

The background image shows the interior of a mosque, featuring a large, ornate chandelier hanging from the ceiling. The ceiling is decorated with intricate gold-colored metalwork. The walls are made of dark, textured stone. In the background, there are arched windows that let in bright light, and a balcony with a wooden railing is visible on the left side.

# SECRETS OF SALAH

THE HIDDEN GEMS OF PRAYER

A Companion Journal

Dr. Omar Suleiman

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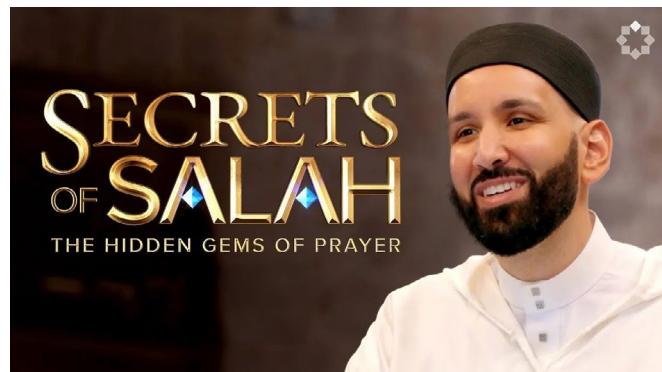
# Introduction

How many times have we walked into a masjid but never left what we were doing? How many times have we stood in prayer but have not left unchanged? We say *Allahu Akbar*, we bow, we prostrate, we recite, but deep down inside we feel like something is still missing. Prayer is not meant to be a physical routine. It is meant to be a meeting with the Divine, a sacred appointment with the Lord of the Heavens and earth. Not a routine but our refuge. Not an obligation but a gift.

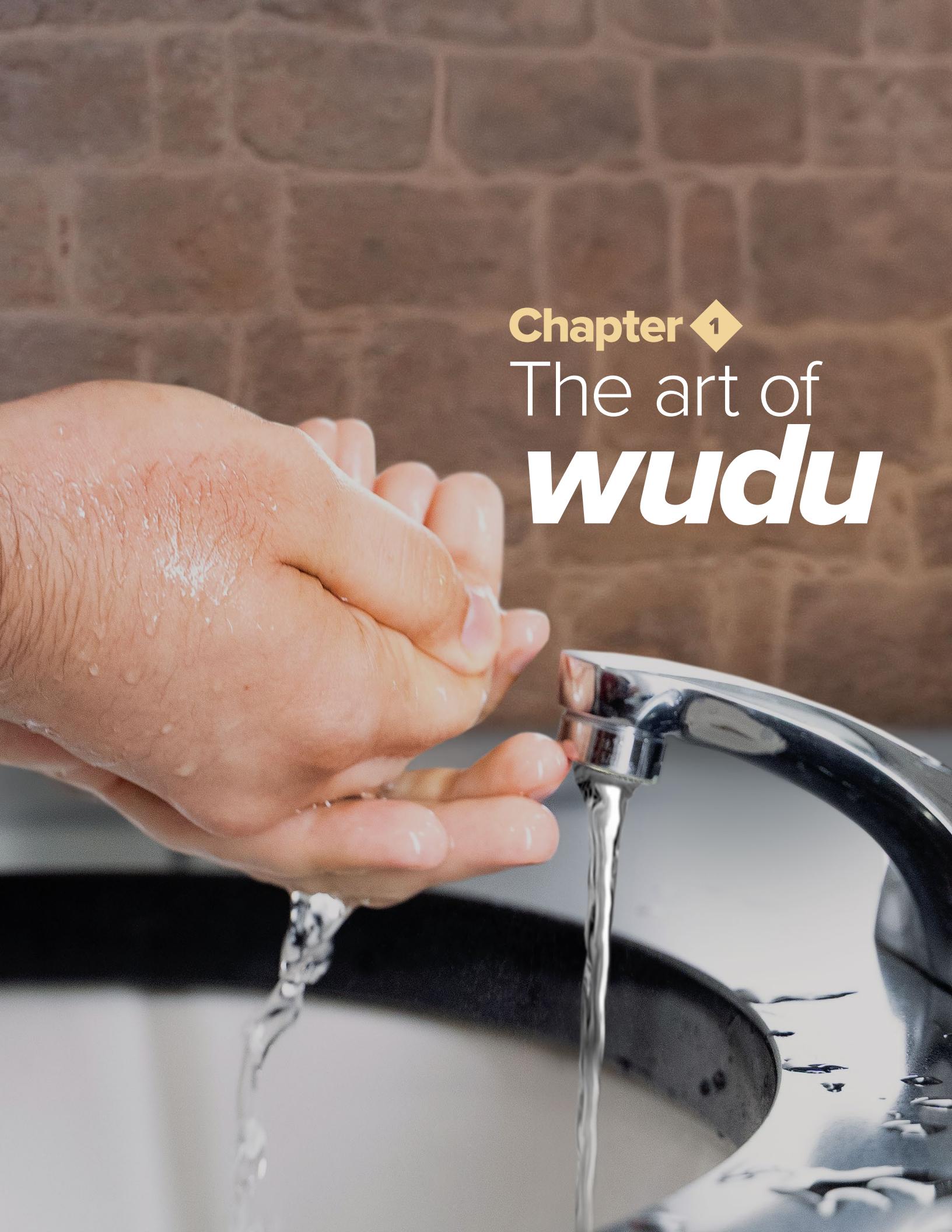
The Messenger of Allah ﷺ said, “The coolness of my eyes was placed in prayer.” [Sunan an-Nasa’i #3939]

Today, many of us pray only with our bodies, not with our hearts and souls. We recite but we do not reflect. We prostrate but we do not surrender.

How do you awaken your *khushu’* (sacred stillness)? *khushu’* is a beautiful humility and the presence of the heart in the prayer. So that every time you say *Allahu Akbar*, you mean it with every fiber of your being. It is time to move beyond ritual. It is time to meet your Lord in prayer. Not just with your forehead but with your full attention.



Click on the image above to watch the video series.



Chapter 1

The art of

**wudu**

# Before *wudu*

بِسْمِ اللَّهِ  
*Bismillah*

**In the Name  
of Allah.**

# After wudu

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَابِينَ  
وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

*Allahumma aj'alnee mina at-tawwaabeena  
waj'alnee mina al-mutatahhireen*

**O Allah, make me among those who turn to You in repentance, and make me among those who are purified.**

أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ  
لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ

*Ashhadu an la ilaha illa Allahu wahdahu  
laa shareeka lahu, wa ashhadu anna  
Muhammadan 'abduhu wa rasooluh*

I bear witness that there is no deity worthy of worship except Allah, alone, without any partner. And I bear witness that Muhammad is His servant and messenger.

## Commentary

*Wudu* is a method of mental and physical preparation for *salah* by consciously washing every limb carefully. *Wudu* should be done slowly, intentionally, and carefully. There is no narrated *dhikr* during *wudu*. The perfection of *wudu* is to focus on washing the limbs and concentrating on doing that properly. The Prophet ﷺ warned against neglecting anything including the heels.

The Messenger of Allah ﷺ said, “Verily, my nation will be called on the Day of Resurrection as brightly radiant from the traces of ablution. Whoever among you is able to extend his radiance, let him do so.” [Sahih al-Bukhari #136, Sahih Muslim #246]

The Messenger of Allah ﷺ said, “Whenever a man performs his ablution intending to pray and he washes his hands, the sins of his hands fall down with the first drop. When he rinses his mouth and nose, the sins of his tongue and lips fall down with the first drop. When he washes his face, the sins of his hearing and sight fall down with the first drop. When he washes his arms to his elbows and his feet to his ankles, he is purified from every sin and fault, like the day he was born from his mother. If he stands for prayer, Allah will raise his status by a degree. If he sits, he will sit in peace.” [Musnad Ahmad #22267]

# Reflections

# Reflections

**Someone who is careful with their *wudu* will be careful with their *salah*.**

Whoever makes the above *du'a* after *wudu* regularly can enter paradise from any gate they choose.



**Chapter 2**

What you don't  
know about  
***adhan***

# Adhan

اللَّهُ أَكْبَرُ (٤ مَرَّاتٍ)  
Allahu Akbar (x4)

Allah is the  
Greatest (x4)

أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ (مَرَّاتَيْنِ)  
Ashhadu an la ilaha illa Allah (x2)

I bear witness that there is  
no deity except Allah. (x2)

أَشْهُدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ (مَرَّاتَيْنِ)  
Ashhadu anna Muhammada rasoolu Allah (x2)

I bear witness that  
Muhammad is the  
Messenger of Allah (x2)

حَيَّ عَلَى الصَّلَاةِ (مَرَّاتَيْنِ)  
Hayya 'ala as-salaah (x2)

Hasten to  
prayer! (x2)

حَيَّ عَلَى الْفَلَاحِ (مَرَّاتَيْنِ)  
Hayya 'ala al-falaah (x2)

Hasten to  
prosperity! (x2)

اللَّهُ أَكْبَرُ (مَرَّاتَيْنِ)  
Allahu Akbar (x2)

Allah is the  
Greatest (x2)

لَا إِلَهَ إِلَّا اللَّهُ  
La ilaha illa Allah

There is no deity  
except Allah!

## Du'as after adhan

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ  
الْقَائِمَةِ، أَتِ مُحَمَّداً الْوَسِيلَةَ وَالْفَضِيلَةَ،  
وَابْعُثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ،  
حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ

Allahumma Rabba haadhihi ad-da'wah  
at-taammah, wa as-salaat al-qaa'imah,  
aati Muhammada al-waseelah wa  
al-fadeelah wab'ath-hu maqaaman  
mahmoodan alladhee wa'adtah, hallat  
lahu shafaa'atee yawma al-qiyaamah

O Allah! Lord of this perfect  
call (perfect by not ascribing  
partners to You) and of  
the regular prayer which  
is going to be established,  
give Muhammad the right  
of intercession and illustri-  
ousness, and resurrect him  
to the best and the highest  
place in Paradise that You  
promised him.

# Du'as after adhan

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ،  
آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضْلَيَّةَ، وَابْعَثْهُ مَقَامًا  
مَحْمُودًا إِنَّ الَّذِي وَعَدَهُ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

Allahumma Rabba haadhihi ad-da'wah  
at-taamnah, wa as-salaah al-qaa'imah, aati

Muhammad al-waseelah wa al-fadeelah,  
wab'ath-hu maqaaman mahmoodeen alladhee  
wa'adtahu, innaka laa tukhlifi al-mee'aad

وَأَنَا أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،  
وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيَّتُ بِاللَّهِ رَبِّيَّا،  
وَمُحَمَّدٌ رَسُولٌ، وَبِالإِسْلَامِ دِينًا

Wa ana ashhadu an la ilaha illa Allah wahdahu  
laa shareeka lahu, wa anna Muhammad 'abduhu  
wa rasooluhu, radiytu bi Allah Rabb-an, wa bi  
Muhammadin rasoolan, wa bil-Islaami deena

O Allah, Lord of this perfect  
call and established prayer.  
Grant Muhammad intercession  
and favor and raise him to  
the honored station You have  
promised him. Verily you do  
not neglect promises.

I also bear witness that there is no  
god but Allah. He is Alone and He  
has no partner whatsoever, and  
that Muhammad is His servant  
and His Messenger. I am satisfied  
with Allah as my Lord, with  
Muhammad as my Messenger,  
and with Islam as my religion.

## Commentary

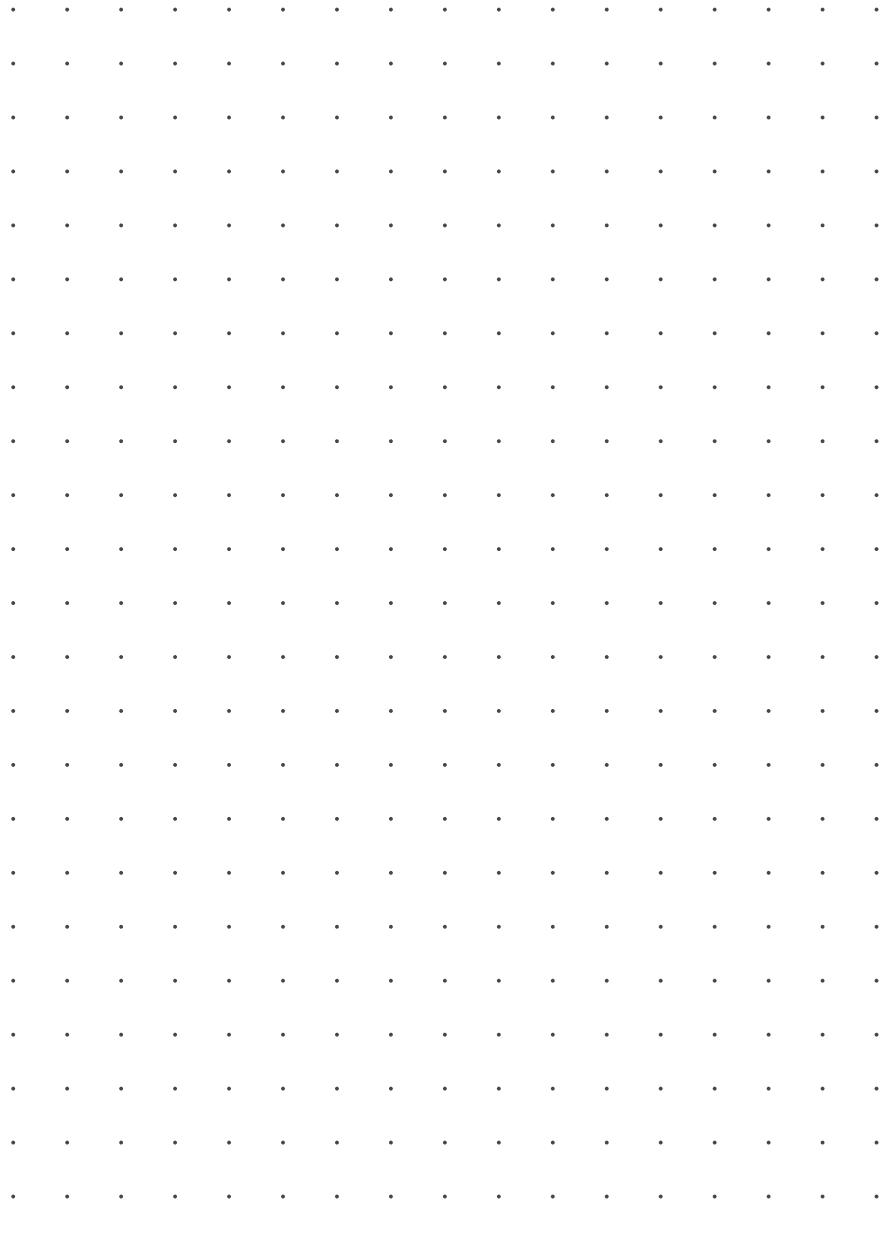
The *adhan* is an invitation from Allah to come to success by making time to worship Him. It teaches us that *salah* is success, and it serves as a reminder multiple times a day to worship Allah. We are reminded about the most important tenets of our faith, that Allah is the Greatest, there is no god besides Allah, and that Muhammad ﷺ is the messenger of Allah. The *du'a* after *adhan* has great virtues and reflects the high status of the final Messenger ﷺ.

Jabir ibn Abdullah reported that the Messenger of Allah ﷺ said, “Whoever hears the call to prayer and says, ‘O Allah, Lord of this perfect call and established prayer, give Muhammad the means of nearness and the most excellent reward, and raise him to the praiseworthy station that You have promised him,’ then my intercession will be allowed for him on the Day of Resurrection.” [Sahih al-Bukhari #614]

## Reflections



## Reflections



## Gems

The *adhan* is supposed to be the first thing you hear when you come out of your mother's womb, awakening you to your purpose.

Even if you are praying alone, you should call the *adhan* as every creature that hears it will testify on your behalf on the Last Day.

## Chapter 3

What should  
you say to

# start *salah*?



# Beginning of salah

اللَّهُ أَكْبَرُ  
Allahu Akbar

Allah is  
the Greatest.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ،  
وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ

Subhaanaka Allahumma wa bihamdika,  
wa tabaarak ismuka, wa ta'ala jadduka, wa la ilaha ghayruk

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايِّ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ  
وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ  
مِنَ الدَّسَّ، اللَّهُمَّ اغْسِلْ خَطَايَايِّ بِالْمَاءِ وَالثَّلْجِ وَالْبَرْدِ

Allahumma baa'id baynee wa bayna khataayaaya kamaa  
baa'adta bayna al-mashriqi wa al-maghrib, Allahumma  
naqqinee mina al-khataayaaya kamaa yunaqqaa  
ath-thawbu al-abyadhu mina ad-danas, Allahumma ighsii  
khataayaaya bil-maa'i wa ath-thalji wa al-barad

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
A'oodhu billahi min ash-Shaytan ar-rajeem

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
Bismillahi al-Rahmani al-Raheem

How Perfect are You, O Allah,  
and all praise is Yours. Your Name  
is most blessed, Your Majesty  
is exalted and there is no god  
worthy of worship except You.

O Allah, distance me from my  
sins as You have distanced the  
East from the West. O Allah,  
purify me from my sins as  
white cloth is purified from dirt.  
O Allah, wash away my sins  
with water, hail, and snow.

I seek protection in Allah  
from the rejected *Shaytan*.

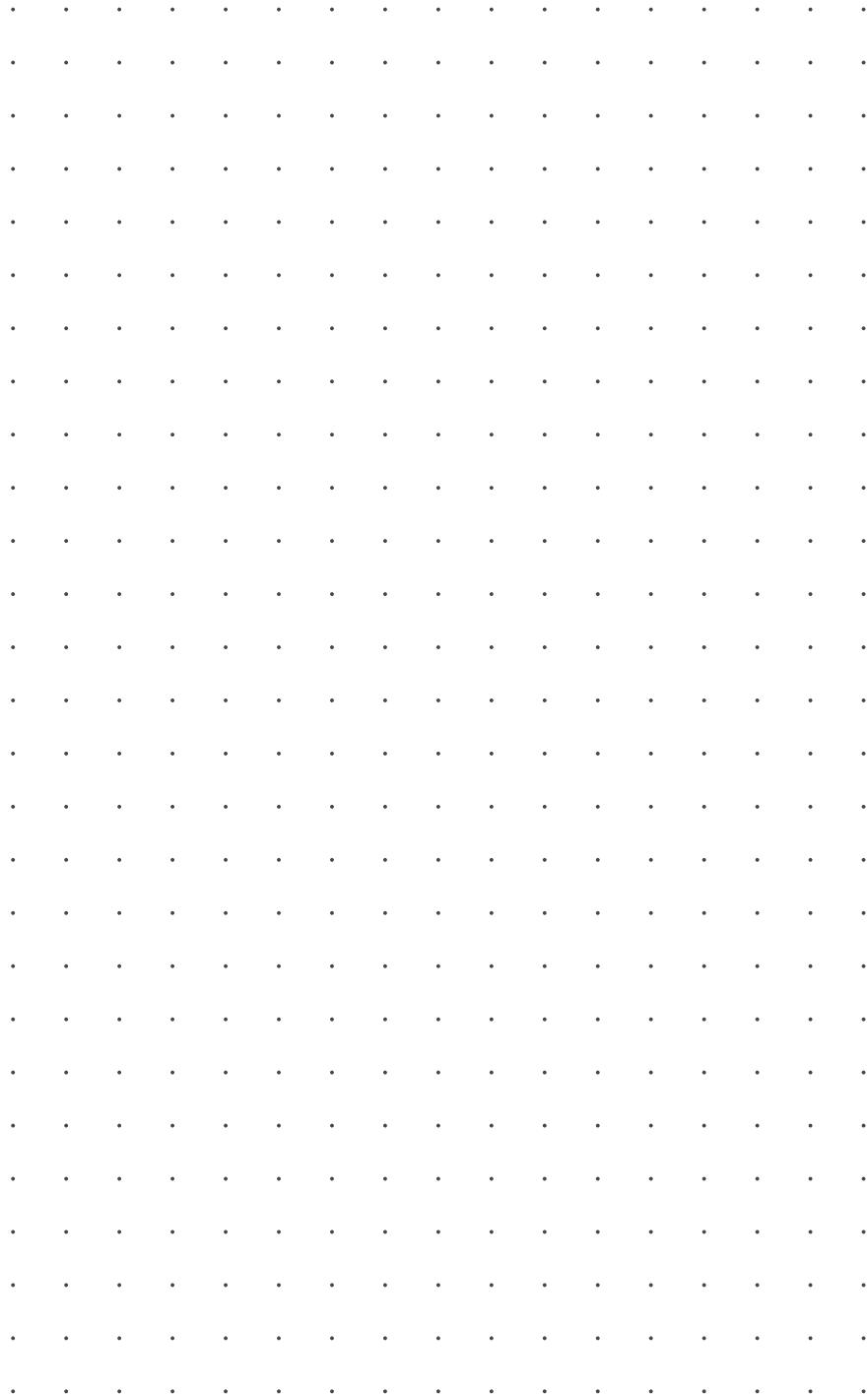
In the Name of Allah,  
the All-Merciful, the  
Very Merciful.

## Commentary

When we stand to pray, we resemble how people will stand on the Last Day. When praying, we all stand before the King of kings as His Humble servants, ready to enter into conversation with Him. We begin our *salah* with the *Takbir al-Tahrim*. We say *Allahu Akbar* and certain things like talking and unnecessary actions become haram upon us until the *salaams*. In this state, our devotion and concentration should be entirely on Allah. Our standing should be with humility recognizing the greatness of Allah.

We begin *salah* with praising Allah, similar to the praise we make towards the end of *salah*. The opening prayer includes *hamd* (praising Allah) and *tasbih* (Glorifying Allah). The longer supplication is similar to the prayer we make when burying someone. In this prayer, we ask Allah to forgive our sins and distance us from them in every way. *Salah* is a means of purification from sins, so it is befitting to begin it by seeking forgiveness for our sins.

## Reflections



## Gems

There is more reward and benefit in *salah* in the *masjid* than *salah* on one's own.





Chapter **4**

The divine  
dialogue of  
**al-Fatihah**

# Surah al-Fatihah (part 1)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

**Praise be to Allah, the Cherisher  
and Sustainer of the worlds;**

الرَّحْمَنِ الرَّحِيمِ  
*Ar-Rahmaani ar-Raheem*

## Most Gracious, Most Merciful;

مَالِكِ يَوْمِ الدِّينِ  
*Maaliki yawmi ad-deen*

## Master of the Day of Judgment.

## Commentary

Surah al-Fatiha is the essence of *salah*. *Salah* is not accepted without it. Surah al-Fatiha is a conversation with Allah in which we praise Allah by some of His Most Beautiful Qualities. He is the Lord of the Universe, Most Merciful, and the King of the Last Day. We then affirm that we worship Him alone and call upon Him alone. The *surah* ends with a prayer for guidance. *Hamd* is the highest level of praise in which we praise Allah for who He is. This is followed by some of these qualities. There is a strong emphasis here on Allah's Mercy, and the Day of Judgment which is when we will need His Mercy most. On that day, real justice will be done and we will see Perfect Justice and Perfect Mercy on full display.

As per the famous *hadith al-qudsi*, Allah responds to every line of Surah al-Fatiyah. When we say “All Praise is for Allah, Lord of the Worlds,” He replies “My servant has praised Me” and similarly responses have been narrated for each statement in the *surah*. We recite Surah al-Fatiyah a minimum of 17 times a day in our *salah* as a means of drawing closer to Allah and gaining His guidance in every aspect of our lives.

## Reflections

## Gems

**Surah al-Fatihah is also known as *al-Salah*, as there is no *salah* without Surah al-Fatihah.**



Chapter 5

The power  
of verse 5

# Al-Fatihah

(part 2)

# Surah al-Fatihah (part 2)

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ  
*Iyyaaka na'budu wa iyyaaka nast'a'en*

**Only You do we worship,  
and Your aid we seek.**

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the  
straight way,

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرَ  
الْمَغْضُوبُ عَلَيْهِمْ وَلَا الضَّالُّينَ

*Siraata alladheena an'amta  
'alayhim ghayri al-maghdoobi  
'alayhim wa laa ad-daalleen*

**The way of those  
on whom You have  
bestowed Your Grace,  
those whose (portion)  
is not wrath, and who  
go not astray.**

## Commentary

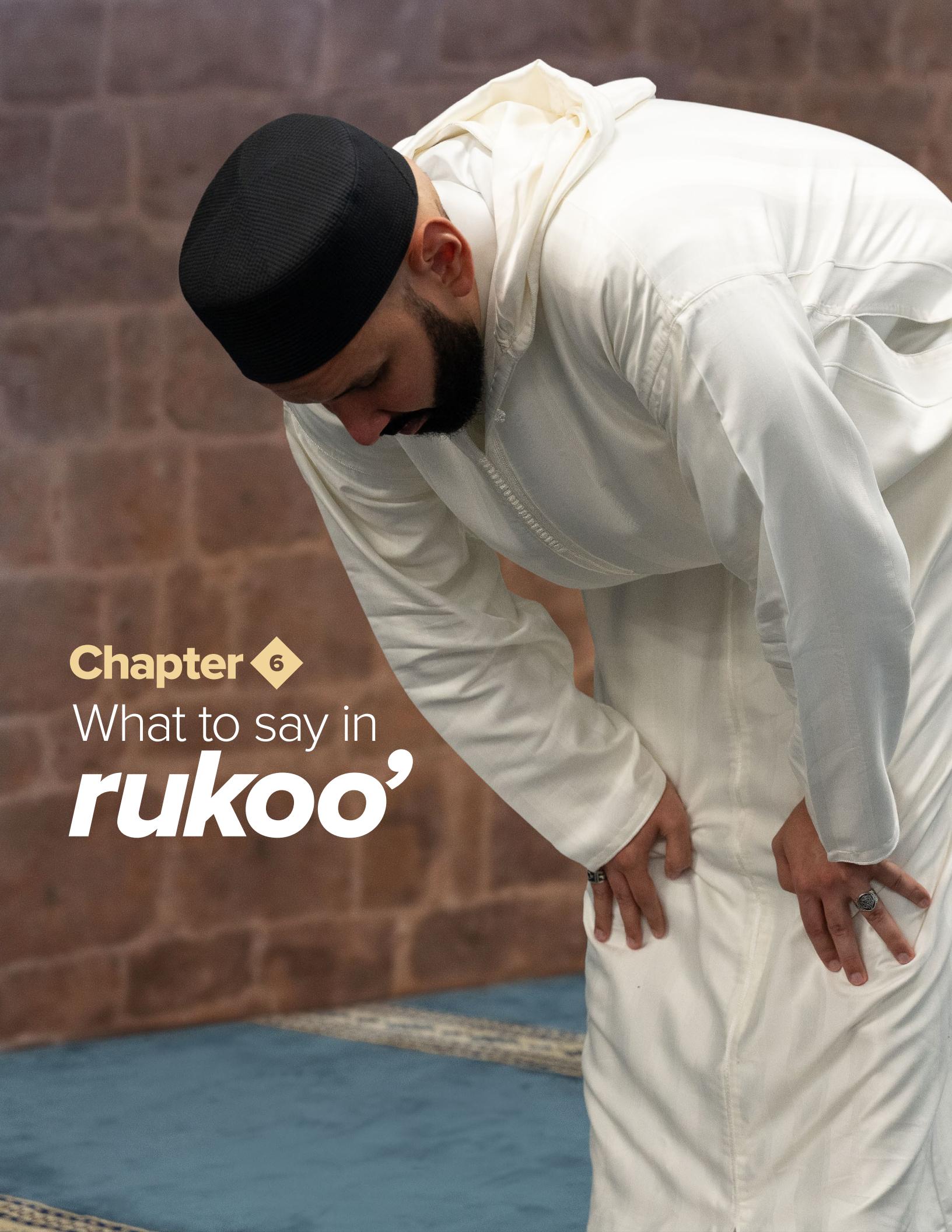
Verse four comprehensively summarizes our relationship with Allah. We worship Allah alone, and we seek assistance from Allah alone. The latter refers to trusting Allah, understanding that only Allah can truly help us. It does not mean that we cannot ask people for help if they are able to help us. Rather, it means we understand that only Allah can truly help us, and people are just a means. This verse is also a cure for *riya* (showing off) because it reminds us daily to direct everything we do towards Allah alone.

The second half of the *surah* is a prayer for guidance. We seek Allah's guidance in every unit of every prayer. We seek guidance in every aspect of our lives every single day. We aim for the straight path and try our best to follow the role models that have already walked this path. At the same time, we seek protection from the paths of misguidance and God's Wrath. There are many paths that lead away from the straight path, and we must be aware of all these dangerous roads. In the end, we seek the pleasure of Allah through following the path of those with whom Allah is pleased, which includes all the prophets, righteous, martyrs, and sincere believers.

# Reflections

## Gems

**Ibn al-Qayyam wrote a book entitled “The Stations of the Divine Seekers between You Alone We Worship and You Alone we ask for help.”**

A photograph of a man in white traditional Islamic prayer clothing and a black skullcap (ghutrah) performing the Rukoo' (bowing) in a mosque. He is shown from the waist up, leaning forward with his hands on his hips. The background is a brown wall.

## Chapter 6

# What to say in **rukoo'**

# In rukoo'

سُبْحَانَ رَبِّيِّ الْعَظِيمِ  
Subhaana Rabbiy al-'Adheem

How perfect is my Lord,  
the Magnificent.

سُبُّوحٌ، قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ  
Subboohun, Quddoosun,  
Rabb al-mala'i'kati wa ar-rooh

The Supremely Perfect, The Most  
Pure, The Lord of the Angels and  
the Spirit (Jibreel ﷺ).

سُبْحَانَ رَبِّيِّ الْعَظِيمِ وَبِحَمْدِهِ  
Subhaana Rabbiy al-'Adheem wa bihamdih

How perfect is my Lord, the  
Magnificent, All Praise is for Him.

# When standing up from rukoo'

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ  
Sami'a Allahu liman hamidah

Allah hears the one  
who praises Him.

رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيْبًا مُبَارَكًا فِيهِ  
Rabbanaa wa laka al-hamdu, hamdan  
katheeran tayyiban mubaarakan feeh

Our Lord, to You Alone  
belongs all praise; abundant,  
pure and blessed praise.

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءُ السَّمَاوَاتِ وَمِلْءُ  
الْأَرْضِ، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ  
الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ—وَكُنْتَ  
لَكَ عَبْدًا—اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا  
مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا لَجَدَ مِنْكَ الْجَدُّ

Allahumma Rabbanaa laka al-hamdu mil'a  
as-samawaati wa mil'a al-ard, wa mil'a maa  
shi'ta min shay'in ba'du, ahla ath-thanaa'i wa  
al-majdi, ahaqqu maa qaala al-'abdu—wa  
kulluna laka 'abd—Allahumma laa maani'a  
limaa a'tayta, wa laa mu'tiya limaa mana'ta, wa  
laa yanfa'u dhaa al-jadd minka al-jadd

O Allah, our Lord, to You  
is praise in all the heavens  
and all the earth, and all  
that You will (to create)  
afterwards, O You, Who  
are worthy of praise and  
glory, the most worthy of  
what a slave says—and  
we are all Your slaves—  
no one can withhold what  
You give, or give what  
You withhold, and riches  
cannot avail a wealthy  
person against You.

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ  
وَمِلْءُ مَا بَيْنَهُمَا وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ  
Allahumma Rabbanaa laka al-hamdu mil'a  
as-samawaati wa mil'a al-ardi wa mil'a maa  
baynahumaa wa mil'a maa shi'ta min shay'in ba'd

O Allah, for You Alone is  
all Praise which fills the  
heavens and the earth and  
all that is in between them,  
and which fills whatever  
You wish after that.

## Commentary

In *rukoo'*, we praise and glorify Allah, the One who is Al-Adheem. Al-Adheem means the Almighty, Strong, Capable, Immovable. In *rukoo'*, we are at our most unstable physical position in *salah* and we praise the One who is Perfect in His Strength. In another *dhikr*, we glorify Allah as al-Quddus (The Holy) and the Lord of the angels. Both these statements are narrated in hadiths, and either can be recited in the *rukoo'*.

*Rukoo'* is a means of humbling yourself before Allah. In this state, we obey Allah and bow as Allah wants us to bow. Allah tells us in the Qur'an to "bow with those who bow" which is a command to pray in congregation in which *rukoo'* is highlighted as a defining part of the *salah*. *Rukoo'* and *sujood* complement each other. *Rukoo'* is a means of humbling oneself by submitting to the Lord who commands us, while *sujood* is a means of drawing close to the Lord who welcomes us. The perfection of *salah* is that it combines both acts of worship (*rukoo'* and *sujood*).

Note: There is a difference of opinion in interpreting the narration “his *rukoo'* was like his standing”. While some scholars have interpreted it as “his *rukoo'* was as long as his standing”, Ibn Hajar  among others have interpreted it to mean “his *rukoo'* was proportionate to his standing”. Allah knows best.

# Reflections

When we stand up from *rukoo'* and praise Allah, we assume that Allah has answered our praise, as we say "Allah hears the one who praises Him" and "Our Lord, to You Alone belongs all praise; abundant, pure and blessed praise."



Chapter 7

The people of

# *sujood*

# In *sujood*

سُبْحَانَ رَبِّيَ الْأَعْلَى  
*Subhaana Rabbiy al-A'laa*

## How Perfect is my Lord, the Most High.

سُبُّوْحٌ قُدُّوْسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ  
*Subboohun Quddoosun,  
Rabb al-mala'ikati wa ar-rooh*

**The Supremely Perfect, The Most Pure, The Lord of the Angels and the Spirit (Jibreel ﷺ).**

# Between the two *sujood*

رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي

My Lord, forgive me;  
My Lord, forgive me.

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي،  
وَعَافِنِي، وَاهْدِنِي، وَارْزُقْنِي

**O Allah, forgive me, have mercy on me, grant me wellbeing, guide me and grant me sustenance.**

## Commentary

*Sujood* represents our relationship with Allah. It is the ultimate sign of love, reverence and submission to the Creator. On the day of Judgment, the Prophet ﷺ will greet Allah with prostration. When the heart falls in prostration to Allah, it does not raise its head until the Day of Judgment just like an angel. The Prophet ﷺ would extend his prostrations during the night prayer to praise Allah and seek His Aid. Prostration is the symbol of *salah* and the one position that is distinguished and unique to the Muslim prayer. The sitting position between the two *sujood* is a time for seeking forgiveness.

Ibn al-Qayyim said that the *sujood* is the most noble and perfect position for the slave towards their Lord. As we place our head on the ground, lowering it for Allah, we praise the most High and He elevates our rank. Whoever lowers their head for Allah, Allah raises their rank in ways they can never imagine. When you taste the sweetness of prostration, you lose interest in anything in this world besides it. It is the time when you feel and are closest to Allah. At that moment, ask Allah for whatever you want as it is a time when prayers are answered.

# Reflections

# Reflections

**A servant is closest to Allah at the time of *sujood*.**

There is a higher probability of du'as being answered during *sujood*. So ask even in your own language.



**Chapter 8**

Why you say the  
***tashahhud***

# Tashahhud

الْتَّحْيَاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيَّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ  
وَرَحْمَةُ اللَّهِ وَرَبْكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ،  
أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ

At-tahiyyaatu lillaah, was-salaawaatu wat-tayyibaatu,  
as-salaamu 'alayka ayyuha an-nabiyyu wa rahmatullaah  
wa barakaatuhu, as-salaamu 'alaynaa wa 'ala 'ibaadillaah  
as-saaliheen. Ashhadu an la ilaha illa Allah, wa ashhadu  
anna Muhammad 'abduhu wa rasooluhu.

All royal greetings belong to Allah, as do prayers and good (deeds and words). May peace, the mercy of Allah and His blessings be upon you, O Prophet. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god except Allah and I bear witness that Muhammad is His slave and Messenger

## Commentary

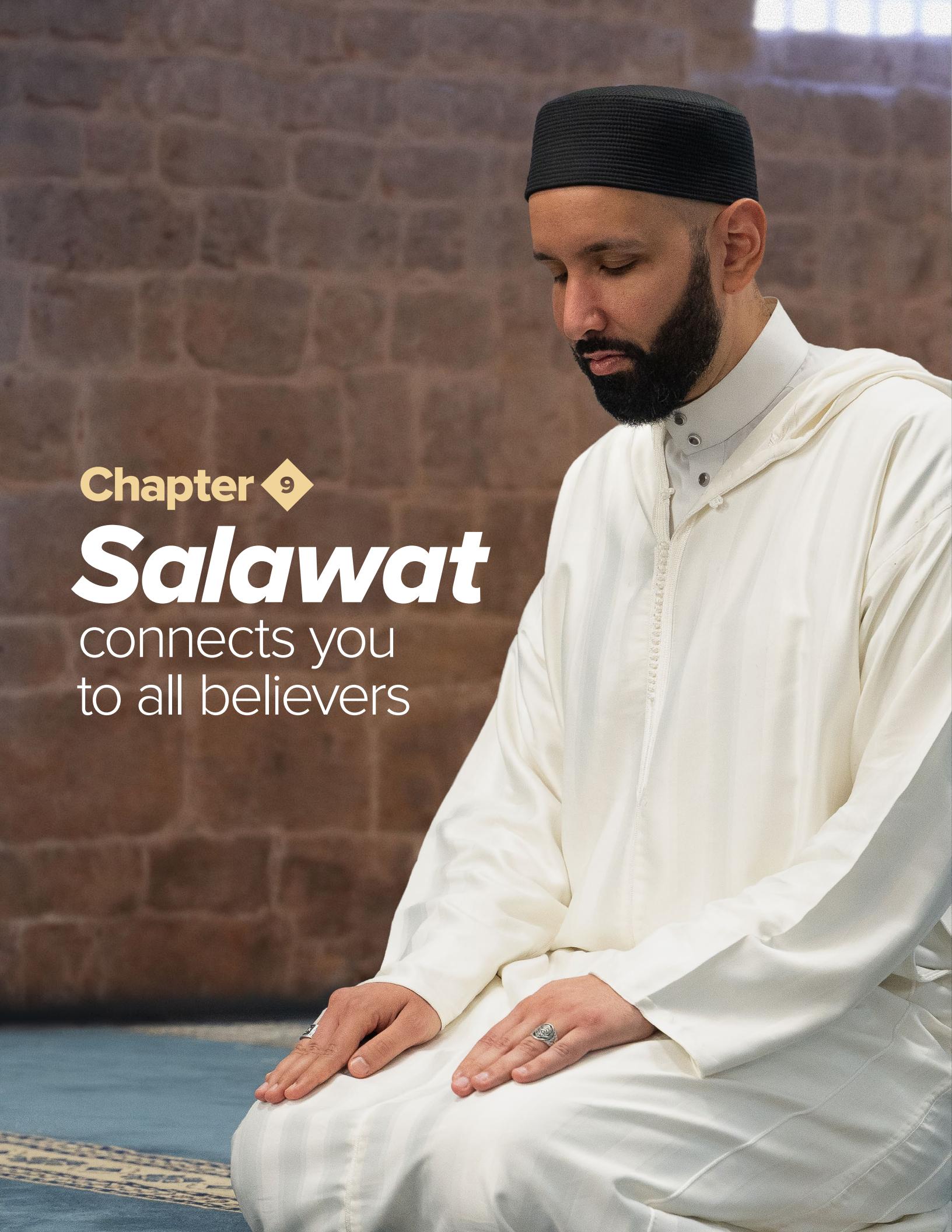
The *tashahhud* is the closing ceremony of the *salah*. We begin *salah* with *alhamdulillah* (all praise is for Allah) and end our *salah* with *tahiyat* (all greetings) belonging to Allah. We dedicate all royal greetings, all good words, and all prayers to Allah alone. Good words include all forms of *dhikr* (remembrance of Allah). In doing so, we are attributing all goodness in our lives to Allah alone.

The second part of the *tashahhud* is a beautiful supplication in which we ask Allah to send peace and blessings upon the Prophet, the righteous, and on ourselves. Sending peace upon the Prophet ﷺ is a primary source of blessings for the believers. This prayer is comprehensive because it encompasses every righteous servant of Allah, not just the humans, but even the angels and the righteous jinn.

# Reflections

## Gems

The *tashahhud* compliments the *Fatiyah*. The *salah* opens with Surah al-*Fatiyah* and ends with the *tashahhud*.



Chapter 9

# Salawat

connects you  
to all believers

# Salat al-Ibrahimiyyah

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَلِّي مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى أَلِّي إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَحِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَلِّي مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى أَلِّي إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَحِيدٌ

Allahumma salli 'ala Muhammad wa 'ala aali Muhammad, kamaa sallayta 'ala Ibraheem wa 'ala aali Ibraheem, innaka hameedun majeed. Allahumma baarik 'ala Muhammad wa 'ala aali Muhammad, kamaa baarakta 'ala Ibraheem wa 'ala aali Ibraheem, innaka hameedun majeed.

O Allah, honor and have mercy upon Muhammad and the family of Muhammad as You have honored and had mercy upon Ibrahim indeed You are the most Praiseworthy, the most Glorious. O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim indeed, You are the most Praiseworthy, the most Glorious.

## Du'a at the end of salah

اللَّهُمَّ أَغْنِنِي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ

Allahumma a'innee 'ala dhikrika, wa shukrika, wa husni 'ibaadatika

O Allah, help me to remember You, to be grateful to You, and to worship You in an excellent manner.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمْ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ

Allahumma innee a'oodhu bika min 'adhaabi Jahannam, wa min 'adhaabi al-qabr, wa min fitnati al-mahyaa wa al-mamaat, wa min sharri fitnati al-Maseeh al-Dajjal

O Allah, I seek Your protection from the punishment of the fire, from the punishment of the grave, from the trials of life and death, and from the evil of the trial of al-Masih al-Dajjal.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنْ أَنْ أَرْدَأَ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ

Allahumma innee a'oodhu bika min al-bukhli, wa a'oodhu bika min al-jubni, wa a'oodhu bika min an uradda ilaa ar-dhala al-'umuri, wa a'oodhu bika min fitnati ad-dunya wa 'adhaabi al-qabr

O Allah, I seek Your protection from miserliness, I seek Your protection from cowardice and I seek Your protection from a miserable old age. I seek Your protection from the trials of the world and from the punishment of the grave.

## Commentary

In Surah al-Fatiyah, we affirm that we worship Allah alone, and we end the *salah* by testifying that there is none worthy of worship besides Allah. In Surah Fatiha, we ask Allah to guide us to the path of those He favored. The greatest of those whom Allah favored is the Prophet Muhammad ﷺ. Prophet Muhammad ﷺ is the perfect worshipper of Allah and the best role model of following the straight path. The term *abd* (slave) is the highest honor when referring to one's relationship with Allah.

The *ahan* ends with the *kalima*, and the *salah* also ends with the *kalima*. The *salah* begins with praising Allah (*alhamdulillah*), and ends with “You are the most Praiseworthy (*hamid*), the most Glorious.” The *Salat al-Ibrahimiya* reminds us to love the family of the prophets and their righteous followers too. It also reminds us about the centrality of Prophet Ibrahim  in Islam. He established the Kabah in the desert in hopes that people would one day worship Allah alone. At the end of *salah*, *du'as* are answered. After the *Salat al-Ibrahimiya*, you can make any *du'a* you wish. Some of the recommended *du'as* are listed above.

# Reflections

We end the *salah* by restating the *shahada*. In this way, we reaffirm the first pillar in every *salah*.

The *Salat al-Ibrahimiya* is the greatest form of salawat (sending salutations upon the Prophet ﷺ).



Chapter <sup>10</sup> ◇

Is **tasleem**  
a salaam to  
the world?

# Closing the prayer

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ (مَرَّاتَيْن)  
As-salaamu 'alaykum wa rahmatullah (x2)

May the peace and mercy  
of Allah be upon you (x2).

## After salah

أَسْتَغْفِرُ اللَّهَ (٣ مَرَّاتٍ)  
Astaghfirullah (x3)

I seek the forgiveness  
of Allah (x3).

اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ  
تَبَارَكَتْ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ  
Allahumma anta as-salaam,  
wa minka as-salaam, tabarakta  
yaa dhaa al-jalaali wa al-ikraam

O Allah, You are The Flawless  
and The Source of Peace,  
and from You comes peace.  
Blessed are You, full of  
Majesty and Honor.

سُبْحَانَ اللَّهِ (٣٣ مَرَّةً)  
SubhanAllah

Allah is free from  
imperfection (x33).

الْحَمْدُ لِلَّهِ (٣٣ مَرَّةً)  
Alhamdulillah (x33)

All praise be  
to Allah (x33).

اللَّهُ أَكْبَرُ (٣٣ مَرَّةً)  
Allahu Akbar (x33)

Allah is the  
Greatest (x33).

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ  
وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ  
La ilaha illa Allah wahdahu laa shareeka  
lahu, lahu al-mulku wa lahu al-hamdu,  
wa huwa 'ala kulli shay'in qadeer

There is no god but Allah.  
He is Alone and He has no  
partner whatsoever. To Him  
Alone belong all sovereignty  
and all praise. He is over all  
things All-Powerful.

## Commentary

The prayer ends with peace. We greet everyone and everything to our right and left with peace, including the angels and righteous jinn. Allah is the source of peace (al-Salam) and from Him comes all peace. *Salah* is our source of peace, and it is fitting that we exit the *salah* with the greeting of peace.

After *salah*, we seek Allah's forgiveness. This is to make up for any deficiency in our prayer. Our prayer is never perfect. As humans, we are weak, so even after praying, we seek Allah's forgiveness for any mistakes and imperfections in our prayer. The best form of seeking forgiveness is to seek Allah's forgiveness after doing a good deed.

# Reflections

## Gems

**Salah is the only act of worship that the Prophet ﷺ described as the coolness of his eyes.**

## About Yaqeen

Islam has a centuries-long tradition of inspiring its adherents to contribute to humanity based on conviction in its tenets. Previous generations of Muslims were on the forefront of contributing to medicine, philosophy, architecture, and governance, among other areas. We are an institute aiming to rekindle this tradition.

Constant negative portrayals of Islam have put Muslims in a defensive position in which they constantly have to justify their convictions, while fighting off the natural doubts and insecurities that arise in such a climate. As such, young Muslims should be intellectually equipped and spiritually anchored in a way that empowers them to deal with the onslaught of doubt-inducing claims routinely leveled against Islam.

We aim to actively participate in the current discourse touching on all topics that are related to establishing conviction in the hearts and minds of young Muslims. The institute aims to be the trusted source regarding these topics by generating well-researched Islamic content that is disseminated through various formats including articles, infographics, animations, videos, and cutting-edge technology. This content is also carefully assembled into curricula that can be used by various educators and community leaders to help anchor young Muslims in their faith and produce thoughtful societal contributions.

The Institute is a non-profit research initiative that makes all its content free and accessible. This allows everyone looking for answers, and those tasked with giving answers, to always have a comprehensive resource readily available to them.

We believe that telling our own story is the only way to counter the narrative that has been forced upon our community.

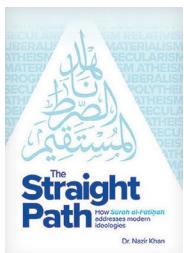
## About the author

Dr. Omar Suleiman is the Founder and President of the Yaqeen Institute for Islamic Research, and an Adjunct Professor of Islamic Studies in the Graduate Liberal Studies Program at SMU (Southern Methodist University).

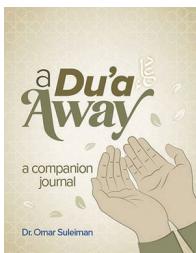
He is the author of *Allah Loves, 40 on Justice, Prayers of the Pious, Angels in Your Presence, Meeting Muhammad ﷺ, Jannah—Home at Last, Why Me?* and other works.

# Other books by Yaqeen

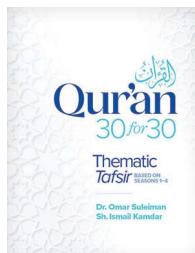
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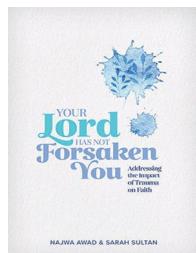
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A Du'a Away:  
A Companion  
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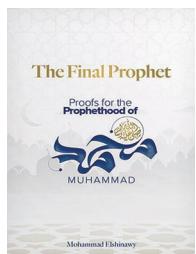
Qur'an 30 for 30:  
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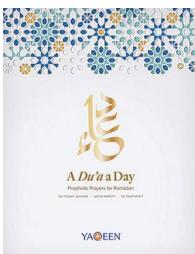
Your Lord Has Not  
Forsaken You



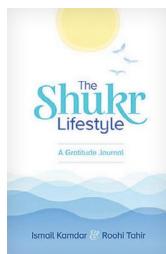
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Here and Hereafter



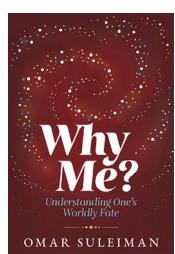
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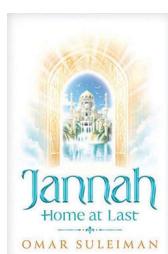
A Du'a a Day



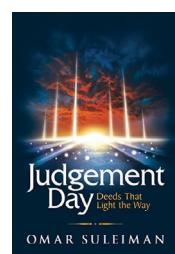
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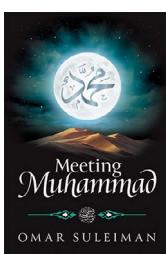
Why Me?  
Understanding One's  
Worldly Fate



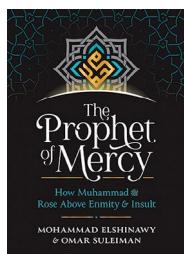
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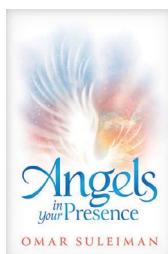
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Deeds That Light the Way



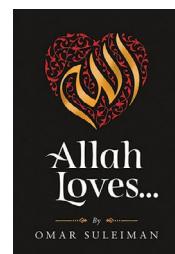
Meeting  
Muhammad



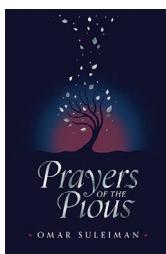
The Prophet  
of Mercy



Angels in  
Your Presence



Allah Loves...



Prayers of  
the Pious