

In their hearts there is a disease, so Allah has made them grow in their disease.

Surat-ul-Baqarah: 10

The Diseased Heart

By

SHAYKH AZHAR IQBAL (DB)

Website

www.islamicessentials.org

email

info@islamicessentials.org

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَكَفَى وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى : أَمَا بَعْدُ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

سُبْحَانَ رَبِّكَ رَبِّ الْعَزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

DISEASE OF THE HEART

Allah ﷻ says in the Holy Quran:

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا¹

"In their hearts there is a disease, so Allah has made them grow in their disease."

Allah ﷻ mentions the disease of the heart in his Holy Quran. Is this the disease due to which one gets a heart attack or one becomes a heart patient?

No! This is the disease which makes it difficult for a person to become pious and fulfill the commandments of Allah.

The Prophet of Allah ﷺ said:

إِنَّ فِي الْجَسَدِ مُضَغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ.²

"There lies within the body a piece of flesh. If it is sound, the whole body

¹ Surat-ul-Baqarah: 10

² Musnad Ahmed bin Hambal: 18374



is sound; and if it is corrupted, the whole body is corrupted. Verily this piece is the heart."

So when the heart reforms, the deeds reform, and when this heart is diseased the deeds are spoiled. Today, doctors diagnose the diseases of the physical heart and have mentioned some symptoms for these diseases. For example, having a high level of cholesterol is a symptom of heart disease. Other than this, having high blood pressure, having shortness of breath, high heart rate, and having high levels of body fat are all signs that the physical heart is diseased.

SIGNS OF THE DISEASES OF THE SPIRITUAL HEART

There are signs of the diseases of the physical heart. Similarly, there are signs of the diseases of the Spiritual Heart. The Mashaikh of this ummah have very clearly stated these signs.

FIRST SIGN : DIFFICULTY IN WORSHIP

One sign that the spiritual heart is diseased is that performing good deeds and doing the worship of Allah ﷻ becomes difficult. When somebody feels that he is not interested in the worship of Allah ﷻ and does not do it willfully, then this means that the spiritual heart is diseased. It becomes difficult to wake up for fajr, difficult to do tilawat everyday, difficult to go to masjid etc.

SECOND SIGN : DIFFICULTY IN LEAVING SINS

The second sign that the spiritual heart is diseased is that it becomes difficult to abstain from sins. A person sometimes tries himself, he thinks and plans that he will leave sins, but he fails. He is not capable of leaving the sins. Our Mashaikh have said that when a person starts committing a sin, the sin is like a breakable thread and it is easy to leave the sin at that time. However if a person continues to commit sin and makes it a habit, then the sin is like an anchor of a ship and it becomes very difficult to leave the sin. If somebody's life becomes like this and he is unable to leave sins, then this is a sign that the spiritual heart is diseased.



Third Sign : DEEP INTEREST IN MEANINGLESS ACTS

Third sign that the spiritual heart is diseased is that one starts indulging in meaningless acts. Some people today like to use the Internet. They spend hours browsing one website, then the second website and then the third. Some people like sitting and watching TV for hours ; and some like spending their time talking on the phone. There are some people who spend their whole night chatting and talking on the phone. When a person spends hours like this on meaningless acts, then this is a sign that the spiritual heart is diseased.

Fourth Sign : BECOMING A SLAVE OF YOUR DESIRES

Another sign that the spiritual heart is diseased is that desires surround a person. In fact, the person becomes a slave of his desires. One worldly desire does not end and a second worldly desire rises, the second desire does not end that the third desire rises. For example there is a businessman and day and night he is just concerned about expanding his business. His mind is not free to think about anything else and this is a sign that the spiritual heart is diseased. Sometimes youngsters are surrounded by their sexual desires. Day and night there is just one thought in their mind and this is a sign of the disease of the spiritual heart. There are a few women who are 24/7 thinking to get new clothes, shoes, getting jewellery, decorating their house and they are unable to get their mind out of this thought. This means that the spiritual heart is diseased.

Fifth Sign : Good Advice Has No Influence

Another sign of the disease of the spiritual heart is that good advice has no influence on a person neither is he willing to accept the good advice. A young man once went to Shaykh Hasan al-Basri عليه السلام and said 'Shaykh! I think my heart is sleeping. 'The shaykh said why are you saying this? The young man replied, 'O Shaykh! You give us good advice and this advice doesn't have any influence on us'. Upon hearing the Shaykh said that if the Quran and Hadith has no influence on you,



don't say that your heart is sleeping, rather say that your heart has become dead. So this is a sign of a dead heart that good advice has no influence on a person.

PURPOSE OF THE LIFE OF A BELIEVER

If it is said that the biggest purpose of a believer's life is to reform the spiritual heart and to protect oneself of its diseases, it won't be wrong. People might think that this is such an absurd statement, that the purpose of the whole life is just to get rid of the diseases of the heart. This is not our statement, but a verdict of the Holy Quran. Allah ﷻ says:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ، إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ①

"The Day when neither wealth will be of any use (to any one) nor sons, except to him who will come to Allah with a sound heart."

So whoever presents himself to Allah ﷻ with a pure heart will succeed. That is why we must strive hard to purify this heart and we have to do this while living in this *Dunya* as we will not get any additional time for this in the *Akhirah* (Hereafter).

HOW DOES THE HEART GET DISEASED ?

To get rid of the diseases of the heart, it is important for us to first know how does this disease enter our heart? The way police discusses the doorways through which thieves enter the house, the Mashaikh have also discussed the doorways through which the disease enters the heart. The Mashaikh of this ummah gave an answer to this. They said that there are three doorways through which the disease can enter the heart

FIRST DOORWAY : EYE

The first doorway through which the disease enters the heart is the eye. A question arises here which is that what is the link between the heart and the eye?



The Prophet of Allah ﷺ said:

① إِنَّ النَّظْرَةَ سَهْمٌ مِنْ سِهَامِ إِبْلِيسَ مَسْمُومٌ مَنْ تَرَكَهَا خَافَتِي أَبَدْتُ لَهُ إِيمَانًا يَجِدُ حَلَاوَتَهُ فِي قَلْبِهِ
“The furtive glance is one of the poisoned arrows of Shaytan. Whoever forsakes it for the fear of Allah, will receive from Him a faith, the sweetness of which he will find within his heart.”

So we get to know that there is a deep relation of the eye with the heart.

→ **Saying of Imam-e-Rabbani Shaykh Mujaddid Alf-e-Thani** رحمته الله

Imam-e-Rabbani Shaykh Mujaddid Alf-e-Thani رحمته الله said that the one whose eyes are not in his control, his heart will not be in his control, and the one whose heart is not in his control, his private parts will not be in his control. So what we see from our eyes has an influence on our heart. If we do not close this doorway of our eyes, our heart will get diseased. Therefore in the Holy Quran we are ordered to guard our eyes.

② قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ

“Tell the believing men that they must lower their gazes”

Not only men, but women are also ordered to be careful in what they see from their eyes.

③ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ

“And tell the believing women that they must lower their gazes.”

→ **Acceptance on Guarding the Eyes**

Once in Delhi a drought came and due to it the crops did not grow. Everyone was concerned as to what should we do now. The scholars said that the people in the city should go out and repent to Allah ﷻ for their sins so that He descends His mercy on them. A day was set and on that day everyone including the rich and the poor, the pious and the impious went out and repented to Allah ﷻ from morning till the

① AlMojam-ul-Kabeer : 10362
 ② Surat-un-Noor :30
 ③ Surat-un-Noor :31



evening and not a single drop of rain dropped. In the meanwhile a young man alongside his mother, who was mounted on a camel was coming towards the city of Delhi. When he saw that everyone is out so he asked someone what is happening here? Someone told him that there has been a drought for so many months. Everyone is out so they make dua to Allah ﷻ and repent to Him so that He descends His mercy and sends rain. And then he was told that the people are out here since the morning and not a single drop of rain has fallen. The young man went towards the camel of his mother and he raised his hands. Before he completed his *dua* Allah's ﷻ mercy descended and it rained. Everyone got confounded that who is this young man who has such an effect in his dua that when he raised his hands Allah ﷻ sent His mercy. So they asked him that are you a *wali* (friend) of Allah? What is it that you just raised your hands and it started to rain. He replied that I am not pious, however the dua which I made was such a dua that Allah ﷻ sent His mercy. People asked him that what was the dua that you made? He replied that actually my mother is sitting on this camel. I took one corner of her veil and made dua that *O Allah! The lady on the camel is my mother and she is such a lady that in her whole life she never looked at a Na-mehram. For the sake of her virtuousness, descend your mercy on these people.* Allah ﷻ liked this act and He sent rain. So Allah ﷻ likes that the believers guard their gaze, and he sends his special mercy on the one who guards his gaze

SECOND DOORWAY : EAR

The disease can enter the heart even through the ears. If we listen to what is prohibited and what the *Shariah* prohibits, then it will for sure affect the heart and the heart will get diseased. The Prophet ﷺ said:

وَالْأُذُنَانِ زِنَاهُمَا الْإِسْتِمَاعُ ①

“The fornication of the ears is listening.”



In another hadith it comes:

① الْعَنَاءُ يُنْبِتُ الْبِقَاعَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الرَّزْعَ

“Verily, singing generates hypocrisy in the heart just as water causes farm-produce to grow.”

Once when Hadhrat Abdullah Bin Umar (radhiyallahu anhu) heard the sound of a shepherd's flute, he placed his fingers in both ears (to block the sound of the music), and he diverted his mount from that path. (As they rode on), he would say: 'O Naafi', can you still hear (the sound)?' I would say: 'Yes.' He would then continue riding. Only when I said: 'I can no longer hear it', did he remove his fingers from his ears. Then he returned to the road. He then said:

② كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعَ مِثْلَ هَذَا أَفْصَحَ مِثْلَ هَذَا

“I saw the Prophet of Allah ﷺ doing like this when he had heard the flute of a shepherd.”

So we get to know that whatever we hear with our ears has an affect on our heart. So whoever listens good things like the Quran, he has protected his ears and in turn protected his heart from getting diseased.

→ The Pure desires of Zubaidah Khatoon عليها السلام

Haroon Rasheed, a pious king of the Muslims has passed in the history whose empire encompassed three continents. Other than looking after the issues of his kingdom, he had a habit of offering hundred rakah of supererogatory prayers each night. However, his wife Zubaidah Kahtoon was considered more virtuous than him. Once Haroon Raseed was in a very cheerful mode and he asked his wife to ask for anything and he will give it to her. If a woman is given this option today, she will handout a list jewellries of different designs, houses of different designs and clothes of different designs. But she was a pious woman

① Sho'ab-ul-Eman :4746

② Sunan abu Dawood :4924



and said that my desire is that this river, River Euphrates, which flows in Iraq, bring a canal from it and take it all the way upto the Plain of Arafat. The king said what kind of a wish is this? She replied that you said I'll give you whatever you wish for, so do this for me. Since the King had promised to do whatever she asks so he agreed but asked that why do you want me to do this? She said that pilgrims from Hindustan, Iran and Iraq go from this route for Hajj and they don't have any source of water. Because of lack of water their animals die and at times the pilgrims themselves die. If this canal is taken out, it will help the pilgrims and will be a source of ease for them. The work for making the canal started, it continued for a significant amount of time, hundreds of thousands of people took part in making it, millions of rupees were spent of the *Bait-ul-Maal*, and then came a time when the canal went all the way from River Euphrates to the Plain of Arafat. The canal was called Nehre-Zubaidah (the canal of Zubaidah) and even today its trace can be found in the Plain of Arafat. For hundreds of years humans, animals and birds benefitted from the canal. Her desire for helping others made her even more virtuous than the king.

Another reason why she was ahead of her husband in virtue was that she had completely protected her ears from everything that was prohibited. She had appointed three hundred Hafizaat whom she used to pay a salary. She had made three shifts and in each shift hundred Hafizaat were there, and their job was to sit in different rooms and verandas of the palace and recite the Holy Quran. In this way, the voice of hundred Hafizaat reciting the Quran could be heard at any time in the palace. This was the desire of Zubaidah Khatoon that wherever I go, only the sound of this Blessed *Kalaam* enters my ear. Therefore, only the sound of Allah's ^ﷻbook used to enter her ears and the disease could not enter the heart. This was the reason why she was considered to be more virtuous than her husband who was used to offer hundred rakat every night. Her heart was pure because of protecting her ears from what was prohibited.



Third Doorway : Tongue

Third door of the heart is the tongue. Whatever we say from our tongue has an effect on the heart.

If we look closely at our sins which we commit daily, the most sins are committed by the tongue.

- We use our tongue to lie. In a Hadith it comes

إِذَا كَذَبَ الْعَبْدُ تَبَاعَدَ عَنْهُ الْمَلَكُ مِائِلًا مِنْ تَنْبِنٍ مَا جَاءَ بِهِ ❶

“When a man lies, the angel moves away from him to a mile’s distance because of the (pungent) odour emanating from him.”

Abdul Rahman bin Abi Qurad narrates that:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ يَوْمًا فَمَا جَعَلَ أَصْحَابُهُ يَتَمَسَّحُونَ بِوُضُوئِهِ، مِنْ

سَرَّهُ أَنْ يُحِبَّ اللَّهُ وَرَسُولَهُ، أَوْ يُحِبَّهُ اللَّهُ وَرَسُولَهُ فَلْيَصِدُقْ حَدِيثَهُ إِذَا حَدَّثَ. ❷

“The Prophet ﷺ did wudoo’ one day, and his Companions began wiping themselves with his wudoo’ water. The Prophet ﷺ said to them: “What made you do that?’ They said: Love for Allah and His Messenger. The Prophet ﷺ said: “Whoever wants to love Allah and His Messenger, or wants Allah and His Messenger to love him, let him be truthful when he speaks, and let him fulfil his trust when he is trusted, and let him be kind to his neighbour. “

So we get to know that until and unless we stop misusing our tongue, we won't have a strong relation with Allah ﷻ and His Messenger ﷺ.

- We also backbite using our tongue. The Prophet ﷺ said:

الْغَيْبَةُ أَشَدُّ مِنَ الزَّوْنِ ❸

“Backbiting is more severe than adultery.”

- We also cutoff from our close relatives using our tongue.

We become their enemy for the whole life, we don't talk to them and

❶ Sunan-ut-Tirmizi : 1972

❷ Sho’ab-ul-Eman : 1440

❸ Sho’ab-ul-Eman : 6315



don't visit them, while in a Hadith it is said

لَا يَدْخُلُ الْجَنَّةَ قَاتِعٌ^①

“The qaati (one who cuts off) will not enter paradise.”

Today, a father tells his son to leave his house. He expels his son from his house and expels himself from Paradise because he is cutting his relation. The truth is that a sword is not able to injure as much as a tongue can sometimes do.

- We also use our tongue to express anger. The Prophet ﷺ said:

إِنَّ الْعُصْبَ يَفْسِدُ الْإِيمَانَ كَمَا يَفْسِدُ الصَّبْرُ الْعَسَلَ^②

“Anger destroys faith, as aloe spoils honey”

So the misuse of tongue can even deteriorate our faith.

- We also use our tongue to argue people.

Today a husband and a wife may have a small dispute and they argue over that dispute. She may say one thing and he will say two, if she says two things he will say four things until one of them wins and humiliates the other. The Prophet ﷺ said:

أَنَا رَعِيمٌ بِنَيْتٍ فِي رُبْعِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا^③

“I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he were in the right,”

- We show ingratitude to Allah ﷻ using our tongue while Allah ﷻ says :

وَلَيْنُ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ^④

“And if you are ungrateful, then My punishment is severe.”

- We use our tongue to hurt people while in the Quran and Hadith there are severe punishments for this.

① Sunan-ut-Tirmizi : 1909

② Sho'ab-ul-Eman : 532

③ Sunan abu Dawood : 4800

④ Surah Ibrahim : 7



→ The Friends of Allah Preferred To Keep Quiet

The Prophet ﷺ said:

“One who keeps quiet is rescued”

① مَنْ صَمَّتْ نَجَّى

This is a golden rule to guard the tongue that a person stays away from unnecessary talks. That is why when people go to the Mashaikh, they teach them how to remain silent. Everyone can speak, but one has to learn to keep quiet.

Keeping quiet is a sign of intelligence. A shaykh in our spiritual chain, Shaykh Baqi Billah رحمته الله, had a habit of keeping quiet and the shaykh did not use to talk very much. Once, few of his students were sitting around him. One of them said to the shaykh, ‘please give us some good advice. It will benefit us.’ The shaykh said that the one who is unable to benefit from my silence, my words will also not benefit him. So one has to learn to keep quiet.

→ Each And Every Word That We Utter Is Being Recorded

Once a young man was using abusive language and a pious man passed by and said to him that O young man, what kind of a letter are you sending to Allah عَلَيْهِ السَّلَامُ. The young man replied that which letter are you talking about. I don't have a paper nor do I have a pen. The pious man read a verse of the Holy Quran :

② مَا يُلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

“Not a single word is uttered by one but there is a watcher near him, ready (to record).”

So we should be worried all the time that we don't utter anything wrong.

→ A Surprising Incident Of Guarding The Tongue

An old lady who was an Arab went to perform Hajj along with her sons, and on her return she got separated from the caravan. A man saw her and thought that this old lady might have been lost so he went close to

① Sunan-ut-Tirmizi : 2501

② Surah Qauf : 18



her and asked that O Old lady! Are you lost over here?

She replied ^❶ ﴿مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ﴾ that “For those whom Allah lets go astray, there is no one to guide.” When she recited this verse, he understood that she is lost.

The man then asked that did you come to perform Hajj? She recited another verse of the Holy Quran ^❷ ﴿وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾ that “Accomplish the Hajj and the Umrah for Allah.” So he again understood that she came for Hajj. The fact that the old lady replied all his questions during the journey by reciting a verse from the Holy Quran left the man wide eyed. The man asked the lady that please tell me the names of your sons so I can find them and help you reach them. The answer came

^❸ ﴿إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ﴾. When she recited this verse, I understood that these are the names of her sons. I went close to the caravan and shouted these names so three young men came forward. He told them the whole matter and helped them meet their mother. The sons got very happy and arranged some thing to eat for him. After having some food he told the young men that during the whole journey your mother replied to all my questions by reciting a verse from Quran and other than this she didn't say anything else. One of her sons said that you are amazed that during the whole journey our mother didn't say anything else, the truth is that in the last twenty years she has not said anything other than reciting verses of the Quran. Those who know how much harm the misuse of the tongue causes, they control their tongue. So the three doorways of the heart, eyes, ears and the tongue, when we open them and commit sins, the heart gets dead. The emotions while doing good deeds finish and the emotions that we should have of our faith, even they finish.

❶ Surt-ul-Araf: 186

❷ Surt-ul-Baqarah: 196

❸ Surt-ul-Baqarah: 136



→ **Emotions that the Companions of Prophet ﷺ Had**

The Prophet ﷺ used to ask his companions about the emotions they had in their heart. Therefore he once asked Syedna Haris bin Malik رضي الله عنه about his spiritual condition:

كَيْفَ أَصْبَحْتَ يَا حَارِثُ؟ " قَالَ: أَصْبَحْتُ مُؤْمِنًا حَقًّا..... الخ ❶

So he said O Messenger of Allah ﷺ I woke up in the morning and it was like I am seeing the Throne of Allah جئنا with my own eyes, and I am seeing the people of Paradise living a happy life, and I am seeing the people of Hell screaming and crying in Hell. Upon hearing his answer the Prophet ﷺ said, 'O Haris! You have understood the reality '.

Even the Prophet ﷺ acknowledged his firm faith. The Prophet ﷺ would sometimes ask who remembered his death (because remembering death abundantly is a sign of firm faith), and so the companions would reply that we start our prayer, and we are not sure we will end this prayer, or die even before that.

Therefore, there is a famous Hadith in Sahih Muslim that once Syedna Hanzala رضي الله عنه was going somewhere and on his way he met Syedna AbuBakar Siddiq رضي الله عنه who asked him where are you going? The answer came: Don't ask this; Hanzala رضي الله عنه has become a hypocrite. Syedna AbuBakar رضي الله عنه replied that is everything okay, why are you saying like this? He said that when we are in the company of the Holy Prophet ﷺ and he mentions paradise and hell, it feels like we are seeing it with our own eyes. But when we go back and indulge in worldly matters and with our family, this feeling vanishes. Upon hearing this Syedna AbuBakar رضي الله عنه said that if this is hypocrisy, then even I am involved in this. So both of them were worried that their emotions deteriorate, and they were very concerned that why does it even deteriorate? So both of them went in the company of the Prophet ﷺ and Syedna Hanzala رضي الله عنه told him the whole situation to which the Prophet ﷺ said:



وَالَّذِي نَفْسِي بِيَدِهِ إِنْ لَوْ تَدْرَمُونَ عَلَى مَا تَكُونُونَ عِنْدِي، وَفِي الذِّكْرِ، لَصَافَحْتُكُمْ الْمَلَائِكَةُ عَلَى فُرُشِكُمْ وَفِي طُرُقِكُمْ ❶

“If you were to have the emotions that you have in my company, or in the remembrance of Allah ﷻ all the time, then the angels would come in your homes to meet you and shake hands with you.”

So we get to know that the Prophet ﷺ used to teach his companions to be concerned about their hearts so that they have a strong faith and their relation with Allah ﷻ does not weaken, and today we do not care about the emotions in our heart. We do whatever we want and commit every type of sin, while this negligence results in the heart getting diseased.

THE THREE WAYS OF CURING THE DISEASED HEART

FIRST WAY : REMEMBERING ALLAH ﷻ

The Prophet ﷺ has said :

ذِكْرُ اللَّهِ شِفَاءُ الْقُلُوبِ ❷

“Remembrance of Allah heals the hearts.”

→ Remembrance of Allah ﷻ is a cure for the heart

This means that remembering Allah takes away the desire of sinning. Remembering Allah rids the heart of unlawful desires. Some times a person is fully ready to commit sins and that some person starts remembering Allah ﷻ and that same person says that I don't want to commit any sins.

SECOND WAY : KEEPING THE COMPANY OF THE PIOUS PEOPLE

Second way through which a person can avoid sins is by attending the gathering of pious people. When a person goes in the company of the righteous, his such a way that tchanges the direction of his life and he is saved from sinning. This the need of time that a person must attend the gatherings of the pious people frequently if he wishes to abstain

❶ Sahi Muslim : 2750

❷ AlJami-us-Sagheer : 6792



from sins. Allah ﷻ says in the Holy Quran:

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ①

“And keep reminding, for indeed, the reminder benefits the believers.”

These gatherings of advice can turn a person's heart towards piety and often merely a brief moment of advice can become the cause of taking away the heart's desire to sin.

→ A Moment Of Advice Swayed The Heart

A young man was stuck in sinning. There was a habit of fornication and addiction to alcohol. He once had the opportunity to attend a religious gathering where this hadith was narrated that There are seven types of people who will get the shade of Allah's throne on the day of judgement. And one of them will be a man whom a beautiful woman of status seduces but he rejects her by saying 'I fear Allah'. This hadith had a very deep impact over him. It so happened that that the woman with whom he had unlawful relations sent a message to him inviting him over to fornicate. This young man remembered that hadith and thought that he will also give the same response as the person who is entitled for the shade of Allah's throne in the hadith. So he searched for that hadith and replied the woman that that 'I fear Allah' and thus he was saved from a big sin this way. Hence, religious gatherings can take away hearts desire of sinning and save the person from falling into sins.

Third Way : REPENTING TO ALLAH ﷻ

Once Allah ﷻ said to Ibrahim عليه السلام that O Ibrahim, wash your heart. Syedna Ibrahim عليه السلام repented and said to Allah that how is it possible for me to wash my heart as water does not reach there. Allah ﷻ said that the heart is not washed by water, but is instead washed by shedding tears with a feeling in front of Allah ﷻ.

A believer should repent abundantly. When a person does repentance, Allah ﷻ softens the heart. That is why in the Quran it is said:



① إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ

“Surely Allah loves those who are most repenting.”

What can be greater than the fact that doing repentance makes one a friend of Allah. Repentance is a deed which helps those who have gone astray to get close to Allah ﷻ.

→ Repentance of An Adulterer

There is a famous Hadith in Tirmidhi that Syedna Abdullah bin Umar رضي الله عنه says that I heard this incident from Holy Prophet ﷺ not once, not twice, but seven times. There was a man in Bani Israel by the name of Kifl who was very wealthy and led a lavish life. Every night he used to pay a woman and fornicate with her, and he had been doing this for many years. Everyone in the city knew that he was an adulterer and a very big sinner. One day he made a deal with a woman that I will give you sixty gold coins or spending one night at my place. The woman agreed and the next night she came. When they met and sat down, the woman had tears in her eyes. Upon seeing this Kifl asked that why are you crying, did I not give you the money? The woman said that you have given me the money but the thing is that I do not do these acts. I am doing this sin for the first time and I fear Allah ﷻ but I need money and I am compelled to do this. She again started crying and said that I am ashamed that Allah ﷻ would be seeing me while I commit this sin with you. These words of the woman affected the heart of Kifl and he started to think that this woman has not committed this sin once and she fears Allah ﷻ so much and she is ashamed that Allah ﷻ is watching her, and then there is me who is committing this sin for so many years. He felt scared that now I cannot escape from the punishment of Allah ﷻ. He got very anxious and in this state he said to the woman that you can go, I will not commit this sin with you and you can also keep the money I gave you. The woman left and by the will of Allah ﷻ, Kifl also passed away the same night. A news spread that the sinner has died, but no one knew that he had done repentance the same night. Allah ﷻ liked the repentance of that sinful person. The Prophet ﷺ said: Allah ﷻ wrote on his door that ‘Allah ﷻ has forgiven Kifl.’



So whoever repents, Allah ﷻ gives him a sound heart.

→ The Mercy of Allah ﷻ on A Sinful Person

Syedna Musa عليه السلام once asked Allah ﷻ 'O Allah! When a pious man calls you, how do you answer him?' Allah ﷻ said that O My Beloved Musa, when a pious calls me, I reply him by saying (لبيك) that O My servant, I am here. He then asked that when a Zahid calls you what do you say? Allah ﷻ said that I also say him (لبيك). Then he asked that when a person who is fasting calls you? Allah ﷻ said I even say to him (لبيك). Lastly, he asked that O Allah, when a sinful person calls you, what is your reply to him? Allah ﷻ said (لبيك، لبيك، لبيك) that I reply him thrice that O My servant, I am here. On hearing this answer Syedna Musa عليه السلام got surprised. Allah ﷻ explained him that when a pious man calls me he relies on his deeds but when a sinful person calls me he relies on My Mercy, and it is My rule that whoever places his trust in Me, I will be enough for him. That is why I say (لبيك) thrice to a sinful person. We should also repent from our sins and ask Allah ﷻ to give us the strength to guard the three doorways of our spiritual heart. May Allah ﷻ include us in the queue of His forgiven servants.

Aameen

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



He has created love and kindness between you

Surat-ur-Rom: 21

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