

**Title:** Where are the Hands Placed after Bowing in Prayer?

**Original Title:** أين يضع المصلي يديه بعد الرفع من الركوع؟

**Original Author:** `Abdul-`Azīz Ibn Bāz

# Where Are the Hands Placed

A F T E R B O W I N G I N P R A Y E R ?

BY:

`Abdul-`Azīz Ibn `Abdullah Ibn Bāz<sup>1</sup>

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<sup>1</sup> This article was taken, at the time of translation, from the website of the esteemed scholar, `Abdul-`Azīz Ibn `Abdullah Ibn Bāz, and the original Arabic is at: <http://www.binbaz.org.sa/node/8474>.

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## Introduction

All thanks and praise is for Allah, and may peace and prayers be upon the messenger of Allah and upon his family and companions.

Many people, both from within the country and outside, ask where a person praying should put his hands after rising up from bowing. For this reason, I thought it necessary to answer that with a comprehensive answer as a way of advising Muslims, thereby clarifying the truth, removing any doubts, and spreading the Sunnah.

The authentic Sunnah has proven that the messenger of Allah ( صلى الله عليه ) used to grasp his left hand with his right whenever he was in the standing position in prayer. His Sunnah also shows that he ( عليه الصلاة والسلام ) used to instruct others to do the same.

## The Ḥadīth of Sahl Ibn S`ad

Imām al-Bukhārī collected a ḥadīth in his chapter “Placing the Right Hand Over the Left” from `Abdullah Ibn Maslamah who reported from Mālik from Abū Ḥāzim who reported that Sahl Ibn S`ad ( رضي الله عنه ) said:

« كَانِ النَّاسُ يُؤْمَرُونَ أَنْ يَضَعَ الرَّجُلُ الْيَمْنَى عَلَى ذِرَاعِهِ الْيُسْرَى فِي  
الصَّلَاةِ »

People were instructed that a man should place his right hand upon his left arm in prayer.<sup>2</sup>

<sup>2</sup> Collected by al-Bukhārī (no. 740).

Abū Ḥāzim said, “I do not know that he (Sahl Ibn S`ad) attributed that to anyone other than the prophet (صلى الله عليه وسلم).”

The proof in this authentic ḥadīth that a person should place his right hand over his left while standing in prayer, before and after bowing, is that Sahl Ibn S`ad informed us that people were commanded to place their right hands over their left arms *during prayer*. It is well-known that a person places his hands on his knees when bowing in prayer, his hands on the ground at the level of his shoulders or ears when prostrating, and his hands on his thighs and knees when sitting between two prostrations or at the end of the prayer. These are the detailed placements of the hands in those positions of the prayer that the Sunnah has described. The only position left is the standing, and it is understood that the ḥadīth of Sahl above refers to this – whenever a person stands in prayer.

Therefore, it is clear that what is legislated is that a person praying should put his right hand upon his left arm any time he is standing in prayer. This is whether he is standing before his bowing or after it because there is nothing confirmed from the prophet (صلى الله عليه وسلم)—at least not as far as I know—that he ever made any distinction between the two times of standing. So whoever now makes a distinction claiming there is a difference between standing before bowing and after bowing then the burden of proof for such distinction is upon him.

## The Ḥadīth of Wā'il Ibn Ḥujr

Similar to the ḥadīth of Sahl Ibn S`ad, there is a narration with an authentic chain of narrators from Wā'il Ibn Ḥujr ( رضي الله عنه ) collected by al-Nasā'ī:

« رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا كَانَ قَائِمًا قَبَضَ بِيَمِينِهِ  
عَلَى شِمَالِهِ »

I saw that when the messenger of Allah ( صلى الله عليه وسلم ) used to stand (in prayer), he would hold his left hand with his right.<sup>3</sup>

In another authentic narration of al-Nasā'ī, also collected by Abū Dāwūd, Wā'il saw the prophet ( صلى الله عليه وسلم ) after making the opening *Takbīr* for prayer:

« ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى ظَهْرِ كَفِّهِ الْيُسْرَى وَالرُّسْغَ وَالسَّاعِدَ »

Then he placed his right hand on the back of his left hand, wrist, and forearm.<sup>4</sup>

These narrations are authentic and explicit in showing that, while standing in prayer, the right hand must be placed over the left hand, wrist, and arm. There is no difference between the standing before bowing and after bowing; this is shown by the generality of this ḥadīth which includes both times of standing.

<sup>3</sup> Collected by al-Nasā'ī (no. 887).

<sup>4</sup> Collected by al-Nasā'ī (no. 889) and Abū Dāwūd.

## al-Ḥāfiẓ Ibn Ḥajr's Explanation

In explaining the aforementioned ḥadīth of Sahl Ibn S`ad in *Ṣaḥīḥ al-Bukhārī*, al-Ḥāfiẓ Ibn Ḥajr says:

The chapter title, “Placing the Right Hand Over the Left” refers only to the standing position. As for Sahl’s statement, « People were instructed », this means the ḥadīth is at the status of being raised up and attributed to the prophet himself ( صلى الله عليه وسلم ) because the one who instructed the people is understood to be the prophet ( صلى الله عليه وسلم ) as will be explained later. « upon his left arm » refers to the forearm. There is also another ḥadīth collected by Abū Dāwūd and al-Nasā’ī in which Wā’il described the prophet ( صلى الله عليه وسلم ):

« ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى ظَهْرِ كَفِّهِ الْيُسْرَى وَالرُّسْغَ وَالسَّاعِدَ »

Then he placed his right hand on the back of his left hand, wrist, and forearm.

Ibn Khuzaymah and others considered that ḥadīth to be authentic, and a similar, general description is in *Ṣaḥīḥ Muslim* but without the extra wording. Another narration, which we will mention later, has also come with a similar meaning but without mentioning the exact placement of the hands on the body. However, Ibn Khuzaymah’s narration of Wā’il does mention that he placed them “on his chest.” In the wording of al-Bazzār, it is “at his chest” and similarly in the ḥadīth of Hulb al-Ṭā’ī collected by Aḥmad.<sup>5</sup> There was

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<sup>5</sup> This ḥadīth of Hulb al-Ṭā’ī collected by Aḥmad (no. 21467) is:

« كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْتُمُنَا فَيَأْخُذُ شِمَالَهُ بِيَمِينِهِ »

The messenger of Allah ( صلى الله عليه وسلم ) used to lead us, and he would hold his left hand with his right.

also a ḥadīth of `Alī reported that he placed his hands under his navel, but the chain of narrators in that ḥadīth is weak.

al-Dānī said in *al-Muwaṭṭa* that the narration (of Sahl) has an issue because within it there is an uncertain assumption of Abū Ḥāzim. This is, however, refuted because even if Abū Ḥāzim had not said, “I do not know that he (Sahl Ibn S`ad) attributed that to anyone other than the prophet ( صلى الله عليه وسلم ),” the narration would still hold the status of being attributed to the prophet ( صلى الله عليه وسلم ). This is because whenever a companion says, “We were instructed to do this or that,” it is obviously understood that the one instructing them was the prophet ( صلى الله عليه وسلم ). The companions received and learned religious legislation from none other than the one who taught it. Similarly, when `Āishah narrated, “We used to be instructed to make up fasting...,” it is understood that it was the prophet ( صلى الله عليه وسلم ) instructing that. al-Bayhaqī said there is no disagreement among the scholar of narration in that issue, and Allah knows best.

There is also a narration in *Sunan Abū Dāwūd*, *Sunan al-Nasā`ī*, and *Ṣaḥīḥ Ibn al-Sakan* clearly distinguishing the instructor from the one being instructed when Ibn Mas`ūd said:

« رَأَى النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَضْعَأَ يَدِي الْيُسْرَى عَلَى يَدِي الْيُمْنَى  
فَنَزَعَهَا وَوَضَعَ الْيُمْنَى عَلَى الْيُسْرَى »

The prophet ( صلى الله عليه وسلم ) once saw me placing my left hand over my right, so he took my hands and placed my right over my left.

The chain of that narration is good (*ḥasan*).

It is also said that if the narration (of Sahl) *was* considered raised up and attributed to the messenger (صلى الله عليه وسلم), then there would have been no need for Abū Ḥāzīm to say, “I do not know that he attributed that...” Yet, the reply to this is that Abū Ḥāzīm simply wanted to make it explicitly clear. In one case, the narration would be classified strictly as “raised to the level of the prophet (*marfū*),” yet in this case, the narration is classified as “having the same ruling as *marfū*.”

Pertaining to the position of standing in prayer, the wisdom behind placing the hands on the chest is that such a stance is characteristic of a humble supplicant and helps to prevent idle playing and is closer to humility. When recording this ḥadīth in his book, perhaps al-Bukhārī (رحمه الله) took note of this point and recorded it also in the chapter of humility. Another subtle point is that some people say the heart is the place of one’s intention and when someone wants to protect something, he may hold it in his hands.

Ibn `Abdul-Barr said, “Nothing has come from the prophet (صلى الله عليه وسلم) regarding this issue (placing the hands on the chest after bowing) anything to contradict it.” It is the position of most of the companions and their students as well. It is also the position of Mālik mentioned in *al-Muwaṭṭa* but Ibn al-Mundhir and others did not relate it from Mālik. In fact, Ibn al-Qāsim narrated that Mālik used to place his hands at his sides after bowing, so most of his students did likewise. There have also come some opinions stating there is a difference of where to place the hands depending on whether the prayer is an obligatory prayer or an extra one. Others disliked that one should place his



hands on his chest after bowing, but Ibn al-Ḥājib reported that was mainly if someone held his hands in that position simply for comfort.<sup>6</sup>

That is what al-Ḥāfiẓ Ibn Ḥajr explains about this issue, and it is clear and sufficient. Also, what he reported from Imām Ibn `Abdul-Barr—holding the left hand with the right while standing in prayer—indicates that this is the position of most scholars, and Ibn `Abdul-Barr ( رحمه الله ) did not distinguish between standing before the bowing and after it.

### **Imām Aḥmad Allowing Choice in the Matter**

Now, as for what has been reported from Imām Aḥmad ( رحمه الله ), that he was of the opinion that a person may choose to place his hands on his chest or drop them to his sides after bowing, I personally do not know of any religiously legislated support for this. Rather, the previous authentic ḥadīth are apparent to show that the Sunnah is to hold the hands on the chest in both positions of standing, before and after bowing.

### **The Position of Some Ḥanafī Followers**

Similarly, there is no support for what some of the Ḥanafī followers mention that dropping the hands to the sides after bowing is preferable. In fact, this is contradictory to the aforementioned ḥadīth. Someone's preference, when contradictory to the ḥadīth, should never be relied upon as the scholars point out.

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<sup>6</sup> *Fatḥ al-Bārī* by Ibn Ḥajr al-`Asqalānī.

## The Position of Some Mālikī Followers

Ibn `Abdul-Barr also reported that most of the Mālikī followers prefer to drop their hands by their sides. This is their opinion not only after bowing but even before bowing as well. No doubt, this opinion is rejected and contradicts authentic ḥadīth and the position of most scholars as has already been clarified.

The ḥadīth of Wā'il Ibn Ḥujr (detailed on pg. 5) and the ḥadīth of Hulb al-Ṭā'ī (see footnote 5 on pg. 6) prove that it is better to place the hands on the chest while standing in prayer. al-Ḥāfiẓ Ibn Ḥajr mentions these two ḥadīth, as has preceded, and they are good ḥadīth; there is nothing wrong with their chains of narrators. The first ḥadīth, that of Wā'il, Imām Ibn Khuzaymah ( رحمه الله ) collected it and said it is authentic as the great scholar al-Shawkānī mentions in *Nayl al-Awṭār*. And the second one, the ḥadīth of Hulb, Imām Aḥmad ( رحمه الله ) collected it with a good (ḥasan) chain.

Abū Dāwūd ( رحمه الله ) also collected a ḥadīth<sup>7</sup> from Ṭāwūs about the prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) which is in agreement with the ḥadīth of Wā'il and Hulb, and it is a good, *mursal* narration (i.e., one in which a student of a companion narrated from the prophet without explicitly mentioning the companion who told him the narration).

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<sup>7</sup> This narration of Abū Dāwūd (no. 759) is:

« كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضَعُ يَدَهُ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى ثُمَّ يَشُدُّ بَيْنَهُمَا عَلَى صَدْرِهِ وَهُوَ فِي الصَّلَاةِ »

The Messenger of Allah ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) used to place his right hand upon his left hand then fold them on his chest when he was in prayer.

## Placing the Hands under the Navel

Some people use as evidence a ḥadīth from `Alī ( رضي الله عنه ) collected by Abū Dāwūd to claim the Sunnah is to place the hands under one's navel. Yet that ḥadīth is weak as al-Ḥāfiẓ Ibn Ḥajr clearly states, and this has already been mentioned above.

The reason this ḥadīth is weak is because it is narrated from a chain with a man by the name of `Abdul-Raḥmān Ibn Ishāq al-Kūfī who is considered weak by the scholars; narrations with him in the chain are not be used as evidences. Imām Aḥmad, Abū Ḥātim, Ibn Mu`ayyin and others considered him weak.

Similarly, there is another ḥadīth recorded in a marfū' form in *Sunan Abū Dāwūd* from Abū Hurayrah ( رضي الله عنه ) that he is reported to have said, "He took one hand and placed it over the other, while in prayer, under the navel." However, again there is `Abdul-Raḥmān Ibn Ishāq in the chain of narrators, and you now know he is considered weak. The scholar Abū al-Ṭayyib Muḥammad Shams al-Ḥaqq says in *`Awn al-M`abūd*, the explanation of *Sunan Abū Dāwūd*:

The mursal narration of Ṭāwūs, the ḥadīth of Hulb and that of Wā'il Ibn Ḥujr all prove that it is better to place the hands on the chest, and this is correct. As for placing them under or upon the navel, there is no confirmed ḥadīth from Allah's messenger ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) to support this.<sup>8</sup>

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<sup>8</sup> *`Awn al-M`abūd* by Abū al-Ṭayyib Muḥammad Shams al-Ḥaqq.

The correct opinion is just as he has mentioned about these two (weak) ḥadīth mentioned (about the navel).

## The Position of Muḥammad Nāṣir al-Dīn al-Albānī

It may now be said: The sheikh, the great scholar Muḥammad Nāṣir al-Dīn al-Albānī says in the footnote of his book, *Ṣifah Ṣalāh al-Nabī* (pg. 145 of the sixth printing):

And I have no doubt that placing the hands on the chest in this position – standing after bowing – is a misguided innovation. This is because there is nothing explicitly reported in the ḥadīth describing the prayer—and how numerous they are—supporting this. If there was a basis for this, there would have been at least a single narration reported to us. Also in support of this (position of ours), not one of the Salaf did it, and none of the scholars of ḥadīth mentioned it as far as I know.<sup>9</sup>

Yes, our brother, the scholar and sheikh Nāṣir al-Dīn, did mention that in his book. The reply to this is from three different perspectives.

1. His asserting that placing the right hand over the left when standing after bowing is a misguided innovation is clearly wrong. No one before him of the people of knowledge said this as far as we know. It is also in contradiction to the authentic ḥadīth previously mentioned.

Now, I have no doubt about his knowledge, his virtue, the expansiveness of his understanding, and his great concern for the Sunnah, may Allah increase him

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<sup>9</sup> *Ṣifah Ṣalāh al-Nabī* by Muḥammad Nāṣir al-Dīn al-Albānī.

in knowledge and success. Still, he has clearly made a mistake in this issue. And any scholar may have his statements accepted or rejected just as Imām Mālik Ibn Anas ( رحمه الله ) said, “Each one of us could refute or be refuted except for the inhabitant of this grave,” meaning the prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ). Scholars before and after him said likewise. This (not accepting a scholar’s opinion) neither lowers the status of those scholars, nor takes away from their esteemed positions. Rather, they either get one reward or two rewards as the authentic Sunnah proves when the prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said about the one who strives to reach the correct opinion:

« إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ  
أَخْطَأَ فَلَهُ أَجْرٌ »

When a judge utilizes his skill of judgment and comes to a right decision, he will have a double reward, but when he uses his judgment and makes a mistake, he will (still) have a single reward.<sup>10</sup>

2. Considering the ḥadīth previously mentioned, that of Wā'il Ibn Ḥujr (pg. 5), the ḥadīth of Hulb (pg. 6, footnote 5), and other narrations, it becomes clear that it is in fact legislated to put the right hand on the left while standing in prayer, before bowing and after. This is because it has not been reported that there is a difference between standing before or after bowing, so the original ruling is that there is no distinction between how to stand before bowing and after bowing.

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<sup>10</sup> Collected by al-Bukhārī (no. 7352) and Muslim (no. 1716).

Also, the ḥadīth of Sahl (pg. 3) contains a command to place the right on the left arm « in prayer » and it did not specify one particular time of standing in the prayer over another. Thus, when we consider the texts which have been reported describing the prayer, we clearly see that the Sunnah is to place the hands:

- On the knees while bowing
- On the ground while prostrating
- On the thighs and knees while sitting

The only position remaining is while standing, so it is known that the ḥadīth of Sahl refers to any position of standing in prayer. This is very clear.

As for the ḥadīth of Wā'il ( رضي الله عنه ), he explicitly states that he saw the prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) hold his left hand with his right whenever he would stand in prayer. al-Nasā'ī recorded that ḥadīth with an authentic chain. This wording of Wā'il, no doubt, includes both times of standing. Anyone who claims the two times of standing are different, he must present his proof of this as I have pointed out in the beginning of this article.

3. Some scholars mentioned that there is wisdom in standing with the right hand over the left as such a stance closer befits someone showing reverence and humility and is further from idle play as mentioned by al-Ḥāfiẓ Ibn Ḥajr previously. These characteristics are required of a person praying both before bowing and after it. It is impermissible to make a distinction between these

two times of standing unless one has an authentic, religious text to support that.

As for the statement of our brother, the scholar, “There is nothing explicitly reported in the ḥadīth describing the prayer—and how numerous they are—supporting this. If there was a basis for this, there would have been at least a single narration reported to us,” to this we reply: That is not the case. Rather, there are narrations indicating this (hands on the chest after bowing) such as the ḥadīth of Sahl and Wā’il and other narrations which have already been mentioned.

Whoever excludes the time of standing after bowing from what those narrations refer to, then upon him is the burden of presenting clear, authentic evidence for such a claim.

As for his (al-Albānī’s) statement, may Allah grant him success, “Also in support of this (position of ours), not one of the Salaf did it, and none of the scholars of ḥadīth mentioned it as far as I know,” our reply to this is: This is very strange. What indicates to us that none of the Salaf ever did it (put their hands on their chest after bowing)?

On the contrary, the correct understanding of this (i.e., the lack of reports showing a distinction between the two times of standing) is that this indicates they used to hold their hands while standing even after bowing. If they did anything different than that, it would have been reported because the previous

ḥadīth prove that it is legislated to hold the hands whenever one stands in prayer, regardless of whether he is standing before bowing or afterward. This is what is understood by the way Imām al-Bukhārī ( رحمه الله ) recorded the relevant ḥadīth as we mentioned in the beginning of this article. Similarly, that is also the understanding of al-Ḥāfiẓ Ibn Ḥajr when he explains the ḥadīth in *Ṣaḥīḥ al-Bukhārī*.

Therefore, again, if the Salaf would have done or understood something different than that (that the two times of standing are different), it would have been reported to us. An even greater proof against this is that nothing has been reported from the prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) himself that he ever dropped his hands after bowing. Had he done that, some narration describing that would have reached us since the companions ( رضي الله عنهم ) reported issues even much more minor than that from the statements and actions of the prophet ( عليه الصلاة والسلام ).

Also, according to the aforementioned statements of Ibn `Abdul-Barr ( رحمه الله ), nothing has been reported that the prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) ever did anything with his hands other than holding them together while standing, and al-Ḥāfiẓ agreed with him. And we do not know anything other than that (hands on the chest while standing) from anyone else.

It should now be clear from what we have mentioned that what our brother, the noble sheikh Muḥammad Nāṣir al-Dīn, has stated about this issue is actually a proof against him and not in favor of his position after reflection and careful



consideration, taking into account the principles of the people of knowledge. So may Allah forgive us and him, and may He treat us all with His pardon and forgiveness.

Perhaps after considering what we have mentioned herein, what is correct will become apparent to him (al-Albānī) so that he returns to it. The truth is the goal of a believer; wherever he finds it, he accepts it. And he, thanks to Allah, is one of those who seeks the truth, hastens to it, and makes a great amount of effort in clarifying it and calling to it.

### **Is This Issue Worth Dividing Muslims Over It?**

This is a very important point. It must be known that what has preceded in researching this issue of holding the left hand with the right hand, on the chest or any other place, before bowing or after it – all of that are examples of Sunnah acts in the prayer and not obligatory acts in prayer according to the scholars. So if someone were to pray and leave his hands at his sides instead of holding them before bowing or after, his prayer is still valid and correct. He has then only left out some actions that are preferable in prayer.

Therefore, no Muslim should use the difference in opinions in this issue, or in similar issues, as a means of causing dispute, abandoning others, and splitting and fracturing Muslims. That is certainly not permissible for Muslims to do, even if we were to say that holding the hands *is* an obligation in prayer, as is the opinion of al-Shawkānī in *Nayl al-Awṭār*.

Rather, what is compulsory upon all of us is to put forth effort in cooperating with one another in righteousness and piety, clarifying the truth with evidences, and in purifying the hearts from any hatred or resentment. Likewise, it is an obligation upon us to beware of any means by which division may occur or Muslims forsaking Muslims. This is because Allah ( سبحانه ) orders Muslims to collectively hold together to His rope and not become divided as He ( سبحانه ) says:

﴿ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ﴾

**And hold firmly to the rope of Allah all together and do not become divided.<sup>11</sup>**

And the prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said:

« إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا، وَيَسْخَطُ لَكُمْ ثَلَاثًا، يَرْضَى لَكُمْ: أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا... »

Allah is pleased with three things for you and angry about three things for you. He is pleased that you worship Him alone and not associate anything with him, that you hold firmly to the rope of Allah all together and do not become divided...<sup>12</sup>

I have been informed that among many of my Muslim brothers in Africa and in other places, enmity has occurred and some brothers are forsaking others due to this issue of placing the hands on the chest or dropping them to the side in

<sup>11</sup> The Quran, Sūrah Āli-`Imrān (3:103).

<sup>12</sup> Collected by Aḥmad (no. 8581), and that is his wording, and by Muslim (no. 1715).

prayer. Without doubt, this is wrong of them. Instead, what is required from all of us is to mutually advise one another so that we come to a mutual understanding in learning what is correct based on the evidences while maintaining love, serenity, and religious brotherhood.

The companions of Allah's messenger ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) and the scholars who came after them differed in some detailed matters of jurisprudence, yet this did not cause them to disunite and forsake one another, because the goal of each one of them was only to know the truth based on its evidences. When it became clear to them, they united upon it. But when it was not yet clear to some of them, their brothers did not label them as misguided or abandon them, boycott them, or refuse to pray behind them.

Muslims, we must all therefore fear Allah ( سبحانه ) and traverse the path of the Salaf al-Ṣāliḥ who came before us in holding on to the truth as well as our religious brotherhood. We cannot boycott or abandon one another due to an issues of jurisprudence ( مسائل فرعية ). It may be that the proof of such issues is not yet clear to some of us so that, after striving to understand correctly, some people may have come to a different ruling than their brothers.

## Conclusion

We ask Allah by His perfect names and His highest attributes that He increases us and all Muslims in guidance and success. We ask that He grants all of us the correct understanding of His religion and makes us firm upon it, that He makes us

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**Original Author:** `Abdul-`Azīz Ibn Bāz

supporters of it and callers to it. Surely, Allah is the only One who can grant that and is able to do it.

May Allah grant peace and prayers to our prophet, his family and companions, and to everyone who is guided by his guidance and who honors his Sunnah until the Day of Judgment.

`Abdul-`Azīz Ibn `Abdullah Ibn Bāz

President of the Islamic University in Madinah