

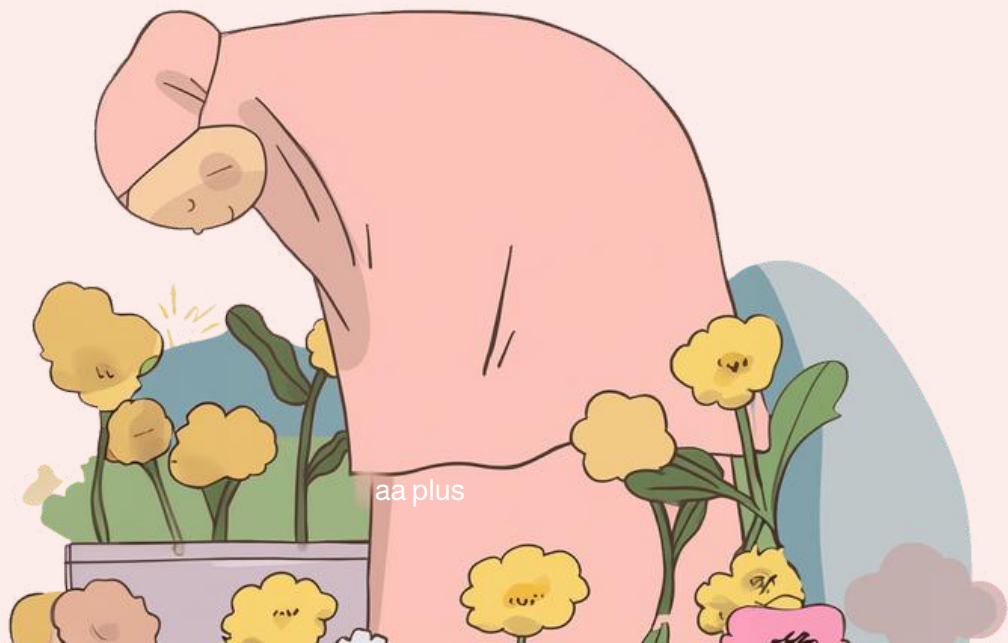
RECONNECTING WITH SOLAH

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

PART FOUR

Bowing in Humble Praise: Ruku' and I'tidal

*Ustazah Huraidah Jumat,
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Reconnecting with Salah

Integrals of Prayer

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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).

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

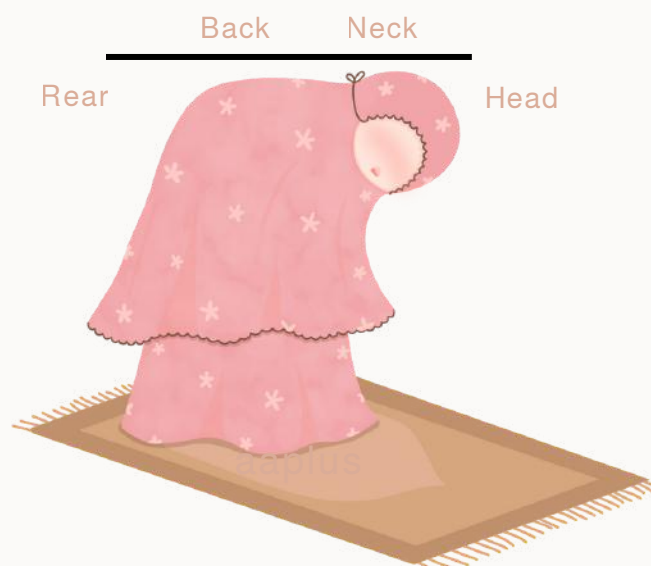
13. Order of the integrals

 (with Tuma'nina)

5

Ruku'

- Ruku' is **bowing with Tuma'nina**.
- The most preferred way of bowing in Ruku' is to straighten the back horizontally. This means **your head, neck, back and your rear must be aligned**.
- **Your hands must be placed on your knees**, though there is a difference between male and female - for female, their arms are inwards.

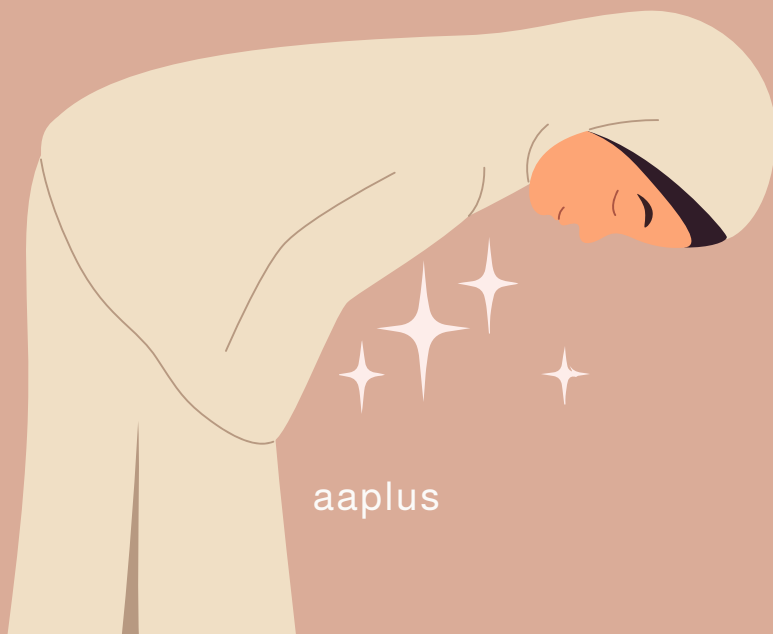


Narrated Muhammad bin `Amr bin `Ata':

وَإِذَا رَكَعَ أَمَكَنَ يَدَيْهِ مِنْ
رُكْبَتَيْهِ، ثُمَّ هَضَرَ ظَهْرَهُ

*and on bowing he placed
his hands on both knees
and bent his back straight*

(Sahih al-Bukhari 828)



طمأنينة

What is Tuma'nina?

- It is 'being at ease'. If you have not gotten that ease, you have not done Tuma'nina.

Allah SWT says:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

‘Allah will say to the
righteous,’ “O **tranquil** soul!

(Surah Al-Fajr 89:27)

- Linguistically, Tuma'nina is 'tranquil, reassured or reaffirmed'. A soul is in tranquil, calm, and at ease because she has only listened to the commandments of Allah, and tried to carry out the religion to the best of her ability.

Ruku' is Integral

- **The integral is to Ruku'.** Even if you don't say anything in Ruku', your integral is **valid**.
- When do you know you are **at ease**? **It's when you feel comfortable in the position.** The scholars said **when your limbs are stabilised** and **as long as the span of saying "SubhanAllah"** (when you are still).



6

I'tidal

(Straightening up after Ruku')

- I'tidal is straightening up after Ruku **with Tuma'nina**.

Narrated Muhammad bin `Amr bin `Ata':

فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى حَتَّى يَعُودَ
كُلُّ فَقَارٍ مَكَانَهُ

“then he stood up straight from bowing till all the vertebrae took their normal positions...”

(Sahih al-Bukhari 828)

- Tuma'nina is achieved for I'tidal **when you have risen and all your vertebrae has gone into its original position** (i.e. standing straight).

How do we attain Khushu'?

Although we are expected to attain Khushu' from the start, it's so merciful of Allah to give us these little chances, such as the four-mentioned Rukun that have Tumanina', to renew our Khushu'. This is what helps to differentiate **ritual from worship**.

Because we have been doing Solah for so long, it naturally becomes a ritual and a routine. So how do we attain the sweetness of ibadah in our acts of worship? With Tuma'nina. With Tu'manina, we are expected to pause and rest for the span of 'SubhanAllah'. **This is a chance for us to regain our khushu'.**

The definition of Solah is Du'a itself, so we are expected to make Du'a. **Tuma'nina then, is a chance for us to make Du'a.**



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Ruku' in Humility

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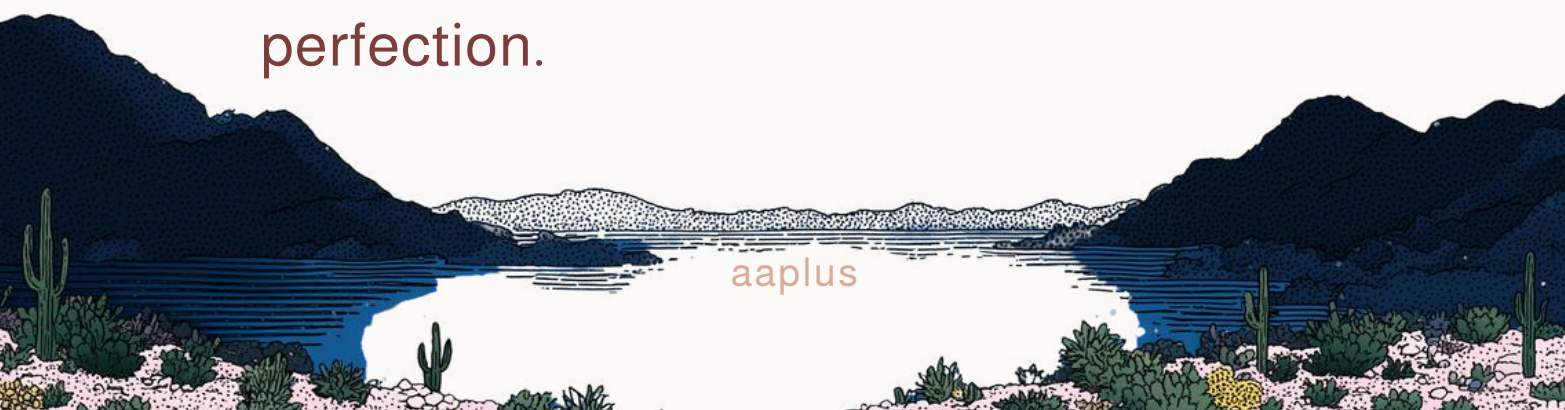
Bowing in Gratitude

- When you go into Ruku', you bow in humility to Him, you fill your heart with gratitude, because **the prayer**, from the beginning to the end, is all about **gratitude**. Gratitude is **the key to being able to continue in what we are commanded to do**, and it is what holds us together when we feel like giving up.
- When you bow, you **bow in humility to Him**, You are grateful to Him that He has made you **of those whom He brings to His presence five times a day**.
- Ruku' is a Rukun (integral) in the prayer that is long, which means **you can maintain it for as long as you want**.

- For Ruku' and for Sujud, you are allowed to do whatever praise you want to do; you may maintain it for as long as you wish. **As long as you do it in Arabic.**
- In this position of Ruku', **you bring a great sense of awe towards Allah SWT**, understanding that everything in creation bows to Him in adoration.
- Understanding His Will and Ability, you then say **سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ** (Subhana Rabbiyal Azeem Wa Bihamd). **سَبَّحَ** in Arabic means **'to swim' or 'to be afloat'**. Hence, **سُبْحَانَ اللَّهِ** points to **Allah SWT always being above of whatever we understand of Him SWT.**

He is Above Everything

- سُبْحَانَ اللَّهِ is more than just 'Glory be to Allah'. It's **beyond any form of deficiency or blemish** that you can think of in your head or heart.
- Allah SWT is **beyond** whatever you understand. In fact, the Malay translation, 'Maha suci Allah' (Allah is Pure and completely free of any form of defects or flaws) is closer in meaning than 'Glory be to Allah'.
- Allah is all transcendent. He's above and beyond our understanding in His perfection, SWT. We can't fully understand His perfection.



*When you see the
perfection in creation,
you will go 'Subhanallah,
look at that!' You don't
know what else to say
about it. It's perfect, and
it leaves you speechless.*



He is Greater than Great

- He is the One SWT **Who has brought you to pray to Him** five times a day from His Mercy and from His Kindness.
- You say سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ , and عَظِيمِ means 'Great' but 'great' is not as great as the word عَظِيمِ.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

*So glorify the Name of your
Lord, the Greatest.*

- When **Surah Al-Waqi'ah (56:74)** was revealed, Rasulullah ﷺ said to 'recite it in Ruku'. (**Sunan Abi Dawood: 869**).
- P.S. This ayah is also in **Surah Al-Waqi'ah (56:96)**.

Do you know?

It's sunnah to say

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

at the end of

Surah Al-Waqiah.



The Four Signs in Surah Al-Waqiah:

1) On *reproduction*:

أَفَرَأَيْتُمْ مَا تُمْنُونَ

*Have you considered what
you ejaculate?*

ءَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ

*Is it you who create 'a child out
of' it, or is it We Who do so?*

(Surah Al-Waqiah 58-59)



2) On *food*:

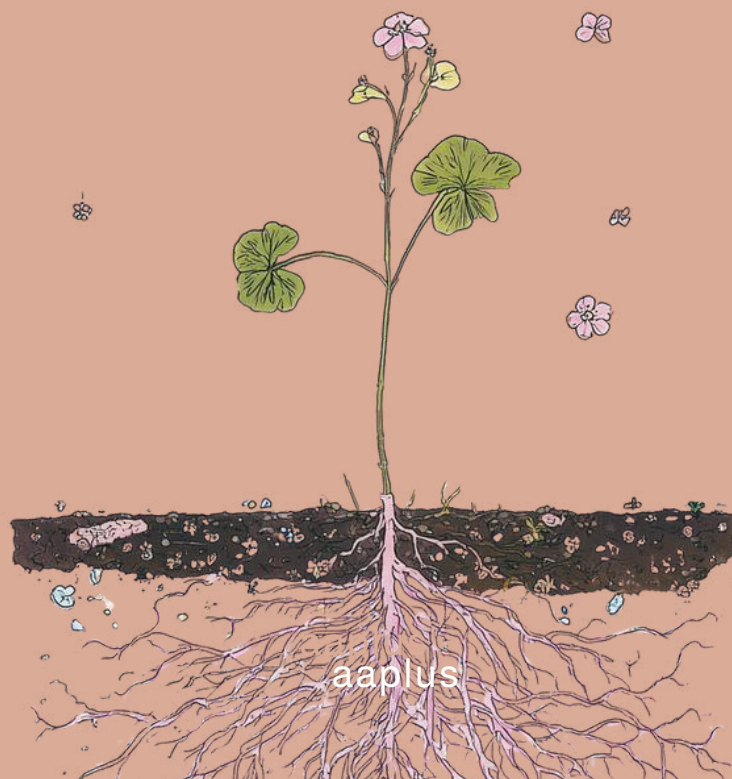
أَفَرَأَيْتُمْ مَا تَحْرُثُونَ

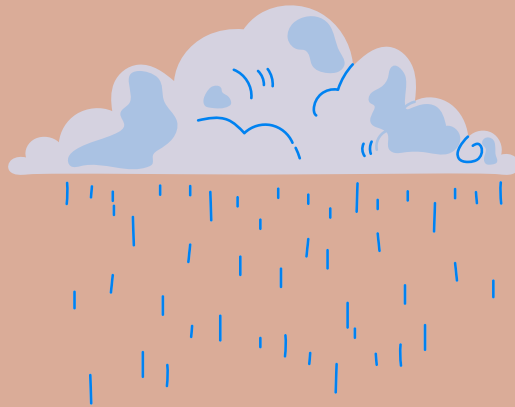
*Have you considered what
you sow?*

ءَأَنْتُمْ تَزْرَعُونَهُٗ أَمْ نَحْنُ الزَّارِعُونَ

*Is it you who cause it to grow, or
is it We Who do so?*

(Surah Al-Waqiah 63-64)





3) On *water*:

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ

*Have you considered the
water you drink?*

ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ

أَمْ نَحْنُ الْمُنْزِلُونَ

*Is it you who bring it down from the
clouds, or is it We Who do so?*

(Surah Al-Waqiah 68-69)

4) On *fire*:

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ

*Have you considered the fire
you kindle?*

ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا

أَمْ نَحْنُ الْمُنْشِئُونَ

*Is it you who produce its trees,
or is it We Who do so?*

(Surah Al-Waqiah 71-72)



Remember:

These four ayahs in
Surah Al-Waqiah point
to the *basic sustenance*
that Allah SWT has
given us, and we need all
of them as human
beings. Most
importantly, none of
them - reproduction,
water, food and fire- is
in our hands.

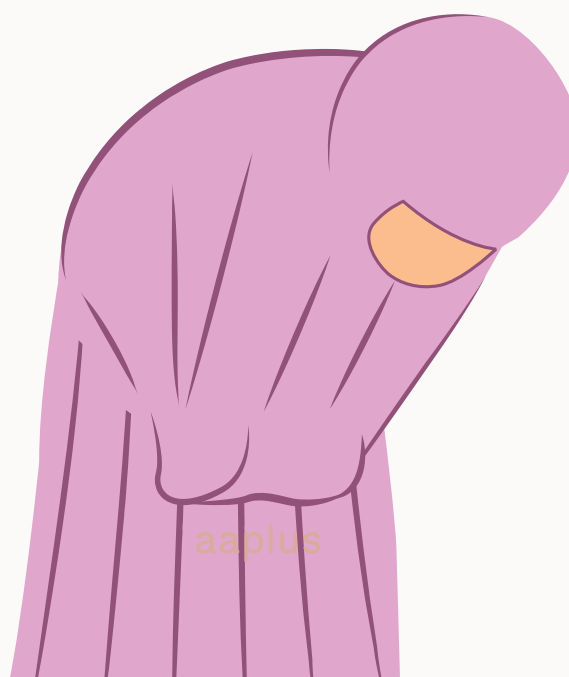
Crushing Your Ego

- The ruku' is a position where you are **humbling yourself**. You are **lowering yourself**, and you say سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ
- It should just **crush all your ego** right there, which is why Allah SWT commanded us at the end of these Verses:

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

(So glorify the Name of your Lord, the Greatest).

(Surah Waqi'ah 56:96)



Last Parts of Waqi'ah

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ
وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ

Why then **'are you helpless'** when the
soul 'of a dying person' reaches 'their'
throat while you are looking on?

(Surah Waqi'ah 56:83-84).

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ
تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ

Now, if you are not subject to Our Will
'as you claim', bring that soul back, if
what you say is true.

(Surah Waqi'ah 56:86-87).

Three Groups in Surah Al-Waqiah



الْمُكَذِّبِينَ الضَّالِّينَ

The astray and misguided



أَصْحَابُ الشِّمَالِ

People of the left



أَصْحَابُ الْيَمِينِ

People of the right

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ
فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

Indeed, this is the absolute truth.
So glorify the Name of your Lord, the
Greatest.

(Surah Waqi'ah 56:95-96).

- All this will come into your Ruku', where you should see yourself as completely unable. Allah is the One who does everything.
- Bring to your heart, 'If this were my last prayer', and **focus** on it. **Have in your heart a lot of gratitude to Allah SWT**, and remind yourself that this verse came with the reminder of death.



Say it three times in your Ruku'
(you can do more than that):

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

(Musannaf Ibn Abi Shaybah: 1/250).

- It's the Sunnah to do three times for the Imam, but if you're praying by yourself, you can do as long as you want.
- You can just keep going if you really want to feel or bring to your heart the feeling of humbleness in front of Allah SWT (especially in your night prayer).

Misconceptions of Allah SWT

- In your Ruku', you're making a **glorification of Him SWT**. In doing this, you intend to discard all **misconceptions** about Him SWT.
- A lot of times, what we think of Allah SWT, especially in terms of going too much into hope or too much into fear, we have a misconception of Him. Sometimes, we think of Allah SWT as we think of human beings.
- He's **the Creator** of the Heavens and the Earth SWT! We should not put **human limitations** nor **human emotions** on Allah SWT.

*Unlike human
beings, Allah SWT is
not petty. It's our
own misconceptions
of Allah SWT that
make us think so.*



Backstory of Ruku'

- Ruku' means '**bend**', and Raka'ah (the unit of prayer) is named as such because there's only **one ruku' in each raka'ah**.
- Raka'ah is from Ruku', hence **you get the Raka'ah (unit of prayer) when you get the Ruku' (bend)**.
- Every parts of the Prayer has been there from pre-eternity. The angels were created in position of the Prayer. The Prayer positions have been there from the creation of the creation.
- Since the beginning of it all, there are angels that were created to stay in that position until the end of time.

The Messenger of Allah (ﷺ) said:

“There is no space in the heavens the width of a foot, or four fingers, or the palm of the hand except that there is an angel standing, bowing, or prostrating to Allah.”

(Al-Mu’jam al-Kabir by at-Tabarani)



Reflect:

The prayer of the
Ummah of Rasulullah
ﷺ combines all the
positions that the
angels are in. While
the angels perform
only one position, we
perform *all* the
positions.

(Can't believe we've been
rushing through all this)

Is Du'a Qunut from the Sunnah? Are there specific occasions when it is recommended to recite it?

It is **sunnah for the Shafi'i Madhab** to read Du'a Qunut **during Fajr prayer, after I'tidal**. The du'a is not meant for Fajr only; it can also be recited during a prayer for rizq / rain, for example.

The recitation at Tashawud Awal and the recitation of Qunut are both **Sunnah Ab'adh** in the Shafi'i Madhab. **If we were to miss them, it is sunnah for us to do sujud sahwi.**

(This is Imam Shafi'i - he places extra importance on Solah practices. If Rasulullah ﷺ did something, Imam Shafi'i would note it, and he would put more **care** into it.)

Qunut is recited at Fajr so that **you will start the day by detaching yourself from Dunya.**

Does it invalidate our prayers if we make Du'a
in our own language during sujood or ruku'?
Must it be in Arabic only?

Yes. **Du'as can only be recited in Arabic.** If
you want to read in your own language, you
can just read in your heart. You don't have to
verbalise it. If you make Du'a in your own
language by accident, then it's fine.

We are expected to follow what our Nabi ﷺ
said, '**Pray as you have seen me praying.**'

(Bukhari)



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Tafsir of SubhanAllah

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Allah is Glorified

- **سُبْحَانَ** is an infinitive noun. It means it has no tense to it. It is something that it is constant.
- When we say **سُبْحَانَ اللَّهِ** (May Allah be glorified), it is an act of glorifying Allah SWT. We have to understand: **Even before we are created, Allah is glorified.**
- He does not need you to say SubhanAllah - **He's already glorified.** He does not need any of the creation nor any of our actions to prove that He is SubhanAllah.
- When we say **سُبْحَانَ اللَّهِ**, it is about you **declaring and witnessing** the perfection of Allah SWT.



Free from Imperfections

- سُبْحَانَ (to swim). If you look in Al-Quran, the various verses talking about the universe, Allah SWT uses the word سَبَّحَ (to swim) to tell about water, air, space, sun, moon and other objects. Why? Because all of them are **swimming along their own orbits!**
- When we say سُبْحَانَ اللَّهِ, the declaration of the perfection of Allah SWT is also about **separating Allah's attributes from any of His creations and any imperfections.**
- We know that Allah SWT is All-Hearing, but it is not the same as how we hear!

Allah SWT says in the Quran,

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي
جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

*‘Remember’ when your Lord
said to the angels, “I am
going to place a successive
‘human’ authority on earth.”*

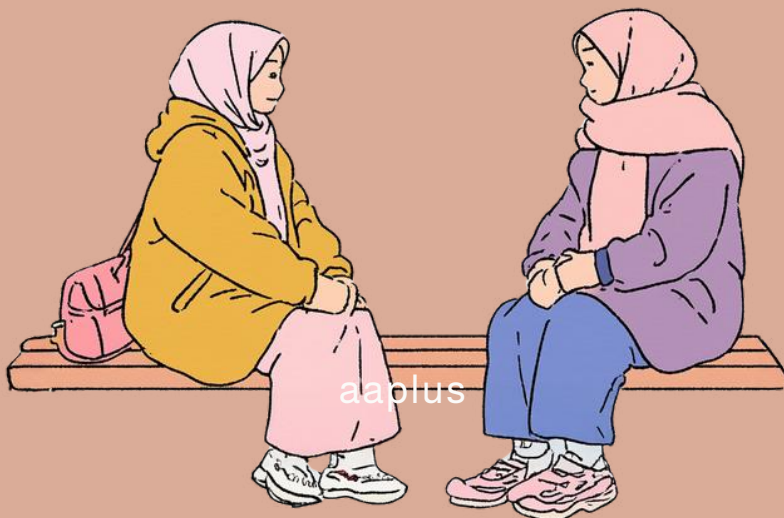
(Surah Al-Baqarah 2:30)



قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ
الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ

*They asked 'Allah', "Will You
place in it someone who will
spread corruption there and
shed blood while we glorify
Your praises and proclaim
Your holiness?"*

(Surah Al-Baqarah 2:30)



قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

*Allah responded,
“I know what you
do not know.”*

What did the Angels respond?

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا
إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

*They replied, “Glory be to You! We
have no knowledge except what
You have taught us. You are truly
the All-Knowing, All-Wise.”*

(Surah Al-Baqarah 2:32)

Do We Question Allah SWT?

- When we talk about ‘How do we use Subhanallah?’, you look at this instance.
- Why did the angels say Subhanallah?
Because **they recognise that they shouldn't have questioned Allah SWT** or had that thought about Allah SWT. It is like them saying, ‘Maybe I have crossed the line’.
- It tells you that, **Allah SWT is All Perfect, whether we understand or not, or if it fits our logic.**
- We also inherit this part of the angels - We may question Allah SWT, because one who is inferior will question.

Crossing the Line

- The problem is not about questioning.
Remember Iblis?

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ
وَكَانَ مِنَ الْكَافِرِينَ

*And ‘remember’ when We said to the angels, “Prostrate before Adam,” so they all did—**but not Iblis**, who refused and acted arrogantly, becoming unfaithful.*

(Surah Al-Baqarah 2:34)

- Iblis did not retract and felt that he may have crossed any line.
- The angels understood that whatever the plan of Allah is perfect. They question not to challenge, but because they don’t understand

- When the angels say Subhanallah, it is them **acknowledging** their weaknesses, that ‘we do not understand a lot of things, and that our understanding is imperfect and You are the Most Perfect’.
- Recap: سُبْحَانَ comes from سَبَّحَ (to swim). Whatever you think of Allah, **He is always above that:**

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ
وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ
سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ

*Yet they associate the jinn with Allah ‘in worship’, even though He created them, and they falsely attribute to Him sons and daughters out of ignorance. Glorified and Exalted is **He above what they claim!***

(Surah Al-An'am 6:100)

سُبْحَانَهُ وَتَعَالَى
عَمَّا يَصِفُونَ

(above what they claim!)

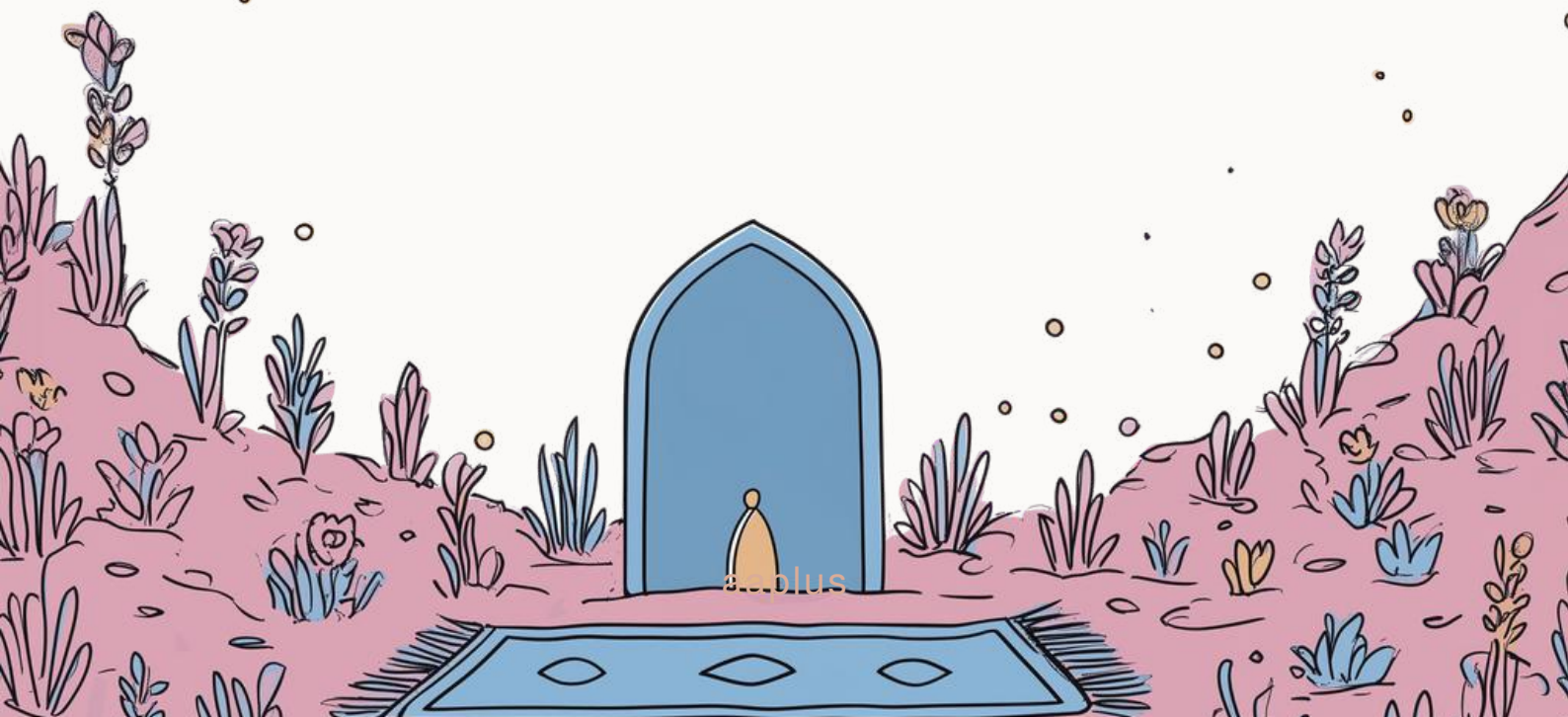
(Glorified and Exalted is He)

- Subhanahu is **removing or separating any negativities about Allah**. Whatever you say, does not decrease or affect Allah.

أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا
يُشْرِكُونَ

*Or do they have a god other than Allah?
Glorified is Allah **far above** what they
associate 'with Him'!*

(Surah At-Tur 52:43)



The Night Journey

سُبْحَنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ
الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا
الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ ءَايَاتِنَا

*Glory be to the One Who took His
servant 'Muḥammad' by night from the
Sacred Mosque to the Farthest Mosque
whose surroundings We have blessed, so
that We may show him some of Our
signs*

(Surah Al-Isra 17:1)

- Allah SWT is All-Capable, and All-Powerful to do the impossible. He is Glorified from all the negativities and the impurities that you have associated with Him, but He's also All-Powerful. He's All-Capable more than what you can perceive.

- When you say **سُبْحَانَ اللَّهِ** ; you believe that Allah SWT is capable of changing everything in your life. We also understand that sometimes things does not go as planned, and this will make us question Allah SWT.
- Remember: The problem is **not** the question; it is the decision after that - do you want to follow the path of the angels or Iblis?
- If you question Allah SWT, stop and say **سُبْحَانَ اللَّهِ** to remove bad thoughts, mistakes, or any words that are not befitting of Allah SWT and His Perfection.



Do We Question Allah SWT?

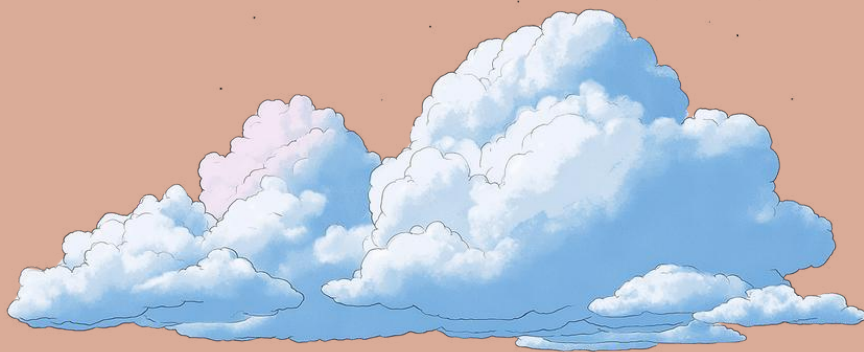
- Usually when SubhanAllah is being said, it will be combined with **Alhamdulillah**:

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

or

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

- This is because you can never reach the state of shukr, of Alhamdulillah, if you have not reached the state of glorifying and submitting towards Allah fully, having full belief and trust that Allah is all perfect.
- Everything from Him, and of Him is All-Perfect.



The Messenger of Allah (ﷺ) said:

*Cleanliness is half of faith
and Alhamdulillah fills the
scale, and **SubhanAllah and
Alhamdulillah fill up what is
between the heavens and the
earth**, and prayer is a light,
and charity is proof (of one's
faith) and endurance is a
brightness and the Holy
Qur'an is a proof on your
behalf or against you...*

(Sahih Muslim 223)

When Prophet Musa was commanded
to speak to Firaun

وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾ هَارُونَ أَخِي ﴿٣٠﴾ أَشْدُدْ بِهِ أَزْرِي ﴿٣١﴾
وَأَشْرِكْهُ فِي أَمْرِي ﴿٣٢﴾ كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾ وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾

*and grant me a helper from my
family, Aaron, my brother.
Strengthen me through him, and
let him share my task, **so that we
may glorify You much, and
remember You much,***

(Surah Ta Ha (20:29-33))



Asking For Strength

- Sayyidina Musa AS is asking Allah SWT to give him **strength**. By saying SubhanAllah or doing Zikir; it's you asking Allah for His Perfection, His Strength, His Perfect Mercy, His Perfect Forgiveness, every single attribute of Allah SWT.
- It's the same with our Prophet ﷺ - people were saying a lot of things about Rasulullah ﷺ, but he was reminded 'to be patient with what they say, and to glorify Allah SWT before sunrise and sunset'. (Surah Qaf 50:39)
- Sayyidina Musa AS is asking for **patience and strength** through the Remembrance of Allah SWT. Because we are NOT capable of being patient, but we can be patient when Allah SWT gives us that attribute.

- We are being patient **WITH** the Patience of Allah SWT, and we forgive people **WITH the Forgiveness of Allah** SWT. It is never about US.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ
رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ
الْغُرُوبِ

So be patient 'O Prophet' with what they say. And glorify the praises of your Lord before sunrise and before sunset.

(Surah Qaf 50:39)

- When you look at the sun rising, it is about the start of the day. When you look at the sun setting, the night has just started. Just like how the day and night always changes; your situations too will change. But...

Reflect:

***The only constant
is Allah SWT. He's
the only One Who
grounds you and
who does not
change at all.***

***So in the time of
darkness and light,
are you with Allah
SWT?***

Bowing in Humble Praise: I'tidal

What is Prayer?

- If you look at the prayer, there is the standing, where you declare love for Allah SWT, understanding His greatness and His power.
- Then you go into ruku', a position of humility in front of Allah SWT. Then it's up again (in I'tidal), then it's down (in Sujud), then it's up (in sitting), then it's down (in Sujud).
- **The Prayer is an adoration, submission, admission to the self. It is hope in Allah SWT.**



The Rukuns

- I'tidal is a short Rukun in the prayer. A person is not to add in their own stuff. In long rukun, you can include your own Du'as, but in short Rukun, we're not allowed to include our own stuff (Du'as etc) unless it is Qunut.
- **The long rukun** - the standing, Ruku', Sujud and Tahiyysats - are **places of Du'a**. You can do your Dua for as long as you want in these parts of the prayer.
- **The short rukun** are the i'tidal, after your ruku' and the sitting between the two Sujud.
- The point of ruku' is when you say, **سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ**. When Allah SWT hears the one who is praising him, you come up from your ruku' into i'tidal.

- When you stand, you say سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ (Allah heard the one who praised Him).
Knowing that Allah SWT is listening, with a listening of acceptance and a response of love and pleasure. And you know that He hears all that you say. This i'tidal is going to bring you right into sujud.
- The Messenger of Allah (ﷺ) said: **The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state).** (Muslim)
- When you say, رَبَّنَا لَكَ الْحَمْدُ, you are full of praise of Allah SWT.
- In the prayer, there's a lot of focus on Allah SWT. It's the shaitan that comes and whisper to us that our prayer is not good enough or we're doing a bad job.

- But you remember and your response is that you have a Lord that forgives you. That's when you say, رَبَّنَا لَكَ الْحَمْدُ (O' our Lord, for You is **all praise**.)
- In truth, no one is able to praise Him as He should be praised, except how He has praised Himself. So **you praise Him as how He has praised Himself**; for it is a praise of no beginning and no end, of no measure; it is infinite.
- You can say رَبَّنَا وَلَكَ الْحَمْدُ or رَبَّنَا لَكَ الْحَمْدُ. And you add حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ (A **praise that is abundant, pure, blessed**). (Bukhari).
- Sayyidina Bilal RA was the first who uttered these words in prayer. Rasulullah ﷺ said, "I saw over 30 angels competing to write it first." (Bukhari) #**SubhanAllah**

If you want to be
heard by Allah SWT
and you want your
Duas to be answered,
praise Him in
abundance.



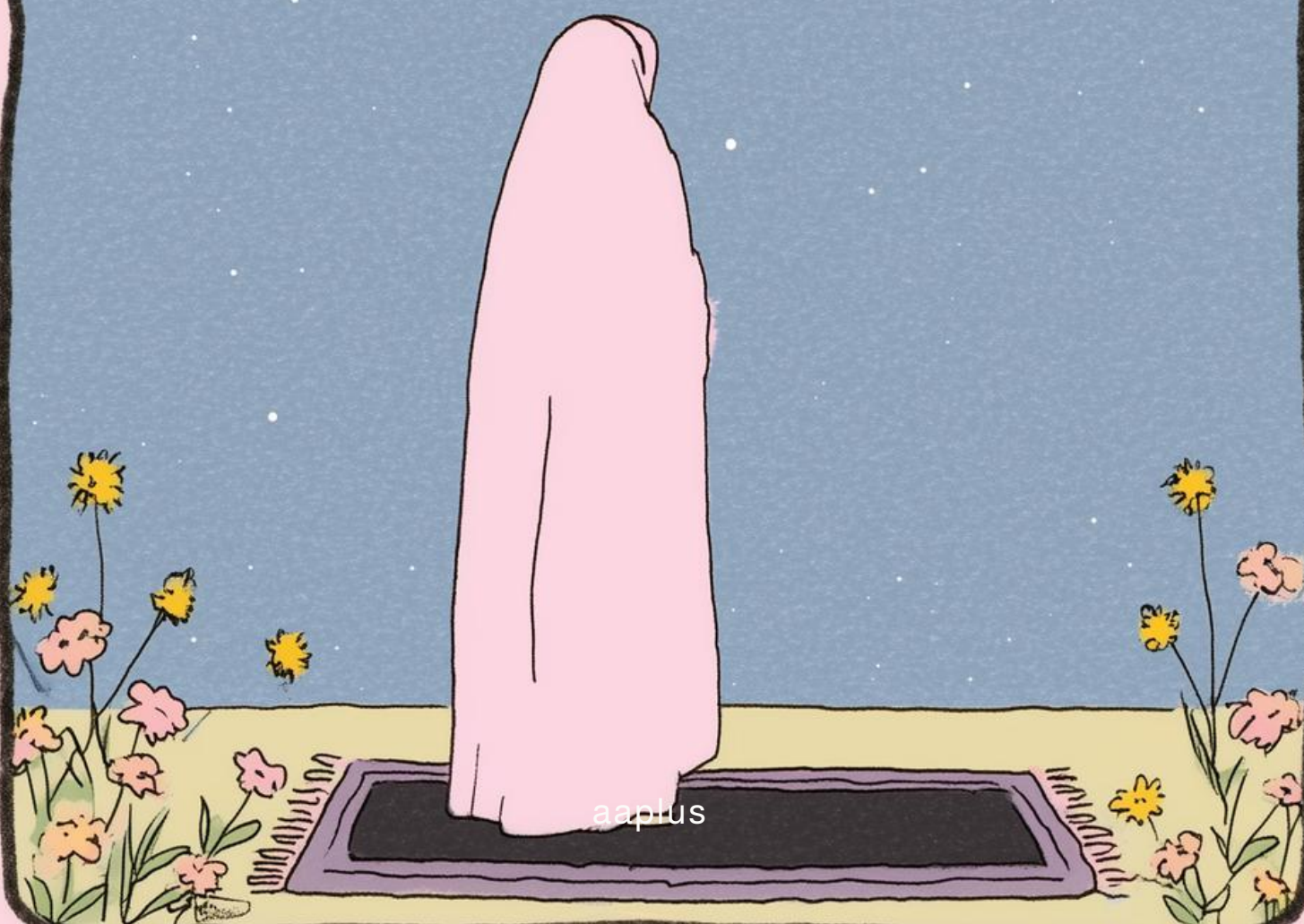
A Praise Worthy of Allah SWT

- You can't praise Him sufficiently, so you just entrust the entire praise to Allah SWT.
- Our praise **requires extra praise** on our praise. Our Istighfar requires extra Istighfar on our Istighfar.
- The fact that **you are able to praise Allah, derves an extra praise to Allah. Because He just allowed you to praise Him. It's praise-ception!**



What is I'tidal?

I'tidal in Solah means
'straightening back your
back'. But it could also mean
a Muslim has to be
muqtadilun in his affairs,
meaning **he has to be
balanced and not too rigid.**



Sharing from Team AA Plus Reen

Sometimes when your mind wanders in Solah, سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ has always been like my anchor because I know Allah is listening. But when we relearn about it's meanings in this Class, I'm rewiring my mind - **what Allah needs to hear from me is my praise**, not my mind wandering about.

Alhamdulillah, as the Ummah of Rasulullah ﷺ, we have all the syllabus to follow. Just like what Ustadha Farhana said, 'We can never praise Allah as how He should be praised'. And that's why we should praise Him as how He has prescribed us to praise Him.



A little Quiz!



What is the consequence for a prayer performed without achieving tuma'ninah?

1. The prayer remains valid, but its spiritual reward is significantly diminished.
2. The validity is only affected if tuma'ninah is missed during the standing portions of the prayer.
3. The prayer is considered invalid as tuma'ninah is an obligatory integral.
4. It is a recommended sunnah, and missing it can be compensated for by performing a prostration of forgetfulness.

The root word for "Subhan'Allah" is 'sabaha', meaning "to swim". How does this linguistic origin inform the meaning of the phrase?

1. It implies that the universe and all its contents are 'swimming' in their orbits, declaring Allah's perfection.
2. It signifies that praise for Allah should flow smoothly and constantly, like a river.
3. It refers to the idea that Allah is transcendent and 'afloat' above any imperfection or human conception.
4. It describes the angels who are 'swimming' through the heavens as they glorify Allah.

What was described as the most preferred physical posture for ruku' (bowing) according to the Sunnah?

1. A horizontally straightened back where the head, neck, and rear are all in alignment.
2. A deep bow where the head is lower than the back to show maximum humility.
3. A posture where the arms are held out wide for men and kept inward for women, regardless of back position.
4. A slight bend at the waist, just enough for the hands to touch the knees.

The phrase "Subhana Rabbiyal 'Adheem" is recited in ruku'. Its recitation was linked to a revelation in Surah Al-Waqi'ah that pointed to what?

1. The intricate laws regarding commerce, trade, and fair dealings in society.
2. The lives of previous prophets and the lessons learned from their struggles with their people.
3. A detailed description of the Day of Judgement and the separation of people into three groups.
4. The power of Allah as demonstrated through His creation of basic human sustenance like food, water, and fire.

The prayer is described as having "long rukn" (pillars) and "short rukn." Which of the following is considered a "short rukn" where adding one's own supplications is not prescribed?

1. The sujud (prostration).
2. The initial standing while reciting Surah Al-Fatihah.
3. The standing position after rising from ruku' (i'tidal).
4. The ruku' (bowing).

When a person says "Sami' Allahu liman hamidah" (Allah hears the one who praises Him), how is Allah's act of listening characterised?

1. As a listening of acceptance, love, and response.
2. As a listening that is identical to how humans hear, but on a divine scale.
3. As a listening that primarily judges the correctness of the praise being offered.
4. As a listening that is conditional upon the absolute sincerity of the person praying.

What is the spiritual relationship between the states of "Subhan'Allah" and "Alhamdulillah" as explained in the Class?

1. One must first achieve the state of gratitude (Alhamdulillah) before they can truly glorify Allah's perfection (Subhan'Allah).
2. They are equally weighted phrases, with one filling half the scale of deeds and the other completing it.
3. Reaching a state of glorifying Allah's perfection
4. (Subhan'Allah) is a prerequisite to truly reaching a state of gratitude (Shukr or Alhamdulillah).
5. They are independent concepts, where "Subhan'Allah" is for awe and "Alhamdulillah" is for receiving blessings.

When the angels questioned Allah's plan to place humans on Earth, they concluded their statement with "Subhanak" (Glory be to You). What was the primary reason for this?

1. To challenge Allah by implying that they would have been better stewards of the Earth.
2. To ask for protection from the corruption that humanity would cause on Earth.
3. To express their displeasure with the decision in a respectful manner.
4. To acknowledge their limited understanding and affirm the perfection of Allah's knowledge and plan.

The integrals of Salah are classified into three distinct types. What are these three types?

1. Actions of the heart (qalbi), of speech (qauli), and of the body (fi'li).
2. Obligatory (fard), recommended (sunnah), and permissible (mubah) acts.
3. Intentions, recitations, and prostrations.
4. Preparation before prayer, actions during prayer, and remembrances after prayer.

How does the practice of tuma'ninah serve as a 'little chance' to renew one's khushoo' (concentration) during prayer?

1. By giving the body a moment of physical rest, which improves blood flow and mental clarity.
2. By providing a deliberate pause that helps differentiate worship from a mindless ritual or routine.
3. By allowing time to mentally recall the next step of the prayer sequence.
4. By creating an opportunity to silently ask for forgiveness for any distracting thoughts.