

TAREEQAH MUHAMMADIYAH

*The Journey to the Pleasure
and the Closeness of Allah ﷻ*

AHMAD DABBAGH



NON-EXISTENCE

SPIRITS

WORLD

INTERMEDIATE WORLD

DAY OF JUDGEMENT

HELL

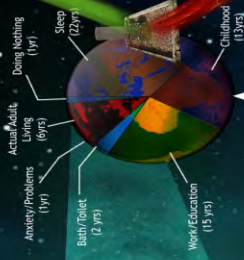
PARADISE

?

PERIOD OF NON-EXISTENCE
When there was only Allah

WORLD OF SPIRITS

SHORT PERIOD OF EXISTENCE
TILL DEATH



YOU ARE HERE

Higher part of Barzakh
(intermediate world)

Lower part of Barzakh

PURIFIED SOUL
ETERNAL LIFE IN PARADISE

SOUL NOT PURIFIED
ETERNAL LIFE IN HELL

Bridge of Siraat

Our Whole Story

ONE WAY JOURNEY

NO RETURN, NO SECOND CHANCE



THE METHODOLOGY OF REPENTANCE (TAWBAH)

The meaning of repentance (Tawbah):

Tawbah means to return. It is to return from a sinful life to the righteous ways, from evil to goodness. Tawbah is a door which one enters; it is a safe haven for the believer as Allah (Azzawajal) loves those who repent and those who return to His ways. One should never abandon Tawbah, as repentance is a way of amending the relationship with ones creator. If one cannot amend the relationship with Allah, then no other relationship will benefit him.

The two units (rakaat) of the Prayer for repentance

The repenting person should make ablution in a proper manner, offer two units of prayer for the pleasure of Allah and thereafter remembering his sins tearfully from the bottom of his heart supplicate with extreme remorse and regret to Allah that

“Oh Allah, other than you I have no Lord and apart from me You have many servants and no one can forgive my sins apart from You. From your Mercy and Grace forgive and protect me from committing sins in the future.”

Before and after the prayer the seeker should recite salutation upon the prophet ﷺ. The best time to offer this prayer is the last part of the night (Tahajjud) in which Allah Taa’la Himself announces, “Is there anyone who seeks repentance from sin?”

It is vital that the repentant fulfils the conditions written below and makes a firm intention not to sin again in the future. However, the seeker must be cautious not to make a promise, in case he sins again, in which case he should return to performing the conditions of repentance. If the seeker experiences difficulty in abandoning sin he should unhesitatingly continue to regularly seek forgiveness and not abandon or delay in making Tawbah. This is because Allah loves those who continuously and repeatedly repent to him, as unlike human beings, only the Prophets and angels are free from sin.

A SATANIC DECEPTION IN RELATION TO REPENTANCE

To continuously sin without repenting and then to hope for forgiveness is a deception, foolishness and wishful thinking. To employ the means and then to trust in Allah is the correct approach. A person should only hope for fruits and vegetation after planting the seed. Likewise, repentance is akin to planting the seed and the fruit borne from the seed is forgiveness.

UP UNTIL WHEN CAN A PERSON REPENT?

It is beneficial for the seeker to repent over and over again. However, his repentance will cease to be accepted when he reaches the throes of death, just before his soul is extracted and when he begins to breathe unusually. Moreover, the door of repentance will close, near to the Day of Judgement when the sun will rise from the west.

THE FOUR CONDITIONS OF REPENTANCE

1. To be regretful and ashamed of the sin one has committed regardless of whether it is a minor or major act, as all disobedience has a darkness which enters ones heart [Including Makruh acts].
2. To cut the means which lead oneself toward sin by abandoning the acts which take a person towards darkness. An example is abandoning bad company, TV, Internet and so forth.
3. To hold a firm, sincere and resolute intention not to return to a life of darkness and instead strongly intend to remain on the straight and righteous path.
4. To fulfil the Rights of Allah, the Prophet ﷺ and the creation and beg forgiveness for those Rights which have been previously violated. One must also fulfil the rights of one's soul by not neglecting it or abandoning it in the darkness of sin.

HELPFUL MATTERS IN THE PERFORMANCE OF REPENTANCE

- 1) It is important to adopt sincerity when performing repentance by abandoning sins only for the sake of Allah and not for the fear or blame of others.
- 2) It is not genuine repentance to leave sin for the sake of his job or any post.
- 3) It is not genuine repentance to leave sin for the sake of others.
- 4) It is not genuine repentance to leave sin for the sake of avoiding illness or because of deterioration in health. An example is avoiding adultery for the fear of catching aids.
- 5) It is not genuine repentance to stop stealing because the thief could not find an entry to the house/ safe or was in fear of encountering security guards or the police.
- 6) Neither is he a repentant who leaves intoxicants or alcohol due to poverty.
- 7) Neither is the one who leaves sin due to an outward factor preventing the person committing the sin for example impotency preventing adultery/fornication, nor blindness preventing lustful glances.

HELPFUL MATTERS TO REMAIN STEADFAST IN REPENTANCE

- 1) The repentant person should abandon the sin both inwardly and outwardly. He implements this outwardly by simply leaving and no longer committing the evil action. Inwardly, he should avoid indulging in sinful thoughts and by not deriving any pleasure or happiness from any sins committed in the past. One should not wish to carry out that sin in the future or else one will again return to his previous sinful ways.
- 2) One should also leave those sins that one considers as minor sins, because the minor sins lead a person to major ones. For example lustful glances leads to adultery.
- 3) To cut the means that lead to sin for example television, unnecessary usage of internet, alcohol, pornography, musical instruments and so forth.
- 4) To leave the environment which facilitates the committing of sin.
- 5) To leave the bad company and befriend the pious who can help and support the seeker in the implementation of good actions.
- 6) The seeker must be cautious as sometimes a particular sin can give a person a particular status due to which it becomes hard for him to leave evil deeds. For example gang leaders, pop stars or actors and so forth may find it increasingly difficult to abandon certain evil actions as a result of their position.

THE FIRST STAGE OF PURIFICATION - PURIFICATION OF THE SEVEN ORGANS OF THE BODY

A person's heart is the most valuable and prized jewel amongst all of the goods one possesses. One must actively safeguard his heart from the devilish thieves who seek to steal it. In the first stage of purification, the seeker is taught how to erect doors preventing the thieves from entering and stealing the precious jewels contained within the kingdom of one's heart. The doors to the heart represent the blocking of the sins entering through the seven sensual organs of the body and the reference to the kingdom represents one's heart.

The seven sensual organs of the body are: 1) Tongue 2) Eyes 3) Hands 4) Ears 5) Feet 6) Private parts and 7) Stomach.

When one commits a sin through one or more of the sensual organs, a black dot appears on one's heart. If the person does not repent then gradually the whole heart becomes tarnished with darkness, and as a consequence one fails to differentiate between truth and falsehood, goodness and evil, which ultimately results in one's heart becoming blind and heedless.

In order to remove the stains of darkness from the heart one must apply the methodology of purifying the seven sensual organs by individually cleansing the limbs, one organ at a time. The seeker firstly begins purifying the tongue by abstaining from the sins of this organ for thirty consecutive days and recording his progress on the tongue sheet which is provided on page 64. Upon successfully completing the tongue sheet the seeker commences the ears sheet in the same way. By the end of the second sheet, the seeker ought to be able to abstain from the sins related to the tongue and ears. The seeker then continues purifying his organs in this way until he completes all the sheets relating to the sensual organs following which he moves on to the second stage of the path, which is the purification of the mind. By adopting this process of purification, progressively, day by day the seeker begins to steadily attain the nearness of Allah the Exalted.

The Prophet Muhammad ﷺ said: 'The person who indulges in bad deeds, then after that does good ones, his likeness is of the person who is wearing an armour (metal war clothing) which is strangling his throat. He then does a good deed and one knot or button of the armour opens up, then, he does the second good deed which opens up the second link and as a result of this he begins to walk freely.' (Meaning of the hadith, not exact words).

Although the general advice is to purify the sensual organs individually, those seekers who are able to abstain from the sins of all seven organs simultaneously can do so and should proceed to start the second stage of the path, which is purification of the mind.

7) Sometimes a person puts off repenting until death approaches but the heart becomes sealed at that moment and the individual misses their last opportunity to repent. The seeker should remember that delaying repentance is also a sin in itself and thus one must also repent from this.

8) A person should always fear from the shortcomings and deficiencies of ones repentance and should not consider that one has definitely been forgiven but rather one should always hope in the mercy of Allah Taa'la and always supplicate to Him.

9) The seeker should participate in the gatherings of the Remembrance of Allah and the gatherings of sincere advice. One should also visit the graveyard to remind himself of the Hereafter.

10) One should keep company with a righteous and pious Guide, who can help him attain purification and the Pleasure & Closeness of Allah through rectification of the self.

11) The power and energy of the body, which has been sustained through unlawful earnings, should be utilised in the way of Allah and the seeker should now begin to sustain himself through lawful means so that the body may be utilised with the pure and lawful provisions in the future.

DOUBTS AND SHAYTANIC THOUGHTS WHICH STOP A PERSON FROM REPENTING

The Doubts and Shaytanic thoughts can include:

1) A person wanting to repent but questioning whether there is a guarantee that Allah Taa'la will forgive him / her.

2) A person considering his sins to be unforgivable as he perceives them to be overwhelming and immeasurable.

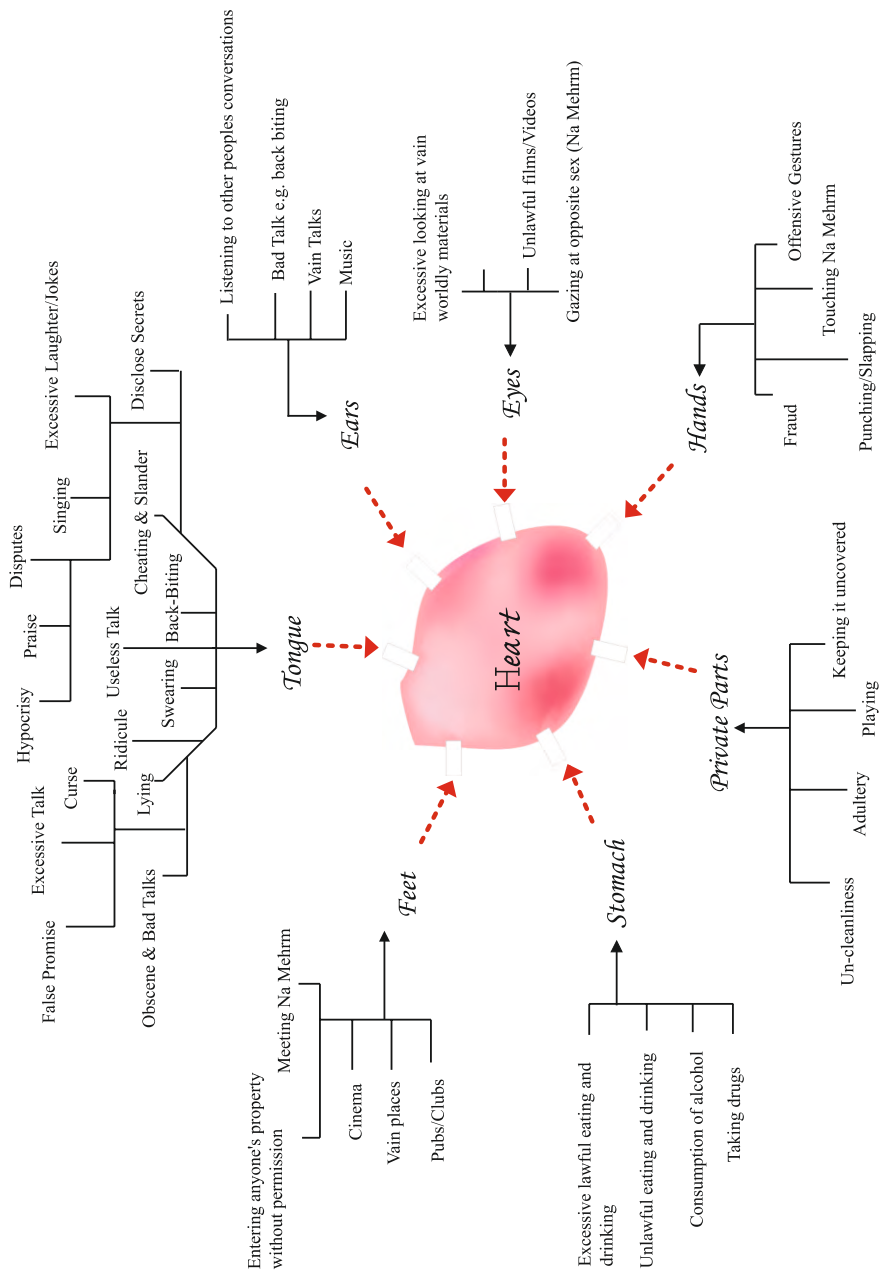
The answer to these misconceptions are that we are not the forgiver, but Allah Taa'la is the One that forgives us all. one should never leave repentance, as one will always need it as we can make mistakes again and again. Human beings are not sinless creations like the angels nor are they full of evilness like the devils (Shayateen). Rather, human beings possess a strong will power which, if exercised correctly, can be utilised to act in good and righteous ways in order to attain even higher ranks than the angels in the sight of Allah Taa'la. In fact human beings hold the power to overcome any whispering influences of the devil. Accordingly, the seeker should become firm on the righteous ways, as Allah loves to forgive those who truly repent. The mercy of Allah outweighs His wrath.

Allah, the Exalted declares: "Oh son of Adam, if your sins were to reach the heavens and then were you to seek forgiveness from me, then I would still forgive".

Hadith: A person came into the presence of the Prophet ﷺ and asked what the ruling was in relation to a person who had committed every type of sin, including all the minor and major ones and whether the possibility of repentance was open for him. The Prophet ﷺ replied by asking the person "have you accepted Islam". The person answered "Yes" and recited the testification of faith. The Prophet ﷺ advised "Do good deeds and leave the evil ones, Allah will transform the bad ones

into good ones". The person responded "even my deceitfulness and disobedience?" The Prophet ﷺ confirmed "Yes", and the person left continuously reciting the "Takbeer". [Musnad Ahmad].

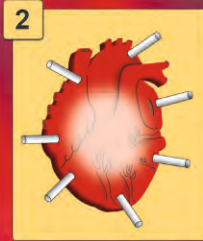
SINS RELATING TO VARIOUS PARTS OF THE BODY



The First Stage Purification of the Sensual Organs of the Body



1
State of Heart when it was born. This is before we started to contaminate it with the evil of sin.



2
This is the effect on the heart when one embraces Islam or when one represents from his/her sins, it's a similar state to the first state, clean and free from contamination.



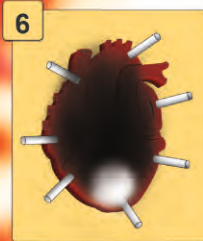
3
This is the actual state of the heart of disbelief. Its pitch black.



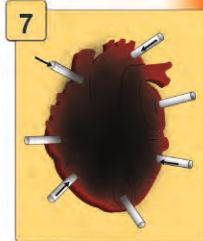
4
Effect on the Heart when a person commits a sin.



5
Heart darkened due to being engrossed in sin.



6
Heart is cleansed with Zikr and prayer but only for a short while.



7
Due to the darkness still entering the heart through the physical organs of the body, so again the Heart returns to its present diseased state.



8
State of the Heart when a person tries to refrain from sinning with all the organs of the body simultaneously.



9
Heart darkened once again due to the lack of spiritual power of resistance.



10
The effect on the Heart by blocking one channel. The disease entering the Heart is blocked, this minimises the effect.

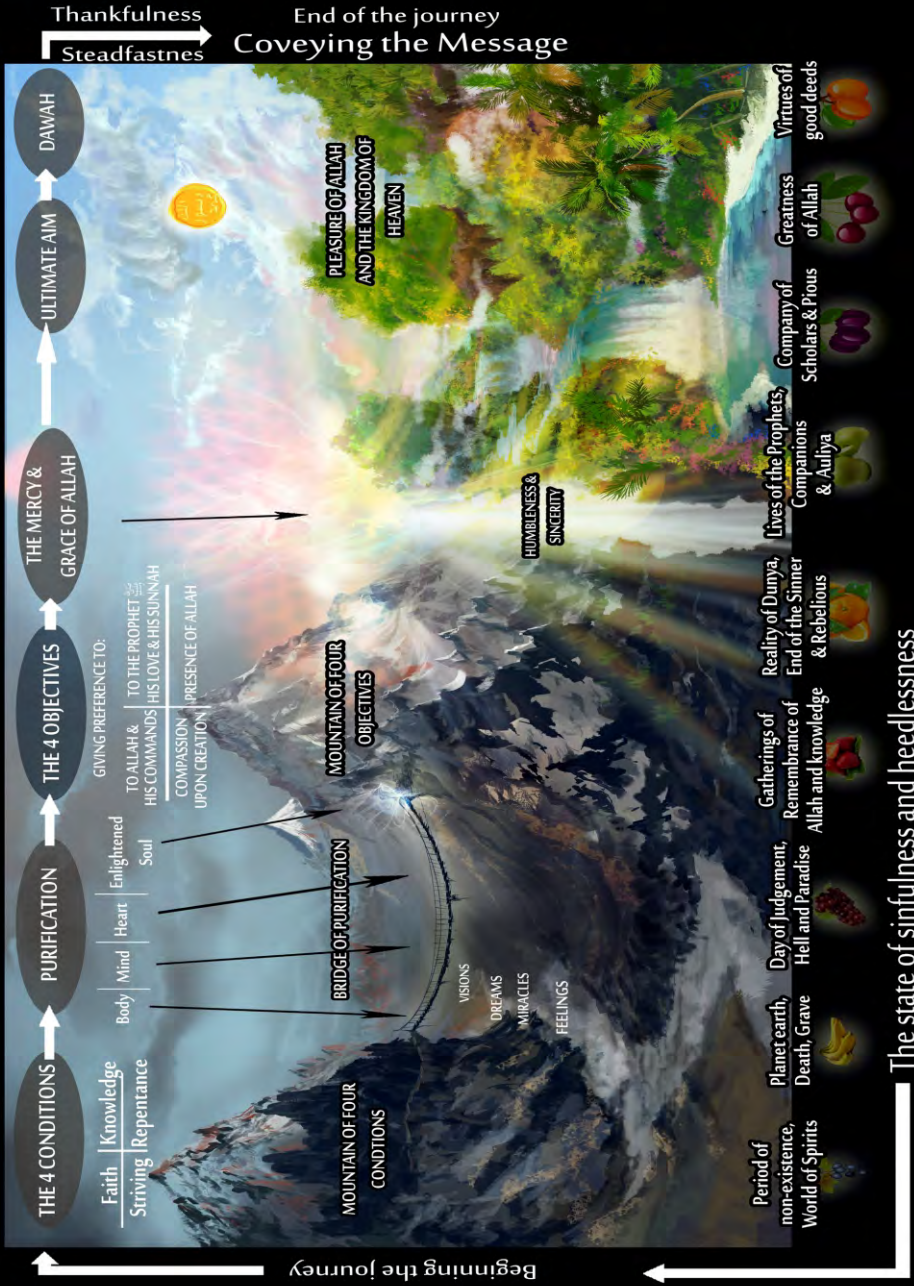


11
Cleansing effect due to the second channel being blocked at the same time, the area of cleanliness has increased and its effect slowly starts to spread to other parts of the heart.



12
One by one the streams of disease of darkness of sin are blocked. So the Heart remains clean and the effect of Zikr and prayer begins to show itself.

The Path to the Divine Pleasure of Allah



**ASSESSMENT AND IMPLEMENTATION OF THE LEVEL OF ACTING UPON
THE SUNNAH OF SAYIDINA MUHAMMAD (sallallahu-alayhe-wasallam)**

<i>Date assigned</i>	<i>Aspect</i>	<i>Number</i>			<i>Method</i>
		3	5	7	
	Eating/drinking				
	Sleeping				
	Clothing				
	Conversing				
	Walking				
	Travelling				
	Body				
	Worship				
	Financial transactions				
	Social duties				
	Marital life				
	Character				

PREPARATION FOR THE REMEMBRANCE OF ALLAH (DHIKR) AND THE SPIRITUAL CONNECTION

When a person is engaged in the remembrance of Allah and during that time his heart and inner self is heedless of the remembrance of Allah, then there is less benefit. To obtain the maximum benefit it is necessary that before a person begins the verbal remembrance of Allah, he establishes a spiritual connection with Him. However, the remembrance of the tongue alone is not devoid of benefit.

Example: Just like the telephone wire is not plugged into the socket or when there is no network coverage for the mobile, it is not possible to communicate with anyone even though one has the best mobile or speaks in a loud tone. The Prophet ﷺ said "Allah the Exalted, does not accept the prayer of that person with a heedless heart". (Meaning of the hadith). The words of remembrance are like the form of the body and the presence of the heart is like the spirit.

Remembrance of Allah - 'Astaghirullah Alladhi La Illaha illa Huwal Hayyul Qayyumu wa Atubo Illayh'

Everyday you will need to fix a time to do the remembrance of Allah by performing the dhikr: '*Astaghirullah Alladhi La Illaha illa Huwal Hayyul Qayyumu wa Atubo Illayh*' everyday for 15 minutes.

HOW TO ESTABLISH A CONNECTION?

Before beginning the remembrance the person should try to refresh the following three beliefs and thoughts in his heart and mind and to keep these thoughts continuous through the remembrance (dhikr).

- 1) Allah is with me with all His attributes.
- 2) Allah is seeing me.
- 3) Allah is listening to everything I am saying and He is listening to my dhikr.

Only after a person has firmly and deeply implanted these three thoughts should he begin with the recitation of the words of remembrance.

RELATIONSHIP BETWEEN REMEMBRANCE (DHIKR) AND THE INTERNAL/EXTERNAL STATE OF THE SEEKER

Tongue: It recites the words.

Mind: To maintain the connection, with these three thoughts, that Allah is with me, is seeing me, and listening to me.

The heart and inner self: To have communion with Allah. In other words without using the tongue the person prays to Allah from the heart and talks to Him.

IS THIS VERY DIFFICULT?

No this is very simple. A person whilst sitting with different people everyday establishes a connection with them via these three thoughts. For example, when you are sitting, conversing with someone you have the knowledge that this person is sitting with you, is watching you, and listening to your speech, so this is also like a connection. You may be talking to the person using different words and at the same time thinking different things in your heart regarding the individual you are talking to. However, when it comes to remembrance (Dhikr), the only difference is that initially the person was connected with the creation but now he directs his remembrance and connection towards the Creator.

METHODOLOGY OF REMEMBRANCE

Before beginning the remembrance of Allah the Exalted, a person should recite the following while keeping their meaning in mind:

- 1) Bismillah.....(Once).
- 2) Astaghirullah.....(three times).
- 3) Prayers and salutation on the Prophet ﷺ (Durood) (three times).
- 4) Lahawla wala Quwwata illahbillah (three times).

To perform the Dhikr, Amaal; one does not need to be in the state of Wudu, but should always try. As one sits in any remembrance, one's body and soul should be in the state of cleanliness. Wudu is the clothing of the body so put on the best of clothes and be in the presence of Allah. The souls of those people that have wudu engages in the remembrance of Allah more easily.

NOW A PERSON SHOULD BEGIN THE DHIKR.

You should read the following everyday '*Astaghirullah Alladbi La Illaha illa Huwal Hayyul Qayyumu wa Atubo Illayh*' everyday for 15 minutes for forty days. Here are seven levels of thoughts whilst performing this Dhikr.

THOUGHT LEVEL 1:

Imagine you are begging forgiveness from all your shortcomings, all the acts of sin and all the acts of goodness. As one can never present his deeds in the court of Allah that is worthy of Allah's praise. One should feel his deeds have no value in the presence of Allah.

THOUGHT LEVEL 2:

Beg forgiveness from the evil deeds you have done alone and in public, intentionally or unknowingly. Beg forgiveness from the good deeds, in its imperfection and in its absence from the remembrance and presence of Allah.

THOUGHT LEVEL 3:

Think of the three keys of remembrance [Allah is watching you, hearing you and always present with you]. Know that Allah is watching you. Allah is seeing your entire day and night where ever you are.

Remember that Allah is hearing you, He can hear your thoughts, your feeling, what you have thought of whilst engaging and enjoyment of sins of darkness which you have committed. However, He still awaits the thoughts of reliance and help. Believe and know that Allah is present with you, He is always present with you, He never left you but you have left His presence and committed the sins of darkness. You are never alone so return and beg forgiveness.

THOUGHT LEVEL 4:

Repentance is direction, so direct your hearts towards the Kingdom of Allah. Imagine you are walking towards Allah's Kingdom, leaving Shaytaan [and his ways]. Perform the repentance of the footsteps of our Father Sayyidina Adam . Know you are in the field of Arafat, begging forgiveness.

THOUGHT LEVEL 5:

As you walk imagine the darkness of sin which is like a grease is slowly falling from your body as you walk towards the light of Allah.

THOUGHT LEVEL 6:

Every step is the step of commitment and allegiance with ones Creator. Imagine your body is being cleansed with the light of Allah's name.

THOUGHT LEVEL 7:

There is no other direction than towards Allah Taa'la. All others have abandoned you, but Allah the Most High, shall never leave you, so do not leave Him. Have the fear of ones shortcomings, but also have the hope of Mercy. Become like the wings which fly towards the Kingdom of Allah.

There is no set time for performing the Dhikr, but make a time according to your own personal timetable so it shall become a part of your life where you shall spend time in the remembrance of Allah (Azzawajal). One should try and pray Salatul Tawbah before performing this Dhikr, if the time allows him [Avoiding Makruh times], it is better.

After you have performed the remembrance '*Astaghfirullah Alladhi La Illaha illa Huwal Hayyul Qayyumu wa Atubo Illayh*' for forty days you will then start the next Dhikr - *La ilaha Ilallah*.

THE REMEMBRANCE (DHIKR) OF LA ILAHA ILALLAH

METHODOLOGY OF HOW TO PERFORM THE REMEMBRANCE

Laa.....There is no

Ilaha.....Deity worthy of worship

Ila.....Except

Allah.....Allah

The way to perform it is to stretch the *Laa*, and also to stretch the *Laam* of *ilaha* and to make sure that one also does not read the *Alif* of Allah as a *Haa*. The *Laam* of Allah should be read slightly longer and with a full mouth.

WHAT TO THINK IN THE MIND DURING THE REMEMBRANCE

The method is simple. Imagine all the darkness, all desires are existing inside the stomach. You should purify the heart and lower-self from the darkness and rust, which have engulfed the heart and inner self due to sins.

Whilst reading the *Laa* you should think that you are negating all the false deities and all those things that cause you to forget Allah and also through this you are pulling all the dirt, rust, darkness and desire of sinning towards direction of the head.

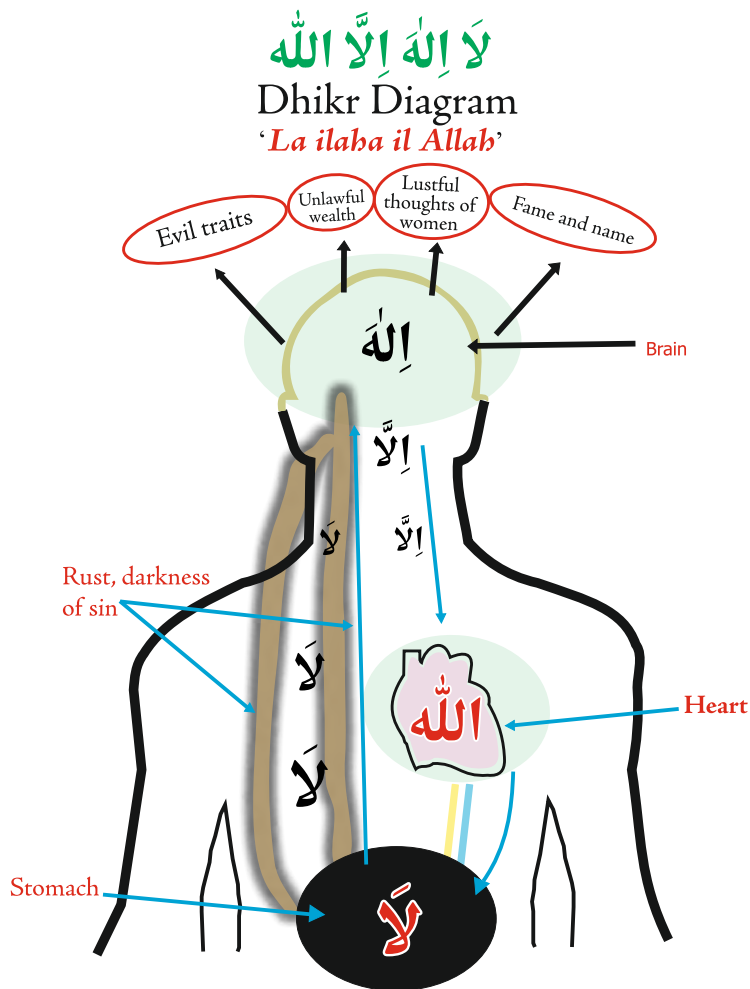
Ilab – which means deity, this word should be imagined in the mind that it is as though the person is saying “the Nafs, lawful and unlawful desires and all those people who cause a person to become heedless of Allah, the Exalted, are not gods, so why should I follow them and listen to them”.

With this thought one should imagine that one has extracted them out of his mind.

After that one should, with his heart and mind, imagine and think that, “My God is Allah, the One who possesses the power to give me life and death, benefit and harm, honour and disgrace, paradise and hell, and increase or decrease provisions (Rizq). I will only worship Him and live my life according to His commands”.

IlAllah – Whilst saying this, the seeker should think and imagine that in his heart there is no deity except Allah and the light of the name of Allah

is enlightening his heart. This will complete one cycle. Thereafter, a person should carry on in this manner and complete the amaal in accordance with the prescribed length of time (i.e. 20 minutes).



The seeker should imagine that all the worldly material, wealth, women, fame and name is all in the stomach. His head should be pointing towards his stomach. He should imagine he is breathing all of these things to his mind/head and say 'La' and raise his head until it becomes level. He should then say 'Ilaha' and imagine all of these are rising towards his Lord. He should imagine that he is giving everything up for his Lord. He should imagine that Allah's name and the light of Allah's name is above him. He should then say 'Illalah' and direct this light towards his heart, then back to his stomach. The zikr should be repeated in this manner.

MEDITATION (MURAAQABAH)

Follow the same procedure for 1) Connecting 2) Beginning etiquettes.

THE MEDITATION CONSISTS OF TWO INTEGRAL COMPONENTS

1. Connection

Firstly you should be in the presence of Allah, the Almighty, by thinking about the three keys of awareness.

1) Allah is with me 2) Allah is seeing me 3) Allah is hearing me

2. Communion of a servant

Procedure for communion

Firstly look at the blessed name of Allah and try to write it with your eyes as you follow each stroke. Try not to blink, while you see the blessed name. Do this for 2 to 3 minutes then close your eyes and try and picture this blessed name. Imagine you are holding your hearts as you write the blessed name of Allah inside it. Imagine the blessed name is illuminating inside your heart and then the light is covering the entire body. Feel the presence of Allah and call Allah with your heart.

Two things you should use in this methodology:

1. *Use your imagination to Feel the presence.*
2. *Use your heart to communicate with Allah while the tongue stays silent. Your tongue shall remain silent so that your heart becomes the voice.*

It is not necessary to see the blessed name of Allah. Regardless of whether you see it or not the seeker still receives the blessings of performing this amaal (deeds).

Always have the three keys in mind. Meditation is a way of connecting ones thoughts, hearts with Allah, inwardly and outwardly developing a channel to ponder about the Creator in order to place ones thought, the body and the heart in the presence of Allah (Azzawajal).

DISTURBING THOUGHTS

When a servant remembers His Lord, the Shaytan's jealousy and animosity flares-up and he attempts to do whatever is within his power to distract and disturb the seeker, including whispering thoughts in his mind and heart, which the Shaytan possesses the power to do. As long as the seeker does not volitionally invite the thought of any other matter, other than the thought of Allah and does not extend the thoughts or whispers of Shaytan, then the thoughts will not harm him. Instead, the rejection of the Shaytanic whisperings and returning to the remembrance of Allah rather leads the seeker to the closeness of Allah the Exalted. The solution therefore is not to fight with the stray thoughts but to ignore them and continue with the amaal.

So remember do not:

- 1) Bring
- 2) Extend
- 3) Fight the thoughts.

Instead ignore them and continue.

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Spiritual Levels of Prayer

Preparation Level

To think and to refresh the belief that Allah, the Lord of worlds is with me, is watching me and is listening to my recitation and zikr in every posture of prayer at least once.

Level 1

To do the above three times in every posture.

Level 2

To be in continuous thought and remembrance of Allah, the High, and not to distract one's thought intentionally.

Level 3

Offering the salah with understanding as though you are communicating the words with meaning to Allah, the Exalted.

Level 4

To offer the salah whilst thinking of the matters of the hereafter: the life of grave, plain of resurrection, Paradise and Hell in detail.

Level 5

To offer the prayer as though it is your last prayer of life.

Level 6

To be in continuous thought of Allah and the hereafter and whilst trying, one does not think of worldly matters even unintentionally.

Level 7

Imagine you have been given the opportunity to offer the prayers in the grave world (Barzakh) and you are offering the prayer there whilst waiting for the questions of the grave.

Level 8

Imagine you are in the plain of resurrection on Judgement Day. People are in great difficulty and you have been given the opportunity to offer prayer under the throne of Allah. Soon you will be presented in the presence of Allah for accountability.

Level 9

To be in the presence of Allah, the Exalted up to one hour after the salah.

Level 10

To offer salah with the muraqabah of different qualities of Allah, the Lord of worlds from the 99 names of Allah, the Exalted and being absorbed in the remembrance of Allah through that particular quality and attribute.

Outward Levels of Prayers (Salah)

Level 1

To offer prayer whilst knowing the obligatory (fardh), necessary (wajib), and sunnat and invalidating (mufsid) acts of ablution (wudhu), ritual bath (ghusl), and prayers (salah) and acting upon them.

Level 2

To offer the prayer whilst having knowledge of recommended (mustahab), disliked (makruh), and etiquettes (adab) of wudhu, ghusl and salah.

Level 3

To offer fardh prayers with congregation in the mosque and for women there is more reward in praying at home. To wear the clothes bought with halal income and to eat food from halal means and to keep one's clothes above ankles (for men only). To learn the prayer of traveller, sick person and chronic illness.

Level 4

To learn and practice the physical posture in detail and trying to bring one's posture closer to the Prophetic prayer as much as possible.

Level 5

To learn the entire prayer with correct pronunciation (Qiraat) and to also learn the supplications (dua) of funeral prayer.

Level 6

To learn additional supplication and words of remembrance (Azkars) for different postures.

Level 7

To learn the translation of the entire salah.

Level 8

To offer the salah in Sunnah dress and wear clean and best clothes which one can afford and to put on fragrance.

Level 9

To learn at least the 10 last surahs of Qur'an and then recite them in different Rakats with meaning.

Level 10

To offer the prayer in beginning time (especially for women whilst men will pray with congregation) and not to talk immediately before the salah and to offer the optional prayer (nafli) after the Sunnah prayers.

