

BAYYINAH

seminar series

ARS 202

M E A N I N G F U L

P R A Y E R

V O C A B U L A R Y O F S A L A H

PRESENTED BY

A B D U L N A S I R J A N G D A

# CRITICAL DISCLAIMER

1. This document has been prepared specifically for use during the single weekend seminar entitled 'Meaningful Prayer' being offered by Bayyinah institute.
2. This document has little to no value as a self study resource. It serves merely as an outline for discussions that will take place during the course of the seminar.
3. Where deemed helpful, two kinds of English commentary have been offered:
  - a. Brief comments that will be elaborated in class
  - b. Translations cited from the work of Yusuf Ali.
4. We at Bayyinah do not endorse any particular translation of the Qur'an. The very point of this seminar is to illustrate what is **lost** in translation. The above translation has only been cited for convenient reference and comparison.
5. Attendees should print this document and bring it with them no later than the 2<sup>nd</sup> day of the seminar (Saturday) in order to maximize their benefit from the seminar.
6. We advise attendees to bring along a notebook just in case they are interested in taking in-depth notes. Please be advised that the content of this seminar is geared more towards enrichment and general awareness than it is towards academic discourse, yet a wealth of information will be presented.
7. Please do not be intimidated by the colossal citations of Arabic in this document. They are simply there to assist the instructor in the discussion process. **You should be able to benefit from this program even if you don't read or understand Arabic.**
8. This document outlines the full extent of the discussions planned for the Meaningful Prayer seminar. It will be the instructor's sincere best effort to cover all of the material without rushing through it. The instructor therefore may skip portions of the material due to shortage of time.
9. Bayyinah does not endorse a particular school of jurisprudence in its educational curriculum. The content of this course focuses on the **language** of the ritual act of prayer only.
10. **If you are planning on attending this seminar but haven't yet signed up, please do so at [www.bayyinah.com/student\\_center](http://www.bayyinah.com/student_center) by choosing a location near you.**

# 1 Introduction

## 1.01 Salah: Linguistic and Technical Definitions

Linguistic Definition:

▪ الدعاء للرحمة - to pray for mercy	▪ "أصلت الفرس" - hips الصلوان
▪ "صليت العود بالنار" - to burn الصلي	▪ اللفظ المعرب - foreign word meaning prayer

Technical Definition: To worship Allah by means of certain known and prescribed sayings and actions at specified times

- من الله - if Allah is the 'doer' then it means to have mercy and grant blessings

He it is who Sends blessings on you, As do His angels,	هو الذي يصلي عليكم وملائكته	33:43
They are those on whom (Descend) blessings from Allah, and Mercy	أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ	2:157

- من الملائكة - if the 'doers' are the Angels then it means to seek forgiveness

Allah and His angels send blessings on the prophet	إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ	33:56
Those who sustain the Throne (of Allah. and those around it Sing glory and Praise to their Lord; believe In him; and implore forgiveness for those who believe: "Our Lord! Thy reach is over all things, In Mercy and knowledge. Forgive, then, those who turn In repentance, and follow Thy path; and preserve them from the penalty of the Blazing Fire!	الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ	40:7

- من الإنسان - if the 'doer' is a human being it means to worship

For such prayers are enjoined on believers at stated times.	إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا	4:103
when the call is proclaimed to prayer on Friday (the Day of Assembly)	إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ	62:9
their prayer at the House (of Allah. is nothing but whistling and clapping of hands	وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَضَدِيَةٌ	8:35

- الفرق بين الصلوة والدعاء - the difference between Salah and Dua

## 1.02 The Importance of Salah

- حديث: أول ما يحاسب عليه العبد يوم القيامة الصلاة، فإن صلحت صلح سائر عمله وإن فسدت فسد سائر عمله رواه الطبراني  
Rasulullah (SAW) said, "The first matter that the slave will be brought to account for on the Day of Judgment is the prayer. If it is sound, then the rest of his deeds will be sound. And if it is bad, then the rest of his deeds will be bad." (Recorded by al-Tabarani)

<p>1. the believers must (eventually) win through,- 2. those who humble themselves In their prayers; 3. who avoid vain talk; 4. who are active In deeds of charity; 5. who abstain from sex, 6. except with those joined to them In the marriage bond, or (the captives) whom their right hands possess,- for (in their case) They are free from blame, 7. but those whose desires exceed those limits are transgressors;- 8. those who faithfully observe their Trusts and their covenants; 9. and who (strictly) guard their prayers;- 10. these will be the heirs, 11. Who will inherit Paradise: They will dwell therein (for ever).</p>	<p>قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلرَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾</p>	<p>23:1-11</p>
<p>38. Every soul will be (held) In pledge for its deeds. 39. except the companions of the right hand. 40. (They will be) In Gardens (of delight): They will question Each other, 41. and (ask) of the sinners: 42. "What led you into Hell Fire?" 43. They will say: "We were not of those who prayed; 44. "Nor were we of those who fed the indigent; 45. "But we used to talk vanities with vain talkers; 46. "And we used to deny the Day of Judgment, 47. "Until there came to us (the hour) that is certain."</p>	<p>كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾ فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾ عَنِ الْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نَطْعِمُ الْمَسْكِينِ ﴿٤٤﴾ وَكُنَّا نَحُوسُ مَعَ الْخَاطِبِينَ ﴿٤٥﴾ وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ﴿٤٦﴾ حَتَّىٰ آتَانَا الْيَقِينَ ﴿٤٧﴾</p>	<p>78:38-47</p>

- Chain Reaction – Domino Effect
- Symmetry of Qur'an and Sunnah

## 1.03 The Description of Salah in the Qur'an

<p>Thus, have we made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and we appointed the Qibla to which Thou was used, only to test those who followed the Messenger from those who would turn on their heels (from the Faith). Indeed it was (A change) momentous, except to those guided by Allah. And never would Allah make your Faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful.</p>	<p>وَمَا كَانَ اللَّهُ لِيُضِلَّ إِبْرَاهِيمَ</p>	<p>2:143</p>
<p>guard strictly your (habit of) prayers, especially the Middle prayer; and stand before Allah In a devout (frame of mind)</p>	<p>وَقُومُوا لِلَّهِ قَانِتِينَ</p>	<p>2:238</p>
<p>Verily, I am Allah. there is no god but I: so serve Thou me (only), and establish regular prayer for celebrating My praise</p>	<p>وَأَقِمِ الصَّلَاةَ لِذِكْرِي</p>	<p>20:14</p>

And He hath made me Blessed wheresoever I be, and hath enjoined on me prayer and charity As long As I live	وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا	19:31
Of their goods, take alms, that so Thou mightest purify and sanctify them; and pray on their behalf. Verily Thy prayers are a source of security for them: and Allah is one who heareth and knoweth	خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢٦﴾	9:103

#### 1.04 What is Khushu'?

- Definition of خشوع – to feel humbled and overwhelmed in such a manner that the body exhibits the signs of this fear e.g.

on that Day will They follow the Caller (straight): no crookedness (can They show) him: all sounds shall humble themselves In the presence of ((Allah)) Most gracious: nothing shalt Thou Hear but the tramp of their feet (as They march)	وَحَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا	20:108
their eyes will be cast down,- ignominy will cover them; seeing that They had been summoned aforetime to bow In adoration, while They were whole, (and had refused)	خَاشِعَةً أَبْصَارُهُمْ تَرْهُقُهُمْ ذُلًّا	68:43
some faces, that Day, will be humiliated,	وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ	88:2
And among His Signs In this: Thou seest the earth barren and desolate; but when we send down rain to it, it is stirred to life and yields increase. Truly, He who gives life to the (dead) earth can surely give life to (men) who are dead. for He has power over all things	وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً	41:39
Had we sent down This Qur'an on a mountain, Verily, Thou wouldst have seen it humble itself and cleave asunder for fear of Allah. such are the similitudes which we propound to men, that They may reflect	لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خَاشِعًا	59:21
And Thou wilt see them brought forward to the (Penalty), In a humble frame of mind because of (their) disgrace, (and) looking with a stealthy glance. and the believers will say: "Those are indeed In loss, who have given to perdition their own selves and those belonging to them on the Day of Judgment. Behold! truly the wrong-doers are In a lasting Penalty!"	وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الذُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ	42:45

- Near-synonyms of خشوع:

▪ خوف -	Allah said, "Seize it, and fear not: we shall return it at once to its former condition"	قَالَ خُذْهَا وَلَا تَخَفْ سَتُعِيدُنَا سِيرَتِهَا الْأُولَى	20:21
▪ خشية -	And so amongst men and crawling creatures and cattle, are They of various colors. those truly fear Allah, among His slaves, who have knowledge: for Allah is Exalted In Might, Oft-Forgiving	إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ	35:28

مصلون vs مؤمنون

<p>2. For, believers are those who, when Allah is mentioned, feel a tremor In their hearts, and when They Hear His Signs rehearsed, find their Faith strengthened, and put (all) their trust In their Lord;</p> <p>3. who establish regular prayers and spend (freely) out of the gifts we have given them for sustenance:</p> <p>4. such In truth are the believers: They have grades of dignity with their Lord, and forgiveness, and generous sustenance</p>	<p>إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢١﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢٢﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٣﴾</p>	8:2-4
<p>19. truly man was created very impatient;- 20. Fretful when evil touches him;- 21. and miserly when good reaches him;- 22. not so those devoted to Prayer;- 23. those who remain steadfast to their prayer; 24. And those in whose wealth is a recognized right. 25. for the (needy) who asks and Him who is prevented (for some reason from asking); 26. and those who hold to the truth of the Day of judgment; 27. and those who fear the displeasure of their Lord,- 28. for their Lord's displeasure is the opposite of peace and Tranquility;- 29. and those who guard their chastity, 30. except with their wives and the (captives) whom their right hands possess,- for (then) They are not to be blamed, 31. but those who trespass beyond This are transgressors;- 32. and those who respect their Trusts and covenants; 33. and those who stand firm In their testimonies; 34. and those who guard (the sacredness) of their worship;- 35. Such will be the honored ones In the Gardens (of Bliss).</p>	<p>إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾ إِلَّا الْمُصَلِّينَ ﴿٢٢﴾ الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾ وَالَّذِينَ يُصَدِّقُونَ بَيْنَ الَّذِينَ الَّذِينَ ﴿٢٦﴾ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٣٢﴾ وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ ﴿٣٣﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾</p>	70:19-35
<p>4. so woe to the worshippers 5. who are neglectful of their prayers, 6. those who (want but) to be seen (of men)</p>	<p>فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾</p>	107:4-6

رياء vs إحسان

<p>the Hypocrites - They think They are over-reaching Allah, but He will over- reach them: when They stand up to prayer, They stand without earnestness, to be seen of men, but Little do They hold Allah In remembrance</p>	<p>وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَىٰ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا</p>	4:142
<p>That you worship Allah as if you see Him, for if you don't see Him then truly He sees you</p>	<p>أن تعبد الله كأنك تراه، فإن لم تكن تراه فإنه يراك</p>	<p>حديث جبريل</p>

▪ Degrees of Success

O ye who believe! bow down, prostrate yourselves, and Adore your Lord; and do good; that ye may prosper	يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾	22:77
1. the believers must (eventually) win through, 2. those who humble themselves In their prayers	قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾	23:1-2

حديث عثمان قال: سمعت رسول الله يقول: ((ما من امرئ مسلم تحضره صلاة مكتوبة، فيحسن وضوءها، وخشوعها، وركوعها إلا كانت كفارة لما قبلها من الذنوب، ما لم يأت كبيرة، وذلك الدهر كله)) رواه مسلم

The Prophet (peace and blessings of Allah be upon him) said: “There is no Muslim man who, when the time for a prescribed prayer comes, he does wudoo’ properly, has the proper attitude of khushoo’, and bows properly, but it will be an expiation for all his previous sins, so long as they were not major sins (kabeerah).And this is the case for life” (Reported by Muslim)

**1.06 The Pre-Requisites for Khushu’**

- Change of Lifestyle:
  - Leaving Sins and Haram
  - Increase in Practice of Sunan and Mustahabbat
  - Decrease in vain and unnecessary indulgences
  - Increase in Recitation and Study of the Qur’an
- Preparing for Salah:
  - Free yourself up
  - Perform Salah at the preferred times (no delaying)
  - Wudhu properly
  - Siwak or Miswak
  - Masjid
  - Adhan
  - Congregation
  - Relax
  - Ask for Allah’s help
- While performing Salah:
  - Keep eyes fixed at prescribed places
  - Observe the postures of Salah properly
  - Focus on Meaning of what is recited in Salah

**1.07 Our Approach to Salah Vocabulary**

- Study of Roots, Conjugations, and Derivatives
- Near Synonyms and Implications of Word Choice
- Usage of the Word in Qur’an and Sunnah
- Sentence Structure and Eloquence
- Deeper Meanings

اللهُ	أَكْبَرُ
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- الله : Difference of opinion about the origin of the word الله  
 1. Not derived from any root, rather the unique name of the Divinity  
 2. Derived from either one of the following roots:
  - أَلَّهَ يَأْلَهُ - to worship, to be enslaved to
  - وَلَّهَ يَلِّهُ - to be overwhelmed by shock or amazement
  - لَأَهُ يَلُوهُ, بَلِيَهُ - to create, to be high, to be hidden

\* Rule: in Arabic a word is assumed to be *jamid* unless proven otherwise

- تفخيم - full-mouth
- Comparative – not Superlative and open-ended?

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالْمَاءِ وَالتَّلْجِ وَالدَّرْدِ

O Allah, distance me from my sins just as You have distanced The East from The West, O Allah, purify me of my sins as a white robe is purified of filth, O Allah, cleanse me of my sins with snow, water, and ice.'

الله	باعد	بيني	وبين	خطاياي
Your comments here				
كما	باعدت	بين	المشرق	والمغرب
الله	نقني	من	خطاياي	كما
ينقى	الثوب	الأبيض	من	الدنس
الله	اغسلني	من	خطاياي	بالماء



			والرد	والتلج
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- اللهم - double uniqueness
- بين - 3 implications:
  1. إفتراق - separation
  2. بعد - distance
  3. وضوح - clarity
- مغرب - wordplay
- Eloquence of the Prophet (pbuh) and the use of Imagery

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

How perfect You are O Allah, and I praise You. Blessed be Your name, and lofty is Your position and none has the right to be worshipped except You.

اسمك	وتبارك	وبحمدك	اللهم	سبحانك
				Your comments here
غيرك	إله	ولا	جدك	وتعالى

- سبحان -
  - Linguistically, 2 opinions:
    1. Foreign word
    2. From the root of س ب ح - to swim
  - Islamically – to proclaim Allah to be far and free from any shortcomings or blemishes
- Function and usage of the letter ب
- Grammatical understanding of وحمدك
- Definition and Concept of Barakah
- Spiritual implications of وتبارك اسمك
- Deeper meaning of تعالى

- غير – wordplay

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ

I have turned my face sincerely towards He who has brought forth the heavens and the Earth and I am not of those who associate (others with Allah). Indeed my prayer, my sacrifice, my life and my death are for Allah, Lord of the worlds, no partner has He, with this I am commanded and I am of the Muslims

وجهت	وجهي	لذي	فطر	السموات
والأرض	حنيفاً	وما	أنا	من
المشركين	إن	صلاتي	ونُسُكي	ومحياي
ومماتي	لله	رب	العالمين	لا
شريك	له	وبذلك	أمرت	وأنا
من	المسلمين			

- Grammatical use of *wajh*
- فطر and its near synonyms:

خلق برأ بدع أنشأ ذراً

- Deeper meaning of *hanif* and its derivatives
- 3:67 - Abraham was not a Jew nor yet a Christian; but He was true In Faith, and bowed His will to Allah's (which is Islam), and He joined not gods with Allah

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾

- Combination of نُسُكي and صَلَاتِي
- محياي from حياة (*hayat*) - wordplay
- Balance of Ibrahim's statement

I seek refuge with Allah from satan the rejected one

أعوذ بالله من الشيطان الرجيم من همزه ونفخه ونفثه

I seek refuge with Allah from satan the rejected one, from his madness, his arrogance, and his poetry

أعوذ	بالله	من	الشيطان	الرجيم
من	همزه	ونفخه	ونفثه	

- 16:98 - when Thou dost read the Qur'an, seek Allah's protection from Satan the rejected one.

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

- Dual threat – dual solution

- 2 enemies: 6:112 - likewise did we make for every Messenger an enemy, - evil ones among men and jinns, inspiring Each other with flowery discourses by way of deception. If Thy Lord had so planned, they would not have done it: so leave them and their inventions alone.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

- 2 solutions:

- a) 41:34 - nor can goodness and evil be equal. Repel (evil) with what is better: then will He between whom and Thee was hatred become as it were Thy friend and intimate!

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

- b) 23:97-98 - and say "O My Lord! I seek refuge with Thee from the suggestions of the evil ones. And I seek refuge with Thee O My Lord! Lest they should come near me."

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾

- When feeling angry or fighting evil thoughts or inclinations

In the name of Allah, Most Gracious, Most Merciful

بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ

- البسمة من سنن الأنبياء
- Origin of اسم - 2 opinions:
  - From the root of س م و - to elevate
  - From the root of و س م - to brand or mark
- Deeper meanings of the words رحمان and رحيم :
  - بدل (substitutes) or نعت (adjectives)?
  - Difference between them:
    - a) Both words are indicative of abundance in mercy. However, رحمان is greater than رحيم
    - b) رحمان - merciful to believers and unbelievers in this world  
رحيم - merciful specifically to the believers in this world and the hereafter
    - c) رحمان - alludes to abundance of mercy  
رحيم - indicates constancy in mercy
- Hadith: "Any act of significance that is not started by saying *Bismillah* is devoid of blessing."

سُبْحَانَ رَبِّيَ الْعَظِيمِ - How perfect my Lord is, The Supreme

العظيم	ربي	سبحان

- Implications of عظيم
- Difference between كبير and عظيم
- Association of t'adhim with ruku'

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ - Perfect and Holy (He is), Lord of the angels and the Ruuh (i.e. Jibraa'eel)

سبوح	قدوس	رب	الملائكة	والروح

- Sequence of *subbuhun, quddusun*
- Connection between *subbuhun, quddusun*:
  1. سبوح - words, قدوس - actions
  2. سبوح - deeds, قدوس - belief
  3. سبوح - describing Allah himself, قدوس - describing how we should worship Allah
- Origin of the word ملائكة (*mala'ikah*)
- Comprehensiveness and versatility of the word روح (*ruh*)
- روح - wordplay

How perfect He is, The Possessor of total power, sovereignty, magnificence and grandeur

سبحان	ذي	الجبوت
والملكوت	والكبرياء	والعظمة

- Deeper meaning of the word جبر (jabr) and its derivatives
- بزيادة الحروف يزيد المعنى - by increasing the letters in a derivative the meaning increases
- ملكوت (malakut) in the Qur'an

3.02

Standing up from Ruku'

سَمِعَ اللهُ لِمَنْ حَمِدَهُ - May Allah answer he who praises Him

سمع	الله	لمن	حمده
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- سمع (sami'a) – wordplay

(اللَّهُمَّ رَبَّنَا (وَ) لَكَ الْحَمْدُ - (O Allah) Our Lord, (and) for You is all praise

اللهم	ربنا	و	لك	الحمد
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- 4 narrations

حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ - an abundant beautiful blessed praise

حمداً	كثيراً	طيباً	مباركاً	فيه
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- Benefits of مفعول مطلق (maful mutlaq)
- Derivatives of كثر in the Qur'an
- Versatility of طيب and its usage in the Qur'an and Sunnah e.g.
  - 2:168, 39:73, 13:29, 7:58, 22:24, 35:10, 24:26, 3:38, 14:24, 16:97, 61:12, 5:5
  - قال رسول الله لعمران: مرحبا بالطيب المطيب
  - قال أبو بكر حينما توفي النبي: بأبي أنت وأمي طبت حيا وطبت ميتا
  - فطون للغرباء

مِلءَ السَّمَاوَاتِ وَمِلءَ الْأَرْضِ وَمَا بَيْنَهُمَا وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

The heavens and the Earth and all between them abound with Your praises, and all that You will abound with Your praises

مِلءَ	السَّمَاوَاتِ	وَمِلءَ	الْأَرْضِ	وَمَا	بَيْنَهُمَا
وَمِلءَ	مَا	شِئْتَ	مِنْ	شَيْءٍ	بَعْدُ

- ملأ (mala') – ruling party or group
- شاء - appropriate usage and near synonyms:

رغب

بغى

إشتهى

أراد

3.03

Remembrance in the Sujud

سُبْحَانَ رَبِّيَ الْأَعْلَى - How perfect my Lord is, The Most High

سبحان	ربي	الأعلى

- Correlation between the posture of Sujud and what is said in it

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَاجْعَلْنِي وَعَافِنِي وَارْزُقْنِي وَارْقُنِي

O Allah, forgive me, have mercy upon me, guide me, enrich me, give me health, grant me sustenance and raise my rank

اللهم	اغفر لي	وارحمني	واهدي
واجبرني	وعافني	وارزقني	وارفعني

- غفر - near synonyms:

عفو صفح تصدق تجاوز كفر حطة

- غفر - wordplay
- هداية - wordplay
- عفو – real meaning:

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَافُوًا غَفُورًا (٩٩)

4:99 - for these, there is hope that Allah will forgive: for Allah doth blot out (sins) and forgive again and again.

○ "leave your beards" - وفي السنة: "واعفوا اللحاء"

○ "the house was abandoned" - ويقال: عفت الدار

- Broadness of the word رزق -

وَاجْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَّاحِ آيَاتٍ لِقَوْمٍ يَعْقِلُونَ (٥٥)

45:5 - and In the alternation of night and Day, and the fact that Allah Sends down sustenance from the sky, and revives therewith the earth after its death, and In the change of the winds,- are Signs for those that are wise.

○ وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكذِّبُونَ (٨٧)

56:82 - and have ye made it your livelihood that ye should declare it false?

○ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ (٢٢)

51:22 - and In heaven is your sustenance, As (also) that which ye are promised.

- رفع - wordplay



There are multiple narrations regarding the Tashahhud with minor variations.

### تشهد ابن مسعود – Tashahhud of Ibn Masud

التَّحِيَّاتُ لِلَّهِ، وَالصَّلَاةُ، وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All compliments, prayers, and pure words are due to Allah. Peace be on you, O Prophet, and also the mercy of Allah and His blessings. Peace be on us, and on the righteous slaves of Allah. I bear witness that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and messenger.

التحيات	الله	والصلوات	والطيبات	السلام
عليك	أيها	النبي	ورحمة	الله
وبركاته	السلام	علينا	وعلى	عباد
الله	الصالحين	أشهد	أن	لا
إله	إلا	الله	وأشهد	أن
محمداً	عبده	ورسوله		

- جمع تحية - تحيات (pl. *tahiyyah*) , story in regards to its meaning
- Deeper meaning of first 4 words التحيات لله، والصلوات، والطيبات
- 2<sup>nd</sup> person in the greeting on the Prophet (pbuh) السلام عليك
- Symmetry of Qur'an and Sunnah

- *Nabi and Rasul*
- Salam: meaning, method, difference, and wordplay
- Praying for yourself
- عباد - جمع عبد - عباد (pl. 'abd) , 2 different plurals and their usage
- Importance of Righteousness and Brotherhood/Sisterhood
- Shahadah, its meaning and a strong message

### تشهد ابن عباس – Tashahhud of Ibn Abbas

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

All compliments, blessed words, prayers, pure words are due to Allah. Peace be on you, O Prophet, and also the mercy of Allah and His blessings. Peace be on us and on the righteous slaves of Allah. I bear witness that none has the right to be worshipped except Allah, and that Muhammad is the Messenger of Allah

المباركات	سلام	رسول الله

### تشهد ابن عمر – Tashahhud of Ibn Umar

التَّحِيَّاتُ لِلَّهِ الصَّلَوَاتُ الطَّيِّبَاتُ. 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

All compliments, prayers and good words are due to Allah. Peace be on you, O Prophet, and also the mercy of Allah and His blessings. Peace be on us and on the righteous slaves of Allah. I bear witness that none has the right to be worshipped except Allah alone, He has no partner, and I bear witness that Muhammad is His slave and messenger

وبركاته	وحده	لا	شريك	له

### تشهدأبي موسى الأشعري – Tashahhud of Abu Musa

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

All compliments, good words and prayers are due to Allah. Peace be on you, O Prophet, and also the mercy of Allah and His blessings. Peace be on us, and on the righteous slaves of Allah. I bear witness that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and messenger

- فوائد حذف العاطف

### تشهد عمر بن الخطاب – Tashahhud of Umar ibn al-Khattab

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

All compliments, prayers, and pure words are due to Allah. Peace be on you, O Prophet, and also the mercy of Allah and His blessings. Peace be on us, and on the righteous slaves of Allah. I bear witness that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and messenger.

الراكيات

4.02

### Salutations on the Prophet (pbuh)

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

O Allah, send prayers upon Muhammad and the followers of Muhammad, just as You sent prayers upon Ibrahim and upon the followers of Ibrahim. Verily, You are full of praise and majesty. O Allah, send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibrahim and upon the family of Ibrahim. Verily, You are full of praise and majesty.

اللهم	صل	على	محمد	وعلى
آل	محمد	كما	صليت	على
إبراهيم	وعلى	آل	إبراهيم	إنك
حميد	مجيد	بارك	باركت	

- محمد - Meaning, history, and presence in the Qur'an
- Difference between أهل (ahl) and آل (aal)

<p>He it is who Sends blessings on you, As do His angels, that He may bring you out from the depths of darkness into Light: and He is full of Mercy to the believers.</p>	<p>هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾</p>	<p>33:43</p>
<p>Allah and His angels send blessings on the prophet: O ye that believe! Send ye blessings on him, and salute Him with all respect.</p>	<p>إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾</p>	<p>33:56</p>

- Comparison of 2 Ayah
- Difference between صلاة (salat) and سلام (salam) regarding the Prophet (pbuh)

#### 4.03 Supplication before Taslim

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"Our Lord! Give us good In This world and good In the Hereafter, and defend us from the torment of the Fire!"

رَبَّنَا	آتِنَا	فِي	الدُّنْيَا	حَسَنَةً
	وَقِنَا	عَذَابَ	النَّارِ	وَفِي الآخِرَةِ

- إعطاء vs إبتاء
- آخرة vs دنيا

- حسنة - meaning, common?
- عذاب - origin and insight into linguistics
- Redundant in the end?

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ (٤١) رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ (٤١)

14:40. O My Lord! Make me one who establishes regular prayer, and also (raise such) among My offspring O Our Lord! And Accept Thou My Prayer.

41. "O Our Lord! Cover (Us) with Thy forgiveness - me, My parents, and (all) believers, on the Day that the reckoning will be established!

رَبِّ	اجْعَلْنِي	مُقِيمَ	الصَّلَاةِ
وَمِنْ	ذُرِّيَّتِي	رَبَّنَا	وَتَقَبَّلْ
دُعَاءِ	رَبَّنَا	اغْفِرْ لِي	وَلِوَالِدَيَّ
وَالْمُؤْمِنِينَ	يَوْمَ	يَقُومُ	الْحِسَابِ

- جعل (*j'ala*) vs خلق (*khalaqa*)
- إقامة الصلاة (*iqamat-us-salah*) – implications
- Why only some?
- تقبل (*taqabbal*) vs إستجابة (*istajabah*)
- Attitude of the believer
- دعاء (*dua*) vs نداء (*nida*)
- أبوان (*abawan*) vs والدان (*walidan*)

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

O Allah, I have indeed oppressed my soul excessively and none can forgive sin except You, so forgive me a forgiveness from Yourself and have mercy upon me. Surely, You are The Most-Forgiving, The Most-Merciful.

اللهم	إني	ظلمت	نفسي	ظلماً
كثيراً	ولا يغفر	الذنوب	إلا	أنت
فاغفر لي	مغفرة	من	عندك	وارحمني
إنك	أنت	الغفور	الرحيم	

- ظلم (zhulm) – deeper meaning
- نفس (nafs) – wordplay
- ذنب (dhanb) – deeper meaning
- Story of this Dua

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

وفي رواية: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ

O Allah, I take refuge in You from the punishment of the grave, from the torment of the Fire, from the trials and tribulations of life and death and from the evil affliction of the Al-Masih Ad-Dajjal.

In one narration (additionally): O Allah, I take refuge in You from sin and debt.

اللهم	إني	أعوذ بك	من	عذاب
القبر	ومن	عذاب	جهنم	ومن
فتنة	المحيا	والممات	ومن	شر
فتنة	المسيح	الدجال	اللهم	إني

	أعوذ بك	من	المأثم	والمغرم

#### 4.04 Taslim

Peace and Allah's Mercy be on you - أَلْسَلَامٌ عَلَیْكُمْ وَرَحْمَةٌ مِنْ اللَّهِ

السلام	عليكم	ورحمة	الله

#### 4.05 Supplication and Remembrance after Taslim

I ask Allah for forgiveness - أَسْتَغْفِرُ اللَّهَ (ثلاثاً)

أستغفر	الله

- What'd I do wrong?

اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allah, You are *As-Salaam* and from You is all peace, blessed are You, O Possessor of majesty and honor

اللهم	أنت	السلام	ومنك	السلام
تباركت	يا	ذا	الجلال	والإكرام

- Attribute of Allah

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

O Allah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.

اللهم	لا	مانع	لما	أعطيت
ولا	معطي	لما	منعت	ولا ينفع

	الجد	منك	الجد	ذا

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ (ثلاثاً وثلاثين)

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

None has the right to be worshipped except Allah, alone without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent

لا	إله	إلا	الله	وحده
لا	شريك	له	له الملك	وله الحمد
وهو	على	كل	شئ	قدير

- Universal message
- ملك (milk) vs مُلك (mulk)
- Beautiful combination



اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَتُثْنِي عَلَيَّكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَحْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ اللَّهُمَّ إِنَّا نَعْبُدُكَ وَنُصَلِّيُكَ وَنَسْجُدُ  
وَالَيْكَ نَسْعَى وَنَحْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

O Allah! We seek Your assistance and ask for Your guidance, and we beseech Your forgiveness and return to You in repentance. We cherish faith in You and place our trust in You. We attribute all goodness to You. We are grateful to You and refuse to be ungrateful to You. We abandon and forsake all those who reject You. O Allah, You alone we worship, unto You alone we pray; unto You alone we prostrate, and for You alone we strive. Unto You alone we flee for refuge. We cherish hope in Your mercy and we fear Your retribution. Verily, Your punishment is bound to catch up with those who reject the truth.

اللَّهُمَّ	إِنَّا	نَسْتَعِينُكَ	وَنَسْتَغْفِرُكَ	وَنُؤْمِنُ
بِكَ	وَتَتَوَكَّلُ	عَلَيْكَ	وَتُثْنِي	عَلَيْكَ
الْخَيْرَ	وَنَشْكُرُكَ	وَلَا نَكْفُرُكَ	وَنَحْلَعُ	وَنَتْرُكُ
مَنْ	يَفْجُرُكَ	اللَّهُمَّ	إِيَّاكَ	نَعْبُدُ
وَلَكَ	نُصَلِّي	وَنَسْجُدُ	وَالَيْكَ	نَسْعَى
وَنَحْفِدُ	وَنَرْجُو	رَحْمَتَكَ	وَنَخْشَى	عَذَابَكَ
إِنَّ	عَذَابَكَ	بِالْكَفَّارِ	مُلْحِقٌ	

- عون (awn) vs نصر (nasr)
- Complete abandonment
- 3 Levels:

That man can have nothing but what He strives for	وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٣٩﴾	53:39
And those who strive In Our (cause), we will certainly guide them to Our paths: for Verily Allah is with those who do right.	وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾	29:69
O Thou man! Verily Thou art ever toiling on towards Thy Lord- painfully toiling, but Thou shalt meet Him.	يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَادِحًا فَمَلَأْتَهُ ﴿٦٠﴾	84:6

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فَمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِي مَا أَعْطَيْتَ، وَرَقِّنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، إِنَّهُ لَا يَذِلُّ مَنْ  
وَالَيْتَ وَلَا يَعْزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, be an ally to me along with those whom You are an ally to and bless for me that which You have bestowed. Protect me from the evil You have decreed for verily You decree and none can decree over You. For surety, he whom You show allegiance to is never abased and he whom You take as an enemy is never honored and mighty. O our Lord, Blessed and Exalted are You.

اللَّهُمَّ	اهْدِنِي	فِيمَنْ	هَدَيْتَ	وَعَافِنِي
فِيمَنْ	عَافَيْتَ	وَتَوَلَّنِي	فَمَنْ	تَوَلَّيْتَ
وَبَارِكْ	لِي	فِي مَا	أَعْطَيْتَ	وَرَقِّنِي
شَرَّ	مَا	قَضَيْتَ	فَأِنَّكَ	تَقْضِي
وَلَا يُقْضَى	عَلَيْكَ	إِنَّهُ	لَا يَذِلُّ	مَنْ
وَالَيْتَ	وَلَا يَعْزُّ	مَنْ	عَادَيْتَ	تَبَارَكْتَ
رَبَّنَا	وَتَعَالَيْتَ			

- Singular vs Plural

## 6 Supplemental Material

### 6.01 A Study of the Hadith Qudsi: Surah al-Fatihah

عن أبي هريرة رضي الله عنه قال: سمعت رسول الله - صلى الله عليه وسلم - يقول: قال الله تعالى:

Narrated Abu Hurayrah: I heard the Messenger of Allah (pbuh) declare that Allah the Exalted had said:

I have divided the prayer into two halves between Me and My slave, and My slave will receive what he asks for.	قسمت الصلاة بيني وبين عبدي نصفين ولعبي ما سأل
<ul style="list-style-type: none"> <li>• Salat = Fatihah</li> </ul>	
When the slave says: Praise be to Allah, the Lord of the worlds, Allah the Most High says: My slave has praised Me.	فإذا قال العبد: الحمد لله رب العالمين، قال الله تعالى: حمدني عبدي
<ul style="list-style-type: none"> <li>• Relationship of <i>Rab</i> and '<i>abd</i></li> <li>• شكر and مدح vs حمد</li> <li>• الحمد لله - the most perfect, complete, exclusive, timeless, limitless, natural, emphatic, and heartfelt method of praising Allah</li> </ul>	
And when he (the slave) says: The Most Compassionate, the Merciful, Allah the Most High says: My slave has lauded Me.	وإذا قال: الرحمن الرحيم، قال الله تعالى: أثنتي علي عبدي
<ul style="list-style-type: none"> <li>• Meaning of <i>Rahman</i> and <i>Rahim</i></li> <li>• Benefits of Sequence</li> <li>• Meaning of <i>Thana</i></li> </ul>	
When he (the slave) says: Master of the Day of Judgment, He remarks: My slave has glorified Me, and in a narration He says: My slave entrusted (his affairs) to Me.	وإذا قال: مالك يوم الدين، قال: مجدني عبدي، وقال مرة: فوض إلي عبدي
<ul style="list-style-type: none"> <li>• 2 recitations: ملك and مالك</li> <li>• Meaning of <i>Din</i></li> <li>• Meaning of <i>Tamjid</i> and progression of praise and glorification</li> <li>• A lesson about praise</li> </ul>	
When he (the worshipper) says: Thee do we worship and of Thee do we ask help, He (Allah) says: This is between Me and My slave, and My slave will receive what he asks for.	فإذا قال: إياك نعبد وإياك نستعين، قال: هذا بيني وبين عبدي ولعبي ما سأل
<ul style="list-style-type: none"> <li>• Transition to 2<sup>nd</sup> person</li> </ul>	

- Plural form
- First worship then assistance
- Repetition

Then, when he (the worshipper) says: Guide us to the straight path,

the path of those to whom Thou hast been Gracious--not of those who have incurred Thy displeasure, nor of those who have gone astray,

He (Allah) says: This is for My slave, and My slave will receive what he asks for.

فإذا قال: اهدنا الصراط المستقيم،

صراط الذين أنعمت عليهم، غير المغضوب عليهم ولا الضالين،

قال: هذا العبيد ولعبيد ما سأل

- Correlation between *Rab* and *Hidayah*
- Meaning of *Sirat*
- Importance and Etiquette of *Dua*
- Necessity of good leadership and role-models
- Harm of evil leadership and negative role-models
- Essence of evil and its manifestation in people
- Names of Fatihah in Qur'an and Sunnah:
  - أم القرآن The Mother of the Quran
  - أم الكتاب The Mother of the Book
  - السبع المثاني The Seven Repeatedly Recited Ayat
- Summary of the Surah

Narrated Abdullah ibn Abbas: While Gabriel was sitting with the Prophet of Allah (pbuh) he heard a creaking sound above him. He lifted his head and said: This is a gate opened in heaven today which had never been opened before. Then when an angel descended through it, he said: This is an angel who came down to the earth who had never come down before. He greeted and said: Rejoice in two lights given to you which have not been given to any prophet before you: Fatihat al-Kitab and the concluding verses of Surah al-Baqarah. You will never recite a letter from them for which you will not be given (a reward).

عن ابن عباس رضي الله عنهما قال: بينما جبريل قاعد عند النبي -صلى الله عليه وسلم- سمع نقيضا من فوقه -أي صوتا كصوت الباب إذا فتح- فرفع رأسه فقال: هذا باب من السماء فتح اليوم، لم يفتح قط إلا اليوم، فنزل منه ملك فقال: هذا ملك نزل إلى الأرض لم ينزل قط إلا اليوم، فسلم وقال: أبشر بنورين أتيتهما لم يؤتهما نبي قبلك، فاتحة الكتاب وخواتيم سورة البقرة، لن تقرأ بحرف منهما إلا أعطيتنه (رواه مسلم)

284. To Allah belongeth all that is In the heavens and on earth. Whether ye Show what is In your minds or conceal it, Allah calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things.

لِلّٰهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

﴿٢٨٤﴾

- True belief in Allah
- Accountability
- Eloquence

285. The Messenger believeth In what hath been revealed to Him from His Lord, As do the men of Faith. Each one (of them) believeth In Allah, His angels, His books, and His apostles. "We make no distinction (They say) between one and another of His apostles." and They say: "We hear, and we obey: (We seek) Thy forgiveness, Our Lord, and to Thee is the end of all journeys."

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا تَفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

﴿٢٨٥﴾

- Authority of the Prophet
- Necessity of following Sunnah
- Completion of Faith
- Walking the Talk
- Eloquence

286. On no soul doth Allah place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; Our Lord! Lay not on us a burden like that which Thou Didst Lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out Our sins, and grant us Forgiveness. Have Mercy on us. Thou art Our Protector; help us against those who stand against faith."

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

﴿٢٨٦﴾

- Divine Mercy
- Perfection of Divine Decree and Law
- Ultimate Justice
- 3 Supplications of Ease
- 3 Supplications of Pardon
- Complete Devotion
- Symmetry and Eloquence of Qur'an and Sunnah

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الِاسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ: إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ لِيَقُلْ:

Narrated Jabir bin 'Abdullah: The Prophet (pbuh) used to teach us the way of doing Istikharah in all matters as he would teach us the Surah of the Quran. He said, "If anyone of you is concerned about an issue he should offer a two Raka'ah prayer other than the compulsory ones and say:

O Allah! I ask guidance from Your knowledge	اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ
And Power from Your Might	وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ
and I ask for Your great blessings	وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ
You are capable and I am not	فَاتَّكَ تَقْدِيرُ وَلَا أَقْدِرُ
You know and I do not	وَتَعْلَمُ وَلَا أَعْلَمُ
and You know the unseen	وَأَنْتَ عَلَامُ الْغُيُوبِ
O Allah! If You know that this issue * is good for my religion and my subsistence and in my Hereafter	اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ * خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي
or said: If it is better for my present and later needs	أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ
Then You ordain it for me and make it easy for me, And then bless me in it	فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ
and if You know that this issue * is harmful to me in my religion and subsistence and in the Hereafter	اللَّهُمَّ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ * شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي
or said: If it is worse for my present and later needs	أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ
Then keep it away from me and let me be away from it	فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ
And ordain for me whatever is good for me	وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ
And make me satisfied with it *	ثُمَّ ارْضِنِي بِهِ * (وَفِي رِوَايَةٍ) ثُمَّ رَضِّنِي بِهِ

\*The Prophet said that the person supplicating should mention his need here.

- Meaning of Istikharah
- Method of Istikharah
- Necessity of Istikharah
- Spriritual Benefits
- Beauty of the Supplication
- Related Issues