

# GETTING WITH THE PROGRAM

خانقاہ امدادیہ اشرفیہ

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Khanqah Imdadiya Ashrafiya



## THE TWO FOUNDATIONS

1. Ṣuḥba. Keeping the company of the pious.<sup>a</sup>
2. Mujāhada. Fighting against the nafs.<sup>b</sup>

## DHIKR & FIKR

1. Five Daily Prayers<sup>c</sup>
2. Make-Up Prayers (one day's worth daily)<sup>d</sup>
3. Make-Up Fasts (Monday and Thursday)
4. Dhikr<sup>e</sup>
  - a. “*Rabbighfir war-ḥam, wa anta khayrur-raḥimīn*” x 100
  - b. “*ṢalAllahu ‘alan-Nabiyy-il-Ummiyy*” x 100
  - c. “*Lā ilāha ill-Allah*” x 100
  - d. “*Allah*” x 100
5. Tahajjud, Ishrāq, Duḥa, 4 Sunnah before ‘Asr, awwābīn<sup>f</sup>
6. One manzil of *Munājāt-e-Maqbūl* daily<sup>g</sup>
7. One Juz of the Quran daily<sup>h</sup>
8. Tafakkur (deep reflection) x 12 minutes a day on a prayer mat
  - a. Gratitude for Allah’s blessings x 3 minutes
  - b. Remembrance of the brevity of life, of death, of the scenes of the grave, the Resurrection, the Judgment, and the Hell-Fire x 3 minutes
  - c. Allahu Ḥādīrī, Allahu Nāẓirī, Allahu Mā‘ī (Allah is present, Allah sees me, Allah is with me) x 3 minutes
  - d. Reflection of one’s lowliness compared to everyone else x 3 minutes
  - e. For further detail see, *Taking the Path*

## THE CREATION

1. Honor, respect and serve one’s parents.<sup>i</sup>
2. Return any and all debts.<sup>i</sup>

## THE SHAYKH

The four rights towards the Shaykh are:<sup>k</sup>

1. Ittila – Inform (him of your state)
2. Ittiba’ – Follow (the prescription he gave you for your specific problem)
3. Ittimad – Have confidence (in his guidance)
4. Inqiyād – Comply (with his instructions completely)

## ISLAHI LETTERS

Write monthly Iṣlāḥī letters to keep the Shaykh informed of your condition, so that you may learn how to handle pitfalls and problems on the path.<sup>l</sup>

## AVOID AT ALL COSTS

All sin. Especially lustful glances. If this is a problem (i.e. with the internet) then write to the Shaykh so that the proper remedy may be prescribed.

## STUDY

Tajwīd (if one does not know how to recite the Quran properly), Fiqh, and Arabic.<sup>m</sup>

## NOTES

- a. Minimally, this should manifest as regular attendance of your Shaykh's majlis every Friday. If you are physically distant from the Shaykh, it is mandatory to listen to it live via live-streaming. If due to work or some other extenuating circumstances one is not able to live-stream the talk, one must listen to the recording before the next Friday majlis.

Read one or two pages from a recommended book of Ḥaḍratwala (may Allah have mercy on him), Ḥaḍrat Qamaruzzaman or as otherwise advised by Shaykh Tameem. A reading list is available in, *Taking the Path*. A good recommendation is, *Solutions to Spiritual Maladies*, the PDF of which can be found on the blog (alsalik.org). Read one letter a night from *Solutions*.

If one is not doing the aforementioned two things (attending/listening to the Shaykh's majlis and reading regularly) then one is not in the ṣuḥba (company) of the Shaykh and will remain spiritually deprived.

- b. Mujāhada is in striving to implement those aspects of the sharī'a that we should be implementing such as our prayer in its proper time, Fajr and 'Ishā ṣalāh in the masjid, etc. and the strict avoidance of sins. Do not subject yourself to your own spiritual exercises without consultation with the Shaykh. Mujāhada must be done under the guidance of the Shaykh due to most people's inability to maintain balance in implementation these days.
- c. The state of one's sulūk can be discerned directly by the state of one's daily prayers. As many as can be done in the masjid in jama'ah should be. For most people in the West who have responsibilities during the day such as work and school, this means Fajr and 'Ishā. If one is having "trouble with Fajr" this is a most serious matter and must require discussion with the Shaykh or his representative. Apply yourself with utmost priority to this aspect of your sulūk, for without ṣalāh and fulfillment of all farā'id, "sulūk" means nothing.
- d. Double your prayers (one Fajr qaḍā before the Fajr ṣalāh, one Dhuhr qaḍā with the Dhuhr ṣalāh, etc), or do all one day's worth of qaḍā prayers at a specified time. Do what works for you but be regular. They should not take more than 15-20 minutes to do all together. Remember that this is about fulfilling a debt. Do not worry about reciting slowly and trying to achieve "spiritual heights" during these prayers. Fulfill their ḥaqq with presence of mind, but remember you want to discharge this debt expeditiously. If one is involved in a variety of voluntary religious activities but is not making up their mandatory debts then their sulūk is upside down (not occurring).

For both make-up prayers and make-up fasts, consider keeping a google spreadsheet so that you can keep things updated on your smart phone if you have one. Otherwise, keep a pocket-sized notebook. Whatever you do, the point is, use the same smarts you apply to worldly matters to taking care of your ākhira matters. They are after all, infinitely more important (literally).

- e. If due to unusual circumstances one is unable to do the full 100, do not leave it out altogether. Instead do 50 of each. If one cannot do 50, do 10 of each. Never leave the dhikrs entirely. If you miss them one day altogether, make them up the next day. If you cannot do these in one sitting, do them in two. Otherwise, you can do them while driving, on the way to school or work, etcetera.
- f. It is not mandatory to perform all these prayers daily. Of these, tahajjud is minimally necessary as there is no sulūk without it. Tahajjud is any voluntary raka'ats one does after 'Ishā. If one is not able to get up for two raka'ats fifteen minutes before Fajr, then one should regularly pray these two raka'ats after 'Ishā. While the reward is not the same as waking up early, it is still written for one as tahajjud. As for the other ṣalāhs mentioned in this list, one should perform as many of them as reasonably possible, but if one has any questions about proper prioritization of one's various 'ibadāt, one should discuss this with the Shaykh or his representative.
- g. Read through the book with the commentary once. Thereafter read daily in Arabic and preferably in English also. There is also a pocket-sized version without commentary which can be handy.
- h. One Juz is 20 pages in a standard muṣ-ḥaf. One can read 10 in the morning with Fajr, and 10 after 'Aṣr or 'Ishā. If one is not able to read a Juz regularly, then 10 pages a day. If not, then 5. If not, then 1. Have high aspiration, but keep balance and pace yourself. Any questions, ask your Shaykh in one of your Iṣlāhī letters.

- i. Be sure not to show the slightest bit of disrespect by either voice or body language. For difficult circumstances, discuss with the Shaykh.
- j. This includes monetary debts as well as non-monetary items such as books, appliances, etc.
- k. Inform the Shaykh of your state via monthly Iṣlāhī letters. Follow the advice he gives you completely and utterly, and after doing so, note the results and update him in the next Iṣlāhī letter. The pious predecessors would ask their Murshids if they were thinking correctly about matters (i.e. if they had the correct perspective on a particular issue). Furthermore, any religious endeavor that one wants to embark on, such as becoming involved in khidma of Deen or other voluntary activities, should be approved by the Shaykh. Obviously this does not apply to implementing the obligations of the Deen (though one may ask the Shaykh for advice on *how* to implement certain obligations, if needed). Once the Shaykh advises you to become involved in something (i.e. for example applying a skill to voluntarily help a masjid), then one should know that it is through this activity that one's sulūk will progress, and should pour one's heart and soul into it.

One must be convinced that there is no other person better for one's sulūk than one's own Shaykh. If one did not have confidence in the Shaykh as a guide then why take him as a guide to begin with? One should make du'ā daily that Allah make one's Shaykh their door to Him. There will be tremendous barakah and benefit if one sincerely makes this du'ā.

- l. The Shaykh's preference is that the Iṣlāhī letters be written with pen and paper and either placed in the Iṣlāhī letter box in the Khanaqa, or sent in to Masjid Huda, 3880 Smith St, Union City, CA 94587. The words, "Islahi Letter" should be written upon the envelope clearly. Discuss with the Shaykh or a representative as to the proper protocol of writing the Iṣlāhī letter.
- m. If one does not know how to recite the Quran properly then one must study tajwīd and practice it with a qualified teacher. A primer on fiqh should be studied with a qualified teacher. Most in our silsila are Ḥanafī, and this is recommended, but discuss with the Shaykh if there are any questions regarding which madhab should be studied. Lastly, every sālik should be studying Arabic. Pace things out in a way that is manageable for you. One may only be able to study one subject at a time once a week. Consistency is the most important matter. Obviously, if one has questions about their prayer, these should be asked of a qualified scholar as soon as possible. One should not wait to "study fiqh" in its entirety to learn how to pray properly. For a full reading and study list, see *Taking the Path*.