



Module Ten

Heart-Matters

ADORNMENT-TAHALLI

After all of that, if a heart has become illuminated through the process of removing [these vices], it cannot do without adornment

Takhalli—treating the illness; removing the filth and cleaning the wounds on the heart.

Detox is not enough. Nourishment is needed too. That is *Tabkhliyya*.

TAHLIYYA

Treating spiritual wounds=diseases of the heart.

- 1-Clean the wound
- 2-Apply a general antiseptic
- 3-Bandage it
- 4-If the infection has run deep and caused a fever or other conditions, specific medications will be needed, electrolytes, fluids, vitamins, etc—*tabliyya*.

WHAT IS NEEDED FOR TAHЛИYYA?

Ibrahim b. Adham said that a person will not attain the stations of the righteous until six obstacles are overcome:

- 1-Hedonism (excessive desire for carnal pleasures)
- 2-Pride and self-importance
- 3-Addiction to comfort and ease (that renders one unwilling to sacrifice and make effort)
- 4-Laziness
- 5-Chasing after the lower world (dunya) to the point that it hinders and distracts from what is of eternal importance.
- 6-Wishful thinking/delusion

REPENTANCE–TAWBA

Tawba is to the virtues what the ground is to a building—if there is no ground there is no building.

It is the BEGINNING and the END of the spiritual path.

Tawba in Arabic means to return. The legal definition is: ‘To return from thing that is blameworthy in the Shariah to what is praiseworthy.’

Tawba is an immediate obligation; delay of tawba requires tawba from the sin and tawba from the delay, because the delay is a sin in its own right.

CONDITIONS OF TAWBA

RRRR

Refrain

Remorse

Resolve

Redress

CONDITIONS OF TAWBA

1] Refrain (*iqla'*)—To immediately leave the sin. This condition applies to a sin one is doing in the moment. If a person is to repent from drinking wine they have to put the bottle down—they can't make tawba while continuing the act.

If the sin has already occurred one has already LEFT it, so he needs the next two conditions.

CONDITIONS OF TAWBA

2] **Remorse (nadm)**—The Prophet (Allah bless him and give him peace) said, ‘Remorse is repentance.’

Ibn ‘Arafa says, ‘**Remorse is the pain felt by the sinner because of his dislike of what he did.** Thus, if a person leaves a disobedient act without remorse, he is not repentant—such as a person who regrets drinking alcohol [solely] because of its harms to his health.’

Imam al-Sanusi said: ‘Know that the reality of tawba in the Shariah is remorse over a sin **BECAUSE IT IS A SIN**. Or you can say: remorse for a sin BECAUSE Allah had deemed it immoral.’

This means it is not tawba when a person feels remorse over a sin because he got caught and shamed, or it harmed him, or he got punished for it, or he can’t afford it anymore.

CONDITIONS OF TAWBA

But: What about a person who commits sins but gets a diagnosis that he has a week to live, or has a serious accident and is on the verge of death and repents in that state? On the surface, he does not seem to be repenting because the actions are loathsome, but because he is worried about the consequences for them in the Hereafter. **The majority of the scholars say that the words of the Prophet (Allah bless him and give him peace) regarding tawba indicate that this person's tawba will be accepted.**

Remorse is simply feeling bad and wishing you didn't do what you did.

CONDITIONS OF TAWBA

3] **Resolve ('azm)**—‘Azm is a firm niyya—a real intention, not wishy washy—to never return to that sin. Thus, if someone forsakes a sin but he says to himself that in the future he might do it again, or he is unsure if he will do it again, this person has NOT made proper tawba.

CONDITIONS OF TAWBA

Tawba is action of the heart with three conditions, **each projected into a different time:**

Remorse—past

Leaving the sin—present

Resolve to never return—future

CONDITIONS OF TAWBA

Redress #1:

What about sins between us and other people? Sins like gossip, fraud, theft, slander, injury?

Those sins require the three conditions of REFRAIN, REMORSE, and RESOLVE, but they also require **a fourth condition: REDRESS.**

If you gossip about someone, or hurt them in any way, it's not enough to feel bad about it and say "Astaghfirullah." There must be redress. That could be going to the victim and seeking their forgiveness.

CONDITIONS OF TAWBA

FITNA?

If you know that will cause a greater evil, then you make du'a for them, you give charity on their behalf, you give them a gift, you pray for them and ask Allah to bless them—no matter what bad blood is between you and them, you are not allowed to violate anyone's God-given rights.

CONDITIONS OF TAWBA

Redress #2

If the sin was in **leaving something that is obligatory** to do, a part of tawba is to **MAKE UP** that action, such as Qada for a person who has neglected prayer, or kaffara for purposely missing fasts, or calculating previous years of unpaid zakat and paying it to those entitled to receive zakat.

FORTITUDE/PATIENCE—SABR

‘Restraining yourself (*habs al-nafs*) to be in accordance with the rulings of your Lord.’

Sabr arises from the knowledge that the desires of the nafs are a barrier/shield covering Hell, and difficulties and disliked things are a veil covering Janna. The Prophet s said: ‘Hell has been veiled by pleasures and Janna has been veiled by disliked things.’

FORTITUDE/PATIENCE—SABR

TYPES

1-In refraining from disobedience

2-In obedience

3-In tests/tribulations

FORTITUDE/PATIENCE—SABR

1-Disobedience

Sabr from disobedience is commonly seen as the hardest of these, especially when the sin has become **a habit ingrained in the nafs**.

The ‘ulama say that when it comes to the divine commands, there are usually two ‘soldiers’ one must confront: **the soldier of habit** and **the soldier of desire**. Then a third thing may present itself making patience difficult—the ease of getting that thing.

Example: Sin X presents itself; [a] it is a habitual sin; [b] one desires it in the moment; [3] it is easy to do in the moment=incredibly difficult to exercise patience in this situation.

FORTITUDE/PATIENCE—SABR

2-Obedience

Patience in obedience means avoiding laziness or the selfish impulses that, if followed, would lead us to neglecting obligations. This includes leaving prayer, not paying zakat, etc.

FORTITUDE/PATIENCE—SABR

3-Tribulation

This third type is not our choice. No one chooses to receive a sudden affliction. It's true that we don't have a choice when it comes to tribulations descending or not, but we do have a choice in the way we respond to them.

Scholars say that sabr with bala' is: To not express Sakhat with the decrees of Allah—in word or deed, inwardly or outwardly.

FORTITUDE/PATIENCE—SABR

Sabr takes on four of the five legal rulings:

1-**Wajib** (doing what is wajib and avoiding what is haram and being patient during afflictions, withholding the self from haram expressions of grief or utterances, or displeasure with the divine decree)

2-**Mandub** (patience with annoyances and offensive behavior, harms, etc.—though one cannot respond in a haram way)

3-**Haram** (sabr with something he is obliged to hate or stop, such as seeing another man flirt with his wife while he remains patient with the offense. Other examples include being patient when drowning, or when an enemy invader attacks)

4-**Makruh** (being patient with something that when done leads to a makruh state, such as patience with eating so little that it weakens one to the point of being unable to stand in prayer.)

Imam al-Zabidi says, ‘This indicates that patience is not sought in and of itself’ (meaning, it is a means to something else)

GRATITUDE–SHUKR

Sidi Ahmad b. ‘Ajiba said:

‘It is the **delight** felt by the heart after obtaining a favor, while using the bodily limbs in obedience to the One who bestows gifts, and to testify with humility to the bounty of the One who bestows gifts.’

GRATITUDE–SHUKR

According to the scholars, Shukr is linked to the heart, tongue, and limbs. Ibn Hamdun states:

1-Heart: holding the belief that all favors are from Allah—‘Whatever blessing you have, it is from Allah.’

2-Tongue: Praising and thanking Allah verbally. Included in this is speaking about Allah’s favors (*tābdīth*) and thanking the intermediaries (‘He who fails to thank the people has failed to thank Allah)—thankning them includes praising them and praying for them.

3-Body/limbs: To do righteous actions with the limbs. Shukr is considered an action too: ‘*Exercise gratitude, O progeny of Dawud.*’