

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Salaat: Rituals and Meanings

Az-Zahraa Islamic Centre

By Dr. S. M. Soleimanpanah

Session 1: Monday: 29 – 04 – 1429 H.Q.; 16 – 02 – 1387 H. S.; 05 – 05 – 2008

I. Introductory Remarks

1. We are in the Process of Becoming

Based on the teaching of the Holy Quran and the Blessed Infallibles (Ma'somin) (peace be upon them) and sound philosophical proofs, scholars of the Islamic Irfan believe that human soul is shaped through knowledge and deed. Thus, we are not born in a final and complete spiritual state, but rather, we are in a process of becoming without being finalized. This is what Mulla Sadra refers to as the origin of the soul being from body but its survival being in the form of spirit. Therefore, we should be cognizant of how we form ourselves, as the Holy Quran say,

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ (80:24 عيس)

(Let the human reflect on the food he eats)

What we believe and do is the food that nourishes our souls.

2. Two Categories of Islamic Duties:

That is why Islamic worship and rites and rituals fall within two general and intertwined categories: rituals of the heart such as belief and faith, *ridh* (الرضا), pure intention (الإخلاص), trust (التوكل), and others; and rituals of the body such as *salaat* (الصلاة), fasting (الصيام), pilgrimage to Mecca (الحج), and others. As mentioned, these two categories are closely intertwined with each other. This is why for every act of worship – *ebaadat* – such as *salaat*, it is critical to have the right intention - *niyyat* (نِيَّة) - and proper understanding of the meanings of that ritual.

3. On this Discussion

In what follows, we seek to understand why we are ordained by Allah (s.w.t.) to perform *salaat* as an act of worship, and what the deeper meanings of the constituting components of this worship are. One should be aware our discussion is very selective and that we do not have sufficient time to cover all aspects of the subject. We should also keep in mind that this is an Irfanic discussion of the multi-layered meanings of the rituals of *salaat*, whose various outward components are properly formulated in *fiqh* (Islamic jurisprudence).

II. The Purpose of Islamic Rituals

1. Human Beings and Metamorphosis into Animals

Left to themselves without any intervention between them and their natures, human beings will sink into bodily and material pleasures and veils of darkness because of their immediacy and tangibility for them and being used to them from infancy. If this descent into the darkness of self gratification and material pleasure is not interfered with, human beings will gradually lose their human disposition and potentials and fall from the status of humanity into the bewilderedness of the valley of animality. In the language of the Holy Quran, this metamorphosis is called *Mas-kh* (مسخ).

2. A Quranic Example

Holy Quran mentions that there were some people who transgressed the law of Sabbath, and as a result, they became apes. Here are some verses of the Holy Quran referring to the story:

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ (7:163 الأعراف)

(Ask them concerning the town standing close by the sea. Behold! They transgressed in the matter of the Sabbath; for on the day of their Sabbath their fish did come to them, openly holding up their heads, but on the day they had no Sabbath, they came not: thus did we make a trial of them, for they were given to transgression.)

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ (2:65 البقرة)

(And well ye knew those amongst you who transgressed in the matter of the Sabbath: we said to them: "be ye apes, despised and rejected.")

3. **Rituals and Worships (عبادات) as Interferences into the Worldly Routines and Calling to the Unseen**

Given the risk of being carried by the routines of our animalistic and worldly routines into the realms animals, Allah (s.w.t.), our Creator and Lord, has guided us through the light of His revelation how to live in order to be saved from being lost and damned by deviating from the right path of humanity to Him. The human being is the Masterpiece of God's creation. He has done everything necessary to save them from falling to the status of lower creations. Allah (s.w.t.), our Creator and Lord, knows the best how we will stray from the right path and lose our humanity. Thus, He introduced us to divine laws - *sharaia* (شرايع) - through His prophets (a.s.) and commanded us to follow them and practice certain rituals so that we experience true happiness by being attracted to Him and seeking His proximity.

4. **Disturbing the Routine by Repeating Acts of Worships (عبادات)**

In the beginning, one's soul is very flexible, docile, and adaptable. However, as we grow through our experiences, knowledge and actions, and certain kinds of routines are firmly formed in us, we become less and less open to change. The purpose of Islamic worships (عبادات) is to disturb and disrupt those routines which make us more and more attached and bonded to this world, which, in turn, makes it difficult for us to follow the path which leads to Allah (s.w.t). Worshipping during certain periods of time are meant to remove the impacts of worldly and bodily preoccupations on one's heart and soul, disenchant him/her from the bondage of the animalistic desires and ambitions. In other words, the purpose of repeating worships is to prevent our metamorphosis - *Mas-kh* (مسخ) - into beasts and animals. To this point, the holy prophet (s.a.) referred to daily salaah, Friday prayer, and fasting of the month of Ramadhan as covers (مكفرات) for the non-cardinal wrongs and sins committed in between:

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ كَانَ يَقُولُ الصَّلَوَاتُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ وَرَمَضَانُ إِلَى رَمَضَانَ مُكَفِّرَاتٌ مَا بَيْنَهُنَّ مَا اجْتَنَبْتُ الْكَبَائِرُ

(He – peace be upon him and his household - used to say: the five daily prayers, and Friday (prayer) to Friday (prayer), and Ramadhan to Ramadhan, neutralize/compensate what is in between them except for major sins.)

5. **Emancipation through Worship**

Emancipation and liberation from particular forms of bondage and evils always requires particular appropriate forms of practice and movement. One may be enslaved by false promises of this world, wasting his or her life and potentials pursuing unattainable goals while neglecting his or her eternal happiness. Since bondage has many forms, liberation and emancipation also requires different acts. For example, as Prophet Mohammad (s.a.) stated, observance of the rituals of Friday is an act of cleansing from the sins of other days of the week. Every religion of the Abrahamic tradition

recognizes a day of not attending to worldly matters. The reason for the people of the Sabbath not being able to control themselves even for day each week and instead to attend to their material needs, was their bondage to and enslavement by their desires. The metamorphosis had become total and complete.

Let us see what Friday (جمعة) stands for. Friday (جمعة) is the day of togetherness after six days of separation and preoccupation with temporal beings. A Muslim is supposed to enjoy focusing and thinking on Allah (s.w.t.) and how to get closer to Him. Thus, if one is not so devoted to Allah (s.w.t.) to be with Him all the time, he/she at least devotes one day of his/her week to Him. Five times of daily prayers are also designed such that we turn away from daily routines toward Allah with a certain interval and frequency. Fasting of the month of Ramadhan also has a similar emancipatory effect.

6. Five Times of Daily Prayers

In addition to what was said above regarding the frequency of the daily prayers, it is said that human beings become attracted and attached to the world through their five senses. Thus, five times of praying have been established to neutralize the negative impacts of these senses on the soul. Allah (s.w.t.) reminds us that:

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ
(هود 11:114)

(And keep up prayer in the two parts of (beginning and end; across) the day and in the first hours of the night; surely good deeds take away evil deeds this is a reminder to the mindful.)

7. The Purpose of Performing Salaat is to Remember Allah (s.w.t.)

As one gets attached to the world and its objects, he/she neglects and forgets Allah. If this becomes a firm routine, the individual will lose the chance of emancipation and salvation because he/she does not know Allah (s.w.t.), and as a result, does not love Him, and does not strive towards Him. Thus, salaat is necessary and *wajib* in order to remember Allah (s.w.t.), as He (s.w.t.) says:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي (20:14 طه)

("Verily! I am Allâh! Lâ ilâha illa Ana (none has the right to be worshipped but I), so worship Me, and perform AsSalât (Aqimi-as-Salât) for My Remembrance).

It is through remembrance of Allah (s.w.t.) that one may be saved. And we know that remembrance is always after forgetfulness; regarding Adam (a.s.), Allah (s.w.t.) says

وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِن قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا (20:115 طه)

(We had already, beforehand, taken the covenant of Adam, but he forgot: and we found on his part no firm resolve).

8. Remembrance as A Prelude to Presence

Life is a journey towards Allah (s.w.t.); this journey, in its linear form, ends when one stands in the presence of Allah (s.w.t.). As such, salaat is looking forward to being in the presence Allah (s.w.t.), and getting prepared and qualified for that presence. It can even be said that a perfect remembrance (ذکر) is presence - *hodhur* (حضور) - itself. Thus, Allah (s.w.t.) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ (4:43 النساء)

(O ye who believe! draw not near unto prayer when ye are drunken)

In other words, during a true salaat, one is in the presence of Allah (s.w.t.), and in His presence one should not act as a forgetful person who is drunken by what he has taken in from anything besides Allah (s.w.t.).

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Salaat: Rituals and Meanings

Az-Zahraa Islamic Centre

By Dr. S. M. Soleimanpanah

Session 2: Wednesday: 02 – 05 – 1429 H.Q.; 18 – 02 – 1387 H. S.; 07 – 05 – 2008

I. Rituals and Etiquettes of Salaat vs. Secrets of Salaat

1- Rituals and Etiquettes of Salaat

Some think that merely performing rituals of salaat (آداب الصلوة) such as *tahaarat* (ceremonious cleaning) and recitation are enough by themselves to understand the secrets of salaat. However, the quality of these rituals also depends on one's faith and relation with Allah (s.w.t.). For example, it has been narrated that Imam Ali (a.s.) said: "Any Muslim who recites this prayer at the time of his *wudhu* (ablution):

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

his deed will be written on paper and kept at God's throne till the Resurrection Day."

A simple physical act and recitation is not qualified to survive at the throne of God unless it is from a higher realm.

2- Some Secrets of *Tahaarat* (Ceremonious Cleaning)

Tahaarat is a condition for any worship. As Shaikh ibn Arabi says, its secret is *Tanzih* (purity and transcendence). It is spiritual and physical, related to heart and bodily organs.

Wudhu is with water and symbolizes knowledge; the purest water is rain, then water of springs and rivers. Revelation is the purest form of knowledge, but knowledge acquired by our intellect is not pure. Thus, cleaning one's soul with revelation is the best form of purification. Thus Allah (s.w.t.) says:

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ (29:45 العنكبوت)

(Recite what has been sent down to you of the book, and establish the prayer. Prayer forbids indecency and dishonor, and the remembrance of Allah is greater, and Allah knows what you do.)

3- *Salaat* as Realization of the Revelation in One's Being

Let us consider some meanings of the above verse as explained by Abdor-Razzaq Qasani:

"Recite what has been sent down to you of the book, and establish the prayer" means elaborate and realize what has been bestowed in you in compact form from the Quranic Book through revelation and the descent of the Forqanic Knowledge, and establish salaat of the Absolute according to details of your reading and knowledge. That is to say, collect together both the perfection of Knowledge and the Absolute Deed because, for you, in relation to each knowledge, there is a salaat...

Salaat of Body: Certain actions

Salaat of *Nafs*: Humbleness and remaining between hope and fear

Salaat of Heart: Presence and observance (المراقبة)

Salaat of *Sirr* (سر): Whisper and conversation (مناجات و مكالمة)

Salaat of *Ruh* (روح): Witnessing and seeing

Salaat of Khifa (خفاء): Love and Passion

And there is no *Salaat* in the seventh plain (مقام) because it is annihilation and pure love annihilated in unity; this is the end of the outward *salaat*, and its termination is with death, which is the sign of *yaqin* (certainty), as it has been understood from God's saying:

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ (15:99 الحجر)

(Worship your Lord till the certainty (death) comes to you)

In the same way, the end of true *salaat* is complete annihilation, which is *Haqqul Yaqin*.

However, coming to being after annihilation (مقام البقاء بعد الفناء) all six forms of *salaat* will be resumed in addition to the seventh, which is the *salaat of Haqq* with love and singularity.

II. *Salaat as Miraj* (ascension)

"الصلاة معراج المؤمن"

Miraji Journey:

In the *dunia* (lower world), human beings are under the cover of the name "Ar-Rahman", and in the *akherah* (next world), under the cover the name, "Ar-Rahim". This is why the scholars of Irfan say that with "بسم الله الرحمن الرحيم" the universe comes into existence.

Hijab Insaniya as the seventh Earth

The perfect human being having:

Two Stations – *Maqaams* (مقام): 1- The Seen (شهادة) with *Rahmania* (رحمانية), and 2- The Unseen (غيب) with *Rahimiya* (رحيمية). And He is the full circle of the Being.

And in another classification, three *Maqaams*: 1- Mulek (ملك) and Dunya (دنيا), 2- Barzakh (برزخ), 3- Aql (عقل) and Akherah (آخرة)

And in a third classification, Four *Maqaams*: 1- Mulek (ملك), 2- Malkut (ملكوت), 3- Jabarut (جبروت), 4- Lahut (لاهورت)

And in a forth classification, Five *Maqaams*

And in a fifth classification, seven *Maqaams*: Seven cities of love

And in a differentiated classification, 100 or 1000 *Maqaams*

All of these *Maqaamaat* (مقامات) are present in *Salaat* one by one, which among worships (عبادات), has the status of comprehensiveness and being the pole (عمود).

- The goal of *salaat* is true *miraj* (معراج), i.e. essential annihilation in Allah (فناء ذاتي في الله), which in act, is reached in the second prostration, which is the annihilation from annihilation (فناء عن), and in recitation, is reached with *إِيَّاكَ نَعْبُدُ* (You alone we worship) which directly addresses Allah; i.e. a sign of presence.
- The same way, in acts, raising of the head from prostration for saying *salaam* is also sign of meeting of those present, and sign of the return from the journey but with *salaamat* (recovery)

from veils of diversity and otherness, while being with God (بقاء بالحق), and in recitations, اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ, refers to coming into existence (صحو) after not existing (محو).

- Salaat finishes with the *raka't* which is the essence of salaat.
- We should know that the essence and the truth of salaat is one *raka't*, other *raka'ts* of salaats that are *wajib* (obligatory) and *Mustahab* (voluntary) are to complete that one *raka't*, as stated in Hadith from Imam Reza (a.s.)

On the Presence of Heart and its Degrees

- Worship (عبادة) without attention of the heart will not be accepted.
- All worships are praises of glory of God. And the quality of the praise is always related to the manifestation of God's names and attributes.
- First, the intention must be to pray and worship as it was intended by Allah (s.w.t.) and His Holy Prophet (s.a.).
- Then, one must be paying attention, by his/her heart, to all the details of the prayer, and what is meant by them. This is not possible for anyone except for the perfect believers through God's inspiring them.
- In general, worshipers are several in rank:
 - 1- Those who only know the form of the prayers and that attention of the heart for them is only thinking of the meanings of the concepts in conventional sense.
 - 2- Those who understand them in intellectual terms.
 - 3- Those who understand those meanings with their hearts too.
 - 4- Those who witness them, in addition to being certain about what their hearts believe in, as a result of their self-discipline (رياضت). For, all the seven veils are removed as they say the opening *takbir*. And with the finishing *takbirs*, God's manifestations of glory and beauty come to them according to the state of their hearts.
 - 5- Another status in the presence of the heart is to be with the Divine. ...

How to Achieve Presence of the Heart (حضور القلب)

- First, it is necessary to treat and cure one's *nafs* (نفس) and its ills.
- The source of the presence of the heart in every worship is to perceive it as great and turn to it with one's outmost attention. Had we perceived our prayer to God as conversion with our Lord whose grace and blessing is the source of our happiness, we would have been able to achieve the presence of the heart long before. And Allah (s.w.t.) says:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (23 : 1-2 المومنون)

(Saved are the believers those who humble themselves in their prayers)

فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (107 : 4-5 الماعون)

(So woe to the praying ones who are unmindful of their prayers)

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Session 3: Monday: 07 – 05 – 1429 H.Q.; 23 – 02 – 1387 H. S.; 12 – 05 – 2008

I. Preludes to Salaat

1. *Tahaarat* (Ceremonious Cleaning)

1) The Cardinal *Nijaasat* (uncleanliness):

Being attracted and absorbed into the Divinity and valuing it to the point of putting it on the head.

2) *Wudhu* (ablution):

-Washing of one's face: cleansing of the heart from others altogether

-Washing one's hands: from the elbow of the pollution of the world, down to the fingers of grasping and manipulating

-Rubbing (مسح) the head: rubbing off attention to the world and nature from this highest throne of attention

-Rubbing the feet: rubbing off walking towards the world for the purpose of achieving one's goals in it

It is also said that during *Wudhu*, extend your right hand toward the water of *rahmah* (blessing) pouring down from the right leg of the throne of Allah (s.w.t.), and keep in mind that He does not return the hand extended toward Him empty. Then, wash off from your face with that water of *rahmah* the dust of everything other than God, because it is not possible to see Allah (s.t.w.) with that dirt and dust. Then, wash off from your hands with that water of *rahmah* any power and ability claiming for yourself, because you cannot touch Allah's Book with such an impure hand. Then, rub off (مسح) from your head any eminence, pride, and arrogance so that Allah puts His Hands of love and mercy of your head because His Hands will not be placed on a head raised in pride and arrogance. Then, rub off (مسح) from your feet the habit of going back and forth amongst diverse manifestations.

2. The Covering of the Genitalia (ستر العورة)

- 1) **Various Levels of Understanding:** For the masses of the people, the covering of the genitalia means covering and hiding shameful parts of the body, i.e. reproductive organs, from a respected viewer during salaat. For the elite, it is the covering of the shameful deeds with the garment of righteousness (لباس التقوى) at the time of presence in the special domain of presence. And for the selected from the elite, it is the covering of the shames of the ego (نفس) with the garment of chastity. For the people of faith (اهل الإيمان), it is the covering of the shames of the heart with the garment of assurance (الطمأنينة). For the people of knowledge and discovery, it is the covering of the shames of the *sirr* (سرّ the secret) with the garment of witness (الشهود). For the people *wellaya* (الولاية companionship and closeness), it is the covering of the shame of the *sirr-us sirr* (سرّ السرّ the secret of the secret) with the garment of staidness (التمكين). When the person reaches this level, all his/her shames covered, he/she will become eligible for the presence and its continuity. Allah's widespread cover has covered all shames of human beings in this domain but they will be revealed in hereafter if we do not

cover them with proper garments before then. This must be done by appealing to the Names of Allah, العَقَار and السُّنَّار.

2) The Best Garment: Allah (s.w.t.) says:

وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ (7:26 الأعراف)

(The raiment of righteousness - that is the best)

It is said that your best garment is that which does not preoccupy you with itself from Allah, but rather takes you closer to Him and towards being grateful to Him. To be proud of one's clothes and to show off with them is one of the greatest harms to one's faith. Thus, putting on you garment, remember God's covering of your sins with His grace. Cover yourself genuinely as you cover your outward with clothes by holding your inward under the cover of fear and your outward under the cover of obedience.

3. Removal of Excrement (نجاسة) from One's Body

1) Excrement (نجاست) is distance from the presence of love and purity, and it is contrary to salaah which is Miraj (ascension) of righteous spirits. For the masses, *nijaasa* is the known bodily excrement. For the knowledgeable and people of the heart, it is any existence beside Allah (s.w.t.).

وَالرُّجْزَ فَاهْجُرُوا (74:56 المدثر)

(And uncleanness do shun)

4. On the Place for Prayers

1) For the masses, it is the *masjid* (mosque, places designated for worship). For the knowledgeable, it is the whole existence because everything prays to and worships Allah (s.w.t.). For the people of *wellaya* (Uliya اولياء), it is all the manifestations of Allah in the realm of His Names and Deeds. And the One who conducts the Salaah is His very Being (ذات). And in human beings, there are places of worship for all the manifestations of God's Names.

2) On the Lawfulness of the Place: For the masses, it means being liberated from the domination of the Satan by not transgressing God's laws. For the knowledgeable, it is liberation from the domination of the ego (نفس) by not seeing any power for himself. For people of *wellaya*, it is liberation from any kind of domination by not seeing any being, attributes, or deeds for oneself. All forms of domination over servants of God by anyone other than Him, is unlawful. As long as one is under any form of domination beside Allah, he/she cannot perform true salaah. To the extent that one is liberated from these unlawful dominations of Satan and his soldiers, he/she will be ruled by God and his Names of Mercy.

5. On the Time of Salaah

Allah (s.w.t.) says,

فَأَقِمْوَا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا (4:103)

(So establish the salaah, verily salaah is timely written upon the believer.)

1) What is Time (وقت)?

From an Irfanic perspective, time is one's state of being and how he or she is.

2) Time of Salaat

Thus, from an Irfanic perspective, it is said that the time for salaat is from the beginning of the uprightness of the Sun of the Reality in its outmost illumination with the singularity of all the Names, it is called salaat of *Rabb* and salaat of the Holy Prophet (s.a.), which was performed in *Miraj*. From then to the rise of the Sun of *Malikiya* (المالكية) from the horizon of the Resurrection Day, and it is the day of coming of certainty.

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ (15:99 الحجر)

(Worship your Lord till the certainty (death) comes to you.)

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا
(الإسراء 17:78)

(Establish regular prayers - at the sun's decline till the darkness of the night, and the Morning Prayer and reading: for the prayer and reading in the morning carry their testimony.)

Thus, salaat is mandatory from the beginning of the decline of the Sun to the darkness of the night of the ego (النفس) and in the Morning after dawn.

- No salaat at the time of uprightness (استواء) except salaat of *Rabb*
- At *Zawal* (الزوال), when the shadow of the servant is seen, at the beginning of the descent before annihilation or after annihilation. The time for two *salaats* is from then till the Sun of Singularity (الشمس الأحادية) sets under the horizons of determinations (التعيينات); this period is the time for Salaat Zuhr and Salaat Asr, and these two are the most superior salaats, and salaats *Maqhrabain* (the one brought closest) and those who have been blessed with eternal Goodness. And the Middle Salaat (صلاة الوسطى) is believed to be one of these two *salaats*.
- It is said that the time of Adam's sin was the time of the Asr salaat.
- Salaat of *Ishayan* is in the darkness of the night of the nature and total covering of the Sun of Reality. For coming out of this darkness, *tawbah* (توبة) repentance from the sin of Adam (a.s.) is Salaat of *Maghrib*. And for coming out of the darkness of the grave, and the path (صراط), and *qiyamah* (the Resurrection), and the residue of the darkness of the nature, salaat of *Isha* is to be conducted. Grave and *qiyammah* are darkness, and with salaat of *Isha*, it is removed and the path becomes illuminated.
- It is narrated in Hadith of Massumin (a.s.) that Adam (a.s.) repented at the time of *Maghrib*, by performing three *rakka* of salaat. One for his sin, one for Eve's sin, and one for his repentance.
- The time for the Morning Prayer is from the beginning of the appearing of the day of gathering till the rise of the Sun of Reality from the Horizon of the *qiyamah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Salaat: Rituals and Meanings

Az-Zahraa Islamic Centre

By Dr. S. M. Soleimanpanah

Session 4: Wednesday: 09 – 05 – 1429 H.Q.; 25 – 02 – 1387 H. S.; 14 – 05 – 2008

I. Preludes to Salaat

1. On the Time of Salaat

In hadith: Sitting and waiting for the time of salaat is worship.

Awaiting for the time of meeting with Allah (s.w.t.) helps one to have presence of the heart during salaat.

If one who is in journey towards God cannot devote all his/her time to God, at least he/she should devote the time of five daily salaats to Him, as God has required him/her to do so. This formal act may lead to real spiritual communion with Allah (s.w.t.).

2. Facing Kaaba (Qiblah)

Mecca is Umm-ul Qura (Mother of Cities) and the center of the extension of the Earth, being neither of the East nor of the West.

The secret of *Kaaba* is Bayt-ul Ma'mur (بيت المعمور; i.e. the House frequently visited), which is the secret of the heart, and the secret of its secret is the Hand of God (يد الله), and its most tightly held secret is Allah's Greatest Name (اسم الله الأعظم). People of knowledge and heart extend the decree of *Tawhid* from their *sirr* (سر) to their outward appearance. As they unify different physical directions into the direction of Kaaba, they unify different directions in their heart by turning their hearts towards the Qiblah of the manifestation of the secret of singularity (الأحدية) during their salaats.

And *uliya* (ولياء) in their salaat face *qiblah* of the manifestation of the secret of singularity (الأحدية) in body because they witness the face of the unseen singularity (الأحدية الغيبية), and see its secret of

مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا (هود 11:56)

(There is no crawling creature that He does not take by the forelock.)

And find the secret of

لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ (التور 24:35)

(Neither of the East nor of the West)

And with the اللطيفة الأجوافية (the hollow gentleness), they face the singularity of all intrinsic Names (الأسماء), which has neither the western characteristic of the concealing of the Zaat (ذات), nor the eastern characteristics of the revealing of the plurality of the Names and Attributes. And with the secret of the spirit (سرّ الروح), they face the domain of oneness, which is the domain of the Greatest Name of Allah (اسم الله الأعظم), which has neither the western concealment, nor the eastern revelation. And with heart, they face Bayt-ul Ma'mur (بيت المعمور; the House frequently visited), which is its manifestation as deeds, and find the secret of "Neither of the East nor of the West". And with physical outward, they face the objectified external *Kaaba* from the inhabited east and from its west, and see Allah (s.w.t.) in everything seen with the singularity of togetherness (أحدية الجمع).

We should know that the confinement and staying with a specific face and turning to a designated direction is for revealing the secret of the unity (الوحدة), and this is necessary for the *Aarif* (عارف) in each round of the journey, as many as of the five planes of the presence (الحضرات الخمس). If he/she exceeds this, it will be a sign of imperfection, for Allah (s.w.t.) says:

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ (البقرة 2:115)

(To Allah belong the east and the west, whichever way you turn, there is the face of Allah)

Thus, he who knows Allah sees Him everywhere, and finds everything Kaaba of aspirations, and the Beautiful Face of the Beloved.

II. Rituals Contemporaneous with Salaat

1. *Adhaan and Iqamah* (الأذان و الإقامة)

- *Adhaan* is the announcement to every being in entire macrocosm of universe, the seen and the unseen, and in the microcosm of the human being, to prepare and to get ready for coming forward before Allah Almighty. And *Iqamah* is to bring them forward and to station them in the sanctuary of Majesty and Sanctity.
- *Takbiraat* (الله اكبر): With the first *takbirs*, the person about to perform salaat loudly announces the all beings are incapable of praising Allah (s.w.t.) as He deserves to be praised. And he/she knows that he/she does not deserve to stand before Allah, but only to express his/her humility before Him so that He might bless him/her.
- By bearing witness (twice) that there is no god by Allah (أشهد أن لا إله إلا الله), he/she also denies by these *tahlils* every other being of self-sustained divinity (الألوهية الذاتية) and divinity of the deeds (الألوهية الفعلية). And by attributing these divinities only and exclusively to Allah (s.w.t.), it is declared that no one else is qualified for praise and tribute.
- By bearing witness that Prophet Mohammad is messenger of Allah and the seal of prophets (أشهد أن محمداً رسول الله), in the realm of the seen and the unseen, he/she appeals to the holy status of the absolute intercessor (الشفيع المطلق), so that he/she will get to the end of this journey in the companionship of that holy being, i.e. his position of the absolute *welaaya* (الولاية المطلقة)
- Bearing witness to *welaaya* of *wali* of Allah (ولى الله), (أشهد أن علياً ولى الله), is also an appeal to this holy status for accompanying the person in his/her journey towards Allah. In *hadith*: “With Ali, salaat is established.” And “I am salaat and fast of the believers”. It is said that this bearing of witness is also bearing witness to the status of the Prophethood because *welaaya* is the spirit of the *Nubowah*.
- By saying “حي على الصلاة” (hurry to salaat), he/she announces being ready for salaat, and recites it to physical and metaphysical faculties.
- Then, he states the secret of salaat briefly by saying, “حي على الفلاح” (hurry to salvation) and “حي على خير العمل” (hurry to the best deed). This is to express his/her intrinsic love for liberation and natural perfection to his/her physical and metaphysical faculties.
- After the awakening of one’s divine essence (فطرة) and readiness of the faculties, *takbirs* and *tahlils* (أشهد أن لا إله إلا الله) are repeated to confess that one’s incapability and imperfection is fully internalized in the heart, and the secret of the *awwaliya* (الأولوية being the first) and the *akheria* (الأخرية being the last) is revealed.
- In *Iqamah* the physical and metaphysical stand in row and by repeating the same pronouncement of the *Adhaan*, they make those truths stronger, and enhance the appeal (التوسل) to intercession (الشفاعة), and awaken the divine essence (فطرة) in oneself. In addition, when the servant of God reaches this point, he announces being in the presence of Allah (s.w.t.), thus the salaat had been established “قد قامت الصلاة”.
- Then, the seeker of Allah (السالك الى الله تعالى) establishes his/her heart, which is his/her best faculty and the divine solider in this land, as the Imam (the leader), and gathers all other faculties from different inside and outside places which were conquered by the heart, and makes them the followers of the heart.

- The obedient angels of the *Malakut* (الملكوت) also gather around it and follow him in salaah. Thus, when the seeker of Allah (السالك الى الله تعالى) sees being in front in this journey towards Allah (s.w.t.), he/she must fully guard his/her salaah, and not neglect it, so that he/she does not carry the burdens of the followers.
- It is said that the believer by him/herself is a congregation (الجماعة), and the virtue of the salaah increases as the number of the followers increase. Thus, if he/she is not truthful and attentive in his/her salaah, he is a liar and hypocrite in addition to someone who wastes salaah (ضائع الصلاة). The Imam is the guarantor of the salaahs of the followers.
- It said that the way to salvation from liability the prayer is to submit oneself in all acts and rituals, and recitations of the salaah to the spirituality (روحانية) of the holy Prophet, or other infallibles, such as the twelfth Imam (عجج الله تعالى فرجه الشريف), and praise Allah from their tongues and appeal to their acts, while he/she is Imam of the angels and divine faculties with the status of *resaala* and *welaaya*, while being a follower of these two. Thus, this journey will be complete with following and absolute submission.

2. Secrets of Qiyam (Uprightness)

- Allah (s.w.t.) says:

يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ وَرَبَّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ (4-1 : 74 المدثر)

(O thou wrapped up [in the mantle]! Arise and deliver thy warning! And exalt your Lord, and thy garments keep free from stain!)

Uprightness (الإستقامة) in ethics, and justice in mastery of acts (الملكات) is to stand between hope and fear ...

Uprightness is to stay in the position of humanity, and away from the frailty (تفريط) and excessiveness (إفراط). And Allah says:

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (3:67 آل عمران)

(Abraham was not a Jew, nor yet a Christian; but he was an upright man who had surrendered (to Allah), and he was not of the idolaters.)

فَاسْتَقِمَّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ (11:112 هود)

(So stay upright as you are commanded, and those who turn (unto Allah) with you)

- Thus, one should not deviate from the center in all stages of the journey, and it is very difficult for the seeker of Allah (السالك الى الله تعالى). He/she should remain in shame before Allah (s.w.t.), head down, because he/she had not served Him as he/she should have. Thus, he/she should keep looking at the place of his/her prostration (سجدة), which is the clay of the humility, and remember his/her shortcomings, seeing him/herself before the Glorified Lord of the entire domain of existence, remembering that everything depends upon Him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Salaat: Rituals and Meanings

Az-Zahraa Islamic Centre

By Dr. S. M. Soleimanpanah

Session 5: Wednesday: 16 – 05 – 1429 H.Q.; 01 – 03 – 1387 H. S.; 21 – 05 – 2008

I. Rituals Contemporaneous with Salaat (cnt.)

It is narrated that Prophet Mohammad (s.a.) said:

"إنَّ الرَّجُلَيْنِ مِنْ أُمَّتِي يَقُومَانِ فِي الصَّلَاةِ، وَرُكُوعَهُمَا وَسُجُودَهُمَا وَاحِدًا، وَإِنْ مَا بَيْنَ صَلَاتَيْهِمَا مِثْلُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ"
(Two men from my *ummah* (nation) establish *salaat*, their kneeling (ركوع) and prostration (سجدة) are the same, but the distance between their *salaats* is the distance between the sky and the earth.)

3. Intention (*Niyya*; النية)

1) Verses from the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ (البقرة 2:264)

(O, you who believe! Do not make your charity worthless by reproach and injury, like he who spends his wealth to show off to the people.)

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرُبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا (الإسراء 17:84)

(Say: "everyone acts according to his own disposition: but your Lord knows best who it is that is best guided on the way.")

2) Hadiths of Masomin (a.s.)

It is narrated that Prophet Mohammad (s.a.) said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

(Deeds are [measured] by the intentions)

Advising Abu Azar:

وَلِيَكُنْ لَكَ فِي كُلِّ شَيْءٍ نِيَّةٌ حَتَّى فِي النَّوْمِ وَالْأَكْلِ

(You should have an intention in everything, even in sleeping and eating.)

3) With *Niyya* (Intention) One's Deeds Become Eternal:

It is narrated that Prophet Mohammad (s.a.) said:

"نِيَّةُ الْمُؤْمِنِ أَبْلَغُ مِنْ عَمَلِهِ، وَكَذَلِكَ نِيَّةُ الْفَاجِرِ"

(The intention of the believer is more effective than his act; the same is true of the nonbeliever.)

It is narrated that Imam Sadeq (a.s.) said:

"إِنَّمَا خُلِدَ أَهْلُ النَّارِ فِي النَّارِ؛ لِأَنَّ نِيَّتَهُمْ كَانَتْ فِي الدُّنْيَا أَنْ لَوْ خُلِدُوا فِيهَا أَنْ يَعْبُودُوا اللَّهَ أَبَدًا، وَإِنَّمَا خُلِدَ أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ؛ لِأَنَّ نِيَّتَهُمْ كَانَتْ فِي الدُّنْيَا أَنْ لَوْ بَقُوا فِيهَا أَنْ يَطِيعُوا اللَّهَ أَبَدًا، فَبِالنِّيَّاتِ خُلِدَ هَؤُلَاءُ وَهَؤُلَاءُ، ثُمَّ تَلَا قَوْلَهُ: قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ (وقال: على نيته)."

(Companions of fire will remain in fire forever because their intention was that if they remained in this world, they would disobey God forever; and companions of heaven remain in it forever, because their intention was that if they remained in this world, they would obey God forever. Thus, by the intentions, these and those became eternal [in their status]. Then, he recited the verse,

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ (الإسراء 17:84)

“Say: everyone acts according to his disposition” (and he (i.e. Imam Sadeq) said (this means:) “according to his *niyya*”).

4) Giving Life to the Dead Deeds by Purification of the Niya

Allah (s.w.t.) says:

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ (81: 8-9 التكويد)

(When the female (infant), buried alive, is questioned for what crime she was slain.)

Niyya (النِّيَّة) is a matter of the heart and its most important duty, and its relation with our deeds is that of the spirit to the body. Its most difficult condition to fulfill for the masses of the people is its purity, and very few can achieve true purity (إِخْلَاص) of *niyya*. And Allah (s.w.t.) says:

أَلَّا لِلَّهِ الدِّينُ الْخَالِصُ (39:3 الزمر)

(Surely pure religion is for Allah only.)

This hadith of Imam Sadeq (a.s.) also emphasizes that intention is the spirit of the deed:

ماضعف بدن عما قويت عليه النية

(Body does not fail [performing] that for which there is a strong intention).

Thus, deeds become alive with *niyya* (intention), and *niyya* is alive only if it is purely for Allah (s.w.t.).

Shaikh Ibn Arabi in his *Futuhat-ul Makkiya* says that it is an obligation of the faithful servant of Allah (s.w.t.) to uphold the domain of the forms of the deeds that Allah has obligated him/her to perform by upholding its domain in the best manner, and Allah has given him the ability to breathe spirit into every form shaped by his acts, and that is presence and purity (الحضور و الأخلص) in it. God has not criticized the servant who shapes a form for which there is a spirit from Him, that with the permission of its Lord and being upheld with that living spirit, glorifies and praises its Lord. But God has criticized anyone who creates a form which can potentially be alive; nonetheless, it is left dead by its creator. However, God will give life to it because of its potential for life, but not he who created it.

5) Three Types of Worship

Allah (s.w.t.) says:

وَفِي الآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ (57:20 الحديد)

(And in the hereafter is a severe chastisement, and forgiveness from Allah, and satisfaction).

Thus, there three major stations on the Resurrection Day: hell, heaven, and satisfaction. Human beings also have three major faculties: anger, lust, and intellect. Accordingly, worshipers are categorized into three major types: those who worship God out of the fear of the hell; those who worship, for they desire heaven; and those who worship God out of love; this last kind of worship, in hadith, is referred to as the worship of the free. Even though all of the three types of worship are correct, the last one is higher in rank because there is more purity of intention in it.

Imam Ali (a.s.) said:

... وبالإخلاص يكون الخلاص

(With purity of the intention comes freedom)

6) Various Levels of Niyya

It said that for the masses, *niyya* (النِّيَّة) is the decision to worship God out of fear or hope. For the people of knowledge, it is the dedication to worship God because of experiencing God's awe and glory. For people of attraction and love, it is the dedication to worship God out of the experience of passion and love. And for the *Uliya* (اولياء), it is the dedication to worship God as a matter of following (تبعية) after annihilation.

For the masses of the people, the purification is from manifest and non-manifest *shirk* i.e. polytheism (شرك الجلى و الخفى). For the elite, the purification is from fear and hope. For people of the heart, the purification is from the ego (I). And for the perfect, the purification is from seeing and noticing one's worship.

4. **Takbir (saying 'Allah is Greater')**

Takbir is professing and announcing the greatness of Allah (s.w.t.), and it is truly said when veils of ignorance are removed from one's eyes, and he/she is able to witness the greatness of Allah (s.w.t..)

1) **Hadith:**

Imam Ali (a.s.), regarding the pious (المتقين) said:

عَظُمَ الخَالِقُ فِي أَنفُسِهِمْ فَصَغُرَ مَا دُونَهُ فِي أَعْيُنِهِمْ

(The Creator has become great (magnificent) in them, and everything else has become insignificant in their eyes) [Sermon 193 of Nahj-ul Balagheh].

Imam Sadeq (a.s.) said:

امام صادق عليه السلام فرمود:

إذا افتتحت الصلاة فكبر إن شئت واحدة، وإن شئت ثلاثاً، وإن شئت سبعاً، وكل ذلك بجزء عنك، غير أنك إذا كنت إماماً لم تجهر إلا بتكبيرة

(When you begin salaah, if you want, say the *takbir* one time; and if you want, three times; and if you want, seven times. They all fulfill your obligation, but if you lead [congregational prayer], do not say more than one *takbir* loudly!)

With each *takbir*, one evil is removed from the person, and by raising hands up to the one's ears, the veil is thrown behind the back.

2) **Levels of Takbirs**

It is said that after standing before God and purifying the heart, and entering among those who are loyal to God, get ready to ask permission to enter the door, to leave the house of the nature (i.e. desires, impulses), and to remove its thick veil by appealing to the position of the majesty and glory and to throw it behind your back. By saying each *takbir* remove a veil and enter a new veil to remove it with the next *takbir*. By the third *takbir*, you enter the station of the heart. At this stage, Allah is understood as the owner of the heart, let your heart be only in His Hands and moved by Him, aware of the fact that you did not remove the veil from yourself but He did it for you and you are not capable of proclaiming His Greatness, for He is greater than being described. Then, see the divinity only in Him, and ask the forgiveness of your sins. Then, remove the fourth and fifth veils, and throw them behind you back. Then repeat *takbirs* and open the eye of your heart to hear the call, "Come forward"... After sanctifying *Haqq* (truth) from being reached and described, remove the sixth veil, and say *takbir* if you see yourself capable of removing the seventh veil, which is the seventh gentleness, otherwise, knock the door of His Grace and genuinely confess to your transgressions and say, "يا محسن قد أتاك المسيء" (O doer of good deeds, verily doer of bad deeds has come to you). Make sure you are sincere in this confession; otherwise be cautious of the hypocrisy.

5. **Recitation**

It is narrated that:

إصلاحاً إلا بفاتحة الكتاب

(There is no salaah except with the opening chapter of the Book.) Thus, recitation of some of the Holy Quran is obligatory in salaah. The Holy Quran also has different levels of

meanings, some of which are beyond the reach of everyone but the purified, as Allah (s.w.t.) says:

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (56 : الواقعة)

(That (this) is indeed a noble Quran, in a book kept hidden; none shall touch it save the purified ones.)

1) Levels of Recitation

1. **The Masses:** *Tajweed* (Correct and beautiful pronunciation) of the forms the words, and thinking about their conventional meanings.
2. **The Selected:** Bringing forth to the heart the truth of the word of God by their rational intellect or knowledge, reaching some secrets of recitation.
3. **The People of Knowledge:** Their recitation is the translation of what they witness after their knowledge of God's Book.
4. **The People of the Heart:** Their recitation is the translation of the feelings and inspirations of their hearts after *becoming* some aspects of the Holy Quran.
5. **Uliya:** Their recitation has three general degrees:
 - i) The translation of manifestations of God's Deeds in the heart of the *wali*.
 - ii) The translation of manifestations of God's Names.
 - iii) The translation of manifestations of God's Essence (تجليات الذاتية).

At these three levels, the *Haqq* ('The Truth') is being praised with His own tongue, as it is understood from hadith of القرب النوافل that God becomes the faculties of His servant as a result of seeking closeness to Him through performing voluntary worships. This begins with manifestations of God's Deeds (تجليات الفعلية). [And as implied by some verses and hadiths:] by performing obligatory worships, the servant becomes God's Faculties, and He praises Himself through His servant.

2) The Division of Salaat between God and His Servant

In a Qodsi Hadith, it is narrated:

قَالَ اللَّهُ تَعَالَى فَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نَصْفَيْنِ وَلِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ الْعَبْدُ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

قَالَ اللَّهُ تَعَالَى حَمِدَنِي عَبْدِي وَإِذَا قَالَ

الرَّحْمَنَ الرَّحِيمَ

قَالَ اللَّهُ تَعَالَى أَنْتَى عَلَيَّ عَبْدِي وَإِذَا قَالَ

مَالِكِ يَوْمِ الدِّينِ

قَالَ مَجِدَنِي عَبْدِي وَقَالَ مَرَّةً فَوَضَّ إِلَيَّ عَبْدِي فَإِذَا قَالَ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

قَالَ هَذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

قَالَ هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ

Translation of the First Chapter of the Book of Allah:

In the name of Allah, the Beneficent, the Merciful.

All praise is due to Allah, the Lord of the Worlds.

The Beneficent, the Merciful.

Master of the Day of Judgment.

Thee do we serve and Thee do we beseech for help.

Keep us on the right path.

The path of those upon whom Thou hast bestowed favors. Not (the path) of those upon whom Thy wrath is brought down, nor of those who go astray.