

# ELEMENTS OF WORSHIP

## INTRODUCTION

### THE FOUR LAYERS

The worship form has a core, a meat and a shell, and the core has a core, which is the prostration (called "sujud"). It is the ultimate point of essence connection and complete submission.

#### The Core

The essential core of the worship form is the form itself, the actual movements and postures, and the essential quality of the essential core is simply presence, outward of body and inward of heart. It is obvious that one must be present in order to perform the movements. It is not even required that one know the movements as one can simply surrender and follow along with any other in performing the prayer, but one must be there - present. So the essential core of the prayer is the motions and the essence of the core is presence, and the core of the core is prostration and the essence of the core of the core is self-annihilation in Surrender to the will of Allah.

#### The Meat

The meat of the core of the worship is the words and the learning and the receiving and the understanding that goes on from within the prayer itself. To truly imbibe and savor this meat, like the meat of most fruits and nuts, requires a little digging, and in some cases, as that of any real gold mine, quite a lot. One is not, however, to refrain from the form at the times for lack of understanding or practice of these knowledges. It is assumed that they will come, and in that respect are considered secondary. Fulfill the primary of the form at the times and all else will follow.

#### The Shell

The shell of the worship is the approach to it - the respect you show it and yourself, before approaching the prayer. Things like routine cleanliness of location and cleanliness of body are methods by which this respect is offered. So the shell is called "tahara" or purification and cleanliness. These routines will be taught in class and more will be written on this later.

#### The Core of the Core

The core of the core is the position known as Sujud, or prostration. Sujud is the element of the core that contains the essence of connection and the key to annihilation. Sujud is the fundamental statement of realization and relationship, without which there is no statement. This will be further explained in the ensuing discourse.

#### Presence: Who are we present with and Who is present?

#### The Two Elements of Each Layer

Each of the four layers of the fruit of prayer in a worshipful life has essential and secondary elements, all of which are important, differing only in priority. It is important to understand the priorities because they aid and facilitate the learning of the whole.

## **THE BEGINNING**

Step one is to select a corner of a room in your home that allows you to face a wall in the direction to Mecca, in Arabia. On the US West Coast, that would be generally in a direction somewhat north of the sunrise. Next clear that corner of everything except wall, and place a clean small rug, undecorated towel, blanket or folded bed sheet on the floor. It is highly recommended that you eventually purchase what is known as a "prayer rug", but in the meantime, this will do.

### **General Cleanliness**

Cleanliness is to be stressed. You are not to walk on your rug with your shoes and your feet are to be clean at all times in prayer. You are not to allow pets and animals or children or family to disturb or interrupt you. If there are pets such as puppies in your house then you are to pick up your rug after offering your devotion, so that it will remain pure. More on this later.

### **PURITY (Taharah)**

So much of the prayer is based on understanding purity. With the emphasis on cleanliness throughout life starting with the approach to prayer, there is a great deal of emphasis on purity, and indeed, purity becomes an educational topic in its own right simply by virtue of its importance in relationship to prayer. It is no mere cliché that cleanliness is next to godliness, it is right next to it, in fact so closely integrated that only the sharpest of eyes can make the distinction.

The essence of the prayer is important but only in priority, not in relativity. This means to say that without the essence of the prayer the rest of the prayer can become a mere spiritual exercise at best, and external show - a form of self-conviction aiding a feeling of uniformity and conformity to social pressure at worst. But with the essence of the prayer all parts of the prayer and indeed the entirety of the wisdom teachings become useful, understandable, revealing, educational and valid. It is not to say that once one understands or focuses on the essence of prayer that the rest of it is of relative insignificance. In relativity there are two elements, as mentioned above, the essential and the secondary, both of which are important and differ again mainly in priority and only secondarily in importance. This is not to diminish the importance but only to emphasize the distinction of the essential.

Purity is an important goal but the means to the goal is understandably more important for without the means the goal will not be reached. Therefore to stress the importance of the rules and definitions of purity before emphasizing and pointing out the connection with the essence would be tantamount to defeating the purpose. Once connection with the essence is established, the whole of the wisdom teaching, including that of the rules and definitions of purity, becomes understandable and easily incorporated into daily life.

Purity has, like all things, an outer and an inner, a first and a last.

Again, the essence of purity is presence of heart, mind and body before the throne of Allah.

**Manifestation:** The rituals of separation from the earth (dirt) of the worldly life are the outward expression, or manifestation, of our inner awareness of the distinction. This awareness itself is

our true recognition, and the outer manifestations are the expression of the wisdom of this recognition.

**Intention:** The second layer of manifestation is our intention, and that intention is manifest to Allah by a simple action of the heart, be it known in the mind or expressed with the body, our love, hearing, obedience and understanding. It is expressed by the following actions and words.

## FUNDAMENTALS OF THE PRAYER (SALAT)

In the prayer there are seven motions and four postures. Of the four postures, three are repeated and one is not, hence the seven movements. The four postures are - standing (qiyam) twice, sitting (julus or jalsa) twice, prostration (sujud or sajda) twice, and bowing (ruku`) once.

Over the course of the prayer all positions are done twice except the bowing. This "uniqueness" of the bowing position, called ruku`, accounts for one cycle of these seven motions being referred to as a "Raka`". And the prayer is most often recited in sets of two cycles, or two raka`s. We think of it in terms of raka`s. Before we begin, we make intention to do the morning or evening prayer of two or three raka`s, and the noon, afternoon, and night prayer of four raka's, each raka` being a cycle of the seven movements consisting of the four positions.

Another significance of this position is that when coming late (after the beginning) to a congregational prayer, one is aware of how much one has missed by this position. If one enters in time to make the ruku`, one has made the raka`. If one misses the ruku`, one has missed the raka`, and will know then how to make it up at the end of the congregational prayer.

Knowing all this is important because it gives us the background to understanding why the prayer is referred to in terms of raka`s.

The positions of the prayer can be learned easily and it is not the point of this work to explain them since it is assumed that the students are actually learning from a teacher and will necessarily have connection with the form. It is my purpose, however, to go into the pieces of knowledge that may not be discovered elsewhere, except after very deep investigation and study which not all students will find the time to do. So I will concentrate upon little known facts, and hope that the fact that they are little known does not inspire one to argumentation over their veracity.

Please remember that the prophet stated emphatically that no one, not even himself, enters the garden or Paradise by virtue of his deeds, and in Qur`an Allah says that if He were to punish mankind according to their due there would not be a creature left on earth. Keep that in mind should you ever encounter someone who is convinced that there is only one "right" way to offer sala`at. There are (at least) five (widely accepted) schools of "Law" in the modern Islamic world, and upon the vast majority of subjects they all agree. The agreement extends to those subjects upon which they have varying opinions. But the agreement was reached long ago and has been maintained by the people who care about such things that the points upon which there were differing opinions were of comparative insignificance and to be left to the realm of personal preference. Enough said. So now some pointers for new students.

1. It is not necessary to know anything to make prayer or to stand in the prayer line with others. You are wholeheartedly invited.
2. All that is required for you to get the prayer is your presence and the completion of the motions. All else will come to you in time.
3. Assuming that you are a fundamentally clean person, it is not necessary to have or know anything at all about wudhu, the preliminary ablutions to begin prayer. Obviously it doesn't hurt to have done or learned these things prior to prayer, but it is assumed that you will learn these things later and they should not stand in the way of beginners entering the prayer.
4. Wudhu (preliminary ablutions before prayer) is assumed. The prophet said that if you think you have your ablutions then you have your ablutions. In a mosque or general setting it should not be yours or anyone else's concern who does or not have wudhu. This does not apply, of course, to contracted teachers and their students at the level of being taught personal mannerisms and remembrance.
5. There are no required differences in the prayer of men and women. There are some personal preferences.
6. There are no obligatory out loud utterances from the jama`at, the group following the prayer leader or imam. There are many voluntary out loud utterances that will occur and you may wonder about, and many may consider them obligatory, but in fact they are not. In many mosques complete quietness is the preferred standard.
7. There are no times when it is not permissible to pray. This point was so emphasized by Imam Ja`far as-Sadiq that he would continue in voluntary prayer after the morning and afternoon prayers straight through to the next prayer. It is assumed that reports to the contrary were misinterpretations. This point is also controversial and should not be made into an issue, simply understood for personal value.
8. Hand positions in the standing (qiyam) are irrelevant and a matter of personal preference. At the side, across the belly or chest, it matters not. Following the way of your teacher is preferred but does not indicate any comparative value with others.
9. The various foot positions in the sitting (jalsa) are also optional as long as you are sitting on the flat soles of your feet and not on your heels, unless you have extremely stiff or painful ankles.
10. Even though there are some variations as to whether the prayer leader (imam) will recite out loud or not, according to schools and times of day, some teachers, for the sake of their students will recite all or most prayers out loud so that their students may benefit. For the most part, daytime (noon and afternoon) prayers are said quietly, and parts of the non-daytime (dawn, evening and night) prayers are recited out loud.

## ELEMENTS OF THE PRAYER

1. Say "Allahu Akbar" while raising the hands to side of head, palms forward. Then drop the hands to the side, or fold them over the belly or chest.

**Comment:** The Prayer, like life, begins with Surrender and ends in Witnessing. When we stand, purified and separated from our outside life, before God Alone, raise our hands in utter Surrender and say "Allahu akbar", we are saying that God is Greater, not only in obvious magnitude but in importance and significance in our lives, than anything and everything else. That it is Only Allah that is of true importance and that all else is only of relative significance, if at all. And that we once again turn ourselves and our attention away from that which distracts and depletes us and toward that which attracts and nourishes us.

2. Then recite Al-Fatihah (The Opening - first chapter [seven verses] of Qur`an)

Bismillahir-Rahmanir-Raheem	In the Name of God the Merciful, the Compassionate
Alhamdu-li 'llahi, Rabbil `alameen	Praise be to God, Lord of the worlds
Ar-Rahman ir-Rahim	The Merciful; The Beneficent
Maliki yawmid-deen	King of the Judgement Day
Iyyaka na`budu	Thee (alone) do we worship
wa iyyaka nasta`een	And unto Thee (alone) do we pray
Ihdina sirat al-mustaqeem	Guide us on the straight path
Sirat al-ladhina an'amta alayheem	The Path of those upon whom You show favor,
Ghai-ril maghdubi alayhim	Not of those who earn Your anger,
Wa lad-daa-leen.	Nor of those who go astray.

3. Recite Surat al-Ikhlâs or any other short verse

Bismillahir-Rahmanir-Raheem	In the Name of God the Merciful, the Compassionate
Qul Huwa 'llahu Ahad	Say He is Allah, the One,
Allahu s-Samad	Allah, the eternally besought of all
Lam yalid wa lam yulad	He begetteth not nor was begotten
Wa lam yakun-lahu kufwanahad	And there is none comparable unto Him.

4. Say "Allahu Akbar" and go into the bowing, back straight, hands on knees.

While in the bowing you may say:

Subhana Rabbiyy al-Adheem	All Praise unto My Lord, the Magnificent
Subhana Rabbiyy al-Adheem	All Praise unto My Lord, the Magnificent
Subhana Rabbiyy al-Adheem	All Praise unto My Lord, the Magnificent

5. Standing straight again, hands at sides say

"Sami`a Allahu liman hamidah" Allah Listens to the one who Praises

At this point in most schools, the Jama`at will voluntarily reply:

Rabbana, wa laka-l hamd Our Lord, and unto thee be the praise

6. Say "Allahu Akbar" and go into the first prostration.

With head on floor, you may say:

Subhana Rabbiyy al `Ala                      All Praise unto My Lord, the Supreme  
Subhana Rabbiyy al `Ala                      All Praise unto My Lord, the Supreme  
Subhana Rabbiyy al `Ala                      All Praise unto My Lord, the Supreme

7. then sitting back, feet tucked under, hands on knees, say (for example):  
Astaghfirullah Rabbi, wa atubu ilaik. - I seek Your Forgiveness My God, and return unto You.

8. Say "Allahu Akbar" and go into the second prostration.

With head on floor, you may say again:

Subhana Rabbiyy al `Ala                      All Praise unto My Lord, the Supreme  
Subhana Rabbiyy al `Ala                      All Praise unto My Lord, the Supreme  
Subhana Rabbiyy al `Ala                      All Praise unto My Lord, the Supreme

9. Say "Allahu Akbar" and go into standing position again.

Note! At this point, the second sitting is overlooked in most mosques, but if you like to honor it you simply sit back before rising again.

10. Repeat steps 1 through 8

At the end of step 8 the second time (in the second raka`) say "Allahu Akbar" and sit back again as in step 7, bear witness and greet the prophet by reciting the witnessing and greetings known as shahadah and tahiyyat.

The most popular Sunni variation of the witnessing and greeting is:

At-tahiyyatu lillahi was-salawatu wat-tayyibatu  
All graciousness is for Allah and all worship and all sanctity.

As-Salamu Alaika Ayyuhan-Nabiyyu wa Rahmatullahi wa Barakatuh  
Peace be upon you, O beloved Prophet and Allah's Mercy and His Blessings

As-salamu 'alaina wa'ala `ibadi 'lIahi s-saaliheen.  
Peace be upon us and upon the righteous servants of Allah.

Ash-hadu an la ilaha illa 'lIah (wahdahu laa sharika lah)  
I bear witness that there is no god but Allah, (Unique and without partner)

wa ash-hadu anna Mohammedan 'abduhu wa rasuluh.  
and I bear witness that Muhammad is His true servant and honest messenger.

10. If this is the Fajr (early morning prayer) of two cycles (raka's), we now end our prayer.  
(see below for additional voluntary prayers before ending.)

While turning head to the right, say: As-Salaamu 'alaikum wa Rahmatullah, and then to the left repeat, As-Salaamu 'alaikum wa Rahmatullah. {Peace be upon you and the Mercy of Allah}

If it is any other prayer, we stand and repeat the above two cycles (raka's), reciting the Fatiha quietly, and without the reading of the sura, for a total of four raka's. (Unless it is the evening prayer in which case we add only one for a total of three).

Before ending, It is customary but not required, to recite a famous prayer called salat-ul Ibrahim (durood shareef).

Allahumma, salli `ala Sayyideena Muhammadan wa `ala aali Sayyideena Muhammad, kama salayta `ala Sayyideena Ibrahim wa `ala aali Sayyideena Ibrahim, innaka Hamidun Majid.

Allahumma, baarik `ala Sayyideena Muhammadan wa `ala aali Sayyideena Muhammad, kama barakta `ala Sayyideena Ibrahim wa `ala aali Sayyideena Ibrahim, innaka hamidun Majid.

O God, exalt our beloved Muhammad and the family of our beloved Muhammad, as You exalted our beloved Ibrahim and the family of our beloved Ibrahim. Thou art the Praised, the Glorious.

And bless our beloved Muhammad and the family of our beloved Muhammad, as You blessed our beloved Ibrahim and the family of our beloved Ibrahim. Thou art the Praised, the Glorious.

Also a small personal prayer may be recited at this time.

Rabbi, ja`alni muqem as-salaati wa min zurriyyati. Rabbana wa taqabbal du'a. Rabbana-ghfirli wa li walidayya wa lil mu'mineena yauma yaqum-ul hisab.

My Lord, keep me steadfast in prayer and my descendants. Our Lord, please accept this prayer. Our Lord, forgive my sins and those of my parents and those of the faithful when the day of reckoning shall come.

Then we end the prayer with the salaams. While turning head to the right, say: As-Salamu 'alaikum wa Rahmatullah, and then to the left repeat, As-Salamu 'alaikum wa Rahmatullah. {Peace be upon you and the Mercy of Allah}

This ends the prayer.

After the prayer it is customary to repeat three times Astaghfiru 'llah. (I ask Allah for forgiveness) Then raise your hands with palms opened upwards and say:

Allahumma, Anta s-Salam, wa minka s-Salam, wa ilayka yarji` us-Salam. Tabarakt Rabbana wa ta `alayta, ya dhul jalali wal ikram.

O Allah You are the Peace and from You comes the Peace. And unto You returns the Peace. Blessed art Thou and the most High. O Lord of majesty and bounty.

Then repeat 33 times Sub-hana' llah, 33 times Al-hamdu li 'llah, 34 times Allahu Akbar

The salat-ul fajr consists of two raka's and is said in the morning at dawn before sunrise.

2 raka's of sunna (voluntary) prayer may be offered before the fajr prayer.

Salat al zuhr, the midday prayer consists of four raka's.

4 raka's of sunna prayer may be offered before al zuhr and 2 or 4 after.

Salat al `Asr, the mid-afternoon prayer consists of four raka's.

4 raka's of sunna prayer may be offered before the `Asr prayer.

Salat al-Maghrib, the sunset prayer consists of three raka's.

2 or more raka's of sunna prayer are offered after the Maghrib prayer.

Salat al Isha, the night prayer consists of four raka's.

2 or 4 raka's of sunna prayer may be offered before isha prayer and 2 or 4 after.

When offerig a prayer of four raka's, we perform two raka's and at the end of the second raka`, after the tahiyat and shahada, we perform two more raka's with fatiha only, then continue to the end of prayer.

When praying three raka's at Maghrib, we perform two raka's and then only one more raka` to end of prayer.

Before every prayer the intention slightly changes by mentioning the name of the prayer.

Fajr:	Nawaytu an a salli as-salat al fajr	lillahi ta'ala rakatayn.
Zuhr:	Nawaytu an a salli as-salat al zuhr	lillahi ta'ala arba rakat.
Asr:	Nawaytu an a salli as-salat al asr	lillahi ta'ala arba rakat.
Maghrib:	Nawaytu an a salli as-salat al maghrib	lillahi ta'ala thalatha rakat.
Isha:	Nawaytu an a salli as-salat al isha	lillahi ta'ala arba rakat.

The Fatiha and Qur`an in the first two raka`s of the Salats of Fajr, Maghrib, and Isha are said aloud while in the standing position. Salat Zuhr and Asr are said silently.

### **Wudhu - The Ablution before Worship**

1. **Intention:** say "Nawaytu al wudhu li s-salatu lillahi ta'ala". "I intend this Wudhu for the worship of Allah, the Supreme." "Bismillahir-Rahmanir-Rahim", "In the Name of Allah, the Merciful, the Compassionate."
2. Wash hands (three times)
3. Rinse mouth (three times)
4. Rinse nose (three times)
5. Wash face (three times)



6. Wash right arm to elbow (three times) and wash left arm to elbow (three times)
7. Wash head and run with right hand lightly over top of the head to the back of the neck, once
8. Wash ears, index finger in ear and thumb in back of ear, one time
9. Wash feet, right foot first up to ankle with right hand and then left foot with right hand, (three times).
10. Then say the Shahadah: Ash'hadu an la ilaha illa'llah wa ash'hadu anna Muhammadan `abduhu wa rasuluh. {while saying this raise right index finger, indicating the unity}

Note that the "three times" is considered by most school preferable when possible but the "fard" or essential wudhu is the washing of hands and face and the wiping of head and feet at least once thoroughly. Things that would require brevity are sparseness of water and time.

**The Call to Prayer (Adhan):** is recited only if there is a group, and it is thought appropriate. It is not a required part of the prayer.

Allahu Akbar Allahu Akbar	God is Great, God is Great
Allahu Akbar Allahu Akbar	God is Great, God is Great
Ash'hadu an la ilaha illa 'llah	I witness there is no god but God
Ash'hadu an la ilaha illa 'llah	I witness there is no god but God
Ash'hadu anna Muhammadan Rasullullah	I witness Muhammad is the Messenger of God
Ash'hadu anna Muhammadan Rasullullah	I witness Muhammad is the Messenger of God
Hayya 'alas salah	Come to the prayer
Hayya 'alas salah	Come to the prayer
Hayya `alal falah	Come to prosperity
Hayya `alal falah	Come to prosperity
Allahu Akbar Allahu Akbar	God is Great, God is Great
La ilaha illa 'llah	There is no god but God

**The Iqamat:** A second call to prayer is given just immediately before the prayer saying each line once instead of twice and adding "Qad qamati salah, Qad qamati salah" just after hayya `alal falah, meaning "stand for prayer, stand for prayer."

**The intention (niyyat):** is said before each prayer so that you are clear which prayer you are offering and how many raka's your are including. (see above for how to say intention).

### Why do prayers need to be said in Arabic?

**Question:** Why do prayers need to be said in Arabic - does it have something to do with the harmonics of the word sounds? Allah will understand no matter what language is used, or even if thought is used. Is it something to do with harmonics? I mean do the sounds of the words themselves have an effect? Like how the "OM" is all sounds in one?

**Reply:** Here's some of what I understand in answer to your question. There are many more deep and profound answers. One phrase recurs throughout. That is: English is a definitive language. It is not a language of "meaning in form".

To begin: It's fine to say your prayers in English as long as your intention is to learn their meanings to make it easier to learn them in Arabic. In reality, all that is required for completion of prayer is presence and form, i.e. going through the motions. But who wants to be satisfied with minimums? After getting the habit of the form, next comes the meaning of the words. For this, a really well done and elaborate translation into English will often suffice, but again, only temporarily. So eventually, the wisdom and perfection of learning the prayers in Arabic comes clear.

(I'll try later to provide my understanding of what I'm saying in my prayers, as an example of how rich the Arabic is and how much work needs to go into any attempt to represent the feeling and wisdom in English that is expressed so simply and eloquently in Arabic.)

Arabic is one of the few truly divine languages. It is the language that Allah created especially for revealing the Qur`an. It is a complete language because it is capable of holding and expressing all the subtleties of language by which Allah reveals His Will.

So yes, the sound vibrations of the language definitely open energy passages within the human body and heart that cannot be opened otherwise. Prophet Muhammad (peace be upon him) said that Arabic is the language of Paradise. He did not mean by this that only by speaking Arabic would we attain the Garden. You are correct in knowing that Allah looks only to hearts, and not to tongues. But why not learn the prayer in the language of its revelation? He did mean, however, that "the heaven on earth" could be known through the openings provided in the recitation of the Qur`an (in Arabic). In that respect you're right in comparing it neuro-phonetically to the "OM". If the "OM" is the primal sound, or the "sound" of God, such as the air from the lungs produces a deeply resonant tone in the chest that soothes and opens energy passages in the body, then I can continue this analogy that the Qur`an is the "Speech" of God. I would call it the "OM" syllabicated (with syllables), complete with consonants, vowels and lucid meaning.

Also, there is a very specific science to the use of the names of God (Allah) in Arabic. It is one of the spiritual subtleties of Tasawwuf (Sufism), the science of learning our Reality. English is a definitive language. It is not a language of "meaning in form". Although a true gnostic might know the reality of that to which he or she is referring by mentioning the word "God", there is nowhere in the English language a science to bring that realization to the unaware seeker. One of the basic Sufi practices, dhikr (remembrance), is exactly this science.

Compare simply the effect of repeating the word 'God' over and over again to the effects of repeating the name 'Al-llah'. English simply cannot accommodate the tonal qualities that can be experienced in the Arabic language. Nor can it encompass the comprehension of subtle spiritual differences in the meanings and the intended use of words. This same principle holds true for all of the names of the attributes of the Divine Reality and is another manifestation of the principle of Barakah (blessing). If we were to discover that one practice 'works' and the other doesn't, or that one method is manifestly more 'effective' than the other, what we would be comparing is the Barakah received. We would simply say that yes, of course, English may work, but Arabic works better.

English is a definitive language. It is not a language of "meaning in form". In English the Divine Attributes are objective descriptions, i.e. nouns and adjectives, words pointing to meanings, whose true meanings are hidden to all but the gnostic who has a clear understanding of the distinction between ordinary definitions and True Meanings. There is of course benefit from the contemplation of the definitions of the Divine qualities, but there is no established science for total realization using only the English language. There is no place in the language for such a concept except within the realm of therapeutic techniques, (such as NLP - Neuro-Linguistic Programming). There is, however, such a science in Arabic, and this is the science of Dhikr (remembrance) as revealed by the Prophet Muhammad and taught by all Sufi masters.

## **PRAISE**

Say, "Al-Hamdu li'llahi `ala Ni`mati l-Islami, wa kafa biha Ni`mah."

The Praise is due to Allah for the Supreme Gift and Favor of Islam, and sufficient it is as a Favor.

Islam is the healing and the Mercy unto all the worlds. With the Revelation come all of the aids and assistances we need on the road to Surrender, to overcoming all the fears and doubts that hold us back from the complete the miraculous healing that is our due. The Revelation has come to lead many to Surrender and to guide the rest in Surrender.

The Divine Purpose of Divine Revelation is to guide those who need Surrender and want Surrender to Surrender, and to guide those who have Surrender in Surrender to the Author of Surrender. Within the Way of Surrender all prosperity and all good things are promised. Within the teachings of the Sufi way to Surrender (Islam), one will find all that one needs in the way of balms and salves to console and heal the heart. The best and most wonderful of these is knowing about the three stages for a perfectly healed heart. The first stage is this knowing, i.e. hearing about it, the second stage is the witnessing, i.e. seeing it in the hearts of others, and the third stage is having it for yourself.

Allahumma Anta s-Salaam (O Beloved Allah, You are the Author of my Surrender,)  
wa Minka s-Salaam, (and by Your Grace I am allowed to know my Surrender,)  
wa Ilaika Yarji`u s-Salaam, (and my Surrender is what returns me unto You.)  
Hayyina Rabbana. Bi s-Salaami, (Give us our lives, O Gracious Lord, in Your Surrender,)  
Wa adkhilna Dar us-Salaam, (and admit into the Safety of Your Peace.)  
Tabarakta Rabbana, Yaa Dhu Jalali wal Ikram. (Blessed and Holy art Thou, our Creator. O Owner of Magnificence and Honor.)

## **A PRAYER FOR SECURITY**

I ASK OF THE DIVINE - That we live a palpably and reliably Blessed Life - Free of the need to expect or defend against harm of any sort. Rich in the Abundance that only You can provide. In other words, A Nice Life, one that we can share and invite people into, that will outlast us when we are gone, and carry on the tradition of hospitality, security, and Love that we can establish.

## **Ayatul Kursi (Verse 256 of Sura 2)**

### **In the Name of Allah, the Merciful, the Compassionate**

Allah, there is no god but He, the Living, the Eternal  
No slumber overtakes Him, nor sleep.  
Unto Him belongeth whatsoever is in the heavens or on earth.  
Who is there to intercede in His presence except by His permission.  
He know what is between your hands and behind you,  
and none comprehends from His knowledge except by His will.  
His throne encompasses the heavens and the earth,  
and He is not wearied by their preservation, for He is the High and the Mighty.

### **Bismillahir-Rahmanir-Rahim**

Allahu, laa ilaha illa Hu, al Hayyul Qayyum,  
laa takhudhuhu sinatum wa laa naum.  
Lahu maa fis-Samawati wa maa fil ardh.  
Man dhal ladhi yashfa`u `indahu illa bi idhnih.  
Ya`alamu maa baina aidihim wa maa khalfahum  
wa laa yuhituna bi shay`in min `ilmihii illa bi maa sha`  
Wasi`a kursiyyuhu s-samawati wal ardh,  
Wa la ya`uduhu hifdhuhumma, wa huwal Aliyul Adheem.

### **Bismillahir-Rahmanir-Rahim**

### **In the name of Allah, the Merciful, the Compassionate**

Allahu, laa ilaha illa Hu, al Hayyul Qayyum,  
Allah, there is no god but He, the Living, the Eternal  
  
laa takhudhuhu sinatum wa laa naum.  
no slumber overtakes Him, nor sleep.  
  
Lahu maa fis-Samawati wa maa fil ardh.  
Unto Him belongeth whatsoever is in the heavens or on earth.  
  
Man dhal ladhi yashfa`u `indahu illa bi idhnih.  
Who is there to intercede in His presence except by His permission.  
  
Ya`alamu maa baina aidihim wa maa khalfahum  
He know what is between your hands and behind you,  
  
wa laa yuhituna bi shay`in min `ilmihii illa bi maa sha`  
and none comprehends from His knowledge except by His will.  
  
Wasi`a kursiyyuhu s-samawati wal ardh,

His throne encompasses the heavens and the earth,

Wa la ya`uduhu hifdhuhumma, wa huwal Aliyul Adheem.  
and He is not wearied by their preservation, for He is the High and the Mighty.

### Glossary for Ayat-ul Kursi:

note: words beginning with ` indicate the arabic letter `ain,  
not the letter written. i.e. `ilm is actually the letters `ain lam mim,

codes:

attr. Attribute

comp. Composite

conj. conjugation

eli. elision

lit. literally

n. noun

obj. object

pl. plural

v. verb

`ilmihi -- composite of two words, `ilm (knowledge) & ihi, (of him or his). lit. His knowledge.

`indahu -- comp. His presence

a`udhu -- Alif, `ain, dhal: to seek refuge, protection. lit. I seek refuge.

Adheem -- Attr: Tremendous, All powerful (see references 99 names)

aidihim -- comp. aidi; pl. of yad (hand) lit. their hands

al -- the

aliyul attr: High, Supreme; see 99 names

Allahu -- God; lit. the One (Al-lah)

ardh -- earth

baina -- between

bi -- with

billahi -- with Allah

dhal -- owner

fi -- in

fil -- in the

Hayy -- attr: the Living; see 99 names

hifdhuhuma -- comp. hifdh (from hafadha, to preserve; Al-Hafidh, the preserver, see 99 names)

and

suffix huma, their. lit. their preservation.

Hu -- 3rd pers sing. pers pronoun; lit. He

Huwal -- he is the

idhnihi -- comp. idhn, permission & ihi, his; lit. his permission

ilaha -- god, deity, worthy of worship

illa -- but, if not, only

khalifahum -- comp. khalif, backs, & uhum, their; lit. their backs, behind them.

kursiyyuhu -- comp. kursiy, sometime called throne but in the sense of realm, and uhu, his; lit. his  
 throne, his realm  
 la -- same as laa  
 laa -- no, negative  
 ladhi -- they  
 lahu -- lit. His, unto Him  
 maa -- obj. what, whatever, whatsoever  
 man -- in question, Who; in statement, one (pronoun)  
 min -- from  
 minash- -- from the  
 naum -- sleep  
 Qayyum -- attr. Eternal see 99 names  
 rajim -- lit. rejected, outcast, stoned. in reference to the devil  
 samawati -- lit. heavens; pl of samaa, heaven  
 sha` -- v. to will  
 shay`in -- n. thing  
 shaytanir -- eli. shaytan - ir: satan the  
 sinatum -- slumber  
 takhudhuhu -- conj. lit. it overtakes him; comp. takhudhu (ta-kha-dha), it overtakes & hu, him.  
 wa -- and  
 wal -- and the  
 wasi`a -- lit. it encompasses: attr. Al Wasi`  
 ya`alamu -- lit. He knows: from `Alim, knowing  
 ya`uduhu -- comp. conj. lit. it tires him  
 yashfa`u -- from shifa`a, intercession; lit. he intercedes  
 yuhituna -- they comprehend

### MORE GLOSSARY

This is a small but growing list of request I'm receiving. These are my spontaneous replies. Needless to say there is much more to be said on all these topics, so contributions are welcome, but this should do for a start

A'isha, (Radhiyya 'llahu anha -Allah's Grace be upon her) was the second wife of the Prophet whom he married some years after his first wife, Khadija, died. She was the daughter of one of the companions of the Prophet, Abu Bakr, (Radhiyya 'llahu anhu) and figures significantly in the Prophet's life and after.

Ahad one of the Names of Allah denoting His attribute of utter uniqueness and Singularity. Please read my brief article on this attribute at <http://www.geocities.com/reachnin/unique.html>

Fuqara` is plural of faqir, which is the singular noun of faqr, which means poverty. In Sufi terminology a faqir is one who recognizes his complete and total dependence upon Allah. The plural, fuqara`, in Sufi terms refers to the totally dependant followers of the Sufi shaykh. We,

then are the fuqara` the dependent students, impoverished in our own right but enriched by the teachings, love and proximity of our Shaykh.

Hadith, literally 'report', tradition, specifically referring to the vast body of "hadith literature" that is to be had concerning the life and teachings of the holy Prophet. Considered by most to be the second most reliable source of truth. The first being the Qur`an itself.

Himmah - Literally in the strongest sense - yearning, longing. In a slightly weaker sense would be desire, openness, willingness. Considered to be above all else as the single most necessary quality to have for reaching the goal. Without it, nothing happens, with it, everything is possible. Often grouped by teachers along with Dhikr (remembrance), Fikr (contemplation, reflection) and Himmah.

Ka'bah, Kaaba, is not a regular mosque anyplace in the world. It is the Singular place of worship around which circumambulation never ceases for over fourteen hundred years. It is the center of the world, and a manifestation of its spiritual archetype directly above it and directly beneath the throne of God, around which the angel never cease circumambulation. It is the holy mosques in the center of Mecca in Saudi Arabia. It is the direction in which Muslims pray no matter where they are in the world. It was built first by Prophet Abraham and his son Isma`il, who is the father of the Arab peoples as Abraham's other son, Is-haq, is the father of the Hebrew people. Is-haq's son Yaqub, (Jacob), is the father of the twelve sons after whom the twelve tribes of Isra`il were named. Yaqub is the prophet purported to have changed his name to Isra`il.

Qibla - the direction in which we pray. The direction of the Ka`abah.

Samad - The Name of Allah denoting Himself as the Unwavering Support of all that He has created. Again, refer to the above article.

Shams - Sun - of Magnificent Splendor.

Shari-ah - Broad Way - Avenue, in contrast to tariqah, which means narrow path or trail. The Shari`ah of Islam is that vast body of knowledge that governs the personal and social behavior of Muslims. Tariqah is the narrow and intimate inner path that one chooses to follow for the sake of personal attainment.

Wahid - The Name of Allah referring to Himself as "The More-Than-All-Encompassing Oneness". . Arabic word for one (as in one, two, three).