

PURE
WORSHIP
THE FULFILLED RIGHT
— OF —
ALLAH
ALONE

Compiled by Abū Muhammad Yaḥyā

Pure Worship: The Fulfilled Right of Allah Alone

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Introduction

Pure Worship: The Fulfilled Right of Allah Alone

All praise is due to Allah, the Lord of all that exists. May peace and blessings be upon the final Prophet Muhammad, his family, his companions, and all those who follow them upon the path of Tawḥīd and Ikhḷāṣ until the Day of Judgment.

This book, Pure Worship: The Fulfilled Right of Allah Alone, was compiled to reaffirm and restore the most foundational reality of human existence: that Allah alone is worthy of all worship, and that pure, undivided worship is His exclusive right, a right that no soul can afford to neglect. "And I did not create jinn and mankind except to worship Me." (Sūrah adh-Dhāriyāt 51:56)

The scholars of Tafsīr explain this āyah with clarity: to worship Me alone, with no partners or rivals. Thus, the reason for our existence is not worldly gain, status, or pleasure, but to realize Tawḥīd in its truest form — through pure worship (‘ibādah khālīṣah) and through devoting the heart, tongue, and limbs to Allah.

This reality demands that we begin with the very essence of faith: belief in the heart (Qawl al-Qalb) and its actions (A‘māl al-Qalb). This is the starting point of the believer’s journey. Without Qawl al-Qalb — the inner acknowledgment of Tawḥīd, Prophethood, and the unseen — there is no Imān, no Islām, and no salvation.

"The Bedouins say, 'We have believed.' Say: You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts." (Sūras al-Hujrāt 49:14)

The Statement and Action of the Heart:

Imān, according to Ahl al-Sunnah wal-Jamā‘ah, is composed of Qawl al-Qalb (the statement of the heart), ‘Amal al-Qalb (the action of the heart), Qawl al-Lisān (statement of the tongue) and ‘Amal al-Jawāriḥ (action of the limbs). Without the inner belief, the outward statements and actions are hollow. The hypocrite says the Shahādah, but denies it in his heart; the true believer says it, acts upon it, and confirms it with conviction in the heart.

"...They say with their mouths what is not in their hearts..." (Sūras al-Faṭḥ 48:11)

Hence, the statement of the heart (Qawl al-Qalb) is the foundation of all acts of worship. It is the internal affirmation that Lā ilāha illa Allāh is the truth, that Muhammad صلى الله عليه وسلم is His Messenger, and that the unseen realities of the Hereafter, Qadar, Angels, and Divine Revelation are all true.

But this belief must stir the heart into movement. This is where *ʿIbādāt al-Qulūb* (acts of worship of the heart) come in: *Tawakkul* (reliance), *Khawf* (fear), *Rajāʾ* (hope), *Mahabbah* (love), *Shukr* (gratitude), *Khushūʿ* (humility), *Ikhhlās* (sincerity), and more. These are not mere emotions — they are worship, and they are often greater in Allah's sight than the worship of the limbs.

Ibn al-Qayyim رحمه الله said: "The actions of the limbs, without the actions of the heart, are like a body without a soul." (*Madārij al-Sālikīn*)

This book will journey through the heart-based worship, linking it directly to the obligation of purifying *Tawḥīd*, removing *Zulm* (injustice, transgression, and *Shirk*) from our souls, and restoring the true right of Allah — to be worshipped alone, with sincerity, love, and submission. "It is those who believe and do not mix their belief with *zulm* — they are those who will have security and will be rightly guided." (*Sūras al-Anʿām* 6:82)

The Prophet صلى الله عليه وسلم clarified that "*Zulm*" here means *Shirk*, the greatest injustice. And so the path of purification (*tazkiyah*) must begin with sincere *Tawḥīd*, rooted in the heart, expressed on the tongue, and manifested through worship.

This book is not a theoretical treatise. It is a call to the heart to return to its Master. A call to examine ones true belief and sincerity. Have I purified myself from all forms of *shirk*, *riyāʾ*, doubt, pride, and disobedience? It is a roadmap to loving Allah, trusting Him, fearing Him, longing for Him, and worshipping Him as He deserves.

"And they were not commanded except to worship Allah, being sincere to Him in religion, inclining to truth..." (*Sūrah al-Bayyinah* 98:5)

This is the declaration of a believer whose worship is pure, sincere, and complete.

"Say: Indeed, my prayer, my sacrifice, my life and my death are for Allah, the Lord of the worlds." (*Sūrah al-Anʿām* 6:162)

May Allah make this work a means of purification, sincerity, revival of *Tawḥīd*, and a witness for us on the Day of Judgment. May He grant us hearts that affirm the truth and act upon it, tongues that remember Him, limbs that obey Him, and intentions that are solely for Him alone, Ameen.

Compiled by: Abu Muhammad Yahyá

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Pure Worship: The Fulfilled Right of Allah Alone

The Purpose of Existence

What Comes First: Emaan or Ikhlas?

Statements of the Heart (Qawl al-Qalb - قول القلب) in Islam

Actions of the Heart (‘Ibādāt al-Qulūb عِبَادَاتُ الْقُلُوبِ) in Islam

The Distinction Between:

Qawl al-Qalb (قَوْلُ الْقَلْبِ) & ‘Ibādāt al-Qulūb (عِبَادَاتُ الْقُلُوبِ)

Zulm (Oppression), Transgression and Wrongdoing

The Purpose of Existence

The purpose of our creation is a divine reality that defines our entire being: to worship Allah alone in truth and sincerity. It is the one aim for which the heavens and earth were established, and it is the very objective of every Messenger sent.

Allah says: "And I did not create the jinn and mankind except to worship Me." (Sūrah adh-Dhāriyāt 51:56)

Ibn Kathīr رحمه الله said in his tafsīr of this verse: "Meaning: to command them to worship Him, not that He needed them. And whoever obeys Allah, He will reward them, and whoever disobeys, He will punish them. He is not in need of them." Allah says: "And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid ṭāghūt (false gods).'" (Sūrah an-Naḥl 16:36).

This is the consistent message of all the Prophets — that the purpose of life is to direct all acts of worship, internal and external, solely to Allah. The greatest command is: Worship Allah alone, and the greatest prohibition is: Do not associate partners with Him.

The Prophet ﷺ said: "The right of Allah over His slaves is that they worship Him and do not associate anything with Him." (al-Bukhārī, 2856, Muslim, 30)

Shaykh al-Islām Ibn Taymiyyah رحمه الله said: "The essence of Islām is worshipping Allah alone without any partner. This is the meaning of Lā ilāha illa Allāh, and it is the foundation of all revelation." (Majmū' al-Fatāwā, 10/342)

The Salaf understood this purpose clearly. Al-Ḥasan al-Baṣrī رحمه الله said: "I wonder at people who seek the worldly life that was guaranteed for them, and abandon the worship of Allah which was demanded of them."

Imām Ibn al-Qayyim رحمه الله stated: "The Qur'an from beginning to end is about Tawḥīd: its knowledge and its application. The stories are examples of the people of Tawḥīd and the people of Shirk. The laws are to establish Tawḥīd. And the Hereafter is the reward for Tawḥīd and punishment for Shirk." (Miftāḥ Dār al-Sa'ādah)

Thus, the very **meaning of life** is to affirm and fulfill this right of Allah — **the right to be worshipped alone**. Everything else in life is secondary. Worship is not confined to rituals; it encompasses every act of love, fear, reliance, obedience, and humility that is offered sincerely for the sake of Allah.

"Say, indeed my prayer, my sacrifice, my life and my death are for Allah, Lord of the worlds." (Sūrah al-An'ām 6:162)

What Comes First: Imān or Ikhhlāṣ?

A foundational question arises for those who wish to purify their worship and strengthen their faith: What comes first—Imān or Ikhhlāṣ? Is it belief that gives rise to sincerity, or is sincerity the condition for belief to take root?

The answer, as with many deep questions in the religion, lies in understanding the interwoven relationship between the statement of the heart (Qawl al-Qalb) and the purity of intention (Ikhhlāṣ).

Imām Ibn Rajab رحمه الله explained: “Ikhhlāṣ is the soul of all actions. If the soul is missing, the body is dead.” Likewise, if a person does not have Ikhhlāṣ, even the loftiest acts—prayer, fasting, or even martyrdom—are void in the Sight of Allah.

However, sincerity cannot exist in a vacuum. Ikhhlāṣ rests upon knowledge, and knowledge rests upon conviction. Thus, the first seed planted in the heart must be Imān, which affirms the truth of Islam, the Oneness of Allah, the Finality of Prophethood, and the truth of the unseen. Allah says: “Say, if you hide what is in your hearts or reveal it, Allah knows it. And He knows what is in the heavens and what is in the earth. And Allah is over all things competent.” (Sūrah Āl ‘Imrān 3:29)

This Imān then gives rise to the inner awe, fear, hope, and Ikhhlāṣ that fuels the slave’s acts of worship. So Imān is first in origin, and Ikhhlāṣ is the fruit that grows from it. But once this fruit appears, it becomes a condition for the validity of that very Imān.

The Prophet ﷺ said: “Indeed Allah does not accept any deed except that which is purely for Him, and seeking His face.” (Sunan an-Nasā’ī, 3140)

Shaykh al-Islām Ibn Taymiyyah رحمه الله stated: “Sincerity (Ikhhlāṣ) is not simply to do something outwardly for Allah. It is to believe internally that none has the right to be worshipped but Him, and to act on that belief.” (al-Fatāwā al-Kubrā, 2/374)

So what comes first? Imān gives birth to Ikhhlāṣ, but Ikhhlāṣ is what preserves and perfects Imān. Without Ikhhlāṣ, Imān is exposed to decay. Without Imān, Ikhhlāṣ is undefined.

The correct understanding is that they grow together in harmony, like roots and fruit—one nourishing the other. Every believer must strive to strengthen his belief and purify his intention, for it is only through the union of these two that true ‘Ubūdiyyah (servitude) to Allah is attained.

May Allah purify our hearts with true belief and clothe our actions in pure sincerity.

Statements of the Heart (Qawl al-Qalb - قول القلب) in Islam

The Statements of the Heart (Qawl al-Qalb) refer to the beliefs, affirmations, and knowledge that reside in the heart—the core of a person’s faith and spiritual state. It is a fundamental aspect of Iman (faith) and is closely connected to the Actions of the Heart (A’mal al-Qalb).

Definition of Qawl al-Qalb

Qawl al-Qalb refers to the heart’s acknowledgment and firm conviction in the truth of Islam. It is the internal statement that a person makes in their heart, affirming belief in Allah, His Messenger ﷺ, and the fundamental principles of faith.

Difference Between Qawl al-Qalb and Qawl al-Lisan

Qawl al-Qalb (Statement of the Heart): The internal belief in the truth of Islam.

Qawl al-Lisan (Statement of the Tongue): The verbal declaration of faith, such as saying the Shahadah (testimony of faith).

True faith begins with the heart, but verbal testimony is also required for a person to be considered a Muslim in worldly matters.

The Relationship Between Qawl al-Qalb and Iman

Islamic scholars define Iman (faith) as having three essential components:

1. Qawl al-Qalb (Statement of the Heart) – Internal belief and affirmation.
2. Qawl al-Lisan (Statement of the Tongue) – Declaring faith verbally (e.g., Shahadah).
3. A’mal al-Qalb wal-Jawarih (Actions of the Heart and Limbs) – Acting upon faith through worship, good deeds, and avoiding sins.

Without Qawl al-Qalb, a person is not truly a believer, even if they say the Shahadah with their tongue. Hypocrites (Munafiqoon), for example, declare faith outwardly but do not believe in it internally.

Examples of Statements of the Heart

The following are core beliefs that a person must affirm in their heart:

Belief in Allah’s Oneness (Tawheed) and that He alone is worthy of worship.

Belief in the Prophethood of Muhammad ﷺ and that he is the final Messenger.

-Belief in the Qur'an as the divine word of Allah.

Belief in the Angels, the Day of Judgment, Divine Decree (Qadar), and all pillars of Iman.

Belief in Paradise and Hellfire as real and eternal destinations.

Conviction that Islam is the only true religion and the path to salvation.

The Importance of Qawl al-Qalb

- It is the foundation of Iman—without it, external acts are meaningless.
- It distinguishes true believers from hypocrites and disbelievers.
- It affects a person's sincerity (Ikhlas) and purity of worship.
- It is the starting point for transformation—once the heart accepts faith, the limbs will follow in obedience.

Strengthening Qawl al-Qalb

To ensure the heart's statements are firm and sincere, a believer should:

-Increase knowledge of Allah and His names and attributes.

Ponder upon the Qur'an and the signs of Allah in creation.

Regularly engage in Dhikr (remembrance of Allah) and seek His guidance.

Avoid doubts and misleading ideologies that weaken conviction.

Make sincere dua for steadfastness in faith.

Conclusion

Qawl al-Qalb is the internal declaration of faith that forms the core of Iman. It must be followed by verbal testimony and righteous actions to complete one's faith. A sound heart, full of firm belief, sincerity, and submission to Allah, is the key to success in this world and the Hereafter.

Actions of the Heart (‘Amal al-Qalb – عمل القلب)

The Actions of the Heart (‘Amal al-Qalb) refer to the internal spiritual states, emotional responses, and volitional movements that fuel the outward deeds of a believer. They are not physical actions, yet they are more essential than them. These inward actions—such as love, fear, hope, sincerity, and reliance—are the soul of worship and the foundation of true faith (Imān). Without them, external acts may become hollow, ritualistic, or even hypocritical.

Definition of ‘Amal al-Qalb

‘Amal al-Qalb encompasses the emotional, volitional, and spiritual responses of the heart toward Allah and His commands. It includes states such as love (maḥabbah), fear (khawf), hope (rajā’), trust (tawakkul), sincerity (ikhhlās), repentance (tawbah), patience (ṣabr), and gratitude (shukr). These actions are obligatory elements of Imān and serve as its engine and compass.

The Prophet ﷺ said: “Indeed, Allah does not look at your bodies or your forms, but He looks at your hearts and your deeds.” (Ṣaḥīḥ Muslim, 2564)

Difference Between ‘Amal al-Qalb and ‘Amal al-Jawāriḥ

‘Amal al-Qalb: Inner acts of devotion such as sincerity, trust, fear, and love,

‘Amal al-Jawāriḥ: Outward physical acts such as prayer, fasting, zakāh, and hajj.

A righteous deed without an action of the heart becomes lifeless. Ikhhlās gives meaning to charity, just as khushū‘ gives soul to the ṣalāh. The limbs obey when the heart submits.

The Relationship Between ‘Amal al-Qalb and Imān

The scholars of Ahl al-Sunnah wal-Jamā‘ah unanimously affirm that Imān consists of:

1. Qawl al-Qalb: Belief and affirmation in the heart.
2. Qawl al-Lisān: Verbal testimony (e.g., the Shahādah).
3. Amal al-Qalb: Emotional and spiritual submission to Allah.
4. Amal al-Jawāriḥ: Outward physical deeds.

The heart is the commander of the body. When it is sound, the limbs act in righteousness. When it is corrupt, outward acts lose their value—even if performed perfectly.

“Verily in the body is a piece of flesh. If it is sound, the whole body is sound. If it is corrupt, the whole body is corrupt. Truly, it is the heart.” (Bukhārī and Muslim)

Examples of ‘Amal al-Qalb

- Tawakkul (توكل) – Trusting Allah entirely while taking the lawful means.
- Ikhlāṣ (إخلاص) – Performing all actions solely for Allah’s sake.
- Khawf (خوف) – Fearing Allah’s punishment and displeasure.
- Rajā’ (رجاء) – Hoping in Allah’s mercy and reward.
- Maḥabbah (محبة) – Loving Allah and preferring Him above all else.
- Ṣabr (صبر) – Remaining steadfast in worship, and patient through trials.
- Shukr (شكر) – Expressing gratitude through the heart, tongue, and actions.
- Tawbah (توبة) – Sincerely repenting and returning to Allah after sin.
- Ridhā (رضا) – Being content with Allah’s decree.
- Khushū’ (خشوع) – Deep humility, especially in prayer and supplication.

The Importance of ‘Amal al-Qalb

- It is the essence and root of worship, while outward actions are the branches.
- It defines the value and acceptance of outer deeds.
- It distinguishes the righteous believers from the hypocrites.
- It is rewarded even without physical action, if the heart is sincere.
- It is a shield against hypocrisy and insincerity.

A person may be prevented from performing outward good due to illness or inability, but if their heart is sincere and firm upon tawakkul, love, and sabr—they are rewarded as if they had acted.

Manifestation in Outward Behavior

Though unseen, actions of the heart inevitably shape what is seen:

- Love of Allah leads to devotion, prayer, and remembrance.
- Hope in Allah drives charity, *du‘ā’*, and continuous striving.
- Fear of Allah curbs sin, inspires repentance, and nurtures caution.
- Sincerity ensures that even hidden deeds are done with excellence.

The stronger the actions of the heart, the purer and more consistent a believer’s outward worship becomes.

Conclusion

The Actions of the Heart are the true essence of faith. They give meaning to deeds, purify intentions, and draw the believer nearer to Allah. No action is truly righteous unless it springs from a heart that submits, loves, fears, and relies upon Allah.

“The Day when neither wealth nor children will benefit, except one who comes to Allah with a sound heart (qalb salīm).” [Sūrah al-Shu‘arā’ 26:88–89]

Let every believer cultivate and guard these inner acts, for the heart is the battlefield of sincerity, and it is with the heart that the journey to Allah begins and ends.

The action (worship) of the heart (‘Ibādāt al-Qulūb عِبَادَاتُ الْقُلُوبِ) Explained

1. Ikhlas (إخلاص) – Sincerity:

Performing all acts of worship purely for Allah’s sake, without seeking praise or recognition.

Definition Of Ikhhlāṣ (إِخْلَاص)

Linguistically:

“Ikhhlāṣ” comes from the root خ-ل-ص, which means to purify or to make something free from impurity or mixture.

Technically:

Ikhhlāṣ is to single out Allah alone in one’s intentions in all acts of worship, seeking only His pleasure, and not mixing that intention with any desire for the praise of people, reputation, or worldly benefit.

Ibn al-Qayyim رحمه الله said: “Ikhhlāṣ is to purify the heart from every blemish that mars it, such as showing off (riyā’), seeking praise, or fear of blame.” (See Madarij al-Salikin, 2/91)

Ikhhlāṣ In The Qur’ān:

Purpose of Creation:

"And I did not create the jinn and mankind except to worship Me." Surah adh-Dhāriyāt (51:56)

Tafsir: Ibn Jarir and Ibn Kathir both explain that the meaning is "to worship Me alone, without associating any partners with Me." So the very purpose of our existence is to worship Allah alone with sincerity.

Command to Worship with Sincerity:

"And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth..." Surah al-Bayyinah (98:5)

Tafsir: This āyah is a foundational proof that all acts of worship must be done with sincerity (ikhhlāṣ) and tawḥīd, rejecting shirk and any other intentions.

Allah only accepts deeds done with Ikhhlāṣ:

"Whoever desires the harvest of the Hereafter – We increase for him in his harvest. And whoever desires the harvest of this world – We give him thereof, but there is not for him in the Hereafter any share." Surah ash-Shūrā (42:20)

Reflection: Deeds done seeking Allah's pleasure (akhirah) are rewarded eternally. Deeds done for the world (status, fame, praise) may get their reward in dunya, but nothing in the Hereafter.

Ikhhlāṣ In The Sunnah:

Hadith of Intentions:

"Indeed, actions are only by intentions, and every person will have only what he intended..." Bukhari (1), Muslim (1907)

Explanation by the Salaf: This hadith is the foundation of sincerity. Ibn Rajab al-Hanbali رحمه الله said: "This hadith is one of the foundational hadiths of Islam... it shows that every deed is judged according to the sincerity and correctness of the intention." (Jami' al-'Uloom wal-Hikam)

Three people first judged on the Day of Judgment:

The Prophet ﷺ said: A man who learned knowledge and taught it, and recited Qur'an... a man who gave in charity... and a man who fought in jihad – all were shown the Hellfire because they did it for show, not for Allah. Sahih Muslim (1905)

Lesson: Even great acts (Qur'an, teaching, martyrdom) are not accepted without ikhlāṣ. This hadith is one of the strongest proofs of the danger of riya' (showing off).

Allah does not accept except what is sincere:

The Prophet ﷺ said: "Indeed Allah does not accept any deed except that which is purely for Him, and seeking His face." Sunan an-Nasa'i (3140), authenticated by al-Albani

Statements Of The Salaf

Sufyān ath-Thawrī (d. 161H) رحمه الله

"I have never dealt with anything more difficult than my intention. It keeps changing on me."

This shows even the greatest scholars and worshipers of the Salaf constantly worked on their sincerity and considered it a lifelong battle.

Ibn al-Qayyim رحمه الله “Deeds without sincerity are like a traveler carrying sand – it only burdens him and brings no benefit.” (al-Fawā'id)

Al-Fuḍayl ibn 'Iyāḍ رحمه الله

“The deed is not accepted unless it is:

1. Sincere – for Allah alone, and
2. Correct – in accordance with the Sunnah.” Then he recited: “So whoever hopes for the meeting with His Lord – let him do righteous deeds and not associate anyone in the worship of his Lord.” — Surah al-Kahf (18:110)

Dangers Of Lacking Ikhlaṣ (Riyā’):

Riyā’ (showing off) is a minor shirk

The Prophet ﷺ said: “The thing I fear most for my ummah is minor shirk.” They asked, “What is minor shirk, O Messenger of Allah?” He said, “Riyā’ – showing off.” Musnad Ahmad (23630), Sahih

Fruits Of Ikhlaṣ

1. Acceptance of deeds by Allah

“Indeed, Allah accepts only from the righteous (muttaqīn).” — Surah al-Mā'idah (5:27)

2. Barakah (blessing) in one’s life and deeds

Ikhlaṣ brings secret help from Allah. A sincere act, even small, may outweigh thousands of deeds done without sincerity.

3. Tranquility of the heart

The sincere person is not shaken by people’s praise or criticism – his goal is Allah.

4. Protection from Shayṭān

“Indeed, My servants – you will have no authority over them, except those who follow you of the deviators.” Surah al-Ḥijr (15:42)

Elsewhere, Shayṭān says: “Except Your sincere servants (al-mukhlisīn).” — Surah Ṣād (38:83) Therefore, Ikhlaṣ protects you from Shayṭān’s whispers.

Practical Ways To Develop Ikhlaṣ:

1. **Make constant muraqabah (watchfulness) of Allah** Remind yourself: “Allah sees my heart and my deeds.”
2. **Hide your good deeds when possible** Just like sins are done in secret, let some acts of worship also be secret between you and Allah.
3. **Make du‘ā for sincerity** The Prophet ﷺ used to say: “O Allah, I seek refuge in You from associating anything with You knowingly, and I seek Your forgiveness for what I do unknowingly.” — Ahmad (27830)
4. **Be careful of the love of praise** Ibn al-Qayyim said: “Loving praise is a sign of insincerity and hypocrisy.”
5. **Renew your intention regularly** At the beginning, middle, and end of every act. Ask yourself: “Why am I really doing this?”

CONCLUSION

Ikhlaṣ is the essence of all worship. It’s the foundation without which the greatest of deeds are rendered void. It is a hidden act of the heart that only Allah knows – and only He rewards for it.

"Say: Indeed, my prayer, my sacrifice, my life, and my death are for Allah, Lord of the worlds." Surah al-An‘ām (6:162)

2. Mahabbah (محبة) – Love of Allah

Loving Allah above all else, which drives obedience and devotion.

3. Khawf (خوف) – Fear of Allah

Having a reverential fear of Allah that prevents sin and motivates righteousness.

4. Raja’ (رجاء) – Hope in Allah

Hoping for Allah’s mercy, forgiveness, and reward while doing good deeds.

5. Tawakkul (توكل) – Reliance on Allah

Trusting and depending on Allah in all matters while taking lawful means.

6. Tawbah (توبة) – Repentance

Returning to Allah with regret over sins, seeking forgiveness, and resolving not to repeat them.

7. Sabr (صبر) – Patience

Enduring hardships, staying steadfast in obedience, and restraining from sin.

8. Shukr (شكر) – Gratitude

Recognizing and appreciating Allah's blessings with words and actions.

9. Rida (رضا) – Contentment with Allah's Decree

Being pleased with Allah's decisions, whether they appear favorable or difficult.

10. Khashyah (خشية) – Reverential Awe

A deep awareness of Allah's greatness that leads to humility and devotion.

11. Dhikr (ذكر) – Remembrance of Allah

Constantly remembering Allah with the heart, tongue, and actions.

12. Husn al-Dhann (حسن الظن بالله) – Having a Good Opinion of Allah

Believing that Allah's mercy, wisdom, and justice are always in the best interest of His servants.

13. Tawadu' (تواضع) – Humility

Recognizing one's dependence on Allah and not feeling superior to others.

14. Khushu' (خشوع) – Humility in Worship

A deep sense of humility and presence of heart during acts of worship.

15. Zuhd (زهد) – Detachment from Worldly Pleasures

Not being overly attached to material possessions or worldly status.

16. Wara' (ورع) – Cautious Piety

Avoiding doubtful matters and staying away from anything that could lead to sin.

17. Al-Inabah (الإنابة) – Turning to Allah

Constantly returning to Allah in all situations with devotion and submission.

18. Al-Haya' (الحياء) – Modesty and Shyness before Allah

Being ashamed of sinning due to a deep awareness of Allah's presence.

19. Sidq (صدق) – Truthfulness

Being truthful in speech, intentions, and actions for the sake of Allah.

20. Rahmah (رحمة) – Mercy and Compassion

Having a soft heart toward others and treating them with kindness.

21. Ghira (غيرة) – Protective Jealousy for Faith

Feeling protective over Islam and hating anything that goes against its principles.

22. Al-Inqiyad (الانقياد) – Submission to Allah

Willingly submitting to Allah's commands without resistance.

23. Al-Istislam (الإستسلام) – Surrender to Allah

Giving up one's desires and fully surrendering to Allah's will.

24. Al-Yaqin (اليقين) – Certainty in Faith

Having unshakable belief in Allah, His promises, and the unseen.

25. Al-Raghbah (الرغبة) – Longing for Allah

Desiring closeness to Allah and striving to attain His pleasure.

26. Al-Rahbah (الرهبه) – Dread of Allah's Punishment

A deep fear of falling into sin and facing Allah's punishment.

27. Al-Ta'zim li Amrillah (التعظيم لأمر الله) – Veneration of Allah's Commands

Holding Allah's commands in the highest regard and treating them with the utmost respect.

28. Al-Ta'alluq billah (التعلق بالله) – Clinging to Allah

Depending on Allah completely for guidance, support, and strength.

29. Al-Ghina billah (الغنى بالله) – Feeling Rich with Allah

Finding sufficiency in Allah and not relying on people or material wealth.

30. Al-Wala' (الولاء) – Loyalty for the Sake of Allah

Loving and supporting those who follow Allah's path.

31. Al-Bara' (البراء) – Disavowal for the Sake of Allah

Distancing oneself from disbelief, falsehood, and anything that displeases Allah.

32. Al-Muraqabah (المراقبة) – Awareness of Allah's Watchfulness

Being conscious that Allah sees and knows everything one does.

33. Al-Tafakkur (التفكير) – Contemplation of Allah's Signs

Reflecting on Allah's creation, power, and wisdom.

34. Al-Tadabbur (التدبر) – Deep Reflection on the Qur'an

Pondering over the meanings of the Qur'an and applying its guidance.

35. Al-Hilm (الحلم) – Forbearance and Gentleness

Remaining calm and composed, even in difficult situations.

36. Al-'Afw (العفو) – Forgiveness

Willingly forgiving others and seeking Allah's forgiveness.

37. Al-Sakina (السكينة) – Tranquility and Inner Peace

A deep sense of peace that comes from trusting Allah.

38. Al-Ihsan (الإحسان) – Excellence in Worship

Worshipping Allah as if you see Him, knowing that He sees you.

39. Al-'Adl (العدل) – Justice and Fairness

Being just and fair in all dealings, even against oneself.

40. Al-Nasihah (النصيحة) – Sincere Advice

Wanting good for others and advising them sincerely.

41. Al-Ithar (الإيثار) – Selflessness

Preferring others' needs over one's own for the sake of Allah.

42. Al-Wafa' (الوفاء) – Loyalty and Fulfillment of Promises

Keeping one's word and fulfilling obligations with sincerity.

43. Al-Hurriyah al-Batiniyyah (الحرية الباطنية) – Inner Freedom

Being free from attachment to worldly desires and focusing on Allah.

44. Al-Zuhd al-Haqiqi (الزهد الحقيقي) – True Asceticism

Living in the world but keeping the heart detached from materialism.

45. Al-Istighna' (الإستغناء) – Independence from Creation

Relying on Allah alone without needing praise or approval from people.

46. Al-Wad' (الوضع) – Humbleness

Lowering oneself before Allah and not being arrogant.

47. Al-Du'a min al-Qalb (الدعاء من القلب) – Heartfelt Supplication

Making dua sincerely from the depths of the heart.

48. Al-Tahabbub ilallah (التحبيب إلى الله) – Seeking to Endear Oneself to Allah

Doing extra acts of worship to earn Allah's love.

49. Al-Hifdh al-'Ahd (حفظ العهد) – Keeping Covenants with Allah

Remaining true to one's commitment to faith and obedience.

50. Al-Mahabbah fillah (المحبة في الله) – Loving for Allah's Sake

Loving others purely for the sake of Allah, not for personal benefit.