

صلاتنا الخاشعة

**Our Humble Prayer**

## Our Humble Prayer

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In the Name of Allah, the Most Compassionate,  
the Most Merciful

### Introduction

Praise be to Allah and may Allah's peace and blessings be upon the Messenger of Allah. To proceed:

The significance of Khushū' (humility and focus) in prayer is evident to all Muslims, and that the prayer performed with Khushū' is the sound prayer, which is the prayer commanded in the Book of Allah Almighty.

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾

{And establish prayer, give zakah, and bow [to Allah] with those who bow.} [Surat al-Baqarah: 43]  
Allah Almighty also says:

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ، الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾

{The believers have attained true success:  
those who humble themselves in their prayers,}  
[Surat al-Mu'minūn: 1-2] The Prophet (ﷺ) taught the Ummah the humble prayer and said:

"وَصَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي" ،

**“Pray as you have seen me pray.”<sup>1</sup>** When he saw one of the Companions performing prayer without humility, he commanded him to repeat it so that he would find tranquility and humility in it.

The humble prayer relies on two main factors:

First: Calmness in the acts and words of prayer.

Second: The worshiper 's presence of mind during prayer, being conscious of what they say and do.

Through sound and humble prayer, the worshiper attains three matters of utmost importance:

First: Abundance of good deeds and erasing of sins, for this is achieved through humility in prayer, not merely by performing the prayer.

Second: The delight of prayer and the comfort it brings.

Third: The impact of prayer in one's life is by granting success and uprightness in all affairs, both worldly and in the Hereafter.

It is incumbent upon every Muslim to strive in each prayer he performs, ensuring it is a humble prayer that pleases his Lord, the Exalted, and brings happiness in this life and the Hereafter.

This booklet, titled “Our Humble Prayer,” elucidates for the esteemed reader the manner of

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<sup>1</sup> Narrated by Al-Bukhāri (5/2238) from the Hadīth of Mālik ibn al-Huwayrith (may Allah be pleased with him).

performing a humble prayer, beginning with Tahārah (ritual purification), Wudū' (ablution), standing, Takbīrat al-Ihrām (opening Takbīr), and continuing until Taslīm and concluding the prayer.<sup>1</sup>

## Preparation and Standing

The first thing a person performing prayer does after purification and ablution is standing for Allah, as the Almighty says:

﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾

{Stand before Allah in complete devotion.}  
[Surat al-Baqarah: 238]

Standing when capable is a pillar of the prayer. The Muslim stands for Allah, Blessed and Exalted, preparing to converse with Him, Glorified and Exalted, to magnify, exalt, and seek His forgiveness, and to enter into the prayer. It is fitting with standing that the Muslim prepares and feels the greatness of this position before Allah Almighty, while facing the Ka'bah—the Sacred House of Allah—as He Almighty said:

﴿وَطَهِّرْ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾

{And purify My House for those who circumambulate it, and those who stand up in prayer, and those who bow and prostrate.} [Surat al-Hajj: 26] Allah Almighty also says:

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<sup>1</sup> In the conclusion of the book, you will find a barcode for a brief clip titled 'Our Humble Prayer.'

﴿قُولِ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾

{Turn your face towards the Sacred Mosque [in Makkah], and wherever you are, turn your faces towards it.} [Surat al-Baqarah: 150]

Allah Almighty also says:

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ﴾

{The first House [of worship] established for mankind was the one at Bakkah [i.e., Makkah], full of blessings and guidance for the worlds.} [Surat Āl 'Imrān: 96] The worshiper turns his body towards the Ka'bah and his heart to supplicate to Allah, Blessed and Exalted.

## At-Takbīr

The prayer begins with the verbal utterances, and the first statement the worshiper makes after standing and facing the Ka'bah is "Allāhu Akbar" (Allah is the Greatest). This is the Takbīr of Ihrām, meaning that with this Takbīr, he enters into the sanctity of the prayer, rendering what was permissible before it now Harām (forbidden) after it. Thus, he becomes occupied at this time with all that Allah has commanded in the prayer and what the Prophet (ﷺ) has instructed in terms of words and actions, so he neither does nor says anything except what is appropriate for this great occasion.

This statement, which is the Takbīrat al-Ihrām - "Allāhu Akbar" (Allah is the Greatest) - is understood to mean that when one says it, he is

magnifying Allah, Blessed and Exalted, and acknowledging that He is greater than anything that comes to mind, and even what does not come to mind. It is believed that one of the names of Allah, Blessed and Exalted, is al-Kabīr (the Great).

﴿وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾

{And He is the Most High, the Most Great.} [Surat Saba': 23]

﴿عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ﴾

{[He is] Knower of the unseen and the witnessed, the Great, the Exalted.} [Surat ar-Ra'd: 9]

When the worshiper says "Allāhu Akbar" (Allah is the Greatest) with his tongue, he should feel this greatness of Allah, Blessed and Exalted, along with this utterance. As he says "Allāhu Akbar" with his tongue, he begins an act of the prayer: raising the hands. He raises his hands to the level of his ears or shoulders, remembering that when he raises his hands, he is glorifying Allah, Blessed and Exalted, because raising the hands signifies glorification and reverence. Raising the hands is a gesture of honoring the One before you, and Allah, Blessed and Exalted, is most deserving of glorification, so you raise your hands for Him, Glorified and Exalted. Raising the hands in prayer is an adornment for the posture of prayer and an act of worship for the hands, just as the other limbs engage in worship

during prayer, all in adherence to the Sunnah of the Prophet, ﷺ and his family.

## **Reciting the Istiftāh (opening) invocation**

Then, he places his right hand over his left hand on his chest, or he grasps it, and he looks towards the place of his prostration. Then, he begins the prayer with one of the opening supplications that have been reported from the Prophet (ﷺ). Numerous formulations have been reported, and he may choose any of them, such as saying:

"اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ، كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ"،

"Allahumm ba'id bayni wabayna khatayaya kama ba'adta bayna almashriqi walmaghribi, allahumma naqqini min alkhataya kama yunaqqa alththawb al-abyad min alddanas, allahumma aghsil khatayaya bialma' walththalji walbarad." (O Allah, distance me from my sins as You have distanced the east from the west. O Allah, purify me from sins as the white garment is purified from dirt. O Allah, wash out my sins with water, snow, and hail.)<sup>1</sup> This opening supplication includes: the essence of repentance, seeking forgiveness, and recalling one's sins.

When the worshiper recites this supplication and begins his prayer, the heartfelt devotion that

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<sup>1</sup> Agreed upon; narrated by Al-Bukhārī (1/149) and Muslim (1/419) from the Hadīth of Abu Hurayrah (may Allah be pleased with him).

should reside in the heart is the feeling of seeking forgiveness and repentance. Undoubtedly, before the prayer, the worshiper might have erred by casting a glance, speaking words, committing an act, or something similar. Thus, when he comes to the prayer and begins with this supplication, he should recognize that this is an act of repentance, and that he is now repenting and asking Allah, Blessed and Exalted be He, to accept his repentance when he starts with this opening supplication. He can also begin with another form that does not involve seeking repentance and forgiveness, such as starting with the words:

"سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ"،

"Subhānak Allahumma wa bihamdika wa tabārah ismuka, wa ta'āla jadduka, wa lā ilāha ghayruk" (Glory is to You, O Allah, and praise; blessed is Your Name, and exalted is Your Majesty, and there is no deity besides You.)<sup>1</sup> This opening supplication differs from the first in that its meaning involves the glorification of Allah, Blessed and Exalted, and the affirmation of Allah's transcendence above any deficiency. He says, "Subhānak Allāhumma wa bihamdika," meaning: he glorifies Allah, Blessed and Exalted, while accompanying it with His praise; "wa tabāraka ismuka," mentioning the blessing of

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<sup>1</sup> Narrated by Abu Dāwūd (1/206); Al-Albānī classified it as Sahīh (authentic).

the name of Allah, Blessed and Exalted; "wa ta'ālā jadduka," and majesty refers to greatness; "wa lā ilāha ghayruka," a declaration of Tawhīd.

These meanings differ from those in the previous opening supplication. Therefore, it is incumbent upon the worshiper, when choosing any of the opening supplications, to understand the intended meaning behind it, as this will allow his heart to be present when he comprehends the meaning of what he says. He may also begin with several other opening supplications that have been reported from the Prophet (ﷺ).

### **Isti'ādhah (Seeking refuge in Allah from Satan)**

After reciting the opening supplication, he says:

"أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ"

"A'ūdhu billāh min ash-shaytān ar-rajīm" (I seek refuge in Allah from the accursed Satan.)<sup>1</sup> The meaning here is to seek refuge in Allah from the accursed Satan. The essence of seeking refuge here is to resort to and seek protection in Allah, Blessed and Exalted. The one praying seeks Allah's protection and turns to Him, Blessed and Exalted,

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<sup>1</sup> Following the general statement of Allah, the Exalted: {Whenever you recite the Qur'an, seek refuge with Allah from the accursed devil.} [Surat an-Nahl: 98], he may also seek refuge using the other formula: "A'ūdhu billāh as-Samī' al-'Alīm min ash-shaytān ar-rajīm, min hamzihi wa nafkhihi wa nafthihi" (I seek refuge with Allah, the All-Hearing, the All-Knowing, from the accursed devil, from his whispering, arrogance, and his poetry).

from Satan. Here, Satan involves all types of devils, including the one that whispers to corrupt his prayer. Before beginning to invoke Allah, Blessed and Exalted, with Al-Faatihah, the worshiper remembers this meaning and seeks refuge in Allah, Blessed and Exalted, saying: "I seek refuge with Allah from the accursed Satan."

## **Reciting Basmalah (saying: Bismillah Ar-Rahmān Ar-Rahīm)**

After seeking refuge, one begins with the Basmalah, saying: "Bismillāh ar-Rahmān ar-Rahīm (in the Name of Allah, the Most Compassionate, the Most Merciful)," contemplating the meaning of the Basmalah, acknowledging that he begins with the assistance of "Bismillāh ar-Rahmān ar-Rahīm" in his recitation of this magnificent surah, which is Sūrat al-Fātihah.

## **Surat Al-Fātihah (The Opening Surah)**

Then he begins reciting Surat Al-Fātihah, for Al-Fātihah is the prayer itself, as mentioned in the Hadīth where the Prophet (ﷺ) says:

"قَالَ اللَّهُ تَعَالَى: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ الْعَبْدُ: (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) [الفاتحة: 2]، قَالَ اللَّهُ تَعَالَى: حَمَدَنِي عَبْدِي، وَإِذَا قَالَ: (الرَّحْمَنُ الرَّحِيمُ) [الفاتحة: 3]، قَالَ اللَّهُ تَعَالَى: أَثْنَى عَلَيَّ عَبْدِي، وَإِذَا قَالَ: (مَلِكُ يَوْمِ الدِّينِ) [الفاتحة: 4]، قَالَ: مَجَّدَنِي عَبْدِي - وَقَالَ مَرَّةً فَوْضَ إِلَيَّ عَبْدِي - فَإِذَا قَالَ: (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) [الفاتحة: 5] قَالَ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ، صِرَاطَ الَّذِينَ أَنْعَمْتَ

عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ) [الفاتحة: 7] هذا لعبدي ولعبدي ما سأل".

Allah Almighty says: "I have divided the prayer between Myself and My slave into two halves, and My slave shall have what he asks for. When the slave says: 'Al-hamdu lillahi rabb al-‘ālamīn' (All praise is due to Allah, Lord of the worlds) [Al-Fatiha: 2], Allah Almighty says: 'My slave has praised Me.' And when he says: 'Ar-Rahmān ar-Rahīm' (the Most Compassionate, Most Merciful) [Al-Fatiha: 3], Allah Almighty says: 'My slave has extolled Me.' And when he says: 'Māliki yawm ad-dīn' (Master of the Day of Judgment) [Al-Fatiha: 4], Allah says: 'My slave has glorified Me' - and on one occasion He said: 'My slave has referred the affairs to Me.' And when he says: 'Iyyāka na‘budu wa iyyāka nasta‘īn' (You alone we worship and You alone we ask for help) [Al-Fatiha: 5], He says: 'This is between Me and My slave, and My slave shall have what he is asking for.' And when he says: 'Ihdina as-sirāt al-mustaqīm, sirāt alladhīna an‘amta ‘alayhim ghayr al-maghdūbi ‘alayhim wa la ad-dāllīn' (Guide us to the Straight Path, the Path of those whom You have blessed—not of those You are displeased with, or those who went astray) [Al-

Fatiha: 7], He says: "This is for My slave, and My slave shall have what he has asked for."<sup>1</sup>

Al-Fātihah: It is the private invocation, and the worshiper should know that he is conversing privately with Allah, and that Allah, Blessed and Exalted, responds to him, as the Prophet (ﷺ) said:

"إِنَّ الْمُؤْمِنَ إِذَا كَانَ فِي الصَّلَاةِ، فَإِنَّمَا يُنَاجِي رَبَّهُ".

"When the believer is in prayer, he is in intimate conversation with his Lord."<sup>2</sup>

Al-Monājāh: It is a secret conversation between two, so when the worshiper says:

{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}

{All praise be to Allah, the Lord of the worlds,}  
Let it be known that Allah, Blessed and Exalted, says: "My servant has praised Me." The Sunnah has established the practice of pausing at the end of each verse so that the worshiper may feel that Allah, Blessed and Exalted, responds to him and acknowledges his praise and glorification. Thus, when the worshiper says:

{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}

{All praise be to Allah, the Lord of the worlds,}  
He affirms that all praise is due to Allah, so he praises Allah, Blessed and Exalted be He, with all forms of praise. To Him belongs praise in the

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<sup>1</sup> Narrated by Muslim (1/296) from the Hadīth of Abu Hurayrah (may Allah be pleased with him).

<sup>2</sup> Narrated by Al-Bukhārī (1/90).

beginning and the end. Allah has praised Himself, Glorified and Exalted be He, and this praise accompanies the Muslim throughout his entire life. Indeed, praise is the first act of worship by which Allah was worshipped since Adam, as mentioned in the Hadīth

"لَمَّا خَلَقَ اللَّهُ آدَمَ وَنَفَخَ فِيهِ الرُّوحَ عَطَسَ فَقَالَ: الْحَمْدُ لِلَّهِ، فَحَمِدَ اللَّهُ بِإِذْنِهِ، فَقَالَ لَهُ رَبُّهُ: رَحِمَكَ اللَّهُ يَا آدَمَ".

"When Allah created Adam and breathed into him from His spirit, he sneezed and said: 'Praise be to Allah.' He praised Allah by His permission, whereupon his Lord said to him: 'May Allah have mercy on you, O Adam.'"<sup>1</sup>

Here, the believer senses the "Hamd" (praise), acknowledging that it is due to Allah. "Hamd" is the description of the Praised One with attributes of perfection, majesty, and beauty, along with a feeling of love and veneration. The worshiper declares this "Hamd," and thus, one of the names of Surah Al-Fatiha is Surah Al-Hamd, because it begins with praise. When the worshiper starts his prayer with "Al-hamdulillah" (Praise be to Allah), he should be mindful that he has been honored to the degree where he is in intimate discourse with Allah, Blessed and Exalted be He, and thus praises Him, Glorified be He.

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<sup>1</sup> Narrated by At-Tirmidhi (5/453) from the Hadīth of Abu Hurayrah (May Allah be pleased with him); classified as Hasan (sound) by Al-Albāni.

Allah Almighty says when His servant says to Him:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

{All praise be to Allah, the Lord of the worlds.} He says: "My servant has praised Me." This is Allah's gratitude to the servant for this act of servitude, which is praise. Allah acknowledges this by granting him the title of servitude, saying, "My servant has praised Me." This is repeated seven times in Al-Fatiha, granting the believer the honor of servitude from Allah Almighty, as Allah Almighty says to him: "My servant." Then he says:

﴿الرَّحْمَنُ الرَّحِيمُ﴾

{The Most Compassionate, the Most Merciful,} Standing in awareness of Allah's response, "My slave has extolled Me," the believer recalls the attribute of mercy, recognizing that Allah is Most Compassionate in His essence and Most Merciful to His creation.

﴿الرَّحْمَنُ، عَلَّمَ الْقُرْآنَ﴾

{The Most Compassionate,  
has taught the Qur'an,} [Surat ar-Rahmān:1-2]

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

{The Most Compassionate rose over the Throne.} [Surat Taha: 5] He is the Most Compassionate in His essence and the Most Merciful to His creation. The worshiper remembers that among Allah's mercies upon him is that He

granted him this prayer, for prayer is a mercy from Allah bestowed upon this nation of Muhammad. Allah Almighty says when His slave says to Him:

﴿الرَّحْمَنُ الرَّحِيمُ﴾

{The Most Compassionate, the Most Merciful,} My slave has commended Me," for this is commendation following praise. First comes the praise, and then he commends Allah by affirming the attribute of mercy in His essence and mercy towards His creation.

After that, he says:

﴿مَلِكِ يَوْمِ الدِّينِ﴾

{Master of the Day of Judgment,} The Master: He is the One Who possesses the Day of Judgment, for on the Day of Resurrection, no one will possess anything except Allah.

﴿لَمَنَ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾

{To whom does the dominion belong this Day? To Allah, the One, the Subjugator!}

The worshiper, in his standing before his Lord, Blessed and Exalted, glorifies Him, acknowledging that He is the One Who possesses sovereignty on the Day of Resurrection, and he says:

﴿مَلِكِ يَوْمِ الدِّينِ﴾

{Master of the Day of Judgment.} The worshiper here remembers the Day of Judgment and the Day of Resurrection, increasing in fear and reverence

for Allah, for just as he stands before Him in this worldly standing, he will stand before Him in the Hereafter—on the Day of Judgment.

These verses are:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، الرَّحْمَنُ الرَّحِيمُ، مَلِكِ يَوْمِ الدِّينِ﴾

{All praise be to Allah, the Lord of the worlds, the Most Compassionate, the Most Merciful, Master of the Day of Judgment.} [Surat al-Fātihah: 2-4] It involves the three pillars of worship: love derived from praise, hope from the remembrance of mercy, and fear from the remembrance of the Day of Judgment.

When the worshiper says:

﴿مَلِكِ يَوْمِ الدِّينِ﴾

{Master of the Day of Judgment.} Allah responds by saying, "My servant has glorified Me." The acknowledgment of Allah's sovereignty over the Day of Judgment is a glorification of Allah, for to Him belongs the complete majesty and dominion on the Day of Resurrection. Allah, Blessed and Exalted, says, "My servant has glorified Me." Thus, the praying Muslim attains this honor and this badge - the badge of servitude and the honor of servitude - from his Lord, Blessed and Exalted, for the third time in this Surah.

Then, thereafter begins the proclamation: the proclamation of Tawhīd, the proclamation of sincerity, the proclamation of complete love, and

total submission in the declaration of servitude to Allah, the Only One, when the worshiper says:

{إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ}.

{You alone we worship, and You alone we ask for help.}

Worship and devotion: It is the complete submission and the highest degree of love and affection. When the worshiper praises, extols, and glorifies, he directly declares that he worships none but Allah and seeks help from none but Allah. This involves all forms of worship performed by the worshiper ; he fasts only for Allah, gives zakah only for Allah, performs Hajj only for Allah, gives charity only for Allah, and performs all righteous deeds seeking their reward from Allah alone, the One and Only. This includes the prayer he is engaged in; he is now in a state of servitude, reaching the highest rank of the religion, which is the rank of Ihsān (excellence).

He addresses his Lord, Blessed and Exalted, speaking to Him in the manner of discourse:

{إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ}.

{You alone we worship, and You alone we ask for help.} The placement of "You alone" before the verb here indicates exclusivity, signifying that this worship and seeking help is solely for Allah and through Allah.

Here, too, the Muslim is reminded to dedicate his worship sincerely to Allah, Blessed and Exalted, and that prayer imparts this meaning of sincerity to Allah in this act of worship and in all his acts of worship. Therefore, what aids the Muslim in achieving sincerity in his deeds is the establishment of the prayer itself, as he repeats it more than seventeen times each day.

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

{You alone we worship, and You alone we ask for help.} He remembers his sincerity to the Worshipped One, Blessed and Exalted, when he says:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

{You alone we worship, and You alone we ask for help.} Allah, Blessed and Exalted, responds by saying: "This is between Me and My servant, and My servant shall have what he has asked for." The meaning of His saying "This is between Me and My servant" is that this Fātihah is divided into two parts.

First section: Exaltation and praise of Allah, Blessed and Exalted, and the declaration of servitude to Him.

Second section: For the servant, it is to ask Allah for guidance in what follows from the verses after this verse, and from the meanings within the meaning of

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

{You alone we worship, and You alone we ask for help.} "This is between Me and My servant": that this worshipping and seeking help is between the worshiper and his Lord.

Worship is a matter of the heart, unknown to people, for it is between the worshiper and his Lord. When the servant performs any act or worship, no one knows whether he is truly in worship or not except Allah Almighty, for he may perform this act as a display for people while outwardly engaging in worship. The One Who knows whether he is truly worshipping or not is Allah, Glorified and Exalted be He. Worship is between you and Allah, unknown to anyone. Hence, the meaning here is conveyed: "This is between Me and My servant," when the worshiper says:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

{You alone we worship, and You alone we ask for help.} Allah, Blessed and Exalted, says: "This is between Me and My servant.

Then, the Generous One, Glorified and Exalted be He, says: "And My servant shall have what he has asked for," and the question arises:

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

{Guide us to the straight path,} This is the greatest supplication a Muslim makes during the

day and night for Allah, Blessed and Exalted, to guide him to the straight path.

The guidance intended here in explaining the straight path includes the guidance of clarification, indication, and direction, as well as the guidance of granting success. Thus, the worshiper asks Allah, Glorified and Exalted be He, to clarify the straight path for him so that he may recognize it; this is the guidance of clarification, knowledge, and indication. Then he asks the Blessed and Exalted to guide him to be upon the straight path, meaning the guidance of granting success.

As-Sirāt al-Mustaqīm (the straight path) is the clear and evident way that leads to the pleasure of Allah, Blessed and Exalted be He. It includes the entirety of Islam, including commands and prohibitions, and all that Allah, Blessed and Exalted be He, loves and is pleased with, from both outward and inward words and actions. This is the true success in life.

Asking for guidance to the straight path inculdes: seeking success in one's words, actions, intentions, thoughts, and perceptions throughout one's entire life. He begins the Fajr prayer by asking Allah, Blessed and Exalted, to grant him success on that day to the straight path. In every prayer, he asks his Lord, Blessed and Exalted, for success in the deeds that follow.

Man is in need at every moment to be on the straight path, and Allah, Glorified and Exalted, is the One Who guides, for there is no guide except Allah.

﴿وَإِنَّ اللَّهَ لَهُدًى الَّذِينَ ءَامَنُوا إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾

{Allah surely guides those who believe to the straight path.} [Surat al-Hajj: 54]

The worshiper asks his Lord for guidance to the straight path in every prayer, saying:

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

{Guide us to the straight path,} Then this path is made known:

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾

{the path of those whom You have blessed} Those upon whom Allah has bestowed His Grace are the prophets, the people of Truth, the martyrs, and the righteous, as Allah Almighty has said:

﴿وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا، ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا﴾

{Those who obey Allah and the Messenger will be with those whom Allah has blessed: the prophets, the people of Truth, the martyrs, and the righteous. What excellent companions they are!

That grace is from Allah, and sufficient is Allah as Knower.} [Surat an-Nisā': 69-70]

The praying believer desires this straight path, wishing to be with the prophets, the affirmers of truth, the martyrs, and the righteous, and he repeats this meaning.

Do not question the high aspiration a Muslim attains when he seeks to be upon that Straight Path.

Do not question his immense mental strength in knowledge, preaching, education, and life in general, when he remembers that he desires to be on that straight path.

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ (صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ)

{Guide us to the straight path,  
the path of those whom You have blessed}

Those whom Allah has blessed with knowledge and action.

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾،

{not of those who incurred Your Wrath, or of those who went astray.}

There is another group besides those whom Allah has blessed: a group upon whom Allah's wrath has descended, and a group who have strayed from the straight path.

The category upon whom Allah is displeased: they are those who possess knowledge but fail to act upon it, like the Jews.

Those who have no knowledge and worship Allah upon ignorance: they are astray, like the Christians.

A Muslim, throughout his life, does not wish to be like the Jews, nor like the Christians.

When the servant says:

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

{The path of those whom You have blessed; not of those who incurred Your Wrath, or of those who went astray.} Allah, Blessed and Exalted, says: "This is between Me and My slave, and My slave shall have what he is asking for." Allahu Akbar, what is this!!

Guidance is granted to the servant who implores Allah Almighty for this matter. Therefore, the act of worship of the heart that the worshiper should accompany here is the worship of "rajā'" (hope). "Rajā'" is the assumption of obtaining what brings joy to the servant, meaning: to assume that the matter he seeks is as if he has already attained it.

The worshiper's saying:

﴿صِرْطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

{The path of those whom You have blessed; not of those who incurred Your Wrath, or of those who went astray.} He asks Allah Almighty for guidance, knowing that Allah is Generous and does not turn him away, and that He is the Responsive Who will answer him, and that He is the All-Hearing Who hears his supplication, and that Allah is near to him, Blessed and Exalted, instilling in his heart the certainty that Allah will grant him this guidance.

How then should the recitation of Al-Fātihah be performed at that time!!

And how is this Rak'ah performed!!

When the worshiper feels that they are guided and on the straight path, and that Allah, Blessed and Exalted, will undoubtedly guide them because they hope for the Generous One, and the Generous One said, "This is between Me and My servant, and for My servant is what he asked." Then, say: "Āmīn", which is not a verse of Al-Fātihah, and it means: O Allah, answer the supplication. They say it knowing that this is a supplication and that he is affirming it.

### **Recitation of what is easy from the Qur'an**

After Al-Fātihah, the worshiper recites a Surah or whatever is easy from the Qur'an, and the Qur'an is the Speech of Allah, Glorified and Exalted be He.

(وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ)

{If any of the polytheists asks you for protection, give it to him, so that he may hear the Word of Allah.} [Surat at-Tawbah: 6]

When the one praying recites a complete Surah after Al-Fātihah or any portion of the Qur'an, knowing that Allah, Blessed and Exalted, is before him, and that He hears his recitation, and that He, Blessed and Exalted, grants him, responds to him, and honors him, this must be accompanied by reflection upon what he recites and be awareness of this state; the state of prayer, that he is now close, and very close, to Allah, Blessed and Exalted.

The worshiper , as reported by Anas ibn Mālīk (may Allah be pleased with him), that the Prophet (ﷺ) said:

"إِنَّ الْمُؤْمِنَ إِذَا كَانَ فِي الصَّلَاةِ، فَإِنَّمَا يُتَاجَى رَبَّهُ."

"When the believer is in prayer, he is in private conversation with his Lord."<sup>1</sup>

Reciting in prayer is different from reciting outside of it, for he is now close to his Lord, Blessed and Exalted, as mentioned in the Hadīth reported by Abu Hurayrah (may Allah be pleased with him), who said: The Messenger of Allah, (ﷺ) said:

"وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ"

"My slave does not draw near to Me with anything more beloved to Me than what I have made obligatory upon him."<sup>2</sup> These obligatory prayers are states of closeness to Allah, for the Qur'an inside prayer holds a distinct significance. The worshiper is in intimate discourse with Allah, Blessed and Exalted, and when he recites His words, he contemplates their meanings and reflects upon what he recites and reads.

## Rukū' (Bowing)

After reciting a Surah or some verses from the Qur'an, he makes Takbīr to move to the pillar of bowing, raising his hands in magnification and

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<sup>1</sup> [Agreed upon, Narrated by Al-Bukhāri (1/90) and Muslim (1/390)]

<sup>2</sup> Narrated by Al-Bukhāri (8/105).

reverence, saying: "Allāhu Akbar" (Allah is the Greatest), and begins to bow.

**Bowing:** It is a posture that manifests the magnification of Allah, Blessed and Exalted be He, and thus the invocation therein is: "Subhāna Rabbi al-'Azhīm" (Glory be to my Lord, the Most Magnificent).<sup>1</sup>

**Tasbīh:** It is exaltation, and exaltation is to negate any imperfection from Allah, glorified and exalted be He.

When the servant says "Subhān rabbi al-'azhīm" (Glory be to my Lord, the Most Magnificent), he knows that he is now exalting Allah, Blessed and Exalted, above all deficiencies and affirming for Him perfect praise. Thus, he says: "Subhān rabbi al-'azhīm" (Glory be to my Lord, the Most Magnificent). He may also say, as mentioned in the Dhikrs of bowing: among them "Subhān rabbi al-'azhīm wa bihamdih" (Glory be to my Lord, the Most Magnificent and with His praise)<sup>2</sup>, i.e., mentioning praise with glorification.

He may also say: "Subhānaka Allāhumma Rabbana wa bihamdika, Allāhumma ighfir li" (Glory be to You, O Allah, our Lord, and praise be to You. O

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<sup>1</sup> Narrated by Muslim (1/536) from the Hadīth of Hudhayfah al-Yamān (may Allah be pleased with him).

<sup>2</sup> Narrated by Abu Dāwūd, (1/230), from the Hadīth of 'Uqbah ibn 'Āmir (may Allah be pleased with him); Al-Albānī classified it as Sahīh (authentic).

Allah, forgive me.)<sup>1</sup> Or he may say: "Subbūhun Quddūsun Rabb-ul-malā'ikati war-rūh" (Glory be to the Holy One, Lord of the angels and the spirit).<sup>2</sup>

These are all among the Adhkār (remembrances) in Rukū' (bowing) that convey the meaning of magnification through this posture, which is the posture of Rukū'.

### **I'tidāl (Standing upright/straight)**

Then he rises, saying: "Sami'allāhu liman hamidah"<sup>3</sup>, meaning of Sami'a: He responded, i.e., Allah responds to whoever praises Him.

This praise, which is said after rising from Rukū', is a praise that is accepted. Therefore, after rising and standing upright, one says: "allahuma rabbana lak alhamd" (O Allah, our Lord, praise be to You)<sup>4</sup> or "rabbaana walak alhamd" (Our Lord, and praise be to You)<sup>5</sup> or "rabbana lak alhamd" (Our Lord, praise

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<sup>1</sup> Agreed upon and narrated by Al-Bukhāri (1/163) and Muslim (1/350) from the Hadīth of 'Ā'ishah (May Allah be pleased with her).

<sup>2</sup> Narrated by Muslim (1/353) from the Hadīth of 'Ā'ishah (May Allah be pleased with her).

<sup>3</sup> Narrated by Al-Bukhāri (1/148) from the Hadīth of 'Abdullāh ibn 'Umar (may Allah be pleased with him and his father).

<sup>4</sup> Narrated by Al-Bukhāri (1/158) from the Hadīth of Abu Hurayrah (may Allah be pleased with him).

<sup>5</sup> Ibid.

be to You)<sup>1</sup> or "allahuma rabbana walak alhamd" (O Allah, our Lord, praise be to You.)<sup>2</sup>

Also, he may extend this praise and commendation by saying:

"اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، مِلءَ السَّمَاءِ، وَمِلءَ الْأَرْضِ، وَمِلءَ مَا بَيْنَهُمَا، وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ النَّعَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ، لَا مَانِعَ لِمَا أُعْطِيتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ"

"Alllahumma lak alhamdu hamdan kathiran tayiban mubarakan fihi, mil' alssama'i, wamil' al'ardi, wamil' ma baynahuma, wamila' ma shi'ta min shay'in ba'du, 'ahl alththana' walmajdi, 'ahaquq ma qal al'abdu, wakulluna laka abdun, la mani'a lima a'tayta, wala mu'tiya lima mana'ta, wala yanfa'u dha aljaddi minka aljadd" (O Allah, to You belongs the praise, praise that is abundant, good, and blessed, that fills the heavens, and fills the earth, and fills what is between them, and fills anything You desire afterward. O Worthy of praise and glory, which is the most truthful thing to be said by a slave, and we are all slaves to You. There is none who can withhold what You give, and none

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<sup>1</sup> Narrated by Al-Bukhāri (1/157) from the Hadīth of Abu Hurayrah (may Allah be pleased with him).

<sup>2</sup> Narrated by Al-Bukhāri (1/274) from the Hadīth of Abu Hurayrah (may Allah be pleased with him).

can give what You withhold, and the greatness of the great will be of no avail to them against You.)<sup>1</sup>

This state— the state of standing upright— is a pillar of prayer. Just as Rukū' is a pillar, and rising from it is a pillar, so the state of standing upright is also a pillar of prayer. A complete tranquility is required in it, and it is obligatory to praise and extol Allah, Blessed and Exalted, while standing once again. For the worshiper bows to Allah and glorifies Him, then rises to extol Him, Blessed and Exalted, with this praise. It is essential to say the words of praise and extolling with a profound feeling in the heart. Therefore, this pillar, which is the pillar of standing upright, must be prolonged, as indicated in the Sunnah of the Prophet (ﷺ).

## **Sujūd (Prostration)**

Then, after standing upright from bowing, he moves to the greatest pillar, which is the pillar of prostration, transitioning with the Takbīr by saying: "Allāhu Akbar" (Allah is the Greatest). He then prostrates on the seven body parts, as described in the prayer of the Prophet (ﷺ).

The state of prostration is a state of nearness to Allah, where the worshiper is in utmost humility to the One and Only Lord. He places the noblest part

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<sup>1</sup> Narrated by Abu Dāwūd, (1/224), from the Hadīth of Abu Sa'īd Al-Khudri, (may Allah be pleased with him); classified as Sahīh (authentic) by Al-Albāni.

of himself—his nose and forehead—on the ground, the lowest point, for the Most High, glorified and exalted be He. This is why he says in his prostration: "Subhān rabbi al-a‘la" (Glory be to Allah, My Lord, the Most High).<sup>1</sup>

It is also reported from him to say:

"سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي"

"Subhanak allahumma rabbana wabihamdika, allahumma aghfir li" (Glory and praise be to You O Allah, Our Lord. O Allah, forgive me).<sup>2</sup> Or to say:

"سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ".

"Subbūh quddūs rabb al-malā‘ikati wa ar-rūh (You are the Most Glorious, the Most Holy, and the Lord of the angels and the Spirit).<sup>3</sup>

In the state of prostration, the servant glorifies Allah, Blessed and Exalted, negating any deficiency from Him and affirming His perfect praise, saying: "Subhāna Rabbi al-A‘la" (Glory be to my Lord, the Most High). He remembers that Allah, Blessed and Exalted, is the Most High, while the worshiper is at the lowest point, thus recalling the exaltedness of Allah, Glorified and Exalted. Allah, Blessed and Exalted, is the Most High, the Exalted.

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<sup>1</sup> Narrated by Muslim (2/186) from the Hadīth of Hudhayfah (may Allah be pleased with him).

<sup>2</sup> Agreed upon and narrated by Al-Bukhārī (1/163) and Muslim (1/350) from the Hadīth of ‘Ā‘ishah (May Allah be pleased with her).

<sup>3</sup> Narrated by Muslim (1/353) from the Hadīth of ‘Ā‘ishah (may Allah be pleased with her).

{سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى، الَّذِي خَلَقَ فَسَوَّى}

{Glorify the name of your Lord, the Most High,  
Who created and fashioned in due proportion,}

[Surat al-A'la: 1-2]

In this state, the worshiper remembers the exaltedness of Allah, Glorified and Exalted be He. When he recalls this and understands the glorification he utters, he remembers that he is close to Allah. The state of prostration is the greatest closeness to Allah.

The Prophet (ﷺ) said:

"أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ، وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ"

"The nearest a slave is to his Lord is when he is prostrating, so increase supplication."<sup>1</sup> The Prophet (ﷺ) also said:

"وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَقَمِنْ أَنْ يُسْتَجَابَ لَكُمْ"

"As for the prostration, strive in supplication, for it is likely that you will be answered."<sup>2</sup> When the worshiper is close to Allah, Blessed and Exalted, he feels near to the Generous, the Self-Sufficient, the Bountiful, and the Bestower, Glorified and Exalted. Thus, he remembers to ask Allah, the Majestic and High, for all his needs—what he desires in this world and the Hereafter.

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<sup>1</sup> Narrated by Muslim (1/350) from the Hadīth of Abu Hurayrah (may Allah be pleased with him).

<sup>2</sup> Narrated by Muslim (1/348) from 'Abdullāh ibn 'Abbās (May Allah be pleased with him and his father).

He may also ask about what has been reported from the Prophet (ﷺ) of supplications in prayer, such as saying:

"اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ"،

"O Allah, I have wronged myself too much, and indeed none forgives sins but You. So, forgive me with forgiveness from You, and have mercy on me. Indeed, You are the Oft-Forgiving, The Most Merciful."<sup>1</sup> And he can say:

"اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ، دِقَّةً وَجَلَّةً، وَعَلَانِيَةً وَسِرَّةً"،

"O Allah, forgive me all my sins, small and great, public and secret."<sup>2</sup> He may ask for whatever needs he desires, for he is in a state of nearness to his Lord, Glorified and Exalted be He.

### **Sitting between the two prostrations**

Then, he rises from his prostration to the sitting position between the two prostrations, raising by saying: "Allāhu Akbar" (Allah is the Greatest). He rises with Takbīr, for Takbīr reinstates the greatness and renews the remembrance of the greatness of Allah, Glorified and Exalted, in the heart of the worshiper. Thus, he says "Allāhu

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<sup>1</sup> Narrated by Al-Bukhārī (1/166) from the Hadīth of Abu Bakr As-Siddiq (May Allah be pleased with him).

<sup>2</sup> Narrated by Muslim (1/350) from the Hadīth of Abu Hurayrah (may Allah be pleased with him).

Akbar" while rising from Sujūd, and then sits in the position between the two prostrations.

The sitting between the two prostrations is a pillar of the prayer, requiring complete tranquility, and the heart must be present, for it is a momentous sitting before Allah, Blessed and Exalted, with one's hands placed on the thighs, asking one's Lord, Blessed and Exalted.

He implores Allah, Glorified and Exalted, Who is Near to him, Who sees him, hears him, grants him his request, and honors him, Glorified and Exalted be He.

He begins to ask for forgiveness, saying: "Rabbi ighfirli, Rabbi ighfirli" (O Lord, forgive me. O Lord, forgive me).<sup>1</sup>

"Maghfirah" means: covering, concealing sins and faults, pardoning them, not holding them accountable, and not being disgraced by them in the Hereafter.

Outside of prayer, a person commits many sins and mistakes that Allah, Blessed and Exalted, sees and knows, and which the angels record against the servant. When he comes to his prayer and sits between the two prostrations, he remembers those sins and his need for forgiveness, so he asks Allah, Glorified and Exalted, to forgive him. Therefore, the

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<sup>1</sup> Narrated by An-Nasā'i (1/336) from the Hadīth of Hudhayfah (May Allah be pleased with him); classified as Sahīh (authentic) by Al-Albānī.

Prophet (ﷺ) would often say while sitting between the two prostrations: "My Lord, forgive me; my Lord, forgive me," repeating this. In this great sitting, he may also ask for mercy, sustenance, well-being, guidance, elevation, and the mending of deficiencies. This has been reported from the Prophet (ﷺ) in the supplications for sitting between the two prostrations.<sup>1</sup>

"رَبِّ اغْفِرْ لِي، وَارْحَمْنِي، وَاجْبُرْنِي، وَارْزُقْنِي، وَاهْدِنِي" [وَعَافِنِي]  
 "Rabb ighfir lī warhamnī wajburnī warfa'nī warzuqnī wahdinī wa 'āfinī" (O Lord, forgive me, have mercy on me, console me, elevate me, provide for me, guide me, and grant me wellness).<sup>2</sup>

This supplication, with its seven requests, elaborates on the comprehensive desires a Muslim seeks from their Lord, Blessed and Exalted. Forgiveness, mercy, guidance, well-being, provision, mending deficiencies, and elevation encompass all that a person desires in this world and the Hereafter. Therefore, if Allah forgives you, has mercy on you, guides you, grants you well-

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<sup>1</sup> [Narrated by Ibn Mājah (1/289) from the Hadīth of Hudhayfah (may Allah be pleased with him); Al-Albānī classified it as Sahīh (authentic)]

<sup>2</sup> This supplication between the two prostrations is mentioned in two Hadīths: Ahmad (3/468) narrated six phrases in one Hadīth from Abdullah ibn Abbās (may Allah be pleased with both of them), and Abu Dāwūd (1/224) narrated the phrase "grant me wellness and safety" in a separate Hadīth also from Ibn Abbās. Both were authenticated by Al-Albānī. An-Nawawī said in Al-Majmū' (3/437): The precaution and the preferred choice is to combine the narrations and recite all their phrases, which are seven.

being, provides for you, mends your deficiencies, and elevates you, He has bestowed upon you the happiness of both this worldly life and the Hereafter.

This great sitting is in accordance with the Sunnah of the Prophet (ﷺ). Anas ibn Malik (may Allah be pleased with him) describes the sitting of the Prophet (ﷺ) between the two prostrations, saying:

"وَيَقْعُدُ بَيْنَ السَّجْدَتَيْنِ حَتَّى نَقُولَ قَدْ أَوْهَمَ "،

"He would sit between the two prostrations for so long until we thought that he had forgotten."<sup>1</sup> Due to the length and tranquility he maintained in it, even the Companions (may Allah be pleased with them) thought that he had erred, meaning he had forgotten, while he (ﷺ) did not forget. Rather, in this great pillar, he was teaching the Ummah and teaching us to seize these precious moments in our prayer.

The worshiper then makes Takkbīr once again, prostrates while glorifying his Lord, the Most High, then rises and stands for the second Rak'ah, performing it in the same manner as the first Rak'ah, being mindful and conscious of all that he says and does, so that his heart is present and he experiences the sweetness of prayer.

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<sup>1</sup> Narrated by Muslim (1/344) from the Hadīth of Anas (May Allah be pleased with him).

## **Sitting of Tashahhud (Testification )**

Then, one sits for the Tashahhud or the Tahiyyāt, which is a sitting of greeting and reverence. The worshiper says: "At-tahiyyātu lillāhi wa as-salawātu wa at-tayyibāt", which includes the magnification and reverence of Allah, Glorified and Exalted.

At-tahiyyātu: The plural of "tahiyyah" meaning magnification, and the worshiper acknowledges that all forms of magnification are due to Allah. The definite article (al-) in "at-tahiyyāt" signifies comprehensiveness, encompassing all types of greetings. Thus, every act of declaring Allah's greatness, praise, bowing, and prostration is for Allah. All forms of magnification that a Muslim contemplates are indeed for Allah, Blessed and Exalted.

Wassalawātu: All prayers, every type of prayer, both obligatory and supererogatory, in all its aspects, are an exaltation of Allah, Blessed and Exalted.

The worshiper acknowledges this by saying: "All prayers are for Allah," meaning that the prayers he performs, the prayers performed by others, and the prayers performed by all creatures are indeed for Allah, Blessed and Exalted.

Herein, the Prayers, with the definite article indicating comprehensiveness, encompass all types of Prayers.

Wattayyibatu: All good things belong to Allah.

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾

{To Him ascend good words, and righteous deeds raise them.} [Surat Fâtir: 10] In this, the worshiper magnifies Allah, Blessed and Exalted, by acknowledging that all good things belong to Him.

Then he says thereafter: "Alsalam alayka 'ayuhannabiyyu warahmatullahi wabarakatuh" (Peace, mercy of Allah, and blessings be upon you, O Prophet). This is a greeting for the Messenger of Allah (ﷺ), and there is no doubt that the greatest love is for Allah, and following the love of Allah, Glorified and Exalted, comes the love for the Messenger of Allah (ﷺ) and his household.

This love is renewed in every prayer a Muslim performs, as his love for Allah Almighty and his love for the Messenger of Allah (ﷺ) is renewed.

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَأَتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

{Say, "If you love Allah then follow me; Allah will love you and forgive you your sins: for Allah is All-Forgiving, Most Merciful."} [Surat Āl 'Imrān: 31]

Love for the Prophet (ﷺ) manifests in the prayer and is renewed with each prayer through the feeling of invoking Allah's peace upon him (ﷺ).

The worshiper greets the Messenger of Allah by saying: "As-salāmu ‘alayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh" (Peace be upon you, O Prophet, and the mercy and blessings of Allah). The meaning is that the one praying should be mindful that he is greeting the Messenger (ﷺ), in the sense of supplicating for him. So when the worshiper says: "As-salāmu ‘alayka ayyuha an-nabiyyu," this is an invocation for the Prophet (ﷺ), an invocation for his mission, an invocation for his Ummah, and an invocation for Allah to grant him peace.

Also, this is a supplication for mercy, that Allah’s mercy be with the Prophet (ﷺ), upon him, and that He bestows mercy upon his Ummah.

"Warahmatullahi wabarakatuh" (And the mercy of Allah and His blessings). Blessing: It is the abundance of goodness. The worshiper asks Allah Almighty, Who is the Source of Peace, to bestow upon His Prophet (ﷺ) and upon his nation, so that his nation be blessed, and his call be blessed. When one realizes that in every prayer he offers, he sends peace upon his Messenger (ﷺ) in the first Tashahhud, and sends peace upon his Messenger (ﷺ) in the second Tashahhud, what then is the state of the worshiper who frequently sends peace upon his Prophet (ﷺ) after the prayer?

Undoubtedly, this profound effect, which is the increased love for the Prophet (ﷺ), leads the worshiper to follow the Messenger of Allah (ﷺ), his

guidance, and his Sunnah, as he has frequently declared his love through the greeting of peace. Therefore, he should strive to adhere to the Prophet's guidance (ﷺ) after the prayer.

Then, he says: "Assalamu alayna wa alā ibadillahi as-sālihin" (Peace be upon us and upon the righteous servants of Allah). As-Salām is Allah, so when the worshiper says "peace be upon us," it means the worshiper himself and those with him. By saying "peace be upon us," he means that Allah, Blessed and Exalted be He, who is As-Salām, is with him, granting him safety, guiding him, supporting him, and granting him success. He feels the meaning of security and tranquility by saying: "peace be upon us." Undoubtedly, when a Muslim feels in his prayer that Allah, Blessed and Exalted be He, is with him, he experiences immense tranquility, and great internal peace and security, because he senses that As-Salām, Blessed and Exalted be He, is with him.

Then, after magnifying Allah with "At-tahiyyātu lillāh wa as-salawātu wa at-tayyibāt" and sending peace upon the Messenger (ﷺ), a person sends peace upon themselves and upon the righteous slaves of Allah. For a Muslim is not selfish, desiring Allah to be with them and with all the righteous servants. When they say this invocation, it benefits every righteous servant in the heavens and the earth, from the angels and the believers among the jinn and mankind.

The believer increases in love for spreading goodness and peace, and he recalls his affection for everyone who shares with him the attribute of righteousness.

Then, after these greetings, exaltations, expressions of love, and prayers for peace for oneself and others, comes the declaration of monotheism and the testimony, whereupon he says: "Ashhadu an la ilaha illallahu wa ashhadu anna muhammadan abduhu warasuluh" (I bear witness that there is no god but Allah and I bear witness that Muhammad is His servant and Messenger). This testimony is the firm acknowledgment and belief that there is no deity truly worthy of worship but Allah.

The phrase "I bear witness" indicates that the worshiper, through this act of worship, has reached the level of excellence (Ihsān), as he testifies and acknowledges with certainty to the extent that it is as if he witnesses that there is no deity for this universe and no Lord except the One, the Unique, glorified and exalted be He. Thus, he brings to mind the pure monotheism for Allah, the Almighty, and the firm belief that there is no god but Allah.

Then the worshiper says: "wa ashhadu anna muhammadan abduhu warasuluh" (And I bear witness that Muhammad is His servant and Messenger,) and here he remembers the Messenger of Allah (ﷺ) affirming the testimony that he is a

Messenger from Allah, sent to the people with guidance and the religion of truth to make it prevail over all religion, even if the disbelievers detest it.

Thus, it is understood that in every prayer, the worshiper renews his monotheism to Allah, the Glorified and Exalted. The first pillar of the religion of Islam is to say: I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger.

In every prayer, when the worshiper sits for the Tashahhud and recites the Testimony, he proclaims this Tawhīd and this testimony. A Muslim should observe in his prayer that his Islam is renewed, and he renews the covenant of Tawhīd with Allah, Blessed and Exalted, in every prayer he performs.

### **Reciting the final Tashahhud**

Then the worshiper begins the last Tashahhud by invoking peace and blessings upon the Prophet (ﷺ). This reflects the increased love for the Messenger of Allah (ﷺ) that the worshiper invokes blessings upon him.

Invoking blessings upon the Prophet (ﷺ) is to praise him in the Higher Assembly. The worshiper says: "Allahumma salli 'ala Muhammad wa 'ala āli Muhammad kama sallayta 'ala Ibrahīm wa 'ala āli Ibrahīm innaka Hamīdun Majīd." Here, the worshiper asks Allah, the Blessed and Exalted, to bestow His praise and mercy upon him and his

family in the Higher Assembly. The believer recalls Prophet Ibrahīm (peace be upon him), acknowledging that just as Allah conferred blessings upon Ibrahīm and his family, the believer supplicates: "Kama salayta ala ibrahim wa ala āli 'ibrahim fasalli ala muhamad wa ala ālih" (As You conferred blessings upon Ibrahīm and his family, confer blessings upon Muhammad and his family).

"Wabarik ala muhammad wa ala āli muhammad kama barakta ala ibrahim wa ala āli ibrahim inaka hamidum majid" (O Allah, bless Muhammad and the family of Muhammad as You have blessed Abraham and the family of Abraham, verily, You are Praised and Glorious)..

Barakah (Blessing): means abundance of goodness. The worshiper asks Allah, the Most Generous, Glorified and Exalted, to bless His Prophet (ﷺ), his nation, and his mission, and to bless his family so that goodness may increase for this nation. It is an acknowledgment that Allah, Blessed and Exalted, is Praiseworthy and praiseful of His servants, Blessed and Exalted, to Him belongs all praise, and that He is Glorious, and glory is greatness and the perfection of sovereignty.

### **Supplication at the end of the prayer**

The worshiper then concludes the sitting of greetings and Tashahhud (Testification) with supplication before Taslīm, invoking Allah, Blessed

and Exalted, for whatever he wishes. The Prophet (ﷺ) said:

"ثُمَّ لِيَخْتَرِ مِنَ الدُّعَاءِ مَا شَاءَ"

"Then, let him choose whatever supplication he wishes."<sup>1</sup> Or

"يَخْتَرِ مِنَ الدُّعَاءِ أَغْبَىٰ إِلَيْهِ"

"Then he may choose whatever supplication he likes most."<sup>2</sup> He would then recite the supplication, which was reported from him, and make Isti'ādhah (seeking refuge with Allah) by saying:

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

"Allāhumma inni a'ūdhu bika min 'adhābi jahannam, wa min 'adhābi al-qabr, wa min fitnat al-mahya wa al-mamāt, wa min sharri fitnat al-masih ad-dajjāl" (O Allah, I seek refuge with You from the punishment of Hellfire, from the punishment of the grave, from the trials of life and death, and from the evil of the trial of the Anti-Christ).<sup>3</sup>

This supplication encompasses the major trials: Hell, may Allah protect us and you from it, the grave and its torment, the trial of life—what a person faces during their lifetime—and the trial of death,

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<sup>1</sup> [Narrated by Muslim (1/301) from the Hadīth of Abdullah ibn Mas'ud (may Allah be pleased with him).

<sup>2</sup> Narrated by Al-Bukhāri (1/167).

<sup>3</sup> Narrated by Muslim (1/412).

which occurs at the time of death, and the trial of the Antichrist.

Thus, this seeking of refuge should be accompanied by a state of hope, for when a person seeks refuge with Allah, he should overwhelmingly believe that Allah, Blessed and Exalted, will grant him protection from these things.

Do not ask about the state and happiness of the worshiper when he feels in every prayer that he will be saved from the Fire, safeguarded from the trials in this world, from the trial of the grave, and the trial of the false Messiah. He lives his life holding fast to Allah, Blessed and Exalted, trusting in the power of Allah, the Glorious and Majestic, and His firm rope.

He may also recite the supplications reported from the Prophet (ﷺ) such as:

"رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ"

"Rabbana ātina fiddunya hasanatan, wafilāakhirati hasanatan, waqina adhāb alnnār" (Our Lord, give us in this life what is good and in the Hereafter what is good, and protect us from the punishment of the Fire).<sup>1</sup> This encompasses the good things in the worldly life and the Hereafter.

He may also supplicate with the advice of the Prophet (ﷺ) to Mu'ādh ibn Jabal (may Allah be

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<sup>1</sup> Agreed upon, narrated by Al-Bukhāri (6/28) and Muslim (4/2071).

pleased with him), who said: "O Mu'ādh, by Allah, I love you, so never fail to say after every prayer:

"اللَّهُمَّ اَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ".

"Allahumma a'inni ala dhikrika, washukrika, wahusn ibadatik" (O Allah, help me remember You, give thanks to You, and worship You properly).<sup>1</sup>

This supplication holds profound meaning, keeping the Muslim constantly connected to his prayers, supplications, and acts of worship. He seeks from Allah, Who enabled him to perform this prayer and is at its conclusion, to return him once more to his prayer, to assist him in remembrance, to aid him in gratitude, and to support him in perfecting his worship. For Allah, Blessed and Exalted, is the One Who assists.

## **Taslīm (Salutation of peace ending the prayer)**

The worshiper concludes his prayer with Taslīm by saying: "As-salāmu 'alaykum wa rahmatullāh, as-salāmu 'alaykum wa rahmatullāh" (May the peace and mercy of Allah be upon you, May the peace and mercy of Allah be upon you).

Among the meanings of "Salām" is the intention to conclude the prayer with peace, as well as the intention to greet those praying nearby, and the

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<sup>1</sup> Narrated by Abu Dāwūd (2/86); classified as Sahīh (authentic) by Al-Albāni.

intention to greet the angels with him and the angels who attend during his prayer.

## Conclusion

What has been discussed pertains to our humble prayer. There are factors outside of prayer that enable a Muslim to achieve humility, enabling him to perform prayer filled with devotion, including the following:

Increasing knowledge of Allah and holding prayer in high esteem, understanding that the essence of prayer is standing before Allah to converse with Him. The more a Muslim increases in knowledge of his Lord, His names, and attributes, the greater his reverence and humility in prayer.

Invocation and asking Allah Almighty for humility in prayer.

Persistently seeking Allah's forgiveness and avoiding committing sins.

Frequent Remembrance of Allah Almighty.

Striving to pray as if it is the farewell prayer, for every prayer might be his last.

Regularly reading topics related to prayer and devotion in it, whether through books, letters, or electronic media, is essential for Muslims to be reminded and to increase their knowledge of prayer and its rulings.

## Index

|                                                                   |    |
|-------------------------------------------------------------------|----|
| Our Humble Prayer .....                                           | 2  |
| Introduction .....                                                | 2  |
| Preparation and Standing .....                                    | 4  |
| At-Takbīr .....                                                   | 5  |
| Reciting the Istiftāh (opening) invocation .....                  | 7  |
| Isti'ādhah (Seeking refuge in Allah from Satan) .....             | 9  |
| Reciting Basmalah (saying: Bismillah Ar-Rahmān Ar-Rahīm)<br>..... | 10 |
| Surat Al-Fātihah (The Opening Surah) .....                        | 10 |
| Recitation of what is easy from the Qur'an .....                  | 24 |
| Rukū' (Bowling) .....                                             | 25 |
| I'tidāl (Standing upright/straight) .....                         | 27 |
| Sujūd (Prostration) .....                                         | 29 |
| Sitting between the two prostrations .....                        | 32 |
| Sitting of Tashahhud (Testification) .....                        | 36 |
| Reciting the final Tashahhud .....                                | 41 |
| Supplication at the end of the prayer .....                       | 42 |
| Taslīm (Salutation of peace ending the prayer) .....              | 45 |
| Conclusion .....                                                  | 46 |