

even one word of it then he has a reward, and this reward is increased tenfold, as mentioned in the *ḥadīth* reported by at-Tirmidhī, and at-Tirmidhī said that it is *ḥasan ṣaḥīḥ*.² Also amongst its blessings is that the one who reads it and acts upon it shall not be misguided in this world, nor fall into distress and misery in the Hereafter as stated by Ibn ‘Abbās (*radīy Allāhu ‘anhu*) in the commentary to the verse,

فَأَمَّا يَا أَيُّهَا الَّذِينَ كَفَرُوا لِيَتَّبِعُنَا وَمَنْ يَتَّبِعْنَا فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى
فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١٢٣﴾

...whoever follows My guidance shall neither go astray nor fall into distress and misery.

[*Sūrah Tā Hā* (20):123]

Amongst its blessings is that the one who learns it and teaches it is from the best of people as occurs in the *ḥadīth* reported by al-Bukhārī,

The best of you is the one who learns the Qur’ān and then teaches it.³

Amongst its blessings is that it will be an intercessor on the

² Referring to the *ḥadīth* reported by Ibn Mas‘ūd (*radīy Allāhu ‘anhu*), that the Messenger of Allāh (ﷺ) said, “The one who recites a word of the Qur’ān shall get one reward which then is increased tenfold. I do not say that *Alif Lām Mim* is a word, but *Alif* is a word, *Lām* is a word, and *Mim* is a word.”

Reported in *Riyād aṣ-Ṣāliḥīn* [Eng. Trans. 2/62 no. 106], *Mishkāt al-Maṣābiḥ* [Eng. Trans. 1/452], at-Tirmidhī [no. 2912] and ad-Dārimī. It is *ṣaḥīḥ*. Refer to *aṣ-Ṣaḥīḥah* [no. 660] and the notes of Shu‘ayb al-Arna‘ūt to *Zād al-Ma‘ād* of Ibn al-Qayyim [1/339]. [Translator’s Note]

³ *Ṣaḥīḥ al-Bukhārī* [6/501 no. 545].

Day of Judgement for its companions who used to act by it in this world as occurs in the two *ahādīth* reported by Muslim in his *Ṣaḥīḥ*.⁴

He, the Exalted informed us that He revealed the Qur'ān so that its meanings, commands and prohibitions may be reflected over, such that if one were to come across a verse commanding something then he should follow it. If one were to come across a verse forbidding something then he should leave it.

If one were to come across a verse concerning the Mercy of Allāh then he would hope for this Mercy and ask for it. If one were to come across a verse threatening with punishment then he would fear this and seek refuge with Allāh from it. If one were to come across a verse concerning the glorification of Allāh then he would glorify Allāh, and through this faith, knowledge, guidance and *taqwā* will increase. Allāh said while describing the believers,

⁴ See also the chapter, 'The Excellence of Reciting the Qur'ān' in *Riyād as-Ṣāliḥīn*. Referring to the *ḥadīth* of Abū Umāmah (*radīy-Allāhu 'anhu*), that he heard the Messenger of Allāh (ﷺ) say: 'Recite the Qur'ān, for on the Day of Resurrection it will come as an intercessor for those who recite it. Recite the two bright ones, *al-Baqarah* and *Āl-'Imrān*, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite *Sūrah al-Baqarah*, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it.'

And the *ḥadīth* of an-Nawwās (*radīy-Allāhu 'anhu*), that he heard the Messenger of Allāh (ﷺ) saying: 'On the Day of Resurrection the Qur'ān and those who acted according to it will be brought with *Sūrah al-Baqarah* and *Āl-'Imrān* preceding them.' The Messenger of Allāh (ﷺ) likened them to three things, which I did not forget afterwards. 'Two clouds or two black canopies with light between them, or like two flocks of birds in ranks pleading for one who recited them.' Ṣaḥīḥ Muslim [Eng. Trans. 2/385-386 no. 1757, 1759] [Translator's Note]

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا

And when His verses are recited unto them, they increase their faith.

[Sūrah Anfāl (8) : 2]

Due to their containing promises and threats that motivate hope and fear; and Allāh, the Most High, said,

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾

Do they not ponder over the Qur'ān or are there locks upon their hearts?

[Sūrah Muḥammad (47) : 24]

Amongst the ways of giving life to the heart is to be humble to Allāh in secret. Meaning to desire and long for Allāh through supplication, seeking forgiveness, turning to Him, asking for victory, Paradise and shelter from Hellfire at the time when Allāh descends to the lowest Heaven in the last third of the night, as occurs in the authentic ḥadīth,

Our Lord descends to the lowest heaven when a third of the night remains, saying: Who is supplicating to Me that I may answer him? Who is asking of Me that I may give him? Who is seeking forgiveness of Me that I may forgive him? ⁵

This ḥadīth contains encouragement to stand in the last part of the night, praying, supplicating, and asking for forgiveness, Paradise and safety from the Fire, and supplicating for good in this life and the Hereafter. Indeed Allāh has commanded us with supplication and promised to reply, and He who is far removed from imperfection, does not break His promises. Amongst the

⁵ Ṣaḥīḥ al-Bukhārī [no. 9474] and Muslim [no. 758].

times that this reply will be attained is the last part of the night, and this is a blessing that Allāh bestows upon whomsoever He wishes, and Allāh is the Possessor of great blessings and bounty. And from the ways of giving life to the heart is to leave the sins that kill it, as in the ḥadīth,

When the servant performs a sin a black spot appears on his heart, and if he seeks forgiveness this black spot is removed, and if he returns to sin the black spot grows until his heart becomes black, and this is the 'rān' about which Allāh spoke,

كَلَّ بَلِّ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

Nay! But on their hearts is the covering of sins (rān) which they used to earn.

[Sūrah ul-Mutaffifin 83:14] ⁶

The poet said,

*'I saw the sins killing the hearts;
Breeding ignominy due to their addiction;
And in the leaving of sins lies its life;
And it is best for your soul that you preserve it.'*

⁶ Reported by an-Nasā'ī and at-Tirmidhī [1/128], who said it was *ḥasan ṣaḥīḥ*.

The Ailments of the Hearts and their Cures

The hearts are three types:

(i) The correct heart that is secure from all desires that oppose the command of Allāh and His prohibitions, and it is secure from all doubts that contradict what He informs. Just as it is secure from worshipping anything else besides Allah and from seeking judgement from any person other than His Messenger.

(ii) The dead heart, this being the opposite of the correct heart containing no life, neither knowing its Lord nor worshipping Him.

(iii) The heart that has some life but also has a defect. So it contains love of Allāh, faith in Him, sincerity and trust towards Him from those things that are essential to it remaining alive. It also contains the love of vain desires and preference for them, despicable morals and manners from those things that cause it to die, and it is continuously wavering between these two conditions.

So the first type of heart is the living, humble, soft and gentle heart. The second is the dry, harsh and dead heart. The third is the heart which is diseased, it can either be made secure or have

its destruction sealed.

All of the diseases of the heart are founded upon desires and doubts. The life of the heart and its illumination is the cause of all good to be found in it and its death and darkness is the cause of all evil to be found in it.

The heart can never be alive and correct except through cognisance of the truth, loving it and preferring it to everything else. There can never be any happiness, joy or correction for it, unless it makes its sole object of worship and desire Allāh alone.

This can never be perfected except through purification of heart, repentance, and its relinquishing itself from all types of false love and despicable manners. This can never be attained except through striving hard against one's soul that incites towards evil, and bringing it to account and combating the satans from among the jinn by holding fast to Allāh; knowing their plots and objectives, and safeguarding oneself from them through remembrance of Allāh, the Exalted, and seeking refuge with Him from them.¹

The heart becoming defective and weak revolves around two basic matters: the corruption of knowledge and the corruption of intent. These in turn lead to two destructive illnesses - anger and misguidance. Misguidance being the end result of the corruption of intent. So these two diseases are the lords of all the ailments that afflict the heart. Its cure lies in guidance based on knowledge. Guidance based on knowledge is to know the truth and to follow it. The whole of the Qur'ān is a cure for these two

¹ Refer to *Ighātha al Lahfān* of Ibn al-Qayyim [1/7-10] and *Majmū' Fatāwā* of Shaykhul-Islām Ibn Taymiyyah [10/91-149].

diseases and others and it contains perfect guidance.²

² Refer to *Tariq al-Wuṣūl ilā al-ʿIlm al-Maʿmūl bi Maʿrifah al-Qawāʿid wa aḍ-Ḍawābiḥ wa al-Uṣūl* of Ibn as-Saʿdī [p204].

Verses of the Qur'an concerning Healing

Allāh, the Most High, said,

(i)

وَيَشْفِي صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾

He will heal the breast of a believing folk.

[*Sūrah Tawbah* (9) : 14]

(ii)

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾

And when I become sick, He heals me.

[*Sūrah Shu'arā* (26) : 80]

(iii)

يَأْتِيهَا النَّاسُ قَدْ جَاءَ تَكْمٌ مَّوْعِظَةٌ
مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

...There has come unto you an exhortation from
your Lord, a healing for that which is in your

breasts, a guidance and mercy for the believers.

[Sūrah Yūnus (10) : 57]

(iv)

وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

And We reveal of the Qur'ān that which is a healing and a mercy for the believers...

[Sūrah Isrā' (17) : 82]

(v)

هُوَ الَّذِي يَهْدِيكُمْ لِنُورِهِ وَيُخْرِجُكُمْ مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٤٤﴾

It is a guidance and a healing for those who believe.

[Sūrah Fuṣṣilat (41) : 44]

(vi)

يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٦٩﴾

There comes forth from their bellies a drink of diverse hues wherein is healing for mankind.

[Sūrah Nabl (16) : 69]

CHAPTER ONE

Concerning the Ailments of the Hearts and their Cures

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

Allāh the Exalted said about the hypocrites,

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

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

[Sūrah al-Baqarah (2) : 10]

لِيَجْعَلَ
مَا يَلْقَى الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةَ
قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٠٣﴾