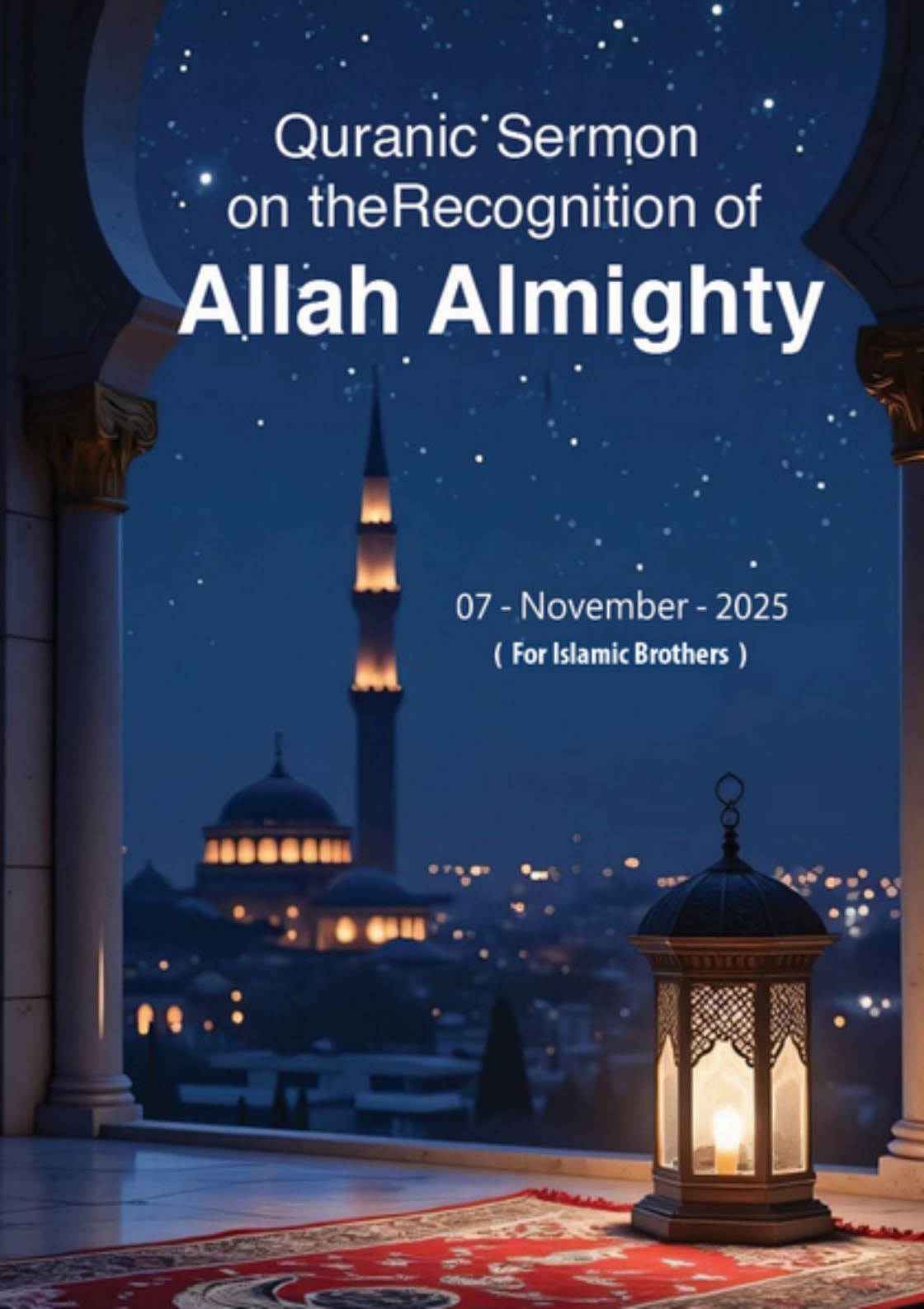


Quranic Sermon
on the Recognition of
Allah Almighty

07 - November - 2025
(For Islamic Brothers)



For the Blessed Friday, November 7, 2025

(Expected Islamic date: 15 Jumādā al-‘Ulā al-Sharīf, 1447 AH)

Quranic Sermon on the Recognition of Allah Almighty

In this sermon, you will learn about...

- ❖ The recognition of Allah Almighty is an important obligation.
- ❖ When the cow ran away in fear (an account).
- ❖ Subtle disbelief and its signs.
- ❖ What does it mean to be a servant?



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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Quranic Sermon on the Recognition of Allah Almighty

وَعَلَى إِلِكِ وَأَصْحِيكَ يَا حَبِيبَ اللَّهِ
وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى إِلِكِ وَأَصْحِيكَ يَا نُورَ اللَّهِ
وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made an intention for the Sunnah of *i'tikāf*.

The Excellence of Reciting *ṣalāt* upon the beloved Prophet ﷺ

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Whoever wishes for Allah Almighty to be pleased with him in His Court should recite *ṣalāt* upon me in abundance."¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Allah Almighty states in the Quran:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ

تَرْجَعُونَ ﴿٢٨﴾

صَدَقَ اللَّهُ الْعَظِيمُ وَصَدَقَ رَسُولُهُ النَّبِيُّ الْكَرِيمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

How can you disbelieve in Allah, even though you were lifeless; then He granted

¹ Al-Qawl al-Badī', p. 128

you life; then He will cause you to die; then He will bring you to life; and then to Him you shall be returned?!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Allah Almighty exists; He is One and has no partner. The noble Quran presents many kinds of evidence for the recognition of Allah Almighty. One type is known as *dalā'il al-anfus*. A person's own being, his existence, his beating heart, his breathing, his walking, his marvellous design, his childhood, youth, and old age are stages proving Allah Almighty's existence. These signs of His existence found within ourselves are called *dalā'il al-anfus*.² We have just heard the 28th verse of Surah al-Baqarah, in which some of these *dalā'il al-anfus*, related to the recognition of Allah Almighty, are mentioned.

First, here are a few points related to the recognition of Allah Almighty, and then, *إِنْ شَاءَ اللهُ*, we will listen to the translation and explanation of a blessed verse.

The Recognition of Allah is an Important Obligation

The very first and most important obligation placed upon every person is to recognise Allah Almighty. In fact, it is the fundamental purpose of our existence. It is stated in the noble Quran:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

And I did not create jinn and mankind but to worship Me.³

Imām Mujāhid *رَحْمَةُ اللهِ عَلَيْهِ* explains that "worship" in this verse means recognition.⁴ In other words, Allah Almighty created Jinn and mankind so that they may attain His recognition.

In a Hadith *Qudsī*, mentioned by great saints *رَحْمَتُهُمُ اللهُ* and from which they have

¹ Al-Quran, Al-Baqarah, verse 28; translation from Kanz al-'Irfān

² Al-Tafsīr al-Kabīr, part 24, Al-Mu'min, under verse 67, vol. 9, p. 530, summarised

³ Al-Quran, Al-Dhāriyāt, verse 56; translation from Kanz al-'Irfān

⁴ Tafsīr al-Baghawī, part 27, Al-Dhāriyāt, under verse 56, vol. 4, p. 235

derived many rulings, Allah Almighty said: **كُنْتُ كَنْزًا مَخْفِيًّا** “I was a hidden treasure, **فَأَحْبَبْتُ أَنْ أُعْرَفَ فَخَلَقْتُ الْخَلْقَ لِأُعْرَفَ** and I wished to be known, therefore I created the creation so that I may be known.”¹

This makes it clear that the very purpose of our creation is to recognise Allah Almighty.

Mountains Will Leave Their Place because of Your Supplications

It is stated in a blessed Hadith that the beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, said:

If you recognise Allah Almighty as He deserves to be recognised, you will certainly walk upon the seas, and mountains will move from their place because of your supplications.²

الله أكبر! Such is the power of recognising Allah Almighty! When a person is blessed with it, he attains a very high rank, and his prayers have the effect of moving mountains from their place.

The Mountain Began to Grow

Sayyidunā Fuḍayl **رَحِمَهُ اللَّهُ عَلَيْهِ**, once a notorious thief, later repented, performed many good deeds, and was blessed by Allah Almighty with a lofty rank. One day, while on a mountain in Mina, he said: “If a saint were to command this mountain, ‘O mountain! Rise high,’ it would immediately rise.” The moment he said this, the mountain began to ascend. Sayyidunā Fuḍayl **رَحِمَهُ اللَّهُ عَلَيْهِ** said: “O mountain, stop! I did not command you.” Upon saying this, the mountain stopped.³

Whoever attains the recognition of Allah Almighty reaches a high rank like this.

How is Divine Recognition Attained?

Now, an important question arises: how is the recognition of Allah Almighty

¹ Kashf al-Khifā', vol. 2, p. 121, Number 2014

² Musnad al-Firdaws, vol. 3, p. 370, Number 5123

³ Al-Risālah al-Qushayriyyah, p. 396

attained? Sayyidunā Dātā Ganj Bakhsh ‘Alī al-Hujwayrī رَحْمَةُ اللَّهِ عَلَيْهِ has spoken about this in great detail. He concluded that the recognition of Allah Almighty is not attained through knowledge or intellect. It is attained solely through the grace of Allah Almighty. The one upon whom Allah Almighty bestows His grace is blessed with it.¹

Many people have tried to recognise Allah Almighty with their intellect but failed. Some tried to attain this recognition with their knowledge but were unsuccessful. As a result, some people worshipped the sun, the moon, and even trees. True recognition of Allah Almighty is not attained through intellect or knowledge; it is only attained through the grace of Allah Almighty. When a person is blessed with Allah’s grace, his intellect becomes enlightened, the light of divine recognition enters his heart, and he begins to see the signs of Allah’s existence and His power in every particle of the universe.

When the Cow Ran Away in Fear

There was a man among Banī Isrā’īl who once worshipped a cow. One day, while the cow was grazing, clouds gathered, thunder roared, and lightning struck, causing the cow to run away in fear.

This was the moment when the grace of Allah Almighty descended upon the polytheist. He began to think that this cow, which trembles at thunder and lightning, cannot be the Creator. Then he looked to the heavens and said, “O Lord of the clouds!” After that, Allah Almighty sent a revelation to the Prophet عَلَيْهِ السَّلَام of that time, instructing him to go to that man, and teach him the testimony of faith and the principles of belief.²

This is the grace of Allah Almighty! When it is bestowed upon a person, he is blessed with divine recognition.

The Method to Attain the Grace of Allah Almighty

Now the question arises: how can we attain the grace of Allah Almighty? Sayyidunā Dātā Ganj Bakhsh ‘Alī al-Hujwayrī رَحْمَةُ اللَّهِ عَلَيْهِ, while addressing this,

¹ Kashf al-Mahjūb, p. 321, summarised

² Hikāyāt wa Qiṣaṣ, p. 34, summarised

says: “When a person destroys his ego, he attains divine recognition, which is called the recognition of the state.”¹

In other words, when a person removes arrogance and pride from his heart, he is blessed with the grace of Allah Almighty, and through it, he attains the recognition of Allah Almighty.

The conclusion is that Allah Almighty exists, He is One, and He has no partner. Signs of this fact are present in our own bodies, but as long as ego, arrogance, and self-admiration remain, we will fail to perceive them. Therefore, it is essential to purify ourselves of these traits, and only then, *ان شاء الله*, we will begin to see the signs of Allah’s powers in every particle of the universe.

مٹ جائے یہ خودی تو وہ جلوہ کہاں نہیں
دردا میں آپ اپنی نظر کا حجاب ہوں

Mith jaye ye khudi tow wo jalwah kaha nahi

Darda me aap apni nazar ka hijab hun

This means that if my ego, my pride, and my self-admiration are erased, the manifestations of Allah Almighty will appear everywhere. But alas! I am the veil before my own sight.

A Brief Explanation of a Blessed Verse

These were a few points about divine recognition. Now, let’s turn to a brief explanation of the following verse. Allah Almighty said:

كَيْفَ تَكْفُرُونَ بِاللَّهِ

How can you disbelieve in Allah,

¹ Kashf al-Mahjūb, p. 323, summarised

This is a rhetorical question of astonishment; those who deny God are being made to reflect: “How surprising! How can you possibly disbelieve in Allah Almighty?” This is because:

وَلَكُمْ أَمْوَاتٌ فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

even though you were lifeless; then He granted you life; then He will cause you to die; then He will bring you to life; and then to Him you shall be returned?

This verse outlines the five human states, each of which is an independent proof of Allah’s existence.

The First State of a Human

Allah Almighty says:

وَلَكُمْ أَمْوَاتٌ

even though you were lifeless;

This is our first state. There was a time when we were nothing.

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ﴿١﴾

A time elapsed upon man when he was not something worthy of mention.¹

This verse humbles our ego, and our sense of self. We are being reminded, “How can you disbelieve in Allah Almighty? How can you compare yourself to the Omnipotent, Self-Sustaining Lord? How can you prefer your desires over His commands? You were nothing—not even worthy of mention! Reflect on your initial state! You did not even exist in anyone’s imagination. Is it befitting of you to act arrogantly when it is Allah Almighty who granted you existence? Is it befitting of you to deny His power on the basis of your own strength,

¹ Al-Quran, Al-Dahr, verse 1; translation from Kanz al-‘Irfān

intellect, or knowledge? Do you dare weigh the commands of Allah Almighty on the scale of your intellect? No! You were nothing, and He made you something. Therefore, bow your head before Him, embody humility and submissiveness, and call out from the depths of your heart: **سُبْحَانَ رَبِّيَ الْأَعْلَى** Glory be to my Lord, the Most High!”

The Second State of a Human

This was the first state; now we will explore the second state. Allah Almighty said:

فَأَحْيَاكُمْ

then He granted you life

These are the glories of Allah Almighty! You were lifeless, and He gave you life; transforming a mere drop of water into a living, intelligent, strong, and powerful human being. How did He create us?

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

We created man in the best form.¹

A Punjabi poet praises Allah Almighty in a unique way. The poet reminds us that the things we are arrogant about, such as our beauty, youth, and power, are not our own achievements, but gifts from Allah Almighty. He writes:

نَک	جے	مَتھے	اُٹے	ہُونڈا	گن	جے	دھون	دے	پچھے	ہُونڈے
اگھان	ہُنڈیاں	مَوڈے	اُٹے	وِکھی	وچ	اِک	پُوچھل	ہُونڈی	گُوڈے	دی
تھاں	پسلی	ہُونڈی	پسلی	تھاں	گُوڈا	ہُونڈا	بُنڈہ	کِڈا	گُوچا	ہُونڈا

¹ Al-Quran, Al-Tin, verse 4; translation from Kanz al-‘Irfān

*_*_*_*

صدقة	جائے	سویں	رَبِّ	دے	جس	نے	خاص	کرم	فرمایا
مٹی	دے	اس	باوے	تائیں	کدّا	صورت	مند	بنایا	

Clarification: This is something to think about: Allah Almighty gives us whatever form He wishes. The noble Quran states:

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ط

It is He, who creates your form within the wombs 'of mothers' as He wills.¹

The poet says: "If our nose had been on our forehead, our ears behind our neck, our eyes on our shoulders, our knees in place of our ribs, and our ribs in place of our knees, imagine how ugly we would have appeared. Is there anyone who could object to this? Is there anyone who could change this appearance? No, certainly not! If we were given this form, we would have had to live with it. Yet Allah Almighty, in His infinite kindness, made this creature of clay so beautiful and well-proportioned. Look at the eyes, the ears, the hands, the head, the nose—all crafted with perfection! This is the appearance which people take pride in when they look at themselves in the mirror. Who granted us this form? We must answer:

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ط

So Allah is the Possessor of infinite blessings, the Best Creator.²

¹ Al-Quran, Āli-‘Imrān, verse 6; translation from Kanz al-‘Irfān

² Al-Quran, Al-Mu‘minūn, verse 14; translation from Kanz al-‘Irfān

Salinity, Bitterness, Warmth, and Sweetness

Imām Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ once visited Imām Ja‘far al-Ṣādiq رَضِيَ اللَّهُ عَنْهُ, who asked him, “O Nu‘mān! Do you know anything about the salinity of the eyes, the bitterness of the ears, the warmth of the nostrils, and the sweetness of the lips?”

He replied, “No.”

Imām Ja‘far al-Ṣādiq رَضِيَ اللَّهُ عَنْهُ said, “It is narrated from my grandfather that the Intercessor of the Ummah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, said:

Allah Almighty, through His grace and favour, placed salinity in the eyes of the son of Ādam because the eyes are made of fat, and without it, they would melt. Allah Almighty placed bitterness in the ears of the son of Ādam so that insects would not enter and damage the brain. Similarly, Allah Almighty placed warmth in the nostrils of the son of Ādam through which he smells; without it, the brain would decay. Through His kindness and favour, He placed sweetness on the lips of the son of Ādam so that he could taste everything, and people could enjoy the sweetness of speech.¹

سُبْحَانَ اللَّهِ! This is the glory and greatness of Allah Almighty! Just see how meticulously man was created; a lifeless drop transformed into a living, walking, and intelligent human being. Should we then not prostrate in the court of this Generous Lord and acknowledge His power? Indeed, He is One without a partner, the only One worthy of worship. He is the One before whom we should bow our heads and say, سُبْحَانَ رَبِّيَ الْأَعْلَى Glory be to my Lord, the Most High!

The Third State of a Human

Then Allah Almighty said:

ثُمَّ يُبَيِّنُكُمْ

¹ Ḥilyat al-Awliyā', vol. 3, p. 229, Number 3797, summarised

then He will cause you to die;

This is the third state of man. Once he was nothing, unworthy of mention. Then Allah Almighty gave him life. After this life, a time comes when death takes him from this world.

This is also a proof of Allah's existence. Death shatters the arrogance of the proud, reduces the power of the mighty into dust, and topples the thrones of kings. No amount of skill or scientific progress can ever avert death. Man longs to live, yet to this day no one has escaped the clutches of death. This shows us that there is One Who is governing the system of existence, and that is Allah Almighty.

We Must Taste Death

Once, Imām Ḥasan al-Baṣrī رَحْمَةُ اللَّهِ عَلَيْهِ travelled to Rome, where he witnessed a strange sight. In a forest stood a beautiful silk tent, guarded by armed soldiers. The soldiers said something in their language and left. Then the great scholars of the country arrived, spoke briefly near the tent, and departed. After them came the physicians, then the king and his minister, each stopping at the tent, speaking a few words, and moving on.

Imām Ḥasan al-Baṣrī رَحْمَةُ اللَّهِ عَلَيْهِ says:

I was very surprised to see this. I asked someone what was happening, and I was told that the king's beautiful young son passed away and is buried in this tent. Every year, on his death anniversary, people gather here. First, the soldiers come and say: "O son of the king! If death could be warded off by battle, we would have saved you by risking our lives." Then the scholars come and say: "O son of the king! If knowledge could have stopped death, we certainly would have saved you." Then the physicians come and say: "O son of the king! If there was a cure for death, we would surely have treated you. Finally, the king and the minister arrive, saying: "Son, we tried our best to save you, but who can avert death? Now, our greeting is upon you until next year."

Upon hearing this, Imām Ḥasan al-Baṣrī رَحْمَةُ اللَّهِ عَلَيْهِ made a firm intention to never laugh again, and to spend the rest of his life absorbed in concern for the Hereafter.¹

Dear Islamic brothers! This is the reality of death. The fact that no one lives in this world forever is proof that Allah Almighty exists and has no partner. It is therefore our obligation to attain His recognition and, bowing our heads in His court, say: سُبْحَانَ رَبِّيَ الْأَعْلَى Glory be to my Lord, the Most High!

Life After Death

Dear Islamic brothers! It is in our best interest to attain the recognition of Allah Almighty in this world and dedicate ourselves to His worship. If we fail to do so, remember there is more to come after death.

ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

then He will bring you to life; and then to Him you shall be returned?

We will be resurrected and will stand before Allah Almighty to account for every moment of our lives. Therefore, it is best that we correct ourselves today, attain the recognition of Allah Almighty, and spend our lives in His worship and in deeds that are pleasing to Him.

Subtle Disbelief and Its Signs

Perhaps some of you think, أَلْحَدُّ لِلَّهِ, we are Muslims, we believe in Allah Almighty, and we have firm faith in لَا إِلَهَ إِلَّا اللَّهُ, so we have attained the recognition of Allah Almighty. Indeed, we are Muslims, believers in Allah Almighty, and reciters of the testimony of faith. However, we also need to heed what Imām al-Ghazālī رَحْمَةُ اللَّهِ عَلَيْهِ has mentioned. He writes:

¹ Tadhkirat al-Awliyā', p. 17

One type of disbelief is that which is apparent (i.e., due to which a person leaves the fold of Islam, such as denying the existence of Allah, the Prophets, the heavenly books, or the Day of Judgement). Another type is 'subtle disbelief'. (This refers to a person who is a Muslim, recites the testimony of faith, believes in Allah, His Messengers, His books, and the Day of Judgement, but his character resembles that of a disbeliever).

Giving an example of this, Imām al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ says:

Every person who turns away from Allah, lives only for the world, and is satisfied with it, also falls into this category (meaning they are outwardly Muslim, but their actions mirror that of a disbeliever).¹

Similarly, the noble Quran gives an example:

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ

Do observe, he who made his desire his god, and Allah left him to stray knowingly,²

الله أكبر! O devotees of the Prophet! Reflect upon this. We do not deny Allah Almighty; اَلْحَمْدُ لِلَّهِ, we are Muslims, but think about how many forms of subtle disbelief (i.e., characteristics of the disbelievers) exist within us? Do we not prefer this world over the Hereafter? Do we miss obligatory prayers for the sake of a few pennies? Are acts of disobedience to Allah Almighty committed in the name of social honour on occasions like weddings? Do we not succumb to our desires and disregard the commands of Allah Almighty? Unfortunately, this is widespread in our communities.

People miss the *Fajr* prayer for the sake of comfort, grow lazy in prayers for worldly gain, and prioritise their desires over Allah's commands. How astonishing! How can we do this, while Allah Almighty is the One who gave us life when we were nothing,

¹ Iḥyā' al-'Ulūm, vol. 4, p. 159 summarised

² Al-Quran, Al-Jāthiyah, verse 23; translation from Kanz al-'Irfān

created us, and blessed us with countless favours? Soon we will face death, enter the grave, and stand in His court to account for every deed.

What Does It Mean to Be a Servant?

O devotees of the Prophet! We believe we are servants of Allah Almighty. Our belief is: **لَا إِلَهَ إِلَّا اللَّهُ**, but we need to become true servants in the full sense.

Once, Sayyidunā Ibrāhīm b. Adham **رَحْمَةُ اللَّهِ عَلَيْهِ** needed a slave, so he went to the market, bought a slave, and took him home.

He asked, “What is your name?”

The slave replied, “Whatever name you call me by, that will be my name.”

He then asked, “What do you eat?”

The slave answered, “I will eat whatever you feed me.”

Then he said, “If you have any desire, tell me.”

The slave responded, “Whatever your desire is, that is my desire. I am a slave, and a slave has no concern with such things.”

Upon hearing this, Sayyidunā Ibrāhīm ibn Adham **رَحْمَةُ اللَّهِ عَلَيْهِ** thought: “If only I could be such an obedient servant of Allah.”¹

O devotees of the Prophet! This is what it truly means to be a servant. A servant has no desires and always submits to the will of his master. Therefore, we should follow Allah’s commands, not our desires. Let our lives be guided by Allah’s decree, the Shariah, the blessed *Aḥādīth*, and the teachings of our religion. This is our true well-being, our success in this world and the Hereafter, and our rightful duty. May Allah Almighty grant us the ability to act upon this.

اٰوِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيْبِ

¹ Tadhkirat al-Awliyā', p. 78

An Introduction to the Kalimah & Dua Mobile Application

Dear Islamic brothers! Dawat-e-Islami's I.T. Department has launched a beautiful mobile application named Kalimah & Dua.

- This application can be used to teach children easily.
- It contains the 6 Kalimahs with audio pronunciation and translations.
- It also includes 16 daily supplications with pronunciation and translation, such as the supplication for drinking water, the supplication before and after eating, the supplication for drinking milk, and the supplication before sleeping. It also contains *sunan* and etiquettes on various topics.
- Install this application on your mobile phones to benefit from it and encourage others to do the same.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

What is Correct?

(Bringing the sermon to a close, here is the correct religious ruling regarding a common misconception:)

Ruling: When offering a prayer while seated, the extent of *rukūʿ* (bowing) is that the forehead should come in line with the knees.

Explanation: Our first preference should be to perform even voluntary prayers while standing, as there is greater reward in it. However, if a person offers a voluntary prayer while seated, it is permissible. Similarly, if a sick person offers a prayer while seated, and Shariah permits him to do so, there is no harm in it.

However, when performing *rukūʿ* while sitting, some people become confused about how far they should bow. Some lower their heads slightly, while others bow so far that it resembles a prostration. The religious ruling in this regard is that if one prays while seated, he should bow only to the extent that the forehead comes in line with the knees. Bowing more than this is *makrūh tanzīhī* (disliked, though not prohibited). Imām Aḥmad Riḍā Khan رَحِمَهُ اللهُ عَلَيْهِ has

thoroughly researched this matter in *al-Fatāwā al-Riḍawīyyah*.¹ May Allah Almighty grant us the ability to learn the correct Islamic rulings and act upon them.

اٰمِيْنُ بِجَاہِ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

The Blessings of the Names of Allah (al-Asmā' al-Ḥusnā) (A Spiritual Practice)

يَا حَكِيْمُ

(O All-Wise!)

Whoever recites **يَا حَكِيْمُ** 80 times after each of the five daily prayers will never be in need of anyone. **بِإِذْنِ سَيِّدِنَا اللهُ**.² May Allah Almighty grant us the ability to act upon this.

اٰمِيْنُ بِجَاہِ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

¹ Al-Fatāwā al-Riḍawīyyah, vol. 6, p. 157, selected

² Madani Panj Surah, p. 252