

**In the name of Allah, the Beneficent, the Merciful.**

# **Raful Yadain**

**By Qazi Fazlullah**

Islam is the Deen of Allah, Deen of all the Messengers and the only Deen for human beings. Allah revealed this Deen. It started with Adam, processed through all the Messengers and completed with the Prophet Muhammad (SAS). Its basic concepts are one and the same, but its details are different in different times. After aqeedah (faith and belief), the prayer is the most important deed in Islam and considered the sign of Islam, the symbol and identity of a Muslim. This prayer corrects a person if it is done correctly, which is why the Sahabah (companion of the Holy Prophet) were extremely eager to learn how to pray correctly. Deen is made easy to practice. The Prophet (Saws) prayed in different ways during different times. Differences occurred amongst the jurists who strived hard and made their efforts to explain the Deen, and to apply it in a good way. If there was any conflicting issue, jurists would try to find out how to make a patch-up or to find out if one of the sources were abrogated. Holy Quran is the first basic source, related in "Tawatur"; there are rarely two conflicting verses. Mainly, the differences are in their explanations and application. In Ahaadith, very few are "Mutawatir" while the majority are "Aahad", which are "Dhanni".

As mentioned, the Prophet of Allah practiced in different ways during different times, so if there are any certain bases which prove that one of his practices were abrogated but another one remained, then there is no dispute. For the most part, the difference of opinion amongst Jurists is regarding which one is more perfect, and very rarely is their dispute concerning what is permissible and prohibited in this regard. Perhaps even if one were to say about an issue that it is prohibited, still its prohibition is not the like of a

prohibition proven in the text of Quran and Sunnah as that is based on a jurists' deduction and there are others who say that it is permissible or even recommended.

There are two types of issues: those concerning Shariah and those concerning Fiqh. Shariah is an issue clearly mentioned in the text of Quran and Sunnah. There is no room for ijtiḥād but to follow. Fiqh is derived and deduced by jurists according to the rules of deduction and according to circumstances. Sometimes they may differ with each other concerning a rule of deduction, and sometimes their circumstances are different from each other, but the second situation is mostly regarding issues other than "Ibadat" (worship). The different opinions regarding various actions in prayer are mostly differences regarding what's perfect, or of what's right and what's more perfect, but not of right and wrong. In this way, Allah (SWT) kept alive all practices of his Beloved through the different Jurists and their followers. Unfortunately, because of lack of knowledge or much commitment to what the people in a specific area do, some not only object to the practices of others, but condemn it, while that may also be the practice of the Prophet. When the practice is not known in that area and not practiced this is a result of it. For a common layman this is tolerable even though he is advised not to do so as he does not have the proper knowledge, the question is what happened to those who are known as scholars? A Hadith to be considered as "Da'eef" or "Sa'heeh" is a very complicated science known to very few scholars in history. Based on the research of these few scholars a Hadith could be "Sa'heeh" to one critic and not to another. One narrator could be authentic to one and not to the other. This is the case between Bukhari and Muslim. While both are considered to be authentic they

differ with one another in certain Ahaadith. Another important issue is that all of the "Saheeh" Ahaadith are not in the book of Bukhari and Muslim. There are many "Saheeh" Ahaadith in other books as well. Both Bukhari and Muslim said that we did not include all "Saheeh" Ahaadith in our books though we had it. Each and every Muhaddith is a Jurist therefore he can have his own deduction, explanation, application and practice. The Muhadith can mostly include in his book those Ahaadith that corresponds to his school of jurisprudence. Due to these aforesaid reasons the Jurists have differed in opinions in this:

1. Where up to raise the hands?
2. What times to raise?
3. Where has to raise?

The Malikites and Shafites say that "Sunnah" is to raise the hands to the level of ones shoulders when starting the prayer as Bukhari and Muslim narrated from Ibni Umar that the Prophet use to raise his hands to the level of his shoulders when he was starting his prayer. The Hanafites say that one may raise his hands to a level where his thumbs are on equal level to the lobe of his ears which is for men only. Wa'il Ibni Hujr says that he saw the Prophet raise his hands to the level of his ears when he was entering the prayer (Muslim). Ahmad, Ishaq Ibni Rahawaih, Tahawi and Dari Qutni narrated from the Prophet that he used to raise his hands when praying so that his thumbs were to the level of his ears. Hakim and Dari Qutni relates from A'nas that I saw the Prophet when he said takbeer taking his thumbs to the level of his ears. The

Hanbalites say it is up to him to raise them to the level of his shoulders as that is the Hadith of Abu Humaid narrated by the group except Muslim and is in the Hadith of Ibn Umar, Abu Hurairah, and Ali. Also to raise them to the level of the ears as it is the Hadith of Wa'il by Muslim and in the Hadith of Malik Ibnul Huwairith by Ahmad and Muslim. Then the Hanafites say one may raise the hands first then say takbeer as raising the hands mean no greatness for anyone and takbeer means greatness for Allah alone which is likened to "Kalimah". Near the Malikites one has to raise the hands when he begins with takbeer. The Shafites and Hanbalites say, he may start its raising with the start of the Takbeer and finish with its completion, so if he said Takbeer and forgot to raise his hands, then he should not raise it as it is Sunnah and does not have "Qada". If he recalled during the middle of Takbeer he may raise his hands as much as he can. Then "Jamhoor"(Hanafites, Malikites, Shafites) say he should keep his fingers as is, meaning not open them nor join them together when raising them for Takbeer. Tirmidhi related from Abu Hurairah that the Messenger of Allah when he would raise his hands would keep them open as is. The Malikites say he should raise his hands open in a way that the back of his palms are toward the heaven like the wings of birds when they are in fear. Hanafites and Shafites say he should make his fingers inclined towards the Qiblah. Hanbalites say he should stretch his fingers and join them to each other as Abu Hurairah said that the Prophet raised his hands and stretched his hands.(Bukhari, Muslim, Abu Dawud, Tirmidhi, Nasai) Near Malikites every one should raise his voice with Takbeer-iftitah(opening Takbeer) even the one who prays alone or behind an imam. Now we are going to discuss an issue which is

much debated. That issue is regarding what is more perfect method of prayer, whether the hands should be raised in places other than "Tahreemah" also or not? Shafites and Hanbalites say yes it may be raised when going to Ruku. Imam Bukhari related this from 17 Sahabah in his book "Juz Raful Yadain" while some others from 21 Sahabah up to 50. Also some Shafites say that raising the hands are Sunnah when one stands for the third rakat as well. When we look into all these riwayat (narrations) we find raising of the hands in different places in the prayer, for example;

1. Raising the hands with Tahreemah which is when one begins the prayer. There is no difference of opinion on this.
2. Raising the hands with Tahreemah and when coming back from ruku (bowing posture) as narrated in Muatta of Imam Malik
3. Raising hands with Tahreemah and when going to ruku and coming from ruku. This matter is much debated on, so much so that those who practice it condemn the ones harshly for not. The condemners make it seem like it is a matter of aqeedah (faith) or a Fard (mandatory) act not being practiced on. Imam Bukhari as well as others has mentioned this practice in their narrations.
4. Raising the hands with Tahreemah, going to ruku, coming back from ruku and while standing for the third rakat. Imam Bukhari has put a chapter "Raising hands when standing for the third rakat and narrated the Hadith of Ibni Umar and there is a riwayat from Abu Humaid in Abu Dawood and Tirmidhi and also a riwayat of Abu Dawood from Abu Hurairah and riwayat from Ibni Umar and Ali which Abu Dawood narrated.

5. Imam Nasai related a Hadith that mentions the Prophet raised his hands when going to sajdah (prostration) and when he came back from sajdah. Ibni Hajar authenticated this Hadith. Also Allamah Neemawi authenticated it. Imam Bukhari related the practice of Hasan Basri, Mujahid, Tawoos, Qais, and Hasan Ibni Muslim like this and raising the hands when going to sajdah. Nasai narrated from Malik Ibnul Hawairith, Abu Dawood and Nasai related raising of the hands from Ibni Abbas in between the two sajdahs.
6. Imam Tahawi in "Mushkilul Aathar" narrated raising the hands in each and every going down and coming up as Ibni Hajar related it from Imam Tahawi and a few Sahabah used to do the same as Ibni Abdul Barr said, the Sahaba are Ibni Umar, Abu Musa, Abu Saeed, Abu Darda, Anas, Ibni Abbas and Jabir. In "Tamheed" vol #9 it is said that Ta'ous and Ayub Sukhtyani used to raise hands in between the two sajdahs. Ibn Umar used to raise it with each takbeer and the same is related from Umair Ibni Habib as it is in Ibni Majah, while the authentic riwayat in this regard are that of Ibni Umar and Malik Ibnul Huwairith. The riwayat of Ibni Umar as narrated by Bukhari from ibni Salamah from Malik from Ibni Shahab from Salim from his father i.e. Ibni Umar that the Prophet used to raise his hands to the level of his shoulders when starting the prayer and when saying takbeer for ruku and when raising his head from ruku he raised both hands like this and said Rabbana lakal Hamd and he was not doing this in sujud. The riwayat of Malik is as Bukhari narrates from Ishaq from Khalid Ibni Abdullah from Khalid from Abu Qulabah that he saw Malik ibnul Huwairith when praying say takbeer raising his hands and when

intending to do ruku raise his hands and when raising his head from ruku and he used to relate from the Prophet that he used to do so. These two riwayat are the base of those who say that hands are to be raised when one goes into ruku and when one comes back.

Those who do not say this base it on the riwayat as follows;

1. Imam Abu Dawud, Tirmidhi and Nasai narrated from Al Qamah that Ibni Masud said, should I not show you the prayer of the Messenger of Allah so he prayed and did not raise his hands except for the takbeeratul iftitah (commencing the prayer) only. Tirmidhi said this Hadith is Hasan and more than one Jurist of Shahabah and Tabieen have taken it and this is the saying of Sufyan and people of "kufah". Also Ahmad and Ibni Abi Shaibah relate the same action of Ibni Masud through their chains. The narrators in different ways of this "Athar" are the narrators of Bukhari and Muslim and also of others. Ibni Hazm and Dari Qutni said that this is "Saheeh". Dari Qutni and Ibnul Qattan said that the wording and then He was not repeating (this action), they said this is said by "Wakee" but we say that the like of this is narrated by Ibnul Mubarak, Mua'wiyah Ibni Hisham, Khalid Ibni Amr, Abu Hudhaifah from Sufyan Thauri so what Dari Qutni said that Ahmad and Ibni Abi Shaibah did not narrate this wording is not correct as they related the word. Then he did not raise the hands but only once, means the same. Yes a narrator by the name of Aasim Ibni Kulaib, Ibni Mueen authenticated him and it is known from the context of the wording of Tirmidhi that what Ibni Mubarak said about the riwayat of Ibni Masud that



is regarding his other riwayat in which he said about the Prophet and not about this riwayat of his own action as Ibnul Mubarak himself related the riwayat of this action of Ibni Masud as Nasai related.

2. Bara Ibni Aazib said the Prophet used to raise his hand when starting the prayer and then he was not doing this. (Abu Dawood) The same like is narrated by Abu Yala, Abdur Razaq, Ibni Abi Shaibah, Dari Qutni, and Tahawi also. What is said about a narrator by the name of Yazeed Ibni Abi Ziyad Al Kufi that he is daeef(weak) as he used to take words from other in his old age and Sufyan Ibni Oyainah said that I heard of him this Hadith so he did not say and then he did not do this but when I came to Kufah then he said it so I thought maybe they put it in his mouth, also there words are not there in the riwayat of Thawri, Shobah, Hushaim Al Wasiti, Zuhair Ibni Muaawiyah, Khalid Ibni Abdullah and Abdullah Ibni Idrees and Imam Bukhari said that the preserved riwayat is that of Thawri, Shobah and ibni Oyainah from Yazeed, but we say that the Daeef one is Yazeed Ibni Abi Ziyad al Qarshi al Hashimi and the Kufi one Muslim said he is truthful having no defect against being Adl. Also Ahmad Ibni Salih authenticated him (Tareekhul Asma) and Shobah said I do not care if I write Ahadith from one after that I wrote from Yazeed (Meezan). Abu Dawud said I do not know anyone who left over his riwayaat (At Tahzeeb), Sufyan Ibni Yaqoob said that some said about a weakness in his memory. Also Bukhari narrated from him a "Taleeq" and what they said that there words are not there from anyone except this Yazeed therefore it is not right as Abu Yala related the like of this, and from Hushaim also this is narrated in Jami ul Masaneedi wassunan. Abdur

Razaq narrated this from Ibni Oyainah, Tahawi from Thawri, Abu Yala from Ibni Idrees, Dari Qutni from Shobah and all these are his students before his weakness in memory, so in the saying of Ibni Oyainah we say that maybe he met him at Makkah at the time of Hajj because Yazeed was born in 47 after Hijrah in Kufah and died therein 136 A.H and Ibni Oyainah was born in Kufah in 107 A.H came to Makkah in 163 A.H and died therein 198 A.H. At the time of the birth of Ibni Oyainah, Yazeed was 67 years old and he migrated to Makkah 27 years after the death of Yazeed so now it is sure that he heard it from him when his memory became weak so we will take the narration of his previous students and the related words and then he did not do it again.

3. Abu Awanah relates from Ibni Umar that I saw the Prophet raising his hands (when starting his prayers) and when he was going to ruku and coming back from ruku he was not raising it.
4. Abu Dawud wrote a chapter who does not mention rising when going to ruku.
5. Abbad Ibn Zubair said that the Prophet was raising his hands when starting prayer and not raising them after until he completed his prayer (Bahaiqi).
6. Abu Malik al Ash'ari gathered his people together and showed them how the Prophet made wudu and how he prayed, so he raised his hands in "iftitah" (opening) only (Jami ul Masaneed was Sunan).
7. Ali said that the Prophet used to raise his hands in the beginning of his prayer only and then not. (Al ilal ul waandah)

8. Ibni Abdul Barr relates from Abu Hurairah that he was raising his hands

"Tahreemah" only and saying "Takbeer" when going down and coming up.

Ibni Abbas said from the Prophet that the hands should not be raised but in 7 places, 1) Tahreemah , 2) when entering Masjidul Haram, 3) when standing at Safa, 4) when standing at Marwah, 5) when standing at Arafat and Muzdalifah, 6) both Maqams, 7) after throwing pebbles at Jamarat. In Muqamain in Jamarat and in Arafat and Mina each two are counted one. This Hadith is narrated by Imam Bukhari as "Mu'allaq" in Juz Raful Yadain, even though there is Ata Ibni Saaib when got confused a little in his late age, but we say that Warqa Ibni Umar who narrated this from Ata, he is of the time of Sahaba and Shobah was his early age student. Also Tabarain related this from Nasai and he does not relate from one who is left over so his confusion was not like that to be left over, and Tahawi related from Ibni Abbas that the Prophet said that hands would be raised in 7 places: when starting the prayer, near the house of Allah (starting the circumambulation of the Kaba), at Safa, at Marwah, at Arafat, at Muzdalifah, at the two Jamarats. Also Jabir Ibn Sumurah said that the Prophet of Allah came out and said why I see you raising your hands as if they are the tails of restive horses running away, be calm in prayer. (Muslim, Abu Dawood, Nasai). Ubaidullah Ibnul Aibtayah relates that we were praying with the Prophet and we were saying Asalam ualukum wa Rahmatullahi wa Barakatuhu and one was indicating with his hand on both sides so the Messenger of Allah said at what are you indicating to with your hands as if they are the tails of restive horses, it is enough for one of you to put his hand on his thigh and then say salam to his brother on the right and left. (Muslim) So now those who insist

on raising the hands insisted that these two Ahadith are regarding raising the hands at the time of "salam" and the Prophet disapproved it, but we say that the narration of both is different, also in the first one the Prophet said to be calm in prayer, while the second one is related to the time of salam and also Imam Nasai mentioned in the first one "and we were raising our hands in the prayer" while at the time of salam one is going out of his prayer and in the first one Jabir said that the Prophet came out and he said, while in the second one Ibnul Qibtia said "when we were praying with the Prophet" so all these things make it clear that there are two different Ahadith regarding two different situations. Also the first hadith relates to their individual prayer which could be sunnah or nafl and could be the action of some of them, while the second hadith is related to "Salat ul Jamaat" (prayer in congregation) so that was the action of all of them. The first hadith the disapproval is general as for as raising the hands is concerned while the second one is a disapproval to raise the hands at the time of "salam". If one may say for example that both these Ahadith are one so when Rasulullah ordered them to be calm at the time of "salam" which is coming out from the prayer then that calmness is required inside the prayer also. These are Ahadith. Now let us see what Sahaba and Tabieen were doing?

1. Bahaiqi in Sunan al Kubra narrates from Ibni Masud that I prayed behind the Prophet, Abu Bakr and Umar so they did not raise their hands but at starting time only.
2. Ibni Abi Shaibah in Musannaf and Tahawi in Sharh Ma aani Al Aathar narrated the same practice from Umar. Then one of the narrators of this Hadith Abdul Malik Ibni

Abjar said that Shabi, Nakha'i and Abu Ishaq all of them would not raise the hands but in the Tahreemah only. All these three are well known Muhaditheen, especially Shabi who met 500 Sahabah.

3. Aasim Ibni Kulaib narrates from his father that Ali used not to raise his hands except in Tahreemah. (Musannaf Ibni Abi Shaibah). Allamah Aini said this hadith is saheeh to the standard of Imam Muslim and regarding one narrator Abu Bakr Ibni Abdullah what Imam Baihaqi said that he is not that much authentic, so we say that Imam Muslim authenticated him and also "Ajali", Ibn Hajar, Imam Dhahabi and Yahya Ibni Maeen authenticated him. (Meezanul-Itidal, Tazheeb, Taqreeb)
4. Ibrahim Nakha'i said, "Ibn Masud used to raise his hands only in the beginning of his prayer. (Ibn Abi Shaibah) Yes Ibrahim did not take from Ibni Masud directly but his "Mursal Hadith" is accepted to the scholars.
5. Imam Muhammad in his "Muatta" narrated from Abu Jafar al Qari that Abu Hurairah used to lead them in prayer so he used to say takbeer in each going down and coming up. Also Qari said that he used to raise his hands when he was starting the prayer.

Mujahid said I never saw Ibni Umar raising his hands except in the start of his prayer. (Musannaf Ibni Abi Shaibah). Yes, one narrator in this hadith Abu Ibni Ayyash is known that his memory became weak in his old age however we say that this Hadith he narrated was before that age as Ahmad Ibni Yunas narrated this from Abu Bakr and Imam Bukhari even relates from Ahmad Ibni Yunus from Abu Bakr from Kitabut Tafsir. Ibni Abi Shaibah narrated from Abu Ishaq that the colleagues of Ali and Abdullah Ibni

Masud used not to raise their hands but in the beginning of the prayer. The same practice is known from Asawad, Alqamah, Ibni Abi Laila, Qais Ibni Abi Hazim, Khaithamah Ibni Abdur Rahman, Nakha'i and Shabi. (Ibni Abi Shaibah) Ibni Abdul Barr Maliki relates from Maruri that the people of Kufah would not raise their hands except in the beginning of prayer. Ibni Rusd said Imam Malik said that not raising the hands has priority (Bidayatul Mujtahid) Also Imam Tirmidhi said that this is the word of more than one from the Sahabah and Tabieen and this is the word of Sufyan and people of Kufah. Then we say that Imam Bukhari related two riwayat (narration) regarding raising the hands, one from Ibni Umar and the second one from Malik Ibnul Huwairith. The first one he relates from Salim from Ibni Umar where Ibni Umar said, "I saw the Messenger of Allah raising his hands." And Malik Ibnul Huwairith says that the Messenger of Allah did so. We say yes this the Prophet did but it doesn't mean that he was constantly doing so and what Baihaqi said from Ibni Umar "so this was his practice tell he met Allah". That is an addition by Baihaqi in his "Khilafiyat" and that is not in his "Sunan". We say that in that riwayat there is Ismah Ibni Mohammad al Ansari a narrator about whom Abu Hatam said "Not authentic" and Yahya Ibni Maeen said "a liar fabricates", Ibni Adi said "his riwayat are not preserved" and Aqeeli said, "He relates from authentic people non authentic riwayat". Also there is another narrator Abdur Rahman Ibni Quraish about whom Sulaiman said, he makes riwayat so what Ibni Hazm said that Ali Ibnul Madeeni the teacher of Imam Bukhari authenticated this riwayat does not make sense, and how a critic like him can do so. Then in the riwayat of Ibni Umar there are a few points;

1. Salim related the same from his father Ibni Umar as "Marfoo" i.e. attributed to the Prophet, but Nafi relates the same as "Mauqoof" i.e. attributed to Ibni Umar, and that is why Imam Malik left this Hadith as Aseeli said (Nailul Farqadain). Then Bukhari preferred the "Marfoo" one and Abu Dawud the "Mauqoof" one.
2. There is "Idtirab" in this Hadith as under
  - i. Raising hands are mentioned only at the time of "Tahreemah." (Saheeh Ibni Awanah)
  - ii. Raising the hands at the time of Tahreemah and when coming back from ruku.(Muatta)
  - iii. Raising hands at Tahreemah, at the time of going to ruku, and at the time of coming back from ruku. (Bukhari)
  - iv. The aforesaid three plus when he was standing after two rakats. (Bukhari)
  - v. Raising hands when going to for sajdah. (Bukhari)
  - vi. Imam Nasai mentioned this when one comes back from sajdah also.

Ibni Hajar narrated from Tahawi the riwayat of Ibni Umar where he mentioned raising the hands in each going down and coming up. Even though if the riwayat of Ibni Umar is "Saheeh" as far as the "Sanad" (chain) is concerned, but it has "idtirab" (confusion) in its text. Also the practice of Ibni Umar in this regard has been related in different ways, so Ibni Hazm narrated that he raised his hands in Tahreemah at the time of ruku, when coming back from ruku, when making sajdah and in between two rakats as well. Tahawi narrated in Sharh Ma aanil Aathar from Mujahid that I prayed behind him so

he did not raise his hands but in Tahreemah only, also Allamah Aini narrated from Ibni Abi Shaibah the same practice of Ibni Umar. Imam Bukhari related that Mujahid joined him in a journey from Makkah to Madina which means that he prayed behind him more than one prayer. Also Imam Kasani in "Badai" narrated that Mujahid prayed behind him for two years. Tahawi said that this non raising was his practice after the demise of the Holy Prophet. Tawoos said that he was raising his hands it means that his not raising was not in his knowledge or sometime he was raising but mostly not. We say that both practices are ok. Malik Ibnul Huwairith stayed with the Prophet 19 or 20 days and he saw the Prophet raising his hands so he related the same, but Imam Bukhari related the riwayat of raising from Ibni Umar as this is his "Madhab" and did not mention the riwayat of not raising, while Tirmidhi mentioned the riwayat of not raising from Ibni Masud also. What Ibni Hajar said that raising the hands is narrated by 50 Sahabah, so Iraqi said this number is regarding raising hands in Tahreemah. Then the non raising is related from 4 Khulafa and so many Sahabah and Tabieen and this non raising of the hands was the practice of people not in Kufa only but in Makkah and Madina also and that is why Imam Malik did not do that due to taking the practice of the People of Madina to be a source of Shariah. Imam Auza'i met Imam Abu Hanifa at Makkah and asked him why you do not raise hands at ruku time and at coming back from ruku? He said it did not remain proven from the Prophet. Auza'i said, Zuhari told us from Salim from Ibni Umar from



the Prophet about the raising of the hands, Abu Hanifa said Hammad told us from Ibrahim from Alqamah and Aswad from Ibni Masud from the Prophet about not raising the hands. Auza'i said I say from Zuhari from Salim from Ibni Umar and you tell me Hammad from Ibrahim from Alqamah from Ibn Masud. Abu Hanifa said, Hammad was more "Faqeeh" (great Jurist) than Zuhari, Ibrahim was more than Salim and if the virtue of the company was not there, then I would have said that Alqamah is not less than Ibni Umar, while Aswad has the knowledge and priority and Abdullah is Abdullah. Auza'i was preferring through the chain of hadith and Abu Hanifa through the juristic approach of the narrators. Anyhow this is an issue where no group may condemn the other or object to. May Allah guide us and keep us guided. Ameen. The question is where to place the hands in prayer. It is understood that one has to place his right hand over the left as Abu Dawud relates from Ibni Masud that he was praying by placing his left hand over his right hand so the Prophet held his right hand and put it on his left. Now Shafites and Hanbalites say one has to put his right hand over the left elbow or close to the elbow as Bukhari narrated from Sahl Ibni Sad that people are commanded to place their right hand over their left arm and Wa'il Ibni Hijr said, He saw the Prophet putting his right hand over his left palm, wrist and elbow (Ahmad, Muslim, Abu Dawud, Nasai). Qabeesah Ibni Halb said that my father told me that the Prophet used to lead us putting his right hand over his left. The Hanafites say one has to put his right palm over the back of his

left palm and to make a circle by his small finger and thumb around his wrist. This difference is also that of the best way as the Hadith of Wa'il said three things left palm, wrist and arm. The Hanafites these are three ways. Putting hands beneath the chest up to the naval as Wa'il narrated this that the Prophet put his hands on his chest. This is according to Shafites but near Hanafites and Hanbalites one has to put it beneath naval as Ahmad and Abu Dawud narrated from Ali that the sunnah is to put the right hand over the left under the naval. And doing so it is not possible to put the right palm over the elbow. According to Malik the best way is to leave it hanging. Then according to the Hanafites and Malikites men have to raise their hands to the level of their ears and according to Hanafites the men have to put their hands under their naval, (belly button). However women should raise their hands to the level of their shoulders as this is more covering for them and their beauty has to be concealed as Allah said and to bring down their outer garments over themselves 33:59 and this is to cover their body and specially their bosoms. The same is the case of putting the hands over their chests. Abu Dawud narrated a Hadith from Yazeed Ibni Habib that the Prophet saw two women praying so he said when you make sajdah then join some flesh to the earth as women are not like men in this regard. Also Ali Muttaqi in Kanzul Ummal narrated a Hadith from Ibni Umar that "a woman when making sajdah may join her abdomen to her thighs to be more concealing". He also narrated from Ali that when a woman makes sajdah she may join her thighs. Then the

same thing is kept in mind when she is sitting in "Qadah" and that like sitting is in the Madhab of Jamhooir (Majority of the scholars) for men.