

# TAREEQAH MUHAMMADIYAH



Journey to the Closeness and  
Pleasure of Allah

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## Tareeq Halqa Summary

### 1) The Journey of Man – why do the course? (some detail)

#### 2) Ultimate aim [NOT within one's ability]

2.0) The Pleasure of Allah (Azzawajal)

#### & 4 Objectives [Are within one's ability]

2.1) 1<sup>st</sup> - To Practically give preference to Allah (Azzawajal) Himself, by giving preference to His Shariah (Divine Islamic Law)

2.2) 2<sup>nd</sup> - To Practically give preference to the Holy Prophet Muhammad (sallallahu-alayhe-wasallam) Himself, by giving preference to His Sunnah (Prophetic practices)

2.3) 3<sup>rd</sup> - To fulfil the rights of creation and give them more than their rights

2.4) 4<sup>th</sup> - To constantly be in the Presence of Allah (Azzawajal), that He is With me, Watching me and Hearing me.

*Example -  
'Applying for  
job'.*

### 3) What are NOT the objectives

3.1) Visions, dreams, unveilings, miracles, supernatural powers, reading minds etc

3.2) They are not part of the tareeq (course) and indicate NO closeness to Allah (Azzawajal) – unless accompanied by steadfastness on Shariah and Sunnah and the 4 objectives which are the criteria of closeness to Allah (Azzawajal)

*Example -  
'Travelling by  
aeroplane and  
by train'.*

### 4) 3 Pre-requisites

4.1) Essential knowledge of Aqeedah (beliefs) according to Ahle-sunnah-wal-jamaat

4.2) Essential Knowledge of Fiqh (outward law of Islam)

4.3) Repentance & discharging rights of Allah (Azzawajal) and creation violated in past

#### 4.3.1) 2 Major Rights of Allah (Azzawajal)

a) Not to commit shirk (associating partners) with Allah (Azzawajal)

b) To believe in Allah as He is with all His qualities and attributes

#### 4.3.2) 4 Major Rights of the Messenger of Allah (sallallahu-alayhe-wasallam)

a) To believe in AND to love the Messenger of Allah (sallallahu-alayhe-wasallam) more than everything and everyone else including yourself

b) To honour and respect the Messenger of Allah (sallallahu-alayhe-wasallam) more than everything and everyone else

c) To follow His Shariah and His Sunnah

d) To convey His message to others to the extent that you can

#### 4.3.3) 3 Major Rights of mankind – a) Money, b) Life, c) Honour

#### 4.3.4) Rights of the Nafs (Self) / Body

a) To save the nafs (self) from the Eternal Fire of Hell

b) Purify the body from filth, remove pubic hair, cut nails

c) You must eat at least the bare minimum to survive

d) Give the body sufficient sleep, at least the bare minimum

e) Do not do acts that harm yourself physically (e.g. smoking, drugs etc)

## 5) Summary so far

- 5.1) The 3 Pre-requisites are the BEGINNING of the journey
- 5.2) The 4 objectives are the END results of the journey
- 5.3) The Course (4 stages) is the PATH which takes you from the beginning to the end; from the 3 Pre-requisites to the 4 objectives. The 4 objectives then lead to the Pleasure of Allah

## 6) 4 stages of course – detail of 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> stages, briefly of 4<sup>th</sup>

(Show how to explain it in brief, (few words) and in detail)

## 7) Adaab (etiquettes) of meeting the Teacher privately

- 7.1) When green light shows, knock and enter
- 7.2) Give your salaam and sit down
- 7.3) When you are given permission to speak, firstly mention your name
- 7.4) Now mention a MAXIMUM of 3 topics you would like to discuss and leave it to the teacher to choose the order
- 7.5) For example say, 'I have three things. I have completed the tongue sheet, I have completed level 1 of spiritual prayer and I had a dream which I would like to mention.' Do not say 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> as this is choosing the order.
- 7.6) Always keep the volume of your speech below the Teacher's

## 8) Importance of Dhikr / meditation (Personal amaal)

- 8.1) Dhikr / meditation – it is energy source, without it all remains lifeless
- 8.2) Purpose of dhikr – for purification purposes, not reward

## 9) Explain concept of attuning (preparing) before dhikr / meditation

- 9.1) Firstly, breathe, relax and sit comfortably (but respectfully) so that you are calm
- 9.2) Close your eyes and use the '3 keys' - 'Allah is with me, Allah is watching me, Allah is hearing me.' Repeat them a few times and deeply think about the meaning
- 9.3) Now rectify your intention e.g. only for the Pleasure of Allah (Azzawajal) – this changes depending on the level of sincerity you have been given
- 9.4) Recite full 'Bismillah....'
- 9.5) Recite any words of repentance e.g. astaghfirullah
- 9.6) Recite durood upon the Prophet (sallallahu-alayhe-wasallam) with the tongue and heart
- 9.7) Finally, begin you dhikr / meditation as prescribed
- 9.8) In addition, make an internal communication with Allah (azzawajal) (from the heart)
- 9.9) Also, re-establish the hearts connection with Allah (Azzawajal) - (if you cannot do this, it will come as you progress inshAllah)
- 9.10) Bad effects of not preparing – very little benefit, no purification, no fez

## 10) Questions & Answers

**Note:** Inform them to listen to and/or read the series of discourses on the 'Principles of Tareeq'

*Example -  
'100 veils over  
the eyes'.*

*Example -  
'TV/Radio  
signals & upside  
down cup'.*



# THE JOURNEY TOWARDS THE PLEASURE OF ALLAH

This file is for he who wants to attain the closeness and pleasure of Allah and points out the difficulties and obstacles in the path leading to Allah the exalted. The Seekers should practise what their teacher prescribes for them. The Seekers should also have contact with the teacher at least once every forty days during which they should inform him of their state/condition and after consultation act upon the guidance given by the Teacher.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Date of birth: \_\_\_\_/\_\_\_\_/\_\_\_\_

Education/Occupation: \_\_\_\_\_

\_\_\_\_\_

Purpose of life: \_\_\_\_\_

Activities in spare time: \_\_\_\_\_

## **Glossary**

**The meanings of some difficult words.**

**Ridh Allah (Pleasure of Allah):** Allah being pleased with the servant

**Sunnah (Prophetic way):** The Sayings and action's of the Holy Prophet (Peace be upon) and actions done in His presence upon which He (Peace be upon him) remained silent and did not disapprove them

**Tareeq (Path):** Path and teachings upon which the seeker travels to please Allah

**Talib/Saalik (Seeker/traveller):** Someone who travels on the path to attain the pleasure of Allah

**Maqsood (Objective):** The goal for which all the effort should be done

**Kashf (Unveiling):** To see something or some place in a wakeful state which one cannot see normally

**Karamat (Miracle):** A supernatural act performed on the hand of a person who strictly adheres to the Prophetic Sunnah

**Nafs (Self):** From where all kinds of different desires are born

**Tazkiyah (Purification):** Purification of body, mind, heart and soul from whichever displeases Allah, the Exalted.

## Why travel on this path to the pleasure of Allah the Lord of the worlds

### THE JOURNEY OF THE HUMAN SOUL

#### 'ADM (In other words there was nothing in existence apart from Allah)

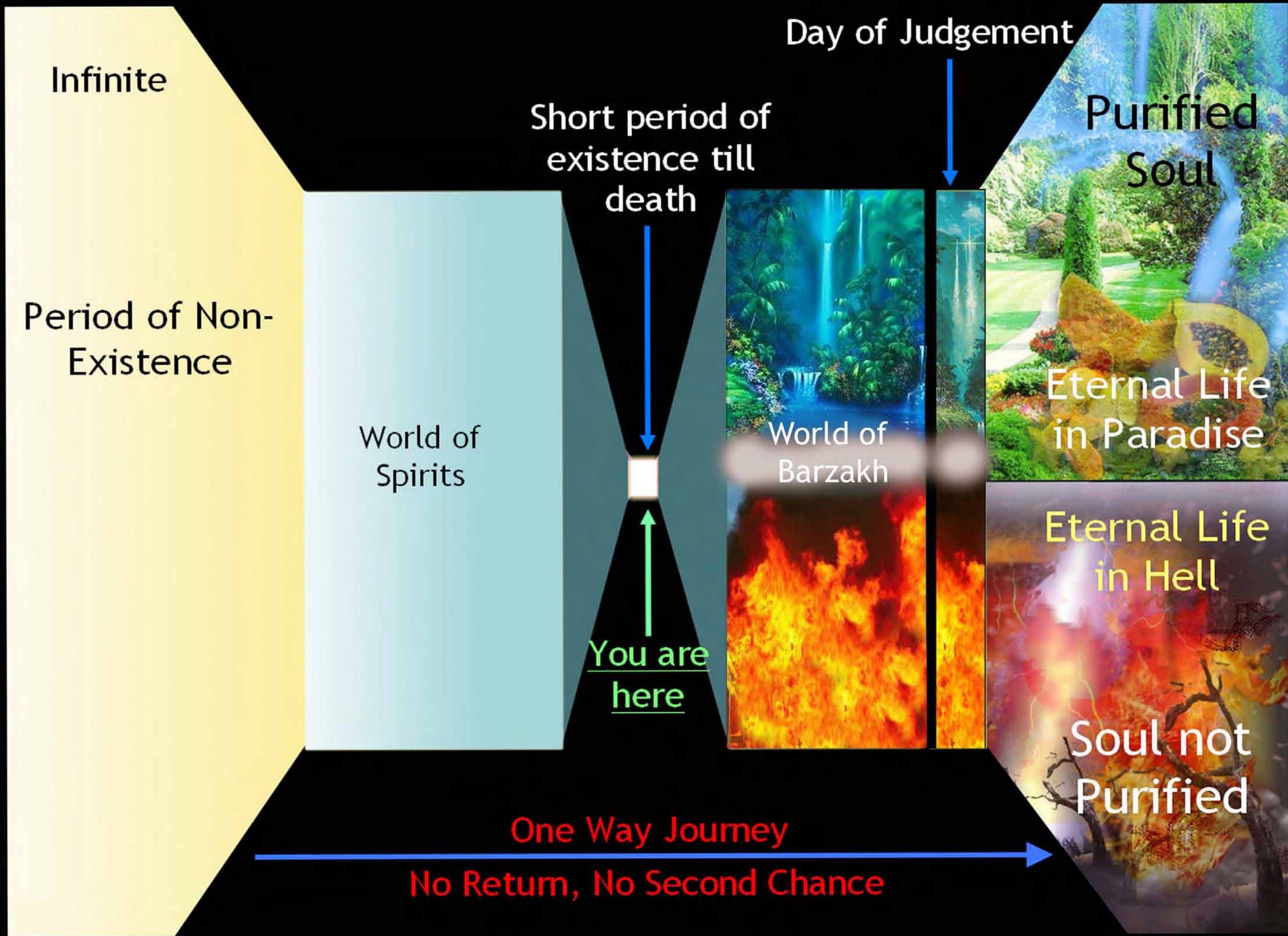
Everything that one can see all around oneself such as the sky, sun, moon, birds, animals, rivers and mountains were not created by themselves and nor were they created by mankind. They were not in pre-existence and likewise Angels, paradise, hell, The Throne of Allah, The Divine Chair, The Sacred Tablet and The Pen also did not exist, there was only Allah and nothing else. Allah created the whole of the universe including human and jinn only to know recognition and worship Him. Humans did not bring themselves into existence. That is the reason why they cannot live the kind of life they desire. Rather they should live the life according to the way their Creator wills for them. This is the only way that they can be successful forever. In Surah Mulk Allah the Exalted mentions **“He has created death and life that He may test you which of you is best in deed”**. (Meaning of the translation).

#### **The Realm of spirits**

Allah created all of the spirits and asked them **“Am I not your Lord?”** Every spirit amongst mankind replied **“Yes, Oh Allah You are our Lord”**. Since the spirits testified to the Oneness of Allah, they have been sent to this world and are given a body in order to prove practically for what they testified in the World of Spirits.

#### **The temporal world (Dunya)**

The spirit has been sent in this world for a short period of time as a test. It has been given a body, which has different types of needs and desires. The test being that the person either uses their body to obey the command of Allah Ta'la and follow the way of The Messenger of Allah (peace be upon him), or will he follow the devil and his own desires.



The Journey Of Man

## **The Intermediate world (Barzakh - life after death)**

The place where a person will reside in after death until the day of judgement is known as the barzakh (grave). Here the choice of a person ends. His grave will either become a garden of bliss or a pit of fire due to the bad deeds he did in the world. This world exists in a different dimension. The human eye cannot see the other side.

## **The Day of judgement**

This Day while be 50,000 years long according to time scale. In this one day many worldly lives can be relived. On this day every person will have to give account for each and every second. In particular his youth and where he spent his resources and how he earned his wealth and what he spent it on. He will also be most certainly asked in regards to how much he acted upon his knowledge. For the pious people this day will pass very swiftly. On this day there will be three courts.

### **First court: The court of faith (Iman), disbelief (Kufr) and, oneness of Allah (Tauheed) and polytheism (Shirk)**

- 1) In the first court, questioning will take place in regards to a person's belief in the oneness of Allah and about any partners that he ascribed to Him, in other words what were his beliefs. Did he deny the existence of Allah and the Messenger of Allah, the supreme sent through Messengers or did he believe.

### **Second court: The court in relation to Allah's rights**

- 2) In the second court questioning will take place in regards to the rights of Allah and His Messenger Peace be upon him, for example Prayer, Fasting, Charity, Pilgrimage and whether or not one acted in contrary to the Prophetic way of life (Sunnahs). Also in relation to the Quran, as to how much did he act upon its teachings.

### **Third court: The court in relation to the rights of Allah's creation**



- 3) The third court will be in regards to the rights of mankind and other creation. In this court questioning will take place regarding wealth, honour, fulfilment of the rights of people, animals and environment.

### **The Life in Hell**

If out of His Grace and Mercy Allah does not forgive the rebellious and sinful people they will be spending a very long time in the scorching heat, valleys and rivers of Hellfire which will be made out of fire and filthy discharges of the people of Hell. The nonbelievers will abide therein forever whereas the Believers will be taken out after a period of time.

### **The everlasting life of Paradise**

Those people who believed and led a pious life and safeguarded themselves from sin, Allah Ta'ala through His infinite mercy and grace will inhabit them forever in Paradise. The paradise of a normal inhabitant will be many times bigger than this world. Every dweller of paradise will have the height of Prophet Adam, beauty of Prophet Yusuf, age of Prophet Isa, voice of Prophet Daud, and the character of our Master Muhammad (Peace be upon them all). Allah the Majestic will directly speak to the people and show them his unrivalled and unmatched beauty. In paradise there will be no sickness, death or any other problems or difficulties. It will be for those people who have pleased their Lord in this World.

### **Summary**

So that mankind can save themselves from the punishment of Hellfire and enter paradise a person is trained in this path as how to purify his body, mind and soul from the sins and then how to maintain their purity – this is known as Self-purification (Tazkiyah Nafs). After a person purifies himself he becomes the beloved of Allah and Allah the exalted becomes pleased and happy with that person, or else after death an extremely painful torment awaits him.

## **Some fundamental questions and their answers.**

Question: What is the objective of this path?

Answer: The Pleasure of Allah in other words to please Allah, the Lord of the Worlds

Question: How can I please Allah, the Creator of all?

Answer: In order to please Allah one must do four things

### **1) Give preference to Allah and His command**

To give preference to Allah over all falsehood and false gods and to give preference to His commands by controlling ones desires in compliance with the divine commands through practical struggle.

### **2) Give preference to the Holy Prophet (peace be upon him) and honouring His way of life and teachings.**

To give preference to the Holy Prophet (Peace be upon him) over all leaders and role models and to give preference to His way of life (Peace be upon him) over all false and opposing ways of life and life styles by adopting the Prophetic way in all spheres of life and leaving what opposes it.

### **3) Compassion upon creation**

To fulfil the rights of Allah's creation and have compassion upon them according to teachings of Quran and Sunnah by protecting life, honour, wealth and the environment. Also try to save them from the punishment of hereafter by giving them good advice and warning them of the bad consequences of bad deeds.

### **4) Presence of Allah**

To always be in the presence of Allah, with the inner self and the heart and to maintain this presence by remembering that Allah is with me, watching me, hears everything I say and as a consequence to choice to do the appropriate actions in one's life.

Question: Describe those states and experiences things that don't necessarily lead to the closeness of Allah and neither are they objectives that need to be achieved nor should one aim for them.

Answer: **States and spiritual experiences, which are not within the choice of a person**

The points written below are non-objectives and are not necessary:

1. To see good dreams
2. To see visions and occurrence of miracles (Karamat)
3. Divine inspiration (Ilham) or similar states
4. To see lights and illuminations whilst meditating or performing remembrance of Allah
5. Having permission to blow for the sake of curing and healing through supplication and recitation of Quran, to perform seemingly super-natural arts and tricks and have permission to give charms (ta'weez)
6. To control jinns and to perform exorcism
7. Increase in wealth or business
8. To be cured from physical and mental illness
9. Claim to be able to predict the future and to be able to read minds
10. To have success in civil matters and worldly affairs
11. To achieve such a state where one will automatically start doing good and will abandon sin without having to do any effort on one's part
12. To achieve such a state for one not to have any evil thoughts or whispers
13. Increase in offspring
14. Someone else will take the responsibility of our salvation while you do not abide by divine law (Shariah) and are still indulged in sinful life
15. Hope to reach a station where one is not even inclined at the least towards any sin
16. The movement or activation of subtle bodies (Latifa) (This is a experience in which some people feel a pulse beat in different areas of chest similar to the heart beat but more strongly).
17. To attain respect in the eyes of people

18. Circumstances to always be in your favour
19. Enjoyment in worship
20. Some of the above things and claims are contrary to Shariah like prediction of future and mind reading. All of the above matters are not objectives or goals. Some are praiseworthy and some are condemnable.

### **The true objective**

The above mentioned are not the objective however the objective is to attain the pleasure of Allah and the greatest way to achieve this is by following the blessed life of the Prophet Muhammad (Peace be upon him) in all aspects. Some major aspects are listed below.

- 1) **Beliefs** – In other words what are the beliefs of a person in relation to Allah His Angels, His Messengers, Books and the Hereafter
- 2) **Worship** – Prayer, Fasting, Pilgrimage, Charity, Remembrance and Recitation
- 3) **Transaction and dealings** – Financial transactions and business.
- 4) **Social life** – Normal day-to-day activities such as dressing, eating, drinking, and sleeping etc.
- 5) **Character** – To try and attain the inward qualities of the Holy Prophet (Peace be upon be him) such as:
  - Patience (Sabr)** (not to react in contrary to Shariah in times of calamity or happiness, neither with the tongue, heart or body)
  - Sincerity (Ikhlas)** (To do worshipful actions purely for the pleasure of Allah and not for any worldly gain)
  - Gratitude (Shukr)** (To understand that blessings are all from Allah and not from your own doings and not to misuse them in the disobedience of Allah)
  - Remembrance** (To always be in the presence of Allah in mind, soul and heart by feeling that Allah is watching and to manifest this on the tongue and body through His praise and obedience)

**Reliance** (To employ the means by keeping the vision and thought directed towards Allah's power and control and to leave all matters and results with Allah)

**Abstinence** (To discard any desires for the world in preference to the Hereafter)

Note: If other good states such as good dreams, enjoyment in worship are obtained apart from the above mentioned then one should thank Allah and if not then there is no need to worry as there will not be any loss in attaining Allah's closeness and proximity.

Question: What are the pre-conditions to begin travelling on this path?

Reply: In order to become a friend of Allah before becoming a traveller on this path there are three prerequisites to fulfil otherwise this journey cannot be accomplished

Question: what are the conditions?

Answer: **First condition: Correct Beliefs Aqeedah** – The beliefs (Aqeedah) of a Muslim should be in accordance to the doctrine of Ahle-Sunnah-Wal-Jam'ah. The Aqeedah informs a person what he should believe in and also how. Aqeedah has seven foundations.

To believe in:

- 1) **Allah:** To believe in Allah's essence and all of His attributes and not to associate anyone with Him, in His attributes or His actions. Furthermore to believe that he does not resemble any of His creation and neither do they resemble Him. In addition, to believe that neither is He a part of any creation or nor is any of His creation a part of Him. He is beyond all thoughts and imaginations.
- 2) **Angels:** To have faith in all of the Angels and to believe that they are all sinless. They do not disobey their Lord. They fulfil all the Commands of Allah



- 3) **Books:** To believe in all the heavenly Books that Allah Ta'la revealed but to only follow the Quran, which is the final Book and the previously revealed Books have been abrogated i.e. the Gospel, Torah and psalms.
- 4) **Messengers:** To believe in all the Prophets and Messengers and to believe that they are the greatest of all creation and that they are completely free from sin. However it is incumbent to only follow the footsteps of the Leader of both worlds and Imam of all the Prophets and Messengers, Prophet Muhammad (Peace be upon him).
- 5) **The Day of Judgement:** To believe in the Day of Reckoning and that all of mankind and Jinns will be assembled in the Presence of Allah, including those that have passed away and all those that are to come. Allah with His infinite Grace and Mercy will bestow reward and with the His justice punish the wrongdoers. On that Day no one will be unjustly treated.
- 6) **Fate and destiny:** To hold faith that the knowledge of Allah encompasses all time and places and He has power and control over all things. Whatever He wills He does. The actions of all people are in His knowledge, however the person acts in accordance to his own will and Allah Ta'la does not force anyone. Out of Allah's will the freedom of choice has been given to people. He is the Creator of all things and actions. He becomes pleased with good deeds and becomes displeased with sin. Goodness and evil, or any other thing for that matter is not outside the knowledge of Allah Ta'la. And furthermore to have the belief that he is free of all deficiencies and shortcomings i.e. to oppress lie etc.
- 7) **Life after death** To have the belief that everyone will be resurrected after death, after which a new chapter in a person's life will begin lasting forever.

### **Finality of Prophethood of Prophet Muhammad (Peace be upon him)**

Our Prophet Muhammad (Peace be upon him) is the last of all Prophets and after that there will be no new Prophet to come. Whoever claims such a thing is an imposter and is out of the fold of Islam as well as those who follow him. Close to the end of time Prophet Jesus (Upon him be peace) will descend into this world as a follower of the Prophet Muhammad (Peace be upon him) (not as a Prophet

bringing new laws) by following the Quran and Sunnah and establishing Islamic rule on the whole of the earth.

### **Companions and the Family of the Prophet (Peace be upon him)**

Hadrat Abu bakr Saddique, Hadrat Umar, Hadrat Othman, Hadrat Ali (may Allah be pleased with them all) are more virtuous than all other companions. The Family of the Prophet (Peace be upon him), Hadrat Fatimah, Hadrat Hassan and Hussein (may Allah be pleased with them) are all leaders of the people of Paradise. All the companions are beloved to Allah Ta'la. All the wives of Prophet Muhammad (Peace be upon him) are mothers of all believers and must be respected, like Syyidah Khadeeja, Syyidah Aishah, Syyidah Hafsa (May Allah be pleased with them all) and others. Whoever criticises them is cursed and whoever accuses them of disbelief himself is a disbeliever.

### **The Friends of Allah**

The pious people who follow the sunnah and please Allah Ta'la are known as the friends of Allah (Aulia Allah) and to disrespect them is an extremely unfortunate and lowly act. The Friend of Allah is he who strictly adheres to the Sunnah of the Holy Prophet (Peace be upon him) and follows the Shariah. If Allah wills miracles are performed at his hands, however this is not a condition Allah's friendship. The greatest of all miracles is to remain steadfast on the Prophetic way of life (sunnah).

### **The friends of the Satan (devil)**

Whoever opposes the Shariah (divine law) given by the holy Prophet Muhammad (Peace be upon him) and claims to be a friend of Allah (Wali) can never be a friend of Allah even though he may perform miracles such as flying, walking on water, mind-reading or any other such acts, in fact, is a friend of satan. The abandonment of prayer and the continuous abandonment of the congregational prayer without a valid legal excuse, shaving of the beard, meeting of the opposite sex in seclusion and having physical contact with them, fortune-telling are not qualities found in the Friend of Allah (wali). Through dreams, visions and divine

inspiration there can never be any additions or omissions to the Shariah and whoever claims such a thing has become a follower of the satan and has gone astray. Included amongst them are those who outwardly do not establish the prayer and claim that their spirits are in constant worship and they are not in any need of worship and obedience to sunnah because we have reached our destination.....yes they have most surely reached it, but the question is where? Answer: HELLFIRE and in the valleys of misguidance not closeness, pleasure and proximity of Allah. (Aqeedah-Tahawiyah, Sharh Fiqh al-Akbar, and Takmeel –ul – Iman)

**(FUNDAMENTAL BELIEFS OF ISLAM WHICH EVERY MUSLIM SHOULD KNOW AND BELIEVE IN)**

<b>Fundamental Beliefs</b>	<i>Basic</i>	<i>Intermediate</i>	<i>Advanced</i>	<i>Books to be studied regarding the fundamental beliefs of Islam</i>	<i>Notes / Comments / Experiences</i>
<b>Allah the Exalted</b>				<b>‘Beliefs outlined’</b> [by Imam Abdullah Al Haddad (Rahimahullah)] <b>‘Fiqul Akbar’</b> [by Imam Abu Hanifa (Rahimahullah)] <b>Aqeedah Tahawiyah</b> <b>‘Aqeedah’</b> [by Ahmad Dabbagh] <b>‘Foundation of Islamic Beliefs’</b> [by Imam Muhammad Ghazzali (Rahimahullah)] <b>‘Commentary of Aqeedah Tahawiyah’</b> [by Sheikh Izzudeen Hanafi (Rahimahullah)]	
<b>Angels (Malaaiakah)</b>					
<b>Divine Books (Kutub)</b>					
<b>Messengers (Rusul)</b>					
<b>Day of Judgment (Qiyaamah)</b>					
<b>Divine Decree (Qadr)</b>					
<b>Life After Death (Aakhirah)</b>					

**Question what is the second condition?**

Answer: Belief and faith is in relation to a person’s heart and mind and testified by the body. How can this body, which we have been entrusted with, fulfil its duty? Which actions will please Allah and which actions will displease Him. And how should one engage in worship. This knowledge is more commonly referred to as Islamic Jurisprudence (fiqh) in other words the do’s and don’ts or lawful and unlawful acts. The most important things that a seeker must know are the obligatory, necessary, recommended, preferred, forbidden, disliked and nullifying acts in relation to: The Ritual Bath, Ablution, Prayer, Fasting, and Pilgrimage. For example the three obligations of the ritual bath are: 1) Rinsing and gargling the mouth 2) Rinsing inner part of nose to the soft bone and 3) pouring water and washing the entire body leaving no part dry

**The rules and regulations of Islamic law in relation to worship and social ethics**

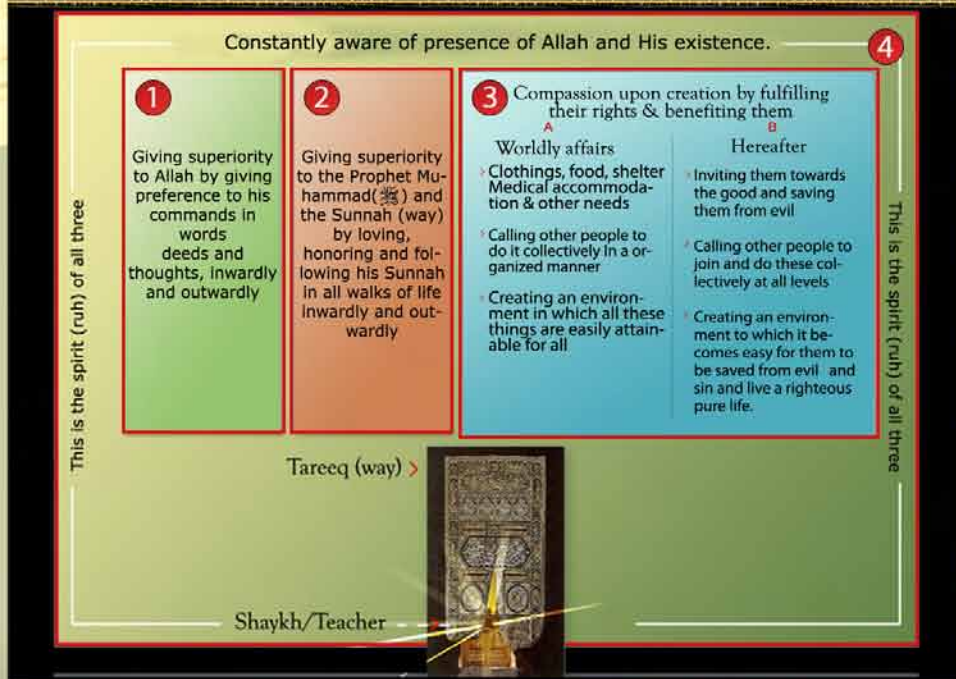
<b>Islamic Fiqh</b>	<i>Fardh Acts</i> <i>(Obligatory)</i>	<i>Waajib Acts</i> <i>(Necessary)</i>	<i>Sunnah Acts</i> <i>(Prophetic way)</i>	<i>Mustahaab Acts</i> <i>(Recommended)</i>	<i>Makrooh Acts</i> <i>(Disliked)</i>	<i>Mufsideat Acts</i> <i>(Nullifiers)</i>
<i>Istinja(washing private parts)</i>						
<i>Wudhu (ablution)</i>						
<i>Ghusl (Ritual bath)</i>						
<i>Salah (Prayer)</i>						
<i>Saum (fasting)</i>						
<i>Zakah (charity)</i>						
<i>Hajj (Pilgrimage)</i>						
<i>Umrah (lesser pilgrimage)</i>						
<i>Earning+ spending wealth</i>						



# Four objectives to attain the pleasure of Allah



- To do good deeds purely for the sake of Allah, and not for any other motive.
- To be constantly aware that I cannot worship, serve and fulfill the rights of Allah through my efforts and abilities as He deserves.
- It is purely through Allah's Grace I am travelling on the straight path & will achieve His Pleasure



Striving  
(Effort)  
Mujahadah

Istiqamah  
Steadfastness  
(Continuity)

Question: what is the third condition in order to please Allah?

### **Discharging the rights of Allah and creation violated in the past**

It is very good now that a person wants to spend his remaining life in total obedience to Allah and to live his life according to the way of the Prophet (Peace be upon him). However if the seeker in the past has violated the rights of Allah, His Prophet (Peace and blessings be upon him), his own self, the rest of creation, then one must fulfil them and ask for forgiveness.

**Question: What are the rights of Allah?**

**Answer: The rights of Allah are:**

- 1) Not to associate any partners with Him in His essence or attributes
- 2) To worship Him only for His pleasure and not to gain fame and name in the eyes of people
- 3) To fulfil any outstanding obligatory prayers and to ask for forgiveness
- 4) To make up any missed or broken obligatory fasts in accordance to the Shariah and to compensate accordingly
- 5) To pay and calculate the Obligatory charity (Zakaat) which may have been missed in the previous years
- 6) If Pilgrimage (Haj) is obligatory then one must perform it in the coming period of Hajj.
- 7) If one has vowed an oath or made a promise with Allah then he must fulfil it and to give the compensation if it hasn't been unfilled and repent

**Question: What are the rights of the Prophet of Allah, Muhammad (Peace be upon him)**

**Answer: The major rights of the Holy Prophet Muhammad (Peace be upon him) are:**

- 1) To have a complete and perfect belief in the Holy Prophet (Peace be upon him)
- 2) To love the Prophet Muhammad (Peace be upon him) more than your spouse, children, parents everyone and everything

- 3) To honour, respect, sanctify and revere the Holy Prophet (Peace be upon him) and whatever is related to Him i.e. his deen, his sunnah and his way of life
- 4) To follow the religion, Shariah, Sunnah of the Prophet of mercy, Muhammad (Peace be upon him), in other words to follow His way of life yourself
- 5) To invite others to the religion, Shariah, Sunnah and ways of the Holy Prophet (Peace be upon him) and to convey this to others.

**Question: What are the rights of oneself?**

**Answer: The rights of oneself**

- 1) To save oneself from the Allah's displeasure and the Hellfire
- 2) To look after one's physical health
- 3) To give the body sufficient rest and sleep
- 4) To keep the body clean and pure
- 5) To sustain oneself with lawful provisions

**Question: What are the rights of other creation?**

**Answer: There are three categories of rights of people**

**1) Financial rights (money)**

In relation to wealth and property – if you have in the past obtained unlawful wealth be that in the form of land, money, building or gold and silver then this property must be returned to the rightful owner or one must ask for forgiveness from them. If the owner passes away then you must return it to their heirs (children and relatives). If there is no heir then you must give it in charity (sadaqah) on their behalf

**2) Physical/bodily rights (life)**

If you have harmed anyone physically i.e. murder or hurt them emotionally or mentally then you must ask for forgiveness from them

**3) Rights related to honour**

This includes false accusation, back biting, mischief making, false testimony, making fun of a fellow Muslim in a degrading manner. One must ask for forgiveness from these people.

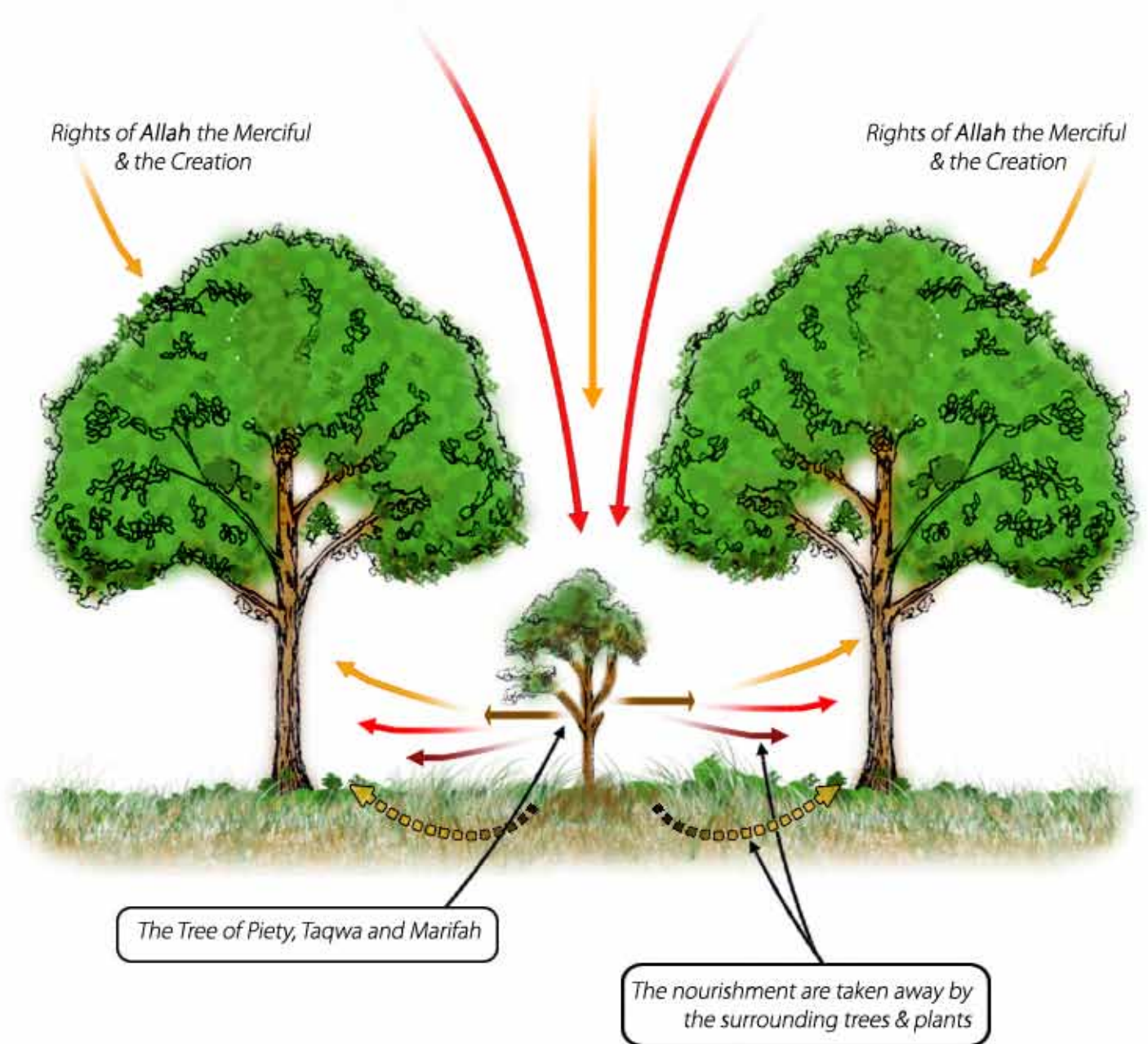
Note: After seeking forgiveness one must also beg Allah for forgiveness and repent to Him with the conditions of repentance (Tawbah).

- 4) If you have unrightfully killed or harmed any animal, bird or insect then you must seek forgiveness from Allah.
- 5) In the end one must plead to Allah by saying “Oh My Lord whoever’s rights I have violated that I am unaware of please do not hold me to account for this, but rather with your grace and mercy forgive me.

<i>Method of fulfilment</i>	<b>RIGHTS OF ALLAH THE EXALTED AND HIS CREATION</b>	<b><i>Rights in relation to</i></b>
	Monotheism and sincerity, Prayer, Fasting, Poor-rate, Pilgrimage, vows or oaths, love, servitude, obedience, veneration	Allah
	Faith, love, respect, veneration, following the sunnah, conveying the message	The Messenger of Allah (Peace be upon him)
	To save oneself from the punishment of the hereafter, to look after one’s health, lawful earnings and cleanliness	The Rights of oneself
	Property, physical honour and fulfilling promises	The rights of people
	Compassion, not to cause inconvenience, extravagance and squander any blessing	The rest of creation environment, Land, all living creatures, natural resources



## Importance of Discharging the Rights of Allah and the Creation

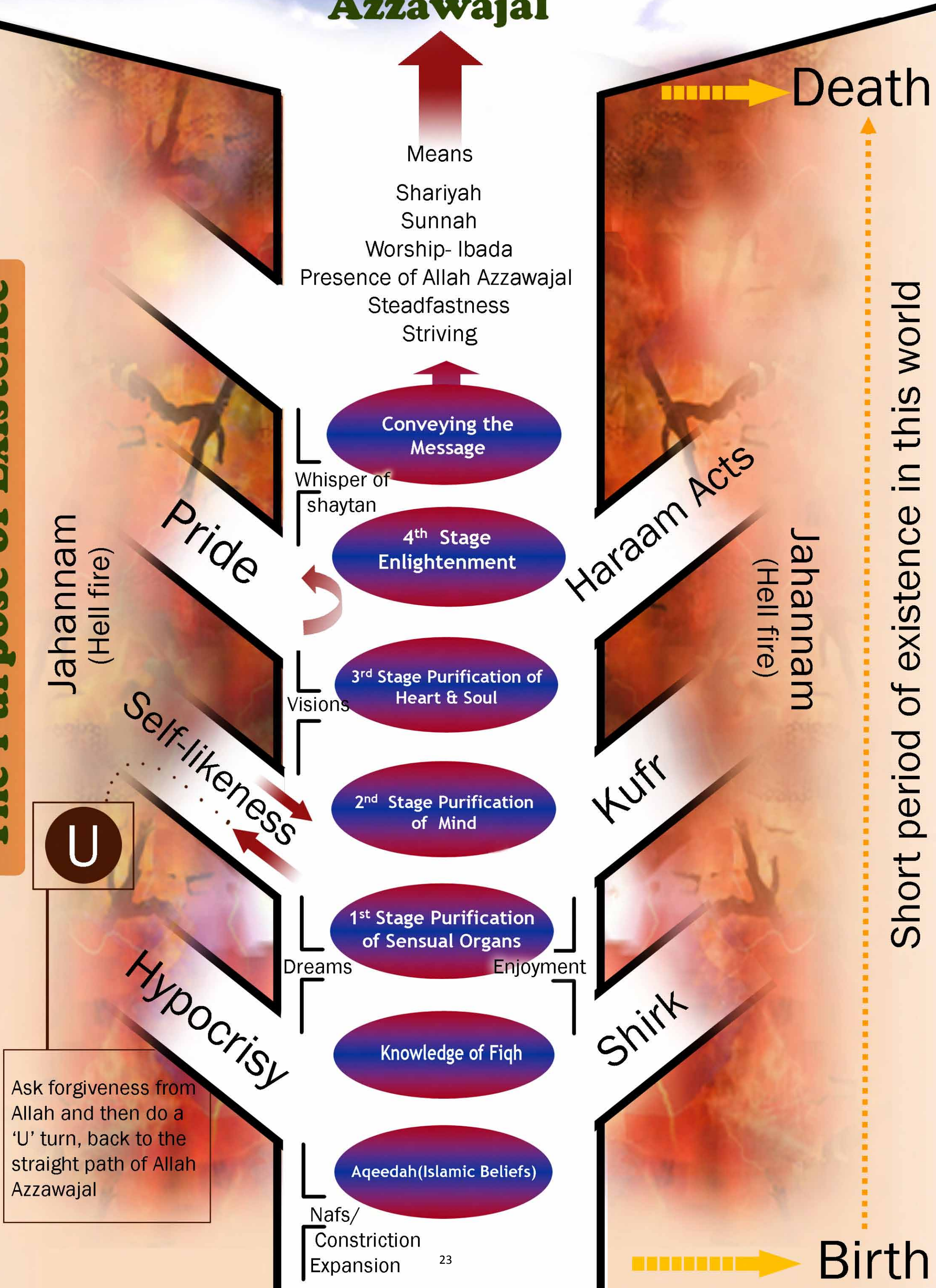


The above diagram shows that of a person who has violated rights of people in the past to do with wealth, property, honor, physical and emotional harm. They have to return them or ask forgiveness from the concerned person. Otherwise this person cannot gain closeness and pleasure of Allah. Even if they are performing excessive worshipful acts like sadaqah, umrah, dhikr, and nafal prayers because the reward and benefit of these deeds will be transferred to the other people.



# Pleasure of Allah Azzawajal

## The Purpose of Existence



## **The methodology of repentance (Taubah)**

The meaning of repentance (Taubah):

Repentance is the door to the palace of the closeness of Allah through which the sinful can enter. The literal meaning of Taubah is to return, in other words it is when a sinful person returns from the sinful life to a righteous one, from the way leading to hellfire to the way to paradise, from the world to the hereafter, from the obedience of the satan to the obedience of the Holy Prophet (Peace be upon him), from all other than Allah to Allah, from pleasing the creation on the expense of displeasing Allah to pleasing Allah, from His remoteness to His nearness, from His wrath to His mercy, from His displeasure to His pleasure, and from all the wrong paths to the right path which is commonly known as the Straight path and this is where the journey begins.

### **The two units (rakaat) of the Prayer for repentance**

The repenting person should make ablution in a proper manner and offer two units of prayer for the pleasure of Allah and thereafter remembering his sins tearfully from the bottom of his heart supplicate with extreme remorse and regret to Allah that “Oh Allah other than you I have no Lord and apart from me; you have many servants and no one can forgive my sins apart from you. From your mercy and grace forgive and protect me from committing sins in the future.” Before and after the prayer he should recite salutation upon the Holy prophet (Peace be upon him). The best time is the last part of the night in which Allah Ta’la Himself announces, “is there anyone who seeks repentance from sin?”

### **Not to stop repenting or delaying it**

It is important that the repentant must fulfil the conditions written below and must remember that a person must make a firm intention not to sin in the future but is not promising in case he sins again in which case he returns to the conditions of repentance. If he is not able to leave sinning then in such a case he shouldn't abandon repenting because Allah loves those who continuously repent to him as only the Prophets (Upon them be peace) and Angels are free from sin.

## **A Satanic deception in relation to repentance**

To continuously sin without repenting and then to hope for forgiveness is a deception, foolishness and wishful thinking. To employ the means and then to trust in Allah is the correct way. A person should only hope for fruits and vegetations after planting the seed, likewise repentance is like planting the seed and forgiveness is the fruit.

## **Up until when can a person repent?**

A person can repent up until the point he reaches the throes of death just before his soul is extracted and when he begins to breathe unusually. Also the door of repentance will close, near to the Day of Judgment when the sun will rise from the west.

## **The four conditions of repentance**

- 1) To be regretful and shameful of what one has done
- 2) Immediately abandon the sin from which one is repenting
- 3) To make a firm intention not to return to the sin
- 4) If one has violated the rights of Allah, Prophet (Peace be upon him), or any of the creation then one must fulfil them in an appropriate manner outlined in the Islamic Law (Shariah)

## **Helpful matters in the performance of repentance**

- 1) Sincerity – To leave the sin only for the sake of Allah and not for the fear or blame of others.
- 2) It is not genuine repentance that a person leaves sin for the sake of his job or any post
- 3) It is not genuine repentance that one leaves sin for the sake of others.
- 4) It is not genuine repentance that a person leaves sin for the sake of avoiding illness or losing his health for example avoiding adultery for the fear of catching aids



- 5) It is not genuine repentance that the person stops stealing because he could not find an entry to the house/ safe or was in fear of encountering security guards or the police
- 6) Neither is he is a repentant who leaves intoxicants or alcohol due to poverty.
- 7) Neither is the one leaves sin due to an outward factor preventing the person committing the sin for example impotency preventing adultery/fornication, nor blindness preventing lustful glances.

### **Helpful matters to remain steadfast in repentance**

- 1) The repentant person should leave the sin inwardly and outwardly. Outwardly he should leave the sin. Inwardly he should not indulge in the sinful thought and neither should he derive any pleasure or happiness from any past sin and should not wish to carry out that sin in the future or else he will again return to his sinful ways
- 2) He should leave those sins that he considers minor because the minor sins lead a person to major ones for example lustful glances leads to adultery
- 3) To cut the means that lead to sin for example television, alcohol, pornography, musical instruments
- 4) To leave the environment which facilitates the committing of sin
- 5) To leave the bad company and to make friends with the pious that can help and support in the carrying out of good actions
- 6) Sometimes a particular sin can give a person a status due to which it becomes hard for him to leave the sin for example gang leaders, pop stars, actors etc.
- 7) Sometimes a person puts off repenting until death approaches and sometimes hearts becomes sealed. Remember that delaying repentance is also a sin itself so one must repent from this as well
- 8) A person should always fear from the shortcomings and deficiencies of his repentance and should not consider that he has definitely been forgiven but rather should always hope in the mercy of Allah and always supplicate to Him

- 9) He should participate in the gatherings of the Remembrance of Allah and the gatherings of sincere advise and should also visit the graveyard to remind himself of the hereafter
- 10) He should keep company with a righteous and pious guide who can help him attain purification and the closeness/pleasure of Allah through rectification of the self.
- 11) The power and energy of the body, which has been sustained through unlawful earnings, should be utilised in the way of Allah and now should start to be sustained through lawful means so that in the future the body may be utilised with the pure and lawful provisions

### **Doubts and satanic thoughts which stops a person from repenting**

- 1) Sometimes the person says that I want to repent but what is the guarantee that Allah will forgive me
- 2) My sins are so many that they are unforgivable

Answer to these misconceptions: You are not the forgiver but rather it is Allah. Allah the Exalted says: “Oh son of Adam if your sins were to reach the heavens and then were you to seek forgiveness from me then I would forgive”. Hadith: A person came into the presence of the Prophet (Peace be upon him) and said what is the ruling in regards to a person who has been committing every single kind of sin, neither has he left the minor or major ones, is there still any possibility of repentance for him. The Prophet (Peace be upon him) asked “**have you accepted Islam**” He said “Yes” and recited the testification of faith. The Prophet (Peace be upon him) said “**Do good deeds and leave the evil ones, Allah will transform the bad ones into good ones**”. He said “even my deceitfulness and disobedience?” The Prophet (Peace be upon him) “Yes”, and the person left continuously reciting the ‘Takbeer’. (Musnad Ahmad – IMAM AHMAD BIN HANBAL, MINHAJ UL QASIDEEN IBN QUDAMA MAQDISI, BOOK OF REPENTANCE SYID MUHAMMAD SALIH).

## **Beginning the journey to the Divine Presence (state of Ihsaan)**

When a person fulfils the three conditions, in others words: the correctness of Belief, learning of the important Islamic Fiqh rulings, and removing any shortcoming and deficiencies in fulfilling the rights of Allah and His creation. First and foremost he should be sincere in his intention that all this effort I am putting in is for success in the hereafter and to please Allah the Exalted, not for the sake of fame and name or any material benefits of this world.

### **The first stage of purification - Purification of the seven organs of the body**

In the first stage one tries to purify the seven organs of the body. With these organs people do good deeds or bad deeds.

- 1) Tongue
- 2) Eyes
- 3) Hands
- 4) Ears
- 5) Feet
- 6) Private parts
- 7) Stomach

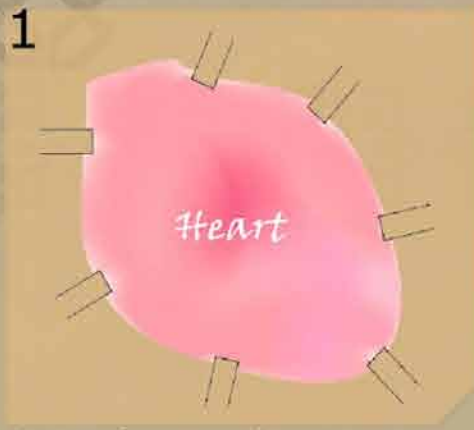
When one commits a sin with any one of these organs then a black spot appears on the heart. If that person does not repent then slowly the whole heart becomes darkened and then that person fails to differentiate between the truth, falsehood, good and bad thus the heart becomes blind.

The method to purify these organs is that a person should start to purify one organ at a time. If he can simultaneously save all seven organs from committing sins then he should start the second stage of the path, which is purification of the mind.

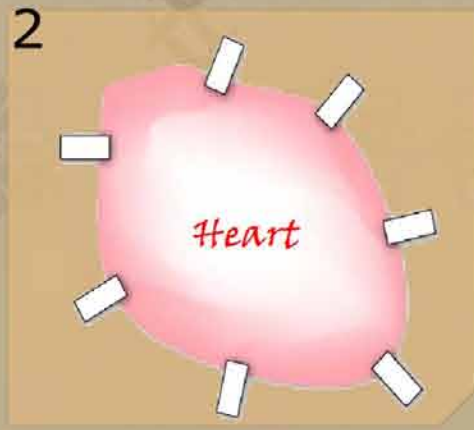
To begin the first stage of the path, one must, with the pre requisite of repentance, repent from the sins listed on the given sheet, for example the tongue sheet. The methodology for doing this is, one should put effort and strive to meet the conditions of that given sheet, until he has consecutively for thirty days abstained from the sins listed. This is achieved by protecting himself from the sins of the tongue up until night-time, upon which he should put a tick in the box on the sheet. However if on the seventh day or any other day one intentionally commits the sin related to the sheet then he must put a cross on and then offer the prayer of repentance (2 units) and repent with the conditions of repentance and start again.

# The First Stage

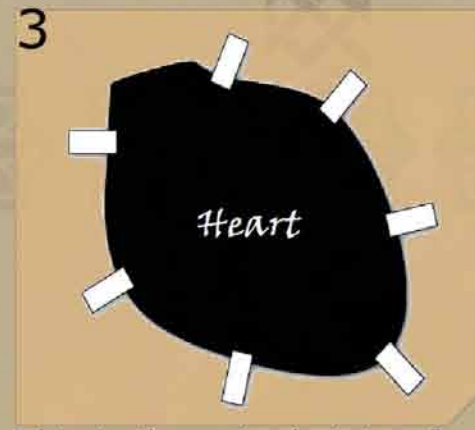
## Purification of the Sensual Organs of the Body



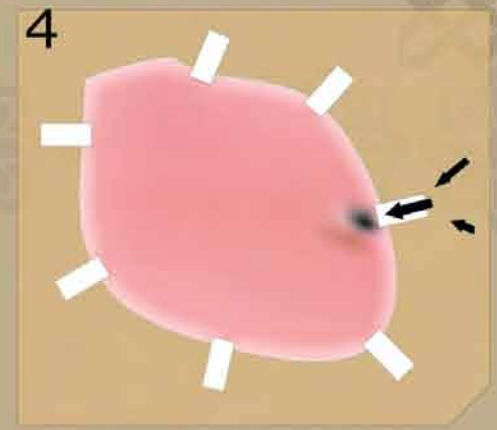
1  
State of Heart when it was born. This is before we started to contaminate it with the evil of sin.



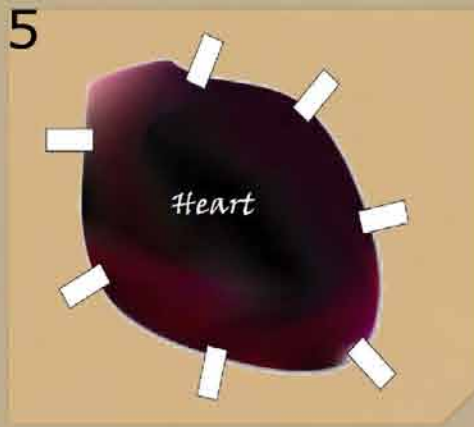
2  
This is the effect on the heart when one embraces Islaam or when one repents from his/her sins, it's a similar state to the first state, clean and free from contamination of evil.



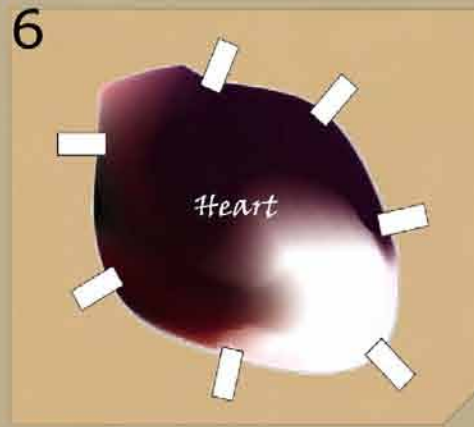
3  
This is the actual state of the heart of disbelief. Its pitch black.



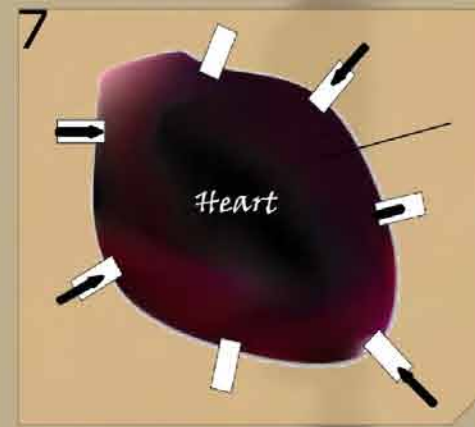
4  
Effect on the Heart when a person commits a sin



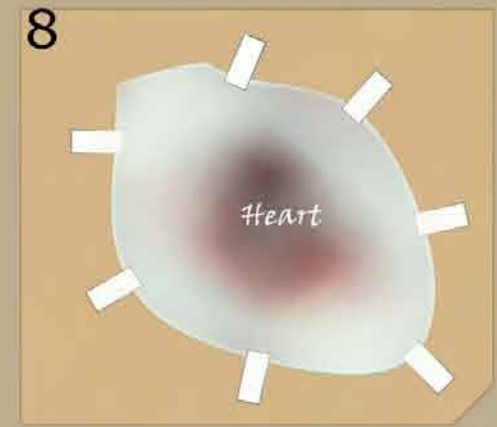
5  
Heart darkened due to being engrossed in sin



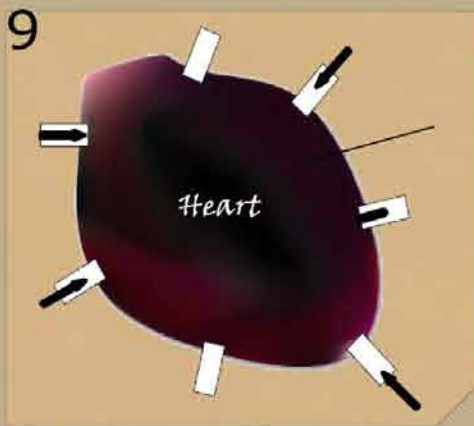
6  
Heart is cleansed with zikr and prayer but only for a short while



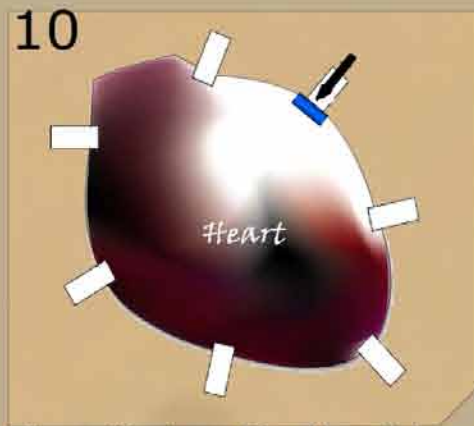
7  
Due to the darkness still entering the Heart through the physical organs of the body, so again the Heart returns to its present diseased state



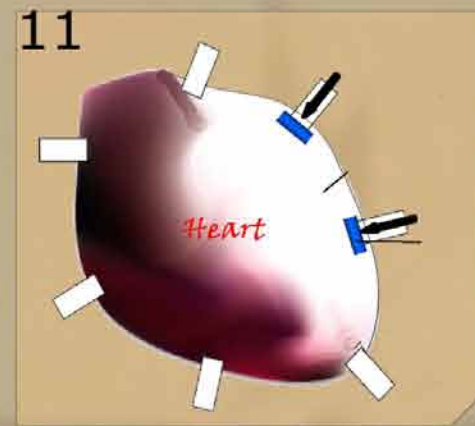
8  
State of the Heart when a person tries refrain from sinning with all the organs of the body simultaneously



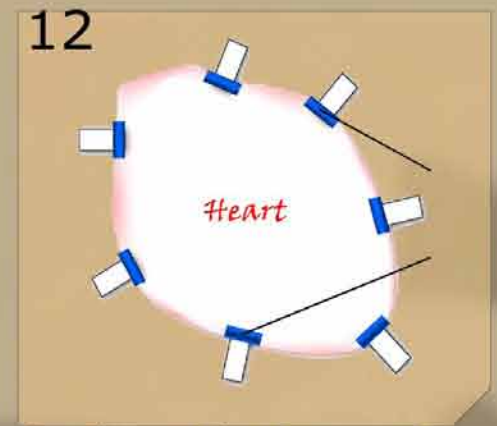
9  
Heart darkened once again due to the lack of spiritual power of resistance



10  
The effect on the Heart by blocking one channel. The disease entering the Heart is blocked, this minimises the effect



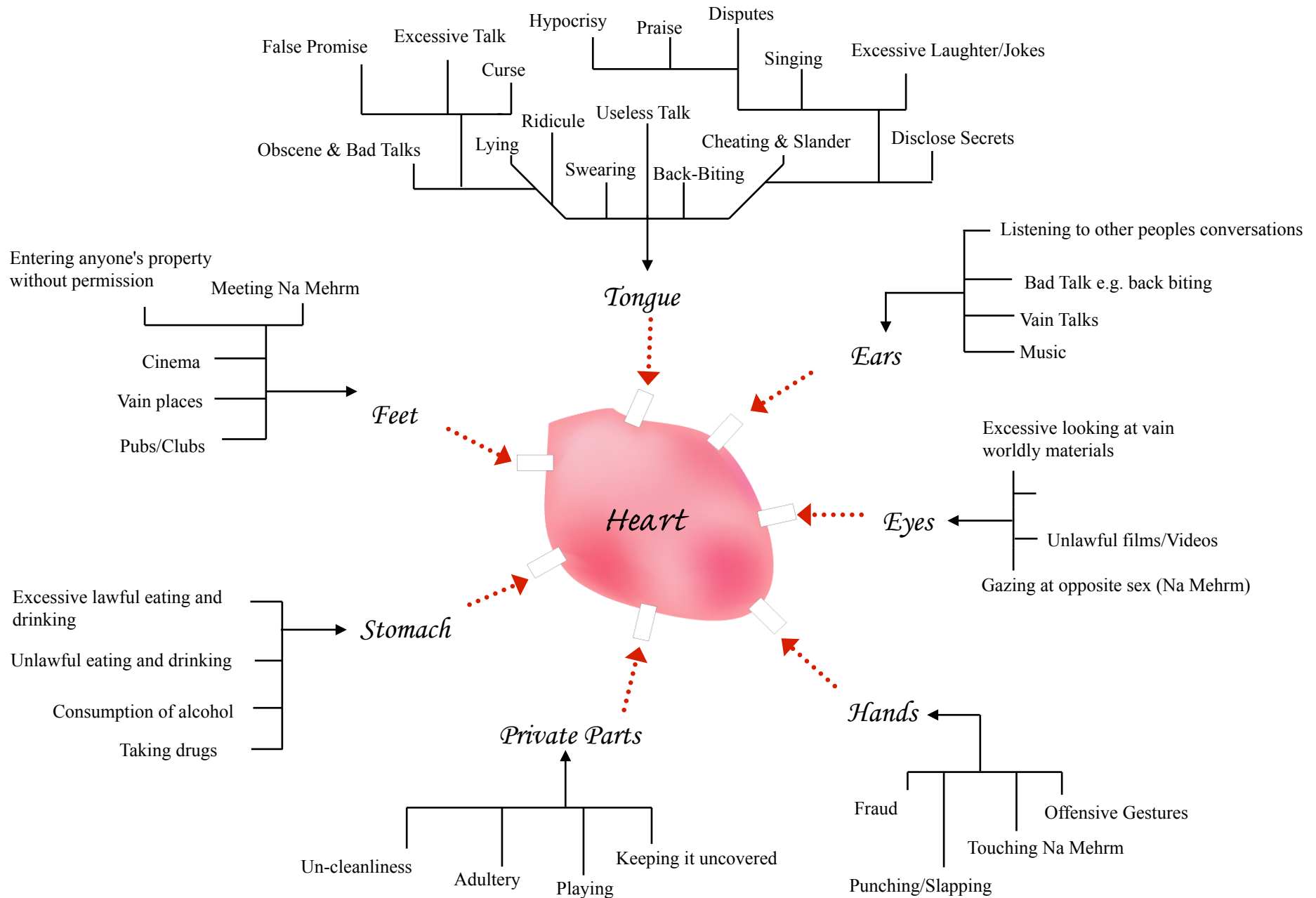
11  
Cleansing effect due to the second channel being blocked at the same time; the area of cleanliness has increased and its effect slowly starts to spread to other parts of the heart



12  
One by one the streams of disease of darkness of sin are blocked. So the Heart remains clean and the effect of zikr and prayer begins to show itself



# Sins relating to various parts of the body





After completing the tongue sheet one starts the ears sheet. Now the person is abstaining from the sins related to the tongue and ears. Now day by day he is attaining the nearness of Allah the Exalted. In this way one completes all the sheets.

The Prophet Muhammad (Peace be upon him) said: **‘The person who indulges in bad deeds, then after that does good ones his likeness is of the person who is wearing an armour (metal war clothing) which is strangling his throat. He then does a good deed and one knot or button of the armour opens up then he does the second good deed which opens up the second link and as a result of this he begins to walk freely.’ (Meaning of the hadith not exact words)**

Hadrat Abdullah bin Masood mentions ‘One man came to the Holy Prophet (Peace and blessings be upon him) and began to say: Oh Messenger of Allah! I came across a woman in the garden – Other than having intercourse I did everything that was possible with her. I kissed her and I hugged her, other than that I did nothing – now you may do whatever you want with me. The Messenger of Allah (Peace be upon him) did not say anything to him. When that person went away Hadrat Umar (May Allah be pleased with him) said: ‘Allah the Exalted had veiled him, he should also have kept himself veiled. The Messenger of Allah (Peace be upon him) kept on looking at that person, then he said: **‘Call him to me’**. When the Honourable Companions called him the Holy Prophet (Peace be upon him) read the following verse to him: **‘And perform As-Salah at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice). (11:114)’** Hadrat Muadh (May Allah be pleased with him) then asked: ‘Oh Prophet of Allah (Peace be upon him) is this advice for him alone or is it for everyone?’ The Prophet (Peace be upon him) said: **‘This concession is for everyone’**’.

## The second stage of purification - Purification of the mind

A person carries out a sin with the seven organs only when a sinful thought enters his mind and then with his heart he makes the intention to carry it out. The sin is presented in the form of a small sparkle and thought. At this point to save himself is easy however if it turns into a flame then it takes over the whole heart and mind which then leads to the organ of the person carrying out the sin.

In this stage there are ten levels – In it the seeker is practically trained on a thirty-day basis how to purify the mind from satanic and evil thoughts and once these thoughts do come, how to extinguish them.

In the following stages the person is taught how to remain occupied in the remembrance of Allah. In the end the person who completes these ten levels will have purified his thoughts and his mind will become firmly established in the remembrance of Allah and in the love of His Messenger (Peace be upon him). If a person does not even entertain any sinful thoughts then it will become easy to save himself from sins.

**1<sup>st</sup> level:** Not to intentionally bring an evil thought. However if it comes from the shaitaan (devil) and nafs (devil) then one should not intentionally extend it. But on the contrary one should seek refuge with Allah and redirect the thought towards Allah the Exalted, the Messenger (Peace be upon him), the hereafter or any other permissible worldly action. One should never engage or fight with the thought, as this will cause the thought to come even more.

Example: A person has the thought of doing an evil action. For this he should pray the following prayer: “Oh Allah I seek refuge with You from the accursed devil”. After that he should recognise that the thought only came with the will of Allah and it is within His knowledge whatever I am thinking, and therefore He is fully capable of punishing me. He could even begin to think about any permissible worldly matter. He should also read the following prayer “I have believed in Allah and His Messenger”.

**2<sup>nd</sup> level:** Prayer, recitation of the Quran and Remembrance help a person to remember Allah whereas worldly action usually causes a person to become heedless of Him. Every worldly action also has the possibility of benefit or loss. Benefit and loss lie in the hands of Allah and are within His control. In this level a person before any worldly activity, firstly prays from the heart that “Oh Allah protect me from the evil that lies in this and through the means of it grant me benefit. So it is as though every worldly action, which usually causes a person to

become forgetful of Allah the Exalted, with this training, rather now becomes a means of person connecting with Allah

Examples: 1) When a person goes out of the house for any business he should make invocation that “Oh Allah protect others from the evil inside me, bless my action which I am about to undertake and protect me from the evil of others.

2) Whenever any difficulty comes your way then invoke “ Oh Allah grant me patience in it, distance it from me, and make it an expiation for my sins

**3<sup>rd</sup> level:** In this stage a person imagines in the heart and mind that Allah the Exalted is always with me and whenever he does any religious or worldly matter he should ask permission from Allah (the Exalted), and only then he should undertake the action after taking Allah’s name. Whenever he forgets he should then again refresh that thought. Firstly he should begin with major activities and slowly, slowly after that he also does the same for minor ones. When someone has the belief that a person of high esteem is with them naturally he would ask permission from them in permissible matters.

Example: Prayer, remembrance, recitation, eating, sleeping and before every action, one should say in the heart that “Oh Allah give me permission to do this action, and place blessing in it.

**4<sup>th</sup> level:** In this stage, after the presence of Allah is firmly implanted in a person’s mind, then he should read the forty Prophetic invocations (duas) that were read by our Beloved Holy Prophet (Peace and blessings be upon him) on different occasions e.g. eating, drinking, sleeping, dressing.

Example: Those actions which a person frequently undertakes he should learn the Prophetic supplications for them and read them at their appropriate time with the presence of Allah. For example, reading the appropriate supplication whilst before eating, drinking, leaving the house, whilst at the market, wearing clothes and doing business.

**5<sup>th</sup> level:** In this stage a person keeps the awareness of Allah continuously, so it is though every moment and place Allah is seeing me, and also every moment and place he is listening to me. The time spent without the awareness of Allah should be monitored on a sheet of paper, so that he knows out of the 24 hours, how much time is spent with the presence of Allah and how much in heedlessness.

Most people when they are awake they talk within themselves. Some even talk verbally but majority talk through thoughts e.g. today I need to do this, I have to

settle my finance, my spouse is not happy, what will happen in the future, in what state will I die, will I go to paradise or hell.

Thus all the time a person is thinking about their desire, worries and concerns related to today, tomorrow, future and hereafter. In a way the person is talking to himself.

In this level, instead of talking to himself the person should begin to talk to Allah, the supreme about his concern, worries and desire related to past, present and future.

There are immense benefits in doing this exercise and meditation.

- 1) If a person talks to himself his mind becomes pressurised which ends up in depression, tension and agitative behaviour. If he talks and prays to Allah, the exalted His mind becomes free and less depressive because he is releasing his pressure.
- 2) If a person keeps his thoughts to himself and only talks within nothing much changes because a human has limitation while if he talks and presents these matters to Allah, He is All-powerful and His knowledge and power has no limits. Therefore this person will start getting help and blessing in his life moment-by-moment and day-by-day.
- 3) If a person only thinks within himself, this can make the person forgetful of Allah's remembrance and His presence. This he will be carried away by the concern and worries. By communicating and talking to Allah, the All-knowing the greatest benefit the person experiences is that his connection and relationship with Allah strengthens because all the time the person is in communication with his Lord

**6<sup>th</sup> level:** Allah mentions in the Holy Quran, that in the heavens and earth and in the existence of creation there are signs that point towards the Creator. In this level the person reflects upon the creation and events that befall him in such a way that they aid him in the remembrance of Allah. Everyday he should write down seven acts that he is drawn and extracted lessons from.

Example: If you fall ill then this is a sign that life is temporal and that illness and health are in the hands of Allah. Also that how man falls short in prayer or other religious matters because of worldly occupations, but now that he is ill, these worldly occupations do not cease to continue. Just like I became ill and I did not even know similarly death will come upon me unexpectedly. Because all the matters are in the hands of Allah and in His control therefore he should focus his attention on Him and He should try to spend his life according to His commands.

## **7<sup>th</sup> Level: Positive and good thinking**

In this stage a person's mind and thought are trained so that become good and positive. A person benefits much from positive thinking and he obtains much closeness to Allah, the Exalted. This is also referred to as 'Husn-e-Thani' (good opinion) and this is split up into three sections

- 1) To have a good opinion of Allah the Exalted
- 2) To have a good opinion of Allah's Messenger and also of his religion
- 3) To have a good opinion of the believers

During the life of man, different events occur and he also comes across many different people. Many a time an accident befalls him and sometimes a person may cause him difficulty or inconvenience. In this level a person views accidents or bad events in a positive way on the condition they are not a sin.

Examples: 1) You are in a difficulty and someone refused to give you assistance in relieving it. Now rather than having hatred and holding a grudge the person should think that if the person had helped me, then it would have been due to his mercy and compassion. It was not my right upon him that he should necessarily help me. Also he should think that perhaps he himself may have been caught up in some difficulty, or did not have the means to assist me. Like this he should not let hatred and animosities enter his heart but rather he should pray for him.

2) You are going somewhere on a journey and on the way the car breaks down. Now rather than thinking why did this happen, what sin did I do for this to happen, and also speak with the rest of the passengers in an angry tone, he should think that it is the grace of Allah that in thousands of journeys my car has not broken down. Perhaps in the knowledge of Allah the Exalted it was much better for us, and Allah saved us from a much bigger problem. Getting angry and frustrated will not solve the problem in anyway but rather further deteriorate the situation

**8<sup>th</sup> level:** In this level the person obtains training on how not to think negatively or hypocritically regarding any event, accident, or person's character. However if the thought comes unintentionally then he should not let it settle in his heart, but rather through positive thinking he should eradicate it.

Example: Regarding worldly blessings not to focus on the wealth and property of those people who have more wealth than you, rather look at those who are surviving on less wealth and provisions than you.

### **9<sup>th</sup> level: Love of Prophet Muhammad (Peace be upon him) and his obedience**

In this level a person should learn about the biography and appearance of the Prophet (Peace be upon him), and should think about him all the time. Only through the love and obedience of the Prophet (Peace be upon him) can a person attain the closeness of Allah. Together with this outwardly a person should follow his noble ways and character in all aspects, just as though one would spend his day and night as if he was in the company of the Holy Prophet (Peace be upon him), day and night. For example, following his way of sleeping, waking up, dressing, and doing business. He should also contemplate and imagine how the Prophet would have done those acts.

**10<sup>th</sup> level:** In this level a person concentrates his attention towards the essence of Allah, completely and spends his whole life, day and night, as though Allah the Exalted is seeing him, and he should in reality behave and act as though He, the Exalted, is besides him. There are two things necessary to obtain in this level

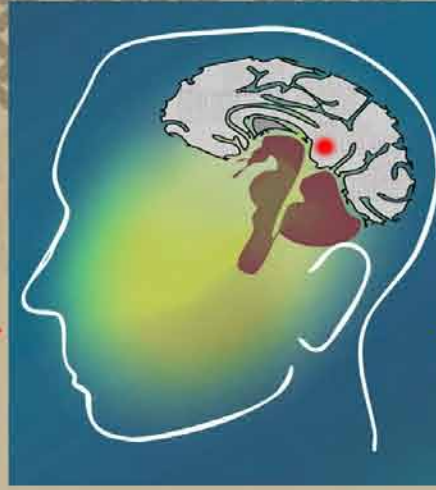
- 1) Concentration and awareness of Allah
- 2) The appropriate actions



# The Second Stage Purification of the Mind

## THE ROUTE LEADING TO INDULGING IN SIN

This is the route taken by a person who doesn't pay attention to the fact that their mind has been invaded by an evil thought. There is no reaction to the invasion thus the evil thought takes over the mind



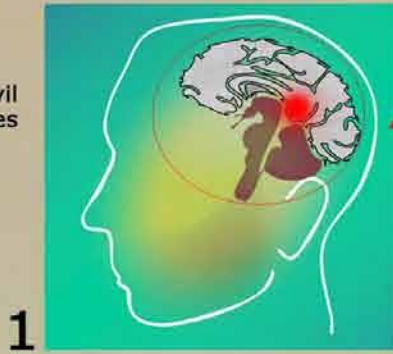
## THE ROUTE LEADING TO SALVATION FROM SIN

This is the route which is taken by a person who wishes to get rid of the evil thought from their mind. Two weapons are made available which can combat the invasion of evil thought

Techniques are:

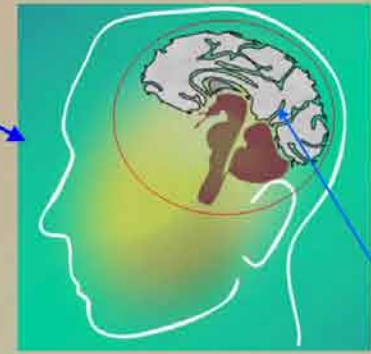
- 1) Seeking refuge in Allah the Exalted
- 2) Using your 'WILL' power to resist it

Sparkle of evil grows and settles

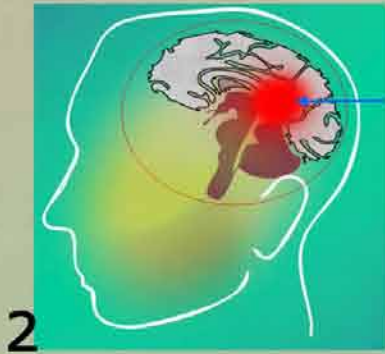


Person slowly starts to think about the evil thought and allows the sparkle of evil to settle in the mind

A sparkle is very easy to put out when using the technique of seeking refuge in Allah the Almighty and using your will power



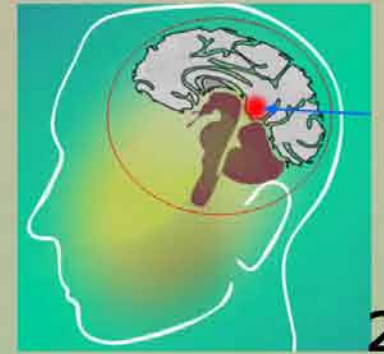
Sparkle of evil crushed and the mind is free of any evil



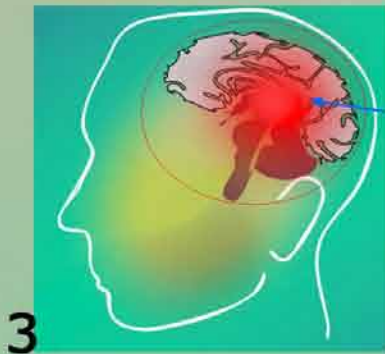
Evil thought grows as the person starts to entertain it

Persons mind becomes inclined towards the thought as one starts to entertain it

Again the evil whisper enters and again the person uses the same technique of seeking refuge in Allah the Almighty and crushing it with ones will power



the evil whisper enters and again the person uses the same technique

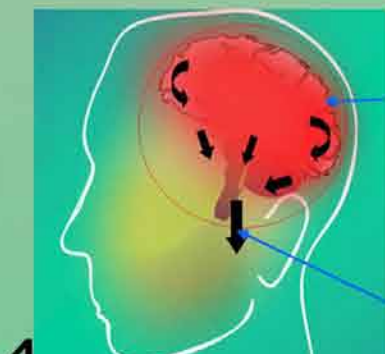
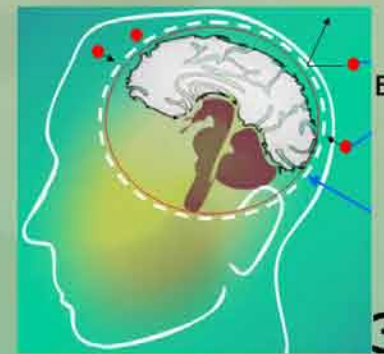


Mind enflamed and desire is built by the evil thought

Evil thought enflames the mind and starts to take over, its very hard to control it now unless one has a strong will power and the help of Allah the All-Merciful

Thin shield protecting the mind from evil whispers

Once a person train themselves in using this technique they slowly start to develop a shield to protect their mind from being corrupted with evil thoughts



The mind is overtaken; overwhelmed and succumbs to the evil thought

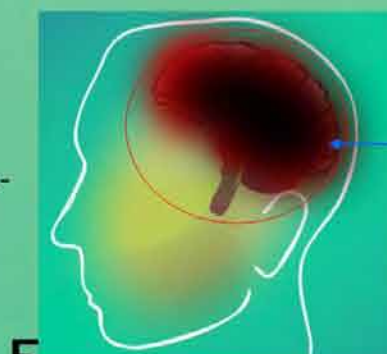
Order sent by the mind to carry out the evil thought

Evil thought dominates the mind and then the mind orders the organs to carry out the evil thought

The protective shield is further strengthened and now being trained to think of Allah the Exalted and Prophet Muhammad (may peace and blessings be upon him)



The person is now indulging in that evil act/thought thus darkening their mind, heart and soul



Mind darkened due to indulging in sin

Now good thoughts are developed in the mind in trying to please Allah the



The Mind is in constant remembrance of Allah the Almighty

Mind in the remembrance of Allah the Almighty and Prophet Muhammad (may peace and blessings be upon him)



### **Third stage of purification – Purification of the Heart and soul**

Other than the purification of the body, its organs and the mind there are certain sins that are invisible to the eye however they are extremely dangerous and they can take a person to hellfire for example envy, hatred, arrogance, ostentation, and excessive love of the world. In this stage these evil qualities are removed and in their place the good qualities such as patience, gratitude, humbleness, love of Allah, abstinence (removal of the desire of the world from the heart) are planted.

A person spends his whole life in one or more of these four states only:

- 1) Obedience
- 2) Disobedience
- 3) Blessing
- 4) Calamity

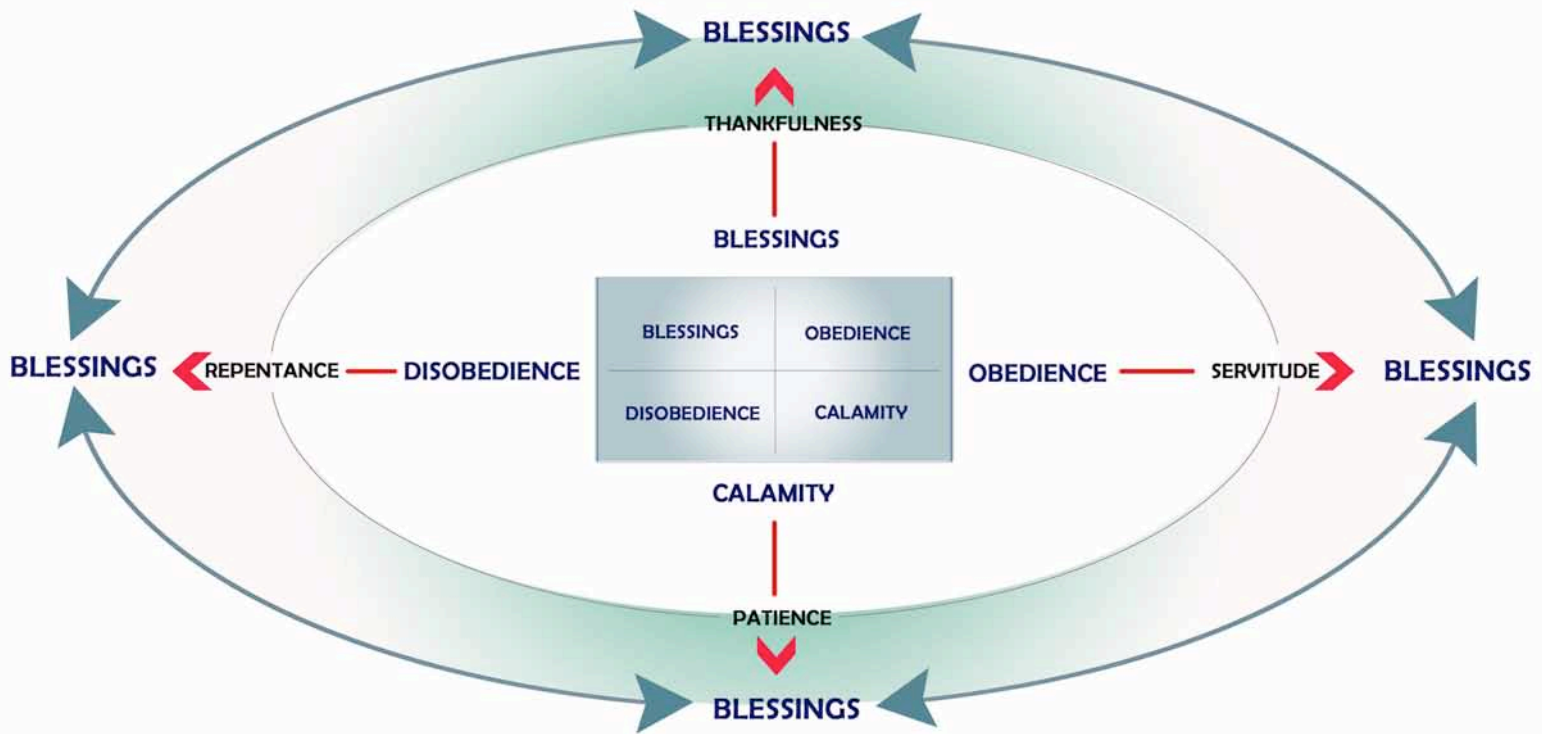
In this stage a person a person is taught how to react in the right way to any one of these four states turning their current state into a blessing and in turn this will lead a person to a pure life (Hayatan Tayabah).

- 1) The right reactions of a person whilst being in a state of obedience: Humility, humbleness, servant hood, and sincerity
- 2) The right reactions of a person whilst being in a state of disobedience: Regret, shame, forgiveness and repentance
- 3) The right reactions of a person whilst being in a state of blessing: Attributing the blessing to Allah and being thankful in the heart and using the blessing according to divine commands and not in the disobedience of Allah the exalted.
- 4) The right reactions of a person whilst being in a state of calamity: Patience and refraining from sin and returning to Allah

In all of these there are ten levels in which the seeker is trained practically, mentally and spiritually



The centre of the box represents the different states a person can be in at any time during their life

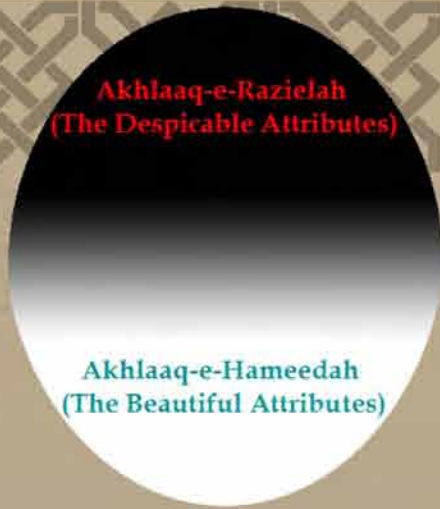
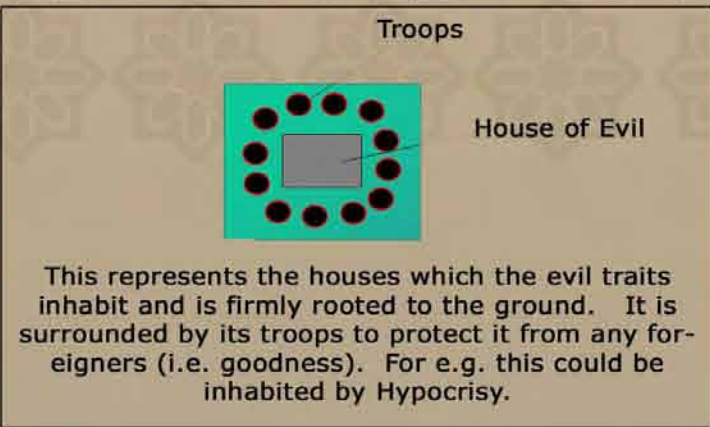


The seeker is trained to react using certain qualities of the different states which will help turn their current state in to a 'Blessing' of Allah[ swt]

It can be seen from the diagram that if a person chooses the right reaction whilst in any of these four states then his whole life becomes a blessing.

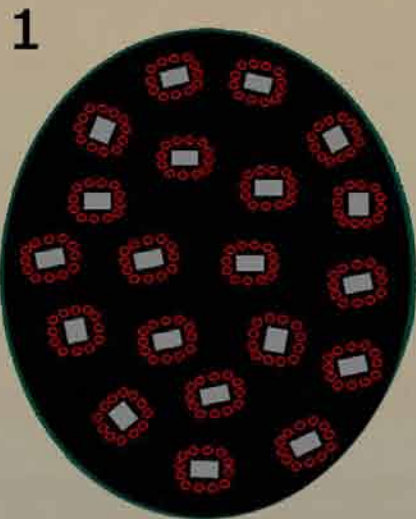


# The Third Stage Purification of the Soul

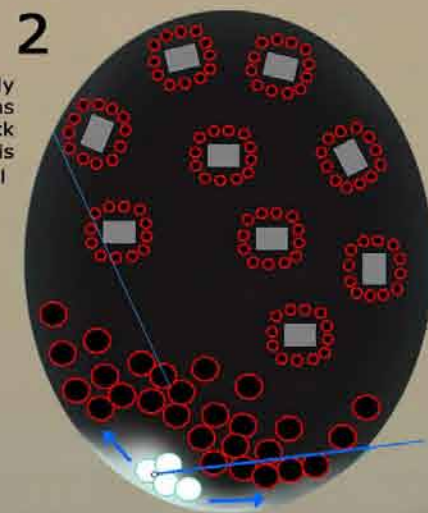


The Ellipse represents the Soul which can consist of both Good and Evil traits

The troops of good traits increase in number and tries to fight off and win back as much land as possible from the evil troops of evil traits

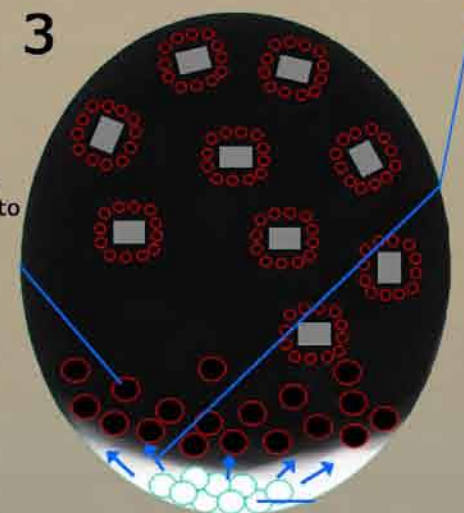


Evil troops are closely packed and have strengths in numbers to fight back the goodness which is trying to prevail



Evil troops slowly start to split due to the presence of good troops.

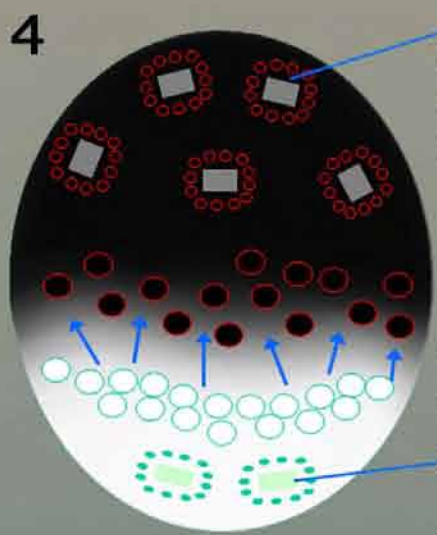
Troops of good traits are present in small numbers at the beginning when a person tries to become pious and do good deeds.



The Soul: darkened due to being engrossed in evil desires and has been overtaken by the evil traits. Its very weak due to lack of good practices such as prayers, zikr etc. and living in a sinful lifestyle

The Soul at the beginning when a person tries to become pious

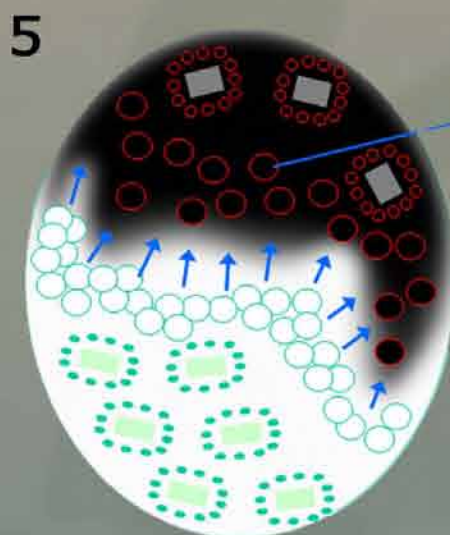
Steadfastness on Sharia and the practices that are prescribed by the Sheikh



The evil troops retreat and are unable to defend the houses of evil traits who have been driven out and their houses and crushed

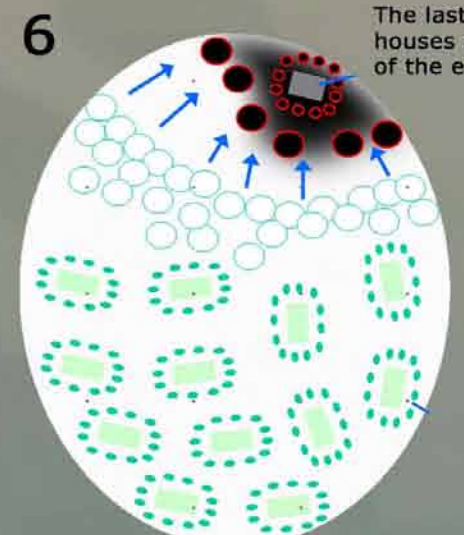
Slowly the good traits start to recapture the land of the soul as the area of goodness increases. They start to build their houses thus take over the houses of the evil traits.

Good Traits start to develop and establish themselves



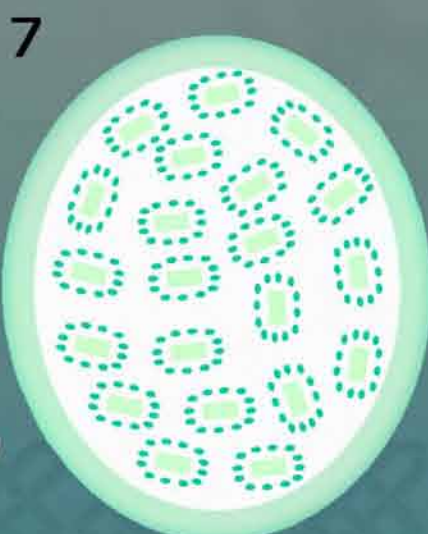
The resistance of the evil troops weakening day by day, they lose more the land to the good troops of the good traits, and are reducing in numbers

Power of the Evil Traits weakened (half purified)



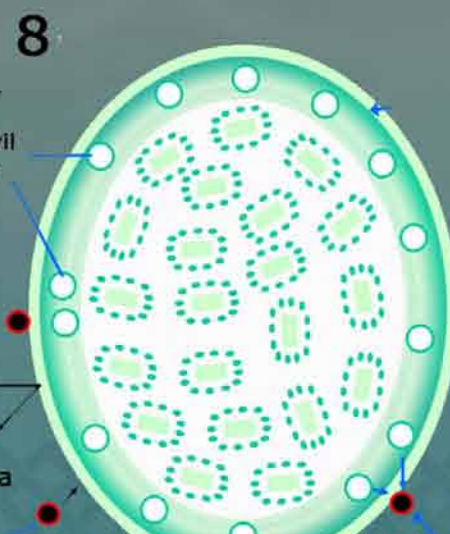
The last remaining houses and troops of the evil traits

Last of the Evil Traits remaining as Good Traits dominates



The Purified Soul illuminates

complete repossession of the land of the soul by the good traits from the evil traits, the soul starts the illuminate



Good troops surrounding the surface of the soul to fight off any evil that leaks through the Protective Shield

Evil Troops looking to find a way back into the soul

The Purified Soul develops a Protective Shield

Protective Shield to protect it from all the evil. This had been developed initially in purification of Mind

Evil leaking through but is repelled back by the good troops





# The Fourth Stage Enlightenment of the Soul

## Phase 1:

Annihilation in the love and obedience in following the sunnah of the Prophet Muhammad (sallallahu alaihi wasallam)

The person annihilates himself in the love of Prophet Muhammad (sallallahu alaihi wasallam) and is continuously decorating his outer and inner with the sunnah



## Phase 2:

The Purified Soul annihilated in love of Allah the Exalted and Glorified



The person at this stage is in complete annihilation in the love of Allah the Exalted.

He becomes absorbed in the gnosis of Allah the Most High and experiences such things which no eye has seen and no ear have heard

## Phase 3:

Perfected Soul, inner annihilated in love of Allah the Exalted and outer annihilated in love and obedience in following the sunnah of the Prophet Muhammad (sallallahu alaihi wasallam)

The person's physical body is in complete absorption in the love and obedience of sunnah of Rasulullah (sallallahu alaihi wasallam) and his inner self is in complete absorption in the love of Allah, His Messenger and Akhirah.

This person experiences the true imaan and enters amongst the beloved servants of Allah the Glorified and lives his entire life as if he is looking at Allah Azzawajal and the abode of heaven and hell are fresh in his mind and heart.

His only purpose becomes seeking the pleasure of Allah with all his body, mind, heart and soul.





# THE PATH TO THE DIVINE PLEASURE OF ALLAH

## THE 4 CONDITIONS

Belief	Fiqh
Striving	Repentance

the mountain of the four conditions

## PURIFICATION

Body	Mind	Heart	Enlightened Soul
------	------	-------	------------------

the bridge of purification

## 4 OBJECTIVES

giving preference to...

To ALLAH & His Commands	To His PROPHET and to His Sunnah
THE CREATION	PRESENCE OF ALLAH

the mountain of the four objectives

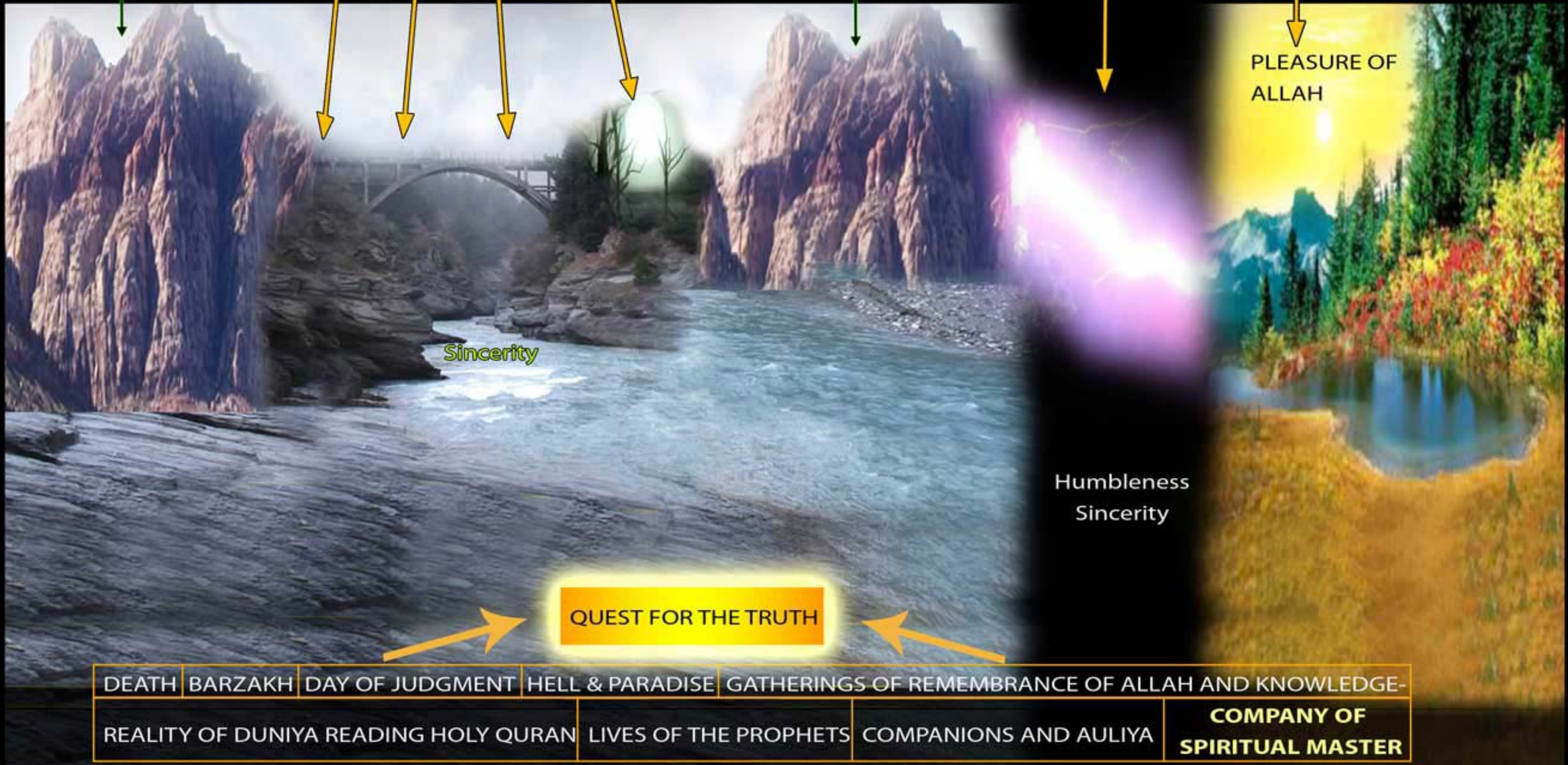
## THE GRACE & MERCY OF ALLAH

## ULTIMATE AIM

PLEASURE OF ALLAH

BEGINNING OF JOURNEY

END OF JOURNEY  
CONVEYING THE MESSAGE





## **Fourth Stage - Divine closeness and pleasure and enlightenment of the soul and heart**

### **Respect and obedience to the Teacher**

When a person rectifies his belief, learns the necessary Islamic rulings, removes any shortcomings and deficiencies in fulfilling the rights of Allah and His creation, purifies the seven organs, the thoughts of the mind, and the soul (nafs) from the evil traits and replaces them with the praiseworthy ones, then the vessel of the seeker has become clean and purified.

Now the time has come when his heart and inner self becomes enlightened with the Gnosis (the deep knowledge) of Allah and now the heavenly winds of Allah's closeness and pleasure begin to whirl upon his soul. In this stage firstly the seeker completely follows the teachings and sayings of his Teacher and Guide and gains a portion of his states and stations. In other words he now completely follows his teacher and leaves the passions and desires of the evil self.

### **Obedience and love of the Messenger (Peace be upon him)**

The result of following the Teacher is that the seeker now finds himself besides the blessed springs and fountains of the sayings, actions, states, stations and the essence of the Holy Prophet Muhammad (Peace be upon him) and drinks from them according to his own level.

### **Obedience and love of Allah The Exalted (Annihilation in Allah)**

When the seeker completely follows the Holy Prophet (Peace be upon him) to his own ability and level and his life becomes coloured in the colour of the Holy Prophet (Peace be upon him) then Allah the Exalted makes him His beloved – After that the person wholeheartedly strives to follow the sayings and guidance's of Allah and decorates himself with the praiseworthy attributes and then he drinks continuously from the sacred rivers of Divine gnosis, closeness and pleasure. Now his outward and inward is enlightened with the love and obedience of the Holy Prophet (Peace be upon him) and Allah, the exalted and his heart and innerself always remain in the presence of Allah. The person begins to attain the

stations of 'Presence with Allah which is known as 'Ihsaan' (Perfection in servitude) in the Hadith.

### **Station of calling the people to Allah the Majestic (Muqaam Dawah)**

When a person reaches this stage then upon him is two responsibilities:

- 1) Wherever he has reached in the path he remains steadfast upon it. In other words continuously practice and strive and not to show slackness and laziness because it is comparatively easier to rise higher but difficult to keep yourself higher. When the servant feels he is strong, at that time very time he may be weak and vulnerable to the plans of devil and ego.
- 2) According to the best of his abilities and power he calls the creation of Allah to Allah's obedience and servitude beginning from one's own nafs (ego) then family, then tribe, then locality, then city, country and then the whole world, inviting them to the obedience and Lordship of Allah and to the way of the Messenger of Allah, the Leader of the Prophets, our Master Muhammad (Peace be upon him).

### **Hope & Fear (Khawf wa Raja)**

When a person reaches this station he should hope for the Pleasure and closeness of Allah and salvation in the hereafter. He should also have fear due to his shortcomings and deficiencies as one cannot worship Allah as He deserves to be worshiped and served. Now a person inwardly with the state of presence of Allah and outwardly with the Prophetic way of life (Sunnah) continuously flies to his goal which is the pleasure of Allah with two wings, namely hope and fear. Hope in the Mercy of Allah and fear due to shortcomings in ones deeds and worship.

### **Reliance on Allah (Tawakkul)**

Now as the servant is doing everything to the best of his abilities, he should not rely on this effort and deeds but from the heart and inner self, he should always be in a state of need and poverty towards Allah, the Lord of the worlds. As though his inner self keeps praying from the depths of the heart and soul "I can only attain Your Pleasure with Your Grace and Mercy, not because of my effort and

deeds". And whoever hopes from Allah His Mercy and Grace and adopts the appropriate means, Allah then deals with him according to His Mercy and Grace.

### **The Day of Departure from the Earthy life**

The servant of Allah in spite of doing his best according to his own abilities still fears as in which state he is going to leave this world in the state of faith (Iman) or disbelief (Kufr), righteousness or sinfulness? Will angels from paradise descend to take me or angels from Hell? Will Allah be pleased with me or displeased? The devil tries to lead a person astray to the very end. The servant of Allah believes if Allah will deal with me according to my deeds, then Hell is waiting for me but if Allah deals with me from His grace and mercy then a blissful life is waiting for me. May you be one of those who are addressed with the sweet address:

"O (thou) soul, in (complete) rest and satisfaction! Come back thou to thy Lord, - well pleased (thyself), and well-pleasing unto Him! Enter thou, then, among My devotees! Yea, enter thou My Heaven!"

Peace and blessings be upon the Prophet and upon his family and companions.



**SELF-PURIFICATION - (TAZKIYAH NAFS)**  
**ABSTAINING FROM SINFUL AND IMMORAL USE OF THE BODY**  
**AND ITS 7 ORGANS**

**STAGE 1- (Part 1)**

<b>Stage 1 - (Part 1) Purification of the 7 bodily organs</b>	<b>Method (Helpful advice)</b>	<b>Date Started</b>	<b>Date Completed</b>	<b>That person, place, or thing that is the means to the sin</b>
<b>Level 1 - Tongue</b>	<p>To mostly remain silent, to speak only if it is necessary and to think before one does.            Not to sit in a bad gathering or with bad company.            Wherever there is backbiting, trouble stirring and music then it should be forbidden. If they do not stop then the person should leave that gathering and place            He should remain in this thought that Allah is watching me and should refrain from useless glances here and there. He should leave those situations, people and places which are the means to sin. He should find good company and remain with them. He should not be alone with a member of the opposite sex (ghair mehram) be it a close relative. Neither should he speak to them via phone or internet without necessity nor should he speak to them in solitude on the false pretext that it is for the sake of conveying the message of Islam. One should not expose the body more than the Shariah has permitted, not shave the beard and not to walk with arrogance and not to wear make up in front of others. One should wear clothes that fulfil the Shariah requirements, keep the body clean, and cut the nails and hair at the appropriate time.</p>			
<b>Level 2 - Ears</b>				
<b>Level 3 - Eyes</b>				
<b>Level 4 - Hands</b>				
<b>Level 5 - Feet</b>				
<b>Level 6 - Stomach</b>				
<b>Level 7 - Private Parts</b>				
<b>Level 8 - Body</b>				

## STAGE 1- (Part 2)

### ENGAGING THE BODY AND ITS 7 ORGANS IN ACTS OF RIGHTEOUSNESS AND PIETY (POSITIVE USAGE)

<b>Stage 1 - (Part 2) Enlightenment of the 7 bodily organs</b>	<b>Method</b>	<b>Date Started</b>	<b>Date Completed</b>
<b>Level 9 - Ears</b>	<p>In this level one should do 5 - 10 such things that that he was not doing before for example with the tongue he should try to help someone by making them happy, with his ears he should listen to some good words, with his eyes he should try to take some lessons from his environment and with his hands should try and help somebody etc.</p> <p>The seeker will be assigned those actions that he will have to do and he will continue to use the previous organ sheets in order to accomplish this</p>		
<b>Level 10 - Eyes</b>			
<b>Level 11 - Tongue</b>			
<b>Level 12 - Hands</b>			
<b>Level 13 - Feet</b>			
<b>Level 14 - Stomach</b>			
<b>Level 15 - Private Parts</b>			
<b>Level 16 -Body</b>			

## STAGE 2

**TO TRAIN THE MIND IN ABSTAINING FROM EVIL AND SINFUL THOUGHTS AS WELL AS TO ENGAGE IT IN GOOD AND POSITIVE THOUGHTS - THEN FINALLY TO BECOME IMMERSSED IN THE REMEMBRANCE OF ALLAH THE MAJESTIC**

<b>Stage 2 - Purification of the Mind</b>	<b>Method</b>	<b>Date Started</b>	<b>Date Completed</b>
<b>Level 1 -</b>	<ol style="list-style-type: none"> <li>1) Any sinful or evil thought should not be intentionally brought in. However if it comes by itself from the devil or the lower self then one should divert one's thought towards Allah, His Messenger, death, the Hereafter, Heaven and Hell or any other permissible matter</li> <li>2) First one should seek refuge with Allah from the evil thought and then he should seek help from Allah in aiding him oppose the devil, the lower self and evil thoughts</li> <li>3) Using one's will <i>power</i> and firm determination one should not further prolong the thought, rather he should remove this ant like disease (the evil thought) at its root or else it will turn into Scorpions and snakes and their poison will spread throughout the whole body, heart, mind and soul.</li> <li>4) Follow three guidelines regarding the evil thoughts:               <ol style="list-style-type: none"> <li>i) Do not <u>bring</u> it yourself</li> <li>ii) Do not extend if it has come from Satan or nafs</li> <li>iii) Do not engage but divert your attention</li> </ol> </li> </ol>		
<b>Level 2 -</b>			
<b>Level 3 -</b>			
<b>Level 4 -</b>			
<b>Level 5 -</b>			
<b>Level 6 -</b>			
<b>Level 7 -</b>			
<b>Level 8 -</b>			

### The third stage of the Path - Purification of the heart and soul

To purify the heart and lower self from bad morals, manners and attributes and to replace them with good morals, manners and attributes.

A person lives his whole life in one or more of these four states

- 1) Obedience    2) Disobedience    3) Blessing    4) Calamity

If a person reacts in the right way to any one of these four states it will turn their current state into a blessing

State	Right reaction	Wrong reaction	Start Date	Level										End Date	
				1	2	3	4	5	6	7	8	9	10		
Servitude Worship Good deeds	Humility lowliness Servanthood	Self - likeness Arrogance													
Disobedience Sin	Repentance Forgiveness	Persistence upon sin and hope in the forgiveness													
Blessing (Physical or spiritual)	Gratitude (Shukr)	Ungratitude - Assigning the blessing to oneself													
Calamity	Patience	Impatience													

## The fourth stage of the Path - Enlightenment of the heart and Soul

### Steadfastness up until death

<b>Conveying the truth</b>	Individually		Collectively		Station of conveying the message	
	World	Country	City	Relatives	Personal level	
To convey the message of Islam to others, Conveying through ones practical actions and also by inviting them verbally						

<b>Obedience to Allah, The Lord of the worlds</b>	Levels			
	Essence	Actions (Strong conviction everything is in the control of Allah)	Attributes (Believing in attributes)	Sayings (Following commands)
(Submitting one's will to the will of Allah)				

	Levels					
	Essence	thoughts	Stations	States	Deeds	Sayings
<b>Obedience to the Messenger of Allah (Peace be upon him)</b>						
<b>Obedience to the Teacher</b>						

**THE 40 HEAVENLY COVENANTS OF  
TAREEQAH MUHAMMADIYAH**

No.	Covenant	Date	Method	Level					Notes / Comments
				1	2	3	4	5	
1	Tawadhu Humility / Humbleness								
2	Sincerity [Ikhlaas]								
3	Patience [Sabr]								
4	Gratitude [Shukr]								
5	Not doing anything against Sunnah								
6	To like for others what you like for yourself & to dislike for others what u dislike for yourself								
7	To repent immediately if a sin has been committed								
8	Not to be lazy in affairs of Deen & Dunyah								
9									
10									
11									
12									
13									
14									
15									
16									
17									
18									
19									
20									

**THE 40 HEAVENLY COVENANTS OF  
TAREEQAH MUHAMMADIYAH (continued)**

No.	Covenant	Date	Method	Level					Notes / Comments
				1	2	3	4	5	
21									
22									
23									
24									
25									
26									
27									
28									
29									
30									
31									
32									
33									
34									
35									
36									
37									
38									
39									
40									



## DAILY AMAAL (DEEDS) TO BE PERFORMED

<i>Type of Dhikr</i>	<i>Method</i>	<i>Duration</i>	<i>Date Assigned</i>	<i>Notes / Comments</i>

<i>Type of Meditation</i>	<i>Method</i>	<i>Duration</i>	<i>Date Assigned</i>	<i>Notes / Comments</i>

## IMPROVING THE LEVELS OF IBAADAH (WORSHIP)

<b>Wudhu</b>	<b>Levels of Improvement in Performing Wudhu [Ablution]</b>		
	<b>1</b>	<b>2</b>	<b>3</b>
<i>Method</i>			
<i>Date Assigned</i>			
<i>Notes / Comments</i>			

<b>Ghusl</b>	<b>Levels of Improvement in Performing Ghusl [Ritual Bath]</b>		
	<b>1</b>	<b>2</b>	<b>3</b>
<i>Method</i>			
<i>Date Assigned</i>			
<i>Notes / Comments</i>			

<b>Dhikr</b>	<b>Levels of Improvement in Performing Dhikr [Remembrance / Awareness of Allah's Presence]</b>				
	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<i>Method</i>					
<i>Date Assigned</i>					
<i>Notes / Comments</i>					

<b>Fasting</b>	<b>Levels of Improvement in the Spiritual States of Fast</b>							
	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>
<i>Method</i>								
<i>Frequency of fast &amp; on which day(s)</i>								
<i>Date Assigned</i>								
<i>Notes / Comments</i>								

<b>Salah (Prayer)</b>	<b>Levels of Improvement in the Spiritual States of Salah</b>									
	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>
<i>Salah According to Shariah [Outward Fiqh Aspect]</i>										
<i>Date Assigned</i>										
<i>Salah According to Tareeqah [Spiritual Aspect]</i>										
<i>Date Assigned</i>										
<i>Notes / Comments</i>										

<b>Zakah &amp; Sadaqah</b>	<b>Levels of Improvement in Spending in the way of Allah</b>				
	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<i>Method</i>					
<i>Date Assigned</i>					
<i>Notes / Comments</i>					

<b>Hajj &amp; Umrah</b>	<b>Levels of Spiritual Performance of Hajj and Umrah</b>				
	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<i>Method</i>					
<i>Date Assigned</i>					
<i>Notes / Comments</i>					

## GENERAL BOOKS RECOMMENDED FOR STUDY

<i>Name of Book</i>	<i>Method</i>	<i>Duration or number of times per day/week</i>	<i>Date Started</i>	<i>Date Finished</i>	<i>Notes / Comments</i>
<b>‘Preaching of Islam’</b> [by Imam Ghazzali (Rahimahullah)]					
<b>‘Minhaajul Abideen’</b> [by Imam Ghazzali (Rahimahullah)]					
<b>‘The lives of Man’</b> [by Imam Haddad (Rahimahullah)]					
<b>‘The Path of Muhammad’</b> [by Imam Birgivi (Rahimahullah)]					
<b>‘Pure Gold from the Words of Syyidi ‘Abd al-‘Aziz al-Dabbagh’ [Al-Ibriz]</b> [by Ahmad b. al-Mubarak al-Lamati (Rahimahullah)]					
<b>‘Kimya-e-sa’dat’</b> [by Imam Ghazzali (Rahimahullah)]					
<b>‘Description of Paradise and Hell and its Inhabitants’</b> [by Sayidina Abdul Qadir Jilani (Rahimahullah)]					

### STUDY OF SEERAH [THE LIFE STORY OF SAYIDINA MUHAMMAD (Peace and Blessings of Allah be upon Him)]

<i>Name of Book</i>	<i>Method</i>	<i>Duration or number of times per day/week</i>	<i>Date Started</i>	<i>Date Finished</i>	<i>Notes / Comments</i>
<b>‘Muhammad (Peace &amp; blessings of Allah be upon Him) - Man and Prophet’</b> [by Islahi (Rahimahullah)]					

**ASSESSMENT AND IMPLEMENTATION OF THE LEVEL OF ACTING UPON  
THE SUNNAH OF SAYIDINA MUHAMMAD (sallallahu-alayhe-wasallam)**

<i>Assessment</i>	<i>No. of Sunnats acting upon at present from Sunnat booklet</i>	<i>Date Recorded</i>	<i>Sunnats to be performed (numbers refer to Sunnats in Sunnat booklet)</i>	<i>Recommended notes</i>	<i>Period of Exercise</i>	<i>Date Assigned</i>	<i>Date Completed</i>	<i>Notes / Comments</i>
1	/							
2	/							
3	/							
4	/							
5	/							
6	/							
7	/							
8	/							
9	/							
10	/							
11	/							

## TIME MANAGEMENT

<i>Present method of spending time</i>	<i>Assessments of how time is spent during daily life</i>				
	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>
<i>Date Recorded</i>					
<i>No. of hours of sleep daily</i>					
<i>No. of hours spent on worldly activities daily</i>					
<i>No. of hours spent on religious activities daily</i>					
<i>No. of hours wasted daily</i>					
<i>Actions / Activities prepared to leave</i>					
<i>Notes / Comments</i>					
<i>Action Plan to use time more efficiently</i>	<i>Implementation of how to spend time more efficiently during daily life</i>				
	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>
<i>Action / Activity to be omitted</i>					
<i>Action / Activity to be executed</i>					
<i>Recommended notes</i>					
<i>Period of Exercise</i>					
<i>Date Assigned</i>					
<i>Date Completed</i>					
<i>Notes / Comments</i>					

# Aqeeda tu'l Islam (The Muslim Creed)

Syidunal Imam al-Habib Abdullah bin 'Alawi al-Haddad, [Rahimahullah]

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## **ALLAH (Subhanahu wa ta'ala)**

Praise belongs to Allah alone. May Allah bless our master Muhammad, and his Family, and Companions, and grant them peace. We know, assent, believe, confess with certainty, and testify, that there is no god but Allah, Alone without partner. He is a Mighty God, a Great King. There is no lord beside Him, and we worship none other than He. He is Ancient and Pre-Existent, Eternal and Everlasting. His Firstness has no beginning, neither has His Lastness any end. He is Solitary, Self-Subsistent, neither begetting nor begotten, matchless, without partner or peer. There is nothing that resembles Him, and He is the Hearer, the Seer [Quran 42:111].

And we confess that His Holiness (Exalted is He!) renders Him beyond time and space, beyond resembling anything in existence, so that He cannot be encompassed by directions, nor be subject to contingent events. And that He is established on His Throne in the manner which He has described, and in the sense which He has intended, in an establishment befitting the might of His Majesty, and the exaltation of His Glory and Magnificence. And that He (Exalted is He!) is Near to everything in existence, being closer to man than his jugular vein [Quran 50:161].

He is Watchful and Seeing over all things. He is the Living, the Self-Subsistent, slumber overtakes Him not, nor sleep [Quran 2:255], He is the Originator of the heavens and earth when He decrees a thing He only says to it Be! And it is [Quran 2:117]. Allah is Creator of all things, and He is Guardian over everything [Quran 39:62]. And that He (Exalted is He!) is over all things Powerful. And of all things Knower His knowledge is all-embracing and He keeps count of all things. Not an atom's weight in the earth or in the sky escapes your Lord [Quran 10:61].

He knows what goes down into the earth and that which comes forth from it and what descends from heaven and what ascends into it. He is with you wherever you may be. And Allah is Seer of what you do [Quran 57:4]. He knows the secret thought, and what is even more concealed. He knows what is in the land and the sea. A leaf cannot fall but that He knows it, nor is there a grain amid the darkness of the earth, nor a wet or dry thing, but that it is recorded in a clear Book [Quran 6:59].

## **DESTINY (QADAR)**

And that He (Exalted is He!) wills existent things, and directs events. And that nothing may exist, whether good or evil, beneficial or harmful, except by His decree and will. Whatever He wills is, whatever He does not, is not. Should all creatures unite to move or halt a single atom in the universe, in the absence of His will, they would be unable to do so.



And that He (Exalted is He!) is Hearer, Seer, Speaker of a Speech that is pre-existent and does not resemble the speech of creatures. And that the Mighty Quran is His ancient speech, His Book which He sent down upon His Messenger and Prophet Muhammad (may He bless him and grant him peace). 'And that He (Glorious is He!) is Creator of all things and their Provider, Who neither disposes them as He wills; neither rival nor opponent is there in His realm. He gives to whomsoever He wills and withholds from whomsoever He wills. He is not questioned about His actions, rather they are questioned [Quran 21:231]

And that He (Exalted is He') is Wise in His acts, Just in His decrees, so that no injustice or tyranny can be imaginable on His part, and that no one has any rights over Him. Should He (Glorious is He) destroy all His creatures in the blink of an eye; He would be neither unjust nor tyrannous to them, for they are His dominion and His slaves. He has the right to do as He pleases in His dominion, and your Lord is not a tyrant to His slaves [Quran 41:46]. He rewards His slaves for obeying Him out of grace and generosity, and punishes them when they rebel out of His wisdom and justice. And that to obey Him is an obligation binding upon His bondsmen, as was made clear through the speech of His messengers (upon them be peace).

## **BOOKS / MESSENGER**

We believe in every Book sent down by Allah, and in all of His messengers, His angels, and in destiny, whether good or bad. "And we testify that Muhammad is His slave and Messenger, whom He sent to jinn and to mankind, to the Arabs and the non-Arabs, with guidance and the religion of truth, that He may cause it to prevail over all religion, though the polytheists are averse." [Qur'an 9:33]. And that he delivered the Message, was faithful to his trust, advised the Nation, did away with grief, and strove for Gods sake as is His due, being truthful and trustworthy, supported by authentic proofs and norm-breaking miracles. And that Allah has made it incumbent upon His bondsmen to believe, obey, and follow him, and that a man's faith is not acceptable - even should he believe in Him - until he believes in Muhammad (may Allah bless him and his Family and grant them peace) and in everything that he brought and informed us of, whether of the affairs of this world or the next. This includes faith in the questioning of the dead by Munkar and Nakir about religion, tawheed and Prophethood, and in the bliss which is in the grave for those who were obedient, and the torment which it contains for the rebellions.

## **RESURRECTION AFTER DEATH**

And that one should believe in the Resurrection after Death, the gathering of bodies and spirits to stand in the presence of Allah the Exalted, and in the Reckoning; and that His slaves will be at that time in different states, some being called to account, some being exempted, while others shall enter the Garden without reckoning. One should believe in the scales in which good and evil deeds will be weighed; and in the sirat, which is a bridge stretched over the depths of hell: and in the Pool [hawd] of our

Prophet Muhammad (may Allah bless him and his Family, and grant them peace), the water of which is from the Garden, and from which the believers shall drink before entering the Garden.

## **INTERCESSION / HEREAFTER**

And in the Intercession of the Prophets, followed by the Truthful Saints [siddiqun], and then the ulema, the virtuous [salihun] and the other believers. And that the Greatest Intercession is the prerogative of Muhammad (May Allah bless him and his Family, and grant the peace). And that the people of tawheed who have entered the Fire shall be taken out of it until not one, person in whose heart there lies an atom's weight of faith shall remain in it eternally. And that the people of polytheism and disbelief shall abide in the Fire eternally and for evermore, their suffering shall not be diminished neither shall they be reprieved [Quran 2:162]. And that the believers shall abide in the Garden eternally without end, wherein no tiredness shall affect them, and from which they shall not be expelled [Qur'an 5:48]. And that the believers shall see their Lord with their eyes, in a way befitting His Majesty and the Holiness of His Perfect.

## **COMPANIONS**

And that the Companions of the Messenger of Allah (may Allah bless him and his Family, and grant them peace) were virtuous, that their status was of various ranks, and that they were just, good, and worthy not lawful to insult or denigrate any of them. And that the rightful successor [khalifa] to the Messenger of Allah (may Allah bless him and his Family, and grant them peace) was Abu Bakr al-Siddiq (May Allah be pleased with him), followed by 'Umar al Faruq (May Allah be pleased with him), then 'Uthman al-Shahid (May Allah be pleased with him), then 'Ali al-Murtada (May Allah be pleased with him), and may Allah be pleased with all his other Companions, and with those who follow them with excellence until the Day of Judgment, and with us also by thy Mercy, O Most Merciful of the Merciful!

## **FAITH**

Such is the rightly-guided creed, which conforms to be the Book and the Sunnah. No male or female Muslim should be ignorant of it. Without affirming it one's faith is not sound. It is not a condition that every person should be able to articulate it fluently; rather, what counts is what lies in the heart.

[Source: This Aqeeda tu'l Islam (The Muslim Creed) forms the concluding chapter of one of the classics of Muslim spirituality titled An-Nasaaih id-Diniyya wa'l Wasaya al-Imaniyyah (Sincere Religious Advises and Counsels of Faith) of Syidunal Imam al-Habib Abdullah bin 'Alawi al-Haddad [Rahimahullah]

# A BASIC GUIDE TO FIQH FOR PURIFICATION (TAHARAH, WUDU, GHUSL) AND SALAH (FIVE TIMES PRAYERS)

There are some terminological words which one needs to understand in order to attain full benefit.

## FIQH

Literally means understanding. In Islaam it means understanding Quran, Sunnah and its practical application. The Prophet Muhammad (may Allah’s peace be upon him) taught the meaning of the Quran and his Sunnah practically to his companions. The companions passed that knowledge to their students both the text and the meaning. This knowledge further was documented and categorised by the Imaams of Fiqh. Thus it became easier for the common man to act upon Quran and Sunnah with authenticity.

If a matter is not clear as there is differences in interpretations and all the scholars of fiqh unanimously decide on that matter, then what ever they agree upon is known as **Ijmah (consensus)**.

**Qiyas (analogy)**, which is also a conditional source of fiqh means when a matter is clearly not mentioned but is similar to another matter in the sense of reasoning. This can be also be done by individual **Mujtahadeen** (a scholar who have mastered the science of tafsir, hadith, fiqh and the principles of fiqh)

## THE DEGREES OF COMMANDS AND PROHIBITION

One of the beauties of Islaam is that it does not issue a positive or negative judgement like other religion but each command or prohibition fall into a specific grade. This is of immense benefit for the followers. Altogether there are 5 degrees of prohibition and one degree is indifferent (Mubah).

Degrees of Positive Commands	Degrees of Prohibitive Command
Farz (Compulsory)	Haraam (Unlawful)
Wajib (Essential)	Makrooh Tahreemi (Severely Detested)
Sunnate Mukada(Emphatic Sunnah)	Isa’at (Detested)
Sunnate Ghair Mukada (Non-Emphatic Sunnah)	Makrooh Tanzihi (Slightly Detested)
Mustahab (Desirable)	Khilafe Awla (Undesirable)

Mubah (Permissable)

## **FARZ (COMPULSORY)**

Farz is a positive command which is established by absolute proof (Daleel Qatai). For example salah, zakaat, fasting, hajj etc.

One who believes in it but neglects it without a Shari excuse (excuses which Islaam accepts, not self made excuses) is termed as Faasiq (Great Sinner) and deserves severe punishment.

One who altogether denies it for example it is not obligatory to pray salah or do hajj; he becomes a Kaafir (disbeliever) and will remain in Hell forever in spite of carrying out other Islamic commands unless he repents and embraces Islaam again.

### **THERE ARE TWO TYPES OF FARZ:**

#### **1. Farz Ain**

Means it is obligatory on every individual to execute it for example salah, zakaat etc.

#### **2. Farz Kifaayah**

Means if a group of muslims carry it out others are discharged of it but if no one carries it out then all will be termed as faasiq and earn the displeasure and punishment of Allah for example salat-ul-janaza (funeral prayer). If few Muslims offer it then others are discharged of sin.

## **WAJIB (ESSENTIAL)**

Wajib is a positive command, the proof of which is established from Daleel Zanni (non-absolute) which is lower category than Daleel Qatai which elevates the command of Farz. One who rejects or neglects it is a faasiq (sinner) and deserves punishment.

## **SUNNAT**

Literally means path or way. In Sharia it refers to speech, action and silent approval of Prophet Muhammad (may Allah's peace be upon him). The term Sunnah is also used for action of the companions especially the four rightly guided caliphs (may Allah be pleased with them).

## **SUNNAT IS OF THREE TYPES:**

### **1. Sunnate Mukada (Emphatic Sunnah)**

Is an action which was continuously practiced by Prophet (may Allah's peace and blessings be upon him) and was not abandoned without a valid reason. If a person neglects it continuously then it is sinful for example, azaan, sunnat rakat of Fajar, Zohar, Maghrib and the two rakats after Isha Salah. To offer Salat-ul-Tarawih is also Sunnate Mukada.

### **2. Sunnate Ghair Mukada (Non-Emphatic Sunnah)**

Is an act of which was practiced by the Messenger of Allah (may Allah's peace and blessings be upon him) and his companions but sometimes they abandoned it without an excuse. To constantly neglect it is not desirable in Sharia. Such as four units of sunnah before Asar and Isha salah.

### **3. Sunnate Mukada Kifaayah**

Is an act if few people carry it out then others are discharged from it, for example Itikaf in the last ten days of Ramadaan, offering Tarawih prayer with jumat but Tarawih prayer itself is Sunnate Mukada.

## **MUSTAHAB (DESIRABLE)**

Is an act of Rasulullah (may Allah's peace be upon him) or companions which they lived or practiced it occasionally. If one carries it out then there is a great reward but there is no sin if one does not practice it. It is also known as Mandoob (Recommended), Tatawu (Voluntary) or Nafil (Supererogatory).

## **FIVE DEGREES OF PROHIBITION**

### **1. Haraam (Unlawful)**

Is the exact opposite of Farz, it is established by absolute evidence (Daleel Qatai). The perpetrator of haraam is known as Faasiq and the one who rejects the status of haraam is a disbeliever, for example, drinking alcohol, adultery, taking interest and killing the innocent.

### **2. Makrooh Tahreemi (Severely Detested)**

Is exact opposite of Wajib and is established by non-absolute evidence. The one who neglects and rejects it is termed as faasiq.

### **3. Isa'at (Detested)**

Is the opposite of Sunnate Mukada and if it is continuously practiced then it is sinful, for example making it ones habit not to rinse the mouth during wudu (ablution) since it is Sunnate Muakkada to rinse the mouth.

### **4. Makrooh Tanzihi (Slightly Detested)**

Is an act which if not done will earn reward, however, if it is done then it is a punishable offence, for example splashing water in wudu.

### **5. Khilafe Awla (Undesirable)**

Is an act, which if not done is desirable and preferred, but there is no sin in doing it.

## **MUBAH (PERMISSIBLE)**

Is an act, which is neither ordered by Shariah nor prohibited. There is no reward if done and no punishment if not done.

## **TAHARAH (PURIFICATION)**

**Before one can offer Salah there are six conditions to be fulfilled:**

1. Tahaqah (Ritual Cleanliness)
2. Covering of ones Satar (The minimum part of the body, which should be covered)
3. Facing Qiblah
4. The place of prayer should be clean
5. There should be valid time for the Salah
6. Intention of Salah

Cleanliness of Tahrah covers 3 parts; Body, Clothes, Place.

**Two types of impurity:**

1. Ritual impurity (Najaste Hukmiya). This is a state of impurity, which cannot be seen. It has two types; (a) minor impurity (Hadas), which can be removed by wudu (Ablution). (b) major ritual impurity (Janabah), which can be removed by full ritual bath.
2. Physical impurity. This impurity is visible it also has two types (a) major physical impurity (Najasate Mughlaza). (b) minor physical impurity (Najasate Mukhafatah).

The amount of impurity, which is excused, is 3cm in diameter for major physical impurity is less than a  $\frac{1}{4}$  for minor physical impurity. A person should not make a habit of neglecting

the above-mentioned amounts. This knowledge is useful for abnormal circumstances and also of one has offered Salah and after it noticed at the amount is less than the above mentioned. He does not need to repeat his prayer.

## **SOME POINTS WITH REFERENCE TO WATER**

All natural water is pure and clean. Flowing water is clean even if impurity falls in it, unless the colour, taste and smell change. A pond at tank 6.5 by 6.5m will be considered flowing water, if it has less than that it will be considered impure, if any impurity falls in it. Insects do not make the water impure. Water, which has been used for Wudu and Ghusl, is clean itself, but cannot purify anything else. If a dog, pig or any Haraam animal of pray drinks from a pond of tank less than 6.5 by 6.5m (250 litres) it will become impure. This tank of pond should be deep enough so that a person can take water with his hands, without touching the ground.

## **ISTANJA (WASHING/CLEANING OF PRIVATE PARTS)**

Istanja means to clean the private parts, after passing urine or stool, by using clean water, tissue paper or lumps of dry earth. It is Sunnah Mukada to perform Istanja. If it does not exceed from its outlet, if it spreads or exceeds 3 square centimetres than it is obligatory to wash it with water.

It is Makrooh to do Istanja with coal, bone, glass, baked bricks and printed-paper or anything which is beneficial to man, jinn or animals. Istanja should be done with left hand and one should not face or turn back towards Qiblah at time of answering call of nature. One should remove any ring, necklace or badge, which has name of Allah Tala and Prophet Muhammad (S.A.W) and any verse or word of Quran and Hadith.

One should take special care of urine drops and traces. There is no need to doubt but when sure and can feel the discharge one must do Istanja, wash the part of clothes which is soiled and perform Wuzu again.

## **WUZU (RITUAL ABLUTION)**

### **PROCEDURE OF WUZU (RITUAL ABLUTION)**

Wuzu is Farz (Obligatory) for performance of prayer (Salah) and touching Quran! Wuzu is necessary for the Tawaf (Encircling) the Ka'bah. Wuzu is Mustahab (desirable) for every Salah, in spite of having wuzu and also before sleeping.

1. Make intention (Niyyah) for Wudu
2. Sit in a high place

3. Face the direction of Qiblah
4. Recite Bismillah
5. Wash both hands up to the wrists three times
6. Rinse the mouth three times
7. Use the Miswak if not index finger to clean the teeth. Then gargle three times
8. Rinse the nostril three times with the right hand and clean the nose with the left hand.
9. Wash the face three times from the top of forehead to below the chin and from one ear to the other
10. Then comb the beard with your fingers
11. Wash the right and then left hand up to and including the elbows three times
12. Make the Khilal (Clasping) of finger into each other.
13. Then wet your hands and pass it over your head. Take extra care not to start Masah from forehead, but the actual the hairy place just above forehead. Keep three fingers each hand together and wipe your hands all over the head to the back of the head. Then place the palms on the sides of head and bring forward to forehead
14. Insert the front portion of index fingers into the outer ear while turning them clockwise round the ear and then pass the inner part of thumb behind the ear
15. Perform the Masah of nape with the back of middle finger, ring finger and little finger
16. Finally wash both feet including the ankles, first right and then left
17. Also make Khilal of your toes by using the little finger of the left hand beginning from little toes to the right foot and finishing at the little toe of the left foot
18. During Wuzu keep reading this Sunnah Dua "O Allah forgive my sins and give expansion in my home and bless me in my provision."
19. At the end recite second Kalimah and this Dua "O Allah make of those who repent and make me from those purified."
20. Also recite Surah Al-Qadar

In the full method of wuzu as mentioned, there are some acts, if omitted or not practiced the wuzu is not valid. They are called obligatory (Faraid) acts of wuzu. Some acts are prophetic Sunnah, some are recommended and some are disliked (Makrooh), by which the reward of the wuzu is decreased.

### **OBLIGATORY ACTS OF WUZU (FARZ)**

1. To wash the face once from the hairline of the forehead to the lower part of the chin, where it meets neck and from one earlobe to the other. It is also farz (obligatory) to wash the hairs of the beard which are on the circle of face and the hairs which are longer than the circle of the face, it is desirable to wash them, not farz. If the beard is thin than both hairs and the underneath skins must be washed.
2. To wash both hands including elbows once
3. To wipe a quarter of head once with wet hands



4. To wash both feet including and up to ankles

***NOTE: One should try to perform ablution fully with Sunnah and mustahabs but it is useful to know farz acts for situation where water is scarce; one is in extreme hunger or is very weak to perform all wuzu.***

#### **SUNNAH OF WUZU (PROPHETIC PRACTICES)**

1. To make intention of wuzu (ablution)
2. Recite Bismillah
3. Washing the hands thrice up to wrists
4. Brushing the teeth by Miswak
5. Rinsing the inside of mouth three times
6. Cleaning and passing water into nostrils three times
7. Combing the beard (Khilal) with fingers, if the beard is thick, thrice
8. Combing fingers and toes
9. Washing each part three times
10. To wash the parts of wuzu three times
11. Continuity of washing to be maintained in such way that no part of wuzu dries before the wuzu is complete
12. Wiping of the whole head with wet hands once
13. Wiping the two ears with wet hands once
14. Maintaining the order mentioned in Quran and Sunnah
15. Not to waste water

#### **DESIREABLE ASPECTS OF WUZU (MUSTAHAB)**

1. To face Qiblah
2. To begin from the right
3. To wipe the (masah) nape once
4. Not to take assistance from anyone
5. To sit on a high and clean space
6. To wash all parts further than the prescribed limit
7. To use the right hand when rinsing the inside mouth or taking to the nose
8. Clean the nose with left hand
9. To recite Bismillah before washing every part of body washed in wuzu
10. To recite the supplication during wuzu
11. To recite Shahadat, the prophetic supplication and thereafter surah Al-Qadar, after wudu
12. To wash the feet with left hand
13. To pray two cycles of prayer in the permissible time

14.To drink left over water from wuzu, while facing Qiblah and in standing posture

15.Not to shake wet hands

***NOTE: Practicing the mustahab acts earns reward but there is no sin if left out.***

### **DISLIKED ASPECTS OF WUZU (MAKROOH)**

1. To neglect not practice the Sunnah acts
2. To perform ablution in an impure place
3. To talk about worldly affairs without a legal Islamic excuse
4. To clean the nose with right hand
5. To wash any organ of wuzu more than three times without any need
6. To waste water

### **THINGS WHICH BREAK WUZU**

#### **Minor Ritual Impurity**

A person becomes ritually impure in the minor sense by the following:

1. Passing of urine or stool
2. Passing wind
3. Discharge of blood which flows out of the actual wound as its place
4. Chronic vaginal discharge
5. Mouthful vomiting
6. Laughing in Salah except funeral prayer
7. Losing senses/becoming insane
8. Fainting
9. Sleeping while lying down or while supporting ones body against anything
10. Become intoxicated
11. Nose, ear or mouth bleeding will break wuzu if the redness of colour is dominant in the discharge and if it is yellow it does not break wuzu.

### **RITUAL BATH (GHUSL)**

#### **THERE ARE THREE TYPES OF GHUSL:**

1. Obligatory (farz)
2. Necessary (wajib)
3. Sunnah (prophetic tradition)
4. Recommended (mustahab)

## **OBLIGATORY BATH (GHUSL)**

**This Ghusl is very important because without Ghusl one cannot:**

1. Perform any Salah
2. Touch the holy Quran
3. Recite the holy Quran
4. Perform Sajdah of Tilawah
5. Perform Tawaf (circumblating) of Ka'bah
6. Enter the Mosque (any)
7. Fast during the menstrual and postnatal bleeding without performing Ghusl after they have stopped

### **GHUSL BECOMES OBLIGATORY IN THE FOLLOWING CASES:**

1. Ejaculation of semen from both the man and woman in a state of excitement whether in sleep (wet dream) or wakening.
2. Sexual intercourse even if there is no discharge.
3. At the end of menstrual and postnatal bleeding.
4. If one finds semantic fluid on clothes after waking up and does not remember the discharge in the dream of sleep still ghusl is obligatory.

### **GHUSL IS WAJIB (NECESSARY) IN THE FOLLOWING CASES:**

1. If non-muslim becomes embraces Islaam and knows he had been involved in any act where after ghusl was obligatory but he had not performed it.
2. To give bath to a dead body of a Muslim is commonly necessary (wajib-khifayah) on Muslims.

### **GHUSL IS SUNNAH IN FOLLOWING CASES:**

1. Ghusl for Friday prayer.
2. Ghusl for Eid prayers.
3. Ghusl before wearing ihram for hajj or Umrah.
4. Ghusl for staying in Arafat after midday (zawal).

### **GHUSL IS RECOMMENDATORY IN FOLLOWING CASES:**

1. After one has recovered from unconsciousness.
2. For entering Makkah Mukarramah.
3. For entering Madeenah Munawarah.
4. Ghusl after cupping of blood (blood removal as treatment).

5. After washing dead body.
6. When a disbeliever becomes a muslim.
7. Ghusl after repentance (taubah).
8. Ghusl on the night of 15<sup>th</sup> Shabaan.

## **HOW TO PERFORM RITUAL BATH (GHUSL)**

1. Make intention of Ghusl.
2. Wash both hands including wrists.
3. Wash the private parts.
4. If there is impurity or any impure discharge elsewhere on the body it should be washed.
5. Perform full wudu.
6. Pour water over the head thrice.
7. Pour water over the right and then the left shoulder thrice.
8. Pour water over the entire body while rubbing.
9. If the hairs of a woman are pleated she is excused from loosening her pleated hair but it is obligatory for her to wet the base of each and every hair.
10. If after Ghusl one realises that a certain part has been left dry. It is sufficient to only wash the dry portion.

## **OBLIGATORY ACTS OF GHUSL (RITUAL BATH)**

The following three things must be done in the bath for major ritual impurity, menstruation and postnatal bleeding; otherwise the person will remain ritually impure.

1. Rinsing the inside of mouth and gargling.
2. Cleaning the nostrils with water and taking water up to soft part of the nose.
3. Washing and passing water on the whole body in such a way that not a single hair or any part of the body remains dry, otherwise the Ghusl will not be valid.

## **SUNNAH ACTS OF GHUSL**

1. Begin with the name of Allah.
2. Intention to purify yourself.
3. To wash the hands up to the wrist.
4. To wash all impurities on the body.
5. To wash the private part even if there is no impurity.
6. Perform full wudu (ablution).
7. To wash and pass water thrice over the whole body .
8. Start pouring water from the head then to right shoulder and then to the left shoulder.

9. To rub the whole body with the hands.
10. To wash the different parts of the body in such a way that the latter is washed before the foremost dries.

## **MUSTAHABS OF GHUSL**

All the things are mustahabs (recommended in wudu are also Mustahab for ghusl except facing Qiblah. To recite dua at the end and it not Mustahab to drink the remaining water while standing after ghusl.

## **MAKROOHAAT (DISLIKED ACTS) OF GHUSL**

All these things which are makrooh (disliked) in wudu are also makrooh in ghusl. They are:

1. To face Qiblah while naked.
2. To take bath without a need in such a place from where non-Muslims can see.

## **THINGS WHICH DOES NOT MAKE GHUSL OBLIGATORY (FARZ)**

1. When a clean fluid is released from private part at the time of excitement and fore play but before emission of semen.
2. Discharge of fluid before urination.
3. To have wet dream without discharge of seminal fluid.
4. If there is no bleeding after child birth.
5. Seminal discharge without lust and excitement on account of a fall, shock or injury.
6. Having an enema (enema is a large liquid used to empty the bowels for an operation etc through the private parts).
7. Insertion of finger or any such thing into the private parts.
8. To copulate with an animal or corpse where no ejaculation takes place.

## **DRY ABLUTION (TAYAMUM)**

Allah says in the Quran, *“If you are all ill on a journey or any one of you has answered the call of nature or had intercourse and you do not find water, you must do dry ablution with clean earth by wiping your faces and hands, surely Allah is purifying and pardoning.”* (4:43) Tayamum is a blessing of Allah and manifestation of Islaams practicality and flexibility. When a person is ill or does not find water then to take the ritual bath (ghusl) or ablution may not be possible thus tayamum is an alternative because one is not allowed to delay or miss prayers or touch Quran in state of minor or major ritual impurity.

Tayamum can be done on anything which is clean provided it is from the earth, like sand, stone, dust and plaster.

### **METHOD TO MAKE TAYAMUM (DRY ABLUTION)**

1. Make intention that I am making tayamum for the purpose of obtaining purity.
2. Strike both hands on the stone, sand whatever is available from the same kind of earth. Shake off the excess and wipe both hands over the face as you are washing the face making sure that no part of the face is left out.
3. Now strike both hands again on the earth after shaking away the excess dust. Wipe both arms including the elbows in the following manner:
  - a) After placing four fingers of the left hand under the finger tips of the right hand rub towards the elbow of the right hand.
  - b) In similar manner beginning from the elbow rub over the inner parts of the right hand up to the fingers, ending up by passing the inner part of the left thumb over the outer portion of the right thumb.  
After completing the right hand do exactly the same with the left hand.
  - c) This is followed by making khilal (combing) of the fingers. If one is wearing a ring it should be either removed or rotated.

### **OBLIGATORY ACTS OF TAYAMUM**

1. To wipe the full face.
2. To wipe over both hands including the elbows.

### **PROPHETIC ACTS (SUNNAHS) IN TAYAMUM**

1. To begin with Bismillah (in the name of Allah).
2. To wipe the face before wiping arms.
3. To do these actions without long intervals in between.
4. To move the two hands forwards and backwards after placing them on sand.
5. To shake the excess dust off hands.
6. To keep the fingers apart when placing hands on the sand.
7. To wipe the right hand first and then the left hand.
8. To comb the beard with fingers after wiping the face.

### **CONDITIONS FOR VALIDITY OF TAYAMUM**

1. Intention for obtaining purity for performance of salah, reciting Quran and whichever act of worship one intends to practice.
2. To be one mile away from water even in the city.

3. To be sick or due to cold one fears the use of water will be harmful.
4. Due to fear of an enemy in battle etc.
5. Due to thirst meaning that if you use the water for wudu then no water will be left to drink.
6. Non availability of any instrument to draw water e.g. rope, bucket, no tap.
7. On fearing if one performs wudu the funeral prayer will be missed or one fears missing the Eid salah altogether.
8. Tayamum should be made on such a substance that is of earth e.g. sand, stone, soil, sea sand and that which does not burn, melt or form into ash.
9. Tayamum cannot be made on wood, silver metal or gold.
10. One should wipe the whole area of face and hands up to and including elbows, so that not even small part is left untouched.
11. One should strike the palms of the hand thrice on the sand.
12. Tayamum replaces wudu when one is free from major impurities such as janabat, menstrual and postnatal bleeding.
13. It is necessary to wait for promised water even if salah is missed.
14. It is necessary to search for water within a radius of four hundred steps.

### **SOME USEFUL ISSUES REGARDING TAYAMUM**

1. If half or more of the body is wounded then one can make tayamum.
2. If more than half the body is well then wash the part which is well and perform masah (rub a wet hand) over the wounded part.
3. Whatever breaks wudu will also tayamum.



**The Sunnat Actions of Prophet Muhammad (sallallahu-alayhe-wasallam)**  
**(The Prophetic Manners, Behaviour and Character)**

Number	Type of Sunnah	Sunan Acts to be performed	Tick if acting upon	Notes/Comments
1	<b>Sunnats upon Awakening</b>	As soon as one wakes rub both the palms on the face and eyes so that the sleep disappears [ST]		
2		To make miswaak on awakening [AD]		
3	<b>Sunnats of Eating</b>	To wash hands and gargle mouth before and after eating [Ag]		
4		To make intention that, 'I am eating to gain strength for Allah's Ibadat (worship) [Ag]		
5		Let one third of the stomach be for food, one third for water and let on third be left empty [IM]		
6		Eat only when you are hungry [IM]		
7		Stop eating when you can still eat i.e. never eat to your fill		
8		To eat with the right hand [IM]		
9		Use the right hand when taking or giving someone food [IM]		
10		To sit on the floor and eat in one of the following three ways: <ul style="list-style-type: none"> <li>• To squat with the buttocks away from the ground</li> <li>• To sit on one leg having the other knee raised</li> <li>• To sit on both the legs as in the tashahhud position [UQ]</li> </ul>		
11		Never lean against anything whilst eating [D]		
12		To remove shoes before eating [D]		
13		When eating together the most pious or eldest should be made to begin [M]		
14		If one can easily eat with three fingers then it should be done and not to unnecessarily use the fourth [Ag]		
15		If two or more people are eating together then each person should eat that food which is closest to him. It is incorrect to eat that which is in the middle or in front of others [T]		
16		If a variety of dishes are served then it is permissible to partake of any that he/she wishes and leave that which he/she does not feel like eating without passing any remarks [T]		
17		Steaming food should not be eaten until it cools down		
18		Do not blow on any foodstuff [A]		
19		To have vinegar and honey in the house is sunnat [T]		
20		While eating, if any crumbs or pieces of food fall then these should be picked up and eaten and not left for the Shaitaan [IM]		
21		Whilst eating, if a visitor comes along he/she should also be requested to join in the meals [M]		

22	<b>Sunnats of Eating</b>	When eating together, we should try to eat until the end (the last eater) so that we can accompany the slow eaters, but if it is not possible we should excuse ourselves [IM]		
23		If several people are eating dates or grapes etc together, then none should take in twos without the permission of his/her companions [B]		
24		If a servant has cooked our food, the he/she should be requested to eat with us or separately [IM]		
25		The habit of gargling the mouth together with washing of the hands after meals is a source of great blessings [IM]		
26		After eating one should lick their fingers and plate as it is possible that Allah The Sustainer may have kept blessings and Barakat on that particle left behind on that plate or finger [TB]		
27		The middle finger should be licked first followed by the index and lastly the thumb (when using only 3 fingers). If more than three are used, then after licking the above three, the little and then ring finger should be licked [TB]		
28		The dastarkhan (table cloth) should be lifted in front of the diners; that is the diners should clear up the dastarkhan and fold and lift it up before they themselves stand up [IM]		
29		The dastarkhan should be spread on the floor as our Prophet (sallallahu-alayhe-wasallam) never ate on a table [ST]		
30	<b>Sunnats of Drinking</b>	Water and all other halaal liquids should be drank with the right hand as Shaitaan uses the left hand for eating and drinking [KN]		
31		To drink in three separate sips [T]		
32		To recite 'Bismillah' before and Alhamdulillah after drinking [B]		
33		Not to blow into any hot drink for cooling [AD]		
34		To sit and drink. It is disallowed to drink water whilst standing [ZM]		
35		However, to stand and drink zamzam water and water left over after making wuzu is allowed [T]		
36		The person who serves others should him/her self eat last [T]		
37		Not to drink from a big container e.g. water jug, bottle etc but rather from a tumbler or cup [AD]		
38		One should not drink from the chipped end of a cup [AD]		
39		It is disallowed to use gold and silver utensils [B]		
40		Drinking water after meals is not the Sunnah, especially if the water is very hot or very cold as both are harmful [ZM]		
41	<b>Sunnats of the Night</b>	To recite 'Bismillah' while closing the doors and matching the locks [B]		
42		Containers with foodstuff (even water) should be covered with the recitation of 'Bismillah'. A stick could also be used to cover but 'Bismillah' should be read [B]		
43		To put out any burning fire [B]		
44		To switch off (or put out) anything which may catch alight (if left on) [B]		

45	<i>Sunnats of the Night</i>	To discuss with members of the household matters relating to Islam, e.g. by telling stories or simply to talk about matters that please them (but within the limits of the Shariat) [ST]	
46		When children reach the age of nine or ten years, the bedding of the females should be separated from that of the males [MK]	
47		To have available 'Surma Dani' (a container with surma) and to apply the same thrice in the right eye and thrice in the left - for oneself and the children [MK]	
48		To lay or spread the bed one's self [M]	
49		The dust the bed before sleeping [MK]	
50		To make miswaak (even though one has already done so for Isha salaah) [T]	
51		Before sleeping to recite Surah Ikhlas, Falaq and Naas in this order and the full 'Bismillah' before each. Then to blow on the palms, which should be rubbed three times on ones entire body - beginning with the head and ending at the toes [T]	
52		To use pillows to rest ones head on [NT]	
53		Note: sleeping in any of the following ways with the intention of following the sunnat shall merit reward: <ul style="list-style-type: none"> <li>• To sleep on bedding or to sleep on a mat or carpet made of cloth [NT]</li> <li>• To sleep on the floor [NT]</li> <li>• To sleep on a bed [NT]</li> </ul>	
54		It is disallowed to lie downwards on the stomach [T]	
55		It is disallowed to lie flat on the back with one leg on the other, unless there is no fear of exposing the private parts [M]	
56		The sleep on the right side, facing towards the Qibla [B]	
57		To sleep with the right hand under the head and with the knees bent [B]	
58		To recite any surah from the Qu'ran that one remembers, especially sura Mulk (no.67) and sura Alif-Laam-Meem-Sajdah (no.32) [Ag]	
59		Reciting of Surah Waaqiah (no. 56) before sleeping (this safeguards one from hunger and poverty) [Ag]	
60		To sleep in a state of purity i.e. with wuzu and/or ghusl (if necessary) [MK]	
61		If someone has experienced a pleasant dream and wishes to relate it to somebody, then he/she should relate it to a learned and compassionate person so that it is interpreted correctly [B & M]	
62		After experiencing a nightmare, one should recite Ta'awwuz (awwu-zu-billah) once and spit or blow on the left side thrice. One should also change the side of sleep and should not mention such dreams to anyone [B & M]	
63		To have water and miswaak ready in advance for wuzu [M]	
64	To sleep with the intention of getting up for Tahajjud [N]		
65	To perform Tahajjud prayer before subho saadiq (early dawn) [MK]		

66		To perform at least two rakaats or a maximum of 8 rakaats of Tahajjud prayer. This is sunnat, however, there is no limit for nafl prayers. One may also do other Ibadat (worship) or sleep provided the Fajr prayer is not missed [IS]		
67	<b>Sunnats of Dressing</b>	Nabi (Sallallahu-alayhe-wasallam) liked wearing kurta (long shirt) the most. His sleeves reached up to his wrists and the collar or neckline of his Kurta was towards his chest [ST]		
68		Our Nabi's (Sallallahu-alayhe-wasallam) kurta used to be above his ankles, reaching up to the mid-calf [H]		
69		Men should wear their pants (lower garments) above their ankles [T]		
70		Our Nabi's (Sallallahu-alayhe-wasallam) clothes consisted of sheet, lungi (loin-cloth), kurta (long shirt) and amamah (turban). He also had a cloth (towel) with which he would dry his face after wuzu. He like striped sheets. He used to wear a topi (fez/hat) below the amamah and sometimes he used to wear only a topi. Sometimes the amamah had a tail, whilst other times it didn't. The tail of the amamah used to fall between the shoulders of his back [T]		
71		Nabi (Sallallahu-alayhe-wasallam) wore a black amamah on the Day of the Conquest of Makkah [MK]		
72		It is disallowed for men to wear silk and gold but it is allowed for the ladies [T]		
73		Nabi (Sallallahu-alayhe-wasallam) preferred white clothing but he also used a black blanket as well. [ST]		
74		When wearing shoes or clothing, to begin with the right and then the left [T]		
75		When removing shoes or clothing, to begin with the left and then the right [T]		
76		It is disallowed to walk with one shoe only [B]		
77		Nabi (Sallallahu-alayhe-wasallam) would not throw away clothing until worn patched [T]		
78		Nabi (Sallallahu-alayhe-wasallam) wore strapped sandals and leather socks [MK]		
79		Whenever he lifted his shows, he did so with the fingers of his left hand [ST]		
80		Nabi (Sallallahu-alayhe-wasallam) cursed the man who puts on woman's clothing and the woman who puts on man's clothing [AD]		
81		When wearing new clothes Nabi (Sallallahu-alayhe-wasallam) used to praise Allah with any suitable praise, then would perform 2 rakaats of nafl (optional) prayer and give the old clothes away to the needy person [IA]		
82		Regarding which occupation is best to engage in, Nabi (Sallallahu-alayhe-wasallam) said, 'trade and work, which is done with ones own hands' [TB]		

In the Name of Allah The Most Merciful The Most Compassionate

83	One must always be honest in all one's business dealings (he/she who is will be in the shade of the Throne of Allah on the Day of Judgement) [AI]	
84	One must not break one's promise [T]	
85	One must not condemn the goods that one seeks to purchase [T]	
86	One must not unduly praise or exaggerate one's goods when selling (them) [T]	
87	One must not avoid payment of one's debt (or even prolong its payment) [T]	
88	One must not pressurise the person who owes one money [T]	
89	One must assist others who seek to enter into business and trade [T]	
90	Be gentle at the time of buying, selling and requesting payment (Allah's Mercy descends on such a one) [T]	
91	In a Hadith Qudsi Allah says, 'I am a one third partner of a two man partnership until one of them acts dishonestly to his partner and, in such an event, I then leave them' [Ag]	
92	Hazrat Umar (radi-allahu-anhu) declared, 'only one who has knowledge of the Islamic business laws of trade shall trade in our business area' [Ag]	
93	Nabi (Sallallahu-alayhe-wasallam) has said, 'he who cheats (when buying or selling) is not of us and one who swindles, embezzles or indulges in any fraudulent conduct shall be in the fire' [Ag]	
94	Nabi (Sallallahu-alayhe-wasallam) said, 'whoever sells a defective article without disclosing its defects to the purchaser, shall earn the permanent Anger of Almighty Allah and the angels continuously curse such a person' [Ag]	

**The Masnoon Du'as of Prophet Muhammad (sallallahu-alayhe-wasallam)**  
**(The Prophetic Words of Supplication)**

Number	Type of Activity	Masnoon Du'aas to be Learnt and Practiced <i>[Supplication (du'aa) books are for sale from the Zawiyah. Alternatively, you may also buy the books from any Islamic shop, if you cannot find any of the supplications for the activities below]</i>	Tick if Learnt in Arabic	Tick if Learnt in Own Language	Notes / Comments
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This section consists of Prophetic supplications for activities that one is likely perform EVERYDAY.

1	Basics	Kalima Tayyibah (La ill... ) [DITLM-pg 1]			
2		Ta'awwuz (Awwzu-billa...) [DITLM-pg 1]			
3		Tasmiyah (Bismillah...) [DITLM-pg 1]			
4	Wudhu	When starting ablution (wudhu) [HM] [IM-2/1178 & SIM-2/275]			
5		Supplication while making wudhu [DITLM-pg 5]			
6		Upon completing the ablution (wudhu) [HM] [T-2/505]			
7	Mosque	Supplication when going to the mosque [HM] [M-1/530 & B-11/116]			
8		Upon entering mosque [HM] [AD-1/126 & M-1/528]			
9		Upon leaving mosque [HM] [AD-1/126 & M-1/528]			
10		Azaan [HM] [B 1/152 & M-1/288]			
11		Azaan-e-Fajr [DITLM-pg 7]			
12		Iqaamah [DITLM-pg 8]			
13		Replying to Azaan [HM] [B 1/152 & M-1/288]			
14		Supplication after Azaan [HM] [B-1/152]			
15	Salaah	Takbeer [DITLM-pg 12]			
16		[1] Supplication at the start of prayer (after takbeer) [HM] [B-1/181 & M-1/419]			
17		[2] Supplication at the start of prayer (after takbeer) [HM] [T-1/77]			
18		[3] Supplication at the start of prayer (after takbeer) [HM] [M-1/534]			
19		[4] Supplication at the start of prayer (after takbeer) [HM] [M-1/534]			
20		[5] Supplication at the start of prayer (after takbeer) [HM] [AD-1/203 & IM-1/265]			
21		[6] Supplication at the start of prayer (after takbeer) [HM] [B-3/3, 11/117, 13/371, 423, 465]			
22		[1] While bowing in ruku [HM] [AD, T, IM, & N]			

23	<b>Salaah</b>	[2] While bowing in ruku [HM] [B-1/199 & M-1/350]		
24		[3] While bowing in ruku [HM] [M-1/353]		
25		[4] While bowing in ruku [HM] [M-1/534]		
26		[5] While bowing in ruku [HM] [AD 1/230]		
27		[1] Upon rising from the bowing position (ruku) [HM] [B-2/282]		
28		[2] Upon rising from the bowing position (ruku) [HM] [B-2/282]		
29		[3] Upon rising from the bowing position (ruku) [HM] [M-1/346]		
30		[1] Supplication whilst prostrating (sujood) [HM] [T-1/83]		
31		[2] Supplication whilst prostrating (sujood) [HM] [B-1/199 & M-1/350]		
32		[3] Supplication whilst prostrating (sujood) [HM] [M-1/353]		
33		[4] Supplication whilst prostrating (sujood) [HM] [M-1/534]		
34		[5] Supplication whilst prostrating (sujood) [HM] [AD-1/230]		
35		[6] Supplication whilst prostrating (sujood) [HM] [M-1/350]		
36		[7] Supplication whilst prostrating (sujood) [HM] [M-1/352]		
37		[1] Supplication between the two prostrations (jalsa) [HM] [AD-1/231 & SIM-1/148]		
38		[2] Supplication between the two prostrations (jalsa) [HM] [T-1/90 & SIM-1/148]		
39		[1] Prayers upon the Prophet (sallallahu-alayhe-wasallam) after Tashahhud [HM] [B-6/408]		
40		[2] Prayers upon the Prophet (sallallahu-alayhe-wasallam) after Tashahhud [HM] [B-6/407 & M-1/306]		
41		[1] Supplication said after the last Tashahhud and before salaam [HM] [B-2/102 & M-1/412]		
42		[2] Supplication said after the last Tashahhud and before salaam [HM] [B-1/202 & M-1/412]		
43		[3] Supplication said after the last Tashahhud and before salaam [HM] [B-8/168 & M-4/2078]		
44		[4] Supplication said after the last Tashahhud and before salaam [HM] [M-1/534]		
45		[5] Supplication said after the last Tashahhud and before salaam [HM] [AD-2/86 & N-3/53]		
46		[6] Supplication said after the last Tashahhud and before salaam [HM] [B-6/35]		
47		[7] Supplication said after the last Tashahhud and before salaam [HM] [SIM-2/328]		
48		[8] Supplication said after the last Tashahhud and before salaam [HM] [N-3/54,55 & A-4/364]		



49	<b>Salaah</b>	[9] Supplication said after the last Tashahhud and before salaam [HM] [A-4/328]		
50		[10] Supplication said after the last Tashahhud and before salaam [HM] [SIM-2/329]		
51		[11] Supplication said after the last Tashahhud and before salaam [HM] [AD, T & SIM-2/329]		
52		Tashahhud [HM] [B-11/13 & M-1/301]		
53		[1] Remembrance after salaam [HM] [M-1/414]		
54		[2] Remembrance after salaam [HM] [B-1/255]		
55		[3] Remembrance after salaam [HM] [M-1/415]		
56		[4] Remembrance after salaam [HM] [M-1/418]		
57		[5] Remembrance after salaam [HM] [A-2/86]		
58		[6] Remembrance after salaam [HM] [SIJ-5/339]		
59		[7] Remembrance after salaam [HM] [T-5/515]		
60		[8] Remembrance after salaam [HM] [SIM-1/152]		
61		Qunoot Al-witr [HM] [AB-2/211]		
62		Remembrance immediately after salaam of the witr prayer [HM] [N-3/244]		
63	<b>Eating &amp; Drinking</b>	Supplication before eating [HM] [AD-3/347]		
64		Supplication for one who forgets to recite 'bismillah' before eating but remembers whilst eating [HM] [AD-3/347]		
65		Upon completing the meal [HM] [AD, T & IM]		
66		Supplication for forgiveness of all minor sins after reciting the supplication for 'after eating'		
67		Supplication after drinking water [DITLM-pg 24]		
68		Supplication after drinking anything other than water or milk		
69		When folding the dastarkhan (table cloth) to put away		
70	<b>Toilet</b>	Before entering the toilet [HM] [AD & T]		
71		After leaving the toilet [HM] [AD-4/41]		
72	<b>Home</b>	Upon entering the home [HM] [AD-4/325]		
73		When leaving the home [HM] [AD-4/325 & T-5/490]		
74	<b>Sleep</b>	Supplication when waking up [HM] [B-11/113 & M-4/2083]		
75		[1] Remembrance before sleeping (when one lies down) [HM] [B-11/126 & M-4/2084]		
76		[2] Remembrance before sleeping [HM] [B-11/113]		
77		Certain 'astaghfaar' before going to bed (when one lies down)		
78	<b>Getting ready</b>	Supplication when looking into a mirror [DITLM-pg 24]		
79		Before undressing [HM] [AD & T & IM]		
80		Supplication when wearing a garment (clothes) [HM] [B-3/39]		

81	<b>Gatherings &amp; Meetings</b>	When meeting a Muslim [DITLM-pg 26]		
82		Reply to the greeting [DITLM-pg 26]		
83		Remembrance said at a sitting or gathering etc [HM] [ST-3/153 & SIM-2/321]		
84		Supplication for the expiation (forgiveness) of sins said at the conclusion of a sitting or gathering etc [HM] [ST-3/153]		
85		Supplication for concluding all sittings [HM] [A-6/77]		
86	<b>Going Up &amp; Down</b>	Remembrance while ascending and descending [HM] [B-6/135]		
87	<b>Time</b>	At the rising of the sun [POTP-pg 24]		
88		At the time of sunset [DITLM-pg 46]		

This section consists of Prophetic supplications for activities that one is likely perform FROM TIME TO TIME.

89	<b>Food / Drink</b>	After drinking milk [HM] [T-5/506]		
90		(Du'aa) supplication for eating elsewhere [DITLM-pg 21]		
91		Supplication of the guest for the host [HM] [M-3/1615]		
92		(Du'aa) supplication for fasting [DITLM-pg 22]		
93		Upon breaking fast [HM] [IM-1/557]		
94		Supplication said when breaking fast in someone's home [HM] [AD-2/367]		
95	<b>Sneezing</b>	Supplication said upon sneezing [HM] [B-7/125]		
96		What the companion should say to the one who sneezed [HM] [B-7/125]		
97		The sneezers' reply [HM] [B-7/125]		
98	<b>Unhappiness</b>	What to say upon receiving displeasing news [HM] [AH-1/499]		
99		When a loss occurs [DITLM-pg 24]		
100		Supplication for anxiety and sorrow [HM] [A-1/391]		
101		Supplication for one in distress [HM] [B-7/154]		
102		Settling a debt [HM] [T-5/560]		
103		Supplication for one whose affairs have become difficult [HM] [IH-327]		
104		Supplication for one afflicted by a calamity [HM] [M-2/632]		
105		When angry [HM] [B-6/141] & M-2/1028]		
106		What to say when startled [HM] [B-6/181]		
107		What to say and do when feeling some pain in the body [HM] [M-4/1728]		
108		Supplication said upon seeing someone in trial or tribulation [HM] [T-5/493 & 494]		
109		Supplication for expelling the devil and his whisperings [HM] [AD-1/206, M-1/291 & M-1/539]		

110		Visiting the graves [HM] [M-2/671]		
111	<i>Happiness</i>	What to say upon receiving pleasing news [HM] [AH-1/499]		
112		Supplication said to one who does you a favour [HM] [ST-2/200]		
113		What to say at times of amazement and delight [HM] [B-1/210 & m-4/1857]		
114		When seeing another Muslim cheerful [DITLM-pg 27]		
115		Supplication said when wearing a new garment (clothes) [HM] [AD, T]		
116	<i>Journey / travelling</i>	Supplication on bidding someone farewell [DITLM-pg 47]		
117		Supplication on mounting an animal or any means of transport [HM] [AD-3/34, T-5/501]		
118		<ul style="list-style-type: none"> <li>• Supplication for travel [HM] [M-2/998]</li> <li>• After beginning a journey [DITLM-pg 47]</li> </ul>		
119		(Du'aa) supplication at the time of a journey [DITLM-pg 47]		
120		<ul style="list-style-type: none"> <li>• Supplication for return from travel [HM] [M-2/998]</li> <li>• On returning from a journey [DITLM-pg 48]</li> </ul>		
121		Supplication upon entering a town or village [HM] [AH-2/100]		
122		When entering the market [HM] [T-5/491]		
123		Supplication of the traveller for the resident [HM] [A-2/403]		
124		Supplication of the resident for the traveller [HM] [A-2/7]		
125	<i>Weather</i>	Prayer said during a wind storm [HM] [AD-4/326 & IM-2/1228]		
126		Supplication upon hearing thunder [HM] [AM-2/992]		
127		Supplication said when it rains [HM] [B-2/518]		
128		After rainfall [HM] [B-1/205]		
129		Upon sighting the crescent moon [HM] [T-5/504]		
130		(Du'aa) supplication on seeing the new moon [DITLM-pg 20]		
131	<i>Salaah</i>	Supplication for seeking guidance in forming a decision or choosing the proper course etc (Al-Istikhaarah) [HM] [B-7/162]		
132		Supplication for the deceased at the funeral prayer [HM] [IM-1/480 & A-2/368]		
133	<i>Others</i>	When intending to do something [DITLM-pg 28]		
134		(Du'aa) supplication for increasing knowledge [DITLM-pg 55]		
135		Du'aa when prostrating due to recitation of the Holy Qur'an [HM] [T-2/474]		

KEY OF REFERENCE

ABU DAWOOD	[AD]	AHMAD	[A]	AL BAYHAQEE	[AB]
AL-HAAKIM	[AH]	AL-ISBIHANI	[AI]	AL MUWATTA	[AM]
ATTARGHEEB	[Ag]	BUKHARI	[B]	DARIMI	[D]
HAKIM	[H]	IBN ASAKIR	[IB]	IBN HABBAAN	[IH]
IBN MAJAH	[IM]	IBN SUNNI	[IS]	KHASAIL-E- NABAWI	[KN]
MISHKAAT	[MK]	MUSLIM	[M]	NASHRUT TIB	[NT]
NISAAI	[N]	SAHEEH IBN JAAMI	[SIJ ]	SAHEEH IBN MAJAH	[SIM ]
SHAMAIL TIRMIZI	[ST]	TABRANI	[TB]	TIRMIZI	[T]
UMDATUL QARI	[UQ]	ZADUL-MA'AD	[ZM]		

Notes

- All the supplications with a reference from a hadith book (with a volume and number in square brackets [ ]) can be found in the Hisnul Muslim [HS] book - 'Fortification of the Muslim through remembrance and supplication from the Qur'aan and the Sunnah' compiled and referenced by Sa'eed Ibn 'Ali Ibn Wahf Al-Qahtani. The majority of the supplications listed above are from that book.
- The supplications without a hadith book reference (i.e. without a volume and number in square brackets [ ]) have been referenced to the books which they have been taken from with the page numbers. They are;
  - *Du'as In The Life of a Muslim* - [DITLM]
  - *PRAYERS OF THE PROPHET (PEACE BE UPON HIM)* - [POTP]

## **The Conduct of the Seeker of Self Purification (Tazkiyah) with his Spiritual Master/Teacher and his Brothers**

**There are two categories of conduct of the seeker of self-purification with his spiritual master/teacher: Internal conduct and External conduct.**

### **INTERNAL CONDUCT OF THE SEEKER OF SELF PURIFICATION**

1. The seeker of self-purification must submit to the will of the spiritual master/teacher and obey him in all his orders and advice, because the spiritual master/teacher has more experience and more knowledge in haqiqat, in tariqat and in shariah. As the sick person gives himself to his doctor to be cured, so too does the seeker of self purification, sick in his conduct and behaviour, submit to the spiritual master/teacher's experience in order to be healed.
2. The seeker of self-purification must not object to the way the spiritual master/teacher instructs and controls the seeker of self-purification. Each spiritual master/teacher has his own way, which he has been permitted by his own spiritual master/teacher to use. Imam Ibn Hajar al-Haythami said, "Whoever opens the door of criticism against spiritual master/teachers and their behaviour with their seeker of self purification and their actions will be punished and will be isolated from receiving spiritual knowledge. Whoever says to his spiritual master/teacher, "why?" will never succeed." [al-fatawa al-Hadithiyya, p.55]
3. The seeker of self-purification must know that the spiritual master/teacher might make mistakes, but that these will not prevent him from lifting the seeker of self-purification up to Divine Presence. So the seeker of self-purification must excuse the spiritual master/teacher, as the spiritual master/teacher is not the Prophet (Sollallahu alaihi wasallam). Only the Prophet (Sollallahu alaihi wasallam) was free of error. Although it is rare, just as the doctor might make a mistake in treating a patient, so too might the spiritual master/teacher make a mistake in treating his seeker of self-purifications spiritual illness, and that must be excused.
4. The seeker of self-purification must respect and honour the spiritual master/teacher in his presence and his absence, if only the spiritual master/teacher can see with the eye of the heart. It is said that whoever is not happy with the orders of the spiritual master/teacher, and does not keep good conduct and adaab with him, will never keep good conduct with the Quran and with the Sunnah of the Prophet (Sollallahu alaihi wasallam). Sheikh Abdul Qadir al-Jilani (rhu) said, "Whoever criticised a saint, Allah will cause his heart to wither."

5. The seeker of self-purification must be sincere and loyal to the company of his spiritual master/teacher.
6. He must love his spiritual master/teacher with an extraordinary love. He must know that his spiritual master/teacher is going to take him to the Presence of Allah Almighty and Exalted, and to the Presence of the Prophet (Sollallahu alaihi wasallam).
7. He must not look to any other than his spiritual master/teacher, though he must keep respect for all other spiritual master/teachers.

### **EXTERNAL CONDUCT OF THE SEEKER OF SELF PURIFICATION**

1. He must agree with the opinion of his spiritual master/teacher completely, as the patient agrees with the physician. **UNLESS IT IS AGAINST SHARIAH.**
2. He must behave well in the association of the spiritual master/teacher, by avoiding yawning, laughing, raising the voice, talking without authorization, extending the feet, and always sitting in a respectful manner.
3. He must serve his spiritual master/teacher and make himself as useful as possible.
4. He must not mention from the speeches of his spiritual master/teacher what the listeners cannot understand. This might harm the spiritual master/teacher in a way that the seeker of self-purification is unaware of. Syidina Ali said, in a hadith narrated in Bukhari, "Speak to people at a level they can understand, because you don't want them to deny Allah (Subhanahu wa ta'ala) and His Prophet (Sollallahu alaihi wasallam)."
5. He must attend the association of the spiritual master/teacher. Even if living far away, he must make an effort to come as often as possible.
6. He must follow the command of the brother or the person in charge the spiritual master has authorised, to do so provided it's not against Shariah.
7. He must not ask/tell more than three question/dreams or vision in one sitting.
8. After relating the dream or vision, if the spiritual master/teacher does not give a reply to it, then he should disregard it.

*Ibn Hajar al-Haythami said, "Many people, when they see their guide is firm on the matter of obligations and the Sunnah of the Prophet (Sollallahu alaihi wasallam), accuse him of being strict. They say that he is praying too much or keeping the Sunnah too*

*firmly. These people don't realise that they are falling to their own destruction. Beware of believing your ego's complaints about the firmness of the sheikh's adherence to the shari'ah." [al-Fatawa al-Hadithiyya, p.55]*

*Abu Hafsa an-Nisaburi is quoted in Sheikh as-Sulmi's book Tabaqat as-sufiyya, p.119, as saying: "Sufism is composed of adaab [good conduct]. For every state and station there is an appropriate adaab. For every time there is a proper conduct. Whoever keeps the adaab will reach the Station of Manhood. And whoever discards adaab is very far from acceptance into Allah's Divine Presence."*

## **THE CONDUCT OF THE SEEKER OF SELF-PURIFICATION WITH HIS BROTHERS**

1. He must keep respect for them in their presence and in their absence, not backbiting anyone.
2. He should advise them when they need it with the intention of strengthening them. His advice to them must be in private and it must be with leniency and free of arrogance. The one advised must accept the advice, must be thankful, and must practice the advice.
3. He must think only good about his brothers and not search out their bad manners.
4. He must accept their apology if they apologize.
5. He must not feel jealous of any spiritual vision, status etc of his brothers, because no one can receive the share of others.
6. He must make peace between them.
7. He must support them when they are attacked.
8. He must not ask to lead them, but to be brothers with them.
9. He must show humbleness with them as much as possible. The Prophet (Sollallahu alaihi wasallam) said, "The master of a people is the one who serves them."
10. The seeker of self-purification is tested of his spiritual advancement by his conduct with his immediate family and spiritual brothers, if he fails in this test his worship, visions or dreams and spiritual auditions are of no value.

*The good conduct of the seeker of self-purification really has no end. He must always be striving and making progress with his spiritual master/teacher, with his brothers, with his community, and with his Nation, because Allah (Subhanuhu wa ta'ala) is seeing him, the Prophet (Sollallahu alaihi wasallam) is made aware of the amaals of the Ummah, the spiritual master/teacher is also sometimes made aware of the amaals of the seeker of self-purification, by the will of Allah (Subhanuhu wa ta'ala), the Masters who went before are also made aware. With constant improvement, day-by-day, he will reach with the spiritual master/teacher guidance and support, the State of Perfection.*

## Overall Progress Record of the Journey to Allah

Period	Amaal (Practices)																																		
	Instruction	Each box represents one <b>week</b> . For each day that the practice is performed, place a small vertical line in the box. If not, then place a dot. There should be a total of 7 marks in each box, either small vertical lines or dots, for example.																												<table border="1" style="display: inline-table; border-collapse: collapse;"> <tr><td style="width: 10px; height: 10px;"> </td><td style="width: 10px; height: 10px;"> </td><td style="width: 10px; height: 10px;">.</td></tr> <tr><td style="width: 10px; height: 10px;">.</td><td style="width: 10px; height: 10px;"> </td><td style="width: 10px; height: 10px;"> </td></tr> </table>			.	.	
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	Weeks	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30				
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	Murakabah																																		
	1 <sup>st</sup> stage 7 sin sheets																																		
	2 <sup>nd</sup> stage 8 levels																																		
	3 <sup>rd</sup> stage Covenants																																		
	Spiritual prayer																																		
	Outstanding prayers																																		
	Daily Sunnats																																		
	General Islamic Study																																		
Working / studying																																			
	Instruction	Each box represents one <b>week</b> . Tick across every week if the practice is performed. If not, then place a cross and continue.																																	
	Weeks	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30				
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	Min 4 hours dawah																																		
	Spiritual Fast																																		
	Outstanding fasts																																		
	Weekly Sunnats																																		
	Studying Aqeedah																																		
	Studying Fiqh																																		
	Studying Tazkiyah																																		
	Instruction	Each box represents one <b>month</b> . Tick across every month if the practice is performed. If not, then place a cross and continue.																																	
	Months	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30				
Monthly	Dawah in Jamah																																		
	Monthly Sunnats																																		
	Seeing Teacher																																		
	Visiting Graveyard																																		



## Observing the Spiritual Fast During the Month of Ramadhan

*“There are many who fast and gain nothing from the Fast except hunger” (Meaning of hadith)*

**Tick across everyday you fast, if however you violate the guideline(s) then it will be classed as not keeping a spiritual fast and you have to start again, also write the day number next to the type of organ of the body in the organs column.**

Organs of the body	Attempt	<u>Number of Days</u>																														Guidelines			
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	Level	Day/Night		
<b>-Heart</b>	<b>1</b>																																	1	D/N
	<b>2</b>																																	2	D/N
<b>-Eyes</b>	<b>3</b>																																	3	D/N
	<b>4</b>																																	4	D/N
<b>-Tongue</b>	<b>5</b>																																	5	D/N
	<b>6</b>																																	6	D/N
<b>-Ears</b>	<b>7</b>																																	7	D/N
	<b>8</b>																																	8	D/N
<b>-Stomach</b>	<b>9</b>																																	9	D/N
	<b>10</b>																																	10	D/N
<b>-Hands</b>	<b>11</b>																																	11	D/N
	<b>12</b>																																	12	D/N
<b>-Feet</b>	<b>13</b>																																13	D/N	
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**The different levels of fast briefly outlined below:**

**Level 1**

Abstaining from food, drink, smoking, and marital relationship from break of dawn to sunset.

**Level 2**

In addition to the above, offering obligatory Salah and the Taraawih prayers.

**Level 3**

To abstain from the sins of the tongue and eyes.

**Level 4**

To abstain from the sins related to other sensual organs of the body such as ears, hands, feet including tongue and eyes.

**Level 5**

To engage all the organs in acts of worship and fulfilling the rights of Allah, the Exalted and His creation in addition to no.4

**Level 6**

To make your mind & heart fast abstaining oneself from intentionally planning or thinking about a sin.

**Level 7**

To engage the mind & heart in the remembrance and thoughts of death, life hereafter, day of judgment, paradise ad hell.

**Level 8**

To become completely annihilated in the remembrance of Allah, the Exalted in such a way that it becomes the dominant factor in your life.



## Outward Levels of Prayers (Salah)

### Level 1

To offer prayer whilst knowing the obligatory (fardh), necessary (wajib), and sunnat and invalidating (mufsid) acts of ablution (wudhu), ritual bath (ghusl), and prayers (salah) and acting upon them.

### Level 2

To offer the prayer whilst having knowledge of recommended (mustahab), disliked (makruh), and etiquettes (adab) of wudhu, ghusl and salah.

### Level 3

To offer fardh prayers with congregation in the mosque and for women there is more reward in praying at home. To wear the clothes bought with halal income and to eat food from halal means and to keep one's clothes above ankles (for men only). To learn the prayer of traveller, sick person and chronic illness.

### Level 4

To learn and practice the physical posture in detail and trying to bring one's posture closer to the Prophetic prayer as much as possible.

### Level 5

To learn the entire prayer with correct pronunciation (Qiraat) and to also learn the supplications (dua) of funeral prayer.

### Level 6

To learn additional supplication and words of remembrance (Azkars) for different postures.

### Level 7

To learn the translation of the entire salah.

### Level 8

To offer the salah in Sunnah dress and wear clean and best clothes which one can afford and to put on fragrance.

### Level 9

To learn at least the 10 last surahs of Qur'an and then recite them in different Rakats with meaning.

### Level 10

To offer the prayer in beginning time (especially for women whilst men will pray with congregation) and not to talk immediately before the salah and to offer the optional prayer (nafil) after the Sunnah prayers.

# Spiritual Levels of Prayer

## **Preparation Level**

To think and to refresh the belief that Allah, the Lord of worlds is with me, is watching me and is listening to my recitation and zikr in every posture of prayer at least once.

## **Level 1**

To do the above three times in every posture.

## **Level 2**

To be in continuous thought and remembrance of Allah, the High, and not to distract one's thought intentionally.

## **Level 3**

Offering the salah with understanding as though you are communicating the words with meaning to Allah, the Exalted.

## **Level 4**

To offer the salah whilst thinking of the matters of the hereafter: the life of grave, plain of resurrection, Paradise and Hell in detail.

## **Level 5**

To offer the prayer as though it is your last prayer of life.

## **Level 6**

To be in continuous thought of Allah and the hereafter and whilst trying, one does not think of worldly matters even unintentionally.

## **Level 7**

Imagine you have been given the opportunity to offer the prayers in the grave world (Barzakh) and you are offering the prayer there whilst waiting for the questions of the grave.

## **Level 8**

Imagine you are in the plain of resurrection on Judgement Day. People are in great difficulty and you have been given the opportunity to offer prayer under the throne of Allah. Soon you will be presented in the presence of Allah for accountability.

## **Level 9**

To be in the presence of Allah, the Exalted up to one hour after the salah.

## **Level 10**

To offer salah with the muraqabah of different qualities of Allah, the Lord of worlds from the 99 names of Allah, the Exalted and being absorbed in the remembrance of Allah through that particular quality and attribute.

# Tongue

Tick across everyday if the condition is met, if however you violate the condition(s) then stop and start from the beginning and write the Disciplinary rules number in the rule(s) violated column

Attempts	Start Date	Number of Days																														Rule(s) Violated							
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30								
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### Disciplinary rules to protect Tongue

- 1. Back biting
- 2. Slander
- 3. Useless talk
- 4. Disclose secrets
- 5. Excessive talk

- 6. Excessive laughter
- 7. False promise
- 8. Hypocrisy
- 9. Lying
- 10. Swearing

- 11. Singing
- 12. Curse
- 13. Disputes
- 14. Bad talk
- 15. Ridicule

# Eyes

Tick across everyday if the condition is met, if however you violate the condition(s) then stop and start from the beginning and write the Disciplinary rules number in the rule(s) violated column

Attempts	Start Date	Number of Days																														Rule(s) Violated				
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30					
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## Disciplinary rules for protection of Eyes

1. Gazing at opposite sex
2. Watching unlawful films/videos
3. Looking at obscene magazine & newspapers
4. Excessive looking at vain worldly materials

# Ears

Tick across everyday if the condition is met, if however you violate the condition(s) then stop and start from the beginning and write the Disciplinary rules number in the rule(s) violated column

Attempts	Start Date	Number of Days																														Rule(s) Violated						
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30							
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### Disciplinary rules for protection of Ears

1. Listening to music
2. Listening to bad talk
3. Listening to vain talk
4. Listening to other peoples conversations







# Stomach

Tick across everyday if the condition is met, if however you violate the condition(s) then stop and start from the beginning and write the Disciplinary rules number in the rule(s) violated column

Attempts	Start Date	Number of Days																														Rule(s) Violated					
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30						
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### Disciplinary rules related to Stomach

- |  |   |
|--|---|
| <ol style="list-style-type: none"> <li>1. Excessive lawful eating &amp; drinking</li> <li>2. Unlawful eating &amp; drinking</li> <li>3. Consumption of alcohol</li> <li>4. Taking drugs</li> </ol> | <ol style="list-style-type: none"> <li>5. Consumption of food/snacks with following E-Numbers:<br/>E120, E160a, E471, E472 (a-e), E473, E474, E475, E476, E477<br/>E478, E570, E572, E631, E635, E640, 920</li> </ol> |
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## Private Parts

Tick across everyday if the condition is met, if however you violate the condition(s) then stop and start from the beginning and write the Disciplinary rules number in the rule(s) violated column

Attempts	Start Date	Number of Days																														Rule(s) Violated					
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30						
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### Disciplinary rules to protect Private Parts

1. Adultery
2. Keeping it unclean
3. Keeping it uncovered
4. Playing with private part/s

## Purification of Mind: Stage Two

Tick across everyday if the condition is met, if however you violate the condition(s) then stop and start from the beginning and write the Disciplinary rules number in the rule(s) violated column

Attempts	Start Date	Number of Days																														Rule(s) Violated							
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### Disciplinary rules to protect the Mind

Level 1	Level 2	Level 3	Level 4	Level 5	Level 6	Level 7	Level 8
<b>Negation of Sins</b>	<b>Communion with Allah [swt] through everyday worldly activities</b>	<b>Thinking Abstractly about Allah [swt]</b>	<b>Reciting Masnoon Sunnah Duas with meaning</b>	<b>Awareness of Allah [swt] 24 hours a day</b>	<b>Thoughts related to the Mind: Deep Thinking</b>	<b>Positive thinking</b>	<b>Avoiding negative thinking</b>
Not to think against anything against Sharia i.e. to think of any sin, evil.	To negate any bad thoughts and not to forget praying with the heart regarding everyday worldly activities	Thinking abstractly about Allah [swt] most of the time or at least before a major activity	Thinking abstractly about Allah [swt] most of the time or at least before a major activity and reciting Masnoon Sunnah duas [with meaning] relating to the act	Keeping awareness of Allah [swt] in the mind all day long. Also to monitor the time spent without having awareness of Allah [swt]	To observe from surroundings [i.e. from creation] and take lessons from it to remind you about Allah [swt], Akhirah etc. <b>7 acts a day</b>	To be patient, when you fall in any calamity or goodness and always to think and believe in positive mode.	To avoid thinking negative in any matter and always to think positive

## Heavenly Covenants Humbleness (Tawādhū)

Tick across everyday if the condition is met, if however you violate the condition(s) then stop and start from the beginning and write the Disciplinary rules number in the rule(s) violated column

Attempts	Level(s)	Start Date	Number of Days																														Rule(s) Violated		
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30			
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### Disciplinary rules to protect the Heavenly Covenant(s)

Level 1	Level 2	Level 3	Level 4
To think and believe other Muslim are better than you and not to consider them lowly or inferior	To clear any animosity or hatred towards enemies that exists due to any worldly reasons especially your family members and other close friends.	In reaction to every good act which one performs, attribute it to Allah (Azzawajal). It is through his Grace and Mercy one is able to perform it and become more humble as all the knowledge of good and bad acts were revealed by Allah Ta'la through our Master Prophet Muhammad (peace and blessing of Allah be upon him) and Allah Ta'la is providing the space, time, intellect, body and mind through which one is performing the good deeds. So in reaction to good deeds one should not develop self-likeness, arrogance or thinking of one self superior to others, rather one should show more humility, humbleness, and servitude by becoming humble towards the creation of Allah the exalted.	Practically show humbleness towards Allah (Azzawajal), Messenger of Allah (peace and blessing be upon him), Deen of Allah and Muslims. The person will be taught the method to practice this level.
Level 5	Level 6	Level 7	Level 8
Now to do Khidmat (serving), whenever you are sitting with some brothers or in a gathering you should help in anyway e.g. opening doors, preparing food or making tea etc with happiness and for the pleasure of Allah (Azzawajal).	When seeing elderly, young, middle-aged, men or women one should pray for them from the bottom of the heart. E.g. if it is a young Muslim boy, pray that he becomes a pious Muslim and gets married to a pious Muslim lady. Or for an old non-Muslim woman, pray that she becomes a Muslim and dies with Iman (faith).	To believe, 'all the goodness and blessings of excellence do not belong to me nor am I the creator of them but they are a gift from Allah Ta'la without me deserving.' Like the image on a TV screen or in a mirror are not the creations of the mirrors nor the mirrors can say I own them.	To believe, 'I am still trying to achieve humbleness and will keep trying and striving until death.' So not to consider that I have achieved humbleness because this is attributing lofty station to yourself.
Level 9	Level 10		
To believe, 'I cannot worship Allah, the Exalted, as He deserves to be worshiped and I cannot fulfil the Rights of Allah as He deserves for them to be fulfilled.'	To believe, 'I am not even serving Allah, the Exalted, and His Deen (religion) to the extent of my full abilities and capacity.'		

# Heavenly Covenants

## Gratitude (Shukr)

Tick across everyday if the condition is met, if however you violate the condition(s) then stop and start from the beginning and write the Disciplinary rules number in the rule(s) violated column

Attempts	Level(s)	Start Date	Number of Days																														Rule(s) Violated							
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30								
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Disciplinary rules to protect the Heavenly Covenant(s)																																								
Level 1								Level 2								Level 3								Level 4																
When any blessing of goodness is bestowed upon you, physically and spiritually attribute it mentally and verbally to Allah the bestower of blessing and goodness and <b>do not</b> attribute to your self & your abilities & skills while forgetting Allah, the mercy giving.								When in any calamity or problem, personally one should try see Allah's hidden blessings and message and to focus on the positive side of it, because in that calamity there will be hidden blessings from Allah and not to become agitated and forgetting Allah the mercy giving.								When you see international calamities around you, in your area or in different countries you should see the blessing in it and seeing the positive side to it because in that calamity there will be hidden blessings, lessons and messages from Allah.								The blessing which we have been given in our life, socially, environmentally, financially, from the worldly point of view.																
Level 5								Level 6								Level 7																								
Think about how one can share all the blessings with others and practically start doing this for the pleasure of Allah, Ta'la								To believe, 'I am still trying to achieve the station of Shukr (thankfulness) and will keep trying and striving until death.' So not to consider that I have achieved the station of Shukr because this is attributing lofty station to yourself.								To ponder and reflect, 'am I using any of the blessings of Allah (azzawajal) in His disobedience', especially in relation to the first three stages.																								

# Heavenly Covenants

## Sincerity (Ikhlaas)

Tick across everyday if the condition is met, if however you violate the condition(s) then stop and start from the beginning and write the Disciplinary rules number in the rule(s) violated column

Attempts	Level(s)	Start Date	Number of Days																														Rule(s) Violated	
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30		
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<b>Disciplinary rules to protect the Heavenly Covenant(s)</b>																																		
<b>Level 1</b>			<b>Level 2</b>										<b>Level 3</b>					<b>Level 4</b>					<b>Level 5</b>											
In all the major good deeds e.g. 5 daily prayers and one’s zikr, one should do them for the Pleasure of Allah (Azzawajal) and in order to attain salvation and reward in hereafter. One should <b>check and refresh</b> his/her intention in the beginning, middle and the end.			When performing your amaals (worshipful deeds), they should be done only for the Pleasure of Allah (Azzawajal). One should not follow their feelings i.e. sometimes you will feel like doing the amaals but sometimes you will feel down and not inclined to do them. Both approaches are incorrect, because we are not servants of ours feelings/states, but servants of Allah. So one should worship Allah for His Pleasure whether one feels like it or not.										When doing your amaals, it should be <b>only</b> done for the <b>Pleasure of Allah Azzawajal</b> and not even for Paradise.					When doing your amaals, only do it for Allah because He is Allah, the Lord of all the worlds. Not even His Pleasure or high spiritual ranking because in that there is still some ‘Want’ left. Perform them Purely for Allah, the Exalted for who He is.					To worship Allah, the Exalted purely for his sake because the decisions about Hell, Paradise and its ranks has already been made in the knowledge of Allah.											
<b>Level 6</b>													<b>Level 7</b>																					
To worship Allah for whom He is without any motives and without any cause.													To believe, ‘I am still trying to achieve Ikhlaas and will keep trying and striving until death.’ So not to consider that I have achieved Ikhlaas because this is attributing a lofty station to yourself.																					



## Heavenly Covenants Repentance (Taubah)

Tick across everyday if the condition is met, if however you violate the condition(s) then stop and start from the beginning and write the Disciplinary rules number in the rule(s) violated column

Attempts	Level(s)	Start Date	Number of Days																														Rule(s) Violated		
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30			
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Disciplinary rules to protect the Heavenly Covenant(s)																																			
Level 1								Level 2								Level 3								Level 4											
To sincerely repent to Allah, the Most Forgiving, from disbelief and shirk (associating partners with Allah (azzawajal)) and all wrong beliefs.								To sincerely repent to Allah, the Most Forgiving, from all the sins of the 7 organs of the body.								To sincerely repent to Allah, the Most Forgiving, from haraam (disallowed) intentional thoughts. This includes both bringing the evil though intentionally oneself and prolonging an evil thought from the Shayateen (devils).								To sincerely repent to Allah, the Most Forgiving, from evil traits that are inside one both intentionally and unintentionally.											
Level 5								Level 6								Level 7								Level 8											
To sincerely repent to Allah, the Most Forgiving, from all makruh (disliked) actions committed by one with the body, mind and heart.								To sincerely repent to Allah, the Most Forgiving, for all thoughts of other than Allah and to turn back to Allah again. In other words, when one becomes heedless of Allah, repent to Him for forgetting and then remember Him again.								To sincerely repent to Allah, the Most Forgiving, from all shortcomings in one's obedience and worship of Allah as He deserves. [This level is one step further from level 9 of humbleness]								To sincerely repent to Allah, the Most Forgiving, from all shortcomings in one's trying to obey and worship Allah to the extent of one's full abilities and capacity. [This level is one step further from level 10 of humbleness]											

## The Methodology and Supplications of Tareeqah Muhammadiyah Prescribed by Syyiduna Abdul Azeez Ad Dabbāgh [Rahimahullah]

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### **First Dhikr**

Monday 5<sup>th</sup> December

‘La ilaha-illallah’

Our Master, Al Ghawth Az-Zamaan [Rahimahullah] replied to the nearest meaning saying,  
*“Imagine that in your stomach exist all evil desires [your nafs], when you recite ‘la’ elongate it and imagine that you are extracting the evil desire out of your stomach taking up to the head. Imagine that the evil has been taken out of the head then bring in the thought Allah when ‘ilaha’ is recited, then strike the heart with ‘illallah’ with the thought that nothing exist in the heart, no other deities except Allah! Then reflect this back to the stomach and start the process again.”*

### **Second Dhikr**

Monday 22<sup>nd</sup> May

‘Allah, Allah’

He [Rahimahullah] said:

*“A person should try to be in the presence and awareness of Allah by thinking that Allah is Present, He us with me, He is seeing me. Then during the dhikr he should think of the qualities of Allah and bring them to mind, e.g. Allah is Rahmaan, Raheem. And to think that with every recitation of ‘Allah’ he is getting closer and closer to Allah. And after the dhikr, he should try to keep hold of that thought/mentality for as long as he can.”*

### **Third Dhikr**

Friday 1<sup>st</sup> September

‘Hu, Hu’

Our Master Sheikh Abdul Azeez Dabbāgh [Rahimahullah] said,

*“The seeker should do the ‘Hu Hu’ dhikr thinking that when he says ‘Hu’, immediately Allah Ta’ala hears his chant. Then everytime you supplicate ‘Hu’ think ‘He is the one I want, He is the one I want to love, He is Allah’ then the seeker should go through the names of Allah. The seeker can supplicate it as ‘Hu’ or ‘Ya Hu’.”*

### **Fourth Dhikr**

Thursday 17<sup>th</sup> May

‘Haqq, Haqq’

Syyiduna Abdul Azeez Dabbāgh [Rahimahullah] instructed the seekers as follows,

*“Do the ‘Haqq Haqq’ dhikr. They can also perform it as “Ya Haqq, Ya Haqq’ as well. They should think that ‘Haqq’ means He is the Absolute Truth, so when truth meets falsehood, it crushes it, therefore, all false deities that exist will inevitably be crushed. If ones deity is women, then bring it forth to Haqq then Haqq is like a sword that will slay the Baatil! Similarly bring to mind anything that obstructs one from Allah, children, family, friends, and society, job and so on, and crush it by giving preference and superiority to the Absolute Truth, Al Haqq.”*

**Fifth Dhikr**

Monday 8<sup>th</sup> October

‘Hayy, Hayy’

Our Master Sheikh Abdul Azeez Dabbāgh [Rahimahullah] said,  
*“When the seeker recites ‘Hayy’ it means ‘Ever-Living’. So the seeker should think that all else is destined to perish but only He shall remain.”*

**Sixth Dhikr**

Monday 8<sup>th</sup> October

‘Al Qayyum, Al Qayyum’

Sheikh Abdul Azeez Dabbāgh [Rahimahullah] said,  
*“Al Qayyum means ‘Self-Subsisting, the seeker should think that He sustains everything and everything is in need of Him but He is in need of no one!”*

**Seventh Dhikr**

Monday 8<sup>th</sup> October

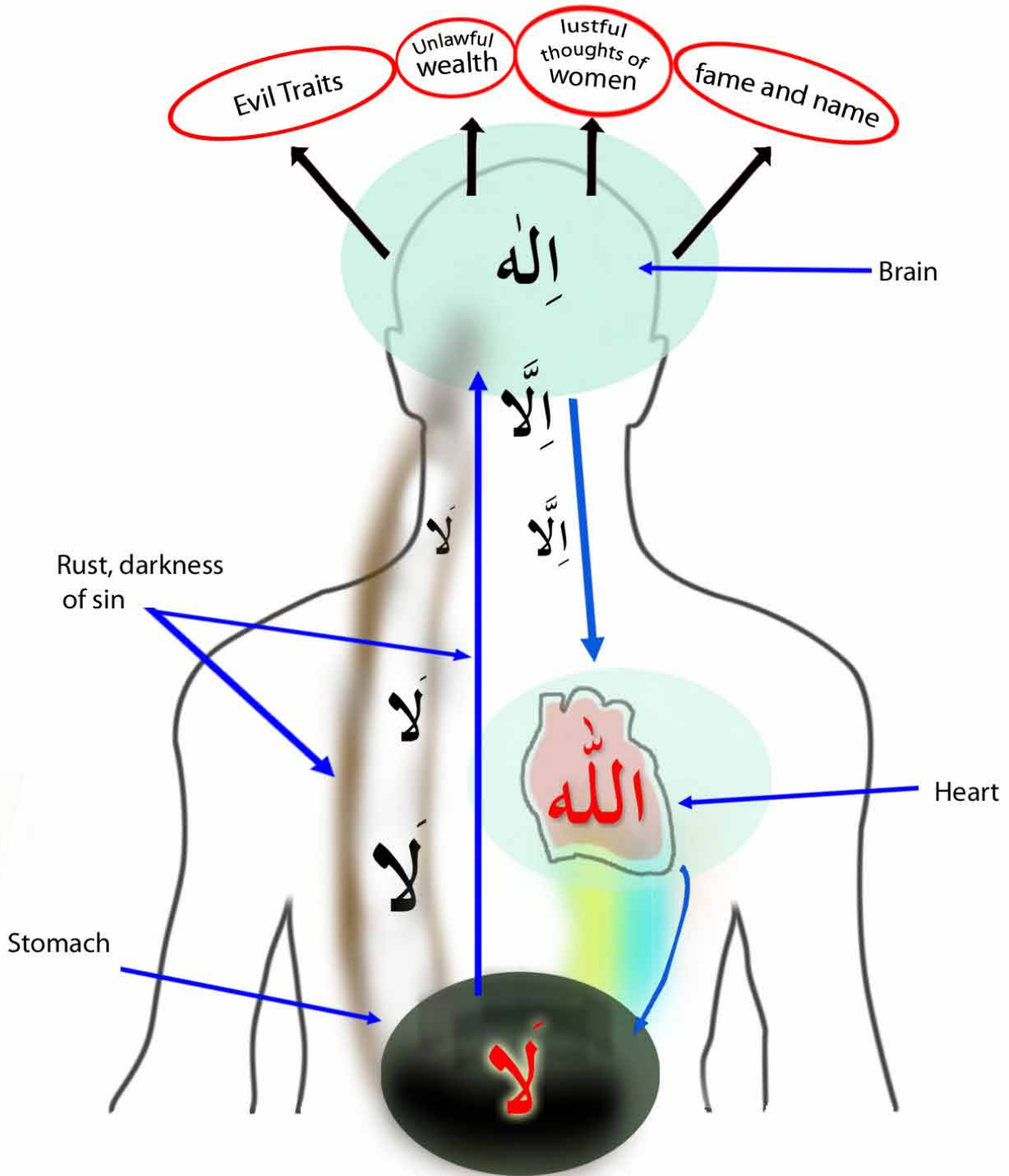
‘Ya Qahhaar’

Our Master Sheikh Abdul Azeez Dabbāgh [Rahimahullah] said,  
*“Ya Qahhaar means ‘Dominant One’. The seeker should think that Allah’s command shall be dominate over everything; His rule shall dominate over everyone. Anything that opposes it shall be crushed!”*

He [Rahimahullah] continued,

*“Also when the seeker is to recite the dhikr they should try to visualize the name, for example, if they are doing the ‘Allah, Allah’ or ‘Hu, Hu’ visualize the name ‘Allah’ or ‘Hu’ in arabic, then imagine a pillar of light emanating from the name which comes towards you and striking you on the chest and then absorb yourself in the light.”*

# لَا إِلَهَ إِلَّا اللَّهُ Dhikr Diagram 'La ilaha il Allah'



The seeker should imagine that all the worldly material, wealth, women, fame and name is all in the stomach. His head should be pointing towards his stomach. He should imagine he is breathing all of these things to his mind/head and say 'La' and raise his head until it becomes level. He should then say 'Ilaha' and imagine all of these are rising towards his Lord. He should imagine that he is giving everything up for his Lord. He should imagine that Allah's name and the light of Allah's name is above him. He should then say 'Illalah' and direct this light towards his heart, then back to his stomach. The zikr should be repeated in this manner.

لَا إِلَهَ إِلَّا اللَّهُ

## LA ILAHA ILALLAH

### Preparation for the (zikr) remembrance of Allah and the spirit – Connection

If a person is engaged in the remembrance of Allah, however during that time his heart and inner self is heedless of the remembrance of Allah then its benefit is much less.

To obtain the maximum benefit it is necessary that before a person begins the verbal remembrance of Allah he establishes a spiritual connection with Him. However the remembrance of the tongue alone is not devoid of benefit.

### Example:

Just like the telephone wire is not plugged into the socket or when there is no network coverage for the mobile it is not possible to communicate with anyone even though one has the best mobile or speaks in a loud tone.

The Prophet (Peace be upon him) said "Allah the Exalted, does not accept the prayer of that person with a heedless heart". (Meaning of the hadith)

The words of remembrance are like the form of the body and the presence of the heart is like the spirit.

### How to establish a connection?

Before beginning the remembrance the person should try to refresh the following three beliefs and thoughts in his heart and mind and to keep these thoughts continuous through the remembrance (zikr)

- 1) Allah is with me with all His attributes
- 2) Allah is seeing me
- 3) Allah is listening to everything I'm saying and He is listening to my zikr

After a person has firmly and deeply implanted these three thoughts only after

that should he begin with the recitation of the words of remembrance

لا إله إلا الله

Relationship of the humans different parts with the remembrance (zikr)

Tongue: It recites the words for example saying La ilaha ilAllah

Mind: To maintain the connection, with these three thoughts, that Allah is with me, is seeing me, and listening to me

The heart and innerself: To have communion with Allah. In other words without using the tongue the person prays to Allah from the heart and talks to Him.

Is this very difficult?

No this is very simple. A person whilst sitting with different people everyday establishes a connection with them via these three thoughts, for example when you are sitting, conversing with someone you have the knowledge that this person is sitting with me, is watching me, and listening to my speech, so this is like a connection. You may be talking to the person using different words and at the same time thinking different things in your heart regarding the individual you are talking to. However the only difference is that initially the person was connected with the creation but now he directs the remembrance and connection towards the Creator.

Methodology of Remembrance

Before beginning the remembrance of Allah the Exalted a person should recite the following while keeping their meaning in mind

- 1) Bismillah.....(Once)
- 2) Astaghfirullah.....(three times)
- 3) Prayers for the Prophet ﷺ (Durood 3X)

#### 4) Lahowlawala Quwwata illahbillah (3X)

Now a person should begin the zikr.

The first type of remembrance (zikr).

The methodology of how to perform the remembrance

LA.....There is no

Ilah.....Deity worthy of worship

Ila.....Except

Allah.....Allah

Translation: There is no deity worthy of worship except Allah

The way to perform it

To stretch the Laa, and also to stretch the Laam of ilah also and to make sure that one also does not read the Alif of Allah as a Haa. The Laam of Allah should be read slightly longer and with a full mouth

During the remembrance what to think in the mind

The person should think that the place of the nafs (lower-self) is at the stomach and from it all the desires emanate. He should purify the heart and lower-self from the darkness and rust which have engulfed the heart and inner self due to sins.

Whilst reading the **Laa** he should think that he is negating all the false deities and all those things that cause him to forget Allah and also through this he is pulling upwards towards the direction of the head all the dirt, rust, darkness and desire of sinning.

**Ilah** – which means deity, this word should be imagined in the mind, it is as though the person is saying " the nafs, lawful and unlawful desires and all those people who cause a person to become heedless of Allah the Exalted are not

gods, so why should I follow them and listen to them. With this thought he should imagine that he has extracted them out of his mind.

After that he should imagine and think that my God is Allah, The one Who possesses the power to give me life and death, benefit and harm, honour and disgrace, paradise and hell, and to increase or decrease provisions (rizq). I will only worship Him and live my life according to His commands. He should think this with his heart and mind.

**IIAllah** – Whilst saying this he should think and imagine that in my heart there is no deity Except Allah and the light of the name of Allah is enlightening my heart.

This will complete one cycle. Thereafter a person should carry on in the similar way to complete the prescribed length of time (e.g. 20 minutes).

Towards the end ask forgiveness from Allah, the Exalted as you have not been able to remember Him as He deserved to be remembered and pray that He benefits you from the inner light of the remembrance (zikr).

The Method of meditation (muraqabah)

Follow the same procedure for

1) connecting 2) Beginning etiquettes

The meditation consists of two integral components

1) connection

Firstly you should be in the presence of Allah, the almighty by thinking of about 3 keys to awareness

- 1) Allah is with me
- 2) Allah is seeing me
- 3) Allah is hearing me



## 2) Communion from the servant

The servant should try to communicate with Allah, the All knowing from the heart. It is not a silent communication (munaajat). In other words the servant should talk with their Lord through the tongue of the heart. One can pray, mention your worries, concerns and difficulties.

### Procedure

Look at the name of Allah or whatever meditation one is given for about 20 seconds, then close your eyes and try to see the name of Allah with the power your imagine open your eyes after 30 seconds again look at the blessed name. Do this three times and then keep your eyes closed and use the above two technique to continue with the meditation for prescribed time (e.g. 10 minutes). If you do see the name of Allah the Exalted enforce the connection and communion which means the feeling of the presence of Allah and your silent conversation with Him. If you do not see the name of Allah, there is no harm as long as the person continues the meditation.

Remember seeing the name of Allah is neither a requirement nor necessary for the meditation but your feeling of awareness of Allah, the Exalted is important and that is within your power, while seeing is not within your power.

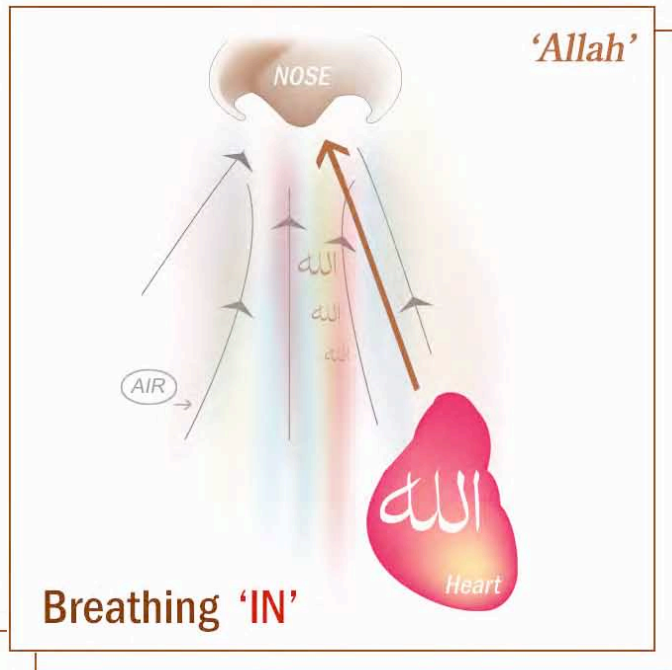
### Disturbing thoughts

When a servant will remember their Lord obviously the Satan's jealousy and animosity flares. So Satan will do whatever is within his power to distract and disturb. Satan has the power to whisper thoughts in the mind and heart. As long as the person does not bring thought of other than Allah by himself or does not make a long story from the thoughts of whispers by Satan, the thoughts do not harm. The seeker can get rather more closer to Allah, by rejecting and returning to the remembrance of Allah, the exalted. Try not to fight with the astray thoughts. Just ignore and carry on with your task. So remember Do NOT 1) Bring 2) Extend 3) Fight the thoughts, IGNORE and continue.

## Illustration of the Breathing Dhikr

When breathing in imagine that the heart is saying **'Allah'** and when breathing out imagine that the Heart is saying **'Hu'**

Diagram (A)



'Hu'



Diagram (B)

الله



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