

كِتَابُ التَّنْوِيعِ فِي أَذْكَارِ الصَّلَاةِ

DIVERSITY IN THE INVOCATIONS RECITED DURING PRAYER

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Translated by Ayman Jalal Abualrub Edited by Alaa Mencke

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Kitab At-Tanwee' fee Adhkar as-Salah

Book on Diversity in the Invocations
Recited During Prayer

تأليف طارق بن محمد القطان

By Tareq Mohammed Alqattan

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah, the Most
Gracious, the Most Merciful.*



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All the thanks and praises are due to Allah, Who we thank and seek for help and forgiveness. Whomsoever Allah guides will never be misled, and whomsoever Allah misguides will never find someone to guide them. I testify that none has the right to be worshipped, except Allah, Alone, without partners, and that Muhammad ﷺ¹ is Allah's Slave-Servant and Messenger.

﴿ يَتَّيِبُهَا لِلَّذِينَ ءَامَنُوا اَتَّقُوا اللّٰهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ اِلَّا وَاَنْتُمْ

﴿ مُسْلِمُونَ ﴿١٢﴾ ﴾

(O, you who believe! Fear Allâh² as He should be feared and die not except in a state of Islâm³) [3:102],

﴿ يَتَّيِبُهَا النَّاسُ اَتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَّاحِدَةٍ وَخَلَقَ

مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاَتَّقُوا اللّٰهَ الَّذِي

تَسَاءَلُونَ بِهِ وَاَلْاَرْحَامَ ۚ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١١﴾ ﴾

(O, Humankind! Be dutiful to your Lord [Allâh], Who created you from a single person [Adam], and from him [Adam] He created his wife [Hawwâ (Eve)], and from

¹ ﷺ, that is, *Salla-Allahu alaihi wa-sallam*: This statement is recited after mentioning the Prophet Muhammad. It generally means: Allah's mercy and blessings on him. (Translator)

² By doing all that Allah has ordered and abstaining from all that He has prohibited. (Translator)

³ To die as Muslims with sincere submission to Allah.

them both He created many men and women; and fear Allâh through Whom you demand [your mutual rights], and [do not cut the relations of] the wombs [kinship]. Surely, Allâh is Ever an All-Watcher over you) [4:1],

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٨﴾ ﴾

(O, you who believe! Keep your duty to Allâh and fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger [Muhammad ﷺ], he has indeed achieved a great achievement⁴.) [33:70-71]

Surely, the best speech is Allah's *Kalam* (speech⁵), and the best guidance is the guidance sent with Muhammad ﷺ. Surely, the worst matters are matters of innovation (in religion), and every innovation is a *bid`ah*, every *bid`ah* is *dhalalah* (sin, heresy), and every *dhalalah*⁶ is in Hellfire.



⁴ They will be entered to Paradise and saved from Hellfire.

⁵ Allah, the Exalted, speaks with whatever He wills, whenever He wills. This is one of Allah's perfect Attributes, none is equal or similar to Him. (Translator)

⁶ This means whoever invents the *bid`ah*. (Translator)

A Shining Statement

All praise is due to Allah ﷻ⁷ what suffices [for His grace and majesty], and may Allah's mercy and blessings be on the Chosen Prophet, (Muhammad ﷺ).

To continue, Allah ﷻ said,

﴿يُرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

(Allâh will raise those who have believed among you and those who were given knowledge, by degrees. And Allâh is Acquainted with what you do.) [58:11]

The Prophet ﷺ said,

" مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ "

"Whoever Allah wills the good for them, He grants them fiqh (understanding) of the religion" (Bukhari, and, Muslim⁸).

In answer to this divine encouragement, *Silsilat* (the series on) *al-'Allamatayn* (the two scholars) *Ibn Baz* and *al-Albani*, strives to reach out to you (the reader) with its various knowledge-based publications, so as to contribute to the spread of knowledge of the *Share`ah*

⁷ ﷻ, that is, *Sub`hanahu wa-ta`ala*: This statement is recited after mentioning Allah's Name. Translated, this statement means, 'He (Allah) is Glorified and Exalted.' There are other statements of glorification and praise Muslims recite on mentioning Allah's Name. (Translator)

⁸ Compilations by *hadeeth* scholars Bukhari and Muslim are the two most-authentic collections of *hadeeth*, meaning Prophetic statements, for Muslims. (Translator)

(Islamic law) in an easy to read, concise manner to make it attainable for Muslims to gain knowledge in the rulings of the religion they need to know.

Between your hands, O, reader, is the first of a series of publications from, *Silsilat al-'Allamatayn Ibn Baz and al-Albani*, a *waqf* (endowment) effort.

We invoke Allah ﷻ to help us spread the rulings of our religion, for He is the One Who extends help and Who is Able to do so.

The publisher,

Silsilat al-'Allamatayn

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Gracious, the Most Merciful.

First Introduction

All praise, plentiful praise, is due to Allah, the One Who stated this in His revelation,

﴿وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا﴾

(And the men and the women who remember Allâh much [with their hearts and tongues], Allâh has prepared for them forgiveness and a great reward [i.e., Paradise]) [33:35].

May the mercy and blessings be on Allah's Slave-Servant and Messenger, Muhammad, who was sent to all creation as a bearer of glad tidings, a warner, and a caller to Allah, by His permission, and a radiating lamp. May the mercy and blessings also be on the Prophet's pure Family and Companions.

As to what follows, Allah ﷻ said,

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾

(Therefore, remember Me [by praying, glorifying, etc.]. I will remember you, and be grateful to Me [for My countless Favors on you] and never be ungrateful to Me) [2:152].

Also, Allah ﷻ said,

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

(And I [Allāh ﷻ] created not the jinns⁹ and humans, except that they should worship Me [Alone]) [51:56].

Among the [righteous] conditions Allah's slave-servants (worshippers) experience occurs when they remember [Allah ﷻ], the Lord of all that exists, and thus, they busy themselves reciting authentic *adhkar*, those being, glorifications and invocations of Allah ﷻ, [authentically] narrated from the Messenger of Allah ﷺ.

Muslim scholars have compiled [plentiful books on] prophetic *adhkar* and the various [Islamic] actions one should do during the day and during the night. They have compiled numerous books which are well-known, books that will help those who perform righteous actions know what was narrated on this topic.

I have reviewed this work by the honorable brother, Tariq al-Qattan, may Allah preserve him, where he collected various narrations on *Adhkar as-Salah*, meaning, invocations recited during the prayer. I found it to be a good compilation that reminds the reader who wishes to diversify (recite various invocations) and renew (remember invocations they knew before). We

⁹ The devils are the disbelieving *jinn*. (Translator)

ask Allah ﷻ to reward those who compiled this collection and published it, and also whoever reads it.

May the mercy and blessings be on our Prophet, Muhammad ﷺ, and on his Family and Companions.

Dr. Mohammed Alnajdy

12/08/1438 Hijri - 08/05/2017 CE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Gracious, the Most Merciful.

Second Introduction

All praise is due to Allah, Lord of all worlds, and may His mercy and blessings be on our Prophet, Muhammad, and on his Family and Companions.

To continue, reciting various recommended *adhkar* (invocations of Allah) found in the *Sunnah*, as [authentically] narrated from the Prophet ﷺ, brings great, numerous benefits. Among the benefits, for example, but not limited to, is that this practice makes it easier for one to memorize a greater number of *adhkar* imparted from the Prophet ﷺ. Additionally, this practice will ward off any boredom one may feel due to repeating the same *adhkar*, as well as, reviving any invocations that may have been forgotten leading some people to deny [the availability of] such invocations, due to their lack of use.

How beautiful are the words Imam an-Nawawi stated, when he said, “Know that it is incumbent on those who acquire knowledge in some righteous deeds,

to practice them even once so they may become among their people,¹⁰ and should never abandon these acts.

This is due to the Prophet's statement,

" إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ "

'Whenever I command you to do something, do as much of it as you can.'" (An-Nawawi. *Al-Adhkar*, vol. 1, p. 17)

This [invocation collection] is among the good endeavors on its topic. Our honorable brother, Abu 'Umar, Tariq al-Qattan, authored this book where he collected the *adhkar* (invocations to Allah) narrated pertaining to *salah* (Islamic prayer) within every position in the *salah*. Allah has granted acceptance for the earlier editions of this book, and here it is emerging with a new garment, with few additions. May Allah grant our brother goodness on his scales of good deeds for what he has accomplished and authored. All praise is due to Allah, Lord of all that exists.

Dr. Mohammed Alosimi

12/08/1438 Hijri - 08/06/2017 CE

¹⁰ Those who usually practice such righteous good actions.
(Translator)

Author's Introduction

All praise is due to Allah, Lord of the worlds,
Who said in His Clear Book (the Quran),

﴿ وَقُومُوا لِلَّهِ قَانِتِينَ ﴾

(And stand before Allâh with obedience [while praying])
[2:238].

Allah ﷻ also stated this regarding *salah* (Islamic prayer),

﴿ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴾

(And truly it [*salah*] is extremely heavy and hard, except for Al-Khashi'un [true believers in Allâh ﷻ with full submission and humbleness]) [2:45].

May Allah's mercy and blessings be on the leader of the righteous, the master of the pious, Muhammad, the Messenger of Allah, and on his Family and Companions.

To continue, *salah* is the greatest practical pillar of the religion, and *khushu`* (the heart's attentiveness) is one of the necessities (obligations) of *Sharee`ah* (Islamic law).

Iblis (Satan), the enemy of Allah, took it upon himself to misguide the children of Adam and to tempt them, saying,

﴿ ثُمَّ لَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴾
 ﴿ ثُمَّ لَا تَجِدُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ
 أَكْثَرَهُمْ شَاكِرِينَ ﴾

(Then I will come to them [human beings] from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones [i.e., “they will not be dutiful to You”]) [7:17].

Therefore, it became one of Satan’s greatest plots to divert people away from prayer by any means. Also, to whisper to them during *salah*, so they may be deprived of feeling the sweetness of this act of worship and, as a result, lose its reward and compensation.

*Khushu`*¹¹ will be the first aspect to be removed from this earth, towards the end of time. Therefore, the following statement from Hudhaifah Ibn al-Yaman ؓ¹² may apply here to us [in current times]. Hudhaifah said, “The first aspect you (future Muslims) will lose from your religion is, *khushu`*. The last aspect you will lose from your religion is *salah*. A person may pray, yet, there will be no goodness in them. Soon, you may enter a grand *masjid* and notice that none of the congregation

¹¹ *Khushu`* here pertains to being attentive in the heart while praying and while remembering Allah, the Exalted. (Translator)

¹² ؓ, that is, *Radhiya-Allahu`anhu*: This statement, which means, ‘May Allah be pleased with him,’ is recited especially for the benefit of the Prophet’s individual male Companions. (Translator)

is having (appears to feel) *khushu`*." (Ibn al-Qayyim. *Madarij As-Salikeen* 1/521)

To continue, Sahl Ibn Abdullah at-Tusturi said, "Whoever has *khushu`* in their heart, Shaitan (Satan) will not approach them¹³" (Ibn al-Qayyim. *Madarij As-Salikeen* 1/521).

One may experience themselves, and also hear complaints from others, concerning whispering [of the devil] during *salah*, which leads to loss of *khushu`* (concentration). Consequently, there is a clear need to learn and recite the various *adhkar* of the *salah* as [authentically] reported from the statements of the Chosen One [Prophet Muhammad ﷺ].

Diversifying the *adhkar* helps us feel (concentrate on) the *salah* and contemplate [the acts and positions] the *salah* entails. Sometimes, we use a certain *dhikr* (invocation of Allah ﷻ) [during the *salah*], and at other times, another. This will enable us to achieve *khushu`* and, as a result, act in accordance to the Prophet's *Sunnah*.

Among the blessings of Allah ﷻ on us, is that He has provided us with many types of *adhkar* that we can recite during the *salah*, and that, in my view, is due to the following reasons:

- 1- So we do not feel bored.
- 2- That we always renew (recite new invocations).

¹³ They will be protected from the devil as long as they have *khushu`*. (Translator)

- 3- To truly feel [the delight of] worship.
- 4- So that [reciting invocations] does not become a mere habit.
- 5- So we attain *khushu`* and feel the sweetness of *Salah*.
- 6- So we do not ignore the *Sunnah*.
- 7- And, greatest of all, so we revive the *Sunnah* of our Prophet ﷺ.

Herein [in this book] is a reminder for myself and for my fellow Muslims with which I ask Allah ﷻ to bring benefit for us all, to make our deeds sincere for His Face, glory be to Him, and to grant us success in all that is righteous. Indeed, He is the Helper in all of this, Able to grant it.

Your brother,

Tareq Ibn Mohammed Alqattan

Sheikh Ibn Uthaymeen, may Allah have mercy on him, said, “Acts of worship narrated in various ways should be performed by people using all of the reported ways. Having a diverse [collection of acts of worship] brings various benefits: **Firstly:** Preserves the *Sunnah* and spreads its various types among people. **Secondly:** Makes it easy for cognizant adults, for some acts of worship may be easier than others to perform. **Thirdly:** The heart becomes attentive and not prone to boredom or apathy. **Fourthly:** Aids in acting in accordance to *Sharee`ah* (practical rulings of the religion), in all of its forms” (Ibn Uthaymeen. *Ash-Shar`h al-Mumti'*, vol. 2, p. 65).

Chapter One

At-Tanwee' fee Adhkar as-Salah

Diversity in the Invocations Recited During Prayer



Note that *adhkar* [of the *salah*] are not limited to what we have collected here. We only mentioned here the invocations that are easy to remember and recite.

Takbeer

The Prophet ﷺ used to begin the prayer [with *takbeer*,] by saying, “*Allahu Akbar* (Allah is the Great)” (Muslim).

- 1- He ﷺ used to raise his hands, sometimes, while saying, “*Allahu akbar*” (Bukhari, and, an-Nasae).
- 2- Sometimes, he ﷺ would raise his hands after reciting *takbeer* (Bukhari, and, an-Nasae).
- 3- Sometimes, he ﷺ would raise his hands before reciting *takbeer* (Bukhari, and, Abu Dawud).
- 4- He ﷺ used to raise his hands to the level of his shoulders (Bukhari, and, an-Nasae).
- 5- Occasionally, he ﷺ would raise his hands until they reach the lobes of his ears (Bukhari, and, Abu Dawud).

Supplications Recited at the Start of Salah

The Prophet ﷺ used to alternate between the following supplications.¹⁴

He ﷺ would say...

1.

"اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ
تَقْنِي مِنْ خَطَايَايَ كَمَا يُتَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ
خَطَايَايَ بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ"

"Allahumma ba'id baini wa baina khatayaya kama ba'adta baina al-mashriqi wa-l-maghrib. Allahumma naqqini min khatayay kama yunaqqa ath-thawbu al-abyadhu mina-d-danas. Allahumma ighsilni min khatayaya bil-ma-e wa-th-thalji wa-l-barad. (O, Allah! Set me apart from my sins as You have set the East and the West apart from each other. O, Allah, cleanse me from my sins like a white garment is cleaned from dirt. O, Allah! Wash off my sins with water, snow, and hail)." (Collected by Bukhari, and, Muslim)

¹⁴ The wisdom behind reciting these invocations is that the person who is praying begins [*salah*] by appreciating Allah's greatness, for one will be standing before His Hands [while praying], and to humble themselves before Him, feeling shy to remember anything other than Him [during the *salah*].

2.

" وَجَهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ
 الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ
 وَبِذَلِكَ أُمِرْتُ، وَأَنَا أَوَّلُ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ،
 سُبْحَانَكَ وَبِحَمْدِكَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي
 فَاعْفُرْ لِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا
 يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئًا لَا يَصْرِفُ عَنِّي سَيِّئًا إِلَّا
 أَنْتَ، لَبِّيكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، وَالْمَهْدِيُّ
 مَنْ هَدَيْتَ، أَنَا بِكَ وَإِلَيْكَ، لَا مُجَا وَلَا مُلْجَأَ مِنْكَ إِلَّا إِلَيْكَ، تَبَارَكْتَ
 وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ. "

"Wajahtu wajhiya lilladhi fatara as-samawati wa-l-ardha
 `hanifan musliman wa ma ana mina-l-mushrikin. Inna salati
 wa nusuki wa ma`hyaya wa mamati lillahi rabbi al-alamina, la
 sharika lahu wa bidhalika umirtu wa ana awwalu al-
 muslimin. Allahumma anta-l-malik, la ilaha illa anta
 sub`hanaka wa bi`hamdik, anta rabbi wa ana `abduk,
 dhalamtu nafsi wa`taraftu bi-dhanbi fa-ghfir-li jamee`an,
 innahu la yaghfiru adh-dhunuba illa ant, wa-hdini li-a`hsani
 al-ahklaqi la yahdi li a`hsaniha illa ant, wa-srif `anni sayyi-
 aha la yasrifu `anni sayyi-aha illa ant, labaika wa sa`daik, wa-
 l-khairu kulluhu fee-yadaik, wa-sh-sharru laisa ilaik, wa-l-
 mahdiyyu man hadait, ana bika wa ilaik, la manja wala malja-

a minka illa ilaik, tabarkta wa ta'alait, astaghfiruka wa atubu ilaik. (I have turned my face towards Him (Allah), Who has created the Heavens and the Earth *'hanifan* [worshipping none but Allah, Alone], and as a Muslim, and I am not of the polytheists. Surely, my *salah*, my sacrifice, my living, and my dying, are all for Allah, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am one of the Muslims. O, Allah, You are the King, and there is none worthy of worship but You, Glory be to You, and all praise. You are my Lord, and I am Your slave-servant. I have wronged myself, and I acknowledge my error, so forgive me all of my sins, for none forgives sins, but You. Guide me to the best of manners, for none can guide to the best of manners, but You. Protect me from bad manners, for none can protect against bad manners, but You. I rush to Your service, all goodness is in Your hands, and evil is never ascribed to You. The guided person is whomever You guide. I trust in You, and belong to You. There is no safety or refuge from You, except with You. You are blessed and exalted. I seek Your forgiveness and repent to You.)" (Collected by Muslim, and, Abu Dawud)

3.

"سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ "

"Sub`hanaka allahumma wa bi-`hamdik, wa tabaraka ismuk, wa ta'ala jadduk, wa la ilaha ghairuk (Praise be to You and the thanks, O, Allah. Blessed be Your Name. Exalted be Your majesty (greatness). None is worthy of worship,

except You.)” (Abu Dawud, and, al-Hakim, who graded this narration authentic)

4.

" اللهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا "

“Allahu akbaru kabeera, wa-l-hamdulillahi katheera, wa sub`hana-allahi bukratan wa aseela (Allah is, indeed, the Great; plenty praise is due to Allah; and Glory be to Allah in the morning and in the evening)” (Muslim).¹⁵

5.

" الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ "

“Al`hamdulillahi `hamdan katheeran tayyiban mubarakan feeh (All praise is due to Allah, plentiful, pure, and blessed praise)” (Muslim).¹⁶

¹⁵ One of the Prophet’s Companions started his *salah* by reciting this invocation [after reciting *takbeer*], and the Prophet ﷺ said,

" عَجِبْتُ لَهَا، فَتَحَتْ لَهَا أَبْوَابَ السَّمَاءِ "

“I was amazed by it: The doors of heaven were opened for it.”

¹⁶ A man started his *Salah* with this supplication, and the Prophet ﷺ said,

" لَقَدْ رَأَيْتُ اثْنَيْ عَشَرَ مَلَكًا يَتَدَرُونَهَا أَيُّهُمْ يَرْفَعُهَا "

“I saw twelve angels rushing, each trying to be the first to ascend it [to Allah ﷻ].”

The Prophet ﷺ also used to recite these supplications during [voluntary] nightly prayer:

1-

" اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تُهْدِي مَنْ تُشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ "

"*Allahumma rabba Jibraeela wa Meekaeela wa Israfeel, fatira as-samawati wa-l-ardh, 'alima al-ghaybi wa-sh-shahadah, anta ta`hkumu bayna 'ibadika fima kanu feehi yakhtalifun. Ihdini lima-kh-tulifa feehi mina-l-haqqi bi-idhnik, innaka tahdi man tasha-u ila siratin mustaqeem* (O, Allah, Lord of [angels] Gabriel, Michael, and Israfeel, Creator of the heavens and earth, Knower of the unseen and the seen: You judge amongst Your creation concerning what they differ about [of the truth], guide me by Your permission regarding what has been disputed about of the truth, for indeed, You guide whomever You will to the straight path)" (Muslim).

2. "The Messenger of Allah ﷺ used to recite *takbeer*¹⁷ ten (10) times, *ta`hmeed*¹⁸ ten (10) times, *tasbee`h*¹⁹ ten (10)

¹⁷ Saying, *Alhahu akbar*, which means, Allah is the Great. (Translator)

¹⁸ Saying, *al`hamdulillah*, which means, all the thanks are due to Allah. (Translator)

¹⁹ Saying, *sub`hana-Allah*, meaning, glorified be Allah. (Translator)

times, *Tahleel*²⁰ ten (10) times, and invoke [Allah] for forgiveness²¹ ten (10) times, then say,

"اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَأَرْزُقْنِي وَعَافِنِي"

'*Allahumma ighfirlee wa-hdinee wa-r-zuqnee wa `afini* (O, Allah, forgive me, guide me, and grant me provision and wellbeing),' ten (10) times, then say,

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الضِّيقِ يَوْمَ الْحِسَابِ"

'*Allahumma inni a`udhu bika mina-dh-dheeqi yawma-l`hisab* (O, Allah! I seek refuge with You from the difficulty (turbulence) of the Day of Recompense),' ten (10) times." (Ahmad, and also, at-Tabarani in, *al-Awsat*, using an authentic chain of narration)

3. He ﷻ used to recite *takbeer* three times, then say [this while describing Allah ﷻ],

"ذُو الْمَلَكُوتِ وَالْجَبْرُوتِ وَالْكَبْرِيَاءِ وَالْعَظْمَةِ"

"*Dhul-malakuti wa-l-jabaruti wa-l-kibriya-i wa-l`adhamah* (Owner of the dominion (sovereignty), supremacy,

²⁰ Saying, *la ilaha illa Allah*, which means, there is no deity worthy of worship, except Allah. (Translator)

²¹ Saying,

"أَسْتَغْفِرُ اللَّهَ"

"*Astaghfirullah* (I seek forgiveness from Allah)." (Translator)

majesty, and might)” (At-Tayalisi, and, Abu Dawud, using an authentic chain of narration).

Invocations the Prophet ﷺ Used to Recite During Salah

Sunnah (Recommended *Rak`ahs*) of *Fajr* (Dawn).

The Prophet's Quran recitation within the two recommended *rak`ahs* of *Fajr* was so brief that 'Aishah, may Allah be pleased with her, would say, "Has [the Prophet ﷺ] recited the Mother of the Book (i.e., *Surat al-Fati'hah*) during them?" (Bukhari, and, Muslim)

Sometimes, after reciting *Al-Fati'hah* (first chapter in the Quran) in the first *rak`ah*, the Prophet ﷺ would read this *ayah*,

﴿ قُلُوا ءَامَنَّا بِاللّٰهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَيْنَا وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾

(Say (O, Muslims): "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him (Allâh) we have submitted (in Islâm).") [2:136] (Muslim)

In the second *rak'ah*, the Prophet ﷺ would read,

﴿ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴾

(Say (O, Muhammad ﷺ): "O, People of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh." Then, if they turn away, say: "Bear witness that we are Muslims.") [3:64] (collected by Muslim)

Sometimes, the Prophet ﷺ would recite this *ayah* instead [of *ayah* 3:64, that is, during the second *rak'ah*],

﴿ فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴾

(Then when 'Îsâ (Prophet Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allâh's Cause?" Al-Hawâriyyûn (the disciples) said: "We are the helpers of Allâh; we believe in Allâh, and bear witness that we are Muslims (i.e., we submit to Allâh).") [3:52] (Muslim)

Sometimes, the Prophet ﷺ would read *Surat al-Kafirun* (chapter 109) in the first *rak'ah*, and *Surat al-Ikhlâs* (chapter 112) in the second *rak'ah*, saying,

"نِعْمَ السُّورَاتَانِ هُمَا"

"What excellent chapters they are" (Ibn Majah, and, Ibn Hibban using an authentic chain of narration).

Fajr (Obligatory Dawn) Prayer.

The Prophet ﷺ used to read *al-Waqi'ah* (chapter 56), *at-Tur* (52), *at-Takweer* (81), *ar-Rum* (30), *Yasin* (36), *as-Saffat* (37), *al-Mu'minun* (23), *as-Sajdah* (32), *al-Insan* (76), and, *az-Zalzalah* (99), in addition to, reading from the *Tiwal* (the long *Surahs* of) *al-Mufasssal* section.²² He ﷺ used to lengthen his recitation in the first *rak'ah*, and shorten it in the second. He ﷺ would usually read sixty *ayat* or more; some narrators [for this *hadeeth*] said they were unsure if [reading sixty *ayat* or more] was in one or

²² *Al-Mufasssal* [section of the Quran] is comprised of the shorter chapters that come after the *Mathani* (the seven longest *surahs* in the Quran: chapters 2-7 & 9). The, *Al-Mufasssil*, section was called as such due to the numerous pauses with, "*Bismillahi ar-Ra`hmani ar-Ra`heem* (in the Name of Allah, the Most-Gracious, the Most-Merciful)," separating its chapters (meaning, these *surahs* are medium to short in length, and each new chapter starts with, *Bismillahi ar-Ra`hmani ar-Ra`heem*). They are of three types: The longer chapters that start with either, *Surat Qaf* (chapter 50), or *Surat al-Hujurat* (49), to either, *Surat 'Ammah* (78), or *Surat al-Buruj* (85). The middle length chapters start with either, *Surat 'Ammah* (78), or *Surat al-Buruj* (85), to either, *Surat ad-Du`ha* (93), or *Surat al-Bayyinah* (98). The short chapters either start with, *Surat ad-Du`ha* (93), or *Surat al-Bayyinah* (98), to the end of the Qur'an [which has 114 *Surahs*]. There is a difference of opinion regarding these details as explained here.

each of the two *rak'ahs* (for obligatory *Fajr* prayer that is). (Bukhari, and, Muslim)

Once the Prophet ﷺ read *Surat az-Zalzalah* (99) in both *rak'ahs*, and the narrator then said, "I do not know if the Messenger of Allah ﷺ forgot or repeated [the *surah*] intentionally" (Abu Dawud, using an authentic chain of narration).²³

The Two [Obligatory] Prayers of *Dhuhr* (Noon) and *Asr* (Afternoon).

"During *Dhuhr*²⁴ [obligatory prayer, the Prophet ﷺ] used to recite about thirty *ayat* in each of the [first two] *rak'ahs*,²⁵ and sometimes, would recite *at-Tariq* (chapter 86), *al-Buruj* (85), *al-Layl* (92), or similar [length] chapters"²⁶ (Abu Dawud, using an authentic chain of narration).

²³ Al-Albani, Allah's mercy on him, said, "Apparently, [the Prophet ﷺ] intentionally did that to legislate [this action]."

²⁴ *Dhuhr*, *Asr*, and *Isha* are of four *rak'ahs* each separated by the first *tashahhud* sitting after the second *rak'ah*. (Translator)

²⁵ Sometimes, the Prophet ﷺ would allow his Companions to hear an *ayah* he was reciting (Bukhari, and, Muslim).

²⁶ **A Benefit:** How was the Prophet's recitation during *Dhuhr* and *Asr* prayers known, if they were recited in secret? The answer is that, People of Knowledge said that reciting in secret during the prayers, when Quran recitation is recited quietly, as well as, reciting Quran aloud in the loud prayers, are *Sunnah* (recommended), not obligatory. Moreover, the Prophet's actions reported here indicate that he recited Quran aloud in a quiet *salah* to teach his Companions [what he was reciting]. Therefore, emulating the Prophet's practice reported here in order to teach, is allowed.

Moreover, “He ﷺ used to read longer recitation in the first [*rak’ah*] than in the second” (Bukhari, and, Muslim).

To continue, “For *Salat adh-Dhuhr*, he ﷺ used to recite about thirty *ayat* in the first two *rak’ahs*, and would make the recitation shorter in the last two *rak’ahs* than in the first two, around a half [in length or in the number of *ayat*]. He ﷺ would also recite *al-Fati’hah* (chapter 1) alone [in the third and fourth *rak’ahs*]. For *Asr*, he ﷺ would recite fifteen *ayat* in each [of the first two] *rak’ahs*, and in the last two about a half of what he recited in the first two.” (Muslim)

Maghrib²⁷ (Obligatory Sunset) Prayer.

“[The Prophet ﷺ] used to, sometimes, recite the shorter chapters [from the Quran]” (Bukhari).

Sometimes, he ﷺ would recite from the long or from the middle length chapters of the *Mufasssal*.

Sometimes, he ﷺ would recite *at-Tur* (52), *al-Mursalat* (77), or *al-A`raf* (7) (Bukhari).

Sometimes, he ﷺ would recite *al-Anfal* (8) (At-Tabarani in, *al-Kabeer*, using an authentic chain of narration).

While travelling, the Prophet ﷺ would recite *Surat at-Tin* (95), in the second *rak’ah*. (Ahmad, using an authentic chain of narration).

²⁷ Obligatory *Maghrib* Prayer consists of three *rak’ahs* separated by the first *tashahhud* sitting which comes after the second *rak’ah*. (Translator)

Recommended *Sunnah* Prayer of *Maghrib*.

In the *Sunnah* (recommended prayer) after *Maghrib*, the Prophet ﷺ would recite *Surat al-Kafirun* (109) in the first *rak'ah*, and *al-Ikhlās* (112) in the second *rak'ah* (An-Nasaee, using an authentic chain of narration).

*Isha*²⁸ (Night Obligatory) Prayer.

In the first two *rak'ahs*, the Prophet ﷺ used to recite from the middle length *Mufassal* chapters (Ahmad, using an authentic chain of narration).

He ﷺ sometimes recited *Surat ash-Shams* (chapter 91), or similar [length] *surahs* (Ahmad, using a good chain of narration).

Sometimes, he ﷺ would recite *Surat al-Inshiqāq* (84) and would prostrate after reciting *ayah* [84:21]²⁹ (Bukhari).

Once, while travelling, he ﷺ recited *at-Tin* (95) in the first *rak'ah* (Bukhari).

²⁸ As stated, *Isha* consists of four *rak'ahs* separated by the first *tashahhud* sitting after the second *rak'ah*. (Translator)

²⁹ There is a recommended *sajdah* here called, *Sujud at-Tilawah* where one prostrates on reading this *ayah* then stands up to continue the rest of the *salah*. Including the instance reported here, there are fifteen (15) instances in the Quran where *Sujud at-Tilawah* is recommended. (Translator)

Salat al-Layl (Voluntary Nightly Prayer).

[While praying by night,] the Prophet ﷺ would, sometimes, recite [Quran] aloud, and sometimes silently (Bukhari).

Sometimes, he ﷺ would recite for a short time, sometimes he would lengthen his recitation.

Sometimes, the length [of his recitation] would be extended so much that Abdullah Ibn Mas'ud ؓ said, "I prayed along with the Prophet ﷺ and he remained standing, until a bad thought came to me." He was asked, "What bad thought did you have?" He responded, "I thought of sitting down and leaving the Prophet ﷺ [standing alone]." (Bukhari)

Hudhaifah Ibn al-Yaman ؓ said, "One night, I prayed with the Prophet ﷺ and he started reciting [Surat] *al-Baqarah* (chapter 2 [286 *ayat*]). So, I thought he would go to *ruku*'³⁰ after [reciting] one hundred [*ayat*], but he continued. So, I thought he would recite [*al-Baqarah*'s] entire length over two *rak'ahs*, but he continued. So, I thought he ﷺ would go to *ruku*' after finishing [*al-Baqarah* in one *rak'ah*]. But, next he ﷺ started *an-Nisa* (chapter 4 [176 *ayahs*]) and recited all of it, then started reciting *Surat Aali-Imran* (chapter 3 [200 *ayahs*]) and recited it entirely. He ﷺ recited at a leisurely pace. When he ﷺ recited an *ayah* that warrants *tasbeeh* (praise of Allah ﷻ), he praised [Allah ﷻ]. When he ﷺ recited an

³⁰ **Ruku'**: The position in the *salah* where one bends their back, making it level with the ground and flat, while placing their hands on their knees as if holding them and extending the elbows to the outside away from the body. (Translator)

ayah that mentions something to ask for, he asked [Allah ﷻ] for it. When he ﷺ reached an *ayah* that warrants seeking refuge [with Allah ﷻ from something], he ﷺ sought refuge [with Allah ﷻ]. Then, he ﷺ went to *ruku`*." (Muslim)

One night, while the Prophet ﷺ was ill, he recited *as-Sab' at-Tiwal*,³¹ (Al-Hakim, who graded this narration authentic).

Sometimes, he ﷺ would recite one of those long *surahs* in each *rak'ah* (Abu Dawud, using an authentic chain of narration).

At other times, he ﷺ would recite about fifty or more *ayat* in each *rak'ah*, while at other times, he would recite *al-Muzammil* (73) (Bukhari).

Yet at other times, he ﷺ would recite *al-Isra'* (17) and *az-Zumar* (39), every night³² (Ahmad, using an authentic chain of narration).

Aishah, may Allah be pleased with her, said, "I do not recall the Messenger of Allah ﷺ reciting the entire Qur'an in one night, or that he stood [in prayer the entire night] until the morning, or that he fasted an entire month, except for [the days of the lunar month of] Ramadan." (An-Nasae)

³¹ ***As-Sab' at-Tiwal***: The seven longest Quranic *Surahs*, and they are, *al-Baqarah* (chapter 2), *Aali-Imran* (3), *an-Nisa* (4), *al-Ma'idah* (5), *al-An'am* (6), *al-'Araf* (7), and *at-Tawbah* (9).

³² ***Salat al-Layl***: Voluntary nightly prayer which consists of up to eleven *rak'ah*, usually offered two *rak'ah* at a time, ending with the *witr*, which is one *rak'ah*. (Translator)

To add, the Prophet ﷺ did not recite the entire Qur'an in less than three days (Ibn Sa'd). Also, [as stated,] he ﷺ did not pray the entire night (Muslim).

He ﷺ used to say,³³

" مَنْ قَامَ بِعَشْرِ آيَاتٍ لَمْ يُكْتَبْ مِنَ الْعَافِلِينَ، وَمَنْ قَامَ بِمِائَةِ آيَةٍ كُتِبَ مِنْ الْفَاتِنِينَ، وَمَنْ قَامَ بِأَلْفِ آيَةٍ كُتِبَ مِنَ الْمُقْتَدِرِينَ "

"Whoever recites ten ayat while praying at night, will not be listed among the negligent (heedless). Whoever recites one hundred ayat while praying at night, will be listed among al-qanitun (devoutly obedience to Allah ﷻ). Whoever recites one thousand ayat while praying at night, will be listed among al-muqantirun (who earn a great reward)." (Abu Dawud, using an authentic chain of narration)

Salat al-Witr (Odd-Numbered Voluntary Nightly Prayer³⁴).

The Prophet ﷺ used to recite *Surat al-A'la* (chapter 87) in the first *rak'ah*, *Surat al-Kafirun* (109) in the second *rak'ah*, and *Surat al-Ikhlās* (112) in the third *rak'ah* (An-Nasaee, with an authentic chain of narration).

³³ This *hadeeth* offers varying degrees of reward connected to the number of *ayat* one recites while praying voluntarily by night. (Translator)

³⁴ As stated, voluntary nightly prayer consists of up to eleven *rak'ah*, usually two *rak'ah* at a time, ending with the *witr*, which is one *rak'ah*. Sometimes, *witr* references the last three *rak'ahs*, two then one, separately. Linguistically, *witr* refers to an odd number, of *rak'ahs* in this case. (Translator)

Sometimes, he ﷺ would add [to the last *witr rak`ah* after reciting *Surat al-Ikhlās*] *Surat al-Falaq* (113) and *Surat an-Nas* (114) (At-Tirmidhi, using an authentic chain of narration).

Once, the Prophet ﷺ recited one hundred *ayat* from *Surat an-Nisa'* (4) in the final *rak`ah* of *witr* (An-Nasaee, using an authentic chain of narration).

***Jumu`ah*³⁵ (Friday) Prayer.**

The Prophet ﷺ used to recite *Surat al-A`la* (87) in the first *rak`ah* and *al-Ghashiyah* (88) in the second *rak`ah* (Muslim).

Sometimes, the Prophet of Allah ﷺ would recite *Surat al-Jumu`ah* (62) in the first *rak`ah* and *Surat al-Munafiqun* (63) in the second *rak`ah*, but would occasionally recite *Surat al-Ghashiyah* (88) instead of *Surat al-Munafiqun* (Muslim).

The Two `Eed Prayers.³⁶

Sometimes, the Prophet ﷺ would recite *Surat al-A`la* (87) in the first *rak`ah* and *al-Ghashiyah* (88) in the second *rak`ah* (Muslim).

Sometimes, he ﷺ would recite *Qaf* (50) in the first *rak`ah* and *al-Qamar* (54) in the second *rak`ah* (Muslim).

³⁵ *Jumu`ah* Prayer consists of two *rak`ahs*. Quran is recited aloud by the imam (leader of the *salah*) in each of the two *rak`ahs*. (Translator)

³⁶ Each of the `Eed Prayers consists of two *rak`ahs*. Quran is recited aloud by the imam (leader of the *salah*) in each of the two `Eed *rak`ahs*. (Translator)

Adhkar during Ruku'

The Prophet ﷺ used to recite various types of *adhkar* and supplications during the *ruku`* position,³⁷ alternating between the following invocations.

1-

" سُبْحَانَ رَبِّيَ الْعَظِيمِ "

"*Sub'hana Rabbiya al-Adheem* (Glory be to my Lord, the Great)," three (3) times (Ahmad, using an authentic chain of narration).

2-

" سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ "

"*Sub'hana Rabbiya al-Adheem wa bi-hamdih* (Glory and praise be to my Lord, the Great)" three (3) times (Abu Dawud, using an authentic chain of narration).

3-

" سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ "

"*Subbu'hun quddusun rabbu al-mala-ikati war-ru'h* (You [Allah] are the Most Glorious and the Most Holy, the

³⁷ While performing *ruku`* one should not look at their feet or around their feet, but look where their face will touch the floor when prostrating in *sujud*.

Lord of the angels and *ar-Ru`h* (Angel Jibril [Gabriel])” (Muslim).

4-

" اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسَلْتُ وَأَنْتَ رَبِّي، خَشَعْتُ لَكَ سَمْعِي وَبَصْرِي وَمُخِّي وَعَظْمِي وَعَصْبِي وَمَا اسْتَقَلَّتْ بِهِ قَدَمِي لِلَّهِ رَبِّ الْعَالَمِينَ "

“*Allahumma laka raka’tu wa bika amantu wa laka aslamt, wa anta rabbi. Kasha’a laka sam’ee wa basaree wa mukh-khee wa ‘adhmee wa ‘asabee wa ma-staqallat bihi qadamee, lillahi rabbi al-‘alameen.* (O, Allah! To you I perform *ruku’*.³⁸ In You I believe. To you I submit [in Islam]. You are my Lord. My hearing, vision, mind, bones, and nerves, are all humbled to You, and all that my feet carry (all my body) are for Allah, Lord of all that exists.) (Muslim)

5-

" سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي "

“*Sub’hanaka allahumma rabbana wa bi-`hamdik. Allahumma ighfir-lee.* (Glory and the thanks belong to You, O, Allah, our Lord. O, Allah, forgive me.)” (Bukhari)

³⁸ *Ruku`* here also references the entire *salah*.

Standing Up After *Ruku'*

The Prophet ﷺ would rise up from *ruku'* to the standing position while saying,

"سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ"

"*Sami'a Allahu liman `hamidah* (Allah hears those who praise Him)," and [after standing up fully] he would say [one of the following invocations]:

1-

"رَبَّنَا لَكَ الْحَمْدُ"

"*Rabbana laka-l-`hamd* (Our Lord, all the praise is due to You)" (Bukhari, and, Muslim).

2-

"رَبَّنَا وَكَالْحَمْدُ"

"*Rabbana wa laka-l-`hamd* (You Are our Lord, and all praise is due to You)" (Bukhari, and, Muslim).

3-

"اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ"

"*Allahumma rabbana laka-l-`hamd* (O, Allah, our Lord, all praise is due to You)" (Bukhari).

4-

"اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ"

"Allahummah rabbana wa laka-l-`hamd (O Allah, our Lord, and all praise is due to you)" (Bukhari).

Sometimes, the Prophet ﷺ would add...³⁹

1-

"مِلْءَ السَّمَوَاتِ، وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ"

"Mil-a as-samawati wa mil-a al-ardh, wa mil-a ma shi-ta min shay-in ba'd ([Praise] that fills the heavens, and fills the earth, and fills whatever else You will)" (Muslim, and, Abu `Awanah).

2-

"مِلْءَ السَّمَوَاتِ، وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ
وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُنَّا لَكَ عَبْدُ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا
مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ"

"Mil-a as-samawati wa mil-a al-ardhi wa mil-a ma shi-ta min shay-in ba'd. Ahla ath-thana-i wa-l-majd, a`haqqu ma qala al-

³⁹ [After raising their head from *ruku`*] some people say, "Rabbana wa laka-l-`hamdu wash-shukr (Our Lord, all the praise 'and the thanks' are due to You)." However, this addition, *shukr* (thanks), is incorrect and was not established [in authentic Prophetic *hadeeths*].

'abd, wa kulluna laka 'abd. Allahumma la mani'a lima a`tayta wa la mu'tiya lima mana't, wa la yanfa'u dhal-jaddi minka al-jadd. ([Praise that] fills the heavens, fills the Earth, and fills whatever else You will. Lord of praise and glory, the best statement a slave can make, and we all are Your slaves. O, Allah, no one can stop what You give, and no one can give what You withhold, and the wealth of a rich person cannot benefit them before You)." (Muslim, and, Abu `Awanah).

Adhkar During Sujud⁴⁰ (Prostration)

1-

"سُبْحَانَ رَبِّيَ الْأَعْلَى"

"*Sub'hana rabbiya al-'ala* (Glory be to my Lord, the Most-High)," three (3) times (Ahmad, using an authentic chain of narration).

2-

"سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ"

"*Sub'hana rabbiya al-'ala wa bi-hamdih* (Glory and praise are due to my Lord, the Most-High)," three (3) times (Abu Dawud, using an authentic chain of narration).

3-

"سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ"

"*Subbu'hun quddusun rabbu al-mala-ikati war-ru'h* (You [Allah] are the Most Glorious and the Most Holy, the Lord of the angels and *ar-Ru'h* (Angel Jibril [Gabriel]))" (Muslim, and, Abu `Awanah).

⁴⁰ During *sujud* (prostration), one places seven bones of the body on the ground. They are: the forehead and nose, the two hands, the two knees, and the two sets of toes. The Prophet ﷺ ordered Muslims to prostrate on these seven bones (Bukhari). (Translator)

4-

"سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي"

"Sub'hanaka allahumma rabbana wa bi-'hamdik, allahumma ighfir-lee (Glory and praise be to You, O, Allah, our Lord. O, Allah, forgive me)" (Bukhari, and, Muslim).

5-

"اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، وَأَنْتَ رَبِّي، سَجَدَ وَجْهِي
لِلَّذِي خَلَقَهُ وَصَوَّرَهُ فَأَحْسَنَ صُورَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، فَتَبَارَكَ اللَّهُ أَحْسَنُ
الْخَالِقِينَ"

"Allahumma laka sajadtu wa bika amantu wa laka aslamtu wa anta rabbi. Sajada wajhia lilladhi khalaqahu wa sawwarahu fa'ahsana suwarah, wa shaqqa sam'ahu wa basarah, fa-tabaraka allahu a'hsanu al-khaliqeen. (O, Allah! To you I prostrate, in You I believe, to You I submit [in Islam], and You Are my Lord. My face has prostrated to the One Who created it and fashioned it, and made it in excellent fashion, and gave it hearing and sight. So, blessed be Allah, the Best of creators)." (Muslim, and, Abu `Awanah)

6-

"اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ، دِقَّةَ وَجْهِي، وَأَوَّلَهُ وَأَخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ"

"Allahumma ighfir-lee dhanbi kullah, diqqahu wa jillah, wa awwalahu wa aakhirah, wa 'alanyatahu wa sirrah (O, Allah!

Forgive all of my sins, small and big, the first and the last, the apparent and the discrete).” (Muslim, and, Abu `Awanah).⁴¹

⁴¹ **A Benefit:** Is it allowed to recite more than one *dhikr* in one position or one pillar during the prayer? Ibn al-Qayyim wrote in, *Jilaa al-Aflham fi as-Salati was-Salam `ala Khairi al-Anam*, p. 190, “If one wishes, they may recite one *dhikr* or another. [For instance,] when one raises their head after *ruku`*, they may say, ‘*Allahumma rabbana laka-l-hamd.*’ Or, if they wish, they may say, ‘*Rabbana laka-l-hamd.*’ Or say, ‘*Rabbana wa laka-l-Hamd*’ (all explained here). However, it is not preferred to recite them all at one time.” Al-Albani wrote in, *Sifatu Salati an-Nabiyy*, p. 134, “[The scholars] differed regarding this aspect. [For instance,] Ibn al-Qayyim was hesitant in, *az-Zad* [to decide clearly on this issue]. In [his book], *al-Adhkar*, An-Nawawi decided with certainty on the first opinion [that one can combine various reported *dhikr* in the same position], saying, ‘It is better that one recites all of the *adhkar*, if they are able and as much as they can. They should recite the *adhkar* that pertain to various topics.’ Abu at-Tayyib, Siddiq Hasan Khan, responded to this opinion in, *Nuzulu al-Abrar*, p. 84, by saying, ‘One should sometimes recite one *dhikr* and sometimes another. I do not find evidence that one should recite all of the *adhkar* together, since Allah’s Messenger ﷺ did not recite them all together in one position. Instead, he ﷺ would recite one *dhikr* sometimes, and another at other times. Following [the Prophet ﷺ] is better than innovating.’ This is the correct stance, by Allah’s will. Yet, lengthening this pillar, as well as, other pillars [of the *salah*] has been established in the *Sunnah*, as will soon be mentioned, Allah willing, to such an extent that pillars [like *ruku`* and *sujud*] would become almost as long as standing to recite Quran. Thus, one who seeks to emulate the Prophet ﷺ regarding this *Sunnah* may ...

Continue next page...

not be able to do so, without combining all of the reported *adhkar* as an-Nawawi stated. This practice was also reported by Ibn Nasr in, *Qiyam al-Layl*, from Ibn Jurayj from 'Ata. If one does not do this, one would have to repeat the same *dhikr* statement [in the same position to make it lengthy]. This seems closer to the *Sunnah*, and Allah knows best."

Invocations Recited During Qiyam (Voluntary Nightly Prayer)

1-

"سُبْحَانَ ذِي الْجَبْرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعُظْمَةِ"

"Sub'hana dhil-jabarooti wal-malakooti wal-kibriya-i wal-adhamah (Glory be to the One [Allah] Who owns power, sovereignty, magnificence, and glory)" (Abu Dawud, and, An-Nasae, using an authentic chain of narration).

2-

"سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، لَا إِلَهَ إِلَّا أَنْتَ"

"Sub'hanaka allahumma wa bi-hamdik, la ilaha illa anta (Glory and praise be to You, O Allah, none is worthy of worship, except You) (Muslim, and, Abu `Awanah).

3-

"اللَّهُمَّ اغْفِرْ لِي مَا أَسْرَرْتُ وَمَا أَعْلَنْتُ"

"Allahumma ighfir-lee ma asrartu wa ma a'lant (O, Allah, forgive me my secret and public transgressions)" (An-Nasae; authenticated by al-Hakim).

4-

"اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عِقَابِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أَحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ "

"Allahummah inni a'udhu bi-ridhaka min sakhatik, wa a'udhu bi-mu'afatika min 'uqubatik, wa a'udhu bika mink, la u'hsi thana-an `alaik, anta kama athnayta 'ala nafsik. (O, Allah! I seek refuge with Your pleasure from Your wrath. I seek refuge with Your pardon from Your punishment. And I seek refuge with You, from You. I am incapable of enumerating praise of You. You Are as You have praised Yourself.)" (Muslim, and, Abu `Awanah)

Adhkar Recited Between the Two Sajdahs (Prostrations)

1-

" اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَارْفَعْنِي وَاهْدِنِي وَعَافِنِي وَأَرْزُقْنِي "

"Allahumma ighfir-lee, wa-r`hamni, wa-jburni, wa-rfa`ni, wa-hdini, wa-`afini, wa-rzuqni (O, Allah, forgive me, have mercy on me, mend my shortcomings, elevate me, guide me, heal me, give me sustenance)" (Abu Dawud, and, at-Tirmidhi, using an authentic chain of narration).

2-

" رَبِّ اغْفِرْ لِي، اغْفِرْ لِي "

"Rabbi ighfir-lee, ighfir-lee (O, my Lord [Allah], forgive me, forgive me)" (Ibn Majah, using a good chain of narration⁴²).

⁴² In another narration, *"Rabb ighfir-lee, rabbi ighfir-lee* (O, my Lord, forgive me, O, my Lord, forgive me)."

Different Wordings for *Tashahhud* Sitting

The Prophet ﷺ taught his Companions various wordings for *tashahhud*⁴³ sitting, among them...

1-

"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-ta`hiyyatu lillahi was-salawatu wat-tayyibat, as-salamu 'alayka ayyuha an-nabiyu wa ra`hmatullahi wa barakatuh, as-salamu 'alayna wa 'ala 'ibadi-llahi as-sali`heen. Ash-hadu an la ilaha illallah wa ashhadu anna Muhammadan 'abduhu wa rasuluh.* (All the compliments, prayers, and good and pure things belong to Allah. Peace be on you, O, Prophet [Muhammad], and also Allah's mercy and blessings. Blessing and mercy [of Allah] be on us on the pious subjects of Allah. I testify that there is no deity worthy of worship, except Allah, and I testify that Muhammad is His slave and Messenger.)" (Bukhari, and, Muslim, from Abdullah Ibn Mas`ud ﷺ)

⁴³ If the imam (leader of the *salah*) sits for a long time during the first *tashahhud* and those sitting behind him finish their *tashahhud*, what should they do the rest of the time? Ibn Uthaymeen said, "They should repeat *tashahhud*, even if they have already finished it. There is no harm in doing this."

Abdullah Ibn Mas`ud ﷺ added that they, meaning the Companions, used to say “*As-salamu `alayka ayyuha an-nabiyyu* (Peace be on ‘you’ O, Prophet), while the Prophet ﷺ was still alive. “But when he died, we said,

" السَّلَامُ عَلَى النَّبِيِّ "

‘*As-salamu `ala an-nabiyyi...* (Peace be on ‘the Prophet’).”

2-

" التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الزَّكَايَاتُ لِلَّهِ، السَّلَامُ عَلَى النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ "

“*At-ta`hiyyatu at-tayyibatu as-salawatu az-zakiyatu lillah, as-salamu `ala an-nabiyyi wa-ra`hmatullahi wa-barakatuh, as-salamu `alayna wa `ala `ibadi-llahi as-sali`heen. Ash-hadu an-la ilaha illallah, wa ash-hadu anna Muhammadan `abduhu wa rasuluh.* (All the pure compliments and blessed prayers are for Allah. Peace be on the Prophet, and also Allah’s mercy and blessings. Blessing and mercy [of Allah] be on us and on the pious subjects of Allah. I testify that there is no deity worthy of worship, except Allah, and I testify that Muhammad is His slave and Messenger.)” (Ibn Abi Shaybah, and, al-Bayhaqi, using an authentic chain of narration from Aishah, may Allah be pleased with her)

3-

"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-ta`hiyyatu al-mubarakatu as-salawatu at-tayyibatu lillah. As-salamu `alayka ayyuha an-nabiyyu wa ra`hmatullahi wa barakatuh. As-salamu `alayna wa `ala ibadi-llahi as-sali`heen. Ash-hadu an-la ilaha illallah, wa ash-hadu anna Muhammadan rasulu-llah. (All the blessed compliments and pure prayers are due to Allah. Peace be on you, O, Prophet, and also Allah's mercy and blessings. Blessings and mercy [of Allah] be on us and on the pious subjects of Allah. I testify that there is no deity worthy of worship, except Allah, and I testify that Muhammad is the Messenger of Allah [or, '...His slave and Messenger,' according to another narration])." (Muslim, and, Abu `Awanah, from Abdullah Ibn Abbas رضي الله عنه).

4-

"التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ"

"At-ta`hiyyatu lillahi was-salawatu wat-tayyibat. As-salamu `alayka ayyuha an-nabiyyu wa ra`hmatullahi wa barakatuh.

As-salamu 'alayna wa 'ala 'ibadi-llahi as-sali`heen. Ashhadu an la ilaha illallah wa`hadahu la shareeka lah wa ashhadu anna Muhammadan 'abduhu wa Rasulullah. (All the compliments, prayers, and pure things belong to Allah. Peace be on you, O, Prophet, and also Allah's mercy and blessings. Blessings and mercy [of Allah] be on us and on the pious subjects of Allah. I bear witness that there is no deity worthy of worship, except Allah, Alone, without partners, and I testify that Muhammad is His slave and Messenger)." (Abu Dawud, and, ad-Daraqutni who graded this *hadeeth* authentic from the narration of Abdullah Ibn Umar رضي الله عنه)

5-

"التَّحِيَّاتُ الطَّيِّبَاتُ وَالصَّلَوَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ"

"At-ta'hiyyatu at-tayyibatu was-salatwatu lillah. As-salamu 'alayka ayyuha an-nabiyyu wa ra`hmatullahi wa barakatuh. As-salamu 'alayna wa 'ala 'ibadihi as-sali`heen. Ashhadu an la ilaha illallahu wa`hdahu la shareeka lah, wa ashhadu anna Muhammadan 'abduhu wa rasuluh. (All the pure compliments and the prayers are for Allah. Peace be on you, O, Prophet, and also Allah's mercy and blessings. Blessings and mercy [of Allah] be on us and on Allah's pious subjects. I testify that none has the right to be worshipped, except Allah, Alone, without partners, and I testify that Muhammad is His slave and Messenger)."

(Muslim, and, Abu `Awanah, from the narration of Abu Musa al-Ash`ari ﷺ)

6-

التَّحِيَّاتُ لِلَّهِ الزَّكَايَاتُ لِلَّهِ الطَّيِّبَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ "

"At-ta'hiyyatu lillah, az-zakiyatu lillah, at-tayyibatu lillah. As-salamu 'alayka ayyuha an-nabiyyu wa ra'hmatullahi wa barakatuh. As-salamu 'alayna wa 'ala 'ibadihi as-sali'heen. Ash-hadu an la ilaha illallah, wa ash-hadu anna Muhammadan 'abduhu wa rasuluh. (All the compliments are for Allah. All the blessings belong to Allah. All the pure things are for Allah. Peace be on you, O, Prophet, and Allah's mercy and blessings. Blessings and mercy [of Allah] be on us and on His pious subjects. I testify that there is no deity worthy of worship, except Allah, and I testify that Muhammad is His slave and Messenger)." (Malik, and, al-Bayhaqi, using an authentic chain of narration leading to Umar Ibn al-Khattab ﷺ).

As-Salah al-Ibrahimiyyah

(Ibrahimi Supplication [second part of
Tashahhud])

1-

" 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 وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ "

"Allahumma salli 'ala Muhammad wa 'ala 'aali Muhammad, kama sallaita 'ala Ibrahim wa 'ala 'aali Ibrahim, innaka 'Hameedun Majeed. Allahumma barik 'ala Muhammad wa 'ala 'aali Muhammad, kama barakta 'ala Ibrahim wa aali Ibrahim, innaka 'Hameedun Majeed. (O, Allah! Bestow Your peace and mercy on Muhammad and on the Family of Muhammad as You bestowed Your peace and mercy on Ibrahim and the Family of Ibrahim, for You are Praiseworthy, the Most-Glorious. O, Allah! Bestow Your blessings on Muhammad and on the Family of Muhammad as You bestowed Your blessings on Ibrahim and the Family of Ibrahim, for You are Praiseworthy, the Most-Glorious.)" (Bukhari, and, Muslim)

2-

" 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 مُجِيدٌ "

"Allahumma salli 'ala Muhammad wa 'ala azwajihi wa dhurriyyatih, kama sallayta 'ala aali Ibrahim. Wa barik 'ala Muhammad wa 'ala azwajihi wa dhurriyyatih, kama barakta 'ala aali Ibrahim. Innaka `Hameedun Majeed. (O, Allah! Bestow Your peace and mercy on Muhammad and on his wives and descendants, as You bestowed Your peace and mercy on the Family of Ibrahim. And bestow Your blessings on Muhammad and on his wives and descendants, as You bestowed Your blessings on the Family of Ibrahim. You are indeed Praiseworthy, the Most-Glorious.)" (Bukhari, and, Muslim)

3-

" اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ
عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى
آلِ إِبْرَاهِيمَ "

"Allahumma salli 'ala Muhammad 'abdika wa rasulik kama sallayta 'ala aali Ibrahim. Wa barik 'ala Muhammad 'abdika wa rasulik wa 'ala aali Muhammad kama barakta 'ala Ibrahim wa 'ala aali Ibrahim. (O, Allah! Bestow Your peace and mercy on Muhammad, Your slave and Messenger, as

You have bestowed Your peace and mercy on the Family of Ibrahim. And bestow Your blessings on Muhammad, Your slave and Messenger, and on the Family of Muhammad, as You have bestowed Your blessings on Ibrahim and the Family of Ibrahim)." (Bukhari)

4-

" اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ وَبَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ "

"Allahumma salli 'ala Muhammad wa 'ala aali Muhammad, wa barik 'ala Muhammad wa aali Muhammad, kama sallayta wa barakta 'ala Ibrahim wa aali Ibrahim. Innaka `Hameedun Majeed. (O, Allah! Bestow Your peace and mercy on Muhammad and on the Family of Muhammad, and bestow Your blessings on Muhammad and the Family of Muhammad, as You bestowed Your mercy, peace, and blessings on Ibrahim and the Family of Ibrahim. You indeed Are Praiseworthy, Most-Glorious.)" (An-Nasae, using an authentic chain of narration)

5-

" اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ "

"Allahumma salli 'ala Muhammad an-nabiyyi al-ummiyy wa 'ala aali Muhammad kama sallayta 'ala aali Ibrahim. Wa barik 'ala Muhammad an-nabiyyi al-ummiyy wa 'ala aali Muhammad, kama barakta 'ala aali Ibrahim. Fil-'alameen, innaka `Hameedun Majeed. (O, Allah! Bestow Your peace and mercy on Muhammad, the unlettered Prophet, and on the Family of Muhammad, as You have bestowed Your peace and mercy on the Family of Ibrahim. And bestow Your blessings on Muhammad, the unlettered Prophet, and on the Family of Muhammad, as You have bestowed Your blessings on the Family of Ibrahim. For all that exists, You, indeed, are Praiseworthy, the Most-Glorious.)" (Muslim, and, Abu `Awanah)

6-

"اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى أَهْلِ بَيْتِهِ، وَعَلَى أَزْوَاجِهِ
وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مُجِيدٌ، وَبَارِكْ عَلَى
مُحَمَّدٍ وَعَلَى آلِ بَيْتِهِ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ،
إِنَّكَ حَمِيدٌ مُجِيدٌ"

"Allahumma salli 'ala Muhammad wa 'ala ahli baytihi wa 'ala azwajih wa dhurriyatih kama sallayta 'ala aali Ibrahim, innaka `Hameedun Majeed. Wa barik 'ala Muhammad wa 'ala aali baytihi wa 'ala azwajih wa dhurriyyatih kama barakta 'ala aali Ibrahim, innaka `Hameedun Majeed. (O, Allah! Bestow Your peace and mercy on Muhammad and on his household, and on his wives and descendants, as You have bestowed Your peace and mercy on the

Family of Ibrahim. You, indeed, are Praiseworthy, the Most-Glorious. And bestow Your blessings on Muhammad and on his household, and on his wives and descendants, as You have bestowed Your blessings on the Family of Ibrahim. You, indeed, are Praiseworthy, the Most-Glorious.)” (Ahmad, and, at-Ta`hawi, using an authentic chain of narration)

Du'aa (Supplication) Recited Before Ending the Prayer

1-

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

"Allahumma inni a'udhu bika min 'adhabi jahannam, wa min adhabi al-qabr, wa min fitnati al-ma`hya wal-mamat, wa min sharri fitnati al-maseehi ad-dajjal (O, Allah, I seek refuge with You from punishment in the Hellfire, from punishment in the grave,⁴⁴ from the trials of life and death, and from the evil of the trial of the False Messiah)⁴⁵" (Muslim).

⁴⁴ Disbelievers will be punished in the grave for their disbelief. Muslim sinners will also be punished in the grave for their sins, unless Allah pardons them. (Translator)

⁴⁵ In another narration collected by Bukhari and Muslim, the Prophet ﷺ said,

" اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَأَعُوذُ
بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَعْرَمِ "

Continue next page...

2-

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ بَعْدُ"

"*Allahuma inni a'udhu bika min sharri ma 'amiltu wa min sharri ma lam a'mal ba'd.* (O, Allah! I seek refuge with You from the evil of actions I have committed, and from the evil of the actions I have not yet committed.)" (An-Nasae, using an authentic chain of narration).

3-

"اللَّهُمَّ حَاسِبِي حَسَابًا يَسِيرًا"

"*Allahumma `hasibni `hisaban yaseera* (O Allah! Judge me a gentle (easy, soft) judgment.)" (Ahmad, and, al-Hakim who graded this *hadeeth* authentic)

"*Allahumma inni a'udhu bika min 'adhabi al-qabr, wa a'udhu bika min fitnati al-maseehi ad-dajjal, wa a'udhu bika min fitnati al-ma'hya wal-mamat; allahumma inni a'udhu bika mina-l-ma-thami wal-maghram.* (O, Allah, I seek refuge with You from punishment in the grave, and seek refuge with You from the trial of the False Messiah, and seek refuge with You from the trials of life and death. O, Allah! I seek refuge with You from sin and from debt.)

4-

"اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ، وَقُدْرَتِكَ عَلَى الْخَلْقِ، أَحْيَيْتَنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفَّيْتَنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي، اللَّهُمَّ وَأَسْأَلُكَ خَشْيَتِكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ وَالْعَدْلِ فِي الْغَضَبِ وَالرِّضَا، وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى، وَأَسْأَلُكَ نَعِيمًا لَا يَبِيدُ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْفَدُ وَلَا تَنْقَطِعُ، وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَأَسْأَلُكَ الشُّوقَ إِلَى لِقَائِكَ، فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ، وَلَا فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ رَبَّنَا بَرِّئْنَا مِنَ الْإِيمَانِ، وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ "

"Allahumma bi 'ilmika al-ghaiba wa qudratika 'ala al-khalq, a'hyinee ma 'alimta al-hayata khairan lee, wa tarwaffani idha kanat al-wafatu khairan lee. Allahumma wa asaluka khashyataka fil-ghaibi wash-shahadah, wa asaluka kalimata al-haqqi wal-'adli fil-ghadhabi war-ridha, wa asaluk al-qasda fil-faqri wal-ghina, wa asaluka na'eeman la yabeed, wa asaluka qurrata `ainin la tanfadu wa la tanqati', wa as'aluka ar-ridha ba'da al-qadha, wa asaluka barda al-'ayshi ba'da al-mawt, wa asaluka ladh-dhata an-nadhari ila wajhik, wa asaluka ash-shawqa ila liqa-ik, fee ghayri dharra-a mudhirrah, wa la fitnatin mudhillah. Allahumma zayyinna bi-zeenati-l-eeman, waj'alna hudatan muhtadeen. (O, Allah! By Your knowledge of the unseen and Your power over creation,

keep me alive so long as You know that living is good for me, and cause me to die, if You know that death is better for me. O, Allah, cause me to fear You in secret and in public. I ask You to make me true and fair in speech in times of anger and times of pleasure. I ask You that I be moderate in times of poverty and times of wealth. And I ask You for everlasting delight that never perishes. I ask You for comfort of the eye that never ends or ceases to come. I ask You for content after experiencing destiny [decisions You appoint for me]. I ask You for the easy life [in Paradise] after death. I ask You for the joy of looking directly at Your Face, and ask You to make me long for the meeting with You, without experiencing a calamity that brings harm, or a trial [in religion] that causes deviation. O, Allah, beautify us with the adornment of faith, and make us among the right guides for others who are themselves rightly guided.” (An-Nasaee; authenticated by al-Hakim)

5- The Prophet ﷺ taught Abu Bakr ؓ to say,

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

"Allahumma inni dhalamtu nafsi dhulman katheera, wa la yaghfiru adh-dhunuba illa ant, fa-ghfir-lee maghfiratan min 'indik, wa-r'hamni, innaka anta al-Ghafuru ar-Ra'heem. (O, Allah! I have wronged myself much, and only You forgive sins, so pardon me with forgiveness from You, and have mercy on me. Surely, You, are the Oft-Forgiving, the Most-Merciful.)" (Bukhari, and, Muslim)

6- The Prophet ﷺ instructed [his wife] Aishah, may Allah be pleased with her, to say,

"اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَسْأَلُكَ مِنْ خَيْرٍ مَا سَأَلَكَ عَبْدُكَ وَرَسُولُكَ مُحَمَّدٌ ﷺ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ عَبْدُكَ وَرَسُولُكَ مُحَمَّدٌ ﷺ، وَأَسْأَلُكَ مَا قَضَيْتَ لِي مِنْ أَمْرٍ أَنْ تَجْعَلَ عَاقِبَتَهُ لِي رَشَدًا"

"Allahumma inni asaluka mina-l-khayri kullih, 'ajilihi wa ajilih, ma 'alimtu minhu wa ma lam a'lam; Wa a'udhu bika mina ash-sharri kullih, 'ajilihi wa ajilihi, ma 'alimtu minhu wa ma lam a'lam, wa asaluka al-jannata wama qarraba ilayha min qawlin aw 'amal, wa a'udhu bika mina-n-nari wama qarraba ilayha min qawlin aw 'amal, wa asaluka min khayri ma sa-alaka 'abduka wa rsuluka Muhammad ﷺ, wa a'udhi bika min sharri ma ista'adhaka minhu 'abduka wa rasuluka Muhammad ﷺ, wa asaluka ma qadhayta lee min amrin an taj'ala 'aqibatahu lee rushda. (O, Allah! I ask You for all that is righteous, expedient (in this world) and delayed (in the Hereafter), what I know of and what I do not know of. I seek refuge with You from all evil, expedient (in this world) and delayed (in the Hereafter), what I know of and what I do not know of. I ask You for Paradise and for what brings one close to it of words and deeds, and I seek refuge with You from the Hellfire

and from what brings one close to it of words and deeds. I ask You for the righteous things which Your slave and Messenger Muhammad ﷺ has asked You for, and I seek refuge with You from the evil from which Your slave and Messenger Muhammad ﷺ sought refuge with You from. I ask You to make the consequence of every decree You appoint for me, good and righteous.)” (Ahmad, and also Bukhari in, *al-Adab al-Mufrad*)

7-

"اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ الْوَاحِدُ الْأَحَدُ الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، أَنْ تَغْفِرَ لِي ذُنُوبِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ"

"*Allahumma inni asaluka ya Allah-u al-Wa`hid-u al-A`had-u as-Samad, al-ladhi lam yalid wa lam yulad, wa lam yakun lahu kufuwan a`had, an taghfira lee dhunubi, innaka anta al-Ghafuru ar-Ra`heem.* (O, Allah! I ask You by Your being Allah, the One, the Only, *as-Samad*,⁴⁶ Who never begets, nor was He begotten, and there is none coequal or comparable to Him, that You forgive my sins, for You are the Oft-Forgiving, the Most-Merciful.)" (An-Nasaee; al-Albani graded this narration authentic⁴⁷)

⁴⁶ *As-Samad* is Allah, the Self-Sufficient. All creatures need Him, but He stands in need of no one. (Translator)

⁴⁷ The Prophet ﷺ heard a man say this invocation and he said,

" قَدْ غُفِرَ لَهُ "

"He was forgiven," three times.

8-

"اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ، لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ،
الْمَنَّانُ، يَا بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّوْمُ، إِنِّي
أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ "

"*Allahumma inni asaluka bi-anna laka-l-`hamd, la ilaha illa ant, wa`hdaka la sharika lak, al-Mannan, ya badee`a as-samawati wal-ardh, ya dhal-jalali wal-ikram, ya `Hayyu ya Qayyum, inni asaluka al-jannata wa a`udhu bika mina-n-nar.* (O, Allah! I ask You by Your being the praiseworthy, there is no deity worthy of worship except You, Alone, without partners, *al-Mannan* (Giver of all good). O, Originator of the heavens and the Earth. O, Owner of glory and honor. O, the Ever-Living, Who sustains everything. I ask You for Paradise, and seek refuge with You from the Hellfire.)" (Abu Dawud, an-Nasaee, and also Bukhari in his book, *al-Adab al-Mufrad*).⁴⁸

⁴⁸ The Prophet ﷺ once heard a man recite this invocation and he asked his Companions if they knew the type of invocation the man made, and they said, "Allah and His Messenger have more knowledge." He said,

"وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ دَعَا اللَّهَ بِاسْمِهِ الْعَظِيمِ (وفي رواية: الْأَعْظَمِ) الَّذِي إِذَا
دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ أُعْطِيَ "

"By He (Allah) in whose Hand my life is, he invoked Allah by His Great Name (in another narration, Greatest Name) which if He is called by, He answers, and if He is asked, He gives."

9- Among the last invocations the Prophet ﷺ recited between *tashahhud* sitting and *tasleem*⁴⁹ was,

"اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ،
وَمَا أَنتَ أَعْلَمُ بِهِ مِنِّي، أَنتَ الْمُقَدِّمُ، وَأَنتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنتَ"

"Allahumma ighfir-lee ma qaddamtu wa ma akh-khart, wa ma asrartu wa ma a'lant, wa ma asraftu wa ma anta a'lamu bihi minni. Anta al-Muqqadimu wa anta al-Mu-akh-khir. La ilaha illa ant. (O Allah! Forgive me my past and future transgressions, what I committed in secret and what I committed in public, and what I exceeded the limits in, and what You know better than me. You are *al-Muqaddim* (Who brings forward and advances), and You are *al-Muakh-khir* (Who restrains and delays), there is no deity worthy of worship, except You.)" (Muslim, and, Abu `Awanah)

⁴⁹ **Tasleem:** Ending the prayer by reciting *salam* salutations as explained here. (Translator)

Concluding the Prayer with *Tasleem*⁵⁰

- 1- The Prophet ﷺ used to turn his head to the right, until his right cheek would show [to the line of people praying behind him], and say,

"السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ"

"*As-salamu `alaykum wa ra`hmatullah* (Allah's peace and mercy be unto you)," then turn his head to the left, until his left cheek would show [to the line of people praying behind him], and say,

"السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ"

"*As-salamu `alaykum wa ra`hmatullah* (Allah's peace and mercy be unto you)⁵¹" (Muslim).

- 2- Or, he ﷺ would turn his head to the right, with the same motion mentioned above, and say,

"السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ"

⁵⁰ Raising and lowering the head while saying *tasleem* to the right and to the left is not part of the Prophet's practice.

⁵¹ Sheikh Ibn Uthaymeen said that one says *tasleem* [at the end] of *salah* while turning the head [to the right and then to the left], that is, while saying, '*As-salamu alaikum*,' so that this statement is said with the head turned to the group praying behind, for they are intended by this salutation.

“As-salamu `alaykum wa ra`hmatullahi wa barakatuh (Allah’s peace and mercy, and His blessings, be unto you),” then turn his head to his left, again, with the same motion mentioned above, and say,

" السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ "

“As-salamu `alaykum wa ra`hmatullah (Allah’s peace and mercy be unto you)” (Abu Dawud, and also, Ibn Khuzaymah, using an authentic chain of narration).

3- Sometimes, when the Prophet ﷺ would say to his right,

" السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ "

“As-salamu `alaykum wa ra`hmatullah (Allah’s peace and mercy be unto you),” he ﷺ would only say,

" السَّلَامُ عَلَيْكُمْ "

“As-salamu alaykum (Peace and mercy be unto you),” to his left (An-Nasaee, using an authentic chain of narration).

Adhkar* recited After Completing the *Salah

In the *Sunnah*, there are five different established types of saying...

Tasbee'h

(Saying,

" سُبْحَانَ اللَّهِ "

Sub`hanallah: All praise is due to Allah).

Ta'hmeed

(Saying,

" الْحَمْدُ لِلَّهِ "

Al`hamdulillah: All thanks are due to Allah).

Takbeer

(Saying,

" اللَّهُ أَكْبَرُ "

Allahu Akbar: Allah is the Great).

Tahleel

(Saying,

" لَا إِلَهَ إِلَّا اللَّهُ "

La ilaha illallah: None is worthy of worship except Allah).

- 1- Say, "Sub`hanallah" thirty-three (33) times, "Al`hamdulillah" thirty-three (33) times, "Allahu-Akbar" thirty-three (33) times, then make the total one-hundred (100), by saying,

" لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ "

"*La ilaha illallahu wa`hdahu la shareeka lah, lahu-l-mulku wa lahu-l-`hamd, wa huwa `ala kulli shay-in Qadeer* (There is no deity worthy of worship, except Allah, Alone, without partners. The kingship is His; all praise is due to Him; and He is Able to do all things.)" (Ahmad, and, Muslim)

- 2- Say, "Sub`hanallah" thirty-three (33) times, "Al`hamdulillah" thirty-three (33) times, and, "Allahu akbar," thirty-four times (34) (Muslim).
- 3- Say, "Sub`hanallah" twenty-five (25) times, "Al`hamdulillah" twenty-five (25) times, "La ilaha illallah" twenty-five (25) times, and "Allahu Akbar"

twenty-five (25) times (An-Nasaee, using an authentic chain of narration).

- 4- Say, "*Sub`hanallah*" ten (10) times, "*Al`hamdulillah*" ten (10) times, and "*Allahu akbar*" ten (10) times (Bukhari).
- 5- Say, "*Sub`hanallah*" eleven (11) times, "*Al`hamdulillah*" eleven (11) times, and "*Allahu akbar*" eleven (11) times.⁵²

⁵² In his book, *Zad-ul Ma`ad*, imam Ibn al-Qayyim discounted the authenticity of this report, and Allah has the best knowledge.

Chapter Two

Aspects Pertaining to *Salah*



First Aspect: *Khushu'* During *Salah*.

Allah ﷻ said,

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ ﴾

(Successful indeed are the believers. Those who are *Khushi`un* [with all solemnity and full submissiveness] during their *Salah*) [23:1-2].

Meanings and Implications of *Khushu'*.

First, *Khushu`* means: calmness, tranquility, slow-pace, grace, and humility (i.e., being humble), and what initiates this state is fearing Allah while feeling His Watch [over everything] (*Tafsir Ibn Kathir*).

Second, *Khushu`* pertains to the heart being before the Lord's Hands in submissiveness and humility (Ibn al-Qayyim. *Madarij as-Salikeen*, Vol. 1, p 520).

Khushu` resides in the heart and its fruits appear on the limbs, which are subordinate to the heart. If the heart's *khushu'* is deficient due to negligence and whispering from the devil, then servitude [to Allah] of the limbs and the organs will become corrupt. The heart is similar to a king and the limbs are his soldiers, they answer to his leadership and act on his commands. If the king is deposed or becomes incapacitated, in this example by the heart losing its servitude [to Allah], the subjects, meaning the limbs, become leaderless.

Hudhaifah Ibn al-Yaman ﷺ, once said, "Beware of hypocritical *khushu'*." When asked what hypocritical

khushu` is, Hudhaifah said, "When the body has *khushu`*, but the heart doesn't."

Moreover, Al-Fudayl Ibn 'Iyadh said [about our righteous ancestors], "They disliked for one's *khushu`* to be seen (outwardly), instead of it residing in the heart."

And a knowledgeable person saw a man with outward signs of *khushu`* portrayed on his body and on his demeanor, and said to him: "O, *fulan* (so and so): *khushu`* resides here," pointing to his heart, "not here," pointing to his shoulders.

Grades of People Concerning *Khushu'*⁵³

Al-Khashi'un (those who feel *khushu'*) are of different levels. *Khushu'* is an act of the heart and its value increases and decreases. There are those whose *khushu'* [during *salah*, for instance] reaches as high as the heavens. There are those who finish their *salah* having gained nothing from it.

Pertaining to *Salah*, people are of five levels...

1. The first grade is those who commit injustice and tyranny against their own selves, by falling into shortcomings during *wudhu* (washing for the *salah*) and failing to preserve the prayer's times, limits (boundaries), and pillars.
2. The second grade is those who preserve the prayer's proper times, visible limits, apparent (outward) pillars, and *wudhu*. However, they lose concentration by succumbing to the whispers of the devil and to various [distracting] thoughts.
3. The third group preserves the prayer's limits and pillars and struggles to repel the devil's whispers and distracting thoughts. Therefore, they are busy resisting their enemy (Satan, distractions) so the enemy does not reduce [the sincerity of] their prayer. This group is in a state of *salah* and *jihad* (struggle) [to protect their *salah* from corruption].

⁵³ Quote starts here from Ibn al-Qayyim's, *al-Wabil as-Sayyib*.
(Translator)

4. The fourth are those who, when they stand for prayer, they perfect its requirements and pillars, and observe its limits. Their hearts are dedicated to preserving the prayer's limits and obligations so that no part of it is lost [through distraction or defects]. Their full concern is directed at establishing the prayer as it should be established and perfecting and completing it. Their hearts are completely occupied with the *salah* and establishing servitude in the heart to their Lord, the Blessed, the Exalted.
5. The fifth group stands to the prayer like the previous group, but in addition to that, they place their hearts before the Hands of their Lord ﷻ while directing their hearts' full attention and anticipation towards Him. The heart in this instance is filled with love and awe for Allah, as if looking at Him directly. In this case, the [devil's] whispers and distracting thoughts diminish, consequently, removing these barriers from between them and their Lord. The difference between this type and other performers of the prayer is greater than the distance between heaven and earth. This group is fully engaged with their Lord ﷻ in their *salah*, completely content with remembrance of Him.

The first type of people will be punished. The second group will be held accountable. The third group will be forgiven. The fourth group will be rewarded. The fifth group will be drawn closer to their Lord, for they will be among those who find tranquility in their eyes during *salah*.

Those content with their *salah* in this life, will be content with their closeness to their Lord ﷻ in the Hereafter, as well as, in this world. Whoever finds contentment in worshipping Allah, every eye will be satisfied with them. Those who feel discontent with Allah ﷻ, their inner-selves will be torn apart in grief for the life of this world.”⁵⁴ (Ibn al-Qayyim. *Al-Wabil as-Sayyib*, p. 40)

⁵⁴ The quote ends here from Ibn al-Qayyim’s, *al-Wabil as-Sayyib*. (Translator)

Levels of the *Khashi'un* During *Salah*

'Umar Ibn al-Khattab, may Allah be pleased with him, said while standing on the *minbar* (pulpit), "Someone's two cheeks may become full of white hairs being Muslim, without having perfected one full *Salah* for Allah ﷻ." This is interpreted as pertaining to not perfecting *khushu'* and attentiveness towards Allah ﷻ during the *Salah*.

'Umar Ibn al-Khattab made this statement in the early era of Islam. What about our situation today? Many people, except a few on whom Allah has bestowed His mercy, are consumed by the affairs of this world in every direction. They may pray with the physical body. However, due to their heedlessness, their thoughts are about this world and its marketplaces, buying, selling, increasing and decreasing (while negotiating business deals).

To continue, Al-Hasan al-Basri, may Allah grant him mercy, said that 'Amir bin 'Abd Qays [from the second generation of Islam] heard others complain about loss of concentration while praying, and he inquired if they indeed felt such loss. They said, "Yes." He said, "By Allah! It is more beloved to me to have arrows stabbing me in my stomach than to feel [loss of concentration] while praying."⁵⁵

⁵⁵ This statement indicates the perfect concentration the *Salaf*, the righteous ancestors of Muslims, felt while praying. (Translator)

To add, when [the Prophet's Companion] Abdullah Ibn Mas'ud ﷺ stood in prayer, he would be [so focused on praying] as if he was a garment thrown on the floor.

And when Sa'eed Ibn Jubayr [from the second generation of Islam] stood in prayer, he would resemble a peg [dug in the ground].

As for [the Prophet's Companion] Abdullah Ibn az-Zubayr ؓ, when he went into the *ruku'* position, birds would almost land on his back [as if he was a bird-stand]. When he went to *sujud*, he would resemble a garment placed on the ground [due to *Khushu`*].

We may feel astonished at such *khushu'* and such tranquility, because we do not experience such feelings in our daily lives. Nothing hindered [our righteous ancestors] from performing *salah*. There was no barrier between them and Allah. Their full attention was given to *salah* with full *khushu'* for Allah and being subservient before His Hands.

Next, we will mention several more stories about the righteous and their *khushu`*.

- Al-'Anbas Ibn 'Uqbah [from the second generation of Islam] used to perform such long *sujud* that birds would land on his back as if he was a wall.
- Abu Bakr Ibn 'Ayyash said, "I saw Habib bin Abi Thabit making *sujud*; if you saw him, you would think he was dead," due to the length of his *sujud*.
- When Ibrahim at-Taymiy made *sujud*, he would resemble a wall on which birds land.

- Ibn Wahb said, "I saw ath-Thawri in the vicinity of the *Haram* (Ka`bah) start praying [voluntarily] after *Maghrib* Prayer: he made one prostration and did not raise his head up, until *Isha* Prayer was called."
- Imam Bukhari was praying one night when he was stung by a hornet seventeen times. When he finished praying, he asked: "Find out what harmed me."
- Maymun Ibn Hayyan said, "I never saw Muslim Ibn Yasar looking around while praying, whether it was a short or a long prayer. Once, a part of the *masjid* collapsed and the people of [nearby] marketplace were frightened by the noise. Meanwhile, Muslim Ibn Yasar was in that *masjid*, still in prayer, and still did not look around [to see what happened]."
- When Khalaf Ibn Ayyub was asked if flies annoy him while praying, would he swat at them? He said, "I will not make myself used to anything that may spoil my prayer." He was asked, "How do you keep patience in this case?" He responded, "I was told that sinners (criminals) are patient under the whips of the *Sultan* [being punished for crimes], then it is proudly declared that so and so [criminal] is a patient person.' I stand between the Hands of my Lord [in *salah*], would I move because of a fly?"
- When Ibn az-Zubayr stood in prayer, he would stand as stationery as a rod, on account of *khushu'*.
- Al-Qasim Ibn Muhammad [Aishah's nephew] said, "One day, I went out early and usually, when I would go out, the first person I would go to greet was Aishah, may Allah be pleased with her. So,

early one day I went to visit her and found her offering *Du'ha* [voluntary] prayer and at the time she, may Allah be pleased with her, was reciting [this *ayah*],

﴿ فَمَنْ أَلَّهِ عَلَيْنَا وَوَقَدْنَا عَذَابَ السَّمُومِ ﴾

(But Allah has been gracious to us, and has saved us from the torment of the Fire) [52:27].

She was crying, supplicating [to Allah], and repeating the *ayah*. So, I stayed there, until I became bored while she was still in that state. When I realized that, I went to the marketplace to take care of an errand then go back [to visit Aishah]. I took care of my need then went back to find her still as she was, reciting the *ayah*, crying, and supplicating."

- Once, Hatim al-Asamm was asked about his prayer and he said, "When time for *salah* comes, I do excellent *wudhu* (wash for prayer), then go to the place where I wish to pray. I sit there until my limbs are ready, then I stand up to pray. I imagine as if the Ka'bah is between my eyes (in front of me), the *Sirat*⁵⁶ under my feet, Paradise to my right, the Fire to my left, angel of death behind me, all the while thinking it might be my last prayer. I stand while feeling hope [in Allah] and fear [from Him], recite *takbeer* with conviction, recite [Quran] with grace (slowly), bow down in *ruku`* humbly, prostrate with

⁵⁶ **As-Sirat:** Bridge over Hellfire which everyone must cross over to Paradise, but only the believers will cross it successfully. (Translator)

khushu`, then sit on my left hip and lay my left foot down, prop up my right foot on the toes, and combine all of this with sincerity. After that, I am unsure if my prayer was accepted [by Allah] from me or not.”

- This is advice from Bakr al-Muzani that encourages preserving and perfecting the *salah* as it should be preserved and perfected, “If you wish your *Salah* to benefit you, then act as if it is your last *salah*.”
- Despite the care [our righteous ancestors] gave for *salah* and having preserved it with full dedication, ‘Uthman Ibn Abi Dahrash used to say, “Every time I offer a prayer, I invoke Allah ﷻ for His forgiveness for any defect I may have fallen into while praying.”

Allah ﷻ has [worshippers] who adhere to His commands and avoid His prohibitions. When the night falls, they stay up late remembering their errors, feeling humbled by them. So, they knock at the door of the Loved One (Allah ﷻ) and apologize to He Who says,

﴿ إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ ﴾

(Indeed, I have rewarded them this Day for their patient endurance - that they are the attainers [of success]) [23:111].

Ways and Means of Attaining *Khushu'*.

There are two types of ways and means that will help whoever applies them to attain *khushu'* in *salah*.

Firstly, ways not a part of *salah* itself, and they are...

- 1- Belief in *Tawheed* (Oneness) of Allah ﷻ, especially pertaining to *Uluhiyyah*,⁵⁷ *Rububiyyah*,⁵⁸ and Allah's *Asmaa* and *Sifat*⁵⁹.
- 2- Glorifying the Lord ﷻ, being sincere to Him, and remembering, in secret and in public, His perfect Watch [over all creation].
- 3- Obeying the Messenger ﷺ with sincerity.
- 4- Fear of, and obedience to, Allah ﷻ, by acting on His commandments and avoiding His prohibitions.
- 5- Eating from lawful and pure sources, furthering one's self from whatever is prohibited, and staying away from dubious matters.
- 6- Invoking Allah ﷻ and asking Him to grant one *khushu'*.
- 7- Befriending and accompanying the *hashi'un*, those known for having *khushu'*.

⁵⁷ ***Uluhiyyah***: The belief that Allah, Alone, is worthy of worship, and therefore, all types of worship are only directed at Allah. (Translator)

⁵⁸ ***Rububiyyah***: The belief that Allah, Alone, is the Creator, Lord, Sustainer, and Provider of all existence. (Translator)

⁵⁹ **Allah's *Asmaa* and *Sifat***: The belief that to Allah ﷻ belong all of the beautiful names and the perfect attributes. (Translator)

Secondly, ways directly pertaining to *salah*, such as...

- 1- Collecting one's thoughts and preparing their heart, before starting *salah*.
- 2- Remembering the Might of He, Allah ﷻ, Who one will be standing before His Hands [in *salah*].
- 3- Hoping to gain the full rewards from one's *salah*.
- 4- Making proper *wudhu*, including washing the heels and avoiding wasting water.
- 5- Preparing oneself properly before starting the *salah*.

The Prophet ﷺ said,

" لَا صَلَاةَ بِحَضْرَةِ طَعَامٍ، وَلَا وَهُوَ يُدَافِعُهُ الْأَخْبَثَانِ "

"There is no prayer in the presence of food, nor while one is resisting the call of nature" (Muslim).

- 6- Cleansing and preparing the place where one will be praying.
- 7- Being attached to praying in congregation, including attending the congregation early and as soon as the *adhan* (call to prayer) is announced.
- 8- The *nawafil*⁶⁰ should be preserved, especially the *rawatib*⁶¹, such as *witr* and also *Sunnah rak'ahs* offered before obligatory *Fajr* Prayer, as well as, praying voluntarily by night.

⁶⁰ *Nawafil*: Voluntary prayers. (Translator)

⁶¹ *Rawatib*: Voluntary prayers offered before and or after obligated prayers. (Translator)

- 9- Contemplating the meanings of the *ayat* and *adhkar* being recited and repeated.
- 10- Avoiding praying hastily, in a rush, or making *salah* the least important action, for this will lead to praying without dedication.
- 11- Observing good manners while praying by avoiding unnecessary moves, looking around, and heedless acts, all of which are not allowed during *salah*.
- 12- Adhering to the rulings and mannerisms of *salah*, such as looking at the place where one will make *sujud* (prostration).

The Prophet ﷺ said,

" صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي "

"Pray as you have seen me pray" (Bukhari).

- 13- Following the imam [leader of the *salah*], for the imam is made an imam, to be followed.
- 14- Emptying the heart from the busying affairs of this world, for all that's in it and its trials and changing conditions, do not equal the wing of a mosquito with Allah ﷻ.
- 15- Avoiding praying where there are pictures, music or musical instruments, disturbances, loud voices, or noise.
- 16- Praying as if the current prayer is the last one. Indeed, all of the Muslims who came before us died

after performing an obligatory prayer. All living Muslims will undoubtedly soon join them.

The Prophet of Allah ﷺ said,

" مَا مِنْ أَمْرٍ مُسْلِمٍ تَحْضَرُهُ صَلَاةٌ مَكْتُوبَةٌ، فَيُحْسِنُ وَضُوءَهَا وَخُشُوعَهَا وَرُكُوعَهَا، إِلَّا كَانَتْ كَهَرًا مِنَ الذُّنُوبِ، مَا لَمْ تُؤْتِ كَبِيرَةً، وَذَلِكَ الدَّهْرُ كُلُّهُ "

"Whenever it is time for a Muslim to offer obligatory prayer and then one performs excellent wudhu, khushu', and ruku' for that prayer, then the prayer becomes an expiation for sins, as long as major sins are avoided, and this is for all of time" (Muslim).

Khushu' is a great, wonderful trait attained only by those who Allah allows them to acquire *khushu'*. In contrast, it is a big calamity and a major disaster to be deprived of *khushu'*.

The Prophet ﷺ used to say these words in his *du'a*,

" اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ "

"Allahumma inni a'udhu bika min qalbin la yakhsha' (O, Allah, I seek refuge with You from a heart without khushu'" (At-Tirmidhi, using an authentic chain of narration).

May Allah grant us the most righteous, sincere deeds, and the most complete, perfect rewards. O, Allah, we seek refuge with You from hearts that do not feel *khushu'*, from eyes that do not tear up [on remembering Allah], and from *du'a* that is not accepted. O, Allah, overlook our transgressions, and forgive us, our parents, and all other Muslims, Ameen.

Second Aspect: Encouraging *Salah*.

1. *Salah* is the second pillar of Islam and its most important cornerstone after *ash-Shahadatan*.⁶²
2. *Salah* is the [practical] pillar of the religion.

The Messenger of Allah ﷺ said,

"رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذُرْوَةُ سَنَامِهِ الْجِهَادُ"

"The foundation of the matter (religion) is Islam, its pillar is the salah, and its highest peak is Jihad" (At-Tirmidhi, using an authentic chain of narration).

3. *Salah* is the first [practical] aspect the slaves will be held accountable for [on the Day of Judgment].

The Messenger of Allah ﷺ said,

"إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ الصَّلَاةُ، فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ"

"Salah is the first [practical] deed the slave will be judged with on the Day of Resurrection. If their salah is good [and accepted], they will win and gain success. If their salah is rejected, they will gain failure and loss." (At-Tirmidhi, using an authentic chain of narration)

4. *Salah* is the connection between the slaves (creation) and their Lord.

⁶² *Ash-Shahadatan*: To testify that none is worthy of worship, except Allah, and that Muhammad is the Messenger of Allah. (Translator)

The Prophet ﷺ said,

"إِنَّ أَحَدَكُمْ إِذَا كَانَ فِي صَلَاتِهِ فَإِنَّهُ يُنَاجِي رَبَّهُ "

"When one of you prays, they will be conversing with their Lord" (Bukhari, and, Muslim).

Moreover, Allah ﷻ said in a *Qudsi Hadeeth*,⁶³

" قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ الْعَبْدُ ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾، قَالَ اللَّهُ: حَمِدَنِي عَبْدِي، فَإِذَا قَالَ ﴿الرَّحْمَانُ الرَّحِيمُ﴾، قَالَ اللَّهُ: أَتْنَى عَلَيَّ عَبْدِي، فَإِذَا قَالَ ﴿مَالِكِ يَوْمَ الدِّينِ﴾، قَالَ اللَّهُ: مَجَّدَنِي عَبْدِي، فَإِذَا قَالَ ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ قَالَ اللَّهُ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ * صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ قَالَ اللَّهُ: هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ "

"I have divided prayer⁶⁴ between Myself and My slave into two halves, and My slave will acquire what they ask for.' When the slave says, 'Al'hamdulillahi rabbi-l-'alameen (All

⁶³ *Qudsi Hadeeth*: A statement of Allah that is not a part of the Quran; it is narrated by the Prophet, blessings and mercy on him, ascribing the words to Allah. (Translator)

⁶⁴ Prayer here pertains to *Surat al-Fati'hah*, the first chapter in the Quran. It is required to recite *al-Fati'hah* every time one stands in *salah* and in every *rak`ah*. (Translator)

praise is due to Allah, Lord of all that exists),’ Allah says, ‘My slave has thanked Me.’ When the slave says, ‘Ar-Ra`hmani Ar-Ra`heem (The Most-Gracious, the Most-Merciful),’ Allah says, ‘My slave has glorified Me.’ When the slave says, ‘Maliki yawmi ad-deen [The Only Owner and King of the Day of Recompense],’ Allah says: ‘My slave has praised Me.’ When the slave says, ‘Iyyaka na`budu wa iyyaka nasta`een [You (Alone) we worship, and You (Alone) we seek for help],’ Allah says: ‘This is between Me and My slave, and My slave shall have what they ask for.’ When the slave says, ‘Ihdina as-sirata al-mustaqeem, sirata al-ladhina an`amta alayhim ghayri al-maghdhubi `alayhim wala-dh-dhallin [Guide us to the Straight Way, the way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray],’ Allah says, ‘This is for My slave, and My slave shall have what they ask for” (Muslim).

Preserving *salah* was the last advice the Prophet ﷺ gave when he ﷺ was breathing his last breaths and about to depart this earthly life to join the Highest Company (in heaven). He ﷺ advised his *ummah* (Muslims), by saying,

" الصَّلَاةُ، الصَّلَاةُ "

“As-Salah, as-salah⁶⁵” (Abu Dawud, using an authentic chain of narration).

⁶⁵ In the Arabi language, when a word is repeated, it is meant as emphasis and stressing the importance of such terms.

Muslims should preserve *salah* with dedication, for it is the difference between Muslims and those who contradict the religion of *Islam*. Whoever establishes the *salah*, establishes the religion; whoever destroys the *salah*, destroys the religion. We ask Allah for His help.

Encouraging Performing the Five Daily Obligatory Salah

Abdullah Ibn 'Umar رضي الله عنه narrated that the Prophet ﷺ said,

" بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ "

"Islam is built on five [pillars]: The testimony that there is no Ilah (deity worthy of worship) except Allah, and that Muhammad is the Messenger of Allah; to establish Salah (pray perfectly and on time); to give Zakah (obligatory charity); to make Hajj (pilgrimage) to the House (the Ka'bah at Makkah), and to fast (the days of the lunar month of) Ramadan" (Bukhari, and, Muslim).

To continue, Abu Hurairah رضي الله عنه narrated, "I heard the Messenger of Allah ﷺ say,

" أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يُغْتَسَلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟ " قَالَ: " كَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا "

'What if one of you had a river at their door wherein they bathe five times every day, would there be any uncleanness left on them?' He ﷺ then said, 'That is the likeness of the five prayers, Allah will erase mistakes on their account.' (Bukhari, and, Muslim)

To continue, ‘Uthman Ibn Affan رضي الله عنه said, “By Allah I will tell you something, and if it wasn’t for an *ayah*⁶⁶ in the Book of Allah (Quran), I wouldn’t have told you about it. I heard the Messenger of Allah صلى الله عليه وسلم say,

" لَا يَتَوَضَّأُ رَجُلٌ فَيُحْسِنُ وُضُوئَهُ ثُمَّ يَصَلِّي الصَّلَاةَ إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ الَّتِي تَلِيهَا "

“When one washes for wudhu excellently then performs the prayer, they will be forgiven what occurs [of sins] from that prayer to the next” (Bukhari, and, Muslim).

Moreover, ‘Uthman Ibn Affan رضي الله عنه said, “I heard the Messenger of Allah صلى الله عليه وسلم say,

" مَا مِنْ أَمْرٍ مُسْلِمٍ تَحَضَّرَهُ صَلَاةٌ مَكْتُوبَةٌ، فَيُحْسِنُ وُضُوئَهَا وَخُشُوعَهَا وَرُكُوعَهَا، إِلَّا كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ، مَا لَمْ تُؤْتِ كَبِيرَةً، وَذَلِكَ الدَّهْرَ كُلَّهُ "

“Any Muslim who, when the time for an obligatory prayer becomes due, excellently performs wudhu, khushu’, and ruku’

⁶⁶ *Ayah* 2:159 forbids concealing knowledge:

﴿ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَأَهْدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۖ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴾

(Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allâh and cursed by those who curse).
(Translator)

for that prayer, then it becomes an expiation for the sins committed before it, as long as major sins are avoided, and this is for all time" (Muslim).

In addition, Abu Ayyub al-Ansari رضي الله عنه narrated that the Prophet صلى الله عليه وسلم used to say,

"إِنَّ كُلَّ صَلَاةٍ تَحُطُّ مَا بَيْنَ يَدَيْهَا مِنْ خَطِيئَةٍ"

"Indeed, every prayer expiates the sins committed after it"⁶⁷ (Ahmad, using an authentic chain of narration).

To add, Abu Hurairah رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said,

"يَتَعَايَبُونَ فِيكُمْ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الصُّبْحِ وَصَلَاةِ الْعَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ بِهِمْ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ"

"There are angels who take turns attending (watching) you, by night and by day. They all gather at dawn and afternoon prayers. Next, those who spend the night attending you ascend (to Allah), and their Lord (Allah) asks them, though He is the best informed about them, 'How did you leave My

⁶⁷ Abu Hurairah, may Allah be pleased with him, said that the Messenger of Allah, blessings and mercy on him, said,

"الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، كَفَّارَةٌ لِمَا بَيْنَهُنَّ، مَا لَمْ تُعْشَرَ الْكَبَائِرُ"

(The five (obligatory) daily prayers, and Jumu'ah (Friday salah) to the next Jumu'ah, are erasers for [the sins] committed between them, as long as the great sins are avoided) (Muslim). (Translator)

servants?' They say, 'We left them while they were praying, and we came to them, while they were praying.'" (Bukhari, and, Muslim)

Also, 'Ubadah Ibn as-Samit ؓ said, "I heard the Messenger of Allah ﷺ say,

" خَمْسُ صَلَوَاتٍ كَبِهِنَّ اللَّهُ عَلَى عِبَادِهِ، فَمَنْ جَاءَ بِهِنَّ وَلَمْ يُضَيِّعْ مِنْهُنَّ شَيْئاً
اسْتَحْفَافاً بِحَقِّهِنَّ، كَانَ لَهُ عِنْدَ اللَّهِ عَهْدٌ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَمَنْ لَمْ يَأْتِ بِهِنَّ
فَلَيْسَ لَهُ عِنْدَ اللَّهِ عَهْدٌ، إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ أَدْخَلَهُ الْجَنَّةَ "

'There are five prayers which Allah has ordained on His slaves. Whoever offers them and did not degrade any part of them due to treating their limits lightly, will have a promise from Allah to enter them into Paradise. Whoever does not offer them, will not have a promise from Allah; He will either punish them, or will enter them into Paradise.'" (Abu Dawud, using an authentic chain of narration)

Anas Ibn Malik ؓ also said that the Messenger of Allah ﷺ said,

" أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ الصَّلَاةَ، يُنظَرُ فِي صَلَاتِهِ، فَإِنْ صَلَحَتْ
فَقَدْ أَفْلَحَ، وَإِنْ فَسَدَتْ خَابَ وَخَسِرَ "

"Salah is the first action the slave will be judged with on the Day of Resurrection. Their prayer will be examined. If it is good and accepted, they will gain success. If their prayer is rejected, they will gain failure and loss." (At-Tabarani in, al-Awsat)

In another narration, the Prophet ﷺ said,
 "أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ الصَّلَاةُ، فَإِنْ صَلَحَتْ صَلَحَ سَائِرُ عَمَلِهِ، وَإِنْ فَسَدَتْ فَسَدَ سَائِرُ عَمَلِهِ "

"Salah is the first action the slave will be held accountable for on the Day of Resurrection. If it is good (accepted), all their other deeds will also be good (accepted). If their prayer is invalidated, all their other deeds will also be invalidated."

To continue, ‘Ammar Ibn Yasir ؓ said, "I heard the Messenger of Allah ﷺ say,

"إِنَّ الْعَبْدَ لَيَصِلِّي الصَّلَاةَ مَا يُكْتَبُ لَهُ مِنْهَا إِلَّا عَشْرُهَا، تِسْعُهَا، ثَمَنُهَا، سَبْعُهَا، سُدُسُهَا، خُمُسُهَا، رُبْعُهَا، ثَلَاثُهَا، نِصْفُهَا "

'A slave (of Allah) may offer the prayer, but what is written (accepted) of his salah is only a tenth, or a ninth, an eighth, a seventh, a sixth, a fifth, a quarter, a third, or a half' (Abu Dawud, al-Bayhaqi, Ahmad, and, Ibn Hibban in his, *Sahih*, collection).

Third Aspect: Necessity of attending *Jama'ah* (Congregational) Prayer.

Evidences for the obligation of praying in *jama'ah* (congregation) at the *masajid* that are found in the Book of Allah ﷻ, the *Sunnah* of the Messenger of Allah ﷺ, and the statements of the Prophet's Companions, are numerous and well-known. Therefore, it is sufficient to mention some of them here so as to establish proof [to this ruling], by the will of Allah ﷻ.

Firstly, evidence from the Book of Allah ﷻ.

1- Allah ﷻ said,

﴿ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴾

(And perform *As-Salah* (pray perfectly and on time)), and give *Zakah* (obligatory charity), and *Irka`u* (bow down in *ruku`*) along with *Ar-Raki'un* (who perform *ruku`*)) [2:43].

(*Irka`u* along with *Ar-Raki'un*) provides evidence for obligating praying in *jama'ah* (congregation) and participating with the *musallun*, those who pray at the *masjid* that is. Moreover, if what is meant here is merely establishing the prayer, then, (*And perform As-Salah*) alone would have sufficed.

2- Allah's statement,

﴿ وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُمْ مَّعَكَ ﴾

(When you (Messenger Muhammad) are among them (during battle) and lead them in Salah (Prayer), let one party of them stand up [in Salah] with you) [4:102].

The implication in this *ayah* is that Allah ﷻ obligated praying in *jama'ah* (congregation) even during battle. If this is the case, then, doing so during peacetime is obligated even greater. If anyone were to be excused for ignoring *salah* in *jama'ah*, it would be those facing the enemy under threat of attack, for they will be more entitled of being given an excuse to not attend *jama'ah*.

3- Allah ﷻ said,

﴿ يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٧﴾
 خَسِيعَةً أَبْصَرُهُمْ تَرَهِقُهُمْ ذَلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ
 سَلِيمُونَ ﴿٤٨﴾

((Mention) the Day (of Resurrection) when the Shin⁶⁸ shall be laid bare and they shall be called to prostrate (to Allah), but they (hypocrites) shall not be able to do so. Their eyes will be cast down, ignominy will cover them; they used to be called to prostrate (offer prayers), while they were healthy

⁶⁸ Imam Bukhari collected a *hadeeth* in which the Prophet ﷺ said that Allah ﷻ will lay bare His Shin on the Day of Resurrection and then all believers, men and women, will prostrate before Him. The hypocrites, as well as, those who prostrated in this life to show off, will try to prostrate, but their back-bones will become a single vertebra bone, and so, they will not be able to prostrate. (Translator)

and good (in the life of the world, but they did not).
[68:42-43]

Sa'eed Ibn al-Musayyib [commented on *ayat* 68:42-43], "They used to hear '*hayya 'ala as-salah* (come to prayer), '*hayya 'ala al-fala'h* (come to success),' but did not answer while they were well and healthy."

Also, Ka'b al-A`hbar commented, "By Allah! These *ayat* were not revealed, but about those who didn't attend the *jama'ah*."

What warning is more severe, more stern than this for those who abandon *salah* in *jama'ah* while able to attend the congregation?

Secondly, from the Prophet's *Sunnah* (practices).

1- In the Two *Sahih*s, Bukhari and Muslim, Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said,

"لَقَدْ هَمَمْتُ أَنْ أُمِّرَ بِالصَّلَاةِ فَتَقَامَ، ثُمَّ أُمِرَ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ
مَعِيَ بِرِجَالٍ مَعَهُمْ حُزْمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ
فَأُحْرَقَ عَلَيْهِمْ بَيْوتُهُمْ بِالنَّارِ"

"I almost commanded the call to prayer be given, then order a man to lead the people in prayer, then proceed with other men carrying bundles of wood, and go to men who do not attend the *salah* and burn their houses down around them."

The warning in this *hadeeth* about burning such men's houses down around them, is given because they abandoned an obligation.

2- Abdullah Ibn `Abbas ؓ said that the Messenger of Allah ﷺ said,

" مَنْ سَمِعَ الْمُنَادِيَ بِالصَّلَاةِ فَلَمْ يَمْنَعَهُ مِنْ اتِّبَاعِهِ عُذْرٌ لَمْ تُقْبَلْ مِنْهُ الصَّلَاةُ الَّتِي صَلَّى " قِيلَ: وَمَا الْعُذْرُ يَا رَسُولَ اللَّهِ؟ قَالَ: " خَوْفٌ أَوْ مَرَضٌ "

"Whoever hears the caller to prayer and does not have an excuse allowing him to not answer his call, the prayer he then offers [but not in congregation], will not be accepted from him." It was asked, *"What is the (valid) excuse, O, Messenger of Allah?"* He ﷺ said, *"Fear or an illness"* (Abu Dawud, Ibn Majah, and, Ibn Hibban in his *sahih* collection).

Thirdly, statements from the Prophet's Companions.

1- Abdullah Ibn Mas'ud ؓ said, "Whoever wishes to meet Allah tomorrow as a Muslim, should preserve these prayers when the call to them is pronounced. Indeed, Allah has legislated the practices of guidance for your Prophet ﷺ. These prayers are from the practices of guidance. If you pray in your homes like one who is lagging at home, you will have abandoned the *Sunnah* of your Prophet ﷺ, and if you abandon the *Sunnah* of your Prophet ﷺ, you will go astray. Any man who purifies himself excellently then goes to a *masjid* from any of the *masajid*, then Allah will write a good deed for him with every step [he takes] and raise him a grade and erase a sin. Only those known to be hypocrites used to not attend *jama`ah* prayer in our time. A man would be brought while supported by two other men [for being ill], until he was made to stand in line."

2- Ali Ibn Abi Talib ؑ said, "No prayer is accepted from the neighbor of the *masjid*, except at the *masjid*." He was asked, "Who is the neighbor of the *masjid*?" He said, "Who can hear the *adhan* (call to prayer)." (Ahmad)

3- Abu Hurairah ؑ said: "To have the ear of the son of Adam filled with molten lead, is better for him than to hear the call to prayer and not answer it."

After knowing these clear, explicit evidences, is there an excuse for anyone to lag behind? These evidences constitute proof against those who read and listen to them, for they will be held accountable on the Day of Judgement on their account. Allah ؑ is the Owner and Giver of success.

Benefits of *Salat al-Jama'ah* (Congregational Prayer)

Allah ﷻ legislated *Salat al-Jama'ah* for eminent wisdoms and substantial benefits, among them what follows.

- 1- To test and try the slaves, so that Allah ﷻ knows who obeys His commands in contrast to those who turn away from them in arrogance.
- 2- To encourage (promote) acquaintance, unity, and harmony between Muslims, so they become as one body, or like a building that holds itself together. Moreover, whoever does not pray in the *masjid* will not be known by the people of his neighborhood, except those who may have worldly interactions with him.
- 3- To teach the ignorant and remind the heedless. The ignorant may meet a scholar and emulate him, and the heedless may hear soft advice that benefits him.
- 4- Whoever prays with the *jama'ah* feels *khushu'* and contemplation, thus benefiting from *salah*. This is contrary to one who prays at home, for he may not feel any of this. Instead, *salah* becomes heavy on him for the most part, and so, he performs it as fast as a rooster pecking. As a result, he does not benefit from performing *salah*.
- 5- To anger the enemies of Allah and bring fear to them, the most prominent among them being Iblis (Satan) and his soldiers from the *jinn* and humans.

They will become anxious if Muslims were to return to the *masajid*, especially the youth.

- 6- The activeness, movement, and physical exercise associated with walking back and forth to the *masjid*, especially if the *masjid* is far, will benefit its people. This is contrary to praying at home, which is usually associated with laziness and idleness.

These are some of the benefits of attending *Salat al-Jama'ah* at the *masjid*. No doubt, there are many other religious and worldly benefits. Muslims should strive to attend *Salat al-Jama'ah* at the *masjid*, so as to be free from hypocrisy.

Anas Ibn Malik رضي الله عنه said that the Messenger of Allah ﷺ said,

" مَنْ صَلَّى لِلَّهِ أَرْبَعِينَ يَوْمًا فِي جَمَاعَةٍ يُدْرِكُ التَّكْبِيرَةَ الْأُولَى كُتِبَ لَهُ بَرَاءَتَانِ:
بَرَاءَةٌ مِنَ النَّارِ، وَبَرَاءَةٌ مِنَ التَّفَاقُحِ "

"Whoever prays forty days in *jama'ah*, catching the first *takbeer* (behind the imam), two absolutions are written for him, an absolution from the Hellfire, and an absolution from hypocrisy" (At-Tirmidhi, with a good chain of narration).

Warning Against Ignoring *Salat al-Jama'ah* Without a Valid Excuse

- 1- Abdullah Ibn 'Abbas رضي الله عنه narrated that the Prophet ﷺ said,

" مَنْ سَمِعَ الدَّاءَ فَلَمْ يُجِبْ فَلَا صَلَاةَ لَهُ إِلَّا بَعْدَرٌ "

"Whoever hears the call to prayer and does not answer, then there is no prayer for him, except for an excuse" (Ibn Majah, and, Ibn Hibban, using an authentic chain of narration).

- 2- Abdullah Ibn Mas'ud رضي الله عنه said, "If you pray in your homes like one who is lagging at home, you will abandon the *Sunnah* of your Prophet ﷺ, and if you abandon the *Sunnah* of your Prophet ﷺ, you will go astray" (Muslim).

- 3- Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said,

" لَقَدْ هَمَمْتُ أَنْ أَمُرَّ بِالصَّلَاةِ فَتُقَامَ، ثُمَّ أَمُرَّ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْتَلِقَ مَعِيَ بِرِجَالٍ مَعَهُمْ حُزْمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ، فَأُحْرَقَ عَلَيْهِمْ بُيُوتُهُمْ بِالنَّارِ "

"I almost commanded the call to prayer be given, then order a man to lead the people in prayer, then proceed with other men carrying bundles of wood, and go to men who do not attend (congregational) salah and burn their houses down around them" (Bukhari, and, Muslim).

- 4- Abu Hurairah رضي الله عنه said, "A blind man came and said: 'O, Messenger of Allah! I do not have a guide to take me to the *masjid*,' and he asked the Messenger of Allah ﷺ to allow him to pray at home, and he ﷺ did. When the man left, he ﷺ called him back and asked him,

" هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ؟ " فَقَالَ: نَعَمْ. قَالَ: " فَاجِبْ "

'Do you hear the call to salah?' The man said, 'Yes.' The Prophet ﷺ said, 'Then answer it!' (Muslim)

- 5- Abu Burdah narrated that his father [Abu Musa al-Ash`ari رضي الله عنه] said, "The Messenger of Allah ﷺ said,

" مَنْ سَمِعَ النِّدَاءَ فَارِغًا صَحِيحًا فَلَمْ يُجِبْ فَلَا صَلَاةَ لَهُ "

"Whoever hears the call [to salah] while free and healthy but does not answer, there is no prayer for him" (Al-Hakim, who graded this narration good).

Fatawa on the Obligation of Attending Salat al-Jama'ah

Question: Many Muslims today are negligent when it comes to praying in *jama'ah*, even some students of knowledge, and give the justification that some scholars said that it is not obligatory. What is the ruling of *Salat al-Jama'ah*, and what do you advise those people?

Answer: *Salah* in *jama'ah* with Muslims at the *masjid* is obligatory, according to the most correct opinion from people of knowledge. It is obligatory on every able-bodied man who hears the call to prayer, due to the Prophet's statement,

" مَنْ سَمِعَ النَّدَاءَ فَلَمْ يَأْتِهِ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُدْرٍ "

"Whoever hears the call [to prayer], but does not answer it, there is no prayer for him, except for a (valid) excuse" (Ibn Majah).

Question: Sometimes I am exhausted, tired, sleep late, and can only pray *Fajr* at home, is that allowed?

Answer: It is obligatory on cognizant men to pray all of the five *salawat* at the *masjid* with their fellow Muslim brothers. One is not allowed to be negligent in this regard or to lag behind whether it be *Fajr* prayer or the other prayers. Not attending *jama'ah* is from the characteristics of the hypocrites, for Allah ﷻ said,

﴿ إِنَّ الْمُنَافِقِينَ يُخَدِّعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴾

(Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salat (the prayer), they stand with laziness and to be seen of men, and they do not remember Allah but little.) [4:142]

Fourth Aspect: Praying Alone Behind the Line.

The Messenger of Allah ﷺ said,

" لَا صَلَاةَ لِمُنْفَرِدٍ خَلْفَ الصَّفِّ "

"There is no salah for one who prays alone behind the line" (Ahmad, Ibn Majah, and, al-Albani who graded this narration authentic in, *Irawa al-Ghaleel*).

The scholars have differed regarding one who prays alone behind the line [at the *masjid*], into three opinions about this aspect.

- 1- One's prayer is correct in this instance except that it is incomplete, similar to the Prophet's statement,

" لَا صَلَاةَ بِحَضْرَةِ طَعَامٍ "

"There is no salah when food is present." This is the opinion of the Four *Imams*.⁶⁹

- 2- One's prayer is invalid in this instance, even if the line [in front of one] is full. This is the known opinion in the *madhab* (school of Jurisprudence) of imam Ahmad.
- 3- Sheikh al-Islam Ibn Taymiyyah took the middle stance, saying that if the line was complete, then *salah* is valid for one who prays behind such line. This is because now, he is unable to stand in line,

⁶⁹ **The Four Imams:** Abu Haneefah, Malik, Ahmad, and ash-Shafi'ee, may Allah have mercy on all of them. (Translator)

and Allah does not burden a soul more than it can bear. If the line is incomplete, then it is not allowed to pray behind the line, alone, without a valid excuse.

Conclusion

Sheikh Ibn Uthaymeen said that if the line is full, one can pray alone and should not pull anyone [from the full line in front of him] to make him stand next to him, or walk forward to stand next to the imam. This is the correct opinion we believe closer to the *Sunnah* than the opinions stating that in this instance, either one's prayer is completely invalid or always valid.

Fifth Aspect: Ruling on Abandoning Salah.

The Messenger of Allah ﷺ said,

" إِنْ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرَكَ الصَّلَاةَ "

"Indeed, abandoning salah stands between a man and falling into shirk (polytheism) and kufr (disbelief)" (Muslim, from the narration of Jabir Ibn Abdullah ﷺ).

The Messenger of Allah ﷺ also said,

" الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ "

"The covenant between us (Muslims) and them (non-Muslims) is salah; whoever abandons salah has committed kufr (disbelief)" (Ahmad, and, at-Tirmidhi, from Buraydah Ibn al-Haseeb ﷺ; al-Albani graded this hadeeth authentic in, *Sahih al-Jami'*, hadeeth no. 4143).

Muslim Scholars have agreed by consensus that whoever abandons prayer while denying its being an obligation, becomes a disbeliever. However, the scholars disagreed about those who abandon prayer out of laziness, as follows.

First, whoever abandons *salah* has committed the type of disbelief that takes one out of the fold of the religion, whether they denied its being an obligation or are just being lazy, due to this *hadeeth*,

" إِنْ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرَكَ الصَّلَاةَ "

“Indeed, abandoning salah lies between a man [or a woman] and [falling into] *shirk* (polytheism) and *kufr* (disbelief)” (Muslim).

Second, other scholars stated that those who abandon *salah* out of laziness do not leave the fold of the religion, but instead become sinners due to the *hadeeth* of the card.⁷⁰

Third, the correct opinion is the middle stance taken by Sheikh al-Islam Ibn Taymiyyah in his, *Fatawa*, about those who pray sometimes and don't pray sometimes. Ibn Taymiyyah said, “Many do not always maintain the five *salawat* nor always neglect them. They sometimes pray and sometimes do not pray. They have both faith and hypocrisy in them, and the apparent rulings of Islam are applied with them (i.e., they are considered Muslims). If the apparent rulings of Islam were applied

⁷⁰ Imam At-Tirmidhi reported that Abdullah Ibn Amr, may Allah be pleased with him, narrated a *hadeeth* from the Prophet of Allah, Allah's blessings and mercy on him, wherein he said that on the Day of Resurrection, a man will be confronted with ninety-nine scrolls containing his sins and mistakes which will then be placed on one side of the scale [that weighs deeds], each scroll as long as the sight can reach. The man will then be brought a card on which, *La ilaha illallah*, is written, and he will say, "O, Lord! What would this card weigh against these scrolls?" Allah, the Exalted, will say, "You will not be wronged." The card will then be placed on the other side of the scale and will be heavier than the scrolls [containing the man's evil deeds], because nothing weighs heavier on the scale than, *La ilaha illallah*. (Translator)

with [the leader of the hypocrites Abdullah] Ibn Salul, then these people are more deserving of this treatment."

Ibn Taimiyyah also said in another instance in, *al-Fatawa*: "As for those who persistently abandon *salah*, who never pray until they die, having persisted on abandoning *salah*, they are not Muslims. Most people, however, pray sometimes and neglect praying at other times, and as a consequence, these people do not preserve the prayer. They fall under the warning, such as what is mentioned in this *hadeeth* found in the books of *Sunnah* from the narration of, 'Ubadah [Ibn as-Samit رضي الله عنه] from the Prophet ﷺ,

"خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ عَلَى الْعِبَادِ فِي الْيَوْمِ وَاللَّيْلَةِ، مَنْ حَافِظَ عَلَيْهِنَّ كَانَ لَهُ عَهْدٌ عِنْدَ اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَمَنْ لَمْ يُحَافِظْ عَلَيْهِنَّ لَمْ يَكُنْ لَهُ عَهْدٌ عِنْدَ اللَّهِ، إِنْ شَاءَ عَذَبَهُ، وَإِنْ شَاءَ غَفَرَ لَهُ "

'There are five prayers which Allah has ordained on the slaves every day and night. Whoever preserves them will have a promise from Allah to enter them into Paradise. Whoever does not preserve them will not have a promise from Allah; if He wills, He will punish them, and if He wills, He will forgive them.'" (Abu Dawud, using an authentic chain of narration)

Ibn Taimiyyah continued, "Therefore, one who preserves the *salah* is one who prays it on its [proper] times, as Allah ﷻ commanded, they are those who do not sometimes delay *salah* from its due times or fall into shortcoming regarding its obligations. The latter [who

neglect the *salah*] is under the will of Allah ﷻ; they may have performed *nawafil* (voluntary prayers) that will mend the shortcomings in their obligatory prayers, as explained in a *hadeeth*.⁷¹

Fourth, Sheikh Abdul Aziz Ibn Baz, may Allah have mercy on him, said, “Since it became evident that one who abandons prayer is a *kafir*, an apostate, then there are laws that should be applied to them due to their disbelief, and they are the rulings pertaining to apostates, among them...

1. This person should not be allowed to marry [any Muslim]. If they do, their marriage contract is invalid.
2. If someone abandons *salah* after their marriage, their marriage contract becomes annulled.
3. When such a person slaughters [permissible animals], it should not be consumed [by Muslims].
4. They are not allowed to enter Makkah or the boundaries of its sanctuary.
5. If their Muslim relatives die, they are not entitled to inherit from them.
6. If they die, they are not to be washed, shrouded, have funeral prayer offered for them, or buried in Muslim [graveyards]. Their corps should be taken to the desert, have a hole dug for them, and then be

⁷¹ This is according to an authentic *hadeeth* collected by Abu Dawud, at-Tirmidhi, and, an-Nasaee, and graded authentic by al-Albani.

buried in their clothes. This is because they have no sanctity [as Muslims do].

7. [On the Day of Judgment] they will be resurrected alongside Fir`awn (Pharaoh), Haman (Pharaoh's minister), Qarun (Quran 28:76), and, Ubayy Ibn Khalaf,⁷² the leaders of *kufir*. We seek refuge with Allah [from this fate]. They will not enter Paradise. None of their relatives may invoke [Allah] for mercy and forgiveness for them, since they are disbelievers and do not deserve it according to Allah's statement,

﴿ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴾

(It is not (proper) for the Prophet and those who believe to ask Allah's Forgiveness for the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief)) [9:113]."

Therefore, my fellow Muslims, this matter is very serious. Yet, sadly, there are those who take this matter lightly by allowing [their relatives] at home to ignore praying. This is not allowed. Allah knows best.

⁷² Ubayy Ibn Khalaf was one of the leaders of the pagans of Quraish who violently opposed the Messenger of Allah, blessings and mercy on him, and his Companions, when they were still in Makkah. (Translator)

Sixth Aspect: Prophet's Salah Described.

"From Abd al-Aziz Ibn Baz to those who love to pray as Allah's Messenger ﷺ used to pray act on his order,

" صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي "

'Pray as you have seen me pray' (Bukhari).

The Messenger of Allah ﷺ used to pray in the following manner, and it is from the *Sunnah* for us to practice them [and emulate this sequence].

5. *Wudhu* (washing for prayer).
6. One who prays should face the *qiblah*.⁷³
7. Recite *Takbeerat al-I'hram*,⁷⁴ by saying,

" اللهُ أَكْبَرُ "

'*Allahu Akbar* (Allah is the Great).'

8. Raise their palms [with the inside facing the *qiblah*] up to the level of their shoulders or the level of their ears, on saying *takbeer*.
9. Place the right hand over the left hand on the chest.
10. Next, it is recommended to say the opening *du'a*,

⁷³ **Qiblah:** Direction of the prayer, the Ka'bah at Makkah. (Translator)

⁷⁴ **Takbeerat al-I'hram:** Acts of the *salah* start by saying, "*Allahu Akbar*," meaning, "Allah is the Great." (Translator)

"اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ تَقْنِي
مِنْ خَطَايَايَ كَمَا يُتَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ
بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ"

'Allahumma ba'id baini wa baina khatayaya kama ba'ada baina al-mashriqi wa-l-maghrib; Allahumma naqqini min khatayay kama yunaqqa ath-thawbu al-abyadhu mina-d-danas. Allahumma ighsilni min khatayaya bi-l-ma-e wa-th-thalji wa-l-barad. (O, Allah! Set me apart from my sins as You have set the East and the West apart from each other. O, Allah, cleanse me from my sins like a white garment is cleaned from dirt. O, Allah! Wash off my sins with water, snow, and hail.)' (Bukhari, and, Muslim)

- Or say,

"سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ"

'Sub`hanaka allahumma wa bi-`hamdik, wa tabaraka ismuk, wa ta'ala jadduk, wa la ilaha ghairuk. (Praise be to You and all thanks, O, Allah. Blessed be Your Name. Exalted be Your majesty (greatness). None is worthy of worship, except You.)' (Abu Dawud, and, al-Hakim, who graded this narration authentic)

- Then say, next,

"أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ"

'A'udhu billahi mina ash-shaytani ar-rajeem, bismillahi ar-Ra`hmani ar-Ra`heem (I seek refuge with Allah from the

accursed devil. In the name of Allah, the Most-Beneficent, the Most-Merciful).’

- Next, recite *Surat al-Fati`hah* (Quran, first chapter), then afterwards say, ‘*Ameen* (O, Allah accept our invocation),’ aloud during loud prayers. Next, recite whatever one is able to recite from the Quran.
11. Next, perform *ruku’*, by [first] reciting *takbeer* (‘*Allahu Akbar’*), raising the hands to the level of the shoulders or to the level of the ears [as explained above], [bending the head and the back and] making the head on the same level with the back, placing the hands on the knees and spreading the fingers apart, while observing calmness during *ruku’*, then say,

" سُبْحَانَ رَبِّيَ الْعَظِيمِ "

‘*Sub’hana Rabbiya al-Adheem* (Glory be to my Lord, the Great),’

12. Next, raise the head [and back] from *ruku’* position [to the standing position].
13. Next, say ‘*Allahu-Akbar’* then make *sujud* by placing the knees [on the ground⁷⁵] before the hands, if possible, and prostrate on seven bones,⁷⁶ then say,

⁷⁵ Al-Albani’s *salah* book lists proof for placing the hands on the ground first, before the knees, during *sujud*. (Translator)

⁷⁶ During the *sujud* (prostration) position, one places seven bones of the body on the ground, and they are: the forehead and nose, the two hands, the two knees, and the two sets of toes. The Prophet ﷺ ordered Muslims to prostrate on these seven bones in a *hadeeth* collected by Bukhari. (Translator)

" سُبْحَانَ رَبِّيَ الْأَعْلَى "

'Sub`hana rabbiya al-'ala (All praise is due to my Lord, the Most-High).'

14. Next, raise your head [to sit up] while saying, `Allahu Akbar'.
15. Then, perform the second *sajdah* and say *takbeer*.
16. Next, raise the head and say *takbeer*.
17. If the prayer consists of two *rak'ahs*, one sits [for *tashahhud*] after rising from the second *sajdah* [of the second *rak'ah*], then propping up the right foot and laying on the left foot, placing the right hand on the right thigh [and the left hand on the left thigh and knee], making a fist with the fingers [of the right hand], except for the index finger which they point with on mentioning Allah ﷻ, and on supplicating.
18. If the prayer has three *rak'ahs*, i.e., *Maghrib*, or four *rak'ahs*, i.e., *Dhuhr*, *Asr*, and *Isha'*, [then for successive *raka`hs*] one recites *tashahhud* [as mentioned above] including invoking Allah for His *salah* (mercy and blessings) on the Prophet ﷺ. Then, stand up with the knees [being the last to leave the ground⁷⁷], raise the hands to the level of the shoulders, and say 'Allahu Akbar,' then place the hands on the chest [as described above], and only recite *al-Fati`hah*

⁷⁷ Al-Albani's *salah* book lists proof for making the hands the last to leave the ground on standing for next *rak'ahs*. (Translator)

(quietly).” (Ibn Baz, *Kayfiyyat Salat an-Nabyy* (Description of the Prophet’s Prayer), [edited].

Dhikr after Salah

“From ‘Abd al-Aziz Ibn Baz to all Muslims who may read this: It is from the *Sunnah* that Muslims say [these invocations] after every obligatory *salah*:

19. Say,

"أَسْتَغْفِرُ اللَّهَ"

'Astaghfirullah (I seek forgiveness from Allah)', three (3) times.

20. Say,

"لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ، وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ، مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ"

'La ilaha illa allahu wa`hdahu la shareeka lah, lahu-l-mulku, wa lahu-l-`hamdu, wa hurwa `ala kulli shay-in qadeer. La `hawla wala quwwata illa billahi. La ilaha illallah, wala na`budu illa iyyah, lahu-n-ni`matu wa lahu-l-fadhlu, wa lahu ath-thanau-l-hasan. La ilaha illallah, mukhliseena lahu ad-deena wa-law kariha al-kafirun. Allahumma la mani'a lima a`tayta wala mu`tiya lima mana't, wala yanfa'u dhal-jaddi

minka-l-jadd. (There is no deity worthy of worship, except Allah, Alone, without partners. His is the sovereignty, to Him the praise is due, and He is Able to do all things. There is no might or power, except with Allah. None has the right to be worshipped, except Allah. Him, Alone, we worship. To Him belong all bounties and all favors, and also all good praise. There is no deity worthy of worship, except Allah, to Whom we offer sincere devotion, even though the disbelievers may hate it. O, Allah, none can stop what You give, and none can give what You withhold, and the wealth of a rich person cannot benefit them before You.)'

21. After *Salat al-Fajr* (Dawn Prayer) and *Salat al-Maghrib* (Sunset Prayer), say [this invocation] ten (10) times along with what has been mentioned above,

" لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ "

'*La ilaha illallahu wa`hdahu la shareeka lah, lahu-l-mulku wa lahu-l-`hamdu, yu`hyee wa yumeet, wa huwa `ala kulli shay-in Qadeer.* (There is no deity worthy of worship except Allah, Alone, without partners. The kingship is His; all praise is due to Him; He brings life and death; and He is Able to do all things.)' (Ahmad, and, Muslim)

22. Next, say,

" سُبْحَانَ اللَّهِ "

'Sub`hanallah (All praise is due to Allah),' thirty-three (33) times.

" الْحَمْدُ لِلَّهِ "

'Al`hamdulillah (All thanks be to Allah),' thirty-three (33) times.

" اللَّهُ أَكْبَرُ "

'Allahu-Akbar (Allah is the Great),' thirty-three (33) times.

Then to complete the count to one-hundred (100) say,

" لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ "

'La ilaha illallahu wa`hdahu la shareeka lah, lahu-l-mulku wa lahu-l-`hamdu wa huwa `ala kulli shay-in Qadeer. (None is worthy of worship, except Allah, Alone, without partners. The kingship is His; all praise is due to Him; and He is Able to do all things.)' (Collected by Ahmad, and, Muslim)

23. Next, recite *Ayat al-Kursi* (Quran 2:255⁷⁸).
24. Then recite *Surahs al-Ikhlâs* (112), *al-Falaq* (113), and, *an-Nas* (114). After, *Salat al-Fajr* (Dawn Prayer) and also *Salat al-Maghrib* (Sunset Prayer), recite these three *surahs* three (3) times, as this is more virtuous.

May the mercy and blessings of Allah be on our Prophet, Muhamad, his Family, and his Companions.”

⁷⁸ *Ayat al-Kursi*:

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

(Allâh! Lâ ilâha illa Huwa (none is worthy of worship but He), Al-Hayyu (the Ever-Living) al-Qayyum (the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is in the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî (literally: a footstool) extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most-High, the Most-Great.)

Seventh Aspect: Important Points.

Question: What is the ruling on increasing the number of *tasbeeh* (praising and glorifications of Allah) recited during *ruku'* and *sujud*?

Answer: Sheikh Ibn Baz said, "During *sujud* one may say, 'Sub`hana rabbiya al-`ala (All praise is due to my Lord, the Most-High),' more than one time as is obligated, such as three times, or five times, this is more vitreous. Same is recommended for *ruku'* by saying, 'Sub`hana rabbiya al-`adheem (All praise is due to my Lord, the Great),' at least the recommended three times, and if more, then, it is better, five, seven, or ten times, for this is more various." (Ibn Baz. *Fatawa Nurun `Ala ad-Darb*, Vol. 12, p. 63)

Question: Is the *basmalah* an *ayah* from *Surat al-Fati`hah* (first chapter in the Quran), or a separate *ayah*?

Answer: The *basmalah*⁷⁹ is a separate *ayah* and not an *ayah* from *Surat al-Fati`hah*.⁸⁰

Question: Does one recite *isti`adhah* in every *rak`ah*?

⁷⁹ **Basmalah:** To say,

" بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ "

"Bismillahi ar-Ra`hmani ar-Ra`heem (In the name of Allah, the Most-Gracious, the Most-Merciful)." (Translator)

⁸⁰ This is the opinion of the majority of scholars, including Ibn Baz, *Fatawa Ibn Baz*, Vol. 5, p. 316, and, Ibn `Uthaymeen in, *ash-Shar`h al-Mumti'*, Vol. 3, p. 59.

Answer: Ibn Baz said, "It is alright to recite *isti`adhah*⁸¹ in other *rak`ahs*. It is also alright if one doesn't do that. *Isti`adhah* is legislated in the first *rak'ah* though." (*Fatawa Ibn Baz*, Vol. 29, p. 244)

However, Ibn Uthaymeen said, "One should recite *isti`adhah* in the first *rak'ah* only. This is because Quran recitation during the *salah* is considered one recitation, unless one missed saying it [in the first *rak`ah*] by joining the imam late, such as [by joining congregational *salah*] during *ruku'*. In this instance, one can say *isti`adhah* in the second *rak'ah*. If one says *isti`adhah* in every *raka'ah*, then the matter is inclusive." (Ibn Uthaymeen. *Ash-Shar`h al-Mumti`*, Vol.3, p. 141)

Question: Is it a condition that, while reciting *takbeer*, one makes it audible to himself, or is it enough to just move the lips and tongue while saying it?

Answer: Ibn Baz said: "One must recite *takbeer* (saying, "Allahu Akbar") audible to himself and also move the lips and tongue [while saying it]" (*Fatawa Nurun `Ala ad-Darb*, Vol. 8, p. 215).

Yet, Ibn Uthaymeen said: "It is not required that one hears his own *takbeer*, for it suffices if they only

⁸¹ *Isti`adhah*: To say,

"أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ"

"A`udhu billahi as-Samee`i al-Aleem, mina-sh-shahytani ar-rajeem (I seek refuge with Allah, the All-Hearer, the All-Knowing, from the cursed devil)". (Translator)

move the lips and tongue [while saying *takbeer*]” (*Ash-Shar`h al-Mumti`*, Vol.3, p. 21).

I, the author of this book, say that moving the lips and tongue during recitation and *dhikr* is necessary. There is a difference of opinion concerning one hearing himself in this case. As for reciting in the heart alone, it is not sufficient.

Question: Should the imam (leader of the *salah*) pause after reciting *al-Fati`hah*?

Answer: Sheikh Ibn Baz said, “What is established in the *hadeeths*, is that there are two pauses, one after the first *takbeer*, which is called the opening pause. The second pause comes after completing [Quran] recitation and before the imam goes to *ruku`*. It is a brief pause that separates recitation from *ruku`*. A third silence after reciting *al-Fati`hah* was reported. However, the *hadeeth* pertaining to this pause is weak. Since there is no clear proof establishing it, it is better not to pause here. As for calling it a *bid`ah* (innovation in the religion), it is not valid, since there is a known disagreement about this pause between people of knowledge.” (*Fatawa Ibn Baz*, Vol. 11, p. 84)

Conclusion

All the thanks and praises are due to Allah, the All-Knowing, the All-Wise Who allowed His destitute slave-servant (this author) to prepare this humble treatise. To Allah belong all thanks, as many thanks as His creations are numerous, that which pleases Allah, as much as the weight of His throne is, and as numerous as His words are.

I hereby thank all those who assisted and helped me in preparing this work.

I do not claim that, *At-Tanwee` fee Adhkar as-Salah*, this book, is wholly my treatise. Instead, I repeat the words of Sheikh as-Sa'di, may Allah grant him mercy, "These are benefits I have collected and combined from the books of people of knowledge. May the Lord award them His great rewards, and His pardon, forgiveness and generosity."

I ask Allah by His most-beautiful names and exalted attributes to accept this book and to make it beneficial for me and for my fellow Muslims, and to forgive any shortcoming or mistake that may have occurred herein, for He is All-Hearing, the One Who answers [the invocation].

May the mercy and blessings of Allah be on His slave and Messenger, Muhammad, the son of, Abdullah, and his Family, Companions, and all those

who follow their righteous lead until the Day of Judgement, and all thanks are due to Allah.

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كِتَابُ التَّنْوِيعِ فِي أَذْكَارِ الصَّلَاةِ

DIVERSITY IN THE INVOCATIONS RECITED DURING PRAYER

This Book...

Reciting various recommended adhkar (invocations of Allah) found in the authentic Sunnah brings great and numerous benefits, such as making it easier to memorize a greater number of adhkar communicated from the Prophet.

Moreover, using a variety of adhkar will prevent boredom one may feel due to repeating the same adhkar, keep one attentive of what is being said, and revive the adhkar that may have been forgotten due to lack of use.

