

صيد الخاطر

# CATCHING THOUGHTS

These notes are based on a previous course. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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لا حول ولا قوة إلا بالله

## صيد الخاطر CATCHING THOUGHTS

### Introduction

- Catching Thoughts (صيد الخاطر) by ibn Al Jawzi. When we get a thought, we can easily forget it, and ibn Al Jawzi had observations and reflections when going through different experiences which he wanted to capture. These thoughts are based on knowledge and wisdom, and if these thoughts are not written down, then it will go away.
- Ibn Al Jawzi is a famous scholar, even the khalifa of his time used to pray behind him, 100,000 used to attend his study circle, he wrote 600 books, and 200,000 people became Muslim through him. May Allah (سبحانه و تعالی) be pleased with him.

## #1 Thought (الخاطرة): Heedlessness and Alertness (الغفلة و اليقظة)

- (قد يعرض عند سماع المواعظ للسامع يقظة) → When people are attending study circles, they hear admonitions. So he observed why do people become heedless after hearing the lesson. There are those who hear the lesson, and they wake up and become alert.
- (فاذا انفصل عن مجلس الذكر عادت الغفلة و القسوة) → But as soon as the person departs from the study circle, then heedlessness and hardening of the heart returns, subhan Allah.
- (فتدبرت السبب فعرفته) → I was pondering the reason for this, and I found it.
- (ثم رأيت الناس يتفاوتون في ذلك) → I saw that people are different in this matter. People are of different levels.
- (السبب في ذلك) → The reasons for this:
  - (المواعظ كالسياط و السياط لا تؤلم الا حال وقوعها) → The lessons/admonitions are like a lash, they will hurt at the moment, so the lesson is effective, but as soon as the 'pain' goes away, then heedlessness returns.
  - (حالة سماع المواعظ ان الانسان به مزاج علة) → The condition of the one hearing the admonition has a certain mindset – which is to attend to a study circle in order to be reformed, learn and increase in faith. So when they are in this mindset, they are alert, but as soon as that mindset changes, then this alertness goes away.
  - One of the companions was saying to himself that he is a hypocrite out loud, then Abu Bakr As Siddique (may Allah

be pleased with him) heard this, and said why are you saying this? He said when we are with the Prophet (صلى الله عليه وسلم) listening to his preaching, then it is as if we are in paradise, as if we can see Allah (سبحانه و تعالى), but as soon as we leave, this changes. So he said I am a hypocrite, then Abu Bakr As Siddique (may Allah be pleased with him) said I feel the same. So they went to the Prophet (صلى الله عليه وسلم) and told him about this. He said this is human nature, but if you remain in that same mindset even afterwards, then as if the angels will shake hands with you, it means to be very high in faith. That's why it is important to prepare yourself for the study circle.

- (هذا الحالة تعم الخلق) → This condition is felt generally by everyone.
- (الا ان ارباب اليقظة يتفاوتون في بقاء الأثر) → But there are those who are high in alertness, the effect remains even after having left the study circle, subhan Allah. For some people it can last up to an hour, some a day, some a week, month, etc.
  - (فمنهم يعزم بلا تردد و يمضي بلا التفات) → This is the best group, they have determination and are very alert in the study circle, they want to change for the better. They just move forward and know that what they are hearing is what Allah (سبحانه و تعالى) wants for them, so they don't hesitate to apply. May Allah (سبحانه و تعالى) make us of this group. Ameen.
  - (و منهم اقوام يميل بهم الطبع الى الغفلة احيانا و المواعظ تدعوهم الى العمل كالسنبله تميلها ) (الرياح) → This group has heedlessness and laziness in their

nature, and sometimes the admonition/advice can encourage them to do deeds, just as the wind moves the grain stalks left and right.

- (و أقوام لا يؤثر فيهم إلا بمقدار سماعه كماء دحرجته على صفوان) → The majority is affected by the admonition only at the time of hearing it, but as soon as they leave, they go back to their original state, just as water falls on a rock – so the effect is only on the spot. May Allah (سبحانه و تعالی) protect us from this. Ameen.

## #2 Thought (الخاطرة): The benefits of looking at the consequences ( فوائد النظر في العواقب )

- (من نظر بعين البصيرة العواقب نال الخير و نجا من الشر) → Whoever looks at the consequences with eyes of insight, then he will have all that is good and be saved from all evil.
  - Sometimes you hear about something good like memorizing the Qur'an, or you hear about a sin and you are not abstaining from it. Why? Because the good deeds appear to have a struggle and the sins appear to be beautiful. At the time of doing a good deed, it appears difficult, and at the time of doing a sin it appears very beautiful. But as soon as you overcome yourself, you will see that when you do the good deeds, you will feel so sweet and as soon as a person commits a sin and looks back at it, it's painful. So don't look at the present of performing deeds, but look at the consequence of good and evil deeds.
- (و من لم ير العواقب غلب عليه الحس فعاد الالم م طلب السلامة و بالنصب ما رجا منه الراحة) → Whoever does not look at the consequences, then his feelings will overtake him and make him feel painful for doing good and relaxed when doing bad.
  - Allah (سبحانه و تعالى) did not leave us without guidance and He told us about the results – paradise and hellfire.
  - As soon as you do a good deed, you will not feel the pain, and when you look back, you will not recall any pain. And

vice versa with a sin, you will look back with pain and misery.

- (ان عصيت الله فأين لذة المعصية) → If you disobey Allah (سبحانه و تعالى), then where is the delight of that sin? Subhan Allah. A sin has a delight only at the moment of committing that sin, but when it's over, you will not find any delight from that sin, it is only replaced with misery and pain.
- (ان اطعت الله فأين تعب الطاعة؟) → If you obey Allah (سبحانه و تعالى), then where is the struggle for that obedience? Subhan Allah. After you finish an obedience, then you forget all of the struggle and tiredness behind it, it is replaced with sweetness and comfort.
- (رحلا كل منهم) → Both will go away, the delight of the sin will go away and the tiredness of the obedience will go away. The sin will be replaced with punishment and the obedience will be replaced with joy and paradise.
- (فراقب العواقب تسلم) → If you want to be safe, then be mindful of the consequences. Don't think of the short-term of doing a sin or good deed, but the consequence of each one.
- (و لا تمل مع هوى الحس فتندم) → Don't go with your desire, because you will only regret it. Just think of what it will be like to be in paradise, to be under the throne of Allah (سبحانه و تعالى), to be with the Prophet (صلى الله عليه وسلم), subhan Allah.

### #3 Thought (الخاطرة): Purification of the deeds (تصفية الاعمال)

- (من أحب تصفية الأحوال فليجتهد في تصفية الاعمال) → Whoever wants to purify his condition, meaning make his life pure, then let him work on purifying his deeds.
  - Our focus is not to perfect our lives, but to focus on purifying our deeds by making it sincere for Allah (سبحانه و صلى الله عليه ) and following the sunnah of the Prophet (تعالى). And when your deeds are purified, then your life will be smooth, subhan Allah.
  - Surah Al Jinn 16: (وَأَلَّوِ اسْتَقَمُوا عَلَى الطَّرِيقَةِ لَأَسْقِيَنَّهُمْ مَاءً غَدَقًا) (If they had believed in Allâh, and went on the Right Way (i.e. Islâm) We would surely have bestowed on them water (rain) in abundance.)
- (يقول ابو سليمان الداراني) → Abu Suleiman Ad Darani said:
  - (من صفى صفي له) → Whoever purifies (his heart and deeds), then his life will be purified for him – it will be smooth.
  - (و من كدر كدر عليه) → And whoever spoils (his heart and deeds), then his life will be spoiled – it will be filled with disturbance.
  - (و من أحسن في ليله كفي في نهاره) → if you are doing ihsan in your nights (whether worship or with people), then your morning will be sufficient for you – meaning Allah (سبحانه و تعالى) will take care of your day.
  - (و من أحسن في نهاره كفي في ليله) → And if you are doing ihsan in your day, then your night will be sufficient for you –



meaning Allah (سبحانه و تعالی) will take care of everything. So when you do ihsan in your deeds, then it will be sufficient for you.

- (و من سره ان تدوم له العافية فليتق الله) → if you want your well-being to be continuous, then have taqwa of Allah (سبحانه و تعالی). Allah (سبحانه و تعالی) does not want to punish us, afflict us, or give us problems – but He wants us to do what He wants, so we need to have taqwa.

○ (يقول الفضيل بن عياض) → Al-Fudhayl bin 'Eyadh said:

- (اني لأعصي الله فأعرف في خلق دابتي و جاريتي) (و تعالی) (commit a sin), then I can recognize a change in my ride and servant. This shows you how sensitive he is, that when he sins, he can see the consequence by finding difficulty in his transport and servant, subhan Allah. Imagine for us it would be a car today or if the maid is not listening, then he does not blame the servant but himself, subhan Allah. So he seeks forgiveness for his sins in order to get back on the Straight Path. When you see any disturbance around you – whether being around bad company, hearing bad words, computer not working, maids not listening, car broken, children not listening, etc – don't insult them, but go back to yourself and seek forgiveness from Allah (سبحانه و تعالی). He wants you to go back to Him, so if you see any disturbance, this will wake you up and seek forgiveness from Allah (سبحانه و تعالی).

- (فاذا رأيت تكديرا في حال فاذكر نعمة ما شكرت أو زلة فعلت) → If you notice a disturbance in your condition – health, house, etc – then you need to remember that perhaps you forget to be grateful for a blessing that Allah (سبحانه و تعالى) bestowed upon you. For example, you might notice the printer not working, instead of just thinking how can I fix it, you need to see if you thanked Allah (سبحانه و تعالى) for the blessing of having a printer, and then everything will be solved. Or perhaps you slipped or made a mistake, so you need to seek forgiveness from Allah (سبحانه و تعالى). We ask Allah (سبحانه و تعالى) to grant us insight to realize all of this. Ameen.
- Surah Ar Ra'ad 11 (part of an ayah): ( إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ ) (يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ) (Verily! Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh).)
- If things are not going how you want them to – children, spouse, people, machines, etc – don't try to change them, but you need to change what is within yourself, subhan Allah. So focus and look at yourself – be grateful and seek forgiveness from Allah (سبحانه و تعالى).

#### #4 Thought (الخالطة): Recompense is in the same like as the deed (الجزاء (من جنس العمل

- (سبحانه و تعالى) → Whoever observes the actions of Allah (من تأمل أفعال الله), and this comes with knowing who is Allah (سبحانه و تعالى), His names and attributes, then you will understand His actions. For example, a son might be disobedient to his father, then after years, when the son becomes a father, he will have a son that is disobedient to him. Or a lady might help someone for an operation. And then the lady falls sick and Allah (سبحانه و تعالى) cures her. Just as that lady helped someone in a desperate situation, Allah (سبحانه و تعالى) helps her in her desperate situation, subhan Allah. And if you are bad to someone, someone else will be bad to you in the same way.
- (سبحانه و ) → Whoever observes the actions of Allah (رأها على قانون العدل) (تعالى) in the duniya, then he will find it is based on justice.
- (و شاهد الجزاء مرصدا و لو بعد حين) → And the recompense will be given, even if after some time. Imagine someone might have been bad/good to his mother or father, then he will see it, even if after years. We are not talking about the punishment/reward of the akhira, just in the duniya.
- (من أقبح الذنوب الاصرار على الذنب ثم يصانع صاحبه باستغفار و صلاة و تعبد) → The ugliest of sins is to insist on the sin, and then go about offering extra prayers, worship, etc without repenting to Allah (سبحانه و تعالى).
  - When a person knows they are committing a sin, they need to repent and stop the sin. But this person enjoys the sin and does not want to repent, so he goes about

praying, offering extra worships etc – as if he is saying I only want to offer this to you Allah (سبحانه و تعالی) but I want to keep going with my sin, istaghfar Allah. And this shows no magnification of Allah (سبحانه و تعالی) whatsoever.

○ (و أعظم الخلق اغرارا) → And the one who is deceiving himself the most is:

- (من أتى ما يكره الله و طلب منه ما يحبه هو) → Who comes about doing things that Allah (سبحانه و تعالی) hates (committing sins and leaving obligations) and at the same time asks Allah (سبحانه و تعالی) for what he loves, subhan Allah. This person is truly deceiving himself. So many times we are committing sins yet we want everything from Allah (سبحانه و تعالی), and Allah (سبحانه و تعالی) will give us, but Allah (سبحانه و تعالی) is being forbearing with us. Imagine children disobeying their mother, and at the same time they are asking from the mother. Though the mother will give them out of her mercy and kindness, but this shows a bad character from the children. And there is no one more merciful than Allah (سبحانه و تعالی).
- Hadith: عن أبي يعلى شداد بن أوس رضي الله عنه عن النبي صلى الله عليه وسلم ( قال: " الكيس من دان نفسه، وعمل لما بعد الموت ، والعاجز من أتبع نفسه هواها، وتمنى على الله الأمانى" (Shaddad bin Aus (May Allah be pleased with him) reported: The Prophet (صلى الله عليه وسلم) said, "A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit

him after death; and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allah the fulfillment of his vain desires".) – Though Allah (سبحانه و تعالی) will give him his wishes, yet he has lost. He does all the bad and want all the good from Allah (سبحانه و تعالی), subhan Allah.

○ (قال ابن سيرين) → Ibn Sireen said:

- (عيرت رجلا فقلت يا مفلس) → I insulted a man and told him, 'o bankrupt one'
- (فأفلست بعد أربعين سنة) → Then after forty years I became bankrupt.
- This shows you the justice and way of Allah (سبحانه و تعالی). The recompense will come, even if after years – so don't deal unjustly with people, because Allah (سبحانه و تعالی) will deal with you with justice. If you mock someone, insult other people's children, laugh at someone, etc – someone will come and mock you, insult your children, laugh at you, etc.
- (و بالصد فكل من فعل خيرا أو صحح نيته فلينتظر جزاءها الحسن و لو بعد حين) → On the contrary, if you do good or you correct your intentions, then wait for your recompense in the duniya, even if after some time. Nothing is lost with Allah (سبحانه و تعالی). We have to monitor our actions, if there is an imbalance, then Allah (سبحانه و تعالی) will correct us. And if you do good, you will find good, even if after some time.

- Surah Yusuf 90 (part of an ayah): (إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ) (أَجْرَ الْمُحْسِنِينَ) (Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the Muhsinûn (good-doers - see V.2:112) to be lost.")

## #5 Thought (الخالطرة): Incidents of the duniya and akhira (حوادث الدنيا و الآخرة)

- (تأملت أمر الدنيا و الآخرة) → I thought about matters of the duniya and akhira.
- (حوادث الدنيا حسية طبيعية) → Incidents of the duniya are tangible and natural.
  - For example, people going about, talking, going to the market, working, going home, cooking, etc
- (حوادث الآخرة ايمانية يقينية) → Incidents of the akhira are faith and certainty-based.
  - For example, matters of the grave, recompense, Day of Judgement, etc. – you don't see it but you believe in it.
- (الحسيات اقوى جذبا لمن لم يقو علمه و يقينه) → Incidents of the duniya, which are tangible, are more attractive for someone who is not strong in knowledge and yaqeen.
  - For example, when you are told this fruit is good for your health, you can take it, but when you are told ayat of the Qur'an are good for your soul, it might be harder.
  - Whereas someone who is strong in knowledge and yaqeen (certainty), then matters of the akhira are more appealing. So you need to see what are you attracted to?
- (الحوادث انما تبقى بكثرة اسبابها) → Incidents of the duniya are appealing because there are so many means attached to it.
  - For example, you get to be exposed to more of the duniya now, you can go on the web and shop anywhere in the world, see different parts of the world, etc.

- (مخالطة الناس) → When you mingle with people – people talk about what they do, what they've seen, etc – it's all about the duniya. In Islam, it calls for meeting in goodness – in study circles, congregational prayer, visiting the sick, etc.
- (رؤية المستحسنات) → Seeing flowers, nature, etc
- (التعرض بالملذذات) → Exposed to its delicacies – so we can taste, feel, see, and hear the duniya – it's tangible.
- (يقوي حوادث الحس) → Because of this, it has strengthened our senses for matters of the duniya, subhan Allah.
- (لذلك هناك فرق في الاحساس) → There is a difference in senses (between duniya and akhira)
  - (اذا خرج يمشي في الاسواق و يبصر الدنيا) → A person might go about walking in the market and observes the duniya – people coming and going, movement, etc.
  - (دخل المقابر فرق قلبه) → Then he enters a graveyard, and sees it is quiet, no movement, and silent, so then his hearts softens.
  - The feeling you get when you go to a market is different from the feeling when you go to a graveyard.
  - The duniya is attractive from the outside, but it is different when you get into it. But the akhira is eternal happiness.
- (العزلة و الفكر و العلم يقوي حوادث الآخرة) → What will strengthen the senses for the akhira? Seclusion, reflection, and knowledge.
  - (العزلة) → You need to have your private time because excessive mingling, eating and sleeping will harden the



heart. You need to have time to yourself without a phone, computer, etc. Seclusion is like a diet (حمية).

- (الفكر) → Thinking is like a medicine (دواء).
- (العلم) → Thinking without knowledge is a problem, so you need knowledge. Knowledge is a like a medicine (دواء).

## #6 Thought (الخاطرة): Seclusion from evil, not good (العزلة عن الشر لا الخير)

- (نفسى تتازعنى الى الانقطاع عن المجالس و الخلق و الانفراد بالآخرة) → Ibn Jawzi was a scholar and had many students, and he was debating with himself that he needs to isolate himself from the gatherings and the people, so that he can worship Allah (سبحانه و تعالى) alone, subhan Allah. He wants to be away from the fitna and meeting people, and just be alone. After having this thought, he said:
- (عمومه من الشيطان) → These thoughts are from the shaitan.
  - This can happen to students of knowledge. After meeting people, fitnas can happen, they can praise you, envy you and then you begin to think I can study alone.
  - (حتى يبعدينى عن الدعوة فأراد ان يشغلنى عن ذلك) → The shaitan wanted to keep me away from the dawah, so he got me caught up in these thoughts. The shaitan sees that in the study circles many people are attending, people are repenting, reverting, etc – so the shaitan does not want to see this. He enters from the door of saying people will praise you, get attached to you, showing-off, etc. So if the thought comes of wanting to seclude yourself from good, then that is from the shaitan.
  - That's why a person with knowledge and is with people, is at a higher level than someone who is a worshipper by himself. So many people stopped coming to the study circles because the shaitan tells them your intention is not to study, to meet people, etc.

- (و لقد حسن لي الانقطاع عن المجالس و قال لا يخلو من تصنع للمخلوقين) → The shaitan beautified to me to seclude myself from the gatherings, saying that I am showing off with my knowledge, speaking eloquently, etc and that I will be the first to enter the hellfire. Notice how the shaitan is even trying to bring evidence from the sunnah to make him turn away, subhan Allah.
- (إنما وسوسة الشيطان) → The whispers of the shaitan can make you:
  - Love not doing anything (حب البطالة)
  - Love to be praised (حب المدحة)
- (فقلت زخرفة الألفاظ فهي فضيلة لا رذيلة) → Then I said, the shaitan is telling me that I speak eloquently and this attracts praise. And I said if I am speaking well then that is a blessing from Allah (سبحانه و تعالى), it is not something to be ashamed of.
- (و أما الانقطاع فيكون في الشر لا في الخير) → And when the shaitan is telling me to seclude myself, then I should seclude myself from evil, but not from anything good.
- (أما تعليم الطالبين فإنه عبادة العالم) → Because teaching people is the worship of the scholar.
  - And when you learn together then that is a worship.

## #7 Thought (الخاطرة): Between knowledge and worship (بين العلم و العمل)

- (تأملت المراد من الخلق فإذا هو الذل و اعتقاد التقصير و العجز) → I thought about the wisdom behind the creation, and it is because we are humiliated, we need to believe we are full of shortcomings, and are disabled.
- (هناك صنفين) → There are two types (of pious people):
  - (أهل العلم / العلماء) → People of knowledge / scholars. Such as Abu Haneefa, Ash Shafi'ee, Ahmad ibn Hanbal – all of these are scholars.
  - (أهل العمل / العبّاد) → People of worship / worshippers. Like Malik ibn Dinar, Bishr ibn Al Harith – all of these are worshippers. They are focused on praying, fasting, qiyam, etc.
- (فكلما جد العبّاد في العبادة صاح بهم لسان الحال) → Then I observed the worshippers (this is in ibn Jawzi's thoughts), they are worshipping so much as if their condition is being screamed at them.
  - (عباداتكم لا يتعداكم نفعها و انما يتعدى نفع العلماء) → 'Your worships that you are busying yourself will only benefit yourself. So make take a share in knowledge as well. Whereas the benefit of the scholars is greater than yours since it benefits others'.
  - (هم ورثة الانبياء) → 'The scholars are the heirs of the prophets'. So the worshippers found that the scholars are more favored than them. Acquiring knowledge has multiple rewards because many people benefit. The more people that benefit, the greater your reward.

- (الانكسار و الذل) → When the people of worship saw that the people of knowledge are more favored, then the people of worship felt humiliation and breaking.
- (و اذا رأى العلماء أن لهم فضلا على العباد) → And when the scholars saw that they are favored over the worshippers, what happened?
- (صاح بهم لسان الحال و هل مراد بالعلم الا العمل) → Then as if their condition is screaming at them saying, 'o people of knowledge, don't you know the reason behind your knowledge is application'. When we have knowledge, Allah (سبحانه و تعالى) wants us to have application.
  - People of knowledge with no application are those whom Allah (سبحانه و تعالى) is angry with and people of application (worship) with no knowledge are those who are misguided. Surah Al Fatiha 7: (صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ) (The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.)
- (اذا لم تعمل بما علمت فلم تستكثر حجة الله عليك) → Umm Ad Darda'a said: If you are not applying what you are learning, then why are you increasing arguments against you, subhan Allah.
  - For example, if you are learning an ayah in the Qur'an and there is no application, then it will be an argument against you, but if you are applying the ayah, then it will be an argument for you.
  - You could be learning but not applying what you have, so what happened to the people of knowledge?

- (الانكسار و الذل) → They also felt humiliation and breaking.
- Then both groups reached this ayah.
- Surah Az Zumar 9 (part of an ayah): (قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ) (Say: "Are those who know equal to those who know not?")
  - People who know are different from the people who don't know in their life and in their recompense/reward.
  - You can't worship Allah (سبحانه و تعالى) without knowledge, that's why your base should be knowledge. And at the same time there should be worship as well.
- (فدل العلماء العلم المقصود منه العمل به) → The scholars said the reason for knowledge is in order for it to be applied.
  - (سبحانه) → It's like a tool, so that you can worship Allah (سبحانه و تعالى). So knowledge is a tool that leads you to worship. As Allah (سبحانه و تعالى) says in Surah Adh Dhariyat 56: (وَمَا خَلَقْتُ إِلَّا الْإِنْسَ وَالْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ) (And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).). And the quality of your worship will depend on your knowledge.
  - For example, hadith: (وعن أم المؤمنين جويرية بنت الحارث رضي الله عنها) أن النبي صلى الله عليه وسلم خرج من عندها بكرة حين صلى الصبح وهي في مسجدها، ثم رجع بعد أن أضحى وهي جالسة، فقال: "مازلت على الحالة التي فارقت عليها؟" قالت: نعم، فقال النبي صلى الله عليه وسلم: "لقد كنت بعدك أربع كلمات ثلاث مرات، لو وزنت بما قلت منذ اليوم لوزنتهن: سبحان الله وبحمده عدد خلقه، ورضا نفسه، وزنة عرشه، ومداد كلماته" (Juwairiyah bint Al-Harith (May Allah be pleased with her) reported, the Mother of the Believers: The Prophet

(صلى الله عليه وسلم) came out from my apartment in the morning as I was busy in performing the dawn prayer. He came back in the forenoon and found me sitting there. The Prophet (صلى الله عليه وسلم) said, "Are you still in the same position as I left you." I replied in the affirmative. Thereupon the Prophet said, "I recited four words three times after I had left you. If these are to be weighed against all you have recited since morning, these will be heavier. These are: Subhan-Allahi wa bihamdihi, 'adada khalqih, wa rida nafsih, wa zinatah 'arshih, wa midada kalimatih [Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His Good Pleasure, equal to the weight of His Throne and equal to the ink that may be used in recording the words (for His Praise)]." – Muslim Book 16, Hadith 1433

- So rather than sitting hours in worship, if she said these words, it would be equivalent to her 3-4 hrs of worship, subhan Allah. The people of knowledge know the shortcuts to paradise. People of worship might reach, but after some time.
- (فانكسروا و اعترفوا بالتقصير) → So the people of knowledge felt humiliated and confessed to their shortcomings.
- So in the end, both the people of worship and knowledge felt the same thing – humiliation and breaking.

- (فحصل منهما الاعتراف و التقصير) → so both groups confessed to their shortcomings.
- (حقيقة العبودية باعترافهم فهي المقصود من التكليف) → The reality of servitude is when you confess to your shortcomings, and this is what Allah (سبحانه و تعالى) wants from you. So the people of worship and the people of knowledge felt that they are not doing enough. So don't feel good when you are worshipping Allah (سبحانه و تعالى) or when you are acquiring knowledge. What is important is that you should feel your shortcomings towards Allah (سبحانه و تعالى) – you should feel (ما عبدنا حق) (عبادتك) – we did not worship You Allah as You deserve to be worshipped, subhan Allah. This is what the angels say who are the best worshippers.
  - Allah (سبحانه و تعالى) is The Most Rich, He does not need anything from us. Even if we worship Allah (سبحانه و تعالى) all our lives or seek knowledge all of our lives, we did not do enough for Allah (سبحانه و تعالى).
  - The more knowledge you have, the more you feel you didn't do enough. And the more you worship, the more you feel you didn't do enough. If you are getting these feelings that that is true servitude, true worship.



## #8 Thought (الخاطرة): Sweetness of obedience and misfortune of disobedience (حلاوة الطاعة و شؤم المعصية)

- (كل شيء خلق الله تعالى في الدنيا فهو أنموذج ما في الآخرة) → Everything that Allah (سبحانه و تعالى) has created in the duniya – dresses, fruits, plants, etc – is just a sample of what it will be in the akhira. For example, the dresses and jewelry of the duniya are just a sample of the dresses and jewelry in paradise. And vice versa, the pain in this duniya, is just a sample of the real pain in the hellfire, may Allah (سبحانه و تعالى) protect us. Ameen.
- (و كل شيء يجري في الدنيا فيها أنموذج ما يجري في الآخرة) → Everything going on in the duniya is just a sample of what it will be in the akhira. For example, getting married, meeting others, etc – all of this is just a sample of what real marriage, real gatherings will be in paradise.
  - We are not in the duniya to gather these 'samples', but rather to worship Allah (سبحانه و تعالى) and do good deeds and abstain from sins in preparation for the real life.
- (فأما مي يجري في الدنيا) → Whatever happens in the duniya, meaning any good in the duniya will be in the akhira and any bad in the duniya will also be in the akhira.
- (فكل ظالم معاقب في العاجل على ظلمه قبل الأجل) → Anyone who is sinning, then he will get a sample of punishment in the duniya before the akhira. And vice versa, anyone doing good will get a sample of reward in the duniya before the akhira, subhan Allah
  - Surah An Nisa'a 123 (part of an ayah): (مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ) (whosoever works evil, will have the recompense thereof)

- (ربما رأى العاصي سلامة بدنه و ماله فظن انه لا عقوبة) → A sinner might find that his health is fine, his wealth is intact, his life is fine – so he thinks he's not being punished since he seems 'fine', but he has deceived himself, subhan Allah. Do not think that punishment in the duniya means affliction in health and wealth alone. There are others samples of punishment in the duniya.
- (قال بعض الحكماء) → Some wise scholars said:
  - (المعصية بعد المعصية عقاب المعصية) → The punishment for a sin is committing another sin – so it opens the door to more sins, like a train of sins. May Allah (سبحانه و تعالى) protect us. Ameen. This is a sample of a punishment in the duniya.
  - (و الحسنه بعد الحسنه ثواب الحسنه) → And the reward for a good deed is performing another good deed, so it opens the door to more good deeds. This is a sample of a reward in the duniya. May Allah (سبحانه و تعالى) open all good for us. Ameen.
- (وربما كان عقاب العاجل معنويا) → And sometimes the punishment is not something tangible.
  - (فرب شخص أطلق بصره فحرمه الله البصيرة) → For example, a person might be looking at what is haram or not lowering his gaze – so the punishment is not something tangible like losing his eyesight, but the punishment could be something intangible which is to remove his insight. And insight is the 'eyes' in the heart, this is what gives you wisdom, so this becomes closed for him, subhan Allah. Whereas someone

might be lowering his gaze and protecting his eyes from haram, so Allah (سبحانه و تعالى) will give him insight, He will open the 'eyes' in his heart as a reward for having protected his eyes, subhan Allah.

- (أو أطلق فحرمه الله صفاء قلبه) → Another example, a person might not be controlling his tongue – saying bad things, talking about people, backbiting, etc – so his punishment is not that his tongue will fall out or he will stop speaking. Rather, his worldly punishment will be to be deprived from a pure heart. He is talking about bad things, so that fills his heart instead, subhan Allah. So when a person commits a sin, the punishment could be opening the door to another sin or something intangible like being deprived of insight, wisdom or a pure heart. May Allah (سبحانه و تعالى) forgive us. Ameen.

○ (و على الضد من يتقي يجد حسن الجزاء عاجلا) → And on the contrary, whoever has taqwa of Allah (سبحانه و تعالى), then he will find a reward for it in the duniya.

- For example, he will find that Allah (سبحانه و تعالى) will grant him insight, wisdom, open the knots in his tongue to say good things and speak well, purity of heart, Allah (سبحانه و تعالى) will make his affairs easy and take him out from his problems.

## #9 Thought (الخاطرة): What is hidden in the selves (خبايا النفوس)

- (هناك كثير من الادلة على الحق سبحانه و تعالى) → There are many proofs that Allah (سبحانه و تعالى) is The Truth, the Qur'an is the truth, the messengers are the truth, His promises are the truth.
- (و رأيت من أعجبها خبايا النفوس) → And I found the most amazing that Allah (سبحانه و تعالى) knows what is hidden in ourselves.
  - Allah (سبحانه و تعالى) knows what is in our hearts, and the nurturing we face through decrees is in order to know ourselves.
- (ان الانسان قد يخفي ما لا يرضاه الله) → A person conceals whatever Allah (سبحانه و تعالى) is not pleased with.
  - Whether it is to conceal kufr, riy'a'a, jealousy, etc. We have weaknesses, though we need to struggle and be broken to Allah (سبحانه و تعالى) that only He can reform us and seek His forgiveness.
- (فيظهره الله عليه و لو بعد حين) → If a person is not trying to overcome it, then Allah (سبحانه و تعالى) will make it apparent, even if after some time.
  - No matter how much a person tries to hide it, if he doesn't do anything about his heart, then Allah (سبحانه و تعالى) will make it apparent. Similar to the hypocrites at the time of the Prophet (صلى الله عليه وسلم), they were trying their best to conceal what is in their hearts. Allah (سبحانه و تعالى) gave them respite and was forbearing, but then He made it apparent.
- (و ينطق الالسنه به و ان لم يشاهده الناس) → If a person is trying to hide it from the people, then after a while, people will start to speak about it, even if they have not seen it, subhan Allah. May Allah (سبحانه و تعالى) forgive us and pardon us. Ameen.

- (أو يفضح صاحبه بأن يقع في مصيبة) → Or a person will fall into a problem and his sin will be exposed.
  - For example, a person might get into an accident at a place where he is trying to hide it from the people.
- (فيكون ذلك جوابا لكل من أخفى من الذنوب) → And this becomes an answer to whomever thinks he is hiding his sins from Allah (سبحانه و تعالى).
- (ليعلم أن هناك من يجازي على الزلل) → In order to know that Allah (سبحانه و تعالى) know what is in the hearts.
- (لا ينفع من قدرة و قدرته حجاب) → There is no barrier between us and Allah (سبحانه و تعالى) – no one's might and ability can help us.
  - Anything can happen, that is why we need to take care of our heart.
- (و لا يضاع لديه عمل) → Not a single deed is lost with Allah (سبحانه و تعالى)
  - We need to be aware of the sins of the heart more than the sins of the tongue and limbs because the sins of the heart reveal there is no magnification of Allah (سبحانه و تعالى).
- (و بالعكس قد يخفي الانسان الطاعة) → On the contrary, a person might be concealing an obedience.
  - A person might have a worship in his heart that no one knows about – such as tawwakul, truthfulness, gratitude, and the like.
  - We should not talk about the worships of our heart.
- (فتظهر عليه) → Then it will show on him
- (فيتحدث الناس بها و بأكثر منها) → People will speak about him and even more.

- This shows that Allah (سبحانه و تعالی) is in control of everything. The person is not talking about his worship, but Allah (سبحانه و تعالی) will make the people talk good about him, subhan Allah.
- (حتى انهم لا يعرفون له ذنبا و لا يذكرونه الا بالمحاسن) → The people will not know a sin of his and will only remember him in good.
- The people will not even see his sins, may Allah (سبحانه و تعالی) conceal our sins and faults. Ameen.
- We don't want people to know about our goodness, but Allah (سبحانه و تعالی) knows.
- (ليعلم ان هنالك ربا لا يضيع عمل عامل) → This is in order to know that there is a Rabb that does not lose the deeds of anyone.
- (و ان قلوب الناس لتعرف حال الشخص) → And the hearts of the people will know about other's conditions.
  - For example, if a person is hiding his sins, then the people will know it, and if a person is hiding his worships, then the people will know his condition.
- (تحبه، تكرهه، أو تدمه، تمدحه) → People will love you or hate you, praise you or dispraise you.
  - The hearts of the people are in the hands of Allah (سبحانه و تعالی), we cannot control the people, so we should not worry about the people, rather we should worry about Allah (سبحانه و تعالی) and what is in our heart.
- (وفق ما بينه و بين الله) → According to what you have between you and Allah (سبحانه و تعالی)

- (اصح بينك و بين الله اصلح سريرتك) → Reform what is between you and Allah (سبحانه و تعالى) and reform what is inside you.
- (ينصلح ما بينك و بين الناس) → Then Allah (سبحانه و تعالى) will take care what is between you and the people.
- (و ما اصلح عبد ما بينه و بين الخلق دون ان ينظر الى الحق) → Whoever is trying to please the creation without looking at the truth, (الا انعكس مقصوده) → then it will backfire.
- We need to please Allah (سبحانه و تعالى) and He will bring all goodness to us. Thus we should fix what is between us and Allah (سبحانه و تعالى) and He will fix what is between us and the people.

## #10 Thought (الخطرة): Tawqa is a safeguard (التقوى أصل السلامة)

- (اعلم ان الزمان لا يثبت على حال) → You need to know that life is not fixed in one state.
  - Life is unstable and it can change. There is poverty, richness, etc.
- (فالسعيد من لازم اصلا واحدا) → The one who is happy is the one who does not change one variable. → (وهو تقوى الله) Which is taqwa of Allah (سبحانه و تعالى).
- Taqwa is a collection of the worships of the heart (مجموع طاعات) (القلوب). So don't change the taqwa.
- (فهو حارس السلامة) → Taqwa is a safeguard.
  - Everything is changing, so deal with everything with taqwa. Taqwa is a guard that does not sleep (حارس لا ينام).
- (ان استغنى زانته) → If a person is enriched, then taqwa will make a person balanced.
  - Because without taqwa, it can make a person arrogant and proud.
- (ان افتقر فتحت له أبواب الصبر) → If a person is impoverished, then taqwa will open the gates of patience.
  - When a person has patience, then he will not be jealous, steal, cheat, etc.
- (ان عوفي تمت النعمة عليه) → If a person is in well-being, then taqwa will make the blessing to continue.
- (ان ابتلى جملته) → If he is faced with a trial or calamity, then taqwa will beautify him.



- (لازم التقوى فانك لا ترى في الضيق الا السعة) → So with taqwa, you will not see tightness, but vastness
- (و في المرض الا العافية) → And in sickness, you will see well-being.

## #11 Thought (الخطرة): The pleasure of defeating desire (لذة قهر الهوى)

- The opposite of 'hawa' (desire) is taqwa, so when someone is doing contrary to their desire, then there is a pleasure, subhan Allah.
- ( رأيت ميل النفس الى الشهوات زائدا في المقدار ) → I noticed myself being inclined towards desires more than usual.
  - Surah Al Imran 14: ( زَيْنٌ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَاقِ ) (Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allâh has the excellent return (Paradise with flowing rivers) with Him.)
  - The human is inclined to enjoy these pleasures, but they are only temporary. And Allah (سبحانه و تعالى) is reminding us that the pleasure of the hereafter is eternal.
- ( حتى أنها اذا مالت بالقلب و العقل ) → To the point that it began to affect the heart and the mind.
  - This shows us that when you become inclined to the pleasures and temptations of the duniya, then your heart and mind will be constantly occupied.
- ( و لا ينتفع المرء بشيء من النصح ) → And no advice was able to benefit the self.
  - This is dangerous when a person indulges so much in his desires – with property, money, children , etc – to the point that even advice is of no avail. He becomes deaf to any

advice because he is totally overtaken by the duniya – drowned in desires.

- Ibn Al Jawzi is saying that when a person becomes inclined towards desires, it is not only little, but it can quickly overtake him.
- (فصحت بما يوما و قد مالت بكليتها الى شهوة) → Then I noticed myself being inclined completely to one particular desire that I screamed at myself to stop.
  - (ويحك قفي لحظة أكلمك كلمات ثم افعلي لك ما بدا لك) → I said to myself: “Woe to you, stop for a moment, I am going to saying something to you, and then do what you want”
  - Notice how ibn Jawzi is accounting himself, though in real life this is quick and can take moments, but he is writing out his thought process to make it more relatable.
  - He is speaking to himself as if he is making a contract with himself and his nafs. We need to have that inner-voice to speak to our nafs. Our nafs is so powerful and it will not listen to anybody except you – so you need to stop yourself – this is the only voice it will listen to.
- (أنا أكشف لك عن أمرين فلربما رأيت الحلوين مرين) → I am going to tell you about two matters, perhaps you see them (desires) as being sweet, while they are actually bitter.
  - Desires in general seem very sweet, but you need to unwrap and see the reality of it, and find that it is actually bitter inside. Desires are like candy, very sweet and

tempting from the outside, but once you're done, you regret for having eaten it and gained the extra calories. Desires are like this, sweet from the outside, but then you have to work hard to get rid of them.

○ There are two types of desires:

- (المباحات من الشهوات) → What is *lawful* from desires – like food, drink, relations, talking, etc
- (المحرمات من الشهوات) → what is *haram* from desires – like haram food, haram drink, haram relations, haram talking.
- Ibn Jawzi said there is bitterness behind each type of desire, but even more so for the haram desire than the lawful desire.

○ (أما المباحات من الشهوات) → As for the lawful desires – like eating, drinking, relations, socializing, shopping, etc.

- (فمطلقة لك) → It is absolutely for you – there is no haram in it.
- (و لكن طريقها صعب) → But the way to it is difficult, subhan Allah. This is where we find the bitterness.

○ (شهوة المال) → for example the desire for money.

- It is lawful to earn money because it is a human desire to have money. But what is the problem?
- (قد يعجز عنه) → You might not be able to get it. Not everyone working for money will get money, subhan Allah. So a person might have the eagerness to earn money, but he doesn't get it in the end.
- (و يضيع الوقت) → And it's a loss of time.

- (شغل القلب بها وقت التحصيل) → And the heart becomes occupied while trying to earn it. For example a person wants to earn money, buy property, etc – and he will find his heart is occupied in his worships. Though this desire is lawful, but your heart will become consumed, subhan Allah.
- (شغل القلب حالة الحصول و بحذر الفوات) → And after earning what you want, then your heart becomes even more occupied with what you have gained. You will now think about how to increase it, not to lose it, protect it etc, subhan Allah. The test for richness is a greater test than poverty. Because the one with wealth has to be thankful for what he has and not squander, while the one who is poor has to be patient.
- (شهوة المطعم) → another example, desire for eating and drinking.
  - It is lawful to eat and drink.
  - (فالشبع يحدث آفات) → But if a person eats until he is full, then this will cause sickness.
  - That's why the Prophet (صلى الله عليه وسلم) said the worst place to fill is the stomach. If a person eats too much, he will drink a lot, sleep too much, and will lose out on so much. It will make the person bloated and feeling bad afterwards. The Prophet (صلى الله عليه وسلم) told us to be moderate, even in eating and drinking. That's why the believer will stop eating before he is full, and this is a way to control our desires, even though it is lawful. Similar to buying, we cannot buy anything and whenever we want – there

should be a limit, a boundary to our shopping. That's why there is a bitterness associated even with desires that are lawful.

- (وان كان في الاشخاص) → another example, desire for people / socializing / mingling, etc
  - If you are always connecting with people, and people themselves are full of desires, so what will happen?
  - (الملل) → It will cause boredom
  - (الفراق) → Separation, you can't be with the person 24/7
  - (سوء الخلق) → Bad behavior – you might face hardship because of their bad behavior.
  - That's why there should be a limit to relationships with people. Any relationship that exceeds its boundaries, then any one of these three things can happen, subhan Allah. The more you are socializing with a person, the more you will see their faults and bad behavior, and this itself becomes a disturbance, subhan Allah.
  - You will find sweetness in a relationship when you do it sincerely for Allah (سبحانه و تعالى) – if you socialize or meet someone not for Allah (سبحانه و تعالى) – then one of these things can happen. Even when you are seeking wealth, eating, drinking, speaking, writing, etc – when it is all for Allah (سبحانه و تعالى) – then you will find sweetness in it.
  - Hadith: ( قَالَ حَدَّثَنَا أَبُو بَرٍّ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ) " ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ

(يُحِبُّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَذَّفَ فِي النَّارِ " (Narrated Anas (may Allah be pleased with him): The Prophet (صلى الله عليه وسلم) said, "Whoever possesses the following three qualities will have the sweetness (delight) of faith: 1. The one to whom Allah and His Messenger (صلى الله عليه وسلم) becomes dearer than anything else. 2. Who loves a person and he loves him only for Allah's sake. 3. Who hates to revert to disbelief as he hates to be thrown into the fire." – Bukhari 16

- (و أما المحرمات من الشهوات) → As for the haram from the desires.
  - (فتشمل ما أشرنا اليه في المباحات) → It includes all bitterness we discussed regarding desires that are lawful. For example, loss of time, boredom, separation, etc. Anything haram seems more appealing and attractive, though its bitterness is even greater.
  - (و تزيد عليها) → In addition to the previous bitterness, there is
  - (أفة العرض) → The bitterness of honor and chastity. Anyone who is doing anything haram, it will affect his honor and respect. For example, drinking alcohol is haram, a person who is drinking will not only disturb his health, but he is less respected amongst others. People involved in illicit relationships, it affects their honor and chastity. When we see someone involved haram, it is natural for us to have less respect for that person.

- (عقاب الدنيا و فضيحتها) → There is the bitterness of punishment in the duniya and fear of exposure when a person is involved in haram. For example someone who steals, he will be in constant fear, he will be afraid of getting caught, going to jail, etc. If a person is insisting on doing haram, then there is a punishment in the duniya and being exposed in front of others.
  - (وعيد الآخرة) → There is the bitterness of punishment in the akhira – so what is the use of one minute, two minutes, five minutes of haram and punishment in the hellfire? May Allah (سبحانه و تعالى) protect us. Ameen. So when you remind yourself of this, it should stop you from the haram.
  - (الجزع عند ذكرها) → There is the bitterness of remembering that sin and feeling miserable, sad and disturbed because of it. When a person wakes up after committing a sin, he feels so disturbed, bad and ugly, subhan Allah. That's why you find those who wake up after drinking, they feel miserable – they might have enjoyed it at that moment, but it's followed with ugliness, subhan Allah.
- After knowing about both types of desires – you need to defeat it. You can't listen to your desires all the time because your desires will never end, subhan Allah – that's why you need to put a boundary.



Even with things that are lawful – don't eat or drink whatever you want.

- (و في قوة قهر الهوى لذة تزيد عن كل لذة) → So when you overcome and defeat your desire, you will find a pleasure that is greater than the pleasure of the duniya, subhan Allah. For example, you want to eat another piece of cake – your desire tells you to do it, but your mind is saying 'no, you already had a piece'. So when you don't eat it and defeat your desire, then there is an excitement and happiness that comes with it.
- (ألا ترى كل مغلوب الهوى كيف يكون ذليلا لانه قُهر) → Have you noticed the one who is defeated by his desire ends up feeling humiliated. For example, a person gives in to his desire – his eating, drinking, etc , then he just feels humiliated and bad in the end.
- (أما غالب الهوى قوي القلب عزيزا) → As for the one who overcomes his desire, then he is strong in heart and honor, subhan Allah. This is telling us to defeat our desires and not be trapped by them. For the lawful, we can consume it but with boundaries and for the haram, we should not even think about it or come close to it.

## #12 Thought (الخاطرة): Be diplomatic with yourself (سس نفسك)

- (تأملت جهاد النفس) → I was observing self-struggle.
- (فرأيتَه أعظم الجهاد) → And I found it to be the greatest of all struggles. There is nothing greater than to struggle against yourself and overcome your weaknesses.
- (و رأيت الخلق لا يفهمون معناه) → But I noticed that most people don't understand what it means. People think you need to be difficult and hard on yourself.
- (يعتقدون ان جهاد النفس يعني منعها حظوظها على الاطلاق) → They think that self-struggle means to deprive and stop yourself from all desires.
  - For example, if you take a baby and not give him what he wants and give him only what you want, then you are being harsh on the baby – people think they need to stop the baby from having what it wants. When you make it too tough on your child, what will happen? If any opportunity comes to do something bad outside, then they will take it to the extreme. For example, if he is not being allowed to eat candy, when the opportunity comes to eat candy outside, then he will go to the extreme – and this can be with other matters as well. So think of your nafs/self as a baby – you need to be diplomatic. Don't give the rope completely and don't tighten it either.
- (و هذا غلط من وجهين) → And this is wrong from two sides:
  - (الوجه الاول قد يمنع شهوة مباحة) → From one side: he will stop the self from lawful desires. For example, a person will stop

himself from going out, not dressing up, etc. You have to ask yourself what is the reason for stopping? Is it for Allah (سبحانه و تعالی) or for yourself?

- (و يعطيها أوفى منها) → Then he will give the self more than what it asked for.
- (مثال قد يمنع مباح فيستمر بذلك فترضى النفس بالمنع لأنها حصلت على المدح) → For example, a person will stop himself from what is lawful, so the self becomes satisfied that it can deprive itself, why? Because it is being praised by others. For example, a lady will stop herself from buying a bag, and then people will think she's so disciplined that they praise her for it, so she becomes happy with the people's praise, and this is worse than having the desire in the first place, subhan Allah. This shows that the person is not struggling against themselves for Allah (سبحانه و تعالی), but for the people. Notice how praise can enter while you think you are doing good by depriving yourself, subhan Allah.
- (و قد يكون أخفى من ذلك أن يرى أنه أفضل من غيره ممن لم يمنع) → And what is even more subtle than that, the person will start to see himself better than the rest because he can stop himself from doing what is lawful, subhan Allah. For example, a person might stop shopping so he sees himself better than those who can't stop themselves – and this becomes arrogance, subhan Allah. It is better to do what is halal, then to commit the sin of arrogance, subhan Allah.

- (الوجه الثاني أننا كلفنا بحفظ النفس لأنها إمانه ليست لنا) → And the other side:  
We have been entrusted to take care of ourselves because our nafs is an amanah (a trust). Allah (سبحانه و تعالی) created us and we are entrusted to take care of ourselves, similarly with our children. They are not ours – we are entrusted with them, that's why it is important to be diplomatic with ourselves – don't harm or hurt yourself.
- (و من أسباب حفظها ميلها الى الأشياء التي تقيمها) → One of the means of protecting yourself is to have an inclination towards things that will make you established. For example, why do we have the desire to eat and drink? In order to survive. Imagine if we had no desire to eat or drink, then we would die.
- (فلا بد من إعطائها ما يقيمها و ما تشتتهيه) → So it's not wrong with giving yourself what it needs and craves. For example, you should not stop yourself totally from eating, drinking, speaking, etc – otherwise this will create an imbalance. You need to eat, drink, etc – but not excessively.
- (و منع حقوقها على الاطلاق خطر) → To absolutely deprive yourself of your body's rights is very dangerous.
- (رب شدّ أوجب استرخاء) → If you make it so difficult and strict on yourself, then you will end up just letting go completely and being too easy. If you diet and stop yourself from all the food you like, then you will end up eating it and more than you imagine, subhan Allah.

- (و ربّ مضيق على نفسه فرّت منه) → And if you make it so tight and narrow on yourself, then your nafs just wants to escape. Similar to a child, if you tell them don't go here, don't do this, etc – then the child just wants to escape from you. Allah (سبحانه و تعالى) tells us there is no compulsion in the religion – so why are you making it difficult on yourself or the people? There are people who left the deen because they made what is halal, haram on themselves, subhan Allah. May Allah (سبحانه و تعالى) keep us firm on the deen. Ameen.
- (كيف إذّا جهاد النفس؟) → So how is self-struggle? It is something just between you and Allah (سبحانه و تعالى), you're not supposed to be in a bad mood with the people.
  - (جهاد المريض العاقل) → For example, the self-struggle of someone who is sick, is to be sane. Someone might be sick and he is told he cannot eat a certain food, and they go and eat it – this is foolish. But if the person follows the instructions, then this is sane.
  - (يحملها مكروهاها في تناول ما ترجو به العافية) → He will bear with what he hates it in order to have well-being. For example, someone who is sick might hate to take his medication because it is so bitter, so he will mix something sweet with it in order to take it. This is being diplomatic with yourself.

(يتناول من الأغذية مقدار ما يصفه الطبيب) → He will eat according to what the doctor has prescribed. And this shows us in life, we need to do what Allah (سبحانه و تعالی) has told us – don't make up your own instructions.

○ (جهاد المؤمن العاقل) → The struggle of the wise believer, either with:

- (العمل) → actions: for example, there are desires/sins that are outer, they are apparent, and you need to take action against it. Someone who is lying, stealing, etc – these are apparent, so actions need to be taken.
- (القول) → words: for example, desires/sins that are hidden in the heart, like jealousy, arrogance, etc – it is not about taking actions, but about talking to yourself.

○ (جهاد بالعمل) → To struggle with actions, how?

- (لا يترك نفسه) → Don't make it too easy on yourself
- (و لا يشدد على نفسه) → Don't be too tough on yourself either
- (يتدرج معها) → It needs to be gradual
- For example, when there is something between a husband and wife – there are stages in reforming, first it is with admonition/advice, then sleeping separately, then gentle beating. A person cannot go to the third stage immediately, it needs to be gradual.
- Another example, drinking alcohol is haram, but Allah (سبحانه و تعالی) gradually prohibited it, first He said it is bad, then He said do not come close to the prayer while drunk, and then it was prohibited – it was forbidden gradually, subhan Allah.

- Another example, there are people who try to become 'religious' so quickly that they cannot handle it, so they just leave it. Similarly, when exercising, you cannot exercise with the heaviest weights, you need to be gradual. So don't be too lenient or too tough, you need to be moderate, may Allah (سبحانه و تعالى) guide us. Ameen.

○ (جهاد بالقول) → To struggle with words, how?

- (معاصي القلوب) → For the sins of the heart. You need to speak to yourself in order to stop the sins in your heart.
- 1. (اذا رأى نفسه تسكن للخلق و تتعرض بادناءة من الأخلاق) → For example, if you find yourself with a bad attitude with the people, and going 'low', then..
  - (يعرفها تعظيم خالقها لها) → You need to remember that Allah (سبحانه و تعالى), Your Creator, honored you and exalted you. Look at how Allah (سبحانه و تعالى) honored you, so why are you lowering yourself with bad behavior? In order to change your bad behavior, you need to speak to yourself.
  - (فيقول ألسنت التي قال فيك) → You should say to yourself, 'are you not the one who was said about you (your father Adam (عليه السلام))
    - (خلقتك بيدي) → I created you (Adam (عليه السلام)) with My Hands
    - (أسجد لك ملائكتي) → The angels prostrated to you (Adam (عليه السلام)). Don't blame anyone for your

bad behavior, don't say the way they speak drives me crazy, etc.

- (راسلك) → He messages you. We need to connect to Allah (سبحانه و تعالى), but Allah (سبحانه و تعالى) is not leaving us without messaging us. Allah (سبحانه و تعالى) has brought us messages from the messengers, from the Qur'an, from the Sunnah, from the universe, from the people, from the animals – don't ignore these messages. Isn't this an honor? Subhan Allah. Messages are coming to you in your language, according to your mood, etc. Imagine if you get a message from someone so famous – you say, 'o I got a message from so and so' – you will be happy before even reading the message, then what about Allah (سبحانه و تعالى) Who is sending you messages all the time? Subhan Allah. So why are we returning it with bad attitude and bad behavior, subhan Allah. Imagine sometimes when we do something bad, we talk to ourselves and tell ourselves to stop it, but this is not diplomatic. Remember to not be harsh on yourself, but speak diplomatically to yourself – say didn't Allah



(سبحانه و تعالی) create you and honor you? Subhan Allah.

- 2. (ان رآها تتكبر) → If you find yourself becoming arrogant and proud. For example, you see you are behaving well while others are not, or you are not doing bida'a and you find others doing bida'a – and you are feeling proud about this, then you need to stop yourself with greater words. If one atom of arrogance will deprive us from paradise, then we need to stop it in this life.
  - (قال لها انت قطرة من ماء مهين) → Say to yourself: You are a drop of humiliated, disgraced water. This is our origin.
  - (تقتلك شرقة) → Choking on food/water can kill you. This shows you that the simplest thing can kill us, so why do you think you're great? Subhan Allah.
  - (و تؤلمك بقعة) → And a mosquito bite hurts you. So even a small bite hurts you, so what's great about you? So when you are feeling arrogant, you need to bring yourself down.
- 3. (و ان رأى تقصيرها) → If you find yourself having shortcomings in your worships. Meaning you are lazy about your prayer, you are not doing it the way you should, etc. – you have shortcomings in your rights towards Allah (سبحانه و تعالی), so how should you speak to yourself?
  - (عرفها حق الموالى على العبيد) → You need to tell yourself the rights of the King over the slaves. Why are you lazy

about your prayer, don't you know that Allah (سبحانه و تعالى) is the King of kings, this is His right? Look at how Allah (سبحانه و تعالى) is the Most Rich and the Most Merciful and you are His servant – Allah (سبحانه و تعالى) is so high and you are so low. When you do this comparison then you bring back that attachment to Allah (سبحانه و تعالى) out of love and magnification. You don't want to push yourself to pray because of the people or just because of yourself. You need to know Allah (سبحانه و تعالى) and yourself. Tell yourself how you are so desperate and needy and how Allah (سبحانه و تعالى) is so Great and Most Rich.

- 4. (و ان تكاسلت في العمل) → If you find yourself completely lazy in your worships, meaning you are not doing it at all.
  - (حدثها بجزيل الأجر) → You need to speak to yourself about the virtues of worship. Think how Allah (سبحانه و تعالى) will reward you, when you pray, you are connecting to Allah (سبحانه و تعالى), it is light, forgiveness of sins, etc.
- 5. (و ان مالت الى الهوى) → If you find yourself inclined to the forbidden desires (sins). You are liking the sin, you are not having taqwa, what should you do?
  - (خوفها عظيم الوزر و العقوبات) → You need to put fear in yourself and remind yourself of the consequences of sins. Don't you know the punishment of Allah (سبحانه و تعالى), etc? Fear is used in this situation, but it is not to

be used in other situations otherwise it will cause a person to despair from the mercy of Allah ( سبحانه و ) (تعالی). People are using fear for so many situations and this is not correct, only in the case of being inclined towards sins.

### #13 Thought (الخاطرة): Reasons for some dua'as not being answered (أسباب تخلف إجابة الدعاء)

- (رأيت من البلاء أن المؤمن يدعو فلا يجاب) □ I found one of the trials of a believer is that he makes dua'a and it is not answered. Keep in mind we are talking about a believer – not a disbeliever or someone doing haram.
- (و يدعو و تطول المدة و لا يرى اثرا للإجابة) □ He continues to make dua'a and time passes, yet there are no traces of an answer, subhan Allah.
  - No matter how much belief we have, we are still humans and we can be weak. And ibn Jawzi found this to be a test.
- (فينبغي أن يعلم أن هذا من البلاء الذي يحتاج الى صبر) □ The person should know that it's a trial and it needs patience. But why is it a test? Not because the response is being delayed, but..
- (و ما يعرض للنفس من الوسوس في تأخير الجواب) □ Because the self is listening to the whispers of the shaitan of 'why is it being delayed, why is it not being answered?'
- (مرض يحتاج الى طب) □ And listening to the whispers of the shaitan is a sickness that needs to be remedied.
- (و لقد عرض لي شيء فدعوت و بالغت و لم أرى الإجابة) □ I was in a situation and I made a desperate dua'a but there was no answer.
- (فأخذ إبليس في حلمات كيده) □ So Iblees tried to plot and put me in his trap.
- (فقال لي الكرم واسع والبخل معدوم فما فائدة تأخير الجواب) □ Iblees (the shaitan) was saying to me: 'You know that Allah (سبحانه و تعالى) is vastly generous and He is never miserly, so what is the reason for the response being

delayed?' Notice how the shaitan enters through the doors of weakness, and because Ibn Jawzi is very knowledgeable about Allah (سبحانه و تعالى), the whispers of the shaitan are different accordingly, subhan Allah.

- (فقلت اخساً فما أحتاج الى تقاض و لا أرضاك وكيلاً) □ So I said: 'Go away, I don't need you to be my judge and I don't accept you to be my trustee/advisor'. Notice how ibn Jawzi can immediately detect it was from the whispers of the shaitan and not from the self/nafs, subhan Allah.
- (اياك و مساكنة وسوسته) □ He was saying to himself: Be careful and don't listen to his whispers.
- (فإن لم يكن في تأخير الاجابة الا أن يبيلوك المقدر في محاربة العدو لكفى في الحكمة) □ Even if you cannot find a reason for the delay in response except that Allah (سبحانه و تعالى) has decreed it to be delayed in order to test you, so that you may defeat the whispers of the shaitan, then this is sufficient as wisdom, subhan Allah.
  - We always want answers, and the shaitan is trying to make everything make sense to us in the beginning, subhan Allah. So when you stop him, then that is sufficient in wisdom for the response to be delayed in order to fight off the whispers of the shaitan.
- (فسألني في تأخير الاجابة) □ Then the shaitan asked me, 'then why is it being delayed?', subhan Allah. Then I gave him so many answers so that he does not put doubts in me. The shaitan wants us to disbelieve in Allah (سبحانه و تعالى) or to commit a sin or to decrease in faith. May

Allah (سبحانه و تعالى) protect us from the shaitan and give us the strength to deal with the shaitan. Ameen. Don't make a peace treaty with the shaitan, you need to give answers to defeat him, and the answers should always be about Allah (سبحانه و تعالى). Because when you remember Allah (سبحانه و تعالى), then this makes the shaitan smaller and smaller.

- First Answer: (فقلت قد ثبت بالبرهان ان الله عز و جل مالك و للمالك التصرف بالمنع و العطاء ) □ I said: 'I know and you know that Allah (سبحانه و تعالى) is The Owner of Everything and He is The King, and The Owner can do whatever He wants in His dominion, He can give and withhold whatever and whenever He wants'. So the shaitan did not object.
- Second Answer: (أنه قد ثبتت حكمته بالإدلة القاطعة) □ It is confirmed that Allah's is affirming His wisdom.
  - There is sharp evidence in the Qur'an about the wisdom of Allah (سبحانه و تعالى).
  - (فلربما رأيت الشيء مصلحة و الحكمة لا تقتضيه) □ Maybe you see something as being beneficial for you, but it is not wise for you to have it. When Iblees did not prostrate to Adam (عليه السلام), he did not see the wisdom behind it, rather he said, 'why should I prostrate, I am better than him?'. Iblees disbelieved because he denied the wisdom of Allah (سبحانه و تعالى), subhan Allah. The entire universe is based on wisdom – when one leaf falls, there is wisdom behind – when one leaf doesn't fall, there is wisdom behind it –

when the eyes blink, there is wisdom behind – when they don't blink, there is wisdom behind it, subhan Allah.

- We look at things, thinking only about its benefit for us. Sometimes we think that our child should be guided, this is for our benefit, so we make dua'a and the shaitan says you're making a good dua'a, but why is it not being answered? You need to know there is wisdom behind everything, maybe it would be not wise if he is guided now, maybe it is better if he is guided after some time, after going through some nurturing, etc. This whole life is like pieces of a puzzle – you cannot remove a piece and replace it with another, subhan Allah. Wisdom means everything is perfect and in its place.
- Don't think that I am asking for something good, but Allah (سبحانه و ) (تعالى) is not answering, istaghfar Allah.
- For example, the story of Al Khidr in Surah Al Kahf – why did he make a hole, why did he kill the child, why did he fix the wall? – It looks like there is no benefit to it, but there is wisdom and you need to believe in the wisdom of Allah (سبحانه و تعالى).
- Third Answer: (أنه قد يكون التأخير مصلحة و الاستعجال مضرة) □ When something is being delayed, then that is a benefit for me because had it been hastened, then it would have been bad.
  - For example, it would be bad for me if I got the money now, or have the child, or the property, etc.
  - Hadith: لا يزال العبد بخير ما لم يستعجل . قالوا : يا نبي الله ! وكيف يستعجل ؟ قال : (The slave will be in good as long as he does not hasten. They said: O Prophet of Allah! And

how will he hasten? He (صلى الله عليه وسلم) said: I supplicated to my Rabb and He does not respond to me.) - الراوي: أنس بن - خلاصة حكم / مالكا المحدث: الألباني - المصدر: صحيح الترغيب - الصفحة أو الرقم: 1650 المحدث: صحيح لغيره

- As long as you are making dua'a, and you are not being hasty – then you will be in good. Look at the opposite – it will be evil if you are hasty, subhan Allah. Anything you are restless and desperate about, you will get it, but you will be tested with it.
- There was someone who always made dua'a to be a millionaire, and always saying when, when, when? – he got it, and then he got sick and spent all his money for treatment until he died, subhan Allah.
- Take this as a rule of thumb, when you are hasty about something, you will get it and be tested with it. People say, when will I get the child, and they get it and they will be tested with it, or marriage, job, etc. And the problem is that when we are tested, it will affect the faith. So enjoy the moments when you are making dua'a to Allah (سبحانه و (تعالى)).
- Fourth Answer: (قد يكون سبب امتناع الاجابة لآفة فيك) □ Maybe the reason the dua'a is not being answered is because of a problem in me.
  - (قد يكون مأكلك فيه شبهة) □ Maybe there is something doubtful in your food. Notice he did not say haram, but doubtful, because he is referring to the believer.



- (او قلبك وقت الدعاء في غفلة) □ Maybe your heart is heedless while you're making the dua'a to Allah (سبحانه و تعالى), subhan Allah.
- (او لذنب ما صدقت في التوبة منه) □ Or there is a sin that you have repented from, but you are not truthful in your repentance, subhan Allah.
- The shaitan wants you to think bad about Allah (سبحانه و تعالى) and to think good about yourself. He wants you to associate with Allah (سبحانه و تعالى), to attach to others besides Allah (سبحانه و تعالى). We need to think good about Allah (سبحانه و تعالى) and bad about ourselves.
- Fifth Answer: ينبغي أن يقع البحث عن مقصودك فلربما في حصوله زيادة إثم أو تأخير عن مرتبة (خير) □ Maybe whatever I want will increase me in sins or if I get what I want, then it will delay me on my way to paradise, subhan Allah.
  - Allah (سبحانه و تعالى) wants the best for us, He wants us to move forward, not backward.
  - Allah (سبحانه و تعالى) didn't give you the money because He knows you will commit sin with that money, or if you get the position, it will make you arrogant. Or if you get it, then it will delay you on your way to Allah (سبحانه و تعالى). We never want our duniya to occupy us from the akhira. And it is a mercy from Allah (سبحانه و تعالى) if He doesn't give us.
- Sixth Answer: ربما كان فقد ما فقدته سببا للوقوف عند بابه و حصوله سببا للإشتغال به عن (المسؤول) □ Maybe I didn't get it so that I can stand in front of the door

of Allah (سبحانه و تعالی), because if I get it then it will keep me busy from Him.

- Suppose we get a blessing from Allah (سبحانه و تعالی) and it makes us forget about Him, this is so bad. Allah (سبحانه و تعالی) gives us blessings so that we can be closer to Him and appreciate Him more, not to appreciate the blessing and forget about Him, istaghfar Allah.
- (فالحق عز و جل علم من الخلق اشتغالهم بالبر عنه) □ Allah (سبحانه و تعالی) knows the creation will be busy from Him if they get it. For example, He knows a person will be busy from Him if he gets the job, child, marriage, etc.
- (فلدغهم في خلال النعم بعوارض تدفعهم الى بابه) □ That's why throughout the blessing there is some pain so that you can be pushed to the door of Allah (سبحانه و تعالی), subhan Allah.
  - Allah (سبحانه و تعالی) knows if you have the perfect house, perfect husband, perfect children, perfect maid, etc – then you will not come to Him. That's why you will find a child is a blessing, but he might fall sick, not listen, etc –so that you can go to Allah (سبحانه و تعالی), not to someone else. Allah (سبحانه و تعالی) will solve your problems; He does not want you to go far away from Him. Allah (سبحانه و تعالی) wants your heart – He wants you to have the perfect eternal life in the hereafter.

- (فهذا من النعم في طي البلاء) □ In general, any blessing you get it will not be perfect 100% - there are some things here and there that are not complete so that you are pushed to Allah (سبحانه و تعالى).
- (انما البلاء الاشتغال عن الله) □ But the real problem/affliction is when you are busy from Allah (سبحانه و تعالى). The problem is not because your dua'a is not being answered, subhan Allah.

## #14 Thought (الخاطرة): How do you deal with an angry person? (كيف تتعامل مع غضب؟)

- (متى رأيت صاحبك قد غضب) → Whenever you find your friend angry, and this could be anyone – your parents, spouse, friends, etc.
- (و يتكلم بما يصلح) → And he is speaking improper words..
- (فلا تؤاخذ به) → Then don't hold it against him, subhan Allah. Imagine this would solve so many problems in society because rifts happen at times of anger. When a person is angry, he is influenced by the shaitan.
- (فأن حاله حال السكران لا يدري ما يجري) → Because his state is that of a drunkard, he doesn't know what's going on. An angry person is like a drunkard because his mind is absent, subhan Allah. They will utter, react, and do things without thinking.
- (بل اصبر لفورته فان الشيطان قد غلبه) → Be patient with his rage because the shaitan has overcome him. When you are being patient with an angry person, then you are actually helping him, subhan Allah.
- (و الطبع هاج و العقل استتر) → His nature is coming to the surface and his mind is now covered – that's why he's like a drunkard. You should just pardon whatever he says – don't put it in your heart or your mind.
- (و متى أخذت في نفسك عليه) → And if you ever take it against him, meaning you recall what they said to you..
- (أو أجبتّه بمقتضى فعله) → Or you respond back to him while he is in a state of anger – meaning you start screaming at each other and react.

- (كنت كعاقل واجه مجنوناً أو مفيق عاتب مغمى عليه) → Then imagine you are someone sane facing someone who is mentally ill or you are conscious facing someone unconscious – so it doesn't make sense that you would react, subhan Allah. Have you ever seen anyone reacting to someone who is in a coma, who is unconscious? Never. Rather they are very pardoning and feel bad for him and want to help him. Or someone sane scolding someone who is mentally disabled? No.
- (فالذنب لك) → So the sin is on you, subhan Allah.
- (ماذا أفعل؟) → What should you do? You are patient and want to help the person.
- (انظر له بعين الرحمة) → Look at him with eyes of mercy, subhan Allah. Don't look at him with eyes of revenge or you want to scold him. When the eyes are full of mercy, then the heart is full of mercy. And this is how we need to deal with sinners – if we see shirk, kufr, etc – we should ask Allah (سبحانه و تعالی) to guide them because they are still alive, we don't know what they're going through. Don't be judgmental when someone is sinning, you need to look at them with eyes of mercy, and then they will accept what comes from you because what comes out from you will be sweet and gentle. It's a rule of thumb that we don't like to take anything from anyone who is judging us. People will see your reaction before they hear your words.
- (و تلمح تصريح القدر له) → Then you will observe the decree that made him angry, subhan Allah. For example, if you are just looking at him

while he's angry, nothing will make sense. You should never tell an angry person 'you don't need to be angry' because we're not in his shoes. Rather observe what made him angry.

- (و تفرج في لعب الطبع به) → And look at how his nature is being played with – this is a great learning, subhan Allah. Notice how his nature is being played by the shaitan – it's like a toy, subhan Allah. So instead of focusing on the person and how bad they are, rather observe and learn from the decree and how the shaitan can play on a person's nature.
- (و اعلم انه اذا انتبه ندم على ما جرى) → And know that when the angry person is aware again, he will regret what happened. He will actually come to you and say I don't know why I did that and apologize.
- (و عرف لك فضل الصبر) → And then he will appreciate you more than before because of your patience. We need to believe the Prophet (صلى الله عليه وسلم) when he said that victory is with patience.
- (و أقل الاقسام) → You have different levels of anger, as for the lesser level
- (أن تسلمه فيما يفعل في غضبه الى ما يستريح) → You should just give them whatever will calm them down. This is not to do be done with everyone.
  - (و هذه الحالة ينبغي أن يتلمحها الولد عند غضب الوالد) → Only in the case of the father/mother is angry with the child. You have to obey your parents, so don't be angry with them. If your parents don't like to go somewhere or don't want to do something – then no problem we won't do it. You need to do what

relaxes them. This is not to be done the other way, not a child angry with the parents.

- (و الزوجة عند غضب الزوج) → And in the case of a husband angry with the wife, you need to calm him down – don't get angry with him and lock heads.
- (بين تتركه بما يقول) → Let them pour out their anger, because they are your parents and husband, subhan Allah. And you will find that Allah (سبحانه و تعالى) will support you and give you victory if you remain calm in this situation. Allah (سبحانه و تعالى) commanded us to be dutiful to our parents and they are to make dua'a for us and raise us. And the wife is commanded to obey her husband, and the other way, the man is responsible over the woman. Don't say now he's angry, so why should I obey him? This is the real test and there is a reward for it. Of course in general you do not obey them when they are commanding you to disobey Allah (سبحانه و تعالى).
- (و لا تعول عليه) → And don't hold it against them, because it will just make it worse. We are not saying it's right to get angry, it is wrong, but when it happens, then how you react will help them to repent and be reformed. At the end of the day, the husband and wife find tranquility with each other. Don't take it personal with whatever he says because remember it's like they are in a 'drunken' state. It's a problem, so don't make the problem worse, you want to help them in this problem.

- (فسيعود نادما) → And for sure he will come to you regretful. He will be sorry and apologize and as a result of your dealing, he will respect you and appreciate you even more, subhan Allah.
- (و أكثر الناس على غير هذه الطريقة) → But majority of people do contrary to this. It's all because of ego, imagine you get angry with them, and your whole day is ruined, so what's the point? With your good behavior, you will be a means to reform them and yourself, and it is all accounted in your good deeds.
- (متى رأوا غضابان بما يقول و يعمل) → But if they see someone angry and they face them with anger, what will happen?
- (صارت العداوة متمكنة) → It just establishes enmity, it becomes engrained, subhan Allah.
- (لانه علي غير حكمة) → And it's not wise to deal in this manner. May Allah (سبحانه و تعالى) help us to overcome anger. Ameen.



## #15 Thought (الخاطرة): Excessive love is a sickness for those who are idle

### (العشق داء الجامدين)

- (العشق) is an excessive type of love that it overcomes the person and takes over his mind, this is actually a sickness.
- In Islam, the concept of love is balanced. There is natural love – to love your parents, spouse, children, etc. But to hate or to love excessively is a sickness.
- Anyone who is excessively in love will just think about the other person that they will not be able to live their life – it becomes a waste.
- Worship is based on love – you need to love Allah (سبحانه و تعالی), you will not taste the sweetness of faith unless you love Allah (سبحانه و تعالی) and His Messenger (صلى الله عليه وسلم) the most. So imagine love can take you to paradise but excessive love can make you miserable. You can see the effect on the person – mentally, physically, and in his heart.
- (نظرت فيما تكلم به الحكماء في العشق و اسبابه و أدويته) → I was looking at what the wise ones said about excessive love, its reasons and remedies.
- (خطر لي معنى عجيب) → Then something amazing crossed my mind.
- (لا يتمكن العشق الا من قلب واقف جامد) → Excessive love only conquers and establishes itself in hearts that are inactive and goalless. Meaning they are idle and they have no goals in life, they are not busy with anything.
- (أما اصحاب الهمم العالية المتيقظة لا تصاب بهذا المرض) → As for people of high determination, those who have goals and want to achieve, then

they are not afflicted with this sickness. Why? Because they have higher goals.

- (طباع أصحاب الهمم تترقى فلا تقف عند شخص) → The nature of those with high determination, whose goal is Allah (سبحانه و تعالی) and firdaous, then their nature is elevated and does not stop for a person. You do not stand at anyone's door and be attached to anyone except Allah (سبحانه و تعالی). Excessive love is actually shirk because their world revolves around that person - you love them more than you love Allah (سبحانه و تعالی), you sacrifice more for them than for Allah (سبحانه و تعالی). It becomes an obsession that they don't even want others to be around that person, subhan Allah.
- (و سبب الترقى التفكير في نقص هذا الشخص و عيوبه) → And the reason behind their elevation (those of high goals – of the face of Allah (سبحانه و تعالی) and firdaous) is because they think about the faults of the person. So this is a safeguard for excessive, obsessive love – when you see the faults of the people, such as they will die one day, they fall sick, they can get impatient, etc, you will not be obsessed about them. Don't go to hate either, you need to be balanced – that's why Islam teaches us to be moderate. Don't hate excessively and don't love excessively either.
- (طلب ما هو أهم منه) → And they are seeking what is important and what is more important than Allah (سبحانه و تعالی)?
- (قلوب العارفين اصحاب الهمم تترقى) → Our feelings can take us forward or backwards – but when you are loving for Allah (سبحانه و تعالی), then this will elevate you. It will give you the motivation to move forward

towards Allah (سبحانه و تعالی). Live your life for Allah (سبحانه و تعالی). May Allah (سبحانه و تعالی) love you. Ameen.

## #16 Thought (الخالطة): Long life (طول العمر)

- (دعوت يومًا فقلت اللهم بلغني آمالي من العلم و العمل) → I once made a dua'a to Allah (سبحانه و تعالى) to make me reach all of my goals regarding knowledge and good deeds, subhan Allah.
  - He would not have made this dua'a unless he knew about the purpose of life which is to worship Allah (سبحانه و تعالى), and you cannot have this worship without knowledge and good deeds. Good deeds include both inner and outer deeds.
  - Ask yourself, have you ever made a goal of where to reach in knowledge? Knowledge is so vast, and for this reason he is asking Allah (سبحانه و تعالى).
- (و أطل عمري لأبلغ ما أحب من ذلك) → And prolong my life so that I can reach what I love from that.
- (فعارضني وسواس من ابليس فقال) → Then the shaitan approached me and whispered:
- (ثم ماذا؟ أليس الموت) → Then what? Don't you know it ends with death.
- (فما الذي ينفع طول الحياة؟) → So what's the point of prolonging life? Subhan Allah.
  - Imagine ibn Jawzi did not want to prolong his life for duniya, to see his grandchildren, see places, etc but for the akhira. And the shaitan wants to discourage you.
  - You might be learning, writing, etc – and the shaitan will come and discourage you, and say you'll never come

back to your learning, writing, - he just wants to put you down.

- (فقلت له يا أبله لو فهمت ما تحت سؤالي علمت أنه ليس بعث) → So I said: 'You idiot, if you understood the purpose of my question, you would find it's not vain'
- You find that ibn Jawzi is talking to shaitan with logic because Iblis did not prostrate to Adam (عليه السلام) because Iblis used logic, subhan Allah.
- (أليس في كل يوم يزيد علمي و معرفتي) → Don't you know that as I am living every day, then my knowledge and understand is increasing
- (فتكثر ثمار غرسي فأشكر يوم حصاد) → It will increase the fruits in my garden, and I will be appreciated when it's harvested.
  - So the more I increase in knowledge about Allah (سبحانه و تعالی), Qur'an, and Sunnah, the more fruits I will have. When you say these words with belief, which needs knowledge (لا اله الا الله ،سبحان الله ، الحمد لله ، الله أكبر) then they are plants in paradise. You will not harvest them without work and belief. And when you harvest, you will be appreciated because Allah Ash Shakoor will give you more than what you did.
- (أفيسرني أنني مت منذ عشرين سنة) → Do you think I would have been happy if I died 20 years ago?
- (لا والله لأنني ما كنت لأعرف الله تعالى عشر معرفتي به اليوم) → No, I swear by Allah if I had been dead before, I would not have known a tenth of what I know about Allah (سبحانه و تعالی) today, subhan Allah.

- (و كل ذلك ثمرة الحياة التي اجتنبت أدلة الوجدانية) → And all of this knowledge about Allah (سبحانه و تعالى) is the fruits of this life and I have seen so many proofs and evidence about His Oneness.
  - As you are living every day, you are seeing practical proofs of (لا اله الا الله). You feel sad, no one appreciates you – you remember (لا اله الا الله). So this logically shows that longer life is making him learn more about the Oneness of Allah (سبحانه و تعالى), and this is great.
- (و ارتقيت من حضيض التقليد الى قمة البصيرة) → With more knowledge, more good deeds, and more faith it elevated me from imitating others (following blindly) to the peak in insight.
  - If you didn't know about Allah (سبحانه و تعالى), then you will eat, drink, dress, talk, etc just by imitating others. With knowledge about Allah (سبحانه و تعالى), then when I eat, I know for whom I am eating, when I dress, I know for whom I am dressing.
  - Imagine when we didn't know Allah (سبحانه و تعالى) – where were just imitating, and this shows no identity. But you will really be yourself when you are a servant of Allah (سبحانه و تعالى), subhan Allah.
- (و اطلعت على علوم زاد بها قدرتي و تجوهرت بها نفسي) → In these twenty years of acquiring knowledge about Allah (سبحانه و تعالى), He has shown me different types of knowledge that has increased my status and has made my nafs very precious, like a gem.

- Imagine when you started acquiring knowledge, what you first acquired is different from now, there is no boundary to knowledge. And Allah (سبحانه و تعالی) will open knowledge to you that you never thought you would learn, subhan Allah. May Allah (سبحانه و تعالی) prolong our life in goodness. Ameen.
- You cannot take a break from knowledge because when you come back, you are not the same as you were before – you would have missed so much. It will be slower to elevation. Imagine you are in a queue at the supermarket and then you decide to leave and go to the coffee shop, and when you come back you won't have your place again, you will go back to the end of the queue and start again.
- Knowledge is not about how many books you read, but the state of your heart. Imagine your nafs is like a precious stone that needs to be cleaned and polished, you don't want it to be dull and dusty, though it is very expensive.
- Allah (سبحانه و تعالی) gave you something precious – your nafs is very precious, but you need to maintain it with knowledge.
- (ثم زاد غرسي لآخرتي و قوبت تجارتي) → When I am elevated, then it will increase my harvest for the akhira.
- If your nafs is strong and beautiful, then it will increase your output. You cannot make others happy unless you are

happy yourself. If you are not good from the inside, then how can you do good from the outside? Subhan Allah. Knowing Allah (سبحانه و تعالی) will bring back your value, your 'price' will be very high.

- (فقد قال الله لسيد المرسلين: و قل ربي زدني علما) → Don't you know what Allah (صلی الله علیه وسلم) said to the Messenger (سبحانه و تعالی): 'And say: My Rabb increase me in knowledge'
  - So ibn Jawzi brought evidence from the Qur'an.
- (و في حديث ابي هريرة عن النبي صلى الله عليه و سلم لا يزيد المؤمن عمره الا خيرا) → And in a hadith of Abu Huraira (may Allah be pleased with him): The Prophet (صلی الله علیه وسلم) said that when a believer's age is prolonged, it only increases him in goodness. May Allah (سبحانه و تعالی) prolong our life in goodness. Ameen.
- (فيا ليت قدرت عمر نوح) → I wish I have a life like Nuh's (عليه السلام).
  - He knows it's not possible but just to despair the shaitan.
- (فإن العلم كثير و كلما حصل منه حاصل رفع و نفع) → Because there is so much knowledge and the more I get, the more I benefit and become elevated.
  - Imagine just one hour of knowledge can elevate you, subhan Allah.



## #17 Thought (الخاطرة): Fulfill the repentance and then ask (حقق التوبة ثم اسأل)

- (رأيت من نفسي عجا) → I saw something strange about my self
- (سبحانه و تعالى) → You are asking Allah (سبحانه و تعالى) for all your needs and forgetting your crimes, subhan Allah.
  - Imagine we are committing sins and yet we will ask Allah (سبحانه و تعالى) for our needs – this shows no magnification of Allah (سبحانه و تعالى).
- (فقلت يا نفس السوء) → So I said, 'O evil self'
  - Recall that the self that commands to evil is mentioned in the Qur'an in Surah Yusuf.
- (أومتلك ينطق) → Can someone like you talk?
  - We need to think good about Allah (سبحانه و تعالى) and bad about ourselves. We can't think half good about Allah (سبحانه و تعالى) and half good about ourselves. We need to lose hope from everybody and put our hope only in Allah (لا اله الا الله) – this is (سبحانه و تعالى).
- (فإن نطق فينبغي أن يكون السؤال العفو فحسب) → If you were to talk, you need to ask Allah (سبحانه و تعالى) to pardon you? Subhan Allah.
  - Notice how he is talking to his nafs/self, subhan Allah.
- (فقلت، فيم أطلب مراداتي؟) → Then the self/nafs said: who else should I ask for my needs besides Allah (سبحانه و تعالى)?
  - The self knows it can only ask Allah (سبحانه و تعالى). Notice how he can separate between his self, and we need to struggle against ourselves and not follow our desires.

Sometimes when you talk with yourself in order to put it in its place, you get these replies back, subhan Allah.

- (قلت ما أمنعك من طلب المراد إنما أقول) → I said: I am not stopping you from asking Allah (سبحانه و تعالى), but I am saying
- (حققي التوبة و انطقي) → Fulfill the repentance and then speak.
  - Before we used to make so many mistakes and we ask so many things from Allah (سبحانه و تعالى) – we want a house, etc. But this is teaching us to show respect and magnify Allah (سبحانه و تعالى), subhan Allah. Look at the level, and how he is struggling against his self.
  - There are people who are misbehaving with Allah (سبحانه و تعالى), yet He still gives them in desperate situations, subhan Allah.
- (كما نقول لمن اضطر الى أكل الميتة لا يجوز) → Just as we are to say, whoever is desperate to eat 'dead' meat, then we say it is not permissible.
- (فان قيل لنا أقيموت قلنا لا بل يتوب و يأكل) → But if the person repents before eating 'dead' meat because he is desperate, then he can eat it.
  - A person might be in a desperate situation that will lead him to do something that is not permissible. So before he does it, he should at least repent.
- (فالله الله في جراءة على طلب الأغراض مع نسيان ما تقدم من الذنوب) → By Allah, look at how the person is so confident about asking Allah (سبحانه و تعالى) what he needs, yet forgets what came before him, subhan Allah.
  - Before we ask, we need to clean ourselves, clean our pages. We are human beings and we sin, but we need to

clean ourselves all the time – we need to repent. Imagine someone dirty and stained and he goes to the king and asks him – any king would not accept it, though there is none like Allah (سبحانه و تعالى), Who is still forbearing and kind to us. Imagine coming to Allah (سبحانه و تعالى) dirty and then asking him, subhan Allah, it is not proper and shows no magnification of Allah (سبحانه و تعالى). But when you repent, and clean yourself, then ask Allah (سبحانه و تعالى). The Prophet (صلى الله عليه وسلم) used to ask for forgiveness from Allah (سبحانه) 100 times in a gathering. Hadith: عَنِ ابْنِ عُمَرَ، قَالَ إِنَّ كُنَّا (و تعالى) لَنَعُدُّ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الْمَجْلِسِ يَقُولُ " رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْعَفُورُ " . مِائَةَ مَرَّةٍ (It was narrated that Ibn 'Umar said: "We used to count that the Messenger of Allah (saas) said one hundred times in a gathering: 'Rabbighfirli wa tub 'alayya innaka Antat-Tawwabur-Rahim (O Allah forgive me and accept my repentance, for You are the Acceptor of repentance, the Most Merciful).') - Sunan Ibn Majah 3814

- (التي توجب تنكيس الرأس) → When actually he needs to bring his down.
  - It is not about how big or small the sin, but you disobeyed Allah (سبحانه و تعالى). A disbeliever will see his sins like a fly, he just wafts it away, he doesn't feel it. But the believer sees his minor sins as mountains above his head. When we disobey Allah (سبحانه و تعالى), it lowers our head in shame. All sons of Adam, all mankind, commit sins, and out of Allah's

wisdom, when we sin, it should make us feel humiliated, broken, and ashamed to have sinned, and to know that we can only turn to Allah (سبحانه و تعالی) to forgive us. It is not wrong to sin, but it is wrong if we are not returning to Allah (سبحانه و تعالی) after we sin. There are people who go to paradise because of sins – they sinned and they repented, they sinned and they repented all their lives. And there are those who will enter hellfire because of their good deeds with pride. May Allah (سبحانه و تعالی) never make us proud of our good deeds may we always return in repentance to Allah (سبحانه و تعالی). Ameen.

- (و لئن تشاغللت بإصلاح ما مضى و الندم عليه) → So go back and busy yourself with fixing your past (repenting from the sins) and be regretful for what you did.
- (جاءتك مراداتك) → And then you will have all that you want, subhan Allah.
  - When you are just worried about purifying yourself, cleaning yourself and repenting, then you will have all that you need without even asking, subhan Allah. Allah (سبحانه و تعالی) knows what we all need, but worry about repenting and purifying yourself. The problem is the human being is very hasty, and we are not satisfied – I want to ask. But we need to have that satisfaction that with repentance, Allah (سبحانه و تعالی) will give you more than what you want, Allah (سبحانه و تعالی) is never miserly – He is Al Kareem – The Most

Generous. So we need to fix our past with repentance – maybe we wronged someone, said something wrong, etc.

- Surah Nuh 10-12: ( ۱۰ ) يُرْسِلِ السَّمَاءَ عَلَيْكُمْ ( فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ( ۱۱ ) وَيُمِدِّدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ( ۱۲ ) (I said (to them): 'Ask forgiveness from your Lord; Verily, He is Off-Forgiving; (10) 'He will send rain to you in abundance; (11) 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.' " (12))
- (ثم العجب من سؤالاتك فإنك لا تكاد تسأل مهما من الدنيا) → I am finding your requests (dua'as) very strange, because you are not asking for matters that are essential.
  - You are not asking Allah (سبحانه و تعالى) to feed you, give you knowledge, etc.
- (و إنما تسأل فضول الدنيا) → Rather you are asking for the 'extras' / 'accessories' of the duniya
  - Meaning you are asking for extras that you can live without, and forgetting the essentials, subhan Allah.
- (و لا تسأل صلاح القلب و الدين مثل ما تسأل صلاح الدنيا) → And you are not asking for goodness in your heart and deen as you are asking for goodness of your duniya, subhan Allah.
  - Our hearts are burning when making dua'a for the duniya, but our hearts are not burning when asking Allah (سبحانه و تعالى) to purify our hearts, make us sincere, guide us, subhan Allah. This shows us that the quality of our dua'a is not good. It does not mean we do not ask for the duniya, we

can, but it is showing us what is the priority – this is about reforming us and elevating us.

- (فاعقل أمرك) → So be sensible
- (فإنك من الانبساط و الغفلة على شفا جرف) → And take advantage of the time you have and what has been said because your heedlessness has pushed you to the edge of the cliff, subhan Allah.
  - Look at how he is talking to his self and disciplining it. As if to say, wake up from your sleep and your dreams, don't deceive yourself!
- (و ليكن حزنك على زلاتك شاغلا لك عن مرادتك) → Let your grief and sadness occupy you because of your sins, not because you didn't get from the duniya, subhan Allah.

## #18 Thought (الخاطرة): Reason behind pleasure and desire ( مقصود اللذة و (الهوى

- (لما كان بدن الأدمي لا يقوم الا) → The body will not be reformed unless
  - (اجتلاب المصالح) → You bring all benefits to it
  - (دفع المؤذي) → And push away all harm
    - Allah (سبحانه و تعالى) created our bodies and soul, and we are always talking about purification of the soul, sicknesses of the heart, etc. And now we are looking at the body as well.
    - Allah (سبحانه و تعالى) has guided us as to what benefits and harms our bodies.
- (ركب في الهوى ليكون سببا لجلب المنافع) → Desires have been built into the human so that it becomes a mean to bring about benefits to your body, subhan Allah.
- (ركب فيه الغضب ليكون سببا لدفع المؤذي) → Anger has been built into us so that it becomes a mean to push away harm, subhan Allah.
  - Notice for many of us, we would have seen fear as being a feeling to avoid harm, but ibn Jawzi looked deeper and found that anger is a greater feeling to push away the harm.
- (و لولا الهوى في المطعم ما تناول الطعام) → Had there been no desire for food, then we wouldn't eat anything.
- (فلم يقم بدنه فجعل له ميل و توق) → And then our bodies would not function, so our bodies are inclined to food and to long for it.

- (فإذا حصل له قدر ما يقيم بدنه زال التوق) → Once you fulfill that desire with the amount you need, then it is pleasurable, but as soon as you exceed, then you are no longer inclined to it, there is no pleasure in it anymore.
  - This is a blessing from Allah (سبحانه و تعالى) that when you desire food and eat what you need, then it is pleasurable. But if you eat more than you need, then there is no pleasure in that, it is just eating, subhan Allah. This should make you know when to stop yourself, because if you go beyond then it can actually be miserable.
  - Allah (سبحانه و تعالى) gave us desires in order to live and survive, and there is a pleasure associated with that desire, but as soon as it is fulfilled, then that is our stopping line.
- (و كذلك في المشرب و الملبس و المنكح) → And this is true with drink, clothing, and relations (all referring to lawful desires).
- (فائدة المنكح من وجهين) → The benefit with lawful relations is
  - (إبقاء الجنس) → To keep the human race going
  - (دفع الفضلة المؤدية) → To protect your body from harmful discharge
- (و لولا تركيب الهوى المائل لصاحبه الى النكاح ما طلبه أحد) → Had this desire not been built in, then no one would seek this relation.
  - Of course it is important to be moderate in this desire and not go against the fitra.
- (الناس قسمين) → People are of two groups:



- (العارفون عرفوا هذا المقصود) → Those who know the reason for these desires: to benefit your body and avert harm. And they know the limit to drawing the line for these desires.
- (الجاهلون ما فهموا المقصود) → The ignorant ones: those who don't understand the reason for these desires, they think desires are just for enjoying. They don't understand that the desires are there to make you survive and live, because your job in this life is the bigger job to worship Allah (سبحانه و ) (تعالى), and this is what brings enjoyment. People think food, drink, and relations are there to enjoy only, but Allah (سبحانه و ) (تعالى) did not create us to eat and drink, but He created us to worship Him, this is the place of enjoyment. Food and drink are tools to help you worship Allah (سبحانه و تعالى).
- (الجاهلون مالوا مع الشهوة و الهوى) → The ignorant ones leaned towards pleasure and desires
- (و لم يفهموا مقصود وضعها) → And they do not understand the reason for having these desires
  - They think Allah (سبحانه و تعالى) gave them these desires to indulge in them.
- (فضاع زمانهم) → So their time got wasted – following their desires, thinking about food, drink, clothes, relations, etc. They forgot so they lost.
- (و فاتهم ما خلقوا من أجله) → And they missed the purpose of their life and creation.

- We need to understand that there is wisdom behind these desires and we are created to worship Allah (سبحانه و تعالی). In the hereafter is the pure enjoyment – you will enjoy eating, drinking, etc.
- There is only a taste to these desires in the duniya, but anymore more will fade.
- (و أخرجهم هواهم الى فساد المال و العرض و الدين) → Their desires lead them to the corruption of their wealth, chastity, and deen.
  - Any delights of the duniya have a temporary taste, as soon as consume it, then it's gone. You need to eat when you are only hungry and you need to stop before you're full, you need to draw a line.
  - Misunderstanding the reason for their desires affected their wealth, chastity and deen – they lost their purpose in life.
- (رأينا من زاد غضبه فخرج عن الحد بنفسه وبمن يحب) → Whoever exceeds in anger, then he will harm himself and those around him.
  - Anger affects you and those you love – imagine it affects your relation with your spouse, children, etc. Anger is there to protect you from harm, but not to hurt yourself or others.
- (فمن علم أن هذه الأشياء خلقت لأعانة البدن على قطع مراحل الحياة) → Know that these tools were created to help your body in crossing stages in life
- (لم تخلق لنفس الالتذاد) → And were not created for enjoyment itself.
- (انما جعلت اللذة فيها كالحيلة في إيصال النفع بها) → Rather the pleasure in the desire is their only as a 'trick' to make you benefit from it. Otherwise they are actually bitter.

- Imagine if your child is sick, you would give him medicine. But no one has the desire to take medicine, so they are made sweet and colorful like candy so that they take it, but only to be taken when sick. It cannot be taken all the time. We are like the child, Allah (سبحانه و تعالی) has made the desires appealing so that we take it when we need it in order to survive, but not to be taken all the time, similarly medicine is not to be taken all the time, subhan Allah.

## #19 Thought (الخاطرة): High determination (علو الهمة)

- (من أعمل فكره الصافي دلّه على أشرف المقامات) → Whoever purifies his thoughts, then it will lead him to the best and most honorable positions.
- (و نهاه عن النقص في كل حال) → And it will stop him from any shortcomings in all conditions, subhan Allah.
  - Allah (سبحانه و تعالی) has shown us the virtues for different worships, but we are lacking in determination. Why? Because our self has a greater tendency towards laziness – it is easy to take that path. For that reason we need to strive against ourselves.
- (فينبغي للعاقل أن ينتهي الى غاية ما يمكنه) → So it's needed for the one who is using his mind to do the max he can.
  - Some people misunderstand the ayah, Surah Al Baqarah 286: (لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا) (Allâh burdens not a person beyond his scope)– this doesn't mean I do what I want and don't want, rather it means I need to reach my scope until I cannot push it anymore. It is not about being tired or not, but I can't do it.
  - We are wasting our energy to enjoy, but ihsan is to do the max of deeds, including actions of the heart.
- (خروج النفس الى غاية كمالها الممكن لها في العلم و العمل) → So push the self to the max of its perfection that it is capable in knowledge and deeds.
  - We need to take the maximum efforts regarding our knowledge and deeds, inclusive of duniya matters as well. It's similar to exercising, when you do the last repetition, it's

the hardest at the end, but you push yourself to do it until you can't. When you do this, then is going against your desires, this makes you stronger.

- (أما في البدن الصورة ليست داخلت تحت كسب الأدمي) → As for your body, how you look like is not in your hands.
  - This means that Allah (سبحانه و تعالى) created you in the form you have. But that doesn't mean you don't work for the perfection for your body, subhan Allah.
  - It is understood to push yourself towards prayer, worship, etc. But now ibn Jawzi is giving us an example about the body.
- (بل يدخل تحت كسبه تحسينها و تزينها) → Rather, it is in your hands to improve and adorn your body.
  - Allah (سبحانه و تعالى) created us with hair, but you need to comb your hair for example. So you have something in your hand to improve it – of course in the lawful way.
  - People think Allah (سبحانه و تعالى) created me like this, so I'm beautiful as I am, but this is neglecting yourself. People think if you are deep in worship then taking care of yourself is luxurious, but this is not correct.
- (فقبیح بالعاقل اهمال نفسه) → It is ugly for someone sane to neglect himself, subhan Allah.
  - People think why do I need to put night cream, take care of my nails, wear perfume, etc –you are not supposed to divorce the duniya, you should use it too.

- (و قد نبه الشرع على الكل بابغض) → And even in the legislation, we are commanded:
  - (فأمر بقص الأظفار) → To cut our nails. Allah (سبحانه و تعالى) can create us nail-free, but when you cut it, then it helps you in your determination because you are pushing yourself to do it, subhan Allah.
  - (و نتف الأبط) → To remove the hair under the armpits
  - (و حلق العانة) → To shave the private area.
  - (و نهى عن أكل البصل و الثوم النيء لأجل الراحة) → And to not eat raw onions and garlic. So When you make your body strong, then your heart will be strong.
- (و عليه يقيس و يطلب غاية النظافة و نهاية الزينة) → And upon this you are to measure and seek cleanliness and adornment.
  - You need to improve your cleanliness, even your house – imagine going to your house and it is messy, you cannot think properly. Even before our prayer, we purify and clean ourselves, subhan Allah.
  - Similarly when you eat, eat the good lawful food, avoid what is artificial and unhealthy for you.
- (و كان النبي صلى الله عليه و سلم يعرف مجيئه بريح الطيب) → The Prophet (صلى الله عليه ) can even be recognized by his scent.
  - The Prophet (صلى الله عليه وسلم) would even take his comb and kohl to the battle, subhan Allah. This shows very high determination, because someone might think why should I be bothered, and this is the wrong attitude.

- (ينبغي أن يرفق ببدنه الذي هو راحته و لا ينقص من قوتها) → So you should carry your body, which is your ride, and not weaken it.
  - We are all travelling to Allah (سبحانه و تعالى) – and He gave all of us a body and soul, so you need to take care of your 'ride', your body. Your body is driving you, who is carrying your soul? Your body, that's why you need to take care of it and strengthen it, don't weaken it, subhan Allah.
- (و لا أمر بالشبع انما التوسط) → Don't make it full either, rather be moderate.
  - Don't under eat and don't overeat – you need moderation.
- (و انما قوي الأدمي كعين جارية كم فيها من منفعة لصاحبها) → The strong body is like a flowing spring, benefitting its owner.
  - A flowing spring is better than a still spring – you need to take care of your body in order to reach Allah (سبحانه و تعالى). This makes you understand why you need to take of your body, because it will develop determination, and this will help you in taking care of your worships as well, subhan Allah.

## #20 Thought (الخاطرة): Taqwa averts afflictions (التقوى تدفع البلاء)

- (تأملت في قول الله) → I observed the following ayah, Surah Ta Ha 123 (part of an ayah): (فَمَنْ أَتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى) (then whoever follows My Guidance he shall neither go astray, nor shall be distressed)
- (قال المفسرون هداي رسول الله و كتابي) → The scholars of tafsir, said 'My Guidance' refers to the sending of the Prophet (صلى الله عليه وسلم) and the Qur'an.
  - So whoever follows the Prophet (صلى الله عليه وسلم) and the Qur'an, then he will not be misguided nor will he face misery, subhan Allah.
- (فوجدته على الحقيقة أن كل من اتبع القرآن و السنة و عمل بما فيهما) → Then I truly found that whoever followed the Qur'an and the Sunnah and acted upon it
  - (فقد سلم من الضلال بلا شك) → Then he has been saved from misguidance without a doubt.
  - (لا يشقى في الدنيا و لا في الآخرة) → And he will not be miserable neither in the duniya nor the akhira.
    - When you follow the Qur'an and the Sunnah and act upon it, then that is taqwa, subhan Allah. So what will you get? You will be safeguarded from misguidance and misery.
- And he also looked in Surah At Talaq 2 (part of any ayah): (وَمَنْ يَتَّقِ ) (وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا) (And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).)



- So when you have taqwa, meaning when you follow the Qur'an and Sunnah and act upon it, then it will avert difficulties and misery, subhan Allah.
- Imagine a box that is locked shut and you are inside it, the box representing a problem. The more a person inside that box has taqwa, what will happen? Allah (سبحانه و تعالى) will make an exit for him, subhan Allah.
- (فإذا رأيته في شدة فله من اليقين بالجزاء ما يصير المر عسلا) → If you find someone with taqwa in a problem, and he is still not out, then Allah (سبحانه و تعالى) will give him yaqeen (certainty) in the reward, which will turn the problem from bitterness to being as sweet as honey, subhan Allah.
- (و إلا غلب طيب العيش في كل حال) → And he will have won a good life in either case, subhan Allah.
  - Taqwa will make your life mostly a good life, there is no affliction. And if there is an affliction, then with the taqwa, Allah (سبحانه و تعالى) will give you yaqeen in the reward. For the muttaqeen, their life is mostly a good life and if there is an affliction, the problem is like honey to them, subhan Allah. If most of the muttaqeen's life is a good life, then why could there be an affliction?
- (و الغالب أنه لا ينزل به شدة إلا اذا انحرف عن جادة التقوى) → Most of the time, a hardship does not fall upon him unless he strays away from the taqwa, subhan Allah.
  - So the affliction will fall upon him in order to get him back on track – on the track of taqwa.

- (أما الملازم للتقوى فلا آفة تطرقه و لا بلية تنزل به) → But the one who is on track with taqwa, then not a hardship nor an affliction will fall upon him, subhan Allah.
  - And as mentioned before, if he is afflicted, he will not find the bitterness in it, but he will find it like honey because of the yaqeen that Allah (سبحانه و تعالى) will put in his heart. May Allah (سبحانه و تعالى) make us of the muttaqeen. Ameen.

## #21 Thought (الخاطرة): Being mindful of Allah (سبحانه و تعالی) in private (مراقبة الله في الخلوات)

- (إن للخلوة تأثيرات تبين في الجلوة) → Anything inside impacts the outside
- (كم من مؤمن بالله يحترمه عند الخلوات (سبحانه و تعالی) in their heart? Subhan Allah
- (فیتترك ما یشتهي) → So he will leave what he desires. A desire can be something bad or something not haram but excessive.
  - (حذرا من عقابه) → Out of fear of His punishment.
  - (رجاء لثوابه) → Hoping for the reward from Him
  - (او اجلالا له) → Or out of magnification and respect of Him – all of these feelings are in the heart. For example, imagine in front of the elderly, you will not do certain things to show respect to them, and to Allah (سبحانه و تعالی) is the best example, you leave things out of fear, hope, or respect to Allah (سبحانه و تعالی).
- (كأنه عودا على مجرم و تفوح الرائحة) → Just as the incense that burns and when it's over, it leaves a scent behind. Similarly, anything that you have inside your heart will show on the outside.
- (و على قدر المجاهدة في ترك ما يهوى) → And depending on how much you struggle to leave what you desire, then
  - (تقوى محبته) → You will have more of Allah's love.
  - (يزيد الطيب) → And your fragrance will increase.
- (فترى عيون الخلق تعظم هذا الشخص) → Then you will find the eyes of the people magnifying this person, subhan Allah. They will see him as

a great person and they will respect him though they don't know him, subhan Allah.

- (و ألسنتهم تمدحه) → And their tongues will praise him.
- (و لا يعرفون لَمَا؟) → And they don't know why. This person doesn't want the praise and he is not talking about himself, but he is simply doing something inside his heart that no one knows but Allah (سبحانه و تعالی) and as a result people respect him, but they don't know why, subhan Allah.
- (و لا يقدرّون على وصفه عن حقيقة معرفته) → And they can't describe it because they are far away from the reality. This means it is not a deed that everyone sees, it is something hidden that no one knows.
- (و بعد الموت تمتد الأرائح على قدره) → And after death, this 'scent' will remain depending on the strength of that struggle, subhan Allah.
  - (فمنهم من يذكر مدة ثم ينسى) → There are those who will be remember for some time, and then are forgotten.
  - (و منهم من يذكر مئة سنة ثم يخفى ذكره) → And there are those who will be remembered for a hundred years, and then are forgotten.
  - (و منهم أعلام يبقى ذكرهم ابدا) → And there are those who are like flags, they will be remembered forever. This is the like the prophets and the companions, subhan Allah.
    - You even have scholars that are being remembered, Sheikh As Saady, may Allah have mercy on him had seven students, and then he had one student, ibn Uthaymeen, may Allah have mercy on him, and you

don't know where is the barakah, so many books were published, translated, and are being studied, to this day. Though he never said this is what I expect to happen, subhan Allah.

*If you want to be remembered, then make this dua'a:*

- (رب اجعل لي لسان صدق في الآخرين) → My Rabb, make me a truthful tongue (ie: people talk good about me after I die) amongst others.
  - And the opposite, there are people who have a 'stench' in their heart, they did not struggle for Allah (سبحانه و تعالى), so they will be remembered negatively, they will leave behind an 'odor', subhan Allah.
- (لا تهملوا خلواتكم و سرائركم فإن الأعمال بالنيات على مقدار الاخلاص) → ibn Jawzi said: Don't abandon what is a secret in your heart because the deeds are according to your intentions, and this depends on your sincerity. May Allah (سبحانه و تعالى) purify our hearts. Ameen.

## #22 Thought (الخاطرة): Guard your secrets (احفظ سرّك)

- ( رأيت أكثر الناس لا يتمالكون من افشاء سرّهم ) → I noticed that most people don't mind sharing their secrets
- ( فإذا ظهر عاتبوا من أخبروا به ) → And when it's exposed, they go back to the one they told their secret – asking why did you tell it, subhan Allah.
- ( عجا ان النفس يصعب عليها كتمان الشيء ) → It's fascinating that the nafs finds it difficult to hold it in
- ( وترى فإفشائه راحة ) → and it finds relief in sharing it, subhan Allah. Notice he said 'relief', it's not a solution, subhan Allah. Unlike Yusuf (عليه السلام) who didn't share his dream to his brothers even when it was fulfilled and never spoke about what his brothers did to him, subhan Allah.
- ( خصوصا اذا كان مرضا ، هما ، عشقا ) → Especially if it's a sickness, worry/concern, or having affection towards someone (being in love). Ibn Jawzi considers these secrets, and sickness is not just physical sickness but also sicknesses of the heart. Hadith: ( سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " كُلُّ أُمَّتِي مُعَافَى إِلَّا الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْمَجَانَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا، ثُمَّ يُصْبِحَ وَقَدْ سَتَرَهُ اللَّهُ، فَيَقُولُ يَا فَلَانُ عَمِلْتَ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " (Narrated Abu Huraira (may Allah be pleased with him): I heard Allah's Messenger (صلى الله عليه وسلم) saying. "All the sins of my followers will be forgiven except those of the Mujahirin (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allah screens it from the public, then he comes in the morning, and says, 'O so-and-so, I did such-

and-such (evil) deed yesterday,' though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allah's screen from himself.") - Sahih al-Bukhari 6069. No one can share the feelings you have and after you talk to someone about it, you think why did I talk about it? Subhan Allah.

- (و هذه الأشياء في افشائها قريبة) → Now these matters are talked about so much
- (إنما اللازم كتمانها) → But it's a must to not talk about it
- (فمن سوء التدبير إفشاء ذلك قبل تمامه) → it is bad to talk about it until it is complete / resolved. For example, Yusuf (عليه السلام) did not bring up his dream again until it was fulfilled, and only to his father.
- (الرجل الحازم الذي لا يتعداه سره و لا يفشيه) → The one who is determined will not expose his secrets
- (و ستر المصائب من جملة كتمان السر) → And to conceal secrets will help to resolve the matter – for example, you might have a problem in the house, that period is a critical time and you want to especially attach to Allah (سبحانه و تعالى), don't talk about it to others, only when it is resolved, then you can talk about it. Because if you start talking about it, you will get mixed advice and you will make your problem seem bigger than what is really making you feel so helpless, subhan Allah.
- (ففي اظهارها) → when you expose your problem, two things will happen:
  - (يسر الشامت) → the one who hates you will be happy

- (يؤلم المحب) → the one who loves you will be saddened and feel helpless, any problem that we face means we are able to handle it – Allah (سبحانه و تعالى) gives each one what they can handle – He does not over burden us.
- (و كذلك ينبغي كتم السن) → you should also not share your age
  - (لأنه اذا كان كبيرا استهزموه) → if you're old, they'll overlook you as another old person
  - (و ان كان صغيرا احتقروه) → if you're young, they look down upon you
- (احفظ سرك) → guard your secret (it's a poem)
  - (احذر عدوك مرة) → beware of your enemy once
  - (و احذر صديقك الف مرة) → beware of your friend a thousand times
  - (فلربما انقلب الصديق) → if the friend is no longer a friend
  - (فكان ادري بالمضرة) → then he will know how to hurt you.
  - It is important to not talk about your secrets and problems because you don't know if that friend is no longer a friend and then they expose you. The Prophet (صلى الله عليه وسلم) said to love in moderation. But when you talk to Allah (سبحانه و ) (تعالى) you will never be misunderstood nor will He ever look down upon you. If you want to talk about your secrets, your worries and concerns, then talk to Allah (سبحانه و تعالى) – this is the most comfortable relationship, subhan Allah. When you have Allah (سبحانه و تعالى) – that is richness, that is



sufficient. You can live without anyone, but you cannot live without Allah (سبحانه و تعالی).

### #23 Thought (الخطرة): Beware of your eyes and heart from looking at the people (احذر مراعاة الخلق)

- Allah (سبحانه و تعالی) made the people fitna for each other, how? People's faults are a fitna for you and your fault's are a fitna to others, for this reason you need to have patience. Allah (سبحانه و تعالی) says in Surah Al Furqan 20: (وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ) (And We have made some of you as a trial for others: will you have patience?)
- (ما يكاد يحب الاجتماع بالناس الا فارغ) → Anyone who loves to be around people all the time is empty – he is trying to fill this emptiness through the people, subhan Allah.
- (لأن القلب المشغول بالحق يفر من الخلق) → Because the heart that is filled with truth – with the Qur'an and Sunnah - will flee from the people. He doesn't like to be around people all the time – he only likes to be around people for the truth, for what is right – for Friday congregation, for study circles, for eids, for sickness, for joining the kith and kin. A heart is either occupied or empty, and the empty heart is trying to be around people to fill that insecurity, subhan Allah.
- (و منى تمكن فراغ القلب من معرفة الحق امتلاً بالخلق) → And when the heart becomes empty from being filled with truth, then this heart will be filled with the people. They are concerned about what they said, what they did, they laugh for the people, they cry for the people.

Allah (سبحانه و تعالى) created your heart to worship Him, your heart is so precious. Allah (سبحانه و تعالى) gave you your limbs to make shukr to Him.

- (فان الزمان أشرف شيء) → Time is the most honorable thing to have. Time is fleeing.
- (و الواجب انتهازه بفعل الخير) → And it's required of you is to grab the opportunities to do good. Look at your heart – what is your concern? What is bothering you? Are people bothering you? The purpose of your heart is for Allah (سبحانه و تعالى) – busy your heart with the truth. If it's not busy with the truth, then it will be busy with the people, subhan Allah.
- (القلب المشغول بالخلق) → The heart that is occupied with the people,
  - (فصار يعمل لهم و من أجلهم) → Then it will work for their sake – you will be a servant of anyone, subhan Allah. We are not created to be the servant of anyone, but of Allah (سبحانه و تعالى). If you are socializing too much and spending too much time with the people then your concern will be distracted. Why is our heart with the people? Because of spending too much time with them. Spending private time is better except when doing good, then you need to be around people. Socializing all the time will weaken your heart because you are disturbing your emotions, subhan Allah. You need to remember why are you meeting the people? If there is no benefit in the deen or duniya for you, then it will be meeting for the people's sake.

- (و يهلك بالرياء و هو لا يدري) → And then he will be destroyed by riyā'a while he's unaware. The shaitan will take this person to start doing riyā'a without even realizing. He is working, talking, doing everything for the people. When your heart is busy with the creation, then you will start working for them without realizing.
- (و أعوذ بالله من) → And I seek refuge in Allah (سبحانه و تعالى) from
  - (رؤية النفس) → seeing myself while doing good deeds, because this leads to arrogance (تكبر). You want your eyes to be only on Allah (سبحانه و تعالى). It doesn't suit us to be arrogant because there is always someone greater than you (لا يليق به لانه يوجد من هو أكبر منه). The moment you see yourself while doing good deeds, then you will be proud.
  - (رؤية الخلق) → seeing the people while doing good deeds because this leads to riyā'a (الرياء). Riyā'a is looking at something else together with Allah (سبحانه و تعالى). When you start looking at the people, it will make you want to show-off.
- (فأما العامل لله تعالى) → As for the one who is working for Allah (سبحانه و تعالى),
  - (فهو بعيد من الخلق) → Then he is far away from the people. His heart is not with the people, he is busy with Allah (سبحانه و تعالى). This makes you understand 'paradise in my heart' – there might be chaos around you, but your heart is far away from it. Maybe your body is close to the people, but your heart is far away – it is with Allah (سبحانه و تعالى). He is close, yet far, subhan Allah.

○ (فإن تقربوا إليه ستر حاله بما يوجب بعدهم عنه) → If the people try to come close to the one who is working for Allah (سبحانه و تعالی), then some situation will appear to make them far away from him, subhan Allah. It's not because he wants to be away from the people, but Allah (سبحانه و تعالی) wants to protect his heart, subhan Allah. This person is busy with the truth, and if people try to draw close to him, then some decree will happen to keep them away, subhan Allah. Why? Because Allah (سبحانه و تعالی) wants to purify both sides. Allah (سبحانه و تعالی) wants to protect the one busy with truth and He wants those who might get attached to that person to be attached to Allah (سبحانه و تعالی) alone. Allah (سبحانه و تعالی) wants our hearts to be occupied with Him and no one else.

- Allah (سبحانه و تعالی) might decree for the one who is busy with Him to say something that will keep the people away, or something is decreed for the other person to keep him away from the one who is busy with Allah (سبحانه و تعالی). Why? Because Allah (سبحانه و تعالی) doesn't want any disturbance with His attachment and nearness. We are not saying to just sit at home and not associate with the people, but it's about your heart. You want a good relation with everyone, for this reason have relations for the sake of Allah (سبحانه و تعالی), not for desire – then this will protect both sides. So don't come close to people because of desire or magnification, otherwise Allah (سبحانه و تعالی) will change their condition to keep them away,

subhan Allah. Don't come close to anyone except for Allah's sake. For this reason we ask Allah (سبحانه و تعالى) – (اللهم) (اني اسألك حبك و حب من يحبك و حب عملا يقرب الى حبك) (O Allah I ask You for Your love, and for the love of those who love You, and the love of deeds that draw me closer to Your love.)

## #24 Thought (الخالطة): Reasons for concerns and worries ( أسباب الهموم و الغموم )

○ ( رأيت سبب الهموم و الغموم ) → I saw the reason behind concerns and worries to be two:

- (سبحانه و تعالى) → Turning away from Allah (سبحانه و تعالى), subhan Allah. Allah (سبحانه و تعالى) wants you to run to Him and worship Him – you are created to worship Him. If you're not doing this, if you're escaping from it, then of course you'll feel sad, subhan Allah. Imagine if someone is hired to be a computer engineer and then he's told to clean the floors instead, how will he feel? He won't be happy, he'll be restless because he's not doing his job. Now your job is to worship Allah (سبحانه و تعالى), and if you're not doing that, then of course you will feel sad. Your heart will be happy when you're doing the job Allah (سبحانه و تعالى) created you for, subhan Allah.
- (الاقبال على الدنيا) → Turning to the duniya. Don't make the duniya your driver. If Allah (سبحانه و تعالى) gave you money, use it to take you paradise. If Allah (سبحانه و تعالى) gave you children, use it to take you to paradise.
  - (و كلما فات شيء منها وقع في الغم) → And whoever misses something from the duniya, then he worries. Don't be attached to the duniya.

○ (أما من رزق معرفة الله تعالى) → As for the one who has been granted the provision of knowing Allah (سبحانه و تعالى).. Notice knowing Allah (سبحانه

(و تعالی) is a rizq, it's a provision. The deen is not here to make you sad, but to make you happy.

- (استراح) → Then he is relaxed. You are being taken care of when you know Allah (سبحانه و تعالی), subhan Allah.
- (لأنه يستغني بالرضا بالقضاء) → Because he is enriched and content with the decree of Allah (سبحانه و تعالی). When you know Allah (سبحانه و تعالی), then you know that everything Allah (سبحانه و تعالی) has decreed for you is all good – this will make you rich and content.
- (فمهما قدر له رضي) → So whatever is decreed for him, he is content. You might see a decree as bad, but Allah (سبحانه و تعالی) brings all good.
- (سبحانه) → Even when he makes a dua'a to Allah (سبحانه و تعالی) and doesn't see it in front of his eyes, he knows that Allah (سبحانه و تعالی) has already responded to him. In his heart he has no objections, why? Because he believes and knows that Allah (سبحانه و تعالی) is answering him. He trusts his heart, not his eyes. This person is so content even at the time of dua'a, subhan Allah.
- (لانه مملوك مدبر) → He knows he is owned and is being taken care of by Allah (سبحانه و تعالی). When you know this, will you have sadness? No, subhan Allah. Worries make us weak.
- (فتكون همته في خدمة الخالق) → So his concern will be to serve his Creator, subhan Allah. When you're sad and worried will you be able to serve your Creator? No. When you serve Allah (سبحانه و تعالی) there's a sweetness, there's no tiredness at all. When you serve anyone besides Allah (سبحانه و تعالی), you will feel tired. The Prophet (صلى الله عليه)

(وسلم) would pray all night – his feet might be suffering, but he didn't feel tired, subhan Allah. There is pleasure when you are rich and content with Allah (سبحانه و تعالی). So be occupied with the Master of everyone, away from everyone (مشغولا عن الكل بصاحب الكل), subhan Allah. When you know Allah (سبحانه و تعالی), then your concern becomes one, and not many, so of course you will be happy and free of worries.



## #25 Thought (الخطرة): Manners of the most honorable people (أخلاق الكرام)

- (من البله أن تبادر عدوا أو حسودا بالمخاصمة) → It's foolish to start a conflict with an enemy or someone who's jealous of you, subhan Allah.
- (كيف تتعامل مع العدو و الحاسد؟) → So how do you deal with an enemy or someone jealous of you?
- (ان عرفت حاله أن تظهر له ما يوجب السلامة بينكما) → Show peace to them. You don't want to start a conflict, this is how the Prophet (صلى الله عليه وسلم) dealt with Abdullah bin Ubay bin Salool, the head of the hypocrites in the Medina. Abdullah was jealous of the Prophet (صلى الله عليه وسلم) and he would speak eloquently to get the people to listen to him and not the Prophet (صلى الله عليه وسلم), but of course they would listen to the Prophet (صلى الله عليه وسلم), not a hypocrite. Did the Prophet (صلى الله عليه وسلم) do something to him? No, he always showed peace to him and this is wisdom. Surah Fussilat 34: (أَدْفَعِ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ ) (Repel (the evil) with one which is better (i.e. Allâh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend.)
  - (ان اعتذر قبلت) → If he apologizes, then accept it. Imagine he would apologize for the good face you're showing to him, subhan Allah. It's the worst thing to start a fight with an enemy or someone who's jealous of you.

- (و ان أخذ في الخصومة صفحت) → And if he continues in conflict, then forgive and start a new page. You're a winner in both cases.
- (ثم تبطن الحذر منه) → you still need to be careful from the person inside your heart though.
- (فلا تثق به في حال) → and don't trust him.
  - (تتجافاه باطنا) → You forsake him inside.
  - (اظهار المخالطة في الظاهر) → But mingle with him from the outside. Say salam, speak to him. This is not hypocrisy, you are doing this for his own benefit and this is the middle path. Because it could either be too much conflict or you take it too easy. And one day this person can change and become better. You don't want to make him a worse person. May Allah (سبحانه و تعالى) never cause us to be a fitna to lead someone to the hellfire. Ameen.
- (اذا اردت أن تؤذيه) → And if you wanted to hurt him
  - (اول ما تؤذيه اصلاحك و اجتهادك فيما يرفعك) → Your goodness and composure will give him pain, subhan Allah. Even children think they win when they make their mom get angry, but when you don't lose your temper and stay kind and composed, it hurts them, subhan Allah.
- (و من أعظم العقوبة له العفو عنه لله) → And the greatest punishment for them is to pardon them for the sake of Allah (سبحانه و تعالى).
- (ان بالغ في السب فبالغ في الصفح) → If they increase in cursing and saying bad, then increase in starting a new page and forgiving, subhan Allah.

- (فبالصفح يجهل ما في باطنك) → By starting a new page, it keeps you in control.
- (اما اذا خاصمته تعلمه أنك عدوه) → But you go in a conflict with him, then you've shown him that you're an enemy of his as well.
  - (فيأخذ الحذر و يبسط اللسان) → So he'll be cautious of you and talk about you even more.

## #26 Thought (الخالطة): Reasons people take it easy in fleeing to Allah

(أسباب تراخي الخلق في الإقبال على الله) (سبحانه وتعالى)

- The solution to all of our issues in life – whether good or bad is ( ففروا ) (run to Allah). Why? Because you know Allah (سبحانه وتعالى) is perfect in all matters. This is an action of the heart and if we know this then, why do we not flee to Allah (سبحانه وتعالى)? So ibn Al Jawzi wanted to understand this reason, let us see.
- (تأملت الخلق و اذا هم في حالة عجيبة) → I observed the people and I noticed them in a very strange condition.
- (ذلك ان الانسان يسمع المواعظ و تذكر له الآخرة) → This person will hear the admonition, especially about the hereafter or Allah (سبحانه وتعالى), he will take it in and get affected by it.
- (و يبكي و يعزم على التوبة) → He will cry and is determined to repent and change, but what happens?
  - (ثم يتراخي عمله) → Then he's slow in applying the change.
- (فإذا قيل له أتشك في وعد الله؟) → And when it's said to him, 'do you doubt in the promise of Allah (سبحانه وتعالى)?'
  - (قال: لا) → He says, 'No'
- (فيقال له أعمل) → Then it's said to him, 'Act'
- (فينوي ذلك ثم يتوقف عن العمل) → So he makes the intention to act and change but he stops himself from acting, subhan Allah. It's not a problem of faith or softness of the heart, but what is the problem if the person is not acting and applying?
- (مثال ذلك الثلاثة الذين خلفوا في غزوة تبوك و لم يكن لهم عذر) → Ibn Jawzi said this is the similar to the incident of the three people who remained and

did not go to the Battle of Tabuk. They didn't have an excuse and this is similar to those who have who believe, they get affected, they know what's right and wrong but they are postponing. They are delaying the application.

- (و هم يعلمون قبح التأخر) → While know it's a sin to delay and it's something ugly, so what's the reason for this?
- (فتأملت السبب مع ان الاعتقاد صحيح و الفعل بطيء) → I thought about the reason because their thoughts are correct but their actions are slow. Ibn Jawzi went to the root of the problem.
- (فإذا له ثلاث أسباب) → There are three reasons:
- (السبب الأول) → First Reason:
  - (رؤية الهوى العاجل): they see the immediate effects of their desires. They don't doubt Allah (سبحانه وتعالى) but their desires overcome them because they can get their desires now, but the promises of Allah (سبحانه وتعالى) might come later. Recall when we said ikhlas is to purify the deeds, and this point of immediate desire is called (ارادة النفس) –wanting of the nafs to fulfill its desire, to get praise from the people, etc. We know about ikhlas, but the problem is there is no application.
  - (فإن رؤيته تشغل الفكر فيما يجنيه): so looking at their desires occupies their mind. We need to earn good deeds and ikhlas but we are being slow. Imagine we have a garden in front of us with fruits and we are given a basket to take from these fruits but we're slow in doing it, subhan Allah.

- Surah An Nisa'a 135: ( يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلّٰهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللّٰهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا وَإِن تَلَوْا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ) (O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice, and if you distort your witness or refuse to give it, verily, Allâh is Ever Well-Acquainted with what you do.)
  - We need to be just in all matters, even if it means going against yourself, parents, or relatives. Allah (سبحانه وتعالى) says do not follow your desires and there are those who refuse to follow the truth or they take the back door or twisting the truth. Desire can destroy a person.
- Surah Saad 26: ( يٰدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا ) (O Dâwûd (David)! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the Path of Allâh. Verily! those who wander astray from the Path of Allâh (shall) have a severe torment, because they forgot the Day of Reckoning)
  - When following the straight path, when being just, don't follow your desires, because what will happen?



knowledge being followed by the shaitan and misleading others? Because he followed his desires.

May Allah (سبحانه وتعالى) protect us. Ameen.

- Surah Al Jathiyah 23: (أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ) (Have you seen him who takes his own lust (vain desires) as his ilâh (god)? and Allâh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allâh? Will you not then remember?)
  - This person took his desire as a god, so he's serving his desires, subhan Allah. What is the consequence? He will be misled though he has knowledge, how will he be misled? By not acting. And then his hearing, seeing, and heart will be sealed – so all of the means of guidance will be shut, may Allah (سبحانه وتعالى) protect us.
- Surah Al Qasas 50: (فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ) (But if they answer you not (i.e. do not bring the book nor believe in your doctrine of Islâmic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily! Allâh guides not the people who are Zâlimûn (wrong-doers, disobedient to Allâh, and polytheists))



- You need to know that when the truth is being brought to the people, and they're rejecting it or not accepting it then this means they're following their desires. When the truth, when knowledge comes and there is no application, then this is following desires. Whatever they feel is what drives them, it takes them right and left instead of being straight.

○ (السبب الثاني) → Second Reason:

- (التسوية بالتوبة): he says I will do, I will do, but he doesn't.
- (فلو حضر العقل لحدّر من آفات التأخير) → if he was using his mind, then it would warn him from delaying. But desires/feelings make a person take it easy and very slow. That's why there needs to be a balance between mind and emotions. Do not allow emotions to overpower you and rule you.
- (فربما هجم الموت و لم تحصل التوبة) → Otherwise death will come and the action doesn't take place. Don't say tomorrow, don't say later, do it now.
  - Surah Al Muminoon 99-100: ( حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ (٩٩) لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِن وَرَائِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ (١٠٠) ) (Until, when death comes to one of them (those who join partners with Allâh), he says: "My Lord! Send me back, (99) "So that I may do good in that which I have left behind!" No! It is but a word that he speaks, and behind them is Barzakh (a

barrier) until the Day when they will be resurrected.  
(100))

- When death comes a person will wish he could have acted.
- (صل صلاة مودع) → So when you pray, make it a 'farewell' prayer because you might not get a chance to pray again, don't give yourself a chance to say there's more prayers to come, subhan Allah.
- (فإنه من ظن لا يبقى الى صلاة أخرى جد و اجتهد) → As for the one who thinks he will not have a chance for another prayer, then he will put his best effort. Keep this in mind for whatever it might be, as if it's the last for anything because this will make you to do things with ihsan.
- (السبب الثالث) → Third Reason:
  - (رجاء الرحمة فيقول ربي رحيم و ينسى أنه شديد العقاب) → He will hope for mercy and say My Lord is merciful and he forgets that He's also severe in punishment, subhan Allah.
    - Surah Al Hijr 49-50: ( وَأَنَّ عَذَابِي ) ( ٤٩ ) نَبِيِّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ( ٥٠ ) (هُوَ الْعَذَابُ الْأَلِيمُ) (Declare (O Muhammad SAW) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful. (49) And that My Torment is indeed the most painful torment. (50))
      - Don't rely on mercy alone, we take it easy and forget that the punishment of Allah (سبحانه وتعالى) is severe.

- (و رحمة الله ليست رقة) → and the mercy of Allah (سبحانه وتعالى) is not about 'softness', subhan Allah.
- (فلو كان كذلك لما ذبح عصفور و لا آلم طفلا) → if it was like that, then when a bird is killed there would be no pain.
- (و عقاب الله غير مأمون) → And we are not secure from the punishment of Allah (سبحانه وتعالى). Don't think that cannot be punished, istaghfar Allah.

## #27 Thought (الخالطة): The virtue of observing and pondering ( في فضل النظر ) ( و التأمل )

- Surah An Noor 44: (يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ) (Allâh causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in these things is indeed a lesson for those who have insight)
  - All the changes that happen throughout the day and night are a lesson for those with insight.
- Surah Al Imran 13: (قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الَّذِينَ التَّقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ ) (يَرَوْنَهُمْ مِّثْلَيْهِمْ رَأَى الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ) (There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr): One was fighting in the Cause of Allâh, and as for the other (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand)
  - Victory is in the hands of Allah (سبحانه وتعالى) and this can be seen for those who have insight.
- Surah Al Hashr 2: (هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرِجُوهُمْ وَظَنُّوا أَنَّهم مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ أَنْ يَخْرِجُوهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ) (He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banu An-Nadîr) from their homes at the first gathering.

You did not think that they would get out. And they thought that their fortresses would defend them from Allâh! But Allâh's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see).)

- Allah (سبحانه وتعالى) removed the disbelievers from the People of the Book, though they were so established. Allah (سبحانه وتعالى) cast the terror in their hearts that they destroyed their homes with their very hands, subhan Allah. Who makes people to be established? Allah (سبحانه وتعالى). And Who makes them leave? Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) is dealing with everyone according to what's in their hearts.
- Surah Al Qasas 72: قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ ( ) (Say (O Muhammad SAW): "Tell me! If Allâh made the day continuous for you till the Day of Resurrection, which ilâh (god) besides Allâh could bring you night wherein you rest? Will you not then see?")
  - Imagine if you had morning your entire life, you would be restless. But Who brings the night to you so that you can relax and rest? Allah (سبحانه وتعالى). Do you not see this?
- Surah Adh Dhariyat 21: (وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ) (And also in your ownelves. Will you not then see?)

- Notice how your organs work, how your mind works, how your thoughts change, how your mood changes, all of these need to be observed.
- (تدبرت أحوال الأخيار و الاشرار) → I was pondering the conditions of the good and evil doers
- (فرأيت سبب صلاح الاخيار) → So I saw the reason for the goodness of the good doers is (النظر) → looking and observing.
- (سبب فساد الاشرار) → And the reason for corruption of the evil doers is (اهمال النظر) → neglecting to observe.
- (العاقل ينظر) → The one who is mindful is observing himself, what he does, what others do (not to judge).
  - (فيعلم أنه لا بد من صانع) → So he knows there is no doubt of a Creator. The Creator makes everything happen. You are not judging anyone, you're just looking from the angle of faith, subhan Allah. If you look without faith then it's just looking.
- (و ان طاعته لازمة) → And this makes obeying Him a must.
- (و ينظر فيما يقربه اليه) → And he looks to see what will draw himself closer to Allah (سبحانه وتعالى).
- (يتأمل معجزات الرسول صلى الله عليه و سلم) → And he will observe the miracles of the Prophet (صلى الله عليه وسلم).
- (فيسلم قياده الى الشرع) → So he submits to his Sunnah. Allah (سبحانه وتعالى) is verifying the truthfulness of his Sunnah. For example, the Prophet (صلى الله عليه وسلم) said something and nowadays they are proving it.

- (إذا شق عليه العلم أو قيام الليل) → If it's a burden to acquire knowledge or to pray the night prayers,
- (تأمل ثمرته) → Then observe the fruits of it. Look at the fruits of knowledge when the angels lower their wings for you, they make a dua'a for you, and when Allah (سبحانه وتعالى) elevates you in rank, subhan Allah.
  - (فسهل عليه ذلك) → Then it will be easier.
- (و إذا رأى مشتهى) → And if you see a temptation, it's a sin but you have a desire for it.
- (تأمل عاقبته) → You need to observe the consequence of it. Don't look at the delight of it, but the evil consequence of that sin.
- (فعلم أن اللذة تقنى) → Know that its delight will go away. Before doing the good deeds there are difficulties but when you do it, then you will find the pleasure of it in this life and next.
- (و الاثم يبقى) → And the sin and guilt will remain.
  - (فيسهل الترك) → When you know this then it will be easy to let go.
- (و اذا اشتهى الانتقام ممن يؤذيه) → And if he wanted to seek revenge against someone who hurt him
  - (ذكر ثواب الصبر) → Then let him remember the reward for patience. Don't make the feeling of revenge to overcome you because it's a bad feeling, you want a pure heart.
- (يتأمل سرعة العمر) → He will observe how fast time is passing. No one can bring back time, so take advantage of your life. There is no point in being angry, sad, and sorrowful.

- (فيغتنمه بتحصيل افضل الفضائل) → So he will seek to gain the best of virtues.
- (أما الغافل فلا يرى الا الشيء الحاضر) → As for the one who's heedless, he's only looking at the present. He doesn't think of the fruits of good deeds or the evil consequences of sins. He only looks at his present feelings, now I'm angry, now I'm upset, why is this happening to me now, etc.
  - (فجدد الحق و الرسل و نظر الى العاجل) → So he denies the truth, the messengers, and he will only look to what it's immediate. He won't think of the hereafter.
- (كل شهوة تعرض عليهم لا ينظرون الى عاقبتها) → Every temptation that comes across them, they will not look at its consequence
  - (انما ينظرون الى لذتها العاجلة) → Rather they will look at its immediate pleasure. Belief is about the future and the unseen.



## #28 Thought (الخاطرة): With taqwa there will be everlasting well-being

(في التقوى دوام العافية)

- No one wants harm or pain to befall them.
- (من أراد العافية و السلامة) → Whoever wants well-being, then let him have taqwa of Allah (فليتقي الله تعالى) (سبحانه وتعالى). When we follow our desires then we're causing evil to ourselves.
- Surah Al Imran 102: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ) (O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].)
  - Taqwa is when you are grateful and not ungrateful, when you obey Allah (سبحانه وتعالى) and not disobey Him, and when you remember and not forget (يشكر فلا يكفر، يطاع فلا يعصى). When you do this, you will have the well-being, it's important to ask Allah (سبحانه وتعالى) for the firmness.
- Surah Al Maeda 35: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ ۗ لَعَلَّكُمْ تُفْلِحُونَ) (O you who believe! Do your duty to Allâh and fear Him. Seek the means of approach to Him, and strive hard in His Cause (as much as you can). So that you may be successful)
  - Allah commands for taqwa because this will bring you well-being and protection.

- Surah At Tawbah 119: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ) (O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds))
  - The opposite of well-being is harm.
- Surah Al Ahzab 70: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَفُولُوا قَوْلًا سَدِيدًا) (O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth)
  - When you're speaking right and truthfully, when you're seeking the pleasure of Allah (سبحانه وتعالى) then you will have the well-being in the duniya and akhirah.
- Surah Al Hadid 28: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ ۖ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ ۗ (وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِ ۗ وَيَغْفِر لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ) (O you who believe [in Mûsa (Moses) (i.e. Jews) and 'Isā (Jesus) (i.e. Christians)]! Fear Allâh, and believe in His Messenger (Muhammad SAW), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight), and He will forgive you. And Allâh is Off-Forgiving, Most Merciful)
  - Allah (سبحانه وتعالى) will give you light to walk in this life, meaning you will be able to understand this life. It's the sins that bring evil in our lives.
- Surah Al Hashr 18: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ ) (خَبِيرٌ بِمَا تَعْمَلُونَ) (O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the tomorrow, and fear Allâh. Verily, Allâh is All-Aware of what you do)

- Don't be narrow-minded, but when you have taqwa it gives you broad vision, it's gives you well-being.
- Surah Al 'Araf 201: (إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَآئِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ) (Verily, those who are Al-Muttaqûn (the pious - see V.2:2), when an evil thought comes to them from Shaitân (Satan), they remember (Allâh), and (indeed) they then see (aright).)
  - For the muttaqeen, they will have well-being from the shaitan because they remember Allah (سبحانه وتعالى) when the shaitan whispers to them.
- Suran An Nahl 128: (إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ) (Truly, Allâh is with those who fear Him (keep their duty unto Him), and those who are Muhsinûn)
  - Allah (سبحانه وتعالى) will be with those who have taqwa because their deeds are with ihsan, they're not doing it for their hawa. They will have the companionship of Allah (سبحانه وتعالى), and they will live in peace in the duniya and akhira.
- (فما من عبد اتبع هواه في شيء ولم يتيق) → Whoever follows his desires in anything and does not have taqwa. Meaning he's praying, advising, giving charity, speaking, etc all for desire. What will happen?
- (الا وجد عقوبته عاجلة أو آجلة) → he will find the punishment either sooner or later, subhan Allah.
- (و من الاغترار) → and it's deceiving yourself

- (أن تسيء فترى احسانا) → to do something bad and see things as ok. For example you do something bad to someone, and you see your life as ok so you forget your sin. This is deceiving yourself.
- (فتظن انك قد سومحت و تنسى) → so you think you've been forgiven and you forget what you did.
- (و ربما قالت النفس انه يغفر) → your nafs will tell you that Allah (سبحانه وتعالى) will forgive you for that sin, or you're doing so many good deeds so this sin will be forgiven compared to what you're doing, astaghfar Allah.
- (لا شك أنه يغفر لمن يشاء) → there is no doubt that Allah (سبحانه وتعالى) forgives whom He wills. Meaning if Allah (سبحانه وتعالى) wills, then he will be forgiven and if Allah (سبحانه وتعالى) doesn't will, then he will not be forgiven. That's why we need to repent.
- (و أعلم من أعظم المحن) → And know that one of the greatest calamities is
- (الاعتزاز بالسلامة بعد الذنب) → to feel safe and sound after sinning,
- (فإن العقوبة تتأخر) → the punishment is only being delayed. When you have taqwa, then you will have the well-being, no harm will befall you. There is recompense to every sin, sooner or later. Don't assume that you're forgiven by Allah (سبحانه وتعالى), He forgives whom He wills. May Allah (سبحانه وتعالى) forgive us. Ameen.
- (و من أعظم العقوبة أن لا يحس بها الانسان) → And the greatest punishment is to not even feel being punished, may Allah (سبحانه وتعالى) protect us. Ameen. For some sins, people will find the punishment in this life – they will find it in their travels, at home, things not going right, etc – this is in order to repent. Any disturbance in your life then look at

yourself, don't blame others. Maybe it's a sin that's been committed 10 or 30 years ago, but you haven't repented. What is the punishment?

- (سلب الدين) → Removal of the deen. When the deen is being removed from the person then that's the evil consequence of his sins.
- (و طمس القلوب) → stamp in the heart, the guidance will not benefit him.
- (و سوء الإختيار للنفس) → and making bad choices for himself. He will make the wrong decisions in his life, subhan Allah. He doesn't see it's a punishment for himself. May Allah (سبحانه) (وتعالى) protect us. Ameen.
- (فيكون من آثارها) → As a consequence,
  - (سلامة البدن) → he will have a sound and healthy body.
  - (و بلوغ الأغراض) → he will reach his worldly goals. This is (استدراج). His life will be so perfect, subhan Allah. Keep in mind this is someone who has not repented from his sins.
- So the first type of punishment is tangible: loss of money, family crisis, etc – he can feel the punishment, so he repents and then this becomes taqwa. But if he continues to follow his desires, then the punishment will become intangible, he will not feel the punishment. He will not feel the deen being taken away from him, a barrier on his heart, and making bad choices, subhan Allah. This is the most severe. Because of this, the consequence is (استدراج) – his life will be perfect, he will reach his goals and his body will be perfect. All the

while he thinks he's doing fine, that Allah (سبحانه وتعالى) is pleased with him.

- When you have taqwa, then you will have the well-being, but following your desires will make you go through mentioned previously and this is very scary. We ask Allah (سبحانه وتعالى) for the well-being and taqwa. Ameen. Ultimately, both types of people will have a good life, but the foundation is different. One has taqwa thus he has the well-being in his life and hereafter, but the other is following his hawa. We have to remember that we cannot judge others. Ask yourself are you doing things for yourself or Allah (سبحانه وتعالى)?
- (احذروا لجة البحر و لا تغتروا بسكونه) → Beware of the waves of the sea, don't be deceived by its stillness because you don't know what's underneath.
- (عليكم بالساحل و رموا حصن التقوى فالعقوبة مرة) → Stay on shore and hold on to taqwa because the punishment is bitter. We seek refuge from the evil of ourselves. Ameen.

***This is the end of the Catching Thoughts series. May Allah (سبحانه و سبحانه و ) forgive us and accept from us. Ameen. We thank Allah (سبحانه و سبحانه و ) for all of His blessings and bounties. Alhamdulillah***

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