
A brief summary of the issue of raising the hands for the Qunoot in the Witr

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Taken from the 'Original *Sifat as-Salaah*'

And 'the Messenger (صلى الله عليه وسلم)¹, used to raise his hands.'

A Summary: Shaykh al-Albaanee (rahimahullaah)² mentions the Narration of Anas bin Maalik (rad iyallaahu `anhu)³ when the Qur'aanic reciters were killed:

'Anas (rad iyallaahu `anhu) said: I never ever saw the Messenger of Allaah (صلى الله عليه وسلم) painfully agitated about anything as I saw him agitated over them. Indeed I saw the Messenger of Allaah (صلى الله عليه وسلم) in the early morning prayer raising his hands and he supplicated against those who killed them. [And in another narration: supplicating against them.]⁴

At-Tabaraanee (rahimahullaah) narrated in 'Sagheer' also from Anas (rad iyallaahu `anhu) with the wording: 'Indeed I saw the Messenger of Allaah (صلى الله عليه وسلم) whenever he would pray the early morning prayer, he would raise his hands supplicating against them.'

This portion was narrated by al-Baihaqee (rahimahullaah) (2/211) and Nawawee (rahimahullaah) (3/500) said: 'Its Isnaad⁵ is Saheeh⁶ or hasan⁷'

¹ (صلى الله عليه وسلم) May the peace and blessings of Allaah be upon him.

² (rahimahullaah) May Allaah have mercy on him.

³ (rad iyallaahu `anhu) May Allaah be pleased with him.

⁴ Narrated by Ahmad (3/137). This Isnaad is authentic.

⁵ (إسناد) Isnaad: Ascribing a hadeeth back to the one who said it - connecting the chain of narration.

⁶ *Saheeh: That whose isnaad is connected through "just" ('adl) and precise (daabit) narrators from beginning to end, not being shaadhdh or having a hidden defect ('illah).

The five conditions :

1) ittisaalus- sanad - إِتَّصَلَ السَّنَدُ - That its isnaad is connected. That every one of its narrators heard it directly from the person he is narrating from, from the start of the isnaad to the end.

2) al-'adaalah - لَمْ يَكُنْ لَعَلَةً - That all of its narrators are 'adl (just); i.e. Muslim, Of age (baaligh), Sane ('aaqil), Not an open sinner (faasiq), and not having bad manners and habits (makhroomul maroo.ah).

3) That all of its narrators are daabit (precise), which is of two kinds:

dabtus-sadr - حَبِطَ الصَّوْنَرُ (precision of the heart) - that he memorises it correctly and transmits it as he heard it and that he understands it if he is reporting its meaning.

dabtul kitaab - حَبِطَ لِكِتَابٍ (precision of writing) - that he correctly writes it down, preserves it and makes sure that it is passed on correctly.

4) 'adamush shuthooth - عَدِمَ تَمُّ الشُّؤُودِ - That it is not shaadhdh. And the shaadhdh is when the reliable narrators contradicting those who are more reliable than him.

5) 'adamul 'illah - عَدِمَ تَمُّ لَعَلَةٍ - That it does not contain ('illah) hidden weakness. The 'illah is a non-apparent factor which affects the authenticity of the hadeeth, whilst the isnaad appears to be free from it, e.g. a hidden gap in the isnaad.

If any of these five conditions are not fulfilled then the isnaad will not be Saheeh.

*[Translated by: Aboo Talhah Daawood ibn Ronald Burbank (rahimahullaah)]

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There is a recommendation in this hadeeth of raising the hands while supplicating the Qunoot.

Farj, the freed slave of Aboo Yusuf said: 'I saw my master Aboo Yusuf, if he would enter into the Qunoot for the Witr he would raise his hands in the Dua.'⁸

Likewise Ahmad holds this opinion and so does Ishaq.

The raising of the hands is established from the Ameer-ul-Mumineen Umar bin al-Khattaab (rad iyallaahu `anhu) as is narrated by Bukhaaree (rahimahullaah) in 'Rafa' al-Yadain' (23), Ibn Nasr (134) and al-Baihaqee (rahimahullaah) (2/212) on the authority of Aboo Uthmaan an-Nahdee:

'Umar (rad iyallaahu `anhu) would perform the Qunoot with us in the early morning prayer, and would raise his hands, so much that the side of his body under his arms would be seen.

As for wiping the hands on the face after ending the Dua⁹ in the prayer, then this is not established with an authentic narration, nor an authentic statement, nor by analogy.

This is a bid'ah,¹⁰ as for outside the prayer, then it is not authentic, and everything that is narrated regarding this is weak, some of it is more severe in its weakness than other narrations; I have researched it in 'Da'eef Abi Daawood' (262) and 'al-Hadeeth as-Saheehah' (597), this is why al-Izz bin Abdus-Salaam (rahimahullaah) said in some of his Fatawa: 'None does this except an ignorant person.'

So it is foremost that it should not be done, and restricting to what the Salaf (radiiallaahu anhum)¹¹ did, of raising the hands in the Dua' without wiping the face in the prayer. And success lies with Allaah.¹²

Shaykh al-Albaanee (rahimahullaah) also said: 'Raising of the hands in the Qunoot for a problem afflicting the Muslims is established from the Messenger of Allaah (صلى الله عليه وسلم) when he made Dua' against the Mushrikeen¹³, those who killed seventy of the recitors of the Qur'aan.

This was narrated by Imam Ahmad (rahimahullaah) (3/137) and by Tabaraanee (rahimahullaah) in 'as-Sagheer' (p.111) from the hadeeth of Anas (rad iyallaahu `anhu) with an authentic chain, and it is also established from Umar (rad iyallaahu `anhu) and others in the Qunoot of al-Witr.'¹⁴

⁷ Hasan (good/handsome): Ibn Hajar explains it to be that which fulfils the conditions of the "Saheeh" except that the precision of one or more of its narrators is of lesser standard, i.e. it fulfils all of the conditions (1) to (5) except that condition (3) is met to a lesser degree.

⁸ From 'Sharh al-Hidayah' (1/306)

⁹ Supplication

¹⁰ Bid'ah denotes any newly invented matter that is without precedent and is in opposition to the Qur'aan and Sunnah.

¹¹ May Allaah be pleased with them

¹² Taken from 'the Original Sifat as-Salaah' vol 3 p.957-959.

¹³ Unbelievers

¹⁴ Taken from 'Irwa' al-Ghaleel' (2/181).