

“صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي”

“Pray as you have seen me praying” (Bukhari no. 6008)

مختصر صفة صلاة النبي ﷺ

Summarised Description of the Prayer of the Prophet ﷺ

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Based on the works of

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Summarised Description of the Prayer of the Prophet ﷺ

Shortly Before the Prayer

No particular Dua (supplication) or Dhikr (remembrance) has been established from the Messenger of Allah ﷺ just before the opening takbir (i.e. commencing the prayer); however, He ﷺ would be preoccupied in straightening the rows for prayer¹ and using Siwak (tooth stick)².

Standing close to the Imam is a virtue established from the Messenger of Allah ﷺ, and there is no difference between standing on the right side of the row or the left side (in terms of virtue), but it is best to stand directly behind the imam.

Intention

Intention should be made in the heart and to utter it audibly is an innovation.³

Facing The Qiblah

It is obligatory to face the Qiblah (direction of the Ka'bah in Makkah) during both the obligatory and optional prayers.⁴

For the person who is unable 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.

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.⁵

Sutrah (barrier)

It is a Sunnah for the Imam and the one praying alone to place a Sutrah (barrier) in front of them. The distance between themselves and the Sutrah should be three arms length.⁶

¹ **Sahih:** Recorded in Sahih Bukhari (no. 723), chapter: The straightening of the rows is amongst those obligatory and good things which make your As-Salat (the prayer) a correct and perfect one.

² **Sahih:** Recorded in Sahih Bukhari (no. 887), chapter: To clean the teeth with Siwak on Friday.

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

⁴ **Qur'an:** Surah Baqarah: 150 and Recorded in Sahih Bukhari (no. 399)

⁵ **Sahih:** Recorded in Sahih Bukhari (no. 400)

⁶ **Sahih:** Recorded in Sahih Bukhari (no. 1599)

Beginning The Prayer

He begins by saying “Allahu Akbar (Allah is the greatest)” whilst raising the hands up to the shoulders⁷ or the ear lobes⁸ and extending the fingers. It has not been authentically proven from the Messenger of Allah (ﷺ) to face the (palms of the) hands towards the Qiblah whilst doing this.

According to the most correct opinion, saying the Takbir is a Sunnah during each movement within the prayer.

The Raising of the Hands (Raf’ul Yadain) Is Done in Four Places During the Prayer

These are the following;

- 1) The opening Takbir
- 2) Before Ruku’
- 3) After rising from Ruku’
- 4) Standing from the second unit of prayer for the third unit of prayer.⁹

The Qiyam (Standing)

The Qiyam is a pillar in the obligatory prayers and a Sunnah in the optional prayers. The sick and those who need to do so may use a stick or lean on a wall to aid them in prayer if necessary.¹⁰

The Qiyam should be done in an upright posture, without joining the feet, as doing so is contradictory to the Sunnah. If the prayer is prolonged a person may alternate between leaning on either (foot).

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.¹¹

⁷ **Sahih:** Recorded in Sahih Bukhari (no. 736)

⁸ **Sahih:** Recorded in Sahih Muslim (no. 391b)

⁹ **Sahih:** Recorded in Sahih Bukhari (no. 736) and Sahih Bukhari (no. 739)

¹⁰ **Sahih:** Recorded in Sahih Bukhari (no. 400)

¹¹ **Sahih:** Recorded in Sahih Bukhari (no. 1117)

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.¹²

Where to Position the Hands Whilst Standing in The Prayer

One should place their right hand on their left forearm when standing.¹³

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.¹⁴

Where to Look While Standing in Prayer

There is no authentic evidence indicating where the Messenger of Allah (ﷺ) would look in his prayer.¹⁵

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.¹⁶

Also, it is disliked to look to the right or to the left except if necessary.¹⁷

¹² **Sahih:** Recorded in Sahih Bukhari (no. 1116)

¹³ **Sahih:** Recorded in Sahih Bukhari (no. 740)

¹⁴ **Reference:** Refer to Sifatu Salah an-Nabi ﷺ (pg.89-91) By Sheikh Abdul Aziz bin Marzouq At-Tarefe

¹⁵ **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

¹⁶ **Sahih:** Recorded in Sahih Bukhari (no. 750). Refer to Sifatu Salah an-Nabi ﷺ (pg.67-72) by Shaykh Abdul Aziz At-Tarefe

¹⁷ **Reference:** Refer to Sifatu Salah an-Nabi ﷺ (pg.67-72) by Shaykh Abdul Aziz At-Tarefe

The Opening Supplication and The Recitation of the Prayer

Beginning the prayer with an opening supplication is a Sunnah. It is a Sunnah to vary the opening supplications that have been confirmed from the Messenger of Allah (ﷺ) from time to time. Any of the following supplications can be recited:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ، كَمَا يُنْقَى الثَّوْبُ
الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالتَّلْجِ 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."¹⁸

Or

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."¹⁹

Or

وَجَّهْتُ وَجْهِيَ 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 وَأَصْرِفْ عَنِّي سَبِيئَهَا لَا يَصْرِفُ عَنِّي سَبِيئَهَا إِلَّا أَنْتَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ
كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ "

'I have turned my face sincerely towards He who has brought forth the heavens and the Earth and I am not of those who associate (others with Allaah). Indeed, my prayer, my sacrifice, my life and my death are for Allaah, Lord of the worlds, no partner has He, with this I am commanded and I am of the Muslims. O Allaah, You are the Sovereign, none has the right to be worshiped except You. You are my Lord and I am Your servant, I have wronged my own soul and have acknowledged my sin, so forgive me all my sins for no one forgives sins except You. Guide me to the best of characters for none can guide to it other than You, and deliver me from the worst of characters for none can deliver me from it other than You. Here I am, in answer to Your call, happy to serve you. All good is within Your hands and evil does not stem from You. I exist by Your will and will return to You. Blessed and High are You, I seek Your forgiveness and repent unto You.'²⁰

¹⁸ **Sahih:** Recorded in Sahih Bukhari (no. 744)

¹⁹ **Sahih:** Recorded in Sahih Muslim (no. 399c), it is proven to be a statement of Umar ibn Khattab.

²⁰ **Sahih:** Recorded in Sahih Muslim (no. 771a)

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).”²¹

Then Say بسم الله الرحمن الرحيم

This should be recited inaudibly.²²

Reciting Surah al-Fatihah

Thereafter, he is to recite Surah Fatiha (the opening surah of the Qur'an) slowly, verse by verse. It is a pillar to recite Surah Fatiha in the Prayer.²³

A person should recite audibly in the obligatory units of the Fajr prayer and the first two obligatory units of Maghrib and Isha prayers.

Saying Ameen After Fatihah

At the end of Surah Fatiha both the Imam and congregation should say “Aameen” loudly.²⁴

Reciting Surah Fatihah Behind the Imam

The congregation is not to recite Surah Fatiha during the audible prayers (Fajr two Rak'ah and the first two rak'ah of Maghrib and Isha), except in those units where recitation is done quietly according to the most correct opinion.²⁵

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.

²¹ **Qur'an:** Surah Nahl: 98

²² **Sahih:** Recorded in Sahih Muslim (no. 399a)

²³ **Sahih:** Recorded in Sahih Bukhari (no. 756)

²⁴ **Sahih:** Recorded in Sahih Bukhari (no. 780) and Sahih Muslim (no. 410a)

²⁵ **Qur'an:** Surah Al-A'raaf 7:204. Refer to Sifatu Salah an-Nabi ﷺ (pg. 98) By Sheikh Abdul Aziz bin Marzouq At-Tarefe

Reciting Portions of the Qur'an After Surah Fatihah

One should read after Surah Fatiha anything that is easy for him from the Qur'an. The scholars have agreed that it is recommended to recite a Surah after Fatihah in the (two) Rak'ahs of Fajr and the first two Rak'ahs of all the other prayers.²⁶

The Sunnah is to recite a Surah completely in a single unit of prayer without dividing it between two units, and occasionally differing to this is not a problem.

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:

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”.....²⁷

Ruku' (Bowling)

The he performs the Ruku' by saying “Allahu Akbar (Allah is the greatest)” whilst raising the hands as is done at the beginning of the prayer.

Description of Ruku'

Then he goes down into Ruku and the Sunnah is for the worshipers to go down into Ruku after the Imam. The Ruku' is to be done whilst keeping the back straight without raising the head or lowering it excessively.²⁸

He places his hands firmly on his knees while separating between his fingers.²⁹ The Sunnah is to lengthen the Ruku.³⁰

²⁶ **Sahih:** Recorded in Sahih Bukhari (no. 776) and Sahih Bukhari (no. 772)

²⁷ **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

²⁸ **Sahih:** Recorded in Sahih Muslim (no. 498)

²⁹ **Sahih:** Recorded in Sahih Muslim (no. 535a)

³⁰ **Sahih:** Recorded in Sahih Bukhari (no. 801)

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

سُبْحَانَ رَبِّيَ الْعَظِيمِ

“Glory to my Lord the Exalted,”³¹ three times, and if said ten times then that is good.

Or

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي

“Exalted Are you O Allah our Lord, and by Your praise [do I exalt you]. O Allah! Forgive me.”³²

Or

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

“All Glorious, All Holy, Lord of the Angels and the Spirit.”³³

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.”³⁴

Or

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ خَشَعَ 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...”³⁵

or

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

"Glory be to the Possessor of greatness, the Kingdom, grandeur and majesty."³⁶

Qur'an in Ruku'

It is prohibited to recite Qur'an in Ruku'.³⁷

³¹ **Sahih:** Recorded in Sahih Muslim (no. 772)

³² **Sahih:** Recorded in Sahih Bukhari (no. 794)

³³ **Sahih:** Recorded in Sahih Muslim (no. 487)

³⁴ **Sahih:** Recorded in Sahih Muslim (no. 485)

³⁵ **Sahih:** Recorded in Sahih Muslim (no. 771a)

³⁶ **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)

³⁷ **Sahih:** Recorded in Sahih Muslim (no. 479a)

Rising Up from Ruku'

Thereafter, a person rises from the bowing position, saying:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

"Allah hears whoever praises Him."³⁸ Whether as an Imam or praying individually.

Praying Behind an Imam

As for those praying behind the Imam, one of the following can be said:

رَبَّنَا وَلَكَ الْحَمْدُ

"Our Lord, [and] to You be all Praise."³⁹

Or

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ

"Allahumma Rabbana laka l-hamd."⁴⁰

Or

رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

"O our Lord! All the praises are for You, many good and blessed praises."⁴¹

Or

رَبَّنَا لَكَ الْحَمْدُ مِلءَ السَّمَوَاتِ وَالْأَرْضِ وَمِثْلَهُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ أَهْلِ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ
وَكُلُّنَا لَكَ عَبْدٌ اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِي 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."⁴²

Standing Upright After Rising from Ruku'

One should stand upright, until his body is tranquil.⁴³

³⁸ **Sahih:** Recorded in Sahih Bukhari (no. 736)

³⁹ **Sahih:** Recorded in Sahih Bukhari (no. 735)

⁴⁰ **Sahih:** Recorded in Sahih Bukhari (no. 796)

⁴¹ **Sahih:** Recorded in Sahih Bukhari (no. 799)

⁴² **Sahih:** Recorded in Sahih Muslim (no. 477)

⁴³ **Sahih:** Recorded in Sahih Bukhari (no. 801)

Placing The Right Hand On the Left Hand After Rising from Ruku' 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 Ruku', that which is apparent and closest to the correct view is to put the right hand on the left hand after Ruku'.⁴⁴

Sujood (Prostration)

He then goes into prostration and has the choice to put his hands on the ground before his knees or vice versa, depending on his circumstances.⁴⁵

The prostration must be performed on "seven limbs"; the forehead and nose, both hands, both knees and both feet⁴⁶, whilst placing the palms on the ground, keeping the elbows up and away from the sides (of the body)⁴⁷ and joining the fingers and directing them towards the Qiblah.⁴⁸

Placing the forearms flat with the elbows touching the ground while performing the prostration is prohibited.⁴⁹

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

سُبْحَانَ رَبِّيَ الْأَعْلَى

"Glory is to my Lord, the Most-High,"⁵⁰ three times, and if it is increased to ten then that is good.

Or

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي

"Exalted are you O Allah our Lord, and by Your praise [do I exalt you]. O Allah! Forgive me.."⁵¹

Or

⁴⁴ **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

⁴⁵ **Reference:** Refer to Sifatu Salah an-Nabi ﷺ (pg. 129) By Sheikh Abdul Aziz bin Marzouq At-Tarefe

⁴⁶ **Sahih:** Recorded in Sahih Bukhari (no. 809)

⁴⁷ **Sahih:** Recorded in Sahih Bukhari (no. 807) and also refer to Recorded in Sahih Muslim (no. 494)

⁴⁸ **Sahih:** Recorded in Sahih Bukhari (no. 828)

⁴⁹ **Sahih:** Recorded in Sahih Muslim (no. 493a)

⁵⁰ **Sahih:** Recorded in Sahih Muslim (no. 772)

⁵¹ **Sahih:** Recorded in Sahih Bukhari (no. 817)

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.”⁵²

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.”⁵³

Or

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّى 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.”⁵⁴

Or

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعِظَمَةِ

"Glory be to the Possessor of greatness, the Kingdom, grandeur and majesty.”⁵⁵

Prostration is the greatest position for making supplications.

Sitting Between the Two Prostrations

Thereafter, he goes into the sitting position, which is in-between the two prostrations.

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

- 1) It is Sunnah to sit in the Iftiraash position, 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.⁵⁶
- 2) A person can also sit on both heels with both feet in the upright position. This position is called the Al-Iqaa'i position.⁵⁷

⁵² **Sahih:** Recorded in Sahih Muslim (no. 485)

⁵³ **Sahih:** Recorded in Sahih Muslim (no. 483)

⁵⁴ **Sahih:** Recorded in Sahih Muslim (no. 771a)

⁵⁵ **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)

⁵⁶ **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)

⁵⁷ **Sahih:** Recorded in Sahih Muslim (no. 536)

Invocation Between the Two Prostrations

Between the two prostrations he says the following:

رَبِّ اغْفِرْ لِي

“My Lord, forgive me.”⁵⁸

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

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.⁵⁹

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.⁶⁰

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.⁶¹

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.

⁵⁸ **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

⁵⁹ **Sahih:** Recorded in Sahih Bukhari (no. 823)

⁶⁰ **Reference:** Refer to Sifatu Salah an-Nabi (ﷺ) (pg. 135) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁶¹ **Sahih:** Recorded in Sahih Bukhari (no. 824)

First Tashahhud

He then sits after the second unit for what is the first Tashahhud in the (obligatory) prayers besides Fajr and he should sit in the Iftiraash position after the second unit⁶²:



Tashahhud is one of the obligations of the prayer, so, the prayer is broken if the Tashahhud is left out intentionally. If it is missed forgetfully then a Sajdah Sahw (prostration of forgetfulness) should be performed.

If someone out of forgetfulness stands up for the third unit of prayer without performing the first Tashahhud and has already stood up straight, then they should not return to that Tashahhud (after remembering that they missed the first Tashahhud and should continue with the third unit of the prayer.)

What to recite in the first Tashahhud?

One must recite the following:

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

(All the compliments, prayers and good things are due to Allah; peace be on you, O Prophet, and Allah's mercy and blessings [be on you]. Peace be on us and on the pious subjects of Allah). (If you say that, it will reach all the subjects in the heaven and the earth). (I testify that there is no Deity [worthy of worship] but Allah, and I testify that Muhammad is His slave and His Messenger).⁶³

⁶² **Sahih:** Recorded in Sahih Bukhari (no. 828)

⁶³ **Sahih:** Recorded in Sahih Bukhari (no. 831)

Sending Salawaat (Prayers) upon the Messenger of Allah (ﷺ)

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).⁶⁴

Description of the Sitting of Tashahud

Pointing with the finger in Tashahud

Pointing with the finger is prescribed in the first and last Tashahud⁶⁵, however, moving it is not established from the Messenger of Allah ﷺ.⁶⁶

Two Descriptions On How to Clasp the Hands Whilst in Tashahud:

- 1) **Form a ring like (fifty-three) and point with the index finger:** 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.⁶⁷
- 2) **To close all the fingers and point with the index finger:** it is to close all the fingers and pointed with the index finger next to the thumb.⁶⁸

It Is Sunnah to Raise the Hands During Prayer When Standing Up After the First Tashahud 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 Tashahud for the third rak'ah.⁶⁹

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

⁶⁴ **Reference:** Refer to Sifatu Salah an-Nabi ﷺ (pg. 138) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁶⁵ **Sahih:** Recorded in Sahih Muslim (no. 579b)

⁶⁶ **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

⁶⁷ **Sahih:** Recorded in Sahih Muslim (no. 580b)

⁶⁸ **Sahih:** Recorded in Sahih Muslim (no. 580c)

⁶⁹ **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



The last Tashahud is one of the pillars of the Prayer.

Description of Tawarruk: One is to push his left foot forward and keep the other foot propped up and sat over the buttocks.⁷⁰

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

What to recite 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).⁷¹

⁷⁰ **Sahih:** Recorded in Sahih Bukhari (no. 828)

⁷¹ **Sahih:** Recorded in Sahih Bukhari (no. 831)

Sending Salawaat (Prayers) upon the Messenger of Allah (ﷺ)

It is Sunnah in the last Tashahud (before the Tasleem – giving Salaam to both sides) and any of the below can be said:

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.”⁷²

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.”⁷³

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 favours to Muhammad and the members of his household as You did grant favours to the members of the household of Ibrahim in the world. You are indeed Praiseworthy and Glorious.”⁷⁴

⁷² **Sahih:** Recorded in Sahih Bukhari (no. 3370)

⁷³ **Sahih:** Recorded in Sahih Bukhari (no. 3369)

⁷⁴ **Sahih:** Recorded in Sahih Muslim (no. 405)

Then One Can Recite Any of the Following Supplications:

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

“O Allah, I seek refuge with You from the punishment of the grave, from the afflictions of the imposter- Messiah, and from the afflictions of life and death. O Allah, I seek refuge with You from sins and from debt.”⁷⁵

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ 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.”⁷⁶

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.”⁷⁷

One can say any of the supplications that are found in the sunnah after saying Salah upon the Messenger of Allah ﷺ.

**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”.

⁷⁵ **Sahih:** Recorded in Sahih Bukhari (no. 832-833)

⁷⁶ **Sahih:** Recorded in Sahih Bukhari (no. 834)

⁷⁷ **Sahih:** Recorded in Sahih Muslim (no. 771a)

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.⁷⁸

End of the Description of Salah

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

⁷⁸ **Sahih:** Recorded in Sahih Muslim (no. 582)