

صفة صلاة النبي (ﷺ)

The Description of the Prayer of the Prophet (ﷺ)

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Based on the works of
Shaykh Abdul Aziz bin Marzouq At-Tarefe

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Introduction

Verily all praise is for Allaah, we praise Him and seek His aid and ask for His forgiveness, and we seek refuge with Allaah from the evils of ourselves and our evil actions. Whomever Allaah guides there is none who can misguide him, and whomever Allaah misguides there is none who can guide him, and I bear witness that none has the right to be worshipped except Allaah Alone, having no partner, and I bear witness that Muhammad is His slave and His Messenger.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer.” [Surah an-Nisaa':1]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

“O you who believe! Fear Allaah as He should be feared, and die not except in a state of Islaam.” [Surah Aal-i-'Imraan: 102]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ
اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

“O you who believe! Fear Allaah, and (always) say a word did to the right that He may make your conduct whole and sound and forgive you your sins: He that obeys Allaah and His Messenger, has already attained the highest achievement.” [Surah Al-Ahzaab: 70-71]

As for what follows:

Verily the most truthful speech is the Word of Allaah and the best guidance is the guidance of Muhammad ﷺ, and the worst of affairs are the novelties and every novelty is an innovation and every innovation is a going astray and every going astray is in the Fire.

Our motivation for this treatise was to follow in the footsteps of the Salaf us-Salih (righteous early predecessors), who were in the forefront in teaching the obligations of Islam.

Explanation of the description of the Salah of the Prophet ﷺ was a known practice amongst the Salaf, which shows the importance of learning and spreading matters such as Salah, which are essential for every believer to know. Practical demonstrations of Salah have been given by Sahaabah such as Anas ibn Malik and Malik ibn Huwairith.

This treatise is based on the works of Shaykh Abdul Aziz bin Marzouq At-Tarefe. We have primarily relied upon the book¹ he has written on the description of the Prayer of the Prophet ﷺ. The chapters have been summarized and restricted to only describing the prayer of the Prophet ﷺ. References have been quoted under each chapter.

We ask Allaah to guide us to that which is proper - verily He is the One having authority over that and having the Power to do so. May Allah purify our intentions and hearts and accept our deeds from us.

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¹ Description of the Prayer of the Prophet ﷺ, Darul Minhaaj publications, Riyadh, 1st edition, 2007.

Summarized Biography of Shaykh Abdul Aziz bin Marzouq At-Tarefe

The Shaykh's name is `Abdul-`Aziz bin Marzouq al-Tarefe. He was born on 7/12/1396 AH (7/9/1976 CE).

As for his university studies, he graduated from the college of Shariah of Imam Muhammad bin Sa'ud University in the city of Riyadh. As for his occupations, he was a researcher for the Ministry of the Islamic Affairs, then director of Studies and Research in the Center for Research and Studies, and then an Islamic researcher in this same center.

He began memorizing Islamic texts at the age of 13. The first text he memorized was Al-Bayquniyyah (in the science of hadith). He memorized Kashf al-Shubuhāt, Kitab al-Tawhid, Fadl al-Islam, al-Manzoumah al-Raḥbiyyah and Bulugh al-Maraam, along with hundreds of lines of poetry by the age of 18. He further went on to memorize Sahih al-Bukhari, Sahih Muslim, Sunan Abi Dawud and other books of hadith. He also memorized Manaar al-Sabeel and al-Risālah (of Ibn Abi Zayd al-Qayrawaani) in the fiqh of Imām Malik.

He studied countless books in hadith, fiqh, usul, tafsir, adab (literature) and books of fiqh in the madh-habs of Imām Abu Hanifah, Imām Ahmad, Imām al-Shafī'i and Imām Malik. He studied many books of hadith, including Sunan al-Bayhaqi, Sahih Ibn Khuzaymah, Sahih Ibn Hibban, Musannaf Ibn Abi Shaybah, Musannaf `Abdil-Razzaq and Sunan al-Daraqutni. Other books studied: Fataawa Ibn Taymiyyah, Zaad Al-Ma'aad, Tafsir Ibn Kathir, Tafsir al-Tabari, Tafsir al-Baghawi, Tafsir al-Zamakhsharī, Tafsir al-Tha`labī, Seerah Ibn Hisham and al-Mughni.

The Shaykh reads on average 13-15 hours a day and used to memorize between 30-50 ahadith a day!

Notable teachers:

His eminence, the great scholar, `Abdul-`Azīz Bin Bāz

Shaykh Ṣafī-ur-Raḥmān al-Mubārkpourī

Shaykh `Abdullāh Bin `Aqīl

Shaykh `Abdul-Karīm al-Khuḍayr

Shaykh Sāliḥ Āl al-Shaykh

Shaykh Muhammad `Abdullāh al-Ṣūmālī

The Description of the Prayer of the Prophet (ﷺ)

Niyah (Intention) For The Prayer

Intention should be made in the heart and to utter it audibly is an innovation.²

سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ — رَضِيَ اللَّهُ عَنْهُ — عَلَى الْمِنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ " .

Narrated by Umar ibn Khattab (رضي الله عنه): I heard Allah's Messenger ﷺ saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or to marry a woman, his emigration will be for what he emigrated for."³

Facing The Qiblah During the Prayer

It is obligatory to face the Qiblah (direction of the Ka'bah in Makkah) during both the obligatory and optional prayers, except for the person who is unable to, like the person praying on a plane or a ship that turns away from Qiblah, such a person should begin their prayer facing the Qiblah and there is no issue if the direction changes whilst they are performing it.⁴

² **Reference:** Refer to 'A Summarized Description of the Prayer, Fasting, Night Prayer and I'tikaf of the Messenger of Allah ﷺ' (pg. 6) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

³ **Sahih:** Recorded in Sahih Bukhari (no. 1)

⁴ **Reference:** Refer to 'A Summarized Description of the Prayer, Fasting, Night Prayer and I'tikaf of the Messenger of Allah ﷺ' (pg. 6) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

Allah (عَزَّ وَجَلَّ) says,

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

“And from where so ever you start forth (for prayers), turn your face in the direction of al-Masjid al-Haraam (at Makkah), and where so ever you are, turn your faces towards it...”⁵

عَنِ الْبَرَاءِ بْنِ عَازِبٍ — رَضِيَ اللَّهُ عَنْهُمَا — قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ أَنْ يُوجَّهَ إِلَى الْكَعْبَةِ، فَأَنْزَلَ اللَّهُ {قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ} فَتَوَجَّهَ نَحْوَ الْكَعْبَةِ، وَقَالَ السُّفَهَاءُ مِنَ النَّاسِ — وَهُمْ الْيَهُودُ — مَا وَلَاهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا {قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ} فَصَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ ثُمَّ خَرَجَ بَعْدَ مَا صَلَّى، فَمَرَّ عَلَى قَوْمٍ مِنَ الْأَنْصَارِ فِي صَلَاةِ الْعَصْرِ نَحْوَ بَيْتِ الْمَقْدِسِ فَقَالَ هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَنَّهُ تَوَجَّهَ نَحْوَ الْكَعْبَةِ. فَتَحَرَّفَ الْقَوْمُ حَتَّى تَوَجَّهُوا نَحْوَ الْكَعْبَةِ.

Narrated by Bara' bin `Azib (رضي الله عنه): Allah's Messenger ﷺ prayed facing Baitul-Maqdis for sixteen or seventeen months but he loved to face the Ka`ba (in Makkah) so Allah revealed: "Verily, We have seen the turning of your face to the heaven!" (2:144) So the Prophet ﷺ faced the Ka`ba and the fools amongst the people namely "the Jews" said, "What has turned them from their Qiblah (Baitul-Maqdis) which they formerly observed"" (Allah revealed): "Say: 'To Allah belongs the East and the West. He guides whom he will to a straight path'." (2:142) A man prayed with the Prophet (facing the Ka`ba) and went out. He saw some of the Ansar praying the `Asr prayer with their faces towards Baitul-Maqdis, he said, "I bear witness that I prayed with Allah's Messenger ﷺ facing the Ka`ba." So all the people turned their faces towards the Ka`ba.⁶

⁵ Qur'an: Surah Baqarah: 150

⁶ Sahih: Recorded in Sahih Bukhari (no. 399)

Rulings Related to Facing the Qiblah During Optional Prayers

It is also permissible to pray the optional prayer in a car or any other mode of transport during travel by gesturing the movements of the prayer, without having to face the Qiblah.⁷

عَنْ جَابِرٍ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ، فَإِذَا أَرَادَ الْفَرِيضَةَ نَزَلَ فَاسْتَقْبَلَ الْقِبْلَةَ.

Jabir (رضي الله عنه) narrated: Allah's Messenger ﷺ used to pray (optional, non-obligatory prayer) while riding on his mount (Rahila) wherever it turned, and whenever he wanted to pray the compulsory prayer he dismounted and prayed facing the Qiblah.⁸

Qiyam (Standing) In The Prayer

The Qiyam is a pillar⁹ in the obligatory prayers and a Sunnah in the optional prayers. The sick, elderly and those experiencing difficulty in standing may use a stick or lean on a wall to aid them in prayer if necessary.¹⁰

Allah (عَزَّ وَجَلَّ) says,

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

“Guard strictly (five obligatory) As-Salawaat (the prayers) especially the middle Salah (i.e. the best prayer - Asr). And stand before Allah with obedience.”¹¹

⁷ **Reference:** Refer to ‘A Summarized Description of the Prayer, Fasting, Night Prayer and I’tikaf of the Messenger of Allah ﷺ’ (pg. 7) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

⁸ **Sahih:** Recorded in Sahih Bukhari (no. 400)

⁹ **Rukn (pillar):** The pillars of the prayer are those actions that are necessary for the validation of the Salah. If any pillar is left out intentionally the Salah becomes invalid.

¹⁰ **Reference:** Refer to ‘A Summarized Description of the Prayer, Fasting, Night Prayer and I’tikaf of the Messenger of Allah ﷺ’ (pg. 7) by Sheikh Abdul Aziz bin Marzouq At-Tarefe and refer to Sifatu Salah an-Nabi ﷺ (pg.67) by Shaykh Abdul Aziz At-Tarefe

¹¹ **Qur’an:** Surah Baqarah: 238

Those Who Are Not Able to Stand in Prayer

Whoever cannot offer prayer while standing, can offer prayer while sitting and if he is not able to offer prayer while sitting, they can offer the prayer lying on their side.

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ — رَضِيَ اللَّهُ عَنْهُ — قَالَ كَانَتْ بِي بَوَاسِيرٌ فَسَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّلَاةِ فَقَالَ "صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ".

Narrated by `Imran bin Husain (رضي الله عنه): Had piles, so I asked the Prophet ﷺ about the prayer. He said, "Pray while standing and if you can't, pray while sitting and if you can not do even that, then pray lying on your side."¹²

Standing, Sitting or Lying Down in Voluntary Prayers

With regard to voluntary prayers, it is permissible for those with or without an excuse to offer them sitting down during prayer, however the rewards vary for one who prays standing, sitting or lying down.

عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ — وَكَانَ رَجُلًا مَبْسُورًا — وَقَالَ أَبُو مَعْمَرٍ مَرَّةً عَنْ عِمْرَانَ، قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ صَلَاةِ الرَّجُلِ وَهُوَ قَاعِدٌ فَقَالَ "مَنْ صَلَّى قَائِمًا فَهُوَ أَفْضَلُ، وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ، وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ".

Narrated by `Abdullah bin Buraidah: `Imran bin Husain (رضي الله عنه) had piles. Once Abu Ma'mar narrated from `Imran bin Husain had said, "I asked the Prophet ﷺ about the prayer of a person while sitting. He said, 'It is better for one to pray standing; and whoever prays sitting gets half the reward of that who prays while standing; and whoever prays while lying gets half the reward of that who prays while sitting.'"¹³

¹² **Sahih:** Recorded in Sahih Bukhari (no. 1117)

¹³ **Sahih:** Recorded in Sahih Bukhari (no. 1116)

Takbiratul Ihram – The Opening Takbir (saying Allahu Akbar)

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ. وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ".

Narrated by Abu Hurairah (رضي الله عنه): The Prophet ﷺ said, "The Imam is to be followed. Say the Takbir when he says it; bow if he bows; if he says 'Sami`a l-lahu liman hamidah', say, ' Rabbana wa laka l-hamd', prostrate if he prostrates and pray sitting altogether if he prays sitting."¹⁴

Raising The Hands Up to The Shoulders or Earlobes Whilst Saying the Takbir

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى يَكُونَا حَذْوَ مَنْكِبَيْهِ، وَكَانَ يَفْعَلُ ذَلِكَ حِينَ يُكَبِّرُ لِلرُّكُوعِ، وَيَفْعَلُ ذَلِكَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَيَقُولُ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ". وَلَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

Narrated by `Abdullah bin `Umar (رضي الله عنه): I saw that whenever Allah's Messenger ﷺ stood for the prayer, he used to raise both his hands up to the shoulders, and used to do the same on saying the Takbir for bowing and on raising his head from it and used to say, "Sami`a l-lahu liman hamidah". But he did not do that (i.e. raising his hands) in prostrations.¹⁵

¹⁴ **Sahih:** Recorded in Sahih Bukhari (no. 734)

¹⁵ **Sahih:** Recorded in Sahih Bukhari (no. 736)

عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتَّى يُحَازِيَ بِهِمَا أُذُنَيْهِ وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ حَتَّى يُحَازِيَ بِهِمَا أُذُنَيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ". فَعَلَّ مِثْلَ ذَلِكَ.

Malik bin Huwairith (رضي الله عنه) reported: The Messenger of Allah ﷺ raised his hands opposite his ears at the time of reciting the takbir (i.e. at the time of beginning the prayer) and then again raised his hands opposite the ears at the time of bowing and when he lifted his head after bowing he said: 'Allah listened to him who praised Him', and did like it (raised his hands up to the ears).¹⁶

When Is It Sunnah to Raise the Hands?

It is authentically proven from the Prophet ﷺ that the hands should be raised when saying takbir in four places:

- 1) The opening Takbir (takbeerat al-Ihraam),
- 2) Before bowing,
- 3) After rising from bowing, and
- 4) After standing up following the first Tashahhud in a three or four rak'ah prayer.

¹⁶ Sahih: Recorded in Sahih Muslim (no. 391b)

Where to Look While Standing in Prayer

There is no authentic evidence indicating where the Messenger of Allah ﷺ would look in his prayer.¹⁷

What is correct is that the one praying may look at any place where he may gain more khushu (either the place of prostration, straight forward, at one's feet or at one's hands), the only prohibition is that one is not allowed to look up to the heavens, as the Prophet ﷺ said:

أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَهُمْ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ". فَاشْتَدَّ قَوْلُهُ فِي ذَلِكَ حَتَّى قَالَ "لَيَنْتَهَنَّ عَنْ ذَلِكَ أَوْ لَتُخَطَفَنَّ أَبْصَارُهُمْ"

Narrated by Anas bin Malik (رضي الله عنه): The Prophet ﷺ said, "What is wrong with those people who look towards the sky during the prayer?" His talk grew stern while delivering this speech and he said, "They should stop (looking towards the sky during the prayer); otherwise their eyesight would be taken away."¹⁸

Also, it is disliked to look to the right or to the left except if necessary.¹⁹

¹⁷ **Reference:** Refer to 'A Summarized Description of the Prayer, Fasting, Night Prayer and I'tikaf of the Messenger of Allah ﷺ' (pg. 7-8) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

¹⁸ **Sahih:** Recorded in Sahih Bukhari (no. 750)

¹⁹ **Reference:** Refer to Sifatu Salah an-Nabi ﷺ (pg.67-72) by Shaykh Abdul Aziz At-Tarefe

Where to Position the Hands Whilst Standing in The Prayer

One should place their right hand on their left forearm when standing.

عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ كَانَ النَّاسُ يُؤْمَرُونَ أَنْ يَضَعَ الرَّجُلُ الْيَمَنِيَّ عَلَى ذِرَاعِهِ الْيُسْرَى فِي الصَّلَاةِ. قَالَ أَبُو حَازِمٍ لَا أَعْلَمُهُ إِلَّا يَنْمِي ذَلِكَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated by Sahl bin Sa`d (رضي الله عنه): The people were ordered to place the right hand on the left forearm in the prayer. Abu Hazim said, "I knew that the order was from the Prophet ﷺ."²⁰

It has not been authentically proven from the Prophet ﷺ as to where he would place his hands in prayer while standing. The narrations that have come about different places he would place his hands are all weak.

One may position his hands either on his chest or on his belly button or on his stomach and there is no problem with that. The only confirmed Sunnah is putting the right hand on the left.²¹

²⁰ **Sahih:** Recorded in Sahih Bukhari (no. 740)

²¹ **Reference:** Refer to Sifatu Salah an-Nabi ﷺ (pg.89-91) By Sheikh Abdul Aziz bin Marzouq At-Tarefe

Opening Supplication

Any of the following supplications can be recited:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

"You are Glorified, O Allaah, and Praised; Your Name is blessed; Your Majesty is Exalted, and none has the right to be worshipped but You."²²

Or

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ، كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ

"O Allah, separate me from my sins as You have separated the East from the West. O Allah, cleanse me of my transgressions as the white garment is cleansed of stains. O Allah, wash away my sins with ice and water and frost."²³

Or

²² **Sahih:** Recorded in Sahih Muslim (no. 399c), it is proven to be a statement of Umar ibn Khattab (رضي الله عنه).

²³ **Sahih:** Recorded in Sahih Bukhari (no. 744)

وَجَهَّتْ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ . أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ "

‘I have turned my face sincerely towards He who has brought forth the heavens and the Earth and I am not of those who associate (others with Allaah). Indeed, my prayer, my sacrifice, my life and my death are for Allaah, Lord of the worlds, no partner has He, with this I am commanded and I am of the Muslims. O Allaah, You are the Sovereign, none has the right to be worshiped except You. You are my Lord and I am Your servant, I have wronged my own soul and have acknowledged my sin, so forgive me all my sins for no one forgives sins except You. Guide me to the best of characters for none can guide to it other than You, and deliver me from the worst of characters for none can deliver me from it other than You. Here I am, in answer to Your call, happy to serve you. All good is within Your hands and evil does not stem from You. I exist by Your will and will return to You. Blessed and High are You, I seek Your forgiveness and repent unto You.’²⁴

Seeking Refuge in Allah

One should say the Ta’awwuz (seeking refuge in Allah) as mentioned in the Qur’an:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

“I seek refuge with Allaah from Shaitân (Satan), the outcast (the cursed one).”²⁵

²⁴ **Sahih:** Recorded in Sahih Muslim (no. 771a)

²⁵ **Qur’an:** Surah Nahl: 98

Then Say بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ Inaudibly

عَنْ أَنَسٍ، قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ فَلَمْ أَسْمَعْ أَحَدًا مِنْهُمْ يَقْرَأُ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ.

Anas (رضي الله عنه) reported: I observed prayer along with the Messenger of Allah ﷺ and with Abu Bakr, Umar and Uthman (may Allah be pleased with all of them), but I never heard any one of them reciting Bismillah-ir-Rahman-ir-Rahim loudly.²⁶

Reciting Surah al-Fatihah

It is a pillar to recite Surah Fatihah in the Prayer.

نُ عُبَادَةَ بْنِ الصَّامِتِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ".

Narrated by Ubadah bin As-Saamit (رضي الله عنه) that Allah's Messenger ﷺ said, "Whoever does not recite (Surah) Al-Fatihah in his prayer, his prayer is invalid."²⁷

Saying Ameen After Fatihah

One should say Ameen (moderately) loud.

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "إِذَا أَمَّنَ الْإِمَامُ فَأَمَّنُوا فَإِنَّهُ مَنْ وَافَقَ تَأْمِينَهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ".

Abu Hurairah (رضي الله عنه) narrated that the Prophet ﷺ said, "If the Imam says: 'Ameen', say 'Ameen' for if one's Ameen corresponds with the Ameen of the angels, all of his previous sins will be forgiven."²⁸

²⁶ **Sahih:** Recorded in Sahih Muslim (no. 399a)

²⁷ **Sahih:** Recorded in Sahih Bukhari (no. 756)

²⁸ **Sahih:** Recorded in Sahih Bukhari (no. 780) and Sahih Muslim (no. 410a)

Reciting Surah Fatihah Behind the Imam

The one who is following the Imam in the aloud prayers (Fajr, first two rak'ah of Maghrib and Isha) should not recite Surah Fatihah behind him, which is upon the correct view.

Allah (عَزَّ وَجَلَّ) says:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

“When The Qur’an is recited , listen to it, and be silent so you may receive mercy.”²⁹

It is reported from more than one from amongst the Salaf that this verse was referring to the “Prayer”.³⁰

So, Surah Fatihah is to be recited behind the Imam in the Dhuhr and Asr prayer, the last Rakah of Maghrib, and the last two Rakah of Isha.

Reciting Portions of the Qur’an After Surah Fatihah

One should read after Surah Fatiha anything that is easy for him from the Qur’an. The scholars have agreed that it is recommended to recite a Surah after Fatihah in the (two) Rak’ahs of Fajr and the first two Rak’ahs of all the other prayers.³¹

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الظُّهْرِ فِي الْأُولَيَيْنِ بِأَمِّ الْكِتَابِ وَسُورَتَيْنِ، وَفِي الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ بِأَمِّ الْكِتَابِ، وَيُسْمِعُنَا الْآيَةَ، وَيُطَوِّلُ فِي الرَّكْعَةِ الْأُولَى مَا لَا يُطَوِّلُ فِي الرَّكْعَةِ الثَّانِيَةِ، وَهَكَذَا فِي الْعَصْرِ وَهَكَذَا فِي الصُّبْحِ.

Narrated by `Abdullah bin Abi Qatadah: My father (رضي الله عنه) said, "The Prophet ﷺ uses to recite Al-Fatiha followed by another Surah in the first two rak'at of the prayer and used to recite only Al-Fatiha in the last two rak'at of the Zuhr prayer. Sometimes a verse or so was audible and he used to prolong the first rak'at more than the second and used to do the same in the `Asr and Fajr prayers."³²

²⁹ **Qur'an:** Surah Al-A'raaf 7:204

³⁰ **Reference:** Refer to Sifatu Salah an-Nabi ﷺ (pg. 98) By Sheikh Abdul Aziz bin Marzouq At-Tarefe

³¹ **Reference:** Refer to Sifatu Salah an-Nabi ﷺ (pg. 101) By Sheikh Abdul Aziz bin Marzouq At-Tarefe

³² **Sahih:** Recorded in Sahih Bukhari (no. 776)

عَطَاءٌ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ — رَضِيَ اللَّهُ عَنْهُ — يَقُولُ فِي كُلِّ صَلَاةٍ يُقْرَأُ، فَمَا أَسْمَعْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْمَعْنَاكُمْ، وَمَا أَخْفَى عَنَّا أَخْفَيْنَا عَنْكُمْ، وَإِنْ لَمْ تَزِدْ عَلَيَّ أُمَّ الْقُرْآنِ أَجْرَاتٍ، وَإِنْ زِدْتَ فَهُوَ خَيْرٌ.

Ata' heard Abu Hurairah (رضي الله عنه) say: "In every prayer there is recitation. What we heard the Prophet ﷺ say, we tell you, and what he did not tell us about we can not tell you. Whoever recites Umm al-Kitaab (i.e. Surah al-Fatihah) has done enough, and whoever does more than that, that is better."³³

Those Who Are Unable to Recite Surah Fatihah

If a person is unable to recite Surah al-Fatihah at all or is unable to learn it, or he has just become Muslim and the time for prayer has come and there is not enough time for him to learn it, then he is to act upon the following hadeeth:

Narrated by Abdullah ibn Abi Awfa: (رضي الله عنه): A man came to the Prophet ﷺ and said: I can not memorize anything from the Qur'an: so teach me something which is sufficient for me. He said: Say,

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

"Glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is most great, and there is no might and no strength but in Allah"³⁴

³³ **Sahih:** Recorded in Sahih Bukhari (no. 772)

³⁴ **Hasan:** Recorded in Sunan Abu Dawud (no. 832). al-Haafiz Ibn Hajar indicated that it is hasan in al-Talkhees al-Habeer, 1/236). See for more details Sifatu Salah an-Nabi ﷺ (pg. 110) By Sheikh Abdul Aziz bin Marzouq At-Tarefe

Raising The Hands Before Going into Rukoo' (Bowling Position)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى يَكُونَا حَذْوَ مَنْكِبَيْهِ، وَكَانَ يَفْعَلُ ذَلِكَ حِينَ يُكَبِّرُ لِلرُّكُوعِ، وَيَفْعَلُ ذَلِكَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَيَقُولُ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ". وَلَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

Narrated by `Abdullah bin `Umar (رضي الله عنه): I saw that whenever Allah's Messenger ﷺ stood for the prayer, he used to raise both his hands up to the shoulders, and used to do the same on saying the Takbir for bowing and on raising his head from it and used to say, "Sami`a l-lahu liman hamidah". But he did not do that (i.e. raising his hands) in prostrations.³⁵

عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتَّى يُحَازِيَ بِهِمَا أُذُنَيْهِ وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ حَتَّى يُحَازِيَ بِهِمَا أُذُنَيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ". فَعَلَّ مِثْلَ ذَلِكَ.

Malik bin Huwairith (رضي الله عنه) reported: The Messenger of Allah ﷺ raised his hands opposite his ears at the time of reciting the takbir (i.e. at the time of beginning the prayer) and then again raised his hands opposite the ears at the time of bowing and when he lifted his head after bowing he said: 'Allah listened to him who praised Him', and did like it (raised his hands up to the ears).³⁶

³⁵ **Sahih:** Recorded in Sahih Bukhari (no. 736)

³⁶ **Sahih:** Recorded in Sahih Muslim (no. 391b)

Chapter of Rukoo'

The Obligation of Perfecting the Rukoo'

زَيْدُ بْنُ وَهَبٍ، قَالَ رَأَى حُدَيْفَةَ رَجُلًا لَا يُتِمُّ الرُّكُوعَ وَالسُّجُودَ قَالَ مَا صَلَّيْتَ، وَكَوَّمْتَ مُتَّ عَلَى غَيْرِ الْفِطْرَةِ الَّتِي فَطَرَ اللَّهُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated by Zaid bin Wahb: Hudhaifah (رضي الله عنه) saw a person who was not performing the bowing and prostration perfectly. He said to him, "You have not prayed and if you should die you would die on a religion other than that of Muhammad ﷺ."³⁷

The Obligation of Performing Rukoo' In A Tranquil Manner

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَدَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ السَّلَامَ فَقَالَ "ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ" فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ "ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ". ثَلَاثًا. فَقَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ فَمَا أَحْسَنُ غَيْرَهُ فَعَلَّمَنِي. قَالَ " إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا ".

Narrated by Abu Hurairah (رضي الله عنه): Once the Prophet ﷺ entered the mosque, a man came in, offered the prayer and greeted the Prophet. The Prophet returned his greeting and said to him, "Go back and pray again for you have not prayed." The man offered the prayer again, came back and greeted the Prophet ﷺ. He said to him thrice, "Go back and pray again for you have not prayed." The man said, "By Him Who has sent you with the truth! I do not know a better way of praying. Kindly teach Me how to pray." He said, "When you stand for the prayer, say Takbir and then recite from the Qur'an what you know and then bow with calmness till you feel at ease, then rise from bowing till you stand straight. Afterwards prostrate calmly till you feel at ease and then raise (your head) and sit with Calmness till you feel at ease and then prostrate with calmness till you feel at ease in prostration and do the same in the whole of your prayer."³⁸

³⁷ Sahih: Recorded in Sahih Bukhari (no. 791)

³⁸ Sahih: Recorded in Sahih Bukhari (no. 793)

Keeping The Back Aligned with The Head During Rukoo'

عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَفْتِحُ الصَّلَاةَ بِالتَّكْبِيرِ وَالْقِرَاءَةَ بِـ {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ وَلَكِنْ بَيْنَ ذَلِكَ...

A'ishah (رضي الله عنها) reported: The Messenger of Allah ﷺ used to begin prayer with takbir (saying Allahu Akbar) and the recitation: "Praise be to Allah, the Lord of the Universe." When he bowed he neither kept his head up nor bent it down, but kept it between these extremes..."³⁹

Placing Palms On Knees When in Rukoo'

عَنْ مُصْعَبِ بْنِ سَعْدٍ، قَالَ صَلَّيْتُ إِلَى جَنْبِ أَبِي قَالَ وَجَعَلْتُ يَدَيَّ بَيْنَ رُكْبَتَيْ فَقَالَ لِي أَبِي اضْرِبْ بِكَفَيْكَ عَلَى رُكْبَتَيْكَ. قَالَ ثُمَّ فَعَلْتُ ذَلِكَ مَرَّةً أُخْرَى فَضْرَبَ يَدَيَّ وَقَالَ إِنَّا نُهَيْنَا عَنْ هَذَا وَأُمِرْنَا أَنْ نَضْرِبَ بِالْأَكْفِ عَلَى الرُّكْبِ.

Mus'ab bin Sa'd (رضي الله عنه) reported: I said prayer by the side of my father and placed my hands between my knees. My father said to me: Place your hands on your knees. I repeated that (the previous act) for the second time, and he struck at my hands and said: "We have been forbidden to do so and have been commanded to place our palms on the knees."⁴⁰

³⁹ **Sahih:** Recorded in Sahih Muslim (no. 498)

⁴⁰ **Sahih:** Recorded in Sahih Muslim (no. 535a)

Invocations in Rukoo'

Any of the following invocations can be recited individually or combined:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

“Exalted and perfect is my Lord the Great...”⁴¹

or

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي

“Exalted [from unbecoming attributes] Are you O Allah our Lord, and by Your praise [do I exalt you]. O Allah! Forgive me.”⁴²

or

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

“All Glorious, All Holy, Lord of the Angels and the Spirit.”⁴³

Or

سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ

“Exalted are You and by your praise [do I exalt you], there is no deity worthy of worship except You.”⁴⁴

Or

⁴¹ **Sahih:** Recorded in Sahih Muslim (no. 772)

⁴² **Sahih:** Recorded in Sahih Bukhari (no. 794)

⁴³ **Sahih:** Recorded in Sahih Muslim (no. 487)

⁴⁴ **Sahih:** Recorded in Sahih Muslim (no. 485)

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسَلَمْتُ خَشَعْتُ لَكَ سَمْعِي وَبَصَرِي وَمُخِّي وَعَظْمِي وَعَصْبِي

"O Allah, to You I bow (in prayer) and in You I believe and to You I have submitted. Before You my hearing is humbled , as is my sight , my mind , my bones , my nerves..."⁴⁵

or

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

"Glory be to the Possessor of greatness, the Kingdom, grandeur and majesty."⁴⁶

The Prohibition of Reciting the Qur'an in Rukoo'

عَنْ ابْنِ عَبَّاسٍ، قَالَ كَشَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السُّتَارَةَ وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ فَقَالَ " أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَبْقَ مِنْ مَبَشِّرَاتِ النُّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ أَلَا وَإِنِّي نُهَيْتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا فَأَمَّا الرُّكُوعُ فَعَظَّمُوا فِيهِ الرَّبَّ عَزَّ وَجَلَّ وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ فَقَمِنْ أَنْ يُسْتَجَابَ لَكُمْ".

Ibn 'Abbas (رضي الله عنه) reported: The Messenger of Allah ﷺ drew aside the curtain (of his apartment) and (he saw) people in rows (saying prayer) behind Abi Bakr. And he said: Nothing remains of the glad tidings of Prophethood, except good visions which a Muslim sees or someone is made to see for him. And see that I have been forbidden to recite the Qur'an in the state of bowing and prostration. So far as Rukoo' is concerned, extol in it the Great and Glorious Lord, and while prostrating yourselves be earnest in supplication, for it is fitting that your supplications should be answered.⁴⁷

⁴⁵ **Sahih:** Recorded in Sahih Muslim (no. 771a)

⁴⁶ **Sahih:** Recorded in Sunan Abu Dawud (no. 873), Sahih according to Sheikh Abdul Aziz bin Marzouq At-Tarefe in Sifatu Salah an-Nabi ﷺ (pg. 125)

⁴⁷ **Sahih:** Recorded in Sahih Muslim (no. 479a)

The Duration of Rukoo'

عَنْ الْبَرَاءِ — رَضِيَ اللَّهُ عَنْهُ — قَالَ كَانَ رُكُوعُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسُجُودُهُ وَإِذَا رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ وَبَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ.

Narrated by Al-Bara' (رضي الله عنه): The bowing, the prostrations, the period of standing after bowing and the interval between the two prostrations of the Prophet ﷺ used to be equal in duration.⁴⁸

Rising Up from Rukoo'

The following must be said, whether one is praying as an Imam or praying alone:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى يَكُونَا حَذْوَ مَنْكِبَيْهِ، وَكَانَ يَفْعَلُ ذَلِكَ حِينَ يُكَبِّرُ لِلرُّكُوعِ، وَيَفْعَلُ ذَلِكَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَيَقُولُ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " . وَلَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

Narrated by `Abdullah bin `Umar (رضي الله عنه): I saw that whenever Allah's Messenger ﷺ stood for the prayer, he used to raise both his hands up to the shoulders, and used to do the same on saying the Takbir for bowing and on raising his head from it and used to say: "Allaah hears those who praise Him." But he did not do that (i.e. raise his hands) in prostrations.⁴⁹

⁴⁸ **Sahih:** Recorded in Sahih Bukhari (no. 801)

⁴⁹ **Sahih:** Recorded in Sahih Bukhari (no. 736)

Invocations Whilst One Is Standing Straight After Performing Rukoo'

Whether one is an Imam, praying behind the Imam or praying alone, one of the following can be said:

رَبَّنَا وَلَكَ الْحَمْدُ

"Our Lord, [and] to You be all Praise."⁵⁰

Or

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ

"Allahumma Rabbana laka l-hamd."⁵¹

Or

رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

(O our Lord! All the praises are for You, many good and blessed praises).⁵²

Or

رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَالْأَرْضِ وَمِثْلَهُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ أَهْلِ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

"O Allah! our Lord, fills the heavens and the earth and what lies between them, and whatever else You please. (You Allah) are most worthy of praise and majesty, and what the slave has said - we are all Your slaves. O Allah, there is none who can withhold what You give, and none may give what You have withheld. And the might of the mighty person cannot benefit him against You."⁵³

⁵⁰ **Sahih:** Recorded in Sahih Bukhari (no. 735)

⁵¹ **Sahih:** Recorded in Sahih Bukhari (no. 796)

⁵² **Sahih:** Recorded in Sahih Bukhari (no. 799)

⁵³ **Sahih:** Recorded in Sahih Muslim (no. 477)

Standing Upright After Rising from Rukoo'

One should stand upright, until his body is tranquil.

عَنِ الْبَرَاءِ — رَضِيَ اللَّهُ عَنْهُ — قَالَ كَانَ رُكُوعُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسُجُودُهُ وَإِذَا رَفَعَ رَأْسَهُ
مِنَ الرُّكُوعِ وَبَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ.

Narrated by Al-Bara' (رضي الله عنه): The bowing, the prostrations, the period of standing after bowing and the interval between the two prostrations of the Prophet ﷺ used to be equal in duration.⁵⁴

Placing The Right Hand On the Left Hand After Rising from Rukoo' Just Like One Does When Standing at The Beginning of the Prayer

Nothing authentic has been narrated from the Prophet ﷺ regarding where to put the hands after rising from Rukoo', that which is apparent and closest to the correct view is to put the right hand on the left hand after Rukoo'.⁵⁵

⁵⁴ **Sahih:** Recorded in Sahih Bukhari (no. 801)

⁵⁵ **Reference:** Watch <https://www.youtube.com/watch?v=nyx1BZR8AkM&app=desktop> - Q&A with Shaykh Abdul Aziz bin Marzouq At-Tarefe on the subject 'Place of the hands while standing in Salah after rising from Rukoo' and refer Sifatu Salah an-Nabi ﷺ (pg. 86) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

Chapter of Sujood (Prostration)

Perfecting the Prostration

عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، رَأَى رَجُلًا لَا يُتِمُّ رُكُوعَهُ وَلَا سُجُودَهُ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ لَهُ حُذَيْفَةُ مَا صَلَّيْتَ — قَالَ وَأَحْسِبُهُ قَالَ — وَلَوْ مِتَّ مِتَّ عَلَى غَيْرِ سُنَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated by Abu Wail: Hudhaifah (رضي الله عنه) said, "I saw a person not performing his bowing and prostrations perfectly. When he completed the prayer, I told him that he had not prayed." I think that Hudhaifah added (i.e. said to the man), "Had you died, you would have died on a tradition other than that of the Prophet Muhammad ﷺ."⁵⁶

The Manner of Going into Prostration

One then goes into prostration and has the choice to put their hands on the ground before their knees or vice versa, depending on his circumstances.⁵⁷

There is nothing confirmed (from the Messenger of Allah ﷺ) on this issue (what to put first, hands or knees when going down into prostration).⁵⁸

⁵⁶ **Sahih:** Recorded in Sahih Bukhari (no. 808)

⁵⁷ **Reference:** Taken from the book 'A Summarized Description of the Prayer, Fasting, Night Prayer and I'tikaf of the Messenger of Allah ﷺ' (pg. 11) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

⁵⁸ **Reference:** Refer to Sifatu Salah an-Nabi ﷺ (pg. 129) By Sheikh Abdul Aziz bin Marzouq At-Tarefe

Prostrating on Seven Parts of the Body

It is obligatory for all seven body parts mentioned in the narration below to be on the ground whilst prostrating.

عَنْ ابْنِ عَبَّاسٍ، أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْضَاءٍ، وَلَا يَكُفَّ شَعْرًا وَلَا ثَوْبًا
الْجَبْهَةَ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَالرِّجْلَيْنِ.

Narrated by Ibn `Abbas (رضي الله عنه): The Prophet ﷺ was ordered (by Allah) to prostrate on seven parts and not to tuck up the clothes or hair (while praying). Those parts are; the forehead (along with the tip of nose), both hands, both knees, and (toes of) both feet.⁵⁹

Placing The Palms On the Ground, Keeping The Elbows Up and Away from The Sides (Of The Body)

عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ بْنِ بُحَيْنَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا صَلَّى فَرَجَ بَيْنَ يَدَيْهِ حَتَّى
يَبْدُوَ بَيَاضُ إِبْطَيْهِ.

Narrated `by Abdullah bin Malik bin Buhainah (رضي الله عنه): Whenever the Prophet ﷺ used to offer prayer he used to keep his arms away (from the body) so that the whiteness of his armpits was visible.⁶⁰

عَنِ الْبَرَاءِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِذَا سَجَدْتَ فَضَعْ كَفَّيْكَ وَارْفَعْ مِرْفَقَيْكَ".

Al-Bara' (bin 'Azib) (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "When you prostrate yourself, place the palms of your hands on the ground and raise your elbows."⁶¹

⁵⁹ **Sahih:** Recorded in Sahih Bukhari (no. 809)

⁶⁰ **Sahih:** Recorded in Sahih Bukhari (no. 807)

⁶¹ **Sahih:** Recorded in Sahih Muslim (no. 494)

The Prohibition of the Elbows Touching the Ground Whilst in Prostration

Placing the forearms flat with the elbows touching the ground while performing the prostration is prohibited.

عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اِعْتَدِلُوا فِي السُّجُودِ وَلَا يَبْسُطُ أَحَدُكُمْ ذِرَاعِيهِ
اِبْسَاطَ الْكَلْبِ".

Anas (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "Observe moderation in prostration, and let none of you stretch out his forearms (on the ground) like a dog."⁶²

Keeping The Toes Directed Towards the Qiblah Whilst in Prostration

It is recommended for the toes to be directed toward the Qiblah.

عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ، أَنَّهُ كَانَ جَالِسًا مَعَ نَفَرٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَذَكَرْنَا صَلَاةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبُو حُمَيْدٍ السَّاعِدِيُّ أَنَا كُنْتُ أَحْفَظُكُمْ لِصَلَاةِ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حِذَاءَ مَنْكِبَيْهِ، وَإِذَا رَكَعَ أَمَكْنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ، ثُمَّ
هَصَرَ ظَهْرَهُ، فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى حَتَّى يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ، فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ
وَلَا قَابِضِهِمَا، وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ....

Narrated by Muhammad bin `Amr bin `Ata' (رضي الله عنه): I was sitting with some of the companions of Allah's Messenger ﷺ and we were discussing about the way of praying of the Prophet ﷺ. Abu Humaid As-Sa`idi (رضي الله عنه) said, "I remember the prayer of Allah's Messenger ﷺ better than any one of you. I saw him raising both his hands up to the level of the shoulders on saying the Takbir; and on bowing he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till all the vertebrae took their normal positions. In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the Qiblah...."⁶³

⁶² Sahih: Recorded in Sahih Muslim (no. 493a)

⁶³ Sahih: Recorded in Sahih Bukhari (no. 828)

Invocations in Sujood

Any of the following invocations can be recited individually or combined:

سُبْحَانَ رَبِّيَ الْأَعْلَى

(Exalted and perfect is my Lord, the All-High)...”⁶⁴

Or

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي

(Exalted [from unbecoming attributes] Are you O Allah our Lord, and by Your praise [do I exalt you]. O Allah! Forgive me)..⁶⁵

Or

سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ

“Exalted are You and by your praise [do I exalt you], there is no deity worthy of worship except You.”⁶⁶

Or

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي كُلَّهُ دِقَّةً وَجَلَّةً وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ

“O Lord, forgive me all my sins, small and great, first and last, open and secret.”⁶⁷

Or

⁶⁴ **Sahih:** Recorded in Sahih Muslim (no. 772)

⁶⁵ **Sahih:** Recorded in Sahih Bukhari (no. 817)

⁶⁶ **Sahih:** Recorded in Sahih Muslim (no. 485)

⁶⁷ **Sahih:** Recorded in Sahih Muslim (no. 483)

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسَلْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ
تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

“O Allah, to You I prostrate myself and in You I believe. To You I have submitted. My face is prostrated to the One Who created it, fashioned it, and gave it hearing and sight. Blessed is Allah, the Best of creators.”⁶⁸

Or

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

"Glory be to the Possessor of greatness, the Kingdom, grandeur and majesty."⁶⁹

⁶⁸ **Sahih:** Recorded in Sahih Muslim (no. 771a)

⁶⁹ **Sahih:** Recorded in Sunan Abu Dawud (no. 873), Sahih according to Sheikh Abdul Aziz bin Marzouq At-Tarefe in Sifatu Salah an-Nabi ﷺ (pg. 125)

Chapter of Sitting Between the Two Prostrations

This sitting can be performed in any one of the following two ways:

First description: Which is to place the right foot in an upright position whilst directing the toes towards the Qiblah and spreading out the left foot in a way which makes it easy to sit on (the position of Iftiraash):

أَنَّ الْقَاسِمَ، حَدَّثَهُ عَنْ عَبْدِ اللَّهِ، - وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ - عَنْ أَبِيهِ، قَالَ مِنْ سُنَّةِ الصَّلَاةِ أَنْ تَنْصِبَ، الْقَدَمَ الْيُمْنَى وَاسْتَقْبَالَهُ بِأَصَابِعِهَا الْقِبْلَةَ وَالْجُلُوسُ عَلَى الْيُسْرَى.

It was narrated from Al-Qaasim who narrated from 'Abdullah-he is Ibn Abdullah bin 'Umar-that: His father (Ibn 'Umar رضي الله عنه) said: "One of the Sunnah's of the prayer is to hold the right foot upright and point its toes toward the Qiblah, and to sit on the left foot."⁷⁰

Second description: It is when a person sits on both heels with both feet in the upright position, with their toes pointing towards the Qiblah (the position of Al-Iq'aa):

طَاوُسًا يَقُولُ قُلْنَا لِابْنِ عَبَّاسٍ فِي الْإِقْعَاءِ عَلَى الْقَدَمَيْنِ فَقَالَ هِيَ السُّنَّةُ. فَقُلْنَا لَهُ إِنَّا لَنَرَاهُ جَفَاءً بِالرَّجُلِ. فَقَالَ ابْنُ عَبَّاسٍ بَلْ هِيَ سُنَّةُ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Tawoos said, "We asked Ibn Abbas (رضي الله عنه) about sitting on the heels and feet (between the two prostrations). He said 'It is Sunnah.' We said to him, 'We find it harsh on the leg.' Ibn Abbas (رضي الله عنه) said, 'But it is the Sunnah of your Prophet ﷺ'."⁷¹

⁷⁰ **Sahih:** Recorded in Sunan Nasa'i (no. 1158). Graded Sahih by Shaykh Abdul Aziz bin Marzouq At-Tarefe in Sifatul Salah an-Nabi ﷺ (pg. 133)

⁷¹ **Sahih:** Recorded in Sahih Muslim (no. 536)

Invocation Between the Two Prostrations

رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي

“O my Lord! Forgive me, O my Lord! Forgive me.”⁷²

Chapter Of Jalsah Al-Istiraha (Sitting For Rest) Before Getting Up For The Next Rak’ah

قَالَ أَخْبَرَنَا مَالِكُ بْنُ الْحُوَيْرِثِ اللَّيْثِيُّ، أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي، فَإِذَا كَانَ فِي وَثْرِ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ قَاعِدًا.

Narrated by Malik bin Huwairith Al-Laythi (رضي الله عنه): I saw the Prophet ﷺ praying and in the odd rak’ah, he used to sit for a moment before getting up.⁷³

Notes:

- Jalsah al-Istiraha is a brief pause, sitting for a short while after the second prostration in the first and third rak’ah, before standing up.
- The Takbir should be pronounced as one rises from prostration and not from the Jalsah Al-Istiraha (sitting of rest) but if one has not pronounced the Takbir from the prostration then he should from the Jalsah Al-Istiraha.
- Pronouncing two Takbirs is not required and Ijma’ (consensus of the scholars) has been declared on that by Al-Majd Ibn Taymiyyah (the grandfather of Ibn Taymiyyah)⁷⁴

⁷² **Sahih:** Recorded in Sunan Abu Dawud (no. 874). Shaykh Abdul Aziz bin Marzouq At-Tarefe mentioned it has been confirmed from the Prophet (ﷺ). Refer to Sifatu Salah an-Nabi (ﷺ) (pg. 134) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁷³ **Sahih:** Recorded in Sahih Bukhari (no. 823)

⁷⁴ **Reference:** Refer to Sifatu Salah an-Nabi (ﷺ) (pg. 135) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

How to Support Oneself On the Ground While Standing After Finishing the Rak'ah (After The Two Prostrations)

One may support himself on the ground with their hands and get up:

عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، قَالَ جَاءَنَا مَالِكُ بْنُ الْحُوَيْرِثِ فَصَلَّى بِنَا فِي مَسْجِدِنَا هَذَا فَقَالَ إِنِّي لِأُصَلِّي بِكُمْ، وَمَا أُرِيدُ الصَّلَاةَ، وَلَكِنْ أُرِيدُ أَنْ أُرِيَكُمْ كَيْفَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي. قَالَ أَيُّوبُ فَقُلْتُ لِأَبِي قِلَابَةَ وَكَيْفَ كَانَتْ صَلَاتُهُ قَالَ مِثْلَ صَلَاةِ شَيْخِنَا هَذَا — يَعْنِي عَمْرَو بْنَ سَلَمَةَ — قَالَ أَيُّوبُ وَكَانَ ذَلِكَ الشَّيْخُ يُتَمُّ التَّكْبِيرَ، وَإِذَا رَفَعَ رَأْسَهُ عَنِ السَّجْدَةِ الثَّانِيَةِ جَلَسَ وَاعْتَمَدَ عَلَى الْأَرْضِ، ثُمَّ قَامَ.

Narrated by Ayyub: Abu Qilabah said, "Malik bin Huwairith (رضي الله عنه) came to us and led us in the prayer in this mosque of ours and said, 'I lead you in prayer but I do not want to offer the prayer but just to show you how Allah's Prophet performed his prayers.'" I asked Abu Qilabah, "How was the prayer of Malik bin Huwairith?" He replied, "Like the prayer of this Sheikh of ours-- i.e. `Amr bin Salimah." That Sheikh used to pronounce the Takbir perfectly and when he raised his head from the second prostration he would sit for a while and then support himself on the ground and get up.⁷⁵

Rising for the Second Rak'ah

A person prays the second rak'ah as mentioned above, except that one does not recite the opening supplication at the beginning and the recitation in the second rak'ah is half (in length) in comparison to the first rak'ah.

⁷⁵ Sahih: Recorded in Sahih Bukhari (no. 824)

Chapter of Tashahud

The Correct Way for Sitting in the First Tashahud: Sitting in The First Tashahud In The Position Of Iftiraash (Spreading Your Left foot And Sitting On It And Keeping The Right Foot propped Up)



عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ، أَنَّهُ كَانَ جَالِسًا مَعَ نَفَرٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْنَا صَلَاةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبُو حُمَيْدٍ السَّاعِدِيُّ أَنَا كُنْتُ أَحْفَظُكُمْ لِصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حِذَاءَ مَنْكِبَيْهِ، وَإِذَا رَكَعَ أَمَكَّنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ، ثُمَّ هَصَرَ ظَهْرَهُ، فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى حَتَّى يَعُودَ كُلُّ فِقَارٍ مَكَانَهُ، فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرَشٍ وَلَا قَابِضِهِمَا، وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ، فَإِذَا جَلَسَ فِي الرَّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى.....

Narrated by Muhammad bin `Amr bin `Ata' (رضي الله عنه): I was sitting with some of the companions of Allah's Messenger ﷺ and we were discussing about the way of praying of the Prophet. Abu Humaid As-Sa`idi said, "I remember the prayer of Allah's Messenger ﷺ better than any one of you. I saw him raising both his hands up to the level of the shoulders on saying the Takbir; and on bowing he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till all the vertebrae took their normal positions. In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the Qiblah. On sitting in the second rak`ah (first Tashahud) he sat on his left foot and propped up the right one....."⁷⁶

⁷⁶ Sahih: Recorded in Sahih Bukhari (no. 828)

What to Say in The First Tashahud

One must recite the following:

التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى
عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

(All the compliments, prayers and good things are due to Allah; peace be on you, O Prophet, and Allah's mercy and blessings [be on you]. Peace be on us and on the pious subjects of Allah). (If you say that, it will reach all the subjects in the heaven and the earth). (I testify that there is no Deity [worthy of worship] but Allah, and I testify that Muhammad is His slave and His Messenger).⁷⁷

Note:

In the first Tashahud there is no saying of Salawaat (Prayers) upon the Messenger of Allah ﷺ upon that which is the correct view, what has come from the Messenger of Allah ﷺ on that is not established and it is not from the Sunnah (to do so in the first Tashahud).⁷⁸

⁷⁷ **Sahih:** Recorded in Sahih Bukhari (no. 831)

⁷⁸ **Reference:** Refer to Sifatu Salah an-Nabi ﷺ (pg. 138) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

Raising The Index Finger Whilst in Tashahud Without Moving It

Pointing with the finger is prescribed in the first and last Tashahud, however, moving it is not established from the Messenger of Allah ﷺ.⁷⁹

عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَعَدَ يَدْعُو وَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَيَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى وَأَشَارَ بِإِصْبَعِهِ السَّبَّابَةِ وَوَضَعَ إِبْهَامَهُ عَلَى إِصْبَعِهِ الْوُسْطَى وَيُلْقِمُ كَفَّهُ الْيُسْرَى رُكْبَتَهُ.

'Abdullah bin Zubair narrated on the authority of his father (رضي الله عنه) that when the Messenger of Allah ﷺ sat for supplication, i. e. Tashahud (blessing and supplication), he placed his right hand on his right thigh and his left hand on his left thigh, and pointed with his forefinger, and placed his thumb on his (middle) finger, and covered his knee with the palm of his left hand..⁸⁰

⁷⁹ **Reference:** Taken from the book 'A Summarized Description of the Prayer, Fasting, Night Prayer and I'tikaf of the Messenger of Allah ﷺ' (pg. 13) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

⁸⁰ **Sahih:** Recorded in Sahih Muslim (no. 579b)

Two Descriptions On How to Clasp the Hands Whilst in Tashahud

1 - Form a ring like (fifty-three) and point with the index finger

عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَعَدَ فِي التَّشَهُدِ وَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى رُكْبَتِهِ الْيُمْنَى وَعَقَدَ ثَلَاثَةً وَخَمْسِينَ وَأَشَارَ بِالسَّبَابَةِ.

Ibn Umar (رضي الله عنه) said: When the Messenger of Allah ﷺ sat for Tashahud, he placed his left hand on his left knee and placed his right hand on his right knee, and he formed a ring like (fifty-three) and pointed with his finger of attestation.⁸¹

The term “fifty-three” in the narration of Ibn `Umar (رضي الله عنه) refers to the act of clasping down the little finger and the ring finger and placing the thumb on the middle finger to form a ring.

2 - To close all the fingers and point with the index finger

عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ الْمُعَاوِيِّ، أَنَّهُ قَالَ رَأَيْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ وَأَنَا أَعْبَثُ بِالْحَصَى فِي الصَّلَاةِ فَلَمَّا انْصَرَفَ نَهَانِي فَقَالَ اصْنَعْ كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ . فَقُلْتُ وَكَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ قَالَ كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ كَفَّهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى وَقَبَضَ أَصَابِعَهُ كُلَّهَا وَأَشَارَ بِإِصْبَعِهِ الَّتِي تَلِي الإِبْهَامَ وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخْذِهِ الْيُسْرَى .

'Ali bin 'Abdur-Rahman al-Mu'awi reported: 'Abdullah bin Umar (رضي الله عنه) saw me playing with pebbles during prayer. After finishing the prayer, he forbade me (to do it) and said: Do as the Messenger of Allah ﷺ used to do. I said: What did Allah's Messenger ﷺ do? He said that he (the Messenger of Allah ﷺ) sat at Tashahud, placed his right palm on the right thigh and closed all his fingers and pointed with the index finger next to the thumb, and placed his left palm on his left thigh.⁸²

⁸¹ **Sahih:** Recorded in Sahih Muslim (no. 580b)

⁸² **Sahih:** Recorded in Sahih Muslim (no. 580c)

It Is Sunnah to Raise the Hands During Prayer When Standing Up After the First Tashahhud for The Third Rak'ah

The fourth place where it is Sunnah to raise the hands during prayer is when standing up after the first Tashahhud for the third rak'ah.

One is meant to raise the hands after getting up from the first Tashahhud and standing up for the third rakah.

عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، كَانَ إِذَا دَخَلَ فِي الصَّلَاةِ كَبَّرَ وَرَفَعَ يَدَيْهِ، وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ، وَإِذَا قَالَ سَمِعَ اللَّهَ لِمَنْ حَمِدَهُ. رَفَعَ يَدَيْهِ، وَإِذَا قَامَ مِنَ الرَّكَعَتَيْنِ رَفَعَ يَدَيْهِ. وَرَفَعَ ذَلِكَ ابْنُ عُمَرَ إِلَى نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated by Nafi`: Whenever Ibn `Umar (رضي الله عنه) started the prayer with Takbir, he used to raise his hands: whenever he bowed, he used to raise his hands (before bowing) and also used to raise his hands on saying, "Sami`a l-lahu liman hamidah", and he used to do the same on rising from the second rak'ah (for the 3rd rak'ah). Ibn `Umar (رضي الله عنه) said:

"The Prophet ﷺ used to do the same."⁸³

⁸³ Sahih: Recorded in Sahih Bukhari (no. 739)

The Last Tashahud

Correct Way for Sitting in the Second Tashahud: Description of The Sitting in The Last Tashahud - The Position of Tawarruk



عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ، أَنَّهُ كَانَ جَالِسًا مَعَ نَفَرٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْنَا صَلَاةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبُو حُمَيْدٍ السَّاعِدِيُّ أَنَا كُنْتُ أَحْفَظُكُمْ لِصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُهُ.... وَإِذَا جَلَسَ فِي الرَّكْعَةِ الْآخِرَةِ قَدَّمَ رِجْلَهُ الْيُسْرَى وَنَصَبَ الْأُخْرَى وَقَعَدَ عَلَى مَقْعَدَتِهِ.

Narrated by Muhammad bin `Amr bin `Ata' (رضي الله عنه): I was sitting with some of the companions of Allah's Messenger ﷺ and we were discussing about the way of praying of the Prophet. Abu Humaid As-Sa`idi said, "I remember the prayer of Allah's Messenger ﷺ better than any one of you. I saw him..... in the last rak'ah he pushed his left foot forward and kept the other foot propped up and sat over the buttocks."⁸⁴

Note:

One should only sit in Tawarruk in those prayers that have more than one Tashahud.

⁸⁴ Sahih: Recorded in Sahih Bukhari (no. 828)

What to Say in The Last Tashahud

One must recite the following:

التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى
عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

(All the compliments, prayers and good things are due to Allah; peace be on you, O Prophet, and Allah's mercy and blessings [be on you]. Peace be on us and on the pious subjects of Allah). (If you say that, it will reach all the subjects in the heaven and the earth). (I testify that there is no Deity [worthy of worship] but Allah, and I testify that Muhammad is His slave and His Messenger).⁸⁵

⁸⁵ **Sahih:** Recorded in Sahih Bukhari (no. 831)

After Reciting the Tashahud One Should Recite Salah (Blessings) Upon The Prophets Muhammad and Ibrahim. This Invocation Can Be Any of the Below:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ
مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ،
إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious."⁸⁶

Or

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ
وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

"Say: O Allah! Send Your Mercy on Muhammad and on his wives and on his off spring, as You sent Your Mercy on Abraham's family; and send Your Blessings on Muhammad and on his offspring, as You sent Your Blessings on Abraham's family, for You are the Most Praiseworthy, the Most Glorious."⁸⁷

Or

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

"O Allah, bless Muhammad and the members of his household as You did bless the members of Ibrahim's household. Grant favors to Muhammad and the members of his household as You did grant favors to the members of the household of Ibrahim in the world. You are indeed Praiseworthy and Glorious."⁸⁸

⁸⁶ **Sahih:** Recorded in Sahih Bukhari (no. 3370)

⁸⁷ **Sahih:** Recorded in Sahih Bukhari (no. 3369)

⁸⁸ **Sahih:** Recorded in Sahih Muslim (no. 405)

Then One Can Recite Any of the Following Supplications:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا
وَفِتْنَةِ الْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْتَمِ وَالْمَغْرَمِ

(O Allah, I seek refuge with You from the punishment of the grave, from the afflictions of the imposter- Messiah, and from the afflictions of life and death. O Allah, I seek refuge with You from sins and from debt)."89

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي
إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

(O Allah! I have done great injustice to myself and none except You forgives sins, so bestow on me a forgiveness from You, and Have Mercy on me, You are the Forgiver, the Merciful).90

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ
الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ

(O Allah, forgive me for what I have sent before me and what I have left behind me (in deeds), what I have concealed and what I have done openly, what I have done in excess, and what You are better aware of than I. You are the One who sends forth and You are the One who delays. There is none worthy of worship but You.)91

**One Can Say Any Of The Supplications That Are Found In The Sunnah After Saying Salah
Upon The Messenger Of Allah ﷺ**

⁸⁹ **Sahih:** Recorded in Sahih Bukhari (no. 832-833)

⁹⁰ **Sahih:** Recorded in Sahih Bukhari (no. 834)

⁹¹ **Sahih:** Recorded in Sahih Muslim (no. 771a)

Chapter of Tasleem (Turning The Face to The Right and Then to The Left and Saying: Assalaamu 'Alaikum Wa Rahmatullah at The End of the Salah)

At the end of the Tashahud one makes Salaam to the right and then to the left. The first salaam is obligatory and the second is Sunnah. Both Salaams are recited as follows:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

“May peace and Allaah’s Mercy be upon you”.

It is Sunnah to turn facing the right until the people behind can see the right cheek and (then) left so that those behind can see the left cheek.⁹²

قَالُوا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ". حَتَّى يُرَى بَيَاضُ خَدِّهِ الْأَيْمَنِ وَعَنْ يَسَارِهِ "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ". حَتَّى يُرَى بَيَاضُ خَدِّهِ الْأَيْسَرِ.

'Abdullah bin Mas'ud (رضي الله عنه) narrated that: The Messenger of Allah ﷺ used to say salaam to his right: “Assalaamu ‘alaikum wa rahmatullahi (Peace be upon you and the mercy of Allah) until the whiteness of his right cheek could be seen, and to his left: As-salamu 'alaykum wa rahmatullahi (peace be upon you and the mercy of Allah) until the whiteness of his left cheek could be seen.”⁹³

⁹² **Reference:** Taken from the book ‘A Summarized Description of the Prayer, Fasting, Night Prayer and I’tikaf of the Messenger of Allah ﷺ’ (pg. 14) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

⁹³ **Sahih:** Recorded in Sunan Nasa’i (no. 1325)

عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ كُنْتُ أَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ
يَسَارِهِ حَتَّى أَرَى بَيَاضَ خَدِّهِ.

'Amir bin Sa'd (رضي الله عنه) reported: I saw the Messenger of Allah ﷺ pronouncing taslim on his right and on his left till I saw the whiteness of his cheek.⁹⁴

All praise is due to Allah and His blessings and peace be upon His Prophet, his family and his companions.

End of the treatise.

⁹⁴ **Sahih:** Recorded in Sahih Muslim (no. 582)