

How to Rectify Your Heart



Shaykh Abu Islaam Saaleh bin Taaha Abdul-Waahid

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A Series on purification of the soul.

كيف تصلح قلبك

How to Rectify Your Heart

By

Shaykh Abu Islaam Saaleh bin Taaha Abdul-Waahid

لشيخ ابو اسلام صالح بن طه عبد الواحد

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(A student of the Shaykh under his permission)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ)

“That day money will be of no benefit, neither offspring, except one who comes to Allah with a sound heart.”

(Ash-Shuaraa 89)

Introduction

All praises are for Allah, the Only One Who is worthy of worship. May Allah mention His messengers amongst His angels.

The following treatise "How to rectify your Heart" is needed today, especially when very few are concerned with rectifying it. In response to such a need of the Ummah (Muslim nation) the shaykh, Abu Islaam has brought forth this treatise. The origin of it was a lecture given 3 years ago by him to the students of knowledge in his masjid (place of prayer) in Jordan, which I attended. After the class I sought his permission to translate it and by the permission of Allah I was able to produce this work from Arabic to English. My reason for choosing this work of the shaykh is because of the dire need of the rectification of the Ummah.

I ask Allah the One free and far removed from defects the Most High to make my actions purely for His noble face and that He makes it a benefit to me and to my Muslim brothers and sisters in all corners of the world. May He also make this work a proof for me and not against me on the day when neither wealth nor children will benefit anyone except for one who comes to Allah with a pure heart.

I also visited the shaykh to request of him his autobiography to which he responded, and I quote, "*I am not going to do that but rather write about me what you*

know of me and have seen of me". His statement impressed me as he didn't in anyway praise himself or want to speak good about himself. I thank the noble shaykh for making this work a reality and I ask Allah to reward him.

The Shaykh's Autobiography

The shaykh's name is Saaleh Ibn Taaha Abdul Waahid. He is well known as Abu Islaam and was born in Egypt.

There he studied with shaykh Abdul-Adheem Badawee, the author of *Al Kitaab Al Wajeez* and a graduate of Azhar University in Egypt. Shaykh Abdul Adheem used to teach in the masjid of a small village. It was here that Shaykh Abu Islaam met him and benefited greatly from his knowledge.

One day Shaykh Abdul Adheem had a dream in which he saw that Abu Islaam was one of his foremost students that benefited from his knowledge. He informed him of this to which Shaykh Abu Islaam responded by praising Allah.

From that moment on he became a regular student of the shaykh for over thirty years. During this time he studied hadith, Fiqh and its usool and Arabic. Years later both of them migrated to Jordan, where Shaykh Abu Islaam still resides.

It was here they both met Shaykh Al'Albani and benefited from his wealth of knowledge. Later Shaykh Abdul Adheem returned to Egypt. Shaykh Al'Albani however advised Abu Islaam not to return there because of many *Abaadith* showing the greatness and blessings of living in Shaam. He further advised him to stay in Jordan so as to teach the Muslims.¹

¹ For further reference please refer to Shaykh Abu Islaam's book *Al-Aqeeda* First, if They Only Knew, Vol-1/12.

There he remained and for twenty-nine years he was a student of Shaykh Al'Albani until he died. Abu Islaam is now the *imaam* (leader) and the khateeb (speaker) of Masjid Ibraheem in the district of Al Haaj Hasan.

He also conducts regular weekly classes in *Fiqh*, *Aqeeda* and *Tafseer*.

He is also the author of many books. The most well known one is *Al Aqeeda tul Awal WA Low Kaanoo Ya'lamoon*. (*Aqeeda* First, if They Only Knew). Shaykh Abu Islaam travels to the Emirates regularly for the purpose of *Dawah*.

Translator's Acknowledgement

All praises are for Allah. May He send praise, blessing and peace upon Muhammad, his family, his followers and his companions.

I thank Him for allowing me to translate this work and also thank Him for enabling me to study with our noble shaykh. I ask Allah to reward him and my close and beloved brother Abu Taahirah Ibn Muncey and his wife Umm Taahirah who spent long and hard hours editing this treatise.

And also I would like to greatly thank my dear and close beloved brother from Belgium Sulimaan ibn Haroon for encouraging me and helping me so much, may Allah reward him greatly, his mother and his family. I would like to thank Abdul Haqq Kofi for going over this work and correcting it for me, may Allah reward him.

Also my beloved mother for supporting me and helping me so much and my beloved sister and brothers also, Lastly I would like to thank my beloved brother Yahya Ibn Campbell who has helped me and encouraged me over the years. May Allah reward him, raise his station high in paradise and make him be raised with our loved prophets. I ask Allah to make them all firm upon this great religion and make them be of those who see the face of the Most High.

I also would like to take this opportunity in advising my brothers and sisters as well as myself that we put into practice what we learn and strive hard in always pleasing Allah, if any one would like to contact me regarding this work or any other private and personal issues, or questions they would like me to pose to the shaykhs here in Jordan, Shaykh Ali, Shaykh Saleem, Shaykh Mashoor Hasan, Shaykh Musa Nasr, Shaykh Husayn Al-Awaayishah, Shaykh Abu Islaam or Shaykh Ussar the Arabic Linguist, please feel free to contact me on any of the following numbers,

My mobile number:

00962 79 5074719. Or 00962 79 6978018.

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Taalib ibn Tyson Al-Britaani

Amman, Jordan

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Publisher's Note

Brothers and sisters the issue of the heart is not a light matter, so if we all pay attention in rectifying it, the *Ummah* (Muslim nation) would be reformed as a result of this. We must point out the importance of the heart, so each one of us places his own heart before his very eyes and works night and day in rectifying it.

We remind you that the heart is a piece of flesh in the body which helps the blood flow, and if it was to stop then the whole body will automatically die. The heart is one of the reasons for happiness in this life and the next life and at the

Same time a reason for a remorse and sad life.

The Messenger of Allah said,

*"Indeed there is a morsel of flesh in the body. If it is sound then the action will be sound, and if it is corrupt then the action will be corrupt. Indeed it is the heart,"*²

Abu Islaam

² *Bukhari and Muslim.*

Abu Islaam Saaleh bin Taaha Abdul Waahid

Imam and Khateeb, Masjid Ibraheem Hajj Hassan

Jordan – Amman

المقدمة :

إن الحمد لله ، نحمده ونستعينه ونستغفره ، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا ، ومن يهده الله فلا مضل له ، ومن يضلل فلا هادي له ، وأشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أن محمدا عبده ورسوله

Indeed all praises are due to Allah. We praise Him and seek His help and forgiveness. We seek refuge with Allah from our evil souls and our wrong doings. He whom Allah guides, no one can misguide and He whom He misguides, no one can guide.

I bear witness that there is no true god except Allah alone without any partners.

And I bear witness that Muhammad is His ‘*Abd* (servant) and Messenger.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

“O you who believe! Fear Allah as He should be feared and die not except in a state of submission.”

(Aali-Imraan 102)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

“O mankind! Be dutiful to Your Lord Who created you from a single soul and from him created its mate, and from them both He created many men and women; and fear Allah through Whom you demand your mutual rights and do not sever the relations of the wombs (Kinship) Indeed, Allah is Ever an All-Watcher over *you*.”

(An-Nisaa 1)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ
فَوْزًا عَظِيمًا

“O you who believe! Fear Allah and say just words. He will direct you to do good deeds and forgive you your sins. He who obeys Allah and His Messenger has certainly achieved a great victory.”

(Al-Ahzaab 70-71)

أما بعد :

فإن أصدق الحديث كتاب الله ، وخير الهدي هدي محمد ، وشر الأمور محدثاتها ، وكل محدثة بدعة ،
وكل بدعة ضلالة وكل ضلالة في النار .

Verily, the best speech is Allah's Speech and the best of guidance is Muhammad's guidance and the worst matters (in creed or worship) are those innovated (by the people), for every innovated matter is a *bid'ah* (prohibited innovation), and every *bid'ah* is an act of misguidance that (whoever initiated it) will reside in the fire.³

A full discussion of the various reports of this sermon is provided by Shaykh Al'Albani in his booklet, "*Khutba tul Haajah*", published by Al-Maktab ul Islaamee, Beirut.

³ *Muslim.*

How to Rectify Your Heart

We praise Allah who has graced us and made us come together in one of the *masjid* from the *Masaajid* of Allah and this blessing is indeed from Allah. We ask Allah to make us all unite, as He united us in this *masjid* and also to unite us in the highest place in paradise.

We ask Allah for success and *Ikhlaas* (sincerity) in speech with what we learn. Our intended topic today is entitled ***'How to Rectify your Heart'***.

Brothers and sisters, we are living in strange times in which I swear the way to rectify things is by firstly rectifying the heart from hatred, envy and from division amongst ourselves. As a result of these vices our enemies have over powered us. Why? Because they see we have become very weak and disunited.

One of the reasons for us being in such a state is because our hearts have become sick, either because of the sickness of desire or uncertainty. Allah speaks about the sickness of desires when He says,

فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ

" Be not soft in speech, lest he in whose heart is a disease (of hypocrisy or evil desire for adultery) should be moved with desire."

(Al-Ahzaab 32)

Sick desires have caused us to leave our prayers as well as our *deen* (religion), because our hearts have become possessed with accumulating wealth so as to spend on worldly possessions that are so desirous.

Look at us, all we are concerned with is money to help satisfy our desires. The other sickness is that of uncertainty. Due to a lack of ‘ilm (knowledge) we experience doubts in our hearts. As a result of this we are divided into groups, swords have been drawn upon our rulers, disbelief is pronounced upon one another even to the point one would pronounce disbelief upon his own parents and prayer is abandoned in the *masjid* (place of prayer.)

Allah mentions about this sickness of uncertainty in His statement,

فِي قُلُوبِهِمْ مَرَضٌ فَرَّادَهُمُ اللَّهُ مَرَضًا

“In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease.”

(Al-Baqarah 10)

If a student of ilm (knowledge) should sit with one of such descriptions, he would easily notice the sicknesses of division, hatred and envy. Our present state and pitiful situation have caused our enemies to conquer, defeat and disgrace us.

They have capitalized on our weaknesses and as such have spent relentlessly to increase us in our doubts, confusion and division amongst ourselves.

They achieve this by presenting us with fancy desires such as the television, satellite, money and women. These have added to our weaknesses and as a result they have gained the upper hand over us.

Brothers and sisters the issue of the heart is not a trivial affair. If we all paid attention in its rectification then the *Ummah* (Muslim nation) would be rectified through it.

The result of an un-rectified heart can be seen in those who speak about jihad while living next door to the masjid and not performing their prayers. I say to such a person, "O you speaking of *jihad*, where were you at fajr (early Morning Prayer)?" We have not seen you in the circles of 'ilm (knowledge) or the gatherings where the *Qur'aan* is being learnt. Why? Because your heart has become corrupted.

It is necessary for us to understand the importance of the heart, so each one of us places his own heart before his very eyes and work night and day in rectifying it.

The first issue as it concerns the heart is that it is an organ in the body that controls the flow of blood and if it were to stop then the body would automatically die. The heart is one of the reasons for happiness in this life and the next. At the same time it is a reason for a regretful and pitiful life.

The Messenger said,

*"There is a morsel of flesh in the body which, if it be whole, the entire body is whole, and if it is diseased, all of it would be diseased, truly it is the heart!"*⁴

⁴ *Bukhari and Muslim.*

The body, whose heart possesses Emaan and correct *Aqeedah* (creed), will obtain much benefit in his life. This will lead such an individual to perform obedient actions such as lowering his gaze in the streets, listening to what only pleases Allah and speaking that which is good with his tongue. His entire life therefore, becomes one that is pleasing to his Lord.

The similitude of a heart that is pure and strong can be likened to that of an upright commander who produces upright soldiers. From this it is evident that an upright heart would only produce upright actions.

On the other hand, if the heart is diseased so too will be the entire body. Such a heart would be inclined to desire things such as music, smoking and all other forms of sins.

The second issue in relation to the heart is that it is a means of obtaining *ilm* (knowledge). This knowledge can be achieved through listening, observing and confirmation with the heart.

All of us came in this world not knowing anything. Let us not think anyone was born an *aa'lim* (scholar) but rather one has to strive to obtain *ilm* (knowledge). We strive with all our energies in obtaining a secular education so as to earn a degree or a doctorate, which in Allah's sight is insignificant. When it comes however to learning about this beautiful *deen* (religion) then we exert little effort, Allah says:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ
لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

“And Allah has brought you out from the wombs of your mothers while you know nothing. And he give you hearing, sight and hearts that you might give thanks(to Allah).”

(An-Nahl 78)

This is why Allah gave us hearing, sight and a heart. On the contrary, we do not use them for seeking *‘ilm* (knowledge) and by this we fall into sins, which is a crime. These are all bounties from Allah by which no doubt we will be questioned about on the Day of Judgment.

So the heart is a means to ponder over and understand this great *deen* (religion).

Thirdly the heart is the place of intentions.

The Messenger said:

“All actions are by intention...”⁵

From this I ask you, where do intentions originate? Is it not from the heart? If our intentions, which emanates from our hearts are pure and only seeking the pleasure of Allah then He will accept our actions on the Day of Judgment.

⁵ *Bukhari and Muslim.*

This can be illustrated by a *hadith* collected by Al Bukhari and Muslim in which three men were stuck in a cave, they all pleaded to Allah with their righteous deeds and Allah saved them from death.

Why? Because their Ikhlaas (sincerity) was for Allah, which shows the importance of righteous deeds and how it can save a person in this life and the next.

If the deeds, however, are performed for other than Allah then they will be rejected by Him on the Day of Judgment. The *hadith*, again collected by Al Bukhari and Muslim, informs us of three persons the fire will consume firstly on the Day of Judgment.

“The first of people against whom judgment will be pronounced on the Day of Resurrection will be a man who died a martyr. He will be brought and Allah will make known to him His favours and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I fought for you until I died a martyr. He will say: You have lied - you did but fight that it might be said [of you]: He is courageous. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. [Another] will be a man who has studied [religious] knowledge and has taught it and who used to recite the Qur’aan. He will be brought and Allah will make known to him His favours and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I studied [religious] knowledge and I taught it and I recited the Qur’aan for Your sake. He will say: You have lied - you did but study [religious] knowledge that it might be said [of you]: He is learned. And you recited the Qur’aan that it might be said [of you]: He is a reciter. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. [Another] will be a man whom Allah had made rich and to whom He had given all

kinds of wealth. He will be brought and Allah will make known to his His favours and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I left no path [untrodden] in which You like money to be spent without spending in it for Your sake. He will say: You have lied - you did but do so that it might be said [of you]: He is open-handed. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire.⁶”

As can be seen all the actions were rejected due to the lack of *Ikhlaas* (sincerity). Those who perform actions for other than Allah will be of the foremost persons that will burn in the fire as will be the case of these three mentioned in the *hadith*. To the contrary, the other three in the cave were all saved because Allah accepted their deeds.

A person will be held accountable on the basis of his intention. If he intended to do an evil action but is prevented from doing so (not of his own choice), the Messenger said:

“When two Muslims meet, or fight one another or are engaged in a combat against each other, with their swords, both are doomed to hell, so it was said, oh Messenger of Allah, as for the one that kills it is understandable why he is in the fire, but why the slain one, he replied he was eager to kill his opponent.”⁷

The slain man mentioned in the *hadith* had the intention of killing his opponent but he was prevented from doing so.

⁶ Muslim (also by *at-Tirmidhi* and *an-Nasa'i*)

⁷ Bukhari and Muslim

The fourth issue as it concerns the heart is that it is the place of the *Quraan*, the proof for this is found in Allah's statement:

وَأَنَّهُ لَنَزِيلُ رَبِّ الْعَالَمِينَ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ
لِتَكُونَ مِنَ الْمُنذِرِينَ

“And indeed it is a revelation from the Lord of the worlds, which the trustworthy Rooh (Gabriel) has brought down; upon your heart (O Muhammad) that you may be of the warners.”

(Ash-Shuaraa 192-194)

We often ask ourselves why can't we memorize? Why is it so difficult?
Because our hearts have become sick.

So if the heart day and night only listens to music, sinful speech and is corrupted with the evils of this *Dunya* (life of this world), how can we memorize the *Qur'aan*?

If you fill up a cup with water then try to pour tea, milk or more water, where will it go? Brothers and sisters the heart is the place of the *Qur'aan* and it is important to keep it pure from all forms of corruption if we truly want to memorize the *Qur'aan*.

Fifthly, the heart is the place Allah looks at. He does not look at our appearance neither our clothes.

The Messenger said:

“Allah does not look at your physical appearances, but He looks at your hearts and your actions.”⁸

Allah does not like to see in our hearts hatred, *shirk* (associating partners with Allah), envy, and all the other poisons of the heart.

But rather He loves to see our hearts clean, pure, and full of *Taqwa* piety and love.

He looks at our hearts and actions, if they are in accordance with the Sunnah of the Messenger.

Allah says:

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ

“O children of Adam! We have bestowed garment upon you to cover yourselves and as an adornment, and the garment of righteousness, that is better.”

(Al-Araaf 26)

With much regret however, we pay special attention to our outward appearance but the inner self, meaning the heart, we take no care in keeping it pure for Allah.

Sixthly, the heart is the seat of *Taqwa*. We are always told by people who say, “but shaykh, *Emaan* (faith) is in the heart.” For them the beard, prayers and the

⁸ Muslim.

Hijaab (woman's head cover) are not important. The most important thing for them is what is in the heart.

The Messenger explained in a narration what exactly is in the heart.

*"The Messenger pointed to his heart and said Taqwa is here, and he said three times, Taqwa is here, Taqwa is here, Taqwa is here."*⁹

Allah describes the *Mutaqoon* (God fearing) as those who give, and their hearts are fearful and they compete with each other to do good deeds.

Allah says:

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ

And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc, have been excepted or not), because they are sure to return to their lord (for reckoning. It is these who race for the good deeds, and they are foremost in them.)

(Al-Mu'minuun 60-61)

'Aa'isha said:

*"Oh Messenger are these who drink alcohol drinks and steal (etc)? Allah's Messenger said Oh daughter of Siddeeq. But they are Those who fast, pray and practice charity etc and they are afraid that their good deeds, may not be excepted (by Allah) from them it is these who race for good deeds."*¹⁰

⁹ Bukhari and Muslim

¹⁰ Bukhari and Muslim

Because *Taqwa* (piety) stems from the heart, this demonstrates the importance that has to be placed on it.

Seventhly, the heart is a blessing from Allah and He will question us about it on the Day of Judgment. Allah says in the *Qur'aan*:

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

“Indeed the hearing, and seeing, and the hearts, all of these will be questioned.”

(Al-Isra 36)

Oh Muslim, it is evident from this verse that Allah will and is sure to question you about your heart.

Eighthly, the heart is the place for sicknesses. Allah says,

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

“In their hearts is a sickness, and Allah has increased their sickness.”

(Al-Baqarah 10)

The sickness of the heart mentioned in the above verse is that of doubt and hypocrisy.

Allah also says:

فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ

“Do not beautify your voices (oh women folks) lest the one whose heart is a disease of hypocrisy or evil desire for adultery, should be moved with desire, but speak in an honorable manner.”

(Al-Ahzaab 32)

If the heart becomes sick and eventually dies such a person will go astray.

Ninthly, the heart changes and turns. This is why it is named *Qalb*^{*}, because it turns and keeps changing its state. If for example someone who sits in front of the television and listens to the news, he forgets to pray and worship Allah such a person immediately changes from a state of belief to disbelief. It is compulsory upon us oh Muslim brothers and sisters when we acknowledge the non Muslim plotting, waging war and gathering against us to stand firmer upon our *deen* (religion), increase in our *Emaan* (faith) and have faith that Allah will open a way for us.

Having knowledge of the importance of the heart will assist us in rectifying it. But what is preventing us from doing so? Why don't we stop smoking oh brothers? Because of the sickness of the heart.

Why are we not praying fajr in the *masjid*? Why do we shave the beards? Why do our women leave the house not properly covered? Why do we spend the whole night sleeping not even praying the night prayer? What is stopping us from paying our *Zakat* (charity)?

^{*}The word “*Qalb*” in Arabic means “heart”. It is derived from the Arabic word “*Qalaba*” which means “to turn”. “*Qalb*” therefore signifies that the heart is that which turns and its feelings changes. For further reference please refer to the famous Arab Dictionary by Ibn munthir -*Lisaanul Arab* vol-1 page 804 also refer to Al-*Qaamoosul muheet* page 130

What is stopping us from closing our shops at the time of prayer in order that we pray? What is stopping us from memorizing the Book of Allah and making amends with a brother or sister we severed relations with for the past ten years?

What is stopping us from behaving well to our parents? The undeniable answer to all these questions is that our hearts have become sick.

Everyone who knows his or her faults or shortcomings must begin to rectify it and if this were achieved then their entire life would change.

We must rectify our eyes, our hearts, minds, and hands and then we will notice our hearts being or becoming rectified, clean, and pure, as the Messenger said in a narration: “In the son of Adam there is a morsel of flesh if it is sound, the actions are sound, and if it is corrupted the actions are corrupted, truly it is the heart.”¹¹

¹¹ *Bukhari and Muslim*

The
Second
Lecture

So brothers and sisters can we see the great importance of our hearts? One should put his heart before his very eyes, and rectify it day and night. Oh Muslim how is the heart to be rectified? How does each one of us rectify his or her heart? Rectification of the heart can be realized by **firstly**, fleeing back to Allah for aid and support.

It is from Allah that all help and assistance originates. We must call upon Him through our *Dua* (supplication), which regrettably many of us have become negligent of.

Allah says:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

“Call upon me and I will answer you!”

(Ghaafir 60)

Allah also says:

وَأَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ

“Ask Allah from His bounty.”

(An-Nisaa 32)

I swear to you if you went to your friend and he said to you, just ask anything from me and I will give it to you. He continues making this offer until you accept.

After sometime this begins to get burdensome until eventually he stops granting you your requests.

With Allah, Who owns all that is in the heavens and the earth, this is not so. When He says, call on Me, ask of Me from My blessings I will answer you, then this is unrestricted.

The Messenger has also said about *Dua*,

*“Dua benefits what is sent down and what is not sent down.”*¹² *

Those who do not speak from their desires, do they not acknowledge that *Dua* (supplication) helps.

For this reason we should make much *Dua*. If you are in need of a wife then ask of Allah. If you are poor ask for wealth. If you are sick ask of Allah to cure you. There are many verses in the *Qur’aan* that mentions about the Prophets of Allah making *Dua* (supplication) to Him and He answered them. For instance, Prophet Ayoob who was sick made *Dua* and Allah answered him.

Zakariah who was unable to have children made *Dua* and again Allah answered his prayers. Yunus, who was in the whale's belly asked of Allah and He answered him.

Every Muslim must make regular supplication and more specifically for his heart. The believers supplicate to Allah, as He has taught us in the *Qur’aan*,

¹² Hadith authenticated Hasan by Shaykh Al’Albaani , *Saheeh Al-Jaami’a* 3409

*This hadeeth means that *Dua* affects occurrences that Allah causes to take place and that which does not take place and is thus averted.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

"(They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."

(Al-Imraan 8)

We must constantly ask of Allah that He protect our hearts from going astray. How many Muslims today have memorized this verse? We must always be mindful of the fact that the hearts of the sons of Adam are between the fingers of Allah and He turns them as He pleases.

For this reason the Messenger would often supplicate

"Oh turner of the hearts makes my heart be firm upon obedience to you!"¹³

Also another narration:

"The Messenger said: Oh turner of the hearts make my heart be firm upon Your Deen (Religion.)"¹⁴

Today the Muslims are in great need of these *Dua* because of the various *Fitnah* (trials) around us. In another *Dua* the Messenger would make the following supplication:

"I am Your slave, make my heart be pleased with the Qur'aan and make it a light in my chest and a means to take away my hurt!"¹⁵

¹³ Hadith authenticated saheeh by Shaykh Al'Albaani in *Saheeh Al-Jaami'a* 7988

¹⁴ Hadith Authenticated Hasan by Al'Albaani in *At-Tirmidhi*

¹⁵ *Al'Kalaam Ut'Tayyib*, page 73 BY Shaykh Al'Albaani

Also the Messenger would say:

“Oh Allah wash my heart with cold ice water, and wash away the sins of my heart, like one who makes a dirty thobe white after washing it.”¹⁶

Oh Muslims when will we memorize those above-mentioned Dua When will we take heed and when will our hearts be affected? Is it not strange to see many people blessed with ‘ilm yet they are arrogant? This is because their hearts have become sick. Who really benefits from their ‘ilm? Knowledge, if it is not implemented becomes a proof against us on the Day of Judgment.

Secondly, We can rectify our hearts by seeking Allah’s help in every affair. The Messenger would seek Allah's help from being involved in evil, listening to evil, looking at evil, speaking evil words and possessing an evil heart. As for the meaning of evil hearing, then it means that if one is not using his hearing, for pleasing Allah, like using it for listening to the *Qur’aan*, then it will be used for listening to music and backbiting.

As for the seeing, then it means if one does not use it to ponder over the creation, and to read the *Qur’aan*, then we will use it only in a way to stare at men and women in the streets.

The evil of the tongue means that if one does not use his tongue for reading the noble *Qur’aan*, then he will use it for singing, backbiting and so on.

As for the evil of the heart, then it means if this heart does not fear Allah and is full of the correct *Tawheed* (unity of Allah's Lordship, Worship and Names

¹⁶ *Bukhari and Muslim*

and Attributes) and *Aqeedah* (creed), and then this heart will only be full of every form of sin.

The Messenger would seek Allah's help by supplicating:

“Oh Allah I seek refuge with You from a heart that does not fear You, from a soul that is not contented, from a supplication that is not answered and from knowledge that is not beneficial”¹⁷

Thirdly, having knowledge of the different categories of the heart will help in its rectification. This will also assist a person in knowing the state of his heart. These categories are three in number

- 1 . The healthy heart
- 2 . The sick heart
- 3 . The dead heart

The healthy heart in brief is that which is free from every desire, doubt and does not contradict what Allah and His Messenger has ordered.

It worships and submits to Allah and its only concern is obtaining His pleasure.

¹⁷ *Muslim.*

Oh owner of such a heart, are you of those who only love, hate, give and withhold for the sake of Allah? If this person wants to get closer to Allah, then he should ask himself two questions before performing any action.

The first of which is, why am I going to do this action and secondly how will I perform it? As for the former question the answer lies in performing it for the pleasure of Allah, desiring nothing except getting close to Him through it. The latter however involves following the Prophet in how he performed that particular action.

So in brief, the first answer is based upon *Ikhlaas* (sincerity) and the second is truthfulness in following the Messenger. From this it is understood no actions will be accepted on the Day of Judgment except they fulfill both these conditions. A person who does so will ultimately be saved on this great day.

Allah has mentioned in this regard:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

“That day money will be of no benefit, neither offspring, except one who comes to Allah with a sound heart.”

(Ash-Shuaraa 89)

The hearts that will be rejoicing on the Day of Judgment are those that will be saved. Such a heart is a healthy one! Listening to the recitation of the verses of the *Qur’aan* will continue to keep it in that condition.

Allah says in this regard:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا

“Indeed the Mu’minoos are those who when Allah is mentioned their hearts tremble and when His verses are read to them, it increases their Emaan.”

(Al-Anfaal 2)

Our state of affairs today is the opposite, you will find the *Qur’aan* is being played in taxis, the driver is eager to change it and replace it with music.

On the other hand you may find a person listening to the *Qur’aan* for the purpose of falling asleep. Such persons do not benefit from the *Qur’aan*.

Allah says:

وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَكُنْمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ

“Whenever a Soorah is revealed there are those who say, who of us has had his Emaan increased and as for those who believe, it increases their Emaan, and they become joyful.”

(At-Taubah 124)

So who of us benefits from this *Quraan*? The one who has a sound heart? Allah says:

مَنْ خَشِيَ الرَّحْمَنَ الْعَلِيمَ وَجَاءَ بِقَلْبٍ مُنِيبٍ

“Who feared the Most Beneficent (Allah) in the unseen: - (i.e. in this worldly life before seeing and meeting Him), and bought a heart turned in repentance (to Him).”

(Qaaf 33)

What are the signs of a sound heart? It is the one when it sins it repents and does not persist in sinning. The one who dies having such a heart will go to Paradise. Brothers and sisters how can our hearts be sound when all we ever do is sin. We love to follow our desires so much so when we give we do so for our desires. When we withhold we withhold for our desires. When we love, we love for our desires and when we hate we hate because of our desires.

Allah dispraises one fitting such descriptions as He says:

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ

“Do you not see the one who takes his desires as his god?”

(Al-Furqaan 43)

So a heart that sins day and night will become hard as well as lifeless and dead.

Allah says:

فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ

“And woe to those with hard hearts, who turn away from the Remembrance of Allah!”

(Az-Zumar 22)

So a dead heart oh Muslims only leads to the fire, and again a sound heart only leads to paradise.

The second category deals with the sick heart. Such a heart is also alive which means it has hope for recovery and becoming healthy. This will occur if one nourishes it with repentance and acts of obedience. In this case, the healthy heart triumphs as it overcomes its sickness.

If the heart however, increases in its sickness it will eventually become dead. This can be likened to a patient who receives medicine which if administered he will become healthy, *inshaa Allah*. If however, he does not take it, his sickness will only become worse.

Things that make the heart sick.

Sins are the major contributory factor to this and eventually it kills the heart.

The Messenger said:

“The heart is exposed to Fitnah (trials) so whichever heart sins, black spots are made upon it and whichever repels these trials then his heart will remain white.”¹⁸

¹⁸ Muslim.

Whosoever loves to look at naked women in the streets, if you restrain yourself and lower your gaze you will notice your heart being firmer or becoming stronger and stronger. If you try you will notice how it works.

The more you sin the more your heart becomes blacker and blacker until it dies. After having knowledge of the importance of your heart and afterwards strive to safeguard it by keeping it pure and clean, you will find it is so easy to lower your gaze, stop backbiting and in general stop yourself from sinning.

Your heart will thus remain white, pure, clean and healthy. All types of *Fitnah* (trials) will be exposed to the heart; of these will be the *Fitnah* (trials) of the women.

The Messenger said:

“I am not leaving more of a trial after me for men, than the trial of women.”¹⁹

The Messenger has spoken the truth, as this has become one of the major trials to our youth today. In addition to this, the wealth and children we possess. Allah says in this regard,

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

“Indeed your wealth and your children are only a trial.”

(At-Taghabun 15)

If we were to ask them, why have you abandoned your prayers? They will reply because of our children, our shops and other worldly things.

¹⁹ Bukhari and Muslim.

Another sickness of the heart is ignorance whose cure is knowledge of this great religion.

It is narrated in a Hadith that,

“Once when the companions were traveling one of them became junub (major state of impurity) and asked the other companions if there was a Rukhsab (concession) for him to make Tayyamum (purification with earth, sand or dust) because it was very cold. They told him he had to make Ghusul (complete bath from head to feet due to major impurities), he did so and it caused him to die. When this reached the Messenger, he said, “they killed him, may Allah kill them.”²⁰

From this we learn that asking those with knowledge is a means of eradicating ignorance.

Listening to music also is another reason why hearts have become sick. This puts *Nifaaq* (hypocrisy) in ones heart, as how one would pour water in a cup.

²⁰ *Hadith* authenticated Hasan by Shaykh Al’Albani in *Sunnan Abu Dawood Hadith* 336-337 page59-60)

The Cure

Firstly having knowledge of the cures for the above-mentioned sicknesses are a necessity. The first of which is to have correct Aqeedah (creed). Allah says,

وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ

“Whoever believes in Allah, Allah will guide his heart.”

(At-Taghaabun 11)

The second cure lies in accepting the *Qur’aan* as a source of guidance. Allah says:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

“We send down from the Qur’aan that which is a healing and a mercy to the believers.”

(Al-Isra 82)

Also Allah says:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

“Oh mankind indeed an admonition has come to you from your Lord, and a healing for what is in your chests, a guidance and a mercy for the believers.”

(Yoonus 57)

Thirdly, adhering to the path of the *salaf* (predecessors) will cure the heart of its sickness.

If for instance you were lost on a path or a street then you noticed in front of you a man whom you knew to be truthful and upright.

He said to you "follow me", wouldn't you follow him?

Of course you would. This is the same as following the companions of the prophet.

Allah praises them in His Book by saying:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
وَلَهُمْ جَنَّاتٌ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا

“And the first to embrace Islaam of the Muhaajiroon (those who migrated from Makka to Madina and the Ansaar (the citizens of Madina who helped and aided the Muhaajiroon) and also those who followed them exactly (in faith). Allah is well pleased with them, and they are well pleased with Him. He has prepared for them gardens under which rivers flow to dwell therein forever.”

(At-Taubah/100)

The fourth cure is found in the remembrance of Allah.

The fifth one is the visitation of the graves. This we have neglected except for those whom Allah has bestowed His Mercy on.

The Messenger said:

‘I used to prohibit you from visiting the graves, but now visit them.’²¹

And in another narration:

‘And visit them (i.e. graves) for it will make your hearts soft!’²²

By performing this action our hearts become soft as well as it remind you of the next life. By remembering your lost ones such as your mother, father, uncle, aunt and children this will make you reflect upon death.

Excessive repentance and doing many righteous deeds remedy the heart from its sicknesses.

²¹ *Muslim, Tirmidhi, Sunan Abu Dawood, An Nasai.*

²² Authenticated by Shaykh Al ‘Albaani in *Sunan At-Tirmidhi* #1054

OH ALLAH

WE ASK YOU TO

PURIFY OUR HEARTS