

A photograph of a mosque interior. In the foreground, a stack of books is visible on a surface. Behind them, a large, ornate archway with intricate Islamic geometric patterns is the central focus. The archway is illuminated from within, creating a warm glow. To the right and in the background, several golden, tiered lamps are lit, casting a soft light. The overall atmosphere is serene and spiritual.

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All praise is for Allāh ﷻ who prescribed the prayers for his slaves with great wisdom and solemn secrets. Furthermore, he made them be amends for the minor sins that are committed in between them. I bear witness that there is no God worthy of worship save Allāh Alone, having no partners and endowed with greatness, might, and power. I also bear witness that Muhammad is His slave and Messenger, the leader of the pure and pious, may peace and prayer be upon him, his family, and his Companions.

O people! I exhort you to fear Allāh ﷻ and to learn about His great wisdom behind the commandments by which He prescribed these forms of worship and prohibited you from drawing close to the causes of sin and wrongdoing. Allāh ﷻ did not command you to worship Him because He needed you. He does not stand in need of anything in existence. He commanded you to do so because you need Him! Your life's affairs will not be straight, nor will your earthly and spiritual matters, without relying on Him. Furthermore, the forms of worship that Allāh ﷻ prescribed for you will make your bodies become healthier and your hearts and souls to become more righteous. These prayers benefit the individuals as well as the groups and nations. As the hearts and souls become righteous, the bodies shall grow healthy and good. In this regard the Prophet ﷺ said:

«أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ
الْجَسَدُ كُلُّهُ؛ أَلَا وَهِيَ الْقَلْبُ.»

“Indeed in the body, there is an organ; if it is well, the whole body shall be well. Yet if it is diseased, the whole body shall be diseased. Verily, it is the heart.”

O people! You certainly are in need of your Lord, and are compelled to be near to him! You cannot possibly do without Him! You could never manage your life without Him, even for as short a time as the

blink of the eye. So worship Him, thank Him and keep mention of Him. He prescribed the forms of worship that would protect you and draw you closer and closer to Him and for which you would deserve the reward. He made the five prayers incumbent upon you in order to purify and cleanse your heart from all wrongdoings. These prayers are the links between the person and his Creator. They are also the cleansing and purification of the person inwardly and outwardly.

When a person intends to pray, he purifies himself inwardly and outwardly and stands in front of his Lord with peace and humility. He shall not turn his head or his face away. His heart shall be connected with Allâh and he shall be facing the house of Allâh. Thus, he is directed towards his Lord physically and spiritually. At the same time, he is reciting with contemplation what his Lord says of commandments and prohibitions, as well as the best of stories that carry within them lessons and admonishment. Should a verse of mercy be recited, he would look forward to the favors and rewards of Allâh. This would lead him to ask Him to bestow His mercy and favors upon him. If then a verse of warning is recited, he becomes fearful of torture and seeks refuge with His Lord from punishment. After that he bows, bending his back and lowering his head in glorification for Allâh ﷻ. He says and again repeats *Subhana Rabbiyal Azeem*: Far is my Lord, the Almighty, from all imperfection. He says so while contemplating the might of the one against which no difficulty can stand, the one to whose glory all the foreheads are bowing and submitting. Thus, in the process of prayer, the person glorifies Allâh ﷻ in his heart, with his tongue and in the movements of his body. He glorifies his Lord with his body and soul, adhering to His commandments and the commandments of His Messenger ﷺ.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا﴾

“O you who have believed! Bow down, and prostrate yourselves.” (22:77)

And after this *Āyah*:

﴿فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ﴾

“So glorify the Name of your Lord, the Most Great.” (69:52)

The Messenger of Allâh ﷺ said:

«اجْعَلُوهَا فِي رُكُوعِكُمْ».

“Say it in your *Ruku'* (while in the position of bowing).”

The worshiper then rises and stands erect. While standing, he praises Allâh ﷻ and thanks him for His abundant favors and magnificent attributes. Allâh ﷻ is indeed praiseworthy for every state man is in, whether good or bad. Every creature in every tongue praises Allâh ﷻ. Thereafter, the worshiper prostrates putting his highest and most regarded part of his body, his forehead, on the ground. His limbs, hands, feet, and knees are all at one level on the ground-none is higher than the other. Only then does he remember and think of the one who is always high and who is far away from being low, Allâh ﷻ. He shall then call upon the name of *Al-'Alaa* (the Most High). Allâh ﷻ is the Most High in Himself and in His attributes. Allâh ﷻ is above everything, His attributes are above all attributes; they are the most perfect. For this, and for being so humble in front of Allâh ﷻ, the person shall be the closest to his Lord while prostrating. Therefore, it is advised that he ask Allâh ﷻ for anything he wants. Explaining this, the Prophet ﷺ said:

«وَأَمَّا السُّجُودُ فَأَكْثِرُوا فِيهِ مِنَ الدُّعَاءِ فَقَمِنٌ - أَيَّ حَرِيٍّ - أَنْ يُسْتَجَابَ لَكُمْ».

“In your *sujud* (while prostrating), increase your invocation to Allâh, as it is worthy to be answered.”

After this prostration and what it implicates of humility in front of Allâh ﷻ, the worshiper sits in a submissive manner, puts his palms on his legs, and asks his Lord for forgiveness, mercy and health. The worshiper then continues to do the same deeds in his prayer, moving from one position to another in a systemic manner until the end of the prayer, thereupon he concludes his prayer by praising and glorifying Allâh ﷻ with what befits him saying: “Greetings, prayers and purity are all for Allâh.” Then he offers *Salam* (peace) to the Prophet of

Allâh and himself as well as to every pious slave of Allâh ﷻ who ever existed in Heaven and Earth. After this, he recites the prayers and blessings upon the Messenger of Allâh ﷺ and towards the end he asks Allâh to give him refuge from harm in this world and in the hereafter. He says: “I seek refuge with Allâh from the punishment of Hell, the torture of the grave, the temptation of this world, the trial of death and the temptation and trial of the False Messiah.” Thereafter, he is free to ask Allâh ﷻ for anything he wishes.

When a Muslim prays, he travels through the gardens of worship. He moves along from one position to another, be it standing, bowing, sitting, or prostrating and says his prayers in these different positions. He recites the word of Allâh ﷻ keeps mention of his names and asks Him for everything he needs and wishes. Throughout all of this, his heart is connected with his Lord. What could possibly be better than this bounty? What state of being could be more solemn and pleasant? For this, the prayer has become a joy for all of the believers and their meadow of delight. For those who constantly keep remembrance of their Lord, the prayer keeps their hearts alive! The prayer is thus fruitful, for the great influence it has on the life of a Muslim. Thus, the person will come out with a different heart from that which he entered the prayer with. His heart will be full of light and happiness, delighted and full of joy. His heart will also be open to Islam and inclined to the good and, on the other hand, despising the evil. In this regard, Allâh ﷻ says:

﴿إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾

“Verily, *As-Salât* (the prayer) prevents from *Al-Fahshâ*’ (i.e. great sins of every kind, unlawful sexual intercourse) and *Al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked deed).” (29:45)

With such consequences and deeds of this kind, worship is worth making great efforts to accomplish, and should become the aim of our sight and the issue of our thoughts.

We ask Allâh ﷻ to help us all keep remembering Him, praising Him,

and worshipping Him correctly, and to give us refuge from the devil's whisperings and to help us reject him. We finally ask Him to make us fulfill the meaning of this verse:

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ﴾

“Guard strictly (five obligatory) *As-Salawât* (the prayers) especially the middle *Salât* (i.e., the best prayer - '*Asr*').” (2:238)