

A SYNOPSIS OF A SERIES OF TALKS ON

Qalbe Saleem

THE CONTENTED HEART



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QALBE SALEEM

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ

And disgrace me not on the day when they are raised,

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ

The day on which property will not avail, nor sons,

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

Except him who comes to Allah with a heart free (from evil).

Suratush Shuara 26:87-89

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ

When he came to his Lord with a free heart.

Suratus Saffaat 37:84

The word Qalb (heart) comes from the root word qalaba which means to rotate or turn. The spiritual heart is that which only operates if it is able to turn without absolutely anything hindering or obstructing it, just like the physical heart. The only thing that it pivots around is the Creator.

It connects the human being in the seen with the unseen, augmenting the 'aql, intellect. In it are the capacities to reflect with deep understanding, to retain real knowledge, and to gain far greater insight than our intellects are capable of giving us.

The heart is what is nourished by the remembrance of God. Its health depends on its purity and freedom as far as attachments and worldly matters are concerned.



أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Now surely by Allah's remembrance are the hearts set at rest.

Suratur Ra'd 13:28

Saleem in relation to the heart is translated as Immaculate conscience, sound heart, perfect, healthy, wholesome, contented and so on describe the condition of the heart, it implies that these hearts are in dynamic motion and have the ability to reflect the truth.

A large number of other ayaat describe the 'sick' heart or one that is 'diseased'. The sick hearts are those that find whatever they do attractive. These hearts dislike that which turns them away from the course they are on. They are immersed in fantasy. They follow routines and old patterns, doing 'what their forefathers practiced'. The sick heart is also closed, proud, and lacks real understanding for it is engulfed in desire and perversity, constantly in discord and acrimony; hardened and diseased.

The Qur`an goes on to describe those hearts that are deadened or sealed. The dead heart is that which is veiled from higher inspiration; wallows in its own turmoil, is cynical and trivializes everything. If such a heart is not treated it will only bury itself deeper, accumulating a rust-like seal over itself.

The hearts of the *munafiqun*, hypocrites, are thus sealed. There is little or nothing we can do to heal such hearts, because of the nature of *nifaaq*, hypocrisy. The word *nafaq* means a hole that has several entrances and exits. That is the way of the hypocrite: he enters from one hole and escapes from another; he has many disguises to hide behind. The hypocrite says something meaning something else, causing disruption, confusion, and disunity, when life is about certainty, knowledge, and discovering *tawhid*, unity.



The responsibility to unlock the heart lies with the person who is affected with it. No one wants a heart that is full of pain, doubt or suspicion.

“Allah does not evaluate according to your physicality or your appearances; He considers your hearts and your deeds”.

Rasulullah (S.A.W.)

Rasulullah (S.A.W.) has said: “Look for your heart in 3 places;

1. When listening to the Qur’an
2. When seeking knowledge
3. When in privacy

If you cannot find it in these places, then ask Allah to bless you with a heart, for indeed you have no heart.”

When listening to the Qur’an

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ
زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

Those only are believers whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them they increase them in faith, and in their Lord do they trust. Suratul

Anfal 8:2



When seeking knowledge

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Read in the name of your Lord who created. He created man from a clot. Read and your Lord is most Honourable, Who taught (to write) with the pen, Taught man what he knew not.

Suratul 'Alaq 96:1-5

When in Privacy

The beating of one's heart can only be heard in silence and solitude.

Reflect on the direction of your life. Who am I? Where am I going?

What is my purpose in life? Rasulullah (S.A.W.) has said; "One hour's reflection is better than 70 years of ibada".



THE QUR'AN

It is a bound book with pages, numbers, ayaat. This book is Allah's not ours – what is the demarcation – the difference between His book and one from human beings - Qur'an says – “Do they not ponder over the Qur'an, and if it were from any other than Allah, they would have found in it many 'ikhtilaf' differences.” An- Nisa – 4:82

In evolutionary knowledge it is through differences, disputes and contradictions that we progress – 'ikhtilaaf' here is not a liability but an asset – if we did not have ikhtilaaf we would not progress. No subject – abstract or concrete – science or arts- progresses without ikhtilaf. Museums graphically portray the history of progress through ikhtilaaf. e.g. for 200 years, Newton's theories remained unchallenged – then came progress through challenge. Compare old and new books on the same subject – you will see the flaws in thinking in the old.

Qur'an presents a challenge – find ikhtilaaf in our book and declare that it is not from Allah! Even he who said – 'I am the city of knowledge and Ali is it's door' did not write the book – However, interpretation and explanation also by those in whom there is no ikhtilaaf. Only one – the ma'sumeen – “Awwaluna Muhammad, awsatuna Muhammad, wa aakhiruna Muhammad.

If we accept it as 'the perfect book' 'the knowledge' then where do we begin to study it and how ? Many aspects of 'ilmul Qur'an besides reciting it correctly – tafahhum (understanding), ta'allum (learning), tadabbur (pondering), tafseer (commentary).. The Prophet (S.A.W.) – “The Qur'an is Allah's university, so learn as much as you can in this university.” Biharul Anwar – Vol 92 – Pg 19

Imam Ali (A.S.) – 'Nothing shall remain of it (the Qur'an) except it's name). He explains it by saying that Muslims will not respond to it. Suratuz Zumar – 39:23 – “Allah has revealed the best of narrations, where at do the skins shudder of those who fear their Rabb, then their skins and their hearts lean towards the remembrance of Allah..” e,g, Incident when Aya 2 of Suratul Hujurat revealed “ O you who believe do not raise your voices above the voice of the Prophet (S.A.W.)” –One



who was hard of hearing and had to speak loudly stopped attending the masjid until Rasulullah (S.A.W.) assured him the aya was not for those like him who had a disability.

Let us start with the aya that we recite day in and day out before we start anything *“I begin in the name of Allah, the Kind, the Merciful.”* What is the purpose of commanding human beings to begin every act in the name of Allah? The operative word here is name. When we wear name brands for instance we do that for a purpose - to be able to gain standing in a society where these names are recognised. A baby, for instance is named after someone whom one is fond of respected, thus reviving the memory of the name. Shaheed Murtaza Mutahhari in his book ‘Understanding the Qur’an’ writes that the reason why we begin in the name of Allah is.. He says “It is for the purpose of giving that act a sacred touch and making it blessed. When a human being who has a natural sentiment from Allah and considers Him a holy essence and a source of all Grace, begins an act in His name, it means that owing to His sanctity, nobility and greatness, the action to becomes sacred.”

Imam Ja’fer As-Sadiq (A.S.) has said: “What stops one amongst you who has been busy in the day when he returns home to recite one sura before he/she sleeps? For every aya that he/she recites, ten good deeds are recorded and ten bad deeds erased..” “It is your duty to recite the Qur’an because stages of Janna are in accordance with the number of ayaat of the Qur’an. On the day of Qiyama a reciter of the Qur’an will be told : Recite and ascend, and the more he/she recites the higher the ascension.”

The Prophet (S.A.W.) said to his companion Ma’adh: “IF you are eager for the life of the lucky ones. Desire the death of martyrs, wish for salvation on the day of Qiyama, want guidance when lost, then start the study of the Qur’an. This is because the Qur’an is the word of Allah, that which saves you from Shaytan and helpful in increasing good deeds.” Imam Ja’fer As-Sadiq (A.S.) has said: “It is for a believer that he/she should not die but in a state of either learning the Qur’an or teaching it.”



Studying the Qur'an is not a passive act. It does not mean information transfer - rather it must reflect in our day to day living. It is the power that converts every act into 'ibada'.. Our perspective of the world begins to change and we begin to see the 'light' within the 'container' - we learn to be sensitive to Allah's grace. The recognition that everything from the falling of a leaf to the movement of the galaxies is mentioned in the Qur'an.

Challenge of Qur'an still stands – “And if you are in doubt as to that which We have revealed to Our abd, then produce a chapter like it....” 2:23 It goes on – “But if you do it and you shall never do it, then be on your guard against a fire whose fuel is men and stones....” 2:24 A book in our thinking has a topic, a theme... arranged in chapters with an intro and conclusion. The Qur'an has no subject, no topic, no intro, no beg, no end, no middle... wherever you pick it up, it is Qur'an. The linguists of the 'Arab world took it upon themselves as a challenge but none could even comment.... Dr Taha Husein writes that the words in the Qur'an compress so much in such small sentences – like concealed lightning in a word....It's originality stands – even the word 'Qul' – 'Say' not omitted – no one can ever say that Jibrail's words – direct communication of Allah's words. It's eloquence and rhetoric could not be challenged – market place of Akkaz – poetry displayed and seminars held – best displayed on Ka'ba – Lebeyd bin Ziad – poet who embraced Islam after listening to Qur'an – stopped composing – “I can no longer do it, if these are the words, all others are nonsensical, I enjoy the Qur'an so much – no pleasure in comparable.”

But how can 1 book be enough till the day of Qiyama? In life there are constants and variables – variables change – constants remain e.g. hunger remains as constant – variety of food changes.... Qur'an is constant – Eras may change –

Imam Ja'fer As-Sadiq (A.S.) has said: "The Qur'an is living, its message never dies. It turns like the turn of day and night, it is in motion like the sun and moon. It will embrace the last of us, the way it embraced the first of us".



It covers all subjects – it’s universality is unquestionable – Does not say – ‘O Arabs’ – It says ‘O People’ ‘O you who believe’ ...surpasses all boundaries.... This was the main dispute between the rest of the Quraysh and Islam

‘A picture paints a thousand words’ – The speaking Qur’an (the Ma’sumeen) gave a graphical dimension to the words of Allah – no-one could twist and turn living examples – even history which records only exciting news records the excellence of the ma’sumeen – their ‘ilm – their mode of answering – their generosity- all news which is normally boring and unrecorded – why? Because it moves the nafs- it is a converter.

Some ahadith relating to the Holy Qur’an;

Rasulullah (S.A.W.) has said;

“The heart becomes rusted just like iron, remove the rust by reciting the Qur’an”.

“One who recites Qur’an will be free of need from everything, as for the one who doesn’t, nothing will make him needless”.

“One who recites 10 ayaat every night will not be counted amongst the ghaafileen (heedless), one who recites 50 ayaat will be amongst the zhaakireen (remembers) and one who recites 100 ayaat will be amongst the qaaniteen (obedient worshipper)”.

“One who recites the first 4 ayaat of Suratul Baqara, Ayatul Kursi and Amanar Rasul, will not see anything bad or sorrowful in his life or wealth. Shaytan will not come near him and he will not forget Qur’an. Imam Ali (A.S.) has said;

“Allah will not punish one who has memorised the Qur’an in his heart.

“Recite 100 ayaat from anywhere in the Qur’an and then say ‘Ya Allah’ 7 times, if you wished to remove a huge rock from the ground, you will be able to do it Insha ‘Allah’.”

Imam Ja’fer As-Sadiq (A.S.) has said;

“It is advisable for the person who is reciting the Qur’an that when he reaches to a verse from the Qur’an in which there is a request for something that he ask Allah for that thing, or when he reaches to a



verse of the Qur'an in which there is talk about the punishment, that he ask Allah for protection from the fire of Hell and the punishment.”
“Reciting the Qur'an from the pages lightens the punishment for parents even if both are disbelievers”.



SEEKING KNOWLEDGE

The first word to be revealed was Iqra which means read. It implies read, memorise, understand, apply and teach.

The pre-requisite to seeking knowledge requires the emptying of one's heart –

Anecdote

A man visited an Aalim saying: "I don't understand this masail.....how can a mujtahid who is in a remote place understand it? I would like to learn about the deen so that I can then teach my community." The Aalim sat him down and served him tea. He kept pouring the tea into his cup even though it was overflowing. The man asked him why he was not stopping. The Aalim said to him; "Just like this cup you are overflowing with yourself. Empty your heart of your ego and clear your conscience so there is space for Him and you can learn about Him." In Hadithe Qudsi He says; "The heavens and the earth cannot contain me but the heart of a mu'min contains me".

"Allah makes the road to Janna easy for one who takes a step on the road to acquiring knowledge." Rasulallah (S.A.W.)

It is not enough to acquire information on a subject of study, but it is important to be able to absorb, understand and practise upon the information in order to call it 'knowledge'.

Rasulallah (S.A.W.) has said:

"The treasures of knowledge are opened by asking questions. May Allah bless you. Ask questions because four persons are rewarded - The one who asks, the one who answers, the one who hears and the one to whom it is related."

"Preserve your knowledge in writing."

"Scholarly discussions enliven dead hearts provided they lead to Allah



and His commands."

"Teach others what you know so that the foundation of your knowledge may become strong and seek knowledge from others so that the level of your information may increase."

"Seeking knowledge is wajib on every Muslim, male and female."

EXTRACTS FROM ĀDĀB AL-MUTA'ALLIMEEN (Behaviour of students)

by Khwaja Nasiruddin Tusi (A.R.)

1. Intention

"It is necessary for the seeker of knowledge to have the intention of first pleasing Allah, to remove ignorance from him/herself to remove ignorance from others and to revive and continue the religion of Islam by enjoining good and forbidding evil first from him/herself and whosoever is associated with him/her and others if it is possible.

Therefore it is necessary for a student to be patient during difficulties and to exert him/herself as much as what is within his/her capacity. He/she should not exceed the limits during this worthless life by belittling him/herself with greed and he/she should distance him/herself from prejudice."

2. Selection of knowledge, teachers, classmates...

1. To start with tawheed and to know Allah with proofs.
2. To select a teacher who is the most knowledgeable, pious & eldest.
3. Enquire about the field of study and do not make a hasty decision.
4. "Check the earth by its fruits and check a person by his/her associates"
5. Write legibly, not writing too small for if he/she lives he/she will regret it (not being able to read the text) and if he/she dies; he/she will be cursed.



6. Do not sit too close to the teacher unless it is an emergency.

3. Exertion, continuity, and high goals.

"Whoever seeks something with exertion (action) will find it."

"Three persons must have exertion:

(i) The student

(ii) The teacher

(iii) The father of the student.

It is necessary for the student to continue to study with repetition at the beginning of the day of his/her lessons and at the end.

"Those who stay awake during the nights make their hearts happy in the day."

It is necessary to have high goals for he who has high goals flies as a bird with his/her wings.

KNOWLEDGE IS ETERNAL LIFE

Brushing the teeth increases the memory and the ability to speak.

"Unrestricted eating causes the intellect to leave."

4. Starting a lesson, determining it's length & outlining it.

Begin the lesson on Wednesday for the Prophet (S.A.W.) has said:

"There is nothing that begins on Wednesday, except that it would be completed."

It is necessary for the beginner to start only with the amount that can be mastered and repeating it twice slowly....

"The lesson is once, but repetition is one thousand..."

Begin with something easy, near the level of understanding.

Do not acquire that which cannot be comprehended.



If a person does not exert him/herself in understanding once or twice, then it becomes a habit and he/she will not understand anything.

Consultation is only for one purpose and that is to find the truth. The object however, will not be achieved by anger, disruption and hardship.

"A moment of debate is better than one month of repetition."

You should not debate with a person who is arrogant and not straight in his/her nature because by nature he/she influences the akhlaq and limits or affect's one's potential and thus the environment will be influenced."

Always think before speaking.

5. Relying on Allah

It is essential to rely on Allah and not seek means of livelihood from the knowledge.

It is necessary for the student to be occupied with nothing other than the seeking of knowledge and should not neglect Fiqh, Tafseer, Hadith and knowledge of the Qur'an.

6. Times for acquiring knowledge

"Seek knowledge from the cradle to the grave."

The most excellent time is during adolescence.

Time before Fajr and before maghrib and Isha.

If one becomes frustrated to change the subject.

"The night is long. Do not shorten it by sleeping. The day is light, do not shade it by your sins."

7. Piety in learning

"Knowledge is a pride which has no humility. It cannot be reached, except by humiliation which has no pride."

Less eating, Less sleeping and less talking.



"Sit facing qibla at the time of reading."

"Pray salaa of submission, for it will assist in the acquisition of knowledge."

Take a notebook for every occasion.

"One who does not have a notebook in his/her sleeve, does not establish the wisdom in his/her heart."

Prophet (S.A.W.) to Hilal ibn Yasir

"Is the ink well with you?" when he taught him something.

Causes of memorisation and forgetfulness

The strongest means of increasing memorisation is exertion and perseverance. Reducing eating and to recite Salatut Tahajjud (Shab) also increases memory.

Reciting Qur'an especially Ayatul Kursi.

Reciting salawaat.

Brushing teeth, drinking honey and eating 21 red raisins everyday before breakfast will increase the memory.

Eating coriander stalks and sour apples, looking at a person who has been hanged, reading tombstones...all are the causes of forgetfulness.

To increase memory

Recite Ayatul Kursi, especially on Friday between Fajr and Zhohr as many times as possible.

Pray salatut Layl

Recite Suratut A'laa (especially in the first rakaat of salatut Fajr).



REFLECTION IN SOLITUDE

The beating of one's heart can only be heard in silence and solitude. Reflect on the direction of your life. Who am I? Where am I going? What is my purpose in life? Examine the direction of one's thoughts and actions and measure them in success in gaining pleasure of Allah. In privacy 'Qif 'alal baab' (Stand at the door – His door).

One should set aside some time for reflection every twenty-four hours. The best time for reflection is the one in which are the least pre-occupations, worries, and more potential for the heart to be present, such as the depths of the night. Know that the state of one's religious and worldly affairs depend upon soundness of one's reflection. Anyone who has a share of it has an abundant share of everything good.

Rasulullah (S.A.W.) has said : 'An hour's reflection is better than a year's worship.' Imam Ali (A.S.) has said: 'There is no worship like reflection" It is said that reflection is the lamp of the heart; if it departs the heart will have no light.'

The ways of reflection are many:

The most noble of them, is to reflecting on creation, the inward and outward signs, and the signs He has scattered in the Realm of the earth and the heavens.

In the earth are signs for those who have certainty, and in yourselves; can you not see? Suratuzh Zhaariaat 51:21

Reflect on His favours and bounties.

Remember the favours of God, that you may succeed. Suratul A'raaf 7:69

Should you (attempt to) compute the favours of God, you would not be able to do so. Suratun Nahl 16:18

All good things that you possess are from God. Suratun Nahl 16:53

Another aspect is to reflect on His awareness of the human being, His seeing and knowing all about you.



We have created man, and We know what his soul whispers to him; and We are nearer to him than his jugular vein. Suratu Qaf 50:16
Have you not seen that God knows what is in the heavens and the earth, and no three (persons) converse but that He is their fourth? Suratul Mujadilah 58:7)

This kind of reflection encourages one to know that He sees ones disobedience and encourages remorse and change.

Reflect on one's shortcoming in worship.

I created jinn and men only to worship Me. Suratuzh Zhariat 51:56

Another aspect is to reflect on the transient life of the world and its comparison with the aakhirah.

But you may prefer the life of this world, when the hereafter is better and more abiding. Suratul A'laa 87:16-17

The life of the world is but distraction and play; while the Last Abode is indeed the Life, if but they knew. Suratul 'Ankabut 29:64

Reflect on the imminence of death and the regret and remorse which occur when it is too late.

Say: The death that you flee will indeed meet you, and you will then be returned to the Knower of the unseen and the seen, and He will inform you of that which you had been doing. Suratul Jumua' 62:8

Until, when death comes to one of them he says: 'My Lord! Send me back that I may do good in that which I have left!' No! It is but a word he says. Suratul Mu'min 23:99-100

The benefit of this kind of reflection is that hopes become short, behaviour better, and provision is gathered for the Appointed Day. Finally reflect on how He has described His friends and His enemies, and on the immediate and delayed rewards which He has prepared for each group.

Is the one who is a believer like the one who is corrupt? They are not equal. Suratus Sajda 32:18



As for the one who gave, had taqwa, and believed in goodness, We shall ease him into ease, Suratul Layl 92:5-7

Hypocrite men and hypocrite women proceed one from another; they enjoin evil and forbid good, *up to*: God curses them, and theirs is a lasting torment. Suratut Tawba 9:67- 68

Believing men and believing women are helping friends to each other; they enjoin good and forbid evil. *up to*: and good pleasure from God which is greater; that is the supreme gain. Suratut Tawba 9:71-72

This results in an inclination towards the righteous and emulation of their behavior and detesting those who deserve His anger and avoiding their characteristics.



FOUR KINDS OF HEARTS

Imam Muhammad Al-Baqir (A.S.) has said: "Indeed the hearts are of four kinds:

- i) the heart that has both faith and hypocrisy in it,
- ii) the heart that is inverted and upside down,
- iii) the heart that has been sealed and is darkened,
- iv) the heart that is clear and luminous (al-azhar)."

Sa'd, the narrator, says: "I asked him, "What is meant by `al-azhar'?" He replied, "it is a heart that has the likeness of a lamp. As to the heart that has been sealed, it is the heart of a hypocrite. The heart that is luminous is that of the believer, who is thankful when God gives him and is patient when subjected to tribulation. As to the heart that is inverted, it is the heart of the polytheist."

Then he recited the aya:

"What, is he who walks prone upon his face better guided or he who walks upright on a straight path? Suratul Mulk 67:22

Then he added "As to the heart wherein is faith and hypocrisy-they were a people who lived in Ta'if; so if one of them should die in the state of hypocrisy, he would perish, and should he die in the state of faith he would attain salvation."

Usul *al-Kafi*, vol. II, p. 422, "kitab al-Iman wa al-kufr" "bab fi Zulmah qalb al-munafiq" hadith 2.

A thought to reflect on:

Imagine one is looking through a brochure looking for a heart. You pick what you like and choose according to the inclination and resources available.



Would you choose a radiant, transparent heart, a sealed one, an inverted one or one that was half darkened and half luminous?

Very often we misjudge our resources and because the radiant transparent heart can only be seen if you believe in it, we miss it and don't even notice it.

Anecdote

There was once a beggar who always sat on the same wooden box in the street begging.... His classical phrase was "Can you spare some change?" A passer by once asked him what was in the box. He replied that he did not know as he had never opened it. Encouraged to open it he found it was filled with gold coins.

We too have a wealth of divine gifts given to us that we are unaware of to reach our full potential.

Rasulullah (S.A.W.) has said: "You will recognise a thing by it's opposite" e.g. if you want to appreciate good health you only need to be ill once. If you want to appreciate healthy teeth you need to experience a toothache.

To understand Qalbe Saleem (The heart which is transparent and radiant) we will look at the other hearts first.



THE SEALED AND DARKENED HEART

NIFAQ – HYPOCRISY

There was a time in Madina when the Muslims were very successful. Some companions were once sitting with Rasulullah (S.A.W.) who said to them; “I fear for you. I fear that hypocrisy will enter your hearts.” They said;” Ya Rasulullah ‘Now?’ We pray, we fast...do our wajibaat. You still fear for us?”

Rasulullah (S.A.W.) replied; “Nifaq can enter the human heart like a black ant on a black rock on a black night”.

To understand the traits of nifaq (hypocrisy) we will look at the study of Suratul Munafiqun (63)

Recommended to be recited on Friday.

- Recitation keeps us under the protection of Allah from shaytan.
- Recite on water for cures of pains and aches in the joints.
- Gives freedom from shirk and hypocrisy.

The sura identifies 10 traits of a munafiq (hypocrite);

1. They hide behind their oaths (shahada).
2. They turn away from Allah’s way.
3. They will believe then they will disbelieve.
4. They are only image conscious, always worrying what other people will say.
5. They like the sound of their rules and ensure that they are implemented by others.
6. They think that everyone is against them.
7. They are very arrogant. They don’t ever think that they have to ask for forgiveness.
8. They are always trying to divide a community.
9. They look down upon the mu’mineen.
10. They only realise their errors at the time of death



SURATUL MUNAFIQUN (63)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا أَنشَهُدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ
يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

When the hypocrites come to you, they say: We bear witness that you are most surely Allah's Apostle; and Allah knows that you are most surely His Apostle, and Allah bears witness that the hypocrites are surely liars.

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

They make their oaths a shelter, and thus turn away from Allah's way; surely evil is that which they do.

In 5AH, there was a group of Jews in Madina from the tribe of Bani Mustaliq, whose chief was Harith bin Zarah. This group decided to attack the Muslims and fight against Rasulallah (S.A.W.). The Muslims won. Some of the Jews, including Abdullah ibn Ubay accepted Islam without sincerity. Abdullah was a very powerful man and did not like the fact that according to the aya of the Qur'an, 'the most honoured with Allah is the one who has taqwa', somebody else was more honoured by Allah than himself.

In the absence of Rasulallah (S.A.W.), he would insult him. Zayd ibn Arqam overheard this and reported it back to Rasulallah (S.A.W.), who spoke to Abdullah about this incident. Abdullah in turn replied that he was misinterpreted and didn't mean anything by it. Zayd confronted



him, to which he said that it was only meant as a joke. As Abudullah was a powerful man, everyone believed him and Zayd was vilified and confined himself to his house. This aya was revealed to clear Zayd but history gives us some clear indications of the psyche of a munafiq (hypocrite).

Rasulullah (S.A.W.) has said that there are 5 signs of a munafiq (hypocrite)

1. When they talk, they lie.
2. When they make a promise, they break it. They break trust.
3. In a dispute or argument, they become abusive.
4. When they are provided with ne'ma they are reckless.
5. When this ne'ma is withheld from them they complain.

ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

That is because they believe, then disbelieve, so a seal is set upon their hearts so that they do not understand.

The explanation of this aya has been magnified by the aya of Suratul Hajj;

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ

فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

And among them is he who serves Allah (standing) on the verge, so that if good befalls him he is satisfied therewith, but if a trial afflict him he turns back headlong; he loses this world as well as the hereafter; that is a manifest loss. Suratul Hajj 22:11



وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ
كَأَنَّهُمْ خَشْبٌ مُسْنَدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتِلْهُمْ
اللَّهُ أَنَّى يُؤْفَكُونَ

And when you see them, their persons will please you, and if they speak, you will listen to their speech; (they are) as if they were big pieces of wood clad with garments; they think every cry to be against them. They are the enemy, therefore beware of them; may Allah destroy them, whence they are turned back?

IMAGE CONSCIOUS – They are persistently obsessed with good opinion of people regardless of whether Allah may disapprove. They will change according to the situation. The result is an increase of possessions and pride as well as self importance and contempt.

WANT TO BE THE CENTRE OF ATTENTION ALWAYS – They use every possible means to make you listen to them. They may use coercion, authority, gossip, act out the drama queen routine, whine or complain. The life of one who complains is like a continuous soap opera, where something is always happening to them. Complaining is a subtle way of praising oneself.

EVERY CRY IS AGAINST THEM – there is a level of arrogance. They think everyone is talking about them, which leads them to believe that they are so important that they should always be the centre of attention. This arrogance comes when there is a deep insecurity within oneself.



وَإِذْ أَقِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّارُوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ
وَهُمْ مُسْتَكْبِرُونَ

And when it is said to them: Come, the Apostle of Allah will ask forgiveness for you, they turn back their heads and you may see them turning away while they are big with pride.

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا
يَهْدِي الْقَوْمَ الْفَاسِقِينَ

It is alike to them whether you beg forgiveness for them or do not beg forgiveness for them; Allah will never forgive them; surely Allah does not guide the transgressing people.

They do not believe that they are ever wrong. They have an excuse for that is happening to them.

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدِ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَيَلَّ اللَّهُ خَرَائِنَ
السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ

They it is who say: Do not spend upon those who are with the Apostle of Allah until they break up. And Allah's are the treasures of the heavens and the earth, but the hypocrites do not understand. They are always trying to divide community. They threaten with wealth, power and ability.



يَقُولُونَ لِنَنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ
وَاللَّهُ مُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

They say: If we return to Madina, the mighty will surely drive out the meaner therefrom; and to Allah belongs the might and to His Apostle and to the believers, but the hypocrites do not know.

They look down upon the mu'mineen, and see religion as haqeer (a sign of weakness).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنِ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ
ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

O you who believe! Let not your wealth or your children divert you from the remembrance of Allah, and whoever does that, these are the losers.

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِي أَحَدَكُمْ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا
أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِنَ الصَّالِحِينَ

And spend out of what We have given you before death comes to one of you, so that he should say: My Lord! Why didst Thou not respite to a near term, so that I should have given alms and been of the doers of good deeds?

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

And Allah does not respite a soul when its appointed term has come, and Allah is aware of what you do.



Realisation comes at death. We are so busy with day to day life that we forget to prepare for the Aakhira. We are too busy to prioritise the most important things until it's too late.

We therefore have the need for time management in our lives. We need to ask ourselves; "How much time can I accord to be able to do something for the Aakhira?" We should have an aim that everything we do has at least a thread for the Aakhira.



THE INVERTED HEART

SHIRK – POLYTHEISM

Shirk is refers to serving anything other than the One God; i.e. wealth, lust, the ego, etc. It is the vice which is opposed to the virtue of *tawhid*, literally "declaring [that which is] one".

"Surely Allah does not forgive that anything should be associated with him, and forgives what is besides that to whomsoever He pleases, and whoever associates anything with Allah, he devises indeed a great sin."

Suratun Nisa 4:48

"Do not associate aught with Allah; most surely polytheism is a grievous inequity."

Suratu Luqman 31:13

There are 5 categories of shirk:

- 1) Shirk with regard to the Essence of Allah
- 2) Shirk with regard to the Attributes of Allah
- 3) Shirk in actions
- 4) Shirk in Obedience
- 5) Shirk in worship

The root cause of *shirk* is immersion in the material world and forgetfulness in regard to God. In order to cure it, one must meditate upon the creation of the heavens and the earth and myriads of God's creatures. That may awaken within one the appreciation of the glory of God. The deeper his meditation and contemplation on the beauty of the universe and the mystery of its creation, the greater his faith in the existence and unity of God shall become.

Imam al-Ridha (A.S.) has said:

لَيْسَتْ الْعِبَادَةُ كَثْرَةَ الصِّيَامِ وَالصَّلَاةِ، أَلَمَّا الْعِبَادَةُ كَثْرَةُ التَّفَكُّرِ فِي أَمْرِ اللَّهِ.

Worship does not lie in excessive salaa and fasting, but in the amount of contemplation in the works of Allah.



THE CLEAR AND RADIANT HEART QALBE SALEEM

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ

And disgrace me not on the day when they are raised,

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ

The day on which property will not avail, nor sons,

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

Except him who comes to Allah with a heart free (from evil).

Suratush Shuara 26:87-89

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ

When he came to his Lord with a free heart.

Suratus Saffaat 37:84

The dictionary translation of saleem is intact, whole, undamaged, perfect, complete, safe and secure.

Qalbe Saleem means;

- A heart without hatred, envy, resentment & vengeance.
- Keeps himself and those around him protected from agitation here and in the hereafter.
- Protected by Allah.

One of the attributes of Allah is As-Salaam.

Recite 160 times over ill person for shifa.



If you wish to be near God, you must seek Him in the heart of others, speak well of all, present and absent. Seek to be a light to guide others. Like the sun, show the same face to all. To bring joy to a single heart is better than to build many mosques for worship. To enslave one by kindness is better than freeing 1000 slaves.

PROPHET IBRAHEEM (A.S.)

The Qur'an refers to Prophet Ibrahim (A.S.) specifically when mentioning Qalbe Saleem. Let's look briefly at some of his qualities.. When he was asked, "Why are you called Khaleelullah (friend of Allah)?" He said that he did three things;

- He preferred Allah's orders over anybody else.
- He was never grieved with what Allah had destined for him.
- He served guests day and night.

Rasulullah (S.A.W.) said that he was Khalilullah (the friend of Allah) because he fed people and prayed Salat Layl whilst people were sleeping. He never started a morning or evening without guests, sometimes he would walk for two miles in search of someone to eat with.

When he was thrown into the fire by Namrud, Jibrail came to him and asked: "Yaa Ibrahim alaka haja? Do you need help?"

He replied: " Amma ilayka falaa (not from you)". He had total trust in Allah and thus the aya of Quran was revealed:

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

We said: O fire! Be a comfort and peace to Ibrahim;

Suratul Ambiya 21:69

When the angel of death came to take Ibrahim he said:"Have you seen a friend take the life if a life of a friend?" Allah said to Izrael to go



back and say; Hal ra'ayta habeeban yakrahu liqaa-a "Does a friend ever refuse to meet his friend"

On that note, in Hadithe Qudsi Allah say, "The heavens and the earth cannot contain ME, but the heart of a mu'min contains me!"

It is therefore apparent that the essence of Qalbe Saleem is "Obedience to the Creator and serving His creation"

The manifestation of obedience through servitude of creation becomes apparent through our adaab; our akhlaq portrays the state of our qalb (heart).

Rasulullah (S.A.W.) has said that the lowest form of knowledge is that which remains on the tongue. It increases in value when it is translated into action and then becomes pillars of life.

That which touches the heart draws us towards it at therefore the first manifestation of Qalbe Saleem is in our behaviour towards our parents, as the first relationship the human being forges is with his/her parents.



**PARENTS – WAALIDAYN
(FOCUS ON THE MOTHER)**

In Suratul Bani Israil 17:23,24 Allah says:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا الْإِلهَ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغَنَّ عَنْكَ الْكِبَرَ
أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا
وَإِخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَانِي صَغِيرًا

“And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) “Uf” nor chide them, and speak to them a generous word. And make yourself submissively gentle to them with compassion, and say: O my Lord! Have compassion on them, as they brought me up (when I was) little.”

"Sitting with your parents for one hour is better than going for jihad. Even if only a word is spoken with a view to pleasing the parents, Allah is pleased."

"Allah's pleasure is the pleasure of one's parents and His anger is their anger."

“He who wishes to enter Janna through its best door must please his parents”.

Rasulullah (S.A.W.)

In Hadithe Qudsi; “If one does the duas performed by the Prophets, they will be of no use if he/she has been cursed by his/her parents”.



Rasulullah (S.A.W.) was asked; “What are the responsibilities of a child?” He replied; “

1. He doesn't call his parents by name.
2. He doesn't walk ahead of them.
3. He doesn't sit whilst they are standing.
4. He doesn't do anything by which a finger would be pointed at them.

“I advise my present and future umma up till Qiyama to treat parents with kindness even if they have to walk for 2 years”.

Imam Ja'fer As-Sadiq (A.S.) has said: “Do not even say a word of contempt to your parents for Allah has forbidden it – even a mean look – No salaa will be accepted even if they oppressed him”.

The love of a mother is love with no pretence. Rasulullah (S.A.W.) said: “Janna lies under the feet of your mothers”. A mother is a unique entity. She does not just have the responsibility of giving birth, but the subsequent tarbiyat (Upbringing) of a child.

There are many incidents from history that show us the importance of a mother.

- “I have committed innumerable sine in my life. Is the door of tawba open for me? And will Allah accept my tawba?” the Prophet (S.A.W.) was asked by a young man. The Prophet asked him to go and do good to his parents. He said his father was alive and when he left the Prophet (S.A.W.) said “I wish that his mum were alive.”
- A man once came to the Prophet (S.A.W.) and said: "Ya Rasulullah! I am healthy and want to take part in jihad for Islam. However, my mother does not like me being separated



from her and going for battle." The Prophet (S.A.W.) replied: "Go and stay with Your mother. I swear by Him who has appointed me as His messenger that the thawaab for your spending one night in the service of your mother and her being happy is greater than you performing jihad for a whole year."

- Shaykh Murtaza Ansari wept when his mother died. One of his student said to him that it was not appropriate behaviour for someone in his position. The great scholar raised his head and said; "It appears that you are not aware of her status. Her training and hardship have elevated me in the world of ilm.
- Thomas Edison- inventor of the light bulb. When he was a young boy and his mother sent him to school, he only went for 3 months. His teachers called him an 'idiot' as he had a large head and appeared dull. His mother took on his education. She did not know much but taught herself and her son. Before he was 9 years of age, she had taught him Plato and Shakespeare. He grew up to be one of the most important inventors. It took 2000 attempts before he invented the correct filament for the light bulb. He didn't say I can't do it but instead said I can't do it yet. He said; "I am here because my mother believed in me".

There are also examples of mothers at the opposite end of the scale.

Anecdote

There was a young man and his mother. They did not have much income and ate from what grew on their farm. One day when the son was still very young, he brought home a good amount of money, but his mother didn't ask him where he got it from. She was just happy that he had brought the money. In this way, for some time, the son kept on bringing in the money and they became wealthy. One day the authorities knocked on the woman's door to tell her that they had arrested for murder. When he was sentenced to death, he was asked



for his last wish. He asked to see his mother. He asked her to show him her tongue. When she did, he bit it hard. When asked why he said that she never asked him where the money was from and thus never attempted to stop him.

When selecting a spouse ensuring that the choice is based on a long term vision; one must know that the spouse will be the future parent of his/her children.

In his Charter of Rights, Imam Ali Zaynul aabedeen (A.S.) says:
“The right of your mother is that you know that she carried you where no one has carried you. She gave to you the fruit of her heart which she has not given to anyone else. She did not care if she went hungry/thirsty as long as you you quenched your hunger and thirst. You will not be able to show her gratitude, other than through Allah’s help.”

“The right of your father is that you know that he is your root. Without him you would not be here. If you see something good within yourself, you should know that it is because of your father.”



AHADITH ON PARENTS

Rasulullah (S.A.W.) says: "Goodness and benevolence towards parents is superior to prayers, fasting, Hajj, Umra and jihad and carries a greater recompense"

"Two doors of Janna are opened for a person whose day commences when his parents are pleased with him"

"Two doors of Jahanam are opened towards a person who causes the wrath of his parents"

"Be afraid of being disobedient to your parents or becoming the object of their wrath because the fragrance of paradise covers a distance of five hundred years' time and reaches the nostrils of a man but does not reach at all those with whom their parents are annoyed"

Imam Ja'far Sadiq, (A.S.) , says: "If the Lord had considered anything to be lower than 'Uf' (word of disgust) he would have prohibited it. One of the stages of disobedience is that one should cast a fierce glance on his parents"



THE CHILD

The next manifestation is through our responsibility to parenthood.

The Prophet (S.A.W.) has said:

“Every tree has a fruit; the fruit of the heart is a child.”

Imam Ja’fer As-Sadiq (A.S.) has said: “Somebody (he named the person) once said: I never wanted children until I stood on the plains of Arafaat when I heard a young boy next to me crying and praying ‘O my Lord! My parents.....My parents.....’, then I realised the value of a child.”

Parenthood begins with **geneology**.

Imam Ali (A.S.) has said; “Good manners are a testimony to honourable irq (genes)”.

When Imam Ali (A.S.) was looking for someone who would give him a child who would be Imam Husayn’s helper in Karbala, he goes to his brother Aqil and says to him; “Find me a family that has courage and taqwa”. Aqil knows of one such family who had a daughter by the name of Fatima Qalbiya, more famously known as Ummulbanin.

The physical and spiritual well being of parents has an effect on the child right from the moment that they plan to have a child.

After **conception** anything a mother does has a lasting effect on the child. Therefore she must have good thoughts, listen, read and look at ‘good’ things.

The role of the father-to-be is just as important. He has to ensure that the mother of his child is assured a stress free pregnancy.

The Prophet (S.A.W.) has said: “The root of prosperity and adversity of a people should first be sought in the wombs of their mothers.”



The aim is to build a Muslim and be a parent who not only ensures the child's physical and spiritual well being in this world but ensures that his/her child is one who earns the pleasure of Allah - Janna.

There are numerous 'amaals recommended during **pregnancy**. More than anything, a pregnant woman should ensure she has healthy food healthy mind, recites Qur'an and has a peaceful heart.

Anecdote

There was once an Aalim who looked after his wife through her pregnancy to ensure that nothing affected her. One day, when the child was young, the neighbour came to the Aalim and said to him that the child had stolen a fruit from his garden. The Aalim was v upset, trying to think where he had gone wrong. He asked his wife if she had done anything during her pregnancy which may have resulted in this behaviour from the child. She responded that she had been very careful throughout her pregnancy but remembered an occasion during her pregnancy when she was at a friend's house sewing. Next to her was a plate of pomegranate. They looked so inviting that she pierced one of the seeds with the needle to taste the juice but she did not ask permission.

Mohammed Husein Tabatabai – the young boy who memorised the whole Qur'an by the age of five. When his mother was asked how she achieved this, she said that while she was pregnant she was in wudhoo all the time, never did qadha of Salatul Layl, recited Qur'an as much as possible and managed to memorise 20 pages and did not attend any gathering where gossip took place.

It is recommended to name the child as soon as one knows one is pregnant.



Childbirth - When we go into hospital for child birth, we pack an overnight bag with all the necessary items. We should also ensure that we take with us;

- Duas to assist with labour.
- Dates for after birth, as they provide instant energy.
- Reminder to recite Adhan & Iqamah in the child's ear after birth. This is the first call to the child that he/she has to live up to.

Do wudhoo before nursing the baby.

Rasulullah (S.A.W.) has said: "The child is a master for 7 years, and a slave for 7 years and an ambassador for 7 years; so if he/she builds a good character within 21 years all is well; otherwise leave him/her alone because you have discharged your responsibility before Allah."

Thus the three stages of a child's life are;

- 0 – 7 years – Rububiyya
- 7-14 years – Ubudiyya
- 14 – 21 – Wazeer

0 – 7 Years

Scratch a seed and it affects the whole tree, scratch a branch and it only affects the branch.

Prophet Musa (A.S.) asked Allah what deed was best in His eyes and Allah replied: "O Musa! The love of children for I have created them with a natural belief in tawheed! And if I grant them death, I will put them into Janna."

A man came to the Rasulullah (SAW) and said:" I've never kissed my child." When the man left, Rasulullah (S.A.W.) turned to his companions and said:"To me this man is amongst the people of Hell."



For an infant, the sensation of touch is very important. You can never ‘spoil’ an infant. Rasulallah (S.A.W.) has said: “The more you hug a child, the higher your status in Janna.”

Mary Ainsworth, a psychologist, did a survey of three types of mothers and monitored the babies until adulthood to analyse the results.

- The babies who were always responded to and were hugged and cuddled a lot, grew up to be confident adults with a positive outlook.
- The babies whose mothers were erratic with giving attention, sometimes they were picked up and sometimes they were left to cry, grew up to be moody children.
- The babies whose mothers did not respond at all to their cries, and were only picked up for feeding or changing, grew up to be listless and lacked empathy. Psychologists say these children suffered from ‘mental hunger’.

At the age of 3 and half years, let them wash their hands and face and do the actions of salaa.

“What is imparted to a child is engraved on his/her mind as if it had been cut in stone” Rasulallah (S.A.W.)

The akhlaq that a child has at the age of 6 to 7 years will stay with him/her for the rest of his/her life.

There is a need for regularity within the home. Children should be encouraged to know the days and months;

- Tell them on Thursdays we will have special food and we will recite Suratul Fatiha on it for the marhumeen.
- Friday is the day of Eid, wear special clothes when they get back from school.

Conduct disciplined speech and incorporate words like Insha’Allah, Alhamdulillah and Subhanallah.



7 – 14 YEARS

Key to successful parenting is the building a high self esteem in children. Self Esteem is made up of two components –

- i) Basic worth (Who I am is OK; not because you said but because I know)
- ii) Competence (I am a capable individual able to meet my own needs and the needs of others)

High self esteem manifests itself in trust in oneself, ability to be self directed, ability to cope with adversities, resistance to dependencies..... Its lack shows up in rebelliousness, underachievement, unhappiness, strained relationships, eating disorders.....

Sometimes competence is there but basic worth may not be there.

Most important is a sense of inherent worth. All four aspects of the child have to be considered in inherent worth – Physical, Mental, Emotional and Spiritual.

A dynamic relationship exists between self-esteem and skill development. As a child improves in self-esteem, his academic competence increases. And as that competence increases, his self-esteem improves. The caring and concerned caregiver must come to realize that positive self-esteem is both a prerequisite and a consequence of academic success. Here are 20 tips to help foster a child's self-esteem:

1. Value each child as an individual with unique strengths, needs, interests and skills.
2. Focus on the child's strengths. Emphasize and celebrate his "islands of competence."



3. Reject the child's behaviour, but never reject the child. Use affectionate terms and nicknames when scolding ("Your room is a mess. Now turn off the TV and make your bed.").
4. Remember that sincere interest can be more effective and meaningful than praise. Demonstrate a genuine interest in her activities, hobbies, etc.
5. Establish realistic, achievable goals for your child. Anticipate success.
6. Avoid using sarcasm with kids — children with language problems often misinterpret it.
7. When discussing an issue or a problem, avoid bringing up past difficulties.
8. Never compare one child to another.
9. Help the child develop decision-making and problem-solving skills.
10. Understand that mistakes are an inevitable (and valuable!) part of any learning experience. Use these as an opportunity to teach and assist.
11. Divide large tasks into smaller, manageable ones. This will ensure success, mastery, and retention.
12. Maintain a file of his academic work. Use this to demonstrate his progress and development when he is feeling down.
13. Encourage him to maintain "collections" (e.g., baseball cards, stamps, rocks, etc.). This allows him to be the resident expert on a topic.
14. If she does not participate in team sports, promote individual sports (e.g., skiing, golf, swimming). This will provide opportunities for success, exercise, and peer interaction.
15. Communicate your confidence in the child and in her future.
16. Permit and encourage the child to follow the normal fads of his peer group allowing that which can be adapted to sharia' rules (e.g., clothing,.....). This will enhance his acceptance at school and in the community.



17. Emphasize the positive aspects of her behaviour or performance, even if the task was not completely successful. Reward direction, not perfection.
18. Anticipate that the child will have plateaus, failures, backslides, setbacks, and regressions. Support and encourage him at these times. Kids need love most when they deserve it least!
19. Look for opportunities to offer him choices to allow him to practice decision-making skills.
20. Never, ever, communicate disappointment to your child. The disappointment of an adult may be too great a burden for a child to carry.

Remember:

- Your child's self-esteem will be determined by the conditional acceptance that he receives from others — and the unconditional acceptance that he receives from you.
- Your child's self-esteem will be determined by success and progress in four areas:
 - Social (acceptance, friendships);
 - Competence (in a skill area);
 - Physical (clothing, attractiveness); and
 - Character (effort, generosity, etc.).

Competence – 4 kinds

1. Personal – Particular individual strength and abilities.
2. Intra personal – Self awareness, self control, separate feelings from behaviour (pre requisite to making choices)
3. Inter personal – Skills for relating successfully to others. i.e. initiating, expressing oneself, listening, co-operation, negotiating.
4. Commitment, responsibility and contribution.



Growing families have different constellations and therefore each child is an enigma with his/her unique strengths and weaknesses. There are no singular definitive answers; however, guidelines from the Prophet (S.A.W.) and his ahlulbayt provide the solutions with dua within a broad framework.

Use Asmaul Husna and the Qur'an to assist with difficult interaction with children e.g.

- i) recite **YA SHAAHIDU 21x** with hand on the forehead.
- ii) Reciting **YA HAMEEDU** regularly calms children down.
- iii) If you are apprehensive to talk to a child for fear of a confrontation, recite **YA QAADIRU 41x**
- iv) Where a situation arises that it has become impossible dealing with a child recite **Suratul Qadr 7x** into the palm of your hand, closed your hand after recitation and open when you face the child.

It is important to understand the difference between discipline and punishment. We punish to control our children and discipline to teach children to control themselves.

To discipline a child one must define effect that follows a particular behavior. There are natural consequences e.g. If the child forgets to take his lunch to school he will be hungry and logical consequences set by the parents e.g. If you have not prayed before dinner then you will pray whilst the others eat and therefore feel left out.

Various aspects in the home too affect a child's behavior. Colour is one aspect to consider. E.g. Both the Qur'an and Hadith contain descriptions of Janna as being filled with green:

“These it is for whom are gardens of perpetuity beneath which rivers flow; ornaments shall be given to them therein of bracelets of gold, and they shall wear **green** robes of fine silk and thick silk brocade



interwoven with gold, reclining therein on raised couches; excellent, the recompense; and goodly, the resting place “

Suratul Kahf 18:31

“Reclining on green cushions and beautiful carpets”

Suratur Rahman 55:76

While many people may brush away any significance of the mention of colors in the Qur'an, the colors that we choose are actually an important part of our lives.

In the *Encyclopedia of Healing Therapies*, Anne Woodham and David Peters relate that these colors have contained significant meaning for people since prehistoric times. In ancient history, green was the color of growth, and blue was thought of as the color of the sky and of heavenly peace.

Blue and green are good choices for promoting a "spiritual life." Blue is said to correspond to the throat of a person and green to the heart. Coincidentally, these are the two tools we use to worship when we recite and pray.

Green is also the color of self-esteem. It may be disliked by persons just experiencing trauma because as it seeks to balance, it may cause aspects of the trauma to surface. Creating harmony and hope, it helps with the heart area and is good for tired nerves as it balances the emotions and brings a feeling of calmness. It stimulates growth so it is good for helping to heal broken bones, and re-growing tissue of all kinds. However, exposure to too much green can deprive us of the challenges that we need in order to evolve and thrive. Its bluer tones suggest optimism and hope and are more spiritual than its other tones.

The positioning of beds, working areas and seating towards qibla promote well being.



AHADITH ABOUT CHILDREN

“Allah blesses those who assist their children in doing good things which they do themselves”.

“One of the rights of a child is that his father should teach him the Holy Qur’an”.

“A good act is written in the record of virtuous deeds for one who gives a kiss to his child”.

“Purify (circumcise) your sons on the seventh day because the tissues then build-up quickly and the wound heals up easily”.

“Aqqa is necessary for a well-to-do man. As regards a poor person he should also do it when his circumstances permit. And in case it is not possible for him to give it, he is under no obligation in this behalf. Every child that is born is under pledge in respect of his Aqqa.”

“Observe justice in dealing with your children in the same manner in which you expect them to observe justice in being kind and good to you”.

“Whoever goes to the bazaar and purchases a present for the members of his family and brings it to them is like one who spends on the needy. However he should prefer daughters to sons because whoever pleases his daughter is like one who frees a slave from among the descendants of Prophet Isma’il”.



14 AND OVER ADULTHOOD

EDUCATION

This period is the most challenging and satisfying. It is a reflection of the foundation laid down in the last 14 years....

The basis and core of attaining Qalbe Saleem begins with education. If there is one single factor within our control that can directly influence who we are as people, it is education. True education is that which reaches deep within a person empowering him/her to use the information to be more productive. It means sensitizing yourself and those around you to a good greater than one's desire.

The why of education must precede the how? Dispute about what is education goes a long way – moral only v secular/scientific – in other words - religion v no- religion.

After renaissance, rebirth of knowledge. Europe engulfed in darkness of ignorance when light from diff places - Arabic and Greek philosophy translated. Before Renaissance church dominated over crown - then logic and scientific facts clashed with the bible. Instead of dignity and honour to those who made discoveries they were persecuted and crushed. e.g. Galileo - talked of orbit of planets, imprisoned.....

Truth can for a while be suppressed but not annihilated. Socrates when taking the hemlock was surrounded by his students - why? they asked - so that the truth in my mind be placed in the minds of all. In common history, he is one who saw 'death for a lofty purpose' as a ultimate force.

Qur'an says - *"Soon those who do injustice will know what sort of revolution will revolutionalise."* **26:227** When there is injustice, there is an 'aah' from the heart, increase in injustice turns it into an appeal, then a flame and the flame becomes a revolution. In the Victorian age



there was a problem of compromise for the intellectuals - faith or science and logic. It was difficult to reject science as it had a hold over the intellect and conscience - the bible had a hold over habit - physical (Sunday church, social) and a declining hold over the soul.

A complete force came against religion - LePlasse, Darwin, Newton... All abandoned religion saying we can now logically explain natural phenomenon without God. J Huxley said- "If the causes of the phenomenon are natural then it means they are not supernatural."

Entered the age of reason. Reason became the standard criterion. Intellectuals approached everything in 2 categories. Accept that which made sense and reject that which did not . Therefore God & soul did not come into reason - rejected - World and body came into reason - accepted. Taqwa (righteousness) - only the functional norm was accepted. They deduced that all resources should be employed to make physical life comfortable - led to material and industrial revolution decorating the world as a bride. Intellectuals decided that religion gave nothing but persecution - freedom from French revolution - civilisation from Rome - Democracy from England. Therefore when West compared to East (where all religions were 'born) the West seemed as a giant (thus the term superpower).

Nobody was asked to change their religion - Years of subtle social programming diluted religion. Keep Muslim names. Attend the mosques, read the Qur'an on special occasions but do not try to understand it - confine religion to the world and remove the concept of aakhirah . Thus those who seemed 'religious' were looked down upon and the secularists were looked up to. Their 'religion' was cash - this was credit..... This compartmentalised attitude was and is wrong for there can be no schism between the Creator and His creation. Science is ultimately the study of Allah – in essence science is the study of the Hand inside the glove of creation.



Science and technology not something to be scorned at but we must balance the scientific with the spiritual. With communication comes understanding, with understanding comes compassion and with compassion comes a natural movement towards universalism. Understanding science and technology as divine tools for personal and spiritual growth. Everyday our load of manual labour is lightened – do we take advantage of the extra hours?



THE SPOKEN WORD THE TONGUE

Rasulullah (S.A.W.) has said: “A person is hidden under his tongue.” The manifestation of Qalbe Saleem in any relationship begins with his/her words.

If we look at the dua of Prophet Ibraheem (A.S.) where he asks for Qalbe Saleem in Suratush Shuara 26:83, he asks for a truthful tongue in his progeny....

وَأَجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ

And grant me a truthful tongue in my progeny....

He was granted Rasulullah (S.A.W.) from the progeny of Ismail (A.S.) – Even those who opposed him called him As-Sadiq.

Rasulullah (S.A.W.) has said that there are three types of spoken words – “Al-Kalaamu thalaatha” Useful, healthy and bad. Useful is dua; healthy is those words which are loved by Allah and bad is gheeba and tohmat.

When people get their own way with others, they do it with words; they want others to agree with their point of view, give them what they want, do what they ask and buy what they are selling. From salesman's hard sell, TV commercials, the doctor's diagnosis to the child's pleading to stay up late, it is through the spoken word. Words have the power to manipulate other people's thinking and behavior.

There are many forms of appeals in arguments. Their power lies in the fact that they elicit emotional responses in those who hear them. While the arguments appear to relate to the subject under discussion, they do not. In most cases they have little to do with the subject at all. Their danger lies in the fact that decisions based on them are not based on truth, common sense, logic, legality, one's best interests or



right and wrong but on emotions favoring those who put forth the more powerful arguments. They are designed to benefit someone else! Recognizing these arguments for what they are renders them ineffective and powerless.

APPEAL TO PITY

This argument appeals to feelings of sympathy, pity and compassion. Children are masters of this one. Often, between men and women, the appeal is to compassion, and guilt, for the wounded egos and hurt feelings which will result from being refused.

APPEAL TO AUTHORITY

In personal disputes, one party will assault the other's opinions by claiming to be or quoting someone claimed to be an authority. In truth, the only authority is Allah and His messenger and his successors..

APPEAL TO SECRECY

If knowledge is power, to have knowledge others don't have is even greater power. When secrecy is used as a tool, however, it may be one of the most dangerous things on earth. Because of its nature, it is an essential condition for every abuse, every misuse of power, every crime, every lie.

APPEAL TO FORCE

Appeal to force/fear. When anyone threatens, "You'll do it or else....." and means it, they are using an argument where compliance is not dependent upon whether it's the best thing to do but on what will happen if you don't. The power here is that the consequences are real; they can happen. Often, in personal



relationships, the argument is unspoken and the threat is to withdraw love. A choice must be made between the cost of complying and the cost of not doing so.

APPEAL TO THE MASSES

The appeal is to the need to belong, to be accepted. The argument is that one should like what most people like; that if everyone likes it, it must be good. That one should do what everyone is doing; that if everyone is doing it, it must be right. The big assumption here is that most people do like it, that most people are doing it. Even if they are, does that make it the best thing for you?

APPEAL TO TRADITION

This argument appeals to those ideas, ideals and principles that people claim to respect -- loyalty and friendship, allegiance to family, community, etc... whether it is right or wrong. To challenge or disagree implies that one is against, not the argument, but what everyone holds dear.

ARGUMENTS AGAINST THE PERSON

This is a personal attack on the person who presents or endorses a viewpoint and is often used as a last resort when the facts cannot be disputed. The argument is that to destroy the credibility of the person endorsing the viewpoint will destroy his argument. Rasulullah (S.A.W.) was called a poet, a madman and magician. In Islam this form of argument comes under the heading of gheeba (backbiting) and tohmat (slander).



GHEEBA AND TOHMAT BACKBITING AND SLANDER

Rasulullah (S.A.W.) has said- “ Backbiting is to mention something about your brother that he may hate to have mentioned. Imam Sadiq (A.S.) said, “Backbiting is to mention something about your brother, concealed by Allah (hidden from the knowledge of other people)”.

Imam Musa Kadhim (A.S.) said: Whoever mentions something about a man behind his back which is a part of him and his character, and the people already know about it, then it is not backbiting. Should he mention something about him behind his back which the people have no knowledge of, then he has backbitten him. If he mentions him behind his back with something that is not part of him, then he has slandered him.

The revealing of a defect or shortcoming, be it something common, or concerned with one's religion, which has been hidden (by Allah) from the ears of the one about to hear it, and that which the person (the one being talked about) would hate to have revealed, and the intention of the backbiter is to belittle the one who possesses this characteristic.

Transmitting news of something which is not known to others, not for sake of scorning or belittling, but for other reasons, such as amusement, or to use as evidence, or even as a show of compassion (for example you feel sorry for someone who may have a physical or some other defect or problem, which is known only to you, but you talk about it to someone else who has no knowledge of it out of pity. This is considered backbiting). There is no doubt that this type of backbiting referred to in the above instances is forbidden.



On the third front, there is the transmitting of news of a person's defect to someone else who already knows of this defect. On face value, some narrations say that this form of talk is removed from under the title of backbiting, although there are other narrations that place this also under the title of backbiting. Nevertheless in light of that, should the backbiter's intention be to scorn and belittle, then without doubt it again falls under the title of a forbidden act. Because the transmitting of such news may cause harm and weaken a believer's position. Although the backbiter's intentions may not be to cause harm, it nevertheless happens and it is beyond his power to control the fallout from what has been relayed to others. It is also forbidden to generalize. An example of that is that you may have seen a English man stealing. You cannot say, 'The English are thieves', for then you have backbitten a whole nation.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا
وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

"Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know."
Suratun Nur 24:19

"Those who talk about that, which they have seen from a believer, with their own eyes, or may have heard from him with their own ears, they are those that Allah has described in the Quran as 'those who love that scandal should circulate.'"



Imam Jafer As-Sadiq (A.S.)

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

"O you who believe! Avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful."

Suratul Hujurat 49:12

"Rasulullah (S.A.W.) while on Me'raj looked into Jahannam and saw a group eating carcasses. He asked, 'O'Jibrail who are they? Jibrail said, 'They are the ones that eat the meat of people (backbite)". Alternatively, it can be a similitude, likening back-biting someone, to the literal biting and chewing of his meat.

Rasulullah (S.A.W.) said "Abstain from backbiting for it is worse than adultery, for after committing adultery, if one seeks Allah's pardon, He grants it. However, the forgiveness for backbiting is not granted until the one back-bitten forgives first.

Imam Ja'fer As-Sadiq, "Backbiting eats at one's good deeds (hasanaat) in the same manner that fire eats wood".



Hadeeth Qudsi. OA backbiter, if he repents, will be off the last to enter Janna, and if he does not repent, then he will be off the first to enter Jahannam.

Rasulullah (S.A.W.) has said:“Whoever backbites a Muslim, be it male or female, his prayers will not be accepted for forty days and nights, unless he seeks forgiveness from the one whom he has wronged”

Imam Ali (A.S.) said:

Backbiting is a springtime pasture for the ignoble

The One who listens to backbiting is one of the backbiters.

Backbiting is the endeavour of the incapable

Backbiting is find faulting in secret

Whoever is aware of his faults will have no time for the faults of others

How fortunate is the one whose concern for his own faults keeps him from noticing the faults of others.

Oh Slave of Allah, do not be quick to find fault with the wrong actions of anyone - for perhaps he may have been forgiven; and do not feel at ease with your self even if it is only slightly disobedient - for perhaps you may be punished for it. So may whoever of you who knows about others' faults be restrained by what he knows about his own faults, and may he be concerned only with his own gratitude for being spared from what troubles others.

Slander is a deadly arrow

Slander is the bridge to evil



POSITIVE ASPECTS OF THE TONGUE

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا
فِي السَّمَاءِ

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

“Have you not considered how Allah sets forth a parable of a good word being like a good tree, whose root is firm and whose branches are in heaven, yielding it’s fruit in every season, with the permission of it’s Rabb, And Allah gives examples for people that they may reflect. “
Suratu Ibraheem 14:24,25

Imam Zaynul Aabedeen (A.S.) in his treatise of rights says -

"The right of the tongue is that you consider it too noble for obscenity, accustom it to good, refrain from any meddling in which there is nothing to be gained, express kindness to people, and speak well concerning them."

The manifestation of qalbe saleem in the spoken word begins with Zhikr (the remembrance of Allah).

أَلَا بَدَأَ اللَّهُ تَطْمِئِنُّ الْقُلُوبُ

“...surely with the remembrance of Allah are hearts content...”

Suratur Ra’d 13:28

Rasulullah (S.A.W.) has said: Everything has a limit except “Zhikr” for which there is no limit. Allah ordained Salaa and whoever performs them he has observed the limit. If fasts during the holy month of



Ramadhan, he has observed the limit. If a one performs Hajj , he has observed his limit but “Zhikr” is not as such. Allah is not content with little “Zhikr”, for He has not set a limit for it.

Then he recited the aya 33: 41,42:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

“O you who believe! Remember Allah, remembering frequently. And glorify Him morning and evening.”

Best Times of Dhikr

“Allah has said: O children of Adam! Remember Me moments after dawn and moments before evening. I too will assume your important affairs.”

Zhikr is classified into several kinds:

Tahmeed (Saying praise is due to Allah)

Saeed Chamat said: I said to Imam Sadiq (AS): May I be sacrificed for you! Teach me a comprehensive Dua. The Imam said:“Praise Allah, for in this case, every worshipper will recite Dua for you and will say: Allah hears one who praise Him.”

“Whoever says: Praise is due to the Lord of the worlds at dawn four times, has thanked Allah for that day and whoever repeats the same in the evening, has thanked Allah for the night.”

Tamjeed (Saying Allah is Almighty) (commendation)

Ali Ibne Hesan has reported on the authority of a friend from Imam Sadiq (AS): “Every Dua which is not preceded by “Tamjeed” is not



perfect; first “Tamjeed” and then eulogy. The reporter says: I asked Imam Sadeq (AS): What is the least which will suffice as Tamjeed? The Imam said: “Praise is due to Allah who dominates everything. Praise is due to Allah who is aware of the hidden. Praise is due to Allah who brings the dead back to life and He has power over all things.”

Tahleel (Saying there is no Allah but Allah) and Takbeer (Saying Allah is the Greatest)

Rabee Azfazeel has reported from Imam Sadiq (AS): “Recite “Tahleel” and “Takbeer” frequently, for there is nothing more favored by Allah than “Takbeer” and “Tahleel”.”

The Prophet (SAW) has said: “The best prayer is to say: There is no Allah but Allah.”

Anecdote

A wealthy and influential man invited many distinguished guests to a dinner party. The guests included an aalim well known for his healing powers and the minister of health who was a medical doctor.

After dinner the hosts son felt dizzy and was put to bed. The host asked the aalim to recite some ayaat of Qur’an for his sons health.

This incensed the minister of health – “In this day and age when we have vitamins, modern medicine and other scientific ways to heal people – this kind of old fashioned nonsense is holding back progress.”

The aalim turned to the minister and said – “I did not know they were putting minister’s uniforms on donkeys these days.”

The minister was now furious – his face turned red and he could not speak



The aalim in a soft kind voice immediately said – “Minister! Please forgive me; I merely said those insulting words to make a point – See how your face is red, your blood vessels dilated, your heart racing and your adrenalin level shot up merely by a few words of secular speech. Do you not think that perhaps divine words can in themselves bring about physical healing?”

TASBEEHAT ARB’AA

FOUR TASBEEHS

“One day Rasulullah (SAW) said to his companions: If you heap up all your clothes, buildings and the living goods, do you think they will reach the sky? They said: “No” Rasulullah (S.A.W.) said: Shall I introduce to you something whose root is in the earth and its branches in heavens? He said: Whenever you complete your prayer say Tasbeehat Arba’a thirty times: the roots of which are in the earth and its branches are in heavens. It is these words that removes from man sorrows, collapsing of wall, fire, being drowned in water, falling into well, being attacked by fierce animals, bad death, and tribulation which descend from heavens on the day. Those words are truly righteous deeds.”

It has been reported on the authority of Imam Baqer (AS): “Rasulullah was passing by a man who was planting trees in his orchard. The Holy Prophet stopped and said: Shall I introduce to you a tree whose roots are stronger, gives fruits earlier, and has purer and more lasting fruits than this? The man said: Yes, show it to me O Messenger of Allah! The Holy Prophet said: At dawn and in the evening say Tasbeehat Arba’a. If you recite this Dua there will be ten trees of every fruit for each Tasbeeh in paradise. This is an example of the



righteous deed. The man said: O Messenger of Allah! I take you witness and give this orchard to you as a charity for Muslims, that is, for the alms givers. Here Allah revealed verses 5-7 of Suratul Layl:

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ
وَصَدَّقَ بِالْحُسْنَىٰ
فَسَنِيسِرُهُ لِلْيُسْرَىٰ

“Then as for he who gives away and guards against evil and accepts the best, We will facilitate for him the easy end.”

SALAWAAT

Abu Amamah reports that Rasulullah (S.A.W.) said: “ Invoke more Salawaat upon me on every Friday, the Salawaat from my ummah is presented to me on every Friday. Whoever had invoked more Salawaat upon me will be closest to me”.

Anas reported that Rasulullah (S.A.W.) said: “O people, the most secured among you on the Day of Judgment against its horrors and menacing situations will be those who invoked Salawaat most upon me in this world. In fact, it was sufficient from Allah and his Angels, as He said: “Allah and his Angels send blessings on the prophet” (33:56), but He also commanded the believers to do so, so that they may be rewarded.

Ibn Asakri has transmitted from al-Hasan bin Ali that Rasulullah (S.A.W.) said: “Invoke more Salawaat upon me, for your invocation is conducive to your sins being forgiven. And pray for me a high status and intercession, for surely my intercession will plead in your favour before Allah”.

Abu Saeed says he said to Rasulullah (S.A.W.) : “O Messenger of Allah, this greeting is (to say) peace be upon you, but how do we invoke Salawaat upon you? “ He said: “Say O Allah, send your grace to Muhammed, your slave and your messenger the same way as you sent your grace to Ibrahim, and bless Muhammed and Muhammed’s progeny as you blessed Ibrahim and Ibrahim’s progeny.



Imam Sadiq (A.S.) said that Rasulullah (S.A.W.) said: “ Invoking Salawaat upon me and my Ahlul Bayt carries away hypocrisy”.

Imam Sadiq A.S. said that Rasulullah (S.A.W.) said: “Do not treat me like a rider’s bowl of water; the rider fills it and then drink’s from it when he pleases. Keep me at the opening of your dua, and at the end of it, and (also) at the middle”.

Rasulullah (S.A.W.) said: “Raise your voices when you invoke Salawaat upon me, for it surely carries away hypocrisy”.

TASBEE OF SAYYIDA FATIMA ZAHRA (A.S.)

34x Allahu Akber

33x Alhamdulillah

33x Subhanallah



“Allah forgives the sins of one who recites Tasbeeh of Fatima (A.S.) ending it with Laa Ilaaha Illallah after every Salaa”

Imam Sadiq (A.S.)

“The Tasbeeh of Fatima (A.S.) after every wajib salaa is more loved than praying 1,000 rakats every day.” Imam Sadiq (A.S.)

“Whoever does the Tasbeeh of Fatima (A.S.) before he/she unfolds his/her legs (from the position of sitting) in wajib salaa; Allah forgives his/her sins him and makes Janna wajib”

Imam Sadiq (A.S.)

“For one who asks forgiveness after doing Tasbeeh of Fatima (A.S.); Allah forgives him 100 times, adds 1,000 good deeds to his scales, repels shaytan and Allah is pleased with him/her”

Imam Baqir (A.S.)

“We command our children to do tasbeeh just as we command them to pray. It is a safety from misfortunes.”



Imam Sadiq (A.S.)

A man came to Imam Sadiq (A.S.) complaining of earache. “Why are you heedless of the tasbeeh of Sayyida?” “What is it?” he asked Imam. When told he reports that after a short time the pain subsided.

“A Mu’min is not without five things:

1. Miswak (toothbrush)
2. Comb/Hairbrush
3. Musalla
4. **Tasbeeh** A tasbeeh is also known as Subha, Misbah, prayer beads, rosary.....
5. Aqeeq Ring

Imam Kadhim (A.S.)

The tasbeeh was a gift from Rasulullah (S.A.W.) to Sayyida Fatima Zahra (A.S.)

Sayyida used blue knotted wool as her first tasbeeh.

Then she made clay beads from the earth of Hazrat Hamza’s grave threaded on blue thread.

Now it is preferred to use clay from where Imam Husayn (A.S.) is buried.

“There is thawab for one who forgets to do dhikr but has in his/her hand a tasbeeh made from the turba of Imam Hussein (A.S.)

Imam Al-Mahdi (A.S.)



Gems and Their Religious Significance

Compiled by

(Marhum) Al Haj Hussein Abdallah Jaffer

1. Aqeeq (Cornelio or agate)

These are available in several colours: white, milky white, yellow, green, black, red, grey, liver colour and many others. The best are the liver colour from Yemen, which are difficult to obtain and expensive. It has great religious significance.

The benefit of Aqeeq is that it creates joy in the heart, is good for eyesight and it helps illuminate sadness and anger. It is also revered in other religions and has been in use from the time of Prophet Adam (A.S.). It absorbs the rays of the sun and passes these onto the body and is good for health. Black Aqeeq protects children from envious eyes. Imam Jaffer Sadiq (A.S.) has said that a namaz with Aqeeq is 40 times better than one without it. It is also great thawaab to use tasbeeh of aqeeq as said by Imam Musa Kadhim (A.S.)

2. Firoza (Turquoise)

It is said that Firoza helps to create joy in the heart, helps improving eyesight, brain and the heart. The Ancient Egyptians used it. The best quality of Firoza are found in Nishapur (outside Mesh'had), Iran but they are also available in Australia, Afghanistan, America, Egypt, Germany, Israel, Nepal and Tibet.

Aristotle, said firoza helps to create humbleness pity for others and is good for diabetics. It protects from the stings of a scorpion, snakebites, lightning and drowning. The community holds a Firoza wearer in esteem. Rasulullah (S.A.W.) said that Allah accepts the prayer of one



who wears Firoza. Rasulullah (S.A.W.), Imam Ali (A.S) and Imam Musa Kadhim (A.S.) wore a Firoza ring.

If calamity were to befall on the wearer, the stone would break. When this happens, the ring should be immediately be removed.

3. Durr e Najaf

It is obtained from Najaf al-Ashraf. Those obtained from the river are more illustrious than those obtained from the land. Both Imam Jaffer Sadiq (A.S.) and Imam Hasan al-Askari (A.S) have said that wearing of Durr e Najaf has great thawab. It is good for ailments of the eye and it creates happiness in the heart.

4. Hadeed e Sein

They come in grey and black colours, but black is better. It helps ease the pains of childbirth. Imam Jafer as-Sadiq (A.S.) asked one of his friend who feared the wrath of the Sultan to wear Hadeed and he was spared. It should not be worn constantly, but whenever necessary. Imam Ali (A.S.) wore Hadeed during wars. It is recommended to wear during travels.

5. Yaqut (Ruby)

It has good effect on married life, friendship, loyalty and business. It protects against hysteria, cholera, plague, rheumatism and heart ailment. Imam Ali (A.S) used to wear one and it is the ring that he gave away to the beggar in the state of ruk'u. Imam Ridha (A.S.) has recommended it for all mumineen. It is mentioned in Suratur Rahmaan.



6. Zamarrud (Emerald)

It is the best stone in all green stones. Hakim Aflatoon has said the wearer of Zamarrud overcomes his enemies. It protects against the ailments of the eyes and liver. It creates joy and peace of mind, promotes goodwill and inclines towards charity. If a calamity is to befall the wearer, it will break into small pieces. Both Imam Ali (A.S.) and Imam Musa al-Kadhim (A.S.) have recommended it.

7. Marjan (Coral)

The Quran refers to this stone . Marjan and pearls are among the gems obtained from the sea. It is good protection from paralysis, disease of the heart, liver, stomach, kidney and the effects of black magic.

Throughout history cultures have used gemstones and wood for healing. Dr. Robert Frost, a physician in Basel, Switzerland, studied the scientific properties of these gems and woods and created a method of testing woods and gemstones that reveals their healing properties in scientific terms (Frost). In his clinical work, Dr. Frost discovered that using the correct gemstone or wood could reduce pain, prevent allergic reactions, improve coordination and even increase muscle strength.

To give some examples; **Tiger-eye** is traditionally used to enhance understanding and strengthen belief. It is healing to the stomach area and is often used to assist with problems of the kidney, pancreas, liver, small intestine or stomach. It has also been found to have a calming effect on people who hold it.



Turquoise keeps the feeling of unconditional love in one's heart and helps one feel more connected with Allah. It also assists in the digestion of proteins and thus aids digestion. Turquoise also helps draw out negative feelings such as envy or anger from a person. It assists in healing ailments of the thyroid, throat, ears, neck and respiratory system. It can also help to combat allergies or heart problems.

Beads of amber can help lift the heaviness of burdens, amethyst can be spiritually uplifting or heal the stomach or liver, and **black onyx** helps one to change bad habits..

The healing power of **wooden prayer beads** is often in their scent, which is released and revived with usage. The scent of **rosewood** is traditionally used for nervous tension, frigidity, and headaches. It also assists the immune system, helps to fight viruses and regenerate cells. It is good for jet lag and skin inflammations and has the ability to relax a person without making them drowsy.

Sandalwood emit a scent that has been used for healing since the time of the Rasulullah (S.A.W>). Sandalwood is an antidepressant, antiseptic, insecticidal, and sedative wood. It can assist in the healing of cells and is used to assist the immune system in any healing process or to prevent illness.

In the Tafseer of Ibn Juzayy, it is said Rasulullah (S.A.W.) said in a message from Allah, "I am in my slaves opinion of Me and I am with him when he remembers Me. If he remembers Me in himself, I remember him in My self." For this reason and the reason of easy



transport, prayer beads are a popular gift from one Muslim to another. With a little more thought, this gift can be physically uplifting as well as spiritually



THE DAY OF FRIDAY

Those with Qalbe Saleem make use of all opportunities to get closer to their goal.

Imam Ali (A.S.) has said: “Opportunities are like clouds, make use of them before they move away.”

There are certain times, places and people which have the benefit of allowing us to access divine energy with greater ease. One of those times is the day of Friday. The night precedes the day and therefore Friday begins at maghrib on Thursday.

Rasulullah (S.A.W.) has said: “Indeed the 24 hours of the night and day of Friday belong to Allah. In every hour there are 600,000 opportunities of freedom from the fire.”

Imam Muhammad Baqir (A.S.) has said: “The sunrise of Friday is better than all the other days, and the birds too when they meet on Friday say- ‘Peace, Peace.... On this righteous day.” He also continued to say: “As soon as the sun sets and Friday begins, Allah orders an angel to announce – “Is there any mu’min who before the night ends asks for safety in this world and peace in the hereafter so I may grant it? Is there any mu’min who turns to me in tawba so I may forgive? Is there any mu’min who is in distress, seeks livelihood, or seeks health in illness, or freedom in captivity, or gain in times of loss...I will grant him/her what is asked for if I am called upon tonight.”

Some of the recommended a’maal for the night of Friday (Thursday night)

1. Recite Tasbeehate ‘Arba’aa as many times as possible.
2. Recite salawat as many times as possible.
3. Recite any or all of the following suwer of Qur’an:

Bani Israil, Kahf, Naml, Sajda, Yaseen, Saad, Dukhan, Waqia, Jumua’



4. Recite Suratul Jumua' in the first rakat of Salatul Maghrib and Suratul Ikhlas in the second. For Salatul Eisha recite Suratul Jumu'a in the first raka't and Suratul 'Alaa in the second.
5. Recite Dua Kumayl
6. Eat a pomegranate if possible.

Some of the recommended amal for the day of Jumua'

1. Recite Suratul Jumua' in the first rakat of Fajr salaa and Suratul Ikhlas in the second.
2. Recite Suratul Rahmaan after the ta'qibaat of Salatul Fajr.
3. Recite salawat 100x
4. Recite Suratul Ikhlas 100x
5. Recite Suratul Ahqaaf and Suratul Mu'minoon after Salatul Fajr.
6. Recite Ayatul Kursi as many times as possible from Fajr to Dhuhr.
7. Do ghusl of Jumu'a . It is recommended to do ghusl between Fajr and Dhuhr (as near to the time of Dhur as possible). Rasulullah (S.A.W.) said to Imam Ali (A.S.): "Ya Ali! Do ghusl on Friday even if it means that by purchasing the water you will have to give up a days food for there is no better good deed than it."
8. Cut nails, trim hair, wear neat clean clothes and apply perfume.
9. Eat a pomegranate for breakfast if possible.
10. Utilise time in learning about religion.
11. Visit the graves of relations and mu'mineen.
12. Do Istighfaar after Salatul 'Asr 70x



LISANUL QALB
THE TONGUE OF THE HEART
HIDAYAT (GUIDANCE)

To get closer to achieving Qalbe Saleem we need to look at the inner voice of the heart or the tongue of the heart which gives one guidance. In the whole of creation there are two forms of guidance (hidayat):

- i) JABR – No choice e.g. The sun in orbit has no choice but to follow it.
- ii) IKHTIYAR – Voluntary (Freewill).

For the human being; Allah says:

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

Surely We have shown him the way: he may be thankful or unthankful.
Suratul Insaan (Dahr) 76:3

Voluntary guidance is again in two parts – Zhahiri (Apparent) and Batini (Hidden)

APPARENT (ZHAHIRI) GUIDES

This is the Qur'an and the Ambiya, Mursaleen and Ma'sumeen. Rasulallah (S.A.W.) on Ghadeer Khum said :

"O my followers ! I am leaving behind two heavy (valuable) things as legacies to you and it is to be seen how you behave with these two legacies of mine."

At this moment a person stood up and said with a loud voice:

"What do you mean by these two valuable things ?"

To this Rasulallah (S.A.W.) replied:

"One of them is the book of Allah and the other thing is my progeny and my Ahlulbayt. Allah has informed me that these two things will not



get separated from each other. "O People ! don't seek precedence over the Qur'an and over my progeny, and do not be negligent in your behaviour towards them, lest you be destroyed."

Imam Ali Ridha (A.S.) on the way to Marw in Nishapur related the following hadith which is known as the hadith of the **golden chain**.

"My father Musa Al-Kadhim narrated to me from his father Ja'fer As-Sadiq from his father Mohammed Al-Baqir from his father Ali Zaynul Abedeen from his father , the martyr of Kerbala from his father Ali ibn Abu Talib saying : "My loved one, and the pleasure of my eyes, Rasulullah (S.A.W.) told me once, that Jibrail told him from Allah

"The kalima of **La ilaha illallah** is my fort; whoever said it would enter my fort; and whoever entered my fort was safe from my punishment".

Those who wrote down the hadith numbered twenty thousand.

People started reciting the Kalima when Imam put his hand up and continued: "Yes, the kalima is Allah's fort. It will provide you with excellent safety but on one condition only and that is that you obey and follow us - the holy Imams in the progeny of the Rasulullah (S.A.W.).

“Awwaluna Muhammad, wa aakhiruna Muhammad, wa awsatuna Muhammad wa kulluna Muhammad”

It is looking at a picture album with the same person in different poses and situations.

Each day is associated with a Ma'sum.

Saturday – Rasulullah (S.A.W.) Sunday – Imam Ali (A.S.) Monday – Imam Hasan & Husayn (A.S.) Tuesday – 4th, 5th & 6th Imams (A.S.) Wednesday – 7th, 8th, 9th and 10th Imams (A.S.) Thursday – 11th Imam and Friday – Imam Mahdi (A.F.)

Use opportunity of days to learn and recognize them.



HIDDEN (BAATINI) GUIDE

This is the voice (tongue) of the zhameer (the consciousness of the heart). The voice that when you wake up in the morning says "I should get up to pray!" Immediately another voice makes an excuse...

Shaykh Abbas Qummi (A.R.) - author of Mafatihul Jinaan, Nafasul Mahmoon sais that when he woke up in the morning he heard two types of voices. On a day when the previous day had no mistakes, the voice would wake him up gently whilst if there were shortcomings in the previous day; the voice would be harsh.

The zhameer is the same place where Istikhara, Dua, Istighfaar and Tawba come from.

ISTIKHARA

SEEKING KHAYR FROM ALLAH

The actual meaning of the word Istikhara is to seek the best from Allah in one's affairs, which is not only commendable, but is also highly recommended (mustahab) in Islam.

Imam 'Ali (A.S.) in the will to his son recommended that, "... (In all your actions) continuously ask (Allah) for the best. "

He also said, "Any time you have decided to perform an act, then ask (Allah) for what is best. "

In reality, the Istikhara or asking the best from Allah is a type of spiritual link or connection and request of one's needs from the humble servant to the Needless and Self-Existing Creator.

The supplications and requesting what is best - both before and during all acts, establishes a deep and continuous relationship between the servant of Allah - who is always in need of help, and his needless Master.

This is the type of Istikhara that has been emphasized by the Aimmah of the Ahl al-Bait , and was part of their natural disposition (fitrah).

The Istikhara with the Tasbeeh beads and the Qur'an is the final step after one still entertains doubts and uncertainty in his mind and should



only be done **after** seeking the best from Allah , thinking, weighing out the pros and cons, and requesting advice from others.

Imam Sadiq (A.S.), said: "In the case of an important action, recite: ASTAKHIRU BILLAH

(I seek the best from Allah) one hundred and one times, and for a lesser important action, recite it ten times.

Rasulullah (S.A.W.) said: "Whenever you want to seek the best by the Qur'an recite Suratul Ikhlas three times, salwaat three times and then say:

'O Allah! I am seeking the best by Your Book and I am relying upon You so show me from Your book that what is written from Your secrets and known from your Unseen Knowledge.' Then open the Qur'an and take what is best for you from beginning of the first line on the right side page. "



DUA

The root of the word *du'a* is *da'a*, which means to call. You can only call if there is inherently within you, an energy which will bring about an answer. From where the question comes, the answer will come. The caller is calling upon one entity. He is able to call because he has an energy within him, in the form of life which is the source of desire of the direction of the call. What you are calling upon is rooted in what enables you to call. With experience, a person realises, that you can only call on what you know is realisable.

One will only call on one who can:

- i) Hear the call
- ii) Has the ability to respond and help
- iii) Is on your side (an ally)

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِي إِذَا دَعَانِي
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

“And when My abd ask you concerning Me, then surely I am very near; I answer the dua of the one who does dua when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.” Suratul Baqara 2:186

"Be careful about the etiquettes of dua, paying attention as to Who you are addressing; how do you beseech Him, and for what purpose is He implored? Think about the Majesty and Splendor of Allah, and look inside your heart and know that He is aware of whatever is contained therein,. He knows about your heart' s secrets and the truth and falsehood hidden therein. Be careful, to identify correctly the path of your salvation or misfortune lest you request a thing from Him which



contains your destruction while you imagine your salvation in it as He says in the Qur'an:

"The human being prays for evil as he prays for good, for the human being is ever hasty." Suratu Bani Israil 17:11

Therefore, think correctly regarding what do you want from Him and for what purpose is it required. A dua will be accepted only if you exert absolute concentration of your entire existence towards Him, melting your heart while witnessing His presence; abandoning all your disposals, and absolute surrender of all affairs with sincerity to Him. So, if you did not act in accordance to above mentioned conditions of dua do not look forward for its acceptance because, Allah is aware of all your secrets and mysteries. Perhaps you beseech Allah for something, while you know that your intention is opposite to your request." Haqayaqi-Faiz, p-244

Anecdote

A child was on her musalla praying salaa when her grandfather happened to pass by her room. Looking in he saw the little girl raise her hands in dua and recite the Arabic alphabet. "What are you reciting?" he asked her. The little girl replied: "I cannot remember the dua so I recited the alphabet and I know He will put the letters together for me."

Some common adaab (etiquettes) of dua are:

Best Times

1. Friday
2. Laylatul Qadr
3. The first night of Rajab
4. The night of fifteenth of Sha-baan.
5. The night of Eidul Fitr
6. The night of Eidul D'uh'aa



7. “When the wind is blowing, at noon, when rain is falling, and when the first drop of a shaheed falls, for at such times the gates of janna are opened.”
8. From dawn to sunrise
9. After salaa
10. After recitation of the Quran.
11. Between Azhan and Iqamah.
12. When the heart is broken.
13. When tears are running.
14. During illness
15. At Iftaar
16. During Hajj and Umra

Best Places

1. The land of ‘Arafa
2. Masjidul Haram
3. Masjidun Nabi
4. Haram of Imam Husayn (A.S.)
5. A mosque

Before dua:

1. Do wudhoo
2. Apply perfume
3. Direct yourself towards Qibla
4. Accompany dua with sadaqa
Sadaqa is classified into 5 sections:
 - i) Sadaqa of wealth
 - ii) Sadaqa of position
 - iii) Sadaqa of wisdom
 - iv) Sadaqa of the tongue



- v) Sadaqa of knowledge
- 5. Recite Salawat before and after
- 6. Wear an aqiq ring



FORGIVENESS & REPENTANCE ISTIGHFAR & TAWBA

Allah is the Oft-Forgiving. There are many Names of Allah given in the Qur'an. Some of these Names are related to His mercy and forgiveness.

Al-Ghafoor (The Oft-Forgiving): This name occurs in the Qur'an more than seventy times. There are other names from the same root, such as *Ghafir* and *Ghaffar*. The meaning of the Arabic word "*ghafara*" is to cover, to hide and from it comes the meaning "to excuse", "to pardon", "to remit" and "to forgive".

Imam Ali (A.S.) was once sitting with his companions. People came asking for a dua to assist with business, children, rain.... For all of them Imam told them to do Istighfar. The companions queried why that was the solution for all the problems. Imam referred them to the Qur'an where Allah in Suratu Nuh 71:10,11,12 says:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

Then I said, Ask forgiveness of your Lord, surely He is the most Forgiving:

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا

He will send down upon you the cloud, pouring down abundance of rain:

وَيُمِدُّكُمْ بِأَمْوَالٍ وَأَوْلَادٍ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا

And help you with wealth and sons, and make for you gardens, and make for you rivers

Al-'Afuw (The Pardoning): This Name occurs in the Qur'an five times. Literally the Arabic word `Afw means "to release", "to heal", "to restore", "to remit". Thus in relation to Allah it means "to release us



from the burden of punishment due to our sins and mistakes”, “to restore our honor after we have dishonored ourselves by committing sins and making mistakes.”

Al-Haleem (The Clement): This Name is mentioned fifteen times in the Qur’an, and it means that Allah Almighty is not quick to judge. He gives time. He forebears and is patient to see His servant returning to Him.

Ar-Rahman and ar-Raheem (Most Gracious and Most Merciful). These Names are the most frequent in the Qur’an. Ar-Rahman is mentioned 57 times and ar-Raheem is mentioned 115 times. Ar-Rahman indicates that Allah’s grace is abundant and plenty and Ar-Raheem indicates that this is always the case with Allah. He is full of love and mercy and He is ever Merciful.

Al-Tawwab (The Acceptor of repentance): This Name of Allah is mentioned in the Qur’an about 11 times. The Arabic word “*tawwab*” gives the sense of “oft-returning” which means that Allah again and again accepts the repentance.

Unlike inanimate things, living things have the ability to change the course they follow – roots of tree meet a stone- change course – animal meets obstruction, changes course – similarly for the human being tawba is a change of course – not a simple as that of plants and animals but much more complex.

It is an internal revolution against the self – between the animalistic and angelic – when a person sinks deeply in sin and the angel within him/her is not satiated – a reaction occurs – it’s intensity depending on the action (sin) and the nature of the person’s conscience. .

An true human being is constantly in a state of tawba. If you leave a clear mirror in a place where you think the air is pure, you will find a film of dust settling on it in a short while in the place where you had previously thought there was no dust in the air. However, if a wall is



dirty an extra stain will not show up on it easily and if it is blackened then it will not show anything.

Rasulullah (S.A.W.) continually uttered tawba – Umme Salma narrates that 2 months before his death before he did anything he would say “ Glory be to Allah! I seek forgiveness from Him and I turn to Him” When asked he said he had been commanded to – later realised it was the commandment in Suratun Nasr.

A man came to Imam Ali (A.S.) saying: "Astaghfirullah rabbi wa atubu ilayh" I seek forgiveness from Allah and I turn repentant towards him. Imam realised he was not serious and said: "Do you know what tawba is?" "Tawba has a high position. It has six conditions for it's acceptance out of which the last two are the conditions for completion.

- i) To show remorse and regret at what has been done.
- ii) A definite resolution not to repeat the sin again.
- iii) To return what belongs to others.
- iv) Wajibats that are qadha must be restored.
- v) To rid oneself of all the flesh that has grown by haram means.
- vi) To let the body which has tasted the sweetness of sins, also taste the pain of fasting in the day and worshipping in the night. This means that one must cleanse oneself physically and spiritually for tawba to be accepted.

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ

الدُّنُوبَ كُلِّهَا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

"O my servants who have been unjust against yourselves, do not despair of the mercy of Allah, Indeed Allah forgives sins altogether."
Suratuz Zumar 39:53



In Hadith e Qudsi Allah says: The groan (of tawba) of sinners is dearer to me than the Glorifications (of me). So you should sigh and groan in these precious nights."

The following dua is quoted from Imam Husayn (A.S.) "My Master, when I look at my sins, I am overcome with fear, but when I look at your Grace, I am filled with hope."

Tawba must be done immediately. The poet Rumi tells of a man who planted a bramble bush on a public foot path. When it started growing he was asked to uproot it and he said there was no hurry for it was yet not much of a hindrance. He kept on offering the excuse year after year. The bramble bush grew thicker, and its roots grew stronger. The thorns grew sharper and more dangerous while the man grew weaker and unable to remove it. Rumi meant that sins take root rapidly. As one gets older one becomes more helpless against them. Today is better for tawba than tomorrow - In fact now is better than later.

Last minute tawba is not acceptable as was the case of Firawn. "Finally when he began to drown, he said - I believe that there is no god except He in whom the Bani Israil believe and I am of the Muslims."

Suratu Yunus 10:90

As long as he was alive Firawn acted like a tyrant and nothing convinced him. He tortures the Bani Israil, ridicules Prophet Musa (A.S.) and chases them as they leave. When he is at the point of drowning in the sea and there is no escape, he does tawba and expresses his belief in Allah. His tawba is only due to helplessness in a calamity.

So the answer was:

"What! Now! When you previously rebelled and were one of the mischief makers?" Suratu Yunus 10:91

In other words why did you not do tawba an hour before when you were quite free to do so? For then, it would have been a true change of heart. What criminal in the world is not repentant at the moment of punishment? It is only when he/she shows repentance before being caught that one can say that there is a spiritual change.



Tawba is not acceptable in the hereafter. This is because the hereafter is the fruit of the deeds of the world. Death is like the fall of the fruit from the tree. As long as the fruit was part of the tree, it is dependant on air, water and nourishment that the tree obtains. Even an hour before falling, there is a chance for the fruit to become more ripe and sweet. As soon as it falls it's chances of development come to an end for it.

Imam Ali (A.S.) is reported to have said in a hadith quoted in Usulul Kaafi - in the chapter of Tawba in the book of Eiman wal Kufr - "If I were to say - I am sorry my Rabb, God will instruct the recording angels to forget that which they have written of my sins. If I was to say - I am sorry my Rabb, I will not repeat this offence, God will instruct parts of my body to conceal my sins. If I were to rectify the consequence of my actions, God will instruct the earth to conceal the sins that I committed over it. And if I were to spiritually atone in like then when I meet God there would be nothing to give witness against me regarding any sin."

Imam Ali Zaynul Aabedeem (A.S.) in Dua Tawba says: "...Accept my tawba as You have promised and pardon my evil deeds as You have guaranteed and grant me Your love as you have laid down and you have my agreement, my Rabb - that I will never return to what You dislike and my guarantee that I will not go back to what you disapprove and my promise that I will give up all acts of disobedience to You."

A hadith from the ma'sumeen states that when all eyes will be crying on the day of Qiyama there will be two sets of eyes which will not cry. Those that cried in tawba for their sins and those that kept awake at night in ibada.

Qalbe Saleem will tell one that a dua is not accepted because of sins. In Dua Kumayl; Imam Ja'fer As-Sadiq (A.S.) mentions three things which stop the acceptance of dua:

1. Not fulfilling the rights of parents
2. Delaying Salaa
3. Hypocrisy towards mu'mineen.





SALAA (PRIMARY ENERGY SOURCE FOR THE QALB)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قَدْ أَفْلَحَ الْمُؤْمِنُونَ

Successful indeed are the believers,

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Who are humble in their prayers,

Suratul Mu'minun – 23:1&2

Salaa is the pillar of deen. We find the phrase 'establish salaa' repeated in the Qur'an in numerous places. It's energizing effect on Qalbe Saleem is unquestionable.

Rasulullah (S.A.W.) has said:

"If salaa is accepted, other deeds are accepted; if salaa is rejected, other deeds are rejected."

Imam Muhammad Baqir (A.S.) has said:

"When we teach ourselves or our children salaa we first teach it's love."

Anecdote

A father was trying to explain to his child what salaa was about. In the morning at Fajr He (Allah) wants to ask you whether you had a good night – "Did you have any nightmares that you'd like Me to take away or any dreams that you want Me to make true"

At Zhuhr, He is asking you how your day went – "Any problems that need to be resolved?"

At 'Asr –He says – "I know you're tired; it's been a long day, come seek refuge with Me!"



At Maghrib as the day comes to an end He asks “What are your aspirations for tomorrow? Tell Me!”

At Eisha; it is an opportunity to ask for safety in the night and to be enveloped in His love and Rahma.

PRESENCE OF HEART

Rasulullah (S.A.W.) has said: “Allah will not look at your faces but at your hearts”

“Two of my Umma stand for salaa and although ruku and sujood are the same – the difference is like that between the earth and the sky because of lack of presence of heart.”

“O Aba Dharr! 2 rakats of salaa in contemplation are better than spending the whole night with an inattentive heart.”

“Worship Allah as if you see Him. If you do not see Him, He sees you.”

Imam Ja’fer As-Sadiq (A.S.) has said: “Make your heart a qiblah to your tongue and do not move it except by a sign from the heart.”

Over-eating is one of the causes of inattention in Salaa. Hazrat Luqman said to his son: “O my son! When the stomach is full your faculty of thinking goes to sleep, and your tongue of wisdom becomes dumb and your limbs fail to worship Allah.”

TIME OF SALAA

The wives of Rasulullah (S.A.W.) have said that whenever Salaa time approached it was as though Rasulullah (S.A.W.) had disconnected from us. Imam Ali (A.S.) used to tremble and when asked why he said: “This is the trust which was offered to the heavens, earth and mountains and they refused to bear it.”

The companions would go to Bilal as the time of salaa approached and would say “Relive us Bilal! We want to access the shores of Rahma.”



WUDHOO (Purification)

Rasulullah (S.A.W.) was asked : “How can I increase my presence of heart in salaa?” He replied:” You must concentrate on your wudhoo” Imam Sadiq (A.S.) says: “ When you intend to do wudho, proceed to the water as you proceed to the Rahma of Allah for Allah has made water the key to His proximity and dua and a guide to the court of His service. Just as Allah’s Rahma purifies the sins of His abd, water purifies the outer najasat”

Rasulullah (S.A.W.) has said:” A sincere mu’min is like water.”

A group of Jews came to Rasulullah (S.A.W.) and amongst the questions they asked was: “Tell us O Muhammad! Why are the organs of wudhoo the cleanest parts of the body?”

Rasulullah (S.A.W.) replied: “ When Shaytan whipered to Adam (A.S.) he came near the tree to look at it and lost face. He stood up and walked towards it – the first step to sinning, then he took with his hand the fruit and ate of it...As soon as he realized his mistake he put his hand on top of his head and wept.. Allah accepted his tawba but made it wajib on him and his progeny to purify these 4 organs. The face to be washed because it looked at the tree, the hands to be washed to the elbows because they took the fruit of the tree, the head to be wiped as he put his hand on top of his head in regret and the feet to be wiped because with them he walked to the tree.”

PLACE OF SALAA

As you approach the place of salaa, He asks: “Where have you been. I have been waiting for you.”

Best place to pray is in a masjid...

Imam Sadiq (A.S.) has said: “ When you arrive at the door of the masjid, know that you come to the door of a great king...Confess to His presence your inability, shortcomings, humility and poverty....Expose your secrets to Him and know that there is nothing hidden from Him...Empty your heart of all the occupants that keep you away from your Rabb. He does not accept except the purest and sincerest...If He



finds your heart truly turned to Him, He will look at you with kindness, mercy and leniency.... Saying “Who is there who answers the call of the distressed when he calls and removes the evil....” Suratun Naml 27:62

FACING QIBLA (Orientation)

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ
الْمُشْرِكِينَ

Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists. Suratul An'aam 6:79

Imam Sadiq (A.S.) “When you face qibla, despair of the world and what is in it and of the creatures and of what they are bust with. Empty your heart of what takes your attention from Allah... and stand on the foot of the fear and hope.”

CLOTHES OF SALAA (Covering oneself)

Cover yourself in His generosity and forgiveness. Imagine donning the clothes of taqwas. Envelope yourself in His Rahma. Imam Sadiq (A.S.) says: “When you put on your dress of salaa, remember Allah the concealer of your sins by His Rahma. Clothe your interior with truthfulness, as you dressed your exterior with your dress...Do not uncover anyone’s faults, as Allah has covered your greater faults. Attend to your own faults, and forgive that whose stae and affairs do not concern you...”

ADHAN & IQAMA

Imam Sadiq (A.S.) has said: “When you recite the adhan and iqama, two rows of angels will perform salaa behind you... if you recite the iqama alone , one row of angels will perform salaa behind you..”



The adhan and iqama is an announcement to all the body parts, energies, visible and invisible powers and angels to the meeting of the heart with Allah.....

INTENTION

Rasulullah (S.A.W.) has said: "And intention is superior to action, or, rather, intention is the complete reality of act itself."

The success or failure of an act depends on the intention with which it is done. Niyya is the base of a deed, according to it one's deed will either be good or bad, sound or unsound.

QIYAM

The principal positions of salaa are three – Qiyam, Ruku and Sujood. When standing in Qiyaam, abandon self conceit and selfishness.

RECITATION

This is the essence of salaa. There are four pillars of discipline in recitation of Qur'an in salaa.

- i) Remembrance (Tazhakkur)
- ii) Praise (Tahmeed)
- iii) Magnifying (Ta'zheem)
- iv) Sanctifying (Taqdees)

Benefits of Suratul Fatiha:

Rejuvenates soul. Brings closeness to Allah,

Imam Sadiq (A.S.) has said: " There are 4 occasions when Shaytan disappointed and complained – 1) refused to do sijda to Adam 2) When thrown out 3) Proclamation of Risala 4) Revelation of Suratul Fatiha".

Rasulullah (S.A.W.) has said :m"To recite Suratul Fatiha is like reciting the whole Qur'an " In some ahadith we find that the thawab is equivalent to recite 2/3 of the Qur'an.



"O Jabir ! This Sura is a healer of all diseases with the exception of death " He also said: "There can be no prayer which does not have Suratul Fatiha as it's basis and the thawab of reciting is the equivalent of giving a gift to every believing person."

By the One, in Whose hand is my soul, Allah has not sent down a similar Sura to this Sura (Al-Fatihah), neither in the Torah, nor in the Gospel, nor in the Psalms, nor even in the Qur'an and it is Umm-ul-Kitab";

"All secrets of Allah are in Divine Books; and the contents of all those Divine Books are comprised in the Qur'an; and what is found in the Qur'an is condensed in Sura Al-Fatihah, and what is in Al-Fatihah is gathered in the Bismillah, and what is in the Bismillah is concentrated in the ب"

If written with saffron, washed with rain water and drunk it provides healing for broken hearts.

Amaal for hajaat – 100x each Salawat, Fatiha, 4 Quls, and Ayatul Kursi ending with 100x salawat

It is recommended to recite Suratul Qadr after Suratul Fatiha in the first rakaat and Suratul Ikhlas in the second rakaat.

The four tasbeehat (Tasbeehat e Arba'a) are recited in the third and fourth rakaat.

TAKBEER BEFORE RUKOO

This is in preparation for the rukoo denoting the leaving of qiyam to enter rukoo.

RUKOO



Imam Sadiq (A.S.) has said: “The rukoo is politeness and the sujud is proximity. When the aya of Suratul Waqia 56:74 was revealed; Rasulallah (S.A.W.) said – “Recite this in your rukoo”

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

Therefore glorify the name of your Lord, the Great.

SUJOOD

Imam Sadiq (A.S.) has said: “ By Allah, he will not be a loser who performs the sujud as it should be even for a single time in his life....So let your sujud be that of a submissive humble person who knows he has been created from dust.....” “The concept of sujud has been made by Allah as a means to get close to Him with the heart....”

When the first aya of Suratul A’laa was revealed, Rasulallah (S.A.W.) said “Recite this in your sujud.”

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

Glorify the name of your Lord, the Most High... 87:1

It is a place to ask Him. It is mustahab to prolong the sujud. Imam Ali (A.S.) has said that if the human being knew the blessings descending on him in sujud; he would not lift his head.

The secret of sujud is annihilation.

TASHAHHUD (Testifying)

At the beginning of salaa in the adhan and iqama it is preparation to enter in the situation of eiman and t’aqquli – contemplation. After sujud it is tahaqquqi – Realisation of the truth and it’s confirmation. As the sujud is annihilation, one comes to the world of wakefulness with tashahhud and salaam.

SALAAM

Imam Sadiq (A.S.) has said: “The meaning of the salaam at the end of



each salaam is security... As-Salaam is one of the attributes of Allah. He trusted it to His creatures so that they may use its concept in their transactions, trusts.....If you wish to use the salaam in it's proper place... you must be God conscience, and your religion, heart and mind should be secure..... Both your friend and your enemy should also be secure from you.....”

QUNOOT

Although mustahab it is highly recommended. Raise the hands near the face with the palms opened towards the sky and ask. Dua Al-Faraj is highly recommended is Qunoot.

TA'QIBAAT

- i) Three takbeers
- ii) La Ilaha Illallah followed by Wahdahu 3x
- iii) Tasbee of Sayyida Fatima Zahra (A.S.)
- iv) Suratun Yaseen after Fajr, Suratun Naba after Zhuhr, Suratul 'Asr after 'Asr, Suratul Waqia after Maghrib and Suratul Mulk after Eisha.
- v) Ziyara of Ma'sumeen
- vi) Dua
- vii) Sajda of Shukr



ASMAAUL HUSNA

In Suratur Ra'd, Allah says:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest. 13:28

One of the most important aspects of Qalbe Saleem is its soundness (being at rest, peace...). SO what is Zhikr or remembrance.

The practical way is to first introduce Allah in our language. Usage of Bismillah, Alhamdulillah, Astaghfirullah, Insha'Allah.....

Then to study the Asmaa ul Husna one at a time using them at the appropriate occasions so they become part of our character and reflect in our dealings with others.

قُلِ ادْعُوا اللَّهَ أَدْعُوا الرَّحْمَنَ ط

أَيَّامًا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى ج

“Say (O Muhammad): Call upon Allah or call upon The Merciful, whichever you call upon, He has the best names.....” Suratu Bani Israil 17:110

So what is in a name? A name is a mark or a sign which serves as a symbol for the recognition of a person or a thing. We recognise something or someone by their name. A name evokes a wide possible range of opinions and emotions. The more knowledge you have of a thing or a person, the stronger the emotion when the name is called out. For instance, the words, ma, mum, mother, mummy, evoke love and affection whilst the word ghost evokes fear, mystery..... The power of a recognisable name is becoming increasingly valued and valuable. Consider the sponsorship at sporting events and the



advertisements you see everywhere. In this case the name calls to mind goods of particular quality from a particular source.

When you remember someone's or something's name, you are paying it them a subtle compliment. You are saying to it them that they have made an impression on you and it gives them a sense of importance. Similarly when you do not recall someone's name it indicates their lack of impression on you.

The word 'name' is therefore synonymous with the word 'reputation' or 'character' when it comes to human beings.

The acquiring of knowledge about the attributes of Allah is closely related to our knowledge of recognition of Allah.

Just as we identify a writer from his/her style of writing and by particular words and phrases which are peculiar to him/her; in the same way every creation of Allah performs the following two main functions of identifying it's Creator and projecting the attributes of it's Creator and recognising the purpose of it's creation.

The actual attributes of Allah are three; Hayy (Ever living), 'Ālim (All Knowledgeable) and Qadir (Power over everything) All the other attributes are branches of these three.

The attributes of Allah cannot be separated from Him. e.g. 'Ālim - The one who is knowledgeable. Whilst a human being acquires knowledge and is still a human being even without knowledge, Allah is knowledge itself. We try to understand Him through His Names but He is far superior to the names.

Whatever one thinks of Allah, He is not that. We must therefore think of Allah in terms of His attributes.

The word Allah in the Qur'an is the name of an essence of His 99 beautiful names and qualities like Merciful, Kind, Knowing.....

Whatever little information the human being can get about Allah can only be acquired through His names. Otherwise, we have no access.

Our whole word in essence is a name of Allah because nothing which exists can come into existence automatically. These qualities and



Names are therefore an infra-structure for human akhlaq because in Islam, the human being is the representative of Allah.

The Prophet (S.A.W.) has said:

تَخَلَّقُوا بِأَخْلَاقِ اللَّهِ

“Adopt the akhlaq of Allah”

In the same way, in order to arrive at the ideal society of the Qur’an, we must build our society with the Divine Qualities.

The human being in social life needs peace in his life and As-Salaam – Peace is one of the Names of Allah. A person also needs kindness and forgiveness for well being in individual life as well as in society and Ar-Rahmaan and Ar-Raheem are two of His names. Society likewise in order to attain solidarity, power and confidence needs eiman –faith. Al-Mu’min –The believer is one of the Qualities of Allah.

In order to attain control over our affairs and independence we must develop strength within ourselves. Al-Qawiyyu -The Powerful and Al-Ganiyyu –The Independent (rich) are two more of His Qualities.

The human being and human society is distinguished by having creative ability, and inventiveness. Al-Khaliqu –The Creator, Al-Baariu – The Originator, Al-Musawwiru –The Fashioner are among Allah’s other Names and Qualities.

If you were to play tennis, you would not go onto the court with bedroom slippers. Similarly, we have to learn and apply the right name and thus the right akhlaq in the appropriate situation.

All the Asmaaul Husna - qualities can be reflected in our souls individually and our society be filled with peace, purity, kindness, faith, confidence, honesty, trust, knowledge, awareness, dignity and might.

Each name of Allah is a Dua in itself . When reciting any one of His beautiful Names, ponder over them and try to apply them to your life..

We will look at the names recommended to be recited on each day of the week



SUNDAY

AL_FATTAH" – the ism recommended for Sunday, the first day of the week. It is recommended to recite it 489x after Salatul Fajr. Its benefits are that one will be victorious in all tasks. Also recite it 70x with your hand on your chest to remove the veils of the heart.

In Arabic, *fataha*, the verb, means "opened," and *miftaah* means key, whereas *fath* means victory or conquest. It also means: to arbitrate between two opponents. "*Istiftah*" means: seeking help or achieving victory.

"*Al-Fattah*" is a superlative of *al-fath*. It means a combination of several things.

1. To say that Allah is *al-Fattah* is to say that He is the One Who judges between His creation as He says in the Qur'an in Suratul A'raaf, aya 89 "Lord! Decide between us and our people with truth, and You are the best of those who decide".
2. It also means the One Who grants victory.
3. *Al-Fattah* is also the One Who opens deadlocked matters and issues, Who reveals the truth, Who simplifies whatever seems to be complicated, Who controls the affairs of the heavens and the earth just as He says in Suratul An'aam, aya 59: "And with Him are the keys of the unseen treasures: none knows them but He, and He knows what is in the land and in the sea".

So He is the One Who opens what is closed and Who has the keys to everything. He is the one Who grants victory. He opens the closed hearts and fills them with His light, so they are at peace and are able to achieve success.

When we apply Al-Fattah to our lives it inspires good manners where no-one loses out, where one is just in all affairs. One who tries his/her best in all matters and then is content with what Allah has decreed for him/her. for contentment is a treasure that never lessens.

The Prophet (S.A.W.) was once passing through a street in Madina when he saw some youths engaged in a contest of lifting a heavy stone.



The Prophet (S.A.W.) asked if they would like him to be the judge of who was the winner of them all. The one who was victorious They eagerly agreed.

Then the Prophet (S.A.W.) said:

“To prove who is the strongest, there is no need to lift the stone. I can say that the strongest person is he who can control his desire to sin. Such a person is surely the winner.”

A story is related about Puryaye Vali who is considered a great world champion as well as a symbol of manliness and bravery. Once he visited another country for a wrestling contest with its champion.

In the street he came across an old woman who was offering people sweets as charity and asking them to pray for her son. She approached Puryaye and offered him the sweets. He asked her what they were for. She said, "My son is a wrestler who is being challenged by a champion from another country. We live on the income he gets from wrestling matches and if he loses this contest we will have nothing to live on."

Puryaye says he was at cross roads whether to show his strength or manliness at the contest the next day. Although he was far stronger than his opponent he wrestled in such a way as to let his opponent win.

He says that at that moment he suddenly felt as though his heart had been opened and he was surrounded with peace and contentment.

Imam Ali (A.S.) has said that the strongest person is he who has conquered his desires. It is therefore he/she who is the one who has won – who has adopted Al-Fattah into his/her life.



MONDAY

The ism recommended to recite on Monday is **AL_LATEEF** 129x. In essence it means The Subtle one.

"*Al-Lateef*" is one of Allah's Attributes derived from extreme kindness and compassion in a way which no human faculty can ever comprehend. *Al-Lateef* continuously pours His blessings on His servants; His actions are always khayr (good)..

It also means the One Who cannot be sensed by human senses or those of all other beings, Who knows all hidden things..

Al-Lateef removes the clouds of His anger and is kind towards His ibaad even in matters related to His decree; He gently makes His ibaad reach their goals through His Rahma. even when they are not aware of it. It is *Al-Lateef* who makes easy everything that is difficult, Who joins everything broken.

One of the signs of His Lutf towards His ibaad is that He has given them more than enough and required them to do less than what they can, thus making the achievement of eternal happiness attainable during a short period of time, i.e. one's life-span, which is too short to be compared with the eternity of the hereafter.

Al-Lateef is one who hides one thing in another. The best of foods-honey is derived from a bee. The best of cloth is derived from the saliva of a silk worm and the pearl is derived from the oyster.

The best example is in the story of Prophet Yusuf (A.S.). Allah, for example, hid for prophet Joseph the prominence of authority in the veil of slavery until he himself said: "... surely my Rabb is Lateef to whomsoever He pleases; surely He is the Knowing, the Wise" This is aya 100 of Suratu Yusuf.

Let's look at the story - Prophet Yusuf (A.S.) once dreamt that eleven stars and the sun and moon were doing sajda to him. He told the dream to his father. Prophet Ya'qub (A.S.) realised that the dream showed his son's greatness and advised him not to tell his brothers about the dream.



The brothers of Prophet Yusuf (A.S.) were very jealous of him and one day put him into a well. There he was found by a group of traders who found him and sold him as a slave to the governor of Egypt who took him home telling his wife Zulaykha that they would adopt him as their son. Things did not work out as Potifar had intended and Zulaykha did not see Prophet Yusuf (A.S.) as her son. To restore peace in his household, the governor imprisoned Prophet Yusuf (A.S.) despite his innocence.

The governor had a dream which troubled him and no-one could interpret it until someone who had been with Prophet Yusuf (A.S.) in prison told him about Prophet Yusuf (A.S.). The governor released him from prison announcing that he was innocent and Prophet Yusuf (A.S.) told him the meaning of his dream and thus making Egypt successful. Prophet Yusuf was made chief of Egypt and there came a time when he was re-united with his parents and brothers who did sajdah thus making true the dream of Prophet Yusuf (A.S.) It is at this moment that he said:....."surely my Rabb is Lateef to whomsoever He pleases; surely He is the Knowing, the Wise". Allah mentions this in aya 100 of Suratu Yusuf.

To adopt Al-Lateef in our lives we must first have a goal on mind. The pleasure of Allah, by extension Janna. Then to work towards it drawing strength from AL-Lateef knowing that in the difficult times the outcome will always be khayr (good) if we ensure that we have done our best and done everything in the right way to the best of our ability.



TUESDAY

The ism recommended for Tuesday is AL_QAABIDH. It is recommended to recite this 1003x after Salatul Fajr. Linguistically, *qabdh*, root verb of "*al-Qaabidh*," means: to take, hold, seize, grip, catch, handle, and the like. It is the holding of something with the hand such as a sword's handle, etc. It is meant as a way to forcefully take control of something or someone. When in Suratul Baqara, aya 245, Allah says: "... and Allah constricts and expands..." it means He constricts, withholds, His sustenance of some while amplifies (expands) it for others.

Al-Qaabidh is the One Who causes the souls to be taken away from their bodies, their temporary homes, at the time of death. The angel who takes the souls away (i.e. the *qaabidh*) is Israail.

Al-Qaabidh is the One Who unveils His Glory to you, so He protects you; He is the One Who makes you fear being far from Him.

Al-Qabidh is the One Who controls the entire cosmos.

It is *Al-Qaabidh* who constricts you to be able to get the best out of you. A man found a cocoon of an emperor moth.

He took it home so that he could watch the moth come out of the cocoon. On that day a small opening appeared, he sat and watched the moth for several hours as the moth struggled to force the body through that little hole. Then it seemed to stop making any progress. It appeared as if it had got as far as it could and it could go no farther. It just seemed to be stuck. Then the man, in his kindness, decided to help the moth, so he took a pair of scissors and snipped off the remaining bit of the cocoon.

The moth then emerged easily. But it had a swollen body and small, shrivelled wings. The man continued to watch the moth because he expected that, at any moment, the wings would enlarge and expand to be able to support the body, which would contract in time. Neither happened!

In fact, the little moth spent the rest of its life crawling around with a swollen body and shrivelled body and shrivelled wings. It never was able to fly.



What the man in his kindness and haste did not understand was that the restricting cocoon and the struggle required for the moth to get through the tiny opening was the way of forcing fluid from the body of the moth into its wings so that it would be ready for flight once it achieved its freedom from the cocoon. Freedom and flight would only come after the struggle. By depriving the moth of a struggle, he deprived the moth of health.

Sometimes struggles are exactly what we need in our life. If we were to go through our life without any obstacles, we would be crippled. We would not be as strong as what we could have been. Give every opportunity a chance, leave no room for regrets. This is what *Al-Qaabidhu* does.

Remember, a diamond is coal under pressure.

Applying it to our lives means to constrict our desires, and to prioritise our life by squeezing out all the unnecessaries. In other words applying Suratul 'Asr in our life.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Kind, the Most Merciful.

وَ الْعَصْرِ

I swear by Time !

'Asr' literally means squeezing. It has been used for Time- in the sense of it's meaning the squeezing of the past unfolding as future.

It may refer to the era of the Prophet (S.A.W.) or the time of Asr on Ashura; or as per a hadith of our 6th Imam -the era of Imam Al-Mahdi (A.S.) Time is the most valuable commodity which man has...



If you look at the lives of great people - there is one thing in common that we all have with them and that is - 24 hrs in a day. The way they use their time has made the difference.

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

Most certainly the human being is in a state of loss ;
Man's lower nature is to be at a loss. Man's basic nature is to be confused, and dissatisfaction without any calm and peace - man fluctuates from one thought to the other , one idea to the other ... No sooner is one situation under control then he must move to another which is chaotic...

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ

وَتَوَّصُوا بِالصَّبْرِ

Except those who believe, and do good deeds, and advise each other to truth, and advise each other to patience. Advising each other to truth and to patience is 'Amr bil Ma'ruf ' and 'Nahyi anil Munkar ' . The highest degree of patience is that which is exercised when one keeps away from 'haram' .



WEDNESDAY

The ism recommended for Wednesday is **AL_MUTA'AALI** to be recited 551x after Salatul Fajr. It provides ease from difficulty and benevolence.

The root word of "*al-Muta`ali*" is *`uluww* which means height, sublimity, loftiness. *Al-Muta`ali* is Exalted in His Greatness and Honours which nobody reaches besides Him. His Honour cannot be comprehended or measured in human terms. *Al-Muta`ali* is above deficiencies or shortcomings, or above being conceived by anyone's imagination. He does not need any of what He creates, He does not need the worship of those who worship Him; He makes His grace available to all those who strive to attain it. Everything on the earth evolves from health to sickness, from youth to old age. Allah is free from all defects and above them all.

To apply Al-Muta'aali to one's life is to raise oneself through taqwa for Allah in Suratul Hujurat , aya 13 says:

"...Indeed the most honourable with Allah is the one with taqwa...."

Taqwa is defined in most translations in English as 'piety' or 'God fearing'. The basis of taqwa is the obedience of Allah with Ikhlas (sincerity). In Nahjul Balagha, Sermon 203, Imam Ali (A.S.) says: Do not pretend to obey Allah; but obey him sincerely and faithfully. Let this desire of obedience be engraved in your mind and be deep rooted in your hearts. Let it rule over your words and deeds."

Further in Sermon 195 Imam Ali (A.S.) describes taqwa as: "Do your duty towards mankind and towards your Creator before death and before serious illness makes it impossible to do so. Be prepared to face death with your good deeds. Be ready to depart before the order reaches you. Remember that the ultimate goal for a human being is the day of Qiyama and this fact is a lesson for a wise person and a warning for one who is unwise."



Since taqwa is often defined as God fearing let's look at the concept of fear. There are two types of fears. One is fear through ignorance and the other is fear through knowledge.

e.g. When a child is afraid of going into a dark room alone his fear is through ignorance for it is his imagination which is False Evidence Appearing Real.

When a toddler reaches out towards a snake slithering in front of him, and his mother rushes to save him for fear of him being bit, her fear is that of knowledge.

Taqwa is fear of Allah through knowledge. The more we understand the Greatness of Allah and the more we observe and realise that there is none like Him; the greater the awe (respect, fear). It is only then that we will await adhan in the morning for salaa rather than the adhaan waking us up. However, this fear must be accompanied by hope.

Hazrat Luqman, the wise told his son:

"O my son! Have such fear of Allah, that when you come to Him with the good deeds of both the worlds, He would still punish you; and have such hope in Allah, that if you came to Him with the sins of both the worlds He would still have mercy for you."

Imam Muhammad Baqir (A.S.) has said: "There is no mu'min who does not have two lights (beliefs) in his heart. The light of fear and the light of hope. Were one of these to be measured it would not exceed the other..."

And Finally in Sermon 196 of Nahjul Balagha, Imam Ali (.A.S.) says:

"..Lead your life as a muttaqi. Make taqwa a habit of your life. Wipe out your sins with its help. It will cure your moral diseases. Make it a means to provide for you His Grace and blessings. Take a lesson from those who have disregarded it and let not your life be a warning to those who want to understand how people without taqwa have fared in this world."



So Taqwa in essence is to keep away from all the Muharramaat (that which is haram) and fulfil all the Waajibaat. The first is far more difficult.

Two men came to Imam Ja'fer As-Sadiq (A.S.) and said that they would like to do Tawba (ask for forgiveness and put right) for their sins.

The first man said that he had done a lot of small sins whilst the second said that he had committed two big sins.

Imam told the first man to pick one small pebble for each small sin that he had committed.

He told the second man to bring a large boulder for each of his big sins. After a while both men came back to Imam having brought what they were asked to bring. Imam now asked both of them to put back every stone in it's place.

The man with the two large boulders found it difficult to carry them back in their original place but eventually he managed.

The man with the many small pebbles could not remember where he had picked all of them so he could not put them all back in their original place.

It is very difficult to do Tawba for the sins which seem small because we forget and take them for granted.

Imam Ali (A.S.) has said:

“The biggest sin is that which the doer considers the smallest.”



THURSDAY

The ism recommended for Thursday is **AR_RAZZAAQ**. It is recommended to recite this ism 308x. Reciting Ar-Razzaq brings the blessings of Allah and his Fadhl (Grace). "Ar-Razzaq" is derived from *rizq*, sustenance, or anything of any benefit to man, animals, plants, etc., whereby the latter are sustained or are helped in their growth. Rain is also called *rizq*; it helps sustain every living being on our planet. The word *rizq* may be used for means of income, livelihood, sustenance, money, wealth..., or for the earning of something good, be it during the life of this world or in the life to come, or it may be applied to one's fortune, or even to anything eaten. *Ar-Razzaq* is applied to none other than Allah. There are two types of *rizq*: one that sustains the body, such as food and drink, while the other sustains the nafs, which is knowledge and true inspiration. The latter is the best type of sustenance simply because what sustains the nafs lasts forever, while what sustains the body has a temporary duration. He sustains all His creation by whatever means needed to keep them alive. He sustains the minds with knowledge, the hearts with understanding, the souls with manifestations, the bodies with food..... The abundance of Allah's sustenance is without a limit. Let's look at the application of this attribute in our lives. For the *rizq* to sustain physical life, it is enough to know that He is the Provider. Ja'fer ibn Sulayman is quoted as having said that he once saw a blind old woman grieving over herself and wailing, so he asked her, "What does it take to sustain you?" She answered him saying, "Stop sticking your nose where it does not belong; I have reached this stage of life without needing you or others." Then she added, "Have you not heard the statement made by the Friend of Allah Ibraheem (A.S.) in Suratush Shoara, Ayaat 78-80 who said, '[Allah] Who created me then showed me the way, and He provides me with food to eat and with water to drink, and when I am sick, He restores my health to me'?"



As for the rizq of the nafs, it has 2 aspects – knowledge and inspiration. Let's look at some of the ahadith on knowledge:

Imam Sajjad, (A.S.), says: "If people had known the advantages of acquiring knowledge they would have acquired it even if it had necessitated the shedding of their hearts' blood or of their going down into the deep seas". (Biharul Anwar, vol. 1, p.59)

The Prophet (S.A.W.), says: "Allah opens the path of Paradise to one who takes a step on the path of acquisition of knowledge". (Muniatul Murid, p.11)

The Prophet (S.A.W.), says: "One who wishes to see those who are safe from the Fire of Hell should look at the seekers of knowledge". (Biharul Anwar, vol. 1, p.58)

Imam Ali, (A.S.), says: "The learned people and scholars will continue to exist till the world lasts. Although their bodies may be hidden from the eyes their impressions will for ever remain imprinted in the hearts of the people". (Nahjul Balaghah, p.1146)

The Prophet (S.A.W.), says: "The sleep of a scholar is superior to one thousand rak'ats of salaa offered by a devout person". (Biharul Anwar, vol.1, p.76)

As far as true inspiration goes In Suratun Nahl, aya 68 Allah says:

.....وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ

"And your Lord inspired the bee....."

In Suratul Qasas, aya 7, He says

....وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ

"And , We inspired the mother of Musa....."

In animals it can be termed as instinct. However, in human beings, inspiration is that which one experiences against expectations or inclination. If the nafs is on the right path, then the inspiration will be a



beneficial one from Allah but if the nafs is corrupt then the inspiration will be from Satanic forces.



FRIDAY

The ism recommended for Friday is **AN_NOOR**. In language, *noor* is light, whatever its glow, rays, or reflection may be. It aids vision. There are two kinds of *noor* - that which is related to the life of this world, and that related to the life hereafter. The first can also be divided into two the light of the mind, in other words what the intellect, can see known as the light of reason whose source is the Qura'n. The other is related to the physical light such as that of the sun and the moon. An example for the Divine light of reason is implied in the Qur'an in Suratul Maida, aya 15: "... there has come to you light and a clear Book from Allah" (Qura'n, 5:15). Reference to the physical light exists in aya 5 of Suratut Tawba: "He it is Who made the sun a shining brightness and the moon a light (a reflection)".

An-Noor is the Apparent One Who has manifested Himself fully. The One Who is apparent on His own and Who makes everything else apparent and visible.

An-Noor takes things out of non-existence and brings them into the world of existence

An-Noor guides the hearts to prefer and opt for what is right, Who guides the innermost conscience to silently address Him.

There are more than forty references to light in the text of the Holy Qura'n. Some scholars are of the view that the Attribute "*al-Noor*" is one of Ism e A'dham.

The most significant of the Ayaat on Nur is aya 35 of Suratun Noor: "Allah is the light of the heavens and the earth; a likeness of His light is a niche wherein there is a lamp; the lamp is in a glass, and the glass is as if it were a brightly shining star lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost emanates light though fire



does not touch it: light upon light; Allah guides whomsoever He pleases to His light, and Allah sets forth parables for men, and Allah is Aware of all things.”

Ibn `Abbas says that the meaning of this aya is that Allah is the Guide of the residents of the heavens and of the earth; the example of His guidance in the heart of a believer is like pure oil which shines even before fire touches it; therefore, when fire does touch it, it intensifies its light, so it intensifies and adds light to its light. The Attribute "*An-Noor*" is indicative of the fact that Allah is the Light of the heavens and the earth.

To manifest noor is to manifest wisdom and consciousness in all our dealings in life. To be aware of the purpose of life which is to convert the physical existence into noor.

The nafs is not physical, yet it is the force field of one's being. The experience of light (noor) cannot be explained in terms of the five senses because it is an aspect of the divine. We are all systems of light – the frequency of the light depends on our consciousness. Our thoughts, intentions, emotions and subsequently our actions determine the frequency. Hatred, anger, jealousy, despondency and fear have low frequencies whilst rahma, seeking of 'ilm, love, forgiveness, sincerity etc... have higher frequencies. When you choose to replace lower frequency currents of energy with a higher frequency current, you raise your energy levels, becoming 'radiant' whilst reversing the situation makes you feel physically depleted, drained and dull. The idea is therefore to be radiant and radiate noor. The latter serving as investment for the hereafter.

There was once a rich old man who did not like to give his money to charity. He had a good son who always told his dad that he should give his money in the way of Allah .



The old man told his son that he could give it all away after his death. The son told him that it would be too late for the father, for he should give it away now to be able to get the benefits in the hereafter (grave and onwards).

The old man just would not listen.

One night the old man wanted to go out. It was very dark so he asked his son to carry a lamp and walk in front of him so he would be able to see.

The son obeyed his father but half way he started walking behind his dad.

His father said:

"Why have you gone behind me ?" I can't see ! I need the lamp in front ."

The son said:

"Father ! that's exactly what I have been telling you. If you want light in the grave you have to give away what you have in the way of Allah before you die and not after ."

The old man finally understood what his son had been trying to tell him!



SATURDAY

The ism recommended for Saturday is Al-Ghaniyy. It is recommended to recite it 1060x .

Linguistically, *ghina*, the root word of "*al-Ghaniyy*", means: independence by virtue of having self-sufficiency. It is the opposite of *faqr* which is poverty or need.

Independence or self-sufficiency is of various types- one is the absence of need, and none is independent of needing anyone or anything other than Allah. This meaning is implied in aya 64 of Suratul Hajj "His is whatever in the heavens and in the earth, and most surely Allah is the self-Sufficient, the Praised"
The other is the small or limited number of one's needs, which is pointed out in aya 8 of Suratudh Dhuha "And He found you in want and made you free from want"

Al-Ghaniyy has no need, needs none while everything and everyone need Him. Everyone else besides Allah is needy. To apply Al-Ghaniyy in our lives we need to understand what is being rich (ghaniyy)? The Prophet (S.A.W.) has said: "Wealth is not abundance of availability; rather, it is the richness of one's own nafs.



SUMMARY.

Begin with **Al-Fattah** - The Opener . Take the initiative to take responsibility for your own behaviour – past, present and future and make choices based on the principles taught by Muhammad (S.A.W.) and the values he taught rather than on circumstances and reacting to external stimuli. Do this by developing within yourself taqwa – the ability to keep away from all sins and be able to fulfil all our responsibilities – wajibats. Do adopt Al-Fattah means to adopt an inside out approach to creating change.

Al-Lateef – The Subtle One inspires us to have a goal. All human beings whether as individuals, families, institutions or countries shape their future by creating a vision of their goal and purpose. Once you have mentally identifies that the goal is the pleasure of Allah, by extension Janna: then commit yourself to that goal, working towards in all aspects of life. Also knowing that whatever trials that befall on the way are a means to achieve that goal.

Al- Qaabidh – The Constrictor when applied to our lives means to get the best out of our time. To be able to organising our time removing the clutter and prioritising that which is important. To focus our lives on what matters most in life. In other words to keep the main thing the main thing. To keep Allah as the focus at all times.

Al-Muta’aali – The Exalted One is about thinking in terms of greatness rather than in terms of scarcity. To think in terms of ‘We’ rather than ‘I’ or ‘Me’. It’s not thinking selfishly but thinking of inter-dependence. To make one’s character above conceit, treachery, jealousy andger and hatred rising above it.

Ar-Razzaqu – The Provider in our lives means to constantly strive to utilise the rizq provided by Allah positively. As far as the rizq of physical



sustenance goes, to be able not to waste, to share and to effectively gain the energy to utilise the body to serve Allah. For the nafs to utilise the rizq (provision) of knowledge and guidance. It's effectiveness lies in utilising the knowledge and guidance by applying it to our actions, otherwise it remains as information transfer. Knowledge is reading, memorising, understanding, applying it to life and teaching it.

An-Noor – The Light inspires us to constantly monitor the radiation energy of our nafs. To ensure that the light frequency is always high by replacing the low frequency thoughts, emotions and actions like hatred, anger and jealousy with forgiveness, rahma and zhikr. It also means to monitor the light we have sent forward – our investment in the aakhirah.

Al-Ghaniyy – The Rich is about contentment of the nafs (itminaane qalb). It's not only about achieving the contentment but maintaining it by salaa, sawm, zhikr, amilu saalihaat..... knowing that we have an account with Allah. Just like a financial bank account, it's something we make deposits into and withdrawals from. The idea is to build up the account and keep it in credit all the time keeping away from overdrafts and bankruptcy.



WOMEN

To understand the different spiritual mandates accorded to each gender is an important factor in achieving Qalbe Saleem for how we define ourselves as men and women greatly determines who we are and how we live our lives. How we identify with our gender lies at the very core of a person's essence.

Contemporary society is just beginning to delve into the true distinctions between men and women. Besides the obvious physiological differences, there are also differences in the way men and women think, speak, and behave. Some of this is due to social conditioning, but some can also be traced to the inherent characteristics of each gender.

Increasingly, the boundary has been confused because each gender, in an earnest attempt for equality, has sacrificed its own uniqueness. In school, at work, and in the community, trying to conform to society and especially the work marketplace, men and women often behave in ways that suppress their natures. In order to protect themselves, they may be overaggressive in order to please everyone, they may be unduly passive.

Our perception of gender roles has been shaped and distorted by many years of social programming, manipulation, and abuse. Many men have used their strength to dominate women and abuse their positions of authority. And women, eager to make their own mark on society, have grown increasingly frustrated. In a backlash effort, some women have become equally aggressive in asserting themselves.

How can we untangle this mess and reveal the true man and true woman that lie beneath the distortions? First we need to understand how and why Allah created man and woman.

The question many people ask is this: Did Allah create man and woman as equals? This is the equivalent of asking whether an engineer built two parts of a machine equally—the parts may be utterly different from one another, but without either one, the machine would either cease to function or malfunction. We must recognize that man and



woman were created by design as two equal beings, yet each with a distinct role to play toward one unified goal.

All human beings, men and women, were created for the same purpose—“Wa maa khalaqtul jinna wal insa illaa li ya’budun” . In this, there is absolutely no distinction between a man and a woman; the difference lies only in the manner in which their service manifests itself.

Men and women have been given different tools with which to fulfill their common goal. Indeed, their physiological, emotional, and psychological differences are a result of their divergent spiritual. Allah created the human race as one entity and then divided them into two—

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا

Suratun Nisa 4:1

Just as each person is composed of two elements, the body and soul, which we must learn to fully integrate, man and woman are the two elements of humankind. Man and woman represent two forms of divine energy, they are the male and female elements of a single soul. Indeed, every aspect of the entire universe is distinguished by these two dimensions. Men are physically stronger. By nature, a man is often more aggressive and externally oriented. In dramatic contrast, a woman often embodies the ideal of inner dignity. Society at times mistakes such subtlety and calls it weakness; in truth, it is more formidable than the most aggressive physical force. True human dignity does not holler; it speaks in a strong, steady voice, it resonates from within. The nature of a woman is subtle, not weak. And the nature of a man is aggressive, not brutish.

The unity between man and woman is most profoundly experienced in the framework of marriage, through which both a man and a woman, each in his or her own way, can achieve the fullest potential for growth by learning to transcend their own individuality. Man and woman are drawn to each other because they each yearn to connect with their



other half, the partner with whom they were originally joined before they were divided into two. Paradoxically, through the merging of one's self with another, a person has the capacity to reach his or her most personal essence, his or her real individuality. The man provides the seed to create life; the woman bears life. The man teaches his children how to live, the woman is life.

The man gives love the woman is love.

In order to unite forces in a wholesome and constructive fashion, men and women must first learn to appreciate their true selves and their true differences. This includes a certain modesty and mutual respect in their manner of dress, conduct, and communication, as well as recognizing that a physical union between man and woman is possible only within the divine union of marriage. We live in a time when the material world supersedes the world of the sublime in many people's eyes. When ego and power prevail, style takes precedence over substance, form over spirit, the true and healthy balance between man and woman becomes distorted. Their distinct energies, rather than being integrated toward a unified goal, become amplified and serve only to separate them. When we place more emphasis on the material than the spiritual, the masculine and feminine energies begin to diverge, and the male aggressive energy is inclined to dominate. When we value external power and control over the hearth and family, when we value aggressive business tactics over sensitivity and wisdom, we are placing a higher premium on a man, or rather, on the parts of the man that find this form of expression natural and comfortable. We thus create an environment where masculine energy dominates and is valued most. Inevitably, both man and woman suffer from this distortion of priorities, but it is women who feel its brunt, for a woman's primary strengths lie in the sublime and the sensitive. But many women, just as many men, have succumbed to the growth of materialistic values at the expense of spiritual ones. The feminist fight for equality and validation on masculine terms ultimately fuels the power struggle between men and women.



Instead of using their distinctive traits toward a united goal, they often simply fight for domination, fostering deep resentment.

The only healthy response to such a standoff is to reintroduce spiritual values into our lives—to reintroduce humility, to learn to recognize and appreciate the innate personalities of men and women, to see them as complementary halves of the same whole serving Allah.

This is not to say we should abolish careers and forfeit the opportunities presented by contemporary life, rather, we must re focus our priorities. Instead of seeing the workplace as the core of your existence, instead of seeing money as the richest reward, you must see who you really are: a man or a woman created equally by Allah to use your particular strengths to improve the world. As we become more spiritually oriented, our appreciation for the responsibilities of building a home life will continue to grow. After all, building a home—is the purpose for which we were created. But whether you pursue a career outside the home, make your home your career, or fuse the two, it is vital to reassess one’s priorities in life.

Women, because they are more sensitive to spiritual energy, must spearhead this new awareness. This would be the ultimate fem inist revolution—to topple the walls that separate spirit from matter, to lead the rebellion to a state in which there is a true harmony between the masculine and feminine energies. We must undo the distortion that has blurred the male and female roles as two unique divine energies, and come to understand how every woman and man must fulfill herself or himself.

A woman’s role is to be a reformer – one who shapes and inspires without compromising the role of daughter, sister, wife, mother and grandmother... making an impact whose ripples continued to motivate.

Islam provides a complete package of tools to fulfil this mandate:

Guidance on upbringing, education, relationships, laws of inheritance, ownership..... Let me give you some examples.....



A daughter; Muhammad said was a mercy; when his daughter entered the room he would stand for her in respect

Education is incumbent – not a choice for both genders –

A woman is not owned in Islam - In secular societies even today if a woman marries, she changes her name. A name is significant - she does not possess sufficient value or credit to keep her name In Islam you keep your name.

Her wealth is her own in marriage – maintenance is the husband's responsibility despite her wealth...

As a mother Muhammad said that Janna lies under her feet and one who does not respect the womb that bore him/her will never reach his/her full potential.

The hijab or this covering which provokes a range of emotions from subservient slave to terrorist is a tool to allow a woman to work in the public arena as who she is rather than what she look like placing sexuality where it belongs – in the confines of a loving divinely blessed relationship....



CHARACTERISTICS OF QALBE SALEEM FROM SURATUL FURQAN 25:63-74

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا

سَلَامًا

And the servants of the Beneficent Allah are they who walk on the earth in humbleness, and when the ignorant address them, they say: Peace.

1. LIFE DOMINATED BY HUMILITY

Rasulullah (S.A.W.) has said: "Never can a person who possesses a speck of kibr (pride) inside his heart enter Janna."

Kibr is when a person feels a sense of superiority and behaves high-handedly with others. It shows itself in the person's actions and is easily noticed by others.

There are various aspects and levels of kibr.

1. *Kibr towards Allah & His commands* - This is the worst sort of kibr. It is when one challenges Allah's authority and claims to be God. e.g. Firawn. With regards to kibr towards Allah's commands, it is when one does not practise a wajibaat because one feels it does not comply with his/her status. e.g. When one goes out and there is not enough time to go home to pray salaa in time, then to avoid doing so in public for fear of being ridiculed.

2. *Kibr towards humanity* - It can be divided into the following categories.

- i) Kibr on possessing true faith.
- ii) Kibr on having no faith or having false belief.
 - iii) Kibr on having good qualities.
 - iv) Kibr in being immoral.



v) Kibr in one's righteous acts and worship.

vi) Kibr in committing sinful and wicked deeds.

To remove kibr, one of the most effective cures is to remember death as often as possible. Imam Ali (A.S.) used to announce in the masjid: "Equip yourself and be ready, for your departure has already been announced."

2.WHEN INSULTED BY IGNORANCE THEY PUNISH IT WITH KINDNESS (PEACE)

You will never see them argue loudly or say abusive or hurtful words regardless of what is said to them

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا

And they who pass the night prostrating themselves before their Lord and standing.

3.NIGHT TIME ACTIVITY – IBADA OF THEIR RABB

They inculcate worship into their lives especially at night.

One of the most effective habits is Salatul Layl.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

And during a part of the night, pray Tahajjud beyond what is incumbent on you; maybe your Rabb will raise you to a position of great glory. 17:79

Performance of Salatut Tahajjud leads to gaining the pleasure of Allah (Glory and Greatness be to Him); love of the Angels; is the Sunnah of the Prophets; leads to the light of true recognition of Allah (Glory and Greatness be to Him); is the foundation of belief; tranquility of the soul; destruction of Shaitan; a weapon against one's enemies; acceptance of one's supplications; acceptance of one's actions;



increases the blessings in one's sustenance; intercession when the Angel of Death comes; brightness in the grave; protects the person while in the grave; ease in the answering of the angels Munkir and Nakir and is the companion and friend in the grave.

It consists of a total of 11 raka'ts:

1. Nafilah of Layl: 8 raka'ats (4 x 2 raka'ats)
2. Salatush Shafa: 2 raka'ats
3. Salat ul Witr: 1 raka'at

☉The time for Salatut Tahajjud begins after midnight until the time for Salatul Fajr (morning prayers). The best time for it is just before Fajr Salaa. Salatut Tahajjud is so important that even if you cannot recite all 11 raka'ts, then recite only one rakat of Salatul Witr.

Rasulullah (S.A.W.) once visited Sayyida Fatima (A.S.) who was preparing for bedtime. He said: "Fatima ! do not sleep without doing 4 things:

- i) Finish the recitation of a whole Qur'an (by reciting Suratul Ikhlas 3x)
- ii) Send salawaat on all the Ambiya
- iii) Seek the pleasure of all mu'mineen (by asking for their forgiveness)
- iv) Complete a hajj and umra (by doing wudhoo before sleeping)



وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا

And they who say: O our Lord! turn away from us the punishment of hell, surely the punishment thereof is a lasting

إِهْمًا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

Surely it is an evil abode and (evil) place to stay.

4.THEY HAVE A POWERFUL VISION OF THE AAKHIRA

They are aware of the consequences of their actions. Some of the principles of visualization are:

- i) Your actions come from your images – All of our behavior results from the thoughts that precede it.
- ii) Tell yourself that everything you visualize is already here – Rasulullah (S.A.W.) has said: “When you do dua, know that the answer is at the door.” The principle is that you will only see it when you believe it.

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

And they who when they spend, are neither extravagant nor parsimonious, and (keep) between these the just mean.

5.THEY LIVE IN MODERATION

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

And they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of



justice, and (who) do not commit fornication and he who does this shall find a requital of sin;

يُضَاعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيُحَدِّثُ فِيهِ مُهَانًا

The punishment shall be doubled to him on the day of resurrection, and he shall abide therein in abasement;

6.THEY DO NOT COMMIT SHIRK,

7.THEY RESPECT THE SANCTITY OF LIFE,

8.THEY DO NOT COMMIT ADULTERY

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful.

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا

And whoever repents and does good, he surely turns to Allah a (goodly) turning.

9.THEY ARE CONSTANTLY TURNING TOWARDS HIM (TAWBA)

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

And they who do not bear witness to what is false, and when they pass by what is vain, they pass by nobly.



10.THEY DO NOT WITNESS FALSEHOOD

11.WHEN THEY PASS BY WHAT IS VAIN, THEY DO SO WITH DIGNITY – THEY DO NOT RESPOND

Practical tips –

- Let others have the glory
- Be the first to reach out (Salaam 99thawabs for initiator as opposed to 1 for the one who replies)
- Don't interrupt the sentences of others
- Ask yourself – Will this be important in a years time
- Spend a moment every day to think of someone to thank
- Respect status of all
- Seek first to understand
- Become a better listener
- Remember wherever you go there you are
- Breathe before you speak – count to 10
- If someone throws a ball – you don't have to catch it

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخْرُجُوا عَلَيْهَا صُمًّا وَعُمْيَانًا

And they who, when reminded of the communications of their Lord, do not fall down there at deaf and blind.



12. WHEN EXPOSED TO THE AYAAT OF THEIR RABB – THEY LISTEN AND SUBMIT

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ

إِمَامًا

And they who say: O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (against evil).

13. THEY ARE FAMILY ORIENTATED



QALBE SALEEM

“The heavens and the earth cannot contain ME, but the heart of a mu’min holds ME” **Hadithe Qudsi**

This book is a compilation based on 13 majalis recited at the Hujjat Imambada in Muharram 1428 (February 2007) in Gujarati and English and a series of talks done on the subject in English on Radio Fatima www.qfatima.com .



NOTES



