

ذم
قَسْوَةِ الْقَلْبِ



A Treatise In Condemnation Of
**THE HARDNESS
OF THE HEART**

Al-Hāfiẓ Ibn Rajab al-Ḥanbalī (d. 795H)

A TREATISE IN CONDEMNATION OF

THE HARDNESS OF THE HEART

Al-Ḥāfiẓ Ibn Rajab al-Ḥanbalī (d. 795H)

Translated by
Hassan Hussein Abdi

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First Edition: 1437H/May 2016CE

Translation: Hassan Hussein Abdi
Reviewed and Edited: Hikmah Publications
Hikmah Publications
ISBN: 978-1-4951-9678-2

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Table of Contents

Transliteration Table	4
Introduction	5
Biography of Ibn Rajab	7
The Heart is the King of the Organs and Limbs	17
The Meaning of Hardness of the Heart	18
Dispraise of the Hard Heart Ibn Rajab	23
Things That Lead to Hardness of the Heart	34
The Cures for Hardness of the Heart	39
A Poem About This World	51
The Arabic Text	57
Appendix 1: Hardness of the Heart is a Major Sin	69
Appendix 2: Hardness Stems from Four Things	72
Appendix 3: How to Escape Hardness of the Heart	80
Glossary	82
Our Call	91



Transliteration Table

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	َ	a	ِ	i	ُ	u
Long	َ	ā	ِ	ī	ُ	ū

Diphthongs	اُوْ	aw	اَيْ	ay
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عَزَّوَجَلَّ	The Mighty and Majestic.
سُبْحَانَهُ وَتَعَالَى	The Sublime and Exalted.
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ	May Allāh make good mention of His Prophet in the highest company and grant him safety in this life and the next.
رَضِيَ اللّٰهُ عَنْهُ	May Allāh be pleased with him.
رَحِمَهُ اللّٰهُ	May Allāh show mercy to him.
عَلَيْهِ السَّلَام	Peace be upon him.

Introduction



In the Name of Allāh, The Most Merciful, The Beneficent

Indeed all praise is due to Allāh. We praise Him, seek His aid, ask for His forgiveness and repent to Him. We seek refuge with Allāh from the evil of our own souls and from the evil of our wicked actions. Whomsoever Allāh guides, then none can misguide; and whomsoever Allāh misguides, then none can guide.

I testify that none has the right to be worshipped except Allāh, alone without any partner; and I testify that Muḥammad is His slave and Messenger. May abundant peace and blessings be upon him, his family and all of his companions.

We are happy to present to the reader the translation of this classical treatise that was written by Imām Ibn Rajab al-Ḥanbalī.

A few important notes pertaining to the translation:

1. The Arabic text relied upon was the one printed in the *Majmū' Risā'il al-Ḥāfiẓ Ibn Rajab al-Ḥanbalī* (1/259-270).
2. The references for the *aḥādīth* were taken from the *Majmū' Risā'il*.
3. The rulings for the *aḥādīth* were taken from the works of the Muḥaddith of this era, Nāṣir al-Dīn al-Albānī, unless otherwise stated.
4. All footnotes have been added by the translator.
5. Three appendices have been added to provide the reader with supplementary information about this subject.

The importance of this topic is highlighted by the supplication of the Prophet (ﷺ) where he sought refuge with Allāh from the hardness of the heart. He (ﷺ) said:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَالْجُبْنِ، وَالْبُخْلِ، وَالْهَرَمِ، وَالْقَسْوَةِ، وَالْعَقْلَةِ،
وَالْعَيْلَةِ، وَالذِّلَّةِ، وَالْمَسْكَنَةِ، وَأَعُوذُ بِكَ مِنَ الْفَقْرِ، وَالْكَفْرِ، وَالشِّرْكِ وَالْفُسُوقِ،
وَالسَّقَاكِ، وَالنِّفَاقِ، وَالسُّمْعَةِ، وَالزِّيَاءِ، وَأَعُوذُ بِكَ مِنَ الصَّمَمِ، وَالْبَكَمِ، وَالْجُنُونِ،
وَالْجَذَامِ، وَالْبَرَصِ، وَسَيِّئِ الْأَسْقَامِ

“O Allāh, I seek refuge with You from feebleness, laziness, stinginess, cowardice, senility, hardness [of the heart], heedlessness, destitution, humiliation and privation. And I seek refuge with You from poverty, disbelief, Shirk, disobedience, opposition to the truth, hypocrisy, seeking fame and showing off. And I seek refuge with You from deafness, dumbness, insanity, leukoderma, leprosy, and all chronic diseases.”¹

Al-‘Allāmah al-Shawkānī explained *al-Qaswah* here to mean hardness of the heart to the extent that it does not accept admonition, fear punishment or show mercy to those deserving of it.²

¹ [Ṣaḥīḥ]: *Irwā al-Ghalīl* Shaykh Albānī (3/357).

² *Tuhfah al-Dhākirīn* (p. 358).

Biography of al-Ḥāfiẓ Ibn Rajab

His Name, Lineage and *Kunyah* [Agnomen]:

He is the Imām, al-Ḥāfiẓ, al-‘Allāmah, Zayn al-Dīn, Abū al- Faraj, ‘Abd al-Raḥmān b. Aḥmad b. ‘Abd al-Raḥmān b. al-Ḥasan b. Muḥammad b. Abū al-Barakāt Mas‘ūd al-Baghdādī al-Dimashqī al-Ḥanbalī, well known as al-Ḥāfiẓ Ibn Rajab al-Ḥanbalī.

Rajab was the nickname of his grandfather, ‘Abd al-Raḥmān; he was given this title because he was born in the month of Rajab. This then became the nickname of his children. Thus, his son was known as Aḥmad b. Rajab, and that is why his grandson was also known as ‘Abd al-Raḥmān b. Rajab.

His Birth, Upbringing and Education

He was born in Baghdad in the year 736H.

He was raised and nurtured in a family renowned for knowledge and righteousness.

The historians described his grandfather as:

“The Shaykh, the Imām, the scholar of *ḥadīth*.”

Ibn Rajab, himself, mentioned in his *Ṭabaqāt* that his grandfather had a circle of knowledge in Baghdad where *ḥadīth* were read to him; he mentioned that he used to attend it during his childhood.

His father was the Shaykh, al-Imām, the scholar of *ḥadīth*, Shihāb al-Dīn, Abu al-‘Abbās. He was known for his journeys in pursuit of knowledge, his memorization of *ḥadīth* and participating in teaching and gatherings for *ḥadīth* reading.

So it is not surprising for us to see Ibn Rajab, the father, travel with his son to Damascus in the year 744H and attend the circles of knowledge along with him and attain academic accreditations [*Ijāzah*] from the senior scholars of that region.

No doubt, this has a profound effect in encouraging the youth at a period of adolescence to be diligent and persistent in his quest for knowledge and the acquisition and study of *ḥadīth*.

Ibn Ḥajr stated concerning his father:

“He was born in Baghdad and he grew up there. He learned the Qur’ān with the different modes of recitation and heard [the Prophetic narrations] from the Mashāyikh [scholars] of Baghdad.

He travelled with his children to Damascus and there he taught them and also in al-Quds; and he used to hold a gathering in Damascus for the reading of *aḥādīth*. He was a person of good, religiosity and chastity...”¹

His Character and Qualities:

Ibn Nāṣir al-Dīn said about him:

“One of the abstentious Imāms and righteous scholars.”²

Ibn Fahd said:

¹ *Inbā al-Ghamr* (1/42).

² *Al-Radd al-Wāfir* (p. 106).

“He—may Allāh have mercy upon him—was an Imām, pious and abstentious. The hearts inclined towards him with love and all segments [of society] united in their recognition of him.”¹

Al-Ḥāfiẓ Ibn Ḥajr said:

“He was a person of worship and night prayer.”²

Ibn Ḥijjī said:

“He did not socialize with anyone nor did anyone frequently visit him.”³

This is because he did not have any concern except with being preoccupied with knowledge.

Ibn al-‘Imād said:

“His sittings where he admonished the hearts were overwhelming and they were beneficial and blessed for all people.”⁴

His Pursuit of Knowledge

Al-Ḥāfiẓ Ibn Rajab traversed upon the path that his father mapped out for him, on occasions in his company and other times alone.

¹ *Laḥaẓ al-Alhāẓ* (p. 181).

² *Inbā al-Ghamr* (3/176).

³ *Inbā al-Ghamr* (3/176).

⁴ *Shadharāt al-Dhahab* (6/340).

He travelled and journeyed to Shām, Iraq, Egypt and Ḥijāz. He studied with numerous scholars and acquired Islamic accreditations, until his teachers became numerous and he acquired a brilliant list of teachers [*Shuyūkh*].

He received accreditation [*Ijāzah*] from:

- ‘Abd al-Mu’min b. ‘Abd al-Ḥaqq b. ‘Abdullāh al-Baghdādī al-Ḥanbalī (d. 739H)
- Qāsim b. Muḥammad al-Birzālī (d. 739H)
- Zaynab Bint Aḥmad b. ‘Abd al-Raḥīm al-Maqdisīyah (d. 740H)
- ‘Abd al-Raḥīm b. ‘Abdullāh al-Zurayrātī (d. 741H)
- Muḥammad b. Aḥmad b. Ḥassān al-Tillī (d. 741H)
- ‘Alī b. ‘Abd al-Ṣamad b. Aḥmad b. al-Baghdādī al-Ḥanbalī (d. 742H)
- Muḥammad b. Abū Bakr b. Ibrahīm b. ‘Abd al-Raḥmān b. al-Naqīb (d. 745H)

Ibn ‘Abd al-Hādī said:

“He was ardent in [his quest] to hear *ḥadīth* and travelling to seek it.”¹

In Damascus he heard from:

- ‘Alī b. Zayn al-Dīn (d. 750H)
- Yusuf b. ‘Abd al-Raḥmān b. Najm al-Ḥanbalī (d. 751H)
- Yusuf b. al-Nāṣiḥ al-Shīrāzī al-Dimashqī (d. 751H)
- Ibn Qayyim al-Jawzīyah (d. 751H)
- Aḥmad b. ‘Abd al-Hādī b. Yusuf al-Dimashqī (d. 754H)
- Yusuf b. ‘Abdullāh b. al-‘Afīf (d. 674H)

¹ *Shadharāt al-Dhahab* (8/43).

- Aḥmad b. ‘Abd al-Raḥmān al-Hariri al-Maqdisī (d. 758H)

In Egypt he heard from:

- Muḥammad b. Muḥammad b. Ibrahīm al-Maydūmī (d. 754H)
- Muḥammad b. Ismā‘īl b. ‘Abd al-‘Azīz al-Ayyūbī (d. 756H)
- ‘Abd al-‘Azīz b. Muḥammad b. Ibrahīm b. Jamā‘ah, the judge of Egypt (d. 767H)

In Bagdad he heard from:

- ‘Abdullāh b. ‘Abd al-Mu‘min b. al-Wajīh al-Wāsiṭī (d. 740H)
- Aḥmad b. Muḥammad b. Sulaimān al-Ḥanbalī (d. 747H)

In Makkah he heard from:

- ‘Uthmān b. Yusuf b. Abū al-Nuwayrī al-Mālikī (d. 756H)

In Madinah he heard from:

- ‘Afīf al-Dīn ‘Abdullāh b. Muḥammad al-Khazrajī (d. 760H)

In al-Quds he heard from:

- Al-Ḥāfiẓ al-‘Alā‘ī Khalīl b. Kaykaldī (d. 761H)

His Students:

Ibn Rajab (رحمته الله) dedicated himself to teaching and benefitting others. Many students of knowledge attended his gatherings, to the extent that Shihāb al-Dīn b. Ḥijjī said:

“The majority of our companions in Damascus from the Hanābilah were educated by him.”

Among the most prominent of scholars educated by Ibn Rajab were:

- Al-Imām, al-Usūlī, ‘Alī b. Muḥammad b. ‘Abbās, who was known as Ibn al-Liḥḥām (d. 820H)
- Al-Qāḍī Muḥammad b. ‘Alī al-Maqdisī al-Ḥanbalī, the Khaṭīb of Jāmi‘ al-Muẓaffar (d. 820H)
- The judge, Abū Bakr b. Ibrahīm b. Muḥammad b. Mufliḥ (d. 825H)
- Al-Imām, al-‘Allāmah, al-Qāḍī ‘Alī b. Muḥammad b. Abū Bakr b. Aḥmad al-Sulamī al-Ḥamawī (d. 828H)
- The Mufti of Egypt Aḥmad b. Naṣr Allāh b. Aḥmad al-Baghdādī al-Miṣrī (d. 844H)
- ‘Abd al-Raḥmān b. Muḥammad al-Zarkashī (d. 846H)
- Aḥmad b. ‘Alī b. Muḥammad al-Anṣārī al-Ḥanbalī, well known as Ibn Shaḥḥām (d. 864H)

His Works

Ibn Rajab was an Imām who was proficient in a number of different Islamic disciplines, and one who authored books in a range of subjects.

In ‘Ulūm al-Qur’ān [sciences of the Qur’ān] he authored:

- *Irāb al-Basmalah*
- *Irāb Umm al-Kitāb*
- *Tafsīr Surah al-Fātiḥah*
- *Tafsīr Surah al-Ikhlāṣ*

In 'Ulūm al-Ḥadīth [subjects pertaining to ḥadīth]:

- *Fath al-Bārī Bi Sharḥ Ṣaḥīḥ al-Bukhārī*; he reached the book of Janā'iz but did not complete it
- *Sharḥ Jāmi' al-Tirmidhī*
- *Sharḥ 'Ilal al-Tirmidhī*
- *Jāmi' al-'Ulūm Wa al-Ḥikam* in explanation of Forty Ḥadīth of Imām Nawawī
- Numerous explanations of various Prophetic narrations, which have been collected in the *Majmū' Risā'il* of Ibn Rajab

In the area of Fiqh and its sciences:

- *Al-Qawā'id al-Fiqhīyah*
- *Al-Īdāh Wa al-Bayān Fī Ṭalāq al-Ghaḍbān*
- *Al-Kashf Wa al-Bayān Fī Haqīqah al-Nudhūr Wa al-Aymān*

Biographical accounts and related subjects:

- *Al-Dhayl 'Ala' Ṭabaqāt al-Ḥanābilah*

Books compiled to soften the heart:

- *Laṭā'if al-Ma'ārif*
- *Ahwāl al-Qubūr*
- *Al-Khushū' Fī al-Ṣalah*

His Creed:

Ibn Rajab was Salafī in creed; he was an ardent supporter and defender of the way of the Salaf. This is exemplified in his writing such as 'The Virtue of the Knowledge of the Salaf over the Khalaf'. He said:

“The correct stance is that of the Salaf: to affirm the verses and aḥādīth that contain the attributes of Allāh as they have come without [metaphorical] interpretation, delving into how or resembling them to the creation. Nothing contrary to this is authentically transmitted from any of them.”¹

This is what one would expect from a scholar who studied matters of creed with the likes of Imām Ibn al-Qayyim:

“I adhered to his gatherings prior to his death for over a year and I heard from him his extensive *Nūniyah* poem concerning the Sunnah, some of his works and other than this.”²

His Madhhab [School of Jurisprudence]:

Ibn Rajab adopted the school of jurisprudence of Imām Aḥmad b. Ḥanbal (رحمته الله).

However, he did not endorse immutable allegiance to any opinion if it contradicted the Qur’ān and Sunnah, as he unequivocally stated in places in his books that priority is always given to the text.³

The Scholars’ Praise for Him:

Ibn Hījī said:

“He mastered this field and he became the most proficient of his era concerning the hidden defects [of *ḥadīth*] and the study

¹ *Faḍl ‘Ilm al-Salaf* (p. 33).

² *Al-Dhayl ‘Ala’ Ṭabaqāt al-Ḥanābilah* (2/448).

³ *Jāmi’ al-‘Ulūm Wa al-Ḥikam* (2/259).

of the paths of their transmission. He did not socialize with anyone nor did anyone frequently visit him...”¹

Ibn Nāṣir al-Dīn Makkī said:

“The Shaykh, the Imām, the ‘Allāmah, the ascetic, the blessed example, the Ḥāfiẓ, the precise and trustworthy, the expert, the admonisher of the Muslims...”²

Ibn Ḥajr said:

“He was an expert in the sciences of ḥadīth, as it pertains to knowing the names of the narrators, their conditions, the hidden defects, paths of transmission and being familiar with their explanations and meanings.”³

Ibn ‘Abd al-Hādī said:

“The Shaykh, the Imām, the exceptional individual, the example of the memorizers, the one who possessed varieties [of knowledge] and virtues...The jurist, the ascetic, the *Usūlī* [scholar of the principles of jurisprudence], the proficient, the scholar of ḥadīth, the beneficial [authority].”⁴

Ibn Mufliḥ said:

¹ *Inbā al-Ghamr* (3/176).

² *Al-Radd al-Wāfir* (p. 106).

³ *Inbā al-Ghamr* (3/176).

⁴ *Al-Jawhar* (p. 46-47).

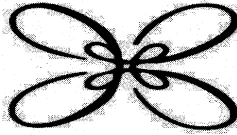
“The Shaykh, the ‘Allāmah, the Ḥāfiẓ, the ascetic. The Shaykh of the Ḥanābilah.”¹

Al-Suyūṭī said:

“The Imām, the Ḥāfiẓ, the scholar of *ḥadīth*, the jurist.”²

His Death:

Al-Ḥāfiẓ died in Damascus in the month of Rajab in 795H. He was buried in the Bāb al-Ṣagīr graveyard next to the grave of ‘Abd al-Wāḥid b. Muḥammad al-Shīrāzī, a well-known Ḥanbalī scholar.



¹ *Al-Maqsad al-Arshad* (2/81).

² *Ṭabaqāt al-Ḥuffāẓ* (p. 540).

The Heart is the King of the Body

The Prophet (ﷺ) said:

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

“There lies within the body a piece of flesh. If it is sound, the whole body is sound; and if it is corrupt, the whole body is corrupt. Indeed, this is the heart.”¹

Ibn Rajab commented upon this ḥadīth saying:

“For this reason, it is said that the heart is the king of the body parts, and the other limbs and body parts are its soldiers. So they are soldiers who are obedient to him, they are dispatched in his obedience, and they implement his commands. They do not oppose him in any of this.

If the king is upright, then his soldiers will be upright; and if he is corrupt, then his soldiers will similarly be corrupt.”²

¹ Collected by Bukharī (no. 52) and Muslim (no. 1599).

² *Jāmi‘ al-‘Ulūm* (1/210).

The Meaning of Qaswah [Hardness] of the Heart

The word *Qaswah* comes from *Qasā/Yaqsū*, which in the Arabic language means to be hard in every sense. It is said a stone is *Qās*, meaning solid; and the earth is *Qāsīyah*, meaning it does not produce any vegetation.¹

Ibn Manẓūr (رحمهُ اللهُ) said:

“Hardness of the heart is the loss of softness, mercy and humility from it.”

Al-Qurṭubī (رحمهُ اللهُ) said:

“Al-Qaswah is hardness, sternness and dryness.

Therefore, this is a word indicating the absence of penitence and [lack of] submissiveness to the *Āyāt* of Allāh.”²

Al-Mubārakfūrī (رحمهُ اللهُ) defined ‘hardness of the heart’ to mean:

“A dislike to hear the truth and a desire to [excessively] socialize with the creation; and a deficiency in the fear of Allāh, the absence of humility and weeping, and frequent heedlessness of the everlasting abode [i.e. the Hereafter].”³

¹ *Lisān al-‘Arab* (15/181).

² *Tafsīr al-Qurṭubī* (1/204).

³ *Tuhfah al-Aḥwadhī* (12/442).

Ibn al-Qayyim (رَحْمَةُ اللَّهِ) discusses the meaning of *Qaswah* (hardness) when highlighting the difference between it and patience:

“As for *al-Qaswah*, then it is a dryness in the heart that prevents it from being affected and it is a harshness that prevents it from being moved by calamities. So it is not affected due to its hardness and harshness, and this is not an outcome of its patience and forbearance.

The fact of the matter is that there are three types of hearts:

1. The harsh, hard heart, which is like the dry, hard hand.
2. The extremely soft, delicate heart.

The first is not influenced by good like a stone and the second is like water; both of them are deficient. The soundest heart is:

3. The soft, pure, strong, heart.

It is able to recognize truth from falsehood due to its purity, accept and prefer it due to its softness, and preserve it and wage war against its enemy due to its strength. There comes in the narration: ‘The hearts are Allāh’s vessels in the earth. The most beloved of hearts to him are the softest, strongest and purest of them.’

This is a glassy heart, for verily glass combines all three of these qualities.

The most detested of hearts to Allāh is the hard heart. He, The Most High said:

﴿قَوْلٌ لِلنَّفْسِیَةِ قُلُوبُهُمْ مِّنْ ذِکْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ مُّبِینٍ﴾ (٢٢)

‘So woe to those whose hearts are hardened against remembrance of Allah! They are in plain error’ [Al-Zumar: 22]

And He said:

﴿ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارِ أَوْ أَشَدُّ قَسَوَةً﴾

‘Then, after that, your hearts were hardened and became as stones or even worse in hardness.’ [Al-Baqarah: 74]

And He said:

﴿لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ﴾

‘That He (Allah) may make what is thrown in by Shayṭān (Satan) a trial for those in whose hearts is a disease and whose hearts are hardened.’ [Al-Hajj: 53]

He mentioned the two hearts that have deviated from uprightness, one due to its sickness and the other due to its hardness.

And He made what is thrown by the Shayṭān a trial for the possessors of both these hearts and a mercy to those who possess the third heart, which is the pure heart that can differentiate between what is presented by the angel, due to its purity. It accepts the truth due to its softness and humbleness, and it wars against the people of falsehood due to its strength and power.

Allāh said after this:

﴿وَلْيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ
فَتُخَيِّتَ لَهُمْ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادٍ لِلَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ ٥٤ ﴿

‘And that those who have been given knowledge may know that it (this Quran) is the truth from your Lord, and that they may believe therein, and their hearts may submit to it with humility. And verily, Allah is the Guide of those who believe, to the Straight Path.’ [Al-Hajj: 54]¹

¹ *Kitāb al-Rūḥ* (2/676-678).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Imām, al-‘Allāmah, al-Ḥāfiẓ, Zayn al-Dīn b. al-Shaykh Abū ‘Abbās Aḥmad b. Rajab—may Allāh extend his existence and bring benefit through him—said:

All praise belongs to Allāh.

A treatise in condemnation of the hardness of the heart, mention of its causes and how this can be removed.

As for hardness of the heart, then Allāh, The Most High said:

﴿ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارِ أَوْ أَشَدُّ قَسَوَةً﴾

“Then, after that, your hearts were hardened and became as stones or even worse in hardness.”¹ [Al-Baqarah: 74]

¹ Al-Ḥāfiẓ Ibn Kathīr (رحمه الله) stated:

“Allāh, The Most High, said, censuring the Children of Isrā’īl and scolding them for what they witnessed of the signs of Allāh, The Most High, and Him bringing the dead to life:

﴿ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ﴾

“Then, after that, your hearts were hardened and became as stones or even worse in hardness.” [Al-Baqarah: 74]

Then after all of this “their hearts became as stones,” which never become soft. For this reason, Allāh prohibited the believers from imitating them:

Then He explains the reasons why these hearts are harder [than stones], with His Saying:

﴿وَأِنَّ مِنَ الْجَارَةِ لَمَا يَنْفَجِرُ مِنْهُ الْآنَهَرُ وَإِنَّ مِنْهَا لَمَا يَشْقُقُ فَيَخْرُجُ
مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ﴾

“And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allah.” [Al-Baqarah: 74]

And Allāh, The Most High said:

﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا
كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ﴾

‘Has not the time come for the hearts of those who believe (in the Oneness of Allah – Islamic Monotheism) to be affected by Allah’s Reminder (this Quran), and that which has been revealed of the truth.’ [Al-Hadid: 16]

Al-‘Awfi mentioned in his *Tafsīr* that Ibn Abbas said: ‘With the passing of time, the hearts of the Children of Isrā’īl became hard and were unlikely to benefit from any admonition, after the signs and miracles that they witnessed. In terms of their hardness, then they are like stones, for which there is no remedy to soften them, or even harder than stones.’” *‘Umdah al-Tafsīr* (1/127)

﴿ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ﴾

“Has not the time come for the hearts of those who believe (in the Oneness of Allah – Islamic Monotheism) to be affected by Allah's Reminder (this Quran), and that which has been revealed of the truth. And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened.” [Al-Ḥadīd: 16]¹

¹ Al-Ḥāfiẓ Ibn Kathīr (رَحِمَهُ اللَّهُ) stated:

“Allāh, The Most High, is saying has the time not come for the believers to have humility and submission in their hearts due to the remembrance of Allāh, meaning they become soft as a result of remembrance, admonition and listening to the Qur’ān. Thus, they comprehend it and submit to it, and they hear and obey...

﴿ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ﴾

‘And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened.’ [Al-Ḥadīd: 16]

Allāh forbade the believers from imitating the Jews and the Christians, who were given the Scriptures before them. As time went on, they altered the Book of Allāh, which was in their hands, and they sold it for a meager price. They threw the Book behind their backs and adopted varying opinions and invented statements. They blind-followed men in the religion of Allāh and they took their rabbis and monks as lords beside Allah. So as a result their hearts became hard and they would not accept any admonition, nor would their hearts become soft due to the promise and threat [of Allāh].

He, The Most High said:

﴿قَوْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِّن ذِكْرِ اللَّهِ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٢﴾﴾

﴿وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿١٦﴾﴾

‘And many of them were Fāsiqūn (rebellious, disobedient to Allāh).’

They were disobedient in their actions; their hearts were corrupt and their actions were null and void.

His Saying:

﴿اعْلَمُوا أَنَّهُ اللَّهُ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾﴾

‘Know that Allah gives life to the earth after its death! Indeed, We have made clear the Āyāt (proofs and verses) to you, if you but understand.’

In this verse is an attestation that He, The Most High, softens the hearts after they were once hard, that He guides those confused after they were once astray, and that He alleviates difficulties after they were severe. So just as He gives life to the dead and barren earth by sending heavy, abundant rainfall, then likewise He also guides the hardened hearts with Quranic proofs and evidences. He places in the hearts light after they were locked and in a state where nothing could reach them. Exalted is He Who guides whom He wills after they were astray, and Who misguides those whom He wills after they were upright. Verily, He does as He wills, and He is The All-Wise, The Most Just in all of His actions; The Most Subtle, The Well-Acquainted, The Most Great, The Most High.” *‘Umdah al-Tafsīr* (3/456)

“So, woe to those whose hearts are hardened against remembrance of Allah! They are in plain error!” [Al-Zumar: 22]

So He described the people of the Book as having hard [hearts] and He prohibited us from imitating them.¹

¹ Ibn Rajab has some beautiful words explaining these verses in more detail in his classical work ‘The Excellence of Knowledge of the Salaf Over Knowledge of the Khalaf (p. 99-103),’ he said:

“Reflect upon how Allāh censured the people of the Book on account of the hardness of their hearts after they were given the Book and they witnessed signs, like the bringing to life the dead man after being struck with part of the cow.

Then we were prohibited from imitating them, as it was said to us:

﴿ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ﴾

‘Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah’s Reminder (this Quran), and that which has been revealed of the truth, lest they become as those who received the Scripture and the term was prolonged for them and so their hearts were hardened? And many of them were Fāsiqūn (rebellious, disobedient to Allah).’ [Al-Ḥadīd: 16]

He, The Exalted, clarified in another place the reason for the hardness of their hearts, saying:

﴿ فِيمَا نَقُضُهُمْ بِمِثْقَلِهِمْ لَعْنُهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً ﴾

‘So because of their breach of their covenant, We cursed them, and made their hearts grow hard.’ [Al-Mā'idah: 13]

He informed that the hardness of their hearts resulted as a punishment for them breaking their covenant with Allāh; this is referring to their opposition to His commands and the perpetration of His prohibitions, after their agreement to Allah's contracts and covenants.

Then He said:

﴿يُخَوِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ﴾

‘They change the words from their right places and have abandoned a good part of the Message that was sent to them.’ [Al-Mā'idah: 13]

He mentioned that the hardness of their hearts begot two blameworthy traits:

1. Distorting the words from their correct meaning.
2. Them abandoning a portion of what they were reminded with. The meaning of this is that they left and abandoned a portion of the wisdom and good admonition, which they were admonished with. They abandoned it, abstained from acting upon it and deserted it.

These two characteristics are present in those who have been corrupted from our scholars, due to them resembling the people of the Book.

One of them: The distortion of words from their correct meaning. Verily, the one who acquires knowledge for other than action, then certainly his heart becomes hard. Thus, he does not act upon his knowledge, but instead [is engrossed] in the distortion of words

from their correct meaning and twisting the words of the Book and Sunnah from their correct context and meaning. He craftily does this utilizing various ruses, such as explaining them with far-fetched metaphorical meanings and the like.

Other times, criticizing the wordings of the Sunan, because they were unable to criticize the wording of the Book. They censure those who adhere to the texts and apply them in accordance to their apparent meanings. They refer to them as ignorant and *Hashawī* [the rabble].

This is found among the people of Kalām [speculative theologians] who employ this theology in the fundamentals of the religion, the Jurists from the people of opinion and the Sūfis from the philosophers and people of Kalām.

The second of them: Abandoning a portion of the beneficial knowledge that they were reminded with. So their hearts fail to benefit from any admonition. Rather, they rebuke those who learn that which makes them cry and softens their heart, calling them storytellers...

They were led to this by their severe love of this world and [their love of] position. If only they practiced abstinence in this world, coveted the Hereafter and sincerely advised themselves and the servants of Allāh, then they would have adhered to what Allāh revealed to His Messenger and they would likewise compel the people to do this.

Consequently, most people would not depart from piety and that which is present in the texts of the Book and the Sunnah would suffice them; and those who departed from them would be the minority."

Some of the Salaf [illustrious scholars of the past] stated:

“There is no [heart] harder than a person of the Book when his heart becomes hard.”

There comes in al-Tirmidhī, in the *ḥadīth* narrated by Ibn ‘Umar (رضي الله عنه), that the Messenger of Allāh (صلى الله عليه وسلم) said:

لَا تَكْثُرُوا الْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللَّهِ قَسْوَةٌ لِلْقَلْبِ ، وَإِنْ
أُبْعِدَ النَّاسُ مِنَ اللَّهِ الْقَلْبُ الْقَاسِي

“Do not talk too much without remembering Allāh, for verily too much talking without the remembrance of Allāh hardens the heart. Truly, the person furthest from Allāh is the one with a hard heart.”¹

¹ [Ḍa‘īf]: Collected by al-Tirmidhī (no. 2411). Shaykh Albānī declared this ḥadīth to be Ḍa‘īf [weak] in al-Silsilah al-Ḍa‘īfah (2/321) due to the precision and reliability of the narrator, Ibrāhīm b. Abdullah, being unknown.

Some scholars allow the usage of certain weak ḥadīth in the promotion of virtuous actions and for softening the heart with various stipulations, such as the condition that it should not be severely weak and the basis of which must be established in the texts of the Qur’ān and authentic Sunnah. However, the correct stance is as Shaykh Albānī (رحمته الله) precisely stated (*al-Jāmi‘ al-Ṣagīr*, p. 50):

“That which I worship Allāh with and call the people to is that the weak ḥadīth is not to be acted upon at all, not for virtuous actions, recommended deeds or other than them. This is because the weak ḥadīth only conveys doubt and uncertainty, and I am unaware of any contention between the scholars over this. If this is the case, then

In the Musnad of al-Bazzār upon the authority of Anas (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

أَرْبَعَةٌ مِنَ الشَّقَاءِ : جُمُودُ الْعَيْنِ ، وَقَسَاوَةُ الْقَلْبِ ، وَطُولُ الْأَمَلِ ، وَالْحِرْضُ عَلَى الدُّنْيَا

“Four matters are [indicators] of misery: dryness of the eyes, hardness of the heart, unrealistic expectations and desiring the life of this world.”¹

how can it be stated that it is allowed to act upon weak ḥadīth when Allāh has censured conjecture in more than one verse in His Book. He, The Most High said:

﴿إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا﴾ (٢٨)

“They follow but conjecture. Verily, conjecture is no substitute for the truth.” [Al-Najm: 28]

And Shaykh Muqbil (رَحِمَهُ اللَّهُ) said:

“There is no need for weak ḥadīth. In the Book of Allāh and authentic Sunnah of the Messenger of Allāh is that which suffices and removes any need for weak narrations.” (*Al-Muqtarah*, p.155)

Ibn Rajab (رَحِمَهُ اللَّهُ) discussed this issue in his explanation of *‘Ilal al-Tirmidhī* in the chapter ‘The Permissibility of Narrating from Weak Narrators in Matters Pertaining to the Softening of the Heart and the Stipulations Regarding This,’ which alludes to his position on the matter.

¹ [Ḍa‘īf]: Collected by al-Bazzār in *Kashf al-Astār* (no. 3230). Shaykh Albānī declared this ḥadīth to be Ḍa‘īf [weak] in *Ḍa‘īf al-Tarḥīb Wa al-Tarḥīb* (no. 1952).

Ibn al-Jazwī mentioned it in [his collection] *al-Mawdū'āt* [Fabricated *Aḥādīth*] as being narrated by Abū Dāwūd al-Nakha'ī, the liar, from Ishāq b. 'Abdullah b. Abū Ṭalḥah from Anas.

Mālik b. Dinār said:

“A slave has never been punished with anything more severe than hardness of the heart.”

This narration was mentioned by 'Abdullah b. Aḥmad in [the book] *al-Zuhd*.¹

Crying for the sake of Allāh:

﴿وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنْ

الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾ (٨٣)

“And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad), you see their eyes overflowing with tears because of the truth they have recognized. They say: ‘Our Lord! We believe; so write us down among the witnesses.’” [Al-Mā'idah: 83]

Imām Ibn al-Qayyim said:

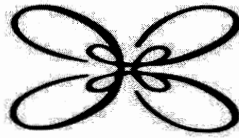
“When the eye becomes dry, unable to cry from the fear of Allāh, then know that this drought stems from hardness of the heart, and the most remote of hearts from Allāh is the hard heart.” *Badā'i al-Fawā'id* (p. 1200)

¹ *Al-Zuhd* (320).

Al-Ḥudhayfah al-Mar'ashī stated:

“No one has been afflicted with a calamity greater than hardness of his heart.”¹

This was narrated by Abū Nu‘aym [in *al-Ḥilyah*].



¹ *Al-Ḥilyah* (8/269).

Things That Lead to Hardness of the Heart

As for the things that lead to hardness of the heart, then they are numerous.

From them is:

1. Excessive talking without remembering Allāh, as mentioned in the previous *ḥadīth* of Ibn 'Umar (رَضِيَ اللَّهُ عَنْهُ).¹
2. Breaking one's covenant² with Allāh, The Most High. Allāh, The Most High said:

¹ Shaykh Ṣāliḥ al-Fawzān (Sharḥ Kitāb al-Kabā'ir, p. 109) said, explaining the *ḥadīth* narrated by Ibn 'Umar:

“This is clarifying another cause from the causes of the hardness of the heart, which is excessive speech in other than the remembrance of Allāh. As for much speech that comprises of the remembrance of Allāh, then the more the tongue utters the remembrance of Allāh the softer the heart becomes.

However, the more the tongue utters speech void of the remembrance of Allāh, then the harder the heart becomes. Many people waste their time with gossip, with speech that contains no benefit, and with laughter, play and heedlessness. Verily, this hardens the heart. For this reason, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ، فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ

‘Whoever believes in Allāh and the Last Day, then let him speak good or remain silent.’ Bukhari (no. 6018) and Muslim (47)

² Ibn Rajab said:

﴿فِيمَا نَقَضُوا مِيثَقَهُمْ لَعَنَهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً﴾

“So because of their breach of their covenant, We cursed them, and made their hearts grow hard.” [Al-Mā'idah: 13]

On one occasion, Ibn Aqil said during his admonition:

“O you who finds hardness in his heart, ensure that you have not broken a covenant because Allāh said:

﴿فِيمَا نَقَضُوا مِيثَقَهُمْ﴾

‘So because of their breach of their covenant...’ [Al-Mā'idah: 13]”

3. Excessive laughing.

There comes in al-Tirmidhī from al-Ḥasan who narrated from Abū Hurairah (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said:

وَلَا تَكْثُرُوا الضَّحْكَ فَإِنَّ كَثْرَةَ الضَّحْكِ تُمِيتُ الْقَلْبَ

“Do not laugh too much. Verily, too much laughing kills the heart.”¹

“This is referring to their opposition to His commands and the perpetration of His prohibitions, after their agreement to Allah’s contracts and covenants.” *The Excellence of Knowledge of the Salaf Over Knowledge of the Khalaf*

¹ [Ḥasan]: Collected by al-Tirmidhī (no. 2305) and others. Shaykh Albānī declared it Ḥasan [sound] due to supporting narrations in *al-Ṣaḥīḥah* (no. 930).

Al-Tirmidhī said:

“This saying was also narrated from al-Ḥasan.”

Ibn Mājah narrated by way of Abū Rajā al-Jazarī from Burd b. Sinān from Makhūl b. al-Asqa‘ from Abū Hurairah (رضي الله عنه) who said that the Messenger of Allāh (صلى الله عليه وسلم) said:

كَثْرَةُ الصُّحُكِ تُمِيتُ الْقَلْبَ

“Excessive laughing kills the heart.”¹

This [*ḥadīth*] is also transmitted by way of Ibrāhīm b. ‘Abdullah b. Ḥunayn from Abū Hurairah (رضي الله عنه) from the Prophet (صلى الله عليه وسلم).

4. Excessive eating, especially from doubtful or unlawful sources.

Bishr b. al-Ḥārith said:

“Two traits that harden the heart are excessive talking and excessive eating.”

This was mentioned by Abū Nu‘aym [in al-Ḥilyah].²

Al-Marrūdhī said in *Kitāb al-War‘* [The Book of Piety]:

“I said to Abū ‘Abdullah, referring to Aḥmad b. Ḥanbal, ‘Will the man find softness of the heart while he is full?’ He responded, ‘I do not believe so.’”

¹ [**Ṣaḥīḥ**] Collected by Ibn Mājah (no. 4217) and others. Shaykh Albānī declared it to be Ṣaḥīḥ [authentic] in *Ṣaḥīḥ Sunan Ibn Mājah* (no. 3400).

² *Al-Ḥilyah* (8/350).

5. Many sins. Allāh, The Most High said:

﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾﴾

“Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn.” [Al-Muṭafifin: 14]

In al-Tirmidhī and al-Musnad, it is narrated by Abū Hurairah (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said:

أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: إِنَّ الْمُؤْمِنَ إِذَا أَذْنَبَ ذَنْبًا كَانَتْ نُكْتَةً سَوْدَاءَ فِي قَلْبِهِ ، فَإِنْ تَابَ وَتَرَعَ وَاسْتَغْفَرَ صُقِلَ قَلْبُهُ ، فَإِنْ زَادَ زَادَتْ ، فَذَلِكَ الرَّأْيُ الَّذِي ذَكَرَهُ اللَّهُ عَزَّ وَجَلَّ ، فِي كِتَابِهِ : كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

“Indeed, when the believer sins a black spot appears on his heart. If he repents [from that sin], refrains and seeks forgiveness, then his heart is polished clean. However, if he increases in sin the blackness increases, until it covers his entire heart. This is the covering (*Rān*) that Allāh mentioned in His Book:

﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾﴾

‘Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn.’”¹

Al-Tirmidhī said: “This *ḥadīth* is *Ṣaḥīḥ* [authentic].

¹ [Ḥasan] Collected by Aḥmad (2/297), al-Tirmidhī (no. 3334) and others. Shaykh Albānī declared it to be Ḥasan [sound] in *Ṣaḥīḥ Sunan al-Tirmidhī* (no. 3334).

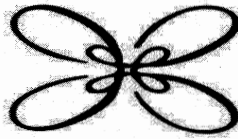
Some of the Salaf said:

“If the body is naked it becomes soft; similarly, the heart, if its sins are few its tears will gush forth.”

Concerning this, Ibn al-Mubārak (رحمته الله) said:

“I see sins to kill the heart; and habitually sinning results in humiliation.

And abandoning sins gives life to the hearts; and it is better for your soul that you disobey it.”



The Cures for Hardness of the Heart

As for the things that remedy hardness of the heart, then they also are numerous:

1. Much remembrance of Allāh, which requires participation of both the heart and tongue.¹

Al-Mu'ala b. Ziyād said:

“Verily, a man said to al-Ḥasan, ‘O Abū Saʿīd, I complain to you about the hardness of my heart.’ So he responded, ‘Bring it closer to [i.e. treat it with] the remembrance [of Allāh].”

Wahb b. al-Ward said:

“We reflected over this *ḥadīth* and we did not find anything that softens the hearts more and that encourages adherence to

¹ Ibn al-Qayyim (*al-Wābil Al-Ṣayyib*, p. 171) said:

“Verily, in the heart there is a hardness that cannot be melted except by the remembrance of Allāh, The Most High. So the servant should treat his heart with the remembrance of Allāh.

Ḥammād b. Zayd narrated from al-Mu'ala b. Ziyād that a man said to al-Ḥasan:

‘O Abū Saʿīd, I complain to you about the hardness of my heart.’ He replied: ‘Melt it with the remembrance [of Allāh].’

This is because the greater the heedlessness, which is present in the heart the greater the hardness. If he remembers Allāh, then this hardness melts like lead melts in the fire. Nothing melts the hardness of the hearts like the remembrance of Allāh.”

the truth than the recitation of the Qur'ān, for the one who contemplates upon it."

Yaḥyá b. Mu'adh and Ibrahīm al-Khawwāṣ said:

"The medicine of the heart is five things: recitation of the Qur'ān with contemplation, emptiness of the stomach, the night prayer, earnest supplication prior to daybreak and sitting with the righteous."

The fundamental [proof] for remedying hardness of the hearts through the remembrance of Allāh is His Saying:

﴿الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ
الْقُلُوبُ﴾

"Those who believe (in the Oneness of Allāh - Islamic Monotheism), and whose hearts find rest in the remembrance of Allāh, Verily, in the remembrance of Allah do hearts find rest." [Al-Ra'd: 28]

And His Saying, The Most High:

﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانٍ تَنْفَعُ مِنْهُ جُلُودُ الَّذِينَ
يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ﴾

"Allah has sent down the best statement, a Book (this Quran), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from

it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah.” [Al-Zumar: 23]¹

¹ Shaykh Ṣāliḥ al-Fawzān (*Sharḥ Kitāb al-Kabā'ir*, p. 103-104) commented on this verse, saying:

“As for those who do not fear their Lord, then they come across [verses of] the Qur’ān and it does not affect them. This is a proof that the Qur’ān softens the heart, as Allāh said:

﴿ثُمَّ تَلِينَ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ﴾

‘Then their skin and their heart soften to the remembrance of Allah.’ [Al-Zumar: 23]

So this proves that the recitation of the Qur’ān with contemplation and the presence of the heart softens the heart. This is similar to what is found in another verse:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾﴾

‘The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Quran) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone); Who perform Prayer and spend out of that We have provided them. It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).’ [Al-Anfāl: 2-4]

And His Saying, The Most High:

﴿ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ ﴾

“Has not the time come for the hearts of those who believe (in the Oneness of Allah – Islamic Monotheism) to be affected by Allah's Reminder (this Quran), and that which has been revealed of the truth.” [Al-Hadīd: 16]¹

The reason why Allāh described them as true believers is because when the verses of Allāh are recited to them, their hearts become soft upon hearing them and they are submissive to them. Thus, their limbs submit to the acts of obedience, hasten to perform the obligations and abandon the forbidden acts. This is the foundation for softening the hearts.”

¹ Shaykh Ṣāliḥ al-Fawzān (*Sharḥ Kitāb al-Kabā'ir*, p. 105) commented on this verse, saying:

“This is an admonishment from Allāh, the Mighty and Majestic, directed towards the believers, instructing them to not be diverted from the Qur’ān, as this will result in something of hardness [of the heart]. So He encouraged them with His Saying:

﴿ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ﴾

‘Has not the time come for the hearts of those who believe to be affected by Allah's Reminder (this Quran), and that which has been revealed of the truth? And let them not become as those who received the Scripture and the term was prolonged for them and so their hearts were hardened? And many of them were Fāsiqūn (rebellious, disobedient to Allah).’ [Al-Hadīd: 16]

There comes in the *ḥadīth* narrated by Abd al-‘Azīz b. Abū Rawwād, which is conveyed via a chain that is *Mursal*, that the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) said:

إِنَّ هَذِهِ الْقُلُوبَ تَصْدَأُ كَمَا يَصْدَأُ الْحَدِيدُ قِيلَ يَا رَسُولَ اللَّهِ ، فَمَا جَلَاؤُهَا ؟ قَالَ
تلاوة كتاب الله وكثرة ذكره

“Verily, the hearts become rusty just as iron becomes rusty.” It was said: “O Messenger of Allāh, what will banish this?” He (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) responded: “Recitation of the Book of Allāh and regular remembrance of Him.”¹

2. Benevolence to the orphans and poor.

This is referring to the Qur’ān.

﴿ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ﴾

‘And the term was prolonged for them and so their hearts were hardened.’

They were occupied with the life of this world and with enjoyments, children, food and wealth. So a long time passed and they paid no attention to the Book of Allāh; a long period passed over them. This resulted in their hearts becoming hard, when they turned away from the Taurāt and Injīl. So Allāh warned them [i.e. the believers] of falling into what they fell into, which is to forsake the Qur’ān, as their hearts will harden as the hearts of those before them hardened.”

¹ [Ḍa‘īf]: Collected by Ibn ‘Adī in *al-Kāmil* (1/259), Abū Nu‘aym in *al-Hilyah* (8/197) and others. Shaykh Albānī declared it weak in *al-Ḍa‘īfah* (no. 6096).

Ibn Abū Dunyá narrated that ‘Alī b. al-Ja‘d informed us, who said, that Ḥammād b. Salamah informed him, who narrated from Abū ‘Imrān al-Jawnī who narrated from Abū Hurairah that he said:

أَنَّ رَجُلًا شَكَاَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَسْوَةَ قَلْبِهِ ، فَقَالَ لَهُ : إِنْ أَحْبَبْتَ أَنْ يَلِينَ قَلْبُكَ ، فامسح رأس اليتيم وأطعم المساكين

“A man complained to the Messenger of Allāh (ﷺ) about the hardness (*Qaswah*) of his heart. So he (ﷺ) said:

‘If you love for your heart to become soft, then rub the head of the orphan and feed the poor.’”¹

¹ [Ḥasan]: Collected by Aḥmad (2/263). Shaykh Albānī declared it Ḥasan due to supporting narrations in *al-Ṣaḥīḥah* (no. 854).

Al-‘Allāmah ‘Alī b. Sultan Muḥammad al-Qārī explained this ḥadīth in his book *Mirqāt al-Mafātīḥ* (9/206):

“The *Qaswah* of his heart’ is referring to its hardness, sternness, lack of compassion, and the absence of mercy and affection.

‘Rub the head of the orphan.’ So that you can remember death and take advantage of your life, as hardness stems from heedlessness.

‘Feed the poor.’ In order for you to see the signs of Allāh’s blessings upon you, as He made you self-sufficient and made others require your assistance, so that your heart can soften and the hardness can leave.

Perhaps they have been singled out [i.e. the orphan and the poor] because showing mercy to the young and old is one of the ways to attain the Mercy of Allāh...”

Shaykh Ṣāliḥ al-Fawzān (*Sharḥ Kitāb al-Kabā’ir*, p. 106) said:

The chain of narration of this *ḥadīth* is sound.

It was also narrated by Ibn Mahdī from Ḥammād b. Salamah. Similarly, it was narrated by Mu'ammal who said that Ḥammād informed us who narrated from Abū 'Imrān who narrated from 'Abdullah b. al-Ṣāmit who narrated from Abū Dharr who narrated [the *ḥadīth*] from the Prophet (ﷺ).

It appears that it is not authentic by way of the narration that stems from Ḥammād.

It was also narrated by al-Jawzajānī who said that Muḥammad b. 'Abdullah al-Raqāshī informed us, who said that Ja'far informed us, who said that Abū 'Imrān al-Jawnī narrated this *ḥadīth* in *Mursal* form.

This is closer to the truth, as Ja'far is more precise in his narrations from Abū 'Imrān than Ḥammād b. Salamah.

“This is from the things that soften the heart, and this is refers to showing mercy towards the weak, needy and poor. Being compassionate to them, treating them with benevolence and sitting with them softens the heart.

On the other hand, deserting the poor and needy hardens the heart, whereas mixing with the poor and needy, looking at them and treating them with benevolence, all of this, softens the hearts and induces mercy.

So the reward is a consequence of one's actions, and that is why he (ﷺ) said: ‘Have mercy and you will be shown mercy.’”

Abū Naʿīm narrated by way of ‘Abd Al-Razzāq who narrated from Maʿmar who narrated from a companion of his that Abu Dardā wrote to Salmān:

ارْحَمِ الْيَتِيمَ ، وَأَدْنِهِ مِنْكَ ، وَأَطْعِمْهُ مِنْ طَعَامِكَ ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَأَتَاهُ رَجُلٌ يَشْتَكِي إِلَيْهِ قَسَاوَةَ قَلْبِهِ ، فَقَالَ : أَتُحِبُّ أَنْ يَلِينَ قَلْبُكَ . قَالَ : نَعَمْ . قَالَ : أَدْنِ الْيَتِيمَ مِنْكَ وَامْسُخْ رَأْسَهُ وَأَطْعِمْهُ مِنْ طَعَامِكَ فَإِنَّ ذَلِكَ يَلِينُ قَلْبُكَ وَتَقْدِرُ حَاجَتَكَ

“Have mercy upon the orphan, bring him close to you and feed him from your food. Verily, I heard the Prophet of Allah (ﷺ) say to a man who came to him, complaining of the hardness of his heart, ‘Do you love for your heart to be soft?’ He said, ‘Yes.’ So the Prophet (ﷺ) said, ‘Bring the orphan close to you, rub his head and feed him from your food, because this will surely soften your heart and you will be able to accomplish your needs.’”¹

Abū Naʿīm said that it was also narrated by Ibn Jābir and al-Muṭʿim b. al-Miqdām who narrated from Muḥammad b. Wāsiʿ that Abū Dardā wrote to Salmān, and the ḥadīth was the same.

Abū Ṭālib transmitted that a man came to Abū ‘Abdullah—referring to Aḥmad b. Ḥanbal—asking,

“How can my heart become soft?” He responded, “Enter the graveyard and rub the head of the orphan.”

3. To think about death often.

¹ *Al-Ṣaḥīḥah* (no. 854).

Ibn Abū Dunyá mentioned with his chain of narration by way of Maṣṣūr b. Abd al-Raḥmān who narrated from Ṣaḥīyah who said:

“A woman came to ‘Ā’ishah complaining of hardness of the heart. Therefore, ‘Ā’ishah said,

‘Think about death often, and your heart will become soft and you will be able to fulfill your needs.’

So she did this and as a result of this she sensed guidance in her heart. Thus, she came to ‘Ā’ishah to thank her.”

More than one of the *Salaf* [Righteous Predecessors], from them Sa’īd b. Jubayr and Rabī’ b. Abū Rāshid, used to say:

“If the remembrance of death departs from our heart for an hour, then verily our hearts will be corrupted.”

In the *Sunan* there is [the *ḥadīth*] from the Prophet (ﷺ):

أَكْثَرُوا ذِكْرَ هَازِمِ اللَّذَاتِ يَغْنِي الْمَوْتُ

“Often remember the destroyer of pleasures, meaning death,”¹

It was narrated in *Mursal* form from ‘Aṭā al-Khurasānī who said:

مر رسول الله صلى الله عليه وسلم بمجلس قد استعلاه الضحك فقال شوبوا مجلسكم
بذكر مكدر اللذات قالوا وما مكدر اللذات قال الموت

¹ [Ṣaḥīḥ]: Collected by Aḥmad (2/292), al-Tirmidhī (no. 2307), al-Nasā’ī (4/4) and Ibn Mājah (4258). Shaykh Albānī declared this ḥadīth to be Ṣaḥīḥ in *Ṣaḥīḥ Sunan al-Tirmidhī* (no. 2306).

“The Messenger of Allāh (ﷺ) passed by a gathering, which became loud with laughter, so he said, ‘Disturb your gathering by remembering the spoiler of pleasures.’ They asked, ‘What is the spoiler of pleasures, O Messenger of Allāh?’ He replied, ‘Death.’”¹

4. Visiting the graves and contemplating upon the state of its people and their final destination.

The statement of Aḥmad [b. Ḥanbal] was previously cited when the person asked him,

“What will soften my heart?” He said, “Enter the graveyard.”

It is authentically narrated in the Ṣaḥīḥ of Muslim upon the authority of Abū Hurairah (رضي الله عنه) that the Prophet (ﷺ) said:

زُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُ الْمَوْتَ

“Visit the graves, as verily they remind you of death.”²

Upon the authority of Buraidah (رضي الله عنه) that the Prophet (ﷺ) said:

قَدْ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ ، فَزُورُوهَا فَإِنَّهَا تُذَكِّرُ الْآخِرَةَ

¹ [Ḍa‘īf] Shaykh Albānī declared this *ḥadīth* to be weak in *Ḍa‘īf al-Jāmi‘* (no. 3409).

² Muslim (no. 976).

“I forbade you from visiting the graves, but visit them for indeed they remind you of the Hereafter.”

This *ḥadīth* has been narrated by Aḥmad and al-Tirmidhī, and the latter declared it *Ṣaḥīḥ* [authentic].¹

Anas (رضي الله عنه) narrated that the Prophet (صلى الله عليه وسلم) said:

نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ ، ثُمَّ بَدَأَ لِي أَنَّهَا تُرْقِي الْقُلُوبَ ، وَتُدْمِعُ الْعَيْنَ ، وَتُذَكِّرُ الْآخِرَةَ ،
فَزَوُّوْهَا وَلَا تَقُولُوا هُجْرًا

“I forbade you from visiting the graves, then later it became clear to me that it softens the heart, makes the eye shed tears and reminds of the Hereafter. Thus, visit them, and do not utter any false, unlawful speech.”²

Ibn Abū Dunyā mentioned that Muḥammad b. Ṣāliḥ al-Tammār said:

“Ṣafwān b. Sulaim used to visit al-Baqī³ and on his way he would pass me. One day, I followed him and said, ‘By Allāh, I will surely see what he does.’ [I found that] he covered his face and sat by one of the graves; he continued to cry until I felt compassion towards him. I assumed that the grave belonged to one of his family members. On another occasion,

¹ Collected by Aḥmad (5/356), Muslim (2/672) and al-Tirmidhī (no. 1054).

² [**Ṣaḥīḥ**]: Collected by Aḥmad (5/237). Shaykh Albānī declared it *Ṣaḥīḥ* in *Aḥkām al-Janā'iz* (p. 227) with a slightly different wording. It is mentioned in the *Risālah* checking of *al-Musnad* (21/140) that this *ḥadīth* is authentic due to supporting narrations and chains.

³ The graveyard in al-Madinah.

he passed by me, so I followed him. So he sat by another grave and behaved as he did before. I mentioned this to Muḥammad b. Al-Munkadir and I said, 'I assumed it was the grave of one of his family members.' Muḥammad replied, 'All of them are his family and his brothers. Rather, he is a man whose heart is moved by thinking of the dead, whenever any hardness affects it.' Then Muḥammad b. al-Munkadir used to pass by me and he would visit al-Baqī'. I greeted him one day [with the Salaams], saying, 'Did you not benefit from the story of Ṣafwān?' I think that he benefited from what I mentioned to him [about Ṣafwān].

He also mentioned [i.e. Ibn Abū Dunyá] that a righteous elderly woman from the tribe of 'Abd al-Qais would frequently visit the graves, and she was censured for this. So she responded:

"Verily, the hardened heart when it becomes hard will not be softened except by [the vision] of decomposed images. I come to the graves and it is as if I am looking at them while they have exited their piles [of earth]. It is as if I am looking at these dusty faces, altered bodies and soiled shrouds. What a picture, which does not delight their hearts! How tormenting is the loathing of the soul and how severe is the destruction of the bodies!"

Ziyād al-Numairī said:

"I never wanted to cry except that I was able." A man said to him, "How is this?" He replied, "If I wanted to do this [i.e. cry], then I would go to the graveyards and sit by some of the graves. Then I would think about the decayed remains that they have become and I recall the limited period we have, as a result any distractions would vanish."

I said, and Allāh is the giver of success:

Are you attempting to build something in an abode of ruin, and you live, yet you were not created to live [forever]?

The days have left you with no excuse, as surely they admonished you but you failed to take heed.

They call out announcing the [inevitable] departure at all times, and they declare that you are the one [being addressed and] intended.

They make you hear this but you paid no attention to this caller, as if you did not hear.

You know that this is a long journey [in front of you] and you are lax and negligent concerning the necessary provisions.

You sleep yet the days are seeking, racing after you, and they do not sleep, so how can you sleep?

The faults of this world are many, and you have been molded to love it.

Your life is wasted in play and amusement; if you had sound judgment you would have not fooled around.

There is nothing after death except Hell for the disobedient, or bliss [of Paradise] if you are obedient.

There should be no false hopes to return back to this world in order to perform righteous deeds, which you left behind.

The first I blame on this day is myself, for I have behaved similar to you.

O my soul immersed in disobedience; and after 40 [years of age] you have completed six [i.e. he has reached 46].

I hope that I live a long life so that I can see that the provisions for the journey have been attained.

O vigor of youth, you are in a blossoming disposition; it is as if time has elapsed and now you have become old.

You know this. So leave the path of ignorance and beware. This is a warning, as you possess knowledge but you do not act.

O you who amasses wealth, tell me will that which you have collected prevent death and destruction?

O you who desires for his command to be obeyed, so that he can hear that it has been executed by the one you instructed.

You greedily yearn for leadership and you care not whether you are oppressive to the people or fair.

Do you not know that when you acquired leadership you were surely slaughtered without a knife [i.e. a painful death]?

The delight of [hearing] you have attained leadership does not persist due to the sadness on the day you hear 'you have been dismissed'.

Do not delay; for verily time is like a sword if you do not utilize it, then surely you have squandered [the opportunity].

You see how the days rot the branches; and your joy, which you manifested [one day] will be buried.

Know that this life is only a dream; it is most pleasant if you are mindful.

How do you allow it to hinder you from what is eternal, and you are preoccupied with the temporary and its beauties?

It is this world; if it makes you happy one day, then it will sadden you far more than any elation you experienced in it.

It fools you like a mirage. You travel towards it and do not perceive that you have been duped.

Bear witness to how many loved ones have perished, as if you are immune from what you see.

You bury them and return happy due to the inheritance and wealth you acquired.

And you forget them while tomorrow you shall perish, as if you were not created and did not exist.

You speak concerning them saying, 'they were such and such'; yes, they existed [in the past] just like you shall be a thing of the past.

They are the topic of your conversation and tomorrow you shall be the topic of conversation of others, so perform good deeds as much as you are able.

A person is mentioned after death; thus [act] so that you are spoken of in a good light, if you are talked about.

Ask the days about the paternal and maternal uncle, and about your wealth. And you already know the answer.

Do you not see that their dwellings are vacant and you do not recognize what you once knew?

5. Contemplating about the lands of those destroyed by Allāh and taking lessons from the dwellings of the people of old.

Ibn Abū Dunyá narrated in his book *al-Tafakkur Wa al-Itibār* with his chain of narration from ‘Umar b. Salīm al-Bāhilī from Abū al-Walīd who said:

“If ‘Abdullah b. ‘Umar wanted to care for his heart, he would go to the ruins and stand at its door. He would then call out with a sad voice, ‘Where is your occupants?’ Then he would say to himself:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

‘Everything will perish save His Face [Al-Qaṣaṣ: 88]”

He also narrated in the book *al-Qubūr* with his chain of narration from Muḥammad b. Qudāmah who said:

“If al-Rabī’ b. Khuthaym sensed any hardness in his heart, then at night he would visit a home of a friend who had died, and he would call out: ‘O so and so, the son of so and so; O so and so, the son of so and so. I wish I knew what you have done and what is being done to you!’ Then he would cry until tears flowed from his eyes. This would be witnessed from him up until the same time.”

6. Eating that which is lawful.

Abū Nu‘aym and others narrated from Umar b. Ṣāliḥ al-Ṭarsūsī who said:

“I went along with Yahya al-Jalā, who was said to be from the *Abdāl*¹ (righteous), to Abū ‘Abdullah Aḥmad b. Ḥanbal. I posed a question to him—at his side were Būrān and Zuhayr al-Jamāl—saying, ‘O Abū ‘Abdullah—may Allāh have mercy upon you—what will cause the hearts to soften?’ He looked at his companions and made a sign to them with his eye, and lowered his head and then raised it, saying, ‘O my son, eating that which is lawful.’

I then went to Abū Naṣr Bishr b. al-Ḥārith and said, ‘O Abū Naṣr, what will cause the hearts to soften?’ He replied,

﴿أَلَا يَذْكُرُ اللَّهُ تَطْمِئِنُّ الْقُلُوبُ﴾

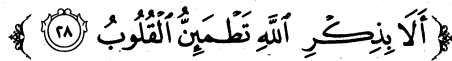
‘Verily, in the remembrance of Allah do the hearts find rest.’
[Al-Ra‘d 13:28]’

¹ The term *Abdāl* is not found in the Sunnah of the Prophet (ﷺ). On occasions, these terms are explained with false and erroneous meanings, which oppose the Qur’ān, Sunnah and consensus of this nation. For example, some Sūfīs falsely claim that there are forty *Abdāl* through whom they are given victory and sustenance.

However, if we find this word mentioned by a scholar of the Sunnah, then the intent was solely the linguistic sense of the word, which is referring to the heirs of the Prophets who corrected the people’s actions, mannerisms and beliefs. Refer to *Majmū‘ al-Fatāwá* (11/433–444)

I informed him that I had come from Aḥmad b. Ḥanbal. So Bishr said, ‘What did Abū ‘Abdullah say to you?’ I said, ‘Eating that which is lawful.’ He replied, ‘He mentioned to you the foundation [of softening the heart]; he mentioned to you the foundation.’

Then I went to ‘Abd al-Wahhāb al-Warrāq and said, ‘O Abū al-Ḥasan, what will cause the hearts to soften?’ He responded,



‘Verily, in the remembrance of Allah do the hearts find rest.’
[Al-Ra’d 13:28]’

I informed him that I had come from Abū ‘Abdullah, so ‘Abdul Wahhāb’s cheeks became red out of delight and he said, ‘What did Abū ‘Abdullah say?’ I said, ‘Eating that which is lawful.’ So he said, ‘He informed you of the essence [of softening the heart]; he informed you of the essence of this affair. This is the foundation and perfection of this foundation.’

Some of them said concerning this, ‘I conveyed [my response]; however, the most precise answer eluded you.’”

All Praise belongs to Allāh.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قال الإمام العلامة الحافظ زين الدين ابن الشيخ أبو العباس أحمد بن رجب -
نسح الله في مدته ونفع به :

الحبسة لله

رسالة في ذم قسوة القلب وذكر أسبابها وما تحول به .

أما ذم القسوة ، فقال تعالى : ﴿ تُمْ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ
أَوْ أَشَدَّ قَسْوَةً ﴾ ^(١) .

ثم بين وجه كونها أشد قسوة ، بقوله : ﴿ وَلِنْ مِنْ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ
الْأَنْهَارُ وَلِنْ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهَا الْمَاءُ وَلِنْ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ
اللَّهِ ﴾ ^(٢) .

وقال تعالى : ﴿ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنْ
الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلَ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ
قُلُوبُهُمْ ﴾ ^(٣) .

وقال تعالى : ﴿ قَوْلٌ لِلْقَائِمِينَ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ
مُبِينٍ ﴾ ^(٤) فوصف أهل الكتاب بالقسوة ، ونهانا عن التشبه بهم .

قال بعض السلف : لا يكون أشد قسوة من صاحب الكتاب إذا قسا .

وفي الترمذي ^(٥) ، من حديث ابن عمر قال : قال رسول الله ﷺ :
« لَا تَكْثُرُوا الْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ ، فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللَّهِ قَسْوَةٌ لِلْقَلْبِ ،
وَأَنْ أَبْعَدَ النَّاسَ مِنَ اللَّهِ الْقَلْبُ الْقَاسِي » ^(٦) .

(١) الحديد : ١٦ .

(٢) البقرة : ٧٤ .

(٣) الزمر : ٢٢ .

(٤) برقم (٢٤١١) من طريق إبراهيم بن عبد الله بن حاطب عن عبد الله بن دينار عن ابن عمر...
فذكره .

وفي «مسند الزوار»^(١)، عن أنس، عن النبي ﷺ قال: «أربعة من الشقاء: جمود العين، وقساوة القلب، وطول الأمل، والحرص على الدنيا».

وذكره ابن الجوزي في «الموضوعات»^(٢)، من طريق أبي داود النخعي الكذاب، عن إسحاق بن عبد الله بن أبي طلحة، عن أنس.

وقال مالك بن دينار: ما ضرب عبد بعقوبة أعظم من قسوة القلب. ذكره عبد الله بن أحمد في «الزهد»^(٣).

وقال تحفة المرعشي: ما أصيب أحد بمصيبة أعظم من قسوة قلبه. رواه أبو نعيم^(٤).

قال أبو عيسى: هذا حديث حسن غريب لا نعرفه إلا من حديث إبراهيم بن عبد الله بن حاطب. وفي «تحفة الأشراف» (٤٤٥/٥): غريب.

ونقل ابن كثير في «تفسيره» قول الترمذي (غريب).

قال الذهبي في «ميزان الاعتدال» (١٦٦/١) في ترجمة إبراهيم بن عبد الله بن حاطب: ومن غرائب حديثه عن عبد الله بن دينار عن ابن عمر مرفوعاً ثم ذكر هذا الحديث، ثم قال: قال الترمذي: حسن غريب.

(١) أخرجه الزوار كما في «كشف الأسرار» (٢٢٣٠) من طريق هاني بن المتوكل ثنا عبد الله بن سليمان وأبان عن أنس به. وقال الزوار: عبد الله بن سليمان حدث بأحاديث، لم يتابع عليه، وقال البيهقي في «المجموع» (٢٢٦/١٠) رواه الزوار وفيه هاني بن المتوكل وهو ضعيف. وقال الذهبي في «الميزان» (٢٩١/٤): هذا حديث منكرو.

ورواه ابن عدي في «الكامل» (٢٤٨/٣) من طريق سليمان بن عمرو بن وهب عن إسحاق ابن عبد الله بن أبي طلحة عن أنس.

وقال ابن عدي على هذا الحديث وغيره: وهذان الحديثان وضعهما سليمان بن عمرو على إسحاق بن عبد الله بن أبي طلحة.

وأخرجه أبو نعيم في «الحلية» (١٧٥/٦) من طريق حجاج بن منهال عن صالح المري عن يزيد الرقاشي عن أنس به.

وقال: تفرد برفعه متصلاً عن صالح حجاج.

(٢) «الموضوعات» (١٢٥/٣). (٣) «الزهد» (٣٢٠).

(٤) في «الحلية» (٢٦٩/٨).

{ق/ب}

وَأَمَّا سَبَابُ / الْقِسْوَةِ فَكَثِيرَةٌ :

منها : كَثْرَةُ الْكَلَامِ بِغَيْرِ ذِكْرِ اللَّهِ ؛ كَمَا فِي حَدِيثِ ابْنِ عُمَرَ السَّابِقِ .

ومنها : نَقْضُ الْعَهْدِ مَعَ اللَّهِ تَعَالَى - قَالَ تَعَالَى : ﴿ فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً ﴾ ^(١) .

قَالَ ابْنُ عَقِيلٍ يَوْمًا فِي وَعْظِهِ : يَا مَنْ يَجِدُ مِنْ قَلْبِهِ قِسْوَةً ، أَحْذَرُ أَنْ تَكُونَ نَقَضْتَ عَهْدًا ، فَإِنَّ اللَّهَ يَقُولُ : ﴿ فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ ﴾ الْآيَةُ ^(٢) .

ومنها : كَثْرَةُ الضَّحْكِ ؛ فَقَالَ التِّرْمِذِيُّ ^(٣) ، عَنْ الْحَسَنِ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ ﷺ قَالَ : « لَا تَكْثُرُوا الضَّحْكَ ، فَإِنَّ كَثْرَةَ الضَّحْكِ تُخَيِّمُ الْقَلْبَ » ، وَقَالَ : رَوَى عَنْ الْحَسَنِ قَوْلَهُ .

وخرَّجَ ابْنُ مَاجَه ^(٤) ، مِنْ طَرِيقِ أَبِي رَجَاءٍ الْجَزَرِيِّ ، عَنْ بَرْدِ بْنِ سَيَّانٍ ، عَنْ مَكْحُولٍ ، عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : « كَثْرَةُ الضَّحْكِ تُخَيِّمُ الْقَلْبَ » .

(١) الْمَلَكَةُ : ١٣ .

(٢) أَخْرَجَهُ التِّرْمِذِيُّ بِرَقْم [٢٣٠٥] ، وَأَحْمَدُ فِي «مُسْنَدِهِ» (٣١٠/٢) ، وَأَبُو بَكْرِ فِي «مُسْنَدِهِ» بِرَقْم [٦٢٤٠] ، وَالطَّبْرَانِيُّ فِي «الْأَوْسَطِ» بِرَقْم [٧٠٥٤] ، وَابَيْهَقِيُّ فِي «الشَّعْبِ» بِرَقْم [٩٥٤٣] ، [١١١٢٨] ، وَأَبُو نَعِيمٍ فِي «الْحَلِيَةِ» (٢٩٥/٦) كُلُّهُمْ مِنْ طَرِيقِ جَعْفَرِ بْنِ سُلَيْمَانَ عَنْ أَبِي طَارِقٍ عَنِ الْحَسَنِ بِهِ مَطْوَلًا .

قَالَ أَبُو حَسَنِ : هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ جَعْفَرِ بْنِ سُلَيْمَانَ ، وَالْحَسَنِ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ شَيْئًا ، هَكَذَا رَوَى عَنْ أَيُّوبَ وَيُونُسَ بْنِ عُبَيْدٍ وَعَلِيَّ بْنُ زَيْدٍ ، قَالُوا : لَمْ يَسْمَعْ الْحَسَنِ مِنْ أَبِي هُرَيْرَةَ ، وَرَوَى أَبُو حَبِيبَةَ النَّاجِي عَنْ الْحَسَنِ هَذَا الْحَدِيثَ قَوْلَهُ ، وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ .
وَقَالَ أَبُو نَعِيمٍ فِي «الْحَلِيَةِ» (٢٩٥/٦) : غَرِيبٌ مِنْ حَدِيثِ الْحَسَنِ ، تَفَرَّدَ بِهِ جَعْفَرُ عَنْ أَبِي طَارِقٍ .

وَقَالَ الْمِجْلَوْنِيُّ فِي «كَشَفِ الْخَفَاءِ» (٤٤/١) : رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ بِسَنَدٍ ضَعِيفٍ .

(٣) بِرَقْم (٤٢١٧) مِنْ طَرِيقِ مَكْحُولٍ عَنْ وَائِلَةَ بِهِ مَطْوَلًا .
وَذَكَرَ الدَّارَقُطْنِيُّ فِي «الْمَعَالِ» (٢٦٣/٧-٢٦٥) بِرَقْم [١٣٣٩] الْاِخْتِلَافَ فِي هَذَا الْحَدِيثِ ، ثُمَّ قَالَ : وَالْحَدِيثُ غَيْرُ ثَابِتٍ .

- ٢٦١ -

ومن طريق إبراهيم بن عبد الله بن حنين، عن أبي هريرة، عن النبي ﷺ (١).

ومنها: كثرة الأكل، ولا سيما إن كان من الشبهات أو الحرام؛ قال بشر ابن الحارث: خصلتان تُقسِيان القلب، كثرة الكلام وكثرة الأكل. ذكره أبو نُعيم (٢).

وذكر المروذي في كتاب الورع، قال: قلت لأبي عبد الله - يعني أحمد بن حنبل -: يجد الرجل من قلبه رقة وهو شيع؟ قال: ما أرى.

ومنها: كثرة الذنوب؛ قال تعالى: ﴿كَثَلًا بَنَ زَانٌ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾ (٣).

وفي «المسند»، والترمذي، عن أبي هريرة عن النبي ﷺ قال: «إن المؤمن إذا أذنب كانت نكته سوداء في قلبه، فإن تاب وتزع واستغفر صُقل قلبه، وإن زاد زادت حتى يعلو قلبه؛ فذلك الران الذي ذكر الله في كتابه: ﴿كَثَلًا بَنَ زَانٌ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾» (٤) وقال الترمذي: صحيح (٥).

[ق ١/٢] قال بعضُ السلف: /: البدن إذا عري رِقٌّ، وكذلك القلب إذا قلت خطاياها أسرعَ دمعته.

(١) أخرجه ابن ماجه (٤١٩٣).

(٢) «الحلية» (٣٥٠/٨).

(٣) المطففين: ١٤.

(٤) رواه أحمد (٢٩٧/٢)، والترمذي برقم [٣٣٣٤]، والنسائي في «الكبرى» (١١٠/٦)، وابن ماجه برقم [٤٢٤٤]، والطبري في «تفسيره» (١١٢/١)، (٩٨/٣٠)، الحاكم (٥٦٢/٢)، والبيهقي في «السنن الكبرى» (١٨٨/١٠)، وفي «الشعب» برقم [٧٢٠٣] من طرق عن ابن عجلان عن القمقاز بن حكيم عن أبي صالح عن أبي هريرة... فذكره.

قال الترمذي: حسن صحيح.

وقال الحاكم: صحيح على شرط مسلم ولم يخرجاه.

وفي هذا المعنى يقول ابن المبارك - رحمه الله - :

رأيتُ الذنوب تُحْمِتُ القلوب ويورثك الذُّلُ إدمانها
وتترك الذنوب حياة القلوب وعيِّرَ لنفسك عصيانها

وأما مزيلاتُ القسوة ، فمتعددة أيضًا :

فمنها : كثرةُ ذكرِ الله الذي يتواطأ عليه القلب واللسان ؛ قال المصنف بن زياد : إن رجلاً قال للحسن : يا أبا سعيد ، أشكرُ إليك قسوة قلبي ، قال : أدنه من الذكر .

وقال وهب بن الورد : نظرنا في هذا الحديث ، فلم نجد شيئاً أرق لهذه القلوب ولا أشد استجلاًلاً للحق من قراءة القرآن لمن تدبره .

وقال يحيى بن معاذ ، وإبراهيم الحواصس : دواءُ القلب خمسة أشياء : قراءة القرآن بالتفكير ، وخلَاءُ البطن ، وقيام الليل ، والتضرع عند السحر ، ومجالسة الصالحين .

والأصلُ في إزالة قسوة القلوب بالذكر قوله تعالى : ﴿ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴾ ^(١) .

وقوله تعالى : ﴿ اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابِيهِ تَضَعُهُمْ فَتَعْلَمُ جُلُودَ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ﴾ ^(٢) ، وقال تعالى : ﴿ أَلَمْ تَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ ﴾ ^(٣) .

(١) الرعد : ٢٨ .

(٢) الزمر : ٢٣ .

(٣) الحديد : ١٦ .

وفي حديث عبد العزيز بن أبي رواد مُرسلاً، عن النبي ﷺ: «إِنَّ هذه القلوب تصدأ كما يصدأ الحديد». قيل: فما جلاؤها يا رسول الله؟ قال: تلاوة كتاب الله وكثرة ذكره^(١).

ومنها: الإحسان إلى اليتامي والمساكين؛ روى ابن أبي الدنيا: ثنا علي بن الجعد، حدثني حنّاد بن سلمة، عن أبي عمران الجوني، عن أبي هريرة: «أَنْ [ب/٧٢] رجلاً شكّا إلى رسول الله ﷺ فسوّى قلبه، فقال: إِنْ أُحْبِبْتَ / أَنْ يَلِينَ قَلْبُكَ فامسح رأس اليتيم وأطعم المساكين». إسناده جيد^(٢).

وكذا رواه ابن مهدي عن حنّاد بن سلمة، ورواه جعفر بن مُسافر: ثنا مؤثّل، نا أحمد، عن أبي عمران، عن عبد الله بن الصامت، عن أبي ذر، عن النبي ﷺ. وهذا كآله غير محفوظ عن حنّاد.

(١) أخرجه ابن عدي في «الكامل» (٢٥٩/١)، (٢٨٢/٥)، وأبو نعيم في «الحلية» (١٩٧/٨)، والبيهقي في «الشمب» رقم [٢٠١٤]، والخطيب في «تاريخه» (٨٥/١١)، والقصاي في «مسند الشهاب» رقم [١١٧٩، ١١٧٨]، وابن الجوزي في «المعلل للتحفة» (٨٣٢/٢) من طريق عبد العزيز بن أبي رواد عن نافع عن ابن عمر مرفوعاً. قال ابن عدي عن الواسطي: ولم أر للمتقدمين فيه كلاً، وإنما ذكرته لأحاديث رواها من أكبر عن قوم ثقات.

وقتل الخطيب قول الدارقطني: الفسائي متروك بالكذب، ونقله كذلك ابن الجوزي في «المعلل»، والذهبي في «الميزان». وقال أبو نعيم: غريب من حديث نافع وعبد العزيز، تفرد به أبو هشام واسمه عبد الرحيم بن هارون الواسطي.

وقال ابن الجوزي: هذا حديث مشهور بعبد العزيز، معروف برواية عبد الرحيم بن هارون الفسائي عنه، وقد سرقه منه إبراهيم. فأما عبد العزيز، فقال ابن حبان: كان يحدث على التوهم والتهيان، فسقط الاحتجاج به، وأما عبد الرحيم، فقال الدارقطني: متروك الحديث. وأما إبراهيم بن عدي كان يحدث بالمتاخير. قال: وعندي أنه يسرق الحديث. وقال الذهبي في «الميزان» عن الواسطي: وله عن عبد العزيز بن أبي رواد عن نافع عن ابن عمر مرفوعاً إِنْ هذه القلوب رواه حفص بن غياث عن عبد العزيز قال: قال رسول الله ﷺ فذكره منقطعاً. وأخرجه أحمد (٢١٢/٢).

ورواه الجوزجاني: ثنا محمد بن عبد الله الرقاشي، ثنا جعفر، ثنا أبو عمران الجوني مُرسلاً^(١)، وهو أشبه، وجعفر أحفظ لحديث أبي عمران من حثاد بن سلمة.

وروى أبو نُعيم^(٢)، من طريق عبد الرزاق، عن معمر^(٣)، عن صاحب له: أن أبا الدرداء كتب إلى سلمان: «أرحم اليتيم وأدنه منك، وأطعمه من طعامك؛ فلأني سمعتُ رسول الله ﷺ، وأتاه رجلٌ يشتكي قساوة قلبه، فقال: أتحب أن يلين قلبك؟ فقال له: نعم. فقال: أدن اليتيم منك وامسح رأسه، وأطعمه من طعامك، فإن ذلك يلين قلبك وتقدر على حاجتك».

قال أبو نُعيم: ورواه ابن جابر والمطعم بن المقدم، عن محمّد بن واسع أن «أبا الدرداء كتب إلى سلمان مثله.

وتقل أبو طالب أن رجلاً سأل أبا عبد الله - يعني أحمد بن حنبل - فقال له: كيف يرقُّ قلبي؟ قال: ادخل المقبرة، وامسح رأس اليتيم.

ومنها: كثرة ذكر الموت؛ ذكر ابن أبي الدنيا بإسناده، عن منصور بن عبد الرحمن، عن صفية «أن امرأة أتت عائشة لتشكو إليها القسوة. فقالت: أكثري ذكر الموت، يرق قلبك وتقدرين على حاجتك. قالت: ففعلت، فأنست من قلبها رشداً، فجاءت تشكر لعائشة - رضي الله عنها».

وكان غير واحد من السلف، منهم سعيد بن جبيرة، وربيعة بن أبي راشد يقولون: لو فارق ذكر الموت قلوبنا ساعة لفسدت قلوبنا.

(١) في الأصل: «مرسل».

(٢) «الحلية» (٢١٤/١) بهذا الإسناد مطولاً وقال: رواه ابن جابر والمطعم بن المقدم عن محمد بن واسع أن أبا الدرداء كتب إلى سلمان مثله.

قلت: ورواية محمد بن واسع عند البيهقي في «الشعب» برقم [١٠٦٥٧]..

(٣) «الجامع» لمصر بن راشد (٩٧/١١ مع المصنف) برقم [٢٠٠٢٩].

[١٣٥] وفي / «الشن»^(١) عن النبي ﷺ : «أكثرُوا ذِكْرَ هَازِمِ اللَّذَاتِ» الموت .

وَرُوِيَ مُرْسَلًا عَنْ عطاء الخراساني قال : «مر رسولُ الله ﷺ بمجلسٍ قد استعلاه الضحك فقال : «ثُوبُوا مجلسكم بذكر مَكْدَرِ اللَّذَاتِ . قالوا : وما مَكْدَرُ اللَّذَاتِ يا رسول الله ؟ قال : الموت» .

ومنها : زيارةُ القبور بالتفكر في حال أهلها ومصيرهم ؛ وقد سبق قولُ أحمد الذي سأله ما يُرَقُّ قلبي ؟ قال : ادخل المقبرة .

وقد ثبت في «صحيح مسلم»^(٢) ، عن أبي هريرة ، عن النبي ﷺ قال : «زُورُوا القبور ، فإنَّها تُذكِّرُ الموت» .

وعن بُريدة ، أنَّ النبي ﷺ قال : «كنت نهيتكم عن زيارة القبور فزوروها» فإنَّها تذكر الآخرة» رواه أحمد^(٣) ، والترمذي وصححه .

وعن أنس ، أنَّ النبي ﷺ قال : «كنت قد نهيتكم عن زيارة القبور ، ثم قد بدا لي [أنها]»^(٤) تُرِقُّ القلب وتُدَمِّعُ العين وتذكر الآخرة ، فزوروها ولا تقولوا هُجْرًا» رواه الإمام أحمد^(٥) ، وابن أبي الدنيا .

وذكر ابنُ أبي الدنيا ، عن محمد بن صالح التمار قال : كان صفوانُ بن سليم يأتي البقيع في الأيام فيسري ، فاتبعته ذات يوم . وقلتُ : والله لأنظرنُ ما يصنع . قال : فقتع رأسه وجلس إلى قبر منها ، فلم يزل يبكي حتى رحمته . قال : فظننتُ أنه قبر بعض أهله . قال : فمر بي مرة أخرى ، فاتبعته [فقتعد]^(٦)

(١) أخرجه أحمد (٢٩٢/٢) ، والترمذي (٢٣٠٧) ، والشافعي (٤/٤) ، وابن ماجه (٢٢٥٨) .

(٢) برقم (٩٧٦) .

(٣) أخرجه أحمد (٣٥٩، ٣٥٦/٥) ، ومسلم (٦٧٢/٢) ، (١٥٨٥، ١٥٦٤/٣) ، والترمذي (١٨٦٩، ١٥١٠، ١٠٥٤) .

(٤) في الأصل : أنه . والثبت من السند .

(٥) (٢٥٠٠، ٢٣٧/٢) .

(٦) في الأصل : فقتعدت .

إلى جنب قبر غيره . ففعل مثل ذلك فذكرت ذلك لحمد بن المنكدر ، وقلت :
 إنما ظننت أنه قبر بعض أهله . فقال محمد : كلهم أهله وإخوانه ، إنما هو رجل
 يحرك قلبه بذكر الأموات ، كلما عرضت له قسوة . قال : ثم جعل محمد بن
 المنكدر بعد يمر بي فيأتي البقيع ، فسلمت عليه ذات يوم ، فقال : ما نفعتك
 موعظة / صفوان . قال : فظننت أنه انتفع بما ألقى إليه منها . [ب/٣٥]

وذكر أيضًا أن عجوزًا متعبدة من عبد القيس كانت تكثر إتيان القبور ،
 فقوتت في ذلك . فقالت : إن القلب القاسي إذا جفا لم يأنه إلا رسوم البلى ،
 وأني لأتي القبور وكأنني أنظر إليهم وقد خرجوا من بين أطباقها ، وكأنني أنظر
 إلى تلك الوجوه المتغيرة ، وإلى تلك الأجسام المتغيرة ، وإلى تلك الأكفان
 الدنسة . فياله منظر لم أسره^(١) قلوبهم ، ما أنكل^(٢) مرارة الأنفس وأشد تلفة
 الأبدان .

وقال زياد النميري : ما اشتقت إلى البكاء إلا مررت عليه . قال له رجل :
 وكيف ذلك ؟ قال : إذا أردت ذلك خرجت إلى المقابر فجلست إلى بعض تلك
 القبور ، ثم فكرت فيما صاروا إليه من البلى ، وذكرت ما نحن فيه من المهلة .
 قال : فعند ذلك تخفي أطواري !

وقلت والله الموفق :

أفي دار الخراب تظل تبني	وتعمر ما لعمران خلقتا
وما تركت لك الأيام عذرا	لقد وعظمتك لكن ما اتمعتا
تنادي للرحيل بكل حين	وتعلن إنما المقصود أننا
وتسمعك النداء وأنت لاه	عن الداعي كأنك ما سمعتا
وتعلم أنه سفر بعيد	وعن إعداد زاد قد غفلتا

(١) ما أسره بغير كلمة .

(٢) في الأصل : «نكل» .

تنام وطالب الأيام ساع
 معائب هذه الدنيا كثير
 يضيع العمر في لعب ولهو
 فما بعد المات سوى جهيم
 ولست بأمل باطل رداً لدنيا
 وأول من أروم اليوم نفسي
 أيا نفسي أعرضاً في المعاصي
 وأرجو أن يطول العمر حتى
 أيا غصن الشباب تميل زهواً
 علمت فدع سبيل الجهل واحذر
 ويا من يجمع الأموال قل لي (١/٤٣)
 ويا من يبتغي أمراً مطاعاً
 عجزت إلى الولاية لا ثالي
 ألا تدري بأنك يوم صارت
 وليس يقوم فرحة قد تولى
 ولا تمهل فإن الوقت سيف
 ترى الأيام ثبلي كل غصن
 وتعلم إنما الدنيا منام
 فكيف تصد عن تحصيل باق
 هي الدنيا إذا سرتك يوماً
 تفرك كالسراب فأنت تسري
 وأشهد كم أبادت من حبيب
 وتدفنهم وترجع ذا سرور
 ورايك لا ينم فكيف نمت
 وأنت على محبتها طبعنا
 ولو أعطيت عقلاً ما لعبنا
 لعاص أو نعيم إن أعطنا
 فتعمل صالحاً فيما تركنا
 فقد فعلت نظائر ما فعلنا
 وبعد الأربعين وقيت سقا
 أرى زاد الرحيل وقد تألى
 كأنك قد مضى زمن وشبنا
 وريحة قد علمت وما عملنا
 أينك الزدى ما قد جمعتا /
 لسمع [ناقداً] (١) من قد أمرنا
 أجرت على البرية أم عدلنا
 إليك بغير سكن دُبِحنا
 بترحة يوم تسمع قد غزلنا
 فإن لم تفتنم فقد أضعنا
 وتطوي من سرورك ما نشرنا
 فأحلى ما تكون به انتبهنا
 وبالفاني وزخرفه سُخِّلنا
 تسوءك ضعف ما فيها سررتا
 إليه وليس تشعر (٢) قد غورتا
 كأنك آمن مما شهدنا
 بما قد نلت من إرث وحرثا

(١) في الأصل: «ناقد».

(٢) زاد في الأصل: «وأن».

وتنساهم وأنت غدا ستفنى كأنك ما خلقت ولا وجدنا
تُحدّث عنهم وتقول كانوا نعم كانوا كما والله كنتا
حديثك هم وأنت غدا حديث لغيرهم فأحسن ما استطعنا
يعود المراء بعد الموت ذكرًا فكن حسن الحديث إذا ذكرنا
سل الأيام عن عم وعمال ومالك والسؤال وقد علمنا
ألمست ترى ديارهم خلاء فقد أنكرت منها ما عرفنا
ومنها : النظر في ديار الهالكين ، والاعتبار بمنازل الغابرين .

روى ابن أبي الدنيا / في كتاب « التفكير والاعتبار » ، بإسناده عن عُمر بن (ق/4ب)
سليم الباهلي ، عن أبي الوليد ، أنه قال : كان ابن عمر إذا أراد أن يتعاهد قلبه
يأتي الخربة فيقف على بابها ، فينادي بصوت حزين ، فيقول : أين أهلك ؟ ثم
يرجع إلى نفسه ، فيقول : كل شيء هالكٌ إلا وجهه .

وروى في كتاب « القبور » بإسناده ، عن محمد بن قدامة قال : كان
الزبيح ابن خُثيم إذا وجد من قلبه قسوةً يأتي منزل صديق له قد مات في
الليل فينادي : يا فلان ابن فلان ، يا فلان ابن فلان . ثم يقول : ليت
شيء مني ، ما فعلت وما فعل بك ؟ ثم يبكي حتى تسيل دموعه ، فيعرف ذلك
فيه إلى مثلها .

ومنها : أكلُ الحلال ؛ روى أبو نُعيم وغيره ، من طريق عُمر بن صالح
الطرسوسي ، قال : ذهبْتُ أنا ويحيى الجلاء - وكان يُقال إنّه من الأبدال - إلى
أبي عبد الله أحمد بن حنبل فسألته ، وكان إلى جنبه بوران وزُهير الجمال ،
فقلت : رحمك الله يا أبا عبد الله ، بم تلين القلوب ؟ فنظر إلى أصحابه فغمزهم
بيمينه ، ثم أطرق ثم رفع رأسه ، فقال : يا بني يأكل الحلال . فمررتُ كما أنا إلى
أبي نصر بشر بن الحارث ، فقلتُ له : يا أبا نصر ، بم تلين القلوب ؟ فقال : ألا

بذكر الله تطمئن القلوب . قلت : فإني جئت من عند أبي عبد الله قال : هيه .
أي شيء قال لك أبو عبد الله ؟ قلت : قال : بأكل الحلال . فقال : جاء
بالأصل ، جاء بالأصل . فمررت إلى عبد الوهاب الوراق ، فقلت : يا أبا الحسن
يم تلين القلوب ؟ فقال : ألا يذكر الله تطمئن القلوب . قلت : [فإني جئت من
عند^(١) أبي عبد الله . فاحمرت وجنتاه من الفرح . فقال لي : أي شيء قال
أبو عبد الله ؟ قلت : بأكل الحلال . فقال : جاءك بالجواهر ، جاءك بالجواهر ،
الأصل كمال الأصل .

قال بعضهم عنه : لقد حكيت ولكن فاتك الأنسب .

والحمد لله وحده .

* * *

(١) في الأصل : «فإني جئت من» .

Appendix 1

Shaykh al-Islām Muḥammad b. Abd al-Wahhāb said in his book
‘The Major Sins’:

Chapter: Mention of the Hardness of the Heart

His Saying:

﴿فِيمَا نَقَضُوا مِيثَقَهُمْ لَعَنَّا قُلُوبَهُمْ فَتَسِيَهُ يَحْرِفُونَ
الْكَلِمَ عَنْ مَوَاضِعِهِ﴾

“So because of their breach of their covenant, We cursed them, and made their hearts grow hard. They change the words from their (right) places.” [al-Mā'idah: 13]

Commentary by Shaykh Ṣāliḥ al-Fawzān:

The author continues to mention the major sins of the hearts, and among them is the major sin of hardness of the heart. This heart is the king of the body like The Prophet (ﷺ) said:

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

“There lies within the body a piece of flesh. If it is sound, the whole body is sound; and if it is corrupt, the whole body is corrupt. Indeed, this is the heart.”¹

¹ Collected by Bukharī (no. 52) and Muslim (no. 1599).

If this heart is soft due to the remembrance of Allāh (سُبْحَانَهُ وَتَعَالَى) then the rest of the limbs will yield to it and race to perform good.

However, if the heart is hard, then inevitably this will cause hardness, lethargy and laziness as it pertains to the obedience of Allāh.

It is possible for this heart to become hard and be harder than a stone. Allāh, The Most High said:

﴿ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسَوَةً وَإِنَّ مِنْ
الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ
مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ﴾

“Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allah. And Allah is not unaware of what you do.” [Al-Baqarah: 74]

The heart will be harder than a stone if it turns away from the remembrance of Allāh, The Mighty and Majestic. Furthermore, there are reasons that lead to the hardness of the heart and some of them will be mentioned later on.

Allāh, The Most High said:

﴿لَوْ أَنزَلْنَاهُ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ﴾

“Had We sent down this Quran on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect.” [Al-Hashr: 21]

Therefore, the recitation of the Qur’ān with contemplation softens the heart, but if the heart forsakes contemplation and reflection upon the Qur’ān it will become hard.

Bearing in mind that the Qur’ān, if it was sent down to a mountain you would surely have seen it humbling itself and rending asunder by the fear of Allah. This is because the heart of the son of Adam can be harder and more rigid than the mountain.

So this is the aim behind this chapter: to warn against hardness of the hearts and call to the implementation of those measures that will soften the hearts; and from the greatest of them is recitation of the Qur’ān with contemplation and the presence of the heart. Verily, this Qur’ān softens the hearts.¹

¹ *Sharḥ Kitāb al-Kabā’ir* (p. 99-100).

Appendix 2

In the Name of Allāh, The Most Merciful, The Most
Beneficent

From Ḥamad Ibn 'Atīq to the noble brother Quwayrish Ibn Mu'jib,
may Allāh protect him and guide him.¹

Salām 'Alaykum Wa Raḥmatullāh Wa Barakātahu

To proceed:

Your letter has reached us and we are delighted with what it contains from the search for that which will benefit a person in their religion. May Allāh make us and you from those that act upon what they know. Know that knowledge without action is like a tree without fruit and a proof against this type of individual before Allāh on The Day of Judgment.

The question that came to us from you was concerning six matters that you heard when you were with us and you requested that I write them for you and explain their meaning.

The answer:

Ibn al-Qayyim (رحمته الله) mentioned that the Devil accomplishes his objective with the son of Ādam from six doors; and they are:

1. The excessive consumption of food
2. Excessive talk
3. Excessive socializing with the people

¹ *Al-Durar al-Saniyah* (14/237-242)

4. The excessive [unrestrained] gaze
5. Excessive listening
6. Excessive sleep

As for excessive eating then this is when a person eats more than their bodily requirements. Allāh has prohibited him from this as He said,

﴿يَبْنَىٰ آدَمَ حُدُوًّا زَيْنَتَكَ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا

تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾ (٣١)

“And eat and drink, but be not excessive. Indeed, He likes not those who commit excess.” (Al-A‘rāf: 31)

Ibn al-Qayyim (رحمته الله) said,

“This is because the excessive consumption of food leads to many types of evil. Indeed, it incites the limbs to disobedience and distracts them from the obedience of Allāh. How many types of disobedience were caused by satiety and excessive eating!? The Prophet (صلى الله عليه وسلم) said,

“The son of Ādam has not filled a vessel eviler than his stomach.”

As for excessive speech then this is when a person loosely uses their tongue for that which does not concern them. And worse than that is to loosely utilize it for that which is unlawful for him.

Ibn al-Qayyim (رحمة الله) said,

“This is because excessive speech opens up a number of the doors of evil and all of them are points of entrance for the Devil. So resisting from excessive speech closes these doors. How many wars have been instigated through one word?

The Prophet (صلى الله عليه وسلم) said,

‘And will the people be thrown into the fire on their noses except due to the harvests of their own tongues.’

There comes in al-Tirmidhī that a man from the *Anṣār* passed away so some of the companions said,

‘*Tūba* [Glad tidings of Paradise] to him.’

So the Prophet (صلى الله عليه وسلم) said,

‘How do you know this? Perhaps he would speak about that which did not concern him, or perhaps he was stingy with that which would not decrease him.’”

As for excessive socializing then this is when a person does not worry about who he sits with and accompanies. So he sits with the believers, the hypocrites, the obedient, the sinner, the good and the immoral. It is possible that he sits and associates with the disbelievers and apostates.

Ibn al-Qayyim (رحمته الله) stated,

“Excessive socializing is a chronic disease which brings every evil. How many blessings have been lost on account of socializing and mixing? How much enmity has been caused by it? How much vehemence has it placed in the heart? No one is safe from the evil of socializing with the people except the one that categorizes them into four groups:

1. The one whose company is like nourishment. It is indispensable to him day and night. And whenever he needs him he associates with him. He continuously interacts with them in this manner. And these are the scholars [who possess knowledge] of Allāh, His command, the plots of His enemy and the sicknesses of the hearts. Those sincere to Allāh, His Book, His Messenger and His servants. Thus, socializing with them is always beneficial and advantageous.
2. The one whose company is like medicine, which he uses when he is sick. When he is healthy he has no need to mix with him. These are the individuals who are indispensable to him for his livelihood and to establish business dealings and partnerships.
3. Those whose company is like a disease of various strains, weakness and strength. These are the individuals from whom no benefit is gotten as it

pertains to the religion and worldly affairs. Mixing with them is a chronic disease.

4. The one whose company is destruction par to eating poison. How many are this type? May Allāh not increase them in number. They are the people of misguidance and innovation who block people from the Sunnah of the Messenger of Allāh (ﷺ) and invite people to oppose it. Among them are the people of sin and disobedience.

As for the excessive unrestrained gaze, then this is when a person loosely looks at what he has been forbidden from [gazing at].

Ibn al-Qayyim (رحمة الله) stated,

“The eye is the scout of the heart. So it sends out its scout to investigate. When it informs it of a beautiful image, the heart is moved by this, coveting it and pursuing after it. Many times the eye is worn-out by itself and causes fatigue to the one who sent it out [on a mission]. So if the scout is prevented from looking and searching, then the heart will be at ease from the burden of pursuit and desire. Whoever lets his gaze roam freely will be in constant anguish.

The majority of disobedience stems from excessive talk and the excessive unrestrained look. They are the vastest points of entrance for the Devil. There are three tremendous benefits of great importance in lowering the gaze from looking at unlawful things:

The first benefit:

The sweetness and delight of faith, which is more pleasing and delicious than what he turned his gaze away from and abandoned for the sake of Allāh. Verily, whoever abandons something for the sake of Allāh, then Allāh will replace it with something that is better.

The second benefit:

In lowering the gaze is the illumination of the heart and precise intuition. Abu Shujā' al-Karamānī said,

“Whoever establishes his outer form upon the Sunnah and his inner self upon constant consciousness, prevents his soul from lusts, lowers his gaze from forbidden matters and always eats that which is lawful, then his intuition will not fail him.”

The third benefit:

The strength of the heart, its firmness and courage. So Allāh gives it the authority of insight through its strength and the authority of proof through its light. And the Devil flees from him.”

As for excessive listening, then this is when a person allows his ears to listen to that which is unlawful such as backbiting, tale carrying and false speech. Listening to music and songs also falls under this; and if they listen to this from women then it is even more filthy and wicked. This is a vast door, and many evils stem from it as it pertains to the religion and worldly affairs.

﴿ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴾

“And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity.” (Al-Furqān: 72)

Witnessing evil is attending gatherings of falsehood. And music and drums are from the greatest forms of falsehood.

As for excessive sleep, then this is when a person surpasses the amount of sleep that he requires to rest his body. If he exceeds this, then a number of harms will occur that affect his religion and worldly affairs.

Oversleeping is harmful to the heart, it results in heedlessness with the remembrance of Allāh and it burdens the body, hindering it from the obedience of Allāh. It also causes him to miss out on the benefits of this world. Perhaps it could lead to him being negligent with the five daily prayers and other acts of obedience, as is the case with many people.

These were the issues that you heard being discussed when you were with us:

1. The excessive consumption of food
2. Excessive talk
3. Excessive socializing with the people
4. The excessive [unrestrained] gaze with the eye
5. Excessive listening with the ear
6. Excessive sleep

We have explained these matters with some speech detailing them. And the benefit of knowledge is action. So it is upon you to act upon what I have described.

Therefore, do not eat any food or drink any drink unless your body needs it, without exceeding this. And the level of harm depends on the amount of excess.

Then refrain your tongue from what does not benefit you in your religion or worldly affairs.

Allāh knows best. May the peace and blessings of Allāh be upon Muḥammad, his family and followers.

How Can a Person Escape Hardness of the Heart and What Are Its Causes?

Shaykh Ibn Bāz¹

Question: How can a person escape hardness of the heart and what are its causes?

Answer:

The causes of hardness of the heart are:

1. Sins and disobedience
2. A great deal of heedlessness
3. Accompanying the heedless and the sinners

All of these flaws are among the causes of hardness of the hearts.

From the causes of softness of the hearts, their purity and tranquility are:

1. The obedience of Allāh, The Mighty and Majestic.
2. Accompanying the righteous.
3. Preserving one's time with the remembrance of Allāh, recitation of the Qur'ān and seeking forgiveness.

Whoever preserves his time with the remembrance of Allāh, the recitation of the Qur'ān, and accompanying the righteous and

¹ <http://www.binbaz.org.sa/fatawa/1753>

forsaking the company of the heedless, then verily his heart will become soft and healthy.

Allāh, The Most High said:

﴿الْأَلْبَیْكَرِ اللَّهُ تَطْمِئِنُّ الْقُلُوبُ﴾

“Verily, in the remembrance of Allah do hearts find rest.” [Al-Ra’d: 28]

Glossary

A

Āyah: (pl. *āyāt*) "sign," a verse of the *Qur'ān*.

Āhād: a narration which has not reached the level of *mutawātir*.

Āhādīth: see *hadīth*.

'Alayhis-salām: "may Allāh (سُبْحَانَهُ وَتَعَالَى) protect and preserve him." It is said after the name of a Prophet of Allāh or after the name of an Angel.

Anṣār: "helpers;" the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

'Arsh: Throne of Allāh (جَلَّ جَلَالُهُ).

'Aṣr: the afternoon Prayer.

Awliyā': see *Walī*.

B

Bid'ah: Heresy (any innovatory practice).

Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) went for the *Mi'rāj*.

D

Dā'i: one engaged in *da'wah*, caller.

Da'aef: "weak," unauthentic narration.

Da'wah: invitation, call to Allāh (عَزَّ وَجَلَّ).

Dīn: a completed way of life prescribed by Allāh (تَبَارَكَ وَتَعَالَى).

Dhikr: (pl. *adhkār*) remembrance of Allāh (جَلَّ وَعَلَا) with the heart, sayings of the tongue and actions of our limbs.

E

Īmān: faith, to affirm all that was revealed to the Prophet (صلى الله عليه وسلم).

F

Fāhish: one who uses foul language.

Fard Kifāyah: collective obligation - if fulfilled by a part of the community then the rest are not obligated.

Fatwā: (pl. *fatāwā*) religious verdicts.

Faqīh: A scholar who can give religious verdicts.

Fiqh: Islāmic jurisprudence, understanding.

Fitnah: (pl. *fitan*) Trials, persecution, conflicts and strifes.

Fitrah: the natural disposition that one is born upon.

G

Ghulū: going to an extreme.

Ghusl: A ceremonial bath necessary for the one who is in a state of *Janābah*.

H

Hadīth: (pl. *ahādīh*) the saying, actions and approvals narrated from the Prophet (صلى الله عليه وسلم).

Halāl: lawful.

Hanīf: pure Islāmic Monotheism (worshipping Allāh alone and nothing else).

Harām: unlawful and forbidden.

Hasan: fine, good; a term used for an authentic *hadīth*, which does not reach the level of *Sahīh*.

Harj: killing.

Al-Harūriyyah: an especially un-orthodox religious sect that branched off from the *Khawārij*.

Hijrah: migration from the land of *Shirk* to the land of Islām.

Hukm: a judgment of legal decision (especially of Allāh).

I

'Ibādah: worship, worship of Allāh.

Ihsān: worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmā': consensus, a unified opinion of Scholars regarding a certain issue.

Ijtihād: exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

Imām: leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.

Isnād: the chain of narrators linking the collector of the saying to the person quoted.

Istikhārah: a Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

Istiwā: ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

J

Janābah: state of a person after having sexual intercourse or sexual discharge.

Janāzah: (pl. *janā'iz*): Funeral.

Jihād: striving, struggling, fighting to make the Word of Allāh supreme.

Jum'ah: Friday.

Jinn: invisible creation, created by Allāh from smokeless fire.

Junub: a person who is in the state of *janābah*.

K

Ka'bah: a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

Al-Kabā'ir: the major sins.

Khārijī: (pl. *Khawārij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

Khalīfah: (pl. *khulafā'*): the head of the Islāmic government to whom the oath of allegiance is given.

Khilāfah: an Islāmic state.

Khutbah: (person *khatīb*), religious talk (sermon).

Kufr: (person *kāfir*) act of disbelief in the Religion of Islām.

M

Madhhab: position or opinion of a Scholar; school of Islāmic Jurisprudence.

Makrūh: not approved of, undesirable from the point of view of Religion, although not pun'ishable.

Manhaj: way; method; methodology.

Marfū': raised; a narration attributed to the Prophet (ﷺ).

Masjid: mosque.

Mawbiqāt: great destructive sins.

Mudallis: one who practises *tadlīs*.

Muhājir: (pl. *muhājirūn*, *muhājirīn*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

Muhaddith: scholar of the science of *hadīth*.

Muftī: one who gives *fatāwā*.

Mujāhid: (pl. *mujāhidūn*): a Muslim warrior in *Jihād*.

Mujtahid: one who is qu'Alīfied to pass judgment using *ijtihād*.

Munkar: "rejected;" a narration which is un-authentic itself and contradicts authentic narrations.

Muqallid: one who practices *taqlīd*.

Mushrik: (pl. *mushrikūn*) polytheists, pagans and disbelievers in the oneness of Allāh (عَزَّوَجَلَّ) and His Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ).

Mustahabb: recommended; an action if left it is not pun'ishable and if done it is rewardable.

Muttaqūn: those who are pious.

Mutawātir: a *hadīth* which is narrated by a very large number of narrators, such that it cannot be supported that they all agreed upon a lie.

Muwahhid: (pl. *muwahhidūn*) one who unifies all of his worship and directs it to Allāh alone.

Mawdū': fabricated; spurious; invented (narration).

Mawqūf: stopped; a narration from a Companion (not going back to the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ)).

Mawsūl: "connected;" a continuous *isnād* (can be narrated back to the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ)).

N

Nāfilah: (pl. *nawāfil*) Optional practice of worship.

Niyyah: intention from the heart.

Nusuk: a sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allāh has ordained for his creation.

Qiblah: the direction the Muslims face during Prayer.

Qiyās: analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

Qunūt: "devotion;" a special supplication while standing in the Prayer.

Quraysh: one of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet (ﷺ) belonged to this tribe.

R

Rāfiḍī: the correct title for the extreme *Shī'ah*. Those who bear m' Alice and grudges against the noble Companions (رضي الله عنهم) to the extent that they declare them to be apostates. They also hold that the *Qur'ān* which the Muslims have is neither complete nor preserved from corruption.

Ramadān: the ninth month of Islāmic calendar, in which Muslims observe fasting.

S

Sahābah: Muslims who met the Prophet (ﷺ) believing in him and died believing in him.

Sahīh: authentic, the highest rank of classification of authentic *ahādīth*.

Salaf/Salafus-Sālihīn: pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.

Salafi: one who ascribes oneself to the *salaf* and follows their way.

Sīrah: the life story of the Prophet (ﷺ).

Sharī'ah: the divine code of law of Islām.

Shawwāl: the month after *Ramadān*.

Shaytān: S'Āṭān

Shī'ah: (see *Rāfiḍī*) a collective name for various sects claiming love for *Ahlul-Bayt*.

Shirk: associating partners with Allāh directly or indirectly; compromising any aspects of *Tawhīd*.

Sūrah: a chapter of the *Qur'ān*

Sunnah : "example, practice;" the way of life of the Prophet (ﷺ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahādīth*.

T

Tābi'ī: (pl. *tābi'īn*) the generation that came after the Companions of the Prophet (ﷺ).

Tafsīr: explanation of the *Qur'ān*.

Tāghūt: anything worshiped other than the real God (Allāh) (i.e. false deities).

Tahajjud: voluntary, recommended Prayer between the compulsory prayers of *'Ishā'* and *Fajr*.

Takhrīj: to reference a *hadīth* to its sources and analyze its *isnāds*.

Taqlīd: blind following; to follow someone's opinion (*madhhab*) without evidence.

Taqwā: acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: notes about a reporter of *hadīth*.

Tawwāf: the circumambulation of the *Ka'bah*.

Tawhīd: Islāmic Monotheism. The Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud*.

'Ulamā': (singular: *'ālim*) scholars.

Umm: mother of, used as an identification.

Ummah [nation]: "nation", the Muslims as a whole.

'Umrah: a visit to Makkah during which one performs the *tawwāf* around the *Ka'bah* and the *Sa'ī* between *as-Safā* and *al-Marwah*. It is called the lesser *Hajj*.

Usūl: the fundamentals.

W

Wahyī: the revelation or inspiration of Allāh to His Prophets.

Wahdatul-Wujūd: the belief that everything in existence is infact Allāh. This deviant belief is held by many *Sūfīs*.

Wakīl: disposer of affairs.

Witr: "odd;" the last Prayer at the night, which consists of odd number of *raka'āt* (units).

Walimah: the wedding feast.

Wasīlah: the means of approach or achieving His closeness to Allāh by getting His favours.

Wudū': an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqīn: perfect absolute faith.

Yathrib: one of the names of al-Madīnah.

Z

Zakāt: charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakātul-Fitr: an obligatory charity by the Muslims to be given to the poor before the Prayer of *'Īdul-Fitr*.

Zamzam: the sacred water inside the *haram* (the grand mosque) at Makkah.

Zanādiqah: atheists, heretics.

Our Call to the Ummah

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (ﷺ), without *tahrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'ṭīl* (denial).

[2]: We love the Companions (رضي الله عنهم) of the Messenger of Allaah (ﷺ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (ﷺ) with love that is permitted by the *Sharī'ah*.

[3]: We love the People of *Ḥadīth* and all of the *Salaf* of the *Ummah* from *Ahl al-Sunnah*. Imām al-Shāṭibī (d.790H) - رحمه الله - said, “The *Salaf al-Ṣāliḥ*, the Companions, the *tābi'īn* and their successors knew the *Qur'ān*, its sciences and its meanings the best.”

[4]: We despise *'ilm al-kalām* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsīr* (explanation of the *Qur'ān*), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet (ﷺ), except that which has been confirmed from Allāh or from His Messenger (ﷺ). We do not mean that we have rejected them, nor

do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'ān*, or the authentic and authoritative *ḥadīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *aḥādīth*.

[7]: We do not perform *takfir* upon any Muslim due to any sin, except *Shirk* with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the *Qur'ān* is the Speech of Allāh, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh (سُبْحَانَهُ وَتَعَالَى), and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.' 'So co-operating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked.'

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that

revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'

[12]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (ﷺ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafīyah*, yet *Salafīyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in 'cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.'

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honor or victory for the Muslims until they return to the Book of Allāh and to the *Sunnah* of the Messenger of Allāh (ﷺ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *Da'wah*.

[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (ﷺ).

[17]: Our *Da'wah* and our '*Aqīdah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *Da'wah*, nor should he think that it is possible for him to purchase it from us for *dīnār* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H) - رَحِمَهُ اللَّهُ, "The knowledge of *ḥadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgment, so look who you are taking it from."

[19]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (ﷺ).

These are glimpses into our '*Aqīdah* and our *Da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.