



# Module Ten

## Heart-Matters

## PATH OF PURIFICATION

*Takhliyya*—getting rid of the bad

*Tahliyya*—adorning the heart with the good

## The Heart-Diseases

Taken from Imam Muhammad Mawlud's *Mathara al-Qulub* (Purification of the Hearts). The diseases are listed in alphabetic order and not by order of severity.

## Heart-Diseases

1. Miserliness
2. Wantonness
3. False hatred
4. Love of the lower world
5. Envy
6. Blameworthy modesty
7. Fantasizing
8. Fear of poverty
9. Showing off
10. Relying on other than Allah
11. Displeasure with the Divine Decree
12. Seeking reputation
13. False hopes
14. Having a bad opinion of others
15. Conceitedness
16. Fraud
17. Inappropriate anger
18. Heedlessness
19. Rancor
20. Boasting and arrogance
21. Displeasure with blame
22. Antipathy toward death
23. Ingratitude

## MISERLINESS

The refusal to give what is obligated [either as a wajib or mustahabb] according to the Shariah or virtuous conduct.

- a) Zakat, supporting family, rights due to others.
- b) Not nitpicking over trivialities—not counting the chicken wings

(One can pay their zakat and ‘technically’ fulfill the rights of others according to the bare minimum outlined in the books of law while still having the disease of miserliness within themselves.)

## MISERLINESS

Miserliness is worse when it's towards:

- A neighbor
- A relative
- A wealthy person

And when:

- Hosting guest
- Purchasing a shroud or Udhiyya
- Paying zakat reluctantly

## CAUSE

1. Love of the world for its own sake.
2. Craving after things the *nafs* wants that can only come with money, and so they are miserly.

Imam 'Ali said, 'The worst person is the miser. In this world he is wretched, and in the Hereafter he is punished.'

## TREATMENT

Shaykh Muhammad Mawlud said: **Treat this by realizing that those who achieved [affluence] did so only by exhausting themselves over long periods of time, thus finally accumulating what they sought. Meanwhile, just as they approach the heights of (earthly) splendor, death suddenly assails them.**

This treatment calls for reflecting on people who chase after dunya and what comes of them. We can and should also reflect on the meanings of Sura al-Takathur: *'Your mutual amassing of more distracts you'*.

**[Treat it by also recognizing] the disdain shown to misers, and the hatred people have for them—even [hatred] amongst [misers] themselves.**

No one likes misers, not even misers like other misers. Reflecting on these things should change our attitude and behavior toward wealth, and uproot miserliness from the heart.



## TREATMENT

**With this same treatment, treat the person whose heart's ailment is love of wealth.**

The heart-work here is developing **an abundance mindset** and getting rid of **the scarcity mindset**. In the premodern world there was real work involved in securing one's resources and scarcity was a real concern, and so a generous person would have to have a non-scarcity mindset—having bravery and confidence that more is attainable. This indicates a bravery of the soul.

Imam Muhammad Mawlud only mentions the theoretical treatment for miserliness. Imam al-Ghazali adds a practical treatment, namely giving until it hurts and until giving becomes habituated.

## WANTONNESS (BATAR)

Wantonness, batar, has many meanings: inability to bear blessings, bewilderment, dislike of something undeserving, mirth, extravagance. Imam Muhammad Mawlud says it is 'excessive mirth' and exuberance. It is state of excessive rejoicing, with a flavor of conceit and arrogance. In Sura al-Anfal, Allah says to the believers, *'Do not be like those who left their homes in a state of batar [filled with excessive pride about their state], showing off to people and preventing others from the way of Allah.'*

A good word that captures something of batar is **hubris**. Batar is most often a disease of the privileged.

## BATAR

Batar is the state of one who thinks that his material wealth makes him better than others; it is a state of hubris that results in arrogance, disdain of others, obliviousness to others' needs.

Shaykh Muhammad Mawlud:

**·Treat it with hunger and the remembrance of the Hereafter, reminding yourself that [Allah] says He “does not love the excessively joyful”— which deters.**

## FALSE HATRED

**False hatred—for other than the sake of Allah. However, this will not be harmful if a person dislikes their internal state and they do not act in accordance with it.**

Hatred is not necessarily a disease of the heart. We are to hate disbelief, oppression, murder, immorality, and anything Allah and His Messenger dislike. But when this is not for the sake of Allah—when it is due to one's ego and not a Shariah countenanced reason—it is a disease of the heart.

## FALSE HATRED

It is from faith to have hatred of what Allah hates. The Prophet (Allah bless him and give him peace) said, **‘The firmest handhold of faith is love for the sake of Allah and hate for the sake of Allah.’** In fact, to not hate for the sake of Allah itself a disease of the heart.

But this hatred for the sake of Allah not the essences of people—ontologically speaking—but their actions and states. If we hate a bad person, yes, we hate him and not just the abstract quality of bad within him, but with the space to accept and love him if he repents and changes.

The cure for this form of hatred is to pray for the person you hate and get to the bottom of why you hate them. If it is from jealousy, then you must remove jealousy from your heart (which is a separate disease we will speak about).

## LOVE OF THE LOWER WORLD

As a sin of the heart, love of the world is when it is loved **solely for the benefit of the ego** and its craving, without it being a means of facilitating the path to Allah and drawing near to Him or protecting others from one's hand, tongue, or harm by asking them or burdening them.

Love of the dunya falls under the five legal rulings (*al-ahkam al-khams*). Depending on the state of the person, love of the dunya is either **wajib, haram, makruh, mubah, mustahabb**.

It is not a disease if one's pursuit of the dunya is to be free of burdening others or being in need of asking others.

## LOVE OF THE LOWER WORLD

1. **Haram**—if the love of something in the world is for the purpose of attaining something haram, it is a haram love. If it leads us to haram states and actions, then it is haram.
2. **Wajib**—if the love of something in the world is for the purpose of fulfilling an obligation, it is a wajib love. Loving what in this world will help us get close to Allah: love of the Prophet (Allah bless him and give him peace), love of the Ka'ba, love of parents, pious people, books of knowledge, money for the needy, etc.

## LOVE OF THE THE LOWER WORLD

Many scholars said it is disliked putting great effort into accumulating vast wealth because it runs the real risk of one not fulfilling the rights of Allah. Some of the pitfalls of wealth are:

1. Covetousness and extreme desire to accumulate it, even through unlawful means
2. Becoming stingy in holding the accumulated wealth to the extent that one withholds their zakat and denies the needy
3. Batr—pride of people who think their wealth makes them better than other people
4. Vying and boasting of one's wealth
5. Using the wealth for haram



## LOVE OF THE LOWER WORLD

But we should have a healthy perspective and understand that poverty has pitfalls too:

1. Envy toward the wealthy
2. Craving what others have
3. Humiliating oneself for money
4. Displeasure with Allah's decree

## ENVY

Shaykh Muhammad Mawlud said:

- If you were to describe your desire that someone lose his blessing as “envy,” then your description will be accurate.
- In other words, if you yourself were able, through some ruse, to eliminate [someone’s blessing], you would utilize that ruse to do so.

Envy is one of the worst diseases of the heart. Some of the scholars say that it is the root of all spiritual diseases. Others say the root of all spiritual disease is tama’ (covetousness/craving after things). Hasad is one of the first sins ever committed.

## ENVY

The definition of hasad is that a person desire than another person lose a blessing they have. It doesn't matter what is the object of envy—it could be a material object or a position.

**Hasad=haram**

**Ghibta=halal**

The Prophet (Allah bless him and give him peace) said, **‘There is to be no hasad except for two people: a person whom Allah has given much wealth that he spends for good, and a person whom Allah gave wisdom, and who dispenses it and teaches others.’**

## ENVY

Scholars say that a sign of hasad is being angry and resentful when the envied is around, backbiting them when they are not around, and happy if something bad happens to them.’

What makes hasad so deadly is that it attacks the root of our faith—it is the state of a nafs that says with a mute tongue: Allah gave that blessing to the wrong person. It is an entitled, shaytani, childish nafsani state of thinking ‘I deserve it more than them and they are wrong for having it when I don’t.’

## CAUSES OF ENVY

1. Hatred and animosity toward the envied.
2. Vying for the love of others—sibling rivalry can be rooted in envy. This is seeking a position in the heart of someone and seeing that others may have it more than oneself. A lot of family conflicts arise from this,
3. Arrogance. Thinking I am better than that person, so how it is he is getting that. This is the ‘hater’ He is not worthy; he doesn’t deserve that, I do, etc. This was the root of the disbelief of Quraysh: “*Are these the one’s blessed instead of us?*”

## CAUSES OF ENVY

4. Seeking honor owing to a feeling of dishonor—lacking a healthy sense of honor, which causes one to envy people and want to bring them down. Instead of having a healthy sense of self-worth, they would rather others be dragged down to their level.
5. Vanity/conceit—this is feeling of one who is so amazed with himself that he is shocked and envious that one should have what he doesn't.
6. Seeking position and leadership—the one who seeks it and doesn't get it. This is the envy of the hypocrites who wanted power and didn't get it; it also exists with other people who resent when others do well in a field; they fear that they will be eclipsed.

## ENVY

Shaykh Muhammad Mawlud says:

·**But if the fear of [Allah], the Eternally Besought, prevents you from doing so, then you are not an envious person.**

·**This is what the Proof of Islam [al-Ghazali] expected with hope from the bounty of the Possessor of Majesty and Generosity.**

He says if you feel craving for what others have and would like that you have it instead of them, **but you dislike this quality in yourself and don't act on it by actively wishing the removal of their blessing,** you are not a Hasid/envier.

## CURES FOR ENVY

The first cure is to go against one's caprice (hawa). For example, doing something good for the one you envy, or praising them, saying al-Hamdulillah for the blessing Allah gave them and reminding yourself of who gave it to them.

Theoretically, the cure is the following:

1. Know that you only hurt yourself.
2. Think about that pain and release yourself from it
3. Think about the pain it creates here and the punishment for it now
4. Reflect on how it is the primary quality of Shaytan.
5. Reflect on the envier and how his envy doesn't actually help him or remove the blessing—it is just a vain Satanic caprice.