

The Basic Level

TAZKIYAH

CURRICULUM

The first semester

TAZ 171

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First Edition

2020 C.E. – 1442 A.H.



TAZKIYAH

CURRICULUM

Intro to

Tazkyah

أَكَلَامُ آيَاتٍ
Ayaat Academy



Introduction to Tazkiyah

Preface:

Self-help books have been known as bestsellers for the past decade or more. Spirituality has been trending as well. This has been useful in a materialistic world indeed, however, we –as Muslims- have inherited a huge amazing legacy of what is known as “Tazkiyah”, a genuine path in the pursuit of purification of our souls. This is the authentic way of becoming the best versions of ourselves in light of Qur’an & Sunnah.

Learning Objectives:

- Understanding the importance of Tazkiyah, the main heart diseases and virtues, love as the core of Ibadat.
- Strengthening and confirming that achieving the faith in the soul requires transcendence in all transactions and elevation in morals.
- Emphasizing that the willpower of a Muslim is to be purified by strengthening the motives of the soul first, the Muslim community second, and the whole of humanity third.
- Developing and consolidating the love of Allah and His Messenger and His book in the soul of the learner and glorifying them.
- Strengthening faith by recognizing the manifestations of Allah's power and greatness in the universe.
- Awakenning the mettle to continue the striving; because Tazkiyah is an ongoing process for the Muslim’s heart and soul, mind and behavior, and it is a renewed and repeated determination that does not stop.
- Diligent guidance to continue doing everything that benefits a person because of the good deeds that it contains, which is the act of Tazkiyah.
- Elevating the soul from the level of ritual worship to the level of intellectual sophistication and benevolence in all fields of life.

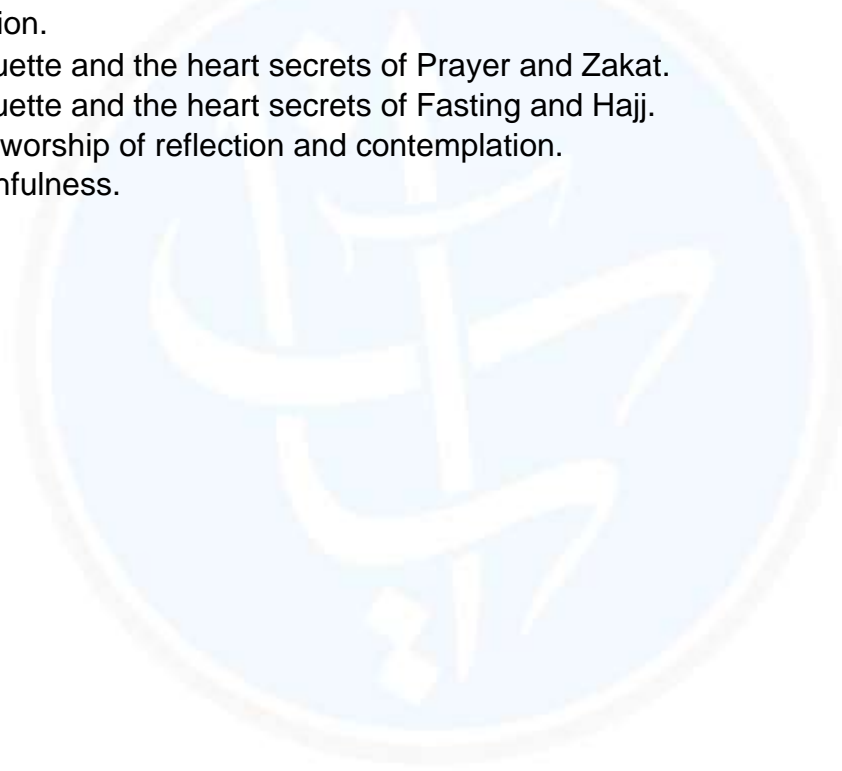
About this book:

This book is the first in a series of 4 books produced by AYAAT Academy as a syllabus for Tazkiyah. In this book we will be talking about some acts of worship internally & externally.

**Curriculum for the first semester:**

The curriculum for the first semester will be divided into 8 lectures as follows:

1. Tazkiyah science, its origins and roots. Its fields, benefits and provisions.
2. The heart (its importance, diseases and acts of worship).
3. The love of Allah, His messengers and his religion.
4. The means and mechanisms of glorifying Allah, His messengers and his religion.
5. Etiquette and the heart secrets of Prayer and Zakat.
6. Etiquette and the heart secrets of Fasting and Hajj.
7. The worship of reflection and contemplation.
8. Truthfulness.



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TAZKIYAH

CURRICULUM

First

Lecture

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Lecture (1): Tazkiyah science, its origins and roots. Its fields, benefits and provisions.

About Tazkiyah:

Tazkiyah means purification of the human self of flawed tendencies and ugly qualities, and the endeavor to complement and beautify the righteous one.

There is no doubt that the scholars of the first centuries in Islam have been concerned with treating the soul from pests and working to purify it, refine it and guide it in practical behaviors in the process of development.

Tazkiyah is one of the purposes Prophet Muhammad, may Allah bless him and grant him peace, was sent for. Later, it has been the mission of preachers and guides; to attain the righteousness of people and communities through the righteousness of the hearts and behavior, And deliverance on the Day of Resurrection, and happiness in the hereafter.

Importance of Tazkiyah as a Science:

- In fact, purifying the soul of Muslim individual and the Muslim community is one of the most important purposes of revelation. The word "Tazkiyah" was mentioned in many places in the Qur'an, as a direct intent of the revelation and some of the prophets, especially in the case of the Final Prophet, Muhammad, may Allah bless him and grant him peace.

- We also see the extent of the interest of the righteous ancestors in purifying the soul, as they took care of the behavioral and ethical aspect in knowledge and jurisprudence, and they also walked the talk. They wrote special books on asceticism and softness, and even listed the behavioral and moral qualities of the Muslim individual and the Muslim community in the folds of the books of Aqidah.

Furthermore, we notice the great reward which Allah has prepared for those who purified themselves through acts of worship and avoided immorality and evil.

"Gardens of perpetual residence beneath which rivers flow, wherein they abide eternally. And that is the reward of one who purifies himself." (Taha 76)

"جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى" (طه 76)

The emergence of the science of Tazkiyah:

The science of **Tazkiyah** arose with the entry of the era of conquests, the beginning of mixing with the luxurious nations, and the attempt by some of the conquerors to engage in the manifestations of luxury and extravagance that the other nations had, as well as what arose out of jurisprudence that ended with mental abstractions far from addressing the soul.

Scope of Tazkiyah:

Tazkiyah has two main paths:

- The first is: by purifying it from bad manners, such as lying and gossip, cheating and deceit, harm, estrangement, mockery, obscenity, arrogance, obscenity ... etc.
- The second is: by adopting virtuous virtues, such as righteousness, sincerity, asceticism, charity, observance, piety, repentance, humility and honesty ... etc.

Tips for Tazkiyah:

Self-purification has many methods, including:

1. The adherence to repentance, for it is the path of success.

“And turn to Allah in repentance, all of you, O believers, that you might succeed.” (Al-Nour 31)

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّةَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (النور 31)

2. Contemplation of the Qur'an, for it is the clarity of hearts, and if the heart is cleared, the soul is pure.

“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely” (Al-Anfal 2)

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ (الأنفال 2)

3. Maintaining the obligatory duties, because there is nothing better than approaching Allah Almighty by doing what He imposed on His servants of His commands and prohibitions.

4. A lot of Nawafel. In the hadith qudsi, (And my servant continues to approach me with nawafel until I love him)

5. Self-accountability. In the noble hadith, may Allah's prayers and peace be upon him, he said: "The smart is the one who condemns himself and acts preparing for after death, and the incapable is one who follows his own desires while having delusional wishes for positive ending."

عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الْكَيْسُ مَنْ دَانَ نَفْسَهُ، وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ اتَّبَعَ نَفْسَهُ هَوَاهَا، وَتَمَنَّى عَلَيَّ اللهُ".¹

6. Reprimanding the soul and compelling it to obey.

7. Accompanying the righteous people of faith. In the hadith, Allah's prayers and peace be upon him said, "The man is on the religion of his friend, so let one of you see someone who befriends".

8. The permanence of dhikr.

The remembrance is greater than all that a servant brings to his Lord:

Allah Almighty said: Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do. (Al-Ankaboot 45)

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ (العنكبوت 45)

And in the hadith on the authority of Abdullah bin Busr, that a man said: O Messenger of Allah, the laws of Islam have abounded for me, so he told me something that I cling to, he said: "Your tongue is still damp from the remembrance of Allah." ()

عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ، رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا، قَالَ يَا رَسُولَ اللَّهِ إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَأَخْبِرْنِي بِشَيْءٍ أَتَشَبَّهُ بِهِ . قَالَ " لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ " . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ . (رواه ابن ماجه)

9. Avoiding hypocrisy and wonder, for they are among the things that spoil the soul most and disturb the purity of the heart. In the hadith, the Messenger of Allah, may Allah's prayers and peace be upon him, said: "Allah does not look at your images and your money, but looks at your hearts and your deeds."

«رواه الترمذی، وقال: «حديث حسن»¹

حَدَّثَنَا أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ " . (رواه مسلم)

Questions on lecture (1):

- 1- Define Tazkiyah.
- 2- Mention the scope of Tazkiyah.
- 3- Mention at least 3 tips to help those seeking Tazkiyah.

Evaluation

	Extremely dissatisfied (0)	1	2	3	4	5	6	7	8	9	Extremely satisfied (10)
Content of the lecture											
Instructor's performance											

What I liked most:

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What I disliked most:

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Suggestions:

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TAZKIYAH

CURRICULUM

Second

Lecture

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Lecture (2): The heart (its importance, diseases and acts of worship)

The Heart (*Qalb*)

The word “heart” is used in two different contexts. The heart is a pear shaped piece of flesh, which can be found inside the chest of every living being, human or animal. The matters related to this physical muscle concerns the medical doctors and does not concern the religious scholars. It belongs to the realm of the visible matters.

The heart is also the subtle ethereal spiritual substance which is somehow connected to the physical heart and which embodies the true essence of the human being. This is part of the human being which perceives, learns, and is able to spiritually connect with Allah. This is the part which is addressed, held responsible, will be held accountable, and will be punished by Allah.

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ (88) إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ (89) (الشعراء)

The Day when there will not benefit [anyone] wealth or children

But only one who comes to Allah with a sound heart

There are three levels of the illumination of the heart and the faith. These are

1. The first level is the faith of lay people. This is the faith acquired by imitation.
2. The second level is the faith of the theologians which is mixed with some rationale reasoning. This level is close to the first level.
3. The third level is the faith of the knowledgeable. This is the faith of those who see with certitude.

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Expounding the Domination of Satan over the Heart through Susurrations

You should know that the heart is impacted by continuously changing influences like a basin, which receives water from several rivers. There are external and internal inlets through which these influences flow into the heart. The external inlets are the senses and the internal inlets are the imagination, desire, anger, and the complex characters motivated by the person's mood. When the senses perceive something, its effect will be felt in the heart. Likewise, if lust is aroused as a result of overeating and the strong constitution of the person, its effect will be felt in the heart. Even if the feeling dies, the imagination will thrive and it will wander from one thing to another. The heart will then be carried by the imagination from one state to another.

The heart is continuously affected by these influences. The most important of these influences that affects the heart is the **involuntary thoughts**. What I mean by involuntary thoughts are the ideas and the remembered knowledge. This is knowledge which can be either newly acquired or recollections of knowledge that has been previously acquired. It is called involuntary thoughts because it comes to the heart after it has been forgotten. Involuntary thoughts motivate the determination of the person. The **intention**, the **will** and the **determination** happen subsequent to the thoughts about that which is intended. The thoughts are the first step in the chain reaction that ends up with the actions. First, the *thoughts* instigate the *desire*. Then desire motivates the *determination*. Then the determination motivates the *intention*. Finally, the intention causes the body organs to *act*.

The thoughts that motivate the intention, the determination, and the desire are divided into two kinds.

The first kind is good thoughts, which motivate the person to do good actions. These are called inspiration.

The second kind consists of the evil thoughts, which motivate the person to do evil. These are called Satan's susurrations.

An angel causes the thoughts that motivate good deeds and a devil causes the thoughts that motivate evil deeds. The subtle preparation of the heart which makes it ready to receive the inspiration is a blessing from Allah; and that which prepares it to receive the susurrations is temptation and failure. These are the two opposites that the Prophet (PBUH) referred to in his saying, "*Each heart is touched by two. A touch by an angel which motivates the person to do good and to believe in the truth; whoever sensed this, he should know that this is from Allah and he*



should be grateful to Him. And a touch from the enemy which motivates the person to do evil, to deny the truth, and to keep away from doing good. Whoever sensed this touch should seek refuge in Allah from the cursed Satan.” The Prophet (PBUH) then recited, “Satan threatens you with poverty and commands you to do indecent things.” (2: 268)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ لِلشَّيْطَانِ لَمَّةً بَابِنِ آدَمَ وَلِلْمَلَكِ لَمَّةً فَأَمَّا لَمَّةُ الشَّيْطَانِ فَيَبْعُدُ بِالشَّرِّ وَتَكْذِيبِ بِالحَقِّ وَأَمَّا لَمَّةُ الْمَلِكِ فَيَبْعُدُ بِالحَيْرِ وَتَصْدِيقِ بِالحَقِّ فَمَنْ وَجَدَ ذَلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ اللَّهِ فَلْيَحْمَدِ اللَّهَ وَمَنْ وَجَدَ الأُخْرَى فَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ثُمَّ قَرَأَ : (الشَّيْطَانُ يَعِدُّكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالفَحْشَاءِ) " . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَهُوَ حَدِيثُ أَبِي الأَحْوَصِ لَا تَعْلَمُهُ مَرْفُوعًا إِلا مِنْ حَدِيثِ أَبِي الأَحْوَصِ .

Humankind was created with a heart that has equal initial natural dispositions to accept the influences of the angel and the devil. One disposition may overcome the other depending on whether the person succumbs to temptation or resists it. Since it is rare that a heart is devoid of lust, anger, greed, or any of the bad traits that brought about by human failings; it is incumbent that no heart would be safe from the invasion of Satan's susurrations. The Prophet (PBUH) said, “Every one of you has a devil that accompanies him.” They asked, “Even you Messenger of Allah?” He said, “Even I, but Allah supported me over my devil and he adopted Islam, he only commands goodness.” عن عبد الله بن مسعود قال : قال رسول الله صلى الله عليه : قال رسول الله ؟ قال : وإياي ، إلا أن الله أعانني وسلم : ما منكم من أحدٍ إلا وقد وكل به قرينه من الجن ، قالوا : وإياك يا رسول الله ؟ قال : وإياي ، إلا أن الله أعانني عليه فأسلم فلا يأمرني إلا بخير .

Desire is the means for the temptation of the devil. Satan cannot tempt those whom Allah has enabled to control their desire such that they satisfy their desire within the prescribed limits. Their devils have nothing to command but goodness. Satan cannot enter a heart that is devoid of desire. That is why the Quran says, “You have no authority over My servants.” (17: 65)

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ۖ وَكَفَىٰ بِرَبِّكَ وَكِيلًا – (الإسراء 65)

Whoever follows his desire becomes a servant for his desire not a servant of Allah. Allah says, “Do you see him who takes his desire as his Allah?” (25:43)

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ أَقَأْنَتُ تَكُونُ عَلَيْهِ وَكِيلًا – (الفرقان 43)

Exposing the Doors through which Satan Enters the Heart

You should know that the heart is like a fort and Satan is an enemy who wants to conquer the fort and take control over it. The only way to defend the fort against Satan's attacks is to guard its doors and its weak points. The defender needs to

know where the doors are to be able to guard them. Protecting the heart against Satan's attack is an individual duty for each responsible person. We will point out here the most vulnerable doors of the heart.

- Anger and desire
- Envy and Greed
- Eating in Excess
- The Love of Fancy Furniture, Clothes, and Houses
- Coveting What one can get from People
- Impulsiveness and Carelessness
- Hoarding Wealth and Acquiring Property
- Stinginess and the Fear of becoming Poor
- Sectarianism and Dogmatism
- Mistrusting Muslims

What is the cure?

The remembrance of Allah and seeking refuge in Him is the safeguard from Satan's susurrations. This is the meaning of saying, *"I seek refuge in Allah from the cursed Satan."* And *"There is no power or strength except by the help of Allah the High the Great."* Only the Allah conscious can avail of this cure. They continuously remember Allah. Satan can only creep surreptitiously around them during the few moments when they have been distracted. Allah says, *"Indeed, those who are conscious of Allah – when an impulse touches from Satan, they remember and at once they have insight."* (7: 201)

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ – (الأعراف 201)

The Prophet (PBUH) said, *"Satan runs through the veins of humankind like blood. So, make the passages of Satan narrow by hunger."*

عن صفية رضي الله عنها أن النبي صلى الله عليه وسلم قال: " الشَّيْطَانُ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِ " (رواه البخاري).

Hunger breaks the desire and the desire is the passage of Satan.

The only safeguard against Satan's susurrations is to close the doors through which thoughts enter the heart. These doors are the five senses, the desire and the ties that tie the person to the worldly life. If these doors are left open, then the only way is to struggle against the enemy and to busy the heart with the continuous

remembrance of Allah. The problem is the doors through which Satan can enter are many while there is only one door for the angel to enter. The angels' door is usually confused with the other doors. The example of this is like a traveller in the desert at night. He does not know which way to take. He can only find the right way if he has a Seeing eye and the sun rises. The Seeing Eye is the pure heart and the rising sun is the abundant knowledge that can be gained from the word of Allah and the tradition of His Messenger (PBUH).

Ibn Massoud (RA) narrated that the Messenger of Allah (PBUH) drew a line in the sand and said, "*This is Allah's way.*" Then he drew lines emanating from the first line going right and left. He said, "*These are different ways. On each of these ways a devil is standing calling people to follow his way.*" The Prophet (PBUH) then recited, "*And this is my path which is straight so follow it and do not follow the other ways.*" (6: 153)

حَدَّثَنَا أَبُو سَعِيدٍ عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، قَالَ سَمِعْتُ مُجَالِدًا، يَذْكُرُ عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا عِنْدَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَخَطَّ خَطًّا وَخَطَّ خَطَّيْنِ عَنِ يَمِينِهِ وَخَطَّ خَطَّيْنِ عَنِ يَسَارِهِ ثُمَّ وَضَعَ يَدَهُ فِي الْخَطِّ الْأَوْسَطِ فَقَالَ " هَذَا سَبِيلُ اللَّهِ " . ثُمَّ تَلَا هَذِهِ الْآيَةَ (الانعام 153) {وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ}

Questions on lecture (2):

- 1- What is the chain that starts by thoughts and ends with actions?
- 2- What are the two kinds of thoughts and what are their origins?
- 3- Mention 3 doors through which Satan Enters the Heart, and reflect on the most resonating one with you.

TAZKIYAH

CURRICULUM

Third

Lecture





Lecture (3): The love of Allah, His messengers and his religion.

The Essence of Loving Allah and the Means for Achieving It

We need to establish some fundamental definitions first. These are

1. Knowledge is a prerequisite for love. Love is an attribute of a living being who has intellect. A person loves things which are agreeable to him but hates things that he perceives to be painful. A thing that does not cause pleasure nor pain cannot be described as liked or disliked.
2. Since love depends on the perception and knowledge, then it must also have categories similar to the categories of the perceived things and the senses that perceive them. These things which are perceived by the different senses are sources of pleasure, which make them appealing to the human being.
3. The pleasures perceived by the five senses are common to animals and human beings. The difference is the sixth sense, which is known as the intellect or the light. Had love been limited to things which are perceived by the five senses only, then it would have been impossible to love Allah, since He cannot be perceived by any of the five senses.

It is indisputable that a human being loves himself, and he may love someone for his own sake. Some think that it's impossible for a person to love someone else for the sake of the loved person, without a benefit to be gained by the lover. However, this is possible. Let us explain **the causes of love and its categories.**

- The love of the human being for existence, perfection, and survival.
- The love of those who are benevolent to him. Such benevolence contributes to his permanent existence, his survival and repels the dangers that he may be subjected to.
- The love of those who are benevolent to people, even though they may not be benevolent to him.
- The love of things that are beautiful in themselves, whether the beauty is an inner soul beauty or external physical beauty.
- The love of those with whom there is a natural affinity.

Only Allah Deserves to be Loved





He who loves other than Allah, except for the sake of Allah, is ignorant and does not truly know Allah. Loving the Messenger of Allah (PBUH) is praiseworthy because it stems from loving Allah. To explain this, let us go to the five causes we mentioned above and show that all of them combined exist in their perfect form as attributes of Allah.

- Nothing in this universe can independently exist on its own, except the Omniscient, the Dominating; everything else is dependent on Him. Thus, if a person loves himself, he should then love Allah, because it is Allah who created him and sustains him.

- The only benevolent is Allah; the signs of His benevolence are countless, *“But if you count the favors of Allah, never will you be able to enumerate them.”* (14: 34)

وَأَتَاكُمْ مِّنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ – (إبراهيم 34)

A person who does you good, does it because he is compelled to do. He is only delivering the good that Allah has decreed for you.

- Allah’s benevolence is extended to every creature. The acts that show His benevolence is that He created them, gave them the essential means needed for their lives to continue, bestowed upon them means which they might need to enjoy life and means which will add beauty to their lives.

- That which is beautiful is loved. The absolute beautiful is the One who has no equal. The Sanctuary, the Independent, the Potent, the Omniscient whose knowledge encompasses everything, and the Vanquisher who controls everything. Love for this reason is more powerful than love for benevolence because benevolence increases and decreases.

- One should love Allah, because of the hidden affinity that is not caused by similarity in the form or shape. There are hidden meanings which explain it. Among those, are the attributes of Allah, which He commanded us to emulate and which bring us close to Him.

Knowing Allah and Looking at His Countenance are the Highest and Most Noble Pleasure

Pleasures are consequences of perceptions. A human being has a number of powers and instincts. Each instinct has its own pleasure. The pleasure is attained when the instinct has been used to fulfill the purpose of its creation. The instinct for craving food was created to motivate the person to eat; human beings need



food for their survival. The pleasure is attained when he eats. Similarly, there is an instinct which is attached to the heart. One can call it the instinct of the divine light, which is referred to in the verse, “*Is he whose heart Allah has opened for Islam, so that he follows a light from his Lord, (as he who disbelieves)?*” (39: 22)

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ ۗ قَوْلٌ لَّلْقَاسِيَةِ قُلُوبُهُمْ مِّن ذِكْرِ اللَّهِ ۗ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ – (الزمر 22)

The heart has a unique characteristic which enables it to perceive things that cannot be sensed using the other senses nor can be imagined. We will call this instinct an intellect. The intellect is what sets a human being apart from animals and it is the characteristic which enables a human being to know Allah. Gaining knowledge produces pleasure, and the highest pleasure is attained from gaining knowledge about Allah, His attributes, His actions, and the way He runs His kingdom. Abu Soliman Al-Darani said, “*Do you think that a person who is not distracted away, by the fear of Hellfire nor the hope in paradise, from the remembrance of Allah, can such a person be distracted away from Allah by the enjoyment of this life.*”

The Means Which Strengthen Loving Allah

How great is the bliss that a lover enjoys when he meets his beloved after a long time? The bliss that the lover enjoys is commensurate with the strength of his love. Each believer experiences a form of the love of Allah because loving Allah is a part of knowing Allah. However, the strong love that overwhelms the servant to the degree that it becomes an attachment, can only be experienced by a few for two reasons. These are

1. Severing the attachment to the world and emptying the heart of the love for anything other than Allah. “*Allah has not made for any man two hearts within him.*” (33: 4) (4 الاحزاب) – (الاحزاب 4) – *The perfect love is achieved by loving Allah alone. If a person turns his attention to something else other than Allah, then this means that there is something else that fills a part of his heart. As the heart gets filled with something else, his love for Allah decreases by the same amount. “Say, ‘Allah;’ then leave them to plunge in their vain discourses.”* (6: 91) (6 الانعام) – (الانعام 91) – *Thus, one of the reasons that weakens our love for Allah is the love of the worldly life.*

2. The second factor that strengthens our love for Allah is the extent of our knowledge of Him. However, the heart has to be cleansed of the attachments to the worldly life. This is the good word which has been referred to in the verse, “*To Him good words ascend, and the good deed lifts them up.*” (35: 10) (35 الزمر)

الْعَزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ۗ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۗ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ
وَمَكْرُ أُولَٰئِكَ هُوَ يُبْوَرُ – (فاطر 10)

The good words refer to the knowledge of Allah, and the good deeds is the carrier that carries this knowledge. The purpose of the good deeds is to cleanse the heart from the love of the worldly life and keep it purified. One also needs the science of the practical daily transactions which is the basis for good deeds. The purpose of their proper fulfilment is to cleanse and purify the heart. The light of the truth will then shine on the clean and purified heart and will adorn it with gnosis, this is the science of revelation. Once this knowledge has been obtained, the love of Allah will follow.

Those who reach this stage can be divided into two categories.

- a) The strong who start by knowing Allah, then they know everything else through their knowledge of Allah. These are referred to in the verse, *“Is it not enough that your Lord does witness all things?”* (41: 53) (فصلت 53) – *أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ – (فصلت 53)*
- b) The weak who start from the deeds, then they move on to the Doer behind the deeds. These are referred to in the verse, *“We will show them our signs in the horizons, and in their own souls, until it becomes manifest to them that this is the Truth;”* (41: 53) (فصلت 53) – *سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ – (فصلت 53)*

This is the easiest path for most people. It is a wide path for those who travel on the way to Allah. Quran invites people to follow this road when it commands them, in many verses, to reflect, contemplate, and consider the signs of Allah

The Signs the Servant’s Love for Allah

Anyone can claim that he loves Allah. A person should not be deceived by the claims of Satan and the deception of the self when it asserts that it loves Allah. One should ask the self to prove its assertions and look for the signs which verify such claim.

Loving Allah is a good tree, it yields its fruits on the heart, the tongue, and the senses. These fruits are signs of love. Among these signs are

1. To love meeting the beloved by way of revelation and observation in the abode of peace. If the heart knew that the only way to meet the beloved

is to leave this world by dying, then it should love death. The Prophet (PBUH) said, “*Whoever loves Allah, loves to meet Him.*” عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ " . قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَائِشَةَ وَأَنْسِ وَأَبِي مُوسَى . قَالَ حَدِيثُ عُبَادَةَ حَدِيثُ حَسَنٌ . صَحِيحٌ . Allah made martyrdom a test for testing the truth of the claim of loving Allah; He said, “*Allah loves those who fight in His way in ranks, as if they were a solid structure;*” (61: 4) إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا (4) كَانَتْهُمْ بُنْيَانًا مَرْصُومًا – (الصف 4)

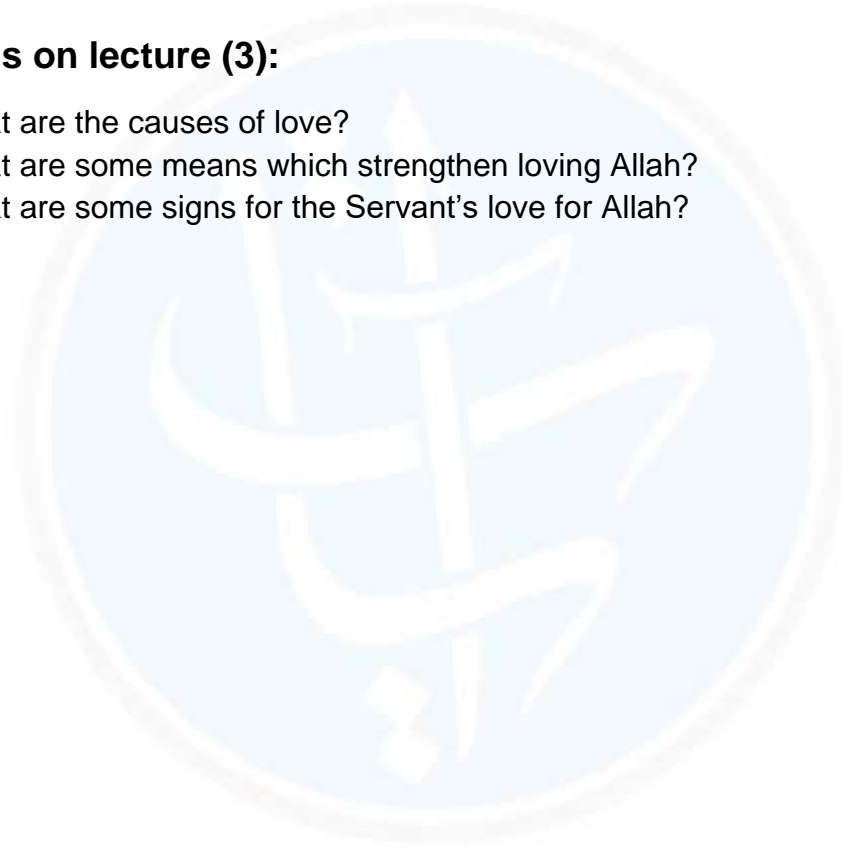
2. A second sign is to prefer the things that Allah loves over the things he loves. He endeavors to perform acts of obedience to Allah, seeks to come closer to Allah by performing supererogatory rituals. Disobedience does not contradict loving Allah, but it contradicts its perfection. Knowing Allah may become weak and desire may grow stronger.
3. A third sign is to persist in the remembering of Allah. His tongue should be singing the praise of Allah and his heart should be continuously full of Him. A sign of the love of Allah is to remember Him; to love the Quran; and to love His Messenger (PBUH) and those who are related to him. This does not constitute associating others in the love of Allah.
4. A fourth sign, is to enjoy solitude, talking privately to Allah, and reciting His book. He should persist in praying by night. One of the signs of loving Allah is to enjoy His company and talking privately with Him.
5. The fifth sign of love for Allah is not to regret any thing that he missed. He should feel regretful for each hour that passes without engaging in the remembrance of Allah. He should return back to Allah whenever he becomes heedless, asking Him for forgiveness and repentance.
6. The sixth sign is to enjoy performing acts of obedience. Al-Gunaid said, “*The signs of a lover are to be always active and energetic; his body becomes tired but his heart is always alert.*”
7. The seventh sign is to treat all people mercifully and kindly, but be firm and strong against the enemies of Allah, “*Muhammad is the Messenger of Allah; and those who are with him are strong against the disbelievers, (but) compassionate amongst each other.*” (48: 29) مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ (29) رُحَمَاءُ بَيْنَهُمْ – (الفتح 29)
Nothing should stop him from expressing his anger when he sees the limits of Allah being transgressed.



8. The eighth sign of love is to show his fear and belittle himself showing veneration to Allah. Fear does not contradict love because being aware of the majesty of Allah generates fear in the heart. The special lovers of Allah have three levels of fear: the fear that Allah may turn away from them, that Allah may place a veil between them and Him, and that Allah may distance them from Him.

Questions on lecture (3):

- 1- What are the causes of love?
- 2- What are some means which strengthen loving Allah?
- 3- What are some signs for the Servant's love for Allah?



أكاديمية آيات
Ayaat Academy





TAZKIYAH

CURRICULUM

Fourth

Lecture

أكلالة آآت
Ayaat Academy





Lecture (4): The means and mechanisms of glorifying Allah, His messengers and his religion

By praising and glorifying Allah (SWT) we are showing our gratitude to Him and recognizing His nobility. We are accepting that we have no power without Him, as He has power over all things.

Once we have truly understood this, we can understand that we are not actually in control of our lives, and it is only with the help and will of Allah (SWT) that we can achieve things in our lives.

It is at this level that the Muslim is certain that the one who leads him to Allah is Allah, and he does not reach his pleasure except with him, what is indicated by Allah but Allah, and no one else has guided him, and he does not see any of the creation as a right to Allah, but the truth to Allah over his creation. Indeed, the truth of Allah is over his servant, and the right of a servant is what his goodness, righteousness, and kindness to him is required by his pure goodness and generosity.

This means that the Muslim does not dispute Allah's choice, but rather is satisfied with what He has chosen for him. Because that is from venerating Allah and from venerating the sanctities of Allah

Believing in Allah is one thing and glorifying Him is another. Glorifying Allah makes you obey Him, draw closer to Him, fear Him and love Him. Thus, believing in Allah through meaningless traditional belief and glorifying Him are two different things.

The meaning of glorifying and honoring Allah

One of the heartfelt acts of worship that purifies a person is that glorifying the destiny of Allah Almighty, and that Allah Almighty be in a person's heart greater than anything else.

Greatness is one of the attributes of Allah for which no creation is established, and Allah Almighty created among the creation a greatness by which one glorifies one another. Rather, it is magnified with meaning without meaning, and Allah Almighty magnifies in all cases, so whoever knows the truth of the greatness of Allah should not speak a word that Allah hates, and not commit a sin that Allah does not approve of, as he is the one based on every soul with what it has earned)



**Manifestations of glorifying Allah in worship:**

To venerate the time, place, and actions that He has prohibited and His law.

One of his veneration is that he does not object to anything that he created or prescribed.

One of the glorification of Allah in acts of worship is not to lose it from what it was set for him, and not to divert it from what was intended.

Acts indicating that the greatness of Allah is not established in the hearts:

Among the deeds that indicate that the love of Allah is not anchored in the heart of its owner

- 1- Missing some Ibadat, for whoever misses the obligations of Allah indicates that his heart is not filled with the greatness of Allah Almighty.
- 2- Underestimating sins and their consequences, for Allah Almighty has set limits for those who violated them and dared them, indicating the lack of veneration of the prohibitions of Allah Almighty.
- 3- Laziness in obedience, and Allah Almighty described the hypocrites by saying: (Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little)
- 4- Abandoning the Qur'an, because abandoning the Qur'an is a sign of failure to venerate Allah Almighty, because one of His glory is the greatness of His words and He did not take it forsaken.
- 5- One of the evidences is that halal is not investigated in restaurants and bars.
- 6- Among the evidences is the resentment of Allah Almighty's predestination, objection to it and non-submission to it.

Questions on lecture (4):

- 1- What is the meaning of glorifying and honoring Allah?
- 2- What are the manifestations of glorifying Allah in worship?
- 3- What are the acts indicating that the greatness of Allah is not established in the hearts?



TAZKIYAH

CURRICULUM

Fifth

Lecture

أكاديمية آيات
Ayaat Academy



Lecture (5): Etiquette and the heart secrets of Prayer and Zakat.

Prayer

How to Make Prayers Full of Vitality

The Inner Actions

There are six actions that can be performed by the inner self to bring life to the prayer: presence of the heart, understanding, exalting Allah, being in awe of Allah, hoping in Allah's mercy, and feeling ashamed of our shortcomings.

1. Presence of the heart (being mindful): The mind (heart) should be completely focused on what is being recited. The actions and the words should be closely connected. The thoughts should not be wandering around. Understanding the meaning of what is being recited could help in becoming mindful.
2. Understanding: Understanding the words being recited helps one to become mindful. One may be mindful of the uttered words but not mindful of their meaning. What we mean here is the need to be mindful of the meaning of the words being recited. People have varying abilities in understanding the meaning of the Quran and the words which express the praise of Allah. Very often one comes to understand the subtle meaning of words of the Quran during his prayer; meanings that never occurred to him before. This is the meaning of the phrase, "*prayer forbids the committing of sin and indecent acts,*" the subtle meanings that one understands while praying indeed induce the person not to commit sin and indecent acts.
3. Exalting Allah: This is the next step after being mindful and gaining understanding.
4. Being in Awe of Allah: Being in awe of Allah emanates from exalting Allah. Awe involves fear that emanates from exalting Allah but it is not like being afraid of anything else.
5. Hope in Allah's Mercy: The servant should entertain the hope that Allah will accept his deeds and will reward him for it.
6. Feeling Ashamed of the One's Shortcomings: The servant should be aware of his shortcomings in expressing his gratitude to Allah and neglect of fulfilling one's duties.



Ways to Fulfill the Inner Actions

There are six actions which help in fulfilling the inner actions which ensure the vitality of the prayers. These are

1. **Presence of the Heart:** The way to become mindful (maintains the presence of heart) during prayers is attained through vigorously motivating the mind to abandon distracting thoughts and to focus on the prayer. A mind which is vigorously motivated will pay its fullest attention to the prayer. The motivation should arise from being certain that the Hereafter is better and everlasting while this worldly life is worthless and transient. Prayer is the gate to the Hereafter. Prayer is a communication with the King of kings; the only reason for being absent minded in prayer is the lack of faith. One should work hard on strengthening one's faith.
2. **Understanding:** Understanding is attained by reflecting on the meaning of the verses being recited and resisting vigorously any distracting thoughts. In addition, one should remember the connection between prayer and the Hereafter. We tend to remember often what we love most. Remembering who we love overwhelms the heart. Therefore, those who love anything other than Allah will be easily distracted by foreign thoughts during their prayer.
3. **Exalting Allah:** Exalting Allah is rooted in two fundamental concepts: the greatness and majesty of Allah and the meanness and evanescence of the human self. Human beings are servants of Allah. Knowing these facts generates humility and submission to Allah as an expression for exalting Allah. Both of the two elements, realizing the greatness of Allah and appreciating the vulnerability of mortals, are necessary for the servant to properly exalt Allah.
4. **Being in Awe of Allah:** Being in awe of Allah is rooted in the knowledge of the limitless power and authority of Allah. Allah controls everything. Allah's kingdom will not be affected even if He destroyed the entire human race.
5. **Hoping for Allah's Mercy:** Hope in Allah's mercy is rooted in the knowledge of Allah's kindness, generosity, limitless bounty, and the truthfulness of His promise to admit those who pray to paradise; being certain of Allah's truthfulness and kindness leads to the hope in His mercy.
6. **Feeling Ashamed of One's Shortcomings:** Feeling ashamed of one's shortcomings arises from the fact that mortals do not fulfill their religious obligations fully and consequently they do not express their gratitude to Allah





properly. Knowing the ills of our souls enhances the feeling of shame, while we know that Allah is fully aware of all what is hidden within ourselves.

In the above, we mentioned the inner actions that revitalize our prayers and the means for achieving these actions. The common base of all these actions is a strong faith which generates the certitude which overwhelms the heart. The submission of one's heart is commensurate with amount of the certitude that one feels. This explains what Aisha (RA) said when she stated, *"We used to converse with the Messenger of Allah (PBUH) and he would talk to us until it was time to pray, at which time he would behave as if we were strangers to him."*

قالت عائشة رضي الله عنها: كان رسول الله صلى الله عليه وسلم يحدثنا ونحدثه فإذا حضرت الصلاة فكأنه لم يعرفنا ولم نعرفه.

Using the above mentioned criteria, one can classify people into two categories.

The first category includes those who are heedless in their prayers, who perform their prayer absent mindedly.

The second category includes those who are fully absorbed in their prayers; those whose hearts are completely devoted to their prayers.

Some people in the latter category even become completely unaware of what is happening around them while they are praying. An example of these people was Muslim Ibn Yassar (RA) who was praying in the mosque when one of the Mosque's columns collapsed. People gathered around the collapsed column while Muslim continued his prayer totally oblivious to what was going on around him. Many of these people would never know who was standing in prayer beside them. This is a normal phenomenon. Ask a person who just came out from an audience with a king to describe what the court looks like; most probably he will fail to answer. His concentration on the meeting with the king will render him oblivious to the surroundings.

Each one will be rewarded according to his deeds. Thus, the reward that a person gets for a prayer is commensurate with the degree of his apprehension, humility, and exaltation of Allah. Allah looks at the hearts not at the movements. Some of the companions (RA) of the Messenger of Allah (PBUH) said, *"People will be gathered on the Day of Resurrection in a state of serenity and calm similar to their state of serenity and calm which they used to have while praying."* قال رسول الله صلى الله عليه وسلم: "يبعث كل عبد على ما مات عليه". (رواه مسلم). This is certainly true. A person will be resurrected on state (of faith) similar to their state at the time of death and the state (of faith) of a person at time of death will be the same as his



state (of faith) which he used to enjoy during his life. The state of a person in the Hereafter will be decided by the state of his heart. Only those who approach Allah with a sound heart will achieve salvation.

Zakat

The Inner Dimensions of the Etiquette of Paying Zakat

The following is a list of the duties that should be completed by those who are seeking the way that leads to the Hereafter through paying zakat:

1. Understanding the Purpose and Significance of zakat (Purification & Gratitude)
2. Paying zakat Early
3. Observing Confidentiality in Giving zakat
4. Giving zakat Openly
5. Not Invalidating the Charity
6. Belittling the Charity
7. Spending out of the Best and Dearest of his Wealth
8. Seeking the Recipients Who are Most Deserving

Questions on lecture (5)

- 1- True or False: Ibadat are just rituals and have no effect on our attitudes and behaviors.
- 2- What are the six actions that can be performed by the inner self to bring life to the prayer?
- 3- What are list of the duties that should be completed in order to reach the inner dimensions of Paying Zakat?

TAZKIYAH

CURRICULUM

Sixth

Lecture



Lecture (6): Etiquette and the heart secrets of Fasting and Hajj.

Fasting

The Inner Dimensions of Fasting

Categories of Fasting

You should know that fasting has three categories: ordinary fasting, special fasting, and extra-special fasting.

Ordinary Fasting: A person performing ordinary fasting is simply required to abstain from eating and enjoying carnal desires.

Special Fasting: A person performing the fasting of the righteous is required, in addition to the above, to refrain from committing all types of sins that may be committed by listening, seeing, and talking; in addition to sins that may be committed using the hands, the legs, or any other body part. This is the fast that the righteous perform. This type of fast has to fulfil six conditions:

1. To restrain one's eyesight by refraining from looking at any unseemly, disliked, or prohibited scene. The Messenger of Allah (PBUH) said, "*The look (at an unseemly scene) is one of the poisoned arrows of Iblis (Satan). Whoever refrained from looking out of fear of Allah, Allah will bestow on him faith whose sweetness will reside in his heart.*" *إِنَّ النَّظْرَةَ سَهْمٌ مِنْ سِهَامِ إِبْلِيسَ مَسْمُومٌ، مَنْ تَرَكَهَا مِنْ مَخَافَتِي* "أَبْدَلْتُهُ إِيمَانًا يَجِدُ خَلَاوَتَهُ فِي قَلْبِهِ" رواه الحاكم، والطبراني، وهو معدود في الأحاديث القدسية.
2. To restrain one's tongue from idle talk, lying, backbiting, slander, indecent talk, coarse talk, spreading enmity, vain argument. One should maintain silence and busy himself with the remembrance of Allah.
3. To restrain the ears from listening to indecent talk; Allah said, "*They are avid listeners to falsehood.*" (5: 41) (المائدة 41) - *لِلْكَذِبِ - (المائدة 41) "Indeed, you would then be like them."* (4: 140) *إِنَّكُمْ إِذَا مَثَلْتُمْ إِنْ اللَّهَ جَامِعُ الْمُتَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ* (النساء 140) - جميعاً
4. To restrain all senses from committing sins; the Messenger of Allah (PBUH) said, "*Many a fasting person gain nothing from their fast except hunger and thirst.*"

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " رُبَّ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الْجُوعُ وَرُبَّ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا السَّهَرُ " .

5. To restrain his intake of lawful food when he breaks his fast, so that he would not overeat. The worst container to fill to the rim in the sight of Allah is the stomach, even if it is filled with lawful food. How can one overcome Satan and subdue his desires if he is going to make up for the food he lost during the day by overeating during the night? The objective of fasting is overcoming the lust and strengthening the will to achieve Allah consciousness. Starving the stomach during the day will increase its desire for food and when this desire is fully satisfied in the evening with all sorts of delicious food the desire for carnal lusts will be evoked in a much more dangerous fashion.

6. It is also judicious not to sleep often during the day so that one can experience the hunger and the thirst that accompany fasting. Feeling the physical weakness helps to purify the heart. One should let this physical weakness continue during the night so that it would be easy for him to perform the night prayer and the routine of the remembrance of Allah. Hopefully, this will prevent Satan from hovering over his heart so that he would be allowed to see the kingdom of heavens. The night of Power is one such opportunity for a part of the kingdom of heaven to be revealed.

7. To maintain his heart in a state hovering between fear and hope at the time he breaks his fast, because he does not know whether his fast will be accepted or will be refused. In explaining this, the scholars said, "*How many a fasting person did not fulfill his fast, and how many a person who did not actually fast has fulfilled the fast.*" A person who eats and drinks but refrains from committing sins is a person who did not fast but fulfilled the conditions of the fast. A person who abstains from eating and drinking but indulges in all forms of sin is a person who outwardly fasts but does not actually fulfill the conditions of fasting.

Extra-Special Fasting: A person who performs the extra-special fasting is a person whose heart refrains from thinking about all worldly affairs; his heart is completely devoted only to the remembrance of Allah. This kind of fast is broken when the person starts thinking of anything other than Allah and the Hereafter. The fast is also broken when the person thinks of worldly affairs except those which lead to a benefit for the religion. These kinds of affairs are part of the provision that benefit the person in the Hereafter. This is the type of fast that the prophets, the saints, the martyrs, and those who are brought to the nearness of Allah perform.

Hajj:

The Inner Dimensions of Hajj

You should know that hajj starts with the understanding: I mean understanding the significance of hajj in Islam. The subsequent steps are yearning to perform it, the resolve to perform it, severing all ties that may prevent one from performing it, buying the unstitched dress to be worn during performing it (Ihram), preparing the necessary provision needed for the trip, buying the required ride, starting the trip, crossing the desert, wearing the unstitched dress at the appointed place while pronouncing the Talbyah, entering Mecca, then completing the rest of the rituals. In each of these steps there is a reminder for the mindful, a lesson for whoever wants to learn, an exhortation for the sincere student, and a learning process for the judicious.

Understanding and Realizing that the House is Allah's House

You should know that you cannot approach Allah unless you give up all desires; refrain from all pleasures; limit yourself to the necessities; and devote all your deeds, thoughts, and activities completely to Allah. That is why monks, in previous faiths, abandoned living among people and became recluse. They took refuge in mountains' caves preferring solitude to the company of people so that they can attain comfort in the nearness of Allah. They renounced the urgent worldly pleasures in favor of being in the company of Allah. They sought to live a hard life hoping for the reward in the Hereafter. Allah praised them in His Book saying, *"That is because among them are priests and monks and because they are not arrogant."* (5:82). لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ ذَلِكَ بِأَنَّ مِنْهُمْ قِسِّيِينَ وَرُهْنَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ – (المائدة 82)

As time progressed, people forgot these practices, indulged themselves in the pleasures of this life, and abandoned the devotion to the worship of Allah. Allah then sent His Prophet (PBUH) to identify the path that leads to the rewards in the Hereafter and to revive the traditions of the previous messengers of Allah. The people of the Book asked the Prophet (PBUH) if Islam allows the practice of solitary worship as their monks used to do. The Prophet (PBUH) answered, *"Allah replaced this practice with the practice of Jihad and performing hajj."* When the Prophet (PBUH) was asked about people who used to roam around in isolated lands worshipping Allah in seclusion (tourists), he (PBUH) answered, *"This type of worship has been replaced by fasting in Islam (a fasting person is a tourist)."*



Allah blessed this nation by designating hajj as its form of monasticism. Allah honored the Old House when He claimed it as His House. He made His House the focus of the rituals for His servants. Allah honored the House by making the land around it inviolable; no one is allowed to hunt an animal or to cut a tree in the precinct of the House. Allah modeled the House as a king's court; it is a goal for everyone to flock to from all parts of the world. People come dusty and dishevelled to express their humility to the Lord of the House, knowing full well that Allah is high above being confined to a place or a country. To magnify their sense of submission to Allah, they are required to perform tasks that they may find strange and whose significance may not be apparent to the minds, e.g. stoning the pillar repeatedly and walking back and forth between the two mounts of Safa and Maawah. However, they perform the tasks as requested obediently. This illustrates their deep sense of submission to Allah. This distinguishes hajj from other rituals. The significance of Almsgiving (Zakat) is easy to understand. It is an act of kindness that people may find appealing. Fasting is a mean to control one's desires, the desires which open the door to Allah's enemy. Bowing (ruku) and prostrating (sujood) are a way to express one's humility in front of Allah. But, one cannot find a rational explanation for stoning the pillar and walking back and forth between Safa and Marwah. In addition, people do not find these acts appealing in general. *The only reason people perform these tasks is that they are eager to express their submission to Allah's command.* People do not try to rationalize these tasks nor do they care if these tasks are appealing to them or not. The only incentive for performing these tasks is showing total obedience to Allah. That is why the Prophet (PBUH) - when he went to perform hajj - said, *"Lord, I come to you to perform a truthful hajj that expresses my complete devotion and submission."* He did not say this in his prayer or when he performed other acts of worship. **Fulfilling commands that involve performing actions that cannot be readily understood by the person is the ultimate submission. Such acts of submission purify the soul. Total submission to Allah becomes the only incentive for the soul to commit a certain act.**

Visiting Medina

Remember when you first see the walls of Medina that this is the city that Allah chose for his Prophet (PBUH). Allah appointed Medina as the place to which the Prophet (PBUH) migrated. You should trace in your mind the footsteps of the Prophet (PBUH) as he (PBUH) walked around. You should feel sorry that you missed the company of the Prophet (PBUH) and his companions. You should realize that you have already missed his company in this life and there is a great



risk that you would miss his company in the Hereafter. You may be one of the miserable people who will be full of sorrow as they see the Prophet (PBUH) from afar but they will be unable to reach him. When you reach the Mosque, remember that this is the Mosque that Allah chose for His Prophet (PBUH) and his companions. This is where the rituals ordained by Allah were first practiced. This is where the best human being among Allah's servants has been housed in his life and after his death.

When you visit the Messenger of Allah (PBUH) you should stand in front of him as we have described. You should visit him as if he were alive. Approach his grave as if you are approaching his living person. You should know that he is aware of your presence and your visit and that He answers back your greeting. We seek Allah's help alone.

Questions on lecture (6):

- 1- What are the three categories of Fasting?
- 2- Why would people do acts that they do not understand their meaning in Haj?
- 3- What are some etiquette when visiting Medina?



TAZKIYAH

CURRICULUM

Seveth

Lecture

أكلية آيات
Ayaat Academy



Lecture (7): The worship of reflection and contemplation

Reflection is one of the great acts of hearts, and it is the key to the lights, the principle of vision, the network of science and the concept, and most people have known its bounty, but are ignorant of its truth and its fruits, and a few of them think and contemplate.

It is one of the great acts of worship that makes a person go about the kingdom of Allah Almighty wondering, noticing the greatness of Allah Almighty and the perfection of his power.

Perhaps some people do not imagine that reflection is an act of worship, and they do not feel that the first command of the Prophet, may Allah's prayers and peace be upon him, was seclusion in the cave of Hira.

By reflection we mean contemplation and awareness of something

Which is: the act of the heart trying to sense the meanings of things to realize what is required.

The benefit of reflection

Reflection is not a void that is in a person's life, and it is not a wasted time in his life looking. Rather, it is an act of worship that the person obtains good benefits from it, including: increasing knowledge and bringing deep knowledge that is not obtained. Therefore, it was said (Contemplating for an hour is better than worshipping a year).

Among the benefits and possibilities of reflection:

- 1- Thinking about the universe inherits wisdom, revives hearts, and instills fear and fear of Allah, the Exalted, the Majestic.
- 2- Thinking about the universe reveals the greatness of the Creator in his creation, and makes a person acknowledge the oneness of Allah Almighty and humble himself to his greatness, and hold himself accountable for its mistakes, thus increasing faith and serenity.

3- A person always feels his need for Allah Almighty and his poverty for him, and raises the glorification of Allah Almighty and the glorification of His laws and what He loves.

- 4- Reflection is an act of worship that purifies the soul and the heart, removes worry, and facilitates ways to accept predestination and the accidents of life.

The special fruit of reflection is knowledge, and if knowledge takes place in the heart, the state of the heart changes, and if the state of the heart changes, the actions of the prey change. So knowledge is subordinate to thought. Thought is the principle that produces knowledge, and knowledge produces a state in the heart of fear and a sense of negligence in the right of Allah, desire and seriousness.

The love of Allah comes from contemplating blessings. Because the soul is entwined with the love of the one who is best to it. Also, contemplation is a means of understanding the law and a means of understanding the religion (and whoever seeks Allah with good will understand him in religion). Thus insight is obtained by thinking.

Thinking about oneself

It includes thinking about the creation of Allah, how he created the soul and body of man, and thinking about the soul also includes thinking about its faults. This is very, very important, and it is not possible to make a correction, amendment or improvement except after thinking and reflecting.

Questions on lecture (7)

- 1- What do we mean by reflection?
- 2- What are some benefits of reflection?
- 3- What could we reflect upon?

TAZKIYAH

CURRICULUM

Eighth

Lecture



Lecture (8): Truthfulness

The Virtue of Truthfulness

Allah said, “Of the believers are men who have been true to their covenant with Allah.” (33: 23) *مَنْ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا* – (الاحزاب 23)

The Prophet (PBUH) said, “Indeed, truthfulness guides to righteousness and righteousness leads to paradise. A person tells the truth and continues to tell the truth until it is written in his record with Allah that he is a truthful person. Indeed, lying guides to transgression, and transgression leads to Hellfire. A person lies and continues to tell lies until it is written in his record with Allah that he is a liar.”

It is a sign of the virtuousness of truthfulness that the Arabic word for a saint (Siddiq); Allah used this word to describe the prophets, “And mention in the Book (the story of) Abraham. He was a man of truth, a prophet;” (19: 41) *وَإِذْ ذُكِّرُوا فِي الْكِتَابِ*

إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا – (مريم 41)

“And mention in the Book Ishmael. He was a keeper of his promise, and he was a messenger (of Allah), a prophet. He enjoined on his people prayers and almsgiving. He was most acceptable in the sight of his Lord. And mention in the Book Idris. He was a man of truth, (and) a prophet.” (19: 54 – 56)

وَإِذْ ذُكِّرُوا فِي الْكِتَابِ (19: 54 – 56) وَإِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا* وَإِذْ ذُكِّرُوا فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا* - (مريم 54-56)*

The scholars agreed that salvation of the person lies in three traits:

Pure submission to Allah which is free from innovation and whim, truthfulness in all deeds dedicated to Allah, and surviving on lawful sustenance. The three traits should be enjoyed together.

The Essence of Truthfulness, its Meaning and Ranks

You should know that the word truthfulness is used to indicate six meanings: truthfulness in words, truthfulness in intention and will, truthfulness in resolve, truthfulness in the fulfillment of what one resolved to do, truthfulness in action, and truthfulness in affirming all the basic principles of religion. Whoever achieved all these meanings attains the rank of truthfulness (Siddiq). This is the highest level of truthfulness. There are ranks for each meaning, one would become truthful in a meaning as much as he is able to achieve of that meaning.

The Truthfulness of the Tongue

This pertains to what one says, whether in the past or the future. It includes fulfilling or breaking promises. It is incumbent on everyone to watch his own



words, so that he would not tell a lie. This is the most common and apparent type of truthfulness. Whoever keeps his tongue not to tell a lie is considered truthful. There are two ways to perfect this type of truthfulness. These are

To avoid innuendos. It has been said that an innuendo is an alternative for a lie. The bad thing about a lie is that it gives a false understanding. Sometimes it is necessary to use an allusion for a good purpose: in teaching, in avoiding injustice, or in dealing with the enemy. If one was forced in a situation like this, then his truthfulness is to make what he says for the sake of Allah according to the commands of Allah and the requirements of the religion. In a situation like this, even if his allusion was misunderstood, then he is still truthful, because truthfulness is not intended for its own sake but its objective to convey the truth. One should not pay attention only to the form but one should consider its meaning. Indeed, one should avoid allusion as much as he can. The Prophet (PBUH) used to make allusions about his destination when he travels to engage the enemy; he wanted to surprise the enemy. This is not considered a lie. The Prophet (PBUH) said, *“He is not a liar who says good things to mend the affairs between two people.”* عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَمْ يَكْذِبْ " مَنْ نَمَى بَيْنَ اثْنَيْنِ لِيُصْلِحَ " (رواه ابو داوود)

The Prophet (PBUH) gave permission to say what serves the interest of people in three cases: mending the affairs between two people, a person who has two wives, and in war. The truthfulness here is entrusted to the intention. In these situations, one should be careful about the truthfulness of the intention and the sincere pursuance of good. He who has sound objective, sincere intention, and pure will for what is good is considered truthful.

Thus, the first means of perfection for the truthfulness of the tongue is to avoid telling a lie or uttering an innuendo except when it is absolutely necessary.

The second means for perfection for the truthfulness of the tongue is to be scrupulous in choosing the words he uses to speak to Allah privately. A person would be lying if he says, *“I have directed my face towards the Creator of the heavens and earth,”* while his heart is distracted away from Allah, thinking of the fortunes of this life. If that person is asked on the Day of Judgment to say truthfully that he is the servant of Allah, he would not be able to say it; because if he is not sincere in assuming the characteristics of a servant of Allah, he would be lying.

Truthfulness in Intention and Will

This goes back to sincerity. A person who is truthful in his intentions is a person who is motivated in all his movements and non-movements only by Allah.





Truthfulness is invalidated in this case if the motivation is tainted with an interest in some of the fortunes of the self. The person in such case can be considered a liar, as we narrated before regarding the virtue of sincerity in the tradition about the first three people to be taken to account by Allah on the Day of Judgement. Allah asked the scholar what he has done with the knowledge that Allah bestowed on him, he said, I did such and such. Allah said, *“You are a liar, you only did this so that people would praise your knowledge.”* His lie is not a lie of the tongue but is a lie in the intention. One of the righteous said, *“Truthfulness is to observe the oneness of Allah in your purpose.”* Allah said, *“When the hypocrites come to you, they say, ‘We bear witness that you are indeed the Messenger of Allah.’ Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are indeed liars.”* (63: 1) إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ – (المنافقون 1)

The hypocrites said to the Prophet (PBUH), *“you are indeed the Messenger of Allah.”* This was not a lie by the tongue, but it was a lie about their intention. The lie about their intention extended to the statement they uttered. Thus, they lied about they believe in their hearts. Thus, one of the meanings of truthfulness is the sincerity of intention, this is sincerity. Thus, a truthful person must be sincere.

Truthfulness in resolve

A person may resolve to perform an action first before he actually embarks on the action. He may say to himself, “If Allah gave me money, I will give it away or a part of it in charity.” He may say, “If I faced an enemy in the sake of Allah, I will continue fighting even, if I die.” He may say, “If Allah puts me in an office of authority, I will endeavor to be just and I will not commit any injustice against people.” This resolve may a firm and true resolve or it may be tainted by hesitation or weakness. This impurity that taints the resolve is opposite to the truthfulness in resolve. Thus, truthfulness in resolve is to have a perfect and firm resolve. The truthful person is a person whose resolve to do good deed is extremely firm and is not tainted by an impurity of hesitation or weakness. Umar (RA) said, “I would not accept to be the person in authority (Emir) over a people who have among them Abu Bakr (RA).” Umar (RA) had the firm resolve and the sincere love for Abu Bakr (RA) to the extent that he would not assume a position of authority over him, even if it meant he would be killed.

Truthfulness in the fulfillment of what one resolved to do

The person may find it easy to be generous in resolving to do something at one time, but when all the facts are known and the desires become loose, fulfillment of the resolve becomes difficult. This is against the truthfulness in the fulfillment





of the resolve. Allah said, *“Of the believers are men who have been true to their covenant with Allah.”* (33: 23) *مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا* – (الاحزاب 23)

Anas (RA) narrated that his uncle Anas ibn Al-Nadr (RA) was feeling sad that he did not participate in the Battle of Badr with the Prophet (PBUH). He said, *“How can I miss this battle with the Prophet (PBUH)? If Allah enabled me to participate in another battle with the Prophet (PBUH), then Allah will see how I will perform.”* The following year, Ibn Al-Nadr had the opportunity to participate in the battle of Uhud. On his way to the battle, he met Saad ibn Moadh, who said, *“Aba Amr, where are you going?”* He said, *“I can smell the scent of paradise, I can smell its scent behind Uhud.”* He fought and was killed. He had eighty something wounds on his body. His sister said, *“I only recognized him by the clothes he was wearing.”* The verse, *“Of the believers are men who have been true to their covenant with Allah,”* (33: 23) *مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا* – (الاحزاب 23) was then revealed. The Prophet (PBUH) recited the verse, *“Of the believers are men who have been true to their covenant with Allah. Of them some have completed their vow (to the extreme), and some are still waiting’ and they have never changed (their determination) in the least,”* (33: 23) *مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا* – (الاحزاب 23) – when he saw Musaab ibn Umair (RA) lying on the ground dead in the battle of Uhud.

Megahed said, *“Two men saw a group of people sitting, they said, ‘If Allah bestowed wealth on us, we will surely give some of it in charity.’ But when Allah gave them wealth, they became stingy and did not give any of their wealth away in charity. Then, Allah revealed the verse, “And of them is he who made a covenant with Allah (saying), “If He gives us of His bounty we will certainly spend in charity and become of the righteous.” But when He bestowed of His bounty on them, they became niggardly, and turned back (from their covenant), averse. He penalized them with hypocrisy in their hearts, (to last) till the Day whereon they shall meet Him - because they broke their covenant with Allah, and because they lied (again and again).”* (9: 75-77) *وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِن آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّا مِنَ الصَّالِحِينَ * فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ * فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ * - (التوبة 75-77)* Allah considered the resolve to be a covenant and labelled those who reneged on their resolve liars.

Truthfulness in action

This means that a person should endeavor not to assume an appearance that may reflect inner traits that the person does not have. Not that he should not do good things, but he should improve his inner self to become compatible with his



appearance. This is different from showing off, because the deliberate intention of a person who is bent on showing off is for his appearance to be different from his inner self. A person may show humility in prayers, his intention is for people to observe his humble prayer, however, his heart is totally distracted away from the prayer. You look at him, you think that you are looking to a person who is standing before Allah, while his mind is actually wandering around in the market enjoying one of his desires. These actions constitute a false reflection of his inner self. He is required to be truthful in his actions. A person who walks around in a respectable way, while his inner self cannot be described as respectable. This is a person who is not truthful in his actions, even though he is not doing this as a matter of showing off. The remedy for this is to have an inner self which is as good as his appearance or better.

Showing off is when a person intentionally decides to have an appearance which is not compatible with his inner self. This invalidates sincerity. If the incompatibility between the appearance and the inner self is not intentional, then truthfulness is invalidated.

Truthfulness in affirming all the basic principles of religion

This is the highest and most honored type of truthfulness. Examples of this are being truthful in fear, hope, glorifying Allah, asceticism, contentment, putting one's trust in Allah and the rest of these concepts. These traits have signs which give meanings to their names. They have objectives and truths. The confirmed truthful is the one who earned their truths. If one of the traits prevails on a person, that person is called truthful in regard to this trait. It may be said, "such and such is truthful in his fight," this is "truthful fear," or this is "a truthful desire."

Allah said, "*The (true) believers are only those who believe in Allah and His messenger and do not entertain any doubt but strive with their wealth and their lives for the cause of Allah. Those are the truthful ones.*" (49: 15) *إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ – (الحجرات 15)*
"It is not righteousness that you turn your faces towards east or west; but the truly righteous are those who believe in Allah and the Last Day, and the angels, and the Book, and the Messengers; those who give away some of their wealth, however much they may cherish it, to their kin, to the orphans, to the needy, to the wayfarer, to those who ask, and to ransom slaves; those who are steadfast in prayer, and practice regular charity; who fulfill the contracts which they have made; and who are firm and patient, in times of tribulation and adversity, and in time of peril. Such are the people of truth, the Allah conscious. (2:177) لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ

عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَإِبنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الرِّكَاتَةَ وَالْمُؤْتُونَ
بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَئِكَ هُمُ الْمُتَّقُونَ –
(البقرة 177)

Let us give an example for fear. Everyone who believes in Allah and the Day of Judgment, would fear Allah. Although we call this fear, but it may not be a true fear. Consider his situation when he fears a person in authority or a highway robber. You would see his countenance becomes yellow and his limbs tremble. He will feel stressed; he will not be able to or think clearly. On the other hand, he fears Hellfire, but none of the above symptoms would appear on him. He commits a sin and nothing would show on his face.

To attain the final objectives of these attributes is very difficult, because they are limitless. However, every person has a share in them. A person who has a large share may be called truthful. Only few people can attain the final objectives of all these attributes. The ranks of the truthfulness are limitless. The person may be truthful in some and untruthful in others. Those who are truthful in all of them are the sincere truthful (Siddiq).

Saad ibn Moadh (RA) said, “I have three strong attributes, however, I am weak in all others. Since I embraced Islam, I have never been distracted by my thoughts during a prayer; during a funeral prayer, I would be only engaged in words and deeds that are relevant to the funeral, and I always believed that whatever the Prophet (PBUH) says is the truth.” Ibn Al-Mussaib said, “I never thought that these attributes would be attained by anyone other than the Prophet (PBUH).” This truthfulness in these attributes. Many companions of the Prophets (PBUH) did not attain such a station.

These are the ranks of truthfulness and its meanings. The statements made by some of the scholars may deal with one or two of these aspects. However, Abu Bakr Al-Warraq said, “*There are three types of truthfulness: the truthfulness of the believe in the oneness of Allah, the truthfulness in obeying Allah, and the truthfulness in knowledge. The truthfulness of the belief in the oneness of Allah is for common Muslims, Allah said, ‘And those who believe in Allah and His messengers, they are the supporters of the truth.’ (57: 19) وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصِّدِّيقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَتُورُهُمْ ۗ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ – (الحديد 19)* The truthfulness in obeying Allah is for the scholars and the righteous. The truthfulness in knowledge is for the people on them Allah bestowed His alliance. They are the poles of the earth.”

**Questions on lecture (8)**

- 1- The word truthfulness is used to indicate six meanings, what are they?
- 2- What are the three traits of salvation?
- 3- True or False: Truthfulness is a virtue that lies between two extremes.



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- 3- A'maal Al-quloub (Acts of the Hearts) Series, by Muhammad Almunajjid.
- 4- Encyclopedia of Islamic Science, by Rateb Alnabulsi.
- 5- How to deal with Quran, by Muhammad Al-ghazali.

Read more:

- 6- Mukhtaşar minhaj al-qasidin, by Ibn Qudāma al-Maqdisī.
- 7- Al-Mustakhlāş fī tazkiyat al-anfus, by Sa'id Ḥawwa.
- 8- Muslim Character, by Muhammad Al-ghazali.

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THIS BOOK

Over centuries, the scholars of behavior and attestation were concerned with strengthening conscience monitoring and improving the efficiency of worship. They noticed that the Islamic Sharia came to reject worship that takes into account only the acts but not the objectives of purifying the hearts. In such cases, the worshiper is interested only in the shape of worship and does not care about its effect on the behavior. Scholars of Islam wrote hundreds of books about heart and its diseases and worships. The early attempts of these books appeared during the beginning of the Islamic civilization, when some Muslims drowned in materialism and imitated other nations in types of luxury.

This book is an attempt to strengthen the control of conscience and the value of faith in the soul of the Muslim according to the teachings of the Islamic Sharia. It shows ways to reach the objectives of worship and morals which are not focused only on acceptance but also on reaching the level of "al-Ihsan الإحسان" which is the highest rank of faith.

It is the Tarbiyah curriculum and value guide that AYAAT ILM Academy provides to its students. The objective is to help them to purify their hearts and work on their morals to reach the level that Islam desires for them.

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