

aa plus

RECONNECTING WITH SOLAH

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

PART FIVE

The Sacred Depths of Sujud

*Ustazah Farhana Mumshi &
Ustazah Maghfirah Semeri*



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

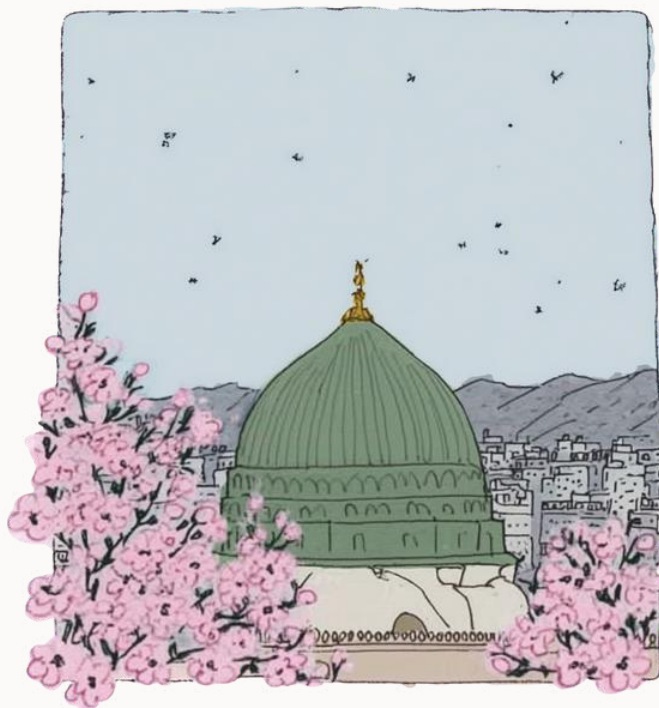
13. Order of the integrals

🎵 (with Tuma'nina)

aaplus
Reconnecting with Solah

Conditions of the Validity of Sujud

aaplus



Prophet Muhammad ﷺ said:

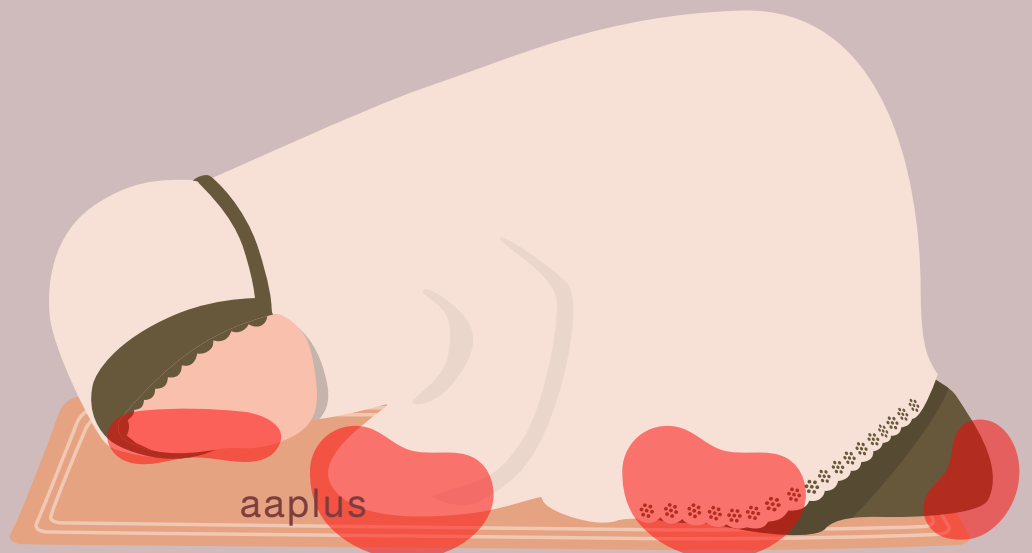
"I have been ordered to prostrate on **seven**
bones i.e. on the forehead along with the tip
of the nose and the Prophet (ﷺ) pointed
towards his nose, both hands, both knees
and the toes of both feet and not to gather
the clothes or the hair."

(Sahih al-Bukhari 631)

Conditions for the Sujud to be valid:

*The seven bones that need to
touch the ground:*

1. Forehead (along with the
tip of the nose)
2. Both hands x 2
3. Both knees x 2
4. Toes of both feet x 2



Do you know?

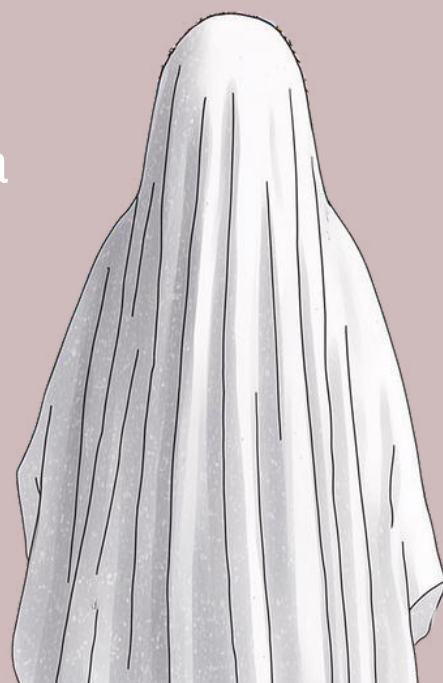
*The nose is mustahab
(recommended) to
touch the ground,
while the forehead
(along with the tip of
the nose) needs to be
uncovered in
Madhab Syafi'i.*



It is agreed by Scholars that..

**Whatever you are
wearing/using is a part of you.**

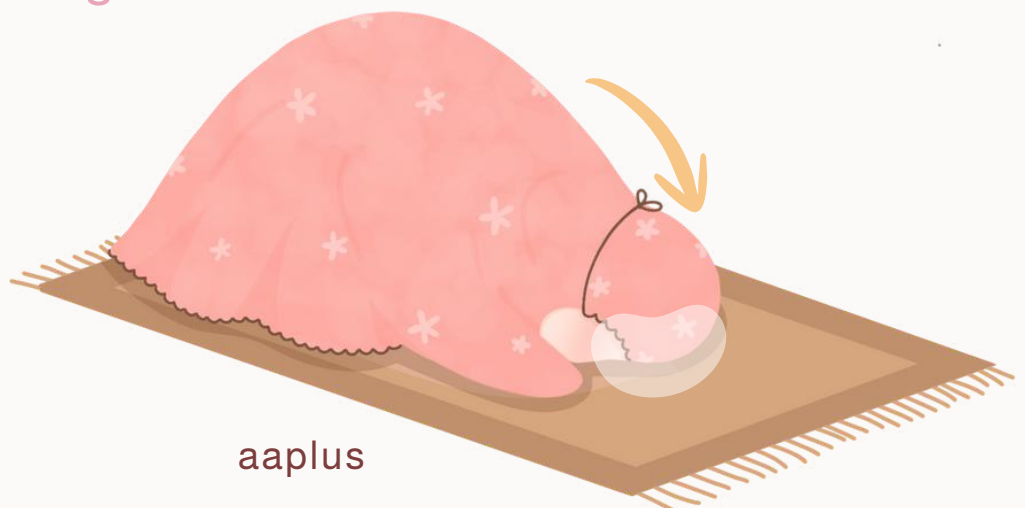
- Your forehead must be uncovered from anything that you are wearing.
- When you are in Sujud, **your forehead can be placed on your prayer mat but not on your prayer garment.** Nothing on your body that moves with you in prayer can cover your forehead.
- You can put tissue or cloth on a dirty ground to place your forehead in Sujud.



In Madhab Shafi'i:

Your weight must be exerted on your head

- If you were to place an item with prints on it, the print would be imprinted on your forehead. **This is the amount of exertion you need to put on your forehead**, in your Sujud
- You can put a little weight on your forehead, or put your entire weight on your hands.
- This condition is to make you feel the most comfortable while Sujud so that you can do Sujud for long.



aaplus
Reconnecting with Solah

The One on Iblis

aaplus

Breaking of the Heart

- Sujud is the most intimate, beautiful and most 'looked forward' part of the prayer. Even if someone has the hardest of hearts, if they stay in Sujud and force themselves to maintain that position, it can cause the breaking of the heart.
- If it has been a while since one has cried to Allah SWT, or if they have not felt the sweetness in their prayer for a while, they need to go into Sujud and **maintain that position until the sweetness comes**.
- In Sujud is when the Ruh or the Soul is **most alive**. Maintain the position with your whole heart and make sincere Du'a to Allah SWT; **Allah SWT will not turn back anyone who has come to Him sincerely**.

Syaitan's Despair

- Iblis refused to perform the Sujud when Allah SWT commanded him to. Hence, whenever a human being goes into Sujud, Iblis goes into a cry of despair because he knows **in Sujud is when the servant is closest to Allah SWT.**
- When a human being goes into Sujud, Syaitan will take **sand** and throw it on his head while saying, "I am cursed! I am cursed! (or Woe is me! Woe is me!) I was commanded to Sujud and I refused to Sujud. A human being was commanded to Sujud and he Sujud." He will then **renew his intention** of misleading the human beings.
- He will do **whatever it takes** to stop the human being from performing Sujud.

Sujud is a Gift

- The Sujud is a gift, but Syaitan is trying to **not let us go there in the first place**. He will do **whatever it takes** to stop the human being from performing Sujud.
- Even when we go into it, he's going to try to **make us come up as quickly** as possible. Why? He knows the secret of Sujud - **it can transform a person's relationship with Allah SWT**.
- Sujud is a complete submission and surrender to Allah SWT, and **complete surrender to Allah SWT is the only form of strength that a human needs**. To entrust your affair to Allah SWT; for as long as you know you are trying your best in obedience to Him SWT, **He's with you every step of the way**.

Door of Forgiveness

- Iblis is going to do whatever it takes to stop a person, but his blocks are weak:

إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

*Indeed, Satan's schemes
are ever weak.*

(Surah An-Nisa 4:76)

- We should never fall for his tricks! He will promise and threaten us, but **his words are empty**.
- It's **his** game: Iblis wants to bring everyone down his pathetic path of despair. He despaired from the Forgiveness and Mercy of Allah SWT so he wants to pull everyone down that way. But **Allah's Door of Forgiveness is always open** for us; He is Merciful.

- We should never fall for his tricks! He will promise and threaten us, but **his words are empty**.
- It's **his** game: Iblis wants to bring everyone down his pathetic path of despair. He despaired from the Forgiveness and Mercy of Allah SWT so he wants to pull everyone down that way. But **Allah's Door of Forgiveness is always open** for us; He is Merciful.
- Syaitan will come full force when someone is trying to do Sujud and do whatever it takes to stop them from wudu', from waking up, from getting their prayer garment. **He will do whatever it takes to stop them every step of the way**. He's going to try to ruin the entire thing for you.



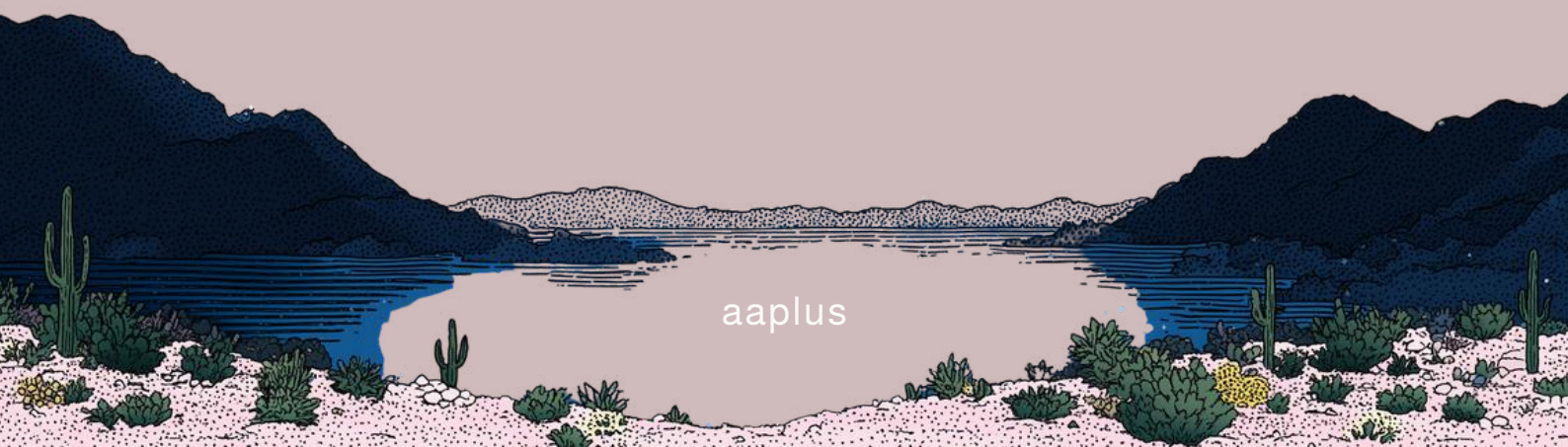
Imam Ghazali says:

*Syaitan is the enemy
who does not rest.*

*He sees you
when you don't see him.*

*He knows your flaws
and your weaknesses.*

*And you don't see him,
working on you the entire time.*



Three Possible *Responses to Iblis*



1

*A person might listen to
him and **obey** him.*

- This is the worst response: Iblis makes you feel unworthy or makes you think, “What's the point?”. He might make something become insignificant to you or make you delay good deeds.
- They will bring him to complete destruction and ruin, because Iblis never has your interest at heart.

- He's the enemy, and he will pretend to be your friend. He pretends as if his voice is yours! He's never going to show himself.
- Sometimes, **Syaitan will encourage** a person to do ibadah, but he will come into the ibadah and then make the person feel great about it.
- **So how do you differentiate between Nafs and Syaitan?** The Nafs is the same story every day; it is not creative.
- Iblis **collaborate** with the Nafs. If his first whisper didn't work, he'll come for another whisper. He keeps changing his plan. **He's a bit more creative.**



2

You're arguing with Iblis

- If you argue with it, **it will argue back**, but all it does is delay you. It will make you have doubts. You'll be weakened.
- In a sense, **you're engaging** with Iblis, when you shouldn't. It is as if, you're arguing with a fool and wasting your time.



3

*You ignore whatever
he says and you **do even
more of the goodness***

- **You do the opposite of what he says.** If he whispers to you to delay your prayers, you go straight to prayer and top it up with supererogatory prayers. You are resolute to pray on time.
- If you persist in this step, he will soon **give up** on you, since the more he talks to you, the more you ignore him and the more you do the opposite of what he says!
- The more you rub it in his face, the more he will run from you.

Takeaways from Reen and Aida
of Team AA Plus on Routine and Khushu':

We tend to have a negative view of routine when we were younger. We couldn't wait to get out of our routine and live differently every day.

But Reen realised in her 20s that **routine is what grounds her**. It is like a platform where she can stand. But when you are not mindful of your routine, it will be so easy for your Nafs to give in to desires, like watching lots of Netflix. Without realising, we make what Syaitan suggests as part of our routine!

Aida shares that Sheikh Hamza Yusuf has a very beautiful term for our routine - he calls it **sacred monotony**. Although you are monotonous, there is a sacredness and a holiness to your routine.

Islam is all about routine. Our five Solahs and our menstrual cycle are all routine. Nature follows a routine - birds migrate according to the seasons, etc. Everything in Nature acts perfectly in Allah's time.

In fact, if you look at how Rasulullah ﷺ lived his life, it is the perfect balance between routine and spontaneity. His routine is always to go back to the five daily prayers. **He scheduled his day according to the five daily prayers, yet he keeps his time between them open.** If he needs to be with his family, he would be with his family. If he has to be with his people, he's with his people. There's **fluidity but also monotony**, Ma Sha Allah.

Aida suggested replacing 'mindfulness' with khushu', because our khushu' goes beyond our Solah.

Takeaways from Champ Alfi:

Alfi was struck by the two concepts of Nafs and Iblis. The Nafs is lazy and like to eat, sleep, and be stagnant while the Syaitan is very creative. Sometimes we feel insecure and anxious about doing something wrong, but this may just be Iblis's trap, and we beat ourselves up for it.

Alfi wishes she can **have more khushu' in choosing what version to show up every day**. Are we the slave of Allah or is our Nafs overpowering us?

Arguing with Iblis is a never-ending cycle. We should resolve to be more focused in life and by extentsion, in our ibadah. Our life is about **coming back to Allah**. We should not make anxiety and our emtions as our 'god.'



Remember:

**On the Day of
Judgement, Syaitan is
going to 'ghost' us and
tell Allah he did not do
anything. We cannot
blame him because it
is mentioned in the
Quran that he will not
take accountability.
Syaitan may have
whispered, but we
took the action.**

Tips on journaling with awareness:

When journaling or putting thoughts onto paper, you need to do that in a sense of awareness. If your thoughts are bad, it's better to type them out and then delete them altogether.

What you put on paper is very powerful. When you have a bad day, process your emotions by talking to Allah or a friend. Take it out of your system but make sure it is not anchored on paper.

Journaling is a tool but it needs to be a tool that you use for your advantage and not for your destruction.

aaplus
Reconnecting with Solah

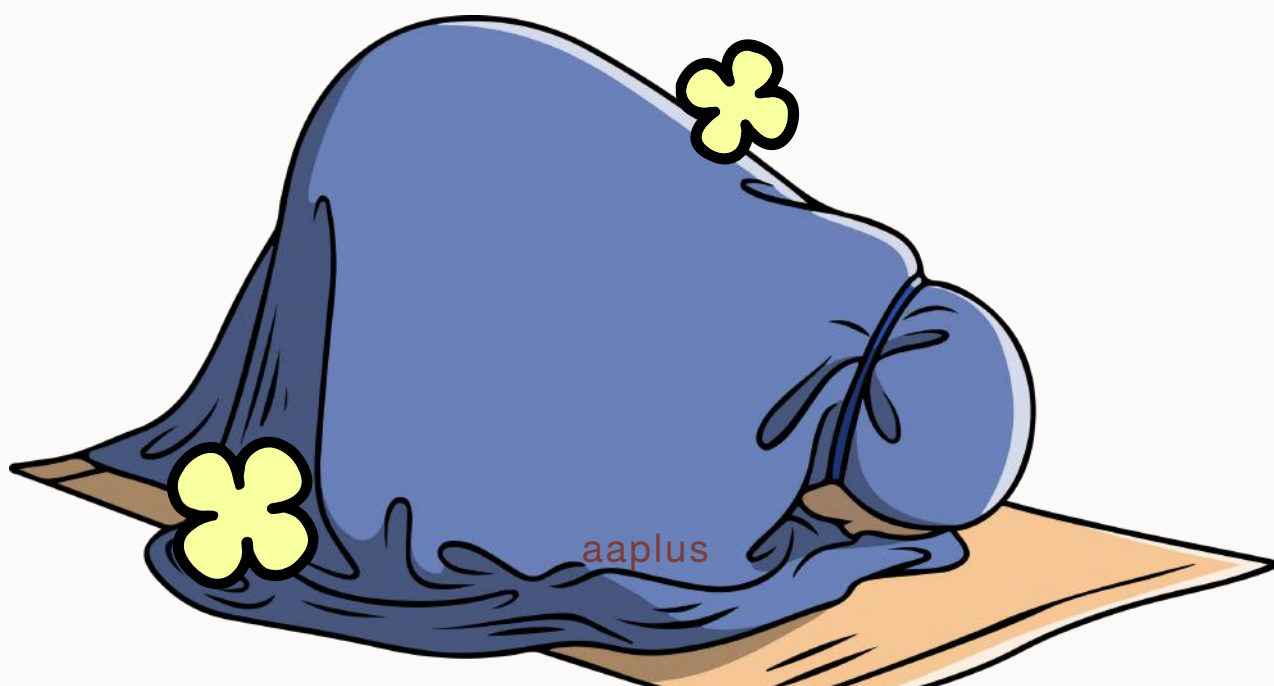
The Sacred Depths of Sujud

aaplus

Prophet Muhammad ﷺ said:

The closest a
servant comes to
his Lord is when he
is prostrating
himself, so make
supplication (in this
state).

(Sahih Muslim 482)



When you feel far..

- When you go into Sujud, that is when Allah brings you close.
- **From a human experience:** When you are far from someone, but the person is beloved to you, and you're not so sure where you stand with that person. This happens to us a lot, with Allah. We tend to have all these things come to our heads. Syaitan is the catalyst for all our doubts.
- When this happens between you and someone very beloved to you, and you're so worried about how things are going to be when you meet, but when you finally meet, this person comes right up to you and hugs you really tightly. **You would feel relieved, at peace and comforted!** All of your worries go away in an instant.

- This can happen with you and your mother, too. You may have done something wrong, and you're so afraid that she will scold you. Instead, she feels relieved that you're safe and back with her. All the nervousness goes away the moment she hugs you.
- Allah's Love is more than a mother's love. Beyond our understanding, **Allah SWT is infinite times more Merciful, than any human being to any human being.** Even for a mother to her own child.



The King of Kings

- Allah SWT's Callings to His servant may sound like, "The one who is a sinner, come." or "The one who is resisting, come near." or "The one who has not come to Me for so long, it is time, come back."
- All these whisperings come from Allah SWT. The very fact that you're hearing them is proof that Allah is calling you. It is Him knocking on the door of our hearts. **When are we going to open up?**
- **When you go into Sujud, you realise the Mercy of Allah SWT.** You are a witness to **His Loftiness, His Greatness, His Closeness and His Mercy SWT.** He's the Creator of everything, the King of Kings.

- Yet the King of Kings is your King and your Master. He is your Lord. He knows you by name. He created you and there's **none closer** to you than Him, SWT.
- In this state of **complete desire** for Allah SWT, witnessing and with **complete neediness** for Him (You can be as needy as you want with Allah SWT.), **you surrender yourself completely to Allah SWT** in Sujud.
- It will manifest to you the meaning of when Allah says,

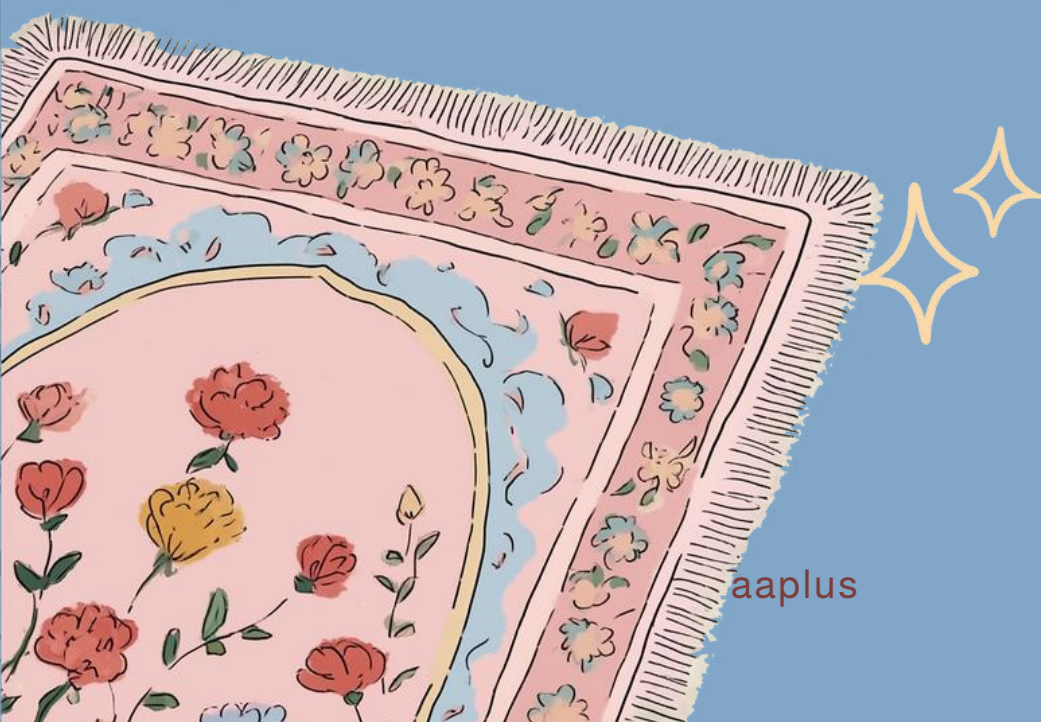
وَأَسْجُدْ وَاقْتَرِبْ

But **prostrate** and **draw near [to Allah]**.

(Surah Al-'Alaq 96:19)

*The Sujud is
the **lifeline** of
your Soul.*

*The Soul dies
if it is denied
of Sujud.*



Sweetness in Sujud

- Even in the menses that Allah SWT gives you, when you have the desire to do Sujud and pray, **He doesn't deny you of all of this light and guidance and sweetness.**
- If you really feel that you want to make Sujud, regardless of what the reason is - it could be from Shukr (gratitude) or neediness or brokenness to be in front of Allah SWT - you just make an intention in yourself saying, “Ya Rabb, Ya Allah, **don't deny me the closeness** that you give to someone in Sujud, because the only reason why I'm not going to Sujud is - **obedience to You** (obedience to the laws of Menses).”
- **He will give you the same closeness and intimacy**, and you will feel completely enveloped in the Mercy of Allah SWT.

- These feelings come from your state. That is when His Mercy comes down and showers over you. You would feel that you cannot control yourself.
- Right now, you are one-on-one with Allah SWT. So **be present**. Your heart is doing Sujud to Allah SWT, so **it is not the time to be distracted**.
- It is not becoming of us to bring in any other thing in our one-on-one with Allah SWT. It should just be you and Him. Ask whatever you want to ask.
- If you don't feel the closeness with Allah SWT in Sujud, **increase your length or the number of Sujud**. Hold the position, and you will increase in love and closeness to Allah SWT.

- Hold the position, and you will increase in love and closeness to Allah SWT.
- **Focus** and have your heart Sujud to Him SWT. Don't let Syaitan come in and tell you 'we don't have time for this', because **your soul needs this!**
- If you don't feel anything in your Sujud, **lengthen in quantity and quality**. Stay in Sujud until that feeling comes, because it **will come**.
- If you feel very distracted by what's going on around you, then **make Sujud in the depths of the night**.



Complete Submission

- At this point of complete submission to Allah SWT, you say,

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

Glory and praise be to my Lord the Most High

- When this ayah from Surah Al-A'la (87:1) was revealed, Rasulullah ﷺ said to “**Recite it in your Sujud** (prostration)”. (Sunan Abi Dawud: 869).

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

Glorify the Name of your Lord, the Most High

- You're bringing yourself to the lowest position. When you place your forehead on the ground, you are submitting your intellect to Allah SWT.
- In this position, your heart (where your soul rests) goes above your head.

- Your mind is subjected to your heart, where your Ruh is. **The Ruh wants to be with Allah SWT.**
- So as you put your head to the ground, your soul begins to come up, and your soul begins to gain strength because this is its food; its nourishment; its ibadah.
- **Our Ruh gets the most nourishment in its Sujud.**
- May Allah give this sweetness to all those who yearn for Him SWT. When it comes, it will come as a flood, and it will completely encompass you. In Sha Allah, it will come.



Can you do Sujud while menstruating?

According to Madhab Shafi'i, **you cannot** because Sujud is in prayer and to be in prayer, you need to be in a state of Tahira (purity). You need to be pure and be free from the state of Junub. If you really feel like wanting to be in Sujud, then you make the du'a to feel Allah's Closeness as those who are in Sujud feel.

Think about it: Why do you want to be in Sujud? To feel closeness to Allah, right? But who's giving you this closeness? The Sujud or Allah? It's Allah. Sujud is part of the tools, but Allah is our destination. So we shouldn't get stuck on not doing a certain ibadah when our time has not come. We can get to Allah even without them. Whatever Allah has chosen for you, is perfect for you!



aaplus
Reconnecting with Solah

Beautiful Story of Rabi'a b. Ka'b RA

aaplus

Rabi'a b. Ka'b said,

“I was with Allah's Messenger (ﷺ)
one night, and I brought him water
and what he required.”

He said to me: Ask (anything you
like). I said: I ask for your
companionship in Paradise.

Rasulullah ﷺ said: And anything else
besides that? I said: That is all.

Rasulullah ﷺ said: Then help me do it
for you by prostrating often.

(Sahih Muslim 489)



Want companionship of the Prophet?

- In saying this, He ﷺ is opening the door to everyone who comes after. So if you want the Prophet ﷺ's companionship in Jannah, **extend your Sujud!**
- 'Had he ﷺ said 'This is for you', the hadith would have ended with Rabi'a b. Ka'b RA.
- 'Help me help you': For those who want to be close to Rasulullah ﷺ or have his companionship in Paradise, increase in your Sujud.
- You'll be closer to Rasulullah ﷺ because he ﷺ is the closest to Allah SWT. When you increase in your Sujud, you are increasing in your closeness to Allah SWT.

Help Me Help You:

1. At the end of the day, ***it's still your actions that matter.***

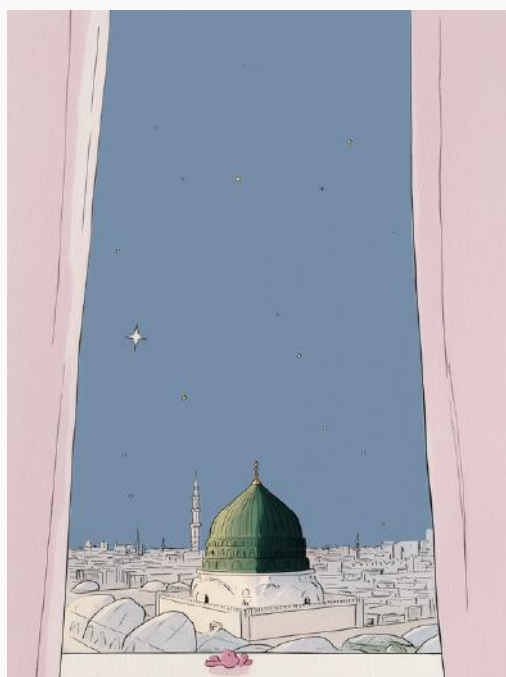
It's your choice whether to pray, strive and improve yourself.

2. ***You learn of his mercy*** ﷺ.

He ﷺ is more worried about us than we are about ourselves! There are Hadiths that express his worries & concern for his Ummah who has never met him ﷺ.

Rasulullah ﷺ said,

"There shall come upon
the people a time in which
the one who is patient
upon his religion will be
like the one holding onto a
burning ember."

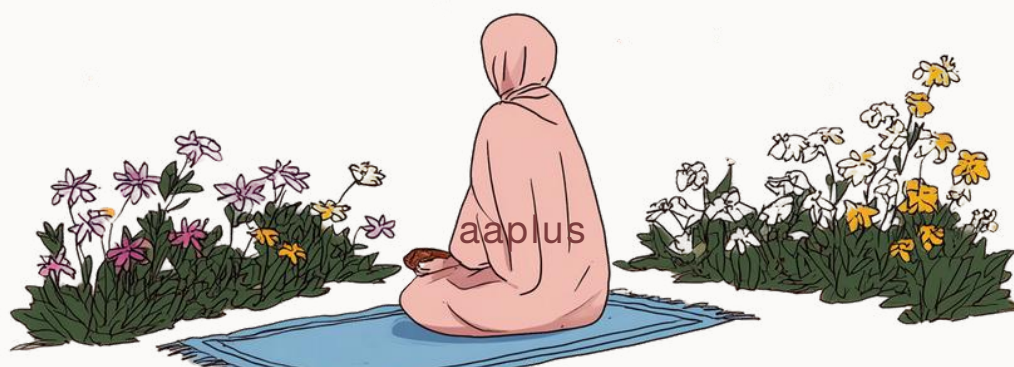


Final Takeaways from Aida Azlin:

Every single thing we do in Solah is all from Rasulullah ﷺ. This Solah is our connection back to the Prophet ﷺ, and that's why we do the Sunnah.

We do the Iftitah, the Salawat Ibrahimiyah, and all of the Sunnahs, because he ﷺ did it. The fact that Rasulullah ﷺ told the Sahaba that if you want his companionship in Jannah, he should prostrate more and do more Sujud. Mashallah.

It's an open invitation to all of us to look at our relationship with our Solah. How is it like? Is it a one-on-one with Allah ﷻ? Or is it on autopilot right now?



A little Quiz!



According to Ustazah, what is the mandatory condition for the forehead during sujud for the prayer to be valid?

1. It must be completely uncovered, free from anything that moves with the body.
2. As long as the nose touches the ground, the condition of the forehead is secondary.
3. It must be covered by a clean cloth, like a tissue, to maintain purity.
4. It is preferred that it be uncovered, but sujud is still valid if it is covered by hair or a hat.

One has been ordered to prostrate on seven bones. Which of the following lists correctly identifies these seven bones?

1. The forehead, both palms, both shins, and the heels of both feet.
2. The chin, both elbows, both knees, and the toes of both feet.
3. The forehead, the nose, both hands, both knees, and the ankles.
4. The forehead, both hands, both knees, and the toes of both feet.

Sujud is the time a servant is 'closest' to their Lord. What interchangeable meaning for the word 'close' is provided in this context?

1. Most obedient
2. Most aware
3. Most beloved
4. Most needy

What is described as the most effective response to Shaytan's whispers, which causes him to eventually give up?

1. Acknowledging his presence and then making a separate prayer for protection.
2. Ignoring his whispers and doing the exact opposite of what he suggests.
3. Listening to his whispers and then asking for forgiveness.
4. Logically arguing with him to prove his points wrong.

When a companion asked Prophet Muhammad (PBUH) for his companionship in paradise, what was the Prophet's advice?

1. To give a large portion of his wealth in charity.
2. To help him (the Prophet) by increasing his sujud (prostration).
- 3.. To memorize the entire Quran and recite it daily.
4. To perfect his character and be kind to his family.

What symbolic significance is mentioned regarding the physical posture of sujud, where the heart is positioned above the head?

1. It represents the cleansing of the heart from worldly attachments by bringing it closer to the earth.
2. It signifies that the mind (intellect) is subject to the heart, where the soul rests and gains nourishment.
3. It symbolizes the intellect and mind taking control over the emotions of the heart.
4. It improves blood flow to the brain, allowing for clearer thoughts and supplications.

For someone who feels distant from Allah and hasn't felt sweetness in prayer, what practical advice did Ustazah give?

1. To listen to lectures about the importance of prayer to strengthen their intention.
2. To read more books about the lives of the prophets to feel inspired.
3. To go into sujud and simply maintain the position until that feeling comes.
4. To take a break from prayer and focus on other acts of worship like charity.

How is the temptations from one's nafs differentiated from those from Shaytan?

1. The nafs is creative and changes its plan, while Shaytan is repetitive and lazy.
2. The nafs is repetitive and uncreative (e.g., 'sleep, sleep'), while Shaytan is more creative and changes his tactics.
3. The nafs whispers thoughts of despair, while Shaytan whispers thoughts of arrogance.
4. The nafs focuses on major sins, while Shaytan focuses on minor distractions.

How can a woman on her menses, who cannot perform the physical sujud, still attain the closeness to Allah associated with it?

1. By performing a 'dry sujud' where she bows her head without touching the ground.
2. By waiting until her cycle is over, as the feeling cannot be attained otherwise.
3. By making a dua asking Allah not to be denied that closeness because her abstention is an act of obedience to Him.
4. By observing others pray and making dua for them.

What did Ustazah say to visualize during sujud to understand its impact on Shaytan?

1. Shaytan running away in fear from the light created by the prayer.
2. Shaytan being chained and unable to interfere with the prayer.
3. Shaytan attempting to whisper but his voice being silenced by angels.
4. Shaytan taking sand and throwing it on his own head in despair.