

A Detailed Research
By
Shaykh Muḥadith
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-Rabimullaah-
of
Placing the Hands Back on the Chest after the *Rukoo*'

Translated by
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1 – A Summary of the Opinion of Shaykh al-Albaani regarding the issue of Placing the Hands Back on the Chest after the *Rukoo*'.

a) Shaykh al-Albaani said:

‘I do not doubt that placing the hands on the chest in this standing is an innovation and misguidance. Since it has not been mentioned at all in any of the Ahadeeth of prayer - and there are so many of them! If this issue had a foundation, then it would have been transmitted/conveyed to us even if there was one chain for this action. What strengthens this opinion, is that not one of the Salaf did this and it was not mentioned by any one of the Imams of hadeeth, as far as I know.’

b) Shaykh al-Albaani said:

‘As for the statement of Imam Ahmad, which indicates placing of the hands after the *Rukoo*' as has been mentioned, is not established in the Sunnah according to Imam Ahmad himself, because indeed he himself chose (optional) between doing it and leaving it!’

c) Shaykh al-Albaani said:

‘I used to declare in a lot of my lectures and lessons the causes and reasoning regarding this clasping of the hands after *Rukoo*’; that a person is about to introduce a new *Bida*’ due to relying upon a general hadeeth not knowing that it is specific, and this *Bida*’ is none other than pointing with the finger in other than the sitting of *Tashbaud*!’

d) Shaykh al-Albaani said:

‘The readers should reflect upon how well Wa’il -*Radi Allaahu anhu*- narrates the description of how the Messenger -*sallAllaahu alayhi wa sallam*- raised his hands in the opening *Takebeer*, then how he summarized his words regarding it when he performed the *Rukoo*’ and standing up from it by saying: ‘he raised his hands likewise’; so if, what some of the respected people ascribe to him, about placing the hands after rising from *Rukoo*’ was *Saheeb* then he would have said the likes of: ‘and he placed his right hand over his left hand likewise.’ Or something similar, since this is a time where that explanation would be given as is apparent, so reflect upon this justly.’

e) Shaykh al-Albaani said:

‘ . . . and that is why the Salaf did not act upon this.’

Placing the Hands Back on the Chest after the *Rukoo*'
Taken from the
'Original Sifat as-Salah'

By
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Shaykh al-Albaani said in the 'Original Sifat as-Salah':

Section: Rukoo' / Prolonging the Rukoo' and the obligation of being tranquil during it.

The Messenger *-sallAllaahu alayhi wa sallam-* used to order to being tranquil in the *Rukoo*';

and he said to the person who did not pray properly:

'then raise your head until you are standing straight; [until every bone goes back to its place], (and in a narration: 'and when rise from *Rukoo*'; then straighten your back, and raise your head until the bones go back to their joints')

And the Messenger *-sallAllaahu alayhi wa sallam-* mentioned: 'that no one's prayer is

complete, if he does not do that.’(1)

(1) This is from the hadeeth of Abu Hurairah, and the extra wording and that which follows it is from the hadeeth of Rifa’ah bin Rifa’.

{And the intent of the word ‘bone’ here is: the connected bones of the back and the spine – as is mentioned before in (standing up straight after the *Rukoo*’...)

Notice: Indeed the intent of this hadeeth is clear and evident and it is to have tranquility during the *Rukoo*’.

As for what some of our brothers from the people of Hijaz and from other than them, use from the hadeeth as proof to show the legislation of placing the right hand on the left in this position of standing after the *Rukoo*’. Then this hadeeth differs from the collective narrations of the hadeeth - as is well known - amongst the *Fuqaha* (scholars of *Fiqh*) entitled ‘the hadeeth of the one who prayed incorrectly’.

Rather this use of evidence is invalid; because this placing of the hands has not been mentioned about the first standing of the prayer in any of the different hadeeth or their wordings. So how can it be permissible to explain it as the placing of the hands as has been mentioned, by placing the left hand with the

right after *Rukoo*?

And this is if he supported that, with the wordings of this hadeeth collectively in this section/topic.

So how can it be since it indicates clearly in contrast to this?!

Then the placing of hands which they mentioned is not what is immediately understood from the hadeeth at all.

Since the meaning of the word: (bones) is the backbones - as is mentioned - and what supports what has preceded is the action of the Messenger *-sallAllaahu alayhi wa sallam-* : ‘..... He stood straight until every bone of the spine returned to its place.’ so reflect upon this objectively.

I do not doubt that placing the hands on the chest in this standing is an innovation and misguidance. Since it has not been mentioned at all in any of the Ahadeeth of prayer - and there are so many of them! If this issue had a foundation, then it would have been transmitted/conveyed to us even if there was one chain for this action. What strengthens this opinion, is that not one of the Salaf did this and it was not mentioned by any one of the Imams of hadeeth, as far as I know.

And this does not oppose what Shaykh Tawayjari conveyed in his booklet (p.18-19) from Imam Ahmad -*Rabimullaab*- that he said: ‘if the person wants; he can leave his hands by the side after coming up from *Rukoo*’ and if the person wants he can place his hands.’

(This meaning is what is mentioned by Salih bin Imam Ahmad in ‘Masaileehi’ (p.90) from his father.)

Imam Ahmad did not ascribe this to the Prophet -*sallAllaahu alayhi wa sallam*-, rather he said this with his *Ijtihad* and his opinion, and an opinion can be wrong.

So if there is authentic evidence about an issue being a *Bida*’ - like this issue that we are dealing with, then just because an Imam said this, then it does not negate it being a *Bida*’ - just like Shaykhul-Islaam Ibn Taymeeyah -*Rabimullaab*- affirmed in some of his books - ; rather, indeed we find in this statement of Imam Ahmad, that which indicates that this placing of the hands after the *Rukoo*’ as has been mentioned, is not established in the Sunnah according to Imam Ahmad himself, because indeed he himself chose (optional) between doing it and leaving it!

So does the noble Shaykh [Tawayjari] think that the Imam also allowed

choosing between placing the hands before the *Rukoo*'?!

It is affirmed that this way of placing of the hands which has been mentioned is not from the Sunnah and that is the intent here.'

[Taken from the Original Sifat as-Salah vol 2 p.700- 701]

The Legislation of Placing your Hands on the Chest While Standing in the Prayer Before the *Rukoo*' and Not in the Standing After it

By
Shaykh Muhadith
Muhammad Nasir- Deen Al-Albaani
-Rahimullaah-

Taken from
Silsilah Ahadeeth As-Saheehah

Shaykh al-Albaani said in 'Silsilah Ahadeeth As-Saheehah':

2247- 'When the Messenger *-sallAllaahu alayhi wa sallam-* used to stand in the prayer he would take a hold of his left hand with his right hand.'

Collected by Yaqoob al-Foosi in 'al-Ma'rifah' (3/121) and with the same chain al-Bayhaqi narrates it in 'as-Sunnan al-Kubra' (2/28) and Tabraani in 'al-

Kabeer' (22/9/1) from another chain: Abu Nu'a'eem said that Musa bin Umayr al-Anbaree narrated to us who said that 'Alqama bin Wa'il narrated to me from his father that 'When the Messenger *-sall-Allaahu alayhi wa sallam-* used to stand in the prayer he would take a hold of his left hand with his right hand.'

And I saw 'Alqama do this.

Al-Foosi said: 'and Musa bin Umayr Koofi is *Thiqaah* (trustworthy).'

I (al-Albaani) said: and other scholars graded him *Thiqaah* (trustworthy), the rest of the narrators are also trustworthy from the narrators of Muslim, so the *Sanad* (chain of narration) is *Sabeeh*.

It has been collected by Nisa'ee (1/141) from Abdullaah bin al-Mubarak from Musa bin Umayr al-Anbaree and Qeess bin Saleem al-Anbaree who both said that 'Alqama bin Wa'il narrated to us with the previous narration and with something similar to that, without mentioning that 'Alqama did the action.

And it was collected by Ahmad (4/316) and Ibn Abee Shaybah in 'al-Musannaf' (1/390) that Wakeea' narrated to us: that Musa bin Umayr al-Anbaree narrated to us this narration with a summary of the narration with the wording:

‘I saw the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* placing his right hand on his left hand in the prayer.’

But he did not mention: while standing in the prayer.

And it was collected by al-Bagawi in ‘Sharh as-Sunnah’ (3/30) from another chain from Wakeea’.

Likewise, Ahmad (4/316-319) narrated from other chains from Wa’il bin Hajr without mentioning the standing in prayer.

The researcher can have no doubt in the different chains of this hadeeth that the hadeeth is also summarized – as in the narration of Wakeea’ – from the hadeeth of Wa’il which explains the description of the Prophet’s prayer *-sallAllaahu alayhi wa sallam-*, and the standing in the prayer where he would clasp his hands, which is before the *Rukoo*’. This was mentioned from two chains:

The first: From Abdul Jabbar bin Wa’il from ‘Alqama bin Wa’il and their freed slave that they narrated to him from his father Wa’il bin Hajr:

That he saw the Prophet *-sallAllaahu alayhi wa sallam-* raise his hands opposite his ears when he entered into the prayer and said the *Takebeer*, as was described by Hammam.

Then he gathered his garment (*thobe*) around him-self.

Then he placed his right hand on his left hand.

When he wanted to perform *Rukoo*' he took out his hands from his *Thobe* and then he raised his hands, then said *Takebeer*, then performed *Rukoo*'.

Then when he said: '*Sami Allaahu liman Hamida.*' (Allaah Hears the one who praises Him) he raised his hands.

When he performed *Sajda* (prostration), he would prostrate between his hands.'

Collected by Muslim (2/130), Abu Awaanah (2/106-107), Ahmad (4/317-318) and al-Bayhaqi (2/28 & 71).

The second narration: from 'Aasim bin Kulayb from his father from Wa'il bin Hajr who said:

'I said: Indeed I want to see the prayer of the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* how he used to pray?

He said: 'The Messenger of Allaah *-sallAllaahu alayhi wa sallam-* stood and faced the *Qiblah*, said the *Takebeer* (*Allaahu Akbar*) and raised his hands until they were opposite his ears.

Then he took his left hand by his right one.

When he wanted to go into *Rukoo*' he raised his hands like that.

Then he placed his hands on his knees.

Then he raised his head from *Rukoo*' he raised his hands like that.

So when he prostrated, he placed his head at that place between his hands, then he sat and spread (*iftarasha*) his left leg..... and indicated with his index finger....' Until the end of the Hadeeth.

Collected by Abu Daawood, Nisa'ee, Ahmad and others with an authentic *Sanad* (chain) and it is collected in 'Saheeh Abu Daawood' (716-717) with two other narrations from other Imams from a group of *Thiqaat* (trustworthy narrators) from 'Aasim, and some of the narrations have extra wording more than others. The most complete sequence of wording is that of Za'idah bin Qadamah and Bashr bin al-Mufadal and he is *Thiqata Thabt* (trustworthy and firm) and the wording is his, and Ibn Majah narrates from him with the wording:

'I saw the Prophet *-sallAllaahu alayhi wa sallam-* praying and he took his left hand by his right hand.'

I say (Albaani): If the researcher reflects upon just this sentence alone, and he does not know, or at the very least does not call to mind that it is summarized from the hadeeth, then he understands from it the legislation of clasping the hands in every standing position in the prayer, whether it was before the *Rukoo*'

or after it.

However, the sequence of the hadeeth illustrates that this is a mistake, since it is clear that this placing of the hands is in the first standing of the prayer, and in the wording of ‘Aasim it is clearer, since he mentioned raising of the hands in the *Takebeeratul-Ibraam* (the opening *Takebeer*), then he made *Rukoo*’ and raised up from it, then he said in those two narrations: this is how he prayed.

So if Wa’il had memorized that, if the placing of the hands was after *Rukoo*’, then he would also have mentioned it as is clear, because he mentioned the raising of the hands three times before, but if someone separates that sentence from its sequence in the hadeeth, then it is presumed that it is to place the hands back on the chest after raising from *Rukoo*’. This is what some of the present-day noble scholars say, without them having a precedence from the Salaf as-Salih, from what I know.

What confirms what we have mentioned is the narration of Ibn Idrees from ‘Aasim with this narration with a summarized wording:

‘I saw the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* when he said *Takebeer*, take his left hand by his right hand.’

Many people fell into this type of presumption due to some narrators

mentioning these narrations in a summarized form, or being precise in narrating this hadeeth.

I used to declare in a lot of my lectures and lessons the causes and reasoning regarding this clasping of the hands after *Rukoo*; that a person is about to introduce a new *Bida*' due to relying upon a general hadeeth not knowing that it is specific, and this *Bida*' is none other than pointing with the finger in other than the sitting of *Tashbaud*!

Indeed there are two *Ahadeeth* mentioned in 'Saheeh Muslim' about pointing in the sitting of *Tashbaud*, one of them, the hadeeth of Ibn Umar and the other hadeeth of Ibn az-Zubayr. Both have wordings which are general and specific or summarized and detailed: 'If the Messenger *-sallAllaahu alayhi wa sallam-* would **sit in the prayer** he would put his hands on his knees and raise his right finger which is next to his thumb and made *Dua*' during it...' so here the sitting is general.

And in the other narration: 'If he *-sallAllaahu alayhi wa sallam-* used to **sit in Tashhaud** he would place his left hand on his left knee and he would place his right hand on his right knee....' Until the end of the Hadeeth.

So here the sitting is specific for *Tashhaud*. And the wording of the hadeeth of Ibn az-Zubayr is similar to this.

So in the first wording 'he sat' includes all sittings in the prayer, like the sitting

between the two *Sajdah* and sitting between the second *Sajdah* and the second *Rakah* which is well known to the scholars as the sitting for rest.

I used to say: we are about to see some of them point with their finger in these two sittings!!

And before long, it was said to me that some students point with their finger between the two *Sajdah* (prostrations)! Then I saw this with my own two eyes, when one of the graduates from the Islamic University did this when he visited me in my house in the beginning of the year 1404 A.H.

Then we were waiting for a third *Bida'* to be introduced; which was none other than pointing with the finger in the sitting for rest in the prayer! Then what we were waiting for took place and Allaah's aid is sought!

An example of this type of presumed summary for the legislation of pointing in the prayer is also in the hadeeth of Wa'il from the narration of 'Aasim bin Koolayb from his father from Wa'il, which is in 'Musnad Ahmad' (4/316-319) from two angles:

First angle: generally pointing in the prayer without restricting it to *Tashband*.

It is collected by Imam Ahmad (4/116-117) from the way of Shu'ba from Wa'il

with the wording:

‘While sitting he *-sallAllaahu alayhi wa sallam-* spread his left thigh away from his right thigh and he pointed with his index finger.’

It is also collected by Ibn Khuzaimah in his ‘Saheeh’ (1/345/697), however he said at the end of it:

‘i.e. in the sitting in *Tashbaud*.’

This explanation is either from Wa’il or from one of his narrators, the first one is the stronger opinion due to what follows.

And in another wording of Wa’il in ‘al-Musnad’ (4/316) from the narration of AbdulWahid with the wording:

‘So when the Messenger *-sallAllaahu alayhi wa sallam-* sat he spread his left leg..... and he pointed with his index finger.’

Ahmad followed him up (4/317 & 318) with Sufyaan Thawaree and Zuhayr bin Muwaweeyah and it was also collected by Tabraani 922/78, 83, 85, 90) from their chains and others.

The second angle: Pointing restricted to the Tashhaud.

It is in ‘al-Musnad’ (4/319) from another chain from Shu’abah with the wording:

‘So when he sat for *Tashbaud*... he pointed with his index finger and he linked the index finger in a circular form with the forefinger.’

Its *Sanad* (chain) is authentic, and Ibn Khuzaimah also narrated it (698).

Abul-Ahwaas followed him up which is in Tahawee in ‘Sharh al-Ma’aani’ (1/152), and Tabraani in ‘al-Mu’jam al-Kabeer’ (22/34/80), with extra wording: ‘then he began supplicating with the other.’

Zaidat bin Qadaamah followed them up with the wording:

‘He *-sallAllaahu alayhi wa sallam-* made a circular ring, then he raised his finger, and I saw him move it and supplicate with it/during it.’

Collected by Abu Daawood and by others from the collector of the Sunnan, and Ahmad (4/318), Tabraani (22/35/82) and Ibn Khuaimah, Ibn Hibban, Ibn al-Jarood, Nawawi and Ibn al-Qayyim authenticated it, and it is researched in ‘Saheeh Abu Daawood’ (717).

Abu ‘Awwana followed them up with similar to it and in it is mentioned:

‘then he supplicated’

Collected by Tabraani (22/38/90)

And by Ibn Idrees likewise

Collected by Ibn Hibban (486)

And by Salaam bin Sulaym by Tayalisee (1020).

Tahawee said commenting on the previous narration of Abul-Ahwaas:

‘In this is the evidence that the Messenger *-sallAllaahu alayhi wa sallam-* was at the end of the prayer.’

I say: and this is clear in the narration of Abu ‘Awwana which was indicated to earlier, since he said:

‘Then he made *Sajdah* (prostration) and placed his head on the floor between his hands, then he prayed another *Rakah*, then he sat and spread his left leg and then he supplicated and placed his left hand on his left knee, and his right hand on his right knee and supplicated with the index finger.’

And its *Isnaad* is *Saheeh*.

And likewise is the narration of Sufyaan Ibn Uyainyah and his wording is:

‘And if the Messenger *-sallAllaahu alayhi wa sallam-* sat in the two *Rakah*, he would recline his left leg and prop up his right leg, and he placed his right hand on his right thigh and raised his finger for the supplication and he placed his left hand on

his left leg.’

Collected by Nisa’ee (1/173) with an authentic chain and by al-Humaydee (885) similarly.

I say: so what becomes clear from these authentic narrations is that moving or pointing with the finger is indeed in the sitting of *Tashband* and unrestricted sitting as is mentioned in some of the narrations is restricted with the sitting in *Tashband*. This is what necessitates of the clarity from gathering and combining the narrations. The principle of carrying the unrestricted (*Mutlaq*) upon the restricted (*muqayid*) is reported in the science of *Usool of Fiqh* (science of *Fiqh*), that is why it has not been mentioned by anyone from the Salaf, of pointing unrestrictedly in the prayer nor in every sitting of the prayer as far as I know. And similarly it is said about placing the hands upon the chest and indeed it is in the standing in the prayer which is before the *Rukoo*’, implementing the previously mentioned principle.

[The Reply to the narration of AbdurRazzaq]

If a person says: that AbdurRazzaq narrated from Thawri from ‘Aasim bin Kulayb with a previous *Isnaad* from Wa’il and he mentioned the hadeeth and the spreading of his left leg in his sitting and said:

‘Then he pointed with his index finger and placing his thumb upon his middle finger making it in a circular form, and he clenched the rest of his fingers, then he prostrated (performed *Sajdah*) and his hands were opposite his ears (i.e. when he placed his hands on the floor).’

From the apparent meaning of the narration it indicates that the pointing was in the sitting between the two *Sajdah*, due to him saying after mentioning the pointing:

‘Then he prostrated...’

I say: Yes, AbdurRazzaq collected this in his ‘Musannaf’ (2/68-69), Imam Ahmad narrated it upon him (4/317) and Tabarani in ‘al-Mu’jam al-Kabeer’ (2/34-35) and Shaykh Habibur-Rahman al-Azaami claims in his comment upon this narration:

‘That this narration was collected by the four Sunnan (Abu Daawood, Nisa’ee, Ibn Majah & Tirmidhi), except that Tirmidhi and Bayhaqi narrated it in a number of dispersed chapters.’

This claim is false, indicating his negligence, that what is obligatory to substantiate. Since not one of those who narrated it mentioned after

pointing: ‘Then he prostrated...’

Rather this is what AbdurRazzaq narrates from Thawri alone. And Muhammad bin Yusuf al-Faryyabi opposed him in this and he used to adhere to Thawri and he did not mention the prostration.

This was collected by Tabarani (22/33/78).

Abdullaah bin al-Waleed followed him in narrating this: Sufyaan narrated to me the same narration.

Collected by Ahmad (4/318).

Ibn al-Waleed is truthful but perhaps he made a mistake. His narration being followed up with the narration of al-Faryyabi for him is stronger than the narration of AbdurRazzaq, especially that they mention in his biography that he has Ahadeeth which are not accepted from him; one of them is from his narration from Thawri, see ‘Tahdheeb’ by Ibn Hajr and ‘Meezan’ by Dhahabi, so these extra wordings are from his erroneous presumptions.

Indeed from what emphasizes this, is that a large number from the *Thiqaat* (trustworthy) *Huffaadh* (memorizers) followed up Thawri in his narration which is preserved and from amongst those who preserved the narration are AbdulWahid bin Ziyaad, Shu’bah, Za’idah bin Qadaamah, Bashr bin al-Mufadal, Zuhayr bin Muaweeyah, Abul-Ahwaas, Abu ‘Awaanah, Ibn Idrees, Salaam bin Sulayman, Sufyaan bin Uyainyah and other than them.

So all of these narrators did not mention this extra wording in the hadeeth of Wa'il, rather one of them mentioned it before pointing, like Bashr and Abu 'Awaana and other than these two and their wordings have preceded and some of them mentioned it clearly that the pointing was in the sitting of *Tashband*, as is preceded.

And this is what is correct, that which majority of the scholars from the *Muhaditheen* (Scholars of Hadeeth) and *Fuqaha* (Scholars of *Fiqh*) hold the opinion of. I do not know anyone who said that pointing with the finger is legislated in the sitting between the two *Sajdah* except for Ibn al-Qayyim, since his apparent statement in 'Zad al-Ma'ad' corresponding to the hadeeth of AbdurRazzaq.

Perhaps that university student whom I indicated to earlier on, blindly followed him in this, or blindly followed those who blindly followed Ibn al-Qayyim from the present day scholars and I explained to him and other students who visited me the irregularity of the narration of AbdurRazzaq and its fragility.

One of those students informed me from one of the well-known scholars in some Arab lands that he implements this hadeeth of AbdurRazzaq and uses it as an evidence.

From this it indicates that he does not specialize in this knowledge, and this is what has compelled me to write this investigation and research, so if I was correct then it was from Allaah and if I was mistaken then it is from myself.

I ask al-Mawla – Subhana wa Ta’ala – to take us by our hands and guide us to the truth which the people have differed in, indeed He guides who He Wills to the straight path and all praise belongs to Allaah the Lord of all the worlds.

[Taken from ‘Silsilah Ahadeeth as-Saheehah’ by Shaykh al-Albaani (vol 5/2247)]

Shaykh al-Albaani said in ‘Saheeh Mawaarid ath-Thamaan’:

A) 401 - From Rafa’ah az-Zurraqi – and he was from the Companions of the Prophet *-sallAllaahu alayhi wa sallam-*, and he mentioned:

‘A man came to the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* whilst he was in the *Masjid*, and he prayed close to the Prophet *-sallAllaahu alayhi wa sallam-*, and after he had finished the prayer he turned to him and gave him *Sallam*, then the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said to him: ‘Repeat your prayer, for indeed you have not prayed.’

The man said: ‘O Messenger of Allaah how should I pray?’

The Messenger *-sallAllaahu alayhi wa sallam-* said: ‘When you face towards the *Qibla* say *Takebeer (Allaahu Akbar)*, then recite the mother of the Qur’aan (Soorah *Fatihah*), then recite what you want. When you go into *Rukoo*’ place the palms

of your hands on your knees, and straighten your back. When you raise your head, straighten your spine until the bones go back into their joints. When you go into *Sajdah* say the *Takbeer* (*Allaahu Akbar*) for your *Sajdah*. When you raise your head, sit on your left thigh, then do this in every *Rakah*.’

[Saheeh – ‘Sifat as-Salah’, ‘al-Irwa’ and ‘Saheeh Abu Dawood’]

Shaykh al-Albaani comments:

‘Which are the bones of the spine and the back; which means that every bone from the bones of the spine return to their place and stay firm as is described by Abu Humaid in his description of the Messenger’s *-sallAllaahu alayhi wa sallam-* prayer. The intent is standing perfectly straight in this position, and there are authentic hadeeth prohibiting being lax regarding this.

As for using this as an evidence to place the hands on the chest in this standing position, then this is furthest from the guidance of the Prophet *-sallAllaahu alayhi wa sallam-* which is known about his prayer, and about this hadeeth and other Ahadeeth.’

[Taken from ‘Saheeh Mawaarid ath-Thamaan’ (1/401/239)]

Shaykh al-Albaani said in ‘Saheeh Mawaarid ath-Thamaan’:

B) Commenting on the hadeeth No.402 which is the hadeeth of Wa’il bin Hajr

and he mentions:

‘I wanted to watch how the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* prayed, so I looked at him when he stood to pray, he said *Allaahu Akbar* and raised his hands until they were opposite his ears, then he placed his right hand on his left hand, wrist and forearm.

‘Then when the Messenger *-sallAllaahu alayhi wa sallam-* intended to perform *Rukoo*’, he raised his hands likewise (i.e. like in the beginning of the prayer), then he performed *Rukoo*’ and placed his hands upon his knees, then he raised his head and raised his hands likewise. Then he *-sallAllaahu alayhi wa sallam-* performed *Sajdah* and placed his hands close to his ears’

[Saheeh – ‘Sifat as-Salah’, ‘al-Mishkaat’ & ‘Saheeh Abu Dawood’]

Shaykh al-Albaani comments:

The readers should reflect upon how well Wa’il *-Radi Allaahu anhu-* narrates the description of how the Messenger *-sallAllaahu alayhi wa sallam-* raised his hands in the opening *Takebeer*, then how he summarized his words regarding it when he performed the *Rukoo*’ and standing up from it by saying: ‘he raised his hands likewise’; so if, what some of the respected people ascribe to him, about placing the hands after rising from *Rukoo*’ was *Saheeb* then he would have said the likes of: ‘and he placed his right hand over his left hand likewise.’ Or

something similar, since this is a time where that explanation would be given as is apparent, so reflect upon this justly.’

[Taken from ‘Saheeh Mawaarid ath-Thamaan’ (1/p.240/H. 402)]

Shaykh al-Albaani also said in ‘Saheeh Mawaarid ath-Thamaan’:

C) Commenting on the hadeeth No.405:

Wa’il bin Hajr said:

‘I prayed behind the Prophet *-sallAllaahu alayhi wa sallam-*, when he entered into the prayer he would raise his hands and say ‘*Allaahu Akbar*’, then he gathered his garment and entered his hands within his garment and took his left hand by his right hand and when he intended to go into *Rukoo*’ he took out his hands and raised them and said ‘*Allaahu Akbar*’, then went into *Rukoo*’ and when he raised his head from *Rukoo*’ he raised his hands then said *Allaahu Akbar* and went into *Sajdah*, then he placed his face on the floor between his hands.’

Shaykh al-Albaani comments:

‘Abu Daawood increased the wording: ‘And when he raised his head from *Sajood*, he also raised his hands.’

I say (al-Albaani): and this extra wording is important and authentic and it has

lots of supporting evidences. So we turn the attention of the Ahl-ul-Sunnah and those who love to act upon the Sunnah and to revive it.

In this hadeeth is a strong indication that placing the hands on the chest after the *Rukoo* has no origin to it, because Wa'il did not mention it, if he had seen it he would have mentioned it just like he mentioned the raising of the hands in the three positions, as I have previously explained.

As for what was mentioned in 'an-Nisae' from Wa'il who said: 'I saw the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* when he was standing in prayer he held his right hand on his left hand.'

This is a summarized narration from this extended version, and this does not indicate placing the hands in the second standing, and that is why the Salaf did not act upon this; so take notice.

[Taken from 'Saheeh Mawaarid ath-Thamaan' (1/241/H. 405)]

Shaykh al-Albaani said in 'Da'eef Jamia' as-Sagheer':

D) Hadeeth no.4442: 'He *-sallAllaahu alayhi wa sallam-* used to when he would stand in prayer he would place his right hand over his left hand.'

Shaykh Albaani commented:

‘Some of our brothers who are *Muhaditheen* (scholars of Hadeeth) in India use this hadeeth as an evidence to show the legality of placing the hands after standing up from *Rukoo*’ in a small book by one of them, which I came across in manuscript form, while I was in al-Madina al-Munawwara around the year 1381A.H.

So I wrote a small book which I have called: (ar-Radd ala Hadeeyatul-Baddeya’) refuting that small book. In it is an important research regarding this placing of the hands as is been mentioned, from that research is an explanation of the defects of the hadeeth with the mentioned wording.’

[Taken from ‘Da’eef Jamia’ as-Sagheer’ by Shaykh al-Albaani No.4422]

Pointing with the Finger is Just in the *Tashbaud* Alone

By

Shaykh Muhadith

Muhammad Nasir- Deen Al-Albaani

Taken from

Silsilah Ahadeeth As-Saheehah

2248 - ‘The Messenger *-sallAllaahu alayhi wa sallam-* used to if he sat in a two *Rakah* prayer or a four *Rakah* prayer would place his hands on his knees, then point with his finger.’

Collected by Nisa’ee (1/173) and Bayhaqi (2/132) from two chains from Ibn al-Mubarak who said: Mukhrimah bin Bukayr informed us that ‘Aamir bin Abdullaah bin az-Zubayr narrated to us from his father that he said: The Messenger *-sallAllaahu alayhi wa sallam-* used to if he sat in a two *Rakah* prayer or a four *Rakah* prayer would place his hands on his knees, then point with his finger.’ So he mentioned it in a narration from the Prophet *-sallAllaahu alayhi wa sallam-*.

I say (Albaani): This chain is *sabeeh* upon the conditions of Muslim and he collected it (2/90) from the way of Ibn ‘Ajlaan from ‘Aamir with this narration, and in another narration similar to it with the wording: ‘The Messenger *-sallAllaahu alayhi wa sallam-* used to if he sat supplicate....’ And in this narration it did not mention two *Rakah* or four *Rakah*, which is an important benefit which refutes the *Bida’* of pointing with his finger in other than the *Tashband*, this is why I researched it specifically as a clarification for the people.

And Ahmad (4/3) narrated it with the wording:

‘The Messenger *-sallAllaahu alayhi wa sallam-* used to, if he sat in *Tashbaud*, placed his right hand on his right thigh, and his left hand on his left thigh, and he indicated with his index finger and his eye-sight would not go further than his pointing.’ It was narrated by Abu Daawood and other than him with similar wording, with extra wording in a narration:

‘And he did not move it.’

This is an irregular extra wording like I have explained in ‘Da’eef Abu Daawood’ (175).

I researched the first narration in ‘Saheeh Abu Daawood’ (908 & 909).

In the hadeeth is the legislation of pointing with the finger in sitting of *Tashbaud*, as for pointing in the sitting which takes place between the two *Sajdah* which some of them do nowadays, then this has no origin, except in the narration of AbdurRazzaq in the hadeeth of Wa’il bin Hajr, and that is an irregularity as has been previously explained in the hadeeth which is before this one, an explanation which you will not see in any other place, and all praise belongs to Allaah for His success, and I ask Him for an increase of His excellence.’

[Taken from ‘Silsilah Ahadeeth as-Saheehah’ by Shaykh al-Albaani (vol 5/2248)]

All Praise belongs to Allaah, may His Praise
and Blessings be upon our final
Prophet Muhammad, his
family, his Companions
and all those who
follow his

guidance.