

An Easy Prescription for Spiritual Rectification

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at-tazkiyah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We should be very particular about following the beloved Dīn of Allāh ﷻ, as our success in both worlds is dependent upon this. At this moment, only through the Grace and Benevolence of Allāh ﷻ, some points are coming to mind which if practised upon, inshā'allāh, will lead to our spiritual rectification and become a means of us following the entire Dīn, resulting in attaining success in both worlds.

The points are as follows:

1. Refrain from every disobedience to Allāh ﷻ.

We need to ardently refrain from all acts which displease Allāh ﷻ; whether they are carried out with the eyes, ears or tongue. Similarly, one should refrain from entertaining bad thoughts, saying bad things and carrying out bad actions. In short, one's endeavour should be to refrain from each and every sin at all times. The performance of Farḍ and Wājib acts is also included in refraining from sins. This is because leaving Farḍ and Wājib acts is a grave sin too.

If, despite every effort, a sin is still committed then one should repent immediately without delay. Allāh

ﷻ loves those who repent. If there is a sin in one's life which one finds difficult to leave, then together with repentance and seeking forgiveness one should beseech and implore Allāh ﷻ with utmost humility that He saves him from that sin. Furthermore, if one is connected to a shaykh then he should seek guidance in the matter and act upon his advice.

To entertain bad thoughts voluntarily and derive pleasure from them, and to make a resolution to sin are also grave sins in themselves. However, if a bad thought happens to cross one's mind involuntarily, then this is a different matter. As long as one does not entertain the bad thought voluntarily, or make a resolution to perpetrate it or mention it to anyone, then inshā'allāh, one will not be questioned regarding it.

2. Perform all acts that please Allāh ﷻ.

Along with the Farḍ and Wājib acts, one should try his level best to do every such action which pleases Allāh ﷻ. One should endeavour to carry out Sunnah, Mustahabb and Nafl acts with much passion and enthusiasm. Although non-performance of these acts does not lead to one being held accountable, howev-

er by doing them Allāh ﷻ becomes very pleased and makes such servants His beloved.

Special significance should be given to the Sunnah of our beloved Nabī ﷺ. In every action of ours, be it something major or seemingly trivial, we should learn the Sunnah method and adopt it. This is the easiest method of acquiring proximity to Allāh ﷻ.

نقش قدم نبی کے ہیں جنت کے راستے
اللہ سے ملاتے ہیں سنت کے راستے
ﷺ


*In the footsteps of Nabī (ﷺ) are the paths to Jannah;
Connects one to Allāh (ﷻ), does the way of (his) Sunnah.*

3. Recitation of the Glorious Qur'ān with punctuality.

The Glorious Qur'ān should be read daily. This practice can be easily accomplished by adhering to the following guidelines:

- a. Daily, in the morning, Sūrah Yāsīn should be recited. Inshā'allāh through the barakah (blessing) of this, one will be assisted by Allāh ﷻ in all his tasks throughout the day.
- b. Daily, any time from after the Maghrib Ṣalāh

until one goes to sleep, Sūrah Al-Mulk, Sūrah As-Sajdah and Sūrah Al-Wāqi‘ah should be recited. Through the barakah of Sūrah Al-Mulk and Sūrah As-Sajdah one will be protected from the punishment of the grave and the chastisement of the Hereafter, and through the barakah of Sūrah Al-Wāqi‘ah one will be protected from poverty.

- c. Every Friday, Sūrah Al-Kahf should be recited. Through the barakah of this Sūrah one will be protected from the fitnah (trial) of Dajjāl and all other trials.
- d. Other than the above Sūrahs, a portion of the Glorious Qur’ān should be recited daily. Starting from Sūrah Al-Fātiḥah, a portion should be recited regularly until the Glorious Qur’ān is completed. Those who have not memorised the Qur’ān should ideally strive to read one juz (para) daily so that the Glorious Qur’ān is completed every month. If this is difficult, then recite three quarters of a juz, half a juz or at least a quarter of a juz daily, but the practice of reciting the Glorious Qur’ān daily should be strictly adhered to. Imām Abū Ḥanīfah  states that the Qur’ān should be completed at least twice a year.

In the same manner, one should also encourage one's children to practice upon the above mentioned guidelines. Create an environment amongst the children that, for example, one will only have breakfast after reciting Sūrah Yāsīn, one will only retire to bed after reciting the Sūrahs to be read in the evening, etc.

The honourable Ḥuffāz should endeavour to recite three juz daily; the majority of which should be recited in ṣalāh. If this is difficult, then one should read what one is able to, with the minimum being one juz daily.

4. Dhikr (Remembrance) of Allāh ﷻ.

The process of dhikr should begin with the dhikr of the tongue. If one carries out the dhikr of the tongue, then through the barakah of this, one's heart and mind will also become engaged in the Dhikr of Allāh ﷻ. Those who are connected to a qualified shaykh should complete the dhikr prescribed by their shaykh daily.

Those who are not yet connected to a shaykh, should follow the guidelines mentioned below with punctuality and due importance, until they connect them-

selves to a shaykh:

a. لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ (Lā ilāha illallāhu Muḥammadur Rasūlullāh) or

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ (Subḥānallāhi, walḥamdulillāhi wa lā ilāha illallāhu wallāhu akbar) should be recited 100 times daily. If both can be recited 100 times then this will be even better.

Note: When reciting, ‘Subḥānallāhi, walḥamdulillāhi wa lā ilāha illallāhu wallāhu akbar’ if وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ (wa lā ḥawla wa lā qūwwata illā billāhil-‘alīyil-‘azīm) can be added, then again this is even better.

b. Istighfār should be recited 100 times daily, i.e. اَسْتَغْفِرُ اللَّهَ (Astaghfirullāh).

c. Ṣalāt ‘alan Nabī ﷺ (durūd) should be read 300 times. Any formula which one finds easy can be read. However, the formula that is read in ṣalāh is the most virtuous. The most well-known and shortest formula for ṣalāt ‘alan Nabī ﷺ is صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (ṣallallāhu ‘alayhi wasallam). If one wishes then he may recite this, but after every eight or ten, recite the formula which is recited in ṣalāh.

Other than this, even whilst engaged in other activities, the tongue should be kept moist with the Dhikr of Allāh سُبْحَانَ اللَّهِ (Subḥāhallāh), الْحَمْدُ لِلَّهِ (Alḥamdulillāh), اللَّهُ أَكْبَرُ (Allāhu Akbar), لَا إِلَهَ إِلَّا اللَّهُ (Lā ilāha illallāh), سُبْحَانَ اللَّهِ وَبِحَمْدِهِ (Subḥānallāhi wa biḥamdihī subḥānallāhil-azīm), لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (lā ḥawla wa lā qūwwata illā billāh), etc. should be on one's tongue.

Similarly, importance should be given to the masnūn du'ās taught by our beloved Nabī ﷺ, for example, the du'ās before and after eating, before entering and after leaving the toilet, etc. In short, the tongue should constantly remain moist with the Dhikr of Allāh ﷻ.

Together with the dhikr of the tongue, one should also engage in the dhikr of the heart and mind. Whenever one has the opportunity, whilst walking, sitting or lying down, before falling asleep at night, or whilst in the masjid waiting for ṣalāh, at every possible moment contemplate on the fact that my Allāh ﷻ is looking at me with much love. One's life should be full of dhikr. Our beloved Nabī ﷺ said,

Your tongue should remain moist with the Remem-

branch of Allāh. (At-Tirmidhī)

ہر دم اللہ اللہ کر
نور سے اپنا سینہ بھر
جیسے تو اُس کا ہو کر جی
مرے تو اُس کا ہو کر مر

*With each breath remember Allāh (ﷻ),
Fill your heart with nūr (light of dhikr);
For as long as you live, live as His,
And when you depart (from this world), depart as His.*

5. Adopt a good environment with pious company.

One should spend time in good company and should totally abstain from bad company. Similarly, one should stay in good environments and stay well away from bad environments. If one has the opportunity to be in the company of the ahlullāh (the Special Friends of Allāh ﷻ), then one should value such opportunities.

For those who are connected to a shaykh, the company of their shaykh is extremely beneficial for them. Time should be spent in the company of one's shaykh with love, reverence, due etiquette and complete faith in his guidance. One should have a feeling

of being in need and have a zeal for what is being imparted, considering it imperative for one's spiritual rectification. Also, one should regularly inform the shaykh of one's spiritual condition and follow his guidance with complete reliance.

6. Du'ā

Together with the above five points, one should regularly make du'ā to Allāh ﷻ with utmost humility saying, “O Allāh, my efforts are deficient; and without Your assistance nothing is achievable. O Allāh, help this weak one. O Allāh, grant me the tawfīq (ability) to carry out the aforementioned actions and grant me barakah in them so that my tazkiyah (soul purification) and (spiritual) rectification can be attained, and as a result the complete Dīn can come in my life and I can become Your special friend. O Allāh ﷻ, grant me the tawfīq to carry out all those actions through which I can attain Your Pleasure, Love and Friendship.”

An Important Advice

One should allocate a time for all of one's prescribed practices; this will facilitate completing these practices with ease. Allocate time for one's recitation,

dhikr and all other practices, etc. For example:

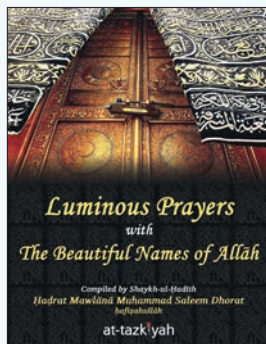
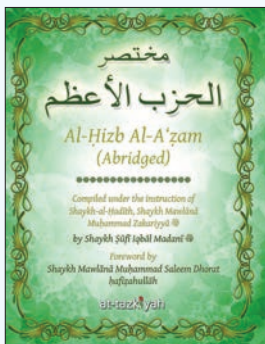
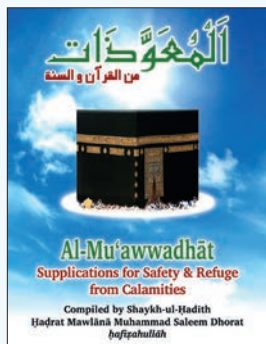
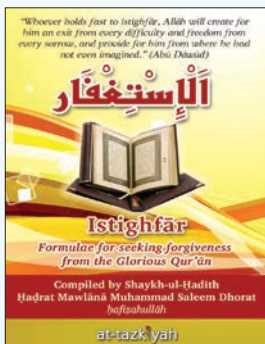
- a. After Fajr Ṣalāh, before getting up from my place, I must recite Sūrah Yāsīn.
- b. After the Maghrib or ‘Ishā Ṣalāh, before leaving the masjid, I must recite Sūrah Al-Mulk, Sūrah As-Sajdah and Sūrah Al-Wāqi‘ah.
- c. On the day of Jumu‘ah, I must sit in the masjid at a certain time and recite Sūrah Al-Kahf.
- d. Daily, after the Fajr or ‘Ishā Ṣalāh, I must complete my daily recitation of the Qur’ān.

May Allāh ﷻ grant me and all of you the ability to act upon these advices. Āmīn.

A Great Benefit of Remembering Allāh ﷻ

There are numerous benefits of remembering Allāh ﷻ. However, supposing there were no benefits, then is this benefit not enough that our filthy tongues are blessed with the good fortune of uttering the Name of Allāh ﷻ.

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