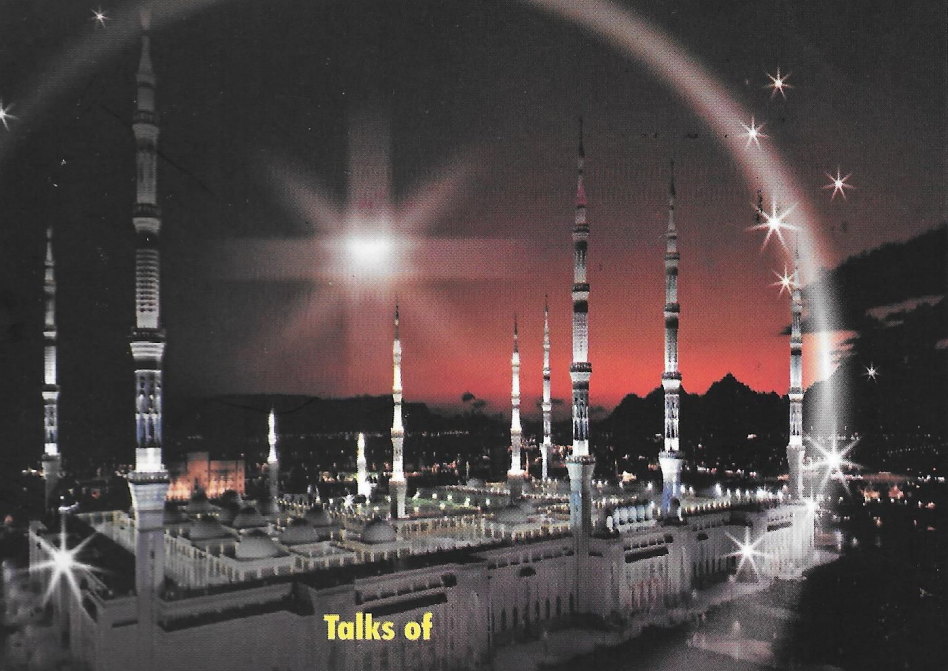


ANWAAR-US-SALAAH

Praiseworthy Discourses



Talks of

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Akhtari Publications

Title:	Anwaar-us-Salaah
Discourse by:	Hadhrat Moulana Abdul Hamid Saheb 
Transcribed By:	Rashid Kajee
First Edition:	Shabaan 1420/November 1999
Second Edition:	Shawwaal 1421/January 2001
Third Edition:	Muharram 1427/January 2008
Fourth Edition:	Muharram 1428/February 2008
Fifth Edition:	Jamadi al Ula 1443/December 2021
Publication no:	kab 010

Published by:

Khanqah Akhtari, Azaadville.

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Introduction

Anwaar is the plural for Noor ¹, Anwaar-us-Salaah therefore, refers to the abundance of radiance there is to be found in the performance of Salaah. This Kitaab ² was originally written by Hadhrat Shah Ahmad Shaheed Saheb رحمۃ اللہ علیہ in 'old Urdu', and later translated to modern Urdu by Hadhrat Sufi Iqbal Saheb رحمۃ اللہ علیہ. This is an amazing Kitaab which details how a true, spiritual Namaaz should be performed, with attaining and maintaining constant contact with Allah جبرئیل. It brings about the realisation of who Allah جبرئیل really is, and what Allah Ta'aala should mean to the Mu'min ³. Facts and examples are astounding.

However, it is advised by Hadhrat Shah Ahmad Shaheed Saheb رحمۃ اللہ علیہ, that certain pre-requisites will greatly assist to enhance one in attaining the goals specified in this Kitaab

¹ Radiance or effulgence

² Book

³ Believer

regarding the performance of a true, spiritual Namaaz. These pre-requisites are discussed more in detail below.

The object of this Kitaab is not just to read, or increase knowledge, though this should make up part of the intention. The most important aspect is to bring into our lives whatever is scripted herein. If Amal⁴ of what is discussed in this Kitaab is made, then Insha-Allah something great will have been achieved. This Kitaab explains to the Saalikeen⁵, how Namaaz can be improved, and how, in every Rakaat⁶ and every part of Namaaz one can gain closeness to Allah Ta'aala. The benefits of this will be reaped to a greater extent when, as discussed above, certain pre-requisites are met. The pre-requisite here is taking Bay'at⁷ at the hands of a Sheikh⁸, and by making the prescribed Zikr⁹ from a Sheikh. The purification of the heart is necessary for this to have an effect on a person, and purification of the heart takes place by Zikrullah.

It is very clearly stated in the Hadeeth Shareef that there is a cleanser for everything, and the cleanser of the heart is

⁴ Practice

⁵ Those who tread the path towards reaching Allah ﷻ spiritually

⁶ Segment

⁷ Allegiance

⁸ A spiritual guide or tutor

⁹ Remembrance of Allah

the Zikr of Allah ﷻ. Only when the heart is cleansed, will the advices herein have real effect. This holds good not only for our Ibadaat¹⁰, (Namaaz, Roza, Zakaat, Haj), but, also for our day to day lives as well. Once the heart is cleansed, improvement in relations with spouses, children, friends, and associates will be experienced. Also, improvement will also become evident in all aspects of life. When this is experienced, then without any doubt, the realisation will occur that our lives in this Dunya¹¹ is already Jannat¹².

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ

WALIMAN KHAATA MAQAAMA RABBIHI JANNATAAN.

For him who has Taqwa (fear of Allah Ta'aala), he has two Jannats.

[Surah Ar Rahman 55: Verse 46]

Allaama Aalusi, in Roohul Ma'aani¹³ explains the Tafseer¹⁴ of this Aayat¹⁵:

¹⁰ Worship

¹¹ World

¹² Paradise

¹³ A Kitaab of Tafseer of the Quraan Shareef

¹⁴ Commentary

¹⁵ Verse

وَفِي تَفْسِيرِ هَذِهِ آيَاتٍ قَالَ صُفِيهِ

WA FI TAFSEERI HAAZIHIL AAYAT; QAALA SOOFIYA

Allaama Aalusi writes that the Sufis have also given one Tafseer (commentary) of this Aayat (verse) regarding the two Jannats (Paradise).

جَنَّةٌ فِي الدُّنْيَا بِاحْضُورِ الْمَوْلَى

JANNATUN FID DUNYA BI HUZOORIL MOULA

Which is that there is one Jannat in this Dunya (world) in the presence of Allah.

وَجَنَّةٌ فِي الْآخِرَةِ بِلِقَاءِ الْمَوْلَى

WA JANNATUN FIL UKHRA BI LIQAA'IL MOULA.

And the other Jannat will be in the Aakhirat (Hereafter), when one will meet Allah.

When the reality of Deen enters a person, this realisation will bring about the feeling that Deen, or any part of Deen is not a burden, or an aim to put stress onto us. On the contrary, it is to relieve us of burdens and stress. Allah ﷻ Himself has declared:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي

*AL YOUWMA AKMALTU LAKUM DEENAKUM WA ATMAMTU ALAIKUM
NI'MATI.*

I have this day completed your Deen (religion), and I
have bestowed My Ne'mat (bounties) upon you.

[Surah Al Maaidah 5: Verse 3]

This indicates that Deen¹⁶, the religion of Islam is a bounty. However, this Kitaab will not be of benefit to those who are not as yet concerned with regard to Islaah¹⁷. Although everyone who reads this Kitaab will get the understanding of what is being put across, only the person who is concerned about his spiritual upliftment will practise upon what is scripted in this Kitaab, and only when practised upon, will benefits be gained. Those who, for some time have strived towards attaining Tazkiah-e-Nafs¹⁸, and who, for some time have been making Zikrullah, those whose hearts have become reasonably clean already, and Noor has entered into their hearts, will attain the maximum benefits of the advice parted within this Kitaab. Those Saalikeen, who are making their Zikr, are advised to make Muraaqaba¹⁹. This Muraaqaba is Muraaqaba-e-Ma'eenat²⁰.

¹⁶ Religion

¹⁷ Spiritual upliftment

¹⁸ Purification of the soul

¹⁹ Introspect

²⁰ Introspection that Allah is constantly present

Hadhrat Moulana Shah Hakeem Muhammad Akhtar Saheb رحمۃ اللہ علیہ explains further on this Muraaqaba. Hadhrat advises that when making this Muraaqaba, one should recite:

أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى

ALAM YA'LAM BI ANNALLAAHA YARAA.

Is not the servant aware that Allah is watching him?

[Surah Al Alaaq 96: Verse 14]

Hadhrat رحمۃ اللہ علیہ also elaborates on this Muraaqaba. Firstly, we should be aware that Allah is constantly watching. Next, it would take about two seconds to recite this Aayat²¹ (verse). Hadhrat then draws an analogy of the time it takes to read this Aayat, and the wrist watches that used to be made in the past which needed to be wound. These watches used to be wound for about a minute to a minute and a half, and the watch would work for twenty four to thirty six hours. Muraaqaba works the same way. The Muraaqaba is made for only two seconds, but it will work for twenty four hours. However, Hadhrat رحمۃ اللہ علیہ says, the sad aspect is that people only listen, they do not make Amal on this. Hadhrat further explains that this Muraaqaba should not be one of fear. Muraaqaba-e-Ma'eyyat should be made with the cognisance that Allah is watching over

²¹ Verse

His servants with love, watching the good that the servant is doing.



Compiler's Note

Alhamdulillah! My Rabb be praised. The beauty of this book cannot be explained. Of course, when ahqar refers to the beauty of this book, what is meant, is sitting in the presence of my beloved Sheikh, Hadhrat Moulana Shah Abdul Hamid Saheb رحمۃ اللہ علیہ, and listening to my Hadhratwaala read from the original Kitaab, and give commentary on what Hadhratwaala had read. To add to the Anwaaraat, these Majaalis took place, and still do take place throughout the Mubaarak month of Ramadaan, at the Daarul Uloom, Azaadville.

Though Ahqar's feeling is that a lot of the Anwaaraat is 'lost' from the actual Majlis, as there are many shortcomings in this compilation, and that not even a fraction of that Anwaaraat can be rekindled in this booklet, it is intended that this booklet give some idea to the Mu'mineen in general what Salaah really is, and how Salaah really ought to be performed. The reality of Salaah must be experienced by all Muslims.

There are certain narrations in this book which are repeated, either in depth or 'in passing'. This was included

with intent, as the said section(s) are of great importance, and should be inherent in a Muslim's life. It is stated...

وَإِذَا تَكَرَّرَ تَقَرَّرَ

WA IZAA TAKARRARA TAQARRARA

And that which is constantly repeated, becomes inherent.

This is but a humble attempt to put together great works by great personages, and it leaves me with a feeling of dismal failure. Ahqar's Duaa is for Allah ﷻ acceptance of this very weak effort. Also,

مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ

MAN LAM YASHKURIN NAAS LAM YASHKURILLAH

A person who is not grateful to man, cannot be grateful to Allah.

[Sunan Abu Dawud: 4811]

To all who have assisted in any small way with this compilation, may Allah ﷻ grant you Jazaa-e-Khair, your rewards are with Allah, and Allah alone. Ahqar Rashid

23rd Rajab 1420, 2nd November 1999

Lesson One

The Benefits of All The Ibaadaat in Namaaz

In the performance of Namaaz, a person gets the rewards of all the other Ibaadaat (forms of worship) within the Deen (faith). The rewards of all the major Ibaadaat of our Deen is included and benefited in the performance of just two Rakaats of Namaaz. Only a person who is steadfast in his Namaaz reaps these benefits.

However, irrespective of how steadfast a person is, there always is a stage higher to attain. For example, a person might be performing his five Namaazes regularly, but not with Jamaat²². Then when this is improved, he may be performing Namaaz with Jamaat, but he would come to the Masjid slightly late, thus missing a few Rakaats. When this is worked upon with a view to improvement, he would make it in time for the first Rakaat, but he misses Takbeere Ula²³. Then when he becomes punctual with Takbeere Ula, he should then look at another stage of improving his Namaaz/Salaah²⁴. Irrespective of how weak

²² In congregation

²³ The initiation of congregational prayer

²⁴ Prayer

one's Namaaz is, an endeavour to attain the next stage and the realisation of how far one is from the reality of Namaaz should be made.

The Ibaadat of Zakaat in Namaaz

By performing two Rakaats of Namaaz a person can benefit with all the other Ibaadaat as well viz., Zakaat, Roza, and Haj. The way one benefits from these Ibaadaat are as follows:

Money spent in any way, directly or indirectly for the performance of Namaaz, like in the purchase of clothes, to cover one's Satar, or spending money for the water one uses for the making of Wudhu²⁵ or Ghusl²⁶, should be done with the intention of servitude to Allah ﷻ.

This is how the Ibaadat of Zakaat²⁷ in Namaaz comes to the fore. The money spent paying for the water, or for buying clothes will represent spending of money as an

²⁵ Ablution

²⁶ Bathing

²⁷ Spending 2 ½ % of one's excess wealth by distributing to the poor

Ibaadat, therefore this will represent the Zakaat aspect in Namaaz, and one gets the Thawaab²⁸ of Zakaat.

At this point, it is important to note that the Masjid facilities i.e. the toilets, Wudhu facilities etc., should not be used if one lives in close proximity to the Masjid, unless it is absolutely necessary, or if one is sitting for I'tikaaf. The performance of Wudhu in the Masjid, came about only in the time of Hadhrat Imam Maalik رحمته الله, and this was permitted, only for the benefit of the Musaafir²⁹.

Up to this day, in many places like India, Pakistan etc. the Masjids do not cater for these facilities. Today, unfortunately, the trend is to use Masjid facilities, despite living in close proximity to the Masjid. These facilities are paid for by people in the way of charity. Therefore, if these facilities are used by those who live in close proximity to the Masjid, they would be using that which was given in charity. Allah سبحانه has given us money of our own, and Allah has given us the consciousness of Deen, why then, should we use that which is paid for by others? Besides, the best would be to perform Wudhu at home, and then proceed to the Masjid. Alternatively, if Wudhu is

²⁸ Reward

²⁹ Traveller

performed by locals in the Masjid, then some money should at least be contributed for the use of these facilities.

A person who makes Wudhu and goes to the Masjid gets the rewards equivalent to that of a person who has donned his Ihraam and is on his way to performing Haj. The reward for performing Wudhu and proceeding to the Masjid is extremely great. Being with Wudhu is as if one is already in Namaaz. Our Niyyat³⁰ should be made for going to the Masjid, this is the correct method.

The Ibaadat of Haj³¹ in Namaaz

The intention of facing the Qibla, before initiating Namaaz, is representative of the Ibaadat of Haj in Namaaz. The intention of facing the Ka'aba Shareef is symbolically representative of Taqwaa. Takbeere Tahreema is symbolic of donning the Ihraam³², and standing in Namaaz is symbolic of standing in Arafaat³³. The Ruku, the Sajda, and the Rakaats of Namaaz i.e. the movements found in Namaaz are symbolic of running between Safa and

³⁰ Intention

³¹ Pilgrimage

³² Two sheets of white cloth prescribed to be worn when performing Umrah or Haj

³³ Name of a huge stretch of plains which is compulsory to be at on the 9th of Dhul Hijjah during Haj

Marwa³⁴. This is how the reward of Haj is earned in the performance of Namaaz.

The Ibaadat of Roza³⁵ in Namaaz

Similarly, eating anything while performing Namaaz is prohibited. This is not only representative of the Roza of not eating, but this includes Roza of speech, and the Roza of one's thoughts. One should think of nothing but Allah ﷻ in Namaaz.

This is representative of the Ibaadat of fasting while in Namaaz. In fact, from one aspect, in Namaaz, the value of this Roza is greater, because, when fasting, a person just keeps hungry without the need to constantly concentrate that he is fasting, but in Namaaz, together with hunger outwardly, inwardly one's concentration is towards Allah ﷻ, and this concentration should be constant. Therefore, in one aspect, this value is greater, and the Thawaab of Roza is also found in Namaaz. Roza, essentially, is the control of one's Nafs³⁶, because the Nafs is controlled, and

³⁴ The two hillocks that Hadhrat Hajarah ﷻ ran between when left by Ibrahim ﷻ in Makkatul Mukarramah

³⁵ Fasting

³⁶ Desires

no food can be consumed for the whole day, from Sehri³⁷ to Iftaari³⁸.

However, if a person doesn't eat, even for only a little while, this also, in a literal sense, can be considered as Roza. For example, the minimum period in (time span) for I'tikaaf, is actually twenty four hours, but just going into the Masjid to perform Namaaz is also considered I'tikaaf³⁹.

Similarly, technically, the time for Roza spans from Sehri to Iftaari, and even spending a short time without eating is also considered Roza.

There is no speaking in Namaaz, this falls in line with the practices of previous Ummats⁴⁰ where there was Roza of not talking.

فَلَنْ أَكَلِمَ الْيَوْمَ إِنْسِيًّا

FALAN UKALLIMAL YOWMA INSIYYA

(Verily I have vowed a fast to the Most Compassionate Lord, and) so I shall not speak to anyone today.

[Surah Mariam 19: Verse 26]

³⁷ Pre-dawn period when fasting begins

³⁸ When the fast ends at sunset

³⁹ Sitting in seclusion during the last ten days of Ramadaan

⁴⁰ People who are adherents to a religion

This is the Niyyat for keeping Roza of not speaking to anyone.

Therefore, the rewards for fasting, in a very broad aspect, which includes the fast of not eating and that of not speaking are also benefited from performing Namaaz.

The Ibaadat of Jihaad⁴¹ in Namaaz

When a person opposes Shaytaan, and he puts himself into difficulty, in that he makes Namaaz in the Sunnat time, despite him having something else to do which occupy him. He fights his Nafs, and defers all the other duties to perform his Namaaz. For example, an office worker gets only a half an hour's break for lunch, and he works in a non-Muslim environment, and there is no proper place to make Wudhu or Namaaz. He battles his way around seeking the amenities for fulfilling these duties, and he affords himself only a very short while in which to have his lunch. The performance of Namaaz for him becomes a Jihaad. Therefore there is the reward of Jihaad in Namaaz as well.

All the above aspects are a combination of all the Ibaadaat of a Mu'min found in two Rakaats of Namaaz, and the

⁴¹ Striving

rewards he derives from these Ibaadaat are also derived when performing Namaaz.

Conditions for Reaping These Rewards

There does however exist a condition to reap all these rewards. The condition is that the Namaaz should be performed with the concentration of performing Namaaz for the pleasure of Allah, and having the presence of Allah in the heart. It should not merely be an outward Namaaz, as the Namaaz wherein there is no thought of Allah ﷻ is the Namaaz of a Munaafiq⁴². This is what the essence of this whole lesson is: To acquire concentration in Namaaz. Allah ﷻ says:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝
الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝

QAD AFLAHAL MU'MINOON ALLAZEENA
HUM FI SALAATIHIM KHAASHI'OON

The believers have attained success, those who perform their Salaah with concentration.

[Surah Al Mu'minoon 23: Verses 1 – 2]

⁴² Hypocrite

The condition is Khushoo⁴³. Without this, the Namaaz is not full. If this concentration is not there, then depending on the quality of the Namaaz, a person gets that portion to which his concentration held in the Namaaz. For example fifty percent, thirty three percent, twenty five percent, ten percent, or up to a fraction. Some Namaazes don't even rise above the Musalli's ⁴⁴ head in terms of it being accepted. They are even thrown back to the Musalli like a filthy rag. May Allah ﷻ save us from such Namaazes.

All this is dependent on the quality of the Wudhu made, and the concentration one has in Namaaz etc. It is for this reason that a person should spend so much time in every part of Namaaz, (Qiyaam⁴⁵, Ruku⁴⁶, Sajda⁴⁷) that he should, at least for one second, have Huzoori⁴⁸ of Allah ﷻ. This Huzoori can be brought about in various ways.

One of these ways is that a person should contemplate while in every act of his in Namaaz. He should realise, for example, that he is in Ruku, and that he is in the presence of Allah, and that he is making Ruku for Allah ﷻ, and he understands that Allah's attention is towards him. When

⁴³ Concentration

⁴⁴ One who performs Namaaz

⁴⁵ The standing position in Namaaz

⁴⁶ The bending position in Namaaz

⁴⁷ Prostration

⁴⁸ The presence of Allah

one realises that Allah's attention is towards one, one can imagine what value there would be in this Namaaz. When a person turns towards Allah, Allah turns towards him. A poet says,

جلوہ دکھلائیے پھر پردہ کیجئے
پرورش پاتے ہیں رنگ رنگ میں مذاقِ عارفی

JALWA DIKHLAAYE PHIR PARDAH KIJIE.
PARWARISH PAATE HE RANG ME MAZAAQ-E-AARIFI.

پردے اُٹھے ہوئے بھی ہیں ادھر اُن کی نظر بھی ہے
بڑھ کے مقدر آزماسر بھی ہے سنگ در بھی ہے

PARDE OOTHE HOOWE BHI HE. IDHAR OON KI NAZAR BHI HE.
BARH KE MUQADDAR AAZMAA, SAR BHI HE SANGE DAR BHI HE.

Meaning and commentary: Show me Your closeness O Allah, show me Your love, Your kindness O Allah, then make Purda⁴⁹ from me again. The Tarbiyat⁵⁰ of the Aarif⁵¹ is made in a variety of colours, and in different aspects. Sometimes he experiences it in his closeness to Allah, and

⁴⁹ To be veiled

⁵⁰ Spiritual nurturing

⁵¹ One who recognises Allah ﷻ

sometimes this closeness is not there. It is as if Allah ﷻ has made 'Purdah' from him, therefore the desire for him to get to Allah becomes greater. This absence creates more longing in the heart.

The occasion now comes when the 'Purdah' is lifted. The poet continues, "I am now directly with Allah ﷻ, and Allah, too, is looking towards me. Now the 'Purdah' is removed from the Beloved whom I was longing for. Behold! How fortunate I am to have been granted a head to make Sajdah, as well as the threshold of my Beloved."

Continuing with attaining concentration in Namaaz, another way of acquiring this concentration is through the realisation that one is standing in front of Allah, and one should concentrate and contemplate on whichever Surah of the Quraan Shareef is being read. Generally, not all people are Aalims⁵², therefore we may not know the meanings of the Surahs, but even this shouldn't prove to be difficult.

Unfortunately, most people have certain fixed Surahs that are read when performing Namaaz. Only those Surahs come to mind almost in every Namaaz performed. For

⁵² Theologians

example when performing four Rakaats of Namaaz, the same four Surahs are always, continually recited. When performing two Rakaats of Namaaz, two of those four Surahs are read. It is seldom that other Surahs are recited.

Therefore the meanings of those Surahs which are recited commonly should at least be learnt, so that concentration, and contemplation on the meaning of what is being recited would be made easy, and this is not difficult to accomplish.

On the other hand, some people may be reciting a variety of Surahs, and not being Huffaaz⁵³, how many more Surahs could one know off by heart? To learn the meanings of a few Surahs is not a magnanimous task. As it is, how much of effort is made to learn of things of a mundane⁵⁴ nature. Why is it that we cannot learn the meanings of a few Surahs? To learn the meaning of Tashahud⁵⁵, Durood Shareef⁵⁶, Thana⁵⁷, etc. cannot be difficult, and reading verses, while knowing what is being read adds great value to Namaaz.

⁵³ Those who remember the Quraan Shareef by heart

⁵⁴ Worldly

⁵⁵ Attahiyaat

⁵⁶ Salutations to Rasoolullaah ﷺ

⁵⁷ Praise (of Allah) ﷻ

In fact most people are performing Namaaz for a great number of years, many perform these Namaazes five times a day. Even without being told, the thought should occur, that at least the meanings of Tashahud, Thana, Durood Shareef, and Duaa-e-Qunoot⁵⁸ should be known, so that when these Duaas are read, the reciter would know the meaning of what is being recited. Also when one becomes more Deeni conscious, and one realises that Allah's Kalaam⁵⁹ is being recited, and that Namaaz is a dialogue with Allah ﷻ, it should automatically dawn on one that the meanings of all that is being recited be known. However, if a person doesn't even do this, he should then at least contemplate that he is reciting the Kalaam of Allah. Even this contemplation would be sufficient. He should contemplate that he is reciting for example, Surah Takaathur. It is Allah's Kalaam. He does not know the meaning, but important is the fact that this is Allah's Kalaam.

However, despite the above suggestion, it is still advised that the meanings of Duaas⁶⁰ and Surahs should be learnt, as this renders great value to the Namaaz.

⁵⁸ Duaa recited in the last Rakaat of Witr Salaah

⁵⁹ Words

⁶⁰ Supplication

Another aspect regarding concentration is the showing of emotion when reciting Namaaz. For example when a Surah that has got to do with punishment, and warnings from Allah Ta'aala is recited, then the fear in the heart should be portrayed with emotion, over what Allah has revealed, for example,

الْقَارِعَةُ ۚ مَا الْقَارِعَةُ ۚ

AL QAARIATU MAL QARI'AH.

When the occurrence will occur (Qiyaamat⁶¹).

[Surah Al Qari'ah 101: Verses 1 – 2]

This refers to what is going to happen on the Day of Qiyaamah. The fear of what is going to happen should captivate us.

فَسَبِّحْ بِحَمْدِ رَبِّكَ

FASABBIH BI HAMDHI RABBIK.

Glorify and Praise Allah Ta'aala.

[Surah Al Hijr 99: Verse 98]

Now happiness should be felt in the heart. The condition of the heart should reflect the subject of what is being read. If one reads a novel, one's Tabiyat⁶² change according to

⁶¹ The Day of Reckoning

⁶² Emotions

the subject which is scribed. If for example, a gruesome murder is written about at that point, then the heart experiences that condition. If things of this nature have an effect on us, then shouldn't Allah's Kalaam have a greater effect? The warnings of Jahannam⁶³, the warnings of the Azaab⁶⁴ of the Qabr⁶⁵, the happiness and the good tidings of Jannat⁶⁶, when recited, all should have an effect on us.

Therefore, as read before, we should first connect our hearts with Allah, then the whole Namaaz will have its full effect. Also, when reciting portions of Surahs, where Allah ﷻ speaks of Jannat, then Duaa should be made in the heart requesting, "O Allah, grant me this Jannat." When the qualities of good people are mentioned, Duaa in the heart should be made, "O Allah grant me these good qualities." Similarly, when the bad qualities of evil people are mentioned, Duaa in the heart should be made, "O Allah protect me from these evil qualities."

There are other aspects which also pertain to performing Namaaz with feeling, concentration, and contemplation, but the author of Anwaar-us-Salaah, Hadhrat Moulana Ahmad Shah Shaheed Saheb رحمۃ اللہ علیہ, mentions that these

⁶³ Hell

⁶⁴ Punishment

⁶⁵ Grave

⁶⁶ Paradise

aspects are experienced by the special people, and they do not pertain to the ordinary person.

Huzoori⁶⁷, cannot be acquired without the heart having taken effect (being present), and the heart cannot take effect until a person does not consciously think of the meaning of what is being recited.

However, it is re-iterated that if the meaning of what is recited is not known, then it must be constantly borne in mind that what is being recited is Allah's Kalaam. This also is a great thought. The translation of the Quraan Shareef is readily available in many languages. One can learn the meanings of the Surahs from these translated versions of the Quraan Shareef, but it would be better still, if the meanings are learnt from an Aalim. We should not read our own meaning into what has been translated. Merely looking into the translation could cause one to read one's own meaning into what is recited. However, with the help of an Aalim, the proper explanation of the meaning of what is being read will be explained.

People who are "poor" (religiously), that is, those who have absolutely no idea what they are reading in Namaaz, and they have no interest of knowing what is being read,

⁶⁷ The presence of Allah

can also find the sweetness of Namaaz with the concentration of the heart. This can be attained by contemplating that they are reading Allah's Kalaam while performing Namaaz.

Therefore, the road towards performing an enjoyable, sweet, concentration-filled Namaaz is open to all. However, we should strive to make our Namaazes more valuable by learning the meanings of verses read in Namaaz. If one knows the meaning of what is read, then one will also know the message of Allah. Knowledge of things like what causes harm to one's Imaam will be known. An ignorant person might think that he is doing some great Ibaadat, while performing a Haraam⁶⁸ act.

To quote the example given by Hadhrat Moulana Hakeem Muhammad Akhtar Saheb رحمۃ اللہ علیہ. Hadhrat explains that many people think that greeting Na-Mahram⁶⁹ women in the workplace, or in banks etc. is the portrayal of good Akhlaaq⁷⁰. However, this is a misconception, as this act is Haraam, and, they are in this way getting further away from Allah ﷻ. It is because they don't know, they are ignorant of the fact that their actions are contrary to the

⁶⁸ Forbidden act

⁶⁹ Women that a man is permitted to marry from who Purdah must be made

⁷⁰ Character

command of Allah, yet they think that their actions are in line with the portrayal of good Islamic Akhlaaq.

We should also be aware of the promise we made to Allah Ta'aala, when Allah ﷻ asked,

أَلَسْتُ بِرَبِّكُمْ

ALASTU BI RABBIKUM

Am I not your Rabb?

[Surah Al A'araaf 7: Verse 171]

And we all replied,

بَلَىٰ

BALAA

Undoubtedly O Allah! You are our Rabb!

[Surah Al A'araaf 7: Verse 171]

Therefore while performing Namaaz, we should be aware of this promise that we made to Allah ﷻ. On this point, Hafiz Abdur Rahmaan Saheb ربه of Lenasia, advised that before a person begins with Namaaz, he should contemplate that he is in the state of Imaan, and he is performing his Namaaz in this state, and that Allah ﷻ, has commanded that he performs Namaaz, and he is

fulfilling this duty. The value of this Namaaz performed with this contemplation will be much, much greater, than one made without this thought in mind.

It is proper for every person whose desire is for Imaan to realise the reality of Namaaz in the way that Allah ﷻ has created Insaan⁷¹ Ashraful Makhlooqaat⁷² and He has given us His open, unconditional permission to meet Him five times daily. Also Allah has not made us dependant in the way of submitting an application to have the honour of having an audience with Him in His house. One does not need the permission from the Mutawallis⁷³, or anybody, for that matter, to enter a Masjid.

It should be understood, that to deprive oneself of this Ne'mat⁷⁴ of Allah ﷻ, (Namaaz), is depriving oneself of great goodness. Then to challenge the warning of Allah ﷻ by not performing Namaaz is a sign of great naiveté. Such a person is very unappreciative. It is like doing a great favour for a person, and the person doesn't even

⁷¹ Human beings

⁷² The best of all creation

⁷³ Trustees of the Masjid

⁷⁴ Bounty

offer a 'thank you' in return. This portrays a person's Akhlaaq.

In this way now, we can imagine the greatness of Namaaz, and what a great gift Allah ﷻ has blessed us with by presenting us with this bounty. Taking cognisance of this, we should behave and show respect to the house of Allah, as one tends to show respect to people according to their status in society, or the position they hold, be it religious, political, or financial. Allah ﷻ is the Supreme Being, and appropriate respect and etiquette should be shown when attending His house. These aspects are discussed below:

Tahaarat

Firstly, we should see to our Tahaarat, Paaki (cleanliness). Wudhu should be made properly, and if one is in need of Ghusl, this should be done with due care. If we were to have an audience with a king, or the state president, we would have a bath before even preparing to dress. When dressing, we would stress that there shouldn't be even one crease in the clothes we plan to wear. The clothes should match too. We would go to lengths to look as presentable as possible to be in audience with someone who holds a mere worldly position. When we perform our Namaaz, we

are afforded an audience with the Creator of those who hold these positions, the Creator of the universe, Allah ﷻ. How much more attention to detail must be given to the performance of Namaaz? Our Namaaz also should be of that calibre.

Firstly

The importance of Namaaz, which is the subject of this Kitaab should be read over continually, and should be discussed regularly. The reason for this is because the importance of Namaaz should be instilled in a person, and this is how a person will realize the value of Namaaz. Whatever is read in this Kitaab, should make us realise the importance and value of Namaaz. However, as time passes we slowly tend to forget the value and importance of Namaaz as we get involved in our worldly activities, and the attraction of these activities overpower us. We forget the essence of the performance of Salaah. This is why we should continually read this Kitaab. It is also prescribed, that the reading of Fazaail Namaaz, which is a supplement of Fazaail-A'amaal, be read, and listened to repeatedly, for the benefit of perfecting our Namaaz.

Secondly

We should then meditate, ponder with introspection, that Namaaz is a great bounty of Allah upon us. It is in no way as we may misunderstand, a duty, or a burden. On the contrary, it is a great bounty from Allah. We should, in fact, make Shukr⁷⁵ to Allah for bestowing us with this great form of Ibaadat. The Shukr we should make is that Allah, in His Grace and Mercy has firstly made us Ashraful Makhluqaat, then Allah has made us Khaleefatullah Fil Ard⁷⁶, each person is the Khaleefa⁷⁷ of Allah on this earth. Then Allah has bestowed us the opportunity of making ourselves present to Him, in His court five times daily, in order for us to present our needs to Him. Allah has stressed the performance of Namaaz so greatly, that He made Namaaz Fardh⁷⁸.

Insaan tends to be unmindful of Namaaz in many ways. There are many ways in which he finds excuses for not performing Namaaz. For example, it could be the natural laziness of a person, or just general tiredness, or because he just doesn't want to perform Namaaz. Another reason

⁷⁵ Give thanks

⁷⁶ Vicegerents/deputies of Allah on earth

⁷⁷ Deputy

⁷⁸ Compulsory

could also be the fact that due to his ignorance of the importance of Namaaz, or because of his Khahishaate Nafsaani⁷⁹ that he forgoes Namaaz. For example he is in the company of family and friends, and he finds it hard to leave the company to go for Namaaz. In order to save us from the hindrances that keep us away from Namaaz, Allah ﷻ has sounded warnings, so that we can be saved from our own weaknesses which keep us away from Namaaz. Therefore Allah has put forth an Azaab⁸⁰, which, in fact is not Azaab, but it is a kindness of Allah ﷻ, which is in place to save us from our own weaknesses. If these severe warnings were not sounded, then the smallest excuse would prevent us from performing Namaaz. We learn from the Ahadeeth⁸¹ and other Kitaabs, of the severe punishments which are mentioned for neglecting Namaaz. We should therefore make it our nature to perform Namaaz.

As explained above, Allah's warnings of punishment is also the kindness of Allah Ta'aala. A good analogy of this is when a father wants to distribute the wealth of his estate among his children while he is alive, and he notifies all his children that their presence will be required, and if they do

⁷⁹ Love of desires

⁸⁰ Punishment

⁸¹ Plural of Hadeeth

not present themselves, he will be extremely upset, and he would deprive them of their inheritance. The reason for him becoming upset, is because he wants to personally present to each of the inheritors their share portion. It would upset him greatly if any of his children wouldn't come to receive their portion of the share, as it would give him great pleasure in presenting to them, with his own hands their shares.

Similarly, Namaaz is so good for us, Allah didn't want us to be deprived of His bounty, and therefore Allah has sounded these warnings. The virtues of Namaaz are so great, that this should be an attraction enough for us. However, laziness and other petty circumstances still overtake us. It is because of this, Allah ﷻ has put out these warnings so that His Banda⁸² would not lose out in any way whatsoever.

We should now understand for ourselves what a great Ne'mat Namaaz is, and it has been presented to us by our Mehboobe Haqeeqi⁸³, Allah ﷻ. The lover of this Dunya, is such that he would sacrifice everything for his beloved, but should the beloved commit one act which would upset

⁸² Servant

⁸³ True Beloved

the lover, then all the love and sacrifice comes to nought. Years of friendship, love, marriage, are suddenly destroyed, because an act couldn't be fathomed or tolerated by the lover, and this makes the love bitter. With Allah, there is no possibility of such a relationship. We cannot Na oozu billah⁸⁴ say that Allah has done something to hurt us. There cannot be such a possibility. With Allah, our love can be completely open. We need not fear anything. We tend to think that if too much love is shown to a person, advantage will be taken. With Allah, there is absolutely no possibility of this happening. Allah is Mehboobe Haqeeqi.

Allah is so kind! How could a person deprive himself of the Ihsaan⁸⁵ of Allah ﷻ? Allah is our Khaaliq⁸⁶, and everything is in Allah's hands, and after being the Creator, Allah hasn't withdrawn, or left His creation to fend for themselves, He is also the Malik⁸⁷. Allah has created this Dunya. Allah is maintaining and sustaining this Dunya. Allah has created us, and Allah is sustaining us. We have no other Guardian who would look after our affairs of Dunya and Aakhirat⁸⁸, except Allah. So how could we

⁸⁴ Allah forbid

⁸⁵ Kindness

⁸⁶ The Creator

⁸⁷ The Owner

⁸⁸ The Hereafter

upset such a great Being, by not performing our Namaaz, and Namaaz is the means by which He wants to give to us in abundance. As we have read, Namaaz is a combination of all other forms of Ibaadat. Therefore, if we distance ourselves from Namaaz, we would cause ourselves great deprivation, and we would be upsetting Allah at the same time.

Thirdly

Feeling the presence of Allah in Namaaz. As read previously, we should, in every act of Namaaz, i.e, Qiyaam, Ruku, Sajda, Qa'ada⁸⁹, for at least a short while, bring the realisation of being in front of Allah to mind, the fact that Allah is watching, or even the thought that this Ruku is Fardh for me to perform, I am performing it for my Allah. In the explanation, and clarification of Huzoori. Hadhrat Sayyed Ahmad Shaheed Saheb رحمۃ اللہ علیہ has explained, we should make ourselves aware that Allah is here, and I am making my Namaaz for Allah. I am standing in Qiyaam for Allah, I am in Ruku for Allah, I am doing my Sajda, my Qa'ada for Allah. Allah is watching me. I am making Sajda.

⁸⁹ The position of Namaaz in which one is seated

A good analogy of this is that when an employee knows his employer is not on the premises. The quality of his work will not be comparatively to the standard of the quality to that of which when his employer is present. Therefore, if a person knows that Allah is watching him, all his actions will be of a better quality. Likewise, the Qiyaam, Ruku, Qa'ada, together with all the other acts of Namaaz, will be of a superior quality. An effort should be made to learn and understand what is read in our Namaaz.

If we understand what is being recited, then the Aayaat⁹⁰ of death, the Qabar⁹¹, and of Allah's anger and wrath would make us fearful, and we would, in our hearts seek refuge from Allah. These expressions should not be expressed verbally, but we should supplicate and ponder in our hearts for Allah's mercy from the above punishments.

In the Aayaat where Allah's Rahmat⁹², the Ne'mats of Jannat, the kindness of Allah, the forgiveness of Allah, are expressed, we should become happy, and we should supplicate in our hearts for Allah's kindness, for Jannat,

⁹⁰ Verses

⁹¹ The grave

⁹² Mercy

for the forgiveness of Allah, for Allah's compassion. Aayaat such as those quoted below should be recited in Nafil Namaazes to create and establish the above explained conditions of the heart.

إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

INNA RAHMATALLAAHI QAREEBUM MINAL MUHSINEEN.

Verily the Mercy of Allah is very close to those people
who have got Ihsaan⁹³,

[Surah Al A'araaf 7: Verse: 56]

And

إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا

INALLAHA YAGHFIRUZ DHUNOUBA JAMEEA

Allah forgives all sins.

[Surah Az Zumar 39: Verse: 53]

Then when we recite the Aayaat in our Faraaidh and our Sunnan Namaazes, the full condition will be attained. The Namaaz then, becomes extremely valuable. Our aim should be to attain "full marks" for our Namaazes, as the value of our Namaazes vary, and sometimes the quality of

⁹³ Kindness

our Namaazes are so poor that they get thrown back to us, and they are not accepted at all.

Fourthly

After understanding how great this Namaaz is, as read in preceding pages, the Aadaab⁹⁴ of Namaaz should be fulfilled with the understanding that the true King is only Allah ﷻ. The sole Sovereign of all sovereignty, the King of all kings. The Creator of all kings, the Controller of all the kings, the ruler of all the kings, is only Allah ﷻ.

In this Dunya, when attending a venue, the venue which is attended will determine the code of dress to suit the occasion. Even though our Deen does not permit certain codes of dress, excuses are made that due to it being work related, the dress code becomes acceptable to us. The greatness of the job held is of such great importance.

When performing Namaaz, we are in front of Allah, the greatness of Allah has to be in front of us. There are particular etiquettes ascribed to the performance of Namaaz. They are as follows:

⁹⁴ Etiquettes

Purity

The first is purity. Ghusl must be performed in the correct way. There should be certainty regarding Paaki⁹⁵. None of the aspects of Tahaarat⁹⁶ should be missed even in ignorance. If one were to perform Tahajjud⁹⁷ Namaaz the whole night, but one's Wudhu, or Ghusl was not in order, then there will be no value in the Tahajjud Namaaz performed. An effort should be made to educate ourselves with Deeni Taaleem⁹⁸ so that we do not fall foul to transgressions due to ignorance. We should not be unmindful of acquiring Ilm⁹⁹. The prescribed reading matter for this is Kitaab-ut-Tahaarat¹⁰⁰. The Masaa'il¹⁰¹ pertaining to Namaaz and Wudhu should be learnt.

The Faraaidh of Namaaz, and of Wudhu should also be learnt. If these aspects are known, then when the occasion would occur when we cannot make the full Wudhu, if for instance, water is limited, or time is short, Wudhu could be made by completing the four Fardh aspects of Wudhu.

⁹⁵ Purity/ cleanliness

⁹⁶ Cleanliness

⁹⁷ Salaah performed between just past midnight and the time of Fajr

⁹⁸ Islamic education

⁹⁹ Knowledge

¹⁰⁰ Book explaining the rules and state of purity

¹⁰¹ Rules

Similarly, if the same occurs with Namaaz, one can complete one's Namaaz by just performing the Fardh aspects. Therefore it is absolutely essential to be familiar with the Masaa'il pertaining to all aspects (Mustahabbaat, Sunnan, Faraaidh, Waajibaat etc.), of both Wudhu and Namaaz.

Concentration

Great Auliya ¹⁰² have expressed the importance of concentration and devotion in Namaaz. However, our minds don't go to these matters. What we imagine to be concentration and devotion is not really, what it is supposed to be. Consequently, it is observed that Mujaddid Alfi Thaani, Sheikh Hadhrat Ahmad Sirhindi رحمۃ اللہ علیہ, who was a very great Aalim, wrote to his very special Khaleefa, Hadhrat Meer Muhibullah regarding concentration in Namaaz. Before the letter is discussed, a brief introduction to the personage of Mujaddid Alfi Thaani, Sheikh Hadhrat Ahmad Sirhindi رحمۃ اللہ علیہ, is scripted below:

¹⁰² Friends of Allah

Sheikh Ahmad Sirhindi رحمۃ اللہ علیہ took up a great battle against Jalaaluddeen Akbar Badsha. Jalaaluddeen Akbar Badsha's ambition was to take all the different religions, and amalgamate them. People had mixed Deen with falsehood and Bid'aat¹⁰³, and in this 'melting pot' of truth, falsehood, innovations, etc. the truth wasn't understood from falsehood and innovation. However, Hadhrat Ahmad Sirhindi رحمۃ اللہ علیہ established the true Deen at the time when Deen itself was not understood, and he separated the true Deen from all fallacy and innovations.

So he writes to his very special Khaleefa, Hadhrat Meer Muhibullah رحمۃ اللہ علیہ, "... you should know, may Allah guide you to the straight path, for Namaaz to be perfect, and the completion of Namaaz, according to this Faqeer, you should fulfil the Faraaidh, and Waajibaat, and Sunan, and the Mustahabbaat." This is written in all the Kitaabs of Fiqah, and practising on this Fiqah is Tasawwuf.

Besides the above four aspects, that is the Faraaidh, Waajibaat, Sunan, and Mustahabbaat, there is nothing else that holds any share in the completion and perfection of Namaaz. Concentration and devotion is part of these four aspects. One should meditate, "Allah has made Namaaz

¹⁰³ Innovations

Fardh, I am fulfilling my Namaaz, and this is being fulfilled in my Namaaz.” It is Fardh for me to stand in Namaaz, I am standing in front of Allah. It is Fardh for me to stand in Ruku, I am making Ruku. It is Waajib for me to read Attahiyaat, I am reading Attahiyaat.

It is Sunnat for me to recite;

سُبْحَانَ رَبِّيَ الْعَظِيمِ

SUBHAANA RABBIAL AZEEM

All Purity is for Allah, the most Great

Thrice, I am doing the same. It is Mustahab¹⁰⁴ for me to recite between the Sajdaahs,

اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ
وَعَافِنِيْ وَاهْدِنِيْ وَارْزُقْنِيْ

*ALLAHUMMAGH FIRLI WAR HAMNI WA'AAFINI WAHDINI
WARZOOQNI*

O Allah! Grant me Your forgiveness, and Your mercy, and grant me ease, and guidance, and grant me sustenance.

¹⁰⁴ A desired act

I have recited this. This is complete devotion. It is not a difficult task to make our Namaazes concentration and devotion filled. It is as simple as this.

Further in the letter, Mujaddid Alif Thaani رحمته الله writes in direct transcript,

لَا صَلَاةَ إِلَّا بِحُضُورِ الْقَلْبِ

LA SALAATA ILLA BI HUZOORIL QALB

There is no reality in Namaaz without the heart being present (concentration).

Mujaddid Alfi Thaani رحمته الله writes that this presence of heart is the practice of the above mentioned four aspects when performing Namaaz. The fulfilment of these aspects, and the consciousness that they are being fulfilled, and the fact that Allah is watching, is what is meant by “Huzoore Qalb”¹⁰⁵. Namaazes should be performed by fulfilling these duties, and knowing that they are being fulfilled properly, and that there is no shortfall in action, or concentration. Mujaddid Alfi Thaani رحمته الله says that

¹⁰⁵ The heart being present

according to him, there is no other concentration and devotion in Namaaz besides this.

These are the four aspects that need attention. This is what our Akaabireen¹⁰⁶ have expressed as being concentration and devotion. This is contrary to some of our interpretations of what concentration is. Concentration is interpreted by most as seeing dreams, colours, Karaamaat¹⁰⁷ (miracles) etc. These are not regarded as concentration or part of devotion. The reality of Deen should be brought into our lives.

Some think that Taweezaat is part of Tasawwuf. It has no share whatsoever in Deen. Moulana Thanwi رحمہ اللہ has written that Taweezaat is purely a Dunya matter. He says it has nothing to do with Deen whatsoever. In addition, he stated that in totality, it is the thought of a person that has an effect in terms of cure.

Fulfilling these four aspects brings about the perfection in Namaaz. People who try to acquire the perfection of Namaaz seek perfection through a medium which is not part of Namaaz. Some people wish to acquire Mahwiyat (total absorption) in Namaaz with no thought of anything

¹⁰⁶ Pious predecessors

¹⁰⁷ Miracles

at all. Sometimes in an effort to acquire this, they forget the number of Rakaats performed. They are so absorbed in Namaaz that they become unaware of the number of Sajdaahs performed. This is not Namaaz. This is not what is required. What is required is fulfilment of what Allah has made Fardh. This is so easy. Why make it difficult for ourselves? We are searching for that level which is not required of us, and which is not possible. It is like, for example, Allah says in the Quraan Shareef, some Christians resort to Rahbaaniyat¹⁰⁸, where monks and nuns do not get married. Allah says that He didn't make that Fardh on them. Then, some cannot fulfil the rights of their pledge. This in turn leads to so many evils taking place. A person who lives an unnatural life is prone to great evil. Therefore we should just do what is required of us, and not resort to trying the impossible.

On the other hand, the reality of Namaaz cannot be fulfilled with a heart which is preoccupied with something else. The concentration of the heart is not possible without the Zikr of the heart. As was explained in the beginning, taking Bay'at at the hands of a Sheikh, and by making the prescribed Zikr of the Sheikh, and after doing the basic requirements, the heart will attain the condition where the attention and concentration will come with ease, and

¹⁰⁸ Monasticism

when these lessons are practised upon, the perfection of Namaaz will be attained, Insha-Allah. A perfect Namaaz is not attainable without Zikr. The initial necessity is to prepare the heart, take Bay'at, make Zikr, Shaghal¹⁰⁹, and continually practice on these aspects, then Namaaz will come in its proper form.

Another basic principle is that the external effect has an impact on the internal values held, and vice versa. What is meant by this? This is best explained in the following example: When the magicians during the time of Hadhrat Moosa عليه السلام, came to challenge him, they dressed like Hadhrat Moosa عليه السلام, in a bid to mock at him. Their outward appearance was the same as Hadhrat Moosa عليه السلام's. Though this was done in mockery of Hadhrat Moosa عليه السلام, Allah loved this outer appearance of theirs so much, that He corrected their inside beliefs. This is what is meant by the external effect having an impact on the internal. Similarly, when the inside is corrected, it impacts on one's outer appearance.

When the way of dressing is corrected, the trouser will be worn above the ankle, the beard will be in accordance with Shar'i requirements. These two aspects impact on each

¹⁰⁹ Practise

other. Khushoo in his heart is attained by making Zikr and Shagl. Also by making a little bit of effort with regard to these four aspects discussed above, the inner condition will increase towards the better.

Focussing the Eyes in Namaaz

In Namaaz, when in Qiyaam the eyes should be focussed to the point where the head will touch the ground when making Sajda. This is compulsory, and this is what must be known. Being absorbed in Namaaz is not a requirement. It is important though to know where the eyes should be focussed during the various postures of Namaaz. When making Ruku, the eyes should be focussed on the feet. When making Sajda, the eyes should be focussed on the tip of the nose. One should not look around while in Namaaz. When the eyes are correctly focussed in Namaaz, the mind won't drift easily. Therefore, by doing only that which is required, Namaazes will automatically be perfected.

All these aspects were taught to us by Nabi-e-Kareem ﷺ, but the tendency is to leave what was taught, and pursue that which is not required. Then when perfection in Namaaz is not achieved, the thought occurs that it is

impossible to perform a perfect Namaaz. When the eyes are in place, then concentration is in place. This Amal is Mustahab, yet the practise of this Mustahab act assures concentration in Namaaz, and the control of the eyes when not in Namaaz. If a Mustahab act is so influential, one can imagine the quality of one's Namaaz when the Sunnan, Waajibaat¹¹⁰, and Faraaidh acts will follow suit. If these aspects, which lead to the perfection of Namaaz are not adhered to, then let alone the perfection of the Namaaz, in some cases the Namaaz is considered not made at all. Sometimes, it is left incomplete, and this is called Salaate Munaafiq ¹¹¹ . There are warnings sounded for the performance of such Namaazes. Namaaz is to be performed for Thawaab¹¹², but for some, Allah Ta'aala says,

فَوَيْلٌ لِلْمُصَلِّينَ

FA WAILUL LIL MUSALLEEN

There is destruction for some Musalleen¹¹³.

[Surah Maoon 107: Verse: 7]

¹¹⁰ Compulsory

¹¹¹ The Namaaz of a hypocrite

¹¹² Rewards

¹¹³ Those who perform Namaaz

The valley of Jahannam is for those Musallees, because of the type of Namaaz they present. The Namaaz which is performed unmindfully and without concentration curses its performer, saying, "As you have destroyed me, may Allah destroy you." Namaaz takes on a form. If a performer spoils a Namaaz, the Namaaz makes Badduaa¹¹⁴ him, and like a dirty rag, Namaazes of this nature are taken and thrown back onto his face.

There is no substitute for Namaaz in any way whatsoever. Namaaz is a command that Allah gave to Nabi-e-Kareem ﷺ, and which Nabi-e-Kareem ﷺ taught us. When we perform Namaaz in this way, we are obeying the teaching of Nabi-e-Kareem ﷺ who said,

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

SALLOO KAMA RA' AYTUMUNI OOSALLI

Perform your Namaaz as you saw me performing my
Namaaz.

[Bukhari Shareef: Hadeeth No.: 631]

Hadhrat Moulana Abdul Hamid Saheb رحمۃ اللہ علیہ, expressed, that in his opinion, we should never be unmindful of

¹¹⁴ Curses

Masaa'il¹¹⁵. We should acquire knowledge with regard to the rules pertaining to the pre-requisites of, and the performance of Namaaz.

Lesson Two

Facing the Ka'aba

When preparing for Namaaz, we should stand facing towards the Qibla (the Ka'aba).

The Benefits, and Wisdom of Facing the Ka'aba

The Ka'aba is the 'navel' of the earth. It is situated in the dead centre of the earth. The earth has been spread out from this centre point in all directions. It is narrated in the Hadeeth that the entire earth was covered by water, and where the Ka'aba is, a bubble appeared. The earth was then spread from there. Analysing this, one sees that Insaan has been created from sand both directly, and indirectly. The indirect observation of this is that man was created from sand. Allah Ta'aala created Hadhrat Adam ﷺ's form from sand, and we are all the children of Hadhrat Adam ﷺ. The direct observation is that all of us

¹¹⁵ Rules

are born from the fluids of our parents. These fluids are generated from the blood in the body. The blood, in turn, is formed through nourishment, and nourishment is obtained from the food we eat. All the food we eat is obtained from the earth. In this way, our origin is the earth (sand).

Therefore, when standing facing the Ka'aba for the performance of Namaaz, we are facing the original spot, which consists of our original composition (earth). When we focus our attention to the Ka'aba, we face towards the spot which first bore earth, from which our outward body was formed. Similarly, our inside (our souls) should be focussed to the Creator, who gave life to our moulded outward forms, by presenting us with our souls. Concentration in Namaaz comes automatically from this rationale.

Times for Namaaz

Allah loves us so much that He has made this meeting of ours with Him compulsory. Allah ﷻ also says that we should talk to Him, and tell Him what we want, what our requirements are. Looking at this with present day analogy, it is similar to an employer having a meeting with his employees, requesting them to put their requests

forward. One can have a very safe intuition that the said employer wouldn't want to meet with his employees. His philosophy will be that problems will emerge from these meetings. The less meetings of this nature held, the better. However, Allah ﷻ has made it compulsory for us to put forth our requests five times daily.

Discussion on Namaaz and the Meaning of the Words of Namaaz

When standing for Namaaz, the thought held in mind should be, "I am in a personal and secret audience with Allah, and nobody else knows what is in my heart." This is aptly illustrated in a couplet of Hadhrat Moulana Jalaaluddeen Rumi رحمۃ اللہ علیہ, which Hadhrat Moulana Shah Hakeem Akhtar Saheb رحمۃ اللہ علیہ, quotes very often,

آہ را جز آسماں ہدم نبود
راز را غیر خدا محرم نبود

AAH RA JUZ AASIMA HAM DAM NA BOOD
RAAZRA GHAIRE KHUDA MEHRAM NA BOOD.

Besides the sky, nobody sees me,
Nobody knows the secret of my heart, except Allah.

This is possible in both individual Namaaz and in Namaaz with Jamaat. Hadhrat Moulana Abdul Hamid Saheb رحمۃ اللہ علیہ, then explained the possibility of having Khalwat¹¹⁶ in Jalwat¹¹⁷. The core requisite of Tasawwuf is Khalwat, where meditation, contemplation and introspection takes place. This can be done as explained by luminary spiritual teachers in the calibre of Hadhrat Sheikh Moulana Muhammad Zakariyya Saheb رحمۃ اللہ علیہ, and Hadhrat Moulana Shah Hakeem Akhtar Saheb رحمۃ اللہ علیہ. The means of doing this, is that despite being in a gathering of any number, one should just make Muraaqaba that one is all alone, and be alone in one's thought. Then one can make personal contact with Allah and be all alone with Allah in this frame of mind. This is one method in which to attain the presence of Allah, being anywhere, be it in an office, at home, in an airport, or anywhere at all. With this Muraaqaba, being in constant contact with Allah will Insha-Allah be achieved.

On this point, there is a narration of a Buzurg, who, at the Multazam¹¹⁸, saw a person crying and pouring his heart out to Allah, making Duaa. Allah Ta'aala had granted the Buzurg Kashf¹¹⁹, and he saw that despite having this

¹¹⁶ Privacy

¹¹⁷ In a gathering

¹¹⁸ The area of the Ka'aba between the Hajr-e-Aswad and the door of the Ka'aba

¹¹⁹ Divine inspiration

outward form, and being in this state in front of the Multazam, this person's heart was not in contact with Allah ﷻ. However, upon leaving the Haram Shareef, and entering the bazaars of Makkah Shareef, his eyes fell upon a trader, who was busy with numerous transactions simultaneously.

Focussing his eyes on the trader's heart with Kashf, the Buzurg discovered that despite being so busy serving one customer, giving change to another, offering assistance to another, his heart was connected to Allah ﷻ, and not for one moment was he unmindful of Allah ﷻ.

دست بکار - - دل بپار

DAST BAKAAR ---- DIL BA YAAR

The hands are at work, and the heart is with Allah Ta'aala.

This is not impossible, with a little bit of effort in this direction, that a person will be engaged in his Dunya, yet he will be with Allah ﷻ.

Therefore, whatever we are going to ask of Allah is held in the heart. It is at this time that Allah throws His treasures

open. Namaaz is the key to the treasures of Allah ﷻ. Allah in His kindness didn't restrict our asking to once or a few times in a lifetime, Allah has called us five times daily for us to present to Him our needs. This condition, the ability of Kasbe Munaajaat ¹²⁰ with Allah ﷻ, is possible with a bit of practise.

In reality, if Namaazes are perfected, then the essence of Haj will also be realised, as Haj is normally a once in a lifetime experience for many people. When at Haj, being at Allah's house, events lead to a climax. When Arafaat is eventually reached, this symbolises "meeting with Allah ﷻ personally". Up to now, when performing Namaaz, there was a mass of land, mountains, sea, buildings, trees, etc. that were between us and the Ka'aba Shareef. When we go for Haj and we make the Niyat of facing towards the Ka'aba Shareef, the Ka'aba Shareef is directly in front of us. All the "veils" between us have been removed. The "veils" of the mountains, the distance, and the "veils" of time. Now, if our outlook to, and performance of Namaaz was correct, being present right in front of the Ka'aba, and performing Namaaz, will have more value. In this way, Haj too, will become more valuable.

¹²⁰ Speaking secretly

When performing Namaaz, it should be realized that we are standing in the special court of Allah ﷻ. Assume one has the honour of attaining the acquaintance of a very prominent, much sought out personality, and the time has come to personally meet him. When approaching the general neighbourhood of this person a certain "consciousness" is experienced. A consciousness of expectancy, etiquette, and of the calibre of the personality himself. This gets progressively stronger as the road in which this personality lives is approached, and it gets stronger still, when the door is reached. To explain the consciousness when the door is opened, and the personality is met, would probably be indescribable. Together with this, our respect, thoughts, and dressing will be in accordance to what the protocol demands. Similarly, when performing Namaaz, we are in the presence of Allah ﷻ. Therefore our consciousness, etiquette, respect, beliefs, thoughts and dressing should be of an impeccable quality. Allah is who He is. Allah is not what we make of who Allah is. To know Allah as He is, is the recognition of Allah ﷻ.

Therefore, we should be able to recognise Allah. Then with the pure intention, that this Namaaz is being carried out just to fulfil Allah's command, we should stand in front of

this Sovereign Majesty, with the direction towards Him, and with the withdrawal of the attention from all else, we should say “Allahu Akbar.” Having said “Allahu Akbar” and in the manner that had been described above, makes this “Allahu Akbar,” a sincere one.

The other is running from the Wudhu Khana into the Masjid to get the Jamaat at the last minute. There is a world of difference between these two forms of Namaaz. Therefore, an Aarif’s two Rakaats of Namaaz is superior to a lifetime of Namaaz performed by an ordinary person.

Benefits of Performing Namaaz As Described Above

Immediately at the time of commencing the Namaaz, the special favours of Allah are showered upon this Banda. Allah ﷻ, the Great Majestic King, knows the intention of the Banda who has come to His presence, who has put everything else aside, who has recognised His greatness, and who has made his Niyyat only for Allah, having come to ask of Him.

The lifting of both the hands for Takbeere Tahreema is symbolic of giving up both the worlds. A good

comparison is that when soldiers are captured in war, and as a gesture of surrender, they raise both their arms in the air. So should we, in totality surrender ourselves to Allah ﷻ. Everything of Dunya, and Aakhirat is surrendered, with the thought, “O Allah! I am only for You now. There is no-one else, it is only me and it’s You. You have become mine now, I have become Yours. The ‘eyes’ from both sides have now met. All worldly things and activities are now given up. Then Allah immediately shows His special favours to the Banda, as he is the guest in Allah’s house. Allah is the host. Esteemed hospitality is portrayed for just ordinary people, the hospitality of Allah, not any ordinary Ihsaan is afforded to us.

Actions in Namaaz

Niyyat

Niyyat should be made in the heart, and not verbally. To make Niyyat is Fardh. However, this should not be made with the tongue, although it is permitted from the tongue of a Muftadi¹²¹. This method is used in an effort only to train the beginner. Niyyat, though, is from the heart. When a person has learnt to make Niyyat, and continues making it by tongue, he is performing an act which is Bid’at.

¹²¹ Beginner; somebody who is learning how to make Namaaz

Niyyat is an act of the heart, not an expression through the tongue. Making Niyyat from the heart should be practised upon, as this is what brings about the presence of mind when in Salaah. Niyyat when made verbally, is normally made without the presence of mind.

Takbeere Tahreema (Lifting the Hands to Start Namaaz - For Men)

The hands should be lifted with the fingers being in their normal positions. That is, they shouldn't be kept tightly closed nor spread opened. The palms should face towards the Qibla. The thumbs should be in line with the lobes of the ears, though it is better that the thumbs touch the ears. However, lifting the hands at least in line with the ear lobes is necessary. Then say Allahu Akbar, and fasten the hands. Takbeere Tahreema¹²², is also Fardh.

If Takbeere Tahreema is not verbalised with the movement of the lips, that is, if Allahu Akbar is just 'said' in the mind, then Namaaz has not even begun, despite having gone through all the process and actions of Namaaz, right to the Salaam. The Namaaz is considered not begun. Due to ignorance, or through habit, many just

¹²² Initiating the Namaaz saying Allahu Akbar

in the minds “say” Allahu Akbar. This is incorrect. The lifting of hands while saying Allahu Akbar is not Fardh. However, the hands should be lifted, as this is the correct Sunnat method of making Namaaz. Although the raising of hands is not Fardh, the verbalising of Allahu Akbar is Fardh. The following Takbeers that is saying, “Allahu Akbar” whilst going to Ruku, Sujood, etc. are Sunnat. It is re-iterated that the Takbeer of starting the Namaaz is Fardh. It is essential to verbally say the Takbeer Tahreema.

It is also important to pronounce the word Allahu Akbar correctly, as is written in the Kitaabs of Fiqah, that if one says **Aallahu Akbar**, it alters the meaning to “Is Allah the greatest?”

This is why Namaaz should be learnt, and this learning is easily acquired by Suhbat. It allows one to learn from those who know. This is what Suhbat is about. People may be in lots of effort of Deen, some may be engaged in an abundance of Ibaadat, but lack Suhbat. It might be that they don’t pronounce “Allahu Akbar” correctly. Thus, while doing work of Deen on one side, and engaging in an abundance of Ibaadat on the other, their starting point of Namaaz is incorrect. They may be making Tahajjud Namaaz throughout their lives. Yet their Namaazes are not accepted by Allah, because they are not performed

correctly. Therefore, Suhbat and Ilm ¹²³ are a great necessity, a great virtue, and a great blessing. It is very important that we seek knowledge.

Recitation of Thana

When beginning Namaaz, the great Honour, and Majesty of Allah is portrayed in the following recitation.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ

*SUBHANA KALLA HUMMA WA BI HAMDIKA WA TABAARAKASMUKA WA
TA'AALA JADDUKA WA LA ILAAHA GHAIIRUK.*

With the purity of Allah, and with all the praises for Allah, Your name is blessed, and very high is Your position, and there is nobody else worthy of worship besides You.

سُبْحَانَكَ اللَّهُمَّ

SUBHANA KALLA HUMMA
With the purity of Allah.

What is the purity of Allah? Purity is abstaining from the wrong beliefs that people have attached to Allah. Some say

¹²³ Knowledge

that Allah has got a son, some say that Allah has got a wife, some say that Allah has got daughters (Mala'ika¹²⁴), some say that the various gods they believe in, like idols etc. do the work of Allah. Some think that the giving of children, wealth and so on are by the Buzurgs. Thus, they make Tawaaf of their Qabars and ask him for their needs to be fulfilled. Allah is pure of all this. Allah is the one and only. All the correct Aqaa'id (beliefs) of Allah are with Him. Allah is pure of all these claims.

سُبْحَانَكَ

SUBHAANAKA

With purity

O Allah, you are pure of the wrong things people attribute to You. My Aqeedah is with You, as You are. You are the Khaaliq¹²⁵. You are Rabb¹²⁶, You are Shaafee¹²⁷. You are Raaziq¹²⁸. Everything is in Your hands with the correct Aqeedah. Therefore, effort on Aqeedah is also absolutely essential.

¹²⁴ The Angels

¹²⁵ The Creator

¹²⁶ The Cherisher

¹²⁷ The Healer

¹²⁸ The Sustainer

وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ

WA BI HAMDIKA WA TABAARAK ASMUKA

And with all the praises for You, Your name is blessed.

Therefore, the person who takes Allah's name will become blessed too. The Barakat of Allah's Name is such that the entire universe, the rising and setting of the sun, the gusting of the winds, the movement of the water in the sea, the mountains in their majesty, people getting sustenance, and air to breathe, will continue their routines for as long as only one person says "Allah". Allah will keep the system of the entire universe in place for as long as only one person says Allah.

Remember, this believer will only be saying "Allah", he wouldn't be performing Namaaz or any other Ibaadaat. Such is the greatness of the Barakat of the name of Allah. All this is only from calling Allah. There is no mention of Namaaz, Roza, Haj or any of the other A'amaal. Imagine if the whole of the Deen comes into a person, what to be said of the Barakat of that person? A person who makes Zikr and purifies his heart and his actions, is known to everybody as a Buzurg. Although the Barakat is Allah's. Allah is Ba Barakat¹²⁹. There is so much of Barakat in

¹²⁹ Full of blessings

Allah's name, even a Banda becomes Ba Barakat by taking Allah's name. His Duaas are filled with Barakat. When a child is born, he gets asked to make Duaa for the child. When a business is opened, he gets called to make Duaas for Barakat.

مَنْ كَانَ لِلّٰهِ كَانَ لِلّٰهِ لَهُ

MAN KAANA LILLAH.

Whoever becomes Allah's, Allah becomes his.

This indicates that people are now giving evidence that Allah's Barakat has come into this person.

وَتَعَالَى جَدُّكَ

WA TA'AALA JADDUKA.

And very high is Your position.

وَلَا إِلَهَ غَيْرُكَ

WA LA ILAAHA GHAIK

And there is nobody else worthy of worship besides You.

This is the crux of the Aayat. Hadhrat Hakeem Akhtar Saheb رحمہ اللہ, gives an apt Aashiqaan¹³⁰ meaning of La Ilaaha, which forms the last part of this verse as being, “Who is there for me besides You? Oh Allah, I have no one else besides You.”

Therefore, we notice that when beginning with Namaaz, how much value is added by just saying “Allahu Akbar” correctly. When the meaning of Thana is learned, the value of the Namaaz increases immensely. Many people just mumble the Arabic verse of Thana. Thana should be recited with pondering over the meaning. Therefore, as advised by Hadhrat Moulana Abdul Hamid Saheb رحمہ اللہ, Halqas should be formed at home - similar to those in Jamaat, where Surahs are revised - where family members each get a chance to perform the whole Namaaz, because many people tend to forget, and make mistakes when it comes to the performance of Namaaz.



¹³⁰ Sentimental

Benefits of Reciting Thana

The recitation of this Duaa in Namaaz is Sunnat. This Duaa portrays the extent of the Ta'zeem¹³¹ and Tauheed¹³² of Allah ﷻ. The greatest praise of Allah ﷻ is Lailaaha Illallah. The great Ma'rifat of Allah is to realise Allah is one. The greatest Ma'rifat of Hadhrat Moosa عليه السلام, can be Kaleemullah¹³³, Hadhrat Isa عليه السلام can be Ruhullah¹³⁴, Hadhrat Ibraheem عليه السلام can be Khaleelullah, Hadhrat Aadam عليه السلام can be Safiullah¹³⁵, the greatest praise of Nabi ﷺ is Rasoolullah ﷺ. He is the Rasool of Allah. This in turns informs us of what the Haqeeqat¹³⁶ of our Deen is. Our Deen is not the Mo'jiza¹³⁷ of Hadhrat Aadam عليه السلام, nor of Hadhrat Isa عليه السلام, who's Mo'jiza to give life to the dead. Our way is that of Rasoolullaah ﷺ. He has brought the way of life from Allah ﷻ to us, and our honour, our greatness, and our perfection is reflected in how much Deen we bring into our life. That message of how Allah ﷻ

¹³¹ Greatness

¹³² Oneness of Allah

¹³³ One who spoke to Allah

¹³⁴ One who is still alive

¹³⁵ One who is pure

¹³⁶ Reality

¹³⁷ Miracle

wants us to live is our honour. Our honour is to the extent that we have Tauheed and Sunnats in our lives, and this is the message of how Allah ﷻ wants us to live our lives.

Our parents, our lives, everything can be sacrificed for Allah, because Allah ﷻ Himself has taught us these words by which we could praise and honour Him. If the praises and the honouring of Allah were left to us, we would fail dismally in composing the praises to Him. We cannot even compose one line of poetry, how would we have succeeded? We probably would write volumes of incoherent literature. This would have caused our Namaazes to be much longer. Yet, after these lengthy Namaazes, the wording would be so incoherent, that there would be no chance of acceptance.

Allah ﷻ has taught us how to praise Him in short, concise, yet effective verses. This is the eloquence, the Balaaghat¹³⁸ of the Arabic language. These are great praises of Allah which are contained in this one little phrase.

On the point of small words having great meanings, Hadhrat Hakeem Muhammad Akhtar Saheb رحمۃ اللہ علیہ, portrays

¹³⁸ Beauty

the kindness of Allah ﷻ in terms of the size of His house. Hadhrat ﷺ states, that every person builds his house according to his status. A poor person will have a little tin shanty, an average person will have an average house. A very rich person will have a very big house, though he might not even need such a big mansion. Allah ﷻ is the biggest, the greatest. If Allah ﷻ had to have His House constructed, in terms of His greatness, then, the Ka'aba Shareef should as well have been so big that it's walls would cover a distance from Makkah Shareef to Jeddah. How then would we perform our Tawaaf¹³⁹? Let alone seven circuits, even part of one Tawaaf would have been impossible. Allah ﷻ, looking at our weakness, had made His House small. This is so that even a child, a weak woman, a sickly person, an old person could easily, comfortably, make Tawaaf.

Continuing with Thana, at this time, when reciting Thana, the reciter should contemplate that Allah's Rahmat is descending on him. Thereafter, he should contemplate that his heart is being presented to Allah ﷻ, he then should ask of his needs from Allah ﷻ. When we have needs, as we will always have, it will be required of us to

¹³⁹ Circumambulation of the Ka'aba

make the request in total humility. If we went to our employer with a need, we are well aware that touching and fiddling is disrespectful, so while in the process of presenting a need to Allah ﷻ we should present ourselves in total humility. We should also realise whom we are presenting ourselves to and make the connection accordingly.

Ta'awwuz¹⁴⁰

Before presenting our needs to Allah, it is required that we ask Allah to save us from Shaitaan who is the one who causes a lot of harm, interferes, and interrupts in our contact with Allah ﷻ. What is therefore required, is supplication to Allah, requesting for protection from Shaitaan. Allah's court is entered, and a request is made to Allah for protection from Shaitaan, by reciting Ta'awwuz, supplicating thus,

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

AOOZU BILLAHI MINASH SHAITAANIR RAJEEM.

I seek refuge in Allah from Shaitaan the accursed.

¹⁴⁰ Seeking refuge in Allah from Shaitaan

This should also be recited in the mind when thoughts occur during Namaaz. Fighting the thoughts placed by Shaitaan shouldn't be of concern. Allah's protection should be sought and requested when such thoughts do occur.

The following Ajeeb¹⁴¹ explanation is given with regard to Shaitaan by Hadhrat Moulana Hakeem Akhtar Saheb رحمۃ اللہ علیہ, which, in fact is a Mazmoon¹⁴² of Mullah Ali Qari رحمۃ اللہ علیہ. Most wealthy people in this Dunya employ security means. The type of security measure employed would depend on the status, position and wealth of the person concerned. The security measure instituted would be in accordance to the position the person holds. If the security employed were a dog, for example, the breed of the dog kept would be according to the wealth possessed by the master. Based on this, a person of little wealth will have a common terrier as a watchdog, and a person having great wealth would have, for example a Rottweiler, or Doberman. Allah is the greatest, and all wealth belongs to Allah جبار. Therefore Allah has the biggest dog, so to say, and that is Shaitaan. Allah جبار is not so easy to attain.

¹⁴¹ Amazing

¹⁴² Topic

When a person's house is visited, and there is a dog guarding the premises, and the dog is taken on in an effort to push him aside to get into the house, it would be inviting trouble. There is an easier way of getting into the house without the dog posing as a danger. The owner's attention should be attracted. Once this is accomplished, the owner will just look at the dog, or instruct the dog to go, or tie the dog, and as dangerous as the dog might be, once its owner is present, it won't pose a danger anymore.

Similarly, Ta'awwuz is recited, Allah ﷻ's attention is drawn to us, and we request Allah ﷻ's protection from His 'dog' Shaitaan. We are unable to take on this 'dog'. We should request Allah's protection.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

AOOZU BILLAHI MINASH SHAITAANIR RAJEEM.

Oh Allah I seek Your refuge from Shaitaan the rejected one.

Tasmia

After reciting Ta'awwuz, Tasmia should be recited. Tasmia is the recitation of the following verse,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAHIR RAHMANIR RAHEEM.

I begin in the name of Allah, who is most kind most merciful.

This is the beginning of Namaaz, and where our dialogue with Allah begins. What is our speech, our dialogue with Allah? Remember, this is not a monologue, whereby all the recital are being channelled from us. We are speaking to Allah, and Allah is replying to our speech. What does this dialogue consist of? Firstly we recite,

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

ALHAMDU LILLAHI RABBIL AALAMEEN.

All praise is due to Allah, Lord of the worlds.

[Surah Al Faatiha 1: Verse: 1]

Hadhrat Hakeem Muhammad Akhtar Saheb رحمته الله explains that there are four types of praise. They are:

- A person praises himself
- A person praises another person
- A person praises Allah
- Allah praises Himself.

Regardless of what praise there is, it ultimately belongs to Allah solely.

With regard to the topic of praise, an important aspect was discussed by Hadhrat Moulana Abdul Hamid Saheb رحمۃ اللہ علیہ, in Hadhrat's commentary. This is an important issue, which will enlighten the reader, though it may appear to slightly digress from the main topic. The reason for including this example is to illustrate the importance of acquiring knowledge and applying the correct interpretation of what is quoted.

In view of this, there are two Hadeeth which appear to conflict with each other. Thus a person with a lack of knowledge, and who's intent falls onto one of these Hadeeth, could make the wrong interpretation of the reality of Shariat. The effective meaning of the first of these Hadeeth is that if someone praises you, throw sand in their mouths. In other words, stop him from praising you, don't accept the praise being offered by him. This is the more commonly known Hadeeth among people in general. Then there is a second Hadeeth which is,

إِذَا مُدِّحَ الْمُؤْمِنُ

IZA MUDHIHAL MU'MIN

When a believer is praised....

زَادَ الْإِيمَانَ فِي قَلْبِهِ

....ZAADAL IMAANU FI QALBIHI.

....Imaan grows, (increases) in his heart.

Outwardly these Hadeeth appear to be conflicting, therefore, just looking at the translation of the Hadeeth, because today, Bukhari Shareef, Muslim Shareef, etc. are easily available with English translation, and it is felt that a great act of Deen is being pursued by merely reading through these translations. However, without explanation, the non-Aalim, the ordinary Muslim, won't have the proper understanding of Deen, and would, in all likelihood, misinterpret the meaning of the Hadeeth. The explanation of the above quoted Ahadeeth are as follows:

The interpretation of the former quoted Hadeeth is that when the Mu'min who is weak, whose Imaan is not yet complete is praised, he would think that he is worthy of praise, and he would tend to think highly of himself. In this case the person should stop the person from praising him.

The explanation of the next Hadeeth refers to when a person's Imaan has reached a high level towards perfection, at least to the level where he realises that even if he is being praised, it is all Allah's doing, and that nothing is of his own achievement, and his eyes immediately focus upon his weaknesses, faults, sins and bad qualities. The person who has reached these heights in Imaan experiences growth in Imaan when praised.

After reciting Alhamdulillah, the introduction of Allah immediately follows. Who is Allah? "Rabbil Aalameen". In the first place He is Rabb. Rabb is He who brings into existence from non-existence. Scientists believe that matter cannot be created, nor destroyed. This is their point of view. They only use resources, raw materials, and change them into other forms. For Allah, this is not the case. Allah brings into existence things which are not in existence. There is nothing which is beyond Allah.

Hadhrat Moulana Jalaaluddeen Rumi رحمۃ اللہ علیہ explains this beautifully, in the following couplet,

در درج خوف ہزاراں ایمانی

DAR DARJ KHOF-E-HAZAARA AIMANI

A person living with one fear lives within a thousand folds of peace.

This appears to be contradictory, because if one has fear, how can one have peace? However, the one fear mentioned here is the fear of Allah. If this exists in one's heart, then one will have peace from the creation of Allah. To us this may yet sound contradictory. Then Moulana Rumi رحمۃ اللہ علیہ states that objection should not be made to his statement, and solves this question posed above by adding,

در سواد چشم چندی روشنی

... DAR SAWAD-E-CHASHAM CHANDI ROSHNI.

Don't you see in the darkness, Allah has made light.

Each person, irrespective of the colour of his eyes, has the centre spot, the pupil, which is black. Black is associated with darkness. However, it is in this darkness that Allah has created light. Therefore, there is nothing impossible for Allah. This is symbolic of Allah having brought into existence from non-existence. Then, after bringing into

existence, Allah ﷻ maintains all that He created. The heart specialist doesn't have control over his own heart. It is Allah who is in control of his heart. This is what is meant by Rabb. It should be realized that Allah's powers are not restricted only to what is scripted above, but Allah is Rabbil Aalameen. He has the powers and control over the universe, humans, animals, insects, seas, skies, Allah is the Rabb of all. So we should with intent be conscious that we are standing in front of that Rabb whose powers and controls are beyond imagination. This is yet a brief explanation of the powers and controls of Allah. This is a subject that cannot be exhausted by mortals like us. When Nabi-e-Kareem ﷺ, himself declared,

مَا عَرَفْنَاكَ حَقَّ مَعْرِفَتِكَ

MA ARAFNAKA HAQQA MA'RIFATIK.

We could not recognise You, O Allah! According to the way You should be recognised.

صَاحِبُ الْإِسْتِغْنَاءِ مُطْلَقٌ ، ذُو الْجَلَالِ

SAAHIBUL ISTIGHNAAI MUTLAQ, ZULJALAAL.

Allah Ta'aala is not in need of anyone. He is full of grandeur

Any human having a bit of extra-ordinary powers will tend to become a dictator, and will not care how he would trample upon other people. He would do just as he pleases. He would become ruthless. However, Allah, together with the above attributes, simultaneously and immediately says He is:

الرَّحْمَنُ، الرَّحِيمُ

AR-RAHMAAN, AR-RAHEEM.

The most Kind and most Merciful, Compassionate.

[Surah Al Faatiha 1: Verse: 2]

There is no limit to the mercy of Allah. At the same time, Allah is teaching His servants that if he has got some position, some wealth, as his status rises, so should His mercy, and kindness.

مَلِكِ يَوْمِ الدِّينِ

MAALIKI YOW MID DEEN.

Allah Ta'aala is the Owner of the day of Justice.

[Surah Al Faatiha 1: Verse: 3]

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Hadhrat Moulana Hakeem Akhtar Saheb رحمۃ اللہ علیہ explains that Allah جبار is not the Qaadhi¹⁴³ of the day of Judgement. He is the Owner. Everything will be in His control. He can make decisions as He wants to. If Allah claimed to have the attribute of being a Judge on the Day of Judgement, then according to the evidence put forward, it would be compulsory for the judge to mete out punishment to those who are found guilty. However, specifying His attribute of being the Owner of the day of Judgement, if someone is found guilty, being the Owner, Allah can charge the person as being guilty, yet, set him free. Allah can grant pardon. All this is in the hands of Allah. While reading this, it should be borne in mind that we are in this world, but for a short while. We are going to have to return to Allah soon. This will correct our lives too. The first three phrases of this verse recited thus far were in praise of Allah جبار.

We then recite,

إِيَّاكَ نَعْبُدُ

EEYYAKA NA'BUDOO.

Only You do we worship.

[Surah Al Faatiha 1: Verse: 4]

¹⁴³ Judge/Magistrate

Here, the meaning of the word Rabb should be reflected upon, then naturally, logically, the understanding that all worship is for Allah alone will be realised. What is worship? Worship is to lower one's honour completely to the Being who is worshipped. One who recognises Allah, stands in front of Allah with his hands folded. This is the sign of utmost respect and humility. It is not permissible for one to stand in front of anybody else whom he holds in respect with his hands folded, this sign of respect is reserved only for Allah. It is commonly noticed that before, and during Takbeer-e-Tahreema people stand with their hands folded or clasped. This is not permissible. One should stand in this way only in Namaaz, solely for Allah. Before Namaaz, our hands should be kept to the sides.

وَإِلَّاكَ نَسْتَعِينُ

WA EYYAKA NASTA'EEN.

And only from You, O Allah do we seek help.

[Surah Al Faatiha 1: Verse: 4]

If the reality of this is realised, then requests for assistance in any matter wouldn't be sought from anyone. Asking one another for help in terms of financial or ordinary human driven needs is not Haraam, nor Shirk. This is acceptable. However, it must be remembered that the sole doer of everything is only Allah. However, with regard to the higher stage of the recognition of Allah, when a true

recogniser has even a desperate need, he won't present it to anyone.

The height of this, which we cannot even dream of reaching is depicted when Hadhrat Ibrahim عليه السلام was being flung into the fire. Hadhrat Jibrael appeared with other Malaika, and they claimed to have come with Allah's permission to help Hadhrat Ibrahim عليه السلام, if he required help. Hadhrat Ibrahim عليه السلام replied,

أَمَّا إِلَيْكَ فَلَا

AMMA EELAIK FALA.

I don't need any help from you.

He then asked, "Doesn't Allah know my condition? Is not Allah aware? Doesn't Allah have control over what is to happen? In that case I do not require anyone's help." Yet the Malaika had come, with Allah's permission, to save him from the fire. The fire was so huge, that even birds could not fly over it. The heat was so intense, that the people had to stand a long distance off from the source of the flame, this is the reason why they had to catapult him into the fire. Yet he was content. He had no worry, and he sought help only from Allah at that time. We cannot dream of such a level of Imaan. Having understood this, no

human irrespective of whether he be a Nabi, or even Malaika, can really recognise Allah,

أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

ANTA KAMA ATHNAITA ALAA NAFSIK.

You are, O Allah as You have praised Yourself.

[Sunan An Nasa'i 1130]

Allah is in His position. Nobody can reach there. Therefore, this great height that Hadhrat Ibraheem عليه السلام reached, is only to give an idea that we should seek our help only from Allah جبار مكرم. This is the reality, and height of

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

EEYYAKA NA'BUDOO WA EEYYAKA NASTA'EEN.

We worship only You O Allah, and we only seek help from You and from no-one else whatsoever.

[Surah Al Faatiha 1: Verse: 4]

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

IH DINAS SEERAATAL MUSTAQEEM.

O Allah, guide us to the straight path.

[Surah Al Faatiha 1: Verse: 6]

Here we are taught what is the greatest thing to ask for. According to us material possessions mean a lot. Wealth means a lot. A better job, a business deal that is not becoming a reality which is desperately sought, or the like. The greatest thing to ask for is taught to us by Allah ﷻ Himself in this phrase. We, ourselves did not know what our greatest needs were. Allah is so kind He taught us what our needs are, and how to ask of and praise Allah is also taught to us by Allah, Himself. Apart from knowing what our needs are, do we know the Being who fulfils these needs?

On this point, there is a narration of a person who lived during the time of Hadhrat Moosa عليه السلام, who was a great Aashiq¹⁴⁴ of Allah, but he was not an Aarif. He did not recognise who Allah ﷻ is. He had great love for Allah, but he did not know who Allah is. In his great love, he was heard saying, “O Allah, if only I knew where You are. I have, in my care my forty sheep, and by the end of the day, I am totally exhausted looking after these sheep of mine. You look after the whole world. How tired must You be getting at the end of the day? If I knew where You were living, I would have come to massage Your legs, You probably, being so busy, wouldn't have time to cut Your

¹⁴⁴ Lover

nails, I would have come to cut Your nails. I would have combed Your hair for You.”

Hadhrat Moosa عليه السلام overheard this. Being a Jalaali¹⁴⁵ Nabi, he reprimanded this person very severely, saying that the statements he made were of Shirk ¹⁴⁶, about Allah جبرئيل having hands, nails, hair etc. Allah جبرئيل sent Wahi to Hadhrat Moosa عليه السلام saying, “O Moosa don’t reprimand him in this way. Don’t you see what great love he has got for Me? Teach him who I am.” It is only a Nabi who can teach us who Allah جبرئيل is. The point made is that we did not know who Allah جبرئيل is.

Similarly, we could never have recognised Allah جبرئيل without Muhammadur Rasoolullah صلى الله عليه وسلم. Also, we do not have direct contact with Rasool صلى الله عليه وسلم. We are greatly indebted to the Sahaaba-e-kiraam¹⁴⁷, the Taabieen¹⁴⁸, the Tabe Taabieen ¹⁴⁹, and then Muhadditheen ¹⁵⁰, the

¹⁴⁵ Quick tempered

¹⁴⁶ Polytheism

¹⁴⁷ Companions of Rasoolullaah صلى الله عليه وسلم

¹⁴⁸ Those who came after the Sahaabah (Companions)

¹⁴⁹ Those who came after the Taabieen

¹⁵⁰ Those who studied and made commentaries on the Ahadeeth

Fuqahaa¹⁵¹, the Sufiya¹⁵², the Ulama¹⁵³, and all who have brought Deen to us. Without them bringing the Deen to us, would we have known what a Masjid is? Ramadaan, I'tikaaf and Namaaz would have been foreign to us. Thankfulness should be shown to our Ustaads, Mashaaikh, parents, and all who have brought the Deen to us, starting from Allah ﷻ, then Rasoolullah ﷺ, that we know our Deen and we are in this fortunate position.

There are those unfortunate Muslim individuals and communities who currently don't know what Ramadaan or Namaaz is. There are those who know it is Ramadaan, but there is no Roza in their lives. Therefore this is an Ihsaan¹⁵⁴ of Allah upon us, that we are blessed with this great Ne'mat, via this great chain.

Hidaayat¹⁵⁵, and the recognition of Allah should be uppermost in the mind when contemplating while reciting this phrase of Surah Faatiha. A person without Hidaayat would think that this world is the be all and end all of living. All capabilities and capacities would be spent just on building for worldly needs. It is only when Hidaayat is

¹⁵¹ The Jurists

¹⁵² Those who follow the path of Tasawwuf

¹⁵³ The Islamic scholars

¹⁵⁴ Favour

¹⁵⁵ Guidance

attained, that the value of the preparation for the Aakhirat will be realised.

People today are concerned about sport and other worldly pursuits, which they give priority to, without giving consideration to the importance of Tilaawat¹⁵⁶, or Namaaz. Therefore the greatest requirement is that of Hidaayat.

The phrase, Ihdina, means guide us, lead us, and not direct us. If we were given directions, we could go astray because,

كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

KULLU HISBIM BIMA LADAIHIM FARIHOON.

Each person is happy with the way he practises his religion.

[Surah Ar Rum 30: Verse 32]

To continue with the seeking of guidance, where do we want to be lead to?

صِرَاطٍ مُسْتَقِيمٍ

SEERAATE MUSTAQEEM.

The right path

[Surah Al Faatiha 1: Verse 5]

¹⁵⁶ Recitation of the Quraan Shareef

What is Seeraate Mustaqeem? This again has been defined. This is the starting step of faltering. A person who is guided will react by saying, "According to my thinking, I am right, but it is possible that I am wrong. My thinking with regard to this particular matter is this, and this is my opinion, and I base my opinion on these arguments and facts."

The followers of other religions are all convinced that their religions are on the straight path. How will a person know which is the straight path? Allah ﷻ in His Kindness has defined for us what the straight path is. It is,

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

SEERATAL LAZEENA AN AMTA ALAIHIM.

The path of those people on who You (Allah) have shown
Your favours.

[Surah Al Faatiha 1: Verse: 7]

Here, a very important point has been illustrated by Hadhrat Mufti Shafee Saheb رَحْمَةُ اللهِ عَلَيْه, in which he portrays that guidance can be attained from Kitaabullah, the book of Allah, the Quraan-e-Paak. The other is Rijaalullah¹⁵⁷, the

¹⁵⁷ The men of Allah

Buzurgs¹⁵⁸, Ulama, Auliya, Sufiya, and Fuqahaa. Many claim that they don't need Rijaalullah, and that Kitaabullah is sufficient for them. They claim that they will get their guidance from the book of Allah. However, in the opening Surah, Surah Faatiha, Allah ﷻ tells us that if you want Kitaabullah, the straight path, follow the Rijaalullah. How will we know who the Rijaalullah are, how will we recognise them because there are many people who are not the true men of Allah. We can recognise them from Kitaabullah, in the book of Allah. We read that the performance of Namaaz is Fardh five times daily.

See if they perform their Namaazes. We will read,

قُومُوا لِلَّهِ قَانِطِينَ

QUMOO LILLAAHI QAANITEEN

Stand with humility in Namaaz.

[Surah Al Baqarah 2: Verse 238]

See if he stands with humility. We read,

أَقِمُّوا الصَّلَاةَ

AQEEMUS SALAAT

Perfect your Namaaz.

[Surah Al-Baqarah 2: Verse: 110]

¹⁵⁸ The pious elders

See if that person's Namaaz is perfect. The Quraan also states,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

LAQAD KAANA LAKUM FI RASOOLILLAH USWATUN HASANA

You have a perfect example in Rasool ﷺ

[Surah Al Ahzaab 73: Verse: 21]

See if the Sunnats of Nabi-e-Kareem ﷺ is in that person's life. Therefore from Kitaabullah, we can determine who Rijaalullah are, and from Rijaalullah, we should find the straight path. The Quraan Shareef itself defines that Allah has shown His favours upon the following people,

الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ

AL LAZEENA AN AMALLAAHU ALAIHIM MINAN NABEEYEEN WAS
SIDDIQEEN WAS SHUHADAA WAS SAALIHEEN

They are the Messengers, the truthful, the martyrs, and
the pious ones.

[Surah An Nisa 4: Verse 69]

These are the people we need to follow. With regard to Nabiyeen, the Ambiya ﷺ are not present, the Siddiqueen, an example of a Siddique is Hadhrat Abu Bakr رضي الله عنه. A person whose words correspond with his actions is a Siddique. If we find such a person we should follow him. “Wash Shuhadaa”, those people who have given their lives in the path of Allah ﷻ. They were the Sahaabah kiraam رضي الله عنهم. We should study their lives, they are the people who should be followed. “Was Saaliheen”, when the people say that this is a Saalih, generally the good people’s opinion is that a certain person is a Buzurg, follow his path.

For the layman to study the Quraan in Arabic is a magnanimous task. The Arabic language is very difficult. It is not just knowing the language that will qualify one to understand the Quraan Shareef. In order to know the Quraan Shareef, fifteen sciences of Arabic knowledge, syntax, philology, etc., have to be mastered. Therefore Allah has made it so easy for us, by showing us what all we have to do is have one person as a guide, and follow him.

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

GHAIRIL MAGHDOOBI ALAIHIM

Not those people, O Allah on whom Your anger has descended.

[Surah Al Faatiha 1: Verse: 7]

The people have been defined as being the Jews.

وَالضَّالِّينَ

WALADDAULLEEN

And not those people who have gone astray.

[Surah Al Faatiha 1: Verse: 7]

This refers to the Christians. Allah became angry on the Jews, they knew what the truth is, and they did wrong, and in their ignorance and their lust, the Christians went astray.

Allah ﷻ, Himself has prescribed to us the recitation of Surah Faatiha when we present ourselves to Him in Namaaz.

After reciting Surah Faatiha, we should say Aameen. This means, "O Allah accept this Duaa of ours." To say Aameen

is Sunnat. This should be said softly. Aameen is not a word from the Quraan Shareef.

We should then add one Surah to our Surah Faatiha when performing Namaaz.

Benefits of Reciting Surah Faatiha

To recite from the Quraan Shareef in Namaaz is Fardh. Surah Faatiha is part of the Quraan Shareef, and all Surahs are also from the Quraan Shareef. However, to read Surah Faatiha and another Surah is Waajib. To recite Ta'awwuz and Tasmia is Sunnat. The minimum number of Surahs one should know is four, as the most Rakaats in a Namaaz are four. Though, the more Surahs we know the better. The recital of Surah Ikhlaas (Qul Huwallah), has been mentioned for two reasons. Firstly, people, in general, mostly read this Surah in their Namaaz. Secondly, Allah's great qualities are described with gravity and conciseness in this Surah. An introduction is given to us about who Allah is, in this Surah. The Surah was revealed in this way,

قُلْ

QUL
Say

[Surah Ikhlas 112: Verse: 1]

هُوَ اللَّهُ أَحَدٌ

HUWALLAHU AHAD

That Allah is one.

[Surah Ikhlas 112: Verse: 1]

In His Zaat¹⁵⁹. He is the only one, and in His Sifaat¹⁶⁰ He is alone. There is nobody who shares in any of His exclusive qualities. There is no other Sustainer, besides Allah. There is no Creator, besides Allah. Though all Muslims believe Allah to be one in His Zaat, they tend to share His Sifaat with the creation. Though Allah is the only One who gives Rozi¹⁶¹, some believe that others too provides sustenance. This is Shirk in the Sifaat of Allah ﷻ. Therefore, being pure of Shirk in the being of Allah ﷻ, and in His Sifaat is compulsory.

اللَّهُ الصَّمَدُ

ALLAHUS SAMAD

Allah Ta'aala is completely independent.

[Surah Ikhlas 112: Verse: 2]

¹⁵⁹ Being

¹⁶⁰ Attributes

¹⁶¹ Sustenance

He is not in need of anything. The meaning of Samad is, that Being who is not in need of anyone, and everyone is in need of Him.

لَمْ يَلِدْ وَلَمْ يُولَدْ

LAM YALID WA LAM YOOLAD

Allah hasn't given birth to anyone, and Allah was not born from anyone.

[Surah Ikhlas 112: Verse: 3]

Allah has been since ever, and Allah will be forever.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

WALAM YA KULLAHU KUFUWAN AHAD.

And no one is equal to Him

[Surah Ikhlas 112: Verse: 1]

To understand this, an analogy is drawn thus, a person who is destitute, the poorest of the poor, who is afforded the opportunity to stand before a person who is the richest of the rich. Apart from being rich, this person's generosity knows no limits. Consider the amount of humility and sincerity the poor man will put into requesting for his requirements. This is the kind of humility, and sincerity that should go into our Namaaz. Allah declares,

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ

YA AYYOOHAN NAAS ANTUMUL FUQARAA.

O people, all of you, collectively, are poor, you are all in need.

[Surah Fatir 35: Verse: 15]

We can be rulers of the world, but our own eyes are not in our control, the movement of our fingers are not in our control, we are Faqeers, we are all in need of Allah, and Allah is not in need of anyone.

Conditions prior to starting Namaaz have already been discussed. The person concerned about his self-reformation, should practice and revise these conditions. The Niyat made, should be completely perfect, with the realisation of greatness of Allah before starting Namaaz. Then, saying “Allahu Akbar” in a manner claiming that, “I have now surrendered from both the worlds.” Then,

قُومُوا لِلَّهِ قَانِطِينَ

QUMU LILLAHI QAANITEEN.

Stand in front of Allah with complete humility.

[Surah Al Baqarah 2: Verse: 238]

This is mainly with emphasis on our thoughts, and,

خَائِفُونَ قُلُوبًا

KHAA'EE FOONA QALBAN.

With the fear of Allah Ta'aala in our hearts.

We now have a better understanding, to some extent, regarding who we are addressing when standing in Namaaz. When in Qiyaam (the standing posture), though standing in humility, the head should not sag, and the neck should be straight. The heart should be in a state of fear and awe, as this form of worship was taught to us by Rasoolullah ﷺ. Postures resembling humility and fear in Namaaz should not be those introduced by ourselves.

We should stand up straight in Namaaz, and the eyes should be focussed to the spot where Sajda would be made. When Thana is read, the meaning of what is read should be pondered over. Then Alhamdu Shareef should be recited. Then the presence of Allah ﷻ and the dialogue with Allah should be contemplated. The words recited are the words of Allah, and Allah causes them to come through our tongues, we are therefore speaking to Allah. It is narrated in the Hadeeth that when a person says;

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

ALHAMDU LILLAHI RABBIL AALAMEEN

All praise is due to Allah, Sustainer of the worlds

[Surah Al Faatiha 1: Verse 1]

On earth, Allah's direction is to that individual. Allah replies,

حَمِدَنِي عَبْدِي

HAMIDANI ABDI.

My Servant has praised Me.

[Sahih Muslim, Hadeeth: 395]

When further we read,

الرَّحْمَنُ، الرَّحِيمُ

AR RAHMAANIR RAHEEM.

The most Kind, the most Compassionate.

[Surah Al Faatiha 1: Verse 2]

Allah replies,

أَثْنُ عَلَيَّ عَبْدِي

My servant has extolled Me.

Then we read,

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

EEYYA KA N'ABUDO WA EEYYA KA NASTA'EEN.

You alone do we worship; and You alone do we ask of help.

[Surah Al Faatiha 1: Verse 2]

Allah ﷻ then replies, this is between Me, and My servant, he has praised Me, and whatever he is going to ask of Me, I am going to grant to him. The first three Aayaat are solely for Allah's praises, and when the following Aayaat are recited,

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

IH DINAS SEERAATAL MUSTAQEEM SEERATAL

LAZEENA AN AMTA ALAIHIM GHAILIL MAGHDOOBI ALAIHIM WALAD

DAULLEEN.

Lead us to the correct path, the path of those whom You have favoured. Not the path of those who earned Your anger, nor of those who go astray.

[Surah Al Faatiha 1: Verse 3 -7]

Then Allah says, "This is now for My servant. He wanted Hidaayat, he has asked Me in the correct form, and I have granted him his request."

Allah acknowledges this. Therefore there is a dialogue taking place. It should be borne in mind, in the same way, the Surah gets recited after Alhamdu Shareef, and it is also a dialogue with Allah Ta'aala.

Until this lesson has not been practised completely, the next lesson should not be started. This is the way Namaaz should be performed. When Namaaz is performed in this way, the realisation of Namaaz not being just an exercise Na oozu billah will occur. We take it as a burden, a duty, or a physical tax if the Namaaz is performed as it should be, we will realise that we are in fact talking to Allah Ta'aala. We will be asking Allah for Hidaayat, and our Hidaayat will increase with each Rakaat, Insha'Allah. This is why it is absolutely essential to practice the correct method of performing Namaaz.

Lesson Three

Ruku, Qawma and Sujood

Ruku

Despite being millionaires in this world, we are all Muflis¹⁶². People tend to think that it wouldn't matter if they lose everything they have. They feel that they are strong-minded and intelligent. By using their brains they could re-acquire whatever they lose. However, what they fail to realise is that even their brains are in the control of Allah ﷻ, and that which they have so much of confidence in, can also be rendered useless by the command of Allah ﷻ.

Therefore, the reality of being a Muflis should be brought into our lives. We should present ourselves to that Great Being, who is in control of everything, who is the richest, the most kind and generous, whose treasures cannot diminish in any way whatsoever. It is narrated, that if all the people from Hadhrat Aadam ﷺ right up to the last

¹⁶² Ones who owns nothing - paupers

person created, in all their languages, request from Allah all their needs, and Allah ﷻ grants all of them all their needs, it won't diminish Allah's treasure, even to the extent the vapour of water left on a needle after being immersed into the sea, and removed. Allahu Akbar! Allah's treasures won't diminish even to this extent. We should have in mind that we are standing in front of this great Being, and, we should, with great respect, and realizing that we are nothing, and totally dependent on His kindness, we should with great desire of acquiring from Allah ﷻ, bow to Him.

Benefits of Making Ruku

Ruku is a physical act, which is translated in a principle, or a law, which is, that a person, in the presence of Allah ﷻ, and in view of the greatness of Allah ﷻ, has bent his back. This should be made with the intention that this Ruku is not being made by choice, but it is a natural action from the recognition of Allah ﷻ, in a way that he has got no choice, but just to submit to Allah ﷻ. He realises how great Allah is, and he just goes down into Ruku, submitting to that Being. After that, the Greatness of Allah is made Known,

سُبْحَانَ رَبِّيَ الْعَظِيمِ

SUBHAANA RABBIAL AZEEM

Pure is that being, who is my Rabb (Sustainer), and He is extremely great.

It is important, at this stage, to make one's Nisbat¹⁶³ known. Here the connection is emphasised on Rabbi - O Allah, You are my Rabb, I have submitted to You. When one expresses this, one derives a lot of Barakat. Similarly, when reference is made to one's Sheikh the reference made should be, "My Sheikh", one should not be shy about saying so, in this way one will derive great benefit. Even when talking about one's Ustaad one should say, "My Ustaad", and not just Moulana whoever. When this is expressed, it falls in line with the Hadeeth,

مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ

MAN LAM YASHKURIN NAAS LAM YASHKURILLAH

A person who did not learn to make Shukr to mankind, will never be able to make Shukr to Allah.

[Sunan Abu Dawud: 4811]

Unfortunately training with regard to this aspect is sparse. The Ustaads who taught us our Takhti have shown us

¹⁶³ Connection

great kindness. They taught us the basics of our Deen, Wudhu etc. Today they don't even feature in our thoughts. It is our duty to visit them, present them with gifts, and offer service to their needs. If it were not for them, we would not have been able to read the Quraan Shareef, become Huffaaz, or Aalims. Also we probably wouldn't know how to perform Namaaz. Today the kindness they showed to us doesn't get thought of. The same applies to parents. This aspect of showing appreciation is what is known as Nisbat, and this is where Barakat is acquired. A person does not show this Nisbat. The height of this is known as Kufr. The literal meaning of Kaafir is "to hide, or to cover up". A person who does not express appreciation for Allah's Ne'mat's upon him and does not appreciate a Ne'mat is called Kufraane Ne'mat. Therefore, appreciation should be taught and learnt. If a person shows his kindness in any way, he should not at all have the desire for the person to whom he had shown kindness to, to thank him. Although from them their favours upon us were done without the intention of reward or thanks from us.

لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

LA NOORIDU MINKUM JAZAA AW WALA SHUKURA.

We don't want from you reward or thanks.

[Surah Al Insaan 76: Verse10]

However, it should be the duty of the recipient of the kindness to express appreciation for the kindness the person showed,

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

HAL JAZAA'UL IHSAAN ILLAL IHSAAN.

Is the reward for good (anything) but good?

[Surah Ar Rahmaan 55: Verse: 60]

Commonly this is not taught to children in our homes, but it has to be taught. Advice given by Hadhrat Moulana Abdul Hamid Saheb رحمہ اللہ is that we should in our homes teach the family members, especially children to learn to express appreciation. It is a difficult thing to do, whenever the parents do something for the children, they should instruct the children to say Jazaakallah, for whatever they have received. However, the parents should be above wanting appreciation, as their object for doing things for their children, and seeing to their needs, is not for the sake of acquiring the thanks of their children, and besides, they should also not be in need for the thanks expressed, but they should in this way teach the children to express appreciation.

From this we can understand, how difficult it was for Rasoolullah ﷺ to tell the people, "I am Allah's Rasool, bring Imaan upon me." Irrespective of how difficult this

may have been for Rasoolullah ﷺ to do, it was absolutely necessary. Huzoor ﷺ had to teach the Ummat to respect him, it is Kufr not to respect Rasoolullah ﷺ.

This point cannot be over emphasised. We are taught in Namaaz to express this relationship to Allah,

سُبْحَانَ رَبِّيَ الْعَظِيمِ

SUBHAANA RABBIAL AZEEM,

All praise is for my Sustainer, the most high

I am Your humble servant, You are my Rabb. You are Azeem and I am here, bowing. I am nothing.

Standing after Ruku, we recite the Duaa,

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

SAMI ALLAHU LIMAN HAMIDA

Allah has heard the servant who has praised Him.

This is a dialogue with Allah ﷻ. We should recite this with consciousness. This is all that Namaaz is, concentration, and consciously knowing what is being

recited and done with devotion. This is the Namaaz in which 'full marks' are scored.

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

INNAS SALAATA TANHAA ANIL FAH SHA'EE WAL MUNKAR

Namaaz will prevent us from lewd, evil acts, and all types of sin.

[Surah Al Ankaboot 69: Verse: 45]

If we make our Namaaz, our lives will be made, Insha-Allah.

Qawma

Thereafter, there is a Duaa of praise of Allah ﷻ,

رَبَّنَا لَكَ الْحَمْدُ

RABBANA LAKAL HAMD

O Allah ﷻ, for You alone is all praise.

This is the shortest form of this Duaa. This Duaa in its complete form, as narrated in the Hadeeth is,

رَبَّنَا لَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا
فِيهِ كَمَا تُحِبُّ وَتَرْضَى رَبَّنَا

*RABBANA LAKAL HAMD HAMDAN KATHEERAN TAYYIBAN
MUBAARAKAN FIHI KAMAA TUHIBBOO WA TARDARABBANAA*

O our Sustainer, praises are only for You, abundant, pure
and blessed, just as You love and are pleased. O our
Sustainer

Here with regard to acknowledgements, Allah Himself has taught us how to praise Him. If Allah hadn't taught us how to praise Him, how would we have known how to praise such a great Being? Similarly, if parents don't teach children to show gratitude, how would the children know how to show gratitude? Until gratitude is not shown to those who express kindness, gratitude to Allah ﷻ will not be shown.

Benefits of Standing in Qawma¹⁶⁴

Ruku is symbolic of automatically illustrating humility to the greatness of Allah ﷻ. Qawma, is symbolic of acknowledging firmness of the humility illustrated while in Ruku. This standing upright after Ruku is a Waajib act.

¹⁶⁴ Standing after making Ruku

It is important to stand upright when standing after Ruku. In fact, every action in Namaaz, where a person changes from one posture to another, should be carried out at least to the extent that a person stands still. If one stands up from Ruku, the joints in the body should all come back into position before posture of the next action is initiated.

Sajda

Now is the time for “kissing the ‘feet’ of Allah, the great Being”, this is illustrative of one’s love for Allah, the great Being, and when making the Sajda we recite,

سُبْحَانَ رَبِّيَ الْأَعْلَى

SUBHAANA RABBIAL A’ALAA

All praise is for Allah, Allah the high.

To assume this position for the duration of least one Tasbeeh is Fardh. To say Subhaana Rabbial A’alaa thrice is Sunnat. However, the number of times the individual wants to praise Allah depends upon him. This is illustrative of the love he has for his Beloved. To do each act properly is Sunnat.

This is complete annihilation of one's self in the presence of one's beloved. As absence makes the heart grow fonder, similarly, if Sajda is considered being the closest to Allah, we get to this action in stages. In Qiyaam, there is still a distance from Allah, we get closer in Ruku, this is where the heart desires to go yet closer, but we get 'pushed back' into Qawma, this increases the desire for being closer to the Beloved. Then the climax, closeness at last. When the first Sajda is made, then the lover gets pushed away again, and the desire for the closeness increases still, as closeness was savoured with the first Sajda. Then the lover gets called back by his Beloved to enjoy further closeness. Therefore throughout the Namaaz, every act in every Rakaat, is supposed to increase the love of Allah all the time.

حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

HATTAA YA'TIYAKAL YAQEEN

Until Maut overtakes, (your love is perpetual).

[Surah Al-Hijr 15: Verse: 99]

Then when the actual time comes to meet Allah ﷻ, how pleasurable death will be. A lover then looks forward to death, his love has been increasing all the time. Now he meets his Beloved. Then each Rakaat of each Namaaz, be

it Nafil, Fardh, Waajib, will give spiritual progress all the time.

Benefits of Sajda

Ruku is a posture indicative of great respect for Allah Ta'aala should be felt. The practical realisation that Allah's favours are upon us from this. Allah Ta'aala has given us this great honour of praising Him without us having desired it. This is a practical realisation of the great favours of Allah.

It is a great honour to submit to Allah in this way. Only those who understand this realise the greatness of this honour. Allah Ta'aala has bestowed us general and open permission to carry out this honour. Besides this, Allah Ta'aala welcomes us.

In past days, the Muezzin¹⁶⁵ used to climb the Minaarah¹⁶⁶, and from an elevated place, used to invite us to come to the Masjid by giving Azaan. These days, the invitation is given through loudspeakers, so all can hear the invitation to Namaaz.

¹⁶⁵ One who calls the Azaan

¹⁶⁶ A towering pillar of a Masjid

Sajda is made to praise Allah Ta'aala in abundance. We put our foreheads, the part of our body which houses our intellect, down in front of Allah, and now, according to our attachment with Allah Ta'aala, we repeat,

سُبْحَانَ رَبِّيَ الْأَعْلَى

SUBHAANA RABBIAL A'ALAA

All praise is for my Sustainer Who is most exalted.

Now it is not the case of counting how many times the Tasbeeh is recited. The dedicated lover is in the company of his Beloved, where is the time to count his praises to his Beloved? There is no Mas'ala of counting the sweet words of praise for a true lover, he just enjoys being in the presence of his Beloved, and does not want to part company. It should be realised that Sajda is a position, an act of great closeness to Allah. A Hadeeth states that a person is closest to Allah ﷻ when in Sajda. Sajda is the occasion when Allah's soft and kind Tajalliyaat¹⁶⁷ are made manifest. It is as though we put our head at the 'feet' of Allah. Hadhrat Moulana Fazlurrahmaan Ganj Muraadabaadi related to Hadhrat Moulana Ashraf Ali Thanwi رحمه الله, that when he makes Sajda, he experiences

¹⁶⁷ Plural of brilliance

great untold enjoyment, as if he is with Allah. The very soft and kind attributes of Allah are to be found in Sajda.

Moulana Jalaaluddeen Rumi رحمۃ اللہ علیہ states that at times Allah سبحانہ granted him that Sajda by which he experienced more value than the ownership of the two hundred countries in the world. It should be that we are so overtaken by the greatness, the awe, and the Majesty of Allah in the first Sajda that we couldn't say what we wanted to, and we came out of the Sajda. So Allah سبحانہ realising this, invites us to come again, it is as if we have only familiarised ourselves with Allah in the first Sajda.

Benefits of Jalsa

The symbolic explanation of sitting in Jalsa is that in the first Sajda, when we were submerged in the awe and Majesty of Allah and we became speechless, we couldn't say what we wanted to, and by then, we came out of the Sajda. Then Allah told us to pause, recollect, and come again, after we have familiarised ourselves with, and understood what Sajda is, now we would be able to express to Allah what our needs are. What is it that we say?

سُبْحَانَ رَبِّيَ الْأَعْلَى

SUBHAANA RABBIAL A'ALAA.

All praise is for my Sustainer Who is most exalted.

These words are underestimated by most. Each word holds immense value. This is a personal utterance. When we say Rabbi, my Allah is so great, and I have now totally submitted myself to that great Being.

Jalsa is also symbolic of the Aayaat of the Quraan Shareef, where, when we get up from the first Sajda, it is practically like saying,

مِنْهَا خَلَقْنَاكُمْ

MINHA KHALAQNA KUM. . .

It is from the soil that We have created you . . .

[Surah Taa Haa 20: Verse: 55]

O Insaan! It is from the soil on which you lowered yourself completely, that We have created you.

وَفِيهَا نَعِيدُكُمْ

. . . WA FEEHAA NOO'EEDO KUM . . .

. . . and to the ground will We return you . . .

[Surah Taa Haa 20: Verse: 55]

When we get up from the second Sajda again, and stand up...

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

WA MINHAA NUKHRIJOO KUM TAARATAN UKHRA.

. . . from that same soil will We make you get up a second time, (and you will stand in front of Allah).

[Surah Taa Haa 20: Verse: 55]

As in Namaaz it is you, and your Allah, on the day of Qiyamat, it will be you and your Allah, and you will have to account for all your actions of this Dunya's life. There is also a Duaa to be recited while in Jalsa,

اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاهْدِنِيْ
وَارْزُقْنِيْ وَرَفَعْنِيْ وَاجْبُرْنِيْ

*ALLAHUMMAGH FIRLI WAR HAMNI WAHDINI WARZUQNI WA RA FA'NI
WAJBURNI*

O Allah, forgive me have mercy on me, guide me, give me sustenance, raise my status, make me steadfast in your Ibaadat and that I don't have any harm whatsoever.

Lesson Four

Qa'ada and Salaam

When now we have presented our requirements to Allah, we have praised Allah ﷻ, we have presented our needs of which most important is,

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

IH DINAS SEERAATAL MUSTAQEEM

Hidaayat of the straight path.

[Surah Al Faatiha 1: Verse: 6]

The greatness of Allah Ta'aala was in front of us, we have made our Tasbeeh, and all this to the best of our ability. Now Allah says that we are in a position to sit down in front of Him. Like when entering a Royal Court, only after adhering to all the rules of protocol, we are able to seat ourselves. It appears outwardly that to sit in front of such a great Being, goes against the grain of respect.

However, we should understand this symbolically in the way that when we go to some great person, and he stretches his legs out and we have to kiss his feet, so we go to a sitting position to kiss his feet or either that we are waiting for his next command. Therefore, sitting in Qa'ada is as if we are sitting to kiss the 'feet' of Allah ﷻ. One of

these two reasons can be taken as the symbolic interpretation of sitting in Namaaz. Even while we are waiting, we should not keep that time void of any Ibaadat. There should be Ibaadat in this action too. For this reason, we should fill this 'waiting period' with the praises of Allah, Durood, Salaam and Tashahud. In this way we recite Tashahud,

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

ATTAAHIYYAATU LILLAHI WAS SALAWAATU WAT TAYYIBAATU AS
SALAMU ALAIKA AIYYUHAN NABEEYU WA RAHMATULLAAHI WA
BARAKAATU AS SALAAMU ALAINA WA ALAA IBAADILLAAH HIS
SAALIHEEN ASH HADU'ALLAA ILAAHA ILLALLAH WA ASH HADU ANNA
MUHAMMADAN ABDUHU WA RASOOLUH

This supplication is in accordance to the Hanafi Mazhab. Shaafees read the Tashahud differently. The meaning of the Tashahud scripted above is:

“All worship of Allah, of the tongue, is solely for Allah ﷻ, (this encompasses all the Ibaadat made with the tongue, including Zikr Tilaawat etc.), and all the Ibaadat of the body, including Namaaz, Haj, Jihad, etc., is also solely for Allah Ta'aala. All Ibaadat of wealth, Zakaat, Sadaqah,

Lillah, money spent for water to make Wudhu, clothes to make Namaaz, money spent going for Haj etc.), all also belongs solely to Allah ﷻ. All the blessings of Allah be upon you, O Nabi of Allah ﷺ. Salaam on us and on all the servants of Allah. I bear witness that there is none worthy of worship but Allah, and I bear witness that Muhammad ﷺ is the slave, and messenger of Allah ﷻ."

To read Tashahud in the first, and second Qa'ada of Namaaz is Waajib. To sit in the last Qa'ada of Namaaz to the extent of reading Attahiyaat is Fardh. It is re-iterated that we should make ourselves aware of the different aspects of Namaaz i.e. the Faraaidh, the Sunnan, the Mustahabbaat etc. Also, it is not required that a person should be absorbed in Namaaz in terms of concentration.

This is confirmed by Mujaddid Alif Thaani رحمه الله, as well as Hadhrat Shah Ahmed Shaheed Saheb رحمه الله. What, in fact, is required is the realisation that the recitation or action which is being performed, is being performed for Allah ﷻ. For example, Allah ﷻ has commanded me to read four Rakaats of Namaaz. Currently the third Rakaat is being performed. Knowledge of being in the third Rakaat is what is meant by concentration. Also, Allah has made Qiyaam Fardh while performing Namaaz, I am in Qiyaam,

Allah has made Qiraat Fardh on me while performing Namaaz, and I am doing this duty. It is Sunnat for me to say,

رَبَّنَا وَلَكَ الْحَمْدُ

RABBANAA WA LAKAL HAMD

O Allah ﷻ, for You alone is all praise.

I am saying this. This is what is meant by concentration. To know the laws which Allah ﷻ has given us, and, with awareness fulfilling these laws. This is what is meant by concentration. We have made our target beyond our means by assuming that we need to be totally absorbed in Namaaz.

Hadhrat Moulana Muhammad Umar Saheb Palanpuri in an Ijtima said in public that Hadhrat Moulana Muhammad Zakariyya Saheb رحمہ اللہ had the sincerity, the simplicity and openness in him, in that, when performing Namaaz, he would become aware of the arrival of a guest, he would make his Namaaz short, not quick but short. Short, in this case is to perform only what is essentially necessary according to the Waajibaat and Faraaidh stipulated for Namaaz. In other words reading until Tashahud only,

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

ASH HADU'ALLAA ILAAHA ILLALLAH WA ASH HADU ANNA
MUHAMMADAN ABDUHU WA RASOOLUH

I bear witness that there is none worthy of worship but
Allah, and I bear witness that Muhammad ﷺ is the
slave, and messenger of Allah ﷻ.

Then make Salaam. When these aspects are known, then
when a person is in a hurry, he would know how to make
his Namaaz short, whenever the need arises, yet make a
perfect Namaaz. We shouldn't, under normal
circumstances shorten our Namaazes. Hadhrat Moulana
Abraarul Haq Saheb رحمه الله always highlighted that all of us
want everything of the best. The best garden, the best cars,
the best furniture. Why is it that we don't strive to make
our Ibaadat, our Zikr, Namaaz, Tilaawat etc. the best?
When the need arises, only the Fardh or Wajib aspects can
be instituted?

The Mizaaj¹⁶⁸ and the Hudood¹⁶⁹ of Deen

The above illustrates an important point, and that is, there
are two important aspects in Deen. One is the Mizaaj of

¹⁶⁸ Leeway

¹⁶⁹ Limits

Deen, and the other is the Hudood of Deen. If these points are well understood, many things will become easy for us. The Mizaaj of Deen is Taqwa, complete piety, precautions, full to the limits. Then there are the limits of Deen, which distinguishes between Jaaiz¹⁷⁰, Na-Jaaiz¹⁷¹. Makrooh¹⁷², etc. A person's nature must be to choose Taqwa¹⁷³ to its height, use precaution to its height, and fulfil every Fardh, Waajib, Sunnite Muakkada, Sunnate Ghair Muakkada, Mustahabbaat, Nawafil, and Aadaab completely.

The Hudood should be used only in the time of need, when one finds oneself in a pressing situation. Like for example, a farm labourer has to travel a distance to labour. One day he forgot his Topee¹⁷⁴. At the time of Zohar Namaaz he shouldn't say that he forgot his Topee, so he won't perform his Namaaz. Mizaaj will dictate that Namaaz must always be performed with a Topee. Since he forgot his Topee, and his house is quite a distance from where he works, he has to perform his Zohar Namaaz. This is where one finds the 'elasticity' in Shariat. This 'elasticity' is not to be used all the time. The elastic only stretches at need. In other times it is its normal position.

¹⁷⁰ Permissible

¹⁷¹ Impermissible

¹⁷² Detested

¹⁷³ Piety

¹⁷⁴ The headgear (cap) Muslim men wear

Therefore, it is quite permissible for him, under the circumstances to perform Namaaz without the Topee. This aspect of Deen was taught to us by the Khulafaa-e-Raashideen.

This Mazmoon is of Hadhrat Moulana Muhammad Umar Saheb Palanpuri رحمۃ اللہ علیہ, in which Hadhrat outlined that the first two Khulafaa-e-Raashideen, Hadhrat Sayyedinah Abu Bakr رضی اللہ عنہ, Hadhrat Sayyedinah Umar رضی اللہ عنہ, taught us the Mizaaj of Deen, the proper Mizaaj of how we should live, and both of them are the fathers-in-law of Rasoolullah صلی اللہ علیہ وسلم. Sayyedinah Uthmaan رضی اللہ عنہ and Sayyedinah Ali رضی اللہ عنہ, taught us the Hudood of Deen, the limits of Deen, and both of them are the sons-in-law of Rasoolullah صلی اللہ علیہ وسلم.

An example of this is that when Rasoolullah صلی اللہ علیہ وسلم, used to perform Khutbah, he used to stand on the top step of the Mimbar. When Hadhrat Abu Bakr رضی اللہ عنہ became the Khaleefa, he used to stand on the step lower than the one on which Rasoolullah صلی اللہ علیہ وسلم used to stand. This was out of humility. When Hadhrat Umar رضی اللہ عنہ, became the Khaleefa, he stood on the lowest step of the Mimbar. This, again was out of humility. This is the Mizaaj of Shariat, humility.

When Sayyedina Uthmaan رضي الله عنه became the Khaleefa, he stood on the top step of the Mimbar. The people objected. They said that Hadhrat Abu Bakr and Hadhrat Umar رضي الله عنه had showed humility by standing on progressively lower steps, how could Hadhrat Uthmaan رضي الله عنه stand on the highest step. He replied that if he went one step down, the Khatib in a hundred years would have to dig a well in the Masjid, and he will have to go to the bottom to deliver the Khutbah. This is the Hudood of Shariat, that it is totally acceptable to perform the Khutbah from the top step. The Mizaaj of Shariat is the respect, as portrayed by the former two Khulafaa رضي الله عنه. The Hudood of Shariat dictates that when the need arises Shariat can be taken to the limit, as portrayed by Hadhrat Uthmaan رضي الله عنه.

Our Deen must always be kept on the Mizaaj. The only time Hudood should be applied is during times of pressing need. This also applies to the performance of Namaaz. Under normal circumstances, the Mizaaj must be adopted. However when the time of need arises, for example, at an airport, when time is very limited, then the Hudood aspect of performing Namaaz, that is completing only the Fardh and Wajib aspects of Namaaz is permissible. A very short Surah could be recited. In Ruku and Sajda the appropriate Tasbeehs (*Subhaana Rabbial*

Azeem and Subhaana Rabbial A'ala) could be recited once only. Qa'ada could be shortened etc. In this way, many of our modern day queries can be solved using this as a guide. We must remain with Mizaaj, and resort to Hudood only when the need arises.

Adopting the correct Mizaaj is also one aspect of Islaah, of Tasawwuf, of the Khaanqah, and to know the Hudood is an aspect of Fiqah. This is why the Ilm¹⁷⁵ is absolutely necessary. Life becomes easy when the knowledge of Deen is acquired, and for this, the company of the Ulama is absolutely essential.

Continuing with the last Qa'ada, the symbolic value of the Qaada is that it is now time to take leave from the Royal Court of Allah ﷻ. We were shown the Aadaab of entering the Masjid, the Aadaab of starting the Namaaz, how to come into the presence of Allah. Now is the time to take leave. This also has to be learnt. When visiting someone, our children are taught to make Salaam when entering and leaving. These are things we also do. It is because this practice is engrained in us, much is not thought about it. We are now leaving the presence of Allah, the Court of

¹⁷⁵ Knowledge of Deen

Allah, and we are now taught how to leave this Royal Court of Allah.

The Salaam we make to the Masjid upon entry, is two Rakaats of Tahayyatul Masjid. The Salaam made upon entry into Namaaz is Allahu Akbar. The Salaam of the Haram Shareef is Tawaaf. The way to make Salaam when leaving Allah's presence is to recite

التَّحِيَّاتُ لِلَّهِ وَالصَّلَاةُ وَالطَّيِّبَاتُ

ATTAHIYAATU LILLAHI WAS SALAWAATU
WAT TAYYIBAATU...,

All worship of Allah, of the tongue, is solely for Allah
ﷺ, all the blessings of Allah be upon you . . .

In this way one first praises Allah, then one should send Salaam on Nabi-e-Kareem ﷺ,

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

...AS SALAAMUALAIKA AYYUHAN NABIYYU
WA RAHMATULLAHI WA BARAKAATUH,

I bear witness that Muhammad ﷺ is the slave, and
messenger of Allah ﷻ.

Thereafter we give salaams to ourselves . . .

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

AS SALAAMU ALAINA WA ALAA IBAADIL LAAHIS SAALIHEEN,
Salaam on us and on all the pious servants of Allah.

Salaam means peace, and this is the ideal way of asking for peace for ourselves.

We first sent salaams to Allah, then to Nabi ﷺ, and then we 'fit' ourselves into requesting peace for ourselves, and the pious servants of Allah. Then,

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*ASHHADU AN LA ILAHAA ILLALLAAHU WA ASHHADU ANNA
MUHAMMADAN ABDUHU WA RASOOLUHU*

We bear witness to the oneness of Allah, and the prophethood, that Nabi-e-Kareem ﷺ is the Messenger of Allah.

This is Tauheed, which means Allah is one, and we don't associate anything in the worship of Allah, and nobody else is worthy of worship besides Allah, and we realise that Muhammad ﷺ, is a Banda of Allah ﷻ, he is the greatest of the servants of Allah. We should also realise, that by saying this Kalima of Tauheed and the Risaalat¹⁷⁶

¹⁷⁶ Messenger ship

of Nabi-e-Kareem ﷺ, and believing it in the heart, has made us Muslims. We should accept as Muslims that Namaaz has been made Fardh upon us. Namaaz should be completed in this way. It must be remembered, that a fundamental point is always repeated. It will be initiated in the beginning, repeated in the duration, and repeated at the end as well. Therefore, when a person intends to come in the presence of Allah, right in the beginning, before Takbeere Tahreema, he recites the subject of Tauheed,

إِنِّى وَجَّهْتُ وَجْهَى لِّلَّذِى فَطَرَ السَّمَوَاتِ
وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ۝

*INNI WAJJAHTU WAJHIYA LILLAZEE FATARAS SAMAWATE WAL ARDA
HANEEOFOW WAMA ANA MINAL MUSHRIKEEN*

I have turned my face to Him, who has created the skies and the earth, and I have turned my mind and my life from all else, but Allah ﷻ, and I don't associate any partners with Allah ﷻ.

This subject of Tauheed is repeated throughout the Namaaz, for example,

لَا إِلَهَ غَيْرُكَ

LA ILAAHA GHAIKUK

There is no deity besides Allah,

and,

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

EEYYA KAN 'ABUDOO WA EEYYA KA NASTA'EEN

Only You do we worship, only from You do we seek
help.

[Surah Al Faatiha 2: Verse: 5]

In the same way, the Namaaz ends with the fundamental
subject of Tauheed, when we recite,

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

ASH HADU AN LA ILAHAA ILLALLAAHU WA ASH HADU ANNA
MUHAMMADAN ABDOHU WA RASOOLOHU

The reason why this is referred to as the end of the
Namaaz, is because the main part of the Namaaz, the
Fardh, and Waajib ends at this point, and the Sunnats
continue here from.

Then read Durood Shareef after this,

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلٰى اِبْرَاهِيْمَ وَآلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

ALLAHUMMA SALLI ALA MUHAMMADIW WA ALA AALI MUHAMMAD
KAMAA SALLAITA ALAA IBRAHEEMA WA ALAA AALI IBRAHEEMA
INNAKA HAMEEDUM MAJEED

O Allah send Durood on Nabi-e-Kareem ﷺ and on the family of Nabi-e-Kareem ﷺ, as You sent Durood on Ibraheem ؑ, and the family of Ibraheem ﷺ, You are worthy of all praise, You are the Greatest, the most Lofty.

Then we recite,

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلٰى اِبْرٰهِيْمَ وَّ اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

ALLAHUMMA BAARIK ALA MUHAMMADIW WA ALA AALI MUHAMMAD
KAMAA BAARAKTA ALAA IBRAHEEMA WA ALAA AALI IBRAHEEMA
INNAKA HAMEEDUM MAJEED

O Allah send Your blessings on Nabi-e-Kareem ﷺ and on the family of Nabi-e-Kareem ﷺ, as You sent Your blessings on Ibrahim ؑ, and the family of Ibraheem ﷺ, You are worthy of all praise, You are the Greatest, the most Lofty.

On this point, the Durood read states that O Allah, send Salaams to Nabi-e-Kareem ﷺ, as You have sent Salaams to Hadhrat Ibraheem ﷺ. This appears to indicate that Hadhrat Ibraheem ؑ' s Durood was superior to that of Nabi-e-Kareem ﷺ.

Hadhrat Sheikhul Hadeeth, Moulana Muhammad Zakariyya Saheb رحمته الله has explained this in the way of a person wanting to purchase a certain type of material, and he takes along with him a sample of what he desires to purchase. The sample is only a small piece, but what he is getting is the main, desired, required item. Therefore, from this, we see that Salaam for Nabi-e-Kareem ﷺ, is the greatest, the most honourable. He is Imaamul Ambiya¹⁷⁷.

Now we should, with respect recede. We have now shown our last respects. Like when we enter our Namaaz, we begin with the Fardh saying Allahu Akbar, to come out of the Namaaz is also Fardh. The Sunnat way of fulfilling this Fardh, is saying,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

AS SALAAMU ALAIKUM WA RAHMATULLAAH.

Peace be upon you, and the blessings of Allah

When making Namaaz with Jamaat, the Muqtadi should make the Niyyat, that when he makes Salaam on his right side, he makes Salaam to the Malaaiqa, and all who are on his right side, and when he makes Salaam on his left side,

¹⁷⁷ The leader of all Messengers

he makes Salaam to the Malaika, and all who are on his left side. If the Imam is on the right side of the Muqtadi, then the Muqtadi should make the Niyyat of making Salaam to the Imam when he makes Salaam on the right side. When the Muqtadi is directly behind the Imam, he should make the Niyyat for Salaam to the Imam when making Salaam on both sides. This is how Namaaz is completed.

Reciting a Duaa after completing Namaaz is Sunnat.

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ
تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

ALLAHUMMA ANTAS SALAAM WA MINKAS SALAAM TABAARAKTA YA
ZAL JALALI WAL IKRAAM

O Allah! You only are peace and peace only comes from You, and You are that Being of grandeur and kindness.

This Duaa is Sunnat. In the Sahi Hadeeth, the Duaa is read only to this extent. Normally, people add much more to this Duaa.

What Our Attitude Should Be Between Namaazes

When a person has gone five times to the court of Allah ﷻ, and he has taken all the favours of Allah ﷻ in the five

time's Namaazes, it is now compulsory upon him to be steadfast on what he had admitted to Allah in the Namaazes. The purpose of going to the Masjid is to re-establish, and reconfirm our Ta'alluq¹⁷⁸ with Allah ﷻ. We are called to Allah ﷻ for a little while, and for the major time we are sent out again to earn our livelihood and go about our usual chores. However, during the time we are out of Namaaz, or the Masjid, we should in all aspects be the same as we were during Namaaz times. The situation shouldn't be such, that we say to Allah ﷻ five times daily in Namaaz,

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

EEYYA KANA'BUDOO WA EEYYA KANAS TA'EEN

Only You do we worship, only from You do we seek
help.

[Surah Al Faatiha 2: Verse: 5]

Then, when a need arises, we go to somebody else, and burden them with our needs. Also, we had read in our Namaaz,

¹⁷⁸ Connection

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

IH DINAS SEERAATAL MUSTAQEEM

O Allah, show us the straight path.

[Surah Al Faatiha 2: Verse: 6]

We now need to find out what the straight path is, we need to acquire the knowledge. Immediately thereafter, Allah Ta'aala tells us, in

الَمْ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ ۖ هُدًى لِّلْمُتَّقِينَ

ALEEF LAAM MEEM, ZAALIKAL KITAABU LAA RAY BAFEEH HUDAL LIL MUTTAQEEN

This is the Kitaab in which there is no doubt, a guide for Muttaqeen.

[Surah Al Baqarah 2: Verses: 1-2]

This is the Kitaab of Hidaayat, the Hidaayat we asked of Allah when we recited,

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

IH DINAS SEERAATAL MUSTAQEEM

Show us the right path

[Surah Al Faatiha 2: Verse: 6]

We should therefore study the whole Quraan Shareef, we should study the Fiqah, the Masaa'il, sit in the Bayaans of the Ulama, and find out what is the Hidaayat. We requested the Hidaayat, therefore, we should find out what the Quraan tells us.

Revision on Focussing The Eyes When in Qa'ada

When in a sitting position, our head should be straight, the eyes should be focussed on the lap. In the standing position, with the head straight up, the eyes should be on the spot where Sajda is made. In Ruku, with the head straight, the eyes should be focussed on the feet. The head should not be bent in any posture of Namaaz. All this requires is some practice, and it is not at all difficult. Then all the Namaazes will be concentration-filled. The meanings of the Surahs should also be learnt, so we know what is being recited.

Lesson Five Duaa-e-Qunoot in Witr Namaaz

In completion of His Kindness, Allah ﷻ has made another three Rakaats of Witr Namaaz a necessity for us. Its benefits are so immense, that He did not want us to be

deprived of its benefits, to the extent that when a Banda performs all his Namaazes including his Witr, he becomes the beloved of Allah. What great bounty is there then to have Allah ﷻ choose us as His beloved? Hadhrat Hakeem Muhammad Akhtar Saheb رحمۃ اللہ علیہ aptly puts this in the following phrase,

اچھوں کو چاہنا کتنا اچھا
لیکن اچھے ہمیں چاہیں تو پھر کیا چاہئے

*ACHHO KO CHAHNAA KITNAA ACHHAA. LEKIN ACHHE HAME CHAHIYE
TO PHIR KYA CHAHIYE.*

How good it is to love the good. But if the good desire us,
what more is there to ask for?

The three Rakaats of Witr is Wajib, and to read Duaa-e-Qunoot, after our Qiraat, and before going into Ruku in the final Rakaat is also Waajib. The Duaa-e-Qunoot is as follows:

اَللّٰهُمَّ اِنَّا نَسْتَغِيْثُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُشْنِيْ
عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ تُفْجِرُكَ اَللّٰهُمَّ
اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ وَنَسْجُدُ وَاِلَيْكَ نَسْعٰى وَنَحْفِدُ وَنَرْجُو رَحْمَتَكَ
وَنَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

*ALLAHUMMA INNA NAS TA'EENUKA WA NAS TAGHFIRUKA WA
NU'MINU BIKI WA NATAWAKKLU ALAIKA WA NUTHNI ALAIKAL KHAIR
WA NASHKURUKA WALAA NAK FURUKA WA NAKHLA OO WA NATRUKU
MAY YAF JURUK. ALLAHUMMA EEYYAKA NA'BUDOO WA LAKA
NUSALLIE WA NASJUDU WA EELAIIKA NAS'AA WA NAHFIDU WA
NARJOO RAHMATAKA WA NAKHSHA AZAABAKA INNA AZAABAKA BIL
KUFFAARI MULHIQ*

“O Allah, (the very word Allahumma, O Allah, is a word of great love. O my Allah! No other word of love, or endearment can substitute the word Allahumma), we seek Your help and we seek Your forgiveness, and we have brought Imaan (faith) on You, and we trust upon You, and all words of praise we say to You, and we make Shukr (give thanks), to You. We don't disparage You, and we don't associate with Your disobedient servants. O Allah, it is only You we worship, and only You that we perform our Namaaz for, and make our Sajda (go into prostration) to, and we run towards You, and we seek and hope for Your mercy, and we fear Your punishment, undoubtedly Your Punishment will be meted out to the non-believers.”

Now, with sincerity, we should reflect on and compare what we have told Allah ﷻ, and what our actual actions are. Then we should think of the day of Qiyaamah, when we are going to be in front of Allah ﷻ, facing Allah ﷻ, having done actions contrary to what we professed when

supplicating to Allah ﷻ. Imaan is not only an aspect of belief, but together with belief, we should have the Yaqeen (conviction) of what we believe in. In other words, we should not merely profess our belief through the tongue, but through the heart as well. There are stages of Yaqeen¹⁷⁹ from the heart as well. For example, we know that fire burns. We believe this, and have the Yaqeen in the heart, therefore we will not deliberately put our hands in the fire. Similarly, the wealth of orphans is also the fire of Jahannam, as stated in the Quraan Shareef.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا
إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا

INNAL LAZEENA YA'KULOONA AMWAALAL YATAAMA
ZULMAN INNAMAA YA'KULOONA FI BUTOONIHIM NAARA
Those who devour the wealth of orphans unjustly in their
bellies are devouring the fire of Jahannam.

[Surah An Nisa 4: Verse: 10]

Therefore, if Yaqeen is in the heart, we wouldn't touch the wealth of orphans. Similarly, insurance is also forbidden, and there is prescribed punishment for this too. Also Riba¹⁸⁰ is Haraam.

¹⁷⁹ Conviction

¹⁸⁰ Interest

Allah ﷻ declares war on the person who uses money derived from interest. We have been told what the effect of each Gunaah¹⁸¹ is, the Yaqeen has to come into us. If we have this Yaqeen, our lives will be in accordance with doing things for the pleasure of Allah. A combination of verbal admission of Imaan and Yaqeen in the heart gives birth to Amal. We can take stock of ourselves to determine how much Yaqeen we have. This is done by scrutinising our own Amal. It is related in the Hadeeth,

حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا

HAASIBU ANFUSAKUM QABLA ANTO HAASIBU

Take stock of yourselves before Allah takes stock of you.

[Jami` At Tirmidhi 2459]

The weakness in our A'amaal will tell us how much of Yaqeen we have in the heart. The layman is unaware of this. Therefore, it is compulsory upon the learned to make them aware that just by saying one has Imaan, is not enough. Imaan should come from the heart as well.

Maut¹⁸² is the ultimate test that indicates the Yaqeen that comes out of a person. To measure the level of Yaqeen, and to check ourselves, Allah ﷻ gives us tests in the Dunya

¹⁸¹ Sin

¹⁸² Death

on many occasions. Where do our minds and thoughts go when we are suddenly in the face of an accident? What gets uttered from the tongue at that instant? How did we react in such a situation? Is our Ta'alluq with Allah at that time or not? Allah ﷻ should first come to mind. With regard to the meaning of

وَنَخْلَعُ وَنَتْرُكُ

WA NAKHLA'OO WA NATRUK

We should realise that we haven't followed our Akaabir, our Sufis, and our elders just because of wilful wishing. On the contrary, we have seen that they are the true Aashiqaan¹⁸³ of Rasoolullah ﷺ, they have followed the way of Shariat and Fiqah to its limit. They have understood Deen in its completeness. Their practice is an explanation of Shariat. They hate Gunaah to the limit. However, they are compassionate to the sinner, as we are constantly taught to hate the sin, and not the sinner. The reason they have this love is because despite being a sinner, the person is an Ummati of Rasool ﷺ. He has a

¹⁸³ Lovers

Nisbat with Rasoolullah ﷺ, and he is a Banda of Allah ﷻ.

In another Hadeeth, instead of the word Yafjuruk¹⁸⁴, the word Yakfuruk¹⁸⁵, is used. This means, not those who commit sins, but those who make Kufr. Moulana Ashraf Ali Thanwi explains, on this point, that when a person is involved in Fisq-e-Amali¹⁸⁶, one should not break contact with the person.

However, when a person is involved in Fisq-e-I'tiqadi¹⁸⁷, Khuda Na Khaasta¹⁸⁸, then we are commanded to break complete contact with him. The Buzurgs kept contact with the sinners. Not because of their sin, but in order to reform them. Therefore, one important aspect of Tableegh is to work and advice, people with Hikmat¹⁸⁹. Moulana Abdul Hamid Saheb رحمہ اللہ, quotes an example of Hadhrat Moulana

¹⁸⁴ Those who disobey Allah

¹⁸⁵ Those who make Kufr

¹⁸⁶ Sin with regard to actions

¹⁸⁷ A person becomes a non-believer, e.g. an Atheist, a Hindu, Christian, Shia, Qadiani etc.

¹⁸⁸ Allah forbid

¹⁸⁹ Wisdom

Umar Palanpuri رحمته الله, wherein he quotes from the Quraan Shareef thus, Allah says,

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ

OED OO ILA SABEELI RABBIKA BIL HIKMA. . .

Call towards the way of your Allah with wisdom. . .

[Surah An Nahl 16: Verse: 125]

وَالْمَوْعِظَةَ الْحَسَنَةَ

. . .WA MOWIZATIL HASANA. . .

. . .and argue with them in a manner which is best . . .

[Surah An Nahl 16: Verse: 125]

وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ

. . .WA JAADIL HUM BIL LATI HIYA AHSAN

. . . and by discussion and light debate they should with kindness persuade them to go out in the path of Allah.

[Surah An Nahl 16: Verse: 125]

The first part of this Aayat means that they should be called towards Allah جبرئيل with wisdom. This is the aspect of Gusht. When they come to the Masjid, then apply the second part of this Aayat, that is to give them a good talk. When this is done, then apply the third aspect of this Aayat

which is that their Tashkeel should now be made. This Aayat applies to the topic in a practical sense. The crux of what is discussed here is that when a person is involved in Gunaah, it doesn't mean that we should break contact or ties with them. For example if one's children don't read Namaaz, or one's relatives watch TV, ties should not be broken. However, they should be persuaded to follow the right path. It is when a person's Aqeedahs are not correct, the contact should be broken.

However, when a clear indication is given that a sinner is not interested in reforming, despite extensive effort made, (effort here according to Hadhrat Moulana Abdul Hamid Saheb رحمۃ اللہ علیہ, is years of effort), yet one sees that there is no hope of reformation, then to break contact with that person would be necessary. At that time the person should be disliked for Allah's sake, due to this person's persistence of being in sin.

A very important point to note here, and it should be well understood, is that when we see the Amal of some Buzurgs, in Ghalba-e-Haal¹⁹⁰, like for example Shah Ismail Shaheed رحمۃ اللہ علیہ, who went into a brothel to conduct Nikah of one of the brothel resident's, and making Gusht there, whereby he got the rest of the residents to change their

¹⁹⁰ When he is overtaken by a condition

ways for the better, or many other such conditions. We should neither object to those conditions nor should we emulate them.

Another example is that of a Majzoob. His Ta'alluq with Allah is very high, but the Ummat can't follow him. A Majzoob¹⁹¹ normally doesn't get married, we shouldn't think that he is such a pious man to the extent that we emulate him and not get married too.

Our duty is to follow the Sunnat. The Sunnat is to get married, we should get married and have children. The Majzoob is excused. Similarly, a Buzurg, sometimes, when overtaken by compassion, would probably chase someone away from him for a small matter, yet, on the other hand, when someone commits a major Gunaah, he would call the person closer to him. Our duty is to observe the Sunnah in all matters. Generally, we should follow our Buzurgs, but when some condition has overtaken them, we should not follow them.



¹⁹¹ A person who is totally absorbed in the love of Allah to the extent that he exceeds limits (who in Allah's view is accepted)

Quantifying the Status and Value of Namaaz

Namaaz, as discussed previously, is a combination of all the Ibaadat of all the creation of Allah ﷻ. For example, trees and buildings are upright, thus Allah gave us Qiyaam in Namaaz. Cows, sheep goats, elephant are perpetually in Ruku, Allah gave us Ruku in Namaaz. Snakes, crocodiles, insects, are in Sajda, Allah gave us Sajda in Namaaz. Mountains are in Qu-ood¹⁹². Allah gave us Qa'ada in Namaaz. All the above creation of Allah are in Ibaadat all the time. Allah gave us a combination of all that Ibaadat in Namaaz. This is with regard to the creation of Allah in this Dunya.

Then there are Malaika, who are all the time in Qiyaam, those who are in Ruku all the time, similarly, those who are in Qu-ood, some in Tasbeeh. Thus the combination of the Ibaadat of the Malaika has been given to us by Allah. Namaaz is also a combination of all our other Ibaadat as well.

An example is that in order to make Namaaz, we have to perform Wudhu. A Musallah is needed for reading

¹⁹² Sitting position

Namaaz. A Masjid is required. These have to be paid for. Therefore the things that have to be paid for is symbolic of the Ibaadat of Zakaat. When the Niyyat is made that we are making Namaaz facing the Qibla, this is symbolic of the Ibaadat of Haj. The Takbeere Tahreema is symbolic of donning the Ihraam. Facing the Qibla in Namaaz is symbolic of our Tawaaf. The standing position in Namaaz is symbolic of our Wuqoof-e-Arafaat. The movement and change in posture in Namaaz - from Qiyaam to Ruku, Sujood, Jalsa, Qu-ood - is symbolic of the movement between Safaa and Marwa. Thus, the Ibaadat of Haj is given to us by Allah ﷻ in Namaaz.

Similarly, Namaaz is our Roza. As soon as we start our Namaaz, we are forbidden to eat anything. In previous Sharia's there was a Roza,



إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا

INNI NAZARTO LIRRAHMAANI SOAMA FALAN OOKALLI MAL YOWMA
INSEEYA

I have vowed a fast to (Allah) Most Gracious, and this
day will I enter into not talk with any human being.

[Surah Mariam19: Verse 26]

We should realise that this Namaaz was given to us at Me'raaj, at the Arsh¹⁹³. All the commands of Allah were received on the Farsh¹⁹⁴. However, for the command of Namaaz, Allah ﷻ, had Nabi-e-Kareem ﷺ's heart washed with the water of Zam and then ascended him into the heavens. Therefore, the whole Me'raaj in essence was for Namaaz.

Alhamdulillah, the five lessons of performing our Namaaz with concentration and devotion are completed. If we will practice on these five lessons, then Insha-Allah, we will get the reality of Namaaz. Now by this Namaaz, Allah will open wisdom to us. We will experience the reality of As Salaatul Me'raaj al Mu'mineen. We will be meeting Allah ﷻ with each Namaaz. The object is that we are to leave

¹⁹³ The Throne of Allah ﷻ

¹⁹⁴ On earth

this world, and whatever is in this world must be utilised to acquire Allah.

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ

ALLAAHU LATEEFUN BI 'IBAADIHI YARZUQU MAYYASHAA

Allah is gracious to His servants. He gives sustenance to whom He wills. And He is the Strong, the Mighty.

[Surah Ash-Shura 42: Verse: 19]

O Allah, grant to all our friends, to all the seekers of the truth this great treasure, and give us death on this perfect Namaaz, and make us rise with this perfection.

A very important point was highlighted in the beginning. That is, at the end of the Namaaz, after reading Durood Shareef, and before making Salaam, it is also Sunnat that we read a Duaa from the Quraan-e-Paak or from the Hadeeth. The common Duaa that we read is,

اَللّٰهُمَّ اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِلْمُسْلِمِيْنَ
مِنْ اُمَّةٍ اَوْ اُمَّةٍ

*ALLAHHUMMAGH FIRLI WALI WAALI DAYYA WALI USTAAZI WALI
JAMEE IL MU'MINEENAA WAL MU'MINAAT WAL MUSLIMEENAA WA
MUSLIMAAT*

In the Kitaab, Anwaar-us-Salaah, by Hadhrat Shah Ahmed Shaheed Saheb رحمۃ اللہ علیہ, the recitation of a Duaa after Durood Shareef was not mentioned. The reason for this is that the person writing the Kitaab must have for some unintended reason missed this supplication.

A point to note is the honesty of our Ulama. Sufi Iqbal Saheb رحمۃ اللہ علیہ who is a senior Khaleefa and Khaadim of Hadhrat Sheikh-ul Hadeeth, Moulana Muhammad Zakariyya Saheb رحمۃ اللہ علیہ, could as well have fitted the Duaa on his own when writing the original Urdu scripts, but he did not do so. This is also indicative of the Sahaaba رضی اللہ عنہم. When relating Hadeeth, when being in doubt to the extent of one word, would quote two words stating their uncertainty of which word was used by Nabi-e-Kareem صلی اللہ علیہ وسلم.

Advice and Commentary of Hadhrat Moulana Abdul Hamid Saheb رحمۃ اللہ علیہ With Regard To Duaa

Coming back to the Duaa after Durood Shareef and before Salaam, it is related in the Hadeeth that Hadhrat Abu Bakr

ﷺ asked Nabi-e-Kareem ﷺ which Duaa he could make in his Namaaz. Nabi-e-Kareem ﷺ said,

اَللّٰهُمَّ اِنِّى ظَلَمْتُ نَفْسِىْ ظُلْمًا كَثِيْرًا وَّلَا
يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْ لِيْ مَغْفِرَةً مِّنْ
عِنْدِكَ وَاَرْحَمْنِىْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ ط

ALLAHUMMA INNI ZALAMTU NAFSI ZULMAN KATHEERAN WALA
YAGHFIRUZ ZUNUBA ILLA ANTA FAGHFIRLI MAGHFIRATAM MIN
INDIKA WARHAMNI INNAKA ANTAL GHAFOORUR RAHEEM

O Allah I have made Zulm (oppressed) my Nafs, a very great Zulm and there is no-one who forgives Gunahs besides You. Have mercy on me. You are the most Forgiving, the most Merciful.

This Duaa is noted in Bukhari Shareef, Muslim Shareef and Madaarije Naboo'ah. This Duaa came from Hadhrat Abu Bakr ؓ, who claims to have made Zulm after performing Namaaz. What Zulm from the greatest person after the Ambiya ؑ? The Zulm, Hadhrat Abu Bakr ؓ refers to here is that he did not perform the Namaaz as it should have been performed. Further, Hadhrat Abu Bakr ؓ asks Allah for forgiveness for his Gunahs, yet he did not commit a Gunaah. He was but performing Namaaz, but his conviction was,

مَا عَرَفْنَاكَ حَقَّ مَعْرِفَتِكَ

MA ARAF NAAKA HAQQA MA'ARIFATIK....

O Allah we have not recognised You as You are to be
recognized. . .

مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ

MAA ABADNAAKA HAQQA IBAADATIK....

....we have not worshipped You as You are worshipped.

In view of the Greatness of Allah, the Banda's Namaaz is in fact one Zulm. Our Ibaadat is such, that let alone Ibaadat, our Istighfaar is such, that we have to make Istighfaar on our Istighfaar. When a person makes a perfect Namaaz, his Ma'rifat (recognition) of Allah increases. He realises that he can't make Allah's Ibaadat as it is supposed to be made. His fear of Allah increases. Therefore he reads,

اَللّٰهُمَّ اِنِّىْ ظَلَمْتُ نَفْسِىْ

ALLAHUMMA INNI ZALAMTU NAFSI

O Allah! I have done a great wrong to myself....

The more perfect a person becomes, the more he will realise that his Namaaz is weak. The sign of reading a 'perfect' Namaaz is the realisation that the Namaaz is

imperfect. Those who will tremendously benefit from this are those who made Tazkia-e-Nafs (Purification of the soul) for some while, and have to some extent inclined their hearts towards Allah.

Commentary of the Meaning of Surah Faatiha

Surah Faatiha is read in every Rakaat of our Namaaz. It is in view of this, and with special care, that Hadhrat Sayyed Ahmad Shaheed Saheb رحمۃ اللہ علیہ has given its meaning separately. In this Surah, Allah سبحانہ has shown Duaas in various forms, and nobody can teach like how Allah has taught. That is why this is a very great Surah. Duaa is a common tradition. A person who is in need, and has no power, no strength, is the one who supplicates. This condition must be created in a person. Therefore the more we beg from Allah and show we are in need, the more we will get. We are asking of a Being who has got the qualities of generosity, and kindness, and has the courage of giving, a Being who has great power. The difference of every individual's qualities of begging of Allah will be the difference in his begging from Allah سبحانہ. An example of this is, that the person, who realises more, that he is a Banda, who is useless, he has got nothing, no strength, will

ask for Allah for all that is needed by him. On the other hand, the person who feels that he has everything he needs, a good bank balance, people he feels he can rely on, will beg that much less of Allah ﷻ.

People who are not generous are not normally asked for assistance. People also desist requesting assistance from those who, though being generous, pass remarks while offering assistance.

The third quality is of people from whom assistance is not generally requested. They are those who are generous, and don't comment or insult while offering assistance, but after assisting the person in need, they boast about the way they assisted that person when he was in need, and they constantly remind the person who was in need of the assistance they rendered. He would also always remember the favour he did, and, in return, would expect a favour. Another person in this category is a person who has the means of assisting, but needs to acquire the permission of others before he is able to assist someone else.

It would be easier to request assistance from a person who is able to assist, he is generous, and won't utter a word at the time of assisting, and will not even whisper of his assistance to anybody, let alone boast about it, he won't

even remind the person in need of the assistance rendered. So much so, that the more you beg of this Being, the more your status increases. This being is none other than Allah Ta'aala. Any human being, when continuously requested for assistance would eventually get tired, and after some time would take action in notifying the person requesting assistance of limits that exist. However, with Allah ﷻ, Allahu Akbar, this is not the case. Allah ﷻ says,

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

INNALLAZEENA YASTAKBIROONA AN IBAADATI
SAYADKHULOONA JAHANNAMA DAAKHIREEN

Those people who are too proud to ask of Me will be
made to enter Jahannam, with disgrace

[Surah Ghaafir 40: Verse: 60]

When a person is extremely kind, and has the courage to render any kind of assistance, he is not afraid to open his coffer, and he just opens his treasure. There is no limit to his generosity. Due to his wonderful qualities, whoever asks of him, he gives in abundance, and even more than what was expected. This becomes the honour of that person. Now when someone begs of such a person, the person begging will first explain to the giver how kind and generous he is. He will also say that the giver never turns away anyone in need, and he gives more than what is

asked to give. All the person's qualities will be expressed to the person who is going to render assistance. The person from whom is begged, also says that whatever was said to him is correct. An explanation of this is when sometimes a confident trickster approaches a person, and greets with a loud, pleasant Salaam, then embraces him and praises him, saying he so kind. This person, in anticipation of a request for assistance from the trickster would deny all the praise showered on him. However Allah ﷻ, doesn't deny the praises showered on Him by His servant. Therefore, when the person puts forth his request, the admittance and acceptance of Allah ﷻ of the praises guarantee's acceptance of the request put forth.

Taking from Allah is also so Yaqeeni, it is known that a person is going to receive. It is as if a person already has in his possession what was asked from Allah. For this reason, the gesture after Duaa, by which we rub the palms of our hands over our face, is indicating in significance, that whatever was requested has already been received by us. When we indicate this action, then Allah ﷻ also says that when My servant has so much of Yaqeen in Me, he is showing Me outwardly that he already has received what he has requested from Me, now even if I wanted to refuse, I can't, I have to fulfil his request, and Allah is not such that He will refuse.

We have just read the great and generous qualities of Allah, how is it that He would refuse any request from His servants. Up to this stage, although these lofty qualities were attributed to Allah ﷻ, Hadhrat Shah Ahmad Shaheed Saheb رحمہ اللہ, in his Kitaab hadn't yet attributed these qualities to Allah ﷻ. Therefore in his Kitaab, Hadhrat Shah Ahmad Shaheed Saheb رحمہ اللہ, continues to explain, that if we look around, and see if there is somebody with such qualities which are mentioned above, then Allah ﷻ, after having fulfilling the requester's request, will never take back whatever He has given. Allah ﷻ is the Maalik, the sole king and controller of everything, the Khaaliq, the One who looks after, and sees to the needs of the entire creation, Allahu Akbar.

To elaborate on the above, Hadhrat Moulana Abdul Hamid Saheb رحمہ اللہ narrated a Qissa ¹⁹⁵ which occurred during the time and reign of Hadhrat Suleiman علیہ السلام. Hadhrat رحمہ اللہ relates that it is narrated that Hadhrat Suleiman علیہ السلام, once requested to Allah ﷻ that he wanted to take the responsibility of feeding the entire creation of Allah ﷻ for one month. Allah ﷻ said to Hadhrat

¹⁹⁵ An event

Suleiman عليه السلام, “O Suleiman, you won’t be able to fulfil this.” Then Hadhrat Suleiman عليه السلام, reduced the time span of this request to one week. Allah جبرئيل again replied that he wouldn’t be able to fulfil this. Then Hadhrat Suleiman عليه السلام again reduced the time span of the request to only one meal. Allah جبرئيل again replied that he wouldn’t be able to fulfil this, however he should try.

Hadhrat Suleiman عليه السلام was given the ownership of the whole world. He ruled over the Jinnaat and the winds. He knew the language of the animals and the birds. For such a person to prepare to feed the entire Makhlooq¹⁹⁶ for one meal, took over one month. When the preparation was done, he told Allah جبرئيل that all was ready, and he was prepared to accept the creation for feeding. Allah جبرئيل sent one fish that ate all that was prepared by Hadhrat Suleiman عليه السلام in just one gulp, then the fish asked for more. Hadhrat Suleiman عليه السلام then asked what kind of a guest this was, that ate everything that was prepared for the whole creation, in one gulp, and then he still asked for more to

¹⁹⁶ Creation

eat. The fish then replied, “O Suleiman, عليه السلام, my Allah gives me three morsels of this size daily for one meal only.”

A person who praises Allah جبار with a true heart, and with the cognisance of who Allah is, to such an extent, that a person says,

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

ALHAMDULILLAAHI RABBIL AALAMEEN

Then immediately the reply from Allah is,

[Surah Al Faatiha 1: Verse: 1]

حَمْدَنِي عَبْدِي

HAMIDANI ABDI

My Servant has praised Me, he has said the truth.

Allah جبار acknowledges the person reciting this. What greater acknowledgement can there be than this? After praising Allah, and having the praise acknowledged, the natural thing to do thereafter is to put forward the need, the request. From the answer received by Allah جبار, there is absolutely no doubt that his request will be accepted. After all, it is Allah جبار who taught His servants these praises. This is further assurance of the servant's request

being totally accepted. An example of this is when an official request is being made to a government department, and the minister of that portfolio advises that the letter of request should be written in a certain way to motivate its acceptance. This advice is given because he knows that due to the written motivation, the request will have to be accepted. Similarly, Allah ﷻ, has advised us how to put forth our motivation to be guaranteed of acceptance. This should be the concentration one should have when performing Namaaz. It is that I am talking to Allah, and I am getting my reply from Him. This is Huzoore Dil, the concentration. The recitation of Surah Faatiha is not a monologue. It is a dialogue with Allah. This requires practise.

We should, however, go through this course of practise, and not be afraid, we will find that we may fail. After performing Namaaz, the thought will occur that we have performed Namaaz, and we hardly thought of Allah ﷻ in Namaaz, we only thought of Allah ﷻ towards the end of the Namaaz.

We should not allow Shaytaan to deceive us in thinking that we did not concentrate in this particular Namaaz; however, we would apply our concentration from the next

Namaaz in totality. Wherever, whenever Allah ﷻ's thought comes, we should concentrate from that point onwards. Then, with the next Namaaz we should start concentrating from the beginning, we should, at that moment, ask of Allah ﷻ. We should also express such qualities of Allah ﷻ, which will register in our hearts. Asking of a Being of these qualities, no request will ever be turned down. Allah will accept every request of ours. The first of all these qualities is Alhamdulillah. This means that all praises, all goodness, praiseworthy things, are only for Allah, they belong to no-one besides Allah ﷻ.

In reality, Allah alone is the owner of all praises. All types of goodness, and praises, and praiseworthy qualities are included in these words. After this, other great praises of Allah are mentioned, by which, in the heart of the servant of Allah ﷻ, the presence and the great love of Allah is felt, and it shines out of his heart. Allah is the Rabb, the Sustainer, of all the worlds, of not only me, as an individual, but of the whole universe. Now the introduction of begging from Allah is complete, not only from the tongue, but from the heart as well. This is for those who understand, and do it with concentration.

Knowing and understanding the meaning of Surah Faatiha is not difficult. Little children learn and know it so easily when they begin Madrasah. What is required from us is to learn to think and concentrate on the meaning while reciting it. A person who is unmindful of reading this Surah with concentration is deprived of this bounty. He won't enjoy the Namaaz, and the Namaaz will be a mere burden for him, or just another duty being performed. The crux is that we should ask Allah in such a way that we know our request will be accepted. It is stated in a Hadeeth,

وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلْبٍ غَافِلٍ لَّهِ

WA'LAMU ANNAL LAAHA LA YASTAJEEBU DUA'A'AN MIN QALBIN
GHAAFILIN LAA'IN

Allah Ta'aala doesn't accept the Duaa that comes from an
unmindful heart.

[Jami` At Tirmidhi 3479]

A person who is unmindful of contemplating the qualities of Allah ﷻ while reciting Surah Faatiha, will be deprived of Allah ﷻ's reply confirming those qualities of Allah ﷻ. An unmindful contemplation is neither a monologue, nor a dialogue. It is beyond comprehension that a person would talk to somebody else without knowing what he is saying. Yet, this is our situation in Namaaz. We are talking to Allah, yet we are totally absent-minded of Allah. What

great kindness is it of Allah, that He has taught us how to praise Him? Praise here means the goodness and praises in abundance. When a Muslim says this, then it is necessary that the reality of this is brought about. Then we should bring this realisation in our hearts, in the presence of Allah ﷻ, that we believe from the bottom of our hearts that all these praises belong only to Allah ﷻ. It should be realised in the heart to the level that its conviction should occupy the crevices of our hearts. The way to make this attainable, is that whenever praises are uttered, it should be stressed, that they are for Allah ﷻ only. It may come into one's mind that these praises could be directed to somebody else as well. Somebody whom Allah has made the means to attain Allah. Therefore the ultimate praise should be for Allah ﷻ.

Hadhrat Shah Ahmad Shaheed Saheb quotes another example in his Kitaab, which states, that if one sees an exceptionally good looking person. One should understand that the looks this person has is not by his own doing. He didn't on his own accord go to any place to have his features developed the way they are. He doesn't have the power to look after the looks he has. By way of sickness, his teeth can fall out, his cheek bones can become sunken, and an accident can render him defaced. The thought must occur that everything is from Allah ﷻ and in His control. To praise this person, in a sense is

unmindfulness, because we forgot that Allah has blessed him with those looks. In a sense it would be correct to praise a person for his qualities, as Allah ﷻ has blessed him with that quality, but in reality, outwardly, the praiser, and the praised should realise that the praise belongs only to Allah. These qualities are all encompassing, i.e., beauty courageousness, generosity, piety, etc. Therefore when praising anybody, it should be borne in mind how limitless Allah's bounties are. A person who has any quality from Allah which is praiseworthy, is only a minute fraction of that quality of Allah.

Next is,

رَبِّ الْعَالَمِينَ

RABBIL AALAMEEN.

Allah is the Nourisher and Sustainer of the whole universe.

[Surah Al Faatiha 1: Verse: 1]

The Malaaiika, Jannat, and all that it contains, Jahannam, the Dunya, whatever that can be thought of, is being looked after by Allah ﷻ. Nourishment and sustenance, in this sense, does not only mean eating and drinking, though eating and drinking is a form of nourishment and sustenance. Malaaiika don't eat or drink, they are

independent of these needs. Their sustenance and nourishment is that their perfection increases. If someone is offered food, and while eating he is insulted and degraded, although he had eaten the food, it wouldn't have the nourishing effect on that person. On the other hand, if he is told something which makes him feel happy, without food, he already feels better. This is the Inaayat of Allah. This is how Allah ﷻ sustains the Malaika. They are by means of their Ibaadat increasing in their happiness all the time. This quality of Allah is a very great quality by which Allah ﷻ has qualified Himself (Rabbul Aalameen). As He sustains and nourishes the whole universe. Allah ﷻ nourishes and sustains all, friends and foes, good and bad. That Being who is so kind, who looks after His enemy, and He bestows them with what they desire, how then could a Mu'min be in doubt of his request being turned down.

When a servant of Allah realises all this, and with the presence of heart he praises Allah in this way, then Allah speaks to him. However, when we read our Namaaz being unmindful, without thought of what is read, then we are deprived of this dialogue with Allah ﷻ. Our Namaazes will be made. We will get Thawaab for the Namaazes performed too, however the value of the Namaaz will not be the same.

How will a servant of Allah know that Allah has spoken to him saying Hamidani Abdi? According to the position of purification of his heart (with Zikr), by Suhbat of the Saaliheen, staying away from Gunahs, his Nisbat with Allah ﷻ, he either hears the voice of Allah, or without language, he hears it in his heart (Ilhaam), or contentment of heart (that Allah is pleased with him) settles in his heart by the conviction that Allah has spoken to him, or by feeling a happiness in his heart that Allah has turned towards him. Then, acceptance of one's request by Allah should be accepted by the presence of the heart, by asking Allah ﷻ by means of this dialogue. There is no difference in the levels of people when having this dialogue with Allah, although there is a difference in the level of the people who are able to hear the reply of Allah ﷻ.

The Surah continues with,

الرَّحْمَنِ الرَّحِيمِ

AR RAHMAAN NIR RAHEEM

The most Kind, the most Compassionate

[Surah Al Faatiha 1: Verse: 2]

Allah ﷻ is very compassionate. The quality of Allah in terms of Ar-Rahmaan, The Compassionate, is for all

including the non-believers in the Dunya, but in the Aakhirat, the non-believers will not benefit from the mercy of Allah Ta'aala. If a person who is compassionate, and who cares for others is approached for assistance by someone in need perpetually, the person would become frustrated, and he would insult and reprimand the person making the request for assistance. Allah ﷻ's compassion is in abundance and is eternal. Allah ﷻ never ever becomes angry or tired of a person despite how much is asked of Him. A person can ask of Allah ﷻ at any time. The more a person asks of Allah ﷻ, the more Allah ﷻ gives. Allah is willing to give so much that He declares in the Quraan Shareef,

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

INNAL LAZEENA YASTAKBEEROONA AN IBAADATI SAYADKHULOONA
JAHANNAMA DAAKHIREEN

Those who are too proud to ask of Me will be thrown into
Jahannam.

[Surah Ghaafir 40: Verse: 60]

Further the Surah continues,

مَلِكِ يَوْمِ الدِّينِ

MAALIKI YOWMIDDEEN

Allah Ta'aala is the owner of the day of retribution.

[Surah Al Faatiha 1: Verse: 3]

Hadhrat Moulana Hakeem Muhammad Akhtar Saheb says that Allah Ta'aala is not the Qadhi-e-Yowmiddeen¹⁹⁷ by which He has to make a decision according to the evidence that is given. Allah is higher than a Qadhi. Allah has got the right to forgive any transgressor. A judge is not able to do so, as he is bound by the constraints of the law or the constitution. Allah is above this. Although the Surah states that Allah is the owner of the day of retribution; however, Allah is the Maalik now and of the day of Qiyaamat. Allah is the Maalik of the world, and Hereafter. However, the difference is that in this world, outwardly, superficially, Allah has given 'ownership' to others as well. For example the wealth we possess is referred to as 'our wealth'. It is said that the 'owner of a certain amount of wealth is liable for a certain amount of Zakaat,' but in reality he is not the owner. He is but a trustee. Everything belongs only to Allah. When we realise that everything we own is an Amaanat¹⁹⁸ from Allah, our lives will change. Therefore whatever is outwardly 'owned' in this world is only temporary, and it is from Allah, but in the Aakhirat, there will be no outward or temporary ownership given to anyone. When Allah ﷻ will announce and ask,

¹⁹⁷ Judge of the day of retribution

¹⁹⁸ Trust

لِمَنِ الْمُلْكُ الْيَوْمُ

LI MANIL MULKUL YOWM

To whom does all sovereignty belong today?

[Surah Al Mu'min 40: Verse: 16]

Everyone will answer,

لِلَّهِ الْوَاحِدِ الْقَهَّارُ

LILLA AHIL WAAHIDIL QAHHAAR

This sovereignty belongs to non-other but to Allah, who is One and only, and who is the most Powerful.

[Surah Al Mu'min 40: Verse: 16]

A further example of this is that a person is living on a certain person's piece of land, and the owner of the land tells this person that he is on his behalf in charge of all the tenants living on that piece of land. The person in charge will treat the tenants as if he is the owner. It would appear that he is the owner. However, when he collects the rentals and takes it to the real owner, and in front of the owner, he will deny ownership of the land and attribute ownership to the owner. The owner in turn, as was the common practise in India, would deny ownership, and he in turn would attribute ownership to the Raja. The Raja, in turn would deny ownership, and attribute it to the Nawaab. The Nawaab, in the presence of the Badshah, does the

same, like this, we are all in turn one belonging to the other, and the day of Qiyaamah will reveal to whom true ownership belongs.

Allah ﷻ, in this way has given us temporary ownership in this world. We should realise that we are mere trustees. We are only but representatives of Allah ﷻ. All that we do is on Allah's behalf, and we have to account for everything. This is why Allah ﷻ, in order to teach us this lesson, and make us aware of this, commands us to give of our 2 1/2 % excess wealth as Zakaat. This proves that Allah ﷻ is the owner of all wealth. This is why Allah ﷻ has the right to instruct us to pay Zakaat.

Similarly, Allah ﷻ has the right to instruct us to make Qurbaani, and perform Haj. Also other acts like helping the poor and needy and financing the construction of Masjids and Madrasahs.

Although these latter acts are considered to be Nafil, in one aspect these acts are Fardh as well. If there is no Masjid in a town, then all the town folk are sinners. If these acts are Nafil, then they would not be considered sinners. Therefore individually it may be an act of Nafil, but in fact

it is Fardh Alal Kifaayah. This reiterates the fact that we are not owners of the wealth we own, but are merely trustees of the wealth owned by Allah ﷻ. This applies to our bodies and parts of our bodies as well. Allah ﷻ says,

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

YA'LAMU KHAAINATAL AAYUNI WA MAA TUKHFIS SUDOOR

Allah ﷻ knows the Khiyaanat (misuse) of the eyes and the thoughts which the heart conceal.

[Surah Ghaafir 40: Verse: 19]

This implies that the eyes are an Amaanat¹⁹⁹, Khiyaanat²⁰⁰ only takes place where there is an Amaanat. Therefore the eyes are given to us as a trust from Allah ﷻ. Similarly, the heart is also an Amaanat. We are mere trustees, and Allah is the owner.

At this point a Mash'oor Qissa²⁰¹ is quoted from the Hadeeth which relates to a woman who fastened herself with a rope and intended to make Ibaadat for the whole night. Nabi-e-Kareem ﷺ commanded the rope to be cut, and said that when she felt sleepy she should sleep. This

¹⁹⁹ Trust

²⁰⁰ Mistrust

²⁰¹ Famous incident

proves that our bodies have got a right over us and our bodies are an Amaanat. Our bodies should not be taxed to the extent that it gets tired. On the day of Qiyaamat, it will be revealed that Allah ﷻ is the owner of everything.

To understand this, and to assist us to understand Tauheed to a greater extent as well, the following example is quoted. A mother feeds her child milk from a teaspoon, as the child is still very small, and cannot drink from a bottle yet. Seeing this the child thinks, its milk, its sustenance, its life is coming from the teaspoon. As the child grows older, and it understand a little bit more, it realises that the teaspoon is just a means to feed it, but milk comes from the cup, not the teaspoon. As the child grows older, it progressively realises that the milk does not come from the cup, but from the fridge, and the bottle in the fridge is where the milk comes from. Growing older still, the child realises that the milk comes from the dairy. Then it eventually realises that the milk is acquired from the cow.

Unfortunately, for most of us, this is where our Imaan stops. A Mu'min has to see further than this. The cow also does not have the power of producing milk. It is Allah ﷻ who gives the milk. All will admit to Allah being the owner of everything on the day when Allah will ask;

لِمَنِ الْمُلْكُ الْيَوْمُ

LIMANIL MULKUL YOWM

To whom does all sovereignty belong today?

[Surah Al Mu'min 40: Verse: 16]

All the Purdahs of this Dunya will have fallen away. It will then be realised by all that it was not the shop or salary that was providing sustenance, but Allah ﷻ alone is the One Who was providing everything. On reciting each verse there is a reply from Allah ﷻ. When the reciter now, after the above explanations has realised who Allah ﷻ is, he has the Ma'rifat of Allah. He can use the closeness he feels to Allah ﷻ as a yardstick to measure the connection he has with Allah. If Namaaz is taking him closer to Allah, then that Namaaz is accepted by Allah. However, if it is just made to the level that the Namaaz is being performed as a duty, then it would be accepted as a mere completion of the Fardh, and whatever our needs are from Allah ﷻ gets puts forth.

