

Jumu'ah Khutbah 22/11/2019

(فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ)

الْخُطْبَةُ الْأُولَى

الْحَمْدُ لِلَّهِ رَبِّ الْأَرْضِ وَالسَّمَوَاتِ، شَرَعَ لَنَا ذِكْرَهُ فِي كُلِّ الْأَوْقَاتِ، وَجَعَلَ مِنْ أَفْضَلِهِ مَا يَكُونُ بَعْدَ الصَّلَاةِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ، فَاللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، وَعَلَى مَنْ سَارَ عَلَى هَدْيِهِمْ إِلَى يَوْمِ الدِّينِ.

أَمَّا بَعْدُ: فَأَوْصِيكُمْ عِبَادَ اللَّهِ وَنَفْسِي بِتَقْوَى اللَّهِ، قَالَ سُبْحَانَهُ: (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا* يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا)⁽¹⁾.

أَيُّهَا الْمُسْلِمُونَ: يَقُولُ رَبُّنَا الْعَظِيمُ؛ فِي كِتَابِهِ الْكَرِيمِ: (فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ)⁽²⁾. أَيُّ: إِذَا فَرَعْتُمْ مِنْ صَلَاتِكُمْ؛ فَبَادِرُوا إِلَى ذِكْرِ رَبِّكُمْ، بِاللِّسَانِ وَقُلُوبِكُمْ⁽³⁾،

فَإِذَا انْتَهَى الْمُؤْمِنُ مِنْ صَلَاتِهِ؛ شَرَعَ فِي ذِكْرِ رَبِّهِ، وَاسْتَعْفَرَهُ عَزَّ وَجَلَّ بِقَوْلِهِ: اسْتَغْفِرُ اللَّهَ، اسْتَغْفِرُ اللَّهَ، اسْتَغْفِرُ اللَّهَ، فَعَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ مِنْ صَلَاتِهِ اسْتَغْفَرَ ثَلَاثًا، أَيُّ قَالَ ثَلَاثَ مَرَّاتٍ: اسْتَغْفِرُ اللَّهَ⁽⁴⁾. وَمَعْنَاهَا: أَسْأَلُ اللَّهَ تَعَالَى أَنْ يَغْفِرَ لِي مَا كَانَتْ فِي صَلَاتِي مِنْ تَقْصِيرٍ؛ فَإِنَّ الْمَرْءَ لَا يَقُومُ بِصَلَاتِهِ حَقَّ الْقِيَامِ، لِمَا يَعْزُضُ لَهُ فِيهَا مِنْ خَوَاطِرٍ وَوَسْوَاسِ الشَّيْطَانِ، فَشَرَعَ لَهُ الْإِسْتِعْفَارُ تَدَارُكًا لِذَلِكَ⁽⁵⁾ ثُمَّ يَحْمَدُ الْمُسْلِمَ رَبَّهُ عَزَّ وَجَلَّ وَيُنَزِّهُهُ فَيَقُولُ: «اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ»⁽⁶⁾. وَفِي ذَلِكَ تَقَرُّبٌ إِلَى اللَّهِ تَعَالَى؛ بِاسْمِ عَظِيمٍ مِنْ أَسْمَائِهِ الْحُسْنَى، فَهُوَ سُبْحَانَهُ السَّلَامُ، يُجِبُّ السَّلَامَ، وَيَدْعُو إِلَى دَارِ السَّلَامِ، وَمِنْهُ عَزَّ وَجَلَّ تَطَلُّبُ السَّلَامَةِ مِنْ شُرُورِ الدُّنْيَا وَالْآخِرَةِ⁽⁷⁾، وَمَعْنَى: تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ؛ تَعَالَتْ صِفَاتُكَ عَنْ صِفَاتِ الْمَخْلُوقِينَ، وَكَثُرَتْ أَوْصَافُ جَلَالِكَ وَكَمَالِكَ⁽⁸⁾ يَا مَنْ اتَّصَفَتْ بِالْعَظَمَةِ وَتُنْعِمُ بِالْإِحْسَانِ، وَيَا ذَا الْغِنَى الْمُطْلَقِ وَالْفَضْلِ التَّامِّ⁽⁹⁾. وَمِنْ الْأَدْكَارِ الَّتِي يُنَاجِي بِهَا الْمُؤْمِنُ رَبَّهُ بَعْدَ الصَّلَاةِ: «اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»⁽¹⁰⁾. أَيُّ: إِنَّ مَا تَمْنَحُهُ يَا اللَّهُ لِعِبَادِكَ؛ لَا يَمْنَعُهُ عَنْهُمْ أَحَدٌ، وَمَا تَمْنَعُهُ يَا رَبَّنَا؛ لَا يَمْنَعُهُ أَحَدٌ، وَلَا يَنْفَعُ صَاحِبَ الْخَطِّ حَطُّهُ، وَلَا ذَا الْمَالِ مَالُهُ عِنْدَكَ⁽¹¹⁾؛ إِلَّا إِذَا قَرَنَهُ بِطَاعَتِكَ، وَالْعَمَلَ بِمَا يُرِيدُكَ.

(1) الأحراب : 70-71.

(2) النساء : 103.

(3) تفسير القرطبي (5/373).

(4) مسلم : 591.

(5) سبيل السلام : (1/295).

(6) مسلم : 591، وأبو داود : 1512، والترمذي : 298، والنسائي : 1337، وابن ماجه : 928.

(7) سبيل السلام (1/295)، ومرقاة المفاتيح شرح مشكاة المصابيح (2/761).

(8) نيل الأوطار (2/353).

(9) سبيل السلام (1/295).

(10) متفق عليه.

(11) فتح الباري : 3/251.

أُيِّهَا الذَّاكِرُونَ: إِنَّ مِمَّا يُسْتَحَبُّ لِلْمُؤْمِنِ بَعْدَ الصَّلَاةِ الْمَكْتُوباتِ: أَنْ يُرَدِّدَ الْبَاقِيَاتِ الصَّالِحَاتِ، وَهِيَ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ، فَمَنْ ذَكَرَ اللَّهَ عَزَّ وَجَلَّ بِكُلِّ وَاحِدَةٍ مِنْهَا ثَلَاثًا وَثَلَاثِينَ مَرَّةً، وَخَتَمَهَا بِقَوْلِهِ: لَا إِلَهَ إِلَّا اللَّهُ، وَحَدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ؛ لَا يَخِيبُ سَعْيُهُ، وَلَا يَضِيعُ أَجْرُهُ، قَالَ النَّبِيُّ ﷺ: «عَنْ هَذِهِ الْكَلِمَاتِ: «مُعَقَّبَاتٌ لَا يَخِيبُ قَائِلُهُنَّ دُبُرُ كُلِّ صَلَاةٍ مَكْتُوبَةٍ»⁽¹²⁾. فَفِي هَذِهِ الْمُعَقَّبَاتِ مِنْ تَنَاءِ الْمُؤْمِنِ عَلَى رَبِّهِ تَعَالَى؛ مَا بِهِ يَعْظُمُ ثَوَابُهُ، وَتُغْفَرُ ذُنُوبُهُ، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ، وَقَالَ تَمَامَ الْمِثْمَةِ: لَا إِلَهَ إِلَّا اللَّهُ، وَحَدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ؛ غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ رَبْدِ الْبَحْرِ»⁽¹³⁾. وَمَنْ أَكْتَفَى بِعَشْرِ تَسْبِيحَاتٍ وَعَشْرِ تَحْمِيدَاتٍ وَعَشْرِ تَكْبِيرَاتٍ، وَدَاوَمَ عَلَيْهِنَّ بَعْدَ الصَّلَاةِ؛ ثَقُلَ مِيزَانُهُ بِالْحَسَنَاتِ، وَاتَّخَذَ سَبِيلَهُ إِلَى الْجَنَّةِ، وَمَنْ يُحْرَمِ أَجْرَ هَذِهِ الْمُعَقَّبَاتِ، قَالَ النَّبِيُّ ﷺ: «خَصَلْتَانِ لَا يُحَافِظُ عَلَيْهِمَا عَبْدٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ، هُمَا يَسِيرٌ، وَمَنْ يَعْمَلْ بِهِمَا قَلِيلٌ، يُسَبِّحُ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا، وَيَحْمَدُ عَشْرًا، وَيُكَبِّرُ عَشْرًا، فَذَلِكَ خَمْسُونَ وَمِثْمَةٌ بِاللِّسَانِ، وَأَلْفٌ وَخَمْسُونَ فِي الْمِيزَانِ»⁽¹⁴⁾. وَلِلْمُسْلِمِ أَنْ يُتَوَّعَ بَيْنَ الصَّبْحِ الْوَارِدَةِ فِي التَّسْبِيحِ وَالتَّحْمِيدِ وَالتَّكْبِيرِ. وَمِنْ الْأَذْكَارِ الَّتِي تُسْتَحَبُّ بَعْدَ الصَّلَاةِ: «لَا إِلَهَ إِلَّا اللَّهُ، وَحَدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»⁽¹⁵⁾. وَمِمَّا يَخْرُصُ عَلَيْهِ الْمُسْلِمُ بَعْدَ صَلَاتِهِ؛ قِرَاءَةُ آيَةِ الْكُرْسِيِّ: (اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ...)⁽¹⁶⁾. فَفِيهَا فَضْلٌ كَثِيرٌ، وَثَوَابٌ كَبِيرٌ، قَالَ النَّبِيُّ ﷺ: «مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ دُبُرَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ؛ لَمْ يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا الْمَوْتُ»⁽¹⁷⁾. وَمِمَّا يَزِيدُ أَجْرَ الْمُؤْمِنِ بَعْدَ الصَّلَاةِ؛ قِرَاءَةُ الْمُعَوِّذَاتِ: (قُلْ هُوَ اللَّهُ أَحَدٌ) وَ(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ) وَ(قُلْ أَعُوذُ بِرَبِّ النَّاسِ) فَعَنْ عُبَيْدِ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقْرَأَ الْمُعَوِّذَاتِ دُبُرَ كُلِّ صَلَاةٍ⁽¹⁸⁾. فَاللَّهُمَّ اجْعَلْنَا لِصَلَاتِنَا مُقِيمِينَ، وَعَلَى أَذْكَارِنَا مُحَافِظِينَ، وَوَفَّقْنَا لِطَاعَتِكَ أَجْمَعِينَ، وَطَاعَةَ رَسُولِكَ مُحَمَّدٍ الْأَمِينِ ﷺ، وَطَاعَةَ مَنْ أَمَرْتَنَا بِطَاعَتِهِ فِي كِتَابِكَ الْمُبِينِ، حِينَ قُلْتِ وَأَنْتِ أَصْدَقُ الْقَائِلِينَ: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ)⁽¹⁹⁾.

نَفَعَنِي اللَّهُ وَإِيَّاكُمْ بِالْقُرْآنِ الْعَظِيمِ، وَبِسُنَّةِ نَبِيِّهِ الْكَرِيمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

(12) مسلم : 596.

(13) مسلم : 597.

(14) أبو داود : 5065 ، والترمذي : 3410 ، والنسائي : 1348 ، وابن ماجه : 926.

(15) مسلم : 594.

(16) البقرة : 255.

(17) الطبراني في المعجم الكبير : 134/8.

(18) النسائي : 1336.

(19) النساء : 59.

الْحُطْبَةُ الثَّانِيَّةُ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ، فَاللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ، وَعَلَى التَّابِعِينَ لَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَوْصِيكُمْ عِبَادَ اللَّهِ وَنَفْسِي بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ.

أَيُّهَا الْمُسْلِمُونَ: لَقَدْ أَمَرَ اللَّهُ تَعَالَى نَبِيَّهٖ مُحَمَّدًا ﷺ أَنْ يَدْعُوهُ بَعْدَ الصَّلَاةِ الْمَكْتُوبَاتِ؛ فَقَالَ سُبْحَانَهُ: (فَإِذَا فَرَغْتَ فَانصَبْ* وَإِلَى رَبِّكَ فَارْغَبْ)⁽¹⁾. أَي: فَإِذَا انْتَهَيْتَ مِنْ صَلَاتِكَ؛ فَادْعُ اللَّهَ عَزَّ وَجَلَّ وَارْغَبْ إِلَيْهِ، وَسَلِّمْ حَاجَتَكَ⁽²⁾. فَكَانَ رَسُولُ اللَّهِ ﷺ يُكثِرُ مِنَ الدُّعَاءِ فِي هَذَا الْوَقْتِ الْمُبَارَكِ، وَيَحْتُ عَلَى ذَلِكَ أَصْحَابُهُ رَضِيَ اللَّهُ عَنْهُمْ، فَعِنْدَمَا سُئِلَ ﷺ: أَيُّ الدُّعَاءِ أَسْمَعُ؟ - أَي: أَكثُرَ اسْتِحَابَةً- قَالَ: «خَوْفُ اللَّيْلِ وَأَذْبَارُ الصَّلَاةِ الْمَكْتُوبَاتِ»⁽³⁾.

وَمِنَ الْأَدْعِيَةِ الَّتِي يَدْعُو بِهَا الْمُؤْمِنُ بَعْدَ الصَّلَاةِ؛ مَا وَصَّى بِهِ النَّبِيُّ ﷺ مُعَاذًا رَضِيَ اللَّهُ عَنْهُ حِينَ قَالَ لَهُ: «أَوْصِيكَ يَا مُعَاذُ، لَا تَدْعَنَّ فِي ذُبُرِ كُلِّ صَلَاةٍ أَنْ تَقُولَ: اللَّهُمَّ أَعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ»⁽⁴⁾. وَكَانَ ﷺ يَدْعُو بِهَذَا الدُّعَاءِ إِذَا سَلَّمَ مِنَ الصَّلَاةِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ»⁽⁵⁾. فَلْنُحْرِصْ عَلَى ذِكْرِ اللَّهِ تَعَالَى وَدُعَائِهِ بَعْدَ الصَّلَاةِ، كَمَا نَصَلَّ الطَّاعَاتِ بِالطَّاعَاتِ؛ تَقَرُّبًا إِلَى رَبِّ الْبَرِّيَّاتِ.

هَذَا وَصَلُّوا وَسَلَّمُوا عَلَى خَاتَمِ النَّبِيِّينَ وَالْمُرْسَلِينَ، كَمَا أَمَرَ رَبُّ الْعَالَمِينَ، فَقَالَ فِي كِتَابِهِ الْمُبِينِ: (إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا)⁽⁶⁾. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. وَارْضَ اللَّهُمَّ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ: أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ، وَعَنْ سَائِرِ الصَّحَابَةِ الْأَكْرَمِينَ. اللَّهُمَّ رَحِمَتِكَ نَرْجُو، وَإِيَّاكَ نَدْعُو، فَأَدِّمْ عَلَيْنَا فَضْلَكَ، وَأَسْبِعْ عَلَيْنَا نِعَمَكَ، وَتَقَبَّلْ صَلَوَاتِنَا، وَصَاعِفْ حَسَنَاتِنَا، وَتَجَاوَزْ عَن سَيِّئَاتِنَا، وَارْفَعْ دَرَجَاتِنَا، يَا رَبُّ الْعَالَمِينَ. وَارْحَمِ اللَّهُمَّ جَمِيعَ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ: الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ؛ عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ، اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ مُحَمَّدٌ ﷺ، وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَادَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ مُحَمَّدٌ ﷺ. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ، وَأَدْخِلْنَا الْجَنَّةَ مَعَ الْأَبْرَارِ، يَا عَزِيزُ يَا عَفَّارُ. عِبَادَ اللَّهِ: اذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ، وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ. وَأَقِمِ الصَّلَاةَ.

(1) الشرح : 7 - 8.

(2) تفسير الطبري : (497/24)، وتفسير القرطبي (108/20).

(3) الترمذي : 3499، قال ابن الأثير في جامع الأصول (141/4) : دبر كل شيء : وراءه وعقبه، والمراد به : الفراغ من الصلوات .

(4) أبو داود : 1301 ، والنسائي : 9857 ، وأحمد : 22119.

(5) مسلم : 771 ، وأبو داود : 760 واللفظ له .

(6) الأحزاب : 56 .

“And when you have completed the prayer, remember Allah [Qur’an: 4:103]”

The Khutbah

All praises are due to Allah, Lord of the Heavens and Earth. Who has decreed for us His remembrance at all times. Making from the best of times that which comes after the prayer. And I bear witness, with every facet of my being, that there is nothing worthy of absolute love, adoration and worship, except Allah, the Uniquely One, having no competing second in that One-ness. And I bear witness that our Leader and Sayyid, our Prophet, Muhammad ﷺ, is the perfect example of servanthood unto Allah, and is His sent Messenger unto the entirety of the created universe.

To Continue: I advise you, dutiful servants of Allah, and myself, to adhere to a heartfelt consciousness (Taqwa) of Allah. For He, the Most Gloriously Transcendent, states:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا * يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

O you who have believed, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.

[Qur’an: 92:5-7]

O Muslims:

Our Lord, the most majestic says in His noble Book:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ

And when you have completed the prayer, remember Allah [Qur’an: 4:103]

In other words, when you finish your prayers, then hasten towards the remembrance of Allah with your tongue and your hearts, to alleviate any shortcomings and to complete its reward.

So, when the believer ends his prayer, he begins the remembrance of his Lord. He then seeks forgiveness of Allah, saying ‘*Astaghfirullah*’ three times. For it is narrated on the authority of Thawban (may Allah have mercy on him) that whenever the Prophet ﷺ finished his prayer (i.e. by saying his salaams) he asked forgiveness from Allah. When asked how he used to seek forgiveness, Thawban said: He used to say *Astaghfirullah* three times. This was a process of asking Allah for His forgiveness concerning any sense of deficiency therein, for every person falls short of what is Allah’s true due in the prayer, concerning what may come upon him from distracting thoughts and concerns. Therefore, the *Istighfar* (the process of seeking forgiveness) was set as a powerful example by the Prophet ﷺ. He ﷺ followed this by glorifying his Lord, describing His greatness by stating:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allah: You are Peace and all Peace comes from You. How blessed You are, O Possessor of Glory and Honour. [Muslim]

This supplication is a beautiful way of drawing near to Allah; for it is calling upon Him by a great Name from His most beautiful Names. For He is literally *as-Salam* (The All-Peaceful), Who loves Peace, and summons us to the abode of Peace. It is through Him that Peace is sought

and through whom one can hope to attain it, in both this world, and the next. As for the meaning of the latter part of the supplication, then the meaning of His being 'tabaarak' is that His attributes are far transcendent beyond the attributes of creation, and His attributes of Glory are many in this regard. He is the One who has been described with Glory and Majesty, He is the One who has absolute independence, who confers absolute grace and bounty.

From supplications that the believer can call upon His Lord with after the prayer is:

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

O Allah, none can withhold what You have given, and none can give what You have withheld. And no wealth or fortune can benefit anyone for it is from You that all wealth and fortune ultimately is.

[an-Nasa'i]

In other words: Whatsoever you give, O Allah, to Your servants, none can prevent that. And whatsoever You prevent us from, none can give us. And no person possessing any means or wealth can benefit himself thereby, for indeed all benefit is through You – hence the only benefit he can acquire is his worship and devotion of You.

O You who remember Allah:

From that which is recommended for the believer after the obligatory prayers is to repeat phrases from the "*al-Baqiyat al-Salihaat*" (literally meaning 'lasting deeds'). These are phrases that believers are encouraged to say, being: *SubhanAllah*, *Alhamdulillah*, and *Allahu Akbar*. So whoever makes remembrance of Allah with any of these phrases thirty-three times and then ends his remembrance with the phrase *La ilaha illa Allah wahdahu la sharika lahu, lahu al-mulk, wa lahu al-Hamd, wa huwa ala kulli shay'in qadir*, will find that Allah will not disappoint him nor cause to waste his reward. The Prophet ﷺ said:

مُعَقَّبَاتٌ لَا يَخِيبُ قَائِلُهُنَّ دُبُرُ كُلِّ صَلَاةٍ مَكْتُوبَةٍ

There are phrases of remembrance following the prayer, the one who repeats them will never be deprived of the reward [Muslim]

In these phrases there is the praise of the believer for his Lord, praise which magnifies his reward and redeems his sins. As the Prophet ﷺ said:

مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ، وَقَالَ: تَمَامَ الْمِئَةِ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ

If anyone exalts Allah (by saying *SubhanAllah*) after every prayer thirty-three times, and praises Allah (by saying *Alhamdulillah*) thirty-three times, and declares His Greatness (by saying *Allahu Akbar*) thirty-three times; ninety-nine times in all. Then he says to complete a hundred: "*La ilaha illa Allah wahdahu la sharika lahu, lahu al-mulk, wa lahu al-Hamd, wa huwa ala kulli shay'in qadir* (There is no god but Allah, having no partner with Him, to Him belongs sovereignty and to Him is praise due, and He is Potent over everything)," his sins will be forgiven even if these are as abundant as the foam of the sea. [Muslim]

Even if one were to suffice with just ten sayings of *SubhanAllah*, *Alhamdulillah* and *Allahu Akbar*; and were to persist upon it after every prayer, they would find their scales would become filled with righteousness. Moreover, they would have taken a path towards Paradise, not being deprived of the reward of these phrases. As the Prophet ﷺ said:

خَصَلْتَانِ لَا يُحَافِظُ عَلَيْهِمَا عَبْدٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ، هُمَا يَسِيرٌ، وَمَنْ يَعْمَلْ بِهِمَا قَلِيلًا، يُسَبِّحْ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا، وَيَحْمَدُ عَشْرًا، وَيَكْبُرُ عَشْرًا، فَذَلِكَ خَمْسُونَ وَمِئَةٌ بِاللِّسَانِ، وَأَلْفٌ وَخَمْسُ مِئَةٍ فِي الْمِيزَانِ

There are two qualities or characteristics which will not be adhered to by any Muslim except his entering Paradise. Whilst they are easy, those who act upon them are few. One should say: "Glory be to Allah (*SubhanAllah*)" ten times after every prayer, "Praise be to Allah (*Alhamdulillah*)" ten times and "Allah is Most Great (*Allahu Akbar*)" ten times. For that is like a hundred and fifty on the tongue, but one thousand and five hundred on the scale. [Abu Dawud]

From that which the Muslim should be avid for after prayer is the recitation of Ayat al-Kursi:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ...

Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence ...

[Qur'an: 2:255]

For in it is a great blessing and tremendous reward. The Prophet ﷺ said:

مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ دُبُرَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ لَمْ يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا الْمَوْتُ

Someone who recites Ayat-al-Kursi after the end of every Prayer, nothing stands between him from entering Paradise except death. [Tabarani]

From that which increases the reward of the believer after every prayer, is the recitation of the *Muawidhat*, namely: *Surah al-Ikhlaas*, *Surah al-Falaq* and *Surah al-Naas*. It is narrated on the authority Uqbah ibn Amr (may Allah be pleased with him) who states that the Prophet ﷺ ordered him to recite the *Muawidhat* after every prayer.

O You Who Believe:

Allah ordered His Prophet ﷺ to supplicate after every obligatory prayer, stating:

فَإِذَا فَرَغْتَ فَانصَبْ

So when you have finished [your duties], then stand up [for worship]. And to your Lord direct [your] longing. [Qur'an: 94:7-8]

So if a person finishes his prayer, he should direct his longing towards Allah, as well as his needs. This was the way of the Prophet ﷺ, he used to be proficient in his supplication at this blessed time. And in this regard, he was followed by his companions (may Allah be pleased with them all). So, when the Prophet ﷺ was asked "Which supplication is heard (i.e. more likely to be answered)?" he responded by saying:

خَوْفُ اللَّيْلِ، وَأَذْبَارُ الصَّلَوَاتِ الْمَكْتُوباتِ

(During) the last part of the night, and at the end of the obligatory prayers. [Tirmidhi]

From the supplications that the believer makes after his prayer, is that which the Prophet ﷺ advised Muadh ibn Jabal (may Allah be pleased with him), when he said:

لَا تَدْعُنْ فِي دُبُرِ كُلِّ صَلَاةٍ تَقُولُ: اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

Never leave reciting this supplication after every (prescribed) prayer: "O Allah, help me in remembering You, in giving You thanks, and worshipping You in the best of ways."

[Abu Dawud]

The Prophet ﷺ whenever he used to give his salaams after the prayer used to say:

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ

"O Allah, forgive me my former and latter sins, what I have kept secret and what I have done openly, and what I have done in extravagance; and what You know better than I. You are the Advancer, the Delayer, there is no god but You."

[Muslim]

O Allah make us in our prayers to you firm and constant, and upon its supplications and remembrance observant. And may He assist us all in the way of piety and obedience. Piety towards His trustworthy Messenger, Muhammad ﷺ, and may He bless us with the ability to be dutiful towards those He has commanded us to be dutiful towards, in accordance with His words:

O you who have believed, obey Allah and obey the Messenger and those in authority among you. [Qur'an: 4:59]

May Allah bless me and bless you with the Noble Qur'an and with the Way (Sunnah) of His Noble Prophet ﷺ. I say this, and I seek forgiveness for me and for you, so seek His forgiveness, for He is the All-Forgiving and the All-Merciful.