

In the name of Allah, the Compassionate,
the Merciful



MANUAL OF TAZKIA

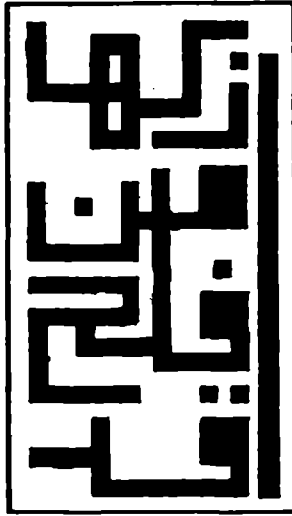
By

Dr. Mohammed Yunus



Islamic Circle of North America

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পারিবারিক এ
ভারতীনা বিনতে

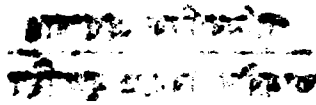
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পারিবারিক প্রশাসন
আমরীয়া বিদ্যালয়ে মুদ্রিত

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PREFACE

Qur'an demands from each and every Islamic worker that he should totally enter into the folds of Islam. This has been indicated in the following verse of Al-Qur'an.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً

"Oh believers! you must enter totally into the folds of Islam." (SURAH # 2 AYAT # 208)

This does not mean that one should just claim to be Muslim. But real meaning is that each person must purify both thoughts and daily actions, according to the instructions of Islam, and each and every aspect of life must demonstrate total submission to the will of Allah (SW).

In order to practice Islam as is demanded above and to mould one's personality according to Islamic injunctions one has to develop true understanding of Islam. All those individual and collective qualities which Islam enjoins us must be developed. Efforts must be made at individual and collective levels in an organized, continuous and systematic way to achieve all those characteristics.

The Islamic Circle of North America, (I.C.N.A.), wants to see those high moral values and characteristics indicated in Qur'an and Sunnah practiced by workers. It wants to create ideal Islamic personalities which can become the torch bearers of the Islamic Movement. In order to achieve this goal the Central Shura of I.C.N.A. is presenting this training program and syllabus. We pray to Allah that He may give us His guidance to become the ideal workers of Islamic Movement so that we can achieve His pleasure by struggling to establish His 'Din'.

Real success is the success on the day of judgement. A 'true treasure' is the life which is spent struggling in the way of Allah, to establish His *Din* on this earth.

At this moment it should be clarified that each and every individual, whether he is a new-comer or an old worker of Islamic Movement, needs continuous Islamic education and training. This is because everyone is going through a process of development of ideas and actions. This development can be toward ascent or decent. Therefore, one should never think at any moment of one's life that he (or she) has completely understood everything about Islam or Islamic Movement and that his (or her) faith is complete. This will be a deception. Unless every coming day and night in our life is better than the past day and night regarding our knowledge and commitment about Islam, we cannot be ideal workers of an Islamic Movement.

That is why we must continue our efforts in achieving Islamic knowledge and in improving our performance as Islamic workers. This requires a continuous and perpetual process of '*Tazkia*'.

AIMS AND OBJECTIVES

This Manual is especially prepared to help the Muslims in general, and the workers of I.C.N.A. in particular to inculcate the characteristics of da'i, to strengthen their faith and to enhance their commitment to achieve the aims and the objectives as mentioned in the constitution of I.C.N.A. Therefore, the aims and objectives of this Manual are the same as those of I.C.N.A. mentioned in its constitution. As a reminder and for the clarification and explanation, these aims and objectives are outlined below.

(1) To create the true Islamic understanding and thinking.

Islamic Circle of North America's mission is *DA'WA*, or spreading Islamic message which demands a

true understanding of Islam. Our workers cannot fulfil the mission of Islamic *Da'wa* without understanding Islamic teachings from Al-Qur'an and Sunnah.

(2) Building of Islamic personality

Islam does not present only an intellectual *Da'wa* but also presents a program which brings about a revolution in the character and conduct of its followers. Workers of Islamic Movements in particular have high moral and ethical characters as their hallmark and distinctive features in comparison with workers of other movements. Islamic ethics have been defined in Al-Qur'an and the life-history of Muhammad, the missionary of Allah, (peace be upon him), and they cover every aspect of a Muslim's life. The spiritual evolution in Islam is achieved through fasting, prayer at night known as '*tahujjud*' and '*nawafil*'. In other words, our ultimate goal is to strive to achieve '*taqwa*' in each and every worker of the Islamic Movement.

(3) Islamic Brotherhood

This is an important objective to achieve. We want to create that strong brotherly relationship among workers which must unite them on the basis of Islam and remove all of society's, ills and prejudices (color, race, blood relations, nationalities, status, etc.).

(4) Formation of an Islamic Jama'at

This is a natural consequence of the above mentioned objectives. We want to create a strong well-knit Islamic Jama'at. This Jama'at is not just a collection of human-beings. On the other hand, it is based on intellectual and spiritual unity as well as unity of purpose, i.e., to achieve the pleasure of Allah through the struggle for establishing Al-Islam.

(5) Preparation for Islamic revolution

We do not want to simply achieve improvement in some of our character traits. On the other hand, we want to prepare dedicated workers for an Islamic Movement, whose sole objective in life is to establish Islam on this earth and to achieve the pleasure of Allah.

(6) General and in-depth study of Islam

We want to provide an opportunity for our workers to study Islam in depth. For that purpose suggestions and recommendations are being made in this Manual.

(7) The Da'wa of Islamic Movement

This Manual provides explanation of the various points of the 'da'wa' of Islamic Movement. It acquaints the Islamic workers with the history of the Movement, its methodology, difficulties, and future prospects to prepare them for their struggle.

This training program provides acquaintance with the basic sources of study about Islam and Islamic Movement.

By implementing and practicing this Manual our workers will be able to utilize their intellectual and physical capabilities for the service of Islam in a more organized and systematic way.

Our workers have also been stressed upon in this Manual to improve their physical capabilities to become strong Islamic workers, as is said in Hadith that the strong Muslim is better than a weak Muslim.

This manual is prepared with the sole objective of transforming our lives in accordance with the guidance and model of Prophet Mohammed (P) so as to function effectively in the capacity of *da'i* toward Islam and to seek Allah's (S.W.) pleasure and success in the life hereafter. We are extremely thankful to

Allah (S.W.) whose guidance and assistance made this humble effort possible. May Allah accept our meagre efforts in His way, keep us on the right path of AL-ISLAM and continue to guide us to fulfil our duties as Muslims and workers of Islamic Movement.

Amen.

Mohammad Yunus
President—
Islamic Circle of North America

CONCEPTS OF TAZKIA

1. Definition:

2. Significance:

- 2:1 Success in the life hereafter depends upon it.
- 2:2 Part of Prophet's mission.

3. Three Aspects of Tazkia:

- 3:1 Tazkia of knowledge.
- 3:2 Tazkia of actions.
- 3:3 Tazkia of relations and dealings with others.

4. Objectives of Tazkia:

- 4:1 Building Islamic personalities.
- 4:2 To organize a Jama'at of such dedicated Muslims for establishing AL-ISLAM.

5. Limited Objectives of Tazkia described by some other circles:

- 5:1 Eyewitnessing metaphysical realities.
- 5:2 Spiritual elevation.
- 5:3 Limited 'Taqwa'.

6. Tasawwaf and Its Aberrations:

Three Types of Tasawwuf:

- 6:1 Tasawwuf based on Qur'an and Sunnah.
- 6:2 Distorted concept of Tasawwuf.
- 6:3 Mixed Tasawwuf.

7. Causes of Misguidance:

- 7:1 Submission to one's Nafs.
- 7:2 Blind following of forefathers.
- 7:3 Obedience of other people.
- 7:4 Love of this material world.
- 7:5 Satan's attacks and evil designs.
- 7:6 Neglecting signs and warnings of Allah.
- 7:7 Evil environment.

READ - REFLECT - REVIEW
 CURN - BURN - EARN
 KNOWLEDGE - ? - COMMITMENT

} TAZKIA

TAZKIA:

1. Definition:

Tazkia means 'to purify, to develop and to grow'. This is an important characteristic of the Islamic Jama'at. Beyond any doubt, there is a continuous struggle amongst workers of Islamic Jama'at for moral and intellectual purification and development of good qualities, in accordance with the teachings of Qur'an and Sunnah.

2. Significance:

The following verses emphasize Tazkia:

2:1. The success in the life hereafter depends upon it.

قَدْ أَفْلَحَ مَنْ تَزَكَّى

Truly he succeeds who purifies. (87:14)

قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا

Truly he succeeds that purifies it and he fails who corrupts it.

91:89)

Allah (S.W.) has bestowed the recognition of right and wrong in individuals (Nafs). If one endeavors to rectify his false beliefs and corrects his mistakes and shortcomings in his character, removes the lethargy and inactivity in him created by blindly following wrong customs and ideologies, eradicates the greed created by the lust for this world, then he is proceeding along the path of Tazkia. This process of 'Tazkia' not only clarifies what is wrong in the 'Nafs' and shows the righteous path, but also provides training to transform the 'Nafs' into Nafs-e-Mutmainna. Following is the good news about this Nafs in the Qur'an:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً ۖ

*'O' you righteous soul!, in satisfaction
come back to your Lord, well pleased and well pleasing
unto Him.*

(Surah Fajr: Ayah's 27-28)

This stage of soul (Nafs) is the final stage of bliss. It means that our knowledge is based on strong faith so that any state of tranquillity or turmoil will not be able to shake our dependence on Allah. We feel satisfied in hardships or comforts. Similarly, our actions then are based on such strong moral values, that any trial of poverty or affluence, fear or greed, can never remove us from the place where Allah (S.W.) wants to see us, i.e., witnesses to the truth — AL-ISLAM.

This process of Tazkia is perpetual and has no end. Those who travel in its path never think that they have reached the final destination or that they should stop and rest a while. As they gain more knowledge and achieve heights of self-purification they realize the need for more efforts to betterment. Prophet (P) used to pray to Allah:

اللَّهُمَّ اِنْفَسِي تَقْوَاهَا وَزَكِّهَا اِنَّتَ خَيْرٌ مِّنْ رَّكَّاهَا اِنَّتَ وَلِيُّهَا وَمَوْلَاهَا
(احمد، مسلم، نسائي، ابن شبيب)

*'O' Allah! Bestow 'Taqwa' upon my Nafs and purify it as
you are the best one who could purify it. You are its
friend and guardian.*

(reported by ZAID-b-ARQAM)

2:2. Part of Prophets' (P) mission:

Although Allah (S.W.) gave the knowledge of right and wrong to individual *Nafs* (soul), this knowledge is not enough for everyone to find the right way and tread on it. That is why Allah (S.W.) sent His prophets with the revelations to identify right and wrong paths very clearly, and then to purify people's conduct accordingly. Therefore, the process of

Tazkia was an important part of Prophet Mohammad's (P) mission. This is evident from the following verses of the Qur'an:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا
وَيُرَكِّبُكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

"A similar (favor have you already received) in that we have sent among you a messenger of your own, reciting to you our verses and sanctifying you and instructing you about book and wisdom and you were before in manifest error."

(Surah AL-BAQARA: 151)

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

"It is He who has sent amongst the unlettered messenger from amongst themselves to recite to them His verses, to sanctify them and to instruct them in scripture and wisdom, although they had been before in manifest error."

(Surah JUMA: 2)

إِذْ هَبَّ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٦٠﴾ فَقُلْ هَلْ لَكَ إِلَهٌ إِلَّا أَنَا تَزَى ﴿٦١﴾

"Go you to Pharaoh, for he has indeed transgressed all bounds, and say to him that, Would not you like that you should be purified?"

(Surah NAZI'AAT 17-18)

As is evident from the above verses, Tazkia has always been an important part of the mission of the prophets. Therefore, an Islamic Jama'at which comes into existence today to uphold the banner of prophets' mission, certainly will make Tazkia as part and parcel of its function.

3:0 Three Aspects of Tazkia:

Following are three different aspects of the process of Tazkia:

3.1 Tazkia of Knowledge and Intellect:

Intellect is the quality of man which makes him superior to other creatures. *He* gives shape to his thoughts and beliefs. This only can lead him to the right path of life, give him the sense of responsibility and guide him how he should fulfill these responsibilities. This aspect of *Tazkia* is therefore most important.

Tazkia of intellect requires right answers to the following basic questions:

- i. What is the position of man on this earth and what are his duties?
- ii. Is he responsible for his actions before his Creator or not?
- iii. What are the attributes of the Creator?
- iv. What does He like and dislike?
- v. What will He do to someone who follows the wrong path?

The correct answers to these questions can only be found in Al-Qur'an and the Sunnah of Prophet (P). Man is not able to find the correct answers to the above questions on his own. Almost daily, we are witnessing that the more man should try to do so with his own thought, the more his is committing blunders which result in injustice and disruption on this earth.

3:2 Tazkia of Actions:

Actions come into being as a result of certain motives. These motives determine whether an action is right or wrong. We can classify these motives under the following four categories:

- i. Motives to fulfil basic human needs, e.g., bodily needs of hunger, thirst, sex and rest after fatigue.
- ii. Motives based on some desires, e.g., desire of gaining fame, popularity and to acquire wealth.

- iii. Motives based on emotions, e.g., love, hatred, jealousy, kindness, or revenge, etc.
- iv. Motives based on good spirit, e.g., sacrifice, selflessness.

The above four different kinds of motives may work individually or together to bring about certain actions. These motives could lead to deviation from Divine guidance. Therefore, constant efforts are required to restrict them within the guidelines of 'Shari'a' and this will be purification or *Tazkia* of actions.

3:3 Tazkia of Relations and Dealings with Others:

This aspect of *Tazkia* is not less important than the above two. Our relationships are of two varieties:

- i. **Relation with Allah:** This is the relationship between the created and the Creator, between the servants and their Master. Therefore, we have to know our obligations as servants of Allah (S.W.) to endeavor to fulfil them to the best of our ability.
- ii. **Relation with the Society:** This relationship encompasses the relations with immediate family, society, state, and international community. *Tazkia* in this sphere involves developing awareness of obligations to these relations and to fulfil them properly in the light of Al-Qur'an and Sunnah.

4:0 Objectives of Tazkia:

In order to fully understand *Tazkia*, we must keep in mind the main objective behind this scheme of building ideal Islamic personalities. Following verses of Al-Qur'an guide us in this matter:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حَقًّا

They were commanded none else but to submit to Allah with sincerity and total commitment.

(Surah 98:5)

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالسُّرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ
الْمُقْتَدِرُونَ ﴿٥١﴾

There must be a group among you who should invite toward goodness, enjoin righteousness and forbid evils.

(3:104)

الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

Goodness is that you worship Allah as if you are always in His presence as you strive in His cause. If you may not be able to attain such level of consciousness, then at least you should be fully aware of the undeniable fact that He is watching you and fully conscious of all that you do.

(Hadith) (محدث بيزر بلسلم)

From the foregoing, the following objective of *Tazkia* become evident:

4:1 Building ideal Islamic personalities who:

- i. submit to the will of Allah (S.W.) with their complete heart's desire and pleasure and reject all the other kinds of sovereignties and authority.
- ii. obey and submit to Allah (S.W.) always with constant fear and love and in conformance with Allah's commandments, being always conscious of His closeness.

In short, Islam is the forum to prepare men who possess moral qualities taught by Allah to act as the true vicegerents on His earth.

4:2 To organize a Jama'at of such dedicated Muslims for establishing Al-Islam.

Islam is the means to organize a well-knit group of such individuals with the sole purpose of eliminating disharmony and ignorance from the earth, to establish *Al-ISLAM* the only way of justice and success. This group must struggle in conformity with Allah's commandments to achieve supremacy of Allah's injunctions.

Keeping these two objectives in mind, Islam defines the desired characteristics of individuals and Jama'at and outlines those defects which are to be removed. Then it also outlines a perfect plan of action, to achieve what is desirable and leave what is undesirable. This is so clearly shown in Al-Qur'an and the model of Prophet Mohammad (P) that there is no justification to search for them outside these two sources. Those who have tried to find ways other than those shown in Al-Qur'an and Sunnah have certainly gone astray.

5:0 Limited objectives of Tazkia described by some other circles:

Following are three main objectives stated by a few groups which are not fully in accordance with the real objectives of *Tazkia* emphasized above:

5.1 Eye Witnessing metaphysical realities:

Some people consider eye-witnessing of metaphysical realities hidden from human eye as the objective of *Tazkia*. This is a futile exercise, because Allah (S.W.) does not let anybody witness such realities except His selected Prophets.

عَلِمُ الْعَيْبَ فَلَا يُظْهِرُ عَلَى عَيْبِهِ أَحَدًا
إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ
يَدَيْهِ وَمِنْ خَلْفِهِ بِصَدَأٍ
لِيَعْلَمَ أَنْ قَدْ ابْتَلَوْا وَسَلَّيْتُ رَبِّهِمْ وَاحْطِ بِمَا

He (alone) knows the unseen, nor does He make anyone acquainted with His mysteries, except an apostle whom He has chosen. And then He makes a band of watchers march before him and behind him. That He may know that they have (truly) brought and delivered the messages of their Rubb:

(72:26-28)

5.2 Spiritual Elevation:

Another group of people considers spiritual elevation as the objective of *Tazkia*. They have devised certain mysterious terms for their objective which lack any connection with Al-Qur'an, Sunnah, or the lives of the companions of the Prophets.

5.3 Limited Taqwa:

Others want to achieve '*Taqwa*' through *Tazkia*. However, they have a limited concept of '*Taqwa*', e.g.:

- a. One of their concepts of '*Taqwa*' is that it is limited only to manners such as dress, appearance, eating, sitting, etc., as well as devoting more time in *salat and nafil*. However, when such individuals are confronted with situations that may test their '*Taqwa*' in practical life, repeatedly they deviate from their own guidelines.
- b. Another of their concepts of '*Taqwa*' is that it is limited only to personal matters — such as prayers or dealings with others. However, they stay aloof from the socio-political arena and leave such matters to be dealt with by whatever they like. They feel satisfied as obedient servants of the system of '*Kufr*', as long as it does not interfere with their personal matters.

6:0 Tasawwuf and its aberrations:

Tasawwuf is a term synonymous to *Tazkia*, i.e., process of purification of thought and actions. *Fiqh* is the branch of Islamic knowledge which deals with the apparent requirements of different injunctions, e.g., Salat, Saum, etc. *Tasawwuf*, on the other hand, deals with purification of intention, fear of Allah (S.W.), desire to seek Allah's pleasure, etc. One can understand the difference between these branches of knowledge with the following example: An individual may be evaluated from 2 different aspects — one is his physical appearance while the other is his morals, knowledge, and wisdom. The first aspect is related to '*Fiqh*' and the second with *Tasawwuf*.

Three different types of Tasawwuf

6:1 Tasawwuf or Tazkia based on Al-Qur'an and Sunnah:

This kind of *Tasawwuf* is based on the teachings of Al-Qur'an and Sunnah and was practiced by pioneers, e.g., Ibrahim Adham, Maroof Karkhi. Their objectives were the same as outlined earlier. We fully support this form of *Tasawwuf* or *Tazkia*.

6.2 Distorted concept of Tasawwuf:

(Mysticism and Monosticism, Sufism, Fuqara)

This form of *Tasawwuf* was devised by distorting Islamic teachings and mixing them with pagan ideologies and Christian Philosophies. Polytheistic ideas and actions were also accepted and carried out. The objective of this '*mysticism*' was to prepare monks rather than true vicegerents of Allah (S.W.) on this earth. We condemn this brand of *Tasawwuf*' and it is our obligation to warn Muslims about this aspect of '*Jahillieya*'.

6:3 Mixed Tasawwuf:

In this category aspects of either 6:1 or 6:2 above, or both, are evident. This was compiled by scholars who had good intentions. However, they were influenced to some extent by other philosophies.

We do criticize the mistakes in this way of Tazkia, in the light of Al-Qur'an and Sunnah and want to bring it in compliance with true Islamic teachings.

7:0 Causes of Misguidance:

It is imperative to learn the reasons behind misguidance of individuals before one can truly prescribe their remedies. This is akin to the approach of a good physician. He has to investigate and identify the causes of various diseases before he can properly eradicate them with his therapeutic measures. Following are some of the reasons for deviation from the path of Islam as indicated in Al-Qur'an:

7:1 Submission to 'Nafs' or one's desires.

وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾

And who is more astray than one who follows his own lusts, devoid of guidance from Allah. For Allah does not guide people given to wrong doings.

(28:50)

The biggest cause of misguidance is following one's *Nafs*. One who becomes slave of his *Nafs* cannot exhibit obedience to Allah (S.W.). Motives for his actions may be fame, status, comfort and enjoyment. For such an individual, *Nafs* is a diety. How can he follow the guidance of his Lord Allah (S.W.)? Qur'an explains the condition of this individual as follows:

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ
 عَلَيْهِ وَكِيلًا ﴿٤٤﴾
 أَمْ تَحْسَبُ أَنْ أَكْثَرُهُمْ يَسْمَعُونَ أَوْ يَفْعَلُونَ إِنْ هُمْ
 إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٥﴾

Have you seen such individual who takes for his god his own passion? Could you be a disposer of affairs for him? Or do you think that most of them listen or understand? They are only like cattle, Nay, they are worse astray in path.

(25:43,44)

An individual who is slave of his 'Nafs' is surely worse than animals. Animals follow the way of life prescribed by their Creator. They eat what is prescribed for their respective species and work and live in the environment prescribed for them. However, a slave of Nafs' human being breaks all limitations of common decency and falls to the level of or "lowest of the low."

7:2 Blind following of forefathers:

Some individuals blindly follow the beliefs, thoughts, and ways of their forefathers. They stick to their national and tribal ways despite having been shown the path of *Al-Islam*. This is a form of ignorance which has been prevalent from ancient times to the so-called modern times. Qur'an tells us about this cause of misguidance as follows:

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ
 إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ مِثْلِ هَذِهِ
 وَإِنَّا عَلَىٰ شَرِّهِمْ مُّقْتَدُونَ ﴿٢٣﴾

Just in the same way, whenever we sent a warner before you to any people. The wealthy ones among them said: "We found our fathers following a certain religion, and we will certainly follow in their footsteps."

(43:23)

وَلَا تَقِيلُ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا آَلَيْنَا عَلَيْهِ آبَاءَنَا وَلَوْ كَانُوا آبَاءَهُمْ
لَا يَعْقِلُونَ فَيَسَاءَ لِمَا يَهْتَدُونَ ﴿١٧٠﴾

When it is said to them: "Follow what Allah (S.W.) has revealed:" they said: "Nay! we shall follow the ways of our fathers." What! even though their fathers were void of wisdom and guidance.
(11:170)

7:3 Obedience of other people:

Many times, individuals deviate from the path of Allah (S.W) and follow others, thinking that they may attain high status and power in the society. They may follow a saint thinking he could be their 'saviour'. They may follow the ways of certain nation thinking that these are the ways to progress and success. Qur'an warns us about this misguidance:

وَأَنْ تَطِعَ أَكْثَرَمَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ

Were you to follow the common run of those on earth, they will lead you away from Allah's way.
(6:116)

Therefore, one is on the right path if he is following one Allah, rather than several self-perceived gods.

7:4 Love of this material world:

Islam presents a balanced viewpoint toward this world. On the one hand, we have certain obligations (to ourselves, our families, and society) which are to be properly fulfilled. They require struggle in life for acquiring ways and means to meet these obligations. On the contrary, emphasis is placed on the life hereafter and to utilize the opportunities and treasures of this world to prepare for the eternal life. Prophet Mohammad (P) has explained this balanced view about material world in the following words:

الدُّنْيَا مَزْرَعَةٌ لِآخِرَةِ

"This world is workfield for hereafter." So we have to work as farmers in this field and utilizing its resources, we have to grow crops and fruits to enjoy in the life hereafter. Those who get lost in the beauty of this field, the canals of water, the wind and the rain and neglect growing food for future, will be deprived in the hereafter.

Islam condemns monasticism. It gives us injunctions concerning lawful and unlawful. Natural human desires are to be fulfilled within lawful means. This provides outlets for innate physical desires, demands rather their suppression. Latter attitude leads to rebellion of Nafs and awful disruption in the society. However, Islam discourages deep love for this world, full time involvement in material pursuits at the expense of and jeopardizing life-hereafter. This love for the material world then leads to unlawful ways of acquiring more luxuries and fulfilling demands of Nafs. Qur'an has warned us about this deviation from the righteous way.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتْلُوا كُتُبَكُمْ وَلَا
أَوْلَادِكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ
فَأُولَئِكَ هُمُ الْخَسِرُونَ ①

O' you who believe! let not your riches or your children divert you from the remembrance of Allah. If any acts thus, the loss is their own.

(63:9)

الْمُكَاثِرَاتِ
حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ①

The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things), until you visit the graves.

(102:1,2)

Following *Ahadith* of Prophet (P) further clarify this point:

- (i) Anas-Bin-Malik reported that Prophet (P) said, that whosoever is worried only about life-hereafter, Allah (S.W.) will make his heart free of greed and regulate his deeds and material wealth will follow him. Whosoever will be worried only about this world, he will see dependency on others, his deeds will be haphazard, and he will get only that much wealth as is fixed for him. (ترمذی)
- (ii) Amar-Bin 'Auf reported that Prophet (P) said: By Allah! I am not worried that poverty may strike you. I am worried that you will be given lot (of material wealth) as done to people before. Then you will love this world as done by people before you. Then this will destroy you as it did to the ones before you. (ترمذی)

7:5 Overlooking Satan's attacks and evil designs:

At the time of Adam's creation, Satan expressed his jealousy and animosity to him before Allah (S.W.). Moreover, he promised Allah (S.W.) that if given time, he will do his best to misguide human beings. This is indicated in the following verses of the Qur'an:

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَنَا عَلَيْنَ لَلَّذِينَ آمَنُوا
إِلَى يَوْمِ الْقِيَامَةِ لَآخْتَبِعَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٥٠﴾

He (Satan) said, "You see? This is the one whom you have honored above me! If you will but respite me to the Day of Judgment, I will surely bring his descendents under my sway — all but a few."

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٥١﴾ (17:62)
إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٥٢﴾

(Satan) said: "Then by your power, I will put all of them in the wrong, except your servants amongst them, sincere and purified."

Safia (R) reports that Prophet (P) said:

Verily Satan circulates (close to human) as blood circulates (in arteries).

From the foregoing it is obvious that Satan is our eternal enemy. He has promised Allah (S.W.) that he will do his best to misguide human-beings. He is given this chance for our trial, to see who follows the path of *AL-ISLAM* under the guidance of Allah (S.W.) and who follows Satanic ways. Therefore, one must beg protection of Allah (S.W.) at incitations from Satan, as indicated in Qur'an.

لَمَّا يَنْزِعُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَأَسْتَعِذْ بِاللَّهِ

And if (at any time) an incitement to discard is made to you by Satan, seek refuge in Allah.

(41:36)

Abdullah-bin-Masood (R) reported that Prophet (P) said:

"Satan injects an evil thought in an individual's mind and angel injects righteous thought. Satan's idea promises evil and denies truth, but angel's idea promises goodness and testifies the truth Whosoever finds (righteous) ideas in his minds, should consider it from Allah and should praise Him. Whosoever finds other ideas (i.e., Satanic), he should ask Allah's protection."

Evil Characteristics of Satan:

It is incumbent upon us to recognize the Satan's evil qualities so as to combat his tactics effectively.

1. Satan is alert and never misses any chance in misguiding human beings.
2. He is very opportunist and always looks for ways to lure and entrap human beings:

- i) When man has material wealth he shows him ways of extravagance, arrogance, injustice, unlawful means and greediness.
 - ii) When man is facing poverty, he creates ideas of unthankfulness to Allah (S.W.) and tries to justify unlawful ways of earning.
3. Satan is deceitful. He gives attractive justifications for sinful acts to his victims, e.g.,
- i) Many rulers justify their coercion and injustice in the name of maintaining peace.
 - ii) Several people visit graves and indulge in polytheism in the name of respect of saints.
 - iii) Many 'good' Muslims sternly condemn others because of minor differences of opinion.
 - iv) There are others who use tactics taught by Satan to avoid injunctions of *Shriah*. It is reported that some people keep their savings for 11 months and then transfer in their wives account to keep for 11 months to avoid *Zakat*.
4. Satan has extreme hatred and jealousy against man. He expressed this jealousy when he tactfully caused Adam and Eve's expulsion from Heaven. Now he never fails to misguide Adam's progeny.
5. Satan is 'Waswaas' as indicated in Sura-An-Naas (Chapter 114) Waswaas means one who repeatedly injects evil thoughts in the hearts of the people.
6. He is 'Khannas', as told again in Sura An-Naas. This word means one who disappears, or turns back, after appearing. Therefore, it is obvious that Satan has been given the ability to inject evil ideas in human minds repeatedly and then disappear, so that one may not realize this attack unless one is alert and prepared and seeks protection of Allah (S.W.).

7:6 Neglecting Signs and Warnings of Allah:

There are several incidences happening around us which remind us of the ultimate authority of Allah (S.W) and man's helplessness in spite of all technological tools. Then there are true stories of the previous nations known through Qur'an and history which are enough to open our eyes to righteousness. However, if we close our eyes and ears to these clear signs in the past and present, then we are certain to tread the evil path and not correct ourselves.

Qur'an mentions this as a quality of righteous Muslims that they learn lessons from developments around the world and this helps them to stay on the right path.

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا
مُمًا وَعَضِيًّا ۗ ﴿٧٦﴾

Those who, when they are admonished with the signs of their Lord they do not droop down as if they were deaf or blind. (25:73)

Qur'an has emphasized upon Muslims to learn lessons from the stories of previous nations. True stories of nations of 'Aad, Thamood, Loot, Ibrahim, Shoab, Moosa, Isa, are described in Qur'an. After describing the horrible fate of these nations due to their evil deeds and rejection of truth, the Muslims are addressed in the following words:

بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٥٩﴾

Take warning then O'you with eyes. (59:2)

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٤﴾

Then see what was the end of those who indulged in sin. (7:84)

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿١٠٣﴾

So see what was the end of those who made mischief. (7:103)

Then see what was the end of those who did
wrong (10:39)

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِمِهِمْ اَنَّا دَمَرْنَاهُمْ وَ

قَوْمَهُمْ اَجْمَعِينَ ﴿٥١﴾

Then see what was the end of their plot! we des-
troyed them and their people, all of them.

(27:51)

Abdullah (R) reported that when Prophet (P) passed by the ruins of Thamood, he said, "you enter their dwellings crying, so that the punishment they receive may not be sent to you." Then he covered his face with a sheet while riding.

Ali (R) said that whosoever learned lessons he understood the reality. Whosoever understood reality he acquired true knowledge.

7.7 Evil Environment:

Our beliefs and actions are unconsciously influenced by the environment. If someone is born and raised in an environment of 'Kufr' and 'Tughyan' it will be very difficult for him to grow as a true Muslim. There are always exceptions as, e.g., the wife of Pharoah who became good Muslimah.

This is a common observation that when a man observes an evil first time, he shows hatred against it. When he continues to observe it, this hatred is gradually diminished. Then he starts taking interest in it. Finally he adopts his evil in his life. This fact is referred to in the following Ahadith.

i) Abu-Huraira (R) reported that Prophet (P) said:

*Every child is born on righteous nature
(of Islam). This his parents turn him to
Judaism or Christianity.*

ii) Prophet (P) said when children of Israel started committing sins, their scholars forbade them. When they did not stop, they (scholars) joined their gatherings, and meals. So, Allah (S.W.) turned one's misguidance to others and cursed upon them through Dawood and Isa. (P).

Four Types of Environments:

We use this word environment for following four different circles of influence around us:

- 1) International circle and its influences.
- 2) National aptitudes, ways and traditions.
- 3) Family circle and its values.
- 4) Friends, and acquaintances.

All these circles leave their influence upon individuals, but certainly the influence of family and friend's circles is substantial and strongest. Friend's circle is the one which is to be selected with great caution. Following are some valuable quotations concerning this matter.

- * Company of the slave of *Nafs* results in forfeiting faith and bringing evil.
- * To be with evil doer is akin to accepting evil, which is sinful.

TECHNIQUES OF TAZKIA

TECHNIQUES OF TAZKIA

1. Individual's Training:

- 1:1 Regular study of Qur'an, Sunnah and the literature.
- 1:2 Establish obligatory 'Salah'.
- 1:3 Fasting.
- 1:4 Infaq.
- 1:5 Improve personal relations with others.
- 1:6 Involvement in Da'wa.
- 1:7 Training of family members.
- 1:8 Physical well-being.
- 1:9 Study of socio-political and economic progress of this society and the world affairs.
- 1:10 Involvement in Islamic Jama'at.
- 1:11 Self-evaluation.

2. Collective Training:

- 2:1 Meetings at local levels.
 - 2:1:1 Local meetings of workers.
 - 2:1:2 Open Da'wa meetings.
 - 2:1:3 Night vigils.
 - 2:1:4 Study circles.
- 2:2 Regional training camps.
- 2:3 Special training camps for Nazims and Shura.
- 2:4 Annual Convention.

3. Training of the Family Members:

- 3:1 Present true model of Islamic character.
- 3:2 Collective study.
- 3:3 Maintain Islamic milieu at home.
- 3:4 Islamic educational institutions.

Guidelines for Tazkia during Ramadan:

- 4:1 Individual efforts.
- 4:2 Collective efforts.

In order to implement this training program and to achieve its objectives we wish to suggest the adoption of the following methodology at three levels.

1. Individual Training:

The ultimate purpose of this training is to enhance and strengthen our relationship with Allah (S.W.) as His humble servants struggling to achieve His pleasure. This work of Islamic Da'wa can only be performed if the individual worker of the jama'at has very strong relation with Allah (S.W.), the Creator. The stronger this relationship with Allah (S.W.), the better will be the work of Da'wa and vice versa. The true relation with Allah (S.W.) demands that an individual's living, his dying, his prayers, and his sacrifices and in short, every moment and action of his life should be in submission to Allah's will. As is said in the following verse of Quran:

قُلْ إِن صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿١٠٢﴾

Seyyidina Mohammad,, peace be upon him, has explained the nature of the relationship with Allah (S.W) very clearly in this Hadith. As a result of this relationship the fear of Allah becomes the guiding force in all of our actions whether we are 'in open' or we are 'in hiding'. Then he also stated that as a result of such relationship our dependence will be more on Allah's help than on our own ways and means in this world. He also stated that as a result of this you may have to make some people angry in order to achieve the pleasure of Allah. The perfection of this relationship brings an individual to the stage that his love will be for Allah, any dislike will be for the sake of Allah (S.W.), and he will give for Allah and prohibit for the sake of Allah (S.W.).

Following are some of the general suggestions for individual training:

1.1 Regular Study of Al-Qur'an, Sunnah and Islamic literature:

A. The individual should recite at least ¼ para of Al-Qur'an regularly on a daily basis, and endeavor to ascertain its meaning. Efforts should be made to recite with the practice of 'Tajwid'. An alternate method is listening to the Qur'anic tape recited by one of the famous Qari (available from I.C.B.S). Efforts should be made to study the entire Qur'an with translation, in a relatively short period of time. This will help us understand the message of Al-Qur'an.

B. Memorization of Qur'an:

B. Efforts should be made to memorize as much of Al-Qur'an as possible. However, following minimal target may be set:

- * Sura Al-Baqara (last section)
- * Sura Infitar
- * Sura Al-Duha to Sura Al-Naas.

C. Special efforts should be made to memorize the 'Azkar' of our daily life as explained in the model of Prophet (P). These are outlined at the end of this manual for your convenience. These 'Azkar' are actually beautiful words of praying and remembering Allah (S.W.) at different times in daily activities, e.g., getting up in the morning, entering wash-room, eating, riding in the car, etc. These 'Azkar' must be memorized with their meanings, and should be recited at all times for each occasion.

D. The department of Training has suggested a syllabus for study of selected Ahadith, Fiqh and Islamic Literature. This is only a minimal requirements, so diligent efforts must be made to undertake a thorough study of Islam with a view of carrying out a comparative analysis of Islam as it should be and as it is carried out, in direct relationship with other religions so as to determine the benefits of conforming with Shar'ia.

E. Everyone should develop personal Islamic library. A list of suggested books for your libraries available in this Manual.

1:2 Establish Obligatory 'Salaat':

- A. We must make every effort to perform five times daily prayer. No matter where we are, at home, job, campus, market place or traveling on the road, when there is time of Salaat, its performance must take preference over any activity.
- B. We must try to establish Salaat with congregation. If there is Masjid in the area, then we should try to be in the front row of every Salaat. If there is no Masjid, we can start congregational prayer at a selected house or apartment or a room on the campus. If that is not feasible, we should establish congregational prayer at home with our family members.
- C. There is no excuse to miss any Salaat. Special care and attention should be directed toward establishing *Fajr and Asr prayers and Juma prayers*. If one loses a single prayer due to laziness, business involvement, job pressure, etc., he should feel as if he lost everything and offer 'Qadah' without any delay.
- D. Establishing 'Nafil' or optional Salaat:
It has been noticed that due to the pressure of job, studies, or just for convenience, optional prayers are often forsaken. These prayers are not only a means of strengthening our relation with Allah, but also are solid investment for 'Akhira'. We should try to offer Sunnah prayer and Nafil with obligatory 'Salaat'. In addition, we should pay attention to *Salaat Tahajjud*. At least during the month of Ramadan '*Tahajjud*' should be offered regularly.

Efforts should be made to offer 'Nafil' prayers in loneliness and in the hiding. This will help us to create the quality of sincerity so vital for the acceptance of any good deed. Open performance of 'Nawafil' sometimes can cause two serious moral diseases, i.e., *Ria and Kibr*. These are extremely dreadful diseases for moral character and performance of an individual.

1:3 Fasting:

Not only the obligatory fasting, but the optional fasting is a good way to create *'taqwa'* in one's self. One best way is to try to fast three days in a month. In these three days one should try to achieve the quality of *'taqwa'* which Qur'an wants us to achieve through the fasting.

1.4 Infaq in the way of Allah (S.W.):

Again not only the obligatory *'infaq'* that is zakat should be paid, but also the optional infaq should be practiced. In this matter one should understand clearly that it is not the amount of money one spends in the way of Allah (S.W.), but actually it is the amount of sacrifice which one does by spending in Allah's way which is of value. If a poor man spends few dollars in the way of Allah (S.W.) which were just enough to feed himself then they are of more value than may be a thousand dollars spent by a wealthy person which did not affect his luxurious life style.

'Infaq' is also one way of *'tazkia'* which has been taught to us by Allah (S.W.) and His Prophet (P). Whenever some mistake is done by us then we must ask Allah's forgiveness, but in addition we should try to give some money in the way of Allah.

1:5 To improve personal relations with others:

- A. We should invite our Muslim brothers and sisters and even non-Muslim acquaintances for Da'wa to dinner.
- B. We should give presents to others on special occasions (Eid, etc.) and even without such an occasion.
- C. We must visit an ailing brother/sister or call by telephone and pray for their health.
- D. We must pray for the leaders and workers of Islamic Movement and the success and progress of the movements.
- E. We should contribute in the Qardhi Hasan Fund of I.C.N.A.

F. We should develop close relations with fellow Islamic workers, understand their financial problems, and offer help if possible.

1.6 Involvement in Da'wa process.

Following recommendations are made in this regard:
During one year every worker:

- A. Will try to recruit one worker for I.C.N.A.
- B. He will present Da'wa of I.C.N.A. to at least two Muslims and meet them at least once a month. He will bring them to I.C.N.A.'s local meetings.
- C. He will present Islamic Da'wa to at least one non-Muslim and meet with him at least once a month.
- D. He will try to distribute 12 booklets in one year.
- E. He will distribute 'Message' and get at least 5 new subscribers.

1:7 Training of family members:

- A. Every Islamic worker will present Da'wa of I.C.N.A. to his/her family members including children.
- B. He should try to establish congregational prayers with the family members, if there is no local Masjid.
- C. He should conduct collective study of Qur'an with his family members at least three times a week.
- D. He must pay all due rights to his wife and children and treat them with love and understanding.

1:8 Physical well-being:

Prophet (P) said that physically strong Momin is better than a weak one. Therefore, Islamic workers should perform physical exercise at least ten to fifteen minutes daily .

1.9 Study of socio-political and economic progress of this society and the world affair:

- A. Every worker should regularly study at least one Muslim Journal weekly or monthly e.g., 'IMPACT', 'ARABIA', 'DAWAT', 'ASIA'.
- B. Every worker should read at least one U.S. news weekly or daily news regularly, or watch news program on television.

1:10 Involvement is Islamic Jama'at:

- A. Workers of a local unit must give top priority to its programs.
- B. If they move to another area where there is no I.C.N.A. unit, then they must make every effort to establish such a unit.
- C. Isolated workers living in far off rural areas must keep in touch with the closest I.C.N.A. unit or the central office.

1.11 Self-Evaluation:

- A. One must chalk out a daily activity plan in the light of the above suggestion.
- B. After night prayer, one should evaluate his days activities, recognize shortcomings, and ask Allah's forgiveness. If there is progress made, then one should be thankful to Allah (S.W.).
- C. Monthly reports should be presented to local unit, regional or central Nazim.

2. Collective Training:

It is essential for an Islamic Movement to plan and implement collective training programs for its workers. These programs provide most suitable environment for the development of Islamic character, leadership qualities, bonds of brotherhood and strong discipline so vital for the Movement. Success of

the Movement is dependent upon thoughtful planning and execution of these programs with appropriate follow-up and evaluation and constant struggle for improvements.

For the sake of better understanding, we can divide these programs into four different categories:

2:1 Meetings at local levels:

We will have the following types of meetings:

2:1:1 Local meetings of members:

The purpose of this meeting is to create in-depth understanding of Islam, to obey the discipline of the Jama'at and to create close brotherly relationships. Program of these meetings will consist of the following:

- i) Study of selected verses of Qur'an with in-depth understanding and also memorization.
- ii) In-depth study of selected Hadith and memorization.
- iii) To present a summary of individual study at home. Each member will be encouraged to present a summary of individual study of Qur'an, Sunnah, and literature. This will also help to improve the speaking qualities of our members and their qualities to present Islamic da'wa before group of people without hesitation.
- iv) Presentation of local treasury report.
- v) Presentation of central circulars and discussion about the contents of these circulars.
- vi) Review of the local work which will also include individual reports, the '*ih-tasaab*' and planning for the future work. This meeting should not last more than two to three hours. A written report of this meeting should be given to the Center.

2:1:2 Da'wa Meetings:

These meetings are to be held preferably in a Masjid. All those individuals who are interested in the work of I.C.N.A. should be invited to this meeting. The program should include the following:

i) Study of Qur'an. This can be presented by one individual in about half an hour to an hour. There are two ways to do the study of Qur'an collectively. One is to study the Qur'an continuously from the beginning to the end and to present one 'ruku' in one meeting. Another method is to present the study of Qur'an according to various topics.

ii) Study of Hadith. This can be presented for about half an hour to forty-five minutes. The selected 'Ahadith' should be presented according to various topics.

iii) Study of Sirah or the life history of Seyyidina Mohammad, peace be upon him. Books have been recommended in this syllabus of study for presentation under this heading.

iv) Study of Islamic literature. Some books have been recommended in this syllabus of study. It is recommended that one person be given the responsibility to present a summary of that particular book and then questions should be directed to him by the other participants and then there should be a discussion about that book.

2:1:3 Night Vigils or Short Training Camps:

These meetings could be held by one local unit or by two or three neighboring units. It is encouraged that one such meeting be held every three months. In these meetings, either the in-charge of the Department of Training, or a member of the Shura should participate. This meeting should last for one night or one day and night. Special attention should be given to Tazkia. In the day time, fasting should be observed and at night, individual and collective '*ibada*' be performed. There should be a few speeches in the meeting based on Qur'an and Sunnah. Special emphasis should be focussed upon the '*ibada*' of Seyyidina Mohammad, peace be upon him and his companions.

2.1.4 Study Circles:

(See section on study circles for details)

2:2 Regional Training Camp:

We must have at least two training camps in each zone in a year. The following should be kept in mind in arranging for these training camps:

- a) This camp should last from two to three days.
- b) A model program of such a camp is given elsewhere. Particular emphasis is to be given on creating strong brotherly relationships among the participants and practical training for that should be provided. For that purpose the participants can be divided into small groups and each group should be given a certain project. For example, in the eastern zone camp if the number of participants is 40, they could be divided into eight groups. Each group should be given a separate name, for example, *Usra-Abu Baker, Usra-Farooq, Usra-Usman, Usra-Ali*, and so on. Each usra can be given a certain project, i.e., how to present Islam to a certain group of people; how to arrange a demonstration before the U.N.O., its planning, the play-cards, slogans, etc. Then there can be certain other projects, for example, how to raise funds for certain projects, etc. In this camp, training should be provided for first aid. Physical exercise and physical training should also be provided.

2:3 Special Training Camp for Nazims and Members of Shura:

This camp should be held at least once a year. The attendance of all Nazims and members of Shura should be mandatory. This camp should last from 3-7 days. Suggestions for the program are given in this Manual.

2:4 Annual Conventions:

There is a model program given in the MANUAL.

3. Training of the Family Members:

Qur'an Says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

O'Believers! Save yourselves and your families from the Hell fire. (66:6)

Seyyidina Mohammad, peace be upon him, said, "each of you is of authority and he is going to be asked about his subordinates. Man is the leader of his house and he will be asked about his family members."

It is evident from the foregoing, that we have been given the responsibility of Islamic training and education of our family members. We are going to be accountable for this before Allah (S.W.)

Let us look at it from another angle. We, the workers of Islamic Movement claim that our mission is to establish Islam on this earth. How far are we true in this claim can be judged by looking at our personal and family life. We have full authority on ourselves and our families. If we fail to establish Islam in this mini-state, i.e., family unit, we better re-assess our commitment for Islam and practice before making lofty claims.

In the following lines, some suggestions are being made for training and Islamic education of our family members, i.e., wives and children:

3:1 Present True Model of Islamic Character:

Parents must observe the obligatory 'ibada' preferably in congregation. Children should be encouraged to join. They must present true Islamic character in their day to day life as models for the children to follow.

3:2 Collective Study of Qur'an:

Suggestion is made in the syllabus of study that our workers should regularly study Qur'an and Hadith in the company of

their family members.

3:3. Maintain Islamic milieu at home:

Islamic values should be observed in homes at all cost. Simple life style is to be encouraged. We should use Islamic calendars, and charts for decoration instead of animate photographs which are prohibited. T.V. watching is to be strictly controlled. Children should be allowed to watch only informative programs or other constructive programs. Islamic dress should be strictly enforced and only Halal food be consumed. Islamic books should be available in the well stocked personal library for reference by the wife and children.

3:4 Islamic Educational Institutions:

This is one of the basic needs of every Muslim living in North America. There is a genuine fear that the Muslim youth might get absorbed in this social structure if no positive steps are taken by the Muslims. Following few suggestions could be made:

i) Wherever possible weekend Islamic schools for children must be established. Proper syllabus of study be selected. All those who could devote time for teaching must participate actively in the school's activity. For more details see: (1) MADRESA by A.S. Hashim M.D. (2) MANUAL FOR ESTABLISHING WEEKEND ISLAMIC SCHOOL by M.S.A.

ii) Full time Islamic schools are the ideal institutions for proper Islamic training and education. Our workers should make efforts to achieve this objective in association and cooperation with other Muslim organizations.

4. Guidelines for Tazkia during Ramadan:

Islamic workers are presented a golden opportunity to gather bounties and blessings of Allah in the month of Ramadan, Seyyidina Mohammad (P.B.U.H.) said:

"O Men! there has come to you a magnificent month, a blessed month, a month wherein there is a night which is better than one thousand months. Allah has made its fast obligatory and standing (in prayers) of its night optional. Whosoever performs a 'Nafil' (optional good act) he is rewarded like one who performed a 'Faraz' (obligatory act). Whosoever performs an obligatory act, he is rewarded equal to 70 obligatory acts. It is a month of patience and as for patience its reward is Paradise. It is a month of mutual sympathy and a month wherein the provision of a believer is increased. Whoso gives 'Iftar' in this month to a fasting person, there is for him forgiveness for his sins and emancipation of his neck from the Fire and he gets reward without diminution of reward of the fasting person. It is a month of which the beginning is 'Rahma' or mercy, the middle is forgiveness or 'Maghfira', and the end is freedom from the Fire." (Beihaqi)

We must try our best in our individual capacity and also as Jama'at to achieve maximum of Allah's (S.W.) *Rahma* in the month of *Ramadam*. The following are some suggestions in this regard:

4:1 Individual Efforts:

4:1:1 Study of Qur'an and Islamic Literature:

Traditionally Muslims all over the world study Qur'an with and without understanding far more in Ramadan than any other month. This is a good tradition to be followed. We should not only recite Qur'an preferably with understanding, but also should try to translate its meaning in our day to day life. In addition, one should spend some time studying Hadith and Islamic literature to develop better understanding of Islam. We should try to catch up on the syllabus of study recommended by the Department of Training.

4:1:2 Qayam-Al-Lail:

Seyyidina Mohammad (P.B.U.H.) used to pray at night for longer periods of time in Ramadan. We should make every effort to perform '*Taraweeh*' and '*Tahajjud*'.

4:1:3 'Infaq':

'*Zakat*' which is obligatory upon every well-to-do Muslim can preferably be paid in Ramadan for more reward. As is indicated earlier, Prophet (P) said that one obligatory act in Ramadan is equal to 70 done in other months. In addition to '*Zakat*', '*Fitra*' is also an obligation to be paid before Eid Prayer. Let us not forget our Muslim brothers struggling for Islamic revival all over the world. We must pray for their success and we should generously donate for their financial support.

I.C.N.A. as an Islamic Movement has several projects to achieve its objective, i.e., *Aqamat-e-Din*. They include general fund, Masjid and Center, Book Service, publishing Islamic journals and literature, loans, financial assistance to the needy, etc.; we must support these projects with donations.

4:1:4 Efforts to avoid sinful acts:

During this month, we must make special effort to avoid fighting, calling names, backbiting, acts of dishonesty and falsehood, unlawful earning or eating. Not only we ought to keep aloof from obvious sinful deeds, but also must avoid acts of which we are doubtful. If we endeavor to purify ourselves from these moral ills in this sacred month, then Allah (S.W.) will guide and help us to stay away from them during the rest of our lives.

4:1:5 Aitakaf:

Those of us who can devote the last 9 to 10 days totally for this special Ibadat, must do so and encourage others to do the same.

4:2 Collective Efforts:

4:2:1 We must make efforts to perform *Salaat*, *Salaat-ul-Juma*, and *Taraweeh* with congregation.

4:2:2. We should plan for collective night vigils, especially in the last 10 days of Ramadan. Prophet (P) and his companions used to be very particular in searching the *Lailat-UI-Qadr* as it is better than one thousand months.

4:2:3. Weekend training camps should be arranged at local and regional levels.

4:2:4. Aftaar parties should be arranged for the purpose of 'Da'wa' work.

4:2:5 For Eid-UI-Fitr:

i) At every major city I.C.N.A. bookstalls should be established at the place of Eid prayer. Islamic books can be ordered for this purpose from I.C.N.A. book service at the following address:

Mohammed Atieque,
103 Dowswell Dr.,
Scarborough, Ontario, Canada
M1B 1H5

ii) Eid parties should be arranged at major cities. These parties can serve as one of the best ways to propagate the message of I.C.N.A. to other Muslim brothers.

iii) Eid is an occasion of enhancing mutual brotherly relations with Muslims; exchange of presents, calling long distance to exchange Eid greetings and Eid parties are a few simple ways to achieve this purpose.

iv) If given the opportunity to lead the Eid prayer, our workers should not hesitate to avail it. Eid prayers provide a wider audience to whom we can communicate the 'Da'wa' of Islamic Movement.

MEANS OF TAZKIA

MEANS OF TAZKIA

1. STUDY OF QUR'AN, HADITH, AND ISLAMIC LITERATURE:

1:1 Study of Qur'an:

1:1:1: Significance

1:1:2: Provides Tazkia in three areas:

- A. Spritual
- B. Intellectual
- C. Physical

1:1:3 **Conditions to get full benefit from the Qur'an**

- A. Pure intention
- B. Respect as a divine scripture
- C. Determination to change according to Quranic guidance.
- D. Deliberation upon the meanings of Qur'an
- E. Turning toward Allah (S.W.) for guidance

1:1:4 **Suggestions for study:**

- A. Individual Study:
 - i) For general insight
 - ii) For detailed study.
- B. Collective Study:
 - i) Continuous study
 - ii) Problem-Oriented study
 - iii) Workshops in Quranic study
 - iv) Listening to Quranic audio-cassettes

1:2 Study of Hadith

1:2:1 Significance

1:2:2 Methodology of study

- A. General knowledge
- B. Subject matter:
 - i) Individual study
 - ii) Collective study

1:3 Study of Islamic Literature:

1:3:1 Significance

1:3:2 Methodology of study

2. 'IBADA:

2:1 Salaat:

2:1:1 Causes of ineffective Salaat:

- A. Ria
- B. Wandering of thoughts:
 - i) External causes
 - ii) Internal causes
- C. Defective Salaat:
Causes and remedies

2:1:2 Summary of various means helpful in perfecting our prayers:

- A. Awareness
- B. Understanding
- C. Reverence
- D. Fear
- E. Love of Allah and His Prophet
- F. Hope
- G. Consciousness of our defects

2:2 Saum (fasting):

2:2:1 Some advantages of fasting

2:2:2 Causes of defective fasting and their remedies

2:2:3 Three grades of fasting

2:2:4 Six requirements for special fast

2:3 Hajj:

2:3:1 Two unique features of Hajj

2:3:2 Blessings of Hajj

2:3:3 Causes of defective Hajj and their remedies.

3. INFAQ:

3:1 Blessings of Infaq

3:2 Defects of Infaq and their remedies

4. ZIKR:

4:1 Conditions necessary for Zikr

4:2 Causes of defective Zikr and their remedies

5. ISTIGHFAR AND TAUBA:

5:1 Definition

5:2 Significance

5:3 Some Ahadith related to Tauba

5:4 Some quotations of companions and scholars

- 5:5 Conditions of Tauba
- 5:6 Causes of delay or neglect of Tauba and remedies

6. DU'A or SUPPLICATION:

- 6:1 Significance
- 6:2 Advantages
- 6:3 Conditions
- 6:4 Etiquettes

7. COMPANY OF REGHTEOUS MUSLIMS:

- 7:1 Ahadith
- 7:2 Some important quotations

8. STUDY OF IDEAL PERSONALITIES:

- 8:1 Significance
- 8:2 Prophet Mohammad (P), a comprehensive model.
- 8:3 Other model personalities

9. ISLAMIC SOCIETY AND ENVIRONMENT:

- 9:1 Three dangers in un-Islamic environment
- 9:2 Blessings of Islamic society

10. VISITING GRAVEYARDS:

11. MUHASABA-E-NAFS:

- 11: Significance
- 11:2 Guidelines:
 - 11:2:1 Matters to think
 - 11:2:2 Deeds to perform

MEANS OF TAZKIA:

1. STUDY OF QUR'AN, HADITH AND ISLAMIC LITERATURE:

1:1 Study of Qur'an:

1:1:1 Significance:

True recognition of our Creator Allah (S.W.) and developing a strong relation with Him is the key to the process of Tazkia. This cannot be achieved without a comprehensive study of Qur'an, the true scripture from Allah (S.W.). It has been fully protected from any alteration, additions, or deletions and provides the pure guidance in concepts and conduct for individuals and nations for success here and in the hereafter. Following Ahadith underscore this point further.

إِنَّ هَذَا الْقُرْآنَ حَبْلُ اللَّهِ وَهُوَ النُّورُ الْمُبِينُ وَالشِّفَاءُ النَّافِعُ وَعِصْمَةٌ مَنْ تَمَسَّكَ بِهِ وَنَجَاةٌ مَنْ تَبِعَهُ (ترمذی)

A. This Qur'an is the rope of Allah (S.W.) and is clear light and is cure of all human ills, and is protection for one who holds fast to it and is means of salvation for one who follows it.

اللَّهُمَّ تَجْعَلِ الْقُرْآنَ رِبْعَ قَلْبِي وَنُورَ صَدْرِي وَجِلَاءَ حُزْنِي وَذَهَابَ حَسْرَتِي وَعَيْ
الْأَلِيَّ أَوْ تَيْتُ الْقُرْآنَ وَمِثْلَهُ وَمَعَهُ (رواه ابو طابو، ابن ابي عمير، الدرر)

B. Ali (R) reported that Prophet (P) said "Soon you will face a disaster." He asked, "What would save us from it O'Prophet of Allah?" He replied: The Book of Allah. It tells you about your past and about your future and what will happen to you. It gives clear verdicts and is not to be taken lightly. Whoever will seek guidance somewhere else, Allah (S.W.) will lead him astray. It is the strong rope of Allah.

It is full of wisdom. It is the open way of Allah. Passions cannot misguide you in its presence, tongues cannot stutter (reciting it) and scholars never get tired of reading it. You don't get tired reading it. Its wisdom is never ending. When Jinns heard it they said, "We heard a strange Qur'an which calls toward guidance and we believe upon it." Whoever refers to it, tells the truth. Whoever gives verdict on its basis, judges on the basis of justice. Whoever calls toward it, calls toward straight path."

(Tirmizi)

1:1:2 Qur'an as a means of Tazkia:

Methodical study of Qur'an provides ample guidance for Tazkia in all three areas:

A. Spritual:

We do not know exact nature of spirit, but we know that it is something entered into man's mortal being by the commandment of Allah.

وَكَيْفَ نُوْنِكَ عَنِ الرُّوْحِ قُلِ الرُّوْحُ مِنْ أَمْرِ رَبِّي
وَمَا أُوْتِيْتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيْلًا ۝

We also know that the spirit is of central importance, and is a means of establishing relation between man and Allah (S.W.). It is free of the limitations of time and space. Islam wants to establish its relation with Allah.

In Qur'an, following concepts are expounded with beautiful explanations, reassurance, and references to man and the universe.

تَبٰرَكَ الَّذِيْ يَبْدِيْهِ الْمَلِكُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

- i) Absolute sovereignty of Allah (S.W.) and man's submission to His will. (67:1)

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

ii) Fear and love of Allah (S.W.). (2:165)

iii) Turning towards Allah in all our affairs for guidance, help and protection.

iv) Study of the universe around us and creation of man.

v) Concept of obligatory 'ibada.

B. Intellectual Training:

a. Qur'an guides us to develop right way of thinking. It prohibits us from blind following of forefathers and following of hypothesis.

وَلِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا آوَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ

لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿٢٠﴾

b. It invites us to deliberate upon this universe and its multifarious physical phenomenon. They are based on balanced system. They should remind us of Allah (S.W.) powers and His presence. (44:38)

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَمَعِينٍ ﴿٢١﴾

c. It guides us to think about the wisdom and purpose behind various injunctions of SHARI'A.

d. It invites us to think about the laws of Allah as they apply to the fates of previous nations.

1:1:3 Conditions to get full benefit from Qur'an:

In order to fully benefit from the glorious Qur'an, one must keep in mind and fulfil the following conditions:

A. Pure Intension:

One must study Qur'an with the sole intention of seeking guidance. If one embarks upon the study of Qur'an to seek notoriety as great scholar or to present his personal views using verses of Qur'an falsely, or to seek material wealth or leadership, then such an individual will remain far from the Quranic guidance. Qur'an tells us about principle.

اللَّهُ يَهْدِي مَنْ يَشَاءُ لِرُحْمَتِهِ وَيَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿١٧﴾

B. Respect as divine scripture & comprehensive guidance:

One must study Qur'an with great respect which it deserves as divine guidance. This is because;

- i) Qur'an is well known over the past 1400 years as a book which has revolutionized the lives of billions of people covering a large part of the globe.
- ii) This is the book unique in its message, and style which challenged the opponents to produce one Ayah close to it and that challenge has never been answered. This further testifies to the divine source of this great scripture.
- iii) It claims that it is protected in its contents by its Creator. Over 400 years have passed since its revelation, and not a word has been changed in its contents.

When one approaches this book, keeping in mind the above facts, one should spend more effort and time to seek the greatest treasures contained in Quranic words and verses.

Respect of this book also demands that we remove the following misunderstandings from our minds about Qur'an and believe in it as a comprehensive guidance:

- i) Some people believe that Qur'an provided guidance 1400 years ago and now times have changed. This is a false notion. Human needs, desires, emotions, and interrelations are the same as ever. Only the tools to achieve and fulfil these needs and desires have changed. The central theme and subject of Qur'an is man, its nature, and needs in this world and the world hereafter.
- ii) Other consider it a book of laws and regulations only.
- iii) Some 'Sufis' take it as a book of 'manifest knowledge' and seek hidden knowledge through 'Kashf'.
- iv) A few people consider it a collection of good quotations.
- v) Others recite it to seek reward and to minimize the pains of death and dying.
- vi) There are a few who use it to get rid of diseases, disasters, or to succeed in worldly gains.

Unless these misunderstandings are removed from the minds, people will continue to use Qur'an for these petty objectives and not seek its guidance for all aspects of human life.

C. Determination to change according to Quranic guidance:

Whenever one commences study of Qur'an, one finds guidance to change concepts and conduct. One may find demands of passions, Satan and surroundings resisting this change. The only way to success is strong will-power to mould in accordance with Quranic guidance. When this determination is shown in day to day life, Allah (S.W.) makes the way to change very easy..

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۗ إِنَّ اللَّهَ
لَعَٰلَمُ الْمُحْسِنِينَ ﴿٥١﴾

D. Deliberations on the meaning of Qur'an:

Qur'an has emphasized that one can truly benefit from it only if conscious efforts are made to learn its meaning.

أَذَلَّتْ يَدْرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ۝

Therefore, it is important to read Qur'an with understanding, either by learning Arabic or through authentic commentaries.

E. Turning Toward Allah (S.W.) for guidance:

During the course of Quranic study, one may come across with difficult passages or verses. Instead of getting disheartened and abandoning the study, one must turn to Allah (S.W.) and pray for His guidance.

اللَّهُمَّ اجْعَلِ الْقُرْآنَ رَيْحَ قَلْبِي وَنُورَ صَدْرِي وَجِلَاءَ حُزْنِي وَذَهَابَ سَخَمِي وَغِيءَ

O'Allah! You make Qur'an satisfaction of my heart; and light for me, and cure for my woes and worries.

1:1:4 Suggestion for Study:

A. For Individual Study:

i. For general insight into the Quran:

In order to understand the system of life the Qur'an presents, one should read it at least twice from beginning to end. This can be accomplished with the help of authentic translation and short notes. During this preliminary study if some questions occur in mind, the reader should note them and continue his study, for he is likely to find their answers somewhere in the Qur'an itself. If one does not find answers to their questions in his first study, he should patiently make the second reading. In the second reading, hardly any questions remain unanswered.

ii. For Detailed Study:

After getting a general insight into the Qur'an as mentioned, one should begin detailed study, taking notes of the different aspects of its teachings. For instance, one should note down the pattern of life it approves or disapproves, qualities of good man and bad man. One should note side by side things that lead to failure. Similarly, one should jot down under different headings the instructions of Qur'an about creed, morality, duties, civilization, culture, economics, politics, law, social system, peace, war, and other human problems.

B. For Collective Study:

Collective or group study of Qur'an is one method used by the companions of Prophet (P) and approved by him. Quranic study groups should be established at home with wife and children and other family members. It should be integral part of any training program or regular weekly or monthly meeting. Following formats can be adopted:

i. Continuous Study:

In this format, a group meeting at regular interval can start and study 1-2 or more sections in each meeting. One of the participants is the facilitator who prepares the study at home with the help of different commentaries. The facilitator can present the gist of his study in 45 minutes to 1 hour. This is followed by questions, answers, and discussion. Assignment for presentation is preferably rotated amongst the group.

ii. Problem-Oriented Study:

In this format, a group can identify problems faced by them or Muslim community at large. Then Qur'anic study is designed to find answers and solutions to these problems. Again, assignments are given to different participants who must thoroughly study and prepare pertinent material from Qur'an and Sunnah for presentation.

iii. Workshops in Qur'anic Study:

This method can be applied to the above two formats. A group may select a section of Sura for study or a problem and related verses. Each participant recites one or more verses, gives its meaning and explanations in his own words. This is followed by questions and comments by other participants.

iv. Listening to Qur'anic Audio-cassettes:

The following different types of Quranic audio-cassettes are available:

- Recitation with Tajwid, e.g., by Qari Abdul Basit.
- Recitation with translation in different languages.
- Dars-e- Qur'an on selected parts of Qur'an by different scholars. Video-cassettes are now also available from I.C.N.A. Book Service. These audiovisual aids in Qur'anic studies are excellent means of Islamic education.

1:2 Study of Hadith:

1:2:1 Significance:

Qur'an is most certainly the main source of guidance in Islam. As such, its in-depth study must have top priority in any program of Islamic training or Tazkia. However, it is evident that Qur'an was revealed upon Mohammad, (P), the Messenger of Allah. His duties included explanation of the meanings of Qur'an by his words and actions.

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ الْحَكِيمَ لِلنَّاسِ فَأَنْزَلْهُ لَهُمْ وَعَلَّهُمْ يَعْقِلُونَ ﴿٤٤﴾

*And We have sent down to you the Message,
that you may explain clearly to the people what
is sent for them, and that they may think.*

(16:44)

These explanations of the Qur'an by the last Messenger of Allah (S.W.) are fully documented after intense scrutinization by the scholars in the books of Ahadith. It is therefore necessary to study Hadith for the proper understanding of Al-Qur'an. Prophet Mohammad (P) explained the significance of Hadith in the following:

أَلَا إِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ وَمَعَهُ (رواه أبو داود، ابن ماجه، الدرر)

Beware! I received Qur'an (from Allah) and something similar to that (i.e. Hadith).

(Reported by Abu-Dawood, Ibne Maja, Darmi)

1:2:2 Methodology For The Study of Hadith

A. General knowledge of the principles and practice of Hadith:

This part of our Hadith study should include the following:

- i) History of compilation of Hadith.
- ii) Various scholars of Hadith and their works.
- iii) Companions of the Prophet (P) and others who reported Hadith and their life histories.
- iv) Authentic texts of Hadith and their commentaries.
- v) Selections from Hadith which are available.
- vi) Classification of Hadith.

B. Subject Matter:

i) Individual Study:

One should select one of the authentic references on Hadith or short selection of Hadith. Study of Hadith should continue in conjunction with Qur'anic study. One could embark upon a general study or select particular Ahadith related to the part of the Qur'an under study.

ii. Collective Study:

Like the collective study of Qur'an, collective study of Hadith can be accomplished in the following two methods:

a) **Lecture:**

One of the participants can do the in-depth study of Ahadith on certain topic and then give a presentation to the group. After this presentation, there should be a period of discussion and interaction with the audience.

b) **Study Circle:**

A group of participants can select one Hadith or a few Ahadith on a certain topic. Efforts should be made to memorize the text in Arabic. Then each participant should express the summary of his study and understanding concerning that topic or the Hadith. Preferably, the incharge of the study circle should be more knowledgeable and better prepared.

1.3 Study of Islamic Literature:

1:3:1 Significance:

Islamic scholars of the past and present have prepared excellent literature on various subjects. Study of selected works is also important due to the following reasons:

- i) They serve as ready reference and provide instant answers to specific questions in the light of Qur'an and Hadith.
- ii) They are important source of fundamental and advanced knowledge necessary for Islamic worker to serve as effective Da'ia.
- iii) They provide the necessary motivation for involvement in Daw'a activities and their periodic study, enhances the commitment and devotion of Islam.
- v) Their study gives insight into the lives and works of great Islamic leaders and their movements. This provides vision of wide strategic options in the struggle of Islamic Movement.

1:3:2 Methodology of Study:

A list of selected Islamic books is given in the appendix for

the study. However, it depends upon the individual Islamic worker how far to widen the choice of one's study books, according to his or her interest. Following general guidelines are noteworthy in this regard:

- i) Begin with the study of very basic Islamic literature, e.g.,
 - Towards Understanding Islam.
 - Fundamentals of Islam.
 - Basic Obligation of Muslims.
 - Islam and Collectivism.
 - Witnesses to the Mankind.
- ii) After thorough study of the basic literature, one should embark upon detailed study of other subjects.
- iii) One time study of basic literature should not be considered enough. One should go back to the fundamental literature from time to time and remind himself about these realities.
- iv) One should make effort to write articles in Islamic journals based on one's study of Islamic literature. This provides a great opportunity to search through the literature with the utmost concentration and thinking.
- v) One must also prepare speeches on various subjects from the literature and note down important points in personal diary for future reference.
- vi) For the collective study, again the methods outlined under the collective study of Hadith should be followed.

2. 'IBADA:

Concept of 'Ibada

In Islam, the meaning of 'Ibada is very comprehensive. Every aspect of life when moulded in accordance with Allah's commandments becomes 'Ibada. This is in fact the purpose of man's creation, as mentioned in Qur'an:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

Therefore, there is no concept of different religious and worldly spheres in Islam. Any thought or action in our lives when conducted in accordance with the Islamic guidance is 'Ibada and worthy of reward from Allah (S.W.) based on Taqwa. In order to strengthen this relation with Allah (S.W.) and to enhance Taqwa, certain specific forms of 'Ibada are prescribed in Islam, e.g. *Salat, Saum, Zakat & Hajj*.

It can be explained by the example of a traveler who has to continue his journey on a straight highway. On the way rest areas are provided where he regains his energies and gets fuel and food and can check his direction to his destination so that he can continue on the right way with more vigour and determination. However, if someone starts considering a rest area as his destination, he will surely lose his destination.

Specific 'Ibada as means of Tazkia:

2:1 Salaat:

This is the essence of all 'Ibada and most effective means of developing strong relation with Allah (S.W.). As said in Qur'an:

اقِمِ الصَّلَاةَ لِذِكْرِي

Prophet (P) further emphasized the significance of Salaat as a means of Tazkia in the following Hadith:
Abu-Huraira reported that Prophet (P) said,

"Would there be any dirt left on the body of an individual who bathes five times a day in a canal flowing in front of his doorstep?" People replied "No ! O'Prophet (P) of Allah! There could not be any dirt on the body of such an individual." He (P) said, "This is the example of five prayers. Allah (S.W.) washes away your sins through them."

Fact of the matter is that when a Muslim makes Wudu, he not

only washes obvious dust from his arms and face, but also washes the effects of sins which he might have committed by these organs. Therefore, it is imperative upon Muslims to make Wudu with pure intentions of physical and spiritual cleanliness, being conscious of mistakes and fear of Allah (S.W.) and begging His forgiveness.

When he stands for Salaat, again he must be conscious of his status as humble servant of Allah (S.W.) standing in His court, confessing his mistakes, asking for His mercy and blessings in this and the life hereafter. He must keep reciting words of Salaat with understanding of their meanings, keeping his mind free of other worries and engagements in life. Then must try to reap all the benefits of Salaat with congregation, i.e., punctuality, concept of Jama'at, leadership selection based on Taqwa and knowledge, Islamic brotherhood and sharing other's problems and providing for the good of the community at large.

2:1:1 Causes of ineffective Salaat and their remedies:

Following are some of the causes for turning our Salat to ritual and losing its blessings and advantages mentioned above:

- A. Ria or showing others to get praise or status. This is the most common and dangerous problem faced by one performing Salaat. Sincerity and pure intention to seek Allah's pleasure is the pre-condition for acceptable Salaat. Therefore, it is important to struggle in keeping our intention pure and exclusive to seek Allah's (S.W.) consent and Tazkia. Following are a few suggestions to protect ourselves from Ria:
 - i. One must get acquainted with all forms of Ria.
 - ii. To establish Tahajjud secretly is another way of protection from Ria.
 - iii. Neglect and delay. This disease affects those individuals who are suffering with hypocrisy or love for this material world. Qur'an tells us about hypocrite's prayers in these words:

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالًا

Hypocrisy is a serious problem which requires radical treatment. However, for Muslims, who show procrastination in offering Salaat, following suggestions are made for improvement:

- a) One must realize the significance of Salaat as an important pillar of Islam by studying Qur'an, Sunnah, and the way companions and scholars performed their Salaat.
- b) One must make active effort to perform Salaat at proper time realizing that Azan is actually a call of Allah (S.W.), our Lord, which cannot be delayed.

B. Wandering of Thoughts During Salaat:

It is a common experience that whenever someone begins Salaat, various thoughts penetrate minds and distract attention away from Salaat. The following Ahadith emphasize the total concentration during Salaat:

- i. Prophet (P) said, *"If a man performs two cycles of prayer without the distraction of any worldly thought, all his previous sins will be forgiven."*
Bukhari & Muslim
- ii) Prophet (P) also said, *"Prayer is nothing but submissiveness, humility, supplication, sighing, and remorse, holding out your hands and saying: "O'Allah! O'Allah!"* Otherwise it is abortive.
- iii. "When you pray, pray like a person who is saying farewell."

Conscious awareness is the very spirit of ritual prayer. In this state one's mind and feelings are in no way distracted from one's doing and saying. When the mind remains attentive to what one is doing and when one is whole-heartedly involved and nothing makes one heedless, that is when one has achieved conscious awareness.

Causes of stray thoughts during Salaat:

Mental distraction, divided attention and failure to be

whole-hearted and heedless attitude in worship leads to ineffective prayer. We must understand the causes of this disease to treat it effectively.

i. **External Causes:**

Any thing that happens to engage our eyes or ears, catch our attention. We begin to take interest in it. Then one thought leads to another.

Remedy: 1) One must lower the gaze while praying and focus on the place of prostration in front and reduce the range of vision by praying close to a wall.

2) Avoid praying on the street or places where there is artificial decoration and on colored carpets. Ibn-e-Umar (R) would allow no object to remain in the place of prayer. He would remove any sword he found there and erase any writings.

ii). Internal Causes:

i. Love of this material world is major cause of distracting thoughts in prayer. Filled with the love of this world, one's concerns may be so varied that his mind keeps flying from one direction to the other.

ii. Satan and its army tries its best to divert our attention to worldly concern during prayer.

Remedy: 1) One must remind himself about the hereafter by study of Qur'an and Sunnah. One must realize before prayer that he is going to stand in the awesome presence of Allah (S.W.) and His scrutiny.

2) One must concentrate on understanding the words of prayer.

3) One should ask Allah's protection against Satan's incitations.

4) Words of prayer can be recited with a low voice without distracting others.

5) In our day to day life, we must try to keep our thoughts pure and clean. If one is used to nurture righteous ideas in his everyday life, then chances are that he won't be bothered with evil thoughts during prayer.

C. Defective Prayers:

Some individuals are in such a hurry while preparing and performing Salaat, that due to several defects such Salaat is not acceptable. While making Wudu they may leave some parts of arms or face or feet dry. Then after starting Salaat, they will hurriedly go through its various components. Prophet (P) once watched a man performing Wudu and Salaat. He commanded him to repeat his Salaat three times because his Salaat was imperfect. Finally the man asked the Prophet (P) instruct to perform his Salaat so that it is free of defect. Prophet (P) told him to make Wudu, washing arms, face, feet without leaving a dry spot. Then to stand in prayer calmly completing each component taking adequate time. Prophet (P) said: *"The prescribed prayer is like a pair of scales: Whoever gives full measure will also receive in full."*

Prophet (P) also said: *"Someone performs his prayer at the proper time, makes his ablution correctly, does the bowing and prostrations properly and observes due humility, that prayer will rise up, all bright and shining and will say: "May Allah (S.W.) take care of you as you have taken care of me!" But if someone performs his prayer at wrong time without correct ablution, not bowing and prostrating properly and not observing due humility, his prayer will rise up all dark and gloomy, saying: "May Allah (S.W.) neglect you as you have neglected me!" Then when it has reached wherever Allah (S.W.) wishes, it will be folded up like an old rag and he will be slapped with it in the face."*

Causes and Remedies:

1. Some individuals are hasty by nature and due to lack of proper training develop a habit of finishing every task quickly. They require reminders and proper manner. This training must start in early childhood, otherwise once this habit is developed, it is quite difficult to change.
2. There are others who have accepted this material world and its attractions as their basic source of enjoyment and satisfaction. They come to the Masjid as if brought to a prison and take Salaat as a burden. So they quickly like to

throw this 'burden' off their backs and run back to their center of activities and interest -the race for more money, comforts, luxuries, and worldly status. Such individuals do not benefit from simple reminders. They need to develop the true understanding of Al-Islam and the significance of Salaat and the value of the life hereafter.

2:1:2 Summary of various means helpful in perfecting our Prayers:

A. Awareness:

When the mind remains attentive to what one is reciting and doing in prayer, that is awareness.

B. Understanding:

This includes comprehension of the meaning of one's utterance. This understanding then becomes a deterrent to indecency and vice.

C. Reverence:

Is realizing the greatness and glory of Allah (S.W.) before whom one is present in prayer.

D. Fear:

Of accountability before Allah (S.W.), the one who is most powerful and knows even what goes through our hearts.

Conscious of our deficiencies and apprehension of our sins.

E. Love of Allah (S.W.) and His Prophet:

Believers are staunchest in loving Allah (S.W.) as their Creator, Sustainer, and Guide. Then they love Prophet (P) as a blessing of Allah (S.W.) to show us the path of true guidance. Prayer was most dear to the Prophet (P) and approved by Allah (S.W.). Therefore, we must perform Salaat with fondness and source of inner serenity.

F. Hope:

For the rewards of Allah (S.W.) just as we fear His punishment.

2:2 Saum (Fasting):

Fasting is prescribed as a means of Tazkia in order to control the unrestricted human desires, emotions, and temptations which lead to rebellion against Allah (S.W.) and neglect of duties. Fasting achieves two important objectives in the betterment of human behavior. Firstly, it weakens the desires and temptations so they are controllable. Secondly, it strengthens the human will-power, so it observes the limitations imposed by and commandments of Allah (S.W.).

2:2:1 Some Advantages of Fasting:

A. Spiritual elevation:

During fasting, an individual leaves food, sacrifices rest, and other worldly pleasures. This way he comes closer to the angel's lifestyle, and hence, builds stronger relation with Allah (S.W.) This is why fasting has a unique status among all other forms of 'Ibada. The following Hadith explains it further:

Prophet (P) said that Allah (S.W.) said:

*Every deed of Adam's son is for him except fasting.
It is for me and I will give reward for it.*

B. Fasting closes the doors to sin:

It is explained in Ahadith that there are two doors to sinful acts, i.e., tongue and genitals. Satan attacks us through these two doors. If someone can appropriately guard these, then he saved himself from Hell fire.

Sahl-b-Saad (R) said that Prophet (P) said:

*"Whosoever give me guarantee (of protecting)
what is between his cheeks and thighs, I will guarantee
him Paradise."*

Fast closes these doors and trains us effectively how to guard them against the intrusion of Satan.

C. Building the will-power:

Strong will-power is essential for observing the commandments of Shar'ia. Fasting strengthens our will-power to fight evil temptations, and instigations. This strong will-power is an effective weapon against Satan. That is why in one Hadith Prophet (P) called fasting a shield.

D. Motivation to Sacrifice for others:

الصَّوْمُ جَنَّةٌ

During fasting, one is reminded of the poor, the hungry, the oppressed and 'have nots' of the society. This motivates the individuals to help them by whatever means available. Prophet (P) used to be extremely generous during fasting, spending on the poor and the needy.

Ibn-e-Abbas states that Prophet (P) was very generous even under ordinary circumstance, but during fasting his generosity would go beyond limits.

E. Strengthens relation with Qur'an:

Silence, isolation from busy daily life and sense of spiritual elevation provides unique opportunity to study and deliberate on the verses of Qur'an. During Ramadan, Gabriel (A.S.) used to come every night and recite Qur'an with the Prophet (P). That is why it is so important to listen to the Qur'an in Ramadan nights.

F. Close relationship with Allah (S.W.):

Fasting, study of Qur'an, and then Aitakaf (or isolating oneself in Masjid or home for 9 or 10 days) provide a very special opportunity to get closer to Allah (S.W.) Prophet (P) always followed this method of Tazkia. Allah (R) reports that in the last 10 days of Ramadan, Prophet (P) used to stay awake at night and urged his family to be awake and worship Allah (S.W.).

2:2:2 Causes of defective fasting and their remedies:

Above mentioned advantages of fasting can be achieved only if one protects his fasting from defects.

A. Excessive eating:

Some people use the hunger of fasting not for training their

Nafs, but as an excuse for enhanced desire of different food recipes. They plan for big evening feast, and remain busy in gathering different food items.

Remedy:

- i) One must not make eating a purpose of fasting. Whatever is available should be accepted with thankfulness to Allah (S.W.).
- ii) Whatever is left after fulfilling one's needs should be spent on the poor and needy. Zaid-bin-Khalid reports that Prophet (P) said:

"Whosoever helps to end the fast of someone, will get reward equal to the fast observer without any decrease in the latter's reward."

B. Excessive Rage:

During fasting, one naturally becomes irritable and get upset on listening or noticing anything contrary to his wishes. Some people use this temper upon their subordinates, and family members. Those who follow this way do not derive the desired advantage of fasting.

Remedy: One must respect his fast and use it as a controlling power for his temper. If someone instigates him to engage in an argument, he should walk away saying "Sorry! I am fasting."

C. Involvement in prohibited activities to kill the time:

Some individuals who lack Islamic training, when deprived of food during fasting, feel that their days are prolonged. They engage in activities like playing chess or cards, reading useless fiction stories, listen to music, watch television, or go to a cinema for a movie show. Some just sit amongst friends and engage in idle talk, backbiting, or lying. These activities are contrary to the purpose of fasting and make it worthless.

Remedy:

- i) One should consider silence as part of his fasting. He should talk only when necessary. Abu Huraira (R) reported that Prophet (P) said:

“Whosoever does not quit lying or acting upon lies, Allah (S.W.) does not need his quitting of eating or drinking.”

ii) One should utilize his excess time in useful activities, i.e., study of Qur’an, Hadith, Seerat of Prophet (P) and companions and other Islamic literature. One should memorize Qur’an and different Du’a’s.

D. Ria or Exhibition of Fasting:

This is a disease which can destroy the reward of any good deed. One may start fasting because other people and his family members may condemn him if he does not. In such a case purity of intention is damaged, and so does the rewards. Therefore, intention of the fasting individual must be to seek reward from Allah (S.W.).

Remedy:

- i. One must clean his intention from all forms of Ria.
- ii. One should try to fast in months other than Ramadan. These optional fasts should be observed with secrecy and with sole intention of Tazkia and seek rewards from Allah (S.W.)

2:2:3 Three grades of fasting:

Imam Ghazali in his famous book IHYA describes the following three grades of fasting:

- A. **Ordinary fasting** — means abstaining from food, drink, and marital relations.
- B. **Special fasting** — means keeping one’s ears, eyes, tongue, hands, and feet -- and all other organs - free from sin.
- C. **Extra-special fasting** — means protecting one’s heart from unworthy concerns and material thoughts and dis-regarding everything but Allah (S.W.).

2:2:4 Six requirements for special fast:

Following are six requirements for accomplishing special fast:

A. See not what displeases Allah (S.W.).

One must refrain from viewing anything that is reprehensible or distracts the heart from the remembrance of Allah. (S.W.) Prophet (P) said:

“The furtive glance is one of the poisoned arrows of Satan. Whoever forsakes it for the fear of Allah (S.W.), will receive from Him a faith the sweetness of which he will find in his heart.”

Jabir relates from Anas that Prophet (P) said:

“Five things break a man’s fast: lying, backbiting, scandalmongering, perjury, and a lustful gaze.”

B. Speak not what displeases Allah (S.W.)

One must guard his tongue from twaddle, lying, backbiting, scandalmongering, obscenity, rudeness, wrangling, and controversy. Prophet (P) said:

“Fasting is a shield; so when one of you is fasting, he should not use foul or foolish talk. If someone attacks him or insults him, let him say: “I am fasting.”

C. Hear not what displeases Allah (S.W.)

One should close his ears to everything reprehensible. Silence in the face of backbiting is unlawful. Prophet (P) said:

“The backbiter and his listener are co-partners in sin.”

D. Don’t do what displeases Allah (S.W.):

One must keep all limbs and organs away from sin and the stomach from questionable food during fasting. The unlawful food is a poison deadly to religion and the lawful food is like medicine beneficial in small doses, but harmful in excess. Prophet (P) said:

“How many of those who fast get nothing from it but hunger and thirst.”

E. Avoid Overeating:

The object of fasting is to experience hunger and to check

desire, in order to enhance spiritual elevation. If the stomach is kept empty from dawn to dusk and then it is stuffed with delicacies, its taste for pleasure is increased and passions are activated.

F. Look to Allah (S.W.) with fear and hope:

After breaking the fast, your heart should swing like a pendulum between fear and hope. For one does not know if one's fast is accepted.

2:3:0 Hajj

This 'Ibada is like a comprehensive prescription and treatment program for all spiritual ills: If it is used in accordance with the instructions, its effectiveness is guaranteed.

2:3:1 Two unique features of Hajj:

A. All-inclusive 'Ibada: All forms of 'Ibada ordained by Islam are included in Hajj as explained below.

- * **Salaat** — when one travels to Mecca, he gets the opportunity to perform Salat in that Masjid-Al-Haram which is the focus and determines the direction of all Masajid. Tawaaf (circumambulation of Ka'ba) is a form of Salaat which can only be performed in Mecca.
- * **Zakat or Infaq** — one has to spend a large sum of money on travelling and lodging during Hajj.
- * **Fasting** — the spirit of fasting, i.e., limitations on desires and turning to Allah (S.W.) are included in Hajj.
- * **Hijra** — one has to leave his home, family, and personal interests behind to travel for Hajj just to seek Allah's pleasure.
- * **Jihad** — during Hajj, a Muslim turns into a true soldier of Allah (S.W.) carrying minimal necessities and in simplest uniform he moves from one front to another as commanded. any of these soldiers of Allah (S.W.) even face death during this journey.

B. Lasting effects on human thought and action:

Allah (S.W) has given three different qualities to human beings to accept effects of the environment, i.e., Sama (listening), Basar (observation), and Fuad (thinking). During Hajj, one observes a complete history of the Islamic struggle waged by Prophet Ibrahim (P) and Mohammad (P). Therefore, this training program of Hajj brings very strong, positive effects through all three avenues of human development.

2:3:2 Blessings of Hajj:

A. Cure of all spiritual ills:

As indicated before, Hajj is a comprehensive program of cure from all moral ills. Once this course is completed, one achieves that state of purity in thoughts and actions desirable by Allah (S.W.). Abu-Huraira (R) reported that prophet (P) said:

"Whosoever performed Hajj, and did not engage in sensuous talk or disobeyed Allah (S.W.), he will become as much free of sin as he was on the day of his birth."

Muslim & Bukhari

B. Guarantee of Paradise:

Abu-Huraira (R) reported that Prophet (P) said:

"If someone performs 'Umra after one 'Umra, then latter becomes means of forgiveness for his previous sins. The reward for Hajj Mabroor (Hajj free of acts of Allah's disobedience) is not less than Paradise."

C. Renewal of treaty with Allah:

When one proclaims *Shahada* (faith in Islam), one enters into a treaty with Allah (S.W.) that he will show total submission to Allah (S.W.) and sacrifice in His way. Travelling in Hajj and going through its hardships is a practical demonstration of his sincerity in fulfilling his promise with Allah.

Then during Hajj, he is reminded of the sacrifices of Prophet Ibrahim (P), Prophet Mohammad (P), and the companions. This gives him the opportunity to renew his pledge of allegiance to Allah (S.W.).

D. Demonstration of Muslim Unity:

During Hajj, Muslims from different lands, speaking different languages, with different colors, traditions, and dresses, all gather at one place. They are united with the rope of Allah (S.W.), wear one dress, follow one leader. This reminds everyone that the only way of unity and equality in this world is *Al-Islam*. The only way for this Ummah to exist is unity under the banner of *Al-Islam* led by one Khalifa.

2:3:3 Causes of Defective Hajj and their remedies:

I. Conversation or acts related to carnal desires:

Qur'an has warned about the following acts which could damage the rewards and blessings of Hajj:

أَحْجَّ أَشْهُرَ مَعْلُومَاتٍ مِمَّنْ قَرَضَ فِيهِنَّ الْحَجَّ
فَلَارْفَتْ وَلَا فُسُوقٌ وَلَا جِدَالٌ فِي الْحَجِّ وَمَا

We are being alerted about 'Rafas' (obscene language and discussion about sex) in 'Hajj' because of the following:

- i) The balance and control over inner desires is usually not normal during travelling.
- ii) Satan, taking advantage of the situation instigates Nafs further toward disobedience.
- iii) During Hajj, women do not observe strict Hijab as in ordinary circumstances.
- iv) Due to excessive crowds and limited space, mixing of men and women cannot be avoided.

REMEDY:

1. One must leave for Hajj with *Taqwa* or fear of Allah (S.W.) and determination to follow His commandments.
2. One must be alert for attacks of Satan and keep himself

busy with *Zikr* of Allah (S.W.).

3. One must protect his gaze.
4. One could fast during Hajj and hence control his desires.
5. One should remember *Judgment Day* (while in Arafat), when people will be resurrected without coverings but won't be interested in others.
6. Women must avoid all forms of make-up or any desire to attract other's attention.
7. One must do his or her best to avoid colliding with others in crowded places.

II. Indecency:

Due to lack of knowledge or training, some people do not guard their conversation during Hajj. Proper attention is not paid to cleanliness or decency during using toilets.

Remedy: Government agencies and private organization should provide literature and instructions concerning etiquettes of Hajj.

III. Wrangling or arguing and quarreling:

Due to large crowds and limited facilities during Hajj, sometimes people get involved in heated arguments. Occasionally, these arguments lead to fights. Qur'an has warned us about this deplorable conduct during Hajj. The Prophet (P) said:

“For the blessed Pilgrimage there is no reward but Paradise.”

IV. Impurity of Intention:

Some people travel for Hajj just to add the title of Al-Haj to their name or to fulfil a certain personal desire, e.g., to get a child. Others go there to avoid people's criticism. Some travel to Hajj for a business adventure. All of these objectives nullify the true spirit and reward of Hajj. Therefore, one must purify his intention prior to Hajj and travel in this way only to seek the pleasure of Allah. (S.W.).

V. Unaware of the true spirit of the components of Hajj:

Several individuals who go for Hajj remain ignorant about the true meanings and significance of Hajj and its components. They blindly follow the guide or a book without thinking about meanings of circumambulation, kissing of Blackstone, sacrificing animals, throwing stones at Jamrat, etc. Naturally, if one does not realize the meaning of an act of worship, it cannot leave any impact upon his personality.

Remedy:

1. Proper literature is to be prepared explaining the spirit of Hajj.
2. Hajj coaching classes are to be arranged by the government and Islamic organizations for the Pilgrimage.

3. INFAQ:

Spending money in the way of Allah (S.W.) is the most effective cure for the disease of the love for this material world. *Zakat* is the only a minimal demand on every well-to-do Muslim. Islam actually demands more *Infaq*, or spending in Allah's way from what is left after our basic needs.

3:1 Blessings of Infaq:

A. True closeness to Allah (S.W.):

Man has a natural love with his money. His attention is truly directed toward Allah (S.W.). Prophet Jesus (P) once said: *'Deposit your money with Allah (S.W.), because your heart will be where your money is.'*

B. True relationship with the society:

One who spends his money in the way of Allah (S.W.) upon needy people, he develops a relationship with the society based on love, compassion and caring for others. This is a natural result of one's love and relationship with Allah (S.W.) because;

- i. Love of Allah (S.W.) demands our affection and care of His creation particularly those who are needy.

ii. Our care of the needy among Allah (S.W.)'s creation is an expression of our thankfulness to the great blessings of Allah upon us.

iii. Injunctions of *Shari'a* consist of two parts, i.e., rights of Allah (S.W.) and the rights of people. One who spends his money on the people actually fulfils their rights ordained by Allah (S.W.). Qur'an has emphasized this further as follows:

فَأَمَّا مَنْ أَعْطَىٰ وَرَأَىٰ ۖ وَصَدَّقَ بِالْحُسْنَىٰ ۖ فَسَنِيَرُهُ لِلْيُسْرَىٰ ۖ

So he who gives (in charity) and fears (Allah) and testifies to the best, we will indeed make smooth for him the path to Bliss.

C. Infaq provides strength to faith and actions:

Infaq strengthens faith and actions as rain water provides new life to a dry land and its withering plantation. This strength and maturity in faith and actions is also called *wisdom* or *Hikmat*. Qur'an tells us that the key to this *Hikmat* is *Infaq*.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ لِيُرُوا مِن مَّرْصَاتِ
اللَّهِ وَيُغْنِيَنَّهُم مِّنْ أَلْسِنِهِمْ مَّثَلُ جَذَّةٍ أُرِيقَ

And the likeness of those who spend their substance seeking to please Allah (S.W.) and to strengthen their souls, is as a garden high and fertile: heavy rain falls on it, but makes it yield a double increase of harvest. (2:265)

So the believers spend their money in the way of Allah (S.W.) to seek Allah's pleasure and strengthen their hearts. As a consequence it becomes easier for them to practice other commandments of Allah (S.W.)

D. Tremendous rewards in the hereafter and blessings in this world: Qur'an describes the value of the money spent in Allah's way in the hereafter as follows:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ
حَبَّةٍ أَرْتَمْتَ فِي بَحْرٍ سَائِلٍ فِي كُلِّ مَسِيلَةٍ تَأْتِيهِ حَبَابٌ
وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ
عَلِيمٌ

The parable of those who spend their substance in the way of Allah (S.W.) is that of a grain of corn: it grows seven ears and each ear has a hundred grains. Allah (S.W.) gives manifold increase to whom He pleases. Allah (S.W.) cares for all and He knows everything. (2:261)

In addition to these rewards in the hereafter, one observes the limitless blessings of *Infaq* even in this world. Those needy people who benefit from this generosity, pray for him and Allah (S.W.) accepts their prayers. Even the angels pray for such generous individuals. Abu-Huraira (R) reported that Prophet (P) said: "Each morning, two angels descend from heavens - One prays: 'O' Allah! You reward one who spends in your way!! The other prays: 'O' Allah! You give harm and destroy the miser!!

3:2 Defects of *Infaq* and their remedies:

A. To spend with displeasure of the heart and give defective or useless things:

Some people spend in Allah's way with a feeling of discomfort. They give hesitantly as if paying a tax or a penalty. Then they will choose the most useless article for giving in charity. Such kind of *Infaq* is not acceptable before Allah (S.W.). The following verses of Qur'an give clear warning to such individuals:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

By no means shall you attain righteousness unless you give (freely) of that which you love;

(3:92)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طِبَقَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَسُوا الْيَتِيمَاتِ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخِيذٍ بِهِ إِلَّا لَأَنْ تَقْضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَمِيدٌ ﴿٩٢﴾

O' you who believe! Give of the good things which you have (Honorably) earned, and of the fruits of the earth which we have produced for you and do not even aim at getting anything which is bad, in order that out of it you may give away something, when you yourselves would not receive it except with closed eyes.

(2:267)

We must always remind ourselves that Allah's religion or His needy people are not dependent on our money. We are dependent on Allah's blessings. We face a trial at every moment of our life when we are given money by Him and then asked to spend it in His way. Those who present their beloved money and other blessings in Allah's way with readiness and pleasure of heart certainly are successful.

B. Taunting and hurting the receiver:

Some people invalidate their alms through taunting and hurting. They expect the receiver to express his thankfulness to them and provide some service or benefit in return. If these expectations are not met, then the receiver is reminded of the favors and is humiliated. All these misdeeds not only invalidate the alms, but also cause harm to the alms-giver. Qur'an reminds us about this fact as follows:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ يَتَّبِعُونَ
 يَتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ
 عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
 يَحْزَنُونَ ﴿٢٦٧﴾

Those who spend their substance in the cause of Allah (S.W.) and follow not up their gifts with reminders of their generosity or with injury for them there is reward with their Lord: on them shall be no fear, nor shall they grieve.

(11:262)

Prophet (P) said: "Allah (S.W.) does not accept the alms of a taunter!"

Causes: There are two causes for this deplorable behavior:
 i. Reluctance to part with the money.
 ii. Regarding oneself as bountiful benefactor, better than the poor man and considering him inferior by reason of his need.

Remedy:

- i. One must look upon the poor person as his own benefactor by virtue of the fact that he accepts what one owes to Allah (S.W.) and allows one to attain purity and salvation from the Fire.
- ii. One must also realize that he is a benefactor only to himself, through expending his wealth either to demonstrate love of Allah (S.W.), or to purge himself of the vice of miserliness, or to give thanks for the blessings of wealth in the hope of receiving more.
- iii. One must remind himself about the following Quranic verses:

إِنَّمَا نَطْمَعُكَ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩٠﴾

'We feed you for the sake of Allah (S.W.) alone: no reward we desire from you, nor thanks.

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿٩١﴾ (76:9)
 وَمَالًا أَحِبًّا عَنْدَهُ مِنْ يَغْمَسُ فُجْرِي ﴿٩٢﴾
 إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴿٩٣﴾
 وَكَسَوَتْ يَرْضَى ﴿٩٤﴾

Those who spend their wealth for increase in self-purification. And have in their minds no favor from anyone for which a reward is expected in return, but only the desire to seek pleasure of their Lord.

(92:18-21)

C. Repulsion and shouting at the Petitioners:

Some people repulse or scorn the petitioners; miserliness and love of money is hidden in this deplorable attitude. Charity has no value without love and sympathy. If someone can give alms to the petitioners it should be done with compassion and good advice.

Remedy: One must remember the following instructions of Qur'an in this situation:

وَأَتَا السَّائِلَ فَلَا تَنْهَرْ ﴿٩٣﴾

Nor repulse the petitioner. (93:10)

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا

أَذَى وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾

Kind words and the covering of faults are better than charity followed by injury. (2:263)

وَأَتَا تَعْرُضَنَ عَنْهُمْ ابْتِغَاءَ رِضْوَانٍ مِنْ رَبِّكَ

تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا ﴿٢٨﴾

And even if you have to turn away from them in pursuit of Allah's mercy which you do expect, yet speak to them a word of easy kindness.

(17:28)

D. Revenge and Animosity:

Sometimes a person deprives a relative his charity because due to some of his actions he dislikes him. Therefore, it is seen that people give generously to others, but ignore their poor relatives due to some family feuds or conflicts. This attitude reverses the sequence of alms-giving as established by Allah (S.W.). Again we must remember that if alms are given only to those we are pleased with, then this is not *Infaq* free of personal interest.

Remedy: One must spend on his poor relatives first as commanded by Allah (S.W.) even though there is an element of personal disliking. According to *Imam Ghazali*, this in fact is a test of one's sincerity and purity of intention in *Infaq*, by which one can judge himself where he really stands.

E. Sense of pride:

Self-importance and pride is one of the deadly sins which make *Infaq* worthless. It is said that three things are necessary to make a kindness complete: thinking little of it; doing it promptly; and keeping it out of sight.

Remedy: Antidotes of self-importance are the following:
A) Knowledge that all wealth belongs to Allah (S.W.). It is to Him one should be grateful for being given wealth and being enabled to spend it. Then why boast on spending for His sake what belonged to Him.

B. Action — one should give with great humility like one who is asked to hand back deposit, but he returns only part of it. As Allah (S.W.) said:

"Were He to press you to give all of it, you would be miserly."

(Mohammad 47:37)

F. Ria or Exhibition:

Ria is a disease which tries to infect every act of goodness. Some people donate for name recognition, advertisement, or to get popularity and seek political office. All these motives invalidate *Infaq*.

Remedy: One should do his best to spend more in Allah's way secretly.

4. ZIKR

Prophet (P) has emphasized upon *Zikr* as it plays a major role in self-purification and strengthening of *Iman*. Qur'an has described *Zikr* as one of the shining characteristics of true believers.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

Men who celebrate the praises of Allah (S.W.) standing, sitting, and laying down.

(3:191)

Prophet (P) has shown us practical model of these *Azkar*. We learn his prayers at every step of his daily life, i.e., on getting up from bed, going to washroom, before eating, travelling, riding, entering Masjid, or going to bed, etc. We must memorize these prayers and make it a habit to recite these regularly.

These *Azkar* are closely related to *Salaat*. Actually *Salaat* is

the major form of *Zikr* and other *Azkar* are complimentary to it. Together they remind us of our real purpose of life, i.e., vicegerency of Allah (S.W.) on this earth and about our eternal life hereafter. Those who neglect this *Zikr*, then ignore the real purpose of life and run after their vain desires and fall below the status of animals. Allah (S.W.) tell us:

وَلَا تَكُونُوا الَّذِينَ نَسُوا اللَّهَ فَنَسِيَهُمْ أَنفُسَهُمْ

Those who forgot Allah (S.W.) and He made them forget their own souls. (59:19)

This *Zikr* is to be continued while engaging in worldly matters, relationships, and practical struggle for establishing *Al-Islam*. It does not demand serving relations with this world and its obligations as recommended in *Monasticism* (or *Rahbaneya*).

4:1 Conditions Necessary for *Zikr*:

A. Understanding:

We must understand the meaning of *Azkar* in order for us to benefit from them. Its example is like body and soul. *Zikr* without understanding is like a body without a soul. This understanding can be developed by attentiveness of heart and mind and deliberation upon the meanings. One who is doing *Zikr* should feel as if he is in the court of Allah (S.W.).

Imam Ghazali (R) emphasized upon understanding in *Zikr* as follows:

وَالْفَرْهُوَ لِلْبَدَنِ وَالْمِفْتَاحُ لِلْخَيْرَاتِ كُلِّهَا (احياء العلوم)

Understanding is the roof and key to all goodness.

Ibn-e-Abbas (R) said:

Two Rakat with understanding are better than a prayer of all night without understanding.

رَكَعَتَانِ مُقْتَصِدَاتَانِ فِي فَكْرٍ خَيْرٌ مِنْ قِيَامٍ لَيْلَةٍ بِلاَ قَلْبٍ (احياء العلوم ٧٠)

B. Balance between Salaat and Azkar:

As stated before, common *Azkar* are only complementary to *Salaat*. Therefore, one must not get involved in them so much that he may not fulfil the necessary requirements of *Salaat*. Suleman-b-Abi-Hasma (R) was once absent in morning prayer. Omar (R) asked his mother about his absence. She replied that he was praying all night and went to sleep in the morning. Omar (R) replied:

لَا أَنْشَهُدُ صَلَاةَ الصَّبِيِّ فِي جَمَاعَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُومَ لَيْلَةً رَمَلًا

To attend morning prayer with congregation is dearer to me than praying all night long.

(Mishkat)

In a Qudsi Hadith, Allah (S.W.) says:

مَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِنْ جَمَاعَةٍ تَرَضَّتْ عَلَيَّ (بخاری)

Out of all ways through which my servants get closer to me, Salaat (obligatory) is dearer to me.

(Bukhari)

C. Follow the Prophet's method strictly in Zikr:

Zikr of Allah (S.W.) is a form of worship about which we are given clear guidance from the Prophet (P). Therefore, we have no right to devise methods of *Zikr* which have no basis in *Sunnah*. Prophet (P) said.

مَنْ أَخْدَعَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنِّي فَهُوَ رَدٌّ (بخاری، مسلم)

كُلُّ بَدْعٍ ضَلَالَةٌ (مسلم)

All innovations are misguidances.

(Bukhari, Muslim)

4:2 Causes of Defective Zikr:

1. Neglect of remembering *Zikr* or their meaning.
2. Love of this world and its treasures.
3. Demands of our desires and emotions.

Remedies: (1) Salaat (2) Infaq (3) Saum (4) Hajj.

5. SEEKING FORGIVENESS — (ISTIGHFAR & TAUBA)

5:1 Definition: 'Tauba Nusuh' (تَوْبَةٌ نُّصُوحًا) is defined by Prophet (P) as follows (when he was asked by Obeyy Ibn Ka'ab (R), "Begging Allah's forgiveness with remorse whenever you commit a sin and never repeat that sin again."

Omer (R) said that *Tauba* means not only to refrain from repeating the sin, but also to have no intention of such sin in future. (Ibn-e- Jarir)

5:2 Significance of Tauba:

Quranic verses related to *Tauba*:

Abdulla-bin-Masud said: 'In the Qur'an there are two verses. If anyone recites them after committing a sin, and seeks forgiveness of Allah (S.W.), He will forgive him. They are:

1. وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ
فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرَ اللَّهُ فَرِحَ
وَلَمْ يُمْسِكُوا عَلَىٰ مَا ظَلَمُوا هُمْ يَرْجُونَ ﴿٣٥﴾

And those, having done something to be ashamed of or wronged their own souls, earnestly bring Allah (S.W.) to mind, and ask forgiveness for their sins, and who can forgive sins except Allah? And they are never obstinate in persisting knowingly in (the wrong) they have done.

2. وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ
يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿٣٦﴾ (3:135)

If anyone does evil or wrongs his own soul, but afterwards seeks Allah's forgiveness, he will find Allah (S.W.) Oft-Forgiving, Most Merciful.

3. فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ إِنَّهُ كَانَ
تَوَّابًا ﴿٣٧﴾ (4:110)

Celebrate the Praises of your Lord and pray for His forgiveness, for He is Oft-Returning (in Grace and Mercy). (110:3)

4. الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا قَانِعُونَ بِمَا آتَيْتَنَا وَرَبَّنَا غُفُورًا ذُنُوبِنَا
وَرَبَّنَا عَذَابَ النَّارِ
الَّذِينَ هُمْ وَالصَّادِقِينَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

Those who say: "Our Lord! we have indeed believed: forgive us, then, our sins and save us from the agony of the Fire; Those who show patience, firmness, and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of Allah) and who pray for forgiveness in the early hours of morning." (3:16-17)

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوَلَّوْا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا
عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

O' you who believe! Turn to Allah with sincere repentance: in the hope that your Lord will remove your ills from you and admit you to the Gardens beneath which rivers flow--- (66:28)

5:3 Some Ahadith related to Tauba:

1. Prophet (P) would often say: 'O' Allah (S.W.) to you be all glory and praise! O'Allah, forgive me. Surely you are the Ever Relenting and Compassionate one. (Al-Hakim). He (P) also said:

2. "To one who often seeks His forgiveness, Allah (S.W) grants relief from all troubles, distress and sustenance beyond his expectation."

(Abu Daood, Nasaai)

3. "I seek Allah (S.W.) forgiveness and turn to Him in repentance seventy times a day." (Bukhari)

4. "Though your sins be as many as the flecks of foam on the sea, the grains of sand in the desert, the leaves on the trees or the days of the world, Allah (S.W.) will forgive them if you say three times at bed-time:

"I seek forgiveness of the one Almighty Allah (S.W.), the Ever-Living, the self-Subsisting and I repent to Him." (Tirmizi)

5. Prophet (P) used to seek forgiveness with this prayer: O' Allah (S.W.)! forgive my mistakes, my ignorance, my extravagance, and what You know better than I. O' Allah (S.W.)! forgive me my frivolity and my over earnestness, my faults, and wrong intentions and all my shortcomings. O' Allah (S.W.)! forgive me what I have done in the past and what I shall do in the future, what I have done in public, and what you know better than I. You are the Advancer and the Delayer and over all things You have power.

6. Abu-Hurayra (R) reported that Prophet (P) said: *"When a believer commits a sin, black spot forms on his heart. If he repents and mends his ways and seeks forgiveness, the spot is purged from his heart. But if he goes on sinning, the spot will grow until it covers his heart all over! That is the rust which Allah (S.W.) mentions in His book:*

كَلَّا بَلْ عَسَّوْنَا عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٣﴾

By no means! But on their hearts is the stain of the (ill) which they do. (83:14)

7. Abu-Hurayra reported that Prophet (P) said: *"Allah (S.W.) will raise His servant to high rank in Paradise and he will say: "My Lord! How have I deserved this?" Then Allah (S.W.) will say: "By virtue of your son's prayer for forgiveness on your behalf."*

8. 'Aisha (R) reported that Prophet (P) said: *"O' Allah (S.W.), make me one of those who rejoice when they have done a good deed and who seek forgiveness when they have done something bad." (Ahmed)*

5:4 Some Quotations of Companions and Scholars:

1. Ali (R) said: *"It puzzles me that a man should perish when he possesses the means to save himself, i.e., the prayer for forgiveness."*

2. Qatada said: *'The Qur'an shows you your sickness and your medicine. Your sickness is sin and your medicine is the prayer for forgiveness.'*
3. Al-Fudayl said: *'To seek forgiveness without renunciation is the repentance of liars.'*

5:5 Conditions for Tauba:

Aforementioned references to Qur'an and Hadith amply clarify the significance and conditions necessary for *Tauba*. However, following quotation of Ali (R) reiterates the pre-requisites for the acceptance of *Tauba*. Ali (R) said that one must fulfil six conditions for valid *Tauba*:

1. Remorse on the sinful act.
2. Perform the neglected duties.
3. Return the due right to the lawful owner.
4. Seek forgiveness from one who was hurt.
5. Firm determination not to repeat the sin.
6. To restrain your soul in the obedience of Allah (S.W.) and let it go through hardships of training so that it submits to Allah (S.W.) and forfeits rebellious attitude.

5:6 Causes of delay or neglect of Tauba and their remedies:

1. A sinner does not see immediate consequences and punishment for his sin. Therefore, he continues to neglect *Tauba*.

Remedy: One must realize that punishment for sin can be delayed but unavoidable. Only *Tauba* can wash away the sin, then there is no guarantee for long life. Who knows the next day may be the last. Hence one must immediately turn to Allah (S.W.) without delay and seek His forgiveness.

2. Fulfilment of sinful desires and enjoyment is difficult to forfeit.

Remedy: One must remind himself of the eternal agony and misery of burning in Hellfire as a result of sinful acts. This should prohibit one from temporary enjoyment of sins.

3. Procrastination: One may pacify himself by postponing *Tauba* at a future date.

Remedy: Again remind oneself about the uncertainty and temporary nature of this life. Putting off *Tauba* till tomorrow may be too late.

4. One may assure himself that Allah (S.W.) is forgiving and with His mercy will surely forgive. Therefore, what's the need for *Tauba*.

Remedy: One should remember this Hadith:

Wise is the one who (continually) assesses himself and performs good deeds for life after death. Fool is the one who follows his desires and keeps very high hopes with Allah (S.W.).
(Tirmizi)

In conclusion, it can be stated that remorse on one's sins, *Tauba* and *Istighfar* are essential elements of a training program. Moreover, whenever a sin is committed by mistake, one should try to pay prescribed expiation or *Kaffara*, or do some good deeds in addition to *Tauba*. This helps to wash the sins, as is obvious from the following:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

Verily virtues eliminate sins. (11:114)

Prophet (P) said: 'Fear Allah (S.W.) wherever you are and do good deeds after a sin (is committed). Virtues eliminate the sins and deal with other people with excellent etiquettes.'
(Tirmizi)

6. DU'A (SUPPLICATIONS)

6:1 Significance of Du'a (Prayer):

1. وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَكْفُرُونَ
يَسْتَكْبِرُونَ عَنِ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ ذُرُورًا

And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell — in humiliation.

In this verse *Du'a* and *'Ibada* are equated, i.e., *Du'a* is *'Ibada* and the spirit of *'Ibada*. Hence *Du'a* is a demand of our faith. Those who beg from Allah (S.W.) express their humility and helplessness before Him and are rewarded. Those who neglect it, suffer from arrogance and deserve His anger.

Prophet (P) has emphasized the significance of *Du'a* as follows:

إِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ ثُمَّ قَرَأَ ادْعُونِي أَسْتَجِبْ لَكُمْ

(احمد. ترمذی، ابو داؤد. نسائی)

Du'a is worship and then he recited above verse. (Ahmed, Tirmizi)

الدُّعَاءُ مَوْجُذُ الْعِبَادَةِ (ترمذی)

Du'a is the spirit of worship. (Tirmizi)

مَنْ لَمْ يَسْأَلِ اللَّهَ لِيُغْضَبْ عَلَيْهِ

Whosoever does not beg from Allah (S.W), gets His wrath.

إِنَّ الدُّعَاءَ يَنْفَعُ مَا نَزَلَ وَمَا لَمْ يَنْزَلْ فَفَعَلْنَاكُمْ عِبَادَ اللَّهِ بِاللُّغَاءِ (ترمذى بسند احمد)

Du'a is always beneficial for disasters already here or in future. Therefore, O' people, you must pray to Allah (S.W.). (Tirmizi, Ahmed)

لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ (ترمذى ابن ماجة)

Nothing is more precious before Allah (S.W.) than Du'a. (Tirmizi, Ibn Maja)

6:2 Advantages of Du'a:

1. Acceptance of Du'a or removal of future calamity:

The following Hadith of Prophet (P) tells us that when someone calls Allah (S.W.) in prayer for some of his needs, he definitely receives one of two advantages:

مَا مِنْ أَحَدٍ يَدْعُو دُعَاءٍ إِلَّا آتَاهُ اللَّهُ مَا سَأَلَ أَوْ كَفَّ عَنْهُ
مِنَ السُّوءِ مِثْلَهُ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمَ (ترمذى)

Whenever someone begs Allah(S.W.), he gets his wish or Allah removes some calamity which he was going to face except the prayer for sinful matter or severence of relations. (Tirmizi)

2. Du'a can also change pre-determined destiny by Allah's will. Prophet (P) said:

لَا يَرُدُّ الْقَضَاءَ إِلَّا الدُّعَاءُ (ترمذى)

Destiny cannot be changed except by Du'a. (Tirmizi)

3. Effective means of Tazkia with rewards from Allah (S.W.):

By praying to Allah (S.W.) and presenting one's needs to Him, one submits to His glory and expresses his humility and weaknesses. This strengthens one's relation with Allah and creates the most valuable characteristics of *Taqwa*.

6:3 Conditions:

1. An individual prays to Allah (S.W.) whom he considers has supernatural powers. Moreover, he considers that all available physical means are not enough to achieve his objective. He also believes that Allah (S.W.) is Omnipotent, Omniscience, and Omnipresent. Calling Him alone in prayers is therefore the fundamental requirement of faith. Calling anyone else this way is akin to polytheism or *Shirk*. Therefore, our prayers are to be directed only to Allah (S.W.) alone.
2. One should not ask Allah (S.W.) for a forbidden matter, or cutting relations with blood relatives and should not be impatient. Prophet (P) said:

يَسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمَ الْمَلَأَ يَسْتَعِجِلُ
فَقِيلَ يَا سَأَلُ مَا الْإِسْتِعْجَالُ؟ قَالَ يَقُولُ قَدْ دَعَوْتُ وَوَقَدْ
دَعَوْتُ فَلَمْ أَسْأَلْ يُسْتَجَابْ لِي وَيَسْتَحْسِبُ عَنِّي خَالِكَ وَيَدْعُ اللَّهُ رَسْمًا،

Man's Du'a is accepted except the one for a sinful act or severing relations and if he is not impatient. He was asked what did he mean by impatience? He replied: 'If he says, I prayed and prayed and it is not being accepted, so he quits praying.' (Muslim)

3. One should pray with confidence that Allah (S.W.) will accept it. Prophet (P) said:

أَدْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ (ترمذی)

Pray to Allah (S.W.) with the Surety of His acceptance. (Tirmizi)

4. One should pray to Allah (S.W.) with great humility and preferably in his heart and in isolation.

5. Sincerity and Pure intention:

One must pray sincerely to Allah (S.W) and for seeking only His help and rewards.

وَمَا أَلْمُزُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ خَفَاءَ

*They were commanded to worship Allah (S.W.)
Sincerely!*

6. It is imperative that one who is praying must consume only Halal food and wear garments purchased out of Halal earnings. This is explained in the following:

يُطِيلُ السَّفَرَ اشْتَعَتْ أَغْبَرُ مِدَّةً يَدِينُهُ إِلَى السَّمَاءِ يَأْتِيهِ وَيُطْعِمُهُ
حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغِذَايَ بِالْحَرَامِ مَا لِي نُنْقِبَ إِلَّا لَكَ (مسلم)

*A man travels long distance covered with dust,
and raises his arms to the sky saying My Lord!
His food is unlawful and his drink is unlawful and
his dress is unlawful and is raised on unlawful
food. How can his prayer be accepted?*

6:4 Etiquettes of Du'a:

1. One should pray with fear of Allah (S.W.) and hope of His mercy and forgiveness.

انصروا كالأبياسرعون في العتبات ديداً وموتاً نيباً وسمهاً (الانبياء)

*They used to run toward good deeds and call
their Lord with love and fear.*

2. One should confess his sins in prayer, ask Allah's forgiveness and promise not to repeat sinful acts.
3. One may refer to some of his good deeds of the past in his prayer. Prophet (P) has alluded to this in a Hadith.
4. One should perform two *Rakat* optional Salaat after proper *Wudu* prior to *Du'a*.

مَنْ تَوَضَّأَ فَأَحْسَنَ الوُضُوءِ ثُمَّ صَلَّى رَكْعَتَيْنِ فَلَمَّا سَأَلَهُ الْإِلاَهُاتُ
دَعْوَتَهُ مُسْتَجَابَةً مَعْجَلَةً أَوْ مُؤَخَّرَةً (طبرانی)

*Whosoever makes good Wudu, then performs
two Rakat and then prays, his prayer will be
accepted sooner or later.*

5. One should be facing Ka'ba while praying.
 6. Before Du'a, one should praise Allah (S.W.) and send salutation to Prophet (P). Du'a should be concluded in the same way.

مَنْ كَانَتْ لَهُ حَاجَةٌ إِلَى اللَّهِ تَعَالَى أَوْ إِلَى أَحَدٍ مِنْ بَنِي آدَمَ فَلْيَتَوَضَّأْ
 وَلْيُحْسِنْ وَضُوءَهُ ثُمَّ لِيَصَلِّ رَكَعَتَيْنِ يُرْتَّبُنِ عَلَى اللَّهِ عَزَّ وَجَلَّ
 وَيُصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (ترمذی)

7. Both hands should be raised in prayer in front of face.

إِنَّ اللَّهَ حَيُّ كَرِيمٌ يَسْتَعْبِي إِذَا رَفَعَ الرَّجُلُ يَدَيْهِ أَنْ يَرُدَّ صَافِرًا خَائِبَتَيْنِ (ابوداؤد)

Allah (S.W.) is very kind when a man raises his hands in prayer before Him. He does not like to return empty hands. (Abu Daood)

إِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ بِطُوبَى أَلْفِكُمْ وَلَا تَسْأَلُوهُ بِظُهُورِيهَا (ابوداؤد)

8. Rub your hands on your face after prayer.
 (Tirmizi, Abu Daood)

يَا دَاؤُدُ اقْرَأْ عُسْرًا فَاسْتَعْمُرْ إِحْسَانًا وَجُودًا حَكْمًا (ترمذی- ابوداؤد)

9. One should call Allah (S.W.) with His beautiful names.

وَاللَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا

10. One should repeat the words of Du'a again and again as Prophet (P) used to do.

لَا يَوْمَ الرَّجُلُ يَتَعَصَّى نَفْسَهُ بِالذُّعَاءِ دُعُوهُمْ فَإِنْ نَعَلَ فَقَدْ
 حَاطَهُمْ أَوْ حَبَّ أَنْ حَتَمَ بِأَمِينٍ (ابوداؤد)

11. Imam should pray for all the followers.

12. One should end his prayer with Amen.

(Abu Daood)

أَوْحَبَ أَنْ حَتَمَ بِأَمِينٍ (ابوداؤد)

7. COMPANY OF RIGHTEOUS MUSLIMS

Company of righteous Muslims is essential for *Tazkia*. One learns to love all virtues in such a company and hence easily adopts virtuous attitude. Simultaneously, in such a circle one develops strong moral character to protect himself from all evils. In addition, relation with this group provides sympathetic and dutiful loving brothers and sisters who share each other's sufferings. This relationship is not only a blessing in the world, but also in the life hereafter. This is because Prophet (P) said that on the Day of Judgment one will be in the company of those whom he loved in this world. In the following some Ahadith and quotations are being referred which underscore this important means of *Tazkia*.

7:1 Ahadith:

1. Abu Musa Ash'ari (R) reported that Prophet (P) said: *'A righteous friend is like a perfume seller and an evil friend is like a furnace worker. A perfume seller will either give you the perfume or you will buy it from him. If one of these happens, then at least you will enjoy the scent. One working with the furnace will either burn your clothes or at least you will have to inhale the smoke and fumes!'* (Muslim & Bukhari)
2. Abu-Huraira (R) reported that Prophet (P) said: *'A man will be at the DIN (way of life) of his friend. So everyone of you should see who his friend is.'* (Abu Daood)
3. Anas (R) reported that a villager came to the Prophet (P) and asked: O' Prophet of Allah (S.W.)! when is the Day of Judgment? He replied, *'Have you prepared for it?'* The villager said: *'I am not prepared for it, but I love Allah (S.W.) and His Prophet (P).'* Prophet (P) said: *'Verily! you will be with whom you have love.'* (Bukhari)
4. Abu-Zar (R) asked Prophet (P): *'O Prophet of Allah (S.W.)! A man loves some (righteous) people but is not able to follow their deeds. (what will be his fate)?'* Prophet (P) said: *'O Abu-Zar! You will be in the company of those you loved.'* Abu-Zar said: *'Verily! I love Allah (S.W.) and His prophet (P).'* Prophet (P) again said: *'Verily! you will be in the company of those you loved.'* (Abu Daood)

5. Abu-Khallad (R) reported that Prophet (P) said: *'When you see someone who dislikes this world and takes little, you should get close to him. Verily! he will be taught wisdom.'*
(Ibn Maja)

6. Imran Bin Hattan stated once I found Abu-Zar (R) alone in the Masjid covered with blanket. I asked 'O Abu-Zar! Why are you lonely?' He said that Prophet (P) said: *'Loneliness is better than evil friend and righteous friend is better than loneliness. To tell virtues is better than silence and silence is better than evil talk.'*
(Baihaqi)

7:2 Some Important Quotations:

1. Osman (R) said that following four deeds are important virtues:

- a) To meet righteous Muslims, because it becomes imperative to follow them.
- b) Study of Qur'an, for it motivates you to actions.
- c) Visiting sick, for it helps you to learn lesson.
- d) Visiting graves, for it helps you to prepare for the life hereafter.

2. Ibrahim Khawwas said that following are the five remedies for spiritual ills:

- a) Study of Qur'an, with deliberation upon its meanings.
- b) Keep your stomach free from excess food.
- c) Early morning prayer, i.e., *Tahajjud*.
- d) *Du'a and Istighfar* before Allah (S.W.) in the later hours of the night.
- e) Company of righteous Muslims.

3. Hasan Basari (R) said: 'Sit in the company of scholars. They will be pleased to see your virtues and will forgive your mistakes. They will not rebuke you on making mistakes and will teach you true knowledge if you act unwisely. When necessary to testify, they will present true testimony to your advantage.'

4. Imam Shi'bi said: 'Sit in the company of scholars. They will be pleased to see your virtues and will forgive your mistakes. They will not rebuke you on making mistakes and will

teach you true knowledge if you act unwisely. When necessary to testify, they will present true testimony to your advantage.

8. STUDY OF IDEAL PERSONALITIES AS MODELS FOR TAZKIA:

8:1 Significance:

Existence of ideal personalities in a system of *Tazkia* is absolutely essential. This is to provide a practical model of the high morals and the shining character desired. That is why Allah (S.W.) sent prophets with His commandments to present practical model of virtues and excellent morals. All prophets of Allah (S.W.) including Adam, Noah, Lot, Abraham, Jacob, Isaac, Moses, Solomon, David, Zakariah, Yahya, and Jesus (peace and blessings of Allah be upon them) presented such shining models in various times of the human history. Finally, the last Prophet Mohammad (peace be upon him) was sent to the entire mankind to present a perfect model to follow till the Day of Judgment.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٣١﴾
وَدَاعِيًا إِلَى اللَّهِ بِأَذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٣٢﴾

O' Prophet! Truly we have sent you as a witness, a bearer of glad tidings and a warner and as one who invites to Allah (S.W) by His leaves and as a lamp spreading light. (33:45,46)

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

You have indeed in the Messenger of Allah (S.W) a beautiful Pattern (of conduct) --- (33:21)

When 'Aisha (R) was asked about Prophet (P) morals, she replied, his morals are (evident in) the Qur'an. This brief, but meaningful and true answer explains that Prophet's (P) life is a practical demonstration of Qur'an's teachings. As the Qur'an is a great universal guiding force, similarly Prophet (P) sayings, deeds and every aspect of his life is perfect and universal guidance for all times to come.

8.2 Prophet Mohammad (peace be upon him), a Comprehensive Model:

Prophet (P) presented a perfect model for all to follow. His physical strength was enviable. Ali (R) said that only the bravest man amongst us could stay close to him in the battlefield. He was the best political leader the world has ever seen. He gathered people of different races, color, languages, and national origins under the banner of Islam and created a united Muslim Ummah. Then he led this Ummah to the status of world leadership.

He was a perfect military general. He planned for several battles, led the armies to victories and entered into peace treaties when necessary. He was head of a large family and set examples as a husband and father. He fulfilled his family responsibilities in the best possible way .

He took care of his friends, relatives, and followers. He participated in their occasions of grief or happiness. He visited the sick and helped them. He was very fond of worshipping Allah (S.W.) during the daytime and particularly in the late hours of night.

All these aspects of his character were present in a very balanced and harmonious way. As Qur'an was revealed as a comprehensive guidance, similarly Mohammad (P) was sent as a perfect and comprehensive model for the mankind to follow, forever.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

8:3 Other Model Personalities to Study and Follow:

A. Companions of Prophet and Scholars of Islam of the Past and Present:

Life histories of Prophet's companions present shining examples of steadfastness of *Iman* in the face of dangers, readiness to sacrifice, even life for the sake of Islam and love of Allah (S.W.) and His Prophet. Study of these models provide us encouragement and incentive to march forward in the way of Islam with valor.

B. Model Personalities in the Family Circle and the Society:

Family circle is the first training program which moulds the thoughts and actions of the children. Therefore, it is essential that the parents present a true model of Islamic personalities. If father tells lies, his son cannot tell truth. If the child watches his parents cheating others, then he cannot show honesty. Similarly, in an Islamic society, leaders must exhibit excellent moral conduct and Islamic behavior as an example for the rest of the people to follow. Islamic state and society plays a crucial role in the protection and development of Islamic character. That is why establishment of such a society is the basic mission of Muslim Ummah. All other means of *Tazkia* bring full results when utilized in an Islamic society.

9. ISLAMIC SOCIETY AND ENVIRONMENT AS MEANS OF TAZKIA:

Following are some of the Ahadith emphasizing this point:

عَلَيْكُمْ بِالْجَمَاعَةِ يَا أَيُّهَا الْمَأْمُونُونَ الذِّئْبُ يَأْكُلُ مِنَ الْغَنَمِ إِذَا تَفَرَّقَتْ
(ابن ماجه)

1. *Be with the Jama'at, because the wolf eats that sheep which runs far away. (Abu Daood)*

الشَّيْطَانُ ذُئْبُ الْإِنْسَانِ كَذُئْبِ الْغَنَمِ إِذَا تَفَرَّقَتْ
فَالْقَائِمَةُ وَالنَّاجِيَةُ (مسند مشكاة)

2. *Satan is men's wolf, as there is wolf for goats—that wolf catches those goats which are isolated, run far away, or separated (form the flock).*

(Ahmed, Mishkat)

It is evident from the foregoing, that the Islamic character can only be truly protected and nurtured in an Islamic state. When such a state or environment is non-existent, then there are grave dangers from Satan who could easily attack and destroy the beliefs and character of a *Momin*. Let us examine a few more risks in this situation:

9:1 Three dangers in un-Islamic Environment:

i. Facilitation for Evils: Un-Islamic environment will support development of false ideologies, character and values. On the contrary, an Islamic society is based on *Taqwa and love for righteousness*. In this environment, even a person with 3rd grade of faith and moral strength will be protected from evils and will get full support to march on the path of goodness.

ii. Inability to fulfil Islamic Obligations: In an un-Islamic environment, one cannot justifiably carry out Islamic obligations.

a. Rights of Allah (S.W.):

One cannot perform *Salaat, Zakat, Jihad* in the ideal form.

b. Rights of other human beings:

These rights are also not properly paid.

c. Moral Values:

High moral values of truthfulness, honesty, keeping promises, mercy, kindness, sacrifice, patience, decency, generosity are not easy to practice in an environment full of temptations and different values.

d. Social life:

Obviously, one's social and family life is gradually invaded by negative influences in an un-Islamic environment which could be detrimental.

iii. Gradual Deterioration of Sensitivity for *Iman*:

Un-Islamic environment continuously hammers the sensitivity and love for Islam, till it is weakened or lost. This leads on to a compromising attitude with the Jahileya. One can understand this point by an example. If someone is locked in a room filled with trash, initially he may show great resentment and restlessness to get out. Gradually, this resentment is reduced and finally he gets used to the environment.

In an un-Islamic environment, one may go through four stages of deterioration of *Iman*.

- a. One may show disapproval and rejection of the environment.
- b. With the passage of time, this mental rebellion against the environment is weakened.
- c. In this stage, he may get used to the evils in the society.
- d. Finally, he may accept the evils and find justifications and excuses in Islam. At this stage, Islamic teachings are paid lip services, but the life style conforms to the system of *Jahileya*.

9:2 Blessings of Islamic Society and Environment:

Prophet (P) said: يُدُّ اللَّهُ عَلَى الْجَمَاعَةِ (تَرْه)

Allah's hand is upon the Jama'a.

(Tirmizi)

Allah's protection and blessings are guaranteed for those who are part of an Islamic *Jama'a*, a society or state. These blessings could not be counted, but some of the positive advantages of Islamic society are mentioned here:

- i. It facilitates development and growth of righteous thoughts and actions.
- ii. One can fulfil Islamic obligations.

10. VISITING GRAVEYARDS:

In our busy day to day life, in the pursuit of our careers, business adventures, we tend to neglect the inevitable reality of death and the grave and the hereafter. We chalk out long term plans for us and our children and then struggle to accomplish these plans which demand our full time attention. Ironically, we become victims of a self-conceived trap, i.e., love and preference for this short-lived material world. This is alluded to in Qur'an as follows:

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿١٠٠﴾ وَتَذَرُونَ الْآخِرَةَ ﴿١٠١﴾

One of the important objectives of a *Tazkia* program is to eradicate the deep affection of this life and open our eyes to the ultimate and eternal reality of the life hereafter. Accompanying the funeral processions to the graveyards and attending the burials are important reminders for the life hereafter.

On one occasion Prophet Mohammad (P) accompanied a funeral procession to the graveyard and sitting down beside a grave shedded so much tears that the earth around was wet. Then addressing the companions, Prophet (P) said: *"Brothers! prepare yourself for this day."*

Once Prophet (P) was sitting near a grave and said: *"Every grave proclaims in the most terrific voice; O'children of Adam! Have you forgotten me? I am the house of loneliness. I am a strange land of wilderness! I am a pit of mites and worms. I am a place of hardships and trials. I am for all human beings a tortuous place except for those fortunate ones for whom Allah (S.W.) makes me wide."* In addition Prophet (P) said: *"The grave is either one of the pits of Hell or a small flower garden out of the Gardens of Paradise."* (Tabarani)

One should therefore take warning from the sight of the graveyard and mediate upon the life after death. Once Ali (R) visited a graveyard. He looked at the graves and then addressing the inmates of the graves he said: *"O'inmates of graves! O'inhabitants of ruins! O'those who live in isolation in a land of wilderness! Say, how are you all doing? As regards conditions over here (on earth), the assets left over have been divided, the offsprings are rendered orphans, the widows have entered into new marriage contracts. This is the state of affairs in our world. Now tell us what is happening to you."* Ali (R) remained silent for sometime and then turning to his companion Kameel, said: *"Kameel! If the inmates of these graves were allowed to speak they would say: 'Piety is the most valuable treasure! Having said this Ali (R) wept and continued to weep for a long time. Later Ali (R) remarked: "Kameel, the grave is an enclosure where only deeds matter and as soon as one meets death one realizes this fact."*

The grave is the gateway to Eternity. The sight of this gateway should direct our thoughts to the next world, and our eyes

should shed the tears of repentance. Prophet (P) said: “I had forbidden you (earlier) to visit the graveyards (so that Tauhid may take firm roots in your hearts). Now if you wish you may go to the cemeteries, for the sight of the graves makes one remember the life hereafter.”

Graves should not be built with bricks and mortar and there should be no lofty monuments or mausoleum constructed upon graves. They are to be built in the simplest way with clay. A grave should not be raised very high or should it be in the form of a square. The grave should be filled with the same amount of soil which was excavated. Visiting such simple graves serves as true reminders of the eternal life than visiting the graves exhibiting masonry skills.

II. IHTISAAB-E-NAFS: or Self Evaluation & Criticism:

In order to perform any job effectively, are required following three stages:

- a) Planning and setting up targets.
- b) Action and efforts.
- c) Evaluation and examination to assess the progress and shortcomings and to achieve the set objectives.

The process of *Tazkia* also requires the above mentioned three stages of thinking and action. In the foregoing pages, we have learned about concepts and methodology of *Tazkia*. Now, it is imperative to learn the stage of self-evaluation also called *Ihtisab-e-Nafs*, or *Muhasaba*. This in its own merits is a means of *Tazkia*.

1.1 Significance:

1. All of us are going to be accountable for our deeds on the Day of Judgment. It is wise, that we judge ourselves in this world and mend our mistakes before that final judgment by Allah (S.W) when we will not be given any chance to make up for our misdeeds.

2. Prophet (P) used to be very concerned about the accountability of the Day of Judgment. He used to pray:

اللَّهُمَّ حَاسِبِي حِسَابًا يَسِيرًا

O'Allah! You take my account (on the Judgment Day) very easy.

He therefore stressed upon us to assess ourselves regularly before that toughest accountability of Judgment Day. He advised:

حَاسِبُوا قَبْلَ أَنْ تُحَاسَبُوا

Assess yourself before you are assessed [by Allah (S.W.)]

3. State of *Iman* and *Taqwa* are not constant in individual Muslims. They vary in accordance with efforts to acquire Islamic knowledge and degree of involvement in Islamic work. Therefore, it is necessary to judge our status regularly as to where we stand. No one else can honestly tell us as no one knows what is in our heart or mind.
4. This process of self-evaluation also serves as a reminder of our main objective in this life, i.e., establishing *Al-Islam* on this earth. It shows us whether we still consider it our number 1 objective in our life or not. Then it tells us how much effort and sacrifice of time, money, and capabilities are we putting forth for this objective.
5. Self-evaluation shows our intentions behind various deeds and helps us purify them. This is so vital for the acceptance of our deeds by Allah (S.W.), that whatever good deed we perform must be exclusively for His pleasure. Therefore, we can identify the moral diseases of *Ria*, *Kibr* or *greed* for this world afflicting *Nafs* or injected by Devil.

11:2 Guidelines for Self-Evaluation:

Ideally, we should evaluate ourselves every night before going to bed. However, once a week will be minimal acceptable routine. In the following a detailed questionnaire is being proposed for this purpose. Insha-Allah, it will help us meet the objectives of self-evaluation outlined above.

11.2.1 Matters to Think:

1. **As a Muslim** — What is the object to which you have given priority in your life.?

- a. Worldly gains,
- b. Pomp and shows in life,
- c. Earning dollars and luxuries of life,
- d. Being happy and enjoy life in easy-going ways,
- e. To strive to achieve the consent of Allah (S.W) throughout your life,
- f. To achieve success in this life or life hereafter, or both.

2. Having selected the objective and fixing the priority in life:

- a. What talents, what efforts, what energies are you sparing for it?
- b. Is it sufficient to the needs of your total efforts?
- c. To what extent are you ready to forego other interests for the priority?
- d. How far have you made it the only source of inspiration in your life?
- e. Have you made up your mind to live and die for it?
- f. What are the obstructions or hindrances in making it No.1 priority in your life?

3. How far:

- a. Are you obedient and trustworthy to your parents?
- b. Have you succeeded in creating the impression that you are?
(i) a loving son, (ii) a loving brother/sister in your family.
- c. If the image is not perfect, how are you going to improve it.

4. What impression are you creating:

- a. On your neighbors?
- b. On your friends?
- c. On your teacher/classmates?
- d. On your relatives?
- e. On your locality?
- f. At your job place?

(i) as a student. (ii) as a neighbor. (iii) as a youthful boy/girl.
(iv) as a member of this society. (v) as a job holder?

If it is good, be thankful to Allah (S.W.). If not, what efforts are you going to make and measures to adopt to be an ideal person in the respective field?

5. How, where and in what manners are you consuming and exhausting:

- a. Your precious time.
- b. Your talents and capabilities.
- c. Your physical energies.
- d. Yours or your parent's money (all are trust in your hands)
(i) in getting worldly pleasures or (ii) in idle gossip, loose talks, and aimless wandering or (iii) in serving forces other than Allah (S.W.). (iv) in the pursuit of knowledge and (v) in preparing yourself to meet your objective - Priority No.1 of your life.

(Please mark the place where you stand under each category of question and think: Is it the right place for you to stand?)

11:2:2 Deeds to Perform:

1. Studies:

A. Qur'an:

- a. Do you understand it? Yes_____, No_____
- b. Are you studying daily? Yes_____, No_____
How much in a week/month?
- c. Which commentaries are under your study:
TAFHIM/IBNE-KATHEER/A. YUSUF/any other --
- d. Which portion have you memorized?

B. Traditions (Hadith):

- a. Are you studying it regularly? Yes____,No____
- b. How many in a week/month and sources:
BUKHARI/MUSLIM/TIRMIZI/RIAZUSALEHEEN/or
any other.
- c. No. of Hadith memorized this week/month?

C. Prophet's Life:

- a. How many pages? which book?
- b. Companions Life? How many pages? Which book?

D. General Studies:

- a. Islamic literatures: how much____ which books?
- b. Fiqh how much____ which book?
- c. Social sciences: how much____ which book?
- d. Contemporary Movements/Religion? which book?
- e. Current events: which papers? which periodicals?

2. Prayers:

- a. Are you regular and punctual?
- b. How many times a day.
- c. Do you try to offer *Tahajjud* as many times as possible?
Yes____,No____

3. Services to Humanity:

- a. Have you visited this week/month: (i) any patient yes____,
No____(ii) any elderly Yes____ No____
- b. Have you rendered any help this week/month to (i) a relative, yes____ no____, (ii) a neighbor: yes____
,no____, (iii) a passerby: yes____,no____
- c. Have you initiated/participated in any social uplift program in your locality this week/month? yes____,no____
- d. Is your image as a social worker developing in your area?
yes____, no____.

4. Spending in the way of Allah (S.W.):

- a. Are your means of earning just and honest?
yes_____,no_____
- b. Have you arranged assistance for any poor/needy this week/month? yes_____,no_____ (i) any financial help: yes_____,or no_____ (ii) any food? yes_____,no_____.
- c. Have you contributed this week/month? (i) to Islamic Movement? yes_____,no_____ (ii) to Muslim communities? yes_____, no_____.
- d. Are you satisfied that in the eyes of Allah (S.W.) your spending in His way is compatible to your earnings/sources? yes_____, no_____
- e. If not, are you willing to increase your amount of spending in His way? yes_____,no_____

5.Da'wa Efforts:

- a. Do you have an adequate Islamic literature at home?
yes_____, no_____
- b. Do you have a program to contact at least one person in a week:
- i. in your neighborhood? yes_____,no_____.
 - ii. in your locality? yes_____,no_____
 - iii. in your school/college/office? yes_____,no_____
- c. Do you chat with them:
- i. by inviting at home? yes_____,no_____
 - ii. by visiting their home? yes_____,no_____
 - iii. by talking on phone? yes_____,no_____
- d. Do you carry your message: (i) by verbal discussion? yes_____,no_____, (ii) by distributing books? yes_____, no_____, (iii) by both methods? yes_____,no_____, (iv) through lecture sessions and group discussions, etc? yes_____,no_____

THE USRAH INSTITUTION

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THE USRAH INSTITUTION

Our Prophet Mohammad, peace be upon him, summarized the essence of the whole Islamic Message in the following way. *"I have been sent to perfect the conducting of Good Manners"*. The companions of the Prophet grasped that teaching very well. They knew that Islam is a religion of action and a complete way of life.

It that is so, no genuine Islamic movement or organization could succeed without closely observing this basic fact in Islam. This is a very difficult task in our times even in a Muslim country left alone in a loose society of non-Muslims that is based on values and outlooks completely alien and incompatible with Islamic values and outlook.

How to tackle this problem is a real challenge and an experiment which has been successfully practised among major modern Islamic Movements in the *'Usrah' Institution*. Of course, it is not the only means to serve the cause of *'tarbiyah'*.

DEFINITION:

'Usrah' is an Arabic word which means literally *'family'*; it reflects the moral and social solidarity that the term *'family'* connotes. It is borrowed to reflect a similar strong bond based on faith not on kinship. It is a small unit of four or five members headed by a *'Nageeb'* that meets weekly or once every fortnight to study and foster Islamic principles among themselves. It is not a mere study group. It is an organic *tarbiyah* unit that comprises studying, practising and working for Islam. It is the realization of Islamic community on a very small scale.

AIMS OF 'USRAH':

The aim of an *'Usrah'* is to serve four general though not clearly distinctive purposes.

1. **Brotherhood:** The first of those purposes is fostering the brotherhood of the faith. A brotherhood that is not limited to the tiny membership of the '*Usrah*' but, taking that nucleus to resemble all brothers one encounters, and the vast number which one would never come to know, and extending in sympathy and concern for all Muslims.
2. **Tarbiyah:** Secondly, to mould one's behavior according to Islamic trabiya or character. This, no doubt, is the most difficult task but indispensable for any serious Muslim. The '*Usrah*' is to guide, encourage, and support members to get nearer to the true Islamic character.
3. **Studying:** The third is cultural, that is to understand Islam, especially the Qur'an and the Sunnah. The cultural aspect is not meant as a mere intellectual activity but for its contribution in practising and working for Islam, which requires a clear understanding.
4. **Islamic Activities:** Fourthly, '*Usrah*' could be useful for productive purposes concerning Islamic activities in general.

In the following, we will elaborate upon these aims of '*Usrah*' for better understanding and clarification.

1. BROTHERHOOD:

Brotherhood among the believers is a prerequisite in Islam. The Qur'an says: "*Believers are but brothers.*" The lowest limit of brotherhood is to have an **unblemished heart** towards your brother. **Its zenith** is to **prefer him** to yourself in privileges. The Prophet, peace be upon him, gives a beautiful analogy of Muslim brotherhood. He says: "*Believers are like one body; if any of its limbs feel pain the whole body suffers in fever and sleeplessness*". Under the complex conditions we are living in it is difficult to develop intimate relationships that resemble brotherhood. In the small unit of '*Usrah*' obstacles, mostly psychological, should be overcome to attain 'brotherly' relations.

The first conditions of a '*brotherly*' relation is to **know each other well**. Members of the '*Usrah*' should tell each other about the conditions of their country, their work, their family,

their hopes and strains. The simple criteria for 'closeness' is not to have any embarrassment in telling his brother the details of his personal problems. However, that should be a gradual process.

The Nageeb of the '*Usrah*' must make sure that the members know each other's conditions thoroughly well. Rotating the meeting place **among member's homes helps** in developing informal relationships and closer acquaintance. Discussing **personal problems** in the '*Usrah*' with a view to assist in solving them, is by no means outside its sphere. Giving **material and moral support to a brother** in times of need is a genuine test of Islamic brotherhood. One of the earliest deeds of the Prophet, peace be upon him, after '*hijra*' to Medina was the '*Brotherhood Pact*' between the poor Muhajireen from Mecca and the resident Ansar. According to that Pact every Muhajir was given to one of the Ansars to be looked after till conditions of the hardship changed. Till this was terminated by the Qur'an, brothers of the Pact used to inherit from each other. A man asked the Prophet: "Who is the dearest to Allah?" The Prophet (P) replied: "*He who is most useful to people. And the dearest deeds to Him is a pleasure you introduce to a Muslim by alleviating one of his troubles by paying his debt or by removing his hunger. To help a brother in some of his needs is dearer to me than confining myself for a month in this mosque (in continuing worship)*". According to this Hadith helping a brother in a moment of need could well outweigh a month of continuous 'ibadah.

Brotherhood also requires, beyond close acquaintance and mutual solidarity, a counsel '*naseeha*' in the name of Allah. When one feels that a brother is not following the right path in any respect of life it is his duty to warn him. One of the important characteristics of believers, stated in the Qur'an, is that they counsel each other unto the truth and counsel each other to be steadfast (on the path of Allah)! Even a deviating Muslim requires a kind approach in the hope that he may come back. The counsel among Muslims is a religious duty within itself, irrespective of its acceptance or not.

Nevertheless all precautions should be taken to render it acceptable to the concerned brother. Counsel in privacy in the appropriate conditions and with kind and wise words have

a better chance of positive response. Even in the case of a major religious shortcoming the attitude should not be of harshness or indifference. Pleasantness, kindness, concern and forgiveness are apparent manifestations of a 'brotherly' relation. Thinking 'good' of each other is an essential guarantee of brotherhood. No wonder one of the major sins in Islam is to think ill, or even worse, to speak ill about a brother. All benefits of doubt should be given to an erroneous counsel and generous forgiveness.

2. TARBIYAH:

It is a life-long process of bringing oneself strictly according to the Islamic code of behavior, to do whatever is enjoined by Islam, and refrain from whatever is prohibited or disapproved. It is an endless process to improve one's character after the model of the Prophet, peace be upon him. Difficult as it is, it requires a continuous struggle against one's weaknesses and temptations and against any un-Islamic environment. This struggle is a '*jihad*' which gives man his spiritual and moral quality. The 'Usrah' could guide, encourage and support its members on that life-path. The whole point behind the brotherhood of faith is to help each other along that journey when it becomes too difficult or the road too long for any one.

The least required from a Muslim in this respect is to perform properly the five pillars of Islam (Shahadah; Salat; Zakaat; Fasting and Pilgrimage) and uphold himself from its major prohibitions. The highest stage of '*Tarbiyah*' is to live in all the details of life according to Islamic prescription and teaching; that is a continuous God-fearing life, a complete servitude. All Ibadat, Istighfar and dhikr are meant to help the believer attaining that goal. A fundamental Islamic tarbiyah is its manifestation on Muslim's practical conduct with his other fellow men. The degree of good behavior marks the degree of high tarbiyah. None of the ibadaat is without significance or bearing in man's actual attitude towards other human-beings. The wisdom of Ibadat is to train the Muslim to become righteous in behavior, fair in dealings and judgments, useful and kind to other fellow men. A high degree of tarbiyah leads the Muslim to avoid breaking any Islamic rule, however simple it is. It is praised by the Prophet, peace be upon him, that a Muslim

develops fear that he may break one of Allah's rules.

Although tarbiyah or character-building is primarily an individual matter the 'Usrah', as a group could do something about it. Giving 'Naseeha' in relation to some character shortcomings, among the members of the 'Usrah', has already been touched upon. Making discussions on apparent shortcomings, if conducted in a courteous manner, could contribute to overcoming them. A more important and positive method towards 'tarbiya' is by deciding after each meeting of the 'Usrah to adopt an Islamic practise, or reciting (du'a, istighfar etc.) from the Qur'an or Sunnah. Ideally such a method should start with the most obligatory rules in Islam, but from a practical point of view, it is better to begin with the easiest ones. For example it is more obligatory in Islam to speak the truth at all times but it is far easier to practice to make two 'rak'ah' after Maghrib prayer. Nafs is like an animal which should be domesticated gradually. The 'Usrah should follow up whatever practices one adopts and make sure that its members continue doing them. It is also recommended that whenever possible, the group should consider the application of what is learnt in the 'Usrah. The organizational aspect, which would be dealt with later, is also a form of group tarbiyah. If there is only one indispensable characteristic in the 'Nageeb' it must be his keenness on tarbiyah and he should be good example of it. Of course it is understood that the choice would be from the available brothers who all have shortcomings.

3. STUDYING:

In our circumstances this could be treated in an 'Usrah. The danger is that it might be overtreated at the expense of other aspects. A syllabus will, Insha Allah, be suggested separately for the 'Usrah. It is preferable that the group be composed of brothers of similar standards but other factors are also important, such as the degree of keenness, or the location of its members, or the language they speak. When the standards of the members in religious knowledge vary considerably they can be selective in following syllabus. The recommendation of the Prophet, peace be upon him, is that we should walk according to the steps of our weakest, so the 'Usrah program should be adjusted on the lowest standard of its members.

The Program suggested here is confined to the basics from Qur'an and Sunnah. The logic behind that is to start with the most obligatory things that might be followed by practice and to avoid the difference among various schools of thought (madhhabs). The program should not be looked at as a rigid formula that ought to be followed consistently. Any suggestion from one member of the group which captures the interest of the other members could be considered. It is also important, so as to keep the subjects studied in the 'Usrah lively and interesting to relate them to any practical or intellectual problem that faces members of the group. That attitude is rewarding even though the problem may take a number of meetings. For example, if members of the 'Usrah feel bewildered on the Islamic point of view of eating animal's meat slaughtered by non-Muslims in this country, all members of the 'Usrah could be engaged in finding out all the relevant details about the problem, how the animal is slaughtered, what the Qur'an say, what are the Traditions, how are they interpreted by different Muslim thinkers... If such a problem is dealt with satisfactorily, the material may be cyclostyled or printed and distributed to other 'Usrahs.

Preparation of materials for the 'Usrah is, in many cases, a problem. The tempting solution is the easiest one, that is to find a well-informed Nageeb and burden him with preparing the material every time. In the long run this is the worst solution. The real benefit of 'Usrah is the sense of group participation and group co-ordination. Whatever a member studies in 'Usrah it remains a negligible portion compared with what he should. So it is of vital importance that he is trained in 'Usrah on how to find out the solutions for the specific problem in the vast Islamic literature. This could only be done with every member of the 'Usrah whatever is his standard participating in preparing the study material. Of course members' standards should be considered in distributing the responsibilities for preparation, but nobody should be altogether exempted. An interesting way of dealing with a complex problem on which there is more than one point of view, is to prepare it in a debate form in which different brothers present the different views. However, such a debate form requires a degree of maturity in the members and is not advisable when there are some new-comers to Islam in the group. Sometimes it might

be found inevitable that an 'Usrah asked a learned brother, outside the 'Usrah to inform them about a certain problem, but this should not be a frequent practice. Of course guidance could be sought, as to where and how to find relevant materials for a certain problem.

Finding the appropriate books may be a problem for some 'Usrah. Many universities and colleges throughout U.S., and Canada have Oriental departments whose libraries could be used. However, it is highly recommended that certain basic references be permanently in possession of the 'Usrah; every member should have a copy of the Qur'an and at least one of its authentic translations; one of the famous commentaries on the Qur'an (Ibn Kathir, A.A. Maududi, Tabari, Fi Zilal Al Qur'an); an authentic book on Hatith ('Riyad al-Salihin' or 'Mishkat al-Masabih'); a good book on Sirah ('Life of Muhammad' by Ibn Ishaq, or 'Life of Muhammad' by Abdul Hameed Siddiqui). It has been found very useful that at least one member of the 'Usrah is able to read Arabic text in order that they may be consulted. It is useful that the Nageeb be of relatively high standard in religious knowledge, but that should not be the decisive factor. The essential qualities should be his commitment to the Islamic code of behavior, his keenness on the 'Usrah and his brotherly treatment of other members. However, broad-mindedness and fertile imagination in adopting the suitable program are important. It would be a disappointing experience if members of 'Usrah expect to make a quick progress. Bearing in mind that 'Usrah is not an academic discussion group, but one which encompasses all the roles mentioned here, it cannot be but of a slow-progressive nature in the cultural aspect. The continuity in the agreed-program should not be disrupted because of the absence of some members. It is the responsibility of the absentees to catch up what they missed.

As mentioned before, the program set here is only suggestive and the group should agree on what they 'need' to study. The Nageeb may take the initiative in proposing topics but it is not his prerogative. The best procedure in dealing with any problem is to find out what the Qur'an says about it. Consulting two or more of the famous commentaries on the meaning of the relevant verses will be much useful. It is also necessary to see what the authentic traditions of the Prophet, peace be

upon him, have got to say on that problem. This should make the basis for any point of view taken as Islamic, but because of our weakness or lack of training in consulting these sources, fiqh books of various Madhahibs or books by contemporary Islamic writers could be consulted for enlightenment.

4. PRODUCTIVE ISLAMIC ACTIVITIES:

The organizational aspect marks the productive role of the Muslim, as an activist in the outside world. It could cover a wide range: the members of the Islamic Society to which the 'Usrah is affiliated, the Muslim community in N. America, the Muslim world at large and the non-Muslims surrounding us. A wide scope of concern as it is, it reflects the universal brotherhood of faith and its care about humanity in general. However, the 'Usrah cannot organize an effective activity on all these levels, but it could show its interest and concern by discussing various problems related to all these sections.

The application of the Islamic principle; ordering that which is good and forbidding that which is reprehensible (amr bil Ma'ruf and nahy 'anil Munkar), means a positive role in helping others to take the straight path of Allah. It is one of the blessings of Allah (S.W.) on believers that they are rewarded for their own efforts in advocating Islam, even if they meet no positive response. However, it is only natural and logical to seek to 'invest' our efforts for Islam in projects which would be effective and rewarding.

It is left entirely to the group to decide which idea is practical to carry out, or which project is most needed in the circumstances. If one gives it a little thought there could be a lot of ideas on how to activate Islamic societies, on how to present Islam to non-Muslims in an impressive way that shows its merits. The 'Usrah may be very effective in organizing some useful activity among the community, e.g., a week-end school for children in religious instruction, a youth organization, social visits, presenting community grievances to local authorities, advising the community on economical projects, etc. All we need is a little time to think about problems, courage to carry it out and persistence to make it a success.

Studying the conditions of the Muslim World, being informed about its problems and following its news in the newspapers keeps the link of concern alive between the members of the 'Usrah and the numerous 'unknown' brothers. It would be very odd when there is a disaster befalling a Muslim country, the 'Usrah occupying itself with a theoretical subject such as 'Islam and theory of evolution'. It is true that all Muslims countries are not the good Muslims' we like them to be; nevertheless they deserve our sympathy and concern. There may be 'bad' Muslims under non-Islamic systems, but they are Muslims anyway. When there is a 'great' event going on in one of these Muslims States it should be followed closely. The western information media reflects, in many cases, the deep-rooted prejudices against anything 'Islamic', so other sources of information should be sought. It is recommended that the group take a positive step when certain misrepresentations take place in one of the papers, by writing to the paper responsible to put the matter straight. Despite the indifferences such letters meet, the attempt is worth while.

Presenting Islam to non-Muslims should be a permanent item in the 'Usrah program. A lot of thinking should be given to what is the best way of presenting it. New techniques could be sought, new approaches be tried and attempts should be made to relate Islam to modern problems. The basic facts must always be put forward. It does not need a scholar in religion to be successful advocate of Islamic doctrine, but what is requested is a sincere, simple, and rational approach to the basic questions that involve human existence. The Prophet, peace be upon him, says: *'Propagate from me even one verse of the Qur'an.'* The purpose is to give the message in the clearest possible manner.

ORGANIZATIONAL PROBLEMS:

From the above exposition, the field of activity suggested for the 'Usrah' may seem too wide or impractical. Nobody expects a remarkable success in any of these spheres from a small group of students busy with their studies. More important is to grasp the general outlook, and the comprehensive nature of Islam and to live a practical life within an Islamic community, sharing its sorrows and happiness. However, it is the 'Usrah

which decides what program to adopt, how and when to do so. These suggestions serve as guidelines. A good Nageeb contributes a lot to the success of the 'Usrah, so his appointment may be postponed for a time till members get to know each other better.

Forming 'Usrah' from members of the same Islamic society may be useful in facilitating meeting, co-ordinating various functions and contributing to the activities of the society. But since other factors are involved (location, standards, language, interests) this should also be welcomed if they could contribute success. It could form a channel of communication between students and community.

In rotating the place of meetings among the members, as suggested before, may lead to the problem of wasting time in preparing meals. Such time waste and cost could be avoided by every member in the group bringing some light refreshments to be shared by all and the tea being provided by the host. The 'Usrah' must be punctual in starting their meetings and also punctual in its adjournment. Any member who is not coming should send his apologies to the meeting; his excuse, and apologies must be stated by the Nageeb at the beginning of the meeting. A late-comer to the meeting be fined just as an absentee who fails to send his apology in advance or when his reason is found not justifiable. The money collected could go to a specific fund of the 'Usrah, e.g., 'Reference Book Fund'.

It is valuable that the Nageeb keeps a record of the activities of the 'Usrah attendance, and any other matters of interest in their meetings. The members in their turn, make records of their personal efforts in propagating Islam, their successes and failures and their problems in understanding or complying with Islamic rules. These experiences are to be discussed in the meetings.

Continuity, patience, persistence, and a 'good program' are indispensable factors to achieve the goals of 'Usrah.

GUIDELINES FOR THE CONDUCTORS OF THE ISLAMIC TRAINING PROGRAM

1. INTRODUCTION

Conductor of an Islamic training program plays a crucial role in its overall performance & ultimate success. A considerable amount of time, efforts and personal sacrifices are contributed by the Islamic workers before such a program is brought into a reality. If the conductor is not well aware or well prepared about the program, it can result into frustrations both for the workers and the leadership. Keeping this reality into consideration these guidelines for the conductors are prepared for those entrusted the difficult albeit rewarding job of conducting Islamic programs.

These guidelines are designed to help the conductors to

- a. understand the Islamic programs of the Islamic Circle.
- b. become familiar with the basic teaching methods & techniques.
- c. become aware of the vital qualities needed by the potential conductor.

We pray to Allah (S.W.) for His Guidance & Forgiveness.

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2. PROGRAMMING:

2.1 IMPORTANCE:

In order to be able to do systematic and organized Islamic work there must be some degree of programming. Order and System are crucial considerations in doing Allah's work. To ignore these is to allow the opportunity for deviation and evil to enter our work.

Allah says in the Qur'an *'And He has commanded you saying: This is My way leading straight, so follow it. Follow not other way, lest you be parted from His way. Thus has He ordained for you, that you may ward off evil.* (6:153)

The Rasool (SA) reaped his rewards by implementing his programs and we ought to also follow his Sunnah and reap our rewards too.

2.2. LEVELS:

There are three levels of programming in our work. (a) Ta'reef (general call and da'wa), (b) Takween (organization) & (c) Tanfeezh (implementation). In each level the nature and objective of the program differ. So far we have been able to implement two levels of programming.

a) Ta'reef: The programs in this level are Juma Khutba, Da'wa meetings in Centers, Conferences, Seminars, Mad-rassa, film shows, debates, lectures, competitions, social programs etc. These types serve the purpose (i) To acquaint the masses about Allah and Islam. (ii) To help us to reach people and select those who show a keenness to learn. (iii) gives us training in teaching and experimenting. (iv) Attracting as many people as possible.

These first level programs should be flexible and attractive.

b) Takween: The programs in this level are study circles, Tarbiya Camps, Night Vigils: These programs serve the purpose of building the Imaan, tarbiyah and participants in these programs are selected.

Each program planned must fit into the whole program structure. Thus when we arbitrarily change a program, we are actually putting the Islamization process out of gear.

Program is planned when a training gap exists and the following points are considered: (a) Overall aim (b) Specific Objective (c) Content (d) Environmental conditions (f) The method of implementation (g) Duration (h) Qualifications of teacher.

2.4 Study Circle: What is a study circle? Why are study circles adopted in our activities? What are its advantages? What are its regulations?

2.4.1 What is a study circle?: A popular misconception of a study circle is that it is a group of people sitting together to study Islam over a period of time. In reality, a study circle is a group of people committing themselves to a specific program in order to study Islam and train themselves in an objective manner with the hope of pleasing Allah (S.W.). Such a group is distinct and different from an ordinary study group.

If the conductor has this fact clear in his mind that he is moulding and shaping the individuals lives, their ideas and understandings, their values and standards, then the stage is set for a successful program.

2.4.2 Why are study circles adopted in our activities?

This type of program has been adopted in our activities because we have found it to be the best ways of educating and moulding one's character. The Prophet Mohammad (P) in the early stage of his effort after receiving revelations from the Almighty, applied this system of operation where the Sahabas studied and developed themselves in the house of Arqam ibn Arqam. From such an intensive training program, brothers arose in the Caliber of Ali ibn Abi Talib and Abu Bakr who became exponents at presenting Islam. The study circle is also a regular program, that helps in the continuous change of an individual. It tackles a variety of areas and has a wider scope than just Islamic knowledge. It provides training in administration teaching and special skills. While developing moral and spiritual values in the individual. Thus study circles

are geared towards producing sound individuals who are developed through stages and subsequently becoming committed people with polished characters who are willing to make sacrifices for Allah's Cause.

2.4.3 What are its advantages?:

- a. It is ideal for individual treatment and attention.
- b. It creates strong bonds of relationship among the participants.
- c. It develops responsibility and leadership.
- d. It develops specialization.
- e. It is ideal for special tasks or projects.
- f. It helps the participants to cooperate in a good spirit while at the same time displaying their individual abilities.
- g. Its objectives are always kept in sight because they take a practical and dynamic form.

However, if the study circle is not conducted in the proper manner these advantages will be minimized and there will be a stifled development.

3. THE CONDUCTOR

3.1 ROLE:

It is essential that close attention be paid to the kind of conductors necessary for the ETP in order to ensure its effective implementation. The conductor is a teacher and a trainer, he acts in the capacity of a leader or an Ameer and any person placed in a leadership capacity must possess certain special qualities. Thus, conductors with serious shortcomings should undergo training to help them rid themselves of these. The Prophet Mohammad (P) was the best example. Qur'an says: *Verily for you in the Messenger of Allah (S.W.) is a perfect example for those who are hopeful in Allah (S.W.) and the Last Day.* (33:21)

3.2. QUALITIES:

For the conductor to be successful it is necessary for him to adopt the following qualities:

- a. Good relation with Allah (S.W.): This is the foundation and most important quality of the conductor for this determines his character. He should resort to Qur'an and Sunnah often to aid this.
- b. Working knowledge of Islam: Not just a theoretical appreciation or understanding but sound knowledge of how and when to apply the Islamic laws. This is achieved by a practical study of the Qur'an and Seerah.
- c. Doing the job for the pleasure of Allah: The intention must be clear and sincere.
- d. Purity of body and mind: This is in regard to physical appearance and a mind clean from hypocrisy, jealousy etc.
- e. Dignity: A conductor must be respectful, honorable and dignified in the way he carries himself but never pompous nor arrogant which are self-destructive qualities.
- f. Humility: The conductor must be willing to accept corrections and be ever willing to learn even from the smallest child.
- g. Knowing your people: It is essential that the conductor know his students well. This would help him to understand and solve their individual problems.
- h. Patience: He must be able to operate under all conditions.
- i. Example: The conductor must be a true example of his teachings.

3.3 SOME STEPS TO DEVELOP THE CONDUCTOR:

- a. Daily program of recitation of Qur'an and if possible reading of Hadith.
- b. Constant dikr and istigfaár.
- c. Extra ibadah, fasting, tahajjud and regular charity.
- d. Regular dues.
- e. Contemplation of the Hereafter and our purpose in this world.

- f. Keeness to establish the Sunnah e.g., sleeping, eating etc.
- g. Being highly organized, e.g., clean note pads, clear handwriting, etc.
- h. Must take time off to study the background of the students he handles.
- i. Self-study.
- j. Muhasabah - both individually and in groups.
- k. Attending special courses organized by the ICNA or other help develop his leadership and administrative ability.
- l. Demonstration of sound character at all time: frankness, tolerance, dress, acceptance of mistakes etc.

4. PRINCIPLES OF TEACHING

4.1 Introduction:

Knowledge is not enough if we do not know how to pass it on. Training is not enough if we have no knowledge to pass it on. Experience is not enough unless we learn by it. Good character has to be supported by knowledge and skill.

These statements summarize the whole teaching, training, and learning situation. Thus it is essential that some aspects of the teaching/learning situations be studied. We will insha Allah look at (a) Techniques and methods of teaching (b) Conditions that affect learning. (c) How to do research. (d) Aids. (e) Tests. (f) Notes of lessons.

4.2 TECHNIQUES & METHODS OF TEACHING:

Principles of teaching and learning remain the same wherever one happens to be and especially when the aims happen to be the same.

To do effective teaching, we must understand the proper relation between the conductor, the participants and the subject.

The conductor's job is to help the participants to feel that their work is worth doing and to help them to learn to do it well. Deep interest and love are the keys to the relationship between the conductor and students.

4.2.1 METHOD: Any method employed in teaching should contain the following:

- a. **Activity:** People learn by doing. There should be activity in sessions or at least what we learn should eventually lead to action or activity.
- b. **Interest:** This can be stimulated in a number of ways: (i) Love of the students for the conductor. This has to be aided by the conductor himself. (ii) Lots of activity by means of competition etc. (iii) Encouragement: The conductor must give appraisal and show appreciation for the good work done. (iv) A good beginning to the lesson: It is easier to keep the interest once the beginning is good. (v) Proper arrangement of materials: This helps to keep the focus of attention and avoid unnecessary delays in searching for a particular reference. (vi) Degrees of difficulty: Difficult things should come in some well chosen measures. Do not bring all the difficult things together. Be especially careful when teaching Arabic. (vii) Time limit: When giving the students projects or assignments in class, time limits should always be set or they quickly lose interest.

4.2.2. KNOWING THE AIM OR TONIC:

Everything the conductor does must be in conformity with the aim in mind and the participants should know about it. People would like to know that they are getting closer to their objective and any signs of deviation or irrelevancy would seriously hamper progress.

Selection: After knowing our aim, the selection of proper materials for teaching becomes important. Always the stage and level of the student.

Division: Next comes dividing our materials in a manner conducive to achieving the aim.

Revision: Summing up each lesson and recapping the main ideas covered helps to ensure that we are on the right track. Revision should be done (i) at the end of each part of a lesson. (ii) At the end of a lesson. (iii) From time to time during the course of a lesson. (iv) At the end of a course of lessons.

In planning a lesson time should be allocated for revision.

4.2.3 Practical hints for teaching a group:

- a. Know your subject matter thoroughly which would give confidence.
- b. Organize yourself properly.
- c. Make the best use of materials you can get.
- d. Teach every individual in the group: do not get carried away by the one who speaks a lot or the one who questions the most, etc.
- e. Try to stay calm and natural.
- f. Induce lots of discussion.
- g. Involve everyone because the group is not like a class situation and consists of only a few individuals. This would mean questioning all the students.
- h. Observe and expect your group to observe ordinary politeness e.g., speaking out of turn, not listening to others, etc.

In the group situation or study circle the conductor has to play a great role in bringing about changes in the students. His personality and example is the key for the success. Special concern should be paid to mixing and relationship with the group.

4.2.4 Points of observance for Conductors:

In any situation the conductor must observe the following about himself:

- a. **Dress:** The way he is dressed must reflect decency and humility especially in relation to color and fit.
- b. **Voice:** The conductor must develop the ability to modulate his tone of voice to bring out the effects of certain situations. Monotony in tone tends to be very disgusting and boring.
- c. **Eye Movement:** Every individual must feel that he is being observed by the conductor, who should move his eyes naturally from one person to the next. Failure to do this may make some students feel left out and thus lose interest in the lesson.
- d. **Body Movement:** This also aids to one's presentation especially standing before a group. The conductor must

not be motionless nor should he be involved in too much movement which may take away from the lesson.

- e. **Hand Movement:** This lends to expression and can be used expertly to attract attention.
- f. **Facial Expression:** This is very essential in presentation. A face should never be without expression because it would appear unnatural.
- g. **Language:** This aspect is very crucial for any conductor for it is the medium of exchange and communication. Effort should be made to cultivate good language habits. Oral should only be used to create a special effect or to enhance a particular situation.

All of the above points can be learnt by participation in any standard speechcraft course.

4.2.5 Other Points of Observance:

Some other points of observance are: (a) Always keep the focus of attention. (b) Consider the level of the group. (c) Use lot of examples from the lives of Sahabas, Seerah, contemporary cases. (d) Use of aids. (e) Use of jokes. (f) Do not spend too long a time on a topic. (g) Watch for restlessness etc.

4.3 CONDITIONS AFFECTING LEARNING:

Knowledge of the methods and techniques of teaching are important as well as the understanding of the learning process and what affects it. In this part we will concentrate on those conditions that affect learning because this knowledge will be a valuable asset to conductors.

- a. **Inheritance:** People inherit certain defects or deficiencies from their parents and this affects them throughout their lives. Some may be very slow thinkers, some may have certain sicknesses that are hereditary and these affect their learning or their ability to grasp.
- b. **Bodily Sicknesses:** Some people suffer from bodily weaknesses such as frequent headaches, pains, internal problems etc., that hamper them even though they may be willing to learn.

- c. **Situation:** Participants may be affected by the circumstances they live with at home. They may be very poor or may have constant family problems or might have other pressures like indebtedness which would put extra strain on their minds and affect their concentration.
- d. **Interest:** The conductor may not be able to stimulate the interest of the participants and this affects their learning.
- e. **Objectives:** Objectives must be clear and reasons given why the participants are involved in doing what they are. People like to know that everything they are doing has reasons or is objective and if this is not clear they lose interest which affects their learning even though they may be committed to come out.
- f. **Emotions:** Some people are emotional and great care should be taken in dealing with them.
- g. **The Conductor:** The way the conductor operates and prepares his work can affect the students and their learning.

4.3.1 SOME CAUTION AS REGARD LEARNING:

- a. Ensure proper seating arrangements are made at all times.
- b. Avoid prolonged periods in one place or position
- c. Ensure comfortable writing and reading position.
- d. Beware of bad ventilation-venue must be airy & spacious.
- e. Be careful to have sufficient lighting so that there is no effort to strain the sight.
- f. Avoid environments which would distract the participants or cause the raising of voices.
- g. Avoid lengthy lessons: These are tiresome and boring.

4.3.2 MEMORIZATION:

Memorization is an integral part of learning and is found to be very difficult on the part of many especially when it comes to topics such as Qur'an, Arabic, Hadith etc. Some aids are:

- a. Understanding before memorization — not necessarily relevant to Qur'an etc.
- b. Having good reasons for memorization.
- c. The conductor setting a good example in memorization.
- d. Memorizing the wholes: It has been found that memorizing large portions are easier than short portions. With short portions one has the burden of memorizing the different

link up.

- e. Memorization should be practiced often and be constantly revised.

4.4 HOW TO DO RESEARCH?

This is a very crucial aspect in preparing effectively for our study circle. Thus we should all become competent to some degree in this field. Allah asks us to do research, to refer to the learned people, His book, His messenger and His creation, 4:83, 16:43, 21:7

We do research because:

- a. We must verify things for ourselves.
- b. We must be convinced about what we teach.
- c. We must be well prepared.

There are three basic steps in doing research:

- a. Analyze topic (i) Key words (ii) Main ideas.
- b. Assort the materials gathered.

Islamic Sources: One must be very familiar with the Qur'an and Hadith or else these would be difficult to use.

A. Qur'an: The following translations are available in English: (i) Pickthall (ii) Yusuf Ali (iii) Abdul Majid Daryabadi (iv) Maududi (v) Sayyid Qutb (last Juz).

When researching from Qur'an, the following two important points must be remembered: (a) No topic is dealt in one place. (b) Topics may be mentioned directly and indirectly. Also a knowledge of 'Uloom ul Qur'an will be a great asset.

Books to assist in finding topics from the Qur'an:

(a) Quranic Index (Arabic), (b) Qur'an and Basic teachings by K. Ahmed, (c) English Index of Qur'an, (d) Quranic Advices by Pickthall.

B. Hadith: Translations of the following are available in English:

(a) Bukhari, (b) Muslim (c) Mishkatul-Masabih (two translations: A. Karim & J. Robson). (d) Riyadh as Saliheen (e) 40 Hadith of Nawawi (f) 40 Hadith of Qudsi (g) 40 Hadith of 'Asqalaani.

The first three contain a wide variety of topics in various chapters and under various sub-headings. Thus it is easy to use them. Remember that Mishkatul Masabih contains some weak Ahadith.

C. Seerah: Books available for those by:

(a) Siddique (b) Hykal, Ghulam Sarwar, Ibn Ishaq, A. Guillame. (c) Booklets on the lives of Sahabas especially 'Companions of the Prophet' by A. Hameed.

Seerah is important because it shows the practical application of the Islamic concepts.

D. Other books, magazines, articles, meeting learned people.

Assorting Materials: (a) Weed out duplications and arrange in accordance with the manner you expect to deal with the topic. (b) Always note and keep the references quoted by you.

Remember a good research makes our lessons meaningful and absorbing.

4.5 AIDS

The term aid refers to any material used to make the teaching/learning situation more interesting and meaningful.

In the Qur'an Allah (S.W.) uses His signs as aids to help us to understand.

'Lo! in the creation of the heavens and the earth and in the difference of night and day are tokens of His sovereignty for men of understanding.

(3:190).

'How many a sign is there in the heavens and the earth which they pass by with faces averted. (12:105)

Once the Prophet (P) wanted to demonstrate the concept of the straight path and the way he did it was by the use of an aid. He drew in the sand a straight line and then branched it out to show the many temptations. Here the demonstration of the line on the sand aided him in this concept. Aids are a very integral part of a teaching session and cannot be de-emphasized. The term itself means to help or to make easy and we are trying to seek ways and means of enhancing our teaching sessions, making them easier for us and more rewarding.

4.5.1 SOME ADVANTAGES OF THE USE OF AIDS:

- a. Stimulates interest which is necessary for learning (see under principles and methods of teaching).
- b. Provides concrete experience.
- c. Gives depth to learning.
- d. Offers a reality of experiences which stimulates activity from learners.

4.5.2 SOME TYPES OF AIDS:

There are audio, visual and audio-visual aids.

Audio means to hear. Visual means sight. Audio-visual means both seeing and hearing.

Thus audio aids are those devices which demand use of listening and hearing. Visual demands the use of sight.

The audio-visual aids uses both the hearing and sight combined.

NB: The more senses come into play in a teaching situation the more concrete and lasting will be the things learnt.

Some examples of aids are: Overhead projector, television, radio, tape recorder, recorder, slides, diagrams, charts, maps, globes, photographs, blackboard, models, posters, computers, games and almost anything.

- a. **Radio:** A radio can be used to listen to a particular program such as an interview, a commentary, some news item, a lecture etc. The conductor would need to know before time and organize the group to meet at that time and listen together.

- b. **Tape recorder:** This can be used very effectively in the study circles. (i) It can be used by the conductor to create a scene, on a cassette, to bring out a particular idea and kept until ready for use, (ii) It can test the recitation of students, (iii) It can be used to tape stories to bring out key concepts, (iv) It can be used to record important programs, lectures facts on different matters etc. (v) Answers can be prepared on cassettes and the question posed by the conductor in class.

- c. **Diagrams:** Can be used very skilfully to save the use of too many words. See chart page.
Conductors who cannot draw can cut out pictures from magazines or books.

4.5.3 Characteristics of Diagrams:

- a. **Good Size:** So that the members do not have to strain their eyes too much. With a group, however, this may not pose too much of a problem.

- b. **Must be clear:** Even though a diagram may be large enough it can cause lots of inconvenience if it is a hazy or dirty or rough sketch whether on a sheet of paper or on a cardboard or on a blackboard.

- c. Labelling must be neat and clear with fairly large letters.

- d. Should be attractive and colorful but not excessive. Here it is necessary to use darker colors which helps the sight. Even though yellow, pink, orange, green etc. are attractive, they would in many cases on a paper pose lots of problems to be clearly seen. On a blackboard only light colors should be used.

4.5.4 CHARTS/KINDS:

Basically charts are used to organize information orderly and systematically. They are especially useful in study circles.

KINDS:

- a. **Bar:** Shows information on a right angle grid. Can be used by the conductor to demonstrate the performance of his group for themselves or crime rates in countries to the group and so on.
- b. **Line or Curve:** Information related to two axis can be used to show a performance, development or retrogression.
- c. **Pie:** Data in terms of percentage or parts in relation to a whole-usually a circle. N.B: Pies are mostly circular. Can be used by the conductor to highlight priorities or distinguish a particular quality from the rest etc.
- d. **Tabular:** Simplified information in linear form. Famous under this type is the timetable, daily menu, daily subjects etc. It can be used for daily tarbiyah charts etc.
- e. **Pictograph:** Symbols used to represent a number of items.
- f. **Tree:** A single trunk leading off into different branches. Good to show how things combine to or emanate from a single thing.
(See Chart page for examples of these charts).

Materials: These may pose a problem for charts, diagrams and posters. The conductor has to be skilful to utilize used paper, cardboard, cloth, plyboard etc. Many of these materials may have their underside very clean and unused. The inside of large paper bags or feed bags can also be very effectively used when prepared neatly.

4.4.4. BLACKBOARD:

This continues to be one of the most important tool in teaching. Before using ensure the following:

- a. The board is close enough to the students.
- b. The height is adequate enough for comfortable viewing.
- c. There is sufficient lighting and also that it is not glaring from the light.
- d. That it is positioned with a clear background, not a background filled with pictures or a one that has traffic or people moving constantly behind it.
- e. That it is clear enough and not too chalky from previous constant erasing.

When using consider: A. Letters should be neat and large enough. B. Writing should be orderly and straight. C. Only one idea at a time should be presented. Do not cluster the board. D. All information not being used should be erased.

Some Blackboard Techniques:

- a. **Chalk and string:** This is a string tied to the middle of a stick of chalk and used for drawing circles.
- b. **Pounce Patter:** Draw required diagram on a sheet of paper or cardboard and perforate at $\frac{1}{2}$ to one inch intervals. This perforated type stencil is then placed on the blackboard and the duster is dusted over it which would leave the outline of the diagram on the board when the stencil is removed. Useful or a frequently needed diagram.
- c. **Template:** The object is drawn on a cardboard or stiff paper and cut out. It is put on the board and the chalk passed around the outline leaving the diagram on the board when the template is removed.
- d. **Stencil:** This is slightly different than the template where the object is drawn and cut out and the shape left on the card-board used for outlining.

The grid method is also used to enlarge or shrink diagrams. A drawn diagram is blocked off in squares and then drawn on a similar set of square either proportionately larger or smaller.

4.5.6 GAMES:

Games are a very useful aid in helping the students to learn

faster. An example is words written on cards in pairs and turned faced down, students are then asked to compete in turning up the most pairs. Unlike pairs turned up are faced down again. Like pairs are collected.

The teacher/conductor should prepare these games before and set time limits.

Conclusions:

- a. When making aids we should try to utilize the things around us as much as possible.
- b. Acquiring the skill of making aids always will enable us to be effective in giving da'wa throughout our life.
- c. Special care should be taken in storing aids after use or we may end up making the same aid over and over again.

4.6 TESTS:

Allah (S.W.) says in Qur'an, *Do men imagine that they will be left alone because they say we believe and will not be tested with affliction? Lo! We tested those who were before you. Thus Allah (S.W.) knows those who are sincere and knows those who feign. (29:2-3)*

See also 2:155, 47:31, 18:7, 67:2.

4.6.1 IMPORTANCE:

In a study circle or class, tests should be given during the course or duration of the program, and also at the end of it. Tests are useful and important for they help in the following ways:

- a. To find out the knowledge and training of the students.
- b. To help students to realize what they know and what they don't know.
- c. To develop their thoughts along specified directions.
- d. Find out their ability to utilize their knowledge and training.
- e. Encourage and train them to think for themselves.
- f. Assist the conductor to know the individual strengths and weakness of each student.
- g. Assist the conductor to know which areas he needs to emphasize on in the future.

h. Assist the conductor to assess his overall effectiveness.

4.6.2 CHARACTERISTICS:

In order to achieve the above benefits from test, they must be:

(a) Clearly Worded. (b) Logically Presented. (c) Relevant to what has been taught.

- a. **Clearly Worded:** The words used in the phrasing of questions must be within the vocabulary range of the students being tested. Special care should take when using Arabic words.

Eg. Badly Worded Question: Contrast and define Sallah with Zakaah.

Below is a list of some words used in tests. The teacher and students should be clear as to their meanings:

- a. Compare: Look for similarities and differences between.
- b. Define: Set down the precise meaning of a word or phrase.
- c. Contrast: Set in opposition in order to bring out differences.
- d. Describe: Give a detailed or graphic account of.
- e. Discuss: Investigate or examine by argument, sift and debate, giving pros and cons.
- f. State: Present in brief, clear form.

- b. **Logically Presented:** The next important thing is the logical presentation of tests. Avoid things like! Is Islam fard or is only parts of Islam fard on Muslims? To ensure logical questions are asked we must be keen on sequence of points and the central theme. e.g., Explain in two or three lines the meaning of the word 'Sallah'.

c. Relevancé to what has been taught: This is very crucial and failure to do this causes (i) Waste of students and teachers' time. (ii) Demoralizes the students (iii) Defeats the purpose of the test. We should be especially careful about simple errors such as for example if we teach the students how to perform Hajj, then we should not test them on the definition of Hajj.

4.6.3 TYPES OF TESTS:

a. **Essay:** These are usually questions requiring long expositions. Their uses are in exposing the students to express their understanding in a detailed way.

EG: Give a short biographical sketch of the life of Abu Bakr.

b. **One word answer:** Usually either yes or no/true or false. These types help the conductor to easily and quickly cover a wide range of topics.

c. **Multiple Choice:** This type involved a question with a variety of answers suggested and the student has to select one from among them. e.g., Islam is for (i) Muslims only, (ii) Non-Muslims only (iii) All mankind.

d. **Practicals:** These involve the students in a practical session. e.g., Physical performance of Salaah.

e. **Oral:** This is very effective and should be constantly done. It helps the students to explain what they have learnt.

There are a number of other types but the above are the most common.

4.6.4 LAST WORD:

a. It is very important for conductors to test each student during the whole course of any program. He should privately give students simple assignments and note their ability to fulfil them. Also to employ simple tarbiyah techniques.

b. Tests should be geared to test the students' ability to use books and do research and not only to test his ability to memorize.

d. As far as possible incentives should be given to students who do well in test.

4.7 NOTES OF LESSONS:

The last and perhaps the most important topic is notes of lessons.

Matter:

- a. Definition of notes of lessons.
- b. Importance of notes of lessons
- c. Preparation of notes of lessons.

Aims: The above mentioned.

4.7.1 Definition of notes of lessons:

What is notes of lessons? (ask questions)

As name implies, notes of lessons is relevant plans that are noted by the teacher in preparation for a lesson. They are compulsory plans for a successful lesson. The Holy Prophet said: *'A thing becomes compulsory if it is needed to fulfil a compulsory thing.'* Thus since it is compulsory to teach with proficiency then preparation of notes of lesson becomes waajib.

4.7.2 IMPORTANCE OF NOTES OF LESSONS:

- a. Insures proper preparation — if we prepare notes then we are making sure that we make proper plans for the lesson. This gives us confidence. It is no longer haphazard. Proper preparation has been ensured and we know exactly what we are about to do.
- b. Ensures systematic follow ups and development of topics. Here again you are planning ahead, you know what you have done and this avoids time wasting. Consider teacher who enters the class and then decides what to teach for the lesson.
- c. Completion of syllabus: Notes of lessons ensure a smooth completion of syllabus.
- d. Aids and motivates the teacher and enhances his teaching techniques. For preparation helps him to experiment and become better and better.
- e. Aids in testing and checking-with a record of what you teach, you are able to effectively test and check the students. It also help you to be prepared when checked by those authorized.

4.7.3 PREPARATION OF NOTES OF LESSONS:

- a. The conductor must know certain basic things:
(i) Subject (ii) Date (iii) Time duration (iv) Age groups of students (v) Topic or matter to be taught (vi) Aim or objective of teaching the topic (vii) Teaching aids to be used.

PREPARE ON BLACKBOARD: AN EXAMPLE

Subject: Islamic Studies **Date:** **Time:**

Age Group: **Topic:** Wudu **Aim:** Students to know to do wudu

Aids: Water, container.

Method:

- a. **Introduction:** Naturally you must introduce your topic — list on paper what you will say. Will you ask a question? Will your head up the blackboard?
- b. **Body or mainpoints:** Here again you list what you will actually teach, list your aids, your main items, questions, etc.
- c. **Conclusion:** Conclude your lesson. Do you intend to recap? etc.

After the lesson:

Evaluation: Has the lesson been successful? Highlight success or failure. List areas.

This is how we prepare our notes of lessons and it must be done for each and every subject.

4:7:4 SOME POINTS TO NOTE:

- a. Do not write essays but be explanatory.
- b. Notes are for your and the students benefit. Sometimes it might be necessary to stray from the topic due to enthusiasm of the students but always return back to your planned notes as far as possible.

c. Lastly, keep a separate note book for notes of lessons. They are important forms of records.

STUDY CIRCLE PROGRAMS

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INTRODUCTION

The main purpose of this *Study Circles Program* is to educate and train Muslim brothers Islamically. This program is a suggested framework and can be modified to suit relevant situations as they may arise. However, these modifications must be done after consultation with the responsible committee (s). The program is divided into various phases and brothers can be accommodated into any phase depending on their level of understanding and participation in Islamic activities.

The following should be kept in mind:

1. Each phase has objectives which should be kept in mind as that phase is executed. These objectives are to be achieved as far as possible by the end of the phase.
2. The program is to be executed in the form of teaching sessions or study groups depending on the situation at suitable venues.
3. There is a time limit and a duration suggested for each phase. This is important to consider during the phase and can be adjusted if deemed necessary.
4. While selecting brothers for the different phases, their age, interest, zeal, enthusiasm, intellectual ability and concern for Islamic activities must be taken into consideration.
5. Brothers completing one phase should move on to the next phase once they are capable.
6. The emphasis and highlight of each phase are derived from all the underlined words.

ELEMENTARY PHASE — ONE YEAR:

OBJECTIVES:

1. To give the brothers a basic knowledge of various aspects of Islam.
2. To help the brothers implement Islam in their lives.

REGULATIONS:

1. The brothers in this phase should practice the *Faraedh* and as much *Sunnah* and *Nafil* as possible.
2. They should be encouraged to select friends who will help them practice Islam.
3. They should organize games or any activities that will help them to be together as often as possible.
4. The suggested age is between 11-14 years.
5. The initiative of the conductor should be used in dealing with this program.

TRAINING:

1. Qualities such as *Punctuality, discipline, patience, etc.*, should be emphasized.
2. This phase should be once a week for 2-3 hours.
3. Fasting to be practiced at least once in two months.

PROGRAM:

a. **Qur'an:** To memorize surah Al-Fatiha and surah An-Nas to Az-Zilzaal and their meaning. Use of "*Eleven Surahs Explained*" by Hasim is recommended for the explanation.

b. Islamic Studies:

1. Iman: "Basic Beliefs" by Hashim.
2. "Islamic Ethics and Personal Conduct" by Hashim.
3. 'Ibaadat: "The Five Pillars" by Hashim.

c. **Biography:**

1. "Life of Prophet Muhammad" p.b.u.h. Vol. 1 & 2 by Hashim.
2. Al-Khulaffa Ar-Rashidoon by Hashim.

Qur'anic Arabic by Muhammad Sieny
Islamic Arabic.

FIRST PHASE — 1 YEAR

OBJECTIVES:

1. To instill an Islamic consciousness within the minds of the brothers.
2. To increase the *Islamic knowledge* among the brothers.
3. To help direct the brothers *personality* along Islamic lines.

Regulations:

1. The brothers in this phase should be *practicing the Faraaedh* and encouraged to do as much *Sunnah and Nafil* as possible.
2. This phase can be completed in one year if the session is weekly for 2½ to 3 hours.
3. The brothers should be committed to this phase as much as possible.
4. The suggested age is 15 years or more.

Training:

1. The brothers are to be encouraged to practice *constant Zikr*.
2. They should spend at least one night during the phase for collective *ibadaat*.
3. They should *fast* once per month.
4. The brothers are to be encouraged to have contact with others by phoning, visiting each other, picnics, trips etc. in order to develop *brotherly relations*.

Program:

a. Qur'an:

(1) to study and memorize correctly Surah Al-Fatiha and An-Nas to As-Shams. (2) the use of "In the Shade of the Qur'an" by S. Qutb is recommended for the explanation. "Meaning of Qur'an" by Maududi could also be used.

b. Islamic Studies:

(1) Collective Study:

- a. Towards Understanding Islam by Sayyid Maududi
- b. Islam in Focus by H. Abdal 'ati
- c. Al-Tahaarah by J. Badawi.

The a & b above can be interchanged conveniently where the topics are the same.

If suitable, J. Badawi's tape series "A"&"D" can be used.

2. Individual Study:

- a. The Pillars of Faith by Ja'far Idris
- b. Tawhid and Shirk by Ibrahim Hussain.
- c. The Role of Muslim Students in The Reconstruction of the Muslim Society by Sayyid Mawdudi.
- d. Towards Understanding The Qur'an by Sayyid Mawdudi
- e. Religion of Truth by Sayyid Mawdudi.
- f. Islam and The Origins of Modern Science, by Abdul Wahid.

3. Additional Reading:

- a. Introduction to Islam by Muhammed Hamidullah.
- b. Survey of Islamic Doctrines by Kamil Aydich.

Presentations by the brothers can be done on topics relating to the above books within the circle.

c. ARABIC:

- 1. To learn to read Arabic especially in the context of the Qur'an.
- 2. To practice the reading and memorization of Surah Al-Fatiha and An-Nas to Al-Alaq.

3. To memorize du'as for sleeping, meals, washrooms, Azaan, etc.

Textbook: *Manual of Tazkia.*

SECOND PHASE 1 YEAR

Objectives:

1. To raise the level of Islamic consciousness.
2. To improve the understanding of the brothers concerning Islam as a complete system of life.

Regulations:

1. The brothers should be practicing the Faraaedh and as much Sunnah and Nafl as possible.
2. The brothers in this phase should have passed through the first phase or have the equivalent understanding.
3. The session should be for 3 hours weekly.
4. The brothers should be assisted to practically implement Islam.
5. The brothers are to be encouraged to be involved in Islamic activities.

Training:

1. The brothers should emphasize the remembrance of Allah (S.W.) in their lives through *Zikr, Extra Nawaafil*, etc.
2. They should spend at least two nights together during the phase.
3. They should fast twice a month.
4. The brothers should make efforts to strengthen the relationship by exchanging visits, phoning, picnics, games, etc.

Program:

- a) **Qur'an:** To study and memorize the following selections from Qur'an.

- | | |
|----------------------|----------------------|
| 1. Al-Baqurah: 1-5 | 6. Al-Muminoon: 1-11 |
| 2. Al-Baqurah: 177 | 7. Luqman: 33-34 |
| 3. Al-Baqurah: 255 | 8. Al-Hashr: 18-24 |
| 4. Ale-Imran: 26-27 | 9. Al-Balad-At-Tariq |
| 5. Al-'Araf: 156-157 | |

b. ISLAMIC STUDIES:

1. Collective Study:

- The Meccan Crucible - Zakaria Bashier.
- Islam and Universal Peace - S. Qutb.
- To The Youth - Hassan Al Banna.

If suitable, J. Badawi's tapes series E can be used.

2. Individual Study:

- Let us be Muslims - Sayyid Mawdudi
- 'Self Introspection and Moral Reconstruction - Na'eem Siddiqi.
- Where are you going? Islamic Trust of Trinidad.
- Capitalism, Socialism and Islam - Sayyid Mawdudi.

3. Additional Reading:

To memorize and study selected Ahadith taken from Hadith by An-Nawawi.

Numbers: 1, 3, 5, 7, 9, 11, 12, 13, 16, 18.

d. Arabic:

- To study and practice the rules of reciting of Qur'an (Tajweed):
Testbook: Tajweed-ul-Qur'an by Raof Zamaan or Easy Tajweed by S. K. Husaini.
- To learn short Arabic phrases.

THIRD PHASE 1 YEAR

Objectives:

1. To mould and develop the *ideological understanding* of the brothers.
2. To orient the minds of the brothers toward *organized Islamic efforts*.
3. To enable the brothers to develop their *commitment to Islam*.

Regulations:

1. The brothers are expected to reach a *high degree of Islamic consciousness*.
2. They should have either passed through phases 1 and 2 or be on the same level of understanding.
3. The session should be for three hours weekly.
4. The brothers are encouraged to *sacrifice their efforts and contribute effectively, toward organized Islamic activities*.

Training:

1. The brothers should try to develop their *personalities* according to the Islamic spirit.
2. They should emphasize the practice of *self analysis*.
3. They should fast at least three days a month.
4. The brothers should spend at least three nights together during the phase.
5. The brothers should be encouraged to function collectively, organizing activities such as lectures, seminars, social gatherings, workshops, exhibitions, etc. This is done to strengthen the brotherly relationship and can be coordinated with other committees.
6. The brothers are to be made aware of the *affairs of the local Muslim community*.

Community:

Program:

- à. **Qur'an:** To study and memorize the following selected ayahs.

STUDY

MEMORIZE

1. Al-e-Imran: 102-109	102-105
2. Al Anfaal: 20-29	27-29
3. Al-Furqaaan: 61-77	Whole
4. Az Zumar: 53-75	None
5. Ar-Rum: 17-21	Whole
6. An Nur: 27-30-33	1-4
8. Al-Buruj to Al infitaar	Whole

b: Islamic Studies:

1. Collective Study.

- Life of Muhammad (Medinite Period) by Abdul Hameed Siddiqi.
or Madinian Crucible by Zakaria Bashier (if available)
- Islamic way of life by Sayyid Mawdudi.
- Family Life in Islam by Khurshid Ahmad.
- Status of Women in Islam by Jamal Badawi, if suitable, tapes from series "F" and "G" by Jamal Badawi can be used.

2. Individual Study:

- The Muslim Women's Dress by Jamal Dadawi.
- The Islamic Movement: Dynamics of Values, Power and Change by Sayyid Mawdudi.
- Islam at The Crossroads by Muhammad Asad.

3. Additional Reading:

- A Short History of the Revivalist Movements by S. Mawdudi.
- Islam the Religion of the Future by S. Qutb.

C. HADITH:

To study and memorize the following from Forty Hadith by Imam An-Nawawi and Riyaad As-Saaliheen.

STUDY

MEMORIZE

No. 2	From Wa qall yaa Muhammad to Fa Innahu Yaraak
No. 6	From start to fil haraam
No.10	From start to Maa razaqnaakum
No.19	From whole of the second narration
No.24	From vaa ibaadi (last one) to end
No.25	From Awalya qad ja 'ala to end
No.27	From First part (only)

b. Nos. 227, 279,
280, 282

b. ARABIC:

1. To study and practice the remaining rules of reciting Qur'an (Tajweed) as much as possible.

Textbook: Tajweed-ul Qur'an by Raof Zaman or
Easy Tajweed by Dr. S.K. Husaini.

2. To learn short Arabic Phrases.

FOURTH PHASE 1 YEAR

Objectives:

1. To strengthen the brothers *commitment* to Islam.
2. To develop an *understanding* of and an *insight* into *organized Islamic work*.
3. To enable the brothers to display a high standard of *discipline* and *sincere dedication* giving the da'wa of Allah *first priority*.

Regulations:

1. The brothers in this phase are expected to increase their *participation in Islamic activities*.

2. The brothers should possess a *clear understanding* of the Islamic way of life (as covered in phases 1 to 3).
3. The session should be for three hours weekly.
4. The brothers are expected to *sacrifice* as much efforts as possible for the Islamic cause.

Training:

1. The brothers should emphasize *spiritual upliftment* in their lives through zikr, nafl, du'as, etc.
2. They should practice self analysis individually and collectively.
3. They should fast at least three days per month as well as on the days recommended by the Prophet Mohammad (P).
4. The brothers should try to break the fast together twice during the phase.
5. They are to observe qiyaam al-lail two times during the phase.
6. The brothers are encouraged to function collectively organizing activities such as lectures, exhibitions, etc. This is done to strengthen the brotherhood and can be coordinated with other committees or study groups.
7. They are to complete the recitation of the Qur'an once in four months.

Program:

A. Qur'an:

To memorize and study the following selected ayahs.

Study	Memorize
1. Al Baqarah: 261-281	261-265
2. Luqman: 1-10	12-19
3. Fussilat: 30-40	30-35
4. Al-Hujarat: 1-8	Whole
5. Al-Jumu'ah: 1-11	Whole
6. As-Saff: 1-4	Whole
7. An Nur: 55-57	Whole
8. Al-Takwir to An-Naha	

B. Islamic Studies:

1. Collective Study:

- a. Milestones by Sayyid Qutb.
- b. What is our Message by Hussan Al Banna.
- c. Islamic Movement: Pre-requisite For Success by S. Mawdudi.
- d. Selections from the Glorious Caliphate by S. Athar Hussain.

If suitable, tapes from series "H" and "I" by Jamal Badawi can be used.

2. Individual Study:

- a. Everyday Fiqh Vol.1 by Abdul Aziz Kamal.
- b. Islam between Ignorant Followers and incapable Scholars by A.Q. Awdah.
- c. Jihad in Islam by S. Mawdudi.

3. Additional Reading:

- a. Manual of Da'wah - ICNA Publication.
- b. Evidence of Truth by S. Mawdudi.

C. Hadith:

To Study and memorize selected Ahadith from An-Nawawi's Forty Hadith:

Study	Memorize
Nos. 20, 21, 22, 23, 26, 28	Whole
No. 29	None
Nos. 30, 31, 32, 34, 35	Whole
Nos. 36, 37, 38	None
No. 39	Whole
No. 40	1st narration
No. 41	Whole
No. 42	None

D. Arabic:

To study Arabic as a language.

Textbooks: Lessons 1-5 of Elementary Modern Standard Arabic (Cambridge University Press) or/any other suitable and useful text (e.g., Nahmad and Heywood).

FIFTH PHASE 1 YEAR

Objectives:

1. To enable the brothers *become acquainted with Islamic efforts in other parts of the world.*
2. To help the brothers *become spiritually motivated in their lives.*
3. To increase the *zeal, enthusiasm and discipline* of the brothers toward Islamic work.

Regulations:

1. The brothers should make an effort to establish a circle of lower phase of their own.
2. The session should be three hours weekly.
3. The brothers should *discuss and analyze* events occurring around the world.
4. The brothers should read as many news magazines as possible

Training:

1. The brothers should read *Ma'thuraat* (small), daily.
2. They should practice individual and collective self-analysis.
3. They should fast three days per month and on recommended days.
4. The brothers should collectively break fast three times during the phase.
5. They should practice *qiyaam al-lail* individually as often as possible and at least two times during the phase.
6. They are to complete recital of Qur'an once in three months.

Program:

To study and memorize the following selected ayahs.

1	Hud: 112-117	At Tawbah: 111-113
	Ale-Imran: 159-160	Al Hajj: 38-41
	An-Nisa: 58-70	Ash-Shura: 36-44
	An-Nisa: 135	Al-Baqarah: 246-251

All previous hifz will be reviewed and some surahs will be decided for optional studies.

B. Islamic Studies:

1. Collective Study:

- a. Call To Islam and How The Prophets Preached, by A.A. Islahi.
- b. Inner Dimension of Islamic Worship, by Al-Ghazzali.
- c. Islamic Movement: Problems & Perspective, by Fathi Yakan.
- d. Message of the Teachings, by Hassan Al-Banna.

2. Individual Study:

- a. Everyday fiqh - Vol. II, by A.A. Kamal.
- b. Saviours of Islamic Spirit, by A.H. Nadwi.
- c. Islam The Misunderstood Religion, by M. Qutb.

C. Hadith:

To study and memorize some selected Ahadith from Riyad As-Saliheen.

No. 18, 27, 54, 70, 79, 100, 101, 305, 125, 128, 130, 148, 151.

D. Arabic:

To continue the study of Arabic as a language.

Textbook: Lessons 16-30 of Elementary Modern Standard Arabic (Cambridge University Press), or/any other suitable and useful book (e.g., Nahmad and Heywood)

SIXTH PHASE 1 YEAR

Objective:

1. To help clarify the *goals* of the *Islamic work* and its workers.
2. To understand clearly the *united conspiracies* against the Muslims.

3. To further increase the *spiritual development* of the brothers.

Regulations:

1. The brothers' skills should be developed/tapped giving proper perspectives (for the undertaking of future responsibilities).
2. The relationship among believers and disbelievers is highlighted.
3. The brothers should analyze events occurring around the world.
4. They should also read useful news magazines.

Training:

1. The brothers should read Al-Mathuraat (both) daily.
2. They should practice collective muhasabah regularly.
3. The brothers are to make efforts to clarify and develop in their lives the concept of allegiance (to Allah, His Rasul and the Believers).
4. They should fast at least three times per month and on recommended days.
5. The brothers should try to meet on a regular basis (breaking fast together, qiyaam al-lail. etc.)
6. They are to complete recital of Qur'an once in two months.

Program:

A. Qur'an:

To study and memorize parts of surah Al-Anfaal and Al-Kahf.
To review all previous hifz.

Some other surahs can be decided upon for optional memorization.

B. Islamic Studies:

1. Collective Study:

- a. Ulum Al-Qur'an by A. Von Denfer or by A. Rahman.
- b. Studies in Hadith Literature and Methodology by M. Azami.
- c. Jewish Conspiracy - IIFSO publication.
- d. Study and Memorize the necessary functions of leading the prayer (correcting mistakes, etc.)

- Jummaah prayer, bathing the dead,
- Janazah
- Aqiqa
- Wedding ceremony

2. Individual Study:

- a. Memoirs of Hassan Al-Banna.
- b. Islam and Orientalism, by M. Jameela.
- c. The way to The Qur'an by K. Murad.

C. Hadith:

Study and memorize selections from Riyad As-Saliheen. Nos. 188, 190, 197, 213, 222, 224, 226, 229, 230, 239, 241, 302, 303, and Revision of all previous hifz.

D. Arabic:

To continue the study of Arabic as a language.

Textbook: Lessons 31-45 of Elementary Modern Standard Arabic. (Cambridge University Press) or/any other suitable and useful book. (e.g., Nahmad and Heywood).

MODEL PROGRAMS FOR DIFFERENT TRAINING CAMPS

Model Program for Weekend Training Camp for Brothers

Objectives:

1. To increase the Islamic consciousness of the brothers.
2. To impart Islamic knowledge and an understanding of Islam as a complete way of life.
3. To develop leadership qualities and the shouldering of responsibilities.
4. To acquire the quality of initiative and the doing of good deeds for the pleasure of Allah.
5. To strengthen the acquaintances and bond of brotherhood.

Lectures: (Ref. Open)

1. Al-Qur'an: The book without a doubt.
2. Muslim Ummah: It's potentials and shortcomings.
3. Islam: The religion of the future.
4. Masjid: The forgotten institution.

Discussions:

1. How should we behave towards parents and vice-versa?
2. How should a Muslim organize his daily life?
3. How would you react to a call to Jihad?
4. How should you react to a brother when going astray?

Short Talk:

1. Salah' rewards and punishments.
'Aisha bint Abi Bakr.
Congregational prayer.
2. Promises! The contract of a Muslim.
Sa'd ibn Abi Waqqas.
Imaam and Muktadi.
3. Do's and Don'ts for the love of Allah.
Abd Rehman ibn Awf.
The corrective sajda.

4. Persecution! The first taste of success.
Abu Hurayra.
Prayers of the sick and disabled.

Practical Sessions:

1. How to set up and operate an amplifier, video machine.
2. How to trouble shoot a hard start car.
3. How should you prepare and deliver a speech.

Debate:

1. Is television an asset to the Muslim's home?

Tafseer:

1. Surah Al Balad.
2. Surah Al Ghashiya.
3. Surah Al A'la.
4. Surah Al Buruuj.

Seerah: (ref. *Life of Muhammad* by A.H. Siddiqi.)

1. Battle of Hunain.
2. Tabuk expedition.
3. Prophet's character and personal appearances.
4. Farewell speech and death of the Prophet .

Hadith: (ref. Forty Hadith)

1. Hadith #2 from (Wa qaal ya Muhammad - Fa inna hu Yaraak.)
2. Hadith #6 from (Fil haraam, to end)
3. Hadith #10 from (maa razq naa qum — end)

Topics to be covered:

Tafseer	Discussion
Short Talk	News
Hadith	Lecture
Practical Session	Seerah
Quranic Memorization.	

Model Program for Weekend Training Camp for Sisters:

**IN THE NAME OF ALLAH, THE BENEFICENT,
THE MERCIFUL**

ISLAMIC TRAINING PROGRAM (FOR SISTERS)

VENUE:

Date:

Time:

OBJECTIVES:

1. To build the Islamic consciousness of the sisters.
2. To impart knowledge and an understanding of Islam as the only complete way of life.
3. To provide leadership training and the shouldering of responsibilities.
4. To strengthen the bond of sisterhood and develop the spirit of collective striving.
5. To nurture the sense of initiative and the doing of good deeds for the pleasure of Allah alone.

ADMINISTRATION:

Ameera:

Deputy Ameera:

Disciplinarian/Scorer:

Counsellors:

Group Leaders and Deputy Group Leaders:

Kitchen Supervisors:

Office Supervisors:

First Aid Officer Incharge:

Games & P.E. Conductors:

- Moderators:**
1. Cultural Presentation:
 2. Quiz:

PROGRAM: (LECTURES):

1. Islam — The Unique Path for Mankind.
2. The Qur'an — A Manual for the Believers.
3. The Role of Sisters in the Islamic Struggle.

DICUSSIONS:

1. Halaal and Haraam in our Daily Lives.
2. How to Present Islam to non-Muslim.

WORKSHOP:

1. Stages in Developing of Imaan.

SHORT TALKS:

1. Fear of Allah.
2. Devotion to Salaah.
3. Setting the Example.
4. Life of Asma' Bint Abu Bakr.

PRACTICAL SESSIONS:

1. Istinja, Haid, Nafaas, Istihadah.
2. Fard of Wudu, Tayammum, Qada, Qasr, Jama't.

QUR'ANIC STUDIES:

1. Suratul Al Hajj — Ch. 3, V: 77 & 78.
2. Suratul Baqarah — Ch. 2, V: 255.

DEBATE:

TOPIC: Is television Beneficial for the Muslim Home?

Team 1: Propostion:

Team 2: Opposition:

ARABIC CONVERSATION:

Hints: 1. Household 2. Child Development.

TIME-TABLE

Friday, (date):

10:00 a.m. — 10:30 a.m.	Roll Call
10:30 a.m. — 11:00 a.m.	Grouping & introduction
11:00 a.m. — 11:30 a.m.	Opening Session
11:30 a.m. — 12:30 p.m.	Lecture #1
12:30 p.m. — 1:15 p.m.	Lunch
1:15 p.m. — 2:15 p.m.	Salaatul Jum'a
2:15 p.m. — 3:00 p.m.	Discussion (#1)
3:00 p.m. — 3:45 p.m.	Qur'an and Tafsir
3:45 p.m. — 4:15 p.m.	Salaatul 'Asr.
4:15 p.m. — 5:00 p.m.	Games
5:00 p.m. — 5:15 p.m.	Snacks
5:15 p.m. — 5:40 p.m.	Arabic
5:40 p.m. — 6:10 p.m.	Workshop
6:10 p.m. — 6:35 p.m.	Preparation for Salaatul Magrib
6:35 p.m. — 7:00 p.m.	Practical Education (#1)
7:00 p.m. — 7:30 p.m.	Quiz
7:30 p.m. — 8:30 p.m.	Dinner
8:30 p.m. — 9:00 p.m.	Salaatul 'Isha
9:00 p.m. — 9:15 p.m.	Group Meeting
9:15 p.m. — 10:00 p.m.	Cultural Presentation
10:15 p.m. — 10:30 p.m.	Preparation for sleep
10:30 p.m.	Sleep

Saturday, (date)

5:00 a.m. — 5:20 a.m.	Wake up
5:20 a.m. — 5:40 a.m.	Preparation for Salaatul Fajr
5:40 a.m. — 6:00 a.m.	Qur'anic Recitation
6:00 a.m. — 6:20 a.m.	Short talk (#1)
6:20 a.m. — 6:45 a.m.	Physical Education
6:45 a.m. — 7:00 a.m.	Cleaning up
7:00 a.m. — 7:45 a.m.	Breakfast
7:45 a.m. — 8:00 a.m.	Preparation for Sessions
8:00 a.m. — 9:00 a.m.	Lecture #2
9:00 a.m. — 9:15 a.m.	Break

9:15 a.m. — 9:45 a.m.	Practical Education (#2)
9:45 a.m. — 10:15 a.m.	Arabic
10:15 a.m. — 10:30 a.m.	Break
10:30 a.m. — 11:15 a.m.	Qur'an and Tafsir (#2)
11:15 a.m. — 11:45 a.m.	Household Hints
11:45 a.m. — 12:30 p.m.	Lunch
12:30 p.m. — 1:00 p.m.	Preparation for Zohr - Salaatul Zohr.
1:00 p.m. — 2:15 p.m.	Rest
2:15 p.m. — 3:15 p.m.	Games and Clean-up
3:45 p.m. — 4:15 p.m.	Salaatul 'Asr and Snacks
4:15 p.m. — 5:15 p.m.	Debate
5:15 p.m. — 5:40 p.m.	Short talk
5:40 p.m. — 5:50 p.m.	Break
5:50 p.m. — 6:15 p.m.	Household Hint (Child Development)
6:15 p.m. — 6:30 p.m.	Salaatul Maghrib
6:30 p.m. — 7:00 p.m.	Break
7:00 p.m.— 7:45 p.m.	Discussion (#2)
7:45 p.m. — 8:45 p.m.	Dinner
8:45 p.m. 9:15 p.m.	Salaatul 'Isha
9:15 p.m. — 9:30 p.m.	Group Meeting
9:30 p.m. — 10:30 p.m.	Cultural Presentation
10:30 p.m. — 10:45 p.m.	Preparation for sleep
10:45 p.m.	Sleep

Sunday, (date)

5:00 a.m. — 5:20 a.m.	Wake-up
5:20 a.m. — 5:40 a.m.	Preparation for Salaah
	Salaatul-Fajr
5:40 a.m. — 6:00 a.m.	Qur'anic Recitation
6:00 a.m. — 6:20 a.m.	Short Talk #3
6:20 a.m. — 6:45 a.m.	Physical Education
6:45 a.m. — 7:00 a.m.	Clean up
7:00 a.m. — 7:45 a.m.	Breakfast
7:45 a.m. — 8:00 a.m.	Preparation for Sessions
8:00 a.m. — 9:00 a.m.	Lecture
9:00 a.m. — 9:30 a.m.	Break
9:30 a.m. — 10:00 a.m.	Arabic
10:00 a.m. — 10:20 a.m.	Short talk (#4)

10:20 a.m. — 11:20 a.m.	Quiz
11:20 a.m. — 11:30 a.m.	Break
11:30 a.m. — 12:30 p.m.	Evaluation
12:30 p.m. — 1:30 p.m.	Lunch
1:30 p.m. — 2:00 p.m.	Clean up
2:00 p.m.	Departure

Group & Introduction

Physical Exercise

Kitchen

Model Program for Short Training Camp in Ramadan

Date:

Place:

Nazima-e-Ijtima:

Guest:

PROGRAM Friday, (date)

6:00 p.m. — 6:15 p.m.	Welcome by
6:15 p.m. — 7:00 p.m.	Mutual Introduction
7:00 p.m. — 8:00 p.m.	Purpose of Tarbiah Camp, by
8:00 p.m. — 8:15 p.m.	Free Period
8:15 p.m. — 9:50 p.m.	Maghrib & Iftar
9:50 p.m. — 11:30 p.m.	Isha & Salat-ul-Taraweeh
11:50 p.m. — 2:50 a.m.	Rest

Saturday, (date)

3:30 a.m. — 4:30 a.m.	Wake up, Tahajjud & Suhoor
4:50 a.m. — 5:15 a.m.	Salat-ul-Fajr

6:00 a.m. — 7:00 a.m.	Tazkia-e-Nafs by
7:00 a.m. — 7:15 a.m.	Discussion
7:15 a.m. — 7:30 a.m.	Why I.C.N.A.? by
7:30 a.m. — 7:45 a.m.	Questions & Answers
7:45 a.m. — 9:00 a.m.	Group Discussion & follow up: Obligations of Muslims in North America
9:00 a.m. — 9:15 a.m.	Free Period
9:15 a.m. — 10:30 a.m.	Fikr-e-Akhirah, by
11:00 a.m. — 11:30 a.m.	Epilogue, by
11:30 a.m. — 11:45 a.m.	Closing remarks, by

MODEL PROGRAM FOR SPECIAL TRAINING CAMP FOR SHURA AND NAZIMS

DATES:

PLACE:

INCHARGE:

Program:

Physical Arrangements:

OBJECTIVES:

1. Developing a thorough understanding of the principles and practices of *Tazkia* in Islamic Movement.
2. To enhance commitment of the brothers for the Movement.
3. Development of leadership qualities, i.e., public speaking, conducting a meeting, use of audio-visual resources.
4. Review of I.C.N.A. work at central and local units: problems and their solutions.
5. Suggestions and recommendations for future work.

GENERAL INSTRUCTIONS:

A. For Travel:

Reservations for air travel should be made as soon as possible to avoid problems. Please inform the Incharge, Physical Arrangements of the time of your arrival at least one week prior to the camp.

B. For the Meeting:

1. We must prepare ourselves for the meeting by studying material related to the topic before coming to the meeting.
2. All participants should take notes of the various programs and communicate the same to their respective unit.
3. During the meeting, special efforts be made for *Zikr* and *'Ibada*. Unnecessary conversation is to be discouraged.
4. During intervals, we would try to get acquainted with each other and the work at different units. This is to create close brotherly relations so vital for the Movement.

5. Methodology for Workshop:

- a. Participants will be divided into different groups depending on the number. Each group will have its coordinator.
- b. Group will study the printed material provided.
- c. Following this study period, the coordinator will initiate the discussion.
- d. Each participant will then be given time for expressing his views.
- e. Coordinators will record the salient points of discussion and then present a summary in the joint session.

6. Things to Bring with you:

- a. Pen and notebook.
- b. Winter clothings and blankets.

7. Discipline at the meeting place is to be abided by all:

- a. Listen and obey to the directions of the *Amir-e-Ijtima*.
- b. Times for sleeping, waking up, Salat, eating, and programs are listed here. These are to be observed.
- c. Places are designated for keeping shoes, luggage, sleeping, and meeting.
- d. Cleanliness of washrooms, sleeping areas, kitchen & meeting place is our responsibility. Different zonal brothers will be assigned special duties however.

PROGRAM

FRIDAY, November 28,

12:30 p.m. — 1:30 p.m.	Khutba Juma' — Main Goal of Tazkia, 'Preparation for Jihad' Salat
1:30 p.m. — 2:30 p.m.	Lunch
2:30 p.m. — 3:00 p.m.	Salatul 'Asar
3:00 p.m. — 4:00 p.m.	Opening remarks by Nazim-e-Halqa and program chairman
4:00 p.m. — 4:30 p.m.	Salatul Maghrib
4:30 p.m. — 5:30 p.m.	Introduction of Participants
5:30 p.m. — 6:30 p.m.	Salatul 'Isha
7:00 p.m. — 8:00 p.m.	'Sura Takwir' (Tajwid, Explanation of Meanings)
8:00 p.m. — 9:00 p.m.	Dinner
9:00 p.m. — 11:00 p.m.	Group Discussions (Milestones of Tazkia) A. Stages of Iman 1. Iman 3. Taqwa 2. Islam 4. Ihsan B. Signs of 'Nifaq' (Hypocrisy) (In the light of Qur'an & Hadith)

SATURDAY, November 29th,

4:30 a.m. — 5:30 a.m.	Tahajjud & Azkaar
5:30 a.m. — 6:00 a.m.	Salatul Fajr
6:00 a.m. — 7:00 a.m.	'Sura Infitar'
7:00 a.m. — 7:30 a.m.	Physical exercise
7:30 a.m. — 8:30 a.m.	Washup and Breakfast
8:30 a.m. — 9:30 a.m.	Prophet Mohammad (P) as a Leader of Islamic Jama'a
9:30 a.m. — 10:30 a.m.	Two Short Speeches: 1. Developing Strong Relation with Allah (S.W.) 2. Concern about the life here-after.

10:30 a.m. — 12:00 noon

Workshops:

A. How to be a good speaker and conductor of an Islamic program.

B. How to enhance commitment for the Islamic Movement among our workers.

C. How to make the best use of audio-visual aids.

12:00 noon — 1:00 p.m.

Salatul Zuhr

1:00 p.m. — 2:00 p.m.

Interval and lunch

2:00 p.m. — 3:00 p.m.

Salatul Asr

3:00 p.m. — 4:00 p.m.

Reports of group leaders

4:00 p.m. — 4:30 p.m.

Salatul Maghrib

4:30 p.m. — 6:30 p.m.

Review of I.C.N.A. work

6:30 p.m. — 7:00 p.m.

Salatul 'Isha

7:00 p.m. — 9:00 p.m.

MSI — Report &

Recommendations

9:00 p.m. — 10:00 p.m.

Dinner

10:00 p.m. — 11:00 p.m.

Azkar

SUNDAY, November 30th,

4:30 a.m. — 6:00 a.m.

Same as on Saturday

6:00 a.m. — 7:00 a.m.

Study of Hadith

7:00 a.m. — 7:30 a.m.

Physical Exercise

7:30 a.m. — 8:30 a.m.

Washup and breakfast

8:30 a.m. — 9:30 a.m.

'USRA Institution' and its Role in Tarbeya

9:30 a.m. — 11:00 a.m.

Techniques of Tazkia (Workshop)

1. Individual level

2. Family circle

3. In the Jama'a & community

11:00 a.m. — 12:00 noon

Reports and discussion

12:00 noon — 12:30 p.m.

Concluding Remarks

12:30 p.m. — 1:30 p.m.

Lunch and Zuhr

Model Program for Annual Convention:

- Theme:** **ISLAMIC DAWA IN NORTH AMERICA**
- Place:**
- * A university campus or
 - * A camp site or
 - * Convention center in a large city hotel.
- Dates:**
- * Labor Day weekend, or
 - * Independence Day weekend.

- Responsibilities:**
- * Convention chairman
 - * Program chairman
 - * Incharge Ladies Program
 - * Incharge Children & Youth Program
 - * Incharge Registration
 - * Incharge Physical Arrangements
 - * Incharge Transportation
 - * Incharge Recording
 - * Books and Cassette Service

- Guest Speakers:**
- * Overseas speakers
 - * North American speakers

PROGRAM:

FRIDAY:

- | | |
|-------------------------|------------------------------------------------------------------------|
| 10:00 a.m. — 12:00 noon | Registration opens |
| 12:00 noon — 1:00 p.m. | Lunch |
| 1:00 p.m. — 2:00 p.m. | Salatul Jum'ah |
| | Topic for Khutba: 'Obligation of Islamic Da'wa in North America |
| 2:00 p.m. — 4:00 p.m. | Orientation of the convention site and rest. |
| 4:00 p.m. — 5:00 p.m. | Individual contact. |
| 5:00 p.m. 5:30 p.m. | Salatul Asr |
| 5:30 p.m. — 6:00 p.m. | SESSION ONE: |
| | a. Recitation of the Qur'an |
| | b. Welcome address |
| | c. Introduction of the Program by the Program Chairman |

d. Physical Arrangements by
the Convention Chairman.

6:00 a.m. — 7:00 p.m.

SESSION TWO:

Chairperson:

Speech: The Future of Muslim
Ummah in N. America and Our
Responsibilities.

Speaker:

7:00 p.m. — 8:00 p.m.

Dinner

8:00 p.m. — 8:30 p.m.

Salatul Maghrib

8:30 p.m. — 10:00 p.m.

Salatul 'Isha

10:30 p.m. — 5:00 a.m.

Rest

SATURDAY:

5:00 a.m. — 6:00 a.m.

Salatul Fajr & Zikr-Allah

6:00 a.m. — 6:15 a.m.

Physical Exercise

Instructor:

6:15 a.m. — 7:00 a.m.

Games and sightseeing

7:00 a.m. — 8:00 a.m.

Breakfast

8:00 a.m. — 9:30 a.m.

SESSION THREE:

Chairperson:

Study of Qur'an — What is
Islamic Da'wa?

Speaker:

9:30 a.m. — 10:30 a.m.

Tea & individual contacts

10:30 a.m. — 12:00 noon

WORKSHOP A:

*Islamic Movement and Other
Muslim Organizations - Dis-
tinctions and Resemblances.

*Ways & Means of Islamic
Da'wa

12:00 noon — 1:00 p.m.

Lunch

1:00 p.m. — 2:00 p.m.

Salatul Zuhr & Zikr-Allah

2:00 p.m. — 3:30 p.m.

SESSION FOUR:

Chairperson:

Reports and Recommen-
dations of Workshops.

3:30 p.m. — 5:30 p.m.

5:30 p.m. — 7:00 p.m.

7:00 p.m. — 8:00 p.m.

8:00 p.m. — 8:30 p.m.

8:30 p.m. 10:00 p.m.

10:00 p.m. — 10:30 p.m.

10:30 p.m. — 5:00 a.m.

SUNDAY:

5:00 a.m. — 8:00 a.m.

8:00 a.m. — 9:00 a.m.

9:00 a.m. — 11:00 a.m.

11:00 a.m. — 12:00 noon

12:00 noon — 1:00 p.m.

1:00 p.m. — 2:00 p.m.

2:00 p.m. — 3:00 p.m.

Salatul Asr

SESSION FIVE:

Chairperson:

Annual Report of I.C.N.A. Work Local.

Dinner

Salatul Maghrib

SESSION SIX:

Chairperson:

Speech:

Characteristics of Da'iyah

Speaker:

Salatul 'Isha

Rest

Same as previous morning's activities.

SESSION SEVEN:

Chairperson:

Study of Hadith:

Believers are Like the Mirror to Each other.

Speaker:

WORKSHOP B:

Islamic Da'wa to Muslims and Non-Muslims:

Experiences, difficulties, and solutions.

SESSION EIGHT:

Children and Youth Presentations and Prize Distribution.

Lunch

Salatul Zuhr

SESSION NINE:

Chairperson:

Reports and Recommendations of Workshop.

3:30 p.m. — 4:00 p.m.	Tea and individual contact
4:00 p.m. — 5:00 p.m.	SESSION TEN: Chairperson: Annual Reports of Central, Departmental, and Zonal work.
5:00 p.m. — 5:30 p.m.	Salatul Asr
5:30 p.m. — 7:00 p.m.	SESSION ELEVEN: Chairperson: Symposium: Islamic Move- ment in Different Countries.
7:00 p.m. — 8:00 p.m.	Dinner
8:00 p.m. — 8:30 p.m.	Salatul Maghrib
8:30 p.m. — 10:00 p.m.	SESSION TWELVE: Islamic Movements in Different Countries (cont.)
10:00 p.m. — 10:30 p.m.	Salatul 'Isha
10:30 p.m. — 5:00 a.m.	Rest

MONDAY:

5:00 a.m. — 8:00 a.m.	Same as previous morning's activities.
8:00 a.m. — 10 a.m.	SESSION THIRTEEN: Speech: 'Hypocrisy & Inconsistency'
10:00 a.m. — 10:30 a.m.	Concluding Remarks by the New President of I.C.N.A.

SUGGESTED SYLLABUS OF STUDY

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1. General Syllabus of Study:

A. Study of Quran:

One section (Ruku) should be studied daily with translation and commentary, especially with family members. Special emphasis is to be given to the following:

- a) Introduction to Qur'an by A.A. Maudoodi.
- b) Meaning of Qur'an
 - Suras Al-Tauba
 - Al-Ahzab
 - Al-Hadeed
 - Al-Noor
 - Al-Hujurat
 - Al-Anfal

B. Study of Hadith:

Efforts should be made to study one Hadith at least daily. The following books are recommended:

- a). Meaning and Message of Tradition by Manzoor A. N'omani
- b) Sahih Bukhari (English)
- c) Sahih Muslim (English)
- d) Forty Hadith by Nawawi

C. Fiqh:

- a) Everyday Fiqh
- b) Fiqh-Al-Sunnah, by Asim Haddad

D. Seerah:

- a) Muhammad, the Benefactor of Humanity by N. Siddiqui

E. Study of Islamic Literature:

- I. Basic Beliefs & Concepts in Islam:
 - a. Four Basic Quranic Terms, by A.A. Maudoodi

- b. Evidence of Truth, by A.A. Maudoodi
- c. Ethical Viewpoint of Islam, by A.A. Maudoodi
- d. Obligation of Aqamat-e-Din, by S.D. Islahi
- e. Towards Understanding Islam, by A.A. Maudoodi
- f. Islamic Way of Life, by A.A. Maudoodi
- g. Islam & Ignorance, by A.A. Maudoodi
- h. Islam: Its Meaning & Message, by K. Ahmed
- i. Fundamentals of Islam, Part I., by A.A. Maudoodi

II. 'Ibadat (Islamic Obligations):

Fundamentals of Islam, Part 2-5, by A.A. Maudoodi

III. Islam as a Way of Life:

- a. Islamic Way of Life, by A.A. Maudoodi
- b. Islamic Law and Constitution, by A.A. Maudoodi
- c. Purdah, by A.A. Maudoodi
- d. Banking Without Interest, by N. Siddiqui

IV. Islamic Da'wah and Jama'ah:

- a. Inter-personal Relations in Islamic Movement by K.Murad.
- b. Manual of Da'wah, by I.C.N.A.
- c. Guidelines for Islamic Workers, by A.A. Maudoodi
- d. Islamic Da'wah and Its Methodology, by A.A. Maudoodi
- e. Islam and Collectivism, by S.D. Islahi

V. Islamic Movement:

- a. Constitution of Jamaat-e-Islami Pakistan & India
- b. Reports of Jamaat-e-Islami, (Parts I-VI)
- c. Our Message, by H. BANNA.
- d. Milestones, by S. QUTB.
- e. Islam and Universal Peace, by S. QUTB.
- f. Al-Akhwan Al Muslimoon, by Ishaq Moosa Chisti.
- g. 'Maududi', by A. Gilani.

VI. Western Civilization and Thoughts:

- a. Islam vs. The West, by M. Jameela.
- b. Islam and Modernism, by M. Jameela
- c. Western Civilization Condemned by Itself, by M. Jameela

VII. Comparative Study of Religions:

- a. Islam vs. Ahl Al Kitab, Past and Present by Maryam Jameela.
- b. Christian Doctrine, by J.S. Whale.
- c. Early Christian Doctrine, by J.M.D. Kelly.
- d. The Bible, The Quran, and The Science, by Maurice Bucaille.
- e. Jesus a Prophet of Islam, by M. Ataur Rehman.

VIII. Readings on American Scene:

- a. The Autobiography of Malcolm X, by Alex Haley, 1966.
- b. Roots, by Alex Haley, 1976.
- c. Soul on Ice, by Eldridge Cleaver, 1968.

2. REQUIRED SYLLABUS OF STUDY

For Members:

Before

Qur'an - An Introduction to the Qur'an

Sura Al-Tauba
Al- Ahzab
Al-Hadið
Al-Hujurat

Hadith: Meaning & Message of Traditions: I-II.

FIQH: Everyday Fiqh: I-II.

Literature:

Our Message
Evidence of Truth
The Moral Foundation of Islamic Movement
Short History of the Revivalist Movement
Islam vs. West.
Economic Problem of Man and its Islamic solution

After:

Four Basic Quranic Terms: III

Islam, Misunderstood Religion
Islam vs. Ahl-al-Kitab
Banking without Interest
Muslim Etiquettes
Purdah

For Associate Members:

Before:

Fundamentals of Islam I-II
The Road to Peace and Salvation
Islam and Ignorance

After:

III-IV
Towards Understanding Islam
Constitution of I.C.N.A.
The Life of the Prophet
What is Our Message?
Qur'an

3. Syllabus for specialization in Islamic Knowledge:

A. Injunctions of Qur'an:

1. Jassaus
2. Ibnularabi
3. Qurtubi

B. Commentaries on Hadith:

1. **Bukhari**
 - a. Fathul-Bari
 - b. Ainie

2. **Muslim**
 - a. Nawawi
 - b. Fathul-Mulhim
3. **Abu Dawood**
 - a. Aunul Mabood
 - b. Bazalul Majdood
4. **Muatta**
 - a. Masawwa, by Shah Wali-Ullah
 - b. Musaffa
 - c. Aujazul-Masalik
5. **Mantaqi-Al-Akhbar**
 - a. Neelul-Autar, by Shaukani
6. **Mishkatul Masabih**
 - a. At-taliq Al-Sabih,
by Mohammad Idris Kandhalwi
7. **Ilmul-Aasar**
 - a. Sharah Maani Al-Aasar,
by Imam Tahawi

C. FIQH:

1. **Hanafi School:**
 - a. Al-Mabsoot, Sharah Al-Sayar Al--Kabir,
by Imam Surakhsi
 - b. Badai'-wa-Sanai' by Kasani
 - c. Fathal Qadir, Hidaya by Ibn-e-Hummam
 - d. Fatawa Alamgiri
2. **Shafa'i School**
 - a. Kitabul-Umm
 - b. Sharah al-Muhazzab
 - c. Mughni al-Muhtaj
3. **Maaliki School**
 - a. Al-Mudawwina

4. Hambali School

- a. Al-Mughni, by Ibe-e- Qadama

5. Zahari School

- a. Al Muhalla, by Iben-e-Hazam

6. About Four Major Schools

- a. Bidayat al Mujtahid, by Ibn-e-Rushd
- b. Al Fiqh Alal Mazahib Al-Arba'a,
by scholars from Egypt.
- c. Zadal Ma'ad by Ibn-e-Qayyim

7. For Answers to Sepeific Problems

- a. Kitabul Kharaj, by Imam Abu Yusuf
- b. Al-Kharaj, by Yahya Bin Adam
- c. Kitabul Amwaal, by Abu Ubaid Al-Qasim
- d. Ahkamul Waqf, by Hilal bin Yahya
- e. Ahkamul Mawarees, by Damyati

D. Principles of Islamic Law & Shari'a:

1. Usool Al-Ahkaam, by Ibn-e-Hazm
2. Al-Ahkaam Li-Usool Al-Ahkaam,
by Allama Amidi
3. Usool Al-Fiqh, by Khudri
4. Al-Mawafiqaat, by Shatibi
5. A'lamul Al-Muqi-een, by Ibn-e-Qiyyam
6. Hujjat-Allah Al-Baligha, by Shah Wali Ullah.

AZKAAR & DAWAAT TO BE MEMORIZED

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Forty Prayers From The Qur'an And The Traditions

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝ مَلِكُ يَوْمِ الدِّينِ ۝ إِلَٰهَكَ تَعْبُدُ ۝
إِلَٰهَكَ تَسْتَعِينُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝ آمين

Praise be to Allah, Lord of the Worlds, the Compassionate, the Merciful, Owner of the Day of Judgment. Thee alone do we worship, and to Thee alone do we beg for help. Show us the straight path: the path of those whom Thou hast favoured; not the path (of those) who earn Thine anger, nor of those who go astray. Amen!

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

O' our Rubb! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire.

رَبَّنَا إِنَّا أَمَّا فَاغْفِرْ لَنَا ذُنُوبَنَا ۖ وَقِنَا عَذَابَ النَّارِ

O' our Rubb! We have, indeed, believed: forgive us, then, our sins, and save us from the agony of the Fire.

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا ۖ وَاسْرَأْنَا فِي أَمْرِنَا ۖ وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

O' Rubb! Forgive us our sins and anything we may have done that transgressed our duty: establish our feet firmly, and help us against those people that resist Faith.

رَبَّنَا إِنَّا أَسْعَفْنَا مَتَابِعًا يَا تَيَّابُ لِلْإِيمَانِ لَنْ أَمِنَّا بِرَبِّكَ فَاثْمَانَا رَبَّنَا
 فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَكَّلْنَا مَعَ الْكَافِرِينَ رَبَّنَا
 إِنَّا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا نَحْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ

O' our Rubb! We have heard the call of one calling us to Faith, "Believe ye in the Lord", and we have believed. Our Lord! forgive us our sins, blot out from us our inequities, and take to Thyself our souls in the company of the righteous. O' our Lord! grant us what Thou didst promise unto us through Thine Apostle; and save us from shame on the Day of Judgment; for Thou never breakest Thy promise.

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

O' our Rubb! We have wronged our souls; if Thou forgive us not and bestow not on us Thy mercy we shall certainly be lost.

رَبَّنَا لَا تَجْعَلْنَا بِنْتَةً لِّلْقَوْمِ الظَّالِمِينَ ۝ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ

O' our Rubb! Make us not a trial for those who practise oppression and deliver us by Thy mercy from those who reject Thee.

قَائِلًا السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلَهُ فِي الْآخِرَةِ تُوقَفُ مِنَّا
 وَالْخَافِيْنَ بِالْغُيُوبِ

Creator of the heavens and the earth! Thou art my Protector in the world and the Hereafter. Take Thou my soul at death as one submitting to Thy Will (as a Muslim), and unite us with the righteous.

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

O' my Rubb! Make me one who establishes regular prayer, and also raise among my offspring, O' our Lord! accept Thou my prayer. O' our Lord! cover us with Thy forgiveness—me, my parents and all believers, on the Day the Rockoning will be established.

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَبِيحًا .

O' my Rubb! Bestow on my parents Thy mercy even as they cherished me in my childhood.

رَبِّ اغْفِرْ وَالْإِحْسَانَ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

O' my Rubb! Grant Thou forgiveness and mercy! For Thou art the Best of those who show mercy.

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ
أَحْسَنَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي دِينِي وَإِنِّي تُبْتُ إِلَيْكَ وَإِنِّي
مِنَ السُّلُوبِينَ ۝

O' my Rubb! Grant me that I may be grateful for thy favor which Thou hast bestowed upon me, and upon both my parents, and I may work righteousness such as Thou mayst approve; and be gracious to me in my issue. Truly, I have turned to Thee and truly do I bow to Thee in Islam.

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ
فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ

O' our Rubb! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed. O' our Rubb! Thou art, indeed, full of kindness, Most Merciful,

رَبَّنَا اكفُرْنَا لِنُفْسِنَا وَاطْمَئِنَّا بِإِذْنِكَ عَلَى كُلِّ شَيْءٍ وَكَرِّمْنَا ۝

O' our Rubb! Perfect our Light for us and grant us forgiveness: for Thou hast power over all things.

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيثُ لِي سَائِرَ كَلِمَةٍ

O' Thou Living, Eternal One! Unto Thy Mercy do I appeal. Set aright all my states and all my deeds.

اللَّهُمَّ اسْأَلُكَ فِي دِينِي وَالْأَرْوَاحِ مُرْتَجِسَةً تَمْرِيحًا وَاسْأَلُكَ فِي دُنْيَايَ وَالْآخِرَةِ
فِيهَا مَعَالِي وَاسْأَلُكَ لِأَمْرِي فِي الْآخِرَةِ فِيهَا مَعَارِي وَلِيَعْمَلَ لِي الْحَيَاةُ
زِيَادَةً لِي فِي كُلِّ شَيْءٍ وَاجْعَلِ الْمَوْتَ رِخْسَةً لِي مِنْ كُلِّ شَيْءٍ .

O' Allah, set aright my faith which is the safeguard of all my affairs; set aright my world wherein is my living; set aright my Hereafter whereto I have to return. Let life be unto me a source of advance in every kind of righteousness, and let death be to me a release from every kind of evil.

اللَّهُمَّ إِنَّ أَسْأَلُكَ الْعَفْوَ وَالرَّحْمَةَ فِي الدُّنْيَا وَالْآخِرَةِ

O' Allah! I beg of Thee forgiveness and peace in this world and the next.

اللَّهُمَّ إِنَّ أَسْأَلُكَ الْهُدَى وَالْعِفْوَ وَالرَّحْمَةَ وَالرِّخْسَةَ

O' Allah! I beg of Thee guidance and modesty and righteousness and freedom from want.

اللَّهُمَّ إِنَّ أَسْأَلُكَ مَعْلَمًا نَائِمًا وَرِدًّا نَائِمًا وَغَسَلًا مُتَّعِبًا

O' Allah! I beg of Thee knowledge that is useful, sustenance that is clean, and conduct that is acceptable to Thee.

اللَّهُمَّ افْتَحْ لَنَا أَبْوَابَ رَحْمَتِكَ وَسَهِّلْ لَنَا أَبْوَابَ رِزْقِكَ

O' Allah! Open the door of thy Mercy for us and make easy for us the doors of sustenance.

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَنْ مَعْنَى رِزْقِكَ

O' Allah! Let Thy lawful sustenance suffice for me against unlawful sustenance, and let me be, by Thy Grace, dependent on no one besides Thee.

اللَّهُمَّ وَاقِنِي لِلْآخِرَةِ وَرَضْنِي وَاجْتَمِلْ خَيْرَاتِي خَيْرًا مِنَ الْأَدْنَى

O' Allah! Let it be my good fortune to do things that are pleasing to Thee and make the Hereafter better for me than this world.

اللَّهُمَّ اهْتِنِ رُشْدِي وَرَقِنِ سَرَّ نَفْسِي

O' Allah! Guide me to the right path, to the path of truth and piety, and save me from the mischief of my own self.

اللَّهُمَّ اعِنِ عَلَيَّ ذِكْرَكَ وَشُكْرَكَ وَحَسَنَ عِبَادَتِكَ

O' Allah! Help me in Thy remembrance and in being thankful to Thee and in good worship.

يَا سَعِيدَ الْقُلُوبِ نَبِّتْ قَلْبِي عَلَى وَجْهِكَ.

O Thou who controlleth the hearts! Keep my heart steadfast in Thy faith.

اللَّهُمَّ أَحْيِنِي مُسْلِمًا وَارْتَحِلْنِي مُسْلِمًا

O' Allah! Grant me that I may live as Muslim and die as a Muslim.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مَحَبَّتَكَ وَمَحَبَّةَ مَنْ يَحِبُّكَ وَالْعَمَلَ الَّذِي يَرْيَاكَ وَيُحِبُّكَ
 اللَّهُمَّ اجْعَلْ مَحَبَّتَكَ أَحَبَّ إِلَيَّ مِنْ أَهْلِي وَمِنْ نَفْسِي وَمِنْ الْمَاءِ الْبَارِدِ

O' Allah! I beg of Thee Thy love and the love of him who loveth Thee and the conduct that will enable me to attain Thy love. O' God! let Thy love be dearer to me than my household, my self, and water that is cold.

اللَّهُمَّ الْيَقِيْنِي بِرَحْمَتِكَ وَجَبِّئِي عَذَابَكَ

O' Allah! Cover me with Thy Mercy and save me from Thy Punishment.

اللَّهُمَّ آتِنِي قَدَمَيَّ يَوْمَ تَزُلُ فِيهِ الْأَقْدَامُ

O' Allah! Keep me steadfast when feet begin to waver.

اللَّهُمَّ حَاسِبِي حَسَابًا يَبِيْرًا

O' Allah! Judge me leniently on the Day of Judgment.

رَبِّ انْحِزْلِي حَاطِبِي يَوْمَ الدِّينِ

O' Rubb! Forgive me my sins on the Day of Requital.

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعُثُ عِبَادَكَ

O' Allah! Save me from Thy Chastisement on the Day Thou wilt arise up Thy slaves.

اللَّهُمَّ إِنَّ مَغْفِرَتَكَ أَوْسَعُ مِنْ ذُنُوبِي وَرَحْمَتِكَ أَرْحَمُ عَلَيَّ مِنْ عَمَلِي

O' Allah! Thy forgiveness is wider than mine inequities and I have better hope in Thy Mercy than in my conduct.

اللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَتَكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ مِنْ عَذَابِكَ وَالنَّارِ

O' Allah! I beg of Thee Thy Good Pleasure and the Garden (i.e., Paradise). I also beg of Thee to spare me out of Thy Mercy the Punishment of Fire.

اللَّهُمَّ إِنِّي أَعُوذُ بِرَحْمَتِكَ مِنْ سَخَطِكَ وَبِمَنَّاتِكَ مِنْ عُرْثِكَ وَأَعُوذُ بِكَ يَوْمَ لَا أُحِصِي ثَمَارَ عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

O' Allah!! I seek refuge in Thy good pleasure from Thy displeasure, and Thy forgiveness from Thy retribution; and I seek refuge in Thee. Unable am I to reckon Thy Praise which is Thine. Thou art, indeed, as Thou hast described Thyself.

اللَّهُمَّ اغْفِرْ لِي زَانِعِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

O' Allah, Forgive me, be kind to me, have mercy on me. Verily Thou art Most Kind, Most Merciful.

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَقَلْبِي عَمِيدُكَ وَوَعْدُكَ مَا أَتَيْتَنِي بِهِ أَعْتَدُ بِكَ مِنْ مَنِّكَ مَا مَنَنْتَ ابْنَهُ لَكَ وَيَسِّرْ لِي عَلَى وَابِعِي لِي فَأَغْفِرْ لِي إِنَّهُ لَا يُغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

O' Allah, Thou art my Lord. There is no God save Thee. Thou hast created me and I am Thy slave. And I abide by Thy covenant and promise as best as I can. I seek refuge in Thee from the mischief of what I have wrought. I acknowledge unto Thee Thy favor which Thou hast bestowed upon me and, I confess also my iniquity: so, forgive me for none forgiveth sins save Thee

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ نَزْرِ سَمْعِي وَمِنْ نَزْرِ بَصَرِي وَمِنْ نَزْرِ لِسَانِي وَمِنْ نَزْرِ قَلْبِي وَمِنْ نَزْرِ مَجِيئِي — وَأَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّخَالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَخَا وَالْمَنَابِ .

O' Allah, I seek refuge in Thee from the mischief of my ears, and from the mischief of my eyes, and from the mischief of my tongue, and from the mischief of my heart, and from the mischief of my carnal desires, and I seek refuge in Thee from the punishment of Hell, and from the punishment of the grave, and from the calamity of Dajjal, and I seek refuge in Thee from the trails and temptations of life and death.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ (ﷺ)
 وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ (ﷺ)

O' Allah, I beg Thee all the good things that (Prophet) Mohammad (Peace be upon whom) had begged of Thee, and I seek Thy refuge from all the evils from which (Prophet) Mohammad (Peace be upon whom) had sought refuge in Thee.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
 وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَيٌُّ عَزِيزٌ . اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ
 وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
 إِنَّكَ حَيٌُّ عَزِيزٌ . اللَّهُمَّ أَنْزِلْ الْقَمَدَ الْمَقْرَبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ
 وَالْمَقْدَةَ الْوَسِيلَةَ وَالذَّرَجَةَ وَالْمَقَامَ مَقَاماً مَحْمُوداً الَّذِي وَعَدْتَهُ
 وَأَرْزُقْنَا سَعَادَتَهُ يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ

O' Allah! Magnify Mohammad and his posterity and followers as Thou hast magnified Abraham and his posterity and followers; verily, Thou art the Praiseworthy, the Majestic. O' Allah! bless Mohammad and his posterity and followers as Thou hast blest Abraham and his posterity and followers; verily, Thou art the Praiseworthy, the Majestic. O'Allah! send him down on the Day of Judgment into the place of special nearness unto Thee and elevate him to places of honor and intercession and grant him the place of choicest favor and worthiness Thou hast promised for him, and bless us with his intercession on the Day of Recompense: for Thou never breakest Thy promise.

Prayers For Particular Occasions

Many prayers for specific occasions have, also, been taught to us by the holy Prophet (P). We are reproducing some of them here that are easy to learn and can be made use of by us in our daily life. They should be learnt by heart and recited habitually at moments for which they are indicated.

1. At day-break:

اللَّهُمَّ بِكَ آمَنَّا وَبِكَ أَسْبَحْنَا وَبِكَ نَعْمِي وَبِكَ نَمُوتُ
وَبِكَ النُّشُورُ

O' Allah! with Thy help do we enter upon the morning, and with Thy help do we enter upon the evening; with Thy help do we live and with Thy help do we die; and unto Thee shall be the Resurrection.

2. When evening sets in:

اللَّهُمَّ بِكَ أَسْبَحْنَا وَبِكَ آمَنَّا وَبِكَ نَعْمِي وَبِكَ نَمُوتُ
وَبِكَ الْمَصِيرُ

O' Allah! with Thy help do we enter upon the evening, and with Thy help do we enter upon the morning; with Thy help do we live and with Thy help do we die; and unto Thee shall be the Resurrection.

3. On retiring to bed:

اللَّهُمَّ بِاسْمِكَ آمُوتُ وَأَحْيِي

O' Allah! in Thy name do we live and die.

4. On rising up in the morning:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Praise be to Allah who restored us unto life, having caused to die, and unto Him shall be the Resurrection.

5. Before entering the lavatory:

بِسْمِ اللَّهِ أَلْتَجِدُ فِيكَ مِنَ الْخَبِيثِ وَالْخَائِبِ

O' Allah! I seek refuge in Thee from the wicked devils both male and female.

6. On coming out of the lavatory:

أَلْحَمُّ لِلَّهِ الَّذِي أَرْفَعَت عَنِّي الْأَذَى وَعَافَانِي

Praise be to Allah who relieved me of discomfort and gave health.

7. While performing Wudu:

اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوبِيْ وَوَسِّعْ لِيْ فِيْ كَرَامِيْ وَبَارِكْ لِيْ فِيْ رِزْقِيْ

O' Allah! forgive me my sins, bless my household and grant auspiciousness and prosperity to my sustenance.

8. When Wudu is finished:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَتَّبِعُ آدَمَ
مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ. اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ
وَاجْعَلْنِي مِنَ الْمُنْتَظَرِينَ

I bear witness that there is not except One Allah. He is alone : He hath no partner. And I bear witness that Mohammad is His slave and His Messenger. O' Allah! make me among those that repent and among those that remain clean.

9. On entering the mosque:

رَبِّ اغْفِرْ لِيْ وَانْفُحْ لِيْ أَبْوَابَ مَنَّكَ

O' Rubb! forgive my sins and open unto me the doors of Thy Mercy.

10. On coming out of mosque:

رَبِّ اغْفِرْ لِيْ وَانْفُحْ لِيْ أَبْوَابَ رَحْمَتِكَ

O' Rubb! forgive me my sins and open unto me the doors of Thy Bounty.

11. Before Commencing to eat:

بِسْمِ اللَّهِ وَعَلَى بَرَكَاتِهِ

In the name of Allah and with the blessings of the Allah.

12. At the end of a meal:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

Praise be to Allah who fed us and gave us drink and raised us up as Muslims.

13. When dining at someone's place:

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمْتَنِي وَاشْرِبْ مَنْ سَقَانِي

O' Allah, feed him who fed us and give him drink who gave us to drink.

14. When riding a beast of burden or a carriage:

الْحَمْدُ لِلَّهِ مُسْتَحَانَ الَّذِي سَخَّرَنَا هَذَا وَمَا كُنَّا لَهُ مُقَرَّبِينَ وَإِنَّا
إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

Praise be to Allah! Glory be to Him who hath subjugated it to us though we were unable to subdue it. Behold, we are assuredly to return unto the Lord.

15. When setting forth on a journey:

اللَّهُمَّ هَوِّنْ عَلَيْنَا هَذَا السَّعْيَ وَأَطْوِئْنَا بَيْنَهُ . اللَّهُمَّ أَنْتَ
السَّاحِبُ فِي السَّعْيِ وَالْحَالِظُ فِي الْأَهْلِ . اللَّهُمَّ إِنِّي أَعُوذُ بِكَ
مِنْ وَعْثَاءِ السَّعْيِ وَكَأْبِ الْمُنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ
وَالْأَهْلِ وَالرَّوْلِ

O' Allah make this journey of ours easy for us and roll up for us the distance there of. O' Allah! Thou art our Companion in the journey and the Caretaker of our household when we are going. O' Allah! I seek refuge in Thee from the toil of the journey and from beholding a sad sight and a bad reverse in my fortunes and on my return.

16. On returning home from a journey:

أَسْبُغُونَ تَائِبُونَ عَابِدُونَ رَبَّنَا حَائِدُونَ

We return unto Allah penitents, adorers and worshippers of the Lord.

17. When bidding farewell to anyone:

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ أَخَوَاتِيمَ عَلَيْكَ

I place thee in the hands of Allah and thy things that need protection and the end of thy deeds.

18. One seeing anyone in distress:

أَلْحَمْدُ لِلَّهِ الَّذِي نَقَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ
خَلَقَ تَنْفِيلاً

Praise be to Allah who saved me from that from which He hath afflicted thee, and made me better than many of His creatures (purely out of His Mercy. I claim no credit for it).

19. On entering a town:

اللَّهُمَّ بَارِكْ لَنَا فِيهَا

O' Allah! bless this town for us and make it auspicious for us.

20. When rising from a company:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

O' Allah! Glory be to Thee, I celebrate Thy praises; There is no Lord save Thee, I beg Thy forgiveness and I repent.

পারিবারিক ব্রহ্মসঙ্গ
তাহরীনা বিনতে মুজাহিদ

