



QURANIC PRAYER

Seyyed Hamid Hosseini

transl. from Persian:
Aylin Setayesh

With multimedia guide

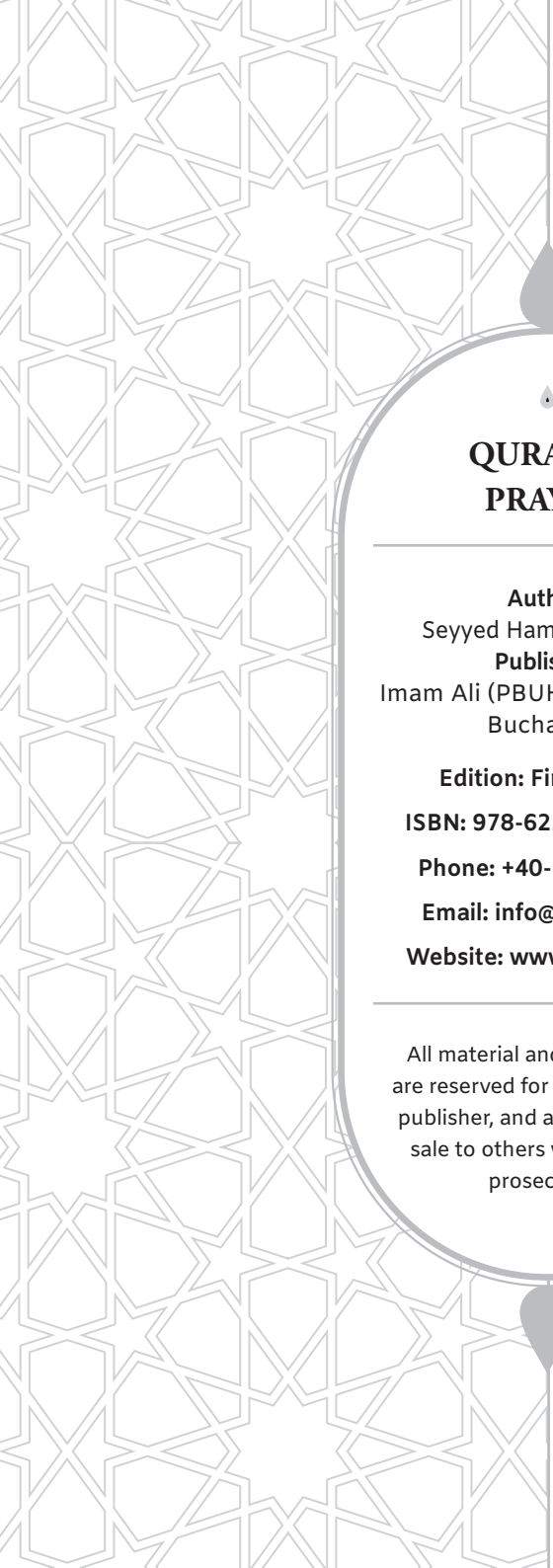


in the name of God,
the Compassionate
the Merciful



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◀ Preface ▶

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.
My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.

What you have begun to study is the result of a humble effort undertaken in response to numerous in-person and virtual consultations, aimed at resolving some of the concerns of those who have ambiguities and difficulties regarding their own prayer or their children's prayer, and to assist them in establishing a deeper connection with the Merciful Creator.

Throughout the years that I have, by God's grace, had the privilege of working in cultural and religious fields, one of the requests I consistently received from various individuals was for explanations or the introduction of a resource that, unlike most existing products, would focus on the philosophy of legislation, the objectives, purposes, and meanings of prayer. These individuals typically sought a source that, alongside teaching the outward actions and supplications, would create the necessary motivation for giving importance to prayer and allow them to taste the sweetness of an intimate relationship with God in their souls, so that prayer would transform for them from a duty into a pleasure and an inner need.

Given the diversity of this audience, especially during the period of international activity and engagement with new Muslims, it was necessary to provide them with a text that, instead of controversial

sources, would rely on the Holy Quran, which is the common ground of all Islamic schools and the primary and reliable source for understanding the Muhammadan Sharia (peace be upon him).

On this basis, after reviewing similar sources and products and sensing the need for writing a new text, verses related to prayer were extracted and categorized from throughout the Quran, so that what was being compiled would be in complete accordance with the perspective and teachings of this heavenly book. With the compilation of these verses and the revelation of the beauty and amazing depth of the Quranic method in spiritual education and elevation, the structure of these discussions was organized on the same foundation, with the principles related to the generalities of this worship placed at the beginning, and the method of performance and points related to its actions and supplications -based on what the Quran states about each of them- following thereafter. Then, the findings of this study were published in the form of brief notes on the author's Telegram channel.

In these notes, which were written briefly and compactly in accordance with the requirements of virtual space, after explaining the importance and philosophy of establishing prayer, the reasons for and obstacles to adhering to it from the Quranic perspective were presented, and then the Quranic evidence for each of the preliminaries, actions, and supplications that all Muslims agree upon regarding their obligatory nature was made available to the esteemed readers.

The main purpose of this collection, following what the Quran presents in the field of worship and spirituality, is that the teaching of the shell and form of religious rituals should be mixed and accompanied by an understanding of its objectives and meanings, and that whoever begins the journey on the path of spirituality by learning and practicing prayer should know from the very beginning what they are saying and why they are performing each action and for achieving what goal.

Although this collection can be useful for all those interested in spiritual growth and those who are trying to learn prayer better, since an attempt has been made to include all related Quranic teachings in a short and compact text, it may seem somewhat heavy for some audiences, including teenagers. In order to reduce this problem, a visual guide and educational animation were produced and presented as its supplement, so that the general audience, including children and teenagers, could also benefit from its simplified points. You can watch this video on your mobile phone by scanning the code placed next to the visual guide.

I consider it my duty to sincerely thank all the dear ones who co-operated in compiling this collection and producing its supplementary products, and to ask the Merciful Lord for even greater success for them. I hope this small effort will be accepted in the divine presence and that we will all be accepted among those who establish the accepted prayer, and that with His aid and grace we can take the next steps in completing and elevating this project and present the complementary sections of this collection to the eager ones at the earliest opportunity.

Seyyed Hamid Hosseini
March 2026

◀ The importance and benefits of prayer ▶

Our compassionate God has created us for a greater and more important purpose than the material world and has paved the way for us to reach the highest levels of spirituality. Indeed, the condition for successfully reaching this valuable destination is persistence in the path of humanity and to refrain from deviating towards evils and impurities.

One of the best and most effective methods that keeps us on the path of goodness and protects us from slipping into dangerous abysses, is our prayer and sharing our needs and wants with God. A heart that is constantly mindful of the creator of all beauties remains pure and will not fall into the traps of ugliness. Since, dealing with light and sublime values, polishes the heart and fills it with hope and peace.

All prophets and leaders who had the mission to invite us towards goodness and to teach us the way to reach our purpose in life, dedicated their first and most important spiritual advice to prayer. And in this way, they kept the remembrance and the name of God alive in the hearts of their followers.

In the Sharia (religious law) of the last Prophet of God, prayer has a very high rank and is the most advised religious practice. The Quran considers prayer as a timed duty¹ that preserves the remem-

1 . An-Nisā' 4: 103:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

Verily prayer has been enjoined upon the believers at fixed times.

brance of God¹, distances individuals from ugliness² and removes the past evils committed by a person³.

The God who has created mankind and knows him better than anyone else, warns us in his book to be careful of our negative traits, selfishness, and impatience⁴ that can put us in painful and traumatic situations. Hence, the first solution that God mentions to prevent these hardships and challenges is praying⁵.

Of course, any tool that is not used correctly will not give a desired result. Therefore, the Quran not only does not consider a prayer that is not accompanied by conditions such as the presence of

1 . Ṭā-Hā 20: 14:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Verily I, I(alone), am Allah. There is no god but Me. So, worship Me, and establish prayer for My remembrance.

2 . Al-‘Ankabūt 29: 45:

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنفَعُنِي عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

And establish the prayer, verily prayer keeps (one) away from indecency and evil, and certainly the remembrance of Allah is greater, and Allah knows what you do.

3 . Hūd 11: 114:

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرِي لِلذَّاكِرِينَ

And establish the prayer at the two ends of the day and at the approaches of night; verily the good deeds remove evils deeds. That is a reminder for the mindful.

4 . Al-Ma‘ārij 70: 19-21:

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا * إِذَا مَسَّهُ السَّرُّ جُرُوعًا * وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا

Verily man was created impatient and avaricious. Irritable when evil reaches him. And boasts towards others when good reaches him.

5 . Al-Ma‘ārij 70: 22-23:

إِلَّا الْمُصَلِّينَ * الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ

Except those who establish their ritual prayers. Those who remain steadfast in establishing their ritual prayers.

the heart (mindfulness), sincerity, and respect for the rights of others to be fruitful¹, but also severely reprimands² such worshippers. Yet, God considers a prayer that is performed correctly to give us a guaranteed success, more than any other religious practice³.

1 . An-Nisā' 4: 43:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ

O' you who have Faith! Do not approach prayer when you are intoxicated, until you know what you are saying.

2 . Al-Mā'ūn 107: 4-7:

فَوَيْلٌ لِلْمُصَلِّينَ * الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ * الَّذِينَ هُمْ يُرَاءُونَ * وَيَمْنَعُونَ الْمَاعُونَ

So woe to those praying ones, who are careless of their prayers. Those who want to be seen by others. And refuse to supply others of their needs and rights.

3 . Al-Mu'minūn 23: 1-2:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ * الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Certainly the believers are successful. Those who are humble in their prayers.

👁 Prayer, obligation or recommendation? 👁

Our relationship with God and spiritual growth is an internal matter that relies on entering the path of choice and one's heart's desire¹ - in which there is no compulsion². Obligations are necessary where the rights of others are in question and where the implementation of rules and laws are needed to confront the greed of others. Yet when dealing with the heart, any pressure will reverse the intended results³.

It may seem that sometimes we have to accept coercion in personal matters or impose somethings on ourselves. For example, when we are sick, even if we reluctantly take a bitter medicine, it will benefit us, and we will be cured. From this, we may conclude the same for religion, that it is also good to bear the “bitterness of worship” and the “burden of compulsion” to cure our inner diseases and reach spiritual exaltation.

However, this perception is not correct, and one should not com-

1. Ar-Ra'd 13: 2:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Those who believe and their hearts are set at rest by the remembrance of Allah. Behold!
By Allah's remembrance the hearts are set at rest.

2 . Al-Baqarah 2: 256:

لَا إِكْرَاهَ فِي الدِّينِ

There is no compulsion in religion.

3 . Hūd 11: 28:

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَأَتَانِي رَحْمَةٌ مِّن عِندِهِ فَعُصِيْتُمْ عَلَيْكُمْ أَلَنْ يَكْفُرَ بَكُمُوهَا وَأَنْتُمْ لَهَا كَاذِبُونَ

He said: “O my people! In your opinion, if I be upon a clear proof from my Lord, and He has grant me mercy from His Presence, but it has been obscured for you; shall we compel you to accept it while you averse it?

pare spiritual matters which depend on human will and passion¹ with concepts and processes of this material world. From the Quran's point of view, even an ounce of dishonesty in intentions² and a slight feeling of displeasure in relation to God³, will make our act of worship impersonal and destroy the experience. Not only is a prayer recited with bitterness nonbeneficial, but it will also harm our spirituality.

Instead of insisting on the necessity of prayer or determining a punishment for not praying, the Quran always talks about the benefits of remembering God⁴. By expressing His signs and blessings, God seeks to create a loving relationship⁵. This is so that His grace includes those

1 . Al-Isrā' 17: 19:

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا

And whoever desires the hereafter whilst they are a believer and strives for it as he ought to strive, their efforts shall be thanked.

2 . Al-An'am 6: 88:

ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

Such is the guidance of Allah; He guides by it whom He pleases of His servants; and if they were to associate others with Him, certainly what they were doing would be vain for them.

3 . Muḥammad 47: 28:

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَصْحَبَ اللَّهَ وَكَرَهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ

That is because they followed that which angered Allah and disliked that which pleased Him. So He made their deeds fruitless.

4 . Al-'Ankabūt 29: 45:

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Recite that which has been revealed to you of the Book, and establish the prayer, verily prayer keeps one away from indecency and evil, and certainly the remembrance of Allah is greater, and Allah knows what you do.

5 . Al-Anfāl 8: 54:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

O' you who have Faith whoever of you turns away from his religion, soon Allah will bring forward a people whom He loves and who love Him.

who accept His generous invitation and those who with enthusiasm strive to increase their capacity to benefit more from His infinite mercy.

If we become a little familiar with the extensiveness of God's mercy¹, we will realise that all that is mentioned about punishments are out of compassion and mercy, to take care of those He loves. God wants to warn us with a concrete description² of the terrible reality of distancing ourselves from the true purpose of life³ so that we are not deprived nor neglect this important destination.

The commandment of protecting the prayers and remaining steadfast⁴ is not a duty imposed on the servants from a position of power. God Who views the role of Himself and His messengers as removing the burden from our shoulders⁵ and equipping us with light wings⁶ to

1 . Al-A'rāf 7: 156:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

And my mercy embraces all things.

2 . Al-Ma'ārij 70: 15-16:

كَلَّا إِنَّهَا لَأَنفٌ لِّلشَّوَىٰ

By no means! It shall be flames of fire that extremely rips off the skin.

3 . Ṭā-Hā 20: 100:

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا

Whoever turns away from it, verily he will bear on the day of judgement a heavy weight.

4 . Al-Baqarah 2: 238:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

Guard your prayers, and especially the middle prayer and stand before Allah humbly.

5 . Al-A'rāf 7: 157:

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

And (this messenger) removes from them their heavy burdens and bondages that were upon them.

6 . An-Nisā' 4: 28:

يُرِيدُ اللَّهُ أَن يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

Allah desires that He should make your burden light as man has been created weak.

fly, would not be pleased to put anyone into inconvenience¹. Rather, because God knows that such lofty goals cannot be reached except with a permanent plan and routine², and hence God recommends constant adherence to prayer³.

The difference between the prayer being classed as an obligation or recommendation should not be sought in terms described in Islamic jurisprudence such as “wajib” (obligatory) or “mustahab” (recommended). This is because no wise person hesitates or fails to fulfil the order of a kind and loving God⁴. The main point is to avoid an outlook that introduces a tyrannical God, waiting to be obeyed and flattered, which creates a situation where the prayer is recited with boredom and reluctance⁵.

1 . Al-Baqarah 2: 185:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

Allah desires ease for you and He does not desire hardship for you.

2 . Al-Ma‘arij 70: 23:

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ

Those who remain steadfast in establishing their ritual prayers.

3 . Maryam 19: 31:

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

And he has made me blessed wherever I may be, and He has enjoined on me prayer and almsgiving so long as I live.

4 . Al-An‘ām 6: 54:

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ

And then those who believe in Our Signs come to you, say: Peace be upon you. Your Lord has prescribed mercy upon Himself that whoever of you does evil in ignorance. And thereafter repents and amends (himself), then verily He is forgiving, Merciful.

5 . At-Taubah 9: 54:

وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ

And they do not perform prayer but while they are sluggish (bored), and they do not spend but while they are averse and reluctant.

👁 Prayer, from another angle 👁

If someone prays, we cannot necessarily consider them as a pious and virtuous individual, nor is someone's lack of prayer a definite sign for their indecency and a wicked fate. There are so many worshippers who committed the ugliest crimes, and so many prayerless people who did not even harm a fly and lived an honourable life. Yet can this fact be a good justification for not praying?

To answer this question and find the secret to Quran's insistence on establishing prayer¹, we must look at the world from the same perspective that God's book presents before us. In this viewpoint, all that is seen is a boundless mercy that encompasses everywhere² and moves the universe towards absolute kindness.³ Understanding this scene with greater detail, will show us an out-pouring compassion and all that there is, ranging from wind and rain⁴, day,

1 . Tā-Hā 20: 132:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا

And bid your own people (your family) to pray and be patient therein.

2 . Al-A'raf 7: 156:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

And my mercy embraces all things.

3 . Al-Baqarah 2: 285:

رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

Our Lord! Your forgiveness do we ask, and towards You is the destination.

4 . Ar-Rūm 30: 46:

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ لِيُذِيقَكُمْ مِنْ رَحْمَتِهِ

And among his signs is that He sends forth the winds bearing good tidings, and that He may make you taste of His mercy.

and night¹, to life and death², are set in the orbit of love.

The Quran compares God's generosity and bounty to water falling from the sky, which flows like a flood and every container takes advantage of depending on its limited capacity³. But in the meantime, there is a different container called human being, which can grow in unlimited dimensions⁴ along with the endless sea of mercy and be a substitute and recipient of God's infinite love⁵, to an extent that the densest containers bow down in prostration before him or her⁶.

1 . Al-Qaṣaṣ 28: 73:

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

And it is out of His Mercy that he has made for you the night and the day, that you may rest therein, and that you may seek of His grace, and that you may give thanks.

2 . Ar-Rūm 30: 50:

فَانْظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Look then at the traces of Allah's mercy, how He gives life to the earth after its death; verily He is the giver of life to the dead; and it is He who is capable of all things.

3 . Ar-Ra'd 13: 17:

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا

He sent down water from the sky, then rivers flew according to their capacity.

4 . Al-Kahf 18: 10:

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَبْ لَنَا مِنْ أَمْرِنَا رَشَدًا

Our Lord, Grant us mercy from Your Presence, and provide for us in our affair our growth.

5 . Al-Baqarah 2: 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

When your Lord said to the angels: "I am appointing on the earth a deputy", they said: "will You place therein one who will make mischief therein and shed blood, -while we celebrate Your Praise and extol Your Holiness?" God said: "surely I know what you know not".

6 . Al-Baqarah 2: 34:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ

The description that the Quran provides of this glorious scene is the praise and glorification of all the particles of the world¹ and their assistance for the further development of man². In this point of view, every phenomenon, like a container full of mercy³, reflects the perfection of the creator who has determined the path of everything⁴ in advance and describes the beings who accompany this flow as those who are praying⁵. Yet God wants us to perform another prayer as well.

And when We said to the angels: "Prostrate yourselves before Adam".

1 . Al-Isrā' 17: 44:

تَسْبِيحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ
إِنَّهُ كَانَ حَلِيمًا غَفُورًا

The seven skies and the earth, and every being therein, celebrate His glory, and there is not a single thing but glorifies Him with His Praise, but you do not understand their glorification; verily He is Forbearing, Forgiving.

2 . Ibrāhīm 14: 33:

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ

And He has made the constantly moving sun and moon subservient to you, and He has made the night and the day subservient to you.

3 . Al-Baqarah 2: 164:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاجْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ مَا يَنْفَعُ النَّاسَ
وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ
وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

Surely in the creation of the heavens and the earth and the alteration of night and day, and in the ships that sail on the sea with what profits mankind, and in the water which Allah send down from heaven and enlivens therewith the earth after its death, and spreads in it all kinds of animal, and in the change of the winds and the clouds controlled (for service) between the sky and the earth; surely these are signs for a people having understanding.

4 . Tā-Hā 20: 50:

رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى

Our Lord is He who gave everything its creation. Then guided it aright.

5 . An-Nūr 24: 41:

The secret to the difference between humans and other creatures, lies in us having a free will¹ that can carry a burden heavier than the endurance of the sky, earth, and mountains², and which provides us with a unique opportunity to make decisions based on love. This is because only humans can willingly choose compassion and honesty in a situation where the path of corruption and crime is open³ to them, and by surrendering to the truth⁴, can benefit from an endless capacity and growth.

Now, if we look at humanity from this angle, we find that our praise and glorification for God is of much greater value than the praise

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَّاتٍ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ
Have you not seen unto Allah glorifies whosoever is in the heavens and the earth, and the birds with wings outspread (in their flight)? Each one knows its own prayer and praise. And Allah is aware of what they do.

1 . Al-Kahf 18: 29:

وَقُلِ الْحَقُّ مِنْ رَبِّكَ مَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

And say: "The truth is from your Lord; so, whoever will, let him believe, and whoever will, let him disregard (cover) the truth.

2 . Al-Aḥzāb 33: 72:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

Verily we offered the trust unto the heavens and the earth and the mountains, but they refused to bear it, and were afraid thereof; and man undertook it, verily he is unjust, ignorant.

3 . Al-Baqarah 2: 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

When your Lord said to the angels: "I am appointing on the earth a deputy", they said: "will You place therein one who will make mischief therein and shed blood, -while we celebrate Your Praise and extol Your Holiness?" God said: "surely I know what you know not".

4 . Āl-'Imrān 3: 19:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Verily the (true) religion with Allah is surrendering to the truth.

and sanctification by other beings. We can boldly claim that true prayer is nothing but living a pure, sincere, and honourable life¹. Therefore, the Quran considers someone who² honestly submits to the judgement of his conscience³ as a person of salvation and worthy of entering the safe paradise⁴ and God's all-encompassing mercy⁵.

This Quranic teaching not only does not give a justification for abandoning prayer, but in fact makes the truth seekers more determined to adhere to worship. This is because when familiar with the beneficial

1 . Al-An'ām 6: 162:

قُلْ إِن صَّلَاتِي وَنُكُسِي وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say: "Verily my prayer and my worship, my life and my death are for Allah, the Lord of the Worlds".

2 . Al-Mā'idah 5: 119:

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْقَوْزُ الْعَظِيمُ

Allah said: "This is the day where the truthful ones shall benefit their truth. For them there are gardens beneath which rivers flow wherein shall they abide forever. Allah is well pleased with them, and they are well pleased with Him. This is the great success".

3 . Ar-Rūm 30: 30:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

So set your face whilst truth seeking to the religion being upright, the nature, in which He has created mankind. There is no altering of Allah's creation. That is the lasting religion, but most people do not know.

4 . Al-Baqarah 2: 112:

بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Yes! Whoever submits himself entirely to Allah, and he is a doer of good, his reward is with his Lord; no fear shall be upon them, nor shall they grieve.

5 . Al-Imrān 3: 133:

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَحَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

And hasten towards forgiveness from your Lord, and a Garden whose width is as the heavens and the earth, prepared for the pious ones, so hurry with urgency towards it.

effects of God's remembrance on the mental health¹ and wellbeing and prayer's guarantee² for awakening humanity, prayers will be performed with all of one's being³. And let's say, even if they become inattentive to it, they will not fool themselves with a pleasantly performed prayer which lacks internalisation⁴ nor distance themselves from their humane conscience with a hypocritical prayer⁵.

1 . Ar-Ra'd 13: 28:

أَلَا يَذْكُرُ اللَّهُ تَطْمِئِنُّ الْقُلُوبُ

Behold! By Allah's remembrance the hearts are set at rest.

2 . Al-'Ankabūt 29: 45:

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْعُقُونَ

And establish the prayer, verily prayer keeps one away from indecency and evil, and certainly the remembrance of Allah is greater, and Allah knows what you do.

3 . Al-Mu'minūn 23: 2:

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Those who are humble in their prayers.

4 . An-Nisā' 4: 142:

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

Verily the hypocrites seek to trick Allah, but He is tricking them. And, when they stand up for prayer, they stand up lazily; showing off to the people, and they do not remember Allah but a little.

5 . Al-Mā'ūn 107: 4-6:

فَوَيْلٌ لِلْمُصَلِّينَ * الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ * الَّذِينَ هُمْ يُرَاءُونَ

So, woe to those praying ones, who are careless of their prayers, those who want to be seen by others.

Excuses for abandoning prayer

A person who has distanced from spirituality¹ and their mind and heart are confined to the prison of materialism², will not see any necessity in helping the poor³; let alone feel the need to pray⁴. In contrast, for someone who believes in God and does righteous acts and yet still decides to abandon prayer, we can assume that there must be a particular reason for this choice.

There is a variety of reasons for why people don't pray. But since the Quran insists on establishing the prayer⁵ and thoroughly explains

1 . An-Najm 53: 29:

مَنْ تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا

One who has turned away from Our remembrance and desires nothing but the life of this world.

2 . An-Najm 53: 30:

ذَٰلِكَ مَبْلَغُهُم مِّنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّٰ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَن اهْتَدَىٰ

That is their utmost extent of knowledge and cognition. Indeed, it is your Lord Who knows best those who have gone astray from His path, and He knows best those who have received guidance.

3 . Al-Muddaththir 74: 44:

وَلَمْ نَكُ نَطْعِمُ الْمِسْكِينَ

Nor we used to feed the poor.

4 . Al-Muddaththir 74: 43:

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ

They will say: “We were not of those who used to offer the prayers.”

5 . Al-An‘ām 6: 72:

وَأَن أَقِيمُوا الصَّلَاةَ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ

And that establish prayer and be in awe of Him, and it is He Whom you shall be returned and gathered to.

the intentions for this in respective verses¹, it answers and provides a solution for all excuses used against prayer. As an example:

Some argue based on the greatness of God, and say that He does not need our prayer, nor does He gain pleasure from it.

It's important to understand that, as reminded by the Quran, we are the ones who need God², as He is the everlasting bountiful reality Who calls us out of compassion³, to benefit more from His mercy, and grow as we increase in gratitude and self-knowledge⁴.

Others believe that worship is nothing but being in the service of God's creation. Instead of expressing a few sentences and performing gestures, they believe that the best way to show gratitude for God's blessings, is to make the best use of them and help the needy.

Although the Quran condemns a prayer which lacks charity and beneficence⁵, it still considers prayer as incredibly crucial for the be-

1 . Al-An'ām 6: 38:

مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

We have not neglected anything in the book.

2 . Fāṭir 35: 15:

يَا أَيُّهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

O people! You are the needy unto Allah and Allah alone is He Who is the Self-Sufficient, the Praised.

3 . Ibrāhīm 14: 10:

يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ مُّسَمًّى

He calls you to forgive for you your sins and respite you till an appointed term.

4 . An-Naml 27: 40:

وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

And whoever is grateful, verily he is grateful for his own soul, and whoever covers the truth, then verily my Lord is Self-Sufficient, Bounteous.

5 . Al-Mā'ūn 107: 4-7:

فَوَيْلٌ لِلْمُصَلِّينَ * الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ * الَّذِينَ هُمْ يُرَاءُونَ * وَيَمْنَعُونَ الْمَاعُونَ

lievers. This is because God knows the human nature very well¹ and is aware of our psychological limitations² and the pitfalls on our path³. Therefore, prayer is necessary to aid us⁴ in remaining far from indecency⁵ and to recognise the deviations which would have otherwise been seen as good⁶.

Another group claim that they are always mindful of God and pre-

So, woe to those praying ones, who are careless of their prayers, those who show off (want to be seen by others) and refuse to supply the needs of others.

1 . Qāf 50: 16:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

And verily We have created man, and We know what his own self whispers to him.
And we are closer unto him than his jugular vein.

2 . Al-Ma'ārij 70: 19-21:

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا * إِذَا مَسَّهُ الشَّرُّ جَزُوعًا * وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا

Verily, man was created impatient and avaricious, irritable when bad reaches him, and impeding towards others when good reaches him.

3 . Yūsuf 12: 18:

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا

He said: "No your guilty selves have made this matter seem good to you".

4 . Al-Baqarah 2: 45:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

And seek help through patience and prayer; and most surely this is a hard thing for other than the humble.

5 . Al-'Ankabūt 29: 45:

إِنَّ الصَّلَاةَ تَنَهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Verily prayer keeps away from indecency and evil.

6 . Al-Kahf 18: 104:

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

Those whose effort is lost in this world's life, while they think that they are working good deeds.

fer to show gratitude using their own methods and ways.

However, in addition to the constant remembrance of God¹, committing to a consistent timely plan² is considered very important by the Quran and by criticising trivial and meaningless prayers³, implicitly shows that by failing to abide to secure frameworks, one can end up with an undesirable fate.

Moreover, another argument that people use to justify not praying, is the lack of accountability of those who pray and the ugly acts they commit in the name of religion to (supposedly) promote prayer puts people off.

Yet, other people's abuse of such a precious and sanctified religious act, is not a good enough justification to deprive oneself of prayer. And the Quran while condemning such unpleasant religiosities⁴, also reminds the excuse-makers that the bad behaviours of others does not stop them from being good⁵.

1 . Āl-'Imrān 3: 191:

الَّذِينَ صَلَّوْا سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يُحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

Those who remember Allah whilst standing, sitting, and lying on their sides.

2 . An-Nisā' 4: 103:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

Verily the prayer has been enjoined upon the believers at fixed times.

3 . Al-Anfāl 8: 35:

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيدٌ

And their prayer at that house is nothing but whistling and clapping.

4 . Al-Baqarah 2: 93:

قُلْ يٰۤاَيُّهَا الْمُؤْمِنُونَ اِمَّا بِاِيْمَانِكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ

Say: "if you are faithful then what your faith orders you to is indeed very bad."

5 . Saba' 34: 32:

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِيْنَ اسْتَضَعِفُوْا اَنَحْنُ صَدَدْنَا كُمْ عَنِ الْهُدٰىۙ بَعْدَ اِذْ جَاۤءَكُمْۙ بَلْ كُنْتُمْ مُّجْرِمِيْنَ

Those who had shown pride and arrogance shall say unto those who were of lower

◀ By which method should we pray? ▶

Indeed, one can be mindful of God in every moment and situation¹ and supplicate Him in any language or method². God will answer their calling³ and cover whoever is in His remembrance with mercy⁴. Nevertheless, spirituality is not simply for entertainment or a tool for satisfying our needs, which we occasionally remember and abandon in our everyday life⁵.

status (subaltern) and abiding: “Did we turn you away from the guidance after it had come to you? Nay! You yourselves were guilty!”

1 . Al-Aḥzāb 33: 41:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

O You who have believed, remember Allah with much remembrance.

2 . Al-A'rāf 7: 55:

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

Call on your Lord humbly and secretly verily He does not like the transgressors.

3 . Al-Baqarah 2: 186:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

When My servants ask you concerning Me, verily I am near, I answer the prayer of every supplicant when he calls on Me; so, they should answer me positively and believe in Me, in order that they may be led aright.

4 . Al-Baqarah 2: 152:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ

Therefore, remember Me, and I will remember you; and be thankful to Me, and do not deny the truth.

5 . Al-A'rāf 7: 205:

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ

And remember your Lord within yourself in humility and awe, in the morning and evening; without a loud voice, and do not be of the heedless ones.

The Quran asks us to pray in the morning, midday, and evening¹ and to follow a permanent routine² to keep God's remembrance alive in our hearts. Continual adherence to a specific, monotheistic prayer, will constantly remind us of our divine values³ and block the paths to many potential deviations⁴. Verily, adhering to routine prayer will clear the dust of neglect from our eyes⁵ and cure the diseases of our soul and spirit⁶.

1 . Al-Isrā' 17: 78:

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

Perform the prayers from the declension of the sun till the darkness of the night, and the recitation of the Quran at dawn, verily the recitation of the Quran at dawn is witnessed.

2 . Al-Ma'ārij 70: 23:

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ

Those who remain steadfast in establishing their ritual prayers.

3 . Ṭā-Hā 20: 14:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Verily I am Allah, there is no god other than Me. So, worship Me and establish prayer for My remembrance.

4 . Al-'Ankabūt 29: 45:

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

And establish the prayer, verily prayer keeps one away from indecency and evil.

5 . Qāf 50: 8:

تَبَصَّرَةٌ وَذَكَرَى لِكُلِّ عَبْدٍ مُنِيبٍ

So that for every returning servant (believer) there is an insight and reminder.

6 . Yūnus 10: 57:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

O mankind, there has come to you an admonition from your Lord and a healing for what is in your hearts, and a guidance and mercy for the believers.

By which method should we pray?

For this purpose, at specified times¹ we need to whilst facing Masjid al-Haram² (which is the first house built for the worship of God³), recite verses from the Quran⁴ in a voice which is not too loud nor too soft⁵ and glorify and praise God⁶ as we bow and prostrate in prayer⁷. Of course, it is necessary to take “wudhu” before prayer by washing the

1 . An-Nisā’ 4: 103:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

Verily the prayer was enjoined upon the believers at fixed times.

2 . Al-Baqarah 2: 149:

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

And from whatever place you come forth, turn your face towards Masjid al-Haram.

3 . Āl-‘Imrān 3: 96:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ

Verily the first house set up for mankind as a blessing and guidance for the worlds is the one at Becca.

4 . Fāṭir 35: 29:

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ

Verily those who recite the Book of Allah and establish prayer and spend in charity out of what We have provided them, secretly and openly, hope for a merchandise which will never perish.

5 . Al-Isrā’ 17: 110:

وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

Do not utter your prayer too loud nor be silent with it and seek a way between that.

6 . As-Sajdah 32: 15:

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ

Only those believe in Our signs who, when they are reminded of them, fall down prostrating and celebrate the praise of their Lord, and they do not seek dominance.

7 . Al-Ḥajj 22: 77:

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

O you who believe, bow down and prostrate yourselves and worship your Lord, and do goof, that you may be prosperous.

face and hands with water and wiping the head and feet¹. And in case we were “junub” (impure following sexual intercourse or seminal discharge), then we should do ablution with water (“ghusl”)² and in special circumstances, we can do “tayammum” with dust (or soil with dry, fine sand consistency)³ instead of washing with water.

These few points mentioned are all that the Quran has stated regarding the manner and external conditions required for performing our prayers. Consequently, there is no significant problem or ambiguity in this field. The timings for the five daily prayers, their structure and elements, the number of “rak’as” (portions of prayer), obligatory remembrances, and the main rituals for performing the prayers are clear to all Muslims and have remained the same, despite the creation of various sects.

Nevertheless, naturally in this topic, like any other historical matter, lies ambiguities and differences of opinions, most of which are impossible to resolve. But since these secondary issues do not change the spirit and purpose of worship, instead of engaging in futile debates, ev-

1 . Al-Mā'idah 5: 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ
O you who have faith, when you stand up for prayer, wash your faces and hands up to the elbows and wipe part of your heads and your feet up to the ankles.

2 . Al-Mā'idah 5: 6:

وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

And if you were impure (junub) then purify yourself (perform a total ablution).

3 . Al-Mā'idah 5: 6:

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ

And if you are sick or on a journey, or one of you comes from the privy, or you have been in close contact with women and you can find no water, then betake yourselves to clean soil and wipe a part of your faces and your hands with some of it.

everyone should try to choose the method they consider most correct¹. And by relying on commonalities, try to reach a higher level of humility and presence of heart².

The fact that the Quran emphasizes on correctly establishing and performing the prayer which³ is already recognised and practised by its audience, instead of dealing with the rules and components of this essential act of worship, shows that the general framework for worship established by other prophets of God was also the same. Therefore, this book has focused on optimising the effectiveness of the prayer which is commonly recognised by all⁴.

A book like the Quran which considers a monastery, church, and synagogue⁵ all in the same order as a mosque and sanctifies them due to

1 . Al-Baqarah 2: 286:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allah does not oblige upon anyone a duty but to the extent of his capacity.

2 . Al-Mu'minūn 23: 2:

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Those who are humble in their prayers.

3 . Al-Baqarah 2: 43:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

And keep up the prayer, pay the zakat and bow down in prayer with those who bow down.

4 . Yūnus 10: 87:

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّأَ لِقَوْمِكَ مِمَّا يَمْصُرُ بَيْوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ

And we revealed to Moses and his brother, saying: 'Provide houses for your people in Egypt, make your houses into places of worship, and keep up prayer...'

5 . Al-Hajj 22: 40:

وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْذِمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا

And had Allah not repelled some people by others, certainly there would have been pulled down monasteries, churches, synagogues, and mosques in which Allah's name is much mentioned.

their shared purpose of creating an environment for the remembrance of God. And considers the Christians and Jews who pray and still adhere to their past religious laws, as the righteous¹ and praises them for their prostrations and recitations of the verses of their book², will certainly admire and accept our sincere prayers, even with our slight differences.

1. Āl-‘Imrān 3: 114:

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ

They believe in Allah and the last Day; and they enjoin what is right and forbid the wrong, and hasten to do good deeds, and these are of the righteous ones.

2 . Āl-‘Imrān 3: 113:

لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ

Yet they are not alike: of the People of the Book is a group upright. They recite the verses and signs of Allah in the night time while they prostrate themselves.

Prayer Timings

The general structure of prayer is the same for all divine religions and the method of performing it has not been ambiguous for the readers of the Quran. For this reason, this book did not state any new points for the rules of prayer, nor did it change the ‘qibla’ from Bayt-al-Muqaddas to Masjid-al-Haram¹ until it was necessary².

Therefore, when we read in the Quran that, “prayer was prescribed for the believers with a specific timing”³, we should consider it as beyond a specific period. This also expresses an important point; as for us to consider the specified timings as an ancient tradition which has remained among the believers of Islam, Judaism, Zoroastrianism, Sabaeans, etc, as the basis for announcing the time for prayer until today.

For all aspects of our daily lives to encompass the remembrance of God, the monotheistic school of thought considers the passing of the

1 . Al-Baqarah 2:149:

وَمِنْ حَيْثُ خَرَجْتَ قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

And from whatever place you come forth, turn your face towards Masjid-al-Haram. Indeed, this is the truth from your Lord. And Allah is not at all heedless of what you do.

2 . Al-Baqarah 2:144:

قَدْ نَرَى تَقَلُّبُ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

Indeed, we will see the turning of your face to the heavens and now We shall turn you to a Qiblah that you shall be pleased with. Then turn your face towards Masjid-al-Haram and wherever you are turn your face towards it.

3 . An-Nisa’ 4: 103:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

Verily the prayer has been enjoined upon the believers at fixed times.

day and night¹ instead of a meaningless repetition, to be a sign of divine presence and power². Similarly, the rising, decline, and setting of the sun³ is also the basis for the special timing of worship.

Although over-time the damage caused by the formation of sects⁴ has resulted in changes and differences in these timings, a common ground and tradition has remained among the God-seekers worldwide. That is to pray at dawn (the beginning of the day), at noon (hours after the peak of the sun) and after sunset (time of nightfall).

Muslims perform five sets of prayers in these three times. The morning prayer is read from the moment the sun's rays are spread⁵ to

1 . Āl-'Imrān 3: 190:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَالاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ

Verily in the creation of the heavens and the earth and the alternation of the night and day are signs for the possessors of intellect.

2 . Al-Mu'minūn 23: 80:

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ

And it is He Who gives life and death, and to Him belongs the alternation of the night and day. Yet do you not comprehend?

3 . Al-Isrā' 17: 78:

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى عَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

Perform the prayer from the declension of the sun till the darkness of the night, and the recitation of the Quran at dawn. Verily the recitation of the Quran is witnessed at dawn.

4 . Al-Mu'minūn 23: 53:

فَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

But people have cut off their affair (unity) between them and turned into sects. Each party rejoices in that which is with them.

5 . Al-Baqarah 2: 187:

حَتَّى يَنْبَيِّنَ لَكُمْ الْحَيْطُ الْأَبْيَضُ مِنَ الْحَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

the time it rises from the horizon¹. The noon and evening prayers are read from the time that the shadow reaches its shortest limit², until sunset³. And the Maghrib and Isha prayers are performed from the moment the sun hides⁴, until midnight. Nevertheless, most Muslims correctly, perform the evening prayer separately after the shadow of everything is equal to itself and the Isha prayers are performed after the whole sky has reached complete darkness⁵.

The most important point the Quran emphasizes for the prayers, is to always be safeguarded⁶ so that it is not missed and rather to be

Until the white thread of dawn becomes manifest unto you from the black thread of night at the dawn-break.

1 . Ṭā-Hā 20: 130:

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ

And glorify your Lord by praising Him before the rising of the sun.

2 . Al-Isrā' 17: 78:

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ

Perform the prayer from the declension of the sun.

3 . Qāf 50: 39:

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

Therefore, bear with patience all that they say and glorify the praises of your Lord before the rising of the sun and before its setting.

4 . Qāf 50: 40:

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ

And during a part of the night glorify His praise and following prostrations glorify Him.

5 . Al-Isrā' 17: 78:

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ

Establish the prayer from the declension of the sun till the darkness of the night.

6 . Al-Baqarah 2: 238:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

performed as soon as possible. This level of accuracy and commitment, in addition to strengthening our will and giving order to all other life plans, is a form of surrendering to God's command which will prevent us from falling into a miserable situation, where failing to pray becomes¹ normalised.

Of course, among the five daily prayers, the morning prayer has a special place. The Quran considers the energy and peaceful moments of dawn² the best opportunity for supplicating to God and asking for your needs. The prayer recited with the gradual breaking of dawn has been declared as worthy of attention and the testimony of angels³. Also, staying awake and asking for forgiveness in those hours are considered as the basis for the highest achievements⁴.

Guard your prayers and especially safeguard the middle prayer and stand devoutly before Allah.

1 . Al-Mā'ūn 107: 5:

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

Those who are careless of their prayers.

2 . Āl-ʿImrān 3: 17:

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

The patient, truthful, obedient, those who spend, and those who seek forgiveness before dawn times.

3 . Al-Isrā' 17: 78:

إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

Verily the Quran is witnessed at dawn.

4 . Adh-Dhāriyāt 51: 15 and 17-18:

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ... * كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ * وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

Indeed, those who are weary of God shall be amid gardens and springs ... They used to sleep but little of the night, and in the hours before dawn they would ask forgiveness.

◀ Prayer and Cleanliness ▶

The most important and expressive symbol of spirituality is cleanliness. And so, the Quran, in agreement with other spiritual schools, introduces any kind of immorality¹, carelessness², stubbornness³, and even preparing the means to commit certain acts⁴ which harm our moral and rational life, as pollutions which darken our heart and hinder the path to elevating to higher levels of humanity.

The Quran has oriented the purpose of its teachings for achievement of greater cleanliness. Thus, we notice that this book expresses its goal as increasing purity. This is reflected in not only for the rulings

1 . Al-Aḥzāb 33: 33:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Verily Allah intends but to keep off from you uncleanness, o you the people of the house, and purify you with a thorough purification.

2 . Yūnus 10: 100:

وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ

Allah appoints uncleanness on those who do not use their intellect.

3 . Al-A'raf 7: 71:

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَعَصَبٌ أُنْجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ

He said: "Certainly a wickedness and wrath has befallen you from your Lord. Do you dispute with me about names which you and your fathers have names, for which Allah has not sent any proof and authority for their validity?

4 . Al-Mā'idah 5: 90:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

O you who have Faith! Verily wine, gambling, idols and (dividing) by arrows are an abomination of Satan's work, so avoid it, that you may reach salvation.

related to cleaning, but even for matters such as receiving alms and financial duties¹, etiquette for chaste and honourable socialising with the opposite gender², respecting an individual's right of choice in marriage³, and the manner of conversing with religious leaders⁴.

The compassionate God, whose infinite mercy encompasses everything⁵, is eager for more people to benefit from His special mercy⁶.

1 . At-Taubah 9: 103:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

Take alms from their possessions to cleanse them and to give them purification and elevation.

2 . Al-Aḥzāb 33: 53:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ

And when you needed anything from them, ask them from behind a curtain. This is purer for your hearts and for their hearts.

3 . Al-Baqarah 2: 232:

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَّغْنَ أَجَلَهُنَّ فَلَا تَعْضِلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاصُوا بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَُمْ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

And when you divorce women, and they have reached their waiting period, do not prevent them from marrying their husbands, only until they agree themselves in a fair manner, do not place them in a difficult situation by preventing their marriage. This is a point for whoever believes in Allah and the Last Day. That is more virtuous and purer for you, aiding your elevation and growth. And surely Allah knows, and you do not.

4 . Al-Mujādilah 58: 12:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَبْتُمْ الرُّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَلِكُمْ خَيْرٌ لَكُمْ وَأَطْهَرُ فَإِنْ لَمْ تَفْعَلُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

O you who believe. When you intend to hold confidential talks with the Messenger, spend something in charity before your private counsel. That will be better and purer for you. But if you fail to afford it, then indeed, Allah is Oft-Forgiving, Most Gracious.

5 . Al-A‘rāf 7: 156:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

And my mercy embraces all things.

6 . Al-Jāthiyah 45: 30:

And so, He calls His servants to perform ablution such as ‘wudhu’ (a cleansing ritual) and ‘ghusl’ (bathing of full body) before prayer¹. God graciously explains that there is no intention to trouble anyone, but rather to only purify them² so that they can benefit from more blessings.

The secret for emphasizing purity during prayer and the cleanliness of the area³, is to draw attention to this important point. Since, our cleanliness on the outside can be a prelude and symbol for the purification of our inner self. Therefore, in all spiritual laws, the necessity of removing the contamination of clothes and body before commencing prayer and washing all or parts of our organs have been emphasized under the title of ‘wudhu’ or ‘ghusl’.

Of course, these acts of ablution are more than an apparent washing of the outer-self. They are acts of worship, performed with a sincere intention and in accordance with God’s command to create effects within our hearts, beyond the cleanliness of simply the hands, face, and

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ

Then as for those who believed and did righteous good deeds, their lord shall admit them to His Mercy. That shall be the evident deliverance.

1 . Al-Mā'idah 5: 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

O you who have faith. When you stand up for prayer, wash your faces, and your hands up to the elbows, and wipe a part of your heads and your feet up to the ankles.

2 . Al-Mā'idah 5: 6:

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Allah does not intend to put on you any difficulty, but He intends to purify you, and to complete His favour upon you, so that you might be thankful.

3 . Al-Baqarah 2: 125:

وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

And we enjoined upon Abraham and Ismail, saying: ‘Purify My House for those who go around it, for those who abide in it and pay devotion, and to those who bow down and prostrate themselves’.

body¹. Therefore, in emergency situations, when ‘tayammum’ becomes the obligatory in place of ‘wudhu’ and ‘ghusl’, one can achieve the same purity as with water by wiping their hands on clean soil².

For ablution (‘wudhu’), we should wash our face and hands up to the elbows³ and then wipe our head and feet with the water remaining on our hands⁴. Although Muslims differ in their understanding of the instructions of the Quran about washing or wiping their feet during ablution, if instead of reciting by the method of ‘Hafs’ (which we have no proof of its superiority), we read “arjulekum” «أَرْجُلَكُمْ» according to the recitation of most of the narrators of the Quran, there will be no uncertainty about simply wiping the feet.

In a situation where a person is ‘junub’ (impure), they should per-

1 . Al-Mā'idah 5: 41:

أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يَظْهَرْ قُلُوبُهُمْ

They are those whose hearts Allah does not desire to purify.

2 . Al-Mā'idah 5: 6:

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا
صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ

And if you are sick or on a journey, or one of you comes from the privy, or you have been close relation with women (intercourse), and you cannot find water, then betake yourselves to clean soil and wipe a part of your faces and your hands with of it.

3 . Al-Mā'idah 5: 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوْهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ

O you who have faith. When you stand up for prayer, wash your faces, and your hands up to the elbows.

4 . Al-Mā'idah 5: 6:

وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

And wipe a part of your heads and your feet up to the ankles.

form ‘ghusl’ instead of ‘wudhu’¹. This means that they should wash or immerse their whole body in water. For this purpose, it is necessary to make sure, just as during ‘wudhu’, that the washing place is clean. Then, with the intention of worship and attaining purity, one should pour clean water on the head and neck, followed by the rest of the body. Indeed, it is favourable to wash the right side of the body before the left side.

However, if one is limited with their access to water or its use², then it is enough to perform the rituals of purification before prayer, using clean soil. And in this case, ‘tayammum’ replaces ‘wudhu’ or ‘ghusl’. For this purpose, the palms of both hands should be touched on the ground (soil) with the intention of gaining proximity to God. And after shaking off the (excess) remains, one should apply the soil (by wiping) from the top of the forehead to the face and then from the top of the wrist to the back of the hands.

1 . Al-Mā'idah 5: 6:

وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

And if you are impure, then purify yourself.

2 . Al-Mā'idah 5: 6:

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ

And if you are sick or on a journey, or one of you comes from the privy, or you have been close relation with women (intercourse), and you cannot find water, then betake yourselves to clean soil and wipe a part of your faces and your hands with of it.

Prayer and Intention

The first and most important pillar of any act of worship, is the intention. The Quran considers pure intentions as the basis for obedience to God¹, and considers prayer, almsgiving, and other rituals as the superstructure for it. This is because the tree of faith and spirituality cannot be watered except with a pure motive², and the fruits of righteous actions will not thrive except in a pure and healthy heart³.

To make an intention, means to focus on the goal. And so, intention being a pillar of worship, means that any action, even if it has a beautiful and holy appearance, if it is done without choice and out of habit, or with a purpose other than to get closer to God, then it is worthless and useless⁴. Prayer is not an exception to this rule and should

1 . Al-Bayyinah 98: 5:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حَقَّاءَ

They ordered no more than to worship Allah being sincere to him in obedience and are truth seekers.

2 . An-Nisā' 4: 146

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

Except those who repent and amend and hold fast to Allah and make their religion pure for Allah. These are the believers, and Allah will grant the believers a great reward.

3 . Ash-Shu'arā' 26: 89:

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

Except for whom brings a sound heart to Allah.

4 . Al-An'ām 6: 88:

وَلَوْ أَشْرَكُوا لَحِطَّ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

And if they were to associate others with Allah, certainly what they were doing would be vain for them.

be performed with full awareness¹ and the correct motivation².

This view extends the scope of worship beyond specific actions and embraces all our moments³ and every behaviour that is accompanied by such attention and concentration. Therefore, not only prayer, but also our life and death will be for God⁴. In this way, one will achieve a pure religion⁵, monotheistic approach⁶, and constant evaluation in

1 . An-Nisā' 4: 43:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ

O you who have believed, do not approach prayer when you are intoxicated, until you know what you say.

2 . Al-A'raf 7: 29:

وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ

And call upon Him while being sincere to Him in religion.

3 . Al-Ma'arj 70: 23:

الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ

Those who remain steadfast in establishing their ritual prayers.

4 . Al-An'am 6: 162:

قُلْ إِنِّي صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say: 'Verily my prayer and my actions which bring me closer to God, and my life and my death are for Allah, the Lord of the Worlds'.

5 . Az-Zumar 39: 3:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

Be aware that the pure religion is for Allah.

6 . Al-An'am 6: 79:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Verily I have turned my face as a truth seeker towards Him Who created the heavens and the earth, and I am not of the idolaters.

accordance with the absolute truth¹.

Yet, with the illusion of seeing any influence from futile matters², or attachment to fleeting interests and pleasures³, incorrect calculations will form in a person's mind, so much so that they become⁴ hypocritical and involve others in worship⁵. Eventually hypocrisy will drag them down into the valley of disbelief and turn their good deeds fruitless, just like farming on slate does⁶.

Indeed, sincerity is an exalted position that an individual could achieve

1 . An-Nūr 24: 25:

يَوْمَئِذٍ يُؤْفِقُهُمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

On that day Allah will give them their true religion completely, and they will know that Allah is the very manifest Truth.

2 . Al-An‘ām 6: 22:

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا إِنَّا سُرَّكَاؤُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ

And on the Day, we will collect them all together, then We will say to those who associated partners (to Allah): ‘Where are your associate-gods whom you were asserting?’

3 . Al-Qiyāmah 75: 20:

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ

It is not as you imagine, but you love this fleeting life.

4 . Al-Baqarah 2: 264:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ

O you who have believed, do not nullify your charities by reproach and annoyance, like the one who spends his wealth to be seen by people.

5 . An-Nisā’ 4: 36:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

And worship Allah and do not associate anything with Him.

6 . Al-Baqarah 2: 264:

فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا

So, his story is as the likes of a rock whereon is a little soil, then heavy rain falls upon it and leaves just a bare stone. They shall not be able to gain anything of what they have earned.

some extent of it depending on their capacity¹ and effort². Adherence to this rank will be enough for the acceptance and effectiveness of their prayers³. But just as a purer intention results in a more valuable prayer, paying greater attention to the teachings of prayer can enhance our intention.

All parts of prayer repeatedly teach monotheism and remind of the oneness, greatness, and needlessness of the merciful God, who has no deity, owner, and influence except Him⁴. This will result in a true worshipper, to an extent that they do not even consider their worship worthy of attention or contentment⁵, nor would they be pleased for others to praise them for actions they have not done⁶.

1 . Al-Baqarah 2: 286:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allah does not impose upon anyone a duty but to the extent of his capacity.

2 . An-Najm 53: 39:

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى

And that man has nothing but what he strives for.

3 . Al-Isrā' 17: 19:

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا

And whoever desires the Hereafter and strives for it as he ought to strive, and he is a believer, these, their striving shall be thanked.

4 . Ṭā-Hā 20: 14:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Verily I, I am Allah. There is no god but Me. So worship Me, and establish prayer for My remembrance.

5 . Āl-‘Imrān 3: 188:

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا... فَلَا تَحْسَبَتْهُمْ بِمَقَارَةِ مَنِ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ

Do not think those who rejoice in what they have done..., do not think that they would be safe from the punishment, and they will have a painful suffering.

6 . Āl-‘Imrān 3: 188:

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَتْهُمْ بِمَقَارَةِ مَنِ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ

◀ In the Sanctuary of the Great ▶

The starting point of all prayers is the recitation of the beautiful statement of “Allāhu Akbar” (الله أكبر). If this short sentence is uttered from one’s heart and soul, a new horizon of spirituality will be opened to the one praying. It will confront us with the eternal greatness of God¹; leaving no space to pay attention to others and provide us with the conditions needed for a worship full of humility and gratitude².

Each person’s real value depends on his position in relation to the Truth (God), and the higher ranks in this hierarchy are achieved by recognising the truths³. The peak of these ranks depends on the deep understanding of the point that: even the best descriptions do not match the greatness of the Absolute Truth⁴. But rather God is exalted and be-

Do not think those who... love to be praised for what they have done, do not think that they would be safe from the punishment, they will have a painful suffering.

1 . Al-Jāthiyah 45:37:

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

In the heavens and the earth, the majesty is His, and he is the Honourable, the All-Wise

2 . Al-Baqarah 2: 172:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

O you who have believed, eat of the pure sustenance we have provided you with, and be grateful if you truly worship Him.

3 . Al-Mujādilah 58: 11:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Allah will exalt the rank of those of you who believe and those who have been granted knowledge. And Allah is All-aware of what you do.

4 . Al-Ḥajj 22: 62:

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

That is because Allah, He is the Truth, and that what they call upon besides Him is

yond all praises from humans¹.

Our prayers begin with this important confession so that we understand; we ought to consider God superior from what we say whilst praying. The purpose of these remembrances is to submit and humble oneself to such Greatness. This is the same objective that the Quran enumerated for other rites. And rightfully the intentions behind fasting² and the philosophy of subjugating the sacrifice of Hajj³ has also been declared as to honour God as gratitude for His guidance.

The statement “Allāhu Akbar” (الله أكبر), recited at the beginning of the prayer is called “Takbirat Al-Ihram” (تكبيرة الاحرام) as it is a sign of entering a sacred place, which to be protected, behaviours incompatible with the sanctity of such a positions must be avoided. Actions such as

falsehood, and certainly Allah He is the High, the Great.

1 . Aṣ-Ṣāffāt 37: 159:

سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ

Allah is exalted (free) from what they ascribe to Him.

2 . Al-Baqarah 2: 185:

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

Therefore, whoever of you comprehends this month shall fast and whoever is sick or travelling, shall fast a number of other days. Allah desires ease for you and does not desire hardship for you, so as you complete the number of days, exalt Allah for Him having guided you, and that perhaps you might be grateful.

3 . Al-Hajj 22: 37:

لَنْ يَنَالَهُ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَيُبَشِّرَ الْمُحْسِنِينَ

Never reaches Allah their flesh nor their blood, but it is your piety that reaches Him. Thus, in this way has He made them subservient to you, that you might pronounce the greatness of Allah for what He has guided you to aright; and give good tidings to the good doers.

turning away from the qibla, talking, eating, drinking, laughing, and any actions which interfere with one's worship, are prohibited until the end of the prayer.

According to the tradition popular among all Muslims, it is recommended to repeat the “takbir” (الله أكبر) after each act during prayer so that by remembering the greatness of God, we prevent ourselves from neglecting the purpose of worship. It's also good to raise our hands to the side of our face as we recite each “takbir” to teach ourselves to underestimate and reject worldly attractions.

◀ The Chapter of Praise ▶

In all divine religions, one of the fixed components of prayer, is reciting the verses of their holy books. The Quran demonstrates the close relationship between prayer and recitation of the book of God¹ by showing them as complementary. While praising the Jews and Christians who recite the verses of their Holy Book while prostrating and worshipping², the Quran asks its followers to get up at night for worship and uphold its recitation³.

For all the obligatory and “mustahab” (recommended) prayers the first necessary action after “Takbirat Al-Ihram” (تكبيرة الاحرام) is reciting the most important chapter of the Quran, namely “Al-Hamd” (الحمد) or “Fatihat Al-Kitab” (فاتحة الكتاب)⁴. This chapter contains a summary of

1 . Al-‘Ankabūt 29: 45:

اَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ

Recite that which has been revealed to you of the Book and establish the prayer.

2 . Āl-‘Imrān 3: 113:

لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ

Yet they are not alike; of the people of the book is a special group who are upright and whilst prostrating, spend hours of the night reciting the signs of God.

3 . Al-Muzzammil 73: 20:

فَاقْرَأُوا مَا تيسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَن سَيَكُونُ مِنْكُمْ مَّرْضَىٰ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ
وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَأُوا مَا تيسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ

Therefore, recite as much of the Quran as may be convenient to you. He knows that there will be some amongst you who fall sick, others travel to earn resources from Allah, yet others fight in Allah's cause. Therefore, recite as much of the Quran as may be convenient to you and establish the prayers.

4 . Al-Fātiḥah 1: 1-7:

the teachings of not only this, but also other holy books. Even its structure demonstrates to us it was arranged for the purpose of praising and supplicating to God in a situation like prayer.

Despite this chapter being short and concise, it is a brilliant piece of art providing an infinite sea of spiritual awareness and explains the three key issues of our: origin, destination, and way of life with the most beautiful and precise interpretations. The only request mentioned in this chapter¹ is about the philosophy of life and emphasizes the importance of living a righteous one.

Describing God as “Raḥmān” (رحمان) and “Raḥīm” (رحيم) at the beginning of the chapter and emphasising His compassion twice among His other names and attributes is a confirmation of what we discussed about the centrality of mercy in the system of existence². The repetition

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ② الرَّحْمَنُ الرَّحِيمُ ③ مَالِكِ يَوْمِ الدِّينِ ④ إِيَّاكَ ⑤
نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑥ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑦ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ ⑧

Bismi Allahi alrrahmani alrraheemi (1) Alhamdu lillahi rabbi alAAalameena (2) Alr-
rahmani alrraheemi (3) Maliki yawmi alddeeni (4) Iyyaka naAAabudu waiyyaka nasta-
AAeenu (5) Ihdina alssirata almustaqeema (6) Sirata allatheena anAAamta AAalayhim
ghayri almaghdoobi AAalayhim wala alddalleena (7)

In the name of Allah, the compassionate, the merciful. (1) All praise and gratitude are Allah's, the Lord of the Worlds. (2) The compassionate, the merciful. (3) Master of the Day of Judgement. (4) You alone do we worship and from You alone do we seek help. (5) Guide us to the straight and firm path. (6) The path of those upon whom You have bestowed your bounties, not of those inflicted with Your wrath, nor those gone astray. (7)

1 . Al-Fātiḥah 1: 6:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight and firm path.

2 . Prayer, from another angle (Chapter 3)

of these two qualities in the third verse¹, leaves us with no doubt and shows that the goal of this invocation is to benefit more from that overflowing spring of kindness.

This approach turns our gratitude and praise for God² into a sincere appreciation that is expressed not out of force or egotism, but rather with satisfaction of being in a beautiful and wise system. This in effect will increase our motivation and capacity for surrendering to a plan which moves all of existence towards a calculated goal³.

To succeed on this path, one must submit to the truth that encompasses all of existence⁴ and seek help from His grace and kindness⁵. It is through God's grace that has provided us with the blessing of finding the route to our destination of creation through chosen individuals⁶.

1 . Al-Fātiḥah 1: 3:

الرَّحْمَنُ الرَّحِيمُ

The compassionate, the merciful.

2 . Al-Fātiḥah 1: 2:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All praise and gratitude are Allah's, the Lord of the Worlds.

3 . Al-Fātiḥah 1: 4:

مَالِكِ يَوْمِ الدِّينِ

Master of the Day of Judgement.

4 . Al-Fātiḥah 1: 5:

إِيَّاكَ نَعْبُدُ

You alone do we worship.

5 . Al-Fātiḥah 1: 5:

وإِيَّاكَ نَسْتَعِينُ

and from You alone do we seek help.

6 . Al-Fātiḥah 1: 7:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

And if followed correctly, in no circumstances would one be deprived from mercy or be misled from the correct way of life¹.

Although Muslims have differing opinions about the necessity and method of reciting other chapters of the Quran in prayer, all consider reciting verses in addition to chapter of “Al-Hamd” as a very favourable tradition. Based on this, it is good to complete the recitation of the Quran in our prayers by reciting another chapter of this holy book. And of-course, we ought to recite the initial “Bismi Allahi alrrahmani alrraheemi” (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) of that chapter.

The path of those upon whom You have bestowed your bounties.

1 . Al-Fātiḥah 1: 7:

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Not of those inflicted with Your wrath, nor those gone astray.

👁 In harmony with prostrations of the universe 👁

In the mesmerising image painted by the Quran from the back-stage of this existence, we find every aspect of this world in prostration¹ and glorification of God². In this scene, all that is in the heavens and the earth, even their shadows³, are prostrating with utmost humility. And thus, in this way, we are presented with their submission to the will of God.

In this book, those who prostrate, or in other words the submissive ones before God⁴, are divided into two groups⁵. One group includes

1 . An-Nahl 16: 49:

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ

And whatever is in the skies and whatever is in the earth, whether animals and angels, prostrate before Allah and they do not pride.

2 . Al-Jumu'ah 62: 1:

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكُ الْقُدُّوسُ الْعَزِيزُ الْحَكِيمُ

Whatever is in the heavens and whatever is on the earth glorifies Allah, the Sovereign, the Holy, the All-Mighty, the All-Wise.

3 . Ar-Ra'd 13: 15:

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ

And whoever is in the skies and the earth prostrates for Allah willingly or unwillingly, and so do their shadows in the mornings and the evenings.

4 . Āl-Imrān 3: 83:

أَفَعَرِّدِينِ اللَّهَ يَبْعُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

Is it then other than the religion of Allah that they seek? And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and unto Him they shall be returned.

5 . Ar-Ra'd 13: 15:

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ

And whoever is in the skies and on the earth prostrates for Allah willingly or unwillingly.

the creatures that have been placed involuntarily in a pre-determined path and had no choice but to submit. The other group includes those, who like the believers, have consciously chosen to bow down before the divine will and obey His command.

The Quran speaks of another categorisation as well¹, according to which, all that is on the heavens and the earth including the sun, moon, stars, trees, animals, and many of the humans, are all assigned to the group who prostrate themselves before God. The alternative category, will consist of people who due to their refusal for prostrating, will suffer an imminent punishment.

All these points convey the importance and key role of bowing before God as a requirement for acquiring His special mercy². This is requested from a generous Creator, who whilst free of any need³ or benefit of other's reverence, invites His servants out of compassion to pray and supplicate⁴. This is so that they keep the path to receiving God's grace

1 . Al-Hajj 22: 18:

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ
وَالْدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنُ اللَّهَ فَإِنَّهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ

Have you not seen that to Allah prostrates whosoever is in the heavens and whosoever is in the earth, and the sun and the moon, and the stars and the mountains and the trees and animals, and many of the people? But a great number are also such as unto whom the chastisement is justly due; and whomsoever Allah abases, there is none for him to honour; verily Allah does whatever He pleases.

2 . Āl-‘Imrān 3: 74:

يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

He specially chooses for His mercy whom He pleases; and Allah is the Lord of mighty grace.

3 . Al-An‘ām 6: 133:

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ

And your Lord is Self-Sufficient and the Lord of Mercy.

4 . Al-A‘rāf 7: 55:

open, by avoiding pride or arrogance from blocking it¹.

Although the place of submission and humility is within the heart², any truth that finds its way to it will reveal its effects on other areas. This is just as the external behaviour strengthens or weakens our internal state. Thus, the Quran repeatedly asks its audience to express their feelings and beliefs towards God with all their being in every action and state.

The act of bowing (ruku) means bending as much as the hands reach the knees, and prostration (sajdah) means bending down to the point where the forehead rests on the ground. These are one of the pillars of Islam and numerous verses from the Quran show that these actions³, just as reciting the Holy Book, were part of the prayer in past religions⁴

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً

Call your Lord humbly and secretly.

1 . An-Nahl 16: 23:

إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

Verily Allah does not like the arrogant.

2 . Al-Anfāl 8: 2:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

Verily believers are those who when Allah is mentioned, their hearts quake, and when His Signs are recited to them, it increases them in faith, and their Lord alone do they trust.

3 . Al-Hajj 22: 26:

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

And when We prepared for Abraham the place of the House, so: “Do not associate anything with Me, and sanctify My House for those who make the round and stand to pray and bow and prostrate themselves”.

4 . Āl-‘Imrān 3: 43:

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ

O Mary, worship your Lord devoutly and prostrate yourself and bow down with those who bow.

and is necessary for it to remain in the worship of the truth-seekers¹.

The followers of all Islamic schools agree on the generalities of fulfilling these two pillars and consider it obligatory to recite the glorification of God while bowing in ruku. This is in addition to standing upright to go into prostration and recite the glorification, followed by sitting and then going into another prostration. All these actions performed alongside the recitation of the Quran while standing are considered as one “rak’a” of prayer.

There is also a collective agreement that the best “dhikr” (statement/ remembrance) to say whilst bowing in ruku is “سبحان ربي العظيم” (Subhāna Rabbiya-l-‘Azīmi)² and while prostrating is “سبحان ربي الأعلى” (Subhāna Rabbiya-l-A‘lā)³. Nevertheless, according to the Quran’s command to frequently recite dhikr⁴, it is better to recite these statements at least three times. Also, considering the recommendations of this book, regarding the accompanying of the dhikr of prostrations with

1 . Al-Baqarah 2: 43:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

And establish the prayer, and pay the zakat, and bow down in prayer with those who bow down.

2 . Al-Wāqī‘ah 56: 74:

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

Then glorify with praises the Name of your Lord, the Most Glorified.

3 . Al-A‘lā 87: 1:

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

Praise the name of your Lord, the Highest.

4 . Al-Aḥzāb 33: 41:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

O you who have believed, remember Allah with much remembrance.

praise¹, the phrase of “وبجده” (Wa bi-ḥamdih) should also be added.

These movements, and resting of the forehead on the ground, if performed with concentration and mindfulness of God’s magnificence, grandeur, and His nature as being the only flawless reality for the whole of existence to rely on, we will see the manifestation of the true worship within our souls². Furthermore, it will increase our power and motivation to move towards good things³ and stay away from false and futile adorations⁴. To an extent that with each prostration a new step will be taken on the path towards perfection⁵.

1 . Al-Ḥijr 15: 98:

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ

Therefore, celebrate the praise of your Lord, and be of those who make prostration.

2 . An-Najm 53: 62:

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا

Thus, fall in prostration to Allah and worship Him.

3 . Al-Ḥajj 22: 77:

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

O you who believe, bow down and prostrate yourselves and worship your Lord, and do good; that you may reach salvation.

4 . Fuṣṣilat 41: 37:

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

And from His signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon but prostrate yourselves to Allah Who created them if you worship Him.

5 . Al-‘Alaq 96: 19:

كَلَّا لَا تَطَّعُهُ وَاسْجُدْ وَاقْتَرِبْ

Nay, obey him not but prostrate yourself and draw near (to Allah).

Testimony of faith and concluding salutation of peace

Every portion (rak'at) of prayer is a collection of deeds, recitations, and symbols that when aligned correctly, facilitate, and accelerate spiritual growth. Muslims collectively agree on the number of rak'as and repeat it; twice for the morning prayer (Fajr), four times for the afternoon prayer (Zuhr), and three times for Maghrib and four times for Isha evening prayers.

Tashahhud (the testimony of faith) is recited upon completion of the second and final rakat of each prayer. To fulfil this obligation, a person whilst in a sitting position affirms the oneness of God and by testifying to the truthfulness of the Messenger of God (peace be upon him and his family), he expresses his gratitude to the leaders who have been mediators for this spiritual achievement.

The most precious reward of being in servitude of God, is deeply appreciating the oneness of the foundation of this existence¹. Testifying this truth will be more genuine the better it is understood. Accordingly, the Quran introduces this important testimony as a justice-seeking act that only God, the angels, and only certain sophisticated individuals who are seekers of knowledge can do².

A genuine praying individual, with the knowledge he receives from reciting the divine verses and supplications with God, renews their faith³ and

1 . Muḥammad 47: 19:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

Therefore, know that there is no other God but Allah.

2 . Āl-‘Imrān 3: 18:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأَوَّلُ الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Allah, whilst standing firm for a just system, bears witness that there is certainly no God but He. And so do the angels and the seekers of knowledge. There is no God but He, the mighty, the wise.

3 . Al-Anfāl 8: 2:

makes the truth of monotheism more evident to his heart and soul¹. This great destination is not reached except by passing through the path accompanying those who witnessed the truth². This point displays the necessity of sending blessings (salutations) on the prophet of God and his family.

God and the angles who testify to monotheism³, send salutations upon Muhammad who is a witness to those who testify the truths of this existence⁴, and encourage the believers to also send blessings and salutations to him⁵. This is because receiving God's light and mercy is dependent upon submitting your heart and attention to the witnesses

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

Verily, believers are only those who, when Allah is mentioned, their hearts quake, and when His signs are recited to them, it increases them in faith, and in their Lord do they trust.

1 . Ar-Ra'd 13: 28:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Those who have believed and their hearts are set at rest by the remembrance of Allah.

Verily by Allah's remembrance the hearts are set at rest.

2 . Āl-'Imrān 3: 53:

رَبَّنَا آمَنَّا بِمَا أُنزِلَتْ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

Our Lord, we have believed in what You have revealed, and we follow the Messenger, so record us among the witnesses.

3 . Āl-'Imrān 3: 18:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Allah, whilst standing firm for a just system, bears witness that there is certainly no God but He. And so do the angles and the seekers of knowledge. There is no God but He, the mighty, the wise.

4 . An-Nisā' 4: 41:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا

How will it be, then, when We bring from every people a witness and We bring you a witness over those.

5 . Al-Aḥzāb 33: 56:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Verily Allah and His angels send blessings on the Prophet, O you who believe, send blessings on him, and send salutations out of submission.

who are the mediators of God's grace and guidance¹ and are our only reliable authority on this path.

Nevertheless, God's greetings are not exclusive to a particular person. God, the Mercy, and absolute Peace² sends greetings to all His Servants³ to bring them to His light. God invites everyone to a heaven whose name is the Abode of Peace (salaam)⁴, all that is heard in it is peace⁵, His guests will be greeted with peace⁶ and treated⁷ with great

1 . As-Sajdah 32: 24:

وَجَعَلْنَا مِنْهُمْ أِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

And because they endured patiently and believed in our signs, we appointed from among them leaders who guided people by Our command.

2 . Al-Hashr 59: 23:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allah beside Whom none has the right to be worshipped but He, the Sovereign, the Holy, the One Free from all defects, the Giver of security, the Dominant over all things, the Invincible All-Mighty, the Compeller, the Supreme. Glory be to Allah! He is above all that they associate as partners with Him.

3 . Al-Ahzāb 33: 43:

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

It is He who along with his angles sends blessings upon you to bring you from the darkness towards the light and is Merciful towards the believers.

4 . Yūnus 10: 25:

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

And Allah calls mankind to the Abode of Peace and He guides whomever He pleases unto the straight path.

5 . Maryam 19: 62:

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا

They shall hear no idle talk, but only Peace. Therein they shall have their sustenance every morning and evening.

6 . An-Nahl 16: 32:

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ اذْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

Those whom the angles take their life whilst they are pure and say to them: "Peace be upon you, enter paradise because of what you used to do".

7 . Al-Furqān 25: 75:

compassion¹.

The same prayer that starts with takbir ends with salaam (the concluding salutation) to set the destination of this spiritual journey for peace, tranquillity, and mercy. For this purpose, after praising God from whom all salutations are received², and sending salutations to the Prophet who is the receiver and transmitter of the greatest compassions, we salute ourselves and the praiseworthy servants of God³.

The Quran recommends sending salutations upon oneself and the people near you⁴. It is an expression and effort to benefit from the grace of God who is the ultimate peace and mercy. Thus, in the last sentence of our prayer, we wish for everyone to receives His peace, mercy and endless blessings. This salutation includes the individuals or angles on the right and left of the person praying and all those who are in contact with him.

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا

Those shall be rewarded with high stations because they were patient, they shall be met therein with welcome and salutations.

1 . Yā-Sīn 36: 58:

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ

Peace, as a word from the Compassionate Lord.

2 . An-Nūr 24: 61:

فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً

Salute at yourselves with a greeting from Allah, blessed and good.

3 . An-Naml 27: 59:

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى

Say: "Praise be to Allah, and peace be on His servants whom He has chosen".

4 . An-Nūr 24: 61:

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ

And so you enter houses, salute yourselves.



Multimedia guide

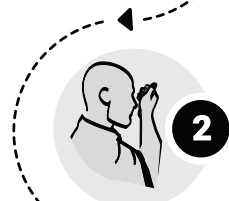
Learning Ablution (Wudu)



Scan the code to watch the instructional video. ▶

Pure Intention

Performing ablution as an act of worship to God



Washing the Face

From the top of the forehead to the bottom of the chin, the width of the palm



Washing the Hands

First the right, then the left, from the top of the elbows



Wiping the Head

With the remaining moisture on the hand, on the scalp or hair



Wiping the Feet

With the remaining moisture on the hand, first the right then the left, from the toes to ankle joint

Learning Prayer (Salat) - For Beginners

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	Fajr Prayer	• from dawn until sunrise	2 units (rak'ah)
	Dhuhr Prayer	• from noon until shortly before sunset	4 units
	Asr Prayer	• after Dhuhr prayer until sunset	4 units
	Maghrib Prayer	• from sunset until shortly before midnight	3 units
	Isha Prayer	• after Maghrib prayer until midnight	4 units

1 Beginning the Prayer

By saying "Takbirat al-Ihram" with pure intention to worship God:

اللَّهُ أَكْبَرُ æ Allāhu Akbar

God is Greater than can be described



2 Actions of Each Unit (Rak'ah)

a. Reciting the Quran: Reading Surah Al-Fatiha

- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 æ Bismillāhi-r-Raḥmāni-r-Raḥīm
 In the name of Allah, the Entirely Merciful, the Especially Merciful. ①
- الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
 æ Al-ḥamdu lillāhi Rabbi-l-'ālamīn
 [All] praise is [due] to Allah, Lord of the worlds - ②
- الرَّحْمَنِ الرَّحِيمِ
 æ Ar-Raḥmāni-r-Raḥīm
 The Entirely Merciful, the Especially Merciful, ③
- مَلِكِ يَوْمِ الدِّينِ
 æ Māliki yawmi-d-dīn
 Sovereign of the Day of Recompense. ④
- إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
 æ Iyyāka na'budu wa iyyāka nasta'īn
 It is You we worship and You we ask for help. ⑤
- اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
 æ Ihdinā-ṣ-ṣirāṭa-l-mustaqīm
 Guide us to the straight path - ⑥
- صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ
 æ Ṣirāṭa-l-ladhīna an'amta 'alayhim Ghayri-l-maghḍūbi 'alayhim wa-l-aḍ-ḍāllīn

The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray. ⑦





Scan the code to watch the instructional video. ▶

And reciting another Surah (such as Surah Al-Ikhlās) in the first and second units [In the third or fourth unit, reciting Surah Al-Fatiha alone is sufficient.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ae

Bismillāhi-r-Rahmāni-r-Rahīm

In the name of Allah, the Entirely Merciful, the Especially Merciful.

قُلْ هُوَ اللَّهُ أَحَدٌ ①

ae

Qul Huwa-lāhu Aḥad

Say, "He is Allah, [who is] One, ①

اللَّهُ الصَّمَدُ ②

ae

Allāhu-ṣ-Ṣamad

Allah, the Eternal Refuge. ②

لَمْ يَلِدْ وَلَمْ يُولَدْ ③

ae

Lam yalid wa lam yūlad

He neither begets nor is born, ③

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

ae

Wa lam yakun lahū kufuwan Aḥad

Nor is there to Him any equivalent." ④



b. Bowing (Ruku') and Glorification

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

ae

Subḥāna Rabbiya-l-'Aẓīmi wa bi-ḥamdih

Glory be to my Great Lord, and praise be to Him



c. Rising from bowing and standing upright (before prostration)



d. Prostration (Sujud) and Glorification (in both prostrations)

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

ae

Subḥāna Rabbiya-l-'A'lā wa bi-ḥamdih

Glory be to my Most High Lord, and praise be to Him





Scan the code to watch the instructional video. ▶

3 Testimony (Tashahhud)

At the end of the second unit and the final unit of all prayers, while sitting, we say:



أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ



Ash-hadu an lā ilāha illa-llāhu waḥdahū lā sharīka lah

I bear witness that there is no deity except God, alone without any partner

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ



Wa ash-hadu anna Muḥammadan ‘abduhū wa rasūluh

And I bear witness that Muhammad is His servant and His messenger

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ



Allāhumma ṣalli ‘alā Muḥammadin wa āli Muḥammad

O God, send blessings upon Muhammad and the family of Muhammad

4 Ending the Prayer with the Salutation



السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ



As-salāmu ‘alaykum wa raḥmatu-llāhi wa barakātuh

Peace be upon you, and the mercy of God and His blessings



In this collection, rather than repeating the conventional content and methods commonly used in prayer instruction, an effort has been made to present prayer as one of the most essential acts of worship recommended across the heavenly religions, as emphasised by the Qur'an. The material draws upon related themes found throughout various verses, presenting them to the public in a coherent, practical, and accessible way. This approach encourages readers, from the very beginning, to reflect on the beautiful meanings and purposes of prayer, helping them gain a deeper understanding of its inner concepts and the intentions behind its actions and recitations. To further enhance accessibility, an illustrated guide and several engaging videos have been included as appendices, allowing the content to be understood more easily through simpler language as well.



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