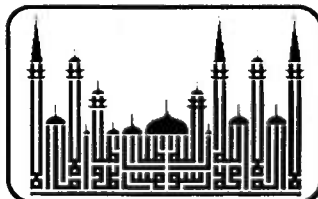




بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Perspectives



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Editorial

The tragic events of Tuesday September 11 have outraged every believer in the Principles of Islam, as well as all decent people in the world. The victims included several Muslims. Muslims actively participated in the heroic relief and rescue work. However, even with incomplete information and partial evidence, some in the media started accusing Muslim terrorists, Muslim fanatics and Muslim extremists. They refused to accept the fact that a true believer in Islam cannot be fanatic, extremist or terrorist. The label Islam cannot mix with fanaticism, extremism or terrorism. The following three facts about Islam are not known to the American public:

- Peace is the signature of Islam. Allah invites all of us to the home of Peace (Qur'an 10:25). Peace is:
 - ⇒ One of the attributes of Allah (Qur'an 59:23)
 - ⇒ The ending of every *salah* (prayer) of the Muslims.
 - ⇒ The greeting used by Muslims.
 - ⇒ The greeting which the angels will say to the dying believer (Qur'an 16:32).
 - ⇒ One of the descriptions of Paradise (Qur'an 6:127).
- Sanctity of human life is a cherished Islamic principle (Qur'an 5:32 and 6:151),
- *Jihad* is an Islamic concept which means striving hard, or exerting one's utmost. It should neither be translated as "holy war" nor be used to portray acts of violence, terrorism and indiscriminate killing.

The three spheres of *Jihad* identified by Islam are:

- ⇒ *Jihad* against the evil within one's own self.
- ⇒ *Jihad* against the evil in society.
- ⇒ *Jihad* against injustice in general, and that includes fighting in the battlefield. Muslims are allowed to fight in self defense and under well defined limits, but are not permitted to wage wars of aggression. The Islamic code of fighting prohibits Muslims from killing the elderly, the women and children, the saints and priests, the wounded from among the combatants and even the animals. When the enemy call for peace, Muslims must stop fighting, put their trust in Allah and give peace a chance (Qur'an 8:61).

I pray to Almighty Allah to give us the guidance to see the good as good, and the evil as evil; and grant us the bounty of content (*Ridha*), with whatever He has decreed for us. Aa'meen ☐

The Internet Islamic University

The first live and interactive **Internet Islamic University** has been established. It uses state of the technology facilities to enable students to hear the lecture and see the instructor on their computer screen. They can ask questions, interact with both the instructor and other students. The university offers courses leading to a certificate in Islamic studies - 15 credit hours (5 courses), and diploma in Islamic studies - 48 credit hours (16 courses). Starting in September 2002, it will offer courses leading to a Bachelor degree in Islamic studies - 120 credit hours (40 courses). Accreditation is now sought by Al-Azhar University in Egypt, Ummal-Qura University in Mecca, and the International Islamic University of Malaysia. For information contact **Internet Islamic University, 103-43 Lefferts Blvd., Richmond Hill, NY 11419** or visit the web site: WWW.STUDYISLAM.COM. ☐



The birth of a new era
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اللَّهُمَّ إِنَّا نَسْتَعِينُكَ بِمَنْزِلَةِ نَبِيِّكَ مُحَمَّدٍ وَأَنْتَ أَعْلَمُ بِمَا نَسْتَعِينُكَ بِهِ

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Allah shall exalt those who believe and those who have knowledge to high ranks

Those who believe and those who have knowledge to high ranks

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Reflections

Dr. Ahmed K. Noor

Significance of *Salah* and *Khushu'* (humility) in it

أهمية الصلاة

والخشوع فيها

Although several articles and books have been written about *Salah* صلاة (prayer) in Islam, there is not enough appreciation of the role of *Salah* in one's life, and the spiritual uplifting that can be obtained from properly performing it. In this article, an attempt is made to describe the meaning of the word *Salah*, and to identify the prerequisites for deriving the full benefits from the *Salah*. The information presented herein is based on the Qur'an and the authentic sayings of the Prophet (PBUH).

The Arabic word *Salah* صلاة

The word *Salah* صلاة and its derivatives are repeated 66 times in the Qur'an. Literally, *Salah* means *du'a* دعاء (supplication). It is also related to the Arabic word *Si'lah* صلة which refers to connection, direct contact and communication (between the person and his/her Lord) - an audience (with Allah). In *Al-Shari'ah* الشريعة (The Sacred Law), *Salah* is an act of worship consisting of specific statements and actions - beginning by pronouncing the Greatness of Allah, and concluding with salutations of peace. Other meanings of *Salah* are contained in the following two verses of the Qur'an (see the figure on page 3).

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا .

(سورة الأحزاب - آية ٥٦)

Allah and His angels send blessings on

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ . الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ . وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ . وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ . وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ . إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ . فَمَنْ ابْتغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ . وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ . وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ . أُولَٰئِكَ هُمُ الْوَارِثُونَ . الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ .

(سورة المؤمنون - آيات ١ إلى ١١)

Successful indeed are the Believers, those who show Khushu' (humility) in their Salah; who avoid vain talk; who are active in giving zakah; who guard their modesty, except with those joined to them in marriage bond, or (the captives) whom their right hands possess, for (in their case) they are free from blame, but those whose desires exceed those limits are transgressors; those who faithfully observe their trusts and their covenants; and who (strictly) guard their Salah; these will be the heirs, who will inherit Paradise: they will dwell therein (for ever).

(Qur'an 23:1 to 11)

the Prophet: O ye that believe! Send blessings on him, and salute him with all respect.

(Qur'an 33:56)



And establish and perfect the Salah, and give Zakah.

(Qur'an 2:43)

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا .

(سورة الأحزاب - آية ٤٣)

He (Allah) it is Who sends blessings on you, as do His angels, that He may bring you out from the depths of darkness into light: and He is full of Mercy to the believers. (Qur'an 33:43)

The Importance of *Salah* (see the figure on page 5)

Salah is the first act of worship that was made obligatory by Allah. Its obligation was communicated directly by Allah to the Prophet (PBUH), during his ascension to heaven. It is the

foundation of Islam, as described in the following saying of the Prophet (PBUH).

رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذُرُوءُهُ سَنَامُهُ الْجِهَادُ .

(سنن الترمذی)

The head of the matter is Islam, its pillar is the Salah, and the top of its hump is Jihad (Striving hard) in the way of Allah. (Sunan Al-Tirmidhi)

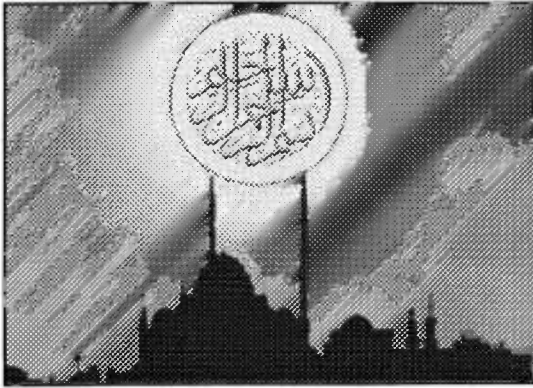
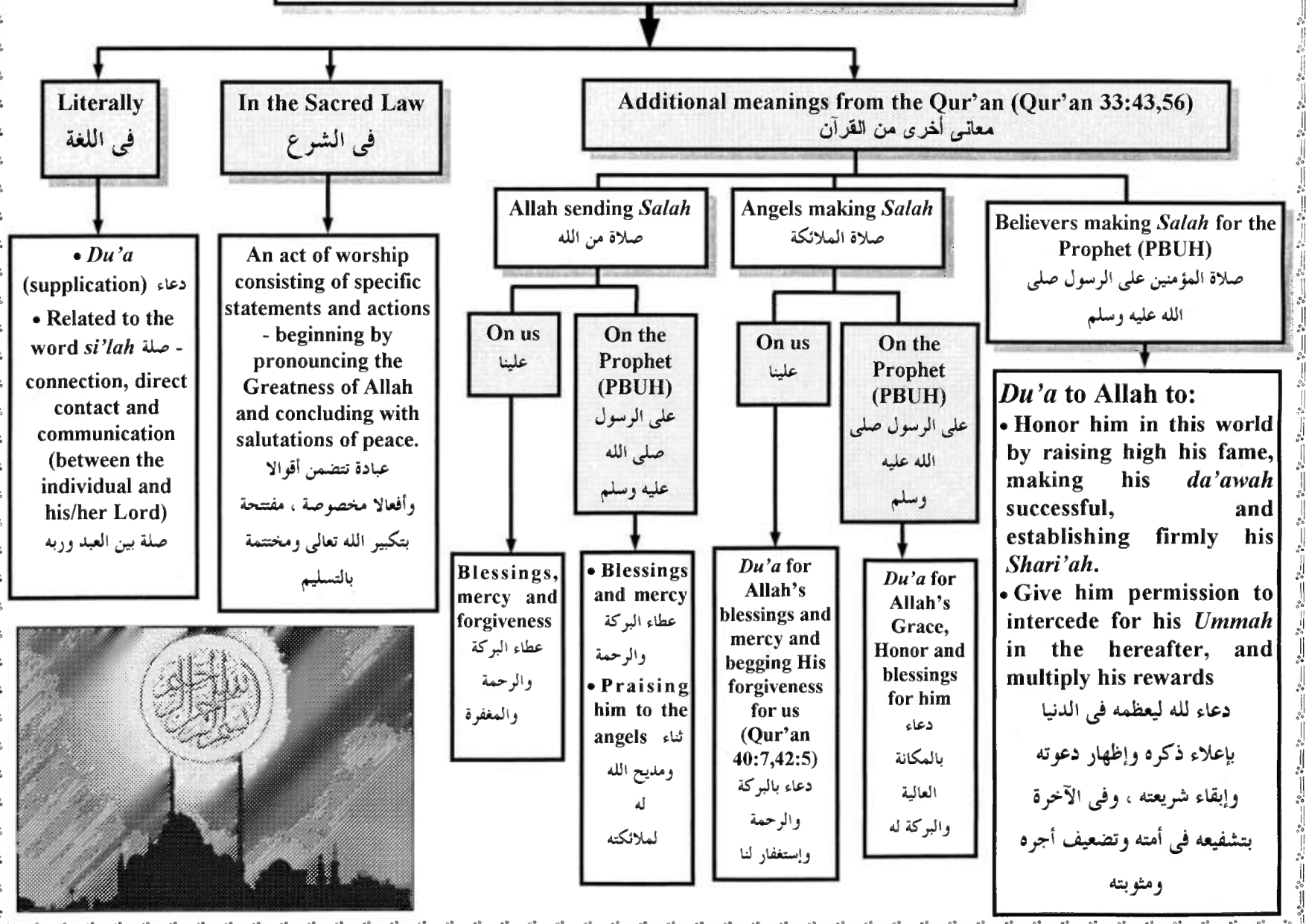
Salah is the first act that the person will be held accountable for on the day of judgment.

أول ما يحاسب به العبد يوم القيامة من عمله صلاته فإن صلحت فقد أفلح وأنجح وإن فسدت فقد خاب وخسر فإن انتقص من فريضته شيء قال الرب عز وجل انظروا هل لعبدي من تطوع فيكمل بها ما انتقص من الفريضة ثم يكون سائر عمله على ذلك . (سنن الترمذی)

Salah is the first act that the servant (of Allah) will be accountable for on the day of judgment. If it is good, the rest of his/her acts will be good. And if it is deficient, Allah will ask the angels to look for optional salah to make up for the deficiencies. The rest of the deeds will be dealt with in the same manner.

(Sunan Al-Tirmidhi)

Meanings of the Arabic word *Salah* معاني كلمة الصلاة



The last words communicated by the Prophet (PBUH) to his *Ummah* before he died were:

الصلاة الصلاة اتقوا الله فيما ملكت
أيمانكم . (سنن أبي داود)

Al-Salah, Al-Salah and have taqwa (consciousness of the Presence) of Allah in what your right hand possess.

(Sunan Abi Dawood)

Salah is a means to elevate the manners of the individual, and a prescription for cleansing his/her sins.

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ .
(سورة العنكبوت من آية ٤٥)

And establish and perfect the Salah: for Salah restrain from shameful and evil deeds. (Qur'an 29:45)

أرأيتم لو أن نهرا بباب أحدكم يغتسل
فيه كل يوم خمسا ما تقول ذلك يُبقى
من درنه قالوا لا يُبقى من درنه
شيئا قال فذلك مثل الصلوات
الخمس يَمْحُو الله به الخطايا .

(صحيح البخارى وصحيح مسلم)

If there was a stream at the door of one of you and he/she washes in it five times a day, would there be any dirt left on him/her. They said no dirt would remain. The Prophet (PBUH) said: This is like the five (obligatory) salah, Allah wipes with them all sins.

(Sahih Al-Bukhari and Sahih Muslim)

سأل رجل النبي صلى الله عليه وسلم
أى الأعمال أفضل قال الصلاة
لوقتها وبر الوالدين ثم الجهاد في
سبيل الله . (صحيح البخارى)

A man asked the Prophet (PBUH): which of the deeds are best, he responded: Salah in its prescribed time and being kind to your parents, then Jihad (striving hard) in the way of Allah. (Sahih Al Bukhari)

At times of hardship, the Prophet (PBUH) used to get comfort and

spiritual uplifting through *Salah* He would ask Bilal to make *Iqamah* إقامة (call to commence the *Salah*):

يا بلال أقم الصلاة أرحنا بها .
(سنن أبي داود)

Make Iqamah Bilal, Provide us with the comfort and rest through Salah.

(Sunan Abi Dawood)

Not making *Salah* and denying its obligation is considered a sign of disbelief, and places the person outside the fold of Islam. However, Muslim scholars hold the view that a Muslim who holds *Salah* to be obligatory, but through laziness, neglects to perform it has not committed disbelief.

إن بين الرجل وبين الشرك والكفر
ترك الصلاة .

(صحيح مسلم)

Verily, between the person and between Shirk (polytheism) and Kufr (disbelief) is the negligence of Salah.

(Sahih Muslim)



Command of Salah

Note that the command of *Salah* was not "perform the *Salah*", but rather "A'qim Al-Salah" أقم الصلاة meaning "establish and perfect the *Salah*". This is repeated in 17 verses of the Qur'an, for example.

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنْ
اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ
ذَلِكَ ذِكْرِي لِلذَّاكِرِينَ .
(سورة هود - آية ١١٤)

And establish and perfect the Salah at the two ends of the day and at the approaches of the night: for those things that are good remove those that are evil: that is a reminder for the mindful. (Qur'an 11:114)

Prerequisites for deriving the full benefits of Salah

The two major prerequisites for deriving the full benefits of *Salah* are:

- 1) *Khushu'* خشوع (humility) in it, and
- 2) Strictly guarding it.

These are also two of the six characteristics of the believers (who have attained true success), which are identified in Qur'an 23:1-11 (see the top of page 2).

Khushu' is a condition of the heart as well as the body. *Khushu'* of the heart is to fear and stand in awe of Allah. *Khushu'* of the body is to bow one's head and lower one's gaze and voice while in *Salah*. One should try his/her utmost to direct the mind and heart wholly towards Allah.

Strictly guarding the *Salah* means to adhere to its prescribed times, and to perform it with due regard to all its prerequisites (including, knowledge that its time has begun; purity from major and minor ritual impurities; purity of the body, clothes and place; covering the 'aurah عورة (nakedness); and facing the *Qiblah*).

How to achieve *Khushu'* in Salah

The Qur'an and authentic traditions of the Prophet (PBUH) have enjoined certain etiquette which, on the one hand, helps produce *Khushu'* in the heart, and on the other hand, helps sustain the physical act of *Salah* in spite of the fluctuating condition of the heart.

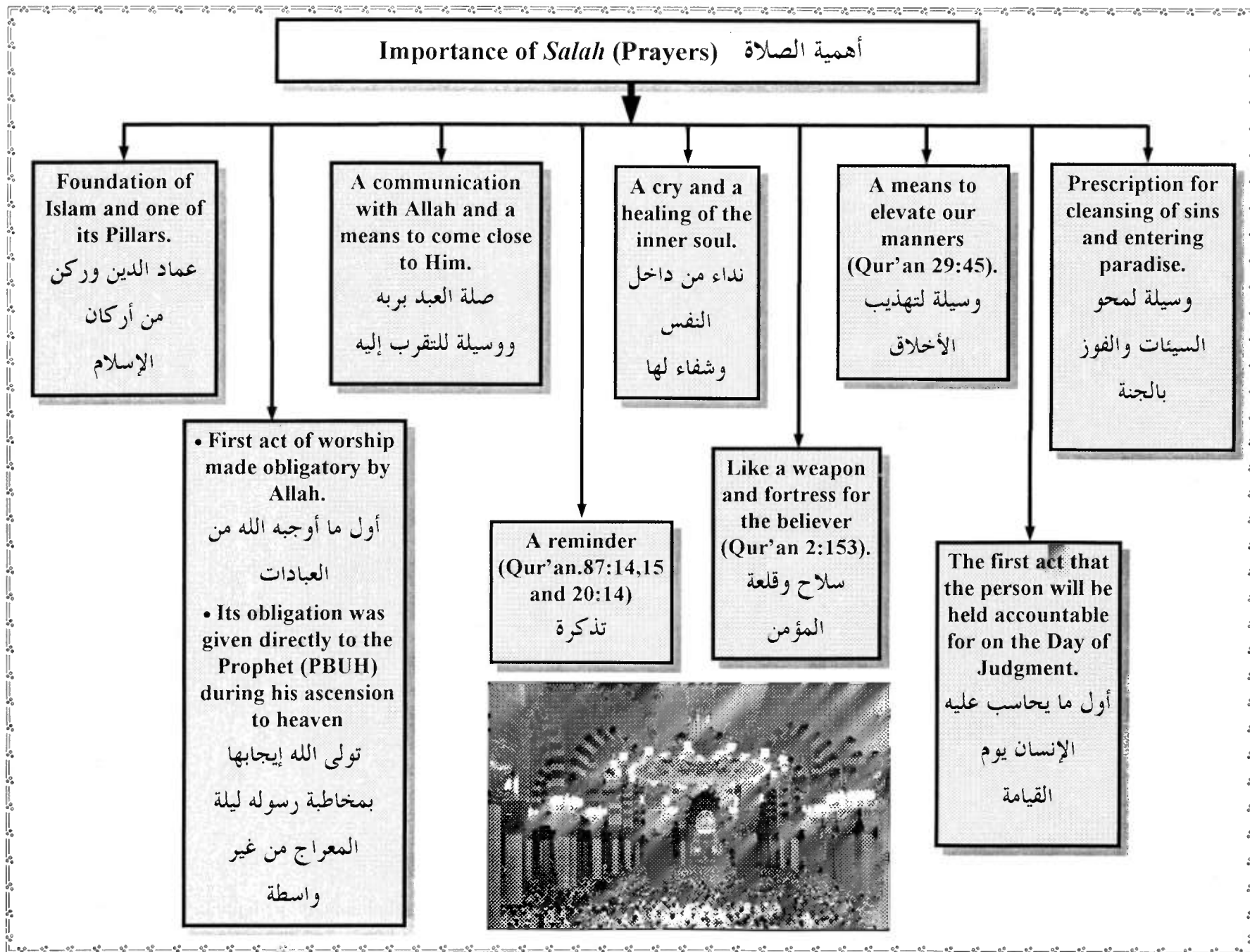
The two categories of actions that help in achieving *Khushu'* are:

- ⇒ Take the world out of your heart and avoid sinful thoughts and deeds during the *Salah*.

جاء رجل إلى النبي صلى الله عليه وسلم فقال عطيني وأوجز فقال إذا قمت في صلاتك فصل صلاة مودع ولا تكلم بكلام تعتذر منه غدا .

(مسند الإمام أحمد)

A man came to the Prophet (PBUH) and said: Give me a brief advice. The Prophet (PBUH) said: Make Salah as if you are bidding farewell, and do not say



what you apologize for tomorrow.

(Musnad Imam Ahmad)

⇒ Understand every action and every word of the *Salah*, and their effect on your heart. The Prophet (PBUH) used to make the *du'a* (supplication) :

اللهم إني أعوذ بك من علم لا ينفع
ومن قلب لا يخشع ومن نفس لا
تسبح ومن دعوة لا يستجاب لها .

(صحيح مسلم)

O Allah, I seek refuge in You from a knowledge that does not benefit, from a heart that does not exhibit *Khushu'* (Humility), from a soul that is not content, and from *dua'* (supplication) that is not answered. (Sahih Muslim)

While preparing for the *Salah* and during the *Salah*, remember the following:

- *Wudu* (ablution) when performed properly results in removing the sins.

من توضأ فأحسن الوضوء خرجت
خطايا من جسده حتى تخرج من
تحت أظفاره .

(صحيح مسلم)

Any one who performs the *wudu* (ablution) well, the sins will come out of his/her body, until it get out of his/her finger nails (Sahih Muslim)

- When facing the *Qiblah*, the heart should also be directed towards it.
- The *Niyah* (intention) for the *Iqamah* of the *salah* should be made with the heart.
- When raising the hands and saying *Allaho-Akbar* (Allah is the Greatest), one should truly mean that Allah is more important and more powerful than all worldly things. This is the formal beginning of the *Salah*.

مفتاح الصلاة الطهور وتحريمها التكبير
وتحليلها التسليم .

(سنن الترمذی)

The key to *Salah* is purity. One enters into its inviolable state by *takbeer* and

leaves it by *tasleem*

(Sunan Al-Tirmidhi)

- Standing during the *Salah* with *Khushu'*, looking at the location of *Sujood* (prostration) knowing that Allah is looking at you, and remembering the Day of Judgment when everyone will be standing before Allah.

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ .
(سورة المطففين - آية 6)

A day when (all) humans will stand before the Lord of the Worlds.

(Qur'an 83:6)

صَلِّ قائماً فإن لم تستطع فقاعدا فإن لم
تستطع فعلى جنب .

(صحيح البخارى)

Perform the *Salah* standing; if you are not able to; perform it sitting; if you are not able to; perform it (while lying) on your side.

(Sahih Al-Bukhari)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

Even though it is permissible to sit in the optional *Salah*, it is preferable to stand during that *Salah*, as well.

صلاة الرجل قاعدا نصف الصلاة .
(صحيح مسلم)

The *Salah* of the one who sits is half of the *Salah*. (Sahih Muslim)

- Reciting *Al-Fatiha* (the opening chapter of the Qur'an), in every *Raka'a* and feeling the Bounty, Power, Mercy and Majesty of Allah.

لا صلاة لمن لم يقرأ بفاتحة الكتاب .
(صحيح البخارى وصحيح مسلم)

There is no prayer for those who do not recite the Opening of the Book.

(Sahih Al-Bukhari and Sahih Muslim)

- When the *Imam* (prayer leader) says *Aa'meen*, the congregation should repeat it after him, as commanded by the Prophet (PBUH):

إذا أمّن القارئ فأمنوا فإن الملائكة
تؤمن فمن وافق تأمينه تأمين الملائكة
غفّر له ما تقدم من ذنبه .

(صحيح البخارى)

Say *Aa'meen* after the *Imam*, because the angels say it. Whosoever says *Aa'meen* and his/her voice blends with the angels, his/her previous sins will be forgiven. (Sahih Bukhari)

- When making *Ruku'* (bowing down), one has to humble himself/herself to Allah. One should not recite Qur'an during *Ruku'* or *Sujood* (prostration). One should glorify Allah during *Ruku'*.

إني نُهِيتُ أن أقرأ القرآن راكعاً أو
ساجداً فأما الركوع فعظموا فيه الرب
عز وجل وأما السجود فاجتهدوا في
الدعاء فقمّن أن يُستجاب لكم .

(صحيح مسلم)

I was prohibited from reciting Qur'an while bowing or prostrating. During the bowing, glorify the Lord. During the prostration, strive hard in making *dua'* (supplication). Most likely, you will be listened to. (Sahih Muslim)

It is also recommended to make the special *dua'* made by the Prophet (PBUH) during *Ruku'*:

اللهم لك ركعت وبك آمنت ولك
أسلمت خشع لك سمعي وبصري
ومخي وعظمي وعصبي .

(صحيح مسلم)

O my Lord, I bowed to You and I believed in You and submitted to You. My hearing, my sight, my brain, my bones, and my tendons have humbled and submitted to You. (Sahih Muslim)

- Straightening back up, returning to a standing posture and praising Allah before *Sujood*. The Prophet (PBUH) used to say the following words in that posture:

ربنا ولك الحمد حمدا كثيرا طيبا
مباركا فيه .

(صحيح البخارى)

O our Lord, all praise to You. Very many, pure and blessed praise be to You. (Sahih Bukhari)

- When making *Sujood* (prostration) seven parts of the body should be on the ground.

إذا سجد العبد سجد معه سبعة
أطراف : وجهه وكفاه وركبته
وقدماه. (صحيح مسلم)

When a servant (of Allah) makes Sujood, seven bodily parts make Sujood with him/her: face, hands, knees and feet. (Sahih Muslim)

Note that *Sujood* is a demonstration of the humility of the person before Allah, putting the most honorable part of the body - the face - on the ground, and repeating that twice in every *Raka'a*.

- When making *Sujood*, the Prophet (PBUH) made this *du'a*.

اللهم لك سجدت وبك آمنت ولك
أسلمت سجد وجهي للذي خلقه
وصوره وشق سمعه وبصره تبارك الله
أحسن الخالقين .

(صحيح مسلم)

O Allah, for You I have prostrated, and in You I have faith, and unto You I have submitted, my forehead has prostrated in front of One who created it and gave shape to it, and made it perfectly. Then He gave power of hearing and sight, and blessed be Allah's name who is the Perfect Creator. (Sahih Muslim)

- In saying the first part of *tashahud* تشهد (testification of faith):

- ⇒ Start by the greetings, blessings, and the best of *Salah* to Allah.
- ⇒ Give salutation to the Prophet (PBUH).
- ⇒ Then give salutations to ourselves and the righteous servants of Allah.
- ⇒ Then make the testification of faith.

- In saying the second part of *tashahud* (in the last *Raka'a* of the *Salah*) remember the Prophet (PBUH) and previous *Ummahs* (nations) and remember belonging to the faith of Prophet Ibrahim (PBUH).
- The Prophet (PBUH) used to make the following *du'a* after saying the *tashahud* and before *tasleem*.

عن أبى بكر الصديق رضى الله عنه أنه
قال للنبي صلى الله عليه وسلم عَلَّمَنِي
دعاء أدعوه به فى صلاتى قال قل اللهم
إنى ظلمت نفسى ظالما كثيرا ولا يغفر
الذنوب إلا أنت فاغفر لى مغفرة من
عندك وارحمنى إنك أنت الغفور
الرحيم . (صحيح البخارى)

O Allah, I have been very cruel to myself (by ignoring my duty to you) and there is no one who can forgive the sins except You. So forgive me because You are the only Forgiver and have mercy on me. Verily, You are the Forgiver and Merciful. (Sahih Bukhari)

اللهم اغفر لى ما قدمت وما أخرت
وما أسررت وما أعلنت وما أسرفت
وما أنت أعلم به منى أنت المقدم
وأنت المؤخر لا إله إلا أنت .
(صحيح مسلم)

O Allah, forgive my past and later sins, what was in private and what was in public, and what I have been extravagant in. You are more knowledgeable of it than I. You are the Promoter and the Retarder. There is no god except You. (Sahih Muslim)

- Ending the *Salah* with *tasleem*.
- Saying the words of remembrance, which the Prophet (PBUH) used to say, after *tasleem*.

كان رسول الله صلى الله عليه وسلم
إذا أراد أن ينصرف من صلاته
استغفر ثلاث مرات ثم قال اللهم أنت
السلام ومنك السلام تباركت يا ذا
الجلال والإكرام . (مسند أحمد)

Before the Prophet (PBUH) departed, after the Salah, he used to beg the forgiveness of Allah (three times), then say: "Our Lord, You are the Peace, and Peace comes from You. Blessed You, Possessor of Majesty, Bounty and Honor." (Musnad Ahmad)

من سبح الله فى دبر كل صلاة ثلاثا
وثلاثين وحمد الله ثلاثا وثلاثين وكبر
الله ثلاثا وثلاثين فتلك تسعة
وتسعون وقال تمام المائة لا إله إلا الله
وحده لا شريك له له الملك وله
الحمد وهو على كل شىء قدير
غفرت خطاياهم وإن كانت مثل زبد
البحر . (صحيح مسلم)

Whoever glorifies Allah after every prayer thirty-three times, and praises Allah thirty-three times, and extols Allah's Greatness thirty-three times, and then says, "There is no god except Allah, the One. There is no partner with Him. His is the dominion and His is the praise, and He has power over all things", is forgiven, even if his/her sins are abundant as the foam of the sea.

(Sahih Muslim)

أوصيك يا معاذ لا تدعَنَّ فى دبر كل
صلاة أن تقول اللهم أعننى على ذكرك
وشكرك وحسن عبادتك .
(مسند أحمد)

I advise you, O Mu'adh, to say at the end of every prayer, "O Allah, help me in Your remembrance, Your thanks, and in perfecting Your worship.

(Musnad Ahmad)

I pray to Almighty Allah to help us in achieving the highest degree of *Khushu'* in our *Salah*, and in deriving the full benefits from our *Salah*.

Aa'meen ☐

