



# م والصلوة

MEEM WA SALAAT  
(MEEM AND THE PRAYER)

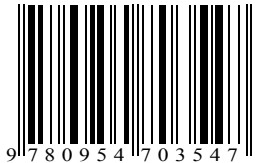
KHALID M MALIK GHOURI

# احمد

***Salaat* is the Muslim prayer. *Salaat* is the *Miraaj* of the Muslim believer. *Salaat* is the Ascension of the Muslim believer. Yet the majority of the Muslims have no idea what *Salaat* really means.**

**This book is not meant to teach you the basics of *Salaat*. To learn the *Salaat*, get a book that teaches you all the basic movements and tells you what to recite when. This book explains the mystery of *Salaat* (prayer) and why the *Salaat* is the *Miraaj* (Ascension) of a Muslim believer.**

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# م والصلوة

**MEEM WA SALAAT**

**MEEM  
AND THE PRAYER**

**KHALID M. MALIK GHOURI**

# MEEM WA SALAAT

*Published by: K M Malik*



## MEEM CONNECTION

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## FOREWORD

This book is dedicated to Allah, *Ar Rahman, Ar Raheem* - the Compassionate, the Merciful and His *Rasool* Muhammad ﷺ *Sal Allahu Alaihi Wa Sallam*.

*Salaat* is the Muslim prayer. *Salaat* is the *Miraaj* of the Muslim believer. *Salaat* is the Ascension of the Muslim believer. Yet the majority of the Muslims have no idea what *Salaat* really means.

This book is not meant to teach you the basics of *Salaat*. To learn the *Salaat*, get a book that teaches you all the basic movements and tells you what to recite when. This book explains the mystery of *Salaat* (prayer) and why the *Salaat* is the *Miraaj* (Ascension) of a Muslim believer.

The name for this book *Meem Wa Salaat* is based on the *Salaat* and it shows the mystery of the letter Meem in the *Salaat*.

Since this book is based on *Salaat* and the Arabic letter Meem م, other articles that are relevant to *Salaat* and the letter Meem have also been included. May Allah accept this small gesture in His service. *Ameen*.

## **DEDICATION**

To my brother Professor Ashiq Hussain Ghouri, who is also my dearest friend and my Spiritual Master. Ya Allah, the reward for this book belongs to my teacher Professor Ashiq Hussain Ghouri because his contribution of all the handwritten Duaas (prayers) outweighs the writing of the book. May Allah always bless him and his family in this world and the next. *Ameen.*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
رَبِّ اجْعَلْنِیْ مُتِمِّمَ الصَّلٰوَةِ وَمِنْ ذُرِّیَّتِیْ رَبَّنَا وَتَقَبَّلْ دُعَاؤِ  
رَبَّنَا اغْفِرْ لِیْ وَلِوَالِدِیْ وَلِلْمُؤْمِنِیْنَ یَوْمَ یَقُومُ الْحِسَابُ

**BISMILLAH HIR RAHMAN NIR RAHEEM**

**40** "Rabbij Alnee Muqeemas Salaati Wa Min Zurriyyati, Rabbana Wa Taqabbal Duaa."

**41** "Rabba Naghfirlee Wali Walidayya Wa Lil Mu\_mineena Yauma Yaqoom ul Hisaab."

**I BEGIN WITH THE NAME OF ALLAH, THE COMPASSIONATE,  
THE MERCIFUL**

**40** "My Rabb (Lord)! Make me one who establishes regular prayer and also (raise such) among my offspring. Our Rabb (Lord) accept the prayer."

**41** "Our Rabb (Lord), forgive me and my parents and the believers on the Day of Reckoning."

**[Quraan: Ibraheem, Chapter 14]**

The above *Duaa* prayer from the Quraan in Arabic has been typed and provided by Nazanin Montazemi, may Allah bless her in this world and the next. *Ameen*.



## ABJAD TABLE

ا								
ALIF								
1								
ي	ط	ح	ز	و	هـ	د	ج	ب
YA	TOIN	HA	ZA	WAW	HAA	DAL	JEEM	BA
10	9	8	7	6	5	4	3	2
ق	ص	ف	ع	س	ن	م	ل	ك
QAF	JAAD	FA	AYN	JEEN	NOON	MEEM	LAAM	KAAF
100	90	80	70	60	50	40	30	20
غ	ظ	ض	ذ	خ	ث	ت	ش	ر
GHAYN	ZOIN	DHWAD	ZAL	KHA	JA	TA	SHEEN	RA
1000	900	800	700	600	500	400	300	200

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## DUAA FOR THE LETTER MEEM

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مَالِكُ يَا مَلِئِكُ يَا مُؤَمِّنُ يَا مُصَيِّمُ يَا مُتَكَبِّرُ

یاں پرتعاں میں سے شروع ہونے والے نام کہیں = جو دس مندرجہ ذیل ہیں

أَسْأَلُكَ يَا مَالِكُ يَا مَلِئِكُ يَا مُؤَمِّنُ يَا مُصَيِّمُ يَا مُتَكَبِّرُ  
أَسْأَلُكَ يَا مَالِكُ يَا مَلِئِكُ يَا مُؤَمِّنُ يَا مُصَيِّمُ يَا مُتَكَبِّرُ  
أَسْأَلُكَ يَا مَالِكُ يَا مَلِئِكُ يَا مُؤَمِّنُ يَا مُصَيِّمُ يَا مُتَكَبِّرُ

شیرینی قادیروہ -

Allahumma inni As Aluka Ya Maliku Ya Maleeku Ya  
Mu\_minu Ya Muhaiyminu Ya Mutakabbiru ...

(include here all the Names of Allah that begin with the  
letter Meem.)

As Aluka Bema Awdaa Tahu Harful Meemi Minal Asraril  
Makhzunati Wal Anwaril Maknunati An Tasakh Khira Lee  
Malaaiatik al Karami innaka Ala Kulli Shaiyin  
Qadeer(un).



## INTRODUCTION



### **BISMILLAH HIR RAHMAN NIR RAHEEM**

I begin with the Name of Allah, the Compassionate,  
the Merciful

All praise is for Allah. Darood / Salawaat / Blessings and  
Salaam / Peace on Muhammad,  
his Family, and his Companions

*Allahumma Salli Ala Muhammadin Wa Ala Alay  
Muhammadin Kama Sallaita Ala Ibraheema Wa Ala Alay  
Ibraheema Innaka Hameedum Majeed  
Allahumma Barik Ala Muhammadin Wa Ala Alay  
Muhammadin Kama Barakta Ala Ibraheema Wa Ala Alay  
Ibraheema Innaka Hameedum Majeed*

## INTRODUCTION

The title of this book is *Meem Wa Salaat – Meem and the Prayer!* You may ask: Why is this book named *Meem Wa Salaat*?

The Arabic letter Meem **م** is the mysterious letter in *Salaat*, as we will find out in this book, *Inshaa Allah*.

*Salaat* is the Muslim prayer. *Salaat* is performed by Muslims. The word Muslim begins with the Arabic letter Meem **م** and ends with the letter Meem! *Salaat* is the *Miraaj* of the Muslim believer. Prayer is the Ascension of the Muslim believer. The word *Miraaj* begins with the letter Meem **م**. Yet the majority of the Muslims have no idea what *Salaat* really means!

## INTRODUCTION

To most of the Muslims, *Salaat* is just a routine of physical movements and uttering prayers. It has become a mechanical action. That is, there is no spirituality left in *Salaat*. That is, there is no Meem left in *Salaat*. That is, there is no *Miraaaj* left in *Salaat*. For most Muslims, *Salaat* is just a means of attaining heaven in the next world!

We should realise that from the words of the Holy Prophet Muhammad ﷺ: "*Salaat is the Miraaaj of the believer!*", implies that we can visit heaven while we are still in this world. Those words of the Holy Prophet imply that we can have a conversation with Allah while we are still in this world without waiting for Judgment Day. Yet we see there is a majority of Muslims who do their *Salaat* with haste as if someone is chasing them. They want to finish the *Salaat* as quickly as they can, so that they can fulfil the obligation and as we say: "*Get the hell out of there!*"

So, the question that begs to be asked: "*Are those people who rush through their prayer in heaven or are they in hell while performing the Salaat?*"

Since we are speaking about *Salaat* and *Miraaaj*, let us just look at something that happened on the night of *Miraaaj*, the Ascension of Prophet Muhammad ﷺ. It has been stated in a *Hadees*:

*"...Then Al-Bait-ul-Maamur (the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Jibraeel (Gabriel) remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me. They were fifty prayers*

## INTRODUCTION

*a day. When I returned, I passed by Musa (Moses) who asked: 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Musa said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israeel (in vain). Go back to your Rabb (Lord) and ask for reduction to lessen the burden of your followers.' So I went back, and Allah reduced ten prayers for me. Then again I came to Musa, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Musa he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Musa, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day. When I came back to Musa, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israeel, so go back to your Rabb (Lord) and ask for reduction to lessen the burden of your followers.' I said, 'I have requested so much of my Rabb (Lord) that I feel ashamed, but I am satisfied now and surrender to Allah's order.' When I left, I heard a voice saying, 'I have passed My order and have lessened the burden of My worshippers.'*

***[Sahih Al Bukhari]***

There are five prayers per day. The reward for the five prayers is still the same as that for the initial fifty prayers. There is a very important lesson in the above that Allah kept His initial word of fifty prayers and yet Allah in His

## INTRODUCTION

Mercy reduced the number of prayers to five per day. When we read five prayers during the day, we still receive the reward for fifty prayers. I read somewhere that the initial fifty prayers were an excuse by Allah so that He may be asked for a reduction in the number so that He may see His Beloved in His presence more than just the one time. *Subhan Allah!*

*Imam ibn Arabiؒ wrote in his Futuhat Makki: Whenever Allah bestows His Mercy, He does not take that away.*

*Imam ibn Arabi mentioned this in relation to the missing Bismillah in Chapter 9 of the Quraan, Surat Barra, which is also known as Surat Tawbaa. We can also apply this Mercy of Allah to the reward for five prayers per day as equivalent to fifty prayers. Allah still gives the believers the same reward as for the initial fifty prayers that were first given and then reduced to five. Therefore, there is no reduction in Allah's Mercy for reading five prayers instead of fifty each day.*

Another, important thing to observe is that how many times did our Master, Sayyidina Muhammadﷺ go back to Allah for a reduction in the number of prayers? The answer is: Four times! There are four positions or stages or stations or *Maqaam* in *Salaat*.

Another important point is brought to our attention in the above *Hadees* which I read in one of the books by *Mawlana Abul Noor Muhammad*:

*Prophet Musaؑ came to the rescue of the Muslim community in informing Sayyidina Muhammadﷺ that mankind is weak and will not be able to bear the burden*

## INTRODUCTION

*of fifty prayers. To those who claim that the dead cannot help, can they explain if Prophet Musa ؑ was not helping the Muslim community then what was he doing?*

### ***[Jibraeel Ki Hikayat]***

Allah's Messengersؑ, the *Awliyaa* – Friends of Allah and *Shaheed* – Martyrs do not die! The ignorant people always quote the verses of the Quraan out of context. The verse that is always quoted is the following:

**52** *Truly you (O Muhammad) cannot make the dead to hear, nor can you make the deaf to hear the call when they have turned to flee.*

### ***[Quraan: Ar Room, Chapter 30]***

The ignorant ones quote the above verse to justify that it is wrong to say “*Ya Muhammad*”, since *Sayyidina Muhammad* ﷺ is no longer with us physically. The ignorant ones say that it is wrong to call the name of the Holy Prophet as if he is still living, and he can hear us.

Firstly, why do the stupid ones always pick this *Ayat* from the Quraan? Allah wants to show us that the stupid ones are blind and ignorant because in this *Ayat*, Allah is addressing *Sayyidina Muhammad*, “Truly you (O Muhammad)...”

One should ask the ignorant ones, “What does ‘O Muhammad’, mean?” If ‘O Muhammad’ does not mean, “Ya Muhammad!” what does it mean?

Secondly, if we again look at the verse in the proper context, the meaning changes:

## INTRODUCTION

**52** Truly you (Muhammad) cannot make the dead to hear, nor can you make the deaf to hear the call when they have turned to flee.

**53** Nor can you guide the blind out of their error. You can make none to hear except those who believe in Our revelations so that they surrender (to Him).

**[Quraan: Ar Room, Chapter 30]**

The above refers to those who are 'deaf' to the call of Islaam, 'dumb' to testify: 'There is no god only Allah, Muhammad is the Messenger of Allah', and 'blind' to the signs of Allah in the creation and in themselves in this world, not in the next world. And here is a Hadees that proves that the really, really dead do hear:

*While the corpses of the pagans (at the Badr battle field) were being thrown into the well, Allah's Rasool said (to them), "Have you found what your Rabb (Lord) promised true?" Abdullah said, "Some of the Prophet's companions said, 'Rasool Allah! You are addressing dead people.' Allah's Rasool replied, 'You do not hear what I am saying, better than they.'"*

**[Sahih Al Bukhari]**

Allah's Rasool ﷺ replied, "You do not hear what I am saying, better than they."

That is the dead pagans did hear the same words of Prophet Muhammad ﷺ as the Prophet's companions when he spoke to them. To say it in another way, the ability to hear of the (really) dead pagans to the words of Rasool Allah: "Have you found what your Rabb (Lord) promised true?", was the same as the ability of the companions to hear those exact same words. What it

## INTRODUCTION

means is that dead pagans heard the words of the Holy Messenger and so did his companions who were standing with him when he spoke those words. Then how come dead Muslims cannot hear?

Yet another incidence comes to mind. On the Night of *Miraaj*, all the Messengers of Allah appeared in Masjid al Aqsa, waiting to greet the Beloved of Allah and to pray behind him. We can apply this test to any Prophet of Allah. During the Night of *Miraaj*, how did all the Prophets of Allah from Adamﷺ to Isaﷺ appear in Masjid Al Aqsa? Those who deny the presence of the Holy Prophet Muhammadﷺ today, right now, this minute, then they are also denying the prayer that took place on the Night of *Miraaj* because the people gathered for the prayer had all passed away from their earthly existence.

If they say that the Prophets of Allah from Adamﷺ to Isaﷺ appeared in spiritual form in Masjid Al Aqsa, that is incorrect. To perform *Salaat* a physical body is required. How can a formless spirit perform the movements in *Salaat*? Just like Jibraeelﷺ took on a human form when he appeared before Maryamﷺ, as stated by Allah in the Quraan.

*17 She secluded from them. Then We sent to her Our angel and he appeared before her as a man in all respects.*

**[Quraan: Maryam, Chapter 19]**

Jibraeelﷺ also used to visit *Sayyidina* Muhammadﷺ in human form sometimes. Spirits are formless. Therefore, if the previous Prophetsﷺ of Allah appeared in spiritual

## INTRODUCTION

form, then they could not have emulated the movements in *Salaat*. They would have needed a physical body.

Those who deny the presence of the Holy Prophet, they deny the prayer that took place in Masjid Al Aqsa and they also deny the *Miraaj*. If they are denying the *Miraaj*, then they are not believers, because they are doubting the words of the Holy Prophet. They are also denying the *Salaat*. If they are denying the *Salaat*, then they are not Muslims. Then how can their *Salaat* be a *Miraaj*?

Just like when a person passes away from this world to the next world, *Salaat* is no longer an obligation. Why is *Salaat* no longer an obligation? Two reasons come to mind. First, *Salaat* is a bridge between this world and the heavenly world. Those who have passed away are either in heaven or hell. Second, the physical body is no longer capable of performing *Salaat* after the death of a person. On death, the soul that moved the body has departed from the body. The body cannot perform *Salaat* on its own. It is only when the soul is with the body, that *Salaat* can be performed by the body.

Pick up any basic book on *Salaat* and what do you see? You see the drawings of a person standing, bowing, prostrating and sitting. That book will also inform you what to read while standing, bowing, prostrating and sitting. My question is, "How can a formless spirit or soul, call it what you will, perform *Salaat*?"

Coming back to the *Miraaj* and the *Salaat* at Masjid al Aqsa, all the Messengers of Allah from Adamﷺ to Isaﷺ who attended that prayer, had to take on physical form temporarily.

## INTRODUCTION

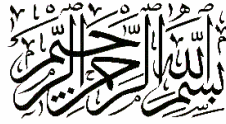
One last point before we move on to the next section... When you go to Masjid Nabwee in Madinah, even the Wahhabis who stand by the tomb of the Holy Prophet, will tell you it is customary to say: *“As Salaamu Alaikum Wa Rahmat Ullah Wa Barakaatuh Ya Rasool Allah!”* when you pass by the tomb of the Holy Prophet, facing towards the tomb. Then you move a few inches to the right and say: *“As Salaamu Alaikum Wa Rahmat Ullah Wa Barakaatuh Ya Abu Bakr!”* Then you move a few inches to the right and you say: *“As Salaamu Alaikum Wa Rahmat Ullah Wa Barakaatuh Ya Umar!”*

See how flimsy the arguments of the ignorant ones are! In one instance they say it is not permissible to say: *“Ya Rasool Allah”*, while in the other instance they say we should say: *“Ya Rasool Allah”*.

May Allah guide us all to the right path. *Ameen.*

*Wallahu Alim, Allah Knows Best.*

## DIFFERENT KINDS OF SALAAT



### **BISMILLAH HIR RAHMAN NIR RAHEEM**

I begin with the Name of Allah, the Compassionate,  
the Merciful

All praise is for Allah. Darood / Salawaat / Blessings and  
Salaam / Peace on Muhammad,  
his Family, and his Companions

## **DIFFERENT KINDS OF SALAAT**

By different kinds of *Salaat* it does not mean that the movements or actions are different, except for *Salaat Janaza*, the funeral prayer. What is implied is that the *Niyat* – intention of the *Salaat* is different. Since each action must be preceded by an intention. Therefore the intention *Niyat* of the *Salaat* is made as appropriate.

*Fardh* – This is what Allah has prescribed for us, which must be read.

*Jummaa* – This is *Fardh* prayer which is only performed once a week after midday on Fridays, as a collective prayer. Again, Allah has prescribed this prayer for us, which must be read.

*Sunnah* – This is what the Holy Prophet Muhammad ﷺ performed as supplementary prayers which we must also perform if we are to be counted in the community of Muhammad ﷺ.

## DIFFERENT KINDS OF SALAAT

*Witr* – This is the odd prayer, in the sense that it has odd number cycles or *Rakaat* to end the prayers at night. This is a prayer, which was performed by *Sayyidina Muhammad ﷺ*, without fail. Therefore it is *Waajib* – essential prayer which must not be missed. The *Maghrib Fardh* prayer just after the sunset, is also classed as *Witr* because it has 3 *Rakaat* or cycles. Therefore the prayers performed after sunset begin and end with odd number of *Rakaats*. Normally when referring to the *Witr* prayer, the last prayer of the night is implied.

*Nawafil* – This prayer is what one performs as extra prayer for the sake of Allah for extra reward.

*Tahajjud* – Night prayer. This prayer is *Nawwafil* extra prayer, performed in the middle of the night after the person has slept for a few hours and gets up after midnight, between 2am to 3am, and then goes back to sleep to wake up for morning prayer.

*Tarawee* – This is a *Nawafil* prayer performed only in the nights of the month of *Ramadhan*, the month of fasting.

*Eid* – The *Eid* prayer is performed on the first day of *Shawwaal* the tenth lunar month which is the day after the last day of fasting. This *Eid* prayer is known as *Eid ul Fitr*.

There is another *Eid* prayer that is performed on the tenth day of *Zul Hijjah* the twelfth lunar month which follows the day after *Hajj*. The day of *Hajj* usually being the ninth day of *Zul Hijjah*, which is spent in Arafat (a place outside Makkah). Therefore this *Eid* prayer is performed the next

## DIFFERENT KINDS OF SALAAT

day after the day of *Hajj*. This *Eid* prayer is known as *Eid al Adha*. The *Eid* prayers are *Sunnat* prayer.

Both the *Eid* prayers are performed after a few hours after sunrise.

*Istakhara* – This is performed whenever there is a ‘need to know’, to be guided by Allah before making a decision.

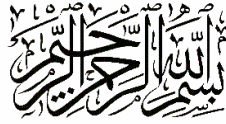
*Istaska* – This prayer is performed in times of drought, in order to seek relief from Allah, so that Allah may send rain.

*Janaza* – The funeral prayer. This is *Fardh Kifaya* – it is an obligation prayer to be performed before the burial of a deceased. All the men present at the funeral prayer are under obligation to perform this prayer. This is the only prayer where the whole prayer is performed standing.

*Nawafil at the Makaam Ibraheem* – Station of Ibraheem – This prayer is performed as an extra prayer after circumscribing the Kaabah in Makkah. This prayer can only be performed in Masjid al Haram in Makkah near the spot that is marked in the Masjid al Haram as Makaam Ibraheem.

No matter which *Salaat* we are going to pray, the start is the same. We stand upright and we begin.

## THE ARABIC LETTER ALIF



### **BISMILLAH HIR RAHMAN NIR RAHEEM**

I begin with the Name of Allah, the Compassionate,  
the Merciful

All praise is for Allah. Darood / Salawaat / Blessings and  
Salaam / Peace on Muhammad,  
his Family, and his Companions

## **THE ARABIC LETTER ALIF**

The letter Alif **ا** is the first letter in the Arabic language.

The letter Alif is the first letter in the Name Allah **الله**.

The first thing we do for *Salaat* – prayer is that we stand in the form of the letter Alif **ا**. That is, we stand for the start of *Salaat* representing the letter Alif. The letter Alif is for *Ahad* – One. We believe in Allah’s *Ahadiyyat* – Oneness. So the *Salaat* begins with the letter Alif.

We stand up for the prayer with the arms by the sides and we make the intention. If we take the example of two *Rakaat Salaat Fardh*, we say: “*I make the intention for two Rakaat Salaat Fardh of Allah Ta\_ala, time of prayer Fajr (for example) facing the Kabaah*” (and if praying behind an Imam, add) “*behind this Imam.*”

Men raise their hands to the level of the head with palms open facing to the front. The words “*Allahu Akbar – Allah is Greatest*” are spoken. That is Alif **ا** for *Allah* the One

## THE ARABIC LETTER ALIF

and Only and Laam ل for *La Shareek* – without partners, Laam ل for *Lahul Mulk Wala Hul Hamd* – To Him belongs the Kingdom and all Praise is for Him, Haa ه for *Haadee* – the Guide who guided His servant. Then in *Akbar* we have Alif ا for *Awwal and Akhir* – Allah is the First and Allah is the Last, Kaaf ك for *Kafee* – Allah is enough for His servants, Ba ب for *Barr* – because Allah lives in the heart of a Believer. Ra ر for our *Rabb* – Allah the Lord of the worlds. That is we give up! How? Have you not seen how when someone is surrounded, they are told: “*Common out with your hands in the air where we can see them!*” They want to make sure the person surrounded is not concealing any weapons or should I say, not concealing any weapons of mass destruction! Do you see how others have borrowed from Islaam?

So we surrender ourselves before Allah! We show our palms, our empty hands, that we are not holding on to, or hiding, any idols. We surrender ourselves to Allah! We surrender our Satan to Allah. Have you ever seen someone who is scared out of his wits? The scared person raises his hands in almost similar fashion! Of course we are scared of Allah’s Majesty. Allah says in the Quraan over and over: “*Fear Allah!*” Then we lower the arms and hands and place the left hand on the navel (for men) and the right hand is placed on top of the left wrist holding on to the wrist. The head is lowered slightly with the eyes fixed at the point on the ground where we will be placing our forehead when we come to *Sajdah* – prostration. In other words, we stand in humility as an obedient servant stands before his Master, Allah.

## THE ARABIC LETTER ALIF

We face the Kaabah in order to show conformity. It is not because Allah lives in the Kaabah! We have just said: “*Allahu Akbar*”, so how can Allah who made the heavens and the earth be contained in the Kaabah when He Himself is Great and Unlimited? The facing towards the Kaabah is to make all Muslims face the right path and follow it. The facing towards the Kaabah is to make all Muslims show unity no matter where we are in the world. We face the Kaabah which is spiritually symbolic of turning away from everything else and turning towards Allah. Since Allah is One, we the Muslims must show we are also one community, regardless of race or colour. Yet we, the ‘Muslims’ are not one community! How could the words of the Holy Prophet ﷺ be wrong! He had predicted more than 1400 years ago that the Muslims will divide into 73 sects. Only one sect will be right and the rest will be wrong. The sect that will be right will be the majority.

Having placed the hands on the navel, what we have effectively done is drawn a semi circle with our arms and if you consider the collar bone and the shoulders then we have drawn a full circle. The heart is surrounded by the circle. That is the spirit is trapped so that it does not wander. It should be trapped and present. Unfortunately, in reality, the spirit is wandering freely for most of us. That is, our mind is not on the presence of Allah, but it is thinking of other worldly things.

In the case of women they are supposed to place their left hand at the top of the rib cage, with the right hand on top of the left hand wrist. The heart is below the hands in this case. Like the saying of the Holy Prophet:

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*“Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely.”*

***[Sahih Al Bukhar]***

That is, the original woman Hawwa (Eve) was created from the rib of Adam. Hence the placing of the hands of women is different from that of men.

All of the actions of *Salaat* in which a woman differs from a man are based on concealment. This means that the woman is instructed to pray *Salaat* in a way that is more concealing for her.

Let us get back to the point of folding the arms and continue from there. The next thing after that is for us to say the *Sanaa*. That is we are in the presence of Allah Almighty! We are in the presence of our Creator! Why are we standing in the presence of Allah? To praise Him of course! So we begin with His praise:

*“Subhana Kallahumma Wa Be Hamdika”*

*“Glorified are You, Allah, and all praise is for You.”*

*“Wa Tabara Kasmuka”*

*“And blessed is Your Name.”*

*“Wa Ta Ala Jadduka”*

*“And exalted is Your Majesty (Nobility).”*

*“Wa La ilaha Ghairuk”*

*“And there is none other to worship except You.”*

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We are speaking to Allah directly. We have already given up, surrendered to Allah, we have come to Him with empty hands, that is we have left the worldly affairs behind and now we are in the presence of the Majesty of Allah. We are not worshipping any idols or worldly goods, since nothing is worthy of worship because the world as we know it, and the worldly goods and idols will be left behind when we die. Therefore the only One whom we will find in the next world is Allah. We worship only Allah.

There are interesting points to be observed here. We say:

*“Subhana Kallahumma Wa Be Hamdika.”*

*“Glorified are You, Allah, and all praise is for You.”*

*Allahumma* – (that is the Name Allah with the Letter Meem attached to the Name. What is the title of this book? *Meem Wa Salaat!*). We mention the Personal

Name ‘Allah’ **الله** *Ism Zaat* before we mention any Attribute *Sifaat*, of Allah. *“Wa Be Hamdika”* – All praise is for You, therefore we must praise Allah, recite *Al Hamd* better known as *Surat Al Fatiha* – the Opening Chapter of the Holy Quraan.

*“Wa Tabara Kasmuka”*

*“And blessed is Your Name.”* All the Names of Allah are blessed. But which Name are we speaking off at this point? The Name ALLAH! Since we mentioned the Name Allah before any other Name of Allah. Just as we say: *“Bismillah Hir Rahman Nir Raheem.”* The Name Allah takes precedence. The Name Allah, *Ism Zaat* contains all the other Attributes or *Sifaat* of Allah.

*“Wa Ta\_ala Jadduka.”*

## THE ARABIC LETTER ALIF

*“And exalted is Your Majesty (Nobility).” Allah is Al Maajid and Allah is Al Majeed. That is Allah is the Noble One and Allah is the Glorious One. Of course, Allah is also Al Waajid, the Finder. How can Salaat be the Miraaj of the believer if we do not find Allah or Allah does not find us? Jadduka is from Al Maajid! Jadduka is from Al Majeed. Jadduka is from Al Waajid. That is Jadduka is linked to Allah’s Names, Al Maajid, Al Majeed and Al Waajid. The relationship is such that we are standing in the presence of Allah Al Maajid, the Noble One. We are standing in the presence of Allah Al Majeed, the Glorious One. Let us just quickly look at what is mentioned in the books Shams ul Maarif and Saad Wa Zikr.*

*There are 7 Thrones. Arsh Majeed is the third. It is related by Shaykh Abu ul Abbas Ahmad bin Ali Booni ؒ: Arsh Majeed is unlimited and exalted. All the spirits show great respect for this Throne. The first Arsh – Throne is neither hidden nor veiled. Allah has granted degrees of respect to the Messengers and the Awliyaa with that. And in this station the heavenly world has been shown. This is also the place of the spirit. Arsh Majeed has given the physical form to the spirits and made the effects of the spirit to act on the physical form... So the visible is from the power of Allah and the invisible is from the command of Allah.*

**[Shams ul Maarif]**

**1 Qaf. By the Glorious Quraan**

**[Quraan: Qaf, Chapter 50]**

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**21** *Indeed this is a Glorious Quraan*

**22** *In a guarded tablet.*

**[Quraan: Al Buruj, Chapter 85]**

*The Quraan is also Al Majeed, the Glorious. Why? The Quraan is our link to knowledge of Allah. The Quraan is our link to the Arsh Majeed. Therefore, the Quraan is our link to Allah. How? When we recite the Quraan, Allah and the inhabitants of Arsh Majeed hear it. The blessing of the recitation rises up to Arsh Majeed and the blessings from Allah descend on the one who recites below. Good deeds always ascend upwards towards Allah's Throne. Blessings from Allah always descend downwards towards His creation.*

**[Saad Wa Zikr]**

So that is exactly what we are going to do in *Salaat*. We are going to recite some verses of the Quraan! We are going to link up to *Arsh al Majeed*. Or should I say, we are going to travel to *Arsh al Majeed*!

And finally, we are standing in the presence of Allah *Al Waajid*, the Finder. If we cannot find Allah, Allah has surely found us! But how many people realise this? While performing the *Salaat*, there are some who are paying attention to their feet, there are some who are looking around and there are some who are thinking about what they are going to do as soon as the prayer is over. There are very few who are paying attention to the presence of Allah, and to the words being recited from the Quraan.

Do you not remember the words of Sayyidina Muhammad ﷺ?: *“Read the Salaat as if you can see Allah. If you cannot do that then read the Salaat as if*

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*Allah is watching or seeing you. And if you cannot achieve that then concentrate on the words that you are reciting.”*

If you cannot fulfil any of the above three requirements in the *Hadees*, then just remember the above *Hadees*. *Inshaa Allah*, Allah will guide you to above three requirements.

*“Wa La ilaha Ghairuk”*

*“And there is none other to worship except You.”* We hear words like: *“The most powerful man in the world!”* How can anyone be the most powerful man when he fears for his own safety and is surrounded by an entourage of bodyguards to protect him and he himself does not have the power to protect himself?

Allah reminds us in the Quraan:

**258** *Have you not considered him (Namrud) who disputed with Ibraheem (Abraham) about his Rabb (Lord), because Allah had given him the kingdom? When Ibraheem said: “My Rabb is He who gives life and causes to die”, he said: “I give life and cause death.” Ibraheem said: “Surely Allah causes the sun to rise from the east, then you make it rise from the west.” Thus he who disbelieved was confounded and Allah does not guide aright the unjust people.*

***[Quraan: Al Baqara, Chapter 2]***

Whether that so-called powerful man is elected or a dictator, we find that they fear for their own lives. And yet they are puffed up with pride.

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There is no powerful man on earth. There is no man worthy of worship. There is no country worthy of worship. There is no fire worthy of worship. There is no tornado worthy of worship. There is no star worthy of worship. Allah is worthy of all worship, because He is the Powerful. Only Allah is worthy of all worship because He is the Creator of everything and He gives life and death. Only Allah is worthy of all worship even though Allah is surrounded by angels, Allah protects the angels, the angels have no power to protect Allah! Only Allah is worthy of worship and nothing else.

Next we seek refuge in Allah from Shaytan and we recite the 7 most repeated verses:

*“Auzu Billahi Minash Shaytan Nir Rajeem”*

*“I seek refuge in Allah from the rejected Satan.”* That is we ask Allah for His protection from the rejected Shaytan. Allah has told us in the Quraan, when we recite the Quraan, we must seek refuge in Him from the rejected Shaytan (*Surat Nahl*, Chapter 16, Ayat 98). Then we start reciting the Opening chapter of the Quraan, *Al Fatiha – the Opening*. That is we are opening the channels of communication with Allah, our *Rabb* (Lord). If praying behind an *Imam*, then only the Imam is supposed to recite *Surat Al Fatiha*. Those praying behind the *Imam* are supposed to listen to the recitation if it is recited aloud, or concentrate on Allah.

What are these channels of communication? There are seven verses in *Surat Al Fatiha* – the first chapter of the Quraan. There are seven openings in the human head. The state of a person is affected by these seven openings. What we see affects us. What we hear affects

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us. What we smell affects us. What we say affects us. Therefore the seven openings in the head leave an impression on us. Likewise, the recitation of the seven opening verses of the Quraan, *Surat Al Fatiha* should also leave an impression us.

If we consider a two *Rakaat* prayer, we read the 7 verses twice, once in each *Rakaat*. In three *Rakaat* prayer we read the 7 verses three times. In four *Rakaat* prayer we read the 7 verses four times. Out of the 28 letters in Arabic, only 21 letters are used in *Surat Fatiha*. There are 7 letters that are not used in the 7 verses of *Surat Fatiha*. There are 7 heavens. There are 7 circles performed around the Kaabah. Walking between the hills of Safa and Marwa in Makkah are the indications of Allah. When we walk from Safa to Marwa, that counts as one lap and when we walk back again to Safa from Marwa that is counted as two laps. This is repeated three times and finally walking from Safa to Marwa and finishing at Marwa counts as 7 laps. Let us get back to *Surat Al Fatiha*...

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝  
مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝  
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ  
عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

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*“Bismillah Hir Rahman Nir Raheem”*

*“I begin with the Name of Allah, the Compassionate, the Merciful.”*

*“Al Hamdu Lillahi Rabbil Aalameen”*

*“All praise is for Allah, Rabb (Lord) of all the worlds.”*

*“Ar Rahman Nir Raheem”*

*“The Compassionate, the Merciful.”*

*“Maaliki Yawmid Deen”*

*“Owner of the Day of Judgment.”*

*“Iyyaka Naabudu Wa Iyyaka Nastaeen”*

*“We worship only You and we seek help from only You.”*

*“Ihdinas Siraat Al Mustaqeem”*

*“Show us the straight path;”*

*“Siraat Al Lazeena An Amta Alaihim”*

*“The path of those You have favoured,”*

*“Ghairil Maghdhoobi Alaihim Wa Ladh Dhaaleen”*

*“Not the path of those who anger You, nor those who go astray.”*

*“Aameen.”*

*“Total admission” to the fact that we have believed in Allah, His Angels, His Kalaam – Books, His Messengers especially the one who gave us this prayer, and the Day of Reckoning.*

*Allah’s Rasool said, “Angels keep on descending from and ascending to the Heaven in turn, some at night and*

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*some by daytime, and all of them assemble together at the time of the Fajr and Asr prayers. Then those who have stayed with you overnight ascend to Allah Who asks them, and He knows the answer better than they, "How have you left My servants?" They reply, "We have left them praying as we found them praying." If anyone of you says "Ameen" (during the prayer at the end of the recitation of Surat-al-Fatiha), and the angels in Heaven say the same, and the two sayings coincide, all his past sins will be forgiven."* Reported by: Abu Huraira.

**[Sahih Al Bukhari]**

If the above reasons are not enough for you as to why we need to recite the seven most often repeated verses of *Al Fatiha* in every *Rakaat*, then here are some more reasons. Understand that the human being is the Quraan! We have heard often enough that the Quraan is a living book! The guidance in the Quraan is to be reflected in our own selves.

Someone asked *Hadhrat Aisha* رضي الله عنها about the character of the Holy Prophet صلى الله عليه وسلم, she replied, "Have you not read the Quraan?" The questioner answered, "Yes!" *Hadhrat Aisha* رضي الله عنها replied, "He is the Quraan!" Now, do you see why the Quraan has to be reflected in our own selves? As *Rasool Allah* himself said:

*"No child is born except on Al Fitra (true nature - Islaam) and then his parents make him Jewish, Christian or Magian, as an animal produces a perfect young animal. Do you see any part of its body amputated?"*

**[Sahih Al Bukhari]**

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That is, the verses of the Quraan are already there in every human being. We just have to find these within ourselves and memorise them. As Allah says in the Quraan:

**82** *We sent down in the Quraan that which is a healing and a mercy to those who believe, to the unjust it causes nothing but loss after loss.*

**[Quraan: Bani Israeel, Chapter 17]**

Understand why it is that for the believers, the Quraan (human form) is a healing and mercy. For the disbelievers, the Quraan (human form) causes loss after loss.

We have to reflect the noble qualities of Allah's Beloved

ﷺ!

If you do not believe me, look again at the 4 letters

of *Salaat*, Alif, Ha, Meem and Dal **احمد** which is the name Ahmad. Remember in the introduction of this book,

it was mentioned that *Sayyidina* Muhammad ﷺ went back to Allah four times to have the number of prayers in a day reduced. There are four letters in the word *Salaat*

**صلاة**,

Saad, Laam, Waw (pronounced as Alif) and Ta!

Likewise there are four letters in the word *Namaaz* **نماز**,

Noon, Meem, Alif and Za. But in the actual *Salaat* the letters that we reflect are the four letters Alif, Ha, Meem and Dal **احمد**. The difference between the word *Ahmad*

Alif, Ha Meem and Dal **احمد** and *Ahad* **احد** is the letter Meem **م**. Hence the title of this book *Meem Wa Salaat!* Therefore in *Salaat* we are reflecting the name of

Allah's Beloved ﷺ. In other words, we have to go

## THE ARABIC LETTER ALIF

through the name Ahmad to reach Ahad. To say it another way, we have to reflect the name Ahmad to reach Allah, or to attain nearness to Allah who is *Ahad* – the One.

We start with the chapter named The Opening, *Al Fatiha* in the *Salaat* in every *Rakaat*, 7 days a week. The dialogue “opens” with the praise of Allah, and the belief that Allah is Compassionate and Merciful. As we said before, all worldly things will perish when we die. Allah will be there in the next world and our judgment will be by the Owner of the Day of Judgment. We might as well believe that we are being judged by Allah while we are saying these words. On the Day of Judgment it will be just like this. We will be standing there in fear, awestruck, in front of the Owner of the Day of Judgment. Only Allah is worthy of worship, and nothing or no one else. Do not mistake this by saying that there is no need to send blessings on Allah’s Beloved ﷺ. Do not mistake this by saying that we do not need the Holy Prophet’s ﷺ intercession. *Inshaa Allah*, we shall say a bit more on this point, later on.

After *Surat Fatiha*, other verses from the Quraan are recited which are known by heart. Did you understand that? Verses of the Quraan that are known by heart! It means we have already recognised verses of the Quraan and placed those verses of the Quraan in our memory bank from this living Quraan. So we know these verses *by heart*. Usually, *Surat Ikhlas*, Chapter 112 is recited for the following reasons:

1. Almost all the Muslims know this chapter by heart.

## THE ARABIC LETTER ALIF

2. It is a short chapter but the reward for reciting this chapter is equivalent to reading one-third of the Quraan.

3. This chapter proclaims Oneness of Allah, denying any belief of trinity or multiplicity.

*“Qul Hu Wallahu Ahad”*

*“Say: He is Allah, One.”*

*“Allahu Samad”*

*“Allah the Eternal, Absolute.”*

*“Lam Ya Lid Wa Lam Yu Lad”*

*“He does not beget, nor is He begotten.”*



*“Wa Lam Ya Kullahu Kufuwan Ahad”*

*“And there is none comparable to Him.”*

At the end of this recitation or alternatively recitation of another part of the Quraan we proclaim:

*“Allahu Akbar”*

*“Allah is Greatest.”*

And we bow down to Allah the Mighty, the Powerful. That is, we move from the Arabic letter Alif  to the Arabic letter Ha .

## THE ARABIC LETTER HA




### **BISMILLAH HIR RAHMAN NIR RAHEEM**

I begin with the Name of Allah, the Compassionate,  
the Merciful

All praise is for Allah. Darood / Salawaat / Blessings and  
Salaam / Peace on Muhammad,  
his Family, and his Companions

## **THE ARABIC LETTER HA**

We bow down to Allah the Mighty, the Powerful! We form the letter Ha  with our body which is the second letter in the *Salaat!* As it was mentioned in *Saad Wa Zikr*, we cannot comprehend Allah's Greatness. We cannot comprehend Allah's Magnificence. So we just bow down to His Majesty. While bowing we say the following three times:

*"Subhana Rabbi Yal Azeem"*

*"Glory to my Rabb (Lord), the Magnificent."*

Allah is *Al Azeem*, the Magnificent. Magnificence is like Elegance. This Name of Allah, *Al Azeem*, has a special place in *Salaat*. That is while bowing to Allah, we call upon Allah with this special Name of His. As it was mentioned in *Saad Wa Zikr*:

*In the physical we bow ourselves to Allah's Magnificence. On the tongue we proclaim, Allah's Magnificence. This is done to show that no one dares to look at Allah's Magnificence. We have not got the eyes to see His*

## THE ARABIC LETTER HA

*Magnificence. There are things which draw the attention of the eyes. And there is that which the eyes cannot see. Allah's Magnificence is beyond the realms of sight. Allah's Magnificence is beyond the realms of intellect. Allah's Magnificence has no bounds or limits. So we bow instead to Allah's Magnificence.*

*Allah is Al Azeem and He has also named a Throne with that Name. It is one of the seven Thrones and it is Arsh Azeem.*

*Prophet Muhammad ﷺ, has shown us how to present ourselves before Allah, Al Azeem, the Rabb of Arsh al Azeem. Bow down to Allah the Magnificent. He is the Rabb (Lord) of the magnificent Throne. Arsh al Azeem, the magnificent Throne is the fifth Throne. It is the Throne where all the good deeds of the heart reach. It is the Throne where all the Zikr Allah, remembrance of Allah, reaches. That is where Allah's will is being sought.*

*Allah is Al Azeem the Magnificent. Allah's Magnificence is beyond the realms of visibility or shadow. Allah's Magnificence cannot be arrived at by knowledge.*

### **[Saad Wa Zikr]**

*In Ayat al Kursi – Quraan: Chapter 2, Verse 255, this Name of Allah – Al Azeem is the last word in that verse. Here we call upon Allah with the Name Al Azeem used in the greatest verse in the Quraan.*

*In bowing down to Allah, we have travelled from Arsh al Majeed to Arsh al Azeem. Remember (in the previous chapter) that while we said the Sanaa we praised Allah and we started communicating with Allah in Arsh Majeed,*

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the third Throne. Now we have journeyed from the third Throne to the fifth Throne. We have journeyed to the Lord of the Supreme Throne – *Arsh al Azeem*.

It is appropriate that we quote a few verses from the Quraan relating to the meaning of *Azeem*

**128** *There has come to you a Messenger from amongst yourselves. It grieves him that you should perish, (he is) concerned for you, for the believers he is kind and merciful.*

**129** *But if they turn away say: "Allah is sufficient for me. There is no god only He. In Him is my trust, and He is the Rabb (Lord) of the Supreme Throne – Rabb ul Arsh il Azeem."*

### **[Quraan: At Tawba, Chapter 9]**

From the above example we should know that Allah, *Rabb ul Arsh il Azeem* is sufficient for us. We are addressing Allah, *Subhana Rabbi Yal Azeem*. In other words, we are addressing Allah with the *Sifaat* or Attribute of *Al Azeem*, so where are we exactly? We have journeyed to *Arsh al Azeem*, because that is where we would address Allah with the title of *Al Azeem*!

Let us take one more example from the Quraan, and which better verse than *Ayat ul Kursi*:

**255** *Allah! There is no god only He, the Living, the Self-Subsisting. Neither tiredness nor sleep overtakes Him. His are all things in the heavens and on earth. Who is there that can intercede in His presence except by His leave? He knows what is before them and behind them. Nor shall they comprehend of His knowledge except what*

## THE ARABIC LETTER HA

*He wills. His Throne encompasses the heavens and the earth and their preservation does not burden Him. For He is the High, the Magnificent – Wa Hu Wal Aliyyul Azeem.*

**[Quraan: Al Baqara, Chapter 2]**

The thoughts are heard in the presence of this Throne. The words of the heart are heard in the presence of this Throne. Hence the words of Prophet Muhammad ﷺ must be mentioned here again as to why we must perform the *Salaat* as if we can see Allah. If we cannot do that, then we must be aware that Allah is seeing us. If we cannot do that, then we must pay attention to the words of the prayer.

In other words, we are in the presence of Allah, at the *Arsh il Azeem*. We have to concentrate our minds that we are in the presence of Allah, because our thoughts are being read by Allah, the unspoken words of our hearts are being heard by Allah.

We must not perform the *Salaat* in a state where our mind is wandering. Hence there is the injunction, not to approach the prayer, while in a state of intoxication. Some of you readers will say that the following verse applied to the advent of Islaam when alcohol was permissible and then it was forbidden.

**43** *You who believe! Do not go near prayer when you are intoxicated until you know what you say...*

**[Quraan: An Nisaa, Chapter 4]**

Of course the above verse applied at the beginning of Islaam. It still applies because a wandering mind is also intoxicated. An intoxicated person has no control over

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what he is saying. An intoxicated person does not pay attention to what he is saying. So how can a person whose mind is wandering be aware of what he is saying, or that he is in the presence of Allah, whom he cannot see? The prayer should not to be said without paying attention to the words that are being said in prayer, otherwise that would be the same as being intoxicated. What happens if we perform the *Salaat* with a wandering or intoxicated mind? Let us look in the Quraan for the answer:

*4 So misery on the praying ones,  
5 Who are unmindful of their prayers,  
[Quraan: Al Maoon, Chapter 107]*

As for those who satisfy one of the three requirements mentioned by Allah's *Rasool* ﷺ, that is those who say the prayer like they can see Allah, or those who say the prayer with the knowledge that Allah is seeing them, or those who are paying attention to the words of the prayer, that is those who guard their prayers, for them Allah states in Quraan:

*9 And those who keep a guard on their prayers  
10 They are those who are the heirs,  
11 Who shall inherit Firdows (Paradise); they shall abide therein.  
[Quraan: Al Muminoon, Chapter 23]*

What did we just mention in the previous chapter? We are in the presence of *Arsh al Majeed* – the Throne of Majesty, when we are standing in prayer. Now we are in the presence of *Arsh al Azeem* – the Throne of Magnificence, when we are bowing to Allah.

## THE ARABIC LETTER HA

A person usually bends down when a heavy burden is placed on the person's shoulders. We bow down to Allah not because we have a physical weight on our shoulders, but because we want to bow down to Allah's Majesty. We bow down to Allah because we have to fulfil the trust that Allah placed on our shoulders. We bow down to Allah in order to show humility in the presence of Allah. We bow down to Allah to show proper manners in the presence of Allah.

Having bowed down to Allah, and having said: *"Subhana Rabbi Yal Azeem – Glory to my Rabb (Lord), the Magnificent."*

We then straighten ourselves and stand upright and say:

*"Samee Allahu Liman Hamida" (if praying behind an Imam, the Imam, says these words aloud.)*

*"Allah has heard him who has praised Him."*

*"Rabbana Lakal Hamd" (everyone says these words.)*

*"Our Rabb (Lord) all praise is for You."*

One of Allah's Attributes is *As Samee*, the One who Hears. We are confirming our belief that Allah is the One who Hears us no matter where we are, as Allah has already given us examples in the Quraan. One of the examples that comes to mind is the cry of Yunusؑ from the depths of the ocean in the belly of a whale, Allah heard his prayers and relieved him from distress.

Coming back to paying attention to the words of the prayer, in other words, not being intoxicated, being aware we are in the presence of Allah at *Arsh il Majeed*, then

## THE ARABIC LETTER HA

there is no reason why our praise for Allah will not be heard by Allah. It will be heard loud and clear, just as the praise from *Hadhrat Yunus*ؑ was heard by Allah from the depths of the ocean and his prayer was answered by Allah.



After saying: “*Samee Allahu Liman Hamida*”, we start bending our knees with hands placed above the knees, we say:

“*Allahu Akbar*”

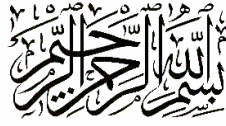
“*Allah is Greatest.*”

We keep bending the knees until they touch the ground, then we move out our hands in front and place them on the ground in line with the shoulders getting ready to place our forehead on the ground, in between our hands that are already placed on the ground.

Since Allah can hear everything, all we can do is say: “*Allahu Akbar*”, acknowledging His Greatness.

Then we move to the prostration. That is, we move from the Arabic letter Ha  to the Arabic letter Meem .

## THE ARABIC LETTER MEEM



### **BISMILLAH HIR RAHMAN NIR RAHEEM**

I begin with the Name of Allah, the Compassionate,  
the Merciful

All praise is for Allah. Darood / Salawaat / Blessings and  
Salaam / Peace on Muhammad,  
his Family, and his Companions

## **THE ARABIC LETTER MEEM**

We arrive at the letter Meem **م** after having gone through the letter Ha. That is, after standing and bowing we have to prostrate *Sajdah* before Allah. While prostrating, that is when we place the forehead on the ground, the tip of the nose must touch the ground so that it is slightly pushed back in the face. Then in prostration we say the following three times:

*“Sabhana Rabbi Yal Ala”*

*“Glory to my Rabb (Lord), the Highest.”*

The human head is at the highest point on the human body, and the feet are at the lowest point. In *Sajdah*, the head is lowered to the lowest point in the presence of Allah *Al Ali*, Allah the Highest.

Once again let us look at what was said in *Saad Wa Zikr*:  
*Just as the Attribute Al Kabeer, the Great cannot be quantified, neither can the Attribute Al Ali, as far as Allah’s High-ness is concerned. Allah’s High-ness is not in respect of height. Allah’s High-ness is in respect of honour. Allah’s High-ness is in respect of dignity.*

## THE ARABIC LETTER MEEM

*In the prayer, when we perform the prostration, we say "Subhaana Rabbi Yal Alaa, Glory to my Rabb (Lord) the High." In the physical we lower our bodies towards the ground so as to touch our forehead on the ground, on the tongue we proclaim, Allah's High-ness. This is done to show humility before Allah. This is done to show how insignificant we are compared to Allah's High-ness. This is done to show how insignificant we are compared to the universe. Yet Allah prefers human beings above all His creations from universes to ants. Yet Allah prefers human beings above angels and jinn.*

*But not all human beings are preferred. Allah only prefers those human beings who believe in Him and show humility. We have to lower ourselves with humility, out of respect before Allah the High. Therefore, the lowering of our selves, the humbling of our selves, the practice of humility, is not just in prayer, but all the time, since Allah is always present and Allah is aware of everything all the time. Yet there are people who perform the prayer and as soon as the prayer is over, they are filled with arrogance! Shaytaan makes them puff up with pride.*

*Here is an observance that has been highlighted by my brother Prof. Ashiq Hussain Ghouri, which is something which we should all reflect upon: "The tree that is laden with fruit, lowers itself, it lowers its branches, under the weight of that fruit. So that people may pluck and eat its fruit with ease. In fact the tree is humbling itself before Allah for being given the gift of plenty."*

*Similarly, a learned scholar humbles himself before Allah all the time, so that others may benefit from his knowledge. The scholar is humbling himself under the*

## THE ARABIC LETTER MEEM

*weight of the knowledge that Allah has bestowed upon him. Only Allah is the High, who chooses His people for this gift. Allah's Messengers are the perfect examples for us in humbling themselves before Allah, the High. Prophet Muhammad is the best example for us to follow on being humble before Allah, the High.*

***[Saad Wa Zikr]***

If we look at the Quraan we find the following verse:

**23** *"No intercession can avail in His presence except for those for whom He permits. Yet, when fear is removed from their hearts, they say, 'What was it that your Rabb (Lord) said?' They say, 'The Truth. And He is the High, the Great.'"*

***[Quraan: Sabaa, Chapter 34]***

This point in *Salaat* is exactly when on the Day of Judgment the following will happen,

*"... So they will come to me and say: 'Ya Muhammad! You are Allah's Rasool and the last of the Prophets, and Allah forgave your early and late sins. Intercede for us with your Rabb (Lord). Don't you see in what state we are?'" Rasool Allah added: "Then I will go beneath Allah's Throne and fall in prostration before my Rabb (Lord). And then Allah will guide me to such praises and glorification to Him as He has never guided anybody else before me."*

***[Sahih Al Bukhari]***

Prostration is beneath Allah's Throne. Therefore when we prostrate to Allah, we are beneath Allah's Throne.

## THE ARABIC LETTER MEEM

After having said, “*Subhana Rabbi Yal Ala*” three times we raise our head, and in so doing we rub the tip of our nose on the ground in a straight line away from us as we lift our head. Otherwise the *Sajdah* – prostration is not accepted by Allah! This again is a form of humility in the presence of Allah. As we lift the head we say:

“*Allahu Akbar*”

And we sit up. That is we raise the top half of the body and sit up with lower parts of the legs still folded back and touching the ground. Then again we say:

“*Allahu Akbar*”

And we prostrate for a second time as before and repeat the same praise three times:

“*Sabhana Rabbi Yal Ala*”

“*Glory to my Rabb (Lord), the Highest.*”

Once again we scrape the tip of our nose while lifting the head and we repeat:

“*Allahu Akbar*”

Just for completeness it is worth mentioning here that while in *Sajdah* we touch 7 parts of the body with the ground. These 7 parts are the toes of both feet, both knees, both palms of the hands, and the forehead with the tip of the nose.

And we sit up with legs folded back. For a two *Rakaat Salaat* we will stand up and start reciting the *Surat Fatiha*

## THE ARABIC LETTER MEEM

from *Al Hamdu Lillah Rabbil Aalameen*, or the *Imam* will recite if we are praying behind an *Imam*.

Basically there are twice as many *Sajdah* – prostrations as there are number of *Rakaat* in the prayer. That is there are four *Sajdah* in two *Rakaat Salaat*, six *Sajdah* in three *Rakaat Salaat* and eight *Sajdah* in four *Rakaat Salaat*.

*1 All praise is for Allah, the Creator of the heavens and the earth, who appoints the angels messengers with wings two, three or four. He multiplies in creation what He will. Allah is Able to do all things.*

*2 That which Allah opens to mankind of mercy none can withhold it, and that which He withholds none can release thereafter. He is the Mighty, the Wise.*

**[Quraan: Faatir, Chapter 35]**

There are two, three or four *Rakaat* prayers. We find in the above reference that Allah appoints the angels messengers with wings two, three or four. Have you ever seen a bird or an insect with three wings? No! What is implied in the above reference from the Quraan, is that wings are of two pairs or three pairs or four pairs.

Hence the *Sajdah* in *Salaat* are in pairs, because they are like the wings of the angels. In *Sajdah* we say, “*Glory to my Rabb (Lord), the Highest*” while the head is beneath Allah’s Throne. The ‘wings’ are added to the praise, so that the words will take flight to the Owner of the Throne. *Zikr Allah* is the creation of angels.

Before we move to the next section, let us look at a few more points about *Sajdah*. There are 14 *Sajdah* in the

## THE ARABIC LETTER MEEM

Quraan. These 14 *Sajdah* are dispersed in the Quraan at the following places:

1	Al Araaf	Chapter 7	Ayat 206
2	Ar Raad	Chapter 13	Ayat 15
3	An Nahl	Chapter 16	Ayat 50
4	Al Israa	Chapter 17	Ayat 109
5	Maryam	Chapter 19	Ayat 58
6	Al Hajj	Chapter 22	Ayat 18
7	Al Furqan	Chapter 25	Ayat 60
8	An Naml	Chapter 27	Ayat 26
9	As Sajdah	Chapter 32	Ayat 15
10	Saad	Chapter 38	Ayat 24
11	Ha Meem	Chapter 41	Ayat 38
12	An Najm	Chapter 53	Ayat 62
13	Al Inshiqaaq	Chapter 84	Ayat 21
14	Al Alaq	Chapter 96	Ayat 19

Why are there 14 *Sajdah* in the Quraan?

## THE ARABIC LETTER MEEM

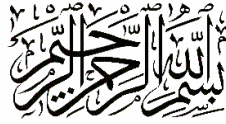
First of all, if we remember, *Sajdah* are in pairs. Therefore, the Quraan contains 14 *Sajdah* because there are 14 *Huroof Muqattaat* – 14 Arabic letters that are used as abbreviated letters at the start of certain chapters of the Quraan. And there are 14 letters which are not used as abbreviated letters in the Quraan. Remember that in the Quraan, *Surat Fatiha* has all the 14 *Huroof Muqattaat* in the 7 verses. Therefore the 14 *Sajdah* in the Quraan are in fact 7 pairs of *Sajdah*. Allah is Witr – Odd – One which is an odd number. Allah creates in pairs, so the *Sajdah* to Allah are in pairs. The *Sajdah* are for thanking Allah for putting you and me in between the heavens and the earth to experience this life. We thank Allah for giving us the Guide – *Sayyidina* Muhammad ﷺ and the Guidance – the Quraan.

Getting back to *Salaat*.. When we reach at this point after the second *Rakaat* we remain seated. We sit kneeling on the legs. For the male, the left foot is laid down with left ankle of the left foot on the ground. We rest on the right side and ankle of the left foot. The heel of the right foot is raised facing upwards with all the toes touching the ground.

For the female, both feet point to the left side of the person praying, and the female are not to sit on their feet, but on their calfs.

Looking from the left side of the one who is sitting like this we can see the Arabic letter Dal. We spend a few moments in Meem. We are shown that life is too short by comparison. From the Arabic letter Meem م we move on to the Arabic letter Dal د.

## THE ARABIC LETTER DAL



### **BISMILLAH HIR RAHMAN NIR RAHEEM**

I begin with the Name of Allah, the Compassionate,  
the Merciful

All praise is for Allah. Darood / Salawaat / Blessings and  
Salaam / Peace on Muhammad,  
his Family, and his Companions

## **THE ARABIC LETTER DAL**

We are sitting in the shape of the Arabic letter Dal **ﺩ**. We have reached the presence of Allah. We are sitting in the presence of Allah *Al Daiem* – the One who will exist forever. Having presented ourselves to Allah, we bowed to Allah, and then we prostrated to Allah, now Allah has given us permission to sit down before Him. The hands are resting on the knees and the fingers of the hand are covering the top half of the knees. And we say (even those praying behind an Imam):

*“Attahiyyatul Lillahi Wa Salawatu Wat Tayyibatu”*

*“All prayers and worship through words, action and sanctity are only for Allah.”*

We all understand what the above words mean. It does not mean just while we are praying. No! It means that our every word, our every action is supposed to be only for Allah. The *Salaat* is there to remind us of Allah throughout the day and night. The five prayers are divided to remind us to remember Allah at that particular time and throughout the day and night. Another reason

## THE ARABIC LETTER DAL

for spreading the times of *Salaat* throughout the day and night is so that we keep ourselves clean throughout the day and night. Another reason for spreading the times of *Salaat* is so as not to eat too much during the day. I won't mention what happens if we eat too much. Alright, I will mention what happens when we eat too much. We feel sleepy, not to mention bloated!

Allah tells us in the Quraan, do not approach prayer in a state of drunkenness.

**43** *You who believe! Do not go near prayer when you are intoxicated until you know what you say...*

**[Quraan: An Nisaa, Chapter 4]**

If we are feeling lazy and sleepy, that is also a state of intoxication because our mind is not on the prayer.

The moral of the story is that we should eat only that much that gives us strength to perform the prayer and not be excessive. That is an example of how everything should be done only for the sake of Allah. After Allah, we mention the Holy Prophet. Why? Because Allah, says in the Quraan: *“Obey Allah and obey the Rasool.”* That is one of the reasons we greet the Holy Prophet in the prayer.

*“As Salaamu Alaika Ayyuhan Nabiyyu Wa Rahmat Ullahi Wa Barakaatuhu”*

*“Peace be upon you, Prophet (of Allah), and mercy of Allah and His blessings.”*

Now let us think again as to why we greet the Holy Prophet. We can understand that during his time it was

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imperative to greet him because of his rank near Allah. So why do we still greet him in the *Salaat* after 14 centuries? Who was there on the Night of *Mirraaj* where no angel could reach? Jibraeel<sup>ﷺ</sup> said to Muhammad<sup>ﷺ</sup>: *“If I proceed a hair’s breadth from this station, I will be annihilated, you go ahead.”*

If our *Salaat* is truly the *Mirraaj*, then we will find ourselves in the company of Allah and His *Rasool*<sup>ﷺ</sup>. So, after acknowledging to Allah that all prayers and actions are for Allah, we greet the Holy Prophet who is already there in the presence of Allah before we got there. Likewise there are other good servants who have got there too. Hence we continue the *Salaat* with greetings to them:

*“As Salaamu Aalayna Wa Aala ibaadil Lahis Saliheen”*  
*“Peace be upon us and those who are good servants of Allah.”*

Having greeted all those who are in the company of Allah, we then testify:

*“Ashadu A(n) La ilaha ill Allahu Wa Ashadu An Na Muhammadan Abduhu Wa Rasooluhu”*

*“I testify, bear witness to the fact, there is no god only Allah and I testify, bear witness to the fact, Muhammad is His Servant and Messenger.”*

We are testifying our belief in the presence of Allah, in the presence of *Sayyidina* Muhammad<sup>ﷺ</sup>, and in the presence of all good servants of Allah. We want to be counted as believers.

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At the time we say the above words, when we are about to mention the Name Allah, we raise the right hand index towards the sky once, we do not shake it side to side. As soon as we have said: "Allah", we lower the finger back to its original place.

That is while the tongue proclaims the Name Allah, the finger indicates that Allah is One.

The reason for raising the index finger is to follow the tradition of the Holy Prophet, who said that while he was reading the *Salaat*, Shaytan came to him and said: "Where is your god?" Muhammad ﷺ pointed upwards with his index finger.

On the Night of *Miraaj*, Muhammad ﷺ met all the previous Messengers of Allah. Muhammad ﷺ said: The *Salaat* (prayer) is the *Miraaj* of the believers of my community.

Let us now look at some quotes from *Imam Ghazzali's* book:

From Chapter: *The Reality of the Human Soul.*

*The human soul is an essence and can produce consciousness or intelligence, and it is the property of the living soul. It recognises itself and its Creator and knows spiritual realities.*

From Chapter: *Attachment of Soul to Dead Bodies in Their Graves and on the Day of Resurrection.*

*Death of the body does not cause the death of the soul, because the latter does not subsist in the body. Rather the attachment of soul to body (during the lifetime of the*

## THE ARABIC LETTER DAL

*body) is astonishing indeed, for the soul is not in the body.*

### ***[The Mysteries of the Human Soul]***

Now let us look at some definitions:

Witness: Noun

Testimony: Attestation of a fact or event.

A *witness* is one who knows or sees anything; One who gives evidence in a trial.

In any court of law, in any country, a witness is someone who has evidence of a fact or event. That means the person knows about or has seen the event.

A person who is not present at the event in question, cannot be called a witness. A person who has no connection with the event in question, cannot be called a witness.

To say it in another way:

No one will call anyone a witness such a person who is absent from the event in question, and therefore that person has nothing to do with, or has no connection with the event in question.

The First Testimony – Testimony of Purity – *Kalima Tayyab* is:

*La ilaha ill Allahu Muhammadur Rasool Allah*

*There is no god only Allah Muhammad is the Rasool of Allah*

## THE ARABIC LETTER DAL

This *Kalima* is the minimum requirement for a non-Muslim to repeat with the intention of becoming a Muslim. Allah accepts that person as a Muslim. For a Muslim, the belief in this *Kalima* is the basic requirement.

The Second Testimony – Testimony of being a Witness – *Kalima Shahadat* is the one that is recited in the *Salaat* which is follows:

*Ash Hadu Al La ilaha ill Allahu Wa Ash Hadu An Na Muhammadan Abduhu Wa Rasooluh*  
*I testify, or I bear witness to the fact, There is no god only Allah and Muhammad is His Servant and Rasool (Messenger)*

The second *Kalima* is much more involved. In every two *Rakaat* of *Salaat*, *Kalima Shahadat* is recited once. In every four *Rakaat Salaat*, it is recited twice. It is recited from 17 to 23 times in total, counting all the *Salaat* every 24 hours, depending on the number of *Rakaat* of the four different Sunni schools.

The Muslims are the only community who are called as witnesses to this fact 17 to 23 times a day.

During the *Miraaj*, Muhammad ﷺ met all the previous *Anbiyaa* - Messengers. That is those Messengers of Allah who were not physically present during the physical life of Muhammad ﷺ. He further told us that the *Salaat* is the *Miraaj* of the believers.

During *Salaat* – prayer, when we come to recite the *Kalima Shahadat*, we are witnesses, witnessing and testifying:

## THE ARABIC LETTER DAL

*I testify, bear witness to the fact there is no god only Allah and Muhammad is his servant and Rasool – Messenger.*

The above testimony is in present tense! Now, at this very moment!

Imam Ghazzali<sup>ؒ</sup> wrote: *The human soul recognises itself and its Creator and knows spiritual realities.*

We witness this fact “Muhammad is His servant and Rasool” 17 to 23 times a day. Then why do some people believe Muhammad ﷺ is dead? Would the evidence of such people be accepted in any court of law? Allah knows our inner secrets. Would the testimony of these people be accepted in Allah's court?

We have already greeted Sayyidina Muhammad ﷺ with “Salaam” followed by “Salaam” to those who are in the company of Allah, followed by witnessing the fact there is no god only Allah and Muhammad is His servant and Rasool we next send blessings on the Holy Prophet, because he is there with Allah:

*“Allahumma Salli Ala Muhammadin Wa Ala Alay Muhammadin Kama Sallaita Ala Ibraheema Wa Ala Alay Ibraheema Innaka Hameedum Majeed”*  
*Allahumma – Allah exalt Muhammad and the family of Muhammad like You exalted Ibraheem and the family of Ibraheem, You are Praised, Glorious.*

*“Allahumma Barik Ala Muhammadin Wa Ala Alay Muhammadin Kama Barakta Ala Ibraheema Wa Ala Alay Ibraheema Innaka Hameedum Majeed”*

## THE ARABIC LETTER DAL

*Allahumma – Allah bless Muhammad and the family of Muhammad like You blessed Ibraheem and the family of Ibraheem, You are Praised, Glorious.*

After sending blessings on Sayyidina Muhammad ﷺ and on Sayyidina Ibraheem ؑ, we recite the prayer of Sayyidina Ibraheem ؑ.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ  
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

*“Rabbij Alnee Muqeemas Salaati Wa Min Zurriyyati, Rabbana Wa Taqabbal Duaa.”*

*“My Rabb (Lord)! Make me one who establishes regular prayer and also (raise such) among my offspring. Our Rabb (Lord) accept my prayer.”*

*“Rabba Nagfirlee Wali Walidayya Wa Lil Mu\_mineena Yauma Yaqoom ul Hisaab.”*

*“Our Rabb (Lord), forgive me and my parents and the believers on the Day of Reckoning.”*

*“As Salaamu Alaikum Wa Rahmat Ullah.”*

*“Peace be upon you, and the blessing of Allah.”*

*“As Salaamu Alaikum Wa Rahmat Ullah”*

*“Peace be upon you, and the blessing of Allah.”*

Now, if you have not noticed, the first quotation from the Quraan in this book was the prayer of *Hadhrat Ibraheem ؑ* “*Rabbij Alnee Muqeemas Salaati...*” The end of the *Salaat* is the prayer of *Hadhrat Ibraheem ؑ* because he and his son *Ismaeel ؑ* built the first House of Worship, the Kaabah. The prayer is then followed by

## THE ARABIC LETTER DAL

*Salaam*. What is interesting about this prayer from the Quraan is that *Surat Ibraheem* is Chapter 14 in the Quraan. There are 14 *Sajdah* in the Quraan. The *Ayat* numbers in *Surat Ibraheem* with which the *Salaat* is concluded are... 40 and 41. The numerical value of the letter Meem م is 40. The numerical value of the letter Alif ا

ا is 1. Therefore, when the numerical value of the letter Meem is added to the numerical value of the letter Alif, the result is 41. The *Miraaj* was of *Sayyidina* Muhammad ﷺ whose name begins with the letter Meem م and the destination was Allah whose Name begins with the letter Alif ا. Therefore the meeting took place in *Salaat*. The *Miraaj* is in the *Salaat*. Hence the words of *Sayyidina* Muhammad ﷺ, “*Salaat is the Miraaj of the believer.*”

A poet wrote:

*Jo Warro Say Nukhta Hal Ho Na Saka  
Woh Batla Diya Kamlee Walay Nay Chnd Isharo Main*

*The dot (or mystery) that could not be deciphered for centuries, That was revealed by the Cloaked One in a few signs.*

If we look at the Quraan we find that there are four major accents or signs on the Arabic letters. What are they? They are:

- 1 Fatha – Zabar – َ Vowel accent above the letter
- 2 Kasra – Zayr – ِ Vowel accent below the letter
- 3 Damma – Pesh – ُ Vowel accent above the letter

## THE ARABIC LETTER DAL

4 Sukun – ْ Voweless letter

In *Salaat*, there are also four postures. They are:

1 Standing      ُ

2 Bowing        ِ

3 Prostration   ِ

4 Sitting        ْ

Therefore we have:

1 *Fatha* – That is equivalent to standing. We stand to attention before the Majesty of Allah.

2 *Kasra* – That is equivalent to bowing. We present ourselves to the Majesty of Allah, we courtesy.

3 *Damma* – That is equivalent to prostration. We totally give up to the Majesty of Allah in obedience. Remember, it was Shaytan that refused to obey Allah. We the believers totally submit ourselves to Allah.

4 *Sukun* – That is equivalent to sitting. Here we are invited to witness *Miraaj*. We witness that there is no god, only Allah, and we witness that Muhammad is the Messenger of Allah. Having witnessed the presence of Muhammad ﷺ, we send blessings on him and his family. Then we recall the prayer of Ibraheem and we ask Allah to make us and our

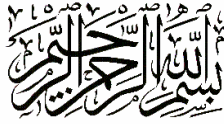
## THE ARABIC LETTER DAL

children steadfast in prayer so that we keep witnessing that there is no god, only Allah and Muhammad is the Messenger of Allah. Since we are in the presence of Allah, we ask Allah to accept our prayers and forgive us, our parents and the believers on the Day of Reckoning. And we end the conversation with greetings of Peace.

We start with *Fatha* which is a state of *Nafs Ammara* – the rebellious soul. We proceed to *Kasra* which is the state of *Nafs Lawwamah* - the accusative soul. From the *Kasra* we proceed *Damma* – the peaceful soul. From the peaceful soul we come to rest in *Sukun* which is being at peace with oneself. Hence the greetings of peace at the conclusion of the prayer.

The moral here is that when one concludes the prayer, one must be at peace with oneself. There must be *Sukun*.

## WITR SALAAT



### **BISMILLAH HIR RAHMAN NIR RAHEEM**

I begin with the Name of Allah, the Compassionate,  
the Merciful

All praise is for Allah. Darood / Salawaat / Blessings and  
Salaam / Peace on Muhammad,  
his Family, and his Companions

## **WITR SALAAT**

Let us look at some interesting points about *Witr Salaat* or the Odd Prayer. The thing to point out here is that *Witr* means odd as in odd number. Therefore *Witr* is an odd number of *Rakaat*! The sunset prayer known as *Maghrib Fardh* prayer has 3 *Rakaat*. *Maghrib Fardh Salaat* is made of an odd number of cycles. Therefore the *Maghrib* prayer is also *Witr*. The only other prayer which is made of odd number of cycles or *Rakaat* is the very last concluding prayer after the night prayer – *Ishaa Fardh*, *Sunnat* and the *Nawafil* prayer. So the prayer commonly known as the *Witr* prayer is performed after the *Nawafil* prayer during *Ishaa*. Most people assume that this final prayer is the *Witr* prayer, hence it is known as the *Witr* prayer. So the sunset prayer and the concluding night prayer consist of odd number of cycles or *Rakaat*. Hence the night prayers begin with an odd number of cycles with the *Maghrib Fardh* at sunset and the prayer of the night ends with an odd number of cycles called the *Witr* prayer when total darkness of the night has descended. There is a *Surat* in the Quraan which is about even and odd:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَالْفَجْرِ ۝ وَلَيَالٍ عَشْرٍ ۝ وَالشَّفْعِ وَالْوَتْرِ ۝ وَاللَّيْلِ إِذَا يَسُرُّ ۝  
هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ ۝

***In the Name of Allah the Compassionate, the Merciful***

***1 By the dawn***

***2 And ten nights,***

***3 And the even and the odd,***

***4 And the night when it departs***

***5 There surely is an evidence for thinking man.***

***[Quraan: Al Fajr, Chapter 89]***

The interesting thing about the above *Surat* is the *Surat* or chapter number. The chapter number is 89. Eight is an even number and nine is an odd number.

During the day that is at the start of the day at *Fajr* time we pray to Allah with even number of cycles of prayer, and at the end of the day, at sunset, we pray to Allah starting with an odd number of cycles and we complete the night prayers with an odd number of cycles.

During the day the shadow is obvious. At night the shadow fades away.

As Allah says in the above reference: *There surely is an evidence for the thinking man!*

In the third and final *Rakaat* of the final *Witr Salaat*, after reciting *Surat Fatiha* and another *Surat* or part of a *Surat*, the hands are raised to the level of the head for men (for women the hands are raised to shoulder level) “*Allahu Akbar*” is proclaimed and the hands are once again

## WITR SALAAT

placed on the abdomen for men (for women the hands are placed on top of the rib cage) and the following prayer which is known as *Duaa Qanoot* is recited:

*Allahumma inna Nastaeenuka Wa Nastagh Firuka, Wa Nu\_minu Bika, Wa Na Tawwakkalu Alayika, Wa Nusni Alayikal Khaira, Wa Nashkuruka Wa La Nak Furuka Wa Nakhla u Wa Natruku Man Yaf Juruk. Allahumma iyyaka na\_abudu Wa Laka Nusalli Wa Nasjudu Wa ilayika Nas a Wa Nahfidu, Wa Narju Rahmataka Wa Nakhsha Azabaka; inna Azabaka Bil Kuffari Mulhiq*

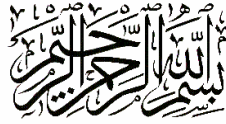
Allah! We seek Your assistance and ask for Your guidance, and we beg Your forgiveness and return to You in repentance. We cherish faith in You and place our trust in You. We attribute all goodness to You. We are grateful to You and refuse to be ungrateful to You. We abandon and forsake all those who reject You. Allah! You alone we worship, and to You alone we pray. To You alone we prostrate, and for You alone we strive. You alone we flee to for refuge. We cherish hope in Your mercy and we fear Your retribution. Truly, Your punishment is bound to catch up with those who reject the truth.

*WALLAHU ALIM  
Only Allah Knows Best.*

26 December 2005  
26 / 12 / 2005

24 Zul Qadah 1426  
24 / 11 / 1426

## DAROOD – SALAWAAT Part 1



### **BISMILLAH HIR RAHMAN NIR RAHEEM**

I begin with the Name of Allah, the Compassionate,  
the Merciful

All praise is for Allah. Darood / Salawaat / Blessings and  
Salaam / Peace on Muhammad,  
his Family, and his Companions

*Allahumma Salli Ala Muhammadin Wa Ala Alay  
Muhammadin Kama Sallaita Ala Ibraheema Wa Ala Alay  
Ibraheema Innaka Hameedum Majeed  
Allahumma Barik Ala Muhammadin Wa Ala Alay  
Muhammadin Kama Barakta Ala Ibraheema Wa Ala Alay  
Ibraheema Innaka Hameedum Majeed*

## **DAROOD – SALAWAAT PART 1**

### **First the Facts and Figures**

We all know the following:

There are 24 hours in one day.

There are 60 minutes in one hour.

There are 60 seconds in one minute.

Now let us work out how many seconds there are in a 24  
hour day:

Number of seconds in 1 hour = 60 min X 60 sec = 3600 seconds.

Number of seconds in 1 day = 24 hr X 3600 seconds in one hour.

Number of seconds in 1 day = 86,400 seconds.

## Next a Few Questions

The following questions have to be asked by you to yourself and they have to be answered by you...

Q1 *Are there at least 86,400 pious Muslims in the entire world?*

Q2 *Are there at least 86,400 angels created by Allah?*

Q3 *Is Allah beyond the constraints of time?*

## Now a Moral

A man approached *Shaykh Abdul Qadir al Jilani*ؒ and asked for a form of worship which no other being, human or angel, is engaged in. So that the inquirer will be the only one praising Allah in this unique praise at a particular time.

*Shaykh Abdul Qadir al Jilani*ؒ thought for a moment. Then he answered the inquirer: *“Do the Tawwaf of the Kaabah (go round the House of Allah) when no man or angel is doing the Tawwaf. Then you will be the only being that is Praising Allah in that manner.”*

There are lessons / morals in this story. There is no form of worship of Allah where at least more than one being is not engaged in at any given time.

- 1 Some being, somewhere, is reading the Quraan at any given time.
- 2 Some being, somewhere, is performing *Salaat* at any given time.

- 3 Some being, somewhere, is giving charity at any given time.
- 4 Some being, somewhere, is fasting at any given time. (Angels do not eat or drink).
- 5 Some being, somewhere, is going round the Kaabah at any given time.

With items 1 to 4 above, reading Quraan, performing *Salaat*, giving charity and fasting, all these forms of worship can be done anywhere in the world by anyone. Item 5 however can only be achieved at Makkah at the Kaabah. But, at no time in the 24 hours is the Kaabah without some being doing *Tawwaf*. If these beings are not visible, then they are invisible (angels). There is always some being doing *Tawwaf* of the Kaabah.

Although the task, of praising Allah in a way in which no other being is engaged in, seems impossible, it can be made possible by Allah. Only Allah can make that possible. Allah has power to do what He Wills. The answer given by *Shaykh* Abdul Qadir<sup>ؒ</sup> may at first seem impossible, but there is hope in the answer. The *Shaykh* could have said: “*It is not possible*”, but he did not. Because he knew Allah can do anything He Wills. Just like if Allah can create us for the first time out of not being, He can resurrect us for the second time on the Day of Judgment. No Problem.

## Darood / Salawaat (Blessings) upon Muhammad

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ  
آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

**56** Inn Allaha Wa Malai Katahu Yu Sallu Na Alan Nabiyy  
Ya Ayuhal Lazeena Amanu Sallu Alaihi Wa Sallimu  
Taslima

Allah and His angels shower blessings on the Nabee  
(Prophet). You who believe! Ask blessings on him and  
salute him with a worthy salutation.

**[Quraan: Al Ahzab Chapter 33]**

Here are just two examples of the different *Salawat* we  
can recite to send blessings on *Sayyidina* Muhammad:

### Darood / Salawaat Ibraheem

Allahumma Salli Ala Muhammadin Wa Ala Alay  
Muhammadin Kama Sal Laita Ala Ibraheema Wa Ala  
Alay Ibraheema Innaka Hameedum Majeed  
Allahumma Barik Ala Muhammadin Wa Ala Alay  
Muhammadin Kama Barakta Ala Ibraheema Wa Ala Alay  
Ibraheema Innaka Hameedum Majeed

### Darood / Salawaat Khidhr

Sall Allahu Ta\_Ala Ala Habeebihi Muhammadin Wa  
Sallum

Muhammad ﷺ said: “Should anyone say ‘Salaam’ to me, Allah returns my soul to reply back.” Reported by: Abu Huraira.

**[Sunan Abu Dawood]**

It took me 15 seconds to recite the above *Darood Ibraheem*. In 24 hours I need to recite the above *Darood* 86,400 divided by 15 = 5,760 times non-stop, to account for every second in a 24 hour period.

If I recite *Darood Khidhr* it takes me just 4 seconds. Therefore I need to recite this *Darood Khidhr* 86,400 divided by 4 = 21,600 times in 24 hours to account for every second in a 24 hour period.

Supposing there is a *Darood* that takes just 1 second to recite (to make the arithmetic simple), then I would have to recite that *Darood* 86,400 times to cover every second in a 24 hour period. Alternatively, 86,400 beings can recite the *Darood* just once in 24 hours to cover every second in the entire 24 hours in a day.

This is where your answers to the questions which were asked at the start of this article Q1, Q2 and Q3 count.

*Q1 Are there at least 86,400 pious Muslims in the entire world?*

If there are 86,400 pious Muslims in the world, then the entire 24 hours are covered by these 86,400 Muslims by reciting the *Darood / Salawat* just once.

If we take *Salaat* (prayer) into account: *Only counting the Fardh and Sunnat*

## DAROOD – SALAWAAT Part 1

*Darood Ibraheem* is recited once in each of the following prayers everyday:

*Fajr* Prayer: Once in *Sunnat* + Once in *Fardh* = 2 Recitations of *Darood / Salawat*

*Zuhr* Prayer: *Sunnat* + *Fardh* + *Sunnat* = 3 Recitations

*Asr* Prayer: *Fardh* = 1 Recitation

*Maghrib* Prayer: *Fardh* + *Sunnat* = 2 Recitations

*Ishaa* Prayer: *Sunnat* + *Fardh* + *Sunnat* + *Witr* = 4 Recitations

The total number of recitations of *Darood / Salawat Ibraheem* in a day by a single person who prays five times a day =  $2 + 3 + 1 + 2 + 4 = 12$  Times

Each recitation of *Darood Ibraheem* takes 15 seconds.

Therefore minimum number of people required to recite *Darood / Salawat* per day is  $86400 / (12 \times 15) = 480$ .

*Q2 Are there at least 86,400 angels created by Allah?*

FACT - Allah and the angels send blessings on Muhammad ﷺ. It would take 86,400 angels to recite the *Darood* just once per day to account for every second in a 24 hour period.

*Q3 Is Allah beyond the constraints of Time?*

FACT - From the Moral above we have learnt that Allah has power to do whatever He Wills. The Quraan backs that up. Can Allah not send Blessings on Muhammad ﷺ 86,400 times per day?

### Finally the Puzzle

Muhammad ﷺ said: “*Should anyone say ‘Salaam’ to me Allah returns my soul to reply back.*”

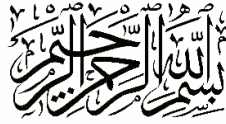
Taking all of the above into consideration, when would the soul of Muhammad ﷺ be returned back to reply to all these people, angels and Allah?

Or to say it in another way, when would the soul of Muhammad ﷺ return to the *Barzakh* or interspace when there is not a single person, angel or Allah sending *Darood* on Muhammad ﷺ?

So, what is wrong with saying “*Ya Muhammad ﷺ*”? Allah has given each one of us a brain. We must use it. Muhammad ﷺ said: “*Seek knowledge, even if you have to go to China.*”

Only Allah Knows Best

*Darood (Blessings) and Salaam (Peace) on Muhammad, His Family, and His Companions*



**BISMILLAH HIR RAHMAN NIR RAHEEM**

I begin with the Name of Allah, the Compassionate,  
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**DAROOD – SALAWAAT PART 2**

**Background**

Allah loves Muhammad ﷺ. Allah created Adam ﷺ because of Muhammad ﷺ. Allah created the heavens and the earth and everything within because of Muhammad ﷺ.

*Muhammad ﷺ was born in 570 AD in Makkah. His mother's name was Aminahؑ. His father's name was Abdullahؑ. Allah chose Abdullah (the servant of Allah) to serve the purpose of Allah. The purpose was to be the father of Muhammad ﷺ. And Allah called Abdullahؑ back to Him after he had served the purpose. The*

Sawaab (ث = 500) – Reward became Ayn (ع = 70) – Visible (in 570AD) and all the angels said Ameen when Muhammad ﷺ was born to Aminah!

**[The above is quote from Prof. A. H. Ghouri]**

Isa foretold the coming of the ‘Praised One’. Ahmad - The Praised One had finally arrived in this world. *All Hamdu Lillah* - All Praise is for Allah. What was the significance of the arrival of Muhammad ﷺ in this world?

إِنَّ فِي هَذَا الْبَلَاغِ لِقَوْمٍ عَابِدِينَ ۝ وَمَا أَرْسَلْنَاكَ  
إِلَّا رَحْمَةً لِّلْعَالَمِينَ ۝ قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا  
الهِكْمَةُ إِلَهُ وَاحِدٌ ۚ فَهَلْ أَنْتُمْ مُّسْلِمُونَ ۝

106 Truly in this is a Message for people who are devout.

107 We have only sent you as a Mercy for all the worlds.

108 Say: “What has come to me by inspiration is that your God is One God. Will you then submit?”

**[Quraan: Al Anbiyya, Chapter 21]**

If we look at the ‘Message’ in the above reference we find that Allah has sent Muhammad ﷺ as a Mercy for all the worlds. In some translations we find *Rahmat il Aalameen* as Mercy to creatures, in others the translation is Mercy to mankind. Yet, when we look at the translation of *Rabb il Aalameen* – Lord of the worlds. Let us not be biased, and translate *Rahmat il Aalameen* as Mercy for the worlds. Allah is *Rabb* of all the worlds, *Sayyidina* Muhammad ﷺ is Mercy to all the worlds. There is something very subtle in the above message.

If we believe that Sayyidina Muhammad ﷺ is dead, then how can we say he is a Mercy to the worlds, or Mercy to creatures or Mercy to mankind? Since humans are still being born everyday, the Mercy has to be present everyday.

If anyone answers: *Well... the implication is that the Quraan is the miracle of Muhammad ﷺ and so the Mercy is really the guidance in the Quraan.*

That is not true! The Quraan is one of the miracles given to Muhammad ﷺ by Allah, no doubt! But... the Quraan is not a Mercy for all the worlds, the Quraan is not a Mercy for all the creatures and neither is the Quraan a Mercy for all mankind because it is clearly stated in the Quraan itself!

وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ  
الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

**82** *We send down in the Quraan that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss.*

**[Quraan: Bani Israeel, Chapter 17]**

**44** *Had We sent this as a Quraan (in a language) other than Arabic they would have said: "Why are its verses not explained in detail? What! (A Book) not in Arabic and (a Messenger) an Arab?" Say: "It is a guide and a healing to those who believe; and for those who do not believe there is a deafness in their ears and it is blindness in their (eyes); they are (as it were) being called from a place far distant!"*

**[Quraan: Ha Meem, Chapter 41]**

The Quraan is a mercy and a healing for only those who believe in the verses of the Quraan and not for all mankind! On the other hand Muhammad ﷺ is a Mercy for all mankind, Mercy for all creatures, Mercy for all the worlds. Now coming back to the question we asked previously, if we believe that Muhammad ﷺ is dead, then how can he be a Mercy to mankind, or to the creatures or to the worlds?

Let us look at in another way. First of all let us look at the 'nearness' of Allah to human beings:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۗ وَنَحْنُ  
أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾

*16 We created man and We know what dark suggestions his soul makes to him and We are nearer to him than his jugular vein.*

**[Quraan: Qaf, Chapter 50]**

We find that Allah is 'closer' to us than our own jugular vein. Next let us find how Muhammad ﷺ fits in with the greater plan of Allah with respect to 'proximity':

الَّذِينَ أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجَهُمْ أُمَّهَاتُهُمْ  
أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ  
الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ  
ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿١٧﴾

**6** *The Nabee (Prophet) is closer to the believers than their own selves and his wives are their mothers. Blood-relations among each other have closer personal ties in the book of Allah than (the brotherhood of) believers and Muhajirs: nevertheless do what is just to your closest friends: such is the writing in the book (of Allah).*

**[Quraan: Al Ahzab, Chapter 33]**

Nabee Muhammad ﷺ is closer to the believers than their own selves. In other words, our own 'self' is further from us than Muhammad ﷺ. Our own 'self' is even further from Allah than it is from Muhammad ﷺ. Therefore to 'reach' Allah we must first 'reach' Muhammad ﷺ! How do we 'reach' Muhammad ﷺ? We have to send greetings of peace and say blessings or *Salawat* or *Darood* upon Muhammad ﷺ. Let us look at in another way.

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٨﴾

**48** *In the past We gave to Musa (Moses) and Haroon (Aaron) the criterion (for judgment) and a light and a reminder for those who would do right.*

**[Quraan: Al Anbiyaa Chapter 21]**

يَأْتِيهَا الْقَائِمُ إِنَّا أَرْسَلْنَاكَ شَاهِدًا أَوْ مُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾  
وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾

**45** *Ya Ay Yuhan Nabee (Prophet)! We have sent you as a witness a bearer of glad tidings and a warner*

**46** *And as one who invites to Allah's (Grace) by His leave and as a lamp spreading light.*

**[Quraan: Al Ahzab Chapter 33]**

If we look at the above two references, Allah gave Musa ﷺ and Haroon ﷺ the criterion and a light and a reminder. In the second reference, Allah sent Muhammad ﷺ as a lamp spreading light. Therefore Sayyidina Muhammad ﷺ is the lamp that spread the light to the other Messengers ﷺ of Allah, even before his earthly life. If the lamp is extinguished then from where are we to receive the light? So how can the lamp be extinguished?

Also in the above reference we find that Allah has sent Muhammad ﷺ as a witness. A witness is one who has observed or is observing! Here is another proof from the Quraan:

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضْعِفْهَا  
 وَيُؤْتِ مِنْ لَدُنْهِ أَجْرًا عَظِيمًا ۝ فَكَيْفَ إِذَا جِئْنَا مِنْ  
 كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ۝  
 يَوْمَئِذٍ يُكذِّبُ الَّذِينَ كَفَرُوا وَعَصُوا الرَّسُولَ لَوْ تُسَوَّى  
 بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ۝

**40** Allah is never unjust in the least degree; if there is any good (done) He doubles it and gives from His own presence a great reward.

**41** How then (will it be) if We brought from each people a witness and We brought you (Muhammad) as a witness against these people!

**42** On that day those who reject faith and disobey the Messenger will wish that the earth were made one with them: but never will they hide a single fact from Allah!

**[Quraan: An Nisaa, Chapter 4]**

The reason for covering the above ground is because now there are some people who have started claiming that they only believe in the Quraan. They do not believe in the *Ahadees* and they do not believe in sending blessings *Salaawat* or *Darood* on Muhammad ﷺ. They do not even believe in the finality of Muhammad ﷺ as the Messenger of Allah. So let us look at the word *Salaawat*.

### Salawaat

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ  
إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

**153** *You who believe! Seek help with patience and prayer. Allah is with those who are patient.*

**[Quraan: Al Baqara Chapter 2]**

The above is an example *Ayat* from the Quraan which is a reference to *Salaat*. *Salaat* is the Muslim prayer also known as *Namaaz*. In *Salaat*, we praise Allah and read parts of the Quraan. Within *Salaat* we also read *Salawaat*. What is *Salawaat*? *Salawaat* is blessings that are sent upon *Sayyidina* Muhammad. Here is one example from many examples of *Salawaat*:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَىٰ آلِكَ  
وَإِصْحَابِكَ يَا حَبِيبَ اللَّهِ ﷺ

*As Salaatu Wa Salaamu Alaiyka Ya Rasool Allahi Wa Alaa Alayka Wa As Haabeka Ya Habeeb Allah.*

The reason for showing you this particular example of *Salawaat* is because it contains the word *Salawaat* within

the *Salawaat* which is the first word and it is pronounced As *Salaat(u)*.

Is it not strange that *Salaat* **الصَّلَاة** is spelt exactly the same as *Salaawat* **الصَّلَاة**? In order to understand *Salaawat* we must look at *Salaat*. We have already covered *Salaat* in the previous chapters of this book.

Having read the chapters on *Salaat* we find that we are in fact writing the name AHMAD **احمد** with our body. So if we are writing the name Ahmad with our body first before we get to Allah then why is it wrong to say *Salaawat* or *Darood* on Muhammad **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**? There is one deviant sect of Muslims who call the *Salaat* 'the Contact Prayer'. They do not believe in sending *Salaawat* upon Muhammad **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**. Can they explain who are they contacting? Unless they have changed the body movements of the *Salaat* and they are writing the word CONTACT with their bodies! Therefore the Arabic word *Salaawat* is basically spelt *Salaat* and both *Salaat* and *Salaawat* draw the seeker closer to Muhammad **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** first and then to Allah. In other words we have to pass through AHMAD first before we rest in ALLAH. If Allah could be approached directly by everyone there was no need to send Messengers **ﷺ**, Allah would have spoken to every person!

In Urdu *Salaawat* is called *Darood* which came from Persian. Why is *Salawaat* called *Darood*? If we look at the word *Darood* it is spelt **درود**. Why is the word *Darood* spelt as it is? If we split the word *Darood* into two words we get *Dar* **در** and *Wood* **ود**.

*Dar* means 'Place' and *Wood* means 'Love'. Therefore *Darood* is the Place of Love. Whose place? Muhammad's ﷺ! Whose love? Allah's love! Hence the title given to Muhammad ﷺ *Habeeb Allah* - the Beloved of Allah. By the way, the example *Darood* that is used above is named *Darood Habeeb!*

## The Ninety-Nine Names of Allah

The 99 Names of Allah have been taught to us by *Sayyidina* Muhammad ﷺ. We have to try and emulate some of the *Sifaat* or Names or Attributes of Allah but we must endeavour to know all the 99 Names. For example, As *Saboor* is the Patient, we have to try and emulate the quality of patience. Then there is the Name *Al Muzill* meaning the Degrader, we must know what it means. Why?

So that we like what Allah likes and we dislike what Allah dislikes. If we go against this rule, then Allah will degrade us. Remember what happened to Shaytan when he refused to bow down to Adam ﷺ? Allah wanted Shaytan to bow down to Adam ﷺ but Shaytan did not like what Allah liked. Allah degraded Shaytan!

*Rasool Allah* said, "Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise."

**[Sahih Al Bukhari]**

If Allah loves Muhammad ﷺ then we must also love Muhammad ﷺ. There is no way out. If we do not show

respect and love towards Muhammad ﷺ then how can we say that we like what Allah likes?

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ  
أَمِنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

**56** Allah and His angels send blessings on the Nabee (Prophet). You that believe! Send blessings on him and salute him with all respect.

**[Quraan: Al Ahzab Chapter 33]**

May Allah enlighten all the Muslims and guide them to the correct path. *Ameen*.

Darood (Blessings) and Salaam (Peace) on Muhammad, his Family, and his Companions

31 January 2001

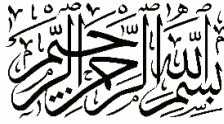
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*Allahumma Salli Ala Muhammadin Wa Ala Alay  
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Ibraheema Innaka Hameedum Majeed  
Allahumma Barik Ala Muhammadin Wa Ala Alay  
Muhammadin Kama Barakta Ala Ibraheema Wa Ala Alay  
Ibraheema Innaka Hameedum Majeed*

## MEEM Part 3



### **BISMILLAH HIR RAHMAN NIR RAHEEM**

I begin with the Name of Allah, the Compassionate,  
the Merciful

All praise is for Allah. Darood / Salawaat / Blessings and  
Salaam / Peace on Muhammad,  
his Family, and his Companions

## **MEEM PART 3**

### **Introduction**

Meem part 1 and 2 can be found in the book *Ayn Al Miftah*. Meem part 3 is a continuation about the spiritual meaning of the Arabic letter Meem. The initial draft of this article was first completed on 7 January 1999 / 19 Ramadan 1419 but it was never published. Now more than a year and a half later it has been rewritten and it is now presented here. Allah is the one who sets the timetable. We are all under the command of our *Rabb*.

So, my friends, let us begin with the Name of Allah. *Al Hamdu Lillahi Rabbil Alameen*. All Praise is for Allah the *Rabb* (Lord) of the worlds. Peace and Blessings on His Beloved, our *Nabee* Muhammad ﷺ.

Since I started writing about the Arabic letters with the letter Meem م, Part 1 being the first article followed by Meem Part 2. It is only right that I finish on the letter Meem م. Since everything in this world is a circle, we must also complete the circle of the Arabic letters with the

letter Meem م. Since the word *Islaam* اسلام ends with the letter Meem م we must complete with the letter Meem م. Since the Seal ختم *Khatam* ends with the letter Meem م we must complete with the letter Meem م. Since we are created from water ماء *Maa*, we started with the letter Meem م. Since we finish our earthly existence with death موت *Mawt*, we must end with the letter Meem م.

### Mawt – Death

*Mawt* موت Death is a change of state from material world to the spiritual world. *Mawt* is the end of one journey and the beginning of another. There is a Chinese proverb: ‘*Every journey begins with one step.*’ *Mawt* is that first step of the next journey. There is a saying of Allah’s Rasool ﷺ, “*Die before dying!*” There is a secret in that saying. Death can only occur once! If we die before dying then we are dead to this world and alive in the next. The secret is to let go of this world of illusion. Realise and understand the next world while we are here. People who have ‘died before dying’ become pleased with Allah. Allah becomes pleased with them.

After the physical death, the new state in the next world can be *Jannat* – heaven or *Jahannum* - hell. That new state is a result of our belief and works in this world. If our belief is sound and we conduct our life on the path of *Islaam*, the right path, the *Siraat Mustaqeem*

صراط مُستقيم , then the *Meezan* ميزان with a Meem م, that is, the Balance will weigh in our favour. If the life

in this world is based on hypocrisy, and disbelief, the *Meezan* will weigh against us. How do we tip the *Meezan* in our favour, with Allah's help? We must learn some good. Where do we learn? We learn at school. This life is a place of learning. This life is the school of learning. We must learn some goodness. And what is a school in Arabic? It is a *Madrasah* مدرسة with a Meem م!

## Madrasah – School

Let us begin by looking at our own creation and how we came about. Let us look at the answer from the Quraan:

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ  
وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى  
أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

*45 And Allah has created every animal from water. Of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. Allah creates what He wills. Allah has power over all things.*

**[Quraan: An Noor Chapter 24]**

From the time we are created from water ماء *Maa* to the time of death موت *Mawt*, we all go through the process of learning. We either go to a school مدرسة *Madrasah* to learn or even if we have never attended a school, life itself is a *Madrasah* or a school. The letter Meem when pronounced is the word MEEM ميم. In the word MEEM ميم we have the letter Meem م on either side and the letter Ya ي in the middle. Therefore, from the time of

creation to the time of annihilation, knowledge is a requirement. Since the letter Ya **ي** represents knowledge, our function on earth is to seek knowledge from cradle to grave. Life in general is one long learning process. Life is a school or *Madrasah*. Knowledge is not only contained in the Quraan but it is found in everything that Allah has created. The Quraan is the guidance to understanding this knowledge. Everything that Allah has created has a purpose. Every visible thing has an analogy in the hidden world. Allah confirms this in the Quraan. Now let us attend one special class in one special school. Remember when Prophet Musaؑ went to school?

وَأَقَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ  
أَوْ أَمْضِيَ حُقُبًا ۝

**60** And when Musa said to his attendant, "I will not give up until I reach the point where the two rivers meet, though I march on for ages."

**[Quraan: Al Kahf Chapter 18]**

Which school or should we say, which *Madrasah* did Prophet Musaؑ attend? *Majmaa al Bahrain* - The 'Meeting Point' or 'the Junction of the Two Rivers'. Where

is that meeting point? The word *Majmaa* **مَجْمَعُ الْبَحْرَيْنِ** is the word *Jamaa* **جَمْع** which means to Add. Add what? Add a Meem **م** to achieve *Majmaa* **مَجْمَع**.

Now if we look at the word *Majmaa* مجمة we find that instead of Meem م, Ya ي, Meem م, we have Meem م, Jeem ج, Meem م, followed by Ayn ع.

That is, in the place of the letter of knowledge ي we have the letter Jeem ج. Why? Because Prophet Musa ؑ went to seek knowledge. The knowledge was hidden ج. In case it has slipped the readers mind, the name Musa ؑ also starts with the letter Meem م!

In his quest for knowledge ي, how many lessons did Musa ؑ receive? It was three (ج = 3). During the three lessons, Prophet Musa ؑ became impatient. He lacked patience, and patience in Arabic is *Sabr* صبر which starts with the letter Saad ص. In the *Asma ul Husna* – The Beautiful Names of Allah, the Attribute *As Saboor* is the 99th Attribute in the 99 Names of Allah. That is *Sabr* صبر is the final lesson for us.

That is: Meem (م = 40) + Ya (ي = 10) + Meem (م = 40) = Saad (ص = 90).

Going back to the *Madrassa* مدرسة م, after the three ج lessons, when the explanation or meaning or معنى *Maaniy* م was given by *Hadhrat* Khidhr ؑ, the mystery of the lessons became clear or visible or عين ع. And we arrive at مجمة.

If we look at the numerical value of the word *Majmaa* **جم** we get:

$$\text{Meem م} + \text{Jeem ج} + \text{Meem م} + \text{Ayn ع} = 40 + 3 + 40 + 70 = 153$$

The connection between the words MEEM **ميم** and *Majmaa* **جم** is the number 9 for completion. The numbers start with '0' and the highest number we have is '9'.

$$\text{Meem Ya Meem} = 90 = 9 + 0 = 9$$

$$\text{Meem Jeem Meem Ayn} = 153 = 1 + 5 + 3 = 9$$

### MUREED AND MURSHID – DISCIPLE AND MASTER

Similarly the word MEEM **ميم** is the place of meeting of the student and the teacher. The *Mureed* or student is at the first Meem **م** and the *Murshid* or teacher is at the second Meem **م**. What separates these two Meems or the *Mureed* (first Meem) and the *Murshid* (second Meem)? It is the letter Ya **ي**. The separation between the student and the teacher is knowledge **ي**. The first one is seeking knowledge while the second one has already attained knowledge. The interesting point is that both the student and the teacher are at Meem **م**. One wants to learn about Meem **م** and the other knows something about Meem **م**.

But why do we need to seek spiritual knowledge? Because Allah tells us to do so:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿٢٩﴾

29 A book that We have revealed to you, full of blessing, that they may ponder its revelations, and that those possessed of understanding may reflect.

**[Quraan: Saad Chapter 38]**

Notice the chapter name in the above reference. It is called Saad **ص**!

We have already come across the letter Saad in the previous section. We could say that the letter Saad **ص** is the 'zipped up' version of the word MEEM **ميم**, in computer terminology. There are certain other points to note in the above reference:

*A book revealed to you (Muhammad ﷺ), full of blessing, that they may ponder its revelations...*

Who are these 'they'? 'They' is you and me! Prophet Muhammad ﷺ understood the book while it was being revealed. We have to understand it now because we have only just arrived in this world 14 centuries later. Following the book (Quraan) like sheep is of very little use. We must understand why we need to do 'this' and abstain from 'that'. After 14 centuries we the Muslims have forgotten the true meaning of Islaam. We the Muslims are contented with just the outer meaning of Islaam. Not many come forward to learn the true Islaam. Before we move on to the next section let us look at something interesting.

*Allah's Rasool performed the Tawaf (around the Kaabah while riding his camel, and every time he reached the*

corner (of the Black Stone) he pointed at it with his hand and said, "Allahu Akbar." (Zainab said: Allah's Rasool said, "An opening has been made in the wall of Jooj (Gog) and Majooj (Magog) like this and this, **'forming the number 90 (with his thumb and index finger).'**")

[Sahih Al Bukhari]

For those who say *Abjad* numerology is not part of Islaam, can they explain what is meant by the highlighted part of the *Hadees* above? How does one form the number 90 with just the thumb and index finger? Not with the 'fingers'. Not with the 'hands'. Only with one thumb and one index finger. Could the answer be 90 = Saad ص?

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ  
 أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

31 And He taught Adam all the names, then showed them to the angels, saying: "Inform me of the names of these, if you are truthful."

[Quraan: Al Baqara Chapter 2]

Notice the last word in the above reference - Saadiqeen

صَادِقِينَ Truthful. Do you see a letter in the word Saadiqeen صَادِقِينَ that can be formed with a thumb and index finger that looks like an opening in a wall? Answer Truthfully!

The narrators of the above *Hadees* knew the *Abjad* numerical value of the Arabic letters. *Imam* Bukhari understood the '90' and therefore he did not think it was

necessary to explain this mystical '90'. He must have assumed all learned people knew what the '90' meant, therefore an explanation was not necessary. Why do today's 'learned' scholars and *Imams* deny that the *Abjad* numerology is part of *Islaam*?

We need a proper *Murshid* – teacher who can teach us the true *Islaam* not the 'learned' scholars of today. Unfortunately the majority of the teachers of today have very little spiritual knowledge and plenty of glamour. They have a grand outer image and very little inner learning. They have a huge following and very little spiritual teaching. Their every foreign trip is based on the intention of how much money can they collect from their huge number of followers in the UK, USA and Europe. Their followers are lost and stumbling in the dark. Which is inevitable since the intention of the teacher is no more than raising money for this school and centre and raising money for that school and centre. Not for the poor and needy.

Since we mentioned *Imam* in the previous paragraph...

### **Imam – In Front**

An *Imam* is the one who is in-front. An *Imam* is a religious scholar. An *Imam* is the most learned scholar of *Quraan* and *Hadees* in his community. An *Imam* is one who has double Alif ا and double Meem م in his title *IMAM* إمام. The duty of an *Imam* is not to be taken lightly. On the one side, the *Imam* is a representative of Allah and His *Rasool* Muhammad ﷺ to the community. On the

other side, an *Imam* is a representative of his community in front of Allah and His *Rasool* Muhammad ﷺ. Therefore an *Imam* is one who stands on a double-edged sword. He cannot and must not let down either side. If he lets down either side, he will be ruined.

*Allah's Rasool said, "We are the last but will be the foremost to enter Paradise." Rasool Allah added, "He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the Imam orders people with righteousness and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that."*

***[Sahih Al Bukhari]***

## **Zakaat - Charity**

Since we are talking about Alif, Meem, Alif, Meem, or Double Alif ا and double Meem م. What does single Alif and single Meem stand for? It stands for *Zakaat* - Charity. In the *Hadees* there is an explanation of how to work out *Zakaat*. Most of the calculations are based on camels and sheep. In this day and age, not many people own camels and sheep. So, for the majority of the Muslims the calculation is as follows:

*.....And if somebody has got less than forty sheep, no Zakaat is required, but if he wants to give, he can. For silver the Zakaat is one-fortieth of the lot (i.e. 2.5%), and*

*if its value is less than two-hundred Dirhams, Zakaat is not required, but if the owner wants to pay he can.*

**[Sahih Al Bukhari]**

Almost everyone is in contact with money or 'silver'. For the latter there is a clear-cut formula in the above *Hadees*. *Zakaat* is one fortieth.

Which is the same as 1 over 40. Which is the same as Alif ا over Meem م. To say it in yet another way, it is Allah's blessings on Muhammad ﷺ and his community.

Whatever we give in the Name of Allah in this world, Allah gives us the same thing, 10 (عشر) times in this world. The question then arises: If Allah returns our charity 10 times in this world, then what can we expect in the next world? The answer is: Allah will also reward us a further 40 times in the next world in whatever 'currency' Allah wishes. How can that be?

Mawlana Abul Noor Mohammad Bashir has stated in one of his books: *In the Quraan, whenever there is a mention of Salaat, Zakaat is mentioned right next to it. The reason being that Salaat is necessary to keep the body and garments clean and pure. That is the outer purification. Zakaat is purification of your wealth. Zakaat is necessary to keep the heart and mind pure by eating Halaal food from Halaal money. That is the inner purification.*

Now let us clarify the above. If *Salaat* and *Zakaat* are related as shown in the Quraan, then so is the reward for these two good deeds. Since Allah asked for 50 prayers per day and agreed on 5 prayers per day, Allah will still

reward the Muslims with 50 prayers per day. Similarly Charity is rewarded 10 times in this world and 40 times reward is put aside for the next world. That makes the reward for *Zakaat* also equal to 50.

Yet another way of looking at this is as follows:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ  
 مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَلَمُوا  
 بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ  
 وَاتَّبَعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

**158** Say: “Mankind! I am sent to you all as a Messenger of Allah to whom belongs the sovereignty of the heavens and the earth. There is no god only He. It is He that gives both life and death. So believe in Allah and His Messenger the unlettered Prophet who believes in Allah and His words, follow him so that you may be guided.”

**[Quraan: Al Aaraaf, Chapter 7]**

We are told to: “believe in Allah and His Messenger the unlettered Prophet who believes in Allah and His words, follow him so that you may be guided.”

The words of interest in our present lesson are the

unlettered Prophet **النَّبِيِّ الْأُمِّيِّ** *An Nabiyy il Ummiyy*. And narrowing it down further we find the answer in the word

*Ummiyy* **أُمِّي**, that is - Alif **أ**, Meem **م** and Ya **ي**.

Because we follow the *Nabee* ﷺ whose title is *Ummee*,

for every one **أ** unit of *Zakaat* or *Salaat* in this world, forty

م units of reward are saved for us in the next world and ten م units of reward are given to us in this world. There is one more Alif ا and Meem م that needs to be addressed.

## Alif and Meem

Towards the end of last century and Millennium, the Muslims have been persecuted in many different countries. Some of it has been self-inflicted out of greed, like the Iran and Iraq war. While on other occasions it has been due to outside influences. Allah has been testing the faith of the Muslims. Every time, the Muslims have looked towards America for help. Whether it is military aid or monetary aid.

There is a very important lesson in this. Both the words Military and Monetary have the letter Meem م while the word Aid has the letter Alif ا. Even the name America has the letters Alif ا and Meem م in at the start. The Muslims have got confused! They are subconsciously aware that they need to look for the Alif ا and Meem م. They need to turn towards Alif and Meem. They need to ask Allah and His *Rasool* Muhammad ﷺ for assistance. Instead they ask America for Military and Monetary Aid. These are the same people who say that the Arabic letters have no meaning. They say Alif Laam Meem either have no meaning or only Allah knows what they mean. Yet they themselves are unaware how they are being manipulated by Shaytaan (Satan) to leave Allah and Muhammad ﷺ and look for assistance from

America. The secret is in the sound of the letters. Now let us finish with a double Meem for Millennium.

## The Millenium

The word Millennium starts with the letter 'M' for Meem م and finishes with the letter 'M' for Meem م! In other words, there are two Meems or 'M's in the word Millennium. We are in the year 2000 AD. For those who will say that it is the Christian year 2000, then the question arises: Who created Prophet Isa ع in the first place, and sent him as Messenger?

*116 They say: "Allah has begotten a son"; Glory be to Him. To Him belongs all that is in the heavens and on earth; everything renders worship to Him.*

**[Quraan: Al Baqara Chapter 2]**

For those who will say that the year 2000 is based on the solar calendar, then the question arises: Who created the sun?

*13 He merges night into day and He merges day into night and He has subjected the sun and the moon (to His Law). Each one runs its course for a term appointed. Such is Allah your Rabb (Lord). To Him belongs all Dominion. And those whom you invoke besides Him have not the least power.*

**[Quraan: Al Fatir Chapter 35]**

For those who will say that the word 'Millennium' is not an Arabic word, then the question arises: Who taught Adam all the names?

**31** *And He taught Adam the nature of all things; then He placed them before the angels and said: "Tell Me the nature of these if you are truthful."*

**[Quraan: Al Baqara Chapter 2]**

There is a lesson in what has just been mentioned for those who can think.

Even in other languages Allah is reminding the Muslims to wake up. The word Millennium is a reminder from Allah for the Muslims to once again understand the true faith and meaning of Islaam. Allah even makes the non-Muslims use words that are relevant to the Muslims. So why do the Muslims fail to 'see' the signs, reminders and warnings from Allah?

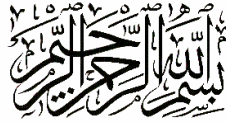
May Allah awaken the Muslims and make them a shining example to the rest of humanity. *Ameen.*

**WALLAHU ALIM**  
Only Allah Knows Best!

Darood (Blessings) and Salaam (Peace) on Muhammad,  
his Family, and his Companions.

09 June 2000  
09 / 06 /2000

06 Rabi Al Awwal 1421  
06 / 03 / 1421



## **BISMILLAH HIR RAHMAN NIR RAHEEM**

I begin with the Name of Allah, the Compassionate,  
the Merciful

All praise is for Allah. Darood / Salawaat / Blessings and  
Salaam / Peace on Muhammad,  
his Family, and his Companions

## **MEEM PART 4 – HAJJ**

*Hajj* – the pilgrimage to Makkah is a once in a lifetime obligation for all Muslims who can afford it. In the old days, people used walk across continents, or ride on animals to get to Makkah. These days, with abundant wealth and faster forms of travel, the duty of *Hajj* is within reach of the majority of Muslims. There are people who have been for *Hajj* more than once. Some of the latter, are performing *Hajj* for those who may have passed away and could not perform this duty to Allah. That is a worthy act and it is permissible to so.

The people going for *Hajj* and or *Umrah* wear the *Ihraam* – the two sheets at the *Miqaat* or before reaching the *Miqaat*. *Miqaat* is a boundary set by Allah around the Masjid al Haram. Those living within the boundary can wear the *ihraam* from their homes. Those coming from outside the boundary have to wear the *ihraam* before reaching the boundary or at the boundary.

The *ihraam* is similar to the sheets that a dead person is dressed with before burial. On wearing the *ihraam*, a person becomes a *Muhrim*. To become a *Muhrim* is

similar to dying or being dead. Therefore it is a requirement for the person going for *Hajj* to leave behind a will and to ask for forgiveness from the people he may have upset in the past. Going for Hajj is similar to going for one's own death. Therefore each person going for Hajj should go with the knowledge that he may not return. If the person comes back alive, *Al Hamdu Lillah* – all praise is for Allah.

When one reaches the Masjid al Haram, then the *Muhrim* performs the *Tawwaf*, 7 laps around the Kaabah in Masjid al Haram for *Umrah*. At the end of the *Tawwaf*, the *Muhrim* offers two *Raakat Salaat* at the *Maqaam Ibraheem*. Then the *Muhrim* continues with the worship of Allah by performing *Sae'e*, which is walking between the hills of Safa and Marwa. At the conclusion of the *Sae'e*, the *Muhrim* drinks the *Maa* – Water from the well of Zamzam. Then he has his hair cut short to conclude the *Umrah*.

For *Hajj*, the *Muhrim* makes his way to Mina, a location just outside Makkah, on the 8<sup>th</sup> of Zul Hijjah. The *Muhrim*

stays the night at Mina **منى** and the following morning the 9<sup>th</sup> of Zul Hijjah the Day of *Arafaat*, which is actually the

Day of *Hajj*, the *Muhrim* starts to head for *Arafaat* **عرفات**. What is *Arafaat*? *Arafaat* is a place outside Makkah. What is *Arafaat*?


*Arafaat* is the *Hajj*, as Allah's Messenger ﷺ said: "*Hajj is standing in Arafaat!*" *Araafat* is the place of *Arafa* **عَرَفَ** knowing. *Arafaat* **عرفات** is where on the Day of

Judgment, *Al Adil* ع the Just will do justice, because He is *Rabb ul Aalameen* ر Lord of worlds. *Al Fattah* ف the Opener, who will either open the book of our deeds and question us about them or Allah ا At *Tawwab* ت the Acceptor of Repentance will overlook our sins and forgive us with *Urfu* عُرْفُ kindness.

On this Day of *Hajj* at Arafat especially, the *Muhrim* must repent sincerely and say as much *Tawba* as he can and from that day on he must change his life for the better. Since *Rasool Allah* has said that an accepted *Hajj* is like as if a person has just been born and he becomes sinless. The *Muhrim* becomes an *Arif* عارف knower who knows Allah and the extent of Allah's mercy. The 9<sup>th</sup> Zul Hijjah day is spent in Arafat till sunset and then the pilgrims set off at sunset for Muzdalfah مزدلفة. The night is spent under the stars in the open at Muzalfah. What is Muzalfah?

In Arabic, *Mazdawj* مزدوج means *Double* from *Fee Zawj*. In the same way we can see that Muzdalfah مزدلفة could mean *Single* from *Fee Alif*. Alif is hidden, there is no visible letter Alif in the word Muzdalfah.

At *Fajr* time, the *Hajjees* head back for Mina مِنَى for stoning the *Jamrah al Aqba* – the biggest *Shaytan* with 7 pebbles that were collected in Muzdalfah and the slaughtering of the *Hadi* – the sacrificial animal. Mina has Meem with a *Kasra* or *Zayr* (accent below). If we place a

*Fatah* or *Zabar* (accent above) on the letter Meem, it is pronounced Mana  which means to try, to put to the test. What test?

This is the day that the greatest test was placed on *Hadhrat* Ibraheem Khaleel Allah. He saw a vision where he had to sacrifice his own son for the sake of Allah. Allah did test all His Messengers. Ibraheem<sup>ؑ</sup> having put on a blindfold so that he does not avert from his duty to Allah, placed the knife on his son Ismaeel's<sup>ؑ</sup> neck, Allah in His infinite mercy, removed Ismaeel<sup>ؑ</sup> from under the knife in the hand of Ibraheem<sup>ؑ</sup> and placed a ram there instead. Once the knife cut through the neck of the ram, and Ibraheem<sup>ؑ</sup> removed the blindfold, only then did he realise, what had taken place. He had fulfilled his duty to Allah, and Allah in his mercy accepted the sacrifice, without letting any harm come to Ismaeel<sup>ؑ</sup>. This was the test, which we mere mortals cannot undergo, hence Allah wants to keep this memory alive of His friend's test, and we are required to sacrifice a goat, or a lamb, or a cow, or a camel, according to ones wishes and financial situation.

That was a mighty sacrifice that Ibraheem<sup>ؑ</sup> and his son Ismaeel<sup>ؑ</sup> had to give, and the patience they had to endure. Also the city of Makkah was a just crossroad for caravans. *Hadhrat* Ibraheem<sup>ؑ</sup> left his wife and child there in the care of Allah. The First House of Worship in the service of Allah, the Kaabah was built by *Hadhrat* Ibraheem<sup>ؑ</sup> and his son *Hadhrat* Ismaeel<sup>ؑ</sup>. There *Hadhrat* Ibraheem<sup>ؑ</sup> prayed to Allah:

**126** *And when Ibraheem prayed: "My Rabb! Make this a region of security and feed its people fruits, such of them*

*as believe in Allah and the Last Day.” He (Allah) answered: “As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of fire an evil journey's end!”*

***[Quraan: Al Baqara Chapter 2]***

If we look at the spectacle that takes place at the stoning of the Shaytan, some people who are there as *Hajjees* cannot even practice patience for a few minutes. They push, shove and crush others like demons. They become possessed.

Once the sacrifice is given in the Name of Allah, the *Hajjees* shave their heads or trim their hair, and they can remove their *ihraam* and wear ordinary clothes.

To reiterate, what happened is that *Muhrim* leaves Makkah for Mina. He stays in Mina. From Mina he goes to Arafaat the next day but he does not stay there, instead he carries on his journey to Muzdalfah where he stays the night and collects pebbles for stoning the Shayateen. The following morning the *Muhrim* heads back to Mina to stone the biggest Shaytan and stays there for two or three nights more before returning to stay in Makkah. On the same day the *Muhrim* returns to Mina from Muzdalfah, he offers a *Hadi* a sacrifice in the Name of Allah. The *Hajjee* performs the *Tawwaf al Ifada* – going around the Kaabah 7 times on the day of sacrifice or he can delay it till the next day. The next day the *Hajjee* stones all three Shayateen and this is repeated the day after. And after that the *Hajjee* is free to return to Makkah to stay. On the day the *Hajjee* intends to depart from Makkah, he performs the *Tawwaf Al Wada* – going

around the Kaabah 7 times. An accepted *Hajj* is *Hajj Mabroor*.

Visiting *Sayyidina* Muhammad ﷺ in Madinah is not part of *Hajj*, but it is good manners to go and visit the Beloved of Allah. It is customary to stay in Madinah for eight days. The reason for this is you stay in Madinah for 8 days to offer 8 x 5 (40) prayers in Masjid Nabwee, and then say *Duaa* to Allah. That is Meem (م) for Madinah, *Hamd* or Ha (ح = 8) for 8 days with 40 (=م) *Salaat* over 8 days and then saying the *Duaa* م حمد spells Muhammad محمد = محمد

Do you see the number ways we send blessings on *Sayyidina* Muhammad ﷺ?

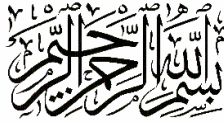
Darood (Blessings) and Salaam (Peace) on Muhammad,  
His Family, and His Companions

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*Allahumma Salli Ala Muhammadin Wa Ala Alay  
Muhammadin Kama Sallaita Ala Ibraheema Wa Ala Alay  
Ibraheema Innaka Hameedum Majeed  
Allahumma Barik Ala Muhammadin Wa Ala Alay  
Muhammadin Kama Barakta Ala Ibraheema Wa Ala Alay  
Ibraheema Innaka Hameedum Majeed*

## THE CAVE



### **BISMILLAH HIR RAHMAN NIR RAHEEM**

I begin with the Name of Allah, the Compassionate,  
the Merciful

All praise is for Allah. Darood / Salawaat / Blessings and  
Salaam / Peace on Muhammad,  
his Family, and his Companions

## THE CAVE

The historians call the early humans as the cavemen. Why? The cavemen used to live in caves! They either did not have the knowledge or the inclination to build houses. But in Christianity and Islaam we find the story of the Companions of the Cave. The Companions of the Cave were a few individuals, who were persecuted by the Romans for following the true religion of Jesus – Isa ﷺ. So, in order to escape the persecution, the men along with their dog, went to hide in a cave. Caves are a place of security, and enlightenment.

There is chapter named *Al Kahf* – The Cave in the Quraan which starts with the words:

### ***Bismillah Hir Rahman Nir Raheem***

***1 Praise be to Allah Who has revealed to His Servant the Book and has not allowed in that any crookedness.***

***[Quraan: Al Kahf Chapter 18]***

The Companions of the Cave and their dog were overcome with sleep. Allah made them sleep for a period of 309 years. When they woke up, they thought they had

## THE CAVE

only slept for day or a part of a day. Allah can do whatever what He Wills. Referring to above *Ayat* from the Quraan, how did Allah reveal to His Servant the Book?

Now let us fast forward to the year 610AD in Makkah, where there lived a man who used to go to a cave called Heera in the mountains every ninth lunar month. The name of this man is Muhammad ﷺ and he used to fast and pray to Allah for guidance. The ninth lunar month is the month of fasting, better known as the month of *Ramadhan*.

To say it in another way, in Makkah م = there is cave called Heera ح where Muhammad م used to go and say Duaa د = محمد پarying to Allah.

Another interesting thing that should be mentioned thanks to Neil Chase (may Allah bless him for this) who saw this connection:

Muhammad ﷺ used to go to the Cave Heera and Jibrael ؑ came to visit him. Muhammad came out of the cave with a message for mankind from Allah.

In the Cave Heera ح, Jibrael ج came with a Message for Muhammad to pass on to mankind, Muhammad ﷺ came out of the cave as خ *Khalifah* of Allah for mankind, with *Khilfat* – Robe of Honour from Allah.

## THE CAVE

*Sayyidina* Muhammad ﷺ went into the cave Heera ح without any preconceived ideas, with an open mind. That is there is no dot in or on the letter Ha ح. Jibraeel ج came to Cave Heera with the words of the Quraan, and said to *Sayyidina* Muhammad ﷺ: “Recite!” After three ج (numerical value of Jeem = 3) hugs, Jibraeel ج transferred the words of the Quraan from Allah, on to *Sayyidina* Muhammad ﷺ. The words from ج hidden knowledge were manifested ح upon the Holy Prophet. The hidden knowledge was placed upon the Messenger of Allah.

Why did Muhammad ﷺ go to a cave every ninth month of the lunar calendar?

Some of the traditions of the religion of *Hadhrat* Ibraheem ؑ were kept alive through the family of his son *Hadhrat* Ismaeel ؑ. So the observance of *Ramadhan* and secluding oneself for prayer was part of the religion of *Hadhrat* Ibraheem ؑ the *Hanif*. Secluding oneself is like being in a grave. It is where death comes before dying. The seclusion of *Hadhrat* Musa ؑ on Mount Tur was an incidence of “Die before dying!” The seclusion of *Hadhrat* Muhammad ﷺ was an incidence of “Die before dying!” It is after death one sees the unseen world.

Here is the *Duaa* of the Cave:

First read *Surat al Fajr* (Quraan Chapter 89). Then read the following *Duaa* and *Insha Allah*, whatever good you ask from Allah, Allah will grant, *Insha Allah*.

THE CAVE

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
یا مُنِیسَ الْمُسْتُوْحِشِیْنَ وِیا اَنِیْسَ  
الْمُتَفَرِّدِیْنَ وِیا ظَهْرَ الْمُنْفِظِیْنَ وَ  
یا مَالَ الْمُقْلِیْنَ وَقُوَّةَ الْمُسْتَضْعِفِیْنَ  
وَکَنْزَ الْفُقَرَاءِ وِیا مَوْضِعَ شِکْوَى  
الْغُرَبَاءِ وَ مُنْفِرِدًا بِاَجْلَالِ وِیا  
مَعْرُوفًا بِالنَّوَالِ وَ کَثِیْرَ الْاَقْصَالِ  
اَغْنِیْ عِنْدَ کُرْبَتِیْ وَ صَلَّی اللّٰهُ  
عَلٰی مُحَمَّدٍ وَاٰلِهِ -

**BISMILLAH HIR RAHMAN NIR RAHEEM**

*Ya Munis Al Mustuhis Seenna Wa Ya Anees Al Mutafarre  
Deena Wa Ya Zahr Al Munfaze Eena Wa Ya Mal Al  
Muqilleena Wa Quwwat Al Mustadhe Efeena Wa Kanuz  
Al Fuqaraa E Wa Ya Mawdhee A Shakwal Ghurabaa E  
Wa Munfaredan Bil Jalaale Wa Ya Ma Arufan Binnawale  
Wa Kaseer Al Aqsaale Aghisnee Inda Kurbatee Wa Sall  
Allahu Ala Muhammdin Wa Alayhee*

Before we finish this article, there are few thing that should be mentioned about the letters Ha ح and Jeem ج which together form the word *Hajj*. You will understand them better in this article than the one on

## THE CAVE

*Hajj. Hajj* حج is basically a journey which one should take for the sake of Allah once in their lifetime. It is a journey where one should go for *Hamd* ح Praising Allah without any preconceived ideas. For a successful *Hajj*, Allah blesses the *Hajjee* from the unseen, and the *Hajjee* returns with a changed personality for the better ح. In other words the *Hajjee* went for *Hajj* ح empty. The *Hajjee* returns with a blessing that is placed inside him ح from Allah.

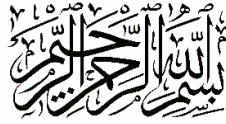
Some people attach the title *Al Hajj* حاج Pilgrim to their names after returning from *Hajj*. In all my reading, nowhere have I come across the names or titles of the Holy Messenger ﷺ as *Al Hajj* or *Hajjee*!

People go to the House of Allah to find Him. But Allah places a *Hijaab* حجاب Veil between Himself and them. A cave is also used as a veil. The Companions of the Cave veiled themselves from the world when they hid themselves in the cave.

*Sayyidina* Muhammad ﷺ veiled himself from the world in the Cave Heera so that he may receive enlightenment from Allah. When Allah's Messenger ﷺ left Makkah for Madinah with *Hadhrat* Abu Bakr as Siddiqؓ they veiled themselves from their enemies in Cave Saur.

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03 Zul Hijjah 1426  
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## **BISMILLAH HIR RAHMAN NIR RAHEEM**

I begin with the Name of Allah, the Compassionate,  
the Merciful

All praise is for Allah. Darood / Salawaat / Blessings and  
Salaam / Peace on Muhammad,  
his Family, and his Companions

## **MEEM PART 5 – AL MAHDI**

Al Mahdi means the One who is Rightly Guided. Al Mahdi is a person for whom the Muslims have been waiting for to lead them out of the darkness into light. Those that follow Al Mahdi will be saved, and those that oppose him, even if the opposers are ‘Muslims’, they will be ruined.

Ask any Muslim about Islaam and he can tell you things that our fathers did not know, since the information on Islaam is so easily accessible today. But we find that Muslims are in disarray today more than ever. During the time of our fathers, the majority of the Muslims knew very little about Islaam and they had good learned *Imams*. What little our fathers knew about Islaam they stuck with it with blind faith because their *Imam* from the local Masjid was a pious man. Muslims were one community.

To give an example of blind faith, *Imam* Jafar as Sadiq<sup>ؑ</sup> was asked once why did he not lead the Muslims out of oppression, why did he not fight for Islaam. As the two were discussing the issue, the servant came in with refreshments and placed the refreshments in front of the *Imam* and his guest. The *Imam* told the servant to jump

into the burning furnace. The servant did exactly that. The *Imam* and his guest continued their discussion, and after about an hour the *Imam* remembered that his servant had jumped in the furnace. The *Imam* called out the servant's name, and the servant came out of the fire without any harm. The *Imam* turned to his guest and said, "Find me forty men like this servant of mine and I will fight for Islaam." (Remember that forty is the numerical value of the letter Meem.) The moral here is the servant had blind faith in his *Imam*, he knew no harm would come to him from the fire because his *Imam* was a pious man. He did not question what the *Imam* said to him. Total belief and pious *Imam* go hand in hand.

Today the Muslims have broken down into many communities. Most of the *Imams* in the mosques are as corrupt as the owners of the mosques. Today, if someone says anything about Islaam, the first thing others demand is proof from Quraan and *Hadees*. The questioning for proofs and corrupt *Imam* go hand in hand. Hence, blind faith is no longer available. Therefore the Muslims who follow the corrupt *Imams* have become weak in their belief. Hence there are so many disagreements between Muslims on matters of faith. The Muslims have become divided.

Al Mahdi is the rightly guided one who will appear in the world when killing and corruption has reached very high levels. What do we see today? Almost every leader in every country is corrupt. There is mass killing on every continent of the world. If Al Mahdi orders someone to jump in the fire, is there anyone who will obey that order without questioning? If Al Mahdi asks for forty such

obedient people, will there be forty Muslims that can be counted on to obey without questioning?

There is Al Hadee **هادى** the Guide to the right path and there is Al Mahdi **مهدي** the rightly Guided. In *Surat Fatiha* in the Quraan we have the prayer:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ  
عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

*Ihdina Siraatal Mustqeeem. Siraat al Lazeena An Amta Alaiyhim, Ghaiyiril Maghdhoobe Alaiyhim, Wa Ladh Dhaaleen.*

*Guide us to the straight path. The path of those whom You have favoured. Not those who earn Your anger nor those who go astray.*

We ask Allah to guide us and there is a *Hadees* where *Rasool Allah* said: “The Mahdi will be of my stock, and will have a broad forehead a prominent nose. He will fill the earth with equity and justice as it was filled with oppression and tyranny and he will rule for seven years.”

**[Sunan Abu Dawood]**

*Surat Fatiha* has 7 Ayats, so the Mahdi will rule for 7 years. Then *Hadhrat Isa* will rule for 40 years which is quoted in a *Hadees*.

*Allah's Messenger* said: “Rejoice and rejoice again. My people are just like the rain, it not being known whether the last or the first of it is better. Or it is like a garden from

*which a troop can be fed for a year, then another troop can be fed for a year, and perhaps the last troop which comes may be the broadest, deepest and finest. How can a people perish of which I am the first, the Mahdi the middle and the Messiah the last? But in the course of that there will be a crooked party which does not belong to me and to which I do not belong.” Reported by: Jafar as Sadiq.*

**[Al Tirmidhi]**

The interesting thing to note in the above *Hadees* are the words: *“How can a people perish of which I am the first, The Mahdi the middle and the Messih the last?”*

The first is named Muhammad starting with the letter Meem. The middle is named Mahdi starting with the letter Meem. The last is named Massih starting with the letter Meem. So how can Muslims with the letter Meem whose first is with the letter Meem, whose middle is with the letter Meem and whose last is with the letter Meem perish? Muslims will never perish.

The understanding is that the Messiah Isa<sup>ﷺ</sup> will appear during the time of the Mahdi. So what do the words mean the Mahdi will be the middle and the Messih the last?

If we look at the words Mahdi مَهْدِي and Messih مَسِيح we have the following:

Mahdi مَهْدِي is spelt:

Meem م = 40

Haa ه = 5

Massih مَسِيح is spelt:

Meem م = 40

Seen س = 60

Dal	د	= 4	Ya	ي	= 10
Ya	ي	= 10	Ha	ح	= 8
<b>Total</b>		<b>= 59</b>	<b>Total</b>		<b>= 118</b>

Do you see the middle and the last? What is half or middle of 118? It is 59.

If we remove the letter Meem from the word *Mahdi* مهدى we have the word *Hadi* هدى. *Hadi* is the sacrifice that is offered to Allah during *Hajj* and *Umrah*. *Hadi* also means gift. As Allah says:

**196** *Perform the Hajj or Umrah in the service of Allah. But if you are prevented (from completing it) send a gift (an offering for sacrifice) such as you may find and do not shave your heads until the gift reaches the destination. And if any of you is ill or has an ailment in his scalp should compensate by either fasting or feeding the poor or offer sacrifice. And when you are in peaceful conditions, if anyone wishes to continue the Umrah on to the Hajj he must make an offering such as he can afford it he should fast three days during the Hajj and seven days on his return making ten days in all. This is for those whose household is not in (the precincts of) the Masjid Haraam. And fear Allah and know that Allah is severe in punishment.*

**[Quraan: Al Baqara, Chapter 2]**

Al Mahdi is the gift from Allah to the Muslims. He will revive Islaam once again to its true form. Al Mahdi will become known while doing the *Tawwaf* around the Kaabah. People will pledge allegiance to him in the

MEEM Part 5 – AL MAHDI

Masjid al Haraam in Makkah between the Rukn Yemeni and the Maqaam Ibraheem as it is stated in a *Hadees*. Al Mahdi's life from that point on will become the *Hadi* for Allah. His life will be a sacrifice in the Name of Allah for the *Deen* of Islaam.

*WALLAHU ALIM*  
*Only Allah Knows Best!*

22 January 2006  
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21 Zul Hijjah 1426  
21 / 12 / 1426

## MEEM PART 6 – MUSLIMS AND MASJIDS

A Muslim **مسلم** prays in a Masjid. A Masjid **مسجد** is a place of gathering for prayer for Muslims. A Masjid is a place for worship.

*17 It is not for the idolaters to tend Allah's Masjids, bearing witness against themselves of disbelief. As for such, their works are vain and in the fire they will abide.*

*18 Only he shall tend Allah's Masjids who believes in Allah and the Last Day and observes proper worship and pays Zakaat and fears except Allah. For only such it is possible that they can be of the rightly guided.*

***[Quraan: At Tawba Chapter 9]***

In the above reference from the Quraan Allah mentions the Masjid as Allah's Masjid. That means the Masjid belongs to Allah. The people who should look after the Masjid should not be idolaters. They should not worship things besides Allah.

These days in Britain there are mosques within 2 minutes walking distance of each other. There are people who knock on doors of Muslims collecting money for mosques. You go for Friday prayer, there are people who grab hold of a sheet of cloth and pass the rows of the people sitting in the mosque, collecting money for the mosque.

They think they are doing Allah a favour by collecting the money from the congregation. First let us see where this collection process started. It started in the churches. So the 'Muslims' have copied this idea from the Christians.

## MEEM Part 6 – MUSLIMS AND MASJIDS

Not to worry, it is for a good cause. But is it a good cause?

There are committees set up in the mosques. The chairman of the committee maintains total ownership of the mosque. The mosques in Britain have become businesses. The problem we are facing today in Britain is that every Tom, Dick and Abdul has 'built' his own mosque. But if we look at who financed the mosque, it is the Muslim community who donated their hard earned money and gave the donation in the Name of Allah.

Muslim **مسلم** is spelt:

Meem **م** = 40

Seen **س** = 60

Laam **ل** = 30

Meem **م** = 40

**Total = 170**

Masjid **مسجد** is spelt:

Meem **م** = 40

Seen **س** = 60

Jeem **ج** = 3

Dal **د** = 4

**Total = 107**

See the pattern in the above numbers? Unfortunately the Masjids are now referred to as Mosques. So the pattern has been broken. Why is that unfortunate? A *Masjid* is a place for performing *Sajdah* to Allah.

Every Masjid has an *Imam*. Before we look at *Imams* let us look at spiritual masters. The spiritual master is called a *Shaykh*. A *Shaykh* is man who teaches others the path to attain nearness to Allah. Now there are women who are claiming to be female *Shaykh* or *Shaykha* as they like to be known.

MEEM Part 6 – MUSLIMS AND MASJIDS

Shaykh **شَيْخ** is spelt:  
spelt:

Sheen **ش** = 300

Ya **ي** = 10

Kha **خ** = 600

**Total = 910**

Shaykha **شَيْخَا** is

Sheen **ش** = 300

Ya **ي** = 10

Kha **خ** = 600

Alif **ا** = 1

**Total = 911**

Remember 9-11, that spelt trouble. Trouble for whom? Trouble for the Muslims! Likewise, *Shaykha* spells trouble too. Trouble for the Muslims! Although we call a spiritual master *Shaykh*, in reality *Shaykh* means old man. Someone who has lived a while and learnt the ways. Therefore *Shaykha* should mean old woman. That does not sound so glamorous now does it? But the *Shaykha* are not old women. They take on this title to mean a female spiritual teacher. Or should we say Spiritual Mistress!

Where did all this start? In America of course! In America we had 9/11. In America we have *Shaykha* who is also a 9/11! The American government along with the European governments are trying there level best to change Islaam, so that the Muslims should be divided.

Talking of *Shaykha* we have women who want to be *Imams* those that lead prayer in a mosque. Where did that happen? In America of course!

*Imam* is spelt: Alif Meem Alif Meem

امام

*Mama* is spelt: Meem Alif Meem Alif

ماما

These *Mamas* are not part of Islaam and they never will be. Islaam does not allow a *Mama* to be an *Imam*. Or to say it in plain English, Islaam does not allow women to be *Imams*. There are plenty of *Shaykha* – old women in Islaam, but Islaam does not allow a woman to be a spiritual teacher to strange men.

The Christian religion is already on its way out. In pseudo Christianity there have been women priests, there have been homosexual priests.

Remember what we said at the start of this article? The people in the mosques have borrowed the collection plate strategy from the Christians. Now these *Mamas* wanting to be *Shaykhas* and *Imams* are again borrowing the radical ideas from pseudo Christianity and claiming that it is freedom of expression. These radical *Mamas* are trying to destroy Islaam. They will not succeed. Islaam is here till the Day of Judgment.

Allah is not going to change the Quraan for anyone. The Quraan is here till the Day of Judgment.

As my brother Prof. Ashiq Hussain Ghouri always says the *Masjids* are no longer *Masjids*, they are Mosques, which sounds like Masks. As Allah says in the Quraan as quoted at the start of this article, “*It is not for the idolaters to tend Allah's Masjids*”, therefore Allah has made them refer to these places of gathering as Mosques and not


*Masjids*. As we have said before, Masjid is a place for *Sajdah* to Allah. A mosque or mask is something you use to hide from others, but they do not realise that they cannot hide from Allah.



Here in Britain we find there are people “owning” mosques. They decide when the *Eid* day should be, instead of setting the day by the age of the new moon. Every *Eid*, there is disagreement between the different mosques as to which day *Eid* should be celebrated. Even though there is only one moon orbiting around the earth, the people of mosques cannot come to a unanimous decision. Owning mosques has become a very lucrative business for their owners and at the same time it has created so many disagreements between Muslims.

Before we conclude this article, there is something very interesting we should look at. What is the name of this book? *Meem Wa Salaat*. It is about the letter Meem in *Salaat*. What did we say about the letter Meem in *Salaat*? The letter Meem represents the *Sajdah* in *Salaat*. If we look at the word *Masjid* مسجد, we have the letters Meem م, Seen س, Jeem ج and Dal د. The letter Meem م is the *Sajdah*, which is joined to the word *Sajd* سج or *Sajdah* to prostrate. What do we find in *Sajdah*? Let us refresh ourselves with what was said in the chapter *The Arabic Letter Alif* at the start of this book:

Allah is *Al Maajid* and Allah is *Al Majeed*. That is Allah is the Noble One and Allah is the Glorious One. Of course, Allah is also *Al Waajid*, the Finder. How can *Salaat* be the *Miraaj* of the believer if we do not find Allah or Allah does not find us? *Jadduka* is from *Al Maajid*! *Jadduka* is from

*Al Majeed. Jadduka* is from *Al Waajid*. That is *Jadduka* is linked to Allah's Names, *Al Maajid*, *Al Majeed* and *Al Waajid*.

Now if we remove the letter Seen we are left with *Jad* –  Jeem and Dal. *Sajdah* is only for Allah. When we do *Sajdah* we should find Allah, or Allah *Al Waajid* should find us.

Jeem  is for the hidden because we cannot see Allah, and Dal  is for *Daieem* the One who will exist forever. When we do *Sajdah* to Allah *Al Daieem*, Allah will remember His servants forever since He will always exist, and so will His knowledge of everything.

May Allah save us from the Masques and those that run them as their own private property, instead of running them as Allah's *Masjid to do Sajdah to Allah. Ameen.*

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AL HAMDU LILLAH

*Al Hamdu Lillah*, All praise is for Allah who permitted me to write a little bit on *Salaat* and other matters related to the letter Meem. May Allah accept this work and forgive all of us our sins, for the sake of His Beloved *Sayyidina* Muhammad ﷺ.

Peace and Blessings on *Sayyidina* Muhammad, his family and his companions.

*Allahumma Salli Ala Muhammadin Wa Ala Alay  
Muhammadin Kama Sallaita Ala Ibraheema Wa Ala Alay  
Ibraheema Innaka Hameedum Majeed  
Allahumma Barik Ala Muhammadin Wa Ala Alay  
Muhammadin Kama Barakta Ala Ibraheema Wa Ala Alay  
Ibraheema Innaka Hameedum Majeed*

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Khalid M. Malik Ghouri

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SELECTED BLESSINGS  
SELECTED BLESSINGS

ذُرُودِ عَاشِقَاتِ صَبْحِ شَامِ بِطَرَفَيْنِ

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَحُبُوبِنَا وَمَوْلَانَا  
مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ الْهَاشِمِيِّ  
الْقُرَشِيِّ الذِّكِيِّ الْمَدَنِيِّ الْعَرَبِيِّ وَعَلَى آلِ سَيِّدِنَا  
حَسِينَا مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ النَّبِيِّ  
الْأَوْحِيِّ الْحِجَازِيِّ الْحَرَامِيِّ بِقَدْرِ حُسْنِهِ وَجَمَالِهِ

Allahumma Salli Wa Sallim Ala Sayyidina Wa  
Mahboobina Wa Mawlana Muhammad Ibne Abdillah  
Hibne Abdil Muttalib Al Hashimiyyil Qurshiyyi Zakiyyil  
Madniyyil Arabiyyi Wa Ala Alay Sayyidina Muhammad  
Ibne Abdillah Hibne Abdil Muttaliba An Nabiiyyil Ummiyyil  
Hijaziyyil Haramiyyi Be Qadri Husnihi Wa Jamalihi

SELECTED BLESSINGS

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
 اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ حَتّٰی لَا تَبْقٰی مِنْ صَلٰوٰتِكَ  
 شَيْءٌ وَّ بَارِكْ عَلٰی مُحَمَّدٍ حَتّٰی لَا تَبْقٰی مِنْ  
 بَرَكَاتِكَ شَيْءٌ وَّ سَلِّمْ عَلٰی مُحَمَّدٍ حَتّٰی لَا تَبْقٰی  
 مِنْ سَلٰمَتِكَ شَيْءٌ =

اے اللہ محمد صلی اللہ علیہ وسلم پر درود و سلام ہو  
 یہاں تک کہ تیرے یہاں درود و سلام باقی نہ رہے۔  
 اور آپ پر برکت نازل فرما یہاں تک کہ تیرے پاس  
 برکتیں ختم ہو جائیں۔ خدایا آپ پر (تنا سلام ہو  
 کہ آخر کار تیرے پاس سلام باقی نہ رہے =

Allahumma Salli Ala Muhammadin Hatta La Tabqa Min  
 Salawatiqa Shayyin Wa Barik Ala Muhammadin Hatta La  
 Tabqa Min Barkatika Shayyin Wa Sallimu Ala  
 Muhammadin Hatta La Tabqa Min Salaamika Shayyun.

Allah! Send blessings on Muhammad until there is no  
 blessing left with You (to send)! And send on him  
 prosperity, until there is no prosperity left with You (to  
 send)! And send peace on Muhammad until there is no  
 peace left with You (to send)!

SELECTED BLESSINGS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ حَتَّى لَا تَبْقَى صَلَوةٌ  
 اللَّهُمَّ وَبَارِكْ عَلَى مُحَمَّدٍ حَتَّى لَا تَبْقَى بَرَكةٌ  
 اللَّهُمَّ وَسَلِّمْ عَلَى مُحَمَّدٍ حَتَّى لَا تَبْقَى سَلَامٌ  
 اللَّهُمَّ وَأَرْحَمْ مُحَمَّدًا حَتَّى لَا تَبْقَى رَحْمَةٌ

اے اللہ جب تک رحمت باقی رہے محمد صلی اللہ علیہ وسلم  
 پر رحمت نازل فرما۔ خدایا جب تک برکت رہے محمد صلی اللہ  
 علیہ وسلم پر برکت نازل فرما۔ اے اللہ جب تک درود و سلام  
 باقی رہے محمد صلی اللہ علیہ وسلم پر درود و سلام نازل فرما۔  
 خدایا محمد صلی اللہ علیہ وسلم پر مہربانی فرما جب تک کہ  
 رحمت و مہربانی باقی رہے =

Allahumma Salli Ala Muhammadin Hatta La Tabqa  
 Salawatun Allahumma Wa Barik Ala Muhammadin Hatta  
 La Tabqa Barkatun Allahumma Wa Sallim Ala  
 Muhammadin Hatta La Tabqa Salaamun Allahumma  
 Warham Barik Ala Muhammadan Hatta La Tabqa  
 Rahamatan

## SELECTED PRAYERS

### Duaa Hajat

دو کث نمازِ حاجت اور دعائے حاجت و بار

لَا إِلَهَ إِلَّا اللَّهُ الْوَالْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ  
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ  
 مَغْفِرَتِكَ وَالْغَنَمَةَ مِنْ كُلِّ ذَنْبٍ وَالْغَنِيمَةَ مِنْ كُلِّ  
 بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ آثِمٍ لَأَتَدَعُ ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا  
 حَاجًا إِلَّا أَفْرَجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا أَقْبَلْتَهَا  
 يَا أَرْحَمَ الرَّاحِمِينَ =

اللہ کے سوا کوئی معبود نہیں جو بڑا ہی بردبار کریم کرنے والا ہے پاک ہے  
 اللہ جو بیش شکیم کا رب ہے سب تعریف (مخصوص) ہے اللہ رب العالمین  
 کے لئے اے اللہ میں تجھ سے سوال کرتا ہوں تیری رحمت کے (واجب کرنے والا)  
 اسباب کا اور تیری مغفرت کو پختہ کر دینے والی خصلتوں کا اور ہر  
 گناہ سے حفاظت کا۔ اور ہر نیکیو کاری کی نعمت کا اور ہر نافرمانی سے  
 سلامتی کا اے اللہ تو میرے کسی گناہ کو بغیر بخشے مت چھوڑ۔ اور میرے  
 کسی دور پریشانی کو بغیر دور کیے مت چھوڑ۔ اور میری کسی ایسی  
 حاجت کو جو تیری مرضی کے موافق ہو بغیر پورا کر دینے مت چھوڑ  
 اے سب سے بڑے رحیم کرنے والے۔

## SELECTED PRAYERS

*La illaha ill Allahul Haleemul Kareemu Subhan Allahi  
Rabbil Arshil Azeeme Al Hamdu Lillahi Rabbil Aalameena  
– As Aluka Mujebati Rahmatika Wa Azaima Maghfiratika  
Wal Esmata Min Kulli Zanmbin Wal Ghaneemata Min  
Kulli Birrin Was Salamata Min Kulli Ismin La Tadaa  
Zanmban illa Ghafartahu Wa La Hamman illa Farrajtahu  
Wa La Hajatan Heya Laka Ridhan illa Qadhaiytaha Ya  
Arhamar Rahimeena*

Read the above 3 times after two *Rakaat Salaat Nawafil Hajat* and ask Allah for your wish. Insha Allah, Allah will fulfil your wish.

## Duaa Yushaa Bin Noon

دُعَا ئے یوشع بن نونؑ پر مشکل کے لئے ہے  
گیارہ بار بعد از دو رکعت حاجت پڑھیں۔

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ بِاسْمِکَ  
الطَّهِیْرِ الطَّاهِرِ الْمُقَدَّسِ الْمُبَارَکِ الْمَخْزُوْنِ الْمَكْتُوْبِ  
الْمَلْکُوْبِ عَلٰی سُرَادِقِ الْحَمْدِ وَسُرَادِقِ الْمَجْدِ وَسُرَادِقِ  
الْقُدْرَةِ وَسُرَادِقِ السُّلْطٰنِ وَسُرَادِقِ الشَّرَافِ  
اَدْعُوْکَ بِاَنَّ لَکَ الْحَمْدُ اِلٰهَ الْاٰنَتِ النَّوْرِ الْبَادِیِ  
الرَّحْمٰنِ الرَّحِیْمِ الصّٰدِقِ عَالِمِ الْغَیْبِ وَالشَّهَادَةِ  
بَدِیْعِ السَّمٰوٰتِ وَالْاَرْضِ وَنُوْرِ هٰجَتِمْ وَقِیٰمِمْ هٰجَتِمْ  
ذُو الْجَلٰلِ وَالْاِکْرَامِ حَنَّٰنِ نُوْرِ دٰیْمِمْ قُدُّوسِمْ حَسْبِ  
لَا یَمُوْتُ =

Bismillah Hir Rahman Nir Raheem Allahumma Inni As  
Aluka Bismikat Tahirut Tahiril Muqaddisil Mubarakil  
Makhzunil Maknoonil Maktoobi Ala Suradiqil Hamdi Wa  
Suradiqil Majdi Wa Suradiqil Qudrati Wa Suradiqil Sultani  
Wa Suradiqis Saraa iri Ad Uka Be Annalakal Hamdal Laa  
ilaha illa Antan Noorul Baddur Rahmanur Raheemus  
Sadiqu Aalimul Ghayybi Wash Shahadati Badeeus  
Samawati Wal Ardhi Wa Nooru Hunna Wa Qayyamu  
Hunna Zul Jalaali Wal Ikraami Hannanu Noorun Daiemun  
Quddusun Hayyun La Yamutu

Read the above 11 times after two Rakaat Salaat Nawafil  
Hajat and ask Allah for your wish. Insha Allah, Allah will  
fulfil your wish.

## Duaa Adam

دُعَايے آدم علیہ السلام تین بار پوراً فرود متریف تین بار دعا  
پڑھکر جو دعا مانگیں انتاء اللہ تعالیٰ مقبول فرمائیں گا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝ اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ  
اِیْمَانًا نُّبَا شَرِیْبًا ۝ قَلْبِیْ وَ یَقِیْنًا صَادِقًا حَتّٰی اَعْلَمَ اَللّٰهُ  
لَنْ یُصِیْبِنِیْ اِلَّا مَا كَتَبْتَ لِیْ وَ رَضِیْتُمْ مِنْ الْعِیْشِ  
بِمَا قَسَمْتَ لِیْ یَا اَرْحَمَ الرَّحِیْمِ۔

*Bismillah Hir Rahman Nir Raheem Allahumma Inni As  
Aluka Imaan Nubashirubihi Qalbee Wa Yaqeenan  
Sadiqan Hatta Alam Annahu Lan Yuseebanee illa Ma  
Kattabta Lee Wa Radhane Minal Ayesi Bema Qasamta  
Lee Ya Arhamar Rahimeena*

Read Salawaat 3 times, followed by reading the Duaa 3 times and finally read Salawaat 3 times again then ask Allah for your wish.

Duaa Sulayiman

دُعَاةُ حَضْرَتِ سُلَيْمَانَ عَلَيْهِ السَّلَامُ بِمَشْكُرٍ كَاحِلٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝ اَللّٰهُمَّ بِنُوْرِكَ  
اَهْتَدَيْتُ وَبِفَضْلِكَ اَسْتَعِيْثُ وَبِرَحْمَتِكَ  
اَجْتَحِثُ وَبِاَمْسِيَّتِكَ هٰذِهِ ذُنُوْبِيْ بَيْنَ  
يَدَيْكَ اَسْتَغْفِرُكَ مِنْهَا وَاتُوْبُ اِلَيْكَ -

*Bismillah Hir Rahman Nir Raheem Allahumma Benoorika  
Ahtaddayta Wa Be Fadhlika Astagheesu Wa Be  
Rihmatika Asbahtu Wa Amsaytu Hazihe Zunoobee  
Baiyna Yadaiyka Astaghfiruka Minha Wa Atubu ilaiyk*

Read at times of any difficulty.

Duaa Dawood

دُعَاؤُ دَاوُدَ عَلَيْهِ السَّلَامُ بِوَقْتِ شَتْكِهِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ لَكَ الْحَمْدُ  
دَائِمًا مَعَ دَوَامِكَ وَوَلَكَ الْحَمْدُ بَاقِيًا مَعَ  
بَقَائِكَ وَوَلَكَ الْحَمْدُ خَالِدًا مَعَ خُلُودِكَ  
وَوَلَكَ الْحَمْدُ كَمَا يَنْبَغِي بِكَرَمِ وَجْهِكَ  
وَ عِزِّ جَلَالِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ -

*Bismillah Hir Rahman Nir Raheem Allahumma Lakal  
Hamdu Daaeiman Ma a Dawamika Wa Walakal Hamdu  
Baqiyan Ma a Baqaika Wa Lakal Hamdu Khalidan Ma a  
Khuludika Wa Lakal Hamdu Kama Yambkhee Bakarami  
Wajhika Wa Izzi Jalallika Ya Zal Jalaali Wal Ikraami*

Read at times of any difficulty.

Duaa Khidhr

دُعَاة حَفِزَتِ خَفَرٌ عَلَيْهِ السَّلَامُ لِبُؤْتِ مَشْكَرِ الْبُرْهَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ  
لَا قُوَّةَ إِلَّا بِاللَّهِ مَا شَاءَ اللَّهُ كُلُّ نِعْمَةٍ مِنَ اللَّهِ  
مَا شَاءَ اللَّهُ الْخَيْرُ كُلُّهُ بِحَدِّ اللَّهِ عَزَّ وَجَلَّ  
مَا شَاءَ اللَّهُ لَا يُصْرِفُ السُّوءَ إِلَّا اللَّهُ =

Bismillah Hir Rahman Nir Raheem Bismillahi Ma Shaa  
Allahu La Quwwata illa Billahi Ma Shaa Allahu Kullu  
Naimatin Min Allahi Ma Shaa Allahul Khaiyru Kulluhu  
Bahda Allahi Azza Wa Jalla Ma Shaa Allahu La Yasrifus  
Soo a ill Allahu

Duaa Abu Nawas

عربی دُعا = حضرت ابو نواس ان کا انتقال ۱۹۲ء میں ہوا

یا رب ان عظمت ذنوبی کثرتاً { اے پروردگار اگر میرے گناہ زیادہ  
فلقد علمت بان عفوک اعظم ہیں تو مجھے یہ بھی معلوم ہے کہ تیرا  
> امن عفو وسیع تر ہے -

ان کا ان لایرجوک الا حسن - { اگر آپ سے نیکو کار ہی امید رکھیں تو پھر  
فمن ذالذی یدعو یرجو الہم = وہ کون ذات ہے جس سے مجرمین  
- امید رکھ کر دعا کریں -

ادعوا ربکما امرت تضرعاً - { پروردگار تیرے حکم کے مطابق تضرع  
فاذا اردت یدعی فمن ذالرحم = و زاری سے دعا مانگتا ہوں اگر تو  
مجھے جھٹک دے گا تو کون چہرہ بانی کرے گا

فالی الیدک وسیلة الارجام آپ تک پہنچنے کے لیے میرے پاس سوار  
و جمیل عفوک ثم انی مسلم { امید و درگزر کے کوئی واسطہ نہیں ہے  
اس کے بعد پھر میں عرض کروں ہوں -

## SELECTED PRAYERS

### **Translation of Duaa Abu Nawas**

My Rabb (Lord) if my sins are huge, I know that You are the Greatest one who pardons.

If only the pious keep hope in You, then tell me from whom should the sinners keep their hope in their prayers?

Rabb (Lord) I pray to You according to your order and with humility, if You admonish me then who will be kind to me?

To reach You, I have nothing but hope in that You overlook my shortcomings, and pardon me handsomely after which I can submit myself completely to You.

## MEANING OF THE FIRST KALIMA



### MEANING OF THE FIRST KALIMA

La ilaha ill Allah Muhammadur Rasool Allah  
There is no god only Allah,  
Muhammad is the Messenger of Allah

### Introduction

*La ilaha ill Allah Muhammadur Rasool Allah* (There is no god only Allah, Muhammad is the Messenger of Allah) is also known as *Kalima Tayyab*.

*Kalima Tayyab* is the testification of faith in Islaam. A person cannot be considered to be a Muslim if he or she does not believe in the words of this *Kalima*. To become a Muslim, a person must say this *Kalima* with total belief. Another point about this *Kalima* is the name given to it, which is *Tayyab*. *Tayyab* means Purity. By uttering this *Kalima* a person is purified from disbelief. An impure person becomes pure. This purification is spiritual.

*The Messenger of Allah added, "There will come out of hell everyone who says: 'La ilaha ill Allah,' and has in his heart good equal to the weight of a barley grain. Then there will come out of hell everyone who says: 'La ilaha ill Allah,' and has in his heart good equal to the weight of a wheat grain. Then there will come out of hell everyone*

## MEANING OF THE FIRST KALIMA

*who says: 'La ilaha ill Allah,' and has in his heart good equal to the weight of an atom (or a smallest ant)."*

*When the death of Abu Talib approached, the Messenger of Allah came to him and said, "Say: La ilaha ill Allah, the words with which I will be able to defend you before Allah."*

**[Sahih Al Bukhari]**

### **The Meaning of: La ilaha ill Allah**

Let us start by looking at the literal translation of the words *La ilaha ill Allah*.

*La* means *No*  
*ilaha* means *god*  
*ill* means *only* or *but*  
Allah means ALLAH

Most of the Muslims even today substitute the word God for the Name ALLAH. They go so far as translating the words *La ilaha ill Allah* to mean There is no god but God. This latter translation is incorrect. It does not make sense at all. Is Allah the same as God? The short and simple answer is, No! Allah is not a God with a capital 'G' or little 'g'. The first *Kalima* – testification says clearly *La ilaha* (No god!) *ill Allah* (only ALLAH).

The biggest misunderstanding has started from the translations of the Holy Quraan. The translators freely substituted the word 'god' where ever the name Allah is mentioned. It is, as if they are apologising on Allah's behalf and, in their minds, correcting the words of the Holy Quraan. To compound the problem, the translators

## MEANING OF THE FIRST KALIMA

use outdated English which is neither spoken nor read by the entire population of this earth. The outdated English is found in the Bible translations. So the translators tried to copy the Bible translations. To say it in another way, instead of translating the Quraan in modern English, the translators went backwards to mimic the translations of the Bible. It is this misrepresentation that has caused the confusion. Today so many Muslims who do not understand Arabic believe Allah and God mean one and the same because they can only understand the (incorrect) English translation. This is a major downfall. Have you ever really considered why the *Kalima* started with a negative word 'No' followed by 'god'? It was to stop the people worshipping gods in the form of statues or in the form of pictures, or in the form of mental images. It was to stop people worshipping a god or gods sitting on a throne. If Allah is a god then the *Kalima* might have started with 'Yes there is a God', or 'Allah is the only God', but it does not. The *Kalima* starts with 'No god'.

The name Allah cannot be converted to the English word God. Allah is infinite, which means Allah has no boundaries. Allah has no centre. Allah has no inside and no outside. If Allah had boundaries then that would limit Allah. We are told in the Quraan:

*Wa Lillahil Mashriqu Wal Maghribu Fa Aiyname Tu Wallu  
Fa Samma Waj Hullahi inn Allaha Wasiun Aleem*

**115** *To Allah belong the east and the west. Where ever you turn there is the presence of Allah. For Allah is All Pervading All Knowing.*

**[Quraan: Al Baqara, Chapter 2]**

## MEANING OF THE FIRST KALIMA

If Allah was a god then we would not see his Aspect everywhere. He would be limited by form or shape. He would be limited by time and place. Allah has no form or shape because with form and shape there is an outline that forms the shape or boundary. We are informed about this in the Holy Quran:

*Allahus Samad*

**2 Allah the Absolute**

**[Quraan: Al ikhlas, Chapter 112]**

Which means Allah is not limited by time, place or circumstance. Some readers may say that Allah is referred to as God in the Holy Quran. This is true. An example of this is given here:

*Inn Al Lazeena Kafaroo Wa Ma Too Wa Hum Kuffarun  
Ulaika Alai Him La Nat Ullahi Wal Malaika Ti Wan Nasi  
Ajmaeen*

**161** *Those who disbelieve, and die while they are disbelievers; on them is the curse of Allah and of angels and of all mankind.*

*Khali Deena Feeha La Yu Khaf Fafu An Humul Azabu  
Wa La Hum Yun Zaroon*

**162** *They will dwell in there. Their penalty will not be lightened, neither will they be reprieved.*

*Wa ilahu Kum ilahun Wahidul La ilaha illa Huwar  
Rahmanur Raheem*

**163** *Your God is One God; there is no god only He, the Compassionate, the Merciful.*

**[Quran: Al Baqara, Chapter 2]**

## MEANING OF THE FIRST KALIMA

In verse 163, the word God (*ilaha*) is used to describe Allah (Your God is One God), but notice the context in which it is used. Allah is addressing the disbelievers. After telling the disbelievers of the fate that awaits them, Allah informs them that their God is one God – *Wa ilahukum ilahun Wahid* because they are only familiar with the concept of god. Allah tells the non-Muslims using the terminology that the non-Muslims are familiar with, which is god. Immediately following that in the same verse we are told *La ilaha illa Hu* - There is no god only He the Compassionate, the Merciful which is addressed to the Muslims. So the last part of verse 163 is addressed to the Muslims who should not interchange the Name Allah with the word god. You will find the word *ilaha* 'god' is used throughout the Quraan whenever the verses are addressed to the non-Muslims.

Taking just one more example:

*1 Alif Laam Meem*

*2 Allahu La ilaha illa Huwal Hayyul Qayyum*

*2 Allah! There is no god only He, the Living, the Eternal.*

***[Quraan: Al Imran Chapter 3]***

Again we are told in the Holy Quraan that there is no god with little 'g' or capital 'G'. So who is Allah? Muhammad ﷺ the Messenger of Allah and all the great Muslim saints from the past to present have said no one should contemplate on the essence of Allah because in doing that, a person will fall into error. But we must reflect on Allah's attributes or qualities in order to attain nearness to Him.

## MEANING OF THE FIRST KALIMA

His Name is Allah, and his attributes or *qualities are Ar Rahman* – the Compassionate, *Ar Raheem* – the Merciful, *Al Malik* – the Sovereign, *Al Quddus* – the Holy Holy One, *As Salaam* – the Source of Peace, *Al Mu\_min* – the Guardian of Faith, *Al Muhaymin* – the Preserver of Safety, *Al Azeez* – the Exalted in Might, *Al Jabbar* – the Irresistible, *Al Mutakabbir* – the Proud, *Al Hayy* – the Living, *Al Qayyum* – the Eternal and all the other qualities mentioned in the Holy Quraan.

I found in one translation of the book *Al Futhu Rabbani*, the translator had freely used the word God when referring to Allah. I could not find the Name Allah anywhere in the entire book. I wrote and pointed this out to the translator. He replied, “The word God is mentioned in the Webster's Dictionary. It is derived from the Indian word Ghauss meaning Saviour.”

The Muslims use the word Ghauss for the person who is the Chief of the Walees (saints). The Shaykh of the Shaykhs. The Christians use the word Saviour for Isa<sup>ﷺ</sup> (Jesus). It is sad to find that these people who translate the Holy Quraan and the works of prominent saints, use the word ‘God’ wherever they come across the Name ‘Allah’. Countless people read these translations. The readers, are brain washed into believing that ‘Allah’ is ‘God’. Is it any surprise the Muslims are suffering in this day and age, when people who have impact (that is the translators) on the lives of other people are ashamed to use the Name Allah from the Holy Quraan which is the word of Allah. They would rather use the word ‘God’ from a Dictionary written by men.

## MEANING OF THE FIRST KALIMA

In this day and age, the entire population of the earth is aware of the religion of Islaam. They are also aware, that those who practice and follow Islaam are called Muslims and not Mohammadans. By the same reasoning, the entire population of the earth is aware of the Name Allah. Now it must be made clear to everyone including the ignorant Muslims (through no fault of their own), that the Muslims worship and serve Allah, they do not worship any God.

In conclusion Allah is not a god. There is no god only Allah. Allah is the proper name of our Creator. Allah is infinite, because where ever we turn there is the Essence or Aspect of Allah. There are some Muslims who will argue that Allah is not everywhere. After providing the proof from the Holy Quraan (Chapter 2 verse 115) if they still dispute that Allah is not everywhere then they have rejected the Word of Allah. Only Allah Knows Best!

This is the literal meaning of the  
*La ilaha ill Allah.*

### **The Meaning of: Muhammadur Rasool Allah**

Now let us look at the second part of *Kalima Tayyab* starting again with the literal translation of the words *Muhammad(ur) Rasool Allah.*

Muhammad means Muhammad  
*Rasool* means Messenger (of)  
Allah means ALLAH

Every Muslim will translate *Muhammad Rasool Allah* to mean *Muhammad is the Messenger of Allah.*

## MEANING OF THE FIRST KALIMA

There are no problems here... But, there is a problem in comprehension! Some Muslims do not even realise what they are uttering. They are not paying attention to the words of the *Kalima*. They are veiled from the meaning of the *Kalima*.

When someone utters: “Ya Muhammad!” others will quickly admonish the utterer that he or she cannot say “Ya Muhammad”. Why?

The admonishers believe that Muhammad ﷺ the Messenger of Allah is not present with us in this world. We can only use “Ya” for someone who is present. Therefore it is all right to say “Ya Allah”, but it is not right to say “Ya Muhammad”.

Let me reiterate what I have already written in the above section on the Meaning of La ilaha ill Allah. To become a Muslim, a person must first of all say the *Kalima Tayyab* “*La ilaha ill Allah Muhammadur Rasool Allah*” with total belief. A person who does not believe in this *Kalima* is not a Muslim. The translation of this *Kalima* is:

There is no god only Allah, Muhammad is the Messenger of Allah.

In this section we are looking into the second part of the *Kalima*, *Muhammadur Rasool Allah*. Literally translated, the second part means Muhammad Messenger of Allah. Grammatically translated the meaning is:

Muhammad is the Messenger of Allah.

## MEANING OF THE FIRST KALIMA

If we look at the literal translation, it clearly states *Muhammad Messenger of Allah*. There is no mention of time in relation to past, present or future. The grammatically correct translation states:

Muhammad IS the *Rasool* (Messenger) of Allah.

Let me repeat that a second time:

Muhammad IS the *Rasool* (Messenger) of Allah.

Let me repeat that a third time:

Muhammad IS the *Rasool* (Messenger) of Allah.

Now the question that we need to ask

Is MUHAMMAD IS THE MESSENGER OF ALLAH in the present tense?

Yes or No?

Does MUHAMMAD IS THE MESSENGER OF ALLAH not mean this very moment?

Yes or No?

Yet the admonishers do not even realise what they are saying when reciting the *Kalima Tayyab*. If a Muslim today cannot say “Ya Muhammad” he cannot say Muhammad IS the messenger of Allah by the same reasoning. I challenge anyone to change IS to WAS. Whoever changes IS to WAS will be a disbeliever (*Kafir*). The door of prophetship is closed. Muhammad ﷺ is the

## MEANING OF THE FIRST KALIMA

seal of all the Prophets. He is the Messenger of Allah to all those who are here today and for those who are yet to be born. That implies today, tomorrow and the rest of time which is eternity. *Muhammad is the messenger of Allah* even in the next world because we the Muslims will still be known as Muhammad's *Ummah* or Muhammad's community.

Although we cannot see Muhammad ﷺ physically, spiritually he is always present. As far as the souls are concerned, the very first Soul, or Ruh, or Light that Allah created was the Light of Muhammad ﷺ. That Light (Ruh / Soul) said "Subhan Allah" for 70,000 years. Today some of the Muslims say *Hadhrat* Muhammad ﷺ is not present, so we cannot say "Ya Muhammad". Muhammad ﷺ was present even before the creation of heavens and earth, how can he not be present now! He is the first and the last Prophet. *Awwal* and *Akhir* are also among the names or titles or attributes of *Sayyidina* Muhammad ﷺ. Those who say it is wrong to say "Ya Muhammad", only think in terms of a physical body. By the same logic, has anyone seen Allah *Subhana Wa Ta Ala* physically? Yet we say "Ya Allah".

When *Hadhrat* Adam ؑ was sent from heaven to earth for eating the forbidden fruit he repented for 330 years. Then Allah gave Adam ؑ guidance and he remembered The *Kalima* he had seen inscribed in heaven:

*La ilaha ill Allah Muhammadur Rasool Allah.*

When Adam ؑ recited the *Kalima*, Allah accepted his prayer and forgave Adam ؑ. Even Adam ؑ had to say:

## MEANING OF THE FIRST KALIMA

There is no god only Allah, Muhammad is the Messenger of Allah.

Why did Adamؑ not say “Muhammad ﷺ *will be* the Messenger of Allah?”

Was Muhammad ﷺ present then or not? You can answer this question for your self.

Only Allah Knows Best!

May Allah guide us to the right path, the path of those on whom Allah has bestowed His grace – *Ameen*.

Darood / Blessings and Salaam / Peace on Muhammad, his Family, and his Companions.

## THE SIX KALIMA

### FIRST KALIMA

The Word of Purity (Kalima Tayyabah)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ

*La ilaha ill Allahu Muhammadur Rasool Allah*

There is no god only Allah, Muhammad is the Messenger of Allah.

### SECOND KALIMA

The word of Testimony (Kalima Shahaadat)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،  
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*Ash Hadu an La illaha ill Allahu, Wahdahu La Sharika Lahu, Wa Ash Hadu Anna Muhammadan Abduhu wa Rasooluh*

I bear witness that no one is worthy of worship but Allah, the One Alone, without partner, and I bear witness that Muhammad is His servant and Messenger.

### THIRD KALIMA

The word of Glorification (Kalima Tumjeed)

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ  
وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ  
الْعَلِيِّ الْعَظِيمِ

*Subhan Allahi, wal Hamdu lillahi, wa la illaha ill Allahu,  
Wallahu Akbar. Wa La Hawla Wa La Quwwata illa Billahil  
Aliyyil Azeem.*

Glory be to Allah and Praise to Allah, and there is no god only Allah, and Allah is the Greatest. And there is no might or power except with Allah.

### FOURTH KALIMA

The word of Unity (Kalima Tauhid)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،  
لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ  
هُوَ حَيٌّ لَّا يَمُوتُ أَبَدًا أَبَدًا  
دُو الْجَلَالِ وَ الْإِكْرَامِ بِيَدِهِ الْخَيْرُ  
وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

## THE SIX KALIMA

*La ilaha ill Allahu Wahdahu La Shareeka Lahu Lahul Mulku, Wala Hul Hamdu, Yuhyee Wa Yumeetu, Wa Huwa Haiyyul La Yamootu Abadan Abadan, Zul Jalaali Wal Ikraami, Beyadihil Khairu, Wa Huwa Ala Kulli Shay in Qadeer.*

There is no god only Allah. He is One without partners. To Him belongs the Kingdom. And for Him (is) the Praise. He gives life and causes death. And He is Living. He will never ever die. Possessor of Majesty and Bounty. In His hand all that is good. And He is Powerful over everything.

## FIFTH KALIMA

The word of Penitence (Kalima Astaghfar)

اسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ أَدْنَبْتُهُ عَمَدًا  
أَوْ خَطَا سِرًّا أَوْ عَلَانِيَةً وَأَتُوبُ إِلَيْهِ  
مِنَ الذَّنْبِ الَّذِي أَعْلَمُ وَمِنَ الذَّنْبِ الَّذِي  
لَا أَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ  
وَسَتَّارُ الْعُيُوبِ وَغَقَّارُ الذُّنُوبِ  
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

*Astaghfir Ullaha Rabbi Min Kulli Zanbin Aznabtuhu Amadan Aw Khaṭa An, Sirran Aw Aalani Yatan Wa Atubu ilaihi Minaz Zanbil Lazee Aalamu Wa Minaz Zanbil Lazee La Aalamu, innaka Anta Allamul Ghuyubi, Wa Sattarul*

## THE SIX KALIMA

*Uyoubi, Wa Ghaffaruz Zunubi, Wa La Hawla Wa La Quwwatta illa Billahil Aliyyil Azeem*

I seek forgiveness from Allah, my Rabb (Lord), from every sin I committed knowingly or unknowingly, secretly or openly, and I turn towards Him from the sin that I know and from the sin that I do not know. Certainly You, You are the knower of the hidden things and the Concealer of the mistakes and the Forgiver of the sins. And there is no power and no might except from Allah, the Most High, the Most Great.

## SIXTH KALIMA

The words of rejecting disbelief (Kalima Rud-A-Kuffer)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أُشْرِكَ شَيْئًا وَ  
أَنَا أَعْلَمُ بِهِ وَ اسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ  
تُبْتُ عَنْهُ وَ تَبَرَّاتُ مِنَ الْكُفْرِ وَ الشِّرْكِ  
وَ الْكِذْبِ وَ الْغَيْبَةِ وَ الْبِدْعَةِ وَ النَّمِيمَةِ  
وَ الْفَوَاحِشِ وَ الْبُهْتَانِ وَ الْمَعَاصِي كُلِّهَا  
وَ أَسْلَمْتُ وَ أَقُولُ لَا إِلَهَ إِلَّا اللَّهُ  
مُحَمَّدٌ رَسُولُ اللَّهِ

*Allahumma inni Auzu Bika Min An Ushrika Shayy Anw  
Wa Ana Alamu Bihi. Wastagh Firuka Lima La Aalamu  
Bihi Tubtu Anhu Wa Tabarratu Minal Kufri Wash Shirki*

## THE SIX KALIMA

*Wal Kizbi Wal Gheebati Wal Bida Ati Wan Nameemati  
Wal Fawaa Hishi Wal Buhtani Wal Ma\_asee Kullihaa. Wa  
Aslamtu Wa Aqoolu La illaha ill Allahu Muhammadur  
Rasul Allah.*

Allah! Certainly I seek protection with You from associating any partner with You knowingly. And I seek forgiveness from You for that which I do, not knowingly. I repent from it and I make myself free from disbelief and polytheism and the falsehood and the back-biting and the innovation and the tell-tales and the bad deeds and the blame and the disobedience, all of them. And I submit myself to You and I say, There is no god only Allah, Muhammad is the Messenger of Allah.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
 رَبِّ اجْعَلْنِیْ مُتِمِّمَ الصَّلٰوةِ وَمِنْ ذُرِّیَّتِیْ رَبَّنَا وَتَقَبَّلْ دُعَاؤِ  
 رَبَّنَا اغْفِرْ لِیْ وَلِوَالِدِیْ وَلِلْمُؤْمِنِیْنَ یَوْمَ یُقَامُ الْحِسَابُ

**BISMILLAH HIR RAHMAN NIR RAHEEM**

**40** “Rabbij Alnee Muqeemas Salaati Wa Min Zurriyyati, Rabbana Wa Taqabbal Duaa.”

**41** “Rabba Naghfirlee Wali Walidayya Wa Lil Mu\_mineena Yauma Yaqoom ul Hisaab.”

**I BEGIN WITH THE NAME OF ALLAH, THE COMPASSIONATE,  
 THE MERCIFUL**

**40** “My Rabb (Lord)! Make me one who establishes regular prayer and also (raise such) among my offspring. Our Rabb (Lord) accept the prayer.”

**41** “Our Rabb (Lord), forgive me and my parents and the believers on the Day of Reckoning.”

**[Quraan: Ibraheem, Chapter 14]**