

# Nurturing The Heart

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## 11 Hatred

لَا تَبَاغَضُوا وَلَا تَحَاسَدُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

“**Do not hate each other**, do not envy each other, do not turn away from each other, but rather be servants of Allah as brothers.”

Shu‘aib Arnā’ūt writes:

التباغض من البغض ضد المحبة وهي إرادة المصرة

Mutual hatred, the opposite of love, is an intention to do harm.

Sharḥ al-Musnad 13/160

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There is a very special kind of bond between the believers that transcends worldly things.

وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ  
أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ  
مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

And hold firmly to the rope of Allah all together and do not become divided. And remember the favour of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.

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وعن عبد الله بن عمرو - رضي الله عنهما - قال : قيل لرسول الله صلى الله عليه وسلم :  
أي الناس أفضل ؟ قال : " كل مخموم القلب صدوق اللسان " . قالوا : صدوق  
اللسان نعرفه ، فما مخموم القلب ؟ قال : " هو النقي ، التقى ، لا إثم عليه ، ولا  
" بغي ، ولا غل ، ولا حسد " . رواه ابن ماجه ، والبيهقي في " شعب الإيمان

Abdullah ibn Amr reported: It was said to the Messenger of Allah,  
“**Which of the people is best?**” The Messenger of Allah, peace and  
blessings be upon him, said:

**Everyone who is pure of heart and truthful in speech.**

They said, “Truthful in speech we know, but what is a pure heart?”  
The Prophet said:

It is a heart that fears Allah and is clean. There is no sin in it and neither  
aggression, **malice**, nor envy.

رواه ابن ماجه ، والبيهقي في " شعب الإيمان

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لَا يَكُونُ الْقَلْبُ سَلِيمًا إِذَا كَانَ حَقُودًا حَسُودًا مُعْجَبًا مُتَكَبِّرًا وَقَدْ شَرَطَ  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْإِيمَانِ أَنْ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

“The heart cannot be pure if it holds malice, envy, pride, and arrogance. The Prophet made it a requirement of faith that he love for his brother what he loves for himself.”

Ibn Al-Arabi  
Aḥkām al-Qur’ān 26:89



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Hate is what the Shaytan tries to put between the believers

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ  
وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنْتُمْ مُنْتَهُونَ

Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?

Qur'an 5:91

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عَنْ أَبِي أُمَامَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ أَحَبَّ لِلَّهِ  
وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ

وفي رواية أخرى قال وَنَصَحَ لِلَّهِ

Abu Umamah reported: The Messenger of Allah, peace and blessings be upon him, said, “Whoever loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah, and withholds for the sake of Allah has perfected the faith.”

In another narration, the Prophet said, “And he gives advice for the sake of Allah.”

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Ibn Rajab reported:

قَالَ بَعْضُ الصَّالِحِينَ مِنَ السَّلَفِ أَهْلُ الْمَحَبَّةِ لِلَّهِ نَظَرُوا بِنُورِ اللَّهِ وَعَظَفُوا عَلَى أَهْلِ  
مَعَاصِي اللَّهِ مَقْتًا أَعْمَالَهُمْ وَعَظَفُوا عَلَيْهِمْ لِيُزِيلُوهُمْ بِالْمَوَاعِظِ عَنْ فِعَالِهِمْ

Some of the righteous predecessors said: The people who love Allah look by the light of Allah, and they are compassionate with those who disobey Allah. They find their deeds reprehensible but show mercy to them so that through their admonitions they might leave their actions.

Jāmi' al-'Ulūm wal-Ḥikam



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Az-Zubair ibn Awwam reported: The Messenger of Allah,  
peace and blessings be upon him, said:

دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ الْحَسَدُ وَالْبَغْضَاءُ هِيَ الْحَالِقَةُ حَالِقَةُ الدِّينِ  
لَا حَالِقَةَ الشَّعْرِ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَفَلَا أَنْبَأُكُمْ  
بِشَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ

“There have come to you the diseases of the nations before you:  
envy and hatred, and hatred is the razor. It shaves the religion  
and it does not shave hair. By the one in whose hand is the soul of  
Muhammad, you will not believe until you love one another. Shall I  
tell you something which, if you did, you would love each other?  
Spread peace between yourselves.”

Musnad Ahmad 1415

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What the Muslim should do is refrain from bearing any hatred or resentment in his heart towards his fellow Muslim.

What if a person feels that he does not like a person enough for him to become close friends, even though he fulfils his Islamic duty of returning his salaams, saying “Yarhamuk-Allah (May Allah have mercy on you)” if he sneezes, helping him if he needs help, and so on.

In this case what exists between them does not come under the heading of forsaking or shunning

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According to a Hadeeth narrated by 'Aa'ishah (may Allaah be pleased with her), the Prophet (peace and blessings of Allah be upon him) said: "Souls are troops collected together and those who got along with one other (in the realm where souls existed before entering physical bodies in this world) will have an affinity with one another (in this world) and those amongst who did not get along with one another (in the realm where souls existed before entering physical bodies in this world) will also not get along (in this world)."

Narrated by al-Bukhaari, 3158; Muslim, 2638.



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Al-Khattaabi said: This may be understood as referring to similarity between souls which are either good or bad, righteous or immoral, and that good people are attracted to those who are like them and evil people are likewise attracted to those who are like them, so people's souls recognise one another according to their nature, whether good or evil; if they are similar they will get along and if they are different they will not get along.

Al-Qurtubi said: Although souls have in common the fact that they are all souls, they differ in other ways. Souls of similar nature will get along because of their nature. Therefore we see people of a certain type get along, but they do not get along with people of a different nature, and we see that with people who are of a similar nature, some of them get along with one another and some do not, and that depends on the issues which form the basis of getting along or otherwise.



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## Du'a

### Part 2

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي،  
اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي

O Allah! I ask You for forgiveness and well-being in my religious and my worldly affairs. O Allah! Conceal my faults and calm my fears

Sahih Ibn Majah 2/332 and Abu Dawud.