



Preview Version

ALKAUTHAR
INSTITUTE

WEEKEND
SEMINAR

THE SPIRITUAL zone

INNER DIMENSIONS OF SALAH



Preview Version

THE SPIRITUAL
zone
INNER DIMENSIONS OF SALAH

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Course objectives

1. Appreciate the significance of *al-ṣalāt*
2. To recognise and be able to increase one's *khushūʿ*
3. Perfect one's physical and spiritual preparations for the prayer
4. Be willing to give *ṣalāt* quality time and attention
5. Be able to recognise and take advantage of the ideal moments of supplication in the run up to, during and after the prayer
6. To gain a comprehensive understanding of the statements and actions of the prayer and internalise them
7. Increase one's love of and enjoyment in the prayer
8. Be willing to prolong the spirituality of the prayer beyond the *salām* as was the Prophet's practice with *adhkār* and *duʿāʾ*

Importance of *salāt* and *khushū'*

Significance of *ṣalāt* from the Prophetic example

The Prophet of Allah ﷺ himself, and his companions in his example, attached great significance to the prayer, so much so that even in times of great distress they sought to safeguard and establish it.

<p>The obligation of the prayer occupied the Prophet Muḥammad's (ﷺ) final thoughts.</p>	<p>عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، قَالَ دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ أَلَا تُحَدِّثُنِي عَنْ مَرَضِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ بَلَى، تَقُلُ النَّبِيُّ ﷺ فَقَالَ "أَصَلَّى النَّاسُ". قُلْنَا لَا، هُمْ يَنْتَظِرُونَكَ. قَالَ "ضَعُوا لِي مَاءً فِي الْمِخْضَبِ". قَالَتْ فَفَعَلْنَا فَاعْتَسَلَ فَذَهَبَ لِيُنَوِّءَ فَأَغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَصَلَّى النَّاسُ". قُلْنَا لَا، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ. قَالَ "ضَعُوا لِي مَاءً فِي الْمِخْضَبِ". قَالَتْ فَفَعَدَ فَاعْتَسَلَ، ثُمَّ ذَهَبَ لِيُنَوِّءَ فَأَغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ "أَصَلَّى النَّاسُ". قُلْنَا لَا، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ. فَقَالَ "ضَعُوا لِي مَاءً فِي الْمِخْضَبِ"، فَفَعَدَ فَاعْتَسَلَ، ثُمَّ ذَهَبَ لِيُنَوِّءَ فَأَغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ "أَصَلَّى النَّاسُ". قُلْنَا لَا، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ — وَالنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ يَنْتَظِرُونَ النَّبِيَّ عَلَيْهِ السَّلَامُ لِصَلَاةِ الْعِشَاءِ الْآخِرَةِ</p> <p>°Ubayd Allāh b. °Abd Allāh b. °Utbah reported: 'I went to °Ā'ishah and asked her to describe to me the illness of Allah's Messenger (ﷺ). °Ā'ishah said: "Yes. The Prophet (ﷺ) became seriously ill and asked: "Have the people prayed?" We replied: "No. They are waiting for you." He then said: "Put water for me in a trough." [°Ā'ishah] said: We did so. He took a bath and tried to get up but fainted. When he recovered, he (ﷺ) again asked: "Have the people prayed?" We said: "No, they are waiting for you, O Allah's Messenger." He again said: "Put water in a trough for me." He sat down, took a bath, and tried to get up but fainted again. When he recovered he asked: "Have the people prayed?" We replied: "No, they are waiting for you, O Allah's Messenger." He said: "Put water for me in the trough." Then he sat down, washed himself, and tried to get up but he fainted. When he recovered, he asked again: "Have the people prayed?" We said: "No, they are waiting for you, O Allah's Messenger!" The people were in the mosque waiting for the Prophet (ﷺ) for the 'ishā' prayer" (al-Bukhārī).</p>
<p>°Umar's first concern</p>	<p>عن حفصة، زوج النبي ﷺ أنها سمعت أباها يقول: اللهم ارزقني قتلاً في سبيلك، ووفاءً في بلد نبيك قالت: قلت: وأنتي ذلك؟ قال: إن الله يأتي بأمره إن شاء</p> <p>Hafṣah, the wife of the Prophet (ﷺ), narrated</p>

This narration emphasises the significance the Prophet attached to *al-ṣalāt*. It was on his mind, so much so, that even in the throes of death he was pre-occupied with its performance. The Companions of the Prophet learned from his example and considered the moments of *ṣalāt* among the sweetest.

Death during *al-ṣalāt* is a death *fī sabīl Allāh!*

	<p>that she heard her father (°Umar b. al-Khaṭṭāb) say: “O Allah, grant me a death in Your cause in the city of Your Prophet.” She asked, “How is that possible?” He responded: “Allah can do what He wills” (Ibn Ḥajar al-°Asqalānī, <i>Taghlīq al-Ta°līq</i>, 3/136).</p> <p>°Umar b. al-Khaṭṭāb was leading <i>fajr</i> in the Prophet’s <i>masjid</i> when Abū Lu°lu° al-Mājūsī attacked him with a sword. °Umar was struck unconscious, when he came round the first thing he asked was whether the people had prayed or not. Upon being informed on the identity of his attacker he said, ‘All praise is for Allah alone who has not let my death come at the hands of one who prostrated even once to Allah that perhaps his prostration may have pleaded against me in front of Allah.’</p>
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Importance of *al-ṣalāt*

<p>First matter to be taken to account</p>	<p>A narration transmitted via Abū Hurayrah reports that the Prophet of Allah said the people will be questioned about the <i>ṣalāt</i> first, moreover, it is the basis of the acceptance of all deeds.</p> <p>إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ، فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ</p> <p>Verily among the first deeds the slave will be taken to account for on the Day of Judgement is his <i>ṣalāt</i>, if it is in order he will be successful and prosperous, and if it is not in order, he will have failed and lost (al-Tirmidhī, Abū Dāwūd, al-Nasā°ī, Ibn Mājah, and Aḥmad).</p> <p>عَنِ الْمُجْرِمِينَ ۱، مَا سَلَكَكُمْ فِي سَقَرٍ ۲، قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ۳، وَلَمْ نَكُ نَطْعِمُ الْمَسْكِينِ ۴، وَكُنَّا نَحُوضُ مَعَ الْخَائِضِينَ ۵، وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ ۶، حَتَّىٰ أَتَانَا الْيَقِينُ ۷</p> <p><i>About the criminals, [And asking them], “What put you into saqar [Hell]?” They will say, “We were not from those who prayed, nor did we feed the poor, and we engaged in vain discourse, And we denied the Day of Recompense Until there came to us the certainty [i.e., death]” (Sūrat al-Muddaththir, 74:41–7).</i></p>
<p>Seal for all good deeds</p>	<p>The prayer is the seal for all good deeds and its acceptance will determine the acceptance of all other deeds and vice versa.</p> <p>الصَّلَاةُ ثَلَاثَةٌ أَثَلَاثُ، الطُّهُورُ ثُلُثٌ، وَالرُّكُوعُ ثُلُثٌ، وَالسُّجُودُ ثُلُثٌ،</p>

Deficiency in the prayer results in a weakening of one’s *īmān* (faith) and one’s connection with Allah. Slowly one’s relationship with people starts becoming weak and thus he stops giving charity and feeding people. The resultant excess time and money is employed in things that are totally worthless. Inevitably the material world takes over, to the point that doubts begin to prevail such he starts to doubt the Day of Judgement.’

	<p>فَمَنْ أَدَّاهَا بِحَقِّهَا قُبِلَتْ مِنْهُ، وَقَبِلَ مِنْهُ سَائِرُ عَمَلِهِ، وَمَنْ رُدَّتْ عَلَيْهِ صَلَاتُهُ رُدَّ عَلَيْهِ سَائِرُ عَمَلِهِ</p> <p><i>Ṣalāt</i> is three parts: of which purification is one third, bowing is one third, and prostration is one third. Whoever performs the prayer while giving it its due right, will have it accepted, and all of his deeds will also be accepted from him. And as for the one whose <i>ṣalāt</i> is rejected, all of his [other] deeds will [also] be rejected (<i>Ṣaḥīḥ al-targhīb</i>).</p>
<p>A means of forgiveness</p>	<p>خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ، مَنْ أَحْسَنَ وَضَوَّعَهُنَّ وَصَلَّاهُنَّ لَوْفَتِهِنَّ، وَأَتَمَّ رُكُوعَهُنَّ، وَخَشِعَ لِعَهْدِ اللَّهِ عَهْدًا أَنْ يَغْفِرَ لَهُ، وَمَنْ لَمْ يَفْعَلْ فَلَيْسَ لَهُ عِنْدَ اللَّهِ عَهْدٌ، إِنْ شَاءَ غَفَرَ لَهُ وَإِنْ شَاءَ عَذَّبَهُ</p> <p>‘Allah has obligated five [daily] prayers. Whoever perfects their ablutions, prays them in their proper times, completes their bows, and their <i>khushū</i>^c has a <u>promise</u> from Allah that He will forgive him. Whoever does not do that has no promise from Allah so He may either forgive him or punish him’ (al-Nawawī, <i>al-Khulāṣah</i>, 1/246).</p>
<p>Primary defence against Satan, a sworn enemy since our creation</p>	<p>Shayṭān has promised he will do his utmost to distract the believers from the right path:</p> <p>قَالَ فِيمَا أَعْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ۗ ثُمَّ لَا يَجِدُنَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ۗ</p> <p><i>He said: “Because You have put me in error, I will surely sit in wait for them on Your straight path. Then I will come to them from in front of them and from behind them and from their right and from their left, and You will not find most of them grateful [to You].”</i> (<i>Sūrat al-Aʿrāf</i>, 7:16–17).</p> <p>From the ploys of Satan, in achieving this goal, is to encourage the believers towards deeds that are displeasing to Allah, thereby preventing them from engaging in that which is pleasing to Him <i>jallā wa-ʿalā</i>.</p> <p>الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ۗ</p> <p><i>Satan threatens you with poverty and calls you to immorality, while Allah promises you forgiveness from Him and [His] bounty. Allah is All-Encompassing and Knowing</i> (<i>Sūrat al-Baqarah</i>, 2:268)</p>

	<p>Ṣalāt is one of our primary defences against Shayṭān because it prevents us from doing things that Shayṭān asks us to do.</p> <p>أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ۝</p> <p><i>Recite, [O Muḥammad], what has been revealed to you of the Book and establish prayer. <u>Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do</u> (Sūrat al-ʿAnkabūt, 29:45)</i></p> <p>Also,</p> <p>جاءَ رجلٌ إلى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّ فُلَانًا يَصَلِّي بِاللَّيْلِ فَإِذَا أَصْبَحَ سَرَقَ، فَقَالَ: إِنَّهُ سَيَنْهَاهُ مَا تَقُولُ</p> <p>Abū Hurayrah (رضي الله عنه) reported: ‘A man came to Prophet Muḥammad (ﷺ) and said: “Such and such person prays at night [in <i>tahajjud</i>] and steals in the morning.” Prophet Muḥammad (ﷺ) responded: “It [praying late into the night] will prevent him from doing what you say” (al-Albānī, <i>Takhrij Mishkāt al-maṣābīh</i>).</p>
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Khushū^c

Khushū^c is a distinguishing characteristic of those who will inherit the highest level of paradise (*jannat al-firdaws*), in fact the first and last characteristic describing these people in Q. 23 is related to *al-ṣalāt*.

👍 Khushū^c is to be focused and attuned in the prayer.

<p>Proofs</p>	<p>قَدْ أَفْلَحَ الْمُؤْمِنُونَ ، الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ، <i>Certainly the believers will have succeeded: who, during their prayer, are humbly submissive (Sūrat al-Mu'minūn, 23:1–2).</i></p>
	<p>وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ ، أُولَئِكَ هُمُ الْوَارِثُونَ ، الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ۝ <i>Those who carefully maintain their prayers, they are the inheritors who will inherit al-Firdaws. They will abide therein eternally (Sūrat al-Mu'minūn, 23:9–11).</i></p>
<p>Explanation</p>	<p>Notice the choice of words in the verses above. Allah says that they will <i>inherit</i> Paradise – not just that they will enter it. Inheritance is an absolute right of the inheritor. Thus, it is as if Allah is saying that by maintaining their <i>ṣalāt</i> with <i>khushū^c</i>, among other things, this group of believers become deserving of <i>jannah</i>, so much so that it is as if they are its inheritors.</p>

The challenge of khushū^c

<p>Khushū^c is a prerequisite to the acceptance of the prayer</p>	<p>The prayer that is performed is accepted on the merit of the <i>khushū^c</i> that was in it. Thus it is possible that a person prays his <i>ṣalāt</i> but hardly gets any reward for it because he or she was not attentive in their <i>ṣalāt</i>.</p> <p>إِنَّ الرَّجُلَ لِيَنْصَرِفُ وَمَا كُتِبَ لَهُ إِلَّا عَشْرُ صَلَاتِهِ تِسْعَةٌ تَمُنُّهَا سَبْعُهَا سُدُسُهَا خُمُسُهَا رُبْعُهَا ثَلَاثُهَا نَصْفُهَا ^cAmmār b. Yāsir (رضي الله عنه) reported: ‘Verily the servant prays a prayer of which nothing is written down for him except a tenth, ninth, eighth, seventh, sixth, fifth, quarter, third or half of it (the reward)’ (al-Suyūṭī, <i>al-Jāmi^c al-Ṣaghīr</i>).</p>
<p>Khushū^c will be from the first things to disappear from the ummah</p>	<p>إِنْ شِئْتَ لِأَحَدِنَا بِأَوَّلِ عِلْمٍ يُرْفَعُ مِنَ النَّاسِ الْخَشْيَعُ يُوشِكُ أَنْ تَدْخُلَ مَسْجِدَ حِمَاةٍ فَلَا تَرَى فِيهِ رَجُلًا خَاشِعًا Abū al-Dardā^o (رضي الله عنه), ‘If you wish, I shall narrate to you about the first type of knowledge that will be removed from the people: It is <i>khushū^c</i>: soon you will enter upon a congregation in the</p>

📌 ‘The worshipper gets only as much reward for the prayer as much as he understood of it’ (*laysa li'l-'abd min ṣalātin illā mā 'aqala minhā*).

	<p><i>masjid</i>, but not see any man in it with <i>khushū</i>^c (al-Tirmidhī, who classified it as authentic).</p> <p>أول ما تَفْقِدُونَ من دِينِكُمُ الْأَمَانَةُ، وَآخِرُهُ الصَّلَاةُ</p> <p>Anas b. Mālik (رضي الله عنه) reported: ‘The first thing that you will lose in your religion is trustworthiness, and the last thing that you will lose is <i>ṣalāt</i>’ (al-Albānī, <i>al-Silisah al-Ṣaḥīḥah</i>).</p>
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What is *khushū*^c?

<p>Ibn al-Qayyim</p>	<p>According to Ibn al-Qayyim <i>khushū</i>^c in one’s <i>īmān</i> includes the following:</p> <ol style="list-style-type: none"> 1. Humbling one’s heart to the greatness and exaltedness of Allah 2. Feeling a sense of shyness and humility in front of Allah 3. Having one’s heart full of the love and appreciation of Allah for all of His blessings <p>Once a person’s heart is full of humility towards Allah his body parts also become humble to the commandments of Allah. A person who has this <i>khushū</i>^c in his heart is able to control his desires. Because he glorifies Allah in his heart, his heart finds peace and serenity in His remembrance, and he turns to Him in complete submission.</p> <p>On the other hand, <i>khushū</i>^c of hypocrisy is the presence of outward humility only, i.e. the body is outwardly submissive to Allah while the heart is not (<i>al-Wābil al-ṣayyib min al-kalim al-ṭayyib</i>).</p>
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Ibn Qayyim’s analogies to attain *khushū*^c

<p>The dead heart is like barren earth</p>	<p>The heart is like the earth upon which Allah (ﷻ) rains His mercy in the form of opportunities to remember Him. A heart that is alive seizes that rain, internalising it, and then bears fruit (good deeds) as a result of it, fruit that aids the land and its surrounding. A heart that is barren does not benefit from this rain, remaining barren – thus <i>ghaflah</i> (‘heedlessness’) sets in.</p>
<p>The submissive body is like a supple, fruit-bearing tree</p>	<p>The human body is like a tree: its body parts like its branches, and the remembrance of Allah is like water that flows within the tree to make it and its branches strong. When the remembrance of Allah is not there, the tree becomes dry. Its branches stiffen – so much so that when one tries to flex them, they are very difficult to move or simply break. When the water flows through the tree and its branches are moist, then they produce good fruit and are easier to flex and benefit from.</p> <p>Similarly, when the human heart is filled with the remembrance and love of Allah, it is easier for the body parts to do actions that are pleasing to Him. A person does not feel lazy to wake up for <i>fajr</i>, for example, to recite Qur’an for long periods of time, or to volunteer at the <i>masjid</i>. He or she finds it easy to carry out the commandments of Allah and to stay away from His prohibitions. This is when a person loves to do what Allah and His Messenger (ﷺ) want him to do, and hates to get near anything that Allah and His Messenger (ﷺ) dislike. A person, then, is a living example of what the Messenger (ﷺ) taught us:</p> <p style="text-align: center;">لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ</p> <p>°Abd Allāh b. °Amr (رضي الله عنه) reported: ‘None of you [truly] believes until his desires are subservient to that which I have brought’ (al-Nawawī, <i>al-Arba‘ūn al-Nawawiyyah</i>).</p>

Al-ṣalāt is a conversation with Allah, Lord of the worlds

<p>Proofs</p>	<p><i>Sūrat al-Fātiḥah</i></p> <p>قَالَ اللَّهُ تَعَالَى فَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نَصْفَيْنِ وَلِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ الْعَبْدُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. قَالَ اللَّهُ تَعَالَى حَمْدَنِي عَبْدِي وَإِذَا قَالَ الرَّحْمَنُ الرَّحِيمُ قَالَ اللَّهُ تَعَالَى أَتْنَى عَلَيَّ عَبْدِي. وَإِذَا قَالَ مَلِكٌ يَوْمَ الدِّينِ. قَالَ مَجْدَنِي عَبْدِي وَقَالَ مَرَّةً فَوَضَّ إِلَيَّ عَبْدِي فَإِذَا قَالَ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ. قَالَ هَذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ. فَإِذَا قَالَ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ* صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ. قَالَ هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ</p> <p>Abū Hurayrah (رضي الله عنه) reported: ‘[The Prophet (ﷺ) conveyed that] Allah, the Exalted, had said: “I have divided the prayer into two halves between Me and My servant, and My servant will receive what he asks.” When the servant says: “Praise be to Allah, the Lord of the Worlds,” Allah, the Exalted, says: “My servant has praised Me.” When he (the servant) says: “The Most Compassionate, the Merciful,” Allah, the Exalted, says: “My servant has lauded Me.” When he (the servant) says: “Master of the Day of Judgment,” He (Allah) says: “My servant has glorified Me,” and sometimes He would say: “My servant entrusted [his affairs] to Me.” When he (the servant) says: “It is You we worship and You we ask for help,” He (Allah) says: “This is between Me and My servant, and My servant will receive what he asks for.” Then, when he (the servant) says: “Guide us to the straight path - The path of those upon whom You have bestowed favour, not of those who have evoked [Your] anger or of those who are astray,” He (Allah) says: “This is for My servant, and My servant will receive what he asks for”’ (Muslim and Ibn Mājah).</p>
	<p>إن إحدكم إذا قام يصلي إنما يناجي ربه فليتنظر كيف يناجيه</p> <p>Abū Hurayrah (رضي الله عنه) reported: ‘When any one of you is engaged in prayer, he is holding an intimate conversation with his Lord, so one should pay attention as to how he conducts this intimate conversation with Him’ (al-Suyūṭī, <i>al-Jāmi‘ al-ṣaghīr</i>).</p>
	<p>وإنَّ اللَّهَ أَمْرُكُمْ بالصَّلَاةِ فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا فَإِنَّ اللَّهَ يَنْصَبُ وَجْهَهُ لَوَجْهِ عَبْدِهِ فِي صَلَاتِهِ مَا لَمْ يَلْتَفِتْ</p>

	<p>Al-Ḥārith b. al-Ḥārith al-Asha°rī (رضي الله عنه) reported: ‘Indeed Allah has commanded you to pray, so when you pray, do not turn here and there because Allah directs His Face to the face of His servant as long as he does not turn away’ (Ibn al-°Arabī, °<i>Arīḍat al-Aḥwadhī</i>).</p>
	<p>لا يزالُ اللهُ مُقبِلاً على العبدِ في صلاتِهِ ما لم يَلْتَفِتْ، فإذا صرف وجهَهُ انصرف عنه</p> <p>Abū Dharr al-Ghifārī (رضي الله عنه) reported: ‘Allah remains facing His servant in prayer as long as he does not turn away. And when he turns away, Allah turns away from him’ (al-Albānī, <i>Ṣaḥīḥ al-Targhīb</i>).</p>

Think about the person who requires an authority to fulfil his worldly needs – food, drink, peace, security and other beneficial things. Imagine if you were permitted an audience with the king for this purpose, you would be hopeful that he will help you and give you what you need. And you would anticipate that when you meet him all that is required of you is to ask. Now think, that in spite of all this you are inattentive, looking around here and there, distracted with other thoughts, ... all this while the king continues waiting for you to ask him.

Such is the situation in *ṣalāt*. The worshipper comes to Allah in prayer, seeking the goodness of this world and the Hereafter.

Consider then the one who begins this divine conversation and yet his heart remains distracted with everything else, imagine what a great loss of a golden opportunity!

Attitudes of the *salaf al-ṣāliḥ* towards the *ṣalāt*

<p>Muḥammad <i>‘alayhi al-ṣalāt wa’l-salām</i></p>	<p><u>A source of comfort:</u></p> <p>يا بلالُ أقم الصلاة، أرخنا بما</p> <p>Sālim b. Abī al-Ja’d (رضي الله عنه) reported the Prophet of Allah would call upon Bilāl saying: ‘O Bilāl, [call to] establish the prayer, comfort us with it’ (Abū Dāwūd).</p> <p><u>An opportunity to seek forgiveness:</u></p> <p>رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَفِيصَدْرِهِ أَزْيَرٌ كَأَزْيَرِ الْمَرْجُلِ مِنَ الْبُكَاءِ</p> <p>‘Abdullāh b. al-Shikhhīr (رضي الله عنه) reported: ‘I saw the Messenger of Allah (ﷺ) praying and his chest was “buzzing” like the sound of a cooking pot, due to crying’ (Ibn Ḥajar al-‘Asqalānī, <i>Fath al-Bārī</i>, 4/245).</p> <p><u>A means of giving thanks and praise:</u></p> <p>يا عائشة! ذَرِينِي أَتَعَبُدُ اللَّيْلَةَ لِرَبِّي قُلْتُ: وَاللَّهِ إِنِّي أَحَبُّ قُرْبِكَ، وَأَحَبُّ مَا يَسْرُوكُ. قَالَتْ: فَقَامَ فَتَطَهَّرَ، ثُمَّ قَامَ يُصَلِّي، قَالَتْ: فَلَمْ يَزَلْ يَبْكِي حَتَّى بَلَ حِجْرَهُ، قَالَتْ: وَكَانَ جَالِسًا فَلَمْ يَزَلْ يَبْكِي حَتَّى بَلَ لِحْيَتِهِ. قَالَتْ: ثُمَّ بَكَى حَتَّى بَلَ الْأَرْضَ. فَجَاءَ بِلَالٌ يُؤَدِّنُهُ بِالصَّلَاةِ، فَلَمَّا رَأَهُ يَبْكِي، قَالَ: يَا رَسُولَ اللَّهِ! تَبْكِي وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: أَفَلَا أكونُ عَبْدًا شَكُورًا؟ لَقَدْ أَنْزَلْتُ عَلَى اللَّيْلَةِ آيَةً؛ وَبَلَ لِمَنْ قَرَأَهَا وَلَمْ يَتَفَكَّرْ فِيهَا: إِنْ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ آيَةٌ كُلُّهَا</p> <p>‘Ā’ishah reported: ‘[He ﷺ said:] “O ‘Ā’ishah, let me spend this night worshipping my Lord.” I said: “By Allah, I love to be close to you and I love what makes you happy.” He stood up, purified himself, and then stood up in prayer. He kept crying until his lap became wet. When he was sitting he kept crying until his beard became wet. He continued crying until the ground became wet. Bilāl then came to him to tell him about the time of <i>ṣalāt</i>. When Bilāl saw him crying he said: “O Messenger of Allah, you are crying while Allah has forgiven all of your past and future sins?” He responded: “Should I not be a thankful slave? Tonight some <i>āyāt</i> (pl. <i>āyat</i> - verses, signs) were revealed to me. Woe be to the one who recites them and does not reflect over them: <i>Verily in the creation of the heavens and the earth...</i> [Q. 3:190–200]’ (al-Albānī, <i>Ṣaḥīḥ al-Targhīb</i>).</p>
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	<p><u>A conversation with the Divine and a means to supplicate and plead:</u></p> <p>قام النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِآيَةٍ حَتَّى أَصْبَحَ يُرَدِّدُهَا وَالآيَةُ إِنَّ تُعَذِّبَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ^{١١٨}</p> <p>Abū Dharr al-Ghifārī (رضي الله عنه) reported: ‘The Prophet (ﷺ) would recite one āyat all night in his ṣalāt until the morning. The āyat: “If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise” (Sūrat al-Mā'idah, 5:118)’ (Ibn Mājah).</p>
<p>°Umar b. al-Khaṭṭāb</p>	<p><u>The prayer was emotionally strenuous upon him:</u></p> <p>°Umar b. al-Khaṭṭāb fell physically ill after hearing Q. 52:7–8 in the prayer:</p> <p>سمع عمر بن الخطاب رضي الله عنه رجلاً يتهجّد في الليل ويقرأ سورة الطور فلما بلغ إلى قوله تعالى: إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۖ مَا لَهُ مِنْ دَافِعٍ ۗ قال عمر: قسم ورب الكعبة حق، ثم رجع إلى منزله فمرض شهراً يعودُه الناس لا يدرون ما مرضه</p> <p>°Umar b. al-Khaṭṭāb (رضي الله عنه) once heard a man reciting Sūrat al-Tūr in the late night prayers. When the man reached the āyah, <i>Indeed, the punishment of your Lord will occur, Of it there is no preventer</i> (Q. 52:7–8), °Umar said: “I swear by the Lord of the Ka‘bah, that is true.” He then returned to his home and fell ill for one month. People would visit him and did not know the reason of his illness (Ibn Rajab al-Ḥanbalī, <i>al-Takhwīf min al-nār</i>, 1/30).</p> <p>°Umar would be emotionally moved in the prayer:</p> <p>سمعت نسيجَ عمر بن الخطاب، في صلاة الصبح وهو يقرأ من سورة يوسف وأنا في آخر الصفوف، يقرأ: إِنَّمَا أَشْكُوا بَنِي وَحُرُنِي إِلَى اللَّهِ</p> <p>°Abdullāh b. Shaddād (رضي الله عنه) reported: ‘I heard °Umar b. al-Khaṭṭāb’s sobbing in the fajr prayer from the back rows whilst he recited from Sūrat Yūsuf: “I only complain of my suffering and my grief to Allah” (Q. 12:86)’ (Ibn Ḥajar al-°Asqalānī, <i>Taghlīq al-ta‘līq</i>, 2/300).</p>
<p>°Abbād b. Bishr’s khushū‘</p>	<p><u>A conversation in real-time:</u></p> <p>فَنَزَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْزِلًا فَقَالَ مَنْ رَجُلٌ يَكَلُّونَا فَانْتَدَبَ</p>

<p>in battle</p>	<p>رَجُلٌ مِنَ الْمُهَاجِرِينَ وَرَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ "كُونَا بِفِمْ الشَّعْبِ". قَالَ فَلَمَّا خَرَجَ الرَّجُلَانِ إِلَى فِمْ الشَّعْبِ اضْطَجَعَ الْمُهَاجِرِيُّ وَقَامَ الْأَنْصَارِيُّ يُصَلِّي وَأَتَى الرَّجُلُ فَلَمَّا رَأَى شَخْصَهُ عَرَفَ أَنَّهُ رَيْبَةُ لِقَوْمِ فَرَمَاهُ بِسَهْمٍ فَوَضَعَهُ فِيهِ فَنَزَعَهُ حَتَّى رَمَاهُ بِثَلَاثَةِ أَسْهُمٍ ثُمَّ رَكَعَ وَسَجَدَ ثُمَّ اتَّبَعَهُ صَاحِبُهُ فَلَمَّا عَرَفَ أَنَّهُمْ قَدْ نَذَرُوا بِهِ هَرَبَ وَلَمَّا رَأَى الْمُهَاجِرِيُّ مَا بِالْأَنْصَارِيِّ مِنَ الدَّمِ قَالَ سَبَّحَانَ اللَّهِ أَلَا أَنْبَهْتَنِي أَوَّلَ مَا رَمَى قَالَ كُنْتُ فِي سُورَةٍ أَقْرَأُهَا فَلَمْ أُحِبَّ أَنْ أَقْطِعَهَا</p> <p>Jābir b. °Abdullāh (رضي الله عنه) reported: ‘The Prophet (ﷺ) encamped at a certain place. He asked: “Who will keep a watch over us?” A man from the Muhājirūn (Emigrants) and another from the Anṣār (Helpers) responded. He said: “Go to the mouth of the mountain-pass.” When they went to the mouth of the mountain-pass the man from the Muhājirūn lay down while the man from the Anṣār stood praying.</p> <p>An enemy approached them. When he saw the person [standing] he realised that he was the watchman of the Muslims. He shot him with an arrow and hit his target. However he (the Muslim) took the arrow out and threw it away. He (the enemy) then fired three more arrows. Then he (the Muslim) bowed and prostrated and awoke his companion. When he (the enemy) perceived that they (the Muslims) had become aware of his presence, he ran away.</p> <p>When the man from the Muhājirūn saw the (man from the Anṣār) bleeding, he asked him: “Glory be to Allah! Why did you not wake me up the first time when he shot at you?” He replied: “I was busy reciting a <i>sūrah</i> and did not like to cut it short” (Abū Dāwūd).</p>
<p>°Alī b. al-Ḥusayn’s <i>khushū</i>°</p>	<p><u>His prayer was a reality, more real than anything else:</u></p> <p>وقع حريق في بيت فيه علي بن الحسين وهو ساجد فجعلوا يقولون: يا ابن رسول الله النار. فما رفع رأسه حتى طففت. وقال: أظنتني عنها النار الأخرى</p> <p>Once there was a fire in the house in which °Alī b. al-Husayn was in prostration whilst praying. People told him: “O son of the Messenger of Allah, a fire!” He didn’t raise his head from prostration until the fire was extinguished. He then said: “The fire of the Hereafter distracted me from it (this fire)” (al-Dhahabī, <i>Siyar a°lām al-nubalā</i>°, 4/392).</p>

Purification

إِنَّ اللَّهَ يُحِبُّ الْمُتَوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Indeed, Allah loves those who are constantly repentant and loves those who purify themselves (Sūrat al-Baqarah, 2:222)

Virtues of wuḍū'

<p>Physical and spiritual cleansing</p>	<p>إذا توضأ العبد المسلم (أو المؤمن) فغسل وجهه ، خرج من وجهه كلخطيئة نظر إليها بعينه مع الماء (أو مع آخر قطر الماء) فإذا غسل يديه خرج من يديه كل خطيئة كان بطشتها يده مع الماء (أو مع آخر قطر الماء) فإذا غسل رجليه خرجت كل خطيئة مشتها رجلاه مع الماء (أو مع آخر قطر الماء) حتى يخرج نقياً من الذنوب</p> <p>Abū Hurayrah (رضي الله عنه) reported: ‘When the Muslim servant (or Believer) performs wuḍū’ and washes his face, the sin of everything he looked at with his eye comes off with the water, or with the last drop of the water; and when he washes his hands then the sin of everything he stretched out his hands to comes off with the water, or with the last drop of the water. When he washes his feet every sin which his feet walked towards comes off with the water, or with the last drop of the water - so that he leaves clean (clear/pure) from sins’ (Muslim and al-Tirmidhī).</p>
<p>Sins forgiven</p>	<p>ما منكم رجل يقرب وضوءه فيتمضمض ويستنشق فينتثر إلا حرت خطايا وجهه وفيه وخياشيمه. ثم إذا غسل وجهه كما أمره الله إلا حرت خطايا وجهه من أطراف لحيته مع الماء. ثم يغسل يديه إلى المرفقين إلا حرت خطايا يديه من أنامله مع الماء. ثم يمسح رأسه إلا حرت خطايا رأسه من أطراف شعره مع الماء. ثم يغسل قدميه إلى الكعبين إلا حرت خطايا رجليه من أنامله مع الماء. فإن هو قام فصلّى، فحمد الله وأثنى عليه، ومجّده بالذي هو له أهل، وفرغ قلبه لله، إلا انصرف من خطيئته كهيتته يوم ولدته أمه</p> <p>°Amr b. °Abasah (رضي الله عنه) reported: ‘None of you who uses water for ablution and rinses his mouth, snuffs up water and blows it, but the sins of his face, and his mouth and his nostrils fall out. When he washes his face, as Allah has commanded him, the sins of his face fall out from the end of his beard with water. Then [when] he washes his forearms up to the elbows, the sins of his arms fall out along with water from his finger-tips. And when he wipes his head, the sins of his head fall out from the points of his hair along with water. And [when] he washes his feet up to the ankles, the sins of his feet fall out from his toes along with water. If he stands to pray and praises Allah, lauds Him,</p>

- Identify some sins of the:
- Eyes -
 - Hands -
 - Feet -

	<p>glorifies Him in a manner that befits Him, and shows wholehearted devotion to Allah, his sins would depart, leaving him [as innocent] as he was on the day his mother gave birth to him’ (Muslim).</p>
<p>All eight doors of paradise beckon the one who perfects his wuḍū^c and follows it with the testimony of faith</p>	<p>أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ . اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ ، واجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ، فُتِيحَتْ لَهُ ثَمَانِيَةَ أَبْوَابِ الْجَنَّةِ ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ</p> <p>If one after performing ablution completely recites the following supplication: “<i>Ash-hadu an lā ilāha ill-Allahu wahdahu lā sharīka lahu, wa ash-hadu anna Muḥammadan ‘abduhu wa rasūluhu</i> / I testify that there is no deity worthy of worship but Allah, Who is Alone and has no partner, and Muhammad is His slave and Messenger. O Allah, make me among those who return to you often in repentance, and make me of those who remain clean and pure,” all the eight gates of Paradise will be opened for him and he may enter through any gate he wishes (<i>Sharḥ Sunan al-Tirmidhī</i>, 1/78).</p>
<p>The one who performs two rak^cat after wuḍū^c races toward jannah</p>	<p>يَا بِلَالُ حَدِّثْنِي بِأَرْحَى عَمَلٍ عَمَلْتَهُ فِي الْإِسْلَامِ، فَإِنِّي سَمِعْتُ ذَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ . قَالَ مَا عَمَلْتُ عَمَلًا أَرْجَى عِنْدِي أَنِّي لَمْ أَتَطَهَّرْ طَهُورًا فِي سَاعَةٍ لَيْلٍ أَوْ نَهَارٍ إِلَّا صَلَّيْتُ بِذَلِكَ الطُّهُورِ مَا كُتِبَ لِي أَنْ أُصَلِّيَ</p> <p>Abū Hurayrah (رضي الله عنه) reported: ‘[He (ﷺ) said:] “O Bilāl, tell me of the best deed you did after embracing Islam, for I heard your footsteps in front of me in Paradise.” Bilāl replied: “I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I prayed after that ablution as much as was written for me”’.</p>

! Ibn al-Qayyim (*Dhawq al-Ṣalāt*, p. 16) stated that the benefit of ordaining the *adhkār* after *wuḍū^c* is to cleanse from three impurities prior to standing before Allah:

1. The *shahādātayn* purify the slave from the biggest impurity (i.e. *shirk* (polytheism)).
2. Asking Allah to make him/her from the those who repent to Him often; this helps purify a slave from the impurities of different sins.
3. Asking Allah to make him/her from those who remain pure and clean from all physical impurities.

Physical preparations for the *ṣalāt*

<p>Adorn oneself</p>	<p>يَبْنِيْ عَادَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ۝۳۱</p> <p><i>O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess (Sūrat al-A‘rāf, 7:31)</i></p>
<p>Use the <i>miswāk</i> / brush one’s teeth</p>	<p>لولا أن أشق على أمتي، أو على الناس لأمرتهم بالسواك مع كل صلاة</p> <p>Jābir b. °Abdullāh (رضي الله عنه) reported: ‘Had I not thought it difficult for my Ummah, or for people, I would have commanded them to use the <i>miswāk</i> (small piece of wood for brushing teeth) before every <i>ṣalāt</i>’ (al-Bukhārī).</p>
<p>Avoid smelly foods before congregational prayer</p>	<p>مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزَلْنَا، أَوْ لِيَعْتَزَلْ مَسْجِدَنَا</p> <p>Jābir b. °Abdullāh (رضي الله عنه) reported: ‘Whoever has eaten garlic or onion should keep away from us, or should keep away from our <i>masjid</i>’ (al-Bukhārī and Muslim).</p>



Just think, how would you prepare yourself for an interview with dignitary / VIP of this world?

The angels listen to our recitation

إن العبد إذا قام يصلي أتاه الملك فقام خلفه يستمع القرآن ويدنو ، فلا يزال يستمع ويدنو حتى يضع فاه على فيه فلا يقرأ آية إلا كانت في جوف الملك

°Alī b. Abī Ṭālib (رضي الله عنه) reported: ‘Verily when a servant [of Allah] stands for *ṣalāt*, an angel comes behind him and listens to his recitation of the Qur’an, and draws closer. He keeps listening [to the recitation] and drawing closer until he (the angel) puts his mouth on his mouth (the mouth of the reciter). He will not recite an *āyat* except that it reaches inside the angel’ (al-Albānī, *al-Silsilah al-ṣaḥīḥah*).