

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

الصلاة بالإيمان

PRAYER WITH FAITH

Prayer with Faith (الصلاة بالإيمان)

Introduction

- **The Prayer (الصلاة)**: It is one of the pillars of Islam, similar to being part of a building, and if it is not there, the building cannot stand. The prayer is the most important.
- **First worship Allah will ask about (اول عبادة سيحاسب عليها البعد)**: On the Day of Judgement, prayer will be the first worship Allah will ask about. If your prayer is good, then all of your worships will be good. If your prayer is not good, all the other good deeds will be ruined. We shouldn't perform our prayer as a checklist to just do and finish. We want our prayer with faith.
- Prayer without faith is like doing an exercise, busy doing actions, but your heart is somewhere else.
- If the prayer is good then all of your worships will be good. Don't be from those who just want to pray, but (مقيمين): those who establish the prayer and follow its rules.

- The one who keeps his prayer then it will be light, proof and safety for him (نورا، برهاناً، نجاة):
 1. It will be light because you will have light and how to deal with life in this duniya
 2. It will be burhan because it's a proof of your faith and belief
 3. It will be salvation.

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

- Alhamdulillah Allah bestowed upon us the prayer in Islam. The real prayer is what Allah prescribed, other prayers are all man-made. Some people say 'I am Muslim, but I like to pray my own way'. Allah prescribed one way to pray to Him, we cannot invent our own prayers.
 1. **Connection (صلة):** connection between the slave and the Creator. In order to understand that it is a connection, let us look back to when it became prescribed upon us the 5 prayers. The Night of Ascension, so the Prophet ((صلى الله عليه)) ascended to the seventh heaven, so that Allah prescribed directly the 5 prayers.
 2. **Invocation (دعاء):** from the time of saying Allahu Akbar to the time of tasleem, it is all an invocation, dua'a. Your prayer is seeking forgiveness from Allah, pleasure of Allah, and entering paradise.

3. **Mercy (رحمة)**: if you do the prayer with faith (presence of the heart), Allah will shower you with mercy in this life and the next. When we perform each prayer, it has to be as if it is the first and last prayer. So do it and you're excited about – sometimes we get used to it, so it become like a habit. And when you think it is the last time, maybe I can't pray after this, maybe it's my last meeting with my Creator, then you will try to do your best.

What is faith?

- It is firm believe without doubt. The place of faith is the heart, and you should have input (something you put inside your heart), and then you will have output (and this output will make the best prayer).

1. **Knowledge (علم)**: you need to fill your heart constantly with knowledge about the Creator. About His greatness, majesty, etc. To know about the pillars of faith, to believe in the Day of Judgement, the Messengers, the Scriptures, the Angels, the Decree (good and bad).

2. **Action (عمل)**: the heart should feel different actions like fear, hope. The more your heart is busy with these actions, thinking about its Creator, the more the reward for the prayer. If we pray with faith, it will reach the seventh heaven, and all of the doors of the heavens will open. Subhan Allah. And the one who prays without faith, it will not even reach above his head.

When you pray with faith, what will you feel?

1. **Feeling of joy (احساس بالذة)**: when you pray with faith, you are talking to your Creator, and you don't want it to end. The maximum joy a person will feel from worship is from prayer that they're longing for the next prayer. Two companions were guarding the outskirts of Medina, one was sleeping and the other was praying. So a disbeliever, went to the one who is praying, and he took a spear (but did not kill him), and the companion continued with his prayer. And he struck him twice and thrice, and then the other companion woke up. He said why did you not wake me up, he said I was reading a surah that I liked so much and I did not want to end it there. Subhan Allah. When you are in a prayer, you are in a meeting with Allah the Almighty, and He is listening to you. Allah will place 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.
2. **It is important to fill the heart with faith, that is the only way to achieve khushu. Prayer with faith: His body on the earth, but his soul is encircling around the throne of the Rahman.** The Prophet ((صلى الله)) who has all of his sins forgiven, would pray the night prayers until his feet are swollen. He does not feel any pain. Subhan Allah, the Prophet ((صلى الله عليه وسلم)) read Surah Al Baqarah, Surah Al Imran, Surah Al Nisaa in one prayer.

The key for khushu is faith, so what do I need?

1. **Presence of the heart (حضور القلب)**: you are alert, your heart is not absent.
2. **Understanding (الفهم)**: you need to understand what you are saying. Imagine that you are told to go to a ruler, and anything you say, you will be granted. Imagine you go there without any preparation. You're just rambling, but not understanding what you are saying. Now imagine, if you are meeting with the King of kings. Prayer is a noble job. The biggest blessing after being bestowed with Islam is the prayer. You can meet with your Creator without any appointment.
 - **Tips for khushu'**: one of the righteous predecessors said when he would pray: (وقفت بين يدي الله فأتصور أن الصراط من تحتي و الجنة عن يميني و النار عن يساري و الكعبة أمامي و ملك الموت خلفي سيقبضي روعي). I am now standing in front of Allah, and I imagine the Sirat is under me, paradise is to my right, hellfire is to my left and the ka'abah is in front of me, and the Angel of Death is behind me, waiting to take my soul. I hope my prayer will be accepted. We need to appreciate every moment of the prayer.

How can I make my heart present? (ما السبيل لحضور القلب؟)

1. **Faith (الإيمان):** when you enjoy the prayer and feel the maximum joy, then you will feel the joy of the inhabitants of the heavens – the angels. Ibn Qayyim said he will have a joy in his heart when praying that is greater than the delights of the world. Do the prayer with faith, and Allah will give you the joy.
2. **Do you know Who you are meeting? Allah (الله تعالى):** no one in the world is called Allah. Allah made it forbidden. The One who is Perfect. When you are saying it with feeling, then all of the cells in your body are in harmony. Knowing Allah is the medicine to all of the diseases we are facing. Allah prescribed mercy upon Himself, Allah made it obligatory upon Himself. Allah never takes revenge from His creation. Allah loves to hear your voice, so while in prayer don't make it as if you are talking to yourself. Allah says 'you call upon Me, and I will respond'. So you're mind has to be in the prayer.
 - We are full of sins and mistakes, and say 'Allahu Akbar', and you are in front of the All Forgiving. So repent to Him and believe in Him and do good so that you may be guided. Allah will never forsake anyone, but you must trust Him (that's to believe in Him).
 - Oh you servants who have transgressed, Allah made the prayer an invitation for all, it is not exclusive to a few. But you need to go towards Him. So do you know now Whom are standing in front?
 - Allah's mercy encompasses everything. When you know about Allah, you want to be in front Him, you will not get bored. In a

hadith: Allah has 100 parts of mercy, and what we see now is only 1 part of the mercy of Allah and the remaining for the Day of Judgment.

- **Output**: Hoping for the mercy of Allah: so after knowing all of these things, the output is to hope for the mercy of Allah. You need Allah to forgive your sins, and to elevate you in ranks. Allah is the only One Who deserves to be worshiped. In our heart, we are hoping for cure from this doctor, success from this person, happiness from this person. So close all of the doors to these people, and open it to Allah alone. And hope only from Allah.
- **Output**: This hope must be balanced with fear. And only those with knowledge (faith), will be the ones who will have fear of Allah. Ali bin Abi Talib (رضي الله عنه) face used to change when the time of prayer came. So they asked him why? He said because “now the time has come that he must fulfill his trust with his Creator.”, subhan Allah Hadith: All of the heavens and the earth are like a mustard seed in the hands of Allah. So imagine how small we are relative to the heavens and the earth, and Allah has allowed us to pray to Him. You have to feel the greatness of Allah.
- **When you start to pray, Allah brings His face in front of yours.** You cannot see this, but you must believe. So you must have hope and fear of Allah with magnification. As soon as one starts to move his face, or fidgets, then his heart is not present.

- **Jibreel ((صلى الله عليه وسلم)) has 600 wings, and if he stretches one wing, it will cover the whole horizon.** Imagine this huge creation is fearing Allah, and look at us, so minuscule not fearing Allah. For this reason don't look at how small the sin you committed, but how big is the One you have disobeyed, subhan Allah.
- **The more you know about Allah's greatness, the more you will magnify Allah.** Nobody will punish like Allah, and His punishment is severe. So when you know this, you will fear Allah and never want to disobey Him. When we see humans punishing other humans, they are being unjust and seeking revenge. Allah's punishment is the hellfire, but His punishment is only for those who deserve it. Allah punishes with justice.
- **If you are afraid from anybody in life, you will try to avoid and escape from them.** Except with Allah, when you are afraid from Allah, you will flee to Him to protect you from Himself. Subhan Allah. The problem is that people are underestimating Allah.
- **Why do you not magnify Allah?** Minimum we are probably praying 25 minutes a day within the entire 24 hours. And in these 25 minutes we need to focus, to give our heart to Allah – and imagine even in these 25 minutes, our heart is somewhere else, thinking about other things, subhan Allah.
- **We are all in need of Allah, we need health, wealth, etc.** So why in this short period of time, you're heart is absent from Allah?

- **Your first standing is in prayer.** Imagine if you could see Allah, then your prayer would be perfect. But to have faith is not being able to see Allah, but still praying with hope and fear.
- 3. Delight of loving Allah (لذة حب الله تعالى):** when you love someone in life, it is easy because you get to see them. No one has seen Allah, and no one can see Allah in the duniya. You cannot see Allah, but you need to believe in Him, and get to know about Him, in order to love Him. When you love someone, you don't feel the time passing, and this is a human being. So imagine Allah has allowed us to have a meeting with Him. To feel the real joy of love, then love Allah. The love of Allah is the food for the soul and it is the 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, Allah appreciates even the tiniest bit of love. Allah knows what is in your heart, and Allah will love you more than you love Him. This is the kind of relationship with Allah.
- **Sweetness of Faith (حلاوة الايمان):** when you love Allah and the Messenger of Allah ((صلى الله عليه وسلم)) the most then you have tasted the sweetness of faith.

What makes you love Allah?

- 1.** Blessings and bounties from Allah: anything you see that you have is all a gift from Allah. Imagine if your friend sees you everyday and gives you a gift, what will you feel? Your heart melts maybe after a couple of times. So imagine everything that you have is a gift from Allah, day in and day out. So how will you feel when you stand in front of Allah? Subhan Allah.
- 2.** Blessing of faith and Islam: if Allah gave you Islam, then this is a key to paradise.
- 3.** Blessing of security: if you are not secure, can you do the best in your life? No.

Prayer with Faith: Step by Step

Before prayer

- Put a sutra/barrier in front of you. If a person passes you then your prayer is cut and it's upon you. You can put a bag, tissue box, etc.

Takbeerat Al Ihraam

- When you say 'Allahu Akbar' (الله أكبر), you are pushing the duniya behind you. When you start the meeting, it is with Allah. As if you're 'on air', 'live', all lights focus on you. Allah is watching you.
- Your eyes are down, you are in total submission looking at the place of sujood. Some people close their eyes thinking they can concentrate better, but this negates the Sunnah of the Prophet ((صلى الله عليه وسلم)).
- When you close your eyes, you will have khushu' for sure because the shaitan will leave you so that you fall into bida'a, subhan Allah.

How to welcome The King? → Opening Supplication (دعاء الإستفتاح)

- Purification before beautification (التخليّة قبل التخليّة): you are scared of your sins so you ask :

Opening Supplication:

Hadith: قَالَ حَدَّثَنَا أَبُو هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْكُتُ بَيْنَ التَّكْبِيرِ وَبَيْنَ الْقِرَاءَةِ (إِسْكَاتَهُ - قَالَ أَحْسِبُهُ قَالَ هُنَّيَّةٌ - فَقُلْتُ بِأَبِي وَأُمِّي يَا رَسُولَ اللَّهِ، إِسْكَاتُكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ مَا تَقُولُ قَالَ " أَقُولُ اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنْقَى

(الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالتَّلْجِ وَالبَرْدِ". (Narrated Abu Huraira ((صلى الله عليه وسلم)): Allah's Messenger ((رضي الله عنه)) used to keep silent between the Takbir and the recitation of Qur'an and that interval of silence used to be a short one. I said to the Prophet ((صلى الله عليه وسلم)) "May my parents be sacrificed for you! What do you say in the pause between Takbir and recitation?" The Prophet ((صلى الله عليه وسلم)) said, "I say,

'Allahumma, baa`id baini wa baina khatayaya kama baa`adta baina I-mashriqi wa I-maghrib. Allahumma, naqqini min khatayaya kama yunaqqa th-thawbu I-abyadu mina d-danas. Allahumma, ighsil khatayaya bi I-maa'i wa th-thalji wa I-barad

(O Allah! Set me apart from my sins (faults) as the East and West are set apart from each other and clean me from sins as a white garment is cleaned of dirt (after thorough washing). O Allah! Wash off my sins with water, snow and hail.)" – Sahih al-Bukhari 744

- This is a reminder that we should always repent to Allah. The consequence of sins is difficulties in life. May Allah forgive us. Ameen.

Another opening supplication:

Hadith: (نُ أَبِي سَعِيدٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ قَالَ "سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ" (It was narrated from Abu Sa'eed that: When the Prophet ((صلى الله عليه وسلم)) started to pray he would say:

"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

- **(سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ) (Subhanakallahumma, wa bihamdika) (Glory and praise be to You, O Allah):** this is a reminder to always think good about Allah, O Allah, you are free from all imperfections, you push away all negative thoughts from your mind. And you praise Allah for His perfection. So with these two matters you're saying (لا اله الا الله).
- **(تَبَارَكَ اسْمُكَ) (tabarakasmuka) (Blessed be Your name):** just talking about the names of Allah is a blessing.
- **(وَتَعَالَى جَدُّكَ) (wa ta'ala jadduka) (and exalted be Your majesty,):** a person is great either if he say's he's great or others say he's great, but Allah does not need anyone. Allah is already the Greatest. Humans need people to make them great. Angels day and night are glorifying Allah yet Allah is allowing us to pray to Him, and our 5 prayers count as 50 prayers.

- (وَلَا إِلَهَ غَيْرُكَ) (wa la ilaha ghairuk) (there is none worthy of worship except You): do not attach to anyone but Allah.
- When you magnify Allah and ask for forgiveness then it will remove the pride and arrogance from your heart. An obstacle that doesn't allow us to pray well is arrogance, feeling 'my heart is ok', 'I don't need Allah', or 'I'm praying and others don't pray', astaghfar Allah. Surah Al 'Arafh 146: (سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ) (I shall turn away from My Ayât (verses of the Qur'ân) those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them.)
- If you are having trouble understanding the verses, then look at your heart, arrogance is a sickness of the heart.

Seeking refuge with Allah from the shaitan (الإستعاذة)

(أعوذ بالله من الشيطان الرجيم)

(A'udhu billahi minash-Shaitan nir-rajim)

(I seek refuge with Allah from Satan, the accursed)

- The shaitan is dying of jealousy when he sees you praying. He is trying his hardest at the time of prayer. The shaitan hates the human and it's an honor for the human to stand before Allah.
- Take the shaitan as an enemy, don't follow or befriend him. Don't take him as a consultant or advisor. The shaitan can't stand the

human that he even pinches the baby when it first comes out from the womb.

- You need to seek refuge with Allah from the shaitan, sometimes a thought comes and you think you can change it → seek refuge with Allah from the shaitan. Some people say, 'I seek refuge with Allah from the shaitan' but I still have thoughts, because it needs belief and understanding.
- Say it with feeling first. When you remember Allah, then the shaitan shrinks, but when you remember yourself then he will get bigger.

Background of the shaitan:

- The shaitan doesn't want to be alone in the hellfire. He wants to take as many people with him. He is (خناس): when you remember Allah, he will move back.
- He likes to plot and beautify the sin. He likes to give you reasons and make things logical. His plot is weak, but for whom? For the ones who remember Allah and return to Him. You need to go back to your Master. We will be tired if we try to fight him on our own and he doesn't get tired because he's made of fire. He won't stop until we die.
- If you don't seek refuge with Allah very well, then he will still come. If you don't start strongly then he will come and give you solutions to your problems at the time of prayer. He will advise and consult. He will give you the best ideas during prayer, subhan Allah. If he

defeats you during the prayer then he can defeat you anytime. It will be easy for him to plot and affect you.

- Ibn Al Qayyim may Allah have mercy on him said: a person will start the prayer full of sins and the prayer should be a means to expiate the sin, but rather he finishes the prayer with more sins, subhan Allah.
- How many times has the shaitan won battles against us? And on the Day of Judgment, He will say they took me as a consultant, advisor, psychologist, etc.
- The shaitan is a thief to your prayer, trying to steal away from it.

What is the solution?

- There is no solution except (الإستعاذة) seeking refuge with Allah from the shaitan. This is your 'weapon' but it needs someone strong in faith to carry it. You can't make a peace treaty with the shaitan.
- The shaitan doesn't want you to be close to Allah, as soon as you bring your prayer, the shaitan plays a movie in your head. He brings back things from the past. He wants to put himself between you and Allah. This is the same when reading Quran. In the prayer, you are talking to Allah, and while reading the Quran, Allah is talking to you. While praying, the best position to read Quran is while standing, not in ruku' or sujood.

Bism Allah Ar Rahman Ar Raheem (البِسْمِلة)

Hadith: (إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْتَتِحُ صَلَاتَهُ بِـ (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)) (The Prophet ((صلى الله عليه وسلم)) would open his Salat with:

(Bismillahir-Rahmanir-Rahim)

('In the Name of Allah, the All-Merciful, Most Merciful).') - Jami` at-Tirmidhi 245

- ((بِسْمِ اللَّهِ)) (Bismilla) ('In the Name of Allah): You are relying on Allah and Allah is the greatest and origin of all names of Allah. 'Bism Allah' is a solution to everything. Notice when you're seeking refuge and when you're saying 'Bism Allah' you're remembering Allah twice. As if you're saying 'I am with Allah'.
- When you enter the house, eat, drink, write, cook, do anything → say 'bism Allah'.
- This is the start of your speech with Allah. You are talking now and Allah is responding.
- (الرَّحْمَنِ الرَّحِيمِ) (Rahmanir-Rahim) (the All-Merciful, Most Merciful): O Allah, I need your mercy. The shaitan will be small when you say it with faith.

Taddabur Surah Al Fatiha (تدبر سورة الفاتحة)

- There is much goodness in Surah Al Fatiha. If you miss it, then your prayer is not valid.
- Recite it verse by verse, and pause at each verse. Is the opening of the prayer and of the Quran. You are reciting it at least 17 times a day.
- It gives cure, it's called (الشفافية): when you read it 7 times with faith, then it cures all types of sickness: sicknesses of the limbs and of the heart.
- When you recite Surah Al Fatiha, then it's a conversation between you and Allah. Allah responds to you though you can't hear it. If we were to hear Allah, we would faith and die.

Hadith: فَإِنِّي سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: قَالَ اللَّهُ عَزَّ وَجَلَّ: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي (وَبَيْنَ عَبْدِي) نِصْفَيْنِ، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ الْعَبْدُ: { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } قَالَ اللَّهُ عَزَّ وَجَلَّ: حَمَدَنِي عَبْدِي، وَإِذَا قَالَ: { الرَّحْمَنَ الرَّحِيمَ } قَالَ اللَّهُ عَزَّ وَجَلَّ: أَتَنَّى عَلَيَّ عَبْدِي، وَإِذَا قَالَ: { مَالِكِ يَوْمِ الدِّينِ } قَالَ اللَّهُ: مَجَدَّنِي عَبْدِي - وَقَالَ مَرَّةً: فَوَضَّ إِلَيَّ عَبْدِي، فَإِذَا قَالَ: { إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ } قَالَ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: { اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ } قَالَ: هَذَا (Recite it to yourself, for I have heard the Prophet (may the blessings and peace of Allah be up on him) say: Allah (mighty and sublime be He), had said:

- I have divided prayer between Myself and My servant into two halves, and My servant shall have what he has asked for.
- When the servant says:

1. Al-hamdu lillahi rabbi l-alamin, Allah says: My servant has praised Me.
2. And when he says: Ar-rahmani r-rahim, Allah says: My servant has extolled Me,
3. and when he says: Maliki yawmi d-din, Allah says: My servant has glorified Me
4. And when he says: Iyyaka na budu wa iyyaka nasta in, He says: This is between Me and My servant, and My servant shall have what he has asked for.
5. And when he says: Ihdina s-sirata l- mustaqim, siratal ladhina an amta alayhim ghayril-maghdubi alayhim wa la d-dallin, He says: This is for My servant, and My servant shall have what he has asked for.

It was related by Muslim (also by Malik, at-Tirmidhi, Abu-Dawud, an-Nasa'i and Ibn Majah).)

- (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) (**Praise be to Allah, Lord of the Worlds**): this is the greatest blessing that Allah made you to stand in front of Him. So many people want to pray but they can't because their sins are stopping them. Don't make the prayer as something you want to finish and go. Thank Allah to make you Muslim and taught you how to stand in front of Him. When you say 'Alhamdulillah' it fills the scale. And when you thank Allah, then it gives you more blessings. When you do business with Allah, you're always a winner. But business with anyone else makes you a loser. You're praising Allah because He is

your Nurturer. You're saying 'You choose the best thing for me'. Allah always brings you the best nurturing. When you say 'Al-hamdu lillahi rabbi l-alamin, Allah says: My servant has praised Me.' Allah is the Owner of all beauty, when you know this, how beautiful His voice and Face must be then your heart will fly to Allah.

- (الرَّحْمَنِ الرَّحِيمِ) (**The Merciful, the Compassionate**): here you are praising Allah even more. He is the Most Merciful, Ever Merciful. We are living, sleeping, eating, walking, and going to paradise all by the mercy of Allah. When you love your children and friends, it's all from Allah's mercy. Some people are given more mercy when they have more children or disability. When you say 'Ar-rahmani r-rahim, Allah says: My servant has extolled Me,'. Here the King is telling you thank you though He doesn't need you, subhan Allah. Look at the kindness of Allah.
- (مَالِكِ يَوْمِ الدِّينِ) (**"Master of the Day of Judgement"**): I magnify You because you are the King of the Day of Judgment. All kingship will be gone except Allah's. You are the One Who will account the people. When you say 'Maliki yawmi d-din, Allah says: My servant has glorified Me'.
- (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) (**"It is You we worship and it is You we ask for help"**): this is the equation to success; this is your job in life. It is between you and Allah. The salat will stop you from evil. How will you be saved on the Day of Judgment? 'You alone we worship'. This means I will not lower myself only to my Creator. And we worship You alone with sincerity. You need to purify your intention.

Purify your deeds from wanting pleasure from other than Allah. Can anyone take you to paradise or reward you? No. So why attach to other than Allah? Subhan Allah. To have ikhlas/sincerity is not easy, but what can make it easy? (وَإِيَّاكَ نَسْتَعِينُ) (Unto You we rely). I need Your help, I can't do it alone. When you say 'Iyyaka na budu wa iyyaka nasta in, He says: This is between Me and My servant, and My servant shall have what he has asked for' You want to worship Allah and Allah is saying 'I will help you'. So if you have tawwakul in prayer then you will have tawakul outside the prayer. You might have an alarm clock, coffee or waking up early, but all of these are means, you need Allah to wake you up. When you say (إِيَّاكَ نَعْبُدُ) (You alone we worship) then this solves the sickness of riya'a, showing-off and shirk, because you're only doing it for Allah and when you (وَإِيَّاكَ نَسْتَعِينُ) (You alone We seek help): then it solves the sickness of arrogance because you can't do anything on your own, you need Allah.

- (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ) ("**Guide us to the Straight Path,**): this is the best dua'a because this is what will help you. You are asking Allah to take me to the right place, right home, right job, right people. Never underestimate the salat. There are many sects and all are saying they're right, so you ask Allah to guide us to the Straight Path pleasing to Him. You are saying, 'Ya Allah take me to the right path until I die'. Guide me to the knowledge that suits me. In this life, you are already on the path, but you don't see it. When you sin then you go away from it, but when you repent then you get back on it.

When you do good deeds, then you move forward. You want to reach very fast, so what is the path?

- (صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ) **(the path of those upon whom You have bestowed favors,)**: I want to be on the path which the people whom you favored are on. Who are they? The messengers, truthful ones, martyrs and the righteous (الأنبياء ، الصديقين ، الشهداء ، الصالحين).
- (غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ) **(not of those against whom You are angry)**: I don't want to be on the path of those whom You're angry with. Those who have knowledge but didn't act on it.
- (وَلَا الضَّالِّينَ) **(nor of those who are astray)**: and I don't want to be on the path of those who are misguided, but who do good but without knowledge such as praying their own way. Doing worship but not based on knowledge is innovation in the deen. So the middle and straight path is actions with knowledge.
- (آمِينَ) **(Ameen)**: O Allah respond and the angels say ameen too.

Pondering over verses of the Quran

- After the Fatiha, you can read a full surah, part of a surah, or even an ayah. There are ayat in the Quran about mercy, glad tidings, forgiveness and there are ayat about fear all in order to move the heart to Allah. The Quran should have a greater effect in the prayer than other times.
- When you recite verses of the Quran read it slowly.

Bowing – ruku' (الركوع)

- Now you say 'Allahu Akbar' raising your hands, and your eyes are still looking down.
- Grab your knees with your hands, and make your back straight like a right angle. When you are in ruku' then you are magnifying and exalting Allah.
- When you bend your back then as if you'll never bend your back for anyone except your Creator. And Who can make your back bend? Only Allah.
- Here you say: (سُبْحَانَ رَبِّيَ الْعَظِيمِ) **(Subahana Rabbial-'adhim) (Glory be to my Lord The Most Great)**
- The prayer should reform us, 'I will not bend down to any creation', when people go down to others then it makes you exalt them and this causes deviation.
- (سُبْحَانَ): comes from (سبح) it's like swimming, in order to not drown you need to constantly move your hands and feet. When you say 'subhan' then you're negating all imperfections from Allah, you are pushing away all negative thinking. We need to go forward in this life, so as if you're swimming and pushing away all negative thoughts about Allah. Allah is full of justice and mercy; evil does not belong to Him. What are examples of negative thoughts? Like make dua'a and saying 'it's not getting answered, Allah is not giving me, or Allah is not able', astaghfar Allah. We need to make constant tasbeeh. Everything is glorifying Allah, the birds, the mountains, the seas, the fish. Allah is Al Adheem, He is the Greatest

in everything. Before your body bows, your heart should bow to Allah.

- When people take their sins lightly then it means there's no magnification of Allah in their heart.
- We all have the need for worship, but if it's not channeled properly, then people turn to the wrong things such as idol worship, crystals, even psychological problems happen because we're not fulfilling the need for worship. But when you do what Allah has created you for then you will be satisfied. If you're not a slave to Allah, then you'll be a slave to a hundred other things.

Rising from ruku' (الرفع من الركوع)

Here you don't say 'Allahu Akbar', you raise your hand up and say:

- (سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ) (**Sami' Allahu liman hamidah**) (**Allah hears those who praise Him**): Allah responds to whomever praises Him. This is a blessing you can bend and stand though Allah deserves more than our one of minute of ruku'. But Allah is appreciative; He responds to you and this should remind you, 'you're not alone, Allah is there'. Allah responds to the one who praises him and this shows you're not praying alone, but Allah is responding to you.
- (رَبَّنَا وَلَكَ الْحَمْدُ) (**Rabbana wa lakal-hamd**) (**O our Lord, to You is the praise**): for You are all praises. It's a blessing that you can pray, don't make a separation between your life and prayer. You are pleased with Allah has given you. When Allah gives you something then it suits you and if He doesn't then it's not good for you.

- Prayer is like a mirror, if your prayer is good then you should be good outside the prayer as well. If you're not good outside, then look at your prayer. The more you love Allah, the more you want to enjoy your prayer. Is Allah the most beloved to you? Why do you think about someone else and rush to someone else? Subhan Allah. Allah will not put His love in anyone's heart except those who deserve it and appreciate it. May Allah make us worthy to have His love. Ameen.
- We need to thank Allah that He even allowed us to say 'alhamdulillah'. And it's an honor to be able to pray 5 times a day and an honor that we are humans and we have a chance to enter jannah, though it's a great trust. We need to follow the commands of Allah and surrender to Him.
- When we stand in front of Allah, we are standing in front of the Most Praiseworthy.

Sujood – Prostration (السجود)

- All of this prayer is in preparation for sujood, you make ruku' once and rise once, but there are two sujood.
- Here you say 'Allahu Akbar' and you go down into sujood. Your elbows are out, and your forehead, nose, 2 hands and 2 knees are on the ground.
- Now you are placing the most honorable part of your body on the floor – your face. This will teach you to be humble to your Lord. You

put your face on the earth and we are made of earth, you are returning to that. So why are you proud? You are a slave of Allah.

- A person will only prostrate to the one he loves the most. Wherever your heart is, is where your soul will be taken. There was a person found dead with his body white and his face black because he was found prostrating in the bathroom, not in the direction of the qibla, *astaghfar Allah*. And there is a man who was having an illicit relationship and he was just for his lover to come. She was running late and when she came, he was so happy that he went down and prostrated to her, and Allah took his soul at that moment, *astaghfar Allah*. May Allah give us the good end and protect us from the bad end. Ameen.
- The sujood is at the end because you needed so much cleaning and preparation before being closest to Allah. If you want to reach the highest in the hereafter then you need to be the lowest to Allah in this life. The more you go down to Allah, the more He will elevate you in this life and the next.
- When you are prostrating, have the feeling of magnifying and praising Allah. There are two sujoods to train you to submission to Allah, this is important in life. The people of the grave know its importance but they can't do anything now.
- If you take care of your prayers then Allah will take care of your affairs and change you. Surah Al 'Ankaboot 45: (*إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ*) (*وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ*) (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] and the remembering (praising) of (you by) Allâh (in front of the angels) is greater indeed [than your remembering (praising) of Allâh in prayers. And Allâh knows what you do.)

In the sujood you say:

- (سُبْحَانَ رَبِّيَ الْأَعْلَى) **(Subahana Rabbial-A'la) (Glory be to my Lord Most High)**: O Allah, all glory belong to You Allah the Most High. Allah is above the seven heavens yet He will be close to you when making sujood.
- When you make sujood, then it's an expiation of sins and when you prostrate then the mark of sujood will show on the Day of Judgment, even if in the hellfire. The angels will go to the hellfire and they will recognize who to take out from the mark of sujood. Allah has forbidden the fire to eat the place of sujood, so never leave the prayer.
- The shaitan weeps when he sees the human prostrating. Hadith: (عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ فَسَجَدَ اعْتَزَلَ الشَّيْطَانُ بَيْنَ يَدَيْ يَفُوقُ يَا وَيْلَهُ - وَفِي رِوَايَةٍ أَبِي كُرَيْبٍ يَا وَيْلِي - أَمَرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ وَأُمِرْتُ بِالسُّجُودِ فَسَجَدْتُ فَفُتِنْتُ فَلِي النَّارُ " (t 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

- Pray as if it's your last prayer.

Sitting between the sujood (الجلوس بين السجدين)

- Know as if you're waiting for the judgement, your result. Here you say:

Hadith: (نَ النَّبِيِّ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ " رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي " .) (It was narrated from Hudhaifah that the Prophet ((صلى الله عليه وسلم)) used to say between the two prostrations:

"Rabbighfir li, Rabbighfir li (O Lord forgive me, O Lord forgive me)." – Sunan Ibn Majah Book 5, Hadith 947

And you can also say:

(" رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَارْزُقْنِي وَارْفَعْنِي)

('Rabbighfir li warhamni wajburni warzuqni warfa'ni)

(O Lord, forgive me, have mercy on me, improve my situation, grant me provision and raise me in status).'" – Sunan Ibn Majah Book 5, Hadith 948

Second sujud

In the sujud you say:

- (سُبْحَانَ رَبِّيَ الْأَعْلَى) (Subahana Rabbial-A'la) (**Glory be to my Lord Most High**): O Allah, all glory belong to You Allah the Most High. Allah is above the seven heavens yet He will be close to you when making sujud.

First testimony (التشهد الأول)

Here you are seated and you raise your index finger and move it slightly. You say:

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

('At-tahiyyatu lillahi was-salawatu wat-tayyibat, as-salamu 'alaika ayyuhan-Nabiyyu wa rahmatAllahi wa baraktuhu. As-salamu 'alaina wa 'ala 'ibad illahis-salihin, ashahdu an la illaha ill-Allah wa ashhadu anna Muhammadan 'abduhu wa rasuluhu)

(Allah compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and his blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger) - Sunan an-Nasa'i 1162

- (التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ) (**'At-tahiyyatu lillahi was-salawatu wat-tayyibat, as-salamu 'alaika ayyuhan-Nabiyyu wa rahmatAllahi wa baraktuhu.**) (Allah compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and his blessings.): You are asking Allah to protect the Sunnah of the Prophet ((صلى الله عليه وسلم)). How can the blessings of Allah be on the Prophet ((صلى الله عليه وسلم)) when he's already dead? You're asking Allah to put barakah in his followers and teachings. If you love the Prophet ((صلى الله عليه وسلم)) then send blessings upon him, but don't visit his grave or celebrate his birthday.
- (السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ) (**As-salamu 'alaina wa 'ala 'ibad illahis-salihin,**) (Peace be upon us and upon the righteous slaves of Allah.): make He give us peace in life, grave and Day of Judgment. May Allah protect me and the righteous from evil, magicians, sicknesses of the heart. And you're asking this for all the righteous people; give them peace in their life. The righteous from angels, humans and jinns from those who are dead and alive that are righteous. This dua'a shows you to not be greedy, it creates unity in Islam. You are making dua'a in absence and you will get the same, imagine how many salams and rewards you're getting, subhan Allah.
- (أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ) (**ashahdu an la illaha ill-Allah wa ashhadu anna Muhammadan 'abduhu wa rasuluhu**) (I bear witness that none has the right to be worshipped except Allah and

I bear witness that Muhammad is His slave and Messenger): here is as if you're renewing your shahada.

Final testimony (التشهد الآخر)

(اللهم صل على محمد، وعلى آل محمد، كما صليت على آل إبراهيم، إنك حميد مجيد. اللهم بارك على محمد) (وعلى آل محمد، كما باركت على آل إبراهيم، إنك حميد مجيد)

('Allahumma salli 'ala Muhammadin, wa 'ala 'ali Muhammadin, kama sallaita 'ala 'ali Ibrahima, innaka Hamidum Majid. Allahumma barik 'ala Muhammadin, wa 'ala 'ali Muhammadin, kama barakta 'ala 'ali Ibrahima, innaka Hamidum Majid)

(O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. You are Praised and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are Praised and Glorious) – Riyadh As Saliheen, Al-Bukhari and Muslim, Book 15, Hadith 1405

- Here you are asking Allah to praise and send blessings upon Mohammed (صلى الله عليه وسلم) and his family and followers. You are asking the same for Ibrahim (peace be upon him), why? Because he is the Father of the Prophets. Allah gave him that honor, and not any other messenger. This is a bond and connection between all of the messengers.

Seeking refuge before finishing

للهم إني أعوذ بك من عذاب جهنم، ومن عذاب القبر ومن فتنة المحيا والممات، ومن شر فتنة المسيح (الدجال)

(Allahumma inni a'udhu bika min 'adhabi jahannam, wa min 'adhabil-qabr, wa min fitnatil-mahya wal-mamat, wa min sharri fitnatil-masihid-dajjal)

(O Allah! I seek refuge in You from the torment of Hell, from the torment of the grave, from the trials of life and death, and from the mischief of **Al-Masih Ad-Dajjal (Antichrist)**) – Riyadh As Saliheen, Muslim, Book 16, Hadith 1423

- You are seeking refuge from four matters:
 1. Torment of hell (عذاب جهنم): you don't want to commit a sin that will make you tormented in the hellfire or the grave.
 2. Torment of the grave (عذاب القبر)
 3. Tests of the duniya and tests of the akhira (فتنة المحيا والممات)
 4. Mischief of the test of the Dajjal (شر فتنة المسيح الدجال): you don't know if you will see him in this life.

End of the meeting

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

(السلام عليكم ورحمة الله)

(As-Salamu 'Alaikum wa Rahmatullah)

(Peace be upon you and the mercy of Allah) - Sunan an-Nasa'i 1320

- You turn your head to the left and say:

(السلام عليكم ورحمة الله)

(As-Salamu 'Alaikum wa Rahmatullah)

(Peace be upon you and the mercy of Allah)

(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"

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