

Contemplation.

Contributed by Abdun Nur J

107:5 They know not what their Salat (following through of their desire) is meant to be!

The conventional concept of prayer as practiced by the vast majority, is not within Islam, as understood by Christianised Muslims, they have adopted the concept of outside influence and purpose, a God and them, they ask the God, he answers their prayers, or not as the case maybe, they believe a prayer to be like a magic spell that is uttered and a miraculous result is achieved, as the Christians suppose.

The Christianised Muslims perform ritual, standardised prayer; this is not described in the Qur'an, but denied and refuted throughout.

10:10 Their remembrance therein will be, "Glory be to You, O Allah (Not God)!" Their greeting to one another will be, "Peace!" The conclusion of their remembrance will be, "Praise be to Allah (Not God), Lord of the Worlds!" (And so shall be the peaceful Ideal Society on earth. They will realize that the good of one is the good of another and see how Praiseworthy the Giver of such Blissful Guidance is).

The word Salat is translated as prayer, but this is not the meaning of Salat.

Salat, (not the word specifically as it represents a concept, but its reference to the concept it implements), means the establishment of a System that facilitates the following of Divine Commands, it means, to understand your methods and be conscious of your intentions, it means, to carry out correct action without difficulty, or resentment, without seeking praise nor reward from anyone or power, to establish within your emotional energy a deep desire, in resonance, with the desire of unity in all things, to be in harmony with the conscious energy of creation. As Salat doesn't support personal salvation as its goal, but universal development.

The Islamic concept of Salat is simply the following through of your driving desire, transformed and evolved through methods of contemplation, called Tafakkur and Tadabbur.

Tafakkur, this refers to reflection upon the universe.

Tadabbur, this refers to reflection upon the Qur'an.

This reinforces the concepts expressed within the essay, "Salat", the function of reason being of paramount importance to your purpose.

When you perform Salat, being the following through of your desire, it should be nothing other than the technique to manifest the divine power from within yourself, and to employ that power in the provision of humanity, it is the essence of servitude to your purpose, but I believe through the word prayer this concept of Salat has been lost, giving a false understanding, much the same way as does the word God in relation to Allah, these perceptions are diachronic transformation, engineered to subvert and pervert understanding.

If you wished to use a single word to translate Salat into English, I believe the word desire is a much clearer description in relation to the Qur'an, not the Christian prayer concept, which should be disregarded. The Sufi word dhikr, means remembrance and is one concept and understanding of focusing, and expressing this emotional passion, your powerful emotive desires, this would be the closest concept to the concept of prayer I believe.

When reference to Salat is made within the Qur'an, in connection with a specified desire or event happening, this is not a spoken nor expressed desire, it is the subconscious wish, the true hope and longing within the essence of your being, this is granted at the will of Allah (Not God), but Allah (Not God) wishes always to please those living in submission.

The goal is not to appease Allah, but to transform your emotional self, the entire test is simply to establish firm Qur'anic beliefs, and so tune your emotional state; a correct belief will guide your emotional energy in a given situation, you can not pretend true emotion, it cannot be anything but the truth within your being. Your core energy is emotional, and can only be transformed through the establishment of reasoned belief into a pure emotional state, a fertile state, a state of preparation, the soil for the growth of your Rue and your self, now from this understanding it becomes clear as to why the establishment of correct belief is the first step. As far as the family of Adam is concerned, this universe has been fashioned specifically to train your emotional energy, to transform it out of confusion and its rudimentary state. If you fail in this task, you will pass out of this universe having failed the test, but Allah still requires you to transform, but in the next reality it is like trying to learn to swim without any water, a difficult task, so you burn in the twin fires of time and regret.

Tafakkur / Tadabbur are a form of intellectual development which emanates from a higher level, i.e. from Allah, encoded within our physical being, through the force of nature, Jabrael, the infolded light of the pineal gland. This intellectual process through the releasing of divine inspiration awakens and liberates the human mind, permitting man's inner personality to develop and grow so that he may lead his life on a spiritual plane far above the mundane level. This is consistent with the global teachings of Islam, which views life as a test of our practice of submission to Allah's (Not God's) guidance, again submission not meaning ritual but in adhering closely to the concepts and principles, as expressed within the Qur'an.

Tafakkur is thinking.

It sound easy, Allah (Not God) makes it easy, only we make it difficult.

To contemplate is to think, the intention must be for the truth, the seeking of a truth, through study and contemplation, this transforms faith into belief with understanding, don't be fooled this is a skill most cannot grasp.

Purposeful thought, the clarification of thought, the true nature and principles of creation, the deep conception of the concepts and principles of the Qur'an, not thinking about what colour carpet would look nice in your living room, but for example why must we fear Allah (Not God)? (For my thoughts on fearing Allah (Not God) please refer to my essay 'Seeds'.)

This is how Mohammed performed remembrance, he did not follow rituals and dogma, these have slowly crept back from the ignorant; the removal of quality thinking within Islam is a travesty.

Tafakkur / Tadabbur is traditionally divided into four types.

The first level of Tafakkur / Tadabbur is for the ordinary people (al-'ammah):

They search through discussion or arguments to arrive at some conviction, with a purpose to establish basic belief in Islam, removing blind faith, and so transform the al-'ammah into the al-'abidin and the creation of a Muslim.

9:54 What prevents their contributions from being accepted is this: They do not truly believe in Allah (Not God) and His Messenger. They only claim to believe (2:8). They join you in congregations of remembrance only half-heartedly and just to be seen of men (4:142, 107:5). And they contribute only with great reluctance in their hearts. (Islam requires willing submission to Allah (Not God) 2:256)

The second level of Tafakkur / Tadabbur is that of the practitioner (al-'abidin): (Someone who is improving or has mastered the ability to perform Tafakkur / Tadabbur.)

The interest now is to know the rewards of a particular ibadah (meaning service to the growth of your fellow human beings through aspects of submission). They want to get on with the work. Knowledge of the rewards inspires them to greater activity.

3:79 It is not for a human that Allah (not God) should give him the scripture and authority and messenger hood and then would say to the people, 'Be servants to me rather than Allah,' but, 'Be pious scholars of the Creator because of what you have been taught of the Scripture (Qur'an) and because of what you have studied.'

3:80 Nor could he (a human) order you to take the angels and messengers as Lords. Would he (a human) order you to disbelief after you had been Muslim?

The third level of Tafakkur / Tadabbur is an ascetic (zuhhad): (Ascetic; somebody who is self-denying, when they feel, others require help, and lives with minimal material comforts having little interest in the accumulation of wealth or objects, in this transient Earthly life, but dedicating themselves to revolutionising humanity. Working selflessly for the benefit of humanity at large)

At this level the main focus is on the contingency of existence. They are deeply impressed by the truth of verses such as:33:39 Those who convey Allah's (Not God's) Revelations and fear Him alone, shall never fear anyone but Allah (Not God). And Allah (Not God) is Sufficient to take account ".

The results of that kind of thinking, is a complete break from the misery each wilfully ignorant being generates in this world, and the generation of its opposing influence. They loose interest in wealth, fame, power and position. This does not mean they become monks, or holy men, they fight for Allah (Not God), through their actions, they explain the truth, no matter the cost, in whatever area of Allah's (Not God's) creation, to establish the manifestation of Islam in this world.

The fourth level of Tafakkur / Tadabbur is a Gnostic (‘arifin): (Gnostic; knowledge of spiritual truths, leading to a transformed emotional state.)

They are the great searchers of the truth behind the universe and its creation. They delve into the secrets of the Names and Attributes of Allah (Not God). And often they speak of things that far exceed the capacity of ordinary people. They are also the great lovers of Allah (Not God), the Most High. Love flows from knowledge, the greater our knowledge of Islam the greater our love for Allah (Not God).

A different perspective and comprehension can be achieved through the preceding understanding in the appreciation of the verses of the Qur’an, an example:2:255 Allah - there is no deity, except for one who is not God, the ever living, the Sustainer of existence. Neither drowsiness overtakes the Creator nor sleep. To Allah (Not God) belongs whatever is in the heavens and whatever is on the Earth. Cont..

No Illah (God) except for one who is Not Illah (God)