

THE IMPORTANCE TAZKIYA-E-NAFS

**Jumuah lecture delivered
at the MI Nanotwi
conference in South Africa**



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SAHIB DĀMAT BARAKATUHUM**

***THE HEART THAT DOES NOT
ENJOY A RELATIONSHIP WITH
ALLAH ﷻ, SUCH A PERSON
WILL NEVER KNOW THE
OBJECT OF THE WORLD IN
HIS LIFE***

Title: The Importance of Tazkiya-e-Nafs

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FOREWORD

Alhamdulillah, Darul Uloom Azaadville had been fortunate to host the Maulana Qaasim Nanotwi conference in Rabi-ul-Awwal 1435 / January 2014. On Yaumul Jumuah, Hadrat Maulana Abdul Hamid Saheb D.B. was requested to address the Jumuah congregation (i.e. the guests that attended the conference from far and wide). Hadrat Maulana had spoken on the importance of Tazkiya-e-Nafs which has been recorded in this Kitaab. May Allah ﷻ make it beneficial for all the readers and grant us the ability to act upon the advices.Ameen!

الحمد لله وكفى وسلام على عباده الذين اصطفى الحمد لله منشاء الخلق من عدم ثم الصلوة على المختار في القدم مولاي صل وسلم دائما ابدا على حبيبك على رسولك صل يا رب صل وسلم دائما ابدا على بشير نذير محمدا مولاي خير الخلق كلهم وسلم دائما ابدا على طه سيد المرسلين بلغ سلامي روضة فيها النبي المحترم يا خير من دفنت بالقاع اعظمه فطاب من طيبهن القاع والاكم روجي الفداء لقبر انت ساكنه فيه العفاف وفيه الجود والكرم هو الحبيب الذي ترجى شفاعته لكل هول من الاحوال مقتحم يا رب بلغ بالمصطفى مقاصدنا واغفر لنا ما مضى يا واسع الكرم اما بعد فقد قال الله تبارك وتعالى اعوذ من الشيطان الرجيم بسم الله الرحمن كُوْنُوْا رَبَّائِيْنَ بِمَا كُنْتُمْ تُعَلِّمُوْنَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُوْنَ وقال تعالى رَبَّنَا وَابْعَثْ فِيهِمْ رَسُوْلًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيْزُ الْحَكِيْمُ وقال رسول الله صلى الله عليه وسلم لكل شيء معدن و معدن التقوى قلوب العارفين وفي الحديث عن معاذ بن جبل رضي الله عنه قال: لما بعثه رسول الله صلى الله عليه وسلم إلى اليمن خرج معه رسول الله صلى الله عليه وسلم ويوصيه، ومعاذ راكب، ورسوله الله صلى الله عليه وسلم يمشي تحت راحلته، فلما فرغ قال: "يا معاذ إنك عسى أن لا تلقاني بعد عامي هذا، أو لعلك أن تمر بمسجدي هذا أو قبر" فبكى معاذ جشعاً لفراق رسول الله صلى الله عليه وسلم، ثم التفت فأقبل بوجهه نحو المدينة فقال: "إن أولى الناس بي المتقون من كانوا وحيث كانوا" او كما قال عليه السلام

BECOME PEOPLE OF ALLAH ﷻ

In the Quraan Shareef Allah ﷻ mentions,

كُونُوا رِبَّانِيَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

Become the people of your Rabb because you teach the Kitaab and study it.

Looking at the verses prior to this verse and after this verse it appears that this verse refers to the Ulama and the students of the Darul Uloom.

In this verse Allah ﷻ used the word “Kunoo” which is a command and used in the plural form. A command also indicates towards continuity which is referred to as “*Istimraar*” in the Arabic language. **Rabaniyyeen** refers to Ahlullah (people of Allah), thus the verse means that you should become the people of your Rabb. How do we become the people of Allah?

بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

because you teach the Kitaab and study it

This can be achieved by your teaching and studying the Kitaab, referring to the Quraan Sharif, whether it be conducting lessons of the Quraan or Tafseer of

the Quraan. Similarly, the object of teaching the various subjects whether it be Nahw, Sarf, Tajweed, Tafseer, Hadith, Usul-e-Hadith, Lughat, etc. is to become “Rabbaniyyeen – Allah Wala.”

DUA OF IBRAHIM ﷺ

In the second verse that I had recited, Allah ﷻ mentions the Dua of Hadrat Ibrahim ﷺ

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

O our Rabb! Send to them a messenger from amongst them who will recite Your verses, teach them the book and wisdom, and purify them. Certainly, You are The Almighty, The All Wise.

This was the supplication of Hadrat Ibrahim ﷺ when he had constructed the Baitullah. Ibrahim ﷺ had also included the duties of Rasulullah ﷺ in this supplication (Dua). The syllabus of Rasulullah ﷺ was firstly to recite the verses of the Quraan to the people. This requirement is being fulfilled by the primary Madaris (which we refer to as the Maktab). This is the backbone of the Ummat, therefore Makaatibs should be established

throughout the world, because of which every Muslim child and adult will learn how to recite the Quraan Sharif. Their Makhaarij (pronunciation), Tajweed (reciting every letter with the correct pronunciation and with its required qualities), will be corrected.

The next responsibility of Rasulullah ﷺ was,

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

teach them the book and wisdom

The function of the Darul Uloom is to teach students the details of Deen such as Tafseer, Usul-e-Tafseer (principles of Tafseer), and a deeper understanding of Quraan.

They also learn the “Sihaah Sitta” referring to the six most authentic books of Hadith namely Bukhaari Sharif, Muslim Sharif, Tirmidhi Sharif, Abu Dawud Sharif, Ibn-e-Majah and Nasaee Sharif. The students also learn other books of Hadith and Fiqh (Islamic jurisprudence). However, after learning these subjects the world stops. Once we have completed the Alim course and graduated, we feel that we are now complete and perfect whereas the Dua of Hadrat Ibrahim ﷺ indicates that one

department referred to Tazkiya-e-Nafs (purification of the soul) is still outstanding. The Quraan states,

وَيُزَكِّيهِمْ

and purify them

This is one more department. If we fulfil the responsibility of Tilaawat-e-Kitaab and Taleem-e-Kitaab then we have only fulfilled two thirds of our responsibility with one third still outstanding. If a person hasn't completed this remaining portion, then one is not in a position to go out and work in the Ummat, therefore all three works have to be completed which is the basic requirement. The weakness found in the Ummah today is generally due to being negligent in this department which is referred to as Tazkiya.

ADVICE RENDERED TO HADRAT MUAAZ ﷺ

In the Hadith which was recited in the Khutbah, Rasulallah ﷺ told Hadrat Muaaz ﷺ whilst bidding him farewell towards Yemen, "O Muaaz, perhaps you will not meet me after this year, you will pass by my Masjid or Qabr." Hadrat Muaaz began weeping on his separation from Rasulallah ﷺ, so

Rasulullah ﷺ faced Madinah Munawwarah and said, “the closest person to me is the person that has Taqwa whoever it may be wherever he may be (in the world).”

This is what is required from us, and this is an important aspect of our Deen. We are required to be Ulama-e-Rabbaniyyeen. We should not only recite Quraan Sharif and make Talim of the Quraan, but make Tazkiyah as well.

MINES OF TAQWA

It is mentioned in the Hadith,

لكل شيء معدن و معدن التقوى قلوب العارفين

For everything there is a mine, and the mine of Taqwa is the hearts of the Aarifeen (those that had recognised Allah ﷻ).

IMPORTANCE OF DEEN IN ONE'S LIFE

We should understand that Deen does not become alive by knowledge of Deen. Deen will come alive by bringing practical Deen into one's life. The phrase “knowledge of Deen” is termed as an ***Idhafee Tarkeeb*** in Arabic. This comprises of two parts, firstly the ***Mudhaaf*** and thereafter the

Mudhaaf ilayh. The word knowledge is the ***Mudhaaf*** and the word Deen is the ***Mudhaaf ilayh.*** Such a phrase demands that the first word and the second word are independent words with their own meanings which brings us to the conclusion that knowledge is different from Deen.

Ilm is not Deen. Ilm is the knowledge of Deen, and Deen refers to something else. When a person makes his Tazkiya then ***“Maa’lumaat”*** (the information or knowledge that one has acquired) will become ***Maa’mulaat*** (knowledge which we practise upon). When a person practises upon the knowledge that he has acquired, then this is what we call Deen.

To understand this point, we will elaborate by means of an example, a person has a picture of a lion. The children will poke the eyes of the lion, cut the tail of the lion, play with the picture, etc. as it is a picture and nothing more. If there was a real lion, nobody will even dare to interfere with it.

We are picture Muslims therefore the enemies of Islam are torturing us, kidnapping our children, raping our women, etc. This is the result of not being true Muslims and the reality of Deen not

being within us. Deen is so powerful that it has no comparison in the world, no hydrogen bomb, atomic bomb, nothing can compare to the power of Deen.

DIFFERENT TYPES OF SALAAH

Knowing about Salaah and giving a lecture on Salaah is quite in order, but performance of Salaah is actually what is essential. Allah ﷻ mentions that there are two types of Salaah,

فَوَيْلٌ لِّلْمُصَلِّينَ

Destruction be for those performers of salaah

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

...who are neglectful in their salaah...

The second type of Salaah which Allah ﷻ makes reference towards,

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Those who are humble (sincere, tranquil) in their salaah...

When a person performs a Salaah of humbleness (as explained in the verse) then Salaah will prevent

him from indecency and evil. This is a Salaah with its reality. Allah ﷻ mentions in the Quraan,

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Verily Salaah (performed with all its conditions and etiquette) prevents (the person performing the salaah from) immoral (indecent) behaviour and evil.

NAFS-E-AMMARAH

There are three types of Nafs. The first stage is where the Nafs continuously commands one to do evil which is termed as Nafs-e-Ammarah. Initially the Nafs of every person is such that it continuously commands one with evil, thus a concerted effort is required to correct the Nafs just as one is required to care for the physical body.

If the Nafs is kept under control at all times and treated then it becomes Nafs-e-Lawwama. This is such a stage where the Nafs taunts a person for carrying out some evil by saying, “You consider yourself as such a pious person yet you are involved in such sins.”

NAFS-E-MUTMAINNA

If the Nafs is treated further then one reaches the next stage which is “Nafs-e-Mutmainna.”

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ
“O contented soul!”

ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً
Return happily to your Rabb while He is pleased
with you.”

فَادْخُلِي فِي عِبَادِي
“Enter among My (chosen) bondsmen...”

وَادْخُلِي جَنَّاتِي
“...and enter My Jannah.”

If one attains this stage then at the time of death Allah ﷻ blesses the Nafs with two great bounties. One is that a person will be pleased to meet Allah ﷻ and secondly Allah ﷻ will be pleased with such a person. Can there be a greater treasure than being pleased with Allah ﷻ and Allah ﷻ being pleased with him?

TREATMENT OF THE NAFS

In conclusion, the Nafs commands evil and an effort is required to correct the Nafs by visiting the spiritual hospitals and taking treatment.

In the world, we have universities and hospitals which are two separate entities. A person attends the university to acquire knowledge but a university professor also visits the hospital when ill.

Similarly, we have our Darul Ulooms and universities where we acquire knowledge but these are not hospitals. If an Ustaad lecturing at the Madrasah is ill then he too will have to visit a hospital.

A person suffering from heart problem, cancer, diabetes, high blood pressure, etc. is required to visit a doctor or hospital and be treated for his illness. Similarly, spiritual sicknesses affect a person and also require treatment.

A pious person was ill in Bombay hospital. The doctors required him to sign a document authorising them to carry out an operation. He said, "I will enquire from my spiritual doctor first." They were surprised to hear that there is someone referred to as a spiritual doctor so they asked him, "Who is a spiritual doctor? We are the doctors that are treating you." He said, "Gather all the doctors in the hospital so that I may explain to you who is a

spiritual doctor.” When the various doctors gathered he said, “You are able to test my diabetes levels, cholesterol, blood pressure, etc. but are you able to tell how much of anger, pride, vanity I possess? They replied that they were unable to determine these things, so he explained that this was the function of a spiritual doctor.

PRIDE

In one gathering Rasulullah ﷺ informed Sahaaba that sometimes pride enters a person yet he is totally unaware of it. Hadrat Abu Bakr ؓ said, “We will be destroyed in that case O Rasulullah ﷺ” Our Salaah, fasting, Haj, Umrah, will all be destroyed. Rasulullah ﷺ taught them a Dua by which a person will be protected from pride and show.

The Dua is as follows,

اللهم انى اعوذبك ان اشرك بك شيئا وانا اعلم واستغفرك لما لا اعلم

Oh Allah! I seek refuge in You from ascribing any partners to You knowingly, and I seek Your forgiveness from that which I am unaware of.

This sickness of pride and ostentation even creep into the Ulema whilst one is totally unaware about

it, thus treatment is required. Anger is one of the terrible spiritual maladies that a person suffers. A person unable to control his anger even ends up shooting someone. These are spiritual sicknesses that require treatment.

Masha'Allah, Ulama from throughout the world are present here. There are a number of hospitals and clinics for physical illnesses, with many doctors available to attend to them. Do we have a hospital for spiritual illnesses in our cities and countries to treat our Kufr and Shirk? Nowadays, we hate the Kaafir, but we don't hate the Kufr, in fact Kufr is in our lifestyles. The treatments to these illnesses are also absolutely necessary. Spiritual illnesses can be likened to heart problems, diabetes, cholesterol, hyper tension, etc. How good doesn't a person feel when he takes treatment?

A person with pride and ostentation feels that there isn't anyone like him, whilst people tend to stay away from such a person and as a result people do not benefit from such a person, even though he may be an ocean of knowledge, but when these spiritual diseases are treated a person feels wonderful.

SERVING DEEN WITHOUT SPENDING TIME UNDER A SENIOR

There is a little joke with a lesson behind it to understand this point. A person requiring surgery went to the hospital. The doctor noticed that the patient is extremely tense and anxious. He asked the patient, "Why are you so worried?" The patient replied, "This is my first operation." In order to console the patient the doctor said, "Don't worry my friend, this is also the first surgery that I will be conducting." Can we imagine the added anxiety in the patient now?" Can we imagine if a doctor conducts surgery after studying all the textbooks without doing any housemanship, how dangerous isn't it? Similarly, if an Alim of Deen passed all his subjects with distinctions but never did any practicals under the supervision of a senior then he too is in danger.

SPIRITUAL DOCTORS

Before entering Jannat, we will be commanded to meet the chosen servants of Allah ﷺ. The Quraan states,

فَادْخُلِي فِي عِبَادِي

"Enter among My (chosen) bondsmen..."

These servants of Allah ﷻ are the spiritual doctors who had treated people for spiritual illnesses. They are the ones that corrected you spiritually due to which you have become eligible for entrance into Jannat, therefore you should meet them first. The Makeen (dwellers of Jannat) are better than the Makaan (Jannat), as these dwellers of Jannat have brought Deen to us.

AAYAAT OF THE QURAAAN

There are approximately six thousand Aayaat (verses) in the Quraan. An Aayah means a sign. We are currently in Azaadville. If we want to travel to Johannesburg which is towards the East of Azaadville, we will have to follow the signboards and reach our destination, or if a person wants to reach Pretoria then he will have to follow the appropriate sign boards to reach his destination. Likewise, every Aayat directs one towards Allah ﷻ. How many of us have become Huffaz, Qurrah, Ulama, but we haven't reached Allah ﷻ as yet. The object of the Quraan is to gain the recognition of Allah ﷻ. When one gains the recognition of Allah ﷻ, then only will a person gain Ikhlaas as one will now realise that Allah alone can reward a person.

Allah ﷻ is “Ni’mal Qaadireen” the best of appreciators.

When a person recognises Allah ﷻ then he becomes so insignificant that he regards himself as absolutely nothing. The recognition of Allah will only be attained in the company of the pious.

HADRAT MAULANA QAASIM SAHEB NANOTWI



Finally the cherry on the top, Tazkiya is a part of the life of Hadrat Maulana Qaasim Nanotwi ﷻ (Qaasimul Uloom Wal Khairaat), as a result of which Allah ﷻ had taken great work from him in the world. As you can see that South Africa is a non-Muslim country yet Allah ﷻ has taken great work from the people here as well, and not only here but even in Malawi, U.S.A, U.K., Zambia, etc. This is all the result of Tazkiya-e-Nafs. These great results cannot be achieved with knowledge only. If correct knowledge is missing then there wouldn't be Deen rather there will be Khurafaat (incorrect and corrupt practices). Therefore correct knowledge and correct understanding is absolutely necessary for one to practice upon Deen. May Allah ﷻ grant us the Taufeeq of Amal. Ameen!

KHANQAH AKHTARI, AZAADVILLE

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