

شرح مختصر
عن
عبد الرحمن بن عبد القادر
عبد السلام
في
فقه الأئمة والأئمة
المشايخ عبد الرزاق بن عبد المحسن العباد

Explanation of
Supplications & Words of Remembrance
in the Prayer of the Prophet ﷺ



Taken from
"Fiqh al-Ad'iyyah wal-Adhkar"
Shaykh Abdur-Razzaq ibn Abdul-Muhsin al-Badr

شرح أدعية وأذكار في صلاة النبي ﷺ

من كتاب

'فقه الأدعية والأذكار'

للشيخ عبدالرزاق بن عبدالمحسن البدر

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Transliteration Table

ع	‘	This is the letter ‘Ain.	خ	Kh	
أ	A	About [This is the letter Hamzah]	ل	L	Look
آ	Ā	Ā [When <i>Alif</i> is being used as a long vowel]	م	M	Man
ب	B	Box	ن	N	Nurse
د	D	Door	و	Oo	Pool [when <i>waw</i> is used as a long vowel]
ظ	<u>D</u>	heavy “ <u>d</u> ” sound	ق	Q	Queen (a heavy “k” sound made at the back of the mouth, just above the throat)
ذ	dh	<u>These</u> , <u>those</u> [must be distinguished from the ‘th’ in ‘think’ and ‘thought’]	ر	R	Rabbit (it is <i>not</i> heavy like r in English)
ظ	<u>dh</u>	“th” sound as in “these” but heavier	س	S	Sea
ي	ee	Feet [When <i>Yā</i> is being used as a long vowel]	ص	<u>S</u>	Heavy “s” sound
ف	F	Fish	ش	Sh	Ship
غ	gh	The sound you make when gargling	ت	T	Tan
ح	<u>H</u>	Heavy “h” sound	ط	<u>T</u>	Heavy “t” sound
ه	H	Hat	ث	Th	<u>Think</u> , <u>Thought</u> [must be distinguished from the ‘th’ in ‘this’ and ‘these’]
إ	I	Ink	و	W	Water [when <i>Waw</i> is used as a consonant]
ج	J	Jar	ي	Y	Yarn [when <i>Yā</i> is used as a consonant]
ك	K	Kit	ز	Z	Zebra

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Translator's Introduction

In the Name of Allāh, the Beneficent, the Merciful. And may the praise of Allāh in the highest assembly of the angels and safety and security be upon His Servant and Messenger Muḥammad (ﷺ).

Indeed, from the most important of the obligatory acts of worship which Allāh has legislated for His believing servants is *Ṣalāh* - including *al-Farā'id* (the five daily prayers), the *Sunnah* prayers which accompany them and the other voluntary prayers of the day and the night.

Allāh, the Most High, has commanded us to give the *utmost care* to the performance of the daily prayers, when He said:

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴾ [البقرة: ٢٣٨]

'Guard strictly the (five obligatory) prayers, especially the middle prayer (i.e. the best prayer, '*Asr*') and stand before Allāh with obedience.'

[Soorah al-Baqarah, 2:238]

Allāh, the Most High, additionally commands us to perform the daily prayers at their *fixed times*, when He said:

﴿ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴾ [النساء: ١٠٣]

'...Verily, the *Ṣalāh* (prayer) is enjoined on the believers at *fixed times*.'

[Soorah an-Nisā', 4:103]

Allāh, the Mighty, the Majestic, informs us that *Ṣalāh* is also a means of *preventing evil and indecency* when He said :

﴿ أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ

وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴾ [العنكبوت: ٤٥]

'Recite what has been revealed to you of the Book (the Qur'ān) and perform the *Ṣalāh* (prayers). Verily, the *Ṣalāh* prevents one from every *evil and indecency* and the remembrance of Allāh is the greatest. And Allāh knows what you do.' [Soorah al-'Ankaboot, 29:45]

From the greatest benefits of prayer is that it is a means of *expiation of sins*. The Messenger of Allāh (ﷺ) (SallAllāhu Alaihi wa Sallam) in comparing the

effect of the five daily prayers - in removing sins - to a river in front of someone's house that he bathes in five times daily, said:

((أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِيَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟))
قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ، قَالَ: «فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا».

'What do you think about a river at the door of one of you, in which he bathes five times daily - would any of his dirt or filth remain? They said: *Nothing* will remain of his dirt or filth! He (ﷺ) said: This is the *likeness* of the five daily prayers, by which Allāh removes sins.' [al-Bukhāree, no. 528, Muslim, no. 283; the wording is Muslim's]

The Prophet (ﷺ) also said:

((إِنَّ الْعَبْدَ لَيُصَلِّي الصَّلَاةَ مَا يُكْتَبُ لَهُ مِنْهَا إِلَّا عَشْرُهَا تُسْعُهَا تُمْنُهَا سُبْعُهَا سُدُسُهَا خُمُسُهَا
رُبْعُهَا تُلُثُهَا نِصْفُهَا)).

'Indeed, a person will finish his *Salāh* and nothing will be *recorded* for him except a *tenth* of his *Salāh*, or a *ninth* of it, an *eighth* of it, a *seventh* of it, a *sixth* of it, a *fifth* of it, a *fourth* of it, a *third* of it or a *half* of it.' [Reported by Ahmad, Abu Dāwood and Ibn Hibbān. See: *Saheeh al-Jāmi' as-Sagheer*, no. 1626, with Hadeeth checking by Shaykh al-Albānee (Rahimahullāh)]

From the above we can see the importance of *Salāh* in the life of a Muslim, and the necessity of performing it with *consciousness* and *understanding* of everything that one says in it from its beginning to its end.

The Explanation

With the hope that a believer will become more *conscious* of - and more *attentive* to - his or her *Salāh*; and to aid the Muslim in grasping the *importance* and full *significance* of the words of remembrance and supplications which it is comprised of, each *Dhikr* (word of remembrance) and *Du'ā* (supplication) is accompanied by an *explanation* of its words, along with the *text* of the Hadeeth which puts the words in proper context and further clarifies its meaning and importance.

This explanation is taken from '**Fiqh al-Ad'iyah wal-Adhkār'** (Understanding the Words of Supplication and Remembrance)¹ by Shaykh

¹ Chapters 139 & 141 – 146, Fiqh al-Ad'iyah wal-Adhkār, pgs. 128 – 132 & 137 - 164.

Abdur-Razzāq ibn Abdul-Muhsin al-Badr (may Allāh protect and preserve him and his father).

Concerning the importance of understanding and reflecting upon the meaning of these words from the Prophet (ﷺ), **Shaykh Abdur-Razzāq** (may Allāh protect and preserve him) says:

“The scholars (Raḥima-humullāh) have drawn attention to the importance of the worshipper having knowledge of the *meanings* of these words, as well as his *calling to mind* that which the words point to. Likewise, in accordance with what is in the *heart* of the worshiper – from this knowledge and consciousness (of the meanings and indications of the words of the supplication) – he will have a *superiority* and *excellence* that will not be earned by others. And the effect of this supplication upon him will be more intense, deeper and more lasting than its effect upon others.

Whoever recites these words – or any other words of remembrance which have been transmitted [from the Prophet (ﷺ)] – without calling to mind the *meaning*, and without *understanding* its indications – then, the effect of these words upon him will be weak.”

Memorization

The Arabic text, followed by its transliteration, has been included to facilitate the *memorization* of these *Adhkār* (words of remembrance) and *Ad'iyah* (supplications). It is hoped that whoever is consistent in reciting these selected words of remembrance and supplications in his/her daily prayers, while *reflecting* and *contemplating* upon their meanings, and *believing* in their truthfulness in his/her heart, will strengthen his/her relationship with Allāh, and as well earn a great reward and the pleasure of their Lord!

May Allāh, the Most High, reward generously everyone who contributed to this project, those who *reviewed* it or typed it, made possible its printing and distribution, or helped in any way. I am particularly grateful to my wife and children, brother and niece, close friends Amjad, Shamil, Abu Hudhaifah, Niaz, Tarek, Zakee, the Shākirs and Muḥammad Rashid [among many others] without whose *consistent* support and assistance - after Allāh, the Most High - this work may not have been completed.

Abu Muḥammad (A.R. Shākir)

4th Sha'bān 1437 A.H.

(11th May 2016 C.E.)

The *Tahreem* and *Tahleel* of the *Salāh*

On the authority of 'Alee ibn Abi Tālib (RāḍiyAllāhu anhu), that the Prophet (ṢallAllāhu Alaihi wa Sallam) said: "The **Miftaah** (key) to the *Salāh* is **Tuhoor** (purification), its **Tahreem** (i.e. that which makes **unlawful** all speech and action that is not related to the *Salāh*) [upon beginning the *Salāh*] is **Takbeer** (saying: 'Allāhu Akbar', i.e. Allāh is the Greatest), and its **Tahleel** (i.e. that which makes **permissible** normal speech and action) [upon ending the *Salāh*] is **at-Tasleem** (saying: 'As-Salāmu Alaikum...')." [Reported by Abu Dāwood, at-Tirmidhi and others. al-Albānee said that it is *Hasan* (good and acceptable) in Mishkāt al-Maṣābeeh, 1/102, no. 312]

The Meaning of 'Allāhu Akbar'

Ibnu-l-Qayyim (Raḥimahullāh) says²: ...So, the *Tahreem* of *Salāh* is the *Takbeer* (declaring the Greatness) of ar-Rabb (Allāh), the Most High, [an expression] which combines **Ithbāt** (affirmation) of every characteristic of perfection for Him, along with **Tanzeeh** (negation) of every shortcoming and defect from Him, and **Ifrād** singling Him out and **Takhsees** reserving this (affirmation & negation) for Him Alone, in addition to declaring His *Ta'-dheem* (Exaltation) and *Ijlāl* (Reverence).

Hence, *at-Takbeer* (saying: 'Allāhu Akbar') encompasses every detail of the actions, speech and postures of the *Salāh*; while the *Salāh*, from its beginning to its end, is [a manifestation of] the details of what is encompassed by the expression '*Allāhu Akbar*'. [See: *Ta'-dheem as-Salāh*, pg. 104, Shaykh Abdur-Razzāq ibn Abdul Muḥsin al-Badr (ḤafidhahumAllāh)]

² Kitāb as-Salāh, by Ibnu-l-Qayyim (Raḥimahullāh), pg. 153.

Words of Remembrance (Adh-kār) and Supplications (Ad'iyah) for Beginning the Prayers

Various types of *Adhkār* (words of remembrance) and *Ad'iyah* (supplications) have been confirmed from the Prophet (ﷺ) with which a Muslim can begin his *Ṣalāh* - both the obligatory as well as the voluntary prayers.

The Prophet (ﷺ) was never persistent in using only one opening supplication. Rather, he (ﷺ) would begin the *Ṣalāh* with various opening supplications.

Overall, these supplications are comprised of:

- a. The *Ta'dheem* (Exaltation) of Allāh,
- b. His *Tamjeed* (Glorification) and
- c. *Husnu ath-Thana'* (Beautiful Praise) of Him, the Blessed and Most High, with that which He is deserving of, as well as
- d. Asking His forgiveness of sins.

A Muslim is not obligated to stick to any particular one of these various types of opening supplications. Rather, there is no harm in him using any one of them [that has been authentically reported from the Prophet (ﷺ)]. And what is more befitting is that he uses one of them on one occasion and another one on another occasion, since this would be more perfect in strictly following (the Sunnah).

From among the opening supplications is that which has been confirmed (as being authentic) in *as-Sahēehain* (i.e. the two authentic collections of Hadeeth, of al-Bukhāree and Muslim) on the authority of Abu Hurairah (RadiyAllāhu 'anhu).

Supplication Number One
Asking Allāh To Distance, Purify and Cleanse You From Sins

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ،

اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ،

اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ

'Allāhum-ma Bā'id Baineer wa Baina Khaṭāyāya,
kamā Ba'ad-ta Baina-l-Mashriqi wal-Maghribi.

Allāhum-ma Naqqi-nee min Khaṭāyāya kamā Yunaqqa-th-Thawbu-
l-Abyadu mina-d-Danas.

Allāhum-ma-gh-sil-nee min Khaṭāyāya bi-th-Thalji
wal-Mā'i wal-Baradi.'

'O Allāh, distance me from my sins, just (as much) as You have made the distance between the east and the west.

O Allāh, purify me from my sins, in the same way that a white garment is purified from stains.

O Allāh, cleanse me from my sins with snow, water and hail.'

Text of the Hadeeth:

On the authority of Abu Hurairah (RadiyAllāhu an-hu), who said: Whenever the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) opened the *Salāh* he would remain silent for a brief moment before reciting. So, Abu Hurairah (RadiyAllāhu an-hu) said: O Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam)! May my father and mother be ransomed (for you), inform me about your *silence* [in the period] between the *Takbeer* (saying: 'Allāhu Akbar') and the *Qirā'ah* (recitation of Qur'ān) - what are you saying? He (ṢallAllāhu Alaihi wa Sallam) said: I am saying: 'O Allāh, distance me from *my sins*, just (as much) as You have made the distance between the east and the west. O Allāh, purify me from *my sins*, in the same way that a *white* garment is purified from stains. O Allāh, cleanse me from *my*

'sins with snow, water and hail.' [Reported by al-Bukhāree, no. 744 & Muslim, no. 598; and this *wording* is from Muslim]

Explanation of the Hadeeth:

Within this opening (*Is-tif-tāh*) are included:

1. Asking Allāh, the Blessed and Most High, to make the **distance** between the worshiper/servant (of Allāh) and his '*Khaṭāyā*' (mistakes) - which here means '*Dhunoob*' (sins) - the same as the distance between the east (region of the earth) and the west (region of the earth). And this entails:

a. That Allāh erase the sins,

b. That Allāh exclude him from being accountable for his sins,

c. That Allāh grant him success (i.e. the ability) to be far removed (from *committing* such sins);

2. That Allāh **purify** him from his **sins**, i.e. purify him from them in the same way as a white garment is purified from stains, so that no trace (of dirt or stains) remains upon it;

3. That Allāh **cleanse** him from his **sins** with snow, water and hail.

There is an indication in this (expression) ['...O Allāh, cleanse me from my sins with *snow, water and hail*'...] of the severity of the need of the *heart* and the *body* for that which will purify, cool off/soothe and strengthen both of them [i.e. the inner *spiritual* being as well as the *physical* outer being].

Supplication Number Two
Declaring Allāh's Perfection & His Exclusive Right To Be
Worshipped

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

'SubhānakAllāhum-ma wa Bi-Hamdi-ka,
wa Tabāraka-s-muka, wa Ta'ālā Jadduka,
wa Lā ilāha ghairu-ka.'

'O how Perfect You are, O Allāh, and all Praise belongs to You.
Blessed is Your Name and Exalted is Your Majesty,
and there is no one worthy of worship besides You.'

Text of the Hadeeth:

On the authority of Ā'ishah and Abu Sa'eed al-Khudree (RadiyAllāhu an-humā), and others besides them: That whenever the Prophet (SallAllāhu Alaihi wa Sallam) opened the Salāh he would say: **'O how Perfect You are, O Allāh, and all Praise belongs to You. Blessed is Your Name and Exalted is Your Majesty, and there is no one worthy of worship besides You.'** [Sunan of Abu Dāwood, no. 776 (from Ā'ishah), and no. 775 (from Abu Sa'eed al-Khudree). It is also reported by Muslim, no. 399, from 'Umar ibn al-Khattāb (RadiyAllāhu 'an-hu) as a saying of 'Umar (RadiyAllāhu 'an-hu)]

Explanation of the Hadeeth:

This opening (*Is-tif-tāh*) has been devoted exclusively for:

1. The praise (*Thanā'*) of Allāh, the One Free From All Imperfections, and
2. The declaration of Allāh being free (*Tanzēeh*) from everything that is not befitting of Him, and
3. That He, the Blessed and Most High, is *Munazzah* (far removed) from any defect (*'aib*), and
4. That He is *Sālim* (unblemished) by any shortcoming (*naqs*), and
5. That He is *Mahmood* (worthy of every praise).

The Prophet's (SallAllāhu Alaihi wa Sallam) saying: “...and Exalted is Your Majesty...” means: Your Majesty and Greatness is raised up, lofty,

far above every (other) greatness; Your Rank is above and beyond every other; Your Authority totally subdues every other authority. Hence, His Majesty - the Blessed, the Most High, is High above and beyond there being along with Him a partner in Sovereignty (*Mulk*), or Lordship (*Ruboobeeyah*), the Right to be worshiped (*Ulooheeyah*), as well as in any of His Divine Names (*Asmā'*) and Qualities (*Sifāt*).

This is like the saying of the believers from among the *Jinn* (creatures created from fire):

﴿وَأَنَّهُ تَعَلَّىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا﴾ [الجن: ٣]

'And He, Exalted is the Majesty of our Lord, has neither taken a wife nor a son (or offspring or children).' [Soorah Jinn, 72:3]

This means that His Majesty and Greatness is too high, and His Names are too sacred for Him to have a spouse (*sāhibah*) or a child (*walad*).

The Prophet's (ﷺ) saying: “...**and there is no one worthy of worship besides You...**” means: there is no one and nothing that has a right or is worthy of being worshiped besides You.

Hence, this magnificent opening supplication (*Is-tif-tāh*) includes the three types of Tawh^heed: *Tawh^heed ar-Ruboobeeyah* (Lordship), *Tawh^heed al-Ulooheeyah* (Worship) and *Tawh^heed al-Asmā' was-Sifāt* (Names and Qualities).

Supplication Number Three Declaring Allāh's Greatness, Praise & Perfection

اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا

'Allāhu Akbar Kabeera(n), Wa-l-Hamdu lillāhi Katheera(n),
wa SubhānAllāhi Bukratan wa Aseela(n)'

'Allāh is the Greatest, Most Great; and the Praise belongs to Allāh, in abundance; and He is Free from All Imperfections - [a declaration made] in the early part of the day and in the latter part of it.'

Text of the Hadeeth:

On the authority of 'Abdullāh ibn 'Umar (RadiyAllāhu an-humā), that he said: While we were performing prayer with the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) a man from among the people said: '[I declare that] Allāh is the Greatest, Most Great; and that the Praise belongs to Allāh, in abundance; and that He is Free from All Imperfections - [a declaration made] in the early part of the day and in the latter part of it.'

The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) then said: 'Who is the one who has spoken with such and such words?' A man from among the people said: 'It is I, O Messenger of Allāh (SallAllāhu Alaihi wa Sallam). He (SallAllāhu Alaihi wa Sallam) said: 'I am amazed with it (i.e. this saying); the Doors of heaven were opened for it.' Ibn 'Umar (RadiyAllāhu an-humā) said: 'I have never abandoned these words ever since I heard the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) saying that.' [Saheeh Muslim, no. 601]

Explanation of the Hadeeth:

All of this entails remembrance (*Dbiker*) of Allāh and praise (*Thanā'*) of Him, the One Free from All Imperfections, by means of these magnificent words: *Allāhu Akbar Kabeera(n), wal-Hamdu lillāhi Katheera(n), wa SubhānAllāhi Bukratan was Aseela(n)* ('[I declare that] Allah is the Greatest, Most Great; and that the Praise belongs to Allāh, in abundance; and that He is Free from All Imperfections - [a declaration made] in the early part of the day and in the latter part of it.')

All of it is *Tak-beer* (declaring Allāh's Greatness), *Tah-meed* (declaring His Praise) and *Tas-beeh* (declaring Him to be Free from All Imperfections). Hence, the one who says this is *Mukb-lis* (sincerely, singling out Allāh) in his praise of Him, the Mighty and Majestic.

Supplication Number Four

Declaring Allāh's Tawhēd, Greatness & Magnificence;
and Asking His Forgiveness & Guidance To The Best Character

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا،
وَمَا أَنَا مِنَ الْمُشْرِكِينَ،
إِنَّ صَلَاتِي، وَنُسُكِي، وَمَحْيَايَ، وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ،
لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ،
اللَّهُمَّ أَنْتَ الْمَلِكُ، لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي، وَأَنَا عَبْدُكَ،
ظَلَمْتُ نَفْسِي، وَاعْتَرَفْتُ بِذَنْبِي، فَاعْفُرْ لِي ذُنُوبِي جَمِيعًا،
إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ،
وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ،
وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ،
لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ،
أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

'Waj-jah-tu Waj-hiya lilladhee Faṭaras-Samāwāti wal-Arḍa
Haneefan, wa mā Ana mina-l-Mushrikeen.
Inna Ṣalātee wa Nusukee wa Maḥyāya wa Mamāti Lillāhi Rabbil-
'Ālameen, Lā shareeka lahu, wa bi-dhālika Umir-tu
wa Ana minal-Muslimeen.

Allāhum-ma Anta-l-Maliku, Lā ilāha illa Anta, Anta Rabbee,
wa Anā 'Abduka, *Dh*alam-tu nafsee wa'-taraf-tu bi-dhambee,
fa-gh-fir-lee dhunoobee Jamee'a(n),
Innahu Lā Yagh-fi-rudh-dhu-noo-ba illā Anta.

Wah-dinee li-Aḥsani-l-Akhlāq, Lā Yah-dee li-Aḥsani-hā illā Anta,
waṣ-rif 'annee Sayyi'a-hā, Lā yaṣ-rifu 'annee Sayyi'a-hā illā Anta.

Labbay-ka wa Sa'day-ka, wal-Khairu Kullu-hu fee Yaday-ka,
wash-Sharru Laisa ilay-ka,
Anā bi-ka wa ilay-ka, Tabārak-ta wa Ta'ālay-ta,
Astaghfiru-ka wa Atoobu ilay-ka.'

'I have *directed* my face to the One Who Created
the heavens and the earth
Haneefan (turning away from *Shirk*, inclined towards *Tawheed*),
and I am not one of those who worship others along with Allāh.

Indeed, my prayers and my sacrifice, my living and my death are all
for Allāh, the Lord of all the worlds, and He has no partner. With
this I have been commanded,
and I am one of those who submit (to Allāh).

O Allāh, You are *al-Malik* (the King); there is no one worthy of
worship besides You; You are my Lord and I am Your worshiper; I
have wronged myself and I acknowledge my sins, so forgive me all
of my sins. Indeed, no one forgives sins except You.

And guide me to the most excellent character;
no one guides to the most excellent character except You.
And turn away from me evil character;
and no one turns away from me evil character except You.'

Labbay-ka wa Sa'day-ka (Here I am *responding, complying* and
constantly obedient) and the *Khair* (good) - all of it - is in Your
Hands and *Sharr* (evil) is not attributed to You.

I am (seeking protection) with You and (turn for refuge) to You [or:
by You I live and die and to You is the return and destination].

Blessed are You and Highly Exalted.

I seek forgiveness from You and turn to You in repentance.'

Text of the Hadeeth:

On the authority of 'Alee (RadiyAllāhu an-hu), from the Messenger
of Allāh (SallAllāhu Alaihi wa Sallam) that whenever he stood up to
perform prayer he would say: 'I have *directed* my face to the One
Who Created the heavens and the earth *Haneefan* (turning away
from *Shirk*, inclined towards *Tawheed*), and I am not one of those
who worship others along with Allāh. Indeed, my prayers and my
sacrifice, my living and my death are all for Allāh, the Lord of all the
worlds, and He has no partner...(until the end of the Hadeeth).
[Saheeh Muslim, no. 771]

Explanation of the Hadeeth:

All of this involves the praying person expressing that which is befitting of the worshiper to be characterized with - including: *Dhull* (humility) and *Kbudoo'* (submissiveness) and *Inkisār* (state of being defeated) in front of the Creator of the heavens and earth.

The Prophet's (ﷺ) saying: “**I have directed my face to the One Who Created the heavens and the earth...**” means: I have made my *Deen* (religious life) and my *'Amal* (actions) exclusively (for You Alone), and I have directed my *'Ibādah* (worship) and my orientation towards You Alone.

The Prophet's (ﷺ) saying: “**...*Haneefan*...**” means: turning away from *Shirk* (associating partners with Allāh), inclined towards *Tawhīd* (singling out Allāh Alone for worship).

The Prophet's (ﷺ) saying: “**...Indeed, my prayers and my sacrifice, my living and my death are all for Allāh, the Lord of all the worlds ...**” singles out these two acts of worship: *Ṣalāh* (prayer) and *Nusuk* - which is *Dhab-ḥ* (the sacrifice of an animal) - for mention due to their honorable status and the superiority of their excellence. Hence, whoever makes his *Ṣalāh* (prayers) and *Nusuk* (sacrifice) exclusively and sincerely (for Allāh) will of necessity make his remaining deeds exclusively for Allāh.

The Prophet's (ﷺ) saying: “**...my living and my death...**” means: That which I do during my life, and that which I die upon, i.e. *al-Emān* (faith) and *al-'Amal as-Ṣālih* (righteous deeds) - all of it is for Allāh, the Lord of all the worlds, without there being any partner with Him in any of this.

The Prophet's (ﷺ) saying: “**...O Allāh, You are al-Malik (the King); there is no one worthy of worship besides You; You are my Lord and I am Your worshiper; I have wronged myself and I acknowledge my sins, so forgive me all of my sins. Indeed, no one forgives sins except You...**” entails *at-Tawassul* (seeking a means of nearness) with Allāh by:

a. (The recognition of) His *Mulk* (Sovereignty & Supreme Authority), His *Uloobeeyah* (Divinity & Right to be worshiped) and His *Ruboobeeyah* (Lordship, as the only Creator, Owner and Controller);

b. The acknowledgement by the worshiper that he is an *'abd* (worshiper) of Him, *Dhālim* (having wronged) himself, confessing to his sins and that He, the One Free From All Imperfections, is the Forgiver of sins and that no one forgives sins except Him.

And the worshiper - through this (i.e. this acknowledgement) hopes that his *Rabb* (Lord, Creator and Nourisher) will forgive him his sins.

The Prophet's (ﷺ) saying: “...and guide me to the most excellent character, no one guides to the most excellent character except You. And turn away from me evil character; and no one turns evil character from me except You...” entails asking Allāh for guidance to good character, his acknowledgement that no one guides to good character except Allāh; that Allāh turn away from him evil despicable character, and his acknowledgement that no one can turn away from him (evil character) except Allāh.

The Prophet's (ﷺ) saying: “...*Labbay-ka...*” means: [Here I am] *responding* to the call of Allāh and *complying* with His command, the One Free From All Imperfections.

The Prophet's (ﷺ) saying: “...*wa Sa'daya-ka...*” means: [I am here to act in] *obedience* (to You) with one act of obedience after another.

The Prophet's (ﷺ) saying: “... and the *Khair* (good) - all of it - is in Your Hands...” means: its treasure houses are with You, and You, Alone, are the One Who Gives (from these treasure houses) generously, the One Who Gives out of Your Kindness.

The Prophet's (ﷺ) saying: “... and evil is not attributed to You...” entails the meaning of *Tanzeeh*, i.e. declaring Allāh to be Free from evil being attributed to Him. Hence, evil is not attributed to Allāh in any sense whatsoever, not in His *Dhāt* (Divine Being), nor in His *Asmā'* (Names), nor in His *Ṣifāt* (Characteristics), nor in His *Af'āl* (Actions). Rather, evil is attributed to His *created beings*³. Hence, evil is in *al-Maqdee* (that which is decreed) not in *al-Qadā'* (Allāh's action of decreeing).

So, Blessed and Highly Exalted is Allāh above evil being attributed to Him. Rather, everything that is attributed to Him is *Khair* (pure good).

³ Evil occurs from the actions of the *created being*, not from the actions of the *Creator*.

The Prophet's (ﷺ) saying: “...**I am with You and to You...**” means: I seek protection *with You* and *to You* I turn for refuge; or it could also mean: *by You* I live and die and *to You* is the return and destination.

The Prophet's (ﷺ) saying: “...**Blessed are You and Highly Exalted...**” entails the meaning of *Ithbāt* (confirmation) of His right, the One Free From All Imperfections, to *Thana'* (praise) and *Ta'dbeem* (exaltation).

Next, he (ﷺ) closed this *If-ti-tāh* (opening supplication) with *Istighfār* (seeking forgiveness) and *Tawbah* (repentance)...And Allāh Knows Best!

Words of Remembrance (*Adh-kār*) for Bowing and Prostration

Various *Adh-kār* (words of remembrance) and *Ad-'iyah* (supplications) have been reported for these positions (of the prayer). That which follows is a review of the text of a number of the narrations that have been transmitted relative to this subject matter, along with some of their meanings and indications.

Supplication Number Five

Declaring Allāh To Be Free From All Imperfections, and Acknowledging His Supremacy and Highness

سُبْحَانَ رَبِّيَ الْعَظِيمِ

'Sub-hāna Rabbiya-l-'Adheem'

'O How Perfect is my Lord, the Supreme.'

سُبْحَانَ رَبِّيَ الْأَعْلَى

'Sub-hāna Rabbiya-l-A'lā'

'O How Perfect is my Lord, the Most High.'

Text of the Hadeeth:

On the authority of Hudhaifah (RādiyAllāhu an-hu), who said: I performed prayer with the Prophet (ṢallAllāhu Alaihi wa Sallam) one night and he (ṢallAllāhu Alaihi wa Sallam) opened his recitation with (the chapter entitled) *al-Baqarah*⁴. I said (to myself): perhaps he (ṢallAllāhu Alaihi wa Sallam) will bow in *Rukoo'* after one hundred (verses); then, he continued, so I said (to myself): perhaps, he will perform the whole prayer with it (i.e. *Soorah al-Baqarah*). Then, he (ṢallAllāhu Alaihi wa Sallam) continued, so I said: Perhaps he will perform one *Rak'ah* with it (i.e. *Soorah al-Baqarah*). Then, he (ṢallAllāhu Alaihi wa Sallam) began to recite (the chapter entitled) *an-Nisā'*⁵, so he read it (in its entirety). Then, he (ṢallAllāhu Alaihi wa Sallam) began to recite (the chapter entitled) *Āli Imrān*⁶, so he read it (in its entirety). And he was reciting it *Mutarassilan* (leisurely). Whenever he came across a verse containing *Tasbeeh*, he

⁴ The second chapter of the Qur'ān.

⁵ The fourth chapter of the Qur'ān.

⁶ The third chapter of the Qur'ān.

would declare Allāh to be free from Imperfections (i.e. saying: *SubhānAllāh*); and whenever he came across a request, he would make that request (from Allāh); and whenever he came across something to seek refuge from, he would seek refuge (with Allāh) from it.

After all of this he (ṢallAllāhu Alaihi wa Sallam) bowed in *Rukoo'* and began saying: '*Subhāna Rabbiya-l-Adheem*' [I declare my *Rabb*, the Supreme, to be free from all imperfections]. So, his bowing in *Rukoo'* was similar (in length) to his standing in *Qiyām*.

Then, he (ṢallAllāhu Alaihi wa Sallam) said: '*Sami'Allāhu li-man Hamidah(u)*' [Allāh responds to one who praises Him]. Then, he stood for a long standing, nearly as long as his bowing in *Rukoo'*.

Then, he (ṢallAllāhu Alaihi wa Sallam) prostrated in *Sajdah* and said: '*Subhāna Rabbiya-l-A'lā'*' [I declare my *Rabb*, the Most High, to be free from all imperfections]. So, his prostration in *Sajdah* was nearly as long as his standing in *Qiyām*. [Reported by Imām Muslim in his '*Saheeh*' (collection of *Hadeeth*), no. 772]

Explanation of the Hadeeth:

This *Hadeeth* contains the legislation for a Muslim saying: '*Subhāna Rabbiya-l-Adheem*' [I declare my *Rabb*, the Supreme, to be free from all imperfections] during his bowing in *Rukoo'*, and saying: '*Subhāna Rabbiya-l-A'lā'*' [I declare my *Rabb*, the Most High, to be free from all imperfections] during his prostration in *Sajdah*.

al-'Allāmah ibnu-l-Qayyim (Raḥimahullāh) said:

Hence, it has been legislated for the one bowing in *Rukoo'* to mention the greatness/majesty of his *Rabb* while he is in this condition of *dropping down, being low and humble submission*; and to mention that He, the One Free From All Imperfections, is described with the description of 'Supremacy' that makes Him to be far removed from everything that contradicts His *Kibri'ā* (Greatness), His *Jalāl* (Majesty) and His '*Adhamah* (Magnificence).

Consequently, the very *best* of what one bowing in *Rukoo'* can say is: '*Subhāna Rabbiya-l-Adheem*' [I declare my *Rabb*, the Supreme, to be free from all imperfections] since it is Allāh, the One Free From All Imperfections, Who has *commanded* His worshipers with these (words). And he (ṢallAllāhu Alaihi wa Sallam) who delivers the message from Him, the '*ambassador*' between Him and His worshipers [i.e. the Prophet (ṢallAllāhu

Alaihi wa Sallam)] has designated this specific position for this specific *Dhiker* (word of praise) when (the following words) were revealed:

﴿ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴾ [الواقعة: ٧٤]

'Then, glorify (with praises) the Name of your Lord, the Supreme
[i.e. by declaring Him to be Free of All Imperfections].'
[Soorah al-Wāqi'ah, 56:74]

On that occasion he (ﷺ) said: Recite (these words) in your bowing for *Rukoo'*. [Kitāb as-Salāh, by Ibnu-l-Qayyim (Raḥimahullāh), pg. 176]

He (Ibnu-l-Qayyim) says - concerning *as-Sujood* (prostration): In it is legislated praise of Allāh that is befitting of Him, and that is the worshiper's saying: '***Subhāna Rabbiya-l-'Alā'*** [I declare my ***Rabb***, the **Most High, to be Free From All Imperfections**]. And this is the *best* of what is said in this position. And nothing has been reported from the Prophet (ﷺ) of him *commanding* ⁷anything other than this saying in *Sujood* (prostration) - wherein he (ﷺ) said: Recite (these words) in your prostration...⁸

And the description of *ar-Rabb* (Allāh) with *al-'Uloo* (being Lofty, Exalted and Sublime) - while in this position is extremely appropriate for one who is engaged in the act of prostrating, who has descended to the lowest position upon his face.

So, he mentioned the *'Uloo* (Exalted, Lofty status) of his *Rabb* (Allāh) while being in the position of having fallen (to the ground) - and this is like his mentioning the Supremacy (of Allāh) while he (the worshiper) is in a state of humility in the bowing position - and he (as well) declares his *Rabb* (Allāh) to be free from whatever is not befitting of Him, from those things which contradict His '*Adhamah* (Supremacy, Majesty and Greatness) and His '*Uloo* (Loftiness and Sublimity). [Kitāb as-Salāh, by Ibnu-l-Qayyim (Raḥimahullāh), pg. 181]

⁷ What should be understood from this statement is that these words are the *best* of what can be recited in this position, due to the *command* of the Prophet (ﷺ) to recite these words; while there are certainly other supplications confirmed in the *Sunnah* which are *optional* and can also be recited here.

⁸ This narration and the one before it has been graded by al-Albānee as '*Hasan*' in '*Mishkāt al-Maṣābeeh*', 1/277, no. 879 and '*Da'eef*' in '*Irwā' al-Ghaleel*', 2/40, no. 344.

Supplication Number Six
Declaring Allāh to be Free From All Imperfections,
Worthy of All Praise

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ
اللَّهُمَّ اغْفِرْ لِي

'Sub-hānak-Allāhumma Rabbanā wa Bi-Hamdika,
Allāhumma-gh-fir Lee'

'O How Perfect You are, O Allāh, our Lord, and Praiseworthy.
O Allāh, forgive me.'

Text of the Hadeeth:

On the authority of Ā'ishah (RadiyAllāhu an-hā), who said: The Prophet (ṢallAllāhu Alaihi wa Sallam) used to frequently say - in his bowing and his prostration: O How Perfect You are, O Allāh, our Lord, and Praiseworthy. O Allāh, forgive me, *as a practical application of the Qur'ān*. [Reported by al-Bukhāree, no. 794 and Muslim, no. 484]

Explanation of the Hadeeth:

What is intended by Ā'ishah's (RadiyAllāhu 'anhā) saying: *as a practical application of the Qur'ān* - is that He (ṢallAllāhu Alaihi wa Sallam) was complying with the statement of Allāh, the Mighty and Majestic, in *Soorah an-Nasr*:

﴿ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴾ [النصر: ٣]

'So, glorify the Praises of your Lord, and ask His Forgiveness. Indeed, He is the One Who Often Accepts the repentance (of those who seek His forgiveness).' [*Soorah an-Nasr* 110:3]

Hence, he (ṢallAllāhu Alaihi wa Sallam) used to frequently say - in his bowing and his prostration: ***Sub-hānak-Allāhumma Rabbanā wa Bi-Hamdika, Allāhumma-gh-fir Lee*** [O How Perfect You are, O Allāh, our Lord, and Praiseworthy. O Allāh, forgive me].

Supplication Number Seven
Declaring Allāh to be Free From All Imperfections &
Affirming His Ruboobeeyah (Lordship)

سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

'Subboohun Quddoosun, Rabbu-l-Malā'ikati war-Rooh'

'O How Perfect You are, Most Pure (free of any defects),
Lord of the Angels and the Spirit'

Text of the Hadeeth:

On the authority of Ā'ishah (RadiyAllāhu an-hā), who said: The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) used to say - in his bowing and his prostration: *Subboohun Quddoosun Rabbu-l-Malā'ikati war-Rooh* [O How Perfect You are, Most Pure (free of any defects), Lord of the Angels and the Spirit]. [Reported by Muslim, no. 487]

Explanation of the Hadeeth:

The Prophet's (SallAllāhu Alaihi wa Sallam) saying: *Subboohun Quddoosun* [O How Perfect You are, Most Pure (free of any defects)...] - These are two names of Allāh which point to the exaltation/glorification of Allāh and *acknowledgement* that He is free from every shortcoming and defect that is not befitting of Him, and the *negation* of anyone of His created beings resembling Him in anything that is exclusive to Him, as well as the descriptions of perfection (that belong to Him Alone).

As for the Prophet's (SallAllāhu Alaihi wa Sallam) saying: *Rabbu-l-Malā'ikati war-Rooh* [...Lord of the Angels and the Spirit] - it contains mention of the *Ruboobeeyah* (Lordship) of Allāh over the angels in general, after which comes the special mention of *Jibreel* (Alaihis-Salām) *ar-Rooh al-Ameen* (The Trustworthy Spirit), due to him being the best of the angels and their leader.

He is the one who used to descend (from the Heavens) upon the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) with the revelation, as Allāh, the Most High, said:

﴿ وَإِنَّهُ لَنَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾ [الشعراء: ١٩٢ - ١٩٥]

'And truly, this (the Qur'ān) is a revelation from the Lord of the worlds, which the Trustworthy Spirit *ar-Rooḥ al-Ameen* (Jibreel) has brought down, upon your heart [O Muḥammad (ṢallAllāhu Alaihi wa Sallam)] that you may be (one) of the warners, in the plain Arabic language.'

[Soorah Shu'arā', 26:192-195]

And *Jibreel* (Alaihis-Salām) has been named '*Rooḥ*' (Spirit) because he used to descend (from the Heavens) with the *revelation* through which *life* is given to the *hearts*.

Supplication Number Eight
Declaring Allāh to be Free From All Imperfections &
Affirmation of His Supremacy, Sovereignty, Greatness and Majesty

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

'Subhāna Dhi-l-Jabaroot, wa-l-Malakoot,
wa-l-Kibri'ā', wa-l-'Adhamah'

'O How Perfect You are, Owner of Absolute Power,
Sovereignty, Greatness and Majesty'

Text of the Hadeeth:

On the authority of 'Awf ibn Mālik al-Ashja'ee (RadiyAllāhu an-hu), who said: I stood up to perform prayer with the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) one night. So, he stood up and recited *Soorah al-Baqarah*⁹, and he did not pass by any verse mentioning *Rahmah* (mercy) except that he paused and asked (for Allāh's mercy); nor did he pass by any verse mentioning *'Adhāb* (punishment) except that he paused and sought refuge (in Allāh, from His punishment).

Then, he (SallAllāhu Alaihi wa Sallam) bowed the length of his standing in *Qiyām*, saying in his bowing: *Subhāna Dhi-l-Jabaroot wa-l-Malakoot wa-l-Kibri'ā' wa-l-'Adhamah* [O How Perfect You are, Owner of Absolute Power, Sovereignty, Greatness and Majesty].

Then, he prostrated the length of his standing. Then, he said in his prostration the like of what he said in his bowing (i.e. *Subhāna Dhi-l-Jabaroot wa-l-Malakoot wa-l-Kibri'ā' wa-l-'Adhamah*).

Then, he (SallAllāhu Alaihi wa Sallam) stood up (in *Qiyām*) and recited *Āli 'Imrān*¹⁰, then he recited one *soorah* (chapter) after another. [Reported by Abu Dāwood, no. 873 and an-Nasā'ee, no. 1120. al-Albānee (Rahimahullāh) declared it to be *Saheeh* (authentic) in *Saheeh* Abu Dāwood, no. 776]

Explanation of the Hadeeth:

The Prophet's (SallAllāhu Alaihi wa Sallam) saying: **O How Perfect You are, Owner of Absolute Power and Sovereignty...** - means that He is *Free from Imperfections and Purified from everything unclean.*

⁹ The second chapter of the Qur'ān.

¹⁰ The third chapter of the Qur'ān.

al-Jabaroot (Absolute Power) and *al-Malakoot* (Sovereignty) are based upon the linguistic pattern of *Fa'aloot*, from the roots: *al-Jabr* and *al-Mulke* - like *ar-Rahamoot* and *ar-Raghaboot* and *ar-Rahaboot* are each based upon the linguistic pattern of *Fa'aloot*, from the roots: *ar-Rahmah* (mercy), *ar-Ragbbah* (desire) and *ar-Rabbah* (fear, awe).

The Arabs have a saying: '*Rahaboot* is better than *Rahamoot*', meaning: that *being feared* by people [due to your strength] is better than the people *having mercy upon you* [due to your weakness].

al-Jabaroot (Absolute Power) and *al-Malakoot* (Sovereignty) contain within them the same meanings of the Names of Allāh and His Characteristics as are indicated by the meanings of *al-Malik* (the Sovereign, King) and *al-Jabbār* (Omnipotent, Almighty).

Allāh, the Most High, - in the end of *Soorah Yā-Seen* - said:

﴿ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴾ [يس: ٨٣]

'O How Perfect is He (and exalted above all that they associate with Him), in Whose Hands is the sovereignty over all things: and to Him you shall all be returned (on the Day of Resurrection).' [Soorah Yā-Seen, 36:83]

As for his (ﷺ) saying: ***wa-l-Kibri'ā' wa-l-'Adhamah* [... Greatness and Majesty]** - it means: ...and the One Who Possesses Greatness and Majesty. And these are two *Sifāt* (characteristics) close to one another in meaning, belonging to Allāh, the Exalted, exclusively, and no one is worthy of these two characteristics besides Him.

This is confirmed in the authentic Hadeeth from the Prophet (ﷺ) where he said: Allāh, the Mighty and Majestic, said: *al-Kibriyā'* (Greatness) is My *Ridā'* (upper garment) and *al-'Adhamah* (Majesty) is My *Izār* (lower garment); so, whoever contests Me in either one of them, I will throw him in the Hell-Fire. [Reported by Abu Dāwood, no. 4090; and declared to be *Ṣaḥeeḥ* (authentic) by al-Albānee (Raḥimahullāh) in *as-Ṣaḥeeḥah*, no. 541]

Hence, He placed *al-'Adhamah* (Majesty) in the position of the *Izār* (lower garment), and *al-Kibri'ā'* (Greatness) in the position of the *Ridā'* (upper garment) - as an indication of the *exclusive* right of *ar-Rabb* (Allāh), the One Free From All Imperfections, to these two (characteristics or qualities), and as a declaration that He, the One Free From All Imperfections, is free of having any partner who shares in any portion of these two (characteristics).

**Words of Remembrance (*Adh-kār*) for Bowing,
Standing from it and Prostration**

**Supplication Number Nine
Bowling, Having Faith and Submitting One's Whole Self
Exclusively to Allāh**

اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسَلَمْتُ،
خَشَعَ لَكَ سَمْعِي، وَبَصْرِي، وَمُحْيِي، وَعَظْمِي، وَعَصَبِي

'Allāhumma laka Raka'tu, wa Bika Āmantu, wa laka Aslamtu.
Khasha'a laka Sam'ee, wa Baṣaree, wa Mukh-khee,
wa Adh-mee, wa 'Asabee. '

'O Allāh! to You I have bowed, and in You I have believed, and to
You I have submitted. My hearing, my sight, my mind, my bones
and my nerves are all humbled before You.'

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ، وَمِلْءَ الْأَرْضِ،
وَمِلْءَ مَا بَيْنَهُمَا، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

'Allāhumma, Rabbanā laka-l-Hamdu, mil'as-Samāwāti wa mil'al-
Ardi, wa mil'a mā baina-humā, wa mil'a mā shi'ta min shay'in ba'd.

'O Allāh! Our Lord, for You is all praise, a praise that fills the
heavens and the earth and whatever is between them and whatever
else You Will (to be) after that.'

اللَّهُمَّ لَكَ سَجَدْتُ،
وَبِكَ آمَنْتُ، وَلَكَ أَسَلَمْتُ،
سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَصَوَّرَهُ،
وَشَقَّ سَمْعَهُ وَبَصَرَهُ،
تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

'Allāhumma laka Sajadtu, wa Bika Āmantu, wa laka Aslamtu. Sajada wajhee lil-ladhee Khalaqa-hu wa Sawwara-hu, wa Shaqqa Sam'a-hu wa Baṣara-hu, TabāarakAllāhu Aḥsanu-l-Khāliqeen.'

'O Allāh! to You I have prostrated, and in You I have believed, and to You I have submitted. My face is prostrated to the One Who created it, fashioned it and gave it hearing and sight. Blessed is Allah the Best Creator of all.'

Text of the Hadeeth:

On the authority of 'Alee ibn Abi Tālib (RādiyAllāhu an-hu) who said - in a lengthy Hadeeth: When the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) bowed in *Rukoo'*, he would say: [O Allāh! to You I have bowed, and in You I have believed, and to You I have submitted. Before You my hearing, my sight, my mind, my bones and my nerves are all humbled...]

And when he (ṢallAllāhu Alaihi wa Sallam) rose up (from *Rukoo'*) he would say: [O Allāh! Our Lord, for You is all praise, a praise that fills the heavens and the earth and whatever is between them and whatever else You Will (to be) after that].

And when he (ṢallAllāhu Alaihi wa Sallam) prostrated in *Sajdah*, he would say: [O Allāh! to You I have prostrated, and in You I have believed, and to You I have submitted. My face is prostrated to the One Who created it, fashioned it and gave it hearing and sight. Blessed is Allah the Best Creator of all]. [Reported by Imām Muslim in his '*Saḥeeḥ*' (authentic collection of Hadeeth), no. 771]

Explanation of the Hadeeth:

As for the Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: *Allāhumma laka Raka'tu...* [O Allāh! to You I have bowed....] - the delaying of the verb (Raka'tu, I have bowed) [to the end of the statement] indicates the right of being bowed to is exclusive to Allāh Alone; it conveys the meaning: For You is my bowing, and it is not for anyone besides You.

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: ...*wa Bika Āmantu...* [...and in You I have believed...] - means: I affirm (faith) in You and acknowledge the truth (of Your Divinity).

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: ... *wa laka Aslam-tu* [...and to You I have submitted....] - means: I have willingly surrendered to You and am obedient to You.

The Prophet's (ﷺ) saying: ... ***Khasha'a laka Sam'ee wa Basaree wa Mukh-khee wa A-dh-mee wa 'Asabee...*** [...my hearing, my sight, my mind, my bones and my nerves are all humbled before You....] - means: All of these parts of me are in submission to You, humbled before You and in a state of brokenness/fragility before Your Honor.

The Prophet's (ﷺ) saying - at the time of rising from *Rukoo'*: ... ***Sami'Allāhu liman Hamidah(u)***...[Allāh listens to the one who praises Him] - means: Allāh *responds* to the one who praises Him; hence, *as-Sam'* (listening) here means '*responding*'.

As for the Prophet's (ﷺ) saying: ... ***Rabbanā laka-l-Hamdu, mil'as-Samāwāti wa mil'al-Ardi wa mil'a mā baina-humā, wa mil'a mā shi'ta min shay'in ba'd...***[Our Lord, for You is all praise, a praise that fills the heavens and the earth and whatever is between them and whatever else You Will (to be) after that.] - the discussion of its meaning will be forthcoming, In Shā Allāh. [see: Supplication no. 11]

The Prophet's (ﷺ) saying: ...***Sajada wajhee lil-ladhee Khalaqa-hu wa Sawwara-hu wa Shaqqa Sam'a-hu wa Basara-hu. TabāarakAllāhu Ahsanu-l-Khāliqeen...*** [...My face is prostrated to the One Who created it, fashioned it and gave it hearing and sight...] - it entails the worshiper *bringing to mind* the Greatness and Majesty of Allāh, the One Free From All Imperfections, and the Perfection of His act of creating the human being in the most complete and perfect form and the best possible stature. So, blessed is Allāh, the Best Creator of all.

From the Words of Remembrance (Adh-kār) for Salāh, To Be Recited Upon Rising Up from Rukoo' (Bowling)

We are still discussing the *Adh-kār* (Words of Remembrance) related to Salāh. Indeed, various types of *Adh-kār* (Words of Remembrance) have been confirmed from the Prophet (ﷺ) which are legislated for the Muslim to recite at the time of rising up from bowing (*Rukoo'*). Overall, they all entail *Hamd* (Praise) for Allāh, *Thana'* (Extolling) Him and *Tamjeed* (Glorification of His Majesty), the One Who is Free From All Imperfections.

Supplication Number Ten Declaring Allāh's Right To All Praise

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ

'Allāhumma Rabbanā Laka-l-Hamd'

'O Allāh, Our Lord, for You is All Praise.'

Text of the Hadeeth:

On the authority of Abu Hurairah (RadyAllāhu an-hu), that the Prophet (ﷺ) said: When the Imām says: *Sami'Allāhu liman Hamidah(u)* (Allāh responds to one who praises Him), then you all must say: '*Allāhumma Rabbanā Laka-l-Hamd (O Allāh, our Lord, for You is All Praise)*' - since everyone whose saying of this corresponds with the saying of the angels, will have his previous sins forgiven. [Al-Bukhāree, no. 795, 796 and Muslim, no. 409]

In one of the narrations, it has:

اللَّهُمَّ رَبَّنَا وَ لَكَ الْحَمْدُ...

Allāhumma Rabbanā, Wa Laka-l-Hamd
[O Allāh, Our Lord, and for You is All Praise].

On the authority of Abu Hurairah (RadiyAllāhu an-hu), that when the Prophet (SallAllāhu Alaihi wa Sallam) said: *Sami'Allāhu liman Hamidah(u)* (Allāh responds to one who praises Him), he (SallAllāhu Alaihi wa Sallam) would then say: '*Allāhumma Rabbanā wa Laka-l-Hamd* (O Allāh, our Lord, and for You is All Praise)'...

Here there is an added letter '*Wāw*' ('wa' meaning 'and') - and this (narration) is in the '*Saheehain*' (i.e. the two authentic collections of Al-Bukhāree, no. 795, 796 and Muslim, no. 409).

Explanation of the Hadeeth:

Ibnu-l-Qayyim (Raḥimahullāh) says: Do not overlook or fail to consider the importance of this '*Wāw*' ('wa') in his (SallAllāhu Alaihi wa Sallam) saying: *Allāhumma Rabbanā, Wa Laka-l-Hamd* [O Allāh, Our Lord, **and** for You is All Praise] - for indeed the command to say it has been encouraged in the two authentic collections (al-Bukhāree and Muslim).

The presence of this letter ('*Wāw*') causes the statement to be considered as two independent sentences. Indeed, his (SallAllāhu Alaihi wa Sallam) saying: *Rabbanā* (O our Lord) implies the meaning: You (O Allāh) are *ar-Rabb* (the Lord), *al-Malik* (the King) and *al-Qayyoom* (the Self-Subsisting) in Whose Two Hands are the reins of power and to Whom all affairs return.

Hence, he (SallAllāhu Alaihi wa Sallam) joined to this meaning which is understood from his saying: '*Rabbanā*' (O our Lord) - his saying: *Wa Laka-l-Hamd* (*and* for You is All Praise). In this way, it expresses the same meaning as the saying of *al-Muwahhid* (the person upon *Tawḥeed*): '*Labu-l-Mulk wa Labu-l-Hamd*' (For Him is the Kingdom/Sovereignty **and** for Him is all Praise). [Ibnu-l-Qayyim (Raḥimahullāh), Kitāb aṣ-Ṣalāh, pg. 177, with slight modifications]

Supplication Number Eleven

Acknowledgement that Allāh's Praise Fills the Heavens, the Earth, Whatever is Between them and Beyond

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلءَ السَّمَاوَاتِ، وَمِلءَ الْأَرْضِ،
وَمِلءَ مَا بَيْنَهُمَا، وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

'Allāhumma Rabbanā Laka-l-Hamd, Mil'as-Samāwāti,
wa Mil'a-l-Ardi, wa Mil'a Mā Baina-humā,
wa Mil'a Mā Shi'ta min Shay'in Ba'd'

'O Allāh, Our Lord, for You is All Praise: A Praise which fills the Heavens, fills the Earth, fills whatever is between them and fills anything that You Will after that.'

Text of the Hadeeth:

On the authority of 'Alee ibn Abi Tālib (RādiyAllāhu an-hu), that whenever the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) rose up from bowing (Rukoo'), he would say: [O Allāh, Our Lord, for You is All Praise: A Praise which fills the Heavens, fills the Earth, fills whatever is between them and fills anything that You Will after that]. [Reported by Imām Muslim, no. 477.]

Explanation of the Hadeeth:

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: "...O Allāh, Our Lord, for You is All Praise: A Praise which fills the Heavens, fills the Earth, fills whatever is between them...." means: ...A praise whose *description* and *magnitude* is such that it fills the higher regions (i.e. the Heavens) and the lower regions (i.e. the earth) and the vastness which is between them. Hence, this praise - which is fitting this description - fills the entire *presently* existing creation.

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: "... and (Your praise) fills anything that You *Will* after that...." means: ...a praise that fills whatever *ar-Rabb* (Allāh), the Blessed and Most High, *will create after that* (i.e. in the future), as well as whatever else He, the One Free From All Imperfections, *Wills*.¹¹

¹¹ '...whatever else He, the One Free From All Imperfections, Wills' - may refer to *other than what has been mentioned already*, such as *al-'Arsh* (the Throne), *al-Kursee* (the Foot-Stool), and whatever is *underneath* the soil (of the earth)... [See: *Mirqāt al-Mafāteḥ*, *Sharḥ Mishkāt al-Maṣābeḥ*, 2/712, Bāb ar-Rukoo'].

Supplication Number Twelve

**Recognizing that Allāh Is Most Worthy of Every Praise and that
the Absolute Reins of Power over Everything are in His Hands**

رَبَّنَا لَكَ الْحَمْدُ مِلءَ السَّمَاوَاتِ وَالْأَرْضِ، وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ،

أَهْلَ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُنَّا لَكَ عَبْدٌ

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

'Rabbanā Laka-l-Hamd, Mil'as-Samāwāti wa-l-Ardi,

wa Mil'a Mā Shi'ta min Shay'in Ba'd,

Ahla-th-Thanā'i wal-Majd, Aḥaqqu Mā Qāla -l-'Abd,

wa Kullunā laka 'Abd(un).

Allāhumma Lā Māni'a limā A'-ṭayta, wa lā Mu'-ṭiya limā mana'ta,

wa Lā Yanfa'u Dhal-Jaddi minka-l-Jadd(u)'

'Our Lord, for You is All Praise: A Praise which fills the Heavens and the Earth, and fills anything that You Will after that. You are most worthy of Exaltation and Glorification. This is the most truthful of what the slave has said. And we are all Your slaves/worshipers. O Allāh, there is no one who can hold back what You have given, and there is no one who can give that which You have held back. The *Jadd* (power, status, honor and wealth) of the one who possesses it will not benefit (him) against You.'

Text of the Hadeeth:

On the authority of Abu Sa'eed al-Khudree (Radiyah Allāhu an-hu), who said: Whenever the Messenger of Allāh (Ṣallā Allāhu Alaihi wa Sallam) raised his head from bowing (*Rukoo'*), he would say: "Our Lord, for You is All Praise: A Praise which fills the Heavens and the Earth, and fills anything that You Will after that. You are most worthy of Exaltation and Glorification. This is the most truthful of what the slave has said. And we are all Your slaves/worshipers. O Allāh, there is no one who can hold back that which You have given, and there is no one who can give that which You have held back. The *Jadd* (power, status, honor and wealth) of the one who possesses it will not benefit (him) against You." [Reported by Imām Muslim in his *Saḥeeh* (authentic collection), no. 771.]

Explanation of the Hadeeth:

The Prophet's (ﷺ) saying: "... **Our Lord, for You is All Praise: A Praise which fills the Heavens and the Earth, and fills anything that You Will (to exist) after that....**" - its clarification has preceded.

The Prophet's (ﷺ) saying: "... **You are most worthy of Exaltation and Glorification...**" - means: You, O Allāh! are most worthy of being Praised and Glorified due to the Greatness of Your *Ṣifāt* (Divine Characteristics and Qualities) and the Perfection of your *Nu'oot* (Descriptions), and the endlessness or continuity of Your Blessings and abundance of Your Bounties.

The Prophet's (ﷺ) saying: "...**This is the most truthful of what the slave has said ...**" - means: Indeed, this Praise and Glorification of You [just mentioned] is the most truthful thing the worshiper has said and expressed.

The Prophet's (ﷺ) saying: '**most truthful**' is a *khobar* (*predicate* of the sentence) which had its *mubtada'* (*subject* of the sentence) omitted; the *subject* being: '*This Praise and Glorification*' [is the most truthful of what the slave has said]...This sentence came in confirmation of the praise, glorification and exaltation of Allāh, and as a clarification of the fact that this statement [i.e. '*Our Lord, for You is All Praise...You are most worthy of exaltation and glorification*'] is the most truthful thing the worshiper (of Allāh) has expressed, and the best matter that he has spoken about.

The Prophet's (ﷺ) saying: "... **And we are all Your slaves/worshippers...**" - contains an acknowledgement of '*Uboodeeyah* (one's state of servitude, to Allāh alone); and that this is the state of all of the people. Indeed, all of them are in a state of servitude and submission to Allāh, the One Free From All Imperfections; He is their *Rabb* (Lord and Sustainer) and their *Khāliq* (Creator), there being absolutely no *Rabb* (Lord and Sustainer) for them nor any *Khāliq* (Creator) besides Him!

The Prophet's (ﷺ) saying: "...**O Allāh, there is no one who can hold back that which You have given, and there is no one who can give that which You have held back...**" - contains the acknowledgement of Allāh, the Exalted, being alone in having the Power to give and withhold, in restricting and extending (e.g. that which *benefits* or is *desired*), in lowering and raising (the creatures); and there is no one who shares with Him any of this.

That which He, the One Free From All Imperfections, writes (i.e. decrees) for His slave of *goodness* and *blessings*, or *trials* and *misfortune* - there is no one who can repulse it, nor anyone who can prevent it from occurring.

And that which He, the One Free From All Imperfections, holds back from His slave of *every good thing* and *every blessing*, or *every type of trial* and *every type of misfortune* - there is no way for it to occur (i.e. to reach him).

As Allāh, the Exalted, has said:

﴿ وَإِن يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يُرِدَكَ بِحَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴾ [يونس: ١٠٧]

'And if Allāh touches you with harm, there is none who can remove it except Him, and if He intends any good for you, there is none who can repel His Favor which He causes to reach whosoever of His slaves He Wills. And He is the Oft-Forgiving, the Most Merciful.' [Qur'an 10:107]

And as He, the One Free From All Imperfections, said:

﴿ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾ [فاطر: ٢]

"Whatever of Mercy (i.e. of good), Allāh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter.

And He is the All-Mighty, the All-Wise." [Soorah Fātir 35:2]

Hence, He, the One Free From All Imperfections, is One and Alone (in having the Power and Authority) to give and withhold. And when He, the One Free From All Imperfections, gives - *absolutely* no one has the ability to deny the one to whom Allāh has given (something). And when He denies (someone), *absolutely* no one has the ability to give (anything) to one whom Allāh has denied it.

The Prophet's (ﷺ) saying: "...**The Jadd (power, status, honor and wealth) of the one who possesses it will not benefit (him) against You...**" - means: The good fortunes of kingship, leadership, wealth, pleasantries of life, or other than this [that people were given in this world] will not benefit (them) with Allāh, nor free them from His punishment, nor bring one near to being *honored* by Him (in *Jannah*). Rather, the only thing that will bring them benefit with Allāh is seeking nearness to Him by means of obedience to Him and giving preference to seeking His good Pleasure. [Kitāb aṣ-Ṣalāh, by Ibnu-l-Qayyim (Raḥimahullāh), pgs. 177 - 187]

Supplication Number Thirteen

The Praise that is due to Allāh is Abundant, Purely Good and Blessed

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

'Rabbanā, wa Laka-l-Hamd(u),

Hamdan Katheeran Tayyiban Mubārakan fee-h(i)'

'Our Lord, and for You is All Praise:

A Praise which is abundant, purely good and blessed.'

Text of the Hadeeth:

On the authority of Rifā'ah ibn Rāfi' az-Zuraqee (RadiyAllāhu anhu), who said: Once we were praying behind the Prophet (ṢallAllāhu Alaihi wa Sallam) and when he raised his head from bowing (*Rukoo*), he said: "*Sami'Allāhu liman Hamidah(u)* [Allāh hears/responds to one who praises Him]", then a man behind him (ṢallAllāhu Alaihi wa Sallam) said: 'Our Lord, and for You is All Praise: A Praise which is abundant, purely good and blessed'. So, when he (ṢallAllāhu Alaihi wa Sallam) completed the prayer he said: 'Who is it that has spoken (these words)? The man said: I, to which the Prophet (ṢallAllāhu Alaihi wa Sallam) responded: 'I have seen thirty some odd angels competing to see which of them will record (this saying) first.' [Reported by Imām al-Bukhāree in his Saheeh (authentic collection), no. 799.]

Explanation of the Hadeeth:

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: "...**A Praise which is abundant, purely good and blessed...**" - means: I praise Him with a *Praise*...Here (the expression) a *Praise* is used to emphasize the original statement (i.e. I praise Him); while (that which follows) '*... abundant, purely good and blessed...*' are adjectives used to describe the *Praise* (that he is describing Allāh with), meaning: *I praise Him with a Praise* that is described as being *abundant, purely good and blessed*.

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: "...*Who is it that has spoken (these words)?...*" - i.e. [the words] '**Our Lord, and for You is All Praise: A Praise which is abundant, purely good and blessed.**'

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: "...*I have seen thirty **some odd** angels competing to see which of them will record (this saying) first...*" - the Arabic word **bid'u** [translated here as '*some odd*'] literally: *a portion of a number* [i.e. a portion of the number *ten*]; it is said to mean a number between *three and nine*, while others say that it means a number between *one and ten*.

And his (ﷺ) saying: *competing*, is from the word *Ib-ti-dār* - meaning: they were *hastening* and *competing* to record these words in the records of good deeds.

Fawā'id (Benefits) of the Hadeeth:

From the benefits of this Hadeeth is that the person following an Imām in prayer must hasten to say: **'Our Lord, and for You is All Praise...'** immediately after the Imām's saying: *Allāh responds to one who praises Him.*

This is understood from the use of the Arabic particle '*Fa*' in the statement, '*Then*, a man behind him (ﷺ) said: '*Our Lord, and for You is All Praise: A Praise which is abundant, purely good and blessed...*' This is because the Arabic particle '*Fa*' indicates the meaning of something happening *immediately after* something.

From the benefits of this Hadeeth is that it indicates the abundance of the angels who record the deeds, that the angels love *al-Khair* (goodness) and the *good* people, and their competing and vying with one another in good.

Also, in this Hadeeth is an indication of the special ability of the Prophet (ﷺ) to *see* these angels, such that he saw them, while no one from those around him of the Companions (RadiyAllāh anhum) saw them.

Then comes the question: Were those angels - who were competing to record this statement - from *al-Hafadha* (the angels who record the actions of human beings) or other angels (not from the *Hafadha*)?

Concerning this, there are two views of the People of Knowledge, while that which is nearest to being correct - and Allāh Knows Best - is that they are angels other than the *Hafadha* (recording angels). And from that which supports this view is what has been reported in *Saheeh al-Bukhāree*, from the Prophet (ﷺ) that he said: 'Indeed, Allāh has angels who go around the pathways seeking *Ablu-dh-Dhiker* (i.e. those engaged in the remembrance of Allāh)...' until the end of the Hadeeth. [al-Bukhāree, no. 6408]

And in one narration, it has the wording: '*...(angels) other than those who record (the deeds of) the people.* [Ahmad in his Musnad, 12/389, no. 7424; Sunan at-Tirmidhee, 5/471, no. 3600; Ibn Hibbān, 3/137, no. 856, 857]. Some of the scholars used this as a proof that some actions of obedience (to Allāh) might be recorded by angels other than the *Hafadha* (recording angels). And Allāh Knows Best!

The Prohibition of Reciting Qur'ān In *Rukoo'* & *Sujood* , And the Command To Declare Allāh's Supremacy & Increase One's *Du'aa*

Text of the Hadeeth:

Imām Muslim (Raḥimahullāh) narrates in his book '*as-Saḥeeh*', on the authority of 'Abdullāh ibn 'Abbās (RāḍiyAllāhu anhumā), who said: The Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) uncovered the curtain [which separated his residence from the Masjid] and found the people lined in ranks behind Abu Bakr (RāḍiyAllāhu anhu). Then, he (ṢallAllāhu Alaihi wa Sallam) said: 'O people! Verily, nothing remains of *Mubash-shirāt an-Nuboowah* (Glad Tidings of Prophethood), except righteous dreams that a Muslim sees or which someone else sees about him! *Indeed, I have been forbidden from reciting the Qur'ān while in the state of Rukoo' (bowing) or Sujood (prostrating).*

As for [when one is in the state of] bowing - then, declare the supremacy of *ar-Rabb* (Allāh), the Mighty and the Majestic, [by saying: '*Subhāna Rabbiyal-'Adheem*', in this position].¹²

And as for [when one is in the state of] prostration - then, exert oneself in *supplicating*, as it is more likely that your supplications will be answered.' [Ṣaḥeeh Muslim, no. 479 (Arabic Edition)]

Explanation of the Hadeeth:

Indeed, the Prophet (ṢallAllāhu Alaihi wa Sallam) has clarified - in this Hadeeth - that which is particular to these two important pillars, i.e. *ar-Rukoo'* (bowing) and *as-Sujood* (prostration), concerning the *Dhiker* (remembrance of Allāh) which is suitable for their condition/state -- after his mention of the prohibition of recitation of Qur'ān in these two positions. This prohibition is due to the fact that these two positions are states of humility/submissiveness.

As for *ar-Rukoo'* (bowing) - a condition or state of submissiveness - it has been legislated in it for a Muslim to remember the *greatness* and *magnificence* of his *Rabb* (Allāh), and that He, the One Free From All Imperfections, is *al-'Adheem* (the Magnificent, the Supreme) to Whom belong all of the meanings of *Supremacy* and *Majesty*, such as *Strength*, *Might*, *Honor*,

¹² See: Supplication no. 5

complete/absolute Power, unlimited/vast Knowledge, perfect Majesty and other characteristics of *Supremacy* and *Greatness*; and that absolutely no one is deserving of these characteristics of exaltation, greatness, glory and majesty other than Him. Hence, it is obligatory upon the worshipers to exalt and glorify Him (alone) in their *hearts*, upon their *tongues* and with their *actions* and *deeds*.

al-Imām Ibnu-l-Qayyim (Raḥimahullāh) said: The absolute best of what one in *Rukoo'* (bowing) can say is: '*Subḥāna Rabbiya-l-'Adḥeem'* (O How Perfect is my Lord, the Magnificent, the Supreme). Indeed, Allāh, the One Free From All Imperfections, has commanded the worshipers to do this; and the one who conveys (the message) from Him, the ambassador between Him and His worshipers [i.e. the Prophet (ṢallAllāhu Alaihi wa Sallam)] has specified this position for this *Dhikr* when the revelation came down with:

﴿ فَسَبِّحْ بِأَسْمَائِكَ الْعَظِيمِ ﴾ [الواقعة: ٧٤]

'Then, glorify with praises the Name of your Lord, the Magnificent, the Supreme.' [Soorah al-Wāqi'ah, 56:74]

He (ṢallAllāhu Alaihi wa Sallam) then said: Do this in your *Rukoo'* (bowing)...

In summary, the essence of [what is intended in] *Rukoo'* (bowing) is the exaltation and glorification of *ar-Rabb* (Allāh), may His Majesty be exalted, with one's total being, i.e. inwardly, outwardly and upon the tongue. And for this reason, the Prophet (ṢallAllāhu Alaihi wa Sallam) said: 'As for [when one is in the state of] *ar-Rukoo'* (bowing) - then, declare the exaltation of *ar-Rabb* (Allāh), the Mighty the Majestic, in it.' [To the end of his words (Raḥimahullāh). *Kitāb as-Salāh*, page 176]

As for *as-Sujood* (prostration) - which is a state/condition of nearness to Allāh, submissiveness to Him, self abasement in front of Him, and full acknowledgement of one's fragility (brokenness) before Him, the One Free From All Imperfections - then, it has been legislated for a Muslim in this position/condition to *increase* in supplication. Indeed, supplication in this position/condition is nearer to being responded to.

The Importance of *Du'ā* (Supplication) In *Sujood* (Prostration)

Text of the Hadeeth:

It has been confirmed in the Saheeh of Muslim, on the authority of Abu Hurairah (RadiyAllāhu anhu), that the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: 'The nearest that a worshiper will be to his *Rabb* (Allāh) is while he is *Sājid* (in a state of prostration). Hence, one must *increase* one's supplication (to Him, in this position/condition).' [Reported by Imām Muslim in his Saheeh (authentic collection of Hadeeth), no. 482 (Arabic Edition)]

Explanation of the Hadeeth:

In the previously mentioned Hadeeth, he (SallAllāhu Alaihi wa Sallam) said: '*as for [when one is in the state of] as-Sujood (prostration) - then, exert oneself in supplicating, as it is more likely that your supplications will be answered,*' meaning: it is more likely and more befitting that you will receive a response (to your request), since the worshiper is closest to his *Rabb* (Allāh) while he is prostrating.

And the best of his conditions or states is a condition in which he is *nearest* to Allāh. Consequently, the supplication offered in this position is *nearest* or *most likely* to be responded to.

Words of Remembrance (*Adh-kār*) for Sujood (Prostration)

Supplication Number Fourteen

Seeking Refuge In Allāh's Pleasure from His Wrath

اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ،
وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ

'Allāhumma A'oodhu bi-Ridā-ka min Sakhaṭi-ka,
wa bi-Mu'āfāti-ka min 'Uqoobati-ka,
wa A'oodhu bi-ka min-ka,
lā Uḥsee thanā'an 'alaika,
Anta kamā Ath-nai-ta 'alā nafsik(a).'

'O Allāh, I seek refuge in Your Pleasure from Your Wrath and in Your Pardon from Your Punishment. And I seek refuge *in You from You*. I cannot praise You as much as You deserve to be praised; You are [deserving of praise in the manner and magnitude] as You have praised Yourself.'

Text of the Hadeeth:

From among the supplications reported from the Prophet (ṢallAllāhu Alaihi wa Sallam) in *as-Sujood* (prostration) is that which Imām Muslim (Raḥimahullāh) has recorded in his *Saḥeeh* (authentic collection) on the authority of Ā'ishah (RadiyAllāhu anḥā), who said: I did not find the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) in the bed one night, so I searched for him and my hand fell upon the soles of his two feet - while he was in the masjid - and his two feet were propped up [i.e. in prostration], and he was saying: “*Allāhumma a'oodhu bi ridā-ka min sakhaṭi-ka wa bi mu'āfāti-ka min 'uqoobati-ka wa a'oodhu bi-ka min-ka, lā uḥsee thana'an 'alayka, Anta kama ath-nay-ta 'alā nafsi-k(a)* (O Allāh, I seek refuge in Your Pleasure from Your Wrath and in Your Pardon from Your Punishment. And I seek refuge *in You from You*. I cannot praise You as much as You deserve to be praised; You are [deserving of praise in the manner and magnitude] as You have praised Yourself.)” [Saḥeeh Muslim, no. 486 (Arabic Edition)]

Explanation of the Hadeeth:

Indeed, this magnificent Hadeeth has pointed to the fact that there is no *escape* except in fleeing *to* Allāh, and that there is no place of *refuge* from Him except *with* Him. The reins of control of every single matter are in His Hand, the forelocks (i.e. complete mastery) of all creatures are directly tied to His *Qadā'* (execution of what He has decreed) and His *Qadar* (Divine Decrees). The whole of the affair is His; He, Alone, is deserving of every Praise; the whole Kingdom is under His control, and every aspect of Goodness is in His Two Hands.

Therefore, from Him, the Highly Exalted, is *al-Manjā* (the means of salvation), and with Him is *al-Malja'* (the source of refuge). In Him refuge is sought from the evil of whatever *occurs* by His Will and His Power. Hence, the *granting of refuge* is His action, while the thing from which refuge is sought [i.e. His Wrath] is either *Fi'lu-hu* (His Action) or *Maf'oolu-hu*, i.e. that which *occurs* as a *result* of what He has created in accordance with His Will.

All of this is the realization and recognition of *at-Tawheed* (singling out Allāh for everything that is His exclusive right) and *al-Qadar* (the Divine Decree); and that there is no *Rabb* (Lord, Master) other than Him, nor any *Khāliq* (Creator) besides Him; nor does any created being possess - for himself or anyone else - control over any harm or benefit, nor death or life or resurrection. Rather, the whole affair belongs to Allāh, and no one besides Him has any share whatsoever in it.

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying, in the closing of this supplication: ***lā uhsee thana'an 'alayka, Anta kama ath-nay-ta 'alā nafsi-ka*** (... I cannot praise You as much as You deserve to be praised; You are [deserving of praise in the manner and magnitude] as You have Praised Yourself) - entails the acknowledgement that the Lofty Status of Allāh, the One Free From All Imperfections, His Magnificence, and the Perfection of His Names and Characteristics are greater and loftier than that which can be enumerated by any created being, or [too great and lofty] for anyone to reach or grasp the reality of the Praise that is due to Him - other than Himself, the One Free From All Imperfections. [Hence, his (ṢallAllāhu Alaihi wa Sallam) saying: 'You are (deserving of praise in the manner and magnitude) as You have praised Yourself]

Supplication Number Fifteen

A Comprehensive Request for Forgiveness of One's Sins

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً، وَجَلَّةً، وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ

'Allāhumma-gh-fir lee dhambee kulla-hu, diqqa-hu wa jilla-hu, wa awwala-hu wa ākhira-hu, wa 'alāniyata-hu wa sirra-hu'.

'O Allāh! Forgive me all my sins, those which are few (or small) and those which are plenty (or big), the first of them and the last of them, those that are apparent and those that are hidden.'

Text of the Hadeeth:

Additionally, from among the supplications to be recited in *Sujood* (prostration) is that which is collected by Imām Muslim (Raḥimahullāh) in his *Saḥeeh* (authentic collection) on the authority of Abu Hurairah (RaḍiyAllāhu anhu), that the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) used to recite in his *Sujood* (prostration): 'O Allāh! Forgive me all my sins, those which are few (or small) and those which are plenty (or big), the first of them and the last of them, those that are apparent and those that are hidden.' [Saḥeeh Muslim, no. 483, Arabic Edition]

Explanation of the Hadeeth:

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: '... **all my sins...**' - [literally: '*my sin*' (singular)] means: every one of my sins, according to a linguistic rule in the Arabic language, that when a *singular* form of a noun is connected to another word in a '*construct phrase*' it indicates *generality*. Indeed, the '*generality*' of meaning (of this expression) and '*all-inclusiveness*' in this supplication indicates a request for forgiveness of *every single sin* of the worshiper, including that which he *knows* of his sins, as well as that which *he has no knowledge of*; especially since it comes in the situation [of being in prostration] which is a posture of supplication and humbly begging (for one's needs) and an open show of one's state of servitude and being in dire need.

Hence, it is appropriate to mention here the different types (of sins) which the worshiper is repenting from in *detail*. For this reason, he (ṢallAllāhu Alaihi wa Sallam) said: '**... those which are few (or small) and those which are plenty (or big), the first of them and the last of them, those that are apparent and those that are hidden.**' So, this is much more far reaching and better than brevity and summarizing (the request for forgiveness).

Adhkār Recited Between the Two Prostrations

Between the two prostrations, there is certainly a *pillar* of the prayer which cannot be dispensed with, i.e. the sitting between the two prostrations. Indeed, in this position, there are supplications which have been legislated that are suitable and appropriate for it, such as the worshiper's asking for *al-Maghfirah* (Forgiveness), *ar-Rahmah* (Mercy), *al-Hidāyah* (Right Guidance), *al-'Āfiyah* (Well-being) and *ar-Rizq* (Sustenance, Provisions). Indeed, these matters contain within them the achievement of the good of both this world and the Hereafter, and repelling the evils in both of them.

Supplication Number Sixteen The Need to Seek Allāh's Forgiveness Repetitively

رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي

'Rabbi-gh-fir Lee, Rabbi-gh-fir Lee'

'O my *Rabb* (Lord, Master), Forgive me,
O my *Rabb* (Lord, Master), Forgive me.'

Text of the Hadeeth:

On the authority of Hudhaifah (RadiyAllāhu anhu), that the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) used to say (in the sitting) between the two prostrations: 'O my *Rabb* (Lord, Master), Forgive me, O my *Rabb* (Lord, Master), Forgive me.' [Reported by Abu Dāwood, no. 874. al-Albānee (Raḥimahullāh) declared it to be Ṣaḥeeḥ (authentic) in the Ṣaḥeeḥ of Abu Dāwood, no. 777]

Explanation of the Hadeeth:

The intended meaning here is that he, (ṢallAllāhu Alaihi wa Sallam), *repeatedly* recited this supplication between the two prostrations, not that he *only* recited it *two times*.

Supplication Number Seventeen
A Comprehensive Supplication for the Good of this World
and the Next

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاجْبُرْنِي،
وَعَافِنِي، وَاهْدِنِي، وَارْزُقْنِي

'Allāhumma-gh-fir lee, war-ḥam-nee, waj-bur-nee,
wa 'āfi-nee, wah-di-nee, war-zuq-nee'

'O Allāh, forgive me, have mercy upon me, fix what is broken in me,
grant me well-being, guide me and grant me provisions.'

Text of the Hadeeth:

On the authority of Ibn 'Abbās (RadiyAllāhu anhumā) that he said: The Prophet (ṢallAllāhu Alaihi wa Sallam) used to recite - between the two prostrations: 'O Allāh, forgive me, have mercy upon me, fix what is broken in me¹³, grant me well-being¹⁴, guide me and grant me provisions.' [Reported by Abu Dāwood, no. 850 and at-Tirmidhee, no. 284. al-Albānee (Raḥimahullāh) declared it to be Saḥeeh (authentic) in Saḥeeh Abu Dāwood, no. 796.]

Explanation of the Hadeeth:

In the request for *al-Maghfirah* (Forgiveness) there is a shield/protection from the harm of one's sins.

In asking for *ar-Raḥmah* (Mercy) is the achievement of goodness, kindness and beneficence.

¹³The narration of at-Tirmidhee has: 'O Allāh, forgive me, have mercy upon me, *fix what is broken in me*, guide me and grant me provisions.'

¹⁴ The narration of Abu Dāwood has: 'O Allāh, forgive me, have mercy upon me, *grant me well-being*, guide me and grant me provisions.' Some of the scholars, like Imām an-Nawawee (Raḥimahullaah) said that it is best to *combine* the various wordings of these narrations.

In asking Allāh to *fix what is broken* is the fulfillment of one's needs, and repairing of what is broken in him and that Allāh return to him whatever good has left him and that He replace what he has lost.

Asking for *al-'Āfiyah* (Well-being) entails safety from harms and hardships and being rescued from trials and tribulations.

Asking for *al-Hidāyah* (Right Guidance) entails seeking the means of reaching the doors of good fortune and success in this world and the Hereafter.

Asking for *ar-Rizq* (Provisions and Sustenance) entails receiving that which sustains the physical body, including food and drink, as well as that which sustains the spirit/soul, including (beneficial) knowledge and (true) faith.

Hence, this magnificent supplication has been legislated for this sitting (between two prostrations), gathering together *Usool as-Sa'ādah* (the foundations of good fortune), encompassing *Abwāb al-Khair* (the doorways to every goodness), and including *Subul al-Falāḥ* (the ways and means of success) in this world and the Hereafter.

So, what a magnificent supplication! And how wonderful it is in encompassing and collecting (all good).

Adhkār (Words of Remembrance) for at-Tashahhud

Indeed, from among the words of remembrance which are connected to the prayer are those recited in *at-Tashahhud*¹⁵. And a number of narrations related to it have been confirmed from the Prophet (ﷺ), with expressions which are nearly the same, and each one of them is permissible and legitimate (for use).

From them is that which has been confirmed in the Saheeh of Muslim, from the Hadeeth of 'Abdullāh ibn 'Abbās (RadīyAllāhu anhumā) that he said:

Supplication Number Eighteen

Expressions of Praise and Exaltation Are the Exclusive Right of Allāh (1)

التَّحِيَّاتُ الْمُبَارَكَاتُ، الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ،
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ،
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

'at-Taheeyātu-l-Mubārakātu, as-Salawātut-Tayyibātu lillāhi,
As-Salāmu Alaika Ayyuhan-Nabeeyu wa Rahmatullāhi wa
Barakātuhu, As-Salāmu Alainā wa 'Alā 'Ibādillāhiṣ-Sāliheen,
Ash-hadu al-lā ilāha illAllāh,
wa Ash-hadu anna Muḥammadan Rasoolullāh.'

'Each and every *blessed expression* of praise and exaltation, *good/pure act of prayer* [obligatory, voluntary and supplications] is the exclusive right of Allāh. Peace be upon you O Prophet (ﷺ) and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous servants of Allāh. I bear witness that there is nothing which deserves to be worshiped except Allāh. And I bear witness that Muḥammad (ﷺ) is the Messenger of Allāh.'

¹⁵ at-Tashahhud: refers to the supplication which is recited in the sittings of the second and final rak'ah of prayers.

Text of the Hadeeth:

The Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) used to teach us the *Tashahhud* just as he used to teach us a chapter of the Qur'ān.

He (ṢallAllāhu Alaihi wa Sallam) used to say: 'Each and every *blessed expression* of praise and exaltation, *good/pure* act of *prayer* [obligatory, voluntary and supplications] is the exclusive right of Allāh. Peace be upon you O Prophet (ṢallAllāhu Alaihi wa Sallam) and the Mercy of Allāh and His Blessings. Peace be upon us and upon the *righteous servants of Allāh*. I bear witness that there is nothing which deserves to be worshiped except Allāh. And I bear witness that Muḥammad (ṢallAllāhu Alaihi wa Sallam) is the Messenger of Allāh.' [Ṣaḥeeḥ Muslim, 403 (Arabic Edition)]

Supplication Number Nineteen

Expressions of Praise and Exaltation Are the Exclusive Right of Allāh (2)

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ،

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ،

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

'at-Taheeyātu lillāhi was-Salawātu wat-Tayyibātu,
As-Salāmu Alaika Ayyuhan-Nabeeyu wa Rahmatullāhi
wa Barakātuhi,

As-Salāmu Alainā wa 'Alā 'Ibādillāhis-Sāliheen.

Ash-hadu al-lā ilāha illAllāh, wa Ash-hadu anna Muḥammadan
'Abdu-hu wa Rasooluhu.'

'Each and every *expression* of praise and exaltation (*at-Taheeyātu*), every act of *prayer* [obligatory, voluntary and supplications] (*as-Salawātu*) and every good/pure speech and action (*at-Tayyibātu*) is the exclusive right of Allāh. Peace be upon you O Prophet (ṢallAllāhu Alaihi wa Sallam) and the Mercy of Allāh and His Blessings. Peace be upon us and upon the righteous servants of Allāh. I bear witness that there is nothing which deserves to be worshiped except Allāh. And I bear witness that Muḥammad (ṢallAllāhu Alaihi wa Sallam) is His worshiper and His Messenger.'

Text of the Hadeeth:

It has also been confirmed in the *Saheehain* (i.e. al-Bukhāree & Muslim) on the authority of 'Abdullāh ibn Mas'ood (RādiyAllāhu anhu) that he said: Whenever we prayed behind the Prophet (ṢallAllāhu Alaihi wa Sallam), we would say: 'Peace be upon *Jibreel* (Gabriel, Alaihis-Salām) and *Meekā'eel* (Michael, Alaihis-Salām); and may peace be upon so-and-so and so-and-so. So, the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) turned to us and said: Indeed, Allāh, the Most High, is *as-Salām* (the Source of Peace, One Free of Imperfections). Hence, whenever one of you performs the prayer, then he must say:

'Each and every *expression* of praise and exaltation (*at-Taheeyātu*), every act of *prayer* [obligatory, voluntary and supplications] (*as-Salawātu*) and every good/pure speech and action (*at-Tayyibātu*) is the exclusive right of Allāh. Peace be upon you O

Prophet (ﷺ) and the Mercy of Allāh and His Blessings. Peace be upon us and upon the righteous servants of Allāh. [Indeed, were you all to say this, you would have benefited every righteous servant in the heavens]. I bear witness that there is nothing which deserves to be worshiped except Allāh. And I bear witness that Muḥammad (ﷺ) is His worshiper and His Messenger.' [Ṣaḥeeḥ al-Bukhāree, no. 831; Ṣaḥeeḥ Muslim, no. 402 (Arabic Editions)]

Other narrations concerning this have also been confirmed as authentic.

The most complete of these wordings is the wording mentioned in the Ḥadeeth of Ibn Mas'ood (RāḍiyAllāhu anhu) which has preceded. It is more complete than the wording mentioned in the Ḥadeeth of Ibn 'Abbās (RāḍiyAllāhu anhumā) and the other narrations on this subject.

This is as Ibnu-l-Qayyim (Raḥimahullāh) says: '...because the *Tashabbud* of Ibn Mas'ood (RāḍiyAllāhu anhu) is comprised of distinctly different sentences (statements), whereas the *Tashabbud* of Ibn 'Abbās (RāḍiyAllāhu anhumā) is only one sentence (statement). [Kitāb aṣ-Ṣalāh, pg. 211]

Hence, each sentence (statement) in the Ḥadeeth of Ibn Mas'ood (RāḍiyAllāhu anhu) is an independent statement of praise (of Allāh) due to the presence of the '*Wāw*' [the conjunction '*and*'] in his (ﷺ) saying: '*at-Taḥeeyāt lillāhi waṣ-Ṣalawātu waṭ-Ṭayyibāt...*' - as opposed to what it would be if this '*Wāw*' [conjunction '*and*'] were deleted, in which case the following words [*aṣ-Ṣalawātu, aṭ-Ṭayyibāt*] would merely be considered as adjectives describing what is before them [*'at-Taḥeeyāt*].

In this way, the *multiple* expressions of praise and exaltation (of Allāh) in the Ḥadeeth of Ibn Mas'ood (RāḍiyAllāhu anhu) are crystal clear and hence more befitting [of being used to praise Allāh] and most perfect [in expressing that which is His right].

Additionally, the *Tashabbud* of Ibn Mas'ood (RāḍiyAllāhu anhu) is the one which is most well-known among the *People of Knowledge*; and from the perspective of its *chain of narrators* it is the most authentic narration concerning this subject (i.e. of *Tashabbud*).

Imām at-Tirmidhee (Raḥimahullāh) said: 'The Ḥadeeth of Ibn Mas'ood (RāḍiyAllāhu anhu) has been narrated from him by way of more than one chain of narrators; and it is the most authentic Ḥadeeth that has been narrated from the Prophet (ﷺ) relating *at-Tashabbud*; and it is the basis of the *practice* [i.e. chosen to be *acted upon* and *used* in their *Ṣalāh*] of most of the *People of Knowledge* from the Companions

(RaḍiyAllāhu anhum) of the Prophet (ṢallAllāhu Alaihi wa Sallam) and those who came after them from among the second generation (*at-Tābi'een*) (Raḥimahumu-llāh). [Sunan at-Tirmidhee, 2/82 (Arabic Edition).]

In any case, basing one's *practice* upon this *Tashabbud* [of Ibn Mas'ood (RaḍiyAllāhu anhu)] or anyone of the other wordings of *Tashabbud* that have been narrated (authentically) - is all correct and permissible.

Explanation of the Hadeeth:

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: "...**at-Taḥceyāt...**" - this is the plural of '*Taḥiyyab*', and what is intended by it is '*at-Ta'-dḥeemāt*', i.e. each and every *expression* of praise and exaltation, as well as every *position* or *condition* which reflects glorification and exaltation (of Allāh), including bowing, prostration, lowliness, submission, humble obedience and (the state of) defeat - all of this is the right of Allāh, Alone, without any partner having a share in it. All of it belongs to Him, the One Free From All Imperfections - by way of 'ownership', as well as His being truly *worthy/deserving* of it.

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: "...**was-Salawāt...**" - it has been said that its intended meaning is the legislated *Ṣalāb* [prayers which are performed five times a day], which contains within it bowing and prostration, etc.

It has also been said that the intended meaning is '*ad-Du'ā'*' (supplication), since the linguistic meaning of '*aṣ-Ṣalāb*' is '*ad-Du'ā'*'. Indeed, all of that belongs to Allāh, since every act of performing *Ṣalāb* belongs to Allāh (exclusively), hence nothing of it is to be directed to other than Allāh. Likewise, supplications are the exclusive right of Allāh, hence nothing of it is to be offered to anyone besides Allāh.

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: "...**at-Tayyibāt...**" - this is the plural of '*Tayyibab*', and what is intended by it is all good/pure speech and every good/pure action - all of it rightly belongs to Allāh, to be used as a means of gaining *nearness* to Him; while none of the above is befitting to be offered as a means of attaining nearness to anyone besides Him. Indeed, He, the One Free From All Imperfections, is the One to Whom *nearness* is sought by means of every *word* or *act* of goodness/purity.

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: "...**As-Salāmu 'Alaika Ayyuhan-Nabeeyu wa Raḥmatullāhi wa Barakātuhu...**" - is a supplication *for* the Prophet (ṢallAllāhu Alaihi wa Sallam) *for* *peace*, *mercy*

and *blessings*; and the one *for whom* supplication is made is not one *to whom* supplication is made along with Allāh¹⁶.

The Prophet's (ﷺ) saying: "**...*As-Salāmu 'Alainā wa 'Alā 'Ibādillāhis-Sāliheen*...**" - entails a supplication for one's self and for the believers in general that they receive safety and protection from every type of harm, defect, shortcoming and evil affair. And this is from *Jawāmi' Kalim* (the *concise* but *comprehensive* speech) of the Prophet (ﷺ).

Some of the *People of Knowledge* said: 'He (ﷺ) taught them (i.e. the Companions) to single himself out with mention, due to his honored status and his extra rights over them.'

Then, he (ﷺ) taught them to make special supplications for themselves first [i.e. before the rest of the people], since showing concern about themselves is more important.

Finally, he (ﷺ) commanded them with generalizing the '*Salām*' (supplication for peace) to include *as-Sāliheen* (all righteous people) as a notification from him that it is more befitting that supplication for the believers be *inclusive* of them all. [Fath al-Bāree, by Ibn Hajar al-'Asqalānee, 2/313, as a transmission from al-Bayḍāwee]

The Prophet's (ﷺ) saying: "**...*Ash-hadu al-lā ilāha illAllāh, wa Ash-hadu anna Muḥammadan 'Abdu-hu wa Rasoolu-hu*...**" - entails bearing witness to Allāh's, the Blessed and Most High, *Wahdāneeyah*, (i.e. Allāh's being *Unique* and *Alone* in His right to be worshiped, etc.).

It also entails bearing witness to the Prophet's (ﷺ) '*Uboodeeyah*' (being a sincere worshiper of Allāh) and his *Messengership*, or having been sent with a *message* from Allāh. Hence, he is an '*Abd*' (worshiper) who is not to be *worshiped*; but rather to be taken as a *Rasool* (Messenger) - to be *obeyed* and *followed* [by the command of Allāh].

Next, it has been legislated for the Muslim - after *at-Tashabbud* - to offer supplications *for* the Noble Prophet (ﷺ) with the supplication known as '***as-Salāh al-Ibrāheemeyah***' which has been authentically transmitted from the Prophet (ﷺ). A number of narrations have been transmitted concerning this supplication [as we shall see in what follows].

¹⁶ The fact that we are praying *for* the Prophet (ﷺ) is a clear proof that he is himself *in need*, and therefore it is not proper to pray *to* him (for our needs).

as-Salāh al-Ibrāheemeeyah

Supplication Number Twenty Prayers For the Prophet (ṢallAllāhu Alaihi wa Sallam), his Family and Followers

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

'Allāhumma Ṣalli 'alā Muḥammadin wa 'alā Āli Muḥammadin,
kamā Ṣallaita 'alā Ibrāheema wa 'alā Āli Ibrāheema,
Innaka Ḥameedun Majeed.
Allāhumma Bārik 'alā Muḥammadin wa 'alā Āli Muḥammadin,
Kamā Bārak-ta 'alā Ibrāheema wa 'alā Āli Ibrāheema,
Innaka Ḥameedun Majeed.'

'O Allāh, praise and exalt Muḥammad and the
family/followers of Muḥammad,
Just as You praised and exalted Abraham and the
family/followers of Abraham.
Indeed, You are the Praiseworthy, the Majestic.

O Allāh, send blessings upon Muḥammad and the
family/followers of Muḥammad,
Just as You sent blessings upon Abraham and the
family/followers of Abraham.
Indeed, You are the Praiseworthy, the Majestic.'

A number of narrations have been transmitted concerning (this supplication), including that which has been reported by al-Bukhāree and Muslim, on the authority of Abdur Raḥmān ibn Abi Laylā (Raḥimahullāh), who said:

Text of the Hadeeth:

Ka'b ibn 'Ujrah (RadiyAllāhu anhu) met me and said: Shall I not give you a '*gift*' which I heard from the Prophet (SallAllāhu Alaihi wa Sallam). I said: By all means, give me this '*gift*'. He (RadiyAllāhu anhu) said: We asked the Messenger of Allāh (SallAllāhu Alaihi wa Sallam), saying: O Messenger of Allāh (SallAllāhu Alaihi wa Sallam) how are we to offer '*Salāh*' (supplications/praise) upon you and your household? Indeed, Allāh has taught us how to offer '*Salām*' (supplications for peace) upon you. He (SallAllāhu Alaihi wa Sallam) said: Say:

'O Allāh, praise and exalt Muḥammad and the family/followers of Muḥammad, Just as You praised and exalted Abraham and the family/followers of Abraham. Indeed, You are the Praiseworthy, the Majestic.

'O Allāh, send blessings upon Muḥammad and the family/followers of Muḥammad, Just as You sent blessings upon Abraham and the family/followers of Abraham. Indeed, You are the Praiseworthy, the Majestic.' [Saḥeeḥ al-Bukhāree, no. 3370, Saḥeeḥ Muslim, no. 406]

Supplication Number Twenty-One
Prayers For the Prophet (ﷺ),
his Wives and Offspring

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى أَزْوَاجِهِ، وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ،
وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ، وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ،
إِنَّكَ حَمِيدٌ مَجِيدٌ

'Allāhumma Salli 'alā Muḥammadin wa 'alā Azwāji-hi wa
Dhurreeyati-hi kamā Sallaita 'alā Āli Ibrāheema,
Innaka Hameedun Majeed.
wa Bārik 'alā Muḥammadin wa 'alā Azwāji-hi wa Dhurreeyati-hi,
Kamā Bārak-ta 'alā Āli Ibrāheema,
Innaka Hameedun Majeed.'

'O Allāh, praise and exalt Muḥammad, his wives and his offspring,
Just as You praised and exalted the family/followers of Abraham.
And send blessings upon Muḥammad, his wives and his offspring,
Just as You sent blessings upon the family/followers of Abraham.
Indeed, You are the Praiseworthy, the Majestic.'

Text of the Hadeeth:

Also, in the authentic collections of al-Bukhāree and Muslim, from the Hadeeth of Abi Humaid as-Sā'adee (RāḍiyAllāhu anhu), that they (i.e. the Companions) said: O Messenger of Allāh (ﷺ), how are we to offer 'Salāh' (supplications/praise) upon you? He (ﷺ) said: Say:

'O Allāh, praise and exalt Muḥammad, his wives and his offspring,
just as You praised and exalted the family/followers of Abraham.
And send blessings upon Muḥammad, his wives and his offspring,
just as You sent blessings upon the family/followers of Abraham.
Indeed, You are the Praiseworthy, the Majestic.' [Saḥeeh al-Bukhāree,
no. 3369, Saḥeeh Muslim, no. 407]

Explanation of the Hadeeth:

The saying of Ka'b (RadiyAllāhu anhu): 'Shall I not give you a *'gift'* which I heard from the Prophet (ṢallAllāhu Alaihi wa Sallam) - points to the tremendous concern that the *Salaf* (early generations of the Muslims) had for the *Sunnah* of the Prophet (ṢallAllāhu Alaihi wa Sallam), as well as the extreme joy they experienced from it. In fact, they used to consider it among the most precious of all affairs and most valuable of all things. It was considered by them to be a priceless *'gift'* which they rejoiced over, were most happy to hear, and which they took pleasure in giving as a *'gift'*.

As for the offering of *'as-Salāb'* upon the Prophet (ṢallAllāhu Alaihi wa Sallam) - it refers to the *praise of Allāb* upon him (ṢallAllāhu Alaihi wa Sallam) in the Highest Assemblies (of the angels) and his (ṢallAllāhu Alaihi wa Sallam) *exaltation*.

As for *'as-Salāb'* of the angels and the believers upon the Prophet (ṢallAllāhu Alaihi wa Sallam) - it refers to their *requesting* that (praise and exaltation) for the Prophet (ṢallAllāhu Alaihi wa Sallam) from Allāh, the Most High. And what is intended is their requesting an *increase* (in praise and exaltation), not just that he (ṢallAllāhu Alaihi wa Sallam) be praised and exalted.

The meaning of the Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: "...**O Allah, send *blessings upon Muḥammad and the family/followers of Muḥammad...***" - is that *'al-Barakah'* (blessings) entails *growth* and *increase* (in all that is good). Hence, here it means to supplicate for this *growth and increase* (in the *good* that he has been given) by saying: *Bāraka-hu-llāhu* (may Allāh bless *him*), *Bāraka Fee-hi* (may the blessing be *in* him), *Bāraka 'Alai-hi* (may the blessings be *upon* him) and *Bāraka la-hu* (may the blessings be *for* him).

Hence, it is a supplication which implies *'giving him'* (ṢallAllāhu Alaihi wa Sallam) every type of goodness, allowing it to *continue uninterrupted* for him, *multiplying* it for him and *increasing* it.

After this, it is the right of the Muslim to choose from the supplications (that one knows) the ones most pleasing to him, and then supplicate with them until one ends the prayer with saying: *'As-Salāmu Alaikum...'* [to the right and left].

Various types of supplications have been confirmed from the Prophet (ṢallAllāhu Alaihi wa Sallam) at this point (of the prayer), which will be the topic of the forthcoming discussion, In Shā Allāh.

Supplications Mentioned Between the *Tashahhud* and the *Tasleem*

Indeed, from among the *places* in the prayer - which it is commendable for the Muslim to seek to supplicate in it - is *in between* the *Tashahhud* (saying: '*at-Taḥeeyātu li-llāh waṣ-Ṣalawātu waṭ-Tayyibātu...*')¹⁷ and the *Tasleem* (saying: '*As-Salāmu Alaikum...*' at the end of the prayer).

It has been confirmed in the two authentic collections of al-Bukhāree and Muslim, on the authority of 'Abdullāh ibn Mas'ood (RadiyAllāhu anhu) that the Prophet (ṢallAllāhu Alaihi wa Sallam) taught him the *Tashahhud*, and at the end of it he said: '*...then (i.e. at this point), you should choose to ask (i.e. supplicate) for whatever you will.*' [Ṣaḥeeḥ Muslim, no. 402]

That which is preferable for the Muslim in this position is that he utilize the supplications which have been narrated from the Prophet (ṢallAllāhu Alaihi wa Sallam). However, if one supplicates with supplications other than that - as long as they do not contain anything *unlawful* - then, there is no harm in that.

In that which follows is the mention of some of the supplications transmitted [from the Prophet (ṢallAllāhu Alaihi wa Sallam)] for this position (*in between* the *Tashahhud* and the *Tasleem*, at the end of the prayer).

¹⁷ '*Tashahhud*' is the supplication which is recited in the sitting position at the end of the second and final Rak'ah of the prayers.

Supplication Number Twenty-Two
Seeking Refuge from Four Grave Matters (1)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ،
وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

'Allāhumma innee a'oodhu bi-ka min 'adhābi Jahannam(a),
wa min 'adhābi-l-Qabr(i),
wa min fitnati-l-Mahyā wa-l-Mamāt(i),
wa min sharri fitnati-l-Maseehi-d-Dajjāl(i)

'O Allāh, I seek refuge with You from the punishment of
Jahannam (the Hell-Fire), from the punishment of *al-Qabr* (the
grave), from the *fitnah* (trials) of *Life and Death*,
and from the evil of the *fitnah* (trials) of *al-Maseeh ad-Dajjāl*
(the False Messiah).'

Text of the Hadeeth:

In the two authentic collections of al-Bukhāree and Muslim, on the authority of Abu Hurairah (RadiyAllāhu anhu), who said: The Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) said: When one of you has recited the *Tashahhud*, then he must *seek refuge with Allāh* from *four* (matters), saying: 'O Allāh, I seek refuge with You from the punishment of *Jahannam* (the Hell-Fire), from the punishment of *al-Qabr* (the grave), from the *fitnah* (trials) of *Life and Death*, and from the evil of the *fitnah* (trials) of *al-Maseeh ad-Dajjāl* (the False Messiah). [Ṣaḥeeḥ al-Bukhāree, no. 1377, Ṣaḥeeḥ Muslim, no. 588; the *wording* here is from Muslim]

Explanation of the Hadeeth:

Some of the *People of Knowledge* hold the view that it is *Wājib* (obligatory) to seek refuge [from these four matters] *just* before *Tasleem* (saying: '*As-Salāmu Alaikum...*' to end the *Ṣalāh*). However, the majority of the scholars hold the view that it is *commendable* to do so, but not *obligatory*.

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: "...**from the punishment of *Jahannam* (the Hell-Fire)...**" - in it seeking refuge from the Hell-Fire has been mentioned first since it is the extreme limit concerning which there is no destruction more severe than it. '*Jahannam*' is

one of the names of the Hell-Fire, which Allāh has prepared for the disbelievers on the Day of Standing (i.e. Judgment).¹⁸

The Prophet's (ﷺ) saying: "**...from the punishment of *al-Qabr* (the grave)...**" - indicates that the punishment of the grave is *Haqq* (a true reality), and that it is incumbent upon the Muslim to seek refuge in Allāh from it.

The Prophet's (ﷺ) saying: "**...from the *fitnah* (trials) of Life and Death...**" - means during one's life and at the time of one's death. What is intended is to seek refuge (in Allāh) from each and every one of the trials of both worlds (i.e. this world and the Hereafter); seeking refuge in the life of this world from everything that harms the religious life of the person, the physical body, or their worldly affairs; and seeking refuge (in Allāh) at the time of death from its hardships and distress, as well as from the horrors that will occur after death.

As for the Prophet's (ﷺ) saying: "**...from the *fitnah* (trials) of *al-Maseeh ad-Dajjāl* (the False Messiah)...**" - this *Maseeh ad-Dajjāl* (False Messiah) is one of the sources from which disbelief and misguidance spring forth, and one of the origins of trials, tribulations and fear. The coming forth of *al-Maseeh ad-Dajjāl* will be at the end of time (of this present world) and that will be one of the signs of the Hour (of Judgment).

He is called *Maseeh* because one of his eyes is *Mamsooh* (wiped over, i.e. defective), hence he is *blind* in his right eye. He is called '*Dajjāl*' from the word '*Dajl*' which means lying (deception). The trials that will result from his emergence in the world will be among the most terrible of all trials, and there is no Prophet who has been missioned by Allāh except that he (i.e. that Prophet) has warned his people against the *Dajjāl* and given them notice (of his danger).

¹⁸ The Paradise and Hell-Fire have *already* been created by Allāh and are *already* in existence. See: Qur'ān, 3:133, 2:24

Supplication Number Twenty-Three
Seeking Refuge from Four Grave Matters (2)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ،
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ،
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا، وَفِتْنَةِ الْمَمَاتِ،
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ

'Allāhumma innee a'oodhu bi-ka min 'adhābi-l-Qabr(i),
wa a'oodhu bi-ka min fitnati-l-Maseehi-d-Dajjāl(i)
wa a'oodhu bi-ka min fitnati-l-Mahyā wa fitnati-l-Mamāt(i),
Allāhumma innee a'oodhu bi-ka mina-l-Ma'-thami
wa-l-Maghram(i)'

'O Allāh! Verily, I seek refuge with You from the punishment of
al-Qabr (the grave),
and I seek refuge with You from the *fitnah* (trials) of
al-Maseeh ad-Dajjāl (the False Messiah),
and I seek refuge with You from the *fitnah* (trials) of *Life* and the
fitnah (trials) of *Death*, O Allāh!
Verily, I seek refuge with You from sin and debt.'

Text of the Hadeeth:

It is reported in the two authentic collections of al-Bukhāree and Muslim, on the authority of Ā'ishah (RādiyAllāhu anhā) that the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) used to supplicate in *Ṣalāh*, saying: 'O Allāh! Verily, I seek refuge with You from the punishment of *al-Qabr* (the grave), and I seek refuge with You from the *fitnah* (trials) of *al-Maseeh ad-Dajjāl* (the False Messiah), and I seek refuge with You from the *fitnah* (trials) of *Life* and the *fitnah* (trials) of *Death*. O Allāh! Verily, I seek refuge with You from sin and debt.' Someone said to him (ṢallAllāhu Alaihi wa Sallam): O how frequently are you seeking refuge from *debt* !? He (ṢallAllāhu Alaihi wa Sallam) responded saying: 'Indeed, when a person is in *debt* he *speaks* and consequently *lies*, and he *promises* and consequently *breaks his promise*.' [Ṣaḥeeḥ al-Bukhāree, no. 832, Ṣaḥeeḥ Muslim, no. 589]

Explanation of the Hadeeth:

As for the Prophet's (ﷺ) saying: "...*al-Ma'tham...*" - it is the matter due to which a person falls into sin, including all *Ma'āsee* (acts of disobedience) and *Dhunoob* (sins, crimes and misdeeds).

As for the Prophet's (ﷺ) saying: "...*al-Maghrām...*" - it is that which a person is compelled to fulfill, due to an offense¹⁹ (which he has committed) or a transaction (which he has engaged in) or something similar to that.

In this sense, *al-Ma'tham* points to the rights of Allāh, while *al-Maghrām* points to the rights of the people.

¹⁹ For example, he may have to pay 'blood-money' to the family of the person who was killed.

Supplication Number Twenty-Four
Another Comprehensive Request For Forgiveness of One's Sins

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ،

وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي،

أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ

'Allāhum-ma-gh-fir lee mā qaddam-tu wa mā akh-khar-t(u),
wa mā asrar-tu wa mā a'lan-t(u),
wa mā asraf-tu, wa mā Anta A'lamu bi-hi min-nee,
Anta-l-Muqaddimu wa Anta-l-Mu'akh-khir(u), Lā ilāha illa Ant(a)'

'O Allāh! Forgive me that which I have *advanced*
(i.e. sins previously committed),
that which I have *delayed* (i.e. sins which I have not yet committed),
that which I have done *secretly* and that which I have done *openly*;
that which I have done in *excess* (exceeding all limits),
and that which *You Know about it better* than me.
You are *al-Muqaddim*²⁰ (the One Who Gives Precedence,
to some over others)
and You are *al-Mu'akh-khir* (the One Who Delays,
some behind others)
[based upon Your Perfect Divine Wisdom],
There is nothing which deserves to be worshiped besides You.'

Text of the Hadeeth:

From among the supplications to be mentioned at this point (in the *Salāh*) is that which has been reported by Imām Muslim in his *Saheeh* (authentic collection of Hadeeth), on the authority of 'Alee ibn Abi Tālib (RadiyAllāhu anhu), in a lengthy Hadeeth: From among the *final* things that the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) used to say between the *Tashahhud* and the *Tasleem* was: 'O Allāh! Forgive me that which I have *advanced* (i.e. sins previously committed) and that which I have *delayed* (i.e. sins which I have not yet committed); that which I have done *secretly* and that

²⁰ See: Explanation of these two Names of Allāh at the end of the explanation of this supplication.

which I have done *openly*; that which I have done in *excess* (exceeding all limits), and that which *You Know about better* than me (of my sins). You are *al-Muqaddim* (the One Who Gives Precedence, to some over others) and You are *al-Mu'akhkhir* (the One Who Delays, some behind others) [based upon Your Perfect Divine Wisdom], and there is nothing which *deserves* to be worshiped besides You.' [Saheeh Muslim, no. 771]

Explanation of the Hadeeth:

The Prophet's (ﷺ) saying: "...that which I have advanced (i.e. sins previously committed)..." - means: from the *Khata'* (mistakes in fulfilling my duties) and the *Taqseer* (falling short in fulfilling my duties).

The Prophet's (ﷺ) saying: "...and that which I have delayed (i.e. sins which I have not yet committed)..." - means: those sins which will occur from me at a future time.

The Prophet's (ﷺ) saying: "...that which I have done secretly and that which I have done openly..." - means: the sins which have occurred from me in secret or in public.

The Prophet's (ﷺ) saying: "...that which I have done in excess (exceeding all limits)..." - against my own self, by committing acts of disobedience which only harm *me*, or acts of transgression which harm *others* besides me.

The Prophet's (ﷺ) saying: "...You are *al-Muqaddim* (the One Who Gives Precedence, to some over others)..." - means: You give precedence to whomsoever You Will, by granting them help or assistance, the ability (to do good) and success (in their endeavors).

The Prophet's (ﷺ) saying: "...and You are *al-Mu'akh-khir* (the One Who Delays, some behind others) [based upon Your Perfect Divine Wisdom]..." - means: You delay whomsoever You Will, by abandoning them, denying them and not helping or assisting them.

The Prophet's (ﷺ) saying: "...and there is nothing which deserves to be worshiped besides You.'" - means: There is absolutely nothing that is worshiped which actually has a *right* to be worshiped other than You.

***Translator's note:**

Al-Allāmah Abdur-Rahmān as-Sa'dee (Rahimahullāh) in 'al-Haqq al-Wādiḥ al-Mubeen' – an explanation of the poetry of Imām Ibnu-l-Qayyim (Rahimahullāh) – comments on *these two names* of Allāh, the One Free From All Imperfections, as follows:

“The author (Ibnu-l-Qayyim) mentioned these lines of poetry in the explanation of Allāh's name(s): *al-Muqaddim al-Mu'akb-kebir*; and these two, as has preceded, are from among the names of Allāh, the Most High, which are in pairs that are opposite of one another, and which are not applied to Allāh *individually*, but are only applied with one *accompanying* the other, since the perfection of its meaning is in them being *combined*.

So, He (Allāh) the Most High, is *al-Muqaddim* (the One Who Gives Precedence) to whomever He Wills, and *al-Mu'akb-kebir* (the One Who Delays) whomever He Wills, based upon His (Perfect Divine) Wisdom.

This giving of precedence (to some over others) is sometimes ***Kawnecyan*** (in the affairs related to *creation*), like the creation of some of the creatures before others and delaying the creation of some creatures until after others. Similar to this is *al-Asbāb* (causes) preceding its *Musabbabāt* (effects), and *ash-Shurooṭ* (pre-conditions) preceding its *Mashrooṭāt* (that which is not valid without fulfilling the pre-conditions).

The types of *Taqdeem* and *Ta'kebeer* (i.e. areas in which some things are given precedence over others or put behind others) in the order of creation and in that which Allāh decrees is 'a sea that has no shore' (i.e. unending).

Giving precedence also occurs ***Shar-'eeyan*** (in the affairs related to divine *legislation*) just as Allāh has given superiority to the prophets (*Alaibimus-Salām*) over the rest of the creation, and His having given superiority of some of the prophets (*Alaibimus-Salām*) over others; and His giving superiority to some worshipers over others, and His advancing them in *al-'Ilm* (knowledge), *al-Emān* (faith), *al-'Amal* (deeds), *al-Akhlāq* (character) and all of the other characteristics or qualities.

Likewise, He (Allāh) has delayed [e.g. in rank or status] whomever He has delayed or held back in some of these matters (faith, deeds, character, etc.); and all of this (advancing and delaying) is subject to, or based upon, His (Perfect Divine) Wisdom...”

[‘al-Haqq al-Wādiḥ al-Mubeen’ by al-Allāmah Abdur-Rahmān as-Sa'dee (Rahimahullāh), pg. 100]

Supplication Number Twenty-Five
Asking for al-Jannah and Seeking Refuge from an-Nār

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَأَعُوذُ بِكَ مِنَ النَّارِ

'Allāhumma Innee As'alu-ka-l-Janna(ta),

wa A'oodhu bi-ka mina-n-Nār,'

'O Allāh! I ask of You *al-Jannah* (the Paradise)

and I seek refuge in You from *an-Nār* (the Hell-Fire).'

Text of the Hadeeth:

From among the supplications transmitted [from the Prophet (ﷺ)] for this position (in the *Salāh*) is that which is reported by Abu Dāwūd and Ibn Mājah, and other than them, on the authority of Abu Sālih, from some of the Companions (RadiyAllāhu anhum) of the Prophet (ﷺ), that the Prophet (ﷺ) said to a man: What do you say in the *Salāh*? The man said: I recite the *Tashahhud*²¹ and I say: *O Allāh! I ask of You al-Jannah (the Paradise) and I seek refuge in You from an-Nār (the Hell-Fire)*. Surely, I am not able to recite the words which you are *murmuring* (softly), nor the words which are being *murmured* (softly) by Mu'ādh (RadiyAllāhu anhu).

The Prophet (ﷺ) responded, saying: **What we are *murmuring* is around this very subject.** [Sunan Abi Dāwūd, no. 792, Sunan Ibn Mājah, no. 910. al-Albānee declared it to be Ṣaḥeeḥ (authentic) in Ṣaḥeeḥ Sunan Ibn Mājah, no. 742]

Explanation of the Hadeeth:

The Prophet's (ﷺ) saying: **"...What we are *murmuring* (softly) is around this very subject"**- means: What we are murmuring is all related to the request for admittance into *al-Jannah* (the Paradise) and being saved from *an-Nār* (the Hell-Fire). The Arabic word *Dandanah*, translated here as '*murmuring*', conveys the idea of a man expressing himself with speech, in such a way that its *sound* is heard, but the *meaning* of what he is saying is not understood.

²¹ at-Tashahhud: refers to the supplication which is recited in the sittings of the second and final rak'ah of prayers.

Supplications Whose Place in the Prayer Has Not Been Specified

In the *Sunnah* there are many narrations within which are found supplications to be recited in the *Salāh*, without it being made clear in which specific place in the prayer it is to be recited. In this case, it is more befitting that they be recited in one of two places: Either in *as-Sujood* (prostration) or after the *Tashabbud*, since within the *Sunnah* there is that which points to the importance of *seeking out* these two places for *supplication*.

Supplication Number Twenty-Six Acknowledging the Great Wrong Done To One's Self

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا،
وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ،
فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي
إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ

'Allāhumma In-nee Dhālam-tu nafsee Dhulman Katheera(n),
Wa Lā yagh-fi-ru-dh-Dhu-nooba illā Anta,
Fa-gh-fir lee magh-firatan min 'Indi-ka, war-ham-nee,
Inna-ka Anta-l-Ghafooru-r-Raheem.'

'O Allāh! Indeed, I have wronged myself *greatly*, and there is no one who forgives sins except You. So, *forgive* me with a forgiveness that is from Your Self and have *mercy* upon me. Indeed, You are *al-Ghafoor* (the Most Forgiving) *ar-Raheem* (the Most Merciful).'

Text of the Hadeeth:

Among these supplications is that which is reported by al-Bukhāree and Muslim, on the authority of Abu Bakr as-Siddeeq (RadiyAllāhu anhu) that he said to the Prophet (SallAllāhu Alaihi wa Sallam): Teach me a supplication with which I can supplicate in my *Salāh*. He (SallAllāhu Alaihi wa Sallam) said: Say: 'O Allāh! Indeed, I have wronged myself *greatly*, and there is no one who forgives sins except You. So, *forgive* me with a forgiveness that is from Your Self and have *mercy* upon me. Indeed, You are *al-Ghafoor* (the Most Forgiving) *ar-Raheem* (the Most Merciful). [Saheeh al-Bukhāree, no. 834, and Saheeh Muslim, no. 2705]

Supplication Number Twenty-Seven
Multiple Comprehensive Supplications
from the Hadeeth of 'Ammār ibn Yāsir (RadiyAllāhu 'anhumā)

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ، وَقُدْرَتِكَ عَلَى الْخَلْقِ،
أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي،
اللَّهُمَّ وَأَسْأَلُكَ خَشْيَتِكَ فِي الْغَيْبِ وَالشَّهَادَةِ،
وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ،
وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى،
وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ،
وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ،
وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَالشَّوْقَ إِلَى لِقَائِكَ
فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ، وَلَا فِتْنَةٍ مُضِلَّةٍ،
اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ، وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ

'Allāhum-ma bi-'ilmi-ka-l-ghaiba wa qudrati-ka 'ala-l-khalq(i)
Ah-yi-nee mā 'A-limta-l-Hayāta khairan Lee,
wa Tawaf-fa-nee idha 'A-limta-l-Wafāta khairan Lee.
Allāhum-ma wa as'aluka Khash-yata-ka fi-l-Ghaibi wash-Shahādah,
wa as'aluka Kalimata-l-Haqqi fir-Ridā wa-l-Ghadab(i),
wa as'aluka-l-Qasda fi-l-Faq-ri wal-Ghi-nā,
wa as'aluka Na'eeman lā yanfad(u),
wa as'aluka Qurrata 'Ainin lā tan-qa-ti-'(u),
wa as'aluka-r-Ridā ba'da-l-Qadā'(i),
wa as'aluka Barda-l-'Aishi ba'da-l-Mawt(i),
wa as'aluka ladh-dhatan-nadhari ilā Wajhi-ka wa-sh-Shawqa ilā Liqā'ik
-- fee ghairi Darrā'a Mudirratin wa Lā Fitnatin Mudilla(tin).
Allāhum-ma Zay-yin-nā Bi-Zeenati-l-Emān(i)
waj'al-nā Hudātan Muh-tadeen.'

'O Allāh, by Your *Knowledge* of the unseen
and by Your *Power* over creation,
keep me alive as long as You know that *living* is good for me
and cause me to die when You know that *death* is better for me.
O Allāh, I ask You to cause me to have *fear of You*
in private and in public;
and I ask You to make me *truthful in speech*
in times of pleasure and anger;
and I ask You for *moderation* in times of poverty and affluence;
and I ask You for a state of *felicity* that will never cease
(nor decrease) (i.e. *Jannah*);
and I ask You for the *delight of my eye* (e.g. *Dhikr*, *Salāh* &
obedience to You) that will not be cut off;
and I ask You to make me *pleased* with the *Divine Decree*
after its execution,
and I ask You for the *coolness of life*
(unspoiled by the imperfections of the *Dunyā*) after death;
and I ask You for the *sweetness of looking upon Your Face*
and a *longing* to meet You - -
in a manner that does not entail a condition of *hardship*
that harms (my worldly life),
nor a *trial* that causes deviation (in my religious practice).
O Allāh, beautify us with the *adornment of Emān* (Faith)
and make us *guides* who are *rightly guided*.'

Text of the Hadeeth:

Also, from among those supplications found in the *Sunnah* - without any clarification as to which specific place in the *Salāh* they are to be recited - is that which is reported by an-Nasā'ee, on the authority of 'Aṭā' ibn as-Sā'ib, from his father (RadiyAllāhu 'an-hu) who said:

"Ammār ibn Yāsir (RadiyAllāhu 'anhumā) led us in prayer and he made it brief. Some of the people said to him: 'You made the prayer short or brief.' He said: 'Nevertheless I still recited supplications that I heard from the Messenger of Allāhu (ṢallAllāhu Alaihi wa Sallam).' When he got up (and left), a man from among the people - who was my father, but he did not name himself - followed him and asked him about that supplication; then he (i.e. my father) returned and informed the people about it:

'O Allāh, by Your *Knowledge* of the unseen and by Your *Power* over creation, keep me alive as long as You know that *living* is good for me and cause me to die when You know that *death* is better for me.

'O Allāh, I ask You to cause me to have *fear of You* in private and in public; and I ask You to make me *truthful in speech* in times of pleasure and anger; and I ask You for *moderation* in times of poverty and affluence; and I ask You for a state of *felicity* that will never cease (nor decrease) (i.e. *Jannah*); and I ask You for the *delight of my eye* (e.g. *Dhikr*, *Salāh* & obedience to You) that will not be cut off; and I ask You to make me *pleased* with the *Divine Decree* after its execution, and I ask You for the *coolness of life* (i.e. *good, pure life*, which has not been spoiled by the imperfections of the *Dunyā*) after death; and I ask You for the *sweetness of looking upon Your Face* and a *longing* to meet You - in a manner that does not entail a condition of *hardship* that harms (my worldly life), nor a *trial* that causes deviation (in my religious practice).

O Allāh, beautify us with the *adornment of Emān (Faith)* and make us *guides who are rightly guided*." [Reported by an-Nasā'ee, no. 1305; al-Albānee declared it to be *Saheeh* (authentic) in *Saheeh al-Jāmi*, no. 1301]

This is a magnificent *Hadeeth* which has been confirmed from the Noble Prophet (ṢallAllāhu Alaihi wa Sallam), - which he used to recite in his *Salāh* - encompassing tremendous benefits, noble objectives and blessed goals.

It is a *Hadeeth* containing splendid meanings and beneficial indications related to *al-'Aqeedah* (creed), *al-'Ibādah* (worship) and *al-Akhlāq* (character). However, the benefit which a Muslim receives from the likes of these blessed supplications [of the Prophet (ṢallAllāhu Alaihi wa Sallam)] will only be magnified by getting to know their *meanings*, understanding their *indications* and *objectives*, and *striving* against his lower self to *realize* these meanings (i.e. implement these matters in one's life).

al-Hāfidh ibn Rajab (Raḥimahullāh) has singled out this *Hadeeth* in a brilliant essay explaining it and clarifying its meanings; and it is a beneficial essay²². Here, I will discuss some of the points indicated in this *Hadeeth* and its splendid meanings, so that it will help us - by the permission of Allāh - to give *due care and attention* to it and to be consistent in reciting it. *WAllāhu-l-Muwaffiq* (Allāh is the One Who Grants Success)!

²² For further benefit, see '*Sharḥ Hadeeth 'Ammār ibn Yāsir (Radiyah Allāhu an-humā)*' by Hāfidh Ibn Rajab.

Explanation of the Hadeeth:

The Prophet's (ﷺ) saying: "**...O Allāh, by Your Knowledge of the unseen and by Your Power over creation, keep me alive as long as You know that *living* is good for me and cause me to die when You know that *death* is better for me...**" - entails the worshiper entrusting his affairs to Allāh and requesting from Him, the One Free From All Imperfections, that He chose which of his conditions is best for him.

At the same time he is seeking *a means of nearness* to Allāh, the One Free From All Imperfections, by acknowledging His *Knowledge* which encompasses everything; and that He, the One Free From All Imperfections, Knows that which is hidden and the inner aspects of all affairs, in the same way that He Knows the outward aspects and that which is seen of all affairs.

[Likewise, the worshiper is seeking *a means of nearness* to Allāh, the One Free From All Imperfections] by acknowledging His *Power* which penetrates the whole of the creation. Hence, there is no one who can question His decision (in any of the affairs of His creation), nor anyone who can repulse His Execution of what He has decreed.

And it is known that the human being does not know the outcome of affairs, nor how they will eventually end up. Additionally, he is incapable of (guaranteeing) the achievement of that which is in his interest, nor repulsing that which will harm him - except with that which Allāh helps him with and makes easy for him.

Consequently, the human being remains in dire need of *al-'Aleem* (the All-Knowing) *al-Qadeer* (the All-Powerful), One Who is Perfect, to rectify every single one of his affairs, as well as in choosing for him the good wherever it may be.

For this reason, he (ﷺ) said: '**...keep me alive as long as You know that *living* is good for me²³ and cause me to die when You know that *death* is better for me²⁴ ...**!'. And for this same reason - in the *Sunnah* - there is the prohibition of wishing for death, due to harm that has befallen the person, since the human being is ignorant of what will be the end of the matter.

²³ Extend my life as long as my good deeds will be more than my evil deeds.

²⁴ Cause me to die when my evil deeds will become more than my good deeds, or when I will be overcome by trials.

It has been narrated in Saheeh al-Bukhāree, from the Prophet (ﷺ) that he said:

((لَا يَتَمَنَّي أَحَدُكُمْ الْمَوْتَ إِمَّا مُحْسِنًا فَلَعَلَّهُ يَزْدَادُ، وَإِمَّا مُسِيئًا فَلَعَلَّهُ يَسْتَعْنِبُ))

'No one of you should wish for death. For either he is a *good person* and perhaps he will increase (his good deeds); or he is a *sinful person* and perhaps he will reprimand (himself)', i.e. seek the pleasure of Allāh by abandoning his sins and asking for forgiveness.' [Saheeh al-Bukhāree, no. 7235 (Arabic Edition)]

The Prophet's (ﷺ) saying: "**...I ask You to cause me to have *fear of You* in private and in public...**" means: that I exhibit fear of You, O Allāh, in secret as well as in the public, both outwardly [in the visible actions] and inwardly [in the actions of the heart], while I am among the people or absent from them (i.e. alone). Indeed, there are some people who consider themselves as fearing Allāh *when they are in public and out in the open*. However, the reality of *fearing Allāh* is when one is *unseen*, while one is outside of the view of the people and out of sight.

Indeed, Allāh has praised those who exhibit fear of Him while they are unseen (by the people). Allāh, the Most High, said:

﴿ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنَ السَّاعَةِ مُشْفِقُونَ ﴾ [الأنبياء: ٤٩]

'Those who fear their Lord while they are out of sight (of the people) [and they are not seeing Him], and they are afraid of the Hour (of Judgment).'

[Soorah al-Anbiyā', 21:49]

And Allāh, the Most High, said:

﴿ مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴾ [ق: ٣٣]

'Who feared the Most Gracious (Allāh) in secret²⁵ [while they do not see Him] and came with a heart turned in sincere repentance (to Him).'

[Soorah Qāf, 50:33.]

The Prophet's (ﷺ) saying: "**...and I ask You to make me *truthful in speech* in times of pleasure and anger...**" - entails asking Allāh that one speak the truth while one is in a state of being

²⁵ Hasan al-Basree (Rahimahullāh) said: When one pulls down the curtain and locks the door.

pleased (with something) or angry (about it).²⁶ And it is something rare among people that one speaks the truth while in a state of anger, since anger causes the angry person to say that which is contrary to the truth and to act other than with justice.

Indeed, Allāh, has praised those among His servants who forgive (others) when they become angry, and do not allow their anger to cause them to engage in injustice and transgression (against others). Allāh, the Most High, said:

﴿ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴾ [الشورى: ٣٧]

'...and when they are angry they forgive'. [Soorah ash-Shoorā, 42:37]²⁷

Whoever does not say anything except the truth, whether in a state of anger or being pleased, this is a proof and indication of the strength of his *Emān* (true faith), and that he has control over the reins of his lower self.

It has been narrated in the Hadeeth:

((لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ))

'The strong man is not the one who can wrestle someone down to the ground. Rather, the strong man is the *one who controls himself at the time of anger*.' [Saheeh al-Bukhāree, no. 6114]

The Prophet's (SallAllāhu Alaihi wa Sallam) saying: "**...and I ask You for moderation in times of poverty and affluence...**" means: that he be *moderate* whether his condition is that of poverty or affluence. *al-Qasd* means taking the middle course and being balanced.

So, if he was poor, he would not hold back (from spending) out of fear that his sustenance will run out; nor would he spend extravagantly taking a burden upon himself that he cannot bear. As Allāh, the Most High, said:

﴿ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴾ [الإسراء: ٢٩]

'And let not your hand be tied to your neck (like a miser), nor stretch it forth to its utmost (like a spendthrift), so that you become blameworthy and in severe poverty.' [Soorah al-Isrā', 17:29]

²⁶ It could also mean in a situation where the people are pleased with the truth being spoken or displeased with it; at all times, and in every situation or circumstance.

²⁷ See also: Soorah Āli 'Imrān, 3:134.

And if he was wealthy, his wealth should not be a cause for him to spend extravagantly and exceed all limits. And Allāh, the Most High, said:

﴿ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴾ [الفرقان: ٦٧]

'And those who, when they spend, are neither extravagant nor miserly, but take a *medium* (way) between those (extremes).' [Soorah al-Furqān, 25:67]

al-Qawām means moderation, taking the middle course; and doing so - in all affairs - is best.

The Prophet's (ﷺ) saying: "... and I ask You for a state of *felicity* that will never cease (nor decrease) (i.e. *Jannah*)..." - the *na'eem* (felicity, happiness, comfort) which will never cease (nor decrease) is the *felicity* of the Hereafter. As Allāh, the Most High, said:

﴿ مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ﴾ [النحل: ٩٦]

'Whatever is with you will end and whatever is with Allāh is everlasting...'
[Soorah an-Nahl, 16:96]

And Allāh, the Most High, said:

﴿ إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ ﴾ [ص: ٥٤]

'Indeed, this is Our Provision which will never come to an end.'
[Soorah Sād, 38:54]

The Prophet's (ﷺ) saying: "... and I ask You for the *delight of my eye* (e.g. *Dhikr*, *Salāh* & obedience to You) that will not be cut off..." - the *delight of one's eye* is only one aspect of *an-Na'eem* (felicity, happiness and comfort). Whereas some aspects of *an-Na'eem* will be cut off, other aspects of *an-Na'eem* will never be cut off.

So, whoever finds the *delight of his eyes* in the *Dunyā* (the worldly pleasures) - then, the *delight of his eyes* will definitely be cut off and his happiness in it will be short lived. Additionally, it will be spoiled by fear of misfortunes and calamities and other things that will spoil or disturb (his pleasures, joys and happiness).

It is for these reasons, that the believer does not find the *delight of his eye* in the *Dunyā* (worldly pleasures and pursuits) - but rather in the *love of Allāh*,

the *remembrance of Allāh* and taking every care to remain upon a state of *obedience to Him*.

As the Prophet (ﷺ) said: '... and the *delight of my eye* (i.e. my joy and pleasure) is in *Ṣalāh*.'²⁸

Hence, whoever attained the *delight of his eye* in this way, then, he has attained the *delight of the eye* which will never be cut off, neither in the *Dunyā* (this world), nor in the *Barzakh* (i.e. the grave) nor in the *Ākhirah* (Hereafter).

The Prophet's (ﷺ) saying: "**... and I ask You to make me pleased with the Divine Decree after its execution...**" means that he is asking that he be pleased *after the execution* of what Allāh has decreed, because it is only then that the *reality* of one's being pleased is made clear. As for one being pleased *before the execution* (i.e. the occurrence) of what He has decreed, this is merely the person's *firm resolve* (i.e. intention to try) to be pleased (once the decree befalls him). However, the true state of being pleased is only *realized* once that which has been decreed occurs.

The Prophet's (ﷺ) saying: "**... and I ask You for the coolness of life (i.e. good, pure life, which has not been spoiled by the imperfections of the Dunyā) after death...**" - indicates that (real) *Life*, and its goodness and coolness, will only come about *after* death. Indeed, the *life* that is *before* death is spoiled. And if the *only thing that spoiled it were death*, that would be sufficient (as a spoiler). So, what if there are *many other spoilers*, such as worries and anxieties, grief and distress, sicknesses, senility, separation from loved ones and other than this?!

The Prophet's (ﷺ) saying: "**... and I ask You for the sweetness of looking upon Your Face and a longing to meet You - in a manner that does not entail a condition of hardship that harms (my worldly life), nor a trial that causes deviation (in my religious practice)...**" - in this request is a combination of the best (purest) thing in

²⁸ On the authority of Anas ibn Mālik (RadiyAllāhu 'an-hu) who said: The Messenger of Allāh (ﷺ) said: 'From the worldly things: women and sweet smelling fragrance has been made beloved to me; and the *delight of my eye* (i.e. my joy and pleasure) is in *Ṣalāh*.' [Reported by Ahmad and an-Nasā'ee, no. 3879. al-Albānee declared it to be *Saheeh* (authentic) in *Saheeh al-Jāmi'*, no. 3098; 'Silsilah al-Aḥādeeth aṣ-Saheehah', no. 3291]

this *worldly life*, which is the *longing* for the meeting with Allāh, the One Free From All Imperfections, and the best (purest) thing in the *Hereafter*, which is the *looking* upon His Noble Face.

Since the completion or perfection of this (request) is dependent upon there not being anything that will harm the person in his *worldly life* or be a trial for him in his *practice of his religion* - he (ṢallAllāhu Alaihi wa Sallam) said: '...in a manner that does not entail a condition of *hardship* that harms (my worldly life), nor a *trial* that causes deviation (in my religious practice).'

Indeed, the fact that the *believers* will see their Lord on the Day of Resurrection is a matter about which the *textual proofs* are all in *support* of one another, and the *evidences* proving it are *extensive*. No one denies or rejects it except someone who has *strayed* away from the *straight path*.

Indeed, (the believers' seeing Allāh) is the highest bounty given to the *People of Paradise*, and their greatest delight/pleasure. The Prophet (ṢallAllāhu Alaihi wa Sallam) said:

إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، قَالَ: يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟
فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ، وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ: فَيَكْشِفُ
الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ - (مسلم)

'When *Ablu-l-Jannab* (the People of Paradise) have entered the paradise, Allāh – the Blessed and Most High – will say: 'Do you want anything which I may give to you as an increase?' They will say: 'Have You not (already) whitened [i.e. brightened] our faces? Have You not (already) admitted us into the paradise and saved us from the Hell-Fire?' Then, *al-Hijāb* [the Veil (of Light, covering the Face of Allāh)] will be removed; and they will not have been given anything *more beloved* to them than *an-Na-dhā-ri ilā Rabbi-him* (looking at their Lord), the Mighty the Majestic.' [Ṣaḥeeḥ Muslim, no. 181 (Arabic Edition)]²⁹ We ask Allāh, the Generous, to grant us from His bounties!

²⁹ Translator's Note: In the narration of Imām Muslim from Abu Bakr ibn Abi Shaybah (Raḥimahullaah) [from Yazeed ibn Hāroon (Raḥimahullāh), from Hammād ibn Salamah (Raḥimahullaah)], with the rest of the chain of narrators being the same as the first narration, it has the additional words: "Then he (ṢallAllāhu Alaihi wa Sallam) recited this *Āyah*: 'For those who do good [practicing *Ihsān* (excellence) in their worship of Allāh and their dealings with the people] is *al-Husnā* (the most

The Prophet's (ﷺ) saying: '**... O Allāh, beautify us with the *adornment of Emān (Faith)*...**' - the expression '*Zeenatu-l-Emān*' (the adornment of Faith) includes:

(a) Adornment of the *Heart* with the correct beliefs and the virtuous actions of the heart,

(b) Adornment of the *Tongue* with remembrance (of Allāh), recitation of the Qur'ān, enjoining good and forbidding evil, and that which is similar to it, and

(c) Adornment of the *Limbs* of the body with righteous deeds and acts of obedience which bring one near to Allāh.

The Prophet's (ﷺ) saying: "**... and make us *guides who are rightly guided* ...**" - means that we are guiding *ourselves* as well as guiding *others* besides ourselves. And this is the best level, wherein the worshiper is:

(a) One who has knowledge of the truth and follows it (himself), and

(b) One who is a teacher of others and a guide for them.

In this way, one will be a *Hādee* (guide for others) and *Mabdee* (one who is rightly guided himself).

We ask Allāh to guide us all to Him and to make us *guides who are rightly guided*!³⁰

excellent reward, i.e. Paradise) with ***Ziyādah*** (an increase or something extra, i.e. *Looking at the Face of their Lord*)..." [Soorah Yoonus, 10:26]

³⁰ '**... and make us *Imāms* (leaders) of the *Muttaqoon* (pious).**' [Soorah al-Furqān, 25:74]

Conclusion

This is the end of what the Shaykh (may Allāh protect and preserve him) selected from the *Adbkār* (words of remembrance) and *Ad'iyah* (supplications) that have been *authentically* reported from the daily prayers of Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam).

May Allāh, the Most High, grant each reader *Tamfeeq* (success) in *reciting* these words upon their tongues, accompanied by *contemplation* of their meanings, while *believing* - in their hearts - the truthfulness of the realities that are expressed therein.

May Allāh, the Most High, grant **ease** to each of us in *memorizing* these much needed words of remembrance and precious supplications; and then allowing our *hearts* to find comfort in the remembrance of our Lord.

May Allāh *accept* our praise of Him, *respond* to our requests from Him and make these words of remembrance and supplications a *means of nearness* to Him. Indeed, He is the One Who *Hears, Accepts* and *Responds* to those who call upon Him.

May Allāh, our Lord, *forgive* us our sins, *multiply* our good deeds and *raise* our station with Him!

Our final supplication is *al-Ḥamdu-lil-lābi Rabbil-'Ālameen* (All Praise Belongs to Allāh, the Lord of all the worlds); and may the Praise of Allāh - in the highest assemblies of the angels - and safety and security be upon His final Prophet and Messenger, Muḥammad (ṢallAllāhu Alaihi wa Sallam). Āmeen!!!

Appendix

Observing al-Khushoo' In the Prayer³⁴ A Characteristic of Those Who Are Successful & A Means of Entry Into Paradise

Shaykh Abdur-Rahmān as-Sa'dee (Rahimahullāh)

The statement of Allāh, the Most High:

'Successful indeed are the believers; those who offer their *Salāb* (prayer) with *Khushoo'* (solemnity, humility and full submissiveness)...' - [up to His saying]:

'...These are indeed the inheritors, who shall inherit *al-Firdaws* (the highest place in paradise). They shall dwell therein forever.' [Soorah al-Mu'minoon 23:1 - 11]

As for these eight (8) characteristics (mentioned in verses 1 - 11 above) - every one of them bears the *fruit* of *Emān* (faith), and (each one of them is a means of) *increase* of *Emān*, as well as being among the *characteristics* of *Emān* included in its definition [i.e. that *Emān* includes the speech of the *tongue*, actions of the *limbs*, and the speech and actions of the *heart*] as has been mentioned previously.

[The second of these characteristics, after *Emān* itself is] *Hudoor al-Qalb* (presence of heart and mind), as mentioned in the statement of Allāh: 'Those who offer their *Salāb* (prayer) with *Khushoo'* (solemnity, humility and full submissiveness)...' [Soorah al-Mu'minoon, 23:2]

In this condition (of *Khushoo'*) the praying person struggles with his self to be *mindful* and *fully conscious* of all that he says and does, including the recitations (*Qirā'ah*), words of remembrance (*Dhikr*) and supplication (*Du'ā*); as well as the standing (*Qiyām*), sitting (*Qu'ood*), bowing (*Rukoo'*) and prostration (*Sujood*). All of these are causes of the increase of *Emān* and its growth.

³⁴ For a full discussion of the topic of *al-Khushoo' In Prayer*, refer to the audio translation of 'The Great Importance of *Salāb*' by Shaykh Abdur-Razzāq ibn Abdul-Muhsin al-Badr (HafidhahumAllāh), Lectures 15-18, at: http://www.islamlecture.com/book.php?subject_id=31

It has been mentioned previously that Allāh referred to *Ṣalāh* (prayer) by the name *Emān*³⁵, in His saying: 'And Allāh would never make your *Emaan* (faith) to be lost [meaning: your *prayers* offered towards Jerusalem, before the changing of the direction of prayers to Makkah, would not go unrewarded]. [Soorah al-Baqarah, 2:143]

Similarly, in his *Tafseer* (explanation) of the Qur'ān, discussing the meaning of *Khushoo'*, Shaykh Abdur-Rahmān as-Sa'dee (Rahimahullāh) said:

al-Khushoo' in prayer is to have *presence of heart and mind* (as though standing) in front of Allāh, the Most High, *calling to mind His nearness* (to you).

In this way, the *heart* will be calm, the *soul* will be tranquil, one's *movement* will cease and his *distractions* will diminish.

He will stand before the Lord observing the best manners and respect (*Muta'addib*); being *fully conscious* of everything he says and does in the *Ṣalāh* - from the beginning of the *Ṣalāh* to its end.

In this way, the whisperings (of *Shayṭān*) and evil internal thoughts will be repulsed and eliminated.

This is the *Rooḥ* (spirit, soul, essence) of *Ṣalāh*, its *Maqsood* (real objective or goal); and it is what will be *recorded* (as a good deed) for the worshiper.

Hence, the *Ṣalāh* which is void of *Khushoo'* and without the *presence of heart and mind* - even if it is credited (i.e. with fulfilling the obligation of performing the *Ṣalāh*) and is given some reward, the reward will only be in accordance with what the person has performed with *consciousness*.³⁶

'*Shajarah al-Emān*', pg. 59, and '*Tayseer al-Kareem ar-Rahmān Fee Tafseer Kalām al-Mannān*', pg. 640. Translation: Abu Muḥammad, 18th Rabee' II 1433AH / March 3, 2012.

³⁵ Note: This point is clearly understood if one reflects upon the fact that *Ṣalāh* (prayer) includes 'speech of the *tongue*, such as recitation of Qur'ān; actions of the *limbs*, such as bowing and prostration; as well as actions of the *heart*, like *Ikhlās* (sincerity) and *Khushoo'*.

³⁶ Note: The Prophet (ṢallAllāhu Alaihi wa Sallam) said: 'Indeed, a person will finish his *Ṣalāh* and nothing will be *recorded* for him except a *tenth* of his *Ṣalāh*, or a *ninth* of it, an *eighth* of it, a *seventh* of it, a *sixth* of it, a *fifth* of it, a *fourth* of it, a *third* of it or a *half* of it.' [Reported by Aḥmad, Abu Dāwood and Ibn Hibbān. See: *Ṣaḥeeḥ al-Jāmi' as-Sagheer*, no. 1626, with *Hadeeth* checking by Shaykh al-Albānee (Rahimahullāh)]