

Heart Diseases According to Sheikh Al-Sabouni through His Interpretation of the Holy Quran

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Abstract

The Holy Quran is a way of life, and that is why the researcher shed light on the diseases of the hearts in the Holy Quran, which Sheikh Al-Sabouni, (may Allah have mercy on him) took care of. However, many readers of his interpretation book do not realize this matter or do not pay attention to it, which prompted the researcher to focus on it and clarify it. The primary goal of this research is to determine which of these illnesses are the most common, especially heart disease (which Sheikh Al-Sabouni mentioned), and how a Muslim can protect himself from it. The research was conducted using the analytical method, where the diseases of the hearts were studied in Al-Sabouni's interpretation, and they were identified and discussed the ways to be saved from them. This research resulted in several findings, the most important of which are disbelief, hypocrisy, immorality, and polytheism. The way to be saved from them is to keep away from them and examine them within, for fear that; they might find a home in the heart without one's awareness.

Keywords: Al-Sabouni, Name of a Scholar, Heart, Disease, Interpretation, Scholars.

Introduction

For Muslims, the Holy Quran serves as a guide for life, enabling them to navigate through the complexities of this world and walk towards Allah with divine light and guidance. Hence, it is imperative to reflect on the interpretations of scholars regarding the words of Allah. Therefore, in this brief study, we have focused on the diseases that Sheikh Mohammed Ali Al-Sabouni, may Allah have mercy on him, addressed during his interpretation of the Book of Allah Almighty to clarify them to people so that they can avoid falling into them.

Preface

The Holy Quran focuses on human beings, addressing them in many verses. Sometimes it addresses their minds and souls, and sometimes it speaks to their limbs and organs. Perhaps the Quranic address directed towards the heart, occupies the top position due to the crucial importance of the heart in human life. Indeed, Allah has made the heart the focal point of His attention and the main driving force in the process of righteousness and corruptness. In numerous verses, Allah Almighty mentions the heart, as in His saying: "So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts." [Surah Al-Haj: 46]

The heart is the center that should be taken care of, understanding the diseases that afflict it in order to take preventive measures and protect it from the diseases that destroy it, as we will see in this study.

The First Disease: Disbelief (الكفر)

The definition of disbelief linguistically

It is the opposite of Islam, (كفر يكفر كفرا وكفرانا), and the origin of (الكفر) is to cover something and conceal it. So it is as if the disbeliever is covering his (belief in) heart (Ibn Duraid Al-Azdi, 1987, 2/786), and Al-Zubaidi explained that (الكفر), with a (dammah) is the opposite of faith, and the root of (الكُفْر) comes from (الكُفْر) with (fathah) means to cover or conceal (Al-Zubaidi 2004, 14/50).

In Technical Terms

It is judging someone to have left Islam, and labeling them with the characteristics of disbelief, because of their commitment to actions that lead to disbelief (Saud Al-Khalf, 2001, 2/46), and it has been mentioned: It is the belief, speech, and deeds that are contradictory to faith, and it exists in various forms and levels (Al-Athari, 2003, p. 242).

The Concept of Disbelief According to Al-Sabouni

Al-Sabouni (may Allah have mercy on him) explained disbelief as the act of covering and concealing in multiple instances when interpreting certain verses of the Holy Quran, such as in the statement of the Almighty,

"Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe." [Al-Baqarah: 6]. He explained it by saying: meaning they cover the truth and conceal it, whether you warn them or not, they will not believe in what you have brought to them (Al-Sabouni & Al-Mukhtasar 1981, 1/31).

In addition, in the Almighty's saying, "How can you disbelieve in Allah when you were dead and He gave you life? Then He will put you to death, then He will bring you to life, then to Him you will be returned." [Al-Baqarah: 28]

Al-Sabouni stated in his explanation of the concept of disbelief in the verse: a question for rebuke and denial, meaning how do you deny the Creator and reject the Him? {وَكُنْتُمْ أََمْوَآءَ} meaning you were nothing but sperm in the backbone of fathers and wombs of mothers. {فَأَحْيَاكُمْ} meaning He brought you into this world {ثُمَّ يُمِيتُكُمْ} when the designated time comes. {ثُمَّ يُحْيِيكُمْ} through resurrection from the graves. {ثُمَّ إِلَيْهِ تُرْجَعُونَ} for accountability and recompense on the Day of Resurrection. (Al-Sabouni, Al-Safwa, 1997, 1/39).

Disease of Hearts with Disbelief

Al-Sabouni stated that in the verse of Allah (SWT), "In their hearts is a disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie" [Al-Baqarah: 10]. When Allah mentioned the qualities of the believers at the beginning of the Surah, He followed it by mentioning the qualities of the disbelievers. Here, He mentioned the hypocrites, who are the third category, those who apparently show faith but conceal their disbelief. He emphasized their mention in thirteen verses to alert us to their extreme danger and the harm they can cause. Then, He followed that by giving two examples to further expose and clarify the darkness of their souls, which are filled with misguidance and hypocrisy, and the inevitable destruction they will face. (Al-Sabouni, Al-Safwa, 1997, 1/28).

In his interpretation of the verse of Allah Almighty: "Have you seen he who disbelieves in Our signs and says, 'I will surely be given wealth and children'?" [Maryam: 77], the question is to show amazement, O Muhammad, at the story of this disbeliever who rejected the signs of Allah and believed that Allah will grant him wealth and children (Al-Sabouni, Al-Safwa, 1997, 2/206).

The Second Disease: Hypocrisy (النفاق)

The Definition of Hypocrisy Linguistically

The letters (النون), (الفاء), and (القاف) have two correct origins, with one indicating the cessation and disappearance of something, and the other pointing towards the concealment and veiling of something. When they are used together in speech, the first: (نفقت الدابة نفوقاً) meaning it died, and (نفق السعر نفاقاً) meaning it declined, as it continues without stagnation or cessation (Ibn Faris, 1979, 5/454). Moreover (نَفَقَتِ الدَّابَّةُ تَنْفُقُ نُفُوقاً) indicates its death, and (ونفقَ البيعُ نفاقاً) (كسرة) refers to the actions of a hypocrite. It is said: (نفق اليربوع تَنْفِيقاً ونافقاً) that the rodent dug the hole and went to hide in there, and from this comes the derivation of the term hypocrite in religion (المُتَنَافِقِ) (في الدين). (Al-Jawhari, 1987, 4/1560).

In Technical Terms

The hypocrite is the one who conceals disbelief and shows faith, who harbors enmity while displaying friendship, and who manifests disagreement with what he conceals (Mustafa, n.d., 2/942). It has been said: it is the display of goodness while hiding evil and it comes in different forms: ideological, which condemns its holder to eternal damnation. And practical: which is among the greatest sins (Ibn Kathir, 1999, 1/176). Hypocrisy is showing the opposite of what is concealed (Al-Khazin, 1995, 2/388). It has also been said: it is to display goodness while concealing evil, and there are two types: major hypocrisy, such as showing faith in Allah and His Messenger while one's heart is inclined towards disbelief and ingratitude, and minor hypocrisy, which is mentioned in the prophetic tradition, like lying, breaking promises, and immorality in disputes (Al-Saadi, 2002, 2/365).

Definition of hypocrisy according to Al-Sabouni

According to Al-Sabouni, hypocrisy is the act of displaying goodness while concealing evil. It can be categorized into two types: belief-based hypocrisy, which condemns its owner to eternal damnation, and practical hypocrisy: which is considered one of the gravest sins and burdens. This is because the hypocrite contradicts his words with his actions, and his secret intentions are revealed through his public behavior (Al-Sabouni, Al-Safwa, 1997, 1/29). In

another context, he stated that the hypocrite is someone who professes faith with his tongue while harboring disbelief in his heart (Al-Sabouni, Al-Safwa, 1997, 2/417).

Hypocritical Heart Disease

Al-Sabouni discusses hypocrisy as a disease that affects the hearts in his interpretation of the verse of Allah Almighty: "In their hearts is a disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie." [Al-Baqarah, 2:10]. This means that in their hearts there is doubt and hypocrisy, so Allah increased them in filthiness above their filthiness, and in misguidance above their misguidance. The statement is rhetorical, and this is a disease in religion, not a physical illness. It is the doubt that entered them in Islam, so Allah increased them in filthiness and doubt.

In another context, it was stated: Those who have doubt and hypocrisy in their hearts, and the disbelievers among the people of Mecca said, "What does Allah intend by this strange statement, which is unique in its strangeness and novelty? Why does He frighten us with it, warning us of the fire and its torment?" Al-Razi said: Establishing certainty in some situations does not negate the occurrence of doubt afterwards. The purpose of repeating this statement is that they had absolute certainty, such that there was no room for doubt or uncertainty at all (Al-Sabouni & Al-Safwa, 1997, 3/454).

The Fourth Disease: immorality (الفسوق)

Immorality Linguistically

It has been said that (الفسوق) means deviating from religion, while (فسقه) refers to being associated with (الفسق), and (الفسق) itself means deviating from what is commanded (Ibn Sayyid al-Mursi, 2000, 6/242). It has been said that (الفسوق) refers to deviating from religion as its ultimate expression, and (الفاسق) is someone who, according to Islamic law, commits major sins or multiple minor sins regularly (Al-Ba'li, 2003, p. 69). In addition, (الفسق) refers to disobedience and neglecting the commands of Allah, as well as deviating from the path of truth (Al-Mursi, 2000, 6/242).

Immorality in Technical Terms

Disobedience and abandoning the command of Allah Almighty, and deviating from the path of truth, and a sinful person: meaning a sinner who exceeds the limits set by the Shariah. It is said that (فسق) refers to disobeying the command of Allah, meaning going against the obedience of Allah (Al-Athari, 2003, p. 240). It is also said that (فسوق) refers to deviating from righteousness and committing injustice, and the one who commits such acts is called a (فاسق) (As-Safarini, 1982, 1/364).

It is also said that the root of (فسق) is deviating from righteousness and committing injustice, and the one who commits such acts is called a (فاسق) because of his deviation from the command of Allah. The sinner is the one who commits the sin, which is an act of transgression, and every act of transgression is an act of aggression. Aggression is doing what one has been forbidden from doing or abandoning what one has been commanded to do (An-Najdi, n.d., p. 64).

Al-Razi stated that it is important to understand that (فسق) and (فسوق) are the same, both being derived from (فسق يفسق) that lead to disobedience. As mentioned previously, (فسوق) refers to deviating from obedience (Al-Razi, 2000, 5/317).

Definition of Immorality According to Al-Sabouni

In the Arabic language, the term (الفاسق) refers to someone who deviates from obedience. The Arabs use the phrase (فسقت الرطبة) to describe when a date comes out of its skin, and similarly, the term (فويسقة) is used to describe a mouse that comes out of its hole for damage (Al-Sabouni, Al-Mukhtasar, 1981, 1/46).

It is "deviating from something", it is said that (فسقت الرطبة) means, specifically when the date fruit comes out of its skin. In Islamic law, it refers to disobeying the commands of Allah Almighty (Al-Sabouni, Rawa'i Al-Bayan, 1980).

Furthermore, when a mouse comes out of its hole for harm and damage the surroundings, it is also considered (فاسق) (Al-Sabouni, Al-Mukhtasar, 1981, 2/424).

The term (الفاسق) refers to someone who has transgressed the boundaries set by Islamic law. The root of the word (الفسق) is derived from the concept of (الخروج) as evidenced by the saying that (فسقت الرطبة) when it exits its skin. The term (الفاسق) is used to describe someone who has deviated from goodness (Al-Sabouni, Rawa'i Al-Bayan, 1980, 2/471).

Heart Disease Due to Immorality

Allah Almighty said: (He leads astray many thereby, and guides many thereby, but He leads astray thereby none but the transgressors) [Al-Baqarah, 26].

Al-Sabouni stated that only those who disobey Allah and reject His signs are the ones who deviate from this example or from this Quran. (Al-Sabouni, 1997, 1/38).

And Allah Almighty said: (But Allah has endeared faith to you and beautified it in your hearts, and has made disbelief, immorality and disobedience hateful to you. These are the rightly guided) [Al-Hujurat: 7].

Al-Sabouni said: That is, He hates to your souls the types of misguidance, such as disbelief, sins, and transgressing against the obedience of Allah. Ibn Kathir clarified that by "الفسوق", it refers to major sins, and by "العصيان", it encompasses all forms of disobedience. (Al-Sabouni, 1997, 3/217).

Fifth Disease: Polytheism (الشرك)

Polytheism Linguistically

(الشرك والشركة), with a (كسرة) on both, and a (ضمة) on the second means: they participated and shared, and one of them shared with the other, and associated with Allah means disbelieved, so he/she is a polytheist and his associates, and the noun indicates partnership in them (Al-Fayruzabadi, 2005 CE, 1/944). It has been said that (الشرك) is disbelief, and so-and-so associated partners with Allah, making him a polytheist. His statement (وأشركه في أمري), it means making someone Allah's partner in His matter (Al-Jawhari, 1987, 4/159). It is said that (الشرك), with a (كسرة) on the letter (ش), is the source meaning of associating partners and believing in a partner with Allah who has no partner (Al-Farooqi, 1996, 1/1020).

Polytheism in Terminology

The general meaning of (شرك) is associating partners with Allah in what is specific to Him, and it includes three types: (شرك) in lordship, (شرك) in names and attributes, and (شرك) in divinity (refer to Nukhbat Min Al-Ulama, 2001, 1/58).

The specific meaning of (شرك) is to make a partner with Allah, calling upon him as one calls upon Allah, asking him for help and supplicating to him as one asks and supplicates to Allah, loving him as one loves Allah. This is the meaning of (شرك) as stated in the Quran and Sunnah (Al-Dusari, 1982, 1/41).

It has been said that (شرك) is when you make someone else equal to Allah, who is the one who brought you into existence. It is one of the extremist sins, as it cancels out and prevents you from receiving the rewards of your deeds. Therefore, anyone who attributes to Allah another being, whether through love, reverence, or by following paths and principles that contradict the religion of Ibrahim (A.S), is considered a polytheist (Al-Dawsari, 1982, 1/41). Abu Hayyan also stated that (شرك) is to take a deity alongside Allah (Abu Hayyan, 2000, 5/402).

The Meaning of (شرك) according to Al-Sabooni

Allah Almighty says, "Indeed, Allah does not forgive anyone associating others with Him, but He forgives anything less than that to whomever He wills. And whoever associates anything with Allah has invented a great sin." [An-Nisa: 48]

He does not forgive associating partners with Him, but forgives all other sins for whomever He wills from His servants. {وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا} This verse clearly indicates that every person who commits a major sin, it is within the will of Allah to either forgive or punish them for it, as long as their sin does not involve associating partners with Allah (Al-Sabouni, 1997, 1/257). In Al-Mukhtasar, there is a summary of the definition of polytheism (الشرك) according to what was mentioned in the authentic hadith: You make a rival to Allah, and He created you. (Al-Sabouni, Al-Mukhtasar, 1981, 1/39).

In Al-Rawa'i': The majority of interpreters believe that the word (المشركين) is specific to idol worshippers, as it refers to those who associate other gods with Allah. Even though the People of divine religions may be disbelievers, the word (المشركين) does not include them, as it is reserved for those who worship idols and statues. Some scholars have said that the word (المشركين) includes all disbelievers, whether they are idol worshippers or people of divine religions, based on the verse in the Quran: [An-Nisa: 48]. It means that anyone who disbelieves is considered a polytheist (مشرك). I agree with this view, that the term encompasses all disbelievers, and that the prohibition of entering the sacred mosque applies to all disbelievers, regardless of whether they are idolaters, Jews, or Christians. (As-Sabuni, Al-Rawaih, 1980, 1/581).

Conclusion

The research highlights the most important heart diseases that Sheikh Al-Sabouni, may Allah have mercy on him, focused on in his interpretation, which are the most important and dangerous diseases, namely disbelief, immorality, hypocrisy, and polytheism. These destructive diseases lead one out of the religion. Therefore, it is necessary for a Muslim to examine his heart and know the ways of prevention and treatment from them.

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