



# SUBJUGATING THE NAFS

*by Shaykhul-Ḥadīth, Ḥadrat Mawlānā*  
**Muhammad Saleem Dhorat dāmat barakātuhum**

at-tazkiyah

© AT-TAZKIYAH  
SUBJUGATING THE NAFS  
BY SHAYKHUL-ḤADĪTH, ḤAḌRAT MAWLĀNĀ MUHAMMAD SALEEM DHORAT

THIS BOOKLET IS A TRANSCRIPTION OF A LECTURE DELIVERED BY SHAYKHUL-  
ḤADĪTH, ḤAḌRAT MAWLĀNĀ MUHAMMAD SALEEM DHORAT ṢĀḤĪB DĀMAT  
BARAKĀTUHUM AT MASJID TALHAH, DEWSBURY, UK ON 20/11/21.

1ST IMPRESSION: SHA'BĀN 1445/ FEBRUARY 2024

ALL RIGHTS RESERVED. NO PART OF THIS PUBLICATION MAY BE REPRODUCED,  
STORED IN A RETRIEVAL SYSTEM, OR TRANSMITTED, IN ANY FORM OR BY  
ANY MEANS, ELECTRONIC, MECHANICAL, PHOTOCOPYING, RECORDING OR  
OTHERWISE, WITHOUT THE PRIOR PERMISSION OF AT-TAZKIYAH.

---

**AVAILABLE FROM**

---

ISLĀMIC DA'WAH ACADEMY  
120 MELBOURNE ROAD LEICESTER  
LE2 ODS UK  
T: +44 (0)116 2625440  
E: INFO@IDAUK.ORG  
W: WWW.IDAUK.ORG

## Contents

Who is the Intelligent One?	1
The Key to Success	2
Prescription to Success	3
Three Stages of Nafs	4
Benefits of Tawbah and Istighfār	6
A Special Effect of Istighfār and Tawbah	7
What if I Do Not Feel Remorse?	8
Use the Tool of Tawbah	9
Two Friends	10
Two Types of People Whom Allāh ﷻ Loves	11
Tawbah is Worth it	12
An-Nafsul-Lawwāmah	13
A False Notion	14
How to Increase our Strength	14
References	20

قال رسول الله صلى الله عليه وسلم

الذكور من واصل نفسه وعمل ما بعد الموت

Rasūlullāh ﷺ says,

*The intelligent one is he who subjugates his nafs and strives for that (life) which is after death... (At-Tirmidhī)*



Shaykh Sa'dī رحمہ اللہ علیہ says,

*Jannah is only two steps away. Take the first step and put it on your nafs and your second step will be in Jannah.*

Take the first step and put it on your nafs, i.e. control your nafs, and automatically the second step will be in Jannah. It is for this reason our Beloved Nabī ﷺ said that the one who subjugates his nafs is the clever one.

### **The Key to Success**

Regarding the nafs, there are only two scenarios: either we are controlling the nafs or the nafs is controlling us. If the nafs is controlling us, we will not be able to completely obey Allāh ﷻ. However, if we are controlling the nafs, then we will be able to obey Allāh ﷻ at all times and acquire success of the Hereafter. Even in this worldly life, we can only become successful in our endeavours if we are able to control our nafs. If the nafs begins to control us, we will not be able to focus and exert the required effort to succeed in our worldly endeavours.

All those people who acquired success of the Hereafter, like the Ṣaḥābah رضی اللہ عنہم, the Fuqahā, Muḥaddithīn, Mufasssīrīn, Awliyā and pious people of the Ummah or those who acquired success of this world like businessmen, rich people, politicians, scientists were only able to do so by controlling their nafs. At some point in their lives, they were able to gain control over their nafs in order to achieve their goals. Many a time, they would have desired to sleep, but did not. They would have desired to go out with friends or go on holidays, but they did not; because they knew that if they followed the desires of their nafs, they would not become successful in their endeavour, whether it be worldly or Dīnī.

This is the key point that every person needs to embed in his heart and mind. Only after we learn to control our nafs will we be able

to prepare for the Hereafter. People consume alcohol because they cannot control their nafs. People consume drugs because they cannot control their nafs. People fall into adultery and fornication because they cannot control their nafs. People lie and cheat for worldly gains because they are unable to control their nafs. People fail to wake up for Fajr ṣalāh or go to the masjid to perform their ṣalāh with jamā'ah because they are unable to control their nafs. Hence, controlling the nafs is the key to every success.

Let us make a firm resolution that come what may, we will not follow the demands of our nafs; we will follow the Demands of our Creator. Whenever there is a clash between the nafs and the Command of Allāh ﷻ, inshā'allāh, we will always give preference to the Command of Allāh ﷻ.

### **Prescription to Success**

If there is a clash between the nafs and the intellect, whether in worldly or Dīnī matters, one should always give preference to the intellect. Similarly, if there is a clash between the intellect and waḥy (divine revelation), one should always give preference to waḥy and the Command of Allāh ﷻ. This is a principle to be followed not only in the majority of cases, but in all circumstances as it guarantees 100% success.

If there is no clash between the nafs and intellect, then there is no problem. For example, if a healthy person's nafs desires to eat something sweet, his faculty of intellect will permit it too, hence there is no problem. However, if the nafs desires something that the faculty of intellect does not permit, then we must always follow the faculty of intellect, as the intellect dictates what is beneficial and the nafs inclines towards what is harmful. For example, the nafs of a person suffering from diabetes will incline towards sweet items, but his intellect will

not allow it, hence he must abstain from it. If a person gives preference to the nafs in such scenarios, he will never become successful and if he gives preference to the intellect, he is sure to succeed and prosper.

Thereafter, if there is a clash between the faculty of intellect and waḥy, i.e. the Command of Allāh ﷻ or Rasūlullāh ﷺ, then always give preference to waḥy. In many cases there will be no clash: the faculty of intellect will agree with waḥy and waḥy will agree with the faculty of intellect. However, in cases where the faculty of intellect does not agree with waḥy, we must always give preference to waḥy, as the faculty of intellect is prone to making mistakes whereas waḥy is perfect and can never be wrong. Therefore, the intellect will always be wrong as opposed to waḥy.

Thus, if there is a clash between the nafs and intellect, give preference to the intellect; and if there is a clash between the intellect and waḥy, give preference to waḥy. This is a prescription for success.

### Three Stages of Nafs

However, a person will only be able to follow this prescription if he controls his nafs. If a person has full control over his nafs, then his nafs is an-nafsul-muṭma'innah (the content nafs). The person with an-nafsul-muṭma'innah will be addressed with the following words at the time of death:

يَا أَيُّهَا النَّفْسُ الطَّمِينَةُ ﴿٨٩﴾ ارجعي إلى ربِّكِ راضيةً مَرْضِيَةً ﴿٩٠﴾  
فَادْخُلِي فِي عِبَادِي ﴿٩١﴾ وَاَدْخُلِي جَنَّاتِي ﴿٩٢﴾

*O the content soul! Return to your Rabb (in the state that you are) pleased (with Him and He is) pleased (with you). Thus, enter amongst My servants and enter My Jannah. (89:27-30)*

However, when a person is unable to control his nafs and follow the



Commands of Allāh ﷻ, his nafs is either an-nafsul-lawwāmāh or an-nafsul-ammārah. If he has no control over his nafs at all then it is an-nafsul-ammārah and if he has some control over his nafs, it is an-nafsul-lawwāmāh.

An-nafsul-ammārah is that nafs which whispers only evil thoughts and compels a person to always disobey Allāh ﷻ. It experiences happiness after disobeying Allāh ﷻ and looks forward to that same ecstasy and enjoyment again. It never feels remorse after disobeying Allāh ﷻ. The person with an-nafsul-ammārah will talk boastfully to other people about his sins: ‘I did this and I did that; it was fun and very enjoyable.’ This is when the nafs is at its lowest ebb. An-nafsul-lawwāmāh on the other hand is that nafs which at least tries to resist the unlawful desires, but due to its weakness in comparison to an-nafsul-muṭma’innah, it slips and makes mistakes; however after making a mistake it feels remorse. When a person is remorseful, it means that he has realised that he has done wrong and when a person realises that he has done wrong, he will not disclose his wrongdoing to other people. He will not talk about the filth he has carried out. Rather, as he is remorseful, he will make resolutions not to commit the wrong again. He will turn to Allāh ﷻ and say, ‘O Allāh! Forgive me, I will not do it again’.

Alḥamdulillāh, there are so many of us who find themselves in this category of an-nafsul-lawwāmāh. We try to stay away from sins, and when we slip, we regret and try to keep the sins concealed. We do not mention the sins to anybody and we try to shed some tears in repentance to Allāh ﷻ. An-nafsul-lawwāmāh is also a blessing as it compels a person to repent; and repentance is a great Blessing of Allāh ﷻ which will eventually lead a person to acquire an-nafsul-muṭma’innah.

## Benefits of Tawbah and Istighfār

Just as the foods we eat affect our bodies, the deeds we carry out affect our spirituality. Everything we consume is either harmful or beneficial. If harmful, then each item will have its own harms, and if beneficial, then each will have its own benefits. Similarly, any deed we carry out is either of benefit or harm. If it is a sin, it will be harmful and each sin will have its harms; and if it is obedience to Allāh ﷻ, it will be beneficial with each action having its benefits.

Just as each fruit provides different vitamins and beneficial elements to the body, every good deed has its own spiritual benefits. For example, ṣalāh has its own benefits and zakāh has its own benefits. Similarly, tawbah and istighfār are great Blessings of Allāh ﷻ which have many benefits.

Allāh ﷻ says,

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

*And all of you repent to Allāh, O believers, so that you may acquire success. (24:31)*

Nabī ﷺ says,

مَنْ لَرِمَ الْإِسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ ضَيْقٍ مَخْرَجًا وَ مِنْ كُلِّ هَمٍّ فَرَجًا وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

*Whoever holds fast to istighfār, Allāh creates an exit for him from every difficulty, grants him relief from every worry, and provides for him from where he had not even imagined.<sup>2</sup>*

This is why we find narrations of Nabī ﷺ reciting istighfār and turning to Allāh in repentance abundantly. Nabī ﷺ has said,

---

2 Sunan Abī Dāwūd, kitāb: الاستغفار chapter: في الاستغفار Ḥadīth: 1511



making a firm resolution not to commit the sin again. However, after a few days or maybe even after a few hours, he slips again. He then feels remorse and repents again.

Again, after a few days he slips and commits the sin, but he feels remorse and repents again. Soon he will find that his love for this particular disobedience to Allāh ﷻ is decreasing and his dislike for it is increasing. If he continues with this cycle of tawbah, a time will come when he will detest the sin so much that he will not even go near it.

Thus, the result of tawbah and istighfār is that Allāh ﷻ creates a barrier between a servant and disobedience to Allāh ﷻ.

### **What if I Do Not Feel Remorse?**

Many people do not feel remorseful after committing sins. Similarly, if they do happen to repent, their mind and heart does not resolve to abstain from the sin in the future. This is not true repentance.

Repentance does not come through lip-service; repentance comes from the depth of the heart. A person does not become remorseful if he simply says, ‘I am remorseful’, as remorse comes from the depth of the heart. Resolving to never commit the sin again in the future comes from the depth of the heart too. However, a person may feel that the heart is not in my control and therefore, feeling remorse is beyond my control. Similarly, making a firm resolution not to commit the sin in the future is not in my control either. Thus, what can I do?

For such a person, the advice is to do what is in his ability. His heart and mind may not be in his control, but his tongue is. Hence, he should simply say, ‘O Allāh! I am remorseful,’ even though it may be mere lip-service and not true remorse. Thereafter, despite one’s heart and mind not supporting him in this statement, he should say, ‘O Allāh! I am making a promise that I will never commit this sin again’.

Through the barakah of this lip-service, a time will come after a few weeks or months when one's heart and mind will begin to feel remorse too. Then a time will come when the heart and mind will also resolve to stay away from the sin.

In the initial stages, the remorse and resolve will be weak, but as explained above, one needs to continue doing tawbah and eventually a barrier will be created between him and the sin.

### **Use the Tool of Tawbah**

There are many young people who are given the tawfīq to repent sincerely with remorse but then they slip. They repent again with sincerity, remorse and a very firm resolve, but slip again. After this happens a few times, Shayṭān whispers, 'What's the point of tawbah when you know that you will not be able to remain steadfast?' Shayṭān whispers because he knows that if this person continues with the cycle of tawbah, a time will come when a barrier will be created between him and the sin. For this reason, Shayṭān discourages us from tawbah and istighfār. My young friends, whatever happens, use the tools of istighfār and tawbah. Another great benefit of tawbah is that when a person sincerely repents and does istighfār, his past sins are forgiven. This is a very great benefit. Even if one fails a million times, Allāh ﷻ has not set a limit to the number of times one can repent. He did not say that each person can repent a hundred times and then no more. Rather, every time a servant turns to Allāh ﷻ with remorse and a firm resolution not to commit a sin, Allāh ﷻ becomes immensely happy and forgives; even if it be a hundred times in one day.

جو نا کام ہوتا رہے عمر بھر بھی  
بہر حال کوشش تو عاشق نہ چھوڑے

یہ رشتہ محبت کا قائم ہی رکھے  
جو سو بار ٹوٹے تو سو بار جوڑے

*That lover who continually fails throughout his life;*

*Should not forsake his endeavours.*

*This relationship of love should be retained;*

*If it breaks a hundred times then join it a hundred times.*

## Two Friends

To understand this benefit of tawbah and istighfār, let us take the example of two friends; ‘Amr and Bakr. Daily, after the ‘Ishā ṣalāh at around 10 or 11 o’clock, they both leave their homes and engage in the same sinful activities until they return home at 3 or 4 in the morning. Through the barakah of the nūr (light) of Īmān, whenever a believer commits a sin, he will always feel some degree of remorse. This remorse is Allāh ﷻ knocking at the door of his heart. Allāh ﷻ through this remorse indicates to him that you still have a chance; you can still become My beloved, so repent. This remorseful feeling is the fundamental component of tawbah. Nabī ﷺ says,

النَّدَمُ تَوْبَةٌ

*Remorse is tawbah.*<sup>5</sup>

Both friends return home and whilst lying down on their beds, feel remorse. Bakr takes advantage of this remorse and repents. He says, ‘O Allāh! I have repented. I will not commit these sins anymore.’ ‘Amr also experiences the same remorse, but does not pay attention and goes to sleep with the resolution that he will engage in the same sinful activities the next day. Both of them again leave the following night

5 Sunan Ibn Mājah, kitāb: ذكر التَّوْبَةِ chapter: ذَكَرَ التَّوْبَةَ: Ḥadīth: 4252

and engage in sins until they return home. Both feel regret but only Bakr takes advantage of this regret and repents whilst ‘Amr ignores this feeling of remorse again.

This cycle continues for thirty years. It will not continue for thirty years because Bakr is repenting every day, hence through its barakah, he will completely leave the sinful activities within a short period of time and his life will change; but let us assume that his life did not change. For thirty years, both remain involved in the same activity but one repents daily and the other does not. After thirty years, both return home after another late night, at roughly 3 or 4 o’clock in the morning. Bakr repents sincerely just as he does every day and says, ‘O Allāh! Forgive me. I will never commit these sins again.’ As usual, ‘Amr does not repent and goes to sleep. Both die in their sleep that same night.

When they will be presented in the Court of Allāh ﷻ, ‘Amr will have the sins of thirty years on his shoulders because he was not repenting, and Bakr will have no sins in his book of deeds because he was repenting daily. He will be granted direct entry into Jannah.

### **Two Types of People Whom Allāh ﷻ Loves**

There are two types of people regarding whom Allāh ﷻ has said that He loves them. The first type are those who stay away from disobedience to Allāh ﷻ; and the second type are those who sincerely repent after having disobeyed Allāh ﷻ. Allāh ﷻ says,

إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

*Allāh ﷻ loves those who abstain from disobedience to Him. (3:76)*

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ

*Allāh ﷻ loves those who are most repenting. (2:222)*

We learn that just as the servant obedient to Allāh ﷻ is beloved to Him, so is the one who disobeys Allāh ﷻ but makes tawbah as Allāh ﷻ forgives all of his sins.

### Tawbah is Worth it

This benefit alone is sufficient for those who are unable to see the benefits of tawbah. There is a huge difference between the one who repents and the one who does not. Many people sin throughout the year, but in the month of Ramaḍān they repent, and the majority of them repent sincerely with this resolution that their lives will change from then on. It is a huge Blessing and Mercy of Allāh ﷻ upon us that we will not be reckoned for the past when we sincerely repent. Nabī ﷺ said,

التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

*The one who repents from sin is like the one who has no sin.*<sup>6</sup>

A person who has never committed a sin and another who has committed sins but has repented are both exactly the same when it comes to sins, as neither of them have any. Allāh ﷻ will make each and every thing forget the sinful activities of the one who repents; the angels appointed to record his deeds will forget his sins, the sins will be erased from the book of deeds and even the portions of earth where he committed the sins will forget about the sin. Only the servant himself and Allāh ﷻ will know. Nabī ﷺ has said,

إِذَا تَابَ الْعَبْدُ أَنْسَى اللَّهُ الْحَفَظَةَ ذُنُوبَهُ وَأَنْسَى ذَلِكَ جَوَارِحَهُ وَمَعَالِمَهُ مِنَ الْأَرْضِ  
حَتَّى يَلْقَى اللَّهَ وَلَيْسَ عَلَيْهِ شَاهِدٌ مِنَ اللَّهِ بِذَنْبِهِ

*When a servant repents, Allāh makes the angels forget his sins and makes his limbs and the places on earth where he committed the sins*

6 Ibid, kitāb: ذكر التوبة: chapter: 4250



*forget until he meets Allāh in a state that there will not be against him a single witness from Allāh for a single sin.*<sup>7</sup>

### **An-Nafsul-Lawwāmah**

Returning to the topic of nafs, having an-nafsul-lawwāmah is also a great blessing because it is the type of nafs that slips but regrets after slipping; and it is this regret and remorse that leads one to tawbah. It is for this reason Allāh ﷻ has taken oath of an-nafsul-lawwāmah, despite it being sinful:

لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ ۖ وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۗ

*I take oath of the Day of Qiyāmah; and I take oath of an-nafsul-lawwāmah. (75:1-2)*

Allāh ﷻ takes oath of an-nafsul-lawwāmah because once a person reaches this stage, then it is not far from becoming an-nafsul-muṭma'innah, as long as he takes advantage of the remorse of his nafs. What we need to do is work hard on our nafs. Nabī ﷺ said,

الْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ...

*Intelligent is he who subjugates his nafs and acts for that which is to come after death...*<sup>8</sup>

We need to remove our nafs from being an-nafsul-ammārah and bring it to the level of an-nafsul-lawwāmah, and thereafter continue striving until it reaches the level of an-nafsul-muṭma'innah.

The only way to do this is to resolve firmly and oppose the nafs. The more we oppose the nafs, the more it will excel; and the more we follow the nafs, the more it will degenerate.

7 Tārīkh Dimishq, part 7, p.88

8 Sunanut-Tirmidhī, kitāb: صفة القيامة والرقائق والورع Ḥadīth: 2459

## **A False Notion**

There are many people who say, ‘I have a strong urge to do something unlawful and it has been bothering me throughout the week, hence in order to get the sin out of my mind and find peace, I should commit the sin. After committing the sin, I will feel at ease, and my mind will be free from the sin.’

But for how long will one feel at ease? One will feel fine for one or two weeks at the most, after which the urge will return; and then the same cycle will repeat itself. Remember, every time a person satisfies his nafs, he is making his nafs stronger. The next time the nafs has an urge to sin, it will be stronger than the previous time and more difficult to fight.

Similarly, every time one opposes his nafs, his nafs becomes weaker and the next urge to sin will be weaker. If one opposes it again, the following urge will be even more weaker, and so on. Thus, the only way to subjugate the nafs is to oppose it. The more we oppose the nafs, the more it will excel and become an-nafsul-lawwāmah; and after becoming an-nafsul-lawwāmah, it will then become an-nafsul-muṭma’innah, inshā’allāh.

## **How to Increase our Strength**

One thing we have understood is that the success of this world and the Hereafter lies in bringing Dīn into our lives. Dīn will come into our lives by us subjugating our nafs and making it submit to the Commands of Allāh ﷻ. If our nafs does not submit to the Commands of Allāh ﷻ, we will never be able to follow the whole Dīn of Allāh ﷻ. And in order to subjugate the nafs, we must strengthen within ourselves the ability to oppose the nafs. This can be done by adhering to two things:

## 1. Remembering Allāh ﷻ in abundance

Allāh ﷻ says,

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٦٦﴾

*O you who believe! Remember Allāh in abundance. (33:41)*

Allāh ﷻ did not only command us to remember Him; rather He commanded us to remember Him in abundance.

There are various methods of remembering Allāh ﷻ, from which every Muslim should adopt at least the following three:

### a. *Recitation of the Glorious Qur'ān*

This is the best form of remembering Allāh ﷻ. Hence, we should resolve to recite a portion from the Glorious Qur'ān daily, beginning from Sūratul-Fātiḥah until the end, even if it takes a few months. This practice should not be restricted to the month of Ramaḍān; it should be for every day of our lives. If we are able to recite one juz daily, then alḥamdulillāh. If we are unable to recite a full juz, let us recite three quarters of a juz. If not three quarters, then a half. If not a half, then a quarter which most of us should be able to manage. And if we are unable to even manage a quarter, then at least one rukū'. Even then, if that is too difficult, then at the very least a few āyāt.

We should sit with the intention of reciting at least a few verses, and if we feel inclined to recite more, then we should recite more. If not, then after reciting the few verses, say to Allāh ﷻ, 'O Allāh! I was not deserving of being granted the honour of reciting even these few verses from Your Glorious Book. But You granted me the honour; hence I am grateful to You.' Allāh ﷻ states,

## لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

*If you are grateful, I shall increase you (in My Favours upon you)... (14:7)*

In light of this verse, we can hope that if we carry out a small deed and thereafter express gratitude to Allāh ﷻ for granting us the tawfīq to carry it out, Allāh ﷻ will grant us the tawfīq to do more, inshā'allāh. These few verses will become one rukū' and the one rukū' will become a quarter, which will then become a half, then three quarters and then a full juz; and one will inshā'allāh go beyond a juz too. I know many young people who were far away from reciting the Glorious Qur'ān but followed this advice by starting with just a few verses. They are now reciting a juz daily or even more with their other adhikār, despite being non-Ḥuffāz.

Let us therefore make a firm resolution to recite the Glorious Qur'ān daily beginning with whatever amount we are able to. However, the ultimate aim for non-Ḥuffāz should be to recite at least one juz and for Ḥuffāz three juz.

Alongside this daily recitation, we should try to recite Sūrah Yā Sīn every morning, preferably straight after the Fajr ṣalāh so that we have a fixed time for reciting it. Similarly, between the Maghrib ṣalāh and retiring to bed, we should recite both Sūratul-Mulk and Sūrah Alif-Lām-Mīm Sajdah. Finally, we should recite Sūratul-Kahf every Friday. If reciting the whole sūrah is too difficult, then begin with reciting just one rukū'.

### *b. Tasbīḥāt*

We should read the following tasbīḥāt daily:

1. 100 x Kalimah Ṭayyibah.

2. 100 x Istighfār. The shortest formula of istighfār is:

أَسْتَغْفِرُ اللَّهَ

*I seek forgiveness from Allāh*

3. 300 x Ṣalāt ‘alan-Nabī ﷺ (Durūd Sharīf). The shortest formula of durūd sharīf is:

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

*May Allāh send His Special Mercy and Peace upon him  
(Rasūlullāh ﷺ).*

It will take approximately fifteen minutes to recite these tasbīhāt. It is best to recite them with wuḍū whilst in the masjid or on the muṣallā at home whilst facing the qiblah. However, if one does not have time for this, he should complete the tasbīhāt whilst walking to the shop, workplace, school, home, etc.

c. *Masnūn Supplications (Supplications of Nabī ﷺ)*

One should recite as many masnūn supplications as possible on their occasions or times, e.g. before and after eating, before entering the lavatory and after leaving the lavatory, before sleeping and upon awakening etc. At the same time, one should make an effort to learn more masnūn supplications.

Dhikr is the simplest of all ‘ibādāt. When one is engaged in dhikr, Mercies of Allāh ﷻ descend and Allāh ﷻ opens the doors to success of this world and the Hereafter. Since it is the key to every success, Allāh ﷻ has made it the most easy ‘ibādah. Although it is best to engage in dhikr in the state of wuḍū, a person can engage without wuḍū too, so much so that even in the state of janābah (major impurity). One does not have to

be in the masjid, nor face the qiblah to do dhikr. A person can make dhikr anywhere (except in the lavatory) in any situation, and is able to choose from so many formulae of dhikr that our Beloved Nabī ﷺ has taught.

## **2. Abstain from wrong company and wrong environments, and stay in good company and good environments**

Try to spend as much time as possible in good environments, such as the masjid or ones own home. Whilst staying in good environments, one should also make an effort to stay in good company. One may be in the good environment of his home, but he may be engaged in looking at unlawful things on his mobile phone, hence the company is not good. One may be sitting in the masjid but with the wrong sort of people. Similarly, one may be with a good person but in a bad place. Thus, the company and environment both have to be right. If out of necessity we are compelled to adopt the wrong company or go into a wrong environment, then in order to remove the negative effects, we should spend the same amount of time afterwards in good company and a good environment.

One who does these two things - dhikr in abundance and adopting good company in good environments - will soon feel that ‘Yes, I can challenge my nafs! I can put up a fight!’ In the initial stages, he may fail a few times, but if he continues with these two things, then the realisation that he can put up a fight and overpower his nafs will remain. If these two things continue, then his spiritual stamina will increase and a time will come when he will begin to overpower his nafs. When we begin to oppose and overpower our nafs, then slowly and gradually, our nafs will excel from being an-nafsul-ammārah to an-nafsul-lawwāmah, and from an-nafsul-lawwāmah to an-nafsul-muṭma’innah. Once the nafs becomes an-nafsul-muṭma’innah, that

means we have subjugated our nafs. Once we have subjugated our nafs, if we analyse the twenty-four hours of our daily lives by doing muḥāsabah (self-assessment), we will find that everything we do each day is according to the Pleasure of Allāh ﷻ. This is why our Beloved Nabī ﷺ said,

الْكَيْسُ مَنْ دَانَ نَفْسَهُ

*The intelligent one is he who subjugates his nafs...<sup>9</sup>*

The one who controls his nafs is the clever person because he will be in a position to strive for that life which is to come after death. May Allāh ﷻ grant us the tawfīq to subjugate our nafs and become from amongst the clever ones who strive for the life Hereafter, and thereby acquire the everlasting success of Jannah. Āmīn.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَيَّ نَبِيِّنَا مُحَمَّدٍ  
وَعَلَىٰ آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

---

9 Ibid

## References

- Al-Bukhārī, Muḥammad ibn Ismā'īl ؒ, *Ṣaḥīḥul-Bukhārī*. Cairo, Egypt: Dārut-Ta'şīl, 1433 AH/2012
- Abū Dāwūd, Sulaymān ibnul-Ash'ath ؒ, *Sunan Abī Dāwūd*. Cairo, Egypt: Dārut-Ta'şīl, 1436 AH/2015
- At-Tirmidhī, Muḥammad ibn 'Īsā ؒ, *Sunanut-Tirmidhī*. Cairo, Egypt: Dārut-Ta'şīl, 1435 AH/2014
- Ibn Mājah, Muḥammad ibn Yazīd ؒ, *Sunan Ibn Mājah*. Cairo, Egypt: Dārut-Ta'şīl, 1435 AH/2014
- Ibn 'Asākir, 'Alī ibnul-Ḥasan ؒ, *Tārīkh Dimishq*. Damascus, Syria: Dārul-Fikr, 1415 AH/1995