



(15) The means for self reformation

A- Self examination.

B- To make a pledge not to commit sins.

A- Self examination.

Self examinations means to look into oneself and to be sincere in the diagnosis of the disease which affects the Iman, the treatment of others and the ethics of the Muslim. The Muslim also needs to examine the different body parts including: the tongue, the eyes, the ears, the stomach, the private parts, and the brain.

The Muslim needs to ask himself if these parts are on the right path. If they are not, then the Muslim needs to find the proper treatment for his shortcomings so that they can be dealt with swiftly.

Allah (SWT) says: “Nay, man will be evidence against himself, Even though he were to put up his excuses.” (Al – Qhiyamah, 9-10).

The wise person is the one who examines himself honestly and openly. In the Hadith **the Prophet (PBUH) said:** “the intelligent is the one who accuses himself and prepares for the after death. On the other hand, the ignorant is the one



who follows his desires and deceives himself by wishful thinking.” (At – Termezih, 2459).

Allah (SWT) has implanted in each human being a scale of nature which the person can resort to when in confusion.

In the Hadith narrated by Wabith Ibn Ma’bad **he said:** “I came to the Prophet (PBUH), and he said, ‘did you come to ask me about Al-bir?’ And I said: yes. The Prophet then said, ‘ask your heart, Al-bir is what your makes you tranquility in your heart. And the evil is what contrives in your soul and vibrates in the heart, no matter what other people might say about it.” (Al – Nawavi fi Al- Azkar, 554).

In Sahih Muslim there is a famous story of Handalah when he accused himself of hypocrisy when he felt an increase in his level of Iman whenever he was with the Prophet (PBUH). And he noticed a weakness whenever he was with his family.

The Prophet (PBUH) said: “Handala is not a Hypocrite, rather (the change in Iman occurs) from hour to hour, and if you stay on this state you will be able to shake hands with the angles.” (Muslim, 2750).

The Muslim is required to be honest in his examination if he is sincere about reforming himself. The Muslim should write down his shortcomings on a sheet of paper, because the



correct diagnosis of the problem is the half way toward reformation.

Here is a number of questions that aid in the self examination process:

- 1- Does the person examine himself in regards to his tongue, or Ghaiba and Namima?
- 2- Does the person examine his eyes, and ask himself about the forbidden things that they look at every day?
- 3- Does the person examine his hearing and ask himself if he is using it to spy on others or invading their privacy?
- 4- Does the person examine what he eats and ask himself if it's Halal of Haram?
- 5- Does the person examine how he fulfills his sexual desires whether? Is the halal way or the haram way?
- 6- Does the person examine what he thinks about? Does he think about working, building, and reforming or does he think about destruction and causing evil between people?

B- To make a pledge not to commit sins.

The second part of reforming oneself is to undertake an oath between yourself and Allah (SWT) to stay away from sins



whether minor or major. And to Undertake an oath to fix your shortcomings, in order to be the best Muslim whom Allah (SWT) and his Messenger love.

Allah (SWT) says “and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning). (AL – Isra, 34).

Allah (SWT) says: “and any one who fulfils what he has covenanted with Allah,- Allah will soon grant him a great Reward. (Al Fath, 10).

Every time the Muslim feels weak against the desires of the Nafs, he should remember the oath between him and Allah (SWT).

If the Muslim will be facing a great danger if he breaks his oath with Allah (SWT), in fact he will have one of the signs of a hypocrites.

In the Hadith, **the Prophet (PBUH) said:** “The signs of a hypocrite are three. If he talks he lies, if he promises he breaks his promise, and if he is entrusted with something he betrays the trust. (Muslim, 59).

Finally, the road to self reformation is a difficult one. It is one of the forms of Jihad that requires patience and endurance. However, when the Muslim achieves a victory on himself he



will feel internal happiness because of overcoming his desires and not allowing himself to be enslaved by his desires.

Allah (SWT) says: “O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah. that ye may prosper.” (Al – Imraan, 200).

We invoke Allah (SWT) to lighten our punishment on the Day of Judgment

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