

In the Name of Allah, The most Gracious, The Most Merciful.

### **Subject: Tying hands on chest for men is Bidah**

It has been noticed that Wahabis tie their hands very close to the neck upon chest while praying. This practice of theirs is not based on any Sahih or Hasan hadith but rather on Weak/odd hadiths. According to all 4 schools this practice is not prescribed. Even in Shafi'i school the hands are to be tied below the chest but above navel.

In Sahih Muslim a whole chapter has been made with title:

بَابُ وَضْعِ يَدِهِ الْيُمْنَى عَلَى الْيُسْرَى بَعْدَ تَكْبِيرَةِ الْإِحْرَامِ تَحْتَ صَدْرِهِ فَوْقَ سُرَّتِهِ وَوَضْعِهِمَا فِي السُّجُودِ عَلَى الْأَرْضِ حَذْوً مَنْكِبَيْهِ

Chapter: The Placing Of The Right Hand Over The Left Hand After The First Takbir In Prayer (takbir-i-tahrima) **Below The Chest And Above The Navel** And Then Placing Them Apposite The Shoulders In Prostration

Before we look at the Weak/odd narrations which Wahabis often use, let's first see what recent passed away Wahabi Muhaqiq Zubayr Ali Zai said about Ibn Khuzayma's Sahih:

جسے امام ابن خزیمہ (ج ۱ ص ۳۳ ح ۲۸۳) نے روایت کیا ہے۔  
اس حدیث کے بارے میں محمد بن علی النبیوی نے کہا: ”و صححہ ابن خزیمہ“  
اور اسے ابن خزیمہ نے صحیح کہا ہے۔ (آثار سنن میں ۳۷ حدیث: ۲۸)  
حالانکہ صحیح ابن خزیمہ میں امام ابن خزیمہ نے اس حدیث کے ساتھ ”مسندہ صحیح“ نہیں  
لکھا، لہذا اثابت ہوا کہ امام ابن خزیمہ کا کسی حدیث کو اپنی کتاب: صحیح ابن خزیمہ میں بغیر جرح  
کے صرف نقل کر دینا ہی، اُن کی طرف سے اس حدیث کو صحیح قرار دینا ہے۔  
یہ کوئی مسئلہ نہیں ہے کہ صحیح ابن خزیمہ کی ہر حدیث کے ساتھ اگر امام ابن خزیمہ نے  
”مسندہ صحیح“ لکھا ہوگا تو وہ حدیث امام ابن خزیمہ کے نزدیک صحیح ہوگی، ورنہ نہیں!!  
بلکہ صرف اُن کا بغیر جرح کے روایت کر دینا ہی صحیح ابن خزیمہ ہے۔

سوال: کیا صحیح ابن خزیمہ کی تمام روایات صحیح ہیں؟

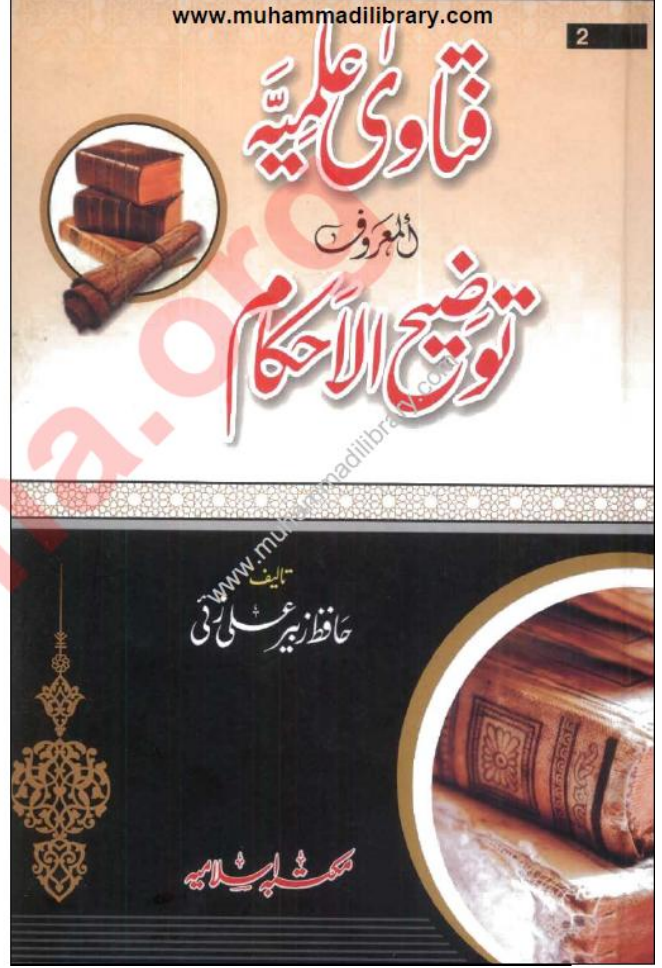
(اعظم المبارکی)

جواب: صحیح ابن خزیمہ کی وہ تمام روایات، جنہیں امام ابن خزیمہ نے روایت  
کر کے کوئی جرح نہیں کی، امام ابن خزیمہ کے نزدیک صحیح ہیں لیکن یہ ضروری نہیں کہ اس صحیح  
کے ساتھ ہر عالم متفق ہو۔

صحیح ابن خزیمہ کی عام روایات صحیح و حسن ہیں لیکن بعض روایات ہماری تحقیق میں  
ضعیف ہیں اور اسی طرح دوسرے لوگوں نے بھی بعض روایات پر اصول حدیث اور اسما  
الرجال کی روشنی میں جرح کی ہے۔ جس کی دلیل قوی ہوگی، اسی کی بات راجح ہے۔

یاد رہے کہ صحت کے لحاظ سے صحیح ابن حبان اور المسند رک دونوں سے صحیح ابن خزیمہ  
بہتر ہے۔ کسی روایت پر صحیح کا حکم لگانے میں غلطی ہو جانا علیحدہ مسئلہ ہے لیکن امام ابن خزیمہ  
کا تسامح ہونا ثابت نہیں ہے۔ رحمہ اللہ

(۱۲/ اکتوبر ۲۰۰۹ء)



**Question to Zubayr Zai Muftadi:** Are all the narrations of Sahih Ibn Khuzayma authentic?

**Answer:** All those narrations of Sahih Ibn Khuzayma which Imam Ibn Khuzayma narrated without doing Jarh upon them "THEN THEY ARE AUTHENTIC ACCORDING TO IMAM IBN KHUZAYMA, HOWEVER THIS IS NOT NECESSARY THAT ALL SCHOLARS AGREE TO THIS AUTHENTICATION"

The general narrations of Sahih Ibn Khyzayma are Sahih or Hasan "BUT SOME NARRATIONS ACCORDING TO MY RESEARCH ARE WEAK, SIMILARLY OTHER PEOPLE HAVE ALSO DONE JARH ON SOME NARRATIONS ACCORDING TO USOOL OF HADITH AND ASMA AR-RIJAAL" whosoever's proof is strong then his saying would be preferred... [Fatawa Ilmiyyah al Ma'roof Tawzihi al Ahkam by Zubayr Ali Zai Wahabi, Page # 304]

Narration # 1 (Weak hadith used by Wahabis)

أخبرنا أبو طاهر نا أبو بكر نا أبو موسى نا مؤمل نا سفیان عن عاصم ابن كليب عن أبيه عن وائل ابن حجر قال: «صليت مع رسول الله صلى الله عليه وسلم ووضع يده اليمنى على يده اليسرى على صدره

**Translation:** Wail bin Hujr (ra) said: I prayed with the Prophet (Peace and blessings be upon him) and he placed his right hand over his left on his chest. (Ibn Khuzaimah, # 482, Published by Maktab al Islami, Beirut, Lebanon)

This hadeeth has been reported by **Muammal bin Ismaeel** from Sufyan al Thawri **"AN"** Aasim bin Kulayb from Wail bin Hujr (ra). Before writing in detail this hadith is weak even according to Wahabi principles as it contains 2 weaknesses

- 1) Muammal bin Isma'il has "Mufassar Jarh" upon him and he is alone in narrating it.
- 2) According to Wahabis Sufyan Thawri is Mudallis who is never to be accepted when he narrates with "AN" Wahabis need to show that this hadith is narrated with Haddasna from Sufyan.

Plus It is only Muammal who reports the additional words of "ON HIS CHEST" from Sufyan al Thawri. Sufyan's other student, Abdullah bin al Waleed and other narrators who also narrate this hadeeth they do not include these words in their narrations as recorded in Imam Ahmad's Musnad. (Ahmad 18516, 18515, 18522, 18495, also see Sahih Muslim Hadith # 792 English version online)

**Imam al-Bayhaqi states: One group has narrated this hadith from Sufyan ath-Thawri, however none of them have mentioned the wording "Ala Sadrihi (on the chest)" except for Muammal bin Isma'il [al-Khilafiyat by al-Bayhaqi, Page # 37]**

So now let us look at grade of Muammal bin Isma'il in light of al-Jarh wa Ta'deel.

Imam Ibn Hajr al-Asqalani (Rahimahullah) has made it clear by saying:

مؤمل بن إسماعيل في حديثه عن الثوري ضعف

There is **Weakness** in Muammal bin Ismail's narrations **from Sufyan ath-Thawri** [Fath ul Bari, (9/238)]

The hadith of Ibn Khuzayma is only narrated via route of Muammal bin Ismai'l from Sufyan ath-Thawri "AN" Asim bin Kulayb, hence it is definitely weak.

al-Dhahabi states in al-Kashif regarding Muammal:

أبو حاتم صدوق شديد في السنة كثير الخطأ وقيل دفن كتبه وحدث حفظاً فغلط

Imam Abu Hatim said: 'He is Sadooq, firm in sunnah, but **"MAKES MANY MISTAKES"**. It was also said that **"HE BURIED HIS BOOKS AND NARRATED FROM MEMORY WHERE HE ERRED"** [Al-Kashif (3/168)]

Imam Bukhari said of Muammal:

وقال البخاري: منكر الحديث

al-Bukhari said: He is Munkar ul Hadith [Tahdhib ut Tahdhib (6/35)]

This is authentically proven from Imam Bukhari because even Imam Nur-ud-din al-Haythami in Majma uz Zawaid said: وضعفه البخاري Bukhari deemed him weak [Majma uz Zawaid, (4/197)]

Imam Abu Zura' said:

وقال أبو زرعة: في حديثه خطأ كثير

In his hadiths are **"ABUNDANT MISTAKES"** [Meezan ul A'itidal (4/228)]

Even when Ibn Hibban mentions him in Thiqaat, he says in the end:

ربما أخطأ

He makes mistakes [Thiqaat (9/187)]

It also says in Tahdhib ut Tahdhib:

وقال الساجي: صدوق، كثير الخطأ، وله أوهام يطول ذكرها. وقال ابن سعد: ثقة، كثير الغلط. وقال ابن قانع: صالح يخطيء. وقال الدارقطني: ثقة، كثير الخطأ

Imam al-Saaji said: Truthful but **"MAKES MANY MISTAKES"** he has errors **"WHICH WOULD TAKE TOO LONG TO MENTION"** Ibn Sa'd said: He is thiqa but makes abundant mistakes. Ibn Qanah said: Salih but makes mistakes, al-Daraqutni said: Thiqa but **"MAKES TOO MANY MISTAKES"** [Tahdhib ut Tahdhib (6/35)]

The Wahabis have used illogical reasoning on all these Jaruhaat that chains of these Juruhaat are not present. Although this is false because Ibn Hajr has himself mentioned weakness of Muamal bin Isma'eel when he narrates from Sufyan in his Fath ul Bari, plus so many other Muhaditheen as mentioned above have mentioned such Jurohaat in abundance. Hence so many muhaditheen attributing these jurohaat leaves behind no doubt that Jarh on Muamal is definitely established.

Let us now see "MUFASSAR JARH" on Muammal by Ibn Hajr al-Asqalani (Rahimahullah) who states in Taqrib ut Tahdhib:

صدق سيء الحفظ،

Translation: Truthful but "HAS BAD MEMORY" [Taqreeb, (2/230)]

Zubayr Ali Zai the big authority according to Wahabis stated: **Any narrator who is "Katheer al-Ghalat, Katheer al Awham, "KATHEER AL KHATA" and "SA'EE AL HIFZ" then his lone hadith is "DA'EEF" [Noor ul aynayn, Page # 63]**



It is now a challenge to whole Wahabi cult to prove that Muammal bin Ismail is not alone in narrating this ziyadah (addition) in matn of Ibn Khuzayma.

### **Imam Nasa'i (RA) reports that Muammal bin Ismail (RA) makes many mistakes:**

ومؤمل بن إسماعيل كثير الخطأ

And Muammal bin Ismail makes **"MANY MISTAKES"** [Sunnan Nasa'i al-Kubra, Hadith # 9817, Published by Dar ul Fikr, Beirut, Lebanon]

Hence now Mufassar Jarh on Muammal stands established even according to Wahabi principle outlined by Zubayr Ali Zai.

Wahabis quote Yahya bin Ma'een declaring Muammal bin Ismail as thiqa, whereas they hide this quote:

سمعت يحيى يقول: (قبيصة) ليس بحجة في سفیان، ولا أبو حذيفة، ولا يحيى بن آدم، ولا مؤمل - معرفة الرجال لابن معين ج ١ ص ١١٤ س ٥٤٩ - ابن محرز كما في سؤالاته ليحيى بن معين ج ١ ص ٥٦٠

I heard Yahya (Ibn Ma'een) say: "(Qabeesah) is not Hujjah in regards to (the narrations of) Sufyan (al-Thawri), so are Abu Hudhayfah, Yahya Ibn Adam **and Muammal (Ibn Ismail) not Hujjah too**" [Ma'rifat al-Rijal Li-Ibn Ma'een (1/113 No. 549)/Ibn Muhriz Fee Su'alatihu Li-Ibn Ma'een (1/560)]

Imam Nur-ud-din al-Haythami (rah) said:

مؤمل بن إسماعيل، وثقه ابن معين، وضعفه الجمهور

Translation: Muammal bin Ismail is declared thiqa by Ibn Ma'een "WHEREAS MAJORITY DECLARED HIM WEAK" [Majma uz Zawaid (5/68)]

We have already seen above that even according to Yahya bin Ma'een Muammal bin Isma'il is not taken as proof in narrations of Sufyan. Hence it is confirmed that Muammal bin Ismail's addition in Ibn Khuzaymah's hadith is definitely weak.

On top of this, Wahabis themselves do not take Sufyan Thawri's narration when he narrates with "AN" whereas in this hadith Sufyan is narrating with "AN" from Asim

bin Kulayb. Wahabis are double faced people, they reject same Sufyan in hadith of Abdullah bin Mas'ud in regards to tark of Raful Yadain but when it comes to tying hands on chest they rely on Mu'anana of Sufyan from same Asim bin Kulayb.

Hence this hadith is clearly weak and cannot be taken as proof. Let us now come towards 2nd weak hadith which Wahabis use to justify their Bidah practice.

Narration # 2 (Misused by Wahabis)

### Hadeeth # 3:

Qabiysa ibn Hulb the Taab'iee narrates from his father Hulb, may Allaah be pleased with him, that, "I saw the Prophet and he was turning to his right and left in the prayer and I saw that, in the prayer, he would place his right hand upon his left on his chest." (Musnad Imaam Ahmad, 5/226)

First of all the Wahabi pseudo author has done interpolation (tahreef) in wording of hadith.

Here is the hadith in Arabic with accurate translation:

حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنِي أَبِي حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سَفْيَانَ حَدَّثَنِي سِمَاكٌ عَنْ قَبِيصَةَ بْنِ هَلْبٍ عَنْ أَبِيهِ قَالَ: «رَأَيْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْصَرِفُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، وَرَأَيْتَهُ قَالَ: يَضَعُ هَذِهِ عَلَى صَدْرِهِ» وَصَفَ يَحْيَى الْيَمْنِيَّ عَلَى الْيَسْرِيِّ فَوْقَ الْمَفْصَلِ.

Translation: Abdullah >> from his father >>from Yahya bin Sa'eed >>from Sufyan >> from **Simaak** >> from **Qabiysa ibn Hulb** >> from his father: 'I saw the Prophet (Peace and blessings be upon him) turn towards his right and left and I also saw him **place this** upon his chest.' Yahya (one of the narrators) described this as being the right hand upon the left **above the wrist joint.**

So the hadith is vague and not clarifying about tying hands on chest "DURING PRAYER" at first place. Plus the interpretation by narrator at end of hadith does not justify tying hands on chest in prayer. The Istadlal of Wahabis by linking this hadith to prayer is Batil. The hadith is just mentioning turning from both right and left and "PLACING **THIS** ON HIS CHEST". Plus The Wahabi while giving above reference from Musnad Ahmed with Tehqeeq of Shaykh Shu'ayb Arna'oot intentionally did not quote the Tehqeeq of Shaykh Shu'ayb

He said under this hadith:

صحيح لغيره دون قوله : " يضع هذه على صدره " وهذا إسناد ضعيف لجهالة قبيصة بن هلب

Translation: This is Sahih "OTHER THAN ITSELF, **EXCEPT FOR THE SAYING PLACED THIS UPON CHEST**" and this specific chain is "WEAK" due to Jahalah of Qabiysa bin halb [Musnad Ahmed, 5/226]

Hence this hadith is also Shadh with the addition of wording "UPON CHEST". Let's make it certain that additional words stating "PLACED **THIS** UPON CHEST" are not narrated elsewhere from other chains.

This hadith is narrated from many other routes and none of them contains the wording "PLACING THIS ON HIS CHEST"

Hafidh Nimawi (Rahimahullah) after narrating it said:

اسناده حسن لكن قوله على صدره غير محفوظ

The Isnad of this is Hasan "EXCEPT FOR WORDING UPON CHEST **WHICH IS NOT PRESERVED (MAHUZ)**" [Athaar al Sunnan, Page # 124, Published by Shabir brothers, Lahore, Pakistan]

Hafidh Nimawi also said:

وفى الباب احاديث اخر كلها ضعفة

In this chapter there are also other hadiths (but) "**ALL ARE WEAK**" [ibid]

Narration # 3 misused by Wahabis

Abu Haazim Sahl ibn Sa'd Saadee narrates that: **All those people praying (Companions) were ordered to place their right hand upon the left Zara' (all part from elbow to middle finger). Salmah ibn Deenaar mentioned that I understood this narration to be marfoo in reaching the Prophet.**

As we can notice that this hadith does not prove tying hands on chest, it just says that hands were tied on Zara. Wahabis have lied that this can only happen if hands are tied on chest. However practically this can be done even when hands are tied below chest but above navel. Hence this hadith has nothing to do with tying hands on chest.

On the other hand there are many Sahih hadiths which prove that hand should be tied on other hand on wrist joint.



Even hadith # 2 which wahabis misuse proves tying on wrist joint. Let us now look at hadiths which prove tying hands on wrist joint.

It states in Sahih Muslim

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ، حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ وَائِلٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، وَمَوْلَى، لَهُمَا حَدَّثَاهُ عَنْ أَبِيهِ، وَائِلِ بْنِ حُجْرٍ، أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَفَعَ يَدَيْهِ حِينَ دَخَلَ فِي الصَّلَاةِ كَبَّرَ - وَصَفَ هَمَّامٌ حَيْثُ أَدْنَيْتَهُ - ثُمَّ التَّحَفَ بِثَوْبِهِ ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى -

...

Wa'il b. Hujr reported: He saw the Messenger of Allah (ﷺ) raising his hands at the time of beginning the prayer and reciting takbir, and according to Hammam (the narrator), **the hands were lifted opposite to ears. He (the Holy Prophet) then wrapped his hands in his cloth and placed his right hand over his left hand (على اليسرى)...**[Sahih Muslim, Hadith # 792]

There are many more hadiths which prove tying hands on wrist joint i.e. on hand not on elbow.

حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ بْنُ الرَّيَّانِ، عَنْ هُشَيْمِ بْنِ بَشِيرٍ، عَنِ الْحَجَّاجِ بْنِ أَبِي زَيْنَبٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ ابْنِ مَسْعُودٍ، أَنَّهُ كَانَ يُصَلِّي فَوَضَعَ يَدَهُ الْيُسْرَى عَلَى الْيُمْنَى فَرَأَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى

Narrated Abdullah ibn Mas'ud: AbuUthman an-Nahdi said: When Ibn Mas'ud prayed he placed his left hand on the right. The Prophet (ﷺ) saw him and **placed his right hand on his left one.** [Sunnan Abi Dawood, Book 3, Hadith 754]

Hence the Wahabi logic is proven completely wrong, even the hadith about tying hand on Zara does not refer to tying hands on chest by any standards.

Now let us see what scholars say about tying hands:

Shams ul Haq Azeem Abadi the leading authority of Salafis said:

وقد الشافعي أصحاب من المروزي إسحاق وأبو راهويه بن وإسحاق الثوري وسفيان حنيفة أبو وهو السرة تحت يكون الوضع إن صدره تحت يكون الوضع أن إلى الجمهور قال وبه النووي قال . الشافعية وذهب . للاستدلال يصلح لا ضعيف الحديث أن عرفت روايتان مالك وعن .. قال وبالتخيير ترجيح ولا بينهما يخير أنه الثالثة ورواية , كالمذهبين روايتان أحمد وعن . سرته فوق الأخرى على إحداها يضع ولا يرسلهما والثانية صدره تحت يضع إحداها

**Translation: According to Imam Abu Hanifa, Sufyan al Thawri, Ishaq bin Rahwaih, Abu Ishaq, al Marwazi, the hands should be folded below the navel,** according to Imam Shafi (the hadith regarding tying hands below navel) is Weak and cannot be taken as proof, **In the Shafi'I school as Imam Nawawi (Rahimullah) said: The vast**

**majority of scholars are of the opinion that Hands should be tied "BELOW THE CHEST" but above navel,** There are 2 statements narrated from Imam Ahmed bin hanbal and according to another third he does not give preference to any of the two (i.e. one has choice to place them below the navel or above the navel under chest), from Imam Malik there are also 2 sayings narrated one of which is that hands should be tied **"BELOW THE CHEST"** and the second is that Hands should be left free [Al- Azeem Abadi in Awn al Ma'bud, Volume No.1, Page No. 275]

Hence according to all 4 schools the Wahabis are proven as Ahlul Bidah. Let us now see what the big authority of Wahabis i.e. Ibn Qayyim says in this regard:

ويكره أن يجعلهما على الصدر ، وذلك لما روي عن النبي صلى الله عليه وسلم أنه نهى عن التكفير وهو وضع اليد على الصدر

Ibn Qayyim al Jawziya writes in his Badai' al Fawaid: 'It is makrooh (disliked) to place the hands on the chest in view of the narration that the Prophet (sallallahu alaihi wa sallam) forbade At-takfeer, which is to place the hands on the chest.' (Ibn Qayyim in Bada'i al Fawa'id, Volume No. 2, Page No. 69, Published by Maktaba al Mishqat)

This is big daleel against Wahabis and that too from Ibn Qayyim. There are also many hadiths about tying hands below navel narrated by Sayyidna Ali (RA), Abu Hurraira (RA) and others but most of them are weak. Hence the Salaf like Imam Abu Hanifa (rah), Sufyan ath-Thawri (rah), Ishaq bin Rahwaih (rah), Ibrahim al Nakh'ai (rah) are to be followed who are proven to have tied hands below the navel.

Here are some authentic Athaar:

حَدَّثَنَا وَكَيْعٌ عَنْ رَبِيعٍ عَنْ أَبِي مَعْشَرٍ عَنْ إِبْرَاهِيمَ قَالَ: يَضَعُ يَمِينَهُ عَلَى شِمَالِهِ فِي الصَّلَاةِ تَحْتَ السَّرَّةِ

Translation: Ibrahim al Nakhai said that one should place his hands below the navel during prayer [Musannaf Ibn Abi Shaybah (1/427)]

Hafidh Nimawi (rah) says about this athar:

واسناده حسن

And it's Sanad is "HASAN" [Athaar al-Sunnan, Hadith # 332]

Another authentic Athar states:

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَخْبَرَنَا حَجَّاجُ بْنُ حَسَانَ قَالَ سَمِعْتُ أَبَا مَجْلَزٍ أَوْ سَأَلْتَهُ قَالَ: قُلْتُ: كَيْفَ يَصْنَعُ قَالَ: يَضَعُ بَاطِنَ كَفِّ يَمِينِهِ عَلَى ظَاهِرِ كَفِّ شِمَالِهِ وَيَجْعَلُهَا أَسْفَلَ مِنَ السَّرَّةِ

Hajjaj bin Hassan (ra) narrates: I heard Abu al Mujlz or asked him: How should I place my hands, he answered: You should put the front of right hand on left hand's back and place them "BELOW THE NAVEL" [Musannaf Ibn Abi Shaybah (1/427)]

Hafidh Nimawi (rah) said:

واسناده صحيح

And the Isnaad is "SAHIH" [Athaar al-Sunnan, hadith # 331]

Hence it becomes established that sounder practice more closer to hadiths is placing hands below navel. Whereas tying hands on chest is not proven. Even according to all 4 schools the practice of tying hands on chest is not established, Ibn Qayyim the big wahabi authority went to the extent of calling it Makruh and being forbidden by Prophet (Sallalaho 'alayhi wa sallam)

Famous Salafi scholar Muhammad Ilyas Faisal who studied in Madina university, he said:

“Whether hands be tied below the navel or above? Regarding this there is no conclusive and final order from divine, as a matter of fact there are reports which favor both sides and they have been explained by scholars who worked on Hadith, **“AS A MATTER OF FACT THE AHADITH ABOUT PLACING HANDS BELOW NAVEL ARE COMPARATIVELY MORE SOUNDER AND AUTHENTIC THAN THE OTHERS (WHICH TALK ABOUT TYING HANDS ON CHEST).”**[Namaaz e Paighambri, Page No. 120]

We would like to conclude with the wording of Imam at-Tirmidhi from his Sunnan:

He states:

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ يَرَوْنَ أَنْ يَضَعَ الرَّجُلُ يَمِينَهُ عَلَى شِمَالِهِ فِي الصَّلَاةِ . وَرَأَى بَعْضُهُمْ أَنْ يَضَعَهُمَا فَوْقَ السُّرَّةِ . وَرَأَى بَعْضُهُمْ أَنْ يَضَعَهُمَا تَحْتَ السُّرَّةِ . وَكُلُّ ذَلِكَ وَاسِعٌ عِنْدَهُمْ

Translation: This is acted upon by people of knowledge from Companions of Prophet (Peace and blessings be upon him), the successors, and those after them. They held the view that man should place his "RIGHT HAND OVER THE LEFT" in prayer. Some held the view that he places them above the navel, "AND SOME HELD THE VIEW THAT HE PLACES THEM BELOW THE NAVEL, ALL OF THESE ARE ALLOWED ACCORDING TO THEM" [Sunnan Tirmidhi, Hadith # 250, Kitab us Salaat, chapter of placing the right hand on the left in Prayer]

Hence both the practices were held upon by scholars of Ahlus Sunnah i.e. either placing hands below chest but above navel or placing them "BELOW THE NAVEL" the latter according to majority and Hanafi school is the dominant position.

