

## Chapter Eleven

### Rafa Yadayn

The hadith I have used is by no means to go against the great Imams i.e. Imam Malik, Imam Shafi'i and Imam Ahmad bin Hanbal. There method of Salaah is also correct as it is according to the Sunnah of the Messenger of Allah (may Allah bless him and grant him peace).

The hadith quoted are to show that the Fatwas of Imam Abu Hanifa are according to the Sunnah as the Ghair Muqalids object to this.

*Note: The hadith numbers before the hadith indicate the different chains of narrations, hence, each chain will count as a separate hadith.*

#### **Hadith 1**

Bara bin Azib reported: When the Messenger of Allah (may Allah bless him and grant him peace) began prayer, he raised his hands up to his ears, then he did not repeat.<sup>1</sup>

#### **Hadith 2-3**

Bara bin Azib reported: When the Messenger of Allah (may Allah bless him and grant him peace) began prayer, he raised his hands, then he did not repeat until he completed the prayer.<sup>2</sup>

#### **Hadith 4**

Saalim reports from ibn 'Umar that he said, "I saw the Messenger of Allah (may Allah bless him and grant him peace) that when he begun the Salaah, he would raise his hands levelling them. Then before performing the ruku and after raising his head from it, he would not raise his hands again."<sup>3</sup>

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1 Abu Dawud. Book of prayer. Hadith # 749.

2 Tirmidhi and Ibn Shaybah.

3 Ibn Uwanah, 90:2

Imaam Humaydi, a teacher of Imaam Bukhari has also reported this very hadith through his own chain of narrators.<sup>4</sup>

It is an agreed fact that all the ahadith of Ibn Uwanah in whose Musnad this hadith can also be found, are Sahih and that the chain of Imaam Humaydi is one of the most authentic.

Imaam Malik rejected Rafa yadayn at the time of ruku due to this hadith.

### **Hadith 5-7**

‘Abdullah ibn Abbas and ibn ‘Umar reported that the Messenger of Allah (may Allah bless him and grant him peace) said, “The hands are raised in seven places; at the beginning of Salaah. When observing the Baitullah, at Safaa, at Marwa, at Arafah and Muzdalifah and the (black) stone.”<sup>5</sup>

### **Hadith 8-13**

‘Abdullah ibn Abbas and ibn ‘Umar reported that the Messenger of Allah (may Allah bless him and grant him peace) said, “The hands are raised in seven places; at the beginning of Salaah. When facing the Kabah, on the mountains of Safaa and Marwa, at Mina and Muzdalifah and in front the Jimar (stoning of Shaytan).”<sup>6</sup>

The above hadith has been mentioned from Imam Bukhari’s Kitab al-Mufrid from ‘Abdullah ibn Abbas, in Bazar from ‘Abdullah ibn ‘Umar, Ibn Shayba and Tabarani from ‘Abdullah ibn Abbas with slight variation.

### **Hadith 14-16**

Alqamah reports that ‘Abdullah ibn Mas’ud said, “Shouldn’t I perform the Messenger of Allah’s (may Allah bless him and grant him peace)

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4 Musnad Humayadi, 277:2

5 Hakim, Bayhaqi and Nasbur Raayah, 521:1

6 Hakim, and Bayhaqi.

prayer for you?” he performed the Salaah and did not raise his hands except at the first takbir.<sup>7</sup>

Imam Tirmidhi states, “This hadith is hasan.” Allamah ibn Hazm classifies it as Sahih<sup>8</sup>. Al-Jawharun Naqi asserts, “Its narrators are those of Muslim.”<sup>9</sup>

### **Hadith 10 - 11**

‘Abdullah ibn Mas’ud narrates, “I performed Salaah with the Messenger of Allah (may Allah bless him and grant him peace), ‘Abu Bakr and ‘Umar they did not raise their hands except at the beginning of Salaah.”<sup>10</sup>

### **Hadith 12-14**

‘Abdullah ibn Mas’ud states, “The Messenger of Allah (may Allah bless him and grant him peace) would raise his hands for the first takbir then not after that.”<sup>11</sup>

### **Hadith 15 - 16**

Bara ibn ‘Aazib narrates that the Messenger of Allah (may Allah bless him and grant him peace) when beginning Salaah, would raise his close to his ears, then he would not repeat that. (One narration states “He would do that only once.” And another has the words, “Then he would not raise them again until completing the Salaah.”) This further clarifies the Messenger of Allah (may Allah bless him and grant him peace) only raised his hands at the beginning.<sup>12</sup>

### **Hadith 17**

Aswad reports, “I performed Salaah with ‘Umar and he raised his hands when he began the prayer.” Abdul Malik states, “I observed that Sha’bi,

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7 Tirmidhi, 59:1. Nasa’i, 161:1. Abu Dawud, 116:1 and Majma’ Al-Zawaid.

8 Mahalli, 88:4.

9 I’la as- Sunnah, 45:3.

10 Nasbur Raayah, 526:1. Majma-uz-Zawaid, 101:2

11 Tahawi, Fathul Qadir and Mirak Sharh Mishkat.

12 Ibn Abi Shaybah, 236:1, Abu Dawud, 109:1.

Ibrahim Nakhi and Abu Ishaq did not raise their hands except at the beginning of Salaah.”<sup>13</sup>

### **Hadith 18 - 19**

Aasim ibn Khlayb reports from his father who was a companion of ‘Ali, that ‘Ali ibn Abi Talib would raise his hands only at the initial takbir beginning his Salaah then he would not raise them again throughout the prayer.<sup>14</sup>

### **Hadith 20-21**

Mujahid reports, “I did not see ‘Umar raise his hands except at the beginning of Salaah.”<sup>15</sup>

The narrators of this hadith are those who Imaam Bukhari has transmitted from the book of Tafsir.<sup>16</sup>

### **Hadith 22-24**

Abdullah Ibn Mas'ud (may Allah be pleased with him) said: “Shall I not show you the manner in which the Messenger of Allah (may Allah bless him and grant him peace) performed his *Salaah*?” Thereafter he performed the *Salaah* but he did not raise his hands except at the beginning (of his *Salaah*).<sup>17</sup>

### **Hadith 25-28**

It is related that ‘Ali (may Allah be pleased with him) used to raise his hands at the time of the first Takbeer (during his *Salaah*). Thereafter he did not raise them.<sup>18</sup>

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13 Ibn Abi Shaybah, 237:1

14 Muwatta Muhammad, 94. Ibn Abi Shaybah, 236:1.

15 Ibn Abi Shaybah, 236:1. Tahawi.

16 Bukhari, 725:2

17 Tirmidhi. This Hadith is classified Hasan. Ibn Hazm has declared it as Sahih. Ahmed Shakir has also declared it as Sahih.

18 Sunan Bayhaqi. The commentator of Bukhari Allama Ibn Hajar, Allama Zayla'i and Allama 'Aini have said this narration and its chain of narrators is Sahih.

### **Hadith 29-31**

The teacher of Imam Bukhari and Imam Muslim, Imam Hammad in his Musnad narrates from ‘Abdullah ibn ‘Umar that “The Messenger of Allah (may Allah bless him and grant him peace) would only raise his hands at the first takbir and would not raise his hands after ruku (the bow).<sup>19</sup>

### **Hadith 32**

Imam Humaidi, who was the teacher of Imam Bukhari and Muslim writes: ‘Abdullah bin ‘Umar said: The Prophet (may Allah bless him and grant Him peace] only perform raf’ul-yadain at the beginning of Salaah, not before or after doing ruku’.<sup>20</sup>

There are many more ahadith regarding Rafa Yadayn, however, I believe this will suffice. How can someone reject all these ahadith?

### **Common Sense**

One should take note of the fact that the practice of ‘Umar, the remaining *Khulafa-e-Raashideen*, ‘Abdullah Ibn Mas’ud and many more companions (may Allah be pleased with them) was the same, that they only raised their hands at the time of the first *takbeer*. Imaam Tirmidhi also states that this was the practice of a great number of the companions (may Allah be pleased with them).

### **Hadith 1**

‘Abdullah ibn Zubar (may Allah be pleased with him) narrates, that he saw a person raising his hands before ruku and after ruku, he said, do not do that as this is a practice that the Prophet did and then left.<sup>21</sup>

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19 Musnad Hameedi

20 Musnad Humaidi, Volume 1 pg. 177, Printed Maktabah Salafiyah, Madeenat-ul-munawwarah

21 ‘Ayni Sharah Bukhari and ‘Umdatul Qari Sharah Bukhari.

## Hadith 2-6

Some companions would raise their hands before and after ruku but where told not to: hence, Jabir ibn Samurah narrates, “The Messenger of Allah (may Allah bless him and grant him peace) came out to us and remarked, ‘Why is it that I see you raising your hands as though they are tails of restive horses? Excercise calmness in Salaah.’”<sup>22</sup>

Imam Aazam Abu Hanifa took all ahadith into consideration and also the practises of the companions to decide that raising the hands to the ears is a Sunnah.

Imam Dhabee writes that ibn ‘Umar said that he swore by Allah that raf’ul-yadain is bid’ah and that he had never seen the Prophet (may Allah bless him and grant him peace) practicing it.<sup>23</sup>

Imam Tirmidhi wrote in his narration:

The companions of the Prophet (may Allah bless him and grant him peace), Tabi’een and scholars of Kufa were performing Salaah without Raf’ul yadain.

Imam Tirmidhi’s narrations prove that no one practiced raf’ul yadain in the city of Kufah which became the centre point of Islamic knowledge and thought. Imam Malik’s narration proves that no one was practicing raf’ul-yadain in Makkah or Madinah, as this practice had been abrogated.

We need to understand that yes, the Messenger of Allah (may Allah bless him and grant him peace) did perform Rafa Yadayn, however, not all his life. The Rafa Yadayn was abandoned as it became Mansook. Let me quote few more hadith to make this fact that Rafa Yadayn was later abandoned and that the Messenger of Allah (may Allah bless him and grant him peace) did perform Rafa Yadayn all his life.

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22 Muslim, 181:1 Nasa’i, 176:1. Abu Dawud, 150:1 Musand Ahmad and Bayhaqi.

23 Meezan-ul-l’tidaal, biography of Bishr bin Harab, by Imam dhahabi

## Debate between Imam Abu Hanifa and Imam Awza‘i

*Imam Awza‘i:* Why do you people not perform Rafa Yadayn before and after ruku?

*Imam Azam:* As it is not proven from the Prophet at those points.

*Imam Awza‘i:* What have you said? I will present a Sahih hadith: Zahri narrated a hadith to me he from Saalim and he from his father and he from the Prophet, “He would raise his hands beginning of Salaah, before and after the ruku.”

*Imam Azam:* I have a stronger hadith that goes against it.

*Imam Awza‘i:* Okay, present it to me.

*Imam Azam:* Listen! I heard from Hammad he from Ibrahim Nakha‘i he from Alqama and Aswad and he from ‘Abdullah ibn Mas‘ud that the Messenger of Allah (may Allah bless him and grant him peace) he would only raise his hands when commencing the Salaah then he never raised them.

*Imam Awza‘i:* How is your hadith stronger than mine?

*Imam Azam:* As Hammad is more stronger in knowledge than Zahri, Ibrahim Nakh‘i is stronger than Saalim, Alqama is stronger than Saalim’s father ‘Abdullah ibn ‘Umar, Aswad is very pious and a great scholar and ibn Mas‘ud is a great scholar as he spend more time with the Prophet than ibn ‘Umar. The narrators of this hadith are stronger than the narrators of the hadith you have presented; hence my hadith is stronger and acceptable.

*Imam Awza‘i:* Silence.

O Ghayr Muaqlids! Look at the chain of narration of Imam-e-Aazam and find any fault. You take faults out ahadith that have long chains of narrators and claim that they are weak or fabricated etc. when Imam-e-Aazam took any ahadith he would look at other ahadith and compare them and make a decision to use it or leave it.

## Conclusion

This is the Fatwa of Imam Abu Hanifa proven from many ahadith and the Sunnah, none of his ruling go against the Sunnah, those who say that he went against the Sunnah are jealous or his enemy. The evidence given in this section is enough for those who are willing to except the truth.

My question is split into two parts:

“Did the Prophet (may Allah bless him and grant him peace) do Rafa Yadayn before, after and when commencing the 3<sup>rd</sup> Rakaat all the time?”

“Did the Prophet (may Allah bless him and grant him peace) do this until he passed away?”

Hope you can prove these two questions and when doing so I do not want to hear the Prophet (may Allah bless him and grant him peace) did Rafa Yadayn etc. but I want Sahih hadith that clearly (no meanings or interpretations) states the Prophet (may Allah bless him and grant him peace) did Rafa Yadayn before, after and when commencing the 3<sup>rd</sup> Rakaat all the time and that he did this action until he passed away. Good luck!