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First Edition: 2012

Printed and Distributed by:

Darussalam International Publications Ltd.
Leyton Business Centre
Unit-17, Etloe Road, Leyton, London, E10 7BT
Tel: 0044 208539 4885 Fax: 00442085394889
Website: www.darussalam.com
Email: info@darussalam.com

Cover design & typesetting:
www.ihsaandesign.co.uk
Edited by Abū Fātimah Azhar Majothī

PURIFY MY HEART

Compiled from the works of

IMAM IBN TAYMIYYAH

IMAM IBN AL-QAYYIM

& SHAYKH ABU ISLAM

Translated by Tālib Ibn Tyson al-Britānī

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﴿ يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ۝ إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ ﴾

That day money will be of no benefit, neither offspring, except one who comes to Allāh with a sound heart.

{ash-Shu'arā (26): 89}

Contents

Introduction 7

Part 1
How to Rectify your Heart 8

Part 2
Obstacles of Repentence 8

Part 3
Renouncing Worldly Pleasures to Gain Nearness to Allāh 8

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Introduction

Indeed all praises are due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from our evil souls and our wrong doings. He whom Allāh guides, no one can misguide and He whom He misguides, no one can guide.

We bear witness that there is no true god except Allāh, alone without any partners. And we bear witness that Muhammad is His servant and Messenger.

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴾

"O you who believe! Fear Allāh as He should be feared and die not except in a state of submission." *{Āli-Imrān (3): 102}*

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾

"O mankind! Be dutiful to Your Lord Who created you from a single soul and from him created its mate, and from them both He created many men and women; and fear Allāh through Whom you demand your mutual rights and do not sever the relations of the wombs. Indeed Allāh is Ever an All-Watcher over you." *{An-Nisā (4):1}*

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلاً سَدِيدًا ۝ يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴾

"O you who believe! Fear Allāh and say just words. He will direct you to do good deeds and forgive you your sins. He who obeys Allāh and His Messenger has certainly achieved a great victory." *{Al-Ahzāb (33): 70-71}*

Verily, the best speech is Allāh's Speech and the best of guidance is Muhammad's guidance and the worst matters (in creed or worship) are those innovated (by the people), for every innovated matter is a bid'ah (prohibited innovation), and every bid'ah is an act of misguidance that (whoever initiated it) will reside in the fire.[1]

This book contains a compilation of three treatises which will aid the believer, by Allah's permission, to purify his/her soul and remain firm on the religion of Islam. The book is divided into three parts:

1. **How to rectify the heart**

2. **Obstacles of repentance**

3. **Renouncing worldly pleasures to gain nearness to Allāh**

We ask Allah the Exalted to make this be a benefit to all our brothers and sisters. Indeed He has the power to do all things.

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UK

[1] Recorded by Muslim. A full discussion of the various reports of this sermon is provided by Shaykh Al-Albānī in his booklet, *Khutbat ul-Hājah* (Beirut: al-Maktab al-Islāmī).

PART 1

كيف تصلح قلبك

How to Rectify your Heart

Based on a Lecture delivered by the Noble Shaykh
Abū Islām Sālih 'AbdulWāhid

About The Author

The Shaykh's name is Sālih Ibn Tāhā 'AbdulWāhid. He is well known as "Abū Islām" and was born in Egypt. There he studied with Shaykh 'Abdul'Adhīm Badawī, the author of the book *al-Wajīz* and a graduate of Azhar University in Egypt. Shaykh 'Abdul'Adhīm used to teach in the Masjid of a small village. It was here that Shaykh Abū Islām met him and benefited greatly from him in hadīth, fiqh and its Usūl and Arabic.

Twenty years later both of them migrated to Jordan, where Shaykh Abū Islām still resides. It was here they both met Imām al-Albānī and benefited from his wealth of knowledge for over twenty-nine until he died ﷺ.

Abū Islām is now the Imām (leader) and the khatīb (speaker) of Masjid Ibrāhīm in the district of al-Hājj Hasan. He also conducts regular weekly classes in *fiqh, 'aqīdah* and *tafsīr*. He is also the author of many books. The most well known one is *al-'Aqīdatu Awallan, Low Kānū Ya'lamūn* [Creed First, if They Only Knew]. Shaykh Abū Islām travels to the Emirates regularly for the purpose of *da'wah*.

How to Rectify Your Heart

We praise Allāh who has graced us and gathered us here at one of the Masājid of Allāh and this blessing is indeed from Allāh. We ask Allāh to make us all unite, as He united us in this masjid and also to unite us in the highest place in paradise.

We ask Allāh for success and *ikhlās* (sincerity) in speech with what we learn. Our intended topic today is entitled ***'How to Rectify your Heart'.*** Brothers and sisters, we are living in strange times in which I swear the way to rectify things is by firstly rectifying the heart from hatred, envy and from division amongst ourselves. As a result of these vices our enemies have overpowered us. Why? Because they see that we have become very weak and disunited.

One of the reasons for us being in such a state is because our hearts have become sick, either because of the sickness of desire or uncertainty. Allāh speaks about the sickness of desires when He says,

﴿ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ ﴾

"Be not soft in speech, lest he in whose heart is a disease (of hypocrisy or evil desire for adultery) should be moved with desire." *{al-Ahzāb (33): 32}*

Sick desires have caused us to leave our prayers as well as our *Deen* (religion), because our hearts have become possessed with accumulating wealth so as to spend on worldly possessions that are so desirous. Look at us, all we are concerned with is money to help satisfy our desires. The other sickness is that of uncertainty. Because of lack of *'ilm* (knowledge), we experience doubts in our hearts. As a result of this we are divided into groups, swords have been drawn upon our rulers, disbelief is pronounced upon one another even to the point that one would pronounce disbelief upon his own parents, and prayer is abandoned in the Masjid (place of prayer). Allāh mentions about this sickness of uncertainty in His statement,

﴿ فِى قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ ٱللَّهُ مَرَضًا ۖ ﴾

"In their hearts is a disease (of doubt and hypocrisy) and Allāh has increased their disease." *{al-Baqarah (2): 10}*

If a student of *'ilm* (knowledge) should sit with someone of such descriptions, he would easily notice the sicknesses of division, hatred and envy.

Our present state and pitiful situation have caused our enemies to conquer, defeat and disgrace us. They have capitalized on our weaknesses and as such have spent relentlessly to increase us in our doubts, confusion and division amongst ourselves. They achieve this by presenting us with fanciful desires such as the television, satellite, money and women. These have added to our weaknesses and as a result they have gained the upper hand over us.

Brothers and sisters the issue of the heart is not a trivial affair. If we all paid attention in its rectification then the Ummah (Muslim nation) would be rectified through it.

The result of an un-rectified heart can be seen in those who speak about jihad while living next door to the Masjid and not performing their prayers. I say to such a person: "O you speaking of jihad, where were

you at fajr (early morning prayer)?" We have not seen you in the circles of *'ilm* (knowledge) or the gatherings where the Qur'ān is being learnt. Why? Because your heart has become corrupted.

It is necessary for us to understand the importance of the heart, so each one of us places his own heart before his very eyes and work night and day in rectifying it.

The first issue as it concerns the heart is that it is an organ in the body that controls the flow of blood and if it were to stop then the body would automatically die. The heart is one of the reasons for happiness in this life and the next. At the same time it is a reason for a regretful and pitiful life. The Messenger ﷺ said,

ألا وإن في الجسد مضغة إذا صلحت صلح الجسد كله وإذا فسدت فسد الجسد كله ألا وهي القلب

"There is a morsel of flesh in the body which, if it be whole, the entire body is whole, and if it is diseased, all of it would be diseased, truly it is the heart!"[1]

The body, whose heart possesses *īmān* and correct *'aqeedah*, will obtain much benefit in his life. This will

[1] Bukhārī and Muslim.

lead such an individual to perform obedient actions such as lowering his gaze in the streets, listening to what only pleases Allāh and speaking that which is good. His entire life therefore, becomes one that is pleasing to his Lord.

The similitude of a heart that is pure and strong can be likened to that of an upright commander who produces upright soldiers. From this it is evident that an upright heart would only produce upright actions. On the other hand, if the heart is diseased so too will be the entire body. Such a heart would be inclined to things of desire such as music, smoking and all other forms of sins.

The second issue in relation to the heart is that it is a means of obtaining *'ilm* (knowledge). This knowledge can be achieved through listening, observing and confirming with the heart.

All of us came in this world not knowing anything. Let us not think anyone was born an ālim (scholar) but rather one has to strive to obtain *'ilm* (knowledge). We strive with all our energies in obtaining a secular education so as to earn a degree or a doctorate, which in Allāh's sight is insignificant. When it comes however to

burn in the Fire, as will be the case of these three mentioned in the hadeeth. On the contrary, the other three in the cave were all saved because Allāh accepted their deeds. A person will be held accountable on the basis of his intention. If he intended to do an evil action but is prevented from doing so (i.e. not of his own choice), the Messenger ﷺ said:

إذا توجه المسلمان بسيفهما فالقاتل والمقتول في النار. قال فقلت: يا رسول الله هذا القاتل فما بال المقتول؟ قال: إنه كان حريصا على قتل صاحبه

'When two Muslims meet, or fight one another or are engaged in a combat against each other, with their swords, both are doomed to hell'. So it was said, *'O Messenger of Allāh, as for the one that kills it is understandable why he is in the fire, but why the slain one'?* He replied, *'he was eager to kill his opponent.'*[1]

The slain man mentioned in the hadeeth had the intention of killing his opponent but he was prevented in doing so.

[1] Recorded by Bukhārī and Muslim.

The fourth issue concerning the heart is that it is the place of the Qur'ān, the proof for this is found in Allāh's statement,

﴿ وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ۝ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ۝ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴾

"And indeed it is a revelation from the Lords of the worlds, which the trustworthy Rūh (Gabriel) has brought down; upon your heart (O Muhammad) that you may be of the warners." *{ash-Shu'arā (26): 192-194}*

We often ask ourselves why can't we memorise? Why is it so difficult? Because our hearts have become sick. So if the heart day and night only listens to music, sinful speech and is corrupted with the evils of this *dunya* (life of this world), how can we memorise the Qur'ān? If you full up a cup with water then try to pour tea, milk or more water, where will it go? Brothers and sisters, the heart is the place of the Qur'ān and it is important to keep it pure from all forms of corruption if we truly want to memorise the Qur'ān.

About The Author

He is Ahmad bin 'Abdul-Halim bin 'Abdus-Salām bin 'Abdullah bin Abu Qāsim Ibn Taymiyyah al-Harrani Taqiuddīn Abu'l-'Abbās bin Shihābuddīn. He was born in Harran, an old city in the Arabian Peninsula between Syria and Iraq in the year 661H. He and his family later moved to Damascus.

He amazed his teachers with his knowledge from an early age, so much so that he was allowed to start giving out fatawa at the tender age of nineteen, and began teaching at the age of twenty-two. His teachers included forty-one male scholars and four female Scholars. The total number of Scholars from whom he took his knowledge from exceeded two hundred.

Ibn Taymiyyah died while imprisoned in the year 728H for a legal verdict he issued, prohibiting making journeys for the sole purpose of visiting graves.

Many great scholars praised him. Hāfidh Ibn Hajar said about him in his biography of him:

> He surpassed his contemporaries in every science. You would not see one like him and his own eyes did not see one like himself.

OBSTACLES THAT PREVENT ONE FROM MAKING REPENTANCE

DISREGARDING ONES SINS[1]

From the things that prevent one from making tawbah (repentance) is paying little concern to the sins one commits, and belittling the sins one falls into; (i.e.) thinking that one does not have to make repentance from them and considering them carrying a light punishment. This is a sign of one being led astray and we ask Allāh for health and strength. Anas ﷺ said:

> You indulge in (bad) actions which are no more significant to you than a hair, while we considered them in the time of the Messenger to be great destroying sins.[2]

---

[1] Shaykh Ibn 'Uthaymīn said:

> Some matters that protect a person from sins, help the person to remain distant from them and not to fall into them are: (1) Knowledge of their (the sins) dangers, (2) what they give rise to, (3) their evil consequences and (4) their extreme harms. (Fat'h al-Bariyyah, p.65)

[2] Bukhārī 6492. Our noble Shaykh Saleem al-Hilālī also says in his explanation of *Riyād us-Sālihīn* about Anas' statement:

Consequently, it is not befitting for the one who has belief in Allāh and His Messenger (ﷺ) to underestimate the sins that he commits, but rather he should consider

When an individual embarks upon a sin, it is an indication of his lack of fear of Allāh. It is also a sign that, the slave is underrating his sins and it also shows his lack of awareness of Allāh, as Ibn Mas'ud (another great Companion of the Prophet) said in al-Bukhari:

> 'Indeed, the firm believer considers his sins to be like a mountain ready to fall on him, but the weak sinner looks at his sins as though they were a fly on his nose, and he just waves them off with his hand.'

For this reason we see the Prophets of Allāh are the least likely to commit sins due to the overwhelming awe and fear they had for Allāh the Exalted. The Prophets would consider what the people consider to be minor, as great destroying sins. (*Sharh Riyād us-Sālihīn,* vol.1, p.137)

Shaykh Ibn 'Uthaymīn said:

> Anas ibn Malik (رضي الله عنه) lived 90 years after the Prophets death, and the people's condition changed greatly. The Muslims became weaker and started looking down on many hateful deeds that once the Companions of the Prophet considered to be great destroying sins such as: leaving congregational prayer in the Masjid, cheating and lying and so on. So the more the Muslims became weak, the more they considered their sins to be insignificant, the more they became slacker in their obligatory deeds because of the weakness of *Eemān* (faith). (*Sharh Riyād us-Sālihīn,* vol.1, p.338)

them to be great. This will enable him to make tawbah (repentance) and become remorseful over whatever sin he commits.

Al-Awzā'ī used to say:

> The major sins[1] are the sins one commits then considers them to be insignificant and underrates them.

And he also used to say:

> A man persisting upon a sin is a sign that he considers it to be a small sin.[2]

Ibn 'Abbās said:

> Any sin a person persists upon is a big sin, and the sin a person repents from is not a big sin.[1]

[1] The major sins are the sins that: (1) someone will be punished for in this worldly life, like fornication, stealing, accusing an innocent person of *Zina* (fornication or adultery). (2) Every sin that the Prophet said that a person will be punished for in the Hereafter.
See the introduction of *al-Kabā'ir* by the great Imām adh-Dhahabi with the explanation and checking of our noble Shaykh Mashhūr Hasan, Maktabat ul-Furqān.

[2] Al-Bayhaqī in *al-Jāmi' li Shu'b il-Īmān,* vol.9 p.350 - its chain of narration is good and narrators are trustworthy

which has been given to you. And Allāh likes not prideful boasters." *{al-Hadīd (57): 23}*

So Zuhd in the (above) verse is defined as: not being overjoyed with the glitters of the life of this world and not to regret things which have passed you by. Ibn ul-Ja'lāl said:

> Zuhd is to know that this life is a temporary one that will pass away; it should not be magnified in ones heart, nor should much focus be placed on it. Rather, one should turn away from it; it is said Zuhd means to refrain from this Dunya (world), without showing off.

Al-Junayd said:

> Zuhd means to free the heart from always wanting.

The great Imām, Imām Ahmad said:

> Zuhd is not to have too many expectations.

Imām Ahmad also said:

> Zuhd in this world is: not to be overjoyed with what one possesses and not to be distressed by turning away from it (i.e. the world).

So he (Imām Ahmad) was asked about a man who had one thousand Dirhams, and if such an individual could be considered a Zāhid (i.e. one who renounces this world). So, Imām Ahmad said:

> Yes; but with one condition, which is, if his wealth increases he does not become too joyful and if it decreases he does not become distressed and unhappy.

The venerable Ibn al-Mubārak said regarding Zuhd:

> It is having trust in Allāh, and being content in times of poverty.

'AbdulWāhid Ibn Zaid said:

> Zuhd can be practiced by a person, even if he only possesses one dīnar or dirham.

Abū Sulaymān ad-Dā'rānī said:

> Zuhd means, to leave those things that distract you from Allāh ﷻ.

Many other Ulama (scholars) have said likewise. Ruwīmul Ja'nayd said regarding Zuhd: