## 34692 - The hadeeth, “I ask You by the glory from Your Throne”

**the question**

I read a hadeeth (prophetic narration) narrated from ‘Abd-Allah ibn Mas’ood (may Allah be pleased with him), according to which the Prophet (peace and blessings of Allah be upon him) said: “Twelve rak’ahs that you pray by night or by day, and recite the tashahhud between each two rak’ahs. When you say the tashahhud in the last prayer, then praise Allah and send blessings upon the Prophet (peace and blessings of Allah be upon him), then prostrate and recite the Opening of the Book (Surah al-Fatihah) seven times whilst prostrating, and say, ‘La ilaha ill-Allah wahdahu la shareeka lah, lahu’l-mulk wa lahu’l-hamd wa huwa ‘ala kulli shay’in qadeer (There is no god but Allah alone, with no partner or associate; to Him belongs all sovereignty and to Him be praise, and He is Able to do all things),’ ten times. Then say, ‘O Allah, I ask you by the glory of Your Throne, and by virtue of the mercy of Your Book, and by Your greatest name and Your glory and Your perfect words,’ then ask Him for whatever you need. Then raise your head and say the tasleem (as-salamu ‘alaykum) to your right and your left. And do not teach it to the foolish for they may ask (for foolish things) and have their prayer answered.”
Is this hadeeth saheeh (authentic)?

**Detailed answer**

Praise be to Allah.

The hadeeth mentioned was narrated by al-Hakim and was quoted by al-Hafiz and al-Mundhiri in al-Targheeb wa’l-Tarheeb. He said, It was narrated only by ‘Amir ibn Khadash al-Nisapuri. He said: our shaykh, al-Hafiz Abu’l-Hasan said: he was a narrator of munkar (rejected) reports. He was the only one who narrated it from ‘Umar ibn Haroon al-Balkhi, who is matrook and mutahham (i.e., his hadeeths are rejected), and only Ibn Mahdi praised him.

Hence it is known that this hadeeth is da’eef (weak) from the point of view of its isnad (chain of

narrators).

Moreover, the saheeh ahadeeth (authentic narrations) indicate that it is not allowed to recite Quran when prostrating, so the hadeeth is also weak from the point of view of its text. It is not permissible to act upon it because it is not saheeh (sound) and because it contradicts the saheeh ahadeeth.

And Allah is the Source of strength.