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QURANIC PRAYER

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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 duty[1] that preserves the remembrance of God[2], distances

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[1] . Quran 4: 103:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

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

[2] . Quran 20: 14:

إِنَّنِي أَنَا اللَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

individuals from ugliness [3]and removes the past evils committed by a person[4].

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 impatience[5] that can put us in painful and traumatic situations. Hence, the first solution that God mentions to prevent these hardships and challenges is praying[6].

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

[3] . Quran 29: 45:

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ 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.

[4] . Quran 11: 114:

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَٰلِكَ ذِكْرَىٰ 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.

[5] . Quran 70: 19-21:

إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا ۞ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۞ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا

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

[6] . Quran 70: 22-23:

إِلَّا الْمُصَلِّينَ ۞ الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ

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

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 the heart (mindfulness), sincerity, and respect for the rights of others to be fruitful[7], but also severely reprimands[8] such worshippers. Yet, God considers a prayer that is performed correctly to give us a guaranteed success, more than any other religious practice[9].

[7] . Quran 4: 43:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ 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.

[8] . Quran 107: 4-7:

فَوَيْلٌ لِّلْمُصَلِّينَ ۞ الَّذِينَ هُمْ عَن 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.

[9] . Quran 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 desire[10] - in which there is no compulsion[11]. 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[12] will reverse the intended results.

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.

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[10]. Quran 13: 2:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم 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.

[11] . Quran 2: 256:

لَا إِكْرَاهَ فِي الدِّينِ

There is no compulsion in religion.

[12] . Quran 11: 28:

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَآتَانِي رَحْمَةً مِّنْ عِندِهِ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَارِهُونَ

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?

However, this perception is not correct, and one should not compare spiritual matters which depend on human will and passion[13] with concepts and processes of this material world. From the Quran's point of view, even an ounce of dishonesty in intentions[14] and a slight feeling of displeasure in relation to God[15], 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 God[16]. By expressing His signs and blessings, God seeks to create a loving

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[13] . Quran 17: 19:

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُم 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.

[14] . Quran 6: 88:

ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُم مَّا 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.

[15] . Quran 47: 28:

ذَٰلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ

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

[16] . Quran 29: 45:

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

relationship[17]. This is so that His grace includes those 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 mercy[18], 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 description[19] of the terrible reality of distancing ourselves from the true purpose of life[20] so that we are not deprived nor neglect this important destination.

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.

[17] . Quran 8: 54:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن 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.

[18] . Quran 7: 156:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

And my mercy embraces all things.

[19] . Quran 70: 15, 16:

كَلَّا إِنَّهَا لَظَىٰ نَزَّاعَةً لِلشَّوَىٰ

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

[20] . Quran 20: 100:

مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا

The commandment of protecting the prayers and remaining steadfast[21] 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 shoulders and[22] equipping us with light wings to fly[23], would not be pleased to put anyone into inconvenience[24]. Rather, because God knows that such lofty goals cannot be reached except with a permanent

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

[21] . Quran 2: 238:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

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

[22] . Quran 7: 157:

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

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

[23] . Quran 4: 28:

يُرِيدُ اللَّهُ أَن يُخَفِّفَ عَنكُمْ وَخُلِقَ الْإِنسَانُ ضَعِيفًا

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

[24] . Quran 2: 185:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

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

plan and routine[25], and hence God recommends constant adherence to prayer[26].

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 a kind and loving God[27]. 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 reluctance[28].

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[25] . Quran 70: 23:

الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ

Those who remain steadfast in establishing their ritual prayers.

[26] . Quran 19: 31:

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ 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.

[27] . Quran 6: 54:

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ

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.

[28] . Quran 9: 54:

وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَارِهُونَ

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 prayer[29], 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 everywhere[30] and moves the universe towards absolute kindness.[31] Understanding this scene with greater detail, will show us an outpouring compassion and all that there is, ranging from

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

[29] . Quran 20: 132:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا

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

[30] . Quran 7: 156:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

And my mercy embraces all things.

[31] . Quran 2: 285:

رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

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

wind and rain[32], day, and night[33], to life and death[34], 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 capacity[35]. But in the meantime, there is a different container called human being, which can grow in unlimited dimensions[36] along with the endless sea of mercy and be a substitute and

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[32] . Quran 30: 46:

وَمِنْ آيَاتِهِ أَن يُرْسِلَ الرِّيَاحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُم مِّن رَّحْمَتِهِ

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

[33] . Quran 28: 73:

وَمِن رَّحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِن 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.

[34] . Quran 30: 50:

فَانظُرْ إِلَىٰ آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَٰلِكَ لَمُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ 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.

[35] . Quran 13: 17:

أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا

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

[36] . Quran 18: 10:

recipient of God's infinite love[37], to an extent that the densest containers bow down in prostration before him or her[38].

The description that the Quran provides of this glorious scene is the praise and glorification of all the particles of the world[39] and their assistance for the further development of man[40]. In this point of view, every

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رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

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

[37] . Quran 2: 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن 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".

[38] . Quran 2: 34:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ

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

[39] . Quran 17: 44:

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِن لَّا 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.

[40] . Quran 14: 33:

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ

phenomenon, like a container full of mercy[41], reflects the perfection of the creator who has determined the path of everything[42] in advance and describes the beings who accompany this flow as those who are praying[43]. Yet God wants us to perform another prayer as well.

The secret to the difference between humans and other creatures, lies in us having a free will[44] that can carry a burden heavier than the endurance

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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.

[41] . Quran 2: 164:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنفَعُ النَّاسَ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِن مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ 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.

[42] . Quran 20: 50:

رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ

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

[43] . Quran 24: 41:

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرُ 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.

[44] . Quran 18: 29:

of the sky, earth, and mountains[45], 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 open[46] to them, and by surrendering to the truth[47], 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 and sanctification by other beings. We can boldly claim that true prayer is

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وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيَكْفُرْ

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

[45] . Quran 33: 72:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنسَانُ 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.

[46] . Quran 2: 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن 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".

[47] . Quran 3: 19:

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ

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

nothing but living a pure, sincere, and honourable life[48]. Therefore, the Quran considers someone who[49] honestly submits to the judgement of his conscience[50] as a person of salvation and worthy of entering the safe paradise[51] and God's all-encompassing mercy[52].

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[48] . Quran 6: 162:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

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

[49] . Quran 5: 119:

قَالَ اللَّهُ هَٰذَا يَوْمُ يَنفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ الْفَوْزُ 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".

[50] . Quran 30: 30:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ 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.

[51] . Quran 2: 112:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ 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.

[52] . Quran 3: 133:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

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 effects[53] of God's remembrance on the mental health and wellbeing and prayer's guarantee[54] for awakening humanity, prayers will be performed with all of one's being[55]. And let's say, even if they become inattentive to it, they will not fool themselves with a pleasantly performed prayer which

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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.

[53] . Quran 13: 28:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

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

[54] . Quran 29: 45:

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ 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.

[55] . Quran 23: 2:

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Those who are humble in their prayers.

lacks internalisation[56] nor distance themselves from their humane conscience with a hypocritical prayer[57].

[56] . Quran 4: 142:

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ 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.

[57] . Quran 107: 4-6:

فَوَيلٌ لِلمُصَلّينَ .الَّذينَ هُم عَن صَلاتِهِم ساهونَ. 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 spirituality [58] and their mind and heart are confined to the prison of materialism[59], will not see any necessity in helping the poor[60]; let alone feel the need to pray[61]. 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 prayer[62] and thoroughly explains the

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[58] . Quran 53: 29:

مَن تَوَلّىٰ عَن ذِكرِنا وَلَم يُرِد إِلَّا الحَياةَ الدُّنيا

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

[59] . Quran 53: 30:

ذٰلِكَ مَبلَغُهُم مِنَ العِلمِ إِنَّ رَبَّكَ هُوَ أَعلَمُ بِمَن ضَلَّ عَن سَبيلِهِ وَهُوَ أَعلَمُ بِمَنِ اهتَدىٰ

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.

[60] . Quran 74: 44:

وَلَم نَكُ نُطعِمُ المِسكينَ

Nor we used to feed the poor.

[61] . Quran 74: 43:

قالوا لَم نَكُ مِنَ المُصَلّينَ

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

[62] . Quran 6: 72:

intentions for this in respective verses[63], 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 God[64], as He is the everlasting bountiful reality Who calls us out of compassion[65], to benefit more from His mercy, and grow as we increase in gratitude and self-knowledge[66].

وَأَن أَقيمُوا الصَّلاةَ وَاتَّقوهُ وَهُوَ الَّذي إِلَيهِ تُحشَرونَ

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

[63] . Quran 6: 38:

ما فَرَّطنا فِي الكِتابِ مِن شَيءٍ

We have not neglected anything in the book.

[64] . Quran 35: 15:

يا أَيُّهَا النّاسُ أَنتُمُ الفُقَراءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الغَنِيُّ الحَميدُ

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

[65] . Quran 14: 10:

يَدعوكُم لِيَغفِرَ لَكُم مِن ذُنوبِكُم وَيُؤَخِّرَكُم إِلىٰ أَجَلٍ مُسَمًّى

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

[66] . Quran 27: 40:

وَمَن شَكَرَ فَإِنَّما يَشكُرُ لِنَفسِهِ وَمَن كَفَرَ فَإِنَّ رَبّي غَنِيٌّ كَريمٌ

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 beneficence[67], it still considers prayer as incredibly crucial for the believers. This is because God knows the human nature very well[68] and is aware of our psychological limitations[69] and the pitfalls on our path[70].

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.

[67] . Quran 107: 4-7:

فَوَيلٌ لِلمُصَلّينَ الَّذينَ هُم عَن صَلاتِهِم ساهونَ الَّذينَ هُم يُراءونَ وَيَمنَعونَ الماعونَ

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.

[68] . Quran 50: 16:

وَلَقَد خَلَقنَا الإِنسانَ وَنَعلَمُ ما تُوَسوِسُ بِهِ نَفسُهُ وَنَحنُ أَقرَبُ إِلَيهِ مِن حَبلِ الوَريدِ

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.

[69] . Quran 70: 19-21:

إِنَّ الإِنسانَ خُلِقَ هَلوعًا إِذا مَسَّهُ الشَّرُّ جَزوعًا وَإِذا مَسَّهُ الخَيرُ مَنوعًا

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

[70] . Quran 12: 18:

قالَ بَل سَوَّلَت لَكُم أَنفُسُكُم أَمرًا

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

Therefore, prayer is necessary to aid us[71] in remaining far from indecency[72] and to recognise the deviations which would have otherwise been seen as good[73].

Another group claim that they are always mindful of God and prefer to show gratitude using their own methods and ways.

However, in addition to the constant remembrance of God[74], committing to a consistent timely plan[75] is considered very important by the Quran

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[71] . Quran 2: 45:

وَاستَعينوا بِالصَّبرِ وَالصَّلاةِ وَإِنَّها لَكَبيرَةٌ إِلّا عَلَى الخاشِعينَ

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

[72] . Quran 29: 45:

إِنَّ الصَّلاةَ تَنهىٰ عَنِ الفَحشاءِ وَالمُنكَرِ

Verily prayer keeps away from indecency and evil.

[73] . Quran 18: 104:

الَّذينَ ضَلَّ سَعيُهُم فِي الحَياةِ الدُّنيا وَهُم يَحسَبونَ أَنَّهُم يُحسِنونَ صُنعًا

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

[74] . Quran 3: 191:

الَّذينَ ضَلَّ سَعيُهُم فِي الحَياةِ الدُّنيا وَهُم يَحسَبونَ أَنَّهُم يُحسِنونَ صُنعًا

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

[75] . Quran 4: 103:

إِنَّ الصَّلاةَ كانَت عَلَى المُؤمِنينَ كِتابًا مَوقوتًا

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

and by criticising trivial and meaningless prayers[76], 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 religiosities[77], also reminds the excuse-makers that the bad behaviours of others does not stop them from being good[78].

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[76] . Quran 8: 35:

وَما كانَ صَلاتُهُم عِندَ البَيتِ إِلّا مُكاءً وَتَصدِيَةً

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

[77] . Quran 2: 93:

قُل بِئسَما يَأمُرُكُم بِهِ إيمانُكُم إِن كُنتُم مُؤمِنينَ

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

[78] . Quran 34: 32:

قالَ الَّذينَ استَكبَروا لِلَّذينَ استُضعِفوا أَنَحنُ صَدَدناكُم عَنِ الهُدىٰ بَعدَ إِذ جاءَكُم بَل كُنتُم مُجرِمينَ

Those who had shown pride and arrogance shall say unto those who were of lower status (subaltern) and abiding: "Did we turn you away from the guidance after it had come to you? Nay! You yourselves were guilty!"

By which method should we pray?

Indeed, one can be mindful of God in every moment and situation[79] and supplicate Him in any language or method[80]. God will answer their calling[81] and cover whoever is in His remembrance with mercy[82]. Nevertheless, spirituality is not simply for entertainment or a tool for satisfying our needs, which we occasionally remember and abandon in our everyday life[83].

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[79] . Quran 33: 41:

يا أَيُّهَا الَّذينَ آمَنُوا اذكُرُوا اللَّهَ ذِكرًا كَثيرًا

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

[80] . Quran 7: 55:

ادعوا رَبَّكُم تَضَرُّعًا وَخُفيَةً إِنَّهُ لا يُحِبُّ المُعتَدينَ

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

[81] . Quran 2: 186:

وَإِذا سَأَلَكَ عِبادي عَنّي فَإِنّي قَريبٌ أُجيبُ دَعوَةَ الدّاعِ إِذا دَعانِ فَليَستَجيبوا لي وَليُؤمِنوا بي لَعَلَّهُم يَرشُدونَ

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.

[82] . Quran 2: 152:

فَاذكُروني أَذكُركُم وَاشكُروا لي وَلا تَكفُرونِ

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

[83] . Quran 7: 205:

وَاذكُر رَبَّكَ في نَفسِكَ تَضَرُّعًا وَخيفَةً وَدونَ الجَهرِ مِنَ القَولِ بِالغُدُوِّ وَالآصالِ وَلا تَكُن مِنَ الغافِلينَ

The Quran asks us to pray in the morning, midday, and evening[84] and to follow a permanent routine[85] to keep God's remembrance alive in our hearts. Continual adherence to a specific, monotheistic prayer, will constantly remind us of our divine values[86] and block the paths to many

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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.

[84] . Quran 17: 78:

أَقِمِ الصَّلاةَ لِدُلوكِ الشَّمسِ إِلىٰ غَسَقِ اللَّيلِ وَقُرآنَ الفَجرِ إِنَّ قُرآنَ الفَجرِ كانَ مَشهودًا

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.

[85] . Quran 70: 23:

الَّذينَ هُم عَلىٰ صَلاتِهِم دائِمونَ

Those who remain steadfast in establishing their ritual prayers.

[86] . Quran 20: 14:

إِنَّني أَنَا اللَّهُ لا إِلٰهَ إِلّا أَنا فَاعبُدني وَأَقِمِ الصَّلاةَ لِذِكري

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

potential deviations[87]. Verily, adhering to routine prayer will clear the of neglect from our eyes[88] and cure the diseases of our soul and spirit[89].

For this purpose, at specified times[90] we need to whilst facing Masjid al-Haram[91] (which is the first house built for the worship of God[92]), recite

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87 . Quran 29: 45:

وَأَقِمِ الصَّلاةَ إِنَّ الصَّلاةَ تَنهىٰ عَنِ الفَحشاءِ وَالمُنكَرِ

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

88 . Quran 50: 8:

تَبصِرَةً وَذِكرىٰ لِكُلِّ عَبدٍ مُنيبٍ

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

89 . Quran 10: 57:

يا أَيُّهَا النّاسُ قَد جاءَتكُم مَوعِظَةٌ مِن رَبِّكُم وَشِفاءٌ لِما فِي الصُّدورِ وَهُدًى وَرَحمَةٌ لِلمُؤمِنينَ

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.

90 . Quran 4: 103:

إِنَّ الصَّلاةَ كانَت عَلَى المُؤمِنينَ كِتابًا مَوقوتًا

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

91 . Quran 2: 149:

وَمِن حَيثُ خَرَجتَ فَوَلِّ وَجهَكَ شَطرَ المَسجِدِ الحَرامِ

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

92 . Quran 3: 96:

إِنَّ أَوَّلَ بَيتٍ وُضِعَ لِلنّاسِ لَلَّذي بِبَكَّةَ مُبارَكًا وَهُدًى لِلعالَمينَ

verses from the Quran[93] in a voice which is not too loud nor too soft[94] and glorify and praise God[95] as we bow and prostrate in prayer[96]. Of course, it is necessary to take "wudhu" before prayer by washing the face and hands with water and wiping the head and feet[97]. And in case we were

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

[93] . Quran 35: 29:

إِنَّ الَّذينَ يَتلونَ كِتابَ اللَّهِ وَأَقامُوا الصَّلاةَ وَأَنفَقوا مِمّا رَزَقناهُم سِرًّا وَعَلانِيَةً يَرجونَ تِجارَةً لَن تَبورَ

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.

[94] . Quran 17: 110:

وَلا تَجهَر بِصَلاتِكَ وَلا تُخافِت بِها وَابتَغِ بَينَ ذٰلِكَ سَبيلًا

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

[95] . Quran 32: 15:

إِنَّما يُؤمِنُ بِآياتِنَا الَّذينَ إِذا ذُكِّروا بِها خَرّوا سُجَّدًا وَسَبَّحوا بِحَمدِ رَبِّهِم وَهُم لا يَستَكبِرونَ

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.

[96] . Quran 22: 77:

يا أَيُّهَا الَّذينَ آمَنُوا اركَعوا وَاسجُدوا وَاعبُدوا رَبَّكُم وَافعَلُوا الخَيرَ لَعَلَّكُم تُفلِحونَ

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

[97] . Quran 5: 6:

يا أَيُّهَا الَّذينَ آمَنوا إِذا قُمتُم إِلَى الصَّلاةِ فَاغسِلوا وُجوهَكُم وَأَيدِيَكُم إِلَى المَرافِقِ وَامسَحوا بِرُءوسِكُم وَأَرجُلَكُم إِلَى الكَعبَينِ

"junub" (impure following sexual intercourse or seminal discharge), then we should do ablution with water ("ghusl")[98] and in special circumstances, we can do "tayammum" with dust (or soil with dry, fine sand consistency)[99] 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, everyone should

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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.

[98] . Quran 5: 6:

وَإِن كُنتُم جُنُبًا فَاطَّهَّروا

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

[99] . Quran 5: 6:

وَإِن كُنتُم مَرضىٰ أَو عَلىٰ سَفَرٍ أَو جاءَ أَحَدٌ مِنكُم مِنَ الغائِطِ أَو لامَستُمُ النِّساءَ فَلَم تَجِدوا ماءً فَتَيَمَّموا صَعيدًا طَيِّبًا فَامسَحوا بِوُجوهِكُم وَأَيديكُم مِنهُ

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.

try to choose the method they consider most correct[100]. And by relying on commonalities, try to reach a higher level of humility and presence of heart[101].

The fact that the Quran emphasizes on correctly establishing and performing the prayer which[102] 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 all[103].

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[100] . Quran 2: 286:

لا يُكَلِّفُ اللَّهُ نَفسًا إِلّا وُسعَها

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

[101] . Quran 23: 2:

الَّذينَ هُم في صَلاتِهِم خاشِعونَ

Those who are humble in their prayers.

[102] . Quran 2: 43:

وَأَقيمُوا الصَّلاةَ وَآتُوا الزَّكاةَ وَاركَعوا مَعَ الرّاكِعينَ

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

[103] . Quran 10: 87:

وَأَوحَينا إِلىٰ موسىٰ وَأَخيهِ أَن تَبَوَّآ لِقَومِكُما بِمِصرَ بُيوتًا وَاجعَلوا بُيوتَكُم قِبلَةً وَأَقيمُوا الصَّلاةَ

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…’

A book like the Quran which considers a monastery, church, and synagogue[104] all in the same order as a mosque and sanctifies them due to 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 righteous[105] and praises them for their prostrations and recitations of the verses of their book[106], will certainly admire and accept our sincere prayers, even with our slight differences.

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[104] . Quran 22: 40:

وَلَولا دَفعُ اللَّهِ النّاسَ بَعضَهُم بِبَعضٍ لَهُدِّمَت صَوامِعُ وَبِيَعٌ وَصَلَواتٌ وَمَساجِدُ يُذكَرُ فيهَا اسمُ اللَّهِ كَثيرًا

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.

[105]. Quran 3: 114:

يُؤمِنونَ بِاللَّهِ وَاليَومِ الآخِرِ وَيَأمُرونَ بِالمَعروفِ وَيَنهَونَ عَنِ المُنكَرِ وَيُسارِعونَ فِي الخَيراتِ وَأُولٰئِكَ مِنَ الصّالِحينَ

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.

[106] . Quran 3: 113:

لَيسوا سَواءً مِن أَهلِ الكِتابِ أُمَّةٌ قائِمَةٌ يَتلونَ آياتِ اللَّهِ آناءَ اللَّيلِ وَهُم يَسجُدونَ

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-Haram[107] until it was necessary[108].

Therefore, when we read in the Quran that, "prayer was prescribed for the believers with a specific timing"[109], 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.

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[107] . Quran 2:149:

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِن رَّبِّكَ 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.

[108] . Quran 2:144:

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ 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.

[109] . Quran 4: 103:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

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

For all aspects of our daily lives to encompass the remembrance of God, the monotheistic school of thought considers the passing of the day and night[110] instead of a meaningless repetition, to be a sign of divine presence and power[111]. Similarly, the rising, decline, and setting of the sun[112] is also the basis for the special timing of worship.

Although over-time the damage caused by the formation of sects[113] has resulted in changes and differences in these timings, a common ground and tradition has remained among the God-seekers worldwide. That is to

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[110] . Quran 3: 190:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ 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.

[111] . Quran 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?

[112] . Quran 17: 78:

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ 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.

[113] . Quran 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.

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 spread[114] to the time it rises from the horizon[115]. The noon and evening prayers are read from the time that the shadow reaches its shortest limit[116], until sunset[117]. And the Maghrib and Isha prayers are performed from the moment the sun hides[118], until midnight. Nevertheless, most Muslims correctly, perform

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[114] . Quran 2: 187:

حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

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

[115] . Quran 20: 130:

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ

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

[116] . Quran 17: 78:

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ

Perform the prayer from the declension of the sun.

[117] . Quran 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.

[118] . Quran 50: 40:

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ

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 darkness[119].

The most important point the Quran emphasizes for the prayers, is to always be safeguarded[120] so that it is not missed and rather to be 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 becomes[121] normalised.

Of course, among the five daily prayers, the morning prayer has a special place. The Quran considers the energy and peaceful moments of dawn[122]

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

[119] . Quran 17: 78:

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ

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

[120] . Quran 2: 238:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

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

[121] . Quran 107: 5:

الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ

Those who are careless of their prayers.

[122] . Quran 3: 17:

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 angels[123]. Also, staying awake and asking for forgiveness in those hours are considered as the basis for the highest achievements[124].

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

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

[123] . Quran 17: 78:

إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

Verily the Quran is witnessed at dawn.

[124] . Quran 51: 15 and 17-18:

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ... كانوا قَليلًا مِنَ الَّيلِ ما يَهجَعونَ وَبِالأَسحارِ هُم يَستَغفِرونَ

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 immorality[125], carelessness[126], stubbornness[127], and even preparing the means to commit certain acts[128] which harm our moral and rational life, as pollutions which darken our heart and hinder the path to elevating to higher levels of humanity.

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[125] . Quran 33: 33:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

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

[126] . Quran 10: 100:

وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ

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

[127] . Quran 7: 71:

قَالَ قَدْ وَقَعَ عَلَيْكُم مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُم مَّا نَزَّلَ اللَّهُ بِهَا مِن 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?

[128] . Quran 5: 90:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنصَابُ 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.

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 related to cleaning, but even for matters such as receiving alms and financial duties[129], etiquette for chaste and honourable socialising with the opposite gender[130], respecting an individual's right of choice in marriage[131], and the manner of conversing with religious leaders[132].

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[129] . Quran 9: 103:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا

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

[130] . Quran 33: 53:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِن وَرَاءِ حِجَابٍ ذَٰلِكُمْ 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.

[131] . Quran 2: 232:

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُم بِالْمَعْرُوفِ ذَٰلِكَ يُوعَظُ بِهِ مَن كَانَ مِنكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنتُمْ 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.

[132] . Quran 58: 12:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

The compassionate God, whose infinite mercy encompasses everything[133], is eager for more people to benefit from His special mercy[134]. And so, He calls His servants to perform ablution such as ‘wudhu’ (a cleansing ritual) and ‘ghusl’ (bathing of full body) before prayer[135]. God graciously explains that there is no intention to trouble anyone, but rather to only purify them[136] so that they can benefit from more blessings.

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.

[133] . Quran 7: 156:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

And my mercy embraces all things.

[134] . Quran 45: 30:

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَٰلِكَ 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.

[135] . Quran 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.

[136] . Quran 5: 6:

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

The secret for emphasizing purity during prayer and the cleanliness of the area[137], 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 body[138]. 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 soil[139].

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.

[137] . Quran 2: 125:

وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن 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'.

[138] . Quran 5: 41:

أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَن يُطَهِّرَ قُلُوبَهُمْ

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

[139] . Quran 5: 6:

وَإِن كُنتُم مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ

For ablution (‘wudhu’), we should wash our face and hands up to the elbows[140] and then wipe our head and feet with the water remaining on our hands[141]. 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 «أرجلكم» 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 perform ‘ghusl’ instead of ‘wudhu’[142]. 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

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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.

[140] . Quran 5: 6:

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

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

[141] . Quran 5: 6:

وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

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

[142] . Quran 5: 6:

وَإِن كُنتُمْ جُنُبًا فَاطَّهَّرُوا

And if you are impure, then purify yourself.

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 use[143], 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.

[143] . Quran 5: 6:

وَإِن كُنتُم مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ

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 God[144], 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 motive[145], and the fruits of righteous actions will not thrive except in a pure and healthy heart[146].

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 useless[147].

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144 . Quran 98: 5:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

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

145 . Quran 4: 146

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ 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.

146 . Quran 26: 89:

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

Except for whom brings a sound heart to Allah.

147 . Quran 6: 88:

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُم مَّا كَانُوا يَعْمَلُونَ

Prayer is not an exception to this rule and should be performed with full awareness[148] and the correct motivation[149].

This view extends the scope of worship beyond specific actions and embraces all our moments[150] and every behaviour that is accompanied by such attention and concentration. Therefore, not only prayer, but also our life and death will be for God[151]. In this way, one will achieve a pure

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

[148] . Quran 4: 43:

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

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

[149] . Quran 7: 29:

وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ

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

[150] . Quran 70: 23:

الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ

Those who remain steadfast in establishing their ritual prayers.

[151] . Quran 6: 162:

قُلْ إِنَّ 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’.

religion[152], monotheistic approach[153], and constant evaluation in accordance with the absolute truth[154].

Yet, with the illusion of seeing any influence from futile matters[155], or attachment to fleeting interests and pleasures[156], incorrect calculations

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[152] . Quran 39: 3:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

Be aware that the pure religion is for Allah.

[153] . Quran 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.

[154] . Quran 24: 25:

يَوْمَئِذٍ يُوَفِّيهِمُ 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.

[155] . Quran 6: 22:

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاؤُكُمُ الَّذِينَ كُنتُمْ 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?’

[156] . Quran 75: 20:

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ

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

will form in a person's mind, so much so that they become[157] hypocritical and involve others in worship[158]. Eventually hypocrisy will drag them down into the valley of disbelief and turn their good deeds fruitless, just like farming on slate does[159].

Indeed, sincerity is an exalted position that an individual could achieve some extent of it depending on their capacity[160] and effort[161]. Adherence to this rank will be enough for the acceptance and effectiveness of their

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[157] . Quran 2: 264:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُم بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنفِقُ 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.

[158] . Quran 4: 36:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

And worship Allah and do not associate anything with Him.

[159] . Quran 2: 264:

فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَّا 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.

[160] . Quran 2: 286:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

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

[161] . Quran 53: 39:

وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَىٰ

And that man has nothing but what he strives for.

prayers[162]. 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 Him[163]. This will result in a true worshipper, to an extent that they do not even consider their worship worthy of attention or contentment[164], nor would they be pleased for others to praise them for actions they have not done[165].

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[162] . Quran 17: 19:

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

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.

[163] . Quran 20: 14:

إِنَّنِي أَنَا اللَّهُ لَا إِلَٰهَ 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.

[164] . Quran 3: 188:

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوا ... فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ 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.

[165] . Quran 3: 188:

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوا وَّيُحِبُّونَ أَن يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ

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.

In the Sanctuary of the Great

The starting point of all prayers is the recitation of the beautiful statement of "الله اکبر (Allāhu ʾakbar)". 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 God[166]; leaving no space to pay attention to others and provide us with the conditions needed for a worship full of humility and gratitude[167].

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 truths[168]. The peak of these ranks depends on the deep understanding of the point that: even the best descriptions do not match the greatness of

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166 . Quran 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

167 . Quran 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.

168 . Quran 58: 11:

يَرْفَعِ 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.

the Absolute Truth[169]. But rather God is exalted and beyond all praises from humans[170].

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 fasting[171] and the philosophy of subjugating the sacrifice of Hajj[172] has also been declared as to honour God as gratitude for His guidance.

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[169] . Quran 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 falsehood, and certainly Allah He is the High, the Great.

[170] . Quran 37: 159:

سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ

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

[171] . Quran 2: 185:

فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ 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.

[172] . Quran 22: 37:

لَن يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَٰكِن يَنَالُهُ التَّقْوَىٰ مِنكُمْ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَبَشِّرِ 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

The statement “Allāhu ʾakbar” (الله اكبر), recited at the beginning of the prayer is called “takbir 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 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 اكبر) 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.

pronounce the greatness of Allah for what He has guided you to aright; and give good tidings to the good doers.

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 God[173] by showing them as complementary. While praising the Jews and Christians who recite the verses of their Holy Book while prostrating and worshipping[174], the Quran asks its followers to get up at night for worship and uphold its recitation[175].

For all the obligatory and "mustahab" (recommended) prayers the first necessary action after "takbir al-ihram" (تكبيرة الاحرام) is reciting the most important chapter of the Quran, namely "Hamd" (حمد) or "Fatihat al-

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[173] . Quran 29:45:

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ

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

[174] . Quran 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.

[175] . Quran 73:20:

فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ 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.

Kitab" (فاتحة الكتاب) [176]. This chapter contains a summary of 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 chapter[177] is about the philosophy of life and emphasizes the importance of living a righteous one.

Describing God as "Raḥmān" and "Raḥīm" 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 existence[178]. The repetition of these two qualities

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[176] . Quran 1:1-7:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ (١) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٢) الرَّحْمَٰنِ الرَّحِيمِ (٣) مَالِكِ يَوْمِ الدِّينِ (٤) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (٥) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٦) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (٧)

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

[177] . Quran 1:6:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight and firm path.

[178] . Prayer, from another angle (Chapter 3)

in the third verse[179], 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 God[180] 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 goal[181].

To succeed on this path, one must submit to the truth that encompasses all of existence[182] and seek help from His grace and kindness[183]. It is through

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179 . Quran 1:3:

الرَّحْمَٰنِ الرَّحِيمِ

The compassionate, the merciful.

180 . Quran 1:2:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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

181 . Quran 1:4:

مَالِكِ يَوْمِ الدِّينِ

Master of the Day of Judgement.

182 . Quran 1:5:

إِيَّاكَ نَعْبُدُ

You alone do we worship.

183 . Quran 1:5:

وَإِيَّاكَ نَسْتَعِينُ

God's grace that has provided us with the blessing of finding the route to our destination of creation through chosen individuals[184]. And if followed correctly, in no circumstances would one be deprived from mercy or be misled from the correct way of life[185].

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 "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 "bismillah" (بسم الله) of that chapter.

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and from You alone do we seek help.

[184] . Quran 1:7:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

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

[185] . Quran 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 backstage of this existence, we find every aspect of this world in prostration[186] and glorification of God[187]. In this scene, all that is in the heavens and the earth, even their shadows[188], are prostrating with utmost humility. And thus, in this way, we are presented with their submission to the will of God.

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[186] . Quran 16: 49:

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِن 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.

[187] . Quran 62: 1:

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ

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

[188] . Quran 13: 15:

وَلِلَّهِ يَسْجُدُ مَن 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.

In this book, those who prostrate, or in other words the submissive ones before God[189], are divided into two groups[190]. One group includes 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 well[191], according to which, all that is on the heavens and the earth including the sun, moon, starts, trees, animals, and many of the humans, are all assigned to the group who

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189 . Quran 3: 83:

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَن 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.

190 . Quran 13: 15:

وَلِلَّهِ يَسْجُدُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ

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

191 . Quran 22: 18:

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ 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.

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 mercy[192]. This is requested from a generous Creator, who whilst free of any need[193] or benefit of other's reverence, invites His servants out of compassion to pray and supplicate[194]. This is so that they keep the path to receiving God's grace open, by avoiding pride or arrogance from blocking it[195].

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192 . Quran 3: 74:

يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

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

193 . Quran 6: 133:

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ

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

194 . Quran 7: 55:

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً

Call your Lord humbly and secretly.

195 . Quran 16: 23:

إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

Verily Allah does not like the arrogant.

Although the place of submission and humility is within the heart[196], 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 actions[197], just as reciting the Holy Book, were part of the prayer in past religions[198] and is necessary for it to remain in the worship of the truth-seekers[199].

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196 . Quran 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.

197 . Quran 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”.

198 . Quran 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.

199 . Quran 2: 43:

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" (subhana rabbiyal atheem)[200] and while prostrating is "سبحان ربي الأعلى" (subhana rabbiyal-a'laa)[201]. Nevertheless, according to the Quran's command to frequently recite dhikr[202], it is better to recite these statements at least

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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.

200 . Quran 56: 74:

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

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

201 . Quran 87: 1:

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى

Praise the name of your Lord, the Highest.

202 . Quran 33: 41:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

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

three times. Also, considering the recommendations of this book, regarding the accompanying of the dhikr of prostrations with praise[203], the phrase of "و بحمده" (wa be' ham'deh) 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 souls[204]. Furthermore, it will increase our power and motivation to move towards good things[205] and stay away from false and futile adorations[206].

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[203] . Quran 15: 98:

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ

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

[204] . Quran 53: 62:

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا

Thus, fall in prostration to Allah and worship Him.

[205] . Quran 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.

[206] . Quran 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.

To an extent that with each prostration a new step will be taken on the path towards perfection[207].

[207] . Quran 96: 19:

كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِب

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

To be continued (This book is being completed)