

SHAIKH MIR ASEDULLAH QUADRI

# 12 Rules to Tazkia-tun-Nafs

LIVE THE GOOD LIFE BY  
PURIFICATION OF SELF

# **12 RULES TO TAZKIA-TUN-NAFS**

Written By

**SHAIKH MIR ASEDULLAH QUADRI**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام  
على سيدنا محمد وعلى آله وصحبه أجمعين

## 1. INTRODUCTION

Development of moral values is a common phenomenon which is accepted by every human being. There are mystics among the followers of most of the religions in the world who teach their followers that by certain physical exercises a person can overcome his dependence on many requirements that are otherwise considered necessary for the survival of human body. Like certain Hindu Yogis claim that they can live without food for days. Some religious gurus in other religions develop their will power with which they carry out supernatural stunts by which they claim the truthfulness of their religion. Even, some non-religious people develop their will power with which they hypnotize people and bring them under their influence. There are some self-help groups in the world who teach how to be successful in life. Some businessmen use psychological techniques with which they increase sales of their products.

These are all the common things we witness in our day to day lives that convinces us that certain expertise can be developed by concentration and focusing of your thought at one point. Some people do this by meditation, some by physical exercises that requires brain focus, etc.

Muslim Shuyookh of Ihsan also teach their followers/murideen to turn their attention towards their Creator in meditation and focus their thought on one point so that harmful worldly attractions and desires could be reduced and eliminated.

I have described in this book 12 simple rules. Try to implement them in your life and see the difference they make. You do not have to follow all of them at once, see whatever you can. Each of these rules have a great potential to change your life and lead you to success in both the lives.

## 2. TAZKIA NAFS

The Tazkia-tun-Nafs practiced in Islam is distinct from the moral values taught in other religions.

In Islamic Tazkia Nafs, three things are involved, (i) understand the psychology of the functioning of our brain to rid ourselves from the animalistic desires and develop human values, (ii) physical and mental exercises to develop focus of attention towards Allah (عَزَّ وَجَلَّ), (iii) know about Allah (عَزَّ وَجَلَّ), His attributes and His signs in the cosmos and develop absolute trust in Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم).

It is important to note that our life is short and temporary in this world. We have been sent to this world to prepare for our next life in the world after death.

## 3. RULE ONE - SAHIH IMAN

Oral recitation of Shahada is not enough for a person to be a Muslim unless he knows the true meanings of Islamic Testimony and believes in his heart.

There are three conditions of Islamic Testimony (لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ); (a) knowing its true meanings and believing them in heart, (b) confirming by mouth, and (c) trying to represent these beliefs by actions in letter and spirit, as far as possible.

People belonging to various religions in the world accept that there is one God or one absolute reality, and they all, in one way or other, concede to the fact that Mohammad (صلى الله عليه و آله وسلم) is the Prophet of Islam. Does this acceptance make them Muslims? No, for the simple reason that the perception and comprehension of belief in Allah (عَزَّ وَجَلَّ) and believe in Mohammad (صلى الله عليه و آله وسلم) is different from its generic understanding. To understand it in its proper perspective, and believe in it, makes a person Muslim.

The word god is used by different people in different meanings. A Muslim must believe in Allah (عَزَّ وَجَلَّ) as the creator of this Cosmos and only He can be worshiped. Allah (عَزَّ وَجَلَّ) is free from the considerations of body, form, shape, etc. Everything in this cosmos is His creation. Allah's (عَزَّ وَجَلَّ) creations are appearing in the cosmos in specific shapes/forms/characteristics as per their facts.

I have written many books about Sahih Iman. The following two books are extremely important in this context which should be read by all Muslims. (i) [Sahih Iman Vs Wrong Iman](#), (ii) [Iman, Islam, Ihsan](#).

#### 4. RULE TWO - SUFI SHAIKH OF IHSAN

You need to seek the assistance of Allah (عَزَّ وَجَلَّ) in finding you a Sahih-ul-Aqeedah Sufi Shaikh of Ihsan who teaches you the great ideals of Sahabah and Awliya Allah.

In the current situation in the world, however, it is exceedingly difficult to find one. Scholars of deviant sects have infiltrated into many Sufi Salasil and mislead people by their rhetoric. There is a lot of confusion and corruption in the world, therefore, it is important for people to stay away from them and save their Iman.

In these spiritually dark times, by following Sahih Iman you can surely expect salvation in Hereafter. In view of it, we started the campaign of Sahih Iman, Sahih Islam and Sahih Ihsan in the world over a decade ago.

**We do not take any Nazr, money, or material favor from anyone in the world, including Murideen of Silsila-e-Aaliya Asediyya. All our publications, over 200 books, Tafseer-e-Asedi, Hadith books guides of Bukhari, Muslim, Nasai, Abu Dawood, Tirmidhi, Ibn Maajah, research papers, over 100 Islamic courses and much more are available free online. You can benefit from them from the comfort of your homes anywhere in the world. We do not sell anything for a price. We serve people for the sake of Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه وآله وسلم).**

A sincere Sufi Shaikh of Ihsan is he, who does not take anything from anyone in the world. Whatever is given to him is given by Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه وآله وسلم). He is there to give to the people everything for free, whether it is knowledge, tawajjoh, prayers and spiritual help.

In addition, a sincere Sufi Shaikh should not like publicity or personal fame. He should dislike people paying respects to him in anyway whatsoever. His focus should be the approval of Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه وآله وسلم). He should work selflessly without expecting anything from anyone in the world.

## 5. RULE THREE - LOVE OF HUMANITY

The religion is related to your belief in heart and actions based on this believe. What you achieve in religion is your trust in your Lord. When you love your Lord, you will surely love His creatures. Because if you love the thing created by the Lord, He will appreciate you and you will get His proximity. Thus, a true religious man can never be extreme in his behavior. He becomes the embodiment of love among human beings. He spreads love and compassion among fellow human beings.

You should never allow your religion to become an ideological obsession with which you start its propagation with a missionary zeal. This may result in an uncompromising pursuit of your religious ideals which may not be in conformity with others.

Allah (عَزَّ وَجَلَّ) has created this world in which all types of people have the right to live and pursue their ideals. You cannot impose your ideals on others in the name of religion. Those who pursue their religious ideals as an obsession often get involved in extreme behavior which is commonly seen in certain groups of people in every religion, like (i) Salafi/Deobandi Missionaries, (ii) Right wing Christian Evangelical groups, (ii) Jewish supremacists, (iii) White supremacists, (iv) Hindutva supremacists, (v) Buddhist supremacists, (vii) Right wing-controlled Mainstream Media, (viii) The Atheist Supremacists, etc.

We pray Allah (عَزَّ وَجَلَّ) that these groups understand what they are doing is wrong for themselves and their people. Hatred and destruction for momentary gains is extremely destructive in the long run. Spilling the blood of people cannot be justified by any religious discourse because the ultimate end of hate is division and destruction of generations of people in the long run. The history of mankind is a witness to this phenomenon.

## 6. RULE FOUR - ONLY ALLAH (عَزَّ وَجَلَّ) CAN HELP YOU

It is important to train your mind and heart that it is only Allah (عَزَّ وَجَلَّ) who can help you. Allah (عَزَّ وَجَلَّ) is only one active in this world and all activities of human beings are dependent upon Him.

Love of Prophet (صلى الله عليه و آله وسلم), members of his household, Sahabah, Awliya Allah is an important aspect of life. Because, if you love, what Allah (عَزَّ وَجَلَّ) loves, and you seek the



Wasila of those who are loved by Allah (عَزَّ وَجَلَّ), you can ensure His help in every aspect of your life. Loving the people, who are loved by Allah (عَزَّ وَجَلَّ), **is building your relationship with Allah (عَزَّ وَجَلَّ).**

**It is in Quran** - اٰهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ - صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ - [ (O' our Lord) lead us (help us walk) on the straight path. The path of those on whom You have awarded Your bestowal; not the path of those who have been subjected to Your Wrath and the path of those who have gone astray.] **(Al-Fatiha - 6-7)**

Prophet Mohammad (صلى الله عليه و آله وسلم) has shown us the straight path of Islam and all Muslims follow this straight path. Then why this prayer mentioned in Quran and you are required to recite it repeatedly during your 5 times prayers?

It is because Allah (عَزَّ وَجَلَّ) knew that after the Prophet (صلى الله عليه و آله وسلم) and his rightly guided Caliphs (خلفائے راشدین), many new sects will emerge who will misguide Muslims and lead them astray. Allah (عَزَّ وَجَلَّ) also knew that individual Muslims and Muslim Ummah may face difficulties, and infliction may befall on them from several directions. This is the reason we are commanded to supplicate O' Our Lord, lead us and help us walk on the straight path of Islam throughout our lives 5 times a day. The supplication looks abstract, but it is a very comprehensive supplication.

Obviously, there are two major paths, one is the straight path that belongs to the people on whom Allah (عَزَّ وَجَلَّ) has showered His bounties. The other is the deviated path which belongs to the people who are subjected to Allah's (عَزَّ وَجَلَّ) wrath and who have gone astray.

Who are the people who have been referred to in verse الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ [ On whom Allah has showered His bounties]?

The Quran answers this question.

**It is in Quran** - قَاوَلْتِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيِّيْنَ وَالصّٰدِقِيْنَ وَالشّٰهَدَاءِ وَالصّٰلِحِيْنَ ۗ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا [ These are the people upon whom Allah has bestowed favors. They are among the prophets, truthful people, the martyrs, and the righteous, and what a majestic company are they?] **(An-Nisa - 69)**

The above is a straightforward commandment and it is important that, if we want to be on the straight path of Islam, we need to follow and be in the company of the people described below.

**(a) Prophets (النَّبِيِّنَ).** We follow Prophet Mohammad (صلى الله عليه و آله وسلم) and all the other prophets.

(b) Truthful people (الصَّٰدِقِينَ). We follow Hadhrat Abu Bakr Siddique (رضي الله تعالى عنه) who is the most truthful of all in Muslim Ummah and all others who follow his example.

(c) Martyrs (الشُّهَدَاءِ). We follow Hadhrat Umar, Hadhrat Uthman and Hadhrat Ali (رضي الله تعالى عنهم اجمعين) as they were rightly guided Caliphs (خلفاء راشدين) martyred in the way of Islam.

(d) Righteous people (الصَّٰلِحِينَ) - We follow Imam Abu Hanifa, Imam Shafii, Imam Malik, and Imam Ahmad bin Hambal (رضي الله تعالى عنهم اجمعين). We also follow Shaikh Abdul Qadir Jeelani, Khaja Moinuddin Chishti, Ahmad Kabir Rafea'i, Bahauddin Naqshand, Abul Hasan Ali Shazli and others (رحمة الله عليهم اجمعين). Our teachers/Shuyookh in religion are also included among the righteous people. The righteous scholars of Tafseer al-Quran, Ahadith, Fiqh and other Islamic subjects are also included in this category.

Since the supreme evidences of the verse (أَنْعَمْتَ عَلَيْهِمْ) are the Companions of Prophet Mohammad (صلى الله عليه و آله وسلم) and his pupils, no one is allowed to downgrade or disrespect them and claim that they were innovators, deviants or apostates. There are some deviant sects like Deobandis who claim that if a person says all Sahabah were Kafir, he still remains a Muslim. Similarly, Wahhabis claim that all Sahabah were Biddatees/innovators because they prayed 20 Raka' Taraweeh. Shias also claim that after Prophet Mohammad (صلى الله عليه و آله وسلم), most of the Sahabah deviated from the path of Islam. (استغفر الله العظيم)

How did the Quran reach us in all authenticity? It reached us in a continuous narration from the Companions of the Prophet (صلى الله عليه و آله وسلم); particularly from Hadhrat Uthman (رضي الله عنه), Hadhrat Ali (رضي الله تعالى عنه), Hadhrat Zaid bin Thabit (رضي الله تعالى عنه), Hadhrat Abdullah bin Mas'ud (رضي الله تعالى عنه), Hadhrat Ubay bin Ka'ab (رضي الله تعالى عنه), etc. If you discredit them, call them outside the fold of Islam, then how will the Quran remain continuous narration (متواتر)?

Who are the people who have been referred in verse غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ [and not the path of those who are subjected to Your Wrath and the path of those who have gone astray]?

The meanings of wrath (غَضَبٌ) is 'to punish and impose penalty on the wrongdoers'. The meaning of (الْمَغْضُوبِ عَلَيْهِمْ) is 'those who are rebels, sinful and guilty'. The meaning of (الضَّالِّينَ) is 'disbelievers and ignorant people'. Allah (عَزَّ وَجَلَّ) has joined (الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ) with (غَيْرِ الْمَغْضُوبِ) in this verse in consideration of the fact that both the scales of fear and mercy are balanced. Balancing between fear and mercy is the completion of faith.

## 7. RULE FIVE - BE A TRUE MUSLIM

Think about this carefully, do you want to be a Muslim, or do you want to show to people that you are Muslim?

If you want to be a Muslim, then it is between you and your Lord. You do not have to drumbeat about your religion and show off to people how good you are in practicing your religion.

Think about it, do you want to reach out to your Lord in asking for His forgiveness and His Mercy or show the indents on your forehead due to Salah as a show-off to the people in society?

Think about it, do you want Allah (عَزَّ وَجَلَّ) or fame in your society as a pious Muslim? Watch yourself to know if there a narcissist hiding in you.

If you are really the seeker of Allah (عَزَّ وَجَلَّ) and His Prophet (صلى الله عليه و آله وسلم), then you would like to hide your Salah, Zikr from people except when it is required. You will sit alone on Musallah in front of your Lord and seek Him by your imploring and seeking His forgiveness for your past sins. You will not boost yourself in society and torture your family/children in the name of religion. You will deal with them with love and compassion and become an example of piety and love for all in the society. As Allah (عَزَّ وَجَلَّ) has kept your sins hidden from the society, you will also ignore the wrongdoings of others and forgive them and treat and explain them with love.

## 8. RULE SIX - WHAT DO YOU NEED?

Think about this carefully, what are your wants vs what are your needs? For instance, you may think that you want more money and you strive throughout your life in pursuit of it. It may so happen that what you really wanted was your acceptance in society because you never liked the way people treated you.

Maybe what you want is superiority in society to show off to your relatives or people in the neighborhood. You have a need to be accepted in the society. And you think that if you have a lot of money, you will be accepted in society.

This is wrong thinking. Money does not buy acceptance. You will just end up having more enemies. In addition, many unwanted issues might take root within your family. Your children may be spoiled by the excessive comforts, wealth bring and you will become the cause of their ruin.

You do not have to seek the acceptance of society. This life is temporary. Soon you will grow old and all the people around you will also grow old and die. What is the use of seeking acceptance from them? Your focus should be your acceptance by Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم). Because this acceptance will guarantee your salvation and success in Hereafter.

## 9. RULE SEVEN - EMOTION AND REALIZATION

Sometimes you think that you want something in life, and you work tirelessly to achieve it by hook or crook. Once you achieve it, you realize that it is not what you wanted, and your need was something else behind achieving that thing and your need has not been met by achieving that thing.

Learn to control your emotions, your impulses and find out what is the cause of this emotion. If the cause of this emotion is some worldly pursuit, recite Asthaghfaar, seek Allah's (عَزَّ وَجَلَّ) assistance in keeping you safe from the resulting in effects of this emotion. It does not mean that you stop pursuing a good job and good education to provide comfortable living to your family. I am talking about the emotions of greed, lust which are harmful.

If one of your friends or family got an excellent job, a nice car, looking at which you feel jealousy in your heart, recite Asthaghfaar. Remember, feeling jealous of someone else is a direct conflict between you and your lord. Allah (عَزَّ وَجَلَّ) is the creator of everyone on in this world. He chooses to give whatever He wants to anyone. If you feel jealous of him and say that he did not deserve it, and you deserved it more than him, you are objecting on the judgment of Allah (عَزَّ وَجَلَّ). In addition, you are not thankful for whatever has been given to you in your life.

## 10. RULE EIGHT - BUILD GOOD RELATIONSHIPS

Do not think that you are always right in your judgement. If someone advises you for something listen to it carefully. You do not have to work as per his advice but probably he has more experience in that matter. When parents advise you for something, their advises are based on their experiences in life which are often useful. Listen to them carefully. Have a meaningful dialogue with people, then seek the assistance of Allah in guiding you. Learn to take a calculated knowledgeable decision. Accept that you are vulnerable, and you may take a wrong step which may be harmful for you.

Strive to build good relationship with your family and friends. Avoid Jealousy, hatred, anxiety. Learn to laugh at yourself when you realize you have committed something wrong. Make your family comfortable and feel safe to criticize you. Learn to take criticism positively rather than reacting bitterly. People's criticism should not hurt you. Do not break relationship with a person just because they criticize you. Learn to correct yourself and accept the criticism positively. If your spouse rejects an idea which you thought was excellent, keep cool. Do not react on it. Evaluate the pros and cons and see the reason behind their rejection. Do not be let down if someone rejects you or your work. It should not hurt you. Do not break relationship on that basis. Learn to accept it.

Considering different opinions is a good habit but learn to give more weight to the intuition that comes from Allah. Trusting Allah is a great quality in a man. If you are guided by Allah to do a work, do it without fearing its outcome. Trust it no matter what comes your way.

## 11. RULE NINE - ALLAH'S GUIDANCE

We often come across situations which can be hard to handle. What action should you take when there are multiple ways to tackle the situation? How do you choose the best path? In such scenarios, we should turn our attention towards Allah (عَزَّ وَجَلَّ) and seek His assistance in deciding a course of action. For instance, should you apply for a certain job or not, should you travel to a place this week or delay it.

The best way to recognize if the lead (thought) is coming from our Nafs or from Allah (عَزَّ وَجَلَّ), is as follows.

- (1) Take a quiet minute for yourself, and turn your attention towards Allah (عَزَّ وَجَلَّ)
- (2) Become neutral towards the situation/scenario/problem.
- (3) Say to yourself; it may be harmful for me or it may be good for me, I do not know. Let me wait for the lead from my Lord.
- (4) And put the situation/scenario/problem at the back of your mind and carry on with your daily chores.
- (5) A strong thought will come to your mind to do it at a certain time.
- (6) Do not act on it immediately. Wait a little more.
- (7) If it is from Allah (عَزَّ وَجَلَّ), it will come again, and again.
- (8) Then say Bismillah and act on it.

Since you have tried to act upon the lead of your Lord, you are not responsible for its outcome. If it is positive, Al-Hamdulillah. If it happens that you feel stress in doing it, Allah (عَزَّ وَجَلَّ) will protect you from its ill effects and you will eventually come out successful. With regular practice, a time will come when you will easily recognize what is coming from Allah (عَزَّ وَجَلَّ) and what is coming from your Nafs even in routine halal actions. Practice it, you will In Sha Allah be successful in both the worlds.

## 12. RULE TEN - ELIMINATION OF WASTEFUL THOUGHTS

Certain people have the habit of imaginary flights of fancies. One should think of an integrated schedule of deeds and plan of action for the following few days. If a consideration about this schedule comes again, it should be told that this issue has already been decided; why this useless thought has come again? If a new idea comes to mind, welcome it and implement it in the schedule of actions.

After long practice of restricting oneself from seeing hither and thither, the mind gets settled on one point and whatever you see, you will see it with the 'eye of precision'. With the eye of precision, one can see the signs of Allah (عَزَّ وَجَلَّ) spread in the Cosmos.

**It is in Quran** - سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ [Soon will We let signs manifest themselves (bringing about a change in their lives) both outward and in ward.]  
(Fussilat - 53)

Whenever a lousy thought comes to your mind, say 'Astaghfirullah' (استغفر الله), and pray Allah (عَزَّ وَجَلَّ) to rid you of it. You can also recite - قُلْ كُلُّ شَيْءٍ عِنْدَ اللَّهِ - [ Say, everything is from Allah (عَزَّ وَجَلَّ).] (An-Nisa - 78). When you turn towards Allah (عَزَّ وَجَلَّ), the evil thought runs away from you. Recitation of this Quranic verse also helps in the reduction of considerations. إِنْ يَشَأْ يُدْهَبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ [Should He like it, He can make you die out and replace you by a new set of people]. (Ibrahim - 19-20).

If a consideration comes for achieving something in a specific way, convert it into a supplication and turn towards Allah (عَزَّ وَجَلَّ) saying that 'I need this thing and I want to seek it this way. Kindly bestow upon me this thing and guide me in achieving it. This way all your imaginations will turn into supplications. Supplication is an imperative ordained by Allah (عَزَّ وَجَلَّ).

### **13. RULE ELEVEN - SECLUSION AND ZIKR**

Sit in seclusion and complete isolation. Take a couple of hours every week in which you cut off from everything and focus your attention towards your lord. Allow yourself to complete detachment from constant stimulus. Your mobile phones have addicted you. These phones should be left for a while every week. Practice this till your mind gets used to it. During these hours, focus your attention towards Allah (عَزَّ وَجَلَّ) and do Zikr of His names.

Read my book titled '[the Path to Tazkia](#)' in which I have provided detailed information of Azkaar and Adya for your recitation in seclusion.

## 14. RULE TWELVE - BE READY FOR THE AFTERLIFE

Whoever goes on a travel to meet the King, he needs three things, **(i)** the provisions for the journey, **(ii)** cutting of ties with every group of people in the Kingdom to meet the King as a sole leader, and **(iii)** a gift which will be liked by the King.

We all need to prepare ourselves for this Journey well in advance because we do not know when we will be called by Allah (عَزَّ وَجَلَّ) for this Journey. Death has been kept hidden from us and we are told that it can come anytime, today, tomorrow or any day in future. Whatever may be the case one has to prepare for this travel well in advance.

### 14.1 The provisions during the journey

The only provision that will help in our journey to meet your Lord after death is righteousness (Taqwa - تقوى).

What is Taqwa?

Righteousness (تقوى) for the common man is avoiding shirk. Righteousness of the 'Sufi way farer' (سالك) is to avoid sins. Righteousness of the Nafs-e-Lawwama is to avoid fearing from people and believing that the source of everything, good or bad is from Allah (عَزَّ وَجَلَّ). He should seek the assistance of Allah (عَزَّ وَجَلَّ) in all circumstances. Righteousness of Nafs-e-Mutma'inna is to distance himself from everything that comes in between him and his Lord 24/7.

One should refrain from everything which is harmful as this is from the requirements of Taqwa. These include avoiding wasteful talk, eating minimum required food, praying 5 times a day, and trying to be awake at Tahajjud, etc.

Talking about others' mistakes, criticizing others, and forgetting about your self-assessment is not a good practice. Leaving a good and essential deed and getting involved in a forbidden deed is sin.

It is required to rely on Allah (عَزَّ وَجَلَّ) for the fulfillment of one's needs. This is known as 'Absolute trust' (Tawakkal - توكل). Not doing anything and sitting idle is not 'absolute trust',



rather it is laziness. It is making your divinely bestowed strengths useless. In short, the requirements of righteousness (تقوى) are as follows.

- (a) You should refrain from what is forbidden in Islam.
- (b) Also, you should avoid issues which are doubtful which may lead to committing sins.
- (c) You should avoid spending time in wasteful avocations and evil considerations (thoughts).
- (d) You should try to spend time in remembering Allah (عَزَّ وَجَلَّ) to an extent that the thought of Allah (عَزَّ وَجَلَّ) overtakes other irrelevant thoughts of the world.
- (e) You should try to give due right to everyone around you, including your own self, as per the commandments of Allah (عَزَّ وَجَلَّ).
- (f) You should be alert in all your actions by realizing the presence of Allah (عَزَّ وَجَلَّ) in front of you. If this is not possible, you should keep in mind that Allah (عَزَّ وَجَلَّ) is watching all your actions in this world. This is the elevated state of righteousness described in the Hadith of Ihsan.

## 14.2 Cutting ties with everything that hold you

The thing which hold a person on embarking on this journey are all related to the love of this world, money, property, etc. The one who has no attachments towards the things in this world and his love for Allah (عَزَّ وَجَلَّ) is stronger than anything in this world is ready for this travel.

A sign that a servant has true love for Allah (عَزَّ وَجَلَّ) is that he or she does not have any feeling of dislike towards death, no matter when it may come. An aversion to death is a sign that this world and one's status in it is more beloved to a person than meeting with Allah (عَزَّ وَجَلَّ).

One who dislikes death because he has not yet rectified the wrongs he has committed against others or overcome weaknesses within himself may be excused for his dislike, however, this servant cannot be considered ready for the journey ahead.

It is not a requirement that the servant be righteous to the level of Awliya Allah. What is required is the negative qualities within him remain weak and are not allowed to overcome as far as possible. Removing these elements entirely from one's inner self is not a necessary condition for being saved. It suffices that one does not manifest them in actions as far as

possible. If you realize that the Hereafter is much better and everlasting, you will prefer it over the life of this world.

### 14.3 Presenting a Gift to Allah (عَزَّ وَجَلَّ)

The gift that a traveler to the Hereafter should prepare to present to Allah (عَزَّ وَجَلَّ) is **Sahih Iman**, be it equal to the weight of a mustard seed. This is the only thing with which Allah (عَزَّ وَجَلَّ) will be happy and He will reward you a lot of bounties in Hereafter. If you do not have Sahih Iman, you will not be able to have audience with your Lord and you will be thrown in Hell fire.

I have written many books about Sahih Iman. The following two books are extremely important in this context which should be read by all Muslims. (i) [Sahih Iman Vs Wrong Iman](#), (ii) [Iman, Islam, Ihsan](#). If you have Sahih Iman equal to the weight of a mustard seed, it will be accepted in the Court of Allah (عَزَّ وَجَلَّ).

**It is in Quran** - وَنَضَعُ الْمَوَازِينَ الْقَيْمَةَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا [ And We place the scales of justice for the Day of Resurrection, so no one will be treated unjustly at all. And if there is (Iman equal to) the weight of a mustard seed, We will bring it forth.] **(Al-Anbiya - 47)**

**It is in Hadith** - It is narrated on the authority of Abdullah bin Mas'ud (رضي الله عنه) that the Apostle of Allah (صلى الله عليه وآله وسلم) said, 'No one shall enter the Fire (of Hell) who has Iman in his heart equal to the weight of a mustard seed. **(Bukhari, Muslim, and others).**

What is meant by 'Iman equal to the weight of mustard seed'?

**It is in Hadith** - Apostle of Allah (صلى الله عليه وآله وسلم) said, (i) He who among you sees something abominable should modify it with the help of his hand; (ii) and if he has not strength enough to do it, then he should do it with his tongue, (iii) and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Iman. **(Muslim Book 1, # 84)**

#### **(a) The first degree of Iman**

You cannot commit a sin considering that it is allowed by Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه وآله وسلم). You cannot misinterpret Islamic laws to make a provision for you to commit sins. You cannot commit a sin just because you see other Muslims in your community are doing it

openly. A wrongdoing is a sin. You should have the courage to stop it openly. This is the first degree of Iman.

We have the example Imam Husain (رضي الله تعالى عنه). He knew that he would not be able to overpower Yazidi Army. But he preferred martyrdom rather than accepting Haram as Halal and wrongdoing/sin as virtue.

### **(b) The second degree of Iman**

If it is not possible for you to fight against a wrongdoing/sin, then tell the wrongdoer plainly that what he is doing is sin/wrong/Haram, and if possible, advise him to stay away from it. This is the second degree of Iman.

### **(c) The third and last degree of Iman**

If saying to the wrongdoers about their sins openly is also not possible, like in the case of a repressive tyrant, then you should consider it bad in your heart and try to stay away from it as far as possible. You should seek pardon from your Lord for your own self as well as for the wrong doers and pray that they come back to Sahih Iman/right path. This is known as Iman equal to the weight of mustard seed.

**It is in Hadith** - It is narrated on the authority 'Abdullah bin Mas'ud (رضي الله تعالى عنه) that the Apostle of Allah (صلى الله عليه وآله وسلم) observed : Never a Prophet had been sent before me by Allah towards his nation who had not, among his people (his) disciples and companions, who followed his ways and obeyed his command. Then there came after them their successors who claimed whatever they did not practice and practiced whatever they were not commanded to do. He who strove against them with his hand was a believer. He who strove against them with his tongue was a believer, and he who strove against them with his heart was a believer and beyond that there is no faith even to the extent of a mustard seed. Abu Rafi' (رضي الله تعالى عنه) said, 'I narrated this Hadith to 'Abdullah bin 'Umar (رضي الله تعالى عنه). He contradicted me. There happened to come 'Abdullah bin Mas'ud (رضي الله تعالى عنه) who stayed at Qanat, and 'Abdullah bin 'Umar (رضي الله تعالى عنه) wanted me to accompany him for visiting him (as Abdullah bin Mas'ud was ailing), so I went along with him and as we sat (before him) I asked Ibn Mas'ud (رضي الله تعالى عنه) about this Hadith. He narrated it in the same way as I narrated it to Ibn 'Umar (رضي الله تعالى عنه). **(Muslim Book 1, # 86)**