

الدُّنُوبِ وَالْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ»

“Allâhumma Ba'id Bainee Wa Baina Khatayaya Kama Ba'adta Baina-Mashriqi Wal-Maghrib, Allâhummaghsilnee Min Khatayaya Bil-Ma'i Wath-Thalji Wal-Baradi, Allâhumma Naqqinee Minadh-Dhunûbi Wal-Khataya Kama Yunaqqath-Thawbul-Abyadhu Minad-Danas”

“(Oh, Allâh! Make the distance between me and my sins as great as You have made the distance between the east and the west. Oh, Allâh! Cleanse me of my sins as a white garment is cleansed of dirt. Oh, Allâh! Purify me from my sins by snow, water and hail. Oh, Allâh! Purify me from misdeeds and sins as a white garment is purified from dirt).”<sup>[1]</sup>

And sometimes he would say:

«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 أَوَّلُ الْمُسْلِمِينَ»

«اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي، وَاعْتَرَفْتُ بِذُنُوبِي، فَاعْفُرْ لِي ذُنُوبِي جَمِيعًا، إِنَّهُ لَا يَغْفِرُ الدُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ، لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ بَيْنَ يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ»

“Wajjahtu Wajhee Lilladhee Fataras-Samawati Wal-Ardha Haneefan Wa Ma Ana Minal-Mushrikeen, Inna Salatee Wa Nusukee Wa Mahyaya Wa Mamatee Lillahi Rabbil 'Alameen, La Shareeka Lahu Wa Bi-Dhalika Umirtu Wa Ana Awwalul-Muslimeen.

Allâhumma Antal-Maliku La Ilaha Illa Anta. Anta Rabbee Wa Ana 'Abduka Zalamtu Nafsee Wa'ataraftu Bi-Dhanbee Faghfir Lee

<sup>[1]</sup> Narrated by Al-Bukhari, Muslim and others.

Dhunûbee Jamee'an, Innahu La Yaghfiruz-Dhunûba Illa Anta, Wahdinee Li-Ahsanil-Akhlaqi. La Yahdee Li-Ahsaniha Illa Anta. Wasrif 'Annee Sayyi'aha, La Yasrifu 'Annee Sayyi'aha Illa Anta. Labbaika Wa Sa'daika Wal-Khairu Baina Yadaika Wash-Sharru Laisa Ilaika. Ana Bika Wa Ilaika, Tabarakta Wa Ta'alaita, Astaghfiruka Wa Atoobu Ilaika”

“I have turned my face towards the One Who created the heavens and the earth in sincere submission and I am not one of those who associates partners with Allâh [Mushrikûn]. Verily, my prayers, my sacrifice, my life and my death are for Allâh, the Lord of the worlds, Who has no partners. That is what I have been ordered and I am the first of those who submit [i.e. a Muslim]

Oh, Allâh! You are the Sovereign and there is no other lord besides You. You are my Lord and I am Your slave. I have wronged my soul and You are aware of my sins, so forgive me all of my sins. No one forgives sins save You Guide me to the best of characters. No one can guide to the best of it save You. Turn me away from evil character, for no one can turn me away from evil character save You. I am at Your beck and call. All good is in Your Hands and evil is not to You. I am for You and Most Blessed and Exalted are You. I seek forgiveness from You and turn to You in repentance).”<sup>[1]</sup>

But it is recorded that this was in the night prayer.

And sometimes, he would say:

«اللَّهُمَّ رَبِّ جِبْرِيَلْ وَمِيكَائِيلْ وَإِسْرَافِيْلَ . . .»

“Allâhumma Rabba Jibraila Wa Meeka'eela Wa Israfeela”

“Oh, Allâh! Lord of Jibreel, Meeka'eel and Israfeel”

– up to the end of the narration, which was mentioned previously.<sup>[2]</sup>

And sometimes, he would say:

<sup>[1]</sup> Narrated by Muslim, At-Tirmidhi, Abu Dawûd, Ahmad and others.

<sup>[2]</sup> Narrated by Muslim on the authority of 'A'ishah ؓ.

«اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ»

“Allâhumma Lakal-Hamdu, Anta Nûrus-Samawati Wal-Ardi Wa Man Feehinna”

“Oh, Allâh! To You are due all praise and thanks. You are Light of the heavens and the earth and all those therein.”<sup>[1]</sup>

Then he<sup>[2]</sup> mentioned two others, then he said: All of these forms have been authentically reported from him ﷺ.

And it has been narrated from him ﷺ that he used to open the prayer by saying:

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ»

“Subhanakallahumma Wa Bihamdika Wa Tabarakasmuka Wa Ta’ala Jadduka Wa La Ilaha Ghairuka”

“Glory and praise be to You, oh, Allâh and Most Blessed is Your Name and none is worthy of worship except You.”

This was reported by the compilers of the ‘Sunan’, but the previous *Dhikr* is more strongly confirmed than it. But it has been reported that ‘Umar ﷺ used to open the prayer with it when he was in the place of the Prophet ﷺ (i.e. when he was leading the Companions ﷺ in prayer) and he would say it aloud so that the people should know it. Ahmad said: “I act upon what has been related from ‘Umar ﷺ and if a person opens the prayer with something that has been related, then it is good.”

After that, he used to say:

«أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

“A’ûdhu Billahi Minash-Shaitanir-Rajeem”

“I seek refuge from the accursed Satan”, then he would recite *Sûrah Al-Fatihah*, sometimes reciting the *Basmalah*<sup>[3]</sup> aloud, but mostly, he

[1] Narrated by Al-Bukhari and Muslim.

[2] That is, Ibn Al-Qayyim in the original work, vol. 1, page 105.

[3] *Basmalah*: Saying: “Bismillahir-Rahmanir-Raheem” (In the Name of Allâh, the Most Beneficent, the Most Merciful).

would recite it quietly.<sup>[1]</sup> He used to prolong the words in his recitation, stopping at the end of each Verse and prolonging the sound of his voice.<sup>[2]</sup> Once he had completed the recitation of *Sûrah Al-Fâtihah*, he would say: “Ameen” (Amen) and if he was reciting aloud, he would raise his voice when pronouncing it and those behind him would repeat it.<sup>[3]</sup>

He used to observe two short silences in the prayer, one between the “Takbeerah”<sup>[4]</sup> and the recitation, while as for the second, there is a difference of opinion regarding it: It has been narrated that it is after *Sûrah Al-Fatihah* and it has been narrated that it is before the bowing (*Ruku*). And it has been said that in fact there are two periods of silence aside from the first, but it appears most likely that there are only two. As for the third, it is very short, in order to recover one’s breath, so those who did not mention it failed to do so because of its brevity.

After he had finished reciting *Sûrah Al-Fâtihah*, he would recite another *Sûrah*, which he would sometimes prolong and sometimes shorten, because of traveling or other reasons. But most of the time, his recitation would be of medium length.

In *Fajr* prayer he would recite between sixty and a hundred Verses approximately. He would pray it sometimes by reciting *Sûrah Qâf* and sometimes by reciting *Sûrah Ar-Rûm*. At other times he would pray it by reciting *Sûrah At-Takwir*. It happened that he recited *Sûrah Az-Zalzalah* in both *Rak’ahs*. And while traveling he recited *Al-Mu’awwidhatan*<sup>[5]</sup> during the *Fajr* prayer. It also happened that he opened the prayer reading *Sûrah Al-Mu’minun* and when the mention

[1] What is confirmed from him ﷺ is that he used to recite it quietly, not aloud, for Al-Bukhari has narrated in his description of the prayer, on the authority of Anas ﷺ that the Prophet ﷺ, Abu Bakr and ‘Umar ﷺ used to open the prayer by saying: “All praise and thanks be to Allâh, the Lord of the worlds”. This was also confirmed by Muslim and At-Tirmidhi.

[2] Narrated by Al-Bukhari, Ahmad and Abu Dawûd.

[3] Narrated by Abu Dawûd and At-Tirmidhi.

[4] *Takbeerah*: Saying: “Allâhu Akbar” (Allâh is Most Great).

[5] *Al-Mu’awwidhatan*: *Sûrah Al-Falaq* and *Sûrah An-Nas*.

of Moses and Aaron in the first *Rak'ah* then he was seized by coughing and so he bowed.

He used to pray it on Friday by reciting *Sûrah As-Sajdah* and *Sûrah Ad-Dahr* because they contain reminders of creation, the return to Allâh, the creation of Adam, the entry into Paradise and Hell and mention of things past and things yet to come whose occurrence is on a Friday, as he used on the days of great gatherings, such as the 'Eed prayers and the Friday prayers to recite *Sûrah Qâf*, *Sûrah Al-Qamar*, *Sûrah Al-A'la* and *Sûrah Al-Ghâshiyah*.



## Chapter

As for the *Zuhr* prayer, sometimes he used to prolong his recitation in it so much that Abu Sa'eed ؓ said: "The *Zuhr* prayer would begin and a person could go to *Al-Baqee'* and take care of his affairs, return to his family, make ablution, return and still find the Prophet (ﷺ) in the first *Rak'ah* due to the length of his recital." (Narrated by Muslim)

Sometimes he would recite something of the length of *Sûrah As-Sajdah* and sometimes *Sûrah Al-A'la*,<sup>[1]</sup> *Sûrah Al-Lail* and *Sûrah Al-Burûj*.

As for the 'Asr prayer, his recitation therein would be half that of the *Zuhr* prayer recitation if that recitation was long and the same as it if it was short.

As for the *Maghrib* prayer, his guidance therein contradicts the practice of the people today, for he prayed it once reciting therein *Sûrah Al-A'raf* divided between the two *Rak'ahs* and once he recited *Sûrah At-Tûr* and *Sûrah Al-Mursalât*. As for the continual practice of reciting short *Sûrahs* from *Al-Mufassal*,<sup>[2]</sup> it was a practice introduced by Marwan Ibn Al-Hakam and due to this, Zaid Ibn Thabit ؓ reproved him.

Ibn 'Abdil Barr said: "It has been narrated that the prophet (ﷺ) recited in the *Maghrib* prayer *Sûrah Al-A'raf* divided between the two *Rak'ahs*, *Sûrah Ad-Dukhân*, *Sûrah Al-A'la*, *Sûrah At-Teen*, the *Mu'awwidhatan* and *Sûrah Al-Mursalât* and this is well known and also that he used to recite the short *Sûrahs* from *Al-Mufassal* and all of these reports are authentic and well known."

<sup>[1]</sup> Narrated by Ibn Khuzaimah in his '*Saheeh*', on the authority of Anas Ibn Malik ؓ and declared authentic by Ibn Hibban.

<sup>[2]</sup> *Al-Mufassal*: The *Sûrahs* from *Sûrah Qâf* up to the end of the Qur'ân.

As for the last 'Isha' (the *Maghrib* prayer being known as the first 'Isha', he used to recite therein *Sûrah At-Teen* and he taught Mu'adh ؓ to recite *Sûrah Ash-Shams*, *Sûrah Al-A'lâ* and *Sûrah Al-Lail* and other such *Sûrahs*, that is why he rebuked him for reciting *Sûrah Al-Baqarah* in 'Isha' and said to him: "Are you one of those who put the people to trial, oh, Mu'adh?"<sup>[1]</sup> Peckers have concentrated on this word and they paid no attention to what came before it or what came after it (i.e. to the context).

As for the Friday prayer, he used to recite *Sûrah Al-Jumu'ah* and *Sûrah Al-Munâfiqûn*, or *Sûrah Al-A'lâ* and *Sûrah Al-Ghashiyah*. As for restricting oneself to the final Verses of the two *Sûrahs*, he never did that.

As for the 'Eed prayers, he used to recite therein *Sûrah Qaf* and *Sûrah Al-Qamar* completely, or sometimes, he would recite *Sûrah Al-A'la* and *Sûrah Al-Ghashiyah* and he remained upon this guidance until he met Allâh, the Almighty, the All-Powerful.

Due to this, the Caliphs acted upon it and Abu Bakr ؓ recited *Sûrah Al-Baqarah* in the *Fajr* prayer until he made the *Tasleem* just before the sun rose and 'Umar ؓ after him recited in it *Sûrah Yûsuf* and *Sûrah An-Nahl*; and he also recited *Sûrah Hood* and *Sûrah Bani Isra'eel* and the like. As for the saying of the Prophet ﷺ: "If any of you is leading the people in prayer, he should make it light,"<sup>[2]</sup> it must be referred to the practice of the Prophet ﷺ, not to the desires of those being led in prayer.

And his guidance – and that is his habitual practice – is the judge in all matters in which there is a disagreement.

He did not designate any particular *Sûrah* which was to be read to the exclusion of all others, except in the Friday prayer and 'Eed prayers.

It was part of his guidance ؓ to recite a *Sûrah* and he might recite it in both *Rak'ahs*. But as for the recitation of the end of *Sûrahs* or the middle of them, that has not been recorded from him.

As for reciting two *Sûrahs* in one *Rak'ah*, he used to do that in the

<sup>[1]</sup> Narrated by Al-Bukhari and Muslim.

<sup>[2]</sup> Narrated by Al-Bukhari, An-Nasa'i, Ahmad and Malik.

supererogatory prayers. And as for the recitation of one *Sûrah* in both *Rak'ahs*, that is the least that he used to do.

And he would make the first *Rak'ah* longer than the second *Rak'ah* in all of his prayers. And it is possible that he may prolonged it so that he would not hear the sound of footsteps. Thus enabling late comers to catch the Prayers.

Once he had completed his recitation, he would raise his hands and say "Allâhu Akbar" as he bowed, and he would place the palms of his hands on his knees, as if he were grasping them<sup>[1]</sup> and he would stretch out his arms and hold them away from his sides<sup>[2]</sup> and he spread his back and kept it level<sup>[3]</sup> and he would be at ease in this position. He would neither raise his head nor let it droop,<sup>[4]</sup> but kept it level with his back.<sup>[5]</sup>

Whilst in *Ruku*, he would say: "Subhana Rabbial-'Azeem" (Glorified be my Lord, the Most Great) and sometimes, he would say with it or instead of it:

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي»

"Subhanakallahumma Rabbana Wa Bihamdika, Allâhummaghfir Lee

"Glory be to You, oh, Allâh, our Lord, and praises are for You; forgive me."<sup>[6]</sup>

As a rule, his *Ruku* would last for as long as it takes to say *Tasbeeh*<sup>[7]</sup> ten times as was his *Sujûd*, but sometimes he would make the length of his bowing and prostration the same as that of his standing, but he only used to do that sometimes during the night prayer. So his guidance in most cases was to make his prayer balanced and even. He

<sup>[1]</sup> Narrated by Al-Bukhari and Abu Dawûd.

<sup>[2]</sup> Narrated by Ibn Khuzaimah and At-Tirmidhi, who declared it to be authentic.

<sup>[3]</sup> Narrated by Al-Bukhari and Al-Baihaqi.

<sup>[4]</sup> Narrated by Abu Dawûd and Al-Bukhari in 'Juz' Al-Qira'ah' with an authentic chain of narrators.

<sup>[5]</sup> Narrated by Muslim and Abu 'Awanah.

<sup>[6]</sup> Narrated by Al-Bukhari and Muslim.

<sup>[7]</sup> *Tasbeeh*: Saying: "Subhanallah".

also used to say in *Ruku*:

«سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ»

“*Subbûhun, Quddûsun, Rabbul-Mala’ikati War-Rûh*”

“Most Glorified, Most Holy, Lord of the angels and the Spirit (i.e. [Gabriel] Jibreel ﷺ).”<sup>[1]</sup>

And sometimes, he would say:

«اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسَلَمْتُ، خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُخِّي وَعَظْمِي وَعَصْبِي»

“*Allâhumma Laka Raka’tu, Wa Bika Aamantu, Wa Laka Aslamtu, Khashi’a Laka Sam’ee Wa Basaree Wa Mukhkhee Wa ‘Azmee Wa ‘Asabee*”

“(Oh, Allâh! To You I have bowed and in You I have believed and to You I have submitted; my hearing, my sight, my brain, my bones and my nerves are humbled before You).”<sup>[2]</sup>

But this has only been reported from him in the night prayer. Then he would raise his head, saying:

«سَمِعَ اللهُ لِمَنْ حَمِدَهُ»

“*Sami’allahu Liman Hamidah*”

“Verily Allâh listen to one who praises Him.”

And he would raise his hands and he would always straighten his back when he stood up from bowing and between the two *Sajdahs* and he would say: “Prayer in which a man does not straighten his back in *Rukû’* and *Sujûd* is not accepted.” (Narrated by Ibn Khuzaimah in his ‘*Saheeh*’).<sup>[3]</sup> Once he had straightened up from bowing, he would say:

«رَبَّنَا وَلَكَ الْحَمْدُ»

“*Rabbana Wa Lakal-Hamd*”

<sup>[1]</sup> Narrated by Muslim and Abu Dawûd.

<sup>[2]</sup> Narrated by Muslim on the authority of ‘Ali Ibn Abi Talib ﷺ.

<sup>[3]</sup> It was also narrated by the compilers of the ‘*Sunan*’.

“(Our Lord! And to You all praise and thanks are due.)”

And sometimes, he might say:

«اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ»

“*Allâhumma, Rabbana Lakal-Hamd*”

“Oh, Allâh, our Lord! To You all praise and thanks are due.”

But as for combining “*Allâhumma*” and the letter “*Wauw*”, this is not correct.<sup>[1]</sup>

It was a part of his guidance ﷺ that he would prolong this pillar of the prayer to a length of time equivalent to that of the *Rukû’* and it has been authentically reported from him that he would say in it:

«اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلءَ السَّمَوَاتِ وَمِلءَ الْأَرْضِ، وَمِلءَ مَا بَيْنَهُمَا، وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ، لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

“*Allâhumma Rabbana Lakal-Hamdu, Mil’as-Samawati Wa Mil’al-Ardi Wa Mil’a Ma Bainahuma Wa Mil’a Ma Shi’ta Min Shay’in Badu; Ahluth-Thana’i Wal-Majdi, (- Ahaqqu Ma Qalal-‘Abdu Wa Kulluna Laka ‘Abd -) La Mani’a Lima A’taita Wa La Mu’tiya Lima Man’ata Wa La Yanfa’u Zal-Jaddi Minkal-Jadd*”

“Oh, Allâh, our Lord! To You are due all praise and thanks, filling the heavens, filling the earth and whatever is between them and filling whatever else You wish. Lord of Glory and Majesty – This the most truthful thing that the slave may say, and we are all slaves to you – none can withhold what You give and none can give what You withhold, nor can the possessions

<sup>[1]</sup> In fact, that is correct, for it has been confirmed in the ‘*Musnad*’ of Imam Ahmad and in ‘*Saheeh Al-Bukhari*’ 2/234 in the description of the prayer, in the Chapter: What the *Imam* and Those Behind Him Should Say When He Raise His Head From *Rukû’*, in the *Hadeeth* of Abu Hurairah ﷺ and it has also been confirmed from Ibn ‘Umar, Abu Sa’eed and Abu Mûsa Al-Ash’ari ﷺ.

of an owner benefit him before You.”<sup>[1]</sup>

And it has been authentically reported from him that he used to say therein:

«اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبُرْدِ، وَنَقِّنِي مِنَ الذُّنُوبِ وَالْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ»

“Allâhummagh-silnee Min Khatayaya Bil-Ma’i Wath-Thalji Wal-Baradi, Allâhumma Naqqinee Minadh-Dhunûbi Wal-Khataya Kama Yunaqqath-Thawbul-Abyadu Minad-Danas Wa Ba’id Baine Wa Baina Khatayaya Kama Ba’adta Binal-Mashriqi Wal-Maghrib”

“Oh, Allâh! Cleanse me of my sins as a white garment is cleansed of dirt. Oh, Allâh! Purify me from my sins by ice, water and hail. Oh, Allâh! Purify me from misdeeds and sins as a white garment is purified from dirt. And make the distance between me and my sins as great as You have made the distance between the east and the west.”<sup>[2]</sup>

And it has been authentically reported from him ﷺ that he used to repeat therein:

«لِرَبِّي الْحَمْدُ، لِرَبِّي الْحَمْدُ»

“Lirabbial-Hamdu, Lirabbial-Hamdu”

“All praise and thanks to my Lord, all praise and thanks to my Lord”

So that it was the same length as his *Ruku*; Muslim has reported on the authority of Anas ؓ: “When the Messenger of Allâh ﷺ said:

«سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»

<sup>[1]</sup> Narrated by Muslim, Abu Dawûd, Ahmad and Ad-Darimi.

<sup>[2]</sup> Narrated by Muslim with similar wording, without the addition: “And make the distance between me and my sins” This has only been reported as part of the opening supplication in prayer, as mentioned earlier and in general supplications, as mentioned by Al-Bukhari and Muslim.

“Sami’allahu Liman Hamidah”

“(Allâh listens to one who praises Him),”

he would remain standing until we would say: “He has forgotten.” Then he would prostrate and sit between the two prostrations until we would say: “He has forgotten.”<sup>[1]</sup> So this was the well known guidance of the Prophet ﷺ. As for the shortening of these two pillars, it was done by the leaders from among Banu Umayyah, until the people thought that it is a part of the *Sunnah*.



<sup>[1]</sup> Narrated by Al-Bukhari, Muslim and Ahmad.

## Chapter

Then he would make the *Takbeer* and prostrate without raising his hands<sup>[1]</sup> and he used to place his knees on the ground and then his hands after them,<sup>[2]</sup> then his forehead and his nose. This is what is correct, for the part of him which was placed on the ground first was the part of him which was nearest to it, then the next nearest. The first part of him to be lifted from the ground was the highest part of him and then the next highest, so when he rose, he would lift his head first, then his hands, then his knees and this is the opposite of the action of the camel and he prohibited imitating animals in prayer: He prohibited lowering oneself to the ground in the same way that a camel does, glancing around the way a fox does, spreading the arms the way a beast of prey does, *Iq'a'*<sup>[3]</sup> in the manner of a dog, pecking

<sup>[1]</sup> According to Shaikh Nasir Ad-Deen Al-Albani (may Allāh have mercy on him), in 'The Prophet's Prayer Described', it is narrated by An-Nasa'i, Ad-Daraqutni and Mukhlis in '*Al-Fawa'id*' with two authentic chains of narrators that: "He would raise his hands when performing *Sajdah*." It was also the practice of a number of the Companions, including Ibn 'Umar, Ibn 'Abbas, Hasan Al-Basri, Tawoos and others ﷺ and it was done by Imam Ahmad and it was quoted from Imam Malik and Imam Ash-Shafi'i.

<sup>[2]</sup> According to Shaikh Al-Albani in 'The Prophet's Prayer Described', "He used to place his hands on the ground before his knees." (Narrated by Abu Dawūd, An-Nasa'i and others) and he quotes 'Abdul Haq in '*Kitab At-Tahajjud*' as saying: "It has a sounder chain of narrators than the previous one (i.e. the *Hadeeth* of Wa'il, which states that he used to place his knees on the ground before his hands)." Shaikh Al-Albani adds: "In fact, the latter *Hadeeth*, in addition to being contradictory to this authentic *Hadeeth* is neither authentic in its chain of narrators, nor in meaning, as I have explained in '*Silsilah Al-Ahadeeth Ad-Da'eefah Wal-Mawdu'ah*' and in '*Irwa' Al-Ghaleel*'

<sup>[3]</sup> According to Al-Baihaqi, there are two types of *Iq'a'*: (i) The above-

the ground as a crow does and raising the hands like the tails of wild horses when making the *Tasleem*.

He used to prostrate upon his forehead and his nose below the winding of his turban and it has not been reported from him that he used to prostrate on it. He used to prostrate on the earth much and on water and mud<sup>[1]</sup> and on a *Khumrah*<sup>[2]</sup> made from date palm leaves<sup>[3]</sup> and on a *Haseer*<sup>[4]</sup> made from them and on a tanned *Farwah*.<sup>[5]</sup>

When he prostrated, he would place his forehead and his nose firmly on the ground<sup>[6]</sup> and spread his palms on either side of him and he would keep his arms away from his sides until the white of his armpits could be seen.<sup>[7]</sup> He used to place his hands at the level of his shoulders and his ears and he would be at ease in his prostration and he would face the tips of his toes towards the *Qiblah* and he would place his hands and his fingers flat on the ground, without spreading them or clenching them.

(While prostrating,) he would say:

«سُبْحَانَ رَبِّيَ الْأَعْلَى»

"Subhana Rabbial-A'la"

"Glorified be my Lord, Most High."<sup>[8]</sup>

mentioned (forbidden type) and (ii) the permissible type, which is confirmed from the Prophet ﷺ, which is sitting with the tips of the toes and knees on the ground with the buttocks resting on the heels – and that is the *Sunnah* of sitting between the two prostrations.

<sup>[1]</sup> Narrated by Al-Bukhari and Muslim.

<sup>[2]</sup> *Khumrah*: A small piece of matting just sufficient in size to place the nose and forehead on in prostration.

<sup>[3]</sup> Narrated by Al-Bukhari, the compilers of the '*Sunan*', Ahmad and Ad-Darimi.

<sup>[4]</sup> *Haseer*: A mat. This was narrated by Al-Bukhari, the compilers of the '*Sunan*' and Ahmad.

<sup>[5]</sup> *Farwah*: Animal skin, pelt or hide. This was narrated by Ahmad.

<sup>[6]</sup> Narrated by Abu Dawūd and At-Tirmidhi.

<sup>[7]</sup> Narrated by Al-Bukhari and Muslim.

<sup>[8]</sup> Narrated by Ahmad, Abu Dawūd, Ibn Majah and others.

He would also say:

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي»

“Subhanakallahumma Rabbana Wa Bihamdika, Allâhummaghfir Lee”

“Oh, Allâh, our Lord glory and praise be to You. Oh, Allâh! Forgive me.”<sup>[1]</sup>

And he would say:

«سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ»

“Subbûhun Quddûsun, Rabbul-Mala’ikati War-Rûh”

“Most Glorified, Most Holy, Lord of the angels and the Spirit [i.e. Gabriel].”<sup>[2]</sup>

And he used to say:

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

“Allâhumma Laka Sajadtu Wa Bika Aamantu Wa Laka Asaltu, Sajada Wajhee Lilladhi Khalaqahu Wa Sawwarahu Wa Shaqqa Sam’ahu Wa Basarahu, Tabarakallahu Ahsanul-Khaliqeen”

“Oh, Allâh! For you I have prostrated, in You I have believed, to You I have submitted. My face has prostrated for the One Who created it and shaped it, then brought forth its hearing and sight: Blessed be Allâh, the Best of Creators.”<sup>[3]</sup>

And he would say:

«اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجُلَّةً، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ»

“Allâhummaghfir Lee Dhanbee Kullahu, Diqqahu Wa Jallahu Wa Awwalahu Wa Aakhirahu Wa Alaniyatahu Wa Sirrahu”

[1] Narrated by Al-Bukhari and Muslim.

[2] Narrated by Muslim and Abu ‘Awanah.

[3] Narrated by Muslim, Abu ‘Awanah, At-Tahawi and Ad-Daraqutni.

“Oh, Allâh! Forgive me all my sins: the minor and the major, the first and the last, the apparent and the hidden.”<sup>[1]</sup>

And he used to say:

«اللَّهُمَّ اغْفِرْ لِي خَطَايَايَ وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ  
أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي، وَخَطَايَايَ وَعَمْدِي  
وَكُلَّ ذَلِكَ عِنْدِي، اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا  
أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ»

“Allâhummaghfir Lee Khatayaya Wa Jahlee Wa Israfee Fee Amree Wa Ma Anta A’lamu Bihi minee, Allâhummaghfir Lee Jiddee Wa Hazlee Wa Khatayaya Wa ‘Amdee Wa Kullu dhalika ‘Indee, Allâhummaghfir Lee Ma Qaddartu Wa Ma Akhkhartu Wa Ma Asrartu Wa Ma A’lantu Anta Ilahee La Ilaha Illa Anta”

“Oh, Allâh! Forgive me my mistakes and my ignorance and my extravagance, for You know them better than I. Oh, Allâh! Forgive me my serious mistakes and those made in jest) my (unintentional) and my intentional mistakes and all of these are in me. Oh, Allâh! Forgive me my sins in the past and in the future, and those which I concealed and those which I committed openly. You are my *Ilah*<sup>[2]</sup> and none has the right to be worshipped except You”.

And he ordered the Companions ﷺ to strive much in supplication when prostrating, saying: “Verily, it is most worthy to be answered for you.”<sup>[3]</sup>



[1] Narrated by Muslim and Abu ‘Awanah.

[2] *Ilah*: A deity or object of worship.

[3] Narrated by An-Nasa’i.

## Chapter

Then he would raise his head, saying: “*Allâhu Akbar*”<sup>[1]</sup> without raising his hands<sup>[2]</sup> and he would sit *Muftarishan*,<sup>[3]</sup> Laying the left foot along the ground and sitting on it, with his right foot upright, and placing his hands on his thighs and placing his (right) elbow on his thigh and the edge of his (right) hand on his knee and he would make a fist with his fingers and make a circle with his thumb and forefinger and he would raise his forefinger and supplicate with it, moving it (up and down) and saying:

«اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي»

“*Allâhummaghfir Lee Warhamnee Wahdinee Warzuqnee*”

“Oh, Allâh! Forgive me, have mercy on me, guide me and sustain me.”<sup>[4]</sup>

This was how it was described by Ibn ‘Abbas ؓ from the Prophet ﷺ. Huzaiifah ؓ reported from him that he used to say:

«رَبِّ اغْفِرْ لِي»

“*Rabbighfir Lee*”

“(My Lord! Forgive me).”<sup>[5]</sup>

<sup>[1]</sup> Narrated by Al-Bukhari and Muslim.

<sup>[2]</sup> It is narrated by Al-Bukhari in his ‘*Juz’ Raf’ il Yadain*’, by Abu Dawûd, Muslim and Abu ‘Awanah that: “he would raise his hands with this *Takbeer* (i.e. that of rising from *Sajdah*) sometimes.” Imams Ahmad, Malik and Ash-Shafi’i held that it is a *Sunnah* to raise the hands with every *Takbeer* and it has been reported from a number of Companions ؓ and *Tabi’ûn*.

<sup>[3]</sup> Narrated by Ahmad and Abu Dawûd.

<sup>[4]</sup> Narrated by Abu Dawûd, At-Tirmidhi, Ibn Majah and Al-Hakim, who declared it to be authentic and Az-Zahabi confirmed this.

<sup>[5]</sup> Narrated by Ibn Majah.

Then he would stand up on the tips of his toes, supporting himself on his thighs.<sup>[1]</sup>

Once he was upright, he would begin reciting and he would not observe a silence as he did when opening the prayer, then he would pray the second *Rak’ah* as he did the first, except in four things: (i) The short period of silence, (ii) the opening of the prayer, (iii) the opening *Takbeerah* and (iv) the prolonging of it.

Then when he sits for the *Tashahhud*, he would place his left hand on his left thigh and his right hand on his right thigh and he would point with his (right) index finger and he would not raise it high, nor would he hold it down, but would bend it slightly and move it, clenching the little finger and the ring finger and making a circle with the middle finger and the thumb and raising the forefinger and supplicating with it, and he would fix his gaze upon it and he would spread out the left palm on his left thigh and he would rest on it. As for the description of his sitting, it was the same as that between the prostrations, as mentioned previously.

As for the *Hadeeth* of Ibn Az-Zubair narrated by Muslim: “When he sat in prayer, he would place his left foot between his thigh and his shin, laying his right foot flat,” this was in the final *tashahhud*. Ibn Az-Zubair said that he used to lay the right foot flat, while Abu Humaid said that he raised it, but this – and Allâh knows better – is not a difference of opinion, because he used to sit on it, indeed, he used to push it out from his right side, so that it was between being raised and being flat. Or it was said: He used to do this and this; he used to raise it and perhaps sometimes, he laid it flat. And that is more relaxing for them (i.e. the feet).

He would always make the *Tashahhud* in this sitting and he taught his Companions ؓ to say:

<sup>[1]</sup> In ‘The Prophet’s Prayer Described’ Shaikh Muhammad Nasir Ad-Deen Al-Albani says: “As for the *Hadeeth*: “He used to get up like an arrow, not supporting himself with his hands”, it is *Mawdû’* (fabricated), and all narrations of similar meaning are weak, not authentic, and I have explained this in ‘*Silsilah Al-Ahadeeth Ad-Da’eefah Wal-Mawdû’ah*’ (562, 929, 968).

«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»

“At-Tahiyyatu Lillahi Was-Salawatu Wat-Tayyibatu, As-Salamu  
‘Alaika Ayyuhan-Nabiyu Wa Rahmatullahi Wa Barakatuhu, As-  
Salamu ‘Alaina Wa ‘Ala ‘Ibadillahis-Saliheena, Ash-hadu Alla Ilaha  
Illallahu Wa Ash-hadu Anna Muhammadan ‘Abduhu Wa Rasuluhu”

“All the compliments, prayers and good things are due to Allâh. Peace be upon you, O Prophet, and Allâh’s Mercy and Blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped but Allâh, and I bear witness that Muhammad is His slave and His Messenger.”<sup>[1]</sup>

And he used to make it very light, as if he was praying on a hot stone. It has not been transmitted from him in any *Hadeeth* ever that he used to send prayers on himself and on his family in it,<sup>[2]</sup> nor did he seek refuge in it from the punishment of the grave, nor the punishment of the Fire, nor the trial of life and death, nor the trial of *Al-Maseeh Ad-Dajjal*;<sup>[3]</sup> and if anyone recommended it, it was only due to his understanding of general evidences which clearly refer to the final *Tashahhud*.<sup>[4]</sup>

<sup>[1]</sup> Narrated by Al-Bukhari and Muslim.

<sup>[2]</sup> On the contrary, it has been narrated by Abu ‘Awanah in his ‘*Saheeh*’ and by An-Nasa’i that he used to do so.

<sup>[3]</sup> *Al-Maseeh Ad-Dajjal*: The false messiah.

<sup>[4]</sup> According to Shaikh Muhammad Nasir Ad-Deen Al-Albani (may Allâh have mercy on him): “They had said: “Oh, Messenger of Allâh! We have been taught how to send peace on you (i.e. in the *Tashahhud*), but how do we send prayers on you?” He said: “Say: “Oh, Allâh! Send prayers on Muhammad” etc. Thus he did not specify one *Tashahhud* to the exclusion of the other, so there is evidence here to establish sending prayers on him in the first *Tashahhud* also Many *Ahadeeth* exist about sending prayers on the Prophet ﷺ in *Tashahhud* and in none of them is there any such specification mentioned. In fact, these *Ahadeeth* are general.”

Then he would stand up saying: “*Allâhu Akbar*”, on the tips of his toes and on his knees, supporting himself (with his hands) on his thighs.

In ‘*Saheeh Muslim*’ and in some routes reported by Al-Bukhari, it is mentioned that he used to raise his hands at this point, then he would recite *Sûrah Al-Fâtiha* alone, and it has not been confirmed that he used to recite anything else in the final two *Rak’ahs*.<sup>[1]</sup>

It was not a part of his guidance to look hither and thither during the prayer; and in ‘*Saheeh Al-Bukhari*’, it is reported that he was asked about it and he said: “It is stealing; Satan steals from the prayer of the slave.” Sometimes he would do it in the prayer due to some abnormal circumstance which was not a customary action for him, such as when he looked towards the mountain pass where he who sent the reconnoiterer, – and Allâh knows better. After the *Tashahhud* and before the *Tasleem*, he would supplicate and he ordered his Companions ﷺ to do likewise in the *Hadeeth* of Abu Hurairah and the *Hadeeth* of Fadhalah ﷺ.

As for supplication after the *Tasleem* whilst facing the *Qiblah* or those who were being led in prayer, that has no basis in his guidance ﷺ. In general, he only performed the supplications connected with prayer during the prayer and he ordered his Companions ﷺ to do likewise – and that is what befits the situation of the worshipper, because he is approaching his Lord and once he makes the *Tasleem*, that is lost.

Then he would make the *Tasleem* to his right, saying:

«السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ»

“As-Salamu ‘Alaikum Wa Rahmatullah”.

“May the Peace of Allâh and His Mercy be upon You”.

Then he would do likewise to his left. This was his customary practice, but it has been narrated from him that he used to make one *Tasleem* in

<sup>[1]</sup> In fact, as reported by Ahmad and Muslim: “He used to make the last two *Rak’ahs* about half as long as the first two, about fifteen Verses.” And Al-Bukhari and Muslim narrated that: “sometimes he would recite only *Al-Fâtiha* in them.”

front of his face, but this had not been confirmed.<sup>[1]</sup> The best *Hadeeth* which exists in this matter is that of 'A'ishah رضي الله عنها which is in the '*Sunan*'<sup>[2]</sup> but it is with regard to standing in prayer at night and it has some weakness in it, because it does not clearly state that he made only one *Tasleem*.

He used to supplicate during his prayers, saying:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ  
الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ  
مِنَ الْمَأْثَمِ وَالْمَغْرَمِ»

"Allâhumma, Innee A'ûdhu Bika Min 'Adhâbil-Qabri Wa A'ûdhu Bika Min Fitnatil-Maseehid-Dajjali Wa A'ûdhu Bika Min Fitnatil-Mahya Wal-Mamati, Allâhumma Innee A'ûdhu Bika Minal-Ma'thami Wal-Maghram"

"Oh, Allâh! I seek refuge with You from the punishment of the grave and I seek refuge with You from the trial of *Al-Maseeh Ad-Dajjal* and I seek refuge with You from the trial of life and death. Oh, Allâh! I seek refuge with You from sin and debt."<sup>[3]</sup>

He also used to say in his prayers:

«اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي، وَوَسِّعْ لِي فِي دَارِي، وَبَارِكْ لِي فِي مَا  
رَزَقْتَنِي»

"Allâhummaghfir Lee Dhanbee Wa Wassi' Lee Fee Daree Wa Barik Lee Feema Razaqtanee"

"Oh, Allâh! Forgive me my sins and widen for me my abode and bless me in that by which You sustain me"

And he used to say:

[1] In fact, this *Hadeeth* was narrated by Ahmad, Ibn Khuzaimah, Al-Baihaqi, Al-Hakim, who declared it to be authentic and Az-Zahabi concurred with this.

[2] *Sunan*: The books of *Hadeeth* compiled by At-Tirmidhi, Abu Dawûd, Ibn Majah, An-Nasa'i

[3] Narrated by Al-Bukhari and Muslim.

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ، وَالْعَزِيمَةَ عَلَى الرَّشْدِ،  
وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ، وَحُسْنَ عِبَادَتِكَ، وَأَسْأَلُكَ قَلْبًا سَلِيمًا،  
وَأَسْأَلُكَ لِسَانًا صَادِقًا، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعَلَّمُ، وَأَعُوذُ بِكَ مِنْ  
شَرِّ مَا تَعَلَّمُ وَأَسْتَغْفِرُكَ لِمَا تَعَلَّمُ»

"Allâhumma Innee As'alukath-Thabata Fil-Amri Wal-'Azeemata 'Alar-Rushdi Wa As'aluka Shukra Ni'matika Wa Husna 'Ibadatika Wa As'aluka Qalban Saleeman Wa As'aluka Lisanan Sadiqan Wa As'aluka Min Khairi Ma Ta'lamu Wa A'ûdhu Bika Min Sharri Ma Ta'lamu Wa Astaghfiruka Lima Ta'lam"

"Oh, Allâh! I ask that You make me firm in the affair (i.e. of my Religion) and that You make me constant in integrity and I ask You that You make me thankful for Your Blessings and make me to worship You in the best way; and I ask You for a sound heart and I ask You for a truthful tongue and I ask You to give me from what You know to be good and I seek refuge with You from what You know to be evil and I seek forgiveness what You know."<sup>[1]</sup>

And all of the supplications (in prayer) which have been preserved are in the form of the first person singular.

When he stood in prayer, he would lower his head, according to Imam Ahmad and when making the *Tashahhud*, he would not extend his gaze beyond his pointing finger. Allâh made him find joy and peace in prayer and he used to say: "Oh, Bilal! Gladden us with the prayer."<sup>[2]</sup> But this did not prevent him from observing those whom he led in prayer, in spite of the complete presence of his heart (in the prayer).

He used to enter the prayer wishing to prolong it, but would hear the cry of a child and shorten it, fearful that he would burden his mother. Similarly, he would offer an obligatory prayer holding Umamah رضي الله عنها, his granddaughter, on his shoulder; when he stood up, he would carry her and when he bowed or prostrated, he would put her down.

[1] Narrated by At-Tirmidhi, An-Nasa'i and Ahmad.

[2] Narrated by Abu Dawûd and Ahmad.