

MIFTAAH SEMINAR

DISEASES AND CURES OF THE HEART



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SESSION 2

Tazkiya focuses on refining one's personality to be pleasing to Allah. It involves the careful and respectful use of the tongue, which symbolizes our social norms and acceptable modes of communication. This issue has gained importance today as many people, despite fulfilling major acts of worship and adhering to halal and haram guidelines, neglect the control and regulation of their speech, which can undermine their good deeds.

Key Points:

- **Importance of the Tongue:** Our speech, and by extension our written communication, can cause significant damage, often more than other actions. This extends beyond spoken words to how we write and communicate online.
- **Deception of Shaitaan:** Believing one can live a pious life while neglecting the control of their tongue is a deception by Shaitaan.
- **Ego and Humility:** Tazkiya offers an opportunity to avoid arrogance, as our ego often seeks validation at the expense of others.
- **Neglect in Society:** This aspect of Tazkiya is neglected globally, regardless of community, ethnicity, or education. Even well-educated individuals can fall into the same patterns of harmful speech.
- **Influence from Childhood:** Children exposed to backbiting or

- derogatory speech are likely to adopt these behaviors instinctively.
- **Creating a System of Gossip:** A lack of attention to controlling our speech has led to a culture where gossip is expected and certain people are often targeted.

In addition to backbiting, another significant issue addressed in the Quran and Hadith is **nameemah** (gossip or tale-bearing). This term is explicitly mentioned in the Hadith from Sahih Bukhari: **لا يدخل الجنة نامام**, which translates to "A tale-bearer (namam) will not enter Paradise."

Key Points:

- **Definition of Nameemah:** Scholars define it as the act of passing on information or someone else's words in a way that causes trouble, mischief, or harm. In English, it is equivalent to rumor spreading, gossiping, or tale-bearing.
- **Practical Examples:** Phrases like "Guess what I heard" or "You'll never believe what I just saw" should serve as alert signs for engaging in nameemah.
- **Seriousness of Nameemah:** The severity of this act is highlighted by the stern warning in the Hadith, emphasizing its detrimental impact on one's spiritual state and social relationships.

Key Points on Nameemah:

- **Context Matters:** Nameemah often involves taking words out of context, much like sensational newspaper headlines that distort the original meaning to create a scandalous impression.
- **The Danger of Indiscriminate Sharing:** Sharing information indiscriminately can make us guilty of nameemah. The Prophet Muhammad ﷺ said, "It is enough for a person to be a liar that they share everything they hear."
- **Types of Speech and Social Media:** Speech and posts can be categorized as:

- Purely beneficial
- Purely harmful
- Mixed (beneficial and harmful)
- Neutral We should aim to be vehicles for beneficial content.
- **Sharing Private Information:** Sharing others' private information or mistakes is also a form of nameemah. Privacy is a prized commodity, and breaching it is against Islamic teachings.

Story of Umar ibn Khattab (RA):

- **Incident:** Once, Umar ibn Khattab (RA) was patrolling the streets of Medina, as was his habit, to check if anyone needed help, to ensure safety, and to prevent crime. As he passed by a house, he heard the sound of music and singing. Accompanied by Abdullah ibn Masood (RA), Umar (RA) asked him to wait outside while he jumped over the wall into the garden of the house.
- **Confrontation:** Inside, Umar (RA) saw an elderly man drinking and a slave girl playing music and singing to him. Umar (RA) expressed his shock, saying, "I have not seen a day like this." The man responded, "I also have not seen such a terrible day. I might have made one mistake, but you made several."
- **Man's Response:** The man pointed out Umar's (RA) mistakes, referencing Quranic commandments:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا

"Do not enter houses other than your own without permission." (An-Nur, 24: 27)

- You entered without my permission.

وَلَا تَجَسَّسُوا

"Do not spy." (Al-Hurjurat 49:12)

- You spied on me.

وَأْتُوا الْبُيُوتَ مِنۢ مِّنۡ أَبْوَابِهَا

"Enter houses through their proper doors." (Al-Baqarah 2:189)

- You jumped over the wall.

EDUCATION | PRESERVATION | APPLICATION

- **Umar's Reaction:** Realizing his mistakes, Umar (RA) placed a cloth in his mouth to prevent himself from speaking further and left quietly without saying a word to Abdullah ibn Masood (RA) or anyone else.
- **Aftermath:** The man who used to attend Umar's (RA) gatherings stopped coming for a long time. When he eventually returned, Umar (RA) called him closer and whispered, "I never told anyone about what I saw that night." The man replied, "I also never repeated that mistake again."

Lessons from Umar's Story:

- Respect for privacy is paramount.
- Exposing others' private sins or mistakes is against Islamic teachings.
- Correcting behavior with compassion and confidentiality can lead to genuine repentance and change.
- Maintaining confidentiality helps build trust and prevents further sin.

Backbiting, gossiping, and rumor spreading rely on an audience. By refusing to listen or pass on such information, we can stop the cycle of nameemah.

Conclusion: To combat nameemah, we must resolve never to spread rumors or share private information. By becoming "dead ends" for gossip and rumors, we can protect our tongues and uphold the principles of tazkiya. Rumors spread based on our willingness to pass them on; by becoming a dead end, we stop their spread and preserve the integrity of our communication.

Tazkiya and the Importance of Speech:

Tazkiya focuses on developing a personality that is pleasing to Allah. An essential aspect of tazkiya is controlling one's speech, as it represents our social norms and modes of communication.

Failing to control one's speech can drain good deeds and cause significant harm.

Key Points on Speech:

1. Speaking the Truth:

- **Universal Value:** Speaking the truth is a value upheld by all religions and cultures. For Muslims, it is crucial for preserving iman (faith).
- **Prophetic Emphasis:** The Prophet Muhammad ﷺ taught that truth leads to all good, while lies lead to sin and ultimately to Jahannam (Hell). Speaking half-truths mixed with untruths is also dangerous.
- **Divine Response:** Allah loves the truthful and curses those who lie, bend the truth, or make up things, even for amusement.

2. Cursing, Swearing, and Insults:

- **Evil of the Tongue:** Using bad language, cursing, or swearing is considered an evil of the tongue. It is often seen as fashionable, but it is not acceptable for Muslims.
- **Pure Speech:** Muslims should keep their speech pure and avoid indecent words. Reflecting on the meaning of curses can help realize their filth.
- **Sign of Hypocrisy:** Becoming rude and insulting during arguments is a sign of a hypocrite. Muslims must maintain clean speech in all circumstances.

3. Arguing and Debating:

- **Disliked by Allah:** Arguing and debating for no gain is disliked by Allah. A hadith states that one of the most despised people in Allah's sight is the stubborn and argumentative person.
- **Destructive Nature:** Arguments can destroy friendships, relationships, and marriages. The Prophet Muhammad ﷺ

- promised a house in Jannah for those who let go of arguments even when they are right.
- **Example of Abu Bakr (RA):** The Prophet Muhammad (PBUH) highlighted the virtue of silence in arguments, as shown in the example of Abu Bakr (RA).

Supporting Examples and Narrations:

1. Truthfulness:

- The Prophet Muhammad ﷺ emphasized that speaking the truth is a matter of preserving iman. Truth leads to all good, while lies lead to sin and away from Allah's mercy.
- Shaitaan may tempt us to speak half-truths. We must be careful because Allah curses those who lie and bend the truth.

2. Cursing and Swearing:

- The Prophet Muhammad ﷺ was neither rude nor obscene. He addressed people in the most noble way.
- A Muslim's tongue must be pure of curses and swears. Reflecting on the meaning of dirty words helps to avoid them.

3. Argumentative Behavior:

- The Quran mentions in Surah Al-Baqarah: **وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ** that some people speak eloquently, but their true nature is revealed in stubborn and argumentative behavior.

4. Arguments with Parents:

- Youngsters should avoid arguing with their parents and instead approach them gently and respectfully. Arguing feeds arrogance (kibr) and should be avoided.

To uphold the principles of tazkia, one must:

- **Speak the Truth:** Maintain honesty and avoid half-truths.
- **Avoid Cursing and Swearing:** Keep our speech pure and decent.

- **Handle Arguments with Grace:** Let go of arguments for the sake of peace and avoid being stubborn and argumentative.
- **Respect Privacy and Avoid Nameemah:** Do not spread rumors or share private information. Be a "dead end" for gossip and rumors to stop their spread and maintain the integrity of our communication.

Talking About Religious Matters Without Knowledge

- **The Importance of Knowledge in Religious Discussions**
- In today's world, the accessibility of information is unprecedented, but talking about religious matters without knowledge is dangerous. Many people share their personal opinions or speculations, but religion should not be based on personal views.
 - **Key Point:** You must have knowledge with a sanad (authentic chain of narration) to speak on religious matters.
 - **Advice:** Refer to scholars and stay quiet if you lack knowledge to protect your Deen.
- **The Right Approach to Knowledge**
- Hassan al-Basri (RA) said the believer seeks knowledge from those who have it and remains quiet in their presence. Knowledge must be learned and shared through proper channels, not based on speculation or personal opinion.

Understanding the Terrible Trio: Anger, Hatred, and Jealousy

Anger:

- **Emotional Intelligence:** Traditional Islamic teachings in books of akhlaq (morals) and hadith demonstrate a profound understanding of emotional intelligence. Muslims are encouraged to learn how to cope with and appropriately express or control emotions.
- **Imam Ghazali's Explanation:** Anger is an aggressive tendency in humans, which exists for practical purposes such as

- self-defense and protecting loved ones and property. This tendency, called *قوة غضبية*, needs to be balanced.
 - **Lack of Aggression:** Without this aggressive tendency, a person becomes cowardly, unable to defend themselves or their loved ones.
 - **Excessive Aggression:** Excessive anger leads to aggressive behavior, speech, and actions.
 - **Balance:** The balance lies in using this tendency only in ways approved by Allah. Suppression of anger is praised in Surah Al-Imran *والكاظمين الغيظ* "and those who suppress anger."
- **Managing Anger:**
 - **Quranic Guidance:** Allah praises those who suppress their anger *والكاظمين الغيظ* (Surah Al-Imran: 134). Suppressing anger requires self-regulation to think and act rationally.
 - **Modern Understanding:** Anger occurs when a rule we uphold is violated. We must assess whether the rule is from Allah and whether the anger is justified.
- **Examples of Dealing with Anger:**
 - **Imam Ali ibn Al-Hussein (RA):**
 - **The Incident:** Imam Zainul Abideen (Imam Ali ibn Al-Hussein) (RA) was accidentally struck by his servant while performing wudu, causing anger.
 - **Suppression of Anger:** When reminded of the verse *الكاظمين* "الغيظ" (those who suppress their anger), he controlled his anger.
 - **Forgiveness:** When reminded of *العافين عن الناس* (those who forgive others), he forgave the servant.
 - **Generosity:** He then freed her, showing kindness as the final step.
- **The Takeaway:** Anger can be a natural and practical emotion, but when unchecked, it causes harm. The key is to suppress anger,

- forgive, and act with generosity.

Root Causes of Anger

- **Kibr (Pride):** Anger often stems from feelings of superiority. We may expect others to comply with our rules or standards, which leads to frustration when they don't.
- **Frustration and Lack of Preparation:** Sometimes anger arises when we are unprepared to handle a situation. Instead of reacting with anger, we should prepare ourselves better for future challenges.

Flexibility and Leniency:

- **Avoid Rigidity:** Being too rigid can lead to snapping when things don't go as planned. Allowing flexibility in non-divine matters can help manage anger.

The Prophet's (PBUH) Anger

- **Anger for Allah's Sake:** The Prophet Muhammad ﷺ never got angry for personal reasons. His anger was solely for the sake of Allah, especially when Allah's commandments were violated.
 - **Physical Sign of Anger:** His anger was marked by a change in facial expression, but it was never expressed in violence or aggression.
 - **Action Steps:** Sometimes walking away or refraining from expressing anger is the best solution.
- **Teaching by Example:** Children learn more from how we manage our anger than from the lectures we give them. If they see us control our anger, they learn to do the same.

Hatred, Animosity, and the Cleansing of the Heart

Terms of Hatred and Animosity

In Arabic, terms like **حقد** (hatred), **بغض** (dislike), **شحننا** (adversity)

all describe intense animosity towards others. These feelings represent a strong, negative sentiment where you dislike someone deeply.

- **Key Question:** Is it okay to hate someone?
- **Answer:** The Prophet (PBUH) never hated anyone personally. He only disliked people for the sake of Allah, maintaining a clear boundary between personal feelings and religious duty.

The Foundation of Love and Dislike for Allah's Sake

- **Hadith on Love and Dislike**

The Prophet (PBUH) said:

“A person who loves for the sake of Allah, dislikes for the sake of Allah, gives for the sake of Allah, and withholds for the sake of Allah, this person has completed their Iman.”

- **Reflection:** It's not inherently wrong to dislike someone, but the key is ensuring that it is for the sake of Allah and not based on personal biases or negative emotions.
- **Problem of Unchecked Hatred**
 - **Our Issue:** The real problem arises when we quickly form judgments and harbor hatred, often based on personal conflicts or negative interactions.
 - **Tazkiyah (Purification):** Cleansing the heart from these feelings is crucial. Allah does not like a heart that holds grudges or animosity.
 - **Guidance:** The heart of a believer should be free of negative sentiments towards others.
- **Cleansing the Heart of Hatred:**
 - **Example of the Prophet (PBUH):** The Prophet faced immense abuse from the people of Makkah but did not harbor hatred.
 - **Advice to Anas (RA)**

The Prophet (PBUH) advised his young attendant, Anas (RA):

"Oh boy, if you can start your day and end your day without holding ill feelings towards anyone, then do so."

- **Daily Exercise:** The Prophet (PBUH) encouraged purging the heart of negativity every morning and evening. This practice helps detoxify the heart from grudges and promotes a clean, pure heart.
- **Scientific Evidence:** Negative emotions can impair physical health, vitality, mental health, longevity, and overall ability to enjoy life.
- **Forgiveness and Letting Go:**
 - **Forgiveness on Blessed Nights:** Allah does not forgive those who harbor animosity until they reconcile.
 - **Destructive Nature of Hatred:** Hatred destroys good deeds, much like fire burns wood.
 - **Heart (Qalb Saleem):** The heart of a believer must be **qalb saleem**—a heart cleansed from ill feelings and negative emotions towards others.
 - i. **Challenge:** This is not an easy task. Every person goes through struggles, arguments, and conflicts, making it difficult but highly rewarding when we succeed in cleansing our hearts.
- **The Reward of Forgiveness: Example of Abu Bakr (RA):**
 - **The Incident with Aisha (RA):** The people who slandered Aisha (RA), Abu Bakr's (RA) daughter, included his own close relatives, whom he had been supporting financially. Despite the grave nature of the slander, Abu Bakr (RA) responded by saying:

"I will no longer spend on them."

 - **Minimal Retaliation:** His response was mild, and he did not take any further action against them.
 - **Allah's Command and Response:** Upon this, Allah revealed

- verses in Surah Noor, advising Abu Bakr (RA) not to make oaths against supporting his family.

- **Allah's Command:**

"Those amongst you who have been given wealth and the capacity to spend should not take oaths that they will no longer spend on their family members."

- **Allah's Encouragement:**

"Forgive, and overlook. Would you not love that Allah forgive you?"
Abu Bakr (RA) accepted the command, letting go of his grudge, and resumed his support for his relatives.