



# Module Ten

## Heart-Matters

## RELYING ON OTHER THAN ALLAH

Fear of and desire for other than my Lord contradicts absolute trust in Him. The origin of both of them—and I seek refuge in the Mighty from every disease—is lack of certainty.

Imam Muhammad Mawlud discusses the lack of *tawakkul* in the context of one who is so fearful of someone or so reliant on them that they are lacking in *tawakkul* in Allah. He says that this is the result of a lack of certainty.

## RELYING ON OTHER THAN ALLAH

What is prohibited from the two is that which prevents an obligation from being fulfilled.

There are two forms:

1. A lack of *tawakkul* that causes one to neglect a *wajib*—such as a person who is so fearful and lacking in trust of Allah that they do not fulfil a right (e.g., don't pay Zakat)
2. A lack of *tawakkul* that causes one to do something *haram* (e.g., earning *haram* money or stealing).

## RELYING ON OTHER THAN ALLAH

At the root of this is a **lack of certainty** regarding who is really in control. This leads people to unhealthy levels of fear of others. Fear of creation is blameworthy when it prevents one from fulfilling what is *wajib* or causes them to do what is *haram*. It is also blameworthy when it causes one to fear what is **not fearful conventionally**, such as fearing a lamb.

As for fear of snakes, lions, oppressors, etc. that is permissible as it is linked with our **natural survival instinct**.

## RELYING ON OTHER THAN ALLAH

**The cure for both is to know that there is none who can bring benefit or harm other than Him alone.**

This is the theoretical cure—to really have *yaqin* in who is in charge. Practical cures would depend on the cause of the fear and acclimating oneself to them.

## DISPLEASURE WITH DIVINE DECREE

**Displeasure with the Divine decree occurs when one resists Allah, the Majestic and Exalted, in what He has decreed.**

**For instance, saying, “I did not warrant this happening to me!” or “What did I do to deserve this suffering?”**

This displeasure can be hidden in the heart, or it can be translated on the tongue by those who say ‘I did not deserve this’ or ‘why me?’

## DISPLEASURE WITH DIVINE DECREE

The obligation upon us is to have the exact opposite quality: *rida*. It is *wajib* to have *rida* with the *Qada*. Scholars are careful to point out that we are required to have *rida* with *Qada* and not the *Maqdi*.

*Qada*=the Divine Decree itself

*Maqdi*=the object of Divine decree

*Example:*

*Qada*=Allah decrees that Fulan gets sick.

*Maqdi*=Feeling sick (fever, soreness, etc.)

## DISPLEASURE WITH DIVINE DECREE

Imam al-Qarafi noted that the difference between *qada* and *maqdi*—being content with the thing decreed (*maqdi*) and being **content** with the decree itself (*qada*). Are we required to be happy with everything that happens to us, including the bad?

He said the difference can be likened to a doctor who tells a patient that their condition requires a bitter medicine or amputation of a limb that is ailing them. If the patient says to the doctor, ‘No your treatment plan is a bad idea; give me something easier,’ this is displeasure with the **doctor’s decree**. He may even transgress against the doctor or slander him, causing the doctor to dislike him as a patient.



## DISPLEASURE WITH DIVINE DECREE

On the other hand, if the patient says ‘This medicine is bitter’ or ‘The treatment was painful’ and the like, he is expressing displeasure with the *maqdi*, while not criticizing the doctor at all. And the doctor knows it’s going to hurt and isn’t angry if the patient describes the facts.

The Shariah has not obligated us to be pleased with things that go against our essential nature—such as pain.

## DISPLEASURE WITH DIVINE DECREE

Imam Abu al-Hasan al-Shadhili said:

“There is a negative quality that invalidates good actions that many people are unaware of. It is displeasure with the divine decree. Allah said, *“That is because they hated what Allah sent down, and so He invalidated their deeds.”*”

## SEEKING REPUTATION—SUM'A

This disease is called sum'a, which is the corollary of riya'. Seeking reputation, seeking to be heard. If riya' is 'showing off', sum'a is 'hearing off'.

The Prophet (Allah bless him and give him peace) warned us of sum'a just as he warned us of riya'. He said, **“Whoever seeks out reputation, Allah will expose him on the Day of Judgement.”**

## SEEKING REPUTATION—SUM'A

[The disease of] seeking reputation entails informing others of one's acts of obedience after they had been performed free of blemishes.

**This results from some causes of showing off. A good deed becomes corrupted when telling others of it. But should you repent, [the deed's goodness] is restored.**

In the case of *riya'*, one who shows off in his worship has his deed rejected because it was lacking in sincerity. With *sum'a*, the person's good deed was sincere—there was no one for whom the person was showing off, but afterwards they tell others about it. They might give money in charity and then go and tell someone how much money they gave, or pray in the night and then tell someone that they pray *tahajjud*, seeking a reputation.

Imam Mawlood says that *sum'a* has some of the same motives as *riya'*.

## SEEKING REPUTATION—SUM'A

**A good deed becomes corrupted when telling others of it. But should you repent, [the deed's goodness] is restored.**

He says that doing an act for the sake of Allah is corrupted, ruined, when a person goes around telling others about it. However, since the action was initially sound, repentance to Allah will restore the reward of the act. An act tainted with *riya'* is corrupt at the root, while the act corrupted by *sum'a* was originally sound. This is also why the remedy is distinct from the remedy of *riya'*, though they also share in some treatments.

## SEEKING REPUTATION—SUM'A

Similar to this are deeds done so that others may hear about them. The one who does this is also considered a seeker of reputation, according to those with insight.

If the intention from the beginning is to do something for reputation it is also sum'a.

## FALSE HOPES

**Its quick-acting poison is extended false hope, which is assuring yourself that death is a long way off**

This disease is linked with coveting/craving (tam'a). Tam'a spreads when one has the poison of tul al-amal—lengthy hopes, where one assures themselves that death is far off. This is delusion. This comes from ghafla, jahl, and heedless about death.

The scholars remind us that amal is hoping for something that is a long ways off and it is a divine mercy that we have it, for without it we could not fulfil our purpose of serving as stewards of the earth. Living and building requires planning and assuming that tomorrow will be like today.

## FALSE HOPES

What is blameworthy about amal is when it becomes a cause for laziness, procrastination and failing to prepare for the hereafter. If a person is safe from these things then he is not ordered to remove hopes that extend into the future.

**This generates hard-heartedness and indolence regarding obligations, which leads to inroads to the prohibited.**

Also:

1. Forsaking tawba—we have time!
2. Forgetting the hereafter.
3. Craving after the dunya.
4. Laziness in the fard—there are people with so much energy for dunya but are lazy in the fard. They have a million excuses for leaving prayer but no excuses for working overtime.



## FALSE HOPES

Regarding one who is engaged in preparing for tomorrow or writing works of knowledge, [extended hope] is not blameworthy.

Were it not for their amal no project would be completed.

**CURE: Dhikr al-Mawt=Remembrance of Death**

## OMEN SEEKING–TATAYYUR

**As for omen seeking, it is rooted in ignorance of the fact that the entire affair [of this life] is Allah's alone.**

The second disease here is *tatayyur*. It is divination and superstition. It comes from *tayr* (augury) and came to be applied to any superstition.

Imam Mawlud says it is rooted in *jahl*. Imam Qarafi says *tatayyur* is negative opinion about in the heart and *tiyara* is the action that results from this negative opinion.

## OMEN SEEKING–TATAYYUR

Superstition is based on making decisions or fearing something based on non-normative experiences (not empirical phenomena). There is no superstition, for instance, in getting away from a rabid dog, because in normative experience they attack people. Unlike black cat, ladder, spilling salt.

Forms of tatayyur in Muslim societies include drawing lots, raml/bone casting, randomly opening a page from the Quran.

Dhikr, du'a, sadaqa, etc. are means because we are told of that in the Quran and Sunna.