

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Friday Khutbah – 25/04/2014

*Muhasabah* – Calling oneself to accounts as a means of soul purification

Purification of the soul was the subject of last Friday's *Khutbah*. Allah (*Subhanahu wa ta'ala*) commanded and urged self-purification. He says: "And by the soul, and the One who made it in the best form. He inspired it with its (instincts of) evil and piety. He indeed succeeds who purifies it. And he fails who corrupts it!"

The process of self-purification is done by two steps. The first one is emptying or ridding the soul off the things which dirty it. These are the diseases and the bad moral qualities. The second step is re-filling it with the good moral qualities.

The biggest things that defile the soul are *Kufr* and *Shirk*. Other things include *Nifaq*, *Riya'*, doubt, fear from other than Allah, pride and arrogance, following one's whims, greed, stinginess, cowardice, hatred, envy, anger, love of the life of the world and the rest of the evil moral qualities.

The greatest thing that causes the purification of the soul is *Tawheed* Allah (*Subhanahu wa ta'ala*.) Other good qualities that purify the soul include, *Ikhlas*, patience, *Tawkul*, penitence, and repentance, gratitude, fear and hope, good conduct with people and so on.

As for the means which help one in the process of one's soul these include:

1- *Ibadah*: observing the *Fard* acts and doing them properly and increasing in *Nafl* acts, increasing in *Dhikr* Allah and adhering to *Tawbah* and *Istighfar*. The aim of all acts of *worship*, *Salat*, *Zakat*, fasting, Hajj is to purify the soul.

2- Reading the Qur'an with reflection because it clears the rust from the heart and when the heart is clean, the *Nafs* flourishes and progresses.

3- Going against the whims and desires of the *Nafs* because the *Nafs* is inclined to slackness, resort to comfort and not wanting to exert effort. One should criticise and blame it and force it to do what is right and what is needed to be done. *Imam Al-Ghazali* (may Allah have mercy upon him) said: "The strongest in enmity of all your enemies is your *Nafs* which is within your body. It has been created with an inclination to evil. You have been commanded to purify and straighten it and to force it to worship its lord and creator. If you neglect it, it will be uncontrollable."

He also said: "If you continue to blame and rebuke your inner soul, then it will attain the rank of the self-reproaching soul- which is a subject of an oath by Allah in the Qur'an. And then one can hope that it reaches the rank of the content soul which will be invited to enter among the righteous slaves of Allah and to enter Paradise. So, do not neglect reminding and blaming it. Do not preoccupy yourself with admonishing others until you admonish yourself first. Allah (*Ta'ala*) revealed to Eisa (*alaihis-Salam*): O Son of Maryam! Admonish yourself. If you heed the admonishment, then admonish people, otherwise you should be ashamed of me."

4- *Muhasabah* or calling oneself to account is one of the means for purification of the soul. *Muhasabah* is a sign of intelligence and wisdom believer. Rasulullah (*Salla Allahu alaihi*

*wasallam*) said “A wise person is he who takes himself to account and act for what is after death. An incapable person is he who follows the whims of his *Nafs* and then makes wide-ranging hopes.”

- i) The first things for which a slave of Allah must call himself to account are the basics of the *Deen*; *Tawheed* and freedom of *Shirk* in its major and minor forms, then *Ikhlas* sincerity to Allah in sayings and actions.
- ii) After *Tawheed* and *Ikhlas* comes the prayer. One must call oneself to account for the five daily prayers; does one perform them on time? Does one perform them in *Jama'ah*? Does one perform them properly with *Khushu'*?
- iii) After *Salat* comes the rest of the obligation; *Zakat*, fasting and *Hajj*.
- iv) One of the things for which one must call oneself to account is the rights of other slaves of Allah. These rights could be financial or non-material. Allah does not forgive injustices committed against others. The only way to absolve oneself from the responsibility is by settling these injustices. *Tawbah* is not enough and is not acceptable when it comes to the rights of the slaves of Allah. Not even the *Shaheed* who sacrifices his soul for the sake of Allah and whose all sins are forgiven – if he owes a financial debt to a person, the debt will not be forgiven. In the *Hadith* Rasulullah (*Salla Allahu alaihi wasallam*) said “The *Shaheed* will be forgiven for everything with the exception of debt.”

According to the *Hadith* even injustices committed against people of the Hell-fire by people of *Al-Jannah* will be retaliated for. So, no one should think that he could wrong a *Kafir* person and get away with that.

---

One has to call oneself to account for the speech which one utters. Allah (*Subhanahu wa ta'ala*) says: “Not a word does he (or she) utter, but there is a watcher by him ready (to record it)”

According to the *Hadith* nothing more than the produce of the tongues cause people to be thrown on their faces into the Hell-fire.

Speech is one of the greatest blessings of Allah (*Subhanahu wa ta'ala.*) however, this great blessing can turn into a real misfortune if one does not use it properly. A grievous harm could happen to a person in this life and the life to come as a consequence. Rasulullah (*Salla Allahu alaihi wasallam*) has clearly explained the extreme danger of the tongue in many of his *Hadith*. He said in one “Most of the sins of the son of Adam are committed by his tongue.” “The *Iman* of a person does not become straight until his heart becomes straight, and his heart does not become straight until his tongue becomes straight.”

Some of the things which one must be careful about when he talks are:

- a) To say that which is good or to keep silent. The Prophet (*Salla Allahu alaihi wasallam*) said: “Whoever believes in Allah and the last day let him say something good or keep silent.” He also said in his advice to *Abi Dharr* “Observe long silence. It drives *Shaytan* away and it helps you to enhance your *Deen*.”
- b) Not to talk about things which do not concern one. This is a sign of one's good Islam according to the *Hadith* of Rasulullah (*Salla Allahu alaihi wasallam.*)
- c) To turn away from vain and useless talk. Allah (*Subhanahu wa ta'ala.*) says: “Successful indeed are the believers. Those who humble themselves in their prayers. And who shun vain conversation. “
- d) Avoiding backbiting and carrying stories between people.