

Cheikh Ahmadou Bamba

*Tazawudu-c-Cighar*

# Provisions for the Youth



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# **Provisions for the Youth**

*leading unto ALLAH's Gardens [beneath  
which] rivers [flow]*

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# **Tazawudu-c-Cighar**

## **(Provisions for the Youth)**

*I seek ALLAH's Protection from Satan the rejected one.*

*«And I commend her and her offspring to Your Protection from Satan the rejected one» (3:36)*

*«O my LORD! I seek refuge with Thee from the suggestions of the Satans. And I seek refuge with Thee, o my LORD! Lest they should come near me» (23:98)*

*In the Name of Allah, Most Gracious, Most Merciful May ALLAH Bestow His Peace and His Blessings upon our Lord and Master Muhammad, upon his Family and his virtuous Companions and may He Bless them all...*

*Peace and Blessings that would take whoever reads this book unto the Heaven promised to the righteous.*

*Let it be so O CHERISHER and SUSTAINER of the Worlds!*

1- The one named Ahmad who pays infinite tribute to his ABSOLUTE MASTER and who regards himself as a subject of ALLAH and the Servant of the Prophet, says:

2- Praise be to ALLAH, the ETERNAL BENEFACTOR Who has always treated me with benevolence...

3- I render Him thanks for having bestowed on me the Science of Divine Unity (Tawhîd) and the two related branches (Islamic Law and Mysticism) which make up the Path of the One

4- May Peace and Blessings be upon His Friend, the Beloved Prophet Ahmad

5-Upon his Family and his Companions that were Real Believers, Practicing Muslims, Noble and Genuine Worshippers ...

**4** - *Provisions for the Youth*

6- This blessed and beneficial work is an introductory book [that] I put into «Rajaz» verse

7- I entitle it «Provisions For The Youth» leading unto ALLAH's Gardens [beneath which] rivers [flow]

8- This is solely from ALLAH, my LORD, to venerate Him I do solicit [Him] to accept my deeds, to grant me Safety, Pure-heartedness and Fortitude

9- And that this versification should direct unto His Straight Path anyone that learns it

10- And that this book be a way unto Bliss for adolescents, the elderly, youth and women...

11- Now it is time to enter the heart of the matter, ALLAH's Satisfaction remaining forever [as] my sole purpose...

13- E12- O young people! Never concern yourselves with anything but righteousness and seeking knowledgendeavour to evenly learn and revise your lessons; steer clear of [the] dens of vice

14- Link up closely with someone who never ceases to worship his LORD, so that he should lead you in His Straight Path

15- Because whoever hastens to take the Right Way in his younger days shall surely be granted rest in his elder days...

16- And anyone [during adulthood] who makes up for time lost in futilities [during his youth] and devotes himself resolutely to use his lifetime advisedly...

17- ...Through genuine repentance and turning steadfastly towards ALLAH, [they] shall achieve perfection for sure

18- Do follow these pieces of advice, so [that] you will undoubtedly gain advantage here below and be ranked amongst the Blessed in the Hereafter...

19- The parts which make up our LORD's Religion are: Faith (Îmân), Practices of Worship (Islâm) and Spiritual Perfection (Ihsân)

## **Chapter I: The Profession of Faith (Iman)**

20- O young people! Your faith in [ALLAH], to Whom belong youngsters as well as elders,...

21- Consists in believing in ALLAH, in the Angels, in the Revealed Books - [which guide any man or woman committed in ALLAH's Path]

22- In the Judgment Day, in ALLAH's Noble Messengers and in the Heavenly Decree - [that fulfils my wishes]

23- Your faith in your LORD is first testifying that His Existence is undoubted

24- That He is the Beginningless FIRST and the Everlasting LAST

25- That He DIFFERS from all the creatures and He needs nobody - [He that gathered me all Favors]

26- He is the ONE and He is alike to nothing - [He Who never ceases to demonstrate His Greatness...]

27- He is indeed PEERLESS in His Essence, UNIQUE through His Attributes and in all His acts- [He that subdued my enemies...]

28- He has no peer, neither in His Essence nor in His Attributes nor in His Acts; However He elects whosoever He pleases...

29- ALMIGHTINESS and PERFECT WILL are necessary Attributes of ALLAH - [do adore Him and stand in awe before His Majesty...]

30- ALL-KNOWING, LIFE as well as HEARING, SIGHT and SPEECH are also essential [Attributes] with regard to the LORD of Mankind

31- It is thenceforward necessary to believe that our LORD MOST HIGH is ALMIGHTY, is ENDOWED WITH WILL - [He that never ceases to show His gratitude...]

32- That He KNOWS ALL, He is LIVING, He HEARS and SEES ALL

33- ...And that He SPEAKS - [may ALLAH provide thee Guidance through the grace of «Laa ilaaha illa Laah»...]

34- Conversely, it is improper to assign the opposites of such Attributes regarding His Essence - you are thus reminded to set Him apart from that

35- I am referring to non-existence, having a beginning point or an ending point, needing somebody or being alike with any creature whatsoever

36- Multiplicity, inability, constraint, deafness, ignorance, death, blindness or muteness [are likewise considered as being unseemly regarding His Greatness]

37- From that fact - being unable, deaf, constrained, ignorant, blind...

38- Or mortal or dumb, such terms are indeed inconceivable regarding the LORD of Heavens - Praise be to Him!

39- In fact ALLAH is not compelled to do anything; rather He bestows His favors by Pure Mercy – May His Glory be celebrated!

40- Do acknowledge that ALLAH is at complete liberty to create or to not create all that exists; so shall you be free from mistakes...

41- I have already summed up in an earlier work, [called «THE GIFTS OF THE PURE ONE»], well- detailed particulars regarding these twenty Divine Attributes [that are mentioned above]

42- [For that reason, I will not dwell upon that here] because this book stands just as a preliminary component of the main treatise which better expands on its content...

43- As regards the Angels, faith in them is asserting and being really convinced...



44- ...That their existence is unquestionable and that they are entirely safeguarded against sinning

45- That they are creatures who neither excrete feces nor urinate; they are wholly Purified

46- Neither do ALLAH's Angels eat nor do they drink - Peace be upon them...

47- They are eternally placed in High Honor and none of them disobey the ETERNAL ABSOLUTE

48- Each one of them carries out any Order he has been given by ALLAH - [those who provided me with Safety and Bliss...]

49- Their LORD, the EVERLASTING, has created them from Pure Light

50- Celebrating the Praises of their LORD is their sole beverage, glorifying His Name is their only food; about this you should never doubt...

51- [O young people!] Your faith in the Sacred Books is attesting that their Revelation is truthful

52- And that the whole Message they convey [prior to the adulterations] is indubitably authentic - whosoever has trust in them shall gain loftiness...

53- According to reliable sources their number corresponds to one hundred and four (104) of which ten [(10)] were revealed to the Prophet Adam

54- Fifty (50) out of them were revealed to his son Seth, thirty (30) were revealed to Esdras (Ezra), ten (10) were revealed to Abraham, ALLAH's Friend

55- The TORAH was entrusted to Moses whilst Jesus received the GOSPEL

56- David received the PSALMS and the QURÂN was entrusted to the Prophet Muhammad

57- May they all be imparted Peace and Blessings, as long as the LORD of the creatures will love them...

58- Your faith in the Messengers is having trust in them and in acknowledging the genuineness of the Message entrusted to them by their LORD

59- One is compelled to testify among their necessary qualities: Sincerity, Faithfulness and the Right Conveyance of the Message that they were entrusted [with]

60- Thenceforth deeming them as capable of untruthfulness, false witness or concealment is declared unlawful by ALLAH - Who is in charge of Rewarding

61- I mean that such terms as these are all inadmissible regarding the Messengers - [you should be steadfast in calling Peace upon them...]

62- Acknowledge that they are nevertheless subject to human troubles insofar as these [human troubles] breed not demeaning disabilities

63- Such as diseases, provided they are not repulsive like leprosy and the like because all of the Prophets are venerable

64- As for everyday activities like selling, purchasing, getting married and any other [kind of] lawful act...

65- They only enhance their standing with ALLAH, the MOST BOUNTIFUL, the HONORABLE PAR EXCELLENCE, the PRAISEWORTHY..

66- As the evidence of their truthfulness is in the Miracles they work, that proceed from the MAGNIFICENT

67- Just as though ALLAH, the MOST HIGH, was saying [through such miracles]: «My Servant here is truthful through all his acts and all his words»...

68- The number of the Messengers (Rusûl) corresponds to three hundred and thirteen (313)

69- As for the entire Community of Prophets (Anbiyâ) and Messengers (Rusûl), their number adds up to one hundred and twenty-four thousand (124,000)

70- May they all be eternally granted Peace and Blessings...

71- Your faith in the Last Day is being fully convinced of its ineluctable Advent with all that it involves

72- Such as the Resurrection, the Great Gathering, the Scales, the Basin, Heaven and Hell

73- The Sirât Bridge [overhanging Hell], its Crossing, the Calling into Account, the Messenger's Intercession and the Grievous Chastisement

74- On that Day a subject shall be called unto infinitesimal accounts as slight as «Qitmir», «Fâtil» or «Naqir» about his deeds

75- The lexicographical distinction made between the words «Naqir», «Fâtil» and «Qîtmir» is this:

76- «Naqir» is the external husk of the date, whilst «Fâtil» is the small groove of its stone

77- [And] the white translucent internal covering membrane of the date is called the «Qîtmir»

78- As a symbol of extreme Justice [which will prevail on that Day] there will be a fair settlement between any unhorned animal [that was] harmed by a horned animal...

79- For my part I do render thanks to ALLAH for having spared me from being called to account and for having set all my life as an everlasting quest for good...

80- Death, the Questioning as well as the Chastisement in the grave belong to the stages of such a terrible Day - you [should] know this

81- Because the Resurrection process comprises two main Stages : the 1st Stage (Lower Stage) which takes place as soon as [a] human soul departs [from this] worldly life

82- And the 2nd Stage (Higher Stage), [which takes place] following upon the Trumpet's Blowing - [my Covenant shall never be disappointed on that Day..]

83- Your Faith in the Decree of ALLAH, the MOST GRACIOUS, the NOBLE BENEFACTOR that grants Security...

84- Is [having] absolute certainty that anything which occurs, secretly or openly, in whatever circumstances...

85- Proceeds from our LORD's Knowledge, His Will and His Almightyness - which all entail [His] Favors...

86- Whether it is in a good way - such as obeying ALLAH - or in the opposite way - such as committing transgressions

87- And whether [what is in question] is pleasant - as a Reward granted to the Muslims - or bitter - as the Chastisement undergone by the wrong-doers

88- So [that] anything which happens in an obvious or hidden way originates from the very Decree of my LORD, the ABSOLUTE RULER...

89- That His Decree which grants the wishes of any servant He Loves the same way as He dispels any harm [away from] him without no trouble...

90- His Decree to whosoever He Loves not likewise entails [a] tough calling into account, chastisement and veiling...

91- Indeed it is compulsory to believe that causing whatever effect is our LORD's exclusive Privilege, not included under the scope of the creatures

92- It is inherently not allowed to any creature, throughout the entire universe, to entail whatever effect [on its own self]; such an assertion is assuredly indisputable...

## Chapter II: Practices of Worship (Islam)

93- O young people! Your Submission to ALLAH, LORD of this present world and MASTER of the next world...

94- Consists in the Islamic Testimony of Faith, Prayer, Fasting, Pilgrimage and Legal Charity (Zakât); all of these are mandatory indeed...

95- The Testimony: «There is no other god but ALLAH, Muhammad is ALLAH's Messenger»

96- Peace and Blessings be upon [the Prophet], upon all his Companions and Family

97- [Such a phrase] is assuredly the best speech that can be uttered; anyone who denigrates (belittles) it shall bring ruin upon himself...

98- Any who devotes himself to repeating it with due reverence shall gain great advantages and shall be freed from distress...

99- Know that the Five Prayers are Canonical Obligations – [so that] you may be guarded from mistakes...

100- This is according to the Holy Book and the Prophetic Tradition as well as the Consensus [of the Scholars]; thence any who deliberately gives up observing them...

101- ...Out of a spirit of negation, is held as an apostate (one who repudiates his faith); he will be given three chances to repent in accordance with the Islamic Law [implemented in a Muslim Community]

102- He will be left alive if he repents; otherwise, he will be put to death by the sword in conformity with the Messenger's Legislation

103- Peace and Blessings be upon him, upon his Family and his clear-sighted Companions

104- And neither will [the one sentenced to death] be subject to funeral washing nor will he be covered with a shroud; he will be deprived of the ritual prayer for the dead and will not be buried in a Muslim cemetery

105- The Imâm will contend himself with sending someone [to be] in charge of burying him

106- He will not be turned towards the Ka'aba, and his whole inheritance will be deposited within the Muslim Public Funds...

107- Now, as regards the case of the one who agrees with the obligatory nature of Prayer and refuses however to perform it without any valid excuse

108- He will be allowed respite until prayer time in the hope of seeing him comply,

109- They will keep warning him about his duty to pray until there is just enough time to perform one rak'a within the prayer time limit

110- To spare him execution, one would wait until not even an interval sufficient to entirely recite Al-Fâtiha and to mark the standing posture is left

111- In [the] case [that] he persists in disobeying, the concerned Authority will put him to death by sword, in conformity with the kind of penalties provided for Muslims but however not with those usually implemented for unbelievers

112- And even if he makes pretence of regretting his behavior in saying: «[Please!] Do enable me to obey now!» One will not take into account such a plea in an ultimate attempt to escape death...

113- His funeral prayer will not be directed by an eminent person so as to admonish the others

114- His grave will not be leveled [as in the previous case] but left bumpy for he is still only considered a Muslim by the Masters

115- This opinion is expressed by Imâm Al 'Awfî - may he be granted the Satisfaction of ALLAH, the One that enlightens my heart...

116- Purification is an Obligation for us [that is] well-established by the Book and the Prophetic Tradition as well as the Consensus [of the Scholars]

117- Any [member of a Muslim Community] that neglects to conform thereto with no valid motive will be put to death - but not because of unbelief however

118- Because prayer cannot be performed without it; its compulsory nature remains therefore undeniable...

119- Whoever performs his prayer in the most perfect manner...

120- In praying as ALLAH has ordered in strict conforming to all the apparent prayer modes - Glory be to Him! -...

121- In adequately accomplishing genuflections and prostrations as well as the standing and sitting postures...

122- With no noticeable omission during the prayer; but if he is questioned after the completion...

123- About Obligatory Acts (Farâ'îd) and the Traditional Acts (Sunnah) relating to Prayer according to the Scholars

124- And about the legal character of Prayer; whether it is mandatory, commendable or just traditional according to the Texts...

125- Then such a one, being quite unaware of what he is asked about, contents himself in replying to his questioner:

126- «I just imitate [the] people as I see them doing while performing their prayers...»



127- Some of the Scholars consider that his prayer is not valid and [that] his excuse will not be accepted

128- According to the Scholars the same applies to the one who in the most flawless ways performs his ablutions

129- In fulfilling all its noticeable conditions that is to say : 1- Washing one's hands up to the wrists three times

130- 2- Gargling [water in] one's mouth and rinsing out one's teeth three times, 3- Sniffing and flushing water out of the nostrils three times

131- 4- Washing one's face three times, 5- Washing one's two forearms three times

132- 6- Rinsing one's fingers [by letting water run across them] and rubbing them, 7- Running one's drenched hands on the head forward and backward, 8- After water renewal, cleaning one's ears

133- 9- Washing one's feet and allowing water to pass between the toes, then putting the finishing touches to one's ablutions in the most perfect way...

134- The one who impeccably performs the Purification Bath [is ranked in the same juridical case], meaning:

135- 1- Rinsing one's hands up to the wrists three times, 2- Purifying one's soiled body's parts

136- 3- Cleansing one's meatus secretion and formulating the intention of purification upon washing the penis or the vulva - [which is a Divine Obligation]

137- 4- Passing afterwards to ablutions [as described above, but] with unique washing specifically for each part, 5- Entirely rubbing one's hair and moistening it

138- ...Starting from the nape [of the neck] up to the forehead - [so as to ward off evil]

139- 6- Washing one's head with three sprayings of water after rubbing [their] hair

140- 7- Taking some water in one's right palm, inclining one's head and washing one's right ear

141- 8- Washing one's left ear in the same way, 9- Washing one's neck

142- 10- Washing one's right side down to the knee, 11- Proceeding likewise with pure water in sufficient quantity to one's left side

143- 12- Washing one's right leg down to the ankle, 13- Proceeding likewise with one's left leg

144- 14- Washing one's back, 15- Finishing [up] by [washing] one's stomach and chest

145- And if after this performance it turns out that through all these acts such a one is not able to tell Obligatory Acts (Farâ'id) from Traditional Acts (Sunan)

146- That one keeps his state of minor impurity as well as [this state] of major impurity - you [should] bear that in mind!

147- His prayer [following upon such a purification] is considered null and will not be accepted [by ALLAH], as indeed he has committed sins through all his acts!

148- He has disobeyed his LORD and the Prophet - ALLAH's Most Excellent Blessings be upon him

149- This opinion expressed by Imam Al 'Awfi assuredly gives [to any heedless person] serious grounds for fearing...

150- He furthermore adds that any other practice of worship performed in similar conditions is not valid

151- Such as Pilgrimage, Holy War, Fasting and other recommended deeds like spending on charity, feeding the needy and so [on]

152- However other Scholars consider that anyone who performs [a] Purification Bath or Ablutions with no actual shortcomings

153- Just the way mentioned above and who forms sincere intention to fulfill what ALLAH has ordered up to performing Ablutions or [the] Purification Bath...

154- His performance is valid and according to well accredited arguments he is considered as having discharged his duty

155- His prayer is likewise valid since he has expressed a genuine intention to carry out his LORD's obligation

156- He is not considered as [being] sinful or disobedient simply owing to his lack of education and to his shortcoming

157- Now, regarding Imam Al 'Awfi's opinion - may he be granted Mercy by ALLAH who has the power to dispel fear...

158- That is assuredly a way to Guidance, a valuable teaching and a piece of advice for any ignorant person

159- So that everyone may strive to know his religious duties outside [of] any [temptation] from stubbornness

160- May our MOST BOUNTIFUL LORD reward him with His Favors - the way He bestowed His Advantages and Security on me

161- For my part I do put this : "Our LORD forbids to any person recognized as accountable for his actions... "

162- "...To perform any practice of worship prior to knowing the particular legal conditions which rule it. " ; such a point of view is verily reliable...

163- Indeed any such [one] who ignores his religious obligations and who persists in not asking information thereon is bringing ruin upon himself and is wronging himself..

164- There are fifteen (15) Obligatory Acts relating to Prayer according to Al 'Awfi, the distinguished juriconsult:

165- 1- The first one is expressing the intention to pray, 2- The second one is the first sacramental phrase (Takbir: "Allâhu Akbar")

166- 3- The third one is the standing posture when saying the Takbir, 4- The fourth one is the reciting of the Surât Al-Fatihâ

167- 5- The fifth one is the standing posture when reciting the Fatihâ

168- 6- The sixth one is genuflection, 7- The seventh one is straightening from genuflection - [the MUNIFICENT is indeed in my favor...]

169- 8- The eighth one is prostration, 9- The ninth one is straightening from prostration - [the Intercessor has guided me...]

170- 10- The tenth obligation is when praying behind an Imam [that is leading the prayer] to express [your] intention at the beginning to follow behind the Imâm

171- 11- The eleventh one is respecting the established linking of the Obligatory Acts, 12- The twelfth one is pausing a little between prayer steps

172- 13- The thirteenth obligation is being in balance during each posture, 14- The fourteenth one is the final salutation ("Assalâmu 'Aleykum")

173- 15- The fifteenth obligation is maintaining sitting posture when saying the final salutation - [so was it conveyed]

174- There are eighteen (18) Traditional Acts relating to Prayer:

175- 1- The prayer announcement (Iqâma), 2- The Surât recited after the Fatihâ

176- 3- Standing posture when reciting that second Surat, 4- Reciting in [a] loud voice whenever it is suitable

177- 5- Reciting in [a] low voice whenever it is suitable, 6- All the Takbîr (“Allâhu Akbar”) save the first one [which is obligatory]

178- 7/8- The two Professions of Faith (Tashahhud), 9- Calling for Blessings upon the Prophet - [whose servant here is guarded against his enemies]

179- May ALLAH grant him Peace and Blessings [by] the way He has lifted him up to a High Station...

180- As [well as] his Family and his Companions and may He rank this present versification as the Most Sublime Light...

181- Such a Calling for Blessings only occurs in the second Tashahhud, according to the Erudite

182- 10/11- Sitting postures when saying the first and second Tashahhud

183- 12- Extending slightly [the] times of pause between prayer postures, 13- Pausing a little before or after [the] final salutation

184- 14- Audible uttering of the final salutation which concludes the prayer, 15- Salutation in reply to the Imam [in case we were praying under his direction], 16- Salutation in answer to our left prayermate

185- 17- Believer’s silence if praying behind an Imam who is reciting the Quran loudly, 18- Symbolic object (Sutr) put before one that is praying, so as to mark the prayer place

186- This applies only to an isolated person or to an Imam, but a believer that prays behind an Imam must content himself with the Imam [serving as a Sutr]

187- Ablutions comprise eight (8) Obligations, in the Master's opinion:

188- 1- Expressing intention to perform Ablutions, 2- Washing one's face, 3- Washing one's forearms up to the elbows

189- 4- Washing one's fingers and intertwining them

190- 5- Passing one's drenched hands on the head, 6- Washing one's feet, 7- Rubbing each part with one's hands, 8- Linking unbrokenly  
Obligatory Acts of Ablutions

191- Traditional Acts [of] Ablutions equals its Obligatory Acts (8) in Al 'Awfi's opinion

192- 1- Washing one's hands, 2- Rinsing one's mouth, 3- Sniffing water through one's nostrils, 4- Cleaning one's ears, 5- Water renewal, moistening for this purpose

193- 6- Flushing water out of one's nostrils, 7- Running one's hands on the back of the head [from the nape back to the forehead], 8- Respecting the right linking [Obligatory Acts of Ablutions]

194- There are five (5) Obligatory Acts relating to [the] Purification Bath: 1- Expressing intention when beginning purification

195- 2- Rubbing concerned parts when washing, 3- Linking obligatory purification acts unbrokenly, 4- Rubbing one's hair, 5- Passing water under one's braids, for any man with plaited-hair

196- There are four (4) Traditional Acts relating to [the] Purification Bath: 1- Washing one's hands when beginning [the] Purification Bath as with [the] Ablutions

197- 2- Rinsing one's mouth, 3- Sniffing water through one's nostrils, 4- Cleaning one's ears and moistening them

198- There are eight (8) Obligations relating to Tayammum (purification with sand): 1- The first one is expressing the intention to perform Tayammum

199- 2- Use clean sand, 3- Linking of the Tayammum obligatory acts unbrokenly, 4- The tapping of one's palms on the sand first

200- 5- Passing one's palms on the face, 6- Rubbing one's palms up to the wrists, 7- Performing Tayammum immediately before practicing the intended worship

201- 8- Accomplishing Tayammum within the time assigned to the prayer but never before

202- There are three (3) Traditional Acts relating to Tayammum: 1- Respecting the established linking stages, 2- Tapping one's palms on the sand once again

203- [Remember that] such a tapping is made with both palms... 3- Rubbing one's forearms from the wrists up to the elbows

204- [I advise you however to] cease performing Tayammum without [a] valid excuse and to prefer purification with water if you are in good health

205- But in case you have water at your disposal while having a valid constraint, in this instance sand may well be used as a substitute for water - [Do conform to this advice...]

206- [The] Fast is made up with just two (2) Obligations:

207- 1- Intention to perform fast, 2- Abstention from anything which may break it -[aiming there through the Satisfaction of the EVERLASTING LORD Who provides us with pure Sustenance...]

208- As for its Traditional Acts there are three(3), according to the clear-sighted Master: 1- Breaking fast as soon as possible after sunset

209- 2- Having one's last meal (Suhûr) as late as possible in the night,  
3- Preventing one's tongue from vain chattering

210- There are four (4) Obligations relating to Legal Charity: [Remember to observe them all!]

211- 1- Expressing genuine intention to pay Zakât, 2-Respecting the legal expiry date, 3- Property must [be] worth the minimum taxable base, 4- Zakât must not be transferred elsewhere

212- Zakât has furthermore three (3) fine rules of propriety which grant [a] reward

213- 1- Paying Zakât willingly, 2- Zakât quality must be representative of the taxable property

214- 3- Avoiding public payment of Zakât, lest one should fall into ostentation which is most detrimental to worship...

215- There are four (4) Obligatory Pilgrimage Acts, according to the Masters: 1- Expressing [the] intention to perform [the] Pilgrimage

216- 2- Going round the Ka'aba (Tawâful Ifâda)

217- 3- Ritual walk between Safa and Marwa

218- 4- Being present at Mount 'Arafa

219- [The] Pilgrimage comprises twelve (12) Traditional Acts:

220- Four (4) out of these acts take place during the Sacrament (Ihrâm) and have to be performed by all deferential pilgrims:

221- 1- Global Purification symbolizing effective entry in dedication,  
2- Removal of any stitched garment

222- 3- Ritual wearing of linen cloth (Izâr), of a scarf-garment (Ridâ) and of a pair of sandals



223- 4- The fourth Traditional Act is, according to Al 'Awfi - may he be granted ALLAH's Satisfaction-

224- Reciting the "Talbiya" - [which imparts ALLAH's reward, according to the Tradition of the Prophet, the Accredited Intercessor, the Virtuous]

225- Peace and Blessings be upon him, upon his Family and his Companions that are pure and noble- hearted...

226- Four (4) other Traditional Acts take place within the ritual going round the Ka'aba (Tawâf): 5- Walking during the Tawâf, 6- Kissing the Black Stone with one's lips or through one's hands

227- 7- Men [should have a] fairly rapid pace (Raml) during the three first laps, 8- Making wishes during the Tawâf

228- The four (4) remaining Traditional Acts are connected with the Ritual Walk between Safa and Marwa:

9- Kissing afresh the Black Stone up to departing from the Sacred Mosque to Safa

229- 10- Walking up the hills of Safa and Marwa

230- 11- Men [should have a] pace [that] quickens halfway [in] the valley once level with Batnul Masîl

231- 12- Making wishes on each of the two hills (Safa and Marwa) without any definite limitation set to the invocations...

232- It has been reported from the Holy Prophet, the Best Creature, that whoever utters just after the performance [of] his ablutions the following Testimony of Faith:

233- "I do testify that..." and so forth, then Heaven's Gates will be wide open before him so that he may enter thereto

234- He shall be allowed to enter through any Gate [that] he would please; the only point of divergence of the Scholars is when such an opening occurs...

235- Ahmad [the author of this work] thanks his LORD, the ONE GOD, for protecting him from damage and sorrow...

236- He shows HIM his gratitude for [having sent the Prophet], the Accredited Intercessor [as the Sign of His Mercy] - Peace and Blessings be upon him

237- ALLAH, the EVERLASTING, has honored his Covenant without any risk of downfall, thus he will never face damnation and harm stemming from jealous enemies...

238- It is compulsory for the believer to make up for the ra'kâs he missed of a prayer performed behind an Imam

239- According to the Scholars the established interval for Morning Prayer (Subh) goes from dawn to [the] complete appearance of daylight

240- In case you miss one ra'ka of Morning Prayer: 1- Stand up at the end of the prayer without saying the Takbir ("Allahou Akbar"), 2- Recite the Fâtiha in a loud voice

241- 3- Recite any other Surat of the Qurân in a loud voice; but there is no need to repeat the "Qunut" if it has been already said by the Imam

242- The time appointed to Early Afternoon Prayer (Zuhr) starts when the sun is at its zenith and ends when [the] profile equals its shadow

243- If you miss one ra'ka of that prayer: 1- Stand up at the end of the prayer without uttering the Takbir, 2- Recite the Fâtiha in a low voice

244- 3- Recite any other Surat in a low voice, 4- Sit down, recite the Profession of Faith (Tashahhud) and utter the final salutation

245- Whenever you miss two rak'as of [the] Zhuhr Prayer: 1- Stand up at the end of the prayer and utter the Takbir, 2- Recite in a low voice the Surât Fâtiha whose verses are sublime

246- 3- Recite another Surat in a low voice, 4- Do not stay in sitting posture however, move on straight to the fourth and last ra'ka instead

247- In case you miss three ra'kas of [the] Zhuhr Prayer: 1- Stand up at the end of the prayer without uttering the Takbir, 2- Recite the Surât Al-Fâtiha in a low voice

248- 3- Recite another Surât in a low voice, 4- Sit down and recite the Tashahhud

249- 5- Then stand up and perform another rak'a within which you recite the Fâtiha and any other Surat, 6- Go straight to the next rak'a without staying in sitting posture

250- 7- Do perform the remaining rak'a during which you recite only the Fâtiha in a low voice - [so shall you be freed from any compensation]

251- Late Afternoon Prayer (Asr) time starts when an object's height equals its shadow and extends until sunset begins

252- The way of mending Asr Prayer is literally the same as mending Early Afternoon Prayer (Zhuhr) [as previously described] according to all well-learned persons

253- Evening Prayer (Maghrib) takes place from sunset and extends until [the] complete fading of daylight

254- In case you miss one rak'a of the Maghrib Prayer: 1- Stand up at the end of the prayer and utter the Takbir, 2- Recite the Surat Al-Fâtiha in a loud voice

255- 3- Recite in a loud voice another Surat of the Quran - [the Book of the MOST BOUNTIFUL LORD, the MOST HONORABLE...]

256- Whenever you happen to miss two rak'a of Maghrib prayer: 1- Stand up at the end of the prayer without uttering the Takbir

257- 2- Recite in a loud voice the Surat Al-Fâtiha - [which is the Receptacle of Knowledge and great Favors and whose greatness is magnified...]

258- 3- Recite another Surat in a loud voice, 4- Sit down and recite the Tashahhud, 5- Stand up and repeat exactly the same procedure for the last rak'a, then utter the final salutation

259- Early Night Prayer ('Isha') time begins at [the] complete disappearance of [the] glow [of] sunset - this is admitted unanimously -

260- And lasts until the end of the first third of the night; that is indeed the favorite interval to perform 'Isha Prayer for anyone that is endowed with intelligence

261- In case you miss one rak'a of 'Isha' Prayer: 1- Stand up at the end of the prayer without uttering the Takbir, 2- Recite the Surat Al-Fâtiha in a loud voice

262- 3- Recite another Surat in a loud voice, 4- Sit down, say the Tashahhud then [the] final salutation

263- But if your missing consists in two rak'as: 1- Stand up at the end of the prayer and utter the Takbir, 2- Recite the Surat Al-Fâtiha in a loud voice

264- 3- Recite another Surat in a loud voice: 4- Go straight to the last rak'a without staying in sitting posture - [which is prohibited because that last rak'a is considered as the third one]

265- In case you miss three rak'as of 'Isha Prayer: 1- Stand up at the end of the prayer without uttering the Takbir

- 266- 2- Recite the Surat Al-Fâtiha and another Surat in a loud voice
- 267- 3- Sit down and recite the Tashahhud
- 268- 4- Stand up again, 5- Perform another rak'a during which you recite the Fâtiha and another Surat in a loud voice
- 269- 6- Do not stay in sitting posture but stand up and only perform the last rak'a in which you recite the Fâtiha in a low voice
- 270- Scholars have established that a rak'a must not be made up ...
- 271- ...Only if the believer succeeds in accomplishing the genuflection with the Imam within that rak'a
- 272- As for one that comes after the Imam's genuflection, there is no doubt that he must make up for the corresponding rak'a
- 273- As for him that showed up while the Imam is saying the last Tashahhud, he has to stand up and to start afresh his prayer...

## **Chapter III: Spiritual Perfection (Ihsan)**

274- O young people! Your Spiritual Perfection with ALLAH, to Whom belongs [the] soul as well as [the] flesh...

275- Consists in worshipping ALLAH as if you see Him - do then conform scrupulously to the Canon Law -

276- For even if you do not see Him, He is watching you all - then stand in awe and keep watchful of His Supervision...

277- If you really aspire to attain lofty spiritual degrees, follow closely these recommendations of mine:

278- I advise you to strive hard for knowledge, always act with a sense of propriety, show gratitude towards ALLAH, be sincere in worship and generosity

279- I recommend you to practice silence, patience and abstinence, to show gentleness whilst seeking for knowledge and to always look for better understanding...

280- Do always persevere in obeying the MOST GRACIOUS [to get] out of any transgression, no matter you are

281- Do avoid wordiness and excessive sleeping, stay aside from aught that entails immorality and corruption

282- Strive to steer clear of ostentation, of pride and of hatred, do always seek for Light wherever you may be...

283- I advise you to be sincere, to put your entire trust in ALLAH, to stay in modesty [and self-effacement] and to restrain from making endless worldly plans...

284- I recommend you to always show much propriety, for such a virtue grants ALLAH's Reward

285- Indeed being endowed with far-reaching scholarship without any sense of propriety and politeness leads to peril and sorrow

286- O young people! Never strike up a friendship with anyone that is insane, instead make [a] friend with a thoughtful companion

287- Because a thoughtful companion is one that cures his fellow of five (5) vices and leads him to five (5) corresponding virtues...

288- Such a companion cures his fellow [companion] of ostentation and teaches him perfect sincerity, so as to save him from hypocrisy

289- He cures his fellow [companion] of arrogance and leads him to modesty and forbearance

290- He gets his fellow [companion] out of a spirit of discord and teaches him a spirit of concord [to get] out of any misfortune

291- A sensible friend cures his fellow [companion] of permanent skepticism and leads him to spiritual certainty liable to heave him up to lofty degrees

292- He dispels from the disciple longing for anything harmful and directs him towards beneficial concerns...

293- Do take advantage of five situations before the coming of their five opposites, as recommended by [the Prophet] the Best of humankind -

294- May Peace and the Finest Blessings be upon Him, upon his Family and his Companions that are Pure- Hearted and Honorable

295- The first situation is youth before old age, The second situation is physical capacity before ill health

296- The third situation is wealth before neediness, The fourth situation is having enough time at one's disposal before lack of time,

297- The fifth situation is life before death; do hasten ye towards pious deeds before it becomes too late!

298- Thereupon comes to [the] end [of] “PROVISIONS FOR YOUTH” in praising ALLAH, [the One] that has [the] Might to protect against dishonor

299- I composed it for the sole Satisfaction of my LORD, the MOST BOUNTIFUL, from Whom I hope [to receive] everlasting Rewards

300- That is a versification which introduces Religious Knowledge, for practicing and propriety and which enables one to reach [their] aims

301- It is a most beneficial and blessed “Rajaz” metric [that] I put at the disposal of any fortunate person

302- My LORD - by the grace of the Prophet, the Elected One, Peace and Blessings be upon him -...

303- ...Has shown Satisfaction with this work through which He will benefit all who are destined to Bliss, who are pure-hearted and clear sighted

304- That is a book which leads to obeying ALLAH and which removes any kind of damnation and delusions

305- I was ordered to write it by ALLAH, the ETERNAL-ABSOLUTE, He Who never leads me towards any source of misfortune

306- I write it for His sake solely and He honored our Covenant in bestowing me Eminence

307- Praise be to ALLAH and Peace be eternally upon the Prophet Ahmad, the Intercessor laden with favors, upon his Family and his Companions



308- The one named Ahmad, who considers himself as a subject of ALLAH and the Servant of the Prophet, [ends here] by thanking his ABSOLUTE MASTER...

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