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RECONNECTING WITH SOLAH

*A gentle dive into the 5 daily
prayers that nourish our souls*

PART SIX

The Du'a Between 2 Sujuds



A Bird's Eye View of

Integrals of Solah

Heart (Qalbi)

1. Intention

Speech (Qawli)

3. Takbiratul Ihram

4. Reciting Al-Fatihah

10. Final Tasyahhud

11. Selawat

(after final Tasyahhud)

12. First Taslim

Physical actions (Fi'li)

2. Standing, if able

5. Ruku' 🎵

6. I'tidal 🎵

7. Sujud twice in each raka'at 🎵

8. **Sitting between two Sujood** 🎵

9. The last sitting

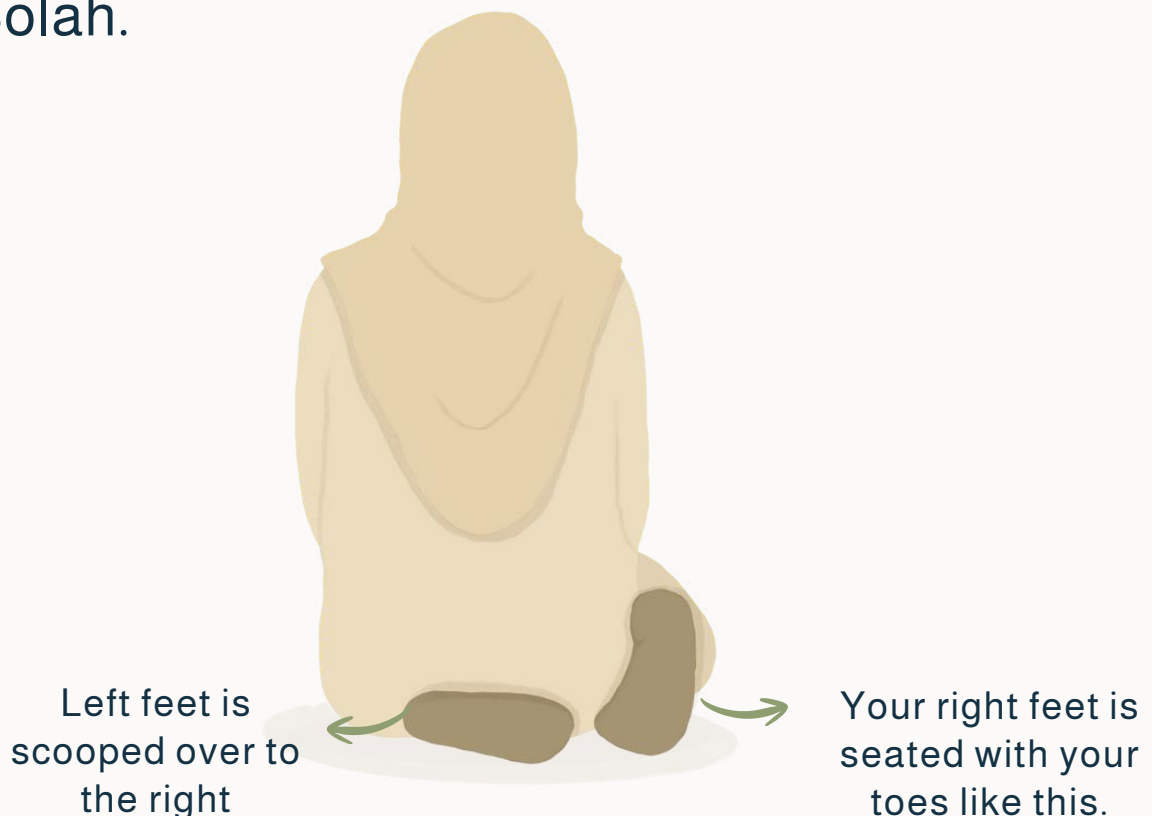
13. Order of the integrals

🎵 (with Tuma'nina)

Fiqh on Sitting Between the Two Sujud

The Way of Sitting

- For sitting between the two Sujud; how you sit, and the way of your feet is not Wajib. They are **Sunnah**. It is Sunnah to sit in 'Iftirasy'.
- It's also fine if you don't read anything, or if you want to make any non-Arabic Du'a (as long as it is in your heart), since you cannot mix in normal "conversational" words in Solah.

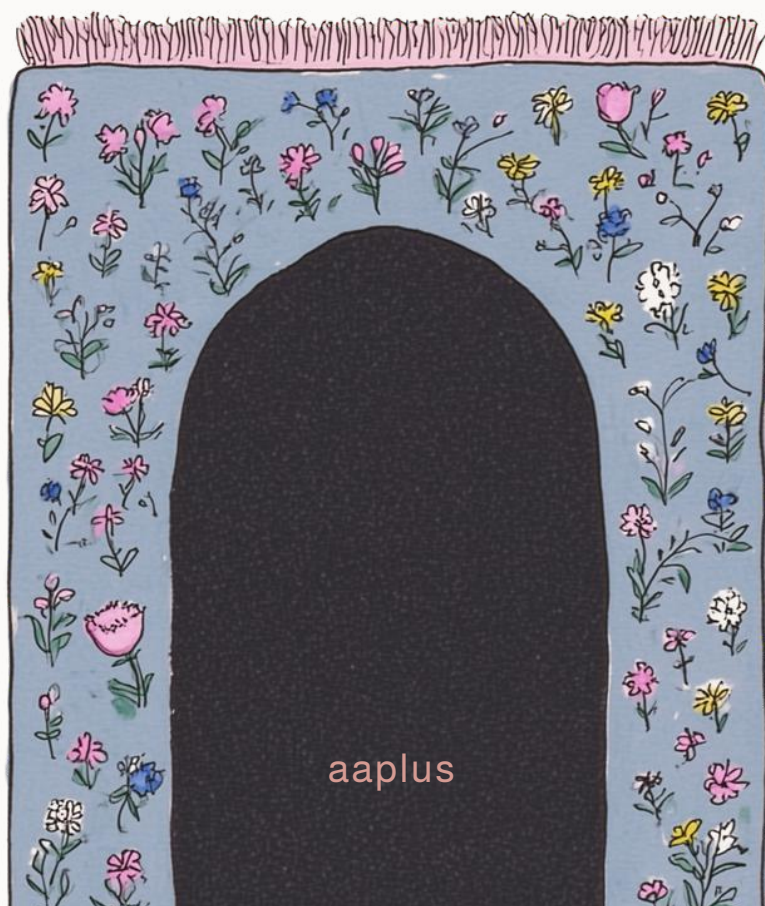


It is Sunnah to recite:

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَارْفَعْنِي
وَارْزُقْنِي وَاهْدِنِي وَعَافِنِي وَاعْفُ عَنِّي

O my Lord, forgive my sins, bless me, help
me, elevate my ranks, provide me with
sustenance, bless me with guidance,
protect me, forgive me.

(Tuhfah al-Muhtaj (2/77))



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On Istighfar

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He is All-Forgiving

- Whenever Allah mentions غَافِرٌ, it is when you are doing one sin that He forgives you. He is also غَفَّارٌ (forgives you) when you do a lot of sins, and He غَفُورٌ - He forgives you **even if you keep repeating the same sins over and over again.**
- Basically, **Allah SWT is All-Forgiving in every of your state.** He has come to you with all of these names. So what has prevented you from seeking His forgiveness and despair from Him and His Mercy?



Let's Recap!

غَافِرٍ

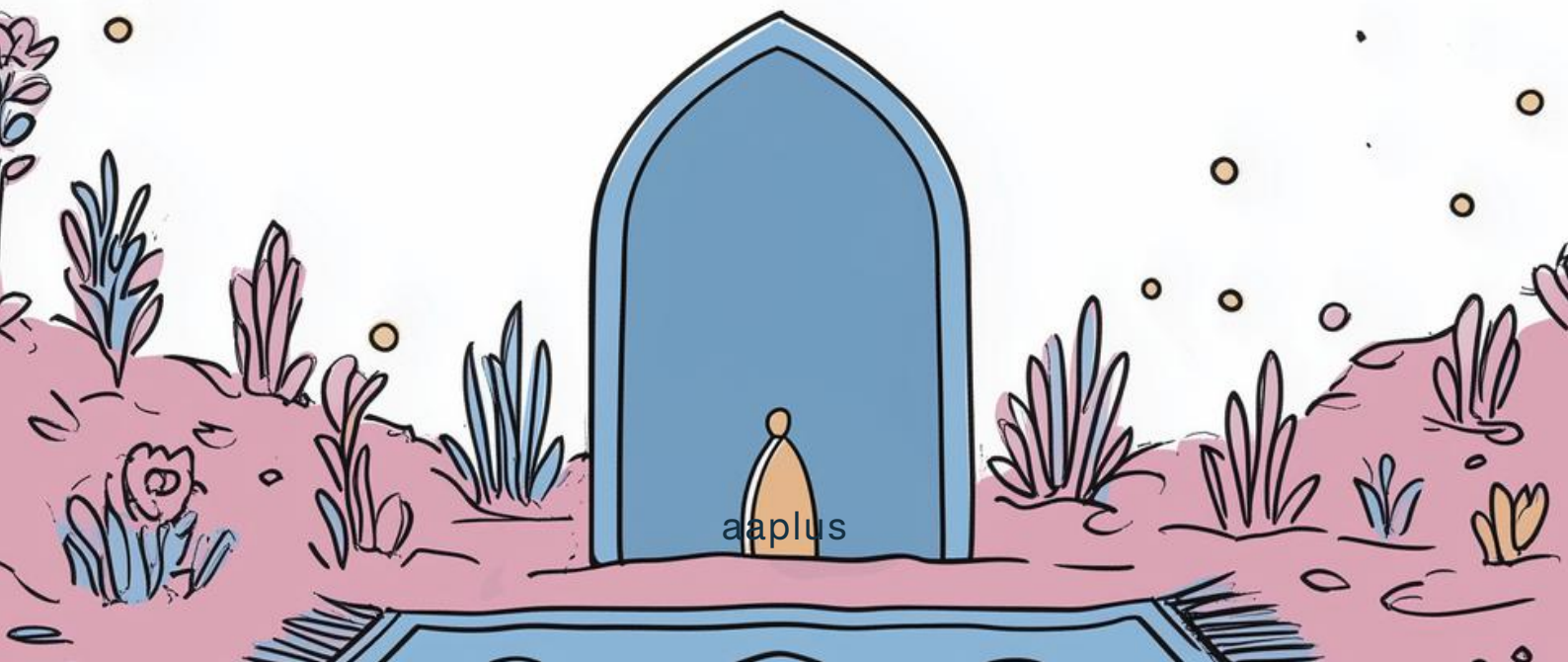
He forgives *one sin*

غَفَّارٌ

He forgives *a lot of sins*

غَفُورٌ

He forgives *the same sin* over and over again



The Breakdown

- اَسْتَغْفِرُ اللهَ comes in three parts:

أَسْتَ

“I seek”

غَفَرَ

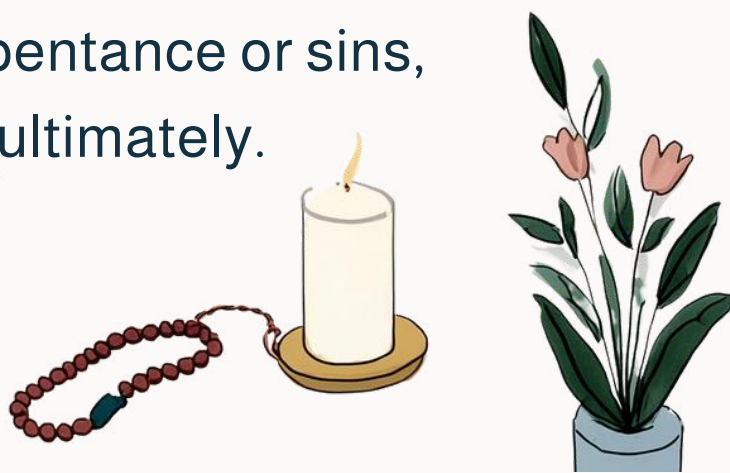
The verb of
asking for
forgiveness.

الله

From whom
we seek
forgiveness.

- The moment you say اَسْتَغْفِرُ اللهَ, you are putting yourself in **the state of asking**.

- The one who asks is a servant and someone who has nothing basically.
- The moment you say **أَسْتَغْفِرُ اللَّهَ**, He will come to you as **غَفَّارٌ**, **غَفُورٌ** and **غَافِرٌ**. It's not just Him forgiving you, but He's coming to you. He is introducing His Name of **غَافِرٌ** to you.
- You are **getting closer** towards Allah SWT, from the aspect of knowing Him through these three Names. It also means **seeking** not just the forgiveness of Allah, but seeking Allah through the three Names and traits.
- The ultimate **focus** of Istighfar is **seeking Allah SWT**, so that we understand that in our journey towards Allah SWT through the doors of obedience, repentance or sins, What we want is Allah, ultimately.



- It is impossible for any one of us not to do any sins, because then you will not be introduced to your Creator..

as غَافِرٌ as غَفَّارٌ as غَفُورٌ

- **One of the conditions of repentance** is that you need to have **complete trust that Allah SWT will forgive you.**
- When Allah SWT has come to you from all of these **three** different manifestations; to tell you to be hopeful, you need to be hopeful and leave that fear.
- Remind yourself that, one of the doors of Syaitan is that he let us **continue to dwell** on our sins instead of focusing on Allah. That's why we learn about this so that we know that the main focus is actually Allah.

Because;

The path towards Allah SWT
is either through;



the path
of *obedience*

the path
of *sins*



Recite Istighfar

- There's a lot of Hadiths that Rasulullah ﷺ taught us how to say our Istighfar. The most basic would be reciting the following 3 times after Solah,

“ اَسْتَغْفِرُ الله ”

We seek forgiveness from Allah SWT

- That is the **most basic way** of asking Allah for forgiveness.
- اَسْتَغْفِرُ الله (Istighfar) has the same root word as مَغْفَر (head armour which is used to cover as a form of protection).



Why do I need to say Istighfar after Solah?

- Because Istighfar means here **to cover all of your shortcomings in your prayer.**
- He is coming to you, as غَفَّارٌ, غَفُورٌ, غَافِرٌ, because He is completing, He is embracing you with His Perfection.
- Your **most basic Adab** would be to say Istighfar three times, before you stand up to do whatever you need to do.



Is Istighfar considered as Tawbah?

Istighfar is a part of Tawbah. **Tawbah is a process.** First, you need to realise and admit that you are wrong. Part of it is making the Sunnah Tawbah prayer. Lastly, it is about having that 'azam' or determination to stop or to repeat sins. You also have to **feel remorseful for what you did.**

If we missed our prayers, is it enough to just to perform Solah Tawbah or make Istighfar? Rasulullah ﷺ said in a hadith, "If anyone of you forgets to pray, or sleeps and misses a prayer, **then let him pray when he remembers**, and during its time if it is a day after." Allah SWT said in Surah Taha, Ayah 14, "**Establish prayer for My remembrance.**" Hence, the scholars conclude that **any missed obligatory prayers must be qada'** (made up).

If someone leaves a prayer because of a valid excuse according to the Sharia, then it is recommended to immediately qada' that prayer. But if someone leaves the prayer without any valid excuse, then it becomes obligatory for them to quickly make qada' of all the prayers they missed and dedicate their time to completing these qada' prayers. So **sincere tawbah nasuha alone is not enough.**

If someone truly repents with tawbah nasuhah, then part of that repentance is to make your qada' of the prayers that they left behind. Doing the qada' is part of Tawbah. We may be repenting for losing out or not fulfilling a haq between Allah and us or between us with people. In the process of tawbah, you would have to pay off the debt, i.e. qada' would be Allah's haq. But if you are repenting for something you did to someone, then it includes either seeking forgiveness from them or either giving their lawfully right to them.

When can you pray qada'?

You can do the Qada' prayer anytime, because making up for it is urgent. Ustazah 'Alima recommended doing it after every obligatory prayer. For example: if you are performing Qada' prayer for Fajr, do it after you are done with Fajr prayer etc.

**Make it a project level
with yourself!**



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On Al-Jabbar

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Meanings of Al-Jabbar

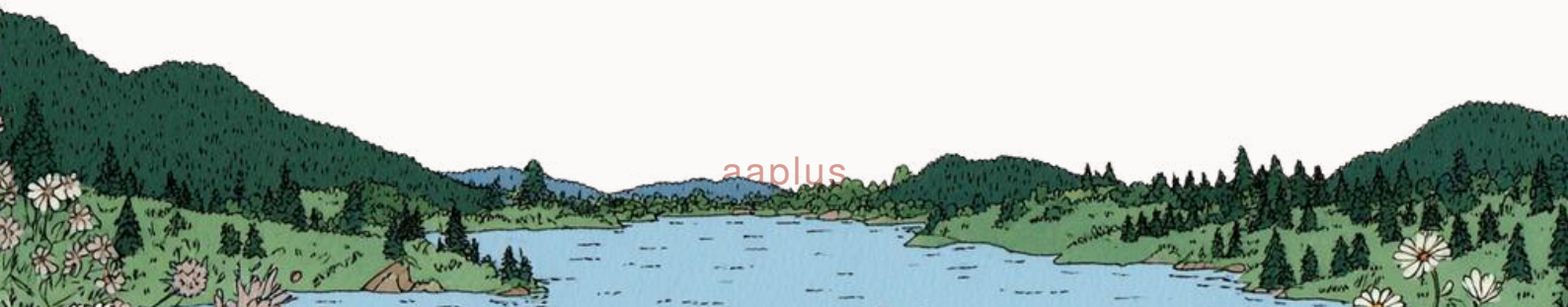
- The word **Al-Jabbar** usually carry three meanings:
- **Firstly**, it is **to force someone to do something**. Allah SWT mentioned in Surah Maryam:

وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا

and He has not made me a
wretched tyrant.

(Surah Maryam 19:32)

- When Allah SWT force someone to do something, it does not mean that He is a tyrant. It means His Will is above everything! Anything that Allah SWT Wants, the whole world is going to bow down to it.



- Every single creation of Allah SWT is in the form of worshipping Allah SWT. They are in the form of listening to Allah SWT, obeying whatever He SWT tells them to do.
- When we look at the sun and the moon and how they keep to their routine as Allah SWT tells them to be. Therefore, our lifestyle should align with the guidance provided by Allah SWT, rather than following what we personally believe is the best for us.
- In conclusion, **Al-Jabbar** is **the One Who Compels** and **everything in this world is compelled to submit to Him**. He is The Compeller but He will never be compelled.
- His Will will always rule but no one can rule Him.



- Whenever we think of tyrants, we always see them as people of power. However, no matter how great they are, they can always be brought down one day. This will never be the case for Allah SWT.
- When the Arabs want to say that the Nakhla (a form of plant) has grown into something tall and great, they would refer to it as '**Nakhlatus Jabbarah**', which bears fruits and flowers.
- Hence, the second meaning of **Al-Jabbar** is that Allah SWT is not just the Greatest, but **He has all of the benefits**. He can provide us with anything.
- If we are striving for a goal, but you do not have enough provision to reach this goal, you call out to Al-Jabbar and **Allah SWT will provide the means for you to reach that goal.**

Remember:

*Anytime you feel like
you don't have enough
to finish a certain task,
or you don't have
enough to do a certain
thing, remember that
Allah SWT is
*Al-Jabbar.**



- The third meaning of **Al-Jabbar** is ‘**to repair the broken**’. It is to mend or reform something.
- Fun fact: The word ‘algebra’ comes from the word Al-Jabbar. It is used for this particular method because you have **to fix** the equation. Since the equation is broken because of a mysterious number, it needs to be fixed.
- When someone breaks her hand, and her hand is casted, the whole cast is called ‘**Jabirah**’. It is fixing that broken bone or that fracture.
- Al-Jabbar **repairs** something which is broken. So many times we feel broken and feel like we need a fix. Whatever is broken in your life, call on Al-Jabbar and make du’a to Allah to fix it.

Du'a of Sitting Between the Two Sujud

Asking for Forgiveness

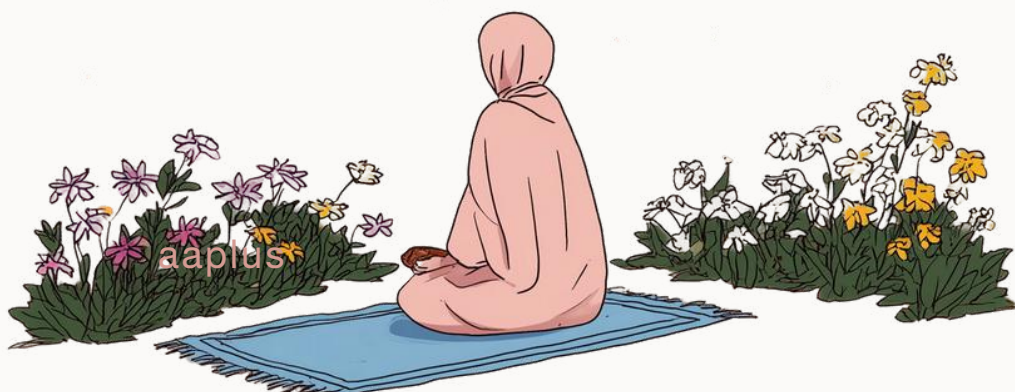
- These are the words that are taught to us by Rasulullah ﷺ. He's a genius in Dua ﷻ. When you go through his Dua, you're just thinking to yourself, "Rasulullah ﷺ really knows what to say."
- There's **no Dua** that's **more eloquent** than what he has already asked ﷻ:

رَبِّ اغْفِرْ لِي

O my Lord, forgive me of my sins,

- Before you ask Allah SWT, you make Tawbah. You cleanse. This is why you are here in prayer - to ask Him to forgive you.
- People might think "Those who go to prayer are those who **don't** commit sins."

- But no! Those who go to prayer, all of us, **we** commit sins. You go there and you beg Him SWT to forgive you.
- Think about it: If the people who pray
- are those who have no sin, then nobody on earth will be praying.
- Abu Huraira reported Allah's Messenger (ﷺ) having said: By Him in Whose Hand is my life, **if you were not to commit sin, Allah would sweep you out of existence, and He would replace (you by) those people who would commit sin and seek forgiveness from Allah, and He would have pardoned them.** (Sahih Muslim 2749)
- We're not angels; we're human beings.



Act of Repentance

- Allah SWT has highlighted this to us in the Quran about Nabi Adam AS - what made him AS special over Iblis and also over the angels was that **he knew to repent to Allah SWT**. That was the highlight of the story of Nabi Adam AS - the Tawbah part.
- Allah wants to highlight to us that human beings **will** make mistakes.
- Allah's Messenger (ﷺ) said: Do you think if there was a river in the courtyard of one of you and he washed himself in it five times each day, would any dirt remain on him? They said: Nothing [would remain on him). He ﷺ said: **`The (five daily) prayers take away sins as water takes away dirt.'**
(Musnad Ahmad 518)

- This is not counting major sins that require a full Tawbah.
- The ones who run to prayer are the ones who realise their sins. They know of their sin and where they stand. They know that they need the prayer to ground them.

وَاَرْحَمْنِي

and have mercy on me,

- In this broken state, you say, 'Your Mercy is sought, Ya Rabb. Protect me from further disobedience.' The secret of mercy is to **feel completely broken in front of Allah SWT**. Allah will have mercy on you.
- Ar-Rahman is mercy on those who worship him and don't worship him, while Ar-Rahim is specifically for those who worship him.

Asking to be fixed

وَأَجْبِرْنِي

fix me,

- وَأَجْبِرْنِي is a very beautiful part from Allah's name, Al-Jabbar. The word Jabbar comes from the word Jabira, which means 'a plaster' or 'a cast'.
- In Sujud, you go into a form of brokenness and you remember all your sins. You think of all your needs; everything comes into you. When you come up from Sujud, you make Du'a to fix you. You need the **strength** to move through life, so ask for support from Allah SWT.



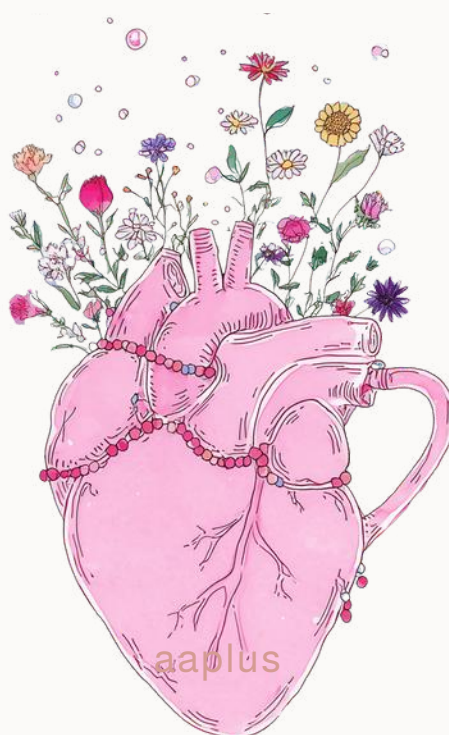
Spiritual Maturity

وَارْفَعْنِي

raise me,

- We asked to be raised above all of the low stations/places or the lowliness of this dunya. (The dunya is called dunya because it is 'dhani' (low).)
- The Dunya doesn't mean anything to Allah SWT. Hence, وَارْفَعْنِي is asking Allah SWT to **raise us above Duniawi concerns or issues.**
- It refers to a meaning of elevation and of spiritual maturity. You know what should break you, what should not break you. You know where to place things.

- Whatever is in life, place it on the scale of Akhirah. Ask yourself, “Is this going to matter to me in the Akhirah?”
- We ask to be raised from our lower station to the higher station of being present with Allah. That's the most important thing in life - to be as close as you can to Allah SWT.
- It is said that **the heart cannot contain the love of Allah SWT together with love of this dunya**. The heart will not have both in it, so **you have to choose**.



Rasulullah ﷺ said,

أَلَا إِنَّ الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا

"Lo! Indeed the world is cursed. What is in it is cursed, except for..

- *remembrance of Allah and what is conducive to that*
- *the learning person*
- *the knowledgeable person.*

(Jami` at-Tirmidhi 2322)



All His Sustenance

- All of dunya and what is in it is cursed. Dunya basically refers to 'the material world'. It's not the 'alam. 'Alam is the creation of Allah SWT. It reminds you about Allah. That is Zikrullah.

وَارْزُقْنِي

provide me with sustenance,

- 'In my difficulty and my desperate need of You, for I am aware that all of my Rizq, all of my sustenance is from You.' Rizq is broad; it can refer to food, companionship etc. You ask Allah SWT to give you whatever it is that is halal and is best for you.



Guidance and Well-Being

وَاهْدِنِي

bless me with guidance,

- You ask Allah SWT to guide you away from your own delusions and the whisperings of the devil.

وَعَافِنِي

give me well-being,

- Of all things, you need to be healthy. You can ask for everything, but if you're not healthy, what is the use? So you ask Allah to give you good and well-being **in all forms**.



Expiation of Sins

- The du'a is so comprehensive. Rasulullah ﷺ was truly a genius in making Du'a.

وَاعْفُ عَنِّي

and wipe over my sins.

- The Du'a starts and end with asking for the expiation of sins:

(Start)

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَارْفَعْنِي

وَارْزُقْنِي وَاهْدِنِي وَعَافِنِي وَاعْفُ عَنِّي

(End)

- We're asking Allah to forgive our sins.

- Being broken in sujud and then coming up and say, 'fix me' and then 'raise me above my problems that was breaking me', that can break someone in Sujud.
- And then we ask to '**guide my heart**', to feel as how it should feel and to know as how it should know.
- The order of the du'a makes total sense!

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَارْفَعْنِي

raise me,

fix me,

bless me,

O my Lord,
forgive my sins,

وَارْزُقْنِي وَاهْدِنِي وَعَافِنِي وَاعْفُ عَنِّي

and wipe over
my sins.

give me
well-being

guide me,

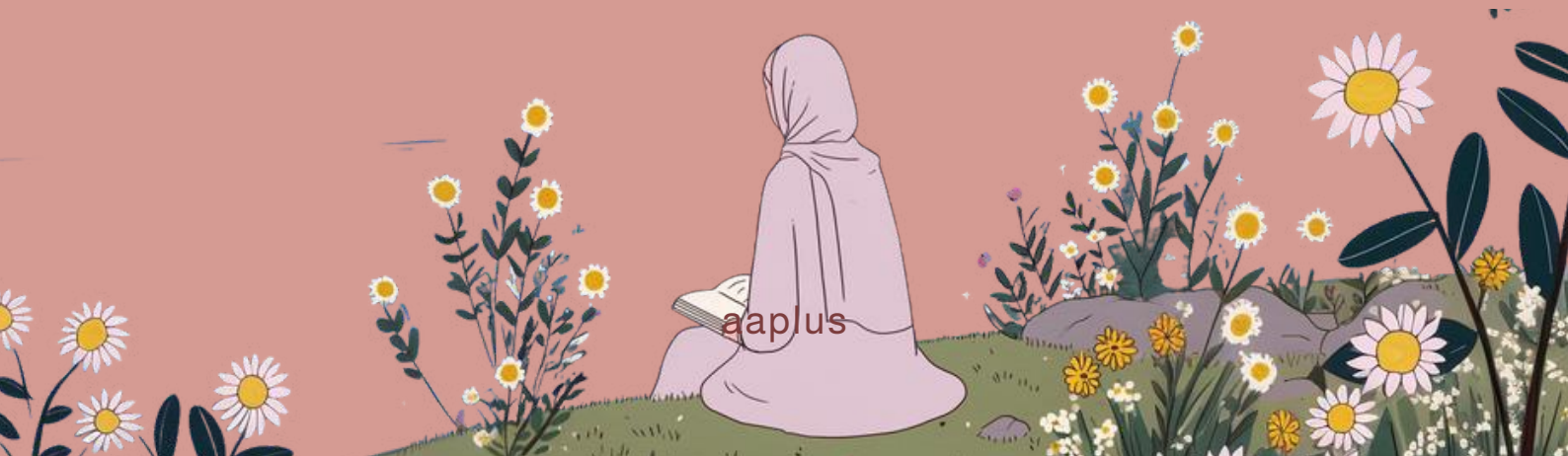
provide me with
sustenance,

Meanings in Movement

- We should be so overwhelmed by how Rasulullah ﷺ knows exactly what human beings need. He is the mercy to all ﷺ. It's not like he went through a lot of it but he knows ﷺ what to ask Allah SWT.
- Is there a significance in the actual movement of prostrating and coming back up? In prostration, there is the brokenness with Allah SWT. In coming back up, it's to differentiate the two prostrations, so you know that you have done two Sujuds in every Raka'ah.
- From the **spiritual point of view**, it is at that point when your heart is broken, it is time to lift the head and move on. In a sense, you go into Sujud to beg Him and then **get up, get on and try again**. Allah will help you, In Sha Allah!

Final Tips:

1. If anyone is trying to learn the du'a, *start slowly with one trait/Name a day.*
2. *Recite this Du'a even outside of Solah;* because it's such a complete Du'a.
3. *Slow down,* so you can internalise each meaning.



A little Quiz!



The journey towards Allah can occur through two distinct 'doors' or paths. What are they?

1. The path of community and the path of solitude.
2. The path of obedience and the path of sins (through repentance).
3. The path of wealth and the path of poverty.
4. The path of knowledge and the path of ignorance.

According to Ustazah, what is one of Shaytan's primary tactics to lead people to despair?

1. He tempts people with wealth and material possessions.
2. He makes us dwell on our sins instead of focusing on Allah's mercy.
3. He encourages people to compare their sins with those of others.
4. He convinces people that their good deeds are not good enough.

How does Allah's attribute of being 'al Jabar' (the Compeller) differ from the actions of a human tyrant?

1. Allah is the ultimate Compeller whose will is supreme and who cannot be compelled, while any human tyrant can eventually be brought down.
2. There is no difference; the term 'al-Jabar' always implies tyranny, whether human or divine.
3. Allah only compels inanimate objects like the sun and moon, whereas tyrants compel people.
4. The term means that Allah is a tyrant, but in a divine and justified way.

The term 'Istighfar' (seeking forgiveness) shares a root word with 'mighfar'. What is a 'mighfar' and how does its function relate to the meaning of Istighfar?

1. A helmet, relating to covering and protecting one's shortcomings.
2. A scale, relating to balancing one's good and bad deeds.
3. A key, relating to unlocking Allah's mercy.
4. A shield, relating to protection from future sins.

Allah comes to a person with three names related to forgiveness (Al-Ghafir, Al-Ghaffar, Al-Ghafur). What does this multiplicity of names signify?

1. That Allah is all-forgiving in every state, whether for one sin, many sins, or repeated sins.
2. That one must call upon each of these three names individually to be forgiven.
3. That there are three different levels of forgiveness one can attain.
4. That forgiveness is only granted after completing three specific actions.

Regarding missed obligatory prayers left without a valid excuse, what did the scholars conclude is required in addition to sincere repentance (Tawba)?

1. One should fast for each prayer that was missed.
2. One should give a specific amount in charity for each missed prayer.
3. One must make up (qada) all the prayers they missed.
4. Sincere repentance (Tawba) alone is sufficient if one feels remorse.

The second meaning of Al-Jabar is explained using the analogy of a tall and great plant. What aspect of Allah does this meaning highlight?

1. His greatness and height, being above all of His creation.
2. His beauty and perfection, which is pleasing like a flower.
3. His slow and steady process of creation, like a growing plant.
4. His ability to provide all the means and resources needed to achieve a goal.

In the full dua between the two prostrations, what is the significance of placing the request for forgiveness ('Rabbi'ghfir li') at the very beginning?

1. It is the easiest phrase to remember, so it is placed first.
2. It is an act of cleansing oneself before asking for other things from Allah.
3. It acknowledges that all other problems stem from one's sins.
4. The sequence is not important; the phrases can be recited in any order.

What is the meaning of the phrase 'Wajburni' in the du'a between the two prostrations?

1. And guide me.
2. And have mercy on me.
3. And fix/repair my broken state.
4. And provide for me.

What is the spiritual lesson behind physically rising up from sujud (prostration) after expressing one's brokenness to Allah?

1. It signifies that one should not dwell in a state of brokenness but should get up and move on with Allah's help.
2. It demonstrates that the state of sitting is spiritually higher than the state of prostration.
3. It is simply a physical break to differentiate between the two prostrations for counting purposes.
4. It is a moment to look around and be mindful of one's physical surroundings.