

# Honour Of Performing Salat



This letter was written to Khaji Khidir from Afganistan. It explains the honour of performing salat, which can be understood only by superior individuals who have reached the end.

Your precious letter has reached us. Its contents are understood. It is one of the greatest blessings of Allahu ta'ala for one to take pleasure from worshipping and not to find it difficult to do them. Especially to taste the flavour of salat does not fall to the lot of those who have not reached the end. It is only peculiar to them to feel its taste, especially when it is fard <sup>[1]</sup>. Those who are close to the end are able to taste the flavour of the supererogatory prayers of salat. But, only those prayers of salat that are fard are tasted at the end. The supererogatory prayers are tasteless to them; they deem it a great benefit to perform the prayers that are fard. Translation of a Persian line:

*The work is a great blessing. On whom will they bestow it?*

The nafs <sup>[2]</sup> does not have any share in the taste that is experienced from all prayers of salat. While man is enjoying this taste, his nafs moans and yells. O our Allah! It is such a great rank! Translation of an Arabic Line:

*Those who attained the blessings, let them enjoy it.*

It is a great blessing and a real happiness also for us, whose souls are ill, to hear these words. Translation of Persian Line:

*At least, let there be a consolation in our hearts.*

Be it known very well that the grade, the rank of salat in this world is like the exaltedness of seeing Allahu ta'ala in the next world. In the world, the time when man is closest to Allahu ta'ala is the time when he performs salat. And in the next world, the time when he is closest to Allahu ta'ala is the time of ru'yat <sup>[3]</sup>, that is, when he will see Allahu ta'ala. All kinds of worships in the world are intended to make man capable of performing salat. The real purpose is to perform salat. I wish you endless bliss and infinite blessings.

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## GLOSSARY

**[1] fard:** an act or thing that is commanded by Allahu ta'ala in the Qur'an al-karim. Fard (or fard) means (any behaviour or thought or belief which is) obligatory. Islam's open commandments are called fard (pl. faraid).

**[2] nafs:** a force in man which wants him to harm himself religiously; an-nafs al-ammara. A negative force within man prompting him to do evil. (Nafs-i ammara). Nafs is ammara by creation, that is, it always wishes evil and harmful deeds to be done. It is reluctant to obey the Shari'at. The nafs of a man who obeys the Shari'at and makes progress in the way of tasawwuf becomes mutmainna. It wishes to obey the Shari'at.

**[3] ru'yat** a religious or mystical experience of a supernatural appearance