

صفة وضوء وصلاة النبي (ﷺ)

The Description of the Ablution and 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 Allah, we praise Him and seek His aid and ask for His forgiveness, and we seek refuge with Allah from the evils of ourselves and our evil actions.

Whomever Allah guides there is none who can misguide him, and whomever Allah misguides there is none who can guide him, and I bear witness that none has the right to be worshipped except Allah 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-Nisa':1]

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

“O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.” [Surah Al-i-'Imran: 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 Allah, and (always) and speak words of appropriate justice that He may make your conduct whole and sound and forgive you your sins: He who obeys Allah and His Messenger, has already attained the highest achievement.” [Surah Al-Ahzab: 70-71]

As for what follows:

Verily the most truthful speech is the Word of Allah 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 Al-Salih (righteous early predecessors), who were at the forefront in teaching the obligations of Islam.

This booklet is based on the works of Shaykh Abdul Aziz bin Marzouq At-Tarefe. We have primarily relied upon the two books he has written on the description of the Wudu¹ and Salah² of the Prophet ﷺ. The chapters have been summarized and restricted to only describing the Wudu' and the Salah of the Prophet ﷺ. References have been quoted under each chapter, and definitions have been given for some Islamic terminologies.

We ask Allah 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 Wudu' of the Prophet ﷺ, Darul Minhaaj publications, Riyadh, 1st edition, 2016.

² Description of the Prayer of the Prophet ﷺ, Darul Minhaaj publications, Riyadh, 1st edition, 2007.

Summarised 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-Maram, 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 Manar Al-Sabil and Al-Risālah (of Ibn Abi Zayd Al-Qayrawani) 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-Shafi'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: Fatawa Ibn Taymiyyah, Zad Al-Ma'ad, Tafsir Ibn Kathir, Tafsir Al-Tabari, Tafsir Al-Baghawi, Tafsir Al-Zamakhsharī, Tafsir Al-Tha`labī, Sīrah 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 Ablution of the Prophet ﷺ

An-Niyyah (Intention)

An-Niyyah (intention): this is the firm intention and resolve in the heart to perform Wudu' in obedience to the order of Allah and His Messenger ﷺ.

Intention is obligatory for every act of purification to remove ritual impurity.³

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

It was narrated from 'Umar bin Al-Khattab: 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 emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."⁴

Tasmiyah (Saying Bismillah) At The Time of Wudu'

There is nothing authentic from the Prophet ﷺ on this issue.

The Basmalah being obligatory has not been said by any of the Salaf (early generation) from the Sahabah (companions of the Prophet ﷺ), the Tabi'in (followers of the Sahabah) or Atba' Tabi'in (followers of the Tabi'in).⁵

Tasmiyah at the time of performing Wudu' is Mustahabb (recommended).⁶

³ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 57) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁴ **Sahih:** Recorded in Sahih Bukhari (no. 1)

⁵ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 57-60) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁶ **Reference:** Watch the Q&A with the shaykh -<https://www.youtube.com/watch?v=4GuKwmyY-f0> - Is the Tasmiyah from the obligatory acts of Wudu'?

Siwak at The Time of Wudu'

Ibn Shamil said, “the Arak is a tall fine-shoot green tree with many leaves and branches, having weak wood and growing in hollows - miswaks are taken from it, being one of the citrus trees. Its singular is Arak and its plural Ara-ik.”⁷

There is no difference of opinion on the legislation of using the Siwak at the time of Wudu'. However, there is a difference of opinion on when exactly to use it. There are evidences for it's legislation from the Sunnah, from them are the following narrations:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَوْلَا أَنْ أَشْتَقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسُّوَاكِ عِنْدَ كُلِّ وُضُوءٍ.

Abu Hurairah (رضي الله عنه) narrates that the Prophet ﷺ said: “If it were not to be a hardship on my nation, I would order them to use the tooth stick (Siwak) when making Wudu'.”⁸

عَنْ حُذَيْفَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسُّوَاكِ.

Hudhaifah (رضي الله عنه) reported: Whenever he (the Prophet ﷺ) got up for prayer during the night, he cleansed his mouth with the tooth-stick.⁹

That which is apparent is that Siwak is used before Wudu' and not during it.¹⁰

⁷ Reference: Lisan-ul-'Arab, 268

⁸ Sahih: Recorded in Musnad Ahmad (4/116). Refer to 'Sifatu Wudu an-Nabi ﷺ (pg. 63) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁹ Sahih: Recorded in Sahih Muslim (no. 255c). Refer to 'Sifatu Wudu an-Nabi ﷺ (pg. 63) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

¹⁰ Reference: Refer to 'Sifatu Wudu an-Nabi ﷺ (pg. 63) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

Facing The Direction of the Qiblah When Performing Wudu'

Facing the direction of the Qiblah while performing Wudu' is not confirmed from the Sunnah.¹¹

Washing Each Body Part (Of Wudu') Twice or Thrice

It is recommended to wash each body part (for Wudu') three times, and that is the highest, most complete and most thorough way of performing Wudu'. It has come with evidences that are authentic, like that which has come in the narration of Uthman (الله عنه):

عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوَضُوءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ إِنَائِهِ، فَعَسَلَهُمَا ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوَضُوءِ، ثُمَّ تَمَضَّمْضَمَ، وَاسْتَنْشَقَ، وَاسْتَنْشَرَهُ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ كُلَّ رِجْلٍ ثَلَاثًا.....

Humran narrates: (the freed slave of `Uthman bin `Affan) I saw `Uthman bin `Affan (الله عنه) asking (for a tumbler of water) to perform ablution (and when it was brought) he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and (then) forearms up to the elbows thrice, then passed his wet hands over his head and then washed each foot thrice.....¹²

It is authentic from the Prophet ﷺ that he washed the body parts (of Wudu') twice, like what has been narrated from the narration of Abdullah bin Zaid (الله عنه):

عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ.

'Abdullah ibn Zaid (الله عنه) narrates that the Prophet ﷺ performed ablution by washing the body parts twice.¹³

¹¹ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 65) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

¹² **Sahih:** Recorded in Sahih Bukhari (no. 164) and Sahih Muslim (no.226). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 65) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

¹³ **Sahih:** Recorded in Sahih Bukhari (no. 158). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 65-66) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

As for differentiating between the number of washes for each body part of Wudu', there is no problem in doing that i.e. washing some parts thrice and some other parts once and other parts twice.

This has been authentically attributed to the Prophet ﷺ from the following narration:

عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، أَنَّ رَجُلًا، قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدٍ — وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَى — أَتَسْتَطِيعُ أَنْ تُرِينِي، كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ فَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ نَعَمْ. فَدَعَا بِمَاءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ فَعَسَلَ يَدَهُ مَرَّتَيْنِ، ثُمَّ مَضَمَضَ وَاسْتَنْشَرَ ثَلَاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، بَدَأَ بِمُقَدَّمَ رَأْسِهِ، حَتَّى ذَهَبَ بِهِمَا إِلَى قَفَاهُ، ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ، ثُمَّ غَسَلَ رِجْلَيْهِ.

Yahya Al-Mazini narrates: A person asked `Abdullah bin Zaid (رضي الله عنه) who was the grandfather of `Amr bin Yahya, "Can you show me how Allah's Messenger ﷺ used to perform ablution?" `Abdullah bin Zaid replied in the affirmative and asked for water. He poured it on his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head from its front to its back and vice versa (beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started) and washed his feet (up to the ankles).¹⁴

¹⁴ **Sahih:** Recorded in Sahih Bukhari (no. 185) and Sahih Muslim (no. 235a). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 69-70) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

Washing The Hands Before Performing Wudu'

Washing the hands before performing Wudu' is legislated by the agreement of the scholars and it is sunnah to wash them thrice.¹⁵

أَخْبَرَهُ أَنَّ حُمْرَانَ مَوْلَى عُثْمَانَ أَخْبَرَهُ أَنَّهُ، رَأَى عُثْمَانَ بْنَ عَفَّانَ دَعَا بِإِنَاءٍ، فَأَفْرَغَ عَلَى كَفَّيهِ ثَلَاثَ مَرَّاتٍ فَغَسَلَهُمَا.... " "

Humran narrated: I saw 'Uthman bin 'Affan (رضي الله عنه) asking for a tumbler of water (and when it was brought) he poured water over his hands and washed them thrice¹⁶

Starting from The Right When Performing Wudu'

To start from the right before the left when performing Wudu' is Sunnah and it is not obligatory according to the Ijma (consensus of the scholars). The Ijma has been quoted by Ibn Mundhir¹⁷ and Ibn Qudamah.¹⁸

The recommendation of starting from the right before the left is taken from the following narration:

عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ التَّيْمُنُ فِي تَنْعَلِهِ وَتَرَجُّلِهِ وَطُهُورِهِ وَفِي شَأْنِهِ كُلِّهِ.

It was narrated that 'Aishah (رضي الله عنها) said: The Prophet ﷺ used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else.¹⁹

¹⁵ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ (pg. 70) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

¹⁶ **Sahih:** Recorded in Sahih Bukhari (no. 159) and Sahih Muslim (no.226)

¹⁷ **Reference:** Al-Awsat of Ibn Mundhir (no. 352)

¹⁸ **Reference:** Al-Mughni of Ibn Qudamah (1/81)

¹⁹ **Sahih:** Recorded in Sahih Bukhari (no. 168). Refer to 'Sifatu Wudu an-Nabi ﷺ (pg. 74) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

Performing The Wudu' In The Order Mentioned In The Verse of The Quran

Allah (عَزَّ وَجَلَّ) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

“O you who believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles.”²⁰

It is not authentically proven that the Prophet ﷺ differed with the order of Wudu' that is mentioned in the ayah - not even once.

The obligation of washing the parts in its sequential order (that is mentioned in the ayah) is the opinion of the majority of the scholars.²¹

²⁰ **Qur'an:** Surah Ma'idah, 5:6

²¹ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 74-78) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

Washing Each Body Part of Wudu' Immediately After the Previous One - Leaving No Time Gap in Between

That which is apparent from the narration of Uthman (رضي الله عنه) and the collection of Ahadith (narrations) on the description of the Wudu' of the Prophet ﷺ, show evidence of the ruling of continuity in the washing of the limbs of Wudu' without a break.

It has not been authentically proven from the Prophet ﷺ, nor from any of the companions to have a long break between washing the limbs of Wudu' and the majority of the scholars are upon the view that continuity (washing each limb one after the other) is obligatory, the one who differed with that is Abu Hanifah.²²

As for a short break between the washing of the limbs of Wudu', then there is no harm in doing that, there is no difference on that according to the view of the Salaf and it does not nullify the Wudu' according to Ijma', which was made by Abu Hamid and An-Nawawi.²³

²² **Reference:** Taken from 'Sifatu Wudu an-Nabi ﷺ' (pg. 79) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

²³ **Reference:** Al-Majmoo' of Nawawi (1/452). Taken from 'Sifatu Wudu an-Nabi ﷺ' (pg. 80) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

Rinsing The Mouth and Nose – Its Description and Ruling

Al-Madmadah: It is washing the mouth and moving the water around within it.

Al-Istinshaq: It is taking water into the nose and sniffing it into its backmost part.

The Sunnah is to rinse the mouth and sniff water in the nose with the right hand, that is what is apparent from the narration and there is no difference in the narrations from the Prophet, nor from the actions of the sahabah.²⁴

The Sunnah is to take water for rinsing the mouth and sniffing the nose with one handful and to do that thrice, without separating between them, that is what is confirmed from the narration of Abdullah ibn Zaid.²⁵

حَدَّثَنِي عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، قَالَ كَانَ عَمِّي يُكثِرُ مِنَ الْوُضُوءِ، قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدٍ أَخْبَرَنِي كَيْفَ رَأَيْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ فَدَعَا بِتَوْرٍ مِنْ مَاءٍ ثُمَّ أَدْخَلَ يَدَهُ فِي التَّوْرِ، فَمَضْمَضَ وَاسْتَنْشَرَ ثَلَاثَ مَرَّاتٍ مِنْ غَرْفَةٍ وَاحِدَةٍ

`Amr bin Yahya narrated: (on the authority of his father) My uncle used to perform ablution extravagantly and once he asked `Abdullah bin Zaid (رضي الله عنه) to tell him how he had seen the Prophet ﷺ performing ablution. He asked for an earthenware pot containing water: “and then put his hand in the earthenware pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out thrice with one handful of water....”²⁶

It is Sunnah to start with the washing of the mouth before sniffing water in the nose based on the actions of the Prophet ﷺ. Also, the Sahabah and Tabi'in have agreed upon that.²⁷

²⁴ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 80) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

²⁵ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 81) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

²⁶ **Sahih:** Recorded in Sahih Bukhari (no. 199)

²⁷ **Reference:** Imam Nawawi quoted Ijma' on it in his explanation of Muslim (3/106). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 81) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

Ruling On Madmadah (Rinsing The Mouth with Water), Istinshaq (Sniffing Water into The Nose) And Istinthar (Expelling The Water from The Nose After Sniffing Water in It)

Rinsing the mouth and sniffing water into the nose are both Sunnah in Wudu', according to the correct opinion. It does not invalidate the Wudu' if they are left out. this is what was said by the majority of the scholars, it was said by Malik²⁸, Abu Hanifah²⁹, Ash-Shafi'i³⁰ and other than them.³¹

Verily many of the Salaf did not make obligatory that which was not mentioned explicitly in the ayah of Wudu' in the Qur'aan.³²

The Description and Ruling On Istinthar (Expelling The Water from The Nose After Sniffing Water in It)

Al-Istinthar: is expelling the water from the nose after sniffing water in it.

عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوَضُوءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ إِنَائِهِ، فَغَسَلَهُمَا ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوَضُوءِ، ثُمَّ تَمَضَّمَضَ، وَاسْتَنْشَقَ، وَاسْتَنْشَرَ..."

Humran narrated: I saw `Uthman bin `Affan (رضي الله عنه) asking (for a tumbler of water) to perform ablution (and when it was brought) he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out....³³

²⁸ Reference: Al-Mudoona (1/123)

²⁹ Reference: Al-Hidayah Sharh Bidayah Al-Mubtadi (1/16)

³⁰ Reference: Al-Umm (1/39) of Imam Shafi

³¹ Reference: Refer to 'Sifatu Wudu an-Nabi ﷺ (pg. 83) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

³² Reference: Imam Ibn Abdul Barr said: "Most of the people of knowledge went to (the view) that nothing was made obligatory in wudu' except that which was mentioned by Allah in the Qur'an" At-Tamhīd (18/225). Refer to 'Sifatu Wudu an-Nabi ﷺ (pg. 83) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

³³ Sahih: Recorded in Sahih Bukhari (no. 164)

Performing Istinthar thrice:

عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، أَنَّ رَجُلًا، قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدٍ — وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَى — أَتَسْتَطِيعُ أَنْ تُرِينِي، كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ فَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ نَعَمْ. فَدَعَا بِمَاءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ فَعَسَلَ يَدَهُ مَرَّتَيْنِ، ثُمَّ مَضَمَضَ وَاسْتَنْشَرَ ثَلَاثًا....

Yahya Al-Mazini narrated: A person asked `Abdullah bin Zaid (رضي الله عنه) who was the grandfather of `Amr bin Yahya, "Can you show me how Allah's Messenger ﷺ used to perform ablution?" `Abdullah bin Zaid replied in the affirmative and asked for water. He poured it on his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out...³⁴

Istinthar is legislated in Wudu' without any difference of opinion and it is Sunnah with the agreement of the four Imams.³⁵

Istinthar is to be performed with the left hand, which is different to Madmadah and Istinshaq which are performed with the right because Istinthar is performed to take out dirt from the nose.³⁶

³⁴ **Sahih:** Recorded in Sahih Bukhari (no. 185) and Sahih Muslim (no. 235)

³⁵ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 91) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

³⁶ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 93) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

Washing The Face

This is mentioned in the two Sahihs:

عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوَضُوءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ إِنَائِهِ، فَعَسَلَهُمَا ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوَضُوءِ، ثُمَّ تَمَضَّمْضَ، وَاسْتَنْشَقَ، وَاسْتَنْشَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا.....

Humran narrated: I saw `Uthman bin `Affan (رضي الله عنه) asking (for a tumbler of water) to perform ablution (and when it was brought) he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice.....³⁷

The face (wajh) is determined as being everything between the beginning of the hairline down to the chin, and from the start of one ear to the start of the other ear.

Washing the face is from the obligatory acts of Wudu' by the agreement of the scholars.

It is Sunnah to wash the face with both hands and not just one, this was the action of the Prophet ﷺ as mentioned in Bukhari, from the narration of Ibn Abbas in the description of Wudu':

عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ تَوَضَّأَ فَعَسَلَ وَجْهَهُ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَمَضَّمْضَ بِهَا وَاسْتَنْشَقَ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَجَعَلَ بِهَا هَكَذَا، أَضَافَهَا إِلَى يَدِهِ الْأُخْرَى، فَعَسَلَ بِهَمَا وَجْهَهُ.....

`Ata' bin Yasar narrated: Ibn `Abbas performed ablution and washed his face (in the following way): He ladled out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He then, took another handful (of water) and did like this (gesturing) joining both hands, and washed his face.....³⁸

³⁷ **Sahih:** Recorded in Sahih Bukhari (no. 164) and Sahih Muslim (no.226)

³⁸ **Sahih:** Recorded in Sahih Bukhari (no. 140)

For one who has a beard he should use the water left after washing his face to run water through his beard.³⁹

One should not put extra water into the eyes to wash them whilst washing the face - it is not from the Sunnah to do that.

The Difference in Ruling for Washing the Thin and Thick Beard

Beards are of two types:

- 1) Thin beard: As for a thin beard through which the skin may be seen, both the inner layer (the skin) and outer surface must be washed.
- 2) Thick beard: As for the thick beard one is to wash the outer surface of the beard, but it is not obligatory to wash the inner layers or the skin beneath it, but it is prescribed to run the fingers through it.⁴⁰

³⁹ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 94) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁴⁰ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 134) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

Washing The Arms Including the Elbows

أَخْبَرَهُ أَنَّ حُمْرَانَ مَوْلَى عُثْمَانَ أَخْبَرَهُ أَنَّهُ، رَأَى عُثْمَانَ بَنَ عَفَّانَ دَعَا بِإِنَاءٍ، فَأَفْرَغَ عَلَى كَفَّيْهِ ثَلَاثَ مَرَّاتٍ فَغَسَلَهُمَا.....

Humran narrates that 'Uthman (رضي الله عنه) called for water to make wudoo and washed his hands thrice...⁴¹

Washing the arms from the fingertips up to and including the elbows is from the obligatory acts of Wudu' with no disagreement amongst the scholars, it is from the four obligatory acts which are agreed upon - the face, the hands, the head and the two feet.

It has been legislated to wash the hands from the fingertips up to and including the elbows after washing the face. One is to wash up to the elbows only, and not further, according to the correct opinion, as Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ....

“O you who believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows....”⁴²

That is also apparent from the action of the Prophet ﷺ in the narration of Uthman (الله عنه) and Abdullah ibn Zaid (رضي الله عنه) and other than them.

That which is correct is that washing the elbows is obligatory just as it is obligatory to wash the hands, for it is mentioned in the ayah of Qur'aan and the narrations of the Prophet ﷺ.

It has not been confirmed to leave them (washing of the elbows) in any narration (of the Prophet ﷺ) nor from the actions of his companions or from the Tabi'in (the companions of the Sahabah).⁴³

⁴¹ **Sahih:** Recorded in Sahih Bukhari (no. 159) and Sahih Muslim (no. 226)

⁴² **Qur'an:** Surah Ma'idah, 5:6

⁴³ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 97) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

Running Water Between the Fingers

Running water between the fingers is Sunnah. The most authentic narration in this chapter is the narration of Laqīt bin Sabrah (رضي الله عنه):

قَالَ سَمِعْتُ عَاصِمَ بْنَ لَقَيْطِ بْنِ صَبْرَةَ، عَنْ أَبِيهِ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنِ الْوُضُوءِ، قَالَ
"أَسْبِغِ الْوُضُوءَ وَخَلِّلْ بَيْنَ الْأَصَابِعِ وَبَالِغْ فِي الْإِسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا".

Asim bin Laqīt bin Sabrah narrated: From his father who said: "I said: 'O Messenger of Allah! Inform me about Wudu.' So he said: "Perform Wudu well, and go between the fingers, and perform Istinshaq extensively except when fasting."⁴⁴

Running water through the fingers is done by entering water between the fingers and washing them using the fingers.

Adjusting The Ring On the Finger for Wudu'

It is recommended to adjust the ring on the finger even if water can reach underneath it without adjustment.

As for if the ring is tight on the finger to the extent that water is prevented from flowing underneath, then it becomes obligatory to adjust the ring so water can reach the skin.⁴⁵

⁴⁴ **Sahih:** Recorded in Musnad of Imam Ahmad (no. 16381), Sunan Abu Dawood (no.142), Sunan At-Tirmidhi (no.788) and he graded it Hasan Sahih and Sunan An-Nasa'i (no.114). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 101-102) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁴⁵ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 103-104) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

Wiping The Head

Wiping the head is from the obligatory acts of Wudu' with no difference of opinion on it.⁴⁶

Allah (عَزَّ وَجَلَّ) says:

.... وَأَمْسَحُوا بِرُءُوسِكُمْ....

“...wipe over your heads (with water).”⁴⁷

عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوَضُوءٍ ثُمَّ مَسَحَ بِرَأْسِهِ.....

Humran narrates that 'Uthman (رضي الله عنه) called for water to make wudoo and so mentioned the way in which the Prophet ﷺ made Wudu'. Humran said: “Then passed his wet hands over his head.”⁴⁸

It has not been confirmed from the Prophet ﷺ nor from his companions or anyone after them that they left wiping the head (whilst doing Wudu') and there is no license to do that.

Ibn Abbas would order the one who forgot to wipe the head (in Wudu') to repeat his prayer (meaning make Wudu' again for the prayer).⁴⁹

⁴⁶ **Reference:** Ijma' on that was made by Nawawi in his explanation of Muslim (1/205) and Ibn Rushd in Bidayatul Mujtahid (1/19) and Ibn Qudamah in Al-Mughni (1/92)

⁴⁷ **Qur'an:** Surah al-Ma'idah,5:6

⁴⁸ **Sahih:** Recorded in Sahih Bukhari (no. 164) and Sahih Muslim (no.226)

⁴⁹ **Reference:** Abdur Razzaq in Musannaf (no. 45). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 105) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

Taking Fresh Water Again to Wipe the Head

The Sunnah is to take fresh water, after washing the hands and arms, to wipe the head.⁵⁰

سَمِعَ عَبْدَ اللَّهِ بْنَ زَيْدِ بْنِ عَاصِمِ الْمَازِنِيِّ، يَذْكُرُ أَنَّهُ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ فَمَضْمَضَ ثُمَّ اسْتَنْشَرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَهُ الْيُمْنَى ثَلَاثًا وَالْأُخْرَى ثَلَاثًا وَمَسَحَ بِرَأْسِهِ بِمَاءٍ غَيْرِ فَضْلٍ يَدِهِ وَغَسَلَ رِجْلَيْهِ حَتَّى أَنْقَاهُمَا.

'Abdullah bin Zaid bin 'Asim al-Mazini reported: He saw Allah's Messenger ﷺ perform the ablution. He rinsed his mouth then cleaned his nose, then washed his face three times, then washed his right hand thrice and then the other one, thrice. He then took fresh water and wiped his head and then washed his feet till he cleaned them.⁵¹

The Description of Wiping the Head

The Sunnah way to wipe the head is: Passing wet hands over the head from its front to its back and vice versa - beginning from the front and taking them to the back of the head up to the nape of the neck and then bringing them to the front again from where one started.

قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدٍ — وَهُوَ جَدُّ عَمْرٍو بْنِ يَحْيَى — أَتَسْتَطِيعُ أَنْ تُرِينِي، كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ فَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ نَعَمْ. فَدَعَا بِمَاءٍ، ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، بَدَأَ بِمُقَدَّمِ رَأْسِهِ، حَتَّى ذَهَبَ بِهِمَا إِلَى قَفَاهُ، ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ....

Yahya Al-Mazini narrated: A person asked `Abdullah bin Zaid who was the grandfather of `Amr bin Yahya, "Can you show me how Allah's Messenger ﷺ used to perform ablution?" `Abdullah bin Zaid replied in the affirmative and asked for water..... then passed his wet hands over his head from its front to its back and vice versa (beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started)⁵²

⁵⁰ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 105) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁵¹ **Sahih:** Recorded in Sahih Muslim (no.236)

⁵² **Sahih:** Recorded in Sahih Bukhari (no. 185) and Sahih Muslim (no. 235). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 107) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

Wiping The Back of the Head

It has not been confirmed from the Prophet ﷺ that he wiped the back of his head. The back of the head meaning: below the hairline at the back of the head.⁵³

Number of Times to Wipe the Head

The wiping of the head is done once and it has not been confirmed to wipe it thrice from the Prophet ﷺ and nor from any of his companions.

The narrations of Uthman⁵⁴, Ali⁵⁵, Abdullah ibn Zaid⁵⁶, Ibn Abbas⁵⁷, Abu Hurairah⁵⁸, Mu'awiyah⁵⁹, Aishah⁶⁰ mention the number of wipings for each of the body parts of Wudu' except the head.⁶¹

Wiping The Head for The One Who Is Bald

The ruling for the one who is bald is the same as the one who has hair - he must wipe his head the same way if he was to have hair.⁶²

⁵³ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 111) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁵⁴ **Reference:** Recorded in Sahih Bukhari (no. 159) and Sahih Muslim (no. 226)

⁵⁵ **Reference:** Recorded in the Musnad of Imam Ahmad (no. 1027), Sunan Abu Dawud (no. 111) and Sunan Tirmidhi (no. 48)

⁵⁶ **Reference:** Recorded in Sahih Bukhari (no. 186) and Sahih Muslim (no. 235)

⁵⁷ **Reference:** Recorded in Sahih Bukhari (no. 140)

⁵⁸ **Reference:** Recorded in Sahih Muslim (no. 246a)

⁵⁹ **Reference:** Recorded in the Musnad of Imam Ahmad (no. 16855)

⁶⁰ **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 16)

⁶¹ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 112) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁶² **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 116) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

Wiping Long Hair, The Imamah (Turban) And The Khimar (Women's Head Cover)

Hair that descends below the hairline at the back of the head do not need to be wiped.
This ruling applies equally to both males and females.

The ruling on a woman's scarf depends on the way it is fitted:

1) If it is fitted tightly around the required area, then it can be wiped over, as is the case with men's turbans.

2) If it is loosely fitted, then it must be removed to allow the wiping of the hair.

Shaykh At-Tarefe said: It will suffice to wipe over the Khimar, even if it isn't tightly fitted, as long as the forelock or both sides of the head are wiped with it.

Wiping the forelock was permitted by Ata'⁶³, ibn Abi Layla⁶⁴ and Hasan⁶⁵.

As for wiping the sides of the head it has been authentically attributed to Abul Aliyah⁶⁶ and Fatimah bint Al-Mundhir^{67, 68}.

Wiping The Ears and Its Rulings

That which is correct is that wiping the ears is Sunnah, to the extent that some scholars declared Ijma' on that, those who ruled it as such were Ibn Jarir⁶⁹ and Ibn Abdul Barr^{70, 71}.

⁶³ **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 246)

⁶⁴ **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 243)

⁶⁵ **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 252)

⁶⁶ **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 246)

⁶⁷ **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 247)

⁶⁸ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 117-119) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁶⁹ **Reference:** Jami' Bayan fi Tafsir Al-Qur'an (8/180)

⁷⁰ **Reference:** At-Tamhid of Ibn Abdul Barr (4/37)

⁷¹ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 122) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

Description of Wiping the Ears

Ibn Abbas, describing the Wudu' of the Prophet ﷺ, said,

...مَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ بَاطِنَهُمَا بِالسَّبَّاحَتَيْنِ وَظَاهِرَهُمَا بِإِبْهَامَيْهِ...

“...he wiped his head and his ears, the inside with his forefinger and the outside with his thumb...”⁷²

Number of Times to Wipe the Ears

Wiping the ears is mentioned (in the description of Wudu') with the head so it takes its same ruling in number also (meaning to wipe them once), it has not been legislated to wipe them more than once.⁷³

Running Water Through the Beard with The Fingers

There are no established narrations lifted to the Messenger of Allah ﷺ, but it has been established from his companions.

Running water through the beard with the fingers is well known amongst the people of knowledge, and there are narrations from the Salaf supporting this.

Running water through the beard with the fingers is done when washing the face and not when wiping the head, as that has not been established from any narration from the Prophet ﷺ or any statement from his companions.⁷⁴

⁷² **Reference:** Recorded in Sunan Nasa'i (no. 102)

⁷³ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 129) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁷⁴ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 130-131) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

The Three Ways of Running Water Through the Beard:

- 1) Running water through the beard: That is known and was the practice of the companions of the Prophet ﷺ. It has been authentically narrated from Ibn Abbas⁷⁵, Ibn Umar⁷⁶, Anas ibn Malik⁷⁷ and Abu Musa Al-Ash'ari.⁷⁸

As for the description of running water through the beard it is as follows:

- Its narrated from some of the companions that they would insert their fingers through their beards until they reached the roots of their beard. It has been authentically narrated from Ibn Abbas⁷⁹, ibn Umar⁸⁰ and Abu Musa Al-Ash'ari.⁸¹
- 2) The second way to run water through the beard is to wipe the outer part of the beard: There is no authentic narration from the Prophet ﷺ, rather it was an action from a companion and some of the Salaf. It has been authentically narrated from Ibn Abbas.⁸²
 - 3) The third way is washing the beard by pouring water directly on it and rubbing it rigorously: This has not been legislated nor is it from the Sunnah as it has not been confirmed from the Prophet ﷺ nor from his companions.⁸³

⁷⁵ **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 99)

⁷⁶ **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 100)

⁷⁷ **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 101)

⁷⁸ **Reference:** Recorded by Ibn Jarir at-Tabari in Tafsīr (8/174)

⁷⁹ **Reference:** Recorded by ibn Mundhir in Al-Awsat (no. 365)

⁸⁰ **Reference:** Recorded by Ibn Jarir at-Tabari in Tafsīr (8/173)

⁸¹ **Reference:** Recorded by Ibn Jarir at-Tabari in Tafsīr (8/174)

⁸² **Reference:** Recorded by ibn Mundhir in Al-Awsat (no. 365)

⁸³ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 131-134) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

The Ruling On Running Water Through the Beard

It is not obligatory to run fingers through the beard, due to lack of authentic evidence whether it be in command form or through his (the Prophet's ﷺ) action.

Not running water through the beard was the practice of some of the Salaf from amongst them Ibn Umar⁸⁴, Abu Musa Al-Ash'ari⁸⁵, Ibn al-Hanafiyyah⁸⁶, Hasan⁸⁷, Makhool⁸⁸ and An-Nakha'i^{89, 90}.

Number of Times to Run Water Through the Beard

No authentic narrations exist regarding running water through the beard, nor about the number of times to do so.

Running water through the beard once is sufficient. If the beard is very thick, there is nothing wrong with running water through the beard during each washing of the face.

The Ruling On Getting Fresh Water to Run Through the Beard

What is apparent from the narrations of the Prophet ﷺ and the action of the Sahabah is that they would not take fresh water to run through the beard.

⁸⁴ **Reference:** Recorded by ibn Mundhir in Al-Awsat (no. 367)

⁸⁵ **Reference:** Recorded by Ibn Jarir at-Tabari in Tafsīr (8/174)

⁸⁶ **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 119)

⁸⁷ **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 118)

⁸⁸ **Reference:** Recorded by Ibn Jarir at-Tabari in Tafsīr (8/167)

⁸⁹ **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 126)

⁹⁰ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 135-136) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

Washing The Feet One at A Time and The Number of Washing

Washing the feet is from the obligations of Wudu', that is apparent from the words of Allah (عَزَّ وَجَلَّ):

... وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

"...and (wash) your feet to the ankles."⁹¹

There is no difference of opinion amongst the scholars that washing the feet is from the obligatory acts of Wudu'.

All the narrations that have been narrated on the description of Wudu' mention the washing of the feet, like that which has come in the two Sahihs (Bukhari and Muslim) from the Hadith of 'Uthman and 'Abdullah ibn Zaid.⁹²

Washing Between the Toes

The narrations related to washing between the toes have hidden defects in them (which make the narrations weak).

The washing between the fingers has been confirmed generally from the narration of Laqit ibn Sabrah:

"أَسْبِغِ الْوُضُوءَ وَخَلِّ بَيْنَ الْأَصَابِعِ..."

"Perform Wudu well, and go between the fingers."⁹³

Included in it is the washing between the fingers and between the toes.⁹⁴

⁹¹ **Qur'an:** Surah Ma'idah, 5:6

⁹² **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 138) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁹³ **Sahih:** Recorded in Musnad of Imam Ahmad (no. 16381), Sunan Abu Dawood (no.142), Sunan At-Tirmidhi (no.788) and he (At-Tirmidhi) graded it Hasan Sahih and Sunan An-Nasa'i (no.114)

⁹⁴ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 139) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

Description of Running Water Between the Toes

It has not been confirmed from the Prophet ﷺ that he would run water between his toes and clean with his fingers between his toes. However it has been authentically proven from some of the companions of the Prophet ﷺ: the likes of Ibn Umar⁹⁵ and Ibn Abbas^{96 97}.

Wiping The Feet Whilst Performing Wudu'

There is nothing established clearly that the Prophet ﷺ sufficed by just wiping both of his feet while they were bare.⁹⁸

Staying Silent Whilst Performing Wudu'

There is no problem if one speaks or stays silent whilst performing Wudu', for there is nothing confirmed from the Prophet ﷺ on this subject.⁹⁹

⁹⁵ **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 89)

⁹⁶ **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 88)

⁹⁷ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 139) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁹⁸ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 141) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁹⁹ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 154) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

Words of Remembrance and Invocations After Performing Wudu'

It has been established from the Prophet ﷺ that he would say after performing Wudu':

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I testify that there is no deity deserving of worship in truth except Allah, the One, there is no associate with Him and I testify that Muhammad is His servant and His Messenger.¹⁰⁰

In another another narration:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ

“I testify that there is no deity deserving of worship in truth except Allah and that Muhammad is the servant of Allah and His messenger” the reward of that statement is when he said: “The eight gates of Paradise would be opened for him and he may enter by whichever of them he wishes.”¹⁰¹

It is also authentically attributed to Abu Sa’id Al-Khudri (رضي الله عنه) that he would say, “Whoever makes Wudu’ then says upon finishing the wudoo:

سُبْحَانَكَ اللَّهُمَّ، وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، كُتِبَ فِي رَقٍّ ثُمَّ طُبِعَ بِطَابَعٍ فَلَمْ يُكْسَرَ إِلَى يَوْمِ الْقِيَامَةِ.

“Glory is to You, O Allah, and praise; I bear witness that there is none worthy of worship but You. I seek Your forgiveness and turn to You in repentance.” It is written in a parchment, then sealed and is not opened till Judgement Day.”¹⁰²

Looking Towards the Sky After Wudu'

As for looking towards the sky after performing Wudu’ before saying the words of remembrance or invocation, this has not been confirmed in any narration.

¹⁰⁰ **Sahih:** Recorded in Sahih Muslim (no.234b)

¹⁰¹ **Sahih:** Recorded in Sahih Muslim (no.234a)

¹⁰² **Sahih:** Recorded by An-Nasa'i, 'Amalul-Yawm wal-Laylah, p. 173. Shaikh Abdul Aziz bin Marzouq At-Tarefe declared it Sahih in Sifatu Wudu an-Nabi ﷺ (pg. 156)

Performing Two Units (Rak'ahs) Of Prayer After Completing Wudu'

It is Sunnah to perform two units of prayer after performing Wudu'. It is allowed to combine intentions (when praying the two units of prayer after Wudu') like combining with Tahiyatul Masjid, Sunnah Rawatib¹⁰³, two units of prayer between the Adhan and Iqamah, Salat-ul Duha (forenoon prayer) and other than that.¹⁰⁴

عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوُضُوءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ إِنَائِهِ، فَعَسَلَهُمَا ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوُضُوءِ، ثُمَّ تَمَضَّمَصَ، وَاسْتَنْشَقَ، وَاسْتَنْشَرَهُ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ كُلَّ رِجْلٍ ثَلَاثًا، ثُمَّ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ نَحْوَ وَضُوءِي هَذَا وَقَالَ " مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا ثُمَّ صَلَّى رَكَعَتَيْنِ، لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ".

Humran narrated: I saw `Uthman bin `Affan (رضي الله عنه) asking (for a tumbler of water) to perform ablution (and when it was brought) he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and (then) forearms up to the elbows thrice, then passed his wet hands over his head and then washed each foot thrice. After that `Uthman said, "I saw the Prophet ﷺ performing ablution like this of mine, and he said, 'If anyone performs ablution like that of mine and offers a two-rak`ahs prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven.'¹⁰⁵

¹⁰³ **Rawatib:** These are specific voluntary prayers which are connected to the obligatory prayers.

¹⁰⁴ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 157) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

¹⁰⁵ **Sahih:** Recorded in Sahih Bukhari (no. 164) and Sahih Muslim (no.226)

Wiping Off the Water from Oneself After Wudu'

It has not been confirmed from the Prophet ﷺ that he wiped the water from Wudu' from himself, the narrations that mention wiping are all weak, like the narrations of Mu'adh (ibn Jabal)¹⁰⁶, Aishah¹⁰⁷, Salman¹⁰⁸, Abu Bakr¹⁰⁹ and it was said by Imam Tirmidhi "There is no confirmed narration in this chapter."¹¹⁰

It has been narrated from some companions that they would wipe the water from themselves after Wudu'. It is authentically proven from Anas ibn Malik¹¹¹, Hasan bin Ali¹¹² and others.

It is not known from any of the companions of the Prophet that they disliked wiping the water from the body after Wudu'.¹¹³

¹⁰⁶ **Reference:** Recorded in Sunan Tirmidhi (no. 54), Al-Bazzar (no. 2652) and at-Tabarani in Al-Awsat (no. 4182)

¹⁰⁷ **Reference:** Recorded in Sunan Tirmidhi (no. 53) and by Ad-Daraqutni (no. 388)

¹⁰⁸ **Reference:** Recorded in Sunan ibn Majah (no. 468) and by at-Tabarani in Musnad Shami'in (no. 657)

¹⁰⁹ **Reference:** Recorded by Bayhaqi in Sunan Al-Kubra (no. 878)

¹¹⁰ **Reference:** Recorded in Sunan Tirmidhi (no. 53)

¹¹¹ **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 1582)

¹¹² **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 1574)

¹¹³ **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 160-161) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

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.¹¹⁴

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 فَهَاجَرْتُهٗ 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."¹¹⁵

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.¹¹⁶

¹¹⁴ **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

¹¹⁵ **Sahih:** Recorded in Sahih Bukhari (no. 1)

¹¹⁶ **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....”¹¹⁷

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 يُوجِّهَهُ 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.¹¹⁸

¹¹⁷ Qur'an: Surah Baqarah: 150

¹¹⁸ 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.¹¹⁹

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.¹²⁰

Qiyam (Standing) In The Prayer

The Qiyam is a pillar¹²¹ 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.¹²²

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.”¹²³

¹¹⁹ **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

¹²⁰ **Sahih:** Recorded in Sahih Bukhari (no. 400)

¹²¹ **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.

¹²² **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

¹²³ **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."¹²⁴

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 عَنْ 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.'¹²⁵

¹²⁴ **Sahih:** Recorded in Sahih Bukhari (no. 1117)

¹²⁵ **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."¹²⁶

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.¹²⁷

¹²⁶ **Sahih:** Recorded in Sahih Bukhari (no. 734)

¹²⁷ **Sahih:** Recorded in Sahih Bukhari (no. 736)

عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا أُذُنَيْهِ وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ 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).¹²⁸

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.

¹²⁸ 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.¹²⁹

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 لَتُخْطَفَنَّ 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."¹³⁰

Also, it is disliked to look to the right or to the left except if necessary.¹³¹

¹²⁹ **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

¹³⁰ **Sahih:** Recorded in Sahih Bukhari (no. 750)

¹³¹ **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".¹³²

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.¹³³

¹³² **Sahih:** Recorded in Sahih Bukhari (no. 740)

¹³³ **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."¹³⁴

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."¹³⁵

Or

¹³⁴ **Sahih:** Recorded in Sahih Muslim (no. 399c), it is proven to be a statement of Umar ibn Khattab (رضي الله عنه).

¹³⁵ **Sahih:** Recorded in Sahih Bukhari (no. 744)

وَجَّهْتُ 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 فَاعْفُرْ 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 لَبِّكَ 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.'¹³⁶

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)."¹³⁷

¹³⁶ **Sahih:** Recorded in Sahih Muslim (no. 771a)

¹³⁷ **Qur'an:** Surah Nahl: 98

Then Say بسم الله الرحمن الرحيم Inaudibly

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

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.¹³⁸

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."¹³⁹

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."¹⁴⁰

¹³⁸ **Sahih:** Recorded in Sahih Muslim (no. 399a)

¹³⁹ **Sahih:** Recorded in Sahih Bukhari (no. 756)

¹⁴⁰ **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."¹⁴¹

It is reported from more than one from amongst the Salaf that this verse was referring to the "Prayer".¹⁴²

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 Fatiha in the (two) Rak'ahs of Fajr and the first two Rak'ahs of all the other prayers.¹⁴³

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."¹⁴⁴

¹⁴¹ Qur'an: Surah Al-A'raaf 7:204

¹⁴² Reference: Refer to Sifatu Salah an-Nabi ﷺ (pg. 98) By Sheikh Abdul Aziz bin Marzouq At-Tarefe

¹⁴³ Reference: Refer to Sifatu Salah an-Nabi ﷺ (pg. 101) By Sheikh Abdul Aziz bin Marzouq At-Tarefe

¹⁴⁴ Sahih: Recorded in Sahih Bukhari (no. 776)

عَطَاءٌ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ — رَضِيَ اللَّهُ عَنْهُ — يَقُولُ فِي كُلِّ صَلَاةٍ يُقْرَأُ، فَمَا أَسْمَعَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْمَعْنَاكُمْ، وَمَا أَخْفَى عَنَّا أَخْفَيْنَا عَنْكُمْ، وَإِنْ لَمْ تَزِدْ عَلَيَّ أُمَّ الْقُرْآنِ أَجْزَأْتُ، 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."¹⁴⁵

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".....¹⁴⁶

¹⁴⁵ **Sahih:** Recorded in Sahih Bukhari (no. 772)

¹⁴⁶ **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' (Bowing Position)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى يَكُونَ أَحَدُ 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.¹⁴⁷

عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا كَبَّرَ 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).¹⁴⁸

¹⁴⁷ **Sahih:** Recorded in Sahih Bukhari (no. 736)

¹⁴⁸ **Sahih:** Recorded in Sahih Muslim (no. 391b)

Chapter of Rukoo'

The Obligation of Perfecting the Rukoo'

زَيْدُ بْنُ وَهَبٍ، قَالَ رَأَى حُذَيْفَةَ رَجُلًا لَا يُتِمُّ الرُّكُوعَ وَالسُّجُودَ قَالَ مَا صَلَّيْتَ، وَلَوْ مُتَّ مُتَّ عَلَيَّ
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."¹⁴⁹

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 عَلَيَّ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَدَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ السَّلَامَ فَقَالَ "ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ
تُصَلِّ" فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ "ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ".
ثَلَاثًا. فَقَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ فَمَا أَحْسِنُ 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."¹⁵⁰

¹⁴⁹ **Sahih:** Recorded in Sahih Bukhari (no. 791)

¹⁵⁰ **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 وَالْقِرَاءَةِ
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..."¹⁵¹

Placing Palms On Knees When in Rukoo'

عَنْ مُصْعَبِ بْنِ سَعْدٍ، قَالَ صَلَّيْتُ إِلَى جَنْبِ أَبِي قَالَ وَجَعَلْتُ يَدَيَّ بَيْنَ رُكْبَتَيَّ فَقَالَ لِي أَبِي اضْرِبْ
بِكَفْيِكَ 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."¹⁵²

¹⁵¹ **Sahih:** Recorded in Sahih Muslim (no. 498)

¹⁵² **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...”¹⁵³

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.”¹⁵⁴

or

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

“All Glorious, All Holy, Lord of the Angels and the Spirit.”¹⁵⁵

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.”¹⁵⁶

Or

¹⁵³ **Sahih:** Recorded in Sahih Muslim (no. 772)

¹⁵⁴ **Sahih:** Recorded in Sahih Bukhari (no. 794)

¹⁵⁵ **Sahih:** Recorded in Sahih Muslim (no. 487)

¹⁵⁶ **Sahih:** Recorded in Sahih Muslim (no. 485)

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسَلْتُ خَشَعُ 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..."¹⁵⁷

or

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

"Glory be to the Possessor of greatness, the Kingdom, grandeur and majesty."¹⁵⁸

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 النَّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةَ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ إِلَّا وَإِنِّي نُهِيتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا فَأَمَّا الرُّكُوعُ فَعِظَّمُوا 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.¹⁵⁹

¹⁵⁷ **Sahih:** Recorded in Sahih Muslim (no. 771a)

¹⁵⁸ **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)

¹⁵⁹ **Sahih:** Recorded in Sahih Muslim (no. 479a)

The Duration of Rukoo'

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.¹⁶⁰

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.¹⁶¹

¹⁶⁰ **Sahih:** Recorded in Sahih Bukhari (no. 801)

¹⁶¹ **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."¹⁶²

Or

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ

"Allahumma Rabbana laka l-hamd."¹⁶³

Or

رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

(O our Lord! All the praises are for You, many good and blessed praises).¹⁶⁴

Or

رَبَّنَا لَكَ الْحَمْدُ مِلءَ السَّمَوَاتِ وَالْأَرْضِ وَمِثْلَهُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ أَهْلِ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا
قَالَ الْعَبْدُ وَكُنَّا 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."¹⁶⁵

¹⁶² **Sahih:** Recorded in Sahih Bukhari (no. 735)

¹⁶³ **Sahih:** Recorded in Sahih Bukhari (no. 796)

¹⁶⁴ **Sahih:** Recorded in Sahih Bukhari (no. 799)

¹⁶⁵ **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.¹⁶⁶

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'.¹⁶⁷

¹⁶⁶ **Sahih:** Recorded in Sahih Bukhari (no. 801)

¹⁶⁷ **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."¹⁶⁸

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.¹⁶⁹

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).¹⁷⁰

¹⁶⁸ **Sahih:** Recorded in Sahih Bukhari (no. 808)

¹⁶⁹ **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

¹⁷⁰ **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.¹⁷¹

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 إِبْطِيئِهِ.

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.¹⁷²

عَنْ الْبَرَاءِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِذَا سَجَدْتَ فَضَعْ كَفَيْكَ 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."¹⁷³

¹⁷¹ **Sahih:** Recorded in Sahih Bukhari (no. 809)

¹⁷² **Sahih:** Recorded in Sahih Bukhari (no. 807)

¹⁷³ **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 يَبْسُطْ أَحَدُكُمْ ذِرَاعِيهِ ابْسَاطَ 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."¹⁷⁴

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 لِمَا رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حِدَاءً مَنْكِبِيهِ، وَإِذَا رَكَعَ أَمَكَنَ 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....

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....."¹⁷⁵

¹⁷⁴ **Sahih:** Recorded in Sahih Muslim (no. 493a)

¹⁷⁵ **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)...¹⁷⁶

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)..¹⁷⁷

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.¹⁷⁸

Or

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجِلَّةً وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ

“O Lord, forgive me all my sins, small and great, first and last, open and secret.”¹⁷⁹

Or

¹⁷⁶ **Sahih:** Recorded in Sahih Muslim (no. 772)

¹⁷⁷ **Sahih:** Recorded in Sahih Bukhari (no. 817)

¹⁷⁸ **Sahih:** Recorded in Sahih Muslim (no. 485)

¹⁷⁹ **Sahih:** Recorded in Sahih Muslim (no. 483)

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسَلَمْتُ 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.”¹⁸⁰

Or

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

"Glory be to the Possessor of greatness, the Kingdom, grandeur and majesty." ¹⁸¹

¹⁸⁰ **Sahih:** Recorded in Sahih Muslim (no. 771a)

¹⁸¹ **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."¹⁸²

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):

طَاوُوسًا 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.'"¹⁸³

¹⁸² **Sahih:** Recorded in Sunan Nasa'i (no. 1158). Graded Sahih by Shaykh Abdul Aziz bin Marzouq At-Tarefe in Sifatu Salah an-Nabi ﷺ (pg. 133)

¹⁸³ **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.”¹⁸⁴

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 وَثْرٍ 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.¹⁸⁵

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)¹⁸⁶

¹⁸⁴ **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

¹⁸⁵ **Sahih:** Recorded in Sahih Bukhari (no. 823)

¹⁸⁶ **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 أُرِيكُمْ كَيْفَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي. قَالَ أَيُّوبُ فَقُلْتُ لِأَبِي قِلَابَةَ وَكَيْفَ كَانَتْ صَلَاتُهُ قَالَ مِثْلَ صَلَاةِ شَيْخِنَا هَذَا — يَعْنِي عَمْرُو بْنُ سَلَمَةَ — قَالَ أَيُّوبُ وَكَانَ ذَلِكَ الشَّيْخُ يُتِمُّ 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.¹⁸⁷

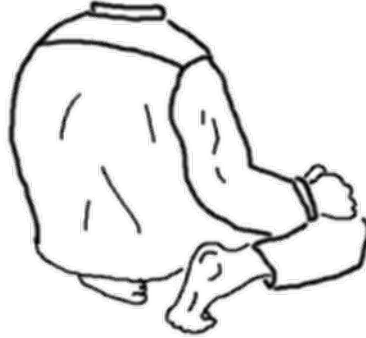
Rising for the Second Rak'ah

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.

¹⁸⁷ 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 مَنْكَبَيْهِ، وَإِذَا رَكَعَ أَمَكَنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ، ثُمَّ هَصَرَ ظَهْرَهُ، فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى حَتَّى يَعُودَ كُلُّ فَقَارٍ 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....."¹⁸⁸

¹⁸⁸ 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
وَعَلَىٰ 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 an 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).¹⁸⁹

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).¹⁹⁰

¹⁸⁹ **Sahih:** Recorded in Sahih Bukhari (no. 831)

¹⁹⁰ **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.¹⁹¹

عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَعَدَ يَدْعُو وَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى وَيَدَهُ الْيُسْرَى عَلَى فَخْذِهِ 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..¹⁹²

¹⁹¹ **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

¹⁹² **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 Tashahhud, 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.¹⁹³

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 بِإصْبَعِهِ 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 Tashahhud, 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.¹⁹⁴

¹⁹³ **Sahih:** Recorded in Sahih Muslim (no. 580b)

¹⁹⁴ **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 الرَّكْعَتَيْنِ 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."¹⁹⁵

¹⁹⁵ 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."¹⁹⁶

Note:

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

¹⁹⁶ 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 an 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).¹⁹⁷

¹⁹⁷ **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."¹⁹⁸

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."¹⁹⁹

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."²⁰⁰

¹⁹⁸ **Sahih:** Recorded in Sahih Bukhari (no. 3370)

¹⁹⁹ **Sahih:** Recorded in Sahih Bukhari (no. 3369)

²⁰⁰ **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 الْمَأْثَمِ 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).²⁰¹

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ 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).²⁰²

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.)²⁰³

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

²⁰¹ **Sahih:** Recorded in Sahih Bukhari (no. 832-833)

²⁰² **Sahih:** Recorded in Sahih Bukhari (no. 834)

²⁰³ **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.²⁰⁴

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.”²⁰⁵

²⁰⁴ **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

²⁰⁵ **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.²⁰⁶

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

End of the treatise.

²⁰⁶ **Sahih:** Recorded in Sahih Muslim (no. 582)