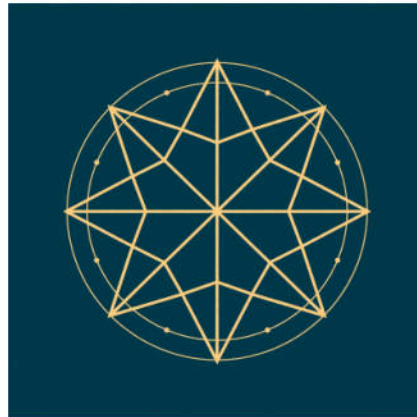




FREE ASSEMBLY



The Giving Product: A DIY Transformation Workbook

The Order of Conscious Submission

FREE WORKBOOK — DIY TRANSFORMATION

The Conscious Submission Order — Islamic Tradition

Purpose of this workbook: In the temple described in the Book of Leviticus, five kinds of offerings carried Israel's worship — five ways of giving. This workbook does not reproduce those rites. It takes their **pattern** and turns it into a self-guided personal practice for a Muslim: five movements of giving that retrain the heart. Each movement is built on real Qur'anic teaching, Prophetic example, and established Islamic practice — zakat, sadaqah, qurban, tawba, and the restoration of the rights of others.

How the Offerings Become Transformation

Islam means submission: the whole of a person handed over to God. The Qur'an already uses the word **qurban** — an offering — for the sacrifices presented to God, beginning with the two sons of Adam, one whose offering was accepted and one whose was not (Surah Al-Ma'idah 5:27). The acceptance of an offering depended not on its material but on the heart behind it. That is the key to this whole workbook.

The five Leviticus offerings map onto five movements of the Islamic heart:

1. **Burnt offering — total dedication** becomes **the whole self surrendered** (**islam** as complete submission): the intention (**niyyah**) made whole, nothing held back. 2. **Grain offering — the work of one's hands** becomes **sadaqah from one's labor and provision**: gratitude for **rizq** (sustenance) expressed by giving from it. 3. **Peace offering — the shared meal** becomes **the shared table**: qurban meat divided with the poor, iftar hospitality, eating together in gratitude before God. 4. **Sin offering — purification** becomes **tawba**: turning back to God, being made clean. 5. **Guilt offering — restitution** becomes **the restoration of the rights of others** (**huquq al-'ibad**): repaying what is owed to people, not only to God.

Work through them in order. Each builds on the one before: surrender first, then gratitude for provision, then generosity at the table, then purification, then making amends. What follows is not ritual sacrifice — it is a DIY transformation of the heart, practiced alone, step by step.



1. Burnt Offering — Total Dedication of the Self

The Meaning

The burnt offering was consumed entirely by fire: nothing remained for the offerer. In Islam, this maps onto *islam* itself — complete submission of the whole person to God. The Qur'an describes the believer as one who submits his whole self to Allah while doing good (Surah Al-Baqarah 2:112). Every act in Islam begins with *niyyah* — intention — and the Prophetic teaching is that actions are judged by the intentions behind them. This offering asks: is your intention whole, or divided?

The DIY Practice

1. **Choose your moment.** Wake before dawn, or sit alone after the night prayer. Be somewhere quiet where no one watches you. This is between you and God. 2. **Name the division.** Write on paper every loyalty, ambition, fear, or grudge that competes with God for first place in your life. Be specific — names, amounts, habits. 3. **Renew the intention aloud.** Say, in your own words, that you submit your whole self — body, wealth, time, and heart — to God alone, and that your life is lived for Him. Islam begins with the tongue and settles in the heart. 4. **The declaration of dependence.** Read or recite slowly Surah Al-Fatihah, the opening chapter prayed in every unit of prayer, and pause on the line where the believer says: it is You alone we worship and You alone we ask for help. Let the repetition make the words your own. 5. **Empty one shelf.** Literally: go to a shelf, drawer, or folder in your life — books you follow for

identity, an app that eats your worship time, a possession you idolize — and remove one thing that owns more of you than it should. Give it away, delete it, or put it out of reach. 6. **Consecrate the morning.** Before any work or phone or business, perform the dawn prayer (*fajr*) with full presence — ablution done carefully, every verse of the recitation heard. Let this be the first act of your day, fully God's. 7. **Write the surrender line.** On the paper from step 2, write one sentence: "I give all of this to God, and I take nothing back." Keep the paper. 8. **Seal it.** Make supplication (*du'a*) asking God to accept this dedication and to make your intention pure whenever it falters.

Reflection Prompts

- If everything in your life except your relationship with God were taken away, what would remain? What does that answer tell you about where your heart actually lives? - Where do you keep "back doors" — areas you protect from God's claim? What are you afraid would happen if you surrendered them too?

Action Step (within 48 hours)

Complete the dawn prayer (*fajr*) two mornings in a row, on time, with full presence — and write one sentence about what changed in your day when God came first.



2. Grain Offering — Sadaqah of One's Work and

Provision

The Meaning

The grain offering was fine flour, oil, and frankincense — the fruit of daily labor, given with thanksgiving. In Islam, this is the realm of **sadaqah**: voluntary charity given from what God has provided. The Qur'an promises that whatever a person spends for God's sake, He will replace it, and that He is the best of providers (Surah Saba 34:39). Gratitude for **rizq** — sustenance — is completed by giving from it. Seeking lawful, honest work is itself an obligation taught by the Prophet, and giving from its fruits is its crown.

The DIY Practice

1. **Inventory your provision.** List every source of **rizq** in your life: wages, skills, harvest, savings, a home, health, time. Mark each one "from God" — because Islam teaches it is.
2. **Review your labor honestly.** Ask: is my earning lawful and clean — no deception, no exploitation, no dealing in what is forbidden? If anything is unclear, name it and resolve to correct it.
3. **Give from the work of your hands.** Take a portion of what your own effort earned this week — not leftovers, but the first and good part — and give it as *sadaqah* to someone in need. The Qur'an presents the image of charity as a grain that grows into many ears: one seed, manifold increase (Surah Al-Baqarah 2:261).
4. **Give secretly once.** Find one recipient who does not know you gave — an anonymous donation, a debt quietly paid, groceries left without a name. Secret charity purifies the intention like nothing else.
5. **Serve with your body.** Give two hours of your labor directly: help an elderly neighbor, repair something for someone who cannot pay, teach a skill for free. *Sadaqah* is not only money — every act of goodness is charity.
6. **Thank with the meal.** Prepare a meal from your own provision, and before eating, name three specific provisions aloud as gifts from God — and invite someone else to share the table if you can.
7. **Calculate your obligation.** If you hold savings or wealth past the threshold (**nisab**) for a lunar year, calculate 2.5% and discharge your *zakat* — the obligatory charity by which God purifies wealth and its owner (Surah At-Tawbah 9:103).
8. **Plant forward.** Commit one regular *sadaqah* — weekly or monthly, fixed amount or fixed act — and record it. Make your giving a rhythm, not an accident.

Reflection Prompts

- Do you treat what you earn as **yours**, or as provision entrusted to you? What would change in your spending if you truly believed every dirham passed through God's hands first? - Is there a part of your work you would be embarrassed to describe in prayer? What would it cost to make your whole livelihood clean?

Action Step (within 48 hours)

Give a secret sadaqah from this week's earnings — money, food, or labor — to someone who cannot repay you, and tell no one.



3. Peace Offering — The Shared Meal

The Meaning

The peace offering was eaten together: the offerer, the priests, and God shared one meal in gratitude. In Islam, the closest living form of this is **qurban** — the sacrificial offering of Eid al-Adha — whose meat is traditionally divided in thirds: a third for the offerer's household, a third for relatives and friends, and a third for the poor. None eats alone; God is "present" in the sharing. The Qur'an teaches that it is not the meat nor the blood that reaches God, but the piety and God-consciousness within the giver (Surah Al-Hajj 22:37). The iftar meal that breaks the Ramadan fast belongs to the same pattern: no one should eat the evening meal in Ramadan while a neighbor goes hungry — feeding a fasting person is charity multiplied.

The DIY Practice

1. **Feed a fasting person.** During any fast — Ramadan or a voluntary fast day — prepare an iftar meal and invite someone to break their fast with you, especially someone who would otherwise eat alone. The Prophet taught that feeding a fasting person earns the same reward as the fast itself. 2. **Practice the three-thirds.** The next time you have a generous meal, festival, or purchase of meat, divide it the qurban way: keep a third for your household, share a third with neighbors or friends, and give a third to the poor — with your own hands, not through an intermediary. 3. **Set an extra plate.** For one full week, put an extra setting at your table — physically or in intention — and actually fill it: invite a guest, a lonely elder, a newcomer, a poor neighbor to eat with you. 4. **Eat the poor person's food.** Eat one meal exactly as the poorest family in your neighborhood eats — simple, humble. Remember that gratitude is only real when you know what you have been spared from. 5. **Share the story.** At the shared meal, speak aloud of a specific blessing God has given you — a provision, a healing, a rescue — and let gratitude be the seasoning of the table. 6. **Forgive at the table.** If there is a broken relationship in your family, let the shared meal be the place of return: invite the estranged one, and let the food do what pride would not. 7. **Give thanks after.** When the meal ends, raise your hands in the after-meal thanksgiving taught by the Prophet — praise God who fed you and gave you drink and made you Muslim — and mean it.

Reflection Prompts

- When did you last eat a full meal alone while someone near you was hungry? What stopped you from inviting them? - What does your table say about your God — is He a God of abundance shared, or of blessing hoarded? How would your neighbors answer?

Action Step (within 48 hours)

Invite one person — a neighbor, a loner, someone in need — to share a real meal at your table (or deliver a full cooked meal to their door with your own hands).



4. Sin Offering — Purification Through Tawba

The Meaning

The sin offering cleansed the offerer from wrongdoing. In Islam, this is **tawba** — turning back to God in repentance. Tawba is not despair; it is return. The Qur'an calls believers to turn to God with sincere, wholehearted repentance (Surah At-Tahrim 66:8), and teaches that God loves those who constantly turn back to

Him (Surah Al-Baqarah 2:222). The gates of repentance are open until a person's final breath — God never refuses a heart that genuinely returns. Purification in Islam is both spiritual and physical: the ablution washes the body as repentance washes the soul.

The DIY Practice

1. **Sit in seclusion.** Find a private place at night — after the night prayer is best. Be alone. This is the reckoning of one soul before one God. 2. **Make the inventory.** Write down, honestly and specifically, every wrong you remember: neglect of prayer, dishonesty, harsh words, broken promises, haram earnings, wrongs against God and wrongs against people. Name them — vague guilt cannot be repented of. 3. **Feel the weight.** Sit with the list for a while. Let yourself feel what you have done — not to despair, but to make the turning real. Regret is the first condition of tawba. 4. **Stop the sin.** For each wrong on the list that is ongoing, write the concrete stop: the habit ended, the account closed, the contact cut, the lie corrected. Tawba requires abandoning the sin — not merely feeling sorry while continuing. 5. **Perform the ablution of return.** Make *wudu* slowly and carefully, limb by limb, with the intention that sins are being washed away with the water — as the Prophet taught, when a person perfects his ablution, his sins leave his body. 6. **Pray two units of repentance.** Stand and pray two *rak'ahs* (units) of voluntary prayer with the intention of tawba. Recite slowly. Then in prostration, ask God's forgiveness in your own words — pour it out. 7. **Ask for the big forgiveness.** Seek forgiveness (*istighfar*) seventy or a hundred times — "I seek God's forgiveness" — slowly, meaning it, until the tongue's repetition reaches the heart. The Prophet himself sought forgiveness daily. 8. **Resolve and witness.** For each sin abandoned, write the replacement good deed. Tear up the sin list — the slate is clean — and keep the list of replacements where you will see it.

Reflection Prompts

- Is there a sin you keep confessing but never abandoning? What would it take — practically, this week — to actually stop? - The Qur'an says God loves those who turn back constantly. Do you believe forgiveness is really for *you*, or only for other people? What is the evidence of your life either way?

Action Step (within 48 hours)

Perform the two units of repentance prayer tonight: inventory in hand, ablution made carefully, sins named in prostration, and one ongoing wrong actually

stopped.



5. Guilt Offering — Restitution of the Rights of Others

The Meaning

The guilt offering required not only sacrifice but repayment — the wronged party was made whole, with a penalty added. In Islam this is the law of **huquq al-'ibad — the rights of God's servants**. A wrong against God can be wiped out by tawba; a wrong against a *person* is not forgiven until the person wronged is made whole. The Prophet taught that whoever has wronged his brother in honor or wealth should seek his pardon *today*, before the Day when there will be no money to settle accounts. Backbiting, unpaid debts, broken promises, stolen rights, inherited shares withheld — these sit on the soul until they are repaid.

The DIY Practice

1. **List the people.** On paper, write every person you believe you have wronged in a way that involves *their* right: money owed, wages underpaid, property taken or kept, promises broken, reputation damaged by your tongue, inheritances or shares withheld, trusts betrayed. 2. **Price it honestly.** Beside each name, write what would make it right: the exact amount owed, the debt

repaid with a little extra, the false word publicly corrected, the apology that names the wrong. Add the "penalty" — Islam honors the principle of giving *more* than the minimum to the one you wronged. 3. **Start with money.** Repay every financial debt or withheld right first — this week. Debts to people are the heaviest, because no repentance to God cancels them. Pay quietly, fully, and with thanks for their patience. 4. **Seek the pardon face to face.** For each person you wronged in honor or trust, go to them (or call them) and name the wrong plainly — no excuses, no minimizing — and ask their forgiveness. If they refuse, you have done your part; the door stays open. 5. **Repair the reputation.** If you backbit or slandered someone, speak well of them now to the same people who heard the bad words — and pray for the person's good in their absence. 6. **Write the will of restitution.** For any wrong you cannot yet repair — a person you cannot find, a debt beyond your present means — write a binding plan: amounts, dates, and the name of someone who will carry it out if you die first. Debts do not die with the debtor. 7. **Check the household.** Ask your spouse, parents, and children: "Is there a right of yours I have neglected?" Listen without defending. Restitution begins at home. 8. **End the day clean.** Each night for a week, ask yourself before sleep: "Does anyone hold a right against me tonight that I could settle?" Settle what you can before morning.

Reflection Prompts

- Whose face comes to mind when you read this — the person you most need to repay or ask forgiveness of? What has kept you from going to them until now? - If your accounts with people were settled today and you died tonight, would anyone be able to say you owed them? What does that answer demand of this week?

Action Step (within 48 hours)

Repay one financial debt or withheld right in full — or go to one person you wronged, name the wrong plainly, and ask their pardon.

The Five-Week Cycle

One offering per week, in order, for five weeks. Then begin again — deeper each time.

- **Week 1 — Total Dedication:** Renew your intention daily. One dawn prayer with full presence. Remove one thing that owns you. - **Week 2 —**

Sadaqah of Provision: One secret charity from your earnings. One act of service with your hands. Review your zakat obligation. - **Week 3 — The Shared Meal:** Feed a fasting person or a hungry neighbor. Set the extra plate. Let gratitude be spoken at the table. - **Week 4 — Tawba:** The nightly inventory. Two units of repentance prayer. One ongoing sin actually stopped. - **Week 5 — Restitution:** One debt repaid, one pardon sought, one reputation repaired. End the week owing no one.

The five-day alternative: If five weeks is too long to hold, run the same cycle in five days — one offering per day, morning to night. Dedication on Monday, sadaqah on Tuesday, the shared meal on Wednesday, tawba on Thursday, restitution on Friday. Begin again the next Monday.

The rule of the cycle: never move to the next offering while a debt of the current one sits unpaid. The pattern is a ladder — surrender, gratitude, generosity, purification, amends — and each rung must hold before you climb. When the five weeks end, start over: the heart is not transformed once, but trained for a lifetime.