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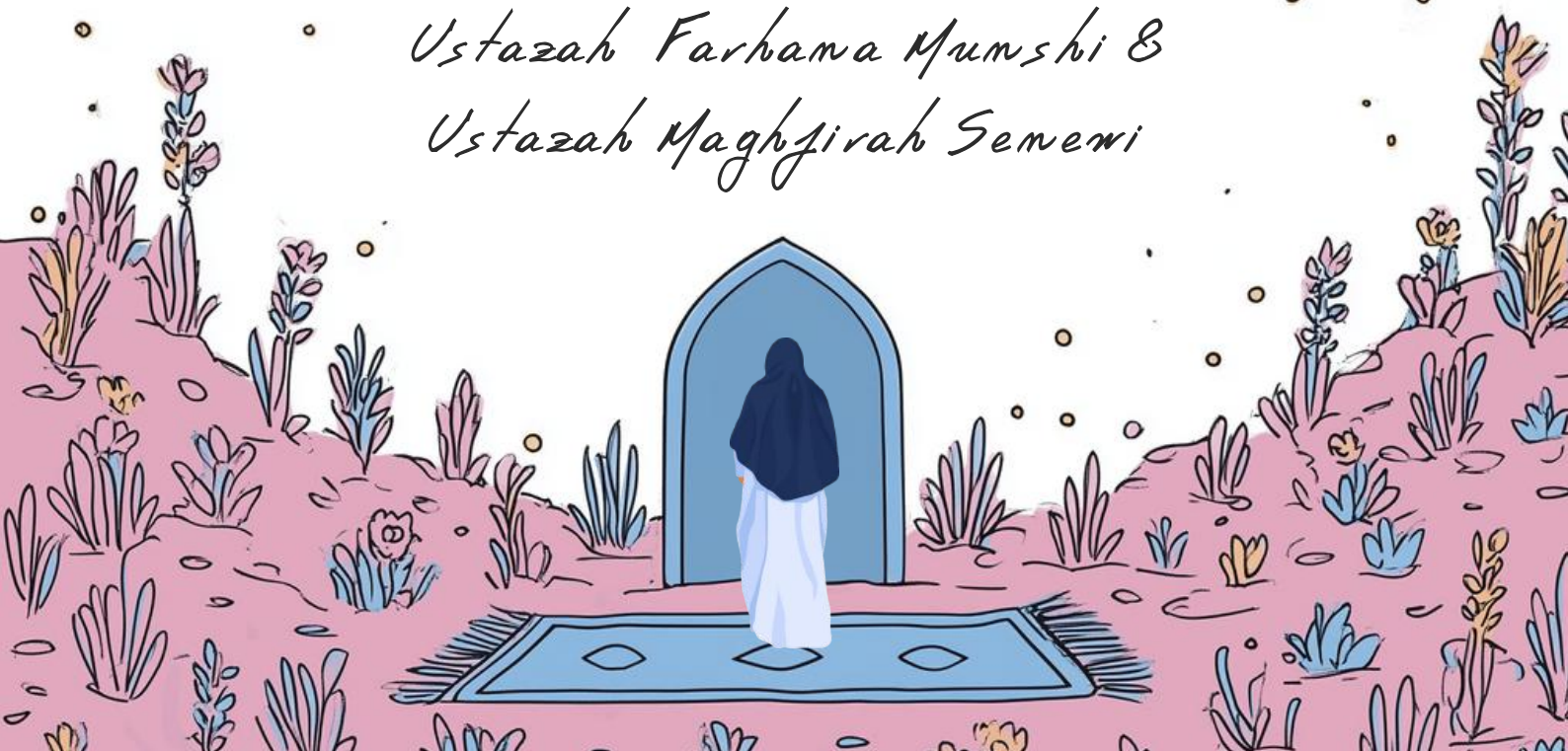
RECONNECTING WITH SOLAH

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

PART TWO

**Making the Vow: Intentions,
Takbir & Du'a Iftitah**

*Ustazah Farhana Munshi &
Ustazah Maghfirah Semeri*



Conditions of the *Validity* for the Prayer

1

Purification

**Our bodies, our garments,
and the place of prayer must
be pure from impurity**

Impurity in this case consists of najis and hadath
ie: haidh (menstruation), nifas (post-natal
bleeding), junub (state of ritual impurity caused by
sexual intercourse or seminal discharge).



2

Knowing that the prayer time has entered

- One's prayer is **invalid**, if one started the prayer **without knowing it is prayer time**.
- One must know **confidently and certainly** that the prayer (time) has entered. **If one prayed without knowing for certain that the prayer time has come in, and it becomes clear afterwards that it was done within the timing, that prayer is still invalid.**

Have Yaqeen!

*You have to know,
and you have to have
the knowledge that
the prayer time
has entered.*



Question from Champ:

What if you live in a country that has Athan but your Athan app came in first before the actual Athan; do you wait for the real Athan or follow the Athan app?

Answer:

***Follow the live
and real (human
being) Athan.***

Question from Champ:

What if I prayed before its timing?

Answer:

Regardless whether one was relying on knowledge, personal reasoning, or imitation, once it becomes clear that a prayer was performed before its timing, it is considered invalid and **must be repeated.**

3

Covering one's Awrah

- Awrah is what must be covered and unlawful to look at.
- The rulings might differ for different Mazhabs. In Mazhab Shafi'ie, **a woman's Awrah is everything except for the face and the hands (up to the wrist).**



Question from Champ:

Do I have to cover under
my chin for Solah?

Answer:

What is considered as face has
been explained in Wudhu.

Area of face for Wudhu:
Vertically *from where your hair
starts to grow until your chin*
and horizontally from your one
ear bump to another bump.

In conclusion,

***You have to cover
what's under the chin
(It's not part of the face,
so it is part of Awrah).***



4

Facing the Qiblah

Alhamdulillah, we are living in a day and time where
finding the qiblah is actually very easy!

How do we use the compass app to find the
Qiblah in a non-designated prayer place?

Step 1: Once you go into your
compass app, **make sure that
you have your phone held flat**
(on the floor).

Step 2: Navigate yourself at the
qiblah degree of your country.
For example, make sure you are
at 293 degrees (for Singapore).

Step 3: Follow the qiblah degree,
not the red arrow on the compass
(the North bearing).

293 degrees (Example for Singapore)



Conditions of the validity for the prayer

1. Purification (making sure our bodies, our prayer garments, and the place of prayer must be pure from impurity)
2. Be certain that the prayer time has entered
3. Covering our Awrah
4. Facing the Qiblah



Question from Champ:

If you have to leave for a meeting,
is it permissible to pray during
the Athan, or must you wait until
the Athan has completed?

Answer:

You can start praying as soon as
you hear 'Allahu Akbar, Allahu
Akbar' in the Athan.

However, *it is part of Adab and
Sunnah to listen to the Athan,
respond to it and start praying
after the Athan is finished.*

Question from Champ:

My baby is always around when I pray.
I will make sure that I change her
diaper prior, but what if she pees
during my salah and is playing around
my prayer mat?

Answer:

As long as the impurity (i.e.
the pee) does not leak to
your prayer mat or to
yourself, your baby can
be there.

Question from Champ:

What if we are late for a prayer,
i.e Zuhr and we heard the Athan
for Asr coming in while we are in
the middle of Zuhr? Should we
finish our Zuhr prayer first?

Answer:

**Yes, continue to do your Zuhr. Even
if you think there's 1-2 minutes left,
rush to do your Zuhr first.**

***As long as your first Rakaah was
done within the prayer timing, you
are considered to have done the
prayer within the prayer timing.***

Important to note:

***You should always
prioritise the prayer
that you've missed.***

***If you missed Zuhr,
and is making up for
the prayer in Asr
timing, always pray
Zuhr first.***

*(This is because there is still a lot
of time left for Asr.)*

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Reconnecting with Solah

Integrals of Prayer

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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)

Integrals of Solah

consist of **three** types;

Heart (Qalbi)

The thing that you have to internalise in your heart.

Speech (Qawli)

Things that you have to say.
Cannot be a murmur and you must be able to hear it.

***Physical
actions*** (Fi'li)

All the physical actions.

Note: There are a lot of differing opinions about the total number of the integrals of Solah (13 being the least).

1

Intention

- Intention is the basis of every Ibadah that you do. **A Solah without intention is NOT a Solah.**
- **The place of intention is your heart.** It is **not obligatory** upon you to say your intention, but saying your intention will help you to internalise what you are doing. It's like prepping yourself.
- When you say Allahu Akbar (during Takbiratul Ihram), **this is when you have to place that intention in your heart.** *Your heart must **know** that you are actually going to pray.*

Obligatory

أَصَلِّيْ فَرَضَ الصُّبْحِ رَكَعَتَيْنِ لِلّٰهِ تَعَالٰی

I intend to pray the **obligatory Subuh** prayer
in two raka'at for Allah ta'ala.

- **فَرَضَ الصُّبْحِ** are the two obligatory words to say in our intentions. Other words are either Sunnah or Mustahab (recommended). It's not Wajib. Not saying it **doesn't affect** your prayer.
- What will affect your prayer is **the timing** that you place your intention. **As soon as you raise your hands and say Allahu Akbar (during Takbiratul Ihram), you should internalise the intention in your heart.**
- **لِلّٰهِ تَعَالٰی** is not wajib because there is no prayer for other than Allah. We should know this by heart.



Question:

Do I have to say out my intentions
before Takbiratul Ihram?

Answer:

No, it is not obligatory.

***It suffices to say your
intention in your heart while
doing the first part of
Takbir, although it is
Sunnah.***



2

Standing, if able

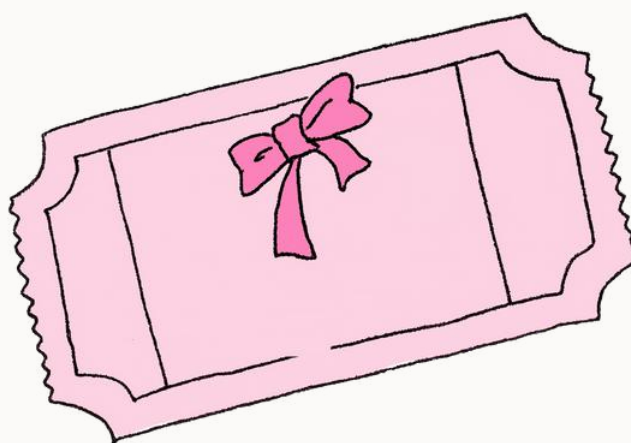
(in the **obligatory** prayer)

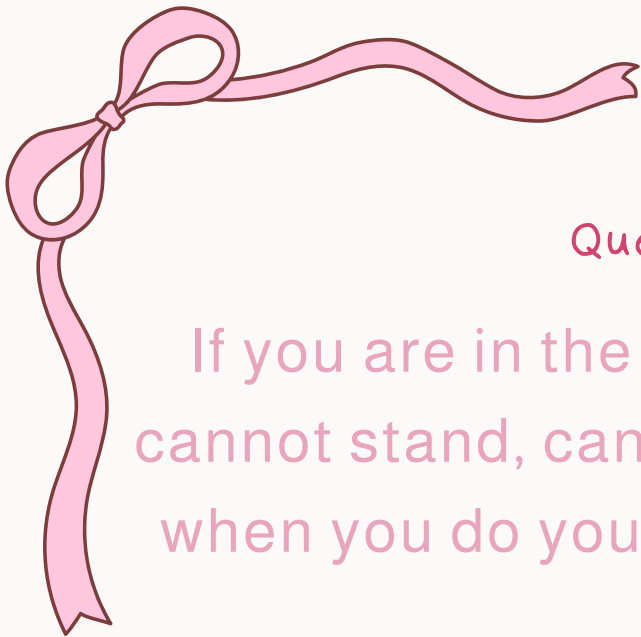
- **One is considered standing when one's posture is straight.** In the case where you are **unable to continue** the obligatory prayer **standing, you may sit.**
- Narrated `Imran bin Husain: I had piles, so I asked the Prophet (ﷺ) about the prayer. He said, "**Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray lying on your side.**" (Sahih al-Bukhari 1117).
- These are all **concessions** and a Mercy from Allah SWT. We are never asked to do something that we are not able to do, especially physically.

Remember:

*Using the concession
given by Allah does
not make your prayer
lacking in any way.*

*When Allah gives you
a concession, accept
it. It's a gift.*



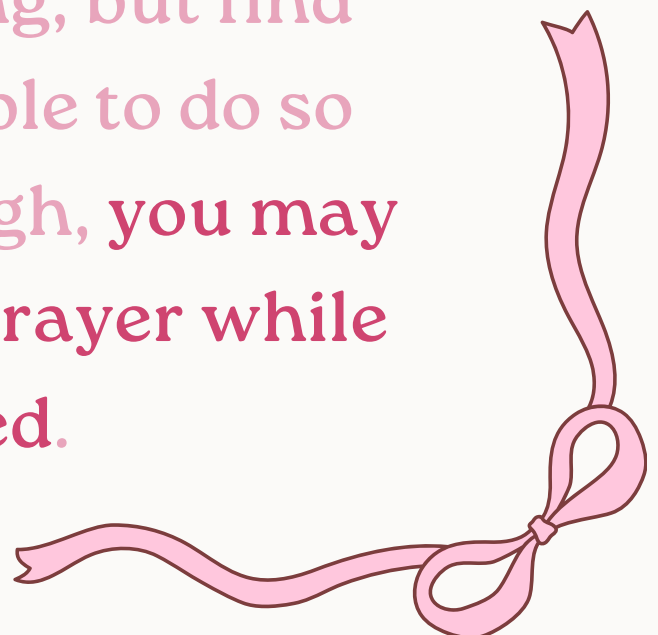


Question:

If you are in the condition that you cannot stand, can you be sitting down when you do your Takbiratul Ihram?

Answer:

If your condition is that you cannot stand, then yes, you can just sit. If you began the prayer while standing, but find yourself unable to do so halfway through, you may continue the prayer while seated.



3

Takbiratul Ihram

“اللهُ أَكْبَرُ”

Allahu Akbar

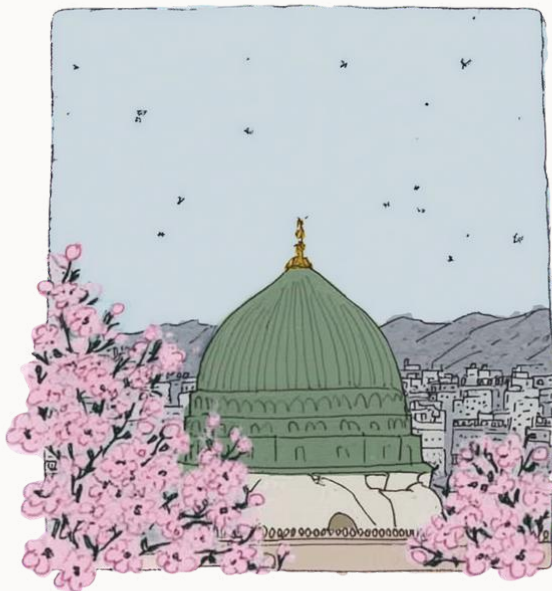
- We have to say the words “Allahu Akbar”.
Saying anything else (e.g. Akbar hu Allah) is invalid.
- Why is it called Takbiratul Ihram? After we make the intention for Ihram during pilgrimage, **restrictions take place!** There are things that we cannot do anymore. Similarly, **when we are in Takbiratul Ihram in Solah, we are prohibited from actions such as talking, eating, laughing etc.**

from the word

Haram

(prohibited)

Why do we have to say the
Takbiratul Ihram?

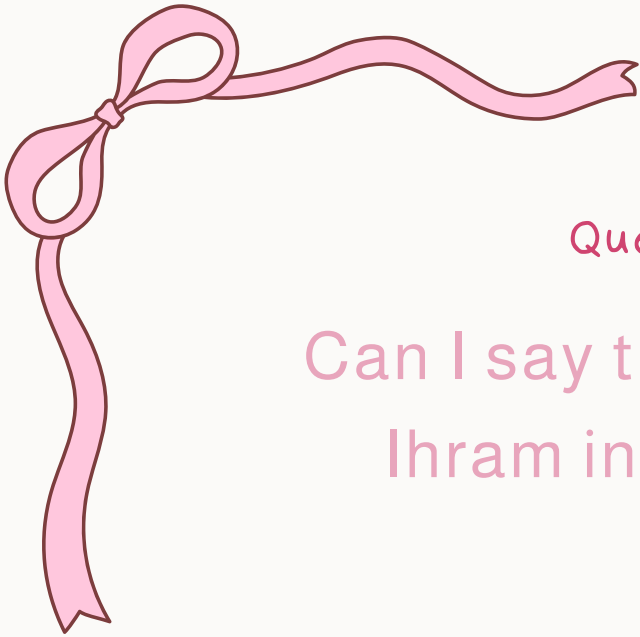


Prophet Muhammad ﷺ said:

وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّ

*“Pray as you have
seen me praying”*

(Sahih al-Bukhari 631)

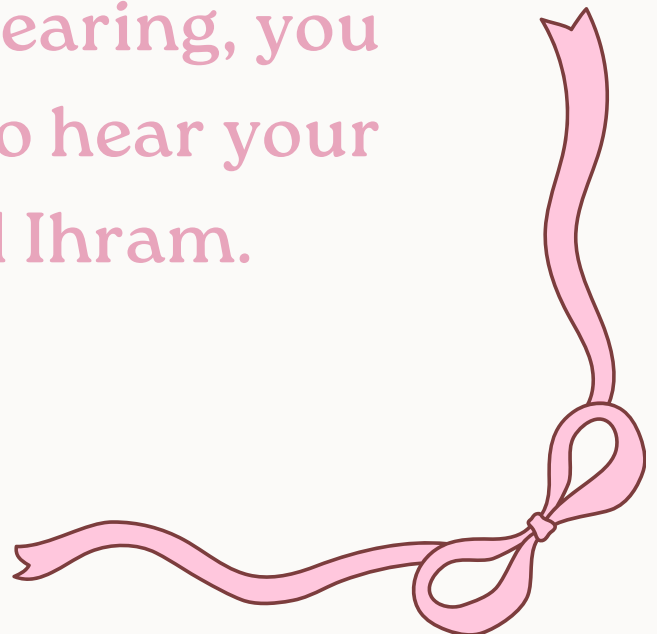


Question:

Can I say the Takbiratul
Ihram in my heart?

Answer:

No, because it's a **rukun qawli**
(**speech integral**). You must
properly articulate it and **you**
must be able to hear it. If you
are of sound hearing, you
must be able to hear your
Takbiratul Ihram.



Recap:

Integrals of Solah

Heart (Qalbi)

1. Intention

Speech (Qawli)

3. Takbiratul Ihram

4. Reciting Al-Fatihah

10. Final Tasyahhud

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*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)

Question:

If the Takbiratul Ihram is a Rukun Qawli (Speech Integral), does that mean the raising of your hand is not Wajib?

Answer:

Yes, it's not wajib. It's Sunnah. When you are about to articulate 'Allah', your heart is ready. It knows what it's going to do next- your heart is ready for Solah.



Question:

How loud must we hear ourselves?
Is a whisper good enough?

Answer:

You must hear yourself
articulating the words. As long
as you know that the words have
been articulated; meaning you
can hear the sounds, the
phonetics, and the
pronunciations.



*When you actively hear
yourself saying the
takbiratul ihram, it
helps to slow you down
and really forces you to
focus that you are on
the prayer mat. You are
meeting Allah!*



Question:

What if we accidentally laugh after Takbiratul Ihram? Can we continue or should we redo our Solah?

Answer:

Protect and prepare yourself before Solah. Recite Du'as for protection from Shitan's whispers. Recite Surah An-Nas three times.

Refer to Part 1 for the Sunnahs to do before prayer.

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Reconnecting with Solah

Intentions & Takbir

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Protection from Devil's Whispers

- Before making your intentions and as you are preparing yourself for the prayer, **read Surah An-Nas to get rid of the devil**. Many ask, “How can we stop the whispers while praying?”. Their minds are all over the place.

Recite thrice:

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ

*And say, “My Lord! I seek refuge in You
from the whispers of the Shaytan.*

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

*And I seek refuge in You, my Lord, lest
they be **present** with me.”*

(al-Mu'minun 23:97-98)

We're going to **intend**:



That this prayer will indeed
be the **soul** of all of our deeds.



To gain a **connection** to Allah SWT,
and **continue** in this connection
through our day.



That Allah SWT **changes our states**
by the prayer.

Allah SWT says:

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ^{قُلْ}

*Indeed, 'genuine' prayer
should deter 'one' from
indecentcy and wickedness.*

(Surah Ankabut 29:45)



We're going to **intend**:



That every prayer is **a step closer** towards Allah SWT, so that the light of Allah SWT shines **in our heart, our soul, our faces, our grave and on the Day of Judgement.**

Remember:

We should also always **include in our intentions;**

- those around us
- those whom we love
- all of those who are seeking Allah SWT

We're going to **intend**:



The light of prayer, the Divine and
guidance ***manifests on them.***

We **intend** that everyone who knows us
and everyone who does not know us;



will taste the ***sweetness***
of prayer and of Munajah*

(* the action of calling out to Allah SWT).



We're going to **intend**:



the prayer will **purify** our inner
beings, our hearts, and our
intentions.



To ask Allah SWT for the ability
to **see falsehood as falsehood**
and to be able to turn away from
it **immediately**.

Pure Sincerity

- When you stand in front of Allah SWT **choosing to be a slave** to the creator of the heavens and the earth (as opposed to being a slave to what He has created), you stand with **pure sincerity**, In Sha Allah.
- As you say your intention,

أُصَلِّيْ فَرَضَ الظُّهْرِ أَرْبَعَ رَكَعَاتٍ أَدَاءً لِلَّهِ تَعَالَى

I intend to perform the fard (obligatory) Dhuhr prayer, four raka'ahs (units of prayer), right now, for the sake of Allah the Almighty.

- When we say **لِلَّهِ تَعَالَى**, we say it with purity, pure sincerity and love for Allah SWT, debased and broken in front of Him, in the presence of The King, **The Subduer**, Al-Qahhar, the Greatest of the Great SWT, The Compeller, the One Who has moved you to stand in front of Him SWT.

When you
realise all of
these, you
realise how
Generous and
Merciful He is
and He has been
to you SWT.



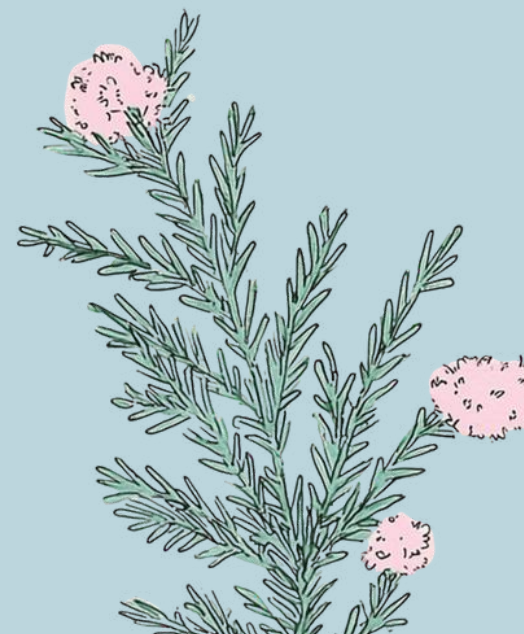
God is Great-er

- The one who is praying right now **surrenders**. She witnesses the beauty that she is yearning for in Allah SWT.
- With her heart **completely present** and with **firmness** standing in front of the Great, the High, she says with **her heart full of awe**, she says: (Allahu Akbar)



A Compulsory Act

- As she says it, she will raise her hand and surrender to Allah SWT, firmly testifying that none is greater in her heart, **other than Allah SWT**, because the one of **priority and of focus is Allah SWT** in her heart.
- As she raises her hand, she **discards everything** that is other than Allah SWT behind her.
- When you raise your hands to say 'Allahu Akbar', you see it as **1) the complete surrendering to Allah SWT**, and **2) a discardment of the Dunya.**
- **It is a Rukun Qawli** - it's something that is compulsory to be heard by yourself in prayer.



Act of Surrender

- As you recite 'Allahu Akbar', you **surrender** yourself to the Rabb. After all, what is more important in your life than to be connected, to be seeking, to be yearning and to be running to the One SWT Who has created you?
- He has promised that **His Mercy, far outweighs His Wrath.**
- You have **full hope** in standing in front of Allah SWT and coming close to Him, that He will embrace you and He will accept you **as you are.**

Wings of Fear & Hope



- There is also an element of **fear** - the person saying 'Allahu Akbar' is warned against contradicting her word with her actions.
- This is how our scholars will always go to the **the wings of fear and hope**. It is not all about you know love, love, love; there's also holding yourself accountable.
- You love Allah SWT and you seek His Love, but at the same time, you are **declaring what you are saying to be true. You have to walk the talk.**

You just said 'Allahu Akbar'
(Allah is Greater).

***Do you live your life in
that way?***

***Is He the Greatest One
in your life?***

***Is He the One that you
run to and turn to?***

***Is He the One you seek
help from?***

***Is He the One that
you fear?***

There is always
two sides:



One prevents
us from going
into despair



One prevents us
from going into
wishful thinking

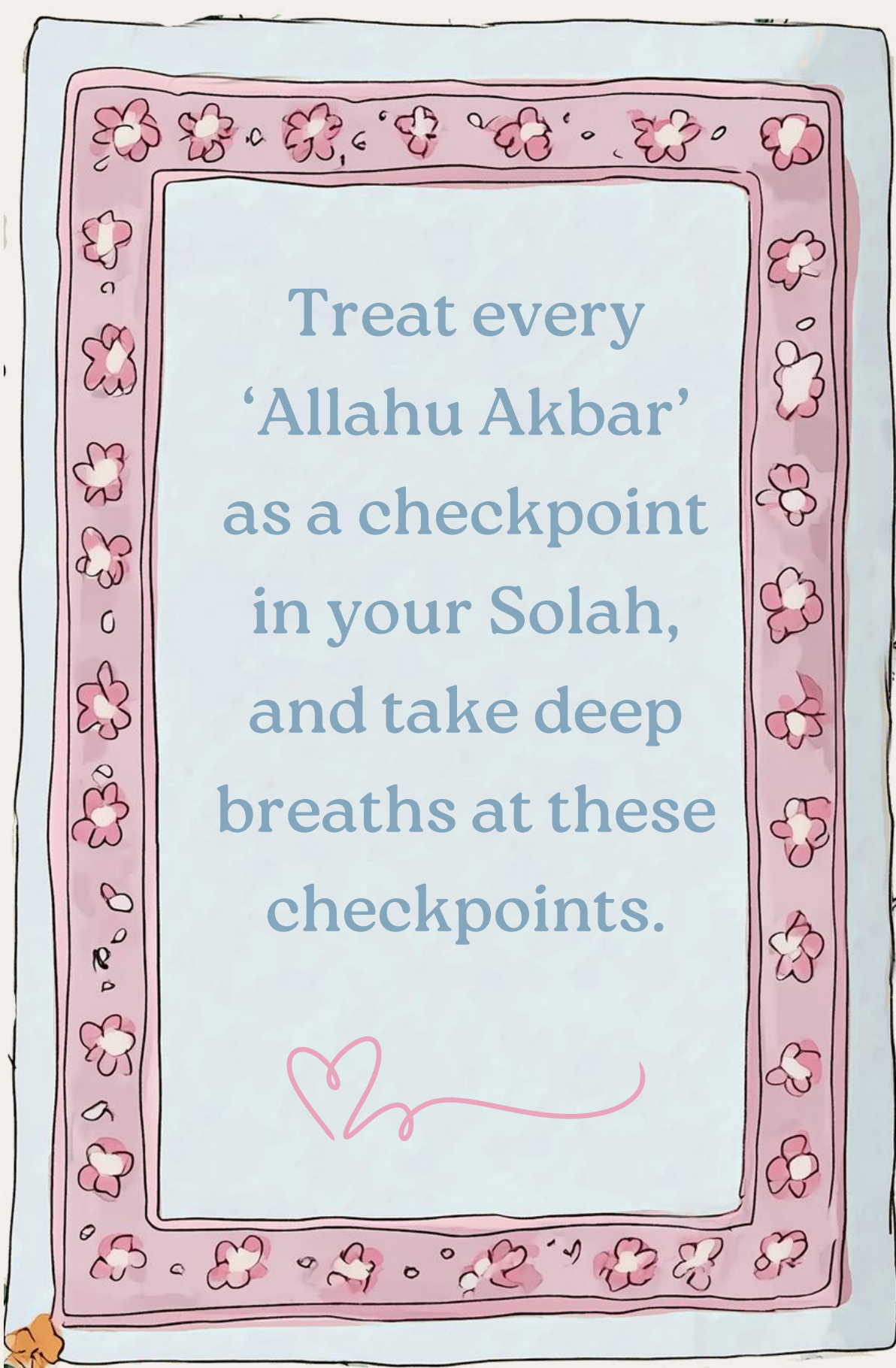


The Final Check

- Seeking and desiring the pleasure of Allah SWT, she discards everything other than Him SWT. From Him he began and to Him she will end.
- **If** there is something left in her that she seeks or love **other than Allah SWT or something that he prioritises above Allah SWT**, then she has to **repent** from that and **correct** that. Why? Because she has just said 'Allahu Akbar'. She has declared that 'Allah is the Great', the Powerful, the Highest, and the One that her life is focused on.
- When he is with the Great, the Powerful, she is **not content with anything else**, lowly or small.
- She throws away all of her worries and she witnesses her standing with everything she knows, and begins to read Du'a Iftitah..

Tips from our Champ Iman!

When you're standing for prayer and just before you take your takbir, it helps to **take a deep breath to calm your system**. We're probably taking time from our day, work or our children to pray, and we think, "OK, quickly, I need to get this done so I can move on with my day." But we need to remember that we're standing before the One who created us. We can't rush that. This practise has helped calm Iman's system and heart and remind herself that her body and her heart is a witness to everything that she's about to do,



Treat every
'Allahu Akbar'
as a checkpoint
in your Solah,
and take deep
breaths at these
checkpoints.

Takeaways from 'Communicating With Allah'

by Bassam Saeh:

The author gave an analogy whereby you got ready for an event and then you fell asleep at the event, only to be woken up by the workers saying that the event is over and you will need to leave. This happens to us in our prayer – we take our wudu, get dressed, perform our prayer, but at the end of the prayer, it feels like nothing has changed. It is as if we slept through it.

As Ustazah Farhana mentioned in the lecture that **Solah should change the state of our heart.**

The background of the entire page is a light pink color, decorated with numerous hand-drawn, scalloped-edged cloud shapes in a slightly darker shade of pink. These clouds are scattered across the page, with some larger ones near the corners and smaller ones in between.

Important to note:

***Solah
steadies,
anchors
and
affirms
you.***

aaplus

What if we don't taste the
sweetness of Solah?

Our Champ, Hodan, compared it to when we buy a lime – even though it looks so tasty, but once you cut it and try to squeeze out the juice, there's barely any. But do we throw away the lime? No, **we try to squeeze it as much as we can to get what it has. Similarly, when you are not feeling the sweetness of Solah, try to push through.**

It's beautiful to test the sweetness (of prayer) but when you don't feel it, you don't have to throw it altogether. Take time to squeeze as much lime juice as you can.



Concessions in Islam
are a blessing!

Allah SWT has said in the
Quran that 'He does not
burden a soul beyond what
they can bear'.

When you can't stand to
pray, you sit. When you can't
sit, you lie down. **Even when
we're praying, Allah does
not burden us**, much less
with other things in our lives.
Alhamdulillah.

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Reconnecting with Solah

Du'a Iftitah

aaplus

Sunnah After Takbir

- Du'a Iftitah is the often forgotten or often neglected Sunnah.
- **It is a very beautiful Sunnah which can only be done after Takbir.** Hence, the moment you say, 'Audhu Billah' there is no more Sunnah to say 'Allahu Akbar Kathira' **اللَّهُ أَكْبَرُ كَثِيرًا**.
- Or if someone says, Bismillah and remembered Du'a Iftitah, they can't go back to reading it.
- They need to go into Du'a Iftitah the first thing after Takbir. They can't have done something else first, and then read Dua Iftitha. **Once you skip the Sunnah, you can't go back.**

Question from Champ:

What happens if you already do your Takbir, and then you remembered Du'a Iftitah? Is it correct that we break the Solah and then start again? Or is it gone forever, like it's a missed opportunity?

Answer:

It's a missed opportunity, unfortunately, as you can't **nullify** your prayer. The moment you miss a Sunnah and you begin a Wajib, you can't go back to the Sunnah.

Du'a Iftitah

اللَّهُ أَكْبَرُ كَبِيرًا

Allaahu Akbar Kabiraa

وَالْحَمْدُ لِلَّهِ كَثِيرًا

Walhamdulillahi Kathira

وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا

Wa Subhanallahi Bukratan Wa asila

وَجَّهْتُ وَجْهِيَ لِلَّذِي
فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ

Wajjahtu Wajhiya lil-lazi

Fataras-Samawati wal-Ardh

حَنِيفًا مُسْلِمًا

Hanifan-Musliman

وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Wa ma ana minal mushrikin

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ

وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

*Inna solati, wa nusuki, wa mahyaya, wa
mamati lillahi rabbil alamin*

لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ

وَأَنَا مِنَ الْمُسْلِمِينَ

La Syarika lahu Wa Bidzalika Umirtu

Wa Ana Minal Muslimin

Emphasise your heart

- **If someone really understood, they would come and stand in front of Allah SWT, understanding that** - It is from the Grace of Allah that He keeps bringing us back over and over again and **fills your heart with so much gratitude and love** to Him SWT.
- There is nothing in your life that is more important to you right now than that you are in front of Him.
- When you say 'Allahu Akbar', you're **compelled** to continue with 'Allahu Akbar Kabira'. You don't go into anything else except that you want to say it, and emphasise it. **You need to emphasise what your heart is feeling** at this point.

The Opening Du'a

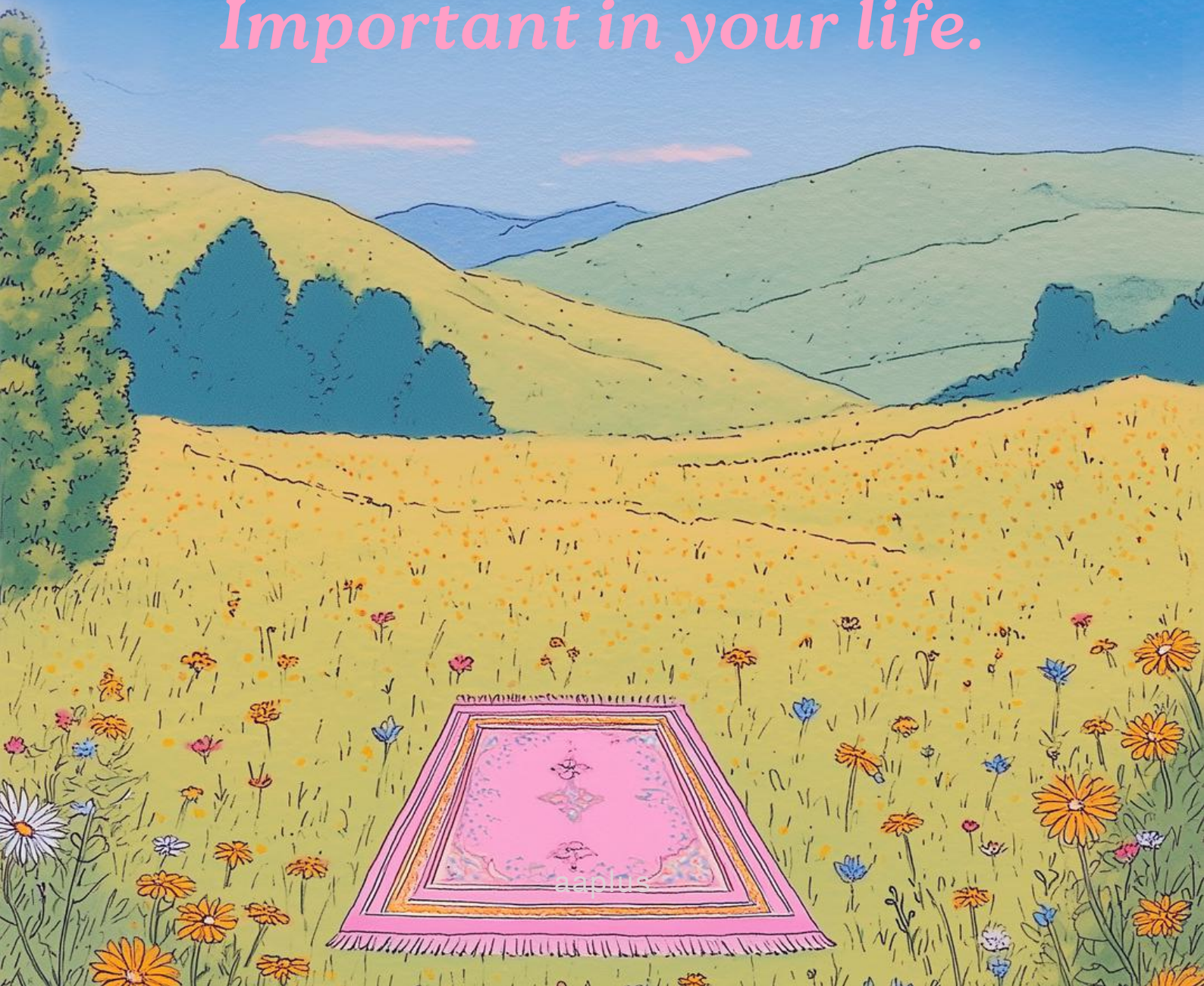
- 'Iftitah' means 'The Opening.' Hence, it is **the opening before the opening**, because Surah Fatiha is the opening Surah.
- It is the opening of a person's being and heart in front of Allah SWT. It could be that a human being is closed to his Creator the entire day; he's not thinking of his Creator and he's not focused on his Creator. **His heart is distracted.**
- A lot of what we say in Dua Iftitah comes from Nabi Ibrahim A.S. In the Quran, when he says, "**I direct my face.**" After he turned away from his people, he said, "I am free of what you all do. You commit shirk, you have partners with Allah. And I direct my face, this face of mine, this heart of mine, to Allah SWT, the Great, the Magnificent."

Rasulullah ﷺ's State in Prayer

- Rasulullah ﷺ begins the prayer by reading this. Dua Iftitah is an opening of the soul and the spiritual self, as you understand who you are standing in front of.
- These are the words of Rasulullah ﷺ in teaching us that **this is the state that he ﷺ was in when he ﷺ came to the prayer.**
- As he ﷺ stood in front of Allah SWT, his heart ﷻ was facing Allah SWT. He ﷺ went into this amazing aggrandization and admiration of Allah SWT (that Rasulullah ﷺ tends to have whenever he makes Du'a).



*One of the benefits of
Du'a Iftitah is that
it directs your heart to
the One who is the Most
Important in your life.*



اللَّهُ أَكْبَرُ كَبِيرًا

Allaahu Akbar Kabiraa

**Allah is the Great,
in full Greatness.**

وَالْحَمْدُ لِلَّهِ كَثِيرًا

Walhamdulillahi Kathira

**And all Praises to
Allah SWT abundantly.**

وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا

Wa Subhanallahi Bukratan Wa asila

**And Allah is All-perfect
in the early morning
and in the evening.**

Glory to Allah SWT

- The word سُبحَانَ اللَّهِ SubhaAllah comes from the word سَبَّحَ which means 'to give Tasbih'. However, the original word is سَبَّاحَة 'to swim'. It's a way of swimming whereby a person remains afloat (to stay above).
- Hence, when you say سُبحَانَ اللَّهِ SubhaAllah, it means that **Allah SWT is above any form of imperfection** that could be attributed to Him SWT. This is why we say 'Glory to Allah SWT', whereby Glory means 'transcendence'. But Allah SWT is beyond that.
- سُبحَانَ اللَّهِ SubhaAllah is to place Allah SWT in our understanding, because he is All-Perfect SWT. It is to **cleanse our understanding** of Who is Allah SWT and how He is in our life.

Allah is All-Perfect

وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا

Wa Subhanallahi Bukratan Wa asila

And Allah is All-perfect in the early morning and in the evening

- **Reflect:** What goes through your mind when you say these first few phrases?
- Allah is Great in utmost Greatness. He is to be praised abundantly. He is all perfect beyond any blemish that a human being can think about. Which is why the next statement goes,

وَجَّهْتُ وَجْهِيَ

Wajjahtu wajhi

I direct my face

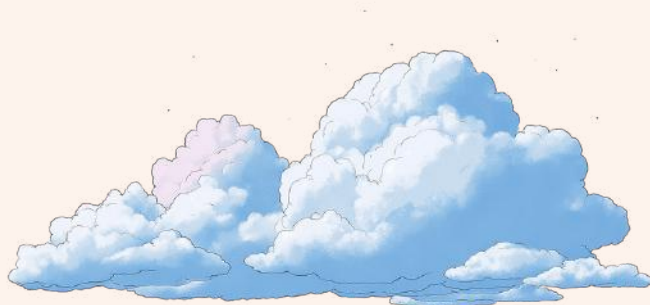
- It means 'I direct my heart'. I am close to Him right now. He's looking at me and He knows me by name. He knows my heart and He knows every concern of mine.

لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ

lil-lazi Fataras-Samawati wal-Ardh

**He is the One who created
the heavens and the earth**

- At this point, the one who is praying is witnessing the Source of Generosity. He is the Giver, the One who continuously gives us from the skies and the earth. **He creates everything and He gives.**



Pure and Upright

حَنِيفًا

Hanifan

pure and upright

- Nabi Ibrahim used the word 'Ana Hanif' meaning he was pure and upright in the pure and upright religion, without turning right or left or desiring those other than him.
- He is focused straight on Allah SWT. He didn't desire or fear anyone, except Allah SWT.

In Full Submission

مُسْلِمًا

Musliman

**in Full Submission, without
having any relation to other
than Him SWT.**

- We need to reflect:
 - What is there other than Him?
 - What are we seeking other than Him?
 - Is there anything else other than Him?
- It's something you bring to your heart in the beginning of your prayer: Why is my heart distracted?

- You keep getting worried, occupied and distressed about things that are **not** in your control.
- You're right in front of **the One who actually handles everything**. It's all under Him SWT - your wealth, your job, your family, your children - it's all His.

وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Wa ma ana minal mushrikin

We are not those who associate partners with Allah SWT.

- The scholars say, “How do we say this when we're now in the prayer?” You're not a Mushrik because you're right in Solah, right?

What is a Mushrik?

- When you're in prayer, you are obviously a monotheist and praying to Allah SWT on the outward.
- What is the deeper meaning of **Mushrik**? When you say you don't associate partners with Allah SWT, you **don't go back and forth in love for Him SWT.**
- When he gives you stuff, you love him, but when you think you're denied (you're never denied when it comes to Allah SWT), then you don't like it. This includes love of the Self, as **arrogance and self-glorification are forms of shirk.**



Prioritise Allah

- In prioritising what I want, what I need, what I think, what I do, what I plan, thinking that it's all you, when it's actually all Allah SWT.
- Despite your arrogance in front of Him, using the very things He has given you, He still calls you to the prayer and lets you learn this Du'a Iftitah from the Prophet ﷺ. He still teaches you over and over again that you are not in control.
- When you say, وَمَا أَنَا مِنَ الْمُشْرِكِينَ “I promise You that I am not going to be distracted from You.”



All for Allah

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Inna solati, wa nusuki, wa mahyaya,
wa mamati lillahi rabbilalamin

**“Surely my prayer, my sacrifice,
my life, and my death are all for
Allah—Lord of all worlds.**

- **Reflect:** Why am I bothering myself and beating myself up with all these other things that I want, I want, I want?
- **Have Redha, and you will have contentment, pleasure, and tranquillity (Sakinah).**



لَا شَرِيكَ لَهُ

La Syarika Iahu

He has no partner nor parallel,

- There is nothing even distantly similar to Him SWT in His Lordship.

وَبِذَلِكَ أُمِرْتُ

Wa Bidzalika Umirtu

and I have been ordered as such,

- That is what I have been commanded, taught and created for.

وَأَنَا مِنَ الْمُسْلِمِينَ

Wa Ana Minal Muslimin

**And I am, and I declare,
I am those who submit.**

Trivia on Dhikr shared by Champ Huda:

In Du'a Iftitah, we always recite
the Dhikr of Allahu Akbar,
Alhamdulillah, and then
Subhan Allah. The dhikr goes in
ascending order.

But if you realise, we recite this
dhikr in **descending order** after
Solah - Subhan Allah,
Alhamdulillah, Allahu Akbar,
which we recite 33 times before
we end with 'La ilaha illallah'.

Such a symmetry, Ma Sha Allah!

*‘When we say the Tasbih, it
cleanses our understanding of
who Allah is’*

*A lot of times, we think we
know who Allah is when we
don't. We should always have
Husnuzan of Allah and to
always clean our
understanding of who He is.*

*His Will, His Timing, His Plan,
His Sustenance, and all that He
Does is perfect.*



Final reminder:

Salah is a **rest** for us.
Instead of thinking of it as
something we need to do,
we must strive to **submit**.

We feel heavy because we
forgot to retire from being
'God'. But you're not in
control; Allah is.

***Accept and embrace
that rest.***



What should you do if your
loved ones don't pray?

Invite them to pray, but **make it lighthearted**. Don't be hard on yourself. You cannot underestimate the da'wah of your invitation. Gentle Da'wah, Intense Du'as! If they keep seeing you praying, it might stir something in their heart.

Keep making du'a for them to pray and never think you are better than someone just because you're praying right now.

When you make the intention to pray, **bring to your heart the people around you, whom you want to taste the sweetness of prayer. You cannot underestimate the plans of Allah.**



A little Quiz!



What is the primary distinction between the conditions of prayer and the integrals of prayer?

1. Conditions are the same across all school of thoughts, while integrals vary significantly.
2. Integrals are obligatory (fard), while conditions are recommended (sunnah).
3. Conditions relate to physical purity while integrals relate to spoken words and intentions.
4. Conditions are actions performed before prayer, while integrals are actions performed during prayer.

For a prayer to be valid, purity is required in three specific areas. What are they?

1. The mind, the heart and the intention.
2. The water used for Wudhu, the prayer mat and the hands.
3. The body, the garments being worn, and the place of prayer.
4. The body, the air in the room, and the direction of the qibla.

A person prays Asr without being certain that the prayer time has begun and later discovered that their prayer was performed within the correct time. What is the status of this prayer?

1. It is valid but it is recommended to repeat the prayer as precaution.
2. It is valid, but the reward is reduced due to lack of certainty.
3. It is valid because it occurred within the correct prayer window.
4. It is invalid and must be repeated.

Which of the following is considered a speech integral (qawli)?

1. Takbiratul Ihram (saying Allahu Akbar)
2. Raising the hands at the beginning of prayer
3. The intention to pray
4. Du'a Iftitah

If a person starts an obligatory prayer but is unable to continue standing due to illness, what is the correct course of action?

1. They must finish the prayer standing.
2. They are excused from the prayer and make it up when they feel better.
3. They can sit down for the remaining parts of prayer.
4. They should stop the prayer and restart while sitting.

What is the ruling on a baby with a soiled diaper who is near someone while they are praying?

1. The prayer is valid as long as the impurity is contained within the diaper and does not leak out.
2. The prayer is invalidated and must be restarted.
3. The person must move away from the baby to continue the prayer.

The act of raising the hands and saying 'Allahu Akbar' at the start of prayer was described as a symbolic action with a dual purpose. What is this purpose?

1. To praise Allah for His Greatness and to show humility through a physical gesture.
2. To surrender completely to Allah while simultaneously discarding all worldly concerns.
3. To align the body physically with the qibla and to clear the mind of distractions.
4. To ask for forgiveness and to signal the start of prayer to others.

What should a person do if they complete the opening Takbir but forget to recite the Du'a Iftitah, and instead begin reciting 'A'udhu billah'?

1. Continue with the prayer, accepting it as a missed opportunity.
2. Pause, recite the Du'a Iftitah, and continue from where they left off.
3. Restart the entire prayer to ensure the Sunnah is performed.

Ustazah explores the deeper meaning of 'Wa ma ana minal mushrikin' ('And I am not of those who associate partners'). Beyond avoiding idol worship, what is identified as a subtle form of 'shirk'?

1. Having love for Allah that fluctuates based on receiving material things.
2. Forgetting to thank Allah for His Blessings.
3. Arrogance and prioritising one's own desires and plans over His Will.
4. Becoming distracted with thoughts of work or family during prayer.

Du'a Iftitah uses the word 'Hanifan', which is attributed to Nabi Ibrahim AS. What does this term describe?

1. A state of complete submission to Allah's Will.
2. Being pure and upright, focusing directly on Allah without deviation.
3. The act of sacrificing for the sake of Allah.
4. A feeling of deep gratitude for Allah's creation.

Reciting 'Inna solati, wa nusuki, wa mahyaya, wa mamati lillahi rabbil alamin' ('my prayer, my sacrifice, my life, and my death are all for Allah') is intended to help the worshipper achieve which state of the heart?

1. Redha (Contentment and acceptance)
2. Taqwa (God-consciousness and fear)
3. Tawbah (Repentance)
4. Shukr (Gratitude)