

تعظيم الصلاة

MAGNIFYING THE PRAYER

These notes are based on a previous course. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

تعظيم الصلاة

MAGNIFYING THE PRAYER

And seek help with patience and prayer (واستعينوا بالصبر و الصلاة)

Based on the book (تعظيم الصلاة) – Magnification of the Prayer by Sheikh Abdulrazaq Al Bader.

Introduction

- We knew before (لا حول و لا قوة الا بالله) was a treasure of paradise, but when Allah (سبحانه وتعالى) opened it more for us we got to see more of this treasure. And we thank Allah (سبحانه وتعالى) that He prolonged our lives to get to know this treasure. Alhamdulillah.
- We all have needs though all of us are different. When you say (لا حول و لا قوة الا بالله) you're going to the One Who rose over the Throne. Our problem is we're relying on ourselves and this is the worst. Imagine someone is drowning and only his hand is out, can he rely on himself? No. That's why it's the worst to rely on yourself. The shayateen want to make us think to be confident in ourselves, but ask Allah (سبحانه وتعالى). (لا حول و لا قوة الا بالله) is true confidence. (لا حول و لا قوة الا بالله) is a treasure to get all you want and to protect yourself

from all evil. It's in our hands to make our test end or prolonged – we don't want to get stuck. Allah (سبحانه وتعالى) wants to take us up levels, and what makes us go up? (لا حول و لا قوة الا بالله) (حول) is movement, we can't move one step up except by Allah's help and power.

- (لا حول و لا قوة الا بالله) is a master key for everything and for everyone. (لا حول و لا قوة الا بالله) is a treasure of paradise and one of the doors of paradise. It's a treasure and door, how? When you get (لا حول و لا قوة الا بالله) – this master key, then you can get all the other doors of paradise. How can you enter the others doors of paradise such as the door of prayer, fasting, etc without (لا حول و لا قوة الا بالله)? Subhan Allah.
- When you say (لا حول و لا قوة الا بالله) – you want help from Allah (سبحانه وتعالى). Today we will look at means to help us in life, and Allah (سبحانه وتعالى) tells us: And seek help with patience and prayer (واستعينوا بالصبر و الصلاة) – patience and prayer. So as if it's a triangle – (لا حول و لا قوة الا بالله), patience and prayer.
- You will notice (واستعينوا بالصبر و الصلاة) is mentioned twice in Surah Al Baqarah and both patience and prayer are mentioned together each time, we will later see the reason for this in sha'a Allah. In Surah Yusuf 18: (قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً فَصَبِرْ جَمِيلاً وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ) (He said: "Nay, but your ownselves have made up a tale. So (for me) patience is most fitting. And it is Allâh (Alone) Whose help can be sought against that (lie) which you describe.") – you will see Yaqoub (عليه السلام) mentions a beautiful patience. When a person is

in a difficult situation, he can't say much, but he just said 'beautiful patience' and Allah (سبحانه وتعالى) knows what he means. Allah (سبحانه وتعالى) is (المستعان) – He is the One I seek help with.

Meaning of (الصبر) – patience

- Patience (الصبر) means (حبس النفس) – controlling the self. The human is hasty and wants everything quickly. No one will leave this life having done everything he wanted, but it's important to do what Allah (سبحانه وتعالى) wants. In this life we need patience. For example, we want to get full marks, we want to raise our kids, we want to learn some skills – all require patience. Your patience makes the solution come faster. The Prophet (صلى الله عليه وسلم) said Allah (سبحانه وتعالى) immediately responds to our dua but what delays it? When we are impatient. Hadith: (عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " (يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ فَيَقُولُ قَدْ دَعَوْتُ فَلَا أَوْ قَلَمْ يُسْتَجَبْ لِي (Abu Huraira reported that Allah's Messenger (صلى الله عليه وسلم) said: The supplication of every one of you is granted if he does not grow impatient and says: I supplicated but it was not granted.) - Sahih Muslim 2735
- When a two year old runs around, and there is something dangerous around them, you pull them back, and similarly we need to pull back our nafs with patience. Surah Az Zumar 10: (إِنَّمَا (يُؤْفَىٰ الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ (Only those who are patient shall receive their reward in full, without reckoning) – imagine you're waiting in the doctor's office for your appointment, do they give you money for waiting? Of course not, but if you're patient for Allah (سبحانه وتعالى)

then He will reward you an open-check, it's countless, subhan Allah. Imagine 5 minutes you're patient for Allah (سبحانه وتعالى), there's a reward, imagine 1 day, 1 year, 2 years, many years, subhan Allah. The patient ones will come on the Day of Judgment and they will see mountains of good deeds and they will wonder, 'where did I get this? I didn't do this many good deeds?' And it will be said to them, 'it's because of your patience'. And now unfortunately we're wasting on patience on trivial matters – the email didn't go through, etc. When we became impatient we become restless and can react badly.

- Patience can be bitter and burning, but it's still light. In Arabic, the word (صَبَّار) means cactus. They are living in the dessert and they're patient. That's why Yaqoub (عليه السلام) asked for 'beautiful patience' – sabran jameel, as if been in a waiting room with all facilities, you can go to the spa, etc, unlike someone being in 'jail'.
- We are tested with people, but what are we supposed to do? Be patient. Surah Al Furqan 20: (وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ) (And We have made some of you as a trial for others: will you have patience?) – we may be surrounded with people, but we're alone, it's only between us and Allah (سبحانه وتعالى). We're a test for the people and they're a test for us. Patience is the key for victory (إِنَّ الْفَيْزَ مَعَ الصَّبْرِ) – verily victory is with patience. Take the opposite, verily failure is with impatience. So seek help with patience. When you're patient then you'll be given victory.

Meaning of (الصلاة) – prayer

- Prayer (الصلاة) means connection to Allah (سبحانه وتعالى). Prayer is a form of connection to Allah (سبحانه وتعالى) based on your actions. When you bow, prostrate, rise, stand, then this is all connection. This connection will help you to get what you want in life. When the Prophet (صلى الله عليه وسلم) would have a problem in life, he would immediately go to the prayer.
- (لا حول و لا قوة الا بالله) is the head and then there's patience and prayer. Patience gives you victory and prayer is the first deed you'll be asked about on the Day of Judgment and when the prayer is good then all deeds will be good.

What is the connection between (الصبر) and (الصلاة)?

Patience is sunlight and prayer is moonlight:

- Both are light, but they're different types of light. We all need light in order to achieve anything.
- Patience is an intense and big light. Patience is like the sunlight. In a longer hadith: The Prophet (صلى الله عليه وسلم) said: (وَالصَّبْرُ... وَالصَّلَاةُ نُورٌ) (prayer is light..and patience is brightness) - Sahih Muslim 223. For example, when you want to do something outdoor, you want sunlight. With patience, Allah (سبحانه وتعالى) will unveil many things around you. When you're impatient, you can't see properly, everything is upside down. When you're patient, you're calm and still and can see properly. No one can go to paradise without

patience. So patience is a pre-requisite. You can't move on to other steps without patience.

- And prayer is noor (الصلاة نور), we need patience for prayer. When you want patience, you need (لا حول و لا قوة الا بالله), and you need patience for prayer. So you need them all. Alhamdulillah Allah (سبحانه وتعالى) gave us the salat. Salat puts off the heat of patience, subhan Allah. That's why you have the day and night. When you see the sun, you'll remember patience and when you see the moon, you'll remember the prayer. Surah Furqan 62: (وَهُوَ الَّذِي جَعَلَ اللَّيْلَ) (وَالنَّهَارَ خَلْفَهُ لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا) (And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.) – alhamdulillah for the sun and moon to make us reflect and remember.

Patience is heat and prayer is coolness:

- Patience is heat and prayer is coolness, that's why you need them together. The Prophet (صلى الله عليه وسلم) would tell Bilal (رضي الله عنه), let us cool and relax with the prayer (يَا بِلَالُ أَقِمِ) (الصَّلَاةَ أَرْحَنَّا بِهَا " (I heard the Messenger of Allah (صلى الله عليه وسلم) as saying: O Bilal, call iqamah for prayer: give us comfort by it.) - Sunan Abi Dawud 4985, Authenticated by Al Albani as Sahih – referring to calling the prayer. And the Prophet (صلى الله عليه وسلم) said the coolness of my eyes is in the prayer. Hadith: (وَجُعِلَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ) (and my comfort has been provided in prayer) - Sunan an-Nasa'i 3939

- It's a blessing from Allah (سبحانه وتعالى) to have taken the Prophet (صلى الله عليه وسلم) on the night journey to prescribe the prayers upon us and teach us on the earth to overcome our patience.

Patience is bitter and prayer is delightful

- Patience is bitter and prayer removes the aftertaste of 'patience'.
- So with patience and prayer you will get what you want in life and to avert all evil. And alhamdulillah all the tools of the solution to our problems are free of charge. It can't be in this life that Allah (سبحانه وتعالى) placed us to have solutions with money, subhan Allah. And imagine people are going to useless solutions and wasting money which only cause more problems. Allah (سبحانه وتعالى) created us and for sure our solutions are free. (لا حول و لا قوة الا بالله), patience and prayer are all free.

Magnification of the prayer (تعظيم الصلاة)

- Normal prayer without magnification will not give you help. The real help is when you magnify the prayer. Sometimes we pray but there are no feelings, but when you magnify it then you feel its greatness.
- Hadith: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَا مِنْ أَمْرٍ مُسْلِمٍ تَحَضَّرُهُ صَلَاةً مَكْتُوبَةً (فَيُحْسِنُ وُضُوءَهَا وَخُشُوعَهَا وَرُكُوعَهَا إِلَّا كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ مَا لَمْ يُؤْتِ كَبِيرَةً وَذَلِكَ الدَّهْرَ كُلَّهُ " (I heard Allah's Messenger (صلى الله عليه وسلم) say: When the time for a prescribed prayer comes, if any Muslim performs ablution well and offers his prayer with humility and bowing, it will be an expiation for his past sins, so long as he has not committed a major sin; and this applies for all times.) - Sahih Muslim 228 – when you do ihsan in your wudhu and ihsan in your khushu', what does that mean? Whatever you're saying in your prayer then you're present. Notice ruku' is mentioned and not sujood in the hadith because people want to do ruku' quickly. To do things with ihsan is as if you see Allah (سبحانه وتعالى) and if you can't see Him then He sees you. Don't think when you're at home then you don't have any sins. We all have sins. So what is the condition to have our sins expiated between the obligatory prayers? Ihsan. There's sweetness to the prayer and imagine you're connecting to Allah (سبحانه وتعالى) Who is so great. Every part of body is being used for the prayer unlike animals which cannot bow or prostrate, and we're not using our body to pray, subhan Allah.

Prayer was performed by all the prophets (الصلاة على جميع الأنبياء)

Yunus (عليه السلام)

Surah As Saffat 139-144:

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ (١٣٩) إِذْ أَبَقَ إِلَى الْفُلِّ الْمَشْحُونِ (١٤٠) فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ (١٤١)
فَأَلْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ (١٤٢) فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ (١٤٣) لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ
(١٤٤)

And, verily, Yûnus (Jonah) was one of the Messengers (139) When he ran to the laden ship, (140) Then he (agreed to) cast lots, and he was among the losers, (141) Then a (big) fish swallowed as and he had done an act worthy of blame. (142) Had he not been of them who glorify Allâh, (143) He would have indeed remained inside its belly (the fish) till the Day of Resurrection. (144)

- The people of Yunus (عليه السلام) didn't accept the message so he left without permission from Allah (سبحانه وتعالى). The whale swallowed him while feeling disgraced and humiliated inside. Had he not been from those who do tasbeeh then he would have remained until the Last Day. Ibn 'Abbas (رضي الله عنه) said (من المسبحين) means from those who pray and connect to Allah (سبحانه وتعالى), subhan Allah. Yunus's prayer was (لا اله الا أنت سبحانك اني كنت من الظالمين) (There is no one worthy of worship except You, verily I have been from the wrongdoers). Allah (سبحانه وتعالى) removed him from the belly of the whale and onto land, and not even the sea, subhan Allah.

Ibrahim (عليه السلام)

Surah Ibrahim 37: رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا ("O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah); in order, O our Lord, that they may perform As-Salât (Iqâmat-as-Salât), so fill some hearts among men with love towards them, and (O Allâh) provide them with fruits so that they may give thanks)

- Ibrahim (عليه السلام) made dua for his offspring to be among those who pray. This shows prayer is so important and it's his priority before anything else. When their prayer is good, then everything else will be good, their studies will be good, being dutiful to their parents will be good. But we're focusing on other things because there's no magnification for the prayer. When you magnify the prayer then your children will magnify the prayer. For example, if they make a mistake on the exam, then tell them 'no worries, you can make it up tomorrow', but if they miss the prayer, then this is great. A person can always catch up with the duniya.
- In the dua, Ibrahim (عليه السلام) is talking about his condition, he said I left my offspring in a valley with no vegetation, and he asked 'Our Rabb to make them establish the prayer first'. If it was us, we would ask Allah (سبحانه وتعالى) to protect them and provide them with food, subhan Allah. This shows his magnification for the prayer. If there's

prayer in the children then there will be goodness in them. When they have a problem, then let them seek help in the prayer.

- Then Ibrahim (عليه السلام) asked Allah (سبحانه وتعالى) to make the hearts of the people to 'blow' towards them; to be inclined to them. Then he asked Allah (سبحانه وتعالى) to grant them fruits and fruits are a luxury. He completes his dua in order they may be grateful. This shows they already have patience because you can't have gratitude without patience.

Surah Ibrahim 40: (رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِي) ("O my Lord! Make me one who performs As-Salât (Iqâmat-as-Salât), and (also) from my offspring, our Lord! And accept my invocation.)

- Ibrahim (عليه السلام) is a messenger and he's asking Allah (سبحانه وتعالى) to make him from those who establish the prayer. In the Qur'an, you will notice the description for prayer is establishing the prayer and not those who pray. And he's asking for offspring to be from those who establish the prayer.

Ismael (عليه السلام)

Surah Maryam 55: (وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا) (And he used to enjoin on his family and his people As-Salât (the prayers) and the Zakât, and his Lord was pleased with him)

- Ismael (عليه السلام) is the son of Ibrahim (عليه السلام) whom he was making dua'a for, subhan Allah. Ismael (عليه السلام) would command his family to the prayer and this shows he magnifies the prayer. The

children have to be commanded to the prayer by the parents from the age of seven. And before that time they should see the parents praying. Just as we command the children to do their homework and to wear their uniforms, we shouldn't say 'I can't command them to pray'. A parent can command them for the duniya, but not for the prayer? Subhan Allah.

Is'haaq (عليه السلام)

Surah Al Anbiya 72-73:

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ (٧٢) وَجَعَلْنَاهُمْ أَيْمَةً يَهْتَدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ (٧٣)

And We bestowed upon him Ishâq (Isaac), and (a grandson) Ya'qûb (Jacob). Each one We made righteous. (72) And We made them leaders, guiding (mankind) by Our Command, and We revealed them the doing of good deeds, performing Salât (Iqâmat-as-Salât), and the giving of Zakât and of Us (Alone) they were the worshippers. (73)

- Is'haaq is also the son of Ibrahim (عليه السلام) and Allah (سبحانه وتعالى) inspired Is'haaq (عليه السلام) and Yaqoub (عليه السلام) to do the good deeds, establish the prayer and give zakat. Inspired them means they love to do it. And all of this is a result of Ibrahim's invocation.

Musa (عليه السلام)

Surah Ta Ha 14: (إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي) ("Verily! I am Allâh! Lâ ilâha illa Ana (none has the right to be worshipped but I), so worship Me, and perform As-Salât (Iqâmat-as-Salât) for My Remembrance)

- Allah (سبحانه وتعالى) spoke to Musa (عليه السلام) with no mediator and He commanded him to establish the prayer in order to remember Him. The prayer is for the remembrance of Allah (سبحانه وتعالى). Musa (عليه السلام) even asked Allah (سبحانه وتعالى) to pray in his grave, subhan Allah, and when the Prophet (صلى الله عليه وسلم) went on the Night Journey, he saw Musa (عليه السلام) praying in his grave and Allah (سبحانه وتعالى) knows best.

Surah Yunus 87: (وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمْ مَا بَمَثَلِ بَيْتِنَا وَأَجْعَلُوا بُيُوتَكُمْ قِبْلَةً) (And We revealed to Mûsa (Moses) and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salât (Iqâmat-as-Salât), and give glad tidings to the believers.")

- While Banu Israel was in difficult times being oppressed by Firaoun and their people, they were not commanded to protest and demonstrate, but to stay at home and pray. Islam is against protests and demonstrations. Prayer is the aid and help for all of us.

Dawud (عليه السلام)

Surah Sad 24: (وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٥١﴾) (And Dâwûd (David) guessed that We have tried him and he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allâh) in repentance)

- When Dawud (عليه السلام) made a mistake in his ruling without verifying, he fled to Allah (سبحانه وتعالى) and went down to bowing, meaning he went to the prayer. And ruku' is the position especially for magnifying Allah (سبحانه وتعالى). When someone makes a mistake, sins or feels guilt, then he can only go to Allah (سبحانه وتعالى) and connect to Him because no one else can make you feel good. Patience and prayer are the reliefs for us.

Zachariah (عليه السلام)

Surah Al Imran 37-39:

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرُومُ أَنَّى لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ (٣٧) هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ (٣٨) فَنَادَتْهُ الْمَلِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ

Every time he entered Al-Mihrâb to (visit) her , he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit." (37) At that time Zakariyâ (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation." (38) Then the angels called him, while he was standing in prayer in Al-Mihrâb (a

praying place or a private room), (saying): "Allâh gives you glad tidings of Yahya (John)

- Zachariah (عليه السلام) wants to have a son to continue in the way of dawah. When Zachariah (عليه السلام) went to Maryam (عليه السلام) and saw food out of season with her, he asked her 'how did you get this?'. She said 'it's from Allah (سبحانه وتعالى) and He grants whomever He wills without any account'. So when he heard this, it reminded him to make dua Allah (سبحانه وتعالى) despite not having any means; a person shouldn't get stuck. He asked Allah (سبحانه وتعالى) to grant him good offspring, and he started to pray, then what happened? The angels called him while he's in the prayer. So the relief and glad tidings came while he's in prayer, subhan Allah. Don't ever think you make dua and pause without doing anything – go to the prayer.
- When you have a problem and go to the prayer, it's a connection between you and Allah (سبحانه وتعالى) then you will find Allah (سبحانه وتعالى) will inspire a solution for you, subhan Allah.

Eisa (عليه السلام)

Surah Maryam 30-31:

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا (٣٠) وَجَعَلَنِي مُبَارَكًا أَيَّنَّ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ
مَا دُمْتُ حَيًّا (٣١)

"He [Īsā (Jesus)] said: Verily! I am a slave of Allāh, He has given me the Scripture and made me a Prophet;" (30) "And He has made me blessed wheresoever I be, and has enjoined on me Salāt (prayer), and Zakāt, as long as I live." (31)

- Eisa (عليه السلام) is talking about prayer while he's in the cradle, subhan Allah. He said 'I'm a slave of Allah' – this is his identity. 'He gave me the Book and made me a prophet' – this is his qualification. And he's blessed wherever he goes, he's a key to good. And he's been commanded to the prayer and zakat as long as he's alive. This shows to not worship him because a god doesn't need to pray.

Magnification of the prayer with the Prophet (صلى الله عليه وسلم) (تعظيم الصلاة) (عند النبي صلى الله عليه وسلم)

- During the life of the Prophet (صلى الله عليه وسلم) surely the prayer was important, but we will look at his last moments. The last prayer which the Prophet (صلى الله عليه وسلم) performed in congregation was the Dhuhr Prayer on Thursday. The Prophet (صلى الله عليه وسلم) passed away on Monday, so the days in between he was praying on his own, and Abu Bakr (رضي الله عنه) was the one leading the prayer and this shows the khalifa after the Prophet (صلى الله عليه وسلم) is Abu Bakr (رضي الله عنه).
- On Monday, the people were preparing to pray the Fajr prayer and before they began, the Prophet (صلى الله عليه وسلم) opened the curtain from his house (note his house is next to the masjid). When he looked out, he was smiling and his face is so white. When the people saw this, they were so happy because they thought he had will come back to lead the prayer. When Abu Bakr (رضي الله عنه) saw this, immediately he stepped back and made way for the Prophet (صلى الله عليه وسلم). This shows the Companions are not the ones to take over. Without speaking the Prophet (صلى الله عليه وسلم) signaled to Abu Bakr (رضي الله عنه) to move forward and continue with leading the prayer. So what made the Prophet (صلى الله عليه وسلم) to smile before his death? The people together in congregation during the fajr, subhan Allah. He loved it when Muslims are connected together in the prayer. This should make us feel the prayer is important.

- The final words of the Prophet (صلى الله عليه وسلم) while advising were: 'the prayer the prayer' (الصلاة الصلاة). The inheritance of Prophet (صلى الله عليه وسلم) is knowledge and his final words to us are 'the prayer the prayer' (الصلاة الصلاة). He knows if our prayer is good then everything else will be good. So the last thing a person can advise is the prayer.

Magnification of the prayer because of its status (تعظيم الصلاة لمكانتها)

- It's a pillar of Islam, it's the first deed which Allah (سبحانه وتعالى) will ask us about, it's between belief and disbelief, and it's performed by all the prophets.
- The one who guards his prayer then it will be light to his heart, light to his face, light in his grave, light in his resurrection 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 then there is no light in his heart, face or grave, and he will be resurrected with Firaoun and Qaroon, astaghfar Allah.
- The prayer reforms us and the prayer is a safeguard from indecency and immorality. Surah Al 'Ankaboot 45: (إِنَّ الصَّلَاةَ تَنْهَىٰ 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))
- Omar bin Al Khattab (رضي الله عنه) said in a speech: (أول ما تفقدون من دينكم) (الأمانة و آخر ما تفقدون من دينكم الصلاة) (The first thing you lose from your deen is the trust and the last thing you lose from your deen is the prayer). Imagine you have a necklace of beads, when the first bead is lost

then the other beads start to fall until you lose the last bead and there's nothing left. So the first thing a person gives up from his deen is the trust. A person is entrusted with things and then he betrays it. Allah (سبحانه وتعالى) gave us many trusts – the religion itself, husband, children, etc, until the person gives up and loses the prayer. And all of this is from the steps of the shaitan. If a person is not praying then he's lost all beads – he's lost his religion. May Allah (سبحانه وتعالى) protect us. Ameen.

- Even in letters which are sent to rulers, Omar bin Al Khattab (رضي الله عنه) would mention the prayer, subhan Allah. Anyone who's preserving his prayer, then he's preserving his religion because there's no religion without prayer. Omar bin Al Khattab (رضي الله عنه) knows if the people he's with are praying then their work will be good. So if your children are praying then everything will be good.
- To build the religion requires time, as if you're building brick by brick and the shaitan wants you to demolish it all by your own hands. So the last brick to lose is the prayer, and to rebuild it again you need to start with the prayer because it's the first we'll be asked about it. Sometimes a person might be covered and praying and with time she gives it up, she gives up her voluntaries, she gives up not mixing, until she gives up the prayer. A person might be praying but there are no feelings, he just prays to finish. So at least hold on to the last bead because perhaps that last bead can save you on the Day of Judgment, subhan Allah. How do you expect your problems to be

solved if the last bead of your deen is gone? Subhan Allah. Don't lose the prayer. May Allah (سبحانه وتعالى) never make us lose it. Ameen.

Disbelief for the one who doesn't pray (كفر من تركها)

- Anyone who leaves the prayer then it's disbelief. A person can't say because of people or the work because if he can't pray then there is hijrah – migration to a believing land.

Surah Al Muddathir 38-47:

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ (٣٨) إِلَّا أَصْحَابَ الْيَمِينِ (٣٩) فِي جَنَّاتٍ يَسَاءَلُونَ (٤٠) عَنِ الْمُجْرِمِينَ (٤١) مَا سَأَلَكُمْ فِي سَفَرٍ (٤٢) قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ (٤٣) وَلَمْ نَكُ نُطْعِمِ الْمَسْكِينِ (٤٤) وَكُنَّا نَحُوضُ مَعَ الْخَاطِبِينَ (٤٥) وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ (٤٦) حَتَّىٰ أَتَانَا الْيَقِينُ (٤٧)

Every person is a pledge for what he has earned, (38) Except those on the Right, (i.e. the pious true believers of Islâmic Monotheism); (39) In Gardens (Paradise) they will ask one another, (40) About Al-Mujrimûn (polytheists, criminals, disbelievers), (And they will say to them): (41) "What has caused you to enter Hell?" (42) They will say: "We were not of those who used to offer the Salât (prayers) (43) "Nor we used to feed Al-Miskin (the poor); (44) "And we used to talk falsehood (all that which Allâh hated) with vain talkers (45) "And we used to belie the Day of Recompense (46) "Until there came to us (the death) that is certain." (47)

- Each nafs is chained to its evil except the Companions of the Right (the people of paradise). The people of paradise are asking each other, what are they asking about? They're asking about the

criminals, those in the hellfire. They're asking them 'what made you enter 'Saqr' (one of the names of hellfire)?' And the people of hellfire will answer themselves. Allah (سبحانه وتعالى) is able to make the people of paradise to speak to the people of hellfire without feeling the blaze. The people of paradise will have all of their questions answered on the Day of Judgment, subhan Allah. What's important now is to submit, we don't need to know everything now.

- The people of hellfire will answer and say 'we weren't from those who prayed and we didn't feed the poor and we just went with flow until death came to us'. Notice it shows these are people whom they might have known. They know why someone disbelieved is in the hellfire, but they're wondering why are these people are in the hellfire? Subhan Allah. We need to magnify the prayer because to connect to Allah (سبحانه وتعالى) is great. This is a meeting with Allah (سبحانه وتعالى). May Allah (سبحانه وتعالى) forgive us for all our heedlessness in our prayers. Ameen.

Surah Maryam 59-60:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا (٥٩) إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا (٦٠)

Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So they will be thrown in Hell. (59) Except those who repent and believe (in the Oneness of Allâh and His Messenger Muhammad صلى الله عليه وسلم), and

work righteousness. Such will enter Paradise and they will not be wronged in aught. (60)

- Those who came afterwards are losing the prayer with time. Allah (سبحانه وتعالى) is telling us to be aware of this point. What does it mean to lose the prayer? They're praying but they're not doing it well. We shouldn't feel we're doing our prayer well. We want to always improve it. The more you lose the prayer, the more you'll follow your desires. And the more you guard your prayer, the more you'll have taqwa, subhan Allah.
- Those who lose the prayer will be thrown in (Ghaya) – which is a bitter river in the hellfire.

Hadith: ("سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ)
 (I heard the Messenger of Allah (صلى الله عليه وسلم) observing this: Between man and polytheism and unbelief is the abandonment of salat.) -
 Sahih Muslim 82

- If a person doesn't pray then he will do shirk and kufr. So prayer is your guard. If a person doesn't pray then he'll do everything else. Imagine if a person is not connecting 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. May Allah (سبحانه وتعالى) help us. Ameen.

Hadith: (" قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ الْعَهْدَ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ ")
 .) ("The Messenger of Allah (صلى الله عليه وسلم) said: 'The covenant that

stands between us and them is the Salah; whoever abandons it, he has committed disbelief."") - Sunan an-Nasa'i 463

Part of a longer hadith: The Prophet (صلى الله عليه وسلم) said: (وَلَا تَتْرُكَنَّ الصَّلَاةَ) (Do not abandon a prescribed prayer deliberately. Anyone who abandons it will forfeit Allah's protection.) - Al-Adab Al-Mufrad 18, Authenticated by Al Albani as Hasan

- Anyone who leaves the prayer intentionally then he's freed from Allah's protection. Imagine you're given a direct number to someone big in society and if you need anything, they say 'just call me, even if it's in the middle of the night'. And to Allah (سبحانه وتعالى) is the best example, the prayer is this 'hotline' and we're throwing it away, subhan Allah. This shows ingratitude, this is kufr. Allah (سبحانه) gave us this great opportunity and we're losing it. Allah (سبحانه) doesn't need our prayer, but He made it obligatory upon us because it's good for us.

Verily, the prayer is enjoined on the believers at fixed hours (إن الصلاة) (كانت على المؤمنين كتابا موقوتا)

- The prayer is something the believers maintain with discipline. They don't let it go and 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're connected. The less you believe, the less you'll take care of your prayer.
- Your prayer depends on your belief, and it's the sins which reduce our faith.

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). Allah (سبحانه وتعالى) will call on the people of paradise and He will ask them: 'Is there anything I can increase you with?' Imagine in paradise, the homes are already prepared for you. The people of paradise will say" 'You've brightened our faces, You admitted to paradise and saved us from the hellfire'. So they're content. Then Allah (سبحانه وتعالى) will unveil the Veil from His Face – it's full of beauty and majesty. They will not be given something more beloved to them than seeing the Face of Allah (سبحانه وتعالى). May Allah (سبحانه وتعالى) make us see His Face. Ameen. What is the connection between the prayer now and seeing Allah (سبحانه وتعالى) on the Day of Judgment?

- When a person's concern is the prayer and is connecting to Allah (سبحانه وتعالى) then Allah (سبحانه وتعالى) will give Him more pleasure of seeing Him on the Day of Judgment. Some people will see Allah (سبحانه وتعالى) once a week, some once a month and some twice a day.
- When a person enters the prayer, then Allah (سبحانه وتعالى) places His Face in front of him but we can't see Him and when you turn your heart or face then Allah (سبحانه وتعالى) turns away. Hadith: (إِنَّ أَحَدَكُمْ إِذَا) (كَانَ فِي الصَّلَاةِ فَإِنَّ اللَّهَ حَيَالٌ وَجْهَهُ) (Whenever any of you is in prayer he should know that Allah is in front of him) - Sahih al-Bukhari 6111

Hadith: (كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ نَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ " أَمَا إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا، لَا تُضَامُونَ - أَوْ لَا تُضَاهُونَ - فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ، (وَقَبْلَ غُرُوبِهَا فَافْعَلُوا " . ثُمَّ قَالَ " فَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا " . (Narrated Jarir bin `Abdullah (رضي الله عنه): We were with the Prophet (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم)) 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 fajr and 'asr. If you want to see Allah (سبحانه وتعالى) like you see the moon then don't let anything overcome you from the fajr and 'asr prayer.

Sleep can especially defeat us from these prayers. So how much you're struggling for the fajr and 'asr prayer is how much you'll see Allah (سبحانه وتعالى). The greatest delight in paradise is seeing Allah (سبحانه وتعالى) and the most noble deed in this life is the prayer.

Three pieces of advice from the Prophet (صلى الله عليه وسلم) (ثلاث وصايا نبوية)

○ One man came to the Prophet (صلى الله عليه وسلم) and said 'advise me but make it short'. So the Prophet (صلى الله عليه وسلم) gave him three pieces of advice:

1. When you stand to pray then pray as if it's a 'farewell prayer'.
(إذا قمت في صلاتك فصلي صلاة مودع) – so pray as if it's your last prayer. When a person thinks it's his last prayer then he will do his best. But if a person thinks he will live forever then he won't do ihsan. And it's not just with prayer, but with anything in life. If you deal with your husband and children as if you'll see them for the last time then you'll do ihsan, would you make problems? No. Imagine a person ends with problems with someone and they don't see them again; they'll regret it. May Allah (سبحانه وتعالى) make us always deals with ihsan. Ameen.
2. Don't talk to people that you'll have to apologize because of it the next day (ولا تكلم الناس تعتذر منه غدا) – this means don't say something you'll regret in the future or even on the Day of Judgment. This means we need to filter our speech. Before we

speak to anyone, we have to think 'will these words hurt them?'. All hadiths regarding the tongue fall under this piece of advice. The tongue is very dangerous because once the words come out then it's like a bullet; there's no turning back. There are people on the Day of Judgment who will be thrown into the hellfire because of their tongue. You will see the description of the believers in Surah Al Mu'minoon 2-3: (وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ) (Those who offer their Salât (prayers) with all solemnity and full submissiveness. (2) And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden).). All the limbs plead to the tongue to not do something wrong because if the tongue does something wrong then it affects all parts.

3. Despair from what's in the hands of the people (اجمع اليأس مما في يدي) (الناس): for example you might see someone with money, don't think 'they will give me'. A person should have hope only in Allah (سبحانه وتعالى) and despair and give-up from the people. Don't think someone can fix your problem. When you have hope in people then you'll be disappointed. And it's not because of the person but because of you. Don't think when someone gives you something it's because of them but because Allah (سبحانه وتعالى) allowed it. Don't have hope in anyone to solve your problems, to help you, or to give your gifts; this is especially true with your spouse and children. You put yourself in a 'disappointment

circle' if they don't do something and you feel like you're the victim and they're 'wolves' around you, subhan Allah. If you want to have hope then have hope in the One Who can do it – (لا حول و لا قوة الا بالله). If a person doesn't understand this concept then they'll blame the people. They'll say 'I had so much hope in you but you disappointed me', but the problem is them themselves because they shouldn't have hope in anyone. And the one who's not hoping from the people then things will come to him. Islam is teaching us to have honor, not disgracing and humiliating ourselves to others. If you're hoping for someone to give you a smile, they'll give a smile to everyone else but you.

Takbeerat Al Ihram (تكبيرة الإحرام)

Hadith: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ صَلَّى لِلَّهِ أَرْبَعِينَ يَوْمًا فِي جَمَاعَةٍ يُدْرِكُ التَّكْبِيرَةَ (صلى الله عليه) (Allah's Messenger (صلى الله عليه وسلم) said: "Whoever performs Salat for Allah for forty days in congregation, catching the first Takbir, two absolutions are written for him: absolution from the Fire, and absolution from hypocrisy.") - Jami` at-Tirmidhi 241

- This hadith is anyone who prays for Allah (سبحانه وتعالى), not for the people or showing-off, for forty days in congregation. So a total of 200 prayers in congregation in the masjid, and he's not late because he catches the 'takbeerat al ihram'. This is not easy, subhan Allah. What is will be written for him? Freedom from the hellfire and hypocrisy, subhan Allah. This is an important hadith to tell our husbands and sons.
- What are the conditions in this hadith?
 - Praying for the sake of Allah (سبحانه وتعالى) and not as habit or showing-off
 - 40 consecutive days so 200 prayers
 - All in congregation and not in the house
 - To be present before the prayer and he participates in the takbeerat al ihram
 - → Result: freedom from the hellfire and hypocrisy. He will not have the behavior of the people of the hellfire or the hypocrites.

- The period of 40 is a period of transformation. A person who does this will be constant after this. Anyone who does something for 40 days then he will be constant in doing it afterwards. For example you want to walk half an hour everyday all your life, so how do you train yourself? You need to push yourself for 40 days to do it. Or if you want to read 1 juza a day of Qur'an, then do it for 40 days then it will be constant and you don't want to miss it afterwards.
- Also in the hadith from nutfah, to '3laqa, to mudhgha is a period of 40 days so it's a period. Of transformation.

Being at rest in the prayer (الطمأنينة في الصلاة)

- (الطمأنينة) is one of the pillars of prayer. If a person doesn't have it then his prayer is not valid. We need patience in the prayer; we shouldn't be restless.
- The Prophet (صلى الله عليه وسلم) was asked 'who's the worst of thieves?'. He said 'the one stealing his prayer'. Imagine a person is stealing from his prayer. Then the Companions asked 'how can he steal from his own prayer?' The Prophet (صلى الله عليه وسلم) said 'he's 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 يُتِمُّ 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 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 you go from one position to another you shouldn't be restless, rather you should hold each position.
- If a person is quickly doing his prayers and is restless then this is not praying. Once there was a man praying in that manner, the Prophet (صلى الله عليه وسلم) saw him and said 'had he died on such a prayer then he would not be a part of ummah Mohammed', subhan Allah. Hadith: (حَدَّثَنَا الصُّلْتُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا مَهْدِيُّ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، (حَدَّثَنَا الصُّلْتُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا مَهْدِيُّ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حَدِيفَةَ، رَأَى رَجُلًا لَا يُتِمُّ رُكُوعَهُ وَلَا سُجُودَهُ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ لَهُ حَدِيفَةُ مَا صَلَّيْتَ - قَالَ وَأَحْسِبُهُ (قَالَ - وَلَوْ مِتَّ مِتَّ 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 (صلى الله عليه وسلم) 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, you don't need to rush. Your back is straight and your hands are on your knees. As you rise, then you need to stand and take your time. When you go down to sujood, you need to be tranquil, your hand, face are all on the floor and you're still. When you sit, then take your time. When we're in the prayer, we need to shut-down everything else. The prayer shouldn't be rushed. We need to struggle to do this for 40 days because then we will enjoy it and it will be a pleasure. May Allah (سبحانه وتعالى) make us taste the sweetness of prayer. Ameen. First it will be a struggle and then it will be pleasure. May Allah (سبحانه وتعالى) help us to have a transformation in our prayer. We listen to lectures about the prayer and for one day our prayer is good and then we're back to how we were, subhan Allah. We need to discipline ourselves. We need patience and (لا حول و لا قوة الا بالله). Don't think 'I have fasting and seeking knowledge' but the prayer is not good. As mentioned before, when the prayer is good then the rest of the deeds will be good. We need to focus on the prayer first.

- The Prophet (صلى الله عليه وسلم) said (لا تُجْزَى صَلَاةٌ) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " (لا يُقِيمُ فِيهَا الرَّجُلُ يَعْني 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 – the one who's restless in his ruku' and sujood then Allah (سبحانه وتعالى) will not look at him. This is a meeting with Allah (سبحانه وتعالى) and we're careless about it but when we have meetings with others we're so careful, subhan Allah. Our life and death are in Allah's Hands, our guidance and provision are in His Hands and we're careless about it, astaghfar Allah. May Allah (سبحانه وتعالى) forgive us. Ameen. When you speak to someone whom you respect then you'll be present and when you speak to someone you don't respect then you're not there. And how are we with Allah (سبحانه وتعالى)? May Allah (سبحانه وتعالى) forgive us. Ameen. He is so forbearing with us because maybe we will change. May Allah (سبحانه وتعالى) help us. Ameen.
- Imagine if you're tranquil in your prayer in front of Allah (سبحانه وتعالى) Whom you can't see, so how will you be with others whom you can see? You'll be very calm and tranquil.

Forbidden to resemble animals in the prayer (النهي عن التشبه بالحيوانات في الصلاة)

- The prayer is so great that we shouldn't resemble any animals. Allah (سبحانه وتعالى) made us as humans, so we don't need to imitate any animals.
- Allah (سبحانه وتعالى) says in Surah At Teen 4: (لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ) (Verily, We created man in the best stature)
- Surah Al Isra'a 70: (وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ (وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا) (And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyyibât (lawful good things), and have preferred them above many of those whom We have created with a marked preferment.) – some animals can swim on their own and other animals can fly but Allah (سبحانه وتعالى) said 'We'll carry you'. And Allah (سبحانه وتعالى) said We've given you libas, you can look different every time with different colors, designs, according to occasions. Animals don't have this. So why do human beings imitate animals? Subhan Allah.

Hadith: (نَهَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ ثَلَاثٍ عَنْ نَفْرَةِ الْغُرَابِ وَعَنْ فِرْشَةِ السَّبْعِ وَأَنْ يُوطِنَ) (The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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

Crow:

- Don't be like a crow/bird pecking on the floor, which means you're quickly doing the sujood. As if you're pecking down to the ground.

Beast:

- Don't spread out like the beasts and animals.

Camel:

- A person goes and sits in the same place in the masjid. And this can create bad feelings 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.

Hadith: (يَقُولُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " اَعْتَدِلُوا فِي السُّجُودِ وَلَا يَبْسُطَنَّ أَحَدُكُمْ ذِرَاعَيْهِ) (في الصلاة بسط الكلب " (Allah's Messenger (صلى الله عليه وسلم) 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

Dog:

- Don't stretch your arms in the sujood like a dog.

Hadith: The Prophet (صلى الله عليه وسلم) forbade: (والتفات كالتفات الثعلب) (turning like the turn of the fox) – Sahih At Targheeb 555, Authenticated by Al Albani as Hasan

Fox:

- The fox quickly turns its eyes and looks right and left. When you pray, then your eyes should look down in the place of your sujood, not turning right and left.

Hadith: (قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَعْمَدُ أَحَدُكُمْ فِي صَلَاتِهِ فَيَبْرُكُ كَمَا يَبْرُكُ الْجَمَلُ ") (The Prophet (صلى الله عليه وسلم) 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

Camel:

- Don't go down and drop your whole body when going down into sujood. It's hands then knees first.

Hadith: (خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ رَافِعُو أَيْدِينَا فِي الصَّلَاةِ فَقَالَ " مَا بَالَهُمْ (رَافِعِينَ أَيْدِيَهُمْ فِي الصَّلَاةِ كَأَنَّهَا أذْنَابُ الْخَيْلِ الشُّمُسِ اسْكُنُوا فِي الصَّلَاةِ) ("The Messenger of Allah (صلى الله عليه وسلم) 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

Wild horse:

- A person doesn't need to lift his hands up as if he's done after the tasleem, looking like perked up horse tails.

Let us find comfort in the prayer (أرحنا بالصلاة)

- When we're outside the prayer there's struggle, but there's relief in the prayer. We don't want to think relief is in the duniya and struggle is in the prayer, subhan Allah. There's no comfort expect in paradise and in the prayer. We need to believe this. Some people say 'I want to get done with the prayer so I can relax', subhan Allah.
- The one who genuinely finds comfort in the prayer is (المحب) - the one who loves. If you're genuinely in love with Allah (سبحانه وتعالى) then you will find comfort and relief in the prayer, subhan Allah. Only Allah (سبحانه وتعالى) is worthy to be loved for Himself. For others, we love them for Allah (سبحانه وتعالى). Everyone in our life is just a means, not a goal. A person can't say 'I love Allah and something else' because the love of Allah will go away. Allah (سبحانه وتعالى) is The Most Rich for you to associate partners with Him. It doesn't mean you don't love your children and family, you love them for Allah (سبحانه وتعالى) but they're not a goal.
- What makes people go from loving one person to another? Because they're not satisfied. But when you love Allah (سبحانه وتعالى) then it's enough for you and you enjoy it. For example, when you love someone in your life, you enjoy talking to them, so we enjoy talking to people, but not to Allah (سبحانه وتعالى)? Astaghfar Allah. There's a problem with our love of Allah (سبحانه وتعالى).
- In order to get comfort in the prayer, you need six scenes:
 1. Scene of ikhlas (مشهد الإخلاص): when you're sincere then you'll be comfortable, but when there's no ikhlas then you won't enjoy

your prayer because you're worried about others. You're thinking what do others think of me. Ikhlas takes you out from shirk.

2. Scene of truthfulness (مشهد الصدق): a person needs to be truthful in his prayer, so while you're praying, you need to ask yourself '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 Rabeel 'Adheem'? We are created in this life in order to struggle for Allah (سبحانه وتعالى) and have an ultimate goal. You find people who get everything they want in the push of a button and in the end they're depressed because there's no struggle. Truthfulness is to empty your heart from everything besides Allah (سبحانه وتعالى). Our worship and our prayer is our struggle. Truthfulness takes you out from hypocrisy.
3. Scene of following the Sunnah of the Prophet (صلى الله عليه وسلم) (مشهد المتابعة): in every step of the prayer, do what the Prophet (صلى الله عليه وسلم) did, don't add something from yourself. Following the Sunnah takes you out from bida'a.
4. Scene of ihsan (مشهد الإحسان): to be parallel and straight in your movements. To do sujood, ruku', rising and sitting with ihsan. Ihsan is to worship Allah (سبحانه وتعالى) as if you see Him and if can't see Him, He sees you. Why is our prayer not alive? Because we're

not dealing with Allah (سبحانه وتعالى) that He's Al Hayy – The Ever-Living. We need to deal with Allah (سبحانه وتعالى) with His names and attributes, not that He's abstract, astaghfar Allah.

5. Scene of Allah's favor upon you (مشهد المنة): we need to feel Allah's favor to put us in the position of prayer. It's a favor from Allah (سبحانه وتعالى) to be able to stand, do ruku', sujud, read, and even move one finger. Many people are not in this position – many people are not praying, they're not Muslims, and they're bowing to idols or animals, but when Allah (سبحانه وتعالى) guides you to Islam then it's a big favor, when He guides you faith it's a big favor and when He guides you to pray to Him then it's big favor. The opposite is we feel we're having a favor on Allah (سبحانه وتعالى) that we're praying, astaghfar Allah. Allah (سبحانه وتعالى) is the One Who makes the muslim a muslim, and the worshipper a worshipper. It's Allah (سبحانه وتعالى) Who's putting you in this position and not you. When we remember Allah's favor upon us to make us Muslims and to pray then this protects us from feeling proud of our worships and deeds. When you do the takbeer, when you recite Al Fatiha, when you do ruku, all the way until tasleem is all favors from Allah (سبحانه وتعالى), alhamdulillah.
6. Scene of feeling your shortcomings (مشهد التقصير): when you do ruku, when you do sujud, you need to feel you're lacking and you're not doing enough. No matter what we do, we can never

give justice to Allah (سبحانه وتعالى). We need to always feel we're lacking and are full of shortcomings, but that shouldn't stop us from praying. We should continue to pray and improve. We need to feel 'we didn't worship You as You deserve to be worshipped' (ما عبدناك حق عبادتك). The angels said this and they're perfect worshippers, subhan Allah. The more you know about Allah's greatness, the more you feel your worship is not good. As a result, you will always seek forgiveness and that's why after our prayer we say 'astaghfar Allah'. In every part of the prayer, you are saying something, you're not silent. It's not silent moments until inspiration comes. So we need to be present and aware of what we're saying. If a person thinks he's doing his prayer perfectly then he will be proud.

Those who have khushu' in their prayer (الذين هم في صلاتهم خاشعون)

- When the Prophet (صلى الله عليه وسلم) went on the Night Journey to be commanded the 5 prayers, similarly for us when we pray then this is our ascension.
- One Companion had to have his leg cut-off and they asked him, 'should we give you something to make you unconscious?' He said, 'I don't want to have a moment without remembering Allah'. He said 'you can cut my leg while I'm in the prayer'. Notice with the ladies of the city who cut their hands without feeling it, why? Because there were in awe of Yusuf (عليه السلام), subhan Allah. He was in awe of Allah (سبحانه وتعالى).
- (خشوع) is presence of the heart. The person is aware and there; he feels Allah's closeness. His khushu' is like a small candle inside that lights up and travels to all parts of the body, so the entire body is in khushu'.
- The one who's present is aware of what he's doing and saying from the beginning until the end of the prayer. Being in the prayer is the time of intensity – it's like being in an exam. Outside the prayer is easier. Part of a longer hadith: (تَعَرَّفَ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفُكَ فِي الشَّدَّةِ،) (Recognize and acknowledge Allah in times of ease and prosperity, and He will remember you in times of adversity.) - Forty Hadith Nawawi #19
- '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 (صلى الله عليه وسلم) say: (نَ الرَّجُلَ لَيُنْصَرِفُ وَمَا كُتِبَ لَهُ إِلَّا عَشْرُ صَلَاتِهِ تُسْعُهُا ثَمْنُهَا سُبْعُهُا سُدُسُهَا) (I heard the apostle of Allah (صلى الله عليه وسلم) say: A man returns after saying his prayer while a tenth part of his prayer, or a ninth part, or an eight 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

- The best a person can do in his prayer is get a 50% mark. So he made it shorter because it's easier to struggle with a shorter prayer than longer. Human beings are deceived by quantity. It's better to focus on a shorter prayer and then improve with time.

Khushu in each position

(1) While standing (القيام):

- In every action there are names of Allah (سبحانه وتعالى) which are highlighted, subhan Allah. When you're standing, you remember Allah Al Qayoom. Allah Al Qayoom is the One Who makes you stand, He establishes everyone. He's the One in charge of whatever you're doing. So you're standing in front of Allah Al Qayoom.

(2) While saying 'Allahu Akbar' (الله أكبر):

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

(3) Opening supplication (الاستفتاح):

- Here you witness Allah Al Fattah – The Opener. This is not obligatory for your prayer, but it perfects your prayer. There are many opening supplications, but we will look at one.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ تَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

*Subhanakallahumma, wa bihamdika tabarakasmuka wa ta'ala
jadduka wa la ilaha ghairuk*

Glory and praise be to You, O Allah. Blessed be Your name and exalted be Your majesty, there is none worthy of worship except You.

(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 – 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 the praise and that's why He praised Himself.
- (وتبارك اسمك) (Blessed be Your name): Allah is Al Qudoos – He is the Blessed One and all of His names are blessed. When you say Allah's names on something small, Allah (سبحانه وتعالى) will enlarge it, and when in a calamity, He removes it. Barakah and blessings are only from Allah (سبحانه وتعالى) and He can put the barakah in anything.
- (وتعالى جذك) (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.): Here is Allah Al Ilah – only He is worthy of attachment out of love and magnification.
- Alhamdulillah Allah (سبحانه وتعالى) is telling us what is best to say in our prayer because we would never know.

(4) I seek refuge with Allah from the accursed shaitan (أعوذ بالله من الشيطان الرجيم):

- Before you start your prayer, you're going to Allah (سبحانه وتعالى) and attaching to Him because the shaitan wants to disconnect you. When you're connected you feel happy, but when there's disturbance then it's bothersome.

(5) Surah Al Fatiha (سورة الفاتحة):

- Here you have Allah Al Fattah and this is between you and Allah (سبحانه وتعالى). Another name for Surah Al Fatiha is 'salat', subhan Allah, because without the Fatiha there is no prayer.
- It's important for us to focus on Surah Al Fatiha yet we're focusing on the next surah to be recited, subhan Allah. Though there is no prayer without the Fatiha. Surah Al Fatiha is a conversation between you and Allah (سبحانه وتعالى) and you don't find this in other parts of the prayer.
- When you say (بسم الله الرحمن الرحيم) there are the names of Allah, Ar Rahman, Ar Raheem. You need Allah (سبحانه وتعالى) Who is full of mercy.

Hadith: (يَقُولُ اللَّهُ عَزَّ وَجَلَّ قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَلِعَبْدِي) مَا سَأَلَ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اِقْرَأُوا يَقُولُ الْعَبْدُ { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } يَقُولُ اللَّهُ عَزَّ وَجَلَّ حَمْدَنِي عَبْدِي . يَقُولُ الْعَبْدُ { الرَّحْمَنَ الرَّحِيمِ } يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَنْتَى عَلَى عَبْدِي . يَقُولُ الْعَبْدُ { مَا لِكَ يَوْمَ الدِّينِ } يَقُولُ اللَّهُ عَزَّ وَجَلَّ مَجَّدَنِي عَبْدِي . يَقُولُ الْعَبْدُ { إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ } فَهَذِهِ الْآيَةُ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ . يَقُولُ الْعَبْدُ { اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ * صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ } فَهَؤُلَاءِ لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ .

"Allah says: "I have divided prayer between Myself and My slave into two halves, and My slave shall have what he has asked for." The Messenger of Allah (صلى الله عليه وسلم) said: "Recite, for when the slave says: All the praises and thanks be to Allah, the Lord of all that exists, Allah says: 'My slave has praised Me.' And when he says: The Most Gracious, the Most Merciful, Allah says: 'My slave has extolled Me.' And when he says: The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection), Allah says: 'My slave has glorified Me' . And when he says: You (alone) we worship, and You (alone) we ask for help (for each and everything), He says: 'This is between Me and My slave, and My slave shall have what he has asked for.' And when he says: 'Guide us to the straight way, the way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray, He says: 'This is for My slave, and My slave shall have what he asked for.'" - Sunan an-Nasa'i 909

- When you say (الحمد لله رب العالمين) there are the names Al Hameed, Allah, and Ar Rabb, you praise Him because He is Allah, alhamdulillah you only praise One, alhamdulillah you have One god. Ar Rabb is the Nurturer and He's taking care of you inside and

outside your prayer. When you say (الحمد لله رب العالمين) – Allah (سبحانه) says (حمدني عبدي) – My slave has praised Me. So you are silent at that moment.

- When you say (الرحمن الرحيم) there are the names Ar Rahman Ar Raheem, we need Allah's mercy from every aspect. We need Allah's general and special mercy. General mercy is for the duniya and special mercy is for the deen and akhira. Everything is created by His mercy, He sends the books and messengers by His mercy, and He created paradise and hellfire by His mercy, subhan Allah. When you say (الرحمن الرحيم) – Allah (سبحانه وتعالى) says (أثنى علي عبدي) – My slave has over-praised me. The connection from Allah (سبحانه وتعالى) to us is mercy and the connection from us to Allah (سبحانه وتعالى) is servitude (عبودية).
- When you say (مالك يوم الدين) there are the names of Allah Al Malik Al Maalik – He's the Owner of everything and specifically the Day of Judgment. When you know Allah (سبحانه وتعالى) is the Owner then you don't own anything. His Ownership and Kingship is perfect because He gives and withholds, He rewards and punishes, so He has full authority over His Kingdom. When you say (مالك يوم الدين) – Allah (سبحانه) says (مجدني عبدي) – My slave has exalted me. Allah (سبحانه وتعالى) doesn't need our praises, but He appreciates and answers all of us.
- When you say (إياك نعبد و إياك نستعين) then this is a contract between you and Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) says this is between Me and My slave. It's the secret of creation and the secret of command. 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 is (إياك نستعين) , You alone we seek Your help which is (لا حول و لا قوة الا بالله).

- When you say (اهدنا الصراط المستقيم) then Allah (سبحانه وتعالى) says 'And for My slave, I will give him what He asks for'. Here you have the name of Allah Al Haadi – The One Who guides. The best goal is worshipping Allah (سبحانه وتعالى), the best means is istiana'a, and the best dua'a is 'Guide us to the Straight Path', because without guidance you can't do anything. You're asking Allah (سبحانه وتعالى) to show you everything step by step.
- (صراط الذين أنعمت عليهم) – the path of those whom You have favored. You want the path of the messengers and righteous.
- (غير المغضوب عليهم) not the one whom You're angry with, they have knowledge but no action.
- (ولا الضالين) not the one whom are astray, they have actions but no knowledge. So you want both knowledge and actions.
- (أمين) is like a stamp, like a letter that's sent. When you say 'ameen' and it's in line with the angels saying it then your sins are forgiven. The adornment of the prayer is 'ameen', as if you're saying 'Ya Rabb respond to me'. The adornment of the prayer is also when you raise your hands throughout the prayer saying 'Allahu Akbar'. The best position is while you're standing because you're reciting Qur'an and there are praises; there is no Qur'an in the ruku' and sujud. To be continued in sha'a Allah.

(6) Bowing (ركوع):

- When you're bowing then you should be 90 degrees. The bowing is for magnifying Allah (سبحانه وتعالى) and we should only bow to Him. Our eyes should look at the place of our prostration and our hands are grabbing our knees.
- When you 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. No one should be above Allah (سبحانه وتعالى).
- The problem is people magnify their work, other people or themselves and not Allah (سبحانه وتعالى). Magnification is an action of the heart. When you magnify Allah (سبحانه وتعالى) then you will not mock or make fun. What makes people to make fun of the religion and associate with Allah (سبحانه وتعالى)? Because there's no magnification of Allah (سبحانه وتعالى).
- In the ruku' you say (سبحان ربي العظيم) – (Free from imperfection is My Rabb The Most Magnificent).

(7) Rising from bowing (الرفع من الركوع):

- You stand again and as you're rising, you say (سمع الله لمن حمده) (Allah responds to the one who praises him). You're praising Allah (سبحانه وتعالى) for allowing you to go from 90 degrees 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 (سبحانه وتعالى) yet we don't consider it because we think it's only sujood, but you

can't go to sujood without standing and bowing, so don't underestimate the beginning.

- Here you have the name of Allah As Samiee' (السميع) – The All-Hearing. And it doesn't only mean to hear but to respond as well. Anyone who praises Allah (سبحانه وتعالى) then He will respond to him. Allah (سبحانه وتعالى) loves the praise. He is Al Hameed.
- When you're upright, you say (ربنا و لك الحمد) (Our Rabb and to You is all praise). So I praise You for all of Your names, attributes, commands and for making me come up from bowing. We need to appreciate Allah (سبحانه وتعالى) made us flexible thus so much is required from us. Animals cannot bend 90 degrees. It's important to bend now for Allah (سبحانه وتعالى) and not for others because the hypocrites will not be able to bend.
- Another supplication while rising which can be said and it shows Allah (سبحانه وتعالى) loves the praise:

رَبَّنَا لَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ
 مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ وَمَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ
 أَهْلَ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ وَكُنَّا لَكَ عَبْدًا
 اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِي لِمَا مَنَعْتَ وَلَا يَنْفَعُ دَا الْجَدِّ مِنْكَ الْجَدُّ

Rabbanaa [wa] lakal-ḥamdu ḥamd-an katheer-an ṭayyib-an
 mubaarak-an feeh
 mil'-as-samawaati wa mil'-al-arḍi wa maa baynahumaa wa mil'a
 maa shi'ta min shay'in ba'd
 'ahl-ath-thanaa'i wal-majd, aḥaaqu 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 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.*

(Sahih Muslim 477)

(8) Prostration (السجود):

- You prostrate with your face down, forehead and nose touching the floor, your palms down, elbows out, and your toes point in the direction of the qibla.
- 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, subhan Allah. It's one of the pillars of the prayer and it ends the unit. Because it's so great, one is not enough so Allah (سبحانه وتعالى) prescribed two sujood and this is a blessing.

- When you're in sujood then increase in dua'a, where you're in sujood you're closest to Allah (سبحانه وتعالى), and when you're in sujood it increases you in rank.
- The prayer is drawing how your life should be between standing, bowing and prostration – each part has some significance in your life, subhan Allah.
- In the sujood you say (سبحان ربي الأعلى) (Free from imperfection is My Rabb The Most High). Here you have the name of Allah Al 'Alaa (الأعلى) – The Most High. Allah (سبحانه وتعالى) is higher than anyone in your life – higher than your family, children, work and yourself.
- In ayat Al Kursi, the last two names of Allah mentioned are (العلي العظيم) – this reminds you to not attach or exalt anyone in your life except Allah (سبحانه وتعالى).
- The prayer itself is a transformation, each prayer is like starting new again.
- Success is in your prayer, so how do you expect to have success if you're not focused in your prayer? Subhan Allah. If you want success in marriage, raising the family, work, etc, - it all begins with your prayer. Whatever you put high in your life, then Allah (سبحانه وتعالى) will put it down because nothing should be higher than Allah (سبحانه وتعالى).
- The Prophet (صلى الله عليه وسلم) would make the time spent in standing, bowing and prostrating the same.
- When you're down in sujood, it reminds you that you're created from earth and you'll return to the earth. This removes arrogance.

You ask Allah (سبحانه وتعالى) in the position of sujood because you can't ask unless you've submitted. May Allah (سبحانه وتعالى) always makes us submit to Him. Ameen.

- We come from the earth, we will return to the earth and will be resurrected from the earth. This is our origin. When the shaitan sees the son of Adam prostrating, then he goes to a corner and cries and says 'Woe, Allah commanded the son of Adam to prostrate and he prostrated and for him is paradise and I was commanded to prostrate and refused and for me is the hellfire'.
- It's important to submit to Allah's commands. For example, Allah (سبحانه وتعالى) commands us to obey our husbands and be dutiful to our parents. Then submit to Allah (سبحانه وتعالى) by following His rules and commands.
- Allah (سبحانه وتعالى) praises the people doing sujood and everything on the earth is prostrating to Allah (سبحانه وتعالى).

(9) Sitting between the two prostrations (الجلسة بين السجدين):

- After one prostration, you sit and say (ربي أغفر لي ربي أغفر لي) – My Rabb forgive me, My Rabb forgive me. Imagine you've come out of sujood and you're asking Allah (سبحانه وتعالى) to forgive you, subhan Allah. This shows how much forgiveness we need.
- Another dua:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي

Allaahumm-agh-fir lee, warhamnee, wajburnee, wahdinee, wa 'afini, warzuqnee.

O Allah, forgive me, have mercy on me, mend me, guide me, give me the well-being and grant me sustenance.

(Al Kalim At Tayyib 98)

- Seeking forgiveness protects you from the evil consequences of your sins.
- I need Your mercy to do all good
- I need Your guidance to do all good
- Give me the well-being in deen and body
- If I have anything broken, then fix it for me
- Provide me all goodness
- It's important to know what we're saying. It's not about praying, but how we prayed. We need to understand what we're doing when we stand, bow, prostrate and sit, and what we're saying. Prayer is the priority and everything else comes afterwards. It's a struggle but may Allah (سبحانه وتعالى) help us.

(10) Tashahud (التشهد):

- This is the conclusion of your prayer and you're sitting waiting for the judgement. As if it's your last time to say something, subhan Allah.

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

At-taḥiyyaatu lillaahi waṣ-ṣalaawaatu waṭ-ṭayyibaatu,

was-salaamu 'alayka ayyuhan-nabiyyu wa rahmatullaahi wa
barakaatuh, as-salaamu 'alaynaa wa 'alaa 'ibaad-illaahiş-şaaaliheen
ash-hadu an laa ilaaha ill-allaahu, wa ash-hadu anna muhammad-
an 'abduhu wa rasooluh

*Salutations are for Allah, all acts of worship and good deeds are for
Him.*

*Peace, mercy and blessings of Allah be upon you O Prophet. Peace
be upon us and upon all of Allah's righteous slaves.*

*I bear witness that none has the right to be worshipped except Allah
and I bear witness that Muhammad is His slave and Messenger.*

(Al Bukhari 831)

- (التحيات لله): 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): all prayers and connections belong to You.
- (والطيبات): all good words, actions and manners belong to You. Allah is At Tayyib, and only what's good is for Him. Anything ugly does not reach Allah.
- (السلام عليك أيها النبي ورحمة الله و بركاته): you send peace, blessings and mercy to the Prophet (صلى الله عليه وسلم) and Allah (سبحانه وتعالى) sends his soul to return the greeting. The Prophet (صلى الله عليه وسلم) is dead so you don't over praise him or underestimate him either.
- (السلام علينا): you send peace upon all of us, and here you have the name of Allah As Salam (السلام) – the One free from all faults. You're

asking Allah (سبحانه وتعالى), may we have a peaceful life, peace in the grave and peace in the hereafter.

- (وعلى عباد الله الصالحين): and peace upon all righteous slaves of Allah (سبحانه وتعالى) whether they're alive or dead. When you say this then peace reaches all the righteous slaves of Allah (سبحانه وتعالى), subhan Allah. Unfortunately we say this quickly and we don't think or feel this is happening.
- (أشهد أن لا اله الا الله و أشهد أن محمد رسول الله): this is the key to Islam.

Final tashahud:

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

Allaahumma ṣalli 'alaa muḥammadin wa 'alaa aali muḥammadin
kamaa ṣallayta 'alaa ibraaheema wa 'alaa aali ibraaheema,
innaka ḥameedun majeed

Allaahumma baarik 'alaa muḥammadin wa 'alaa aali muḥammadin
kamaa baarakta 'alaa ibraaheema wa 'alaa aali ibraaheema,
innaka ḥameedun majeed

*O Allah, send prayers upon Muhammad and the followers of Muhammad, just as You sent prayers upon Ibraheem and upon the followers of Ibraheem. Indeed, You are full of praise and majesty.
O Allah, send blessings upon Muhammad and upon the followers of Muhammad, just as You sent blessings upon Ibraheem and upon the followers of Ibraheem, Indeed, You are full of praise and majesty.*

(Al Bukhari 3370)

- May Allah (سبحانه وتعالى) praise Mohammed (صلى الله عليه وسلم) and his family, just as He praised Ibrahim (عليه السلام) who is the Father of the Prophets.
- You will find the names of Allah Al Hameed Al Majeed – The Most Praiseworthy and The Most Majestic.
- There are great virtues for sending blessings upon the Prophet (صلى الله عليه وسلم); Allah (سبحانه وتعالى) will praise you ten times.
- Before saying the tasleem, you can make dua after the tashhud. Some people make dua after the prayer, but what's better? To make dua after the salat or in the prayer? Of course within the prayer.

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

Allaahumma innee a'oodhu bika min 'adhaabil-qabri, wa min 'adhaabi jahannam, wa min fitnatil-mahyaa wal-mamaat, wa min sharri fitnatil-maseeh-id-dajjaal

O Allah, I seek refuge with You from the torment of the grave, from the torment of the Fire, from the trials and tribulations of life and death and from the evil affliction of Al-Maseeh Ad-Dajjal (the Antichrist).

(Sahih Muslim 588)

- You seek refuge from the punishment of the grave and for Allah (سبحانه وتعالى) to protect you from all sins which can lead to

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're scared to lose your deen, especially at the time of death when the shaitan makes his last effort to lose your deen. The greatest fitna is the fitna of the Dajjal.
- Allah (سبحانه وتعالى) responds more to the dua'a in the jawf / middle of the night and the dua'a before the tasleem which we overlook. It's important to enjoy your time in the prayer. Don't think your solutions will come outside the prayer.

(11) Tasleem (التسليم):

- Tasleem makes things halal just as saying 'Allahu Akbar' makes things haram.
- You finish your prayer with peace and peace with everyone. So a person who comes out of prayer should come out in peace. How can someone come out of prayer and is backbiting or shouting? Subhan Allah.

Wiswas

- 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 doesn't give the same wiswas to everyone, but according to your weakness and what bothers you.
- The more you struggle against the wiswas in your prayer, the better your prayer will be.
- 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'll bring it up. Or if something is coming up in the future, he'll make you think about it.

Means to help us avert wiswas

Most importantly, you don't cut and restart your prayer, but push away the wiswas in your prayer. Remember to seek refuge with Allah (سبحانه وتعالى) from the accursed shaitan.

(1) Struggle and be aware

- Be aware: Make an effort in every position of the prayer to be aware of what you're saying and what you're doing. For example, you're 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 feeling that you're in front of Allah (سبحانه وتعالى) – don't think you're in your room or you're just praying. You need to believe Allah (سبحانه وتعالى) is watching you, witnessing you, hearing you. If someone was in front of you then for sure you will be conscious, but you're in a great meeting before Allah (سبحانه وتعالى). You can't see Allah (سبحانه وتعالى) because you don't know what would happen to you if you saw Him. After you struggle, whether it's 3 days, one week, 40 days, or a year – you will taste the sweetness of prayer and you will feel you can't go without it – you just want it to last. The most beloved words to you will be the words in the prayer. May Allah (سبحانه وتعالى) make us taste the sweetness of prayer. Ameen.

(2) Remove any obstacles

- Outer obstacles: Remove any obstacles, whether it's apparent or hidden obstacles. For example, if you're hungry then eat, if you're thirsty then drink, if you need the bathroom, then go, if you're feeling cold then wear warmer clothes. Hadith: (نَبِيٌّ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى) (الله عليه وسلم يَقُولُ " لَأَ صَلَاةٌ بِحَضْرَةِ الطَّعَامِ وَلَا وَهُوَ يُدَافِعُهُ الْأَخْبَتَانِ " (I have heard the Messenger of Allah (صلى الله عليه وسلم) say: No prayer can be (rightly said) when the food is there (before the worshipper), or when he is prompted by the call of nature.) - Sahih Muslim 560
- Don't pray in a place that's full of adornment and belongings. Even when praying on a mat, choose a single color to avoid getting distracted with the designs on the prayer mat.

- If you're wearing jewelry that distracts you then remove it. Children are not an obstacle, the Prophet (صلى الله عليه وسلم) would never say children or women should not come to the masjid. Even when his grandchildren would climb on his back while prostrating, he would remain down in sujood until they would get off his back, and there is no one busier than the Prophet (صلى الله عليه وسلم), subhan Allah.
- Inner-obstacles: Hidden obstacles are your desires (الشهوات), obsessions and what's worrying you. For example, you're shopping and then you pray and you're thinking 'which color dress should I buy?' You need to help yourself because it's your temptations, you have (لا حول و لا قوة الا بالله). There are two struggles in the prayer, to know what you're saying and to remove the obstacles.
- Sometimes within the prayer you could be thinking about matters which don't concern you. For example you're praying in the masjid and thinking 'why did they choose this color as a carpet? Why did these people just enter?'. The more desires you have, the more wiswas you'll have. Surah Al Imran 14: (زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ) وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِوْضَةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الدُّنْيَا وَاللَّهُ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِوْضَةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَتَابِ) (Beautiful for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allâh has the excellent return (Paradise with flowing rivers) with Him)
- Other hidden obstacles are doubts (الشبهات). For example, the Companions would have a fleeting thought 'am I really standing in

front of Allah (سبحانه وتعالى) and they felt so bad to have such thoughts because they are certain of their belief. They went to the Prophet (صلى الله عليه وسلم) and said we are embarrassed and uncomfortable to say what we're thinking, so the Prophet (صلى الله عليه وسلم) said 'this is a proof of your faith' (ذلك صريح الإيمان), subhan Allah. Hadith: عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَهُ نَاسٌ مِنْ أَصْحَابِهِ فَقَالُوا يَا رَسُولَ اللَّهِ نَجِدُ فِي أَنْفُسِنَا الشَّيْءَ نُعْظِمُ (أَنْ نَتَكَلَّمَ بِهِ أَوْ الْكَلَامَ بِهِ مَا نُحِبُّ أَنْ لَنَا وَأَنَا تَكَلَّمْنَا بِهِ . قَالَ " أَوْقَدْ وَجَدْتُمُوهُ " . قَالُوا نَعَمْ . قَالَ " ذَلِكَ " (صَرِيحُ الْإِيمَانِ) (Abu Hurairah said; His companion came to him and said; Messenger of Allah (صلى الله عليه وسلم)! We have thoughts which we cannot dare talk about and we do not like that we have them or talk about them. He said: Have you experienced that? They replied: yes. He said : that is clear faith.) – Sunan Abi Dawud 5111, Authenticated by Al Albani as Sahih

- Not everyone feels these types of doubts in their prayer except for someone with very high in faith. Someone who's already overcome his desires and temptations then the shaitan will come to him from the door of doubts.

May Allah (سبحانه وتعالى) make us taste the sweetness of prayer and may He make us and our offspring to establish the prayer. Ameen.

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