

Supplications of Prayer

First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ , نَحْمَدُهُ , وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ , وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا , مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ , وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ) [آل

عمران:102]

Al Imran(3) 102 : O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.

Oh Believers:

All praise is due to Allah the Most Merciful, the Especially Merciful. The Close (through His Knowledge), the Answering. He accepts the repentance from the repentant. And accepts the supplications of the supplicants. And gives those requesting. And He is the Most Generous, Benevolent. We praise Him for His guidance and sufficiency. We are grateful for His providing and nurturing. He raised His servant from the earth to the heavens and ordained upon him five prayers. The five prayers are equivalent to fifty in reward, a bounty from Him to His servants and as a mercy to them. His servant Mohammad ﷺ taught his ummah (nation) that

prayer is a pillar of religion and that it is the connection between a person and the Lord of the Worlds. And the prayer was the comfort of his eyes. So be conscious of Allah and obey Him and know the great value of prayer. And that it is the means for salvation and success. So establish it as Allah Almighty commanded and maintain it in the congregation. Allah said:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ-البقرة: 238

Al Baqarah (2) 238: Maintain with care the [obligatory] prayers and [in particular] the middle [i.e., 'asr] prayer and stand before Allāh, devoutly obedient.

The prayer is standing before Allah with obedience, submission, love and humility to Allah. And the prayer from its beginning to its end is remembrance of Allah the Most High. For it is either magnification and extoling. Or glorification and exaltation. Or praising and venerating. Or recitation and supplication.

And one of the amazing things about prayer is that all of the supplications in it are answered because a person is addressing his Lord. And the textual evidences indicated that, from the beginning of the prayer to its end. For if it is a supplication of praising Allah Almighty, the one praying is given the greatest reward. And if it is a supplication of requesting, he is given what he requested.

And right after the person praying utters the opening takbir (Allahu Akbar), he recites the opening supplication. And it is a supplication accepted by Allah as indicated by the hadith narrated by Ibn Omar, may Allah be pleased with him, who said:

بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- إِذْ قَالَ رَجُلٌ مِنَ الْقَوْمِ: اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا، فَقَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: مَنْ الْقَائِلُ كَلِمَةً كَذَا وَكَذَا؟ قَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا يَا رَسُولَ اللَّهِ، قَالَ: عَجِبْتُ لَهَا، فَتَحَتْ لَهَا أَبْوَابَ السَّمَاءِ، قَالَ ابْنُ عُمَرَ: فَمَا تَرَكْتُهُنَّ مِنْذُ سَمِعْتُ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَقُولُ ذَلِكَ" (رَوَاهُ مُسْلِمٌ).

When we were praying with the Messenger of Allah ﷺ a man among the people said, Allah is most exceedingly great, and praise is due to Allah, abundantly, and glory to Allah morning and night (Allāhu akbaru kabīran wal-ḥamdulillāhi kathīran wa subḥānallāhi bukratan wa aṣīlā). So the Messenger of Allah ﷺ said, Who is the one who said such and such? So a man among the people said, Me, O Messenger of Allah ﷺ . He said: I was amazed by it. The gates of heaven opened up for it. Ibn `Umar said, I have not left them since I heard [them] from the Messenger of Allah ﷺ . [Muslim 601]

Then the one praying recites surah Al Fatihah. And it is one of the pillars of prayer. And Al Fatihah contains the two types of supplication. The supplication of praising and the supplication of requesting. And Allah Almighty answers the person in every verse that he recites in surah Al Fatihah as was indicated in the hadith of Abu Hurairah, may Allah be pleased with him, who said that the Prophet ﷺ said:

قَالَ اللَّهُ -تَعَالَى-: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ الْعَبْدُ:
(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) [الْفَاتِحَةِ: 1]، قَالَ اللَّهُ -تَعَالَى-: حَمَدَنِي عَبْدِي، وَإِذَا قَالَ: (الرَّحْمَنُ
الرَّحِيمُ) [الْفَاتِحَةِ: 2]، قَالَ اللَّهُ -تَعَالَى-: أَثْنَى عَلَيَّ عَبْدِي، وَإِذَا قَالَ: (مَالِكِ يَوْمَ الدِّينِ)، قَالَ:
مَجَّدَنِي عَبْدِي -وَقَالَ مَرَّةً: فَوَضَّ إِلَيَّ عَبْدِي - فَإِذَا قَالَ: (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) [الْفَاتِحَةِ:
5]، قَالَ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ) [الْفَاتِحَةِ: 7] قَالَ: هَذَا لِعَبْدِي
وَلِعَبْدِي مَا سَأَلَ -رَوَاهُ مُسْلِمٌ

Allah said, I have divided the prayer between Myself and My servant into two halves, and My servant shall have what he has asked for. When the servant says: Al-hamdulillah i rabbil Alameen (All the praise is to Allah, the Lord of the Worlds), Allah says: My servant has praised Me. And when he says: Ar-Rahmanir-Rahim (The Most Merciful the

Especially Merciful), Allah Almighty says: My servant has praised Me. And when he says: 'Maliki yawmiddin [The Only Owner (and he Ruling Judge) of the Day of Recompense], Allah says: 'My servant has Glorified Me and sometimes He would say: My servant entrusted (his affairs) to Me. And when he says: 'Iyyaka na'budu wa iyyaka nastain [You (Alone) we worship, and You (Alone) we ask for help], He says: 'This is between Me and My servant, and My servant shall have what he has asked for. And when he says: 'Ihdinas-siratal-mustaqeema, siratal-alladhina an'amta alayhim ghayr al maghdoobi 'alayhim, wa lad-dallin [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], He says, This is for My servant, and My servant shall have what he has asked for. [Muslim 395a]

And since Al Fatihah is a supplication, it is enjoined after its conclusion for the Imam and those being lead in prayer, or for the one praying alone, to say Ameen to this supplication. And the meaning of Aameen is Oh Allah Answer. And the one who says Aameen to a supplication is as if he supplicated. And this Aameen has great virtue and it is one of the special attributes of the ummah (Muslim community) and reasons for answering the supplication. And it was narrated by Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah ﷺ said:

إِذَا قَالَ الْإِمَامُ: (غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ) [الْفَاتِحَةِ: 7]، فَقُولُوا: آمِينَ، فَإِنَّهُ مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ - رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

When the Imam says, Not of those who have earned [Your] anger or of those who are astray (Al Fatihah (2) 7) , say, Amin, for if one's Amin coincides with the Amin of the angels, his previous sins will be forgiven. [Bukhari 3228, Muslim 409a]

وَقَالَ أَبُو مُوسَى الْأَشْعَرِيُّ - رَضِيَ اللَّهُ عَنْهُ -: "... وَإِذَا قَالَ: (غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ) [الْفَاتِحَةِ: 7]، فَقُولُوا: آمِينَ، يُجِبْكُمْ اللَّهُ" (رَوَاهُ مُسْلِمٌ).

And all of this is in Al Fatihah only.. and if the believer were to feel this great merit, he would perfect his calling upon his Lord when reciting Al Fatihah. And he would reflect upon the great meanings that it contains. And he would say Aameen to its supplication with humility and presence of heart that the angels are also saying Aameen. And saying Aameen at the same time as them results in forgiveness of the sins.

And the ruku (bowing) is the place of magnifying the Lord, Most glorified. And it contains seeking forgiveness that the Prophet ﷺ repeated in the last part of his life. And in this regard, it was narrated by Aisha, may Allah be pleased her, that she said:

كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُكثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: سُبْحَانَكَ اللَّهُمَّ رَبَّنَا
وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي - مُتَّفَقٌ عَلَيْهِ

**The Prophet ﷺ used to frequently recite in his bowing and prostration
Glory is to You , O Allah , our Lord , and praise is Yours . O Allah ,
forgive me [Bukhari 4293, Muslim 484a]**

And a supplication that the Prophet ﷺ persisted in at the end of his life is more likely to be answered.

And when the worshiper rises from ruku (bowing), he praises Allah - the Most High - with what He is deserving. And one's praising of Allah Almighty is accepted and answered for what was indicated in the hadith narrated by Riffa'ah bin Raafi' Azzaraqy (رِفَاعَةَ بْنِ رَافِعِ الزُّرَقِيِّ), may Allah be pleased with him, who said:

كُنَّا يَوْمًا نُصَلِّي وَرَاءَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ: سَمِعَ اللَّهُ
لِمَنْ حَمِدَهُ، قَالَ رَجُلٌ وَرَاءَهُ: رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، فَلَمَّا انْصَرَفَ، قَالَ:
مَنْ الْمُتَكَلِّمُ؟ قَالَ: أَنَا، قَالَ: رَأَيْتُ بِضْعَةَ وَثَلَاثِينَ مَلَكًا يَبْتَدِرُونَهَا أَيُّهُمْ يَكْتُبُهَا أَوَّلَ - رَوَاهُ
الْبُخَارِيُّ

We were praying behind the Prophet ﷺ one day and when he raised his head from bowing he said: 'Sami Allahu liman hamidah (Allah hears the one who praises Him). A man behind him said: 'Rabbana wa lakal-hamd, hamdan kathiran tayyiban mubarakan fih. (O our Lord, and to You be praise, much blessed and pure praise.)' When the Prophet ﷺ finished, he said: "Who spoke just now?" Someone said, I did. He (the Prophet ﷺ) said, I saw thirty-some angels rushing to see which of them would record it first. [Bukhari 799]

Next the one praying performs sujood (prostration) and the sujood (prostration) is the place of supplication. And this supplication is anticipated to be answered and accepted for what was narrated by Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah ﷺ said:

أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ-رَوَاهُ مُسْلِمٌ

The closest that a person can be to his Lord, the Mighty and Sublime, is when he is prostrating, so increase in supplication then. [Muslim 482]

And the believer finds pleasure in prolonging the prostration. And pleasure in asking Allah Almighty for his needs when he is humbling his face before Him. And that is why the one prostrating is close to Allah Almighty.

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgiveness from Him, Verily He is Oft-Forgiving, the Most Merciful.

Second Khutbah

الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

If the one praying sits for tashahud, supplication between the tashahud and the tasleem (conclusion of prayer) is established. And just as the one praying initiated his prayer with praising Allah Almighty and supplication, he similarly concludes it with supplication. And the supplication before the salaam (conclusion of prayer) is accepted for what was indicated in the hadith narrated by Abu Umaamah, may Allah be pleased with him, who said:

قِيلَ: يَا رَسُولَ اللَّهِ، " أَيُّ الدُّعَاءِ أَسْمَعُ؟ قَالَ: جَوْفَ اللَّيْلِ الْآخِرِ، وَدُبْرَ الصَّلَوَاتِ الْمَكْتُوبَاتِ " رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ

It was said, O Messenger of Allah, which supplication is most likely to be listened to? He said, (during) the last part of the night, and at the end of the obligatory prayers. (Hassan) [Sahih Titmithi 3499]

And all of the supplications of prayer are answered due to the great value of prayer with Allah Almighty. So, it is not surprising that the Prophet ﷺ sought relief from his worries, afflictions, and calamities in the prayer. Just as he prayed the day that the sun eclipsed. And Huthaifah, may Allah be pleased with him, said:

كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا حَزَبَهُ أَمْرٌ صَلَّى - رَوَاهُ أَبُو دَاوُدَ

When anything distressed the Prophet ﷺ, he prayed. [Sunan Abi Dawud 1319]

And Ali, may Allah be pleased with him, said:

لَقَدْ رَأَيْتَنَا لَيْلَةً بَدْرٍ وَمَا مِنَّا إِنْسَانٌ إِلَّا نَائِمٌ، إِلَّا رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَإِنَّهُ كَانَ يُصَلِّي إِلَى شَجَرَةٍ، وَيَدْعُو حَتَّى أَصْبَحَ - رَوَاهُ أَحْمَدُ

I remember us on the night of Badr, there was no one among us who was not sleeping, except the Messenger of Allah ﷺ who prayed facing a tree and offered supplication until morning came. [Musnad Ahmad 1161]

So the prayer is relief from distress. And the supplication in it is answered. And the distressed, the distraught, the afflicted, and troubled has nothing but to turn his face towards the qiblah in prayer. And attach his heart to Allah Almighty. And say Allah is the Most Great with humility, and repeatedly supplicate, and lengthen his prostration and supplication. And he will find at the end of that, before leaving his place of prayer, relaxation in his chest and joy in his heart and solace with his Lord. And his anxieties and worries will leave as if there was nothing wrong with him. And with the blessings of his prayer, his needs will be fulfilled. Or his Lord - Glory be to Him - will direct him to what is better for him. And the one adhering to prayer will not despair. Allah Almighty said:

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ * الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ
وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ-البقرة: 45- 46

Al Baqarah (2) 45-46: **(45) And seek help through patience and prayer; and indeed, it is difficult except for the humbly submissive [to Allāh] (46) Who are certain that they will meet their Lord and that they will return to Him.**

We ask Allah Almighty to teach us what benefits us. And grant us deeds according to what He taught us. Indeed He is All Hearing, Answering.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Khutbah.info

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

اللَّهُمَّ اهْدِنَا فِيْمَنْ هَدَيْتَ وَعَافِنَا فِيْمَنْ عَافَيْتَ وَتَوَلَّنَا فِيْمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيْمَا
أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided, grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon us, and save us from the evil of what You have decreed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ
مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا
سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ
الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ
عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant

Khutbah.info

and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا لَهُ يَزِدْكُمْ وَاسْتَغْفِرُوا لَهُ يَغْفِرْ لَكُمْ وَاتَّقُواهُ يَجْعَلْ
لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.