

ISB Campus Day Course:

The Power of Prayer Workbook

Based on Teachings from Imam Al-Ghazali's
Ihya 'Ulum Al-Din
(Revival of the Religious Sciences)

Using the Translations of Muhtar Holland
(Inner Dimensions of Islamic Worship, the Islamic Foundation)

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http://ghazali.org/books/ghazali_worship.htm

[Excerpts from Imam Ghazzali are in boxes]

The One with whom we Converse

Reflect on Allah and His names (*as explained by Imam Ghazali*):

His Greatness, Might and Power

'His throne extends over the heavens and the earth,

And He feels no fatigue in guarding and preserving them,

For He is the Highest, the Tremendous One.'

(Surah Al Baqarah 2:255)

Al Qaadir The All-Powerful – Power is equivalent to the intention by which a thing comes into existence according to a determinate plan of will and knowledge...

The All Powerful is one who does what he wills, or does not act if he so wills.

Al Qahhaar The Dominator – is the one who breaks the backs of the powerful among His enemies, and subdues them by destruction and humiliation.

14. But they rejected the Messenger and hamstrung (the she-camel). So because of their sin, their Lord sent down destruction on them, and levelled (them all in the torment devastating) the town.

15. And Allah does not fear any repercussions of this (devastation).'

(Surah Al-Shams, 91)

His Sublime Knowledge

"O my son!" (said Luqman), 'If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, God will bring it forth: for God understands the finest mysteries, (and) is well-acquainted (with them)."

(Surah Luqman 31:16)

His Eternity

Al Waarith The Inheritor – is the one to whom possessions return after the possessors disappear

'And call not, besides God, on another god. There is no god but He. Everything (that exists) will perish except His own Face. To Him belongs the Command, and to Him will ye (all) be brought back.'

(Surah Al-Qasas 28: 88)

His Love in Creating Everything for Us

'It is He Who has created for you (the faculties of) hearing, sight, feeling and understanding: little thanks do you give! And He has multiplied you through the earth, and to Him shall you be gathered back. It is He Who gives life and death, and to Him (is due) the alternation of Night and Day: will you not then understand?'

(Surah Al-Mu'minun 23:78-80)

'It is God Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape- and made your shapes beautiful,- and has provided for you Sustenance, of things pure and good;- such is God your Lord. So Glory to God, the Lord of the Worlds! He is the Living (One): There is no god but He: Call upon Him, giving Him sincere devotion. Praise be to God, Lord of the Worlds!'

(Surah Ghaafir 40: 64-65)

His Love and Mercy

'O mankind! It is you that have need of God: but God is the One Free of all wants, worthy of all praise.' (Surah Faatir 35: 15)

'He is the Forgiving, the Loving.' (85:14)

'Thus, Allah is the best of guardians and He is the most merciful of those who show mercy.' (12:64)

Al Wadood Most Loving – is one who wishes all creatures well and accordingly favours them and praises them. Its meaning is close to 'The Merciful', but mercy is linked with one who receives mercy... one who... is needy and poor.... While the actions of the Loving-kind do not require that.

Ar-Ra'oof The All-Pitying -... and pity is an intensification of mercy

His Responsiveness

Al Mujeeb The Most Responsive

Al Qareeb The Most Near

"And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided." (2:186)

"Call on me, I will answer you." (40:60)

Ash-Shakoor The Most Grateful -... who rewards the practice of a few pious deeds many-fold, and, in response to the actions of a few days, gives limitless happiness in the life to come.

Connecting with the Creator

"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"

So Exalted be Allah, the True King: none has the right to be worshipped but He, the Lord of the Supreme Throne!" (Surah al-Mu'minun 23:115-116)

"I have not created jinn and humankind except to worship Me." (Quran 51:56)

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ﴿١٥٣﴾

"O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient." (2:153)

Anas reported: The Messenger of Allah, (PBUH) said, **"Beloved to me in the world are women and perfume, yet the delight of my eyes is in prayer."**

(Sunan al-Nasā'ī 3939, Sahih according to Al-Albani)

The Importance of the Ritual Prayer (Salah)

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا
الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٢٧٧﴾

‘Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.’

(2:277)

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّمَا
الصَّلَاةُ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ
وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

‘Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows well what you do.’

(29:45)

The Prophet (PBUH) said, **“The key to paradise is the ritual prayer.”**

(Abu Dawud)

The Prophet (SAWS) said, **“Verily, between a person and idolatry and disbelief (shirk and kufr) is the abandonment of the prayer.”**

(Sahih Muslim)

This could have three possible meanings:

1. Abandoning even one prayer is kufr
2. Abandoning prayer is kufr – i.e. even if you call yourself a Muslim but you do not pray, you have left Islam
3. To deny that prayer is an obligation in Islam is shirk and kufr – i.e. you are not a Muslim

- Imam Ahmed held position 2
- Imam Shāfi’I and Malik held position 3, and that one who did not pray was a grave sinner (faasiq)
- Imam Abu Hanifa also held position 3 but added that the person who did not pray was a grave sinner (faasiq) and should also be punished and imprisoned.

In the words of Imam Ghazali:

“Ritual prayer (salah) has been made the chief pillar of the religion, the criterion for distinguishing between unbelief and Islam... I do not believe that ritual prayer enjoys all this special dignity by virtue of its external motions, unless they are linked with the purpose of intimate communion with God.”

(From the Ihya, section on Salah,

Elucidation for the Stipulation of Humbleness and Presence of the Heart (khushu’ah))

It could be argued that salah is Islam’s greatest offering to humankind and that it defines Islam, and that is what the hadith really means.

The Purifying Power of Salah

Once the Prophet told his Companions: **“The five set Prayers may be compared to a stream of fresh water, flowing in front of your house, into which you plunge five times each day. Do you think that would leave any dirt on your body?”**

They replied: **“None at all!”**

The Prophet (peace be upon him) said: **“Indeed, the five Prayers remove sins, just as water removes dirt.”**

(Sahih Bukhari, 528)

Prayer and Character Development

1. **Salah teaches awareness of time**
 - Proper utilisation; punctuality
2. **Salah cultivates equality with peers**
 - Straight line standing on a par with all others
3. **Salah creates feeling of solidarity**
 - Press together, shoulder to shoulder and foot to foot
4. **Salah teaches the Muslim the quality of pressing forward**
 - Towards the front and of filling the gap
5. **Salah imparts self confidence**
 - Communication directly with God
6. **Salah teaches responsibility and accountability**
7. **Salah teaches both the awe and love of God**
 - Direct communion with God
8. **Salah is the source of virtue and piety**
 - Preventive shield against corruption. (29:45)

Outward Perfection in the Prayer

Consider the following teachings of the Prophet (PBUH):

“Allah continues turning to a slave in his prayer as long as he is not looking around; when he turns his face away, Allah turns His face away from him.”

(Abu Dawud and others; sahih according to Ibn Khuzaimah and Ibn Hibban)

“The worst type of thief is the one who steals from his prayer.” He (a companion) said, “O Messenger of Allah, how can a person steal from his prayer?” He said, **“By not doing ruku’ and sujud properly.”** (Reported by Ahmad and al-Haakim; Saheeh al-Jaami’)

“He (SAWS) used to make his rukoo’, his standing after rukoo’, his sujud and his sitting in between sajdahs, nearly equal in length.” (Bukhari and Muslim)

“When you rise, hold your spine upright and raise your head, until your bones return to their joints.” (Bukhari, Darimi, Hakim and others)

“When you prostrate, place your face and hands firmly, until all your bones are relaxed in their proper places.” (Ibn Khuzaimah, hasan according to Al Albani)

"The Prophet prohibited us from three things: pecking like a rooster (making the prostration very quickly), sitting like a dog, and not turning one's whole head like a fox." (Ahmad, al-Baihaqi, at-Tabarani and Abu Tala with a hasan chain, from Abu Hurairah)

Imam Ghazali’s Introduction to the Section of Ihya Ulum ad-Din on Salah

“Praise belongs to God, Who has lavished His favours on His creatures, and fills their hearts with the light of religion and its duties, sent down from the throne of majesty to the nearest heaven.

One mark of His compassion, in contrast to earthly kings, though majesty and grandeur belong to Him alone: He urges the people to bring Him their requests and pleas, saying, “Will anyone supplicate to Me? I will answer him!” and, “Will anyone seek my forgiveness? I will forgive him!”

Unlike the rulers of this world He keeps an open door and does not screen Himself away. He allows His creatures to converse with Him intimately in their Prayers, under all circumstances, whether in congregations or solitary places.

Not merely allowing, indeed He gently urges and invites. How different are those feeble, worldly kings, who do not grant private audiences, unless presented with a gift or a bribe.

Glory be to Him therefore – so grand is His sublimity, so mighty His authority, so perfect in His graciousness, so all-embracing in His goodness.

The Importance of Humble Adoration (Khushu'ah)

God said, **'Do not offer the Prayer while you are intoxicated, until you know what you are saying!'**

(Qur'an 4:43)

Some say this means inebriated by the anxieties of this world while others say it means drunk by the love of this world.

According to Wahb the meaning is obviously a caution against worldly attachment, since the words, "until you know what you are saying," explain the underlying reason. How many are the worshippers who have not drunk wine, and yet do not know what they are saying in their Prayer!

The Prophet said, **"If a man performs two cycles of prayer without the distraction of any worldly thought, all his previous sins will be forgiven."**

(Bukhari, Muslim – slightly different version)

The Prophet said, **"Prayer is nothing but submissiveness, humility, supplication, crying out and remorse, while you hold out your hands and say, 'O God, O God,' for the worship of one who does not do this is defective."**

(Tirmidhi & Nasa'i)

Prophet Muhammad (PBUH) said, **"The ritual prayer was made obligatory, and the Pilgrimage and the Circumambulation (of the Ka'bah) commanded and the pilgrimage ceremonies were enacted as law only to institute remembrance of God.**

So if your heart is devoid of awe and reverence for the One to be Remembered, who is the Aim and the Goal, then what is your remembrance worth?"

(Abu Dawud and Tirmidhi: hasan, sahih)

Aishah (RA) said: **"God's Messenger (S) would talk to us, and we to him, but when it was time for Prayer it seemed as though he did not know us, nor we him."**

(Azdi – mursal)

He (PBUH) said: **"And when you pray, pray as if you are saying farewell (i.e. to the world, i.e. pray as if it was your last prayer)."**

(Ibn Majah, Bayhaqi, Hakim)

Bakr bin 'Abdallah said, "O son of Adam! whenever you wish to enter the presence of your Lord without leave and address Him without an interpreter, just enter."

He was asked, "And how is that?" He replied, "Complete your ablution and enter your Prayer-niche, and behold! you have come before your Lord without leave, and then you can address Him without an interpreter."

It is related about Muslim b. Yasar that whenever he wanted to perform the Worship, said to his family, "Go on talking, for I do not hear you."

It is related about him that he was worshipping in the mosque at al-Basrah one day and a side of the mosque fell. Thereupon the people gathered together, but he was quite unaware of what had happened until he had finished his prayer.

'Ali b. Abu Talib (may Allah honour his face!), whenever Worship-time came, used to shake, and his face used to change colour. So he was asked, "What is the matter with you, O Commander of the believers?" And he would say, "The time has come for a trust which God offered to the heavens and the earth and mountains, but they refused to bear it: they were wary of it but I have taken it on." (Qur'an, 33:72)

It is related about 'Ali b. al-Husain that whenever he performed the ablution, he would turn pale. So his family would say to him, "What is this that comes over you, during ablution?" and he would reply, "Do you realise before whom I intend to stand?"

The Need for Conscious Awareness

The Prophet (S) said: **"When performing the prayer one is conversing intimately with ones Lord."**

(Bukhari, Muslim)

And, **"Many of those who pray derive nothing from their prayers except weariness and strain."**

(Nasa'i)

God's Messenger, upon whom be peace, said: **"Though he perform the whole prayer, a man may be credited with no more than one sixth or one tenth of it. A man gets credit for only that part of his prayer of which he is conscious."**

(Nasa'i/ Abu Dawud)

According to Mu'adh bin Jabal: "A man gets no credit for a prayer in which he deliberately notices those on his left and his right."

The Inner States during Worship

Imam Ghazali describes the key states that the heart needs to be in, during the prayer. The elaboration is not his words, but based on his teachings:

1. Awareness

Meaning:

- lack of distraction from all around them
- Focussed on the act of prayer
- Whole-heartedly involved

2. Understanding

- How can it be a conversation if you don't know what you are saying and you can't understand what is being said to you!
- But even if you know the basic meaning, there is still much more to understand about the subtleties and the background to each aspect of the prayer

3. Reverence

- This is the next level along
- To feel a sense of seriousness and respect
- To hold a sense of this conversation being important, holy, special
- That there is something great and sublime about the One with whom you are about to converse

4. Awe

- This surpasses just reverence
- The kind of fear induced by majesty
- Because you are not standing before someone you might simply respect or value, like a saintly scholar, elder or a teacher, rather,
- The realisation that you are standing before the Most Majestic (Al Majeed), the Tremendous One (Al 'Adheem), The Most High (Al A'laa), the Overwhelmer (al Jabbaar), the Vastly Great (Al Mutakabbir)

5. Hope

- That despite His Highness, His vastness, His Overwhelming Greatness, yet He still listens to you, you are still important to Him!
- He is Great in that He cares for every one of His creatures, including you
- He is tremendous but also the most Generous out of Love (Al-Rahman), the Kind and Loving (Al Wadood) the Most Compassionate (Ar-RaHeem), the Responsive to prayers (Al Mujeeb), the All-Aware (Al-Khabeer), the All-Hearing (As-Samee3), even the Grateful to his worshippers (Ash-Shakoor)!
- So part of the relationship with God, through prayer, is the knowledge that He is attentive and lovingly responds, so you have hope in His mercy and His kindness and generosity when you turn to Him

6. Shame

- This is a further important element in your emotions during prayer
- The realisation of your humility
- Your weakness in the face of temptation
- Your inadequacy in front of the Most Sublime and Perfect
- The more humble you are before God, the more beloved you become to Him, because humility for a human is the purest expression of his true reality – for we are truly, nothing, except for the dignity that Allah allows us to have for a short while!

How to Engage the Heart in Each Part of the Prayer – *Excerpts from Imam Ghazali's Ihya Ulum Al-Din*

The turning towards the *qiblah* is a turning of the outward face from all other directions to the direction of the House of Allah.

Do you suppose that turning the heart from other things to the matter of God is not expected of you?

The standing straight is standing in person and heart before God.

So let your head, which is your highest member, be bent, lowered and inclined, and let the placing of your head out of its erect posture be an indication of the heart's humility and meekness and freedom from haughtiness and pride.

Let there be on your mind a sense of peril at standing before God, a dread of this place of inspection.

Know at once that you are standing before God, Him being your Examiner. So, at least stand before Him as you would stand before some earthly king, if you are unable to conceive the extent of His majesty.

More so, consider, as you continue to stand, that you are being regarded by the watchful eye of a pious man of your family, one whom you would like to recognise you as righteous. For, upon that, your limbs might calm down and become subdued, fearful that you might be accused of lacking humility.

Now scold yourself: are you not ashamed of your boldness in front of God, whilst you hold in esteem one of His creatures and fear men, without fearing Him?

As for the Intention, resolve to respond to Allah by obeying His command to perform this Worship, completing it and abstaining from what it prohibits and what corrupts it, and by sincerely doing all that for the Face of Allah, hoping for His reward, fearing His punishment, seeking nearness to Him, accepting His favour in permitting you to have communion with Him, in spite of your evil manners and your numerous disobediences.

Magnify in yourself a sense of dignity in this communication with Him. With this thought your brow should perspire from shame and your muscles should quiver from awe, and your face turn pale from fear.

Workshop

How will you prepare yourself for the prayer?

Think:

Feel:

Do:

<p>Allahu Akbar:</p> <p>As for the <i>takbir</i>, the exclamation, “God is the Greatest!” whenever your tongue pronounces it, it is fitting that your heart should not give a lie to it.</p> <p>For, if there is in your heart anything greater than Allah, Allah testifies that you are a liar, even though the words be truthful.</p>	<p>Think:</p> <p>Feel:</p> <p>Do:</p>
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As regards the Recitation of Qur'an, there are three kinds of people:

1. Those who move their tongue while their heart is unmindful;
2. Those who move their tongues with their heart following after the tongue, understanding the meaning while listening – as it to a person outside themselves, this being the degree of those who will be *on the right hand*; and
3. Those who start from awareness of the meaning, and then the tongue gives expression to the heart.

For there is a difference between having the tongue as the interpreter of the heart and its teacher; “those who are drawn near” are those whose tongues interpret their inner consciousness, and whose hearts are not followers of their tongues.

If, from your prayer, you received no good fortune except Allah’s remembrance of you, in His majesty and greatness, that would suffice you as a prize.

Likewise it is fitting that you should understand what you recite from the *surahs*, so that you may not be unmindful of His command, of His prohibition, promise, threat, or warning, and of the stories of His prophets in the Qur’an, and mention of His gifts and His goodness.

From everything there is an expected right, Hope is the right of a promise.

- Fear is the right of a threat.
- Determination is the right of a command and a prohibition.
- Taking warning is the right of admonition.
- Thankfulness is the right of a mentioned favour.
- Taking a lesson is the right of the stories of the prophets.

These inner realities emerge according to the degree of understanding. Understanding depends on the greatness of knowledge and the purity of the heart, and the degrees of this know no limits.

Next he observes awe in his Recital, for he recites with clarity, without haste, for that makes meditation easier.

He also makes a distinction between the tones in verses of mercy and of punishment, of promise and threat, of praise, magnifying and glorifying.

Al-Nakha’i, whenever he passed over anything like the saying of Allah, “Allah has not adopted any son” (Qur’an, xxiii 93), and “There is no deity along with Him” (cf. Qur’an, xxvii. 61-65), used to lower the voice, like one ashamed to make mention of Him in ways unbecoming His majesty.

Surah Fatihah

AlHamdu li-Ilehi robb-il 3aalameen

All Praise is due to God, Lord of the Universe

Ar-roHmaan- -ir-roHeem

Most Beneficent, Most Merciful

Maaliki yawm-id-deen

Master of the Day of Judgement

Iyyaaka na3budu

You alone do we worship

wa iyyaaka nasta3een

And from You alone, we seek help

Ihdin- aS-SirauT-al mustaqeem

Guide us to the straight path,

SirauT-alladheena an3amta 3alayhim

The path of those whom You have blessed

Ghayr-il maghDubi 3alayhim

Not those who have earned wrath on themselves

wa la -aD-Daul-leen

Nor those who have gone astray

Ameen

<p><i>Ihdin-aS-SirauT-al mustaqeem</i> Then say, “Guide us to the straight path”</p>	<p>Think:</p> <p>Feel:</p> <p>Do:</p>
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<p><i>SirauT-alladheena an3amta 3alayhim</i> The path of those whom You have blessed.</p> <p>Add to this explanation and detail, with emphasis, calling to witness those of the prophets, saints, martyrs and righteous, upon whom He poured out the favour of guidance.</p>	<p>Think:</p> <p>Feel:</p>
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<p><i>Ghayr-il maghDubi 3alayhim</i></p> <p>Continue, “not those who have earned wrath on themselves</p> <p><i>wa la-aD-Daal-leen</i> Nor those who have gone astray.”</p> <p>Ask to not be like the rejecters of faith [from the peoples of the past]... who turned aside, and with whom He was displeased.</p>	<p>Think:</p> <p>Feel:</p>
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Ameen

Next, beg for an affirmative answer, and say, "Ameen!" for, when you recite the *Fatihah* so, you are like one of those of whom Allah said, in that about which the Prophet told us,

"I have divided Surah Fatihah into two halves between Me and My servant, and my servant will receive what he asks. So, when His slave says Alhamdulillah Rabbil Aalameen (**Praise be to Allah, the Lord of the universe**), Allah (Great and Glorious) says **"My slave has praised Me!"**.

And when His slave says Arrahmanirraheem (**Most Beneficent, Most Merciful**), Allah Subhanahu Wa Ta'ala says **"My slave has extolled Me!"**

And when His slave says Maliki Yaumiddeen (**Master of the Day of Judgement**), Allah Subhanahu Wa Ta'ala says **"My slave has glorified Me! (or) entrusted or my slave has entrusted his affair to Me!"**
 And when His slave says Iyyaka Na'budu was iyyaka nasta'een (**You alone do we worship and You alone do we seek for help**), Allah Subhanahu Wa Ta'ala says **"This is between Me and My slave, so whatever he asks, it will be granted."**

And when His slave says Ihdinas Siratal mustaqeem siraatal ladhina an'amta 'alaihim ghairil maghdhubi 'alaihim wa laddaallin (**Guide us to the straight path, the path of those upon whom You have bestowed favours and not of those who have incurred Your wrath and nor of those who have gone astray**), Allah Subhanahu Wa Ta'ala says, **"This (part of the Surah is exclusively) for My slave and my slave shall receive whatever he has asked for."** (Sahih Muslim)

Ruku'

In another part of the *Ihya* Imam Ghazali explains the meaning of the name of God, **AI-3aDHeem**:

- The Tremendous** – (1) what (body) fills the eye and captures its attention, and
 (2) what sight cannot conceivably encompass in all of its extremities, such as earth and heaven.

<p>SubHaana Robbiy-al 3aDHeem</p> <p>In Bowing renew your lowliness and humility, striving to refine your inner feeling through a fresh awareness of your own impotence and insignificance before the might and grandeur of your Lord. .</p> <p>To confirm what is in your heart seek the aid of your tongue, praising your Lord and bearing witness to His greatness by saying, "Glory be to my Lord, the Most Tremendous!"</p>	<p>Think:</p> <p>Feel:</p> <p>Do:</p>
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<p>Sami3-Allahu li-man Hamidah</p> <p>Next, you rise from your bowing, hoping that He may be compassionate to you, and confirming this hope with yourself by saying, “Allah hears him who praises Him,” that is, He answers whoever thanks Him.</p>	Think:
<p>Robbanaa lak-al Hamd</p> <p>Acknowledging the need to express gratitude, you immediately add, “O our Lord, To you is due all praise.”</p>	Feel:

About the Prostration

The Messenger of God said, **“Whenever a Muslim prostrates before God for His sake, Allah raises him one degree by it, and absolves him of one evil deed.”** (Muslim, Ibn Majah)

The Messenger of God said, **“A creature does not draw near to God by anything more excellent than by prostration in private.”** (Ibn al Mubarak, mursal)

It is related that a man said to the Messenger of Allah, “Supplicate to Allah that He may make me one of those who enjoy your intercession, and that He may grant me your companionship in paradise.” He replied, **“Then help me with frequent prostrations.”** (Muslim)

It is said, “The nearest a creature is to God is when he is prostrating, and that is the meaning of the saying of Allah: **‘And prostrate thyself and draw near!’**” (Qur’an, Surah Alaq, 96:19).

Abu Hurairah said, “The nearest a creature is to Allah is when he prostrates: so, do much supplication then.”

Allah said, **“Their foreheads show the mark of prostrations”** (Qur’an, 48:29)

سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ

It is said, “It is the light of humbleness, for it shines from within to the surface,” and that is the soundest meaning. It is also said “It is the brightness that will be on their faces on Resurrection Day from the trace of the ablution.”

Yusuf b. Asbat used to say, “O company of young men, make use of your health before illness comes, for there is no one I envy more except a man who performs completely his bowing and his prostration, since some hindrance has come between me and that.”

It is related that ‘Umar b. ‘Abd al-‘Aziz did not like to prostrate except on bare earth.

At-taHiyyaatu li-Ilehi
The most regal compliments are for Allah
 Wa-aS-Salawaatu wa-aT-Tayyibaatu
And all prayers and all good deeds

<p>“As for the Witnessing, when you sit down for it, sit down in a befitting manner, and state that all the performances of worship and all good deeds, are done solely for Allah and likewise the dominion is Allah’s, this being the meaning of the <i>tahiyat</i>, Greetings.</p>	<p>Think:</p> <p>Feel:</p>
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As-salaamu 3alayka Ayyuh-an-nabiyyu
Peace be upon you O Prophet
 Wa roHmatu-Ilauhi wa barakaatu-hu
And the mercy of God and His blessings

As-salaamu 3alaynaa Wa 3alaa 3ibaad-illeh-iS-SauliHeen
Peace be on us and on all righteous servants of God

<p><i>As-salaamu 3alayka ayyuha-n-nabiyy...</i></p> <p>Then cause the Prophet to be present to your heart, and also his noble personality and say, “Peace be upon you, O Prophet, and the mercy and blessing of Allah!” Let your expectation be firm that it will reach him, and that he will return to you one more perfect than it.</p> <p>Next, salute yourself and the righteous creatures of Allah. Then consider that Allah will return to you a perfect Salutation, according to the number of His righteous creatures.</p>	<p>Think:</p> <p>Feel:</p>
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Ash-hadu al-laa ilaaha illa-llauhu
I bear witness that there is no deity worthy of worship except God

wa ash-hadu anna MuHammadan ʿabdahoo wa rosooluhu
and I bear witness that Muhammad is His servant and His Messenger

<p>Next, bear witness to Allah of His oneness, and to Muhammad, His Prophet, of his mission, <i>Ash-hadu al-laa ilaaha illa-llauhu wa ash-hadu anna MuHammadan ʿabdahoo wa rosooluhu</i> renewing the covenant of Allah, by repeating the two words of the witness, beginning anew to seek protection in it.</p>	<p>Think:</p> <p>Feel:</p>
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Allauhumma Solli ʿalaa MuHammadin Wa ʿalaa aali MuHammadin
Oh Allah, send honour on Muhammad and on the family and followers of Muhammad

kama Sollayta ʿalaa Ibrauheema wa ʿalaa aali ibrauheema
just as you sent Honour on Abraham and on the family and followers of Abraham

Innaka Hameed-um- Majeed
Surely, you are the most Praiseworthy, Glorious

Allauhumma barik ʿalaa MuHammadin Wa ʿalaa aali MuHammadin
Oh Allah, send blessings on Muhammad and on the family and followers of Muhammad

kama barakta ʿalaa Ibrauheema wa ʿalaa aali Ibrauheema
just as you sent blessings on Abraham and on the family and followers of Abraham

Innaka Hameed-um- Majeed
Surely, you are the most Praiseworthy, Glorious

Peace and Blessings on the Prophet (SAWS)

Think:	Feel:
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Then make your Supplication at the end of your Worship in the words of the traditional supplication, with humbleness, submissiveness, imploration and true hope of an answer. Associate in your supplication your parents and the rest of the Muslims.

There are many different supplications to choose from, which the Prophet (PBUH) taught to different people at different times, e.g.

‘O Allah, I have greatly wronged myself

And no one forgives sins but You.

So, grant me Your forgiveness and have mercy on me.

Surely, you are Oft-Forgiving, Most Merciful.’

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا
وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ
فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي،
إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

As-salaamu 3alaykum Wa roHmatu-Ilauh

Finally, and with the intention of concluding your Prayer, address your salutation (salam) to the angels and to the others present. Feel a sense of gratitude to God (Glorified is He) for having enabled you to complete this act of worship. Imagine that you are saying farewell to this Prayer of yours, and that you may not live to see another like it...

Think:

Feel:

Do:

On Finishing the prayer:

Muhammad said to the one he commanded, “Make your Worship a leave-taking Worship.”

Then make your heart feel caution and shame on account of your deficiency in the Worship. Fear that your Worship may not be accepted and that you are hated on account of some guilt, outward and inward, and your Worship will be returned to your face. Yet, for all that, hope that He will accept it, through His generosity and favour. Yahya b. Waththab, whenever he worshipped, used to wait as long a while as it pleased Allah, with the pain of the Worship evident upon him. Ibrahim al-Nakah’i used to remain after the Worship for a while, as if he were ill.

This is the detailed description of the Worship of the humble, “Those who in their Worship are humble” (Qur’an, vi. 92; lxx. 34) and “Those who in their Worship are persistent” (Qur’an, lxx. 23), and who commune with Allah as much as they are able in their relationship as slaves.

Fiqh Session:

Notes:

The meaning of the prayer

Allaahu Akbar	Allah is the greatest!
SubHaana-ka-Ilauhumma wa bi Hamdika wa tabaarak-asmu-ka wa ta3aala jaddu-ka wa laa ilaaha ghayru-ka	Glory be to You, O Allah, and all praises are due unto You, and blessed is Your name and high is Your majesty and none is worthy of worship but You.
A3oodhu bi-Ilehi min-ash-ShayTaun-ir-rojeem	I seek Allah's protection from Satan the accursed.
Bismilleh-ir-RoHmaan-ir-RoHeem	In the name of God, the Most Beneficent, the Most Merciful.
AlHamdu li-Ilehi robb-il 3aalameen	All Praise is due to God, Lord of the Universe
Ar-roHmaan-ir-roHeem	The most Beneficent, the Most Merciful
Maaliki yawm-id-deen	Master of the Day of Judgement
Iyyaaka na3budu	You alone we worship
wa iyyaaka nasta3een	and from You alone we seek help
Ihdin-aS-SirauT-al mustaqeem	Guide us to the straight path,
SirauT-alladheena an3amta 3alayhim	the path of those whom You have blessed
Ghayr-il maghDubi 3alayhim	not those who earned wrath on themselves
wa la-aD-Daul-leen	nor those who have gone astray.
Ameen	Amen

Qul huwa-llauhu aHad	Say: He is God, the One and Only
Allauh-uS-Somad	Allah is the One who helps, but needs no help
Lam yalid	He has never produced a child,
wa lam yoolad	and He was not born of anyone
Wa lam yakul-lahu	And there exists not, for Him
kufuwan aHad	a single equal
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SubHaana Robbiy-al 3aDHeem	Glory to my Lord the most Tremendous
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Sami3a-llauhu	Allah listens
li-man Hamidah	to him who praises Him
Robbanaa	Oh our Lord
Lak-al Hamd	To You is due all praise
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SubHaana Robbiy-al a3laa	Glory to my Lord the Most High
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At-taHiyyaatu li-llehi	The most regal compliments are for Allah,
Wa-aS-Salawaatu wa-aT-Tayyibaatu	all physical prayer and all good deeds
As-salaamu 3alayka	Peace be upon you
Ayyuh-an-nabiyyu	O Prophet
Wa roHmatu-llauhi	and the mercy of God
wa barakaatu-hu	and His blessings
As-salaamu 3alaynaa	Peace be on us
Wa 3alaa	and on
3ibaad-illeh-iS-SauliHeen	all righteous servants of God
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Ash-hadu	I bear witness
al-laa ilaaha	that there is no deity worthy of worship
illa-llauhu	except God
wa ash-hadu anna MuHammadan	and I bear witness that Muhammad is
3abduhoo wa rosooluhu	His servant and His Messenger

Allaahumma Solli 3alaa MuHammadin	Oh Allah, send honour on Muhammad
Wa 3alaa aali MuHammadin	and on the family and followers of Muhammad
kama Sollayta 3alaa Ibrauheema	just as you sent Honour on Abraham
wa 3alaa aali Ibrauheema	and on the family and followers of Abraham
Innaka Hameed-um-Majeed	Surely, you are the most Praiseworthy, Glorious

Allaahumma baarik 3alaa MuHammadin	Oh Allah, send blessings on Muhammad
Wa 3alaa aali MuHammadin	and on the family and followers of Muhammad
kamaa baarakta 3alaa Ibrauheema	just as you sent blessings on Abraham
wa 3alaa aali Ibrauheema	and on the family and followers of Abraham
Innaka Hameed-um-Majeed	Surely, you are the most Praiseworthy, Glorious

As-salaamu 3alaykum	Peace be upon you
Wa roHmat-ullaah	and the mercy of God
