



أمراض القلوب وشفائها

DISEASES OF  
**THE HEARTS**  
& THEIR CURES

by SHAYKHUL-ISLĀM  
IBN TAYMIYYAH



# Diseases of Heart and Their Cures

"...Indeed there is in the body a piece of flesh which if it is sound then the whole body is sound, and if it is corrupt then the whole body is corrupt. Indeed it is the heart."

Reported by al-Bukhari [Eng. Trans 1/44 no. 49] & Muslim [Eng. Trans 3/480/n0.3882]

Written by

**Ibn Taymiyyah**

Translated by

**Abu Rumaysah**

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## Chapter one

### Concerning the Ailments of the Hearts and their Cures

Indeed all praise is due to Allah, we seek his help, and we seek His forgiveness, and we seek refuge in Allah from the evil of our souls and the evil of our actions. Whomsoever Allah guides, none can misguide, and whomsoever Allah misguide, none can guide. I bear witness that there is no deity worthy of worship except for Allah, the One Who has no partner, and I bear witness that Muhammad is His servant and Messenger.

Allah the Exalted said about the hypocrites,

In their hearts is a disease and Allah has increased their disease.

(Surah al-Baqarah (2) : 10)

That He may make what is thrown in by Satan a trial for those in whose hearts is a disease and whose hearts are hardend.

(Surah Al-Hajj (22) : 53)

If the hypocrites, and those in whose hearts is a disease, and those who spread false news among the people of Madinah cease not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but for a little while.

(Surah Al-Ahzab (33) : 60)

... and that no doubts may left for the People of the Book and the believers, and that those in whose hearts is a disease and the disbelievers may say, 'What does Allah intended by this parable?'

(Surah al-Muddaththir (74) : 31)

... There has come to you good advice from your Lord, and a healing for that which is in the hearts, a guidance and a mercy for the believers.

(Surah Yunus (10) : 57)

And we send down from the Qur'an that which is a healing and mercy to those who believe, and it increases the wrong-doers in nothing but loss.

(Surah al-Isra' (17) : 82)

... and heal the breast of a believing people and removes the anger of their hearts

(Surah Tawbah (9): 14-15)

The disease of the body is the opposite of its being sound and in good health, it is a degeneration that occurs in it causing a failure of the natural senses of perception and movement. So with respect to its perception either it goes completely such as blindness or deafness, or it perceives objects incorrectly - such as its perceiving something sweet to be bitter or its hallucinating things that have no reality in the real world. With respect to the failure of its movements then examples of this would be the inability to digest food, or the body's aversion to nourishment that it is need of, or its desire of things that would weaken it, leading to illness as a result of these but not leading to death or physical ruin.

Instead these failures would lead to suffering of the actual body either as a result of consuming a wrong quantity of something or applying something to the body in the wrong way. As for the first, then it could be consuming too little a quantity of nourishment and therefore the body would require more, or it could be by consuming too much and therefore the body would require it to be removed. As for the second, then it could be like extremely high or low temperatures due to incorrect usage of medicine.

The same is true for the disease of the heart for it is type of degeneration that occurs in it, causing failure in its perception and desires. So with respect to its perception then this is degenerated by its being presented with doubts upon doubts until it cannot see the truth or it perceives the truth incorrectly. Its desires are degenerated by its hating the truth which would be of benefit to it, and loving the falsehood that would cause it harm. So this is why 'disease' has sometimes been explained to be doubt and suspicion, as was explained by Mujahid and Qatadah in their commentaries to the verse,

In their hearts is disease and Allah has increased their disease.

(Surah al-Baqarah (2) : 10)

And at other times to be the desire to commit fornication as in the case of the verse,

... Lest he in whose heart is a disease be moved with desire.

(Surah Al-Ahzab (33) : 32)

This is why al-Khara'iti authored a book called, 'The book of the weakness of the Hearts Meaning their Diseases,' meaning by 'diseases' here - the diseases of desire.

The sick person is harmed by things that the healthy person is not, so slight heat, cold, exertion or other such things will harm him due to his inability to endure them in his weakened state. Sickness, in general, weakens the one afflicted by making his endurance weak and unable to sustain what he would have been able to sustain in a strong state. So a healthy state is preserved by remaining healthy and is removed by the opposite, and the sickness is made more severe by the presence of conditions similar to those that led to the sickness in the first place and removed by the opposite. Therefore, if a sick person is afflicted by something similar to that which led him to being sick in the first place, then he increases in illness and his endurance becomes weaker, until maybe he dies. But if he is affected by something that will increase his strength and weaken the illness then the opposite will occur.

The disease of the heart is a pain that occurs in the heart such as the anger felt towards an opponent who overcomes you, for this hurts the heart.

Allah, the Exalted said,

...and heal the breast of a believing people and removes the anger of their hearts ...

(Surah Tawbah (9) : 14 - 15)

So the healing for them was by removing the suffering that had occurred in their hearts, and it is said: 'So and so has healed his anger.' In the case of retaliation it is said: 'The close relatives of the killed sought healing,' meaning healing of their grief, anger and sorrow - all of these being suffering that occur in oneself. Likewise doubt and ignorance cause pain to the heart. The Prophet (peace be upon him) said,

Could they not have asked if they did not know? indeed the cure for ignorance is to ask.<sup>1</sup>

And the one who has doubt in something he has taken on board, cause harm to his heart until he attains knowledge and certainty. Hence it is said to a scholar when he answers in a way that clarifies the truth: "You have healed me with the answer."

Footnote:

1. The full text of the Hadith is narrated by Jabir bin 'Abdullah that he said, "We went on a journey and a man from amongst us was injured in the head by a stone. After this he had a wet dream. He asked his Companions, 'Do you find that I have a concession for performing tayammum?' They said, 'We do not find any concession, for you are capable of employing water (for purification).' So he bathed and as a result died. When we returned to the

Prophet (peace be upon him) he was informed of this upon which he said, "They have killed him, may Allah kill them! Could they not have asked if they did not know? Indeed the cure of the ignorance is to ask! It was sufficient for him to perform tayammum, sprinkle some water on the wound or put a bandage on his wound and then wipe over it, and wash the remainder of his body."

Reported in Sunan Abu Dawud [Eng. Trans 1/89 no 336] and ad-Daruqutni. The Hadith has a da'if sanad but is has a support from the Hadith of Ibn 'Abbas reported Sunan Ibn Majah [no. 572] which raise the Hadith to the level of hasan, but the last part of the Hadith stating with 'sprinkle some water on the wound' remains da'if. Refer ot Tama al-Minnab (pg. 131), Sahih Sunan Abu Dawud [no. 364], Sahih Ibn Majh [no. 126], Talkhis al-Habir of Ibn Hajr [1/260 no. 201], and 'Awn al-Ma'bud of al-Adhimabadi (1/534 + along with the notes of Ibn al-Qayyim in the margin). [Translator's Note]

## 1.1

### Between Sickness and Death

Sickness is of a lesser level then death, so the hearth dies due to total ignorance but becomes ill due to having fragments of ignorance, and in this case there can be either death, sickness or healing for the heart. Its life, death, sickness and the cure is greater and more vital then the life, death, sickness and cure of the body. This is why the heart becomes sick when presented with doubts and desires, or the sickness becomes more acute. If wisdom and goodly exhortation occur then these are routes to its correction and cure.

Allah, the Most High, says,

That he may make what is thrown in by Satan a trail for those hearts is a disease and whose hearts and hardened.

(Surah al-Hajj (22) : 53)

Because this breeds doubts in them and their hearts harden due to their dryness, and are weakened by doubt and become distant from faith and therefore what is thrown in by Satan becomes a trial for them.

Allah, the Most High, said,

If the hypocrites, and those in whose hearts is a disease, and those who spread false news among the people of Madinah cease not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but for a little while.

(Surah al-Ahzab (33) : 60)

... and that no doubts may be left for the people of the Book and the believers, and that those in whose hearts is a disease and the disbelievers may say, 'What does Allah intend by this parable?'

(Surah al-Muddaththir (74) : 31)

These people's heart (which have hardened) have not died as in the case of the disbelievers and the hypocrites, and neither are their hearts correct and pure like the pure hearts of the believers, rather they contain the sickness of doubt and desire. The same applies to (the ones referred to in) His saying:

... Lest he in whose heart is a disease be moved with desire ...

(Surah Al-Ahzab (33) : 32)

Referring to the sickness of desire, for indeed if the correct heart is tempted by a woman it will not incline towards her, contrary to the heart diseased with desire, for it, due to its weakness, will incline towards what it is tempted with in accordance to the strength or the weakness of the sickness, and when it submits to the temptation, the sickness in the heart is satiated.

## 1.2

### The Quran is a cure for the hearts

The Quran is a cure for that which is within the heart, and for the one who has the sickness of doubt and desire in his heart, for it contains clear proofs that distinguish the truth from falsehood, and remove the sickness of false doubts to leave certain knowledge, correct perception and understanding such that the heart sees things in accordance to their reality. It contains wisdom, goodly exhortations both encouraging good and deterring from evil, and stories which contain lessons that necessarily lead to the correction of heart by making the heart desire what is good for it and detest what is harmful for it. Hence the heart is left desiring that which will guide it, hating that which will deviate it after it used to desire that which would deviate it and hate that which would guide it.



The Quran removes all the sickness that invoke false desires until the heart becomes pure and therefore its desire become pure and it returns to the natural state (fitrah) that it was created in, just as the body returns to the natural state upon being treated. The heart will be nurtured with faith and the Quran such that it will become strong - for indeed the purification of the heart is like the growing of the body.

### 1.3

#### **Righteous Actions are a Cure for the Heart**

Zakah (purification) is the language means: growth and increase in correction, it is said, 'something has Zakah', when it has grown in correction. The heart is in need of being nurtured so that it may mature and increase until it becomes complete and correct just as the body is in need of nourishment that is good for it, but along with this there is a need to prevent anything from harming it. So the body will not grow until it gains that which will benefit it and is prevented from that which will harm it, likewise the heart will not become pure such that it may grow and become complete with respect to its correction, until it attains that which benefits it and repress that which harms it - just as the flower will not grow without these two factors.

Sadaqah (charity), due to its extinguishing the sins as water extinguishing fire, causes the heart to be purified. Its zakah means something additional to it being merely free of sins.

Allah the Exalted said,

Take sadaqah from them in order to purify them and sanctify them with it.

(Surah Tawbah (9) : 103)

### 1.4

#### **Leaving Indecent Actions are a Cure for the Heart**

Similarly abstaining from indecent actions and sins leads to purification of the heart, for these are of the same level as leprosy of the body or thorns on a flower. So when the body is freed of this leprosy by releasing the additional blood for example, the natural strength of the body emerges and it can find relief and thereby grow. Likewise when one seeks repentance from sin, the heart is released from contamination - whereby it mixed the righteous actions with evils actions, so when one repents from sins the strength of the heart emerges as does its desire to perform righteous actions and it finds relief from these false and corrupt matters that it was submerged in.

So the zakah of the heart means its growing and becoming complete. Allah the Exalted said,

And had it not been for the Grace of Allah and His Mercy on you, not one of you would ever have been pure from sins...

(Surah an-Nun (24) : 21)

... and if you are asked to go back, then go back, for it is purer for you ...

(Surah an-Nur (24) : 28)

Tell the believing men to lower their gaze and protect their private parts. That is purer for them ...

(Surah an-Nur (24) : 30)

Indeed whoever purifies himself shall achieve success, and remembers the Name of his Lord and prays.

(Surah al-Ala (87) : 14-15)

Indeed he succeeds who purifies himself, and indeed he fails who corrupts his self.

(Surah ash-Shams (91) : 9-10)

But what could tell you that perchance the might become pure?

(Surah 'Abasa (80) : 3)

And say to him (i.e. Fir'aun); 'Would you purify yourself, and that I guide you to your Lord, so you should fear Him?

(Surah an-Naziat (79) : 18-19)

So tazkiyyah (purification), even if its basic meaning is growth, blessing and increase in goodness, is only attained by removing the evil, and this is why purification has come to combine both these matters (i.e. performing good and avoiding evil).

He, the most High, said,

And woe to the polytheists, those who do not give the zakah, and are disbelievers in the Hereafter.

(Surah Fussilat (41) : 6-7)

Meaning by zakah, the Tawhid and iman by which the hearts is purified, for indeed Tawhid includes negation any lordship besides Allah and affirming the Lordship of Allah in the heart, this being the reality of 'La Ilaha Illa Allah' (there is none worthy of worship except Allah) and this being the basis by which the hearts are purified.

Tazkiyyah (purification) is the act of making something pure, either in and of itself, or in belief, or in reports. It is similarly said: 'adaltuhu' when you made it just, in and of itself, or in the belief of the people.

Allah, the Most High, said,

So do not ascribe purity (tuzakkt) to yourself ...

(Surah Najm (53) : 32)

i.e. do not broadcast that you are pure, and this is not the same as His saying

Indeed he succeeds who purifies himself.

(Surah ash-Shams (91) : 9)

This is why Allah, the Most High, said,

He knows best who fear Allah

(Surah Najm (53) : 32)

Zaynab was initially known as Burra, and it is said that she purified herself and so the Messenger of Allah (peace be upon him) called her Zaynab. As for the saying of Allah,

Have you not seen those who claim purity for themselves, nay - but Allah purifies (yuzakki) whom He pleases.

(Surah an-Nisa (4) : 49)

Meaning He makes pure whomsoever He pleases and makes his purity known, just as the purifier declares to be pure only those whose justice he can bear testimony to.

## 1.5

### The Effect of Sins Upon the Purity of the Heart

'Adl (fairness and justice) is I'tidal (balance), and in balance lies the correction of the heart, just as in zulm (imbalance/oppression) lies its corruption. This is why for every sin that the person has committed he has oppressed his self (zaliman li nafsihi). The opposite of zulm is 'adl, so this sinful person has not been just to his self rather he oppressed it. The correction of the heart lies in 'adl and its corruption lies in Zulm. Therefore, when the servant oppresses himself he is the oppressor and oppressed at the same time, likewise when he is just then he is the one who is just and the one upon whom the justice is carried out.

The person does an action and he will receive the fruit of this action, be it bitter or sweet.

Allah said,

... He has the reward for the (good) that he has earned, and he is punished for the (evil) which he has earned ...

(Surah al-Baqarah (2) : 286)

'Aml (actions) have an effect upon the heart, either of benefit, harm, or correction, before they effect the external body. The good and pure actions constitute justice for the soul whereas bad actions oppress the soul.

Allah the most High, said,

Whoever does righteous deeds it is for the (benefit of) himself, and whosoever does evil, it is against his own self.

(Surah Fussilat (41) : 46)

If you do good, you do good for your own selves, and if you do evil, you do it against yourselves.

(Surah al-Isra (17) : 7)

Some of the salaf said, 'Indeed good actions are a light in the heart, a strengthening for the body, a glow on the face, a cause for extensive provisions and love in the hearts of the creation. Indeed bad actions are a darkness in the heart, a blackness on the face, a weakness for the body, a cause for decrease in provision and hatred in the hearts of the creation.'

Allah, the Most High, said,

Every person has a pledge for that which he has earned.

(Surah at-Tur (52) : 21)

Every person has a pledge for what he has earned.

(Surah al-Muddaththir (74) : 38)

But remind (them) of it (the Quran) lest a person be given up to destruction (tubsala) for that which he has earned, when he will find for himself no protector or intercessor besides Allah. And even if he offers every ransom, it will not be accepted for him. Such are they who are given up to destruction because of that which they earned.

(Surah al-An'am (6) : 70)

Tubsala means: to repress, to fetter and captivate.

Similarly when the body has recovered from illness it is said: 'He has balanced his temperament and disposition.' This is because the sickness distorts the temperament, despite the fact that there is no way to achieve complete balance, safe from mixing both justice and injustice - but the ideal or close to the ideal should be aimed for.

The same case applies to the heart, its health and correction lies in balance, and its sickness lies in deviation, oppression and digression. But complete balance in everything is impossible, in action or knowledge - but the ideal or the closest to the ideal should be aimed for. This is why it is said, describing the Salafi way: 'the ideal way.'

Allah said

And you will never be able to be just between the wives, even if you desire to be ...

(Surah an-Nisa (4) : 129)

And give full measure and full weight. We do not burden a soul beyond what it can bear.

(Surah al-Anam (6) : 152)

Allah, the Exalted, sent the messengers and revealed the Books so that man may establish justice, and the greatest form of justice is to worship Allah alone with no partner, then giving due justice to the rights of man; then being just upon oneself.

## 1.6

### Types of Zulm

Zulm is of three types, and all of these are from the sickness of the heart, and in justice lies its good health and purity. Imam Ahmad bin Hanbal said to one of the people, 'If you were healthy you would not fear anyone,' meaning that the fear you have of men is due to a sickness from within you, such as the sickness of shirk and sins.

The basis of the heart being corrected lies in it being alive and enlightened.

Allah, the Most High, said,

Is he who was dead and We gave him life and set for him a light whereby he can walk amongst men, like him who is in the darkness of disbelief from which he can never come?

(Surah al-An'am (6) : 122)

This is why Allah has mentioned the life of the heart, its illumination, death and darkness in a number of places, like His, the Exalted's saying,

That he may give warning to he who is alive (Surah Yasin (36) : 70)

O you who believe! Answer the call of Allah and His Messenger when he calls you to that which gives you life, and know that Allah comes in between a person and his heart. And verily to Him you shall be gathered.

(Surah al-Anfal (8) : 24 )

He brings out the living from the dead and brings out the dead from the living

(Surah ar-Rum (30) : 19)

From the examples of this is His bringing forth a believer from a disbeliever, and a disbeliever from a believer.

In the authentic Hadith,

The similitude of a house in which Allah is mentioned, and the house in which Allah is not mentioned is as the living and the dead.<sup>3</sup>

In the Sahih (of al-Bukhari) is the hadith,

Perform some of your prayers in your houses, and do not take them as graves.<sup>4</sup>

Allah, the Most High, has said,

Those who reject our signs are deaf, dumb and in darkness. (Surah Al-An'am (6) : 39)

Allah has mentioned the 'Verse of Light' and the 'Verse of Darkness' saying,

Allah is the Light of the heavens and the earth, the parable of His Light is as (if there were) a niche and within it a lamp, the lamp is in the glass, the glass as it were a brilliant star, lit from a blessed tree, an olive neither of the east or west, whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light!

(Surah an-Nur (24):35)

This is the similitude for the light of faith in the hearts of the believers. Then He said,

As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing, but He finds Allaah with him, Who will pay his due (in Hell). And Allah is Swift in taking account. Or (the state of the disbeliever) is like the darkness in a vast deep sea, over-whelmed with a great wave, topped by dark clouds - darkness one above another - if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, there is no light.

(Surah an-Nur (24): 39-40)

So the first verse (no. 39) sets forth a similitude for the false beliefs and the actions that arise from these beliefs, one considers them to be something of benefit, but when they come to him (on the day of Judgment) he will not find any benefit in them at all. Rather Allah will fully give him his recompense for these actions (in Hell). The second verse (no. 40) is the similitude propounded for extensive ignorance, lack of faith and (correct) knowledge. The person who possesses these is in darknesses one above another, unable to see anything, for indeed the sight occurs only with the light of faith and (correct) knowledge.

Allah, the Most High, said,

Indeed, those who are pious, when an evil thought comes to them from Satan, they remember (Allah), and they then see (aright). [Surah al-Araf (7): 201]

And indeed she did desire him and he (Yusuf) would have inclined to her desire, had he not seen the evidence of his Lord. [Surah Yusuf (12) : 24]

Meaning the proof of faith which his heart had attained, so due to this Allah caused him to turn away from that which he was inclined to, and recorded for him a complete good deed, and no sin was recorded against him due to his having performed a good action and not performed an evil one.

Allah, the Exalted said,

... In order that you might lead mankind out of darkness into light ...(Surah Ibrahim (14) :1)

Allah is the Protector of those who believe. He brings them out from the darkness into the light. But as for those who disbelieve their protectors are false deities, they bring them out from the light into the darkness. (Surah al Baqarah (2) :257)

O you who believe (in Moses and Jesus)! Fear Allah and believe in His Messenger, He will give you a double portion of His Mercy, and He will give you a light by which you shall walk straight... (Surah al-Hadid (57) : 28)

This is why Allah has propounded two types of parables for faith: a parable of water by which life exists and the foam which comes with it; and a parable of fire by which light is produced.

Allah said,

He sends down water (rain) from the sky, and the valleys flow according to their measure, but the floods bears away the foam that mounts up on the surface, and also from the (ore) which they heat in the fire in order to make ornaments or utensils, rise a foam like unto it, thus does Allah (by parables) show forth truth from false hood ... (Surah ar-Rad (13):17)

Similarly Allah has propounded two parables for hypocrisy,

Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allah took away their light and left them in darkness so they could not see. They are deaf, dumb and blind - so they will not return (to the Right Path). Or like a rainstorm from the sky, wherein is darkness, thunder and lightening. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allah ever encompasses the disbelievers. The lightening almost snatches away their sight, whenever it flashes for them they stand still. And if Allah willed, He could have taken away their hearing and their sight. Indeed Allah has power over all things.

(Surah Al-Baqarah (2): 17-20)



So He propounded a parable for them with one kindled a fire, each time it ignited Allah caused it to extinguish, and the parable of water in which the water is sent down containing darkness, thunder and lightening - this is not the place for a detained explanation of these parables for the purpose here is only to mention the life of the Heart and its illumination.

## 1.7

### The Life of the Heart

In the narrated dua there occurs,

Make the Quran the nurturer (rabi) of our hearts and light of our chest.<sup>5</sup>

Rabi: means the rain that descends from the sky and nourishes the plants. The Arabs call the season in which the rain first descends al-Rabi due to the fall of rain which cause growth (of produce). The non-Arabs call the season that follow winter al-Rabi because in this season the plants from which fruit is produced blossom and the leaves on the trees appear.

## 1.8

### The state of the Dead Heart

The heart that is alive and enlightened hears, sees and under-stands due to the light that it contains, while the dead heart does not hear, see or understand.

Allah, the Exalted said,

The example of those who disbelieve, is as that of him who shouts to the (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind.

(Suran al-Baqarah (2): 171)

And among them are some who listen to you, but you can make the deaf hear, even though they comprehend not? And among them are some who look at you, but can you guide the blind, even though they see not?

(Surah Yunus (10): 42-43)

And of them are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the signs they will

not believe therein, to the point that when they come to argue with you, the disbelievers say: "These are nothing but tales of the men of old."

(Surah al-An'am (6) : 25)

So He informed us that their hearts cannot understand, and their ears cannot hear, and they do not believe in what they have seen of the Fire as He informed us about them when He said,

And they say: 'Our hearts are under coverings from that which you invite us to, and in our ears is deafness, and between us and you is a screen.'

(Surah Fussilat (41) : 5)

So they mentioned the barriers upon their hearts, ears and eyes. Their bodies are alive - hearing and seeing, but this is a life of the body devoid of life in the heart - like the life of an animal - for animals possess hearing and seeing, and eat and drink and marry.

This is why Allah said,

The examples of those who disbelieve, is as that of him who shouts to the (flock of sheep) that hears nothing but calls and cries.

(Surah al-Baqarah (2):171)

Likening them to the cattle, at whom the shepherd shouts, and they hear nothing except the cry (not understanding what is said), as He said in other verses,

Or do you think that most of them hear or understand? They are only like cattle - nay, they are even farther astray from the Path.

(Surah al-Furqan (25):44)

And indeed We have created many of the jinn and Mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they hear not. They are like cattle - nay even more astray...

(Surah al-Araf (7): 179)

A group of the commentators, when referring to these verses and those that resembled them such as the verse,

And when harm touches man, he invokes Us, lying down on his side, or sitting or standing. But when We have removed his harm from him, he passes on his way as if he has never invoked Us for a harm that touched him! (Surah Yunus (10) : 12)

Regarding these and other such verses that mention the faults of man and their condemnation, (the commentators) said,

These verses refer to the disbelievers, and that the meaning of 'man' here is 'the disbelievers.'

So the one who hears this explanation is left thinking that one who openly manifests Islam is not included in this condemnation and threat, rather his thoughts link (these verses) to those who openly manifested shirk from amongst the Arabs, or to those he knows to have openly shown disbelief such as the Jews, the Christians and the polytheists of Turkey and India - and hence he would not benefit from these verses that Allah revealed so that His servants may be guided.

So it is said in reply that **firstly**: those that openly manifest Islam include amongst them the believer and hypocrite, and the hypocrites are many in all periods of time and they are in the lowest level of the Hellfire.

**Secondly**: man possesses a strain of hypocrisy and disbelief even if he possesses faith along with this, as Prophet (peace be upon him) said in the Hadith reported by both al-Bukhari and Muslim,

There are four qualities which if found in a person make him a pure hypocrite, and the one who has a portion of them has a portion of hypocrisy until he leaves them: when he speaks he lies, when he is entrusted, he betrays, when he speaks, he speak a lie, when he makes a covenant, he proves treacherous, when he quarrels, he behaves in a evil and insulting manner.<sup>6</sup>

So he informed us that the one who has a portion of these then he has a portion of hypocrisy, and it is established in the Sahih of al-Bukhari that he said to Abu Dhar,

Indeed you have displayed a trait of Jahiliyyah in you.<sup>7</sup>

And Abu Dhar was from the most truthful of people with respect to his faith. He (peace be upon him) said in the authentic ahadith,

Four (traits) in my Ummah are from the matters of jahiliyyah (Pre-Islamic ignorance): boasting about noble descent, abusing the lineage, wailing (over the dead) and seeking rain from the stars.<sup>8</sup>

You will indeed follow the ways of those that came before you, inch by inch such that if they were to enter a lizard hole, you too would do so. They asked, 'Do you mean the Jews and Christian?' He replied, 'Who else?'<sup>9</sup>

What the early nations took to shall also be taken to by my nation, cubit by cubit and handspan by handspan. They said, 'Do you mean the Persians and the Romans.' To which he replied, 'Who else from amongst the people could it be.'<sup>10</sup>

Ibn Abi Mulaykah said,

I met thirty of the Companions of Muhammad (peace be upon him) all of them fearing hypocrisy for themselves.<sup>11</sup>

And from Ali - or Hudhayfah - that he said,

The heart are of four types: the clear heart that is illuminated by a torch - this is the heart of the believer. The encased heart - this is the heart of the disbeliever, the inverted heart - this is the heart of the hypocrite, and the heart that has two attractions, a time when it is called to faith, and a time when it is called to hypocrisy - these are a people that have mixed good actions with evil ones.

So when this is understood, it becomes known that every servant benefits from what Allah mentioned concerning faith, either extolling the branches of faith or censuring the branches of disbelief.

The case mentioned above is similar to what some of them ask concerning His saying,

[Guide us to the Straight Path.](#) (Surah al-Fatihah (1) : 6)

Saying: 'Allah has already guided the believer, so what benefit is there in seeking guidance?' then some of them reply by saying that the meaning is 'Keep us firm upon guidance' as the Arab would say to the one who is asleep, 'sleep until I come to you.' Others from amongst them say that the meaning is, 'Keep our hearts firm upon then guidance' and that the request for firmness has been omitted. Yet others from amongst them say that it means, 'increase me in guidance.'

This question really occurs due to the absence of their contemplating upon the Straight Path to which the servant seeks guidance to, for the meaning (of the verse) is (seeking guidance to) act according to what Allah ordered, and leave what He forbade in all matters.

## 1.9

### The Need for Beneficial Knowledge

This is because the person, even if he has believed that Muhammad is the Messenger of Allah and that the Qur'an is the truth in a general way, is commonly in need of knowledge of that which would benefit him and harm him. He is in need of knowledge concerning what he has been commanded to do and forbidden from doing in the finer aspects of the matters and in those areas of which he has no knowledge. [Not only this but we find that] that which he does have knowledge of, he does not put the greater part of it to practice! Assuming that all of the commands and prohibitions contained in the Qur'an and Sunnah have reached him, then the Quran and Sunnah contain laws that are general and universal for which it is not possible to specify to every individual person - therefore the person has been commanded due to the likes of this to ask for guidance to the Straight Path.

Guidance to straight Path includes all of the following matters: cognizance of what the Messenger (peace be upon him) came with in detail, cognizance of what comes under his general orders and concern for acting according to ones knowledge, for indeed just having knowledge is not a cause for attaining guidance if one does not act according to his knowledge. This is why He said to His Prophet after the treaty of Hudaibiyyah,

Indeed We have given you a manifest victory. That Allah may forgive your sins of the past and future, complete His Favour upon you, and guide you on a Straight Path.

(Surah Fath (48) : 1-2)

And He said with respect to Musa and Harun,

And We gave them the clear Scripture, and guided them to the Right Path.

(Surah as-Saffat (37): 117-118)

The Muslims have differed as to what Allah Willed from the textual matters - matters of knowledge, belief and action while all of them are agreed that Muhammad is the truth and the Qur'an is the truth. If all of them were to have attained guidance to the Straight Path in totality then they would never have differed. Furthermore the majority of those who

know what Allah has ordered disobey Him and do not follow His Way. If they were guided to the Straight Path in these matters then they certainly would have performed what they had been commanded to do, and left what they had been forbidden from. As for those whom Allah guided from amongst this nation until they became from the God-Fearing Friends of Allah, then the greater reason for this was their supplication to Allah with this supplication,

*Guide us to the Straight Path.*

(Surah al-Fatihah (1):6)

In every prayer along with the knowledge of their continuous need of Allah that He guide them on the Straight Path. So due to their continually saying this supplication and their acknowledging their continuous need of His they became God-Fearing Friends of Allah.

Sahl bin Abdullah at-Tustori said,

There is not route between a servant and Allah closer to Him than need.

The one who has attained guidance in the past is in need of guidance in the future, this is the real meaning behind the saying of those who say that it means: 'establish us and guide us to being firm upon the Straight Path.' The opinion of those who say that it means: 'increase us in guidance' includes what has preceded. But all that has been stated refers to His guidance to the Straight Path is to be granted in the future, for indeed action in the future is upon knowledge that is not yet attained. And the person is not considered to be one who is guided until he acts according to his knowledge in the future, but it is possible that this knowledge not be there in the future, but it is possible that this knowledge not be there in the future, rather it could be removed from the heart, and if it still be there it is also possible that it not be acted upon. Therefore all of mankind is in dire need of this supplication, this is why Allah made it obligatory upon them in every prayer and they are not in need of any other supplication as they are of this one. When guidance is obtained to the Straight Path then help, provision and all of the happiness that the soul seeks are obtained (from Allah). Allah knows best.

## 1.10

### The Reality of the Life of the Heart

Know that the life of the heart and other than it is not merely one of sensation, movement and intent, or merely one of knowledge and ability as assumed and intent, or merely one of knowledge and ability assumed by a group of investigators into the knowledge of Allah and His power such as Abu al-Husain al-Basri. They said:

He can only be considered to have life as long as He knows and is Able.

This is not the case, rather life is an attribute existing independently in the described, and it is a condition for the existence of knowledge, intent and the ability to perform actions out of choice. Life is also a necessary outcome of these - so every living thing has understanding, intention, and everything that has knowledge, intent and performs actions and performs actions out of choice is alive.

The noun 'modesty' is derived from 'life', so the heart that is alive - it's owner is also alive - and it contains modesty which prevents it from performing evil and despicable actions, because in the modesty of the heart lies its immunity from these types of actions. This is why the Prophet (peace be upon him) said,

*Modesty is from faith.*<sup>12</sup>

And he said,

*Modesty and bashfulness are two branches form amongst the branches of faith and obscenity and boasting are two branches from the branches of hypocrisy.*<sup>13</sup>

This is why the living being is clearly affected by despicable actions and he has an intent that prevents him from performing them in contravention to the one who is shameless because he is not alive and therefore has no modesty and therefore no faith that would restrain him from evil. So if the heart is alive and the person dies in its separation from the body, then the death of the soul lies in its separation from the body not in the fact that it, in and of itself, has died - with the meaning of life leaving it. This is why Allah the Exalted said,

*Do not say those who are slain in the Way of Allah: 'they are dead', rather they are alive ...*

(Surah al-Baqarah (2) : 154)

*Think not of those who are slain in the Way of Allah as dead. Nay they are alive ...*

(Surah Al 'Imran (3) : 169)

Despite the fact that they have died are included in His sayings,

*Every soul shall taste of death ...*

(Surah Al Imran (3) : 185)

*Indeed you will die and they will die ...*

(Surah az-Zumar (39) : 30)

He is the One Who gave you life, then will cause you to die, then give you life.

(Surah al-Hajj (22) : 66)

Therefore the death that is affirmed is not the same as the negated death.

The affirmed death is the separation of the soul from the body and the negated death is the leaving of life in totality from the body and soul. This is similar to the fact that sleep is the brother of death. Allah said,

It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He ordained death and sends the rest for a term appointed. (Surah az-Zumar (39) : 42)

The Prophet (peace be upon him) used to say when he awoke from sleep,

All praise is due to Allah Who gives us life after He had caused us to die and unto Him is the resurrection.<sup>14</sup>

In another Hadith,

All praise is due to Allah Who restored to me health and returned my soul and has allowed me to remember Him.<sup>15</sup>

When he lay down to sleep he said,

O Allah, verily You have created my soul, and You shall take its life, to You belongs its death and life. If You should keep my soul alive then protect it, and if You should take its life then forgive it. O Allah I ask You to grant me good health.<sup>16</sup>

He said,

With Your Name, O Allah, I die and live.<sup>17</sup>

#### Footnote:

2. i.e. Ibn Abbas as mentioned by Ibn al-Qayyim in al-Jawab al-kafi.
3. Sahih al-Bukhari (Eng. Trans 8/278 no. 416)
4. Sahih al-Bukhari (Eng. Trans 1/254 no. 424, 2/156 no. 280)
5. Part of a lengthy supplication reported by Ahmad (3710), Abu Yala (q 1/156), at-Tabarani in al-Kabir (3/74/1) and others. The Hadith is sahih. Refer to as-Sahihah (no. 199). The wording of the Hadith of Ahmad, however, is in a singular gender not plural. (Translator note)
6. Sahih al-Bukhari (Eng. Trans 1/32 no. 33) and Sahih Muslim (Eng. Trans 1/40 no. 111)



7. Referring to the Hadith reported by al-Marur that, 'At ar-Rabadha I met Abu Dhar (radiyAllahu anhu), who was wearing a cloak and likewise his slave. I asked about the reason for this. He replied, 'I abused a person by calling his mother with bad name.' The Prophet (peace be upon him) said to me, 'O Abu Dhar! Did you abuse him by calling his mother with bad names? You have displayed a trait of Jahiliyyah. Your slaves are your brothers and Allah has placed them under your command. So whenever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask slaves to do things beyond their capacity and if you do so, then help them.' Sahih al-Bukhari (Eng. Trans 1/29 no 29)[Translator's note]
8. Sahih Muslim (Eng. Trans 2/444 no. 2033)
9. Sahih al-Bukhari (Eng. Trans 9/314 no.422), Sahih Muslim (Eng. Trans 4/1402 no. 6448), Ahmad (2/450)
10. Refer to Iqtida Sirat al-Mustaqim of Ibn Taymiyyah.
11. Reported by al-Bukhari and Muslim
12. Sahih al-Bukhari [Eng. Trans 8/89 no.139], Sahih Muslims [Eng. Trans 1/27 no.57]
13. Reported by at-Tirmidhi and al-Baghawi in Sarah as-Sunnah [12/366], declared sahih by al-Hakim and hasan by al-Iraqi.
14. Sahih al-Bukhari [Eng. Trans. 8/217], Sahih Muslim [Eng. Trans 4/1422 no. 6549], Sunan Abu Dawud [Eng. Trans 3/1402 no. 5031]
15. Reported by at-Tirmidhi [no. 3401]. It is sahih, refer to Muhadhdhab 'Amal al-Yawm wa Hayla of Shayk Ali Hasan [pg.33] [translator's Note].
16. Sahih Muslim [Eng. Trans. 4/1422 no. 6550] from the Hadith of Ibn 'Umar.
17. Sahih al-Bukhari [Eng. Trans. 8/217 no. 324], Sahih Muslim [Eng. Trans 4/1422 no, 6549].

## Chapter Two

### Envy is a Sickness of the Heart

Some people said while explaining its meaning:

'Envy (hasad) is a grievance that befalls one due to knowledge of the good condition of the wealthy.'

So in accordance with this it is not possible that the person upon whom the blessings have been bestowed be jealous of these blessings because this person has them and is accustomed to them.

A group of people said:

'It is a desire to have the blessings removed from the one who is envied even if the one who is jealous does not attain the likes of these blessings.'

This is different from ghubta<sup>1</sup> (also meaning envy) because it refers to a desire to possess the blessings bestowed upon the one who is envied but without the desire to see them removed from him.

### 2.1

#### They Types of Hasad

Strictly speaking, envy (hasad) is hatred and disliking the good condition of the envied one. This is of two types:

1. Unrestricted dislike of the blessings bestowed upon the envied. This is the type of jealousy which incurs blame, so when one hates something he is then hurt and grieved by the existence of what he takes pleasure in removal of the blessings from the envied even if this does not result in any benefit to him except for the single benefit of having the pain that was in his soul removed. But this pain is not removed except as a result of his continuously watching the envied so that the jealous person finds relief when the blessing is removed, but then it becomes more severe as is the case of the one who is sick, for it is possible that this blessing, or one similar to it, returns to the envied. This is why this second group said: 'it is a desire to have the blessings removed,'

For indeed the one who dislikes the blessings bestowed upon other than him desires to see the removed.

2) That he dislikes the superiority of that person over him, and he desires to be like him or better, so this is jealousy and has been called ghubta, and the Prophet (peace be upon him) called it hasad in the Hadith reported by both al-Bukhari and Muslim from the hadith of Ibn Mas'ud and Ibn 'Umar, (radiyAllahu anhum), that he (peace be upon him) said:

There is no envy (hasad) except in two cases: a person to whom Allah has granted wisdom, and he rules by this and teaches it to the people, and a person to whom Allah has granted wealth and property and along with this the power to spend it in the cause of Truth.<sup>2</sup>

This being the wording of Ibn Mas'ud. The wording of Ibn Umar, (radiyAllahu anhuma) is,

A person to whom Allah has given the Qur'an and he recites it night and day, and a person to whom Allah has granted wealth and property from which he gives in charity night and day.<sup>3</sup>

Al-Bukhari also reports this Hadith from Abu Hurayrah (radiAllahu anhu) and its wording is,

There is no desirable form of jealousy except for two types: a person to whom Allah has given the Qur'an and he recites it day and night, so when a person hears him he says, 'If only I were given the likes of what he has been given so that I may act upon it the way this person is.' And a person to whom Allah has bestowed wealth and he spends in the cause of Truth, so a person says, 'If only I were given the likes of what he has been given, so that I may act upon it the way this person is.'<sup>4</sup>

So the Prophet (peace be upon him) forbade hasad, with the exception of two cases which are referred to as al-ghubta, meaning that a person love the condition of someone else and dislike that this person be superior in this way (without his wishing that it be removed from the person).

So if it is asked: "Then why is this called envy when he loves only that Allah bestows these blessings upon him?" It is said, "The starting point of this love is his looking towards the favours Allah has bestowed upon someone else and his disliking that this person be favoured over him. So if this other person were not present then he would not have desired these blessings. So because the starting point of this love is this dislike that someone else be made superior to him, then this is called envy due to the love following the dislike. As for desiring that Allah bestows favours upon him without consideration of people's material conditions then this is not envy at all."

This is why the generality of mankind have been tried with this second type of envy that has also been called al-munafasah (competition) because two people compete in a single desired matter, both of them trying to attain the same good. The reason for their trying to attain it is that one of them dislikes that the other be blessed with this matter over him just as any one of two competitors dislike that other beat him.

Competition is not considered blameworthy in general, rather it is considered to be praiseworthy when competing for righteousness, the Exalted said,

Indeed the pious will be in delight. On thrones, looking on. You will recognize in their faces the brightness of delight. They will be given to drink pure sealed wine. The last thereof (that wine) will be the small of Musk, and for this let those compete who want to compete.

(Surah al-Mutaffifin (83) : 22 - 26)

So one is commanded to compete for these delight and not to compete for the delight of this fleeting world. This is in total agreement to the Hadith of the Prophet (peace be upon him), for the forbade envy except of the one who has been granted knowledge and he acts according to it and teaches it, and the one who has been bestowed wealth and spends it (in the way of Allah). As for the one who has been granted knowledge but does not act upon this knowledge, or the one who has been bestowed wealth but does not spend this is obedience to Allah, then such a person is not to be envied and neither is his condition to be hoped for, for he is not in a state of good that is desirable, rather he is being presented with punishment. He also allowed jealousy for the one who has been given a responsibility and he fulfills it with knowledge and justice, and fulfils the trusts of its owners, and judges amongst the people by the Qur'an and Sunnah.

The station of such a person is lofty but this only comes after a great amount of effort (jihad) - the same is true of the mujahid. But the souls do not envy the one who is in severe hardship and this is why the Prophet (peace be upon him) did not mention it even though the mujahid, fighting in the Way of Allah, is superior to the one who is spending wealth. The opposite is true for the teacher and spender for they have no enemy in the physical world, but in case that there were an enemy that they would have to perform jihad against, then their ranking is more superior (than their station without having an enemy to fight). Similarly the Prophet (peace be upon him) did not mention the one who prays, fasts and performs the pilgrimage, because there is no tangible benefit attained from the people for these actions by which the person can be exalted or disgraced, as can be attained in teaching and spending.

## 2.2

### Between Hasad and Ghubta

Fundamentally, envy occurs when someone else attains power and authority; otherwise the one who is performing actions is not normally envied, even if this person be blessed with far more food, drink and wives than others, as opposed to these two blessings of power and authority, for they cause a great deal of envy. This is why you find envy directed at the People of Knowledge, who have a following amongst the people that you will not find directed to others who do not have such a following. Similarly for the one who attracts a following due to his spending wealth, for the people benefit this person by nourishing his heart, and this person brings benefit to them by nourishment of the bodies. Mankind is in need of that which will correct them in both these matters, this is why Allah, the one free from imperfection, has propounded two parables,

Allah puts forward the example: a slave under the possession of another, he has no power of any sort, and (the other) a man on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Could they be equal? (By no means, not). All the praises and thanks be to Allah. Nay! (but) most of them know not. And Allah puts forward another parable of two men, one of them dumb, who has no power over anything, and he is a burden to his master, whichever way he directs him he brings no good. Is such a man equal to one who commands justice, and is himself on the Straight Path?

(Surah al-Nahl (16) : 75-76)

These two parables were propounded by Allah for His Own Holy Self and for that which is worshipped besides Him, for indeed the idols are not capable of performing any actions that would be of benefit, and neither of saying anything that would be of benefit. So when a completely powerless slave under the possession of someone is considered, and another to whom Allah has provided a goodly provision from which he spends in secret and in the open, can this slave, incapable of doing good, and this person capable of doing good for the people in secret and open, ever be equal? And He, free is as He from defect, is able to bestow good upon His servants, and as He is continuously doing so. So how can this incapable slave (i.e. the idol) who cannot do anything, be likened to Allah to the extent that he is worshipped alongside Him? So this is the parable of one to whom Allah has bestowed wealth from which he spends day and night.

The second parable: when two people are considered, one of them is dumb, he does not understand nor speak, and is not capable of anything and is in fact a burden upon his

master, for whichever way he directs him he brings no good and hence he is of absolutely no use. The other is a just scholar - enjoining justice and acting justly, and is upon the Straight Path. This person is then like the one upon whom Allah has conferred wisdom and he acts according to it and teaches it. And Allah has propounded this parable for Himself, for He is All-Knowing, All-just, All-Powerful, commanding justice. He is maintaining His creation in justice is upon the Straight Way as He, the Exalted said,

Allah bears witness that there is none worthy of worship but He, and the angels, and those having knowledge; (He is always) maintaining His creation in Justice. There is none worthy of worship but He, the All-Mighty, the All-Wise.

(Surah al Imran (3) : 18)

And He said upon the tongue of Hud,

Indeed my Lord is upon the Straight Path.

(Surah Hud (11) : 56)

This is why the people used to exalt the home of al-Abbas: Abdullah used to teach the people and his brother used to feed them, so they used to exalt them due to this.

Mu'awiyah (radiAllahu anhu), saw the people asking Ibn 'Umar about the rites of Hajj and Ibn 'Umar would give them the verdicts, to which Mu'awiyah said, 'By Allah this is nobility' or something similar.

## 2.3

### The Competition between as-Siddiq and 'Umar

So here is 'Umar bin al-Khattab (radiyAllahu anhu) competing with Abu Bakr (radiyAllahu anhu) with respect to spending in charity as is established in the Sahih (of al-Bukhari) from 'Umar bin al-Khattab, (radiyAllahu anhu), that he said:

The Messenger of Allah (peace be upon him) commanded us to give in charity, and this coincided with my possessing some wealth. So I said (to myself): 'If there is a day that I can better Abu Bakr than it is this one.' So I went with half of my wealth and the Messenger of Allah (peace be upon him) asked me, 'what have you left for your family?' I replied, 'The same amount.' Then Abu Bakr came with everything that he possessed and the Messenger of Allah (peace be upon him) asked him, 'What have you left for your family?' He replied, 'I have left Allah and His Messenger for them.' So I said, 'I will never be able to better you in anything!'

So what 'Umar did here was competition and he permitted type of jealousy (ghubta), but the state of as-Siddiq was better than his, and thus he would generally be the victor in such competition due to his indifference to the condition of others.

## 2.4

### Moses Displays Ghubta

Likewise is the case with Prophet Musa as is mentioned in the Hadith of Miraj that he competed and felt jealousy towards the Prophet (peace be upon him) to the point that he,

*Cried due to the extent to which Prophet (peace be upon him) has surpassed him. So it was said to him, 'Why are you crying?' He replied, 'I am crying because there is a servant who shall be sent after me, and more of his nation shall enter Paradise than mine.'*<sup>5</sup>

The Hadith is also reported in other than the Sahih with a different wording,

*We passed a person while he was saying in a loud voice, 'You have blessed him and honoured him (over me).' So we were raised to him and gave him our salam, he replied to our salam and said, 'Who is this with you O Jibra'il?' He said, 'This is Ahmad.' He said, 'Welcome O Illiterate Prophet who has conveyed the Message of his Lord and sincerely advised the Messenger of his Lord and sincerely advised his nation.' Then we moved on and I said, 'Who was this O Jibra'il?' He replied, 'That was Musa bin Imran.' I said, 'And who was he censuring?' He replied, 'He was censuring your Lord with regards to you.' I said, 'He was raising his voice to His Lord?' He replied, "Indeed Allah knew his truthfulness.'*

So in this 'Umar resembled Musa, and the condition of our Prophet (peace be upon him) was superior to that of Musa for he did not possess any of this permissible jealousy.

## 2.5

### Whoever's Ranking Becomes Lofty, He is Secured from Ghubta

Similar to this from amongst the Sahabah were Abu 'Ubaydah bin Jarrah and those like him who free from these types of concerns and due to this they were of a more exalted rank than those who would compete and display jealousy (ghubta) even though it was permitted. This is why Abu 'Ubaydah deserved to be called,

The trusted one of this Ummah.<sup>6</sup>

For if the one trusted does not have any rivalry and desire in his self for the things that he is entrusted with, then he is then most deserving of having the trust placed in him. The

one who is known to possess no rivalry in greater matters in entrusted with the smaller matters, and the one is known to have no reason to steal from the wealth is entrusted with the wealth. As for the one who finds in himself treachery that resembles that of a wolf entrusted with sheep, then he is not able to discharge the trust place in him due to his having in his heart a desire for what he is entrusted with.

It is reported in the Musnad of Ahmad from Anas, (radiyAllahu anhu), that he said,

We were sitting in the presence of the Messenger of Allah (peace be upon him) one day and he said, 'A person is about to arrive from this mountain path who is from the people of Paradise.' So a person from the Ansar arrived, his beard dripping with the water of wudu and holding his sandals in his left hand, and he gave us the salam. The next day the Prophet (peace be upon him) said words of similar import and the same person appeared in the same condition. On the third day the Prophet (peace be upon him) again said words of similar import and again this person appeared in the same condition, so when the Prophet (peace be upon him) left, 'Abdullah bin 'Amar al-As followed this person and said, 'indeed I have abused my father and I swore that I would not go to him for three days so if you would let me stay with you until those three days expire, I would do so.' He replied, 'Yes.'

Anas continued saying,

So 'Abdullah told us that he spend three nights with this person yet he did not see him stand for the night prayer at all. All he did was when he turned sides on his bed he would mention Allah and make takbir and would do this until he stood for the Fajr prayer. 'Abdullah said, "Except that I never heard him speak except good.' So when the three days were over I was eager to make little of his actions. I said, 'O servant of Allah there was no hatred or disassociation between my father and me but I heard the Messenger of Allah (peace be upon him) saying on three occasions, 'A person is about to arrive who is from the people of Paradise,' and you arrived on those three occasions, so I wished to stay with you so that I may look at your actions and emulate them. But I have not seen you perform a great deal of actions, so what is it that has reached you to make the Messenger of Allah (peace be upon him) say what he said?' He replied, 'It is nothing more than what you have seen, except that I do not find in myself any disloyalty to any of the Muslims, and neither do I find any jealousy for the wealth that Allah has bestowed upon them.' 'Abdullah said, 'This is that which has reached you and is something that we cannot endure.'

So in the saying of Abdullah bin Amr to him, 'This is something that has reached you and something that we cannot endure' lies an indication of his lack of jealousy and his being secure from all types of jealousy. This is why Allah praised the Ansar with His saying,



And have no jealousy in their breasts for that which they have been given (the muhajirin) and give them preference over themselves even though they were in need of that.

(Surah al-Hashr (59) : 9)

Meaning that which has been given to their brothers from the Muhajirin. The scholars of Tafsir have stated:

"They do not find in their breasts jealousy and hatred for what has been given to the Muhajirin."

Then some of them said,

"What has been given to them from the war booty."

And others said:

"What has been given to them of precedence and blessings."

So they find no need of that which has been given the Muhajirin of wealth and rank even though jealousy arises over these sorts of things.

Between the Aws and the Khazraj there existed competition in matter of religion, such that if one tribe were to do something for which they were regarded favourably by Allah and His Messenger then the other tribe would desire to do the same. So this is competition in that which would bring them closer to Allah.

Allah says,

... Then for this let those who compete, compete!

(Surah al-Mutaffifin (83):26)

## 2.6

### Blameworthy Jealousy

As for the jealousy that is totally blameworthy then Allah has said with regards to the Jews,

Many of the people of the Book wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves even after the truth has become clear to them.

(Surah al-Baqarah (2) : 109)

"They wish" meaning that they hope to make you apostasies from your religion out of jealousy. So jealousy was the deciding factor behind their wish even after the Truth has been made clear to them. This is because when they saw you attain what you attained of blessings - in fact they say you attain that which they themselves had never attained - they became jealous of you. Similarly this is mentioned in another verse,

Or do they envy men for what Allah has given them of His bounty? Then We have already given the family of Abraham the Book and Wisdom, and conferred upon them a great kingdom. Of them were (some) who believed in him (Muhammad) and of them were some who averted their faces from him, and enough is Hell for burning (them) ...

(Surah an-Nisa (4) : 54-55)

Say: I seek refuge with the Lord of the Daybreak. From the evil of what He has created. And from the evil of the darkening (night) as it comes with its darkness. And from the evil of the witchcrafts when they blow in the knots. And from the evil of the envier when he envies.

(Surah al-Falaq (113) : 1-5)

A group of scholars of Tafsir mentioned that this Surah was revealed due to the jealousy of the Jews harboured towards the Messenger of Allah (peace be upon him) to the extent that they performed magic on him. The magic was done by the Jew, Labid bin al-'Asam.

So the one who is jealous, hating the favours bestowed by Allah upon someone else in an oppressor, going beyond bounds due to this. As for the one who dislikes that someone else be blessed and wishes to be blessed in the same way, then this is forbidden for him except in that which will bring him closer to Allah. So if he were to wish for something that has been given to someone else which would help bring him closer to Allah then there is no problem in this. However, his wishing for it in his heart, without looking to the condition of someone else is better and more excellent.

Then if this person were to act, dictated by this jealousy, he would be an oppressor going beyond bounds, deserving of punishment unless he repents. So the one who is affected by the one who is jealous is oppressed and should be enjoined to patience and taqwa. He should be patient of the harm afflicted upon him by the one who is jealous, and he should forgive and overlook, just as Allah said,

Many of the People of the Book wish that if they could turn you away as disbeliever after you have believed, out of envy from their own selves even after the truth has become clear to them. But forgive and overlook until Allah brings about His Command.

(Surrah al-Baqarah (2) : 109)

Indeed Yusuf, (‘alayhis salam) was tried by the jealousy of his brother:

When they said: Truly, Yusuf and his brother are loved more by our father than we ...

(Surah Yusuf (12): 8)

So they were envied due to their father favouring them over the rest of the brothers, which is why Ya‘qub said to Yusuf,

O my son! Relate not your vision to your brothers, lest they arrange a plot against you. Indeed! Satan is an open enemy to man!

(Surah Yusuf (12):5)

They went on to oppress him by discussing his murder and throwing him in the well, and his being sold as a slave by the ones who took him to the land of the disbelievers, and his subsequently being owned by these disbelieving people. Then after being oppressed, Yusuf was tried by the one who invited him to an indecent deed and attempted to seduce him, and she sought aid from anyone who would help her in this but he was preserved from this. Instead he chose to be imprisoned rather than perform this indecent deed, preferring the punishment of this world rather than the Displeasure of Allah (in the Hereafter).

Hence he was oppressed by the one who desired him due to her base desires and her corrupt objective. So this love with which she desired him arose as a result of her succumbing to the vain desires of her heart, and its happiness or sadness lay in his accepting or rejecting the temptation. He was also oppressed by those who hated him with a hatred that led to his being thrown in the well, then his becoming captive and owned without his choice, therefore these people removed him from the absolute freedom that he enjoyed to becoming forced into slavery to the false worshippers. This forced him to seek refuge in the prison out of his own free will, thereby making his trial greater.

His patience on this occasion arose out of his own volition coupled with his fear of Allah, thus differing from his patience at their oppression, which was having patience at the onset of calamities, and if one were not to be patient at the likes of these then he would take of the way of mere animals.

This second type of patience, arising from one's free will, is the more excellent of the two. This is why Allah said,

Indeed he who fears Allah, and is patient, then surely Allah makes not the reward of the doers of good to be lost.

(Surah Yusuf (12) : 90)

Likewise when the believer is harmed due to his faith; and disbelief, transgression and disobedience is sought from his - and if he were not to accept this then he would be harmed and punished - then he should choose this harm and punishment over renegading from his religion - even if it results in imprisonment or banishment from his land - just as was done by the Muhajirum in their choosing to leave their settlements rather than leave their religion for which they were harmed and punished.

The Prophet (peace be upon him) was harmed in a number of different ways but he was patient through - out this with a patience that arose out of his own volition, and indeed he was harmed in this way only that he may do what he did out of his own choice. So this patience of his was greater than the patience of Yusuf, for only an indecent action was sought from Yusuf, and he was only punished by imprisonment when he did not comply. But disbelief was sought from the Prophet (peace be upon him) and his Companions, and when they did not do this - then they were punished by being slaughtered and other such harms - the least of which was imprisonment in a mountain pass. Then when Abu Talib died they became more severe against him, and when the Ansar gave him the pledge of the allegiance and when the polytheists came to know of this they tried to prevent him from leaving (for Madinah) and tried to detain him and his Companions. Then all of them emigrated secretly except for Umar bin al-Khattab and those like him.

So what befell the believers came about as a result of their choosing obedience to Allah and His Messenger and it was not from the afflictions that occur without the servant's choice of the type that Yusuf was tried with, and neither of the type of his being separated from his father. So this patience endured by the believers was the nobler of the two types of patience, and its possessors are greater with respect to ranking. This, even though the one who is tried without his willing shall be rewarded for his patience and his contentment with the decree of Allah, and his sins will be expiated. As for the person who is tried and harmed for choosing obedience to Allah, then he will be rewarded for the actual trial and it shall be written as a righteous action for him. Allah, the Most High, said,

That is because they suffer neither thirst nor fatigue, nor hunger in the Cause of Allah, nor do they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but it is written to their credit as a righteous deed. Indeed Allah wastes not the reward of the doers of good.

(Surah at-Tawbah (9) : 120)

This contrasting with the case of the one who is tried without his choice, such as being sick, or death, or a thief stealing from him - this person shall be rewarded for his patience only, not for the actual trial itself and what results from it. As for those who are harmed due to their faith in Allah and obedience to Him and His Messenger, and as a result of this they are in pain, or are sick, or are imprisoned, or are forced to leave their land, or their property and family is taken from them, or are beaten and abused, or their position and wealth is diminished, then in this they are upon the way of Prophets and those that followed them such as Muhajirun.

So these people shall be rewarded for what has harmed them, and a righteous action shall be written for them due to it just as the mujahid shall be rewarded for the hunger, thirst and fatigue that afflicts him, and for enraging the disbelievers even if these effects are not something he has physically set out to do, but they are resultant from his action (of performing Jihad) that he has chosen to do. The people have differed over this: can it be said that these resultant effects are actions of the actor of the reason for these effects, or are they Actions of Allah, or is there no actor for them? What is correct is that they are shared between the actor of the reason and the (Actor of the) totality of the reasons, and this is why a righteous action is written for him.

The purpose behind this discussion is that jealousy is one of the sickness of the soul, and it is an illness that afflicts the generality of mankind and only a few are secure from it. This is why it is said:

The body is never free from jealousy, but debasement brings it out, and nobility hides it.

It was said to al-Hasan al-Basri,

"Can a believer be envied?" He replied, "What has made you forget Yusuf and his brothers, have you no father? But you should keep (this envy should it occur) blinded in your heart, for you cannot be harmed by that which you did not act upon in speech or action."

## 2.7

### The Cure for Jealousy

So the one who finds that he harbours jealousy in his soul towards someone else, then it is upon him to treat it with patience and taqwa of Allah, and dislike it being in his soul. Many religious people do not take a stance against the one who is envied and neither do they help the one who would oppress him, but neither do they establish what is obligatory with respect to his rights. Rather when someone censures the one who is envied they do not agree with or aid him in the censure but neither do they mention his praiseworthy qualities. Likewise if someone were to praise him they remain silent. So these people are responsible for their leaving what is commanded with respect to the rights of the envied, and they have exceeded the proper bounds in this even though they may not have taken a stance against him. The reward of these peoples is that their rights in turn will be neglected and on some occasions they will not be treated fairly, and neither will they be helped against the one who oppresses them, just as they did not aid the envied who was oppressed. As for the one who actually takes a stance against the envied, either with words or actions then he will be punished for this and the one who fears Allah and is patient and does not become one of the oppressors - Allah will benefit him for his taqwa.

## 2.8

### The Causes for Jealousy

This is what occurred with Zaynab bint Jahsh (radiyAllahu anha) for she used to be one would vie with 'A'ishah form the wives of the Prophet (peace be upon him). The jealousy displayed by some women to others is great, and is especially true of those who are married to one husband. The woman will go to great extents to get her allotted time form him for sometimes some of her allotted time will be missed due to his sharing with other wives. This jealousy commonly occurs amongst those that share authority or property<sup>9</sup> in the case when some of them take a share from it and others are left with none. It also occurs between those that debate, due to their hated that their opponent gets the better of them, such as the jealousy of the brothers of Yusuf, or the jealousy of the two sons of Adam one to the other for in this case the brother was envied by the other due to Allah accepting his sacrifice and not the other's, this leading to his murder. Also, the jealousy displayed towards the Muslims by the Jews. It was said,

The first sins by which Allah was disobeyed were there: covetousness, arrogance and jealousy. Covetousness was displayed by Adam, arrogance by Iblis, and jealousy from Qabil when he killed Habil."

In the Hadith there occurs:

There are three sins from which no one can be saved: jealousy, suspicion and omens. Shall I tell you of what would remove you from this: when you envy then do not hate, when you are suspicious then do not actualize your suspicions, and when you see omens then ignore them.<sup>11</sup>

Reported by Ibn Abi ad-Dunya from the Hadith of Abu Hurayrah, radiyAllahu anhu.

In the Sunan from the Prophet (peace be upon him),

You have been afflicted with the illness of the nations that came before you - jealousy and hatred. They are the shearers, I do not mean shearers of the hair, rather they are shearers of the religion.<sup>12</sup>

So he called jealousy an illness just as he called miserliness an illness in his saying.

And what illness is worse than miserliness.<sup>13</sup>

And in another Hadith,

I seek refuge with You from the evil morals and manners, vain desires and illnesses.

Mentioning illnesses alongside manners and vain desires. Manners are those things that the soul becomes accustomed to such that they become its nature and disposition. Allah said in this regard,

And indeed you are upon an exalted standard of character. (Surah Qalam (68) : 4)

Ibn Abbas, Ibn 'Uyaynah and Ahmad ibn Hanbal (radiyAllahu anhum) said in commentary to this:

Meaning 'upon a great religion.'

And in a variant wording of Ibn 'Abbas:

'The religion of Islam.'

This was similarly stated by 'A'ishah (radiyAllahu anha)

His manners were the Quran,

And Hasan al-Basri,

The manners of the Qur'an is 'the exalted standard of character.'

As for 'vain desires' then they are temporary anomalous conditions, and 'illness' is sickness - this is an affliction that harms the heart and corrupts it. In the first Hadith jealousy was mentioned along with hatred. This is because the envier, first of all dislikes the bounty bestowed by Allah upon the one who is envied, and then begins hating person. This is because the hatred of the thing being bestowed leads to hatred of the one upon whom it is bestowed, for when the blessings of Allah are bestowed upon an individual, he would love that they go away, and they would not go away except by the one who is envied going away, therefore he hates him and loves that he not be there.

Jealousy necessarily leads to desire and hatred just as Allah informed us of those that came before us: that they differed,

After their came to them knowledge out of mutual hatred and desire.

(Surah Al 'Imran (3) : 19)

So their differing did not arise due to the lack of knowledge, rather they knew the Truth, but it was due to some of them hating others, just as the envier hates the envied.

In sahihs of al-Bukhari and Muslim, Anas bin Malik (radiyAllahu anhu) reports that the Prophet (peace be upon him) said,

Do not envy each other, do not hate each other, do not oppose each other, and do not cut relations, rather be servants of Allah as brothers. It is not permissible for a Muslim to disassociate from his brother for more than three days such that they meet and one ignores the other, and the best of them is the one who initiates the salam.<sup>14</sup>

He (peace be upon him) said, in the Hadith that is agreed to be authentic, reported by Anas also,

By the One in Whose Hand is my soul, none of you believe until he loves for his brother what he loves for himself.<sup>15</sup>

Allah, the Most High, said,



There is certainly among you he who would linger behind (from fighting in the Way of Allah). If a misfortune befalls you, he says: 'Indeed Allah has favoured me in that I was not present among them.' But if a bounty comes to you from Allah, he would surely say - as if there had never been any ties of affection between you and him - 'Oh! I wish I had been with them; then I would have achieved a great success.'

(Surah an-Nisa (4) : 72-73)

So these people who lingered behind did not love for their brother Muslims what they loved for themselves, rather if the Muslims were afflicted with a calamity, they were overjoyed that it only afflicted them, and if they met with blessings they were not happy for them, rather they wished that they too had a portion of these blessings. So they would not become happy except if they received something of this world or some evil of this world was diverted from them. This was due to them not loving Allah and His Messenger and the Home of the Hereafter, for if this had been the case they would have loved their brothers, and loved what they had received of His blessings and they would have been hurt by the calamity that had afflicted them.

As for the one who is not made happy by what has made the Muslims happy, and is not grieved by what has made the Muslims grieve then he is not of them. In the Sahih of al-Bukhari and Muslim from 'Amir ash-Sha'bi who said: "I heard an-Numan bin Bashir delivering a sermon and saying: I heard the Messenger of Allah (peace be upon him) saying,

The similitude of the believers with respect to their mutual love, mutual mercy and mutual kindness is like that of one body. When a part of it suffers, the whole body suffers with fever and sleeplessness.<sup>16</sup>

In the sahihs of al-Bukhari and Muslim from the Hadith of Abu Musa al-Ashari, radiyAllahu anhu, who said: "The Messenger of Allah (peace be upon him) said,

The Muslim to another Muslim is like a building, one part of it strengthens another and he interlaced his fingers.<sup>17</sup>

## 2.9

### Between Jealousy and Miserliness

Greed is a sickness as is miserliness, and jealousy is worse than miserliness as occurs in the Hadith reported by Abu Dawud<sup>18</sup> from the Prophet (peace be upon him) that he said,

Jealousy eats away at good deeds, just as fire eats away at firewood, and giving charity extinguishes sins just as water extinguishes fire.

This is because the miser only stops himself from having good but the envier dislikes the favours of Allah bestowed upon His servants. It is possible that a person give to those lesser than him who would help him achieve his objectives and yet display jealousy to those of the same level as him just as it is possible for him to be miserly without displaying envy to others. Greed is the basis for this as Allah said,

*And whosoever is saved from his greed, such are they who are successful.*

(Surah al-Hashr (59):9)

In the sahihs of al-Bukhari and Muslim<sup>19</sup> the Prophet (peace be upon him) said,

*Beware of greed for it destroyed those that came before you; it commanded them to be miserly and they were, it commanded them to be oppressive and they were and it commanded them to break the ties of kinship and they did.*<sup>20</sup>

Abdur-Rahman bin Awf<sup>21</sup> used to frequently say in his supplication while make Tawaf,

'O Allah! Save my soul from greed.' So a person said to him, 'why is this your most frequent supplication?' He replied, 'When I safeguard myself from greed, I safeguard myself from greed, miserliness and from severing the ties of kinship.'

And jealousy necessarily leads to oppression.

### Footnote:

1. Ghubta: envy, referring to the permissible form of envy where the envier wishes to have the same blessings as the envied but without desiring to see them removed from the envied. This is opposed to hasad, the blameworthy form of envy where the envier wishes to see the blessings removed from the envied.
2. Sahih al-Bukhari [Eng. Trans 1/62 no. 73], Sahih Muslim [Eng. Trans 2/389 no. 1779]
3. Sahih al-Bukhari [Eng. Trans 6/500 no. 543], Sahih Muslim [Eng. Trans 2/388 no. 1777]
4. Sahih al-Bukhari [Eng. Trans 6/501 no. 544]
5. Reported by both al-Bukhari and Muslim
6. Reported by both al-Bukhari and Muslim
7. Its isnad is sahih
8. As is reported by al-Bukhari, Muslim and Ahmad. Refer to the Tafsir of Ibn Kathir (4/584)

9. Or those that share knowledge, this is why the scholars of Hadith do not accept the reports of scholars criticizing their contemporaries.
10. Da'if, reported by Abu ash-Shaykh and at-Tabarani from Hasan al-Basri as a mursal report.
11. Reported by Ahmad [1412,1430] and at-Tirmidhi [2512]. Its chain of narration contains unknown narrators, but the Hadith has witnesses reported by Abu ad-Darda and Abu Hurayrah that strengthen it. Rather to Majma' az-Zawaid [10/8] whose authors also refer this Hadith to al-Bazzar. Al-Mundhiri said that its isnad is good.
12. Reported by at-Tirmidhi, at-Tabarani and al-Hakim who said that it was sahih and it as he said.
13. Reported by Ahmad, Hakim and others. It is sahih. Refer to: Sahih al-Jami [no. 7104] and the notes of Shu'ayb al-Arna'ut upon Sharh Muskil al-Athar of at-Tahawi [14/151-154]. [translator's note]
14. Sahih al-Bukhari [Eng. Trans 8/58 no. 91], Sahih Muslim [Eng. Trans 4/1360, no. 6205,6210]
15. Sahih al-Bukhari [Eng. Trans 1/19 no. 12], Sahih Muslim [Eng. Trans 1/31 no. 72,73].
16. Sahih al-Bukhari [Eng. Trans 8/26 no. 40], Sahih Muslim [Eng. Trans 4/1368 no. 6258]
17. Sahih al-Bukhari [Eng. Trans 8/34 no. 55], Sahih Muslim [Eng. Trans 4/1368 no. 6257]
18. This is an error from Ibn Taymiyyah, for the Hadith in this complete form with this wording is reported by Ibn Majah [4210]. As for Abu Dawud then he reports only the first sentence and in the isnad of this Hadith there is an unknown narrator.
19. This is also an error from Ibn Taymiyyah for this Hadith has not been reported by al-Bukhari and Muslim, rather it has been reported by Abu Dawud and al-Hakim [1/11] and its isnad is sahih.
20. Sunan Abu Dawud [Eng. Trans 2/445 no. 1694]
21. As far as I know from what is preserved is that it was Sa'd bin Abi Waqqas.

## Chapter Three

### The Disease of Desires and Passionate Love

#### 3.1

#### Between Jealousy and Desires

Miserliness and jealousy are sickness that lead to the soul hating that which would benefit it, and its loving that which would harm it. This is why jealousy was mentioned alongside hatred and resentment in the preceding ahadith. As for the sickness of desire and passionate love then this is the soul loving that which would harm it and coupled with this is its hatred of that which would benefit it.

Passionate love is a psychological sickness, and when its effects become noticeable on the body, it becomes a sickness that afflict the mind also. Either by afflicting the mind by the likes of melancholy, or afflicting the body through weakness and emaciation. But the purpose here is to discuss its affect on the heart, for passionate love is the fundament that makes the soul covet that which would harm it, similar is the one weak of body who covets that which harms it, and if he is not satiated by that then he is grieved, and if he is satiated then his sickness increases.

#### 3.2

#### The Reality of Passionate Love (iskh)

The same applies to the heart afflicted with this love, for it is harmed by its connection to the love, either by seeing, touching, hearing, even think about it. And if he were to curb the love then the heart is hurt and grieved by this, and if he gives in to the desire then the sickness becomes stronger and becomes a means through which the grievance is increased.

In the Hadith there occurs,

Indeed Allah shelters His believing servant from the world just as one of you shelter your sick ones from food and drink (that would harm them).<sup>1</sup>

In the Hadith concerning the saving of Musa reported by Wahb<sup>2</sup>, which is recorded by Imam Ahmad in az-Zuhd,

Allah says: 'Indeed I drive away My friends from the delights of this world and its opulence and comfort just as the compassionate shepherd drives away his camel from the dangerous grazing lands. And indeed I make them avoid its tranquility and livelihood, just as the compassionate shepherd makes his camel to avoid the resting-places wherein it would be easy prey. This is not because I consider them to be insignificant, but so that they may complete their portion of My kindness in safety and abundance, the delights of the world will not attract him and neither would desires overcome him.'

Therefore the only cure for the sick lies in his removing the sickness by removing this blameworthy love from his heart.

People are divided into two opinions concerning passionate love: One group says that it falls into the category of intentions and wishes, this being the famous opinion. Another group says that it falls into the category of imagination since it causes one to depict the one who is loved in other than his true reality. This group went on to say:

And this is why Allah has not been described with passionate love (ishk) and neither that He passionately loves (ya'shik) because He is far removed from this, and one cannot be praised who has these corrupt thoughts.

As for the first group, then from them are those who said:

'He is described with passionate love (ishk) because it is complete and perfect love and Allah loves (yuhib).'

And it is reported in the narration of 'Abdul Wahid bin Zayd that He said,

"The servant will always continue to draw closer to me, loving Me and I loving him (A'shiquhu)."

This is the saying of some of the Sufis but the majority do not apply this word to Allah, because passionate love is a love exceeding the proper bounds, as for the Love of Allah then it has no end and cannot exceed the proper bounds. Passionate love is to be considered blameworthy without any exceptions, it is not to be praised when it is directed towards the Creator or created because it is a love that exceeds the proper bounds.

This is also true because the word 'passionate love' is only employed with regards to a man loving a woman or child (or vice versa), it is not employed in things such as the love of one's family, property or status, just as it is not employed with regards to the love of the Prophets and the righteous. Commonly, you will find this word being mentioned alongside a

forbidden action, such as loving the woman who is not lawful for him, or loving a child joined with the unlawful glance and touch and other such unlawful actions.

As for the love of a man for his wife or slave-girl which leads him out of the folds of justice such that he does unlawful things for her and leaves what is obligatory - as commonly happens even to the extent that he may oppress his son born of his old wife due to this love of his new wife, or to the extent that he will do things to keep her happy that would harm his religion and worldly life. For example his singling her out for inheritance that she does not deserve, or that he gives her family authority and property that exceeds the limits set by Allah, or he goes to excesses in spending on her, or he makes unlawful things possible for her which harms his religion and worldly life. This passionate love is forbidden with regards to one who is permissible for him, so how would it be with regards for one who has passionate love for someone who is unlawful or with regards to two men? For this contains a corruption the extent of which none can assess except the Lord of the servants; it is a sickness that corrupts the religion and objective of the one who possesses it, then it corrupts his intelligence and then his body. Allah, the Most High, says,

...then do not be soft in speech, lest in whose heart is a disease should be moved with desire, but speak in an honourable manner.

(Surah Ahzab (33):32)

There are some whose hearts contain the disease of desire and whose perceptions are only skin deep. When the object of the desire submits, the sickness is satiated, and this satiation strengthens the desire and pursuit of the object and hence strengthens the sickness. This is in contrast to the one whose objective is not met, for this failure results in removing the satiation that would strengthen the sickness and thereby the desire is weakened as is the love. This is because the person definitely intends that there be action accompanying his desire, for otherwise all his desire would be just whisperings of the soul, unless there is some speech or looking accompanying this.

As for the one who is afflicted with this passionate love but holds back and is patient, then indeed Allah will reward him for his taqwa as occurs in the Hadith;

That the one who passionately loves someone yet holds back, conceals this and is patient, then dies upon this, will be a martyr.<sup>3</sup>

This Hadith is known to be the report of Yahya al-Qatat from Mujahid from Ibn 'Abbas from the Prophet (peace be upon him) but it is problematic and such Hadith is not to be dependent upon.

But it is known from the evidence of the Shariah that if one were to hold back from performing that which is unlawful, be it looking, speaking or acting, and he conceals this and does not articulate it so as not to fall into that which is prohibited and he is patient in his obedience to Allah and keeping away from disobedience to Allah, despite the pain that his heart feels due to passionate love, (similar to the case of the one who is patient through a calamity), then indeed this person would gain the same reward as those who have feared Allah and been patient.

Verily, he who fears Allah and is patient, then surely Allah makes not the reward of the doers of good to be lost.

(Surah Yusuf (12):90)

This holds true for the disease of envy and all other sicknesses that afflict the heart. So when the soul pursues that which would anger Allah, and the person prevents himself from this, fearing Allah, then he is included in His saying,

But as for him who feared the standing before His Lord, and restrained himself from impure evil desires, and lusts. Verily, Paradise will be his adobe.

(Surah Nazi'at (79):40-41)

When the soul loves something, it will do all that it can to attain it, so the one who does this out of having a blameworthy love or hatred then this action of his would be sinful. For example his hating a person due to envying him and thereby harming whosoever is linked to that person - either by preventing his rights or by showing them enmity, or his doing something that is commanded by Allah but he does it due to his desires and not for the sake of Allah.

These types of sicknesses are commonly found in the heart. The person can hate something and due to this hate, love a great many thing due to mere whims and fancies. As one poet affected by this said,

For the sake of a Sudanese girl he loved Sudan

To the point

That he loved the black dogs due to

His love of her.

So he loved a black girl, and therefore loved all types of black even the blackness of dogs! All of this is a sickness in the heart with regards to its imagination, fantasies and desires. We ask Allah that He eliminate all of the illnesses from our hearts, and we seek refuge with Allah from evil manners, desires and sicknesses.

### 3.3

#### The Natural Inclination of the Heart is to Love of Allah

The heart has only been created for the worship of Allah, and this is the natural disposition (fitrah) upon which Allah created His servants as the Prophet (peace be upon him) said,

Every new-born child is born upon the natural disposition and it is his parents that make him a Jew, Christian or a Magian, as an animal produces a perfect young animal, do you see any part of its body amputated?

Then Abu Hurayrah, (radiyAllahu 'anhu), said, recite if you wish the saying of Allah,

The Fitrah of Allah with which He has created mankind. No change is there in the creation of Allah.

(Surah Rum (30): 30)<sup>4</sup>

So Allah has made the natural disposition of His servants to love Him and worship Him Alone, so if the natural disposition was to be left as it is without corrupting it, then it would be cognizant of Allah, loving Him Alone; but the natural disposition does become corrupted due to the sickness of the heart - such as the parents making it a Jew or a Christian - even though this be by the Will and Predecree of Allah, just like the body is altered by amputation. But even after this it is possible for the heart to return to the natural disposition if Allah makes this easy for the one who does his utmost to return it to the natural disposition.



The Messenger were sent to affirm and re-establish the natural disposition and to perfect it, not to alter it. So when the heart loves Allah Alone, making the religion sincerely for Him, it will not be tried by the love of anyone else, not to mention be tried with passionate love because were it to be afflicted with passionate love then this would diminish its loving Allah alone. This is why when Yusuf was tried with this passionate love (directed to him) his love of Allah Alone, making the religion sincerely for him, did not allow him to be overcome by this, rather Allah said,

Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely he was one of Our chosen, guided slaves.

(Surah Yusuf (12) : 24)

As for the wife of al-Aziz, it was because she was and her nation were polytheists that she was afflicted with passionate love. No one, is afflicted with passionate love except that this diminishes his singling out Allah Alone for worship and his faith. The heart that repents to Allah, fearing Him, has two routes by which it can remove this passionate love:

### 3.4

#### Prevention Measures from Passionate Love

- 1) Repenting to Allah and loving Him, for indeed this is more satisfying and purer than anything else, and nothing will be left to love along side Allah.
- 2) Fearing Allah, for indeed fear is the opposite of passionate love and removes it.

So everyone who loves something, with passion or otherwise, then this love can be removed by loving that which is more beloved to compete with it.<sup>5</sup>

This love can also removed by fearing the occurrence of a harm that is more hateful to one than leaving this love. So when Allah is more beloved to the servant than anything else, and more feared by him than anything else, then he will not fall into passionate love or find any love that would compete with his love of Allah, except in the case of negligence or at a time when this love and fear has become weak by his leaving some of the obligatory duties and by performing some of the prohibited actions. For indeed faith increases with obedience and decreases with disobedience, so each time a servant obeys Allah out of love and fear, and leaves a prohibited action out of love and fear, his love and fear becomes stronger, and any love or fear of anything else besides Allah will disappear from his heart.

### 3.5

#### Some Cures for the Heart

The same is true for the sickness of the body: for the health of the body is preserved by the same, and the sickness is repressed by the opposite. The correctness of the faith in the heart is preserved by its like, meaning that which would breed faith in the heart from the beneficial knowledge and righteous action for these are its nourishment as occurs in the Hadith of Ibn Mas'ud, reported as his saying and as a Hadith of Messenger (peace be upon him),

Indeed every host loves that people come to his table spread, and indeed the table spread of Allah is the Qur'an.

So the Qur'an is the table spread of Allah.

From those things that nourish the heart are supplication at the end of the night, the times of Adhan and Iqamah, in his prostration, at the ends of the prayers<sup>6</sup> - add to this repentance. For indeed the one who repents to Allah and then in turn Allah forgives him, He will then give him enjoyment for an appointed time. That he takes to reciting the reported adhkar for the day and at the time he sleeps. That he bears with patience what he is enticed with that would divert him from all of this, for Allah will immediately aid him with a spirit from Him and write faith in his heart. That he be eager to complete the obligatory duties such as the five prayers inwardly and outwardly for they are the pillars of the religion. That his words of recourse be

*La hawla wa la quwwata illa billahi*

For by them heavy burdens can be born, horrors can be overcome, and the servant be gifted with the best of conditions to live in. that he should not give up the supplication and seeking help from Allah, for the servant will be answered as long as he is not hasty, saying:

I have supplicated and supplicated but I have not been answered.<sup>8</sup>

That he should know that help comes with patience, that relief comes after anxiety and distress, that after every period of difficulty there follows a period a period of ease.<sup>9</sup>

That he knows that no prophet or one less than him was rewarded with good end and except as a result of his being patient.

And all praise and thanks are due to Allah, the Lord of Creation. To Him belongs praise and grace for guiding us to Islam and the Sunnah, a praise that would suffice His favours to us outwardly and inwardly, as in required for the nobility of His Face and might of His Magnificence. Abundant Peace and Blessings be upon our master, Muhammad (peace be upon him), and upon his family, Companions, his wives - the mothers of the believers, and all those that follow them in good until the Day of Judgement.

### **Footnote:**

1. A similar Hadith to this reported by al-Bayhaqi and it is a da'if Hadith. (refer to Fayd al-Qadir)
2. Wahb Ibn Munabbih is a noble tabi'I, but this Hadith is reported from him directly to the Prophet (peace be upon him) and is not authentic.
3. A da'if Hadith. Refer to the discussion concerning its inauthenticity in al-Jawab al-Kafi and Rawdah al-Muhibbin of Ibn al-Qayyim and Silsilah ad-Da'ifah of al-Albani.
4. Reported by al-Bukhari and Muslim.
5. Refer to Rawdah al-Muhibbin of Ibn al-Qayyim for he has a beautiful discussion concerning this.
6. These are the times in which Allah answers the supplications, there are authentic ahadith concerning these.
7. The Prophet (peace be upon him) said, 'indeed it is a treasure from the treasures of paradise.' Reported by al-Bukhari and Muslim from the Hadith of Abu Musa al-Ashari.
8. Reported by Muslim
9. A hasan Hadith reported by Ahmad and at-Tirmidhi from the Hadith of Ibn 'Abbas.