



مختصر صحيح البخاري

TAKHRĪJ
AL-ḤADĪTH

PUBLICATIONS

AN AUTHENTICATED
SUMMARY OF THE
PROPHET'S PRAYER ﷺ

BY

ḤĀFIẒ ZUBAIR 'ALĪ ZA'Ī

[D. 1435H, RAḤIMAHULLĀH]



مختصر صحيح البخاري

مختصر صحیح نماز نبوی

An Authenticated Summary of the
Prophet's Prayer ﷺ

Title:

An Authenticated Summary of the Prophet's Prayer ﷺ

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TAKHRĪJ
AL-ḤADĪTH
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Foreword of the translator

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi-llāhi r-Raḥmāni r-Raḥīm

In the Name of Allāh, the Entirely Merciful, the Especially Merciful

الْحَمْدُ لِلَّهِ وَحْدَهُ ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ لَا نَبِيَّ
بَعْدَهُ ، سَيِّدِنَا مُحَمَّدٍ ﷺ ، وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ
اهْتَدَى بِهُدَاهُ - أَمَّا بَعْدُ :

The Prayer is the first matter about which the slaves of Allāh will be asked on the Day of Resurrection. The Messenger of Allāh ﷺ said:

أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ صَلَاتُهُ

“The first matter about which the slave will be called to account [on the Day of Resurrection] is the prayer.”¹

Therefore it is a matter of **utmost importance** that a Muslim takes care to

¹ Sunan An-Nasā'ī [468], with a **Ṣaḥīḥ** *Isnād* according to Ḥāfiẓ Zubayr 'Alī Za'ī [raḥimahullāh].

pray his obligatory prayers conscientiously and completely. And the completeness of the prayer is not only that he prays it in its prescribed time, but also that he adopts the **procedure taught by the Prophet ﷺ**. It is precisely for this extremely important purpose that this translation of the book of the Ḥadīth scholar Ḥāfiẓ Zubayr 'Alī Za'ī [raḥimahullāh] into the English language, serves: مختصر صحيح نماز نبوی - An Authenticated summary of the Prophet's Prayer ﷺ.

One of the many features that motivated the translation of this book for English readers is the **extensive Takhrij [referencing] and Taḥqīq [verification]** of the *Aḥadīth* and *Āthār* [narrations] used for the individual points. This, among other things, makes it possible for students of Islām of any level to benefit from this book. Someone who is just beginning to learn prayer and needs guidance based on authentic narrations

that is neither too crude nor too overwhelming, will be able to derive as much benefit from this book as an advanced student who wants to deal with the ***Fawā'id* [benefits] regarding the Isnād [chain] of the narrations, Āthār and points of Fiqh [jurisprudence]** that the author addresses. In order to make a variety of the *Fawā'id* accessible to as many Muslims as possible, many of the words used in the Ḥadīth-terminology have been summarised in English by the translator. Furthermore, additional *Fawā'id* have been mentioned in some places. These *Fawā'id* added by the translator are found in the footnotes of the preface and are highlighted in the rest of the book by square brackets with the content completely edited in italics [*example*]. They are based on other works of the author of this book, or remarks mentioned by other Ḥadīth-scholars.

Ḥāfiẓ Zubayr 'Alī Za'ī has added two chapters in this book, in addition to the

chapters of *Wuḍū`* and a step-by-step guide to prayer: some authentically narrated *Adhkār* after Prayer and a guide with regards to how the *Janāzah* prayer is to be prayed.

All the *Du'ā's* [supplications] in this book have been rendered both in their **Arabic form and in English**. As an additional benefit, an appendix has been added in which the **transliteration of some selected supplications** have been compiled by the translator, as a benefit for those who are still learning Arabic or who cannot yet read Arabic correctly.

May Allāh have mercy on Ḥāfiẓ Zubayr 'Alī Za`ī and may He accept this humble effort from the translator. ***Āmīn.***

'Imrān Ḥussain

[Jumda Al-Awwal 1443/
Dezember 2021]

Foreword



Bismi-llāhi r-Raḥmāni r-Raḥīm

In the Name of Allāh, the Entirely Merciful, the Especially Merciful

After the testimony of *Tawḥīd*, the prayer is the second most important pillar in Islām. While the Qur'ān and the Sunnah emphasise adherence to the regular performance of the prayer, the Prophet's ﷺ statement:

وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

„And pray as you have seen me pray.“², makes it obligatory that one adopts the Prophet's way in this practise.

The book [مختصر صحيح نماز نبوی] has been written precisely for this extremely important purpose. Our honourable *Ustādh* [teacher], Ḥāfiẓ Zubayr 'Alī

² Reported in Ṣaḥīḥ Al-Bukhārī [7246], among others, from the Ḥadīth from Mālik Bin Ḥuwairith [raḍiallāhu 'anhu].

Zai [ḥafidhahullāh], has described in it, in a very beautiful manner, and with the help of *Ṣaḥīḥ* and *Ḥasan li-zātiḥī*³ *Aḥadīth*, the procedure for

³ *Ṣaḥīḥ* means: authentic. In summary, it means that the transmitted *Ḥadīth* has a complete, connected chain of narrators, all of whom are known to be pious, trustworthy and extremely accurate. Moreover, it has no defect [*'Illah*] known to *Ḥadīth* scholars, in the chain of narrators [*Sanad*] or the text [*Matn*], see Muqaddimah Ibn Ṣalāh, *Sharḥ Al-'Irāqī* [1/20]. Note: Every narration mentioned in both *Saḥīḥ* Bukhārī and *Ṣaḥīḥ* Muslim, with the chain starting from the same companion, is called *Muttafaqun 'alayh*, and it has the highest grade of authenticity.

Ḥasan li-zātiḥī means: good, by itself. Without going into the details, this means that the transmitted *Ḥadīth* fulfils all the criterias of a *Ṣaḥīḥ Ḥadīth*, but that at least one of the transmitters in the chain of narrators is not as precise as a *Ṣaḥīḥ*-narrator, which is why not all, but the majority of *Ḥadīth* scholars have declared the narrator to be extremely precise [see for example *Al-Ḥadīth*, 25/43]. The addition *li-zātiḥī* [by itself] here contrasts with *li-ghairihī* [because of others], which would mean that the narration is not *Ḥasan* of itself, but that it is actually *Ḍa'īf*, i.e. weak, but it reaches the level of *Ḥasan* because of supporting *Aḥadīth*. *Ḍa'īf* means that there is at least one person in the chain of narrators who has been classified as weak by the majority of *Ḥadīth* scholars, or that some other criterion of a *Ṣaḥīḥ Ḥadīth* is not met. Ḥāfiẓ Zubayr 'Alī Za'ī was of the view

prayer. In addition, he has mentioned the statements of the *Salaf Ṣālihīn*⁴ to clarify some matters of the prayer.

Although this book is a summary, it has an excellent position in terms of

- which also seems to correspond to the opinion of early Ḥadīth scholars - that several weak narrations cannot support each other in order to raise themselves to the level of *Ḥasan li-ghairihī*, see his book *Taḥqīqī Iṣlāḥ aur 'Ilmī Maqālāt* [1/299-302] and *Al-Ḥadīth* [87/35-47]. For more information regarding the *Uṣūl* [principles] used by Ḥāfiẓ Zubayr 'Alī Za`ī in the *Taḥqīq* of the *Aḥadīth*, see his book *Nūrul-'Aynayn* [pp. 59-63]. See also his translation and annotation of the book *Ikhtisār 'Ulūm Al-Ḥadīth* by Ḥāfiẓ Ibn Kathīr [raḥimahullāh]. Important: *Ṣaḥīḥ* and *Ḥasan Aḥadīth* are equally proofs in the religion.

⁴ *Salaf Ṣālihīn* means: The righteous predecessors. The Prophet ﷺ said: *”خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ”* *The best of people are those of my generation, then those who follow them, then those who follow them.*”, narrated in *Ṣaḥīḥ Al-Bukhārī* [6429] and *Ṣaḥīḥ Muslim* [2536]. **In order to correctly understand the statements of the Qur'ān and the Sunnah, it is imperative that we follow the understanding of the righteous scholars of the first three generations of Islām, i.e. the *Ṣaḥābah*, the *Tābi'īn* and the *Tābi'ūt-Tābi'īn*.**

its comprehensiveness and the benefits that can be extracted from it.

[مختصر صحیح نماز نبوی] was previously published in the monthly magazine Al-Ḥadīth Hazro ⁵ , but due to repeated requests from our companions, it is now being published as a book, after revision and in somewhat detailed form.

Our honourable *Ustādh* also intends to write a detailed book on this subject. [إن شاء الله]⁶

⁵ The monthly magazine Al-Ḥadīth Hazro is a collection of extremely useful and comprehensive articles and *Fatāwās*. All 144 issues can be accessed [in Urdu] free of charge on the internet at <https://ishaatulhadith.com/ishaatul-hadith/>. This website also contains some articles by Ḥāfiẓ Zubayr 'Alī Za'ī in English. There is also an corresponding app for Android and iOS called “**IshaatulHadith**”.

⁶ A detailed book regarding the prayer, containing the *Takhrīj* and *Tahqīq* of Ḥāfiẓ Zubayr 'Alī Za'ī [rahimahullāh] has been published by Dārussalām [in Urdu], and it is called: “نماز نبوی: صحیح احادیث کی روشنی میں” - The

We pray to Allāh, the Most High, to protect and preserve him so that he can put this project into action.

Ḥāfiẓ Nadīm Zahīr

Deputy director
of the monthly magazine Al-Ḥadīth Hazro
[24/9/2006]

Transliteration Table

Consonants:

ء َ	د d	ض ḍ	ك k
ب b	ذ dh	ط ṭ	ل l
ت t	ر r	ظ z	م m
ث th	ز ḏ	ع ʿ	ن n
ج j	س s	غ gh	هـ h
ح ḥ	ش sh	ف f	و w
خ kh	ص ṣ	ق q	ي i

Vowels, diphthongs, etc.:

Short:

اَ a اِ i اُ u

Long:

اَـ ā اِـ ī اُـ ū

Diphthongs:

اَوَّ aw اَيَّ ay

مختصر صحیح نماز نبوی

An Authenticated Summary of the
Prophet's Prayer ﷺ

How to do *Wuḍū`*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi-llāhi r-Raḥmāni r-Raḥīm

In the Name of Allāh, the Entirely Merciful, the Especially Merciful

How to do *Wuḍū`*

- 1. At the beginning of the *Wuḍū`*, say: (بِسْمِ اللَّهِ).**

The Prophet ﷺ said:

(لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ)

“There is no *Wuḍū`* for the one who did not mention the Name of Allāh [in the beginning].”¹

He ﷺ would order his companions رَضِيَ اللَّهُ عَنْهُمْ:

(تَوَضَّؤُوا بِسْمِ اللَّهِ)

¹ Ibn Mājah [397], with a ***Ḥasan Isnād*** and Al-Ḥākim in his *Mustadrak* [1/147].

1. “Do *Wuḍū`* [with] بِسْمِ اللّٰهِ¹.”

2. Do *Wuḍū`* with [pure] water.²

3. The Prophet ﷺ said:

(لَوْلَا أَن أَشَقَّ عَلَى أُمَّتِي أَوْ عَلَى النَّاسِ لَأَمَرْتُهُمْ بِالسَّوَاكِ
مَعَ كُلِّ صَلَاةٍ)

“If I had not found it hard for my followers or the people, I would have

¹ An-Nasā`ī [1/61, Ḥadīth 78], with *Ṣaḥīḥ Isnād*, Ṣaḥīḥ Ibn Khuzaimah [1/74, Ḥadīth 144] and Ṣaḥīḥ Ibn Hibbān [Al-Iḥsān: 6510/6544]. [Translation: [I begin] with the Name of Allāh.]

² Allāh, the Most High, says:

﴿فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾ [النساء: 43] “...and [if you] find no water, then seek clean earth...” Sūrah An-Nisā [4:43] and Sūrah Al-Māi`da [5:6]. [For Tayammum [dry ablution] see the footnote in the appendix on page 106].

The noble companion ‘Abdullāh Bin ‘Umar [raḍiallāhu ‘anhu] would do *Wuḍū`* with warm water [Muṣannaf Ibn Abī Shaybah [1/25, Ḥadīth 256], with a *Ṣaḥīḥ Isnād*], so **it is allowed to do *Wuḍū`* with warm water.**

Note: Doing *Wuḍū`* with *Nabīz* [water in which dates had been soaked], *Sharbat* [a sweet drink], milk and similar fluids **is not allowed.**

ordered them [to clean their mouth with] the ***Siwak* for every prayer.**¹

When he ﷺ woke up at night, he **used the *Miswāk*, then did *Wuḍū`*.**²

4. First **wash your palms three times.**³
5. Then **rinse your mouth three times and put water in your nose.**⁴

¹ ***Muttafaqun 'alayh:*** Ṣaḥīḥ Al-Bukhārī [887] and Ṣaḥīḥ Muslim [252].

² ***Ṣaḥīḥ:*** Ṣaḥīḥ Muslim [256].

³ ***Muttafaqun 'alayh:*** Ṣaḥīḥ Al-Bukhārī [159], Ṣaḥīḥ Muslim [226].

The *Tābi`ī* Maimūn [raḥimahullāh] would move his ring around when doing *Wuḍū`* [Muṣannaf Ibn Abī Shaybah [1/22, Ḥadīth 222], with a *Ṣaḥīḥ Isnād*]. Removing your ring that has *Adhkār* on it when doing *Instinjā`* [*if the ring is on the right hand, and not the left hand with which you clean yourself*] does not have any proofs. The narration commonly used as argument is *Ḍa`īf* [*weak*] because of the *Tadlīs* of Ibn Jurayjin, see Sunan Abū Dāwūd [19] *biTaḥqīq*.

⁴ ***Muttafaqun 'alayh:*** Ṣaḥīḥ Al-Bukhārī [159], Ṣaḥīḥ Muslim [226]. It is better one uses **one single motion**

6. Then **wash your face three times**.¹
7. Then **wash your hands three times up until [including] your elbows** [*Note: For Wuḍū` and Ghusl you should begin with your rights side, see for example: Ṣaḥīḥ Bukhārī, Ḥadīth 426*].²
8. Then **wipe over your [entire] head**.³

to rinse the mouth and also put water in the nose, as is proven in the narration of Ṣaḥīḥ Al-Bukhārī [191] and Ṣaḥīḥ Muslim [235]. If a person puts water in the mouth separately and in the nose separately, this is also allowed [see: Tarīkh Al-Kabīr li Ibn Abī Khaithama [page 588, Ḥadīth 1410], with a *Ḥasan Isnād*].

¹ **Muttafaqun 'alayh:** Ṣaḥīḥ Al-Bukhārī [159], Ṣaḥīḥ Muslim [226] [the face extents from where the hairline normally begins, to the chin, and from ear to ear].

² **Muttafaqun 'alayh:** Ṣaḥīḥ Al-Bukhārī [159], Ṣaḥīḥ Muslim [226].

³ **Muttafaqun 'alayh:** Ṣaḥīḥ Al-Bukhārī [159], Ṣaḥīḥ Muslim [226]. If you tied an '**Imāmah** [*traditional head-covering for men*] on your head while in the state of *Wuḍū`*, then you can **wipe over it** for the next *Wuḍū`*, as

Wipe with both hands over your head, from the beginning of your head to the beginning of your neck, and then [*wipe*] back from there until you reach the beginning [*of your head*] again.¹ Wipe over your head one time.²

Then wipe one time over the exterior and the interior of your ears.³

long as you did not take it off in-between, see Ṣaḥīḥ Al-Bukhārī [205]. The noble companion Abū Umāmah [raḍiallāhu 'anhu] would wipe over his '*Imāmah* for *Wuḍū`* [Muṣannaf Ibn Abī Shaybah [1/22, Ḥadīth 222], with a *Ḥasan Isnād*]. The noble companion Abū Mūsa Al-Ash'arī [raḍiallāhu 'anhu] wiped over his coif/cap [قلنسوة] [At-Tarīkh Al-Kabīr Lil Bukhārī [1/428], with a *Ṣaḥīḥ Isnād*].

¹ ***Muttafaqun 'alayh***: Ṣaḥīḥ Al-Bukhārī [185], Ṣaḥīḥ Muslim [235].

² Abū Dāwūd [111], with a ***Ṣaḥīḥ Isnād***. In some narrations it is mentioned that the head was wiped three times, see for example: Sunan Abū Dāwūd [107, 110], and it is a *Ḥasan Ḥadīth*.

³ When the noble companion 'Abdullāh Bin 'Umar

9. Then **wash both your feet up until [including] your ankles, three times.**¹

[raḍiallāhu 'anhu] would do *Wuḍū`*, he would **use his index finger to wipe over the interior [of both his ears], and his thumb to wipe over the exterior** [Muṣannaf Ibn Abī Shaybah [1/18, Ḥadīth 73], with a **Ṣaḥīḥ Isnād**].

Note: Wiping over your neck with the backside of your hands, after you have wiped over your head and ears, **has no [authentic] proof.**

¹ **Muttafaqun 'alayh:** Ṣaḥīḥ Al-Bukhārī [159], Ṣaḥīḥ Muslim [226].

If you are wearing leather socks, whether they have leather at the bottom and at the top [*Jurabayn Mujalladayn*], leather only at the bottom [*Jurabayn Muna'alayn*], or whether they are regular **socks** [*Jurabayn*] [*made of cotton or another material*] then it is **allowed to wipe over them** [*wipe over the top of the feet with wet hands, see Sunan Abū Dāwūd [161], Ḥasan Isnād*]. Wiping over socks is proven from the noble companion 'Alī [raḍiallāhu 'anhu] and also many other companions, see Al-Awsaṭ by Ibn Al-Mundhirī [1/462, with a **Ṣaḥīḥ Isnād**] and Muṣannaf Ibn Abī Shaybah [1/188,189]. [*Wiping over the socks is **only allowed if you were in a state of ritual purity when you put them on**, see Ṣaḥīḥ Al-Bukhārī [206] and Ṣaḥīḥ Muslim [274], and only if the socks are thick, so you cannot see the feet through them (there is a consensus that wiping on socks*

10. During the *Wuḍū`* [when washing the hands and feet] one should **go between the fingers** as well [do *Khilāl*].¹
11. You should **run your fingers through your beard** as well [do *Khilāl*].²

is only allowed **if they are thick**, and according to the *Ḥāfiẓ* it means that they **should not be see-through**) - for details, please see *Tahqīqī Maqālāt* [6/75-82]. **For residents, it is allowed to wipe over socks for 24 hours** (one day and one night) starting from after the first time they have wiped over them, and **for travellers it is allowed for 72 hours** (three days and three nights), see *Sunan Ibn Mājah* [556], with a *Ḥasan Isnād*.

It is also allowed to wash the feet only one time, see *Ṣaḥīḥ Al-Bukhārī* [157].]

¹ Abū Dāwūd [142], with a **Ḥasan Isnād** [and *At-Tirmidhī* [39], and he said: "*Ḥasan Gharīb*".

Note: *Tashbīk* [interlocking the fingers] is generally allowed, but it has been **prohibited** to do so after doing *Wuḍū`*, **when you are walking to the Masjid** [*Sunan Abū Dāwūd* [562], with a *Ḥasan Isnād*].

² *At-Tirmidhī* [31], and he said: "*Ḥasan Ṣaḥīḥ*", and the *Sanad* is **Ḥasan**.

Note: **Sprinkling water on the private part** after doing *Wuḍū`* is proven [Sunan Abū Dāwūd [166], and the *Ḥadīth* is **Ḥasan li zātiḥī**]. This is the best solution for doubt and *waswasa* [that urine exited after the *Wuḍū`*], see Muṣannaf Ibn Abī Shaybah [1/167].

12. After the *Wuḍū`* the following **supplications** are proven:

(أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَشْهَدُ
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ)¹

☆ The man **whose lower garment goes further than his ankles** [the one who does *Isbāl*] **should repeat his *Wuḍū`***, see Sunan Al-Kubrā Lil Bayhaqī [2/242, with a *Ḥasan Isnād*].

¹ **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [234 ب] **Note:** In Sunan At-Tirmidhī [55] there exists an addition: (اللَّهُمَّ اجْعَلْنِي مِنَ (التَّوَابِينَ ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ), but the *Sanad* is *Da'īf* because of the *Inqita'* [disconnection] in it. Abū Idrīs Al-Khaulani as well as Abū 'Uthmān [Sa'īd Bin Hāni, Musnad Al-Farūq li Ibn Kathīr, 1/111] both did not hear anything from the noble companion 'Umar [raḍiallāhu 'anhu], see

(سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ ،
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ)¹

my book *Anwār as-Ṣaḥīfah fil-Aḥādīth Aḍ-Ḍa'īfa* [55 ت].
[For a translation of the supplications, please see page
106 in the appendix]

¹ Sunan Al-Kubrā Lil Imām Nasā'ī [9909] and 'Amal Al-Yawm wAl-Laylah [80], with a **Ṣaḥīḥ** *Isnād*, Ḥākim and Dhahabī classed it **Ṣaḥīḥ** [Mustadrak Al-Ḥākim, 1/564, Ḥadīth 207], Ḥāfiẓ Ibn Ḥajr wrote: [هذا حديث صحيح الإسناد] [Natā'ij Al-Afkār, 1/245]. [For a translation, please see the appendix.]

Note: Turning your face to the sky after doing *Wuḍū`* or pointing towards it, has no proof in the authentic *Aḥādīth*. The narration in Sunan Abū Dāwūd [170] is *Ḍa'īf*, since Ibn 'Am Abī 'Aqīl Zuhra is *Majhūl* [unknown]. Reciting supplications during the *Wuḍū`* is not proven.

Note: For the **Ghusl** [washing of the whole body with the intention of gaining ritual purity] after **Janābah** [when ejaculation has taken place (whether in a state of wakefulness or sleep) or the two private parts of the spouses touch] one should **first do Instinjā`** [cleaning the private part with water], then one should **do Wuḍū`** according to the Sunnah [without wiping over the head or washing the feet], then one should [wet the scalp with water and scoop three handful of water over the head, see Ṣaḥīḥ Al-Bukhārī [248, 272] and] **put water over the body, such that no part of the body**

13. After the *Wuḍū`* there exist the following ***Nawāqid Al-Wuḍū`*** [things that invalidate the *Wuḍū`*]:

Urination, defecation, sleep [*and sleeping means a state in which one would not realize that one has passed wind*] [Sunan At-Tirmidhī [3535], and he said: “*Ḥasan Ṣaḥīḥ*”, and the Ḥadīth is ***Ḥasan***], ***Madhī*** [*a sticky fluid that comes out of the private part, for example because of sexual arousal (precum)*] [***Muttafaqun 'alayh***: Ṣaḥīḥ Al-Bukhārī [132], Ṣaḥīḥ Muslim, Ḥadīth 303], **touching the private part** [*directly, without any*

remains dry, then at the end, one should **wash the feet**. [Women with **closely plaited hair** do not have to open their plaits for Ghusl after Janābah, but they have to pour water three times over their head, so the **scalp and the hair gets wet**, see Ṣaḥīḥ Muslim [330, 331]. If the hair is open, or loosely plaited, she should wash her hair completely just as the man does, see the Ḥāshia under Sunan Ibn Mājah [603, Dārussalām].]

barrier] [Sunan Abū Dāwūd [181], Ṣaḥīḥ according to At-Tirmidhī [82], and it is a **Ṣaḥīḥ Ḥadīth**], the **eating of camel meat** [**Ṣaḥīḥ**: Ṣaḥīḥ Muslim, Ḥadīth 360], **passing wind** [from either of the two lower orifices] [Abū Dāwūd [205], with a **Ḥasan Isnād**].

[A person that suffers from the whispering of Shaytān [waswasa] with regards to passing wind, only leaves the prayer if he heard himself passing wind or he smells it, see Ṣaḥīḥ Bukhārī, Ḥadīth 137].

An Authenticated
Summary of the
Prophet's Prayer ﷺ
from the *Takbīr* to the *Taslīm*

An Authenticated Summary of the Prophet's Prayer ﷺ - from the *Takbīr* to the *Taslīm*

1. When the Messenger of Allāh ﷺ would **stand up for the prayer**, he would **face the *Qiblah*** [the Ka'bah], do *Raf'ul Yadayn* and say: (اللَّهُ أَكْبَرُ).¹

Note: Be it the prayer, *Wuḍū`*, *Ghusl* or any other act of worship, having an **intention is needed**, since deeds are considered by the intention, see *Sahīh Bukhārī* [1], *Ṣaḥīḥ Muslim* [1907] (*Muttafaqun 'alayh*). **Pronouncing the intention** for the prayer or *Wuḍū`* on the tongue, is **not proven**.

¹ *Sunan Ibn Mājah* [803], with a *Ṣaḥīḥ Isnād*, classed as *Ṣaḥīḥ* by *At-Tirmidhī* [304], *Ibn Ḥibbān* in *Al-Iḥsān* [1862] and *Ibn Khuzaimah* [587]. [Translation: Allāh is the Greatest.]

The narrator 'Abdul-Ḥamīd Bin Ja'far is *Thiqqah* [righteous, reliably, with high precision in narrating] and *Ṣaḥīḥ ul-Ḥadīth* according to the majority of Ḥadīth-scholars, see *Nasbul-Rāya* [1/344]. The *Jarḥ* [critique] against him is rejected. Muḥammed Ibn 'Amr Ibn 'Atā is

And he ﷺ would say: “When you stand for prayer, then **say the *Takbīr***.”¹

2. He ﷺ would **raise his hands up to his shoulders**.²

It is also proven that he ﷺ raised his hands **up to his ears**.³ Therefore

Thiqqah, siehe Taqrīb At-Tahzīb [6187].

That Muḥammed Ibn 'Amr Ibn 'Atā sat in the *Majālis* [study circles] of Abū Humaid as-Sā'idi and and other noble companions رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ is proven, see *Ṣaḥīḥ* Al-Bukhārī [828], therefore this narration is *Muttasil* [connected]. There is also a *Shāhid* [supporting narration] in Al-Baḥr ul-Zakhār [2/168, Ḥadīth 536], and Ibn Al-Mulaqqin said regarding it: [صحیح علی شرط مسلم], see Al-Badr Al-Munīr [3/456].

¹ ***Muttafaqun 'alayh***: *Ṣaḥīḥ* Al-Bukhārī [757], *Ṣaḥīḥ* Muslim [397].

² ***Muttafaqun 'alayh***: *Ṣaḥīḥ* Al-Bukhārī [736], *Ṣaḥīḥ* Muslim [390].

³ ***Ṣaḥīḥ***: *Ṣaḥīḥ* Muslim [391/ 25,26].

☆ One should **look down** [at the place of prostration] during prayer, see Nasbul-Rāya [1/416] and Nūrul-'Aynayn [new edition pp. 195, 196].

both ways are allowed, but in most *Aḥadīth* you find proof for doing *Raf'ul Yadayn* [the raising of the hands] up to the shoulders. It should be noted that grabbing or **touching your earlobes** when doing *Raf'ul Yadayn* has **no proofs**. Specifying that men should always do *Raf'ul Yadayn* up to their ears, and women should always do it up to their shoulder, has no proof in any authentic *Ḥadīth*.

3. He ﷺ would **spread [his fingers]** in *Raf'ul Yadayn*.¹
4. He ﷺ would put his **right hand on his left hand, on his chest**.²

¹ Abū Dāwūd [753], with a **Ṣaḥīḥ** *Isnād*, classed as *Ṣaḥīḥ* by Ibn Khuzaimah [459], Ibn Ḥibbān in *Al-Iḥsān* [774] and *Al-Ḥākim* [1/234], and Dhahabī agreed with him.

² Aḥmad in his *Musnad* [5/226, *Ḥadīth* 22313], with a **Ḥasan** *Isnād*, also see Ibn Al-Jawzī in his *Taḥqīq* [1/283,

The people would be commanded [by the Messenger of Allāh ﷺ] to put their right hand on their left *Dhirā'*.¹

[ذراع] *Dhirā'*: From the tip of the elbow to the tip of the middle finger, see Al-Qamūs Al-Wahīd [p. 568].

Wayl Bin Ḥujr [raḍiallāhu 'anhu] said that the Prophet ﷺ put his right hand on the back of his left palm, his wrist, forearm, and *Sā'd*.²

Ḥadīth 477, and in another manuscript: 1/338, Ḥadīth 434].

¹ **Ṣaḥīḥ**: Ṣaḥīḥ Al-Bukhārī [740], Muwaṭṭa Imām Mālik [1/159, Ḥadīth 377].

² Abū Dāwūd [727], with a **Ṣaḥīḥ** *Isnād*, An-Nasā'ī [890], classed as *Ṣaḥīḥ* by Ibn Khuzaimah [480] and Ibn Ḥibbān [1857].

Note: There is no authentic narration that proves [the specification] that men should fold their hands under the navel and that only women should put their hands on their chest, also see the [article in the] monthly magazine Al-Ḥadīth [13/19].

[ساعد] *Sā'd*: The area between the tip of the elbow and the back of the hand, see *Al-Qamūs Al-Wahīd* [p. 769].

If someone was to put his hand on the complete *Dhirā'* [meaning the back of the hand, wrist and from the the back of the hand to the tip of the elbow], then he would automatically come above his navel and on the chest [*with his hands*].

5. The Messenger of Allāh ﷺ would **say the following supplications** between the [*introductory*] *Takbīr* [i.e. *Takbīr-e-Taḥrīmā*] and the recitation [*of the Qur'ān*] [**silently, meaning without a loud voice**]:

(اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ
الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنْقَى

الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ
وَالثَّلْجِ وَالْبَرَدِ¹

The following supplication is also
proven from him ﷺ:

(سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى
جَدُّكَ وَلَا إِلَهَ غَيْرُكَ)²

¹ **Muttafaqun 'alayh:** Ṣaḥīḥ Al-Bukhārī [744], Ṣaḥīḥ Muslim [598].

Translation of the supplication: O Allāh, separate me from my sins as You have separated the East from the West. O Allāh, cleanse me of my transgressions as the white garment is cleansed of stains. O Allāh, wash away my sins with water, ice and hail.

² Abū Dāwūd [775], with a **Ḥasan Isnād**, An-Nasā'ī [900, 901], Ibn Mājah [804], At-Tirmidhī [242] (وأعل بما لا يقدر), classed as **Ṣaḥīḥ** by Al-Ḥākim [1/235], Dhahabī agreed with him.

[Translation: Glory is to You, O Allāh, and praise. Blessed is Your Name and Exalted is Your Majesty. There is none worthy of worship but You.]

One has the choice to say these, or any other proven supplications.

6. **After that**, he ﷺ would say the **following supplication**:

(أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ ، مِنْ
هَمَزِهِ وَنَفْخِهِ وَنَفْثِهِ)¹

7. **Then he** ﷺ **would say**

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ).²

¹ Abū Dāwūd [775], with a **Hasan** *Isnād*. [**Translation**: I seek refuge in Allāh, the All-Hearing and All-Knowing from the accursed *Shaytān*, from his evil suggestion, from his incitement to arrogance, and from his distraction through false speech.]

It is also allowed to say: (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) [**Translation**: I seek refuge in Allāh, the All-Hearing and All-Knowing from the accursed *Shaytān*.], see Ṣaḥīḥ Al-Bukhārī [6115], Ṣaḥīḥ Muslim [2610, Dārussalām: 6646] and Kitāb Al-Umm by Imām Ash-Shāfi'ī [1/107].

² An-Nasā'ī [906], with a **Ṣaḥīḥ** *Isnād*, classed as **Ṣaḥīḥ** by Ibn Khuzaimah [499] and Ibn Ḥibbān in Al-Iḥsān [1794] and Al-Hākim on the conditions of the two *Shuyūkh* [meaning *Bukhārī and Muslim*] [1/232],

On can say بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ **either loudly or silently** - both are allowed. Under normal circumstances it is better to read it silently, due to the many proofs for this.¹

One should not be too strict in this matter.

8. **Then he ﷺ would recite the Sūrah Al-Fātiḥah.**²

Dhahabī agreed with him.

☆ Note: The narrator Sa'īd Bin Abī Hilāl narrated this narration before his *Ikhtilāṭ* [weakening of his memory]. The narrations of Sa'īd Bin Abī Hilāl by Khālīd Bin Yazīd can also be found in Ṣaḥīḥ Al-Bukhārī [132] and Ṣaḥīḥ Muslim [42/1977].

¹ For the proof of it being allowed to read it aloud, see An-Nasā'ī [905], with a **Ṣaḥīḥ** *Isnād*. For the proof to read it silently, see Ṣaḥīḥ Ibn Khuzaimah [495], with a *Ḥasan Isnād* and Ibn Ḥibbān in Al-Iḥsān [1796], with a **Ṣaḥīḥ** *Isnād*.

² An-Nasā'ī [905], with a **Ṣaḥīḥ** *Isnād*, also see point 7, footnote number 4. ☆ Translation: [All] praise is [due] to Allāh, Lord of the worlds - the Entirely Merciful, the Especially Merciful. Master of the Day of Recompense. It

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۞ الرَّحْمَنِ الرَّحِيمِ ۞ مَلِكِ
يَوْمِ الدِّينِ ۞ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۞ اهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ ۞ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۞

He ﷺ would **break up his recitation**
of the Sūrah Al-Fātiḥah and would
pause after every verse.¹

He ﷺ would say: (لَا صَلَوةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ)
: (الْكِتَابِ) “There is no prayer for the

is You alone we worship and You alone we ask for help.
Guide us to the straight path - the path of those upon
whom You have bestowed favor, not of those who have
earned [Your] anger or of those who are astray.

¹ Abū Dāwūd [4001], At-Tirmidhī [2927], and he said:
“*Gharīb*”, classed as *Ṣaḥīḥ* by Ḥākim on the conditions of
the two *Shuyūkh* [2/232], Dhahabī agreed with him, and
the chain of narration is *Da’īf*, but it has a قوي [strong]
Shāhid in the Musnad of Imām Aḥmad [6/288, Ḥadīth
27003], with a *Ḥasan Isnād*, so with it, the Ḥadīth is
Ḥasan.

one who did not recite Sūrah Al-Fātiḥah [in it].” [**Ṣaḥīḥ**: Ṣaḥīḥ Bukhārī, Ḥadīth 756].

And he ﷺ would say:

كُلُّ صَلَاةٍ لَا يُقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ فَهِيَ خِدَاجٌ
(فَهِيَ خِدَاجٌ)

“Every prayer in which the Sūrah Al-Fātiḥah is not recited, is deficient, is deficient.” [Sunan Ibn Mājah [841], with a **Ḥasan** Isnād].

9. **Then he ﷺ would say: Āmīn.**¹ The noble companion Wayl Bin Ḥujr [raḍiallāhu 'anhu] narrates that he prayed together with the Messenger of Allāh ﷺ: he would put his right hand on his left hand,

¹ Sunan An-Nasā'ī [906], with a **Ṣaḥīḥ** Isnād, also see the first footnote to point 7.

and when he said
(وَلَا الضَّالِّينَ) [loudly], he said (آمِينَ)
[loudly].¹

From this Ḥadīth we learn that one should say **Āmīn loudly in a loudly recited prayer** [as Imām and also as someone praying behind the Imām].☆

In another narration by Wayl Bin Ḥujr [raḍiallāhu 'anhu] comes: “And he ﷺ kept his voice low [*when saying Āmīn*].”²

¹ Ibn Ḥibbān in Al-Iḥsān [1802], with a **Ṣaḥīḥ** *Isnād*.

☆ In another narration comes (فَجَهَرَ بِآمِينَ) - „...then he said loudly: *Āmīn*...“, Abū Dāwūd [933], with a *Ḥasan Isnād*.

[*Āmīn* has the meaning of: “O Allāh, accept this supplication from us.”]

² Aḥmad [4/316, Ḥadīth 19048], the narrators are Thiqqah, but the Ḥadīth is **Ma'lūl** [defective], declared as defective by Bukhārī and others. [*This weak narration was mentioned here, because some people conclude from*

This narration [*if it were authentic*] would be a proof that one should say *Āmīn* silently in silent prayers. **Saying *Āmīn* silently in silent prayers has the consensus of the Muslims** - والحمد لله

10. Then he ﷺ would say (بِسْمِ اللَّهِ الرَّحْمَنِ)
(الرَّحِيمِ) **before reciting a Sūrah.**¹

*it, that one should always say Amīn silently. This is incorrect, as there are authentic narrations that show very clearly that the Āmīn is to be said loudly in loud prayers [see second footnote to point 9]. And even if one would assume that this narration as authentic, then - keeping in mind the other narrations on this topic - this would only be a proof that one should say **Āmīn silently in silent prayers**, for which, according to the Ḥāfiẓ, there is a consensus of the Muslims, regardless of the authenticity of this narration.]*

¹ **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [400]. The Messenger of Allāh ﷺ said:

أنزلت علي أنفا سورة فقراً

﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾ فَصَلِّ لِرَبِّكَ وَأَخْرِجْ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿﴾ [الكوثر: 1-3]

When the noble companion Mu'āwiyah Bin Abī Sufyān

11. He ﷺ said: “**Then recite the *Umm-Al-Qur’ān* [Sūrah Al-Fātiḥah] and whatever Allāh wishes you to recite.**”¹

In the **first two *Rak’āt*** the Prophet ﷺ would recite the **Sūrah Al-Fātiḥah and an additional Sūrah.**²

And in the **last two *Rak’āt*** he ﷺ would [**only**] recite the **Sūrah Al-Fātiḥah.**³

[raḍiallāhu 'anhu] did not recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ after the Sūrah Al-Fātiḥah and before the recitation of the next Sūrah, the *Muhajirīn* and *Anṣār* became very angry with him. After this incident, Mu’āwiyah [raḍiallāhu 'anhu] would **recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ before the Sūrah.** This has been narrated by Ash-Shāfi’ī in Al-Umm [1/108], classed as *Ṣaḥīḥ* by Al-Ḥākim on the conditions of Muslim [2/233], Dhahabī agreed with him, and the *Isnād* is *Ḥasan*.

¹ Abū Dāwūd [859], with a ***Ḥasan Isnād***.

² ***Muttafaqun ‘alayh***: Ṣaḥīḥ Al-Bukhārī [762] and Ṣaḥīḥ Muslim [451].

³ ***Muttafaqun ‘alayh***: Ṣaḥīḥ Al-Bukhārī [776] and Ṣaḥīḥ

He ﷺ would make a **short pause between the recitation and the *Rukū'***.¹

12. Then he ﷺ would say the ***Takbīr*** (الله أكبر) for the *Rukū'*.²

13. He ﷺ would **raise his hands up to his shoulders**.³

Muslim [155/451]. It is also **allowed to add a Sūrah in the last two *Rak'āt***, see Ṣaḥīḥ Muslim [Ṣaḥīḥ: 452], and the first footnote to point 48.

¹ Abū Dāwūd [777, 778], Ibn Mājah [845], and the *Ḥadīth* is **Ṣaḥīḥ**. Ḥasan Al-Basri is a *Mudallis* [Tabaqāt Al-Mudallisīn bi Taḥqīq, 2/40], but his narrations from Samurah Bin Jundub [raḍiallāhu 'anhu] are *Ṣaḥīḥ*, even if his hearing is not proven, because he narrates from a book of Samurah [raḍiallāhu 'anhu], see also: Nayl Al-Maqsūd fī Ta'līq 'Ala Sunan Abī Dawūd [354].

Note: If one was unable to recite the Sūrah Al-Fātiḥah [behind the *Imām*], one can read it in this pause, see Naṣr Al-Bārī fī Taḥqīq Juz-Al-Qirā'ah Lil-Bukhārī [Ḥadīth 274, 275].

² ***Muttafaqun 'alayh***: Ṣaḥīḥ Al-Bukhārī [789] and Ṣaḥīḥ Muslim [28/392].

³ ***Muttafaqun 'alayh***: Ṣaḥīḥ Al-Bukhārī [738] and Ṣaḥīḥ Muslim [22/390].

He ﷺ would do *Raf'ul Yadayn* [before and after the *Rukū'*] and [then] say the *Takbīr*.¹

If the *Takbīr* is said first, and then the *Raf'ul Yadayn* is done, then this is also allowed. Abū Ḥumayd As-Sā'idī [raḍiallāhu 'anhu] said that he ﷺ first said the *Takbīr* and then did the *Raf'ul Yadayn*.²

14. When he ﷺ would go into *Rukū'*, he would **firmly grab both his knees** with his hands and **bent his back forward** [until it was straight].³ His ﷺ **head would neither be lower [than his back] nor higher**

¹ **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [22/390].

² Abū Dāwūd [730], with a **Ṣaḥīḥ** *Isnād*. Also see footnote 1 to point 1.

³ **Ṣaḥīḥ:** Ṣaḥīḥ Al-Bukhārī [828].

[than his back - rather it would align to the height of his back].¹

He ﷺ would place his palms on his knees and would practice *I'tidāl* [*moderation* in doing *Rukū'*] such that he would neither lower his head [too] much nor raise it [too] much², rather he ﷺ would **bring his noble head in line with his back**, so it was of the exact height of the back.

15. When he ﷺ would go into *Rukū'* he would place his hands on both his knees, as if he had grabbed them, and he would **draw his forearms** like the string of a bow to **hold them away from his sides**.³

¹ **Ṣaḥīḥ**: Ṣaḥīḥ Muslim [240/498].

² Abū Dāwūd [730], with a **Ṣaḥīḥ** *Isnād*.

³ Abū Dāwūd [734], with a **Ḥasan** *Isnād*. Tirmidhī [260] said: "the *Ḥadīth* is *Ḥasan Ṣaḥīḥ*", classed as *Ṣaḥīḥ* by Ibn Khuzaimah [689] and Ibn Ḥibbān in *Al-Iḥsān* [1868].

16. He ﷺ would [continously] **read in the *Rukū'*** :

(سُبْحَانَ رَبِّيَ الْعَظِيمِ)¹

He ﷺ would order that this [supplication] is read in the *Rukū'*.²

Note: Fulayḥ Bin Sulaymān is one of the narrators from the *Ṣaḥīḥayn* [meaning *Ṣaḥīḥ Al-Bukhārī* and *Muslim*], and he is *Ḥasan ul-Ḥadīth*. The majority of Ḥadīth-scholars declared him to be *Thiqqah*. That is why this Ḥadīth is *Ḥasan li-zātihi*. The *Jarḥ* [critique] against Fulayḥ is rejected [also see: *Taḥqīqī Maqālāt* (4/368-370)] - والحمد لله

¹ **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [772] with the wording:

ثم ركع فجعل يقول: سبحان ربي العظيم، فكان ركوعه نحواً من قيامه

[**Translation:** Then he would bow and say: “Glory be to my Lord, the Mighty”, and his bowing lasted about the same length of time as his standing.]

² Abū Dāwūd [869], with a **Ṣaḥīḥ** *Isnād*, Ibn Mājah [887], classed as *Ṣaḥīḥ* by Ibn Khuzaimah [601, 670], Ibn Ḥibbān in *Al-Iḥsān* [895] and *Al-Ḥākim* [1/255, 2/477] and Maimūn Bin Mahrān [*Tābi'ī*] and Az-Zuhri [*Tābi'ī*] both said that the ***Tasbiḥāt*** [for example: *Subḥāna Rabbiyal-'Aẓīm*] in *Rukū'* and *Sujūd* should be **read at least three times** [Muṣannaf Ibn Abī Shaybah, 1/25, Ḥadīth 2571 with a *Ḥasan Isnād*].

These supplications are also proven from him ﷺ in the *Rukū'*:

● سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي ¹

He would read this supplication very often.

[*Other supplications:*]

● سُبُّوحٌ قُدُّوسٌ ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ ²

● سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ ³

● اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ ، خَشَعَ

لَكَ سَمْعِي وَبَصَرِي وَمُخِّي وَعَظْمِي وَعَصْبِي ⁴

¹ **Muttafaqun 'alayh:** Ṣaḥīḥ Al-Bukhārī [794, 817] and Ṣaḥīḥ Muslim [484]. [Translation: Glory is to You, O Allāh, our Lord, and praise is Yours. O Allāh, forgive me.]

² **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [487]. [Translation: Glory [to You], Most Holy [are You], Lord of the angels and the Spirit.]

³ **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [485]. [Translation: Glory be to You, and praise is Yours, there is none worthy of worship but You.]

⁴ **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [771]. [Translation: O Allah, it is

From these supplications you can read whichever one you like. Reading all of these supplications in a single *Rukū'* or *Sajdah* is not supported by any clear evidence, but from the general proof from the *Tashahhud*-position:

(ثُمَّ لِيَتَخَيَّرَ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ فَيَدْعُو)

[***Muttafaqun 'alayh***: Ṣaḥīḥ Bukhārī [835], Ṣaḥīḥ Muslim [402], and the wording is from Bukhārī] [*“Then select the invocation you like best and recite it.”*], it can be said that **it is allowed to read these supplications together.** ☆ والله اعلم

for You that I bowed. I affirm my faith in You and I submit to You, and submit humbly before You my hearing, my eyesight, my marrow, my bone and my sinew.]

☆ Also see point 25.

17. A person was not praying correctly, so he ﷺ said, teaching him the correct way to pray:

“When you stand for prayer, perform *Wuḍū`* properly and then face the *Qiblah* and say *Takbīr* [*Allāhu Akbar*], and then recite what is easy for you from the Qur’ān [*Sūrah Al-Fātiḥah*], and then go into the *Rukū’* with calmness till you feel at ease, then rise from the *Rukū’*, till you stand straight, and then go into the *Sujūd* [prostration] calmly till you feel at ease, and then raise [*your head*] and sit with calmness till you feel at ease and then go into the [second] *Sujūd* with calmness till you feel at ease, and then raise [*your head from the second Sajdah*] and sit with calmness till

you feel at ease in the sitting position, and do likewise in whole of your prayer [in every *Rak'ah*].”¹

18. **When he ﷺ would raise his head from the *Rukū'*, he would do *Raf'ul Yadayn* and say:**

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ، رَبَّنَا وَلَكَ الْحَمْدُ²

Saying: (رَبَّنَا وَلَكَ الْحَمْدُ) is also correct and proven.³

¹ **Ṣaḥīḥ:** Ṣaḥīḥ Al-Bukhārī [6251].

² **Ṣaḥīḥ:** Ṣaḥīḥ Al-Bukhārī [735]. The correct position seems to be that the **Imām, as well as those behind him say:** سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ - Sunan Daraquṭni [1/339, 340, Ḥadīth [1270] and [1271] with a Ḥasan *Isnād*]. Muḥammed Bin Sirīn was of the view that those following the Imām should also say: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ , see Muṣannaf Ibn Abī Shaybah [1/253, Ḥadīth 2600, with a Ṣaḥīḥ *Isnād*]. [Translation: Allāh hears whoever praises Him.. O our Lord! And praise is Yours.] [and without the و - ...O our Lord! Praise is Yours.]

³ **Ṣaḥīḥ:** Ṣaḥīḥ Al-Bukhārī [789]. It is allowed to sometimes say “رَبَّنَا وَلَكَ الْحَمْدُ” loudly. 'Abdur-Raḥmān Bin

The following supplication after
the *Rukū'* are proven as well:

● اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ¹
● اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ
الْأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ...²
... أَهْلَ الثَّنَاءِ وَالْمَجْدِ لَا مَانِعَ لِمَا أُعْطِيتَ وَلَا
مُعْطَى لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ³

Hurmuz Al-A'raj heard Abū Huraira [raḍiallāhu 'anhu] say “اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ” with a loud voice, see Muṣannaf Ibn Abī Shaybah [1/248, Ḥadīth 2556, with a *Ṣaḥīḥ Isnād*].

¹ **Ṣaḥīḥ:** Ṣaḥīḥ Al-Bukhārī [796]. [**Translation:** O Allāh, our Lord! And praise is Yours.]

² **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [476]. [**Translation:** O Allāh, our Lord! Unto You be praise that would fill the heavens and the earth and fill that which will please You besides them.]

³ **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [478/602]. [**Translation:** You are worthy of all praise and glory. No one can withhold what You give, or give what You withhold. And the

● رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا ¹

فِيهِ

19. Regarding the question of whether or not one should **fold one's hands [on one's chest] after standing up from Rukū'**, then there is no clear evidence regarding it, so **both are permitted**, but it is **better not to fold** one's hands while standing up [after Ruku'].²

greatness of the great does not avail against you.]

¹ **Ṣaḥīḥ:** Ṣaḥīḥ Al-Bukhārī [799]. [Translation: O our Lord! And praise is Yours, abundant, good and blessed praise.]

² When **Imām Aḥmad Ibn Ḥanbal** was asked whether one should fold his hands after *Rukū'* or whether one should let them hang [on the sides], he said: "I hope there is **no restriction** in this matter *in shā Allāh* [if Allāh wills]." [Masā'il Aḥmad, Rawāyatu Ṣālih Ibn Aḥmad Bin Ḥanbal, point 615].

20. **Then** he ﷺ would say the **Takbīr** (الله أكبر) and go into **Sujūd [prostration]** [or he would say **Takbīr** while going into prostration].¹

21. He ﷺ would say:

(إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَبْرُكُ كَمَا يَبْرُكُ الْبَعِيرُ
وَلِيَضَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ)

“When one of you prostrates himself he must not kneel in the manner of the camel, but should **put down his hands before his knees.**” He ﷺ used to do act accordingly.²

¹ **Muttafaqun 'alayh:** Ṣaḥīḥ Al-Bukhārī [803], Ṣaḥīḥ Muslim [28/392].

² Abū Dāwūd [840] with a **Ṣaḥīḥ Isnād**, Ṣaḥīḥ according to the conditions of Muslim, An-Nasā'ī [1092], with a Ḥasan Isnād. The noble companion 'Abdullāh Bin 'Umar [raḍiallāhu 'anhu] would put his **hands down**

22. He ﷺ would, in his prostration, **put his forehead and nose firmly on the ground and keep his arms away from his sides, and place his two palms at the level of his shoulders [on the ground].**¹ The

[on the ground] before his knees [see Al-Bukhārī, before Ḥadīth 803] and he would say that the Messenger of Allāh ﷺ used to do the same [Ṣaḥīḥ Ibn Khuzaimah [627], with a *Ḥasan Isnād*, classed as *Ṣaḥīḥ* by Ḥākim according to the conditions of Muslim [1/226], Dhahabī agreed with him]. As for the traditions in which it occurs that he ﷺ would let his knees arrive at the ground first when going down into prostration, and only then his hands would touch the ground [Abū Dāwūd [838] and others], then they are *Ḍa'īf* because of the *Tadlīs* of Sharīk Bin 'Abdullāh Al-Qādhī. All the *Shawāhid* [supporting narrations] are also *Ḍa'īf*. Abū Qilābah [*Tābi'ī*] would first put his knees down, and Ḥasan Al-Basrī [*Tābi'ī*] first his hands [Muṣannaf Ibn Abī Shaybah [1/263], Ḥadīth 2708, with a *Ṣaḥīḥ Isnād*]. Muḥammed Bin Sirīn [*Tābi'ī*] would let his knees down first as well [Muṣannaf Ibn Abī Shaybah [1/263], Ḥadīth 2709, with a *Ṣaḥīḥ Isnād*]. Looking at the evidences, it is seems correct and better the hands are put down first [on the ground] an then the knees.

¹ Abū Dāwūd [734] with a *Ḥasan Isnād*, also see point 5,

noble companion Wayl Bin Hujr
[raḍiallāhu 'anhu] would say:

“When he ﷺ would go into
prostration, he would place both his
palms at the **level of his ears.**”¹
[Meaning **both ways are allowed.**]

23. In the prostration he ﷺ would keep
his arms away from his armpits.²

He ﷺ would place his hands [on the
ground] when prostrating; neither
would he spread them nor would he
retract [them too much]. His **toes**
would point in the direction of the
Qiblah.³

footnote 1.

¹ Abū Dāwūd [726] with a **Ṣaḥīḥ** *Isnād*, An-Nasā'ī [890],
classed as *Ṣaḥīḥ* by Ibn Khuzaimah [641] and Ibn
Ḥibbān in Al-Iḥsān [1857], also see point 4, footnote 4.

² Abū Dāwūd [730] with a **Ṣaḥīḥ** *Isnād*, also see point 14,
footnote 4.

³ **Ṣaḥīḥ**: Ṣaḥīḥ Al-Bukhārī [828].

The whiteness of his armpits could be seen [*when he prostrated*].¹

He ﷺ would say: “Exercise *I'tidāl* [moderation] in your prostration and **none of you should stretch out his arms as the dog does.**”²

He ﷺ would say [*of which the meaning is*]: “I have been ordered to prostrate on seven bones: on the forehead along with the nose, both hands, both knees and the toes of both feet.”³

¹ **Muttafaqun 'alayh:** Ṣaḥīḥ Al-Bukhārī [390], Ṣaḥīḥ Muslim [495].

² **Muttafaqun 'alayh:** Ṣaḥīḥ Al-Bukhārī [822], Ṣaḥīḥ Muslim [493]. This prohibition includes both men and women, so **women should also not spread their arms in prostration.** [*Here it was forbidden to place the forearms on the ground in prostration like the dog does when it lies down; rather, one should raise the forearms and keep the arms away from the sides*].

³ **Muttafaqun 'alayh:** Ṣaḥīḥ Al-Bukhārī [812], Ṣaḥīḥ Muslim [490].

He ﷺ would say: “When a person prostrates, he prostrates on seven parts of the body: his face, his hands, his knees and his feet.”¹ This shows clearly that **in prostration, the nose, forehead, both palms, both knees, and both feet must touch the ground [this is *Fard* (obligatory)]**. In another narration it was said:

(لَا صَلَاةَ لِمَنْ لَمْ يَضَعْ أَنْفَهُ عَلَى الْأَرْضِ)

“There is no prayer for the one who does not put his nose to the ground in it.”²

24. If in his ﷺ prostration a lamb had wanted to pass from under his

¹ **Ṣaḥīḥ**: Ṣaḥīḥ Muslim [491].

² Ad-Daraqutni in his Sunan [1/348, Ḥadīth 1303], in *Marfū'* form [*i.e. the narration reaches the Prophet ﷺ*], with a **Ḥasan** Isnād.

arms, it would have been able to do so.¹

25. In prostration, one is very close to ones Lord, so one should say **many supplications** in prostration.²

It is proven to say the following supplications in *Sujūd*:

● سُبْحَانَ رَبِّيَ الْأَعْلَى³

● سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ

لِي⁴

¹ **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [496]. That is, he would hold his chest and back up from the ground accordingly. The same rule applies to women [*because of the general command*]: (صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي) “Pray as you have seen me pray.” [Ṣaḥīḥ Bukhārī, Ḥadīth 7246].

² **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [482].

³ **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [772]. [Translation: Glory is to my Lord, the Most High.]

⁴ **Muttafaqun 'alayh:** Ṣaḥīḥ Al-Bukhārī [794, 817],

● سُبُّوحٌ قُدُّوسٌ ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ ¹

● سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ ²

● اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجِلَّةً ، وَأَوَّلَهُ ³
وَأَخِرَهُ ، وَعَلَانِيَتَهُ وَسِرَّهُ

● اللَّهُمَّ لَكَ سَجَدْتُ ، وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ ،
سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ ، وَشَقَّ سَمْعَهُ
وَبَصَرَهُ ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ⁴

Ṣaḥīḥ Muslim [484]. [Translation: Glory is to You, O Allāh, our Lord, and praise is Yours. O Allāh, forgive me.]

¹ **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [487]. [Translation: Glory [to You], Most Holy [are You], Lord of the angels and the Spirit.]

² **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [485]. [Translation: Glory is to you, and praise. There is none worthy of worship but You.]

³ **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [483]. [Translation: O Allāh, forgive me all my sins, great and small, the first and the last, those that are apparent and those that are hidden.]

⁴ **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [771]. [Translation: O Allāh, to You I prostrate myself and in You I believe. To You I

26. He ﷺ would **not** do *Raf'ul-Yadayn* when going into *Sujūd*.¹
27. He ﷺ would **join the two heels** of his feet together in prostration and they [*the toes*] would point towards the *Qiblah*.²

In prostration his **two soles** would **stay erect**.³

have submitted. My face is prostrated to the One Who created it, fashioned it, and gave it hearing and sight. Blessed is Allāh, the Best of creators.]

(Reading those supplications that are proven through authentic *Aḥadīth* is more virtues [*than reading other supplications*]. **Reciting the Qur'ān in the *Rukū`* or *Sujūd* is prohibited**, see Ṣaḥīḥ Muslim [Ṣaḥīḥ: 479, 480].)

¹ **Ṣaḥīḥ:** Ṣaḥīḥ Al-Bukhārī [738].

² Al-Bayhaqī [2/116] with a **Ṣaḥīḥ** *Isnād*, classed as **Ṣaḥīḥ** by Ibn Khuzaimah [654], Ibn Ḥibbān in *Al-Iḥsān* [1930] and Ḥākim [1/228, 229] on the conditions of the two *Shuyūkh*, Dhahabī agreed with him.

³ **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [486 with the Sharḥ of An-Nawawī].

28. He ﷺ would say the ***Takbīr*** [اللهُ أَكْبَرُ] and sit up from the prostration.¹ He ﷺ would say the ***Takbīr*** while raising his head from prostration and lay his left foot flat, and sit on it.²

He ﷺ would **not** make *Raf'ul-Yadayn* when raising his head from prostration [***Muttafaqun 'alayh***: Ṣaḥīḥ Bukhārī [738], Ṣaḥīḥ Muslim, Ḥadīth 22/390]. The noble companion 'Abdullāh Bin 'Umar [raḍiallāhu 'anhu] would say: “In prayer, it is from the Sunnah [of the Prophet ﷺ] that you **raise your right**

¹ ***Muttafaqun 'alayh***: Ṣaḥīḥ Al-Bukhārī [789], Ṣaḥīḥ Muslim [392].

² Abū Dāwūd [730] with a **Ṣaḥīḥ** Isnād. [So when sitting down after prostration, the **shin and the upside of the left foot are on the floor and you sit on them.**]

foot and lay your left foot flat.”¹
[See the illustration on page 117]

29. He ﷺ would **sit down for a while after prostration.**²

[He would do this] until some would even say: “He has forgotten.”³

30. He would make the following **Du'a when sitting:**

رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي⁴

¹ Ṣaḥīḥ: Ṣaḥīḥ Al-Bukhārī [827]. [The right foot is thus erect, with the ball of the foot on the ground and the toes pointing towards the Qiblah.]

² **Ṣaḥīḥ:** Ṣaḥīḥ Al-Bukhārī [818].

³ **Muttafaqun 'alayh:** Ṣaḥīḥ Al-Bukhārī [821], Ṣaḥīḥ Muslim [472].

⁴ Abū Dāwūd [874], and it is **Ṣaḥīḥ**, An-Nasā'ī [1070, 1146]. [Translation: My Lord, forgive me. My Lord, forgive me.] In this narration “a man from the tribe of 'Absinn” means: Ṣilāh Bin Zufar, see Musnad at-Ṭayālīsī [416]. By Abū Ḥamza Maula Al-Anṣārī is meant: Ṭalḥā Bin Yazīd, siehe Tuḥfatul-Ashrāf [3/58, Ḥadīth 3395] and Taqrīb At-Tahzīb [under point 8063]. As for the narration which states that one should point [one's

finger while sitting between prostrations] like one does in the *Tashahhud* [as in Musnad Aḥmad [4/317], Ḥadīth 19063], then it is *Ḍa'īf* because of the *Tadlīs* [عننه] of Sufyān [ath-Thawrī]. Ḥāfiẓ Ibn Ḥibbān [raḥimahullāh] said: "As for the *Mudallisīn* who are *Thiqqah* and trustworthy, we regard as *Hujjah* [proof] from them only those narrations in which they have clearly mentioned their hearing [*the narration from the narrator before them*]. Examples of such [*Mudallisīn*] are [Sufyān] ath-Thawrī, A'mash, Abū Ishāq and other such Imāms of *Taqwā* [piety]." [Ṣaḥīḥ Ibn Ḥibbān, Al-Iḥsān with the *Taḥqīq* von Shu'ayb Al-Arna'ūt, 1/161]. Sufyān ath-Thawrī was mentioned by Ḥākim Nishapurī in the third category [*of Mudallisīn* طبقه ثالثه -] [see Ma'rifatu 'Ulūm Al-Ḥadīth, page 106].

The *Tābi'ī* Makhūl [raḥimahullāh] would say between the two prostrations:

(اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاجْعَلْ لِي وَارْزُقْنِي)

[Muṣannaf Ibn Abī Shaybah [2/534, Ḥadīth 8838], in another manuscript [3/234, Ḥadīth 8922] and it is *Ṣaḥīḥ* with this wording]. [Translation: O Allāh, forgive me, have Mercy on me, help me and provide for me.]

The Prophet ﷺ taught a person to say this *Du'a* in prayer:

(اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي)

[*Ṣaḥīḥ*: Ṣaḥīḥ Muslim [35/2697], Dārussalām: 6850] [Translation: O Allāh, forgive me, have Mercy on me, guide me, protect me and provide for me.]

31. Then he ﷺ would **say the *Takbīr***
[اللهُ أَكْبَرُ] and go into [the **second**]
prostration.¹

He ﷺ would **not** make *Raf'ul-Yadayn*
when going into prostration.²

He ﷺ would **not** make *Raf'ul-Yadayn*
between the two prostrations.³

He ﷺ would **say in prostration:**
(سُبْحَانَ رَبِّيَ الْأَعْلَى).⁴

For further supplications, see point
25.

¹ **Muttafaqun 'alayh:** Ṣaḥīḥ Al-Bukhārī [789], Ṣaḥīḥ Muslim [28/392].

² **Ṣaḥīḥ:** Ṣaḥīḥ Al-Bukhārī [738].

³ **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [21/390]. While going into prostration, when raising the head from prostration, and between prostrations - in none of these places is [raising the hands] *Raf'ul-Yadayn* proven.

⁴ **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [772]. [Translation: Glory is to my Lord, the Most High.]

32. Then he ﷺ would **say the Takbīr** [اللَّهُ أَكْبَرُ] and **raise his head from the [second] prostration.**¹ He ﷺ would not make *Raf'ul-Yadayn* when raising his head from prostration.²
33. When he ﷺ would raise his head from the second prostration in an odd numbered *Rak'ah* [first or third *Rak'ah*], he would **sit down.**³ When he would sit down from the second prostration, he would put his left foot down flat and then sit on it **until every bone had**

¹ **Muttafaqun 'alayh:** Ṣaḥīḥ Al-Bukhārī [789], Ṣaḥīḥ Muslim [392].

² **Muttafaqun 'alayh:** Ṣaḥīḥ Al-Bukhārī [738], Ṣaḥīḥ Muslim [22/390].

³ **Ṣaḥīḥ:** Ṣaḥīḥ Al-Bukhārī [823].

arrived at its position [in the sitting position].¹

34. **A *Rak'ah* is now complete.** If one has now prayed *Witr* [a voluntary prayer after the 'Isha' prayer] then one should make the *Tashahhud*, *Durūd*, say the supplications [which will be mentioned] and the *Salām*.²

¹ Abū Dāwūd [730] with a **Ṣaḥīḥ** *Isnād*. He ﷺ would **command that after the second prostration, one sits down** [Ṣaḥīḥ: Ṣaḥīḥ Bukhārī, Ḥadīth 6251], also see point 17. Nothing that would go against this authentic *Sunnah* is proven.

² For the *Tashahhud* see point 41, for the *Durūd* point 42, for the supplications point 49 and for the *Salām* point 50 and 51. If one wants to say the *Salām* after one *Rak'ah*, then one should sit in the *Tawarruk* position [see point 48 for an explanation], and it is also permitted not to sit like this. However, it is better to sit in the *Tawarruk* position, because in one narration, it is said that: "...until when he reached the prostration after which he would say the *Salām*, he moved his left foot forward and sat on his left hip." Abū Dāwūd [730] with a **Ṣaḥīḥ** *Isnād*.

35. Then he ﷺ would **support himself [with his two hands]** on the ground and **stand up** [for the second *Rak'ah*].¹
36. When he ﷺ would stand up for the second *Rak'ah*, he would begin his recitation with **أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ** and would not pause [*before that*].²

Saying **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** before reciting the *Sūrah Al-Fātiḥah* has already been mentioned.³

According to the verse:

¹ **Ṣaḥīḥ:** Ṣaḥīḥ Al-Bukhārī [824] and Ibn Khuzaimah in his Ṣaḥīḥ [687]. Azraq Bin Qays [*Thiqqah*, see At-Taqrīb, 302] narrated that he saw how ['Abdullāh] Ibn 'Umar [raḍiallāhu 'anhu] would support himself with his two hands when standing up in prayer, see Muṣannaf Ibn Abī Shaybah [1/395, Ḥadīth 3996] with a *Ṣaḥīḥ Isnād*.

² **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [599], Ibn Khuzaimah [1603], Ibn Hibbān [1933].

³ See point 7 and footnote 4.

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ [النحل: 98]

﴿۹۸﴾ الشَّيْطَانِ الرَّجِيمِ, it is allowed to read بِسْمِ اللَّهِ الرَّحْمَنِ before أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ; rather it is better to do this.

As for the details of the first *Rak'ah*¹, according to the Ḥadīth: “...and do likewise in whole of your prayer [*in every Rak'ah*]”², **one should pray the second *Rak'ah* in the same way.**

37. When he ﷺ would **sit down** [for the *Tashahhud*] **after the second *Rak'ah***, he would put his **right hand on his right knee, and his left hand on his left knee.**³

¹ Point 1 to 33.

² **Ṣaḥīḥ:** Ṣaḥīḥ Al-Bukhārī [6251], also see point 17.

³ **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [112/579].

He ﷺ would **form** the number 53 [**a circle**] with his right hand and **move the index finger and supplicate with it**,¹ i.e. he would make *Du'ā* while pointing [*the finger*]. It is also proven that he ﷺ would place his two hands on his two thighs, **join his thumb to his middle finger [make a circle]**, and **move his index finger**.²

Meaning both actions are allowed.

38. He ﷺ would put his right elbow on his right thigh.³

¹ **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [115/580]. [See illustration on page 117.]

² **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [113/579]. [Here the thumb touches the tip of the middle finger on its left side to make the circle.]

³ Abū Dāwūd [726, 957] with a **Ṣaḥīḥ Isnād**, An-Nasā'ī [1266], Ibn Khuzaimah [713], Ibn Ḥibbān in Al-Iḥsān [1857].

He ﷺ would put his two *Dhirā's* ¹ on his two thighs.²

39. When he ﷺ would sit down for the *Tashahhud*, he would point with his index finger.³

He ﷺ would raise his finger and make *Du'ā* with it in the *Tashahhud*.⁴

He ﷺ would **lower his index finger a bit**.⁵

He ﷺ would **move his index finger [continuously]**.⁶

¹ For the meaning of *Dhirā'*, see point 4.

² An-Nasā'ī [1265], and the Ḥadīth is **Ṣaḥīḥ with its Shawāhid**. For the meaning of *Dhirā'*, please see point 4.

³ **Ṣaḥīḥ**: Ṣaḥīḥ Muslim [115/580].

⁴ Ibn Mājah [916] with a **Ṣaḥīḥ** *Isnād*, Ibn Ḥibbān in Al-Iḥsān [1942].

⁵ Abū Dāwūd [991] with a **Ḥasan** *Isnād*, Ibn Khuzaimah [716], Ibn Ḥibbān in Al-Iḥsān [1943].

⁶ An-Nasā'ī [1269] with a **Ṣaḥīḥ** *Isnād*, Ibn Khuzaimah [714], Ibn Al-Jarūd in Al-Muntaqā [208], Ibn Ḥibbān in

Al-Iḥsān [1857]. ☆ Note: Some people have misunderstood something and therefore objected that the words (يُحَرِّكُهَا) “he would move it”, are *Shāẓ* [in contradiction to narrations of other authentic narrators], because no one except Zayd Bin Qudāmah narrated these words. The answer to this is: Zaid Bin Qudāmah is صاحب سنة [At-Taqrīb, 1982], therefore his addition [Zyādah] is accepted [Maqbūl], and that the other transmitters have not transmitted this choice of words is not proof that this narration is *Shāẓ*, because silence regarding a statement does not equal negation of the statement. [This means that the narration cannot become *Shāẓ*, just because the other narrators did not transmit these additional words, as this did not cause the statements of the narrators to contradict each other. Since the transmitter of these additional words is Thiqqah, they are accepted and the narration is not *Shāẓ*.]. It should be noted here that the narration in which occurs (ولا يحركها) “and he would not move it” [Abū Dāwūd [989], An-Nasāʾi, Ḥadīth 1271] is *Ḍaʿīf* due to the *Tadlīs* of Muḥammed Bin 'Ijlān, see my book Anwār as-Ṣaḥīfah fil-Aḥadīth Aḍ-Ḍaʿīfa [page 28 under Abū Dāwūd, Ḥadīth 128]. Muḥammed Bin 'Ijlān is a Mudallis [Tabaqāt Al-Mudallisīn [3/98] bi Taḥqīq Al-Faṭḥ Al-Mubīn, pp. 20, 21]. [Note: It is proven by another Sanad that the Prophet ﷺ would **sometimes not move his finger at all when pointing**, accordingly **both are permitted**, see ath-Thiqqāt li Ibn Ḥibbān [7/448], Al-'Ilal li Daraquṭni [2899], with a Ḥasan Isnād according to Ḥāfiẓ Abū Yahya Noorpuri, see as-Sunnah Jhelum [61-

40. He ﷺ would point his index finger towards the *Qiblah* and **look at it [i.e. the index finger]** continuously.¹

He ﷺ would do this in the [first] *Tashahhud* after two *Rak'āt*, as well as in the [last] *Tashahhud* after four *Rak'āt*. He ﷺ would point his finger in both *Tashahhud*.²

66/51] and the statement of Imām Ibn 'Abdul-Barr in *Al-Istizkār* [1/478], also see *Tafsīr Al-Qurṭubī* [1/361].]

¹ An-Nasā'ī [1161] with a **Ṣaḥīḥ** *Isnād*, Ibn Khuzaimah [719], Ibn Ḥibbān in *Al-Iḥsān* [1943]. ☆ **Note:** This tradition, without this *Matn* [Text] also exists in abbreviated form in *Ṣaḥīḥ Muslim* [116/580].

² An-Nasā'ī [1162] with a **Ḥasan** *Isnād*. ☆ **Note:** **Raising one's finger at لَا إِلَهَ إِلَّا اللَّهُ and lowering it at لَا إِلَهَ إِلَّا اللَّهُ is not proven by any Ḥadīth**, rather it is evident from the general wording of the narrations that a circle should be made, and the index **finger should be raised, right from the beginning** [of the *Tashahhud*] til its end. The Messenger of Allāh ﷺ saw a man who would point with two fingers [in *Tashahhud*] so he ﷺ said: (أَجِدْ أَجِدْ) - "Make it one [finger]." [At-Tirmidhī [3557], and he said "*Ḥasan*", An-Nasā'ī [1273], and the Ḥadīth is *Ṣaḥīḥ*]. This

41. He ﷺ would teach the following
**supplication [At-Taḥiyāt] for the
Tashahhud:**

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ
عَلَيْكَ¹ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ

also proves that **from the beginning of Tashahhud to its end, one should keep one's index finger raised.**

¹ Here عليك - “upon you” is not meant as him being present, rather it is meant as him being absent. ‘Abdullāh Bin Mas’ūd [raḍiallāhu ‘anhu] said: “...and when he [i.e. his ﷺ soul] was taken, we used to say: (السَّلَامُ - يَعْنِي - عَلَى النَّبِيِّ ﷺ).” Ṣaḥīḥ Al-Bukhārī [Ṣaḥīḥ: 6265] [Translation: Peace be upon the Prophet ﷺ...]. That the companions [raḍiallāhu ‘anhum ajma’in] would say (على) instead of (عليك) is a strong evidence that it is in no way meant that the Prophet ﷺ is present [Hāḍir]. Here it should be remembered that the companions, compared to those after them, understood the narrations better. [So in the Tashahhud it is also transmitted that instead of saying: السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ one says: السَّلَامُ عَلَى النَّبِيِّ. And with the direct address in the first version, it is not meant that Prophet ﷺ is present or that he hears us.]

عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ¹

42. Then he ﷺ would **order to read the *Durūd***:

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 مَجِيدٌ²

¹ **Ṣaḥīḥ:** Ṣaḥīḥ Al-Bukhārī [1202]. [**Translation:** All greetings of humility are for Allāh, and all prayers and goodness. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that there is none worthy of worship but Allāh, and I bear witness that Muḥammad is His slave and His Messenger.]

² **Ṣaḥīḥ:** Ṣaḥīḥ Al-Bukhārī [3370], Al-Bayhaqī in Al-Sunan Al-Kubrā [2/148, Ḥadīth 2856]. [**Translation:** O Allāh, bestow Your favor on Muḥammad and on the

43. **Two *Rak'āt* are now complete.** If one has now **prayed a prayer of two *Rak'āt*** [e.g. the Fajr prayer], one can now **say the supplications and give the *Salām* on both sides.** If one is **praying a prayer of three of four *Rak'āt*, then one says the *Takbīr* and stands up again.**¹

family of Muḥammad as You have bestowed Your favor on Ibrahīm and on the family of Ibrahīm, You are Praiseworthy, Most Glorious. O Allāh, bless Muḥammad and the family of Muḥammad as You have blessed Ibrahīm and the family of Ibrahīm, You are Praiseworthy, Most Glorious.]

¹ **Reading the *Durūd* in the first *Tashahhud*** is a very good action and will surely result in reward. In the general proofs, the command (قولوا) has been given as an order to read the *Durūd*. This command was not restricted to the first or last *Tashahhud*, **also see Sunan An-Nasā'ī [4/241, Ḥadīth 1721]** and Sunan Al-Kubrā [2/499, 500, Ḥadīth 500 with a *Ṣaḥīḥ Isnād*]. However, if a person **does not want to say the *Durūd* in the first *Tashahhud***, and thus only says *At-Taḥiyāt*, this is **also permitted**, as is transmitted from 'Abdullāh Bin Mas'ūd

44. When he ﷺ would **get up from two Rak'āt**, he would say the *Takbīr* [الله أكبر] [while getting up]¹ and do *Raf'ul Yadayn*.²
45. The third *Rak'ah* should be prayed like the second *Rak'ah*, except that in the **third and fourth [last two] Rak'āt** one should recite only

[raḍiallāhu 'anhu] that he taught At-Taḥiyāt [until عَبْدُهُ] and then said: "Then if you are in the middle of your prayer [i.e. at the first *Tashahhud*], then stand up..." [Musnad Aḥmad [1/459, Ḥadīth 4382], and it is *Ḥasan*]. If one wishes to say the *Salām* after the second *Rak'ah*, it is better to sit in the *Tawarruk* position. However, it is also permissible not to do so, see also the footnote to point 34.

¹ ***Muttafaqun 'alayh***: Ṣaḥīḥ Al-Bukhārī [789, 803], Ṣaḥīḥ Muslim [28/392].

² ***Ṣaḥīḥ***: Ṣaḥīḥ Al-Bukhārī [739]. ☆ **Note**: This narration is completely authentic. The *Jarḥ* of some *Muḥaddithīn* is rejected. In Sunan Abū Dāwūd [730, with a *Ṣaḥīḥ Isnād*] and others exist authentic *Shawāhid* as well - والحمد لله. Also see point 2.

the Sūrah Al-Fātiḥah and no extra Sūrah in addition to it, as occurs in the Ḥadīth transmitted by the noble companion Abū Qatādah [raḍiallāhu 'anhu].¹

46. If one prays a **prayer with three *Rak'āt*** [e.g. the Maghrib prayer], then, after completing the third *Rak'ah* [one does as with the second *Rak'ah*, i.e. the *Tashahhud* and the *Durūd* and the supplications (which will be mentioned in further points) and then] one gives *Salām* on both sides.

¹ And if an additional Sūrah is recited in each of the last two *Rak'āt*, then this is permissible. See the first footnote to point 48, and the footnote to point 11.

If one wants to give the ***Salām*** in the **third *Rak'ah***, it is better to **sit in the *Tawarruk* position**, see point 48.

47. When praying a **prayer with four *Rak'āt***, one should **sit down after the second prostration and then stand up**.¹

48. The fourth *Rak'ah* is to be prayed like the third *Rak'ah*.² **He ﷺ would sit in the fourth *Rak'ah* in the *Tawarruk* position** [*Ṣaḥīḥ*: Ṣaḥīḥ Bukhārī, Ḥadīth 828]. **To sit in the *Tawarruk* position means:** “The worshipper places the right side of his buttocks on the right foot while the right foot is standing, with the

¹ See point 33.

² So one should only read the Sūrah Al-Fātiḥah. However, if one reads an additional Sūrah in the third and fourth *Rak'ah* after the Sūrah Al-Fātiḥah, then this is permissible, as is proven in the Ḥadīth of Ṣaḥīḥ Muslim [*Ṣaḥīḥ*: 452].

toes of the foot pointing towards the *Qiblah*. The left side of the buttocks is placed on the ground and the left foot is placed flat [*on its left side*], and brought out on the right side [*under the right shin*].“ [Al-Qamūs Al-Wahīd [p. 1841], also see point 49]. [See also the illustration on page 117]

In the *Tashahhud* of the last *Rak'ah* of the prayer, one should sit in the *Tawarruk* position, see Sunan Abū Dāwūd [730, with a *Ṣaḥīḥ Isnād*]. *At-Taḥiyāt* and the *Durūd* are to be read in the end of the fourth *Rak'ah*.¹

49. After this, you can say **any supplication that you like** [in the

¹ See point 41 and 42.

Arabic language].¹ The following are some supplications which the Messenger of Allāh ﷺ would read or command to be read:

● اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ²

¹ **Muttafaqun 'alayh:** Ṣaḥīḥ Al-Bukhārī [835], Ṣaḥīḥ Muslim [402]. Here the *Amīrul-Mu'minīn fil Ḥadīth* [the leader of the believers in Ḥadīth], Imām Bukhārī [raḥimahullāh] has set the chapter name: باب ما يتخير من

الدعاء برد التشهد و ليس بواجب meaning: “Chapter: whatever **Du'ā** is chosen to be read after the *Tashahhud* and this [meaning making *Du'ā*] is not obligatory.”

² **Muttafaqun 'alayh:** Ṣaḥīḥ Al-Bukhārī [1377], Ṣaḥīḥ Muslim [131/588]. [Translation: O Allāh, I seek refuge in You from the punishment of the grave, and the punishment of the Hellfire, and from the trials of life and death, and from the trial of *Al-Masīḥ Ad-Dajjāl*.]

The Messenger of Allāh ﷺ would give the command to read this *Du'ā* [Ṣaḥīḥ: Ṣaḥīḥ Muslim, Ḥadīth 130/588], therefore this is the best *Du'ā* for the *Tashahhud*. It is narrated from Ṭaūs [a *Tābi'ī*] that he would order

● 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 وَالْمَغْرَمِ¹
● اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ
مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ
الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ²

the one who would not say this supplication in his prayer to repeat the prayer, see Ṣaḥīḥ Muslim [134/590].

¹ **Muttafaqun 'alayh:** Ṣaḥīḥ Al-Bukhārī [832], Ṣaḥīḥ Muslim [589]. [**Translation:** O Allāh, I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trial of *Al-Masīḥ Ad-Dajjāl*, and I seek refuge in You from the trials of life and death. O Allāh, I seek refuge in You from sin and from debt.]

² **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [590]. [**Translation:** O Allāh we seek refuge in You from the punishment of the Hellfire, and I seek refuge in You from the punishment of the grave, and I seek refuge in you from the trials of *Al-Masīḥ Ad-Dajjāl*, and I seek refuge in You from the trials of life and death.]

● اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ

الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ،

وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ¹

● 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 أَنْتَ²

50. It is also **permitted to read any other supplication that is proven**, and it [*reading them*] will

¹ **Muttafaqun 'alayh:** Ṣaḥīḥ Al-Bukhārī [834], Ṣaḥīḥ Muslim [2705]. [**Translation:** O Allāh, I have greatly wronged myself, and no one forgives sins but You. So, grant me forgiveness and have mercy on me. Surely, you are Forgiving, Merciful.]

² **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [771]. [**Translation:** O Allāh, forgive me what I have sent before me and what I have left behind me, 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.]

surely result in reward. For example, he ﷺ would read this *Du'ā* often:

اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ¹

After the *Du'ā* he ﷺ would give the ***Salām* on the right and left side:**²

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ - السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ
اللَّهِ³

¹ **Ṣaḥīḥ:** Ṣaḥīḥ Al-Bukhārī [4522]. [Translation: O Allāh, our Lord! Grant us the good things in this world, and the good things in the next life, and save us from the punishment of the Fire.] [The well known *Du'ā*: (رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ ... occurs in this form as a *Du'ā* in Sūrah Al-Ibrāhīm [14:40-41] and it is permitted to read it.]

² **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [581,582].

³ Abū Dāwūd [996], with a **Ṣaḥīḥ** *Isnād*, At-Tirmidhī [295], and he said: “*Ḥasan Ṣaḥīḥ*”, An-Nasā'ī [1320], Ibn Mājah [914] and Ibn Ḥibbān in Al-Iḥsān [1987]. [Translation: Peace be upon you, and Mercy of Allāh.]

☆ **Note:** Abū Ishāq Al-Hamdānī has confirmed his

51. If the Imām is leading the prayer, then one should **give the *Salām* after** he has already given the *Salām*. 'Itbān Bin Mālik [raḍiallāhu 'anhu] said:

صَلَّيْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمْنَا
حِينَ سَلَّمَ

“We prayed with the Prophet ﷺ and we gave the *Salām* when he gave the *Salām*.”¹

حدثني علقمة بن قيسن و الأسود بن يزيد و أبو "الأحوص", see Sunan Al-Kubrā Lil-Bayhaqī [2/177, Ḥadīth 2974], therefore criticising this narration is not correct. Sufyān ath-Thawrī and others narrated this narration from Abū Ishāq - والحمد لله. If one says on the right side: [Translation: Peace be upon you, and Mercy of Allāh and His blessing.] and on the left side , السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ , then this is also allowed, see Sunan Abū Dāwūd [997, with a *Ṣaḥīḥ Isnād*].

¹ **Ṣaḥīḥ:** Ṣaḥīḥ Al-Bukhārī [838]. ‘Abdullāh Bin 'Umar [raḍiallāhu 'anhu] would prefer that the Imām first gives the *Salām* in full, and only then those praying

behind him give the *Salām* [Al-Bukhārī, before Ḥadīth 838 *Ta'līqan*], therefore, it is better that the Imām gives the *Salām* on both sides first, and then those praying behind him give the *Salām*. **However, if one gives the *Salām* with the Imām, i.e. directly behind him [i.e. *Salām* for *Salām*], this is also permissible**, see Fathul-Bārī [2/323, Chapter 153 *يسلم حين يسلم الإمام*].

Du'ā for Qunūt [of Witr]:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي
فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا
قَضَيْتَ، إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ مَنْ
(وَالَيْتَ وَلَا يَعْزُّ مَنْ عَادَيْتَ)، تَبَارَكَتَ رَبَّنَا وَتَعَالَيْتَ

[Translation]: O Allāh, guide me with those whom You have guided, and strengthen me with those whom You have given strength. Take me to Your care with those whom You have taken to Your care. Bless me in what You have given me. Protect me from the evil You have ordained. Surely, You command and are not commanded, and none whom You have committed to Your care shall be humiliated [and none whom You have taken as an enemy shall taste glory]. You are Blessed, Our Lord, and Exalted.

[Sunan Abū Dāwūd [1/209, Ḥadīth 1425], Tirmidhī classed it as *Ḥasan* [1/106, Ḥadīth 464], Ibn Khuzaimah [2/152-251, Ḥadīth 1095, 1096] and An-Nawawī classed it as *Ṣaḥīḥ*.

The *Adhkār* after the prayer

The *Adhkār* after the prayer

1. ‘Abdullāh Bin ‘Abbās [raḍiallāhu ‘anhu] said:

كُنْتُ أَعْرِفُ انْقِضَاءَ صَلَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ بِالتَّكْبِيرِ

“I used to recognize the completion of the prayer of the Prophet ﷺ by [hearing] the *Takbīr* [اللَّهُ أَكْبَرُ].”¹

¹ **Muttafaqun ‘alayh:** Ṣaḥīḥ Al-Bukhārī [842], Ṣaḥīḥ Muslim [120/583], with the wording:

كنا نعرف انقضاء صلاة رسول الله صلى الله عليه وسلم بالتكبير

Imām Abū Dāwūd writes the chapter name for this Ḥadīth:

“Chapter: The *Takbīr* after the prayer.” - باب التكبير بعد الصلاة

[before Ḥadīth 1002]. **This proves that after [an obligatory] prayer, the Imām, as well as the followers, should say in a loud voice [اللَّهُ أَكْبَرُ].** This also applies to a person praying alone. With “أَنْ رَفَعَ الصَّوْتَ بِالذِّكْرِ” is meant: “التكبير”, as come in the narration of Bukhārī and others.

From the *Uṣūl* [principles] is: “الحديث يفسر بعضه بعضاً” -

In one narration is narrated:

مَا كُنَّا نَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا بِالتَّكْبِيرِ

“We would not recognize the completion of the prayer of the Messenger of Allāh ﷺ except with the *Takbīr* [الله أكبر that we would hear].”¹

2. When he ﷺ had finished praying, he would **make *Istighfār* [ask Allāh for forgiveness] three times**, [meaning he would say: [أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ] and he would say:

Meaning: The *Aḥadīth* are a *Tafsīr* [explanation] of one another.

¹ **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [121/583].

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ، ذَا الْجَلَالِ
وَالْإِكْرَامِ¹

3. He ﷺ would also say **the following supplication:**

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ²

He ﷺ said: “Whoever says **after every prayer** (سُبْحَانَ اللَّهِ) thirty-three times, (الْحَمْدُ لِلَّهِ) thirty-three times and (اللَّهُ أَكْبَرُ) thirty-three times, and says to complete a hundred:

¹ **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [591]. [Translation: O Allāh, You are Peace and from You comes peace. Blessed are You, O Owner of Majesty and Honor.]

² Abū Dāwūd [1522], with a **Ṣaḥīḥ Isnād**, An-Nasā'ī [1304], classed as **Ṣaḥīḥ** by Ibn Khuzaimah [751], Ibn Ḥibbān in Al-Iḥsān [2017, 2018], and Al-Ḥākim on the conditions of the two *Shuyūkh* [1/273], Dhahabī agreed with him. [Translation: O Allāh, help me to remember You, to give You thanks, and to perform Your worship in the best manner.]

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

his sins will be forgiven even if they are [as abundant] as the foam of the sea.”¹

It is also correct to say (سُبْحَانَ اللَّهِ) thirty-three times, (الْحَمْدُ لِلَّهِ) thirty-three times, and (اللَّهُ أَكْبَرُ) thirty-four times.²

He ﷺ ordered 'Uqbah Bin 'Āmir [raḍiallāhu 'anhu] to say the ***Mu'awwizātān*** [the two *Sūrahs*

¹ **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [597]. [**Translation:** [33x] Glory be to Allāh. [33x] [All] praise is [due] to Allāh. [33x] Allāh is the Greatest. [1x] None has the right to be worshipped but Allāh alone, He has no partner, His is the dominion and His is the praise, and He is Able to do all things.]

² **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [596].

that begin with] قل اعوز after every prayer.¹

As for other supplications proven by the Qur'ān and Sunnah, then it is something good to read them, and because the prayer is now over, **one can also make supplications in one's own language.²**

¹ Abū Dāwūd [1523], with a *Ḥasan Isnād*, An-Nasā'ī [1337], and through another route by At-Tirmidhī [2903], and he said: "*Gharīb*". The route mentioned by Abū Dāwūd was classed as *Ṣaḥīḥ* by Ibn Khuzaimah [755], Ibn Ḥibbān in Al-Iḥsān [2001] and Al-Ḥākim on the conditions of Muslim [1/233], Dhahabī agreed with him.

[This refers to Sūrah Al-Falaq [113] and Sūrah An-Nās [114].]

² Making a congregational *Du'ā* after the prayer has no evidence.

'Abdullāh Bin 'Umar [raḍiallāhu 'anhu] and 'Abdullāh Bin Az-Zubayr [raḍiallāhu 'anhu] would **make *Du'ā* after the prayer [individually] and then wipe their faces with both their palms** [Al-Bukhārī in Al-Adab Al-Mufrad [609], with a *Ḥasan Isnād*]. In this narration [Aṭhar], the *Jarḥ* against Muḥammed Bin Fulayḥ and Fulayḥ Bin Sulaymān is rejected. Their narrations do not fall under the level of *Ḥasan*, also see the first

4. He ﷺ said:

مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ، لَمْ
يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتَ

“Whoever recites the *Āyatul-Kursī* at the end [after the *Salām*] of every obligatory prayer, the only thing separating him from entering Paradise is that he dies.” [Meaning he will enter Paradise when he dies.]¹

footnote for point 15 [in the description of the prayer].

¹ An-Nasā'ī in Sunan Al-Kubrā [9928], 'Amal Al-Yawm wal-Laylah [100], with a **Ḥasan** *Isnād*, and Kitāb Aṣ-Ṣalāh li Ibn Ḥibbān [Ithāf Al-Maharah li Ibn Ḥajr [6/259], Ḥadīth 6480]. [By *Āyatul Kursi* is meant verse 255 of *Sūrah Al-Baqarah* [2:255].]

The *Janāzah* prayer

The correct and evidence based way to pray the *Janāzah* prayer

1. Do the *Wuḍū`*.¹
2. Fulfil the conditions for prayer.²
3. Stand in the direction of the *Qiblah*.³
4. Say the *Takbīr* (الله أكبر).⁴

¹ Based on the Ḥadīth (لا تقبل صلاة بغير طهور) - “There is no prayer accepted without *Wuḍū`*.”, **Ṣaḥīḥ** narrated by Muslim in his *Ṣaḥīḥ* [1/535, Ḥadīth 224]. See also: *Ṣaḥīḥ* Al-Bukhārī [*Ṣaḥīḥ*: 6251].

² See the Ḥadīth: (وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي) - “And pray as you have seen me pray.”, **Ṣaḥīḥ**, see *Ṣaḥīḥ* Al-Bukhārī [631].

³ **Ijmā'** (consensus), see Mawsū'atul Ijmā' fil-Fiqhil-Islāmī [2/704], see also: *Ṣaḥīḥ* Al-Bukhārī [*Ṣaḥīḥ*: 6251].

⁴ 'Abdur-Razzāq in his *Muṣannaf* [3/489, 490, Ḥadīth 6428], with a **Ṣaḥīḥ** *Isnād*. Classed as *Ṣaḥīḥ* by Ibn Al-Jarūd in a narration in *Al-Muntaqā* [540]. **That one makes the intention for the *Janāzah* prayer with one's tongue is not proven** [rather, the intention is a matter of the heart and one does not need pronounce it].

5. Do *Raf'ul Yadayn* with the *Takbīr*.¹

6. Place your right hand on your left *Dhirā'*.²

7. Place on your chest your right hand on your left hand.³

¹ Nāfi' said: "He [Ibn 'Umar] used to make *Raf'ul Yadayn* with every *Takbīr* of the *Janāzah* prayer.", see Muṣannaf Ibn Abī Shaybah [3/296, Ḥadīth 11380] with a **Ṣaḥīḥ** *Isnād*.

² **Ṣaḥīḥ**: Ṣaḥīḥ Al-Bukhārī [740] and Imām Mālik in his *Muwattaʿa* [1/159, Ḥadīth 377].

³ Aḥmad in his *Musnad* [5/226, Ḥadīth 22313], with a **Ḥasan** *Isnād*, and Ibn Al-Jawzī in his *Taḥqīq* [1/283, Ḥadīth 477].

Note: This is something valid for all prayers, and it includes the *Janāzah* prayer, since the *Janāzah* prayer is also a prayer.

8. Read:

أَعُوذُ بِاللّٰهِ السَّمِيعِ
الْعَلِيمِ مِنَ الشَّيْطَانِ
الرَّجِيمِ ، مِنْ هَمْزِهِ
وَنَفْخِهِ وَنَفْثِهِ¹

9. Recite (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ).²

10. Recite the Sūrah Al-Fātiḥah.³

¹ Sunan Abū Dāwūd [775], with a **Ḥasan** Isnād. [Also see the footnotes to point 6 in description of the prayer.]

² An-Nasā'ī [906], with a **Ṣaḥīḥ** Isnād, classed as *Ṣaḥīḥ* by Ibn Khuzaimah [499], Ibn Ḥibbān in Al-Iḥsān [1797] and Al-Ḥākim on the conditions of the two *Shuyūkh* [1/232], Dhahabī agreed with him *واخطأ من ضعفه*.

³ **Ṣaḥīḥ**: Ṣaḥīḥ Al-Bukhārī [1335], 'Abdur-Razzāq in his Muṣannaf [3/489, 490, Ḥadīth 6428], and Ibn Al-Jarūd [840].

☆ Because the Sūrah Al-Fātiḥah is from the Qur'ān, one should also read [recite] it as one recites the Qur'ān. As for those who think that in the *Janāzah* prayer the Sūrah Al-Fātiḥah should not be recited as the Qur'ān, but should only be said as a supplication, their statement is *Bāṭil* [falsehood].

11. Say: *Āmīn*.¹

12. Recite (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ).²

13. Recite any Sūrah.³

14. Say the *Takbīr* and do *Raf'ul Yadayn*.⁴

¹ An-Nasā'ī [906], with a **Ṣaḥīḥ** *Isnād*, Ibn Ḥibbān in Al-Iḥsān [1805], with a **Ṣaḥīḥ** *Isnād*.

² **Ṣaḥīḥ**: Ṣaḥīḥ Muslim [53/400], Ash-Shāfi'ī in Al-Umm [1/108], classed as **Ṣaḥīḥ** by Al-Ḥākim on the conditions of Muslim [2/233], Dhahabī agreed with him, and the *Sanad* is *Ḥasan*.

³ An-Nasā'ī [4/74, 74, Ḥadīth 1989], with a **Ṣaḥīḥ** *Isnād*.

⁴ **Muttafaqun 'alayh**: Ṣaḥīḥ Al-Bukhārī [1334], Ṣaḥīḥ Muslim [952], Ibn Abī Shaybah [3/296, Ḥadīth 11380], with a **Ṣaḥīḥ** *Isnād* from Ibn 'Umar [raḍiallāhu 'anhu].

Besides the noble companion Ibn 'Umar [raḍiallāhu 'anhu], it is proven from Makḥūl, Zuhri, Qays Bin Abī Ḥāzim, Nāfi' Bin Jubayr and Ḥasan Al-Basrī that they would **make Raf'ul Yadayn in the Janazah prayer**, see Al-Ḥadīth [3/20], and this is the preferred view and also the view of the majority. Also see: Janāzah ke Masā'il [point 3].

Note: Doing the *Raf'ul Yadayn* with every *Takbīr* of the *Janāzah* prayer is also proven from the Prophet ﷺ, see

15. Read the *Durūd* on the Prophet

ﷺ.¹ For example:

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
مَجِيدٌ²

16. Say the *Takbīr*³ and do *Raf'ul*

Yadayn.⁴

Al-'Ilall li Daraquṭnī [3/489, 490, Ḥadīth 2908], with a *Ḥasan Isnād*.

¹ 'Abdur-Razzāq in his Muṣannaf [3/489, 490, Ḥadīth 6428], with a **Ṣaḥīḥ** *Isnād*.

² **Ṣaḥīḥ**: Bukhārī in his Ṣaḥīḥ [3370], Al-Bayhaqī in Sunan Al-Kubrā [2/148, Ḥadīth 2856].

³ **Muttafaqun 'alayh**: Ṣaḥīḥ Al-Bukhārī [1334], Ṣaḥīḥ Muslim [952].

⁴ Ibn Abī Shaybah [3/296, Ḥadīth 11380], with a **Ṣaḥīḥ** *Isnād*.

17. Make a sincere supplication for the deceased person.¹

Some supplication that have been narrated are the following:

● اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا
وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا، اللَّهُمَّ مَنْ
أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا
فَتَوَفَّهُ عَلَى الْإِيمَانِ²

¹ 'Abdur-Razzāq in his Muṣannaf [Hadīth 6428], with a **Ṣaḥīḥ** *Isnād*, Ibn Ḥibbān in his Ṣaḥīḥ [Mawardī: 754], Abū Dāwūd [3199], with a *Ḥasan Isnād*.

² At-Tirmidhī [1024], with a **Ṣaḥīḥ** *Isnād*, and Abū Dāwūd [3201]. [Translation: O Allāh forgive our living and our dead, those who are with us and those who are absent, our young and our old, our menfolk and our womenfolk. O Allāh, whomever you give life from among us give him life in Islām, and whomever you take away from us take him away in Faith.]

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ
 وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ
 وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ
 الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِّنْ دَارِهِ
 وَأَهْلًا خَيْرًا مِّنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِّنْ زَوْجِهِ
 وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ
 النَّارِ¹

¹ **Ṣaḥīḥ:** Ṣaḥīḥ Muslim [85/963, Dārussalām: 2232].
[Translation: O Allāh, forgive him and have mercy on him, and give him strength and pardon him. Be generous to him, and cause his entrance to be wide, and wash him with water and snow and hail. Cleanse him of his transgressions as white cloth is cleansed of stains. Give him an abode better than his home, and a family better than his family, and a spouse better than his spouse. Take him into Paradise, and protect him from the punishment of the grave and from the punishment of Hell-fire.]

• اللَّهُمَّ إِنَّ فُلَانَ بْنَ فُلَانٍ فِي ذِمَّتِكَ وَحَبْلِ
 جِوَارِكَ فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَأَنْتَ
 أَهْلُ الْوَفَاءِ وَالْحَمْدِ، اللَّهُمَّ فَاعْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ
 أَنْتَ الْغَفُورُ الرَّحِيمُ¹

• اللَّهُمَّ إِنَّهُ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ، كَانَ
 يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَ
 رَسُولُكَ وَأَنْتَ أَعْلَمُ بِهِ، اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ
 فِي إِحْسَانِهِ وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْ سَيِّئَاتِهِ،
 اللَّهُمَّ لَا تَرْحَمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ²

¹ Ibn Al-Mundhirī in Al-Awsaṭ [5/441, Ḥadīth 3173], with a **Ṣaḥīh** Isnād, and Abū Dāwūd [3202]. [Translation: O Allāh, surely [name the person] is under Your protection, and in the rope of Your security, so save him from the trial of the grave and from the punishment of the Fire. You fulfill promises and grant rights, so forgive him and have mercy on him. Surely You are Most Forgiving, Most Merciful.]

² Mālik in his Muwaṭṭa [1/228, Ḥadīth 536], with a

● اللَّهُمَّ أَعِذْهُ مِنْ عَذَابِ الْقَبْرِ¹

● اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَصَغِيرِنَا وَكَبِيرِنَا

وَذَكَرِنَا وَأُنْثَانَا وَشَاهِدِنَا وَغَايِبِنَا، اللَّهُمَّ مَنْ تَوَفَّيْتَهُ

Ṣaḥīḥ *Isnād* from Abū Huraira [raḍiallāhu 'anhu] in *Mawqūf* form [meaning it is a statement of a companion].
[Translation: O Allāh, he is Your slave and the son of Your male slave and Your female slave. He used to testify that there is none worthy of worship but You and that Muḥammad is Your slave and Your Messenger, and You know that best. O Allāh, if he acted well, then increase for him his good action, and if he acted wrongly, then overlook his wrong actions. O Allāh, do not deprive us of his reward, and do not put us to trial after him.]

¹ Mālik in his Muwaṭṭa [1/228, Ḥadīth 537], with a **Ṣaḥīḥ** *Isnād* from Abū Huraira [raḍiallāhu 'anhu] in *Mawqūf* form.

This *Du'ā* would be read by the noble companion Abū Huraira [raḍiallāhu 'anhu] for an innocent deceased child. **[Translation:** O Allāh, save him from the punishment of the grave.]

مِنْهُمْ فَتَوَفَّهُ عَلَى الْإِيمَانِ وَمَنْ أُبْقِيَتْهُ مِنْهُمْ فَأَبْقِهِ
عَلَى الْإِسْلَامِ¹

● اللَّهُمَّ اغْفِرْ لِهَذِهِ النَّفْسِ الْحَنِيفِيَّةِ الْمُسْلِمَةِ
وَاجْعَلْهَا مِنَ الَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهَا
عَذَابَ الْجَحِيمِ²

¹ Ibn Abī Shaybah [3/293, Ḥadīth 11361], with a **Ḥasan Isnād** from 'Abdullāh Bin Salām [raḍiallāhu 'anhu] in *Mawqūf* form. [Translation: O Allāh forgive our living and our dead, those who are with us and those who are absent, our young and our old, our menfolk and our womenfolk. O Allāh, whomever you take away from us take him away in Faith, and whomever you let life from among us, give him life in Islām.]

² Ibn Abī Shaybah [3/293, Ḥadīth 11361], with a **Ṣaḥīḥ Isnād** from Ḥabīb Bin Maslama [raḍiallāhu 'anhu] in *Mawqūf* form. [Approximate translation: O Allāh, forgive this Muslim *Ḥanīf* soul, and make it among us of those who repented and followed Your way, and protect it from the punishment of the Hellfire.]

18. There is no restriction regarding the *Du'ā* for the deceased person.¹

Therefore it is permissible to read any proven *Du'ā*. From the statements of the noble companion 'Abdullāh Bin Salām [raḍiallāhu 'anhu] and the *Tābi'īn*, we learn that one can also **read several *Du'ās* together** for the deceased.

19. Say the *Takbīr*.²

¹ [Ibn Abī Shaybah [3/295, Ḥadīth 11370], from Sa'īd Bin Musayyib, Al-Shu'bah [11371] from Muḥammed [bin Sirīn] and other *Āthār* of the *Tābi'īn*, who [in essence] said: "There is no restriction on the *Du'ās* for the deceased.", and this is **Ṣaḥīḥ** [proven] from them.]

² **Muttafaqun 'alayh:** Ṣaḥīḥ Al-Bukhārī [1334], Ṣaḥīḥ Muslim [952].

20. Say the *Salām* on your right side.¹

¹ 'Abdur-Razzāq in his Muṣannaf [3/489, Ḥadīth 6428], with a **Ṣaḥīḥ** *Isnād*, and it is *Marfū'* [meaning proven from the actions of the Prophet ﷺ], Ibn Abī Shaybah [3/307, Ḥadīth 11491] from Ibn 'Umar [raḍiallāhu 'anhu], who also did this, and the *Isnād* is **Ṣaḥīḥ**.

Note: It has **not been proven that the *Salām* is to be given on both sides in the *Janāzah* prayer**, neither from [the actions of] the Prophet ﷺ nor from his companions. Shaykh Al-Albānī [raḥimahullāh] in his book *Aḥkām Al-Janā'iz* [page 127], referring to Bayhaqī [4/43], has classed the tradition with the *Salām* on both sides in the *Janāzah* prayer as *Ḥasan*, but the *Sanad* is *Da'īf* because of two reasons: (1.) Ḥammād Bin Abī Sulaymān is *Mukhtalaṭ*, and this narration was not narrated before his *Ikhtilāṭ*. (2.) The Ḥammād just mentioned is a *Mudallis*, see *Tabaqāt Al-Mudallisīn* [2/45], and this narration is transmitted with **عن**. Imām 'Abdullāh Bin Al-Mubārak said the person who gives the *Salām* in the *Janāzah* prayer on both sides, is an ignorant person [*Jāhil*]. [Masā'il Abī Dawūd, page 154 with a **Ṣaḥīḥ** *Isnād*] **Note:** According to Ḥafīẓ Ghulām Muṣṭafā Ḥaḥīr Amanpūrī [ḥafidhahullāh] this *Athar* is not proven from Imām 'Abdullāh Bin Al-Mubārak, because of the narrator in the chain: Dawūd Bin Mikharāk, who has been weakened by Abū Zur'a ar-Rāzī. The *Jarḥ* of Imām Abū Zur'a is to be given precedence over the *Tauthīq* of

*Ibn Ḥibbān, for details see Fatāwā Amanpurī 10/188]. Although it is proven from Ibrahīm Nakhi'ī that he would give the **Salām** on both sides in the **Janāzah** prayer [Muṣannaf Ibn Abī Shaybah [3/308], with a Ḥasan Isnād], it is better to give the **Salām** in the **Janāzah** prayer on only one side: the right side.*

Appendix

Transliteration of some selected supplications

Wuḍū`:

- When beginning it:

بِسْمِ اللَّهِ

Bismillāhi

Translation: [I begin] with the Name of Allāh.

- After the *Wuḍū`*:

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

*Ash-hadu an lā ilāha illallāhu
waḥdahu lā sharīka lahu wa ash-
hadu anna Muḥammadan'abduhu wa
Rasūluhu.¹*

¹ Transliteration and translations of supplication and Aḥadīth taken and slightly edited from Hisnul Muslim [Greentech Apps Foundation] and

Translation: I bear witness that none has the right to be worshipped but Allāh alone, Who has no partner; and I bear witness that Muḥammad is His slave and His Messenger.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ ،
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

*Subḥānaka Allāhumma wa
biḥamdika, ash-hadu an lā ilāha illā
Anta, astaghfiruka wa atūbu ilayk.*

Translation: Glory is to You, O Allāh, and praise; I bear witness that there is none worthy of worship but You. I seek Your forgiveness and turn to You in repentance.

<https://sunnah.com/hisn>. In the app, these supplications listed here can also be played in audio format.

Note on Tayammum [dry ablution, when no water is present]: Touch the ground or a dusty place with your two palms, shake off the residue, then wipe your face and both hands with it [*Ṣaḥīḥ*: Ṣaḥīḥ Bukhārī, Ḥadīth 368].

In the prayer:

- *Takbīr-e-Taḥrīmah:*

اللَّهُ أَكْبَرُ

Allāhu Akbar

Translation: Allāh
is the Greatest.



- Introductory *Du'ā*:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ
الْمَشْرِقِ وَالْمَغْرِبِ ، اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا
يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ ، اللَّهُمَّ اغْسِلْ
خَطَايَايَ بِالْمَاءِ وَالتَّلَجِ وَالْبَرَدِ

*Allāhumma bā'id baynī wa bayna
khaṭāyāya kamā bā'adta bayn al-
mashriqi wal-maghribi, Allāhumma
naqqinī min khaṭāyāya kamā*

*yunaqqa th-thawbu l-abyadu min ad-
danasi, Allāhumma ghsilnī min
khaṭāyāya, bi th-thalji wal-māi wal-
barad.*

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

Or:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ
وَلَا إِلَهَ غَيْرُكَ

*Subhānaka Allāhumma wa
biḥamdika, wa tabāraka smuka, wa
ta'ālā jadduka, wa lā ilāha ghayruk.*

Translation: Glory is to You, O Allāh, and praise. Blessed is Your Name and Exalted is Your Majesty. There is none worthy of worship but You.

- Before the recitation of the Qur'ān:

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ
، مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ

*A'ūdhu billāhi minash-shayṭānir-
rajīm, min hamzihi wa nafkhihi
wa nafthihi*

Translation: I seek refuge in Allāh, the All-Hearing and All-Knowing from the accursed *Shayṭān*, from his evil suggestion, from his Incitement to arrogance, and from his distraction through false speech.

Or:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
*A'ūdhu billāhi minash-shayṭānir-
rajīm*

Translation: I seek refuge in Allāh from the accursed *Shayṭān*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhir-Raḥmānir-Raḥīm

Translation: In the name of Allāh, the Entirely Merciful, the Especially Merciful.

- Sūrah Al-Fātiḥah [after بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ]:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَلِكِ
يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Alḥamdu lillāhi Rabbil 'ālamīn. Ar-Raḥmānir-Raḥīm. Māliki Yawmid-Dīn. Iyyāka na'budu wa iyyāka nasta'in. Ihdinas-Ṣirāṭal-Mustaqīm. Ṣirāṭal-ladhīna an'amta 'alaihim, ghayril-maghḍūbi 'alaihim wa laḍ-ḍāllīn

Translation: [All] praise is [due] to Allāh, Lord of the worlds - the Entirely Merciful, the Especially Merciful. Master of the Day of Recompense. It is You alone we worship and You alone we ask for help. Guide us to the straight path - the path of those upon whom You have bestowed favor, not of those who have earned [Your] anger or of those who are astray.

آمِينَ

Āmīn

Has the meaning of: O Allāh, accept this supplication from us.

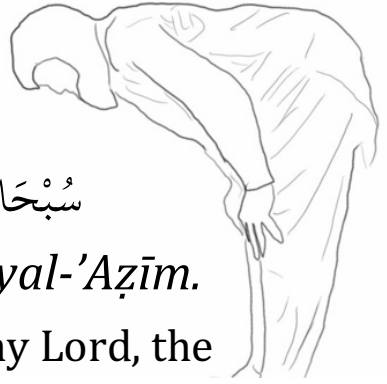
- *Takbīr:*

اللَّهُ أَكْبَرُ

Allāhu Akbar



- In the *Rukū'* [three times]:



سُبْحَانَ رَبِّيَ الْعَظِيمِ

Subḥāna Rabbiyal-'Azīm.

Translation: Glory to my Lord, the Mighty.

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ
لِي

*Subḥānaka Allāhumma Rabbanā wa
biḥamdika Allāhum-maghfir lī.*

Translation: Glory is to You, O Allāh, our Lord, and praise is Yours. O Allāh, forgive me.

سُبُّوحٌ قُدُّوسٌ ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

*Subbūhun, Quddūsun, Rabbul-
malāikati warrūḥ*

Translation: Glory [to You], Most Holy [are You], Lord of the angels and the Spirit.

- Standing up from the *Rukū'*:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ، رَبَّنَا وَلَكَ الْحَمْدُ



*Sami allāhu liman ḥamidah, Rabbanā
wa lakal-ḥamd*

Translation: Allāh hears whoever praises Him. O our Lord! And praise is Yours.

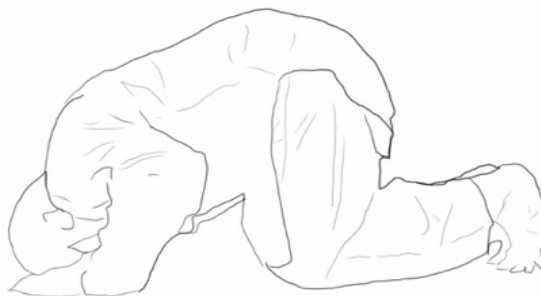
You can say after سَمِعَ اللَّهُ لِمَنْ :

رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

*Rabbanā wa lakal-ḥamd, ḥamdan
kathīran ṭayyiban mubārakan fīh*

Translation: O our Lord! And praise is Yours, abundant, good and blessed praise.

- In the *Sujūd*:



سُبْحَانَ رَبِّيَ الْأَعْلَى

Subhāna Rabbiya l-a'lā.

Translation: Glory is to my Lord, the Most High.

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي

Subhānaka Allāhumma Rabbanā wa biḥamdika, Allāhumma ghfir lī

Translation: Glory is to You, O Allāh, our Lord, and praise is Yours. O Allāh, forgive me.

سُبُّوحٌ قُدُّوسٌ ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

Subbūhun, Quddūsun, Rabbul-malāikati warrūḥ

Translation: Glory [to You], Most Holy [are You], Lord of the angels and the Spirit.

سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ

*Subḥānaka wa biḥamdika, lā ilāha
illa anta*

Translation: Glory is to you, and praise.
There is none worthy of worship but You.

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجِلَّةً ، وَأَوَّلَهُ وَآخِرَهُ ،
وَعَلَانِيَتَهُ وَسِرَّهُ

*Allāhumma ghfir lī dhanbībī kullahu,
diqqahu wa jillahu, wa awwalahu wa
āakhirahu wa 'alāniyyatahu wa
sirrahu.*

Translation: O Allāh, forgive me all my
sins, great and small, the first and the last,
those that are apparent and those that are
hidden.

- While sitting between the two
prostration:



رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ

لِي.

*Rabbi ghfir lī, Rabbi
ghfir lī.*

Translation: My Lord,
forgive me. (2x)

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي

*Allāhumma ghfir lī, war ḥamnī,
wahdinī, wa 'āfinī, warzuqnī.*

Translation: O Allāh, forgive me, have
Mercy on me, guide me, protect me
and provide for me.

How to sit for the *Tashahhud*:



Illustration for point 28



Illustration for point 48

• *At-Taḥiyāt for the Tashahhud:*



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

*Attaḥiyyātu lillāhi waṣṣalawātu,
 waṭṭayyibāt, assalāmu 'alayka
 ayyuhan-Nabiyyu wa raḥmatullāhi*

*wa barakātuh, assalāmu 'alaynā wa
'alā ibādillāhiṣ-ṣāliḥīn. Ash-hadu an
lā ilāha illallāh wa ash-hadu anna
Muḥammadan 'abduhu wa rasūluh.*

Translation: All greetings of humility are for Allāh, and all prayers and goodness. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that there is none worthy of worship but Allāh, and I bear witness that Muḥammad is His slave and His Messenger.

Or:

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

*Attaḥiyyātu lillāhi waṣṣalawātu,
waṭṭayyibāt, assalāmu 'alan-Nabiyyi
wa raḥmatullāhi wa barakātuh,*

*assalāmu 'alaynā wa 'alā ibādillāhiṣ-
ṣāliḥīn. Ash-hadu an lā ilāha illallāh
wa ash-hadu anna Muḥammadan
'abduhu wa rasūluh.*

Translation: All greetings of humility are for Allāh, and all prayers and goodness. Peace be upon the Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that there is none worthy of worship but Allāh, and I bear witness that Muḥammad is His slave and His Messenger.

• *Durūd* on the Prophet ﷺ:

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

*Allāhumma ṣalli 'alā
Muḥammadin wa 'alā āli
Muḥammadin, kamā ṣallayta 'alā
'Ibrāhīma wa 'alā āli Ibrāhīma,
innaka ḥamīdum-majīd.
Allāhumma bārik 'alā
Muḥammadin wa 'alā āli
Muḥammadin, kamā bārakta 'alā
Ibrāhīma wa 'alā āli Ibrāhīma,
innaka ḥamīdum-majīd.*

Translation: O Allāh, bestow Your favor on Muḥammad and on the family of Muḥammad as You have bestowed Your favor on Ibrāhīm and on the family of Ibrāhīm, You are Praiseworthy, Most Glorious. O Allāh, bless Muḥammad and the family of Muḥammad as You have blessed Ibrāhīm and the family of Ibrāhīm, You are Praiseworthy, Most Glorious.

- Supplications after the *Durūd*:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ
النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ
الدَّجَالِ

*Allāhumma innī A'ūdhu bika min
'adhābi l-qabri, wa min 'adhābin-nār,
wa min fitnati l-maḥyā wa l-mamāti,
wa min fitnati l-masīhid-dajjāl.*

Translation: O Allāh, I seek refuge in You
from the punishment of the grave, and the
punishment of the Hellfire, and from the
trials of life and death, and from the trial
of *Al-Masīh Ad-Dajjāl*.

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 الْمَأْثِمِ وَالْمَغْرَمِ

*Allāhumma innī A'ūdhu bika min
'adhābi l-qabr, wa A'ūdhu bika min
fitnati l-masīhid-dajjāl, wa A'ūdhu*

*bika min fitnati l-maḥyā wa l-mamāt.
Allāhumma innī A'ūdhu bika mina l-
m'athami wa l-maghram.*

Translation: O Allāh, I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trial of *Al-Masīḥ Ad-Dajjāl*, and I seek refuge in You from the trials of life and death. O Allāh, I seek refuge in You from sin and from debt.

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

*Allāhumma innī ḡalamtu nafsī
ḡulman kathīran, wa lā yaghfiru-
dhdhunūba illā anta, faghfir lī
maghfiratam min 'indika, warḡamnī
innaka anta l-Ghafūr ur-Raḡīm.*

Translation: O Allāh, I have greatly wronged myself, and no one forgives sins but You. So, grant me forgiveness and

have mercy on me. Surely, you are Forgiving, Merciful.

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

*Allāhummagh fir lī mā qaddamtu, wa
mā akhkhartu, wa mā asrartu, wa
mā a'lantu, wa mā asraftu, wa mā
anta a'lamu bihi minnī, anta l-
Muqaddimu, wa anta l-Mu'akhkhiru
lā ilāha illā anta.*

Translation: O Allāh, forgive me what I have sent before me and what I have left behind me, 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.



- The *Salām* on both sides at the end of the prayer:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ -

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

*Assalāmu 'alaikum wa
Raḥmatullāh - Assalāmu
'alaikum wa Raḥmatullāh*

Translation: Peace be upon you, and Mercy of Allāh [2x].

- *Du'ā* for the *Qunūt*:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ،
وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِي مَا أَعْطَيْتَ، وَقِنِي
شَرَّ مَا قَضَيْتَ، إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ

لَا يَذِلُّ مَنْ (وَالَيْتَ وَلَا يَعْزُّ مَنْ عَادَيْتَ)، تَبَارَكْتَ
رَبَّنَا وَتَعَالَيْتَ

*Allāhumma'hdinī fī man hadayt, wa
'āfinī fī man 'āfayt, wa tawallanī fī
man tawallayt, wa bārik lī fī mā
a'atayt, wa qinī sharra mā qaḍayt, fa
innaka taqḍī wa lā yuqḍā 'alayk,
innahu lā yadhillu man wālayt, [wa
lā ya'izzu man 'ādayt], tabārakta
Rabbanā wa ta'ālayt.*

Translation: O Allāh, guide me with those whom You have guided, and strengthen me with those whom You have given strength. Take me to Your care with those whom You have taken to Your care. Bless me in what You have given me. Protect me from the evil You have ordained. Surely, You command and are not commanded, and none whom You have committed to Your care shall be humiliated [and none whom You have taken as an enemy shall taste glory]. You are Blessed, Our Lord, and Exalted.

Adhkār after the prayer:

اللَّهُ أَكْبَرُ

Allāhu Akbar

Translation: Allāh is the Greatest.

أَسْتَغْفِرُ اللَّهَ ، أَسْتَغْفِرُ اللَّهَ ، أَسْتَغْفِرُ اللَّهَ

*Astaghfirullāh, Astaghfirullāh,
Astaghfirullāh*

Translation: I seek the forgiveness of Allāh. [3x]

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ، ذَا الْجَلَالِ
وَالْإِكْرَامِ

Allāhumma antas-salām, wa minkas-salām, tabārakta yā dhal-Jalāli wal-Ikrām.

Translation: O Allāh, You are Peace and from You comes peace. Blessed are You, O Owner of Majesty and Honor.

اللَّهُمَّ اَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ
*Allāhumma a'innī 'alā dhikrika, wa
shukrika, wa ḥusni 'ibādatik.*

Translation: O Allāh, help me to
remember You, to give You thanks, and
to perform Your worship in the best
manner.

سُبْحَانَ اللَّهِ (33x) الْحَمْدُ لِلَّهِ (33x) اللَّهُ أَكْبَرُ
(33x)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Subḥānallāh [33x], Alḥamdu lillāh [33x]
Allāhu Akbar [33x],
Lā ilāha illallāh waḥdahu lā sharīka lahu,
lahul-mulku wa lahum-ḥamd wa huwā'lā
kulli shay'in qadīr*

Translation: [33x] Glory be to Allāh. [33x] [All] praise is [due] to Allāh. [33x] Allāh is the Greatest.

None has the right to be worshipped but Allāh alone, He has no partner, His is the dominion and His is the praise, and He is Able to do all things.

Mu'awwizatān:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ
غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ
شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

*Bismillāhir-Raḥmānir-Raḥīm. Qul
A'ūdhu birabbil-falaq. Min sharri mā
khalaq. Wa min sharri ghāsiqin idhā
waqab. Wa min sharrin-naffāthāti fil-
'uqad. Wa min sharri ḥāsīdin idhā
ḥasad.*

Translation: In the name of Allāh, the Entirely Merciful, the Especially Merciful. Say: “I seek refuge in the Lord of daybreak from the evil of what He has created, and from the evil of darkness when it settles, and from the evil of the blowers in knots, and from the evil of an envier when he envies.”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ النَّاسِ
 ③ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④ الَّذِي يُوَسْوِسُ فِي
 صُدُورِ النَّاسِ ⑤ مِنَ الْجِنَّةِ وَالنَّاسِ ⑥

*Bismillāhir-Raḥmānir-Raḥīm. Qul
 A'ūdhu birabbīn-nās. Malikin-nās.
 Ilāhin-nās. Min sharri l-waswāsil-
 khannās. Alladhī yuwaswisu fī
 ṣudūrin-nās. Minal-jinnati wannās.*

Translation: In the name of Allāh, the Entirely Merciful, the Especially Merciful. Say: “I seek refuge in the Lord of mankind, the King of mankind, the *Ilāh* of mankind, from

the evil of the retreating whisperer - who
whispers [evil] into the breasts of mankind -
from among the jinn and mankind.”

Āyatul Kursi:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ
لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ
عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ
السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ
الْعَظِيمُ ﴿٢٥٥﴾

*Allāhu lā ilāha illā huwa l-Ḥayyul-
Qayyūm, lā ta'khudhuhu sinatun wa lā
nawm, lahu mā fis-samāwāti wa mā fil-
arḍ, man dhal-ladhī yashfa'u 'indahu illā
bi'idhnihi, ya'lamu mā bayna aydīhim wa
mā khalfahum, wa lā yuḥītūna bishay'im-
min 'ilmihi illā bimā shā'a, wasi 'a
kursiyyuhus-samāwāti wal-arḍ, wa lā*

*ya`ūduhu hifẓuhumā, wa huwal-'Aliyyu l-
'Azīm*

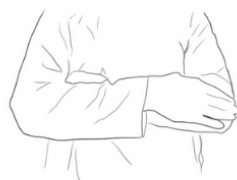
Translation: Allah - there is none worthy of worship but Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His *Kursi* extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

***Janāzah* prayer:**

- First *Takbīr*:

اللَّهُ أَكْبَرُ

Allāhu Akbar



Translation: Allāh is the Greatest.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

*A'ūdhu billāhi minash-shayṭānir-
rajīm*

Translation: I seek refuge in Allāh from
the accursed *Shaytān*.

- Sūrah Al-Fātiḥah [after بِسْمِ اللَّهِ

الرَّحْمَنِ الرَّحِيمِ]:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مُلِكِ

يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا

الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

*Alḥamdu lillāhi Rabbil 'ālamīn. Ar-
Raḥmānir-Raḥīm. Mālīki Yawmid-
Dīn. Iyyāka na'budu wa iyyāka
nasta'in. Ihdinas-Ṣirāṭal-Mustaqīm.
Ṣirāṭal-ladhīna an'amta 'alaihim,*

*ghayril-maghḍūbi 'alaihim wa laḍ-
ḍāllīn*

Translation: [All] praise is [due] to Allāh, Lord of the worlds - the Entirely Merciful, the Especially Merciful. Master of the Day of Recompense. It is You alone we worship and You alone we ask for help. Guide us to the straight path - the path of those upon whom You have bestowed favor, not of those who have earned [Your] anger or of those who are astray.

آمِينَ

Āmīn

Has the meaning of: O Allāh, accept this supplication from us.

- Second *Takbīr*:

اللَّهُ أَكْبَرُ

Allāhu Akbar

Translation: Allāh is the Greatest.



- *Durūd* on the Prophet ﷺ:

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

*Allāhumma ṣalli 'alā
Muḥammadinwa 'alā āli
Muḥammadin, kamā ṣallayta 'alā
'Ibrāhīma wa 'alā āli Ibrāhīma,
innaka ḥamīdum-majīd.
Allāhumma bārik 'alā
Muḥammadin wa 'alā āli
Muḥammadin, kamā bārakta 'alā
Ibrāhīma wa 'alā āli Ibrāhīma,
innaka ḥamīdum-majīd.*

Translation: : O Allāh, bestow Your favor
on Muḥammad and on the family of
Muḥammad as You have bestowed Your
favor on Ibrāhīm and on the family of

Ibrahīm, You are Praiseworthy, Most Glorious. O Allāh, bless Muḥammad and the family of Muḥammad as You have blessed Ibrahīm and the family of Ibrahīm, You are Praiseworthy, Most Glorious.

- Third *Takbīr*

اللَّهُ أَكْبَرُ

Allāhu Akbar



Translation: Allāh is the Greatest.

- *Du'ā* for the deceased:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا
وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ
عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ

*Allāhummagfir liḥayyinā, wa
mayyitinā, wa shāhidinā, wa
ghā'ibinā, wa ṣaghīrinā wa kabīrinā,*

*wa dhakarīnā wa unthānā.
Allāhumma man aḥyaytahu minnā
fa aḥyihi 'ala l-Islām, wa man
tawaffaytahu minnā fatawaffahu
'alal-īmān,*

Translation: O Allāh forgive our living and our dead, those who are with us and those who are absent, our young and our old, our menfolk and our womenfolk. O Allāh, whomever you give life from among us give him life in Islām, and whomever you take away from us take him away in Faith.

اللَّهُمَّ أَعِذْهُ مِنْ عَذَابِ الْقَبْرِ

Allāhumma a'idh hu min 'adhābi l-qabr

Translation: O Allāh, save him from the punishment of the grave.

- Fourth *Takbīr*:

اللَّهُ أَكْبَرُ

Allāhu Akbar



Translation: Allāh is the Greatest.

- *Salām* on the right side:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Assalāmu 'alaikum wa Raḥmatullāh

Translation: Peace be upon you, and Mercy of Allāh.

