

## On Raising the Hands in Prayer #1

Chapter 189 - Raising Hands at Ruku‘

255: Qutaybah and ibn Abî ‘Umar narrated to us saying; Sufyân bin ‘Uyaynah narrated to us; from az-Zuhrî; from Sâlim; from his father [ibn ‘Umar] who said,

‘I saw the Messenger of Allâh (SAW) raise his hands up to his shoulders when he started the prayer, and when he went into rukû‘ and when he raised his head from rukû‘, and ibn Abî ‘Umar added in his hadîth, ‘and he did not do that between the two sajdâs’<sup>[2]</sup>

256: Abû ‘Isâ [at-Tirmidhî] said; al-Fadl bin as-Sabbâh al-Baghdâdî narrated to us; Sufyân bin ‘Uyaynah narrated to us; az-Zuhrî narrated to us; the likes of the hadîth of ibn ‘Umar with this isnâd.

He said: The ahâdîth pertaining to this topic are related from ‘Umar, ‘Alî, Wa‘il bin Hujr, Mâlik bin Huwayrith, Anas, Abû Hurayrah, Abû Hâmid, Abû Usayd, Sahl bin Sa‘d, Muhammad bin Muslimah, Abû Qatâdah, Abû Mûsâ al-Ash‘arî, Jâbir and ‘Umair al-Laythî.

Abû ‘Isâ said: the hadîth of ibn ‘Umar is hasan sahîh and some of the People of Knowledge from the Companions of the Prophet (SAW) held this view [stated in the hadîth]. From amongst them were: ibn ‘Umar, Jâbir bin ‘Abdullâh, Abû Hurayrah, Anas, ibn ‘Abbâs, ‘Abdullâh bin Zubair and others. From amongst the Tâbi‘în were: Hasan al-Basrî, ‘Atâ, Tâwûs, Mujâhid, Nâfi‘, Sâlim bin ‘Abdullâh, Sa‘îd bin Jubair and others.

And of this opinion were Mâlik, Ma‘mar, Awzâ‘î, ibn ‘Uyaynah, ‘Abdullâh bin Mubâarak, ash-Shâfi‘î, Ahmad and Is`hâq.

‘Abdullâh bin Mubâarak said, “the hadîth of the one who raises his hands is established,” and he mentioned the hadîth of Sâlim from his father [i.e. no. 255 & 256], “and the hadîth of ibn Mas‘ûd is not established,

‘That the Prophet (SAW) did not raise his hands except the first time’ ”

This has been reported to us from Ahmad bin ‘Abdah al-Amulî; Wahb bin Zam‘ah narrated to us; from Sufyân bin ‘Abdi-l-Malik; from ‘Abdullâh bin al-Mubâarak.

Yahyâ bin Mûsâ narrated to us; Ismâ‘îl bin Abî Awais narrated to us that Mâlik bin Anas was of the opinion that one raises the hands in prayer.

Yahyâ said; ‘Abdur-Razzâq narrated to us that Ma‘mar was of the opinion that one raises the hands in prayer.

I heard al-Jârûd bin Mu‘âdh saying that Sufyân bin ‘Uyaynah, ‘Umar bin Hârûn and an-Nadr bin Shumayl used to raise their hands when they commenced the prayer, when they went into ruku‘ and when they rose their heads [from it].

Hannâd narrated to us; Wakî‘ narrated to us; from Sufyân; from ‘Asim bin Kulayb; from ‘Abur-Rahmân ibn al-Aswad; from ‘Alqama who said, ‘ibn Mas‘ûd said,

“Shall I not pray with you the prayer of the Messenger of Allâh (SAW)” so he prayed and he did not raise his hands except the first time.’

At-Tirmidhî said: and the hadîth pertaining to this are related from al-Barâ’a bin ‘Azib.

Abû ‘Isâ [at-Tirmidhî] said: the hadîth of ibn Mas‘ûd is a hasan hadîth.

And of this opinion [that one raises his hands only once at the beginning of the prayer] were more than one of the People of Knowledge amongst the Companions of the Prophet (SAW) and the Tâbi‘în. It is the opinion of Sufyân [ath-Thawrî] and the People of Kûfah.

[End of quote from Jâmi‘ at-Tirmidhî]

- His saying, “raise his hands up to his shoulders when he started the prayer, and when he went into rukû‘ and when he raised his head from rukû‘”

This constitutes clear evidence that raising of the hands in these places is a Sunnah and this is the truth and that which is correct.

Bukhârî quotes in his Sahîh, after this hadîth of ibn ‘Umar, from his Shaykh ‘Alî bin al-Madanî who said, ‘it is a duty upon the Muslims that they raise their hands at the time of rukû‘ and rising from it due to this hadîth of ibn ‘Umar.’<sup>[3]</sup> This statement occurs in the [version of the Sahîh] narrated by ibn ‘Asâkir. Imâm Bukhârî mentioned this in his Juz’ Raf‘i-l-Yadayn<sup>[4]</sup> and expounded upon it, and he was the most knowledgeable person of his time.

- His saying, “and he did not do that between the two sajdahs”

In a narration of Bukhârî, “and he did not do that when he made sajdah, nor when he raised his head from sajdah.”

- His saying, “and the ahâdîth pertaining to this topic are related from...”

[Sources of narrations omitted]

As-Suyûtî<sup>[5]</sup> said in al-Az`hâr al-Mutanâthira fî-l-Akhabâr al-Mutawâtira,

“the ahâdîth of raising [hands at rukû‘] are mutawâtir from the Prophet (SAW). Bukhârî and Muslim report it from ibn ‘Umar and Mâlik bin al-Huwayrith; Muslim reports it from Wâ’il bin Hujr; the Four from ‘Alî, Abû Dâwûd from Sahl bin Sa‘d, ibn az-Zubair, ibn ‘Abbâs, Muhammad bin Salamah, Abû Usayd, Abû Qatâdah and Abû Hurayrah; ibn Mâjah from Anas, Jâbir and ‘Umayr al-Laythî; Ahmad from al-Hakm bin ‘Umayr; al-Bayhaqî from Abû Bakr and al-Barâ’â; ad-Dâruqutnî from ‘Umar and Abû Mûsâ; at-Tabarânî from ‘Uqbah bin ‘Amir and Mu‘âdh bin Jabal.”<sup>[6]</sup>

Al-Hâfidh [ibn Hajr]<sup>[7]</sup> said in al-Fat`h,

“Bukhârî mentioned that the raising of hands at rukû‘ and at rising from rukû‘ is reported from seventeen Companions. Al-Hâkim and Abû al-Qâsim ibn Mandah mention that from amongst the ones who narrate it are the ten promised paradise. Our Shaykh, Abû al-Fadl al-Hâfidh [al-I`râqî], mentioned that he investigated all those who reported it from amongst the Companions and they reached fifty [Companions].”<sup>[8]</sup>

Ash-Shawkânî said in an-Nayl,<sup>[9]</sup>

“al-Bayhaqî lists in his Sunan<sup>[10]</sup> and Khilâfiyât the names of those who relate the raising of hands [at rukû‘ reaching] the likes of thirty Companions. He said, ‘I heard al-Hâkim say, “the ten promised paradise related this Sunnah and others from the greatest of the Companions.” and it is as he said.’ Al-Hâkim and al-Bayhaqî also said, ‘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 one’ ”<sup>[11]</sup>

- His saying, “and some of the People of Knowledge from the companions of the Prophet (SAW) held this view...”

Al-Hâfidh [ibn Hajr] said in al-Fat`h,

“Muhammad bin Nasr al-Marwazî said, ‘the scholars of the lands agree to the legislation of this [Sunnah] except the people of Kufah.’ And al-Bukhârî authored a separate book on this issue and he relates in it from al-Hasan and Humaid bin

Hilâl, ‘that the Companions used to do that.’ Bukhârî commented by saying, ‘and al-Hasan did not exclude anyone’ ”<sup>[12]</sup>

I say: al-Bukhârî said in Juz’ Raf‘i-l-Yadayn <sup>[13]</sup>, “al-Hasan and Humaid bin Hilâl said, ‘the Companions of the Messenger of Allâh (SAW) used to raise their hands’ and they did not exclude any one of the Companions of the Prophet (SAW). It is not established in the eyes of the People of Knowledge, from any of the Companions, that he (SAW) did not raise his hands. What we have described is also reported from a number of the Companions of the Prophet (SAW), and likewise from a number of scholars of Mecca, Hijâz, Iraq, Syria, Basra, Yemen, and a number from Khurâsân.

From amongst them: Sa‘îd bin Jubair, ‘Atâ bin Abî Rabâh, Mujâhid, al-Qâsim bin Muhammad, Sâlim bin ‘Abdullâh bin ‘Umar bin al-Khattâb, ‘Umar bin ‘Abdi-l-‘Azîz, Nu‘mân bin Abî ‘Ayyâsh, al-Hasan, ibn Sîrîn, Tâwûs, Mak`hûl, ‘Abdullâh bin Dînâr, Nâfi‘ the servant of ‘Abdullâh bin ‘Umar, al-Hasan bin Muslim, Qays bin Sa‘d and many more.

It is reported from Umm ad-Dardâ’ that she used to raise her hands.<sup>[14]</sup>

‘Abdullâh bin Mubâarak used to raise his hands [at rukû‘] and likewise the generality of his companions. From amongst them: ‘Alî bin al-Husain, ‘Abd bin ‘Umar, Yahya bin Yahya, the Muhaddithîn of the People of Bukhâr from amongst them: ‘Isâ bin Mûsâ, and Ka‘b bin Sa‘îd, Muhammad bin Sallâm, ‘Abdullâh bin Muhammad, al-Musnadî and many more beyond enumeration.

There is no difference upon what we have described amongst the People of Knowledge. ‘Abdullâh bin Zubair, ‘Alî bin ‘Abdullâh, Yahya bin Ma‘în, Ahmad bin Hanbal and Is`hâq bin Ibrahîm affirmed most of these ahâdîth and considered them to be the truth. These are the People of Knowledge in their times.”<sup>[15]</sup>

- His saying, “and of this opinion were ‘Abdullâh bin al-Mubâarak, ash-Shâfi‘î, Ahmad and Is`hâq”

And it is the opinion of Mâlik, being the last and most authentic of the two sayings from him. Al-Hâfidh said in al-Fat`h, “ibn Abdi-l-Barr<sup>[16]</sup> said, ‘nobody reports the leaving of raising the hands from Mâlik except ibn al-Qâsim and that which we take is the raising of the hands as in the hadîth of ibn ‘Umar. This is what Wahn and others narrate from Mâlik and at-Tirmidhî does not report from Mâlik an opinion other than this.’ Al-Khattâbî<sup>[17]</sup> quoted, and al-Qurtûbî followed him in al-Mufhim, that the last of the two sayings and the most authentic from him was this.

And I have not seen the Mâlikiyyah<sup>[18]</sup> use an evidence for the leaving of raising hands except the saying of ibn al-Qâsim”<sup>[19]</sup>

Az-Zayla’i<sup>[20]</sup> said in Nasb ar-Râyah, quoting from Juz’ Raf‘i-l-Yadayn of al-Bukhârî, “ibn al-Mubâarak used to raise his hands and he is the most knowledgeable of the people of his time as far as is known. Ibn al-Mubâarak said, ‘I prayed beside Nu‘mân and I raised my hands so he said to me, “I fear that you are trying to fly.” I replied to him saying, “if I did not try to fly at the first [raising] then I was not trying to fly at the second.”’ al-Wakî‘ said, ‘may Allâh have mercy upon ibn al-Mubâarak, he used to have his answers ready.’ ”

- His saying, “and he prayed and he did not raise his hands except the first time”

Those who say that the raising of hands at the rukû‘ and at the rising from the rukû‘ is abrogated derive evidence from this hadîth. However this hadîth is da‘îf as you will come to know and there is no authentic hadîth to support this opinion.

## Footnotes

1 All footnotes have been added by the translator.

2 And in the narration of Bayhaqî [2/26] there occurs the addition, “and this prayer of his was not abandoned till he met Allâh.”

3 Imâm ash-Shâfi‘î said, “it is not permissible for anyone who hears the hadîth of the Messenger of Allâh (SAW) to do with raising the hands at the commencement of prayer and at going into and rising from ruku‘, that he leaves emulating his actions (SAW)”

[Shaykh Mash`hûr Salmân, al-Qawl al-Mubîn [p.103], who refers it to as-Subkî, Tabaqât ash-Shâfi‘iyyah al-Kubrâ [2/100], under the biography of Abû Isma‘îl bin Yahya al-Muzanî, the student of ash-Shâfi‘î].

4 His book on ‘Raising Hands in Prayer’ [p. 9 no. 2].

5 He is the Imâm, Hâfidh and Mujtahid, Jalâl ad-Dîn ‘Abdur-Rahmân as-Suyûtî. He busied himself in the pursuit of knowledge from an early age and studied under a great deal of scholars, and he wrote a great number of works (about 600) on practically every Islamic science. He died in the year 911H.

6 This list comprises twenty one Companions.

7 He is the great Imâm, Hâfidh, and Mujtahid scholar of the 8th century. He studied under many of the great pillars of hadîth and fiqh of his time and wrote a number of beneficial works, mainly revolving around hadîth and its related sciences. His most famous work is his commentary to Sahîh al-Bukhârî entitled Fat`hu-l-Bârî whose excellence is undisputed. He died in the year 852H.

8 Fat`hu-l-Barî [2/280] under the chapter heading, “raising of hands at the takbîr, and at ruku` and at rising from it.”

Al-Hâfidh al-I`râqî said in Tarh at-Tathrîb [chpt. Raf`u-l-Yadayn], “the raising of the hands has been narrated from the hadîth of fifty Companions including the ten [promised Paradise].”

9 Nayl al-Awtâr [2/199]. Imâm ‘Alî bin Muhammad bin ‘Abdullâh ash-Shawkânî was the great Mujtahid scholar of the 12th century. He was born in the year 1173H and died in the year 1250H. He studied under a galaxy of prominent scholars of Ahlu-s-Sunnah and wrote many books covering all Islamic sciences. See his biography as given in the preface to his tafsîr [pp.4-9].

10 Al-Bayhaqî, Sunan al-Kubrâ [2/74-75].

11 Ibn al-Qayyim, Zâd al-Ma`âd [1/218] states, “and raising the hands in these three places is reported by the likes of thirty people, and the ten [promised paradise] agreed upon reporting it. There is nothing at all contradicting this that is established, rather this was his (SAW) guidance till he left this world.”

12 Fat`h [2/279].

13 Juz’ Raf`i-l-Yadain [p. 8 with the tahqîq of Shaykh Muqbil bin Hâdî].

14 Refer to the Musannaf of ibn Abî Shaybah.

15 Al-Khattâbî (d.388H), Ma`âlim as-Sunan [1/166+, chpt. “and from the chapter, ‘raising hands at the commencement of prayer’”] said, “I say there is a difference of opinion over these ahâdîth from two perspectives...

The second: the difference concerning raising the hands at ruku` and after rising from it and at standing after the first tashahhud. So the majority of scholars took to the opinion that the hands are raised at the ruku` and at rising from it. It is the opinion of Abu Bakr, ‘Alî, ibn ‘Umar, Sa`îd al-Khudrî, ibn ‘Abbâs, Anas, and ibn Zubair. It was the opinion of al-Hasan al-Basrî, ibn Sîrîn, ‘Atâ, Tâwûs, Mujâhid, al-Qâsim bin Muhammad, Sâlim, Qatâdah, Mak`hûl, al-Awzâ`î. It was also the opinion of Mâlik that he came to at the end of his life, ash-Shâfi‘î, Ahmad, and

Is`hâq. Sufyân ath-Thawrî and the As`hâbu-l-Ra`i took to the opinion contained in the hadîth of ibn Mas`ûd and it is also the opinion of ibn Abî Laylah and reported from ash-Sha`bî and an-Nakha`î.

I say: the authentic ahâdîth which have come affirming the raising of hands at ruku` and at rising from it take precedence over the hadîth of ibn Mas`ûd and affirmation takes precedence over negation.”

16 He is the great Mâlikî scholar and Hâfidh, author of voluminous works on hadîth, hadîth narrators and hadîth commentary. He became known by the title ‘The Bukhârî of the West’ and died in the year 463H. Adh-Dhahabî says about him, “it is rare that the eyes should see the like of him.”

17 Ma`âlim as-Sunan [1/167].

18 Ibn al-‘Arabî al-Mâlikî said in Ahkâm al-Qur`ân [4/1900], while talking about raising hands at ruku‘, “this was what the Prophet (SAW) used to do and it is the madh`hab of Mâlik according to what is related from him by the people of Madînah.”

19 Fat`h [2/279-280].

20 He is the Hanafî scholar of hadîth and one of the teachers of ibn Hajr al-‘Asqalânî. Az-Zayla`i’s discussion concerning raising the hands commences in Nasb ar-Râyah [1/468+].