

# Ramadan Immersion



Mufti Abdul Wahab  
Waheed

## Introduction to Tazkiyah

- Words that refer to purification:
  - Nidhafah (نظافة): external purity
  - Tahara (طهارة): ritual purity
  - Tazkiyah (تزكية): internal purity (heart)
    - If the heart is kept pure, then the entire body is pure
    - Without purifying your heart, you're only able to see through the lens of dunya. Being able to see what benefits your akhira comes from the heart
- Seeker's guidance: for those who are seeking to purify their hearts and the ailments of the heart

## Short Introduction to Imam Muhasibi

- One of Imam Ghazali's inspirations and role models
- Shafi' scholar
- Eloquent speaker and writer

## Opening

- Whosoever has been accepting of this religion, with both the heart and mind, this person has followed the sunnah of the Prophet ﷺ and is upon the path of those who have intellect
- This is the straight path

## Imam Muhasibi's Advice

- First element of Tazkiyyah → knowledge is not just to stimulate the minds, have good dinner conversations, debate or make yourself feel superior
- The demand of the book of Allah is to act upon it's wisdoms, from the commands that it gives and the prohibitions placed upon us
- Tazkiyyah, at the highest level, is being able to submit to the prohibitions
  - I.e. not looking for avenues to make things permissible for themselves, they just accept it
- Motivation of a believer: fear and hope
  - Afraid of Allah but also have hope in Allah
- Hope and fear are two wings of the same bird – Imam Ghazali
  - Without either of them, we won't be able to find stability in life – the same way a bird won't be able to stay afloat in the air
- Iman is right in between having hope in Allah's mercy and fear of Allah's punishment – Umar RA
  - Umar RA: "If a caller from heaven announced that all people would enter Paradise together but for one man, I would fear that I am him. And if a caller announced that all people would enter Hellfire together but for one man, I would hope that I am him."
- **The demand of the Quran is to accept the commandments**
  - We accept because we have hope in Allah's reward and fear in His punishment
- **We just believe in the Mutashabihat (unclear)**
  - Verses that are unclear to us, about the unseen → we just accept
    - I.e how are the angels writing on our shoulders?
  - Two types of verses:
    - Muhkamats – *clear* commandments, every one understood through rational reasoning
    - Mutashabihat – informing us of the unseen
  - The prerequisite of Iman is believing in the unseen



- **Stories of the Quran**
  - We take lessons from them, reflect
- Whosoever is able to reach this level of belief (bolded three points), they have exited the darkness of ignorance to the light of knowledge
  - Why the Quran is referred to as noor
- People who reject the commandments of Allah are living in darkness and have to deal with the punishment of always being in doubt (i.e. living in uncertainty, can't make decisions, no progress etc.)
- Be intentional about your intentions
  - Why are you making the intention to do a certain action?
  - Example: if your intention is to please Allah through earning money, then you can't take interest anymore
  - Your intention is going to drive the way you go about things
  - Don't be passive about making your intentions
  - Passiveness takes away the motivation of wanting to continue doing a certain deed

## Taqwa

- Hold on to the taqwa of Allah, taqwa lives in the heart → limbs will follow
  - His definition of taqwa: A muslim is someone who keeps others safe from their hands and their tongue
    - People are safe around them. Their presence doesn't create a sense of uneasiness/unrest
    - I.e. Their tongue is not used in a manner of dishonouring/disrespecting someone
- The way to have Taqwa of Allah is by obeying Him
  - Protection of not only your heart, but the hearts around you because you are protecting your tongue and hands
- More obedience → more caution, more awareness of yourself
- Our obedience to Allah is directly related to the growth in our taqwa

- Lack of taqwa = lack of physical submission to Allah
- Abu Bakr's RA definition of Taqwa:
  - Their hands do not harm fellow muslims
  - Their stomach does not take from their food
    - Not cheating people in business, don't lie in trade
  - Their tongue does not harm people's honour
  - Take account of yourself in every thought you are having
    - Although you are not sinful for your thoughts, thoughts can lead you to comprise your taqwa
    - I.e Brothers of Yusuf → if they had controlled their thoughts about Yusuf AS, it wouldn't have led to them to try and kill him
    - Reflect on why you are having certain thoughts
- Umar RA: "Take account of yourself before you are held to account.."
  - Muhasibah (محاسبة): self-evaluation, reflecting on your actions/behaviours → basically holding yourself accountable
- Weighing vs Muhasbah
  - Weighing → more to do with the quality of the deed
  - Muhasiba → akhlaq
  - I.e Don't count your dhikr, weigh it (Was it done with sincerity? Done without riya?)

## Sabr

- Know that sabr with respect to faith is like the head to the body
  - No head → no function for the body → no purpose
  - Thus, If there is no Sabr, Iman does not serve a purpose
  - Sabr is what increases Iman
  - Ali RA: "Don't be afraid of anything except your own sins and don't have hope in anything aside from Allah"