

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, most Kind, most Merciful



Surat al-Baqarah 2:45

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ
وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

And seek help through patience and prayer, and it is indeed hard except for the humble.

Learning Objectives

- To identify the link between *khushu'* (humility) and worship
- To memorise the recitations of *ruku*, *tashahhud* and *salam*, with their translation
- To describe the significance of the actions of *ruku*, *tashahhud* and *salam*

Key Words

خُشُوع *Khushu'*
humility

عَظِيم *Adhim*
supreme

سَلَام *Salam*
peace

What does *salah* represent?

Salah represents complete submission to Allah alone. As we wave the world behind with *takbirat al-ihram*, our *salah* turns into a private meeting with our Lord, which cannot be interrupted. Through *salah*, we have the opportunity to appreciate the greatness of Allah, increase our faith, reflect over our sins, and work on strengthening our connection with Him.

As our *salah* becomes our *mi'raj*, we develop an extra special connection with Allah and begin to remember Him more outside *salah* as well. It is in this way that our *salah* protects us from sins, strengthens our patience, and becomes a source of happiness for us, due to the spirituality that spreads through our soul.

In *Surat al-Baqarah* (2:45), Allah links *salah* with *sabr* and informs us that these two things are achievable only to those who are humble (*khashi'un*).

What is *Khushu'*?

Khushu' means to be humble – to recognise our complete insignificance in front of Allah's greatness. It is a quality of the heart and soul of a person. When we pray with humility, our worship becomes very special and loved by Allah. The more we humble ourselves before Allah, the more honourable He makes us in the eyes of His creation; even the angels admire the *khashi'un*.

Imam Ali (a) describes humility as the fruit of knowledge. The more we get to know and understand Allah, the more we will love Him and the more we will become humble. Recognising and reflecting over the greatness, majesty, and beauty of Allah whilst worshipping Him with our full attention is true *Khushu'*.

“Imam Ali (a) in his sermon in which he describes the pious, says:
The greatness of the Creator is seated in their heart, so everything else appears small in their eyes.”

Ruku

In *ruku* we bow before Allah out of respect and obedience. As we bend our backs, our necks stretch out symbolising that we have accepted Islam with all our body parts.

Whilst recognising our insignificance in front of His greatness, we say:

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

I declare that my great Lord is free from imperfections, and I do so by praising Him.



It is *mustahabb* to repeat this *dhikr* an odd number of times (three, five, or more) and to recite

salawat before or after it. The *dhikr* must be recited in Arabic and comes from the *Qur'anic* ayah:

Surat al-Waqi'ah 56:74

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

So glorify the name of your Lord, the Supreme.



We then rise from *ruku* with hope and faith in Allah's mercy on even the lowest of creation, and say:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Allah hears the one who praises Him.

Imam Ali (a) tells us in *Nahj al-Balaghah* that angels and humans bow in *ruku* to Allah. When Allah's creatures let go of their pride the position of *ruku* becomes a special mode of communication with Him.



Imam Ja'far as-Sadiq (a) has said:

No servant of Allah bows in the *ruku* in a true way, except that Allah adorns him with the light of His brilliance, and shades him with the shade of His majesty, and clothes him with the gown of His chosen friends.

As we straighten ourselves from *ruku*, we pause in preparation for complete submission to Allah through *sujud*. *Ruku* is showing respect to Allah while *sujud* is ultimate nearness to Him; if we cannot respect Allah then we will not be able to achieve nearness to Him.

This kind action of Imam Ali (a) shows his generosity and kindness towards the poor. It also shows us Imam Ali's (a) level of spirituality and connection with Allah. Imam was so engrossed in the worship of Allah that he only heard the beggar's call when the poor man spoke to Allah. Allah loved this act of charity so much that he revealed *ayah* 5:55, and declared Imam Ali (a) as His *wali*.



Surat al-Ma'idah 5:55

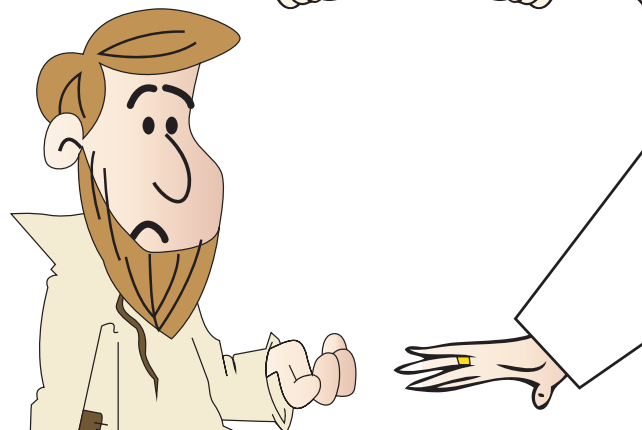
إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ
آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَهُمْ رَاكِعُونَ

Your guardian is only Allah, His Prophet,
and those who believe, who establish *salah*,
and give charity while in *ruku*.

DID YOU KNOW?

Rak'ah means one *ruku*. *Ruku* is such an important part of *salah* that each unit of *salat* is called one *rak'ah*. That is why in *jama'ah* prayer if you can join the *salat* before the Imam rises from *ruku* you have caught the *rak'ah*.

STORYTIME!



One day, Imam Ali (a) was praying in the *masjid* and a poor man entered and asked the people around him for some charity. No one in the *masjid* paid any attention to him. As the beggar raised his hands towards the heavens and said:

“O Allah, bear witness that I came to Your Prophet's (s) mosque and no one gave me anything!”

Imam Ali (a), who was praying and was in *ruku*, stretched out his finger towards the beggar. The man came forward and removed the ring from Imam's finger whilst Imam Ali (a) was still in *ruku*. The poor man was very grateful. He thanked Allah and left.

Imam al-Baqir (a) said,

‘Whoever's bowings in his prayer [*ruku*] are perfect will not experience fright in their grave.’

DID YOU KNOW?

Ruku stretches the muscles of the lower back, thighs, and legs, and increases blood flow to the upper half of the body.

Tashahhud

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ
لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ

I testify that there is no god but Allah,
He alone, for Whom there is no partner.
And I testify that Muhammad (s) is His
servant and His messenger.
O Allah! Bless Muhammad (s) and
the progeny of Muhammad (s).



In *tashahhud* we testify to the oneness and divinity of Allah. We must make sure all our actions are in line with Allah's laws, so that we can be His true servants. We then turn to the absolute servant of Allah, His messenger, Rasulallah (s). As we bear witness that Prophet Muhammad (s) is Allah's messenger, we accept *nubuwwah* and we understand that obeying Rasulallah (s) is obeying Allah.

When we send *salams* upon Rasulallah (s) at the end of our *salah* we are reconfirming our obedience and allegiance to him as the Allah's messenger, and we should be committing to practicing the religion, as he did.

Salam

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ
اللَّهِ وَبَرَكَاتُهُ

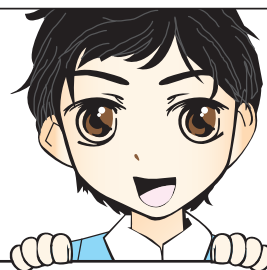
Peace be upon you O Prophet (s),
and Allah's mercy and His blessings

السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

Peace be upon us and upon
the righteous servants of Allah

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Peace be upon you all, and
Allah's mercy and His blessings



Upon whom do we send *salams* at the end of *salah*?

1

2

3

FIQH FACTS

RULING 1015 & 1016

The *dhikr* of *ruku*, *tashahhud*, and *salam*, must be in correct Arabic and we must be still during the recitation.

RULING 1411

In *Salat al-Jama'ah* when the Imam is reciting the *tashahhud* of the last *rak'ah*, we can join in to receive the *thawab* of *jama'ah*.



ACTIVITY...

As followers and lovers of the *Ahlul Bayt* (a), our *akhlaq* should resemble theirs and be so beautiful that people outside the faith are guided towards Islam through our behaviour.



Imam Ja'far as-Sadiq (a) says:
Be a beauty for us, not shame.

Do you remember the story of Imam Hasan (a) and the man from Sham who insulted him? From Imam Hasan's (a) example we learn that even those who hurt us should not be harmed by us, and should be treated with respect. Can you think of three ways we can be peaceful towards the creation of Allah through our actions?

HIGHER LEVEL



Through the action of *salam* at the end of *salah* we aim to include peace in our relationships with Rasulullah (s) and the believers. But what about our relationship with Allah? What does it mean to be peaceful in our relationship with Him?

Salam in our relationship with Allah is to not betray His trust by disobeying Him. In this way, having *salam* with Allah means having *taqwa*, i.e. being conscious of the presence of Allah at all times and at all places.

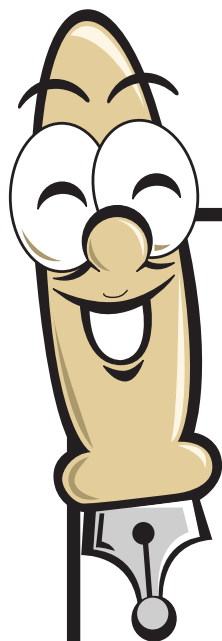
Explain three scenarios where it is possible to forget Allah's presence. For each of these scenarios, explain how you would ensure that you are conscious of Allah's presence at all times.



Faith in Action

Create flash cards for the actions of *takbir*, *ruku*, *tashahhud*, and *salam*. Write the action of *salah* on one side and its translation on the back.

Keep these cards in your *musalla* to remind yourself of the meanings.



KEY POINTS

- 1 *Khushu'* means humbleness; it is a quality that comes as we develop a deeper understanding of Allah and begin to recognise His greatness.
- 2 Being humble in prayer increases the sweetness of *salah* and makes our worship more meaningful.
- 3 *Ruku* is the humbling act of bowing down before Allah and glorifying Him with praise.
- 4 *Tashahhud* is a reminder of *tawhid* and *nubuwwah*. Through *tashahhud* we confirm our beliefs.
- 5 *Salam* means peace. At the end of *salah* we offer *salams* to Rasulullah (s), and all the righteous believers. We reconnect with the people around us as we end *salah* by sending peace upon them.



- 1 _____ means to be humble before Allah.
- 2 The act of *ruku* shows humility in front of Allah True or false?
- 3 In _____ we confirm our belief in *tawhid* and *nubuwwah*.
- 4 *Salah* teaches us to be kind and peaceful with the rest of creation. Give two ways we can be peaceful to people, animals, or the environment.
