaḥīḥ Muslim* Ḥadīth # 430

of the prayer, after the last *tashahhud* when the one praying turns his or her head to the right and left pronouncing “the Salām” that is *taslīm*. What is quoted above is only a partial narration of the entire incident. If we read further in the very same book *Ṣaḥīḥ Muslim* we find *Ḥadīth* # 0866. This is also narrated by the very same narrator Jābir bin Samurah رَضِيَ اللهُ عَنْهُ who said:

كُنَّا إِذَا صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ قُلْنَا السَّلَامَ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ السَّلَامَ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَأَشَارَ بِيَدِهِ إِلَى الْجَانِبَيْنِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَامٌ تَوْمَثُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ إِنَّمَا يَكْفِي أَحَدَكُمْ أَنْ يَضَعَ يَدَهُ عَلَى فِخْدِهِ ثُمَّ يُسَلِّمُ عَلَى أَحْيِهِ مِنْ عَلَى يَمِينِهِ وَشِمَالِهِ

“When we said prayer with Rasūlullāh ﷺ we said the *taslīm* and gestured with our hands on both sides. **Upon this** Rasūlullāh ﷺ said, ‘why do I see you moving your hands as if they were tails of stubborn horses. It is enough for you that one should place ones hand on one’s thigh and then pronounce *taslīm* to the brother on ones right and left’

(Muslim Printed 2004)

This is made absolutely clear by the narration before and the narration after it, all reported by the very same narrator Jābir bin Samurah رَضِيَ اللهُ عَنْهُ with the exact same wording referring to “tails of stubborn horses.” The same Jābir bin Samurah رَضِيَ اللهُ عَنْهُ reports:

صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكُنَّا إِذَا سَلَّمْنَا قُلْنَا بِأَيْدِينَا السَّلَامَ عَلَيْكُمْ السَّلَامَ عَلَيْكُمْ فَنَظَرَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا شَأْنُكُمْ تُشِيرُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ إِذَا سَلَّمْنَا أَحَدَكُمْ فَلْيَلْتَفِتْ إِلَى صَاحِبِهِ وَلَا يُؤْمِئْ بِيَدِهِ

“ We said our prayer with Rasūlullāh ﷺ and, while pronouncing salutations, we made gestures with our hands (indicating) “Peace be upon you, peace be upon you.” Rasūlullāh ﷺ looked towards us and said: Why is it that you make gestures with your hands like the tails of stubborn horses? When any one of you pronounces salutation (in

prayer) he should only turn his face towards his companion and should not make a gesture with his hand."

(Muslim Printed 2004)

After reading the complete narration, it becomes unquestionably clear that none of these narrations have anything to do with *Raf' al-Yadayn* at the time of starting the prayer, while going into *Rukū'* or getting up from it. These narrations are regarding the practice of gesturing with the hands at the time of pronouncing the *Salām*, which is called the *taslīm*, at the end of the prayer. This practice of gesturing with the hands while performing the *taslīm* was forbidden by Rasūlullāh ﷺ, abandoned by the *Ṣaḥābah* رَضِيَ اللهُ عَنْهُمْ and no one practices this today. Imām an-Nawawī رحمه الله writes in his famous *al-Majmū'*:

جابر بن سمرة فاحتجاجهم به من أعجب الأشياء وأقبح أنواع الجهالة  
بالسنة ، لأن الحديث لم يرد في رفع الأيدي في الركوع والرفع منه ولكنهم  
كانوا يرفعون أيديهم في حال السلام من الصلاة ويشيرون بها إلى الجانبين  
يريدون بذلك السلام على من عن الجانبين

"Their use of the *Ḥadīth* of Jābir bin Samurah رَضِيَ اللهُ عَنْهُ as an argument (against *Raf' al-Yadayn*) is one of the most shocking matters and it is **the ugliest forms of ignorance of the Sunnah**. It is not stated in the *Ḥadīth* that this was when they performed *Rukū'* and straightened up from it; rather, they used to raise their hands while performing the final *taslīm*, pointing towards both sides as if saluting those who are on their sides." [ 198 ]

(an-Nawawī, *al-Majmū' sharḥ al-Muhadhdhab* Printed 2007)

The seeker of the truth, with an honest heart and the desire to follow the Sunnah of our beloved Prophet ﷺ should ponder upon the words of Imām an-Nawawī رحمه الله and think as to how can one simply cut a narration in half and knowingly use it out of context just to justify one's point of view? How can a "scholar" knowingly deceive the people and misuse the words of our beloved

<sup>198</sup> *al-Majmū' sharḥ al-Muhadhdhab* Volume # 3 Page # 403

Prophet ﷺ? The Ḥanafī scholar al-Ḥāfidh az-Zayla'ī رحمه الله wrote in his famous book of *Takhrīj Naṣb ar-Rāyah*:

واعترضه البخاري في كتابه الذي وضعه في رفع اليدين فقال : وأما احتجاج بعض من لا يعلم بحديث تميم بن طرفة عن جابر بن سمرة ، فذكر حديثه المختصر وقال : وهذا إنما كان في التشهد لا في القيام ، ففسره رواية عبد الله بن القبطية ، قال : سمعت جابر بن سمرة يقول : كنا إذا صلينا خلف النبي صلى الله عليه وسلم ، وذكر حديثه الطويل المذكور ثم قال البخاري : ولو كان كما ذهبوا إليه لكان الرفع في تكبيرات العيد أيضا منها عنده لأنه لم يستثن رفعا دون رفع بل أطلق

“Imām Būkhārī رحمه الله objected (to those using this as a proof against Raf' al-Yadayn) in his book *Raf' al-Yadayn*. He said: ‘As for those who depend on (in order to refute Raf' al-Yadayn) the Ḥadīth of Tamim bin Ṭarafah from Jābir bin Samurah رَضِيَ اللَّهُ عَنْهُ then they have no knowledge of it.’ Imām al-Būkhārī رحمه الله quotes the summarized Ḥadīth (Ḥadīth # 0864 from *Ṣaḥīh Muslim*) and then explains **this was in the tashahhud not in Qiyām**, and this is explained by the narration from ‘Abdullāh bin al-Qibṭiyah (Ḥadīth # 0866 from *Ṣaḥīh Muslim*) who said: I heard from Jābir bin Samurah رَضِيَ اللَّهُ عَنْهُ who said: we were praying with an-Nabī ﷺ. Then Imām al-Būkhārī رحمه الله mentions the full Ḥadīth proving this was in regards to the *tashahhud*. Then he states: ‘If we were to truly believe what they are implying, then the raising of hands in the ‘Eid prayer would also be forbidden, because the Ḥadīth does not specify one raising from another, but it is general.’” [ 199 ]

(az-Zayla'ī Printed 1996)

Imām az-Zayla'ī's رحمه الله quote from Imām al-Bukhārī رحمه الله brings up an excellent point. If those who misuse this Ḥadīth truly believed that this Ḥadīth was for *Raf' al-Yadayn* and not for *taslīm*, then they would have to forbid the raising of the hands while starting the prayer and during the Eid

<sup>199</sup> *Naṣb ar-Rāyah Takhrīj Aḥādīth al-Hidāyah* by az-Zayla'ī Volume # 1 Page # 408

prayer, which they practice and promote. Hence, they themselves contradict their own misuse of this *Hadith*.

Al-Ḥāfidh Ibn Ḥajar al-ʿAsqalānī رحمه الله quotes in *Talkhīs al-Ḥabīr*:

قَالَ الْبُخَارِيُّ : مَنْ اِحْتَجَّ بِحَدِيثِ جَابِرِ بْنِ سَمُرَةَ عَلَى مَنْعِ الرَّفْعِ عِنْدَ الرُّكُوعِ فَلَيْسَ لَهُ حَظٌّ مِنَ الْعِلْمِ ، هَذَا مَشْهُورٌ لَا خِلَافَ فِيهِ أَنَّهُ إِذَا كَانَ فِي حَالِ التَّشَهُدِ

“Al-Būkhārī said: ‘the one who depends upon the *Hadith* of Jābir bin Samurah رَضِيَ اللَّهُ عَنْهُ for forbidding the raising (*of the hands*) at *Rukūʿ*, **then there is no portion of knowledge for him**, for it is well-known, **having no difference of opinion**, that this was in regards to *at-tashahhud*.” [ 200 ]

(Ibn Ḥajar al-ʿAsqalānī, at-Talkhīs al-Ḥabīr Printed 1964)

The seeker of truth will recognize the deceptiveness of those claiming this *Hadith* is negating *Raf' al-Yadayn* while going into the state of *Rukūʿ* and while rising up from it by asking themselves which chapter did the scholars of *Hadith* quote this narration under? Was it reported under the chapter dealing with *Raf' al-Yadayn*, or under the chapter dealing with the *Salām* in the end of the prayer? Imām Muslim رحمه الله reports this under the chapter:

بَابُ الْأَمْرِ بِالسُّكُونِ فِي الصَّلَاةِ وَالنَّهْيِ عَنِ الْإِشَارَةِ بِالْيَدِ وَرَفْعِهَا عِنْدَ السَّلَامِ

“The chapter on being calm in the prayer and prohibition on pointing with the hand and raising it during the *Salām*.” [ 201 ]

(Muslim Printed 2004)

<sup>200</sup> *At-Talkhīs al-Ḥabīr fī takhrīj ahādīth al-Rafī 'i al-kabīr* of al-Ḥāfidh Ibn Ḥajar al-ʿAsqalānī Volume # 1 Page # 221

<sup>201</sup> *Ṣaḥīḥ Muslim* Kitāb as-Ṣalāh

Imām al-Bayhaqī رحمه الله and Abū Dāwūd رحمه الله reports this under the chapter:

باب السَّلَامِ فِي الصَّلَاةِ

“The chapter of *Salām* in the prayer” [ 202 ]

(al-Bayhaqī, Sunan al-Kubrā Printed 1999)

This is true for all the major scholars of *Ḥadīth*, they all recorded this *Ḥadīth* under the chapter of performing the *Salām* in the prayer. Not under the chapter dealing with *Raf' al-Yadayn* at the time of *Rukū'* or raising from it.

### Summary: The *Ḥadīth* of Jābir bin Samurah

From the above quoted words of the great scholar of *Ḥadīth*, it is clear as day that this *Ḥadīth* is regarding pointing with the hands while performing the *taslīm* during *tashahhud*. It has absolutely nothing to do with *Raf' al-Yadayn* at the time of *Rukū'* or raising from it. For the one who wants to follow the truth, the following words of Imām al-Bukhārī رحمه الله are enough for him:

“The one who depends upon the *Ḥadīth* of Jābir bin Samurah رَضِيَ اللَّهُ عَنْهُ for forbidding the raising (*of the hands*) at *Rukū'*, **then there is no portion of knowledge for him, for this is well-known, having no difference of opinion, that this was in regards to at-tashahhud.**”

[ 203 ]

(Ibn Ḥajar al-ʿAsqalānī, at-Talkhīs al-Ḥabīr Printed 1964)

From the great scholars of *Ḥadīth* who indicated this *Ḥadīth* to be in regards to *taslīm*, not *Raf' al-Yadayn* at the time of *Rukū'* or raising from it are the following:

<sup>202</sup> *Sunan al-Kubrā* Volume # 2 Page # 181

<sup>203</sup> *At-Talkhīs al-Ḥabīr fī takhrīj ahādīth al-Rafī 'i al-kabīr* of al-Ḥāfidh Ibn Ḥajar al-ʿAsqalānī Volume # 1 Page # 221

- Imām ash-Shāfa'ī (d. 204) [ 204 ] رحمه الله
- Imām al-Bukhārī (d. 256) [ 205 ] رحمه الله
- Imām Abū Dāwūd (d. 275) [ 206 ] رحمه الله
- Imām an-Nasā'ī (d. 303) [ 207 ] رحمه الله
- Imām Ibn Hibbān (d. 354) [ 208 ] رحمه الله
- Al-Ḥāfidh Bayhaqī (d. 458) [ 209 ] رحمه الله
- Imām an-Nawawī (d. 676) [ 210 ] رحمه الله
- Imām Ibn al-Mulaqqin (d. 804) [ 211 ] رحمه الله
- Al-Ḥāfidh Ibn Ḥajar al-'Asqalānī (d. 852) [ 212 ] رحمه الله

<sup>204</sup> *Kitāb al-Umm* Volume # 1 Page # 122

<sup>205</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī page # 85

<sup>206</sup> *Sunan Abī Dāwūd* Page # 998 - 999

<sup>207</sup> *Sunan an-Nasā'ī* Volume # 2 Page # 198

<sup>208</sup> *Ṣahīh Ibn Hibbān* Volume # 3 Page # 178

<sup>209</sup> *Sunan al-Kubrā* Volume # 2 Page # 181

<sup>210</sup> *Sharh of Sahīh Muslim* Volume # 4 Page # 152

<sup>211</sup> *Al-Badr al-Munīr* Volume # 3 Page # 485

<sup>212</sup> *At-Talkhīṣ al-Ḥabīr* of al-Ḥāfidh Ibn Ḥajar al-'Asqalānī Volume # 1 Page # 222



**The Supposed Conversation Between al-Awzā'ī and Abū Ḥanīfah**

Another often quoted proof against the practice of *Raf' al-Yadayn* is the following story:

“Imām al-Awzā'ī رحمه الله said to Imām Abū Ḥanīfah رحمه الله: “why do you not perform *Raf' al-Yadayn* while going to *Rukū'* and while rising from *Rukū'*?” Imām Abū Ḥanīfah رحمه الله replied, “we do not observe this because this is not authentically established from Rasūlullāh ﷺ.” Imām al-Awzā'ī رحمه الله thereupon narrated the following *Ḥadīth*: On the authority of az-Zuhrī on the authority of Sālim bin 'Abdullāh on the authority of (his father) 'Abdullāh bin 'Umar رضي الله عنهما who said: Rasūlullāh ﷺ used to observe the raising of the hands while commencing the prayer, while proceeding towards *Rukū'*, and while rising from it.”

Imām Abū Ḥanīfah رحمه الله replied, “Ḥammād narrates from Ibrāhīm an-Nakha'ī, who in turn from 'Alqamah and al-Aswad, and they narrate from 'Abdullāh bin Mas'ūd رضي الله عنه who said Rasūlullāh ﷺ would not raise his hands in prayer except at the beginning of the prayer, when he would say the opening takbīr.”

Upon this, Imām al-Awzā'ī رحمه الله commented, “there are only three links of narrators between me and Rasūlullāh ﷺ in the *Ḥadīth* I have narrated, whereas there are four links in the *Ḥadīth* you have narrated. (Hence, the shorter link indicates his *Ḥadīth* to be stronger.) Thereupon, Imām Abū Ḥanīfah رحمه الله comparing the two chains of narrators, said “Hammad is superior to Zuhrī, Ibrāhīm an-Nakhā'ī is also superior to Sālim, and 'Alqamah (who was a *tab'ie*) is not inferior to 'Abdullāh Ibn 'Umar رضي الله عنهما (who was a *Ṣaḥābī*) in jurisprudence. If bin 'Umar رضي الله عنهما has the virtue of being a *Ṣaḥābī*, then 'Alqamah also has certain virtues. As for the final link in my chain of narrators – 'Abdullāh bin Mas'ūd رضي الله عنه – there is no need to mention his virtues.” [ 213 ]

<sup>213</sup> *I'la as-Sunan with its commentary Isdā' al-minan* by Dhafar Aḥmad 'Uthmānī

(‘Uthmānī 1998)

Before we discuss the *Isnād* and conclusions referenced in this story, we have to first and foremost verify the actual occurrence of this conversation. There are a number of problems in the chain of narrators that narrate this incident. The chain of narrators contains the following:

- Abū Muḥammad bin Ya‘qūb al-Ḥārithī
- Muḥammad bin Ibrahīm bin Ziyad ar-Rāzī
- Sulaymān bin Dāwūd ash-Shādhkūnī

The first person in this chain of narrators to be examined is **Abū Muḥammad bin Ya‘qūb al-Ḥārithī**. Imām Ibn Jawzī رحمه الله wrote about him in his *al-Mawdū‘āt*:

“He is accused of **fabricating** *aḥādīth*” [ 214 ]

(Ibn al-Jawzī Printed 2003)

Imām Abū Yā‘lā Khalīlī al-Qazwīnī رحمه الله wrote about him in his *Kitāb-ul-Irshād*:

“He used to use **deception** (تدليس).” [ 215 ]

(al-Qazwīnī Printed 1989)

Clearly this would be enough to grade this story a fabrication yet there is a second problem.

The chain of narrators also contains **Muḥammad bin Ibrahīm bin Ziyad ar-Rāzī**. Al-Ḥāfidh Ibn Ḥajar al-‘Asqalānī رحمه الله writes about him in his famous book of *Jarḥ wa Ta‘dīl Lisān al-Mizān*:

وقال الدارقطني : متروك الحديث

<sup>214</sup> *Kitāb al-Mawdū‘āt* Volume # 1 Page # 212

<sup>215</sup> *Kitāb-ul-Irshād fī Ma‘rifat ‘Ulamā’-il-hadīth* Volume # 1 Page # 338

“And ad-Dāraquṭnī رحمه الله said *(he is) **rejected*** in *Ḥadīth*.” [ 216 ]

(Ibn Ḥajar al-‘Asqalānī, Lisān al-Mizān Printed 1996)

Al-Ḥāfidh ad-Dāraquṭnī رحمه الله also said about him:

“a liar (دجال), who fabricates *ahādīth*.” [ 217 ]

(Ibn Ḥajar al-‘Asqalānī, Lisān al-Mizān Printed 1996)

These are not the only problems in this chain of narrators, it also contains **Sulaymān bin Dāwūd ash-Shādhkūnī**. The famous *Ḥanafī* scholar, Imām at-Turkmānī رحمه الله reported that Imām al-Bukhārī رحمه الله said about him:

هو أضعف عندي من كل ضعيف

“He is weaker, to me, than every weak” [ 218 ]

(at-Turkmānī Printed 1965)

This Arabic phrase denotes an extreme weakness. Imām Yaḥyā bin Ma‘īn رحمه الله said about Sulaymān ash-Shādhkūnī:

كان يكذب

“He used to Lie!” [ 219 ]

(at-Turkmānī Printed 1965)

Many other scholars of *Ḥadīth* weakened Sulaymān ash-Shādhkūnī and accused him of fabricating *Ḥadīth*, such as Imām an-Nasā’i رحمه الله, Imām adh-Dhahabī رحمه الله and Imām Abū Ḥātim رحمه الله who said:

سليمان الشاذكوني ليس بشيء متروك الحديث وترك حديثه ولم يحدث عنه

<sup>216</sup> *Lisān al-Mizān* Volume # 2 Page # 118

<sup>217</sup> *Lisān al-Mizān* Volume # 2 Page # 118

<sup>218</sup> *al-Jawhar al-Naqī* Volume # 3 Page # 120

<sup>219</sup> *al-Jawhar al-Naqī* Volume # 3 Page # 120

“Sulaymān ash-Shādhkūnī is nothing, **he is rejected** (in narrating) *Ḥadīth* and **his reports should be rejected and nothing should be reported from him.**” [ 220 ]

(at-Turkmānī Printed 1965)

Imām at-Turkmānī رحمه الله also points out another defect in the reliability of this story. The same rejected narrator Sulaymān ash-Shādhkūnī also reports this story to have occurred between Imām al-Awzā'ī رحمه الله and Sufyān ath-Thawrī رحمه الله. In this story it is the same meeting and conversation but Imām Abū Ḥanīfah رحمه الله is not mentioned and instead Sufyān ath-Thawrī رحمه الله is put in his place. [ 221 ]

(at-Turkmānī Printed 1965)

### Summary Grading: Conversation Between al-Awzā'ī and Abū Ḥanīfah

Hence, it becomes evident that this story is not authentic, the narrators in the *Isnād* which report this story have been severely criticized by the scholars of *Ḥadīth*. These are not just weak narrators, rather fabricators and liars!

This story has also been reported as being a conversation between al-Awzā'ī رحمه الله and Sufyān ath-Thawrī رحمه الله and some of the same liars have narrated the exact same conversation being between al-Awzā'ī رحمه الله and Imām Abū Ḥanīfah رحمه الله which makes it clear that these fabricators were not reporting an actual incident rather making up fake conversations.

### Summary Regarding all the Proofs Negating Raf' al-Yadayn:

After reviewing the above mentioned evidences negating the practice of *Raf' al-Yadayn*, one can conclude that there are evidences to negate the performing of *Raf' al-Yadayn*. Yet it is also obvious that none of these proofs are authentic.

<sup>220</sup> *al-Jawhar al-Naqī* Volume # 3 Page # 122

<sup>221</sup> *al-Jawhar al-Naqī* Volume # 3 Page # 122

Following is a summary chart reflecting the grading for all the proofs negating the practice of *Raf' al-Yadayn*:

	Reporter:	Reported in:	Grading
Proof # 1	'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ	Sunan Abī Dāwūd [ 222 ] Jāmi' at-Tirmidhī [ 223 ] Muṣanaf Ibn Abī Shaybah [ 224 ] and Sharḥ Ma'ānī al-Āthār of aṭ-Ṭaḥāwī [ 225 ].	<b>Weak</b> ضعيف [ 226 ]
Proof # 2	Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُ	Sunan Abī Dāwūd [ 227 ] Muṣanaf Ibn Abī Shaybah [ 228 ] and Sharḥ Ma'ānī al-Āthār of aṭ-Ṭaḥāwī [ 229 ].	<b>Very Weak</b> هذا حديث واه [ 230 ]
Proof # 3	'Umar bin al-Khattāb رَضِيَ اللهُ عَنْهُ	Sharḥ Ma'ānī al-Āthār of aṭ-Ṭaḥāwī [ 231 ] as well as in other books.	<b>Weak</b> ضعيف [ 232 ]
Proof # 4	'Alī bin Abī Tālib رَضِيَ اللهُ عَنْهُ	Sharḥ Ma'ānī al-Āthār of aṭ-Ṭaḥāwī ( <i>Mawqūf</i> ) [ 233 ] as well as in other books.	<b>Weak</b> ضعيف [ 234 ]
Proof # 5	'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا	Sharḥ Ma'ānī al-Āthār of aṭ-Ṭaḥāwī [ 235 ] and Ma'rifah of al-Bayhaqī ( <i>Mawqūf</i> ) [ 236 ].	<b>Baseless, Very Weak</b> لا أصل له [ 237 ]
Proof # 6	'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُمَا	Faṭḥ al Qadīr of Ibn Humām [ 238 ] as well as in other books.	<b>Weak</b> ضعيف [ 239 ]

<sup>222</sup> *Sunan Abī Dāwūd* ḥadīth # 748

<sup>223</sup> *Jāmi' at-Tirmidhī* ḥadīth # 257

<sup>224</sup> *Muṣanaf Ibn Abī Shaybah* ḥadīth # 2371

<sup>225</sup> *Sharḥ Ma'ānī al-Āthār* ḥadīth # 844

<sup>226</sup> *At-Talkhīṣ al-Habīr* Volume # 1 Page # 222

<sup>227</sup> *Sunan Abī Dāwūd* ḥadīth # 749 and 752

<sup>228</sup> *Muṣanaf Ibn Abī Shaybah* ḥadīth # 2370 and 2452

<sup>229</sup> *Sharḥ Ma'ānī al-Āthār* ḥadīth # 843

<sup>230</sup> *Al-Badr al-Munīr* Volume # 3 Page # 487

<sup>231</sup> *Sharḥ Ma'ānī al-Āthār* ḥadīth # 853

<sup>232</sup> *Tuḥafatul-Aḥwadhī* by al-Ḥāfidh Mubārakpūrī Volume # 2 Page # 118

<sup>233</sup> *Sharḥ Ma'ānī al-Āthār* Volume # 1 page # 225

<sup>234</sup> *Al-Badr al-Munīr* Volume # 3 Page # 499

<sup>235</sup> *Sharḥ Ma'ānī al-Āthār* Volume # 1 page # 225

<sup>236</sup> *Al-Ma'rifah* by al-Ḥāfidh al-Bayhaqī Volume # 1 page # 221

<sup>237</sup> *Kitāb Raf' al-Yadayn* by Imām al-Bukhārī page # 54

<sup>238</sup> *Faṭḥ al Qadīr lil Ajiz al Faqīr* Volume # 1 Page # 316

<sup>239</sup> *Faṭḥ al Qadīr lil Ajiz al Faqīr* Volume # 1 Page # 316

Proof # 7	‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُمَا	Naṣb ar-Rāyah of al- az-Zayla‘ī [ 240 ] as well as in other books.	<b>Fabricated!</b> هو موضوع [ 241 ]
Proof # 8	‘Abbād bin Zubair رحمه الله	Naṣb ar-Rāyah of al- az-Zayla‘ī [ 242 ] as well as in other books.	<b>Fabricated!</b> هو موضوع [ 243 ]
Proof # 9	Jābir bin Samurah رَضِيَ اللهُ عَنْهُ	Ṣaḥīḥ Muslim [ 244 ] as well as in other books.	<b>Not Applicable</b> [ 245 ]
Proof # 10	Al-Awzā‘ī & Abū Ḥanīfah رحمهما الله	I‘la as-Sunan [ 246 ] as well as in other books.	<b>Fabricated!</b> هو موضوع [ 247 ]

Can one put these evidences together, hide their defects and justify their view of opposing the practice of *Raf' al-Yadayn*? Yes, and it has been done. However every seeker of truth, lover of the Sunnah, who wants to attain the pleasure of Allāh سبحانه و تعالی and practice their religion in accordance to the *Sunnah* of our beloved Prophet ﷺ, should ask themselves: “Is this the way of *Ḥaqq (truth)*? Or is this just to find a way to justify one’s point of view?” Or should the seeker of truth follow that which is clearly and authentically established from the best example, beloved Prophet, Muḥammad ﷺ?!

None of the proofs put forth to negate the practice of *Raf' al-Yadayn* are independently authentic, not from the practice of our Prophet Muḥammad ﷺ nor from the practice of any of His companions رَضِيَ اللهُ عَنْهُمْ. The great *Faqīh (scholar of Jurisprudence)* and scholar of *Ḥādīth*, al-Ḥāfidh Ibn al-Qayyim رحمه الله wrote in his famous book *al-Manār al-Munīf*:

ومن ذلك أحاديث المنع من رفع اليدين في الصلاة عند الركوع  
منه كلها باطلة على رسول الله صلى الله عليه و سلم لا يصح منها شيء

<sup>240</sup> *Naṣb ar-Rāyah Takhrīj Ahādīth al-Hidāyah* by al-Ḥāfidh az-Zayla‘ī Volume # 1 Page 402

<sup>241</sup> *Naṣb ar-Rāyah Takhrīj Ahādīth al-Hidāyah* by al-Ḥāfidh az-Zayla‘ī Volume # 1 Page 402

<sup>242</sup> *Naṣb ar-Rāyah Takhrīj Ahādīth al-Hidāyah* by az-Zayla‘ī Volume # 1 Page # 404

<sup>243</sup> *Al-Manār al-Munīf fi Ṣaḥīḥ wa Da‘īf* by al-Ḥāfidh Ibn al-Qayyim page # 105

<sup>244</sup> *Ṣaḥīḥ Muslim* Ḥādīth # 430

<sup>245</sup> *al-Majmū’ sharh al-Muḥadhdhab* Volume # 3 Page # 403

<sup>246</sup> *I‘la as-Sunan with its commentary Isdā’ al-minan* by Dhafar Aḥmad ‘Uthmānī

<sup>247</sup> *al-Jawhar al-Naqī* Volume # 3 Page # 122

“And from those (*narrations*) negating the practice of raising of the hands (*Raf' al-Yadayn*) while going into *Rukū'* and when rising from it, **all of them are false lies** attributed to Rasūlullāh ﷺ there is nothing authentic reported in them.” [ 248 ]

(al-Jawziyyah, Al-Manār al-Munīf fī Ṣaḥīḥ wa Da'īf Printed 1998)

This is enough to show that leaving *Raf' al-Yadayn* is not authentically proven from Rasūlullāh ﷺ at all. Is it authentically proven from any of the *Ṣaḥābah* رَضِيَ اللَّهُ عَنْهُمْ that they abandoned the practice of *Raf' al-Yadayn*? For the answer, it is enough to quote *Amīr al-Mu'minīn* in the field of *Ḥadīth*, Imām al-Bukhārī رحمه الله who wrote:

لم يثبت عن أحد من أصحاب النبي صلى الله عليه وسلم أنه لا يرفع يديه

“It was not proven from any single one of the *Ṣaḥābah* of an-Nabī ﷺ that they did not raise their hands.” [ 249 ]

(al-Bukhārī, Kitāb Raf' al-yadayn fī aṣ-Ṣalāh Printed 1996)

These unambiguous words from these great scholars of *Islām* are sufficient for the one who wants to know the truth. Nothing negating the practice of *Raf' al-Yadayn* is authentically established, not from the Prophet ﷺ nor from any single *Ṣaḥābī* رَضِيَ اللَّهُ عَنْهُمْ.

## ***Aḥādīth* Confirming the Practice of *Raf' al-Yadayn***

<sup>248</sup> *Al-Manār al-Munīf fī Ṣaḥīḥ wa Da'īf* by al-Ḥāfidh Ibn al-Qayyim page # 104

<sup>249</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī page # 96

First of all I would like to point out to the noble reader, *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* are by consensus of the Muslim Ummah the two most authentic books of *Ḥadīth*. *Ṣaḥīḥ al-Bukhārī* being the more authentic of the two. Imām an-Nawawī رحمه الله wrote:

اتفق العلماء رحمهم الله على أن أصح الكتب بعد الكتاب العزيز الصحيحان

البخاري ومسلم وتلقتهما الأمة بالقبول، وكتاب البخاري أصحهما

“All the scholars of *Islām* are in agreement that the most authentic books after the Holy *Qur’ān* are the *Ṣaḥīḥān*, *al-Bukhārī* and *Muslim*. They are both unanimously accepted. Between the two of them, *al-Bukhārī* is more authentic.” [ 250 ]

(an-Nawawī, *Minhāj fī sharḥ Ṣaḥīḥ Muslim* Printed 1999)

Al-Ḥāfidh adh-Dhahabī ( رحمه الله ) said:

جامع البخاري الصحيح فأجلّ كتب الإسلام وأفضلها بعد كتاب الله تعالى

“*Ṣaḥīḥ al-Bukhārī* is the best and most significant book in *Islām* after the Book of Allāh تعالى.” [ 251 ]

(Mubārakpūrī, *Fawā'id fī 'Ulūm al-Ḥadīth* Printed 2010)

This is beautifully summed up in the *Manār al-Qāri Sharḥ Ṣaḥīḥ al-Būkhārī*:

صحيح البخاري هو أجل كتب الإسلام بعد كتاب الله شاناً وأعلىها منزلة، وأصح

كتب الحديث على الإطلاق

“*Ṣaḥīḥ al-Bukhārī* is the most significant book in *Islām*, after the book of Allāh, with respect to its high status and esteemed rank. It is the most authentic book of *Ḥadīth* without any doubt.” [ 252 ]

<sup>250</sup> *Minhāj fī sharḥ Ṣaḥīḥ Muslim* Volume # 1 Page # 14

<sup>251</sup> *Fawā'id fī 'Ulūm al-Ḥadīth* Page # 364

<sup>252</sup> *Manār al-Qāri* Volume # 1 Page # 18



**The Ḥadīth of Ibn ‘Umar Confirming Raf' al-Yadayn**

The first proof in support of *Raf' al-Yadayn* is a series of *Aḥādīth* reported via multiple *Isnād* and all of them meet the most stringent requirements of authenticity. These are reported in both of the most authentic books of Ḥadīth, *Ṣaḥīḥ al-Bukhārī* [ 253 ] and *Ṣaḥīḥ Muslim* [ 254 ].

**The First Ḥadīth of Ibn ‘Umar in Ṣaḥīḥ al-Bukhārī**

حدثنا محمد بن مقاتل قال  
 أخبرنا عبد الله (ابن المبارك) قال  
 أخبرنا يونس  
 عن الزهري  
 أخبرني سالم بن عبد الله  
 عن عبد الله بن عمر رضي الله عنهما قال:  
 رأيت رسول الله ﷺ إذا قام في الصلاة رفع يديه حتى يكونا حدو  
 منكبيه وكان يفعل ذلك حين يكبر للركوع ويفعل ذلك إذا رفع رأسه من  
 الركوع ويقول سمع الله لمن حمده ولا يفعل ذلك في السجود

We were informed by Muḥammad bin Muqātil who said

We were informed by ‘Abdullāh (*Ibn Mubārak*) who said

We were informed by Yūnus

On the authority of az-Zuhrī who said

I was informed by Sālim bin ‘Abdullāh

On the authority of ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا who said:

“I saw Rasūlullāh ﷺ when he would stand up to pray (*he would begin the prayer by*) raising his hands to the level of his shoulders and He did the same while saying the Takbīr for bowing; and when He did the same while raising his head from bowing and said: سمع الله لمن حمده . And he did not do the same in Sujūd. [ 255 ]

<sup>253</sup> *Ṣaḥīḥ al-Bukhārī* Ḥadīth # 735, 736, 738 and 739

<sup>254</sup> *Ṣaḥīḥ Muslim* Volume # 1 Page # 168 Ḥadīth # 390

<sup>255</sup> *Ṣaḥīḥ al-Bukhārī* Ḥadīth # 736

**The Second *Ḥadīth* of Ibn 'Umar in *Ṣaḥīḥ al-Bukhārī***

The following is a second chain of narrators also reported by Imām al-Bukhārī

رحمه الله :

حدثنا عبد الله بن مسلمة  
 عن مالك  
 عن ابن شهاب  
 عن سالم بن عبد الله  
 عن أبيه رضي الله عنه أن رسول الله ﷺ كان يرفع يديه حذو منكبيه إذا  
 افتتح الصلاة وإذا كبر للركوع وإذا رفع رأسه من الركوع رفعهما كذلك  
 أيضا وقال سمع الله لمن حمده ربنا ولك الحمد وكان لا يفعل ذلك في  
 السجود

We were informed by 'Abdullāh bin Maslamah

On the authority of Mālik

On the authority of Ibn Shihāb

On the authority of az-Zuhrī who said

I was informed by Sālim bin 'Abdullāh

On the authority of his father رَضِيَ اللهُ عَنْهُمَا who said:

“Rasūlullāh ﷺ used to raise his hands to the level of his shoulders when opening the prayer and at the time of saying the Takbīr to go into *Rukū'* and while raising his head from bowing and he also said: سمع الله لمن حمده ربنا ولك الحمد . And he did not do the same in Sujūd. [ 256 ]

(al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* Printed 2003)

<sup>256</sup> *Ṣaḥīḥ al-Bukhārī* Ḥadīth # 735

**The Third *Hadīth* of Ibn 'Umar in *Ṣaḥīḥ al-Bukhārī***

Imām al-Bukhārī رحمه الله also reports this *Hadīth* via the following *Sanad* (chain of narrators) and *Matn* (wording):

حَدَّثَنَا أَبُو الْيَمَانِ قَالَ  
 أَخْبَرَنَا شُعَيْبٌ  
 عَنِ الزُّهْرِيِّ قَالَ  
 أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ  
 أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ رَأَيْتُ النَّبِيَّ ﷺ افْتَتَحَ التَّكْبِيرَ  
 فِي الصَّلَاةِ فَرَفَعَ يَدَيْهِ حِينَ يُكَبِّرُ حَتَّى يَجْعَلَهُمَا حَذْوَ مَنْكَبَيْهِ وَإِذَا كَبَّرَ  
 لِلرُّكُوعِ فَعَلَّ مِثْلَهُ وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَعَلَّ مِثْلَهُ وَقَالَ رَبَّنَا وَلَكَ  
 الْحَمْدُ وَلَا يَفْعَلُ ذَلِكَ حِينَ يَسْجُدُ وَلَا حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ

We were informed by Abū al-Yamān who said

We were told by Shu‘aib

On the authority of az-Zuhrī who said

We were told by Sālim bin ‘Abdullāh

Verily ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا said: “I saw Nabī ﷺ initiate the prayer with takbīr and raising his hands to the level of his shoulders and at the time of saying the Takbīr to go into *Rukū‘* he did the same and when He ﷺ said: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ he did the same and said رَبَّنَا وَلَكَ الْحَمْدُ. And he did not do the same while going into Sujūd nor did he do that while raising his head from Sujūd. [ 257 ]

(al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* Printed 2003)

**The Fourth *Hadīth* of Ibn 'Umar in *Ṣaḥīḥ al-Bukhārī***

<sup>257</sup> *Ṣaḥīḥ al-Bukhārī* *Hadīth* # 738

Imām al-Bukhārī رحمه الله also reports a fourth *Hadīth* via the following *Sanad* (chain of narrators) and *Matn* (wording):

حَدَّثَنَا عَيَّاشٌ قَالَ  
 حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ  
 حَدَّثَنَا عُبَيْدُ اللَّهِ  
 عَنْ نَافِعٍ  
 أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ إِذَا دَخَلَ فِي الصَّلَاةِ كَبَّرَ وَرَفَعَ يَدَيْهِ وَإِذَا  
 رَكَعَ رَفَعَ يَدَيْهِ وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَفَعَ يَدَيْهِ وَإِذَا قَامَ مِنَ الرَّكَعَتَيْنِ  
 رَفَعَ يَدَيْهِ وَرَفَعَ ذَلِكَ ابْنُ عُمَرَ إِلَى نَبِيِّ اللَّهِ ﷺ

We were informed by ‘Ayyāsh who said

We were informed by ‘Abdul‘Alā who said

We were informed by ‘Uaidullāh

On the authority of Nāfi‘

Verily when Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا used to initiate the prayer he would say the takbīr and raise his hands and when he went into *Rukū‘* he raised the hands and when he said: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ he raised the hands and when he rose up from completing two rak‘āt he raised his hands and he reported this from Nabī of Allāh ﷺ [ 258 ]

(al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* Printed 2003)

These are four fully authentic chains of narrators presented by Imām al-Bukhārī رحمه الله in his esteemed book *Ṣaḥīḥ al-Bukhārī*.

The following chart is presented for the noble reader to see a visual representation of the four separate chains of narrators recorded by Imām al-Bukhārī رحمه الله in his *Ṣaḥīḥ*:

<sup>258</sup> *Ṣaḥīḥ al-Bukhārī* Ḥadīth # 739

صحابة ثقات	حسن الحديث	موضع سقط	شديد الضعف
ثقافت	ليس بالقوي	ضعيف	متهم بالوضع
(1) عبد الله بن عمر			
(2) مالك بن عبد الله			
(3) محمد بن مسلمة			
(4) الحسن بن علي			
(5) عبد الله بن ثوبان			
(6) محمد بن مهران			
(7) محمد بن اسماعيل			
(8) الكتاب: صحيح البخاري [الحكم: إسناده متصل، رجاله ثقات، على شرط الإمام البخاري]			
(2) ثمام			
(3) زهير بن كيسان			
(3) موسى بن عمار			
(3) عبد الله بن عمر			
(4) عبد الأعلى بن عبد			
(5) عثمان بن الوليد			
(6) محمد بن اسماعيل			
(7) الكتاب: صحيح البخاري [الحكم: إسناده متصل، رجاله ثقات، على شرط الإمام البخاري]			
(2) مالك بن عبد الله			
(3) محمد بن مسلمة			
(4) مالك بن انس			
(5) عبد الله بن مسلمة			
(6) محمد بن اسماعيل			
(7) الكتاب: صحيح البخاري [الحكم: إسناده متصل، رجاله ثقات، على شرط الإمام البخاري]			
(4) شعيب بن مسلمة			
(5) الحكم بن ثابت			
(6) محمد بن اسماعيل			
(7) الكتاب: صحيح البخاري [الحكم: إسناده متصل، رجاله ثقات، على شرط الإمام البخاري]			

[Chart # 5: Ḥadīth of Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا reported by al-Bukhārī]

The Ḥadīth of Ibn ‘Umar in Ṣaḥīḥ Muslim

Imām Muslim رحمه الله has also recorded this *Ḥadīth* via multiple fully authentic chains of narrators.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ

حَدَّثَنَا عَبْدُ الرَّزَّاقِ

أَخْبَرَنَا ابْنُ جُرَيْجٍ

حَدَّثَنِي ابْنُ شِهَابٍ

عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ

أَنَّ ابْنَ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ لِلصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى

تَكُونَا حَذْوَ مَنْكِبَيْهِ ثُمَّ كَبَّرَ فَإِذَا أَرَادَ أَنْ يَرْكَعَ فَعَلَّ مِثْلَ ذَلِكَ وَإِذَا رَفَعَ مِنْ

الرُّكُوعِ فَعَلَّ مِثْلَ ذَلِكَ وَلَا يَفْعَلُهُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ

I was informed by Muḥammad bin Rāfi‘

We were informed by ‘AbdurRazzāq

We were told by Ibn Jurayj

I was informed by Ibn Shihāb

On the authority of Sālim bin ‘Abdullāh

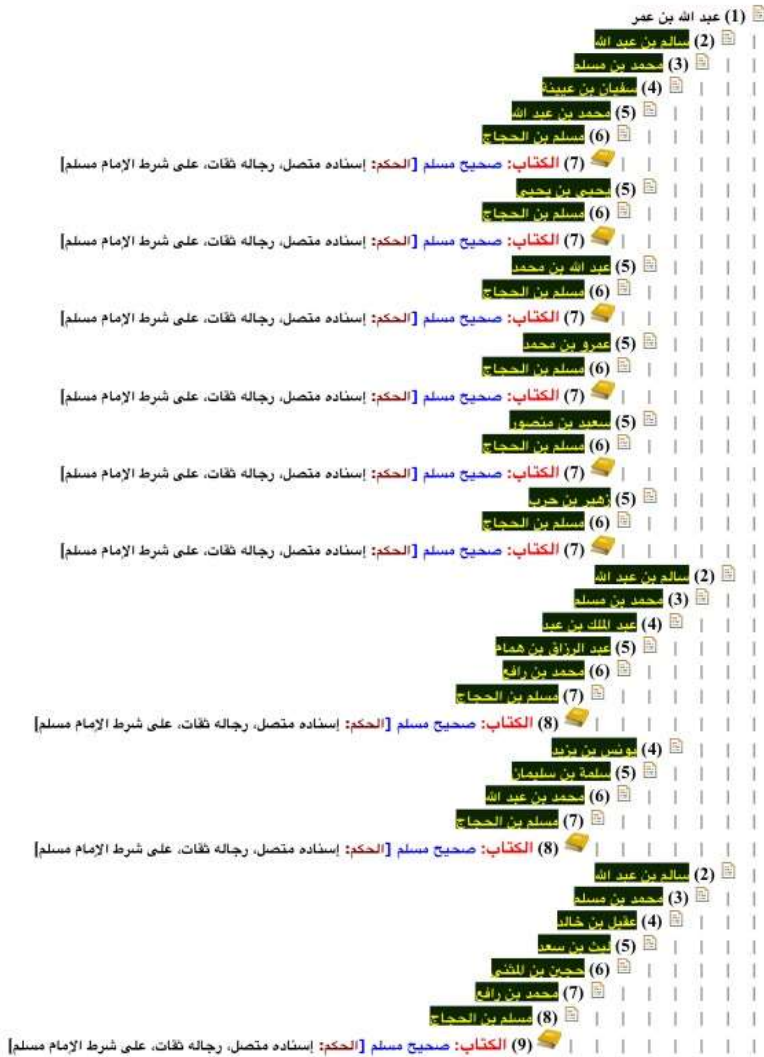
Verily Ibn ‘Umar رضي الله عنهما said: when Rasūlullāh ﷺ would stand up to pray (*he would begin the prayer by*) raising his hands to the level of his shoulders and then said the takbīr then when He wanted to go into *Rukū‘* He did the same and when he raised his head from *Rukū‘* he did the same and he did not do the same when he raised his head from *Sujūd*. [ 259 ]

(Muslim Printed 2004)

In order to summarize this series of *Aḥādīth* the following chart will be utilized to illustrate the chain of narrators reported by Imām Muslim:

<sup>259</sup> *Sahīh Muslim* Ḥadīth # 390

شديد الضعف	موضع سقط	حسن الحديث	صحابة
متهم بالوضع	ضعيف	ليس بالقوي	ثقات



[Chart # 6: Ḥadīth of Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا reported by Muslim]

All of these *aḥādīth* are authentic in accordance with the strictest standards set by the *Shaikhayn* (the two greatest scholars of Ḥadīth, *Imām al-Bukhārī* and *Imām Muslim*). None of the proofs reported negating the practice of *Raf' al-Yadayn* can compare to any of these authentic narrations quoted thus far affirming the practice *Raf' al-Yadayn*. Yet there are numerous additional proofs to follow.

**The *Hadith* of Ibn 'Umar in *Jāmi' at-Tirmidhī* and in Other Books:**

Imām at-Tirmidhī رحمه الله has also reported this *Hadith* in his *Jāmi'* [ 260 ]

حَدَّثَنَا قُتَيْبَةُ وَابْنُ أَبِي عُمَرَ قَالَا

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ

عَنْ الزُّهْرِيِّ

عَنْ سَالِمٍ

عَنْ أَبِيهِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ يَرْفَعُ يَدَيْهِ حَتَّى

يُجَادِي مَنْكِبَيْهِ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ

We were informed by Qutaybah and Ibn Abī 'Umar who said:

We were informed by Sufyān bin 'Uyaybah

On the authority of az-Zuhrī

On the authority of Sālim

On the authority of his father رَضِيَ اللَّهُ عَنْهُمَا who said:

"Rasūlullāh ﷺ used to raise his hands to the level of his shoulders and he would do that when he went into *Rukū'* and while raising his head from *Rukū'*.

After mentioning his *Hadith* Imām at-Tirmidhī comments:

حديث ابن عمر حديث حسن صحيح

"The *Hadith* of Ibn 'Umar is ***Hasan Sahih***." [ 261 ]

(at-Tirmidhī Printed 1988)

This is the **highest** level of authenticity awarded by Imām at-Tirmidhī رحمه الله.

It was also reported by Imām Ibn Khuzaimah رحمه الله [ 262 ], Imām Ibn Hibbān

رحمه الله [ 263 ] and Imām Ibn Abī Shaybah رحمه الله recorded it via multiple chains

in his *Muṣanaf* [ 264 ] they all graded all of them to be ***Sahih***.

<sup>260</sup> *Jāmi' at-Tirmidhī* Volume # 1 Page # 59 ḥadīth # 255

<sup>261</sup> *Jāmi' at-Tirmidhī* Volume # 1 Page # 59 ḥadīth # 255

<sup>262</sup> *Sahih Ibn Khuzaimah* Volume # 1 Page # 232 ḥadīth # 456

<sup>263</sup> *Sahih Ibn Hibbān* Volume # 3 Page # 168 ḥadīth # 1858

<sup>264</sup> *Muṣanaf Ibn Abī Shaybah* ḥadīth # 2439, 2440



**Summary Grading: *Ḥadīth* of Ibn ‘Umar Confirming *Raf’ al-Yadayn***

To summarize we can quote the words of the great scholar of *Islām*, an expert in checking the authenticity of *Aḥādīth*, al-Ḥāfīdh al-Baghawī رحمه الله who reported this *Ḥadīth* in his famous book *Sharḥ as-Sunnah* [ 265 ] and then commented:

متفق على صحته هذا حديث

“(All the scholars) agreed upon the authenticity of this *Ḥadīth*.” [ 266 ]

(Al-Baghawī Printed 1986)

Al-Ḥāfīdh Ibn ‘AbdulBarr رحمه الله also commented on this *Ḥadīth* in *al-Istidhkār* confirming the authenticity of this *Ḥadīth* with the strongest of words, stating:

وهو حديث لا مطعن لأحد فيه

“This *Ḥadīth* is such that no one has objected to it.” [ 267 ]

(Ibn ‘AbdulBarr, *al-Istidhkār al-jāmi’ li-madhāhib fuqahā’* Printed 2000)

To understand the importance of this *Ḥadīth* Imām al-Bukhārī رحمه الله quotes his teacher and esteemed scholar of *Islām*, Imām ‘Alī al-Madīnī رحمه الله:

حق على المسلمين أن يرفعوا أيديهم عند الركوع والرفع منه لحديث ابن عمر هذا

“It is a responsibility upon every Muslim that they raise their hands at the time of *Rukū’* and rising from it, due to this *Ḥadīth* of Ibn Umar.”

[ 268 ]

(al-Bukhārī, *Kitāb Raf’ al-yadayn fī aṣ-Ṣalāh* Printed 1996)

<sup>265</sup> *Sharḥ as-Sunnah* Volume # 3 Page # 20 ḥadīth # 559

<sup>266</sup> *Sharḥ as-Sunnah* Volume # 3 Page # 20

<sup>267</sup> *Al-Istidhkār* Volume # 2 Page # 20 ḥadīth # 125

<sup>268</sup> *Kitāb Raf’ al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī page # 160

Following is a list of a few of the great scholars of Ḥadīth who recorded this Ḥadīth and graded it as fully authentic:

- Imām Mālik (d. 179 هـ) [ 269 ] رحمه الله
- Imām Ibn Abī Shaybah (d. 235 هـ) [ 270 ] رحمه الله
- Imām Aḥmad bin Ḥanbal (d. 241 هـ) [ 271 ] رحمه الله
- Imām al-Bukhārī (d. 256 هـ) [ 272 ] رحمه الله
- Imām Muslim (d. 261 هـ) [ 273 ] رحمه الله
- Imām Abū Dāwūd (d. 275 هـ) [ 274 ] رحمه الله
- Imām Ibn Mājah (d. 273 هـ) [ 275 ] رحمه الله
- Al-Ḥāfidh ad-Dārimī (d. 280 هـ) [ 276 ] رحمه الله
- Imām an-Nasā'i (d. 303 هـ) [ 277 ] رحمه الله
- Imām Ibn Khuzaimah (d. 311 هـ) [ 278 ] رحمه الله
- Imām Ibn Ḥibbān (d. 354 هـ) [ 279 ] رحمه الله

<sup>269</sup> *Muwatta' Imām Mālik* Volume # 1 Page # 75

<sup>270</sup> *Musanaf Ibn Abī Shaybah* ḥadīth # 2439

<sup>271</sup> *Musand Imām Aḥmad* Volume # 2 Page # 134

<sup>272</sup> *Ṣaḥīḥ al-Bukhārī* Volume # 1 Page # 102 Ḥadīth # 735

<sup>273</sup> *Ṣaḥīḥ Muslim* Volume # 1 Page # 168 Ḥadīth # 390

<sup>274</sup> *Sunan Abī Dāwūd* Ḥadīth # 721

<sup>275</sup> *Sunan Ibn Mājah* Volume # 1 Page # 279

<sup>276</sup> *Sunan ad-Dārimī* Volume # 1 Page # 285

<sup>277</sup> *Sunan an-Nasā'i* Volume # 2 Page # 122

<sup>278</sup> *Ṣaḥīḥ Ibn Khuzaimah* Volume # 1 Page # 232 ḥadīth # 456

<sup>279</sup> *Ṣaḥīḥ Ibn Ḥibbān* Volume # 3 Page # 168 ḥadīth # 1858

**The Ḥadīth of Mālik bin Ḥuwairith Confirming Raf' al-Yadayn:**

The second series of proofs in support of *Raf' al-Yadayn* are *Aḥādīth* reported via multiple *Isnād* (chains of narrators), all of them fulfilling the most stringent requirements of authenticity. Like the aforementioned Ḥadīth of ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُمَا, this Ḥadīth is also reported in **both of the most authentic books of Ḥadīth, *Ṣaḥīḥ al-Bukhārī* [ 280 ] and *Ṣaḥīḥ Muslim* [ 281 ]** via multiple chains of narrators.

The following is one of the two *Ṣaḥīḥ aḥādīth* reported from the *Ṣaḥābī* Mālik bin Ḥuwairith رَضِيَ اللهُ عَنْهُمَا in *Marfū* form reaching Rasūlullāh ﷺ :

حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ قَالَ  
حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ  
عَنْ خَالِدٍ

صَلَّى كَبَّرَ وَرَفَعَ يَدَيْهِ عَنْ أَبِي قِلَابَةَ أَنَّهُ رَأَى مَالِكَ بْنَ الْحُوَيْرِثِ رَضِيَ اللهُ عَنْهُ إِذَا  
وَإِذَا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ رَفَعَ يَدَيْهِ وَحَدَّثَ أَنَّ  
صَنَعَ هَكَذَا ﷺ رَسُولَ اللَّهِ

We were informed by Ishāq al-Wāsiṭī who said

We were informed by Khālid bin ‘Abdullāh

On the authority of Khālid

On the authority of Abī Qilābah that he saw Mālik bin Ḥuwairith رَضِيَ اللهُ عَنْهُمَا When (he was) starting the prayer saying *takbīr* and raising both his hands **and raising his hands on bowing and also on raising his head after bowing**. Malik bin Huwairith said, **“Rasūlullāh ﷺ did the same.”** [ 282 ]

(al-Bukhārī, Ṣaḥīḥ al-Bukhārī Printed 2003)

<sup>280</sup> *Ṣaḥīḥ al-Bukhārī* Ḥadīth # 737

<sup>281</sup> *Ṣaḥīḥ Muslim* Ḥadīth # 391

<sup>282</sup> *Ṣaḥīḥ al-Bukhārī* Volume # 1 Page # 102 Ḥadīth # 737

**The *Ḥadīth* of Mālik bin Ḥuwairith in Ṣaḥīḥ Muslim**

The same *Ḥadīth* is also report by Imām Muslim رحمه الله with a slightly different chain of narrators and slightly different wording:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى  
أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ  
عَنْ خَالِدٍ  
عَنْ أَبِي قِلَابَةَ أَنَّهُ رَأَى مَالِكَ بْنَ الْحُوَيْرِثِ رَضِيَ اللَّهُ عَنْهُ إِذَا صَلَّى كَبَّرَ ثُمَّ رَفَعَ يَدَيْهِ  
وَإِذَا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيْهِ وَحَدَّثَ أَنَّ رَسُولَ  
اللَّهِ ﷺ كَانَ يَفْعَلُ هَكَذَا

We were informed by Yaḥyā bin Yaḥyā

I was told by Khālīd bin ‘Abdullāh

On the authority of Khālīd

On the authority of Abī Qilābah:

I saw Mālik bin Ḥuwairith رَضِيَ اللَّهُ عَنْهُ when starting the prayer saying takbīr and raising both his hands **and raising his hands on bowing and also on raising his head after bowing**. Malik bin Huwairith reported that, “**Rasūlullāh ﷺ performed the same actions.**” [ 283 ]

(Muslim Printed 2004)

These narrations are all authentic without any disagreement between the scholars of *Ḥadīth*. They are reported via multiple independent chains of reporters. Nothing in contradiction to it can even come close in authenticity. The sincere student of knowledge should note the number of *aḥādīth* and their authenticity on both sides of the issue.

<sup>283</sup> *Ṣaḥīḥ Muslim* Volume # 1 Page # 168 Ḥadīth # 391

**Summary Grading: *Hadīth* of Mālik bin Ḥuwairith**

Once again this *Hadīth* has been narrated in both of the most authentic books of *Hadīth*, *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. Therefore, once more, by consensus of the scholars of *Islām* these *aḥādīth* meet the criteria of being from the highest level of *Ṣaḥīḥ*. The following chart is a visual representation to illustrate the separate authentic chains of narrators recorded by Imām al-Bukhārī رحمه الله in his *Ṣaḥīḥ*:



[Chart # 7: *Hadīth* of Mālik bin Ḥuwairith رَضِيَ اللهُ عَنْهُ in al-Bukhārī]

The great scholar of *Islām* and prominent *Ḥanafī Faqīh*, Ibn Abī al-‘Izz al-Ḥanafī رحمه الله made a remarkable observation about this *Hadīth*.

Mālik bin Ḥuwairith رَضِيَ اللهُ عَنْهُ is from the people that entered *Islām* in the last years of the life of Rasūlullāh ﷺ. Hence, he prayed behind an-Nabī ﷺ during the last part of His ﷺ life. Those who make the futile claim that the practice of *Raf' al-Yadayn* was abandoned by Rasūlullāh ﷺ cannot refute that those who saw Rasūlullāh ﷺ authentically report *Raf' al-Yadayn* as the last practice of Rasūlullāh ﷺ [284]

(al-Ḥanafī Printed 2007)

<sup>284</sup> *At-Tanbih‘alā Mushkilāt al-Hidāyah* Volume # 2 Page # 567

There is no dispute amongst the scholars of Islām regarding the authenticity for this *Ḥadīth*. Ensuing is a list of the scholars of Ḥadīth who recorded this *Ḥadīth* and confirmed that it is authentic:

- Imām Ibn Abī Shaybah (d. 235 هـ) رحمه الله [ 285 ]
- Imām Aḥmad bin Ḥanbal (d. 241 هـ) رحمه الله [ 286 ]
- Imām al-Bukhārī (d. 256 هـ) رحمه الله [ 287 ]
- Imām Muslim (d. 261 هـ) رحمه الله [ 288 ]
- Imām Abū Dāwūd (d. 275 هـ) رحمه الله [ 289 ]
- Imām Ibn Mājah (d. 273 هـ) رحمه الله [ 290 ]
- Al-Ḥāfiḍh ad-Dārimī (d. 280 هـ) رحمه الله [ 291 ]
- Imām an-Nasā'i (d. 303 هـ) رحمه الله [ 292 ]
- Imām Ibn Khuzaimah (d. 311 هـ) رحمه الله [ 293 ]
- Imām Ibn Ḥibbān (d. 354 هـ) رحمه الله [ 294 ]

<sup>285</sup> *Musanaḥ Ibn Abī Shaybah* ḥadīth # 2359

<sup>286</sup> *Musand Imām Aḥmad* ḥadīth # 15177

<sup>287</sup> *Ṣaḥīḥ al-Bukhārī* Volume # 1 Page # 102 Ḥadīth # 737

<sup>288</sup> *Ṣaḥīḥ Muslim* Volume # 1 Page # 168 Ḥadīth # 392

<sup>289</sup> *Sunan Abī Dāwūd* Ḥadīth # 745

<sup>290</sup> *Sunan Ibn Mājah* ḥadīth # 859

<sup>291</sup> *Sunan ad-Dārimī* ḥadīth #1251

<sup>292</sup> *Sunan an-Nasā'i* ḥadīth # 676

<sup>293</sup> *Ṣaḥīḥ Ibn Khuzaimah* ḥadīth # 562

<sup>294</sup> *Ṣaḥīḥ Ibn Ḥibbān* ḥadīth # 1863

**The *Ḥadīth* of Wā'il bin Ḥujr Confirming *Raf' al-Yadayn*.**

The third series of proofs in support of *Raf' al-Yadayn* are *Aḥādīth* reported via multiple *Isnād*, they are fully authentic meeting the most stringent standards of authenticity. They are reported in one of the most authentic books of *Ḥadīth*, *Ṣaḥīḥ Muslim* [295]. They are also recorded by Imām Aḥmad bin Ḥanbal رحمه الله [296], al-Ḥāfidh ad-Dārimī رحمه الله [297], Imām Abū Dāwūd رحمه الله [298] and Imām al-Bukhārī رحمه الله reported this *Ḥadīth* in his *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* [299]. Following is the wording recorded by Imām al-Bukhārī رحمه الله from Wā'il bin Ḥujr رضي الله عنه in *Marfū* form reaching Rasūlullāh صلى الله عليه وسلم:

حَدَّثَنَا عَاصِمٌ

حَدَّثَنَا أَبِي

أَنَّ وَائِلَ بْنَ حُجْرٍ أَخْبَرَهُ

لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ يُصَلِّي : قُلْتُ

فَكَبَّرَ وَرَفَعَ يَدَيْهِ فَلَمَّا رَكَعَ رَفَعَ يَدَيْهِ ، فَلَمَّا رَفَعَ رَأْسَهُ رَفَعَ يَدَيْهِ مِثْلَهَا

We were informed by 'Āṣim

Who was informed by his father

Verily Wā'il bin Ḥujr رضي الله عنه informed him:

"I said: I will look at the prayer of Rasūlullāh صلى الله عليه وسلم to know how he prays? So He صلى الله عليه وسلم pronounced the takbīr and raised his hands when he intended to go into *Rukū'* and he raised his hands in the same manner while rising up from *Rukū'*."

(al-Bukhārī, *Kitāb Raf' al-yadayn fī aṣ-Ṣalāh* Printed 1996)

<sup>295</sup> *Ṣaḥīḥ Muslim* Ḥadīth # 391

<sup>296</sup> *Musand Imām Aḥmad* ḥadīth # 18386

<sup>297</sup> *Sunan ad-Dārimī* ḥadīth #1251

<sup>298</sup> *Sunan Abī Dāwūd* Ḥadīth # 724

<sup>299</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* Page # 124

**Summary Grading: *Ḥadīth* of Wā'il bin Ḥujr Confirming *Raf' al-Yadayn***

This *Ḥadīth* has been reported through **multiple completely authentic** chains of narrators. Following is a visual representation showing this authentic chain of narrators:



[Chart # 8: *Ḥadīth* of Wā'il bin Ḥujr رَضِيَ اللهُ عَنْهُ in *Ṣaḥīḥ Muslim*]

There is no dispute amongst the scholars of *Ḥadīth* regarding the authenticity for this *Ḥadīth*. There is a critical point to be noted, Wā'il bin Ḥujr رَضِيَ اللهُ عَنْهُ embraced *Islām* in the 9<sup>th</sup> year of the Hijri calendar and reported this *Ḥadīth* in the 10<sup>th</sup> year of Hijri. Hence, it was during the last years of Rasūlullāh's ﷺ life. This has been confirmed by al-Ḥāfidh Ibn Kathīr رحمه الله [ 300 ] and Imām Ibn Ḥibbān رحمه الله [ 301 ], This historical fact indicates that performing *Raf' al-Yadayn* was the final practice of Rasūlullāh ﷺ. [ 302 ] This is a very important point to note, since many people are under the misconception that *Raf' al-Yadayn* was abrogated. These *aḥādīth* prove to the contrary. *Raf' al-Yadayn* was practiced by Rasūlullāh ﷺ at the end of His ﷺ blessed life.

All the *aḥādīth* that have been reported in support of performing *Raf' al-Yadayn* so far have all been from the two most authentic books *Ḥadīth* and are all undisputedly authentic.

Following is a list of the scholars of *Ḥadīth* who recorded this *Ḥadīth* and established that it is unquestionably authentic:

<sup>300</sup> *Bidāyah wan-Nihāyah* Volume # 5 Page # 71

<sup>301</sup> *Kitāb at-tiqāt li-Ibn-Hibbān* Volume # 3 Pages # 424 - 425

<sup>302</sup> *At-Tanbih 'alā Mushkilāt al-Hidāyah* Volume # 2 Page # 567



- Imām Ibn Abī Shaybah (d. 235 هـ) [303] رحمه الله
- Imām Aḥmad bin Ḥanbal (d. 241 هـ) [304] رحمه الله
- Imām al-Bukhārī (d. 256 هـ) [305] رحمه الله
- Imām Muslim (d. 261 هـ) [306] رحمه الله
- Imām Abū Dāwūd (d. 275 هـ) [307] رحمه الله
- Imām Ibn Mājah (d. 273 هـ) [308] رحمه الله
- Al-Ḥāfiḍh ad-Dārimī (d. 280 هـ) [309] رحمه الله
- Imām al-Bazzār (d. 292 هـ) [310] رحمه الله
- Imām an-Nasā'i (d. 303 هـ) [311] رحمه الله
- Imām Ibn Khuzaimah (d. 311 هـ) [312] رحمه الله
- Imām Ibn Ḥibbān (d. 354 هـ) [313] رحمه الله

<sup>303</sup> *Muṣanaf Ibn Abī Shaybah* ḥadīth # 235

<sup>304</sup> *Musand Imām Ahmad* ḥadīth # 18386

<sup>305</sup> *Kitāb Raf' al-Yadayn fī as-Ṣalāh* Page # 76

<sup>306</sup> *Ṣaḥīḥ Muslim* ḥadīth # 391

<sup>307</sup> *Sunan Abī Dāwūd* ḥadīth # 724

<sup>308</sup> *Sunan Ibn Mājah* ḥadīth # 859

<sup>309</sup> *Sunan ad-Dārimī* ḥadīth # 1251

<sup>310</sup> *Sunan al-Bazzār* ḥadīth # 4485

<sup>311</sup> *Sunan an-Nasā'i* ḥadīth # 867

<sup>312</sup> *Ṣaḥīḥ Ibn Khuzaimah* ḥadīth # 297

<sup>313</sup> *Ṣaḥīḥ Ibn Hibbān* ḥadīth # 1857

**The Marfū' Ḥadīth of 'Alī bin Abī Tālib Confirming Raf' al-Yadayn.**

The fourth proof confirming the practice of *Raf' al-Yadayn* is another *Marfū' Ṣaḥīḥ Ḥadīth*. This *Ḥadīth* was narrated by *Amīr al-Mu'minīn* 'Alī bin Abī Tālib رَضِيَ اللهُ عَنْهُ. It has been recorded by Imām Ibn Abī Shaybah رحمه الله in his *Muṣanaf* [ 314 ], Imām Aḥmad bin Ḥanbal رحمه الله in his *Musnad* [ 315 ], Imām aṭ-Ṭaḥāwī رحمه الله in his *Sharḥ Ma'ānī al-Āthār*[ 316 ], Imām Abū Dāwūd رحمه الله in his *Sunan* [ 317 ], Imām Ibn Khuzaimah رحمه الله in his *Ṣaḥīḥ* [ 318 ] and, Imām al-Bukhārī رحمه الله in his *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* [ 319 ] via two chains of narrators. Following is the chain of narrators and wording preserved by Imām Aḥmad bin Ḥanbal رحمه الله in his *Musnad*:

دَحَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ  
 أَبِي الرَّثَادِ بْنِ حَدَّثَنَا  
 عَنْ مُوسَى بْنِ عُقْبَةَ  
 عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ  
 عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ  
 عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ  
 عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ  
 اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ كَبَّرَ عَنْ رَسُولِ اللَّهِ صَلَّى  
 وَرَفَعَ يَدَيْهِ حَذْوَ مَنْكَبَيْهِ ، وَيَصْنَعُ مِثْلَ ذَلِكَ إِذَا قَضَى قِرَاءَتَهُ  
 وَأَرَادَ أَنْ يَرْكَعَ ، وَيَصْنَعُهُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ

<sup>314</sup> *Muṣanaf Ibn Abī Shaybah* ḥadīth # 2504

<sup>315</sup> *Musnad Imām Aḥmad* ḥadīth # 719

<sup>316</sup> *Sharḥ Ma'ānī al-Āthār* ḥadīth # 993

<sup>317</sup> *Sunan Abī Dāwūd* ḥadīth # 744

<sup>318</sup> *Ṣaḥīḥ Ibn Khuzaimah* ḥadīth # 561

<sup>319</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* Page # 124

We were informed by Sulaymān bin Dāwūd

We were informed by Ibn Abī az-Zinād

On the authority of Mūsā bin ‘Uqbah

On the authority of ‘Abdullāh bin al-Fadhī

On the authority of ‘AbdurRaḥmān al-A‘raj

On the authority of ‘Ubdaidillāh bin Abī Rāfi‘

On the authority of ‘Alī bin Abī Tālib رَضِيَ اللهُ عَنْهُ

On the authority of Rasūlullāh ﷺ

Verily when He ﷺ used to stand up to pray an obligatory prayer He

used to pronounce the takbīr and raise his hands in level with his

shoulders, He ﷺ did the same when he finished his recitation (of the

Qur’ān) and intended to go into Rukū‘ and He ﷺ did the same when

He ﷺ raised His ﷺ head up from Rukū‘.” [ 320 ]

(Ibn Ḥanbal Printed 1993)

All the narrators in this Isnād are reliable and the wording is free from defects, hence this *Ḥadīth* is graded as *Ṣaḥīḥ*. Following is a visual representation of the chain of narrators establishing this *Ḥadīth* to be authentic.



[Chart # 9: Marfū‘ Ḥadīth of ‘Alī bin Abī Tālib رَضِيَ اللهُ عَنْهُ ]

<sup>320</sup> *Musand Imām Aḥmad ḥadīth # 719*

**Summary Grading: Marfū' Ḥadīth of 'Alī bin Abī Tālib.**

'Alī bin Abī Tālib رَضِيَ اللهُ عَنْهُ reported *Raf' al-Yadayn* as the practice of Rasūlullāh ﷺ in *Marfū'* form. It is also established as his own practice in *Mawqūf* form. Following is a visual representation of the chain of narrators establishing this *Mawqūf Ḥadīth* to be **Ṣaḥīḥ**:



[Chart # 10: *Mawqūf Ḥadīth* of 'Alī bin Abī Tālib رَضِيَ اللهُ عَنْهُ ]

Imām Aḥmad bin Ḥanbal رحمه الله reported this *Ḥadīth* [ 321 ] and authenticated it as **Ṣaḥīḥ** [ 322 ], as did Imām at-Tirmidhī رحمه الله [ 323 ]. Al-Ḥāfidh Ibn Ḥajar al-'Asqalānī رحمه الله confirmed its grading as **Ṣaḥīḥ** in *ad-Dirāyah* [ 324 ] and again in *at-Talkhīs* [ 325 ]. It was also graded as **Ṣaḥīḥ** by al-Ḥāfidh az-Zayla'ī رحمه الله in *Nasb ar-Rāyah* [ 326 ].

This is a clearly a strong proof to refute the weak narrations attributed to 'Alī bin Abī Tālib رَضِيَ اللهُ عَنْهُ personally neglecting *Raf' al-Yadayn*. How can a weak narration of the practice of a *Ṣaḥābī* be utilized to refute the clear and authentic narrations from that very same *Ṣaḥābī*, himself practicing *Raf' al-Yadayn* and establishing it as the practice of Rasūlullāh ﷺ ?

<sup>321</sup> *Musand Imām Aḥmad* ḥadīth # 719

<sup>322</sup> *Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi' at-Tirmidhī* Volume # 2 Page # 110

<sup>323</sup> *Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi' at-Tirmidhī* Volume # 2 Page # 110

<sup>324</sup> *Ad-Dirāyah fī Takhrīj Ahādīth al-Hidāyah* Volume # 1 page # 153

<sup>325</sup> *At-Talkhīs* Volume # 1 page # 219

<sup>326</sup> *Nasb ar-Rāyah Takhrīj Ahādīth al-Hidāyah* Volume # 1 Page 412

Following is a partial list of scholars who have authenticated this *Ḥadīth*:

- Imām Ibn Abī Shaybah (d. 235 هـ) رحمه الله [ 327 ]
- Imām Aḥmad bin Ḥanbal (d. 241 هـ) رحمه الله [ 328 ]
- Imām al-Bukhārī (d. 256 هـ) رحمه الله [ 329 ]
- Imām Ibn Mājah (d. 273 هـ) رحمه الله [ 330 ]
- Imām Abū Dāwūd (d. 275 هـ) رحمه الله [ 331 ]
- Imām at-Tirmidhī (d. 279 هـ) رحمه الله [ 332 ]
- Imām an-Nasā'ī (d. 303 هـ) رحمه الله [ 333 ]
- Imām Ibn Khuzaimah (d. 311 هـ) رحمه الله [ 334 ]
- Al-Ḥāfiḍh az-Zayla'ī (d. 762 هـ) رحمه الله [ 335 ]
- Al-Ḥāfiḍh Ibn Ḥajar al-'Asqalānī (d. 852 هـ) رحمه الله [ 336 ]

<sup>327</sup> *Muṣanaf Ibn Abī Shaybah* ḥadīth # 2504

<sup>328</sup> *Musand Imām Aḥmad* ḥadīth # 719

<sup>329</sup> *Kitāb Raf' al-Yadayn fī as-Salāh* Page # 124

<sup>330</sup> *Sunan Ibn Mājah* ḥadīth #864

<sup>331</sup> *Sunan Abī Dāwūd* ḥadīth # 744

<sup>332</sup> *Tuhafatul-Ahwadhī bi- Sharh of Jāmi' at-Tirmidhī* Volume # 2 Page # 110

<sup>333</sup> *Sunan an-Nasā'ī* ḥadīth # 1103

<sup>334</sup> *Ṣaḥīḥ Ibn Khuzaimah* ḥadīth # 561

<sup>335</sup> *Nasb ar-Rāyah Takhrīj Ahādīth al-Hidāyah* Volume # 1 Page 412

<sup>336</sup> *Ad-Dirāyah fī Takhrīj Ahādīth al-Hidāyah* Volume # 1 page # 153

**The Marfū' Ḥadīth of Jābir bin 'Abdullāh Confirming Raf' al-Yadayn.**

The fifth proof confirming the practice of *Raf' al-Yadayn* is another *Marfū'*, *Ḥadīth* narrated by the famed *Ṣaḥābī* Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ. It has been reported by Abū Na'im رحمه الله in *Akḥbār 'Iṣbahān* [ 337 ], by Imām al-Bukḥārī رحمه الله in *Kitāb Raf' al-Yadayn fī as-Ṣalāh* [ 338 ] and by Imām Ibn Mājah رحمه الله in his *Sunan* [ 339 ], via a **Ṣaḥīḥ** chain of narrators as presented here:

حدثنا محمد بن يحيى

حدثنا أبو حذيفة

حدثنا إبراهيم بن طهمان

عن أبي الزبير

أن جابر بن عبد الله كان إذا افتتح الصلاة رفع يديه وإذا ركع

وإذا رفع رأسه من الركوع فعل مثل ذلك ويقول رأيت رسول الله

صلى الله عليه وسلم فعل مثل ذلك

We were informed by Muḥammad bin Yaḥyā

We were informed by Abū Ḥudhayfah

We were informed by Ibrāhīm bin Ṭahmān

On the authority of Abī az-Zubair

Verily Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ used raise his hands when he initiated his prayer, and again when he would go into *Rukū'* and when he would raise his head up from *Rukū'* and he said verily I saw Rasūlullāh ﷺ do the same." [ 340 ]

(Ibn Mājah Printed 1998)

The great scholar of *Ḥadīth*, Abū al-Ḥasan Muḥammad al-Ḥanafī, who is famous as Abū al-Ḥasan as-Sindī رحمه الله, wrote:

<sup>337</sup> *Akḥbār 'Iṣbahān* ḥadīth #502

<sup>338</sup> *Kitāb Raf' al-Yadayn fī as-Ṣalāh* Page # 71

<sup>339</sup> *Sunan Ibn Mājah* ḥadīth # 868

<sup>340</sup> *Sunan Ibn Mājah* ḥadīth # 868

رجالہ ثقات

“The narrators (*of this Ḥadīth*) are trustworthy.” [ 341 ]

(as-Sindī Printed 2010)

Al-Ḥāfidh Ibn al-Mulaqqin رحمه الله commented on this Ḥadīth in his famous book of *Takhrīj al-Badr al-Munīr*:

هَذَا حَدِيثٌ صَحِيحٌ

“This Ḥadīth is *Ṣaḥīḥ*” [ 342 ]

(al-Mulaqqin Printed 2009)

Imām al-Būṣīrī رحمه الله wrote in *Miṣbāḥ al-Zujājah*:

هَذَا إِسْنَادٌ رِجَالُهُ ثِقَاتٌ

“The narrators in the chain of transmission are all trustworthy.” [ 343 ]

(al-Būṣīrī 2004)

Shaikh al-Albānī رحمه الله clearly writes in his *Takhrīj* of Sunan Ibn Mājah:

صَحِيحٌ

“It is authentic.” [ 344 ]

<sup>341</sup> *Hāshiyat al-Sindī* ḥadīth # 868

<sup>342</sup> *Al-Badr al-Munīr* Volume # 3 Page # 469

<sup>343</sup> *Miṣbāḥ al-Zujājah* Volume # 1 Page # 108

<sup>344</sup> *Ṣaḥīḥ Ibn Mājah* Volume # 1 Page # 144

**Summary Grading: *Ḥadīth* of Jābir bin ‘Abdullāh.**

Al-Ḥāfidh Ibn Ḥajar al-‘Asqalānī رحمه الله graded this *Ḥadīth* as ***Ṣaḥīḥ*** in *ad-Dirāyah* [ 345 ] as did al-Ḥāfidh az-Zayla‘ī رحمه الله in *Naṣb ar-Rāyah* [ 346 ]. It was also affirmed as ***Ṣaḥīḥ*** by the famous scholars of *Ḥadīth* al-Ḥākim and al-Bayhaqī as stated in *al-Mawāhib al-latīfah* [ 347 ]. This *Ḥadīth* proves that performing *Raf' al-Yadayn* was the practice of Jābir bin ‘Abdullāh رَضِيَ اللهُ عَنْهُ himself, it is also a proof that he رَضِيَ اللهُ عَنْهُ learned this from seeing Rasūlullāh ﷺ perform *Raf' al-Yadayn*. It is clearly an authentic *Ḥadīth* as stated by the following great scholars of Islām:

- Imām al-Bukhārī (d. 256 هـ) رحمه الله [ 348 ]
- Imām Ibn Mājah (d. 273 هـ) رحمه الله [ 349 ]
- Imām al-Ḥākim (d. 405 هـ) رحمه الله [ 350 ]
- Abū Na‘īm (d. 430 هـ) رحمه الله [ 351 ]
- Al-Ḥāfidh al-Bayhaqī (d. 458 هـ) رحمه الله [ 352 ]
- Al-Ḥāfidh az-Zayla‘ī (d. 762 هـ) رحمه الله [ 353 ]
- Al-Ḥāfidh Ibn al-Mulaqqin (d. 804 هـ) رحمه الله [ 354 ]
- Imām al-Būṣīrī (d. 839 هـ) رحمه الله [ 355 ]
- Al-Ḥāfidh Ibn Ḥajar al-‘Asqalānī (d. 852 هـ) رحمه الله [ 356 ]
- Ash-Shaikh Abū al-Ḥasan as-Sindī (d. 1138 هـ) رحمه الله [ 357 ]
- Ash-Shaikh Muḥammad ‘Ābid as-Sindī (d. 1257 هـ) رحمه الله [ 358 ]
- Al-Ḥāfidh Badī-ud-Dīn as-Sindī (d. 1416 هـ) رحمه الله [ 359 ]

<sup>345</sup> *Ad-Dirāyah fī Takhrīj Ahādīth al-Hidāyah* Volume # 1 page # 154

<sup>346</sup> *Naṣb ar-Rāyah Takhrīj Ahādīth al-Hidāyah* Volume # 1 Page 415

<sup>347</sup> *al-Mawāhib al-latīfah* Volume # 1 Page # 162

<sup>348</sup> *Kitāb Raf' al-Yadayn fī as-Salāh* Page # 71

<sup>349</sup> *Sunan Ibn Mājah* ḥadīth # 868

<sup>350</sup> *al-Mawāhib al-latīfah* Volume # 1 Page # 162

<sup>351</sup> *Akḥbār ‘Iṣbahān* ḥadīth #502

<sup>352</sup> *al-Mawāhib al-latīfah* Volume # 1 Page # 162

<sup>353</sup> *Naṣb ar-Rāyah Takhrīj Ahādīth al-Hidāyah* Volume # 1 Pages 415

<sup>354</sup> *Al-Badr al-Munīr* Volume # 3 Page # 469

<sup>355</sup> *Miṣbāḥ al-Zujājah* Volume # 1 Page # 108

<sup>356</sup> *Ad-Dirāyah fī Takhrīj Ahādīth al-Hidāyah* Volume # 1 page # 154

<sup>357</sup> *Hāshiyat al-Sindī* ḥadīth # 868

<sup>358</sup> *al-Mawāhib al-latīfah* Volume # 1 Page # 162

<sup>359</sup> *Jalā' al-‘Aynayn* Page # 71



**The *Ḥadīth* of Abū Ḥumaid and the Ten Confirming *Raf' al-Yadayn*.**

The seventh proof confirming the practice of *Raf' al-Yadayn* is yet another *Ṣaḥīḥ Marfū' Ḥadīth* narrated by three great companions of an-Nabī ﷺ and confirmed by ten of them رَضِيَ اللَّهُ عَنْهُمْ. It was reported by Abū Ḥumaid, Ḥārith bin Rab'ī (who is famous as Abū Qatādah) and Abū Usaid رَضِيَ اللَّهُ عَنْهُمْ. Imām al-Bukhārī رحمه الله presents the following *Ṣaḥīḥ* chain of narrators in *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* [ 360 ]:

حَدَّثَنَا مُسَدَّدٌ  
يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا  
حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ  
حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو  
قَالَ شَهِدْتُ أَبَا حَمِيدٍ فِي عَشْرَةِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَحَدُهُمْ أَبُو قَتَادَةَ بْنُ رِنَعِيٍّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ " أَنَا أَعْلَمُكُمْ بِصَلَاةِ  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , قَالُوا كَيْفَ ؟  
فَوَاللَّهِ مَا كُنْتُ أَقْدَمْنَا لَهُ صُحْبَةً , وَلَا أَكْثَرْنَا لَهُ اتِّبَاعًا , قَالَ بَلْ رَاقَبْتُهُ  
قَالُوا فَادْكُرْ قَالَ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ رَفَعَ يَدَيْهِ وَإِذَا رَكَعَ  
وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ , وَإِذَا قَامَ مِنَ الرُّكُوعَيْنِ فَعَلَّ مِثْلَ ذَلِكَ  
فَقَالُوا كُلُّهُمْ : صَدَقْتَ

We were informed by Musaddad

We were informed by Yaḥyā bin Sa'īd

We were informed by 'AbdulḤamīd bin Ja'far

We were informed by Muḥammad bin 'Umro who said:

I have seen Abā Ḥumaid among ten *Ṣaḥābah* (companions of) an-Nabī

ﷺ. One of them was Abū Qatādah bin Rab'ī رَضِيَ اللَّهُ عَنْهُ. He (*Abū Ḥumaid*)

was saying: "I know the prayer of Rasūlullāh ﷺ better than any of you". They (*the ten companions*) said: "How? By Allah, you neither became a companion before us, nor did you exceed us in observance (*of*

<sup>360</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh*. Page # 38

the Sunnah)!" He (Abū Ḥumaid) said: "In fact, I have meticulously observed (the Prophet ﷺ pray)". The companions said: "then describe it for us". He (Abū Ḥumaid) said: (Rasūlullāh ﷺ) used to raise his hands when standing up for prayer, and before going to Rukū' and after standing from Rukū'. And when he stood up from performing rak'at (two Rak'ah) he did the same." The all said you have spoken the truth!" [ 361]

(al-Bukhārī, Kitāb Raf' al-yadayn fī aṣ-Ṣalāh Printed 1996)

It is very important to notice that **all ten of the companions** that saw Abū Ḥumaid رَضِيَ اللهُ عَنْهُ affirmed the practice of Raf' al-Yadayn as the Sunnah of Rasūlullāh ﷺ! In support of this is a second narration reported by Imām al-Bukhārī رحمه الله which clearly mentions Abū Qatādah رَضِيَ اللهُ عَنْهُ and Abū Usaïd رَضِيَ اللهُ عَنْهُ affirming the practice of Raf' al-Yadayn. [ 362 ] While another Ḥadīth also reported by al-Bukhārī رحمه الله in *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* [ 363 ] proves that Muḥammad bin Muslimah رَضِيَ اللهُ عَنْهُ and Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ also affirmed the practice of Raf' al-Yadayn as being the Sunnah. [ 364 ]

The following is a visual representation of the authentic chain of reporters for this narration.



[Chart # 11: Marfū' Ḥadīth of Abū Ḥumaid رَضِيَ اللهُ عَنْهُ]

<sup>361</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* Page # 71

<sup>362</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* Page # 41

<sup>363</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* Page # 40

<sup>364</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* Page # 40

**Summary Grading: *Hadīth* of Abū Ḥumaid and the Ten Companions.**

This *Hadīth* has been graded as **Ṣaḥīḥ** by Imām al-Bukhārī رحمه الله in his *at-Tārīkh as-Saghīr* [ 365 ] and in *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* [ 366 ]. It was also authenticated by al-Ḥāfidh az-Zayla'ī al-Ḥanafī رحمه الله in his famous book of Takhrij *Naṣb ar-Rāyah* [ 367 ] and by al-Ḥāfidh al-Bayhaqī رحمه الله in his *Al-Ma'rifah* [ 368 ]. Al-Ḥāfidh Badī-ud-Dīn as-Sindī رحمه الله wrote in *Jalā' al-'aynayn*:

وقد ثبت بإسنادٍ صحيح

“Verily it is established via an authentic chain of narrators” [ 369 ]

(as-Sindī Printed 1996)

It was also graded as **Ṣaḥīḥ** by Imām at-Tirmidhī رحمه الله [ 370 ] and by al-Ḥāfidh Ibn Ḥajar al-'Asqalānī رحمه الله in *Hidāyah ar-Ruwāh* [ 371 ].

Once again it should be noted by the noble reader that this is not a *Hadīth* reported by a single *Ṣaḥābī* rather it establishes that ten of the *Ṣaḥābah* affirmed the practice of *Raf' al-Yadayn*. The following five *Ṣaḥābah* have been mentioned in the wording of the various reports:

1. Abū Ḥumaid رَضِيَ اللهُ عَنْهُ
2. Abū Qatādah رَضِيَ اللهُ عَنْهُ
3. Abū Usaid رَضِيَ اللهُ عَنْهُ
4. Muḥammad bin Muslimah رَضِيَ اللهُ عَنْهُ
5. Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ

Another five of the illustrious *Ṣaḥābah* رَضِيَ اللهُ عَنْهُمْ were present and affirmed the practice of *Raf' al-Yadayn* yet they are not mentioned by name in the

<sup>365</sup> *Tārīkh as-Saghīr* Page # 55

<sup>366</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* Page # 40

<sup>367</sup> *Naṣb ar-Rāyah Takhrij Ahādīth al-Hidāyah* Volume # 1 Page 344

<sup>368</sup> *Al-Ma'rifah* Volume # 2 page # 430

<sup>369</sup> *Jalā' al-'aynayn* Page # 39

<sup>370</sup> *Jāmi' at-Tirmidhī* ḥadīth # 304

<sup>371</sup> *Hidāyah ar-Ruwāh ilā Takhrij al-Masābih wal-Mishkāt* Volume # 1 Page # 369

wording of the *Ḥadīth*. Following is a list of the great scholars of *Ḥadīth* who have reported and authenticated this *Ḥadīth*:

- Imām Ibn Abī Shaybah (d. 235 هـ) رحمه الله [ 372 ]
- Imām Aḥmad bin Ḥanbal (d. 241 هـ) رحمه الله [ 373 ]
- Imām al-Bukhārī (d. 256 هـ) رحمه الله [ 374 ]
- Imām Abū Dāwūd (d. 275 هـ) رحمه الله [ 375 ]
- Imām at-Tirmidhī (d. 279 هـ) رحمه الله [ 376 ]
- Al-Ḥāfidh 'Uthmān ad-Dārimī (d. 280 هـ) رحمه الله [ 377 ]
- Imām Ibn Khuzaimah (d. 311 هـ) رحمه الله [ 378 ]
- Imām Ibn Hibbān (d. 354 هـ) رحمه الله [ 379 ]
- Al-Ḥāfidh Bayhaqī (d. 458 هـ) رحمه الله [ 380 ]
- Al-Ḥāfidh Ibn Qayyim (d. 751 هـ) رحمه الله [ 381 ]
- Al-Ḥāfidh az-Zayla'ī (d. 762 هـ) رحمه الله [ 382 ]
- Al-Ḥāfidh Ibn Ḥajar al-'Asqalānī (d. 852 هـ) رحمه الله [ 383 ]
- Al-Ḥāfidh Badī-ud-Dīn as-Sindī (d. 1416 هـ) رحمه الله [ 384 ]

<sup>372</sup> *Muṣanaf Ibn Abī Shaybah* Volume # 1 Page # 225

<sup>373</sup> *Musand Imām Aḥmad* ḥadīth # 23087

<sup>374</sup> *Tārīkh as-Saghīr* Page # 55

<sup>375</sup> *Sunan Abī Dāwūd* ḥadīth # 730

<sup>376</sup> *Jāmi' at-Tirmidhī* ḥadīth # 304

<sup>377</sup> *Sunan ad-Dārimī* ḥadīth #1363

<sup>378</sup> *Ṣaḥīḥ Ibn Khuzaimah* ḥadīth # 661

<sup>379</sup> *Ṣaḥīḥ Ibn Hibbān* ḥadīth # 1865, 1867 and 1876

<sup>380</sup> *Al-Ma'rifaḥ* Volume # 2 page # 430

<sup>381</sup> *Raf' al-yadayn fī Salāh* by al-Ḥāfidh Ibn al-Qayyim page # 25

<sup>382</sup> *Naṣb ar-Rāyah Takhrīj Aḥādīth al-Hidāyah* Volume # 1 Page 344

<sup>383</sup> *Hidāyah ar-Ruwāh ilā Takhrīj al-Masābih wal-Mishkāt* Volume # 1 Page # 369

<sup>384</sup> *Jalā' al-'Aynayn* Page # 39

**The Ḥadīth of Abū Hurayrah Confirming Raf' al-Yadayn.**

The eighth proof confirming the practice of *Raf' al-Yadayn* from Rasūlullāh ﷺ and from the prominent *Ṣaḥābī* ‘AbdurRaḥmān bin Ṣaḥr al-Azdī who is famous as Abū Hurayrah رَضِيَ اللهُ عَنْهُ.

This Ḥadīth has been recorded by Imām Abū Dāwūd رحمه الله [385], Imām Aḥmad bin Ḥanbal رحمه الله [386], al-Ḥāfidh Ibn Mājah رحمه الله [387], Ibn Khuzaimah رحمه الله in his *Ṣaḥīḥ* [388] and, Imām al-Bukhārī (رحمه الله) reported this Ḥadīth in his *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* [389]. Following is the *Ṣaḥīḥ* chain of narrators and wording preserved by Imām Abū Dāwūd رحمه الله in *Sunan* [390]:

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ

حَدَّثَنِي أَبِي

عَنْ جَدِّي

عَنْ يَحْيَى بْنِ أَيُّوبَ

عَنْ عَبْدِ الْمَلِكِ بْنِ عَبْدِ الْعَزِيزِ

عَنْ ابْنِ شَهَابٍ

عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ

عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَبَّرَ لِلصَّلَاةِ جَعَلَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ

وَإِذَا رَكَعَ فَعَلَّ مِثْلَ ذَلِكَ وَإِذَا رَفَعَ لِلسُّجُودِ فَعَلَّ مِثْلَ ذَلِكَ وَإِذَا قَامَ مِنَ الرَّكَعَتَيْنِ

فَعَلَّ مِثْلَ ذَلِكَ

<sup>385</sup> *Sunan Abī Dāwūd* ḥadīth # 737 and 738

<sup>386</sup> *Musand Imām Aḥmad* ḥadīth # 6128

<sup>387</sup> *Sunan Ibn Mājah* ḥadīth # 860

<sup>388</sup> *Ṣaḥīḥ Ibn Khuzaimah* ḥadīth # 446

<sup>389</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* Page # 61

<sup>390</sup> *Sunan Abī Dāwūd* ḥadīth # 737



In fact Abū Hurayrah رَضِيَ اللهُ عَنْهُ continued this practice, which he had observed from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, even after the passing away of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This is clearly stated in the **Ṣaḥīḥ** Ḥadīth reported in *Mawqūf* form by Imām al-Bukhārī رَحِمَهُ اللهُ who reported it in his *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh*:

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ

حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ

عَنْ قَيْسِ بْنِ سَعْدٍ

عَنْ عَطَاءٍ

قَالَ صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ فَكَانَ يَرْفَعُ إِذَا كَبَّرَ وَإِذَا رَكَعَ

We were informed by Sulaymān bin Ḥarb

We were informed by Yazīd bin 'Ibrāhīm

On the authority Qais bin Sa'd

On the authority of 'Aṭā' who said:

"I prayed with Abī Hurayrah رَضِيَ اللهُ عَنْهُ and he used to continuously raise (his hands) while he said the takbīr (*to initiate the prayer*) and when he went into *Rukū'*" [ 392 ]

(al-Bukhārī, *Kitāb Raf' al-yadayn fī aṣ-Ṣalāh* Printed 1996)

### Summary Grading: Ḥadīth of Abū Hurayrah Confirming Raf' al-Yadayn

This Ḥadīth has been reported via multiple fully authentic chains of reporters. It was graded as **Ṣaḥīḥ** in both *Marfū'* and *Mawqūf* forms. Al-Ḥāfiḍh Ibn al-Qayyim رَحِمَهُ اللهُ as stated in *at-Taḥdhīb Sunan Abī Dāwūd*:

هذا الحديث على شرط مسلم

"This Ḥadīth is authentic in accordance to the conditions set by Muslim"

[ 393 ]

(al-Jawziyyah, *At-Taḥdhīb Sunan Abī Dāwūd* Printed 1980)

<sup>392</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* Page # 61

<sup>393</sup> *at-Taḥdhīb Sunan Abī Dāwūd* Volume # 1 Page # 375

Hence, this *Ḥadīth* is authentic in accordance to the strict standards of Imām Muslim. Al-Ḥāfidh Badī-ud-Dīn as-Sindī رحمه الله wrote in his *Jalā' al-ʿaynayn*:

رواته ثقات

“its narrators are all reliable” [ 394 ]

(as-Sindī Printed 1996)

This *Ḥadīth* was also authenticated by al-Ḥāfidh Ibn Ḥajar al-ʿAsqalānī in *Tahdhīb at-Tahdhīb* [ 395 ] and by Ibn Khuzaimah رحمه الله in his *Ṣaḥīḥ* [ 396 ]. Following is a list of scholars who have researched and clearly stated this *Ḥadīth* is Ṣaḥīḥ.

- Imām al-Bukhārī (d. 256 هـ) رحمه الله [ 397 ]
- Imām Ibn Mājah (d. 273 هـ) رحمه الله [ 398 ]
- Imām Ibn Khuzaimah (d. 311 هـ) رحمه الله [ 399 ]
- Al-Ḥāfidh Ibn Qayyim (d. 751 هـ) رحمه الله [ 400 ]
- Al-Ḥāfidh az-Zaylaʿī (d. 762 هـ) رحمه الله [ 401 ]
- Al-Ḥāfidh Ibn Ḥajar al-ʿAsqalānī (d. 852 هـ) رحمه الله [ 402 ]
- Al-Ḥāfidh Badī-ud-Dīn as-Sindī (d. 1416 هـ) رحمه الله [ 403 ]

<sup>394</sup> *Jalā' al-ʿaynayn* Page # 39

<sup>395</sup> *Tahdhīb at-Tahdhīb* Page # 39

<sup>396</sup> *Ṣaḥīḥ Ibn Khuzaimah* ḥadīth # 446

<sup>397</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* Page # 61

<sup>398</sup> *Sunan Ibn Mājah* ḥadīth # 860

<sup>399</sup> *Ṣaḥīḥ Ibn Khuzaimah* ḥadīth # 446

<sup>400</sup> *at-Tahdhīb Sunan Abi Dāwūd* Volume # 1 Page # 375

<sup>401</sup> *Naṣb ar-Rāyah Takhrīj Aḥādīth al-Hidāyah* Volume # 1 Page 344

<sup>402</sup> *Tahdhīb at-Tahdhīb* Page # 39

<sup>403</sup> *Jalā' al-ʿaynayn* Page # 39



**The Ḥadīth of Anas bin Mālik Confirming Raf' al-Yadayn.**

The ninth proof confirming the practice of *Raf' al-Yadayn* is another *Marfū' Ṣaḥīḥ Ḥadīth* narrated by Anas bin Mālik رَضِيَ اللهُ عَنْهُ. Following is the chain of narrators and wording:

أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ  
ثَنَا عَبْدُ الرَّحْمَنِ الْقَاضِي  
ثَنَا إِسْمَاعِيلُ بْنُ أَحْمَدَ  
ثَنَا أَبِي  
عَنْ يَزِيدَ بْنِ هَارُونَ  
عَنْ حُمَيْدِ الطَّوِيلِ  
عَنْ أَنَسِ بْنِ مَالِكٍ ، قَالَ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْفَعُ يَدَيْهِ إِذَا  
كَبَّرَ وَإِذَا رَكَعَ ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرَّكُوعِ

We were informed by Muḥammad bin Aḥmad

We were informed by 'AbdurRaḥmān al-Qādhī

We were informed by Ismā'īl bin Aḥmad

Who was informed by his father

On the authority of Yazīd bin Hārūn

On the authority of Ḥumayd aṭ-Ṭawīl

On the authority of Anas bin Mālik رَضِيَ اللهُ عَنْهُ who said: I saw Rasūlullāh صلى الله عليه وسلم raise his hands when he pronounced the takbīr (*to initiate the prayer*) and when He صلى الله عليه وسلم went into *Rukū'* and He صلى الله عليه وسلم raised His head up from *Rukū'.*"

All the narrators in the *Isnād* of this Ḥadīth are strong narrators known for their ضبط (*good memories and precision in narrating accurately*) and عدل (*upright character and good morals*). Following is a visual representation of the chain of narrators:



Yet there is a problem with one narrator. Ḥumayd although a strong narrator (ثقة) he has been accused of tadrīs (concealing of a narrator). The methodology adopted for this research is to be fair and balanced in critiquing the proofs on both sides of the argument hence this criticism is presented.

This would have rendered this Ḥadīth weak but there are other chains of narrators reporting this Ḥadīth that do not contain Ḥumayd, such as the narration on the authority of Ibn Sulaymaan instead of Ḥumayd. Hence, those chains that do not contain Ḥumayd are fully authentic and those chains of narrations which do contain Ḥumayd become supporting evidences for this clear **Ṣaḥīḥ** Ḥadīth. Following is a visual representation of one of these supporting evidences.



This *Ḥadīth* has been recorded with authentic chains by Imām Ibn Abī Shaybah رحمه الله [ 404 ], Imām Aḥmad bin Ḥanbal رحمه الله [ 405 ], al-Ḥāfidh Ibn Maajah رحمه الله [ 406 ], Imām Abū Ya'ālā رحمه الله [ 407 ] and it was also reported by Imām al-Bukhārī رحمه الله in his book *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* [ 408 ]

### Summary Grading: *Ḥadīth* of Anas bin Mālik Confirming *Raf' al-Yadayn*.

This *Ḥadīth* has been reported via multiple authentic chains. Some of these have been criticized, yet other chains are independently *Ṣaḥīḥ*. Hence, the overall grading of this *Ḥadīth* is that is *Ṣaḥīḥ*.

This was the conclusion of the great scholar of research such as al-Ḥāfidh Ibn Ḥajar al-'Asqalānī رحمه الله [ 409 ], Imām ad-Dāraquṭnī رحمه الله [ 410 ] al-Ḥāfidh Ibn Qayyim رحمه الله in his famous book *Raf' al-Yadayn fī Ṣalāh* [ 411 ]. Al-Ḥāfidh Badī-ud-Dīn as-Sindī رحمه الله wrote in his *takhrīj* of *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* named *Jalā' al-'aynayn*:

وهذا سند جيد

“This is a trustworthy chain of narrators” [ 412 ]

(as-Sindī Printed 1996)

The grading of this *Ḥadīth* was best summarized and clearly stated by the great scholar of *Ḥadīth* al-Ḥāfidh Ibn al-Mulaqqin رحمه الله who wrote:

إسناده صحيح على شرط الشيخين

<sup>404</sup> *Muṣanaḥ Ibn Abī Shaybah* Volume # 1 Page # 133

<sup>405</sup> *Musand Imām Aḥmad* ḥadīth # 13287

<sup>406</sup> *Sunan Ibn Mājah* ḥadīth #866

<sup>407</sup> *Musand Abī Ya'ālā Ḥadīth* # 3793

<sup>408</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* Page # 126

<sup>409</sup> *Al-Muṭālib al-'Āliyah* ḥadīth # 448

<sup>410</sup> *Sunan ad-Dāraquṭnī Ḥadīth* # 1106

<sup>411</sup> *Raf' al-yadayn fī Ṣalāh* by al-Ḥāfidh Ibn al-Qayyim page # 18

<sup>412</sup> *Jalā' al-'Aynayn* Page # 126

“The chain of narrators of this *Ḥadīth* is **authentic** upon the (*stringent*) conditions set by the two great scholars (*al-Bukhārī and Muslim*).” [ 413 ]

(al-Mulaqqin Printed 2009)

Following is a list of just a few of the scholars of *Ḥadīth* who recorded and authenticated this *Ḥadīth*:

- Imām Ibn Abī Shaybah (d. 235 هـ) رحمه الله [ 414 ]
- Imām Aḥmad bin Ḥanbal (d. 241 هـ) رحمه الله [ 415 ]
- Imām al-Bukhārī (d. 256 هـ) رحمه الله [ 416 ]
- Imām Ibn Mājah (d. 273 هـ) رحمه الله [ 417 ]
- Imām an-Nasā'i (d. 303 هـ) رحمه الله [ 418 ]
- Imām Abū Ya'la (d. 307 هـ) رحمه الله [ 419 ]
- Imām ad-Dāraquṭnī (d. 385 هـ) رحمه الله [ 420 ]
- Al-Ḥāfidh Ibn Qayyim (d. 751 هـ) رحمه الله [ 421 ]
- Imām Ibn al-Mulaqqin (d. 804 هـ) رحمه الله [ 422 ]
- Al-Ḥāfidh Ibn Ḥajar al-ʿAsqalānī (d. 852 هـ) رحمه الله [ 423 ]

<sup>413</sup> *Al-Badr al-Munīr* Volume # 3 Page # 489

<sup>414</sup> *Musanaḥ Ibn Abī Shaybah* ḥadīth # 5000

<sup>415</sup> *Musand Imām Aḥmad* ḥadīth # 13287

<sup>416</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* Page # 126

<sup>417</sup> *Sunan Ibn Mājah* ḥadīth #866

<sup>418</sup> *Sunan an-Nasā'i* ḥadīth # 1103

<sup>419</sup> *Musand Abī Ya'la* Ḥadīth # 3793

<sup>420</sup> *Sunan ad-Dāraquṭnī* ḥadīth # 1106

<sup>421</sup> *Raf' al-yadayn fī Ṣalāh* by al-Ḥāfidh Ibn al-Qayyim page # 18

<sup>422</sup> *Al-Badr al-Munīr* Volume # 3 Page # 489

<sup>423</sup> *Al-Mutālib al-ʿĀliyah* ḥadīth # 448

**Are the *Aḥādīth* Confirming *Raf' al-Yadayn Mutawātir*?**

First of all the noble reader should understand what a *Mutawātir Ḥadīth* is. A *Mutawātir Ḥadīth* is a *Ḥadīth* reported by such a large number of independent chains of narrators that it is not conceivable that they all agreed upon a lie or made the same mistake in reporting.

A *Mutawātir Ḥadīth* reported by authentic chains of transmission is unquestionable in its authenticity. Hence, when a *Ḥadīth* that is *Ṣaḥīḥ* reaches the level of *Mutawātir* then it is considered to be sure knowledge, which cannot be disputed. The *aḥādīth* **confirming** the practice of *Raf' al-Yadayn* reach the level of *Mutawātir*. While those in **negating** the practice of *Raf' al-Yadayn* do not. This was confirmed by Imām as-Suyūṭī رحمه الله who said:

إن حديث الرفع متواتر عن النبي صلى الله عليه وسلم

“The *aḥādīth* of raising (performing *Raf' al-Yadayn*) **are *Mutawātir*** from an-Nabī ﷺ” [ 424 ]

(as-Suyūṭī, *Qaṭf al-Azhār al-Mutanāthirah fī al-Akḥbār al-Mutawātirah* Printed 1985)

Imām Ibn Abī al-‘Izz al-Ḥanafī رحمه الله confirmed this in *at-Tanbih ‘Alā Mushkilāt al-Hidāyah*:

“The *aḥādīth* supporting *Raf' al-Yadayn* are *Mutawātir*, they have been narrated from the ten (who were promised *Jannah*) and it is said that it was narrated from more than thirty of them (the *Sahābah*).” [ 425 ]

(al-Ḥanafī Printed 2007)

This was also confirmed by Imām al-Kattānī رحمه الله in *Nadhm al-Mutanāthir min al-Ḥadīth al-Mutawātir*[ 426 ] and Anwar Shāh al-Kaṣhmīrī writes in *Nayl al-Farqadāyn*:

<sup>424</sup> *Qaṭf al-Azhār al-Mutanāthirah fī al-Akḥbār al-Mutawātirah* Page # 22

<sup>425</sup> *At-Tanbih ‘alā Mushkilāt al-Hidāyah* Volume # 2 Page # 567

<sup>426</sup> *Nadhm al-Mutanāthir min al-Ḥadīth al-Mutawātir* Page # 96 - 97

إن الرفع متواتر إسناداً وعملاً، ولا يُشك فيه، ولم يُنسخ ولا حرف منه

“Verily the chains of narration and the proof concerning the practice of Raf' (*al-Yadayn*) are *Mutawātir* and there is no doubt in this. And there is not a single word which has been abrogated” [ 427 ]

(al-Kashmīrī Printed 1998)

The great scholar of *Islām*, al-Ḥāfidh Shams-ud-Dīn al-Maqdasī رحمه الله recorded the *aḥādīth* confirming the practice of *Raf' al-Yadayn* in his famous book *Sharḥ al-Kabīr* and then states:

فصار كالمتواتر الذي لا يتطرق إليه شك بصحة سنده و كثرة رواته

“They (*the aḥādīth confirming Raf' al-Yadayn*) turn out to be *Mutawātir*, they are such that there is no doubt to their validity due to the authenticity of their chains of narrators and the great number of their narrations.” [ 428 ]

(al-Maqdasī Printed 2004)

Therefore, it is evident that not only has the practice of *Raf' al-Yadayn* been recorded in the **most authentic books** of *Ḥadīth* (*Ṣaḥīḥ al-Bukhārī & Ṣaḥīḥ Muslim*), but they have also been reported in **the strongest form** possible ***Mutawātir!***

<sup>427</sup> *Nayl al-Farqadayn* Page # 22

<sup>428</sup> *Sharḥ al-Kabīr* Volume # 2 Page # 47

**Did Rasūlullāh ﷺ Ever Abandon Raf' al-Yadayn?**

There is absolutely no established evidence to back the flimsy claim that Rasūlullāh ﷺ abandoned the practice of *Raf' al-Yadayn*. In fact, the clear evidences and strong proofs point towards the opposite that Rasūlullāh ﷺ continually performed *Raf' al-Yadayn* until He ﷺ passed away. Imām Ibn Abī al-‘Izz al-Ḥanafī رحمه الله states in *At-Tanbih ‘alā Mushkilāt al-Hidāyah*:

“The *Aḥādīth* confirming the practice of *Raf' al-Yadayn* were reported from those who prayed behind an-Nabī ﷺ during the last part of His life ﷺ, such as Wā'il bin Ḥujr رَضِيَ اللهُ عَنْهُ and Mālik bin Ḥuwairith رَضِيَ اللهُ عَنْهُ.” [ 429 ]

(al-Ḥanafī Printed 2007)

Al-Ḥāfidh Ibn al-Qayyim رحمه الله writes in his amazing book *Zād al-Ma‘ād*:

وروى رفع اليدين عنه في هذه المواطن الثلاثة نحو من ثلاثين نفساً، واتفق على روايتها العشرة، ولم يثبت عنه خلاف ذلك البتة، بل كان ذلك هديه دائماً إلى أن فارق الدنيا

“Raising the hands in these three places (*while initiating the prayer, while going into Rukū‘ and while getting up from Rukū‘*) is related by 30 *Ṣaḥābah*, and the ten (*who were promised paradise*) agreed upon relating it. And there is nothing at all contradicting this that is established. Rather this was His ﷺ guidance till he left this world.” [ 430 ]

(al-Jawziyyah, Zād al Ma‘ād fi Huda Khayr al-‘Ibād Printed 2004)

The final word on this issue, which will not leave a shadow of a doubt, is what is reported by al-Ḥāfidh al-Bayhaqī رحمه الله and it was relied upon by Imām ash-

<sup>429</sup> *At-Tanbih ‘alā Mushkilāt al-Hidāyah* Volume # 2 Page # 568

<sup>430</sup> *Zād al-Ma‘ād* Volume # 1 Page # 218

Shawkānī رحمه الله in his famous book *Nayl al-Awtār* on the authority Ibn 'Umar رضي الله عنهما:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ عِنْدَ تَكْبِيرَةِ الْإِحْرَامِ  
وَعِنْدَ الرُّكُوعِ وَعِنْدَ الْإِعْتِدَالِ فَمَا زَالَتْ تِلْكَ صَلَاتُهُ حَتَّى لَقِيَ اللَّهَ تَعَالَى

“Verily Rasūlullāh ﷺ used to raise His hands when He initiated the prayer and while going into the state of *Rukū'* and while rising up from it. He ﷺ never abandoned this method of praying till he met Allāh.” [431]

(ash-Shawkānī Printed 2005)

After reading all these *aḥādīth* it should be clear to every reader who seeks nothing but the pleasure of Allāh that *Raf' al-Yadayn* was not only the practice of Rasūlullāh ﷺ for a part of His life, it was His ﷺ practice continually until he met Allāh. Everything that has been narrated on the contrary is weak and unfounded, while the narrations that support this practice are clear, authentic and consistent.

<sup>431</sup> *Sunan al-Kubrā* Volume # 2 page # 67 al-Ḥāfidh al-Bayhaqī graded it as reliable *Ḥasan*. It was also reported in *Nayl al-Awtār* Volume # 1 Page 534.



### The *Ṣaḥābah* and the Issue of *Raf' al-Yadayn*.

Without a doubt a great number of the illustrious *Ṣaḥābah* رَضِيَ اللَّهُ عَنْهُمْ have reported the practice of *Raf' al-Yadayn* from Rasūlullāh ﷺ and after the death of Rasūlullāh ﷺ they continued to practice *Raf' al-Yadayn*. As for how many exactly then al-Ḥāfidh Ibn al-Qayyim رحمه الله writes in his amazing book *Zād al-Ma'ād*:

وروى رفع اليدين عنه في هذه المواطن الثلاثة نحو من ثلاثين نفساً، واتفق على روايتها العشرة، ولم يثبت عنه خلاف ذلك البتة، بل كان ذلك هديه دائماً إلى أن فارق الدنيا

“Raising the hands in these three places (while initiating the prayer, while going into Rukū' and while getting up from Rukū') is related **by 30 Ṣaḥābah**, and the ten (who were promised paradise) agreed upon relating it. And there is nothing at all contradicting this that is established. Rather this was His ﷺ guidance till he left this world.”  
[ 432 ]

(al-Jawziyyah, Zād al Ma'ād fī Huda Khayr al-'Ibād Printed 2004)

This was confirmed by al-Ḥāfidh Ibn Ḥajar al-'Asqalānī رحمه الله in *Fath al-Bārī* [ 433 ] and Imām 'Alī ash-Shawkānī رحمه الله in his famous book *Nayl al-Awtār*:

وسرد البيهقي في السنن وفي الخلافيات أسماء من روى الرفع نحو من ثلاثين صحابياً . وقال : سمعت الحاكم يقول : اتفق على رواية هذه السنة العشرة المشهود لهم بالجنة فمن بعدهم من أكابر الصحابة قال البيهقي : وهو كما قال . قال الحاكم

<sup>432</sup> *Zād al-Ma'ād* Volume # 1 Page # 218

<sup>433</sup> *Fath al-Bārī bi-Sharḥ Saḥīḥ al-Bukhārī* Volume # 2 Page # 221

والبيهقي أيضا : ولا يعلم سنة اتفق على روايتها العشرة فمن بعدهم من أكابر

الصحابة على تفرقهم في الأقطار الشاسعة غير هذه السنة

“Al-Bayhaqī lists in his ‘*Sunan*’ and in his ‘*Khilāfiyāt*’ the names of those who relate the raising (*the hands at Rukū‘ and getting up from it*) **from thirty *Ṣaḥābah***. And he said, ‘I heard al-Hākīm say, “The ten who were promised paradise related this Sunnah and others from the greatest of the *Ṣaḥābah*.” and it is as he said. And al-Hākīm and al-Bayhaqī also said, ‘And a narration of a Sunnah is not known upon which the ten and those after them from the greatest of the Companions agreed to, due to their being scattered across the lands, except this Sunnah” [ 434 ]

(ash-Shawkānī Printed 2005)

Following is only a partial list with references of the *Ṣaḥābah* رَضِيَ اللهُ عَنْهُمْ who have authentically reported the practice of *Raf' al-Yadayn* from Rasūlullāh ﷺ and have themselves observed the practice of *Raf' al-Yadayn*. I have restricted this list to **only *Ṣaḥīh* (authentic) and *Hasan* (reliable) ahādīth:**

1. Abū Bakr as-Ṣiddīq رَضِيَ اللهُ عَنْهُ [ 435 ]
2. ‘Umar bin al-Khattāb رَضِيَ اللهُ عَنْهُ [ 436 ]
3. ‘Uthmān bin ‘Affān رَضِيَ اللهُ عَنْهُ [ 437 ]
4. ‘Alī bin Abī Tālib رَضِيَ اللهُ عَنْهُ [ 438 ]
5. ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُ [ 439 ]
6. ‘Abdullāh bin ‘Abbās رَضِيَ اللهُ عَنْهُمَا [ 440 ]
7. Wā’il bin Ḥujr رَضِيَ اللهُ عَنْهُ [ 441 ]

<sup>434</sup> *Nayl al-Awtār* Volume # 1 Page 534

<sup>435</sup> *Sunan al-Kubrā* Volume # 2 page # 73 al-Hāfidh al-Bayhaqī graded it as ***Ṣaḥīh*** as did Imām adh-Dhahabī in *al-Mahdhab* Volume # 2 Page # 49

<sup>436</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* Page # 70 graded as ***Ṣaḥīh*** in *ad-Dirāyah fī Takhrīj Ahādīth al-Hidāyah* by Ibn Ḥajr al-‘Asqalānī Volume # 1 page # 154

<sup>437</sup> *Muṣanaf ‘AbdurRazzāq* Volume # 2 Page # 70 graded as ***Ṣaḥīh*** by Ibn Ḥazm in *al-Muhallā* Volume # 1 Page # 95

<sup>438</sup> *Musand Ahmad* ḥadīth # 719 graded as ***Ṣaḥīh Tuḥafatul-Aḥwadhī*** Volume # 2 Page # 110

<sup>439</sup> Agreed Upon ***Ṣaḥīh al-Bukhārī*** Ḥadīth # 735 & ***Ṣaḥīh Muslim*** Ḥadīth # 390 graded as ***Ṣaḥīh***

<sup>440</sup> *Muṣanaf ‘AbdurRazzāq* Volume # 2 Page # 69 graded as ***Ṣaḥīh*** by al-Hāfidh Badī-ud-Dīn in *Jalā’ al-‘aynayn* Page # 61

<sup>441</sup> ***Ṣaḥīh Muslim*** Ḥadīth # 391 graded as ***Ṣaḥīh***

8. Mālik bin Ḥuwairith رَضِيَ اللَّهُ عَنْهُ [ 442 ]
9. Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ [ 443 ]
10. Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ [ 444 ]
11. Abū Ḥumaid رَضِيَ اللَّهُ عَنْهُ [ 445 ]
12. Abū Usaïd رَضِيَ اللَّهُ عَنْهُ [ 446 ]
13. Abū Qatādah رَضِيَ اللَّهُ عَنْهُ [ 447 ]
14. Muḥammad bin Muslimah رَضِيَ اللَّهُ عَنْهُ [ 448 ]
15. Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ [ 449 ]
16. Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُ [ 450 ]
17. Umm ad-Dardā' رَضِيَ اللَّهُ عَنْهَا [ 451 ]
18. Abū Musā al-Ash'arī رَضِيَ اللَّهُ عَنْهُ [ 452 ]
19. Barā' bin 'Āzib رَضِيَ اللَّهُ عَنْهُ [ 453 ]
20. Abū Sa'īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ [ 454 ]
21. 'Abdullāh bin az-Zubair رَضِيَ اللَّهُ عَنْهُ [ 455 ]
22. 'Umair al-Laithī رَضِيَ اللَّهُ عَنْهُ [ 456 ]
23. 'Uqbah ibn Āmir رَضِيَ اللَّهُ عَنْهُ [ 457 ]

This is only a partial list of those *Ṣaḥābah* who have reported the practice of *Raf' al-Yadayn* from Rasūlullāh ﷺ and themselves performed it. This list only

<sup>442</sup> Agreed Upon *Ṣaḥīḥ al-Bukhārī* Ḥadīth # 737 & *Ṣaḥīḥ Muslim* Ḥadīth # 391 graded as **Ṣaḥīḥ**

<sup>443</sup> *Musand Ahmad* ḥadīth # 13287 graded as **Ṣaḥīḥ** by al-Ḥāfidh Ibn al-Qayyim in *Raf' al-Yadayn fī Ṣalāh* Page # 18

<sup>444</sup> *Musand Ahmad* ḥadīth # 6128 graded as **Ṣaḥīḥ** in *at-Tahdhīb Sunan Abī Dāwūd* by al-Ḥāfidh Ibn al-Qayyim Volume # 1 Page # 375

<sup>445</sup> *Kitāb Raf' al-Yadayn fī as-Ṣalāh* Page # 40 graded as **Ṣaḥīḥ** in *Tārīkh as-Saghīr* Page # 55

<sup>446</sup> *Kitāb Raf' al-Yadayn fī as-Ṣalāh* Page # 40 graded as **Ṣaḥīḥ** in *Tārīkh as-Saghīr* Page # 55

<sup>447</sup> *Kitāb Raf' al-Yadayn fī as-Ṣalāh* Page # 40 graded as **Ṣaḥīḥ** in *Tārīkh as-Saghīr* Page # 55

<sup>448</sup> *Kitāb Raf' al-Yadayn fī as-Ṣalāh* Page # 40 graded as **Ṣaḥīḥ** in *Tārīkh as-Saghīr* Page # 55

<sup>449</sup> *Kitāb Raf' al-Yadayn fī as-Ṣalāh* Page # 40 graded as **Ṣaḥīḥ** in *Tārīkh as-Saghīr* Page # 55

<sup>450</sup> *Kitāb Raf' al-Yadayn fī as-Ṣalāh* Page # 71 graded as **Ṣaḥīḥ** in *Nasb ar-Rāyah Takhrīj Ahādīth al-Hidāyah* Volume # 1 Page 415

<sup>451</sup> *Kitāb Raf' al-Yadayn fī as-Ṣalāh* Page # 67 graded as **Ṣaḥīḥ** in *Mawqūf* form in *Jalā' al-'aynayn* by al-Ḥāfidh Badī-ud-Dīn as-Sindī Page # 67

<sup>452</sup> *Sunan ad-Dāraquṭnī* Volume # 1 Page # 292 graded as **Ṣaḥīḥ** in *Nasb ar-Rāyah Takhrīj Ahādīth al-Hidāyah* Volume # 1 Page 415

<sup>453</sup> *Sunan al-Bayhaqī* Volume # 2 page # 77 graded as **Ḥasan** in *Jalā' al-'aynayn*

<sup>454</sup> *Musanaf Ibn Abī Shaybah* Volume # 1 Page # 235 graded as **Ḥasan** in *Jalā' al-'aynayn*

<sup>455</sup> *Musanaf Ibn Abī Shaybah* Volume # 1 Page # 235 graded as **Ṣaḥīḥ** in *Mawqūf* form in *Jalā' al-'aynayn* by al-Ḥāfidh Badī-ud-Dīn as-Sindī Page # 96

<sup>456</sup> *Sunan Ibn Mājah* ḥadīth #861 graded as **Ḥasan** via supporting evidences *Jalā' al-'aynayn*

<sup>457</sup> *Fath al-Bārī bi-Sharḥ Ṣaḥīḥ al-Bukhārī* Volume # 2 Page # 221

contains ***Ṣaḥīḥ*** and ***Ḥasan*** reliable narrations. I have not listed any weak narrations otherwise this list could grow up to **fifty!**

Al-Ḥāfidh Ibn Ḥajar al-ʿAsqalānī رحمه الله confirms in *Fath al-Bārī*:

وَذَكَرَ شَيْخُنَا أَبُو الْفَضْلِ الْحَافِظُ أَنَّهُ تَتَّبَعَ مَنْ رَوَاهُ مِنْ الصَّحَابَةِ فَبَلَّغُوا

خَمْسِينَ رَجُلًا

“And our shaikh Abū al-Faḍl al-Ḥāfidh (*Meaning Abū al-Faḍl al-ʿIrāqī*) mentioned that he investigated the narrations from the *Ṣaḥābah* **and they reached fifty.**” [ 458 ]

(Ibn Ḥajar al-ʿAsqalānī, *Fath-al-Bārī Sharḥ Ṣaḥīḥ al-Būkhārī* Printed 2000)

Imām al-Bukhārī رحمه الله writes in his book *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh*:

قال الحسن وحميد بن هلال : كان أصحاب رسول الله صلى الله عليه وسلم يرفعون أيديهم لم يستثن أحدا منهم من أصحاب النبي صلى الله عليه وسلم دون أحد ولم يثبت عند أهل العلم عن أحد من أصحاب النبي صلى الله عليه وسلم أنه لم يرفع يديه

“Al-Ḥasan (*al-Baṣrī*) رحمه الله and Ḥumaid bin Halāl رحمه الله said:

“The *Ṣaḥābah* of Rasūlullāh ﷺ used to raise their hands’ and **they did not exclude any one of the *Ṣaḥābah*** of Rasūlullāh ﷺ. And it is not established with the People of Knowledge that any single companion of an-Nabī ﷺ left raising his hands.” [ 459 ]

(al-Bukhārī, *Kitāb Raf' al-yadayn fī aṣ-Ṣalāh* Printed 1996)

This is truly a powerful statement from two of the most knowledgeable *tābiʿīn* al-Ḥasan al-Baṣrī رحمه الله and Ḥumaid bin Halāl رحمه الله stating that *Raf' al-Yadayn* was the established practice of **all of the *Ṣaḥābah*** excluding none!

<sup>458</sup> *Fath al-Bārī bi-Sharḥ Ṣaḥīḥ al-Bukhārī*

<sup>459</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī page # 33

**The Tābi'ūn and the Issue of Raf' al-Yadayn.**

Now that it has been established that none of the *Ṣaḥābah* left the practice of *Raf' al-Yadayn*, we need to investigate what happened in the time of the following generations, during the time of the *Tābi'ūn* and *Tābi' at-Tābi'īn*.

Imām al-Bukhārī رحمه الله wrote:

وَكَذَلِكَ رَوَيْنَاهُ عَنْ عِدَّةٍ مِنْ عُلَمَاءِ مَكَّةَ , وَأَهْلِ الْحِجَازِ , الْعِرَاقِ , وَالشَّامِ , وَالْبَصْرَةَ  
وَالْيَمَنَ وَعِدَّةٍ مِنْ أَهْلِ خُرَاسَانَ

“And it has been narrated from a number of the scholars of

1. Makkah
2. Hijāz
3. Al-‘Irāq
4. Ash-Shām
5. Al- Baṣrah
6. Al-Yamen
7. Al-Khurāsān” [460]

(al-Bukhārī, Kitāb Raf' al-yadayn fī aṣ-Ṣalāh Printed 1996)

After this clarification, Imām al-Bukhārī رحمه الله makes a very important point. All of the scholars of *Islām* agreed upon performing *Raf' al-Yadayn* except the scholars of **one city, Kūfah**. From the eminent scholars of Kūfah who disagreed with performing *Raf' al-Yadayn*, include such prominent scholars such as Imām Abū Ḥanīfah رحمه الله and Imām Sufyān ath-Thawrī رحمه الله who were truly great scholars of *Islām*. Yet it is plausible that an incorrect narration reached them like the report of Yazīd in which he incorrectly added to the wording of the *Ḥadīth* [461]. Therefore the scholars of Kūfah could have mistakenly accepted such a narration at no fault of their own. They would still be rewarded by Allah for their *Ijtihād*. It maybe that they simply made a mistake. This does not, in any way shape or form, take away from their high

<sup>460</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī page # 31

<sup>461</sup> *Sunan Abī Dāwūd* commentary after ḥadīth # 749

status and great knowledge. May Allah give them their due reward for doing their best to reach the truth, *Amīn*.

Yet it is inconceivable that **all of the *Sahābah*, and all of the scholars from the *Tābi'ūn* and *Tābi' at-Tābi'in* of all the Muslim lands** all agreed on a mistake, except for only one city.

Following is only a partial list of *Tābi'ūn* and *Tābi' at-Tābi'in* from the various Muslim lands that have been authentically reported to have supported the practice of *Raf' al-Yadayn*.

1. Sa'īd bin Jubair (d. 95 هـ) [ 462 ] رحمه الله the Imām of Makkah
2. Mujāhid (d. 104 هـ) [ 463 ] رحمه الله the famous *Mufassir* of Qur'ān
3. Ṭāwūs (d. 106 هـ) [ 464 ] رحمه الله the student of Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا
4. 'Umar bin 'AbdulAzīz (d. 101 هـ) [ 465 ] رحمه الله the righteous *Khalīfah*!
5. Sālim bin 'Abdullāh bin 'Umar (d. 106 هـ) [ 466 ] رحمه الله from Madīnah
6. Al-Qāsim bin Muḥammad (d. 106 هـ) [ 467 ] رحمه الله the *Faqīh* of Madīnah
7. An-Nu'mān bin Abī 'Ayyāsh رحمه الله [ 468 ] the *Faqīh* of Madīnah
8. Ibn Sirīn (d. 110 هـ) [ 469 ] رحمه الله the famous *Mufassir* of dreams
9. Al-Ḥasan al-Baṣrī (d. 110 هـ) [ 470 ] رحمه الله the Imām of Baṣrah
10. Mak-hūl aṣh-Shāmī (d. 113 هـ) [ 471 ] رحمه الله the Imām of *Shām*
11. 'Atā' (d. 114 هـ) [ 472 ] رحمه الله the Muftī of Makkah
12. Nāfi' (d. 117 هـ) [ 473 ] رحمه الله the *Faqīh* of Madīnah
13. 'Abdullāh bin Dinār (d. 127 هـ) [ 474 ] رحمه الله the *Faqīh* of Madīnah

<sup>462</sup> *Musannaf 'AbdurRazzāq* by Imām al-Bukhārī Page # 95

<sup>463</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī Page # 118

<sup>464</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī Page # 118

<sup>465</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī Page # 23

<sup>466</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī Page # 23

<sup>467</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī Page # 23

<sup>468</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī Page # 23

<sup>469</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī Page # 97

<sup>470</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī Page # 118

<sup>471</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī Page # 23

<sup>472</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī Page # 118

<sup>473</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī Page # 118

<sup>474</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī Page # 23

14. Al-Awzā'ī (d. 157 هـ) رحمه الله [ 475 ] the Imām of Shām
15. Al-Layth bin Sa'd (d. 175 هـ) رحمه الله [ 476 ] the Imām of Makkah
16. Mālik bin Anas (d. 179 هـ) رحمه الله [ 477 ] the Imām of Madīnah
17. 'Abdullāh bin al-Mubārak (d. 181 هـ) رحمه الله [ 478 ] from Khurāsān
18. Muḥammad Idrīs ash-Shāfa'ī (d. 204 هـ) رحمه الله [ 479 ] the Faqīh
19. Yaḥyā bin Ma'īn (d. 233 هـ) رحمه الله [ 480 ] the Imām of Baghdād
20. 'Alī al-Madīnī (d. 234 هـ) رحمه الله [ 481 ] the Imām of Baṣrah
21. Abū Thawr (d. 240 هـ) رحمه الله [ 482 ] the Faqīh of Baghdād
22. Ishāq bin Rahwayh (d. 238 هـ) رحمه الله [ 483 ] the Imām of Khurāsān
23. Aḥmad bin Ḥanbal (d. 241 هـ) رحمه الله [ 484 ] the Imām of Ahlus Sunnah

The list of prominent *Tābi'ūn* and *Tābi' at-Tābi'īn* who promoted the practice of *Raf' al-Yadayn* can go on and on. Yet this sampling is enough to show that the vast majority of the great scholars of *Islām* during the era of the *Tābi'ūn* and *Tābi' at-Tābi'īn* from the various Muslim lands were all united in confirming the practice of *Raf' al-Yadayn*. In fact all of the Muslims lands were united in affirming the practice of *Raf' al-Yadayn* except the people of Kūfah. Al-Ḥāfidh Ibn Ḥajar al-'Asqalānī رحمه الله clearly states in *Fath al-Bārī*:

قَالَ مُحَمَّدُ بْنُ نَصْرِ أَجْمَعِ عُلَمَاءُ الْأَمْصَارِ عَلَى مَشْرُوعِيَّةِ ذَلِكَ إِلَّا أَهْلَ الْكُوفَةِ

“Muḥammad bin Naṣr رحمه الله said: The scholars of all the lands have come to a consensus confirming (*Raf' al-Yadayn*) except the people of Kūfah.” [ 485 ]

(Ibn Ḥajar al-'Asqalānī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Būkhārī* Printed 2000)

<sup>475</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī Page # 118

<sup>476</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī Page # 118

<sup>477</sup> *At-Tamhīd limā fil-Muwatta' min al-Ma'ānī wal-Asānīd* Volume # 9 Page # 222

<sup>478</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī page # 96

<sup>479</sup> *Fath al-Bārī bi-Sharḥ Ṣaḥīḥ al-Bukhārī* of Ibn Ḥajar al-'Asqalānī Volume # 2 Page # 220

<sup>480</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī page # 96

<sup>481</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī page # 96

<sup>482</sup> *At-Tamhīd limā fil-Muwatta' min al-Ma'ānī wal-Asānīd* Volume # 9 Page # 218

<sup>483</sup> *Masā'il Aḥmad bin Ḥanbal* By 'Abdullah bin Aḥmad bin Ḥanbal Volume # 1 Page # 240

<sup>484</sup> *Masā'il Aḥmad bin Ḥanbal* By 'Abdullah bin Aḥmad bin Ḥanbal Volume # 1 Page # 240

<sup>485</sup> *Fath al-Bārī bi-Sharḥ Ṣaḥīḥ al-Bukhārī* Volume # 2 Page # 220

### The Ḥanafī Madh-hab and the Issue of Raf' al-Yadayn

The standard opinion of the Ḥanafī madh-hab states that it is not *Mustaḥab* to perform *Raf' al-Yadayn* except while initiating the prayer. This is the accepted opinion presented by Imām ‘Alī bin Abī Bakr al-Marghīnānī رحمه الله in the relied upon book for fatwā *al-Hidāyah*[<sup>486</sup>]. The expert in Ḥanafī Fiqh, Imām Ibn ‘Ābidīn رحمه الله agreed with this view in his famous Ḥāshīyah named *Radd al-Muhtār ‘alā al-Durr al-Mukhtār* [<sup>487</sup>].

Without a doubt the *Mu‘tamad* opinion of the Ḥanafī madh-hab is not to perform *Raf' al-Yadayn*. Yet one cannot deny that there have been eminent Ḥanafī scholars who have disregarded this view in favor of considering it superior to perform *Raf' al-Yadayn* while going into the state of *Rukū‘* and while rising up from it. We can find this opinion within the ranks of Ḥanafī scholars dating back as early as Imām ‘Isām bin Yūsuf al-Balkhī رحمه الله a direct student of Qādhī Abū Yūsuf رحمه الله the famous student of the great Imām Abū Ḥanīfah رحمه الله. The famous Ḥanafī scholar al-Ḥāfidh ‘AbdulḤayy al-Laknawī رحمه الله wrote:

إن الحنفي لو ترك في مسألة مذهب إمامه لقوة دليل خلافه لا يخرج به عن رتبة

التقليد

“If a follower of the Ḥanafī madh-hab abandons an opinion of his madh-hab due to the strength of the evidence against it, this does not mean he has left following the madh-hab altogether.” [<sup>488</sup>]

(al-Laknawī, al-Fawā'id al-Bahiyyah fi Tarājum al-Hanafīyyah Printed 1906)

After making this point Imām al-Laknawī رحمه الله explains:

ألا ترى الى أن عصام بن يوسف ترك مذهب أبي حنيفة في عدم الرفع ومع ذلك

هو معدود في الحنفية

<sup>486</sup> *Al-Hidāyah sharh Bidāyat al-mubtadi‘* Volume # 1 Page # 113

<sup>487</sup> *Radd al-Muhtār ‘alā al-Durr al-Mukhtār* Volume # 1 Page # 506

<sup>488</sup> *al-Fawā'id al-Bahiyyah fi Tarājum al-Hanafīyyah* Page # 116



“Don't you see verily 'Isām bin Yūsuf left the view of Abū Ḥanīfah regarding not performing *Raf' al-Yadayn* yet it does not mean he is not a follower of the *Ḥanafī madh-hab*” [ 489 ]

(al-Laknawī, al-Fawā'id al-Bahiyyah fi Tarājum al-Hanafiyyah Printed 1906)

Truly these are golden words that point to many benefits.

1. Imām 'Isām bin Yūsuf al-Balkhī رحمه الله, a *Ḥanafī* scholar from the earliest *Ḥanafī* scholars, a direct student of the student of Abū Ḥanīfah رحمه الله, left the view of his *madh-hab* and performed *Raf' al-Yadayn* while going into *Rukū'* and while rising up from it.
2. He did not do this because he was leaving the *madh-hab* rather he performed *Raf' al-Yadayn* due to the strength of the evidences proving *Raf' al-Yadayn* to be the Sunnah.
3. His departing from the *Ḥanafī madh-hab* regarding this issue did not cause anyone to say he was no longer a follower of Imām Abū Ḥanīfah رحمه الله.

The prominent *Ḥanafī* scholar 'Allāmah Ibn Abī al-'Izz al-Ḥanafī رحمه الله gave preference to *Raf' al-Yadayn* in his book *at-Tanbih'alā Mushkilāt al-Hidāyah* [ 490 ]. One of the greatest *Ḥanafī* scholars to hail from the Indian subcontinent, Shāh Walī-ullah ad-Dahlawī رحمه الله, clearly stated in his renowned book *Hujjat-ullah al-Bālighah*:

والذي يرفع أحب إلي ممن لا يرفع ، فإن أحاديث الرفع أكثر وأثبت

“The one who performs *Raf' al-Yadayn* is more beloved to me than the one who does not, since there are more *ahādīth* for performing *Raf' al-Yadayn* and they are more authentic.” [ 491 ]

(ad-Dihlawī Printed 2001)

<sup>489</sup> *al-Fawā'id al-Bahiyyah fi Tarājum al-Hanafiyyah* Page # 116

<sup>490</sup> *At-Tanbih'alā Mushkilāt al-Hidāyah* Volume # 2 Page # 569

<sup>491</sup> *Hujjat-ullah al-Bālighah* Volume # 2 Page # 10

It is evident from the above mentioned quotes, that many of the distinguished scholars of the *Ḥanafī madh-hab* preferred the practice of performing *Raf' al-Yadayn*. It is also clear that if a follower of the *Ḥanafī madh-hab* adopts the practice of performing *Raf' al-Yadayn* he or she is not abandoning the whole *Ḥanafī madh-hab*.

This section can be concluded with the words of the great *Ḥanafī* scholar, 'Allāmah 'AbdulḤayy al-Laknawī رحمه الله, who himself preferred *Raf' al-Yadayn*. In the last book he wrote before his death, *as-Si'āyah fī kashf mā fī Sharḥ al-Wiqāyah*, he رحمه الله states:

والحق أنه لا شك في ثبوت رفع اليدين عند الركوع والرفع منه عن رسول الله وكثير  
من أصحابه بالطرق القوية والأخبار الصحيحة

**"The truth is that there is no doubt performing *Raf' al-Yadayn* while going into *Rukū'* and while rising up from it, is authentically proven from Rasūlullāh ﷺ and from a great number of the *Ṣaḥābah* via strong *Ṣaḥīḥ* reports."** [492]

(al-Laknawī, *As-Si'āyah fī kashf mā fī Sharḥ al-Wiqāyah* Printed 1972)

<sup>492</sup> *As-Si'āyah fī kashf mā fī Sharḥ al-Wiqāyah* Volume # 1 Page # 213

**The Mālikī Madh-hab and the Issue of Raf' al-Yadayn**

There are two opinions attributed to Imām Mālik رحمه الله regarding this issue.

**The First Opinion:** Ibn al-Qāsim رحمه الله reported that Imām Mālik رحمه الله preferred to perform *Raf' al-Yadayn* only while initiating the prayer not while going into *Rukū'* or rising up from it. [ 493 ]

**The Second Opinion:** Imām al-Walīd bin Muslim رحمه الله, Imām Sa'īd bin Abī Maryam رحمه الله, Imām 'Ash-hab bin 'AbdulAzīz رحمه الله, Imām 'Abdullāh bin Wahb al-Miṣrī رحمه الله and Imām Abū Muṣ'ab az-Zuhrī رحمه الله all narrated that Imām Mālik رحمه الله preferred to perform *Raf' al-Yadayn* while initiating the prayer, while going into the state of *Rukū'* and while rising up from it. [ 494 ]

**What was Imām Mālik's رحمه الله final stance?**

The famous *Mālikī* scholar Qādhī 'Iyādh رحمه الله writes:

الرفع في الصلاة عند الافتتاح وعند الركوع والرفع منه وهي إحدى الروايات المشهورات عن مالك وعمل بها كثير من أصحابه ورووها عنه وأنه آخر أقواله

“Raising (*the hands*) in *Ṣalāh* while initiating the prayer, while going into the state of *Rukū'* and while rising up from it, is one of the famous narrations from Imām Mālik رحمه الله and this is what a great number of his students and companions practiced themselves and reported from him. This was his final stance.” [ 495 ]

(Ibn Mūsā Printed 1998)

This is also explained by Imām 'Ash-hab رحمه الله the famous student of Imām Mālik رحمه الله who recounts:

صحبت مالك بن أنس قبل موته بسنة ، فما مات إلا وهو يرفع يديه

<sup>493</sup> *At-Tamhīd limā fil-Muwatta' min al-Ma'ānī wal-Asānīd* Volume # 9 Page # 214

<sup>494</sup> *At-Tamhīd limā fil-Muwatta' min al-Ma'ānī wal-Asānīd* Volume # 9 Page # 222

<sup>495</sup> *Sharḥ Ṣaḥīḥ Muslim lil-Qādhī 'Iyādh* Volume # 9 Page # 222

"I accompanied Mālik bin Anas a year before his death and he continued to perform Raf' al-Yadayn until he passed away." [ 496 ]

(Ibn 'AbdulBarr, at-Tamhīd limā fil- Muwaṭṭa' min al-Ma'ānī wal-Asānīd Printed 2000)

These words make it crystal clear that the final position of Imām Mālik رحمه الله was to perform Raf' al-Yadayn.

### What is the opinion held by the majority amongst the Mālikī scholars?

As for what the majority were upon, then the quote from the prominent Mālikī scholar al-Ḥāfidh Ibn 'AbdulBarr رحمه الله is enough:

ولم يرو أحد عن مالك مثل رواية ابن القاسم في رفع اليدين

"Not a single person reported not performing Raf' al-Yadayn from Mālik except Ibn al-Qāsim." [ 497 ]

(Ibn 'AbdulBarr, at-Tamhīd limā fil- Muwaṭṭa' min al-Ma'ānī wal-Asānīd Printed 2000)

Only one student of Imām Mālik رحمه الله reported leaving Raf' al-Yadayn while all the rest of the numerous students of Imām Mālik رحمه الله reported performing Raf' al-Yadayn. Al-Ḥāfidh Ibn 'AbdulBarr al-Mālikī رحمه الله himself discussed the proofs for and against Raf' al-Yadayn in both at-Tamhīd [ 498 ] and in al-Istidhkār [ 499 ] and in both books he preferred performing Raf' al-Yadayn.

From the aforementioned references, the noble reader can conclude that the majority of the Mālikī scholars preferred performing Raf' al-Yadayn, this was what was reported by the majority of the students of Imām Mālik رحمه الله and this was clearly his final stance. In fact Imām Mālik رحمه الله himself reported and confirmed the practice of Raf' al-Yadayn in his al-Muwaṭṭa. One can benefit

<sup>496</sup> At-Tamhīd limā fil-Muwaṭṭa' min al-Ma'ānī wal-Asānīd Volume # 9 Page # 222

<sup>497</sup> At-Tamhīd limā fil-Muwaṭṭa' min al-Ma'ānī wal-Asānīd Volume # 9 Page # 222

<sup>498</sup> At-Tamhīd limā fil-Muwaṭṭa' min al-Ma'ānī wal-Asānīd Volume # 9 Page # 222

<sup>499</sup> Al-Istidhkār al-jāmi' li-madhāhib fuqahā' Volume # 2 Page # 123

from the words of renowned *Mālikī* scholar Abū Bakr bin al-‘Arabī al-Mālikī رحمه الله from his ‘Āriḍhat al-Aḥwadhī:

الصحيح أنها ترفع في ثلاثة مواضع لحديث ابن عمر المشهور في الموطأ، ومتابعة كبار الصحابة له في ذلك

“The correct opinion is to raise (*the hands*) at three occasions due to the *Ḥadīth* of Ibn ‘Umar which is famous from *al-Muwatta*. And the greatest of the *Ṣaḥābah* followed this opinion.” [ 500 ]

(al-Mālikī Printed 2005)

<sup>500</sup> ‘Āriḍhat al-Aḥwadhī bi-Sharḥ Jāmi‘ at-Tirmidhī Volume # 2 Page # 58

**The Shāfi'ī Madh-hab and the Issue of Raf' al-Yadayn**

There is no disagreement amongst the scholars of the *Shāfi'ī madh-hab*, they are all in agreement upon performing *Raf' al-Yadayn* while initiating the prayer, while going into the state of *Rukū'* and while rising up from it.

This has been the standard *Mu'tamad* opinion upon which the fatwa is given amongst the *Shāfi'ī* scholars from the time of the great Imām (*Imām ash-Shāfi'ī* رحمه الله) himself till our time. This is clear from the words of Imām ash-Shāfi'ī رحمه الله himself in *al-'Um* [501].

The cornerstone of the *Shāfi'ī Madh-hab*, the great scholar of *Islām*, Imām an-Nawawī رحمه الله reported consensus amongst *Shāfi'ī* scholars in regards to performing *Raf' al-Yadayn* at these three occasions in his famous book *al-Majmū' Sharḥ al-Muhadhdhab* [502].

It is befitting to conclude the section dedicated to the *Shāfi'ī madh-hab*, with the words of the great Imām himself. Imām ash-Shāfi'ī رحمه الله said:

لا يجل لأحد سمع حديث رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي رَفْعِ الْيَدَيْنِ فِي  
افتتاح الصلاة وعند الركوع والرفع من الركوع أن يترك الاقتداء بفعله صَلَّى اللهُ  
عَلَيْهِ وَسَلَّمَ

“It is not permissible for anyone who hears the *Ḥadīth* of Rasūlullāh صلی اللہ علیہ وسلم regarding *Raf' al-Yadayn* while initiating the prayer, while going into the state of *Rukū'* and while rising up from it, to leave *Raf' al-Yadayn*, since performing *Raf' al-Yadayn* is emulating His صلی اللہ علیہ وسلم action” [503]

(as-Subkī Printed 1992)

<sup>501</sup> *Al-'Um* Volume # 1 Page # 103 - 104

<sup>502</sup> *Al-Majmū' Sharḥ al-Muhadhdhab* Volume # 1 Page # 309 & 398

<sup>503</sup> *Tabaqāt ash-Shāfi'īyyah al-Kubrā* Volume # 2 Page # 100

**The Ḥanbalī Madh-hab and the Issue of Raf' al-Yadayn**

The Ḥanābilah are in agreement that that one should perform *Raf' al-Yadayn* while initiating the prayer, while going into the state of *Rukū'* and while rising up from it. The great scholar of *Islām* and pillar of the Ḥanābilah, Shaikh al-Islām Mawaffaq-ud-Dīn Ibn Qudāmah al-Maqdasī رحمه الله confirmed the desirability of performing *Raf' al-Yadayn* in all of his books starting with *al-Umdah* [ 504 ], then in *al-Muqni'* [ 505 ], then in *al-Kāfi* [ 506 ] and in his masterpiece *al-Mughnī* [ 507 ]. Imām Ibn Qudāmah رحمه الله discusses this issue in great detail and concluded by emphatically supporting the performance of *Raf' al-Yadayn*.

This is the **only** opinion within the *madh-hab* of Imām ahlus-Sunnah, Imām Aḥmad bin Ḥanbal رحمه الله as stated in the encyclopedia of opinions of the *madh-hab* *al-Insāf* [ 508 ] and it is clearly stated as the standard and only opinion of the Ḥanbalī *madh-hab* by Imām Manṣūr al-Buhūtī رحمه الله in his *Sharḥ* of *al-Iqnā* called *Kash-shāf al-Qinā'* [ 509 ].

The prominent scholar and expert in Ḥanbalī fiqh, Imām Ibn Muflīḥ al-Ḥanbalī رحمه الله writes in his famous book *al-Mubdi' Sharḥ al-Muqni'*:

يرفع يديه وذلك مستحب في قول خلائق من الصحابة ومن بعدهم

“To perform *Raf' al-Yadayn* is *mustaḥab* (*preferred*) that is the truth established from the *Ṣaḥābah* and those that came after them.” [ 510 ]

(Ibn Muflīḥ, *Al-Mubdi' Sharḥ al-Muqni'* Printed 1997)

<sup>504</sup> *Al-Umdah* Page # 54

<sup>505</sup> *Al-Muqni'* Page # 112

<sup>506</sup> *Al-Kāfi* Volume # 1 Page # 125

<sup>507</sup> *Al-Mughnī* Volume # 2 Page # 48 - 50

<sup>508</sup> *Al-Insāf* Volume # 2 Page # 59 - 61

<sup>509</sup> *Kash-shāf al-Qinā'* Volume # 1 Page # 391

<sup>510</sup> *Al-Mubdi' Sharḥ al-Muqni'* Volume # 1 Page # 124

The experts in *taḥqīq* (research) from the Ḥanābilah, such as Shaikh al-Ḥanābilah Majd-ud-Dīn Ibn Taymiyyah رحمه الله [ 511 ], his famous grandson, the great scholar of *Islām*, Shaikh al-Islām Taqī-ud-Dīn Ibn Taymiyyah رحمه الله [ 512 ], and his prominent student, who is a great scholar in his own right, al-Ḥāfidh Ibn Qayyim رحمه الله [ 513 ] all supported the preference of performing *Raf' al-Yadayn*.

In fact from the Ḥanābilah al-Ḥāfidh Ibn Qayyim رحمه الله and Imām al-Bukhārī رحمه الله both authored entire books dedicated to the subject of *Raf' al-Yadayn* and after presenting and discussing all the evidences they both concluded that one should perform *Raf' al-Yadayn*.

In one of the standard books to know the final stance of the Ḥanbalī *madh-hab* Sharḥ Muntahā al-Irādāt [ 514 ], Imām Maṣūf al-Buhūtī رحمه الله shows that not a single Ḥanbalī scholar disagreed with performing Raf' al-Yadayn while initiating the prayer, while going into the state of *Rukū'* and while rising up from it.

<sup>511</sup> Al-Muḥrrar fī Fiqh Volume # 1 Page # 121

<sup>512</sup> Sharḥ al-'Umdah Volume # 1 Page # 48

<sup>513</sup> Al-Mubdi' Sharḥ al-Muqni' Volume # 1 Page # 124

<sup>514</sup> Sharḥ Muntahā al-Irādāt Volume # 1 Page # 391



**Other Madhāhib and the Issue of Raf' al-Yadayn**

The famous scholar of *Kūfah*, Sufyān ath-Thawrī رحمه الله agreed with the other *Kūfan* scholars in leaving the practice of *Raf' al-Yadayn* [515], while the majority of the other *Madhāhib* all agreed upon practicing *Raf' al-Yadayn*.

Those who supported performing *Raf' al-Yadayn* include the Imām of the *Makkan* school of thought Sa'īd bin Jubair رحمه الله [516], the Imām of the *Başran* school of thought al-Ḥasan al-Başrī رحمه الله [517] and it was the *Madh-hab* of the famous scholar 'Abdullāh bin al-Mubāarak رحمه الله [518]. This was also the *Madh-hab* of the righteously guided Khalīfah, 'Umar bin 'AbdulAzīz رحمه الله [519]. From the later *Mujtahidīn* it was the *Madh-hab* of the Yemeni scholar Imām 'Alī ash-Shawkānī رحمه الله [520].

The Imām of the people of *Shām*, Imām al-Awzā'ī رحمه الله, Imām Ibn Khuzaymah رحمه الله, Dāwūd az-Zāhirī رحمه الله and the scholars of the *Zāhirī madh-hab* emphatically supported the practice of *Raf' al-Yadayn*. They went as far as to state that it was **Wājib** (*obligatory*) to perform *Raf' al-Yadayn* while initiating the prayer, while going into the state of *Rukū'* and while rising up from it. [521]

<sup>515</sup> *Tuḥafatul-Ahwadhī bi- Sharḥ of Jāmi' at-Tirmidhī* Volume # 2 Page # 115

<sup>516</sup> *Muṣannaf 'AbdurRazzāq* by Imām al-Bukḥārī Page # 95

<sup>517</sup> *Kitāb Raf' al-Yadayn fī as-Salāh* by Imām al-Bukḥārī Page # 118

<sup>518</sup> *Kitāb Raf' al-Yadayn fī as-Salāh* by Imām al-Bukḥārī page # 96

<sup>519</sup> *Kitāb Raf' al-Yadayn fī as-Salāh* by Imām al-Bukḥārī Page # 23

<sup>520</sup> *Nayl al-Awtār* of Imām 'Alī ash-Shawkānī Volume # 2 Page # 537

<sup>521</sup> *At-Tamhīd limā fīl-Muwatta' min al-Ma'ānī wal-Asānīd* Volume # 9 Page # 213 - 220

**Conclusion: The Final word on the Issue of Raf' al-Yadayn**

After reviewing all the evidences negating and confirming the practice of *Raf' al-Yadayn*, anyone with an open mind and more importantly a sincere heart, will easily realize that without a shadow of a doubt the practice of *Raf' al-Yadayn* is established from our beloved Prophet ﷺ. Al-Ḥāfidh az-Zayla'ī رحمه الله quotes al-Ḥāfidh al-Bayhaqī رحمه الله in *Naṣb ar-Rāyah*:

وَقَدْ رَوَيْنَا الرَّفْعَ فِي الصَّلَاةِ مِنْ حَدِيثِ أَبِي بَكْرٍ الصِّدِّيقِ. وَعُمَرَ بْنِ الْخَطَّابِ. وَعَلِيٍّ  
 بْنِ أَبِي طَالِبٍ. وَابْنَ عُمَرَ. وَمَالِكِ بْنِ الْحُوَيْرِثِ. وَوَائِلَ بْنَ حُجْرٍ. وَأَبِي حَمِيدٍ  
 السَّاعِدِيِّ، فِي عَشْرَةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِنْهُمْ أَبُو  
 قَتَادَةَ. وَأَبِي هُرَيْرَةَ، وَمُحَمَّدُ بْنُ مَسْلَمَةَ. وَأَبُو أُسْدٍ. وَسَهِيلُ بْنُ سَعْدٍ، وَعَنْ أَبِي  
 مُوسَى الْأَشْعَرِيِّ. وَأَنْسِ بْنِ مَالِكٍ. وَجَابِرِ بْنِ عَبْدِ اللَّهِ بِأَسَانِيدٍ صَحِيحَةٍ، يُحْتَجُّ  
 بِهَا، قَالَ: وَسَمِعْتُ أَبَا عَبْدِ اللَّهِ الْخَافِظَ، يَقُولُ: لَا تَعْلَمُ سُنَّةٌ اتَّفَقَ عَلَى رِوَايَتِهَا عَنْ  
 النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْخُلَفَاءُ الْأَرْبَعَةُ، ثُمَّ الْعَشْرَةُ فَمَنْ بَعْدَهُمْ مِنْ أَكْبَارِ  
 الصَّحَابَةِ عَلَى تَفَرُّقِهِمْ فِي الْبِلَادِ الشَّاسِعَةِ، غَيْرَ هَذِهِ السُّنَّةِ

“And we have narrated *Raf' (al-Yadayn)* in the prayer from the *Hadith* of Abū Bakr as-Ṣiddīq, ‘Umar bin al-Khattāb, ‘Alī bin Abī Tālib, ‘Abdullāh bin ‘Umar, Mālik bin Ḥuwairith, Wā’il bin Ḥujr and Abū Ḥumaid as-Sā’idī and ten of the companions of Rasūlullāh ﷺ, from them are Abū Qatādah, Abū Hurayrah, Muḥammad bin Muslimah, Abū Usaid, Sahl bin Sa’d, Abū Musā al-Ash‘arī, Anas bin Mālik and Jābir bin ‘Abdullāh with authentic chains that we can be utilized as sure proof. He said: and I heard Abū ‘Abdullāh the *Ḥāfidh* saying: we do not know of a Sunnah which was collectively reported from Rasūlullāh ﷺ by all four of the Rightly-guided *Khulafā’* and the ten (*who were promised paradise*) and those after them from the greatest of the *Ṣaḥābah* who dispersed in the various lands yet they all agreed upon it, except this (*Raf' al-Yadayn*).

[ 522 ]

Following is a summary of some of the authentic proofs establishing the practice of *Raf' al-Yadayn*"

	Reporter:	Reported in:	Grading
Proof # 1	Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا	Ṣaḥīḥ al-Bukhārī [ 523 ], and Ṣaḥīḥ Muslim [ 524 ], Ṣaḥīḥ Ibn Khuzaimah [ 525 ], Ṣaḥīḥ Ibn Hibbān [ 526 ], Jāmi' at-Tirmidhī [ 527 ], Muṣanaf Ibn Abī Shaybah [ 528 ], Sharḥ as-Sunnah [ 529 ] and others.	<b>Authentic Agreed upon</b> صَحِيحٌ مُتَّفَقٌ عَلَيْهِ [ 530 ]
Proof # 2	Mālik bin Ḥuwairith رَضِيَ اللهُ عَنْهُ	Ṣaḥīḥ al-Bukhārī [ 531 ], and Ṣaḥīḥ Muslim [ 532 ], Ṣaḥīḥ Ibn Khuzaimah [ 533 ], Ṣaḥīḥ Ibn Hibbān [ 534 ], Muṣanaf Ibn Abī Shaybah [ 535 ], Musand Imām Aḥmad [ 536 ], Sunan Abī Dāwūd [ 537 ] and others.	<b>Authentic Agreed upon</b> صَحِيحٌ مُتَّفَقٌ عَلَيْهِ [ 538 ]
Proof # 3	Wā'il bin Ḥujr رَضِيَ اللهُ عَنْهُ	Ṣaḥīḥ Muslim [ 539 ], Musand Aḥmad [ 540 ], Sunan ad-Dārimī [ 541 ], Sunan Abī Dāwūd [ 542 ] and others.	<b>Authentic</b> صَحِيحٌ [ 543 ]

<sup>523</sup> *Ṣaḥīḥ al-Bukhārī* Ḥadīth # 735, 736, 738 and 739

<sup>524</sup> *Ṣaḥīḥ Muslim* Volume # 1 Page # 168 Ḥadīth # 390

<sup>525</sup> *Ṣaḥīḥ Ibn Khuzaimah* Volume # 1 Page # 232 ḥadīth # 456

<sup>526</sup> *Ṣaḥīḥ Ibn Hibbān* Volume # 3 Page # 168 ḥadīth # 1858

<sup>527</sup> *Jāmi' at-Tirmidhī* Volume # 1 Page # 59 ḥadīth # 255

<sup>528</sup> *Muṣanaf Ibn Abī Shaybah* ḥadīth # 2439, 2440

<sup>529</sup> *Sharḥ as-Sunnah* Volume # 3 Page # 20 ḥadīth # 559

<sup>530</sup> *Ṣaḥīḥ al-Bukhārī* Ḥadīth # 735 and *Ṣaḥīḥ Muslim* Ḥadīth # 390

<sup>531</sup> *Ṣaḥīḥ al-Bukhārī* Ḥadīth # 737

<sup>532</sup> *Ṣaḥīḥ Muslim* Ḥadīth # 391

<sup>533</sup> *Ṣaḥīḥ Ibn Khuzaimah* ḥadīth # 562

<sup>534</sup> *Ṣaḥīḥ Ibn Hibbān* ḥadīth # 1863

<sup>535</sup> *Muṣanaf Ibn Abī Shaybah* ḥadīth # 2359

<sup>536</sup> *Musand Imām Aḥmad* ḥadīth # 15177

<sup>537</sup> *Sunan Abī Dāwūd* Ḥadīth # 745

<sup>538</sup> *Ṣaḥīḥ al-Bukhārī* Ḥadīth # 737 and *Ṣaḥīḥ Muslim* Ḥadīth # 391

<sup>539</sup> *Ṣaḥīḥ Muslim* Ḥadīth # 391

<sup>540</sup> *Musand Imām Aḥmad* ḥadīth # 18386

<sup>541</sup> *Sunan ad-Dārimī* ḥadīth #1251

<sup>542</sup> *Sunan Abī Dāwūd* Ḥadīth # 724

<sup>543</sup> *Ṣaḥīḥ Muslim* Ḥadīth # 391

Proof # 4	Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ	Muṣanaf Ibn Abī Shaybah [ 544 ], Musand Imām Aḥmad [ 545 ], Sunan Ibn Mājah [ 546 ], Musand Abū Ya'la [ 547 ] and others.	<b>Authentic</b> صَحِيحٌ [ 548 ]
Proof # 5	‘Alī bin Abī Tālib رَضِيَ اللَّهُ عَنْهُ	Ṣaḥīḥ Ibn Khuzaimah [ 549 ], Muṣanaf Ibn Abī Shaybah [550], Musand Imām Aḥmad [ 551 ], Sunan Abī Dāwūd [ 552 ], Sharḥ Ma‘ānī al-Āthār [ 553 ].	<b>Authentic</b> صَحِيحٌ [ 554 ]
Proof # 6	Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ	Sunan Ibn Mājah [ 555 ], Akhbār ‘Iṣbahān [ 556 ], Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh [ 557 ] and others.	<b>Authentic</b> صَحِيحٌ [ 558 ]
Proof # 7	Abū Ḥumaid, Abū Qatādah Abū Usaid Muḥammad bin Muslimah Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُمْ	Ṣaḥīḥ Ibn Khuzaimah [ 559 ], Musand Imām Aḥmad [ 560 ], Muṣanaf Ibn Abī Shaybah [ 561 ], Sharḥ Ma‘ānī al-Āthār [ 562 ] Sunan ad-Dārimī [ 563 ], Sunan Abī Dāwūd [ 564 ], Jāmi‘ at-Tirmidhī [ 565 ] and others.	<b>Authentic</b> صَحِيحٌ [ 566 ]

<sup>544</sup> *Muṣanaf Ibn Abī Shaybah* Volume # 1 Page # 133

<sup>545</sup> *Musand Imām Aḥmad* hadīth # 13287

<sup>546</sup> *Sunan Ibn Mājah* hadīth #866

<sup>547</sup> *Musand Abī Ya'la* Hadīth # 3793

<sup>548</sup> *Raf' al-yadayn fī Ṣalāh* by al-Ḥāfidh Ibn al-Qayyim page # 18

<sup>549</sup> *Ṣaḥīḥ Ibn Khuzaimah* hadīth # 561

<sup>550</sup> *Muṣanaf Ibn Abī Shaybah* hadīth # 2504

<sup>551</sup> *Musand Imām Aḥmad* hadīth # 719

<sup>552</sup> *Sunan Abī Dāwūd* hadīth # 744

<sup>553</sup> *Sharḥ Ma‘ānī al-Āthār* hadīth # 993

<sup>554</sup> *Ad-Dirāyah fī Takhrīj Ahādīth al-Hidāyah* Volume # 1 page # 153

<sup>555</sup> *Sunan Ibn Mājah* hadīth # 868

<sup>556</sup> *Akhbār ‘Iṣbahān* hadīth #502

<sup>557</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* Page # 71

<sup>558</sup> *Ad-Dirāyah fī Takhrīj Ahādīth al-Hidāyah* Volume # 1 page # 154

<sup>559</sup> *Ṣaḥīḥ Ibn Khuzaimah* hadīth # 446

<sup>560</sup> *Musand Imām Aḥmad* hadīth # 23087

<sup>561</sup> *Muṣanaf Ibn Abī Shaybah* Volume # 1 Page # 225

<sup>562</sup> *Sharḥ Ma‘ānī al-Āthār* Volume # 1 Page # 195

<sup>563</sup> *Sunan ad-Dārimī* hadīth #1363

<sup>564</sup> *Sunan Abī Dāwūd* hadīth # 730

<sup>565</sup> *Jāmi‘ at-Tirmidhī* hadīth # 304

<sup>566</sup> *Tārīkh as-Saghir* Page # 55

Proof # 8	Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ	Musand Imām Aḥmad [ 567 ], Sunan Abī Dāwūd [ 568 ], Sunan Ibn Mājah [ 569 ] Ṣaḥīḥ Ibn Khuzaimah [ 570 ]	<b>Authentic</b> صَحِيحٌ [ 571 ]
Proof # 9	Abū Bakr as-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ	Sunan al-Kubrā al- Bayhaqī [ 572 ]	<b>Authentic</b> صَحِيحٌ [ 573 ]
Proof # 10	‘Umar bin al-Khattāb رَضِيَ اللَّهُ عَنْهُ	Kitāb <i>Raf' al-Yadayn fī aṣ-Ṣalāh</i> [ 574 ]	<b>Authentic</b> صَحِيحٌ [ 575 ]
Proof # 11	‘Uthmān bin ‘Affān رَضِيَ اللَّهُ عَنْهُ	Muṣanaf ‘AbdurRazzāq [ 576 ]	<b>Authentic</b> صَحِيحٌ [ 577 ]
Proof # 12	‘Abdullāh bin ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا	Muṣanaf ‘AbdurRazzāq [ 578 ]	<b>Authentic</b> صَحِيحٌ [ 579 ]
Proof # 13	Umm ad-Dardā’ رَضِيَ اللَّهُ عَنْهَا	Kitāb <i>Raf' al-Yadayn fī aṣ-Ṣalāh</i> [ 580 ]	<b>Authentic</b> صَحِيحٌ [ 581 ]
Proof # 14	Abū Musā al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ	Sunan ad-Dāraquṭnī [ 582 ]	<b>Authentic</b> صَحِيحٌ [ 583 ]

<sup>567</sup> *Musand Imām Aḥmad* ḥadīth # 6128

<sup>568</sup> *Sunan Abī Dāwūd* ḥadīth # 737 and 738

<sup>569</sup> *Sunan Ibn Mājah* ḥadīth # 860

<sup>570</sup> *Ṣaḥīḥ Ibn Khuzaimah* ḥadīth # 446

<sup>571</sup> *at-Taḥdhīb Sunan Abī Dāwūd* Volume # 1 Page # 375

<sup>572</sup> *Sunan al-Kubrā* of al-Ḥāfidh al-Bayhaqī Volume # 2 page # 73

<sup>573</sup> *al-Maḥdhab* Volume # 2 Page # 49 graded as **Ṣaḥīḥ**

<sup>574</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* Page # 70

<sup>575</sup> *Ad-Dirāyah fī Takhrīj Ahādīth al-Hidāyah* Volume # 1 page # 154 graded as **Ṣaḥīḥ**

<sup>576</sup> *Muṣanaf ‘AbdurRazzāq* Volume # 2 Page # 70

<sup>577</sup> *Al-Muḥallā* Volume # 1 Page # 95 graded as **Ṣaḥīḥ**

<sup>578</sup> *Muṣanaf ‘AbdurRazzāq* Volume # 2 Page # 69

<sup>579</sup> *Jalā’ al-‘aynayn* Page # 61 graded as **Ṣaḥīḥ**

<sup>580</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* Page # 67

<sup>581</sup> *Jalā’ al-‘aynayn* Page # 67 graded as **Ṣaḥīḥ**

<sup>582</sup> *Sunan ad-Dāraquṭnī* Volume # 1 Page # 292

<sup>583</sup> *Nasb ar-Rāyah Takhrīj Ahādīth al-Hidāyah* Volume # 1 Page 415 graded as **Ṣaḥīḥ**

Proof # 15	‘Abdullāh bin az-Zubair رَضِيَ اللهُ عَنْهُ	Muṣanaf Ibn Abī Shaybah [ 584 ]	<b>Authentic</b> صَحِيحٌ [ 585 ]
Proof # 16	Muḥammad bin Muslimah رَضِيَ اللهُ عَنْهُ	Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh [ 586 ]	<b>Authentic</b> صَحِيحٌ [ 587 ]
Proof # 17	Sahl bin Sa‘d رَضِيَ اللهُ عَنْهُ	Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh [ 588 ]	<b>Authentic</b> صَحِيحٌ [ 589 ]
Proof # 18	Barā' bin ‘Āzib رَضِيَ اللهُ عَنْهُ	Sunan al-Bayhaqī [ 590 ]	<b>Ḥasan</b> حسن [ 591 ]
Proof # 19	Abū Sa‘īd al-Khudrī رَضِيَ اللهُ عَنْهُ	Muṣanaf Ibn Abī Shaybah [ 592 ]	<b>Ḥasan</b> حسن [ 593 ]
Proof # 20	‘Umair al-Laithī رَضِيَ اللهُ عَنْهُ	Sunan Ibn Mājah [ 594 ]	<b>Ḥasan</b> حسن [ 595 ]
Proof # 21	‘Uqbah ibn Āmir رَضِيَ اللهُ عَنْهُ	Sunan Ibn Mājah [ 596 ]	<b>Authentic</b> صَحِيحٌ [ 597 ]

<sup>584</sup> *Muṣanaf Ibn Abī Shaybah* Volume # 1 Page # 235

<sup>585</sup> *Jalā' al-‘aynayn* Page # 96 graded as **Ṣaḥīḥ** in *Mawqūf* form

<sup>586</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* Page # 40

<sup>587</sup> *Tārīkh as-Saghīr* Page # 55 graded as **Ṣaḥīḥ**

<sup>588</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* Page # 40

<sup>589</sup> *Tārīkh as-Saghīr* Page # 55 graded as **Ṣaḥīḥ**

<sup>590</sup> *Sunan al-Bayhaqī* Volume # 2 page # 77

<sup>591</sup> *Jalā' al-‘aynayn* graded as **Ḥasan**

<sup>592</sup> *Muṣanaf Ibn Abī Shaybah* Volume # 1 Page # 235

<sup>593</sup> *Jalā' al-‘aynayn* graded as **Ḥasan**

<sup>594</sup> *Sunan Ibn Mājah* ḥadīth #861

<sup>595</sup> *Jalā' al-‘aynayn* graded as **Ḥasan** via supporting evidences

<sup>596</sup> *Fath al-Bārī bi-Sharḥ Ṣaḥīḥ al-Bukhārī* Volume # 2 Page # 221

<sup>597</sup> *Fath al-Bārī bi-Sharḥ Ṣaḥīḥ al-Bukhārī* Volume # 2 Page # 221

They are many other proofs and narrations but they were not quoted due to weaknesses in those report. The references listed above are all **authentic** reaching the level of **Ṣaḥīḥ** or **Ḥasan** authentic reliable narrations and nothing that has been reported in opposition to it can come close to their level of authenticity. There is not a single clear independently authentic **Ḥadīth** proving that either Rasūlullāh ﷺ or anyone of the illustrious **Ṣaḥābah** رَضِيَ اللهُ عَنْهُمْ ever abandoned the practice of *Raf' al-Yadayn*. There is absolutely no evidence that proves that the practice of *Raf' al-Yadayn* was abrogated on the contrary there are numerous fully authentic **Ḥadīth** proving that Rasūlullāh ﷺ performed *Raf' al-Yadayn* and the **Ṣaḥābah** رَضِيَ اللهُ عَنْهُمْ performed *Raf' al-Yadayn* during the life of Rasūlullāh ﷺ and continued to practice it after the death of Rasūlullāh ﷺ. As Imām al-Bukhārī رحمه الله wrote:

لم يثبت عن أحد من أصحاب النبي صلى الله عليه وسلم أنه لا يرفع يديه

“It was **not proven** from any **single one** of the **Ṣaḥābah** of an-Nabī ﷺ that they did not raise their hands.” [ 598 ]

(al-Bukhārī, Kitāb Raf' al-yadayn fī aṣ-Ṣalāh Printed 1996)

**Shaikh** al-Islām Ibn Qudāmah al-Maqdasī رحمه الله beautifully summarizes all the proof that necessitate accepting *Raf' al-Yadayn* in two points:

أحدها : أنها أصح إسناداً ، وأعدل رواية ، فالحق إلى قولهم أقرب

“Firstly: They (the *aḥādīth* confirming *Raf' al-Yadayn*) are reported via the strongest *Isnād* and by the most trustworthy narrators. Hence the truth is that their reports are correct.” [ 599 ]

(Ibn Qudāmah Printed 2004)

<sup>598</sup> *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh* by Imām al-Bukhārī page # 96

<sup>599</sup> *Al-Mughnī* Volume # 2 Page # 48 - 50

This is a very important first point to consider that even if we were to authenticate some of the *aḥādīth* negating *Raf' al-Yadayn* they would be in opposition to the *aḥādīth* confirming *Raf' al-Yadayn* which are reported via the most authentic chains of narrators in the two most authentic books of *Ḥadīth*, **Ṣaḥīḥ al-Bukhārī** and **Ṣaḥīḥ Muslim**. Hence, the *Ḥaqq* would be to accept the stronger *aḥādīth* confirming *Raf' al-Yadayn*. Then Imām Ibn Qudāmah رحمه الله continues with the next point:

الثاني: أنها أكثر رواة، فظن الصدق في قولهم أقوى، والغلط منهم أبعد

“Secondly: They (*the aḥādīth confirming Raf' al-Yadayn*) are greater in number. The greater number of narrations are closer to the truth and further away from mistakes.” [ 600 ]

(Ibn Qudāmah Printed 2004)

A significant second point to understand is that the *aḥādīth* confirming *Raf' al-Yadayn* are far greater in number, reaching the level of *Mutawātir*. *Mutawātir aḥādīth* can be accepted as sure knowledge. While those negating the practice of *Raf' al-Yadayn* are not just weaker but they are far fewer in number and more susceptible to mistakes.

This was the conclusion of the great *Ḥanafī* scholar al-Ḥāfidh ‘AbdulḤayy al-Laknawī رحمه الله in *at-Ta’līq al-Mumajjad* [ 601 ] and the famous *Ḥanbalī* scholar al-Ḥāfidh Ibn Rajab al-Ḥanbalī رحمه الله writes:

أن رفع اليدين في غير تكبيرة الإحرام متواتر

“Verily performing *Raf' al-Yadayn*, other than at the beginning of the prayer, has been reported via *Mutawātir (aḥādīth)*.” [ 602 ]

(Ibn Rajab Printed 1996 )

<sup>600</sup> *Al-Mughnī* Volume # 2 Page # 48 - 50

<sup>601</sup> *At-Ta’līq al-Mumajjad* Volume # 1 Page # 140

<sup>602</sup> *Fath al-Bārī fī sharḥ Ṣaḥīḥ al-Bukhārī* By Ibn Rajab al-Ḥanbalī Volume # 6 Page # 332



The *aḥādīth* confirming *Raf' al-Yadayn* meet the strict requirements of al-Bukhārī and Muslim and the huge number of *aḥādīth* reach the level of *Mutawātir*. Now the question comes to mind, after knowing these proofs, someone still abandons the practice of *Raf' al-Yadayn*, is their prayer valid? The famous scholar of *Ḥadīth* Abū Dāwūd رحمه الله records that this question was asked of the great scholar, Imām of the Ahlus-Sunnah, Imām Aḥmad bin Ḥanbal رحمه الله and he answered:

قال: تمام الصلاة لا أدري، ولكن هو في نفسه منقوص

“I don’t know about completeness of their prayer but they themselves are incomplete.” [ 603 ]

(Abū Dāwūd, Masā'il Aḥmad bin Ḥanbal Printed 1934)

SubḥānAllāh, one should ponder upon the words of this great scholar of *Islām*. If one knows all these proofs, yet he abandons the established Sunnah of our guide and role model, our Prophet ﷺ, then their prayer may still be valid but there is something missing in that person. The one who loves Rasūlullāh ﷺ would not abandon the Sunnah of Rasūlullāh ﷺ for what people might say.

And know, oh noble seeker of truth, that *Raf' al-Yadayn* is from the completeness of the prayer as it has been recorded by Imām Ibn Muflīḥ al-Ḥanbalī رحمه الله from Imām Aḥmad bin Ḥanbal رحمه الله that he said regarding *Raf' al-Yadayn* in *al-Furū'*:

هو من تمام الصلاة ، من رفع أتم صلاته

“(*Raf' al-Yadayn*) is from the completeness of the prayer, whoever performs *Raf' al-Yadayn* has completed their prayer.” [ 604 ]

(Ibn Muflīḥ, al-Furū' Printed 2003)

And the great scholar Imām aḥ-Shāfa'ī رحمه الله was asked the meaning of *Raf' al-Yadayn* and the reason behind it, so he answered:

<sup>603</sup> *Masā'il Ahmad bin Hanbal* by Abū Dāwūd Page # 33

<sup>604</sup> *Al-Furū'* Volume # 2 Page # 199

تَعْظِيمُ اللَّهِ وَاتِّبَاعُ سُنَّةِ نَبِيِّهِ

“(Raf' al-Yadayn) is declaring the greatness of Allāh and it is obedience to the Sunnah of His Prophet ﷺ.” [ 605 ]

(Ibn Hajar al-‘Asqalānī, Fath-al-Bārī Sharḥ Ṣaḥīḥ al-Būkhārī Printed 2000)

Indeed, many of the great scholars of *Islām* have written that *Raf' al-Yadayn* is from the beautification of the prayer. Al-Ḥāfidh Ibn ‘AbdulBarr رحمه الله reports from the famous *Ṣaḥābī* ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا that he said:

رَفَعَ الْيَدَيْنِ مِنْ زِينَةِ الصَّلَاةِ

“Raf' al-Yadayn is beautification of the prayer.” [ 606 ]

(Ibn ‘AbdulBarr, al-Istidhkār al-jāmi‘ li-madhāhib fuqahā’ Printed 2000)

Imām as-Suyūṭī رحمه الله recorded a *Ḥasan Ḥadīth* in his *al-Jāmi‘ as-Saghīr*:

عَنْ عُمَيْرِ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ فِي كُلِّ إِشَارَةٍ فِي الصَّلَاةِ عَشْرُ حَسَنَاتٍ

“On the authority of ‘Uqbah ibn Āmir رَضِيَ اللَّهُ عَنْهُ who said: Rasūlullāh ﷺ said: For every gesture in the prayer there will be ten rewards.”

[ 607 ]

(as-Suyūṭī, Al-Jāmi‘ as-Saghīr Printed 2006)

And in a supporting narration it states:

يُكْتَبُ فِي إِشَارَةِ يُشِيرُ الرَّجُلُ فِي صَلَاتِهِ عَشْرُ حَسَنَاتٍ ، بِكُلِّ إِصْبَعٍ حَسَنَةٌ

“Ten rewards are written for each gesture that a man gestures with during his prayer. For each finger there is a reward.”

This *Ḥadīth* is explained by the very *Ṣaḥābī* who reported it, ‘Uqbah ibn Āmir رَضِيَ اللَّهُ عَنْهُ as recorded by al-Ḥāfidh Ibn Hajar al-‘Asqalānī رحمه الله in *Fath al-Bārī*:

<sup>605</sup> *Fath al-Bārī bi-Sharḥ Ṣaḥīḥ al-Bukhārī* Volume # 2 Page # 221

<sup>606</sup> *Al-Istidhkār* Volume # 2 Page # 122

<sup>607</sup> *al-Jāmi‘ as-Saghīr* Ḥadīth # 1007 graded as **Ḥasan** in *al-Sirāj al-Munīr Takhrīj al-Jāmi‘ us-Saghīr* Volume # 1 Page # 191

بِكُلِّ رَفْعٍ عَشْرُ حَسَنَاتٍ ، بِكُلِّ إِصْبَعٍ حَسَنَةٌ

“Every time someone performs *Raf' (al-Yadayn)* they will get ten rewards, for each finger there is a reward.” [ 608 ]

(Ibn Hajar al-‘Asqalānī, *Fath-al-Bārī Sharḥ Ṣaḥīḥ al-Būkhārī* Printed 2000)

Therefore, the one who performs *Raf' al-Yadayn* while initiating the prayer, while going into the state of *Rukū'* and while rising up from it, will be acting in accordance with the established Sunnah. They will also be earning an extra twenty rewards per *rak'ah*. The one who abandons *Raf' al-Yadayn* while going into *Rukū'* and while rising up from it, will not only be abandoning the established Sunnah but they will also lose six hundred and eighty rewards every day only during their obligatory and basic Sunnan prayers! Since there are 17 *raka'āt* of obligatory prayers in a day and 17 *raka'āt* of *Sunnan* prayers in a day (*including witr*). Imagine if we count all the *Sunnan* prayers, the *Qiyām ul-Layl* and *Tarāwīḥ!* How much reward will one lose everyday just from abandoning *Raf' al-Yadayn*? In the words of Imām Aḥmad bin Ḥanbal رحمه الله that even if the prayer of the one who does not perform *Raf' al-Yadayn* is valid, it is lacking the full reward, thus incomplete.

The one who knows all the proofs establishing the practice of *Raf' al-Yadayn*, yet abandons it indeed abandons the Sunnah! Al-Ḥāfidh Ibn Qayyim رحمه الله reports from Imām Aḥmad bin Ḥanbal رحمه الله that he said:

مَنْ تَرَكَ رَفْعَ الْيَدَيْنِ فِي الصَّلَاةِ تَرَكَ سُنَّةً

“The one who abandons *Raf' al-Yadayn* has abandoned the Sunnah!”

[ 609 ]

(al-Jawziyyah, *Raf' al-yadayn fī aṣ-Ṣalāh* Printed 2009)

The eminent scholars of the past who did not perform *Raf' al-Yadayn* due to the fact that the evidences had not reached them or those people today who still do not have access to these proofs, will have an excuse in front of Allāh سبحانه وتعالى but those whom the proofs have reached, then it is not permissible

<sup>608</sup> *Fath al-Bārī bi-Sharḥ Ṣaḥīḥ al-Bukhārī* Volume # 2 Page # 221

<sup>609</sup> *Raf' al-yadayn fī Ṣalāh* by al-Ḥāfidh Ibn al-Qayyim page # 274

for them to abandon the Sunnah, as Allāh سبحانه و تعالى has warned us in the Qur'ān:

فَلْيَخْذِرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

“And let those who oppose the Messenger's commandment (*i.e. His Sunnah*) beware, lest some Fitnah (*afflictions*) befall them or a painful torment be inflicted on them.” [610]

In closing, every Muslim should contemplate on the words of the great scholar of *Islām*, Imām ash-Shāfa'ī رحمه الله who said:

لا يجل لأحد سمع حديث رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي رَفْعِ الْيَدَيْنِ فِي  
افتتاح الصلاة وعند الركوع والرفع من الركوع أن يترك الاقتداء بفعله صَلَّى اللهُ  
عَلَيْهِ وَسَلَّمَ

“It is not permissible for **anyone** who hears the *Hadīth* of Rasūlullāh ﷺ regarding *Raf' al-Yadayn* while initiating the prayer, while going into the state of *Rukū'* and while rising up from it, to leave *Raf' al-Yadayn*, since performing *Raf' al-Yadayn* is emulating His ﷺ action” [611]

(as-Subkī Printed 1992)

And Allāh knows best.

<sup>610</sup> *Qur'ān* 24:63

<sup>611</sup> *Tabaqāt ash-Shāfi'iyyah al-Kubrā* Volume # 2 Page # 100

**Works Cited**

- Abū Dāwūd, Sulaymān. *Masā'il Ahmad bin Hanbal*. Cairo: Dār al-Manār, Printed 1934.
- . *Sunan Abī Dāwūd*. Beirut: Dār Ihyā at-Turath al-Arabī, Printed 2008.
- ad-Dihlawī, Shāh Walī-ullāh. *Hujjat-ullāh al-Bālighah*. Beirut: Dār Ibn Kathīr, Printed 2001.
- adh-Dhahabī, Shums-ud-Dīn. *Mizān al-I'tidal fī Naqd ar-rijāl*. Beirut: Dār al-Kutub al-'Ilmīyah, Printed 1995.
- al-'Adhīmābādī, Shams al-Ḥaq. *'Awn al-Ma'būd Sharḥ Sunan Abī Dāwūd*. Beirut: Dār al Fikr, Printed 1979.
- Al-Baghawī, Al-Husian bin Mas'ud. *Sharḥ as-Sunnah*. Beirut: Maktabah al-Islāmiyyah, Printed 1986.
- al-Bayhaqī, Abū Bakr. *Ma'arifah as-Sunan wa al-Athār*. Beirut: Dār al-Kutub al-'Ilmīyah, Printed 1998.
- . *Sunan al-Kubrā*. Beirut: Dār al-Kutub al-'Ilmīyah, Printed 1999.
- al-Bukhārī, Muḥammad Ibn Ismā'īl. *Kitāb Raf' al-Yadayn fī aṣ-Ṣalāh*. Beirut: Dār Ibn Hazm, Printed 1996.
- . *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār al-Kutub al-'Ilmīyah, Printed 2003.
- al-Ḥanaḥī, 'Alī Ibn Abī al-'Izz. *At-Tanbih 'alā Mushkilāt al-Hidāyah*. Quetta: Maktabah al-Haqqāniyyah, Printed 2007.
- al-Jawziyyah, Ibn Qayyim. *Al-Manār al-Munīf fī Ṣaḥīḥ wa Da'īf*. Riyadh: Dār al-'Asamah, Printed 1998.
- . *At-Tahdhīb Sunan Abī Dāwūd*. Beirut: Dār al-Ma'rifah, Printed 1980.
- . *Raf' al-Yadayn fī aṣ-Ṣalāh*. Makkah: Dār 'Ālam al-Fawā'id, Printed 2009.
- . *Zād al Ma'ād fī Huda Khayr al-'Ibād*. Beirut: Dār al-Kutub al-'Ilmīyah, Printed 2004.
- Al-Kashmīrī, Anwar Shah. *Faydh al-Bārī 'Alā Ṣaḥīḥ al-Bukhārī*. Beirut: Dār al-Kutub al-'Ilmīyah, Printed 2005.
- al-Kashmīrī, Anwar Shāh. *Nayl al-Farqadayn fī Mas'alah Raf' al-Yadayn*. Karachi: Majlis al-'Ilmī, Printed 1998.
- al-Laknawī, 'AbdulḤayy. *at-Ta'līq al-Mumjjad li-Muṭṭā' al-Imām Muḥammad*. Karachi: Maktabah al-Bushra, Printed 2010.
- . *al-Fawā'id al-Bahiyyah fī Tarājum al-Hanafīyyah*. Cairo: Matba'ah as-Sa'adah, Printed 1906.

- . *As-Si'āyah fī kashf mā fī Sharḥ al-Wiqāyah*. Lahore: Suhail Academy, Printed 1972.
- al-Mālikī, Abū Bakr bin al-'Arabī. *'Āriḍhat al-Aḥwadhī bi-Sharḥ Jāmi' at-Tirmidhī*. Beirut: Dār al-Fikr, Printed 2005.
- al-Maqdasī, Shams-ud-Dīn. *Sharḥ al-Kabīr*. Cairo: Dār al-Ḥadīth, Printed 2004.
- al-Mulaqqin, 'Umar Ibn 'Alī. *al-Badr al-munīr fī takhrīj aḥādīth as-Sharḥ al-kabīr*. Riyadh: Dār al-'Asamah, Printed 2009.
- al-Qazwīnī, Abū Yā'lā Khalīl bin 'Abdullāh Khalīlī. *Kitāb-ul-Irshād fī Ma'rifat 'Ulamā'il-Ḥadīth*. Riyadh: Maktabat-ur-Rushd, Printed 1989.
- an-Nawawī, Yahya Ibn Sharaf. *al-Majmū' sharḥ al-Muhadhdhab*. Beirut: Dār al-Kutub al-'Ilmiyah, Printed 2007.
- . *Minhāj fī sharḥ Ṣaḥīḥ Muslim*. Beirut: Dār al-Khair, Printed 1999.
- ash-Shawkānī, 'Alī bin Muḥammad. *Nayl al-Awṭār Sharḥ Muntaqā al-Akḥbār min Aḥādīth Sayyid al-Akhyār*. Cairo: Dār al-Ḥadīth, Printed 2005.
- as-Sindī, Abū al-Ḥasan Muḥammad al-Ḥanafī. *Ḥāshiyat al-Sindī Alā Sunan Ibn Mājah*. Beirut: Dār al-Jīl, Printed 2010.
- as-Sindī, Badī-ud-Dīn. *Jalā' al-'aynayn bi-takhrīj riwāyāt al-Bukhārī*. Beirut: Dār Ibn Hazm, Printed 1996.
- as-Subkī, Taj ad-Dīn. *Ṭabaqāt ash-Shāfi'iyyāh al-Kubrā*. Cairo: Dār al-Hijra, Printed 1992.
- as-Suyūṭī, Jalāl al-Ḥaqq. *Al-Jāmi' as-Saghīr*. Beirut: Mu'ssasah ar-Rayyān, Printed 2006.
- . *Qaṭf al-Azhār al-Mutanāthirah fī al-Akḥbār al-Mutawātirah*. Beirut: Al-Maktab al-Islāmī, Printed 1985.
- at-Ṭaḥāwī, Abū Ja'far Aḥmad bin Muḥammad. *Sharḥ Ma'ānī al-Āthār*. Beirut: Dār al-Kutub al-'Ilmiyah, Printed 2001.
- at-Tirmidhī, Abū 'Isā Muḥammad. *Jāmi' at-Tirmidhī*. Beirut: Dār al-Fikr, Printed 1988.
- at-Turkmānī, 'Alā'-ud-Dīn bin 'Alī. *al-Jawhar an-Naqī*. Beirut: Dār al-Fikr, Printed 1965.
- az-Zayla'ī, 'AbdAllāh ibn Yūsuf. *Naṣb al-Rāyah Takhrīj Aḥādīth al-Hidāyah*. Beirut: Dār al-Kutub al-'Ilmiyah, Printed 1996.
- Ibn 'AbdulBarr, Yūsuf. *al-Istidhkār al-jāmi' li-Madhāhib fuqahā'*. Beirut: Dār al-Kutub al-'Ilmiyah, Printed 2000.

- . *at-Tamhīd limā fil- Muwaṭṭa' min al-Ma'ānī wal-Asānīd*. Cairo: Al-Fārūq al-Hadīthah, Printed 2000.
- Ibn al-Jawzī, 'AbdurRaḥmān bin 'Alī. *Kitāb al-Mawḍū'āt*. Beirut: Dār al-Kutub al-'Ilmīyah, Printed 2003.
- Ibn Ḥajar al-'Asqalānī, Aḥmad. *ad-Dirāyah fī Takhrīj Aḥādīth al-Hidāyah*. Cairo, Printed 1964.
- . *at-Talkhīs al-Ḥabīr*. Cairo, Egypt: Sharika at-Taba al-Faniya al-Mutahidah, Printed 1964.
- . *Faṭḥ-al-Bārī Sharḥ Ṣaḥīḥ al-Būkhārī*. Riyadh: Dar-us-Salam, Printed 2000.
- . *Hadī as-Sārī*. Beirut: Dār al-kutub al-'Ilmiyyah, Printed 2000 .
- . *Lisān al-Mizān*. Beirut: Dār al-kutub al-'Ilmiyyah, Printed 1996.
- . *Nukhbat al-Fikr*. Cairo: Dār al-'Aqīdah, Printed 2005.
- Ibn Ḥanbal, Aḥmad. *Musnad Aḥmad bin Ḥanbal*. Beirut: Dār al-Kutub al-'Ilmīyah, Printed 1993.
- Ibn Humām, Kamāl-ud-Dīn. *Sharḥ Fath al-Qadīr*. Beirut: Dār al-Kutub al-'Ilmīyah, Printed 2009.
- Ibn Mājah, Muḥammad ibn Yazīd. *Sunan Ibn Mājah*. Beirut: Dār al-Jīl, Printed 1998.
- Ibn Muflīḥ, Ibrāhīm bin Muḥammad. *al-Furū'*. Beirut: Mu'sasah ar-Risālah, Printed 2003.
- . *Al-Mubdi' Sharḥ al-Muqni'*. Beirut: Dār al-Kutub al-'Ilmīyah, Printed 1997.
- Ibn Mūsā, Qādhī 'Iyādh. *Sharḥ Ṣaḥīḥ Muslim lil-Qādhī 'Iyādh*. Manṣūrah: Dār al-Wafā' lil-Ṭibā'ah wa-al-Nashr wa-al-Tawzī, Printed 1998.
- Ibn Qudāmah, Mawaffaq-ud-Dīn. *Al-Mughnī*. Cairo: Dār al-Ḥadīth, Printed 2004.
- Ibn Rajab, 'Abd al-Raḥmān Ibn Aḥmad. *Faṭḥ al-Bārī fī sharḥ Ṣaḥīḥ al-Bukhārī*. Printed 1996 .
- Mubārakpūrī, Muḥammad 'Abd-ur-Raḥmān. *Fawā'id fī 'Ulūm al-Ḥadīth*. Riyadh: Maktbah Dār al-Minhāj, Printed 2010.
- . *Tuḥafatul-Aḥwadhī bi- Sharḥ of Jāmi' at-Tirmidhī*. Beirut: Dār Ihyā at-Turath al-Arabī, Printed 2009.
- Muslim, Abū al-Ḥusayn Muslim Ibn al-Ḥajjāj Ibn. *Ṣaḥīḥ Muslim*. Riyadh: Dar-us-Salam, Printed 2004.
- Thānwī, Ashraf 'Alī. *Nashar at-Ṭayyab fī Dhikr an-Nabī al-Ḥabīb*. Karachi: Dār al-Ishāt, Printed 2003.
- 'Uthmānī, Dhafar Aḥmad. *I'la as-Sunan*. Beirut: Dar al-Fikr, 1998.

