

# MIFTAAH SEMINAR

## ASCENSION OF THE BELIEVER



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### SESSION 1

#### Introduction

- The Prophet SAW went through pain and hardship throughout his entire life.
- The Year of Sorrow was one of the most difficult years of his SAW life.
- For 3 years, the Muslims were placed under a boycott in Mecca by the disbelievers.
  - The boycott ended in the 10th year of prophethood
- Very shortly after this, Khadijah RA passed away.
  - The Prophet SAW not only loved Khadijah RA, but he had a spiritual connection with her.
  - He SAW truly loved her for the sake of Allah SWT.
  - When the Prophet SAW sacrificed animals, he would give them to the friends of Khadijah RA even after she passed away.
  - Jibreel came to the Prophet SAW and said: Khadijah was coming with food and that Allah SWT is giving His salam to her. Tell her she is guaranteed a palace in Jennah which will promise her no grief or hardship.

- Khadijah RA was the Prophet's SAW internal support for Islam.
- A few months later, Abu Talib passed away.
  - Abu Talib passed away without Islam and this was extremely painful for the Prophet SAW.
  - The Prophet SAW was in so much pain that he did not leave his house for days.
  - Allah SWT revealed verses to comfort him SAW.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

It is true thou wilt not be able to guide every one, whom thou lovest; but Allah guides those whom He will and He knows best those who receive guidance (28:56)

- Shortly after, the Prophet SAW experienced extreme difficulty at Taif.

## Isra and Mi'raaj

- This journey took place after the Year of Sorrow.
  - It was a source of ease and relief for the Prophet SAW.
  - It took place in the 10th year of prophethood.
- He SAW went from Mecca to Bait al-Maqdis and then ascended to the 7 heavens.
  - He SAW met a different prophet in each sky:
    - 1st sky: Adam AS
    - 2nd sky: Yusuf AS
    - 3rd sky: Isa and Yahya AS
    - 4th sky: Idris AS
    - 5th sky: Haroon AS

- 6th sky: Musa AS
- 7th sky: Ibrahim AS

## Ibn al-Qayyim's 5 Levels of Prayer

- Level 1: The one who wrongs himself and is negligent
  - This person does not perform wudu correctly.
  - They may miss prayer.
- Level 2: The one who observes the outward essentials of prayer, prays on time, and does wudu correctly, but has lost the battle against his/her nafs and has been overwhelmed with the whispers of shaytan.
  - This person is unable to focus in their prayer.
- Level 3: The one who prays on time, does wudu, and strives against one's own self and the whispers but is preoccupied with fighting his enemy (the shaytan) during prayer.
- Level 4: The one who stands up to pray, fulfills all requirements of prayer, and his/her heart is fully alert
  - His concern is to do prayer properly
  - His heart is fully immersed in their prayer to their lord.
  - This is the prayer which Allah SWT is looking for.
  - This person enjoys their prayers.
- Level 5: The one who prays on time, enjoys his prayer, and places his heart before his Lord. His heart is filled with love and admiration for his lord as if he is actually seeing Him.

- When a person has a strong relationship with Allah SWT, they will always sense His presence in their prayer.
- The whispers and barriers between him and his Lord are lifted.
- The difference in the prayer of this person and the prayer of someone else is the difference between the heavens and the earth.
- Those in the first level will be accountable and punished on the Day of Judgement.
- Those in the second level will also be accountable on the Day of Judgement.
- Those in the third level will be forgiven.
- Those in the fourth level will be rewarded.
- Those in the fifth level will be amongst those whose prayer has become the coolness to their eyes.
  - The Prophet SAW said: The coolness to my eyes is salah.

## Joy In Salah

- Whenever the Prophet SAW experienced a hardship, he would hasten to salah.
- Once a person is able to engage in salah correctly, their dua becomes more meaningful.
- If a person loves to engage with Allah SWT in prayer, it tells you how eager you are to meet Allah SWT.

- Allah SWT said in a hadith qudsi: When My servant loves to meet Me, I want to meet them.
- Seven people will be under the shade of Allah SWT.
  - One of those is a person who remembers Allah SWT and his eyes weep.
- The Prophet SAW said: Three things have been made attractive to me: My wives, a beautiful fragrance, and salah is the coolness of my eyes.
- Aisha RA said: We would sit with the Prophet SAW and speak to him casually and then athan was called and it would be as if he did not recognize us.
- The Prophet SAW would say to Bilal RA: “Bring joy to us oh Bilal (through the athan)”.
- The Prophet SAW said: Teach your children salah when they are 7 years old.
  - When prayer is brought into a child’s life at a young age, they can grow to enjoy it.
- The Prophet SAW said: The first thing that will be lifted from this ummah will be concentration and enjoyment in salah until you do not find one person in the community who enjoys salah.
- The Prophet SAW said: Allah SWT will not accept an act of someone until the action and the heart are aligned.

- A man came to the Prophet SAW and said, "Give me some advice but keep it concise." The Prophet SAW said, "When you pray, pray as if it is your last prayer, and make sure that when you speak, you will not regret what you said the next day, and find comfort in what you have and do not look at what others have."

## Preparation Before the Presence

- A prerequisite of salah is to have wudu.
  - Wudu removes sins.
    - With every drop of water, sins are removed.
- It allows us to remember Allah SWT and follow the sunnah of the Prophet SAW.
- Wudu literally means to brighten.
  - On the Day of Judgement, the parts of our body which we made wudu on will be brightened.
  - The Prophet SAW said that he will recognize his followers from the signs of their wudu.
- One should strive to always be in the state of wudu.
- The Prophet SAW said: The one who sleeps with wudu will be in the state of ibadah while they sleep.
- One who dies while in the state of wudu dies as a shaheed.
- The Prophet SAW said: One of the most beloved acts to Allah SWT is to do wudu when it is difficult.
  - In our struggle to please Allah SWT, there is pleasure.

- Wudu is also a means of external purification.
  - A believer should want to be externally purified when they stand in front of Allah SWT just as we want to be clean when we meet someone important.
  - Ibn Abbas RA said that when we pray we should wear our best clothing.
- Salah is not only about the prayer itself.
  - All of the elements that come before salah beautify it.
- The Prophet SAW said: Should I not tell you what removes sins and lifts your levels in akhira? It is to do wudu thoroughly in spite of difficult times, to walk with many steps to the masjid, and to wait for the next prayer after praying.

## Prerequisites of Salah

- Intention
  - One should ask themselves:
    - Do I pray with intention?
    - Who am I praying to?
    - Why am I praying?
  - Many times, we do things because we have to do them. If we are conscious of our intention, we can change our perspective.
  - The correct intention has power to change an action.
  - Before every prayer, one should think about their intention.



- Facing the qiblah
  - Every time we pray, we are reminded that we are facing towards Allah SWT no matter where in the world we are standing.
  - This teaches us that no matter what problems we have, we will always turn towards Allah SWT.
  - Muslims face the qiblah while they are alive and when they are buried they are faced towards the qiblah.
  - Islam constantly reminds us of the direction that we should be facing in life.
    - Are our lives faced towards Allah?
    - Even outside of salah, our direction should be towards Allah.
- Time
  - It is possible that the timing of salah becomes inconvenient based on our daily schedule.
  - Allah SWT is telling us that no matter where we go, our day must be revolving around salah.
  - Praying on time shows a person's commitment to Allah SWT.
  - A person may become unmindful of Allah SWT in between prayers, but there is always a salah time in which one can remind themselves of Allah SWT.
- Modesty (covering the awrah)
  - Salah reminds us how we should dress.



- One must be modest not only in clothing, but in their speech as well.
- The way we speak to Allah SWT shows the modesty which should be displayed throughout a believer's life.
- Purity
  - A person's body, clothing, and location must be pure.

## Significance of Salah

- It is the second pillar of Islam.
- It was the gift given to the Prophet SAW by Allah SWT during his ascension.
  - Similarly, salah is our ascension when we are in difficult times.
- Salah is a gift from Allah SWT and this gift should never be disrespected.
  - It is not only the gift which is important, but it is the gift Giver!
- The key to Paradise is salah.
- The first question to be asked on the Day of Judgement is about salah.
- The difference between a Muslim and a disbeliever is salah.
- Praying salah on time is one of the most beloved acts to Allah SWT.

## Components of Salah

- The spiritual components include the heart, body, and tongue.
  - If the heart is in the right direction, the prayer will be strong.
- The physical movements of salah include standing, bowing, sitting, and prostration.
  - When the Prophet SAW went to the heavens, he saw angels praying in one position.
  - Angels who were assigned to that position would remain in that position until the Day of Judgement.
  - Allah SWT loves the human so much that He honored us with the ability to do all positions.
- The standing position of prayer can represent Islam.
  - When a person is standing, their mind is above their heart.
  - People think logically about Islam.
  - We try to rationalize and analyze certain practices of Islam.
  - The mind is comprehending the information rather than just believing it.
- The bowing (ruku') position of prayer can represent Iman.
  - When a person is bowing, their head is leveled with their heart.
  - One with Iman has the belief but may have difficulty applying it.

- Prostration can represent Ihsan.
  - When a person is prostrating, their heart is above their head.
  - This person has submitted fully to Allah SWT.
- Every creation of Allah SWT worships Him. Allah SWT says in the Quran:

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. Allah creates what He wills for verily Allah has power over all things (24:45)

- Plants and trees worship while standing
- Cattle worship while bowing
- Rocks worship while sitting
- Reptiles worship while in prostration

## The Power of the First Move

- The first takbeer is known as Takbeeratul Ihram.
  - In this movement, we are stating that Allah SWT is the greatest.
- When Allahu Akbar is said, everything which is lawful becomes unlawful.
  - One can not eat in salah, speak, or do anything else other than worshipping Allah SWT, once they have started the prayer.
  - Similarly while a person is in Ihram during Hajj, many things which are lawful become unlawful.

- A person can not use perfume, trip their hair or nails, etc.
- If salah can train us to refrain from things during the time which we are engaged in it, we can learn to control ourselves outside of salah.
  - If we can make that which is lawful unlawful for a moment, we can make that which is truly unlawful unlawful during the rest of our day.
  - One can learn to control their tongue, eyes, and actions during the rest of the day.
- The motion of the hands when a person says Allahu Akbar represents the world being pushed behind us and Allah being placed as the priority.
  - A person may be going through several things in their day, but at the time of salah, everything should be placed behind them.
- Allahu Akbar represents that Allah SWT is greater than the stress or this world, the success of this world, the grief of this world, and anything in this world.
  - A person may be at work or in the middle of a task but when it is time for prayer, they stop what they are doing and place Allah SWT in front of anything else.
- This also allows a person to suppress their pride or arrogance and realize that they are nothing but a servant of Allah SWT.

## Commencement of the Prophet's SAW Prayer

- The Prophet SAW would say at the beginning of his prayer:

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، قَالَ حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ، قَالَ حَدَّثَنَا أَبُو زُرْعَةَ، قَالَ حَدَّثَنَا أَبُو هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْكُتُ بَيْنَ التَّكْبِيرِ وَبَيْنَ الْقِرَاءَةِ إِسْكَاتَةً - قَالَ أَحْسِبُهُ قَالَ هُنَيْيَّةٌ - فَقُلْتُ بِأَبِي وَأُمِّي يَا رَسُولَ اللَّهِ، إِسْكَاتُكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ مَا تَقُولُ قَالَ " **أَقُولُ اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنْقَى الثُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ .**"

Narrated Abu Huraira: Allah's Apostle used to keep silent between the Takbir and the recitation of Qur'an and that interval of silence used to be a short one. I said to the Prophet "May my parents be sacrificed for you! What do you say in the pause between Takbir and recitation?" The Prophet said, "I say, 'Allahumma, baa`id baini wa baini khatayaya kama baa`adta baina l-mashriqi wa l-maghrib. Allahumma, naqqini min khatayaya kama yunaqqa th-thawbu l-abyadu mina d-danas. Allahumma, ighsil khatayaya bi l-maa'i wa th-thalji wa l-barad (O Allah! Set me apart from my sins (faults) as the East and West are set apart from each other and clean me from sins as a white garment is cleaned of dirt (after thorough washing). O Allah! Wash off my sins with water, snow and hail.)"

عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إِذَا افْتَتَحَ الصَّلَاةَ قَالَ " **سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ تَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ** "

It was narrated from 'Aishah that when the Prophet (ﷺ) started Salat he would say: "Subhanak Allahumma wa bi hamdika, wa tabarakas- muka wa ta'ala jadduka, wa la ilaha ghayruk (Glory and praise is to You, O Allah, blessed is Your Name and exalted is Your majesty, none has the right to be worshipped but You)."

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَامَ إِلَيَّ  
 الصَّلَاةِ قَالَ " وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضِ حَنِيفًا وَمَا أَنَا  
 مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ  
 لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ  
 إِلَّا أَنْتَ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفُرْ لِي  
 ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا  
 يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا  
 أَنْتَ لَبِّيكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ  
 وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ "

Ali bin Abi Talib narrated that whenever the Messenger of Allah would stand for Salat, he would say: "I have directed my face towards the One who has created the heavens and the earth, as a Hanif, and I am not of the idolaters. Indeed, my Salat, my sacrifice, my living, my dying, is for Allah, the Lord of all that exists, without partner, and with this have I been ordered and I am of the Muslims. O Allah, You are the King, there is none worthy of worship except You. You are My Lord, and I am Your slave, I have wronged myself and I admit to my sin, so forgive me all my sins, verily, there is none who forgives sins but You, and guide me to the best of manners, none guides to the best of them except You, and turn away from me the evil of them, none can turn away from me the evil of them, none can turn away from me the evil of them except You. Here I am in obedience to You, and in aiding Your cause, and the good, all of it is in Your Hands, and the evil is not attributed to You, I am reliant upon You and ever-turning towards You, Blessed are You and Exalted are You I seek Your forgiveness and I repent to you



## Between You and Allah SWT

- The prayer is divided between Allah SWT and the believer.

أَخْبَرَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا السَّائِبِ، مَوْلَى هِشَامِ بْنِ زُهْرَةَ يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ هِيَ خِدَاجٌ هِيَ خِدَاجٌ " . غَيْرُ تَمَامٍ . فَقُلْتُ يَا أَبَا هُرَيْرَةَ إِنِّي أَحْيَانًا أَكُونُ وَرَاءَ الْإِمَامِ . فَغَمَزَ ذِرَاعِي وَقَالَ اقْرَأْ بِهَا يَا فَارِسِيُّ فِي نَفْسِكَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " يَقُولُ اللَّهُ عَزَّ وَجَلَّ قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ " . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اقْرَأُوا يَقُولُ الْعَبْدُ { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } يَقُولُ اللَّهُ عَزَّ وَجَلَّ حَمْدِي عَبْدِي . يَقُولُ الْعَبْدُ { الرَّحْمَنِ الرَّحِيمِ } يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَنْتَى عَلَيَّ عَبْدِي . يَقُولُ الْعَبْدُ { مَالِكِ يَوْمَ الدِّينِ } يَقُولُ اللَّهُ عَزَّ وَجَلَّ مَجْدِي عَبْدِي . يَقُولُ الْعَبْدُ { إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ } فَهَذِهِ الْآيَةُ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ . يَقُولُ الْعَبْدُ { اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ \* صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ } فَهَؤُلَاءِ لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ " .

"I heard Abu Hurairah say: 'The Messenger of Allah (ﷺ) said: "Whoever offers a prayer in which he does not recite Umm Al-Quran (Al Fatihah), it is deficient, it is deficient, it is deficient, incomplete." I (Abu As-Sa'ib) said: 'O Abu Hurairah, sometimes I am behind the Imam.' He poked me in the arm and said: 'Recite it to yourself, O Persian! For I heard the Messenger of Allah (ﷺ) say:

"Allah says: "I have divided prayer between Myself and My slave into two halves, and My slave shall have what he has asked for."

The Messenger of Allah (ﷺ) said: "Recite, for when the slave says: All the praises and thanks be to Allah, the Lord of all that exists, Allah says: 'My slave has praised Me.'

And when he says: The Most Gracious, the Most Merciful, Allah says: 'My slave has extolled Me.'



And when he says: The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection), Allah says: 'My slave has glorified Me' .

And when he says: You (alone) we worship, and You (alone) we ask for help (for each and everything), He says: 'This is between Me and My slave, and My slave shall have what he has asked for.'

And when he says: 'Guide us to the straight way, the way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray, He says: 'This is for My slave, and My slave shall have what he asked for.'"

- Allah SWT responds to every part of Surah Al-Fatiha when we recite it.
- This is an extreme honor for the believer and we should recite Surah Al-Fatiha with intent and consciousness.

## Why Don't We Enjoy Salah?

- One cannot enjoy the worship of Allah SWT while indulging in disobedience.
  - The ability to enjoy worshipping Allah SWT is a mercy from Allah SWT.
  - Abdullah ibn Mubarak said: If a person is thinking about something unlawful, Allah SWT snatches away the enjoyment of salah.
- We hasten through our prayers.
- We are distracted through our prayers.
  - One must choose a non-distracting environment to pray in.
- We put in very little practice to achieve excellence in prayer.

- The companions would constantly ask each other if they were praying in the exact way that the Prophet SAW prayed.
- They practiced their prayers for their entire lives.
- Unawareness of the words of Allah SWT
  - One should strive to learn the meanings of the words recited in salah.

## Bowing (Ruku')

- The root word of **سُبْحَانَ** is **سَبَحَ** which means to float or glide.
  - It is something that does not sink or fall but stays in a high position.
- The word **سُبْحَانَ** means an abundant load of perfection.
- While in Ruku' we are in the least balanced position.
  - While we are imbalanced, we are recognizing Allah's perfection and balance.
- The word **عَظِيمٍ** comes from **عَظَمَ** which means bone.
  - The word **عَظِيمٍ** means Allah is strong, powerful, and firm.
- When the Prophet SAW made Ruku' he would say:

"اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ خَشَعْتُ لَكَ سَمْعِي وَبَصَرِي وَعِظَامِي وَعَصَبِي"

"O Allah, to You have I bowed, and in You have I believed, and to You have I submitted. My hearing, my sight, my bones, and my sinew are humbled to you"

## Al-Musabbihat

- There are 7 surahs in the Quran which begin by glorifying Allah SWT and they are known as Al-Musabbihat".
  - Al-Irsa
  - Al-Hadid
  - Al-Hashr
  - Al-Saff
  - Al-Jumuah
  - Al-Taghabun
  - Al-A'la
- These surahs begin with different variations of the word **سبح**.

## The Stand of Appreciation

- When the Prophet SAW stood up from Ruku' he would say:
 

" اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاءِ وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ "

"O Allah, our Lord, to You is praise filling the heaven and filling the earth, and filling what is between them, and filling whatever You have wished of things afterward."

- One day one of the companions said this in their prayer. After the prayer, the Prophet SAW asked them who said something and the companion raised his hand. The Prophet SAW said, "I swear the angels came rushing and they tried to document the reward of what you said and they could not find the reward. Only Allah can reward you for saying this."

## Prostration

- This is the position which Allah SWT loves the most.
- The Arabs at the time of the Prophet SAW would never bow to their idols because they didn't have the humility to do it.
- This position shows that a person is completely humble in submitting themselves to Allah SWT.
- When a person is in sajdah, they are the closest to Allah SWT.
- The Prophet SAW said: When you are in sajdah, ask Allah SWT for Jennat-ul Firdous.
- Allah SWT commanded all of the angels to bow to Prophet Adam AS and the one who did not (Iblis) was banished.
- The Prophet SAW would say in sajdah:

"اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ فَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ"

"O Allah, to You have I prostrated, and in You have I believed, and to You have I submitted (in Islam), my face has prostrated to the One Who created it, and fashioned it, and gave it its hearing and sight, [so] Blessed is Allah, the Best of Creators."

## Remedy Through Prayer

- Salah allows us to have better time management skills.
- It teaches us steadfastness and consistency.
  - If we can be consistent in our prayers, we can be consistent in other aspects of our lives.

- It helps the believer to deal with depression and anxiety.
  - When a person weeps in front of Allah, their pain and burden feels lighter.
- Through salah, we are asking Allah SWT at least 17 times a day for His guidance.

## The Message of As-Salamu Alaykum

- We greet people with As-salamu alaykum and we end our salah with it as well.
  - This is a message that shows compassion and love for the creation.
  - When we end our salah with it, it shows that we are finished serving Allah SWT and we are back to serving His creation.
- We are also saying salam to both angels on our shoulders.