

### [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 *ḥadīth* of Ibn Mas'ūd, reported as his saying and as a *ḥadīth* of the Messenger (ﷺ),

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

So the Qur'ān is the table spread of Allāh.

From those things that nourish the heart are supplication at the end of the night, the times of *Adhān* and *Iqāmah*, in his prostration, at the ends of the prayers<sup>6</sup> - add to this repentance. For indeed the one who repents to Allāh and then in turn Allāh forgives him, He will then give him enjoyment for an appointed time. That he takes to reciting the reported *adhkār* 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 Allāh 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

«لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

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<sup>6</sup>These are the times in which Allāh answers the supplications, there are authentic *ahādīth* concerning these.

*lā hawlā wa lā quwwata illā billāhī*<sup>7</sup>

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 Allāh, 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 a good end except as a result of his being patient.

And all praise and thanks are due to Allāh, the Lord of Creation. To Him belongs praise and grace for guiding us to Islām 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, Muḥammad (ﷺ), 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.

<sup>7</sup> The Prophet (ﷺ) said, 'indeed it is a treasure from the treasures of paradise.' Reported by al-Bukhārī and Muslim from the *ḥadīth* of Abū Mūsā al-Ash'arī.

<sup>8</sup> Reported by Muslim

<sup>9</sup> A *ḥasan ḥadīth* reported by Aḥmad and at-Tirmidhī from the *ḥadīth* of Ibn 'Abbās

APPENDIX

# The Types of Hearts

Imām ibn Qayyim al-Jawziyyah  
may Allāh have mercy upon him.

## IBN QAYYIM AL-JAWZIYYAH

May Allāh have mercy upon him

### His Name:

He is the Imām, the Ḥāfīz, the exegete, the legal jurist, Shaykh al-Islām: Abū ‘Abdullāh Shamsu-d-Dīn Muḥammad Ibn Abū Bakr - better known as Ibn Qayyim al-Jawziyyah.

### His Birth and Education:

He was born into a noble and knowledgeable family on 7<sup>th</sup> Safar 691H in the village of Zar’, near Damascus, Syria.

From an early age he set about acquiring knowledge of the Islāmīc sciences from the scholars of his time. Describing his desire for knowledge, al-Ḥāfīz Ibn Rajab, *Dhayl Ṭabaqāt-l-Ḥanābilah* [4/449] said, ‘He had an intense love for knowledge, for books, publications and writings.’

Ibn Kathīr, *al-Bidāyah wa-n-Nihāyah* [14/235] said, ‘He acquired from such books what others could not acquire, and he developed a deep understanding of the books of the Salaf and

of the Khalaf.’

## His Teachers and Shaykhs:

They include Shihāb an-Nāblusī, Qāḍī Taqī ad-Dīn ibn Sulaymān, from whom he studied ḥadīth; Qāḍī Badr ad-Dīn ibn Jamā‘ah; Ṣafī ad-Dīn al-Hindī; Ismā‘īl ibn Muḥammad al-Ḥarrānī, from whom he studied fiqh and usūl; and also his father, from whom he learnt the laws of inheritance.

However, the most notable of his teachers was Shaykh al-Islām Ibn Taymiyyah, whom he accompanied and studied under for sixteen years. Al-Ḥāfiẓ Ibn Kathīr (14/234) said, ‘He attained great proficiency in many branches of knowledge; particularly knowledge of tafsīr, ḥadīth, and usūl. When shaykh Taqī ad-Dīn ibn Taymiyyah returned from Egypt in the year 712H, he stayed with the shaykh until he died; learning a great deal of knowledge from him, along with the knowledge that he had already occupied himself in attaining. So he became a unique scholar in many branches of knowledge.’

## His Manners and Worship:

Many of his students and contemporaries have born witness to his excellent character and his manners of worship. Ibn Rajab (4/450) said,

He - may Allāh have mercy on him - was constant in worship and performing the night prayer, reaching the limits in lengthening his prayer and devotion. He was constantly in a state of *dhikr* and had an intense love for Allāh. He also had a deep love for turning to Allāh in repentance, humbling himself to Him with a deep sense of humility and

helplessness. He would throw himself at the doors of Divine obedience and servitude. Indeed, I have not seen the likes of him with regards to such matters.

Ibn Kathīr (14/234) said,

He was constant in humbly entreating and calling upon his Lord. He recited well and had fine manners. He had a great deal of love and did not harbour any envy or malice towards anyone, nor did he seek to harm or find fault with them. I was one of those who most often kept company with him and was one of the most beloved of people to him. I do not know of anyone in the world in this time, who is a greater worshipper than him. His prayer used to be very lengthy, with prolonged bowing and prostrations. His colleagues would criticise him for this, yet he never retorted back, nor did he abandon this practice. May Allāh bestow His mercy upon him.

### His Students and Works:

Amongst his most prominent students were: Ibn Kathīr (d.774H), adh-Dhahabī (d.748H), Ibn Rajab (d.751H) and Ibn ‘Abdu-l-Hādī (d.744H), as well as two of his sons, Ibrāhīm and Sharafu-d-Dīn ‘Abdullāh.

Ibnu-l-Qayyim authored over sixty works. His books and writings are characterised by their touching address to the heart and soul, as well as their accuracy, precision, strength of argument and depth of research.

In the field of fiqh and usūl, his writings include: *I‘lmu-l-Muwaqqihīn*; *Turuqu-l-Hukmiyyah*; *Ighāthatu-l-Lahfān*; *Tuhfatu-l-Mawlūd*; *Ahkām Ahlu-l-Dhimmah*; and *al-Furūsiyyah*.

In the field of ḥadīth and sīrah they include: *Tabdhīb Sunan Abī Dāwūd*; *al-Manāru-l-Munīf*; *Fawā'id al-Ḥadīthiyyah*; *Jalā'u-l-Aḥbām*; and *Zādu-l-Ma'ād*.

In the field of beliefs: *Ijtimā' al-Juyūsh al-Islāmiyyah*; *as-Ṣawā'iqu-l-Mursalah*;

*Shifā'u-l-'Alīl*; *Ḥādiyu-l-Arwāḥ*; *al-Kāfiyatu-sh-Shāfiyyah*; and *Kitāb ar-Rūḥ*.

In the field of akhlāq (morals) and tazkiyah (purification): *Madāriju-s-Sālikīn*; *ad-Dā' wa-d-Dawā'*; *al-Wābilu-s-Ṣayyib*; *al-Fawā'id*; *Risālatu-t-Tabūkiyyah*; *Miftāḥ Dār as-Sa'ādah*; and *'Uddatu-s-Ṣābirīn*.

In the sciences of the Qur'ān: *at-Tibyān fī Aqsāmi-l-Qur'ān*; and *Amthāl al-Qur'ān*.

In language and miscellaneous issues: *Ḥadā'iq al-Fawā'id*.

Two books have also been written collating the exegetical comments of ibn al-Qayyim from his various works: *Tafsīr al-Qayyim* and *Tafsīr al-Munīr*.

A few of his works have also been translated into the English language: the Magnificent Journey; the Invocation of God; Medicine of the Prophet; *Zād al-Ma'ād*.

## Statements of the Scholars about him:

Ibn Rajab (4/44) said,

He had deep knowledge concerning tafsīr and the fundamentals of the religion, reaching the highest degree concerning them both. Similar was the case

in the field of ḥadīth, with regards to understanding its meanings, subtleties and deducing rulings from them. Likewise was the case in the field of fiqh and its usūl, as well as the Arabic language. He did a great service to these sciences. He was also knowledgeable about rhêtoric, grammar, and *sulūk* as well as the subtleties and details that occur in the speech of the people of *tasawwuf*.

Al-Ḥāfiẓ Ibn Ḥajar, *ad-Duraru-l-Kāminah* (4/21),

He possessed a courageous spirit as well as vast and comprehensive knowledge. He had deep knowledge concerning the differences of opinions of the Scholars and about the ways of the Salaf.

Ibn Ḥajar also said in his commendation to *ar-Raddu-l-Wāfir*,

And if there were no virtues of shaykh Taqī ad-Dīn [Ibn Taymiyyah], except for his famous student, shaykh Shamsu-d-Dīn ibn Qayyim al-Jawziyyah - the author of many works, which both his opponents and supporters benefited from - this would be a sufficient indication of his [Ibn Taymiyyah's] great position.

al-Ḥāfiẓ Ibn Nāṣir ad-Dimishqī, *ar-Raddu-l-Wāfir* [p. 69] said,

He possessed knowledge of the sciences, especially tafsīr and usūl.

He also said:

Abū Bakr Muḥammad Ibn al-Muhib said, as found in his letter, "I said in front of our Shaykh, al-Mizzī, 'Is Ibnu-l-Qayyim at the same level as Ibn



Khuzaymah?’ He replied, ‘He is in this time, what Ibn Khuzaymah was in his time.’”

As-Suyūṭī, *Bughyatu-l-Wi’āt* [1/62] said,

His books had no equal and he strove and became one of the great Imāms in [the field of] tafsīr, ḥadīth, the Book, the Sunnah, furū‘, and the Arabic language.

‘Alī al-Qārī, *al-Mirqāt* [8/251],

It will be clear to whoever aspires to read the explanation of Manāzil-u-s-Sā’irīn [i.e. *Madārij as-Sālikīn*], that they [Ibn Taymiyyah and Ibnu-l-Qayyim] are from the great ones of Ahlu-s-Sunnah wa-l-Jamā‘ah, and from the *awliyā’* of this Ummah.

Qāḍī Burhān ad-Dīn az-Zur‘ā said as quoted from him in *Dhayl Ṭabaqāt al-Hanābilah*,

There is none under the heavens who has greater knowledge than he.

### His Death:

Imām Ibnu-l-Qayyim passed away at the age of sixty, on the 13th night of Rajab, 751H, may Allāh shower His Mercy upon him.

## APPENDIX ONE

### The Types of Hearts<sup>1</sup>

Because the heart is described as possessing life or death, it is classified into three types:

#### The Correct and Sound Heart

This is the truthful and sound (*salim*) heart. It is the only type of heart that a person can bring to Allāh on the Day of Judgment which will rescue him. Allāh, Exalted is He says,

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

**...the Day when neither wealth nor sons will be of any use - except for he who comes to Allāh with a sound and flawless heart.**

[*ash-Shu'arā'* (26): 88-89]

The meaning of *salim* (secure) is *sālīm* (the one who is secure), it has come in this form because it depicts an innate attribute or description of the described. As such it is grammatically like the words tall (*tawīl*), short (*qaṣīr*), or graceful and charming (*ẓarīf*).

<sup>1</sup> Taken from *Ighāthatu-l-I abfān fi Maṣāyid ash-Shayfān* [1/11-19] of Imām ibn al-Qayyim, may Allāh have mercy upon him.