

other objects and they will increase in number.²⁸

- Perpetually is the servant either the recipient of a blessing from Allāh, in which case he is in need of gratitude; or he is the perpetrator of a sin, in which case he is in need of repentance; he is always moving from one blessing to another and is always in need of repentance.²⁹
- Sins cause harm and repentance removes the cause.³⁰
- Bearing witness to *tawhīd* opens the door of good and repentance from sins closes the door of evil.³¹
- The *Jihād* against the soul is the foundation for the *Jihād* against the disbelievers and hypocrites.³²
- A man will never fear something besides Allāh unless it be due to a disease in his heart.³³
- Trials and tribulation are like feeling the heat and cold, when one knows that they cannot be avoided, he will not feel anger at their onset, nor will he be distressed or disheartened.³⁴

²⁸ *Majmūʿ Fatāwā* [1/94]

²⁹ *Majmūʿ Fatāwā* [10/88]

³⁰ *Majmūʿ Fatāwā* [10/255]

³¹ *Majmūʿ Fatāwā* [10/256]

³² ibn al-Qayyim, *ar-Rawḍah* [p. 478]

³³ al-Bazzār [p. 74]

³⁴ ibn al-Qayyim, *al-Madārij* [3/289]

- The perfection of *tawhīd* is found when there remains nothing in the heart except Allāh, the servant is left loving those He loves and what He loves, hating those He hates and what He hates, showing allegiance to those He has allegiance to, showing enmity to those He shows enmity towards, ordering what He orders and prohibiting what He prohibits.³⁵
- In this world, man finds in the remembrance of Allāh, praising Him and worshipping Him, a delight that is incomparable to anything else.³⁶
- The objective of asceticism is to leave all that harms the servants Hereafter and the objective of worship is to do all that will benefit his Hereafter.³⁷
- Sins are like chains and locks preventing their perpetrator from roaming the vast garden of *tawhīd* and reaping the fruits of righteous actions.³⁸
- What can my enemies do to me? I have in my breast both my heaven and my garden. If I travel they are with me, never leaving me. Imprisonment for me is a chance to be alone with my Lord. To be killed is martyrdom and to be exiled from my land is a spiritual journey.³⁹

³⁵ ibn al-Qayyim, *al-Madārij* [3/485]

³⁶ *Minhāj as-Sunnah* [5/389]

³⁷ *Majmū‘ Fatāwā* [14/458]

³⁸ *Majmū‘ Fatāwā* [14/49]

³⁹ ibn al-Qayyim, *Wābil* [p. 69]

His Death

Ibn Taymiyyah died while imprisoned on the twentieth of *Dbū-l-Qa'dab* of the year 728H, after ultimately being banned from reading or writing. He fell sick for the few days preceding his death.

His funeral was attended by a huge congregation despite the many lies and slanders being spread about him by certain innovators of his time. Al-Bazzār says,

Once the people had heard of his death, not a single person in Damascus who was able to attend the prayer and wanted to remained except that he appeared and was present for it. As a result, the markets in Damascus were closed and all transactions of livelihood were stopped...Governors, heads, scholars, jurists all came out. They say that none of the majority of the people failed to turn up - according to my knowledge - except three individuals; they were well known for their enmity for ibn Taymiyyah and thus, hid away from the people out of fear for their lives.⁴⁰

Ibn Kathīr said,

There were so many people in front of his funeral, behind it, to its right and to its left. None but Allāh could enumerate them, and then someone shouted, 'this is how the funerals of the *Imāms* of the *Sunnah* are to be!' At that the people started to cry... when the call to prayer for *Zuhr* was proclaimed they prayed after it straight away against the usual norm. Once

⁴⁰ al-Bazzār [pp. 82-83].

they finished prayer, the deputy *khaṭīb* came out - as the main *khaṭīb* was absent and in Egypt - and he led the prayer over ibn Taymiyyah... then the people poured out from everywhere and all the doors of the *Masjid*... and they assembled at *al-Khayl* market. ⁴¹

His Works

Ibn Taymiyyah was a prolific writer and authored many works spanning a broad range of topics. The sum of his writings were thought to consist of hundreds of volumes and even though a large number of them have been lost, many are still available and in print. A number of his works have also been translated and below is a list of these works followed by some of his works in Arabic. ⁴²

The books of, or about, ibn Taymiyyah available in the English language:

1. *Ibn Taymiyyah on Public and Private Law in Islam or Public Policy in Islamic Jurisprudence* [tr. Omar A. Farrukh, Khayats, 1966]
2. *A Seventh Century Sunni Creed: The Aqida al-Wastiya of ibn Taymiya* [tr. Merlin Swartz, the Hague: Mouton, 1973]
3. *Public Duties in Islam* [tr. Muhtar Holland, The Islamic Foundation, 1402/1982]
4. *Ibn Taymiyyah's Essay on the Jinn* [tr. Abu Ameenah Bilal Philips, 1409/1989]
5. *The Concise Legacy* [tr. Farhat Abbaas, Jam'iyyah Ihyaa

⁴¹ Ibn Kathīr [14/138].

⁴² None of the lists detailed below are meant to be exhaustive.

- Minhaaj as-Sunnah, 1415/1994]
6. *Introduction to the Principles of Tafseer* [tr. Muhammad Abdul Haqq Ansari, al-Hidaayah, 1414/1993]
 7. *The Friends of Allāh and the Friends of Shayṭān* [trans. Abu Rumaysah, Daar us-Sunnah, 1421/2000].
 8. *Ibn Taymiyyah Against the Greek Logicians* [tr. Wal B. Hallaq, Oxford University Press, 1993]
 9. *Aqeedah al-Waasitiyyah* [tr. Assad Nimar Busool, IQRA International Educational Foundation, 1994]; *Sharh Aqeedah al-Waasitiyyah* [commentary Muhammad Khalil Harras, tr. Muhammad Rafiq Khan, Dar-us-Salam Publications, 1416/1996]
 10. *Fundamentals of Enjoining Good & Forbidding Evil* [tr. Abu Khalil & Muhammad al-Jibali, al-Qur'an & Sunnah Society of North America, 1997]
 11. *Mukhatasar Iqtidaa as-Siraat al-Mustaqeem* [Dar-us-Salam Publications, 1416/1996]
 12. *The Book of Eemaan* [compiled from the works of ibn Taymiyyah by Dr. Muhammad Nasim Yasim, al-Firdous Ltd., 1997]
 13. *Diseases of the Hearts and their Cures* [tr. Abu Rumaysah, Daar us-Sunnah, 1418/1998]
 14. *Ibn Taymiyyah's Letters from Prison* [tr. Abu Ammar, Message of Islam, 1419/1998]
 15. *The Waasitah Between Allaah & The Creation* [tr. Abu Iyaad Amjad Rafiq, Invitation to Islaam, 1998]
 16. *Al-Ubudiyyah* [tr. Nasir ud-Deen Khattaab,]; also translated as *Ibn Taymiyyah's Essay on Servitude* [tr. Abu Safwan Fareed ibn Haibatan, al-Hidaayah, 1420/1999]
 17. *Kitab al-Iman: Book of Faith* [tr. Salman Hasan al-Ani, Iman Publishing House, 1999]
 18. *Ibn Taimiya's Struggle Against Popular Religion: with an annotated translation of his Kitab Iqtida as-Sirat al-Mustaqim Mukhalafat Ashab al-Jahim* [Muhammad Umar Memon, the

- Hague: Mouton, 1976]
19. *Ibn Taymiyyah and his Projects of Reform* [Serajul Haque, Islamic Foundation of Bangladesh, 1982]
 20. *Ibn Taymiyyah's Ethics* [Victor E. Makari, Scholars Press, 1983]
 21. *A Muslim Theologian's Response to Christianity: Ibn Taymiyyah's al-Jawab as-Sahih* [ed. Thomas F. Michel, Caravan Books, 1985]
 22. *Economic Concepts of Ibn Taymiyyah* [Abdul Azim Islahi, The Islamic Foundation, 1408/1988]
 23. *The Political Thought of ibn Taymiyyah* [prof. Qamaruddin Khan, Adam Publishers & Distributers, 1992]
 24. *Ibn Taymiyyah & The Islamization of Knowledge* [Taha Jabir al-Alwani, IIIT, 1994]
 25. *The Relief from Distress - An explanation to the du'ā of Yūnus* [trans. Abu Rumaysah, Daar us-Sunnah, 1425/2005].

The available Arabic works of ibn Taymiyyah are many, from amongst them:

1. *Majmū' Fatāwā ibn Taymiyyah* [compiled by 'Abdur-Rahmān ibn Qāsim and his son, Muḥammad in thirty-seven volumes] containing many monographs and treatise that he wrote.
2. *Fatāwā al-Kubrā*, in five volumes
3. *Fatāwā al-Miṣriyyah*
4. *Al-Jawāb as-Ṣaḥīḥ li man Baddala Dīn al-Masīḥ*, in six volumes
5. *Minhāj as-Sunnah an-Nabawiyyah*, in six volumes
6. *Darr Ta'ārūḍ al-'Aql wa-n-Naql*, in twelve volumes
7. *As-Ṣarīm al-Maslūl 'alā Shātīm ar-Rasūl*, in three volumes
8. *Naqd at-Ta'sīs*

9. *Iqtidā as-Sirāṭ al-Mustaḡim li Mukhālafah Aṣḥāb al-Jahīm*, in two volumes
10. *Al-Istiḡāmah*
11. *Naqd Marātib al-Ijmā'*
12. *ar-Radd 'alā al-Mantiḡiyyīn*
13. *ar-Radd 'alā al-Akhnā'i*
14. *ar-Radd 'alā al-Bakrī*
15. *an-Nubuwāt*
16. *Qā'idah 'Adhimah fī-l-Farq bayn 'Ibādah Ahl al-Islām wa-l-Īmān wa 'Ibādah Ahl ash-Shirk wa-n-Nifāq*
17. *Al-Qawā'id an-Nūrāniyyah al-Fiḡhiyyah*
18. *Tafsīr ibn Taymiyyah*, compiled by 'Abdu-r-Raḡmān 'Umayrī, in seven volumes.

COMPILER'S

Foreword

All praise is due to Allāh, peace and blessings be upon the Last Prophet

Know O beloved reader that it is most important to spend one's time and energy in treating the heart, and hastening to correct and purify it from sickness and all sins. This is due to the heart occupying a great and lofty position in Islām, for it is the place to which the Lord looks and the storehouse for *tawhīd*, faith, and sincerity.

Actions are distinguished, one from the other, with respect to their excellence in the Sight of Allāh in accordance with the condition of the heart, not by their number or form, but rather due to the strength of the caller, his or her truthfulness, his or her sincerity and the extent to which he or she prefers Allāh over himself or herself.¹

The heart forms the foundation, it is the owner of the limbs, and the limbs are its soldiers, so when the owner becomes purified its soldiers become purified, and when the owner becomes

¹ As stated by Ibn al-Qayyim

sullied then its soldiers become sullied.

Al-Hāfiḍh ibn Ḥajr al-'Asqalānī, may Allāh have mercy upon him and nourish us with his knowledge, said: 'The heart has been singled out for this because it is the leader of the body, and through the purification of the leader the subjects become purified, and with his corruption they become corrupted. So if you, O servant of Allāh, wish to cure your heart then it is upon you to be truthful with regards to seeking refuge with Allāh and putting your trust in Him, to pray a great deal of superogatory prayers, to perform the actions of obedience to Allāh frequently, to pray the night prayer while the people are sleeping, and to treat your heart by making it continuously stick to the remembrances and by befriending only the righteous... and to frequently recite the Qur'ān. May Allāh allow all of this to be preserved by him.'

So my brother Muslim, this is a treatise by Shaykhul-Islām Ibn Taymiyyah concerning the topic, '*Diseases of the Hearts and their Cures.*' I found it amongst his, '*Fatāwā*' and saw it to be a beautiful work, containing many benefits. So it is upon you O Muslim to hurry to distribute this amongst your beloved friends and your brothers so that perchance Allāh may correct their hearts and Allāh's aid is sought.

Ibrāhīm bin 'Abdullāh al-Hāzimī.

COMPILER'S INTRODUCTION

The Keys to the Life of the Heart

Ibn ul-Qayyim, may Allāh have mercy upon him, said:

The keys to the life of the heart lie in reflecting upon the Qur'ān, being humble before Allāh in secret, and leaving sins. ¹

Allāh, the Most High, said:

كُنْتُ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكًا لِيَذَّبَ وَأُتَاهُ ابْتِغَاءَ وَجْهِهِ وَلَا تَدْرَأُونَ
أَلَّا نُنزِّلَهُ إِلَّا فِي قُرْآنٍ مَوْجُودٍ

A Book which We have sent down to you, full of blessings that they may ponder over its verses, and that men of understanding may take heed.

[*Sūrah Ṣād* (38) : 29]

So Allāh informed us that He sent down this Great Qur'ān, blessed in its wording, meaning, commands, prohibitions and regulations. Amongst its blessings is that the one who recites

¹ *Hādīyyul-Arwāḥ ilā Bilādil-Afrāḥ* [p. 45] of Ibn ul-Qayyim.