

Qabd & Sadl in the Maliki School

Qabd, or clasping the hands in *salat* is *mashru'* in the Maliki school as a *rukhsa* in *nawafil* in the dominant opinion. Since the Prophet ﷺ commanded *qabd*, this indicates that the *asl* (original state) was *saddl*.

Therefore, evidence for is not to be asked for *saddl*, but rather, for *qabd*, the hadith for which are known and are not disputed here. What should be asked is (a) what was the Prophet's intent in the command. Namely, did he ﷺ intend obligation, recommendation, or permissibility? And (b) did he ﷺ intend this for the obligatory prayer or the recommended prayer?

According to Malik, the Prophet ﷺ intended permissibility in the long *nafila* prayers, not recommendation in the obligatory prayers, as the other imams concluded. His basis for this was the action of the Companions and Successors.

Qadi 'Iyyad writes:

“Bukhari wrote a chapter on leaning with the hands in the prayer, which indicates that Bukhari did consider *qabd* (clasping) to be from the *sunan* of *salat*. He agrees with Awza'i who said that the Companions used to let their arms down in the prayer. As for the saying, 'The people were commanded to place their right hands on their left hands in the prayer,' this was a dispensation to make matters easy for them (*takhfif*) because they used to perform long prayers causing the blood to descend to the tips of their fingers when they let them down, so they were told, if you lean on them (*qabd*), there is no fault on you.”

(Qadi 'Iyyad, *Ikmal al-Mu'allim fi Sharh Sahih Muslim*)

According to Khalil, *qabd* is *makruh* in the obligatory prayer, and the reason for this discouragement is differed upon. It may be deemed as leaning, or that people will consider it obligatory, or that it is making a show of piety. The exact Arabic states:

وهل يجوزُ القبضُ في النفلِ أو إن طَوَّلَ؟ وهل كراهته في الفرضِ للإعتمادِ أو خيفةً
اعتقادٍ وجوبه أو إظهارِ خُشوعٍ؟ تأويلات.

The basis of *saddl* is that it was the action of the Prophet r as demonstrated by the Companions and Successors, as the following quotes show:

١ روى الإمام أحمد قال حدثنا عبد الرزاق قال: أهل مكة يقولون:

”أخذ ابنُ جريجِ الصلاةَ من عطاءٍ وأخذها عطاءً من ابنِ الزبيرِ وأخذها ابنُ الزبيرِ من أبي بكرٍ وأخذها أبو بكرٍ من النبيِّ صلى الله عليه وسلم.“

“Ibn Jurayj learned the prayer from ‘Ata, who learned it from Ibn al-Zubayr, who took it from Abu Bakr, who took it from the Prophet r.”
(Imam Ahmad)

٢ قال ابن عباس رضي الله عنهما:

”من أَحَبَّ أَنْ يَنْظُرَ إِلَى صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلْيَقْتَدِ بِابْنِ الزُّبَيْرِ.“

تلخيص الحبير لابن حجر العسقلاني 1:542

سُنَنُ أَبِي دَاوُدَ

“Whoever would like to see the *salat* of the Messenger of Allah r, let him follow Ibn al-Zubayr.”
(Abu Dawud)

٣ قال ابن قدامة:

”وَابْنُ الزُّبَيْرِ كَانَ يَسْدُلُ فِي الصَّلَاةِ بِاتِّفَاقِ الْأَئِمَّةِ وَكَذَلِكَ ابْنُ جَرِيحٍ الَّذِي أَخَذَهَا مِنْ عَطَاءٍ.“

المغني 1:334

نيل الأوطار 2,201

المصنف لعبد الرزاق 2:276

“Ibn al-Zubayr used to let his arms down in the prayer by the agreement of the imams, and likewise Ibn Jurayj, who learned it from ‘Ata.”
(‘Abd al-Razzaq, *Musannaq*)

٤ قال الشوكاني:

رُوي عن ابن المنذر عن ابن الزُّبَيْرِ أَنَّهُ يُرْسِلُهُمَا وَلَا يَضَعُ الْيَمْنَى عَلَى الْيُسْرَى.

نيل الأوطار 2:201

Ibn al-Mundhir narrated that Ibn al-Zubayr used to let his arms down and not place the right on the left.”
(Al-Shawkani, *Nayl al-Awtar*)

٥ “...أنَّ ابنَ سِيرينَ كانَ يُرْسِلُ يَدَيْهِ فِي الصَّلَاةِ.”

مصنف ابن أبي شيبة شيخ الإمام مسلم 1:344

“Ibn Sirin used to lay his arms down in the prayer.”

(Ibn Abi Shayba, *Musannaf*)

٦ عن عبد الله بن يزيد قال:

”ما رأيتُ سعيدَ بنَ المسيَّبِ قابِضاً يَمِينَهُ على شِمَالِهِ فِي الصَّلَاةِ. كانَ يُرْسِلُهُمَا.“

ابن عبد البر في فتح المالك لابن عبد البر 3:199

‘Abd Allah b. Yazid said, “I never saw Sa‘id b. al-Musayyab clasp his hands, right over left in the prayer. He used to let them hang down.”

(Ibn ‘Abd al-Barr, *Fath al-Malik*)

٧ روى ابن المنذر عن الحسن البصري أنه:

”يرسلهما ولا يضع اليمنى على اليسرى.“

نيل الأوطار 2:201

Ibn al-Mundhir narrated that Hasan al-Basri used to, “let his hands down and never clasp right over left.”

(Shawkani, *Nayl al-Awtar*)

٨ قال ابن عبد البر: روى عن مجاهد أنه قال:

”إن كان وَضَعُ اليمينِ على الشِّمالِ فعلى الكَفِّ أو على الرسغِ عند الصِّدْرِ وكان يَكْرَهُ ذلكَ، أي القبض.“

“

ابن عبد البر في فتح المالك لابن عبد البر 3:201

Mujahid said, “If one places the right on the left, then it would be on the palm or wrist, and placed on the chest, but he disliked this, i.e. *qabd*.”

(Ibn ‘Abd al-Barr, *Fath al-Malik*)

٩ عن عبد الله بن العيزار قال:

”كنتُ أطوفُ معَ سعيدِ بنِ جبيرٍ فرأى رجلاً يصلي واضعاً إحدى يديه على الأخرى فذهبَ ففَرَّقَ بينهما ثم جاء.“

ابن عبد البر في فتح المالك لابن عبد البر 3:199

‘Abd Allah b. al-‘Izar said, “I was making *tawaf* with Sa‘if b. Jubayr when he saw a man praying with one hand on the other, so he went to him and separated them, then returned.”

(Ibn ‘Abd al-Barr, *Fath al-Malik*)

١٠ روى ابن أبي شيبة:

”أن إبراهيم النَّخَعِي يُرْسِلُ يَدَيْهِ فِي الصَّلَاةِ.“

مصنف ابن أبي شيبة 1:334

ابن عبد البر في فتح المالك لابن عبد البر 3:199

Ibn Abi Shayba, the main narrator of Imam Muslim, said, “Ibrahim al-Nakha‘i used to let his arms down in the prayer.”

(Ibn Abi Shayba, *Musannaf*; Ibn ‘Abd al-Barr, *Fath al-Malik*)

١١ قال عبد الرزاق الصنعاني:

”رأيتُ ابنَ جُرَيْجٍ يُصَلِّي فِي إِزَارٍ وَرِدَائٍ مُسَدِّلاً يَدَيْهِ.“

ابن عبد البر في فتح المالك لابن عبد البر 3:198

‘Abd al-Razzaq al-San‘ani said, “I saw Ibn Jurayj praying in an *izar* and *rida*’ with his arms let down.”

(Ibn ‘Abd al-Barr, *Fath al-Malik*)

١٢ عن الإمام مالك أنه سُئِلَ عن السَّدْلِ فقال:
”رَأَيْتُ مَنْ يُقْتَدَى بِفِعْلِهِ، عبد الله بن الحسن، يَفْعَلُهُ.“
(وهو سليلُ أهل بيت النبوة الامام القدوة عبد الله بن الحسن بن علي بن أبي طالب.)
المعيار الجديد 1:294

Imam Malik was asked about *sadd* and said, “I saw one who should be taken as an example, ‘Abd Allah b. al-Hasan, doing this.” This was the son of Hasan b. ‘Ali b. Abi Talib.
(Wazzani, *Al-Mi‘yar al-Jadid*)

١٣ وَنَقَلَ الشُّوْكَانِيُّ فِي نَيْلِ الْاَوْطَارِ:
”...أَنَّ الْبَاقِرَ كَانَ مِمَّنْ يَسْدُلُ.“
نيل الأوطار 2: 208

“Al-Baqir (father of Ja‘far al-Sadiq) used to let his arms down.”
(Shawkani, *Nayl al-Awtar*)

١٤ قَالَ الْإِمَامُ اللَّيْثُ بْنُ سَعْدٍ:
”سَدَّلُ الْيَدَيْنِ فِي الصَّلَاةِ أَحَبُّ إِلَيَّ.“
ابن عبد البر في فتح المالك لابن عبد البر 3:198

Layth b. Sa‘d said, “To let the arms down in the prayer is preferable to me.”
(Ibn ‘Abd al-Barr, *Fath al-Malik*)

١٥ جَاءَ فِي الْمَدُونَةِ، قَالَ ابْنُ الْقَاسِمِ: قَالَ مَالِكٌ فِي وَضْعِ الْيَمْنَى عَلَى الْيَسْرَى فِي الصَّلَاةِ:
”لَا أَعْرِفُ ذَلِكَ فِي الْفَرِيضَةِ، وَلَكِنْ فِي النَّوَافِلِ لِأَبْسَ بِذَلِكَ، يَعِينُ بِهِ عَلَى نَفْسِهِ.“
المدونة 1:79

Malik said about placing the right on the left: “I do not know about doing this in the obligatory prayer, but in the *nafila*, this is okay to help himself stay up.”
(Sahnun, *Mudawwana*)

١٦ قال القاضي عياض في شرحه لمسلم:

”فقد بَوَّبَ البخاريُّ باباً للاستِعاْنَةِ باليَدِ في الصَّلَاةِ وهذا يَدُلُّ على أن البخاريَّ لا يرى أن القبضَ من سُنَنِ الصَّلَاةِ وهو يتفقُ مع قولِ الأوزاعيِّ الذي قالَ أنَّ الصَّحَابَةَ كانوا يُرْسِلُونَ أَيْدِيَهُمْ في الصَّلَاةِ وأما قولُ ” كان الناسُ يُؤْمَرُونَ أن يَضَعُوا أَيْمَانِهِمْ على شِمَائِلِهِمْ في الصَّلَاةِ“ فذلك من بابِ التَّخْفِيفِ عَلَيْهِمْ لأنَّهُمْ كانوا يُطِيلُونَ الْقِيَامَ فَكَانَ يَنْزِلُ الدَّمُّ إلى رُؤْسِ أَصَابِعِهِمْ إذا أَرسلوا فْقِيلَ لَهُمْ إذا اعْتَمَدْتُمْ فَلَاحْرَجَ عَلَيْكُمْ.“

إِكْمَالُ الْمُعَلِّمِ: شرح صحيح مسلم للقاضي عياض

Qadi 'Iyyad said, “Bukhari wrote a chapter on leaning with the hands in the prayer, which indicates that Bukhari did consider *qabd* (clasping) to be from the *sunan* of *salat*. He agrees with Awza'i who said that the Companions used to let their arms down in the prayer. As for the saying, ‘The people were commanded to place their right hands on their left hands in the prayer,’ this was a dispensation to make matters easy for them (*takhfif*) because they used to perform long prayers causing the blood to descend to the tips of their fingers when they let them down, so they were told, if you lean on them (*qabd*), there is no fault on you.” (Qadi 'Iyyad, *Ikmal al-Mu'allim fi Sharh Sahih Muslim*)