

Qalbun Saleem

Allahﷻ described the Day of Judgment in many places in the Qur'an but in one place He told us about the only thing that will benefit us on that day. Since the Day of Judgment is something that we will all face whether we like it or not, it is essential to understand what that critical requirement is, that will save us from failure. Allahﷻ said:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

Ash-Shuara 26: 88. The Day on which neither wealth nor sons will avail, 89. Except him who brings to Allah a clean heart [clean from Shirk (polytheism) and Nifaq (hypocrisy)].

Allahﷻ described those whose hearts are sick, diseased, troubled and unsound and spoke of heart disease – a cardiac illness that will not be cured and which will continue to trouble the person after his death. He said:

وَمَنْ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

Baqara 2: 8. And of mankind, there are some (hypocrites) who say: "We believe in Allah and the Last Day" while in fact they don't believe. 9. They (think that they) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not! 10. In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies.

Allahﷻ mentioned hypocrisy not only as a fatal spiritual disease but promised to punish those who have it. And then He clarified it as being the tendency to tell lies. I ask Allahﷻ to save us all from it, but remind myself and ask you respectfully, to see if we have this tendency in our lives – the tendency to tell lies and support falsehood. The tendency of being two-faced, of speaking with a forked-tongue {you hear this phrase a lot in films of Red Indians (Native Americans) when they mention the Great White Father (The White American Leader and Commander of the Army) that, 'He speaks with a forked tongue.'} Interestingly a snakes have forked tongues and though in reality snakes are perfectly truthful and trustworthy, in human philosophy and literature they are the symbol of treachery and deceit. So what of people who speak with real forked tongues and are two-faced? It is the symbol of intelligence to be able

to hold two opposing ideas simultaneously in your mind. It is the symbol of hypocrisy to be able to hold to opposing beliefs simultaneously in your heart.

Of course those who make Tawba and become truthful have nothing to fear as Allahﷻ promised to accept all repentance.

The big question is, 'How do I diagnose the condition of my heart?'

Let me clarify one thing here. The word we use to translate the Arabic word, Qalb, is heart. However strictly speaking, that is not correct. The Qalb is not merely a muscle pumping blood. In the English language, there is a differentiation between head (intellect) and heart (emotion). However, that is a contrived difference. Neither medical science nor Islamic thought and understanding support this differentiation. We humans don't think and feel in two distinct compartments. Our feelings and emotions are the foundation of our thoughts and actions, which in turn influence our emotions. It is a composite, dynamic relationship. Islamic thought recognizes that reality and so the Qalb, Islamically speaking, is the seat of intellect and emotion, dynamically related which results in action. That is why even to enter Islam the first condition before declaring the Shahada verbally is to accept the Shahada in the Qalb – Tasdeeq bil Qalb. We don't say Alfahm bil Aql. We say Tasdeeq bil Qalb, which refers not only to understanding what is meant but bearing witness to it, accepting it without reservation, standing for it and living by it.

So Islam begins with the Qalb and is expressed by the body – when we speak the words of Shahada and then act on it by praying and establishing Salah and paying Zakat and following the other pillars of Islam.

If I ask you to look into your heart and tell me what you see – you will look at me blankly because most of us have no idea what the question means. How do you look into your heart? If I ask you to look into your pocket and tell me what is in it, you can do that. But your heart, which is closer to you than your pocket and which is an organ of perception – we have no clue about its condition or how to use it.

Allahﷻ mentioned looking into the heart to see what was in it, in the story of Ibrahimﷺ and Ismailﷺ when He told us:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ
أَفْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

Saaffaat 37: 102. *And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allah), so look what do you see!" He said: "O my father! Do that which you are commanded, Insha'Allah, you shall find me of As-Sabirin (the patient ones)."*

What was it that Ibrahim^{عليه السلام} asked his son to see and what did his son see such that he was able to give a response that seems incredible to us today? That is the meaning of Qalbun Saleem; a heart that simply reflects the Ridha of Allah^ﷻ. A heart that has no desire of its own. The only desire of the one who has Qalbun Saleem is to fulfill the Will of Allah^ﷻ. That was also Ibrahim^{عليه السلام}'s position and his son reflected it perfectly.

Ridha bil Qadha is the result of Qalbun Saleem. Where even when the slave is asked what he wants, he says, 'I want whatever you want.' Ibrahim^{عليه السلام} said that when he was tied up and placed in the bowl of the catapult ready to be thrown into the fire that the people of Nimrod, the King of Babylon had prepared to burn Ibrahim^{عليه السلام} alive. When the slave refused the intervention of anyone, then His Rabb also removed all Asbaab from between his slave and Himself. And directly ordered the fire to become a means of safety – Salaama – for Ibrahim^{عليه السلام}:

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

Anbiya 21: 69. We (Allah) said: "O fire! Become coolness and safety for Ibrahim!"

This happens when we submit completely, unconditionally and willingly to Allah^ﷻ's will, as Ibrahim did. Allah^ﷻ bore witness to this and said:

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمَ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

Baqara 2: 131. When his Rabb said to him, "Submit!" He said, "I have submitted myself (as a Muslim) to the Rabb of the A'alameen.

No argument, no questions, no conditions, no hesitation – just willing, loving, enthusiastic obedience. He did not say, 'I will submit.' He said, 'I have submitted.' This is the meaning of Qalbun Saleem. There is no blind obedience in Islam. There is obedience with real understanding – not of the order itself perhaps – but of the One giving that order. When you know who is ordering, understand His Majesty and Grace, have a connection and relationship with Him, know that He orders only for our benefit because he doesn't benefit or lose in any way; that He has the power to do whatever He wishes and His Will always prevails – then you obey with joy. Therefore, it is necessary to work to build this relationship, which is the only one which is forever. Everything else ends. Except our relationship with Our Rabb and His Infinite Mercy.

"My slave, you want and I want. But nothing will occur except what I want. So if you obey Me in what I want, I will give you what you want. But if you disobey Me in what I want, I will tire you seeking what you want. Then nothing will occur except what I want." *Hadith Qudsi*

Allah^ﷻ called the heart an organ of perception when He said about those who are blind to the truth:

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى
الْأَبْصَارَ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

Hajj 22: 46. *Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.*

Understanding is coupled with seeing because understanding defines the line between looking and seeing. Everyone who has eyes can look at something, but only those with understanding know the meaning of what they are looking at. That is seeing. To understand the meaning of what you are looking at. It is knowledge that brings about understanding, not material tools. If you don't understand what you are looking at, looking at it using binoculars won't give you understanding. You'll still be looking. You need knowledge to understand the meaning of the sign and to understand, that all signs indicate actions that must be taken or avoided. Understanding automatically leads to beneficial action.

We use the word 'see' to mean 'understand' even in our ordinary speech when we say, 'I see what you mean.' So seeing a sign is to understand its meaning and how that relates to you and the sign of that understanding is to take action that is beneficial. Anyone who claims to see a sign but doesn't act according to its message has either not seen it or not understood its meaning. That is what is meant by seeing the signs of Allah ﷻ - to look at the signs, understand their meaning and accept Allah ﷻ as the Only One worthy of worship and then to worship Him alone. The Revelation began with this where Allah ﷻ used the word, 'Iqra -Read' and then mentioned His creation. Read here means to 'read the signs' i.e. understand their meaning. See the signs. Recognize Allah ﷻ through His signs.

Allah ﷻ mentioned this when He said:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَبْصَارِ
الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا
مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

A'al Imraan 3: 190. *Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. 191. Those who remember Allah standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Rabb! You have not created (all) this without purpose, glory to You! (Exalted above all that they associate with You). Give us salvation from the torment of the Fire.*

Allah ﷻ invited everyone to look at His signs in His creation but called only those who can recognize them and see them (understand them) as people of intelligence and understanding (Al Ulil Albaab) and told us what their response to that understanding is. This is the sign of the heart which is sound, healthy and pure. A heart that ensures that the person is always concerned only with Allah ﷻ's pleasure.

That is the essence of Taqwa – to be aware of Allah ﷻ's presence in our lives and always to be concerned about His pleasure. This is the greatest sign of the love of Allah ﷻ and is the means of peace of mind – Itminaan ul Qalb – which comes with the Dhikr of Allah ﷻ. Dhikr is not merely to repeat the names and attributes of Allah ﷻ mechanically and ritualistically but to have an actual sense of Allah ﷻ's presence and concern for His pleasure that you can physically feel. One of the signs of that is eyes that fill up with tears when Allah ﷻ is mentioned. Tears of love; of the desire to meet Him. Tears that the lover sheds for the distance of the beloved who he loves but can't see or meet. Tears of joyful anticipation that one day this waiting will end and that he will be in the presence of his beloved. That is why Rasoolullah ﷺ told us that Allah ﷻ has made the Fire of Jahannam Haraam for eyes that weep for the love of Allah ﷻ, overwhelmed by His Mercy, Grace and Magnificence especially in the later part of the night, when only Allah ﷻ is aware of this.

Allah ﷻ mentioned such people and said:

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ
هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ
مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ
ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ
لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ

Qaf 50: 31. And Jannah will be brought near to the Muttaqun not far off. 32. (It will be said): "This is what you were promised, - (it is) for those often returning (to Allah) in sincere repentance, and those who preserve their covenant with Allah (by obeying Him in all what He has ordered, and worship none but Allah Alone. 33. "Who feared the Most Beneficent (Allah) in the Ghaib and brought a heart turned in repentance (to Him). 34. "Enter you therein in peace and security; this is a Day of eternal life!" 35. There they will have all that they desire, and We have more.

Qalbun Muneeb – a repentant heart is the sign of Qalbun Saleem. A heart that is concerned with the pleasure of Allah ﷻ and which is troubled when Allah ﷻ is not pleased. So that the

person immediately makes Tawba wal Istighfaar if he commits a sin. A person who lives by one single over-riding principle of life that keeps us safe from all danger – Will Allah ﷻ be pleased with me if I say or do this? Ask this question before every speech and action and you are completely safe. And if there is any mistake then repent immediately without delay.

Imam Ibn al-Qayyim al-Jawziyya said, “Indeed when Allah ﷻ intends good for a slaves, He strips away sight of his good deeds from his heart, and their mention from his tongue, and causes him to become preoccupied with his sins, and they continue to be before his eyes until he enters Jannah.” May Allah ﷻ make us among such people.

Repentance is the sign of the believer and the Muttaqi. Adam ﷺ and our mother Hawwa ﷺ made a mistake by disobeying Allah ﷻ. So did Iblees. The difference is in what happened thereafter. Adam ﷺ and Hawwa ﷺ immediately repented and said:

قَالَ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَعْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

A'araf 7: 23. They said: "Our Rabb! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

On the other hand, Iblees asked for time. He didn't repent.

قَالَ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ

A'araf 7: 14. (Iblis) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)."

This is the problem with Ilm without Adab – of knowing about Allah ﷻ without knowing Allah ﷻ, without having a connection with him. Of learning without Tarbiyya. When Tarbiyya was separated from Ta'aleem, Noor left Ilm. The words remained – the power of the words disappeared. In our case only the sounds of the words remained. Not even their meaning. Because we don't even know what the words mean. That is why we use the same words to make dua that the Sahaba did but ours don't yield any result, while theirs brought down the Malaika from the Heavens. If words alone had power or value, worms wouldn't eat books. It is knowledge that has power, not words – and knowledge comes from acting on the information. Not from reading that information over and over, memorizing it, reciting it in a nice tone and imagining that you are doing justice to it.

It is like someone who sits by the roadside and sings a song loudly in a melodious voice. Passersby listened to his recitation. Some ignored it. Others listened to it and gave him a few coins in appreciation for his singing. Still others listened to him, understood the message and went to find the treasure which the song was all about and became rich. But the man who sang about the location of the treasure, never understood what he was singing and sang about

it until he died – a pauper. This is our situation. May Allahﷻ have mercy on us and on our self-inflicted stupidity.

It is a tragedy that today we have to actually talk about the importance of understanding the Qur'an. The entirely oxymoronic activity of reading the Qur'an without knowing what we are saying, raises no eyebrows. Why is there even a need to talk about this? Isn't it perfectly obvious that this should be done? What is the purpose of the Revelation but that it should be acted upon? How can you act upon an instruction that you don't understand? The Qur'an is an instruction book. How can anyone imagine that its purpose is to be read without understanding? And recited in a nice voice without understanding like Usha Utup belting out Hindi songs? Why is it necessary for anyone to say this? But today it is not only necessary but those who teach Qur'an as a means of livelihood in our countries and who make money out of reciting Qur'an in Taraweeh – get offended when you tell them that they must learn and teach the meaning. Since understanding the meaning is considered unnecessary, they have tried to make Taraweeh also so user friendly that if people want to 'finish' the Qur'an in Ramadan in 10, 5, 3 or even 1 night, there are reciters who not only are ready to oblige but who are applauded at the speed with which they recite and are paid very good money for this. Money for mangling the Kalaam of Allahﷻ beyond recognition. For destroying its meaning and for treating it with complete disrespect.

They didn't see or chose to ignore what Allahﷻ said about reciting His Kalaam. They ignore the Adab of listening to the recitation and of reciting it. Musallis dictate to Huffaz to recite fast. Huffaz who are too intimidated or greedy to refuse, obey. Let's see what Allahﷻ said about the Adaab of reciting and listening to His Kalaam. He said:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

A'araf 7: 204. So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy. [i.e. when praying behind the Imam and during Juma].

Allahﷻ mentioned the incident when He sent some Jinn to Rasoolullahﷺ who listened to his recitation and accepted Islam on the spot. Allahﷻ mentioned this and said:

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنَّ يَاسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُّنْذِرِينَ

Ahqaf 46: 29. And (remember) when We sent towards you (Muhammad) Nafran (three to ten persons) of the jinn, (quietly) listening to the Qur'an, when they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.

Allahﷻ specifically prohibited fast recitation and said:

لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

Qiyama 75: 16. Move not your tongue concerning (the Qur'an, O Muhammad) to make haste therewith. 17. It is for Us to collect it and to give you (O Muhammad) the ability to recite it (the Qur'an),

I have had so-called Ulama get very hot under the collar when I suggested to them that they should teach their students the meaning of what they are reciting. Self-inflicted blindness aggravated because even the student doesn't care. After all, how many of our young men and women – who we call 'children' – have raised objections to not being taught the meaning of the Qur'an by the Maulvi who comes to teach them? That's perhaps because they know that the Maulvi doesn't know the meaning himself, so how can he teach them? But they can still raise this matter with their parents – of course they don't know the meaning either – but at least they can do something about making it possible for themselves and their children to learn the meaning. Otherwise remember that pauper who sang about the way to the treasure but died destitute.

That is the purpose of signs – Ayaat. The Qur'an is a book of signs. Allah ﷻ told us to look at His Ayaat and told us that in them are lessons for people of understanding – not for people with eyes. Eyes alone are not enough or even necessary. Understanding is with the heart. We may all not have eyes, but we all have hearts. So everyone can see, but only if the hearts are alive and perceptive.

So what is the Pure (Complete, Sound, Healthy) heart. The word Saleem has many and deep meanings but the term Qalbun Saleem means a heart that responds to Allah ﷻ. Allah ﷻ gave us this criterion to judge the state of our hearts and told us:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَّبِّهِمْ يَتَوَكَّلُونَ

Anfaal 8: 2. The believers are only those who, when Allah is mentioned, their hearts shiver (with the awe and Majesty of Allah ﷻ) and when His Ayaat (Qur'an) are recited unto them, they increase their Faith; and they put their trust in their Rabb.

Allah ﷻ gave us the criteria to judge the condition of our hearts. Does anything happen when we listen to the Qur'an? I don't mean the tune. I mean the Word of Allah ﷻ. The Qur'an is the Spoken Word. Allah ﷻ spoke it to Jibreel ﷺ in a way that suits His Majesty and Grace – which is why we say, 'Qaalallahu ta'ala' (Allah ﷻ said). We don't say, 'KatabAllahu Ta'ala' (Allah ﷻ wrote). The Qur'an was recorded in writing and memorized but the original Word of Allah ﷻ

is the Spoken Word. Jibreel عليه السلام recited it to Rasoolullah صلى الله عليه وسلم and he recited it to his Sahaba. They heard it and it entered their hearts and changed their lives. That is the meaning of listening to the Qur'an.

We recognize Allah صلى الله عليه وسلم by His own introduction and by reflecting on His bounties in the creation that He showered us with. He mentioned both in His Kalaam. He introduced Himself by mentioning His great names and attributes and began this by mentioning His Mercy as the first of His attributes. He also mentioned His many bounties that He blessed us with and said that we are ungrateful for them. The highest form of that ingratitude is to worship others while enjoying what Allah صلى الله عليه وسلم has blessed us with. The lowest form of that ingratitude is to take them for granted and not thank Allah صلى الله عليه وسلم for them. The worst ingratitude is to enjoy the bounties and then use them to disobey Allah صلى الله عليه وسلم, especially those of us to accept Allah صلى الله عليه وسلم as our Rabb. I ask Allah صلى الله عليه وسلم for His protection from His anger which is the consequence of disobeying Him and ask Him for His Mercy and Forgiveness because those are the first attributes He mentioned.

With this in mind ask yourself what the meaning is if we are listening to the Qur'an but nothing happens to us and our hearts are unmoved and our lives are unchanged. Have we simply listened to a tune and not to the Kalaam of Allah صلى الله عليه وسلم? If not, then why is it that there is no change in our lives whereas when it came to the Sahaba, their entire lives were revolutionized when they heard the Qur'an. What is different? It is the same Kalaam. So why does it not have the effect it did on the Sahaba? We will see immediately that it is not an issue of the Kalaam but of the hearts that the Kalaam came to change. Ours seem to be locked against it. May Allah صلى الله عليه وسلم have Mercy on us and unlock our hearts so that the Noor of His Kalaam can enter them. So let us always check our hearts when we listen to the Qur'an and see what is happening or not happening there.

A man once asked Hasan Al Basri (RA), 'Are you a Believer (Mu'min)?' It appears that there were people without Adab and Akhlaaq even in those days. However, Hasan Al Basri's response is a lesson in humility and connection with his heart – an example of Qalbun Saleem. He said to the man, 'If by Mu'min you mean having Imaan in Allah صلى الله عليه وسلم, His Malaika, His Books, His Anbiya, the Day of Judgement and Qadr – both the good and evil of it being from Allah صلى الله عليه وسلم; then, yes, I am a Mu'min. But if by Mu'min you mean someone whose heart shivers with the Awe and Majesty of Allah صلى الله عليه وسلم and whose Imaan is increased when he hears His Ayaat and who has Tawakkul on Allah صلى الله عليه وسلم, then I am not sure if I qualify.' Hasan Al Basri (RA) was a student of Ali bin Abi Talib عليه السلام, one of the greatest scholars of the Tabiyouon, a Zahid and person of matchless character. But see his humility in answering this question.

Such were our Salaf, whose answers were lessons for the listener, not simply responses to questions.

Today we live in such a materialistic world that we live as if our bodies are the only things that exist and matter. We are concerned about their health; about what food to eat, what

exercise to take, about keeping the body safe from toxic foods and other toxic influences like environmental pollution and so on. We have annual health checks not because we are sick but because we want to detect sickness before it happens. The check is supposed to detect signs of illness so that preventive action may be taken to nip it in the bud or to prevent it altogether. We are told that especially after we reach the age of forty we must compulsorily have an annual health check. All very well. I have no quarrel with any of this. But my question is, 'What about the heart? The Qalb?' What is the food for it, its exercise, its health checks and cures for its illness? What are the toxic influences we need to protect our Qalb from so that it doesn't fall sick? What are the germs that can infect it and cause it to malfunction?' Allah ﷻ didn't mention Jasadun Saleem. He ﷻ mentioned Qalbun Saleem. Who is concerned with the Salaamati of the Qalb?

So what must one do if one is not satisfied with the state of one's heart?

1. **Tawba wal Istighfar:** Turn towards Allah ﷻ and reorganize our lives with only one Operative Question for every situation, investment of time, money, energy and every decision: Does this please Allah ﷻ? Life is quite simple really.
2. **Ikhlaas:** Sincerity in everything we do. Seek only to please Allah ﷻ. Protect ourselves from all forms of Ar-Riya (showing off, ostentation). Never take money for the work of Allah ﷻ and never seek fame for it. Shun all money and fame for the work of Allah ﷻ in every situation. Take from Allah ﷻ like the Anbiya did. Not from people like priests of other religions do. If you don't know how, learn. Focus on your sins and mistakes. Remember that Allah ﷻ is not bound to accept our work. Our work is for ourselves, so do good and beg Allah ﷻ to accept it and make Tawba.
3. **Earn & Eat Halaal:** Do this with an obsessive strictness. Shun all doubtful forms of earning and all doubtful foods as if they are poisoned. They are. And the effect is far more lethal than cyanide or arsenic. The pain is forever.
4. **Dhikr:** Connect to Allah ﷻ in Tahajjud. Talk to Allah ﷻ about everything. Develop your own relationship with Him that only you and He know. Ensure that you are constantly engaged in Dhikr in one form or another. Ensure that there are no waking times when you are not remembering Allah ﷻ. Introduce the mention of Allah ﷻ into your normal everyday conversations.
5. **Fulfill Fara'aidh and Sunan:** Ensure that you fulfill all Fara'aidh and strictly follow the Sunnah in all aspects of life. Realize the value of this and ensure that you never leave any Fardh or Sunnah deliberately.
6. **Rights of People:** Ensure that you fulfill the rights of people and that your speech and behavior doesn't harm anyone directly or indirectly.
7. **Forgive and seek forgiveness:** Free your heart from all hatred by seeking forgiveness of Allah ﷻ and those you wronged. Remember that Allah ﷻ will not forgive you unless you seek the forgiveness of those you wronged. So ensure you don't die with that account in

debit. Forgive those who wronged you because if you don't its fire will burn your heart. Shun all hatred. All hatred is fire and the result is always ash.

8. **Focus on your ending:** Remember that one day, even you will die. I say 'even' because we have become used to living as if we believe that we will never die. Our desires are endless and our lives are filled with everything that helps us to forget that death is the ending of all life. If the term – Terminal Illness – is applied to an illness that has no cure and which must certainly end in death – then I ask you what you would like to call life? Life is a terminal illness. Illness because it takes us away from Allah ﷻ - the sickness of Ghafala. Cure it by remembering that one day we will die and so prepare for it with the sense of urgency that something which may happen any instant deserves.
9. **Balance your Books:** Take time out every day to check the list above and see where we stand with respect to our account. Are we in debit or credit? If in credit, we thank Allah ﷻ and try to maintain it. If not, we must not sleep that night until we balance the account.

That is why Allah ﷻ said about peace of mind and the place where it is to be found:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Ra'ad 13: 28. Those who believe (Mu'mineen) and whose hearts find rest in the remembrance of Allah, Verily, in the remembrance of Allah do hearts find tranquility (Itminaan, peace, harmony, safety).

This is the worldly reward of Qalbun Saleem. If you think about it, Itminaan ul Qalb – Peace of mind – is the goal of all effort in this life. We work, earn, save, seek influence, power, everything only for one reason – so that we can have peace of mind. But Allah ﷻ tells us that peace of mind is not in all these things. These things only increase anxiety. The more you have, the more you fear its loss. The less you have the more you fear surrounding conditions. There is no peace of mind in wealth or poverty. Peace of mind is only in the remembrance of Allah ﷻ. So in reality the greatest of worldly rewards is a Qalbun Saleem.

And for the Aakhira – Allah ﷻ described for us the condition of the people who have Qalbun Saleem at the time when the curtain is lifted and when they are poised to step over the threshold and enter the gateway to the Aakhira – the time of death. I ask Allah ﷻ for this for you all. He said:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا
تَدْعُونَ

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ

Fussilat 41: 30. Verily, those who say: "Our Rabb is Allah (Alone)," and then they Istaaqamu (stand firmly on it) on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Jannah which you have been promised! **31.** "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask for. **32.** "An entertainment from (Allah), the Oft-Forgiving, Most Merciful."

The key is to accept Allah ﷻ as our Rabb; which we all do and then to stand firm on that acceptance which means to live only for His pleasure. That is what the person with Qalbun Saleem does. And that is what creates the Qalbun Saleem.

Allah ﷻ consoled the Believer who is dying and said:

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ

Waqiah 56: 83. Then why do you not (intervene) when (the soul of a dying person) reaches the throat? **84.** And you at the moment are looking on, **85.** But We are nearer to him than you, but you see not. **86.** Then why do you not, if you are exempt from the reckoning and recompense (punishment, etc.) **87.** Bring back the soul (to its body), if you are truthful?

Finally, Allah ﷻ said about the very final moments when the soul is being extracted. A time that is normally so difficult and painful that Rasoolullah ﷺ warned us against the difficulty of death – Al Sakraatul Mawth. Allah ﷻ also mentioned this time in Suratul Qaf. But for the one who has a Qalbun Saleem, Allah ﷻ said:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

فَادْخُلِي فِي عِبَادِي

وَادْخُلِي جَنَّاتِي

Fajr 89: 27. (It will be said to the pious): "O (you) the one with tranquility of being 28. "Return to your Rabb, Well-pleased (yourself) and well-pleasing unto Him! 29. "Enter you, then, among My honored slaves, 30. "And enter you My Jannah!"

May Allah ﷻ grant this ending to you all.