

صِفَةٌ  
صَلَاةُ النَّبِيِّ

*The Description of the Prophet's Prayer  
from the Pure Sunnah*

**With Illustrations**

*By*

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## INTRODUCTION

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Indeed the praise is for Allah. We praise him, we seek his aid, and we seek his forgiveness. We seek refuge with Allah from the evil of our souls and from the consequences of our evil actions. He whom Allah guides there is none to misguide and he whom Allah misguides there is none to guide him. I bear witness that none has the right to be worshiped except Allah, who is one without partner, and I bear witness that Muhammad is His slave and messenger. As to proceed:

This is a concise statement in clarification of the description of the prophet's prayer. I wanted to present it to every male and female Muslim so that all who look into may strive to take him as an example in that, due to his statement:

صلوا كما رأيتموني اصلي

**“Pray as you have seen me praying.”<sup>1</sup>**

I present to the reader clarification of that.

Shaykh Muhammad Bazmool

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<sup>1</sup> Saheeh Al-Bukhaaree

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## THE DESCRIPTION OF THE PROPHET'S PRAYER

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### Wudoo'

He is to perfect the Wudoo, which is to perform the ablution as Allaah has commanded him; due to his statement:

إذا قمت إلى الصلاة فاسبغ الوضوء

*"When you stand for prayer, then perfect your Wudoo."*<sup>2</sup>

### Intention

Its place is the heart and is not to be articulated. This is due to his statement:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

*"Actions are but by the intention."*<sup>3</sup>

### The Worshipper facing the Qiblah

This is the Ka'bah; wheresoever he may be, with his entire body. And it is obligatory upon him to pray towards a Sutra, whether he is an Imaam or a lone worshipper. This is due to his صلى الله عليه وسلم statement:

لا تصل إلا إلى سترة

*"Do not pray except towards a Sutra."*<sup>4</sup>



### Opening Takbeer

He performs the opening Takbeer whilst saying: "Allaahu Akbar (Allaah is the Greatest)." He raises his hands parallel to his ears or to the level of his shoulders while casting his vision to the place of his prostration, due to that which is established from him صلى الله عليه وسلم that when he would stand for prayer, he would raise his hands parallel to his shoulders and make the Takbeer.<sup>5</sup> When he prayed he would tilt his head and cast his

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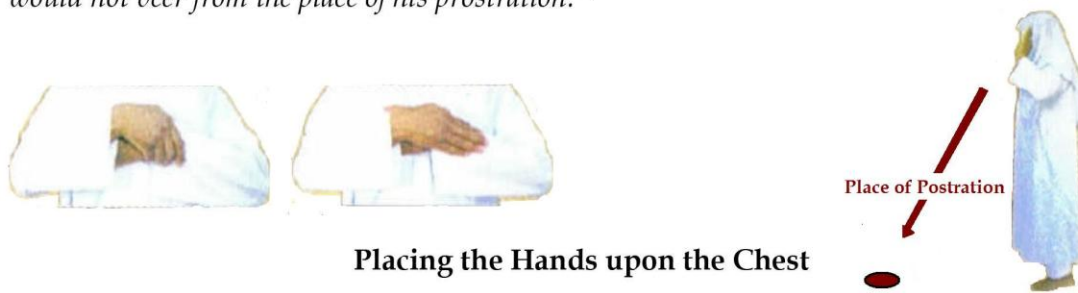
<sup>2</sup> Saheeh Al-Bukhaaree

<sup>3</sup> Saheeh Al-Bukhaaree

<sup>4</sup> Saheeh Ibn Khuzaymah

<sup>5</sup> Agreed upon by Al-Bukhaaree and Muslim

There is likewise the statement of 'Aa'ishah, may Allaah be pleased with her: *"His vision would not veer from the place of his prostration."*<sup>7</sup>



### Placing the Hands upon the Chest

He is to place his hands upon his chest; and that may be done in three manners:

- 1.) His right hand placed in the back of his left palm, wrist, and forearm. This is due to that which is affirmed from the Prophet ﷺ, that he would place his right hand on the back of his left palm, wrist, and forearm.<sup>8</sup>
- 2.) He grasps his left hand with the right. At times, he ﷺ would grasp the left hand with the right.<sup>9</sup>
- 3.) He places his right hand upon his left forearm. On the authority of Sahl ibn Sa'd, who said: *"The people were commanded that a man should place his right hand upon his left forearm in prayer."*<sup>10</sup>

### Opening Supplications

It is legislated for him to recite the opening supplications; and they are many. From them:

سبحانك اللهم وبحمدك وتبارك اسمك وتعالى جدك ولا إله غيرك

*"Glory be to You O Allaah and the Praise is Yours, blessed is Your Name and Exalted is Your Majesty; and none has the right to be worshipped but You."*<sup>11</sup>

Also:

اللهم باعد بيني وبين خطاياي كما باعدت بين المشرق والمغرب، اللهم نقني من خطاياي كما ينقى الثوب الأبيض من الدنس اللهم اغسلني بالماء والثلج والبرد

**Allaah, separate me far from my sins just as you have separated the east from the west. O Allaah, cleanse me of my sins just as the white garment is cleansed from dirt. O Allaah, wash me of my sins with water, ice, and snow.**<sup>12</sup>

<sup>6</sup> Al-Bayhaqee

<sup>7</sup> Al-Bayhaqee

<sup>8</sup> Saheeh An-Nasaa'ee

<sup>9</sup> Saheeh An-Nasaa'ee

<sup>10</sup> Al-Muwatta' and Saheeh Al-Bukhaaree

<sup>11</sup> Saheeh Aboo Daawud

## The Basmalah and the Isti'aadhah

Then he is to say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

*"I take refuge with Allaah from the accursed Shaytaan"*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*"In the name of Allaah the Most Merciful, the Bestower of Mercy"*

He is not to do so audibly. This is due to the statement of the Most High:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

**So when you want to recite the Qur'aan, seek refuge with Allaah from Shaytaan (Satan), the outcast (the cursed one). (An-Nahl 16:98)**

This is also due to his صلى الله عليه وسلم statement:

ثم يقرأ بسم الله الرحمن الرحيم ولا يجهر بها

*"... then he recites: In the name of Allaah, the Most Merciful, the Bestower of Mercy; and he does not do so audibly."<sup>13</sup>*

### Recitation of Al-Faatihah

He is to recite Soorah Al-Faatihah one verse at a time, due to his صلى الله عليه وسلم statement:

لا صلاة لمن لا يقرأ بفاتحة الكتاب

*"There is no prayer for he who does not recite the Opening Chapter of the Book."<sup>14</sup>*

### Saying Aameen

Then he is to say: *Aameen*, after his completion of Al-Faatihah, and he is to elongate his pronouncing of it, due to that which is affirmed from the Prophet صلى الله عليه وسلم that he, after he

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<sup>12</sup> Agreed upon by Al-Bukhaaree and Muslim

<sup>13</sup> Al-Bukhaaree

<sup>14</sup> Al-Bukhaaree

completed the recitation of Al-Faatihah, would say: Aameen, and he would do so audibly and elongate his pronouncing of it.<sup>15</sup>

### Recitation after Al-Faatihah

Then he is to recite that which is easy for him from the Qur'aan, due to the statement of Riffaa'ah ibn Raafi', may Allaah be pleased with him: "...then recite the Mother of the Qur'aan and that which Allaah wills for you to recite."<sup>16</sup>

### Bowing

He is to bow whilst saying the Takbeer and raising his hands to the level of his shoulders; he is to make his head level with his back and place his hands upon his knees separating his fingers. He is to be at ease within his Rukoo' and spread his back and be even, due to that which is established from him صلى الله عليه وسلم that when he bowed, he would raise his hands parallel with his shoulders<sup>17</sup> and due to his statement:

فإذا ركعت فضع راحتك على ركبتيك ثم فرج بين أصابعك ثم امكث حتى يأخذ كل عضو مأخذه

*"When you bow, place your palms upon your knees, spread your fingers, then remain until every body part takes its place."<sup>18</sup>*

He صلى الله عليه وسلم would neither droop his head nor raise it.<sup>19</sup> Raise it, meaning: He would not elevate it such that it is higher than his back.

### Supplications of Rukoo'

Then he is to say the supplications of Rukoo'; from them are:



سبحان ربي العظيم

*Glory be to my Lord the Magnificent<sup>20</sup>*



It is obligatory to say it once; and that which is more than this is a Sunnah.

سبحاتك اللهم ربنا وبحمدك ، اللهم اغفر لي

*Glory be to You O Allaah and praise be to You. O Allaah, forgive me.<sup>21</sup>*

<sup>15</sup> Part of that which was mentioned in Saheeh Al-Bukhaaree

<sup>16</sup> Aboo Daawud

<sup>17</sup> Al-Muwatta' of Imaam Maalik

<sup>18</sup> Ibn Khuzaymah reported it and Al-Albaanee graded it as Saheeh.

<sup>19</sup> Al-Bukhaaree in a Ghareeb Hadeeth

<sup>20</sup> Reported by Ahmad; Al-Albaanee graded it as Saheeh

سُبُوْحُ قُدُوْسُ رَبِّ الْمَلٰئِكَةِ وَالرُّوْحِ

*Perfect, Blessed, the Lord of the Angels and the Rookh*<sup>22</sup>



### Rising from the Bowing

He raises his head from the Rukoo' whilst raising his hands parallel to his shoulders or to the level of his ears, while saying:

سَمِعَ اللهُ لِمَنْ حَمَدَهُ رَبَّنَا وَلَكَ الْحَمْدُ كَثِيْرًا طَيِّبًا مَبْرَكًا فِيْهِ

*Allaah hears he who praises Him; our Lord, and for you is the praise; abundantly good and blessed praise be His*

This is due to that which is affirmed from him ﷺ that he would raise his hands when rising from the Rukoo' and say: "Allaah hears he who praises Him."<sup>23</sup>

He would raise his hands when rising and say: "Our Lord, and for you is the praise; abundantly good and blessed praise be His."<sup>24</sup>

### Prostration

Then he is to go down in prostration, placing his hands down before his knees, due to that which is established from him ﷺ that he would place his hands upon the ground before his knees.<sup>25</sup>



To Prostrate upon Seven Limbs

He is to prostrate upon seven limbs. They are: (1.) The Forehead and nose, (2. and 3.) the two hands, (4. and 5.) the two knees, (6. and 7.) the tips of the toes of the two feet. He is to place his hands at the level of his shoulders, connecting the fingers of the two hand whilst he points them towards the Qiblah; and he is to separate his upper-arms from his sides and separate his knees from his stomach; connecting his ankles, pointing his toes towards the Qiblah.

<sup>21</sup> Agreed upon by Al-Bukhaaree and Muslim

<sup>22</sup> Reported by Muslim.

<sup>23</sup> Saheeh Muslim

<sup>24</sup> Al-Bukhaaree

<sup>25</sup> Ibn Khuzaymah reported it and Al-Albaanee graded it as Saheeh



This is due to that which is affirmed from him صلى الله عليه وسلم that he would say the Takbeer and prostrate<sup>1</sup> and that he صلى الله عليه وسلم said:

أمرت أن أسجد عن سبع أعظم

*“I have been commanded to prostrate upon seven bones.”<sup>2</sup>*

This is also due to that which is affirmed from him صلى الله عليه وسلم that he used to place them (i.e. the hands) parallel to his shoulders.<sup>3</sup> And he used to place his hands down and spread them<sup>4</sup> and he would clasp the fingers of both hands;<sup>5</sup> and he would point them in the direction of the Qiblah.<sup>6</sup>

Some of the companions, may Allaah be pleased with them, said: *“We used to feel sorry (out of compassion) for the Messenger of Allaah صلى الله عليه وسلم from the way that he separated his arms from his sides when he prostrated.”<sup>7</sup>*

Likewise, there is his صلى الله عليه وسلم statement:

إذا سجد أحدكم فليعتدل

*“When one of you prostrates, then let him straighten himself.”<sup>8</sup>*

The tops of his feet and his toes would face the Qiblah<sup>9</sup>

### **The Supplications said in Sujood**

Then he is to say the supplications of Sujood; and they are many. (From them):

سبحان ربي الأعلى

Glory be to my Lord the Most High<sup>10</sup>

That which is obligatory is to say it once; and whatever is more than that is a Sunnah.

سبحانك اللهم ربنا وبحمدك، اللهم اغفر لي

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<sup>1</sup> Al-Bukhaaree

<sup>2</sup> Al-Bukhaaree

<sup>3</sup> At-Tirmidhee and Al-Albaanee graded it as Saheeh

<sup>4</sup> Aboo Daawud

<sup>5</sup> Ibn Khuzaymah and Al-Albaanee graded it as Saheeh

<sup>6</sup> Al-Bayhaqee and Al-Albaanee graded it as Saheeh.

<sup>7</sup> Ibn Maajah and Al-Albaanee graded it as Hasan

<sup>8</sup> Aboo Daawud; and Al-Albaanee graded it as Saheeh

<sup>9</sup> Al-Bukhaaree

<sup>10</sup> Aboo Daawud; and Al-Albaanee graded it as Saheeh.

Glory be to You, O Allaah, our Lord and Praise be to You. O Allaah, forgive me<sup>36</sup>

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

Perfect, Blessed, the Lord of the Angels and the Rooh<sup>37</sup>

### Sitting between the two Prostrations

Then he صلى الله عليه وسلم would raise his head from the prostration while saying the Takeer until he was sitting upright<sup>38</sup> and he would spread his left foot and sit upon it at ease.<sup>39</sup> He would prop up his right foot<sup>40</sup> and the toes of the right foot would point towards the Qiblah.



At times he would squat (sitting upon the heels and fronts of his feet)<sup>41</sup>

He would lengthen it (i.e. the sitting between the two prostrations) such that it would be near in length to that of the prostration.<sup>42</sup>

In this sitting he صلى الله عليه وسلم would say:

ربي اغفر لي اغفر لي

O my Lord; forgive me, forgive me<sup>43</sup>

اللهم اغفر لي واحمني واجبرني وارفعني واهدني وعافني ورزقني

O Allaah, forgive me, have mercy on me, strengthen me, raise my rank, guide me give me security, and sustain me<sup>44</sup>

<sup>36</sup> Agreed upon by Al-Bukhaaree and Muslim

<sup>37</sup> Reported by Muslim.

<sup>38</sup> Al-Bukhaaree

<sup>39</sup> Al-Bukhaaree

<sup>40</sup> Al-Bukhaaree

<sup>41</sup> Reported by Muslim

<sup>42</sup> Agreed upon by Al-Bukhaaree and Muslim

<sup>43</sup> Ibn Maajah; and Al-Albaanee graded it as Saheeh

<sup>44</sup> Aboo Daawud; At-Tirmidhee; Ibn Maajah; Al-Haakim; and Al-Albaanee graded it as Saheeh

## The Second Prostration

Then he is to prostrate a second time and he does therein that which he did in the first. This is due to that which is affirmed from him صلى الله عليه وسلم that he would say the Takbeer and prostrate a second time.<sup>45</sup>

### Sitting of Rest

Then he is to raise his head while saying the Takbeer and sit briefly; this is referred to as Jalsaa Al-Istiraahah (the sitting of rest). This is due to that which is affirmed from him صلى الله عليه وسلم that he would pray and when he was in the odd Rak'ah of his prayer, he would not rise until he had sat upright.<sup>46</sup> Imaams Ash-Shaafi'ee, Ahmad, and An-Nawawee all mentioned it.

### The Second Rak'ah

Then he is to stand for the second Rak'ah and he supports himself upon his hands; and he performs it just as he performed the first Rak'ah; however, he is not to say therein the opening supplication and the Isti'aadhah (seeking refuge).

### At-Tashahhud

Then, he صلى الله عليه وسلم would sit for the Tashahhud after the completion of the second Rak'ah. So if it was a two Rak'ah prayer, such as the morning prayer, then he sat in the Muftarish manner, as he sat between the two prostrations. Likewise, he would sit for the first Tashahhud<sup>47</sup> in the three and four Rak'ah prayers in the same manner.

He صلى الله عليه وسلم would spread his left palm upon his left knee and make a fist with all the fingers of his right hand and point with the finger adjacent to the thumb towards with Qiblah and cast his vision towards it.<sup>48</sup>



When he would point with his finger, he would also place his thumb upon his middle finger.<sup>49</sup> Sometimes, he would form a circle with them (i.e. with his thumb and index finger).<sup>50</sup>

<sup>45</sup> Agreed upon by Al-Bukhaaree and Muslim

<sup>46</sup> Al-Bukhaaree

<sup>47</sup> Al-Bukhaaree

<sup>48</sup> Muslim

<sup>49</sup> Muslim

<sup>50</sup> Aboo Daawud; and Al-Albaanee graded it as Saheeh

## The Tasleem

Then he ﷺ would Tasleem to the right, saying:

*“As-Salaamu Alaykum wa Rahmatullah,”*

Doing so until the whiteness of his right cheek could be seen; and to the left:

*“As-Salaamu Alaykum wa Rahmatullah,”*

Doing so until the whiteness of his left cheek could be seen.<sup>55</sup>

## Standing for the Third and Fourth Rak’ah

If it was a three Rak’ah prayer (such as Maghrib) or a four Rak’ah prayer (such as Dhuhr, ‘Asr, and ‘Ishaa’), then he would rise for the third or fourth Rak’ah while saying the Takbeer and he would raise his hands parallel to his shoulders and perform the rest of the movements as has preceded; except that he would recite on Soorah Al-Faatihah, and he would not do so audibly.

## The Sitting of At-Tawarruk in the Last Rak’ah

Then he is to sit in the final Tashahhud in the Tawarruk manner; leaning upon his left hip on the ground and making his feet protrude from one side, and he would place the left foot under his thigh and shin, propping his right foot up.<sup>56</sup>

Sometimes, he would spread it (his right foot).<sup>57</sup>



He ﷺ would clasp his (left) knee with his left palm and support himself upon it.<sup>58</sup>

## Completion of the Prayer

Then he would perform At-Tashahhud as has preceded and supplicate, then say the Tasleem.

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<sup>55</sup> Muslim

<sup>56</sup> Al-Bukhaaree

<sup>57</sup> Muslim

<sup>58</sup> Muslim and Aboo ‘Awaanah

## References:

- 1.) Al-Muwatta' by Imaam Malik
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