

## PROVING THE HANAFI METHOD OF SALAAH

1. When making Takbeer-e-Tahrirna (to begin one's Salaah), it is Sunnat for men to raise their hands until their ears. Doing so is proven by many Ahadith. For the sake of brevity, we present only a few:

1. Hadrat Maalik ibn Huwairath رضى الله تعالى عنه states, "When the Prophet صلى الله عليه وسلم used to make Takbeer, he would lift his blessed hands until his ears." 33.1 Other words of Hadith state that he lifted them until his earlobes. - Bukhari. Muslim, Tahaawi

2. Hadrat Baraa ibn Aazib رضى الله تعالى عنه narrates, "I saw the Holy Prophet صلى الله عليه وسلم lifting his hands until his ears when beginning namaaz, After that, he would never lift his hands (until his ears) again during the Salaah.' 33.1a -Abu Dawood

3. Hadrat Wail ibn Hajar رضى الله تعالى عنه says, "I saw Rasoolullah صلى الله عليه وسلم lift his hands when entering narnaaz.' 33.2 Another narrator states that he used to lift them to his ears and thereafter cover his hands in his clothes.-Muslim

4. Hadrat Abu Qulaaba رضى الله تعالى عنه states, "Maalik ibn Huwairath رضى الله تعالى عنه saw the Holy Prophet صلى الله عليه وسلم lift his hands until his earlobes when making Takbeer-e-Tahrirna and lifting his head from Ruku.' 33.3 - Bukhari, Abu Dawood, Nasaa.

5. And Hadrat Anas رضى الله تعالى عنه to narrates, "I saw the Prophet lift his hands until his ears when he made the Takbeer-e- Tahrirna of Narnaaz.' 33.4 \_ Mustadraq, Daar Qutni, Baihaqi

2. To tie the hands below the navel in Salaah is also Sunnah. Many Ahadith confirm this:

1. Hadrat Wail ibn Hajar رضى الله تعالى عنه states, "I the Holy Prophet صلى الله عليه وسلم place his right hand over his left, below his navel, namaaz. Ibn Abi Shaiba رضى الله تعالى عنه has narrated this Hadith with a Sahih chain (sanad). All of its narrators are credible.

2. Ibn Shaaheen رضى الله تعالى عنه reports that Hadrat Ali رضى الله تعالى عنه once said, "There are three habits of prophethood: huncyng in breaking the fast, delaying Sehri and placing the right hand over the left below the navel in Namaaz." 33.6

3. Hadrat Ali رضى الله تعالى عنه states, "In Namaaz, to place the hand on the other (and in another narration: "to place the right hand over the left") below the navel is Sunnat., 33.6a -Daar Qutni

4. Hadrat Anas رضى الله تعالى عنه states, "To place the right hand over the left below the navel is one of the characteristics of prophethood." 33.7 Ibn Hazam

5. Hadrat Abu Jubaifa رضى الله تعالى عنه states that Hadrat Ali رضى الله تعالى عنه once said, "To tie the hands in namaaz is Sunnat, and both must be placed below the navel." 33.8 -Razeen

3. In Salaah, to silently read Bismillah before Surah Fatiha is also Sunnat.

Audible recitation should commence with Surah Fatiha:

1. Hadrat Anas رضى الله تعالى عنه narrates, "I performed Salaah behind Rasoolullah صلى الله عليه وسلم, Hadrat Abu Bakr, Umar and Uthman رضى الله تعالى عنه and did not hear any of them read 'Bismillaahir-Rahmanir-Raheem'." 33.9 - Muslim, Bukhari, Ahmad

2. Hadrat Anas رضى الله تعالى عنه states, "Indeed the Holy Prophet صلى الله عليه وسلم, Hadrat Abu Bakr and Umar رضى الله تعالى عنه used to begin their recitation (Qirat) with 'Alhamdulillah Rabbil-Aalameen'." 33.10 - Muslim

3. Hadrat Anas رضى الله تعالى عنه says, "Undoubtedly, the Noble Messenger صلى الله عليه وسلم, Hadrat Abu Bakr and Umar رضى الله تعالى عنه, used to recite 'BismillaahirRahmanir-Raheem' softly." - Tabrani, Abu Nuaim, Ibn Khuzaima, Tahaawi

4. Ibn Abi Shaiba reports, "Hadrat Abdullah ibn Mas'ud رضى الله تعالى عنه used to recite 'Bismillah', 'A'uzubillah' and 'Rabbanaa lakal-Hamd' softly." 33.12

5. And Hadrat Aisha رضى الله تعالى عنها states, "The Holy Prophet صلى الله عليه وسلم used to be in his Salaah with Takbeer and his Qirat with "Al-Hamdu ..." 33.13 Muslim, Abu Dawood

4. When performing Namaaz behind an Imam, for a follower (muqtadi) to recite the Holy Quran is strictly prohibited. This is proven from Quranic ayats and Ahadith.

Quranic Ayats:

1. "When the Holy Quran is recited, listen attentively to it and remain silent so that you may be shown mercy." 33.14 \_ Surah Aaraaf Verse 204

2. "And stand for Allah عزوجل in obedience (silence)." 33.15 \_ Surah Baqarah, Verse 238

Ahadith:

1. Hadrat Ataa ibn Yasaar رضى الله تعالى عنه asked the Sahaabi, Hadrat Zaid ibn Haarith رضى الله تعالى عنه, about recitation (Qirat) with the Imam "انه سئل زيد ابن ثابت عن القراءة مع الامام فقال لا قراءة مع الامام فى شيء". He answered, "Qirat is completely not allowed with the Imam."- Muslim, Baabu Sujoodit- Tilaawat

2. Hadrat Abu Bakr رضى الله تعالى عنه to once asked Salmaan, "What do you think about the Hadith of Abu Hurairah رضى الله تعالى عنه. He replied, "It is entirely sound (Sahih)." 33.16 In other words, the Hadith "When the Imam makes Qirat, you must remain silent" is Sahih. - Muslim, BaabutTashahud

3. Hadrat Jaabir رضى الله تعالى عنه narrates, "The person who performed namaaz but didn't recite Surah Fatiha has not performed namaaz, except for when he behind an Imam (In other words, he shouldn't recite Surah Fatiha at that time). 33.17- Tirmidhi

4. Hadrat Abu Hurairah رضى الله تعالى عنه reports that Sayyiduna Rasoolullah صلى الله عليه وسلم said, "The Imam has been appointed so that he may be followed. So, when he makes Takbeer, you make Takbeer, and when he recites, you remain silent." 33.18 - Nasa'i

5. Hadrat Ali رضى الله تعالى عنه narrates, "A man asked the Holy Prophet صلى الله عليه وسلم "Should I recite behind the Imam or remain silent?" He replied, "Remain silent. The Imam is sufficient for you." 33.19 -Daar-Qutni

5. According to the Hanafi muzhab, every person reading Salaah (whether he is an Imam, follower or alone; or whether the namaaz is audible (Jahri) or silent (Sirri)) must say "Aameen" silently:

1. Hadrat Abu Hurairah رضى الله تعالى عنه states that the Holy Prophet صلى الله عليه وسلم once said, "When the Imam says "Aameen", you say it too, because whoever's Aameen conforms to the Aameen of the angels will have his previous sins forgiven." 33.20 - Bukhari, Muslim, Ahmad, Maalik, Abu Dawood, Tirmidhi, Nasaa'i, Ibn Majah

This Hadith establishes that the previous sins of he whose "Aameen" corresponds to the "Aameen" of the angels are forgiven, and it is apparent that the angels say "Aameen" silently, since no one has heard it until today. Thus, we should also say "Aameen" softly.

2. Hadrat Waa'il ibn Hajar رضى الله تعالى عنه states, "I performed Salaah behind the Holy Prophet صلى الله عليه وسلم. When he reached "... walad-Daaleen", he said "Aameen" while keeping his voice soft." 33.21 - Ahmed, Abu Dawood Tayaalsi, Abu Ya 'Iaa. Daar-Qutni, Mustatlrak

3. He also narrates, "قال سمعت رسول الله صلى الله عليه وسلم قرء غير المغضوب عليهم ولا الضالين فقال امين و خفض به صوته" (The translation is the same as the above Hadith.) - Abu Dawood, Tirmidhi, Ibn Abi Shaiba

4. And, "Hadrat Umar رضى الله تعالى عنه and Hadrat Ali رضى الله تعالى عنه never recited "Bismillah" or "Aameen" loudly." 33.22 - Tahaawi, Tahzeebul-Asaar

5. Hadrat Abdullah ibn Mas'ud رضى الله تعالى عنه states, "The Imam must say four things silently: 'Bismillah', 'Rabbana lakal-Hamd', 'A'uzubillah' and 'At-Tahiyaat'.,,33.23 - Baihaqi

6. According to the Hanafi muzhab, when going to and coming up from Ruku, the hands shouldn't be lifted:

1. Hadrat Alqamah رضى الله تعالى عنه states, "Once, Hadrat Abdullah ibn Mas'ud رضى الله تعالى عنه said, "Should I demonstrate the method of Rasoolullah's صلى الله عليه وسلم namaaz?" He then performed

Salaah and, except for Takbeer-e-Tahrira, never raised his hands." Imam Tirmidhi رضى الله تعالى عنه has said that this Hadith of Hadrat Abdullah ibn Mas'ud رضى الله تعالى عنه is Hasan. Not raising the hands during the namaaz (Rafa Yadain) is the practice of many Ulama of the Sahaaba and Taba'een." 33.24 - Tirmidhi, Abu Dawood, Nasaa'i, Ibn Abi Shoiba

2. Hadrat Baraa ibn Aazib رضى الله تعالى عنه once said, "When the Messenger صلى الله عليه وسلم used to begin namaaz, he would lift his hands and never raise them again until its end." 33.25 - Ibn Abi Shaiba

3. Hadrat Mujaahid رضى الله تعالى عنه states, "I performed namaaz behind Abdullah ibn Umar 4-. Except for the first Takbeer of namaaz, he never raised his hands again." 33.26 - Tahaawi, Ibn Abi Shaiba

4. There is a narration regarding Hadrat Ali رضى الله تعالى عنه, that, "... He used to lift his hands for the first Takbeer of namaaz and never again in any position." 33.27 - Baihaqi, Tahaawi

5. Hadrat Aswad رضى الله تعالى عنه states, "I saw Umar ibn al-Khattab رضى الله تعالى عنه raising his hands for the first Takbeer. After that, he didn't raise his hands again in namaaz." 33.28 Imam Tahaawi رضى الله تعالى عنه has stated that this Hadith is Sahih.

7. The mazhab of Imam Abu Hanifa رضى الله تعالى عنه also rules that Witr Salaah is Waajib and the person who omits it is a sever sinner. Making it's Qadhaa is necessary. According to us, Witr Salaah has 3 rakaats.

On Witr being Waajib:

1. Hadrat Abu Ayub رضى الله تعالى عنه states that the Messenger صلى الله عليه وسلم once said, "Witr is necessary on every Muslim." 33.29 - Abu Dawood, Nasaa'i, Ibn Majah

2. Hadrat Abdullah ibn Mas'ud رضى الله تعالى عنه also reports the Holy Prophet صلى الله عليه وسلم to have said, "قال قال رسول الله صلى الله عليه وسلم الوتر واجب على كل مسلم". The translation is the same as the above Hadith.

On Witr being 3 rakaats:

1. The Holy Prophet's ﷺ practice is reported by Hadrat Aisha رضى الله تعالى عنها "He used to perform 3 rakaats of Witr and only make Salaam on the last rakaat." 31.30 - Nasaa 'i, Tahaawi, Tibrani, Haakim

2. Hadrat Abdullah ibn Mas'ud رضى الله تعالى عنه states that the Prophet ﷺ once said, "The witr (odd number of rakaats) of the night has three rakaats, just as the witr of the day (Maghrib Salaah)." 33.31 \_ Daar-Qutni, Baihaqi

3. And Hadrat Ibn Abbas رضى الله تعالى عنه states, "Indeed the Holy Prophet ﷺ used to perform three rakaats as Witr Salaah.,,33.32 - Tahaawi

8. In both At-Tahiyaats, a male must sit on his legs by raising the sole of the right leg while keeping the left spread:

1. Sayyidah Aisha رضى الله تعالى عنها states, "The Holy Prophet ﷺ used to spread his left leg and keep his right leg raised:;)3.3 - Muslim

2. Hadrat Abdullah ibn Umar رضى الله تعالى عنه states, "The Sunnat of namaaz is lifting the right leg and spreading the left." 33.34 The narration of Nasaa'i also states that the toes of the right leg should face the Qibla. - Bukhari, Nasaa'i

3. Hadrat Abu Saeed Khudri رضى الله تعالى عنه states; "when you sit in namaaz, raise your right leg and keep your left leg spread." 33.35 - Baihaqi

9. If a person comes to the Masjid while the jamaat of Fajr salaah is being made and he hasn't yet read the two rakaats Sunnat, he should stand away from the jamaat and perform them, on condition that he has a strong probability of being able to join the jamaat once he finishes (even if it's at At-Tahiyaat):

1. Hadrat Abu Uthmau رضى الله تعالى عنه states, "Hadrat Abdullah ibn Abbas رضى الله تعالى عنه entered the Masjid while the Imam was leading the Fajr congregation. He hadn't performed his Sunnah of Fajr yet, so he did away from the Imam and thereafter joined the jamaat." 33.36 - Tahaawi

2. Hadrat Abu Ubaidullah رضى الله تعالى عنه narrates, "Hadrat Abu Darda رضى الله تعالى عنه entered the Masjid while people were already in the saffs of Fajr namaaz.

He proceeded to perform two rakaats in a corner of the Masjid and then joined the jamaat." 33.37 - Ibid

3. Imam Hasan رضى الله تعالى عنه has said, "Perform the Sunnah of Fajr in a corner of the Masjid and thereafter join the jamaat in namaaz." 33.38 - Ibid

10. To recite Surah Fatiha or any part of the Holy Quran in Janaazah Salaah with the intention of recitation (tilaawat) is impermissible:

1. Hadrat Abdullah ibn Umar رضى الله تعالى عنه never recited the Holy Quran in Salaatul-Janaazah. - Mu'atta Imam Malik.

All of the above 10 Hanafi rulings regarding narnaaz are supported by other Quranic verses, Ahadith, interpretations and even rational thinking. So, GhairMuqallids (who say that Hanafi rulings have no basis from the Ahadith) should be cautious.

[Translator's note: The learned author of this book has extensively discussed these and several other rulings of the Hanafi muzhab. This discussion is very scholarly and is better understood by the Ulna fraternity. We have presented only the above for the general Muslim public.]