

حقيقة رفع اليدين في الصلاة

**The Reality of *Raf'a al-Yadayn* In The *Ṣalah***

Extracted from The Book

نماز نبوي ﷺ

***Namāz-i-Nabawī***

By the Lion of Sindh:

*al-Shaykh Badī' al-Dīn Shāh Rashidī al-Sindhī* (D.1416 AH)

الشيخ بديع الدين شاه راشدي رحمه الله

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The following treatise intends to seek out the practice of *Muḥammed* and his companions or for our purposes reinterpret the law as we understand it. Seeking out from the opinions available to what suits our context, translated, and edited under the supervision of *Shaykh Zulfiker Memon al-Atharī*, may *Allāh* reward him immensely for his guidance and efforts towards this religion *Amīn*.

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## Honorifics

All honorifics and praises are intended by myself throughout the document. When one comes across the name of the blessed prophet Muḥammed, a Muslim should follow in the way Allāh has instructed in his glorious book.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

*Inna Allāh wa malāikatahu yuṣalūna 'alā al-Nabī Ya ayūha al-dīna āmanū ṣalū 'Alayhi wa sallimū taslīma*

"Allāh and His angels bless the Prophet- so, you who believe, bless him too and give him greetings of peace." (Q. 33:56)

When one comes across the name of the blessed prophet one should recite.

*"Ṣallā Allāhu 'alayhi wa-Sallam."*

The intended blessing upon those companions of the prophet is

*"Raḍiy Allāh 'anhu or 'anha or 'anhum."*

As for when we see the names of our noble scholars who are with us we should seek for Allāh to keep them among us, by saying.

*"Ḥafīz-ul Allāh"*

As for the noble scholars who have returned to their Lord, we should seek forgiveness for them from their lord, by saying.

*"Raḥim-ul Allāh"*

صَلَّى اللَّهُ  
عَلَيْهِ  
وَسَلَّمَ

## Transliteration chart

ا	<i>a</i>
ب	<i>b</i>
ت	<i>t</i>
ث	<i>th</i>
ج	<i>j</i>
ح	<i>h</i>
خ	<i>kh</i>
د	<i>d</i>
ذ	<i><u>d</u></i>
ر	<i>r</i>
ز	<i>z</i>
س	<i>s</i>
ش	<i>sh</i>
ص	<i><u>s</u></i>
ض	<i><u>d</u></i>
ط	<i><u>t</u></i>
ظ	<i><u>z</u></i>
ع	<i>'</i>
غ	<i>g</i>
ف	<i>f</i>
ق	<i>q</i>
ك	<i>k</i>
ل	<i>l</i>
م	<i>m</i>
ن	<i>n</i>
ه	<i>h</i>
و	<i>w</i>
ي	<i>y</i>

## Translators Foreword

Indeed, all praise, in perfection and completeness is owed by us to *Allāh*, with love and reverence. We seek His aid and His assistance while asking for His forgiveness and we seek refuge in *Allāh* from the evil of our souls and the evil of our actions. Whomsoever *Allāh* guides, none can misguide and whomsoever He leads astray, none can guide. I testify that there is no deity worthy of worship (in truth) except *Allāh*, alone without any partner and that *Muḥammed* is His slave and Messenger. Furthermore; undoubtedly, the best speech is the speech of *Allāh*, the best guidance is the guidance of *Muḥammed*. The worst of matters are those innovated by the people (in the religion); every innovated thing is a *bid'a* (religious innovation), and every *bid'a* is misguidance, and every misguidance is in the fire.

The following treatise is a translation of the chapter on *raf'a al-yadayn*, extracted from the book *نماز نبوي namāz-i-Nabawī* (The Prophet's Prayer) by *al-Shaykh Badī' al-Dīn Shāh Rashidī al-Sindhī al-Makki* (D.1416 AH). *Jamī'at ahl-i-Ḥadīth* published the book, known as *Namāz-I-Nabawī* (The Prophet's Prayer) in Sindh, Pakistan and was authored by the *Shaykh* in the year 1405 A.H/ 1985 C.E in the Urdu language. I have decided to translate this short chapter on *raf'a al-yadayn fī ṣalah* (Raising of the hands in Prayer) from the book of the *Shaykh* as I believe it has benefit for the English reader. It has become apparent that *raf'a al-yadayn* has become an abandoned *Sunna*, for some of those who have chosen the path of *taqlīd* (blindly follow) of their *Imām* and *mādhīb*. *Taqlīd* has led these people to abandon this action, *Sunna* of the Prophet. Which is something we have been commanded to follow and imitate by all means? Hence the *Shaykh* outlines the validity of this action from the *Qur'ān*, the *Sunna*, and the sayings of *al-Salaf al-Ṣāliḥ* (The Righteous Predecessors), leaving no room for invalid and irrational arguments in the abandonment of this beautiful *Sunna* which is obligatory upon us to follow. Because the Prophet said:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

*ṣalū kamā ra-aytumūnī uṣallī*

"Pray as you have seen me praying"<sup>1</sup>

All perfect and complete praise combined with love and reverence is due to *Allāh* the Most-High, and I thank Him for allowing this small treatise, in a language which we can understand. I show much gratefulness to my *Shaykh Zulfiker Memon al-Atharī*, due to his aid in the checks and proofreading of the translation of this following extract. May *Allāh* add this to the scales of virtuous deeds of the following *Badī' al-Dīn Shāh Rashidī al-Sindhī* and may He make this as a means of us entering into His beautiful paradise.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

*Rabana taqabal minna innaka anta al-Samī' al-'Alīm*

"Our Lord! Accept (this service) from us: For You are the All-Hearing, the All-knowing."(Q. 2:127). May His praise and His peace descend upon our Prophet *Muḥammed*, his family, his companions and upon all those who follow them in goodness until the last day.

<sup>1</sup> *Ṣaḥīḥ al-Bukhārī* Vol. 1, Book 11, *Ḥadīth* 604

## Editors foreword

*Bismi 'llāhi 'l-Raḥmāni' 'l-Raḥīm*

Inevitably to *Allāh*, creator of all that exists belongs the right of praise, every type of praise. In Him alone do we seek aid and it is Him alone we worship. May *Allāh* bless *Muḥammed* and his family, the *khulafa al-Rashidīn*, *Abū Bakr*, *'Umar*, *'Uthmān* and *'Alī*, may *Allāh* bless all the companions and those that stick firmly to the rope of *Allāh*, the way of His messenger and believers.

*Allāh* states in the *Qur'ān* "This is the Book about which there is no doubt, a guidance for those conscious of *Allāh* " (Q. 2:2). moreover, "...whatever the Messenger has given you take and what he has forbidden you to refrain from and fear *Allāh*; indeed, *Allāh* is severe in penalty." (Q. 59:7). We find the people taking the books of the four *Imāms* as books of guidance; we see the people 'leaving' what the four *Imāms* 'left' and 'taking' what the *Imāms* 'took'. The people should be aware the four *Imāms* took the *Qur'ān* and *Sunna* as their guide; we should understand the works of the four *Imāms* as a *taḥqīq* of the book and the *Sunna* elaborating orthopraxy. No one would stick to a single explanation of an aya of the *Qur'ān*. Instead, they would evaluate all of them considering the text seeking the truth, so why then in matters of *fiqh* do the followers of the various *maḏāhib* disagree with this methodology? A method which is employed by the scholars in all other areas of Islamic knowledge?

The following work is an insight into a debate between the various schools of Islamic law a similar discussion was put forth by *Imām Bayhaqī* centuries before our author. However, our author adds a different socio-political context to the debate, the rivalry between *ahl al-Ḥadīth* and the *Ḥanafī* proponents, i.e. the Deobandi and Brelwi movements in the Indian-subcontinent; what was a *fiqh* debate has become a matter of *manhaj*. Eighty years after the death of the Prophet *Muḥammed* the *ṣaḥāba* had gained converts in the Pakistan region, *Imām al-Dahabi* makes mention of an Indian *muḥadīth* called *al-Lahūrī*.

Centuries later the Mughal empire controls most of India, a Muslim minority ruling over a Hindu majority. The scholarship within India at this time is very progressive however most scholars of this period had *Sufī* tendencies as well as the belief of *waḥdat al-Wajūd* until a scholar called *Shah walī-ul Allāh* travelled to the Arabian Peninsula and studied the teachings of *Shaykh al-Islam Ibn Taymiyya*. What is interesting is the three movements: *Ahl al-Ḥadīth*, Deobandis and Brelwis, all originate from the intellectual heritage of *Shah walī-ul Allāh*. However, what makes *Shah Walī-ul Allāh* genuinely relevant to our discussion was his teaching his students to perform *raf'a al-yadayn*. Sadly, as a result, some of his students were nearly beaten to death, so he told his students to stop the *Sunna* for their safety and decided to educate the people, relieving them of their ignorance before introducing practices which were to the general masses alien. The purpose in mentioning this is to explain the context in which the *Shaykh* wrote his work, telling the heritage of the debate in the climate of his situation, one can feel the back forth between the *ahl al-ḥadīth* and the *Ḥanafī* proponents, the intellectual hostility found within the *'Abbasid* and Mughal tradition of courtroom debates. I have made subtle changes to the translation allowing for better flow in the English language. I end the beginning comments with a question, is our purpose to find the practice of *Muḥammed* and his companions or is our purpose to reinterpret law as we understand it, selecting from the opinions available to what suits our context?

*Moḥammed Ibrāhīm al-Shafī 'i*  
9th Sha'bān 1438/ 5th May 2017

## A Brief Biography of the *Shaykh* (D. 1416 AH)

The *Muḥadīth* of Sindh, *Shaykh al-Arab wa-l Ajam Sayyid Badī' al-Dīn Shah Ibn 'Ihsān Allāh ibn Rashid Allāh Shah ibn Rashīd al-Dīn Shah ibn Muḥammed Yasīn Shah ibn Muḥammed Rashīd Shah al-Rāshidī al-Ḥusaynī* was born in the year 1925 equivalent to 1342H in the Sindh Province of Pakistan. At an early age, al-*Shaykh* Badī' al-Dīn Shāh Rashidī al-Sindhī father emphasised upon his education and cultivated him upon the *Sunna* teaching him the *Qur'ān* at an elementary level and the *ḥadīth*. Once he had memorised the forty *ḥadīth* of al-Nawawī under his father, his father then moved him onto studying *Bulūgh al Muram* while he was very young. Alongside being under the tutelage of his father and elder brother *Shaykh Muḥib Allāh Shah al-Sindhī*, the *Shaykh* studied under various scholars of the Islamic tradition. Such as *Shaykh al-Islām Thanā Allāh Amritsarī*, *Shaykh Abū Moḥammed Bhawalpūrī al-Makki*, *Shaykh Abū Sa'īd Sharf al-Dīn al-Dehlawī*, *Shaykh Abū Ishāq Nayk Moḥammed*, *Shaykh Moḥammed Madanī*, *Shaykh Moḥammed Ismā'īl ibn 'Abd al-Khāliq al-Afghānī* and many others. *Allāh* granted the *Shaykh* a strong memory. Therefore, he was able to memorise the *Qur'ān* in just three months and was notable for having memorised the whole of *sura al-Nūr* on a camel Journey.

Moreover, it is well known by us the *Shaykh* had memorised books, quotes, and exact page numberings from books he read during his youth. The *Shaykh* received *ijaza* in prominent works, such as '*Arba'īn* of al-Nawawī, *Bulugh al-Marām* of Ibn Hajar al-Asqalanī, *Mishkāt*, *Kutub al-Sitta*, *Muwatta Imām Mālik* as well as the *Muwatta Imam Moḥammed*, Parts of *Sharḥ Ma'anī al-Aathār* of al-Ṭahāwī. Additionally, the *Shaykh* studied *Hidāya*. With regards to *uṣūl al-fiqh*, the *Shaykh* studied up to *Talwīh*, as with *Nahw*, up to '*Sharḥ Jām'ī* and a small part of '*Abd al-Ġafur*. In *Ṣarf* he managed to study all the books.

The *Shaykh* began to teach and give *da'wa* in Sindh, setting up the *Muhammadiyah* School in New Saeedabad. The *Shaykh* was well versed in various Islamic sciences. Such as; *Tafsīr*, '*Ulūm al-Qur'ān*, *Ḥadīth*, '*Ulūm al-Ḥadīth*, '*ilm al-Rijāl*, *Sharūḥ al-Ḥadīth*, *Usul al-fiqh*, Books of *Maḍāhib al-'Arba*, Differences between four *Maḍāhib*, *Adab*, *Tarikh* (History), *Lughā*, '*Aqāid*, *Mantaq*, Dictionaries & *Balāgha*, poetry. Aside from learning and teaching *Tafsīr*, '*Ulūm al-Qur'ān*, *Ḥadīth*, '*Ulūm al-Ḥadīth*, '*ilm al-Rijāl* the *Shaykh* also focused heavily upon learning and teaching the correct '*Aqīda* of the *Salaf al-Ṣāliḥīn* and hence he had much passion for refuting the people of false *Maḍāhib* and deviated sects. During his life, he destroyed several graves and had many discussions with the people of shirk and *bid'a* to bring them to *tawḥīd* and the *Sunna*. He made *Hijra* from Pakistan in 1975 then taught in the *Haramayn Sharīf* in *Makka* daily. Here, he explained *Ṣaḥīḥ al-Bukhārī* and the *Tafsīr* of *ibn Kathīr* and was known for teaching *al-Muhalla* of *Ibn Hazm* in the *Ḥaram*. While in *Makka* he attracted many students from all over the Arab world. Hence, he was titled *Shaykh al-Arab wa-l Ajam*.

Therefore, we find from the life of this great scholar many well-known narrations concerning his uprightness and his love for *Salafīyya* and his defence of the creed of *Ahl al-Sunna* such as the instance when *Shaykh al-Arab wa-l Ajam Abū Muhammad Badī' al-Dīn Shah Rāshidī al-Sindhī* Silenced a *Shī'a*. *Shaykh Muhammad ibn Umar Bazmūl* narrates: "I never undertook many studies under *Shaykh Badī' al-Dīn Shah Rāshidī al-Sindhī*. However, I listened via cassette to his lessons of *Ṣaḥīḥ al-Bukhārī* which he taught in *Masjid al-Ḥarām* in *Makka*. I have come to know that within the lesson of the *Shaykh*, a *Shaykh* amongst the *Shi'ites* got up and said, "Oh *Shaykh* your *Qur'ān* has a deficiency." Upon hearing this *Shaykh Badī' al-Dīn* replied, "I also have heard that you state '*Alī* was a *Kha'ain* (deceitful traitor)."



Upon hearing this, the *Shī'a* was marvelled and replied, "How can you claim 'Alī is to be attributed to betrayal when he was amongst your own *Khulafā Rāshidīn* who had great virtue?" *Shaykh Badī' al-Dīn* replied by saying, "Because *Abū Bakr* compiled the *Mushaf* and then it was with 'Umar, then with *Hafsa* and then with 'Uthmān who canonised the script of the *Qur'ān*. So, if this *Qur'ān* is deficient then upon gaining the *Khilafa* why did 'Alī not complete it and hence present it forth? Then it must be one of two things, either that the *Qur'ān* is not incomplete & deficient, or 'Alī was in partnership with those who promoted an inadequate and incomplete *Mushaf* and that he hid something from it." Upon hearing this the *Shī'ite* displeasingly got up as he was left speechless unable to reply and so he left the gathering.<sup>2</sup>

Moreover, during his stay in *Makka*, he taught at *Dar al-Ḥadīth* at the request of *Shaykh 'Abd Allāh ibn Humayd*. The *Shaykh* also taught for two years at the Islamic University of al-Madina. It was here the likes of *Imām Nasir al-Dīn al-Albānī* (d.1420H) and *Imām ibn Bāz* (d.1420H) praised the *Shaykh* and attended some of his lessons. Such as " *Itiba* of the *Kitāb* and the *Sunna* and a refutation of Sufism" and the lecture titled "The efforts of the *Muḥadīthīn* in collecting and publishing *aḥadīth* with patience upon what befell upon them for the sake of *Allāh*". *Shaykh Badī' al-Dīn* refuted Sufism with much vigour and excellence during his time at Madina University- leading to the suspension of some of the teachers in the *Jamī'a* for them being upon the methodology of *ṣūfiyya*. The *Shaykh* returned from Saudi Arabia to his homeland Pakistan in 1979. The *Shaykh* also travelled to various countries to propagate the *Dīn* such as Kuwait, the United Kingdom, and the United States of America.

His students were many, mainly from Pakistan and other countries. Some of the most well-known are *Shaykh Muqbil ibn Ḥādī al-Wādī'ī al-Yamanī* (d.1422 AH), *Shaykh Rabī ibn Ḥādī al-Madkhalī*, *Shaykh Zubayr 'Alī Zā'ī* (d.1435 AH), *Shaykh Wasi Allāh Abbass*, *Shaykh Salim al-Hilālī*, *Shaykh 'Abd al-Qādir Ibn Ḥabīb Allāh al-Sindhī*, *Shaykh 'Abd Allāh Nasir Rehmanī*, *Shaykh 'Alī Ḥasan al-Halabī*, *Shaykh 'Umar Ibn Moḥammed Ibn 'Abd Allāh ibn Subayal* (d.1434 AH), *Shaykh Ḥamīdī 'Abd al-Majeed al-Salafī 'Arāqī*. The *Shaykh* died in 1996 CE/1416 AH, his *janaza* was led by his senior student *Shaykh Abdullah Nasir Rehmani*, and he was after that buried in his family graveyard in *Saeedabad*, Pakistan. During his lifetime, *Shaykh Badī' al-Dīn Shāh Rashidī al-Sindhī* authored over 250 works written in Arabic, Urdu and Sindhī:

In Arabic:

- *Sharḥ Kitāb al-Tawḥīd li Ibn Khuzayma* (d.311 AH)
- *Tafsīr al-Qur'ān al-Karīm al-Musmābil Intinbāt al-A'jīb Fī Ithbāt al-Tawḥīd Min Jām'i Ayāt*
- *al-Kitāb al-Najīb*
- *Wasūl al-Alḥām Lasūl al-Islām*
- *Ayn al Shayn bi Tark Raf'a al-Yadayn*
- *Tawfīq ul Bāri fī Tartīb juz Raf'ul Yadayn lil Bukhari*
- *Juz Manzūm fī Asmā al Mudalisīn*
- *Jall'ul-'Aynayn bi taḥqīq Riwāya 'il-Bukhārī fī Juz' raf'a al-yadayn*
- *Shuyookh ul Imam al Bayhaqī*
- *Sarīh al-Muḥmad fī Wasl Ta'līqāt Muwatta Imām Moḥammed*
- *Taḍīb al-Aqwāl Fīman Lahu Tarjama Fī Aḍḥār al-Bara Min al-Rijāl*

<sup>2</sup> Translated from Source: Bazmool.net

- *al-Jawāb al-Dalāt An Masalah al-Thalaath*

In Urdu:

- *Tawhīd al-Khālis*
- *'Ittib'a al-Sunna*
- *Namāz-i-Nabawī*
- *Tanqīd al-Sadīd bi Risālati Ijtihād wa-l Taqlīd*
- *Tārīkh Ahl al-Ḥadīth*
- *Qur'ān Khwānī kīshar 'ī Haisiyyat*
- *Shari 'I Talaaq*
- *Raf'a al-Ikhtilāf*
- *Maslake Ahl al-Ḥadīth awr Taqlīd*
- *Al-Fatawā Badī'yya*

In Sindhī:

- *Tawhīd al-Rabbanī Y'anī Sachī Musalmānī* (parts one and two)
- *Hujjat al-Widā*

### **The Issue of Raf'a al-Yadayn In The Ṣalah**

On pages 16-20 of *Namāz-i-Nabawī*, 'Allama Badī' al-Dīn Shāh Rashidī al-Sindhī wrote the following. Before going into *rukū'* and then after raising one's head from *rukū'* to performing *raf'a al-yadayn* is an action which has been reported by at least fifty *Ṣahāba*.<sup>3</sup> *Abū Bakr al-Sidīq*, 'Umar al-Farūq and 'Alī al-Murtaza just a few who have reported this action. Various *aḥādīth* are quoting the messenger performing, or about *raf'a al-yadayn*, one may find these reports in *Sunan al-Kubrā* of *Imām al-Bayhaqī*. *Ibn 'Umar* and *Malik al-Huwayrith*'s reports of *raf'a al-yadayn* are in *Ṣaḥīḥ al-Bukhārī*. The narrations of *Ibn al-Zubayr*, *Ibn 'Abbas* and *Abū Humaid*'s is in *Sunan Abi Dawūd*, *Anas* and *Jabir Ibn 'Abd Allāh*'s is in *Sunan ibn Māja*. For one to mention all the records of companions performing or transmitting the action of *raf'a al-yadayn* would be tiresome work, due to the significant numbers of narrations. However, due to the quantitative nature of the *aḥādīth* reporting *raf'a al-yadayn*, it becomes clear a Muslim need be conscious of this action, the sheer number of reports prevents one from stopping or turn away from this action. Additionally, due to this *Sunna*, we find a *ḥadīth* with a report saying, "raising the hands once in *ṣalah* leads to ten rewards, to the extent that for everyone finger raised is a reward."<sup>4</sup> *Subḥan Allāh!* How could any Muslim, waste an opportunity for such a reward?

Now that we have established *raf'a al-yadayn*, to be displeased or have a form of hatred for those who practice it, is invalid and is not permissible. There is no authentic report of a *ṣahābī* having ever left or warned against *raf'a al-yadayn*, it was common for the *ṣahāba* to

<sup>3</sup> *Faḥ al-Bārī* of *Ibn Ḥajar* 2/220 *Darul Marifah, Beirut Lebanon, First print 1397.*

<sup>4</sup> *Tabarani, Al-Mujamul al-Kabir, Second edition 1983 1404, Printed by al-Uloom wal hikam, Edited by Hamdi As Salafee.*

*Albani said the isnād is Ṣaḥīḥ  
In silsilah Ḥadīth 3286*

do this action; to the extent that Imām al-Bukhārī wrote a book called, “*Juz raf‘a al-yadayn*”. Inside this book, Imām al-Bukhārī mentions a narration from Ibn ‘Umar

“كان اذا رأى رجلا لا يرفع يديه اذا ركع واذا رفع رماه بالحصى”

*Kāna iḍa rā rajulana lā yarfa ‘i yaday iḍa raka ‘i wa iḍarafa ‘i ramā bi-l ḥaṣā*

“He ( ‘Abd Allāh ibn Umar) used to pelt small stones at those who did not practice *raf‘a al-yadayn* before or after *rukū‘*.”<sup>5</sup>

Some *Juhāl* (Ignorant ones) argue that this action of *raf‘a al-yadayn* is from the customs of the *Shī‘a*, yet we call ourselves *Ahl al-Sunna wa-l Jamm‘a* and are yet to abandon this *Sunna*? From us, our enemies have stolen this, and due to our sleep of heedlessness, the outsiders (*Shī‘a*) have acted on this. Think about the consequences of this and ponder. It is a point to think about for those who say this, as even keeping the beard shares resemblance of Sikhs, also though the Sikhs are worse than the *Shī‘a*; so due to this reason should we now shave our beards off?<sup>6</sup> The reality is that anything established in the *Sunna* of the Messenger of *Allāh* cannot be abandoned on any condition, even if the worst enemy of *Islām* acts upon it. Look at using the *miswak*; this is a *Sunna (muakada)*, yet even the Hindus use the *miswak*, so should we now leave this too? No, never! In fact, we should take a point of benefit from this. The sad reality is that those people who claim to love the Prophet have left the *Sunan* to the end where the enemies of the religion have adopted them.

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى

*Inna fī ḍalika la ‘ibratan liman yakshā*

"Verily, in this is an instructive admonition for whosoever fears *Allāh*."(Q. 79:26)

Thus, it is known that the *Shī‘a* even in a state of prostration does *raf‘a al-yadayn*. However, *Ahl al-Sunna* does no such thing. There is no evidence to prove doing so from any authentic *aḥadīth*, this is one of the differences between them and us, just like when one leaves the beard to grow and trims the moustache because one obeys the command of the Prophet and differs from the practice of the Sikhs. So just like doing *raf‘a al-yadayn* and not doing it while in the state of sitting between the two *sujūd* as the *Shī‘a* do, one has followed the *Sunna* and has differed from the *Shī‘a*, as both examples given here carry the same principle. Some people believe the *shar‘i ḥukm* of practising *raf‘a al-yadayn* was given to us by *Allāh* and His Messenger because the *Mushrikīn* would hide idols beneath their armpits while praying *ṣalah*.

The people who make such claims should bring their evidence from authentic *aḥadīth* if what they are claiming has any basis. Even for example if we were to believe this then, when on

<sup>5</sup> *Juz Raf‘a al-Yadayn, al-Bukhārī, ḥadīth 15*

<sup>6</sup> Editor’s note: the *Ḥanafī madhhab* rejects *raf‘a al-Yadayn*, the bigots from amongst them claim we share a practice with the *Shī‘a*. Of all the four schools, the *Ḥanafī* school shares most with the *Shī‘a Ja‘afarī* school. It is clear this shared *fiqh* is not mattered deviance it is due to some shared narrations from ‘*Alī*. However, what provides further support is ‘*Alī*’s practice of *raf‘a al-Yadayn*.

the initial opening raising of the hands (*Takbīr Tahrim*) the idols would have had fallen, so then what would have been the need for doing *raf'a al-yadayn* after raising the head from the *rukū'*? Due to these baseless sayings and excuses, Muslims should not leave off the *Sunna*. In fact, they should act upon the *Sunna* in all daily matters of life. *raf'a al-yadayn* is not just an action the Prophet carried out, but he also ordered others to do it; we find *Imam al-Bayhaqī* in his book *al-Khalfiyya* mentioning a *ḥadīth* narrated by the second-Caliph 'Umar, which shows us that the Prophet did not leave out doing *raf'a al-yadayn* a single time in his *Ṣalah* ever. To stress this point, we find 'Allama Anwār Shah Kashmīr (Deobandī Ḥanafī Scholar) wrote in his book 'Nīl Farakdīn' that *raf'a al-yadayn* was proven from many mutawātir *aḥadīth* and not replicated as a single saying. Indeed, all *tawfīq* is from *Allāh*.

After raising the hands (up to shoulder level at least), folding them after the numerous supporting narrations establish that. None of the *aḥadīth* establishes leaving the hands (besides the waist). In *Sunan al-Nisā'i* there is a *ḥadīth* stating that when the Prophet would stand (in *Ṣalah*) in *qā'im*, he would place his right hand upon his left. In *Bukhārī* and *Muslim* there is a narration that when he would stand up from *rukū'* (*Qā'im*), he would say the words "*Rabbana wa Lakka-l Ḥamd*". From this *aḥadīth* we find that to stand up straight while in *ṣalah* as called as being *qā'im* in the *sharī'a*; as the narration in *Sunan, al-Nisā'i* shows to us that being *qā'im* in *ṣalah* is an established and *Sunna* that one should overlap their hands while standing. The *ṣalah* is from "*Allāh Akbar*" to the *taslīm*, and the standing position during the *ṣalah* is known as being *qā'im*, and the ruling upon this is to fold the hands and not to leave them (hanging beside the waist). Those people who let their hands go (hanging beside their waist) with the claim of *ijmā'*<sup>7</sup> to support their action, however, are presenting arguments lacking in research.

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

*fāsalū Nahla al-dikri in kuntum lā ta'lamūn*

"so, ask the people of the message if you do not know." (Q. 21:7& 16:43)<sup>8</sup>

Aside from this, we find that those people who oppose and differ from the *Shī'a* by leaving *raf'a al-yadayn* should reflect, by leaving their hands (hanging beside their waist after *rukū'*) are they then opposing the *Shī'a*. The Prophet would make this standing after the *rukū'* so

<sup>7</sup> Editor's note: *al-Ijmā'* is from the sources of *sharī'a*, and whoever opposes *Ijmā'* has opposed the way of the believers. However, it should be understood *Shaykh al-Islam Ibn Taymiyya* states *Ijmā'* is from the *ṣahāba*. Secondly, it should be noted there are two types of *Ijmā'*.

1. *Ijmā' sirī* (absolute consensus)
2. *Ijmā' sukūṭī* (presumed consensus)

In the case of those that quote keeping the hands by the side is by way of *Ijmā'* at best this is *Ijmā' sukūṭī*, such an *Ijmā'* holds no weight, rather it is *zanī* needing clarification, on which the *uṣūlīn* agree such an *Ijmā'* is not binding upon an individual. It is known to many that holding the hands after *rukū'* is from within the *madhhab* of the *Ḥanbalīs* this is known amongst those that study *fiqh*, so who can quote *Ijmā'* on such a matter?

<sup>8</sup> Translator's note: The *Shaykh Badī' al-Dīn*, quotes the use of this *Ayah* by the people who use it without applying its proper understanding to support their blind following, which in fact as an *Ayah* that is rebuking against the *Taqīd* of the people. See *Fath al-Qadīr* of *Imām al-Shawkani* for the *Tafsīr* of this *Ayah*.

long that those following behind him would think that, the Prophet has forgotten to make the *Sajda* (Prostration). (*Bukhārī & Muslim*)”

### **Ḥadīth on *Rafʿa al-Yadayn***

بِأَلْيَٰئِنِزِّفَعِيدِيهِ

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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ افْتَتَحَ التَّكْبِيرَ فِي الصَّلَاةِ، فَرَفَعَ يَدَيْهِ حِينَ يُكَبِّرُ حَتَّى يَجْعَلَهُمَا حَذْوَ مَنْكِبَيْهِ، 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.

Chapter: To what level should one raise one's hand.

Narrated by 'Abd Allāh ibn 'Umar

I saw Allāh's Messenger (ﷺ) opening the prayer with the *Takbīr* and raising his hands to the level of his shoulders at the time of saying the *Takbīr*. on saying the *Takbīr* for bowing he did the same; and when he said, "*Sami` Allāhu liman Hamida*", he did the same and then said, "*Rabbana wa Lakka-l Hamd*" But he did not do the same on prostrating and on lifting the head from it."

- *Ṣaḥīḥ al-Bukhārī* Vol. 1, Book 12, *Ḥadīth* 705

May Allāh's praise and His peace descend upon His Final Prophet *Muḥammed*, his family, his companions and upon all those who follow them in goodness until the last day.

*Abū Sakeenah Ali ibn Abdur Razzaq al-Atharī*

Date: 20th Rajab 1438 AH

**‘Abbasid:** Islamic dynasty that ruled from several capitals in Iraq between 749 and 1258. The Abbasids traced their descent from *al-‘Abbas*, the uncle of the Prophet Muhammad, and were thus able to claim legitimacy that their predecessors had lacked. The Abbasids rose to power in northeast Iran by channelling disaffection with Umayyad rule, but they soon established their capitals in a more central location, founding Baghdad in 762.

**‘Aqāid:** creed.

**‘ilm al-Rijāl:** a biographical history of *ḥadīth* narrators.

**‘Itiba:** following the messenger.

**‘Ulūm al-Ḥadīth:** the sciences of *ḥadīth*.

**‘Ulūm al-Qur’ān:** sciences of *Qur’ān*.

**Adab:** the Medieval anecdotal form of prose designed to be both edifying and entertaining. Can include Quranic verses, poetry, and the traditions of Muḥammed (*ḥadīth*). Often written in the form of manuals for behaviour, protocol, conducting affairs of state, and carrying out the duties of the office with advice embedded in tales and anecdotes about rulers, judges, misers, and other characters. The word *adab* thus also came to mean “proper conduct and etiquette.” Initially a Persian genre, it was synthesised with Arabic literature in the ninth century, reflecting the expansion of the Islamic empire and borrowing from other cultures. The greatest master of Arabic *adab* was the ninth-century writer *al-Jahiz*. In contemporary Arabic, *adab* refers to literature in general.

**Aḥadīth:** (sing. *Ḥadīth*) is the term applied to specific reports of the prophet Muḥammed's words and deeds as well as those of many of the early Muslims; the word is used both in a collective and in a singular sense. After the Prophet's death, his companions collected reports of what he had said and done, and they recounted the reports among themselves so that the living memory of Muḥammed's example might influence the community of believers.

**ahl al-Ḥadīth:** People of the traditions (of the Prophet). Also, *ashab al-ḥadīth*. The characterization refers to the adherents of the dominant movement of the late second and third centuries of Islam (late eighth and ninth centuries C.E.) that insisted on the authority of the traditions (*ḥadīth*) attributed to the Prophet Muhammad, as against the informed “opinions” (*ray*) on which many contemporary juristic schools based their legal reasoning. This movement played a critical role in the emergence of Sunni Islam.

**Ahl al-Sunna wa-l Jamm‘a:** People of the Prophet's Way and the Community.

**Allāh:** in Arabic *Allāh* (a contraction of *al-ilāh*, the god), is the same God worshiped, to the exclusion of all others, by the Jews and the Christians, and the deity is described clearly and succinctly in the famous "Throne Verse" (Surah 2:255) of the *Qur’ān*.

**Balāgha:** rhetoric.

**Bid‘a:** reprehensible innovations

**Bismi 'llāhi 'l-Raḥmāni' 'l-Raḥīm:** In the name of God. The first word in opening chapter of the *Qur‘ān*. Also refers to the formula used by Muslims to dedicate written works, ("In the name of God, the Merciful, the Compassionate"). Also, the first phrase taught in *Qur‘ān* recitation and Quranic schools. Often used to open speeches. Use is shorthand for the full opening chapter of the *Qur‘ān*. Sometimes followed by phrases praising God and wishing blessings upon Muhammad and his family.

**Dīn:** Way of life for which humans will be held accountable and recompensed so on the Day of Judgment. The word is the root of the Arabic terms for “habit,” “way,” “account,” “obedience,” “judgment,” and “reward,” and is often translated as “religion.” It implies that living in obedience to God is an obligation owed to Him, for which people will be taken to account, judged, and recompensed.

**Fiqh:** Conceptually, the human attempt to understand the divine law. Whereas *sharī‘a* is immutable and infallible, *fiqh* is fallible and changeable. *Fiqh* is the product of the application of *uṣūl al-fiqh*, the total product of human efforts at understanding the divine will.

**Ḥanafī:** One of the geographical centres of legal thought was Kufa in Iraq. The servant and companion of the Prophet, ‘*Abd Allāh ibn Mas‘ud* (d. 653), had been sent there by the caliph ‘*Umar* as a teacher and jurist. His students and theirs, in turn, achieved prominence as jurists; notable among them were ‘*Alqama al-Nakha‘ī*, ‘*Masrūq al-Hamadānī*, ‘*al-Qādī al-Shurayḥ*, ‘*Ibrāhīm al-Nakha‘ī*, ‘*Āmir al-Sha‘bī*, and ‘*Ḥammād ibn Abī Sulaymān* (d. 738), who was the teacher of ‘*Abū Ḥanīfa*, the eponym of the school.

‘*Abū Ḥanīfa* (699–767) is the agnomen of ‘*Nu‘mān ibn Thābit*, of Persian extraction and Kufa. He first studied scholastics and then concentrated on the jurisprudence of the Kufa school while earning his living as a textile merchant. His training in scholastics coupled with his experience as a merchant imparted to him the unusual ability to use reason and logic in the application of rules to the practical questions of life, and to broaden those rules using analogical reasoning (*qiyās*) and preference (*istiḥsān*). His liberal use of opinion in the formulation of analogy and preference caused his school to be dubbed the People of Opinion, as distinguished from the People of Traditions who depend on traditions in the formulation of rules—even though his school was not less knowledgeable about traditions. He was reported to have said, "This knowledge of ours is opinion; it is the best we have been able to achieve. He who can arrive at different conclusions is entitled to his opinion as we are entitled to our own."

**Hijra:** refers to the migration of the Islamic prophet Muhammad and his followers from Mecca to Yathrib (later renamed by him to Madina) in 622 CE.

**Ijmā‘:** scholarly consensus.

**Imām:** leader.

**Juhl:** ignorant person.

**Kha'ain:** known liar.

**Khilafa:** political successor to the prophet.

**khulafa al-Rashidīn:** *Abū Bakr, 'Umar, 'Uthmān and 'Alī.*

**Kutub al-Sitta:** Six main books of *ḥadīth*.

**Lugha:** Language.

**Māḏhib:** Schools of Islamic law.

**Manhaj:** Religious methodology.

**Mantiq:** Logic, usually *ibn Sina*'s adaptation of Aristotelian logic.

**Muakada:** regularly performed actions of the prophet, in some schools of law it is sinful to persistently fail to person this type of *Sunna*.

**Muḥadīthīn:** Scholars of *ḥadīth* (*sing. muḥadīth*).

**Mushaf:** Written copy of the *Qur'ān*.

**Mushrikīn:** polytheists.

**Raf'a al-yadayn:** the raising of hands in prayer.

**Rukū':** bowing posture in prayer.

**Ṣaḥāba** Those believed to have lived, interacted with, heard, or seen the Prophet, Muhammad. In Sunni Islam, they are the most authoritative sources of information about the conduct of Muhammad and normative examples, immune from major sins and beyond criticism.

**Sajda:** prostration (*pl. Sujūd*).

**Al-Salaf al-Ṣāliḥ:** Predecessors or ancestors. Usually used in the sense of “pious ancestors,” especially the first three generations of the Muslim community, who are considered to have lived the normative experience of Islam.

**Ṣalah:** prayer.

**Sharḥ:** detailed exegesis.

**Shar'ī ḥukm:** a ruling from divine law.



**Ṣūfiyya:** Sufi group.

**Sunna:** There are only two revealed sources—first, the Quran; second, the teaching and exemplary conduct (*Sunna*) of the Prophet Muhammad, including his sayings, acts, and tacit approval (or lack of condemnation) of the conduct of his Companions and some of the customs of Arabian society. The authority of the Sunna as a source of Shariah as next to the Quran is indicated in the Quran itself.

**Sura:** Usually translated as “chapter.” The *Quran* is divided into 114 surahs, arranged by descending length rather than chronological order. Early commentators divided these into the Meccan and Medinan periods of Muhammad 's ministry. The Meccan surahs are broadly universal, while the Medinan surahs were often revealed in response to specific situations faced by the early Muslim community.

**Tafsīr:** exegesis.

**Tahqīq:** a commentary.

**Takbīr Tahrim:** the opening of the prayer.

**Taqīd** Imitation. Conformity to legal precedent, traditional behaviour, and doctrines. Often juxtaposed by reformers with *ijtihād*, independent reasoning based on revelation. Traditionally, legal precedent is considered binding in Islamic law, but *taqlid* has acquired a negative connotation among modern reformers, who use the term to refer to cultural and intellectual stagnation and unwillingness to experiment with innovative ideas. Reformist criticism has taken both fundamentalist and modernist directions.

**Tarikh:** history.

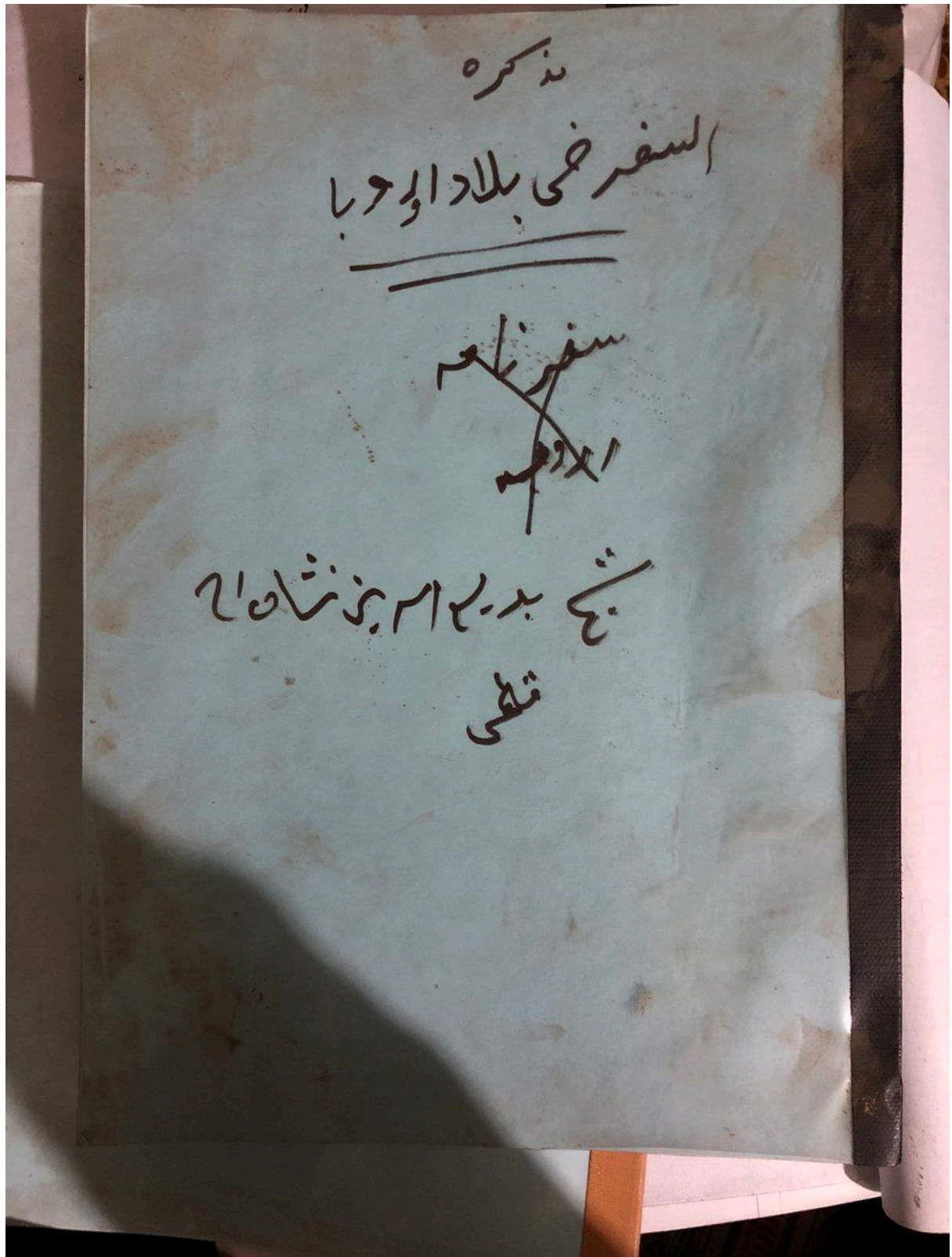
**Tawfīq:** divine enablement.

**Tawhīd:** Tawhid is the defining doctrine of Islam. It declares absolute monotheism—the unity and uniqueness of God as creator and Sustainer of the universe. Used by Islamic reformers and activists as an organising principle for human society and the basis of religious knowledge, history, metaphysics, aesthetics, and ethics, as well as social, economic, and world order. The oneness and uniqueness of *Allāh*.

**Uṣūl al-fiqh:** Roots of law. The body of principles and investigative methodologies through which practical legal rules are developed from the foundational sources. The primary base of law is the *Quran*. The second source is the Sunnah, reports about the sayings, actions, or tacit approvals of the Prophet. The third source is the consensus (*Ijmā`*) of all Muslim interpretive scholars in a specific age on a legal rule about an issue not covered in the *Quran* or Sunnah. Most Sunni scholars consider consensus binding; others, including *Shi`ī* scholars, say such consensus is impossible. The fourth source is analogical reasoning (*qiyās*), or rule by precedent.

**Waḥdat al-Wajūd:** The unity of Being. Doctrine formulated by the school of Ibn al-Arabi, which postulates that God and His creation are one since all that is created pre-existed in God's knowledge and will return to it, making mystical union with God possible.

Appendix







بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي ١٤٠٩  
مِن مَرَّةِ الصَّلَاةِ الْعِشِينَ إِلَى الْأَخِ الْمَلِكِ رَئِيسِ مَجْمَعِيَةِ أَهْلِ الْحَدِيثِ فِي بِلَادِ  
السَّنَدِ حَفْظَةَ اللَّهِ تَعَالَى  
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
وَصَلَّتَنِي تَهْنِئَتِكُمْ بِالْعِيدِ فَجَزَاكُمْ اللَّهُ خَيْرًا وَتَقَبَّلَ اللَّهُ مِنَّا  
وَمِنكُمْ وَمِنْ جَمِيعِ الْمُسْلِمِينَ وَأَعَادَهُ اللَّهُ عَلَيْنَا وَعَلَيْكُمْ وَعَلَى الْمُسْلِمِينَ  
بِحَيْرٍ وَعَافِيَةٍ لِأَنَّهُ عَلَّمَ كُلَّ شَيْءٍ قَدِيرٌ  
وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
بِشَيْخِ الْإِسْلَامِ

A letter from *Shaykh ibn Uthaimīn* to *al-Shaykh Badī' al-Dīn Shāh Rashidī al-Sindhī* on 'Id.

<sup>1</sup>Glossary translations have been adapted from Oxford Islamic Studies Online.