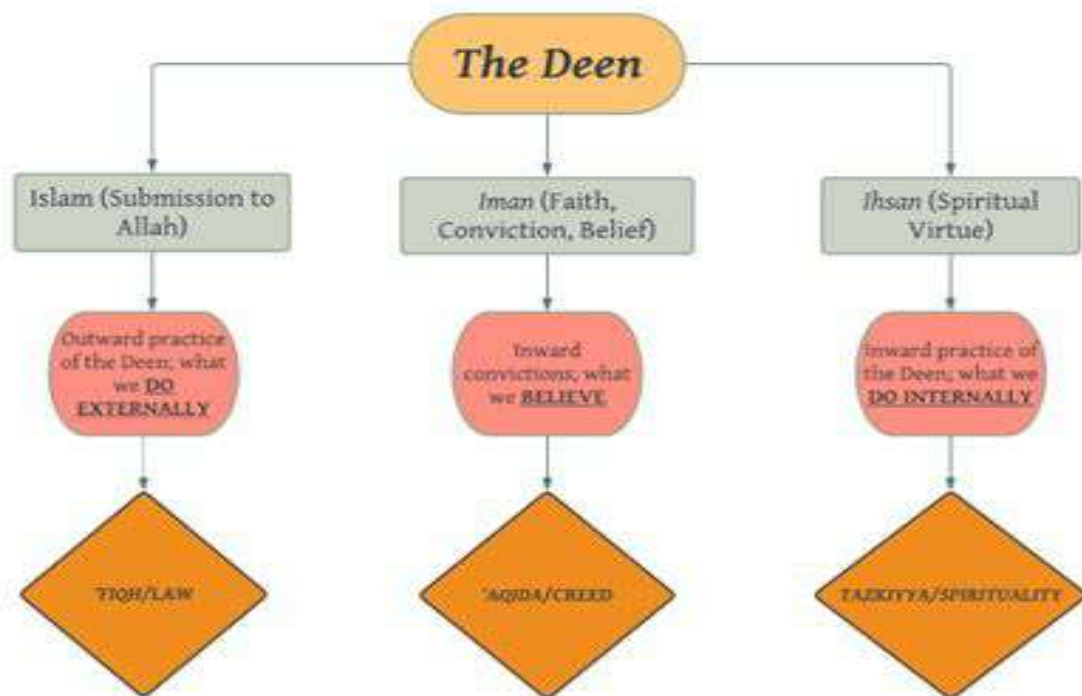




Module Five

Heart-Matters



STRUCTURE

The legal obligations of Sacred Law that a person is commanded to fulfil in his personal life are two categories:

1-Legal rulings that pertain to the outward actions

2-Legal rulings that pertain to the inward actions

Or you can say the commands apply to *a)* body and *b)* heart

BODILY ACTIONS

The bodily actions are two types:

1-commands (e.g., prayer, fasting, zakat, obedience to parents, etc)

2-prohibitions (theft, fornication, murder, alcohol, lying, etc.)

ACTIONS OF THE HEART

The actions of the heart are also two types: *commands and prohibitions*.

1-The commands that pertain to the heart include: faith in Allah, His Angels, His Books, and His Messengers, as well as sincerity, pleasure (with Allah), truthfulness, humility, and reliance.

2-Prohibitions of the heart include: disbelief, conceitedness, ostentation, delusion, blind hatred, envy, etc.

IMPORTANCE

With Allah, the actions of the heart are more important than the actions of the body—although both are important. This is because the inner-self is the basis and source for what appears on the outer-self. The deeds of the inner-self are the starting point for the deeds of the outer-self. When it is corrupted, all of the outward actions are corrupted as well. Regarding this, the Prophet (Allah bless him and give him peace) said:

“Indeed, there is a part of the body that, if sound, the whole body is sound, and, if corrupt, the whole body is corrupt: indeed, it is the heart.”

He also taught his Companions that when Allah looks at His servants, He is only looking at their hearts. He said: *“Indeed, Allah does not look at your bodies or outward forms; rather, He looks at your hearts.”* (Muslim)

IMPORTANCE

Purification of the heart is one of the greatest objectives of the religion and one of the primary functions of the Prophets and Messengers and their heirs. Allah describes the Day of Judgement, saying ‘*On the Day when neither children nor offspring shall avail, save the one who comes to Allah with a QALB SALIM.*’ A *SALIM* heart is one that is safe, whole, healthy, unblemished.

The Prophet (Allah bless him and give him peace) taught us that the heart is the seat of the intellect, the source of understanding, and is sensitive to things that pollute it. Allah asks a rhetorical question about those who worship other than Him, “*Or do they have hearts with which they understand?*”

IMPORTANCE

The purification of the heart does not mean the *complete removal* of its capacity to do wrong. Only the Prophets are infallible. What is meant is that we do the work so that good qualities predominate and we make an effort to remove the bad. The masters of the science of purification use the terms “emptying out” (*takhalli*) and “adorning” (*tahalli*). By “emptying out” they mean the purification, refinement, and cleansing of the heart of blameworthy qualities (whether thoughts or character), and by “adorning” they mean the adornment of the heart through adopting virtues and beautiful qualities and noble character traits.

HOW DO WE UNCOVER OUR FAULTS?

[1] The masters of this science say that it is necessary to **keep the company of a knowledgeable guide** if it is possible to find one; that is because knowledge is acquired by learning and Allah says, *‘So ask the people of the remembrance if you do not know.’*

Ibn ‘Ashir: . He must keep the company of a Shaykh, a knower of the various paths. | The Shaykh will save him from the destructive points in his Path. The Shaykh will remind the disciple of Allah when he sees him | and will make the servant reach his Master.

Finding a teacher, a spiritual mentor, is like finding a personal trainer who will see the flaws in your form that you don’t see because of your lack of expertise and blind spots.

HOW DO WE UNCOVER OUR FAULTS?

[2] In the absence of such a mentor—as they are rare and there are many frauds—one should seek out truthful and pious friends who can give *nasiha* and observe our states.

[3] One can also seek out their personal faults through the **statements of their enemies**, as Imam al-Shafi'i famously said in poetry:

وعين الرضا عن كل عيب كليلّة

ولكن عين السخط تبدي المساويا

‘The eye of satisfaction is like a dark night when seeing faults, while the eye of dissatisfaction discloses all infamies.’

[4] One should also mingle with others and interact with them; if he should see anything blameworthy in others, he should ascribe it to himself and seek to eradicate it from within, as the Prophet s said, **“The believer is a mirror of his fellow believer.”**

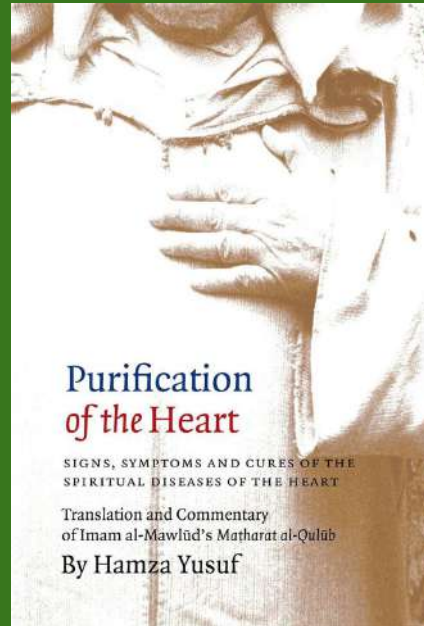
HOW DO WE UNCOVER OUR FAULTS?

[5] one should study the books that have been written on the illnesses of the heart and how they are remedied. One must look into each fault, one by one, and see which ones apply to him. When he finds the faults that apply to him he must hasten to treat them.

AL-GHAZĀLĪ
ON VIGILANCE &
SELF-EXAMINATION
Kitāb al-murāqaba
· *wa'l-muḥāsaba* ·
BOOK XXXVIII of THE
REVIVAL OF THE
RELIGIOUS SCIENCES
Ihyā' 'ulūm al-dīn · translated
with notes by ANTHONY F. SHAKER



AL-GHAZĀLĪ
ON DISCIPLINING
THE SOUL: *Kitāb Riyāḍat*
al-nafs & on BREAKING
THE TWO DESIRES
Kitāb Kaṣr al-shahwatayn
BOOKS XXII and XXIII of
THE REVIVAL OF THE
RELIGIOUS SCIENCES
Ihyā' 'ulūm al-dīn · translated
with an INTRODUCTION
and NOTES by T.J. WINTER



INFAMIES OF THE SOUL & THEIR TREATMENTS

A Translation of
Abū 'Abd al-Raḥmān al-Sulamī

'Uyūb al-nafs wa adwiyatuhā



Translation & notes by
MUSA FURBER

WHAT IS IHSAN?

‘That you worship Allah as though you see him’—Mushahada (experiential witnessing)

‘And if you do not see Him, you know that He sees you’—Muraqaba (vigilance and awareness)

FOUNDATIONS OF IHSAN

- 1] Repentance
- 2] Observance of taqwa outwardly and inwardly
- 3] Necessary actions connected with purification of the heart: guarding the gaze, guarding the ears, guarding the tongue, guarding the stomach and privates, and guarding the hands and feet
- 4] Only doing things once one knows Allah's ruling concerning them
- 5] Cleansing the heart from the inward sins, such as showing off, envy, etc.
- 6] Knowing the root cause of sins and heedlessness
- 7] Keeping the company of a righteous Shaykh or mentor

FOUNDATIONS OF IHSAN

- 8] Taking the self to account
- 9] Guarding the wajib actions and increasing with recommended actions
- 10] Plentiful dhikr
- 11] Striving against the lower self
- 12] Adorning the heart with spiritual virtues such as hope, love, fear, trust, etc.
- 13] Contentment with the Divine Decree

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al-Murshid al-Mu'in

Book of the Beginnings of the Spiritual Path and That Which Guides to the Knowledge of Allah

- Repentance from all misdeeds which are committed | is *wajib* right away without stipulations and is known as feeling sorry (for what one did).
- (Repentance) has the preconditions of ceasing the act of disobedience and intending not to persist. | Let the person cancel out the misdeed with as much asking for forgiveness as is possible (for him).
- The upshot of god-fearingness is the avoidance (of prohibitions) and the following (of commands) | externally and internally and with this it is obtained.

al-Murshid al-Mu'in

- So, the divisions (of necessary actions in the Path) have come as four in number | and they are for the spiritual traveler the ways which lead to benefit.
- [1] He must lower his gaze away from the unlawful. | [2] He must restrain his ears away from verbal misdeeds
- Such as backbiting, tale-carrying, false witnessing, and lying. | And it is more proper that he restrain his own tongue from engaging in these acts.
- [3] He must guard his stomach from intaking the unlawful. | He must leave what is doubtful considering it significant.
- [4] He must guard over his front private part and fear the ever-present Witness (i.e. Allah) | in what he reaches out towards (with his hand) and what he hastens towards (with his feet) of what is forbidden.

al-Murshid al-Mu'in

- He must avoid engaging in affairs until he knows | what Allah has ruled about them.
- He must cleanse his heart from showing off (for people), | resentful envy, conceit, and all (other) diseases.
- Know that the root of all calamities of the heart | is loving leadership/rank/influence and forgetting about the Coming Life.
- The head of all misdeeds is loving the present world. | There is no (real) cure (for these diseases) except calling upon Allah while feeling extreme need.
- He must keep the company of a Shaykh, a knower of the various paths. | The Shaykh will save him from the destructive points in his Path.
- The Shaykh will remind the disciple of Allah when he sees him | and will make the servant reach his Master.

al-Murshid al-Mu'in

- He must reckon and take to account the lower self with each breath. | He must weigh his thoughts with the correct balance.
- He must guard over the wajib acts (of the din) which serve as his base capital. | The mandub deeds are their profit which he successively obtains.
- He must do plenteous remembrance with a clear mind | and the help in doing all of this is from his Lord.
- He must strive against the lower self for the Lord of the worlds. | He must embellish himself with the stations of certainty:
 - Fear, hope, thankfulness, patience, repentance, | abstinence, dependence (on Allah), contentment, and love.
- He must be true to Him Who sees him in all of his dealings. | He must become happy with what the One God decrees for him.
- He will become with this a knower of Allah | who is free and those other than Allah will vacate (leave) his heart.
- So, the One God will love him and choose him | for His sanctified presence and make him among the elect.

IHSAN

Next classes:

1. The major and minor sins—what makes a sin major or minor? How many are there?
2. Sins of the heart that must be removed
3. Obligatory actions of the heart