



الدعوة السلفية في أمريكا الشمالية  
SALAFI DA'WAH MISSISSAUGA

# عشر قواعد في تزكية النفس

الشيخ عبد الرزاق بن

عبد المحسن البدر حفظهما الله

*10 Principles For  
Purifying The Soul*

**Shaykh 'Abdur-Razzāq bin  
'Abdul-Muhsin Al-Badr**



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# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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لفضيلة الشيخ عبد الرزاق البدر حفظه الله

10 Principles For Purifying The Soul  
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الترجمة والتلخيص والتجميع  
بإشراف وإشراف  
إلياس بن عياد ربيع الدين الكنادي



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## THE INTRODUCTION

The affair of the soul that is within every single person is a great and important affair. Allah in the Noble Qur'an Swore by His Creation and the soul is one of them. Allah said, in Surah Ad-Duha, "By the forenoon (after sun-rise); And by the night when it is still (or darkens); Your Lord (O Muhammad (ﷺ)) has neither forsaken you nor hated you. And indeed the Hereafter is better for you than the present (life of this world). And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased. Did He not find you (O Muhammad (ﷺ)) an orphan and gave you a refuge? And He found you unaware (of the Qur'an, its legal laws, and Prophethood, etc.) and guided you? And He found you poor, and made you rich (self-sufficient with self-contentment, etc.)? Therefore, treat not the orphan with oppression, And repulse not the beggar; And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces)." The statement of Allah, "Indeed he succeeds who purifies his own soul", the verse describes the meaning of Az-Zakat. The origin of the word Zakat, linguistically means to increase in good. However, the meaning of this verse is that whosoever strives to purify their soul and rectify it and elevate it by doing acts of obedience and good and by abstaining from the different types of evils and sins that exist. And the statement of Allah, "and indeed he fails who corrupts his own soul", this verse describes the meaning of At-Tadsiyah, to conceal or to veil, meaning that the sinner conceals his evil deeds and imbeds it with corruption and disgrace and subdues it and destroys it by way of shameful acts, up until it becomes a lowly and vile soul, deserving of loss and failure. We ask Allah to grant us pure hearts that turn to him, Ameen.

Ibn Al-Qayyim stated in his book, Al-Fawaid on page 178, "The honourable souls are not pleased except with the loftiest and best of things, and likewise with the most praiseworthy endings. And the lowly and despicable souls are around the immoral matters just as the fly sits upon filth, the honourable soul is not pleased with

oppression, or immorality, theft, deception because it is above them and they are nobler than that. The disgraced soul is the opposite of that, each soul inclining towards that which suits it and resembles it.” Ibn Al-Qayyim illustrates the great importance that the purification of the soul has and that it is incumbent upon every sincere and honest person to take care of his soul and strive against it. An authentic hadith found in At-Tirmidhi, where the Prophet ﷺ said, “The true mujahid (the one who strives), is he who strives against his soul.” Certainly, the souls have great rights over us, and mistaken is the one who is extreme and harsh towards it, by suppressing it or by giving it whatever it desires. Rather, the purification is to be done in the legislated Islamic manner, free from negligence and harshness. The purification of the soul, is to be done in accordance to the guidance of the Prophet Muhammad ﷺ. The following ten very important and comprehensive principles will aid in cleansing the souls. We ask Allah to grant us success, sincerity, to guide us to that which is correct. Ameen.

## **THE 1ST PRINCIPLE - TAWHEED PURIFIES THE SOUL**

The first principle and the most important affair within the religion of Islam, Tawheed (monotheism), is also the most important of the ten principles. Tawheed is to single Allah out in His Lordship, to single Allah out in His Worship and in His Names & Attributes. The transliteration for the categories of Tawheed in the Arabic Language is as follows:

- Tawheed Ar-Rububiyah - Singling out Allah in His Lordship,
- Tawheed Al-Uluhiyyah/Al-'Ibadaah - Singling out Allah in His Worship
- Tawheed Al-Asmaa wa As-Sifaat - Singling out Allah in His Names & Attributes, believing in them as the Prophet ﷺ understood them and his Companions. Without distorting them, likening them to the creation, without questioning and without rejecting them.

In Islam all actions of worship, are strictly and directly for Allah with no intermediaries, partners, and rivals or other than that from any polytheistic practises. To purely single Allah out in these ways, is the purpose for why we were created and put on earth. It was not for mere enjoyment, status, and wealth. Rather, we were created to worship Allah alone and to actualize that in our lives, up until we meet Him, in the hereafter. Allah said in Surah Adh-Dhariyat, Verse 56, **“And I (Allah) created not the jinns and humans except they should worship Me (Alone).”**

It is important for every Muslim to know and understand that Tawheed is the focal point of the Islamic call to invite others (Da'wah) and the way of all the Prophets and Messengers. Allah says in Surah An-Nahl, Ayah 36, **“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities, etc. i.e. do not worship Taghut besides Allah).”**

In the Prophetic Sunnah, this point is taught by the Prophet ﷺ to the Noble Companion, Mua'dh bin Jabal when he sent him to Yemen to call the people to Islam. It is recorded by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhi, Al-Nasa'i, and Ibn Majah) reported from Ibn Abbas (may Allah be pleased with him) that the Messenger of Allah ﷺ told Mu`adh bin Jabal when he sent him to Yemen: **"You are going to people of the Book. So when you come to them call them to testify that there is no God worthy of worship in truth except Allah and that Muhammad is the Messenger of Allah ﷺ. If they obey you in that, inform them that Allah has enjoined on them five daily prayers (to be offered) in every day and night. If they obey you in that, inform them that Allah has enjoined on them obligatory charity to be taken from the rich among them and be given to the poor amongst them. If they obey you in that, beware (not to unjustly take as obligatory charity) their wealth. And fear the supplication of the oppressed person for there is no barrier between them and Allah (more likely & befitting to be accepted)".** This example from the Prophetic Sunnah clearly illustrates that the notable call of Islam is to Tawheed, true Islamic Monotheism. This also shows that one cannot enter the fold of Islam, except with complete submission to Tawheed.

In the Qur'an Allah has promised those who do not accept Islam, nor purify their soul, with severe punishment. Allah says in Surah Al-Fussilat, Verse 7, **"Woe to the polytheists, those who do not adopt purity of their souls and are disbelievers in the hereafter."** Imam At-Tabari and Ikrimah said in explanation of this verse, Allah is mentioning those who do not accept the testimony of faith, 'There is no God worthy of worship in truth except Allah' (Laa ilaaha Illa Allah). Qatadah mentioned they do not attest to it, meaning not accept it. Ibn Taymiyyah mentioned in it is Tawheed and Eemaan (Faith) and that whatever it is from the truth and disbelieving everything that goes against Allah's Religion (Majmoo Al-Fatawa volume 10, Page 97). The essence of Laa ilaaha Illa Allah (the testimony of faith) is the basis of what the hearts are purified upon. He mentioned many of the Scholars of tafsir (exegesis) mention from the Salaf As-Salih and those who came after them, it is Tawheed, that there is no God worthy of

worship in truth except Allah. Just as Tawheed is the basis of purifying the souls and polytheism (shirk) causes corruption to the souls and by way of it the souls are destroyed. Polytheism (Shirk) renders all good deeds one does as null and void. Allah says in Surah Az-Zumar, Ayah 65, "And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those (Allah's Messengers) before you: "If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." Shirk is an unforgivable sin if someone dies upon it, Allah says in Surah An-Nisa, Verse 48, "Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin." Allah has likewise forbidden paradise for anyone who associates partners with him, Allah says in Surah Al-Maidah, Verse 72 "Surely, they have disbelieved who say: "Allah is the Messiah [Iesa (Jesus)], son of Maryam (Mary)." But the Messiah [Iesa (Jesus)] said: "O Children of Israel! Worship Allah, my Lord and your Lord." Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode . And for the Zalimun (polytheists and wrong-doers) there are no helpers."

We learn in this principle that there is no purification of the soul, without actualizing Tawheed and singling out Allah in His Lordship, Worship, and Names & Attributes. All actions must be done sincerely in submission and certainty for Him alone. And this makes it crystal clear that there is no purification of the Soul without the purity of Tawheed within one's heart. The true and complete purification of one's soul cannot be achieved with the presence of even an ounce of shirk within the hearts.



## THE 2ND PRINCIPLE - SUPPLICATION IS THE KEY

The Prophet ﷺ said **“there is nothing more honourable to Allah The Most High, than supplication.”** This hadith is found in the Musnad of Imam Ahmad and in At-Tirmidhi and is authenticated by the Scholar of hadith Ahmad Shakir and graded Saheeh by Al-Albani. This hadith shows the importance and station of supplication in Islam, as it is from the most beloved actions of worship to Allah. This is due to the fact that the one who supplicates to Allah openly makes apparent to Allah that they are desperate and in need of Allah. They are need in the acceptance of supplication and call upon Him alone to get answers. The doors of good are opened by way of supplication, as it has a tremendous effect of opening the doors of good in one's life. Shaykh Al-Islam ibn Taymiyyah said **“Supplication is the key to all good.”**

Allah says in Surah Al-Ghaafir, Verse 60, **“And your Lord said: “Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!”** Umar bin Al-Khattab (may Allah be pleased with him) stated **“Indeed what concerns me is not the response of Allah, but rather the supplication itself, for if I am guided to supplicate than the answer will come with it.”** This statement is very profound and teaches us that as long as we ask Allah, he will answer our supplication; therefore we should not worry and focus on that part. Instead, we should make it a habit to focus on asking Allah and having certainty that He will answer our supplication. One of the Salaf, Mutarrif Ash-Shakheer stated **“I contemplated what gathers all good, as good is in a lot of actions; such as fasting, praying, giving charity. All good things are in the Hands of Allah and since you are not able to attain what is in Allah's Hands, one has no other way other than asking Allah. Therefore, the thing that gathers all good is supplication. And from the greatest of things that will aid you in supplicating to Allah, is to realize and acknowledge that the purification of the soul and**

the salvation is in His Might & Power is by asking Him & begging Him, as the affair is entirely His and He purifies who He wishes." Allah said in Surah An-Nisaa, Verse 49, "Have you not seen those who claim sanctity for themselves. Nay – but Allah sanctifies whom He pleases, and they will not be dealt with injustice even equal to the extent of a Fatila (A scaly thread in the long slit of a date-stone)." And Allah said in Surah An-Nur, Verse 21, "O you who believe! Follow not the footsteps of Shaitan (Satan). And whosoever follows the footsteps of Shaitan (Satan), then, verily he commands Al-Fahsha' [i.e. to commit indecency (illegal sexual intercourse, etc.)], and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; to speak or to do what is forbidden in Islam, etc.)]. And had it not been for the Grace of Allah and His Mercy on you, not one of you would ever have been pure from sins. But Allah purifies (guides to Islam) whom He wills, and Allah is All-Hearer, All-Knower." Ibn Abbas (may Allah be pleased with him) said the portion of this verse, where Allah says, "Not one of you would have been pure", not anyone from the entire creation, would have been guided to any good that they can benefit themselves with, or averting harm, and this is solely due to the Mightiness and the permission of Allah.

Therefore, all guidance and good is under the control of Allah. The Prophet ﷺ would instill this thought to his Noble Companions in the Khutbah Al-Hajjah (recite this before a sermon), "Whomsoever Allah guides there is no one who can misguide and whomsoever Allah misguides there is no one who can guide." This illustrates the importance of the slave striving to achieve purification of the heart in order to be successful in this life and the next by way of supplication. The uprightness of our souls is in plentiful and persistent supplication in desperation and in hope.

## THE 3RD PRINCIPLE - QUR'AN IS THE SOURCE OF PURIFICATION

Allah said in Surah Al-Imran, Verse 164, "Indeed Allah conferred a great favour on the believers when He sent among them a Messenger (Muhammad ) from among themselves, reciting unto them His Verses (the Qur'an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'an) and Al-Hikmah [the wisdom and the Sunnah of the Prophet (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error." Therefore, the greatest matter by which the soul is purified is the Noble Qur'an, which is the Book of purification and the source of it. Whoever wishes to purify their soul let them seek it in the book of Allah. Abdullah bin Abbas (may Allah be pleased with him) said, "Allah guaranteed for the one whoever follows the Qur'an will not be misguided in this life nor a loser in the hereafter."

Allah said in Surah Taha, Verse 23, "That We may show you (some) of Our Greater Signs." Allah said in Surah Yunus, Verse 57, "O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, – a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers." And Ibn Al-Qayyim mentioned in Zaad Al-Ma'ad Volume 4, Page 19, "The Qur'an is a cure for all the disease in the heart, body and all of the diseases in this world and the hereafter." Allah said in Surah Al-Baqarah, Verse 21, "O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqun (the pious – see V.2:2)." Reciting the Qur'an with its true recital, is done by contemplating, memorizing and understanding it. Just as the Companions and the Salaf As-Salih understood and applied the Qur'an in their lives. The Noble Companion Abdullah bin Mas'oud (may Allah be pleased with him) said "If a man from amongst us would learn ten verses of the Qur'an, he would not move on, until he knew their meanings and acted upon them. And the recitation of the Qur'an

without understanding its meanings and acting with that which came within it, is not counted as reciting it with its true recital.” The student of the Companions, Al-Fudayl bin 'Iyaadh said, “The Qur'an was only sent down to be acted upon. But the people have taken its recitation as an occupation.” Now imagine, the illustrious Imam from the students of the Noble Companions is saying that the Qur'an has become an occupation for some people. So what about the times we are in?! Wherein a person recites with the most beautiful of voices yet it has no impact on their practise of Islam, mannerisms, dealings and character.

It is imperative to understand this matter and not merely recite the Qur'an without the appropriate understanding as mentioned by the Noble Companions of the Prophet ﷺ. Therefore, the one who truly benefits from the Qur'an in its legislated manner would surely attain a great means of purification for his soul.

## THE 4TH PRINCIPLE - FOLLOW THE SUNNAH

It is imperative that we take the Prophet ﷺ as our example to follow. Allah said in Surah Al-Ahzab, Verse 21, "Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much." Ibn Kathir mentioned about this verse, "this noble verse is a great foundation in taking the Messenger of Allah ﷺ as an example, in his speech, action and in all situations and conditions." And Allah says in Surah Al-Imran, Verse 31, "Say (O Muhammad to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful.", Al-Hasan Al-Basri said about the verse in the in "Following the Messenger of Allah ﷺ and taking him as an example is evidence for the truthfulness of one's love for Allah." A person will be deficient in their love for Allah, if they are not following the example of the Messenger of Allah ﷺ. This is the scale that judges one's true love for Allah and some of the scholars of the past, mentioned this as the verse of testing (Ayah Al-Imtihaan) testing our love for Allah. The scale of how to judge one's deeds is what is mentioned in the verse, "If you love Allah, then follow the Messenger of Allah..". A person is judged based upon their adherence to the Sunnah of the Prophet ﷺ. This is the scale and means of judgement for an individual. Following the Messenger of Allah ﷺ and taking him as an example, following him and traversing upon his methodology is the essence of purification of one's actions, beliefs, soul and it is impossible to purify anything without taking the Prophet ﷺ as an example. It is not possible to attain the purification of the soul by way of any other path, in contradiction to the way of the Prophet ﷺ.

It becomes evident that following the Sunnah is salvation and success for one in this life and the hereafter. It is on this exact point where the callers of misguidance call the Muslims to stray away from true guidance and follow newly invented matters. We see the callers of misguidance invent in every time and generation innovated and deviant religious methodologies, which they claim purifies the souls, rectify the hearts

and strengthen the connection with Allah. Such as isolating oneself for prolonged periods of time from others and neglecting responsibilities and obligations. Seclusion from others and uttering statements in dark spaces and circles, which are from the religious innovations of the Sufis of today. Likewise, the innovations of the rebels and renegades (Khawaarij) who kill themselves and others, claiming that it is seeking nearness to Allah to obtain His pleasure and forgiveness. Rather, it is only bloodshed, mayhem, chaos and murder that is being done in accordance to Satan's pleasure and obedience.

An example of the modern-day methods in pushing the Muslims away from Islam and the divine revelation (Qur'an & Sunnah), it has become popular for people to engage in polytheistic practises such as meditation and yoga. It is mentioned by Ibn Al-Qayyim in Madaarij As-Saalikeen, Page 100, "The purification of the soul is more difficult than healing any hurt, pain or difficulty from the body and it is more difficult and important, thus whoever seeks to purifying himself with exercises such as meditation, striving against one's soul and leaving off permissible matters and the seclusion that the messengers did not come with. Is like the sick individual who seeks to cure himself with his own opinion. What is his comparison to the knowledge of a doctor? The doctors of purifying the souls are the Prophets & Messengers." All acts which are not in accordance to the Sunnah of the Prophet ﷺ are rejected and are misguidance. Aisha (may Allah be pleased with her) reported: The Messenger of Allah ﷺ said, "Whoever innovates into this matter of ours that which does not belong to it, it will be rejected." In another narration, the Prophet ﷺ said, "Whoever performs a deed that is not in accordance with our matter, it will be rejected." Collected in Sahih Al-Bukhari 2550 & Sahih Muslim 1718. Thus, whoever innovates a way, idea or something which is not in the legislation and suggests that which is not in accordance to the Sunnah of the Prophet ﷺ, the action is rejected and the person who recommends it is sinful.

The Noble Scholar of the Salaf Sufyan bin Uyaynah said, **“The Messenger of Allah ﷺ is the scale and all things are put to comparison with him. To his manners, life, guidance, thus whatever is in agreement with it, then it is the truth. Whatever opposes it then it is falsehood.”** Collected by Khateeb Al-Baghdadi.

It is obligatory upon the one who is purifying the soul to strictly adhere to the guidance of the Messenger of Allah ﷺ (ittibaa) following him and taking him as an example. Likewise, one must take caution regarding those who call to misguidance and innovation. As mentioned in the current times, many youth have adopted this manner of meditation which is not from the guidance of the Prophet ﷺ. It is not found from the methods of purifying the soul in the religion of Islam. This matter of meditation should not be taken as a simple quiet time. Rather, this method is a practise of the polytheists of old, such as the Buddhists and Hindus who would seclude themselves for long periods of time to strive against their souls. Likewise, the Sufis have only adopted this practise and method from them. Those who ascribe themselves as spiritual Muslims, they in reality have left off the Qur'an and Sunnah to simply adopt a matter and method of the polytheists! Their methodology is not a methodology of purification; it is a methodology of corruption and oppression. They merely claim that mediating for long periods of time and claiming that this purifies one's soul. While, their souls may be filled with all kinds of evils and they are only increased, as they do not repent from them, they simply meditate and they feel that their hearts are free. Rather, they are nullifying their deeds and not worshipping Allah upon Tawheed.

It has become clear due to the numerous proofs from the Qur'an and Sunnah that there is no purification of the soul without Tawheed. These methodologies are innovated and the believers should be warned and remain far away from them. We ask Allah for safety from these types of methodologies and we ask that Allah rid our hearts of desires to seek out these innovated methods to purify our souls and to make the Sunnah of the Prophet ﷺ sufficient for us. Ameen.

## THE 5TH PRINCIPLE - REMOVE EVIL & DO GOOD

An important matter to understand for each Muslim to purify their soul is the actual method in which one acts to purify the soul. It is well known that to remove a physical harm, it is imperative to physically remove the harm. The same is important for the Muslim and their soul, removing sins from ourselves which is known as At-Takhliyyah which means in the Arabic Language to remove something, here referring to removing impurities, corruption and evil from the hearts. Thereafter, adorning the heart with actions which cleanse the soul such as At-Tahliyyah, after making repentance from the sins one commits and avoiding all types of sins. Then doing acts of obedience that bring one closer to Allah, in order to build faith and strengthen that faith and likewise, purify the soul. As Allah said, in Surah At-Tawbah, Verse 103, **"Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them, and Allah is All-Hearer, All-Knower."** And so the statement of Allah **"purify them"** is an indication of a great importance of starting with At-Takhliyyah (cleansing oneself from sins) in this verse, **"purify them"** takes the meaning of At-Takhliyyah and likewise **"sanctify them with it"** this is referring to At-Tahliyyah (adorning oneself with obedience). Cleansing oneself and purifying oneself of corruption and evil of one's sins, comes before adorning the soul with actions of good and righteous deeds.

Therefore, it is a must for purifying the soul, to rid oneself of the evil deeds they have done to corrupt their soul. The Prophet ﷺ said in a hadeeth narrated by Abu Hurairah narrated that: the Messenger of Allah ﷺ said: **"Verily, when the slave (of Allah) commits a sin, a black spot appears on his heart. When he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns, it increases until it covers his entire heart. And that is the 'Ran' which Allah mentioned: 'Nay, but on their hearts is the Ran which they used to earn."** Grade, Hasan (Darussalam) English reference: Vol.5, Book 44, Hadith 3334. The Muslim strives



against his soul to do acts of obedience, after At-Takhliyyah, it becomes the time to strive against the soul and to increase in acts of obedience and do At-Tahliyyah.

Allah said in Surah Al-Ankabut, Verse 69, "As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah's Religion – Islamic Monotheism). And verily, Allah is with the Muhsinun (good doers)." It has been mentioned by Ibn Taymiyyah and is collected in his Majmu Al-Fatawa, volume 10, page 97, "Although Tazkiyah (purifying the soul) in its origin means increase in blessing and good, it occurs by way of removing evil and filling the heart with goodness. Meaning this increase in blessings and good only occurs by removing evil that exists, by way of Tazkiyah, the doing of good deeds, prayer, charity, fasting, etc., in order to have those good deeds affect the heart and cause it to become purified. The first step for every person is removing the evil that has harmed the soul." This removal must be done whether it is a physical removal or an internal removal. The part of the verse mentioned above, "Rather it is Allah Who Purifies, Whomsoever He Wills.", Imam As-Sa'di said regarding this verse, "The purification mentioned is to be done with faith and righteous actions by ridding oneself of evil and despicable manners, traits and characteristics. And then Allah also likewise, adorns that person with beautiful character traits. Allah will purify a person by granting them faith and righteous actions and that will be achieved by ridding them of evil character traits and manners and adorning them with beautiful characteristics."

## THE 6TH PRINCIPLE - CUT OFF WHAT CORRUPTS

The means that distance one from purification of the soul are plentiful especially in the current times. Due to the internet, social media, evil companions & friends, mixing with non-Muslims, living with and/or amongst non-Muslims, free-mixing between the genders and other social evils. These factors impact everyone in their daily lives and have an effect on the soul of a Muslim. It is important to contemplate over the Hadith that is recorded in the Musnad of Imam Ahmad, and other than it, Sunan At-Tirmidhi, and it is an authentic hadith, which is not well known to many. The Prophet ﷺ said: "Indeed Allah has described a parable of the straight path to Allah's pleasure & Paradise, on the two sides of this path, are walls with several unlocked doors, each door having a curtain, there is a caller appointed at the head of the straight path, that calls out 'O people keep to this path all together, do not go nor look at the crooked paths breaking off from it. When a person traveling this path, wishes to open one of these doors, then a caller calls out, woe to you do not open it, for if you open it, you will adopt this path and leave the straight path. In this parable the straight path is Islam and the walls to the sides of the path, are Allah's Legal Limits. The open doors are the impermissible things forbidden by Allah, the caller at the head of the path is the Noble Qur'an, the caller who is above the path is the living conscious, gifted as a guide from Allah, in the heart of every Muslim, which is known as Tawfeeq (success to do good)." This hadith is reported in the Musnad of Imam Ahmad, Hadith 17909. Al-Hafidh ibn Rajab Al-Hanbali said in explanation of this hadith, "Whoever leaves steadfastness upon the path in the worldly life, opens the doors for the impermissible matters which have been prohibited by Allah, enters into those doors behind the curtains, whether those be from the desires or doubts, the hooks to the right and the left of this path will get a hold of him, in accordance to the degree of the impermissible manners he engages in." Allah mentioned in the Qur'an in Surah An-Nur, Verse 30, "Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily,

Allah is All-Aware of what they do.” Abu Hayyan Al-Andalusi said in explanation of this verse, “The lowering of the gaze preceded the protection of the private parts. Meaning lowering the gaze was the key means of protection of the private parts; because the look is what leads to fornication and it is that which guides the private parts to fornication.” The calamity in the look is far greater and worse or more severe than the protection of the private parts. Shaykh Abdur Rahman bin Nasir As-Sa'di said, “So, whoever preserves his private parts and his gaze, is purified from the filth that has corrupted the people of immorality, and his actions become purified, due to leaving off that which is impermissible that the soul craves and calls to. So, whoever leaves a thing for Allah, He compensates him with something that is better. That is why it is known it is from the good of ones Islam, to leave off that which does not concern him, from unnecessary speech, looking and other than that.” Ibn Al-Qayyim mentioned that the majority of sins do not originate, except by unnecessary speech and gaze, they are the widest of gateways for Satan to enter from. The two limbs that are used for unnecessary speech, the tongue and the eyes, the two limbs do not become tired and do not despair, meaning they do not rest in seeking that which they crave and desire. Understanding this can save one from falling into many unnecessary sins and it is upon each individual to be cautious of this matter. One must do everything they are capable of doing to preserve these two limbs from everything that is impermissible and beg Allah for forgiveness when falling short in these matters.

It is upon the Muslim to ask Allah to be diligent and ask Allah for patience and safety and protection from falling into these matters which threaten the health of one's soul and are a major cause for the weakening of one's faith. The religion of the slave is his capital and by losing it he loses his worldly life and hereafter. Especially in the current time, the trials and tribulations fall upon the Muslim Nation like rainfall does. Anywhere one goes, the drops reach him and the doors to doubts and desires are quicker to seize a person due to the development of the internet and media. To the point it has led many to their doom and demise and turned them away from true guidance. We ask Allah for safety and protection. Ameen.

## **THE 7TH PRINCIPLE - REMEMBER DEATH**

Allah says in Surah Al-Hashr, Verse 18-20, "O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow (the future, tomorrow, after-life), and fear Allah. Verily, Allah is All-Aware of what you do. And be not like those who forgot Allah (i.e. became disobedient to Allah) and He caused them to forget their own selves, (let them to forget to do righteous deeds). Those are the Fasiqun (rebellious, disobedient to Allah). Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful." It was narrated that Abu Hurairah said: "The Messenger of Allah ﷺ said: 'Frequently remember the destroyer of pleasures,' meaning death." Grade: Hasan (Darussalam) English Reference: Vol.5, Book 37, Hadith 4258. If one was to contemplate on the description of the Prophet ﷺ, that it is the best of descriptions, as death is described as the destroyer of all pleasures.

In the current situation during the pandemic, where we are hearing about deaths all around the world, perhaps losing loved ones and those near to us, in this current time, it is rare to find anyone simply enjoying their life as they were previously. People are more cautious, people are contemplating on those things which are more important, and people are connecting with others and checking up on them, whereas previously they may have not been doing so, all of this due to the nature of death. The seriousness of death and the way the Prophet ﷺ described it as the destroyer of all pleasures is from the most accurate of descriptions. As soon as we hear about a death, we forget everything from the worldly life. Anything that was significant from wealth, materialistic items and significant things in our lives, no longer holds any significance to us. The more often death is remembered, the love for the worldly life becomes more and more insignificant. Pondering upon the grave, the life in the grave, its darkness and loneliness, this causes us to focus on important matters pertaining to

our religion. The more we forget death and do not think of it, the more we increase in disobedience.

This is not restricted to the Muslims, it also happens to the disbelievers. For years they do as they please and then end up looking for purpose in their lives due to lack of satisfaction. They see what they have accomplished and see that wealth and fame has no real significance. Once they realize the importance of death, they see that the worldly life is not fruitful without remembering death and the purpose of creation. Each person must realize that death is the separation between the abode of this life and the life after death, the eternal abode. It is the separation between the time of action and the time for those actions to be weighed and rewarded either with good or with bad. Rewarded with either Paradise or punished with Hellfire. There is no opportunity for repentance after death, nor seeking of forgiveness for sins committed. Likewise there will be no opportunity for a second chance to increase in good deeds after death. As Allah says in Surah An-Nisa, Verse 18, **“And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: “Now I repent;” nor of those who die while they are disbelievers. For them We have prepared a painful torment.”** Death will reach and affect every single soul, there is no escaping it. Even those who disbelieve in Allah, the atheists, the agnostics and those who deny with the afterlife, they do not differ with anyone that death is a reality, it is a fact that death will reach every person. As Allah mentioned in the Qur’an in Surah Al-Jum’ah, Verse 8, **“Say (to them): “Verily, the death from which you flee will surely meet you, then you will be sent back to (Allah), the All-Knower of the unseen and the seen, and He will tell you what you used to do.”** and Allah says in Surah An-Nisa, Verse 78 **“Wherever you may be, death will overtake you even if you are in fortresses built up strong and high!”** And if some good reaches them, they say, **“This is from Allah,”** but if some evil befalls them, they say, **“This is from you (O Muhammad ).”** Say: **“All things are from Allah,”** so what is wrong with these people that they fail to **understand any word?”** Death will come to each and every single person and soul in a sudden manner, with no prior warning, allowing preparation for its pain and agony. Allah says in Surah Al-A’raf, Verse 4, **“And a great number of towns (their population)**

We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were sleeping for their afternoon rest.” How many people left their homes in the morning and returned being carried in their shrouds to be buried? How many people went on a journey and returned to their loved ones in a body bag? The remembering of death allows for one to remember for their meeting with Allah in the hereafter and standing in front of Him for judgement. Likewise, to contemplate on the spiritual health of their heart and soul. Sa’ed bin Jubair said “If the remembrance of death leaves my heart or were to leave my heart, I fear that my heart will have become corrupt.” Another profound narration comes from Sufyan bin Uyaynah on behalf of Ibrahim At-Taymi who gave a parable with regards to his soul, “I contemplated as if I were in Paradise, I am eating from its fruits and I am drinking from its rivers and so he mentioned a bunch of things he is doing in heaven and then I thought of myself as if I am in the fire, then thought of the drink of hellfire, the food of hellfire and the horrors of the hellfire and the things he is experiencing in it, then he said to his soul, ‘what is it that you want? His soul said to him ‘I want and wish to be returned to the world to do righteous deeds’ and Sufyan bin Uyaynah commented saying to himself, ‘you are now here in a time where you can do actions therefore act.’”

In summary the speech here of Sufyan bin Uyaynah is in relation to the regret the soul will feel in the hereafter, where it wishes it can return to the worldly life to do righteous deeds in order to not be in the hellfire. Sufyan bin Uyaynah is admonishing his soul, to act in the moment and not delay and wait for a painful result in the hereafter. We should also say to our souls, “When I die, who is it that is going to praying my funeral? Fasts my missed obligatory fasts on my behalf? Repent for my sins on my behalf?” This is a reminder that we can help ourselves by acting in the moment positively and immediately, striving for the pleasure of Allah. This is the time where we have the opportunity to act. It is sufficient for us to know and realize that we will not get a second chance in this life and the result is eternal. This is a sufficient lesson to cause us to act now and not to delay one moment longer.

## THE 8TH PRINCIPLE - GOOD COMPANIONSHIP

Allah says in Surah Al-Kahf, Verse 28, "And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost." Imam As-Sa'di said in explanation of this verse, "In it is the encouragement to befriend and accompany the righteous and the good people. To strive in befriending the righteous and accompanying them and mixing with them frequently, even if they may be from the poor, for indeed in befriending them and in their companionship, are benefits that cannot be enumerated. For the Prophet said ﷺ 'Indeed a man is upon the religion of his friend, so look to whom you take as a close companion.'" Reported by Abu Huraira and collected in Sunan Al-Tirmidhi 2378, graded authentic according to An-Nawawi. Sulayman Al-Khattabi said about the meaning of this hadith, "Do not take as a close companion, except those whom you are pleased with their level of religious devotion, trustworthiness and uprightness. For indeed, if you befriend him and take him as a close companion, he will direct you to his religion and methodology. So, do not jeopardize your religion nor yourself in danger by risking your religion by befriending a companion one whose religion his methodology and religion is not praiseworthy." Ibn Mas'oud said "Judge the people based upon whom they take as companions, whom they accompany, for indeed the person does not accompany except one who he is pleased with and likes." And the authentic hadith of the Prophet ﷺ, Narrated Musa bin Ismail: Allah's Messenger ﷺ said, "The example of a good companion (who sits with you) in comparison with a bad one, is like that of the musk seller and the blacksmith's bellows (or furnace); from the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or

your house, or you get a bad nasty smell thereof." Sahih Al-Bukhari 2101. Al-Qadhi Iyaadh said in explanation of this hadith, "What we derive and benefit from this hadith is to avoid the companionship of the wretched and sitting and accompanying the evil people, the people of religious innovation (bid'ah) and we derive from this hadith that it is a must to abandon the people of bid'ah and those who backbite the people. Because all of those people spread their effect to those who accompany them and one should strive to accompany the people of good and benefit from their knowledge, manners, good guidance and direction in this worldly life and hereafter and praiseworthy character traits." Upon the servant of Allah is to strive to accompany those who will aid him to do good, for indeed, they are from the greatest of matters that will aid in purification of his soul and his rectification. Likewise one should be extremely alert and cautious of accompanying the people of evil and desires. As they are more contagious and dangerous than diseases. So, befriending those who corrupt one's religion and one's soul is worse than catching deadly, critical and painful disease.



## THE 9TH PRINCIPLE - WARNING FROM SELF-PRAISE

Allah says in Surah An-Najm, Verse 32. "So ascribe purity not to yourselves, He knows best who has Taqwa, Those who avoid great sins (see the Qur'an, Verses: 6:152,153) and Al-Fawahish (illegal sexual intercourse, etc.) except the small faults, verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allah and keep his duty to Him [i.e. those who are Al-Muttaqun (pious – see V.2:2)]" Allah prohibits us from praising ourselves and ascribing ourselves with purity, because Taqwa (God consciousness, fear & awareness) is in the heart. Allah is most knowledgeable of those who have attained true Taqwa in reality, because praising oneself is the means of self-amazement entering into one's heart and causing them to show off in doing righteous deeds. No matter how much one strives to stay away from the impermissible matters, and do good, one remains having faults, mistakes, errors and is oppressive to one's soul by falling into sins. As is the case when the Noble Companion Abu Bakr As-Siddiq when he asked the Prophet ﷺ to teach him a supplication that he could say in his prayer, the Prophet ﷺ mentioned the supplication, "O Allah I have oppressed my soul a great oppression, and no one forgives sins except for You, so forgive me a forgiveness from Yourself, and have mercy on me, as you are the Most Forgiving, the Most Merciful" Reference: Al-Bukhari 8/168, Muslim 4/2078. If the Prophet ﷺ teaches the likes of Abu Bakr, the best after the Prophets, what about us, those of lesser status and religiousness than the likes of this Noble and virtuous Companion. And when the mother of the believers, asked the Prophet ﷺ about the statement of Allah in Surah Al-Muminun, Verse 60, "And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning).", Aisha said, "are they the ones who drink alcohol and committed theft?" It was narrated that 'Aisha (may Allah be pleased with her) said: "I said: 'O Messenger of

Allah, 'And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear.' [23:60] Is this the one who commits adultery, steals and drinks alcohol?' He said: 'No, O daughter of Abu Bakr' – O daughter of Siddiq – rather it is a man who fasts and gives charity and prays, but he fears that those will not be accepted from him.'" Grade: Hasan (Darussalam). English: Vol.5, Book 37, Hadith 4198.

An example of extreme humbleness and fear of Allah, comes in this profound narration from Abdullah bin Al-Mulaykah, he said, "I met more than 30 companions of the Prophet, all of them feared hypocrisy for himself!" Hasan Al-Basri said, "The true believer combines between doing good and being righteous, striving for piety and also being worried and fearful of not being sincere. The hypocrite combines being wretched, corrupt and evil and feeling safe." And then, Hasan Al-Basri recited the verse in Surah Al-Muminun, Verse 57, "Verily, those who live in awe for fear of their Lord..", here the statement of Hasan Al-Basri, is comparing the condition between the true believer and the hypocrite. It is also connected to the statement of Abdullah ibn Mulaykah, saying he met the companions, the best after the Prophets, those who aided the Messenger of Allah ﷺ in regards to the religion with their lives and wealth, they still feared hypocrisy for themselves. Thus, Hasan Al-Basri illustrates to us the difference between the believer and the hypocrite. He shows that the one who strives in righteous actions, praying, obeying Allah, avoiding prohibitions, yet he stays in fear of his sincerity and his deeds potentially not being accepted. This is the nature of the believer, he never allows himself to get caught up with the good deeds he does, and he sees his sins as mountains and his good deeds as insignificant. With this attitude one can actually achieve the pleasure of Allah and have a good ending. Whereas, the hypocrite puts forth evil, harming others, spying on others, wishing for the downfall of others and various other wicked evil traits. Yet, at the same time he feels safe as nothing can happen to him and that he is untouchable, as if his soul cannot be snatched at the blink of an eye. Thus, the believer does good actions, hoping and seeking the reward of Allah, but not becoming arrogant and content with himself. Rather, the Muslim strives

on a daily basis and constantly seeks forgiveness from his sins and begs for his good deeds to be accepted. We ask Allah to make us from those who see our evil deeds as mountains and give us the success and the ability to seek repentance for them and stay away from the traits of the hypocrites. Ameen.

## THE 10TH PRINCIPLE - HAVING KNOWLEDGE

The final principle emphasizes the importance of having knowledge of the soul and knowing its characteristics in order to take care, guard and protect it. Once we know the reality of our souls, how it changes, the different conditions it may experience, characteristics and importance of it. This enables us to make it easier to protect ourselves by guarding our soul from anything and everything that may harm it. Allah described in the Qur'an three well-known characteristics regarding the soul. Allah describes the souls with three different characteristics and descriptions, they are:

Firstly, the soul that has found complete peace and satisfaction due to the increase of faith with the remembrance of Allah and in His worship. Allah says in Surah Ar-Ra'd, Verse 28, **"Those who believe (in the Oneness of Allah – Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, Verily, in the remembrance of Allah do hearts find rest.."**

Secondly, the soul that blames itself when it has done wrong and fallen short in regards to that which is obligatory in the religion and negligence in obedience. The soul that constantly blames when sinning, having awareness that it is sinning, having regret, remorse, and that fire of desire in the chest that wants to do good. It is the thing within a person that makes them cry over and weep over sins. Allah states in Surah Al-Qiyamah, Verse 2, **"And I swear by the self-reproaching person (a believer).."**

Thirdly, the soul that encourages that which is impermissible and to embark upon sins and directs one to the places of evil and immorality and compels a person to do shameful acts. Allah says in Surah Yusuf, Verse 53, **"And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."**

In reality as mentioned these three types of souls are connected to the three conditions of the souls. Therefore, these conditions fluctuate and change drastically and frequently, in accordance to what the soul is exposed to. It is very well possible that a person finds them self within these conditions all within a single day! A person will experience constant struggling and striving with their soul. It is imperative to understand this matter, in order to actively be on guard and proactively cut off the paths to disobedience and constantly direct oneself towards goodness.

## THE CONCLUSION

In conclusion, after what has proceeded in clarifying these 10 principles, that will aid the slave of Allah, in purifying the soul and cleansing it. It has become clear the great importance of the affair of the soul. How great attention must be paid to consistently holding it to account, as long as it is still in our bodies and we are alive, before we stand before our Lord on the day of judgement and we meet Him. The neglecting of our souls is means for our destruction and our demise. The Salaf As-Salih, would give the utmost importance to this matter. From them Companions, their students, the students of their students and those following in their footsteps until today. They used to constantly remind the people to purify their souls and to hold it to account before their appointed time for death reaches them.

This shows us that the Salafi methodology is a comprehensive and complete methodology. It is not merely knowing matters of methodology, such as what is bid'ah, who are the people of bid'ah, who are the callers to bid'ah and knowing about refutations. Rather, it is about purifying the souls and following in the footsteps of the Salaf As-Salih. As Salafis, those who follow the Salaf, understanding the Qur'an and Sunnah according to the understanding of the Noble Companions, we take the religion in a complete manner not selectively. We emphasize and give great importance as it pertains to the matters of our hearts and souls. We find after reflecting over the years that have passed and the many brothers and sisters we know, who we once knew to be practising and steadfast in the religion, now having lost their connection to Allah. They have left off practising Islam as much as they were before or even completely. Was it because they were not sincere? No. Rather, they could possibly have been sincere and could have possibly loved Islam sincerely and still love it. However, with lack of knowledge, lack of prioritizing the most important matters of Islam and not knowing affairs in their proper place, they lose the connection. Due to not focusing on purifying the soul and putting trivial or lesser important matters first, that are not required from them, such as spending time learning subsidiary matters rather than

fundamental. Thus, causing the heart and purifying the soul to be neglected. This ends up causing their faith to decrease as the years pass and with lack of knowledge, they are not able to use their knowledge to bring them up. The decreasing of our faith prevents us and paralyzes us from being able to cure our hearts and heal our souls. Unfortunately, we see the effects of this around us with people losing steadfastness, hope and going astray by being in bad environments.

Some of the reasons for their decrease and deviation are some of the reasons mentioned within these principles. Matters such as bad companions and how it affects the souls and how it makes the purification of our soul impossible, not ridding of the evil of the souls first before adorning it with good deeds. Having a complete sense of safety and success, just because of ascription to Salafiyyah, as if being tested with loss of faith is not possible. This is from the dangers of self-amazement that a Salafi can think that they are saved without any trials and tribulations. These are all means of the hearts going astray. We urge ourselves and those who will benefit from this to give great importance to the soul and not be negligent of it. And to keep us firm until we return to our Lord. Ameen. And Allah Knows Best.