

A serene winter landscape featuring several evergreen trees heavily laden with snow. The ground is a smooth, white expanse of snow, and the sky is a clear, pale blue. The overall atmosphere is peaceful and quiet.

# Salah book

PRAYER WITH TRUTHFULNESS

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## Warning

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ



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## INTRODUCTION

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### **Come to Success - (حي على الفلاح)**

True success lies in your prayer. If you want success in life, whether in marriage, raising the family, at work or if you wish to overcome challenges in life and deen (acts of worship) - it all begins with your prayer and how well you perform it.

### **Prayer with Truthfulness: What is the meaning of truthfulness?**

Truthfulness is a worship of the heart and the door that opens to all goodness. It is a prerequisite for all acts of worship.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «عَلَيْكُمْ بِالصُّدْقِ فَإِنَّ الصُّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصُّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا

‘Abdullah reported that the Prophet (ﷺ) as saying “It is obligatory for you to tell the truth, for truth leads to virtue and virtue leads to Paradise, and the man who continues to speak the truth and endeavours to tell the truth is eventually recorded as truthful with Allah, and beware of telling of a lie for telling of a lie leads to obscenity and obscenity leads to Hell-Fire, and the person who keeps telling lies and endeavours to tell a lie is recorded as a liar with Allah.”

(Sahih Muslim Book 45, Hadith 136)

Consider a prayer without truthfulness like an outward exercise, one that occupies the limbs and tongue but the heart is absent.

### **So what does it mean to be truthful in the prayer?**

Someone who is truthful is one who is not contradicting himself in his actions and utterances.

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Rather, his heart, tongue and limbs are all unitedly engaged in prayer and in agreement with each other.

### Heart = Tongue = Limbs

Our goal is to pray with truthfulness. We want the feelings inside our heart to be in harmony with what we are saying with our tongue and doing with our limbs. Prayer with truthfulness is to understand that the true motive behind it is to attain nearness to Allah (سبحانه وتعالى). When the heart is connected to Allah (سبحانه وتعالى), you will feel what your tongue utters and how your limbs move in the prayer. Your heart will be at rest, and you will taste tranquility and sweetness in your prayer.

# 02

## DEFINITION AND IMPORTANCE OF PRAYER WITH TRUTHFULNESS

### What is the meaning of Salat? (ما معنى الصلاة؟)

Salat, i.e. prayer is a noble, honourable job prescribed for us by Allah (سبحانه وتعالى). The biggest blessing, after being bestowed with Islam, is the prayer. The real prayer is praying the way Allah (سبحانه وتعالى) has prescribed for us, so that we neither innovate within the prayers, nor invent new prayers of our own. Salat means:

**Connection** (صلة): Salah is a direct connection between the slave and the Creator. You are connecting to Allah (سبحانه وتعالى) in every position and utterance of the prayer (when bowing, prostrating, rising and standing in prayer). This connection will help you achieve what you want in this life and the hereafter. When the Prophet (ﷺ) would face a problem in his life, he would immediately go to the prayer.

كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا حَزَبَهُ أَمْرٌ صَلَّى

(When anything distressed the Prophet (ﷺ), he prayed.)

Sunan Abi Dawud 1319, Authenticated by Al Albani as Hasan.

**Invocation** (دعاء): From the first utterance of 'Allahu Akbar' to the time of tasleem, the entire prayer is an invocation, 'du'a'. When you are praying, you are seeking Allah's forgiveness, seeking His guidance and mercy, and seeking His pleasure and Paradise.

**Mercy** (رحمة): If you perform your prayer from the heart, Allah (سبحانه وتعالى) will shower you with His mercy in this life and the next.

## A prayer with truthfulness is to pray with faith. What is faith?

Faith is firm belief in matters of the unseen without any trace of doubt. The place of faith is the heart. So, in order to pray with faith, we must submerge our heart in the following:

1) **Knowledge** (علم): We need to constantly submerge our hearts in knowledge about the Creator; about His greatness, majesty, and all His Names and Attributes. We must also learn about the rest of the pillars of faith, which are the Day of Judgement, the Messengers, the Divine Books, the Angels and the Decree (good and bad).

2) **Action** (عمل): By constantly showering our hearts with knowledge, the heart should feel different emotions like love, fear, hope and magnification. The more our heart is occupied with these actions and thinking about its Creator, the more the reward for the prayer.

## When you pray with faith, what will you feel?

**Feeling of joy** (إحساس باللذّة): When you pray with faith, you taste the sheer joy of talking to your Creator, so much so that you do not want it to end. When you are in prayer, you are in a meeting with Allah (سبحانه وتعالى), the Almighty, and He listens and responds to you. Allah (سبحانه وتعالى) places His Face in front of the face of the one praying with faith. We cannot see it, but we must believe it. We must feel the presence of Allah (سبحانه وتعالى), and this feeling is what we call faith.

إِنَّ أَحَدَكُمْ إِذَا كَانَ فِي الصَّلَاةِ فَإِنَّ اللَّهَ حَيَّالٌ وَجْهِهِ

The Prophet (ﷺ) said, “Whenever any of you is in prayer he should know that Allah is in front of him.”

(Sahih al-Bukhari 6111)

Your body is on the earth, but your soul is encircling the Throne of Ar Rahman  
(The Most Merciful)

## THOSE WHO HAVE KHUSHU' IN THEIR PRAYER

### Khushu (خشوع)

Is the presence of heart. The person is attentive as he feels Allah's closeness. The one who is attentive is aware of what he's doing and saying from the beginning until the end of the prayer. His khushu' is like a small candle inside his heart that lights up and travels to all parts of the body, so the entire body is in a state of khushu'. When the Prophet (ﷺ) went on the Night Journey, he ascended to the heavens to be commanded the five prayers. Similarly, when we pray, this is our ascension. This is the feeling of khushu'.

'Ammar bin Yasser (رضي الله عنه) was noticed by another man for having lightened his prayer. The man told him, “You seem to have lightened your prayer.” 'Ammar (رضي الله عنه) said: ‘Did you see me violate any rules of the prayer?’. He said, ‘I heard the Prophet (ﷺ) say:

إِنَّ الرَّجُلَ لَيَنْصَرِفُ وَمَا كُتِبَ لَهُ إِلَّا عَشْرُ صَلَاتِهِ تُسَعِّهَا ثَمَنُهَا سُبْعُهَا سُدُسُهَا خُمُسُهَا رُبُعُهَا ثَلَاثُهَا  
نِصْفُهَا

I heard the apostle of Allah (سبحان تعالى) say: “A man returns after saying his prayer while a tenth part of his prayer, or a ninth part, or an eighth part, or a seventh part, or a sixth part, or a fifth part, or a third part, or half of it, is recorded for him.”

(Sunan Abi Dawud 796, Authenticated by Al Albani as Hasan)

Human beings are deceived by quantity rather than quality of prayer. It's better to be able to maintain focus in a shorter prayer and seek to improve with time.

**Tips for khushu':** One of the righteous predecessors, Hattam Al Asem (حاتم الأصم) said when



he would enter the pray: “I am now standing in front of Allah (سبحانه وتعالى), and I imagine the Sirat is under me, paradise is to my right, hellfire is to my left, the ka’bah is in front of me, and the Angel of Death is behind me, waiting to take my soul.”

### How can I make my heart present in prayer? (ما السبب لحضور القلب؟)

Faith is firm belief in matters of the unseen without any trace of doubt. The place of faith is the heart. So, in order to pray with faith, we must submerge our heart in the following:

#### 1) Do you know Who you are meeting? Allah (سبحانه وتعالى):

In prayer, you are in a meeting with the King of kings. Consider what an honour it is that you can meet your Creator without any appointment and what a joy it is to have a Lord that loves to hear your voice.

Whilst being in prayer don’t make it a conversation with yourself. Allah (سبحانه وتعالى) says “You call upon Me, and I will respond.”

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

And your Lord said: “Invoke Me, [i.e. believe in My Oneness (Islāmic Monotheism)]  
(and ask Me for anything) I will respond to your (invocation).  
Ghafir [40:60]

So your mind and heart has to be present in the prayer. Allah (سبحانه وتعالى) is the only One Who deserves to be worshipped, the Only One Who deserves our prayer.

In our heart, we hope for cure from this doctor, success from this person, happiness from that person etc. We must close the doors to all these attachments and open a door to Allah (سبحانه وتعالى) alone; hope only from Him, fear Him alone, and pray to Him with absolute love and magnification.

#### 2) Remember your shortcomings (تذكر أخطائك):

We are full of sins and mistakes, but when you say ‘Allahu Akbar’(Allah is [the] Greatest), you

are in front of The All-Forgiving. So repent to Him, believe in Him and do good so you may be guided. Allah (سبحانه وتعالى) will never forsake anyone, but you must trust and believe in Him. Oh you servants who have transgressed, Allah (سبحانه وتعالى) has made the prayer an invitation for all, it is not exclusive to a few. But you need to go towards Him. Allah’s mercy encompasses everything and everyone. When you know about Allah (سبحانه وتعالى), you want to be in front Him.

قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

(Say: “O ‘Ibādî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh, verily Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful)  
Az Zumar [39:53]

- **Jibreel (ﷺ) has 600 wings, and if he stretches one wing, it will cover the whole horizon.** Imagine such a huge creation fears Allah (سبحانه وتعالى), and we are so tiny in comparison yet we do not fear Him. Don’t look at how small the sin you have committed is, rather consider how great is the One Whom you have disobeyed.

قَالَ رَأَى جِبْرِيلَ - عَلَيْهِ السَّلَامُ - لَهُ سِتْمِائَةِ جَنَاحٍ

The Prophet (ﷺ) saw Gabriel (peace be upon him) and he had six hundred wings.  
(Sahih Muslim 174)

- **If you are afraid of anybody in life, you will try to avoid and escape from them** except with Allah (سبحانه وتعالى). When you are afraid of Allah (سبحانه وتعالى) you will flee to Him to

protect you from Himself. The problem is that people underestimate Allah (سبحانه وتعالى).

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- **Why do you not magnify Allah?** At a minimum we probably pray a mere 25 minutes out of 24 hours (1,440 minutes) of an entire day. And in this short period of time we need to focus and give our hearts to Allah (سبحانه وتعالى) and yet our mind wanders, and our heart is occupied with worldly matters. If you could see Allah (سبحانه وتعالى) then your prayer would be perfect. But to have faith is to pray out of love and fear of Allah (سبحانه وتعالى), despite not being able to see Him.

### 3) **Delight of loving Allah** (لذة حب الله تعالى):

The more you know about Him, the more you will love Him. When you love someone, you don't feel the passing of time, and this is true for a human being. Imagine Allah (سبحانه وتعالى) has allowed us to have a meeting with Him! If you want to feel the real joy of love, then love Allah (سبحانه وتعالى) Al Wadud (The Most Loving) (الودود). The love of Allah (سبحانه وتعالى) is food for the soul and coolness of the eyes because you are in front of the Most Beloved One. If you love someone, they will not know how much you love them unless you tell them. With Allah (سبحانه وتعالى), He appreciates even the tiniest movement of the heart. He knows what is in your heart, and He will love you more than you love Him. Such is the beauty of a relationship with Allah (سبحانه وتعالى). When you love Allah (سبحانه وتعالى) and the Messenger of Allah (سبحانه وتعالى) the most, only then will you have tasted the sweetness of faith.

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ مَنْ كَانَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقَدَّفَ فِي النَّارِ

“There are three qualities for which anyone who is characterized by them will relish the sweetness of faith: he to whom Allah and His Messenger (ﷺ) are dearer than all else; he who loves a man for Allah's sake alone; and he who has as great an abhorrence of returning to unbelief after Allah has rescued him from it, as he has of being cast into Hell”.

(Sahih Muslim 43)



## MAGNIFICATION OF THE PRAYER BECAUSE OF ITS HIGH STATUS

It is a pillar of Islam, it is the first deed which Allah (سبحانه وتعالى) will ask us about, it is a matter of belief and disbelief, and it is an action performed and commanded by all the prophets.

The one who guards his prayer will have a light in his heart, a light to his face, a light in his grave, a light when he is resurrected, and salvation on the Day of Judgment. Some people will be resurrected in darkness and some with light. Imagine the one not guarding his prayer will have no light in his heart, face or grave.

*Part of a longer hadith:*

وَالصَّلَاةُ نُورٌ  
“and prayer is a light”  
Sahih Muslim 223.

### 1) The prayer reforms us and is a safeguard from indecency and immorality:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

(Verily, As-Salât (the prayer) prevents from Al-Fahshâ’ (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed)

Al ‘Ankaboot [29:45]

### 2) Leaving the prayer is disbelief:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكَفْرِ تَرْكُ الصَّلَاةِ»  
“I heard the Messenger of Allah (سبحانه وتعالى) observing this: “Between man and polytheism (shirk) and disbelief (kufr) is the abandonment of salat”.  
(Sahih Muslim 82)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنَّ الْعَهْدَ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ»

“The Messenger of Allah (سبحانه وتعالى) said: “The covenant that stands between us and them is the Salah; whoever abandons it, he has committed disbelief.”.  
(Sunan an-Nasa’i 463)

If a person doesn’t pray then he will do shirk (associating partners with Allah) and kufr (disbelief), and easily fall into all kinds of wrong. If a person does not connect to the Most Great then he will connect to something else. Prayer is a safeguard, protection and aid. Anything else can be delayed, but not the prayer.

3)

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

Verily, the prayer is enjoined on the believers at fixed hours  
Surah Nisa [4:103]

The prayer is something the believers establish and maintain with discipline. They don’t need anyone to force them to do it.

Prayer is a measure of your faith. So the more you believe, the more you’ll be connected. The less you believe, the less you’ll take care of your prayer. Your prayer depends on your level of faith, and it is the sins which reduce your faith.

### 4) Prayer and seeing Allah (سبحانه وتعالى) on the Day of Judgment

(الصلاة و رؤية الله تعالى)

The greatest delight for the people of paradise is to see the Face of Allah (سبحانه وتعالى).  
We ask Him of His Favor.

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ، قَالَ تَلَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - هَذِهِ  
الآيَةَ {لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ. وَزِيَادَةٌ} وَقَالَ « إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ نَادَى  
مُنَادٍ يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ يُنَجِّزَكُمُوهُ . فَيَقُولُونَ وَمَا هُوَ أَلَمْ يَتَّقِ اللَّهَ  
مَوَازِينَنَا وَيُبَيِّضُ وُجُوهَنَا وَيُدْخِلُنَا الْجَنَّةَ وَيُنَجِّنَا مِنَ النَّارِ قَالَ فَيَكْشِفُ الْحِجَابَ فَيَنْظُرُونَ إِلَيْهِ  
فَوَاللَّهِ مَا أَعْطَاهُمُ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ وَلَا أَقْرَّ لَأَعْيُنِهِمْ »

“It was narrated that Suhaib said: “The Messenger of Allah (سبحانه وتعالى) recited this Verse: ‘For those who have done good is the best reward and even more.’ Then he said: ‘When the people of Paradise enter Paradise, and the people of the Fire enter the Fire, a caller will cry out: “O people of Paradise! You have a covenant with Allah and He wants to fulfill it.” They will say: “What is it? Has Allah not made the Balance (of our good deeds) heavy, and made our faces bright, and admitted us to Paradise and saved us from Hell?” Then the Veil will be lifted and they will look upon Him, and by Allah, Allah will not give them anything that is more beloved to them or delightful, than looking upon Him’”.

(Sunan Ibn Majah Book 1, Hadith 192)

## What is the connection between the prayer and seeing Allah (سبحان تعالى) on the Day of Judgment?

When a person’s concern is his prayer and connecting to Allah (سبحانه وتعالى) then he will get the pleasure of seeing Allah (سبحانه وتعالى) more frequently.

When you begin the prayer, then Allah (سبحانه وتعالى) places His Face in front of you though you can’t see Him and when your heart turns to other than Allah (سبحانه وتعالى), then He turns away.

إِنَّ أَحَدَكُمْ إِذَا كَانَ فِي الصَّلَاةِ فَإِنَّ اللَّهَ حَيَّالٌ وَجْهَهُ

“Whenever any of you is in prayer he should know that Allah is in front of him”.

(Sahih al-Bukhari 6111)

كُنَّا عِنَ عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ، وَقَبْلَ غُرُوبِهَا فَافْعَلُوا «. ثُمَّ قَالَ « دَ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ إِذْ نَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ « أَمَا إِنَّكُمْ سَتَرُونَ رَبِّكُمْ كَمَا تَرُونَ هَذَا، لَاتَصَامُونَ  
- أَوْ لَا تَصَاهُونَ - فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلِبُوا فَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ  
وَقَبْلَ غُرُوبِهَا »

“Narrated Jarir bin `Abdullah (رضي الله عنه): We were with the Prophet (ﷺ) on a full moon night. He looked at the moon and said, “You will certainly see your Lord as you see this moon, and there will be no trouble in seeing Him. So if you can avoid missing (through sleep, business, etc.) a prayer before the rising of the sun (Fajr) and before its setting (Asr) you must do so”. He (the Prophet (ﷺ)) then recited the following verse: And celebrate the praises Of Your Lord before The rising of the sun And before (its) setting. (50:39)”.

(Sahih al-Bukhari 573)

From all the five prayers, the most challenging prayers are the Fajr and Asr prayers. If you want to see Allah (سبحانه وتعالى) like you see the moon then don’t let anything prevent you from the Fajr and Asr prayers. Sleep can especially defeat us from performing these prayers. The greatest delight in paradise is seeing Allah (سبحانه وتعالى) and the most noble deed in this life is the prayer.

## MAGNIFICATION OF THE PRAYER WITH THE PROPHET (ﷺ)

The last prayer that the Prophet (ﷺ) performed in congregation was the Dhuhr Prayer on Thursday. The Prophet (ﷺ) passed away on Monday, so the days in between he prayed on his own. During this time, Abu Bakr (رضي الله عنه) was the one leading the prayers and this tells us that the khalifa after the Prophet (ﷺ) is Abu Bakr (رضي الله عنه).

On Monday, the people were preparing to pray the Fajr prayer and before they began, the Prophet (ﷺ) opened the curtain from his house (note his house was next to the masjid). When he looked out, his face was very white and he was smiling. When the people saw this, they were so happy because they thought he would come back to lead the prayer. When Abu Bakr (رضي الله عنه) saw this, immediately he stepped back and made way for the Prophet (ﷺ).

أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ الْمُسْلِمِينَ، بَيْنَا هُمْ فِي الْفَجْرِ يَوْمَ الْإِثْنَيْنِ، وَأَبُو بَكْرٍ - رَضِيَ اللَّهُ عَنْهُ - يُصَلِّي بِهِمْ فَفَجَأَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ كَشَفَ سِتْرَ حُجْرَةِ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - فَتَنَظَرُوا إِلَيْهِمْ، وَهُمْ صُفُوفٌ، فَتَبَسَّمَ يَضْحَكُ، فَتَكَصَّ أَبُو بَكْرٍ - رَضِيَ اللَّهُ عَنْهُ - عَلَى عَقْبَيْهِ، وَظَنَّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدُ أَنْ يَخْرُجَ إِلَى الصَّلَاةِ، وَهَمَّ الْمُسْلِمُونَ أَنْ يَفْتَتِنُوا فِي صَلَاتِهِمْ فَرَحًا بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ رَأَوْهُ، فَأَشَارَ بِيَدِهِ أَنْ أَمُّوا، ثُمَّ دَخَلَ الْحُجْرَةَ وَأَرَخَى السُّتْرَ، وَتَوَقَّى ذَلِكَ الْيَوْمَ.

“Narrated Anas bin Malik: While Abu Bakr (may Allah be pleased with him) was leading the people in the morning prayer on a Monday, the Prophet (ﷺ) came towards them suddenly having lifted the curtain of ‘Aisha’s house, and looked at them as they were standing in rows and smiled. Abu Bakr tried to come back thinking that Allah’s Apostle wanted to come out for the prayer. The attention of the Muslims was diverted from the prayer because they were delighted to see the Prophet. The Prophet (ﷺ) waved his hand to them to complete their prayer, then

he went back into the room and let down the curtain. The Prophet (ﷺ) passed away on that very day.”.  
(Sahih al-Bukhari 1205)

**So what made the Prophet (ﷺ) smile before his death?** He smiled because the Sahabah were lined up in rows, ready for the congregational prayer. He loved it when the Muslims were connected together in the prayer. This makes us realise the importance of the prayer.

The final words of the Prophet (ﷺ) while advising were safeguarding the prayer: ‘the prayer, the prayer’ (الصلاة الصلاة). He knew if our prayer is good then everything else will be good. So the final advise a person should give his beloved ones is to guard their prayer.

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَتْ عَامَّةُ وَصِيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ حَضَرْتَهُ  
الْوَفَاةُ وَهُوَ يُعْرِغِرُ بِنَفْسِهِ « الصَّلَاةُ »

It was narrated that Anas bin Malik said: “What the Messenger of Allah (ﷺ) most enjoined when he was dying and breathing his last was: The prayer”.  
(Sahih Ibn Majah 2200, Authenticated by Al Albani as Sahih)

### The Prophet’s (ﷺ) advice regarding the prayer

Once a man came to the Prophet (ﷺ) and said “Advise me but make it short.” So the Prophet (ﷺ) gave him three pieces of advice:

- **When you stand to pray then pray as if it is a ‘farewell prayer’** (اذا قمت في صلاتك فصلي صلاة مودع)  
Pray as if it’s your last prayer. When a person thinks it’s his last prayer then he will seek to perfect his prayer and pray with ihsaan (excellence). This is a rule we can apply to everything in our lives. If you deal with your husband and children as if you are seeing them for the last time, you will deal with them in the best manner.
- **Don’t talk to people in a manner that will make you have to apologize the next day** (ولا تكلم الناس تعتذر منه غدا)

Allah (سبحانه وتعالى) mentions the traits of the believers

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Those who offer their Salât (prayers) with all solemnity and full submissiveness.  
Surah Mu'minoon[23:2]

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden  
Surah Mu'minoon[23:3]

- **Despair from what's in the hands of the people** (اجمع اليأس مما في يدي الناس)

This means that we should not have hope from people to provide for us, solve our problems or benefit us in any way. But instead direct all your hopes to the Sole Provider and the One in Whose Hands are all the affairs.

عَنْ أَبِي أَيُّوبَ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ يَا رَسُولَ اللَّهِ عَلِّمْنِي وَأَوْجِزْ. قَالَ « إِذَا قُمْتَ فِي صَلَاتِكَ فَصَلِّ صَلَاةَ مُودَعٍ وَلَا تَكَلِّمْ بِكَلَامٍ تَعْتَذِرُ مِنْهُ وَأَجْمِعِ الْيَأْسَ عَمَّا فِي أَيْدِي النَّاسِ »

Abu Ayyub said: "A man came to the Prophet (ﷺ) and said: 'O Messenger of Allah, teach me but make it concise.' He said: "When you stand to pray, pray like a man bidding farewell. Do not say anything for which you will have to apologize.

And give up hope for what other people have.".

(Sunan Ibn Majah Book 37, Hadith 4310)



## FINDING COMFORT IN THE PRAYER

When we're outside the prayer there are struggles, but relief is found in the prayer. We don't want to think the opposite is true; that the relief is in the duniya while struggle is in the prayer. There's no comfort except in paradise and in the prayer. Some people might say 'I want to get done with the prayer so I can relax.' The one who genuinely finds comfort and rest in the prayer is the one who loves Allah (سبحانه وتعالى).

### In order to get comfort in the prayer, we need six elements:

- **Scene of ikhlas** (مشهد الإخلاص): When you're sincere, you will enjoy your prayer. Without sincerity, you will be restless, scattered and occupied with worry of what others think of you. Ikhlas frees you from shirk.

- **Scene of truthfulness** (مشهد الصدق): A person needs to be truthful in his prayer, so while you're praying, you need to ask yourself if you are truthful in all your utterances; 'Are you really truthful in what you're saying? Are you truthful when you say 'Allahu Akbar', Are you truthful when you say 'Alhamdulillah Rabb Al 'Alameen', Are you truthful when you say 'Subhan Rabe Al 'Adheem'?' We are created in this life in order to struggle for Allah (سبحانه وتعالى) and have an ultimate goal of attaining paradise through Allah's mercy. You find people who get everything they want at the push of a button but in the end they're depressed because there's no struggle. Our worship and our prayer is our struggle and it is fulfilling the purpose of our creation which makes us happy and content. Empty your heart from everything besides Allah (سبحانه وتعالى).

- **Scene of following the Sunnah of the Prophet** (مشهد المتابعة) (ﷺ): In every step of the prayer, do what the Prophet (ﷺ) did and don't add anything by yourself or from others. Following the Sunnah frees you from falling into acts of bid'a (innovation).

- **Scene of ihsan** (مشهد الإحسان): To be 'proper' in your movements and do all the actions of

the prayer with ihsan (excellence). Ihsan is to worship Allah (سبحانه وتعالى) as if you see Him and if you can't see Him, know that He sees you. How can we pray with ihsaan? This is when we deal with Allah (سبحانه وتعالى) with His Names and Attributes. He's not abstract. Allah is Al Hayy (The Ever-Living), Al Qayoom (The Sustainer of All), As Samee (All Hearer), Al Baseer (All Seer), Al Qareeb (The Most Near).

- **Scene of Allah's favour upon you** (مشهد المنة): We need to feel Allah's great favour of placing us in the position of prayer. It's a favour from Allah (سبحانه وتعالى) to be able to stand, do ruku', sujud, recite, and even move one finger. Many people are not in this position – many people are not praying, they are not Muslims, and they're bowing to idols or animals. When Allah (سبحانه وتعالى) guides us to Islam, faith and prayer, it is a big favour from Him. The opposite case is when we feel we are doing Allah (سبحانه وتعالى) a favour by praying to Him. It's Allah (سبحانه وتعالى) Who placed us in this position and not ourselves. When we remember Allah's favour upon us to make us Muslims and to pray then this protects us from feeling proud of our worship and deeds.

- **Scene of feeling our shortcomings** (مشهد التقصير): When we do ruku, and sujud, we need to feel our worship is lacking and we're not doing enough. No matter what we do, we can never give justice to Allah (سبحانه وتعالى). We always need to feel we're lacking and full of shortcomings, but that shouldn't make us despair and stop us from praying. Rather we should strive and improve the quality of our prayer. We need to feel 'We didn't worship You as You deserve to be worshipped' (ما عبدناك حق عبادتك).

يُوضَعُ الْمِيزَانُ يَوْمَ الْقِيَامَةِ، فَلَوْ وُزِنَ فِيهِ السَّمَوَاتُ وَالْأَرْضُ لَوَسَعَتْ، فَتَقُولُ الْمَلَائِكَةُ: يَا رَبِّ لِمَنْ يَزِنُ هَذَا؟ فَيَقُولُ اللَّهُ تَعَالَى: لِمَنْ شِئْتُ مِنْ خَلْقِي، فَتَقُولُ الْمَلَائِكَةُ، سُبْحَانَكَ مَا عَبَدْنَاكَ حَقًّا عِبَادَتِكَ

The Prophet (ﷺ) said: "The Scale will be placed on the Day of Judgment, if the heavens and earth are weighed, then it would hold it. The angels would say: 'O our Lord, for whom will this weigh?' Allah says: 'For whomever I will from My creation'. So the angels say: 'Glory be to You, we didn't worship You as You deserved to be worshipped'".

(As Silsalah As Saheehah 941, Authenticated by Al Albani as Sahih)

The angels say this though they are perfect worshippers. The more you know about Allah's greatness, the more you feel your worship is not good enough. As a result, you will always seek forgiveness and that is why after our prayer we seek His forgiveness.

## BEING AT REST IN THE PRAYER

**الطمأنينة: Being at rest** is one of the pillars of prayer one needs to have. If a person is not at rest then his prayer is not valid.

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلًا، دَخَلَ الْمَسْجِدَ فَصَلَّى وَرَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي نَاحِيَةٍ مِنَ الْمَسْجِدِ فَجَاءَ فَسَلَّمَ فَقَالَ « وَعَلَيْكَ فَارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ ». فَرَجَعَ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ « وَعَلَيْكَ فَارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ بَعْدُ ». قَالَ فِي الثَّلَاثَةِ فَعَلَّمَنِي يَا رَسُولَ اللَّهِ . قَالَ « إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغِ الوُضُوءَ ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ وَكَبِّرْ ثُمَّ أَفْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ قَائِمًا ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ رَأْسَكَ حَتَّى تَسْتَوِيَ قَاعِدًا ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا »

It was narrated from Abu Hurairah that a man entered the mosque and performed prayer, and the Prophet (ﷺ) was in a corner of the mosque. The man came and greeted him, and he said: “And also upon you. Go back and repeat your prayer, for you have not prayed.” So he went back and repeated his prayer, then he came and greeted the Prophet (ﷺ). He said: “And also upon you. Go back and repeat your prayer, for you have not prayed.” On the third occasion, the man said: “Teach me, O Messenger of Allah!” He said: “When you stand up to offer the prayer, perform ablution properly, then stand to face the prayer direction and say Allahu Akbar. Then recite whatever you can of Qur’an, and then bow until you can feel at ease bowing. Then stand up until you feel at ease standing, then prostrate until you feel at ease prostrating. Then raise your head until you are sitting up straight. Do that throughout your prayer.”

(Sunan Ibn Majah Book 5, Hadith 1113)

We need to have patience in the prayer; we should not be restless.

The Prophet (ﷺ) was asked “Who is the worst of thieves?” He said “The one stealing his prayer” Imagine a person stealing from his own prayer. Then the Companions asked “How can he steal from his own prayer?” The Prophet (ﷺ) said ‘He is not doing his sujood and ruku’ properly.’

**Part of a longer hadith:**

وَأَسْوَأُ السَّرِقَةِ الَّذِي يَسْرِقُ صَلَاتَهُ « قَالُوا وَكَيْفَ يَسْرِقُ صَلَاتَهُ يَا رَسُولَ اللَّهِ قَالَ « لَا يَتِمُّ رُكُوعَهَا وَلَا سُجُودَهَا

(And the worst of thieves is the one who steals his prayer.” They said, “How does he steal his prayer, Messenger of Allah?” He replied, “He does not do ruku or sajda properly.”)

(Muwatta Malik, Book 9, Hadith 406)

We have to hold every position in the prayer, which means to be in each position until all the bones are at rest. The positions of prayer are standing, bowing, prostrating and sitting. When we go from one position to another we shouldn’t be restless, rather we should pause and be at rest in each position.

حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا مَهْدِيُّ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، رَأَى رَجُلًا لَا يَتِمُّ رُكُوعَهُ وَلَا سُجُودَهُ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ لَهُ حُذَيْفَةُ مَا صَلَّيْتَ - قَالَ وَأَحْسِبُهُ قَالَ - وَلَوْ مَثَّ مَثَّ عَلَى غَيْرِ سُنَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Abu Wail: Hudhaifa said, “I saw a person not performing his bowing and prostrations perfectly. When he completed the prayer, I told him that he had not prayed.” I think that Hudhaifa added, “Had you died, you would have died on a tradition other than that of the Prophet (ﷺ) Muhammad.”

(Sahih al-Bukhari 808)

How can you be at rest? When you come to the prayer, then do the takbeer, read the Fatiha and another surah, then go down to the ruku’ and take your time. Your back should be straight, and your hands on your knees. As you rise, take your time. When you go into prostration, be tranquil and still while your hands and face are on the floor.



قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « لَا تُجْزِي صَلَاةً لَا يُقِيمُ فِيهَا الرَّجُلُ يَعْينِي صَلْبُهُ فِي الرُّكُوعِ وَالسُّجُودِ »

The Salat is not acceptable if a man is not at rest - meaning his back - while bowing and prostrating.”  
(Jami' at-Tirmidhi 265)

Is it a meeting with Allah (سبحانه وتعالى) that we are careless about? When we have meetings with others we are so cautious. When we speak to someone whom we respect then we will be attentive, and when we speak to someone we don't respect then we are indifferent and heedless.

**Ask yourself:** *How is your state in front of Allah, The Most High* (سبحانه وتعالى)?

If you're tranquil in your prayer in front of Allah (سبحانه وتعالى) Whom you can't see, how will you be with others whom you can see? You will be very calm and tranquil.

## FORBIDDEN TO RESEMBLE ANIMALS IN THE PRAYER

Allah (سبحانه وتعالى) made us and honored us as humans, so we should not imitate any animals. Allah (سبحانه وتعالى) says:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Verily, We created man in the best stature  
Surah At Teen [95:4]

نَهَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنِ ثَلَاثٍ عَنِ تَفْرِةِ الْغُرَابِ وَعَنْ فِرْشَةِ السَّبْعِ وَأَنْ يُوطِنَ الرَّجُلُ الْمَكَانَ الَّذِي يُصَلِّي فِيهِ كَمَا يُوطِنُ الْبَعِيرُ

The Messenger of Allah (سبحانه وتعالى) forbade three things: Pecking like a crow, spreading (the forearms) like a beast of prey, and a man having a place in the mosque in which he usually offers the prayer, like a camel has a place to which it usually goes.”  
(Sunan Ibn Majah Book 5, Hadith 1496)

- **Do not be like a crow/bird pecking on the floor:** which means do not be haſty when doing the sujood as if you're pecking the ground.
- **Do not spread out like the beasts and animals.**
- **The camel: do not sit in the same place in the masjid** which can create bad feelings amongst people; as if it's your territory. This is similar to the camels because once they have one spot, they don't like to change it.
- **The dog: do not stretch your arms in the sujood like a dog.**

يَقُولُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «اعْتَدِلُوا فِي السُّجُودِ وَلَا يَبْسُطَنَّ أَحَدُكُمْ ذِرَاعَيْهِ فِي الصَّلَاةِ بَسْطَ الْكَلْبِ»

Allah's Messenger (ﷺ) said: "Be balanced in the prostration, and let one of you not spread his forearms (on the ground) in the Salat like the spreading of the dog."  
(Jami` at-Tirmidhi 276)

- **The fox : Don't look around in prayer. the fox quickly turns its eyes and looks right and left.** When you pray, your eyes should look down in the place of your sujood, and not look right and left.

والتفاتٍ كالتفاتِ الثعلبِ

The Prophet (ﷺ) forbade: turning like the turn of the fox  
(Sahih At Targheeb 555, Authenticated by Al Albani as Hasan)

- **Do not kneel down resembling a camel (drop your whole body):** When going down into sujood, you lower your hands first and then knees.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يَعْمِدُ أَحَدُكُمْ فِي صَلَاتِهِ فَيَبْرُكُ كَمَا يَبْرُكُ الْجَمَلُ»

The Prophet (ﷺ) said: "Does one of you kneel down in his prayer as a camel kneels down (i.e. put his knees before his hands)."  
(Sunan Abi Dawud 841, Authenticated by Al Albani as Sahih)

- **Wild horse:** A person doesn't need to lift his hands up during prayer, looking like perked up horse tails.

خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ رَافِعُونَ أَيْدِيَنَا فِي الصَّلَاةِ فَقَالَ « مَا بَالُهُمْ رَافِعِينَ أَيْدِيَهُمْ فِي الصَّلَاةِ كَأَنَّهَا أذْنَابُ الْخَيْلِ الشُّمْسِ اسْكُنُوا فِي الصَّلَاةِ »

"The Messenger of Allah (ﷺ) came out to us and we were raising our hands during the Salah. He said: 'Why are you raising your hands while praying, like the tails of wild horses? Stay still when you are praying.'"

(Sunan an-Nasa'i 1184)



## PRAYER WITH TRUTHFULNESS: STEP BY STEP EXPLANATION

The prayer is your mirror; it reflects your behavior, your character and dealings outside of the prayer. If the prayer is good and well established, then it will translate into good behavior outside your prayer. Whereas if see yourself lacking in good behavior, then work on your prayer.

**Prayer must be performed out of love for Allah** (سبحانه وتعالى).

The more you love Allah (سبحانه وتعالى), the more you will enjoy your prayer. Ask yourself - Is Allah (سبحانه وتعالى) the most beloved to you? If so, then why do you occupy your mind and think about someone else or something else whilst praying? Allah (سبحانه وتعالى) will not put His love in anyone's heart except those who deserve it and appreciate it. Ask Allah (سبحانه وتعالى) to make you worthy of His love.

### 1) While standing (القيام)

When you are standing in prayer, remember Allah Al Qayoom. Allah Al Qayoom is the One Who makes you stand. He is the One who takes charge of all your affairs, and makes them upright. You are now standing in front of Allah Al Qayoom.

### 2) Takbeerat Al Ihram saying 'Allahu Akbar' (الله أكبر)

- **Position:** Raise both your hands to the level of the shoulders or the ear lobes (palms should face the Qiblah).
- **Supplication:** Allahu Akbar
- **Placement of hands:** Place your hands over your chest, right hand over your left
- Look at the place of prostration.

خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ رَافِعُو أَيْدِينَا فِي الصَّلَاةِ فَقَالَ « مَا بَالُهُمْ رَافِعِينَ أَيْدِيَهُمْ فِي الصَّلَاةِ كَأَنَّهَا أَذُنَابُ الْخَيْلِ الشُّمُسِ اسْكُنُوا فِي الصَّلَاةِ »

“The Prophet (ﷺ) said, “What is wrong with those people who look towards the sky during the prayer?” His talk grew stern while delivering this speech and he said, “They should stop (looking towards the sky during the prayer); otherwise their eye-sight would be taken away.”

(Bukhari, V1, 717)

Here you witness Allah Al Kabeer – The Most Great. Allah (سبحانه وتعالى) is greater than anything in your life – He is greater than your problems and sins. He can forgive all your sins.

When you say 'Allahu Akbar' (الله أكبر), you are pushing the dunya (the worldly affairs) behind you. You have now initiated a direct connection and meeting with Allah (سبحانه وتعالى). You are 'on air', 'live', and all the spot lights are on you. Allah (سبحانه وتعالى) is watching you, hearing you, responding to you; He places His Face in front of yours.

إِنَّ أَحَدَكُمْ إِذَا كَانَ فِي الصَّلَاةِ فَإِنَّ اللَّهَ حَيْثَ وَجْهِهِ

“Whenever any of you is in prayer he should know that Allah is in front of him”

(Sahih al-Bukhari 6111)

Your eyes are lowered looking at the place of the prostration, you are in total submission, humbled in front of Allah (سبحانه وتعالى). Some people close their eyes thinking they can concentrate better, but this negates the Sunnah of the Prophet (ﷺ).

### 3) Opening supplication (الاستفتاح)

How should you welcome the King?

Here you witness Allah **Al Fattah – The One Who opens**. This is not obligatory for your prayer, but it perfects your prayer. There are many opening supplications. Below is one of them.

## INVOCATION FOR THE BEGINNING OF THE PRAYER

Glory is to You O Allah,	سُبْحَانَكَ اللَّهُمَّ <i>Subhaanakaalloohumma</i>
And praise.	وَ بِحَمْدِكَ <i>wa bihamdika</i>
Blessed is Your Name	وَ تَبَارَكَ اسْمُكَ <i>wa tabaarakasmuka</i>
And Exalted is Your Majesty.	وَ تَعَالَى جَدُّكَ <i>wa ta'alaajadduka</i>
There is none worthy of worship but You.	وَ لَا إِلَهَ غَيْرُكَ <i>wa laa 'ilaha ghayraka</i>

(Sunan an-Nasa'i 899)

- (سبحانك اللهم و بحمدك) **(Glory and praise be to You, O Allah)**: Here you witness the name of **Allah Al Subooh (The Holy)** – you negate all imperfections from Allah (سبحانه وتعالى) and His actions.

- (بحمدك) **(Allah is Al Hameed)**: He is **The Most Praiseworthy** and He deserves all praises. Allah (سبحانه وتعالى) loves praise and that's why He praised Himself. This is a reminder to always think good of Allah (سبحانه وتعالى).

So when you utter (سبحانك اللهم), you push away all negative thoughts from your mind about Allah (سبحانه وتعالى), and when you say (وبحمدك) you praise Allah for His perfection. With these two matters, you are declaring your لا إله إلا الله, (There is no one worthy of worship except Allah).

- (وتبارك اسمك) **(Blessed be Your Name)**: Allah is **Al Qudoos – He is the Blessed One** and all of His names are blessed. When you utter the name of Allah (سبحانه وتعالى) on anything small, He will enlarge it, and when you say His Name at a time of distress, He removes it. He is the source of all blessings, and He can put the barakah (blessings) wherever He wills.

- (وتعالى جدك) **(and Exalted be Your Majesty)**: Allah is **'Aliy – He is the Most High**. We need to exalt Him and put Him above everything in our life.

- (و لا إله غيرك) **(there is none worthy of worship except You)**: He is **Allah, Al Ilah** – only He is worthy of our attachment, and our worship out of love and magnification.

Allah (سبحانه وتعالى) teaches us what is best to say in our prayer because we are unable to praise and magnify Him without His guidance. When you magnify Allah, it cleanses your heart from pride and arrogance.

An obstacle that doesn't allow us to pray well is arrogance and feeling self sufficient, thinking 'my heart is ok', or 'I don't need Allah', or being impressed with yourself by thinking - 'I'm praying while others don't pray'.

### 4) I seek refuge with Allah from the accursed shaytan

(أعوذ بالله من الشيطان الرجيم)

I seek refuge in Allah from Shaytaan, the outcast.	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ <i>'A'oodhu billaahi minash-Shaytaanir-rajeem.</i>
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(Jami' at-Tirmidhi 242)

Before moving on to Surah al Fatiha, you must say the isti'adha, which means seeking refuge with Allah (سبحانه وتعالى) from the accursed shaytan. You attach to Allah (سبحانه وتعالى) to disconnect yourself from the evil disturbances and whispers of your clear enemy. Connecting with Allah (سبحانه وتعالى) gives you joy and happiness, whilst any "disconnection" from Him makes you disturbed.

**Remove** all these disturbances by uttering the isti'adha with firm belief and conviction.

The shaytan will try his utmost to spoil your prayer. He despises us humans and hates to see us honoured in front of Allah (سبحانه وتعالى). Take the shaytan as an enemy, don't follow or befriend him. Don't take him as a consultant or advisor. He will whisper all sorts of thoughts and reminders in the prayer - **seek refuge with Allah (سبحانه وتعالى) with firm faith, and surely Allah, Al Hafidh Al Hafeedh will protect you.**

**Utter the isti'adha with feelings and understanding.** When you remember Allah (سبحانه وتعالى), the power of the shaytan on you shrinks, but when you remember yourself or anyone other than Allah (سبحانه وتعالى) in your salah - the hold of the shaytan gets bigger and stronger.

#### 5) **Bism Allah Ar Rahman Ar Raheem** (البِسْمِلة)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
Bismillaahir-Rahmaanir-Raheem.

- **(Bismillah) (In the Name of Allah):** In this powerful statement, you are declaring your reliance in Allah (سبحانه وتعالى). The name 'Allah' is the greatest Name and the origin of all the other names of Allah (سبحانه وتعالى).

- **(Rahmanir-Rahim) (the All-Merciful, Most Merciful):** 'O Allah, I need your mercy. Yaa Rahman, Your mercy covers every creation on earth, and Yaa Rahim, it multiplies excessively for those who believe in You'. Ar Rahman, Ar Raheem are Names of Allah (سبحانه وتعالى). You need Allah (سبحانه وتعالى) Who is full of mercy.

#### 6) **Surah Al Fatiha** (سورة الفاتحة) If it is the 1st or 2nd Rak'ah (unit of prayer) then recite



In the name of Allah, the Most Gracious, the Most Merciful. All praise and thanks be to Allah, the Lord of existence - the Most Gracious, the Most Merciful, Master of the Day of Judgment. You (alone) we worship, and You (alone) we ask for help. Guide us to the straight path - Guide us to the straight path. The way of those on whom You have granted Your grace, not (the way) of those who earned Your anger, nor of those who went astray.

another surah after Surah Al-Fatihah. However, if it is the 3rd or 4th, then only recite Surah Al-Fatihah.

Here you witness the Name of Allah, **Al Fattah (The Opener)**. Another name for Surah Al Fatiha is 'As Salat' because without reciting the Fatiha, the prayer is invalid.

It's important for us to focus on Surah Al Fatiha and not get our mind and heart occupied with the next surah that will be recited. We need to remind ourselves the prayer is not valid without Surah al Fatiha, and that it is one of the pillars of the prayer. You must try to devote your whole heart to it each time you recite it.

**You are now in a direct conversation between you and Allah** (سبحانه وتعالى), **in which Allah** (سبحانه وتعالى) **hears and responds to every statement.**

**Allah (Mighty and Sublime be He), has 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:

(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) **All the praise is to Allah, the Lord of all that exists**  
**Allah says:** My servant has praised Me.

(الرَّحْمَنُ الرَّحِيمُ) **The Most Gracious, the Most Merciful**  
**Allah says:** My servant has extolled Me.

(مَلِكِ يَوْمِ الدِّينِ) **The Only Owner (and the Ruling Judge] of the Day of Recompense**  
**Allah says:** My servant has glorified Me.

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) **You (Alone) we worship, and You (Alone) we ask for help**  
**Allah says:** This is between Me and My servant, and My servant shall have what he has asked for.

(أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٦) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (٧)) **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 servant, and My servant shall have what he has asked for.

(Sunan an-Nasa'i 909)

- (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) (**Praise be to Allah, Lord of the Worlds**): You remember Allah (سبحانه وتعالى) by His Names, **Al Hameed, Allah, and Ar Rabb**. You praise Him because He is Allah. It is the greatest blessing that Allah (سبحانه وتعالى) has made you stand in front of Him. Many people want to pray but they are unable to because their sins are preventing them from doing so.

Prayer is not a burden, or a task that you want to "finish off" in order to continue your worldly chores.

'Alhamdulillah', fills the scale of the meezan (the scale of good and evil deeds on the Day of Judgement). And when you thank Allah (سبحانه وتعالى), He appreciates it by showering you with more blessings.

You praise Allah (سبحانه وتعالى) because He is your **Nurturer (Ar Rabb)**. Allah (سبحانه وتعالى) nurtures you and all the creation in the best way.

- (الرَّحْمَنُ الرَّحِيمُ) (**The Merciful, the Compassionate**): Here you utter the Names of Allah - **Ar Rahman Ar Raheem**. We are in need of Allah's general and special mercy. General mercy is concerning the matters of duniya and special mercy is for the deen and akhira. Everything is created by His Mercy, He sent the books and messengers by His Mercy, and He created paradise and hellfire by His Mercy. We are living, sleeping, eating, walking, and going to paradise all by the Mercy of Allah (سبحانه وتعالى).

When you say (الرَّحْمَنُ الرَّحِيمُ), Allah says: 'My servant has extolled Me.'. Here the King is appreciating you though He is in no need of You. It is You who is in need of Him, and in need of praising Him. Such is the kindness and perfection of Allah (سبحانه وتعالى).

- (مَالِكِ يَوْمِ الدِّينِ) (**Master of the Day of Judgement**): Here you utter the names of **Allah - Al Malik Al Maalik**. He's the Owner of everything and specifically the Owner of the Day of Judgment.

'I magnify You, Al Malik, because you are the King of the Day of Judgment' All the kingship of this world will be gone except Allah's. Everyone will stand in front of Him alone, Al Malik, to be accounted and judged. When you say (مَالِكِ يَوْمِ الدِّينِ), Allah (سبحانه وتعالى) says: 'My servant has glorified Me'.

- (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) (**It is You we worship and it is You we ask for help**): This ayah explains how we can be winners on the Day of Judgement. This defines our purpose in life and is the equation to success.

\* (إِيَّاكَ نَعْبُدُ) (**You alone we worship**): This is a contract between you and Allah (سبحانه وتعالى). This means I will not lower myself to anyone (by worshipping them) other than You O Allah. I will worship You alone, with truthfulness and sincerity. I must purify my deeds from seeking pleasure from anyone other than You

\* (وَإِيَّاكَ نَسْتَعِينُ) (**Unto You we seek help**): This means seeking Allah's help. 'I need Your help, I cannot do it alone'. Seeking Allah's help is the key to success. We need Allah (سبحانه وتعالى) to make us worship Him alone, and we need Him in every matter of our lives.

When you say (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ), Allah (سبحانه وتعالى) says: "This is between Me and My servant, and My servant shall have what he has asked for."

(إِيَّاكَ نَعْبُدُ) (You alone we worship): solves the sickness of riya', showing-off and shirk.

(وَإِيَّاكَ نَسْتَعِينُ) (You alone We seek help): solves the sickness of arrogance because you confess that you can't do anything on your own as you need Allah (سبحانه وتعالى).

The secret of creation and the secret of command is contained in (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ). We are created for (إياك نعبد) and we are commanded for (إياك نستعين). Our goal is to worship Allah (سبحانه وتعالى) alone إياك نعبد and the best means to achieve our goal is إياك نستعين, (You alone we seek help).

(اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ) (**Guide us to the Straight Path**): Here you are mentioning the Name of Allah, Al Haadi – The One Who guides. The best goal is to worship Allah (سبحانه وتعالى) alone. The best means to achieve that goal is through Isti'ana (seeking Allah's help) and the best du'a is 'Guide us to the Straight Path' because without guidance you cannot do anything. Here you are asking Allah (سبحانه وتعالى) to show you everything step by step. You are asking Allah (سبحانه وتعالى) to take you to the right place, right home, right job, right people, right knowledge. You are saying, 'Ya Allah take me to the right path until I die'.

In this life, we are all on this path. When we sin, we stray away from it, but when we repent, we get back on it. With good deeds, we move forward.

\* (صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ) (**the path of those upon whom You have bestowed favors**): I want to be on the path of those whom You have favoured. Who are they? The messengers, truthful ones, martyrs and the righteous (الأنبياء ، الصديقين ، الشهداء ، الصالحين).

\* (غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ) (**not of those on whom You are angry**): 'I don't want to be on the path of those whom You are angry with'. They are those who have knowledge but they don't act upon it.

\* (وَلَا الضَّالِّينَ) (**nor of those who are astray**): 'And I don't want to be on the path of those who are misguided; who act but without knowledge'. They follow people blindly which is not acceptable when it comes to worship as it can make people fall into bid'a, (innovation in the deen). Our worship must be based on clear and strong proofs from the Quran and Sunnah.

(أَمِينَ) (**Ameen**): Is a stamp, and a beautiful seal on a letter sent. The adornment of the prayer is 'Ameen', which means: 'Ya Rabb respond to me'. When you say 'Ameen' and it is in line when the angels say it then your sins will be forgiven.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « إِذَا أَمَّنَ الْقَارِئُ فَأَمَّنُوا فَإِنَّ الْمَلَائِكَةَ تُوَمِّنُ فَمَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ »

"The Messenger of Allah (سبحان تعالی) said: 'When the reciter says Amin, then say: "Amin" too, for the angels say Amin and if a person's Amin coincides with the Amin of the angels, Allah will forgive his previous sins"

(Sunan an-Nasa'i 925)

The best position in the salah is while you're standing because you are reciting the Quran, and praising Allah (سبحان تعالیٰ).

**Note:** We cannot recite the Quran in Ruku' and Sujood.



- Raise your hands to the level of your shoulders or earlobes (as done earlier) and say the Takbeer (Allahu Akbar) while going down in ruku' position
- In the ruku' position, grab your knees firmly with your hands, spread your fingers, stick out your elbows, and straighten your back horizontally, parallel to the ground.

When we bow, we need to remember Allah (سبحانه وتعالى) is Al 'Adheem (العظيم) – **He is The Most Magnificent, and we should magnify all of His Names, Attributes, Actions, Decrees and Commands.**

When you are in ruku', you bend your back to Allah (سبحان تعالیٰ), and to Him alone. No one is worthy of your 'ruku' except your Creator, the One who makes your 'back bend'.

**Here you say:**

Glory to my Lord, the Exalted (3 Times)

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Subhaana Rabbiyal-'Adheem.

(Muslim 772)

- (سُبْحَانَ) (**Subhana**): comes from (سبح) which means to swim. When you say 'subhan' you negate all imperfections from Allah (سبحانه وتعالى), and push away all negative thoughts about Him. You need to swim constantly in 'tasbeeh', which is to go forward in life. Allah (سبحانه وتعالى), our Rabb (Our Nurturer) is nurturing us with blessings day and night. All His Actions are full of justice and mercy; evil cannot be attributed to Him.

**Everything in the heavens and earth glorify Allah (سبحانه وتعالى) - the birds, the mountains, the seas, the fish.**

Be in harmony with the universe and push away negative thoughts such as 'why are my duas not being answered?', 'I don't deserve such a calamity' 'Allah will not forgive me', Allah will not provide for me', etc.

Allah is **Al Adheem**, He is the Greatest in everything. Before your body bows, your heart should bow to Allah (سبحانه وتعالى) with tasbeeh and magnification.

**Note:** Taking one's sins lightly shows there is a lack of magnification of Allah (سبحانه وتعالى) in the heart. Our heart is created to magnify and worship Allah (سبحانه وتعالى) - it is a need and if it is not channelled properly then the heart will turn to shirk such as idol worship, saint worship, or could even give rise to psychological and mental problems as this need is not being fulfilled. But when you do what Allah (سبحانه وتعالى) has created you for then you will be satisfied and fulfilled. If you're not a slave to Allah (سبحانه وتعالى), then you'll be a slave to a hundred other things.

**Magnification is an action of the heart. When you magnify Allah (سبحانه وتعالى) you will not mock or make fun of the religion and its symbols.**



## 8) Rising from bowing (الرفع من الركوع)

Here you don't say 'Allahu Akbar' as you rise from the ruku' position. As you rise you must raise your hands to the level of shoulders or earlobes and while rising say:

Allah hears whoever praises Him.	سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
	<i>Sami'alloahu liman hamidah.</i>

(Sahih al-Bukhari 789)

- (سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ) (Sami' Allahu liman hamidah) (Allah responds to those who praise Him): You praise Allah (سبحانه وتعالى). Who allows you and gives you the ability to move from being in the 90 degrees position to being straight again and this shows no one can straighten you except Allah (سبحانه وتعالى).

**The best of your positions is to be standing before Allah (سبحان تعالى) yet we do not consider it because we think it's only sujood, but you can not go to sujood without standing and bowing, so do not underestimate the beginning.**

Here you utter the Name of Allah As Samiee' (السميع) – The All-Hearing. He is the One Who hears and responds. Allah (سبحانه وتعالى) will respond to anyone who praises Him. Allah (سبحانه وتعالى) loves praise. He is Al Hameed.

**When you are upright, you say:**

Our Lord, praise is Yours,	رَبَّنَا وَكَالْحَمْدُ
	<i>Rabbana wa lakal-hamd</i>

(Sahih al-Bukhari 789)

- (رَبَّنَا وَكَالْحَمْدُ) (Rabbana wa lakal-hamd) (O our Lord and to You is all praise):

I praise You for all of Your Names, Attributes, Commands and for making me rise from 'ruku'.

We need to thank and praise Allah (سبحانه وتعالى) for making us flexible. This is a great favour from Him and so much is required from us to show our gratitude.

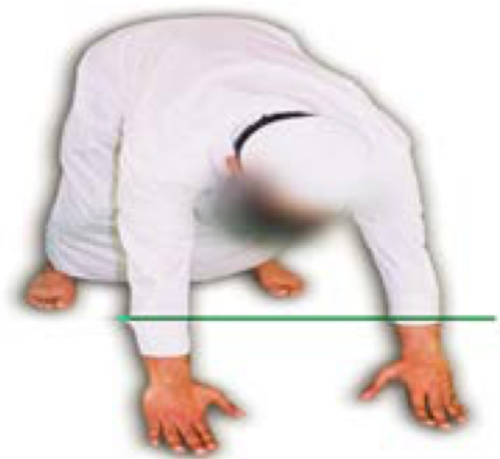
## ANOTHER SUPPLICATION WHILE RISING WHICH CAN BE SAID SHOWING ALLAH'S LOVE FOR PRAISE:

رَبَّنَا وَ لَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ  
مِلءَ السَّمَوَاتِ وَمِلءَ الْأَرْضِ وَمَا بَيْنَهُمَا وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ  
أَهْلَ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلْنَا لَكَ عَبْدٌ  
اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِي لِمَا مَنَعْتَ وَلَا يَنْفَعُ دَا الْجَدُّ مِنْكَ الْجَدُّ

*Rabbana [wa] lakal-hamdu hamd-an katheer-an tayyib-an mubarakan feeh  
mil'-as-samawaati wa mil'-al-ardi wa maa baynahumaa wa mil'a maa shi'ta min shay'in ba'd  
'ahl-ath-thanaa'i wal-majd, ahaqqu maa qaalal-'abd, wa kullunaa laka 'abd  
Allaahumma laa maani'a li maa a'tayta wa laa mu'tiya li maa mana'ta wa laa yanfa'u dhal-jaddi minkal-jadd.*

Our Lord, to You belongs all praise, an abundant beautiful blessed praise. [a praise] that fills the heavens and the Earth and all that is between them, and all that You will. O You, Worthy of praise and glory, the truest thing a slave has said (of You) and we are all Your slaves. 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.

## 9) Prostration (السجود)



Here you say 'Allahu Akbar' (Takbeer) as you go down to prostrate, but you do not raise your hands.

Touch the ground with the hands first and then the knees while saying the takbeer.



**Sajdah Position:**

\* Make sure these body parts are touching the floor in the sujood position – the forehead along with the tip of the nose, both hands, both knees, the toes of both feet, and make sure that your belly is away from your thighs.

- The 2 hands should point to the Qiblah with the fingers close to one another
- The forehead and the nose should be firmly placed on the ground
  - The toes should point towards the Qiblah
  - The feet should touch each other
- Your arms and elbows should be away from the ground

In the prostration, Allah (سبحانه وتعالى) is allowing different parts of your body to have a share in servitude and obedience. The sujood is the secret of the prayer. It's one of the pillars of the prayer and it ends the unit. Due to its greatness and importance, Allah (سبحانه وتعالى) prescribed two sujoods for us. This trains us to submit to Allah (سبحانه وتعالى) in life. This is indeed a blessing, as submission to Allah (سبحانه وتعالى) is the secret to success in every aspect of our lives.

**In the sujood you say:**

Glory is to my Lord, the Most High (3 Times)

سُبْحَانَ رَبِّيَ الْأَعْلَى

*Subhana Rabbiyal-'Ala.*

(Muslim 772)

(سبحان ربي الأعلى) **(Free from imperfection is My Rabb The Most High):** Here you utter the name of Allah Al 'Alaa (الأعلى) – The Most High. Allah (سبحانه وتعالى) is above the seven heavens yet He will be the closest to you when you fall in sujood. He is higher than anyone in your life – higher than your family, children, work and even you yourself. Whatever you place high in your life, Allah (سبحانه وتعالى) will lower it because nothing should be higher than Him.

When you're in sujood you're closest to Allah (سبحان تعالى) so increase in making dua.

You ask Allah (سبحانه وتعالى) in this position because you cannot ask Him unless you have submitted. If you want to reach the highest position in the hereafter then you need to fall to the lowest in front of Allah (سبحانه وتعالى) in this life. The more you lower yourself to Him, the more He will elevate you in this life and the next.

When you make sujood, your sins are expiated. The mark of prostration will be apparent on the Day of Judgement, even in the hellfire. With this mark of sujood, the angels will recognize whom they should pull out from the hellfire. Allah (سبحانه وتعالى) has forbidden the fire to burn the places of sujood, so never abandon the prayer. The shaitan weeps when we fall in prostration.

**Part of a longer hadith:**

أَمَرَ اللَّهُ الْمَلَائِكَةَ وَالرُّسُلَ أَنْ تَشْفَعَ فَيَعْرِفُونَ بِعَلَامَاتِهِمْ إِنَّ النَّارَ تَأْكُلُ كُلَّ شَيْءٍ مِّنْ ابْنِ آدَمَ إِلَّا مَوْضِعَ السُّجُودِ

“(Allah will command the angels and the messengers to intercede, and they will be recognized by their signs, for the Fire will consume all of the son of Adam apart from the place of prostration”)

(Sunan an-Nasa'i 1140)

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، « إِذَا قَرَأَ ابْنُ آدَمَ السُّجْدَةَ فَسَجَدَ اعْتَرَزَ الشَّيْطَانُ يَبْكِي يَقُولُ يَا وَيْلَهُ - وَفِي رِوَايَةٍ أَبِي كُرَيْبٍ يَا وَيْلِي - أَمَرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ وَأَمُرْتُ بِالسُّجُودِ فَأَبَيْتُ فَلِيَ النَّارُ »

“(It is narrated on the authority of Abu Huraira that when the son of Adam recites the Ayat of Sajdah (prostration) and then falls down in prostration, the Satan goes into seclusion and weeps and says: “Woe unto me, the son of Adam was commanded to prostrate, and he prostrated and Paradise was entitled to him and I was commanded to prostrate, but I refused and am doomed to Hell”.

(Sahih Muslim 81)

**Note:** It is Sunnah to spend the same proportion of time in standing, bowing and prostrating.

**10) Sitting between the two prostrations (الجلسة بين السجدين)**



- While rising from the first sajdah, say Allahu Akbar without raising the hand.
- Then sit (rest yourself) on your left leg while keeping your right foot upright with its toes facing the Qiblah. Put your hands on your knees.

My Lord forgive me, My Lord forgive me.

رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي

*Rabbighfir lee, Rabbighfir lee.*

(Sunan Abi Dawud 874, Authenticated by Al Albani as Sahih)

We have just risen from the great act of sujood, and yet we ask Allah (سبحانه وتعالى) to forgive us. This shows how much we are in need of forgiveness due to our shortcomings in the prayer.

Our prayer can never be good enough for Allah (سبحانه وتعالى). Seeking forgiveness also protects us from the evil consequences of our sins.

O Allah, forgive me,	اللَّهُمَّ اغْفِرْ لِي
Have mercy on me,	وَارْحَمْنِي
Guide me,	وَاهْدِنِي
Support me,	وَاجْبُرْنِي
Protect me,	وَاعْفِنِي
	<i>Allaahum-maghfir lee</i>
	<i>warhamnee</i>
	<i>wahdinee</i>
	<i>wajburnee</i>
	<i>wa 'aafinee</i>

(Sahih Al Kalim At Tayyib 98, Authenticated by Al Albani)

- I need Your mercy to do any good
- I need Your guidance to do any good
- Give me the well-being in deen and body
- If I have anything broken, then fix it for me
- Provide me with all goodness
- Elevate me in the duniya and akhira

#### When Getting Up for Another Rak'ah



- Say "Allahu Akbar"
- Sit for a while
- Use fists to get up

**Note:** When getting up for the third rak'ah, raise your hands to the level of the shoulders or earlobes. Though the hands are not raised when getting up for the second and fourth rak'ah.



## 11) Tashahhud (التشهد)

### First Testimony:

In the second unit of prayer, sit (rest yourself) on your left leg while keeping your right foot upright with its toes facing the Qiblah. Put your hands on your knees. This type of sitting is known as **muftarishan**.



**Hand placement:** Grab the left knee with your left hand, and place the right hand on the right knee. Make your middle finger and thumb of the right hand touch one another and form a circle, while pointing the index finger in the direction of the Qiblah, and move it while saying the supplications.

**During the tashahhud**, look at the index finger (instead of the place of prostration).

This is the conclusion of your prayer and now you are sitting waiting for the judgement, as if it's your last time to say something.

Here you say:

All greetings of humility are for Allah,	التُّحِيَّاتُ لِلَّهِ <i>Attahiyatu lillahi</i>
And all prayers,	وَ الصَّلَوَاتُ <i>wassalawaatu</i>
And goodness.	وَ الطَّيِّبَاتُ <i>wattayyibaatu</i>
Peace be upon you,	السَّلَامُ عَلَيْكَ <i>assalaamu 'alayka</i>
O Prophet ﷺ, and the mercy of Allah and His blessings.	أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ <i>'ayyuhaa-Nabiyyu wa rahmatullahi wa barakaatuhu</i>
Peace be upon us	السَّلَامُ عَلَيْنَا <i>As Salaamu 'alaynaa</i>
And upon the righteous slaves of Allah.	وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ <i>Wa 'ala 'ibadilahiris-saliheen</i>

I bear witness that there is none worthy of worship but Allah,	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ <i>'Ash-hadu 'an laa 'ilaha 'illalloahu</i>
And I bear witness that Muhammad (ﷺ) is His slave and His Messenger.	وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ <i>wa 'ash-hadu 'anna Muhammadan 'abduhu wa Rasuluhu</i>

(Al-Bukhari 831)

**(التحيات لله) (Salutations are for Allah):** All greetings belong to Allah (سبحانه وتعالى). The one worthy of all greetings is only Allah (سبحانه وتعالى). We greet people for Allah (سبحانه وتعالى).

**(والصلوات) (And all prayers):** All prayers and connections belong to You.

**(والطيبات) (And goodness):** All good words, actions and manners belong to You. Allah is At-Tayyib, and only what's good is for Him. Anything ugly or corrupted does not reach Him.

**(السلام عليك أيها النبي ورحمة الله و بركاته) (Peace be upon you O Prophet and the mercy of Allah and His blessings):** When you send peace, blessings and mercy to the Prophet (ﷺ), you are also asking Allah (سبحانه وتعالى) to protect the Sunnah of the Prophet (ﷺ).

How can the blessings of Allah (سبحان تعالى) be on the Prophet (ﷺ) when he is no longer alive? By invoking Allah (سبحانه وتعالى) to bless his followers and teachings.

**(السلام علينا) (Peace be upon all of us):** Allah is As-Salam (السلام) – the One free from all faults, and all the peace is from Him and Him alone. So you ask Allah (سبحانه وتعالى) for a peaceful life, and for peace in the grave and peace in the hereafter.

**(وعلى عباد الله الصالحين) (And upon all righteous slaves of Allah (سبحانه وتعالى):** whether they're

alive or dead. This invocation reaches all the righteous slaves of Allah (سبحانه وتعالى). This dua'a purifies us from being greedy, and creates unity in Islam. When you make du'a for someone in their absence, you will get the same in return, so imagine how many salaams and rewards you attain from this simple invocation. How often do we miss out from the value of this du'a by saying it quickly without feeling or truly believing in it.

**(أشهد أن لا إله إلا الله و أشهد أن محمداً عبده ورسوله) (I bear witness that there is none worthy of worship but Allah and Muhammad (ﷺ) is His slave and His messenger) - this is the key to Islam.**



**Final testimony:** At the end of the final Rak'ah of any prayer, recite the final tashahhud, which includes the tashahhud mentioned above along with the supplication mentioned next.

**Sitting position:** At the final Rak'ah of every prayer, one should sit mutawarrikan. In this position, you will need to rest on your left thigh, your left leg under your right, while keeping your right foot upright. Look at the index finger and move it while saying the supplications till the tasleem.

## HOW TO RECITE BLESSINGS ON THE PROPHET (ﷺ) AFTER THE TASHAHHUD



This type of sitting position is done in which the units of prayer are more than two. So for the Fajr prayer and the sunnah prayers (which are prayed in two units), one should sit as they did in the first tashahhud (muftarishan).

O Allah, bestow your favor on Muhammad	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ <i>Allaahumma salli 'alaa Muhammadin</i>
And on the family of Muhammad	وَعَلَى آلِ مُحَمَّدٍ <i>wa 'alaa 'aali Muhammadin</i>
As You have bestowed Your favor on Ibrahim and on the family of Ibrahim,	كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ <i>kamaa sallayta 'alaa 'Ibraaheema wa 'alaa 'aali 'Ibraaheema</i>
You are Praiseworthy, Most Glorious.	إِنَّكَ حَمِيدٌ مَجِيدٌ <i>'innaka Hameedun Majeed</i>
O Allah, bless Muhammad and the family of Muhammad	اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ <i>Allaahumma baarik 'alaa Muhammadin wa 'alaa 'aali Muhammadin</i>
As You have blessed Ibrahim and the family of Ibrahim,	كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ <i>kamaa baarakta 'alaa 'Ibraaheema wa 'alaa 'aali 'Ibraaheema</i>
You are Praiseworthy, Most Glorious.	إِنَّكَ حَمِيدٌ مَجِيدٌ <i>'innaka Hameedun Majeed</i>

(Al-Bukhari 3370)

May Allah (سبحان تعالی) praise Muhammad (ﷺ) and his family, just as He praised Ibrahim (عليه السلام), the Father of the Prophets, and his family. There are great virtues for sending blessings

upon the Prophet (ﷺ); one of which is that each time you send blessings on the Prophet (ﷺ), Allah (سبحان تعالی) will praise you ten times in return.

« أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ « مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيَّ عَشْرًا »

(Narrated Abu Hurayrah (may Allah be pleased with him): “The Prophet (ﷺ) said: If anyone invokes blessings on me once, Allah will bless him ten times”.)  
(Sunan Abi Dawud 1530, Authenticated by Al Albani as Sahih)

Here you mention the names of Allah Al Hameed Al Majeed – The Most Praiseworthy and The Most Majestic.

Before ending the prayer with the tasleem, it is Sunnah to make make dua after the tashahhud.

## 12) Seeking refuge with Allah (سبحانه وتعالى) before finishing

### SEEKING REFUGE WITH ALLAH (سبحانه وتعالى) FROM FOUR THINGS

O Allah, I seek refuge in You from the punishment of Hell-fire,	اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ <i>Allaahumma 'Innee 'a'oozhu bika min 'adhaabi jahannama</i>
And from the punishment of the grave,	وَمِنْ عَذَابِ الْقَبْرِ <i>wa min 'adhaabi-qabri</i>
And from the trials of life and death,	وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ <i>wa min fitnatil-mahyaa walmamaati</i>
And from the evil of the trial of the False Messiah.	وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ <i>wa min sharri fitnatil-maseehid-dajjaal</i>

(Al-Bukhari, Muslim)

In this supplication, you seek refuge with Allah (سبحانه وتعالى) from the punishment of the grave, and ask Him to protect you from all sins which can lead you to the punishment of the grave, and to protect you from the hellfire and all sins which can lead to it.

You seek refuge from the trials of life and death. You must feel afraid to lose your deen, especially at the time of death when the shaitan uses his last effort to make you lose your deen.

The greatest fitna is the fitna of the Dajjal and since we don't know if we will see him in this life, we need to seek refuge from his evil.



### 13) Tasleem (التسليم)



At the end of this beautiful meeting, you turn your head to the right and say:

Peace upon you and the Mercy of Allah	السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ <i>Assalaamu 'alaykum wa rahmatullah</i>
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You turn your head to the left and say:

Peace upon you and the Mercy of Allah	السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ <i>Assalaamu 'alaykum wa rahmatullah</i>
---------------------------------------	--

(Sunan an-Nasai 1320)

Tasleem ends the prayer, and now certain things such as eating, drinking, talking, making different movements etc. become 'halal' for you just as when you say 'Allahu Akbar', certain things become haraam for you (such as eating and drinking).

You finish your prayer with peace and being at peace with everyone. So a person who comes out of the prayer should come out in a state of peace. How can someone come out of prayer and then resort to ill behavior such as backbiting, defaming and shouting at others?



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## WISWAS - WHISPERS FROM THE SHAYTAN

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Wiswas comes from the shaitan, which he whispers in the chest of the person. The shaitan varies the wiswas according to who you are. He does not give the same wiswas to everyone, but it is according to your weakness and what bothers you. The shaitan likes to make wiswas about something from the past or future, or something worrying you. For example, if something happened to you in the morning, he will whisper and remind you of it in the prayer. Or if something is coming up in the future, he'll make you think and worry about it.

The more you struggle against the wiswas in your prayer, the better your prayer will be. Most importantly, you should not cut and restart your prayer, but push away the wiswas.

**Remember to seek refuge with Allah (سبحانه وتعالى) from the accursed shaitan by saying:**

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

*A'oodhu billaahi minash-shaytaanir-rajeem*

I seek refuge in Allah from Satan the outcast

**Be aware:** Make an effort in every position of the prayer to be aware of what you are saying and what you are doing. For example, you are in the ruku', you're conscious that you're bent and bowing before Allah (سبحانه وتعالى) and you understand what it means and feel it when you say (سبحان ربي العظيم) (Free from imperfection is my Rabb the Most Magnificent)

**Renew the strong feeling and awareness that you are in front of Allah (سبحانه وتعالى):** Don't think you are in your room or you are just praying. You need to believe Allah (سبحانه وتعالى) is

watching you, witnessing you, hearing you. If someone was in front of you then you would surely be conscious of their presence and aware of this fact. You can not see Allah (سبحانه وتعالى) because you would not be able to handle it in this life. After you struggle, whether it's 3 days, one week, 40 days, or a year or more, you will get to taste the sweetness of prayer and you will feel like you cannot go on without it – you just will not want it to end. The most beloved words to you will be the words in the prayer.

The prayer is a sketch, and map of how your life should be between standing, bowing and prostration – each part has a strong significance in your life.

# II

## FINAL WORDS - FIVE LEVELS OF PRAYER

**Ibn al-Qayyim** (May Allah have mercy on him) said in his book (الوابل الصيب من الكلم الطيب):  
“And mankind, with regard to their performance of prayer are in five levels.”

**The First:** The level of the one who is negligent and wrongs his soul: He is the one who falls short in performing wudhu properly, performing the prayer upon its time and within its specified limits, and in fulfilling its essential pillars.

**The Second:** The one who guards his prayers, performs them in their proper times, within their specified limits, fulfils their essential pillars and performs his wudu with care. However, his striving (in achieving the above) is wasted due to whisperings in his prayer so he is taken away by thoughts and ideas.

**The Third:** The one who guards his prayers within the specified limits, fulfils their essential pillars and strives with himself to repel the whisperings, thoughts and ideas. He is busy struggling against his enemy (Shaytaan) so that he does not steal from the prayer. On account of this he is engaged in (both) prayer and struggling

**The Fourth:** The one who stands for the prayer, completes and perfects its due rights and its essential pillars, performs it within its specified limits and his heart becomes engrossed in safeguarding its rights and specified limits, so that nothing is wasted from it. His whole concern is directed towards its establishment, its completion and its perfection, as it should be. His heart is immersed in the prayer and in enslavement to his Lord the Exalted.

**The Fifth:** The one who stands for the prayer like the one mentioned above. However, on top of this, he has taken and placed his heart in front of his Lord, looking towards Him with his heart with anticipation, (his heart) filled with His love and His might, as if he sees and witnesses Allah. The whisperings, thoughts and ideas have vanished and the coverings, which are between him and his Lord, are raised. What is between this person and others

*with respect to the prayer is superior and greater than what is between the heavens and the earth. This person is busy with his Lord, delighted with Him.*

*The first type will be punished, the second type will be held to account, the third will have his shortcomings and sins expiated, the fourth will be rewarded and the fifth will be close to his Lord, because he will receive the portion of the one who makes his prayer the delight and pleasure of his eye. Whoever makes his prayer the delight and pleasure of his eye will have the nearness to his Lord made the delight and pleasure of his eye in the hereafter. He will also be made a pleasure to the eye in this world since whoever makes Allah the pleasure of his eye in this world, every other eye will become delighted and pleased with him.*

**So ask yourself, what level are you?**

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ  
دُعَاءِ

**“O my Lord! Make me one who performs As-Salât (Iqâmat-as-Salât), and (also) from my offspring, our Lord!  
And accept my invocation”**

**Notes:**



# مركز السلام الإسلامي

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