

## *Bismihi Ta'ala*

Make your *Salah* according to the *Sunnah*

The *Sunnah* method of *Rukū* and *Sajdah* in the light of *Hadith* and *Fiqh*

Dear respected readers,

This treatise was written with the intention of reviving those forgotten *Sunnats* which will aid us in rectifying our *Salah*, especially regarding common errors made in *Rukū* and *Sajdah*. Each claim has been substantiated with proofs from the books of *Hadith* and *Fiqh*. Inshallah, due to making others aware, Allah Ta'ala will grant us the ability to act upon these words of advice ourselves.

### Separating the arms from the armpits in *Rukū*

قَالَ أَبُو مَسْعُودٍ (رضي الله عنه) أَلَا أُرِيكُمْ كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي قُلْنَا بَلَى فَقَامَ فَكَبَّرَ فَلَمَّا رَكَعَ جَاءَ بَيْنَ إِبْطَيْهِ حَتَّى لَمَّا اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ رَفَعَ رَأْسَهُ فَصَلَّى أَرْبَعَ رَكَعَاتٍ هَكَذَا وَقَالَ هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي

Abu Mas'ud (*Radiyallahu anhu*) said, “Shall I not show you how Rasulullah (*Sallallahu Alayhi Wasallam*) prayed?” We said, “Do tell us”, so he stood up and did *Takbir*. Then, when he performed *Rukū*, he separated his arms from his sides, and when every part of him had settled, he raised his head. He prayed four *Rak'ahs* in this manner and said, “This is how I saw Rasulullah (*Sallallahu Alayhi Wasallam*) praying.” [Nasai]<sup>1</sup>

كَانَ مُجَاهِدٌ (رحمة الله عليه) إِذَا رَكَعَ يَضَعُ يَدَيْهِ عَلَى رُكْبَتَيْهِ قَالَ وَكَانَ عَطَاءٌ وَطَاوُسٌ وَنَافِعٌ (رحمة الله عليهم) يَفْرَجُونَ

When Mujahid (*Rahmatullahi Alayh*) would perform *Rukū*, he would place his hands on his knees, and Ata', Taoos, and Nafi' (*Rahmatullahi Alayhim*) would separate their arms from their sides. [Musannaf ibne abi Shaybah]<sup>2</sup>

Just placing one's hands on the knees is not enough, rather, the fingers should be spread out grasping the knees. This *Sunnah* will be discussed later on Inshallah. Additionally, the arms should be completely straight in *Rukū* as shown to us in the Hadith:

إِنَّ رَسُولَ اللَّهِ رَكَعَ فَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ كَأَنَّهُ قَابِضٌ عَلَيْهِمَا وَوَتَرَ يَدَيْهِ فَتَحَاهُمَا عَنْ جَنْبَيْهِ

<sup>1</sup> [Nasai (*Bushra*) Volume 1, Page 289, Hadith Number 1038]

<sup>2</sup> [Musannaf ibne abi Shaybah (*Al majlisul ilmi*) Volume 2, Page 466, Hadith Number 2652]

Rasulullah (*Sallallahu Alayhi Wasallam*) performed *Rukū* and placed his hands on his knees as if he was grasping them, and he straightened his arms and separated them from his sides. [Tirmidhi]<sup>3</sup>

The wording of *وَتَرَّ* from *تَوْتِير* means to pull (a rope) and stretch it out. It is stated in *Nihayah* that both arms should be (straight) like the string of a bow. This meaning is shown in the statement *وَتَرَّتْ الْقَوْسُ وَأَوْتَرْتُهُ*, which means, “I strung the bow.” The arm of the *Raaki*’ (the one performing *Rukū*) is compared to a bow when the fingers are stretched out grasping the knees. In other words, when the arms are straightened out. [Tuhfatul Ahwadhi]<sup>4</sup>

The translation of the excerpt from the *Hadith* which was quoted is as follows: Nabi (*Sallallahu Alayhi Wasallam*) performed *Rukū* and placed his palms on his knees as if he was grasping them. He straightened his arms, separated them from his sides, and made them (straight like) a bowstring. In other words, his arms would be completely straight like a bowstring and separate from his sides. This is the *Sunnah* method of performing *Rukū*. People perform *Rukū* in very strange ways. Some place their hands on their knees without spreading their fingers, some grab their knees very tightly, some bend their arms from the elbows, some keep their arms next to their sides, and some bend their knees forward. These are all incorrect ways of performing *Rukū*. People should endeavor to correct their *Rukū* in light of this *Hadith*. [Tuhfatul Alma’ee]<sup>5</sup>

#### Spreading out the fingers in *Rukū*

وَعَنْ وَائِلٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَكَعَ فَرَجَّ بَيْنَ أَصَابِعِهِ رَوَاهُ الْحَافِظُ

Wa'il (*Radiyallahu anhu*) narrates that when Nabi (*Sallallahu Alayhi Wasallam*) performed *Rukū*, he would spread out his fingers. [Mustadrak Hakim]<sup>6</sup>

ويفرج بين أصابعه ولا يندب الى التفريح الا في هذه الحالة ولا إلى الضم الا في حالة السجود

He should spread out his fingers (in *Rukū*); spreading the fingers is not recommended except in this position (of *Rukū*) and joining them is not recommended except in the position of *Sajdah*. [Hindiyyah]<sup>7</sup>

وإذا ركع يضع يديه على ركبتيه، ويفرج أصابعه

<sup>3</sup> [Tirmidhi (*Bushra*) Volume 1, Page 195, Hadith Number 259]

<sup>4</sup> [Tuhfatul Ahwadhi (*Darul Kutub Ilmiyyah*) Volume 2, Page 103]

<sup>5</sup> [Tuhfatul Alma’ee (*Zamzam*) Volume 2, Page 55]

<sup>6</sup> [Mustadrak Hakim (*Darul Ma’arifah*) Volume 1, Page 485, Hadith Number 845]

<sup>7</sup> [Hindiyyah (*Maktabah Rashidiyyah*) Volume 1, Page 74]

When he performs *Rukū*, he should place his hands on his knees and spread his fingers.  
[*Tatarkhaniyyah*]<sup>8</sup>

### Straightening the back and knees in *Rukū*

عَنْ أَبِي مَسْعُودٍ (رضي الله عنه) قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُجْزِي صَلَاةً لَا يُقِيمُ الرَّجُلُ فِيهَا صُلْبَهُ فِي الرُّكُوعِ  
وَالسُّجُودِ

It was narrated that Abu Mas'ud (*Radhiyallahu anhu*) said, “Rasulullah (*Sallallahu Alayhi Wasallam*) said, Such a *Salah* is not valid in which a man does not straighten his back during *Rukū* and *Sajdah*.” [Nasai]<sup>9</sup>

A similar narration is mentioned in *Ibne Majah* as well.<sup>10</sup>

ويبسط ظهره حتى لو وضع على ظهره قَدَحٌ من ماءٍ لاسْتَقَرَّ وَلَا يَنْكَسُ رَأْسُهُ وَلَا يَرْفَعُ يَدَايِهِ يَسْوِي رَأْسَهُ بِعِزِّهِ

He should straighten his back such that if a bowl of water was placed on his back it would stay still. He should not lower or raise his head, i.e., he should keep his head in line with his rear end. [Hindiyyah]<sup>11</sup> A similar text is also mentioned in *Tatarkhaniyyah* as well.<sup>12</sup>

The knees should not bend forward in *Rukū*. Many people bend their knees forward in *Rukū* due to which their legs become curved like a bow. Allamah Shami (*Rahmatullahi alayh*) states:

جَعَلُهُمَا شِبْهَ الْقَوْسِ كَمَا يَفْعَلُهُ كَثِيرٌ مِنَ النَّاسِ مَكْرُوهٌ "بِحَرْ"

To make the knees resemble a bow like how many people do is disliked, as mentioned in *Bahr*.<sup>13</sup>

Shaykhul Hadith Hadhrat Mufti Qari Hafeedhur Rahman Azmi (*Rahmatullahi alayh*) mentions “The *Sunnah* method of performing *Rukū* is to ensure that the bottom half of your body is completely straight (the knees should not be bent).” [*Chaar Raka'at fardh namaz ka masnun tareeqah*]<sup>14</sup>

<sup>8</sup> [*Tatarkhaniyyah (Maktabah Rashidiyyah)* Volume 2, Page 123]

<sup>9</sup> [Nasai (*Bushra*) Volume 1, Page 287, Hadith Number 1027]

<sup>10</sup> [*Ibne Majah (Bushra)* Volume 1, Page 314, Hadith Number 870]

<sup>11</sup> [*Hindiyyah (Maktabah Rashidiyyah)* Volume 1, Page 74]

<sup>12</sup> [*Tatarkhaniyyah (Maktabah Rashidiyyah)* Volume 2, Page 124]

<sup>13</sup> [*Raddul Muhtar (Darus Salam)*, Volume 3, Page 307]

<sup>14</sup> [*Chaar Raka'at fardh namaz ka masnun tareeqah (Maktaba Ihya-e-Sunnat Maunath Bhanjan, UP, India)* Page 8]

Shaykhul Islam Hadhrat Mufti Muhammad Taqi Uthmani (*Damat barakatuhu*) mentions “The legs should be straight in *Rukū*; they should not be bent forward.” [*Namaz Sunnat ke Mutabiq Pardhe*]<sup>15</sup>

#### What to read in *Rukū*

عَنِ ابْنِ مَسْعُودٍ أَنَّ رَضِيَ اللَّهُ عَنْهُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا رَكَعَ أَحَدُكُمْ فَقَالَ فِي رُكُوعِهِ سُبْحَانَ رَبِّيَ الْعَظِيمِ ثَلَاثَ مَرَّاتٍ فَقَدْ تَمَّ رُكُوعُهُ وَذَلِكَ أَذْنَاهُ وَإِذَا سَجَدَ فَقَالَ فِي سُجُودِهِ سُبْحَانَ رَبِّيَ الْأَعْلَى ثَلَاثَ مَرَّاتٍ فَقَدْ تَمَّ سُجُودُهُ وَذَلِكَ أَذْنَاهُ

Ibne Mas'ud (*Radiyallahu anhu*) narrated that Nabi (*Sallallahu Alayhi Wasallam*) said, “When one of you performs *Rukū* and says ‘*Subhana Ribbiyal Adheem* (Glory be to my Lord the Great)’ three times, his *Rukū* is complete, and that is its lowest level. And when one of you performs *Sajdah* and says, ‘*Subhana Ribbiyal A'ala* (Glory be to my Lord the Most High)’ three times, his *Sajdah* is complete, and that is its lowest level.” [*Tirmidhi*]<sup>16</sup>

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

Ayesha (*Radiyallahu anha*) narrated that Nabi (*Sallallahu Alayhi Wasallam*) would frequently say in his *Rukū* and *Sajdah*, “*Subhanaka Allahumma Rabbanā wa bihamdika, Allāhumma ighfirli* (Glorified be You, O Allah, our Lord! All the praises are for You. O Allah, forgive me.)” [*Bukhari*]<sup>17</sup>

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ مَا صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةً بَعْدَ أَنْ نَزَلَتْ عَلَيْهِ {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} إِلَّا يَقُولُ فِيهَا سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

Ayesha (*Radiyallahu anha*) said, “Nabi (*Sallallahu Alayhi Wasallam*) did not pray any *Salah* after the verse of {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} was revealed to him except that he would say in that *Salah*, ‘*Subhanaka Allahumma Rabbanā wa bihamdika, Allāhumma ighfirli* (Glorified be You, O Allah, our Lord! All the praises are for You. O Allah, forgive me.)” [*Bukhari*]<sup>18</sup>

أَنَّ عَائِشَةَ (رَضِيَ اللَّهُ عَنْهَا) نَبَّأَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ سُبُوحٌ قُدُوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

<sup>15</sup> [*Namaz Sunnat ke Mutabiq Pardhe (Idartul Ma'arif Karachi)* Page 15]

<sup>16</sup> [*Tirmidhi (Bushra)* Volume 1, Page 196, Hadith Number 260]

<sup>17</sup> [*Bukhari (Bushra)* Volume 1, Page 503, Hadith Number 817]

<sup>18</sup> [*Bukhari (Bushra)* Volume 3, Page 2263, Hadith Number 4967]

Ayesha (*Radhiyallahu anha*) reported that Nabi (*Sallallahu Alayhi Wasallam*) used to read in his *Rukū* and *Sajdah*, “*Subbūhun Quddūsun Rabbul-Malā’ikati War-rūh* (All Glorious, All Holy, Lord of the Angels and the Spirit.)” [Muslim]<sup>19</sup>

After reciting the *Tasbeehaat* of *Rukū* and *Sajdah* three times you should read the above mentioned *Duas*. Through this, the *Sunnah* will be fulfilled, and our sins will be forgiven Inshaallah.

### Getting up from Rukū

عن أنس (رضي الله عنه) أن النبي صلى الله عليه وسلم قال إذا قال الإمام سمع الله لمن حمده فقولوا اللهم ربنا ولك الحمد

Anas (*Radhiyallahu anhu*) narrates that Nabi (*Sallallahu Alayhi Wasallam*) said, “When the Imam says ‘*Samiallahu liman hamidah*,’ then say, ‘*Allahuma rabbana walakal hamd*’” [Musannaf ibne abi Shaybah]<sup>20</sup>

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال إذا قال الإمام سمع الله لمن حمده فقولوا اللهم ربنا لك الحمد فإنه من وافق قوله قول الملائكة غفر له ما تقدم من ذنبه

Abu Hurairah (*Radiyallahu anhu*) narrates that Rasulullah (*Sallallahu Alayhi Wasallam*) said, “When the Imam says ‘*Samiallahu liman hamidah*,’ then say, ‘*Allahuma rabbana lakal hamd*,’ for verily he whose speech coincides with the speech of the Angels will be forgiven for all his previous sins.” [Bukhari]<sup>21</sup>

Note: The follower (*Muqtadi*) should rise from *Rukū* while saying, “*Rabbana Lakal Hamd*,” while the Imam should rise saying, “*Sami' Allahu liman Hamidah*,” so that they coincide in the time of rising, as stated in this *Hadith*. Many followers silently rise from *Rukū* and then say, “*Rabbana Lakal Hamd*” while standing in *Qiyam*, which is against the *Sunnah*. After standing up, both the Imam and the followers should recite the forthcoming supplications, which will be discussed under the next heading.

### What to read in Qawmah

عن ابن أبي أوفى (رضي الله عنه)، قال كان رسول الله صلى الله عليه وسلم إذا رفع ظهره من الركوع قال سمع الله لمن حمده اللهم ربنا لك الحمد ملء السموات وملء الأرض وملء ما شئت من شيء بعد

Ibne Abi Awfaa (*Radiyallahu anhu*) narrates that when Rasulullah (*Sallallahu Alayhi Wasallam*) would raise his back from *Rukū* he would say, “*Sami'allahu liman hamidah, Allahuma Rabbana*

<sup>19</sup> [Muslim (Bushra) Volume 1, Page 395, Hadith Number 487]

<sup>20</sup> [Musannaf ibne abi Shaybah (Al majlisul ilmi) Volume 2, Page 456, Hadith Number 2608]

<sup>21</sup> [Bukhari (Bushra) Volume 1, Page 494, Hadith Number 796]

*lakal hamdu milas samawaati wa milal ardhi wa mila maa shita min shayin badu.* (Allah has heard those who praise him. O Allah! Our Lord, to You be the praise that would fill the heavens, the earth, and all that you wish beyond that.)” [Muslim]<sup>22</sup>

It is mentioned in *Tirmidhi* that Nabi (*Sallallahu Alayhi Wasallam*) would read this *Dua* in *Fardh Salah* as well:

إذا قام إلى الصلاة المكتوبة...

When Nabi (*Sallallahu Alayhi Wasallam*) stood up for the obligatory prayer (*Fardh Salah*)... [Tirmidhi]<sup>23</sup>

*Imam Tirmidhi* graded this hadith as *Saheeh*. The same *Dua* is mentioned in other narrations with similar wordings.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ (رضي الله عنه) قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ رَبَّنَا لَكَ الْحَمْدُ مِلءُ السَّمَوَاتِ وَالْأَرْضِ وَمِلءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ أَهْلِ الْقَنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ وَكُنَّا لَكَ عَبْدُ اللَّهِ هُمْ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِي لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجُدُّ

Abu Sa'id al-Khudri (*Radiyallahu anhu*) reported, “When Rasulullah (*Sallallahu Alayhi Wasallam*) would raise his head from *Rukū*, he would say, ‘*Rabbana lakal hamdu milas samawaati wal ardhi wa mila maa shita min shayin badu ahluth thanaee wal majd Ahaquq ma qaalal abd wa kulluna lakal abd Allahumma la maania lima a'tayt wala mu'tiya lima mana'at wala yanfau' dhal jaddi minkal jad* (O Allah! Our Lord, to You be the praise that would fill the heavens, the earth, and all that you wish beyond that. O the one who is worthy of praise and glory, most worthy of what a servant says, and we all are Your servants, O Allah! no one can withhold what You give, nor give what You withhold, and riches cannot avail a wealthy person against You.)’” [Muslim]<sup>24</sup>

This *Dua* is also cited in *Tirmidhi* with a similar wording.<sup>25</sup>

(قوله: لعدم القرار) ليس على إطلاقه لقولهم: إن مصلي النافلة - ولو سنة - يسن له أن يأتي بعد التحميد بالأدعية الواردة نحو: ملء السموات والأرض إلخ واللهم اغفر لي وارحمني بين السجدين...

It is *Sunnah* for the person praying *Nafl* - and even *Sunnah Salah* - to read the prescribed *Duas* after *Tahmid* (saying, “*Sami'allahu liman hamidah*”), such as, “*Milus samawati wal ardhi*,” and between both *Sajdahs*, “*Allahumghfirli warhamni*.” [Radd ul Muhtaar]<sup>26</sup>

<sup>22</sup> [Muslim (Bushra) Volume 1, Page 390, Hadith Number 476]

<sup>23</sup> [Tirmidhi (Bushra) Volume 3, Page 1286, Hadith Number 3441]

<sup>24</sup> [Muslim (Bushra) Volume 1, Page 391, Hadith Number 477]

<sup>25</sup> [Tirmidhi (Bushra) Volume 1, Page 198, Hadith Number 264]

<sup>26</sup> [Radd ul Muhtaar (Darus Salam) Volume 3, Page 285]

### Keeping the back straight while going down for *Sajdah*

ويخبر للسجود قائما مستويا لا منحنيا... لأن العالم التقى ينحط للسجود قائما مستويا والعامى ينحط منحنيا وذلك الركوع لأن قليل الانحناء محسوب من الركوع

He should go down in *Sajdah* while keeping the back straight, not bending it... because a pious god-fearing *Alim* (Scholar) goes into *Sajdah* keeping his back straight while a layman goes into *Sajdah* with his back bent, and that (bending of his back) will be considered as *Rukū*, because slightly bending forward is counted as *Rukū*. [*Radd ul Muhtaar*]<sup>27</sup>

The following is the *Fatwa* of Mufti Rashid Ahmad (Rahmatullahi alayh):

سوال:- آپ نے فرمایا تھا کہ قومہ سے سجدہ کی طرف جاتے وقت سیدھا نیچے جانا چاہئے اس کی قدرے تفصیل تحریر فرمائیں؟  
الجواب باسم اللہم الصواب- سجدہ کی طرف جاتے وقت کمر بالکل سیدھی رکھنا چاہئے، گھٹے زمین پر رکھنے سے پہلے کمر میں خم نہ آنے پائے، اگر تھوڑا سا بھی جھکا تو رکوع میں تکرار لازم آئے گا۔

Question: You have mentioned that while going down for *Sajdah* the back must be kept straight, please give further details.

Answer: While going down to *Sajdah* the back should be completely straight. Before the knees touch the ground, the back should not bend even slightly. If the back bends even slightly, then it will be as if the *Rukū* was repeated. [*Ahsanul Fatawa*]<sup>28</sup>

### Putting the knees on the ground before the hands

عن وائل بن حجر (رضي الله عنه) قال رأيت رسول الله صلى الله عليه وسلم إذا سجد يضع ركبتيه قبل يديه وإذا نهض رفع يديه قبل ركبتيه

Wa'il ibne Hujr (*Radiyallahu anhu*) narrates, saying, "I observed Rasulullah (*Sallallahu Alayhi Wasallam*) whenever he performed *Sajdah*, he would place his knees before his hands, and whenever he got up from *Sajdah*, he lifted his hands before his knees." [*Tirmidhi*]<sup>29</sup>

إذا اراد السجود يضع أولا ما كان أقرب إى الأرض فيضع ركبتيه أولا ثم يديه ثم أنفه ثم جبهته...

<sup>27</sup> [*Radd ul Muhtaar* (*Darus Salam*) Volume 3, Page 320]

<sup>28</sup> [*Ahsanul Fatawa* (HMS) Volume 3, Page 33]

<sup>29</sup> [*Tirmidhi* (*Bushra*) Volume 1, Page 199, Hadith Number 266]

When one intends to perform *Sajdah*, he should place down what is closest to the ground first. Thus, he will begin by placing his knees first, then his hands, then his nose, and then his forehead... [Hindiyyah]<sup>30</sup>

ومنها أن يضع ركبتيه على الأرض ثم يديه وهذا عندنا

He should place his knees on the ground before his hands; this is according to us (the *Hanafi Madhab*). [Bada'i us Sana'i]<sup>31</sup>

The hands should be placed on the knees while going down for *Sajdah*

عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) قَالَ اشْتَكَى أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَشَقَّةَ السُّجُودِ عَلَيْهِمْ إِذَا انْقَرَجُوا فَقَالَ اسْتَعِينُوا بِالرُّكْبِ

Abu Hurayrah (*Radiyallahu anhu*) narrated that the Companions of the Prophet (*Sallallahu Alayhi Wasallam*) complained to Nabi (*Sallallahu Alayhi Wasallam*) about the difficulty of *Sajdah* for them when they kept their forearms away from their sides, so he said, "Take assistance from the knees." [Abu Dawud]<sup>32</sup>

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم اذا سجد احدكم فلا يبرك كما يبرك الجمل وليضع يديه على ركبتيه كذا قال على ركبتيه فان كان محفوظا كان دليلا على انه يضع يديه على ركبتيه عند الاهواء الى السجود

Abu Hurairah (*Radiyallahu anhu*) narrated that Rasulullah (*Sallallahu Alayhi Wasallam*) said, "When one of you performs *Sajdah*, he should not descend the way a camel descends; he should put his hands on his knees." The narrator said, "على ركبتيه" (which means the hands should be kept on the knees). If this wording was narrated properly, then this can be evidence to prove that the hands should be kept on the knees while descending for *Sajdah*. [Sunan ul Kubra lil Bayhaqi]<sup>33</sup>

We are not aware of any other method mentioned in the *Ahadith* besides this. Whoever makes a claim (regarding another method) will be required to bring evidence for it.

Allamah Kashmiri (*Rahmatullahi alayh*) mentions in *Ma'arifus Sunan* that there is no contradiction between the *Hadith* of Abu Hurairah (*Radiyallahu anhu*) and the *Hadith* of Wa'il (*Radiyallahu anhu*) which came under the previous heading.

<sup>30</sup> [Hindiyyah (Maktabah Rashidiyyah) Volume 1, Page 75]

<sup>31</sup> [Bada'i us Sana'i (Darul Kutub Ilmiyyah) Volume 1, Page 210]

<sup>32</sup> [Abu Dawud (Bushra) Volume 1, Page 348, Hadith Number 902]

<sup>33</sup> [Sunan ul Kubra lil Bayhaqi (Darul Fikr) Volume 2, Page 100]



ويحتمل أن يكون الغرض أن يضع يديه على ركبتيه قبل أن يضع ركبتيه على الأرض... وإنما يريد جعل اليدين على الركبتين... ولم أر في لفظه ذكر الأرض فالمراد وضع اليدين على موضعهما وهما الركبتان فإنه لا موضع لهما في حين الانخراط وبين السجدين والقعدة إلا الركبتان...

It is possible that the purpose of the *Hadith* is to place the hands on the knees before placing the knees on the ground... The intended meaning is only to place the hands on the knees... and I have not come across the word, “الأرض (the ground),” so the intended meaning would be to put the hands on their (default) place, which are the knees, because there is no other place to put the hands while going down for *Rukū*, sitting between the two *Sajdahs*, or during *Qa'dah* except the knees... [Ma'arifus Sunan]<sup>34</sup>

Allamah Muhammad Yusuf Binnori (*Rahmatullahi alayh*) mentions the following in the passage:

قال الراقم: وحاصل كلام الشيخ - رحمه الله -: أن المأمور به هو وضع اليدين على الركبتين قبل وضع الركبتين على الأرض، لا وضع اليدين على الأرض قبل الركبتين، وهذا هو غرض حديث أبي هريرة (رضي الله عنه)، ويكون الغرض في حديث وائل (رضي الله عنه) هو تقديم الركبتين على الأرض قبل وضع اليدين عليها، فيكون وضع اليدين على الركبتين قبل وضع الركبتين على الأرض مسكوت عنه في حديث وائل (رضي الله عنه) كما أن وضع اليد على الأرض مسكوت عنه في حديث أبي هريرة (رضي الله عنه)، فيكون مآل الحديثين واحدًا وذكر كل منهما ما لم يذكره الآخر

The gist of what the *Shaykh* is saying is that the command is to place the hands on the knees before placing the knees on the ground, not placing the hands on the ground before the knees. This is the purpose of the *Hadith* of Abu Hurairah (*Radiyallahu anhu*). The purpose of the *Hadith* of Wa'il (*Radiyallahu anhu*) is that the knees should be placed on the ground before the hands reach the ground. Keeping this in mind, placing the hands on the knees before placing the knees on the ground is not discussed in the *Hadith* of Wa'il (*Radiyallahu anhu*), the same way placing the hands on the ground is not discussed in the *Hadith* of Abu Hurairah (*Radiyallahu anhu*). Thus, the objectives of both *Ahadith* are one and the same; each of them mentioned what the other did not. [Ma'arifus Sunan]<sup>35</sup>

Note: One should keep in mind that while going from *Qawmah* to *Sajdah*, he should not lean forward, rather, his chest should be kept straight, facing the *Qiblah*. He should bend his knees and place his hands on them. When his knees are placed on the ground, only then should he lean forward, and he should place the hands, nose, and forehead on the ground. Placing the hands on the knees while going from *Qawmah* to *Sajdah* does not force a second *Rukū* to take place. Some people are also seen whose hands are not placed on their knees, but they still lean forward. One who is not mindful will end up making this mistake whether they place their hands on their knees

<sup>34</sup> [Ma'arifus Sunan (HMS) Volume 3, Page 33]

<sup>35</sup> [Ma'arifus Sunan (HMS) Volume 3, Page 33]

or not. When placing the hands on the knees is mentioned in the *Hadith* of *Bayhaqi*, then we should practice on it, as there is no other *Hadith* opposing this. Ponder over this.

#### The fingers should be joint together in *Sajdah*

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا سَجَدَ ضَمَّ أَصَابِعَهُ

When Nabi (*Sallallahu Alayhi Wasallam*) would perform *Sajdah*, he would join his fingers.  
[*Mustadrak Hakim*]<sup>36</sup>

To keep the fingers together and point them towards the *Qiblah* is also *Sunnah* (the thumbs should face the *Qiblah* as well).

ويُفَرِّجُ بَيْنَ أَصَابِعِهِ وَلَا يَنْدُبُ إِلَى التَّفْرِيجِ إِلَّا فِي هَذِهِ الْحَالَةِ وَلَا إِلَى الضَّمِّ إِلَّا فِي حَالَةِ السَّجْدِ

He will spread out his fingers (in *Rukū*); spreading the fingers is not recommended except in this position (of *Rukū*) and joining them is not recommended except in the position of *Sajdah*.  
[*Hindiyyah*]<sup>37</sup>

#### The arms should be kept separated from the body in *Sajdah*

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا صَلَّى فَرَّجَ بَيْنَ يَدَيْهِ حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيْهِ

When Nabi (*Sallallahu Alayhi Wasallam*) prayed, he would separate his arms (from his sides) so much so that the whiteness of his armpits was visible. [*Bukhari*]<sup>38</sup>

ويَبْدَى ضَبْعِيهِ عَنْ جَنْبِيهِ...

He will separate his arms from his sides (in *Sajdah*). [*Hindiyyah*]<sup>39</sup>

#### The stomach should be kept from touching the thighs in *Sajdah*

عَنْ مَيْمُونَةَ (رَضِيَ اللَّهُ عَنْهَا) قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ لَوْ شَاءَتْ بِهِمَّةٌ أَنْ تَمُرَّ بَيْنَ يَدَيْهِ لَمَرَّتْ

Maymunah (*Radiyallahu anha*) narrated that when Nabi (*Sallallahu Alayhi Wasallam*) performed *Sajdah*, if a lamb wanted to pass between his arms, it could pass. [*Muslim*]<sup>40</sup>

<sup>36</sup> [*Mustadrak Hakim (Darul Ma'arifah)* Volume 1, Page 490, Hadith Number 858]

<sup>37</sup> [*Hindiyyah (Maktabah Rashidiyyah)* Volume 1, Page 74]

<sup>38</sup> [*Bukhari (Bushra)* Volume 1, Page 499, Hadith Number 807]

<sup>39</sup> [*Hindiyyah (Maktabah Rashidiyyah)* Volume 1, Page 75]

<sup>40</sup> [*Muslim (Bushra)* Volume 1, Page 399, Hadith Number 496]

ويجافى بطنه عن فخذه كذا في الهداية

He should separate his stomach from his thighs (i.e., keep them from touching). [*Hindiyyah*]<sup>41</sup> A similar text also comes in *Fatawa Tatarkhaniyyah*.<sup>42</sup>

يجافى بطنه عن فخذه لأنه كان إذا سجد جافى حتى إن بهمة لو أرادت أن تمر بين يديه لمرت

He should separate his stomach from his thighs, because when Nabi (*Sallallahu Alayhi Wasallam*) would perform *Sajdah*, he would separate his stomach from his thighs so much that if a lamb intended to pass between that space, it would have been able to do so. [*Hindiyyah*]<sup>43</sup>

The head and nose should both be placed on the ground in *Sajdah*

عن ابن عباس رضي الله عنهما قال قال النبي صلى الله عليه وسلم أمرت أن أسجد على سبعة أعظم على الجبهة وأشار بيده على أنفه واليدين والركبتين وأطراف القدمين ولا نكفت الثياب والشعر

Ibn Abbas (*Radiyallahu anhu*) narrated that Nabi (*Sallallahu Alayhi Wasallam*) said, “I have been commanded to prostrate on seven bones: Upon the forehead,” and he gestured with his hand towards his nose, “the hands, the knees and the ends of the feet (the toes).” [*Bukhari*]<sup>44</sup>

وكمال السنة في السجود وضع الجبهة والأنف جميعا

Complete *Sunnah* in *Sajdah* is placing both the forehead and nose [*Hindiyyah*]<sup>45</sup>

ومقتضاه اعتماد تقديم الجبهة وأن العكس قول البعض

The meaning of this text is that the forehead is to be placed before the nose in *Sajdah*. Some scholars hold the opposite opinion as well. [*Radd ul Muhtaar*]<sup>46</sup>

<sup>41</sup> [*Hindiyyah (Maktabah Rashidiyyah)* Volume 1, Page 75]

<sup>42</sup> [*Tatarkhaniyyah (Maktabah Rashidiyyah)* Volume 2, Page 126]

<sup>43</sup> [*Hidayah (Bushra)* Volume 1, Page 177]

<sup>44</sup> [*Bukhari (Bushra)* Volume 1, Page 501, Hadith Number 812]

<sup>45</sup> [*Hindiyyah (Maktabah Rashidiyyah)* Volume 1, Page 70]

<sup>46</sup> [*Radd ul Muhtaar (Darus Salam)* Volume 3, Page 322]

### The fingers and toes should both be facing the Qiblah

فَقَالَ أَبُو حَمِيدٍ السَّاعِدِيُّ (رَضِيَ اللَّهُ عَنْهُ) أَنَا كُنْتُ أَحَقَّظَكُمُ لَصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُهُ إِذَا... وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ

Abu Humaid As-Saa'idi (*Radiyallahu anhu*) said "I am the most knowledgeable of you regarding the prayer of Rasulullah (*Sallallahu Alayhi Wasallam*). I saw him when... he pointed his toes towards the *Qiblah*." [Bukhari]<sup>47</sup>

عن البراء بن عازب رضى الله عنه قال كان رسول الله صلى الله عليه وسلم اذا سجد فوضع يديه بالارض استقبل بكفيه واصابعه القبلة

Barra ibne A'azib (*Radiyallahu anhu*) narrates that when Rasulullah (*Sallallahu Alayhi Wasallam*) would perform *Sajdah* and place his hands on the ground, he would face his palms (meaning the entire hand) and fingers towards the *Qiblah*. [Sunan ul Kubra lil Bayhaqi]<sup>48</sup>

ويضع يديه في السجود حذاء أذنيه ويوجه أصابعه نحو القبلة وكذا أصابع رجليه...

He should place his hands in line with his ears in prostration, and he should point his fingers and toes towards the *Qiblah*. [Hindiyyah]<sup>49</sup>

### The heels should be joined in Sajdah

قالت عائشة رضي الله عنها زوجها النبي صلى الله عليه وسلم فقدت رسول الله صلى الله عليه وسلم وكان معي على فراشي فوجدته ساجدا راصا عقيبته...

Ayesha (*Radhiyallahu anha*) narrated, "I couldn't find Rasulullah (*Sallallahu Alayhi Wasallam*), and he had been with me in my bed, then I found him in *Sajdah* with his heels joined." [Sunan ul Kubra lil Bayhaqi]<sup>50</sup>

There are other *Ahadith* with the same meaning

قالت عائشة (رضي الله عنها) فَقَدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ مَعِيَ عَلَى فِرَاشِي فَوَجَدْتُهُ سَاجِدًا رَاصًا عَقِبِيهِ... [صحيح ابن حبان]<sup>51</sup>

<sup>47</sup> [Bukhari (Bushra) Volume 1, Page 506, Hadith Number 828]

<sup>48</sup> [Sunan ul Kubra lil Bayhaqi (Darul Fikr) Volume 2, Page 113]

<sup>49</sup> [Hindiyyah (Maktabah Rashidiyyah) Volume 1, Page 75]

<sup>50</sup> [Sunan ul Kubra lil Bayhaqi (Darul Fikr) Volume 2, Page 116]

<sup>51</sup> [Saheeh ibne Hibban (Muassasah Risalah) Volume 5, Page 260]

فقدت رسول الله صلى الله عليه وسلم وكان معي على فراشي فوجدته ساجدا راصاً عقبيه...[صحيح ابن خزيمة]<sup>52</sup>

(قوله ويسن ان يلصق كعبيه) قال السيد ابو السعود وكذا في السجود ايضا...والصاق كعبيه في السجود سنة

Joining the ankles in *Sajdah* is *Sunnah*. [*Radd ul Muhtaar*]<sup>53</sup>

#### What to read in *Sajdah*

عَنِ ابْنِ مَسْعُودٍ اللَّهُ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا رَكَعَ أَحَدُكُمْ فَقَالَ فِي رُكُوعِهِ سُبْحَانَ رَبِّيَ الْعَظِيمِ ثَلَاثَ مَرَّاتٍ فَقَدْ تَمَّ رُكُوعُهُ وَذَلِكَ أَذْنَاهُ وَإِذَا سَجَدَ فَقَالَ فِي سُجُودِهِ سُبْحَانَ رَبِّيَ الْأَعْلَى ثَلَاثَ مَرَّاتٍ فَقَدْ تَمَّ سُجُودُهُ وَذَلِكَ أَذْنَاهُ

Ibne Mas'ud (*Radiyallahu anhu*) narrated that Nabi (*Sallallahu Alayhi Wasallam*) said, “When one of you performs *Rukū* and says ‘*Subhana Ribbiyal Adheem* (Glory be to my Lord the Great)’ three times, his *Rukū* is complete, and that is its lowest level. And when one of you performs *Sajdah* and says, ‘*Subhana Ribbiyal A'ala* (Glory be to my Lord the Most High)’ three times, his *Sajdah* is complete, and that is its lowest level.” [*Tirmidhi*]<sup>54</sup>

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

Ayesha (*Radiyallahu anha*) narrated that Nabi (*Sallallahu Alayhi Wasallam*) would frequently say in his *Rukū* and *Sajdah*, “*Subhanaka Allahumma Rabbanā wa bihamdika, Allāhumma ighfirli* (Glorified be You, O Allah, our Lord! All the praises are for You. O Allah, forgive me.)” [*Bukhari*]<sup>55</sup>

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ مَا صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةً بَعْدَ أَنْ نَزَلَتْ عَلَيْهِ {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} إِلَّا يَقُولُ فِيهَا سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

Ayesha (*Radiyallahu anha*) said, “Nabi (*Sallallahu Alayhi Wasallam*) did not pray any *Salah* after the verse of {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} was revealed to him except that he would say in that *Salah*, ‘*Subhanaka Allahumma Rabbanā wa bihamdika, Allāhumma ighfirli* (Glorified be You, O Allah, our Lord! All the praises are for You. O Allah, forgive me.)”’ [*Bukhari*]<sup>56</sup>

<sup>52</sup> [Saheeh ibne Khuzaymah (*Al Maktabul Islami*) Volume 1, Page 328]

<sup>53</sup> [*Radd ul Muhtaar* (*Darus Salam*) Volume 3, Page 307]

<sup>54</sup> [*Tirmidhi* (*Bushra*) Volume 1, Page 196, Hadith Number 260]

<sup>55</sup> [*Bukhari* (*Bushra*) Volume 1, Page 503, Hadith Number 817]

<sup>56</sup> [*Bukhari* (*Bushra*) Volume 3, Page 2263, Hadith Number 4967]

أَنَّ عَائِشَةَ (رضي الله عنها) نَبَّأَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ سُبُوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

Ayesha (*Radhiyallahu anha*) reported that Nabi (*Sallallahu Alayhi Wasallam*) used to read in his *Rukū* and *Sajdah*, “*Subbūhun Quddūsun Rabbul-Malā’ikati War-rūh* (All Glorious, All Holy, Lord of the Angels and the Spirit.)” [*Muslim*]<sup>57</sup>

After completing the Tasbeehat of *Rukū* and *Sajdah* then you can also read any one of the Dua mentioned above. Inshallah you will get the reward for acting upon the Sunnah and your Maghfirah (Forgiveness) will be done.

#### What to read in Jalsah

عَنِ ابْنِ عَبَّاسٍ (رضي الله عنه) أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَاهْدِنِي وَارْزُقْنِي

Ibn Abbas (*Radiyallahu anhu*) narrated that Nabi (*Sallallahu Alayhi Wasallam*) would say between the two *Sajdahs*, “*Allahummaghfir li, warhamni, wajburni, wahdini, warzuqni*. (O Allah! Pardon me, have mercy on me, help me, guide me, and grant me sustenance.)” [*Tirmidhi*]<sup>58</sup>

For more details regarding the *Masnun Duas* to be recited in Salah, please refer to *Marghub ul Fiqh*. [*Marghub ul Fiqh*]<sup>59</sup>

#### The method of placing one’s hands in Jalsah and Qa’dah

عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ عَنْ أَبِيهِ (رضي الله عنهما) قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَعَدَ يَدْعُو وَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَيَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى...

Abdullah bin Zubair (*Radhiyallahu anhu*) narrates from his father, who said, “When Rasulullah (*Sallallahu Alayhi Wasallam*) would sit (in *Qa’dah*) to make *Dua*, he would place his right hand on his right thigh and his left hand on his left thigh...” [*Muslim*]<sup>60</sup>

عَنِ ابْنِ عُمَرَ (رضي الله عنه) أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَعَدَ فِي التَّشَهُّدِ وَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى رُكْبَتِهِ الْيُمْنَى...

<sup>57</sup> [*Muslim (Bushra)* Volume 1, Page 395, Hadith Number 487]

<sup>58</sup> [*Tirmidhi (Bushra)* Volume 1, Page 204, Hadith Number 280]

<sup>59</sup> [*Marghub ul Fiqh (Zamzam)* Volume 11, Page 53]

<sup>60</sup> [*Muslim (Bushra)* Volume 1, Page 444, Hadith Number 579]

Ibne Umar (*Radhiyallahu anhu*) narrates that when Rasulullah (*Sallallahu Alayhi Wasallam*) would sit for *Tashahhud*, he would place his right hand on his right knee and his left hand on his left knee... [Muslim]<sup>61</sup>

To practice on both *Ahadith* at the same time, one should place the palms on the thighs and the fingers on the knees.

#### Method of sitting in *Jalsah* and *Qa'dah*

عن عائشة رضي الله عنها قالت... كان يفرش رجله اليسرى وينصب رجله اليمنى وكان ينهى عن عقبة الشيطان...

Ayesha (*Radiyallahu anha*) narrates... “[Nabi (*Sallallahu Alayhi Wasallam*)] would spread out his left foot and erect his right foot (while sitting in *Jalsa* and *Qa'dah*), and he would prohibit sitting on the heels, which was the way of *Shaitan*.” [Muslim]<sup>62</sup>

أَنَّ الْقَاسِمَ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ (رضي الله عنهم) قَالَ مِنْ سُنَّةِ الصَّلَاةِ أَنْ تَنْصِبَ الْقَدَمَ الْيُمْنَى وَاسْتِقْبَالَهُ بِأَصَابِعِهَا الْقِبْلَةَ وَالْجُلُوسَ عَلَى الْيُسْرَى

Qasim narrates from Abdullah, who is the son of Abdullah ibne Umar, from his father (*Radhiyallahu anhum*), who said, “It is from the *Sunnats* of *Salah* to erect the right foot, make its toes face the *Qiblah*, and sit on the left foot.” [Nasai]<sup>63</sup>

وإذا رفع رأسه من السجدة... افترش رجله اليسرى وجلس عليها ونصب اليمنى نصبا ووجه أصابعه نحو القبلة...

When he raises his head from *Sajdah*... he should spread out his left foot, sit on it, erect his right foot, and point all his toes towards the *Qiblah*. [Hindiyyah]<sup>64</sup>

#### Where to look in the different postures of *Salah*

(ولها آداب)... (نظره إلى موضع سجوده حال قيامه وإلى ظهر قدميه حال ركوعه وإلى أرنبة أنفه حال سجوده وإلى حجره حال قعوده وإلى منكبيه الأيمن والأيسر عند التسليمة الأولى والثانية)... [رد المحتار]<sup>65</sup>

<sup>61</sup> [Muslim (*Bushra*) Volume 1, Page 445, Hadith Number 580]

<sup>62</sup> [Muslim (*Bushra*) Volume 1, Page 400, Hadith Number 498]

<sup>63</sup> [Nasai (*Bushra*) Volume 1, Page 316, Hadith Number 1158]

<sup>64</sup> [Hindiyyah (*Maktabah Rashidiyyah*) Volume 1, Page 75]

<sup>65</sup> [Radhul Muhtaar (*Darus Salam*) Volume 3, Page 250]

ومنها أن يكون نظره في قيامه إلى موضع سجوده وفي الركوع إلى أصابع رجليه وفي السجود إلى أرنبة أنفه وفي قعوده إلى حجره...[تاتارخانية]<sup>66</sup>

From the etiquettes of *Salah* is to look at the place of *Sajdah* during *Qiyam*, at the feet during *Rukū*, at the tip of the nose during *Sajdah*, at the lap during *Jalsah* and *Qa'dah*, at the right shoulder during the first *Salam*, and at the left shoulder during the second *Salam*.

May Allah Ta'ala grant us all the *Tawfiq* to act on these beloved *Sunnahs* of Nabi (*Sallallahu Alayhi Wasallam*)

And Allah Ta'ala knows best.

Fazlur Rahman Azmi, *Khadim* of Darul Uloom Nomaniiyyah (Azaadville), South Africa

14th *Jumadal-Ūla* 1446 - 16 November 2024.

تمت بالخير

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<sup>66</sup> [Tatarkhaniyyah (*Maktabah Rashidiyyah*) Volume 2, Page 157]