

A Brief Summary of the Issue of  
Raising the hands for the *Qunoot* in the *Witr*

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

By  
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Translated by  
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And 'the Messenger - *sallAllaahu alayhi wa sallam* – used to raise his hands.'

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A Summary:

Shaykh al-Albaani mentions the Narration of Anas bin Malik when the Qur'aanic reciters were killed:

'Anas said: I never ever saw the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- painfully agitated about anything as I saw him agitated over them. Indeed I saw the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- in the early morning prayer raising his hands and he supplicated against those who killed them. [And in another narration: supplicating against them.]

Narrated by Ahmad (3/137)

This *Isnaad* is authentic.

At-Tabraani narrated in ‘Sagheer’ also from Anas with the wording:

‘Indeed I saw the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- whenever he would pray the early morning prayer, he would raise his hands supplicating against them.’

This portion was narrated by al-Bayhaqi (2/211) and Nawawi (3/500) said: ‘Its *Isnaad* is *Sabeeh* or *hasan*’

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

Farj the freed slave of Abu Yusuf said: ‘I saw my master Abu Yusuf, if he would enter into the *Qunoot* for the *Witr* he would raise his hands in the *Dua*.’ From ‘Sharh al-Hidayah’ (1/306)

Likewise Ahmad holds this opinion and so does Ishaq.

The raising of the hands is established from the Ameer-ul-Mumineen Umar bin al-Khattab -*Radi Allaahu anhu*- as is narrated by Bukhari in ‘Rafa’ al-Yadain’ (23), Ibn Nasr (134) and al-Bayhaqi (2/212) on the authority of Abu Uthmaan an-Nahdi:

‘Umar 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 *Dua*’ in the prayer, then this is not established with an authentic narration, nor an authentic statement, nor by analogy.

This is a *Bida'*, 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 Dawood' (262) and 'al-Hadeeth as-Saheehah' (597), this is why al-Izz bin Abdus-Salaam 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 -*Radi Allaahu anhum*- did, of raising the hands in the *Dua'* without wiping the face in the prayer. And success lies with Allaah.'

[Taken from 'the Original Sifat as-Salah' vol 3 p.957-959]

Shaykh al-Albaani also said:

'Raising of the hands in the *Qunoot* for a problem afflicting the Muslims is established from the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- when he made *Dua'* against the *Mushrikeen*, those who killed seventy of the recitors of the Qur'aan.

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

[Taken from 'Irwa' al-Ghaleel' (2/181)]

## 41- The Ruling of Raising the Hands in the *Dua'* of *al-Witr*

By

Shaykh, *Allaama Mufti* of the Kingdom of Saudi Arabia

Abdul Azeez bin Abdullaah Bin Baz

Question:

What is the ruling of raising the hands in *al-Witr*?

Answer:

Raising the hands in the *Qunoot* of *al-Witr* is legislated; because the *Qunoot* is from the same type as the *Qunoot* when new hardships occur for the Muslims, and this is indeed established by the Prophet *-sallAllaahu alayhi wa sallam*, that he *-sallAllaahu alayhi wa sallam* raised his hands when he made *Dua'* in the *Qunoot* when new hardships occur for the Muslims.

This was collected by al-Bayhaqi *-Rabeem'ullaah-* with a authentic chain.

[Taken from 'Majmoo Fatawa wa Maqalaat Mutafariqa' vol.30 p.51 ]

Some *Athaar* of the Companions regarding raising the hands in *al-Qunoot*

Collected by

Zakareeyah bin Ghulam Qadir

a) From Abu Uthmaan who said: ‘Umar used to read the *Qunoot* with us after *Rukoo*’ and he would raise his hands so much so that the side of his body would be seen, and his voice could be heard from the back of the *Masjid*.’

[Collected by Ibn Abee Shaybah (3/316), Bayhaqi (2/212) & Ibn al-Mundhir (5/213)]

b) From Ibn Abbas that he prayed the *Qunoot* with the people at *Fajr* in Basrah, and he raised his hands so much so that the side of his body was raised up.’

[Saheeh – Collected by Ibn Abee Shaybah (2/316)]

c) From Ibn Mas’ood that he used to raise his hands in the *Witr* then after that he would lower them.’

[Hasan – Collected by Abdur Razzaq (4/325)]