



رئاسة الشؤون الدينية
بالمسجد الحرام والمسجد النبوي

The Prophet's Manner of Prayer

(May Allah's peace and blessings be upon him)

English

إنجليزي

كيفية صلاة النبي صلى الله عليه وسلم



His Eminence Shaykh

'Abdul-'Azīz ibn 'Abdullah ibn Bāz

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ibn Baz · Abdul-Aziz

The Prophets Manner of Prayer. / ibn Baz · Abdul-Aziz

- 1. - Riyadh , 2025

23p ; ..cm

L.D. no. 1446/17026

ISBN: 978-603-8534-39-7

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The Prophet's Manner of Prayer

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His Eminence Shaykh

'Abdul-'Azīz ibn 'Abdullah ibn Bāz

In the Name of Allah, the Most Compassionate, the Most Merciful

All praise is due to Allah alone, and may Allah's peace and blessings be upon His servant and Messenger, our Prophet Muhammad, his family, and Companions. To proceed:

These are concise words explaining the manner of the Prophet's prayer that I wish to present to every Muslim man and woman, so that everyone who reads it may strive to emulate him in this, in accordance with his saying: "Pray as you have seen me pray." [Narrated by Al-Bukhāri] Here is a further clarification for the reader:

Perfect performance of ablution

1. Perfecting the ablution, which means performing ablution as Allah Almighty commanded, following His saying:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ... ﴾ [المائدة: ٦]

{O you who believe, when you rise up for prayer, wash your faces, and your hands up to the elbows; wipe over your heads; and wash your feet up to the ankles.} until the end of the verse.

And the statement of the Prophet (ﷺ): "No prayer is accepted without purification (ablution)." .

Facing the Qiblah direction

2. The worshiper turns with his entire body towards the Qiblah, i.e., the Ka'bah, wherever he may be, intending in his heart the prayer he wishes to perform, whether obligatory or voluntary. He does not pronounce the intention with his tongue, as verbalizing the intention is not prescribed and is considered Bid'ah (innovation in religion), since the Prophet (ﷺ) did not pronounce the intention, nor did his companions (may Allah be pleased with them). He places a Sutrah (a barrier) in front of him if he is leading the prayer or praying alone. Facing the Qiblah is a condition for the validity of the prayer, except in certain well-known exceptions clarified in the scholars' books.

The Takbīr of Ihrām, raising the hands in Takbīr and placing the hands on the chest

3. He makes the opening Takbīr by saying: "*Allāhu Akbar*" (Allah is the Greatest), while directing his gaze towards the place of prostration.

4. He raises his hands upon making Takbīr to be in alignment with his shoulders or parallel to his ears.

5. He places his hands on his chest, the right on his left palm, wrist, and forearm, as this is authentically reported about the Prophet (ﷺ).

Istiftāh (Opening) supplication

6. It is Sunnah to recite the opening supplication, which is: *"Allāhumma bā'id bayni wa bayna khatāyāya kama bā'adta bayna al-mashriqi wa al-maghrib. Allāhumma naqqini min khatāyāya kama yunaqqa ath-thawbu al-abyadu min ad-danas. Allāhumma ighsilni min khatāyāya bil-mā'i wa ath-thalji wal-barad* (O Allah, place a great distance between me and my sins, as You have placed a great distance between the east and the west. O Allah, purify me from my sins as a white garment is purified from dirt. O Allah, wash away my sins with water, snow, and hail). He may also say instead: *"Subhānaka Allāhumma wa bihamdika wa tabāraka ismuka wa ta'āla jadduka wa la ilāha ghayruk* (Glory be to You, O Allah, and praise be to You, blessed is Your name, exalted is Your majesty, and there is no deity except You)." If he recites other opening supplications authentically reported from the Prophet (ﷺ), there is no harm. It is preferable to alternate between them, as this is more complete in following the Sunnah. Then he says: "I seek refuge

with Allah from the accursed devil. In the Name of Allah, the Most Compassionate, the Most Merciful," and recites Surat Al-Fātihah, as he (ﷺ) said: The prayer of one who did not recite Surat al-Fātihah is invalid. He then says: "Āmīn" aloud in the audible prayers and silently in the inaudible ones, then recites what is easy for him from the Qur'an. It is preferable to recite after Al-Fātihah in Zhuhr, 'Asr, and 'Ishā' from the medium-length Surahs of the Mufassal, in Fajr from the long ones, and in Maghrib sometimes from the long ones and sometimes from the short ones, following the Hadīths reported on this matter.

Rukū' (bowing), rising from it, and what it contains

7. He bows while saying "*Allahu Akbar*," raising his hands to his shoulder or ear level, keeping his head aligned with his back, and placing his hands on his knees with fingers spread apart. He should be tranquil in his bowing and say: "*Subhāna Rabbi al-'Azhīm*" (Glory be to my Lord, the Magnificent). It is preferable to repeat it three times or more, and it is recommended to say along with that: "*Subhānak Allāhumma wa bihamdik, Allāhumma ighfir li* (Glory be to You, O Allah, and praise. O Allah, forgive me)."

8. He raises his head from bowing while raising his hands to his shoulder or ear level, saying: "*Sami'allāhu liman hamidah* (Allah hears whoever praises Him)" - If he is an Imam or praying alone, he should say while standing: "*Rabbana wa lakal hamdu hamdan kathīran tayyiban mubārakan fīhi mil'a as-samāwāti wa mil'a al-ardi wa mil'a ma shi'ta min shy'in ba'd* (Our Lord, all praise is due to You, praise that is abundant, good, and blessed. Praise that fills the heavens, the earth, what is

between them, and whatever else You may will)." However, if he is praying behind the Imam, he should say upon rising: "*Rabbana wa lak al-hamd*" (Our Lord, and praise be to You) as previously mentioned. If each one, i.e., the Imam, those praying behind him, and someone praying alone, adds: "*Ahla ath-thanā'i wal-majd, ahaqqu ma qāl al-'abd wa kulluna laka 'abd, Allahumma la māni'a limā a'tayta wa lā mu'tiya lima mana'ta wa lā yanfa'u dhal jaddi minka al-jaddu* (O Worthy of praise and glory, that is the most truthful thing to be said by a slave, and we are all slaves to You. O Allah, none can withhold what You give, and none can give what You withhold, and the greatness of the great is of no avail to them against You)." It is commendable to do so, as it is authentically attributed to him (ﷺ). It is recommended for each person to place their hands on their chest, as he did while standing before Rukū', based on authentic reports from Wā'il ibn Hujr and Sahl ibn Sa'd (may Allah be pleased with them) indicating that the Prophet (ﷺ) did so.

Prostration, rising from it, and what it contains

9. He prostrates while saying "*Allāhu Akbar*" (Allah is the Greatest), placing his knees before his hands if possible; if difficult, he can place his hands before his knees, facing the Qiblah with his fingers and toes, keeping his fingers together and extended. He should prostrate on seven parts of the body: the forehead along with the nose, the two hands, the two knees, and the tips of the toes. He says: "*Subhāna Rabbi al-A'la*" (Glory be to my Lord, the Most High). It is Sunnah to say this three times or more, and it is recommended to say along with it: "*Subhānak Allāhumma Rabbana wa bihamdik, Allāhumma ighfir li* (Glory and praise be to You O Allah, Our Lord. O Allah, forgive me)." He frequently supplicates Allah, as the Prophet (ﷺ) said: "As for bowing, glorify the Lord therein, and as for prostration, strive hard in supplication, for it is more deserving to be responded to you." He asks his Lord for the good of this world and the Hereafter, whether the prayer is obligatory or

voluntary. The forearms should be kept apart from the sides, the abdomen from the thighs, and the thighs from the legs, and he should lift his arms off the ground, as the Prophet (ﷺ) said: "Be upright in prostration, and let none of you spread his forearms on the ground like a dog."

The manner of sitting between the two prostrations

10. He raises his head while saying *Takbīr*, spreads his left foot and sits on it, keeps his right foot erect, and places his hands on his thighs and knees, and says: "*Rabbi ighfir li warhamni wahdini warzuqni wa 'āfini wajburni* (O Lord, forgive me, have mercy on me, guide me, provide for me, grant me protection, and support me). He should be at ease in that sitting.

11. He performs the second prostration while making *Takbīr* and does in it what he did in the first prostration.

12. He raises his head while saying "*Allāhu Akbar*" and sits briefly in a manner similar to the sitting between the two prostrations. It is called the sitting of rest and is recommended. However, if he leaves it, there is no blame upon him, and there is no specific *Dhikr* or supplication to be said in it. Then he stands up for the second *Rak'ah*, relying on his knees if possible, and if it is difficult, he relies on the ground. Then he recites *Al-Fātihah* and what is easy for him to recite from the *Qur'an* after *Al-Fātihah*, and then he does the same as he did in the first *Rak'ah*.

The sitting for Tashahhud in the two-Rak'ah prayer and its manner

13. If the prayer consists of two Rak'ahs, such as the Fajr, Jumu'ah, and the two 'Eid prayers, one should sit after rising from the second prostration with the right foot erect and the left foot spread, placing the right hand on the right thigh, with all fingers clenched except the index finger, which is used to point symbolizing Tawhīd (monotheism). If he retracts the small finger and the ring finger of his right hand, forms a circle with the thumb and the middle finger, and points with the index finger, it is commendable, as both descriptions are authentically reported from the Prophet (ﷺ). It is preferable to alternate between these two methods. The left hand should be placed on the left thigh and knee. He then recites the Tashahhud in this sitting position, which is: "*At-tahiyyātu lillāhi was-salawātu wat-tayyibāt, as-salāmu 'alayka ayyuha n-nabiyyu wa-rahmatullāhi wa-barakātuh, as-salāmu 'alayna wa-'ala 'ibādillāhi-s-sālihīn, ash-hadu alla ilāha illa Allah wa-ash-hadu*

anna Muhammadan 'abduhu wa-rasūluh (All greetings, prayers, and good things are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger). Then he says: "*Allāhuma salli 'ala Muhammadin wa 'ala āli Muhammadin kama sallayta 'ala Ibrāhīm wa 'ala āli Ibrāhīm innaka hamīdun majīd, wa bārik 'ala Muhammadin wa 'ala āli Muhammadin kama bārakta 'ala Ibrāhīm wa 'ala āli Ibrāhīm innaka hamīdun majīd* (O Allah, send Your peace upon Muhammad and upon the family of Muhammad as You have sent Your peace upon Ibrāhīm and the family of Ibrāhīm; indeed, You are Praiseworthy, Glorious. O Allah, send Your blessing upon Muhammad and the family of Muhammad as You have sent Your blessing upon Ibrāhīm and the family of Ibrāhīm; indeed, You are Praiseworthy, Glorious)." He then seeks refuge with Allah from four things by saying: "*Allāhumma inni a'ūdhu bika min 'adhābi*

jahannam wa min 'adhābil-qabr wa min fitnatil mahya wal mamāt wa min fitnatil masīh ad-dajjāl (O Allah, I seek refuge with You from the torment of Hellfire, from the torment of the grave, from the trials of life and death, and from the trial of the Antichrist)" Then, he may supplicate for whatever he wishes for the good of this world and the Hereafter. If he supplicates for his parents or other Muslims, there is no harm—whether the prayer is obligatory or voluntary—due to the generality of the Prophet's (ﷺ) statement in the Hadīth of Ibn Mas'ūd when he taught him the Tashahhud. Then he may choose the supplication he likes most. In another narration: "Then he may choose from the supplications whatever he wishes," encompassing all that the servant seeks in this world and the Hereafter. Then, he makes Taslīm to his right and to his left, saying: '*As-salāmu 'alaykum wa rahmatullāh, as-salāmu 'alaykum wa rahmatullāh* (may the peace and mercy of Allah be upon you, may the peace and mercy of Allah be upon you).'

Sitting for Tashahhud in three-Rak'ah or four-Rak'ah prayers and its manner

14. If the prayer consists of three Rak'ahs like Maghrib, or four Rak'ahs like Zhuhr, 'Asr, and 'Ishā', one should recite the aforementioned Tashahhud along with invoking Allah's blessings upon the Prophet (ﷺ). Then, he should stand up, relying on his knees, raising his hands to the level of his shoulders or ears, saying: "*Allāhu Akbar*", and place them—his hands—on his chest as previously mentioned. He should recite Al-Fātihah only, but if he recites more than Al-Fātihah in the third and fourth Rak'ahs of Zhuhr occasionally, there is no harm, as there is evidence for this from the Hadīth of Abu Sa'īd. Then, he should recite Tashahhud after the third Rak'ah of Maghrib and after the fourth Rak'ah of Zhuhr, 'Asr, and 'Ishā', as previously mentioned about the two-Rak'ah prayers. Finally, he should make Taslīm to his right and left, and seek Allah's forgiveness three times, and then say: "*Allāhumma anta as-salāmu wa minka as-salām, tabārakta ya dhal-jalāli wal-ikrām* (O Allah, You

are the Source of Salām (peace) and from You is Salām. Blessed are You, O the Owner of Majesty and Honor)" before he turns to the people, if he is an Imam, then he says: "*La ilāha illa Allah wahdahu la sharīka lah, lahul mulku wa lahul-hamdu wa huwa 'ala kulli shay'in qadīr. Allahumma la māni'a lia a'tayta wa la mu'tiya lima mana'ta wa la yanfa'u dhal jaddi minka al-jaddu. La hawla wa la quwwata illa billāh, la ilāha illa Allah wa la na'budu illa iyyāh, lahu an-ni'mah wa lahu al-fadl wa lahu ath-thanā'ul-hasan. La ilāha illa Allah mukhlisīna lahu ad-dīna wa law kariha al-kāfirūn* (There is no god except Allah alone, He has no partner. His is the dominion, and His is the praise, and He is Able to do all things. O Allah, none can withhold what You give, and none can give what You withhold, and the greatness of the great will be of no avail to him against You. There is no power nor strength except with Allah. There is no god except Allah, and we worship none but Him. To Him belongs all bounty, and to Him belongs all favor, and to Him is due the best extollment. There is no god except Allah, and we are sincere in our devotion to Him, even if the

disbelievers may hate it.) . He then glorifies Allah (says *Subhānallah*) thirty-three times, praises Him (says *Al-hamdulillāh*) the same number, and proclaims His greatness (says *Allāhu Akbar*) the same number, and completes one hundred by saying: "*La ilāha illa Allahu wahdahu la sharīka la, lahul mulku wa lahul hamdu wa huwa 'ala kulli shay'in qadīr* (There is no god but Allah alone, with no partner with Him. To Him belongs sovereignty and to Him belongs praise, and He is Competent over all things)." And he recites Ayat al-Kursi, Surat Al-Ikhlās, Surat Al-Falaq, and Surat An-Nās after each prayer. It is recommended to repeat these three Surahs three times after the Fajr and Maghrib prayers, given the Hadīths reported from the Prophet (ﷺ) regarding them. All these Dhikrs are Sunnah and not obligatory.

It is prescribed for every Muslim man and woman to offer four Rak'ahs before the Zhuhr prayer and two after it, two after the Maghrib prayer, two after the 'Ishā' prayer, and two before the Fajr prayer, totaling twelve Rak'ahs. These Rak'ahs are called Rawātib (confirmed regular voluntary prayers) because the Prophet (ﷺ)

observed them regularly while being resident. As for traveling, he (ﷺ) would abandon them except for the Sunnah of the Fajr prayer and the Witr prayer, as he (ﷺ) would consistently observe them both at home and while traveling. It is preferable to offer these regular Sunnah prayers and the Witr prayer at home, but if he performs them in the mosque, there is no harm, due to the saying of the Prophet (ﷺ): "The best prayer a person performs is the one he performs at home, except for the obligatory prayer." Observing these Rak'ahs is among the means that lead to Paradise, as the Prophet (ﷺ) said: "Whoever prays twelve voluntary Rak'ahs in his day and night, Allah will build for him a house in Paradise." Narrated by Muslim in his Sahih: If one prays four Rak'ahs before 'Asr, two Rak'ahs before Maghrib, and two Rak'ahs before 'Isha', it is commendable, as it is authentically reported from the Prophet (ﷺ) indicating this. Allah is the Guardian of success. May Allah's peace and blessings be upon our Prophet Muhammad ibn 'Abdullah, his family, his Companions, and those who follow them in righteousness until the Day of Judgment.

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978-603-8534-39-7

