

















A HANDBOOK OF

# SPIRITUAL MEDICINE



Ibn Daud

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## THE AUTHOR'S JOURNEY

Being a British-born Muslim, I have been a seeker of faith from my adolescent years. A son of practising parents who came from Pakistan as immigrants, I had a blessed childhood. The nurturing (tarbiyyah) in our home life was all about practice and exemplification – in the 1970s and 80s there was no accessible formal Islamic education near our country village in the northeast of England. Thus it was left to my parents to give us some means to unlock the treasures of the Qurān and to describe to us how much could be gained through the pillars of prayer, fasting and charity. I have fond memories of being shown and taught how to 'do the right thing', offer genuine kindness to strangers, give generously from the heart, value our elders, and have compassion for those less fortunate. All of this impressed a strong sense of faith and integrity upon me and my siblings, and it served as our Islamic upbringing.

Outside the home, I received both public and private schooling. In a community inhabited by people of all faith, but with primary schools committed to the Christian tradition, I learnt the Lord's Prayer, and sang hymns with enough proficiency and gusto to be included in a choir run jointly by school and church.

Negotiating the hormonally hectic years of secondary (high) school, college and university wasn't easy (when is it ever?). Without doubt, the most dazzling of distractions danced their way across my field of vision as a young person setting up as an undergraduate on a degree course. Suddenly, I was away from the trappings and security of home life. The course I had chosen was business and information technology, but the great majority of new faces among the 'freshers' had their wide-eyed selves set on the business of partying and flaunting themselves. The information that was constantly on offer was that such-and-such was having a party, or that a large bunch of friends wanted to see me at the club, bar or function. The struggle was very real, and so many colleagues on the course were soon bewildered when it came to their studies. I pondered the excesses of the swathe of free-spirited folk, and at first viewed their repeated calls to revelry as a curious kind of imposition, but this thought was soon overtaken by more insecure ones such as 'Shouldn't I be behaving in the same way?' or 'Isn't

this entirely normal?' Thankfully, I was suitably 'switched on' to be able to make it through this four-year minefield relatively unscathed, and was fortunate indeed when I came across the book 'Purification of the Heart: Signs, Symptoms and Cures of the Spiritual Diseases of the Heart' by Shaykh Hamza Yusuf Hanson. If I remember rightly, I was in the third year of university study. Whenever and wherever I opened this book, it shook my conscience, gripping me with a new cause. Quite stark was the message: 'Pull yourself together young man! Become a meaningful contributor before it is too late!' It was a profound directive to seek a solution to the illnesses of my heart, and it was so achingly obvious to me at the time that there were no real external factors. All was 'at sea', but the distance to shore was of my own making.

Roughly around the same time, towards the end of my MBA studies, I lived with a medic whose particular quirk was to reference the 'Oxford Handbook of Clinical Medicine' with zeal: like some sort of charm, he would lift this cheese-and-onion coloured textbook from his pocket on a daily basis to pore over notes which ran the whole gamut of the known medical and surgical world. If you will pardon the pun, it is the memory of the efficacy of this small book coupled with my long-term preoccupation with the concept of 'tazkiyah' ('self / character purification') which brings me to this point. If a handbook could illustrate the maladies of the human spiritual condition, and offer up the remedies too, then I too could use something like that to direct my own self to a purer path. Aided by distant memories of the Seven Deadly Sins from my younger school days, I could appreciate the categorisations that ran through Shaykh Hamza Yusuf's work and utilise them to provide a definitive structure, a plan for my own guidance. I could see a flickering light on the shore.

Still, the idea for this hybrid handbook lay dormant for a decade or more. In my forties, and a family man, I moved to the East Midlands in the UK for two main reasons: for my children to be enrolled in schools with an Islamic ethos, and for me to find comfort in regular daily prayers in the masājid. The Prophet's ﷺ hijrah from Makkah

to Madīnah, as well as being a flight from a hostile situation, was a move to a better social and moral surrounding. Our relocation to Leicester was by no means as weighty, testing or secretive as the journey of our Beloved Prophet ﷺ, but it was certainly a move to a better situation, morally strengthening and conducive to production for the sake of Allāh ﷻ.

Somewhere down the line, out of these six years of living in Leicester, and from talking and reasoning with a great many people, there came a more ardent desire to create this handbook that would help people overcome boundaries to living their best. The desire was now coupled with the means to produce something to cultivate improvement and good manners in myself and others. Perhaps it was a case of the plan being strengthened considerably by the new location, or more accurately it was the galvanising personalities within that new situation who would benefit me with their knowledge, and push me to shore. These good people and respected scholars are mentioned in the 'acknowledgements' section of this book. At this point, it is enough to say that the entire experience of taking a rough idea through all the stages of creative endeavour, editing, proofing and finally publication on an independent basis has been fulfilling to say the least. The process of seeking full authentication and accurate cross-referencing of works from among the seminal texts of Islām, the Glorious Qur'ān and the words of our Honourable Prophet ﷺ has brought me closer to these truths and to the Lord and Master of the Universes. By means of wise words and advice from both Muslim and non-Muslim brothers and sisters, Allāh ﷻ has kept me constantly 'in touch' with His wisdoms. May Allāh ﷻ honour these people and love them for their love of His dīn, and for their sincere consultation:

"And those who have responded to their Lord (in submission to Him), and have established ṣalāh, and whose affairs are (settled) with mutual consultation between them." [As-Shūrā 42:38]

Indeed, with Allāh's ﷻ blessing and permission, what we find here is a kind of handbook that I hope will grant us the means to wrestle ourselves free from the lower self, the 'nafs ul-ammārah', defined

as that part of the self that overwhelmingly commands us toward sin. In the same way that we pray and read the Qur'ān, or engage in regular remembrance of Allāh ﷻ on a daily basis, then if we reflect on this book and others like it, we can apply its advices to our busy lives in this modern, hi-tech era. I hope that the accessibility and brevity of the language means that this is a book capable of soothing the pains of people of all ages, all denominations: believers and non-believers alike.

Again, I would like to offer sincere thanks to the countless generous people who have devoted time and effort in helping me towards this goal. The foremost of these, however, are my devoted and inspirational mother, Hameeda and late father Mohammed Daud Parekh: it is to them that I dedicate this book. Without their love and prayers, these pages would be blank leaves and I would not be able to say so wholeheartedly: "this is the upstanding and unshakeable religion."

اللَّهُمَّ آتِ نَفْسِ تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ  
وَلِيِّهَا وَ مَوْلَاهَا

Allāhumma āti nafsi taqwāhā wa zakkihā anta khayru man zakkāhā anta  
Waliyyuhā wa Mawlāhā

O Allāh! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend.

Āmīn.

**Jamal Parekh (Ibn Daud)**  
Leicester, UK  
Ramadhān 1441 (May 2020)

# INTRODUCTION

## مقدمة محمد وائل الحنبلي

بسم الله الرحمن الرحيم الحمد لله رب العالمين و صلى الله على سيدنا محمد و على آله و صحبه أجمعين، سبحانه لا علم لنا إلا ما علمتنا فعلنا ما ينفعنا وانفعنا بما علمتنا وزدنا علما وعملا وفقها و إخلاصا في الدين يا رب العالمين.

طلب مني المصنف من بريطانيا أن اكتب له مقدمة لكتاب جمعه يتعلق بالتربية والسلوك والآداب والأخلاق التي ينبغي أن تمثي ليتحلى بها حياة المسلم. و هذا التحسين في ثلاثة مواضع: فيما بينه وبين إخوانه من المؤمنين، و فيما بينه وبين الله، وفيما بينه وبين المخلوق كله

بداية أقول قال الله تعالى «وأما من خاف مقام ربه و نحى النفس عن الهوى فإن الجنة هي المأوى» أيها الأخوة الله سبحانه وتعالى في هذه الآية بيّن لنا أن الطريقة في هذه الدنيا الطريق الذي يوصل إلى الجنة هو أن نخاف مقام ربك وأن تنهى النفس عن الرذائل، أن نخاف مقام ربك بحسن العبادة بالتفقه بالإخلاص، و نحى النفس عن الهوى ان يتعد عن رذائل الأمور و عن النواهي وأن يتعد عما فيه إثم يُغضب الله وأن يتعد عما فيه إثم يُسيء إلى عباد الله. وقال تعالى «يوم لا ينفع مال ولا بنون الا من اتى الله بقلب سليم». تأملوا معي هذه الآية، هي علم الاخلاق والتربية كله، كل علم الأخلاق والتربية في هذه الآية، كيف؟ لأنه يقول الله سبحانه وتعالى في هذه الآية لم ينتفع أحد يوم القيامة إلا إذا كان قلبه سليما، وعلم التربية وعلم السلوك وعلم الآداب عن ماذا يبحث؟ كله يبحث عن القلب وعن اصلاحه وعن تأديبه وهذا ما قال الله سبحانه في هذه الآية «من اتى الله بقلب سليم».

ولو انتقلنا إلى حديث النبي صلى الله عليه وسلم عن اصلاح القلب و عن التربية وعن السلوك، سنجد هذا في كثير من الأحاديث. قال صلى الله عليه وسلم «ألا وإن في الجسد مضغة إذا صلحت صلح الجسد كله» في رواية «صلح العمل كله» «وإذا فسدت فسد العمل كله» أيها الأخوة. القلب إذا صلح حاله بالتربية بالاوراد والاذكار بالطاعات صلح العمل كله. هذا بالنسبة إلى القلب بشكل عام، وأما إذا أردنا أن نخص الآداب والأخلاق في السنة النبوية فنرجع إلى الحديث الذي في البخاري ومسلم قال صلى الله عليه وسلم «لا تحاسدوا ولا تناجشوا ولا تباغضوا ولا تداربوا ولا يبع بعضكم على بيع بعض، كونوا عباد الله إخوانا». هذه هي الآداب التي يبحثها علم التربية وهذه هي الأخلاق التي يوصي بها العلماء الربانيون. وقال أيضا صلى الله عليه وسلم «اتق الله حيثما كنت واتبع السيئة الحسنة تمحها و خالق الناس بخلق حسن». في هذا الحديث بيّن النبي صلى الله عليه وسلم المعاملة بين العبد وربّه «اتق الله حيثما كنت». و يبين المعاملة بين المؤمن وبين عباد ربه بقول «وخالق الناس بخلق حسن»، وهذا هو كله علم التربية و الأخلاق.

وأما هذا الكتاب و مؤلفه، جزاه الله تعالى خيرا وسهل فيه علم التربية لكل قارئ، فهذا، كما ذكرت، أهم الأمر للمسلم. يقول العلامة ابن عابدين رحمه الله تعالى في مقدمة حاشيته «إن علم الإخلاص والعجب والحسد والرياء فرض عين، مثل غيرها من آفات النفوس كالكبر والشح والحقد والغش والغضب والعداوة والبغضاء والطمع»، ثم يقول «مما هو مبین في إحياء علوم الدين» إذا العلامة ابن عابدين رحمه الله يلفت الإنتباه إلى الموضوع الأصلي في أشهر كتب العلماء، أن علوم التزكية والتربية هي فرض عين على كل مسلم لأنّ به يصحح العبادة و يصحح المعاملة. و كذلك العلامة السيوطي قال في كتابه الأشباه والنظائر «وأما علم القلب ومعرفة أمراضه من الحسد والعجب والرياء فرض عين». ونسبه أيضا إلى الإمام الغزالي.

ونحنم هذه المقدمة بكلام العلامة الشرنبلالي رحمه الله تعالى عندما كان يتكلم عن الطهارة في كتابه مراقي الفلاح شرح نور الإيضاح قال «لا تنفع الطهارة الظاهرة إلا مع الطهارة الباطنة». فالإمام الشرنبلالي يرى أن المسلم ينبغي عليه أن يصحح الطهارة الظاهرة التي تكون بالتطهير الذي يوافق السنة النبوية و الطهارة الباطنة التي تكون بذكر الله في كل أحيان، و تكون بمراقبة القلب، و تكون بصحبة الصالحين ورفقة الأولياء. و ينصر المؤمن بتوفر الكتب على سير الصحابة و النبي صلى الله عليه وسلم.

ختاما نسأل الله سبحانه الإخلاص في القول والعمل و أسأل الله أن ينفع بهذا الكتاب وأن يوفق كل من نفع بقرائته بالهداية و الإصلاح و نسأل الله الثبات في الدين وأن يوفقنا التأسّي بأخلاق النبي محمد ﷺ

قاله وكتبه محمد وائل الحنبلي الدمشقي

في النصف في الثاني من شعبان عام ١٤٤١

و لا تنسوني من دعواتكم



I begin in the name of Allāh ﷻ, the Most Kind, the Most Merciful. All praise is due to Allāh ﷻ, the Lord of the Worlds. May He send salutations upon our leader Muḥammad and upon all of his family and companions. Glory be to You (Allāh ﷻ), we have no knowledge except which You have taught us, so grant us knowledge that will benefit us and give us benefit from that which You teach us, and increase us in knowledge, action, understanding and sincerity in religion O Lord of the Worlds.

The author from Britain has asked me to write a foreword for a book he has compiled which concerns the science of upbringing and education (tarbiyyah), conduct (sulūk), etiquette (ādāb) and good character (akhlāq), all of which should be cultivated, to adorn a Muslim's life. This essential improvement is in three areas: in his or her conduct and attitude towards fellow believers; in the relationship between the believer and Almighty Allāh ﷻ; and in the conduct shown toward the rest of the creation.

Firstly, Allāh ﷻ says, "And as for those who were in awe of standing before their Lord and restrained themselves from (evil) desires, Paradise will certainly be (their) home." [An-Nāzi'āt 79: 40-41] In this verse Allāh ﷻ is explaining to us the path of this world, the path that leads to Paradise. It is that you be in awe of standing before your Lord and restrain yourself from all vice. You are in awe of standing before your Lord via superb worship, devotion to study and sincerity. You restrain yourself from (evil) desires by distancing yourself from vice and the forbidden, by distancing yourself from anything that involves sin and angers Allāh ﷻ, and by distancing yourself from anything potentially harmful to the servants of Allāh ﷻ, again through sin.

Allāh ﷻ says, "the Day when neither wealth nor children will be of any benefit. Only those who come before Allāh ﷻ with a pure heart (will be saved)." [As-Shu'arā' 26: 88-89] Ponder over this verse with me. This (verse) is the entirety of the science of good character, upbringing and education. How? Because Allāh ﷻ says in this verse that none will benefit on the Day of Judgement unless their heart is pure. And the science of upbringing, education, conduct and etiquette discusses what? They all discuss the heart and its rectification and disciplining. And this is what Allāh ﷻ says in this verse "those who come before Allāh with a pure heart (will be saved)."

If we look to the ahādīth of the Prophet ﷺ regarding rectification of the heart, upbringing, education and conduct, we will find plenty of it within the ahādīth.

The Prophet ﷺ said, "In the body there is a morsel of flesh, if it is sound, the whole body is sound (in a narration "all actions are sound"). If it is corrupted, the whole body is ("all actions are") corrupted. Indeed, it is the heart." [Ṣaḥīḥ Al-Bukhārī 52] When the state of the heart is sound due to good teaching, the habit of performing nawafil (supererogatory, more than is considered a 'duty') actions and the remembrance of Allāh ﷻ, then all (of one's) actions will be sound. This is in relation to the heart in a general sense. If we wish to specify etiquette and good character in the prophetic practice then we turn to the hadith which is in Ṣaḥīḥ Al-Bukhārī and Ṣaḥīḥ Muslim: The Prophet ﷺ said, "Don't nurse grudges and don't bid each other out for raising the price and don't nurse aversion or hatred and don't enter into a transaction when others have already entered into that transaction, and be fellow-brothers and servants of Allāh." [Ṣaḥīḥ Al-Bukhārī 6066, Ṣaḥīḥ Muslim 2564:32] These are the etiquettes discussed by the science of upbringing and education and this is the good character which the pious scholars have bestowed. The Prophet ﷺ has also said: "Be wary of Allāh wherever you are, and follow an evil deed with a good one to wipe it out, and treat the people with good character." [At-Tirmidhī 1987] In this hadith the Prophet ﷺ has explained the conduct between the slave and his Lord: "Be wary of Allāh wherever you are". And he explains the conduct between the believer and the servants of Allāh ﷻ in saying "and treat the people with good character". This, in its entirety, is the science of upbringing, education and good character.

As for this book, and its author, I ask Allāh ﷻ to reward him with good, and to make the science of upbringing and education within it easy to understand for all readers. It is, as I have mentioned, the most important matter for a Muslim. Allāmah Ibn 'Ābidīn says in the foreword to his commentary (Radd Al-Muhtār 'ala Ad-Durr Al-Mukhtār), "(Having) knowledge of sincerity, vanity, envy and ostentation is mandatory (fard 'ayn) just like the other spiritual diseases such as arrogance, avarice, fraud, anger, enmity, hatred and ambitious desire." He then says, "As mentioned in Ihyā 'Ulūm Ad-Dīn". Allāmah Ibn 'Ābidīn is thus drawing our attention to the central and repeated theme amongst the most celebrated works of scholars that these sciences of tazkiyah and teaching the soul's improvement are compulsory (fard 'ayn) upon every Muslim, as via these one's worship and conduct will be corrected. Similarly, Allāmah Suyūṭī says in his book 'Al-Ashbāh wa An-Nadhāir' that "knowledge of the heart and recognising its diseases such as envy, vanity and ostentation is compulsory (fard 'ayn')." Again, he cites Imam Al-Ghazālī as his source.

I will end this foreword with the words of Allāmah Shurunbulālī in his discussion of purity in the book 'Marāqiy Al-Falāḥ: a Commentary on Nur Al-Īdāḥ', "The outer purity will not be of benefit without the inner purity." Imām Shurunbulālī expresses with certainty that the practising Muslim must perfect his outer purity (by means of water) in the act of washing in accordance with the Sunnah of the Prophet ﷺ, and he or she must seek to attain inner purity by emulating the Sunnah of the Prophet ﷺ in this inward sphere also: this is done through remembrance of Allāh ﷻ in all actions, through deep inspection of one's heart and soul, and through keeping excellent company. Here, the believer is helped by the availability of the written biographies and accounts of the Prophet ﷺ and his Companions.

Lastly, I ask Allāh ﷻ for sincerity in deeds and action, and I ask Allāh ﷻ that He provides benefit through this book, and that He enables the guidance and rectification of all who benefit from opening its pages. With Allāh's ﷻ assistance, may we be blessed with steadfastness in religion, and toward practice of the good character of the Prophet Muḥammad ﷺ. Āmīn.

**Mohammed Wail Al-Hanbali Al-Hanafi Ad-Dimashqi**

Istanbul, Turkey

Sha'bān 1441 (April 2020)

Do not forget me in your prayers.

# RECOMMENDATIONS

Most illnesses that we have today emanate from diseases of the heart, therefore it's essential to try and rectify the unseen realms of our hearts and exert maximum efforts in self-purification.

This body of work is arranged in a unique way, where signs and symptoms of spiritual ailments are addressed with various treatments in light of sources of sharīah as well as advice and counsel from other reliable sources.

It is colour-coded which will be very beneficial to the reader, especially in an educational setting.

The author has put in a lot of hard work to ensure that the reader can reflect and ponder over his shortcomings, which is a continuing duty upon a Muslim. This work will enable the reader to self-analyse and assist him or herself in meeting their Creator with a 'sound heart'.

There are some very relevant issues mentioned and I'm certain that those who will read the work with a view to correcting their inner souls will be benefited immensely from the work.

**Dr Shaykh Ashraf Makadam**

Director of Trust, Madani Schools' Federation, UK

Leicester, UK

Ramaḍān 1441 (April 2020)

# RECOMMENDATIONS

A beautifully structured and well-presented work, highlighting one of the most important aspects of Islamic teachings - purifying the heart from blameworthy character traits and replacing them with praiseworthy ones.

May Allāh ﷻ accept the efforts of the author and team and make it beneficial.

Āmīn.

## **Mufti Muhammad ibn Adam Al-Kawthari**

Director and researcher at the Institute of Islamic Jurisprudence (Darul Iftaa)

Leicester, UK  
Ramaḍān 1441 (April 2020)

Alhamdulillah, I was pleased to see the book 'A Handbook of Spiritual Medicine.'

Mashā-Allāh, it has been compiled in great detail yet in an easy-to-follow format. If read with the guidance of a shaykh (spiritual guide) then inshā'Allāh it will aid greatly, be of much benefit and ease the path to the attainment of tazkiyah.

I pray Allāh ﷻ accepts the work of brother Jamal and makes it a means of attaining His everlasting pleasure.

Āmīn.

## **(Mawlānā) Muhammad Yahya**

(Director) An Nasihah Publications

Leicester, UK  
Sha'bān 1441 (April 2020)

# RECOMMENDATIONS

The importance of spiritual wayfaring cannot be emphasised enough, particularly in our times where the material realm is emphasised as the only means to human happiness and progress.

Allāh ﷻ clearly informs us after more than ten oaths are undertaken to emphasise the centrality of internal rectification by the words “Successful indeed is the one who purifies their soul” [As-Shams 91:9]. Countless verses of the Qur’ān and Prophetic narrations attest to this, such as those that set about demarcating the state of ihsān (spiritual perfection) with the words: “Worship Allāh as if you see Him; if not that, then He sees you” [Ṣaḥīḥ Al-Bukhārī 50, Ṣaḥīḥ Muslim 9:5].

Making this science accessible to a new generation is of utmost importance especially in times of a spiritual vacuum. The ‘Handbook of Spiritual Medicine’ is to be commended as a clear presentation of the science of internal purification in a format which enables easy access to symptoms of spiritual illnesses and their cures. This is all the more important as many maladies that plague the modern world in essence emanate from the spiritual maladies within our own collective ‘selves’ and communities.

We pray that Allāh ﷻ accepts this work as a fresh exposition of an ancient science and rectifies the Muslim community and the wider community by novel presentations such as the method adopted by this work.

## **Shaykh Zaqir**

Director of Darul Arqam Educational Trust

Leicester, UK

Sha’bān 1441 (April 2020)

# RECOMMENDATIONS

In the Name of Allāh, Most Gracious, Most Merciful.

The author has made a great contribution to this field through his work. The presentation and layout employed in presenting the spiritual diseases and their remedies are highly effective and make this book comprehensible for the readers. Inshā Allāh, it will be a spiritual medicine for the seekers of the spiritual path. I asked the author to make a few corrections, and it is testament to the idea that he has adopted the very spirit of the book that he was very quick to agree to them. May Allāh ﷻ reward him abundantly.

**Shaykh Imran bin Adam**

Principal, Jame'ah Uloom Al Qur'an, Leicester UK

Leicester, UK

Sha'bān 1441 (April 2020)

# ACKNOWLEDGEMENTS

The Prophet ﷺ said, “He who does not thank the people is not thankful to Allāh.” [Sunan Abī Dawūd 4811]

All praise be to Allāh ﷻ, Lord and Sustainer of the universe, for helping me fulfil this work, and salutations and peace be upon the Messenger of mercy and guidance, and upon his family, righteous Companions and those that follow him.

This work is the result of the collaboration of many special people from amongst the respected Ulamā of Leicester and further afield, to whom I wish to express my deepest gratitude, notably Mawlānā Yahya ibn Faruq, Director of An Nasihah Publications, who held my hand through the challenging process of self-publishing. I also thank both Mawlānā Imran bin Adam, Principal of Jame’ah Uloom Al Qur’an, and Shaykh Muhammed Zaqir, Director of Darul Arqam Educational Trust, both of whom saw the importance of a book of this nature and hence encouraged me and guided this effort through to completion. May Allāh ﷻ protect and elevate their positions. Āmīn.

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I pray to Allāh ﷻ for the best of rewards for our Prophet ﷺ, his inheritors – the scholars of Islam, and those who follow their path to happiness and salvation in this life and in the Hereafter. Āmīn.

### **Jamal Parekh (Ibn Daud)**

Leicester, UK  
Ramaḍān 1441 (April 2020)

# SELF-PURIFICATION

## The Importance of Spiritual Wellbeing

Just as you seek the best medical treatment to avoid illnesses and improve your physical health and wellbeing, whether that be paracetamol to treat a mere headache or something more substantial like chemotherapy to treat cancer, your soul can also suffer from spiritual illnesses such as *riyā* (ostentation), *takabbur* (pride and arrogance), *ḥasad* (envy), lack of *shukr* (ingratitude), *ḥubb al-jāh* (love of fame), *ḥubb al-māl* (love of wealth), and the like.

Spiritual health is fundamentally different however, and in some respects more important. Why is this?

- The detrimental consequences of a physical illness will come to an end upon death; whereas, the evil result of a spiritual illness will begin upon death, and will last for eternity
- Imām Al-Ghazālī رحمته said that “the science of the states of the heart (*‘ilm aḥwāl al-qalb*) is an individual obligation, not just a collective one”; in other words, this is a responsibility for every adult Muslim (*farḍ ‘ayn*), according to capacity, and not a responsibility left to specially qualified individuals within the community (*farḍ al-kifāyah*) [Letter to a Disciple/Ayyuhāl Walad, p. 58-59]

Allāh ﷻ further declares:

- “Successful indeed are those who purify themselves” [Ala 87:14]
- “As for those who struggle in Our cause, We will surely guide them along Our Way. And Allāh is certainly with the good-doers” [Al-‘Ankabūt 29:69]
- “The Gardens of Eternity, under which rivers flow, where they will stay forever. That is the reward of those who purify themselves” [Tāhā 20:76]

The Messenger of Allāh ﷺ has also said:

- “The mujāhid is he who strives in the obedience of Allāh”  
[Al-Bayhaqī in Shu‘ab Al-Īmān 10611]
- “The believers most perfect in faith are those best in character and those best to their spouses” [At-Tirmidhī 2612]
- “There is nothing heavier than good character put in the scale of a believer on the Day of Resurrection” [Sunan Abī Dawūd 4799]

Numerous other Qur’ānic verses and an untold number of ahādīth explicitly indicate the obligation (farḍiyya) of purifying the heart: the significance of abstinence (zuhd), contentment (qanā’ah), modesty (tawāḍu’), sincerity (ikhlāṣ), patience (ṣabr), gratitude (shukr), love of Allāh ﷻ (ḥubb Allāh), contentment with the Decree (riḍā bil-qaḍā), trust (tawakkul), submission (taslīm), and so on.

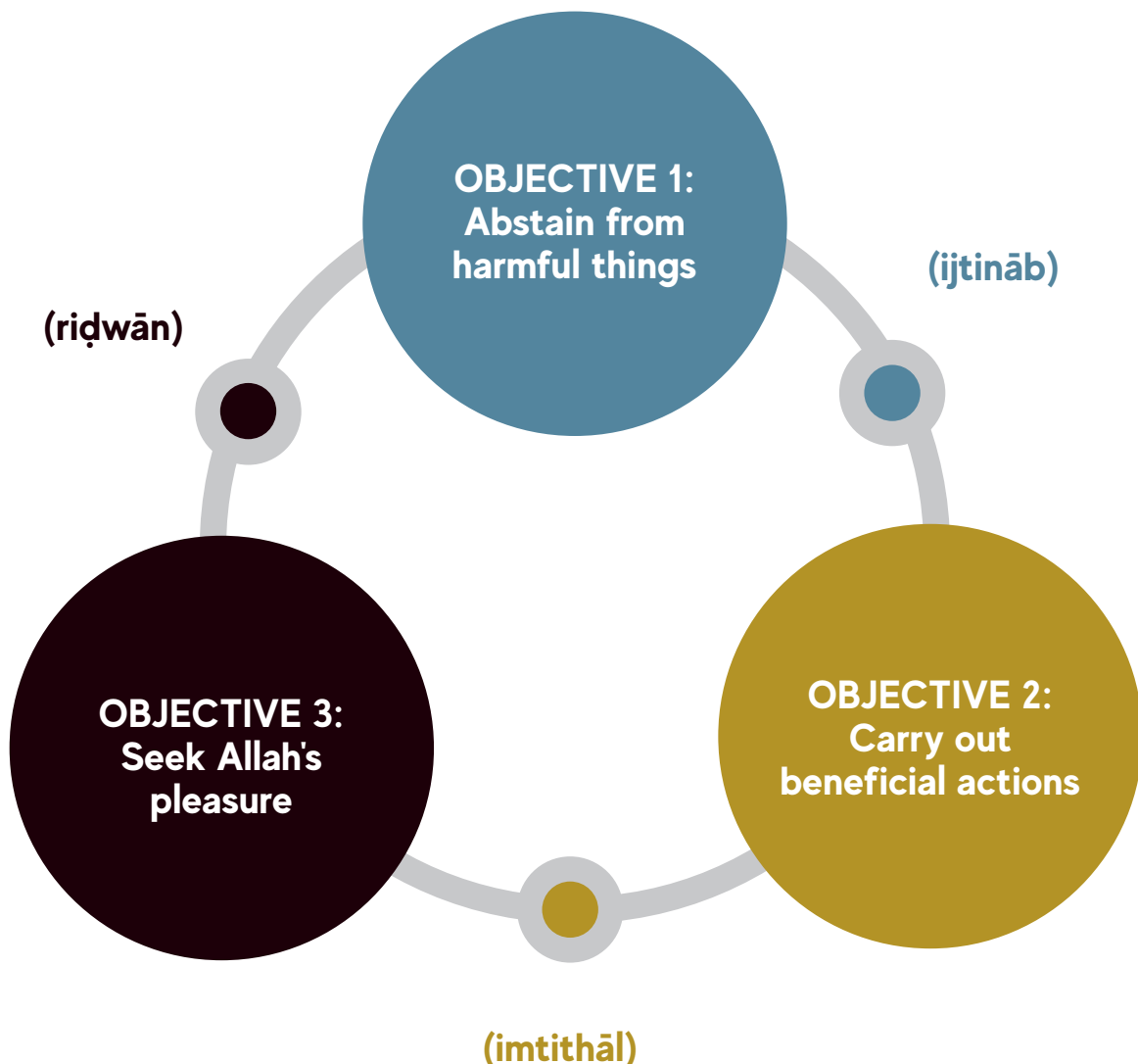
A man came to the Prophet ﷺ and asked, “What is tazkiyatun-nafs (purification of the soul)?” The Prophet ﷺ replied, “That a person knows Allāh is with him wherever he is.” [Al-Mu‘jam Aṣ-Ṣaghīr At-Ṭabrānī 555]

## What are your Objectives?

Allāh ﷻ says that the Prophet Ibrahīm ؑ prayed to Him, “And do not disgrace me on the Day all will be resurrected, the Day when neither wealth nor children will be of any benefit. Only those who come before Allāh with a pure heart (will be saved).” [As-Shu‘arā’, 26: 87-89]

On the Day of Judgement, you will be presented ‘inside out’, so to speak. The people who have taken the greatest care to preserve their soul will be the most beautiful, regardless of their physical appearance on Earth. Contrastingly, those who have neglected to follow His instructions will turn up as ugly as the hearts and souls they harboured on Earth. Then only good beings will enter Paradise, while the perverse will not.

Just as with the medical treatment of physical illnesses, for a spiritually sick person, the objectives of self-purification therefore are to:



1. Abstain (**ijtināb**) from those things that harm you by ridding your heart (bāṭin) of vile, unrefined attributes such as lust, anger, malice, jealousy, love of the world, love of fame, stinginess, greed, ostentation, vanity, deceit, calamities of the tongue, and the like
2. Carry out the actions required (**imtithāl**) to benefit you by adorning your heart with the lofty attributes of perseverance, gratitude, fear of Allāh ﷻ, hope, abstention, unity, trust, love, truthfulness, truth, remorse, reflection, reckoning, contemplation, and so on
3. Seek the good pleasure (**riḍwān**) of Allāh ﷻ

Imām Al-Ghazālī ﷺ said, “Just as if you learned that your life would only last another week, inevitably you would not spend it in learning about law, ethics, jurisprudence, scholastic theology and suchlike, because you would know that these sciences would be inadequate for you. Instead, you would occupy yourself with inspecting your heart, discerning the features of your personality, giving worldly attachments a wide berth, purging yourself in adoring God the Exalted, worshipping Him and acquiring good qualities. And not a day or night passes for (any) worshipper without his death during it being a possibility!” [Letter to a Disciple/Ayyuhāl Walad, p.56-57]

# A CONTINUAL CYCLE OF SELF-PURIFICATION

Accept the truth that such characteristics are prevalent in your own inner and outer behaviour

Make or renew your commitment and resolution to tread the path to purification

A continual cycle of self-purification to maintain spiritual health



# INITIATING A CONTINUAL CYCLE OF SELF-PURIFICATION

## Step 1: Accept your Inner Truth

In order to purify yourself, you must accept the truth that such characteristics are present in your own inner and outer behaviour. You can then open your heart and mind and begin to understand and apply the 'academic' remedies, in terms of better understanding the principles of your faith and what constitutes right and wrong, before implementing the 'practical' remedies in earnest.

The ultimate objective of self-purification (and therefore this text) is to seek the divine pleasure (ridwān) of Allāh ﷻ, by undergoing a spiritual struggle to adorn the heart with the lofty attributes of perseverance, gratitude, fear of Allāh ﷻ, hope, abstention, unity, trust, love, truthfulness, remorse, reflection, reckoning, contemplation, and so on.

Indeed, Allāh ﷻ says, "Indeed, Allāh would never change a people's state (of favour) until they change their own state (of faith)." [Ar-Ra'ad 13:11]

The Prophet ﷺ said:

- "There is no disease that Allāh has created except that He also has created a treatment" [Ṣaḥīḥ Al-Bukhārī 5678]
- "The one who sent down the disease sent down the remedy" [Al-Muwatta 744:3474]

## Step 2: Make a Commitment

Once you have accepted the truth, you need to make a commitment and a firm resolution to tread the path to purification (a lifelong endeavour). Make constant du'ā to Allāh ﷻ that He eradicates spiritual illnesses from your heart, for in reality He is the real healer of the illnesses.

The Prophet ﷺ said:

- "O Allāh! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend" [Musnad Aḥmad 19308]
- "There is a remedy for every malady, and when the remedy is applied to the disease it is cured with the permission of Allāh, the Exalted and Glorious" [Ṣaḥīḥ Muslim 2204:69]

### Step 3: Find a Mentor

In the same way that you seek the help and advice of a doctor, you should also find a mentor and stick closely by them, continually informing them of your spiritual condition, discussing your spiritual illnesses and cures, and following their instruction to the best of your ability.

The Prophet ﷺ said, "Scholars are the inheritors of the Prophets."

[At-Tirmidhī 2682, Sunan Abī Dawūd 3641]

Imām Al-Ghazālī رحمه الله said, "Know that the traveller should have a master as a guide and instructor, to rid him of bad traits through his instruction and replace them with good ones. The significance of instruction is comparable to the work of the farmer who uproots thorn-bushes and removes weeds from the rest of his crops. Consequently, his plants are in a proper condition, and his yield is brought to perfection." [Letter to a Disciple/Ayyuhāl Walad, p.34-35]

### Step 4: Make Time

One of the main reasons for laziness is that you do not set a fixed time for your daily practices; the notable successes in your life are invariably the result of application, timetabled discipline and conscientiousness, so you must allocate a fixed time for daily and weekly study. Keep a close eye on yourself, constantly assessing the condition of your heart throughout the day.

Allāh ﷻ says, "As for those who struggle in Our cause, We will surely guide them along Our Way. And Allāh is certainly with the good-doers." [Al-'Ankabūt 29:69]

Imām Al-Ghazālī exhorts on the importance of routines, "Your time should not be without structure, such that you occupy yourself arbitrarily with whatever comes along. Rather, you must take account of yourself and order your worship during the day and the night, assigning to each period of time an activity that must not be neglected nor replaced by another activity. By the ordering of this time, the blessing will show in itself." [The Beginning of Guidance/Bidāyah Al-Hidāyah, p.60-61]

### Step 5: Self-reflect

You must then review the definitions of all of the diseases alongside the associated signs and symptoms in detail, looking at where such



characteristics are present in your own inner and outer behaviour, and select the disease(s) with which you can most closely correlate. Remember that in order to purify yourself, you must begin to recognise and accept the truth.

The Prophet ﷺ said, "In the body there is a morsel of flesh, if it is sound, the whole body is sound. If it is corrupted, the whole body is corrupted. Indeed, it is the heart." [Ṣaḥīḥ Al-Bukhārī 52, Ṣaḥīḥ Muslim 1599:107]

## Step 6: Apply Spiritual Medicine

You should then begin to understand and apply the 'academic' remedies, in terms of better understanding your faith and adjusting your mindset, before implementing the 'practical' remedies in earnest.

Allāh ﷻ says, "Successful indeed is the one who purifies their soul."  
[As-Shams 91:9]

## Step 7: Continually Strive

The Prophet ﷺ said, "The one who strives in the way of Allāh the Exalted is he who strives against his soul in the obedience of Allāh."

[Musnad Aḥmad 23967]

But just like medical prescriptions, if you apply the techniques that have been compiled from the vast teachings of the Qur'ān and the exemplary model of the Prophet ﷺ, you will then see results. If you work on your heart by steadily and consistently implementing what is suggested here, you will begin to see changes in your life, your condition, your society, and even within your own family dynamics.

It is a blessing that we have the science of purification, and that this teaching exists in the world today. What remains is for us to take these teachings seriously.

"Successful indeed is the one who purifies their soul, and doomed is the one who corrupts it!" [As-Shams 91: 9-10]

May Allāh ﷻ grant us all the tawfīq and make us from His chosen friends.

Āmīn.

# HOW TO USE THIS BOOK

## Diseases and Their Definitions

Each spiritual disease has been defined at the start of each chapter to help the reader understand and recognise its characteristics.

## Traffic Light Approach

Red, green and amber colours have then been used across each chapter for ease of reference. Hopefully, everyone recognises these universal indicators, but here is a little more in the way of explanation:

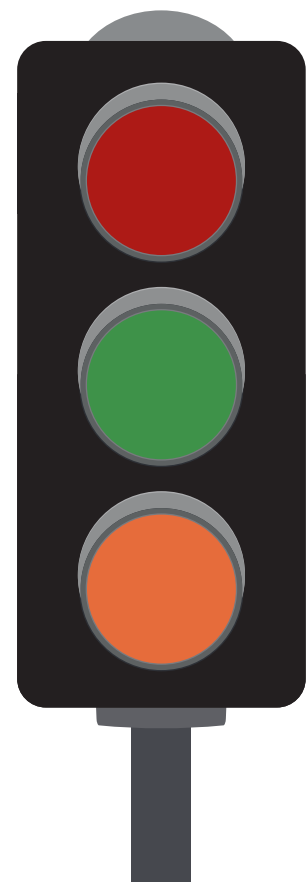
- o **Red** is used to highlight problem areas, i.e. the signs and symptoms of a spiritual disease and how they manage to creep up on a person
- o **Green** is used to highlight where action is required to turn things around, i.e. the potential remedies, both academic or conceptual (e.g. correcting our mind-set or belief system) and practical (day-to-day actions that can be taken to begin to address spiritual ailments). Ultimately, either or both of the two remedies gives each of us an opportunity to move closer to Allāh ﷻ, our Loving Cherisher
- o **Amber** is used as a reminder to the reader that there may be exceptions, instances where certain feelings or actions may be permissible (e.g. where anger is felt towards impermissible acts)

## Qur'an & Aḥādīth sources

Throughout the book, the author has used 'The Clear Qur'an' by Dr Mustafa Khattab and authentic aḥādīth sources (such as Ṣaḥīḥ Al-Bukhārī and Ṣaḥīḥ Muslim) with their clear and miraculous insights to spiritual ailments, remedies and exceptions.

The beneficial advice of famous scholars, such as Imām Al-Ghazālī رحمه الله, has also been incorporated directly from their most famous works. Please note that references have been used more than once where required.

All the sources used have been verified and validated by qualified scholars. Please refer to 'The Handbook Team' and 'Bibliography' sections for further details.



# TRANSLITERATION KEY

## Vowels

A	Short Vowel as in "Ago"	I	Short Vowel as in "Sit"
Ā	Long Vowel as in "Heart"	Ī	Long Vowel as in "See"
AY	Diphthong as in "Page"	AW	Diphthong as in "Home"
'	Abrupt start or pause	U	Short vowel as in "Put"
Ū	Long Vowel as in "Food"		

## Consonants

ب	B	"B" no "H" attached	ص	Ṣ	"S" with full mouth
ت	T	Soft "T", no "H" attached	ض	Ḍ	"D" with full mouth, using sides of tongue
ث	TH	"TH" as in "Thin"	ط	Ṭ	"T" with full mouth
ح	Ḥ	"H" Guttural sound	ظ	Ẓ	"DH" as in "Dhuhr" with full mouth
خ	KH	"KH" Very guttural, no usage of tongue	ع	'	Guttural sound - accompanies vowel
د	D	Soft "D", no "H" attached	غ	GH	"GH" Very guttural, no usage of tongue
ذ	DH	"DH" as in "Adhān"	ق	Q	"K" with back of the tongue raised
س	S	"S" only, not "Z"	و	W	"W" read, not silent
ش	SH	"SH" as in "Shin"	ي	Y	"Y" only, not "I"

**NOTE:** Double consonants must be pronounced with emphasis on both letters without pause, e.g. Allāhumma should be read al-lāhum-ma.

Allāh is the Arabic word for God, the One True God shared by all classical monotheistic faiths, such as Judaism, Christianity and Islām. Throughout this book the Arabic word for God, Allāh, will be used.



Subhānahū wa ta'āla - May He be glorified



Sallalāhu 'alayhi wa sallam - Allāh's peace and mercy be upon him



'Alayhis salām - Peace be upon him



Radiyahullāhu 'anhu - May Allāh be pleased with him



Rahimahullāh - May Allāh have mercy on him

# الغضب

## Anger

### SIGNS & SYMPTOMS

- Rising Tempers & Evils of the Tongue
- Rage & Hatred
- Cutting off Family (& Friendly) Ties
- Creating an Oppressive Environment
- Displeasure with the Divine Decree
- Angry Comments on Social Media

### TREATMENTS

- Recognise Allāh's ﷻ Power & Rights
- Recognise Your Own Shortcomings
- Recognise Others' Rights (including Social Media)
- Follow the Prophetic Example
- Counsel Children at a Young Age
- Maintain Balance between Anger & Mercy
- Understand Pitfalls of Anger
- Silence, Sitting, Reclining & Ablution
- Diversion & Withdrawal
- Seek Refuge in Allāh ﷻ & Repentance
- Exercise Your Willpower & Take Control (including Social Media)
- Seeking Forgiveness & Pardon
- Controlled Decision-Making
- Forbearance & Humility
- Greater Wisdom in Forgiving

### EXCEPTIONS

- Addressing Injustices
- Witness to Impermissible Acts
- Lacking Basic Needs
- Belittlement
- Protective Jealousy

## CHAPTER 1

# Anger [Ghadab] الغضب

Anger can be compared to a chained, restless beast imprisoned in the heat of the midday sun: near-impossible to restrain once it breaks its chains, and doubtless of no benefit to its owner once unleashed. Intense anger or wrath is known as 'ghadab'.

A man asked the Prophet ﷺ "What will keep me away from the anger of Allāh?" The Prophet ﷺ said, "Do not become angry." [Musnad Ahmad 6635]

The Messenger of Allāh ﷺ became angry at times. He ﷺ once said, "I am one of the sons of Ādam; I get angry as you get angry" [Sunan Abī Dawūd 4659]. The Prophet's ﷺ anger could be seen on his face. But his anger was always in response to a deviation from 'normal' human character and behaviour that would be offensive to Allāh ﷻ.

Scholars agree that anger is not prohibited per se. Indeed it is part of the wisdom behind the Qur'ānic commandment to enjoin what is right and forbid what is evil. However, as much as anger remains an essential quality of the human creation, if is not guided to something useful - if used recklessly and left untamed - it can possess, consume, and ultimately destroy a person.

# Anger

## Signs & Symptoms

### Rising Tempers & Evils of the Tongue

Due to your anger, and that of another, a quarrel is stirred and heated to the point of conflict. As is the nature of all things heated, you are both given to stand, rising with feelings of fury

You flare up in anger at the slightest annoyance, and you are even prepared to make the other person non-existent

### Rage & Hatred

Your anger also gives rise to hatred, jealousy, evil thoughts, etc. making you detest the other person's enjoyment and happiness (you even feel happiness at the other's pain and suffering)

You have spoilt or ruined your life because of a rash act or statement made in a fit of rage

### Cutting off Family (& Friendly) Ties

You have deeply offended and unjustly violated others by your argumentative nature

You have become entirely estranged from your family because of your inability to control your anger

### Creating an Oppressive Environment

You have created oppressive environments because of the fear you instill in others, because of your irrational and wild anger

### Displeasure with the Divine Decree

You react severely when trials come upon you, because you forget that nothing takes place without Allāh's ﷻ leave and that this life is a testing ground of trials

### Angry Comments on Social Media

You send angry comments over social media (e.g. Twitter, Facebook) – an unknown and potentially vast audience reads your ill-judged remarks – instead of contacting the person directly or talking face-to-face

## Qur'anic, Prophetic & Scholarly Evidence

Allāh ﷻ says, "Be moderate in your pace. And lower your voice, for the ugliest of all voices is certainly the braying of donkeys. Have you not seen that Allāh has subjected for you whatever is in the heavens and whatever is on the earth, and has lavished His favours upon you, both seen and unseen? (Still) there are some who dispute about Allāh without knowledge, or guidance, or an enlightening scripture." [Luqmān 31: 19-20]

A man came to the Prophet ﷺ and said, "Advise me" He ﷺ said, "Do not become angry". The man repeated (his request) several times and he ﷺ said, "Do not become angry." [Ṣaḥīḥ Al-Bukhārī 6116]

The Prophet ﷺ said:

- o "Whoever thinks highly of himself, or walks with an arrogant attitude, will meet Allāh when He is angry with him" [Al-Adab Al-Mufrad 549]
- o "There are no people who went astray after having been guided except for indulging in disputation" [At-Tirmidhī 3253]
- o "Do not dispute with your brother, ridicule him, nor promise him and then break your promise" [At-Tirmidhī 1995]
- o "The most hated person with Allāh is the most quarrelsome person" [Ṣaḥīḥ Al-Bukhārī 2457, 4532]
- o "When two persons indulge in hurling (abuses) upon one another, it would be the first one who would be the sinner so long as the oppressed does not transgress the limits" [Ṣaḥīḥ Muslim 2587:68]

Imām Al-Ghazālī ﷺ said, "O disciple...do not argue with anyone regarding any issue, insofar as you are able, since there is much that is harmful in it, and 'its evil is greater than its utility.' For it is the origin of every ugly character trait, such as insincerity, envy, haughtiness, resentment, enmity, boastfulness and so on." [Letter to a Disciple/Ayyuhāl Walad, p.42-43]

# Anger

## Academic Treatment

### Recognise Allāh's ﷻ Power & Rights

You repel or keep your anger under control by recognising that nothing takes place without the leave of Allāh ﷻ

You have come to recognise that there is no power or might except with Allāh ﷻ, that not an atom moves without the express permission and will of Allāh ﷻ

You contemplate at the time of anger as to the reason for your outburst, that it was actually because of some divine intervention that 'interfered' with your desires

### Recognise Your Own Shortcomings

You remind yourself that Allāh ﷻ is your Master, Benefactor, Creator and Sustainer, and that you yourself disobey and commit a multitude of sins and errors, day and night

You remind yourself that your true Master, who has every right over you, tolerates you and your imperfections, and therefore question where you will be if He punishes you for every mistake

### Recognise Others' Rights (including Social Media)

You remind yourself that you are not the owner of the person with whom you are angry, that you are not his creator, that you do not sustain him, that you did not give him life, and that you have no right or control over him

You treat others how you want to be treated in all types of interaction, including online, by doing your best to constantly think of others and empathise with them

You consider how you would like Allāh ﷻ to deal with you and therefore you lean toward a more compassionate approach in dealing with the person with whom you are angry

## Qur'anic, Prophetic & Scholarly Evidence

Allāh ﷻ says, "Whatever (pleasure) you have been given is no more than a fleeting enjoyment of this worldly life. But what is with Allāh is far better and more lasting for those who believe and put their trust in their Lord; who avoid major sins and shameful deeds, and forgive when angered." [Ash-Shūrā 42: 36-37]

Allāh ﷻ says, "And hasten towards forgiveness from your Lord and a Paradise as vast as the heavens and the earth, prepared for those mindful (of Allāh). (They are) those who donate in prosperity and adversity, control their anger, and pardon others. And Allāh loves the good-doers." [Āli 'Imrān 3: 133-134]

The Prophet ﷺ said:

- o "A judge should not decide between two parties while angry" [Ṣaḥīḥ Al-Bukhārī 7158, Ṣaḥīḥ Muslim 1717:16]
- o Allāh ﷻ will claim from the tyrannical ruler the rights he usurped even from his non-Muslim subjects
- o "The most perfect of believers in belief is the best of them in character. The best of you are those who are the best to their women" [At-Tirmidhī 1162]
- o "None of you truly believes until he loves for his brother what he loves for himself" [Ṣaḥīḥ Al-Bukhārī 13]

# Anger

## Exceptions

### Addressing Injustices

You understand that anger is acceptable only at the right time, in the right place, for the right reasons, and with the right intensity

You use anger as a positive motivator to address the injustices of the world

You use anger to oppose tyranny and prevent wicked acts and corruption (e.g. exploitation, oppression, personal threats, wrongdoing), however this form of anger is something that needs to be trained

You respond with anger when someone threatens your life or family

### Witness to Impermissible Acts

When you witness impermissible acts being carried out then you feel anger at such abominations

### Lacking Basic Needs

When your anger is related to basic needs, such as food, shelter, and life, you feel vulnerable and threatened

## Qur'ānic, Prophetic & Scholarly Evidence

The Messenger of Allāh ﷺ became angry at times. He ﷺ once said, "I am one of the sons of Ādam; I get angry as you get angry." [Sunan Abī Dawūd 4659]

With regard to these causes of anger (e.g. food, shelter), Imām Al-Ghazālī رحمه الله says that this is healthy if it is not taken to an extreme (e.g. an extreme would be when a person steals from others in order to secure his food and shelter). [Ihyā 'Ulūm Ad-Dīn 3:57]

Imām Al-Ghazālī رحمه الله said, "O disciple...if an issue arises between you and an individual or a group, and your intention in regard to it is that the truth become known and not lost sight of, discussion is allowed you. However there are two indications of this intention. The first is that you make no distinction between the truths being disclosed on your own tongue or that of someone else. The second is that discussion in private is preferable to you than in public." [Letter to a Disciple/Ayyuhāl Walad, p.42-43]



# Anger

## Exceptions

## Qur'anic, Prophetic & Scholarly Evidence

### Belittlement

You detect when others try to belittle you or when you are the object of contempt and scorn (spoiling your dignity)

Imām Al-Ghazālī رحمته اللہ علیہ says that this (related to dignity) is also healthy, with the similar caveat of avoiding two extremes: haughtiness or pride and abject humiliation. The Prophet ﷺ said, "The believer does not humiliate himself." [Ihyā 'Ulūm Ad-Dīn 1:46]

### Protective Jealousy

You become angry due to your particular sense of values (dignity). For instance, as a scholar in your field, you become angry when you see a book is being abused; as a labourer, your anger grows when someone damages your tools

You show a protective sense of jealousy or ghīrah regarding your spouse, or when your honour and prestige is challenged or injured. Your protective jealousy never extends to oppression of your spouse, however

The Prophet ﷺ said that he himself exhibited jealousy in the sense of guarding and protecting something or someone important to him; Sa'd ibn 'Ubāda رضی اللہ عنہ once said, "If I saw a man with my wife I would strike him with the sharp edge of the sword." The Prophet ﷺ said (to his Companions), "Are you astonished by Sa'd's (ghīrah) sense of honour? (By Allāh) I have a greater sense of ghīrah than he has, and Allāh has a still greater sense of ghīrah than mine." [Ṣaḥīḥ Al-Bukhārī 6846]

# كِرَاهِيَةُ الْمَوْتِ

## Antipathy Towards Death

ANTIPATHY  
TOWARDS DEATH

### SIGNS & SYMPTOMS

- Strong Aversion to Death
- Clutching and Grasping at Past Times
- Death & the Hereafter Hold Little Importance

### TREATMENTS

- Reality of Death
- Remembrance of Death, Pursuit of Good Deeds & Taking Oneself to Account

### EXCEPTIONS

- Fear of Not Being Prepared for the Day of Judgement

## CHAPTER 2

# Antipathy Towards Death

[Karāhiyat al-Mawt] كَرَاهِيَّةُ الْمَوْتِ

Antipathy towards death is when one flees from the ending that befalls every creature, and becomes annoyed when it is even mentioned. It is as if one chooses to remain completely ignorant of Allāh's ﷻ abundant statements describing the temporary nature of this life. This may be due to an excessive love for duniyā (the world) and chasing after the temporary things of this world.

Allāh ﷻ states:

- "Every soul will taste death" [Āli 'Imrān 3:185]
- "Say, 'The death you are running away from will inevitably come to you. Then you will be returned to the Knower of the seen and unseen, and He will inform you of what you used to do'" [Al-Jumu'ah 62:8]

Fear of death is natural, so one naturally protects oneself from it. When the angels, in the form of human beings, visited the Prophet Ibrāhīm ﷺ, he offered them food. When he saw that they did not reach for the food, he grew fearful. Scholars say that Ibrāhīm ﷺ thought they had come to take his life.

# التواضع المَلُوم

## Blameworthy Modesty

### SIGNS & SYMPTOMS

- Failure through Shyness
- Supporting the Oppressor

### TREATMENTS

- Forthright & Courageous in Condemning Evil & Seeking Knowledge

### EXCEPTIONS

- Ill-Timed or Ill-Conceived Modesty is always Blameworthy

## CHAPTER 3

# Blameworthy Modesty

[At-Tawāḍu' al-Malūm] التواضعُ المَلُوم

In general, modesty is something praised in Islām and is considered virtuous. The type of modesty that becomes blameworthy is that which prevents one from criticising clear brutality or corruption. This form of modesty results in shyness at an unsuitable time, when one instead needs to be direct and courageous. Something blameworthy (munkar) is wrong regardless of the status of the wrongdoer, whether he or she is a close relative or a person normally held in high regard.

Apart from preventing a person from avoiding munkar, unwarranted or blameworthy modesty is also the failure to seek sacred knowledge.

# التفاخر الكبر التكبر

## Boasting Arrogance & Pride

### SIGNS & SYMPTOMS

- Self-Righteousness
- Bragging About Lineage
- Generally Boastful & Arrogant
- Boasting on Social Media
- Bragging About Knowledge
- Arrogance Because of Beauty
- Arrogance due to Wealth, Status & Position
- Arrogance due to Strength
- Arrogance due to Possessing a Lot of Something
- Arrogance due to a Dislike of Submitting to Allāh ﷻ

### TREATMENTS

- Remember Your Humble Origins
- Remember the Source of Your Blessings
- Follow the Prophetic Example & Approach to Social Media
- Follow the Honourable Actions of Our Pious Predecessors
- God-Consciousness is the True Criterion
- Reality of Your Lineage
- Avoid Your Own Vanity & Condescending or Belittling Others
- Humble Yourself & Strengthen Your Relationship with Allāh ﷻ
- Recognise that Beauty is Deceptive & Temporary
- Recognise the Consequences of Arrogance
- Silence on Social Media
- Avoiding People of Arrogance
- Showing Humility Towards Others

### EXCEPTIONS

- When Not Belittling Others & Showing Gratefulness

## CHAPTER 4

# Boasting [Tafākḥur] التَفَاخُرُ

## Arrogance [Kibr] الْكِبْرُ & Pride [Takabbur] التَّكَبُّرُ

In a nutshell, tafākḥur (boasting) and kibr (arrogance) are to willingly and consciously regard oneself superior to others in religious or worldly matters in a way which creates contempt in the heart for others. What is suggested here is unhealthy glorification of the self.

For the person practising Islām, this 'I am better than you' mentality is forbidden. Ironically - and perhaps fittingly - the person who allows arrogance into their heart usually finds that other people come to dislike him or her.

There are many forms of pride, most being subtle and creeping. It works its way into the heart and influences the character of a believer when he or she fails to adequately check their intentions.

Allāh ﷻ says, "So do not (falsely) elevate yourselves. He knows best who is (truly) righteous." [An-Najm 53:32]

The Prophet ﷺ said, "Arrogance is refusing to admit the truth and considering people inferior." [Ṣaḥīḥ Muslim 91:147, Al-Ḥākim 7367]

The Prophet ﷺ warned against arrogance: "No one will enter Paradise who has an atom's weight of arrogance in his heart" [Ṣaḥīḥ Muslim 91:147, 91:149]. Similar to this is pride (or takabbur), which is to think of oneself as being closer to perfection in attributes than others.

# كراهية الإستنكار

## Displeasure with Blame or Disapproval

### SIGNS & SYMPTOMS

- Not Encouraging Right & Forbidding Wrong
- Social Media & Spoiling Your Intention
- Engaging in Forbidden Matters & Neglecting Obligations

### TREATMENTS

- Only Allāh ﷻ Benefits & Harms
- Self-Reflection
- Defend the Truth for the Sake of Allāh ﷻ
- Use Wisdom to Inform the Truth

### EXCEPTIONS

- When Allāh ﷻ or Someone Rightly Guided Disapproves



## CHAPTER 5

# Displeasure with Blame or Disapproval

[Karāhiyat al-Istinkār] كَرَاهِيَّةُ الْإِسْتِنكَارِ

This particular undesirable behaviour is so extremely efficient in steering a person toward a love of this world that it can come to form a considerable barrier between a person and the station of iḥsān (excellence in worship).

Being uneasy at the thought of blame or criticism, and searching for praise from Allāh's ﷻ creation, one forgets that true praise is for the Creator and the most deserving, Allāh ﷻ, the 'Ḥamīd'. This crucial understanding slips away, and takes with it the integrity of the individual who so panders to his or her own whims and yearns for the approval of others.

# كَرَاهِيَةُ الْقَدْرِ

## Displeasure with the Divine Decree

### SIGNS & SYMPTOMS

- Perceived Injustices
- Abuse of Blessings
- Regret & Frustration
- Showing Contempt Towards Others

### TREATMENTS

- Love for Allāh ﷻ
- Acknowledging the Prophet's ﷺ Tribulations
- Response to Afflictions & Trials
- Repentance to Allāh ﷻ for Disobedience
- Showing Gratitude
- Being Thankful by Fulfilling Obligatory Actions

### EXCEPTIONS

- Displeased with Immorality

## CHAPTER 6

# Displeasure with the Divine Decree

[Karāhiyat al-Qadr] كَرَاهِيَّةُ الْقَدْرِ

It has been said that there is a quality in people of which most are unaware, yet it consumes good deeds: when one is displeased with what Allāh ﷻ has decreed (i.e. Allāh's ﷻ divine decree or qadr), resulting in plunging into heedlessness (ghaflah). This is usually because one holds an attitude that stems from a denial of His All-Powerful nature and that Allāh ﷻ alone decrees all things. Put simply, this can also be referred to as ingratitude.

Allāh ﷻ says, "Perhaps you dislike something which is good for you and like something which is bad for you. Allāh knows and you do not know." [Al-Baqarah 2:216]

There are four possible states in which the human being can live, according to revealed sources. A person is either receiving blessings (ni'mah) or tribulations (balā') from Allāh ﷻ, or is either living in obedience (ṭā'ah) to Allāh ﷻ or in disobedience (ma'ṣiyah). Each condition is purposefully exacted upon the individual, as part of the test of life from Allāh ﷻ, and is designed to elicit a response.

# Displeasure with the Divine Decree

## Signs & Symptoms

## Qur'ānic, Prophetic & Scholarly Evidence

### Perceived Injustices

You often grieve to yourself, "I do not deserve this!" or "Why me?" or "I did not warrant this happening to me!" or "What did I do to deserve this suffering?" or similar declarations

When you are afflicted with a calamity, you rankle with feelings of hostility, anxiety, and disbelief, and even complain and lose patience

You become so overwhelmed and depressed that you abandon your obligations and neglect your commitments

You live with bitter regret in your heart because of what you have been apportioned in life

You hold a belief that there is only this world, and this understanding creates a blind spot to the wondrousness of Allāh's ﷻ creation and the signs strewn throughout

### Abuse of Blessings

You abuse your material assets by hoarding them without consideration of the needy or by using them for forbidden matters (an obvious act of ingratitude)

### Regret & Frustration

You are frustrated by a certain outcome and wish you had taken another course of action

### Showing Contempt Towards Others

You look with ridicule at those in tribulation, exhibiting a mocking sarcasm toward 'those', the ones who seem (to you) unguided

For instance, you have this feeling towards the homeless, whom you believe have brought such circumstances upon themselves through laziness, for example

Allāh ﷻ says:

- o "Perhaps you dislike something which is good for you and like something which is bad for you. Allāh knows and you do not know" [Al-Baqarah 2:216]
- o "Do people think once they say, 'We believe', that they will be left without being put to the test?" [Al-'Ankabūt 29:2]

The Prophet ﷺ said, "The strong believer is better and more beloved to Allāh than the weak believer, although both are good. Strive to do that which will benefit you and seek the help of Allāh, and do not feel helpless. If anything befalls you, do not say 'If only I had done (such and such), such and such would have happened,' rather say: 'Allāh has decreed and what He wills He does,' for 'if only' opens the door to the work of Satan." [Ṣaḥīḥ Muslim 2664:34]

Allāh ﷻ says, "As for those who abuse believing men and women unjustifiably, they will definitely bear the guilt of slander and blatant sin." [Al-Aḥzāb 33:58]

The Prophet ﷺ said, "Whoever taunts a brother with a sin (which the brother has committed), will not die until he (the taunter) commits the same sin." [At-Tirmidhī 2505]

# Displeasure with the Divine Decree

## Academic Treatment **Qur'anic, Prophetic & Scholarly Evidence**

### Love for Allāh ﷻ

You understand that to be content with Allāh's ﷻ decree, you must love Him, and to love Him, you must know Him

You remind yourself that the quickest route to accessing Allāh ﷻ is through the pursuit of knowledge

### Acknowledging the Prophet's ﷺ Tribulations

You are conscious of the fact that no one faced greater tribulation than the Prophet ﷺ

You realise that although you cannot choose what befalls you, you can choose your responses to the trials of life, which are inevitable

Allāh ﷻ says:

- o "O believers! When you are told to make room in gatherings, then do so. Allāh will make room for you (in His grace). And if you are told to rise, then do so. Allāh will elevate those of you who are faithful, and (raise) those gifted with knowledge in rank. And Allāh is All-Aware of what you do" [Al-Mujādilah 58:11]
- o "Say (O Prophet), 'Are those who know equal to those who do not know?' None will be mindful (of this) except people of reason" [Az-Zumar 39:9]

The Prophet ﷺ said:

- o "The person for whom Allāh intends good, He blesses him with the understanding of Dīn" [Ṣaḥīḥ Al-Bukhārī 71, 3116, 7312, Ṣaḥīḥ Muslim 1037:100]
- o "That person who treads the path towards acquiring knowledge, Allāh ﷻ simplifies a path for him into Jannah" [Ṣaḥīḥ Muslim 2699:38]

The Prophet ﷺ faced the following tribulations, however not once in a single hadith is there a complaint from him, except when beseeching his Lord:

- o He lived to see all of his children buried, except for Fāṭimah ﷺ
- o His father died before his birth
- o His mother died when he was just a boy
- o His guardian grandfather died at a time when his presence was invaluable
- o When he received his calling, he saw people turn against him with vehemence and brutality
- o People who had once honoured him now slandered him, calling him a madman, a liar, and a sorcerer
- o People stalked him and threw stones at him until he bled
- o People boycotted him and composed stinging and abusive language against him
- o He lost his closest friends and relatives, like Ḥamzah ﷺ, who was killed on the battlefield
- o His beloved wife Khadījah ﷺ, after 25 years of blissful marriage, died during the Prophet's most difficult moment
- o Abū Tālib, his protecting uncle, also died
- o He was the target of 13 assassination attempts

When the Prophet ﷺ saw people severely tried, he made the supplication: "Praise be to Allāh who has saved me from what He has afflicted you with, and for honouring me over many of His creation" [At-Tirmidhī 3431, Ibn Mājah 3892]. The Prophet ﷺ would say this du'ā without letting the afflicted person hear him, so as not to hurt him.

# Envy

## SIGNS & SYMPTOMS

- Casting Criticism Towards Other Nations
- Envious of Others' Possessions
- Competing on Social Media
- Intention & Actions to Remove Blessings

## TREATMENTS

- Content that Allāh ﷻ is All-Wise
- Shunning Envy & Avoiding Depression
- Knowing that Envy Consumes Good Deeds
- Acting Contrary to Caprice (Hawā)
- Supplicate for the One You Envy
- You Seek Your Own Provision
- Protecting Your Blessings (Social Media)

## EXCEPTIONS

- Your Fear of Allāh ﷻ Prevents Harm
- Wealth for Righteous Deeds
- Righteous Wisdom
- Focused on the Hereafter

## CHAPTER 7

# Envy [Ḥasad] الحَسَد

Envy is when you identify a blessing (or perceived blessing) bestowed on someone else, and then desire, through some trick or deception, that the blessing be extinguished. It has 3 stages:

1. Envy as a human quality: in this degree of envy, man is excused and is not at fault
2. Acting according to the demands of envy: in this degree, man is a sinner
3. Opposing the demands of envy: in this degree, man deserves praise and will be rewarded

The Qur'ān therefore teaches us to seek refuge in Allāh ﷻ: "Say (O Prophet), 'I seek refuge in the Lord of the daybreak...and from the evil of an envier when they envy.'" [Al-Falaq 113: 1&5]

The Prophet ﷺ said, "Resort to secrecy for the fulfilment and success of your needs for, verily, everyone who has a blessing is envied" [Al-Mu'jam Aṣ-Ṣaghīr Aṭ-Ṭabrānī 1186, Al-Mu'jam Al-Kabīr Aṭ-Ṭabrānī 183, Al-Bayhaqī in Shu'ab Al-Īmān 6228], that is to say that someone of means will invariably have someone who envies him for what he possesses.

Envy can be caused by a number of things: holding animosity towards others (enmity or 'adāwah, when someone is doing better than oneself), arrogance, pride (takabbur), deceit (gharūr), poor self-worth or low-esteem (ta'azzu), an inferiority complex, vanity, love for leadership and status, extreme greed for wealth, material gain, money or possessions.

# الإِسْرَاف

## Extravagance

EXTRAVAGANCE

### SIGNS & SYMPTOMS

- Over-Eating: Going Beyond Moderation
- Wasting Water & Food
- Extravagant Purchases & Brand Flaunting
- Hoarding Unused Items
- Falling Short in Your Responsibilities
- Excessive Love & Attention

### TREATMENTS

- Identify Your Extravagance
- Remove Unnecessary Purchases
- Control Your Food Purchases
- Control Your Eating Habits
- Managing Leftover Food
- Avoid Becoming a Shopaholic
- Control Your Brand Purchases

### EXCEPTIONS

- Allāh ﷻ Loves Beauty
- Moderation, without Extravagance or Arrogance



## CHAPTER 8

# Extravagance [Isrāf] الإسراف

Extravagance is demonstrated through a lack of restraint in spending money or using resources, and is also referred to as wastefulness (tabdhir) or lavishness. It is when one, for instance, oversteps the mark by spending or consuming more than is necessary or reasonable.

Allāh ﷻ has created a natural balance and harmony. He ﷻ says, “As for the sky, He raised it (high), and set the balance (of justice) so that you do not defraud the scales.” [Ar-Rahmān 55 :7-8]

The Prophet ﷺ said, “By Allāh, it is not poverty that I fear for you, rather what I fear for you is that worldly riches may be given to you as they were given to those who came before you, and you will compete for them with one another as they competed with one another, and it will destroy you as it destroyed them.” [Ṣaḥīḥ Al-Bukhārī 3158]

'Āishah ﷺ is reported to have said, “The first calamity for this nation after the Prophet’s ﷺ death is fullness of their stomachs; when their stomachs became full, they became obese: their hearts weakened and their desires became wild.” [Al-Jū'ū Ibn Abī Dunyā: 22]

## False Hope

### SIGNS & SYMPTOMS

- Indifference, Laziness & Neglecting Obligatory Duties
- Superstitions

### TREATMENTS

- Good Opinion of Allāh ﷻ
- Establishing a Balance Between Hope & Fear
- Contemplating the Hereafter
- Avoiding Superstitions
- Prioritising the Hereafter by Focusing on Action in Accordance with the Pillars

### EXCEPTIONS

- Extended Hope is a Human Condition
- Preparing for the Hereafter
- Absolute Hope in Allāh ﷻ

## CHAPTER 9

# False Hope [Amal] الأمل

Extended false hope (tatwīl al-amal) is a peculiar phenomenon. For many people it is an ever-present part of their psyche, a kind of everyday assurance that death for them is a long way away. At the same time however, in a heartbeat, it can act on an individual like a quick-acting poison to inspire immoral behaviour, or – at the very least – an inclination toward material possessions over and above any spiritual concerns. It is a mental environment that leads people to live their lives as if a long life is guaranteed. This delusion can generate hard-heartedness and inaction due to the heedlessness of the Hereafter.

Another kind of hope (umniyya) is having hope but neglecting the means to achieve what one hopes for, which is often referred to as an 'empty wish'. One hopes to become healthier, for example, but remains idle and is altogether careless about diet.

The cause of (extended) false hope may be due to:

- o A heedlessness of the reality of death
- o A lack of certainty (disbelief) in the Hereafter
- o A negative understanding of the reality of Allāh ﷻ and His authority and presence
- o Ignorance of the fact that the entire affair (of this life) is Allāh's ﷻ alone: that everything belongs to Allāh ﷻ

An enduring characteristic of the teachings of every Prophet and thus every revealed religion, is the idea that entry into Paradise is a matter of Allāh's ﷻ mercy. The reward of this eternal abode comes by combining faith with sincere deeds that confirm one's profession of faith. It is a misguided extension of false hope, however, that will exclude many from Paradise: many a soul that vouches for Islām will find itself cast into Hell on the Day of Judgement.

# التَّخَيُّلُ

## Fantasizing

### SIGNS & SYMPTOMS

— Reflecting on What is Prohibited

### TREATMENTS

— Repenting to Allāh ﷻ & Doing Good Deeds

— Being Conscious of Allāh ﷻ

— Better Use of Time & Moderation in Friendship (Social Media)

— Cutting off Thoughts & Lowering Your Gaze (Social Media)

### EXCEPTIONS

— Not Dwelling on What Crosses One's Mind

## CHAPTER 10

# Fantasizing [Takhayyul] التَّخَيُّلُ

Extensive reflection, and working a prohibited action through one's mind, perhaps picturing the fantasy or describing it in detail to others is reaching the brink of active engagement: be it robbing a bank, winning at roulette or committing adultery. 'Fantasizing' is when the heart dwells on forbidden or prohibited matters and those inspirations that do not concern it. Included in this is thinking about the weaknesses or faults of others, whether they are present or not.

# Fantasizing

## Signs & Symptoms

### Reflecting on What is Prohibited

You reflect on things that are prohibited, such as lustful fantasizing about the beauty of a person one is not married to (for instance by way of day-dreaming, gazing, glancing)

The result of your (excessive) gazing and glancing gives rise to beauty-worship and infatuations, etching in your heart the impression of the 'beloved' or 'admired'

As a consequence of your evil gazes, you find that your heart and mind are always scattered and in disarray, to such an extent that you forget your own well-being and welfare, an obstruction to your functioning and duties, making you heedless and rendering you a slave to your base desires

You think or talk about the weaknesses and faults of others

## Qur'anic, Prophetic & Scholarly Evidence

Allāh ﷻ says, "And do not obey those whose hearts We have made heedless of Our remembrance, who follow (only) their desires and whose state is (total) loss." [Al-Kahf 18:28]

The Prophet ﷺ said:

- "The furtive (secretive) glance is one of the poisoned arrows of Satan" [Al-Hākim 7875]
- "The adultery of the eyes is by looking" [Ṣaḥīḥ Al-Bukhārī 6243] (i.e. by looking at what Allāh ﷻ has forbidden)
- "I fear for you the carnal desires of your bellies and private parts" [Musnad Aḥmad 19772]
- "If any person peeps at you without your permission and you poke him with a stick and injure his eye, you will not be blamed" [Ṣaḥīḥ Al-Bukhārī 6902]
- "Whoever eavesdrops on the conversation of other people when they do not want him to listen, or they move away from him, molten lead will be poured into his ears on the Day of Resurrection" [Ṣaḥīḥ Al-Bukhārī 7042]

# Fantasizing

## Academic Treatment

### Repenting to Allāh ﷻ & Doing Good Deeds

You repent to Allāh ﷻ and increase your love for Him, for indeed you understand that this is more satisfying and purer than anything else

You reflect on His attributes revealed in the Qur'ān, about Himself (His awesome majesty, knowledge, and power) in order to deepen your love for Him and your desire to follow His commandments, and thus prepare for the Hereafter

You fear Allāh ﷻ and the occurrence of a harm as a consequence of your fantasies, which is more hateful to you than leaving your fantasy

You realise that each time you obey Allāh ﷻ out of love and fear, and leave a prohibited action out of love and fear, your love and fear become stronger, and any love or fear of anything else besides Allāh ﷻ begins to disappear from your heart

### Being Conscious of Allāh ﷻ

You realise that modern technology has made it easy for you to commit practically any evil or sinful act behind the privacy (and anonymity) of your laptop or phone screen

You remind yourself that Allāh ﷻ is watching you, and therefore make sure that your private persona is 'in sync' with your public one

## Qur'ānic, Prophetic & Scholarly Evidence

The Prophet ﷺ said:

- o "Indeed every host loves that people come to his table spread, and indeed the table spread of Allāh is the Qur'ān, so do not abandon it" [Al-Bayhaqī in Shu'ab Al-Īmān 1857]
- o "Allāh decreed good deeds and bad deeds, then He explained that. Whoever thinks of doing a good deed then does not do it, Allāh will write it down as one complete good deed. If he thinks of doing a good deed and then does it, Allāh will write it down between ten and seven hundred-fold, or many more. If he thinks of doing a bad deed then he does not do it, Allāh will write it down as one complete good deed, and if he thinks of it then does it, Allāh will write it down as one bad deed" [Ṣaḥīḥ Al-Bukhārī 6491, Ṣaḥīḥ Muslim 131:207]

The Prophet ﷺ said, "Have taqwā (fear) of Allāh wherever you may be, and follow up a bad deed with a good deed which will wipe it out, and behave well towards the people." [At-Tirmidhī 1987]

# خَوْفُ الْفَقْرِ

## Fear of Poverty

### SIGNS & SYMPTOMS

- Preoccupied with Loss of Wealth
- Constant Worry
- Keeping Bad Company

### TREATMENTS

- Good Opinion of Allāh ﷻ
- Trusting in Allāh ﷻ & Severing Hope in Others
- Contentment
- Recognising & Deflecting Whisperings
- Spending on the Poor & Needy
- Seeking Forgiveness Abundantly
- Keeping Transactions Free from Sin
- Constantly Worshipping & Making Duā (Supplicating) to Allāh ﷻ
- Establishing Ties of Kinship

### EXCEPTIONS

- Inability to Support the Needy





## CHAPTER 11

# Fear of Poverty

[Khawf al-Faqr] خَوْفُ الْفَقْرِ

When the heart is not correctly aligned to the decree of the Almighty, then dissatisfaction will always arise. Dislike of poverty can sit with a person when they are poor, but by far the more widespread disease is the fear of poverty when wealth is in place.

The general characteristic of this fear is that one's cash, capital, estates or resources will be destroyed or diminished, thus impacting on lifestyle and esteem. When this fear is placed in the heart of a person, the clinging greed intensifies, and they redouble their efforts to accumulate more wealth.

Without doubt, dissatisfaction with one's allotted portion goes hand in hand with spending little or no time in worshipping Allāh ﷻ or performing genuine acts of charity. The pursuit of worldly riches and comforts becomes the sufferer's goal in life.

The Prophet ﷺ said, "Whoever makes the Hereafter his goal, Allāh ﷻ makes his heart rich, and organizes his affairs, and the world comes to him whether it wants to or not. And whoever makes the world his goal, Allāh ﷻ puts his poverty right before his eyes, and disorganises his affairs, and the world does not come to him, except what has been decreed for him." [At-Tirmidhī 2465]

## Fraud

### SIGNS & SYMPTOMS

- Rumouring & Social Media
- Fake Persona on Social Media
- Concealing the Truth (e.g. Product or Service Defects)
- Breaking Promises
- Excessive use of Ambiguity or Indirectness in Speech

### TREATMENTS

- Being Conscious of Deceit & Corruption
- Honesty & Trustworthiness in Social Life & in Business
- Avoiding Deceit
- Acknowledging Wrongful Doing & Rectifying Your Affairs
- Keeping Good Company
- Consistency in Honesty & Forgiveness
- Honesty in Speech
- Intention & Verification (Social Media)
- Asking for Proof

### EXCEPTIONS

- In Reconciliation
- Concealing Sins for Fear of Admonishment
- Ambiguity or Indirectness in Speech

## CHAPTER 12

# Fraud [Ghish] الغشّ

The next disease is fraud or 'ghish'. It isn't wholly confined to deceiving customers or the tax man: it might involve concealment of any worldly or religious fault, blemish, or harm, possibly due to greed or love of wealth.

For some people, the definition of fraud (whether related to a product or a service) is the act of deceit in making something useless or defective seem useful and beneficial.

The Prophet ﷺ happened to pass by a heap of eatables (corn). He thrust his hand in that (heap) and his fingers were moistened. He said to the owner of that heap of eatables (corn): "What is this?" He replied: "O Messenger of Allāh, these have been drenched by rainfall." He (the Prophet ﷺ) remarked: "Why did you not place this (the drenched part of the heap) over other eatables so that the people could see it? He who deceives is not of me (is not my follower)." [Ṣaḥīḥ Muslim 102:164]

Falsehood or lying (kidhb) is similar to fraud, in that it is when one speaks contrary to fact.

The Prophet ﷺ said:

- o "Every ummah has a fitnah (means of testing). The fitnah of my ummah is wealth" [At-Tirmidhī 2336]
- o "A time will come when one will not care how he gains his money: legally or illegally" [Ṣaḥīḥ Al-Bukhārī 2059]

# فَسْوَةُ الْقَلْبِ

## Hard-Heartedness

### SIGNS & SYMPTOMS

- No Care for Your Relationship with Allāh ﷻ
- Unaffected by the Words of the Qur'an
- Indifferent to what is Permissible or Impermissible
- Indifferent to Actions of Worship
- Avoid Religious Gatherings & Advice
- Indifferent to the Difficulties of the Ummah
- Stubbornness in Times of Hardship
- Consumed by the Life of this World & Material Desires
- Unmoved by Funerals
- Persistent Harshness with Children

### TREATMENTS

- Importance of the Condition of Your Heart & its Spiritual Health
- Re-Connecting with Allāh ﷻ
- Reflect on the Qur'an & Remembrance of Allāh ﷻ
- Remembrance of Death
- Righteous Deeds
- Keeping Righteous Company
- Showing Compassion
- Forgiveness

### NO EXCEPTIONS

— Any Level of Hard-Heartedness is Blameworthy

## CHAPTER 13

## Hard-Heartedness

[Qaswat al-Qalb] قَسْوَةُ الْقَلْبِ

The hard heart is that which contains a mixture of harshness and toughness, a heart that is continually void of submission and a sense of turning to Allāh ﷻ in repentance. Possessing a hard heart is in fact the severest of punishments because one is oblivious to the consequences of committing sins, and therefore neither repents nor experiences an ounce of guilt. His immune system, so to speak, shuts down to all other diseases of the heart. This is why the disbelievers are punished with having a hard and harsh heart.

The Prophet ﷺ said, “When a slave (a person) commits a sin (an evil deed) a black dot appears on his heart. Then if that person gives up that evil deed (sin), begs Allāh to forgive him, and repents, then his heart is cleared (from that heart-covering dot); but if he repeats the evil deed (sin), then that covering is increased till his heart is completely covered with it. And this is ar-rān that Allāh mentioned (in the Qur’ān), ‘But no! In fact, their hearts have been stained by all (the evil) they used to commit!’ [Al-Mutaffifin 83:14]” [At-Tirmidhī 3334]

# البُغْض

## Hatred

HATRED

### SIGNS & SYMPTOMS

- Illegitimate Hate
- Preventing you from Allāh's ﷻ Remembrance & Prayer
- Desiring Harm

### TREATMENTS

- Accepting Allāh's ﷻ Decree
- Adopting Universal Brotherhood
- Understanding the Deceptions of Satan
- Adopting Moderation (Social Media)
- Suppressing the Ego & Reconciliation with Others

### EXCEPTIONS

- Hating Corruption
- Mere Dislike, with No Intent or Desire to Harm



## CHAPTER 14

# Hatred [Bughd] البُغْض

Allāh ﷻ permits certain types of hatred: indeed, through revelation and the actions of the Noble Prophet ﷺ, we see that there are certain conditions whereby hatred can be deserving of merit. However, the hatred that is misguided and falls outside of the bounds of religion has no justification. Here, we are concerned with the hatred for other than that which Allāh ﷻ has decreed despicable.

Something similar to hatred is malice (hiqd), which asserts itself as repressed and frustrated anger when one lacks the power to take revenge or retribution. A more extreme form of anger is rancour (ghill), a despicable emotion that is rooted in being extremely angry at a person to the point that one wishes harm upon him.

The Prophet ﷺ once said to his Companions, “Do you want to see a man of Paradise?” A man then passed by and the Prophet ﷺ said, “That man is one of the people of Paradise.” One Companion of the Prophet ﷺ took it upon himself to learn what it was about this man that earned him such a commendation from the Messenger of Allāh ﷻ. He spent time with this man and observed him closely: He noticed that he did not perform the night prayer vigil (tahajjud) or anything extraordinary; he appeared to be an average man of Madinah. The Companion finally confronted the man and told him what the Prophet ﷺ had said about him and asked if he did anything special. The man gave it some thought, and eventually replied, “The only thing that I can think of, other than what you have seen, is that I make sure that I never sleep with any rancour in my heart towards any believer, nor do I envy anyone for any goodness that Allāh has given them.” That was his secret. [Musnad Aḥmad 12697]

# الغفلة

## Heedlessness

### SIGNS & SYMPTOMS

- Heedless of Accountability
- Keeping Bad Company & Not Defending the Truth
- Enslaved by Technology & Social Media

### TREATMENTS

- Fulfilling Allāh's ﷻ Rights
- Reflecting on the Value of Time
- The Value of Keeping Good Company
- Reality of Death
- Counsel Children at a Young Age (Social Media)
- Valuing Time & Your Environment (Social Media)
- Seeking Good Company & Using Social Media to Encourage Good
- Limiting Your Laughter
- Accounting for One's Deeds & Seeking Allāh's ﷻ Forgiveness
- Honouring Righteous People
- Invoking Salutations on the Prophet ﷺ
- Recitation & Contemplation of the Qur'an

### EXCEPTIONS

- Humankind is Forgetful



## CHAPTER 15

# Heedlessness

[Ghaflah] الغفلة

Heedlessness or ghaflah is being careless (paying a lack of attention) to what is infinitely more important in one's life (than material goods), i.e. what Allāh ﷻ has commanded us to do and what has been prohibited. The heedlessness referenced here is the most menacing form: being heedless of divine purpose, accountability, the resurrection, the ultimate standing, and judgement in the Hereafter.

Scholars have said that heedlessness is the one pathogen that breeds all the diseases of the heart. A mughaffal (a simpleton) is a person who is easily fooled, i.e. one who is diverted away from what is essential and consequential, yet inclined toward what is temporary and ultimately pointless.

# البَغْي

## Iniquity

### SIGNS & SYMPTOMS

- Oppressing Others for Authority or Position
- Committing Injustices (including Social Media)
- Turning Away from Allāh ﷻ Towards Others

### TREATMENTS

- Certainty of Death
- Treat Others Fairly (& Yourself)
- Satan Creates Dissension in the Hearts of People
- Being Patient & Remaking Bonds, Seeking the Pleasure of Allāh ﷻ Only

### NO EXCEPTIONS

- All Iniquity is Blameworthy

## CHAPTER 16

# Iniquity [Baghi] البغي

Iniquity or baghi is when one harms anything in creation without right or just cause, usually because one is entrapped and infatuated by the love of this world and of worldly position. With this hard crust over the heart, there is no moral barrier preventing one from wronging others. However, as Allāh ﷻ promises in His Qur'ān, the iniquity and injustice that people aim at others ultimately works its way back to them:

“O humanity! Your transgression is only against your own souls.”

[Yūnus 10:23]

The Prophet ﷺ said, “After I am gone you will experience discrimination and will observe things that you will disapprove of.” Someone asked, “O Messenger of Allāh, what do you command us to do then?” He ﷺ said, “Discharge your obligations and supplicate to Allāh for your rights.” [Ṣaḥīḥ Al-Bukhārī 7052]

# حُبُّ الدُّنْيَا

## Love of the World

### SIGNS & SYMPTOMS

- Forgetfulness
- Disingenuousness
- Prying & Eavesdropping
- Vain & Sinful Pursuits (including Social Media)

### TREATMENTS

- Seeking the Hereafter
- Using the World as a Means to Spiritual Elevation
- Valuing Your Time (Social Media)
- Seeking Moderation
- Expressing & Receiving Thanks

### EXCEPTIONS

- Physical Needs
- Attaining the Best of the Hereafter
- Benefiting the Needy

## CHAPTER 17

# Love of the World

## [Ḥubb ad-Dunyā] حُبُّ الدُّنْيَا

Any concept, 'thing' or person that provides benefit in the Hereafter is worthy of attachment in this earthly life. Indeed, love of the world is praised if it leads to spiritual elevation and healing of the heart, or if attaining wealth and position are for the benefit of the needy. Anything that is obtained from the necessities of living on earth - food, housing, shelter, and the like - is beneficial and is not considered "worldly" per se.

However, what scholars have traditionally warned against, with regard to attaining wealth, is the danger of transgression. The more wealth one acquires, the higher the probability one will become preoccupied with other than Allāh ﷻ.

ʿĪsā ﷺ is reported to have said "Love of this world is the root of all evil." [Al-Bayhaqī in Shūʿab Al-ʾImān 9974]

It is the action of clinging to the world's 'glittering distractions', paying excessive attention to the 'things' that benefit the lower self, that ties somebody to blameworthy love of the world (ḥubb al-dunyā). The manifestation of this misdirected love includes greediness and arrogance, as well as burdening (and depending on) others with your needs. The compulsion is a desire for provision in this world only, and the salvation in the next world is dismissed in some measure. Attaining prohibited wealth and power for power's sake is normalised by the individual sufferer. Finally, it is worth remarking that 'love of wealth' (ḥubb al-māl) is undoubtedly a branch of ḥubb ad-dunyā.

Allāh ﷻ says: “Indeed, those who do not expect to meet Us, being pleased and content with this worldly life, and who are heedless of Our signs, they will have the Fire as a home because of what they have committed.” [Yūnus 10: 7-8]

The Prophet ﷺ said:

- “Two hungry wolves let loose in a flock of sheep do not cause as much harm as the harm to a man’s religion wrought by his desire for wealth and fame” [At-Tirmidhī 2376]
- “Whoever makes the Hereafter his goal, Allāh makes his heart rich, and organizes his affairs, and the world comes to him whether it wants to or not. And whoever makes the world his goal, Allāh puts his poverty right before his eyes, and disorganises his affairs, and the world does not come to him, except what has been decreed for him” [At-Tirmidhī 2465]
- “If the son of Ādam had two valleys of money, he would wish for a third, for nothing can fill the mouth of the son of Ādam except dust” [Ṣaḥīḥ Al-Bukhārī 6436, Ṣaḥīḥ Muslim 1048:116]

Love of the world falls under 5 categories of classical legal rulings: obligatory (wājib), recommended (mandūb), permissible (mubāḥ), reprehensible (makrūh), or forbidden (ḥarām).

# Love of the World

## Signs & Symptoms

## Qur'ānic, Prophetic & Scholarly Evidence

Forgetfulness	
<p>Your acquisition of wealth and love of such material objects causes you to forget Allāh ﷻ</p>	
<p>You have little or no concern for the Hereafter; you have love for ephemeral aspects of the world to the point that they suppress your spiritual yearning</p>	<p>Allāh ﷻ says, "Know that this worldly life is no more than play, amusement, luxury, mutual boasting, and competition in wealth and children." [Al-Ḥadīd 57:20]</p>
Disingenuousness	
<p>You are disingenuous with praise, by pouring accolades upon others, worthy or not, desiring something from other than Allāh ﷻ because you want something from them</p>	<p>Allāh ﷻ says:</p> <ul style="list-style-type: none"> <li>○ "Do not let those who rejoice in their misdeeds and love to take credit for what they have not done think they will escape torment. They will suffer a painful punishment" [Āli 'Imrān 3:188]</li> <li>○ "Do not do a favour expecting more (in return)" [Al-Muddaththir 74:6]</li> </ul>
<p>You receive credit for work others have actually done, and attribute nothing to those that have actually done the work</p>	<p>The Prophet ﷺ said "When you see those who shower (undue) praise (upon others), throw dust upon their faces." [Ṣaḥīḥ Muslim 3002:69, Ibn Mājah 3742]</p>
Prying & Eavesdropping	
<p>You busy yourself with that which does not concern you</p>	<p>Imām Al-Ghazālī رحمه الله said, "An indication of the withdrawal of Allāh Most High from the worshipper is his busying himself with what does not concern him, and if an hour of a man's life slips by in other than that for which he was created in the way of worship, then it is proper that his affliction is protracted. Whoever passes forty without his virtue overpowering his vice, let him get ready for Hellfire!" [Letter to a Disciple/Ayyuhāl Walad p.4-5]</p>

# Love of the World

## Academic Treatment

## Qur'anic, Prophetic & Scholarly Evidence

### Seeking the Hereafter

You remind yourself that this worldly life is mere play and amusement, which spawns most of the evil spiritual traits and characteristics (pride, hatred, jealousy, boasting, greed, etc.) and that your true objective of this life is to make sufficient arrangements for your travels to the Hereafter

You remind yourself that you will most certainly be questioned about your expenditure on the Day of Qiyamah

You remember death often and do not involve yourself in far-fetched hopes, avoiding making lengthy plans and preparations

You love the things of the world that help you achieve felicity in the Hereafter, such as love of the Qur'an, of the Ka'bah, of the Prophet ﷺ, of parents, of godly people, of books of knowledge, of children, and of brothers and sisters who help you in religious affairs, as well as love of wealth (hubb al-māl) in order to give to the needy

Allāh ﷻ says,

- o "Do not let your eyes crave what We have allowed some of the disbelievers to enjoy; the (fleeting) splendour of this worldly life, which We test them with. But your Lord's provision (in the Hereafter) is far better and more lasting" [Tāhā 20:131]
- o "Whatever (pleasure) you have been given is (no more than a fleeting) enjoyment of this worldly life. But what is with Allāh is far better and more lasting for those who believe and put their trust in their Lord" [Ash-Shūrā 42:36]
- o "This worldly life is no more than play and amusement. But the Hereafter is indeed the real life, if only they knew" [Al-'Ankabūt 29:64]

The Prophet ﷺ described the world in the following similitude: "What relationship with the world have I? My likeness is as a traveller on a mount, halting in the shade of a tree (for a short) while, only to leave it again and proceed along the way."  
[At-Tirmidhī 2377, Musnad Aḥmad 2744]



# Love of the World

## Exceptions

## Qur'ānic, Prophetic & Scholarly Evidence

### Physical Needs

You want things of this world for your physical necessities, and in order to be free from burdening others with your needs

### Attaining the Best of the Hereafter

You desire provision from the world for the purpose of attaining the best of the Hereafter

### Benefiting the Needy

Your attainment of wealth and position is for the benefit of the needy

Allāh ﷻ says, "Allāh is the One Who has subjected the sea for you so that ships may sail upon it by His command, and that you may seek His bounty, and that perhaps you will be grateful." [Al-Jāthiyah 45:13]

The Prophet Muḥammad ﷺ prohibited denunciation of the world. He said: "Lawful riches are a benefit to a pious man" [Al-Bayhaqī in Shu'ab Al-Īmān 1190]. He benefits because he spends his wealth in meritorious ways.

# البُخْل

## Miserliness

### SIGNS & SYMPTOMS

- Withholding Charity
- Giving Shoddy & Inferior Charity
- When Fulfilling Others' Rights
- Living an Impoverished Life
- Anxiety & Fear of Poverty
- Failing to Bestow Prayers upon the Messenger of Allāh ﷺ

### TREATMENTS

- Wealth & Affluence is Only Temporary
- Bad Opinion of Misers
- Bestowing Prayers Upon the Messenger of Allāh ﷺ
- Spending on Your Family
- Flexible Loans
- Giving to the Needy
- Fulfilling Rights of Others

### EXCEPTIONS

- When Giving in Moderation

## CHAPTER 18

# Miserliness [Bukhl] البخل

Miserliness is when one refuses to give what is required by Sacred Law (the necessary rights due to Allāh ﷻ and to His creation) or denies the merits of giving in general. This is usually as a result of a love for the wealth of this world (hubb al-māl for its own sake), and the dunyā, which weakens the bond of love with Allāh ﷻ.

The Messenger of Allāh ﷺ exhorted:

- “Save yourself from miserliness, for it has destroyed nations before you” [Ṣaḥīḥ Muslim 2578:56]
- “There are two habits which are never present in a believer: miserliness and bad manners” [At-Tirmidhī 1962]

# السُّخْرِيَّة

## Mockery

### SIGNS & SYMPTOMS

- Social Media Provocation
- Ridicule, Humiliation & Fright
- Looking Down upon Others
- Cursing Entire Races or Faiths

### TREATMENTS

- Remember Your Origins & Strengthen Your Relationship With Allāh ﷻ
- Severe Warnings Regarding Mocking Others
- Loss of Self-Respect
- Social Media & Avoiding Ridicule
- Not Insulting Other Races & Faiths
- Repentance & Forgiveness

### EXCEPTIONS

- Making Light of a Serious Matter
- Light-Hearted and Humble Fun



## CHAPTER 19

# Mockery [Sukhriyyah] السُّخْرِيَّة

Mockery is when one ridicules people (making jest at their expense) with the purpose of humiliation. This is often because the one who is quick to ridicule most likely sees himself either as superior to his victim or, in fact, envious of what they possess.

The Prophet ﷺ said, “The whole of a Muslim is sanctified for another Muslim with regards to his blood, his property and his honour.” [Ṣaḥīḥ Muslim 2564:32]

Humour and lightheartedness are important in human life. But humour as a way of life harms the spiritual heart. And laughter and amusement at the expense of the dignity of others is wholly inappropriate.

# الأفكار السلبية

## Negative Feelings

NEGATIVE FEELING

### TREATMENTS

### SIGNS & SYMPTOMS

- Bad Opinion of Others & Being Judgemental
- Backbiting of the Limbs, Tongue, Mind & Heart (Ghibah)
- Social Media Gossip

- Understanding Backbiting & the Consequences of Negative Feelings or Suspicion (Social Media)
- Avoiding Potential Harm on Social Media
- Keeping Good Company
- You Seek Forgiveness from Others
- Protecting the Honour of a Muslim
- Busy Yourself With Your Own Faults & Forgive Others

### EXCEPTIONS

- Alleviating Oppression, Highlighting Evil-Doing or Seeking Help
- Being Conscious of Deceit & Corruption, and Therefore Asking for Proof
- Supporting Important Decisions

## CHAPTER 20

# Negative Feelings

[Al-Afkār as-Salbiyyah] الأَفْكَارُ السَّلْبِيَّةُ

For the purposes of this book, ‘negative feelings’ are those that a person harbours toward someone behaving in a righteous way. One has become bothered by the positive words or deeds of another, and has judged that person based on the heart’s suspicions (ẓann) without proof. By far the most likely root cause of these negative feelings is jealousy, fed by pride of course, but there are a variety of accessories to this disease: weakness of faith and a lack of consciousness of Allāh ﷻ; the frustrated venting of anger; unfounded dislike and unjustified animosity toward the other person; and the desire to elevate oneself by declaring the faults of others.

Allāh ﷻ says, “O believers! Avoid many suspicions, (for) indeed, some suspicions are sinful.” [Al-Hujurat 49:12]

The Messenger of Allāh ﷺ said, “Allāh says, ‘I am as My servant thinks of Me. If he thinks good of Me then so it shall be, and if he thinks ill of Me then so it shall be.’” [Musnad Ahmad 9076]

Imām As-Shafīī said in one of his poems: “Let not your tongue mention the shame of another, for you yourself are covered in shame and all men have tongues. If your eye falls upon the sins of your brother, shield them and say: ‘O my eye! All men have eyes!’” [Dīwān As-Shafīī, p.144]

We need to distinguish between these negative feelings that stem from a certain inadequacy of character, and the socially constructive mechanism which allows for relevant evidence to be shown against someone for their negative actions, in order that further damage can be prevented.

# Negative Feelings

## Signs & Symptoms

## Qur'anic, Prophetic & Scholarly Evidence

### Bad Opinion of Others & Being Judgemental

Based upon your own assumptions (i.e. without sound reasoning or evidence), you hold a bad opinion about someone who actually demonstrates righteous behaviour

You form your own conclusions based on a perceived 'bad' appearance of someone (it could be that Allāh ﷻ is veiling their goodness from you)

Your suspicion is judgemental, often superficially plausible and almost always incorrect

You divulge the flaws and complain about an oppressor to such people who have no control over the oppressor and are unable to alleviate the suffering of the complainant

### Backbiting of the Limbs, Tongue, Mind & Heart (Ghībah)

You communicate about another by means of backbiting (ghībah), often finding yourself saying:

- 'Brother, but it's the truth'
- 'I would say it to his face, it doesn't matter'
- 'I'm not backbiting but...' and then you mention a weakness of that someone else
- 'Sister, what do you think about so and so?'
- 'This is what he is like...'
- 'Did you hear about this person, he's involved in such and such an action'

You harbour suspicion in your heart that affects your thoughts and opinion of another person (ghībah al-qalb or 'backbiting of the heart')

Allāh ﷻ said, "O believers! Avoid many suspicions, (for) indeed, some suspicions are sinful. And do not spy, nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that! And fear Allāh. Surely Allāh is (the) Acceptor of Repentance, Most Merciful." [Al-Hujurāt 49:12]

The Prophet ﷺ said,

- "Among my people, the one who is bankrupt is the one who – after praying, fasting, and paying charity – arrives on the Day of Judgement having cursed one person and slandered another, assaulted another, and misappropriated the wealth of someone else. Then those people will be given of his good deeds, and if his good deeds run out before redress is made, then some of their sins will be taken from them and put upon him. Then he will be cast into Hell" [Ṣaḥīḥ Muslim 2581:59]
- "Do you know what 'ghībah' (backbiting) is?" The listeners said, "Allāh and His Messenger know best." He ﷺ said, "Saying something about your brother that he dislikes." It was said, "What if what I say about my brother is true?" He ﷺ said, "If what you say is true then you have backbitten about him, and if it is not true, then you have slandered him" [Ṣaḥīḥ Muslim 2589:70]
- "The person who spreads calumnies will never enter Paradise" [Ṣaḥīḥ Al-Bukhārī 6056, Ṣaḥīḥ Muslim 105:168]
- "Beware of sitting in the roads." The listeners said, "O Messenger of Allāh, we have nowhere else to sit and talk." The Prophet ﷺ said, "If you insist, then give the road its right." They said, "What is its right, O Messenger of Allāh?" The Prophet ﷺ said, "Lower the gaze, refrain from harming others, return greetings of peace, enjoin good and forbid evil" [Ṣaḥīḥ Al-Bukhārī 2565, Ṣaḥīḥ Muslim 2121:114]
- "When I was taken up to Heaven I passed by people who had nails of copper and were scratching their faces and their breasts. I said, 'Who are these people, Jibrā'īl?' He replied, 'They are those who were given to backbiting and who aspersed people's honour'" [Sunan Abī Dawūd 4878]
- "The faith of a servant is not upright until his heart is upright, and his heart is not upright until his tongue is upright. A man will not enter Paradise if his neighbour is not secure from his evil" [Musnad Aḥmad 13048]
- "Whoever taunts a brother with a sin (which the brother has committed), will not die until he (the taunter) commits the same sin" [At-Tirmidhī 2505]
- "When the son of Ādam wakes up in the morning, all the limbs humble themselves before the tongue and say, 'Fear Allāh for our sake, (for) we are with you; if you are upright, we will be upright; and if you are crooked, we will become crooked'" [At-Tirmidhī 2407]



# Negative Feelings

## Academic Treatment

## Qur'anic, Prophetic & Scholarly Evidence

### Understanding Backbiting & the Consequences of Negative Feelings or Suspicion (Social Media)

You remind yourself of all that backbiting involves, when it is permissible to speak about an absent person, and what to do after you backbite

You restrain yourself from negative thoughts (e.g. a feeling of anger) and backbiting, by reflecting on the punishments and harms of it

You realise that it is easy to jump to false conclusions or assume the worst about others on social media, and that it is also easy to get offended, upset, or even angry based on what you perceive someone else is saying

You learn to give people the benefit of the doubt, whilst also avoiding posting passive-aggressive updates that others may misinterpret

You understand that harbouring negative feelings has a devastating effect on your own virtuous deeds

You remind yourself that you will only experience regret and remorse on the Day of Judgement when you find your account has been diminished and your good deeds have been transferred to that person for whom you harboured a bad opinion

You understand the importance of having positive thoughts about others

Allāh ﷻ said, "Exalted is Allāh, the True King! Do not rush to recite (a revelation of) the Qur'ān (O Prophet) before it is (properly) conveyed to you, and pray, 'My Lord! Increase me in knowledge.'" [Tāhā 20:114]

The Prophet ﷺ said, "Beware of suspicion, for suspicion is the most false of speech." [Ṣaḥīḥ Al-Bukhārī 5143, At-Tirmidhī 1988]

The Prophet ﷺ said (while circumambulating the Ka'bah), "(O Ka'bah!) You are beautiful and your scent is beautiful. I admire your majesty and sacredness. I swear by Allāh, in whose hand is Muḥammad's life, that the honour of the believer is superior to your honour in the eye of Allāh. A believer's wealth, blood and sacredness of having positive thoughts about him is superior to yours." [Ibn Mājah 3932]

# كُفْرَانُ النِّعَمِ

## Obliviousness to Blessings or Ingratitude

OBLIVIOUSNESS TO  
BLESSINGS

### SIGNS & SYMPTOMS

- Forgetful of Seen & Unseen Blessings
- Misinterpretation of Blessings
- Short-Term Relief
- Hopelessness at Loss

### TREATMENTS

- Showing Gratitude for Allāh's ﷻ Innumerable Blessings
- Wealth & Restriction are Both Tests
- Demonstrating Gratefulness
- Being Patient & Pursuing Long-Term Benefits
- Compare with Those Worse than You

NO  
EXCEPTIONS

Any Obliviousness to Blessings is Blameworthy

## CHAPTER 21

# Obliviousness to Blessings or Ingratitude

[Kufrān an-Ni'am] كُفْرَانُ النِّعَمِ

Allāh ﷻ states in the Qur'ān: "Whatever blessings you have are from Allāh." [An-Naḥl 16:53]

To be bitterly hostile in disregarding this blessing can be an active and obvious personal choice, a kind of barefaced 'thumbing of the nose' at Allāh's ﷻ grace. In a more passive manner, ignorance of His blessings can originate from a person's lack of understanding and realisation. Either way, this lack of acknowledgement constitutes ingratitude.

Allāh ﷻ also says:

- o "And (remember) when your Lord proclaimed, 'If you are grateful, I will certainly give you more. But if you are ungrateful, surely My punishment is severe'" [Ibrāhīm 14:7]
- o "Remember Me; I will remember you. And thank Me, and never be ungrateful" [Al-Baqarah 2:152]

The Prophet ﷺ said, "If happiness reaches him (the believer), he is grateful (to Allāh)." [Ṣaḥīḥ Muslim 2999:64]

## Ostentation or Showing Off

### SIGNS & SYMPTOMS

- Virtuous Deeds for Personal Gain
- Lazy & Lethargic When Alone
- Preparing to Engage in Blameworthy Showing Off
- Heedless of the Evil of Envy
- Using Complex Language
- Seeking the Pleasure of Others & Social Media
- A Slave to Fashion

### TREATMENTS

- Struggling Within Yourself to Correct Your Intention
- Righteousness, Not Wealth
- Only Allāh ﷻ can Benefit or Harm You
- Remembering the Life Hereafter
- Reflecting on those Less Fortunate & the Harms of Showing Off
- Reflecting on the Temporary & Transitory
- Seek Allāh's ﷻ Help in Overcoming Ostentation
- Performing Deeds in Private & in Abundance
- Avoid Boasting on Social Media
- Reflect Upon One's Own Shortcomings
- Managing Evil Whisperings
- Regular Qur'ānic Recital, Forgiveness & Remembrance in Private

### EXCEPTIONS

- Cause of Inspiration
- Beautification Only for the Sake of Allāh ﷻ

## CHAPTER 22

# Ostentation or Showing Off [Riyā'a] الرياء

Ostentation is when you perform an act of devotion for other than the Creator's sake, for the purpose of seeking some worldly benefit, praise or admiration from His creation. Ostentation is a branch of ḥubb al-jāh, love of fame and glory.

When you split the purpose of worship by endeavoring to attain both public acclaim as well as the pleasure of Allāh ﷻ (i.e. partnering with Allāh ﷻ), therein lies a hint of polytheism (lesser shirk).

The Messenger of Allāh ﷺ said:

- o "If anyone wants to have his deeds widely publicised, Allāh will publicise (his humiliation). And if anyone makes a hypocritical display of his deeds, Allāh will make a display of him" [Ṣaḥīḥ Muslim 2986:47]
- o "Verily, even a little ostentation is shirk" [Ibn Mājah 3989]
- o "Shall I not tell you about what I fear for you more than the presence of the False Messiah?" We said, "Of course!" He said, "Hidden polytheism; that a man stands for prayer and beautifies his prayer because he sees another man looking at him" [Ibn Mājah 4204]

People are known to commit riyā'a due to:

- o Craving praise and acclaim (the admiration of people) over the pleasure of Allāh ﷻ because their faith in Him has become weak
- o Fear of criticism or humiliation, by making a display of good deeds (for example, praying in the mosque out of fear of being criticised by people for not doing so)
- o An envious greed for worldly wealth: seeing the possessions of others, they hanker after them, largely in the hope that one day they will be able to parade similar trophies and trinkets

# التَّوَكُّلُ عَلَى غَيْرِ اللَّهِ

## Relying on Other than Allāh

### SIGNS & SYMPTOMS

- Lacking Certainty in Allāh ﷻ
- Neglecting Obligations
- Delusion of Self-Sufficiency

### TREATMENTS

- Only Allāh ﷻ can Benefit or Harm You
- Allāh ﷻ Tests & also Provides Relief
- Producing an Inner Strength of Patience, Contentment & Obedience
- Keeping the Right Company
- Turning Away from Wrong Company
- Confidence and Success

### EXCEPTIONS

- Striving for Provision & Relying on Allāh ﷻ Alone

## CHAPTER 23

# Relying on Other than Allāh

[At-Tawakkul 'ala Ghayrillāh]

التَّوَكَّلْ عَلَى غَيْرِ اللَّهِ

Allāh ﷻ is the possessor of unlimited power and grace. Knowing this, the ideal for the believer is to have full 'tawakkul' (trust and reliance) that Allāh ﷻ is in control of mankind's affairs. When a lack of certainty is allowed to develop within the inner heart, the believer's weakened sense of faith is transformed into a reliance on created beings and the material realm.

Allāh ﷻ says, "Say, 'He is the Most Compassionate – in Him (alone) we believe, and in Him (alone) we trust. You will soon know who is clearly astray.'" [Al-Mulk 67:29]

The Prophet ﷺ said, "When you ask something then (only) ask of Allāh, and when you seek aid, then (only) seek assistance from Allāh." [At-Tirmidhī 2516]

# Relying on Other than Allāh

## Signs & Symptoms

## Qur'ānic, Prophetic & Scholarly Evidence

### Lacking Certainty in Allāh ﷻ

Your sense of faith and trust in Allāh ﷻ has diminished, and you seek benefit from people, rather than the Almighty

Your obsession with other mortals and created things such as money, wealth, property and business has compromised your certainty (yaqīn) in Allāh ﷻ

### Neglecting Obligations

Your desire to place your trust in other than Allāh ﷻ results in you falling into the trap of neglecting simple obligations, as well as those praiseworthy acts that invite untold blessings

### Delusion of Self-Sufficiency

You believe yourself to be self-sufficient, evaluating yourself only by worldly standards, and craving approval

Your heart's striving to connect with Allāh ﷻ is weakened as a result

Allāh ﷻ says:

- "And who could be more astray than those who call upon others besides Allāh – (others) that cannot respond to them until the Day of Judgement, and are (even) unaware of their calls? And when (such) people will be gathered together, those (gods) will be their enemies and will disown their worship" [Al-Aḥqāf 46: 5-6]
- "Whoever invokes, besides Allāh, another god – for which they can have no proof – they will surely find their penalty with their Lord. Indeed, the disbelievers will never succeed" [Al-Mu'minūn 23:117]



# Relying on Other than Allāh

## Academic Treatment

## Qur'ānic, Prophetic & Scholarly Evidence

### Allāh ﷻ Tests & also Provides Relief

You reflect on the attributes and names of Allāh ﷻ, especially His Oneness and that He is Al-Wakeel, the Disposer of Affairs, the One entrusted, relied upon, depended upon and sufficient to take care of all your matters

You understand that 'At-Tawakkul 'alā Allāh' is the Islāmic concept of complete reliance on Allāh ﷻ or 'trusting in Allāh's ﷻ plan'

You always keep in mind that Allāh ﷻ tests people and provides relief and provision

You reflect on Allāh's ﷻ favours and promises in guiding you in past successes, in strengthening you in the face of challenges

### Producing an Inner Strength of Patience, Contentment & Obedience

You remind yourself that you are totally dependent upon Allāh ﷻ at every moment, and you cannot achieve anything by your own efforts and abilities unless He wills it

You understand that one of the foremost attributes of a believer is his inner and outward peace and tranquillity, all of which stems from his reliance on the Beneficent and Merciful Allāh ﷻ

You understand that practising reliance on only Allāh ﷻ fortifies you with inner strength, patience, tolerance, determination, contentment, happiness and an acceptance of His will and decree

You are given a renewed energy to take account of yourself and lead a life of obedience, to exert effort, to repent from sins and to contemplate the power and majesty of the Lord you worship

You keep any level of worry, distress, disappointment and depression at a minimum

Allāh ﷻ says:

- "And whoever is mindful of Allāh, He will make a way out for them, and provide for them from sources they could never imagine. And whoever puts their trust in Allāh, then He (alone) is sufficient for them" [At-Talāq 65: 2-3]
- "(He is the) Lord of the east and the west. There is no god (worthy of worship) except Him, so take Him (alone) as a Trustee of Affairs" [Al-Muzzammil 73:9]
- "Say, 'Nothing will ever befall us except what Allāh has destined for us. He is our Protector.' So in Allāh let the believers put their trust" [At-Tawbah 9:51]
- "There will certainly be no fear for the close servants of Allāh, nor will they grieve" [Yūnus 10:62]
- "Those who were warned, 'Your enemies have mobilized their forces against you, so fear them,' the warning only made them grow stronger in faith and they replied, 'Allāh (alone) is sufficient (as an aid) for us and (He) is the best Protector'" [Āli 'Imrān 3:173]
- In the most distressful situations, the words of the Prophet Muḥammad ﷺ, the greatest example of complete reliance on Allāh, were "Do not worry, for Allāh is certainly with us" [At-Tawbah 9:40]

The Prophet ﷺ said, "If you were to rely upon Allāh with the required reliance, then He would provide for you just as a bird is provided for: it goes out in the morning empty, and returns full." [At-Tirmidhī 2344, Ibn Mājah 4164]

The Messenger of Allāh ﷺ was ordered to tell the believers that no calamity or difficulty will befall them unless Allāh ﷻ wills it.

# السُّمْعَةُ

## Seeking Reputation

### SIGNS & SYMPTOMS

- Displaying Insincerity
- Unnecessary Competitive Drive
- Ostentation in Good Deeds & Receiving Praise
- Heedlessness of Allāh's ﷻ Power
- Occupied with Worldly Pursuits
- Desperate for Social Media Presence

### TREATMENTS

- No Good or Harm Except by Allāh's ﷻ Permission
- Secrecy & Repentance
- Seeking Reputation with Allāh ﷻ
- Futility of Fame & Certainty of Death
- Humiliation & Deprivation
- Reflect on Your True State
- Avoiding Pursuit of Fame (Social Media)
- Protecting Your Morality
- Seeking Guidance from & Refuge in Allāh ﷻ

### EXCEPTIONS

- Encouraging Good
- Enabling Safety, Justice & Ultimately Worship
- Allāh ﷻ Exposes your Goodness

## CHAPTER 24

# Seeking Reputation

[Sum'a] السُّمْعَةُ

Islām is a 'transactional' way of life. The mature believer accepts that ultimate success is dependant on Allāh's ﷻ favour: the Almighty looks at all words, deeds, sacrifices and relationships, and rewards or penalizes them accordingly, with His perfect justice. An individual who outwardly professes that they wish to seek Allāh's ﷻ pleasure, yet inwardly they crave admiration, respect and honour from others in humanity, is walking a dangerous high-wire of hypocrisy. They long to be in a permanent state of 'high profile', tiptoeing across the peaks of spiritual or material endeavour, their hearts cheered by the feeling that others are marvelling at their progress.

While walking this tightrope, they communicate their achievements 'back to ground level' by all manner of modes of communication, whether obvious or underhand. People come to know about them, and the hunger for 'sum'a' is fulfilled when tongues start chattering, and compliments come cascading. Because of the 'show' of it all, the seeking of reputation is the close cousin of 'riyā'a', or ostentation. The person who suffers from the affliction of 'sum'a' is often sadly unaware or even dismissive of the fact that their position on the high-wire is not secure, and that they can take a tumble at any time.

The Prophet ﷺ however said:

- o "Know that if the nation were to gather to benefit you with anything, it would only benefit you with something that Allāh has already prescribed for you, and that if they gather to harm you with anything, they would only harm you with something Allāh has already prescribed for you. The pen has been lifted and the pages have dried" [At-Tirmidhī 2516]
- o "If the son of Ādam had two valleys of money, he would wish for a third, for nothing can fill the mouth of the son of Ādam except dust" [Ṣaḥīḥ Al-Bukhārī 6436]
- o "Two hungry wolves let loose in a flock of sheep do not cause as much harm as the harm to a man's religion wrought by his desire for wealth and fame" [At-Tirmidhī 2376]

# Vanity

## SIGNS & SYMPTOMS

- Forgetting the Source & Purpose of Blessings
- Impressed with Yourself
- Vanity on Social Media

## TREATMENTS

- Inner Character, Not Outward Appearance
- Considering Your Own Faults
- Temporary Nature of Accomplishments & Bounties
- Showing Gratitude for Allāh's ﷻ Voluntary & Involuntary Bounties
- Avoiding Glorification & Haughtiness (including Social Media)

## EXCEPTIONS

- Conscious of the Source of Bounty & Favour



## CHAPTER 25

# Vanity [Ujub] العُجْبُ

Vanity is to attribute one's excellence to oneself while forgetting that it came from Allāh ﷻ and being oblivious of the possibility of such excellence being snatched away by Allāh ﷻ. The vain person labours under the notion that these bounties they have accrued are everlasting and noteworthy. The word 'vanity' comes from the Latin word 'vanus', which means 'empty', implying that the source of our vanity is devoid of substance, and will vanish.

The Prophet ﷺ said, "On the Day of Resurrection, the man of vanity, strutting about in overconfidence, will meet Allāh, and He (Allāh) will be irate." [Al-Adab Al-Mufrad 549]

Vanity is related to arrogance, which - it is said - requires two people for its outward manifestation: the arrogant one and the one to whom the arrogance is shown. Contrastingly, the vain person is always preoccupied with the agony of wondering what other people think of him, yet this worry continues regardless of whether there are any other people passing judgement on him. In other words, vanity does not need a second person. In a very similar vein, in the case of the close cousin, pride (takabbur), the proud person must be noticeably superior to the other(s). With vanity, this does not apply: there can be a fluctuating sense of inferiority with the insecure and vain individual.

# البَطَرُ / الحِرْص

## Wantonness or Greed

WANTONNESS OR GREED

### SIGNS & SYMPTOMS

- Extravagance
- Bribery
- Taking Debt
- Constant Exposure to Desired Items & Affairs (on Social Media)
- Ungratefulness
- Bad Companionship
- Distraction from Obedience

### TREATMENTS

- Remembrance of Death & the Hereafter
- Being Grateful
- Correcting Your Intention & Adopting the Dress of Taqwā
- Seeking Good Company
- Fasting as a Protective Shield
- Reduced Exposure to Images of Wantonness (including Social Media)

### EXCEPTIONS

- Physical Needs
- Attaining the Best of the Hereafter
- Benefiting the Needy



## CHAPTER 26

# Wantonness [Baṭar] البَطَر or Greed [Hirṣ] الحِرْص

Wantonness or baṭar, is when one demonstrates reckless extravagance; there exists an excessive desire to need and want more, usually because one places significant value on what the fleeting things of this world have to offer, whether it is wealth, prestige, fame, or the like. Wantonness is also defined as exuberance or excessive amusement.

Something similar to wantonness is greed (ḥirṣ), stemming from the heart's obsession with wealth, which leads to people-plundering and usurping the rights of others. Something similar is covetousness (ṭama'), which is when one prefers things that conflict with the sharī'ah.

Allāh ﷻ says:

- o "(Imagine) how many societies We have destroyed that had been spoiled by their (comfortable) living! Those are their residences, never inhabited after them except passingly. And We (alone) were the Successor" [Al-Qaṣaṣ 28:58]
- o "(Some of) his people advised him, 'Do not be prideful! Surely Allah does not like the prideful'" [Al-Qaṣaṣ 28:76] **(relating to wealth, status etc.)**
- o "And whoever is saved from the selfishness of their own souls, it is they who are (truly) successful" [Al-Ḥaṣhr 59:9]

The Prophet ﷺ said, "The son of Adām grows old and so also two (desires) grow old with him, love for wealth and (a wish for) a long life." [Ṣaḥīḥ Al-Bukhārī 6421]

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