

رحلة المحبة

JOURNEY OF LOVE

All praises are due to Allah. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

رحلة المحبة

JOURNEY OF LOVE THE MOST BELOVED DAYS TO ALLAH

05 JULY 2022 | 06 DHUL HIJJAH 1443 | CLASS # 6

INTRODUCTION

PURIFICATION OF THE NAFS

TAKBEERAT – PROCLAIMING THE GREATNESS OF ALLAH

الله أكبر الله أكبر الله أكبر لا إله إلا الله

الله أكبر الله أكبر والله الحمد

*Allaahu akbar, Allaahu akbar, Allahu akbar , Laa
ilaaha ill-Allaah*

Allaahu akbar, Allaahu akbar, wa Lillaah il-hamd
Allah is Most Great , Allah is Most Great, Allah is
Most Great , There is no god but Allah

Allah is Most Great Allah is Most Great and to Allah is all praise

- May Allah (**سبحانه وتعالى**) make us among those who know about (**لا إله إلا الله**), are certain of (**لا إله إلا الله**), accept (**لا إله إلا الله**), submit to (**لا إله إلا الله**), are sincere and truthful on (**لا إله إلا الله**) and love (**لا إله إلا الله**). This is the journey of love.
- It is a journey with steps that build on one another, and before we reach love, we need to know. Humans by nature appreciate their actions of the limbs, they appreciate what they say and do; this is what impresses them. And along the way there is the desire of the nafs where it is happy for itself.
- For many months of the year, we can go into “routine mode” with our good deeds, but in these times, it removes the share of “self-satisfaction” where we feel content with our good deeds. And

what can remove that share? Love of Allah (**سبحانه**)
وتعالى), to be at the service of Allah (**سبحانه وتعالى**).

- In the month of Ramadan, the devils who are chained, but in this time, it is our nafs that we need to chain and “slaughter our desire”.
- When Ibrahim (**عليه السلام**) left his family in the desert or when he had to sacrifice his son, it was not to eliminate or remove them, but to remove the desire within him.
- Sometimes people think to give up and sacrifice is to place barriers, to remove, or to eliminate something good in our life because we always fall into the same faults with them. But it is not to leave good people or good relationships, it is to let go of our desires.
- A big problem we face is we place rules and boundaries on ourselves thinking it is taqwa, but we

are making it difficult on ourselves. It is not about chaining everything else in order to free ourselves, it is about chaining our desires.

- We need to have that courage and determination to stop ourselves. Imagine if a child is not being told to stop coming near something harmful, and we just follow them and remove it the moment they come near, they will never learn like that.
- We need to overcome ourselves because it can be a deception when we are worshipping Allah (سبحانه وتعالى), crying to Allah (سبحانه وتعالى), making dua to Allah (سبحانه وتعالى). We think we are doing it for Allah (سبحانه وتعالى), but we are doing it for ourselves. We need to stop our nafs and then make pure dua to Allah (سبحانه وتعالى).
- The love of Allah (سبحانه وتعالى) needs to be above loving our self. Love of the Prophet (ﷺ) needs to be

above loving our self. Love of the truth needs to be above loving our self because our self can easily threaten us and say, “if you do this, then you will lose everything, if you do this, this bad thing will happen.” It can be very negative, but there is always good with the love of Allah (سبحانه وتعالى), the Prophet (ﷺ) and the truth.

- The journey of love is not a journey of the limbs, but about behaving our nafs.
- If anyone turns away from the religion because “so and so did this to me or so and so said this to me”, then Allah (سبحانه وتعالى) will bring people who are strong, courageous and brave. They do not fear the blame of the blamers, why? Because the self does not like to be blamed, it is quick to escape the nurturing. But those who love Allah (سبحانه

(وتعالى) will be strong and not fear the blame of others.

SURAH AL MAEDA 54

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.

◦ When we look at past scholars, they would show the best truthfully though they are facing great

problems within, and this because they focus on disciplining themselves.

- Abu Bakr (may Allah be pleased with him) would even talk to himself and say, “it’s because of that tongue, it will take me to the fire”. Or we tell ourselves, “why do you see yourself as better? Everyone is a slave of Allah”, “why are you jealous? This is Allah’s favor.”
- When we have this self-talk and discipline ourselves, then we can speak sweetly to people. And our nafs will not accept to be disciplined by anyone except ourselves.
- Only Allah (**سبحانه وتعالى**) knows about our self, and only He can reform it, so we should not listen to the voice of “me”, but listen to what Allah (**سبحانه وتعالى**) and the Prophet (ﷺ) said.
- Self-confidence means a person has certainty in himself and what his self tells him, and when we

have this yaqeen in ourselves, then we will not have yaqeen in (لا إله إلا الله), and that's why bad behavior, bad speech and bad manners come out.

- When the truth comes, our nafs feels shaky because the truth puts us down. And Allah (سبحانه) knows who will bring the truth to us so that our nafs will feel this shakiness. Sometimes someone may tell us the same thing, but it does not move us, and this shows Allah is Al 'Aleem – The All-Knower of how the truth comes to us.
- Therefore we want to be among the foremost, we want to discipline our nafs, and not wait for someone to come to bring expose our faults to us.
- When we love something, we will discipline ourselves for it because we do not want to lose it. That's why those who love each other by the

greatness of Allah (**سبحانه وتعالى**), love each other out of respect to Allah (**سبحانه وتعالى**) and discipline themselves to not show this disrespect.

- The hypocrites do not try to work on their heart. They always feel threatened, so all their energy goes in trying to improve their outer and their speech, but their heart hates and is filled with bad feelings.
- So we want our intention to make our heart for Allah (**سبحانه وتعالى**) and discipline it, and then He will bring out good words, good actions and good behavior from us.
- When there is a change in our heart and we do not try to go back and ask ourselves why we changed, then we will just wear a “mask” trying to cover it and this can lead us to be rebellious.

- If we do not have that self-talk, we will either react or we will make dua, but the dua can be filled with desire of the nafs, and not be sincere yet because we may be crying and thinking we are crying for Allah (**سبحانه وتعالى**), but we are crying for ourselves, subhan Allah.
- The nafs does not need so much time, we have to tell it, “why are you acting like this, Allah is As Samie’ – He hears everything, look at the blessings Allah has given you, why do you look at what others have?”. We need to teach our nafs with the knowledge Allah (**سبحانه وتعالى**) taught us and not feed it with our experience and what we think.
- We all want to have a sound heart and to have a sound heart is not about placing a bandage, but having a self-talk with clear signs and evidence.

Then we will accept, and this takes us to the third condition of (لا إله إلا الله).

THE JOURNEY OF LOVE

CONDITIONS OF (لا إله إلا الله)

3. ACCEPTANCE WHICH BANISHES REJECTION

(القبول المنافي للمرد)

○ It is important to accept the nurturing of Allah (سبحانه وتعالى) and we can see the journey of love is all about working about our nafs, and not about what we do from the outside. Allah (سبحانه وتعالى) looks at our hearts, He sees if we are certain or doubt (لا إله إلا الله), or if we accept or reject (لا إله إلا الله).

- The self loves to hear words that goes in line with what it wants, but we need to be brave and discipline the nafs. And then when we are with people, we will not fight or dispute with them because we have had that talk with our nafs.
- The nafs is wild and it needs to be “harnessed” and once it’s in its place, then we can drive smoothly. But if we do not harness it, it will take us far.
- Nothing can be closer than our nafs, but Allah (سبحانه وتعالى) is even closer.

SURAH QAAF 16

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ
مِنْ حَبْلِ الْوَرِيدِ

And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein

- That is why there is the struggle against the nafs. Ibrahim (عليه السلام) was commanded by Allah

(سبحانه وتعالى) to leave his family, but what would the nafs say? “How can you do this, what will people say, they will get hurt?”, but it is a command from Allah (سبحانه وتعالى).

- So many good things we miss out on or do not reach because of our nafs. But if we strive against ourselves, we will be guided to all that is good.

SURAH AL 'ANKABOOT 69

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.

- If we focus on (لا إله إلا الله) our whole life and work on ourselves, certainly we will enter paradise in peace. But we think so much about what we need to do from the outside that we neglect improving our nafs.

- There can be two persons, the one who is with other people is rewarded more than someone who is by himself.
- The one who isolates himself says, “people are a headache, so I don’t want to be with them”, but the truth is he cannot stand facing himself and his reality.
- We have to know for sure that people are mirrors of who we are. When we face something with someone, our reaction reveals who we are.
- The messengers did not say anything to the people except (لا إله إلا الله), but the people rejected it thinking they will lose their position, status or wealth. But accepting (لا إله إلا الله) does not mean Allah (سبحانه وتعالى) will deprive us of these things. Rather, He will give us more, but He will give us wealth free of desires, position free of desires. There is no loss

with Allah (**سبحانه وتعالى**), but there is loss when we accept our nafs.

- Everything from Allah (**سبحانه وتعالى**) is nurturing, so either we accept it or we reject. We reject because the nafs is afraid if it accepts then it will lose and go, but the nafs will not go anywhere, simply the desires of the nafs will be removed.
- What stops us from accepting? We fear we will lose the “sound of our nafs”. But when we accept, Allah (**سبحانه وتعالى**) will accept us a slave and He will give us more than what our nafs can ever give us.
- The nafs places us in a circle of fear and plays with our emotions so that we accept it and not the truth. This is how the nafs plays with us. And this fear will stop us from progressing and purification.
- Then the nafs will say “leave your place, leave the people, go somewhere else”, but we will face the

same issue. When we reject, we will only face our fears again, but in a greater form.

- The nafs is like a child who only wants chocolate, and we give it, and it throws it away, and asks for more, again and again. This is not a solution because it is not being fed with what will satisfy it.
- To accept is like riding a roller coaster with the nafs, but when it is “fastened” with what Allah (**سبحانه**) and the Prophet (ﷺ) said, we will reach safely.
- The nafs also likes to blame the shaitan for its restlessness, but the plot of the shaitan is weak; the masterplan is from the nafs.
- The result of self-confidence will either lead to someone who will destroy others or they will destroy themselves. It is important to have a “private meeting” with our nafs, and speak to it to resolve our issue.

- Allah (سبحانه وتعالى) will place us in decrees to discipline our nafs, and He will help us with the knowledge He has taught us.

SURAH AL FATIHA 5

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

It is You we worship and You we ask for help.

- We have to work on ourselves before anything else or before blaming others or the shaitan. And in these times, we say the takbeerat, and we especially need to practice this with our nafs because our nafs wants to be “akbar”, it wants to be greater.
- The nafs make us magnify everything it says except what Allah (سبحانه وتعالى) says. That’s why there can even be shirk (association) with the nafs. So we

only attach to Allah (سبحانه وتعالى) and not our nafs,
we only praise Allah (سبحانه وتعالى) and not our nafs.

- If we see anything good then we should praise Allah (سبحانه وتعالى) and if we see anything bad then we can only blame ourselves.

SURAH ASH SHAMS 7 TO 10

7

وَنَفْسٍ وَمَا سَوَّاهَا

And [by] the soul and He who proportioned it

8

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

And inspired it [with discernment of] its wickedness
and its righteousness,

9

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

He has succeeded who purifies it,

10

وَقَدْ خَابَ مَنْ دَسَّاهَا

And he has failed who instills it [with corruption].

- The successful one is the one who purifies the nafs and that purification is when we have that self-talk. But the failed nafs is the one who (دَسَّاهَا) – the one who hides the nafs and puts it away; the one who does not confront it. We should admit to ourselves that “I am a jealous person, but why are you jealous, don’t you know this is Allah’s favor, don’t you know you should love for others what you love for yourself“, “why are you being two-faced, do you want to be in the lowest level of the fire with the hypocrites?”. This disciplines the nafs.
- Purification of the nafs saves us from depression, anxiety, worries, fear and any kind of mental disorder.

SURAH AL 'ANKABOOT 69

رَضِيْتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا .

Radītu billāhi Rabba, wa bil-Islāmi dīna, wa bi-Muḥammadin (ﷺ) nabiyya.

I am pleased with Allah as my Lord, with Islam as my religion, and with Muhammad (ﷺ) as my Prophet.

- I accept Allah (سبحانه وتعالى) as my Lord and His nurturing, but what makes us not accept it? When we see the nurturing as being from the people, and not Allah (سبحانه وتعالى).
- If we do not see our Lord, we will not accept it because our nafs will not accept from someone like us. We see people, but no, it is Our Rabb, not people who provide. And when we accept Him, we will accept everything else. Our nafs will not translate the nurturing as humiliation; it will see it as honor, it will see that it is becoming better.

- The nafs does not help us show our best, but when we discipline our nafs, we will be smiling all the time, we will be at ease.
- The greatest idol is our nafs, and knowledge is light. If we did not have knowledge, then we will not know for what and why we are purifying our nafs.

TAKBEERAT – PROCLAIMING THE GREATNESS OF ALLAH

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DIVINE NURTURING LESSONS

- Sometimes people want to escape themselves because the nurturing puts them in a corner to change. There will be a restless feeling until we change, and if we do not, then we say, “I’ll go to someone else, or I’ll change jobs or whatever it may be.”
- For many months of the year, we can go into “routine mode” with our good deeds, but in these times, it removes the share of “self-satisfaction” where we feel content with our good deeds. And what can remove that share? Love of Allah (*سبحانه*) to be at the service of Allah (*سبحانه وتعالى*).
- A big problem we face is we place rules and boundaries on ourselves thinking it is taqwa, but we are making it difficult on ourselves. It is not about chaining everything else in order to free ourselves, it is about chaining our desires.

- The love of Allah (**سبحانه وتعالى**) needs to be above loving our self. Love of the Prophet (ﷺ) needs to be above loving our self. Love of the truth needs to be above loving our self because our self can easily threaten us and say, “if you do this, then you will lose everything, if you do this, this bad thing will happen.” It can be very negative, but there is always good with the love of Allah (**سبحانه وتعالى**), the Prophet (ﷺ) and the truth.
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- Only Allah (**سبحانه وتعالى**) knows about our self, and only He can reform it, so we should not listen to the voice of “me”, but listen to what Allah (**سبحانه وتعالى**) and the Prophet (ﷺ) said.

- Self-confidence means a person has certainty in himself and what his self tells him, and when we have this *yaqeen* in ourselves , then we will not have *yaqeen* in (لا إِلَهَ إِلَّا اللَّهُ), and that's why bad behavior, bad speech and bad manners come out.
- So we want our intention to make our heart for Allah (سبحانه وتعالى) and discipline it, and then He will bring out good words, good actions and good behavior from us.
- The *nafs* is wild and it needs to be “harnessed” and once it's in its place, then we can drive smoothly. But if we do not harness it, it will take us far.
- We have to know for sure that people are mirrors of who we are. When we face something with someone, our reaction reveals who we are.

- The messengers did not say anything to the people except **(لا إله إلا الله)**, but the people rejected it thinking they will lose their position, status or wealth. But accepting **(لا إله إلا الله)** does not mean Allah **(سبحانه وتعالى)** will deprive us of these things. Rather, He will give us more, but He will give us wealth free of desires, position free of desires. There is no loss with Allah **(سبحانه وتعالى)**.
- Everything from Allah **(سبحانه وتعالى)** is nurturing, so either we accept it or we reject. We reject because the nafs is afraid if it accepts then it will lose and go, but the nafs will not go anywhere, simply the desires of the nafs will be removed.
- Then the nafs will say “leave your place, leave the people, go somewhere else”, but we will face the same issue. When we reject, we will only face our fears again, but in a greater form.

- The nafs also likes to blame the shaitan for its restlessness, but the plot of the shaitan is weak; the masterplan is from the nafs.
- Allah (سبحانه وتعالى) will place us in decrees to discipline our nafs, and He will help us with the knowledge He has taught us.
- We have to work on ourselves before anything else or before blaming others or the shaitan. And in these times, we say the takbeerat, and we especially need to practice this with our nafs because our nafs wants to be “akbar”, it wants to be greater.

MAY ALLAH HELP US PURIFY OUR NAFS. AMEEN.

الله أكبر الله أكبر لا إله إلا الله

الله أكبر الله أكبر والله الحمد

Allaahu akbar, Allaahu akbar, Allahu akbar , Laa ilaaha ill-Allaah

Allaahu akbar, Allaahu akbar, wa Lillaah il-hamd

Allah is Most Great , Allah is Most Great, Allah is Most Great , There is no god but Allah

Allah is Most Great Allah is Most Great and to Allah is all praise

REFERENCES

1. تفسير الشيخ السعدي – TAFSEER SHEIKH AS SA'ADY



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