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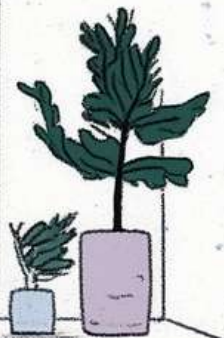
RECONNECTING WITH SOLAH

*A gentle review of the pillars
of our 5 daily prayers*

PART ONE

Honouring the Beginning:
The Athan + Wudhu'

~~~~~  
*Ustazah Farhana Mumshii &  
Ustazah Maghfirah Semewi*



# Praying Early

- There's nothing greater and more **beloved** to the Prophet ﷺ than the Prayer.
- Before we speak about prayer, we need to first speak about the **preparations** to enter the Prayer.
- The first thing we should do is to intend to **pray as early as possible** for every Prayer of the day.
- Make the intention to pray **on time** and as **early** as you can.
- A Hadith by Rasulullah ﷺ said, '**Prayer in the first part of its time brings the Redha (pleasure) of Allah SWT.**'

Is there a quantifying time?

It is the amount of time it takes to hear the Adhan, do your Wudhu', cover your aura, face the Qibla, pray any Qabliya (Sunnahs) and then pray.

**That's about 20 minutes.**



# Some of the Sunnahs before Solah

- Intending to pray on time
- Responding to the Athan
- Performing the Wudhu  
with excellence with the full  
Sunnahs
- Giving the Iqamah
- Reciting Surah an-Nas  
before Prayer



# What is your Priority?

- When you intend to pray as early as possible, you're telling your soul that **you are prioritising your soul and its needs.**
- If you prioritise Solah, you're not just prioritising Allah SWT; you're prioritising your **Akhirah** over the **Dunya**, but you're also prioritising the **health of your soul**, which should be priority.
- Whenever you come and do your to-do list, you always put in the “big rocks”, things of high priority first.
- So when you put your prayer as a priority in your life, **Allah SWT will settle everything for you.**

Rasulullah ﷺ said in a hadith:

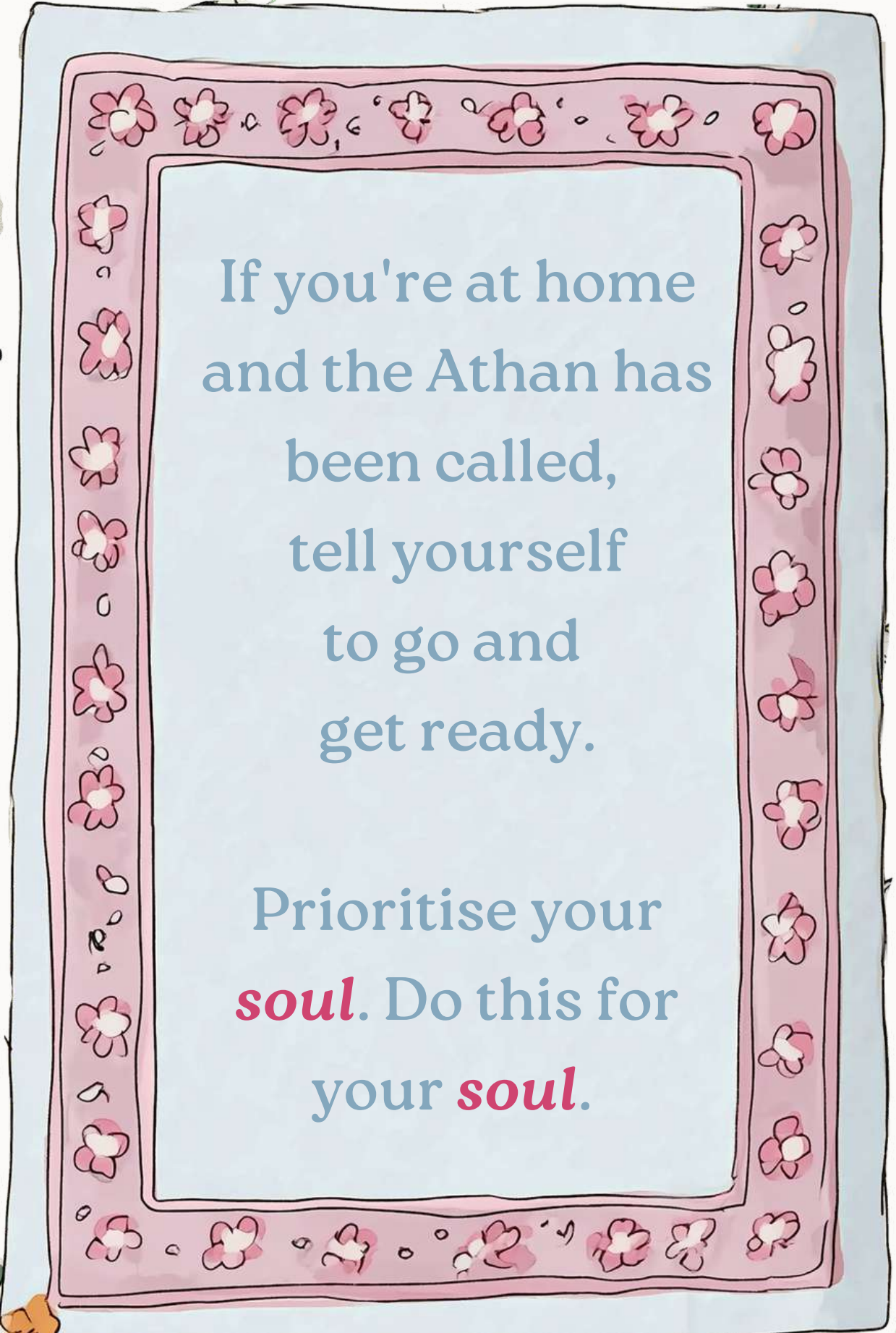
اَحْفَظْ اللّٰهَ يَحْفَظْكَ

***Guard over Allah's rights  
and He will guard over you.***

(at-Tirmidhi)

# Place Allah First

- When you guard over the prayer, **everything** will fall in place.
- **Place Allah SWT first.** In doing so, you're placing your own Ruh (soul) first.
- Remember: **Allah SWT does not benefit from us praying. WE are the ones who benefit.** Subhanallah.
- By His Mercy, He is calling us to pray. Move away from what you are doing and face Him. Five times a day.
- It's really not much of our time, but it shows our **attitude** (towards Solah).

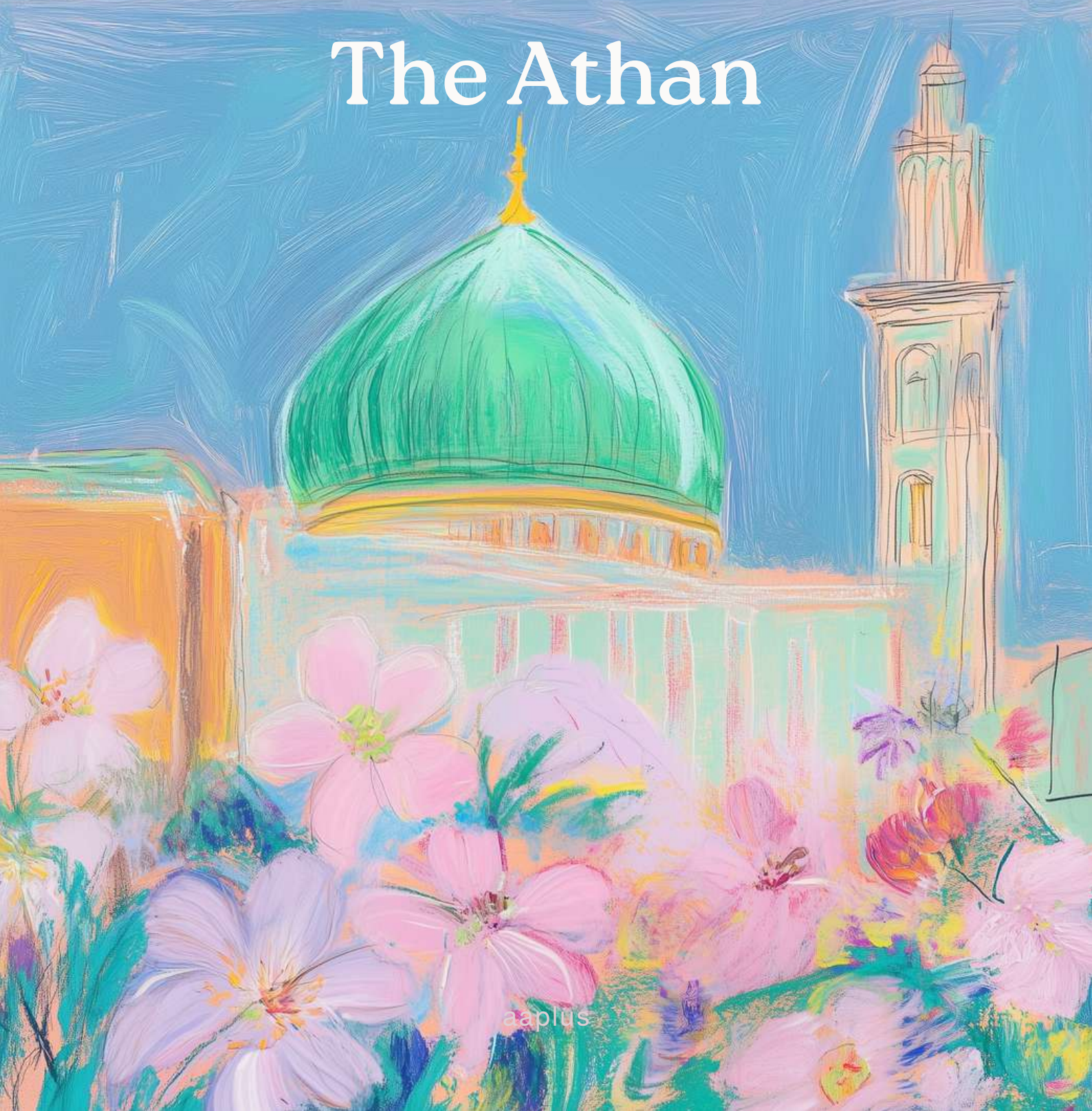


If you're at home  
and the Athan has  
been called,  
tell yourself  
to go and  
get ready.

Prioritise your  
**soul**. Do this for  
your **soul**.

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# The Story -behind- The Athan



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Interestingly,

The Prophet ﷺ himself  
never called the Athan.

It's from his *mercy* ﷺ  
that he did not call the  
Athan.

(We'll get back to this later!)

# The Dream

- The Muslims had come together to discuss how to call people to the prayer when the prayer time has come in. Some suggested using a bell, drum, and a horn.
- Rasulullah ﷺ was not fond of each of the ideas and remarked that he would consider further. At this, the Muslims dispersed.
- That night, one of the companions dreamt of a man holding a bell. He went to the man and said, **“Would you sell that to me?”**
- The man said, **“Why do you want it?”** He said, **“I want to call people to the prayer by it.”**
- The man in his dream replied, **“Should I not teach you some words that are better to call the people to the prayer?”**

# Athan is from Allah SWT

- This shows us that the Athan is from Allah SWT, and was sent to the companions of Rasulallah ﷺ in their dreams, through **Ilham** (inspiration).
- The man in the dreams was indeed an Angel that Allah had sent to inform the Companions about the Athan.
- When the companion woke up, he went to Rasulallah ﷺ immediately and told him about the dream. He said, **“I saw this in my dream, and the person in my dream said to me to do it this way.”**
- The ways they were thinking about - to use a bell, drum, or trumpet - these were ways that were already traditionally used by other traditions to call people to their own rituals and rites.

# Unique to the Muslims



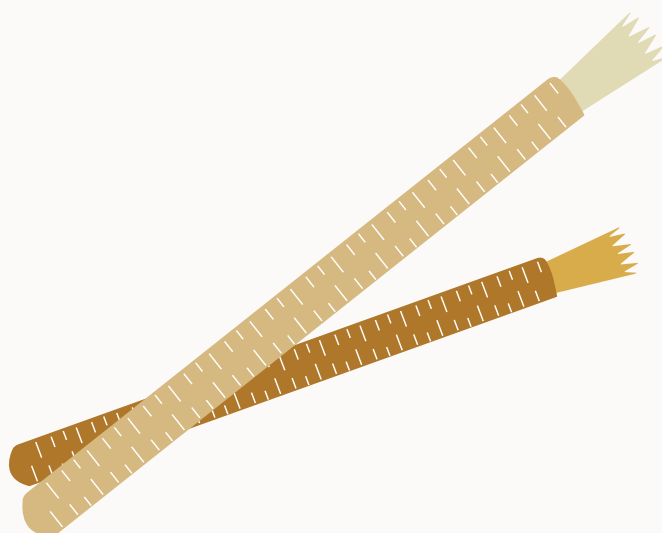
- **The Athan was something so unique to the Ummah of Rasulullah ﷺ.** The Call to Prayer is delivered through the **human voice** rather than by an instrument.
- **Remember:** This is in a time whereby they have no loudspeakers!
- Rasulullah ﷺ told the Companion to teach Bilal RA the words of Athan, as Bilal RA's voice is stronger and sweeter.
- This is what Rasulullah ﷺ would do: he ﷺ knows the **strength** of each Companions.

# Why Rasulallah ﷺ never called the Athan

- There is a line in the Athan that goes 'hayya ala salah' (come to Prayer). If Rasulallah ﷺ had called the Athan, it would have become **compulsory** on every person to come to Prayer, since it is the Prophet ﷺ commanding. Out of his mercy ﷺ, he let the Companions to do it.
- This was something that Rasulallah ﷺ would do: If he ﷺ wanted to instruct someone, without making it an obligation on them, he ﷺ would ask someone else to convey the instruction instead.
- This way, if they choose not to do it, it remains a **Sunnah** for them rather than a **Wajib** (obligatory).

For example:

If he ﷺ didn't fear that it would be difficult on his Ummah to use the *siwak* before every Prayer, he ﷺ would have wanted for it to be *Wajib* because of the greatness of (doing) it.



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# Breaking Down The Athan

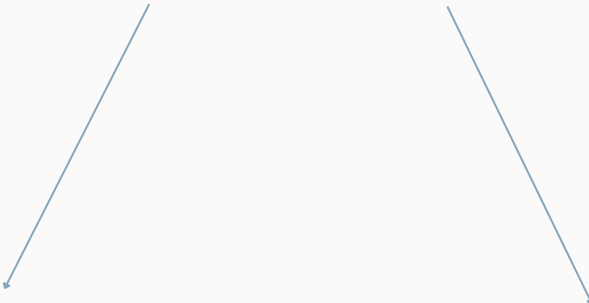
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# Allah is Greater and the Greatest

- The first thing you hear in the Athan is

اللَّهُ أَكْبَرُ, اللَّهُ أَكْبَرُ 'Allahu Akbar, Allahu Akbar'.

AKBAR



(Allah is ) Greater

Greatest

- Allahu Akbar means '**Allah is greater**' than **whatever you're occupied with**. Go to the Prayer now.
- By the Mercy of Allah SWT, He gives us a **time frame**, knowing how we are and the things that we have to handle.

- Allah is **Greater** and He is the **Greatest** of all of your affairs and concerns.
- When you come to the prayer and you do your takbir, In Sha Allah, He will lead us in our hearts up to the point whereby a person is compelled to say **Allahu Akbar** out of witnessing the Greatness of Allah SWT.
- In the Athan, there are 4 **Takbirs**. You tell yourself:  
Allah is **Greater**,  
Allah is **Greater**,  
Allah is **Greater**,  
Allah is **Greater!**
- So now you have to get up!

# Renewal of Faith

- Next, you do the Shahada:

أشهد أن لا إله إلا الله

**Ash-shadu ala ilaha ilallah**

- You renew your faith as Rasulullah ﷺ said in a Hadith, '**Renew your iman in abundance**' (the saying **la ilaha illallah**)'. (Ahmad)
- There is **nothing worthy of worship** except Allah SWT. There is **nothing that I dedicate my life to** except Allah SWT. There is **nothing that I am enslaved to** except Allah SWT. There is **no one that I depend on** except Allah SWT.

# The Prophet as our Guide

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ

**Ash-shadu anna, Muhammadan Rasulullah**

- You renew your faith that ‘I bear witness and I understand I have taken the Prophet ﷺ as my **leader** and my **guide**, as my **exemplar**, as my **beloved** that I want to be with in the Hereafter’.
- In the Tafsir of the Shahada, the scholars write **so** much. Like, what goes through your heart when you say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

**‘Ash-shadu ala ilaha illallah wa ash-shadu anna Muhammadan Rasulullah’?**

- It should make your heart **shake**.

# Now, comes the Call!

حَيِّ عَلَى الصَّلَاةِ

‘Hayya ala solah’ (Come to the Prayer)

- It's Sunnah for a person to stop whatever they are doing when you hear the Athan, and **respond** to the Athan.
- Whatever the Muazin says, you repeat, until you come to ‘Hayya ala solah’ (Come to the Prayer).
- **Hayya** means ‘rush, rush’, ‘faster, faster’. It's not just ‘come’, it's ‘**come on, come on**’, ‘**don't waste time, come on**’.
- At that point, someone might think, “**Oh, but I'm working on this**”, or “**I'm doing that**”, or “**I have to do this**”, or “**I have to do that**”. Yet the next verse reminds us that **success is here, in the prayer**.

# Inspired by Allah SWT



- These words are from **Allah SWT**. It's not from any human being. It's from the Creator, Himself.
- The Athan was given to us and is inspired by Allah SWT.
- The Muslims were sincerely looking for a way to call people to the Prayer, and Allah gave them the specific words to say to people, so that when they hear the Athan, they'll be motivated, "Let's go, let's go!".

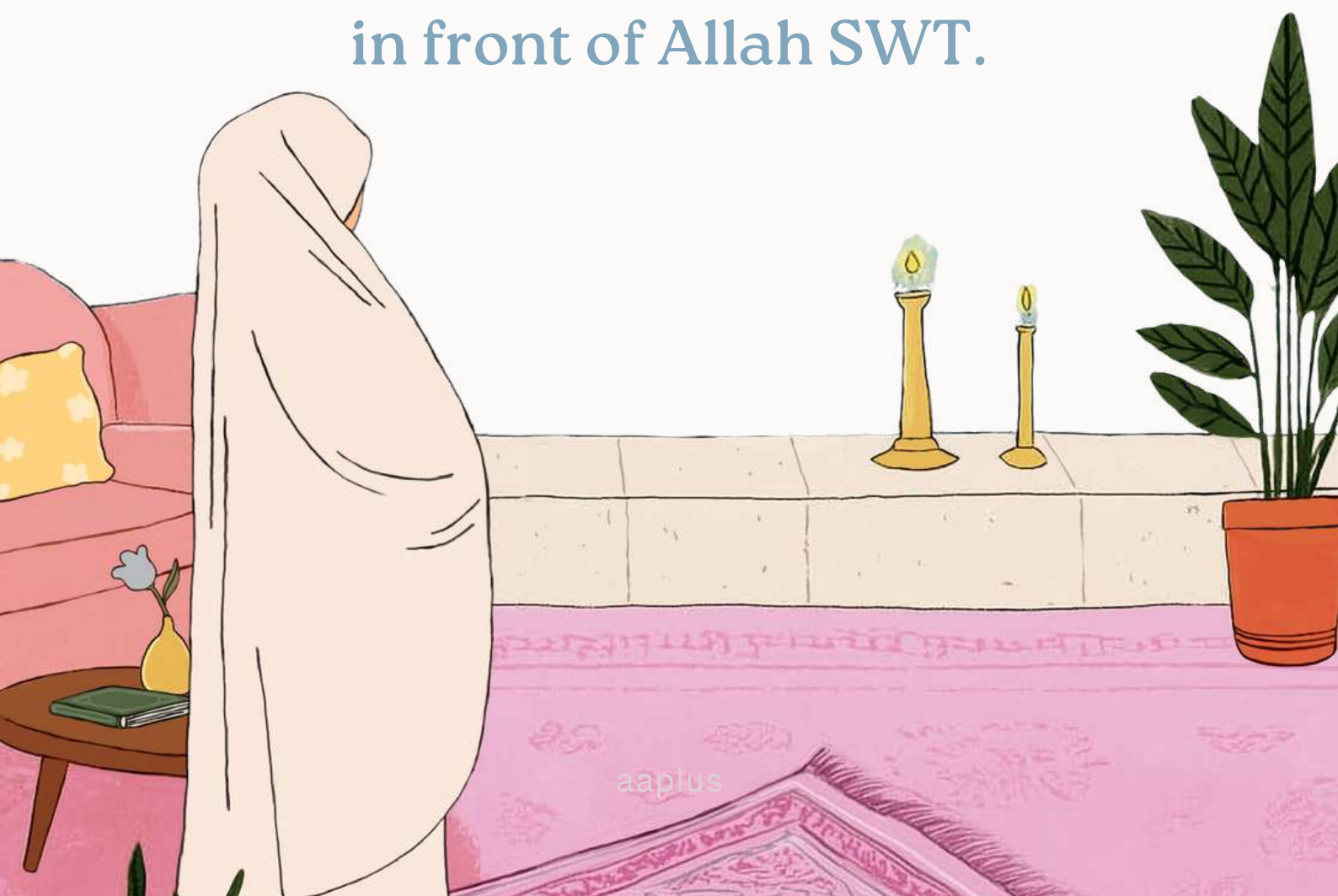
# Success is in Prayer

حَيِّ عَلَى الْفَلَاحِ

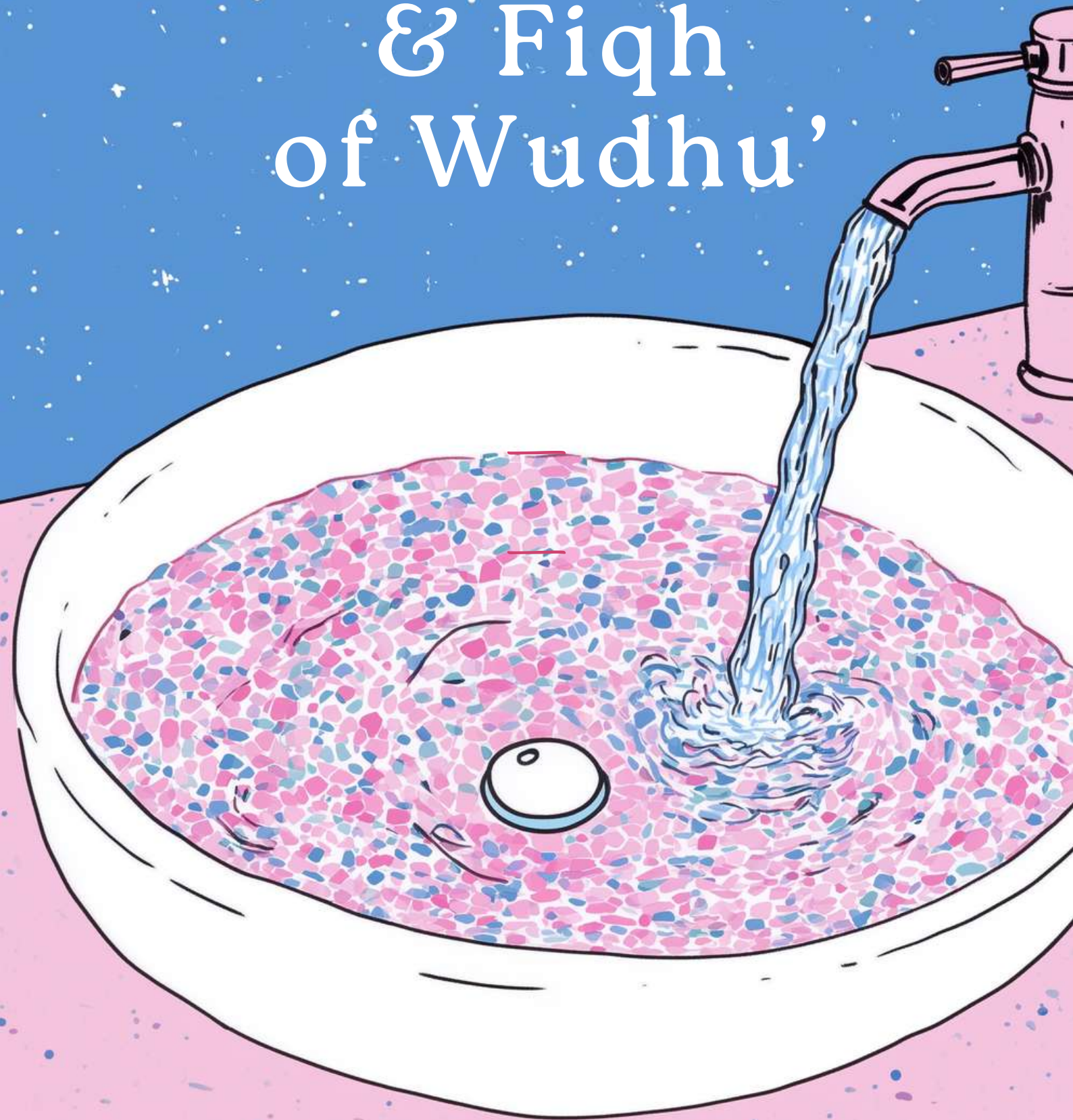
**‘Hayya alal falah’ (Come to Success)**

- Falah is a form of success whereby the farmer (i.e. the falah) plants his seeds, and sees the harvest.
- **This is what the Prayer is!** You're doing five minutes or ten minutes of Prayer, and this is wajib. On the Day of Judgement, it's going to grow into a mountain, Mashallah. May Allah accept from us and increase for us by His Grace and by His Mercy, SWT.
- When the Muazin say ‘Hayya ala solah, Hayya alal falah’, the answer will be لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ  
**‘la hawla wa la quwwata illa billah’ (There is no might and there is no strength except with Allah SWT.)**

Whatever a person is  
busy with; he needs to  
remind himself that  
nothing is more  
beneficial to him at  
this point in time than  
to go and Pray  
in front of Allah SWT.



# Intention & Fiqh of Wudhu'



## Ayah on Wudhu'

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ  
فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ  
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ  
وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ  
عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ  
لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا  
صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ  
مِّنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ  
وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ  
لَعَلَّكُمْ تَشْكُرُونَ

(Surah Al-Ma'idah 5:6)

*O believers! When you rise up for prayer, wash your faces and your hands up to the elbows, wipe your heads, and wash your feet to the ankles. And if you are in a state of 'full' impurity, then take a full bath. But if you are ill, on a journey, or have relieved yourselves, or have been intimate with your wives and cannot find water, then purify yourselves with clean earth by wiping your faces and hands. It is not Allah's Will to burden you, but to purify you and complete His favour upon you, so perhaps you will be grateful.*

(Surah Al-Ma'idah 5:6)

# What is Intention?

Intention ( النية ) means:

-Linguistically-

عَزَمُ الْقَلْبُ عَلَى فَعْلٍ شَيْءٍ

determination

Having one's heart set  
(*determination*) on  
doing something.

# Hadith on Intentions

قال رسول الله ﷺ :

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى،  
فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ  
يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

Rasulullah (ﷺ) said:

**"The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."**

(Sahih al-Bukhari 1)

# Intention is Everything

- Everyone gets what he intends for. This is the core and essence of every action that we do.

- Do you know what is **the most essential component** of all our acts of worship?

## **INTENTIONS.**

- Without intending, your act of worship is not considered. eg: When you start a Solah without intention, it's not taken into account.
- **Intention differentiates one action from another.** For example, when you fast to pay back, it's considered compulsory (wajib), so you have to intend your fasting as wajib (to pay back). But if you fast for Sunnah, you have to **intend that it's Sunnah** to be able to get the reward (for a Sunnah deed).

# A Loophole to Enter Jannah!

- Same goes for bathing: After haid (menstruation), we would have to do our Ghusl. When we do our Ghusl, we would have to intend it as wajib.
- But if we were to bathe because it's Friday and we want to get the rewards of Sunnah, we would have to intend it for the Sunnah of Friday.
- **Intention** is like finding loophole to get into **Jannah**. You ask yourself, “How do I make an intention where Allah will be pleased with me?”

Can we say our niyyah in our hearts?  
Or must we say it out loud?

## محل النية القلب

The original place of intention is in your heart. So, **it suffices for it being in your heart**. If your heart understands and your heart already has that determination or it's set on doing that something, it is enough!

But if you say it out loud, it's more of you internalising the action. And it's a Mustahab (liked) action. It's Sunnah for you to say it.

When you say it, it's like your heart and your action realigning together.

Must my intentions  
be in Arabic?

No, not at all.

It is rather important that you *intend  
in a language that you understand.*

Because if you were to intend it in a  
language that you don't, *you might  
intend wrongly.* So, you just have to  
intend comfortably in your own  
language.

# What is Wudhu?

- Wudhu is taken from the word وَضَاءَةٌ which means '**beauty or splendour**'.
- **Wudhu** is an act of purification, as وَضَاءَةٌ also means طَهَارَةٌ (**cleanliness**).
- While **Wudhu** is the action of using water on specific limbs with a specific intention), **Wadhu** is the water that we use to take Wudhu. (**Because as you use that water, it spreads the splendour and the beauty to the limbs**).
- To summarise, **Wudhu** is the action of taking the Wudhu. **Wadhu** is the water that's used in the Wudhu. (Because that water purifies and beautifies you).

How do we know Wudhu is obligated upon us?

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا  
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ  
وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِنْ كُنْتُمْ  
مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ  
النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا  
بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ  
وَلَكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

O you who have believed, **when you rise to [perform]**  
**prayer, wash your faces and your forearms to the**  
**elbows and wipe over your heads and wash your feet to**  
**the ankles.** And if you are in a state of janābah, then purify  
yourselves. But if you are ill or on a journey or one of you  
comes from the place of relieving himself or you have  
contacted women and do not find water, then seek clean  
earth and wipe over your faces and hands with it. Allāh does  
not intend to make difficulty for you, but He intends to purify  
you and complete His favor upon you that you may be  
grateful.

(Surah Al-Ma'idah 5:6)



*Our limbs of Wudhu actually  
are the limbs that are most  
exposed to committing sins.*

**Our face:**

How are the expressions of our faces?

**Our eyes:**

What are we looking at?

**Our mouth:**

What are we eating?

**Our hands:**

What do we do with it?

**Our feet:**

Where does it lead us to?

*May Allah forgive us all.*

aaplus  
Reconnecting with Solah



# Obligatory Acts of Wudhu

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# 1) Making the intention

(Remember that the place of intention  
is in **your heart**)

Intention for Wudhu:

نَوَيْتُ رَفْعَ الْحَدَثِ

*“(with this Wudhu) I have intended to  
lift my state of hadath (impurity)”*

- “Do I have to remember this in Arabic?” No. You don't have to. **You just have to intend to make Wudhu.**
- There are a few ways to make the intention for Wudhu. Let's take a look at some of them!

# Ways of Intending for Wudhu:

(in any language)

“I intend my Wudhu  
for me to be able to  
do Solah.”

“I'm intending that  
this Wudhu is for me  
to be able to pray.”

“I have intended to  
do the *obligation*  
of Wudhu.”

( Because Solah is  
invalid without  
Wudhu)

“I intended to  
lift my state of  
hadath or impurity  
(with this Wudhu)”

**Best to say:**

“I intended the  
obligatory action  
of Wudhu.”

نَوَيْتُ رَفْعَ الْحَدَثِ

“(with this Wudhu) I have  
intended to lift my state  
of hadath (impurity)”

Because Wudhu actually in the  
end is to lift your state of  
impurity.

When to make the  
intention when doing wudhu?

You have to combine your  
intention **WITH** the  
first action of Wudhu.

**Not before it. Not after it.**

*“And what is the first action?”*

## 2) Washing the face

① + ②

نَوَيْتُ رَفْعَ الْحَدِّثِ



**Make the intention**

**as you wash the first part of the face** that you will touch (where your hair starts to grow).

- **Area of face:** Vertically from your hair starts to grow until your chin and horizontally from your one ear bump to another bump.
- Whoever that takes your Wudhu with your hijab on, please be careful. You have to be thorough. Any hair that is on your face must be washed.

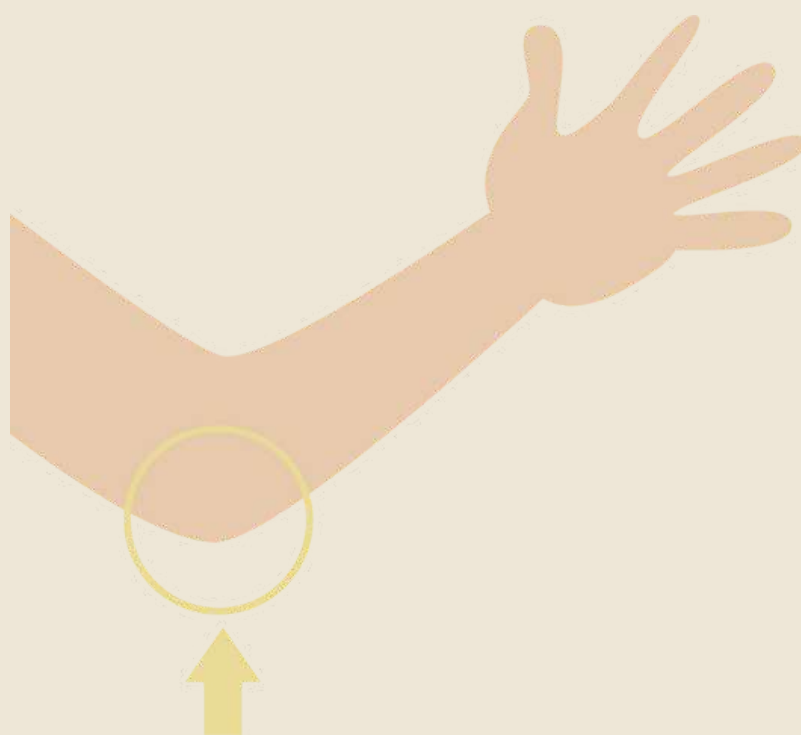


## 3) Washing the hands up to the elbow

فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ  
then wash your faces and your forearms until your elbows

*wash your faces and  
your forearms to the elbows*

(So the area covered is from the tip of your finger  
to your elbows.)



**Elbow**

## 4) Wiping part of the head

(In Mazhab Shafi'ie: at least three strands of hair.)

- There are different school of thoughts where like Mazhab Maliki, you will have to wash the whole part of your hair.
- It was narrated that Anas bin Malik said: "I saw the Messenger of Allah performing ablution, wearing a Qatari turban. **He put his hand beneath the turban and wiped the front part of his head**, and he did not take the turban off." (Sunan Ibn Majah 564).
- So at least, three strands of hair has been wiped, (that's connected to the head) then you are good!

## 5) Washing the feet

From the tip of your toe up to  
and including the ankles.

## 6) Doing it all in order:

(ترتيب)

Tartib

*Let's recap the six  
obligatory acts of Wudhu!*

# *Six Obligatory Acts of Ablution*

- 1 Making the intention
- 2 Washing the face
- 3 Washing the hands  
up to the elbow
- 4 Wiping part of the head
- 5 Washing the feet up to  
and including ankles
- 6 Doing it all in that order

Why is knowing the Fardh of your  
Wudhu important?

*By identifying all that's  
Wajib in Wudhu, we can  
now consciously intend for  
the Sunnah in our Wudhu!*

*Do you know what are  
some of the **Sunnah**  
actions of Wudhu?*

# Ten Sunnahs of Wudhu:

(widely practised)

- 1 Starting with Bismillah
- 2 Using Siwak before Wudhu
- 3 Washing the hands
- 4 Rinsing out the mouth
- 5 Rinsing out the nose
- 6 Wiping the entire head  
(Mazhab Shafi'ie)
- 7 Wiping the ears inwardly  
and outwardly
- 8 Washing between your  
fingers and toes
- 9 Starting with your right  
over the left for all parts
- 10 Repeating each steps thrice  
(Should not do more than thrice as it is  
considered as wastage)

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Reconnecting with Solah

# Nullifiers of Wudhu

# 1) Anything that exits one of the two orifices (front or back opening)

ie: urine, faeces, blood or wind

- In Mazhab Syafi'ie, whatever that exits and leaves your frontal or rear private part will nullify your Wudhu. **So, if it's on your private part, (it means that) it is not exiting, but it is there.**
- **If you're taking Wudhu and your nose starts bleeding, it doesn't nullify your Wudhu because your nose is not a private part.** (But you still need to remove the blood as it's a type of Najis).
- Abu Hurairah narrated that: Allah's Messenger said:

لَا وُضُوءَ إِلَّا مِنْ صَوْتٍ أَوْ رِيحٍ

**"There no (need to retake) Wudhu except for a sound or a smell." (Tirmidhi)**

Anything that exits from your orifices will nullify your Wudhu.

If it's there on your private part, then it's not something that nullifies your wudu.

Sometimes there's air in your joints, but it is not coming out from the orifice; it's already at the joint.

So, the definition of the passing of a win (according to the hadith) is that it has to **smell** or it has to **make a sound**.

## 2) Touching your husband or opposite gender of non-mahram without a barrier

anyone lawful  
for you to marry



- **What counts as a barrier?** Anything, even if it's so thin (plastic thin), as long as it's preventing it from skin-to-skin contact, your Wudhu is still valid.
- Important to note that touching of **teeth, hair, or nails** does not nullify your Wudhu.

## 3) Touching one's own private parts or someone else's without barrier

- **For mothers:** When cleaning your child's diaper, and you wash your child's private part, you would have to retake your Wudhu.

## 4) Sleeping while not firmly seated

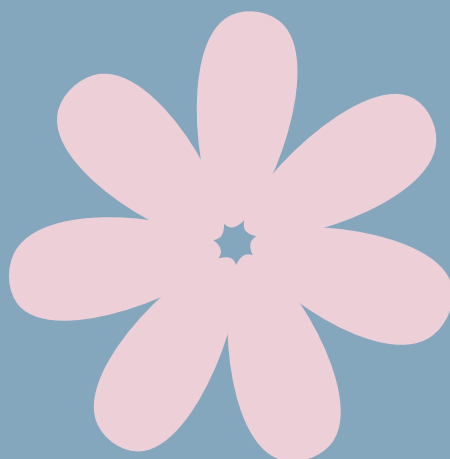
(Sitting with gaps in between rear  
and the ground).

- When there is no gaps in between your rear and the ground, you would notice if you were to pass wind.

## 5) Loss of Intellect (through intoxication, unconsciousness, illness or insanity).

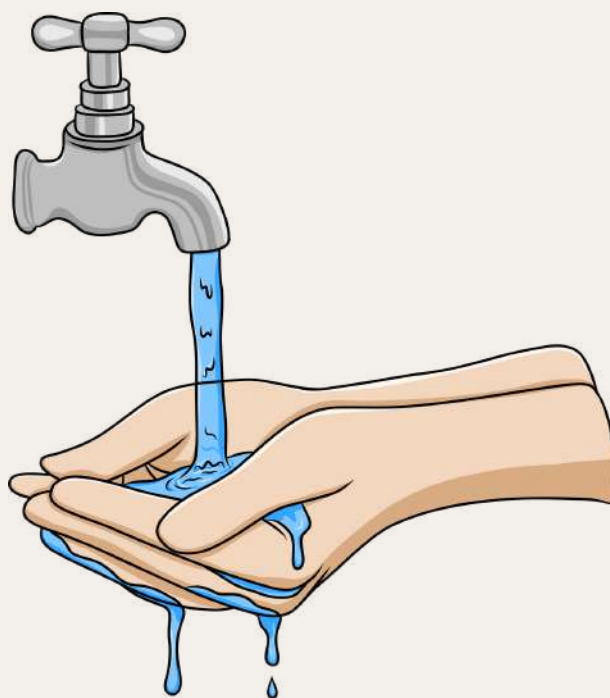
- Intoxication is by alcohol, or drugs, or medication.

Last Question:



***I feel a discharge coming out while praying. What do I do?***

When a discharge comes out, your Wudhu is nullified. Depending on what type of discharge comes out of an orifice, the type of purification differs.



Wudhu is the key to the  
prayer.

The **excellence** in performing  
Wudhu (with the full Sunnahs  
of Wudhu) will lead up to how  
you perform your prayer right  
thereafter.

# Du'as to make when making Wudhu

# Dua's While Washing the Hands

- In the book '**The Beginning of Guidance**' by Imam Ghazali he mentioned an entire section on what Du'as we can make at every part of Wudhu.
- As you wash your **right hand**, you ask Allah SWT for **Barakah** and for **blessings**.
- As you wash your **left hand**, you seek **protection** in Allah SWT from any form of bad things that can happen to you.



- And then you take the water and you put it to your mouth and you ask Allah SWT to **make you firm on the Word of “La ilaha illallah”** and you ask Allah SWT **to cleanse your mouth of the sins of the tongue.**
- When you wash your nose, you sniff in and you say **“Ya Allah, let me smell the scent of paradise”**. And when you blow it out, you say **“Ya Allah, protect me from the stench of the hellfire”**.
- As you go through the Wudhu, you ask Allah SWT to shower you with **Barakah**, with **blessing**, and **mercy**.
- You're preparing yourself spiritually as you go through Wudhu. **It's not something that you rush through.**

# Dua's While Washing the Face

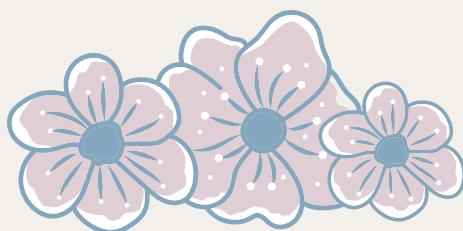
- When you wash your face; the first washing is your **compulsory** intention: “I’m performing the Wudhu”.
- The second washing, you say “**Ya Allah, make my face white on the day of Judgement whereby the faces of your Awliya are white** and prevent it from it being black on a day whereby the faces of your enemies are blackened”.



# Dua's While Washing the Arms

- When you wash your right arm, you say **“Ya Allah, give me my book in my right hand and allow me to enter paradise with no reckoning.”**
- When you wash your left arm, you say, **“Ya Allah, protect me from being given my book of deeds in my left hand or from behind my back”.**
- As Allah has written in the Quran: “And as for those who are given their record ‘in their left hand’ from behind their backs, they will cry for ‘instant’ destruction, and will burn in the blazing Fire.” (Surah Al-Inshiqaq 84:10-12)

# Dua's While Wiping the Head & Ears



- When you wipe your head, you say “Ya Allah cover me with **Your Mercy** and rain upon me from **Your Forgiveness** and **place light** in my skin and in my hair”.
- When you wipe over your ears, you say “**Ya Allah let me hear the caller to paradise when he calls**” and also include “Ya Allah forgive me of all the sins that have come to my ear, from gossip, backbiting, hearing lies, and listening to all kinds of things that make us forget You, Ya Allah”.

# Dua's While Washing the Foot

- When you wash the right foot, you say **“Ya Allah allow for my feet to cross the (bridge of) Sirat firmly and quickly on a day whereby many feet will slip”**.
- When you wash the left foot, you ask Allah SWT to protect your feet from slipping into the hellfire.

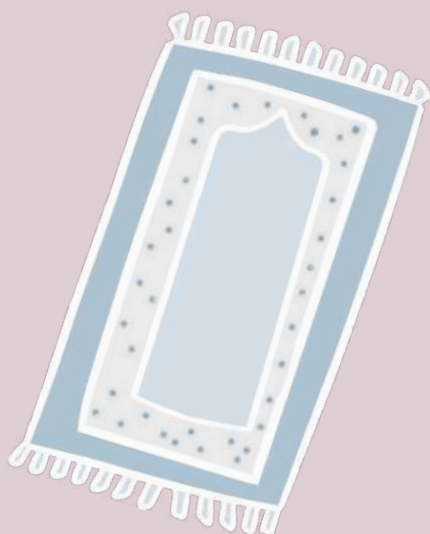


*Aida asked:*

*This may be a silly question  
but when you make the Dua  
as you perform your Wudhu  
for every limb, you can just  
say (the Dua) in your heart, right?*

*Ustazah Farhana answers:*

*Yes, if you are in a bathroom, of course you  
don't say Allah's Name out loud. If you're  
able to say it out loud, you say it out loud.  
But if you find it very difficult because you're  
trying to focus in your Wudhu and trying to  
say it out loud, then you can just say it in  
your heart.*



Then before you pray,  
you recite Surah An-Nas.  
to just get rid of the devil.

Many people asks  
these questions:



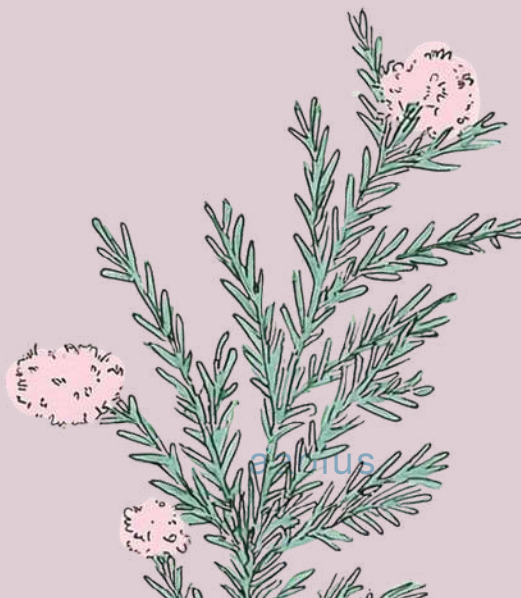
*How do I stop the whispers? My mind keeps going all over the place. The moment I enter the prayer, my mind goes back five years, goes back ten years. Random memories appear in your mind..*

## A Du'a that you can say:

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ  
وَأَعُوذُ بِكَ رَبَّ أَنْ يَحْضُرُونِ 3x

“My Lord, I seek refuge in You from the incitements of the devils, and I seek refuge in You, my Lord, lest they be present with me.”

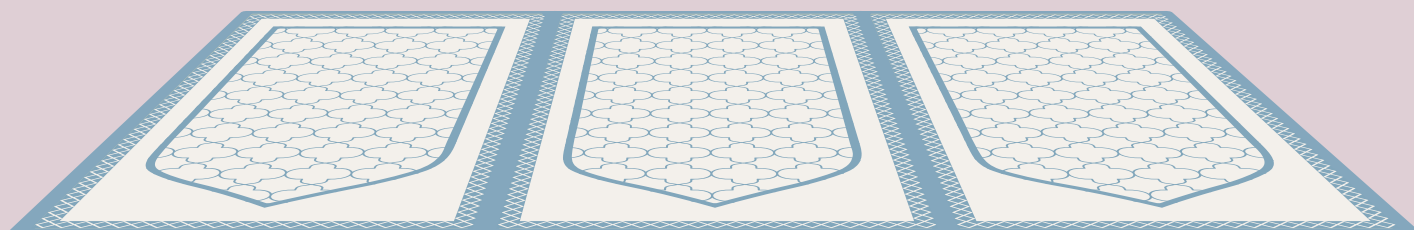
(Surah Al-Mu'minun 23:97-98)

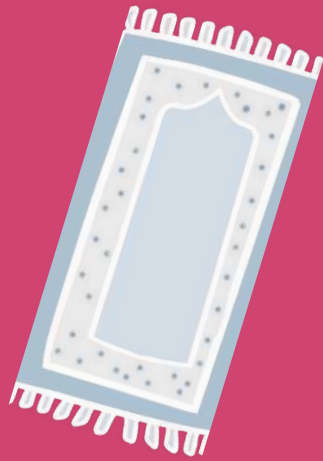


# Purification from Dunya

- You can just imagine, just the Wudhu itself, or just the Adhan itself; if there was **focus**, it does a lot to the inward of a person.
- After Wudhu and after making your Duas, when you are purified from the filth; you have asked Allah SWT to purify you, and to forgive you.
- And you have removed the noose of delusions of this world.
- **Noose is the rope that strangles you like how the world strangles you sometimes. It overwhelms you to the point that you feel complete and utter hopelessness from the Dunya.**

- When you approach the prayer, there's that act of removing that noose and freeing yourself from the attachment of the world.
- There are two types of enslavement - the **enslavement to the Dunya** is like a noose around your neck. All it does is kill you in your soul, in your body, in your mind, in your heart, and in every way; it chokes you.
- Whereas the entire positioning of the prayer when you stand in front of Allah SWT with your heart exposed, you lower your head in front of Him SWT knowing Who you are standing in front of.





Every movement in  
the prayer shows  
slavehood. It really  
shows slavehood.

But it's the slavehood  
that brings life!

# A little Quiz!



## Why did the Prophet ﷺ never call the Athan himself?

1. Out of mercy, to prevent the response from becoming compulsory (Wajib) for everyone
2. It was considered a role for the Companions, not for the Leader of the Ummah
3. His voice was not as strong as Bilal RA's
4. He wanted to establish the Sunnah of appointing a designated Muezzin

## How did the Muslim community decide on using the specific words of the Athan to call people to prayer?

1. They were taught to one of the Companions in a dream by an Angel.
2. They adopted the practice from the traditions of a previous prophet.
3. The Prophet ﷺ received them as a direct revelation (wahy) from Allah.
4. A council of Companions composed the words after rejecting other methods like bells and horns.

**What is the recommended response when one hears the phrases 'Hayya 'ala al-Salah' (Come to prayer) and 'Hayya 'ala al-Falah' (Come to success) during the Athan?**

1. To remain silent and listen attentively
2. To stand up immediately to prepare for prayer
3. To say 'La Hawla Wala Quwatta Illa Billah' (There is no Might and no Strength except with Allah)
4. To repeat the same phrases allowed

**In the context of the Athan, what is the meaning of the word 'Falah' (success) compared to?**

1. A student passing the exam after studying for a short time
2. A merchant making a large profit from a small investment
3. A farmer planting a small seed that grows into a great tree or harvest
4. A ruler conquering a large territory with a small army

**The phrase 'Allahu Akbar' in the Athan is described as having a dual meaning. What are these two meanings?**

1. Allah is Greater than what you are doing, and He is the Greatest overall.
2. Allah is the Creator, and He is the Sustainer.
3. Allah is One, and He is First.
4. Allah is All-Knowing and All-Seeing

**What is the approximate time frame defined as the 'first part' of the prayer's time, in which praying brings the pleasure of Allah?**

1. The first 5 minutes after the Athan
2. About 20 minutes
3. The time it takes to walk to the nearest mosque
4. The first hour after the Athan is called

**Which of the following is mentioned as a Sunnah to do just before beginning the prayer to seek protection from the devil?**

1. Calling the Iqamah loudly
2. Making a specific du'a for protection from whispers.
3. Reciting surah An-Nas thrice
4. Performing two extra units of Prayer

**What dual meaning is conveyed when a person raises their hands and says 'Allahu Akbar' to begin prayer?**

1. A complete surrender to Allah and the simultaneous act of discarding the world behind
2. Greeting the angels on one's shoulders and preparing the heart for recitation
3. Acknowledging Allah's Greatness and asking for protection from evil
4. Signaling the intention to pray and asking for the prayer to be accepted

## When is the correct moment to make the intention (niyyah) for wudu?

1. As you begin to wash your face
2. Before turning on the water
3. While washing the hands at the beginning
4. After completing all the steps of Wudu

## Based on the Shafi'i madhab, which of the following is considered a Sunnah (recommended) act rather than a Wajib (obligatory) act of wudu?

1. Washing the feet up to and including the ankles
2. Wiping the entire head
3. Performing the acts in the correct order (tartib)
4. Washing the face from the hairline to chin

## What is the key distinction between the terms 'wudhu' and 'wadu' as described in the class?

1. 'Wudu' is the obligatory ablution, while 'wadu' is the optional ablution
2. 'Wudu' is the physical cleaning, while 'wadu' is the spiritual intention
3. 'Wudu' refers to the action of ablution, while 'wadu' refers to the water used for it