(Quran Creed Series)

Volume Seven

ESTABLISH THE PRAYER

Khalsa Bint Said Al-Harthy



Quran Creed Series

Volume Seven

Establish Prayer

Khalsa Bint Said Al-Harthy



In The Name of Allah, the Most Gracious, the Most Merciful

Praise be to Allah, and may Allah send blessings onto His Messenger and everyone He chose and elected.

Probably, many suffer from absent-mindedness while establishing prayer, and probably some of them feel that it's a burden and that it's difficult. I ask anyone who feels anything of that and truly wishes to change what's in himself to patiently read through these pages that God assisted me in composing so that I and my brethren and sistren in faith can cooperate in righteousness and piety,

in the hope I would earn God's mercy, forgiveness and reward.

Since God denoted great value to prayer and since it is of great importance in human's life, you'll find that the text is addressing you. That was on purpose so that you can comprehend the meaning in a special way, which may awake in you strong will and determination to reform. Thereby, I don't mean to address you and exclude myself. On the contrary, I do, as well, address my sinful and slack self through the very same words.

(37) Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that



they may establish prayer.

Why??? *that they may establish prayer.*

You must know that ever since you were born into this world, you are in a constant battle with Satan, and he had previously prepared his army to mislead, challenge and threaten you.

(62) [Iblees] said, "Do You see this one whom You have honored above me? If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy his descendants, except for a few."

And he's observing you attentively:

(17) Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You].”

Only listen to him and he’ll begin to manipulate you:

(63) [Allāh] said, “Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you - an ample recompense.

(64) And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and

promise them." But Satan does not promise them except delusion.

And he swore by Allah's might to his promise:

(82) [Iblees] said, "By Your might, I will surely mislead them all"

Then he added about the choicest of them by saying:

(83) Except, among them, Your chosen servants."

You have been informed by this to beware and prepare yourself, for this battle is one that's fiercer than that fought against visible enemies.

(16) [Satan] said, "Because You have put me in error, I will surely sit in wait for them [i.e., mankind] on Your straight path. If he succeeded, he'll deprive you from further success whatsoever, and he'll have paved the way to easily drag you and lead you to corruption and pitfalls.

This battle does not require physical bravery and ammunition in order to defeat the enemy, but rather a strong heart, mental awareness and purity of the soul. He said: *I will surely sit in wait for them [i.e., mankind] on Your straight path.*

The beginning and the greatest and most important part of the path is exactly where your enemy will target and fight



you (your prayer). As its time approaches, he'll lie in wait for you through luring you into worldly matters and distractions, in ways varying according to every person's state. He'll distract the scholar with what he learned, the missionary with his mission, the king with his kingdom, the merchant with his business, the employer with his work, the student with his studies, the mom with her children, the housewife with her housework and the idle with any distraction, and you will then walk away done with your prayer mindless of anything you recited, having earned no gain from it. A Hadith states:

(One only benefits from what he comprehended of his prayer.)

Also quoted: (God doesn't accept a deed unless the heart is aware of the acts of the body).

You will then say each time you're done with your prayer: curse be on Satan, he distracted me from my prayer, deeming that by this sorrow and this poor performance of prayer you made an achievement, whereas God, the Exalted, has set high standards for that prayer to ascend and be accepted. He replies to Iblees by saying:

(41) [Allāh] said, "This is a path [of return] to Me [that is] straight. (42)



Indeed, My servants - no authority will you have over them, except those who follow you of the deviators.

And He excludes the choicest from Satan's scheme:

(40) But not the chosen servants of Allāh.

Those are the people of success, who God, the Exalted, praises them in chapter (surah) Al Mu'minūn by saying:

(1) Certainly will the believers have succeeded

Then He displays their characteristic in seven verses beginning with:

(2) They who are during their prayer humbly intent

The verses continue mentioning their virtues, in which we see plenty other virtues consequent to humility and submission to Almighty God:

(3) And they who turn away from ill speech (4) And they who are observant of zakāh (5) And they who guard their private parts (6) Except from their wives or those their right hands possess, [947] for indeed, they will not be blamed - (7) But whoever seeks beyond that, then those are the transgressors - (8) And they who are to their trusts and their promises attentive)



And he ended by saying:

(9) And they who carefully maintain their prayers

Therefore, prayer was mentioned at the beginning and in the end and denoted both humility and consistence. Then, He said:

(10) Those are the inheritors (11) Who will inherit al-Firdaus. They will abide therein eternally.

We can also notice in chapter (surah) Al-Ma‘ārij when the verses began describing human being:

(19) Indeed, mankind was created anxious (20) When evil touches him,

impatient (21) And when good touches him, withholding [of it] that He excluded the observers of prayer by saying:

(22) Except the observers of prayer.

Does that mean that everyone who prays is excluded?

No, He specified those who are excluded:

(23) Those who are constant in their prayer.

Then comes a chain of eleven verses mentioning their characteristics and praising them, and those end with the verse:

(9) And they who carefully maintain their prayers

They maintain the right method and the standards stated in surah Al-Mu'minūn beginning with humility because those are the standards that qualify one to deserve God's forgiveness and mercy, and then to enter paradise.

That is why God, the Exalted, said after praising them:

(35) They will be in gardens, honored.

So we can't rely on performing it in any way, nor on attaining the right number of rak'as (kneeling down, parts of the prayer) only, but rather on its quality and

our state while performing it so that the performer of prayer can get the desired benefit from it, that is the success in this life, which depends on the success in the Hereafter. In accordance with that success granted is the exclusion that preserves us and spares us the anxiousness, impatience and withholding the good as explained in surah Al-Ma‘ārij.

When speaking about prayer included in Islamic Fiqh (jurisprudence) that’s studied by fundamentalists and involve it under the title of “Quranic Creed” or tenets, the question may arise about the connection between them. For that, we should know an important thing which is that Creed (Aqeedah) resembles a

necklace constituted of a strong, robust and well-connected chain, but if one bead fell off, the rest shall fall off as well, and that is the connection that bonds between faith and practice.

This is no idea I came up with. This has been proved through God's clear and Univocal verses.

We can see that God, the Almighty, stresses on that constantly by saying:

(97) Whoever does righteousness, whether male or female, while he is a believer

(3) Who believe in the unseen, establish prayer, and spend out of what We have provided for them

(4) Who establish prayer and give zakāh, and they, of the Hereafter, are certain [in faith].

(277) those who believe and do righteous deeds and establish prayer and give zakāh

(25) And give good tidings to those who believe and do righteous deeds

Numerous verses rephrased differently. Also, this concept of connection between cordial belief in the Unseen and all worshiping and ritual actions is emphasized by the statement:

(The value of) an action depends on the intention behind it. A man will be rewarded only for what he intended.)

This is supported by the supreme covenant for the conditions of pledging allegiance (oath) represented in two sets of pillars, which are the Pillars of Islam and the Pillars of Faith. These stem from one origin and pour down into the same canal with an inseparable kind of intermingling and correlation, and that is demonstrated through the verse of pledge (Mobai'a) and other verses, and for that we will be designating a separate section.

Here, we are going to give a brief abstract from the Book of Allah, to which we'll return to resume the explanation of surah Al-Ma'ārij.

(19) Indeed, mankind was created anxious (20) When evil touches him, impatient (21) And when good touches him, withholding [of it] (22) Except the observers of prayer.

(22) Except the observers of prayer….

Why then do we see that anxiousness, impatience and withholding the good occur to the biggest part of Muslims while most of them are establishers of prayer?

We say: this is what it's all about because that characteristic is fundamental and intrinsic to human psyche, just as the Exalted said:

(128) And present in human souls is stinginess.

This is the human psyche that's separated from any connection with God through the bond of true faith by which believers were described in surah Al Mu'minūn as we already saw:

(1) *Certainly will the believers have succeeded*

At this point, it is no wonder when a Muslim benefits no more from his Islam than the Birth certificate which confirms that he belongs to Islam, not unlike a nationality certificate, granting him a number of privileges such as preserving his blood, money and family in the case of war, being able to marry a Muslim woman in a mosque on the hands of a

Shaikh, and when dead, he'll be buried in a graveyard of Muslims, that's all.

It is no wonder as well, that we see that God doesn't exclude the collectivity of Muslims when speaking about anxiousness, impatience and withholding the good. It is because most of them are exactly as mentioned above. Instead, He excludes the establisher of prayer out of the collectivity of people. However, we will stop wondering and things will be clear when we get acquainted with the high standards set for that prayer to be accepted.

And we see the quality of that chosen elite selection to understand the meaning of the divine praising for that elite that

clings to those standards that granted them that exclusion.

(238) Maintain with care the [obligatory] prayers and [in particular] the middle [i.e., asr] prayer and stand before Allah, devoutly obedient.

We see the fruits of establishing prayer according to the standards set in surah Al Mu'minūn in a number of verses and in different locations.

Surah Hūd: *(114) And establish prayer at the two ends of the day and at the approach of the night.*

And the fruit of that is: *Indeed, good deeds do away with misdeeds.*

Surah Al-‘Ankabūt: *(45) Recite, [O Muḥammad], what has been revealed to you of the Book and establish prayer.*

And the fruit is: *Indeed, prayer prohibits immorality and wrongdoing*

We can also see the opposite side for that meaning in surah Mariam:

(59) But there came after them successors [i.e., later generations] who neglected prayer

And the outcome of that was: *and pursued desires*

And the consequence:

so they are going to meet evil



And so, the matter is proportional. While there is a shortcoming in the conditions of prayer and its parts, the immunity weakens and the virus of desires kicks in, and that's when you perpetrate transgressions and sins.

God said: *(4) So woe to those who pray.*

Why does He mention them as establishers of prayer and then threatens them with an ill fate?

That's because they didn't establish prayer properly which led them to walk astray.

The Exalted said:

(5) [but] who are heedless of their prayer.

And that caused them to blunder, deviate from the right path and perpetrate the worse of transgressions.

The Almighty said:

(6) Those who make show [of their deeds] (7) And withhold [simple] assistance.

There is a statement narrated by Omar and Ibn Abbass (may God be pleased with him) that the Prophet (SAWA) said, *'He whose prayer does not prevent him from indecencies and wrong only gets further and further away from Allah.'*

And the Prophet peace be upon him and his household was asked about the holy verse: *Indeed, prayer prohibits*



immorality and wrongdoing

So he answered: *'He whose prayer does not prevent him from indecencies and wrong is not counted as having prayed.*

And this is totally concordant with his saying: *'If one does not eschew lies and false conduct, Allah has no need that he should abstain from his food and his drink.'*

And that is also similar to what was narrated about the Prophet peace be upon him when he ascended the pulpit and said: Amen, amen, amen. As he descended he was asked about that, so he answered: Gabriel descended to me and said: May he be abased who passes through the whole

of Ramadan before his sins are forgiven. Say amen, so I said amen, and may he be abased who does not invoke a blessing on me when I am mentioned in his presence. Say amen, so I said amen. And may he be abased one or both of whose parents have reached old age without causing him to enter paradise. Say amen, so I said amen.

And so, a good tree should bring forth only good fruit.

(78) Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'ān [i.e., recitation] of dawn. Indeed, the recitation of dawn is ever witnessed.



Prayer is a key to everything good and a lock for every evil, that's why it is the backbone of the religion and the second pillar following the Two Declarations of Faith, and God, the Exalted, urged his prophets and messengers to establish it. He said to his noble prophet:

(132) And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness.

And Moses, to whom God spoke directly, in surah Tā-ha:

(14) Indeed, I am Allāh. There is no deity except Me, so worship Me and

establish prayer for My remembrance.

[and establish prayer for My remembrance]

Prayer is remembrance…

(124) And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life…in this world *[and We will gather [i.e., raise] him on the Day of Resurrection blind."]*

Prayer is the only form of worship that is obligatorily imposed at specific times, without permission to be performed in negligence or weariness and even in the toughest situations such as when confronted with enemies, at battlefields, and at morbidity as long as the heart still

pumps and the mind still works, and the person in the situation has no excuse not to perform it in the form he can. We see that in Surah An-Nisā':

(102) And when you [i.e., the commander of an army] are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one

[single] attack.

That is how they deal with prayer at times of fear and Jihad (struggle). And when the cause of fear elapses we see that God demanded that they perform a full prayer:

(103) And when you have completed the prayer, remember Allāh standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.

By "decree of specified times" it is meant that prayers have very specific times denoted to them in the Sharia

(Islamic law) in a way that doesn't accept any manipulation.

As we previously spoke about prayer's and its performer's very high standards, we come back here to tackle the poor other side of those standards. Unfortunately, that is the case of most Muslims who perform prayers. That's why it's no wonder when we see them cheat, steal, lie, commit adultery, forge, murder, commit usury (riba), and perpetrate different disgraces and sins. It's because that prayer is fake, worthless and without any value, just as the prayer of hypocrites whose hearts have been filled with grudge, envy and rancor. That is the calamity inflicted on the Muslims, and so, they undeserved His

attention and care, and therefore He gave a freehand to their enemies against them.

The huge disaster is that they think that just because they belong to the Ummah of Muhmmad makes them immune to God's punishment, till they become equivalent to the Children of Israel about whom God said:

(169) And there followed them successors who inherited the Scripture [while] taking the commodities of this lower life and saying, "It will be forgiven for us." And if an offer like it comes to them, they will [again] take it. Was not the covenant of the Scripture [i.e., the Torah] taken from them that they would

not say about Allāh except the truth, and they studied what was in it? And the home of the Hereafter is better for those who fear Allāh, so will you not use reason?

Who feels that prayer is a heavy burden and felt that putting some effort into it and dedicating some time for it is too much must know that he is in real danger because God, the Almighty says:

and indeed, it is difficult except for the humbly submissive [to Allāh]

Mark those humbly submissive and take them back to surah Al-Mu'minūn to rehearse the lesson over and over to get well acquainted with them.

God, the Exalted, classified those who feel prayer a burden as hypocrites when He said:

And when they stand for prayer, they stand lazily

And the Exalted said:

(54) And what prevents their expenditures from being accepted from them but that they have disbelieved in Allāh and in His Messenger and that they come not to prayer except while they are lazy and that they do not spend except while they are unwilling.

Lazy because their faith is untrue. Had their faith been true, their hearts would have been easily opened for remembrance

of God and for prayer, and they would have loved that connection and glorified it, but that is the case of hypocrites at all times.

(143) Wavering between them, [belonging] neither to these [i.e., the believers] nor to those [i.e., the disbelievers]. And whoever Allāh sends astray - never will you find for him a way.

After displaying the subject with its perspectives and related instructions, forbiddances and warnings and showed where the evil and danger lies, we will repeat the previous sentence.

Who feels that prayer is a heavy burden and felt that putting some effort and

dedicating some time for it is too much must know that he is in real danger and that his loss is dreadful.

Perhaps a reader of these lines can relate to that and wants to turn to God with a sincere intention of repentance from that huge sin, wishing to change what's in himself and repair the connection between him and God that Satan has destroyed. This reader might think: what should I do to overcome this difficult and dangerous stage and be able to perform my prayer with humble intention?

The answer lies in several steps:

First, you should know that humble intention or submissiveness is a fundamental pillar of prayer and it has levels. Let's learn them together starting with the lowest level, and to acquire its key we tell you:

Have rest (get comfortable); for if you didn't attain rest by it you won't attain it at all. That is true, and that's no riddle, but rather the explanation to the saying of the noble prophet peace be upon him: '*O Bilal, give us comfort by it'*

And his other saying: '*and my comfort has been provided in prayer.'*

That is the lesson of prayer provided by the one who received divine revelation, and that's what he taught us. So, who doesn't feel rest or comfort by praying won't feel it in this world and in the Hereafter.

Why?

Because prayer is where we should settle with our matters and burdens; it is a rest station after great sufferance and toiling to face upcoming hardships and challenges.

(45) And seek help through patience and prayer

To get rid of the sufferance and toiling and to recharge energy and get ready to

face the hardships and challenges, prayer must be in the fullest sense a resting station.

That is why the Prophet instructed you to not hasten while heading to pray.

Our Noble Messenger says: *'If you hear the Iqamah, you must walk to the prayer (place) with tranquility and dignity, and do not hasten; and whatever portion of the prayer you get (along with the Imam) offer it, and complete afterwards whatever you missed.'*

One must empty his mind from worldly matters and disengage oneself from all other preoccupations before beginning with prayer. That is why alcohol has been

forbidden and why a drunk is forbidden to pray.

(43) O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying

We continue…

How can I maintain humble intention during prayer?

Highlight: you must be cognizant of the fact that prayer is an independent form of worship and that it is based on maintaining its conditions. You cannot hasten with it for the sake of another worship or join it to another one. Your mind shouldn't be wandering or occupied by anything else, even if it was another form of worship,

such as a good deed, pursue of knowledge, or other works of righteousness. You are neither allowed nor excused to get carried away by thinking about any other thing.

So if you were engaged in an urgent matter that has preoccupied your mind, get it done before going to pray if it doesn't take too much time, and then dedicate yourself for prayer without delay because prayers have specific unamendable denoted times.

Prepare a suitable atmosphere to establish it, away from disturbance and noise. For men, mosques are the best places to avoid disturbance, so if you've been at work, especially if it was a mental

one, firstly sit down in the place you'll pray in and rest.

Invoke God importunately to help you perform your prayer in the way that pleases Him and to comfort you by it, and ask God for protection from Satan who threatened to fight you and prevent you from remembering God. Remember that the beginning of that path is this prayer you're about to perform. You have several options regarding asking for protection from Satan while preparing for prayer and before you commence, such as:

(I seek refuge in Allah from the cursed Satan)

Also there is what God mentioned in His Holy Book:

(97) And say, "My Lord, I seek refuge in You from the incitements of the devils, (98) And I seek refuge in You, my Lord, lest they be present with me."

Recite the verse intending to seek God's protection and recite surah An-Nās mindfully. Break every hope Satan has to hasten you at performing your prayer. Habituate yourself to not care about the time your prayer will take, even if it was a long time because that will grow Satan lose his hope on you.

Recite your prayer with utmost prudence, stillness and tranquility; word

by word, and don't begin with a following step unless you're sure you're well done with the previous one. Don't strain your muscles and make sure all your organs are tranquil by not moving and fiddling.

Tame yourself to dedicate your thoughts for prayer just as you forsook the outer matters for it. Practice separating yourself from the outer world, such that if an outer thought hit your mind, get rid of it right away.

Concentrate at reciting the prayer, think of the meaning of the words and wherever there is exalting feel glorification and exaltation to God as if you are translating that meaning inside yourself (you are

Exalted, my Lord, you are sanctified, my Lord) and that cannot be achieved with hurry and haste.

As well, when saying "You are the answerer of prayers" (Sami'a Allahu liman hamidah), God is asking about those who thank and he wants to hear you thanking. Thanking God while directing your heart toward somebody else is unethical and doesn't suffice God due glorification. Say with all your heart: (My Lord, for you be praise, plenty, good and blessed)

Wherever there is an invocation while reciting you should feel big hope in God. This will help you eradicate distractive thoughts.

We should invocate and ask for assistance from God before prayer and before the last part of it (salam) and especially:

(40) My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.

Try while supplicating to feel the humbleness and don't recite just to recite.

We go back with the most important point to Satan's temptation and him trying to conquer you in your prayer and hinder you on the straight path.

Be aware of that, and be attentive to your foe. The beginning of this path is direction and the initial Takbir (Takbiratul

Ihram), the middle of it is in prayer and surah Al Fatiha; if missed, you won't be able to make it up by repetition or addition like other verbal prayers and eulogy. The middle of surah Al Fatiha is *(5) It is You we worship and You we ask for help,* and its essence and soul is *(6) Guide us to the straight path* and that is the biggest challenge between you and Satan, and I'm almost certain that he'll be settled here waiting for you to prevent you from receiving his invitation that he detests because it destroys his plans. So take your chance and cling to it as you would a lifeline to avoid drowning. If you succeed, you'll benefit both a good life and a good afterlife. That is why it

has been designated in every Raka'a (part of prayer) and a there is no valid prayer without Al Fatiha.

(6) Guide us to the straight path is the greatest and most precious treasure bestowed on you by your God, so take heed not to waste it.

(6) Guide us to the straight path is an invitation of which reward is what follows if your intention was sincere and you devotedly sought God's consent because God Is the truth (Al-Haq) and his promises manifest the truth. He arms you against your enemy and exposes you to the firm Islamic handhold (Al-Uruatul Wuthqa) and God's strong cord (Al-

Habl Al-Mateen) reaches you seventeen times every day and night other than the nonobligatory rites (Nawafel) and prayers to supplicate to Him with full belief asking Him to save you from your enemy and let you defeat him as he had threatened Satan: *(42) Indeed, My servants - no authority will you have over them*

You supplicate with *(6) Guide us to the straight path* and He'll listen and respond as he promised:

(60) And your Lord says, "Call upon Me; I will respond to you."

(186) And when My servants ask you, [O Muḥammad], concerning Me - indeed I am near. I respond to the invocation of

the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

He ordered you to supplicate only to answer your supplications, and that is the way to the shore of safety and a guardian from deviation and trials.

Those points we mentioned are the least levels of submission that let the prayer ascend to the level of acceptance and the performer to obtain his portion of benefits, and that opens for him more doors of ascension. Haply by that, the performer of prayer obtains the first levels of piety (taqwa) required for all believers

from the weakest to the strongest as prophets and messengers. It is the criteria of acceptance by God and the key of ascension, and it is perhaps the level of the companions of the right about whom God said in surah Al-Wāqi‘ah:

(13) A [large] company of the former peoples (14) And a few of the later peoples

Those are common believers, most of them are from past ages. Those, in order to earn that rank had to be such that you won’t find anyone of them insistent on committing a transgression, constantly committing a known sin or eager to indulge in forbidden desires; but they constantly inquire about what’s allowed

(Halal) and what's forbidden (Haram) in their religion, seek for the Hereafter and God's consent, and eager about the Home of the Hereafter. Even if a transgression comes about, that person would awaken quickly and return to God in repentance and regret. God, the Exalted, praised them in surah Āl-'Imrān saying:

(135) And those who, when they commit an immorality or wrong themselves [by transgression], remember Allāh and seek forgiveness for their sins - and who can forgive sins except Allāh? - and [who] do not persist in what they have done while they know.

While speaking about the high ranking forerunners and those near to God whom God, the Exalted, mentioned in surah Al-Wāqi‘ah, He said:

(13) A [large] company of the former peoples (14) And a few of the later peoples

Those are the elites, and people like us know nothing about the truth of people of that character. When they begin prayer and get connected to God and the world of the unseen, they turn oblivious about the visible world, and those are usually very few, hiding between tides of people, and only a small number of them, show up, and hopefully we will be devoting a section to speak about them through

God's sacred book.

Reaping Fruits

While praying, be cognizant of the fact that you are poor and in need, and your needs are in the hands of the Self Subsistent who sustains the Heavens and the Earth. No one will fulfill them other than Him, and you won't obtain them without His order and will. You try to fulfill your needs through your prayer and all your worships while God is not need of you or of your worship.

God, the Exalted, says in surah Fātir:

(15) O mankind, you are those in need of Allāh, while Allāh is the Free of need, the Praiseworthy.

Be aware that achieving success and reaping the fruits won't happen overnight. God, the Exalted, must test your endurance and consistency in maintaining submissive intent at prayer. If you managed to perform it in that way all the time, rites and worships will become easier for you, as well as avoiding forbidden things, and that confirms God's saying:

(45) And seek help through patience and prayer

So it is a shield that shall protect you from perpetrating immorality and wrongdoing according to what we previously explained in surah Al-'Ankabūt.

Indeed, prayer prohibits immorality and wrongdoing. If you are sincere to God in your quest and are persistent in that state, then God, who lavished upon you with graces and who you name by the Most Gracious and Most Merciful, will reward that pursue with an early bliss of paradise's bliss which is feeling the sweetness of believing and the pleasure of remembrance, worship and proximity. Your heart will be comforted and you will be pleased by every prayer, worship and what God likes. Besides, you will loathe

transgressions and all distractions, so you can ascend with God and he'll have you join those mentioned in surah Al-Hujurāt:

but Allāh has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided.

If you become conscious of his rule you will live this life with the bliss of the Hereafter including tranquility and peace. It is out of God's mercy that he made the prayers five times throughout a day and night, so that you can enjoy the intimacy of being connected to God and nourish yourself from his overflowing mercy

because it is like nutrients and remedy for the sick, as for quantity, quality and times. The One who created you is most knowledgeable about your sickness and your cure.

The Niches of Prostration

(Al-Sujood)

Make your prostration long; for this prostration in the presence of God has a greater and broader meaning than being a mere outer set of movements. It symbolizes the reality of submission, humiliation, compliance, contentment, affection, obedience, and heartily acceptance to whatever comes from the

Creator of the heavens and the earth who created you out of no previous existence, and as an evidence for that is when He created you and blew in you from His soul, He ordered his noble angels to prostrate for you as a form of honoring:

(34) And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees.

He rebelled, showed arrogance and objected saying:

He said, "Should I prostrate to one You created from clay?"

By that disobedience, God loathed him. He cursed him and expelled him, with you

being a party in that. What a great honor for you to occupy that honorable rank and this high position. Yet, as He ordered his angels to prostrate to you, surely, you are also required to compete (in worship) and make sure you prostrate in His presence:

(98) So exalt [Allāh] with praise of your Lord and be of those who prostrate [to Him].

(26) And during the night prostrate to Him and exalt [i.e., praise] Him a long [part of the] night.

That's by which He commanded the choicest of his creations…

Make your prostration long; for prostrators enjoy great positions, high ranks and noble dignifying miracles (Karamat) granted by their lord. We'll continue the noble mentioning of that in God's Book:

(26) And [mention, O Muḥammad], when We designated for Abraham the site of the House, [saying], "Do not associate anything with Me and purify My House for those who perform ṭawāf and those who stand [in prayer] and those who bow and prostrate.

And He mentioned the characteristics of the choicest ones of them by praising His most honorable Prophet:

(217) And rely upon the Exalted in Might, the Merciful, (218) Who sees you when you arise (219) And your movement among those who prostrate.

And He said praising him and his venerable companions:

(29) Muḥammad is the Messenger of Allāh; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allāh and [His] pleasure. Their sign is in their faces from the effect of prostration [i.e., prayer].



Those are the lagging part of the choicest prostrators (Al-Sajideen). Almighty God said about the foremost among them:

(113) They are not [all] the same; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allāh during periods of the night and prostrating [in prayer].

Make your prostration long, for the righteous receive many good provisions, remembrance and praise by his Creator. Almighty God praised The Virgin in surah Āl-ʻImrān by saying:

(37) So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allāh. Indeed, Allāh provides for whom He wills without account."

And He said in surah Sād in describing his prophet David:

(17) Be patient over what they say and remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to Allāh].

(18) Indeed, We subjected the mountains [to praise] with him, exalting [Allāh] in the [late] afternoon and [after] sunrise. (19) And the birds were assembled, all with him repeating [praises]. (20) And We strengthened his kingdom and gave him wisdom and discernment in speech.

And with all the mighty possessions God bestowed on him, his delight was with this wisdom to complete his possessions:

(21) And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber

Make your prostration long, for the prayer niches of prostration are where the

triumphant receive their awards, and from prayer niches are the requests of those in need responded to. To that we have the greatest example of who received blessed news, Prophet Zechariah:

(39) So the angels called him while he was standing in prayer in the chamber, "Indeed, Allāh gives you good tidings of John, confirming a word from Allāh and [who will be] honorable, abstaining [from women], and a prophet from among the righteous."

(11) So he came out to his people from the prayer chamber Make your prostration long in the presence of the Master of dominion over the heavens and

the earth, for the rewards of this world and the afterworld lie in your prostration.

And as God/ the omnipresent truth (Al Haq) praises those who prostrate to him in this world with all due obedience, humility and submission, we see that in surah Al-Qalam He warns the disobedient who disregard prostration while they are still in this world, secure and safe from the severe trying day, because then, they will not be able to perform it (prostration) anymore:

(42) The Day the shin will be uncovered and they are invited to prostration but they [i.e., the disbelievers] will not be able, (43) Their eyes humbled, humiliation will

cover them. And they used to be invited to prostration while they were sound.

Who is here to blame?

Imagine that you are about to embark on a long journey that requires you to fill your fuel tank to travel through a rough road in the mountain where there is no civilization whatsoever. You are at the last station which can provide you with fuel, and your vehicle is worn out and needs maintenance; at least checking the engines and the tires and refilling with water, for the weather is hot. Similarly, you need to supply yourself with water and provisions.

You stop by to tank your car and in the meanwhile, you go to buy some provisions and read on your phone a story with mind-blowing interesting events. You make your purchases mindless. You pick some food, drinks and some ornamental stuff that have nothing to do with your travel and that you don't even need. You depart in a hurry, holding the ornaments and forget the food and drinks, with the story only occupying your mind.

You embark on your car astounded by the story's events that occupied your mind without checking if you actually tanked your car, neither do you notice that the employer didn't ask you to pay

for tanking and you forget to check on the tires, water, air and other requirements of the vehicle's safety and integrity.

You then depart thinking about the story's interesting events, analyze it and come up with ideas of how it could be if roles and events were changed until you reach one third of the road. Your fuel gauge lights up. You don't even realize that because you are preoccupied, then the vehicle stops!

You suddenly come to your mind; what happened? I just filled the tank with fuel!

It's too late! That station has run out of fuel and the employer was trying to tell



you, but you didn't notice that. That's why he didn't ask you for money, and now you can't do anything other than to wait.

You feel thirsty and hungry, so you look for what you bought at the station to only find things you don't need. The story you were reading distracted you from checking what you held with you.

Here we ask you; at this point, is it of any help that you excuse yourself by saying that you met your obligation by going to the station and waiting for tanking and that you entered to the market and bought provisions?!!

Answer this question because this is the case with your prayer if you performed it while being preoccupied by other thoughts, and that fact will face you in the Hereafter.

(14) Rather, man, against himself, will be a witness, (15) Even if he presents his excuses.

Then, it won't be a valid excuse to say that you made your ablution, stood facing the right direction of standing to pray (Qiblah), spread your praying rug, recited your prayer and performed all the moves.

It is still a void, dead and spiritless prayer, for your spirit didn't match the

spirit of prayer and didn't mingle with it because you finished it and your heart was occupied only with this world and its matters and allurement that don't really benefit you, so how come will you benefit from it on that distressful day?!

And remember when you were called five times a day to ripe the fruits by "come to prayer, come to success" (hayya Ala assalat, Hayya Ala alfalah), God the Exalted alarmed you that you won't find success (Falah) other than in humble intent and submissiveness.

(1) *Certainly will the believers have succeeded: (2) They who are during their prayer humbly intent*

Be cognizant that the story of the traveler with no provisions and fuel doesn't only apply to prayer, but also to all kinds of worshiping such as verbal prayers (thikr), glorifying Allah (tasbih), supplication, reading the Quran and other rites if performed without the presence of the heart and if their essence was not felt.

So don't mix your worship with anything or anyone other than Him, but rather let God be present in everything. Call him with an awaken heart and senses while not being occupied by other matters. Don't recite the supplication while scrolling through your phone and paging through websites because that is considered ill-mannered toward people,



so how come with the great and almighty God?

(7) [And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]."

Ending

(59) Say, [O Muḥammad], "Praise be to Allāh, and peace upon His servants whom He has chosen. Is Allāh better or what they associate with Him?"

We've reached the end of the lesson about prayer, and you can either leave it or leave with it. If you choose to leave with it, patiently and willing to change

what's in yourself and struggling to apply the mentioned points and advices, then I promise you –by God's permission- that you began your road to success and triumph, and that your goal has become near by the permission of the Generous God because God says:

(69) And those who strive for Us - We will surely guide them to Our ways. And indeed, Allāh is with the doers of good.

And if you left it, then I remind you of God's saying:

(35) But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].

Summary for the most important points:

First: completely letting go of mental occupations.

(79) Indeed, I have turned my face [i.e., self] toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allāh."

Second: asking refuge and assistance from God.

(5) It is You we worship and You we ask for help.

Third: resting a little bit in the place of prayer and supplicating before beginning

to pray and before salutation (salam).

(40) My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.

Forth: having patience and setting the mind on not feeling the length of time.

(132) And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness.

Fifth: calmness, tranquility, and stillness when heading to pray and while performing prayer.

"If you hear the Iqamah, you must walk to the prayer (place) with tranquility and dignity, and do not hasten; and whatever portion of the prayer you get (along with the Imam) offer it, and complete afterwards whatever you missed."

Sixth: reciting slowly.

And, [O Muḥammad], do not hasten with [recitation of] the Qur'ān

Recite it word by word.

Seventh: concentration at the meaning of words.

(204) So when the Qur'ān is recited, then listen to it and pay attention that you may receive mercy.

Hear the verses you read and listen with your heart.

Eighth: let your feelings interact with supplication, glorification, thanking, announcing God is Great (Takbir) with and an aware and humble intended heart.

(37) Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].

Ninth: reciting with sincerity and belief:

(6) Guide us to the straight path

Ask for that according to God's directions:

(7) The path of those upon whom You have bestowed favor

(69) And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.

Not according to what your sect or group of people thinks.

not of those who have earned [Your] anger or of those who are astray.

Tenth: persistence and consistency.

(23) Those who are constant in their prayer

Don’t feel bored and don’t feel that it’s too much.

My success is only from God, and Praise be to Allah, Lord of all creation…

Probably, many suffer from absent- mindedness while establishing prayer, and probably some of them feel that it's a burden and that it's difficult I ask anyone who feels anything of that and truly wishes to change what's in himself to patiently read through these pages that God assisted me in composing so that I and my brethren and sistren in faith can cooperate in righteousness and piety, in the hope I would earn God's mercy, forgiveness and reward.

Since God denoted great value to prayer and since it is of great importance in human's life, you'll find that the text is addressing you.

٤٠٠ بيسه

التـصميم والإخراج الفني
عدنان الجلنداني ٩٥٤٧١٣٤٥

مكتبة السيدة فاطمة الزهراء
92908620
91789822-25434506

@Aqidatalquran
سلسة عقيدة القرآن وقف لنشر العلم لذا
فان حقوق الطبع محفوظة للمؤلفة