

16 *The Purification of the Soul*

salvation until it is free from following, or taking as its guide, anyone other than His Messenger ﷺ.”

A servant with a healthy heart must dedicate it to its journey's end and not base his actions and speech on those of any other person except Allah's Messenger ﷺ. He must not give precedence to any other faith or words or deeds over those of Allah and His Messenger, may Allah bless him and grant him peace. Allah says:

◀ Oh you who believe, do not put yourselves above Allah and His Messenger, but fear Allah, for Allah is Hearing, Knowing. (49:1) ▶

The Dead Heart

This is the opposite of the healthy heart. It does not know its Lord and does not worship Him as He commands, in the way which He likes, and with which He is pleased. It clings instead to its lusts and desires, even if these are likely to incur Allah's displeasure and wrath. It worships things other than Allah, and its loves and its hatreds, and its giving and its withholding, arise from its whims, which are of paramount importance to it and preferred above the pleasure of Allah. Its whims are its *imam*. Its lust is its guide. Its ignorance is its leader. Its crude impulses are its impetus. It is immersed in its concern with worldly objectives. It is drunk with its own fancies and its love for hasty, fleeting pleasures. It is called to Allah and the *akhira* from a distance but it does not respond to advice, and instead it follows any scheming, cunning *shaytan*. Life angers and pleases it, and passion makes it deaf and blind¹ to anything except what is evil.

To associate and keep company with the owner of such a heart is to tempt illness: living with him is like taking

poison, and befriending him means utter destruction.

The Sick Heart

This is a heart with life in it, as well as illness. The former sustains it at one moment, the latter at another, and it follows whichever one of the two manages to dominate it. It has love for Allah, faith in Him, sincerity towards Him, and reliance upon Him, and these are what give it life. It also has a craving for lust and pleasure, and prefers them, and strives to experience them. It is full of self-admiration, which can lead to its own destruction. It listens to two callers: one calling it to Allah and His Prophet ﷺ and the *akhi-ra*; and the other calling it to the fleeting pleasures of this world. It responds to whichever one of the two happens to have most influence over it at the time.

The first heart is alive, submitted to Allah, humble, sensitive and aware; the second is brittle and dead; the third wavers between either its safety or its ruin.

Notes

1. It has been related on the authority of Abu'd-Darda' that the Messenger of Allah, may Allah bless him and grant him peace, said, "Your love for something makes you blind and deaf." Abu Daw'ud, *al-Adab*, 14/38; Ahmad, *al-Musnad*, 5/194. The *hadith* is classified as *hasan*.

FOUR

SYMPTOMS OF THE HEART'S SICKNESS AND SIGNS OF ITS HEALTH

The Signs of a Sick Heart

A servant's heart may be ill, and seriously deteriorating, while he remains oblivious of its condition. It may even die without him realising it. The symptoms of its sickness, or the signs of its death, are that its owner is not aware of the harm that results from the damage caused by wrong actions, and is unperturbed by his ignorance of the truth or by his false beliefs.

Since the living heart experiences pain as a result of any ugliness that it encounters and through its recognising its ignorance of the truth (to a degree that corresponds to its level of awareness), it is capable of recognising the onset of decay – and the increase in the severity of the remedy that will be needed to stop it – but then sometimes it prefers to put up with the pain rather than undergo the arduous trial of the cure!

Some of the many signs of the heart's sickness is its turning away from good foods to harmful ones, from good remedies to shameful sickness. The healthy heart prefers what is beneficial and healing to what is harmful and damaging; the sick heart prefers the opposite. The most beneficial sustenance for the heart is faith and the best medicine is the Qur'an.

The Signs of a Healthy Heart

For the heart to be healthy it should depart from this life and arrive in the next, and then settle there as if it were one of its people; it only came to this life as a passer-by, taking whatever provisions it needed and then returning home. As the Prophet, may Allah bless him and grant him peace, said to Abdullah ibn Umar, "Be in this world as if you were a stranger or a passer-by."¹ The more diseased the heart is, the more it desires this world; it dwells in it until it becomes like one of its own people.

This healthy heart continues to trouble its owner until he returns to Allah, and is at peace with Him, and joins Him, like a lover driven by compulsion who finally reaches his beloved. Besides his love for Him he needs no other, and after invoking Him no other invocations are needed. Serving Him precludes the need to serve any other.

If this heart misses its share of reciting the Qur'an and invoking Allah, or completing one of the prescribed acts of worship, then its owner suffers more distress than a cautious man who suffers because of the loss of money or a missed opportunity to make it. It longs to serve, just as a famished person longs for food and drink.

Yahya ibn Mu'adh said: "Whoever is pleased with serving Allah, everything will be pleased to serve him; and whoever finds pleasure in contemplating Allah, all the people will find pleasure in contemplating him."

This heart has only one concern: that all its actions, and its inner thoughts and utterances, are obedient to Allah. It is more careful with its time than the meanest people are with their money, so that it will not be spent wastefully. When it enters into the prayer, all its worldly worries and anxieties vanish and it finds its comfort and bliss in ador-

ing its Lord. It does not cease to mention Allah, nor tire of serving Him, and it finds intimate company with no-one save a person who guides it to Allah and reminds it of Him.

Its attention to the correctness of its action is greater than its attention to the action itself. It is scrupulous in making sure that the intentions behind its actions are sincere and pure and that they result in good deeds.

As well as and in spite of all this, it not only testifies to the generosity of Allah in giving it the opportunity to carry out such actions, but also testifies to its own imperfection and shortcomings in executing them.

The Causes of Sickness of the Heart

The temptations to which the heart is exposed are what cause its sickness. These are the temptations of desires and fancies. The former cause intentions and the will to be corrupted, and the latter cause knowledge and belief to falter.

Hudhayfa ibn al-Yamani, may Allah be pleased with him, said: "The Messenger of Allah ﷺ said, 'Temptations are presented to the heart, one by one. Any heart that accepts them will be left with a black stain, but any heart that rejects them will be left with a mark of purity, so that hearts are of two types: a dark heart that has turned away and become like an overturned vessel, and a pure heart that will never be harmed by temptation for as long as the earth and the heavens exist. The dark heart only recognises good and denounces evil when this suits its desires and whims.'" ²

He, may Allah bless him and grant him peace, placed hearts, when exposed to temptation, into two categories:

First, a heart which, when it is exposed to temptation, absorbs it like a sponge that soaks up water, leaving a black stain in it. It continues to absorb each temptation that is offered to it until it is darkened and corrupted, which is what he meant by "like an overturned vessel". When this happens, two dangerous sicknesses take hold of it and plunge it into ruin:

The first is that of its confusing good with evil, to such an extent that it does not recognise the former and does not denounce the latter. This sickness may even gain hold of it to such an extent that it believes good to be evil and vice-versa, the *sunnah* to be *bida'* and vice-versa, the truth to be false and falsity to be the truth.

The second is that of its setting up its desires as its judge, over and above what the Prophet ﷺ taught, so that it is enslaved and led by its whims and fancies.

Second, a pure heart in which the light of faith is bright and from which its radiance shines. When temptation is presented to pure hearts such as this, they oppose it and reject it, and so their light and illumination only increase.

Notes

1. Al-Bukhari, *Kitab ar-Riqaq*, 11/233.
2. Muslim, *Kitab al-Iman*, 2/170 (with different wording).

FIVE

THE FOUR POISONS OF THE HEART

You should know that all acts of disobedience are poison to the heart and cause its sickness and ruin. They result in its will running off course, against that of Allah, and so its sickness festers and increases. Ibn al-Mubarak said:

I have seen wrong actions killing hearts,
 And their degradation may lead to
 their becoming addicted to them.
 Turning away from wrong actions
 gives life to the hearts,
 And opposing your self is best for it.

Whoever is concerned with the health and life of his heart, must rid it of the effects of such poisons, and then protect it by avoiding new ones. If he takes any by mistake, then he should hasten to wipe out their effect by turning in repentance and seeking forgiveness from Allah, as well as by doing good deeds that will wipe out his wrong actions.

By the four poisons we mean unnecessary talking, unrestrained glances, too much food and keeping bad company. Of all the poisons, these are the most widespread and have the greatest effect on a heart's well-being.

Unnecessary Talking

It is reported in *al-Musnad*, on the authority of Anas, that the Prophet ﷺ said: "The faith of a servant is not put

right until his heart is put right, and his heart is not put right until his tongue is put right."¹ This shows that the Prophet ﷺ has made the purification of faith conditional on the purification of the heart, and the purification of the heart conditional on the purification of the tongue.

At-Tirmidhi relates in a *hadith* on the authority of Ibn Umar: "Do not talk excessively without remembering Allah, because such excessive talk without the mention of Allah causes the heart to harden, and the person furthest from Allah is a person with a hard heart."²

Umar Ibn al-Khattab, may Allah be pleased with him, said: "A person who talks too much is a person who often makes mistakes, and someone who often makes mistakes, often has wrong actions. The Fire has a priority over such a frequent sinner."³

In a *hadith* related on the authority of Mu'adh, the Prophet ﷺ said, "Shall I not tell you how to control all that?" I said, "Yes do, O Messenger of Allah." So he held his tongue between his fingers, and then he said: "Restrain this." I said, "O Prophet of Allah, are we accountable for what we say?" He ﷺ said, "May your mother be bereft by your loss! Is there anything more than the harvest of the tongues that throws people on their faces (or he said 'on their noses') into the Fire?"⁴

What is meant here by 'the harvest of the tongues' is the punishment for saying forbidden things. A man, through his actions and words, sows the seeds of either good or evil. On the Day of Resurrection he harvests their fruits. Those who sow the seeds of good words and deeds harvest honour and blessings; those who sow the seeds of evil words and deeds reap only regret and remorse.

A *hadith* related by Abu Huraira says, "What mostly causes people to be sent to the Fire are the two openings:

the mouth and the private parts.”⁵

Abu Huraira also related that the Messenger of Allah ﷺ said, “The servant speaks words, the consequences of which he does not realise, and for which he is sent down into the depths of the Fire further than the distance between the east and the west.”⁶

The same *hadith* was transmitted by at-Tirmidhi with slight variations: “The servant says something that he thinks is harmless, and for which he will be plunged into the depths of the Fire as far as seventy autumns.”⁷

Uqba ibn Amir said: “I said: ‘O Messenger of Allah, what is our best way of surviving?’ He, may Allah bless him and grant him peace, replied: ‘Guard your tongue, make your house suffice for sheltering your privacy, and weep for your wrong actions.’”⁸

It has been related on the authority of Sahl ibn Sa'd that the Prophet ﷺ said, “Whoever can guarantee what is between his jaws and what is between his legs, I guarantee him the Garden.”⁹

It has also been related by Abu Huraira, may Allah be pleased with him, that the Prophet, may Allah bless him and grant him peace, said, “Let whoever believes in Allah and the Last Day either speak good or remain silent.”¹⁰

Thus talking can either be good, in which case it is commendable, or bad, in which case it is *haram*.

The Prophet ﷺ said: “Everything the children of Adam say goes against them, except for their enjoining good and forbidding evil, and remembering Allah, Glorious and Mighty is He.” This was reported by at-Tirmidhi and Ibn Ma'jah on the authority of Umm Habiba, may Allah be pleased with her.¹¹

Umar ibn al-Khattab visited Abu Bakr, may Allah be pleased with them, and found him pulling his tongue with