HIJRI
mini.



30 Days of Beautification

A MINI COMPANION FOR KHUSHU'

30 Days of Beautification

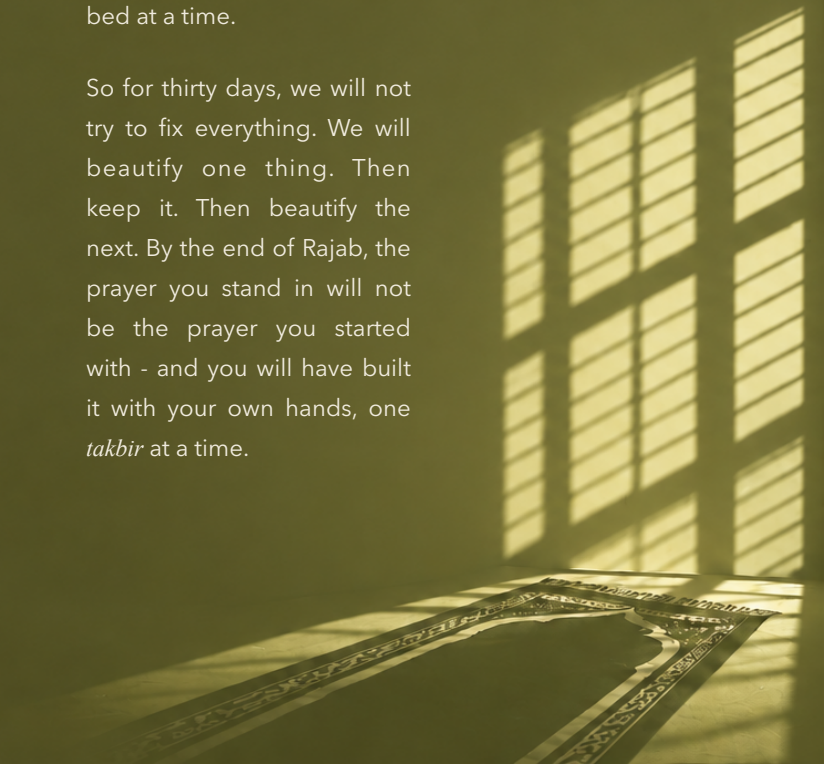
Rajab is the month you plant. It has long been said that Rajab is for sowing, Sha'ban for watering, and Ramadan for the harvest. So this Rajab, we are planting one thing: a salah that is present.

Allah opens Surah al-Mu'minun with a promise: *qad aflaha al-mu'minun, alladhina hum fi salatihim khashi'un - successful indeed are the believers, those who are humbly present in their prayer (23:1-2)*. Note what He did not say. He did not say those who pray. He said those who pray with khushu'.

Khushu' is stillness of the heart that shows in the stillness of the limbs. It is the opposite of what most of us do, which is pray with our bodies while our minds finish the shopping list, rehearse an argument, and quietly wonder whether we left the hob on.

The good news is that khushu' is not a switch. It is a garden. Nobody grows one in a day, and nobody grows one by staring at the soil feeling guilty. You grow it one bed at a time.

So for thirty days, we will not try to fix everything. We will beautify one thing. Then keep it. Then beautify the next. By the end of Rajab, the prayer you stand in will not be the prayer you started with - and you will have built it with your own hands, one *takbir* at a time.



How to Use This Companion

- *One practice a day.* Read the day's page after Fajr. Carry its one practice into every salah until Isha.
- *Keep what you plant.* Day 12 does not replace Day 4. Each practice stays with you as the next is added. That is the whole method.
- *Don't chase all five on day one.* If one prayer that day was truly beautified, the seed is in. Tick the prayers you brought it into.
- *Write it down. Or say it out loud.* Each day ends with a short Hijri reflection. Two honest lines beat a page of good intentions.
- *Missed a day?* You haven't failed Rajab. Pick up the next page. Gardens forgive late watering.

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BEFORE DAY 1 - THE START OF RAJAB

The Salah Health Check

Audit your Tuesday Dhuhr, not your Laylatul Qadr

The Prophet ﷺ said that a person may finish his prayer and have only a tenth of it written for him - or a ninth, an eighth, a quarter, a half. Prayer is not all or nothing. It is measured by how much of you turned up.

So don't audit the prayer you pray when you're feeling spiritual. Audit the ordinary one - squeezed between the school run and the washing machine, prayed with one ear on the oven. That is the prayer you pray most, so that is the one that is either charging you or not.

Score each statement from 1 (rarely true) to 10 (almost always true). Be honest. Nobody sees this page but you and Allah, and He already knows.

STATEMENT	START OF RAJAB	END OF RAJAB
1. I pray on time, not in the last few minutes.		
2. When the adhan goes, I stop what I'm doing.		
3. I make wudhu calmly, not at speed.		
4. I clear distractions before I begin - phone, hunger, noise.		
5. I know what I'm saying in al-Fatihah and the positions.		
6. I let each position settle before I move to the next.		
7. When my mind wanders, I notice and come back.		
8. My sajdah is long enough to ask for something real.		
9. I stay for dhikr after the salam.		
10. I leave feeling I met Someone, not that I finished something.		
Total (out of 100)		

Check Your Charge



10-30 RUNNING ON RESERVE

The prayer is happening - *Alhamdulillah* - and that counts. But it's an errand being ticked off.

Next charge: pick one prayer a day and clear distractions before it (Day 2).



31-50 LOW BATTERY

The outward prayer is in place. The inside is still somewhere else.

Next charge: learn the meaning of al-Fatiha and pause after each verse (Day 13).



51-70 CHARGE UP

You drift and you come back, again and again. This is the fight that expiates sins - you are not failing, you are travelling.

Next charge: let every position settle. Tama'nina (peace) first, everything else after (Day 20).



71-85 HOLDING CHARGE

You make the journey every day, intentionally, and you mostly stay on course.

Next charge: lengthen one sajdah a day, and don't leap up after the Salam. (Days 22 & 27).



86-100 FULL CHARGE

Your prayer is where you rest and where you are recharged.

Next charge: protect it, make du'a you are sustained, and bring someone with you – pray as a household.

No score is a verdict. It is simply where you are standing today. Come back at the end of Rajab, score your everyday salah again, and aim for one tier higher. Not five. Just one.

Before You Stand

Khushu' does not begin at Allahu Akbar.
It begins before you have even reached the tap.

Day 1

The Ground Beneath You

Allah tells us that on the Last Day *the earth will report its news* (99:4). When the Prophet ﷺ recited it, he asked his Companions what that news was, then answered: it will bear witness over every servant for what they did upon its surface. The ground is listening.

Most of us pray on the same square of carpet for years. That square will speak for us - beautifully. But the rest of the house stays silent.

Practice: Pray each salah in a different spot. The corner of the bedroom. The landing. The garden, if the weather is feeling generous. For your sunnah prayers, step away from where you prayed the fard. Each spot is a new witness.

Reflect: *Where in your home has never once seen you in sujud?*

Day
2

Clear the Field of Vision

The Prophet ﷺ once prayed in a patterned garment, then handed it back and asked for a plain one, saying its markings had distracted him in his prayer. If the best of creation took his surroundings seriously, we can probably move the laundry basket.

Practice: Before each salah, look at what will be in front of you. Clear it. Turn the phone face down – better, leave it in another room. Place a sutrah in front of you: a chair, a bag, a book. Give your eyes one less thing to wander to.

Reflect: What three things pull your gaze away from concentration most in salah?

fajr – dhuhr – 'asr – maghrib – isha

Day
3

Answer the Call

Khushu is easier to find when you walk into salah, not sprint into it as the iqamah ends. The Prophet ﷺ told us to come to prayer with calm and dignity, not rushing. He also told us the dua made between the adhan and the iqamah is not turned away.

Practice: When you hear the adhan (or your app's), stop. Repeat each phrase after it. Then make the dua after the adhan. Use the gap before you pray for your own dua – it is one of the doors Allah has propped open.

Reflect: How did it feel to stop what you were doing the moment the call came?

fajr – dhuhr – 'asr – maghrib – isha

Day
4

A Beautiful Cleansing

'Uthman ibn 'Affan (ra) once called for water and showed the people exactly how the Prophet ﷺ made wudhu. He then reported that whoever performs wudhu like this, then prays two rak'ahs without letting his mind wander, has his past sins forgiven.

Practice: Make every wudhu today slowly, in this order, as if someone were learning it by watching you.

Reflect: Which step do you usually rush?

fajr — dhuhr — 'asr — maghrib — isha

The Sunnah Method, Unhurried:

1. Make your intention and say *Bismillah*.
2. Use the *miswak* if you have one.
3. Wash both hands to the wrists, three times.
4. Rinse the mouth and draw water into the nose and blow it out, three times, with the same handfuls.
5. Wash the face from hairline to chin and ear to ear, three times. Run wet fingers through the beard.
6. Wash the right arm to and including the elbow, three times, then the left.
7. Wipe the head once: from front to back, then back to front.
8. Wipe the ears, inside with the index fingers and behind with the thumbs.
9. Wash the right foot to and including the ankle, three times, then the left. Pass a finger between the toes.

Day
5

One Mudd, the Falling Sins

The Prophet ﷺ made wudhu with a mudd of water - around 700ml. Most of us use that before we've finished the first hand wash.

Now picture this. When a believer washes their face, every sin their eyes looked at leaves with the water, or with the last drop. When they wash their hands, every sin their hands reached for leaves too. And their feet: every step towards wrong, gone, until they emerge clean of sins. And on the Day of Judgement, this ummah will be called forward glowing - faces, hands and feet shining with the light of wudhu.

Practice: Fill a jug or a bottle (about 700ml) and make your wudhu from that alone, tap off. With each limb, picture what you are washing away. Then picture that same limb glowing when you meet Him.

Reflect: Which limb can you picture glowing when the time comes?

fajr – dhuhr – 'asr – maghrib – isha

Day
6

The Moment After

The Wudhu has a closing, and most of us walk straight past it. The Prophet ﷺ said: whoever completes wudhu well, then bears witness:

ashhadu an la ilaha illallahu wahdahu la sharika lah, wa ashhadu anna Muhammadan 'abduhu wa rasuluh

The eight gates of Paradise are opened for them, to enter by whichever they wish. And Bilal (ra), whose footsteps the Prophet ﷺ heard ahead of him in paradise, explained his secret: he never made wudhu without praying after it.

Practice: after every wudhu, pause. Look up, and say the shahahah, then add: 'Allahumma j'alni min at-tawwabina wa j'alni min al-Muta-tahhirin. Then pray 2 rak'ah with this wudhu.

Reflect: Eight gates - which one do you hope to be called through?

fajr – dhuhr – 'asr – maghrib – isha

Day
7

Dress for the Audience

O children of Adam, take your adornment at every place of prostration (7:31).

Allah is Beautiful and He loves beauty. We would not meet anyone important in the T-shirt we cleaned the bathroom in. And yet…

Practice: Choose clothes for salah, not clothes you happen to be in. If you can, keep a clean, beautiful set that is only for prayer.

Reflect: If you gave the same thought to your appearance in salah that you give for Eid, what would change in how you stand?

fajr – dhuhr – ʻasr – maghrib – isha

Day
8

Sit Before You Stand

Actions are by their intentions, and the intention lives in the heart. It is not a mumbled sentence fired off as the hands go up. It is the moment you decide who you are about to stand before.

The Prophet ﷺ advised: when you stand to pray, pray the prayer of one who is saying farewell.

Practice: Before each fard prayer, sit on your mat for two or three minutes. Put your phone, your list and your worries down – picture placing them at the edge of the mat. Breathe. Remind yourself: I am about to speak to Allah. Ask yourself what you need from this prayer. Then stand.

Reflect: What did you set down at the edge of the mat today? Was it still there when you finished?

fajr — dhuhr — 'asr — maghrib — isha

The Opening

You have arrived clean, dressed and present. Now open the doors.

Day 9

Where the Eyes Go

Aisha (ra) asked the Prophet ﷺ about glancing around in prayer. He said it is a snatch that Shaytan steals from the servant's salah. The eyes are the side door the mind slips out of.

Practice: Keep your gaze on the place of your sujud for the whole prayer. Notice every time it drifts - no scolding, just bring it back. Count how many times, if you like. Tomorrow it will be fewer.

Reflect: Where do your eyes wander to? What were they looking for?

fajr — dhuhr — 'asr — maghrib — isha

Day
10

Takbir, Allahu Akbar

The opening takbir is called takbirat al-ihram - the takbir of entering the sacred. The Prophet ﷺ said the prayer's opening is the takbir and its release is the taslim. Between them, the world is off limits.

Allahu akbar is not Allah is great. It is Allah is greater. Greater than what? Than whatever you were thinking about a second ago. The meeting. The bill. The child shouting about a sock.

Practice: As your hands rise, mean it. Picture throwing the world behind you with them. Let the words land: greater than all of this. Then do not pick any of it back up.

Reflect: What was the last thing on your mind before your takbir today?

fajr — dhuhr — 'asr — maghrib — isha

Day
11

The Opening Praise

Before you ask for anything, you praise. The Prophet ﷺ opened his prayer with several different supplications. Two to begin with:

Subhanaka Allahumma wa bihamdik, wa tabaraka smuk, wa ta'ala jadduk, wa la ilaha ghayruk

Glory be to You, O Allah, and Yours is all praise; blessed is Your name, exalted is Your majesty, and there is no god but You.

Allahumma ba'id bayni wa bayna khatayaya kama ba'adta bayna al-mashriqi wa al-maghrib...

O Allah, distance me from my sins as You have distanced the east from the west...

Practice: Learn the meaning of the thana you already say, word by word. If you know it well, learn the second one and alternate. A new opening wakes up a sleepy heart.

Reflect: Which phrase in the thana struck you most when you slowed down?

fajr — dhuhr — 'asr — maghrib — isha

Day
12

Seek Refuge & Mean It

A Companion complained that Shaytan came between him and his prayer, muddling his recitation. The Prophet ﷺ said: that is a devil called Khinzab. When you feel him, seek refuge in Allah and spit lightly to your left three times. The Companion said he did so, and Allah removed it from him.

So distraction in salah is not a personality flaw. It has a name, and it has a remedy.

Say a'udhu billahi min ash-shaytan ar-rajim as if you are genuinely shutting a door on someone. Then Bismillah ar-Rahman ar-Rahim as if you are opening one. When your mind wanders mid-prayer, renew the refuge in your heart.

Reflect: When you get distracted in salah, what does the distraction usually sound like?

fajr — dhuhr — 'asr — maghrib — isha

Day
13

Al-Fatiha, a Conversation

This is the day that changes everything. In a hadith qudsi, Allah says: I have divided the prayer between Myself and My servant into two halves, and My servant shall have what he asks.

You have been in a conversation seventeen times a day. You may simply not have been waiting for the reply.

See Hiiri Volume 7 - Khushu' for the full conversation.

Practice: Pause briefly at the end of each ayah of al-Fatihah. In that pause, hear His answer.

Reflect: How do you feel now knowing Fatiha is not just a dua, but a conversation?

fajr – dhuhr – 'asr – maghrib – isha

Day
14

Ameen

At the end of al-Fatihah you have just asked for guidance. Then you seal it. The Prophet ﷺ said that whoever's ameen coincides with the ameen of the angels will have his past sins forgiven.

Practice: Say ameen as a request, not a full stop. Know what you are saying it to - guide us to the straight path - and picture the angels saying it with you.

Reflect: What does "the straight path" look like for you, this month, specifically?

fajr – dhuhr – 'asr – maghrib – isha

Day
15

From Surah to Du’a

Any surah can turn into a conversation once you know what it means. Take Surah ad-Duha (93), revealed when revelation had paused and the Prophet ﷺ was grieved. Read it slowly, and let each ayah become something you say back to Allah in your heart:

By the morning brightness, and the night when it settles	Ya Allah, You bring the light back after every night. Bring it back to me.
Your Lord has not abandoned you, nor has He become displeased	Do not abandon me. Do not be displeased with me.
And the Hereafter is better for you than the first	Make what is coming better than what has been.
And your Lord will give you, and you will be content	Give me, and make me content with what You give.
Did He not find you an orphan and shelter you?	Shelter me.
And find you lost, and guide you?	Guide me.
And find you in need, and enrich you?	Enrich me.
So the orphan, do not oppress; the one who asks, do not turn away; and the favour of your Lord, speak of it	Make me gentle with the vulnerable, generous to those who ask, and grateful out loud.

Practice: Read a translation and short tafsir of ad-Duha before Dhuhr. Then recite it in your prayers today, letting each ayah carry its dua silently in your heart. Tomorrow, do the same with another short surah you know.

Reflect: Which ayah of ad-Duha did you most need to hear this week?

Day
16

Recite Like You Mean It

And recite the Qur'an with measured recitation (73:4). Umm Salamah (ra) described the Prophet's recitation as ayah by ayah, pausing at each one. Hudhayfah (ra) prayed behind him one night and described how, at every ayah of glorification, he glorified; at every ayah of asking, he asked; at every ayah of refuge, he sought refuge.

Practice: Slow your recitation by half. Pause at the end of each ayah. If you only know the meaning of three surahs, recite those three – a short surah understood beats a long one sped through.

Reflect: Which surah do you recite most? Do you know what it says?

fajr – dhuhr – 'asr – maghrib – isha

The Body in Prayer

The heart has been woken. Now the body learns to follow it, one movement at a time.

Day 17

The Takbirs In Between

The Prophet ﷺ said Allahu akbar with every lowering and every rising. We tend to treat these as punctuation - the noise you make while changing position. They are not. Each one is a fresh entry into the prayer.

Practice: Treat every transition takbir as a reset button. Lost focus in the second rak'ah? The next Allahu akbar is your way back in. Say each one deliberately, and let the movement follow the words rather than race ahead of them.

Reflect: At which point in prayer does your focus usually slip away?

fajr – dhuhr – 'asr – maghrib – isha

Day
18

Ruku', The Bow of Glory

When So glorify the name of your Lord, the Most Great (69:52) was revealed, the Prophet ﷺ said: put it in your ruku. And he taught that ruku is the place to magnify your Lord.

His ruku was so level that it was said water placed on his back would have stayed still.

Practice: In ruku, flatten your back, keep your head in line with it, place your palms on your knees with your fingers spread. Then say Subhana Rabbiya al-'Adhim slowly, at least three times, feeling it: my Lord, the Magnificent – and me, bowed.

Reflect: What does it feel like to shed to all worldly ego and bow to the One who truly deserves it?

fajr – dhuhr – 'asr – maghrib – isha

Day
19

What the Angels Raced For

The Sahaba prayed behind the Prophet ﷺ one day. As they rose from ruku, a man behind him said: *Rabbana wa laka al-hamd, hamdan kathiran tayyiban mubarakan fih.* After the prayer, the Prophet ﷺ asked who had said it, and told him he had seen over thirty angels racing to be the first to write it down.

Practice: Stand fully upright after ruku – every bone back in its place. Say Sami'a Allahu liman hamidah (Allah hears the one who praises Him), and then, knowing He is listening, praise Him with those words.

Reflect: If angels raced to record your praise, what would you want it to say?

fajr – dhuhr – 'asr – maghrib – isha

Day
20

A Beautiful Stillness

A man entered the masjid, prayed, and greeted the Prophet ﷺ, who told him: *go back and pray, for you have not prayed.* This happened three times. The man asked to be taught, and the Prophet ﷺ described each position, ending each one with: *until you are at rest in it.*

He did not say pray longer. He said be still. It has been said that the worst thief is the one who steals from his own prayer.

Practice: In every position today, wait until your body has completely settled before you say a word of its dhikr. Then wait a breath more before you move on. It will add perhaps a minute to your salah. It may add a great deal more to your scales.

Reflect: Does your salah feel longer or shorter than usual? What position is hardest to remain still in?

fajr — dhuhr — 'asr — maghrib — isha

Day
21

Sujud, the Ultimate Closeness

Prostrate, and draw near (96:19). The Prophet ﷺ said the closest a servant is to his Lord is when he is in sujud, so increase your dua there.

Your forehead - the highest part of you - placed on the lowest point you can reach. The one posture Iblis refused. The one you are given seventeen times a day, minimum, and an unlimited number more if you want them.

Practice: Place all seven: forehead and nose, both palms, both knees, the toes of both feet, facing the qiblah. Elbows lifted off the floor. Say Subhana Rabbiya al-A'la - glory be to my Lord, the Most High - and remember that He is above and you have never been closer.

Reflect: What do you want to say to Allah in sujud that you haven't said yet?

fajr — dhuhr — 'asr — maghrib — isha

Day
22

Stay a Little Longer

Aisha (ra) reported that the Prophet ﷺ would often say in his ruku and sujud: *Subhanaka Allahumma Rabbana wa bihamdik, Allahumma ghfir li.*

And another of his: *Subbuhun quddusun Rabb al-mala'ikati wa ar-ruh.*

Practice: Add one of these to your sujud. Then, in at least one voluntary prayer today, lengthen your final sujud and make dua - for your heart, your family, your ummah. Many scholars permit personal dua in your own language in voluntary prayers; in fard, keep to the Qur'anic and prophetic wording.

Reflect: When you linger in your sujud, what will you ask for?

fajr – dhuhr – 'asr – maghrib – isha

Day
23

The Sitting In-Between

The short sitting between two sujud is often a blink. The Prophet ﷺ made it almost as long as his sujud, and in it he would ask: *Allahumma ghfir li, warhamni, wahdini, wajburni, wa'afini, warzuqni – O Allah, forgive me, have mercy on me, guide me, mend me, grant me wellbeing, and provide for me.*

Six requests in one breath. Everything you need, packed into the moment most of us skip.

Practice: Sit fully upright between the two sujud. Say Rabbi ghfir li at least twice, or learn the longer dua above and say it slowly, meaning each word.

Reflect: Which of the six do you need most right now: forgiveness, mercy, guidance, mending, wellbeing or provision?

fajr – dhuhr – 'asr – maghrib – isha

The Closing

Your exit says as much as your arrival.

Day 24

The Tashahhud

Ibn Mas'ud (ra) said the Prophet ﷺ taught him the tashahhud with his hand held between the Prophet's two hands, as carefully as he would teach a surah of the Qur'an. And when you say *as-salamu 'alayna wa 'ala 'ibadi Allahi as-salihin,* the Prophet ﷺ said it reaches every righteous servant in the heavens and the earth.

You are, in that moment, greeting the whole of the righteous creation. From your bedroom.

Practice: Learn the tashahhud phrase by phrase: at-tahiyyatu lillah (all greetings belong to Allah), wa as-salawatu wa at-tayyibat (and all prayers and all good things). Sit still, gaze on your raised finger at the shahadah, and send your salam out on purpose.

Reflect: Who are the righteous servants you thought of when you sent your salam?

fajr — dhuhr — 'asr — maghrib — isha

Day
25

Sending Blessings

The Prophet ﷺ said: whoever sends one blessing upon me, Allah sends ten upon him. In the salat Ibrahimiyyah you ask Allah to bless Muhammad ﷺ and his family as He blessed Ibrahim (as) and his family - linking the last prophet to the father of the prophets, and you to both.

Practice: Say the salat Ibrahimiyyah slowly, with love, as a gift you are sending rather than a formula you are finishing. Before each prayer today, read a short line about the Prophet ﷺ – his gentleness, his patience, his laugh – so you know who you are sending it to.

Reflect: What is one thing about the Prophet ﷺ that makes you love him more?

fajr – dhuhr – 'asr – maghrib – isha

Day
26

A Last Ask

The moment before salam is a moment of asking. The Prophet ﷺ instructed us to seek refuge here from four things: the punishment of Hellfire, the punishment of the grave, the trials of life and death, and the trial of the Dajjal.

The trials of the Dajjal will be so outrageous, yet subtle, we will struggle to discern truth from falsehood. In the age we live in now - of indecency and AI - such realities are not far away. Use this time to truly seek His protection.

Practice: Sit with yourself and identify those areas where you may be slipping away from Allah's protection – online, in social settings, in your private space where no one is watching – and seek protection sincerely.

Reflect: Do not rush to the salam. Add the four refuges.

fajr – dhuhr – 'asr – maghrib – isha

Day
27

Remain in Peace

The prayer's release is the taslim. You turn right, then left, greeting the angels and the believers on either side.

Then, most of us leap up as if the mat were on fire.

Practice: Turn your head fully with each salam and mean the greeting. Then stay seated. Do not reach for the phone. Give the prayer a moment to settle in you the way you gave your body a moment to settle in each position.

Reflect: What is the very first thing you usually do after salam?

What would you like it to be?

fajr – dhuhr – ʻasr – maghrib – isha

Day
28

Don’t Leave in a Hurry

After salam, the Prophet ﷺ would seek forgiveness three times and then say: *Allahumma anta as-Salam wa minka as-salam, tabarakta ya dha al-jalali wa al-ikram.* Note the order: we have just prayed, and the first thing we do is ask forgiveness for how we prayed.

He told us that whoever says *subhanAllah, alhamdulillah and Allahu akbar 33 times each*, and completes the hundred with *la ilaha illa Allahu wahdahu la sharika lah, lahu al-mulku wa lahu al-hamd, wa huwa 'ala kulli shay'in qadir,* will be forgiven even if their sins are like the foam of the sea. And he advised Mu'adh (ra) never to leave the end of a prayer without saying: *Allahumma a'inni 'ala dhikrika wa shukrika wa husni 'ibadatik – O Allah, help me to remember You, thank You, and worship You beautifully.*

Practice: Complete the adhkar after every fard prayer today, unhurried, including Ayat al-Kursi. Make Mu'adh's dua your Rajab anthem – it is quite literally a request for everything in this guide.

Reflect: Which adhkar have you been skipping? What would it take to keep them?

fajr — dhuhr — ‘asr — maghrib — isha

Day
29

Build the Fence

A garden needs a fence. The Prophet ﷺ said whoever prays twelve voluntary rak'ahs in a day and night, a house is built for them in Paradise: two before Fajr, four before Dhuhr and two after, two after Maghrib, two after Isha. And on the Day of Judgement, when the fard is found lacking, Allah will say: see if My servant has any voluntary prayer, and the shortfall is made up from it.

Your sunnah prayers are the fence around the fard. They protect what you have spent twenty-eight days planting.

Practice: Pray all twelve rak'ahs today. Bring everything you have practised into them: a new spot, the stillness, the slow Fatihah, the long sujud.

Reflect: Which sunnah prayer will you commit to keeping, no matter what, after Rajab?

fajr – dhuhr – 'asr – maghrib – isha

Day
30

Raise Your Hands

We end where the heart has been heading all month: asking. The Prophet ﷺ once heard a man make dua without praising Allah or sending blessings on the Prophet. He said: this man was hasty. Then he taught: begin with the praise of your Lord, then send blessings upon the Prophet, then ask for what you wish.

The sunnah shape of a dua:

- Be in a state of purity and face the qiblah.
- Raise your hands. Your Lord is shy to return empty the hands His servant raises to Him.
- Begin with praise. Call on Him by His names (7:180). Ask the Most Merciful for mercy; ask the Provider for provision.
- Send blessings on the Prophet ﷺ.
- Confess and ask, humbly and privately (7:55), for this world and the next, for yourself & others.
- Ask with certainty of being answered.
- Repeat it. The Prophet ﷺ would often repeat his dua three times.
- Don't be hasty. You are answered as long as you don't say I prayed and was not answered.
- Close as you opened, with blessings on the Prophet ﷺ and praise of Allah.

Look for the open doors: in *sujud*, between the *adhan* and *iqamah*, in the last third of the night, and on Friday afternoons.

Practice: After each prayer today, make one full dua in this shape. Write down what you asked for at Isha. Look at it again in Ramadan.

Reflect: What would you ask for if you were completely certain of the answer?

REVISIT THE SALAH HEALTH CHECK

Thirty days ago you scored your everyday salah. Score the same prayer again now - the ordinary one, not the best one you prayed this month. Copy your start score across, fill in the second column, then check your charge against the tiers at the beginning.

No score is a verdict. It is simply where you are standing today. If you moved one tier, that is thirty days of planting showing above the soil. Carry it into Sha'ban, and aim for one tier higher. Not five. Just one.

INTO SHA'BAN

Thirty days ago you stood on the same square of carpet you always stand on and said the words you always say. Today you will stand somewhere new, washed with a *mudd* of water, dressed for an audience, still in every position, listening for replies to al-Fatihah, and raising your hands at the end as though you expect them to be filled.

You did not fix your salah. You planted it.

Sha'ban is for watering. Keep every practice you have gathered. When one slips - and one will - don't start again from Day 1. Just go back to that page. And when Ramadan arrives, you will not be scrambling to find your khushu'. You will be harvesting it.

Allahumma a'inni 'ala dhikrika wa shukrika
wa husni 'ibadatik. Ameen

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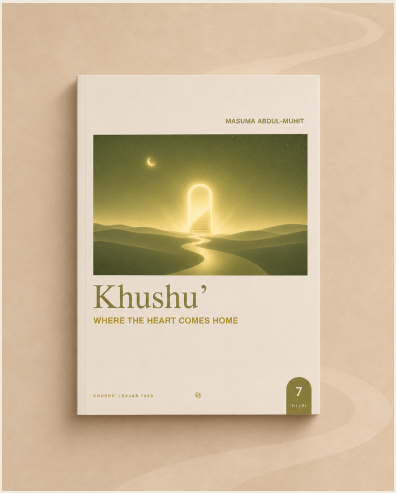



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Masuma Abdul-Muhit