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## Placing the hands back on the chest after the Rukoo'

Taken from the 'Original Sifat as-Salaah'

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Shaykh al-Albaanee (رَحْمَةُ اللَّهِ)<sup>1</sup> said in the 'Original Sifat as-Salaah':

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

The Messenger (صلى الله عليه وسلم)<sup>2</sup> 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 (صلى الله عليه وسلم) mentioned: **'that no one's prayer is complete, if he does not do that.'**(1)

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**(1)** This is from the hadeeth of Aboo 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 tranquillity during the Rukoo'.

As for what some of our brothers from the people of Hijaaz 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.

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<sup>1</sup> (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah the Most High have mercy on him

<sup>2</sup> (صلى الله عليه وسلم) (sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

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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 (صلى الله عليه وسلم): '..... 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 Imaams of hadeeth, as far as I know.

And this does not oppose what Shaykh Tawayjaree conveyed in his booklet (p.18-19) from Imaam Ahmad (رَحْمَةُ اللهِ)³ 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 Saalih bin Imaam Ahmad in 'Masaleehi' (p.90) from his father.)

Imaam Ahmad did not ascribe this to the Prophet (صلى الله عليه وسلم), 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 Imaam said this, then it does not negate it being a Bida' – just like Shaykhul-Islam Ibn Taymeeyah (رَحْمَةُ اللهِ) affirmed in some of his books – ; rather, indeed we find in this statement of Imaam 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 Imaam Ahmad himself, because indeed he himself chose (optional) between doing it and leaving it!

So does the noble Shaykh [Tawayjaree] think that the Imaam 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-Salaah vol 2 p.700- 701]

<sup>3</sup> (رَحْمَةُ اللهِ) (rahimahullaah) May Allaah the Most High have mercy on him