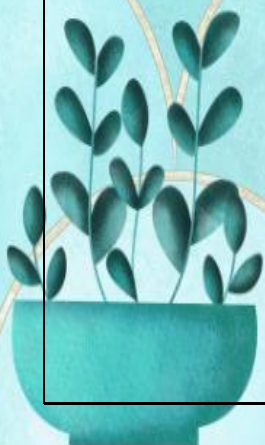


WHERE DID THE MESSENGER OF ALLAAH PLACE HIS HANDS WHILST IN THE PRAYER

السنة في وضع اليدين في الصلاة

- The Ahadeeth
- On the Chest
- On the Navel
- Above the Navel
- The Research of Shaykh Al-Albaani
- Views of the current Main scholars

Compiled & Translated By Abbas Abu Yahya



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The Authentic Ahadeeth

1- From Wa'il bin Hujr:

That he saw the Prophet sallAllaahu alayhi wa sallam place his right hand on his left, then *place them on his chest.*

[Collected by Ibn Kuzaimah al-Bayhaqi, Abu ash-Shaykh in the book 'Tareekh Asbahaan' p.125, & authenticated by Ibn al-Qayyim, al-Hafidh Ibn Hajr, ash-Shawkani said in 'Nail Awtaar': 'There is nothing more authentic about this subject than the Hadeeth of Wa'il', & Al-Albaani]

2- From Qabisah bin Hulab from his father who said:

‘I saw the Prophet sallAllaahu alayhi wa
sallam would leave from his prayer
from his right side and from his left
side, and I saw him, *place these on his
chest.*’

Yahya described placing the right hand on
the left on top of the wrist.

[Collected by Ahmad, Tirmidhi, Ibn Majah,
Ibn Abi Shaybah, ad-Daraqutni, al-Bayhaqi,
al-Baghawi & graded Hasan by Tirmidhi
and Nawawi agreed with him, & Al-
Albaani]

3- Ali-RadhiAllaahu anhu said about the Ayaah:

{فَصَلِّ لِرَبِّكَ وَانْحَرْ}

«Therefore, turn in prayer to your Lord and sacrifice (to Him only). »

[Al-Kawther: 2]

It is placing the right hand on the middle of the left hand, then *placing them on the chest.*

[Collected by al-Bukhari in ‘Tareekh al-Kabeer’, ad-Daraqutni, Ibn Abi Shaybah, al-Bayhaqi & graded Hasan by Al-Albaani]

4- From Tawoos who said:

‘The Messenger of Allaah sallAllaahu alayhi wa sallam used to place his right hand on his left hand and *tighten them onto his chest, whilst he was in the prayer.*’

[Collected by Abu Dawood, Al-Bayhaqi & graded 'Mursal Jayyid' by Al-Albaani]

The Weak Ahadeeth

1- From Ali RadhiAllaahu anhu who said:

‘Indeed, from the Sunnah in the prayer is placing the palm on the hand under the navel.’

[Collected by Ahmad, Abu Dawood, ad-Daraqutni and from him al-Bayhaqi, Ibn Abi Shaybah & graded weak by al-Bayhaqi, Nawawi, az-Zaylai al-Hanafi, Ibn AbdulBarr, al-Ayni al-Hanafi, Ibn Hajr, & Al-Albaani]

The Views of the Main Research Scholars

1 – Shaykh AbdulAziz bin Baz

A- The Sunnah of placing the hands in the Prayer

Shaykh Abdul Azeez Bin Baz – May Allaah have mercy upon him- (d. 1420 A.H.) was asked:

The Question:

What was the guidance of the Prophet sallAllaahu alayhi wa sallam in placing the hands in the prayer? Is there a problem with me placing them between the navel and the chest?

The Answer:

The Sunnah of placing the hands in the prayer is on the chest, this is what has been authentically known from the Prophet sallAllaahu alayhi wa sallam from the Hadeeth of Wa'il bin Hujr, from the Hadeeth of Sahl bin Sa'ad, and from the Hadeeth of Qabeesah bin Halb from his

father, indeed some of these narrations explain other narrations.

It has been narrated from Ali: 'that from the Sunnah is to place the hands under the navel', however, the Hadeeth is weak according to the people of knowledge and is not authentic.

In fact, what is authentically known is placing the hands on the chest, as is mentioned in the Hadeeth of Wa'il bin Hujr, and in the Hadeeth of Qabeesah bin Halb from his father.

In the Hadeeth of Sahl bin Sa'ad he said: A person was commanded to place his right

hand on his left forearm in the prayer. So, they were ordered that a person was to place his right hand on his left forearm in the prayer.

Therefore, it is explained by the hadeeth of Qabisah bin Halb from his father and the hadeeth of Wa'il that the intent is:

to place them on his Chest and the fingers of the right hand upon his wrist and his forearm.'

<https://binbaz.org.sa/fatwas/12198/%D8%A7%D9%84%D8%B3%D9%86%D8%A9-%D9%81%D9%8A-%D9%88%D8%B6%D8%B9-%D8%A7%D9%84%D9%8A%D8%AF%D9%8A%D9%86-%D9%81%D9%8A-%D8%A7%D9%84%D8%B5%D9%84%D8%A7%D8%A9>

B- What is the description of placing the hands whilst standing in the prayer?

Shaykh Abdul Azeez Bin Baz – May Allaah have mercy upon him- (d. 1420 A.H.) was asked:

The Question:

Is it placing the hands upon the upper part of the chest near the neck, or on the right-hand side- towards the heart- while standing in the prayer?

The Answer:

No, *the Sunnah is to place the right hand upon the left upon the chest* as is

mentioned in the Hadeeth of Wa'il bin Hujr, and the Hadeeth of Halb at-Taaiee.'

<https://binbaz.org.sa/fatwas/22099/%D9%85%D8%A7-%D8%B5%D9%81%D8%A9-%D9%88%D8%B6%D8%B9-%D8%A7%D9%84%D9%8A%D8%AF%D9%8A%D9%86-%D9%81%D9%8A-%D8%A7%D9%84%D9%82%D9%8A%D8%A7%D9%85-%D8%A8%D8%A7%D9%84%D8%B5%D9%84%D8%A7%D8%A9>

C- Hands on the Chest is Better for Khushoo

Shaykh Abdul Azeez Bin Baz – May Allaah have mercy upon him- (d. 1420 A.H.) said:

‘It is more befitting to concentrate in the prayer and have *khushoo* and ***place the hands on the chest*** reflecting upon what the Imaam is reciting. This is due to the saying of Allah *Azza wa Jal*:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ
تُرحَمُونَ

<<When the Qur'aan is being recited,
then listen to it and remain silent,
perhaps you will have mercy sent upon
you>>

Also the saying of Allah *Subhaanu*:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ () الَّذِينَ هُمْ فِي صَلَاتِهِمْ
خَاشِعُونَ

<<Indeed, the believers are successful.
Those who offer their *Salat* (prayers)
with all humility and full
submissiveness.>>

[Taken from the booklet: 'Ajwaab as-Saheeh min Ahkaam Salaat al-layal wa Taraweeh']

2 – Shaykh Muhammad Nasiruddeen Al-Albaani

A reminder of that what is in the Book and the Sunnah in absolute terms and not in a restricted form in a specific description then it is taken as It is presented, and a mention of placing the hands upon the chest in the prayer.

‘It is necessary for me to remind you of a principle which I have brought attention to, time after time, which is, as for what is mentioned in the Book and the Sunnah absolutely and not restricted with a limitation or a certain description, then it

becomes obligatory to follow this text as it is mentioned in an absolute form and with a limitation or certain description and likewise the opposite of this also applies.

If a text is limited or restricted to a time period or a place, or a certain description then it is not allowed to separate this restriction from that particular text,

but indeed, this text is understood as it is described and restricted. So, based upon that it is not allowed for a Muslim to come to a certain form, for example to a form in the prayer where there a specific description which has not been

mentioned, and then a person describes it either with a statement or with his action in a specific description, then that will be in the area of innovation and Bida' in the Deen.

All of you are aware of the statement of the Prophet-SallAllaahu alayhi wa Alahi wa salam:

وإياكم ومحدثات الأمور ؛ فإن كلَّ محدثة بدعة ، وكلَّ بدعة ضلالة ، وفي الحديث الآخر : وكل ضلالة في النار

‘Be aware of newly invented matters; indeed, every newly invented matter in religion is a Bida', and every Bida' is misguidance.’

And in another Hadeeth:

وكل ضلالة في النار

‘and every misguidance is in the Hell-fire.’

Therefore, based upon that, there are in some Arab countries- in fact, in some of the Madhab which are followed- that the Sunnah is placing the right hand upon the left hand upon the heart but not on the chest, and this is opposite to the Sunnah.

The Sunnah is placing them upon the chest and not placing them upon the heart.

The heart about which the Prophet- alayhi as-Salaam- said:

'There is in the body a morsel, which if it is rectified then that rectifies the whole body, and if it becomes corrupt the whole body would be corrupt, it is nothing except the heart.'

Therefore, it is not from the Sunnah of placing the hands like this by moving them to the left side, but in fact, the Sunnah is placing the hands on the chest, so whoever placed the hands to the left with philosophical justification then he has no origin for this action; and that justification is as they say ; is not the heart the center of Eemaan, so they claim that placing the

hands upon the heart is in fact from the point of view of protecting Eeeman which is housed in the heart.

Allaah has not revealed the permissibility for this justification, there is not any Hadeeth- even if it was a weak (Da'eef) Hadeeth or fabricated (Mawdoo) one, that the Prophet sallAllaahu alayhi wa alahi wa sallam would turn his hands away from placing his hands on the chest to placing them on the heart, so you found some of them turning away from placing his hands so it ends up that his forearm is under his armpit, however, *the Sunnah is to place his*

hands upon his chest, and not to slant them towards the left and place them upon the heart. Therefore, slanting the hands to the left upon the heart, has no origin, in fact, placing the hands is upon the chest.'

<https://www.al->

[al-bany.com/audios/content/142627/%D8%AA%D8%B0%D9%83%D9%8A%D8%B1-%D8%A3%D9%86-%D9%85%D8%A7-%D8%AC%D8%A7%D8%A1-%D9%81%D9%8A-%D8%A7%D9%84%D9%83%D8%AA%D8%A7%D8%A8-%D9%88%D8%A7%D9%84%D8%B3%D9%86%D8%A9-%D9%85%D8%B7%D9%84%D9%82%D8%A7-%D8%BA%D9%8A%D8%B1-%D9%85%D9%82%D9%8A%D8%AF-%D8%A8%D8%B5%D9%81%D8%A9-%D9%8A%D8%AC%D8%B1%D9%89-%D8%B9%D9%84%D9%89-%D9%85%D8%A7-%D8%AC%D8%A7%D8%A1](https://www.al-bany.com/audios/content/142627/%D8%AA%D8%B0%D9%83%D9%8A%D8%B1-%D8%A3%D9%86-%D9%85%D8%A7-%D8%AC%D8%A7%D8%A1-%D9%81%D9%8A-%D8%A7%D9%84%D9%83%D8%AA%D8%A7%D8%A8-%D9%88%D8%A7%D9%84%D8%B3%D9%86%D8%A9-%D9%85%D8%B7%D9%84%D9%82%D8%A7-%D8%BA%D9%8A%D8%B1-%D9%85%D9%82%D9%8A%D8%AF-%D8%A8%D8%B5%D9%81%D8%A9-%D9%8A%D8%AC%D8%B1%D9%89-%D8%B9%D9%84%D9%89-%D9%85%D8%A7-%D8%AC%D8%A7%D8%A1)

3 – Shaykh Allamah Muhammad bin Salih al-Uthaymeen (d.1421 A.H.)

A – Gripping or Holding the Hands on the Chest

‘The right hand is *placed upon the left hand upon the chest* without gripping the hand even though it is allowed to grip the hands, therefore, it is either placing the hands or gripping the hands.

Both ways are permissible, this is the summary of the description of the prayer which we learn from the prayer of the Prophet- sallAllaahu alayhi wa sallam.

What is necessary is that a person has concern and follows the description of the prayer as is presented by the Messenger of Allaah sallAllaahu alayhi wa sallam.

This is because from the conditions of worship is having sincerity for Allaah Azza wa Jal and to follow the Messenger of Allaah sallAllaahu alayhi wa sallam so that these two conditions can be implemented and fulfilled. I ask Allaah to make my deeds and your deeds purely for His Face and in agreement with what pleases Him, indeed He is the One who continuously Grants and is the Most Generous.

B – The Best Opinion of Where to Place the Hands

Shaykh Allamah Muhammad bin Salih al-Uthaymeen (d.1421 A.H.) said:

‘Others from the people of knowledge went with *placing the hands ‘on the chest’, and this is the best of opinions.*

There is some speculation about the evidences mentioned about this issue, however, the Hadeeth of Sahl bin Saad-RadhiAllaahu anhu- which is in Bukhari apparently supports placing the hands on the chest. The best of the Ahadeeth which are mentioned with what they

have of speculation is the Hadeeth of Wa'il bin hujr that the Prophet sallAllaahu alayhi wa sallam used to place his hands on his chest.'

[Sharh al-Mumta' 3/37]

C- what is important is that the right hand is placed upon the left 'upon the chest.'

Shaykh Allamah Muhammad bin Salih al-Uthaymeen (d.1421 A.H.) said:

'Is the right palm placed upon the middle of the left forearm as it seems apparent from the Hadeeth of Sahl bin Saad-RadhiAllaahu anhu- or do we say,

it is placed upon one side of the forearm or is the wrist and forearm included?’

The answer:

‘What is apparent is that there are two descriptions, therefore, sometimes, The right palm is placed in the middle between the forearm and the left hand, And sometimes, place the right palm a little further upon the forearm, and also sometimes to place it just upon the left hand.

The matter of placing the hand is near to this and easy, but what is important

is that the right hand is placed upon
the left *'upon the chest.'*

[Fath Dhil Jalal wal Ikram 3/141]

D- What is the Ruling of Placing the Right
Hand upon the Left upon the Chest?

Shaykh Allamah Muhammad bin Salih al-
Uthaymeen (d.1421 A.H.) was asked:

‘What is the ruling on placing the right
hand upon the left hand upon the chest
or upon the heart? What is the ruling
on placing the hands below the navel?’

The answer:

‘The ruling on placing the right hand upon the left in the prayer is that it is Sunnah due to the Hadeeth of Sahl bin Saad – RadhiAllaahu anhu- who said:

«كان الناس يؤمرون أن يضع الرجل يده اليمنى على ذراعه اليسرى في الصلاة».
أخرجه البخاري.

‘The people were ordered that a person should place his right hand upon his left forearm in the prayer.’

[Collected by Bukhari]

However, where are the hands placed?

The answer is that the closest of sayings to that which is authentic is placing the hands '*upon the chest*',

This is due to the Hadeeth of Wa'il bin Hujr-RadhiAllaahu anhu- that the Prophet- sallAllaahu alayhi wa sallam - 'used to *place his right hand upon the left upon his chest*'.

Even though the Hadeeth has some weakness, it is closer to authenticity than other narrations'

[Fatawa Arkaan al-Islam p.315]

4 - Shaykh Salih al-Fawzan

From the Hadeeth of Wa'il bin Hujr:

«صليت مع النبي ، فوضع يده اليمنى على يده
اليسرى على صدره».

That he saw the Prophet sallAllaahu
alayhi wa sallam place his right hand on
his left, then *place them on his chest.*

[Collected by Ibn Khuzaimah]

The Explanation

Shaykh Salih al-Fawzan said:

‘Wa’il bin Hujr was from the kings of
Hadramaut, he came to visit the
Prophet in a delegation, and he
announced that he had accepted
Islaam and he gave his oath of
allegiance to the Prophet- sallAllaahu

alayhi wa sallam. He strengthened his Islaam. He passed away during the Khalafah of Muwayeeyah.

Wa'il said: 'I prayed with the Prophet-sallAllaahu alayhi wa sallam- and that *he placed his right hand upon his left hand upon his chest.*' That was while he was standing in the prayer.

This is also a Sunnah from the Sunnan of the prayer, which is taking a hold of the left by the right hand: *'and placing them on the chest.'*

So, these are from the established Sunnan of the prayer from the Prophet-

sallAllaahu alayhi wa sallam- and this is what the majority of the people of knowledge say, and from them is Imam Malik as is mentioned in the book 'al-Muwatta'.

However, he has another opinion, which is placing the hands on the side of the body and not taking a hold of the hands, and his companions acted upon his Madhab.

However, the Sunnah is what is established from the Messenger- sallAllaahu alayhi wa sallam- and this is the opinion of the majority of the

people of knowledge, even Imam
Malik,

Some of the people of knowledge said:
Indeed, Malik left his hands on the side
of his body due to an illness that
affected him, this is why he left off
taking a hold of his hands in the prayer
due to an excuse, nevertheless, *what is
obligatory to act upon is the Sunnah of
the Prophet -sallAllaahu alayhi wa
sallam.'*

[‘Tas-heel al-Ilmam Bifiqh al-Ahadeeth min Baloogh al-Maraam’ v.1 p.221]

The Detailed Research of Shaykh Al-Albaani

Placing hands on the chest in the prayer

تصحيح حديث وضع اليدين على الصدر في الصلاة ؛
!! والرد على من ضعفه

Shaykh Al-Albaani brings detailed research in the original version of his book ‘Sifat as-Sallatun-Nabi’ (the Prophet’s Prayer Described):

‘Regarding the statement: ‘Placing the hands on the chest,’ this is what is affirmed and established from the Prophet sallAllaahu alayhi wa sallam and no other place has been established.

In this regard there are Ahadeeth:

The first: from Wa'il bin Hujr:

That he saw the Prophet sallAllaahu
alayhi wa sallam place his right hand on
his left, then *place them on his chest.*

Collected by Abu ash-Shaykh in the book
'Tareekh Asbahaan' p.125, and by al-
Bayhaqi from Mu'amal bin Isma'eel from
ath-Thawri from Aasim bin Kaleeb from his
father from Wa'il bin Hujr.

The narrators in this chain are trustworthy,
except that Mu'amal bin Isma'eel has been
spoken about, due to his weak memory, so

in the book 'at-Taqreeb': it says: 'He is truthful but weak in memory.'

Then al-Bayhaqi collected this narration by way of another chain from Wa'il, but the chain is weak. See the book 'Irwa al-Ghaleel' no. 353.

The Hadeeth was presented by Al-Hafidh az-Zayla'i in his book 'Nasb ar-Raiya' (1/314), and he said: 'Collected by Ibn Khuzaimah in his book 'Saheeh Ibn Khuzaimah'.'

So, Allaah knows best; did he collect this narration from another chain, or did he narrate it from the two previously

mentioned chains? No matter which one it was, the Hadeeth is strengthened with...

The second Hadeeth: this is what was collected by Ahmad who said that Yahya bin Saeed informed him from Sufyaan, that Sammak narrated to him from Qabisah bin Hulab from his father who said:

‘I saw the Prophet sallAllaahu alayhi wa sallam would leave from his prayer from his right side and from his left side, and I saw him, *place these on his chest.*’

Yahya described placing the right hand on the left on top of the wrist.

This chain was graded Hasan by Tirmidhi, and its narrators are the narrators of Imam Muslim other than this Qabisah;

Ibn al-Madini and An-Nisa'ee said:

'He is unknown.'

The first of them added: 'No one narrated from him except Sammak.'

Al-'Ijali said:

'A trustworthy Taba'ie.'

Ibn Hibban mentioned him in 'ath-Thiqaat' along with authenticating his Hadeeth- like adh-Dhahabi said- and also in 'at-Taqreeb':

'He is accepted.' What also is used as supporting evidence is:

The third Hadeeth: Abu Dawood (1/121)

said: Abu Tawbah narrated to us that al-Haytham-Ibn Humaid- narrated to us from Thawr from Sulayman bin Musa from Tawoos who said:

‘The Messenger of Allaah sallAllaahu alayhi wa sallam used to place his right hand on his left hand and *tighten them onto his chest, whilst he was in the prayer.*’

This chain is 'Mursal¹ Jayyid' and is good.

All its narrators are trustworthy.

It is a requisite that this is evidence to

everyone; because- even though it is

Mursal, this matter has come with a

'Mosool² form' (where the chain is in a

¹ Mursal is a term used in the sciences of Hadeeth to describe a narration where a Taba'ee (a successor of the Companions) narrates directly from the Prophet -sallAllaahu alayhi wa salam- without mentioning the Companion from whom he took that narration. The origin of these types of narrations are weak but they could be authentic due to other factors.

² Mosool is a term used in the sciences of Hadeeth to describe a narration as having a connected chain of narration.

connected form) from other chains as you have seen.

What also supports this is what Hamad bin Salamah narrated: he said Aasim al-Jahdari narrated to us from his father from Uqba bin Suhbaan who said:

Indeed, Ali-RadhiAllaahu anhu said about the Ayaah:

{فَصَلِّ لِرَبِّكَ وَانْحَرْ}

«Therefore, turn in prayer to your Lord and sacrifice (to Him only). »

[Al-Kawther: 2]

It is placing the right hand on the middle of the left hand, then *placing them on the chest.*'

Collected by al-Bayhaqi

Its narrators are trustworthy other than the father of Aasim al-Jahdari- whose name is al-Aajjaaj al-Basri, indeed, I did not find anyone mention him, and Al-Hafidh Ibn Katheer said in his Tafseer: 'It is not authentic from Ali.'

Then Al-Bayhaqi collected something similar from Ibn Abbas. There is a probability its chain can be graded Hasan.

What supports the narration of Ali is what is collected by Abu Dawood (1/120) by way of Abu Taloot Abdus-Sallam from Ibn Jareer ad-Dhabi from his father who said:

‘I saw Ali RadhiAllaahu anhu hold his left by his right hand on the wrist **above the navel.**’

Regarding this Isnad al-Bayhaqi (2/30) said: ‘It was Hasan.’

It is as he said it was-In shaa Allaah Ta'ala-since all the narrators are trustworthy, other than Ibn Jareer ad-Dhabi-and his name is Ghazwan-, and likewise his father; and Ibn Hibban declared them both to be

trustworthy, and more than one person narrated from them.

Bukhari presented his long hadeeth without a connected chain in 'Saheeh al-Bukhari' (3/55) in a decisive form which shows it is from Ali.

Also, from what is correct here is to present the Hadeeth of Sahl bin Saad and the Hadeeth of Wa'il - which have preceded, and their wording is:

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

As for the wording of the Hadeeth of Sahl bin Sa'ad:

‘A person was commanded to place his right hand on his left forearm in the prayer.’

If you said: It is not mentioned in these two Ahadeeth where to place the hands!

I say: this is present in the meaning of these two Ahadeeth. If you were to implement what is mentioned in these two Ahadeeth, indeed you would find yourself compelled to place your hands on your chest, or thereabouts, this is because it extends from placing the right hand on the back of the left hand, wrist and forearm.

Try what I have said to you, and you will find this to be correct.

Therefore, it is established with these Ahadeeth that the Sunnah is placing the hands on the chest, and what opposes this is either weak or that which has no foundation!

[placing the hands under the navel]

As for placing the hands under the navel, then there is nothing present regarding this except for one connected Hadeeth, which was narrated only from one narrator about whom it is agreed upon that he is a weak narrator, and there is complex

confusion about him; so sometimes he brings the narration from Ali, and another time he says it is from Abu Hurairah, and that narrator is, Abdurahman bin Ishaq al-Wasity who said Zeyad bin Zayed as-Suwaiee narrated to me from Abu Juhaifah from Ali RadhiAllaahu anhu who said:

‘Indeed, from the Sunnah in the prayer is placing the palm on the hand under the navel.’

Collected by Abu Dawood (1/120), Daraqutni (107), and from him al-Bayhaqi (2/31), Ahmad (1/110) and in the book

'Masa'il Ibnihi Abdullaah' with different chains from him.

Then Daraqutni collected it, and from him al-Bayhaqi from way of Hafs bin Ghiyaath from Abdurahman bin Ishaq from an-Nu'maan bin Saad from Ali.

Then Abu Dawood collected it, and Daraqutni from way of AbdulWahid bin Zeyad from Abdurahman bin Ishaq from Sayyar Abul Hakam from Abu Wa'il who said: Abu Hurairah said: and he mentioned the narration.

There is severe and complex confusion about him; sometimes he says: Zeyad bin

Zayed as-Suwaiee narrated to me from Abu Juhaifah from Ali and sometimes: from an-Nu'maan bin Saad from Ali, and again, from Sayyar Abul Hakam from Abu Wa'il from Abu Hurairah.

This is complex confusion which weakens the Hadeeth, and this is if there is complex confusion about a narrator in the chain who was Thiqah (trustworthy), then how would the chain be when the narrator is weak and this is in agreement by the scholars! and that narrator is Abdurahman bin Ishaq.

Abu Dawood said:

'I heard Ahmad bin Hanbal graded Abdurahman bin Ishaq al-Kufi to be weak.'

Al-Bayhaqi said:

'There is weakness in his Isnaad.' Then he said: 'This Abdurahman is criticised by Ahmad bin Hanbal, Yahya bin Ma'een, al-Bukhari and other than them.'

Then he said:

'And he is Matrook (rejected)' and al-Hafidh said likewise in 'al-Talkhees al-Habeer' (3/526)'.
'

ad-Dhahabi said:

'They graded him as weak.' and in another place he said: 'He is weak.'

Nawawi said in 'al-Majmoo' (3/313), and also in 'Sharh Muslim' and in 'al-Khalasah':

'The scholars are in agreement that this Hadeeth is weak; because it is from the narration of Abdurahman bin Ishaq al-Wasiti, and he is graded weak with the agreement of the Imams of Jarh wa Ta'adeel.'

az-Zayla'ai (1/314) said:

'al-Bayhaqi said in 'al-Ma'arifah':

'Its Isnaad is not affirmed, it is solely narrated by Abdurahman bin Ishaq al-Wasiti, and he is Matrook (rejected)' al-Hafidh said in 'al-Fath' (2/178): 'It is a weak Hadeeth.'

al-Hafidh Ibn Hajr rejected it, and he did not present this Hadeeth in his book 'Baloogh al-Maraam', in fact, he presented in this chapter the hadeeth of Wa'il about placing the hands upon the chest.'

[The Madhabs of the Scholars]

As for the Madhab of the scholars in regard to where to place the hands in the prayer;

[The Shafi' opinion]

then the Shafi'ayeea said that:

Nawawi said:

'and this is what the majority say' - that is to place the hands just under the chest but above the navel.'

Nawawi said:

'Our companions use as proof the Hadeeth of Wa'il.'

ash-Shawkani (2/158) said:

'The Hadeeth does not illustrate to the opinion that they held; this is because they hold the opinion that the placing

of the hands takes place below the chest.

However, the Hadeeth is clear that the placing of the hands is upon the chest, and likewise is the hadeeth of Tawoos, and there is nothing more authentic than the Hadeeth of Wa'il. This is appropriate for what we said previously stated from the Tafseer of Ali and Ibn Abbas of the statement of Allaah Ta'ala:

{فَصَلِّ لِرَبِّكَ وَانْحَرْ}

«Therefore, turn in prayer to your Lord and sacrifice (to Him only). »

[Al-Kauther: 2]

In that the 'Nahar'(the area just above the chest): is actually placing the right hand on the left in the area just above the chest and also the chest.'

[Hanafi Opinion]

Abu Hanifah, Sufyaan ath-Thawri and others went with the opinion that to place the hands under the navel, and they used as evidence the preceding Hadeeth of Ali, and **you have come to know that it is agreed up that this Hadeeth is weak; and it is not permissible to use it as evidence,** especially because it is established from its narrator- I mean, Ali- from his actions

which is in contrast to this point- as has preceded- and that is placing the hands above the navel and not under it!

The principles of the Hanafeeyah Madhab dictate leaving the Hadeeth of the one who acted in opposite to his narrating of the Hadeeth- as is established by them in Usool al-Fiqh- ; therefore, it becomes necessary for them to leave the Hadeeth of Ali- especially since the Hadeeth is weak - and to adhere to his action, and that Ali's action is more authentic than his narration, and that this point is aided by other Ahadeeth in this issue- as you can see.

The research scholar as-Sindi-Rahimahullaah- was just whereby he said in his book 'Hasheeyat Ibn Majah'- after presenting some of the Ahadeeth which we mentioned previously, and from them the hadeeth of Tawoos which is in the Mursal form³ :

'This Hadeeth- even though it is Mursal; and Mursal is proof with all of the scholars.

³ Mursal is a term used in the sciences of Hadeeth to describe a narration where a Taba'ee (a successor of the Companions) narrates directly from the Prophet -sallAllaahu alayhi wa salam- without mentioning the Companion from whom he took that narration from. The origin of these types of narrations is weak, but they could be authentic due to other factors.

Therefore, in brief, just as placing the hands is the Sunnah and not placing them by the sides; and it is established that the place is the chest, and none other.

As for the Hadeeth:

‘Indeed, it is from the Sunnah to place the palm upon the hand in the prayer under the navel.’

Indeed, the scholars are in agreement of it being weak. This is what is mentioned by Ibn al-Hammam quoting Nawawi, but he remained silent about it.'

As for what is mentioned in the book:

'Bad'ai' al-Fawaid' by Ibn al-Qayyim (3/91):

Imam Ahmad said- in the narration of al-Muzni: he disliked placing the hands on the chest. This is because what is narrated from the Prophet-SallAllaahu alayhi wa sallam- that he prohibited from placing the right hand on the left hand on the chest.'

Indeed, this use of evidence is strange! since the Hadeeth-if it is authentic- then it does not mention placing the right hand on the left hand in the prayer.

Also, not everything which is prohibited outside of the prayer is prohibited in the prayer, in fact, it could be the opposite; Indeed, we have been commanded- as an

example- to stand up in the prayer for Allaah the Most High, and we have been prohibited from standing up outside of the prayer for other than Allaah the Most High.

Therefore, it is not farfetched that the Hadeeth is a metaphor for the prohibition against having humility for other than Allaah the most High, just as being humble for Allaah the Most High is by placing the hands upon the chest in the prayer, resulting in the fact that the Messenger- alayhi as-Salat wa salam- prohibited from this type of standing and placing the hands for other than Allaah the most High, due to

it having humility and regarding other Allaah the most High as being great.

With that it is verified that this Hadeeth has no connection with the prayer at all; this is because the explanation for this word 'Takfeer' (placing the right hand on the left hand on the chest) in what Imam Ahmad mentioned, and we do not find it in any of the books of Arabic language which we have.

In fact, Imam Ibn al-Atheer said in his book 'an-Nihaya': The meaning in this context of

'at-Takfeer: is when a person bows down and lowers his head closer to

Ruku, similar to what those people do in reverence to his companion.'

In the dictionary: 'at-Takfeer: means a person humbling himself for someone else. also, in the word 'al-Kafu': the Persians revering his king.

The explainer of the book commented:

'It is inclining the head forward without making Sajood.'

These texts and references from these Imams aid our opinion that the Hadeeth has no connection to the issue of the prayer, and the intent of that is the

prohibition from humbling oneself for other than Allaah the most High.

This is what can be said, if the Hadeeth is authentic, and I do not hold it to be authentic, since we cannot find an origin for this Hadeeth in the books which are available to us.

{وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ} .

<<but over all those endowed with knowledge is the All-Knowing (Allaah)>>

After this, I am amazed that Ibn al-Qayyim passed by the speech of Imam Ahmad without stopping to add even the smallest of comments! He is so great in regard to

the knowledge of Arabic language and the noble Sharia; especially since the speech of Imam Ahmad opposes what Ibn al-Qayyim relied upon himself in his book 'as-Salah'; whereby he mentions in context of the prayer of the Messenger-sallAllaahu alayhi wa salam- that he used to place his hands on his chest!

Allaah the Most High is the most knowledgeable with the secrets and what is hidden of the hearts.

Then I found in the book 'Mas'ail Imam Ahmad' where his son Abdullaah narrated from him saying:

'I saw my father when he used to pray,
he placed his hands one above the
other above the navel.'

Imam Ishaq bin Rahawayya acted
according to this Sunnah; al-Marwazi said
in 'al-Masail' (p.222):

'Ishaq used to lead us in Witr.... and
raise his hands in Qunoot, and say the
Qunoot before the Ruku, and place his
hands on his chest or just below the
chest.'

Also, similar to that is the saying of al-Qadi
Ayyad al-Maliki in 'Mustahbat as-Salah' in

his book 'al-lalaam' (p. 15- third print / ar-Rabat):

'and he placed his right hand on the back of his left near the upper part of the chest.'

[Asl Sifat salat an-Nabi vol.1 p. 215-226]

Various Statements of the Scholars regarding this Subject

1 – 'Placing the hands on the chest is the opinion of ash-Shafi'aee-Rahimahullah Ta'ala- in one of his narrations, and no one from other than him from the four Fuqaha had this opinion, and this is a distinction of

his Madhab, due to it being in agreement with the Sunnah.'

2 – There is a rare narration of Imam Ahmad-Rahimahullah Ta'ala- as was mentioned by as-Sindi.'

3 – As for placing the hands near the chest, al-Hafidh Ibn Hajr indicated to that in his book 'al-Fath' in the Hadeeth of Wa'il and said: 'and narrated by al-Bazzar : near the chest.'

4 – As for placing the hands below the chest but above the navel, then that is an opinion in the Madhab of Malik, ash-

Shafia'ee and Ahmad-Rahimamuhullah

Ta'ala- as was mentioned by ash-Shawkani.

5 – As for below the navel, Ibn AbdulBarr

said: 'ath-Thawri, Abu Hanifa and Is-haq

said that it is below the navel, and that has

been narrated from Ali, Abu Hurairah, an-

Nakha'ee and it is not authentically

reported from them, it is an opinion of Abu

Mujliz.'

6 – al-Allama al-Ayni al-Hanafi –

Rahimahullaah- said in his book: 'Umdatul

Qari' : 'This is a statement of Ali bin Abi

Talib and the Isnaad (chain) to the Prophet

-SallAllaahu alayhi wa salam- is not authentic).

[Collected from various Sources]

Arabic Reference

السنة في وضع اليدين في الصلاة

الشيخ عبدالعزيز ابن باز

السؤال:

كيف كان هدي النبي ﷺ في وضع اليدين في الصلاة؟ وهل عليّ حرج عندما أضع ذلك بين السرة والصدر؟

الجواب:

السنة في وضع اليدين في الصلاة على الصدر، هذا هو المحفوظ عن النبي ﷺ من حديث وائل بن حجر، ومن حديث سهل بن سعد، ومن حديث قبيصة بن هلب عن أبيه، فإنها يفسر بعضها بعضاً، يروى عن عليّ: "أن من السنة وضع اليدين تحت السرة" لكنه حديث ضعيف عند أهل العلم ليس بصحيح، وإنما المحفوظ وضعهما على الصدر، كما في حديث وائل بن حجر، وفي حديث قبيصة بن هلب عن أبيه، وفي حديث سهل بن سعد قال: كان الرجل يؤمر أن يضع يمينه على ذراعه اليسرى في الصلاة، كانوا يؤمرون أن يضع الرجل يده اليمنى على ذراعه

اليسرى في الصلاة، ففسره حديث قبيصة بن هلب عن أبيه وحديث وائل، وأن المراد: يضعهما على صدره وأطراف يده اليمنى على ساعده على ذراعه. نعم.
المقدم: جزاكم الله خيرًا.

<https://binbaz.org.sa/fatwas/12198/%D8%A7%D9%84%D8%B3%D9%86%D8%A9-%D9%81%D9%8A-%D9%88%D8%B6%D8%B9-%D8%A7%D9%84%D9%8A%D8%AF%D9%8A%D9%86-%D9%81%D9%8A-%D8%A7%D9%84%D8%B5%D9%84%D8%A7%D8%A9>

ما صفة وضع اليدين في القيام بالصلاة

الشيخ عبدالعزيز ابن باز

السؤال:

وضع اليد على التّحر، أو على الجهة اليسرى -جهة القلب- أثناء القيام؟

الجواب:

لا، السُّنة أن تُوضَعَ اليُمْنى على اليسرى على صدره كما جاء في حديث وائل بن حُجر، وحديث هُلب الطائي.

<https://binbaz.org.sa/fatwas/22099/%D9%85%D8%A7-%D8%B5%D9%81%D8%A9-%D9%88%D8%B6%D8%B9-%D8%A7%D9%84%D8%B5%D9%84%D8%A7%D8%A9>

[%D8%A7%D9%84%D9%8A%D8%AF%D9%8A%D9%86-](#)

[%D9%81%D9%8A-](#)

[%D8%A7%D9%84%D9%82%D9%8A%D8%A7%D9%85-](#)

[%D8%A8%D8%A7%D9%84%D8%B5%D9%84%D8%A7%D8%A9](#)

حكم إرسال اليدين في الصلاة

الشيخ عبدالعزيز ابن باز

السؤال:

بعض الناس إذا وقف في صلاته، وراء الإمام لا يضع اليد اليمنى على اليسرى، بل يقف مسبلاً يديه وهذا في بعض الناس ربما تكون عادة، أو مذهباً فما هو توجيهكم؟ جزاكم الله خيراً.

الجواب:

المشروع للمؤمن أن يضع يده اليمنى على كفه اليسرى، على صدره في الصلاة لا يسبل، لا يرسلهما، لكن لو أرسلهما الصلاة صحيحة، والكراهة أنه فعل مكروهاً لا ينبغي، وإلا الصلاة صحيحة.

المقصود: أنه ترك السنة، السنة أن يضع يده اليمنى على كفه اليسرى، على صدره حال كونه قائماً في الصلاة هذا هو المشروع، فلو أرسلهما صحت الصلاة وترك الأحوط، نعم.

المقدم: جزاكم الله خيراً، وأحسن إليكم.

<https://binbaz.org.sa/fatwas/10570/%D8%AD%D9%83%D9%85-%D8%A7%D8%B1%D8%B3%D8%A7%D9%84-%D8%A7%D9%84%D9%8A%D8%AF%D9%8A%D9%86-%D9%81%D9%8A-%D8%A7%D9%84%D8%B5%D9%84%D8%A7%D8%A9>

**تذكير : أن ما جاء في الكتاب والسنة مطلقاً غير مقيد بصفة يجرى على ما جاء ،
والكلام حول وضع اليدين على الصدر في الصلاة.**

الشيخ محمد ناصر الالباني

لا بدّ لي من التذكير بأصلٍ قد سبق مِنِّي أن نَبَّهت عليه مرّةً بعد أخرى ، وهي أو
وهو ؛ أنه ما جاء في الكتاب أو في السنة مطلقاً غير مقيدٍ بقيدٍ أو بصفةٍ فيجب
إجراء هذا النَّصِّ على ما جاء مُطلقاً دون قيد أو وصف ، والعكس بالعكس ؛
إذا جاء نصٌّ مقيدٌ بزمان أو بمكان أو بصفة فلا يجوز فكُّ هذا القيد عن ذلك
النَّصِّ ، وإنما يُؤْتَى به كما وُصِفَ وكما قُيِّدَ ، وعلى ذلك فلا ينبغي للمسلم أن يأتي
إلى هيئة مثلاً من هيئات الصلاة لم يأت لها وصف خاص فيصفها هو إما بقوله
وإما بفعله بصفة خاصّة ،

ويكون ذلك من باب الإحداث والابتداع في الدين ،

وكلّكم يعلم قول النبي - صلى الله عليه وآله وسلم - : وإياكم ومحدثات الأمور ؛
فإن كلّ محدثة بدعة ، وكلّ بدعة ضلالة ، وفي الحديث الآخر : وكل
ضلالة في النار.

بناءً على ذلك فيوجد في بعض البلاد العربية -

بل وفي بعض المذاهب المتبعة فيها

- أنَّ السنة وضع اليمنى على اليسرى على القلب وليس على الصدر ، هذا خلاف السنة ،

السنة وضعهما على الصدر وليس وضعهما على القلب ،

القلب الذي وصفه - عليه السلام - بقوله : ألا وإن في الجسد مضغة إذا صلحت صلح الجسد كله ، وإذا فسدت فسد الجسد كله ؛ ألا وهي القلب ،

فليس من السنة وضع اليدين هكذا بالانحراف إلى اليسار بهما ، وإنما السنة وضعهما هكذا على الصدر ،

فمن أخذ بهما يساراً بتعليلٍ فلسفيٍّ لا أصل له ؛ ألا وهو أن القلب هو مركز الإيمان ،

فوضَّع اليدين على هذا القلب إنما هو من باب المحافظة على الإيمان الذي مقرُّه القلب ؛

هذه تعليقات ما أنزل الله بها من سلطان ، فلم يرد في أيِّ حديث - حتى ولو كان حديثاً ضعيفاً أو موضوعاً -

أن النبي - صلى الله عليه وآله وسلم - كان ينحرف في وضعه ليديه على الصدر إلى القلب هكذا ،

فتجد بعضهم ينحرف بوضعه ليديه ، ثم يأتي ذراعه تحت إبطه ،

فالسنة أن يضع يديه هنا على الصدر ،

وليس أن ينحرف بهما هكذا يسارًا على القلب ،

فالانحراف بهما يسارًا على القلب كالذي يفعل هكذا ؛ لا أصل لهذا ولا لهذا ،

وإنما الوضع هو الصدر ،

وقد جاء في بعض كتب التفاسير عن النبي - صلى الله عليه وآله وسلم - في تفسير

قوله - تعالى - : إنا أعطيناك الكوثر * فصل لربك وانحر قال : وانحر أي :

ضع يديك عند النحر ، فالنحر هنا وليس النحر هنا.

هذا ما أحببت التذكير به بين يدي الإجابة عن أسئلتكم.

<https://www.al->

albany.com/audios/content/142627/%D8%AA%D8%B0%D9%8

3%D9%8A%D8%B1-%D8%A3%D9%86-%D9%85%D8%A7-

%D8%AC%D8%A7%D8%A1-%D9%81%D9%8A-

%D8%A7%D9%84%D9%83%D8%AA%D8%A7%D8%A8-

%D9%88%D8%A7%D9%84%D8%B3%D9%86%D8%A9-

%D9%85%D8%B7%D9%84%D9%82%D8%A7-

%D8%BA%D9%8A%D8%B1-

%D9%85%D9%82%D9%8A%D8%AF-

%D8%A8%D8%B5%D9%81%D8%A9-

%D9%8A%D8%AC%D8%B1%D9%89-

%D8%B9%D9%84%D9%89-%D9%85%D8%A7-

%D8%AC%D8%A7%D8%A1

3-وضع اليد اليمنى على اليسرى على الصدر , وجواز القبض بين اليدين.

الشيخ محمد بن صالح العثيمين

الشيخ : على الصدر توضع اليد اليمنى على اليسرى هكذا بدون قبض على أنه لا بأس أن يقبض فيما أن يكون وضعا وإما أن يكون قبضا وكلاهما جائز هذه خلاصة يسيرة عن صفة الصلاة التي نعلمها من صلاة النبي صلى الله عليه وسلم.

والذي ينبغي للإنسان أن يحافظ على الصفة الواردة عن رسول الله صلى الله عليه وسلم لأن من شرط العبادة الإخلاص لله عز وجل والمتابعة لرسول الله صلى الله عليه وسلم حتى يتحقق هذان الشرطان ، أسأل الله أن يجعل عملي وعملكم خالصاً لوجهه موافقاً لمرضاته إنه جواد كريم .

فتاوى

العلامة الشيخ محمد بن صالح العثيمين /

في

استحباب: وضع اليد اليمنى على اليد اليسرى، فوق الصدر في أثناء القيام في الصلاة

قال شيخنا العلامة محمد بن صالح العثيمين /

(وذهب آخرون من أهل العلم: إلى أن يضعهما: «على الصدر»، وهذا هو أقرب الأقوال، والوارد في ذلك فيه مقال، لكن حديث سهل بن سعد t الذي في البخاري، ظاهره يؤيد: أن الوضع يكون: على الصدر). اهـ.

«الشرح الممتع» (ج ٣ ص ٣٧):

وقال شيخنا العلامة محمد بن صالح العثيمين / (ولكن هل يضع كف اليمنى على وسط ذراع اليسرى، كما هو ظاهر: حديث سهل بن سعد t، أو نقول: إنها على طرف الذراع، وتكون على الرسغ والساعد.

الجواب: الظاهر أنهما صفتان، وعليه فمرة: تضع كف اليمنى وسطاً، بين الذراع والكف في اليسرى، ومرة: تقدمه حتى يكون في وسط الذراع، ومرة أيضاً: على نفس كف اليسرى.

* والأمر في هذا قريب وسهل، إنما المهم: أن تضع اليد اليمنى على اليسرى «على الصدر». اهـ.

«فتح ذي الجلال والإكرام» (ج ٣ ص ١٤١):

* وسئل شيخنا العلامة محمد بن صالح العثيمين /: ما حكم وضع اليد اليمنى على اليد اليسرى على الصدر، أو فوق القلب؟ وما حكم وضع اليدين تحت السرة؟ وهل هناك فرق بين الرجل والمرأة؟

الجواب: (حكم وضع اليد اليمنى على اليسرى في الصلاة: سنة، لحديث سهل بن سعد t قال: «كان الناس يؤمرون أن يضع الرجل يده اليمنى على ذراعه اليسرى في الصلاة»). أخرجه البخاري.

ولكن: أين يكون الوضع؟

الجواب: أقرب الأقوال إلى الصحة في ذلك أن الوضع يكون: «على الصدر»، لحديث وائل بن حجر t أن النبي r «كان يضع يده اليمنى على اليسرى على صدره»، والحديث: وإن كان فيه شيء من الضعف، لكنه أقرب من غيره إلى الصحة). [\[11\]](#) اهـ.

« ([11]) فتاوى أركان الإسلام » (ص ٣١٥).

4 - فتوى العلامة الشيخ صالح بن فوزان الفوزان

في سنة وضع اليد اليمنى على اليد اليسرى على الصدر في أثناء القيام في الصلاة

قال العلامة الشيخ صالح بن فوزان الفوزان في «تسهيل الإمام بفقه الأحاديث من بلوغ المرام» (ج ١ ص ٢٢١): (عن وائل بن حجر t قال: «صليت مع النبي r، فوضع يده اليمنى على يده اليسرى على صدره»). أخرجه ابن خزيمة.

الشرح:

* وائل بن حجر t: بضم «الحاء»، وإسكان «الجيم»، من ملوك حضرموت، وفد على النبي r، وأعلن إسلامه، وبايع النبي r، وحسن إسلامه t، توفي في خلافة معاوية t.

* قال: «صليت مع النبي r، فوضع يده اليمنى على يده اليسرى على صدره»، وذلك في حالة القيام في الصلاة، وهذا أيضا سنة من سنن الصلاة، وهو قبض الكف اليسرى بالكف اليمنى: «ووضعهما على الصدر».

* فهذه من سنن الصلاة الثابتة: عن النبي r، وبه قال جمهور أهل العلم، ومنهم الإمام مالك كما في «الموطأ»، لكنه / له قول آخر، وهو: الإرسال، وعدم القبض، وعمل بهذا أصحاب مذهبه، ولكن السنة: ما ثبت عن الرسول r، وبه قال جمهور أهل العلم؛ حتى الإمام مالك /، وبعضهم يقول: إن مالكا / إنما أرسل يديه لعله أصابته؛ لذا فإنه يكون تركه لعذر، وعلى كل حال؛ سنة النبي r: هي التي يجب العمل بها). اهـ.

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و "كان يضعهما على الصدر. (1) "

(١) قوله: (على الصدر) هذا الذي ثبت عنه صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، ولم يثبت غيره؛ وفيه أحاديث (١):

الأول: عن وائل بن حجر:

أنه رأى النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وضع يمينه على شماله، ثم وضعهما على صدره.

أخرجه {أبو الشيخ في "تاريخ أصبهان" (ص ١٢٥) } ، والبيهقي عن مؤمل بن إسماعيل عن الثوري عن عاصم بن كليب عن أبيه عنه.

وهذا إسناد رجاله ثقات، إلا أن مؤمل بن إسماعيل متكلم فيه؛ لسوء حفظه، وفي "التقريب":

"صدوق سيئ الحفظ."

ثم أخرجه البيهقي من طريق أخرى عن وائل.

وسنده ضعيف. {وانظر "إرواء الغليل" (٣٥٣) }.

والحديث أورده الحافظ الزيلعي في "نصب الراية" (٣١٤/١) ، وقال:

"رواه ابن خزيمة في "صحيحه" " . اهـ.

فالله أعلم؛ هل أخرجه من طريق آخر أم رواه من أحد الطريقتين المذكورين (*) ؟ وأيما كان؛ فالحديث يتقوى بـ:

الحديث الثاني: وهو ما أخرجه أحمد قال (٢٢٦/٥) : ثنا يحيى بن سعيد عن

سفيان: ثني سماك عن قبيصة بن هُلب عن أبيه قال:

رأيت النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ينصرف عن يمينه وعن يساره، ورأيت - قال - يضع هذه على صدره.

وصف يحيى: اليمنى على اليسرى فوق المِفصل.

وهذا إسناد حسنه الترمذي - كما تقدم -، ورجاله رجال مسلم، غير قبيصة هذا؛

فقال ابن المديني، والنسائي:

"مجهول". زاد الأول: لم يرو عنه غير سماك". وقال العجلي: تابعي ثقة.

وذكره ابن حبان في "الثقات" مع تصحيح حديثه - كما قال الذهبي-، وفي "التقريب":

"مقبول". اهـ. ويشهد له:

الحديث الثالث: قال أبو داود (١٢١/١) : ثنا أبو توبة: ثنا الهيثم - يعني: ابن حميد - عن ثور عن سليمان بن موسى عن طاوس قال:

ان رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يضع اليمنى على يده اليسرى، ثم يشد بينهما على صدره؛ وهو في الصلاة.

وهذا إسناد مرسل جيد، رجاله كلهم موثقون، وينبغي أن يكون حجة عند الجميع؛ لأنه - وإن كان مرسلًا؛ فإنه - قد جاء موصولاً من أوجه أخرى - كما رأيت. - ويشهد له ما رواه حماد بن سلمة: ثنا عاصم الجحدري عن أبيه عن عُقبة بن صُهَبان قال:

إن علياً رضي الله عنه قال في هذه الآية: {فَصَلِّ لِرَبِّكَ وَانْحَرْ} ، قال: وضع يده اليمنى على وسط يده اليسرى، ثم وضعهما على صدره. أخرجه البيهقي (٣٠/٢).

ورجاله موثقون؛ غير والد عاصم الجحدري - واسمه: العجاج البصري -؛ فإنني لم أجد من ذكره، وقد قال الحافظ ابن كثير في " تفسيره: "

"لا يصح عن علي."

ثم أخرج البيهقي نحوه عن ابن عباس. وسنده محتمل للتحسين.

ويشهد لرواية علي: ما أخرجه أبو داود (١٢٠/١) من طريق أبي طالوت عبد السلام عن ابن جرير الضبي عن أبيه قال: رأيت علياً رضي الله عنه يمسك شماله بيمينه على الرسغ فوق السرة. وهذا إسناد قال البيهقي (٣٠/٢) : حسن.

وهو كما قال - إن شاء الله تعالى (*) -؛ فإن رجاله كلهم ثقات؛ غير ابن جرير الضبي - واسمه: غزوان -، ووالده؛ وقد وثقهما ابن حبان، وروى عنهما غير واحد. وقد علق البخاري حديثه هذا مطولاً في " صحيحه " (٥٥/٣) بصيغة الجزم عن علي.

ومما يصح أن يورد في هذا الباب حديث سهل بن سعد، وحديث وائل - المتقدمان -، ولفظه:

وضع يده اليمنى على ظهر كفه اليسرى والرسغ والساعد. ولفظ حديث سهل:

كان الناس يؤمرون أن يضع الرجل اليد اليمنى على ذراعه اليسرى في الصلاة. فإن قلت: ليس في الحديثين بيان موضع الوضع! قلت: ذلك موجود في المعنى؛ فإنك إذا أخذت تُطَبِّق ما جاء فيهما من المعنى؛ فإنك ستجد نفسك مدفوعاً إلى أن تضعهما على صدرك، أو قريباً منه، وذلك ينشأ من

وضع اليد اليمنى على الكف والرسغ والذراع اليسرى، فجرَّب ما قلته لك تجده صواباً.

فثبت بهذه الأحاديث أن السنة وضع اليدين على الصدر، {وخلافه إما ضعيف، أو لا أصل له} وأما وضعهما تحت السرة؛ فلم يرد فيه إلا حديث واحد مسنداً، تفرد بروايته رجل ضعيف اتفاقاً، واضطرب فيه؛ فجعله مرة من حديث علي، وأخرى من حديث أبي هريرة، وهو:

عبد الرحمن بن إسحاق الواسطي قال: ثني زياد بن زيد السُّوَّائِي عن أبي جُحَيْفَةَ عن علي رضي الله عنه قال:

إن من السنة في الصلاة وضع الكفِّ على الكف تحت السُّرَّة.

أخرجه أبو داود (١٢٠/١)، والدارقطني (١٠٧)، وعنه البيهقي (٣١/٢)، وأحمد (١١٠/١) وفي "مسائل ابنه عبد الله" من طرق عنه.

ثم أخرجه الدارقطني، وعنه البيهقي من طريق حفص بن غِيَاث عن عبد الرحمن ابن إسحاق عن النعمان بن سعد عن علي.

ثم أخرجه أبو داود، والدارقطني من طريق عبد الواحد بن زياد عن عبد الرحمن بن إسحاق عن سَيَّار أبي الحكم عن أبي وائل قال: قال أبو هريرة: ... فذكره.

وهذا اضطراب شديد؛ مرة يقول: ثني زياد بن زيد السُّوَّائِي عن أبي جُحَيْفَةَ عن علي. ومرة: عن النعمان بن سعد عن علي. وأخرى: عن سَيَّار أبي الحكم عن أبي وائل عن أبي هريرة.

وهذا اضطراب موهن للحديث؛ لو كان من اضطرب فيه ثقة؛ فكيف به وهو ضعيف اتفاقاً! وهو عبد الرحمن بن إسحاق هذا؛ قال أبو داود:

"سمعت أحمد بن حنبل يُضَعِّف عبد الرحمن بن إسحاق الكوفي". وقال البيهقي:

"في إسناده ضعف". ثم قال:

"عبد الرحمن هذا: جرحه أحمد بن حنبل، ويحيى بن معين، والبخاري وغيرهم".
ثم قال:

"وهو متروك". وكذا قال الحافظ في "التلخيص" (٥٢٦/٣). وقال الذهبي:

"ضعفه". وفي موضع آخر:

"ضعيف". وقال النووي في "المجموع" (٣١٣/٣)، وفي "شرح مسلم" وفي "الخلاصة":

"اتفقوا على تضعيف هذا الحديث؛ لأنه من رواية عبد الرحمن بن إسحاق الواسطي، وهو ضعيف باتفاق أئمة الجرح والتعديل". وقال الزيلعي (٣١٤/١):
"قال البيهقي في "المعرفة": لا يثبت إسناده؛ تفرد به عبد الرحمن بن إسحاق الواسطي، وهو متروك". وقال الحافظ في "الفتح" (١٧٨/٢):

"هو حديث ضعيف". وقد أعرض عنه؛ فلم يورده في كتابه "بلوغ المرام"، وإنما أورد في الباب حديث وائل في الوضع على الصدر.

وأما مذاهب العلماء في محل الوضع؛ فذهبت الشافعية - قال النووي: "وبه قال الجمهور" - إلى أن الوضع يكون تحت صدره؛ فوق سرتة. قال النووي:
"واحتج أصحابنا بحديث وائل". قال الشوكاني (١٥٨/٢):

"والحديث لا يدل على ما ذهبوا إليه؛ لأنهم قالوا: إن الوضع يكون تحت الصدر. والحديث مصرّح بأن الوضع على الصدر، وكذلك حديث طاوس المتقدم، ولا شيء في الباب أصح من حديث وائل المذكور، وهو المناسب لما أسلفنا من تفسير علي وابن عباس لقوله تعالى: {فَصَلِّ لِرَبِّكَ وَانْحَرْ} بأن (النحر): وضع اليمنى على الشمال في محل النحر والصدر". اهـ.

وذهب أبو حنيفة، وسفيان الثوري وغيرهما إلى أن الوضع تحت السرة، واحتجوا بحديث علي المتقدم، وقد علمت أنه حديث ضعيف اتفاقاً؛ فلا يجوز الاحتجاج به، لا سيما وقد ثبت عن راويه - أعني: علياً - من فعله خلافه - كما سبق -؛ وهو الوضع

فوق السرة لا تحتها!

وقواعد الحنفية تقضي بترك الحديث الذي عمل راويه بخلافه - كما هو مقرر عندهم في أصول الفقه -؛ فينبغي عليهم أن يتركوا حديث علي - لا سيما وهو ضعيف -، وأن يأخذوا بفعله، وهو أصح من مَرْوِيَّه، ومؤيد بأحاديث أخرى في

الباب - كما رأيت.-

وقد أنصف المحقق السندي رحمه الله؛ حيث قال في " حاشية ابن ماجه " - بعد أن ساق بعض الأحاديث التي أسلفنا ومنها حديث طاوس المرسل:-
"وهذا الحديث - وإن كان مرسلًا؛ لكن المرسل - حجة عند الكل.
وبالجملة؛ فكما صح أن الوضع هو السنة دون الإرسال؛ ثبت أن محله الصدر؛ لا غير. وأما حديث:

إن من السنة وضع الأكف على الأكف في الصلاة تحت السرة. فقد اتفقوا على ضعفه. كذا ذكره ابن الهمام نقلاً عن النووي، وسكت عليه ". اهـ.

وأما ما جاء في كتاب " بدائع الفوائد " لابن القيم (٩١/٣):

"قال - يعني: الإمام أحمد - في رواية المزي: ويكره أن يجعلهما على الصدر. وذلك لما روي عن النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أنه: نهى عن التكفير. وهو وضع اليد على الصدر ". اهـ.

فإنه استدلال عجيب! فإن الحديث - إن صح - ليس فيه النهي عن التكفير في الصلاة، وليس كل ما كان منهياً عنه خارج الصلاة يكون منهياً عنه فيها؛ بل قد يكون

العكس؛ فقد أمرنا - مثلاً - بالقيام فيها لله تعالى، ونهينا عنه خارجها لغيره سبحانه وتعالى، فلا يبعد أن يكون الحديث كناية عن النهي عن الخضوع لغير الله تعالى، كما يُخضَع له تعالى بوضع اليدين على الصدر في الصلاة، فيكون عليه الصلاة والسلام نهى عن هذا الوضع لغير الله تعالى؛ لما فيه من الخضوع وتعظيم غير الله تعالى.

وبهذا يتحقق أن هذا الحديث لا تعلق له بالصلاة مطلقاً؛ على أن تفسير (التكفير) بما ذكره الإمام أحمد مما لم نجده فيما عندنا من كتب اللغة؛ بل قال الإمام ابن الأثير في " النهاية: "

"التكفير: هو أن ينحني الإنسان ويطأ طئ رأسه قريباً من الركوع، كما يفعل من يريد تعظيم صاحبه ". وفي القاموس:

"التكفير: أن يخضع الإنسان لغيره - وقال قبل أسطر: - والكفُر - بالفتح -:
تعظيم الفارسي مَلِكُه ". زاد الشارح:

"وهو إيماء بالرأس من غير سجود."

وهذه النصوص من هؤلاء الأئمة تؤيد ما ذهبنا إليه من أن الحديث لا علاقة له

بالصلاة، وأن المراد به النهي عن الخضوع لغير الله تعالى.
هذا يقال فيما إن صح الحديث، وما أراه يصح؛ فإننا لم نجد له أصلاً في شيء من الكتب التي بين أيدينا. {وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ}.
هذا، وإني أستغرب من ابن القيم كيف مرَّ على كلام الإمام أحمد بدون أن يعرج عليه بأدنى تعليق! وهو من هو في اطلاعه على علم اللغة، والشرع الشريف؛ لا سيما

وأن كلام الإمام مخالف لما اعتمده ابن القيم نفسه في كتاب " الصلاة "؛ حيث ذكر في سياق صلاته صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أنه كان يضع يديه على صدره! فالله تعالى أعلم بأسرار القلوب وخفاياها.

ثم وجدت في " مسائل الإمام أحمد " (ص ٦٢) رواية ابنه عبد الله عنه قال:
" رأيت أبي إذا صلى؛ وضع يديه إحداهما على الأخرى فوق السرة."
{وقد عمل بهذه السنة الإمام إسحاق بن راهويه؛ فقال المروزي في " المسائل " (ص ٢٢٢):

" كان إسحاق يوتر بنا ... ويرفع يديه في القنوت، ويقنت قبل الركوع، ويضع يديه على ثَدْيَيْهِ أو تحت الثديين."

ومثله قول القاضي عياض المالكي في (مستحبات الصلاة) من كتابه " الإعلام " (ص ١٥ - الطبعة الثالثة / الرباط):

" ووضع اليمنى على ظاهر اليسرى عند النحر. {"

كتاب أصل صفة صلاة النبي صلى الله عليه وسلم

[ناصر الدين الألباني]

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