

Three characteristics of Salah (obligatory prayers) described in Quran:

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Surah Al-Mu'minun Aya #2

(Who are humbly submissive in their Salah.)

وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ

Surah Al-Mu'minun Aya #9

(Who are diligent/Guardians in their Salah)

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ

Surah AL-Maarij Aya# 23

(Who are steadfast / constant in their Salah.)

Now we will explain in detail what
“Humbly submissive, Diligent/guardian and
Steadfast/constant means in Salah.

Humbly submissive/ (Khashaoun) in Salah

Khashiun in the text is from khushu (to bow down, to express humility) which is a condition of the heart as well as of the body. Khushu of the heart is to fear and stand in awe of a powerful person and khushu of the body is to bow his head and lower his gaze and voice in his presence. In Salat one is required to show khushu both of the heart and of the body, and this is the essence of the Prayer. It has been reported that when the Prophet (peace be upon him) once saw a person offering his Prayer as well as playing with his beard, he remarked: If he had khushu in his heart, his body would have manifested it.

Though khushu is actually a condition of the heart, as stated by the above tradition, it is manifested by the body as a matter of course. The Shariah has enjoined certain etiquette which, on the one hand, helps produce khushu in the heart, and on the other, helps sustain the physical act of the Prayer in spite of the fluctuating condition of the heart. According to this etiquette, one should neither turn to the right or left, nor raise his head to look up, One may, however, look around from the corner of the eye, but as far as possible, he must fix the gaze on the place where the forehead would rest in prostration. One is also forbidden to shift about, incline sideways, fold the garments or shake off dust from them. It is also forbidden that while going down for prostration, one should clean the place where he would sit or perform prostration. Similarly it is disrespectful that one should stand stuffy erect, recite the verses of the Quran in a loud resounding voice, or sing them, or belch or yawn repeatedly and noisily. It has also not been approved that one should offer the Prayer in a hurry. The injunction is that each article of the Prayer should be performed in perfect peace and tranquility, and unless one article has been completely performed, the next should not be begun. If one feels hurt by something during the Prayer, he may cast it aside by one hand, but moving the hand repeatedly or using both the hands for the purpose is prohibited. Along with this etiquette of the body, it is also important that one should avoid thinking irrelevant things during the Prayer. If thoughts come to the mind without one's intention, it is a natural human weakness, but one should try his utmost that the mind and heart are wholly turned towards Allah, and the mind is in full harmony and tune with the tongue, and as soon as one becomes conscious of irrelevant thoughts, he should immediately turn the attention to the Prayer.

Diligent /guardian (Hafizoon) in Salah:

Salawat is plural of Salat. In([verse 2](#)) the act of Salat itself was implied, but here the plural number implies the individual Prayers offered in their own times. They strictly guard their Prayers: they strictly adhere to the prescribed times of the Prayers: they perform them with due regard for their pre-requisites, conditions and articles with clean body and dress and necessary ablutions: they do not regard their Prayers as an unnecessary burden, which has to be cast off somehow: they do not recite mechanically but understand what they recite and are conscious that they are supplicating to their Lord like humble servants. They protect and safeguard their Salah like a precious commodity. They plan their work schedule, social contacts, family time keeping prayers timing in mind, not the other way around.

Steadfast / constant (Daaimoon) in Salah:

That is, no laziness or love of ease and comfort, no occupation or interest hinders them from being punctual and regular at the prayer. When the Prayer time comes, they abandon every occupation and activity and stand up to perform worship of their Allah. Another meaning of daaimun is that they perform the Prayer with full peace of mind, tranquility and humility; they do not try to offer the Prayer in a hurry in order to get rid of it somehow, nor think irrelevant things during the Prayer. They are consistent/regular in their Salah, not deviate from its performance at any cost until death time.