ANWAAR US SALAHAH

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Hazrat Moulana Abdul
Hamid Ishaq
(Daamat Barakaatuhum)

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INTRODUCTION

Anwaar is the plural for Noor (radiance), Anwaar-us-Salah therefore, refers to the abundance of radiance there is to be found in the performance of Salaah. This Kitaab (book) was originally written by Hazrat Shah Ahmad Shaheed Saheb (رضي الله عنه) in ‘old Urdu’, and later translated to modern Urdu by Hazrat Sufi Iqbal Saheb (رضي الله عنه). This is an amazing Kitaab which details how a true, spiritualNamaaz should be performed, with attaining and maintaining constant contact with Allah (سبيْل و تعالى). It brings about the realisation of who Allah (سبيْل و تعالى) really is, and what Allah Ta’ala should mean to the Mu’min (believer). Facts and examples are astounding. However, it is advised by Hazrat Shah Ahmad Shaheed Saheb (رضي الله عنه), that certain pre-requisites will greatly assist to enhance one in attaining the goals specified in this Kitaab 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, thought this should make up part of the intention. The most important aspect is to bring into our lives whatever is scripted herein. If Amal (practise) of what is discussed in this Kitaab is made, then Insha-Allah something great will have been achieved. This Kitaab explains to the Saalikeen (those who tread the path towards reaching Allah (سبيْل و تعالى) spiritually), how Namaaz can be improved, and how, in every Rakaat (segment) and every part of Namaaz one can gain closeness to Allah Ta’ala. 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’at (allegiance) at the hands of a Sheikh (a spiritual guide or tutor), and by making the
prescribed Zikr (remembrance of Allah سَبِيلِ الرَّحْمَانِ) 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 Hadith Shareef that there is a cleanser for everything, and the cleanser of the heart is the Zikr of Allah سَبِيلِ الرَّحْمَانِ. Only when the heart is cleansed, will the advises herein have real effect. This holds not only for our Ibadaat, (Namaaz, Roza, Zakaat, Haj), but, also for our day to day lives. Once the heart is cleansed, improvement in relations with spouses, children, friends, and improvement will also be evident in all aspects of life. When this is experienced, then without any doubt, the realisation will occur that our lives in this Dunya (world) for us is already Jannat (Paradise).

WALIMAN KHAIFA MAQAAMA RABBIHI JANNATAAN.

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

Allaama Aalusi, (زهير الدين) in Roohul Ma’aani explains the Tafseer (commentary) of this Aayat (verse):

وَفِي تَفْسِيرِ هَذِهِ لَا يَقُولُ ضَوْفِي
WA FI TAFSIRI HAAZIHIL AAYAH QAALA SUFIIYYA.

جَنَّتُ فِي الدُّنْيَا بِالْحُضُورِ مَعَ المُولِي
JANNATUN FID DUNYA BI HUZOORIL MOULA

وَجَنَّتُ فِي الْأُخْرَى بِلِقَاءِ المُولِي
WA JANNATUN FIL UKHRA BI LIQAA’IL MOULA.

Allaama Aalusi writes that the Sufis have also given one Tafseer (commentary) of this Aayat (verse) regarding the two Jannats (Paradise). Which is that there is one Jannat in his Dunya (world)
in the presence of Allah (سُبْحَانَهُ وَقُرْنِيُّ), and the other Jannat will be in the Aakhirat (Hereafter), when one will meet Allah (سُبْحَانَهُ وَقُرْنِيُّ). When the reality of Deen enter’s 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 (سُبْحَانَهُ وَقُرْنِيُّ) Himself has declared:

\[
\text{وَمَّا كَمَتْ لَكُمُ الْقُرْنِيُّ وَأَصْلِمْتُ عَلَيْكُمْ نَعْمَّتًا.}
\]

AL YOUWMA AKMALTU LAKUM DEENAKUM WA ATMAMTU ALAIKUM NI’MATI.

“We have this day completed your Deen (religion), and We have bestowed Our Ne’mat (bounties) upon you.”

This indicates that Deen (religion), 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 Islaah (their spiritual upliftmen). 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 Tazkia-e-Nafs (purification of the soul), and who, for some time have been making Zikrullah, those whose hearts have become reasonably clean already, and Noor (radiance) 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 Muraaqaba (introspect). This Muraaqaba is Muraaqaba-e-Ma’eeyat (introspection that Allah is constantly present).

Hazrat Moulana Shah Hakeem Muhammad Akhtar Saheb (د.ماملا هكيم محمد عاطف) explains further on this Muraaqaba. Hazrat advises that when making this Muraaqaba مراقبة, one should recite:
Hazrat 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 Aayat (verse). Hazrat 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, Hazrat says, the sad aspect is that people only listen, they do not make Amal (practise) on this. Hazrat further explains that this Muraaqaba should not be one of fear. Muraaqaba-e-Ma’eeyyat (مراقبة المعيد) should be made with the cognisance that Allah is watching over 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, Hazrat Moulana Shah Abdul Hamid Saheb (d.1323H), and listening to my Hazratwaala read from the original Kitaab, and give commentary on what Hazratwaala 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 Awaaraat 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 تَكَرَّرَتْ تَقَرْرَاتٌ

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 (سبحانه و تعالى) acceptance of this very weak effort. Also,
To all who have assisted in any small way with this compilation, may Allah (سُبْحَانَ الْحَلِیْلِ) 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 supplication) 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 Jamaat (in congregation). 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 Ula (the initiation of congregational prayer). Then when he becomes punctual with Takbeere Ula, he should then look at another stage of improving his Namaaz. Irrespective of how weak one’s Namaaz is, and endeavour to attain the next stage and the realisation of how far one is from the reality of Namaaz.

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 fo the water one uses for the making of Wudhu (ablution) or Ghusl (bathing), should be done with the intention of servitude to Allah (سَبْعَةِ وَتَعَالَى).
This is how the *Ibaadat* of Zakaat in *Namaaz* comes to the fore. The money spent paying for the water, or for buying clothes will represent spending of money as an *Ibaadat*, therefore this will represent the *Zakaat* aspect in *Namaaz*, and one gets the *Sawaab* 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 *Ei’tikaaf*. The performance of *Wudhu* in the *Masjid*, came about only in the time of *Hazrat Imam Maalik* (رضي الله عنه), and this was permitted, only for the benefit of the *Musaaafir* (travellers). 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 (ﷻ) has given us money of our own, and Allah has given us the consciousness of *Deen*, why then, should we use that which is payed for by others? Besides, the best would be to perform *Wudhu* at home, and then proceed to the *Masjid*. Alternatively, if *Wudhu* is 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 *Ehraam* 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 *Niyyat* (intention) should be made for going to the *Masjid*, this is the correct method.
THE IBAADAT OF HAJ (PILGRIMAGE) IN NAMAAZ

The intention of facing the Qibla, before initiating Namaaz, is representative of the Ibaadat of Haj (pilgrimage) in Namaaz. The intention of facing the Kaaba Shareef is symbolically representative of Taqwaa. Takbeere Tahreema, is symbolic of donning the Ehraam, and standing in Namaaz is symbolic of standing in Arafaat. The Ruku, the Sajda, and the Rakaats of Namaaz i.e. the movements found in Namaaz, are symbolic of running between Safa and Marwa. This is how the reward of Haj is earned in the performance of Namaaz.

THE IBAADAT OF ROZA (FASTING) IN NAMAAZ

Similarly, eating anything while performing Namaaz is prohibited. This is not only representative of the Roza (fast) of not eating, but this includes Roza of speech, and the Roza of one’s thoughts. One should think of nothing but Allah (سپکورتعالی) 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 (سپکورتعالی), and this concentration should be constant. Therefore, in one aspect, this value is greater, and the Sawaab (reward) of Roza is also found in Namaaz. Roza, essentially, is the control of one’s Nafs, (desires). When the Nafs is closed, and no food can be consumed for the whole day, from Sehri to Iftaari.

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 Ei’tikaaf, is actually twenty four hours, but just going into the Masjid to perform Namaaz is also considered Ei’tikaaf.
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 Ummats where there was Roza of not talking.

فَلَنْ أَكْلِمَ اِلْيَوْمَ اِنْسِيٍّا

FALAN UKALLIMAL YOWMA INSIYYA

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 JIHAAD (HOLY WAR) 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 (desires), and defers all the other duties to perform his Namaaz. If, for example, an office worker gets only a half an hour’s break for lunch. He works in a non-Muslim environment. There is no proper place to make Wudhu or Namaaz. He battles his way around seeking the amenities for fulfilling these duties, and he effords 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 Ibaadat (form of prayers) of a Mu’min (believer) found in two Rakaats of Namaaz, and the rewards he derives from these Ibaadat 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 (سماع وتعالى) is the Namaaz of a Munaafiq (hypocrite). This is what the essence of this whole lesson is. To acquire concentration in Namaaz. Allah (سماع وتعالى) says:

قَدْ أَفْلَحَ الْمُؤَمِّنُونَ الَّذِينَ
هُمْ فِي صَلَاةٍ تِهَمُّ حَاشِئُونَ

QAD AFLAHAL MU’MINOON ALLAZEENA
HUM FI SALAATIHIM KHAASHIOON

“They, those believers have attained success, those who perform their Salaah with concentration.”

The condition is Khushoo (concentration). 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 (one who performs Namaaz) head in terms of it being accepted. They are even thrown back to the Musalli like a filthy rag. May Allah (سماع وتعالى) save us from such Namaazes.

All this is dependant 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, (Qiyaam, Ruku, Sajda,) that he should, at least for one second, have Huzoori (the thought) of Allah (سماع وتعالى). 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 (سیمَۃُ وَتَعَالَیَ), and he understands that Allah (سیمَۃُ وَتَعَالَیَ)’s attention is towards him. When one realises that Allah (سیمَۃُ وَتَعَالَیَ)’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,

\[
\text{Jarwa dikhlaaye phir pardah kijiye.}
\]

\[
\text{Parwarish paate he rang rang me mazaap-e-aarifi.}
\]

\[
\text{Parde oothe hoowe bhi he. Idhar oon ki nazr bhi he.}
\]

\[
\text{Barh ke muqaddar aazmaa, sar bhi he sange dar bhi he.}
\]

**MEANING AND COMMENTARY:** Show me Your closeness O Allah, show me Your love, Your kindness O Allah, then make *Purdha* from me again. The *Tarbiyat* (spiritual nurturing) of the *Aarif* (one who recognises Allah (سیمَۃُ وَتَعَالَیَ)) is made in a variety of colours, and in different aspects. Sometimes he experiences it in his closeness to Allah, and sometimes this closeness is not there. It is as if Allah (سیمَۃُ وَتَعَالَیَ) 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 (سیمَۃُ وَتَعَالَیَ), and Allah, too, is looking towards me. Now the ‘*Purdah*’ is removed from the Beloved whom I was longing for. Behold! How fortunate to have been granted 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* (verse) of the *Qur’aan Shareef* is being read. Generally, not all people are *Aalims* (theologians), 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 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 *Huffaaz*, 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 mundane (worldly) nature. Why is it that we cannot learn the meanings of a few *Surahs*? To learn the meaning of *Tashahud* (*Attahiyaat*), *Durood Shareef*, *Thana*, etc. cannot be difficult, and reading verses, while knowing what is being read adds great value to *Namaaz*.

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, Duaa-e-Qunoot* 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 *Kalaam* is being recited, and that *Namaaz* is a dialogue with Allah (سُلَّمُهُ وَتَعَالَى), 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 *Duaas* and *Surahs* should be learnt, as this renders great value to the *Namaaz*.

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 (سُلَّمُهُ وَتَعَالَى) has revealed.

القُاَرِعَةُ ۖ مَا الْقُارِعَةُ
AL QAAARIATU MAl QAARIA.

“When the occurrence will occur (Qiyaamat).”

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

فَسَبِّحُ بِحَمْدِ رَبِّكَ
FASABBIIH BI HAMDI RABBIK.

“Praise Allah Ta’aala.”

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 *Tabiyat* (emotions) change according to
the subject which is scribed. If for example, a gruesome murder is written of 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 Jahannam (Hell), the warnings of the Azaab (punishment) of the Qabr (grave), the happiness and the good tidings of Jannat (Paradise), 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 it’s full effect. Also, when reciting portions of Surahs, where Allah (سَمِيعُ الْعُلُومِ) speaks of Jannat, then Duaa (supplication) 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, Hazrat Moulana Ahmad Shah Shaheed Saheb (رَضِيَ اللهُ عَلَيْهِ), mentions that these aspects are experienced by the special people, and they do not pertain to the ordinary person.

Huzoori (the presence of Allah), 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, 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 (سُبْحَانَ عَلَيْهِ وَجَلَّ). 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 *Haraam* (forbidden) act. As the example given by *Hazrat Moulana Hakeem Muhammad Akhtar Saheb* (ناستاد). *Hazrat* explains that many people think that by greeting *Na-Mehram* women in the workplace, or in banks etc. is the portrayal of good *Akhlaaq* (character). However, this is a misconception, as this act is *Haraam*, and, they are in this way getting further away from Allah (سُبْحَانَ عَلَيْهِ وَجَلَّ). It is because they don’t know, they are ignorant of the fact that their actions are contrary to the 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’ala, when Allah (سُبْحَانَ عَلَيْهِ وَجَلَّ) asked,

أَلَامُ ِبِرَبِّكُمْ ALASTU BI RABBIKUM “Am I not your Rabb?”
Therefore while performing *Namaaz*, we should be aware of this promise that we made to Allah (.minecraftforge). On this point, *Hafiz Abdur Rahmaan Saheb* (inscription) 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 (Forgery), 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 (Forgery) has created *Insaan* (human beings) the best of all His creation-*Ashraful Makhlooaqat*-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 *Mutawallis* (trustees), or anybody, for that matter, to enter a *Masjid*.

It should be understood, that to deprive oneself of this *Ne’mat* (bounty) of Allah (Forgery), (*Namaaz*), is depriving oneself of great goodness. Then to challenge the warning of Allah (Forgery) by not performing *Namaaz* is a sign of great naivete. Such a person is very unappreciative. It is like doing a great favour for a person, and the person doesn’t even offer a ‘thank you’ in return. This portrays a person’s *Akhlaaq* (character).

In this way, now, we can imagine the greatness of *Namaaz*, and what a great gift Allah (Forgery) 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 ( سبحانه وتعالى) 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 a bath (*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 ( سبحانه وتعالى), 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’amal*, 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 *Shukr* (give thanks) to Allah for bestowing us with this great form of *Ibaadat* (prayer). The *Shukr* we should make is that Allah, in His Grace and Mercy has firstly made us *Ashraful Makhuqaat* (the best of creations), then Allah has made us *Khaleefatullah Fil Ard* (viceregents/deputies of Allah on earth), each person is the *Khaleefa* (deputy) 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 Fard* (compulsory).

*Namaaz* is the key to the treasures of Allah (سُلْطَانُ الْعَالَى). This is why Allah (سُلْطَانُ الْعَالَى) has stressed so greatly for us to go to His Court, and, to ask of, and take from Him. This is why Allah calls us to His Court. The *Fard Namaazes* have fixed times, but *Nafil* (supplementary) *Namaazes* can be performed at any time, whenever a need occurs. Allah (سُلْطَانُ الْعَالَى)’s doors are open to us. For this, Allah (سُلْطَانُ الْعَالَى) has given us *Izne Aam* (general permission). This is evident from the fact that we do not need to beg, or ask the permission of anyone to enter a *Masjid* during, or outside the *Fard* times. There is no existence of exclusivity, which would allow only people with certain attributes or qualities to enter a *Masjid*. Allah has kept His doors open to all whenever, or wherever we want to present to Him our needs. *Namaaz* is not only restricted to *Fard* to be performed anywhere, to make ones *Ta’aaluaq* (contact) with Allah. When a need arises at anytime, anywhere, we should perform two *Rakaats* of *Namaaz*. Whether we are in an airport, office or jungle, whenever the need arises we can make contact with Allah (سُلْطَانُ الْعَالَى). Allah (سُلْطَانُ الْعَالَى) has given us open *Ijaazat* (permission) to present ourselves to Him.
Insaan (humans beings) tends to be unmindful of Namaaz in many ways for example, Insaan, being Insaan, and due to various reasons like, for example, the natural laziness of a person, or tiredness, or because he just doesn’t want to perform Namaaz. Also due to his ignorance of the importance of Namaaz, or because of his Khahishaate Nafsaani (natural desires). 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 (سُبْحَانَهُ وَتَCCIُعَالِيّ) has sounded warnings, so that we can be saved of our own weaknesses which keep us away from Namaaz. Therefore Allah has put forth an Azaab (punishment), which, in fact is not Azaab, but it is a kindness of Allah (سُبْحَانَهُ وَتَCCIُعَالِيّ), 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 Ahaadith 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’ala. 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 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 ( سبحانه وتعالى) has put out these warnings so that His Banda (servant) would not loose out in any way whatsoever.

We should now understand for ourselves what a great Ne’mat (bounty)Namaaz is, and it has been presented to us by our Mehboobe Haqeeqi (True Beloved), Allah ( سبحانه وتعالى). The lover of this Dunya (world), is such that he would sacrifice everything for his beloved, but should the beloved commit one act which would upset 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 WANA OOZU BILLAH 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 Ihsaan (kindness) of Allah ( سبحانه وتعالى)? Allah is our Khaaliq (Creator), 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 Malik (Owner). 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 Aakhirat (hereafter), except Allah. So how could we 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’ada, 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 Fard for me to perform, I am performing it for my Allah. In the explanation, and clarification of Huzoori (feeling of presence of Allah), Hazrat Sayyed Ahmad Shaheed Saheb (安宁) 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.

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 Aayaat (verses) of death, the Qabar (grave), 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 Rahmat (mercy), 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, for the forgiveness of Allah, for Allah’s compassion. Aayaat such as those quoted
below should be recited in \textit{Nafil Namaazes} to create and establish the above explained conditions of the heart.

\[
\text{إنَّ رَحْمَةَ اللَّهِ قَرِيبَ بَيْنَ الْمُحْسِنِينَ}
\]

\textbf{INNA RAHMATALLAHI QAREEBUM MINANAL MUHSINEEN.}

“The Rahmat (mercy) of Allah is very close to those people who have got Ihisaan (kindness).

and

\[
\text{إِنَّ اللَّهَ يُغْفِرُ الْذُّنُوبَ جَمِيعًا}
\]

\textbf{INALLAHA YAGHFIRUZ DHUNOoba JAMEEA}

Allah forgives all Gunahs (sins).”

Then when we recite the \textit{Aayaat} in our \textit{Faraaid} and our \textit{Sunnan Namaazes}, the full condition will be attained. The \textit{Namaaz} then, becomes extremely valuable. Our aim should be to attain “full marks” for our \textit{Namaazes}, as the value of our \textit{Namaazes} vary, and sometimes the quality of our \textit{Namaazes} are so poor that they get thrown back to us, and they are not accepted at all.

\textbf{FOURTHLY}

After understanding how this great \textit{Namaaz} is, as read in preceding pages, the \textit{Aadaab} (etiquettes) of \textit{Namaaz} should be fulfilled with the understanding that the true King is only Allah ( سبحانه وتعالى). 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 ( سبحانه وتعالى).

In this \textit{Dunya}, when attending the venue, the venue which is attended will determine the code of dress to suit the occasion. Even though our \textit{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:

**PAAKI**

The first is *Paaki* (purity). *Ghusl* must be performed in the correct way. There should be certainty regarding *Paaki* (purity/cleanliness). None of the aspects of *Tahaarat* (cleanliness) should be missed even in ignorance. If one were to perform *Tahajjud 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 Taaleem* (Islamic education) so that we do not fall foul to transgressions due to ignorance. We should not be unmindful of acquiring Ilm (knowledge). The prescribed reading matter for this is *Kitaab-ut-Tahaarat*. The *Masaa’il* pertaining to *Namaaz* and *Wudhu* should be learned.

The *Faraaid of Namaaz*, and of *Wudhu* should also be learned. 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 *Fard* aspects of *Wudhu*. Similarly, if the same occurs with *Namaaz*, one can complete one’s *Namaaz* by just performing the *Fard* aspects. Therefore it is absolutely essential to be familiar with the *Masaa’il* pertaining to all aspects (*Mustahhabbaat, Sunnan, Faraaid, Waajibaat* etc.), of both *Wudhu* and *Namaaz*.

**CONCENTRATION**

Great *Auliya* 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 Hazrat Ahmad Sirhindi* (安宁ص), who was a very great *Aalim*, wrote to his...
very special Kaleefa, Hazrat Meer Muhibullah regarding concentration in Namaaz. Before the letter is discussed, a brief introduction to the personage of Mujaddid Alfi Thaani, Sheikh Hazrat Ahmad Sirhindi (رฮآذ مل گیه چن), is scripted below:

Sheikh Ahmad Sirhindi (رُحآذ مل گیه چن) took up a great battle against Akbar Badsha. Akbar Badsha’s ambition was to take all the different religions, and amalgamate them. People had mixed Deen with falsehood, and Bidaat (innovations), and in this ‘melting pot’ of truth, falsehood, innovations, etc. the truth wasn’t understood from falsehood and innovation. However, Hazrat Ahmad Sirhindi 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, Hazrat Meer Muhibbullah, “... 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 fulfill the Faraaiz, and Waajibaat, and Sunnan, and the Mustahabbat.” This is written in all the Kitaabs of Fiqah, and practising on this Fiqah is Tasawwuf.

Besides the above four aspects, that is the Faraaid, Waajibaat, Sunnan, and Mustahabbat, 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 Fard, I am fulfilling my Namaaz, and this is being fulfilled in my Namaaz.” It is Fard for me to stand in Namaaz I am standing in front of Allah. It is Fard 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;

SUBHAANA RABBIAL AZEEM
thrice, I am doing the same. It is Mustahab for me to recite between the Sajdaahs,

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي
وَغَافِرْنِي وَأَهْدِنِي وَارْزُقْنِي

ALLAHUMMAGH FIRLI WAR HAMNI
WA’AAFINI WAHDINI WARZOOQNI

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 (HttpGet) writes in direct transcript,

لاَ أَصْلَوَا إلَّا بِحُضْرُ وَاللَّٰهِ

LA SALAATA ILLA BI HUZOORIL QALB

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

Mujaddid Alfi Thaani (HttpGet) 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 “Huzaori Qalb”, (the heart being present). 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 (HttpGet) says that 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 Akaabireen 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, Karaamaat 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 Thaanwi (رحمه الله) 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 by means which make the Namaaz perfect, are seeking Namaaz through a media which is not part of Namaaz. Some people wish to acquire Mahwiyat (total absorption) in Namaaz with no thought of anything 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 Sajda performed. This is not Namaaz. This is not what is required. What is required is fulfilment of what Allah has made Fard. 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 Qur’aan Shareef, some Christians resort to Rahbaaniyat (monasticism), where monks and nuns do not get married. Allah says We didn’t make that Fard on them. Then, some cannot fulfill 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 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*, *Shaghil*, 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 of when the magicians during the time of *Hazrat Moosa* (ﷺ), came to challenge him. They dressed like *Hazrat Moosa* (ﷺ), in a bid to mock at him. Their outward appearance was the same as *Hazrat Moosa* (ﷺ). Though this was done in mockery of *Hazrat Moosa* (ﷺ), Allah loved this outer appearance of their’s 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 other. *Khushoo* in his heart is attained by making *Zikr* and *Shaghil*. 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 *Qiyyaam* (the standing position) 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 to the feet. When making *Sajda*, the eyes should be focussed to
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 (صلى الله عليه وسلم), 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 (practise) is Mustahab (preferred), 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, Waajibaat, and Faraaid 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 Munaaafiq (the Namaaz of a hypocrite). There are warnings sounded for the performance of such Namaazes. Namaaz is to be performed for Thawaab, but for some, Allah Ta’ala says,

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FA WAILUL LIL MUSALLEEN

“For some Musalleen (those who perform Namaaz), there is disgust.”
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The value of Jahannam is for those Musallees, because of the type of Namaaz they present. The Namaaz which is performed unmindfully and without concentration, curses it’s 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 Baduaa (curses) 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 ( صلى الله عليه و سلم), and which Nabi-e-Kareem ( صلى الله عليه و سلم) taught us. When we perform *Namaaz* in this way, we are obeying the teachings of Nabi-e-Kareem ( صلى الله عليه و سلم). Nabi-e-Kareem ( صلى الله عليه و سلم) said,

صَلِّيْنَا كَمَا رَأَيْتَنِي أَصْلَيْنِ

SALLOO KAMA RA’ AYTUMUNI OOSALLI

“Perform your *Namaaz* as you saw me performing my *Namaaz*.”

Hazrat Moulana Abdul Hamid Saheb (واهمت بركاته), expressed, that in his opinion, we should never be unmindful of *Masaa’il*. We should acquire knowledge with regard to the rules pertaining to the pre-requisites of, and the performance of *Namaaz*. 
LESSON TWO

FACING THE KAABA

When preparing for *Namaaz*, we should stand facing towards the *Qibla* (the *Kaaba*).

THE BENEFITS, AND WISDOM OF FACING THE KAABA

The *Kaaba* 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 *Hadith*, that the entire earth was covered by water, and where the *Kaaba* 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’ala created *Hazrat Adam*’s form from sand, and we are all the children of *Hazrat Adam*. The direct observation is that all of us 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 origion is the earth (sand).

Therefore, when standing, facing the *Kaaba* 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 *Kaaba*, 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

It must be borne in mind that the times set out for the five Namaazes are fixed by Allah (سیّدعالیٰ), for the presence of His creation. A manner by which this could be better understood is scripted in the following example. Each person sets a time for recreation errands, chores, duties and responsibilities. In current times, people show reluctance in allocating time for others. Parents seldom allocate time to spend with their children, or the family in general. A Sheikh won’t also allocate five specific periods in a day to meet with his Mureeds. However, our Creator is so generous, He has given us a meeting time five times a day, each day, every day, throughout the year, and throughout our lives to spend with Him.

Allah loves us so much, that He has made this meeting of ours with Him compulsory. Allah (سیّدعالیٰ) also says that we should talk to Him, and tell Him what we want, what our requirments 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 (سیّدعالیٰ) 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 Hazrat Moulana Jalaaluddeen Rumi (رتم.الشامی), which Hazrat Moulana Shah Hakeem Akhtar Saheb (رامث.زکی), quotes very often,
This is possible in both individual Namaaz, and in Namaaz with Jamaat. Hazrat Moulana Abdul Hamid Saheb (R.A), then explained the possibility of having Khalwat (privacy) in Jalwat (in a gathering). The core requisite of Tasawwuf is Khalwat (privacy), where meditation, contemplation, introspection takes place. This can be done as explained by luminary spiritual teachers in the caliber of Hazrat Sheikh Moulana Muhammad Zakariyya Saheb (R.A), and Hazrat Moulana Shah Hakeem Akhtar Saheb (R.A). The means of doing this, is that despite being in a gathering of any number, one should just make Muraaqaba, (introspect), 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 Buzrug, who, at the Multazam, saw a person crying, and pouring his heart out to Allah, making Duaa. Allah Ta’ala had granted the Buzrug Kashf (Divine inspiration), and he saw that despite having this outward form, and being in this state in front of the Multazam this person’s heart was not in contact with Allah (سبع و تعالى). 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 traders heart with Kashf, the Buzrug discovered that despite being so busy serving one customer, giving change to another, offering assistance to another, his heart was connected to Allah (سُلْطَانُ عَلَّمِيْهِ), and not for one moment was he unmindful of Allah (سُلْطَانُ عَلَّمِيْهِ).

DAST BAKAAR ---- DIL BA YAAR
The hands are at work, and the heart is with Allah Ta’ala.

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

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 (سُلْطَانُ عَلَّمِيْهِ). 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 Qasbe Munaajaat (speaking secretly) with Allah (سُلْطَانُ عَلَّمِيْهِ), 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 (سُلْطَانُ عَلَّمِيْهِ) 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 making the Niyyat (intention) of facing towards the Ka’aba Shareef, here, the Ka’aba Shareef is directly infront 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 infront of the Ka’aba,
and performing *Namaaz*, will have more value. In this way, *Haj*, too, will become more valuable.

When performing *Namaaz*, it should be realized that we are standing in the special court of Allah (سُبْحَانَ الْعَالِيِّ). 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 (سُبْحَانَ الْعَالِيِّ). 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 (سُبْحَانَ الْعَالِيِّ). Therefore, we should be able to recognise Allah. Then with the pure intention, that this *Namaaz* is being carried out just to fulfill Allah’s command, we should stand infront 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 *Wuzu 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 (سپاہوں والی), 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 (سیامی). 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 its 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 Insaan afforded to us.

ACTIONS IN NAMAAZ

Rasulullah (صلى الله عليه وسلم) said, “Perform your Namaaz as you saw me perform it.”

NIYYAT (INTENTION)

Niyyat should be made in the heart, and not verbally. To make Niyyat is Fard (compulsory). However, this should not be made with the tongue, although it is permitted from the tongue of a Mubtadi (beginner). 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
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 Tahreema, (saying *Allahu Akbar*) is also *Fard*. 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 in the minds “say” *Allahu Akbar*. This is incorrect. The lifting of hands while saying *Allahu Akbar* is not *Fard*. However, the hands should be lifted, as this is the correct *Sunnat* method of making *Namaaz*. Although the raising of hands is not *Fard*, the verbalising of *Allahu Akbar* is *Fard*. The following *Takbeers*, i.e. saying *Allahu Akbar* whilst going to Ruku, Sujood, etc. are *Sunnat*. It is re-iterated that the *Takbeer* of starting the *Namaaz* is *Fard*. It is essential to verbally say the *Takbeer Tahreema* (*Allahu Akbar*).

It is also important to pronounce the word *Allahu Akbar* correctly, as is written in the *Kitaabs* of *Fiqha*, 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 *Sohbat*. It allows one to learn from those who know. This is what *Sohbat* is about. People may be in lots of effort of *Deen*, some may be engaged in an abundance of *Ibaadat*, but lack *Sohbat*. 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, *Sohbat* and *Ilm* 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.

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SUBHANA KALLA HUMMA WA BI HAMDIKA WA TABAARAKASMUKA WA TA’ALA JADDUKA WA LAILAAHA GHAIRUK.

SUBHANA KALLA HUMMA

“With the purity of Allah.”
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What is the purity of Allah? Purity is abstaining from the wrong beliefs that people have attached to Allah. Some say that Allah has got a son, some say that Allah has got a wife, some say that Allah has got daughters (*Farishtas*), 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, by making *Tawaaf* of their *Qabars*
and asking 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.

O Allah, you are pure of the wrong things people attribute to You. My Aqeeda (belief) is with You, as You are. You are the Khaaliq (Creator). You are Rabb (Cherisher), You are Shaafee (Healer). You are Raaziq (Sustainer). Everything is in Your hands with the correct Aqeeda (belief). Therefore, effort on Aqeeda (beliefs) is also absolutely essential.

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 (سُلْطَانُ) 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 only from calling Allah. There is no mention of Namaaz, Roza, Haj or any of the other Amals. 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 Buzrug. Although the Barakat is Allah’s. Allah is Ba Barakat. There is so much
of Barakat in 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.

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

By steadfastly taking the Ba Barakat name of Allah, Insaan too, becomes Ba Barakat.”

This is the crux of the Aayat. Hazrat Hakeem Akhtar Saheb, gives an apt Aashiqaan (sentimental) 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 immensly. Many people just mumble the Arabic verse of Thana. Thana should be recited with pondering over the meaning. Therefore, as advised by Hazrat Moulana Abdul Hamid Saheb, Halqas should be formed at home- Similar to those in Jamaat, where Surahs are revised- Where family members each get a chance to read the whole Namaaz, because many people tend to forget, and make mistakes when it comes to the performance of Namaaz.
BENEFITS OF RECITING THANA

The recitation of this Duaa in Namaaz is Sunnat. This Duaa portrays the extent of the Ta’zeem (greatness) and Tauheed (oneness) of Allah (سِیّبَرُوَّاعلیٰ). The greatest praise of Allah (سِیّبَرُوَّاعلیٰ) is LAILAAHA ILLALLAH. The great Maarifat (recognition) of Allah, is to realise Allah is one. The greatest Maarifat (recognition) of Hazrat Moosa (عَلِیٰ ﷺ), can be Kaleemullah, Hazrat Isa (عَلِیٰ ﷺ) can be Ruhullah, Hazrat Ibraheem (عَلِیٰ ﷺ) can be Khaleelullah, Hazrat Aadam (عَلِیٰ ﷺ) can be Safiullah, the greatest praise of Nabi (صَلَّیُوَّاللہ ﷺ) is RASOOLULLAH. He is the Rasool of Allah. This in turn informs of what the Haqeeqat (reality) of our Deen is. Our Deen is not the Mo’jizaa of Hazrat Aadam (عَلِیٰ ﷺ), nor of Hazrat Isa (عَلِیٰ ﷺ), whose Mo’jizaa was to give life to the dead. Our way is that of RASOOLULLAH (صَلَّیُوَّاللہ ﷺ). He has brought that way of life from Allah (سِیّبَرُوَّاعلیٰ) to us, and our honour, our perfection, our greatness, is reflected how much of that Deen we bring into our live. That message of how Allah (سِیّبَرُوَّاعلیٰ) wants us to live is our honour. Our honour lies in the extent to which we have Tauheed and Sunnats in our lives, and this is the message of how Allah (سِیّبَرُوَّاعلیٰ) wants us to live our lives.

Our parents, our lives, everything can be sacrificed for Allah, because Allah (سِیّبَرُوَّاعلیٰ) 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 (سِیّبَرُوَّاعلیٰ) has taught us how to praise Him in short, concise, yet, effective verses. This is the eloquence, the beauty (Balaaghat) 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, Hazrat Hakeem Muhammad Akhtar Saheb (صاحبہ اکhtar ویکم محمد حکیم), portrays the kindness of Allah (سببنا علی) in terms of the size of His house. Hazrat (صاحبہ اکhtar ویکم محمد حکیم) 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 (سببنا علی) is the biggest, the greatest. If Allah (سببنا علی) 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 Tawaaf? Let alone seven Tawaaf, even part of one Tawaaf would have been impossible. Allah (سببنا علی), 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 (mercies) is descending on him. Thereafter, he should contemplate that his heart is being presented to Allah (سببنا علی), he then should ask of his needs from Allah (سببنا علی). When we have needs, as we will always have, it will be required of us to 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 (سببنا علی) we should present ourselves in total humility. We should also realise whom we are presenting ourselves to and make the connection accordingly.
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. 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.

أَعْوَذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

AOOZU BILLAHI MINASH SHAITAANIR RAJEEM.
“I seek refuge in Allah from Shaitaan the accursed.”

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 Ajeeb (amazing) explanation given with regard to Shaitaan by Hazrat Moulana Hakeem Akhtar Saheb, which, in fact is a Mazmoon of Mullah Ali Qari, 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. Therefore Allah has the biggest dog, so to say, and that is Shaitaan. Allah is not so easy to attain. Therefore, 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 it’s owner is present, it won’t pose a danger anymore. Similarly, *Ta’awwuz* is recited, Allah (سُبْحَانَ الْهُوَ)’s attention is drawn to us, and we request Allah (سُبْحَانَ الْهُوَ)’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,

الْحَمُّدُ لِلَّهِ رَبِّ الْعَالَمِينَ

**ALHAMDU LILLAHI RABBIL AALAMEEN.**

“All praise is due to Allah, Lord of the worlds.”
This encompasses all types of praise.

_Hazrat Hakeem Muhammad Akhtar Saheb_ (دفتر پانصد و چهارم) 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 soley.

With regard to the topic of praise, an important aspect was discussed by _Hazrat Moulana Abdul Hamid Saheb_ (دفتر پانصد و چهارم), in Hazrat’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 _Hadith_ which appear to conflict with each other. Thus a person with a lack of knowledge, and who’s intent falls onto one of these _Hadith_, could make the wrong interpretation of the reality of _Shar’iat_. The effective meaning of the first of these _Hadith_ 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 _Hadith_ among people in general. Then there is a second _Hadith_ which is,

إِذَا مُدِحَ الْمُوْمِنُ

IZA MUDHIHAL MU'MIN ....

“When a believer is praised....”

زَآَدَ الْإِمَانَ فِي قُلُوبِهِ

....ZAADHAL IMAANU FI QALBIHI.

“....Imaan grows, increases in his heart.”
Outwardly these *Hadith* appear to be conflicting, therefore, just looking at the translation of the *Hadith*, 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 *Hadith*. The explanation of the above quoted *Ahaadith* are as follows:

The interpretation of the former quoted *Hadith* is that when the *Mu’min* who is weak, who’s *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 *Hadith* is that 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. There is no impossibility for Allah (سُبْحَانُ اللَّهِ). *Hazrat Moulana Jalaluddeen Rumi* explains this very beautifully, in the following couplet, 
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 (رضا الله عنهم) states that objection should not be made to his statement, and solves this question posed above by adding,

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

Each person, irrespective of the colour of his eyes, has the center spot, the pupil, which is black. Black is associated with darkness. 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 (سبحانه وتعالى) 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 (سَلَّمُ عَلَيْهِ وَ سَلَّمَ), himself declared,
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:

أَلْرَحْمَنُ أَلْرَحِيمٌ

AR-RAHMAAN, AR-RAHEEM.

“The most Kind and most Merciful, Compassionate.”

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

عَلَى الْيَوْمِ الْدِينِ

MAALIKI YOW MID DEEN.

“Allah Ta’aala is the Owner of the day of Justice.”

Hazrat Moulna Hakeem Akhtar Saheb (رحمه الله) explains that Allah is not the Qazi (Judge/Magistrate) of the day of Judgement. He is the Owner. Every thing 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 (سَمِيعُ وَلَاّمِعِي). We then recite

إِيَّاكَ نَعْبُدُ

EEYYAKA NA’BUDOON.

“Only You do we worship.”

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, stand in front of Allah, with his hands folded. This is the sign of utmost respect, and humility. It is not permissible for one to stands 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.

وَإِيَّاكَ نَسْتَعِينُ

WA EEYYAKA NASTA’EEN.

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

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 ( سبحانه وتعالى). 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 Hazrat Ibraaheem (إبّا إبراهيم) was being captured into the fire. Hazrat Jibraeel (جبريل) appeared with other Farishtas (Angels), and they claimed to have come with Allah’s permission to help Hazrat Ibraaheem (إبّا إبراهيم), if he required help. Hazrat Ibraaheem (إبّا إبراهيم) replied,

إِنَّكَ كَمَا أَنْثَيْتَ عَلَىٰ نَفْسِكَ

ANTA KAMA ATHNAITA ALAA NAFSIK.

“You are, O Allah as You have praised Yourself.”

Allah is in His position. Nobody can reach there. Therefore, this great height that Hazrat Ibraaheem (إبّا إبراهيم) reached, is only to give an idea that we should seek our help only from Allah ( سبحانه وتعالى). This is the reality, and height of
Here we are taught what the greatest thing to ask for is. 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 (SWT) 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 fulfills these needs.

On this point, there is a narration of a person who lived during the time of Hazrat Moosa (PBUH), who was a great Aashiq (lover) of Allah, but he was not an Aarif. He did not recognise who Allah (SWT) 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 press Your legs, You probably, being so busy, wouldn’t have time to cut Your nails, I would have come to cut Your nails. I would have combed Your hair for You.” Hazrat Moosa (PBUH) overheard this. Being a Jalaali Nabi, he reprimanded this person very severely, saying that the statements he made were of
Shirk, about Allah (سِمَّى وَرَعَال) having hands, nails, hair etc. Allah (سِمَّى وَرَعَال) sent Wahi to Hazrat Moosa (الْقَدْرَم) 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 (سِمَّى وَرَعَال) is. The point made is that we did not know who Allah (سِمَّى وَرَعَال) is.

Similarly, we could never have recognised Allah (سِمَّى وَرَعَال) without MUHAMMADUR RASOOLULLAH (سَلَّم). Also, we do not direct contact with Rasool (سَلَّم). We are greatly indebted to the Sahaaba-e-kiraam, the Taabieen, the Tabe Taabieen, and then Muhadditheen, the Fuqahaa, the Sufiya, the Ulama, and all who have brought Deen to us. Without them bringing the Deen to us, would we have known what a Masjid is? Ramadaan, E’ttikaaf and Namaaz would have been foreign to us. Thankfulness should be shown to our Ustaads, Sheikhs, Parents, and all who have brought the Deen to us, starting from Allah (سِمَّى وَرَعَال), then RASOOLULLAH (سَلَّم), 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 Ihsaan (favour) of Allah upon us, that we are blessed with this great Ne’mat, via this great chain. Hidaayat, (guidance) and the recognition of Allah should be uppermost in the mind, when contemplating while reciting this phrase of Surah Faathiha. 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 attained, that the value of the preparation for the Aakhirat (Hereafter) 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 Tilaawat (recitation of the Quraan Shareef), or Namaaz. Therefore the greatest requirement is that of Hidaayat.
The phrase, *Ihdina*, means guide us, lead us, not direct us. If we were given directions, we could go astray because . . .

*KULLU HISBIM BIMA LADAIHIM FARIHOON.*

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

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

**SEERAATE MUSTAQEEM.**

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* (الله) in His Kindness has defined for us what the straight path is. It is,

**SEERATAL LAZEENA AN AMTA AALAIHIM.**

“The path of those people on who You (Allah) have shown your favours.”

Here, a very important point has been illustrated by Hazrat *Mufti Shafee Saheb* (رائد الأئمة), in which he portrays that guidance can be attained from *Kitaabullah*, the book of Allah, the *Quraan-e-Paak*. The other is *Rijaalullah*, the men of Allah, the *Buzrugs, Ulama, Auliya, Sufiya, 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 Fatihah, 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 Fard five times daily. See if they perform their Namaazes. We will read,

قُومُوا لِلَّهِ قَانِتِينَ

QUMOO LILLAHI QAANITEEN

“Stand with humility in Namaaz.”

See if he stands with humility. We read,

أَقِيمُوْ الْصَّلَاةَ

AQEEMUS SALAAT

“Perfect your Namaaz.”

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

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسُوَّةٌ حَسَنَةٌ

LAQAD KAANA LAKUM FI RASOOLILLAHI USWATUN HASANA

“You have a perfect example in Rasool (ﷺ).”

See if the Sunnats of Nabi-e-Kareem (ﷺ) is in that person’s life. Therefore from Kitabullah, we can determine who are Rijaalullah, 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 آتِمَ عَمَّ اللَّهِ عَلَيْهِمْ مِنَ الْبَيِّنَاتِ

AL LAZEENA AN AMALLAAHU ALAIHIM MINAN NABEEYEEN

والصَّادِقِينَ والشَّهْدَاءَ والصَّالِحِينَ

WAS SIDDIQUEEN WAS SHUHADAA WAS SAALIHEEN
These are the people we need to follow. With regard to Nabiyeen, the Ambiya (ع) are not present, the Siddiqueen, an example of a Siddique is Hazrat 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 (سُلَيْمَانَ) 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 peoples opinion is that a certain person is a Buzrug, 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 understanding 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 that all we have to do, is have one person as a guide, and follow him.

GHAIRIL MAGHDOOBI ALAIHIM

“Not those people , O Allah on whom your anger has descended.”

The people have been defined as being the jews.

WALADDAULLEEN

“And not those people who have gone astray.”

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 (سُلَيْمَانَ), 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 the 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 *Fard*. *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 *Waaajib*. 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,

*QUL HUWALLAHU AHAD*
*that Allah is One.*

In His *Zaat* (Being). He is the only one, and in His *Sifaat* (Attributes) 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 *Rozi*
(sustenance), some believe that others too provides sustenance. This is *Shirk* in the *Sifaat* of Allah ( سبحانه وتعالى). Therefore, being pure of *Shirk* in the being of Allah ( سبحانه وتعالى), and in His *Sifaat* is compulsory.

**Allahus Samad**

Allah Ta’ala is completely independent.

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.

**Lam Yalid Wa Lam Youlad**

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

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

**Walam Ya Kullahu Kufuwah Ahad.**

Allah has no partner.

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,

**Yaa Ayyoohan Naas Antumul Fuqarah**

O people, all of you, collectively, are poor, you are all in need.
Conditions prior to starting *Namaaz* have already been discussed. The person concerned about his self-reformation, should practice and revise these conditions. The Niyyat 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 قَانِتِينَ

QUMU LILLAHI QAANITEEN.

“Stand in front of Allah with complete humility.”

This is mainly with emphasis on our thoughts, and,

خَافِئُوْنَ قُلْبًا

KHAA’EE FOONA QALBAN.

“With the fear of Allah Ta’ala 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 (صلى الله عليه وسلم). 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 (سُمْعُ وَتَعَاوِنَ) 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 *Hadith* that when a person says;
When further we read,

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 Aayat are solely for Allah’s praises, And when the Aayat are recited, then Allah says, "My Banda has praised Me.”

Then we read,

**ALHAMDU LILLAHI RABBIL AALAMEEN**

on earth, Allah’s direction is to that individual. Allah replies, **HAMIDANI ABDI.**

“My Banda has praised Me.”

When further we read,

**AR RAHMAANIR RAHEEM.**

“Allah replies, My servant has expressed My greatness.”

Then we read,

**EEYYA KA N’ABUDO WA EEEYYA KA NASTA’EEN.**

Allah ( سبحانه وتعالى) 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 Aayat are solely for Allah’s praises, And when the Aayat are recited, then Allah says,

**IH DINAS SEERAATTAL MUSTAQEEM SEERATAL LAZEENA AN AMTA ALAIHIM GHAIRIL MAGHDOOBI ALAIHIM WALAD DAULLEEN.**

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**, it is also a dialogue with Allah Ta’ala.
Despite being millionaires in this world, we are all Muflis (one who owns nothing -pauper) of Allah (سبحان وتعالى). People tend to think that it wouldn’t matter if they lose everything they have, their feelings is that they are strong-minded and intelligent, and 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 (سبحان وتعالى), and that, which they have so much of confidence in, can also be rendered useless by the command of Allah (سبحان وتعالى).

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 most rich, the most kind and generous, whose treasures cannot diminish in any way whatsoever. It is narrated, that if all the people from Hazrat Aadam (عليه السلام) right up to the last person created, in all their languages, request from Allah all their needs, and Allah (سبحان وتعالى) 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 dependant on His kindness, we should with great desire of acquiring from Allah, bow to Him.

**BENEFIT 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, and in view of the greatness of Allah, 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, in a way that he has got no choice, but just to submit to Allah. He realises how great is Allah, and he just goes down into *Ruku*, submitting to that Being. After that, the Greatness of Allah is made Known,

**MANL 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.”
Unfortunately training with regard to this aspect is sparse. The Ustaads who taught us our Takhti, have shown us 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 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 (connection), and this is where Barakat (blessings) are acquired. A person who does not show this Nisbat, the height of which 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 (سُبْحَانَاهُ وَتَّامَّ تَعَالَیٰ)’s Ne’mats (favours) 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.

لا أُريدِ مِنكُمْ جَزَاءً وَلَا شُكُورًا

LA NOORIDU MINKUM JAZAA AW WALA SHUKURA.

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

هَلْ جَزَاءُ الاِحْسَانِ إِلَّا الاِحْسَانُ

HAL JAZAA’UL IHSAAN ILLAL IHSAAN.

Commonly this is not taught to children in our homes, but it has to be taught. Advice given by Hazrat Moulana Abdul Hamid Saheb (واَلِیۡتُ کُلَّهَا) 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 (رضي الله عنه) to tell the people, “I am Allah’s Rasool, bring Imaan upon me.” Irrespective of how difficult this may have been for RASOOLULLAH (رضي الله عنه) to do, it was absolutely necessary. HUZOOR (رضي الله عنه) had to teach the Ummat to respect him, it is Kufr not to respect RASOOLULLAH (رضي الله عنه).

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

سُبْحَانَ رَبِّي الْعَظِيمُ

SUBHAANA RABBIAL AZEEM,

“I am Your humble servant, You are my Rabb.”

You are Azeem and I am here, bowing. I am nothing.

Standing for Ruku, we recite the Duaa,

سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ

SAMI ALLAHU LIMAN HAMIDA

“Allah has heard the servant who has praised Him.”

This dialogue with Allah (تعالى). 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.

إنَّ الصَّلَاةَ تَنْهَى عَنِ الفَخْشَاةِ وَالْمُنْكَرِ

INNAS SALAATA TANHAA ANIL FAH SHA’EE WAL MUNKAR

“Namaaz will prevent us from lewd, evil acts, and all types of sin.”
If we make our *Namaaz*, our lives will be made, *Insha-Allah*.

**QAWMA**

Thereafter, there is a *Duaa* of praise of Allah (سَمِيعُ وَعَلَى),

رَبَّنَا لَكَ الْحَمْدُ

**RABBANA LAKAL HAMD**

“O Allah (سَمِيعُ وَعَلَى), for You alone is all praise.”

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

رَبَّنَا لَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا

فِي هِيَ كَمَا تُحِبُّ وَتَرْضَى رَبِّنَا

**RABBANA LAKAL HAMD KATHEERAN TAYYIBAN MUBAARAKAN FIHI KAMAA TUHIBBOO WA TARDA RABBANAA**

“Praise in great amount, pure praise, blessed praise, which our Rabb loves.”

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 (سَمِيعُ وَعَلَى) will not be shown.

**BENEFITS OF STANDING IN QAWMA**

*Ruku* is symbolic of automatically illustrating humility to the greatness of Allah (سَمِيعُ وَعَلَى). *Qawma*, (standing after making *Ruku*), is symbolic of acknowledging firmness of the humility illustrated while in *Ruku*. This standing upright after *Ruku* is a *Waajib* act. 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 رَبِّي الْأَعْلَى

SUBHAANA RABBIAL A’ALAA
“I am very low, Allah is high.”

To assume this position for the duration of least one Tasbeeh is Fard. 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 ones 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.

HATTAA YA’TIYAKAL YAQEEN

“Until Maut overtakes, your love is perpetual.”

Then when the actual time comes to meet Allah (سبحان ربه تعالى), 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, Fard, Wajib, 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 Muezzin used to climb the Minaarah, 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.

Sajda is made to praise Allah Ta‘aala in abundance. We put our forheads, 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 رَبِّي الْأَعْلَمَ

SUBHAANA RABBIAL A’ALAA

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’alaa, 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 Hadith states that a person is closest to Allah (سَبْحَانُ رَبِّي الْأَعْلَمَ) when in Sajda. Sajda is the occasion when Allah’s soft and kind Tajalliyaat are made manifest. It is as though we put our head at the ‘feet’ of Allah. Hazrat Moulana Fazlurrahmaan Ganj Muraadabaadi (رَضِيَ اللهُ عَنْهُ), related to Hazrat Moulana Ashraf Ali Thaanwi
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?

SUBHAANA RABBIAL A’ALAA.

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,

MINHA KHALAQNA KUM. . . .

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

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

QA’ADA AND SALAAM

When now we have presented our requirements to Allah, we have praised Allah (سُبْحَانَ الْخَلِیفَاتِ الْمُستَقِیمَاتِ), we have presented our needs of which most important is

إِهَدِنَا الصَّرَّاطَ الَّمُسْتَقِیمَ

IH DINAS SEERAATAL MUSTAQEEM

“Hidaayat of the straight path.”

The greatness of Allah Ta’ala was in front of us, we have made
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 (مَعْلُوْمٌ وَعَلَيْهِ), 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’ala. All Ibaadat of wealth, Zakaat, Sadaqah, Lillah, money
spent for water to make Wuzu, clothes to make Namaaz, money spent going for Haj etc.), all also belongs solely to Allah (سَبِيلُوَلَّاهٍ ( تعالى). All the blessings of Allah be upon you, O Nabi of Allah (صلى الله عليه وسلم). 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 (صلى الله عليه وسلم) is the slave, and messenger of Allah (سَبِيلُوَلَّاهٍ ( تعالى).

To read Tashahud (Attahiyaat) 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 Fard. It is re-iterated that we should make ourselves aware of the different aspects of Namaaz i.e. the Faraaid, 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 Mujaddide Alif Thaani (سَبِيلُوَلَّاهٍ ( تعالى), as well as Hazrat Shah Ahmed Shaheed Saheb (سَبِيلُوَلَّاهٍ ( تعالى). What, in fact, is required is the realisation that the recitation, or action which is being performed, is being performed for Allah (سَبِيلُوَلَّاهٍ ( تعالى). For example, Allah (سَبِيلُوَلَّاهٍ ( تعالى) 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 Fard while performing Namaaz, I am in Qiyaam, Allah has made Qiraat Fard on me while performing Namaaz, I am doing this duty. It is Sunnat for me to say,

وَلَّاهُ الْحَمْدُ

RABBANAA WA LAKAL HAMD

I am saying this. This is what is meant by concentration. To know the laws which Allah (سَبِيلُوَلَّاهٍ ( تعالى) 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.

Hazrat Moulana Muhammad Umar Saheb Palanpuri in an Ijtima said in public that Hazrat Moulana Muhammad Zakarriya Saheb
Then making 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. Hazrat Moulana Abraarul Haq Saheb 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, Tilawat etc. the best, when the need arises only the Fard or Wajib aspects can be instituted.

The above illustrates an important point, and that is, there are two important aspects in Deen. One is the Mizaaj of 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 Jaaiz (permissible), Na-Jaaiz (not permissible). Makrooh, etc. A person’s nature must be to choose Taqwa (piety) to it’s height, use precaution to it’s height, and fulfill every Fard, Waajib, Sunnate Muakkida, Sunnate Ghair Muakkida, Mustahabbaat, Nawaafil, 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 who has to travel a distance to labour. One day
An example of this is that when Rasoolullah (صلى الله عليه وسلم) used to perform Khutba, he used to stand on the top step of the Mimbar. When Hazrat Abu Bakr (رضي الله عنه) became the Khaleefa, he used to stand on the step lower than the one on which Rasoolullah (صلى الله عليه وسلم) used to stand. This was out of humility. When Hazrat Umar (رضي الله عنه) became the Khaleefa, he stood on the lowest step of the Mimbar. This, again was out of humility. This is the Mizaaj of Shari’at, humility. When Sayyidina Uthmaan (رضي الله عنه) became the Khaleefa, he stood on the top step of the Mimbar. The people objected. They said that Hazrat Abu Bakr and Hazrat Umar (رضي الله عليهما) had showed humility by standing on progressively lower steps, how could Hazrat 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

This aspect of Deen was taught to us by the Kulafaa-e-Raashideen. This Mazmoon is of Hazrat Moulana Muhammad Umar Saheb Palanpuri (رحمة الله عليه), in which Hazrat outlined that the first two Kulafaa-e-Raashideen, Hazrat Sayyidina Abu Bakr (رضي الله عنه), Hazrat Sayyidina Umar (رضي الله عنه), 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 (صلى الله عليه وسلم). Sayyidina Uthmaan (رضي الله عنه) and Sayyidina Ali (رضي الله عنه), taught us the Hudood of Deen, the limits of Deen, and both of them are the sons-in-law of Rasoolullah (صلى الله عليه وسلم).

An example of this is that when Rasoolullah (صلى الله عليه وسلم), used to perform Khutba, he used to stand on the top step of the Mimbar. When Hazrat Abu Bakr (رضي الله عنه) became the Khaleefa, he used to stand on the step lower than the one on which Rasoolullah (صلى الله عليه وسلم) used to stand. This was out of humility. When Hazrat Umar (رضي الله عنه) became the Khaleefa, he stood on the lowest step of the Mimbar. This, again was out of humility. This is the Mizaaj of Shari’at, humility. When Sayyidina Uthmaan (رضي الله عنه) became the Khaleefa, he stood on the top step of the Mimbar. The people objected. They said that Hazrat Abu Bakr and Hazrat Umar (رضي الله عليهما) had showed humility by standing on progressively lower steps, how could Hazrat 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
Adopting the correct Mizaaaj is also one aspect of Islaah, of Tasawwuf, of the Khanaqah, and to know the Hudood is an aspect of Fiqah. This is why the Ilm (knowledge of Deen) 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 ( سبحانه وتعالى). 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 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

```
الْحَمْدُ لِلَّهِ الَّذِي خَلَقَنَا وَخَلَقَ عَيْنَاتَنَا وَخَلَقَنَا عَيْنَاتَكُمَا وَخَلَقَنَا مِنْ مَثِيرٍ مُّلِئٍ
```

...AS SALAAMUALAIKA AYYUHAN NABIYYU WA RAHMATULLAHI WA BARAKAATUH, then we give salaams to ourselves, . . .

```
الَّذِي خَلَقَنَا وَخَلَقَ عَيْنَاتَنَا وَخَلَقَ عَيْنَاتَكُمَا وَخَلَقَنَا مِنْ مَثِيرٍ مُّلِئٍ
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آنَّ لَا إِلَهًا إِلَّا الَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
```

We first sent salaams to Allah, then to Nabi-e-Kareem (صلى الله عليه وسلم), and then we ‘fit’ ourselves into requesting peace for ourselves, and the pious servants of Allah. Then,

```
Ashhadu an la ilaahaa illallahu wa ashhadu anna Muhammadan abduhu wa rasooloohu
```

We bear witness to the oneness of Allah, and the prophethood, that Nabi-e-Kareem (صلى الله عليه وسلم) 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* (sallallahu alaihi wasallam), is a *Banda* of Allah (sallallahu alaihi wasallam), he is the greatest of the servants of Allah. We should also realise, that by saying this *Kalima* of *Tauheed*-the oneness of Allah, and the *Risaalat* of *Nabi-e-Kareem* (sallallahu alaihi wasallam), and believing it in the heart, has made us Muslims. We should accept as Muslims that *Namaaz* has been made *Fard* 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*,

\[
\text{إني وَجَهَتُ وَجَهْتُ لِلَّذِي فَطَرَ السَّمَوَاتِ}
\]
\[
\text{وَالْأَرْضَ خَيْفَاءً وَمَا أَنَا مِنَ الْمُشْرِكِينَ}
\]

*INNI WAJJAHU 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 (sallallahu alaihi wasallam), and I don’t associate any partners with Allah (sallallahu alaihi wasallam).

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

\[
\text{لَا إِلَّهَ إِلَّاَكَ}
\]

*LA ILAAHA GHAIRUK*

*There is no deity besides Allah, and*

\[
\text{يَا اِيَّاكَ نَعْبُدُ وَيَا اِيَّاكَ نَسْتَعِينُ}
\]

*IEEYYA KAN ‘ABUDOO WA EEEYYA KA NASTA’EEN*

*Only You do we worship, only from You do we Seek for help.*
In the same way, the Namaz ends with the fundamental subject of *Tauheed*, when we recite,

نَّ لا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

ASHHADU AN LA ILAAHAA ILLALLAAHU WA ASHHADU ANNA MUHAMMADAN ABDUHU WA RASOOLOOHU

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

Then read *Durood Shareef* after this

مَصَلِّي عَلَى مُحَمَّدٍ وَعَلَى عِلَيْ الْمُحَمَّدُ كَمَا صَلَّيْتُ

إِبْرَاهِيمَ وَعَلَى عِلَيْ الْإِبْرَاهِيمِ إِنَّكَ حَميْدٌ مَجِيِّدٌ

ALLAHUMMA SALLI ALA MUHAMMADIW WA ALA AALI MUHAMMAD KAMAA SALLAITA AALAA EBRAYHEEMA WA ALAA AALI EBRAYHEEMA INNAA HAMEEDUM MAJEED

O Allah send Durood on Nabi-e-Kareem (끜)}</div> and on the family of Nabi-e-Kareem (끜}</div>, as You sent Durood on Ibraheem (inke}), and the family of Ibraheem (inke}), You are worthy of all praise, You are the Greatest, the most Lofty.

Then we recite,

مَ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَيْ الْمُحَمَّدُ كَمَا بَارَكْتُ

إِبْرَاهِيمَ وَعَلَيْ الْإِبْرَاهِيمِ إِنَّكَ حَميْدٌ مَجِيِّدٌ

ALLAHUMMA BAARIK ALA MUHAMMADIW WA ALA AALI MUHAMMAD KAMAA BAARAKTA AALAA EBRAYHEEMA WA ALAA AALI EBRAYHEEMA INNAA HAMEEDUM MAJEED

O Allah send blessings on Nabi-e-Kareem (끜}</div> and on the family of Nabi-e-Kareem (灈}), as you sent blessing on Ibraheem (inke}), and the family of Ibraheem (inke}), 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 ( الإسلاميّة), as You have sent Salaams to Hazrat Ibraheem (العائشة). This appears to indicate that Hazrat Ibraheem (العائشة)’s Durood was superior to that of Nabi-e-Kareem (العائشة).

Hazrat Sheikhul Hadith, Moulana Muhammad Zakariyya Saheb (ترحيب 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 (العائشة), is the greatest, the most honourable. He is Imaamul Ambiya.

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

السلام عليكم ورحمة الله

AS SALAAMU ALAIKUM WA RAHMATULLA AH.

A person making Namaaz on his own, when making Salaam, should make his Salaam to the Farishtas, Kiraaman, Kaatibeen. 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 Farishta, and all who are on his right side, and when he makes Salaam on his left side, he makes Salaam to the Farishta, 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.
“Only You do we worship, only from You do we seek help.”

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

"O Allah, show us the straight path."

WHAT OUR ATTITUDE SHOULD BE BETWEEN NAMAAZES

When a person has gone five times to the court of Allah (سُلَيْمَانَ وَعَلَيْهِ السَّلَّامُ), and he has taken all the favours of Allah (سُلَيْمَانَ وَعَلَيْهِ السَّلَّامُ) 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’alq with Allah (سُلَيْمَانَ وَعَلَيْهِ السَّلَّامُ). We are called to Allah (سُلَيْمَانَ وَعَلَيْهِ السَّلَّامُ) 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 (سُلَيْمَانَ وَعَلَيْهِ السَّلَّامُ) five times daily in Namaaz,

Eaeataa Naaqaa daaai Naaqaa tasqeeraa

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

This Duaa is Sunnat. In the Sahi Hadith, the Duaa is read only to this extent. Normally, people add much more to this Duaa.
We now need to find out what the straight path is, we need to acquire the knowledge. Immediately thereafter, Allah Ta’ala tells us, in

ΑΛΕΕΦ ΛΑΑΜ ΜΕΕΜ, ΖΑΑΛΙΚΑΛ ΚΙΤΑΑΒΥ ΛΑΑ ΡΑΥ ΒΑΦΕΕ 
ΗΔΑΛ ΛΙΛ ΜΥΤΤΑΑΚΕΕΝ
“This is the Kitaab in which there is no doubt, a guide for Muttaqeen.”

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

ΕΗΗΔΙΝΑ ΑΛΣΡΑΑΤ ΆΛΜΣΤΣΤΕΕΜ
IH DINAS SEERAATAL MUTTAQEEM

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. It’s benefits are so immense, that He did not want us to be deprived of it’s 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. **Hazrat Hakeem Muhammad Akhtar Saheb** (FlowLayout) aptly puts this in the following phrase,

```
ACHHO KO CHAHNA KITNAA ACHHAA.
LEKIN ACHHE HAME CHAHE 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 **Wajib**. The **Duaa-e-Qunoot** is as follows:

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ALLAHUMMA INNA NAS TA'EENUKA WA NAS TAGHFIRUKA
WA NU'MINU BIIKA WA NATAWAKKLU ALAIKA WA NUTHNI
ALAIKAL KHAIR WA NASHKURUKA WALAA NAK FURUKA
WA NAKHLAOO WA NATRUKU MAY YAF JURUK.
```
Now, with sincerity, we should reflect on and compare what we have told Allah (سُبْحَانَ الْحَقِّ), 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 (سُبْحَانَ الْحَقِّ), facing Allah (سُبْحَانَ الْحَقِّ), having done actions contrary to what we professed when supplicating to Allah (سُبْحَانَ الْحَقِّ). 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 Yaqeen 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 Jahannum (Hell), as stated in the Quraan Shareef.

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

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“Those who devour the wealth of orphans are devouring the fire of Jahannam.”

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 Riba (interest) is Haraam. Allah (سَيْيَرُ وَتَعَالَى) declares war on the person who uses money derived from interest. We have been told what the effect of each Gunah (sin) 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 (practice). 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 Hadith,

حَاسِبُواْ أَنفُسَكُمْ قَبْلَ أَنْ تُحَاسِبُواْ

HAASIBU ANFUSAKUM QABLA ANTO HAASABU

“Take stock of yourselves before Allah takes stock of you.”

The weakness in our A’amal will tell us how much of Yaqeen we have in the heart. The lay man 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.

Maut (death) 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 (سَيْيَرُ وَتَعَالَى) gives us tests in the Dunya 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’aluq with Allah at that time or not? Allah (سَيْيَرُ وَتَعَالَى) should first come to mind.

With regard to the meaning of

وَنَخْلُلُ وَنَتَرْكُ

WA NAKHLA’OO WA NATRUK
We should realise that we haven’t followed our *Akaabir*, our *Sufis*, and our elders just because of willful wishing. On the contrary, we have seen that they are the true *Aashiqaan* (Lovers) of *Rasoolullah* (سَلَّمُوَا لَهُمَا وَآيَاتُهُمَا), they have followed the way of *Shari’at* and *Fiqah* to its limit. They have understood *Deen* in its completeness. Their practice is an explanation of *Shari’at*. They hate *Gunaah* (sin) 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* (سَلَّمُوَا لَهُمَا وَآيَاتُهُمَا). He has a *Nisbat* with *Rasoolullah* (سَلَّمُوَا لَهُمَا وَآيَاتُهُمَا), and he is a *Banda* of *Allah* (سَلَّمُوَا لَهُمَا وَآيَاتُهُمَا). In another *Hadith*, instead of the word *YAFJURUK*, (those who disobey *Allah*), the word *YAKFURUK*, (those who make *Kufr*), is used. This means, not those who commit sins, but those who make *Kufr*. *Moulana Ashraf Ali Thaanwi* explains, on this point, that when a person is involved in *Fisq-e-Amali*, (sin with regard to actions), one should not break contact with the person. However, when a person is involved in *Fisq-e-I’itiqadi*, (a person becomes a non-believer, e.g. an Atheist, A Hindu, Christian, *Shia, Qadiani* etc.) *Khuda Na Khaasta*, (Allah forbid), then we are commanded to break complete contact with him. The *Buzurds* 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 advise, people with *Hikmat* (wisdom). *Moulana Abdul Hamid Saheb* (دَامِنْ،) quotes an example of *Hazrat Moula Umar Palanpuri* (بُنَيَةُ الْحَلَايْلِ), wherein he quotes from the *Quraan Shareef* thus, *Allah* says,

أَدْعُوهُ إِلَى سَبِيلِ رَبِّكَ بِالْحَكْمَةِ

OED OO ILA SABEELI RABBIKA BIL HIKMA.

“Call towards the way of your *Allah* with wisdom...”

وَأَمْوَعْطْهَا الْحَسَنَةِ

...WA MOW IZATIL HASANA...

“...and with good speech...”
The first part of this *Aayat* means that they should be called towards Allah (الله) 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 relative watch T.V, ties should not be broken. However, they should be persuaded to follow the right path. It is when a person’s *Aqeedas* 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 *Hazrat Moulana Abdul Hamid Saheb* (زين Orchard مولانا عبدالحميد شاہب), 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-Haal* (when he is overtaken by compassion), like for example *Shah Ismail Shaheed* (رئیس محمد شاہد), 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 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’aaluq*...
Namaaz, as discussed previously, is a combination of all the Ibaadat of all the creation of Allah (سماعوري). 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-oed (sitting position). Allah gave us Qa’ada in Namaaz. All the above creation of Allah are in Ibaadat all the time.

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 Wuzu. A Mussallah is needed for reading 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 Niyyah 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 Ehraam. 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 in Namaaz.

Similarly, Namaaz is our Roza. As soon as we start our Namaaz, we are forbidden to eat anything. In previous Shari’ats there was a Roza,

\[
\text{INNI NAZAR TO LIRRAHMAANI SOAMA FALAN}
\]
\[
\text{OOKALLI MAL YOWMA INSEEYA}
\]

“I have made Nazar of Roza, that I won’t speak to any person”

We should realise that this Namaaz was given to us at Me’raaj, at the Arsh (throne) of Allah. All the commands of Allah were received on the Farsh (on earth). However, for the command of Namaaz, Allah, had NABI-E-KAREEM’S heart washed with the water of Zam 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. We will be meeting Allah with each Namaaz, The object is that we are to leave this world, and whatever is in this world must be utilised to acquire Allah.

\[
\text{WALLAHU YARZUQU MAYYASHAA}
\]

“...and Allah grants this to whomsoever He wants.”
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 *Hadith*. The common *Duaa* that we read is,

```plaintext
مُ اغْفِرْلِي وَلِوالِدِي وَلُوْلَاِيَّ وَلِأَسْتَادِي وَلِجَمِيعِ الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ

ALLAHUMMAGH 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 Hazrat Shah Ahmed Shaheed Saheb, 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* (رضي الله عنهم) who is a senior *Khaleefa* and *Khaadim* of Hazrat Sheikh-ul Hadith, Moulana Muhammad Zakariyya Saheb (رضي الله عنه), 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* (رسول الله وسلم). When relating *Hadith*, 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 الله عليه وسلم).
Coming back to the Duaa after Durood Shareef and before Salaam, it is related in the Hadith, that Hazrat Abu Bakr (رضي الله عنه), asked NABI-E-KAREEM (صلى الله عليه وسلم), to teach him Duaa which he could make in his Namaaz. NABI-E-KAREEM (صلى الله عليه وسلم) told Hazrat Abu Bakr (رضي الله عنه) to make the following Duaa,

\[
\text{اللَّهُمَّ إِنِّي ظَلَمتُ نَفْسِي ظَلْمًا كَثِيرًا وَلَا}
\text{يُغْفِرُ اللَّهُ الذُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مَّنْ}
\text{يَعْدِدُ وَأَرْحَمْنِي إِنَّكَ أَنتَ الْعَفُوْنَ الرَّحِيمُ}
\]

ALLAHUMMA INNI ZALAMTU NAFSI ZULMAN KATHEERA WALA
YAGHIFIRUZ ZUNUBA ILLA ANTA FAGHFIIRLI MAGHFIIRATAM MIN
INDIKA WARHAMNI INNAKA ANTAL GHAFOORUR RAHEEM

“O Allah I have made Zulm (oppressed) on 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 Hazrat Abu Bakr (رضي الله عنه), who claims to have made Zulm after performing Namaaz. What Zulm from the greatest person after the Ambiya (النبياءة الصالحين) ? The Zulm, Hazrat Abu Bakr (رضي الله عنه) refers to here is that he did not perform the Namaaz as it should have been performed. Further, Hazrat Abu Bakr (رضي الله عنه), asks Allah for forgiveness for his Gunahs, yet he did not commit a Gunah, he was but performing Namaaz, but his conviction was,

\[
\text{مَأَضَرْنَاكَ حَقَّ مَعْرُفَتِكَ}
\]

MA ARAFANAAKA HAQQA MA’ARIFATIK....

“O Allah we have not recognised You as You are ....
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 Istighfar is such, that we have to make Istighfar on our Istighfar. When a person makes a perfect Namaaz, his Ma’arifat (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,

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.
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 (سیرنکر و تعلیمی). 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 (سیرنکر و تعلیمی).

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 non 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 (سیرنکر و تعلیمی), ALLAHU AKBAR, this is not the case.

Allah (سیرنکر و تعلیمی) says,
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 asked from Allah (سُلَيْمَانَ وَعَلَّامَ) is guaranteed to be accepted by Allah (سُلَيْمَانَ وَعَلَّامَ), no matter how confident and trustworthy is the person who asks. This is because when someone asks Allah for assistance, He guarantees the request with the admittance of the praises showered on Him by His servant. Therefore, when the person puts forth his request, the admittance and acceptance of the praises, guarantee’s acceptance of the request put forth.

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 (سُلَيْمَانَ وَعَلَّامَ), 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 (سُلَيْمَانَ وَعَلَّامَ) of the praises, guarantee’s acceptance of the request put forth.
Up to this stage, although these lofty qualities were attributed to Allah (سُمِّيّ وْعَلَى)، Hazrat Shah Ahmad Shaheed Saheb (رَضِيَ الَّهُ عَنْهُ)، in his Kitaab hadn’t yet attributed these qualities to Allah (سُمِّيّ وْعَلَى). Therefore in his Kitaab, Hazrat Shah Ahmad Shaheed Saheb (رَضِيَ الَّهُ عَنْهُ), continues to explain, that if we look around, and see if there is somebody with such qualities which are mentioned above, then Allah (سُمِّيّ وْعَلَى), after having fulfilling the requester’s request, will never take back whatever He has given. Allah (سُمِّيّ وْعَلَى) 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, Hazrat Moulana Abdul Hamid Saheb (دَامَتُ نِعْمَتَهُ) narrated a Qissa (an event) which occurred during the time and reign of Hazrat Suleimaan (الْقَلِيلُ). Hazrat (سُمِّيّ وْعَلَى) relates that it is narrated that Hazrat Suleimaan (الْقَلِيلُ), once requested to Allah (سُمِّيّ وْعَلَى) that he wanted to take the responsibilty of feeding the entire creation of Allah (سُمِّيّ وْعَلَى) for one month. Allah (سُمِّيّ وْعَلَى) said to Hazrat Suleimaan (الْقَلِيلُ), O Suleimaan, you won’t be able to fulfill this. Then Hazrat Suleimaan (الْقَلِيلُ), reduced the time span of this request, to one week. Allah (سُمِّيّ وْعَلَى) again replied that he wouldn’t be able to fulfill this. Then Hazrat Suleimaan (الْقَلِيلُ) again reduced the time span of the request to only one meal. Allah (سُمِّيّ وْعَلَى) again replied that he wouldn’t be able to fulfill this, however he should try. Hazrat Suleimaan (الْقَلِيلُ) was given the ownership of the whole world. He ruled over the Jinnaat, and the winds. He

requested has already been recieved by us. When we indicate this action, then Allah (سُمِّيّ وْعَلَى) also says that when My servant has so much of Yaqeen in Me, he is showing Me outwardly that he already has recieved what he has requested from Me, now even if I wanted to refuse, I can’t, I have to fulfill 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.
A person who praises Allah (سُلَيْمَان) with a true heart, and with the cognisance of who Allah is, to such an extent, that a person says,

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ALHAMDULILLAHI RABBIL AALAMEEN
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Then immediately the reply from Allah is

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HAMIDANI ABDI
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“My Banda has praised Me, he has said the truth.”

Allah (سُلَيْمَان) 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 recieved by Allah (سُلَيْمَان), there is absolutely no doubt that his request will be accepted. After all, it is Allah (سُلَيْمَان) 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 it’s acceptance. This advice is given because he knows that due
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 (سیّبگوئی تعاالی) in namaaz, we only thought of Allah (سیّبگوئی تعاالی) towards the end of the namaaz.

Similarly, Allah (سیّبگوئی تعاالی), 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. 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 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 (سیّبگوئی تعاالی)'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 (سیّبگوئی تعاالی). We should also express such qualities of Allah (سیّبگوئی تعاالی), 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 (سیّبگوئی تعاالی).

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 (سیّبگوئی تعاالی), 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 Aalams, of not only me, as an individual, but of the whole
A person who is unmindful of contemplating the qualities of Allah while reciting Surah Faatiha will be deprived of Allah’s reply confirming those qualities of Allah. 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, that we believe from the bottom of our hearts that all these praises belong only to Allah. It should be realised in the heart to the level that it’s 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 (سُلُطَانُ وَتَعَالَیٰ) 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. Like Nabi-e-Kareem (مُسْلِمَةُ اللَّهِ ﻣَوْلاً), one’s Asaatiza (teachers), one’s Sheikh, despite these means being valuable, the realisation should occur that these means, in reality, are only from the grace of Allah (سُلُطَانُ وَتَعَالَیٰ). Allah (سُلُطَانُ وَتَعَالَیٰ) has created our Asaatiza, our Shuyukh, and whatever they have taught us, and the means of attaining the pleasure of Allah, is also by the grace of Allah (سُلُطَانُ وَتَعَالَیٰ). Therefore the ultimate praise should be for Allah (سُلُطَانُ وَتَعَالَیٰ).

Hazrat 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, an accident can render him defaced. The thought must occur that everything is from Allah (سُلُطَانُ وَتَعَالَیٰ), 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 (سُلُطَانُ وَتَعَالَیٰ) 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 (سُلُطَانُ وَتَعَالَیٰ). This concludes the meaning of الحمدُ لِلُّهِ ALHAMDULILLAH. Next is, RABBIL AALAMEEN.
Allah ( سبحانه وتعالى) is the nourisher, Sustainer, of the whole universe. Besides Allah, whatever there is anywhere, is in the care of Allah. The Farishtas, Jannat, and all that it contains, Jahannam, the Dunya, whatever that can be thought of, is being looked after by Allah ( سبحانه وتعالى). Nourishment and sustenance, in this sense, does not only mean eating and drinking, though eating and drinking is a form of nourishment and sustenance. Farishtas 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 ( سبحانه وتعالى) sustains the Farishtas. 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 ( سبحانه وتعالى) has qualified Himself (RABBUL AALAMEEN). As He sustains and nourishes the whole universe. Allah ( سبحانه وتعالى) 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 ( سبحانه وتعالى). 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 Sohbat of the Saaliheen, staying away from Gunahs, his Nisbat with Allah ( سبحانه وتعالى), 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 (سِيِّدُ وَتَعَالَى) 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 (سِيِّدُ وَتَعَالَى).

The Surah continues with,

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Ar RaHmaan Nir Raheem

Allah (سِيِّدُ وَتَعَالَى) 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’ala. A person who is compassionate, and who cares for others, but if 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 (سِيِّدُ وَتَعَالَى)’s compassion is in abundance and is eternal. Allah (سِيِّدُ وَتَعَالَى) never ever becomes angry or tired of a person despite how much is asked of Him. A person can ask of Allah (سِيِّدُ وَتَعَالَى) at anytime. The more a person asks of Allah (سِيِّدُ وَتَعَالَى), the more Allah (سِيِّدُ وَتَعَالَى) gives. Allah is willing to give so much that He declares in the Quraan Shareef,

إنَّ الَّذِينَ يَسْتَكْبِرُونَ غَنِّ عَبَادَتِي
سَيَدُخُلُونَ جَهَنَّمَ دَاخِرِينَ

Innal Lazeena Yastak Beeroona An Ibaadati Sayadkhuloona Jahannama Daakhireen

“Those who are too proud to ask of Me will be thrown into Jahannam.”
Hazrat Moulana Hakeem Muhammad Akhtar Saheb says that Allah Ta’ala is not the Qazi-e-Yowmiddeen (Judge of the day of retribution) evidence that is given, by which He has to make a decision accordingly. Allah is higher than a Qazi. 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 Amaanat (trust) 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 (will announce and ask,  

\[ \text{Li Manil Mulkul Yowm} \]

“To whom does all sovereignty belong today?”
Everyone will answer,

لِلّهِ الْوَاحِدِ الْقَهَّارُ
LILLAHL WAHIDIL QAHHAAR

“This sovereignty belongs to non other but to Allah, who is One and Only, and who is the most Powerful.”

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 practice 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 Qiyaama will reveal to whom true ownership belongs.

Allah (سَبَرَّرُ وَعَمَّالَيْ)، in this way has given us temporary ownership in this world. We should realise that we are mere trustees. We are not, but representatives of Allah (سَبَرَّرُ وَعَمَّالَيْ). All that we do is on Allah’s behalf, and we have to account for every thing. This is why Allah (سَبَرَّرُ وَعَمَّالَيْ), in order to teach us this lesson, and make us aware of this, commands us to give 2 1/2% of our excess wealth as Zakaat. This proves that Allah (سَبَرَّرُ وَعَمَّالَيْ) is the owner of all wealth. This is why Allah (سَبَرَّرُ وَعَمَّالَيْ) has the right to instruct us to pay Zakaat. Similarly, Allah (سَبَرَّرُ وَعَمَّالَيْ) has the right to instruct us to make Qurbaani, 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 Fard as well. If there is no Masjid in a town, then all the
This implies that the eyes are an *Amanat* (trust). Khiyaanat only takes place where there is an *Amanat*. Therefore the eyes are given to us as a trust from Allah (سَبِيلَ مُرْتَعَلِيَ). Similarly, the heart is also an *Amanat*. We are mere trustees, and Allah is the owner. At this point a *Mashuoor Qissa* (famous incident) is quoted from the *Hadith* which relates to a woman who fastened herself with a rope, and intended to make *Ibaadat* for the whole night. *NABI-E-KAREEM* (سَبِيلَ مُرْتَعَلِيَ) commanded the rope to be cut, and said that when she felt sleepy she should sleep. This proves that our bodies have got a right over us, and our bodies are *Amanat*. Our bodies should not be taxed to the extent that it gets tired. On the day of *Qiyaamat*, it will be revealed that Allah (سَبِيلَ مُرْتَعَلِيَ) 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, it’s milk, it’s sustenance, it’s 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 it is not 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 ( سبحانه وتعالى) who gives the milk.

All will admit to Allah ( سبحانه وتعالى) being the owner of everything on the day when Allah will ask;

لِمَنَّ الْمَلَكِ الْيَوْمِ

LIMANIL MULKUL YOWM

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 ( سبحانه وتعالى) alone is the One Who was providing everything. On reciting each verse there is a reply from Allah ( سبحانه وتعالى). When the reciter now, after the above explanations has realised who Allah ( سبحانه وتعالى) is. He has the Ma‘arifat (recognition) of Allah. He can use the closeness he feels to Allah ( سبحانه وتعالى) as a yardstick to measure the connection he has with Allah. If is Namaaz is taking him closer to Allah, then that Namaaz is accepted by Allah. However, 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 Fard. Then to continue further, whatever our needs are from Allah ( سبحانه وتعالى) gets puts forth.

اللَّهُمَّ أَوْرِنَا اِلْحَقَّ مِنَ الْحَقِّ وَلَيْسَ لَنَا وُسْعُ اِلْبِاطلَ

وَأَوْرِنَا اِلْبِاطلَ مِنَ الْبَاطلِ وَلَيْسَ لَنَا وُسْعُ اِلْحَقِّ

“O Allah! show us truth as truth and grant us the sustenance to act thereupon. And show us falsehood as falsehood, and grant us the sustenance to abstain therefrom.”