Millati Islami Step Seven Worksheet

1. What is the definition of shortcomings?

2. We have prayed, and prayed often hopefully, for Allah to ___ ___ ________ ___.

3. It is imperative that we ___ _____ something of what Allah has so freely given us.

4. In Millati Islami our whole thrust is to become better, ___ ______, ___ ________, and ___ _______ Muslims.

5. Surah al-Baqarah 2:183 ---explain what this ayat is saying in your own words.

6. Surah al-Baqarah 2:185 ---explain what this ayat is saying in your own words.

7. What is the difference between obligatory and the voluntary fasts?

8. All fasting is for the very same purpose, which is to ______ __ ________ and to become ______ _______ of Allah.

9. In other words, the __________ is to move at the pace in your recovery in Millati Islami that best insure your __________ _________.

10. We ___________ and _______ each other in maintaining our sobriety.

11. Again, our best hope for the __________ of our sins, the __________ ___ ___ ______ ______ _______ and __________ _______ is to hold fast to the prescription that has been so graciously given us in Qur'an and the Sunnah (way, path) of Prophet Muhammad (pbuh).

The Eighth Step of Millati Islami

8.) We made a list of persons we have harmed and became willing to make amends to them all.

1. **amend** To change for the better; improve: amended the earlier proposal so as to make it more comprehensive.

2. To remove the faults or errors in; correct.

We are taught in Islam that the very purpose for our having been created is to serve our Lord, Allah. There is a similar parallel saying in AA. It is written regarding the 8th step. To quote, “Our real purpose is to fit ourselves to be of maximum service to God and the people about us”, end of quote. We are also taught in Islam to reduce our business to writing, if at all possible. To a recovering/repentant servant of Allah, there is no greater business than sane, sober service to our Creator. QUR’AN 3:134: Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men;-for Allah loves those who do good;-It is necessary for the vessel that contains “us inside”, to clean itself, by Allah’s leave, if we are to truly become the goodly servants of Allah that all Muslims should strive to become. There is no doubt that willingly or unwillingly, we are all servants of Allah. But when we are striving to be of the most excellent character, we must remove from our psyche the weight of unnecessary guilt, shame and remorse and then afterwards keep a “clean house”. I am sure that most of us that have been involved in the drug and drink culture have borrowed, stolen, lied, cheated and bam-boozled many of our friends, family and others. We
have acted in a very UN-Islamic fashion for sure. We have often at times not behaved in just a
regular humanistic, civil manner. Upon sobering up, we may eventually find that the
remembrance of past ill deeds can begin to weigh us down, and hence slow our recovery. This
is a very critical time in the recovery process, and if the work has not been thoroughly done
prior to this step, some may falter. The very description of our Islamic 12-step program,
Millati Islami, is recovery/repentance. Repent:

1. To feel remorse, contrition, or self-reproach for what one has done or failed to do; be
contrite.

2. To feel such regret for past conduct as to change one's mind regarding it: repented of
intemperate behavior.

3. To make a change for the better as a result of remorse or contrition for one's sins.

Definition 3, best defines our goal in taking a thorough step 8. We are aware that amends
cannot be made in some situations. But as Muslims, we are never to forget that Allah knows
the heart of HIS servant. The desire to amend a past wrong should always be there. Prayers
for mercy to Allah are always the order of the day for true believers. The 1st objective is to
become a sane, sober servant of Allah. Next, we should desire for our brothers and sisters
what we desire for ourselves. These are very difficult orders to fill if we remain trapped in our
own remorseful past. We are then unable to reach out a helping hand in any good cause when
it is needed. We indeed must first feel some remorse for our past deeds. That we can feel ill at
ease about harm done to another is a divine gift from Allah. It is akin to compassion. BUT we
are not to ‘stay stuck” in that guilty past. We are to do the very best that we can in “mending”
that past. This “mending”, is the eighth step of Millati Islami.

Millati Islami Step Eight Worksheet (use extra paper if there is need)

1. What is the definition of
amend?____________________________________________________________________

2. According to Qur’an, what is the purpose for man having been
created?____________________________________________________________________

3. We are also taught in Islam to _____ ___ ______ ___ __________, if at all possible.

4. QUR’AN 3:134 Those who spend (freely), __________, or in
_____________; who restrain anger, and pardon (all) men:-for Allah loves those who do
good:-

5. When we are striving to be of the most excellent character, we must remove from our
psyche the weight of unnecessary ________,________ and___________ and then
afterwards keep a “clean house”.

6. Most of us that have been involved in the drug and drink culture have ________,
_____, ______ ________and__________ many of our friends, family and others.

7. The very description of our Islamic 12-step program, Millati Islami, is
____________/____________.
8. For Millati Islami, what is the most appropriate definition of repent?

9. Can an amend be made to the person or persons in every instance? (circle one) yes—no

10. What does remaining trapped in our remorseful past PREVENT us from being able to do?

The Ninth Step of Millati Islami
9.) We made direct amends to such people wherever possible, except when to do so would injure them or others.

We have now arrived at the “going forth” part of our “mending” steps. Action is required. Moving forth in positive action will have already become a part of our recovery/repentance program by the time that we have arrived at step nine. What is different is that we must actually involve other people in our recovery that may or may not be pleased to see us. Our faith is, if we have been as thorough as we possibly could be in working our Millati Islami steps up to this point, then Allah will make our way as easy as possible. Allah has promised that He will not put any burden on us that we cannot handle. Allah never breaks His promises. We can handle what is now before us to do.

We know that there are instances of past behavior that can possibly land us in big time trouble if we go and “stir the leaves”. We are also well aware of what AA says in step nine. This is one of the most critical steps that we as Muslims attempting to follow our deen must observe. There are certain things of our past that Allah alone is suppose to know. There are also certain instances of just letting the past stay in the past that must occur. Allah has enjoined on the believers to often times cover the faults of one another. However this does not let us off the hook for correcting what is within our ability to correct.

Muslims are a people that are not left without an example of how to handle many if not all of life’s situations. We must ever turn to Qur’an and the Sunnah of Prophet Muhammad (may the peace and prayers be upon him).

Some of the Prophet’s (pbuh) examples of repaying debts:

Volume 3, Book 41, Number 570:
Narrated Jabir bin 'Abdullah:
While I was in the company of the Prophet (pbuh) in one of his Ghazawat, he asked, "What is wrong with your camel? Will you sell it?" I replied in the affirmative and sold it to him. When he reached Medina, I took the camel to him in the morning and he paid me its price.

Volume 3, Book 41, Number 571:
Narrated Al-Amash:
When we were with Ibrahim, we talked about mortgaging in deals of Salam. Ibrahim narrated from Aswad that 'Aisha had said, "The Prophet (pbuh) bought some foodstuff on credit from a Jew and mortgaged an iron armor to him."

Volume 3, Book 41, Number 572:
Narrated Abu Huraira:
The Prophet (pbuh) said, "Whoever takes the money of the people with the intention of repaying it, Allah will repay it on his behalf, and whoever takes it in order to spoil it, then Allah will spoil him."

And in closing our discourse on Step 9, just a reminder of how merciful Allah is to the believer…………………

Volume 3, Book 41, Number 573:
Narrated Abu Dhar:
Once, while I was in the company of the Prophet, he saw the mountain of Uhud and said, "I would not like to have this mountain turned into gold for me unless nothing of it, not even a single Dinar remains of it with me for more than three days (i.e. I will spend all of it in Allah's Cause), except that Dinar which I will keep for repaying debts." Then he said, "Those who are rich in this world would have little reward in the Hereafter except those who spend their money here and there (in Allah's Cause), and they are few in number." Then he ordered me to stay at my place and went not far away. I heard a voice and intended to go to him but I remembered his order, "Stay at your place till I return." On his return I said, "O Allah's Apostle! (What was) that noise which I heard?" He said, "Did you hear anything?" I said, "Yes." He said, "Gabriel came and said to me, 'Whoever amongst your followers dies, worshipping none along with Allah, will enter Paradise.' " I said, "Even if he did such-and-such things (i.e. even if he stole or committed illegal sexual intercourse)" He said, "Yes."

This, dear believer is Millati Islami's step nine.

Millati Islami Step Nine Worksheet

1. We now have arrived at the “_____” part of our “_____” steps.

2. Our faith is, if we have been as _______ _______ _______ _______ be in working our Millati Islami steps up to this point, them Allah will make our way as easy as possible.

3. Allah has promised to not put any _______ _______ that we cannot handle.

4. There are certain things of our past that _______ _______ is suppose to know.

5. Allah has enjoined on the believers to often times _______ _______ of one another.

6. We must ever turn to _______ and the _______ of Prophet Muhammad (may the peace and prayers be upon him).

7. While I was in the company of the _______ (pbuh) in one of his Ghazawat, he asked, "What is wrong with your camel? Will you sell it?" I replied in the _______ _______ and sold it to him. When he reached Medina, I took the camel to him in the morning and he _______ _______ _______.

8. When we were with _______, we talked about mortgaging in deals of Salam. Ibrahim narrated from Aswad that '______ had said, "The Prophet (pbuh) bought some _________ ______ ________ from a Jew and mortgaged an iron armor to him."

9. The Prophet (pbuh) said, "Whoever _______ _______ _______ with the intention of repaying it, Allah will repay it on his behalf, and whoever takes it in order to spoil it, then Allah will spoil him."

10. 'Whoever amongst your followers dies, _______ _______ _______ , will enter Paradise

The Tenth Step of Millati Islami
10.) We continued to take personal inventory and when we were wrong promptly admitted it. We are now at a place in our Islamic 12-step program that should allow us to begin feeling some relief from our past addictions and the associated behaviors. We surely will want to do whatever is necessary to maintain AND retain our newfound sobriety. This brings us to Step 10 of Millati Islami.
We took a thorough inventory in step 4. We became aware of what has caused us so much of our dysfunctional thinking and actions, even prior to having become so submerged in the drug and drink culture. Having done this, we will certainly want to have some insurance from such behavior returning.

In Islam, there are suggested approaches to everything we do in life. As recovering/repentant addicts, we are in a position to take an even greater advantage of some of these suggestions. Having gone down the ladder of despair more often than the non-addicted, we are well aware of the mercy that Allah has bestowed on us by pulling us back from the brink of the hellfire, and the great and double blessing of having made us Muslims. We will speak more about prayers and meditation in our last 2 steps of Millati Islami, but we shall mention just a few here for the believer who has arrived at step 10. Prayers for Patience, when we have seen impatience cause us so much harm,

Suah 7:126. "But thou dost wreak thy vengeance on us simply because we believed in the Signs of our Lord when they reached us! (prayer) Oour Lord! Provide on us patience and constancy, and take us as Muslims who bow to the will!

Suah 16:127 And do thou be patient, for thy patience is but from Allah. nor grieve over them and distress not thyself because of their plots.

(cont. 128.) For Allah is with those who restrain themselves, and those who do good.

perseverance, when we have truly come to learn that half-measures truly does bring at best half solutions

Suah 2:250. When they advanced to meet Goliath and his forces, they prayed:

(prayed.) "Oour Lord! Provide on us patience and make our steps firm:Help us against those that reject faith."

and prayers for steadfastness, because we have learned through our difficult lives filled with weak resolve that we must work, have faith,

Suah 9:129. But if they turn away, (prayed.) Say: "(Allah) suffices me:there is no god but He:On Him is my trust,-He the Lord of the Throne (of Glory) Supreme!"

and stay steady on this Millati Islami, the Path to Peace.