

The Explanation of the Book Zād Al-Mustaqni‘ Fī Ikhtiṣār Al-Muqni‘
Section: Al-Sharh Al-Mumti‘ Chapter: The Description Of The Prayer.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه أجمعين

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Lesson 05: Continuing with the Takbīr Al-Ihrām – how and when to raise the hands:

Shaykh Al-‘Uthaymīn (رحمه الله) said in his explanation:

- The hands should be similar to how the hands are in sujūd.
- The fingertips should be parallel to the shoulders.
- The head should be between the hands.

The audibility of the imām’s takbīr – the ruling on using a muballigh:

- If there is only one person praying behind the imām, then a light takbir is sufficient.
- The imam raises his voice sufficiently for larger congregations.
- If he is unable to raise his voice (because of illness), then he uses a muballigh – someone who says the takbīr for him; he can also use a microphone.
- **Evidence for the muballigh** – when the prophet (صلى الله عليه وسلم) was sick with the illness he died from, he came out and led the congregation and Abū Bakr as-Ṣiddīq (رضي الله عنه) prayed behind him and aided him in making the takbīr loud enough for everyone to hear. This is called muballigh.

- Shaykh Ibn ‘Uthaymīn (رحمه الله) said that this is the foundation for making tablīgh (conveyance), and it is restricted with the condition that the imām’s voice cannot be heard.
- If the imām’s voice is audible enough, then it is not from the sunnah to use a muballigh.
- Shaykh al-Islām ibn Taymiyyah (رحمه الله) also mentions this – that if a muballigh is used unnecessarily, then it is a bid‘ah and it is not something recommended by consensus of the imāms.

The ruling on the imām’s takbīr being loud:

- Is the ruling of making the takbīr out-loud wājib or mustahabb?
- Shaykh Ibn ‘Uthaymīn (رحمه الله) said that regarding the ḥukm of making the imām’s voice loud, the Ḥanbalī madhhab holds it as mustahabb, while others (including Shaykh ‘Uthaymīn) hold it as obligatory.
- The precedent for that comes from the ḥadīth, “The imām is placed so that you may follow him.” And it is difficult to follow him if you cannot hear him.
- The ‘ulamā’ of uṣūl have this Qā’idah
- *“If an obligatory action cannot be carried out except through a certain means, then that means becomes obligatory.”* Therefore, in order for the congregation to carry out the obligation of following the Imām, it is wājib upon the Imām to be audible.
- Another proof – the ḥadīth that the prophet (صلى الله عليه وسلم) “would say the takbīr out loud”.
- Just as the recitations done in the non-Ḍuhrayn ṣalāh are audible, so too should be the takbīr.

The ruling on other than the imām’s takbīr being loud:

- Whoever is not the imām, either the person praying behind the imām (ma’mūm), or the person praying by himself (munfarid).
- As for the munfarid and the ma’mūm, the weaker opinion is that the takbīr should be loud enough for them to hear themselves. The stronger opinion is that

audibility is not a condition, but what is important is that he moves his lips in formation of the letters.

- Failure to move the lips does not fulfill the condition of the takbīr.
- This was the opinion of Shaykh Ibn ‘Uthaymīn and Shaykh al-Islām ibn Taymiyyah.
- There is no valid proof that the person has to hear himself.
- The correct position is that once the person clearly pronounces the words (and his lips make the movements of the letters), then his takbīr and his recitation in correct.
- It is not a condition that the person praying hears himself saying every statement in the prayer.

Clasping the hands:

- A common mistake that some people make is they drop their hands after the takbīr before placing them on the chest. The prophet (صلى الله عليه وسلم) used to bring his hands directly to the chest.
- He (صلى الله عليه وسلم) would clasp the kū‘ - the wrist bone at the base of the thumb (the scaphoid bone) of the left hand with his right hand.
- The two important issues are where to place the hands (الوضع al-waḍa‘), and how to clasp the hands (القبض Al-Qabḍ)
- **The proof for (الوضع waḍa‘) - where to place the hands is the following ḥadīth by Sahl ibn Sa‘d (رضى الله عنه),**
كان النَّاسُ يُؤْمَرُونَ أَنْ يَضَعَ الرَّجُلُ يَدَهُ الْيُمْنَى عَلَى ذِرَاعِهِ الْيُسْرَى فِي الصَّلَاةِ
“The people were ordered to place the right hand on the left forearm in the prayer.” [Ṣaḥīḥ Bukhārī, Vol.1, Bk.12 #707]
- Also, the of ḥadīth of Wa‘il ibn Ḥujr (رضى الله عنهما): "I prayed with the prophet (صلى الله عليه وسلم) and I saw that he placed his right hand on his left hand." [Muslim & Abū Dāwūd]
- Another ḥadīth of Wa‘il ibn Ḥujr: "Sometimes he would clasp the right hand over his left hand."
- And in another narration the prophet (صلى الله عليه وسلم) would place his right hand on his left wrist and left forearm.

- Shaykh Bin Bāz (رحمه الله) said it is best to implement all the positions of the sunnah – clasping the wrist, hand and forearm.

Ruling on where to put the hands: on the chest or the below navel:

- **The first opinion is the well-known position of the Ḥanbalī and Ḥanafī Madhāhib which is that the prophet (صلى الله عليه وسلم) placed his hands under the navel.**
- Their evidence is the ḥadīth of ‘Alī Ibn Abī Tālib (رضي الله عنه):
 مِنْ السُّنَّةِ وَضَعُ الْيَدِ الْيُمْنَى عَلَى الْيُسْرَى تَحْتَ السُّرَّةِ
- "It is Sunnah to place one hand over the other in prayer below the navel." [Sunan Abī Dāwūd #755, Bk.2].
- However, scholars of Ḥadīth have deemed this ḥadīth as weak. Imām an-Nawawī (رحمه الله) said that the ‘ulamā’ are in agreement over its weakness.’
- **The second opinion is that of the Shāfi’ī and Mālikī Madhāib which is putting the right hand on the left hand above the belly button but under the chest.**
- Their evidence is that ‘Alī (رضي الله عنه) used to do this. However, in that narration the ‘ulamā’ have also deemed it as being weak because there are two narrators in that chain that are unknown.
- Similarly, other aḥadīth are used, all of them being deemed weak.
- **The third opinion comes from the ḥadīth of Wa’il ibn Ḥujr (رضي الله عنهما)**
 ووضِعَ يَدَهُ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى عَلَى صَدْرِهِ
“The Prophet (صلى الله عليه وسلم) would place his right hand on his left hand and then he would place his hands on his chest.”
- This ḥadīth was also narrated by Al-Bayhaqī and Ibn Khuzaymah. It was graded Ṣaḥīḥ by Ibn Khuzaymah, Shaykh al-Albānī and Muḥammad ibn ‘Alī ibn Ādam Al-Ethiopi (رحمهم الله).
- It was the opinion of Al-Shawkānī and Al-Ṣan‘ānī and was also attributed by Ibn Rajab to Imām Aḥmad (رحمهم الله).
- Some ‘ulamā’ say that the aṣl of the ḥadīth is narrated in Ṣaḥīḥ Muslim and it does not have this extra part of “‘alā ṣadrihi - on his chest”. The narrator of this is a person called Mu‘ammil ibn ‘Ismā‘īl. He differs from others who narrated from Sufyān and he is the only one with this added part “‘alā ṣadrihi”.

- Due to to Mu‘ammil ibn ‘Ismā‘īl, there are scholars who deem this ḥadīth as weak.
- Al- Bukhārī said that he was munkar al-ḥadīth and Abū Zur‘ah said

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“He used to make many mistakes in his ḥadīth.”

Different opinions from the scholars regarding the leniency of where to place the hands.

- Several scholars have said about all the aḥādīth regarding where to place the hands, that all these aḥādīth have some deficiency in the narrations.
- Due to the deficiencies in these narrations, several ‘ulamā’ hold that nothing is firmly established with regards to where the prophet (صلى الله عليه وسلم) placed his hands in the prayer.
- Ibn Mundhir (رحمه الله) says - that there is nothing that has come with regards to where the prophet (صلى الله عليه وسلم) placed his hands in the prayer, that is while in the standing position, which is authentic. So if the person wants, he can place it below his belly button or above his belly button.
- Ibnul Qayyim (رحمه الله) said – there is a difference of opinion with regards to where the person places his hands:
- Imām Aḥmad (رحمه الله) said - this is an affair of leniency that all of it is okay.
- An-Nawwāī (رحمه الله) said - nothing has been authentically reported.
- At-Tirmidhī (رحمه الله) said - Similar to Imām Aḥmad, that the person is free to choose (at-takhyīr), whether under the belly button or upon his chest and that this was an affair of leniency amongst them – it does not necessitate that a person be severe or look at the person who does not put his hands on the chest as being in opposition to the sunnah.
- Shaykh ‘Uthaymīn (رحمه الله) mentions that from the corpus of ḥadīth, the ḥadīth of Wā’il ibn Ḥujr of placing the hands on his chest is the strongest in comparison to the rest, but it still has its deficiencies.
- Without a doubt, the ḥadīth of under the belly button is ḍa‘īf. If a person studied the issue and he feels that putting it on the chest is the strongest opinion and he sees it as being authentic, then there is no issue with that.

The Şahābah and the generation after them and the ‘ulamā’ that came after them all saw the affair as being one which is wāsi‘ – it does not necessitate that a person be severe with regards to it.

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم

