

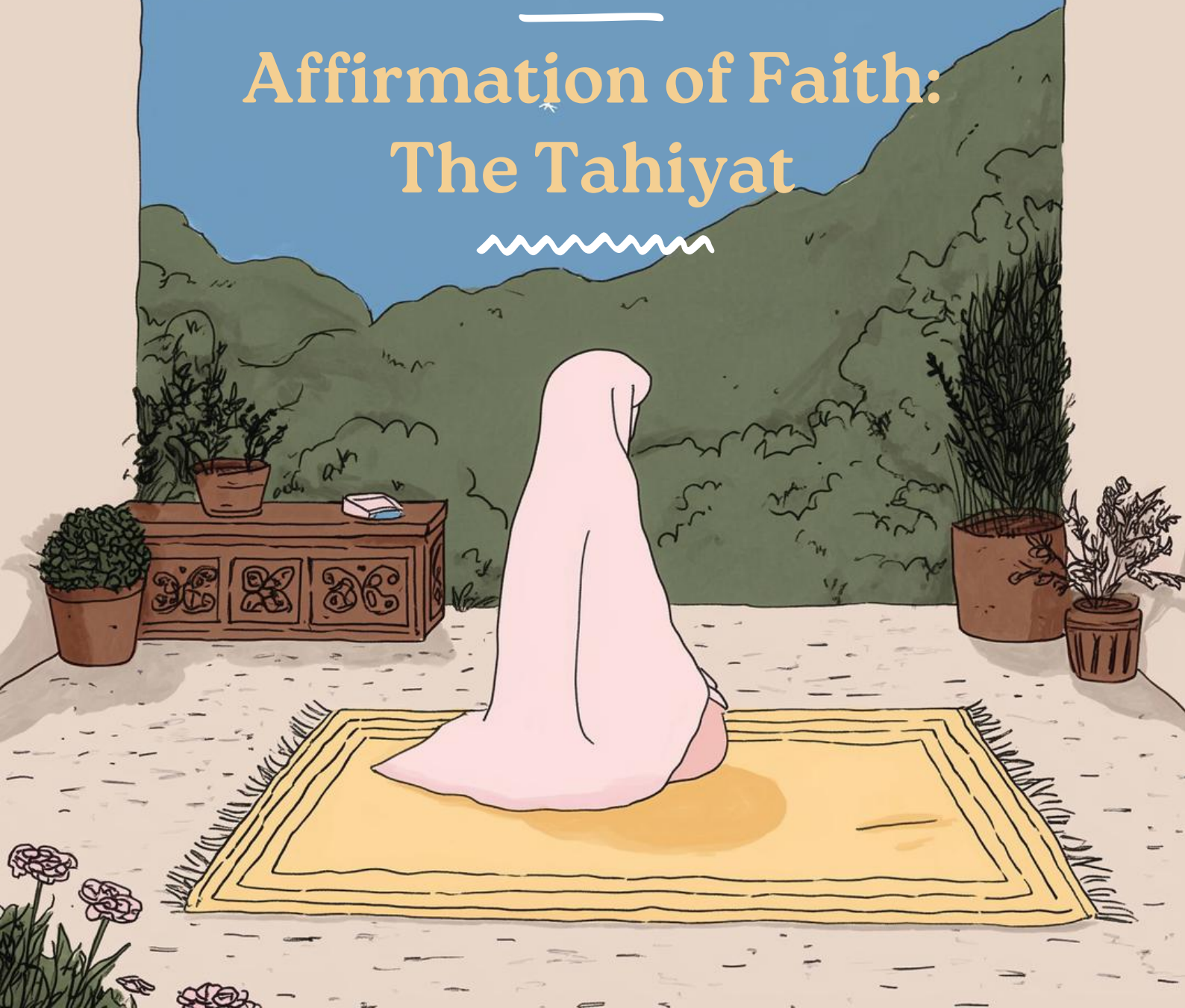
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RECONNECTING WITH SOLAH

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

PART SEVEN

Affirmation of Faith: The Tahiyat



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. Sujood twice in each raka'at 🎵

8. Sitting between two Sujood 🎵

9. The last sitting

13. Order of the integrals

🎵 (with Tuma'nina)

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Reconnecting with Solah

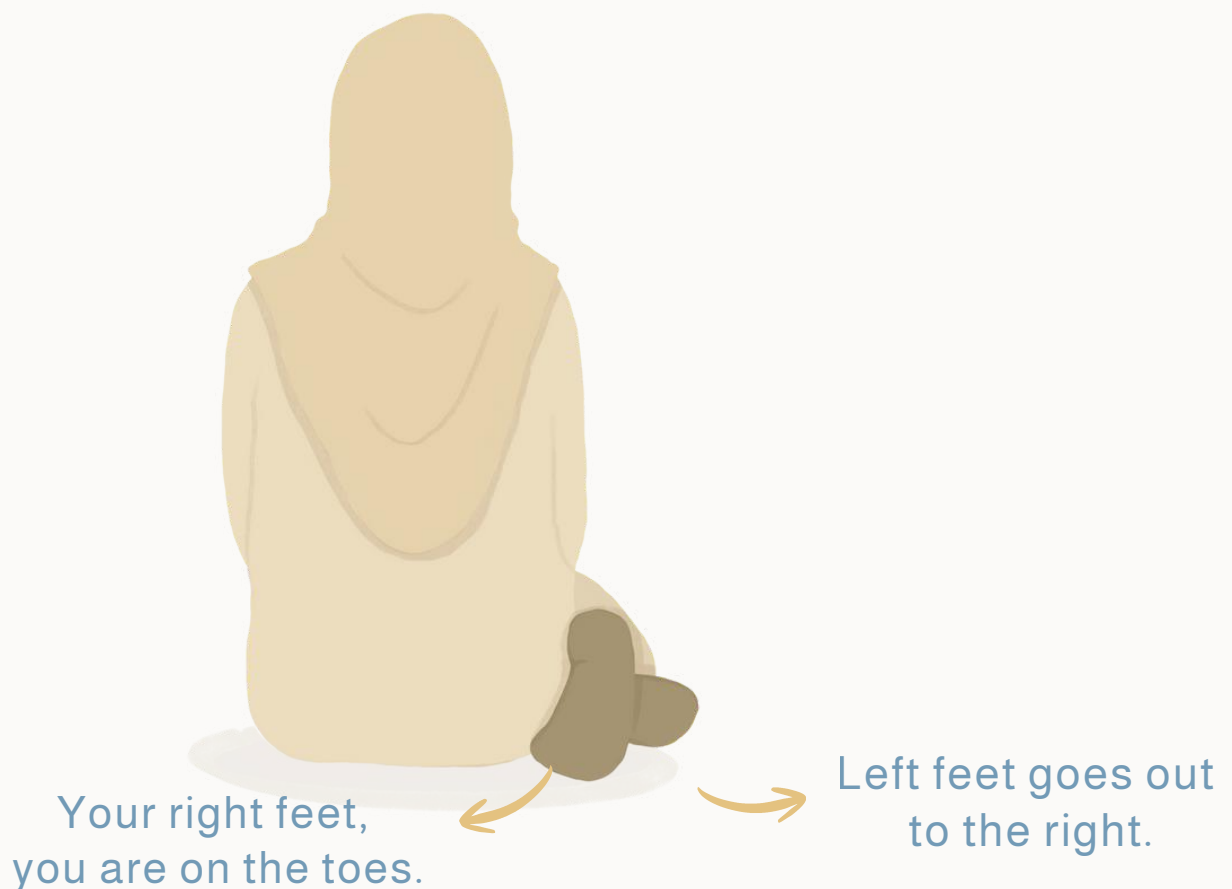
Fiqh on The Last Sitting

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9

The Last Sitting

- For the validity of the Solah, **you just have to sit.**
- **The Sunnah is to sit in 'Tawarruq'** (as indicated in the picture below).



10

The Final Tasyahhud

- The recitation that is obligatory upon us is as follows:

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ
أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

(Sahih Muslim 403a)

- You can also start with التَّحِيَّاتُ لِلَّهِ .
- There are **two Salams** in this Du'a, **first to the Prophet ﷺ** and then to **the righteous servants of Allah SWT**.

Conditions of the Final Tasyahhud

- As this is a **Rukun Qawli** (Speech Integral), **the Du'a must be recited in Arabic**. (To the best of your ability if you are still learning).
- It is also a **Fardu 'Ain** (Obligatory upon a Muslim).
- **Important to note:** The Tasyahhud is **obligatory only for the last sitting**.



11

Selawat

(after final Tasyahhud)

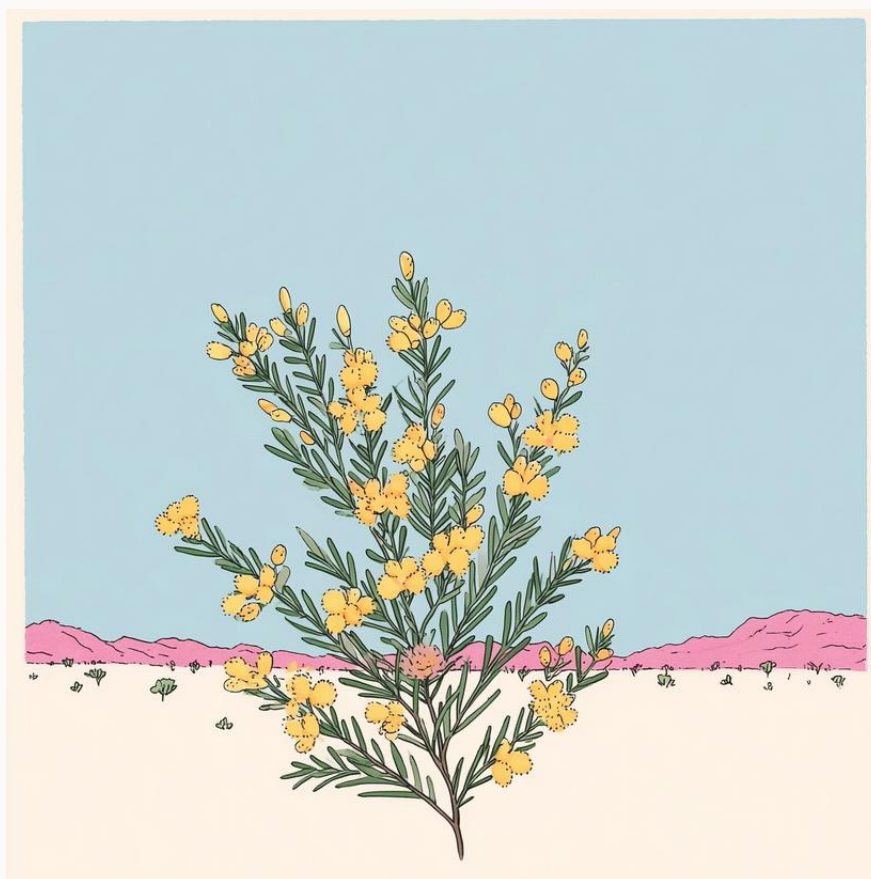
- The most basic form of Selawat is:

التَّحِيَّاتُ لِلَّهِ

- With this, **your Solah is valid**. But a more preferred Selawat is the **Selawat Ibrahimiyyah**:

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى آلِ سَيِّدِنَا مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلٰى سَيِّدِنَا اِبْرَاهِيْمَ وَعَلٰى آلِ سَيِّدِنَا اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى آلِ سَيِّدِنَا مُحَمَّدٍ
كَمَا بَارَكْتَ عَلٰى سَيِّدِنَا اِبْرَاهِيْمَ وَعَلٰى آلِ سَيِّدِنَا اِبْرَاهِيْمَ
فِي الْعَالَمِيْنَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

- Remember: Selawat Ibrahimiyah is **Sunnah**. The wajib is **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ**.
- If you are still learning, don't be too hard on yourself.
- It is always **better** to do the most preferred one (Selawat Ibrahimiyah).



12

First Taslim

- This step is important: **You are to complete the Solah, by turning your head first over your right shoulder, and saying:**

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

- **Why is it important for only the initial Taslim to be integral?** Occasionally, if you were to release gas after the second Salam, your Solah remains valid.
- After your first Salam, you are done with your prayer.

13

Order of the Integrals

- Following the correct sequence, and **performing the steps in the correct order:**

The Integrals of Solah

Heart (Qalbi)

1. Intention

Speech (Qawli)

3. Takbiratul Ihram
4. Reciting Al-Fatihah
10. Final Tasyahhud
11. Selawat
(after final Tasyahhud)
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Physical actions (Fi'li)

2. Standing, if able
5. Ruku' 〰
6. I'tidal 〰
7. Sujud twice in each raka'at 〰
8. Sitting between two Sujud 〰
9. The last sitting
13. Order of the integrals

- If any of these are performed out of order, **the prayer becomes invalid**, and we will need to **restart the prayer from the beginning**.

**Fiqh is challenging but
absolutely *necessary*:
Many things have to be
taken into consideration
when it comes to Fiqh.**

(This is why we have to make du'a for
our scholars who study all of these
things so that they can pass it on to us!)



A Bird's Eye View of

Integrals of Solah

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13. Order of the integrals

 (with Tuma'nina)

What happens if I forgot the order of Fatiha?
Perhaps I missed the second verse? Do I need
to restart my Solah?

No need. You can restart you Fatiha **from the first verse, i.e. Bismillah**, In Sha Allah.

What if I realise that I started my Solah or
Rakaah with a surah and not Fatiha?

Whenever you catch yourself not doing the **rukun**, always **go straight to the rukun that you missed**. If you missed a **Sunnah**, for example the Tahiyyat Awwal, **you cannot go back**. Forgetting a sunnah and trying to go back to it will **nullify** your Solah. All these on the condition that you are **certain** that you have missed the Rukun.

However, if you have left the prayer, and you remembered that you missed a Rukun, you will need to re-do the prayer.

What if we miss fatiha in the first Rakaah? Do we just add one more Rakaah at the end to make up the fatiha, or do we need to restart the whole Solah?

When you remember it, **add one more Rakaah.**

What if you're in your second Rakaah, and you remembered with certainty that you missed your Fatiha in your first Rakaah?

You can **recite two Fatiha in your second Rakaah**, with the intention of the second Fatiha for the first Fatiha.

If I miss the sitting in between two sujood in the first Rakaah and remember it in the second Rakaah. This means I miss the first Rakaah's sujood. What should I do?

Continue with the second Rakaah, and **add one Rakaah at the end.**

What is the difference between Sujud Sahwi (prostration of forgetfulness) done in Solah and the one done after final Taslim in Solah?

Sujud Sahwi is meant to **replace sunnah ab'ad** (highly recommended (but not obligatory) practices within Islamic prayer), such as the Qunut, the Tashahhud Awwal, and the salawat after the Tashahhud Awwal. Hence, **whenever you miss them, you perform sujud sahwi after Solah.**

In the Maliki Madhab, when one misses an ayah such as Surah Fatiha, you can do Sujud Sahwi.

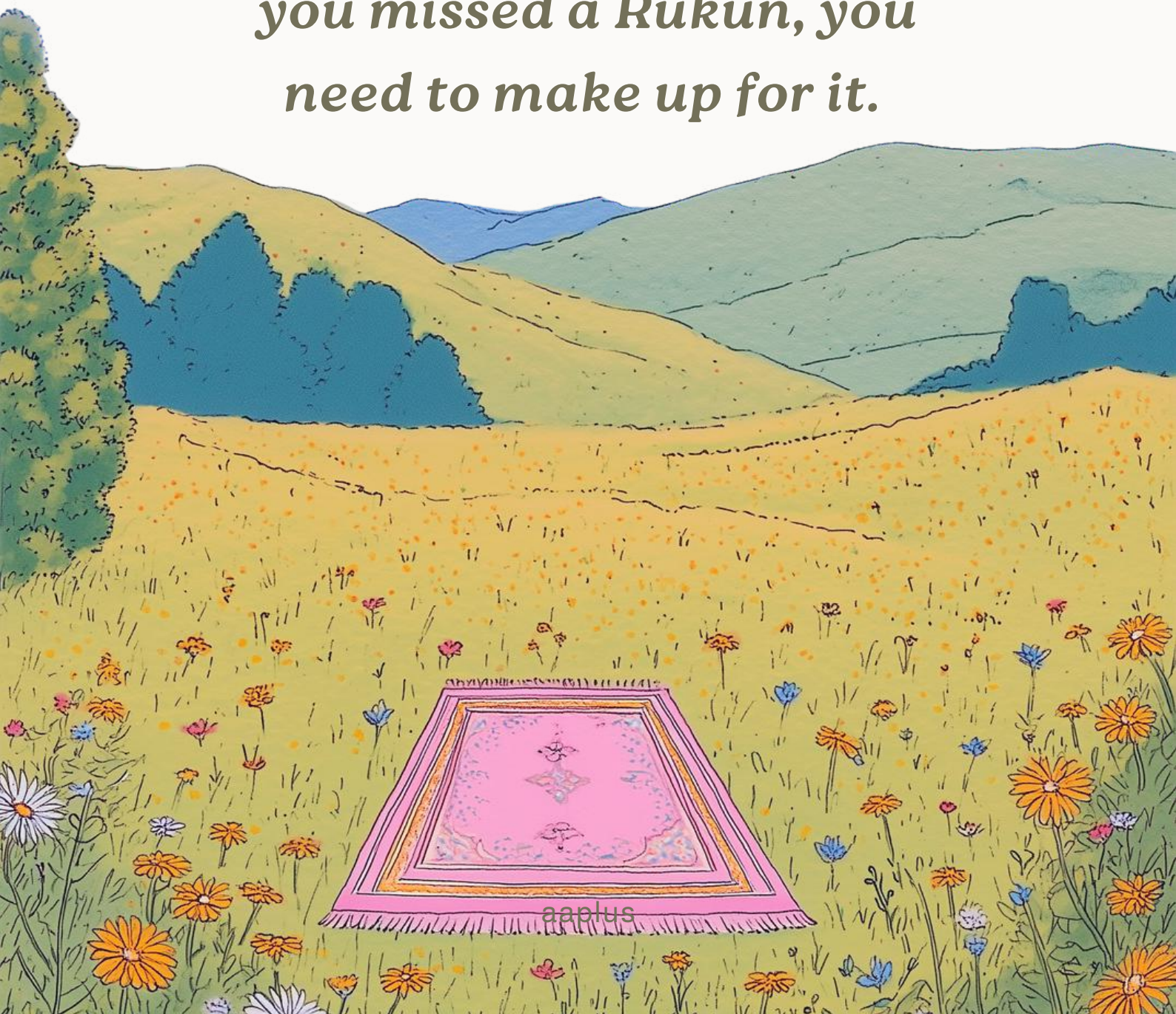
When you miss a Rukun (Integral), for example, you forgot a rakaah in Solah, take the lowest assumption, add the required Rakaahs at the end / perform the necessary Rukun you missed and complete with Sujud Sahwi (sunnah).

If you missed a Rukun and **remember it immediately**, you can go into the Rukun immediately.



*It's important for us to know
our Sunnahs and our Rukun.*

*If you missed a Sunnah, it's a
missed opportunity. But if
you missed a Rukun, you
need to make up for it.*



What if the imam is so fast in his recitation
and we cannot catch up?

We must remember that Allah is Ar-Rahim. There are some things that are **not wajib**. Hence, it is more recommended for you to miss the Sunnah if it is meant for following the imam. In Ruku', for example, you don't even have to say anything.

When do you say the Takbiratul Intiqal?

Intiqal means 'transferring'. Hence, you are transferring from one position to the next. Once you have started moving, you can recite the Takbir.



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Reconnecting with Salah

The Last Sitting

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التَّحِيَّاتُ

What is At-Tahiyyat?

- It is one of the very powerful positions in the Prayer.
- It **comes twice** in all the five prayers **except** for Subuh.
- When you **come up** from the second Sujud and you go into At-Tahiyyat, you go into a witnessing of Allah SWT.

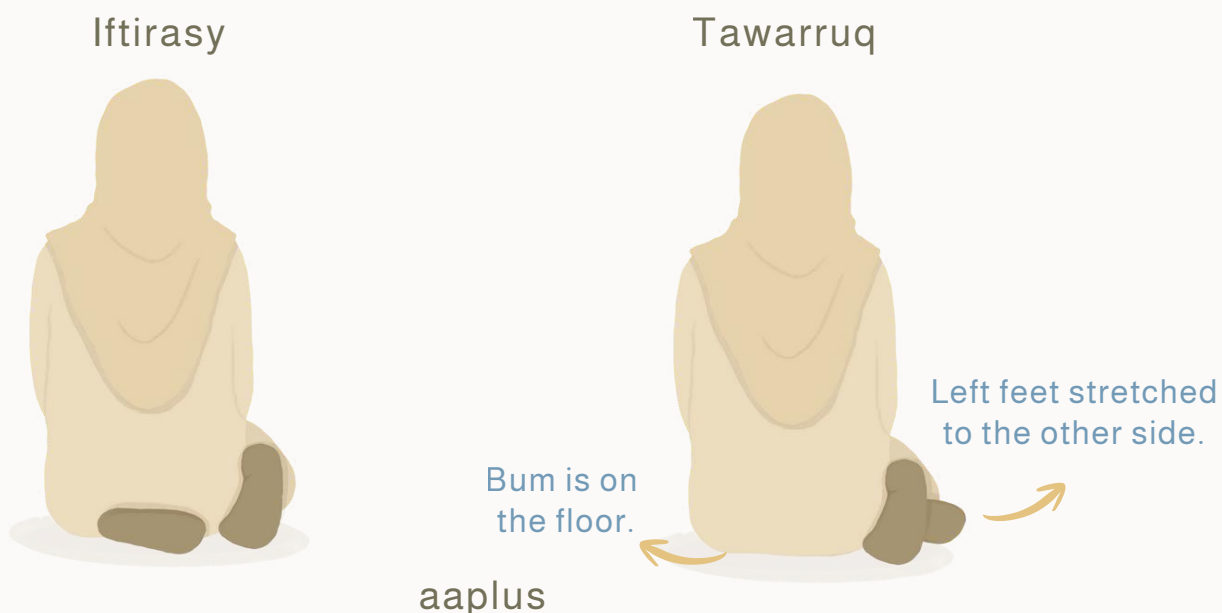
التَّحِيَّاتُ الْمُبَارَكَاتُ
الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ

*All greetings of humility are for
Allah, and all prayers and goodness.*

(Sahih Muslim 403a)

Sitting in Tasyahhud

- When you send greetings to Allah SWT, having communicated with Him throughout the prayer. That is what At-Tahiyyat is all about: It's a **communication with Allah SWT**.
- When you go into Tasyahhud; there are **two forms of sitting**: 1) '**Iftirasy**' is a sitting whereby you are prepared to stand up again (This is the sitting you do for Tahiyyat Awwal), while 2) '**Tawarruq**' is when you're seated on the floor.



Significance of how we sit

- The reason for Iftirasy (in Tahiyyat Awwal) is that **you're meant to stand up again.**
- In Iftirasy, a servant who is in the position of a **slave who is ready to do whatever his Master is going to command him to do.**
- **In Tawarruq**, you remain seated for an extended period without standing up.
- For the Arabs in the past, when you want to eat for a short while (for e.g. you have something in your hand), you squat for a while to eat it.

- Anas b. Malik reported: I saw Rasulullah ﷺ **squatting** and eating dates. (Sahih Muslim 2044a).
- He ﷺ would sit in a way where he can **get up easily**. It is only when you intend to remain there for an extended period that you begin to make yourself comfortable.
- In **Iftirasy**, a servant greets his Master, then he continues in his next Rakaah. Meanwhile, sitting in **Tawarruq** during the last Tasyahhud/Tahiyyat Akhir, the whole body language conveys 'unz' (Closeness and solace). It is a very **comfortable position where you plan to sit and to spend some time there with Allah SWT**.
- Remember: This is the Rukun where you can **lengthen**.

- In **Tawarruq**, you are fully aware in your heart that you're in front of your Master. You are in awe of The One, in His presence, and you are completely comfortable.
- You are there to make more Du'a. **It is a sign of His mercy that He gave us that comfortable position, where Du'a is Mustajab.**



Tawarruq

After

*Tasyahhud
and Selawat*

إِنَّكَ حَمِيدٌ مَجِيدٌ

A space of

Du'a

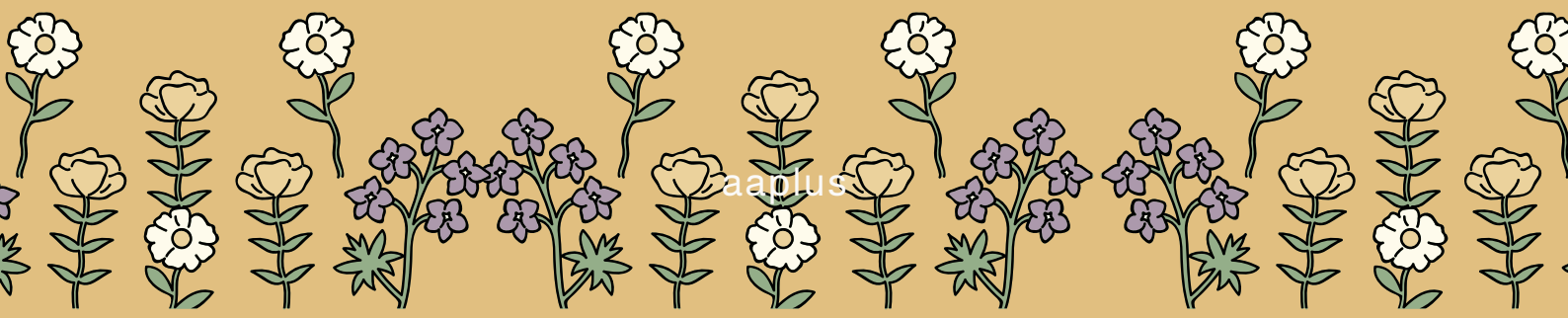
Mustajab

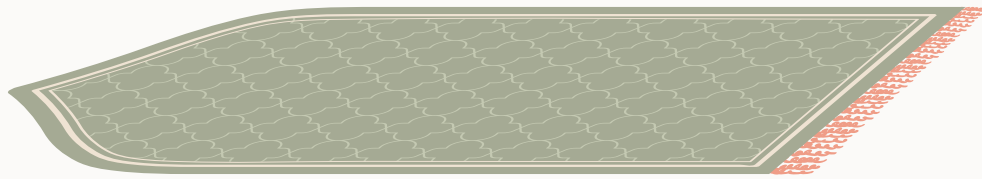
Before you give

Salam

السَّلَامُ عَلَيْكُمْ
وَرَحْمَةُ اللَّهِ

Stop and go all out in your Du'a!





A place of Du'as

- If someone is finding it difficult to maintain Sujud and to make Du'a in there, you can do your Du'as after.
- Rasulullah ﷺ has **taught us** Du'as to say after the Tasyahhud and before the Salams.
- You bring into your heart the feeling that you are facing Him, that **He is closer to you than all things that are close.**
- You fill your heart with **awe, presence, shyness** and **gratitude with Allah SWT.**

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Reconnecting with Solah

The Greetings

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The Heart is Alive

- التَّحِيَّاتُ means 'greetings'.

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ

(to Allah) (that is pure) (greetings) (that is full of blessings) (Greetings)

- By greeting Him, someone comes **alive**, because **Hayy (Life)**. For example, هَيَّ بِكُمْ (Welcome to you all).
- **Only with greeting Him that you come alive.** Whatever greets Him comes alive, and seek from Him, His mercy and pleasure.

” التَّحِيَّاتُ الْمُبَارَكَاتُ
الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ “

- It is a greeting that is **full of blessings**.



- Blessings is when Allah SWT gives you and **the goodness in it causes it to stretch all the way to the Hereafter**. Whether it is a blessing in time or in life, Allah SWT will prolong it. He will **increase it in goodness**.
- التَّحِيَّاتُ الْمُبَارَكَاتُ is the **most blessed greeting**. So that Allah gives us life, life to the Hereafter to be with Him SWT.
- This was a greeting that the Prophet ﷺ said when he went on **Isra and Mi'raj** - When he ﷺ came into the presence of Allah SWT, he ﷺ said:

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ

- Then **Allah SWT** said:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

- Then he ﷺ said:

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

- Then **the angels** said:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

- That is the **whole Tahiyyat**. It's beautiful because the Isra and Mi'raj was when the prayers was sent down. Which is why, **the prayer is your Mi'raj**.
- From the first Takbir to the last Salam, **you're doing your own Mi'raj**. There is **elevation**.
- When you reach the Tahiyyat, you are as how you would be **with** Rasulullah ﷺ. **He** ﷺ **reached the highest heavens**.

Greeting Allah SWT

الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ

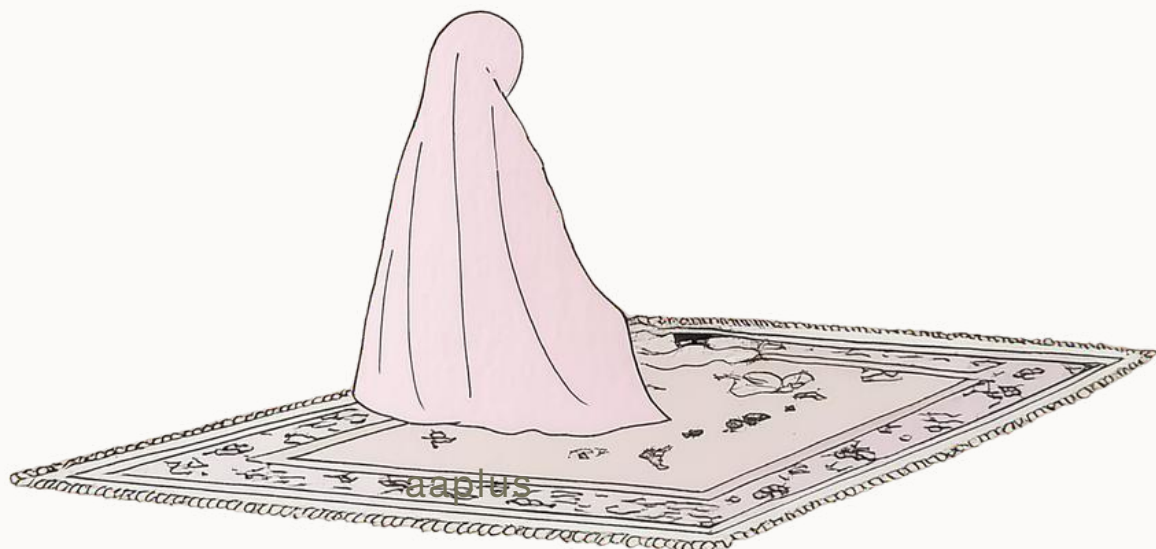
(Greetings that is pure to Allah)

- **Selawat** is a greeting that is specific **between those who are close**. It's the speech of those who love each other.
- In a sense, **Selawat** to Rasulullah ﷺ is a form of **connection to him** ﷺ.
- This Selawat is a **very pure** Selawat to Allah SWT. It is a greetings of closeness and love to Allah SWT. Greetings that is pure because **Allah SWT is pure and He only accepts what is pure**.
- A pure greeting that is **not tainted by the darkness and evil on one's Nafs**.

- It is a pure greeting that is from the **light of yearning** and the **light of comfort to be in the presence of the Rabb**.

” التَّحِيَّاتُ الْمُبَارَكَاتُ
الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ “

- When you say **لِلَّهِ** at this point, the one and only focus is **Allāh SWT**. Pay attention. It is **all for Allah SWT** and **nothing should distract you**.
- You are drowning in the oceans of light. You are witnessing the **Light of Light** and the **Secret of Secrets**.



Greeting the Prophet

- So when Rasulullah ﷺ said,

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ

- Allah SWT said to him ﷺ,

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

- This is **specific to the Prophet** ﷺ.

- **Note:** In the whole Quran, whenever Allah addresses any of the Prophets, He will say, 'Ya Musa', or 'Ya 'Isa', or 'Ya Ibrahim'. But He never says, 'Ya Muhammad'. He will say, يَا أَيُّهَا النَّبِيُّ. This is the **elevation of the Prophet** ﷺ.

- What is يَا أَيُّهَا النَّبِيُّ? It is a way of **showing love** and a **prolonging of the call**.



- Allah SWT does not call Rasulallah ﷺ by his name. He has given us **this gift of being able to say the same words that He says SWT to the Prophet ﷺ** when he went to Allah SWT in Isra and Mi'raj.

”السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ“

- Know that Allah SWT has purified our Prophet ﷺ. Allah SWT has given the Prophet ﷺ **specifically His Salams in the highest parts of heaven.**
- When we say السَّلَامُ عَلَيْكَ , we don't say السَّلَامُ عَلَيْكُمْ . We say the latter to many people, and the former to **one person**. At that point, you are to feel and know that he ﷺ is right in front of you.

- He hears Salams of everyone who sends salams to him ﷺ.
- The Prophet (ﷺ) said: **If any one of you greets me, Allah returns my soul to me and I respond to the greeting.** (Sunan Abi Dawud 2041).
- He ﷺ said that he ﷺ will respond to each person by name. So if you send him, السَّلَامُ عَلَيْكَ يَا أَيُّهَا النَّبِيُّ , He will respond to you, وَعَلَيْكُمْ السَّلَامُ , and **he ﷺ will say your name.** He ﷺ knows every person in his Ummah by name.



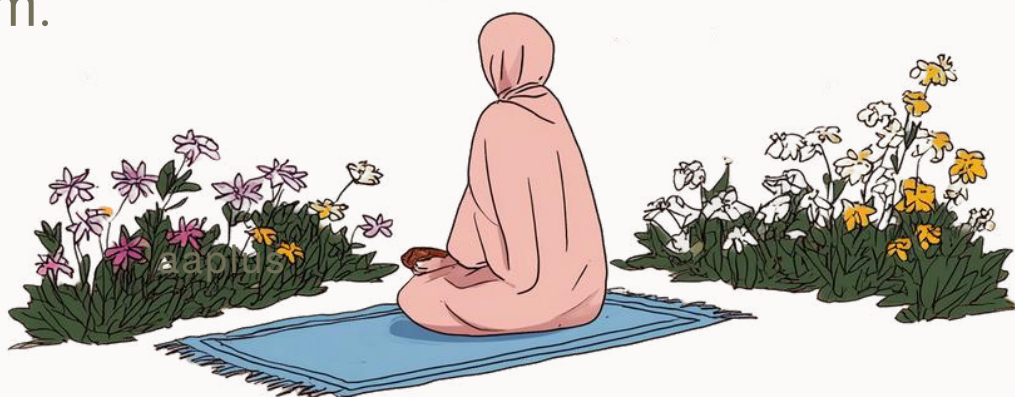
Salutation of Peace

- To feel that you are in front of the Prophet ﷺ, and to understand that when you send Salams to him ﷺ, **it is a mercy for you**. It will flow through your blood and it will be **a light for you** till the Day of Judgement.

” السَّلَامُ عَلَيْنَا وَعَلَى
“ عِبَادِ اللَّهِ الصَّالِحِينَ

(Peace be upon us and upon
Allah's righteous servants.)

- When someone sends Salam to another person, **you have affirmed for that person peace from yourself**. You're not going to harm them, nor lie against them or slander them.



- The scholar says, you should strive to be righteous because everyone who makes prayer, makes Du'a for the righteous in all of their prayers. **They send Salam to the righteous.**
- Hence, **if you strive to be of the Salihin and of the righteous**, In Sha Allah, you will get this Salam from the Prophet ﷺ himself and from every righteous person.
- At this point, a person is focused on Allah SWT, and say,

”
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ“

- When you say **إِلَّا اللَّهُ**, **your finger goes up.**

- You go into the Syahadah and you direct your gaze away from all that distracts. Focus on the Irresistible King; **the One that you have no one to run to except Him SWT.**
- When you say, أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ (I testify that there is no god but Allah), **you have dedicated your life to Him SWT.** You have directed yourself to Him SWT.
- When you say وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (And I testify that Muhammad is the Messenger of Allah), we are taking on his Shariah, his Sunnah, his way ﷺ.
- That is the **Syahadah**, and then you go into the Selawats.

During taraweeh, I see some ladies bring their mushaf and holding them in their hands while they pray jamaah. I assume it is to follow the imam's recitation. Other times I see people putting their Quran on a stand in front of them. What is the hukum behind this?

It is okay to do this **only for Sunnah prayers**.

You can also pray right beside your bed and before you do your Ruku', you put the Mushaf on your bed so that it is not on the ground.



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Reconnecting with Solah

Selawat and Salam

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Selawat Ibrahimiyyah

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ
وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلٰى سَيِّدِنَا اِبْرَاهِيْمَ
وَعَلٰى اٰلِ سَيِّدِنَا اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ
وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ
كَمَا بَارَكْتَ عَلٰى سَيِّدِنَا اِبْرَاهِيْمَ
وَعَلٰى اٰلِ سَيِّدِنَا اِبْرَاهِيْمَ
فِي الْعَالَمِيْنَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Selawat of Rasul

- **Selawat Ibrahimiyah** is the best, which is why we do it in our prayer.
- When you say وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (from a part of the Syahadah), you remember that, Rasulullah ﷺ has provided you a means to reach this station. He ﷺ has taught you to be where you are.
- And then you say the Salawat, with the **minimum** being اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ . That is the **Wajib**.
- The **Syahadah** (before the Salawat) is **compulsory**. To say اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ is the **minimum**.

- You increase with the family of Rasulallah ﷺ with وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ. They are **beacons of light** on this Earth. They are like the **Hidayah**, whom Rasulallah ﷺ said to ‘**hold on to them so you will not get lost in the end of times.**’ (Jami` at-Tirmidhi 3786).
- Then, we send our Selawats to the Prophet Ibrahim AS, because as we send Selawats on to him, it will reach all the other Prophets. Afterall, he was the **father of the Prophets**.

كَمَا صَلَّيْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ

وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ



Seeking Closeness

- When you reach the end of the Tahiyatul Akhir, you bring your heart knowing that, **you are now in front of Allah SWT.**
- Once you have finished doing the Selawats, at this point is a point of **Du'a Mustajab** (accepted).
- You are seeking **closeness** and **comfort**. You ask Allah all that you **seek and desire**, and you **seek His protection from all that you fear**.
- You admit your weakness and your incapability of achieving whatever you seek, or escaping whatever you fear, except by His Help and His Permission.

What to Seek Protection From?

- At this point of great sweetness of closeness to Allah SWT, **you dislike to leave this position.** The only reason you're leaving it is because you are forced to; **you have to come out of the prayer.**
- You can **prolong the Du'as**, for **as long as you want**, before you make your Salams.
- Rasulullah ﷺ says in a hadith: When one of you finishes the last Tasyahhud, he should seek refuge in Allah from **four things**:





اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ

Protection from
the **punishment of the grave**



مِنْ عَذَابِ الْقَبْرِ

Protection from
the **punishment of Jahannam**



مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

Protection from
the **trials of life and death**



مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

Protection from the **trials of Dajjal**

- Then you can do whatever Du'a you want to do, such as the following Du'a:

رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً
وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

***Our Lord! Grant us the good of this world
and the Hereafter, and protect us from
the torment of the Fire.***

(Surah Al-Baqarah 2:201)

- You can also recite the following Du'a:

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ
وَارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

***My Lord, forgive me and my parents, and
have mercy on them as they raised me
when I was young.***

originating from (Surah Al-Isra 17:24)

- At this point, **you say your Salam and leave the prayer, and the closeness of Allah SWT.**

But Allah says in the Quran, “There are those who even when they leave the prayer, they bring the presence of the prayer with them.”



A little Quiz!



If a person forgets to perform the first tasyahud (a sunnah act) and only realizes after having fully stood up for the third raka'ah, what is the next course of action?

1. Go back down to perform the missed tasyahud and then continue.
2. Continue with the prayer and perform Sujud Sahwi (Prostration of
3. Forgetfulness) before the final salam.
4. Finish the prayer as usual, as the first tasyahud is optional and requires no compensation.

What should a person do if they realize in their second raka'ah that they did not recite Surah Al-Fatihah in the first raka'ah?

1. Ignore the mistake and continue, as the intention was to recite it.
2. Recite Al-Fatihah twice in the second raka'ah to make up for the missed one.
3. The first raka'ah becomes void; they should treat the current raka'ah as their new first one and add a replacement raka'ah at the end.
4. Complete the prayer and then perform Sujud Sahwi to compensate for the mistake.

What is the symbolic reason given for adopting the 'Tawarruk' (final sitting) position in the last raka'ah?

1. It signifies a servant's readiness to stand up immediately for the next command.
2. It is a more comfortable position, allowing the servant to spend more time making dua before concluding the prayer.
3. It helps to distinguish the final raka'ah from the others for the sake of counting.
4. It is the most physically difficult position, meant to show maximum humility.

If a person realizes they missed a rukun from a previous raka'ah after a significant amount of time has passed (e.g., they are now in the next raka'ah), what is the general principle for correction?

1. They should perform Sujud Sahwi at the end, as it compensates for all types of forgetfulness.
2. They should complete their prayer to the end and then add an entire raka'ah to replace the one that was invalid.
3. They must stop and restart the entire prayer from the beginning.
4. They should immediately return to the missed position, regardless of where they are in the prayer.

What is the minimum, obligatory form of the selawat (blessings upon the Prophet) that must be recited in the final sitting to ensure the prayer's validity?

1. "Ash-hadu anna Muhammadan rasulullah".
2. The full Selawat Ibrahimiah.
3. "Assalamu alaika ayyuhan-nabiyyu".
4. "Allahumma salli ala Muhammad".

Which of the following is true regarding the integrals (rukun) of speech in prayer?

1. The first salam ('assalamualaikum warahmatullah' to the right) is an integral, but the second is not.
2. They only need to be recited silently in one's heart.
3. They include the Doa Iftitah and the surah after Al-Fatihah.
4. They must be recited in one's native language if Arabic is not known.

When praying in a congregation (jama'ah) with an imam who is praying very fast, what should the follower prioritize?

1. Intend to separate from the prayer (mufaraqah) and continue at their own pace.
2. Focus on performing the integral actions (rukun) with the imam, even if it means missing sunnah recitations like 'Subhanallah' in rukuk.
3. Rush through all recitations to perfectly match the imam's speed.
4. Complete all the sunnah recitations, even if it means falling behind the imam by two or more actions.

The prostration of forgetfulness, or Sujud Sahwi, serves a specific purpose. For which of the following errors is it prescribed?

1. Forgetting to recite the Doa Iftitah (opening supplication).
2. Forgetting to recite the first tasyahud.
3. Forgetting to perform rukuk (bowing).
4. Forgetting an entire raka'ah.

What is the ruling on the order (tartib) of the actions in prayer?

1. It is a sunnah; performing actions out of order is disliked but does not invalidate the prayer.
2. It is only obligatory for the physical actions, not for the speech components.
3. It is flexible, allowing a person to return to a missed step at any time.
4. It is an integral (rukun); performing the steps out of sequence renders the prayer invalid.

The term 'Takbiratul Intiqal' refers to saying 'Allahuakbar' when moving between positions. When is the correct time to say this?

1. It should be said during the transition, as one is moving from one posture to the next.
2. Before one begins to move from the current position.
3. It is only said once at the beginning of the prayer.
4. After one has completely settled into the new position.