SAMPLE

Prayer: The Ascension of the Believer

Salah (ص |ة) in the Quran

Aira Aurora

Free sample: Introduction & Chapter 1

putrabooks.github.io

Buy the full book:

Carousell carousell.sg/p/prayer-the-ascension-of-the-believer-1465890190

Gumroad

Ko-fi

ElevenReader

Payhip

Contents

Disclaimer

Introduction: The Pillar

Chapter 1: The Name — Salah and the Meaning of Prayer

Chapter 2: The Foundation — The Command to Pray

Chapter 3: The Times — The Rhythm of the Day

Chapter 4: The Direction — The Qiblah and the Unity

Chapter 5: The State — Wudu and the Purity of Approach

Chapter 6: The Heart — The Presence in the Prayer

Chapter 7: The Prophets and the Prayer — The Models of Worship

Chapter 8: The Neglect — The Warning Against Abandoning Prayer

Chapter 9: The Lesson — Living in the Prayer

Chapter 10: The Times-Verses — The Day-Circle of Worship

Chapter 11: The Night-Glory Registers — Evening, Dawn, and the After-Prostration

Chapter 12: The Moderation-Verse — The Religion Made Easy

Frequently Asked Questions

Glossary

This free sample contains the Introduction and Chapter 1. The complete book contains the full contents above.

Introduction: The Pillar

The Quran describes prayer — Salah — as the second pillar of Islam, the daily practice that defines the believer, the constant connection between the servant and the Lord. The Quran says: "And establish prayer and give zakat and bow with those who bow" (2:43). Prayer is the pillar — the pillar that holds the structure, the pillar that supports the building, and the pillar that maintains the faith. Without the prayer, the structure collapses, the building falls, and the faith empties. The prayer is the difference between the faith that is lived and the faith that is merely claimed.

The word Salah (صلاة) comes from the root S-L-W (ص ل و), which carries the meanings of connection, linking, and reaching. The verb salla means to connect — to link one thing to another, to reach from one point to another, and to join the servant to the Lord. The noun Salah signifies the prayer — the connection that is the prayer, the link that is the worship, and the reaching that is the devotion. Al-Salah is the connection — the connection between the person and Allah, the connection between the earth and the heaven, and the connection between the servant and the Master.

This book — the third in the Lessons from the Qur'an sub-series — explores prayer as the Quran describes it. It examines the name Salah, the foundation of the command to pray, the times that rhythm the day, the direction that unites the community, the state of purity that approaches the Lord, the heart's presence in the prayer, the prophetic models of worship, the warning against neglect, and the lesson — how to live in the prayer.

The Quran's treatment of prayer reveals the dimension of the connection — the connection that is daily, the connection that is constant, and the connection that is the lifeline of the believer. The prayer is not a ritual but a relationship, not a duty but a dialogue, and not a burden but a bridge. The person who prays is the person who is connected — connected to the Lord, connected to the heaven, and connected to the source.

The first chapter begins with the name itself — what Salah means, how the Quran uses it, and what the name reveals about the connection it establishes.

Chapter 1: The Name — Salah and the Meaning of Prayer

The word Al-Salah (الصلاة) comes from the root S-L-W (ص ل و), which carries the meanings of connection, linking, and reaching. The verb salla means to connect — to link one thing to another, to reach from one point to another, and to join the servant to the Lord. The noun Salah signifies the prayer — the connection that is established when the servant stands before the Lord, the link that is created when the believer bows in the worship, and the reaching that is achieved when the worshipper prostrates in the submission. The name tells the listener: this is not a recitation but a connection, not a performance but a dialogue, and not a task but a bridge between the human and the divine.

The Quran uses the word Salah extensively across many surahs. As the command: "And establish prayer" (2:43). As the pillar: "And establish prayer and give zakat" (2:43). As the condition of faith: "And those who believe in that which is revealed to you, and those who were before you, and those who are certain of the Hereafter — those are upon guidance from their Lord, and those are the successful" (2:4-5, broader context including prayer). As the first practical obligation: "And establish prayer for My remembrance" (20:14). Each usage places Salah as the central practice of the believer — the practice that defines the faith, the practice that maintains the connection, and the practice that structures the life.

The Salah is the connection — the connection between the person and Allah, the connection between the earth and the heaven, and the connection between the servant and the Master. The Quran says: "And establish prayer for My remembrance" (20:14). The connection is the remembrance: the remembrance that is the presence, the remembrance that is the awareness, and the remembrance that is the link. The connection is the communication: the communication that is the recitation, the communication that is the supplication, and the communication that is the dialogue. The connection is the relationship: the relationship that is the worship, the relationship that is the devotion, and the relationship that is the love. The person who prays is the person who is connected — connected to the Lord, connected to the heaven, and connected to the source.

The tradition describes the prayer as the ascension (mi'raj) of the believer — the ascension that lifts the person from the earth to the heaven, the ascension that raises the soul from the world to the Lord, and the ascension that elevates the heart from the material to the spiritual. The Quran says: "And establish prayer for My remembrance" (20:14). The ascension is the elevation: the

elevation that is the standing, the elevation that is the bowing, and the elevation that is the prostration. The ascension is the journey: the journey that is from the door to the presence, the journey that is from the servant to the Master, and the journey that is from the human to the divine. The person who prays is the person who ascends — ascends above the world, ascends above the self, and ascends above the material.

The tradition describes the prayer as the pillar of Islam — the pillar that holds the structure, the pillar that supports the building, and the pillar that maintains the faith. The Quran says: "And those who hold firmly to the rope of Allah all together and do not become divided" (3:103, broader context of the pillars). The pillar is the support: the support that keeps the faith standing, the support that keeps the religion upright, and the support that keeps the practice alive. The pillar is the center: the center around which the other practices revolve, the center from which the other obligations radiate, and the center to which the other acts return. The pillar is the test: the test that distinguishes the believer from the denier, the test that separates the faithful from the neglectful, and the test that identifies the practicing from the abandoning.

The Quran says: "And establish prayer for My remembrance" (20:14). The remembrance is the purpose — the purpose that is the presence, the purpose that is the awareness, and the purpose that is the connection. The remembrance is the benefit: the benefit that is the peace, the benefit that is the stability, and the benefit that is the grounding. The remembrance is the transformation: the transformation that changes the person from the forgetful to the mindful, the transformation that changes the person from the distracted to the present, and the transformation that changes the person from the worldly to the spiritual. The person who prays is the person who remembers — remembers the Lord, remembers the purpose, and remembers the destination.

The Quran describes the denier's relationship with the prayer: "And they are not commanded except to worship Allah, sincere to Him in religion" (98:5). The denier does not pray — does not connect, does not reach, and does not ascend. The denier lives without the connection — lives without the pillar, lives without the remembrance, and lives without the ascension. The name Salah is the refutation of the disconnection — the refutation that the connection is real, the refutation that the link is necessary, and the refutation that the reaching is the purpose of the creation.

The name Salah is the mercy — the mercy that gives the person the connection, the mercy that gives the person the link, and the mercy that gives the person the reaching. The name is the invitation — the invitation to the connection, the invitation to the ascension, and the invitation to the presence.

The person who hears the name Salah and prays has accepted the mercy, and the person who hears the name and does not pray has refused the mercy. The name is the call — the call to the connection, the call to the remembrance, and the call to the prayer that is the pillar, the ascension, and the mercy of the Giver who is connected to the servant through the prayer that the servant offers to the Lord.

End of free sample. The full book is available at putrabooks.github.io

ABOUT THE AUTHOR

Aira Aurora is an independent researcher and writer specializing in Quranic studies. Her work focuses on close reading of the Quranic text, exploring its themes, narratives, and moral framework with attention to both the original Arabic and the broader human context.

The NurOne master series is her primary project -- a multi-sub-series exploration of the Quran covering prophets, people, places, events, lessons, commands, signs, the unseen, the hereafter, and everyday life. Each book is a close reading of the Quranic verses on a specific topic, presented in clear, accessible language.

Her work is published under the pen name Aira Aurora.

Read the rest

PRAYER: THE ASCENSION OF THE BELIEVER

The full book continues past this sample.

Get it here:
https://ko-fi.com/s/d50c8cfed0

Pay what you want, S$1.90 or more. No account needed. Instant PDF + EPUB.