

# RAMADAN

## IMMERSION



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### Introduction

#### Where does the concept of tears come from?

- The idea of attaining a soft heart is mentioned in the theology and texts of the Islamic tradition.
- The word "rakaya rikku rika" means for something to be soft, delicate, and pure.
- It was mentioned in the Musnad of Imam Ahmad, with a narration about a person complaining of having a hard heart to the Prophet Muhammad SAW, who advised feeding the poor and being kind to orphans to soften the heart.
- The book is based on a famous scholar by the name of Ibn Muhammad ibn Ubayd ibn Sufyan ibn Abid Dunya is known for his title of ibn Abid Abid Abid Dunya
- His book was named Kitab Rika wal Bukaa, the book of heart softeners and crying.
- The quality of having a soft heart entails cool feelings, empathy, hope, and lightness. It is the opposite of a dry heart.
- Ibn al Qayyim stated that the heart is the center of our being, both physically and spiritually, and is the place where Allah SWT looks at.
- Ibn al Qayyim said this based on the Hadith of the prophet SAW in which he stated:

وَإِنَّ فِي الْجَسَدِ مُضَغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ

*In the body there is a piece of flesh, and the whole body is sound if it is sound, but the whole body is corrupt if it is corrupt. It is the heart." (Bukhari and Muslim.)*

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- The Prophet Muhammad is quoted in a many famous ahadith talking about the importance of the heart and having a soft heart.
- It was narrated that Abu Hurairah, who attributed it to the Prophet (ﷺ), said:

" **إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ إِنَّمَا يَنْظُرُ إِلَى أَعْمَالِكُمْ وَقُلُوبِكُمْ** "  
*"Allah does not look at your forms or your wealth, rather He looks at your deeds and your hearts." Sunan Ibn Majah 4143*

## The Heart and the Tongue

- The tongue and the heart are connected
- The prophet SAW said in a hadith:

**لَا يَسْتَقِيمُ إِيمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ وَلَا يَسْتَقِيمَ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ**  
*The Messenger of Allah, peace and blessings be upon him, said, "The faith of a servant is not upright until his heart is upright, and his heart is not upright until his tongue is upright. Musnad Ahmad 13047*

- The condition of the heart and tongue are interconnected; how the tongue is used affects the condition of the heart, and vice versa.
- Another narration highlights how the body's limbs submit to the actions of the tongue, emphasizing the importance of using the tongue in a God-conscious manner.
- The Prophet advises the remembrance of Allah swt with the tongue as the first action upon waking up, as the name of Allah is pure, and whatever it falls upon will also be pure.
- Abu Sa'id al-Khudri reported: The Prophet, peace and blessings be upon him, said:

**عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكْفَرُ اللِّسَانَ فَتَقُولُ اتَّقِ اللَّهَ فِينَا فَإِنَّمَا نَحْنُ بِكَ فَإِنِ اسْتَقَمْتَ اسْتَقَمْنَا وَإِنِ اعْوَجَجْتَ اعْوَجَجْنَا**

*"When the son of Adam wakes up in the morning, all of his limbs defer to the tongue and they say: Fear Allah regarding us, for we are only a part of you. If you are upright, we are upright. If you are crooked, we are crooked." Sunan al-Tirmidhi 2407*

- Metaphysical things occur when the name of Allah SWT is mentioned.
- We should remember and recite upon waking up



الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

*All praise is for Allah who gave us life after having taken it from us and unto Him is the resurrection.*

- It is important to recite the dua upon waking, praising Allah for rewards and positive impact on our heart.
- Allah SWT in surah Ar-Ra'd stated that:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ٢٨

*those who believe and whose hearts find comfort in the remembrance of Allah. Surely in the remembrance of Allah do hearts find comfort.*

- Ibn al Qayyim said that there is a place in the heart that can not be filled east with the remembrance of Allah SWT.
- This is why we see so many people running after dunny to fill that void in the heart
- When we remember Allah SWT, Allah remembers us as well.

## Different Types of Tears and Their Meanings

- Ibn al Qayyim's classification of 10 types of crying in his book Zad Al-Ma'ad:
- Cry of Fear: A deep feeling of fear causing tears of fear.
- Cry of Mercy: A feeling of deep sadness and a wish for Allah to remove the suffering of others.
  - For example: seeing our brothers and sisters struggling in Palestine causes us to cry tears of mercy.
- Cry of Happiness: Shedding tears out of extreme joy and happiness.
- Cry of Pain: Crying due to physical injury or pain.
- Cry of Sadness: Shedding tears due to overwhelming sadness.
- Cry of Fatigue or Weakness: Tears resulting from extreme tiredness or weakness.
- Cry of Nifaq (Hypocrisy): Some scholars believe that this type of crying is a punishment for hypocrites, given by Allah.
  - Identifying a Cry of Hypocrisy: Ibn Al Qayyim (RA) suggests that it involves shedding tears, but these tears have a different nature or purpose.

- That their eyes cry but their heart is hard.
- Their tears do not water the soil of their heart
- Hypocrisy requires repentance to God
- Cry of fighting is shedding tears during emotional or physical conflict.
- Cry of agreement is shedding tears when all parties finally agree on a decision or solution after deliberation
- Other reasons for crying: Sometimes, the heart overflows with emotion and passion for Allah, leading to unexplainable tears. The mind may become veiled and unable to comprehend the exact reason for the crying.

## Praiseworthy and Blameworthy Tears

- Ibn al Qayyim categorizes tears into two types: praiseworthy tears (Albukaal Mahmud) and blameworthy tears (Albuka al Madmoom).
- Praiseworthy tears are those shed for the sake of Allah's pleasure and are rewarded by Him.
- Allah SWT sated in surah Al Anfal verse 2:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۚ

*The 'true' believers are only those whose hearts tremble at the remembrance of Allah, whose faith increases when His revelations are recited to them, and who put their trust in their Lord.*

- When the pious predecessors hear the verses of the Quran they would cry. This is because the quran had an impact on their hearts
- The Prophet emphasizes the importance of actions in addition to having a pure heart, stating that he looks at the hearts and actions of individuals, not their physical appearance or wealth.
- Crying is not gender-specific, but related to the heart's condition
- Crying is a sign of emotional expression, not femininity or masculinity
- The Prophet Muhammad showed his emotions openly, shedding tears in front of people, such as when his uncle Hamza was killed.
- The prophet SAW used to often cry while making dua for his Ummah.



- Generally, it is better to cry in solitude, as the Prophet Muhammad was known to smile in public and cry in private. However, some cases may arise where a person cannot control their tears.
- Blameworthy tears are shed for things that are displeasing to Allah, such as sins.
  - Examples of blameworthy crying include crying over a failed business deal when the person is already wealthy and crying due to a blameworthy type of love, like the love of laila and majnun.

## Author of the Book

- Abdullah ibn Muhammad ibn Ubaid ibn Sufyan Ibn Abid Dunya, Abu Bakar, Baghdadi.
- He is mainly known as Ibn Abid Dunya
- He became a tutor for several of the Abbasid princes.
- Some of the princes tutored by Ibn Abid Dunya, such as Al Mu'tadid and Al Muqtafi, later became caliphs of the Banil Abbas.
- Ibn Abid Dunya authored over 200 books, with 100 dedicated to the topic of softening the heart.
- He emphasized the importance of having a soft heart, particularly during the "golden age" of the Islamic civilization, when wealth and luxuries entered the Muslim lands
- Many individuals during this time started focusing solely on material wealth and worldly pleasures, neglecting the spiritual aspects of their religion and resulting in hardened hearts.
- To combat this, the scholar Ibn Abid Dunya dedicated much of his time to writing books about softening the heart and improving spiritual well-being, benefiting people for over 1200 years.
- Ibn Abid Dunya was a contemporary of renowned scholars Imam Bukhari and Imam Muslims, and is greatly respected for his teachings and contributions.
- Anecdotes and stories about him are many. One of which highlights his impact as a teacher for the princes of the caliphate, offering insights into his character and dedication to spiritual and religious values.

- When Muqtafi entered the chamber of Al Muafiq (the leader at the time and his father), he noticed that he had his notebooks in his hand. When Muafiq asked him why he had his notebook with him, he informed him of the passing of his son. Shocked to hear that, Muqtafi found comfort in books and teachers after his son passed away.
- Al Muafiq interrogated his son, questioning how he could feel at ease with the loss of his son while holding onto books and teachers.
- Muqtafi explained that his teacher was the first to break his heart and open him up to the remembrance of God.
- Muqtafi's father was astonished and wanted to meet his teacher, Ibn Abid Dunya, a rhetorician known for his eloquence and ability to manipulate emotions with his words.
- Ibn Abid Dunya spoke to Al Muafiq, giving him advice and counsel, which led to tears and a close relationship between them.
- This led to Ibn Abid Dunya becoming the teacher and tutor for many of the caliphs of the Banil Abbas. He was very eloquent, with such power over language that he could make the gathering cry or laugh in a moment.

## Comparison of Books

- There are two books with the same title within the Islamic tradition, one by Ibn Abid Dunya and the other by Ibn Udama al Maqdisi.
- Ibn Abid Dunya's book focuses on shedding tears as mentioned in the tradition, presenting a universal methodology shared by the people of the past when it came to crying.
- He specifically focuses on stories of what caused the righteous people to cry, providing comprehensive detail and examples.
- In contrast, Ibn Udama al Maqdisi's book is less comprehensive and focuses more on stories of the Salaf al Sadihin, with anecdotal accounts of individuals from the past who shed tears for various reasons.
- Ibn Abid Dunya's book is more detailed and comprehensive, offering a methodology of shedding tears, reasons for shedding tears, and examples of individuals from the past who shed tears.



## Virtue of Crying

- The prophet SAW said:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ مِنْ قَطْرَتَيْنِ وَأَثَرَيْنِ قَطْرَةٌ مِنْ دُمُوعٍ فِي خَشْيَةِ اللَّهِ وَقَطْرَةٌ دَمٍ تُهْرَاقُ فِي سَبِيلِ اللَّهِ . وَأَمَّا الْأَثَرَانِ فَأَثَرٌ فِي سَبِيلِ اللَّهِ وَأَثَرٌ فِي فَرِيضَةٍ مِنْ فَرَائِضِ اللَّهِ

*That the Prophet (ﷺ) said: "There is nothing more beloved to Allah than two drops and two traces: A teardrop shed out of fear of Allah, and a drop of blood shed in Allah's cause. As for the two traces: A trace resulting in Allah's cause, and a trace resulting from one of the duties that Allah made obligatory." Jami` at-Tirmidhi 1669*

- Crying has significant merit in the Islamic faith, as it is a sign of a heart that is alive and soft.