

مختصر صفة صلاة النبي ﷺ

Summarized Description of the Prophet's ﷺ
Prayer

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الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَمَا بَعْدُ:

“From the bounty of Allah Aza Wa Jal upon the people of the Sunnah and Jam’ah (congregation) is that they are eager upon following the Prophet in all his affairs as much as they are able.

They were not given this name except due to them taking the Sunnah in statements, actions, and beliefs.

This is the meaning of the statement of Allah

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

‘Indeed, in the Messenger of Allah you have a good example to follow for him who hopes in (the meeting with) Allah and the Last Day and remembers Allah much.’¹

So, for the one who desires Allah Aza Wa Jal and the last day, that he be forgiven, and that he be excused from the hardships of that day, then the fundamental path towards [achieving] that is the Sunnah of the Prophet ﷺ. The greatest of that which the Prophet is followed in after monotheism is the prayer. For that reason, he ﷺ said as comes in Bukhaari² from the narration of Malik Ibn Huwayrith,

‘Pray as you have seen me pray’

This narration is short, but its meaning is great. In his saying ‘pray’ is a command for all of the people, men and women, and it is the meaning of the statement of Allah,

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾

‘Establish the prayer, give the alms, and prostrate with those who prostrate’³

In many verses Allah commanded with the establishment of the prayer. [Returning the hadith mentioned], in the narration there is another clarification which is that one does not pray based on his own way, based upon his Mathab (way of jurisprudence), how he saw his father pray, or that one as she saw her mother pray. Rather,

‘Pray as you seen me pray’

meaning prayer like the prayer of the messenger of Allah ﷺ. Someone may say we have not seen the messenger of Allah ﷺ, so how do we pray like him? We say all praise is to Allah for the companions, may Allah be pleased with them, have relayed that which is connected to the prayer of the messenger and other than it.

Their narrations have been placed in authentic books such as Bukhari and Muslim and those books lesser than them in authenticity while in them is much authentic narrations such as the four compilations of the Sunnah, Musnad Ahmad, Saheeh Ibn Khuzaymah, Saheeh Ibn Hibban,

¹ Qur’aan – 33:21

² Number 631

³ Qur’aan – 2:43

Mustadrak al Hakim, Ma'aajim at Tabaraani and other than that from the books which have compiled the conditions of the Prophet and that which is connected to his acts of worship.

Thus, we are commanded to pray how the Messenger of Allah prayed. This needs from us to learn, teach, and act in accordance to knowledge since if you prayed as your father, mother or companion prayed, you may not have prayed as the Messenger of Allah ﷺ prayed. That is because many of the people oppose the prayer of the Prophet ﷺ. The prayer has conditions, pillars, obligatory acts, and recommended acts. The one who Allah gives success to performing it the right way, then he has been granted success since the closer the prayer of the slave is to that of the messenger of Allah ﷺ, then in accordance to that his reward is greater and he has a guarantee with Allah as the Prophet said,

‘Allah, the Exalted, has made five prayers obligatory. If anyone performs ablution for them well, offers them at their (right) time, and observes perfectly their bowing and submissiveness in them, it is the guarantee of Allah that He will pardon him; if anyone does not do so, there is no guarantee for him on the part of Allah; He may pardon him if He wills, and punish him if He wills.’⁴

Thus, the one that prays like the messenger of Allah ﷺ has a guarantee from Allah which Allah obligated upon himself as a bounty and honour from him. As for the one who does not perform his ablution right, [does not have] submissiveness in the prayer nor [does] the prostration right, then he has prayed a prayer not like that of the messenger of Allah ﷺ and has done wrong. Therefore, he will not have a guarantee with Allah. If Allah wills, He will forgive him, and if He wills, he will punish him. As such, he is upon danger for he is not promised the reward nor is safe from the punishment.

As a result, we should be eager, may Allah bless you, to pray as the messenger of Allah ﷺ prayed.

A person starts his prayer with the Takbeer (saying Allahu Akbar). This is a pillar. Along with this pillar, it is recommended that he raises his hands extended and says ‘Allahu Akbar’. He raises the hands along with saying ‘Allahu Akbar’ or [he can say it] before it or after it. All of this has been affirmed from the prophet ﷺ as comes in the narration of Abdullah Ibn Umar⁵ and Malik Ibn Al Huwayrith⁶, both being authentic.

From Ibn Umar, ‘Whenever he started the prayer with Takbir, he used to raise his hands. Whenever he bowed, he used to raise his hands (before bowing) and also used to raise his hands on saying, "Sami`a l-lahu liman hamidah", and he used to do the same on rising from the second rak`a (for the 3rd rak`a). Ibn `Umar said, "The Prophet (ﷺ) used to do the same.'"

Then after that, he says the opening invocation and the wordings of it are many. The most authentic of it is the narration of Abu Huraira, may Allah be pleased with him,

” Allah’s Messenger (ﷺ) used to keep silent between the Takbir and the recitation of Qur’an and that interval of silence used to be a short one. I said to the Prophet (ﷺ), "May my parents be

⁴ Reported by Ahmed Number 22704 from Ubadah Ibn Saamit رضي الله عنه

⁵ Reported by Al Bukhari 739

⁶ Reported by Al Bukhari 737 and Muslim 391

sacrificed for you! What do you say in the pause between 'Takbir and recitation?" The Prophet (ﷺ) said, "I say, 'Allahumma, baa`id baini wa baina khatayaya kama baa`adta baina l-mashriqi wa l-maghrib. Allahumma, naqqini min khatayaya kama yunaqqa th-thawbu l-abyadu mina d-danas. Allahumma, ighsil khatayaya bi l-maa'i wa th-thalji wa l-barad (O Allah! Set me apart from my sins (faults) as the East and West are set apart from each other and clean me from sins as a white garment is cleaned of dirt (after thorough washing). O Allah! Wash off my sins with water, snow and hail.)"'”⁷

Then he would seek refuge with Allah from the accursed Shaytan (devil). The most authentic wording in regard to that is that he says

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

‘I seek refuge with Allah from the accursed Shaytan’

Due to what is apparent in the Qur’aan [regarding this]

And regarding that which comes from Abu Saaed Al Khudri and other than him reported by Abu Dawood that he said the messenger of Allah used to say,

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

I seek refuge in Allah, All-Hearing and All-Knowing from the accursed devil, from his evil suggestion (hamz), from his puffing up (nafkh), and from his spitting (nafth)"

then it is not affirmed. However, if he mentions it, it is not rejected upon him.

Then after that, if he is an imam or praying alone in a prayer which one recites out loud in, then it is recommended for him that he recites Bismillah silently. This is because the prophet would not recite it outloud as comes in the narration of Anas Ibn Malik and other than him رضي الله عنهم that he said,

“I prayed with the messenger of Allah, Abu Bakr, Umar and Uthman and I did not hear anyone from amongst them recite Bismillahir Rahmaani Raheem”⁸

As for that which has come from the narration of Nuaym Al Mujmir reported by An Nasai⁹ and other than it that he would recite it out loud wherein he said,

‘I prayed behind Abu Hurairah and he recited, “In the Name of Allah, the Most Gracious, the Most Merciful”. Then he recited Umm Al-Qur'an (Al Fatihah), and when he reached, “not (the way) of those who earned Your anger, nor of those who went astray”, he said 'Amin and the people said 'Amin. And every time he prostrated, he said 'Allahu Akbar and when he stood up from sitting after two Rak'ahs he said 'Allahu Akbar'. And after he said the Salam, he said, “By the One in Whose Hand is my soul! My prayer most closely remembers the prayer of the Messenger of Allah.”’

⁷ Al Bukhari 744 and Muslim 598

⁸ Muslim 399

⁹ Number 905

then it is irregular (a form of weak narration) from the narration of Nuaym Al Mujmir and it is said (it is pronounced) Al Mujammar. Nuaym opposed in it other narrators from Abu Huraira رضي الله عنه.

Then he reads Al Fatiha as an obligation upon him for there is no prayer for the one who does not read the opening of the book as comes in the narration of Ubaadah Ibn As Saamit رضي الله عنه that the messenger of Allah ﷺ said,

‘There is no prayer for the one who does not read the opening of the book’¹⁰

Also, we have the narration of Abu Huraira, may Allah be pleased with him, from the prophet ﷺ, that he said,

‘He who says his prayer but does not recite the opening chapter of al-Kitab, his prayer is incomplete’. He repeated it thrice.’¹¹

Thus, it is a must that the Imam, the follower and the one praying alone recite Al Faatihaa as Al Bukhari clarified in his book ‘Reciting behind the Imam’ [It should be noted that] he inclined towards weakening the narration,

‘The one who has an Imam, then the Imam’s recitation is his recitation’¹²

He placed a chapter in his Saheeh (authentic compilation) [titled], ‘Chapter: The obligation of the Imam and follower reciting in all the prayers while being a resident or traveller in that which is a loud or silent prayer’

Next, it is recommended when the Imam says,

[...] not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).’¹³

that he says Ameen. The Imam, follower and the one praying alone should say it.

The prophet ﷺ would say Ameen after reciting,

‘nor of those who went astray’

and he would raise his voice with it

It comes from Wail Ibn Hujr, may Allah be pleased with him, that he said,

‘I heard the prophet ﷺ recite

ولا الضالين

¹⁰ Al Bukhari 706 and Muslim 394

¹¹ Muslim 395

¹² Ibn Maajah reported it from Jaabir رضي الله عنه number 850

¹³ Qur’aan – 1:7

Then he said Ameen, extending his voice with it.¹⁴

As for the narration that he would say it with a silent voice¹⁵, then it is a narration which the scholars declared to be an irregular narration (i.e. weak).

It is recommended for the one praying behind the Imam that his Ameen coincides with that of that of the Imam due to the narration of Abu Huraira رضي الله عنه that Allah's Messenger (ﷺ) said,

‘When the Imam says, “Ghair-il-Maghdubi `alaim Walad-Dallin (i.e. “not the path of those who earn Your Anger, nor the path of those who went astray”)”¹⁶, then you must say Ameen for if one's utterance of Ameen coincides with that of the angels, then his past sins will be forgiven.”¹⁷

And the narration,

“Say Amin when the Imam says it, and if the Amin of any one of you coincides with that of the angels, then all his past sins will be forgiven”¹⁸

is carried upon this.

Then he reads that which is easy for him from the Quran if he wishes to for reciting anything after Al Faatihah is recommended and not obligatory. However, if he is one who is following, he suffices himself with Al Fitaha in the loud prayers, reciting it after the Imam recites it.

Then he raises his hands extended out as he raised them when he entered the prayer and says, ‘Allahu Akbar’ as well.

Then he bows into prostration and places his hands on his two knees and says

سبحان ربي العظيم

‘Glory be to my mighty Lord’¹⁹

at least once. The more he increases in saying it, the better and closer to Allah [one becomes] There are other forms as well.

He makes his back straight in Ruku (Bowling) due to the narration of Abu Humaid As Saaidi رضي الله عنه,

‘I was sitting with some of the companions of Allah's Messenger (ﷺ) and we were discussing about the way of praying of the Prophet ﷺ. Abu Humaid As-Sa`idi said, "I remember the prayer of Allah's Messenger (ﷺ) better than any one of you. I saw him raising both his hands up to the level of the shoulders on saying the Takbir, and on bowing he placed his hands on both knees and bent his back straight. Then he stood up straight from bowing until all the vertebrate took their normal positions.

In prostrations, he placed both his hands on the ground with the forearms away from the ground

¹⁴ Ahmad 18842

¹⁵ At Tirmithi mentioned it after narration 248

¹⁶ Qur’aan – 1:7

¹⁷ Bukhari 782 Muslim 410

¹⁸ Bukhari 780 Muslim 410

¹⁹ Muslim 772 from Huthayfah رضي الله عنه

and away from his body, and his toes were facing the Qibla. On sitting in the second rak`a, he sat on his left foot and propped up the right one, and in the last rak`a he pushed his left foot forward and kept the other foot propped up and sat over the buttocks.²⁰

Then he raises his head from Ruku and says

سمع الله لمن حمده

‘Allah hears the one who praises him’²¹

If he is an Imam or one praying alone, he says it. As for if he is a follower, then when he stands straight, he says,

اللهم ربنا ولك الحمد

‘Our Lord, all praises are for You’²²

In this chapter there are many different forms mentioned from the prophet ﷺ. Then he raises until he is upright and tranquil, and every bone returns to its vertebra as has preceded while raising his hands extended out as he did in the opening takbeer. Also, he raises it while going to ruku and raising from it. Then he falls into (Sujood) prostration. It is recommended that he precedes his hands before his knees due to the narration of Al Baraa رضي الله عنه in Saheehayn (Bukhari and Muslim)²³

"They used to say prayer behind the Messenger of Allah (ﷺ). I never saw anyone bending his back at the time when he (the Holy Prophet) raised his head, till the Messenger of Allah (ﷺ) placed his forehead on the ground. They then fell in prostration after him."

The scholars mentioned if one were to go down on his knees touching first, they would not have needed to bend their backs. The narrations which have come all indicate that the hands precede the knees.

Once he has fallen into prostration, he places his head between his palms as has been affirmed from the Prophet ﷺ from the narration of Waail Ibn Hujr رضي الله عنه.²⁴

[Once in sujood] he says

سبحان ربي الأعلى

‘Glorious is my Lord the Most High’²⁵

at least once, And the most being how ever much he wills.

²⁰ Bukhari 828

²¹ Muslim 772

²² Bukhari 795

²³ Bukhari 690 Muslim 474

²⁴ Muslim 401

²⁵ Muslim 772

He makes his toes face towards the Qiblah due to what has preceded from the narration of Abu Humayd As Saaidee رضي الله عنه. He puts his feet together due to the narration of Aisha رضي الله عنها wherein she said,

‘One night I missed Allah's Messenger (ﷺ) from the bed, and when I sought him, my hand touched the soles of his feet while he was in the state of prostration; they (i.e. the feet) were raised’²⁶

He prostrates on seven bones as in the narration of Ibn Abbas,

"I have been ordered to prostrate on seven bones; on the forehead, the tip of the nose - and the Prophet (ﷺ) pointed towards his nose -, both hands, both knees, and the toes of both feet and [I have been ordered] not to gather the clothes or the hair."²⁷

It is recommended that in the prostration he increases in invocations due to the statement of the prophet ﷺ ,

‘Glorify your Lord in Ruku' (bowing posture) and exert yourself in supplication in prostration. As a result, your supplications are liable to be accepted.’²⁸

Then he says Allahu Akbar and says between the two prostrations,

رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي

‘My Lord forgive me, my Lord forgive me’²⁹

It comes from the narration of Ibn Abbas رضي الله عنهما that the Prophet ﷺ used to say between the two prostrations,

‘O Allah, forgive me, have mercy on me, guide me, heal me, and provide for me.’³⁰

Its chain seems like it is authentic from what is apparent but Imam Ahmad ruled upon it as being rejected because it is by way of Kamil Ibn Al Alaa and in it is An Anah (here regarded as a defect in the science of hadeeth) of Habib Ibn Abi Thaabit and he is Mudalis (a form of hidden discontinuity) while the narration of Huthaydah is more authentic.

Then he does what has preceded in the rest of his prayer. If it is a prayer of four Rakats (sets), he sits between the two Rakats, and in a prayer with three Rakats, he sits after the second and performs the middle Tashahud. He says in it,

‘at-tahiyyatu lil-lahi was-salawatu wat-taiyibatu . Assalamu 'Alaika aiyuha-n-Nabiyu warahmatu- l-lahi wa-barakatuhu. _ Assalamu alaina wa-'ala 'ibadi-l-lahi as-salihin.. Ashhadu an la ilaha illa-l-lah wa ashhadu anna Muhammadan `Abdu hu wa Rasuluh. (All the compliments are for Allah and all the prayers and all the good things (are for Allah). Peace be on you, O Prophet, and Allah's mercy and

²⁶ Muslim 482

²⁷ Bukhari 812 Muslim 490

²⁸ Muslim 479 From Ibn Abbas رضي الله عنه

²⁹ Ibn Maajah 897

³⁰ Abu Dawood 850

blessings (are on you). And peace be on us and on the good (pious) worshipers of Allah. I testify that none has the right to be worshipped but Allah and that Muhammad is His slave and Apostle.)³¹

So, when you have said this, then you have surely sent the greetings to every good (pious) worshiper of Allah, whether he be in the heaven or on the Earth.

Ibn Umar رضي الله عنه increased [upon this topic] as comes in Abu Dawood³² [wherein it is mentioned] he said,

‘I bear witness that none has the right to be worshipped but Allah. Ibn ‘Umar said, “I added to it, ‘He is alone, no one is His associate, (وحده لا شريك له) and I testify that Muhammad is His servant and His Apostle.’”

Then he stands and it is recommended that he raises his hands as in the previous narration of Ibn Umar.

Then he prays the rest of the prayer similarly.

Then if he is in the final Tashahud, he says in addition to what he said in middle Tashahud by saying,

«اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.»

‘O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. You are Praised and Glorious. O Allah bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are Praised and Glorious.’³³

Also, Abu Masoud Al Ansaari رضي الله عنه said,

‘We were sitting in the company of Sa'd bin 'Ubadah (may Allah be pleased with him) when the Messenger of Allah (ﷺ) came to us. Bashir bin Sa'd said, "O Messenger of Allah! Allah has commanded us to supplicate for you, but how should we do that?" The Messenger of Allah (ﷺ) kept silent. We were much perturbed over his silence and we wished he did not ask him this question. The Messenger of Allah (ﷺ) said, "Say, 'O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. And bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are the Praised, the Glorified,'" and the method of greeting (i.e., Salam) is as you know.”³⁴

Also, Abu Humayd As Saaidi رضي الله عنهم narrated that they said,

‘The people said, "O Allah's Messenger (ﷺ), how may we send Salat on you?" He said, "Say, ‘Allahumma Salli 'ala- Muhammadin wa azwajih wa dhurriyyatihi kama sal-laita 'ala `Ali Ibrahim; wa

³¹ Bukhari 7381 Muslim 402 From Ibn Masooud رضي الله عنه

³² 971

³³ Agreed upon, Bukhari 3370 Muslim 406 From Kaab Ibn Ujrah رضي الله عنه

³⁴ Muslim 405

barik 'ala Muhammadin wa azwajih wa dhurriyyatihi kamabarakta 'ala `Ali Ibrahim innaka hamidun majid.”³⁵

And one increases with saying,

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ سَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ.»

‘Allahumma ini a`udhu bika min 'adhabi-l-Qabr, wa min 'adhabi-nnar, wa min fitnati-l-mahya wa-lmamat, wa min fitnati-l-masih ad-dajjal. (O Allah! I seek refuge with you from the punishment in the grave and from the punishment in the Hell fire and from the afflictions of life and death, and the afflictions of Al-Masih Ad-Dajjal.³⁶

Also, there is no problem if he makes the following invocation,

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

‘O Allah! I have wronged my soul very much (oppressed myself), and none forgives the sins but You, so please bestow Your Forgiveness upon me. No doubt, You are the Oft-Forgiving, Most Merciful.³⁷

Then he makes Salam (turning one’s face towards the right and left to finish the prayer) and completes it, saying, ‘As Salam Alaikum Warahmatullah’ due to what has been affirmed from Jaabir Ibn Samurah رضي الله عنهم wherein he said,

‘When we said prayed with the Messenger of Allah (ﷺ), we pronounced, “Peace be upon you and the Mercy of Allah. Peace be upon you and the Mercy of Allah” and we gestured with the hand on both the sides. Upon this the Messenger of Allah (ﷺ) said, “What do you point out with your hands as if they are the tails of headstrong horses? This is enough for you that one should place one's hand on one's thigh and then pronounce salutation upon one's brother on the right side and then on the left.”³⁸

As for only one Tasleem saying salam alaikum warahmatullahi only to one side, then it is not affirmed from the Prophet (ﷺ).

While sitting in the Tashahud, it is recommended that he point with his index finger without moving it due to that which has been affirmed from Ibn Umar, Ibn Zubayr, and Malik Ibn Al Huwayrith رضي الله عنهم and from a group of the companions of the Prophet (ﷺ) that he would point with his index finger. It comes from Abdullah Ibn Zubayr,

‘When the Messenger of Allaah (ﷺ) sat during the prayer, he would place his left foot between his thigh and calf, and tuck his right foot underneath him, and place his left hand on his left knee, and place his right hand on his right thigh, and point with his finger.³⁹

³⁵ Agreed Upon Bukhari 3369 Muslim 407

³⁶ Bukhari 1377 Muslim 588 From Abu Huraira رضي الله عنه

³⁷ Agreed upon, Bukhari 834 Muslim 2705 From Abu Bakr As Sideeq رضي الله عنه

³⁸ Muslim 431

³⁹ Muslim 579

It comes in the narration of Saad Ibn Abi Waqqaas رضي الله عنه wherein said that the Prophet ﷺ passed by me while I was making dua with pointing two fingers. So he said, “make it one, make it one”, and he pointed with his index finger only.⁴⁰

It is also recommended that he places his right hand on his left while praying. Some of the people of knowledge went towards it [being an] obligation since it comes from Sahl Ibn Saad رضي الله عنه,

‘The people were ordered to place the right hand on the left forearm in the prayer.’⁴¹

The people of knowledge differed. Some of them said he places it on his chest, while others said on his stomach, and what is correct is that he places it in a form which is easy for him.

As for raising it to the chest then the narration is irregular, as for [the ruling on] placing it on the hips, then the prophet ﷺ as comes in the narration of Abu Huraira رضي الله عنه from the Prophet ﷺ that,

‘He prohibited a man to pray with his hands on his hip.’⁴²

It comes from Ibn Umar رضي الله عنهما in Abu Dawood from Ziyaad Ibn Sabeeh al Hanafi that he said,

‘I prayed beside Ibn Umar and placed my hands on my hip. When he finished praying, he said, "This is a cross in prayer; the Messenger of Allah (ﷺ) used to forbid it."’⁴³

It is obligatory upon him to pray towards a Sutra due to the statement of the Prophet ﷺ,

"Do not pray except facing towards a Sutra, and not let anyone pass in front of him. If someone comes and wants to pass in front of him, let him fight him, for he is a Shaitan (Satan)."

The Sutra’s extent is two thirds of a cubit. It is also permissible to pray towards a pillar or human, but he should not pray towards the Qur’an or books for the Salaf prohibited that [and prohibited] praying towards something which is dirty/lowly.

Imam Bukhari inserted in his book a chapter heading, ‘The chapter of the one who prays while in front of him is an oven or fire or that which is worshipped, intending by it Allah’. He went towards the disliking of the prayer towards it. These are some of the rulings of the prayer and there are other rulings which an individual is in need of knowing. Coming across those rulings is in the more extensive books.

The closer one’s individual’s prayer is to that of the Messenger of Allah, then the more likely it is to be accepted and one is freed of the liability of performing the act. All praise is due to Allah.” End translation.

⁴⁰ Abu Dawood 1499 and it is In Saheeh Musnad of our Shaykh Muqbil Al Waadiee رحمه الله

⁴¹ Bukhari 740

⁴² Bukhari 1220 Muslim 545

⁴³ Number 903 and it is in Saheeh Muslim of our Shaykh Muqbil Al Waadiee رحمه الله