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ETHICS OF ISLAM

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ETHICS OF ISLAM

PREFACE

Let's start the book with the name of Allah!
Name of Allah is the best refuge,
His blessings can never be measured nor calculated,
He is the Lord most compassionate and forgiving

Allâhu ta'âlâ pities all human beings in the world. He creates and sends everyone the blessings they need. He also teaches them how to use these blessings to attain happiness of this world and the next. Imâm ar-Rabbânî 'rahimahullâhu ta'âlâ, in his 259th letter informs us that those disbelievers who never heard of Islam will not be punished in Hell. They will be annihilated along with the animals after their Judgement. People who hear about Islam and ponder about it, and then accept it will be blessed with Paradise. He gave a lifelong time-span for pondering. He forgives those who become believers after lapsing into disbelief and deviation, which are mostly consequent upon self-deceit, which in turn is exacerbated by evil company, seditious books and subversive radio (and television) broadcasts. He saves them from eternal disasters. He does not show the path of salvation to tyrants, wicked and depraved people. He lets them stay in the pit of denial that they have fallen into and which they like and desire. In the next world, He will forgive whom He wishes among the Believers who deserve to go to Hell, and will send them to Paradise after they are punished in Hell for their sins. He is the only One who creates all living beings, keeps them in existence every moment, and protects them against fear and horror.

If anyone thanks and praises anyone else at any time and at any place for any reason, these thanks and praise thus paid belongs to Allâhu ta'âlâ by rights, for He is the only One who creates and sends all kinds of blessings and goodness. If He would not remind, create, and give strength, no one could ever do any goodness or harm to anyone else. Only what He wills, comes into existence. No one can do anything against His Will.

May our prayers for and greetings be to His beloved Prophet Muhammad 'sall-Allâhu alaihi wa sallam,' who is the most beautiful and highest of all human beings in all respects, be

also upon all of his progeny, relatives, and companions ‘ridwânullâhi ta’âlâ ’alaihim ajma’în,’ who radiate good morals and knowledge.

Muslims are required to learn “Islamic Knowledge.” It is divided into two branches, “Religious knowledge” and “Scientific knowledge.” The scientific knowledge is called “Wisdom” **(Hikmat)**. Our Prophet ‘sall-Allâhu alaihi wa sallam’ said, **“Wisdom is the lost property of a Muslim. He should pick it up wherever he may find it.”** This hadîth commands us to learn scientific knowledge. “Religious knowledge” is made up of twenty sub-branches, eight of which contain teachings of a higher level and the remaining twelve consist of teachings of a subsidiary nature. One of the teachings of a higher level deals with ethics.

[A Muslim who has good morals and is advanced in the scientific knowledge of his time is called a civil or a progressive Muslim. Alternately, a person who is advanced in scientific knowledge and has established basic industries, and yet who has poor morals is called a tyrant, a regressive person, a bandit, or a dictator. Those who are lagging behind in the scientific knowledge and arts and have poor morals are called savages or vulgar people. Civilization means building cities and serving human beings. This can be accomplished through scientific knowledge, arts, and beautiful morals. In short, when the scientific knowledge and arts are accompanied with beautiful morals, it is called civilization. A civilized person uses scientific knowledge and arts for serving humanity. Alternately, tyrants use them for torturing. We can see that a true Muslim is a progressive person. Unbelievers are retrogressive, and miserable people. It is apparent that civilization means constructing buildings and developing cities. This is only possible through science and technology. Advancement in technology is due to addition of new ideas to the ideas of the previous generations. People’s living in peace and comfort is only possible through ethics of Islam.]

Learning Islamic knowledge as much as necessary is an obligatory duty **(fard)** for every Muslim. Islamic scholars have written numerous books on this subject. The following books on the subject of ethics are well known: **Akhlâq-i-Nâsirî** by Nasîruddîn-i Muhammad Tûsî, **Akhlâq-i-Jalâlî** by Jalâladdîn-i-Muhammad Dawânî, and **Akhlâq-i-Muhsînî** by Husayn Wâiz-i

Kâshifî of Hirat. We translated the first chapter of this (last) book from the book **Berîka** written by Abû Sa'îd Muhammad Hâdimî 'rahima hullâhu ta'âlâ'. In the first chapter of this book we will deal with unacceptable poor morals rejected by Islam and their prescribed cures. Poor morals are due to maladies of the spiritual heart. They cause infinite death and destruction of the heart **(qalb)** and the soul **(rûh)**. In the second chapter of this book, we will describe the meaning of ethics **(akhlâq)** and its varieties, borrowing from the beginning chapters of the book **Akhlâq-i-Alâî** written in Turkish by Alî bin Amrullah 'rahimahullâhu ta'âlâ,' who passed away in 979 Hijrî, 1572 A.D. in Edirne / Turkey.

The uncorrupt youngsters who read this book will understand and realize that their ancestors were healthy people with good morals. They were also industrious, civilized, and progressive people. By learning the truth about their ancestors they will not be misguided by the lies and slanders of their enemies.

The name of the author of the book Akhlâq an-Nâsirî was Nasîruddîn-i Muhammad Tûsî. He was born in Hijrî 597 in the city of Tus (Mashhad) and passed away in Hijrî 672 [1273 A.D.] in Baghdad. He belonged to the Shi'ite sect of Muslims. He was one of the people who were instrumental in Hulagu's destruction of Baghdad and carnage of hundreds of thousands of Muslims. He became the prime minister of Hulagu. He founded a new library with the capacity of 400,000 books and a planetarium and an Academy. He wrote many books.

Jalâladdîn-i Muhammad Dawânî 'rahimahullâhu ta'âlâ,' was born in 829 Hijrî and passed away 908 Hijrî [1503 A.D.] in Shiraz. He is one of the most profound among the Islamic scholars. He wrote many books. His book **Akhlâq-i-Jalâlî** is in Persian. Its eighth printing was accomplished in 1304 Hijrî, 1882 A.D. in India. It has been translated into English.

Husayn Wâiz-i Kâshifî 'rahimahullâhu ta'âlâ', was a preacher in the city of Hirat. He passed away in Hijrî 910, 1505 A.D. in Hirat.

O you, virtuous youngsters! O you, noble and dear children of those martyrs who spent their lives for learning and spreading beautiful moral teachings of Islam and also sacrificed their lives for spreading the religion of Allah to all human

beings! Do learn the Islamic religion and its beautiful ethics, which our honourable ancestors brought and entrusted in its pristine completeness and correctness to your protection. Protect this holy object of care **(amânat)** with all your might and power against the attacks of our enemies, that is, those who attack our lives, properties, religion, and ethics, and who are eyeing our beautiful country with rapacity! Strive hard to spread this correct religion everywhere and thereby to save all human beings from infinite disasters. Let it be known that our religion orders us to have beautiful morals, mutual love for each other, respect for the elders and compassion for younger people, and to be kind to everyone irrespective of their religious opinions. Pay everyone's due rights and wages! Do not violate laws of the land and do not oppose orders of the government! Pay your taxes on their due times! Never forget that Allâhu ta'âlâ is the helper of the righteous people! Let us love and help each other so that Allâhu ta'âlâ in turn will help us.

Islamic scholars say: "Allâhu ta'âlâ created three things in humans: wisdom **('aql)**, spiritual heart **(qalb)**, and nafs[1] We can see none of them. We can understand their existence by observing their effects or the things they do, or we know them because our religion teaches them to us. Wisdom and nafs are located in our brain and the spiritual heart is found over the biological heart, which is in the left side of our chest. They are not made of matter and do not occupy space. Their existence in these places is similar to the existence of electricity in a light bulb or that of the magnetic power in an induction bobbin. Wisdom tries to understand Islamic knowledge. It understands Islamic knowledge and its good and useful as well as evil and harmful variations or portions. The good and evil are discriminated in accordance with the divine law. Wisdom, which recognizes the divine law **(Sharî'at)** and wants to obey it, is called "correctly thinking wisdom," **('aql-i-salîm)**. People who have little wisdom and always make mistakes are called idiots or fools. People who have no wisdom are called crazy. Correctly thinking wisdom conveys good things taught by the divine law to the spiritual heart. The spiritual heart decides to do

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[1] A malignant being created in the human nature. All its desires run counter to Allâhu ta'âlâ's commandments. Its the only property whose desires and activities are harmful to itself and to its owner.

these good things. It uses the action nerves, which come out of the brain and go to the organs, to give orders to the organs so that they carry out these good things. Assimilation of the desire of doing good or evil things into the spiritual heart is called ethics or morals **(akhlâq)**. The nafs is excessively fond of worldly pleasures. It does not think whether these are good or evil, useful or harmful. Its desires are not compatible with the divine law. Doing things that are forbidden by the divine law strengthens the nafs. It tries to convince the spiritual heart to commit the worst things. It deceives the spiritual heart by showing the evil and harmful things as good things. It strives to attain its pleasures by convincing the spiritual heart to satisfy its desires. It is necessary to strengthen the spiritual heart and to weaken the nafs so that the nafs will not be able to deceive the spiritual heart and that the spiritual heart will not develop an evil nature. As wisdom is strengthened by reading and learning Islamic knowledge, likewise the heart is strengthened, or purified, by obeying the Sharî'at. Formation of ikhlâs in the heart can only be accomplished by the spiritual heart's mentioning the name of Allâhu ta'âlâ often (making Dhikr of Allah through the qalb). Accomplishing "Dhikr of qalb" is possible only by learning it from a perfect Sufi master (Murshîd al-Kâmil-the Perfect Guide). It is also necessary to empty the spiritual heart from all worldly thoughts formed in the brain due to the sensory information coming via the organs. Once the heart is free from all sorts of worldly thoughts, it starts to do "Dhikr of Allah" automatically. It is similar to emptying the water from a bottle. When you pour the water out, the air automatically enters the bottle. Protecting the spiritual heart from worldly thoughts can be accomplished by the spiritual heart's benefiting (receiving "Fayd" (Nur [light]) from the spiritual heart of the perfect Sufi master. The spiritual luminance **(Fayd)** flows from one spiritual heart to another by way of love. Death of the perfect spiritual guide or his being in a distant country does not stop the flow of spiritual luminance (Fayd). The perfect spiritual guide (Murshîd al-kâmîl) is an "Ahl as-sunnat" scholar **('âlim)** who knows Islamic knowledge in depth and does all of his actions sincerely (with ikhlâs) in accordance with this knowledge. Obeying the Sharî'at and receiving spiritual luminance (Fayd) from the perfect guide (Murshîd al-kâmîl) strengthens the spiritual heart and conversely weakens the

nafs. It is for this reason that the nafs does not want the spiritual heart's obeying the divine law (Sharî'at) or communing **(Sohbat)** with the perfect spiritual guide (Murshîd al-kâmîl) or reading the books written by the perfect spiritual guide. It wants spiritual heart to be irreligious and beliefless. Therefore, those who do not follow their wisdom and instead follow their beliefless nafs, become irreligious. The nafs does not die but when it is weakened, it cannot deceive the spiritual heart any longer.

Mîlâdî	Hijrî Shamsî	Hijrî Qamarî
2001	1380	1422

Make thy heart a Garden of Paradise with the fountain of tawhîd[1],
And thy soul's garden, render a rosary with the bud of tawhîd!

Both without place and without time will experts of heart,
Traverse endless distances with the power of tawhîd.

Shameful as thou mayest feel on account of thy wrongdoings,
The end will certainly be good with the rapture of tawhîd.

O you, supplicant! The 'Ârif-i-billâh[2] will free the heart from
Seventy thousand curtains with one flash of tawhîd.

[1] Oneness of Allâhu ta'âlâ. The statement of and the belief in His oneness.

[2] A blessed person who has attained a state wherein he knows Allâhu ta'âlâ (as well as a slave could know his Creator).

ISLAMIC ETHICS

FIRST CHAPTER

The first chapter of the book explains forty of the most important vices and their remedies. All of the following information is translated from the first chapter of the famous Islamic book **Berîqa** written by Abû Sa'id Muhammad Hâdimî 'rahimahullâhu ta'âlâ'. This book, originally written in two volumes in Arabic, was published in 1284 Hijrî [1868 A.D.] in Istanbul and was reproduced in 1411 Hijrî [1991 A.D.] by Hakîkat Bookstore. Muhammad Hâdimî 'rahimahullâhu ta'âlâ', passed away in 1176 Hijrî Qamarî [1762 A.D.] in his birth place Hâdim village of the city of Konya, Turkey.

VICES AND METHODS OF CLEANSING ONE'S SELF FROM THEM

Things that harm men in this world and in the next are due to vices. The essence of man's spiritual loss is his having vices. Man's avoidance of vices is called **taqwâ**. Taqwâ is the most precious of all worships. Decorating something requires that the thing first should be cleansed from all dirt and stain. Similarly, neither any reward **(thawâb)** will be given nor any benefit will occur for the worships unless the man who does those worships cleanses himself from the sin. The worst of all vices is disbelief **(kufr)**. The good deeds of a person who does not have belief will not bear any fruit for him in the Hereafter. [A disbeliever who is killed unjustly does not become a martyr and will not go to Paradise.] The foundation of all virtues is taqwâ. One should try hard to obtain taqwâ and advise others to do the same. Living in this world peacefully with others and obtaining the best of eternal blessings could only be accomplished by having taqwâ.

Vices cause disease in the heart or soul. Any increase in this disease will cause the death of the soul, i.e. it will cause kufr. Disbelief **(shirk)**, which is the worst of all vices, is a fatal poison of the soul. Some people who do not have belief claim: "My heart (spiritual) is clean. You should look at my heart." Their claim is no more than empty words. A dead heart cannot be clean.

There are many types of disbelief. The worst of all is polytheism. Any variety of a certain vice is mostly specified with its most outstanding characteristic. For that matter, the word shirk used in âyat-i-kerîmas[1] and in (our blessed Prophet's utterances termed) hadîth-i-sherîfs represents all sorts of kufr (disbelief). Allâhu ta'âlâ, in the 48th and 116th âyats of the Sûra Nisâ of the Qur'ân states that He will never forgive the polytheists **(mushriks)**. These verses point out that disbelievers will burn forever in the Hell fire.

["Shirk" means to attribute partners to Allâhu ta'âlâ. A person who does the attributing is called a polytheist and the thing which is attributed is called partner **(sharîk)**. To believe that someone possesses one of the attributes of Divinity means to make him a partner (sharîk). The attributes possessed exclusively by Allâhu ta'âlâ are called **"Attributes of Divinity."** Some Divine Attributes are the following: Existing eternally, creating, all-knowing, and healing the sick. To believe that a human being or the sun or a cow or any other creature possesses a divine attribute, and thus to respect or beg that being or creature, is called to worship them. Those things become an idol. To say words that mean deification of such people or to speak respectfully before statues, pictures or graves of disbelievers assumed to be possessing divine attributes means to worship them and therefore it is polytheism. If one believes that a person does not possess a divine attribute but instead he is a person loved by Allâhu ta'âlâ or alternately if one believes that that person has served his nation much and therefore deserves respect, paying respect to his statues or pictures is not disbelief or polytheism. Nevertheless, since paying respect to any person's picture is forbidden **(harâm)**, anyone doing so becomes a sinner **(fâsiq)**. If he slights the fact that it is forbidden, he will become an apostate **(murtad)**, and so will those who flout a prohibited action (harâm). Since those Jews and Christians who are not "mushriks" do not believe in the prophethood of Muhammad 'alaihis-salam', they are disbelievers. They are called "Disbelievers with a heavenly book." Presently, most Christians are polytheists because they attribute divinity to prophet "Îsâ", that is, Jesus 'alaihis-salam'. Christians belonging to the sects of Barnabas and Arius

[1] Verses of the Qur'ân al-kerîm.

(Arians) were among the People of the Book. However, they have not survived to the present time.

The second worst disease of the soul after shirk is to hold and practise (heretical beliefs which are called) **bid'at**, which is followed by looseness in abstaining from sins, in the order of evil. A person who dies without making tawba[1] for venial or grave sins other than disbelief may be forgiven by Allâhu ta'âlâ either through intercession **(shafâ'at)** or directly by His Mercy. If a venial sin is not forgiven then there will be punishment in Hell. Sins that involve violating rights of other human beings will not be forgiven easily. Most likely, people who commit them will be punished more severely. For example, not giving wife's due money **(mahr)** regarding the marriage contract or prohibiting human beings from learning their correct religion, which is their right **(haqq)**, is the gravest gross violation of human rights. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' stated as follows: **"A time will come when people will not care whether they earn the money by permissible (halâl) means or not,"** and **"A time will come when practicing Islam will be as difficult as holding a fire ball with bare hands."** Therefore, to avoid committing all prohibited actions (harâms) and those actions that are called makrûh tahrîmî (because they are quite close to harâms) is **(taqwâ)**. Not to perform obligatory duties **(fards)** and strongly recommended actions **(wâjibs)** is forbidden (harâm). According to some information, not peforming "muakkad Sunnats," i.e., acts of worship which our blessed Prophet practised regularly, without an excuse, is strongly disliked **(makrûh tahrîmî)**. People who do not carry out commandments of Islam with respect to belief **(i'tiqâd)**, ethics **(akhlâq)**, and deeds **('amal)** will be punished. Logically, one must avoid doing things that will cause punishment. For example, not performing five daily "salâts" and women's and girls' not covering themselves is a grave sin. It would be a strong requirement for one to abstain from the grave sin by performing the five daily "salâts." Nevertheless, in this book, we will not deal with the subject matter regarding the things that must not be omitted; instead, we will communicate the things

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[1] Penitence; to make tawba means to repent for your sin(s), to beg Allâhu ta'âlâ for forgiveness, and to be resolved not to commit the same sin(s) again.

that should be avoided, i.e., prohibited actions and vices.

The things we should not do (prohibited actions) are committed either with a particular organ or with the entire body. The following eight organs are very well known for committing sins: spiritual heart, ears, eyes, tongue, hands, stomach, sexual organs, and feet. The spiritual heart **(qalb)** is a spiritual grace blown upon the material heart of human beings. It is incorporeal, not made of matter, like the soul. These organs themselves do not commit the sin. The sensing power of these organs commits the sin. Anyone who wants to attain happiness in this world and the next must prevent these organs from committing sins. The spiritual heart has to be developed into a state wherein not committing sins will be its natural habit (malaka). Anyone who can achieve this state is called Allah-fearing **(muttaqî)** or pious **(sâlih)** person. He has now attained Allâhu ta'âlâ's love and approval and become Walî[1] to Him. It would also be piety [taqwâ] to avoid sins by exerting yourself without its becoming the heart's natural habit. Yet being a Walî reguires its being a natural habit not to commit sins, which in turn requires purifying the heart. And to purify the heart requires obedience to the rules of Islam. Islam consists of three parts: knowledge **('ilm)**, practice **('amal)**, and sincerity **(ikhlâs)**. (1) To learn the knowledge teaching the commandments, i.e., Fards, Wâjibs, Sunnats, and forbidden actions **(harâms and makrûhs)**, (2) To practise them in accordance with this knowledge, and (3) To do them only for the sake of Allâhu ta'âlâ. The Qur'ân al-kerîm commands and praises all these three parts. In this book, we will only communicate those sins that are to be abstained from in order to cleanse the heart. They are called vices, unethical behavior, or immoral acts.

UNETHICAL BEHAVIOR OR IMMORALITY AND ITS REMEDY

A Muslim as a first priority should strive to cleanse his (spiritual) heart because heart is the leader of the body and all organs are under its command. Our Prophet Muhammad 'sall-Allâhu 'alaihi wa sal-lam' once said: **"There is a piece of flesh in the human body. If this is good, all the organs will be good. If this is evil, all the organs will be evil. This piece of**

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[1] Walî (pl. Awliyâ) means a person close and beloved to Allâhu ta'âlâ.

flesh is the heart." What is described in this hadîth is not the physical heart but the spiritual heart which is located in the physical heart. The goodness of the flesh, as explained above, means its being cleansed from vices and its assimilation of good morals (virtues). The physical appearance of a human being is called **(khalq)**. The power or state that exists in the heart is called habits **(khulq)**. Vices in the heart are called "maladies of the heart" or unacceptable morals **(akhlâq al-zamîma)**. Their cure is a very difficult task. Correct treatment requires extremely sophisticated knowledge about the maladies and correct methodology to apply this knowledge. Habits are the faculties **(malakas)** or states or desires in the heart. It is this power in the spiritual heart which generates man's belief, words, actions. His optional behaviour also is the work of (this power which is called his) khulq.

Changing or transforming the state of the heart from undesirable, unwanted, unacceptable morals or habits to desirable, good habits is possible. Our Prophet 'sall-Allâhu 'alaihi wa sal-lam' once said, **"Improve your morals (habits or character)."** Islam does not contain commandments that cannot be accomplished. Experiences also show that this is the case. [Experience is only one of the three true-knowledge-acquirement methods. The other two true-knowledge-acquirement-methods are understanding through calculation and information passed to us by our Prophet.] Human beings do not share equal abilities to correct their unacceptable, deficient morals.

Origin or source or fountain of morals is three powers inherent in the human soul. The first one is the power of understanding (comprehension) of the soul. This is also called **"nutq"** or wisdom **('aql)**. The first and second powers of "nutq" are theoretical knowledge **(hikmat al-nazarî)** and practical knowledge **(hikmat al-'amalî)** respectively. Theoretical knowledge which exists in average proportions is called reason **(hikmat)**. Reason is the power that differentiates between virtue and vice; right and wrong; and good and evil. A state of excess in this power is termed **jarbaza** (the state of being a wiseacre). A person who suffers from this excess tries to understand things beyond comprehension. For example, he tries to interpret verses of the Qur'ân with hidden or metaphorical meanings **(mutashâbîh âyats)** or talks about fate and destiny

or occupies himself with futile pursuits such as deceit, trickery, and sorcery. Conversely, inadequacy of this power is termed idiocy **(balâdat)**. A person suffering from this inadequacy cannot differentiate between vice and virtue. When the practical power of nutq (wisdom) exists in an average intensity, this state is called justice **(’adâlat)**. There cannot be paucity or plentitude in justice.

The second power of the sources of morals is wrath **(ghadab)**. It is the bestial aspect of the soul. Things which it dislikes and loathes stir its blood. When this force is subdued to a reasonable intensity by the human aspect of the soul, it develops into bravery **(shajâ’at)**, which prompts man to practical and useful enterprises. Examples of this are Muslims’ fighting against disbelievers whose numbers are more than double theirs and their saving the oppressed from their oppressors. An excess in this force is **tahawwur**, which causes aggressiveness. A person with this temperament becomes angry fast. If this power exists in less than average proportions, it is called cowardice **(jubn)**. A person having this character will not be able to attempt to do the necessary actions.

The third power of the human soul is appetite **(shahwat)**. It is the bestial soul’s desiring the things that it likes. The human aspect of the soul mollifies this desire into what we call chastity **(iffat)**, or honor. A person who has chastity gratifies the needs of his nature in a manner prescibed by Islam and compatible with humanity. Excess in this is called greed or debauchery **(sharah)**. A person having this character tries to obtain all his desires and wishes without regard to laws or others’ rights. When appetite is less than average proportions in one’s nature, it causes a lazy character **(humûd)**. A person with this character will not even try to get things that are necessary for himself either because of his extreme sense of shame, fear or pride, or because of his (psychological) illness.

The aforesaid four temperate forces, i.e. hikmat (reason), ’adâlat (justice), iffat (chastity), and shajâ’at (bravery), are the essence of all virtues. When a person adapts himself to hikmat, which is one of the three forces of the soul, he overcomes the other two forces of the bestial soul, i.e., ghadab and shahwat, and attains happiness by developing these two excesses into iffat (chastity) and shajâ’at (bravery). If the theoretical force of wisdom fails to abide by hikmat, which is its temperate degree,

and overflows unto either one of the vicious extremities, vices will appear. All six extremities are always evil. In fact, even the four temperate forces are evil when they are employed for evil purposes. Examples of employing hikmat for evil purposes are: to go into a religious career for the purpose of an easy competence or a high position, and to perform (the daily prayers termed) namâz or (the struggle for the promulgation and propagation of Islam, which should be done only to please Allâhu ta'âlâ and which is termed) jihâd for ostentation. On the other hand, abstention from a certain kind of pleasure in order to gratify one's desire to enjoy another kind of pleasure would be a good example of misusing iffat.

Each of the four main virtues is recognized by their attributes. For example, wisdom has seven attributes. Bravery and chastity have eleven attributes each.

REMEDY FOR THE VICES: A medicine that would be a common cure for all the vices is the recognition of the illness and things that are harmful to it, its cause, its opposite case, as well as effects of the medicine. The next step would be the diagnosis of the illness, which is done either by self-research or under the supervision of a guide, i.e. an 'âlim (a deeply learned Islamic scholar). A Believer is another Believer's mirror. Self-diagnosis of one's faults is a difficult task. A recommendable way of knowing your own faults, therefore, would be to consult with a dependable friend. A faithful friend is one who will protect you against dangers and fearful situations. Such a friend is hard to come by. It is to this effect that Imâm Shâfi'î 'rahmatullâhi 'aleyh' stated:

A staunch friend and true medicine,
Are hard to find, waste not your time.

And Hadrat 'Umar 'radiy-Allâhu 'anh' stated:

My friend's warned me about my fault,
This is the true essence of brotherhood.

Since your adversaries will always be seeking ways for criticizing you, they will fling your shortcomings to your teeth once they find them. Such inimical comments therefore can be exploited as efficient references to learn about your faults. Good friends, by contrast, will mostly be inclined to overlook your faults. One day, someone begged Hadrat Ibrâhîm Ad-ham, (a great Islamic scholar and a Walî,) to tell him about his faults

and shortcomings. “I have made a friend of you. So, all your manners and ways appear nice to me. Ask someone else about your faults,” was the great scholar’s reply. Another way of recognizing your shortcomings is to observe others’ faults. When you observe others’ faults, you should try and see if you have the same fault(s), and, if you see that you do, you should try to get rid of them. This way of identifying vices is another method for curing the vices and is the meaning of the following hadîth, **“A Believer (Mu’min) is a mirror of another Believer.”** In other words, you identify your own faults in others’ faults. When Jesus (Îsâ ‘alaihis-salâm’) was asked who he had learned his virtues from, he answered: “I did not learn them from anyone. I looked at others, observed the things I did not like and I avoided doing the same, copying and imitating the things I liked.” When the famous doctor Lokman was asked who he had learned manners from, he replied, “From people without manners!” Reading about the biographies and episodes of Islamic luminaries, such as the (blessed people called) Salaf as-sâlihîn, the Sahâba, and other Awliyâ ‘rahmatullâhi ’alaihim ajma’în’, is another way of forming good habits.[1]

A person who has a vice should search for the reason (cause) of his contracting that vice. He should try to eliminating this cause and then try to get rid of it by doing its opposite. He should try very hard to do the opposite of the vice for getting rid of it. For, getting rid of a vice is very difficult. The nafs loves evil and ugly things.

Another useful medicine for getting rid of vices is to establish a method of retribution. For example, when one commits a vice, immediately afterwards, one should do some action one’s nafs does not like. A good way of accomplishing this is to take an oath. Namely, one should take an oath to the effect that if one commits a vice, one will do extra goodness such as giving alms, fasting or performing salâts. Since one’s nafs never likes to do extra prayers, one will stop committing vices. Another useful medicine is reading or hearing from others about those vices which produce harmful results. Many hadîths inform us about the harms of vices. Some of them are:

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[1] For terms such as Walî, Awliyâ (pl. of Walî), the Sahâba, Salaf as-sâlihîn, see our other publications, **e.g. Sahâba ‘The Blessed’**, available from Hakîkat Kitâbevi, Fâtih, Istanbul, Turkey.

1– **“In the sight of Allâhu ta’âlâ, there is no sin graver than vices.”** For, those who commit vices are not aware that they are committing sins. Therefore, they do not repent for their sins so that their sins accumulate and increase many folds.

2– **“The one sin which human beings commit without any hesitation or reservation is being a person with vices.”**

3– **“There is a repentance for every sort of sin but there is none for vices. Instead of repenting for a certain vice, the offender commits something worse.”**

4– **“As hot water melts an ice cube, likewise virtues melt mistakes and errors. As vinegar destroys honey, likewise vices destroy rewards (thawâbs) for good deeds.”**

Justice **(’adalat)**, chastity **(iffat)**, bravery **(shajâ’at)** and wisdom **(hikmat)**, when they are not used with evil intentions are the sources of all virtues. One should associate with pious **(sâlih)** and good-natured people in order to be a good-natured person or to protect one’s virtues. A person’s akhlâq will be like his companion’s habits. Akhlâq is contagious like a disease. One should not make friends with ill-humoured people. It is stated as follows in a hadîth-i-sherîf: “**A person’s faith will be like his companion’s**.” One should shun from useless occupations and games, harmful jokes, and quarrels. One should learn knowledge and do useful deeds. One should not read books that undermine one’s morals or which promotes sex and should not watch television programs or listen to radio programs destructive of moral values or which arouse sexual desires. One should constantly remind oneself of the benefits of virtues and harmful effects of Islam’s prohibitions and the punishment they will incur in Hell. None of the pursuers of wealth and position has attained his wish. However, those who have wanted rank and worldly possessions to do good deeds with them have lived comfortably and happily. Worldly ranks and possessions should not be one’s goals but instead they should be vehicles to do goodness to others. Worldly ranks and possessions are like an ocean and many people are drowned in that ocean. Fear of Allâhu ta’âlâ is the ship which one needs to survive in that ocean. Our Prophet ‘sall-Allâhu ’alaihi wa sal-lam’ once said, **“One should live in the world not like a permanent resident but like a traveler, and should never forget that he will die!”** Human beings will not live in this world

forever. When one is absorbed in worldly pleasures, one's troubles, worries and distress will increase. The following hadîths should never be forgotten:

1– **"A slave of Allâhu ta'âlâ who has not performed many acts of worship will have high grades in the Hereafter if he has good morals."**

2– **"The easiest and the most useful worship is to talk little and to be a good-natured person."**

3– **"A slave of Allâhu ta'âlâ may have many worships but, his evil humour will deliver him into the depths of hell. It will sometimes lead him into disbelief."**

4– It is reported that once the Sahâba 'radiy-Allâhu 'anhum' told of a very devout worshipper to the Messenger of Allah 'sall-Allâhu 'alaihi wa sal-lam'. That person was spending his days fasting and his nights praying, yet he was bad tempered. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' answered, "**It is not a good state. His destination will be Hell fire."**

5– **"I was sent to complement the virtues and to help people so that they may assimilate these virtues."** The virtues also existed in the previously sent monotheistic religions. Islam was sent to complement those virtues. Since this religion exists with all the good commandments and habits, there is no need for another source to inform us regarding the virtues. Therefore, no other prophet will come after the Prophet Muhammad 'sall-Allâhu 'alaihi wa sal-lam'.

6– **"A good-natured person will attain both worldly and next worldly happiness."** A person with virtues performs his obligations toward Allâhu ta'âlâ and His creatures.

7– **"Hell fire will not burn a person who has a good nature and a beautiful physical appearance."**

8– **"To be good-natured means to keep close to** (and to be in good terms with) **those who keep away from you, to forgive those who have hurt you, and to be generous to those who have been miserly toward you."** A good-natured person will do goodness to those who keep cross with him or he will forgive those who harm his honor or hurt him physically or materially.

9– **"Allâhu ta'âlâ will fill the heart of a person with belief and trustworthiness if he treats others with soft manners**

angry as he may be." He will have no fears or anxieties. The best of all virtues is to do goodness to people who treat you improperly. This behavior is a sign of maturity and it converts your enemies into friends. Imâm Ghazâlî 'rahmatullâhi 'aleyh' says that he has read the following statements in the **Injîl** (Bible), which was revealed to Îsâ (Jesus) 'alaihis-salâm': "But I say unto you, That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also." "And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." (Matt: 5-39,40)[1] Books inform us about the cruelties, oppression and torture of Muslims and Jews by Christians in Spain during the Spanish inquisitions, in India, in Bosnia-Herzegovina and in Jerusalem as well as against each other by the Inquisition courts. Their uncivilized behavior proves that they are not following the true teachings of the Injîl.

Every Muslim should get rid of vices residing in his heart and replace them with virtues. One cannot be a good-natured person by replacing a few vices with a few good ones. A Sufi order is the path which makes one attain maturity, i.e., perfection in all virtues. [A path that cannot provide this maturity cannot be called a Sufi path. As it often happens, there are sham practitioners in every field of endeavor. Likewise, there are some in the field of knowledge and Sufi Path **(tarîqat)** who represent themselves as shaikhs (spiritual guides). In reality, they know nothing about the real Islam and beautiful moral teachings of Islam. We should avoid these types and their traps.]

Sixty vices are well known. We translated and included forty of them in forty sub-chapters. A person who avoids these vices and does their opposites will be a virtuous or good-natured person.

1– DISBELIEF (KUFR)

The worst of all the evils is to deny (the existence of) Allâhu ta'âlâ, i.e. to be an atheist. It is kufr (disbelief) to deny the prophethood of Muhammad 'alaihis-salâm'. Angels, human beings and genies (jinnîs) are enjoined to have belief in the

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[1] Please see our book **Could Not Answer** for detailed information about the interpolated copies of the Bible which Christians have been reading.

tenets of belief. Belief means to accept by heart all the commandments revealed to Muhammad ‘alaihis-salâm’ by Allâhu ta’âlâ and delivered by him to us, and to state this belief with the tongue. Place for the belief is the spiritual heart **(qalb)**. The spiritual heart is a power which exists in the biological heart. Situations beyond one’s control, such as duress, illness, dumbness, and sudden death, whereas there is no time, absolve are from the compulsion of stating their belief with their tongue. Imitative belief, which one has developed without understanding, is acceptable. It is sinful not to understand, and not to think of, the existence of Allâhu ta’âlâ. To deny any one of the tenets of belief means to deny all of them. However, it is considered as îmân to express belief in them as an ensemble without knowing all the tenets individually. One of the indispensable components of îmân is to avoid things which Islam prescribes as signs of kufr. Some signs of kufr are: to flout any one of Islam’s principles, i.e. commands and prohibitions, and to make fun of the Qur’ân al-kerîm or any angel or prophet ‘alaihis-salâm’. To have doubts about things that are necessary to believe would also mean disbelief.

There are three types of disbelief: 1)disbelief out of ignorance **(jahlî)**, 2) disbelief out of obstinacy **(juhûdî)**, and 3) disbelief by judgement **(hukmî)**.

1– Disbelief out of ignorance **(kufr-i jahlî)**: This is the disbelief of those who have not heard (about a certain Islamic tenet) and do not think about it. **“Jahl”** means ignorance. There are two types of ignorance.

a) Simple ignorance. People with this ignorance know that they are ignorant. They do not have wrong belief. They are like animals because what differentiates humans from the animals is knowledge and understanding. These people are even lower than animals because every animal is advanced in the special field which it is created for and it senses what is useful for itself and has propensity to it. It also senses what is harmful for itself and keeps away from it. On the other hand, these ignorant people know that they do not know but they do not take any step away from their ignorance and towards knowledge.

[Imâm ar-Rabbânî ‘rahimahullâhu ta’âlâ’ says the following in the 259th letter of the first volume of his book **Maktûbât**: “As I understand it, people who were raised in the mountains and never heard of any religion and were idol worshippers will go

neither to Hell nor to Paradise. After rising from death, they will be questioned about their deeds and after paying necessary retribution and punishment for their wrong doings, they will be annihilated along with other animals. They will not stay in any station forever. It is very hard for me to say that Allâhu ta'âlâ will punish those people in Hell fire eternally because they could not find the right path or the true religion with their minds or intellect while we witness daily that most people make mistakes even in their worldly affairs. Moreover, those children of disbelievers who die before reaching puberty will be annihilated likewise.

Another group who will go neither to Hell nor to Paradise are those people who lived in the places and times of no Divine Guidance. Such is the case when a long period passes after the life of a prophet and the religion brought by him is forgotten or changed by cruel people so that people can not know about prophets or true religions. Lastly, people who live in disbelievers' countries and have not heard of Islam will not go to Hell or to Paradise; they will be annihilated."]

It is farz[1] to learn the tenets of belief and, of those Islamic teachings which pertain to farâid (commandments) and harâms (prohibitions), the commonly known and necessary ones. It is harâm (forbidden) not to learn them. In fact, it is kufr to trifle with learning them after having heard about them. The antidote to ignorance is to study and learn.

b) The second type of ignorance is compound ignorance **(jahl al-murakkab)**, which means to have a wrong and corrupt belief. The belief of ancient Greek philosophers and the people among the seventy-two heretical groups of Muslims who lose their îmân exemplify this type of ignorance. This type of ignorance is worse than the first type. It is a disease that has no remedy. Jesus (Îsâ 'alaihis-salâm') said, **"I have cured deaf and dumb people and resuscitated dead bodies. Yet I have not found medicine for compound ignorance."** This group of people don't consider themselves as ignorant. Instead, they hold themselves and their knowledge superior to others. They are not aware of their illness, so they do not seek remedy. Only those who are given Divine Assistance can come to their senses so to understand their illness and seek remedy for it.

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[1] Farz (or fard) means (any behaviour or thought or belief which is) obligatory. Islam's open commandments are called fard (pl. farâid).

2– Disbelief out of obstinacy **(kufr-i-juhûdî)**: People who are in this group choose disbelief knowingly either because they are fond of worldly ranks or they are haughty or they are afraid that people may despise them when they convert to a new religion. For example, Pharaoh and his companions had this type of disbelief. Although they witnessed the miracles of Moses (Mûsâ ‘alaihis-salâm’) they preferred to stay in disbelief and said that they would not believe in someone who was a man like themselves. They did not accept that a man like themselves could be a prophet. They supposed that a prophet should be from among angels. Paradoxically, however, they worshipped Pharaoh, who was a man like themselves. Also, the Byzantine emperor Heracles preferred to stay in disbelief knowingly because he loved his throne very much and thought that if he would change his religion, he would lose his throne. Byzantine kings were called Emperor or Caesar. Persian kings were called Chosroes. Ethiopian kings were called Negus. Turkish kings were called Khan. Coptic or Gypsy kings were called Pharaoh. Egyptian kings were called “Azîz.” Himyarite kings were called Tubba. One of the companions of our Prophet, Dihya ‘radiy-allâhu ta’âlâ ’anh’ delivered a letter from Prophet Muhammad ‘sall-Allâhu ’alaihi wa sal-lam’ to the Byzantine emperor Heracles in Damascus. He was invited to Islam with that letter. A business caravan of Meccan unbelievers had arrived in Damascus the previous evening. Heracles invited their leader, Abû Sufyân to his mansion and asked him: I have heard that someone in Medina claims to be a Prophet. Is he one of the nobles or one of a lower class? Has anyone before him also claimed to be a Prophet? Was any of his ancestors an Amir or Malik? {Titles given to a ruling person.} Do the people who join his ranks belong to wealthy families or are they poor and incompetent people? Is his call to the new religion making progress? Do any of those who join his religion later renounce it? Has he ever been seen to tell a lie or break his promise? Is he winning or losing his wars? When Abû Sufyân answered all these questions, Heracles said that all these answers showed that he was a true Prophet. Biassed and jealous, Abû Sufyân contravened: “He told some lies, though. For instance, he said that he had travelled from Mekka to **al-Aqsâ** in Jerusalem overnight.” Upon hearing this, one of the people in the presence of Heracles joined the conversation and

said that he had been at al-Aqsâ in Jerusalem that night and told them everything that he had witnessed that night. The following day, Heracles received the Sahâbî Dihya ‘radiy-Allâhu ’anh’, had the letter read for him, professed his belief in (the facts written in) the letter, and told Dihya that he believed that Muhammed ‘alaihis-salâm’ was the Prophet. However, he was afraid to let his people know about his conversion to Islam. He told Dihya to take that letter to a certain priest and said that he was a very knowledgeable person and that he thought that he also would believe what was in the letter. As soon as the priest read the letter he accepted the message and the invitation of the new faith, and also invited people around him to this new faith. Yet the people killed him instead. Dihya went back to Heracles and reported what had happened. Heracles answered that he had known that that would happen and that was why he had not told anyone about his acceptance of the new faith. He wrote a letter to Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ and reported his belief. Later, he went to the Capital city Hamus and, where he received a letter from one of his servants informing the prophethood of Muhammad ‘sall-Allâhu ’alaihi wa sal-lam’ and his accomplishments. He gathered the leading personalities of his community and had the letter read for them, and then he told them that he believed in his prophethood. All the people who gathered around him severely opposed and objected to that news. Upon seeing the severity of the situation he understood that they would not believe, so, he apologized to them and told them that he was testing the strength of their attachment to their religion. People who were opposing him calmed down with his answers and prostrated themselves before him and expressed their attachment to him. Thus he preferred kufr to îmân lest he should lose his throne. Later, he sent an army to the place known as Muta to fight with the Muslims. At that war many Muslims were martyred. As a matter of fact, when Heracles’s letter of affimation arrived and was read for the Messenger of Allah ‘sall-Allâhu ’alaihi wa sal-lam’, he said, **“He is lying. He has not changed his faith of Christianity.”** A copy of the prophetic letter which was sent to Heracles exists in the book of hadîth-i-sherîfs entitled **Sahîh al-Bukhârî**, as well as in the books **Mawâhib** and **Berîqa**.

3– Disbelief by judgement **(kufr-i-hukmî)**. A person who says or does something which Islam dictates as a sign of

disbelief will become a disbeliever even though he really believes by heart and professes to be a Muslim. It is kufr to mock, to insult or to despise anything which Islam holds valuable or precious. Anyone who says something which is not worthy of Allâhu ta'âlâ becomes a disbeliever. Examples of deeds which cause kufr are: To say, for instance, "Allâhu ta'âlâ is observing us from the Arsh or from heaven," or "Allâhu ta'âlâ is wronging you as you have wronged me," or to name a certain Muslim and say, "He seems like a Jew to me," or to tell a lie and then add, "Allah knows that it is true," or to say something derogatory to the Qur'ân al-kerîm or even to one of its letters, or to make a snide comment on angels, or to deny even one of the letters of the Qur'ân al-kerîm, or to read the Qur'ân al-kerîm in the company of musical instruments, or to deny or denigrate the original versions of the Bible and the Torah, or to read the Qur'ân al-kerîm with letters called shâz[1] and claim to have read the real Qur'ân, or to make derogatory comments about prophets, or to deny any one of the twenty-five prophets 'alaihim-us-salawât-u-wa-t-taslîmât' whose names are mentioned in the Qur'ân al-kerîm, or to despise one of the commonly known sunnats, or to say, for instance, "He is better than a prophet," about a person known for his charitable deeds. It is an act of kufr to say that prophets 'alaihim-us-salawât-u-wa-t-taslîmât' were needy people, for prophets' poverty was their own choice. If a person claims to be a prophet, he and those who believe him will become disbelievers. If a person hears the hadîth-i-sherîf, "**Between my grave and my minbar is one of the Gardens of Paradise**," and says, "I do not see anything but a grave, a mat, and a minbar," he becomes a disbeliever. It is kufr to make fun of the events that will take place in the Hereafter. It is an act of kufr to deny the torment that will be inflicted in the grave or in the Hereafter, [or to say that it is not reasonable,] to deny that Believers will see Allâhu ta'âlâ in Paradise or to say, for instance, "I don't want Paradise. I want to see Allah." Words that are symptomatic of denying Islam are: To say, for instance, Scientific knowledge is better than Islamic knowledge," or to say, "It makes no difference whether I perform (the daily prayers termed) namâz," or to say, "I will not

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[1] Please see our other publications for this term as well as for the other Islamic terms used in the text.

pay (Islam's obligatory alms called) zakât," or to say, "I wish ribâ (interest) were halâl," or to say, "Zulm (cruelty) should be halâl." It is an act of disbelief to expect thawâb (reward in the Hereafter) from an act of almsgiving realized from property which has been earned through ways which Islam prohibits and calls harâm, or for the poor person to ask a blessing on the almsgiver although the alms he has been given comes from property earned through such an illegal way and he knows it, or to claim that the qiyas performed by Imâm a'zam Abû Hanîfa 'rahimahullâhu ta'âlâ' is not valid. The fifty-seventh âyat-i-kerîma of Sûra A'râf purports: "**It is He (Allâhu ta'âlâ) Who sendeth the Winds like heralds of glad tidings, going before His Mercy: when they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall We raise up the dead: perchance ye may remember**." (7-57) This âyat-i-kerîma proves that qiyâs is valid (haqq). In this âyat-i-kerîma a controversial subject is compared with a subject which is unanimously known. Since everyone knows that Allâhu ta'âlâ makes the rain and raises the grass from the soil, this âyat-i-kerîma proves by way of analogy that resurrection of dead bodies resembles the raising of green grass out of dead soil.

It is kufr-i-juhûdî (disbelief out of obstinacy) to deny Islam's teachings or to despise these teachings or Islamic scholars.

Anyone who desires to become a disbeliever will become one as soon as he intends to become a disbeliever. Anyone who wishes others to become disbelievers will himself become a disbeliever if he wants them to become disbelievers because he himself likes disbelief. He will not become a disbeliever if he wants them to become disbelievers because they are evil, oppressive people and he wants them to be punished in Hell fire because of their oppressive behavior. A person will become a disbeliever if he says the words that cause disbelief intentionally and wilfully. If he says these words by mistake, e.g., because he does not know that saying these words will cause disbelief he will still become a disbeliever. If a person utters a word which causes disbelief, by mistake, although he did not mean to do so, he will not become a disbeliever.

A deliberate practice of any deed which is known to be a cause of kufr, results in kufr. There are many scholars who say

that it will also cause disbelief even when one does not know that doing that deed will cause disbelief. To wear a rope-like belt **(zunnâr)** round waist or to wear anything which is a sign of disbelief will cause one to become a disbeliever.[1] So is the case with using or wearing other signs of disbelief. It is not disbelief (kufr), however, to use or wear such things in warfare as tricks to dupe the enemy or in peace-time for the purpose of disguise to protect yourself against the possible harms of an oppressive administration. But, if a businessman uses these to disguise himself in the disbelievers' country, he will become a disbeliever. Using these things to make jokes or to make others laugh will cause one to become a disbeliever, even though one might have correct belief. When disbelievers are celebrating their holy days, doing religious things that are practiced by them for that special day will cause disbelief. Also, giving those things, which are special for the religious holy day, to them as gifts will cause disbelief. {For example, during the Easter holy day of Christians, painting eggs and giving them as gifts to Christian children will cause disbelief.} It is not a requirement for the nafs to believe in order to become a Muslim. A Muslim may experience in his heart certain feelings like things that cause disbelief. These things come to his heart from his nafs. If he does not say those things through his tongue, it will show the strength of his belief. We should not call those who use things that cause disbelief 'disbelievers'. If something done or said by a certain Muslim bears ninety-nine symptoms of kufr (disbelief) and only one symptom of îmân (belief), this person cannot be called a disbeliever. We are enjoined to have a good opinion **(husn-i-zân)** about other Muslims.

Statements which are made to show that one is a man of literature or a knowledgeable and wise person, or only to amaze others or to make others laugh or to please others, may cause disbelief by judgement **(kufr al-hukmî)**. Saying certain things while one is in a fury may also cause disbelief by judgement. For this reason, Every Muslim should think of the consequences before he opens his mouth or before he does some action. In anything he does, his faith should take priority over other considerations. He should never take any sin lightly. For example, upon committing a venial sin, if he is reminded by

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[1] Zunnâr is a rope girdle worn by Christian priests.

others that he should repent for that venial sin and if he replies that he did not do anything which would require repentance, or if he says, for instance, “Why should I repent?” or makes other similar retorts, his response will cause disbelief. If a girl, who was married (by her parents) to a Muslim with (the Islamic marriage contract termed) nikâh[1] as she was a child, does not know Islam and its credal tenets, or cannot answer questions asked on them, after reaching the age of discretion and puberty, her nikâh (marriage bond as recognized by Islam) becomes null and void. For, validity and maintenance of nikâh require holding a belief as prescribed by Islam, (which in turn entails knowing Islam’s tenets of belief [îmân, i’tiqâd]). A Muslim child is theoretically a Muslim, for its faith depends on its parents’ faith. Once it reaches puberty, its credal status will no longer depend on its parents’. The same rule applies to a male child as well. When a person murders a Muslim or someone orders another to kill a Muslim, if a person witnesses this and utters words of approval, such as, “Well done!” he becomes a disbeliever. Saying that so and so should be killed would cause disbelief if according to Islam’s penal code that person should not be killed. If a person beats or kills another unjustly, it is kufr (disbelief) to approve of his cruel act by saying, for instance, “You ’ve done a very good job. He deserved it!” To lie in the name of Allah by saying, for instance, “As Allah knows, I love you more than I do my own children,” is kufr. If a person occupying a high rank sneezes and someone in his presence says to him, “**Yarhamukallah**,” it is kufr to remonstrate with that person by saying, for instance, “You shouldn’t talk to a dignitary like that!”[2] It is kufr also not to take Islam’s commandments seriously. For instance, not to pray, not to perform the obligatory almsgiving (zakât) because one does not consider them important things causes disbelief. To become hopeless of the mercy of Allâhu ta’âlâ also causes disbelief.

Money, property or belongings that are not normally prohibited **(harâm)** but become prohibited later due to an

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[1] Please see the twelfth chapter of the fifth fascicle of **Endless Bliss** for ‘nikâh’.

[2] When a Muslim sneezes, it is an act of sunnat for him to say. “Al-hamd-u-lillah”. And it is an act of farz for (any one of) those who hear him to say, “Yarhamukallah.”

external cause or reason are called **“harâm li-gayrihi”**, e.g., stolen things or things that are obtained by forbidden means. Calling them permissible **(halâl)** does not cause disbelief. Things such as carcass, pork, and wine, which are forbidden in essence are called **“harâm li-’aynihi”**. Calling them permissible causes disbelief. Calling any of the certainly known sins permissible causes disbelief. Belittling or making mockery of things that are held respectable by Islam, i.e., “azân”, mosque, fiqh-books, also causes disbelief. [The call to prayer **(azân)** which is heard from the radio or from the loud speaker is not the real “azân.” It is a facsimile of the real “azân.” A facsimile of something is different from the real one.] Performing prayers under the following conditions causes disbelief: while one knows that one does not have ablution **(wudû)** or one knows that the time of “salât” has not come yet or while one knows that one is praying in a direction other than the direction of Mecca **(Qibla)**. Calling a Muslim a disbeliever to show his evil character will not cause disbelief. As is written above, it would cause disbelief if calling him so was intended to express one’s wish that that Muslim were a disbeliever. Committing a sin would not cause disbelief; yet it would cause disbelief to slight it or to be inattentive to whether it is a sin or not, causes disbelief. Not believing that worship is necessary or that abstaining from sins is necessary, causes disbelief. Believing that the tax collected from the people becomes property of the ruler (Sultan), causes disbelief. According to “Sadr ul-Islâm” it is permissible **(jâiz)** to say that Walî of Allâhu ta’âlâ can be seen on the same day and at the same hour at different places of the earth simultaneously. “Fiqh” books report that a man and a woman who live far apart, e.g., man lives in the West, (for example in Spain) and woman lives in the East (in India) may have children. According to the great scholar Umar Nasafî ‘rahimahullâhu ta’âlâ’, it is permissible {It can happen} that Allâhu ta’âlâ gives wonders **(karâmat)** to His beloved Awliyâ by suspending His law of causation, and this statement is true. Questions like “What is Islam” or “What is belief” should not be directed to ignorant people. Instead, answers to these questions should be explained first and then they should be asked if it is so. This procedure should be applied to a couple about to marry each other, before (the marriage contract termed) nikâh, in order to see if they have

îmân (belief). When we see a person do or say something symptomatic of disbelief, we should not call him a disbeliever; we should not have sû-i-zân (a bad opinion) about him unless we are sure that he chooses disbelief and that he flouts the Sharî'at.

If a Muslim willingly does some action or says something which is unanimously reported to cause disbelief, he becomes a disbeliever, i.e., he becomes an apostate **(murtad)**. All his previous worships, good deeds and earned rewards **(thawâbs)** perish. If he becomes a Muslim again, if he is rich, he has to renew the pilgrimage **(hajj)**. But he does not have to reperform his previous acts of worship such as namâz, fast, and hajj (if he performed them before his apostasy). However, those prayers which he omitted before apostasy will have to be performed. A person's apostasy will not absolve him from the sins he committed before apostasy. Yet it will annul his nikâh. The children he has had during the time between his apostasy and his renewing his îmân and his nikâh, will be illegitimate. If he kills an animal (during the period of apostasy), the animal he has killed becomes a mere carcass and cannot be consumed. A person who becomes an apostate cannot become a Muslim again only by saying the (special expression termed) Kalima-i-shahâdat or by performing namâz, unless he repents and renounces the deed which caused his apostasy. His denial of the deed which caused his apostasy should be construed as repentance. If he dies before making repentance, he will be punished in Hell-fire forever. For all these reasons, we should be very much afraid of disbelief and therefore talk very little. It is reported in a hadîth-i-sherîf, **"Always say useful things or else keep silent!"** One should have a serious character and should not be a person who plays or jokes all the time. One should not do things that are not compatible with religion, reason or humanity. One should pray much and seek refuge in Allâhu ta'âlâ so that one may be protected from disbelief. It is stated as follows in a hadîth-i-sherîf: **"Be mindful and avoid 'shirk'. 'Shirk' is more sneaky than the sound produced by an ant walking."** "Shirk" in this hadîth-i-sherîf means disbelief. When they asked how one could avoid such a secret disbelief the Best of Mankind explained: **"Read the following prayer: Allâhumma innâ na'ûzu bika an-nushrika-bika shay'an na'lamuhu wa nastaghfiruka lima lâ-na'lamuhu."** One

should repeat this prayer often during the mornings and evenings. It is reported unanimously that disbelievers will never enter Paradise and will be punished in Hell-fire forever. If a disbeliever would live in the world forever, he would intend to live as a disbeliever forever. Therefore, he deserves punishment forever. Allâhu ta'âlâ is the Creator and Owner of everything. He has a right to do anything He wishes. No one has a right to question Him why He does this or that. The owner of something can use that thing anyway he wishes and the method of using that thing cannot be called oppression. Allâhu ta'âlâ declares in the Qur'ân al-kerîm that He is not an oppressor and He does not oppress any of His creatures.

[Allâhu ta'âlâ has Names **(Asmâ al-husnâ)**, which are eternal like His Self. One of these ninety-nine Names is **"Muntaqim"** and another one is **"Shadîd ul-iqâb"** and due to these two Names He created the seven pits of Hell. He also has Names like **"Rahmân"**, **"Rahîm"**, **"Gaffâr"**, **"Latîf"**, and **"Raûf"**. He created the eight Gardens of Paradise due to these Names. He discriminated those things that will be causes to go to Paradise or Hell, in eternity. Owing to His infinite Mercy, He communicated these to His slaves. He repeatedly warned them by saying, **"Do not commit actions which will take you to Hell! Its fire is very strong. You cannot bear that fire!"** He invited people to do the actions which will cause them to live in peace and happiness in this world and in the next and lead them to the eternal fruits of Paradise. He gave wisdom, freedom of choice and will power to his human creatures so that they may use these to accept or reject His invitation. Allâhu ta'âlâ did not decree in the eternal past that anyone should go to Hell or that anyone should do such and such actions which would take them to Hell. But, He knew in eternity who in their earthly lives would choose a way of life which would take them into Paradise and who would take a path which would lead them to Hell. His destiny **("Qadâ**" and "**Qadar")** is eternal as well as His knowledge **('Ilm)**. In the Qur'ân al-kerîm, He communicates that Abû Lahab will go to Hell. This communication is not due to His Decree in the eternal past but it is because He knew in eternity that he would choose the path of Hell.]

Having belief is very easy. It is necessary **(wâjib)** for everyone to think, observe and ponder about the existing order, balance and harmony among the created things and beings.

The order that exists in an atom or in the solar system or everything in between and their relationships to each other clearly shows that these things do not exist by chance. They were created by an all-knowing, all-wise and all-powerful Being. A person who possesses the ability to think clearly can see, when he studies the subjects like astronomy, science, biology and medicine taught in high schools and universities, that the created things have a creator. It is impossible for such a creator to have any kind of defect. Prophet Muhammad 'sall-Allâhu 'alaihi wa sal-lam' is His Messenger. Whatever he communicated was revealed to him by the Creator. This reasoning engenders belief in Him. When a person wise enough learns that disbelievers or people who die as disbelievers will stay in Hell forever and Believers will live among the blessings of Paradise forever, he becomes a Muslim willingly and lovingly. [Ibrâhîm Haqqi, 'rahimahullâhu ta'âlâ' of Erzurum/Turkey, (died 1195 A.D., 1781 Hijrî at Si'rid/Turkey) states the following in the ninth chapter of his book **Ma'rifatnâma:**

"Knowledge of science and astronomy and machinery and factories are based on experiments and intellectual activity. Therefore, by the passage of time new information proves that the old information was wrong. Old or new, wrong or right all scientific knowledge points out that the universe was created out of nothing and that it is a necessity to believe in a Creator who has infinite knowledge and power." Anyone who reads the beautiful moral character and miracles of Muhammad 'alaihis-salâm' understands that he is the Prophet.]

2– IGNORANCE

The second malady of the heart is ignorance. Various types of ignorance and their harms are already explained in the first section.

3– GREED FOR WEALTH, POWER, RANKS, OR POSITIONS

The third malady of the heart is greed for wealth, property, or a leading position in society. The following hadîth-i-sherîf enlightens us about this illness, which is called "Hubburriyâsat", its identification, and its cure:

1– **"The harm done to a person's spiritual state by greed**

of property or power is much greater than the harm done by two hungry wolves when they attack a lamb flock."

2– **"A person's being singled out on account of his worldly or religious eminence would suffice him as a harm."** In other words, attaining such a position of distinction in worldly or religious affairs may be very harmful for a man with respect to his worldly and other-worldly affairs.

3– **"Fondness for being praised makes a person blind and deaf. He no longer sees his own faults and deficiencies. He is deaf to friendly criticisms and will not listen to any advice."**

The three reasons why one wants to acquire property or a leading position or ranks in social life are the following: The first reason: One wants to satisfy desires of one's nafs. The nafs wishes its desires to be satisfied by forbidden **(harâm)** means. The second reason: One wants to protect oneself and others from tyranny of the oppressors. One wants to perform permissible (mustahab) deeds, e.g. charity or doing goodness. One wants to perform permissible **(mubâh)** things, e.g. desiring to purhase good food and attirements. One wants to have a family and live in a good house in a good neighborhood. In short, one wants to pursue happiness in life or avoid things that will be an impediment to doing the worships or to serve Muslims and Islam. Obtaining ranks or position in order to achieve the above-mentioned second group of desires is permissible (jâiz), and even "mustahab" with the following two conditions. The first condition is that one should not commit things that are forbidden by Islam, e.g. mixing the truth with falsehood or hypocrisy. The second condition is that one must not give up performing the **wâjibs** and **sunnats** enjoined by the religion. In case a person fulfills the above mentioned two conditions, it is permissible (jâiz), and even mustahab (very much blessed) for him to occupy a high position. For, it is not only permissible but also necessary to adhere to means and vehicles that will enable you to attain permissible and necessary facilities. Allâhu ta'âlâ describes the attributes of good human beings, in the Qur'ân al-kerîm, and states that they will desire to be leaders of Muslims. Sulaymân (Solomon) 'alaihis-salâm' entreated to Allâhu ta'âlâ as follows: "Yâ Rabbî (O Allah)! Give me such property as Thou willst never give to any other person!" That is, he wanted to be a leader and owner at the same time. The

information which has been passed to us from previous religions and which is not rejected by Islamic scholars is also valuable information in our religion. It is reported in a hadîth that our Prophet said, **"I would love and prefer to be a judge who practices within the bounds of righteousness and justice for one day than performing Holy War for the cause of Islam throughout the year."** And in another hadîth he said, **"One hour of just management of the affairs of the people is better than sixty years of voluntary (nâfila) prayers."** It is not permissible to capture a leading management position in society by way of hypocrisy or by mixing right with wrong. It is not permissible even if it is done with good or pure intentions because committing forbidden actions or disliked actions **(makrûhs)** with good intentions is not permissible. In fact, doing some forbidden things (harâms) with good intentions worsens the state of sinfulness. Having good intentions are valid and useful when performing worships. As a matter of fact, some permissible acts and even some acts of worship produce sinfulness when the intention is not proper. Hence, the pretext, "You should look at my heart. It is pure. Allah will judge by the heart," which is usually voiced by sinners, is wrong and harmful.

The third reason why one wants to acquire a ranking position in society is the desires and pleasures of the nafs. The nafs derives pleasure from wealth, property as well as from rank or a leading position. Even though it is not prohibited to satisfy desires of the nafs which do not involve things contrary to Islam, it would still indicate a lesser degree of piety and zeal. There is the danger that a person who acquires ranks to satisfy the desires of his nafs might commit hypocrisy or compromise his religion **(mudâhana)** or act ostentatiously in order to win the hearts of his constituents. There are even further dangers such as committing hypocrisy and mixing truth with falsehood, lying and fraud. One should not do actions which involve mixing of forbidden and permissible things. This third reason for wishing to acquire a leading position or rank in society, even though it is not forbidden, is not a virtue. Therefore, one should know its remedy and apply it. First, one should think that the position is temporary and has many built-in dangers and harms. In order to protect oneself from fame and from becoming proud and contemptuous because one acquires the respect of the people, one should do actions which are permissible **(mubâh, jâiz)** in

Islam and which people generally do not think much of. In the past, a leader **(amîr)** visited a person who abstained from worldly affairs **(zâhid)**. When the "zâhid" sensed that the visiting leader and his companions wanted to receive his favor, he gave a dinner for them. During the dinner, he ate the food in a fast and greedy fashion in order to give them a false impression, i.e., he is not a real "zâhid". The visiting leader did not like the zâhid's behaviour and left. The "zâhid" seeing that his tactic was successful said, "Alhamdulillah! My Rabb has saved me." The best medicine which cures the desire of wishing to have a ranking position is seclusion **(Uzlat)**. One should not engage in any unnecessary activity among the people other than routine religious and worldly duties and chores. This medicament is recommended in a hadîth-i-sherîf. This remedy was commanded in a hadîth.

4– THE FEAR OF BEING ACCUSED OF HAVING FAULTS

The fourth of the maladies of the heart is to worry and become sad because of ill treatment by other people, such as their unjust criticism or gossip. The third reason which causes **"kufr al-juhudî"** is being ashamed of other people and also being in fear of other people thinking that they will find you at fault and will gossip about you. This is the exact reason why Abû Tâlib stayed as a disbeliever. Abû Tâlib was the father of Hadrat Alî 'radiy-Allâhu 'anh' and the uncle of Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam'. Abû Tâlib knew that Rasûlullah was the Prophet. He did not join the ranks of Muslims because he thought that people would blame him and talk ill of him. While Abû Tâlib was in the stage of death, Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' visited him and said to him, **"O my uncle! Please say 'lâ ilâha illallah' so that I may intercede for you!"** He replied, "O my brother's son! I know you are telling the truth. But I don't want people to say that I became a Muslim because of the fear of death." It is written in Tafsîr Baydâwî that the fifty-sixth âyat of Sûra Qasas, which purports, "**It is true thou wilt not be able to guide every one, whom thou lovest**; ..," (28-56) was revealed upon this incident. According to a narration, the following event is reported to have taken place: The leaders of the disbelievers of the Quraish clan came to Abû Tâlib and said to him, "You are our leader! We obey your orders. But, we

are afraid that after you pass away, the animosity between us and Muhammad will continue. Tell him not to censure our religion." Abû Tâlib sent for Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' and related to him what they had said. And, upon understanding that Rasûlullah will not make peace with them, he said some words which could be interpreted as he was ready to accept Islam, so Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' told him that he should declare his belief. Abû Tâlib answered, "I would have loved to make you happy by declaring my belief if I were not afraid of the people's gossip and ill talk." As he was taking his last breaths, he said some words which was very difficult to hear. In order to hear what he was saying, Abdullah ibn Abbâs drew near him and said that he was declaring his belief. The issue of his belief is among doubtful matters. According to "Ahl as-Sunnat scholars" he did not believe. Imâm a'zam Abû Hanîfa 'rahimahullâhu ta'âlâ' said that Abû Tâlib had passed away as a disbeliever. Hadrat Alî 'radiy-Allâhu ta'âlâ 'anh' came to Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' and said to him, "Your uncle who was in the wrong path passed away!" Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' replied, **"Wash him, wrap him with special clothing 'kafan' and than bury him! We will pray for him until we are prohibited to do so."** For a few days he did not go out of his house and prayed much for him. When some of the Sahâba heard about this, they also started to pray for their relatives who had passed away as disbelievers. Upon this the hundred and thirteenth âyat-i-kerîma of Sûra Tawba descended, declaring, **"Prophet and Believers should not pray or ask forgiveness for disbelievers even though they may be their relatives."** Rasûlullah 'sall-Allâhu 'alaihi wa sallam' states in a hadîth-i-sherîf: **"On the day of Judgement, Abû Tâlib will be the disbeliever whose punishment will be the lightest. He will wear slippers made of fire and from their heat, his brain will boil up."**

The following reasoning is recommended as a medication against the fear of being blamed and mocked: If their blames reflect the truth, they are showing me my defects. I am resolved not to do these actions. In addition to the real solace inherent in this reasoning, one should feel thankful to one's criticizers. They informed Hasan al-Basrî 'rahimahullâhu ta'âlâ' that someone was backbiting him. He sent a plate full of sweets to his backbiter with the following message: "I hear that you have

been giving me your thawâbs. So I am sending you these sweets to thank you!" They told Imâm a'zam Abû Hanîfa 'rahimahullâhu ta'âlâ' that someone was backbiting him. Imâm a'zam sent a bag of gold coins to the backbiter and said, "If he increases the thawâbs that he is giving us, we will likewise increase our gift of gold!" If ill talk is a lie and slander, it will harm the person who perpetrates it. A person who is slandered should think and comfort himself by saying to himself, "His thawâbs will be given to me and my sins will be given to him." Slandering and carrying words between Muslims is worse than backbiting. [Please read the 2nd Volume, 123rd letter of the Maktûbât-i Ma'thûmiyya.]

5– FONDNESS FOR BEING PRAISED

The fifth one of the maladies of the heart is fondness for being praised and lauded. Psychology of the wish to be praised rests with the person's self love and thinking of oneself as good and superior. Being praised tastes very sweet to this type of person. A person with this malady should think that this is not a real superiority and goodness or even if one presumes it as goodness, one should think that it is transitory. Broader coverage of this subject will be given later on while the subject matter conceit **(kibr)** is explained (see chapter 12).

6– HERETICAL BELIEFS (BID'ATS)

Sixth of the maladies of the heart is to hold a bid'at, which means to hold a heretical, wrong or aberrant belief. Most Muslims suffer from this disastrous malady. The reason which leads one into this malady is one's attempt to rationalize or reason in the matters which cannot be sensed through sense organs and which cannot be reached or comprehended through calculations and believing in matters wherein reason errs and makes mistakes. Every Muslim should follow the teachings of either one of the two Madhhabs with respect to faith, i.e., "Mâturîdî" or "Ash'arî". Following the teachings of any one of them will protect or save a person from the malady of heresies. For, in matters beyond the reach of mind, the scholars of (the medial and therefore the only correct path called) Ahl as-sunnat followed only the Qur'ân al-kerîm and hadîth-i-sherîfs, thus utilizing their mental capacities in delving into these two sources and trying to understand their meanings. They wrote, in their books, what they learned from the Ashâb-i-kirâm, who in turn

had acquired their religious learnings from the Messenger of Allah.

[A person will become a disbeliever if he denies or doubts about something which is taught clearly in the Qur'ân al-kerîm or in hadîth-i-sherîfs. Giving wrong meanings to commandments that are not taught clearly and are therefore doubtful would be "**bid'at**." A person becomes an ahl al-bid'at if he believes in his wrong interpretation or understanding. However, if a person rejects the commandments by saying, for instance, "How could this happen! This could not be! My mind does not accept that!", he will become a disbeliever. If a person asserts that a prohibited (harâm) thing is permissible (halâl) and if his statement is based on an âyat of the Qur'ân or on a hadîth, he does not become a disbeliever but he becomes an "ahl al-bid'at." Stating that the election of hadrat Abû Bakr and Hadrat 'Umar to the post of Caliphate was not right constitutes a bid'at. On the other hand, going further and stating that they did not have rights to the post of Caliphate constitutes disbelief (kufr).

Muhammad Shihristânî 'rahimahullâhu ta'âlâ' says in his book **Milal wa Nihal** that the scholars of the Hanafî Madhhab followed the teachings of imâm Abû Mansûr al-Mâturîdî 'rahimahullâhu ta'âlâ' with respect to faith (i'tiqad). For, Abû Mansûr al-Mâturîdî applied the methodology ("usûl" and "furu") of Imâm a'zam Abû Hanîfa 'rahimahullâhu ta'âlâ', the founder of the Hanafî Madhhab. "Usûl" means "i'tiqad" belief. "Furu" means "ahkâm-i-shar'iyya" or rules that are based on Islamic laws. The scholars of "Mâlikî", "Shâfi'î" and "Hanbalî" Madhhabs followed the teachings of Imâm Abû Hasan al-Ash'arî 'rahimahullâhu ta'âlâ' with respect to faith (i'tiqad). Abû Hasan al-Ash'arî followed the "Shâfi'î" Madhhab. Imâm al-Subkî 'rahimahullâhu ta'âlâ' who was one of the famous "Shâfi'î" scholars said that he had studied the book of Abû Ja'far Tahâwî 'rahimahullâhu ta'âlâ' who was one of the scholars of the Hanafî Madhhab, and noticed that it was almost the same as the teachings of the "Ash'arî Madhhab in faith. They differed from each other only in three points. Abdulwahhâb Tâj-ud-dîn al-Subkî, who was the son of imâm abûl Hasan Alî Subkî 'rahimahullâhu ta'âlâ', said that he had studied the books of the scholars of "Hanafî" Madhhab in faith **(i'tiqad)** and noticed that they were in disagreement with "Shâfi'î" Madhhab in faith in

thirteen points. But he said that their disagreements were on minor matters and that those differences did not mean that they had deviated from the correct path. They do not differ in essential matters. They both are in the correct (haqq) path. Muhammad Hadimî 'rahimahullâhu ta'âlâ' states in the three hundred and seventeenth page of his book **Berîqa** that he has studied the teachings of both 'Mâturîdî and Ash'arî Madhhabs in credal matters and estimated that the discrepancies between the two Madhhabs, including the very minor differences, added up to seventy-three.]

7– FOLLOWING THE DESIRES OF THE NAFS

The seventh of the maladies of the heart is to indulge in the appetite **(shahwat)** or desires or pleasures of the nafs. Ugliness of these types of actions of the nafs is clearly communicated in the âyats of the Qur'ân. Furthermore, it is also communicated in the Qur'ân that following the desires of the nafs causes one to depart from the path of Allâhu ta'âlâ. For, the nafs always wants to deny the existence of Allâhu ta'âlâ and to be intransigent or to rebel against Him. Following the desires of the nafs in every matter culminates in worshipping the nafs. Anyone who follows their nafs either lapses into disbelief or deviates into a heresy or plunges into committing harâms (acts prohibited by Islam). Abû Bakr Tamistânî 'rahimahullâhu ta'âlâ' says, "The fortune of not following the desires of the nafs is the biggest treasure of this world. For, the nafs is the greatest of all veils between Allâhu ta'âlâ and His slave". Sahl bin Abdullah Tustarî [d. in 283 Hijrî in Basra] 'rahimahullâhu ta'âlâ' says, "The best of all worships is not to follow the desires of the nafs." Islâm bin Yûsuf Balhî 'rahimahullâhu ta'âlâ' once gave a gift to Hatam-ul-Esam 'rahimahullâhu ta'âlâ' When Hatam accepted the gift the people around him asked him if his accepting the gift would not mean to follow the desires of his nafs. In reply, Hatam told them that by accepting his gift he made himself lowly and made him superior, and he added, "If I didn't accept his gift, that would make myself superior and him lowly. And, my 'nafs' would love that!" Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' at the end of a long hadîth said, **"Three causes lead a person to disaster: being stingy, following the desires of the nafs, and being a conceited person."** Imâm al-Ghazâlî 'rahimahullâhu ta'âlâ' said that the veil which prevents you from

receiving the help of Allâhu ta'âlâ is self love **('ujb)**. In other words it is one's not seeing one's own imperfections and seeing one's worships as worthy. Îsâ (Jesus) 'alaihis-salâm' said to his apostles, "Oh my apostles! The wind has extinguished many a light. Likewise, 'ujb (self-love) destroys many acts of worship and eliminates their thawâb."

It is reported that once Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' said, **"I am very much afraid that my Ummat** (Muslims) **will catch two vices. They are: following the desires of the nafs and forgetting about death and running after the world."** Following the desires of the nafs prevents one from obeying the commandments of Islam. To forget death causes one to follow the desires of one's nafs.

In another hadîth, Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' said, **"The existence of wisdom in a person manifests itself by his control over his 'nafs' and by his preparation of the things that will be beneficial after death. The sign of idiocy is one's following the desires of one's nafs and then expecting forgiveness and mercy from Allâhu ta'âlâ."** According to this hadîth, following the desires of one's nafs and then expecting forgiveness and admittance to Paradise without repentance is symptomatic of idiocy. Expecting something without taking the actions which would produce that expected result is called wishful thinking **(tamannî)**. On the other hand, expecting something after taking the actions that would produce the result is called hope or expectation **(rajâ)**. Wishful thinking leads one into laziness. Expectation on the other hand is the cause of work and production. Desires of the nafs are called fancy **(hawâ)**. The nafs always loves and wishes harmful things; this evil tendency is inherent in its nature. The following stanza reflects this truth very clearly:

Always be on guard against your nafs.
Never trust your nafs.
It is an enemy to you,
Worse than seventy devils!

The harm caused by following the desires of the nafs by committing forbidden actions and disliked actions **(makrûhs)** is very obvious. The nafs's wishes are all bestial desires. And these bestial desires are all related to mundane necessities. As long as a person tries to satisfy these necessities, he will be

delayed to prepare necessities of the Hereafter. One important point that should be noted by everyone is that the nafs will never content itself with (the enjoyments which Islam permits and calls) mubâhs. As long as a person satisfies all of its permissible desires, the nafs will ask for more. If a person keeps satisfying its demands in an increasing pattern, the nafs will keep asking for more! It will never be satisfied and finally will coax man into forbidden things. Furthermore, utilizing permissible things in excess causes grief, suffering and diseases. A person who uses permissible things in excess will become a selfish and base person who always thinks of his bestial passions and pleasures.

[Imâm ar-Rabbânî 'rahimahullâhu ta'âlâ' a great Walî, comments on the present subject as follows: "The origin of all existing beings is Adam. Adam means nonexistence. While nothing, except Allâhu ta'âlâ, existed, He knew their existence in nonexistence. In other words, things existed in His knowledge. Allâhu ta'âlâ made His Attributes reflect on these Adams in His knowledge and thus made the origin (asl) of these existent beings become a reality. Then He moved these origins (asl), which were in His Knowledge, into the external realm. Thus existences came into being. Present existence materialized out of nonexistence through the manifestations of His Attributes. It is similar to the case of an apple seed's being the origin of an apple. In order to understand the nature of human beings, let us contemplate about the image of an object in a mirror. The image that appears in the mirror is a reflection of the light coming from the object. The mirror is like Adam or nonexistence. The soul and spiritual heart of a human being are similar to the light. The mirror is similar to the body of a human being and brightness of the mirror is similar to the nafs. The origin of the nafs is nonexistence or Adam, and it has no relationship to the soul or to the spiritual heart." A person who indulges in the desires of his nafs always steps out of the bounds of Islam. Since animals do not possess wisdom and nafs, they always use things that they need when they find them. They only shy away from things that hurt them physically. Islam neither prohibits utilization of vehicles that provide a comfortable and peaceful living, nor dissuades from enjoying useful worldly pleasures. Islam commands Muslims to follow the guidelines set out by the religion and wisdom for acquiring

and utilizing these things. The goal of Islam is the comfortable and peaceful living of human beings in this world and in the next. Accomplishing this goal rests with following the wisdom and abstaining from the desires of the nafs. If wisdom had not been created, human beings would always follow the desires of the nafs and fall into disasters. If the nafs did not exist, human beings could not multiply and lead a civilized life. Also, without the nafs, human beings could not obtain rewards for struggle against the nafs. Furthermore, without the nafs, human beings could not rise above the grades of angels. Our Prophet 'sall-Allâhu 'alaihi wa sallam' said, **"If animals had known the knowledge you possess about the things that would happen in the life after death, you could not be able to find any meat to consume!"** Animals would not be able to eat or drink, therefore, lose weight and perish because of their fear of the punishments in the Hereafter. If human beings did not possess nafs, similar to animals, they, too, would be unable to eat or drink because of the fear of the punishment, and thus would be unable to live. Continuation of daily lives of human beings depends on the oblivious nature (ghaflat) of their nafs and its fondness for worldly flavours. The nafs is like a sword with double blades, or a medicine which possesses strong poisonous properties. Anyone who uses this medicine in accordance with the prescription given by the doctor benefits from the useful properties of the medicine. Inversely, anyone who uses this medicine in an extreme fashion will perish because of the poisonous properties of the medicine. Islam does not prescribe destruction of the nafs. On the contrary, it recommends the nafs be tamed so that it should be utilized for doing useful deeds.]

Two types of struggle (jihâd) against the nafs is employed in order to prevent the nafs from transgressing against the guidelines set by Islam. The first one is called "riyâzat". "**Riyâzat**" is a person's resistance against the temptations of his nafs. This is accomplished by utilizing two means: wara' and taqwâ. "Taqwâ" means not doing forbidden actions, or in other words, it is a way of living wherein one does not commit forbidden actions in one's daily affairs. Wara' means abstinence not only from harâms (forbidden acts) but also from a superfluity in the mubâhs (acts, enjoyments and flavours which Islam permits). The second type of struggle **(jihâd)** against the

nafs requires performing things that the nafs dislikes. This is called **mujâhada**. All the acts of worship are mujâhada because the nafs does not like to perform worship. These two types of struggles tame the nafs and mature human beings and strengthen their souls and lead them to the way of **Siddîqs** (people who have attained the highest degree of piety), martyrs **(Shahîds)** and pious **(Sâlih)** Muslims. Allâhu ta'âlâ is not in need of the worships of His creatures. Transgression of His creatures will by no means harm Him. He commanded these aforementioned things in order to tame the nafs and in order to make a struggle against the nafs.

If human beings did not possess nafs, they would not be humans and they would possess the quality of angelhood. As a matter of fact, the human body has a variety of needs. For example, it is necessary to eat, drink, sleep, and rest. There is no doubt that a horseman cannot survive without a horse. Therefore, he takes good care of his horse. Similarly, a human being cannot function without a body. So, he must also take care of his body. Acts of worship are performed with the body. Once, they reported to our Prophet 'sall-Allâhu 'alaihi wa sal-lam' that a certain person was performing worship continuously throughout the night without sleeping. He replied, **"Most precious worships are the ones which are done on a continuous basis even if they are not much in quantity."** Worships which are done on a continuous basis cause a person to become a steady worshipper.

Performing worships means intending and following the commandments of Allâhu ta'âlâ. The commandments and prohibitions enjoined by Allâhu ta'âlâ are called "Sharî'at" or "Ahkâm al-ilâhiyya" or divine rules. Commandments are called "farz" and prohibitions are called "harâm". It is reported that our Prophet said, **"Perform worships as much as you can endure. Worships performed with joy and pleasure are most valuable."** A well rested person can perform worships with joy and pleasure. On the other hand, acts performed when you are tired physically and spiritually will cause languor. One should enjoy permissible things once in a while in order to regenerate a cheerful and restful attitude and get rid of tiredness. Imâm al-Ghazâlî 'rahimahullâhu ta'âlâ' says, "The body gets tired and does not want to move when one is consumed in excessive worshipping. At such instances one

should comfort the body by either sleeping or reading the life stories of pious Muslims or by permissible entertainment. Doing these actions is better than worshipping without real desire." The purpose of worshipping is to tame the nafs by way of mujâhada, on the one hand, and to attach the heart to Allâhu ta'âlâ by infusing it with elation, on the other. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states as follows in a hadîth-i-sherîf: **"Salât protects one from committing lowly and ugly actions."** This protection can only be obtained by performing the salât with strong desire and joy. Obtaining this strong desire and joy requires satisfying the permissible desires of the nafs as much as necessary. Following these guidelines means obedience to Islam. Permissible things which enhance the performance of worships are acts of worship themselves. The hadîth-i-sherîf which reads, **"The sleep of a scholar is better than the worship of an ignoramus,"** attests to our argument. It is makrûh, for instance, to perform the salât of tarâwih in a dozy manner. It should be performed with elation after getting rid of doziness. A salât performed amidst short dozes will cause slackness and oblivion.

[One should not be misguided by the above writings into the supposition that one could cease from performing worships because one is tired of performing them. In case of tiredness and languor, acts of worship are postponed;[1] they are not omitted. It is a grave sin to omit those acts of worship that are farz without (excuses which Islam dictates and which are called) 'udhr. (In case they are omitted, even for reasons which Islam justifies,) it is farz (obligatory) to make qadâ of them, (i.e. to perform them later.) And it is wâjib to make qadâ of those omitted acts of worship which are wâjib.[2] If a person omits those acts of worship which are sunnat, he will be deprived of their thawâb. If he omits them habitually without any 'udhr, he will be deprived (in the Hereafter) of the shafâ'at, (i.e. intercession of Rasûlullah) assigned for those acts of sunnat. Being tired or exhausted or reluctant is not an 'udhr (excuse) for postponing acts of farz until the time prescibed for their

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[1] This postponement should not exceed the period of time assigned for those acts of worship.

[2] An act of worship which is wâjib is one which is strongly necessary, although it is not clearly commanded in the Qur'ân al-kerîm.

performance is over. Nor will it absolve the person guilty of the omission from the sin or the torment for the sin. It is written in the books teaching Islam's credal tenets that it causes a state of kufr (disbelief) to disignore (Islam's injunctions called) farz and harâm. Islam's enemies are trying to misguide the younger generation on this vital point and thereby to demolish Islam from the interior. The one and only way of developing immunity from their misguidance is to read books of **fiqh** and **'ilm al-hâl** written by scholars of Ahl as-sunnat and thereby to acquire effective information about farâiz (pl. of farz) and harâms.]

8– IMITATIVE BELIEF (TAQLID)

The eighth malady of the heart is to imitate people you do not know. It is not permissible to follow teachings of someone only on the basis of his fame and celebrity or on the basis of intense propaganda which promotes his books or speeches without knowing whether he is known as an "Ahl as-sunnat scholar." One will be ruined and led to spiritual disasters if one follows someone with respect to belief and worships without investigating him from dependable "Ahl as-sunnat sources." One does not have to imitate anyone in order to be a Muslim or in order to understand the existence of Allâhu ta'âlâ, His Oneness, His Power and His other Attributes. Anyone who develops his mind to a level to understand knowledge of science can easily understand His existence and thus obtain belief by only contemplating. It is foolishness not to understand the existence of a Creator while one sees His creation. Islam commands everyone to contemplate in this fashion and thus obtain belief. Pious people (Salaf as-sâlihîn) who lived in the first few centuries following the time of our Prophet conveyed to us unanimously that we should believe by contemplating. Some aberrant people who belonged to one of the seventy-two deviated groups that appeared after the fourth century of Islamic calendar said that one does not need to observe and contemplate about Him and His creation. Their deviant ideas do not carry any weight because the negative ideas generated by later generations do not invalidate the unanimous teachings of the earlier scholars and pious Muslims. A correct belief which is acquired by only imitating parents or teachers is judged as valid. Yet a person who acquires his belief in this fashion is considered a sinner on account of his desertion of the

necessary studies, i.e., his not studying and learning the scientific knowledge and not developing his mind to contemplate and understand the existence of Allâhu ta'âlâ. There are other scholars, however, who say that a person's lack of scientific knowledge does not constitute a sin if he is able to obtain belief from his parents or by reading books or by contemplating.

Everyone should select one of those scholars, who are at the level of deriving rules, i.e. doing **(ijtihâd)** regarding religious issues, and imitate him in all of his matters. Ijtihâd means understanding the meaning of a vaguely defined information and reaching conclusions in circumstances about which there are no clearly understood commands **(Nass)** in the Qur'ân al-kerîm or in hadîth-i-sherîfs. Âyats of the Qur'ân and hadîths are called "Nass." Scholars who possess the qualifications to perform ijtihâd are called **"mujtahid"**. No mujtahid has been raised since four hundred years after our blessed Prophet's migration (Hijrat) from Mekka to Medîna. Nor has it ever been necessary, for Allâhu ta'âlâ and His Messenger Prophet Muhammad 'alaihis-salâm' explained all the rules **(ahkâm)** or information which would be applicable to all kinds of life styles and all kinds of scientific and technical changes and circumstances which would emerge till the end of the world. The Mujtahids understood these teachings and explained them to others. Scholars who came later learned how these teachings could be applied to new circumstances and wrote them in their books of Tafsîr (exegesis of the Qur'ân al-kerîm) and Fiqh (branch of Islamic knowledge teaching Islam's tenets on practices). These scholars are called **mujaddids** (restorers). They will exist till the end of the world. Hence, those who propose the necessity of modifying the religion by adding new things to "Nass" are enemies of Islam. They make such assertions as, "Scientific media have changed. We are facing new events. Religious men should gather and write new interpretations. New ijtihâds should be performed". They are enemies of Islam . They are disbelievers **(zindiqs)**. The most harmful enemies of Islam are of British origin. Please read the book **Confessions of a British Spy** which is published by Waqf Ikhlas. While one is following one of the true four Madhhabs as long as there is no necessity to follow another Madhhab, one should adhere to the Madhhab one has been

following. But, if there is a difficulty regarding performance of a specific case or if one cannot perform a certain deed according to one's Madhhab because of one's own circumstances, in that instance, one can follow another Madhhab in which it is permissible to do that specific deed. But there is a caveat in this. One is not allowed to collect the easiest ijtihâds of the four Madhhabs in order to perform a certain deed or worship.[1] Any deed or worship done in this manner would not be an acceptable (valid) worship. After the fourth century of Islamic calendar no scholar with the capacity of Mujtahid Mutlaq, i.e. one who is capable of doing ijtihâd by way of qiyâs (analogy, comparison), was raised. Therefore, it is not permissible to follow any scholar who lived after the fourth century of Islamic calendar or any "Madhhab" beyond the four established "Madhhabs". To learn Islamic knowledge in accordance with one of the well known four Madhhabs of the scholars who lived before the fourth century, one should read books of fiqh advised unanimously by the scholars of that Madhhab. One should not try to attempt to learn religious knowledge from the books or speeches of those who are not authorized by true "Ahl as-sunnat scholars". Islam does not accept acts of worship performed in accordance with instructions acquired from religious books chosen on a haphazard basis. One should not adapt oneself, for instance, to the books and speeches of non-Sunnî men of religion. The following religious **(Fatwâ)** books of the "Hanafî Madhhab" are widely accepted and dependable: **Kâdihân**, **Hâniyya**, **Hulâsa**, **Bezzâziyya**, **Zahîriyya** and [**Ibn al-Âbidîn**.] The book **Muhtasar al-Khalîl** is written according to "Mâlikî Madhhab", the book **al Anwâr li-a'mâli abrâr** and the book **Tuhfa-t-ul-muhtâj** are written according to "Shâfi'î Madhhab". The book **Al fiqh-u alal-madhâhib-il-arba'a** is written according to four Madhhabs. All of these books are correct and dependable. Books of Hadîth are not an easy source wherefrom to learn the teachings pertaining to acts of worship or 'ahkâm', which means 'teachings based on halâls and harâms'. The most dependable books of Hadîth are **Sahîh al-Bukhârî**, **Sahîh al-Muslim** and the other four books of Hadîth which are called **Kutub al-Sitta**.

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[1] This collection of the easiest aspects of the four Madhhabs is called **telfîq**. Lexical meaning of telfîq is 'eclecticism'.

The most valuable book which explains sufism (Tarîqat) is the **Mathnawî** of the great sufi master Mawlânâ Jalâl-ad-dîn Rûmî ‘rahimahullâhu ta’âlâ’ [The most valuable book which explains both the “tariqat” and the “Sharî’at” is the book **Maktûbât** written by great sufi master Imâm ar-Rabbânî ‘rahimahullâhu ta’âlâ’.]

It is not permissible to perform acts of worship according to the books or speeches of any person only because he pretends to be, or is known as, a scholar or a religious man. One should read books of **’ilm al-hâl** compiled or translated from the aforesaid valuable books. Reading books containing falsely choreographed teachings and interpretations instead of translations from these authentic books, will lead a person into disasters in this world and perdition in the Hereafter.

The second gravest sin after disbelief is to hold a heretical belief. The opposite of every heretical belief is the Sunnî belief. The most valuable worship and the highest of all virtues after having belief in Allâhu ta’âlâ is to hold “Ahl as-sunnat (or the Sunnî) belief”. The gist of “Ahl as-sunnat” is as follows: To adapt yourself to the Sunnat of Muhammad ‘alaihis-salâm’, i.e. to the way guided by him and his Sahâba, –which has been conveyed to us by the Tâbi’în and by the ijmâ’ (unanimity, consensus) of the Islamic scholars who succeeded them ‘radiy-Allâhu ta’âlâ ’anhum ajma’în’– in matters of belief and worship, in everything you do and say, in all your daily chores and business interactions. The way guided by those blessed people should be learned by reading their books. Most Muslims have deviated from this way of salvation and become **ahl-i-bid’at** as a result of indulging in their sensuous desires, following their own reason, or being misguided by the scientific teachings of their time.

9– OSTENTATION (RIYÂ)

We have stated earlier in the text that there are sixty important maladies of the spiritual heart. The ninth malady is ostentation **(riyâ)**. “Riyâ” means to present something in a manner opposite to its true nature. In short, it means pretension, i.e., a person’s performing deeds for the next world to impress the idea on others that he is really a pious person with earnest desire of the next world **(âkhirat)** while in fact he wants to attain his worldly desires and the wealth of this world.

In other words, it means to use the religion as a tool to obtain worldly riches, or to bring oneself into other people's favour by making a show of one's acts of worship. [If a person whose actions and words are intended for hypocrisy possesses religious knowledge, he is called a hypocrite **(munâfiq)**. If he does not possess religious knowledge, he is called religious fanatic. Any enemy of Islam who does not possess scientific knowledge but introduces himself as such in order to preach his own ideas as scientific knowledge for the purpose of deceiving Muslims and undermining their beliefs and religion, is called a sham scientist (zindiq). Muslims should distrust both these types of people. Hypocrisy could only be permissible in case of ikrâh (duress) which is mulji' (coercive, compulsory). "Ikrâh" means to force someone to do something which they do not want to do. If the duress subsumes threats to kill or mutilate a part of the body, then it is called "ikrâh mulji' (duress which is coercive).". [Violence perpetrated by racketeers and torment inflicted by an oppressive government would be instances of ikrâh mulji'. At such instances, it becomes necessary to do what one is coerced to do. Coercion which consists of threats of jailing or beating is called light coercion. Light coercion will not make hypocrisy permissible. Opposite of hypocrisy is ikhlâs, which means to do the acts of worship only for the purpose of pleasing Allâhu ta'âlâ, without any worlly considerations. A person with ikhlâs never thinks of showing his worships to others. Others' seeing a person with ikhlâs doing acts of worship will not detract from his ikhlâs. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"Worship Allâhu ta'âlâ as if you were seeing Him! Though you don't see Him, He sees you!"**

Helping others in their worldly affairs in order to obtain their love and praise is hypocrisy. Hypocrisy which is done through worships is much worse than this. The hypocrisy which is done without thinking the consent of Allâhu ta'âlâ is the worst of all of the above. Performing worships so that one may ask assistance from Allâhu ta'âlâ for worldly affairs would not be hypocrisy. For example, performing prayer for rain, or performing istihâra prayers for the purpose of seeking guidance from Allâhu ta'âlâ is not hypocrisy. Some scholars also said that the following actions do not constitute hypocrisy: getting paid for being a religious leader **(Imâm)** or preacher or teacher or for

reciting âyats of the Qur'ân in order to get rid of worldly troubles like distress, sickness, or poverty. These actions contain both intentions of worships and worldly benefits. Going on a pilgrimage **(hajj)** for commercial or business purposes also does not constitute hypocrisy. If these actions did not include intention of worshipping at all then they would be hypocrisy. If the intention of worshipping outweighs other intentions then one will also be rewarded for them. Showing one's worships to others in order to encourage them to do the same or in order to teach them also does not constitute hypocrisy. On the contrary, it is a very good deed and one will earn much thawâb for doing so. Fasting during the "Ramadân" month does not constitute hypocrisy. If one starts to perform (the daily prayer called) namâz for the sake of Allâhu ta'âlâ but later on sinks into hypocrisy, that later materialized hypocrisy will not harm that person. Obligatory **(fard)** prayers performed with hypocrisy will still be acceptable **(sahîh)**, and one's duty of doing them will be counted as accomplished but one will not get thawâb for them. It is not permissible (jâiz) to slaughter an animal for the sake of Allâhu ta'âlâ while one's true intention is to obtain his meat supply. Also, it is not permissible (jâiz) to slaughter an animal with both intentions, i.e., for Allâhu ta'âlâ and for a man. Any animal not slaughtered for the sake of Allâhu ta'âlâ but slaughtered for the sake of a person returning from the holy war or from the pilgrimage **(hajj)** or in order to give a warm welcome to a leader will be a carcass. It is harâm to slaughter an animal with the so-called intentions, and also it is harâm to eat its flesh. It is not permissible to give up performance of worships because of fear of hypocrisy. If a person starts to perform namâz for the sake of Allâhu ta'âlâ and then only thinks of worldly affairs throughout the prayer, the prayer will be acceptable **(sahîh)**. Dressing in a manner which would cause widespread talk in the community would be hypocrisy. Religious persons should wear clean and valuable attirements because people look at their appearances. For this reason, it is **sunnat** for religious leaders **(imâms)** to wear dear and precious clothes on Fridays and during religious holidays **(Iyd)**.

Writing books, preaching or giving advice to others with the intention of becoming famous is also hypocrisy. Preaching means encouraging good deeds (amr-i-ma'rûf) and dissuading from deeds which Islam prohibits (nahy-i-munkar). Learning

and studying for the purpose of winning arguments or for being seen superior to others or for boasting also constitutes hypocrisy. Studying knowledge in order to gain worldly possessions or ranks also constitutes hypocrisy. Hypocrisy is forbidden **(harâm)**. The knowledge which is gained for the sake of Allâhu ta'âlâ increases one's sense of fear of Allâhu ta'âlâ. It causes one to see one's own defects and causes one to be protected against the deceits of the devil. Religious men who use their knowledge as a vehicle to gain worldly possessions or ranks are called wicked religious people **('ulemâ-i-sû')**. Their destination is Hell. Another example of hypocrisy is to perform the acts of worship with thorough attention to detail in the sunnats when there are people around and to perform them in a manner quite heedless of the sunnats while praying alone.

It is permissible to present the thawâb earned by way of worship to someone else, regardless of whether that person is dead or alive. In the Hanafî Madhhab, the thawâb earned on account of acts of worship such as hajj, namâz, fasting, almsgiving, (reading or reciting) the Qur'ân al-kerîm, (recitation of a certain eulogy of Rasûlullah, which is called) mawlid, dhikr and various invocations, can be given as a gift to other people. It is not jâiz (permissible), however, to perform these acts of worship in return for a fee or to bargain over these services. Nevertheless, one may perform these worships only for the sake of Allâhu ta'âlâ and accept the gift given. In the Mâlikî and Shâfi'î Madhhabs, thawâb earned on account of deeds performed with one's property, such as almsgiving, zakât[1] and hajj, can be given as a gift to someone else, although this thawâb-gifting is not jâiz when the deeds performed are physical acts of worship. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: "**If a person walking** (or driving or riding) **by a graveyard recites the sûra** (called) **ikhlâs eleven times and gifts the thawâb he has earned for the recitation to** (the souls of) **the people lying in the graves, the thawâb he will be given** (by Allâhu ta'âlâ) **will be multiplied by the number of the dead people.**" A person in the Hanafî Madhhab should gift the thawâb, and one in the Mâlikî or Shâfi'î Madhhab should invoke a blessing on the dead people and

[1] Zakât means obligatory almsgiving. For detailed information, please see the first chapter of the fifth fascicle of **Endless Bliss**.

entreat Allâhu ta'âlâ to forgive them their sins.

In order for worships to be acceptable **(sahîh)** their intention has to be done for the sake of Allâhu ta'âlâ. Intention is made with the heart. Intention made only with a labial utterance is not acceptable. According to some scholars it is permissible to intend simultaneously through the heart and by repeating through the lips. If the intention in the heart is different from what is said through the lips, the intention in the heart will be valid. The only exception to this rule is the case of taking an oath. The oral utterance or the word that comes out of the mouth in the case of the oath is valid. There is no information or any hadîth which teaches us that the intention can be done by repeating with the tongue. None of the religious leaders **(imâms)** of the four Madhhabs said so. The meaning of intention is not only to remember through the heart what worship one is intending to do. Its real meaning is the desire of doing that worship for the sake of Allâhu ta'âlâ. Intention is formed when one is initiating a worship. If one, for example, intends to do a worship one day before one actually carries out that worship, such an intention is not accepted. That would be called a desire or promise but not an intention. In the Hanafî Madhhab, the time of intention for performing fasting starts with the prior day's sunset and lasts by the time of "dahwa-i kubrâ" of the day of fasting {Time of 'dahwa-i kubra' is one hour before midday.}

Sometimes not performing a "mubâh action" (e.g. an action neither commanded nor prohibited by the "Sharî'at"), in order to save others from committing a sin, is a better act. This rule does not apply to "Sunnats" and "Mustahabs". In other words, skipping peformance of the **Sunnats** or **Mustahabs** in order to save people from committing a sin is not permissible **(jâiz)**. For example, it would not be proper to give up using a miswâk or wearing a (special length of cloth wound round the head, and called) turban or going around bare-headed or riding a donkey lest others should commit backbiting, (which is a sinful act). "Miswâk" is a piece of shoot cut from a "miswâk", olive or mulberry tree. It is as long as the span of the right hand and as thick as a finger. It is also permissible **(jâiz)** for women to chew gum instead of using "miswâk". Anyone who is not able to find a "miswâk" should rub his thumb and first finger on his teeth. Bishr al-Hafî 'rahimahullâhu ta'âlâ' used to walk around without

wearing a head cover.

A person's not committing a sin while he would be able to do so is either due to his fear of Allâhu ta'âlâ in his heart or due to his fear of shame of others or due to his fear of setting a bad example, i.e., if he does it, others may start doing it too. The sign of one's not committing the sin because of the fear of Allâhu ta'âlâ is that one does not commit the same sin while one is alone and not seen by anyone. The meaning of having shame **(hayâ)** is one's being afraid of the ill-talk of people, e.g., if one commits that sin, people will talk disfavourably about one. Causing others to commit a certain sin is a much graver sin than committing that sin alone. The sin of others who will be committing that sin until doomsday will also be recorded in the book assigned for the originator of that sin. The following was said in a hadîth, **"If a person hides his sin in the world, Allâhu ta'âlâ will also hide that sin from others on the Day of Gathering (Qiyâmat)."** The meaning of this hadîth does not include a person who hides his sin from others in order to introduce himself as a person of wara' but who commits that sin while he is alone. That would be hypocrisy.

It is not permissible to feel shame if others should see you performing worship. Shame means not to show one's sins or faults to others. For that matter, it is not permissible to be too shameful to preach Islam, to encourage others to perform good deeds (amr-i-ma'rûf) and dissuade them from wrongdoing (nahy-i-munkar), [to write or sell books teaching Islam, (books of 'ilm al-hâl),] to serve as an imâm or as a muazzin, to read (or recite) the Qur'ân al-kerîm, or to recite the mawlîd. The meaning of "Hayâ" in the hadîth, **" 'Hayâ' is part of belief (îmân)"** is that one should be ashamed of committing wicked deeds and sins in the presence of others. A Believer **(Mu'min)** first of all should be ashamed of Allâhu ta'âlâ. Hence, he should perform his worships regularly and with sincerity. Once, one of the scholars of the city of Bukhâra [a city in central Asia] saw the children of the ruler **(Sultan)** playing an unpleasant game on the street. He hit the children with his staff. The children ran away and complained to their father. The ruler called the scholar to his presence and asked him if he did not know that anyone who opposed the ruler would be jailed. The scholar answered him by asking if he did not know anyone who opposed "Rahmân" (Allâhu ta'âlâ) would go to Hell. The ruler

asked him how he had got the authority to make ’amr-i-ma’rûf. The scholar replied by asking him who had appointed him ruler. The ruler answered that the Caliph had appointed him ruler. Then, the scholar responded that Lord of Caliph had assigned him the duty of ’amr-i-ma’rûf. The ruler said to him that he gave him the authority for doing ’amr-i-ma’rûf in the city of Bukhâra. Thereupon the scholar answered that in that case he resigned from that duty. The ruler said to him that he was surprised by his rejection, and said to him: “First you say that you are doing ’amr-i-ma’rûf without permission. When I give you permission to do so, this time you give up and reject. What kind of business is this?” The scholar answered, “You may give permission now but later when you don’t like my applications you will take that permission back. But, when my Lord gives me the duty to do ’amr-i-ma’rûf, no one can take away that authority.” The ruler was pleased with his answer and told him that whatever he wished would be granted. The scholar told him that he wished to have his youth back. The ruler said to him that he could not do that. The scholar said to him that he should write an order to the chief angel Michael **(Mâlik)**, who is in charge of the angels of Hell, that he should not put him into Hell. The ruler answered that he could not fulfill that wish, either. The scholar answered that he had a **“Sultan”** who would give whatsoever he wished and who had never said, “I cannot,” about anything he had hitherto asked for. The ruler asked him that he should include him in his prayers and let him go.

The following hadîth-i-sherîfs communicate: **“Those who perform their ‘salât’ prayers beautifully while they are among others in order to boast and then do not pray the same way while they are alone are insulting Allâhu ta’âlâ,”** and **“What I am most afraid of is that you may lapse into ‘shirk al-asgari’, i.e., small ‘shirk’ or in other words it is hypocrisy ‘riyâ’,”** and **“To those who perform their prayers with hypocrisy ‘riyâ’ in this world, will be said in the Day of Gathering ‘Qiyâmat’: O you, wicked person! There is no reward for you today. Whomever you prayed for during your worldly life go back and ask reward from them,”** and **“Allâhu ta’âlâ says: I do not have any partner ‘sharîk’. Whoever attributes a partner to Me should seek his rewards from him. Perform your prayers with sincerity! Allâhu ta’âlâ accepts prayers done with sincerity.”** The

purpose of worships is to obtain the consent of Allâhu ta'âlâ. Any worship performed for the purpose of gaining someone's favor or love would mean to worship that person. We are commanded to perform our worships only for the sake of Allâhu ta'âlâ. A hadîth communicates, **"Allâhu ta'âlâ will be pleased with anyone who believes in the oneness of Allâhu ta'âlâ and who performs his 'salât' and obligatory almsgiving 'zakât' with sincerity."** Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' said to Muâz bin Jabal before he sent him to Yemen as a governor: **"Perform your prayers with sincerity. Any worship which is done with sincerity, even if it is not much in quantity, would be sufficient for you on the Day of Gathering 'Qiyâmat',"** and **"Congratulations to those who perform their worships with sincerity. They are the stars of guidance 'Hidâyat'. They annihilate the darkness caused by instigations 'fitnas',"** and **"Worldly things that are forbidden by 'Sharî'at' are accursed. Only those things that are done for the sake of Allâhu ta'âlâ are valuable."** Worldly possessions are transitory and their life span is very short. Trying to obtain them by sacrificing one's faith is idiocy. All men are incompetent **('âjiz)**. Unless Allâhu ta'âlâ decrees, no one can do any favor or harm to any other person. Allâhu ta'âlâ is sufficient for human beings.

One should have fear **(khavf)** of Allâhu ta'âlâ as well as hope of His Mercy. The hope **(rajâ)** should exceed the fear. Anyone having this right mixture of states will derive great pleasure from his worships. Some scholars stated that youngsters should have more fear than hope and the elders should have more hope and expectation than fear. Unhealthy people should have more hope and expectation (rajâ). It is not permissible to have one without the other, i.e., have hope without having fear or have fear without having hope. The former case would mean certainty, and the latter means to lose one's hope. In a hadîth al-qudsî, Allâhu ta'âlâ communicates to His beloved Prophet Muhammad 'sall-Allâhu 'alaihi wa sal-lam': **"I will meet My slave the way he expects Me to."** Also, the fifty-third âyat of Sûra Zumar of the Qur'ân communicates, **"Allah forgives all the sins of His slaves. He is the Forgiver and Merciful."** These communications tell us that the hope of Mercy should be more than the fear. On the other hand, the hadîths **"Who cries because of the fear of Allâhu ta'âlâ will**

not go to Hell," and **"If you knew what I know, you would laugh less than you cried,"** inform us that the fear should be more than the hope.

10– WORLDLY AMBITIONS (TÛL-I AMAL)

The tenth of the illnesses of the heart is worldly ambitions **(tûl-i amal)**. A person with this illness in his heart wants and desires a long life so that he may derive all the pleasures, joys and enjoyments. Desiring a long life for the purpose of performing worships is not considered as a worldly ambition. Those who have worldly ambitions will not perform their worships within their prescribed times. They will not make tawba.[1] Their hearts are impenetrable. They don't remember death. Preaching and advice will not have any effect on them. The following hadîth-i-sherîfs communicate: **"Remember often the things that will put an end to pleasures,"** and **"If animals knew what you know about the happenings of life after death, you wouldn't find any well fed animal,"** and **"Anyone who remembers death constantly day and night will accompany martyrs on the Day of Gathering 'Qiyâmat'."** A person who has worldly ambitions **(tûl-i amal)** always thinks of how to obtain worldly possessions and ranks and wastes his life to obtain them. He forgets about the next world and preoccupies himself with pleasures and enjoyments. Striving to earn enough money to obtain food stuffs which are necessary to support one's family members for a duration of one year is not considered as "tûl-i amal". This one year's food is called "hawâyij-i 'asliyya" and is considered among the things that are necessary to support life. Therefore, it is not included in the calculation of "nisâb" for obligatory almsgiving. Anyone having only this much money is not considered rich. A bachelor who does not have this much money may store 40 days' food stuff. Storing more than this amount causes him to lose his trust **(tawakkul)** in Allâhu ta'âlâ. The following hadîth-i-sherîfs

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[1] To make tawba means to repent for your sin(s), to be resolved not to sin again, and to beg Allâhu ta'âlâ for forgiveness. Although there is not a prescribed manner of tawba, Islamic scholars recommend a certain prayer which, they say, will serve both as an invocation for forgiveness and as a protection against worldly disasters and misfortunes. The prayer is: "**Estaghfirullah al-'azîm al-lazî lâ ilâha il-lâ huwa-l-hayya-l-qayyûm wa atûbu ilayh**."

communicate: **“The best among the human beings is the one who lives a long life and performs good deeds,”** and **“The worst among the human beings is the one who lives a long life and performs evil deeds,”** and **“Do not wish or ask to die. Punishments in the grave are very severe. Leading a long life spent in obedience to Islam’s injunctions is a great fortune.”** and **“The hair of a human being, which becomes white while the owner of that hair ages in the way of Islam, will be nûr** (light) **on the Day of Gathering ‘Qiyâmat’.”**

Causes of worldly ambitions are love and attachment to worldly pleasures and abandonment of the thought of death and a short-sighted trust in youth and health. One should eliminate these causes to get rid of worldly ambitions. Death might come any moment and health or youth cannot stop the forthcoming death. According to statistics the number of deaths among young people is greater than that among older ones. It is a frequent event that many ailing people recover while many a healthy person dies all of a sudden with no apparent reason. One should learn about the disastrous effects of having worldly ambitions and benefits of remembrance of death. Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“Remember death often! Remembrance of death holds you back from sinning and also holds you back from doing those actions which would be harmful for the life after death.”** One of the Sahâba, Bara’ bin Âzib ‘radiy-Allâhu ta’âlâ ’anh’ said, “We carried a dead person’s body to the cemetery. Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ sat down by the grave and started to weep and tears started to drop on the soil. Then he said, **‘Oh my brothers! All of you should get ready for this.’** ” Umar bin Abdulazîz ‘rahimahullâhu ta’âlâ’, upon seeing a scholar, asked for advice. The scholar said, “You are Caliph now. Therefore, you can order others but, soon you will die!” Caliph Abdulazîz asked him for more advice. The scholar then said, “All of your ancestors, since the first man and prophet, Adam ‘alaihis-salâm’, tasted death. Now it is your turn.” Caliph wept for a long time. The following hadîth-i-sherîfs communicate, **“As a preacher for mankind, death, alone, would be sufficient. And for a person who aspires to wealth, belief in qadâ and qadar would be sufficient;”** and **“The smartest among the human beings is the one who**

remembers death frequently. A person who remembers death often will be honorable in this world and have ranks in the next life;" and **"One should be ashamed of Allâhu ta'âlâ. One should not waste one's time hoarding things that will be left to others. One should not strive to obtain things that are not possible for one to obtain. One should not waste one's life constructing extra buildings beyond one's needs,"** and **"One should not build one's house with construction materials which are obtained by ways that are harâm** (forbidden by Islam)**. To do so means to destroy your faith as well as your worldly life."** When Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' heard that his beloved companion Usâma bin Zayd 'radiy-Allâhu ta'âlâ 'anhumâ' bought a slave for a hundred gold and will pay for it thirty days later, he said, **"Doesn't that surprise you? Usâma has become a man of 'tûl-i amal'."** It is permissible to purchase one's life necessities by credit. In another hadîth-i-sherîf Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' said, **"Anyone who wants to enter Paradise should not have worldly ambitions. His busying himself with worldly occupations and businesses should not make him forget about death. (The presence of) Allâhu ta'âlâ should shame him out of committing harâms** (acts which Islam prohibits)**."** It is forbidden for one to desire a long life with the intention of experiencing forbidden pleasures. Even though it is not forbidden to have worldly ambitions "tûl-i amal" in order to enjoy the permissible pleasures of life, still, it is not a good aspiration. One should not desire to live a long life but instead should desire a healthy and happy life.

11– USING FORBIDDEN MEANS TO OBTAIN WORLDLIES (TAMA')

The eleventh of the maladies of the heart is "tama'". Seeking to fulfill worldly pleasures through forbidden means is called "tama'". The worst kind of "**tama'**" is expecting things from human beings. Performing supererogatory prayers **(nâfila)** is tama' when it causes one to have conceit and pride. Also, performing "mubâhs" is tama' when it causes one to forget about the next world. The opposite of tama' is called "tafwîz", which means striving to obtain permissible and beneficial things and expecting that Allâhu ta'âlâ will let you have them.

The devil tries to deceive human beings by showing

hypocrisy as sincerity and tama' as tafwîz. Allâhu ta'âlâ has appointed an angel for the heart of each human being. This angel inspires good thoughts **(ilhâm)** to that human being. The devil on the other hand insinuates evil suggestions **(waswasa)** to a person's heart. Anyone who consumes permissible (halâl) food stuff can discriminate between good inspirations and evil suggestions. Conversely, anyone who consumes forbidden (harâm) food stuff will not be able to distinguish between the two. A person's nafs also insinuates evil thoughts or suggestions or desires into his heart. These thoughts or desires are called **"hawâ"**. Inspirations and evil suggestions are not continuous but the desires **(hawâ)** are continuous, and they increase as time passes. Evil suggestions diminish and finally disappear as you pray and make **(dhikr)**. The desires of the nafs could only decrease and finally disappear through strong self-fight **(mujâhada)**. The devil is like a dog. It runs away when it is chased but comes back later from another direction. The nafs is like a tiger. Its attacks could only be stopped by moderating it. The devil which gives evil suggestions to human beings is called "hannâs". If a human being does not follow an evil suggestion of the devil, the devil gives up that suggestion and starts with another one. The nafs always wishes to do destructive and evil things. In order to prevent the accomplishment of a very useful and beneficial deed, the devil will insinuate a person into doing a less useful deed. In order to coax him into a grave sin, it will infuse into him the wish to do a trivial good deed. The trivial good deed which is accomplished upon the suggestion of the devil will taste very sweet to that man and he will wish to do it in a hurry. For this reason, Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' said **"Hurry is ignited by the devil. Following five things are exceptions to this rule: hurry to marry off one's daughter, hurry to pay back one's debt, hurry to make preparation for the burial of the deceased, hurry to feed a guest, and hurry in repentance upon committing a sin."** The following hadîth-i-sherîf which is written in the section which expounds on the atrociousness of postponing a daily prayer (termed namâz) (until its prescribed time is over), of the book **Eshi'at ul-lama'ât**, reads as follows: **"O Alî! Do not postpone the following three things! Perform the 'salât' prayer in its early prescribed time! Perform the 'salât' prayer for a dead Muslim immediately**

when the corpse is ready for interment! Marry a girl or widow immediately when someone with proper qualifications proposes to marry them." The phrase "with proper qualifications" in this hadîth-i-sherîf refers to a man who performs his (five) daily prayers (termed namâz or salât), who doesn't commit sins and who earns his money by permissible means. The good things that are inspired by an angel must be done with the fear of Allâhu ta'âlâ without rushing, or contemplating the results. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states as follows in a hadîth-i-sherîf: **"An inspiration which comes through an angel will be compatible with Islam. The evil suggestions 'waswasa' which are insinuated by the devil will cause one to depart from Islam."** One should strive to do the inspired things and fight against one's nafs and the devil lest one should indulge in the evil suggestions. A person who follows the advice of his nafs also follows the evil suggestions of the devil. Alternately, it becomes very easy to carry out the good thoughts inspired by an angel for those who do not follow the desires of their nafs. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"The devil gives evil suggestions 'waswasa' to the heart. When the name of Allah is made dhikr of**, (i.e. when Allâhu ta'âlâ is remembered and His Name is mentioned,) **the devil runs away. Otherwise, it continues with its suggestions."** [This hadîth-i-sherîf shows us also that it is necessary to make dhikr.] The thing which comes to the heart could be either an evil suggestion of the devil or an inspiration of an angel. Which nature it is of, can be judged by its compatibility with Islam. If this method fails, one should resort to a true religious scholar, asking him whether it is a good inspiration or an evil suggestion. One should never ask sham scholars who trade their religion for money or for worldly ranks. One may also ask a real, devoted "Shaikh" or a perfect spiritual guide **(Murshîd al-kâmil)** whose teachers are all renowned and devoted perfect spiritual guides themselves and their spiritual link like an unbroken chain reaches to Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam'. The friends of Allâhu ta'âlâ who are called **"Qutb al-madâr"**, even though they are very few in number, will always exist until the time of doomsday. Leader of enlightenment **(Qutb al-irshâd)** who is an Islamic scholar of Ahl as-sunnat and a perfect spiritual guide does not always exist

everywhere. Scholars in this capacity are quite rare, and there is a long interval after each of them. One should not presume that those sham leaders (fake shaikhs) who exist everywhere at all times are like those true perfect spiritual guides. One should be very wary lest one should be misled by one of these sham leaders **(fake shaikhs)** and lose one's happiness in this world and in the world to come. Things that come to the heart will taste very bitter to the nafs if they are compatible with Islam or if they are inspired by an angel. Otherwise, if the nafs finds them very sweet and one wants to do them in a hurry, then it should be known that they come from the devil and they are evil suggestions .

The devil has many tricks. Ten of them are famous:

First: The devil says to a person that Allâhu ta'âlâ does not need their worships. One should remember the sixty-second âyat of sûra Baqara of the Qur'ân al-kerîm which purports, **"... And any who believe in Allâhu ta'âlâ and the Last Day, and work righteousness, shall have their reward..."** (2-62)

Second: The devil says to a person that Allâhu ta'âlâ is Compassionate and Gracious and that therefore He will forgive you and let you enter Paradise. One should remember the thirty-third âyat of Sûra Loqman of the Qur'ân al-kerîm, which states, **"Do not be swayed by the Graciousness of Allah,"** and the sixty-third âyat of the Sûra Maryam of the Qur'ân al-kerîm which states, **"We will allow into Paradise only those who have the fear of Allah in their hearts."**

Third: The devil tells you that "your worships or deeds are all defective and smeared with hypocrisy and therefore you cannot be a person who fears Allah. Allâhu ta'âlâ in Sûra Mâida of the Qur'ân al-kerîm says, **'Allah only accepts the worships of the people who have the fear of Allah in their hearts.'** So, your worships will not be accepted and you are doing all these for nothing and you are suffering like an animal which is flogged by its owner for nothing." You should respond to the devil by saying that you are doing your worships in order to avoid the punishments and in order to obey the commandments of Allâhu ta'âlâ, and that your duty is to comply with what you are commanded, and that whether the performed worships will be accepted or not is the business of Allâhu ta'âlâ, and that it is guaranteed that the worships which are carried out by

observing its rules and its **"fards"** will be accepted. Not performing obligatory duties is a grave sin. One should perform obligatory duties in order not to commit the grave sin. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"Anyone who has any intelligence will not indulge in the desires of his nafs and will perform worships. Idiots, however, will yield to the desires of their nafs and then expect mercy of Allâhu ta'âlâ."** The things that are necessary for the next world should be prepared in this transitory world.

Fourth: The devil tries to stop a person from performing worships by saying to him that he should use his young energy for earning money now, and that later, after obtaining a comfortable living standard for himself he can perform the acts of worship. One should answer the devil by saying that no one knows when they will pass away. Everyone's time of death was determined by Allâhu ta'âlâ in eternal past. One's death may be very near; therefore, one must perform the worships immediately within their prescribed times. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"Halakal-musawwifun"**, which means that those who leave today's work to tomorrow are losers.

Fifth: When the devil cannot stop a person from performing his worships, it will say to him, "Hurry up! Don't delay the salât prayer!", or "Don't be late!" By doing so, it tries to prevent him from performing his worships properly and with due strictness regarding their precepts. One should answer the devil by saying that there are only a few obligatory prayers. Therefore, one should perform them by observing all of its proper conditions. One should go further and tell the devil that a relatively small number of nâfila (supererogatory) prayers performed in a manner suitable with their precepts is better than a much greater number of those not so properly performed.

Sixth: The devil tries to make one commit hypocrisy by suggesting to him that he should perform his prayers in such a beautiful way that everyone should admire their beauty. One should answer these suggestions by saying that "no one is capable of doing any goodness or harm to one's self. Since this is the case, doing any goodness or harm to others is out of the question. It would be ridiculous, therefore, to expect something from creatures, who are so powerless. Only Allâhu ta'âlâ, alone, can give goodness or harm to people. Consequently, Allah's

seeing a person's prayers is good enough for him."

Seventh: When the devil realizes that it can't stop a person from performing his worships, it will suggest self-admiration of his worships. The devil will tell him how smart and alert he is as well as tell him that while everyone is unaware of the reality, he is performing worships. He should answer it by saying that the intelligence, alertness and awareness are not coming from himself but they are a favor of Allâhu ta'âlâ. If Allâhu ta'âlâ did not favor him with these, he wouldn't be able to perform any prayers.

Eighth: The devil wants to promote secret hypocrisy in a person by suggesting to him that he should perform his prayers secretly so that Allâhu ta'âlâ will place his love and honor into the hearts of others. A person who receives these suggestions should answer the devil by saying, "I am a slave of Allâhu ta'âlâ and He is my Owner. He may either accept my prayers or reject them. It is not my business whether or not He places my love into the hearts of others."

Ninth: The devil suggests to a person by saying, "Why should one perform the prayers? It is already determined in eternal past whether a person will be a happy person **(sa'îd)** who will be delivered to Paradise or an unfortunate person **(shaqî)** who will be delivered to Hell. Hence, whoever is a happy person, his wrongdoings will be forgiven when he commits sins, by not performing the worships, and he will still go to Paradise. A person who is predetermined as an unfortunate person in eternal past will surely go to Hell regardless of how much worship he performs. Thus, do not tire yourself needlessly! Be comfortable!" One who receives these types of suggestions should answer by saying, "I am a slave of Allâhu ta'âlâ and the duty of a slave is to carry out the orders of his owner." If the devil counters by saying, "If there is a fear of punishment for not performing the worships, in that case, it becomes a necessity for a person to perform the worships. But there is no fear of punishment for the happy person." One should answer by saying, "My Lord knows everything and He does whatever He wishes. He either gives goodness or troubles to whomever He chooses. No one has any right to ask Him why He does this or that." The devil showed himself to Jesus (Îsâ) 'alaihis-salâm' and said to him, "Are you saying that those things that are determined in eternal past will come to pass?"

Îsâ ‘alaihis-salâm’ replied, “Yes, certainly that is the case.” The devil then said, “If that is the case, go jump from the top of the mountain if it is determined in eternal past that you will not be harmed, no harm will come to you!” Îsâ ‘alaihis-salâm’ replied, “O you, accursed one! Allâhu ta’âlâ tests His slaves. A slave has no right to test his Owner.” One should say the following to oneself in order to guard oneself against these types of suggestions: “If it is determined in eternal past that I am one of the happy ones then it is necessary for me to perform the worships in order to increase rewards and degrees. If I am one of the unfortunate ones, I will perform the worships in order to avoid punishment for them.” One should further say to oneself, “Performing worships do not bring any harm to me. Allâhu ta’âlâ is absolutely Wise **(Hakîm)**. Therefore, it would not befit His Wisdom to punish a person who performs worships for His sake. Even though not performing the worships would not harm a happy person, it will not give any benefit to him, either. Hence, how could a happy person ever prefer not to perform the worships? Anyone who has reasoning will perform worships that are beneficial and abstain from those things that are harmful. If it was determined in eternal past that I would be one of the unfortunate ones, I would still prefer being an obedient slave who has been sent to Hell to being one who has been sent there because of his disobedience to Allâhu ta’âlâ. Moreover, Allâhu ta’âlâ promises that He will place those who perform worships into Paradise and punish, in Hell, those who do not perform worships. Allâhu ta’âlâ certainly will keep His promise. It is reported by previous scholars with unanimity that He will not renege on His promise.”

Allâhu ta’âlâ creates everything through causes. This is His ’Âdat-i-ilâhiyya (Divine law of causation). He suspends His law of causation only in special cases such as mu’jizât and karâmât.[1] He informs us that He has assigned worships as a vehicle for entering Paradise. In other words, He created the

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[1] Allâhu ta’âlâ suspends His law of causation when He wills to reinforce His beloved prophets and Awliyâ with extraordinary events and wonders, or miracles. When a miracle happens through a prophet, we call it a **mu’jiza** (pl. mu’jizât); when it happens through a beloved slave of Allâhu ta’âlâ, who is called a **Walî** (pl. Awliyâ), it is termed **karâmat** (pl. karâmât).

blessings of Paradise as a reward for worships. Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“No one can enter Paradise owing to his performed worships.”** Something which is given as a reward should not be mistaken for something deserved owing to one’s efforts.

Tenth: The devil says to a person, “If it is determined in eternal past that a person will perform worships, then, that person will perform worships. The Decree of Allâhu ta’âlâ does not change. Human beings are forced to accept the Decree of Allâhu ta’âlâ, so that they either perform the worships or don’t perform the worships, depending on the eternal Decree of Allâhu ta’âlâ.” These suggestions of the devil are similar to the previous suggestions. Accordingly, the ones who are determined as happy ones in eternal past will be able to perform worships, and it will be necessary for those who are determined as unfortunate ones in the eternal past not to perform the worships. One should reply to the deceits of the devil by saying: Even though Allâhu ta’âlâ creates everything including the good and evil actions of human beings, He gave small amounts of will power **(irâda al-juz’iyya)** to human beings and animals. This type of will power is exercised by human beings, but this exercise of will power cannot be explained with the statement that human beings created something, for will power does not exist in the external universe (things other than human beings). It exists inside the hearts of human beings. Creation takes place when something comes into being in the external universe. By contrast, the Omnipotent Will of Allâhu ta’âlâ, (which is termed **Irâda-i-kulliya**,) exists as a self-standing entity. Allâhu ta’âlâ has made man’s limited will power a means for creating his actions. Allâhu ta’âlâ could create even without man’s will power but it is His Divine Habit to create things through man’s will power. An oft-seen exception, however, is that He has suspended this Habit of His for the sake of His beloved prophets ‘alaihim-us-salawât-u-wa-t-taslîmât’ and His (darling slaves called) Awliyâ ‘qaddas-Allâhu ta’âlâ asrârahum-ul-’azîz’, creating through those blessed people extraordinary events quite unattached to His law of causation. These events are termed miracles.

Man’s (limited will-power called) irâda-i-juz’iyya is not the sole factor effective in the materialization of his actions. In other words, not everything that man wishes, comes into being. Nor is

it a customary method of Allâhu ta'âlâ to create only as He wills. For this reason, human beings are not forced in their actions in any way. Human beings use their will power for something they want to do. If Allâhu ta'âlâ also decrees it, that action materializes. The devil tries to deceive human beings by saying, "A human being performs worships if Allâhu ta'âlâ wills it, and he does not do the worships if Allâhu ta'âlâ does not will it. So, man is forced to do or not to do his actions. It does not matter whether a human being works or not. The Decree 'qada and qadar' which is given in eternal past will materialize." It is true that actions of human beings materialize according to the Decree given in eternal past but, for them to materialize, human beings use their will power. In other words, a human being uses his option of selection and selects and wants to do something or chooses not to do something. The meaning of the eternal Decree is that Allâhu ta'âlâ knew with His infinite knowledge and wisdom how a person would use his limited will power and decreed accordingly and wrote these into (a special book called) the **Lawh-il-mahfûz**. Since this is clearly the case, there is no problem of being forced to do anything. If someone knows what another person will do during a given day and decrees that he should perform those actions and write all his knowledge on a piece of paper, the person who will perform those actions cannot claim that he is forced to do those actions. He cannot complain by saying, "You knew what I was going to do. You wanted me to do those actions. You even wrote them on a piece of paper. Therefore, you caused all the actions I performed!" For, he has done all the actions by using his own will power, not because the other person knew them and wanted him to perform them and wrote them on a piece of paper. Similarly, Allâhu ta'âlâ's Knowledge and Decree and His writing them in the Lawh-il-mahfûz does not constitute coercion over His creatures. Allâhu ta'âlâ knew in eternal past that a certain person would do a certain action and therefore decreed that he should do those actions and wrote them in the Lawh-il-mahfûz. His knowledge in eternal past depends on the actions that are carried out by the person using his limited will power. So, the person's actions materialize through His Knowledge, Will and creation. If a person did not use his will power, Allâhu ta'âlâ would have known in eternal past that he would not use his will power and thus He would not decree and would not

create, which means to say that the knowledge depends on the known things. If human beings did not have their will power and if their actions were only created by the will of Allâhu ta'âlâ, then one could say that human beings were forced in their actions. According to the (only true Islamic school of credal teachings called the) Madhhab of Ahl as-sunnat, actions of human beings are created through a process of two overlapping stages: the (limited) power (of option) exercised by human beings; and the (infinite) power (of creation) possessed by Allâhu ta'âlâ.

[The spiritual heart **(qalb)** of a human being is not made of matter. It is like electric or magnetic waves. It does not occupy a space. But, its power and effect are produced on the material heart which is located on the left side of the chest of a human being. 'Aql (wisdom), nafs, and rûh (soul), also, are separate entities like the spiritual heart (qalb). These three entities are connected to the spiritual heart. Sense organs of a human being such as eyes, ears, nose, mouth and skin, sense colors, sound, smell, taste and coldness or warmth, and transmit these impressions into the brain through the nerve system. Brain transmits these into the spiritual heart as soon as it receives them. The wishes and desires of wisdom, the nafs, the soul, and devil are also transmitted to the spiritual heart. The spiritual heart uses its will power and makes a choice from among them, and makes a decision. It either rejects and eliminates the alternatives suggested, or accepts them and relates its acceptance to the brain, and the brain transmits these through action nerves to the organs. The organs, in turn, will move and perform the decided actions if Allâhu ta'âlâ also wills and gives the power to these organs. Thus, the actions which are chosen or decided by the spiritual heart materialize.]

12– CONCEIT (KIBR)

The twelfth malady of the heart is conceit. Conceit is one's holding or deeming one's self to be superior to others. A person with this malady feels complacency in his heart when he thinks himself to be superior to others. 'Ujb (self-love) also is a feeling of superiority. In this case one does not think of oneself as superior to a specific person or persons but in a generalized sense sees one's self and deeds as superior. Conceit is a very disagreeable trait and is prohibited **(harâm)**. It is a sign of

forgetting one's Creator, Rabb. Many religious men suffer from this malady. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"A person who has an atom's weight of conceit in his heart will not enter Paradise."** The opposite of conceit is tawâdu', which is a feeling of equality. A humble person holds himself equal with others. He does not hold himself to be either superior or inferior to others. Humility is a very valuable trait for a human being. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"How lucky for humble people."** A humble person does not think of himself as inferior to others. He is neither a base nor a lazy person. He earns his living by permissible **(halâl)** means and gives much to charity or as a gift to others. He establishes acquaintances with scholars or scientists. He also feels compassion toward poor people. In the following hadîths Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states: **"A humble person who earns his living by permissible (halâl) means, who has an agreeable nature, who is very mild towards others, and who does not harm anyone else is a very beautiful person,"** and **"A person who humbles himself for the sake of Allâhu ta'âlâ will be raised to superior ranks by Allâhu ta'âlâ."** Treating a conceited person with equal conceited behavior is permissible **(jâiz)**. Allâhu ta'âlâ is proud **(Mutakabbir)** toward His creatures. Allâhu ta'âlâ has pride **(Kibr)**. A person will earn rewards **(thawâb)** when he treats a conceited person with equally conceited behavior. Anyone who treats a conceited person humbly has done injustice to himself (by doing so). It is also permissible to be conceited towards those who have deviated from the right path and towards rich people. Responding with conceited behavior towards them is not for the purpose of showing one's superiority but for waking them up to reality. Being proud and haughty against the enemy during a war is very rewarding. This type of haughtiness is called "huyalâ." A person giving alms should have a sort of conceit mixed with cheer and joy. His conceit is not directed toward the receiver but instead it is intended to despise the given property or money. It indicates that one is not a slave of property or money. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"The giving hand is superior to the receiving one."** Being proud towards hypocrites or those who behave ostentatiously is also permissible. It is permissible to be humble

towards those who are below one's rank or position but one should be careful to avoid extremes. Excessive humility is called "tamalluk". Excessive humility is only permissible toward one's spiritual master or toward an Islamic scholar. Excessive humility **(tamalluk)** is not permissible toward anybody else. It is reported in a hadîth-i-sherîf, **"Tamalluk is not a part of Islamic ethics."**

Poem:

To a teacher and medical doctor,
Necessary to do "tamalluk".
The former for inner soul, the latter physically,
Serve for curing these diseases.

Among the various conceited behaviors, the worst kind is to be conceited toward Allâhu ta'âlâ. Nimrod was an example for this type of conceit. He declared himself to be God. He threw the prophet into fire because he had been sent by Allâhu ta'âlâ to counsel him. Pharaoh was another one of these fools. He declared his deity in Egypt and said that he was the powerful god of Egypt. Allâhu ta'âlâ sent prophet Moses (Mûsâ) 'alaihis-salâm' to advise him but he refused to believe and thereafter he was drowned by Allâhu ta'âlâ in the Suez Sea. People who are similar in nature, i.e., who do not believe in the Creator of the universe, are called atheists (dahris). [People with similar atheistic attitude appear in almost every century. For example, Mao and Stalin killed and tortured millions of people and destroyed religious men, Islamic scholars and books and inflicted terror and horror upon their nations. They imposed their desires by using force, which gave them a smug satisfaction. They began to have delusions that they possessed the superior qualities possessed by the Creator and said so to others. They banned importing of Islamic literature into their country and banned reading them. They executed those who talked about religion or Allâhu ta'âlâ. And finally, they could not protect themselves from the Wrath of Allâhu ta'âlâ and became destroyed and annihilated. They are remembered with damnation and disgust like their historical peers who were also remembered with hatred. Some people who were brainwashed and poisoned with the harmful atheistic propaganda of Mao and Stalin assumed power in some Arab countries through trickery. These people started to imitate those communist leaders and became cruel dictators and started to practise a regime which is

harmful to Islam. They did not take a lesson from history, i.e., how the lives of those tyrants had ended with great tragedy. They do not think about the great disasters awaiting them in this world or the punishments in the next world.]

Many people also looked down on our Prophet Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ and said, “Is this the Prophet that is sent by Allâhu ta’âlâ?” The unbelievers of Mecca said, “It would have been better if this Qur’ân had descended to one of the leaders of Mecca.” This conceited behavior of unbelievers toward great men of religion has taken place throughout the Islamic history. Such behavior by these powerless creatures, who are unaware even about the construction of their own bodies, is a declaration of war against their Owner and Creator, who is the most powerful in all respects. Once, the devil also behaved with conceit and said that he was created out of fire and Adam was created out of clay, therefore, he was superior when Allâhu ta’âlâ ordered the angels to prostrate themselves before Adam ‘alaihis-salâm’ and thus the devil rebelled toward Allâhu ta’âlâ. When the devil observed that the fire was giving light and was very sublime, it thought that it was superior to water and soil. In reality the real superiority is through humility, not through conceit. There will be soil in Paradise and it will smell like musk. There is no fire in Paradise. Fire is a means of punishment in Hell. Fire in this world destroys whatever it touches but on the other hand soil is useful as a building material. Creatures live on the soil (earth). Treasures are buried under the soil. Ka’ba was built from the soil. Whereas the light of fire ends the darkness of the night and brings light unto earth, the soil causes flowers and fruits to grow. Hadrat Muhammad ‘sall-Allâhu ’alaihi wa sal-lam’, the most superior of all created beings, resides in the soil.

Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in the following hadîth-i-sherîfs: **“Allâhu ta’âlâ declares to us: ‘Kibriyâ (Almightiness), Superiority and ’Azamat (Greatness) are My Attributes. Shouldst there be anyone to try to share these Attributes with Me, I shall throw them into Hell without showing them any mercy.” ’** and **“Anyone with an atom’s weight of conceit ‘Kibr’ in his heart will not enter Paradise.”** When he was asked whether those who like to wear clean clothes and use clean shoes would be included in this category, he answered, **“Allâhu ta’âlâ is all Gracious**

(Jamîl) and loves those who possess grace (jamâl)" or in other words, Allâhu ta'âlâ loves graceful people. [People who cleanse themselves to avoid having an ugly and disgusting appearance or in order not to get a nickname for having an ugly appearance or in order to look good and beautiful are called "people having grace." The things that are necessary to support life barely are classified as "bare necessities". Using "bare necessities" in a way to look lovely and beautiful is considered as having grace. For example, having something to wear is a "necessity" of life. While everyone needs clothes to cover themselves, to wear something in a fashion to look lovely, means to have grace. Any changes made on one's body, on one's attirements or on one's property for the purpose of ornamentation, adornment or superiority to others, are called 'zînat', which are things more than necessary to protect one's body, one's health, one's honour and value. It is not permissible for a man to use "zînat" under any circumstances. As for women; it is not permissible for them to wear articles of 'zînat' in the presence of men nâ-mahram[1] to them. Every work and act of Allâhu ta'âlâ is beautiful. He also loves people with beautiful morals and character. This hadîth informs us that conceited people, like other sinners, will not enter Paradise without punishment. The destination for those who cannot enter Paradise will be Hell, since there is no place other than these two in the Hereafter. Anyone who has an atom's weight of belief will not reside in Hell forever and will enter Paradise ultimately. Anyone who has committed a grave sin and has not made tawba for it (before death), if he cannot attain any intercession, will first suffer the punishment he has deserved and then will be admitted into Paradise. Once a person has entered Paradise, he will never be thrown out of it. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in hadîth-i-sherîfs: **"Any Believer (Mu'min) who was not a conceited person, who was not a traitor, and who did not violate others' rights will enter Paradise without questioning;"** and **"A Believer (Mu'min) who violates others' rights is a blemished and defected Believer."** One may borrow money in order to meet the necessities of life, but one must pay it back as soon as one has

[1] For a detailed definiton and explanation of this term, please see Endless Bliss, fascicle four, chapter eight.

the means. The above hadîth cautions against violating others' rights. These rights comprise the money which one borrows without needing it or which is not paid back after having the means or which is borrowed through an illegitimate or prohibited means and the money promised to be paid to the wife (Mahr money) and which has not been paid yet and obligation of teaching religious knowledge to others which one did not carry out yet. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' before his death called his son-in-law Hadrat Alî 'radiy-Allâhu ta'âlâ 'anh' and told him, **"Yâ Alî! I owe** (a certain amount of) **money to a Jew named (so and so). Pay it back** (for me)**!"** He had borrowed some barley from the same Jew earlier. His last request was that it should be paid back. Hadrat Abdullah bin Salâm 'radiy-Allâhu ta'âlâ 'anh', who was one of the leading Jewish scholars of that time, recognized the prophethood of Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' after talking with him only once and became a Muslim. One day, he was seen carrying wood on his back. People, in the community, who saw him this way asked him why he was carrying wood on his back while he was rich and had so much money. He said he was doing so in order to protect his nafs from conceit. If a rich man carried his own goods in order to avoid paying money to a porter, that would be lowliness **(tazallul)**. But if he does so in order to follow the **Sunnat** of our Prophet 'sall-Allâhu 'alaihi wa sal-lam' and in order to break the desires of his nafs, it is a good action which brings rewards **(thawâb)**. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"During the Day of Gathering (Qiyâmat), Allâhu ta'âlâ will not speak to three classes of people and will punish them very severely; they are: a fornicating old man, a lying head of state, and a conceited poor man."** Abû Ubayda bin Jarrâh 'radiy-Allâhu ta'âlâ 'anh', the commander of the Muslim army in Damascus, along with others around him went out to welcome Khalîfa Hadrat 'Umar. Hadrat 'Umar 'radiy-Allâhu ta'âlâ 'anh' and his slave were riding the camel by turns. It was the slave's turn to ride the camel when they were about to enter Damascus. Hadrat 'Umar 'radiy-Allâhu ta'âlâ 'anh' dismounted the camel and let his slave ride the camel. He held the halter of the camel and walked. As they were going along a waterside, he took off his (soleless shoes called) mests and plunged his feet into the water. Abû 'Ubayda 'radiy-Allâhu ta'âlâ 'anh', commander of the

Damascene army, remonstrated with him, “O you, Khalîfa of Muslims! What on earth are you doing? All the Damascenes, especially the Byzantine Greeks, are here to see the Khalîfa of Muslims. They are looking at you at the moment. They will despise your behavior.” The blessed Khalîfa’s answer was as follows: “Yâ Abâ ’Ubayda! This protest of yours will be very harmful to the people who have gathered here. Those who hear you will think that a person’s honour is in riding vehicles and wearing ornamented attirements. They will not know that real honour is in being a Muslim and worshipping Allâhu ta’âlâ. We used to be lowly, mean people. [We used to be slaves in the hands of Persian Shâhs.] Allâhu ta’âlâ blessed us with the honour of Islam. If we look for an honour other than this honour which Allâhu ta’âlâ has bestowed on us, Allâhu ta’âlâ will make us relapse into our former lowly state again; He may make us lower than anything else.” Superiority **(Izzat)** is with Islam. Anyone who follows the ethics of Islam will be superior. Anyone who dislikes these rules and looks for superiorities in other things will be lowly. Another command of Islam is humility. Anyone who behaves humbly will be superior and will rise above others. Anyone who has arrogance **(takabbur)** and haughtiness will be lowly.

Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ states in a hadîth-i-sherîf: **“On the Day of Gathering (Qiyamat), the people who were conceited in the world will be raised from their graves like small ants, lowly and disgraced. They will be small like an ant but they will be in the form of a human being. Everyone will look down upon them as lowly creatures. They will be thrown into the “Bolis” canyon of Hell which is the deepest canyon of Hell and which has the severest punishment of all. This canyon is called “Bolis” because the people who are thrown there will lose all their hope for ever getting out. They will be lost within the fire. When they ask for water, they will be served the pus of the residents of Hell.”** Abû Hurayra ‘radiy-Allâhu ta’âlâ ’anh’ the governor of the city of Medîna, was carrying wood on his back. Muhammad bin Ziyâd ‘radiy-Allâhu ta’âlâ ’anh’ recognized him and said to the people around him, “Open the way for the governor!”. The young people there were puzzled by the humility of the governor. Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states as follows in his hadîth-i-sherîfs: **“There was a conceited person**

among the ummat (community) **of one of the prophets. He would sashay around, his skirts sweeping the ground. His arrogant behaviour offended Allâhu ta'âlâ, so that the earth swallowed him up."** and **"Riding a donkey, wearing clothes made of wool and milking a cow shows that the performer of these actions is not a conceited person."**

Conceit is caused by the following seven reasons: Knowledge or religious knowledge, performing good deeds or worships, lineage, beauty, strength, property and rank. Existence of these attributes with ignorant people causes conceit in them.

Although knowledge causes conceit, its medicine is also knowledge. It is very difficult to obtain remedy for knowledge which causes conceit. Knowledge is a very valuable thing. A person who possesses knowledge thinks of himself as superior and honorable. It is more correct to say that his knowledge is not real knowledge but is, in fact, ignorance. Real knowledge teaches one his weaknesses and shortcomings as well as the superiorities and greatness of Allâhu ta'âlâ. It increases one's fear toward Allâhu ta'âlâ and humility toward His creatures and causes him to respect the rights of others. Learning and teaching this type of knowledge is obligatory and is called "Ilm al-nafi". It causes one to perform worships only for the sake of Allâhu ta'âlâ. The remedy for knowledge which causes conceit is to know the following two items: The first one is to know that the superiority of knowledge is relative. That is, it depends on the pure intention of the person who possesses knowledge. One should not learn in order to become a religious leader ("imâm" or "muftî") or to achieve fame as a religious person. The second one is to know that one should learn in order to practise in accordance with that knowledge and to teach others and one should perform these only for the sake of Allâhu ta'âlâ. Sheer knowledge which does not accompany practice **('amal)** or sincerity **(ikhlâs)** is harmful. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"A person who has acquired knowledge not for the sake of Allâhu ta'âlâ will be forced to sit on the fire of Hell."** Learning in order to obtain property, position and fame is in this category. Learning in order to obtain worldly possessions or to be more precise, learning religious knowledge in order to increase one's worldly possessions is like eating excrement with a gold spoon. Such a

person is a thief of faith. Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“Those who acquire religious knowledge in order to gain worldly property will not smell the scent of Paradise.”** It is permissible and even necessary to acquire scientific knowledge in order to gain worldly property. Another hadîth-i-sherîf communicates about two types of scholars: **“There will be two groups of scholars in my Community (Ummat). The first group will be useful to human beings through their knowledge. They will not expect any benefit for their teaching. Fishes in seas, animals on the earth and birds in the skies will pray for these people. By contrast, the group whose knowledge is not beneficial to others and use their knowledge in order to gain worldly possessions will be forced to wear a halter made of fire in Hell.”** The Qur’ân informs us that all the creatures in the skies and on the earth praise Allâhu ta’âlâ. The scholars mentioned in the hadîth, **“Scholars are inheritors of prophets,”** are the ones who follow the examples set by the Messenger of Allah ‘sall-Allâhu ’alaihi wa sal-lam’. The scholar who performs his religious practices in accordance with Islam is like a source of light which illuminates its environment. The following hadîths are widely known: **“On the Day of Gathering ‘Qiyâmat’, a religious scholar will be thrown into Hell. Residents of Hell and who knew this person will gather around him and ask him why he is punished this way although in the world he was a person who taught the commands of Allâhu ta’âlâ to others. He will answer: Yes! I would commit the sins that I told you not to commit, and would not do, myself, what I told you to do. That is why I am suffering this punishment now,”** and **“As I was being taken to heavens during the night of ascendance (Mi’râj), I saw some people. They were being punished by having their lips clipped with scissors made of fire. I asked Gabriel about them. He said they were the holy preachers who advised others to do what they would not do themselves,”** and **“Soldiers of Hell will punish the sinning memorizers (Hâfizes) of holy books before they will punish idol-worshippers. For, the sin which is committed knowingly is much worse than the one which is done because one does not know.”** The Sahâba of the Prophet were very profound scholars; therefore, they were as afraid of venial sins as they

were of grave sins. The memorizers **(Hafizes)** mentioned in this hadîth might very well be memorizers of the Old Testament because sinful Muslims will not suffer heavier punishment than disbelievers. Or, perhaps, they are the hâfizes who, although they were from this Ummat, flouted the harâms and the necessity of abstinence from sins, thus becoming disbelievers. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"Scholars are trusted representatives of prophets as long as they do not intermingle with government officials and do not run after hoarding worldly property. When they start to collect worldly goods and start to intermingle with government officials, they are considered to be violating the trust of prophets."** A trusted person is expected to protect the goods which are entrusted to him. Similarly, religious scholars should be protecting the religious knowledge from corruption. Once, Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' was visiting the "Ka'ba". He was asked who was the worst person. He answered, **"Do not ask the worst ones! Ask about the good ones. The evil scholars are the worst of all human beings."** For, they commit sins knowingly. Îsâ (Jesus) 'alaihis-salâm' once said, "Evil scholars are like a piece of rock which blocks the waterway. Water cannot penetrate through the rock. Therefore, the rock stops the running of the water." An evil religious scholar resembles a sewer. Outwardly, it is a firm work of art, but it is filled with sewage. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"On the Day of Gathering (Qiyâmat), the severest punishments will be inflicted on religious scholars who did not benefit from their knowledge,"** For this reason, hypocrites, in other words, those disbelievers who pretend to be Muslims, will go to the deepest part of Hell. For, they remained as disbelievers knowingly and obstinately. A person who learns religious knowledge obtains either eternal salvation or lapses into eternal perdition. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"Some people who will be punished in Hell will emit a very bad smell. Others around them will suffer more from the bad smell than from the fire. When asked about the reason for their bad smell, they will answer that they were religious scholars but they did not perform their religious practices in accordance with their knowledge."** Abûddardâ 'radiy-Allâhu ta'âlâ 'anh' once said, "If a person

holding any kind of a religious rank does not perform his religious practices in accordance with his knowledge, he cannot be called a scholar (’âlim).” The devil had knowledge about all religions but did not perform his religious practices in accordance with that knowledge. Let’s assume that a person is left alone in a desert and has ten swords and other weapons in his possession. Let’s assume also that he is a very brave person with knowledge of how to use these weapons. If he does not use the weapons against an attacking lion, what good are the weapons? They are no good, are they? By the same token, learning the answers of one hundred thousand religious questions does not do any good to a person unless he puts this knowledge into practice. Likewise, if a sick person knows how to remedy his sickness but does not apply his knowledge toward obtaining that remedy, he does not benefit from his sheer knowledge.

Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“In the time period close to Doomsday, most worshippers will be ignorant of their religion and majority of men who possess an authoritative position in religion will be sinners (fâsiqs).”** The sinful religious man referred to in this hadîth will be mixing with government officials in order to obtain materialistic gains. According to Sufyân-i-Sawrî ‘radiy-Allâhu ta’âlâ ’anh’ there is a special pit in Hell which is made of fire. This pit will be reserved only for the punishment of hypocrites who memorize the Qur’ân but also mix with the government officials. Again, Sufyân ‘radiy-Allâhu ta’âlâ ’anh’ related the following: I was very advanced in the knowledge of expounding the Qur’ân. I was able to explain a verse in thirty-three different ways. Then, I went to a reception given by the ruler **(Sultan)** of the time and lost all my knowledge because of the effects of the food I consumed at that reception. Muhammad bin Salama ‘radiy-Allâhu ta’âlâ ’anh’ says that the state of a memorizer of Qur’ân who waits by the door of the people who are in charge of government affairs in order to obtain some material gain is worse than a fly which sits on a piece of dirt.

The hadîth-i-sherîf, **“The person who has been given knowledge by Allâhu ta’âlâ but does not transmit the knowledge to others will be punished severely during the day of Judgement with a halter made of fire round his**

neck," has been quoted earlier in the text. Religious men who do not teach the knowledge to qualified people are the ones referred to in this hadîth. The fifth âyat, **"Do not give your possessions to dissolute people"** of Sûra "Nisâ" of the Qur'ân prohibits one to teach knowledge to base and lowly hypocrites.

The following hadîth, **"Islam will spread everywhere. Muslim businessmen will travel freely by ships across large seas to other countries for commerce. Muslim warriors riding their horses will go to other countries. Later, some memorizers (hâfiz) of the Qur'ân will appear and will boast by saying, 'Is there anyone who can recite the Qur'ân better than I do?' or 'Is there anyone who knows more than I do?' They will be the firewood of Hell,"** points out that their recitation of the Qur'ân with hypocrisy and their boasting will lead them to Hell.

In another hadîth-i-sherîf: **"Anyone who claims to be a scholar is an ignoramus."** People who present themselves to be knowledgeable about everything, for example, by answering every question or giving an interpretation of everything they see are actually displaying their ignorance. He who states that he does not know the answer but will study and then answer the question is an advanced scholar. When they asked Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' what was the most valuable place on earth, he answered, **"I don't know. If my Lord informs me, I will tell you."** Then, he asked this to Archangel Gabriel and received a similar answer from him. Then, Gabriel asked Allâhu ta'âlâ and received the answer, **"Masjids** (mosques)**."** When the hundred and ninety-eighth âyat of Sûra A'râf of the Qur'ân al-kerîm was revealed, which purported, **"Be forgiving and command ma'rûf,"** Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' asked Hadrat Jebrâîl to explain its meaning. The blessed angel said, **"Let me learn from my Rabb** (Allâhu ta'âlâ)**"** and left. When he returned he said that Allâhu ta'âlâ commanded, **"Get close to those who get away from you! Give generously to one who does not give you! Forgive those who oppress you!"** When Sha'bî 'rahima-hullâhu ta'âlâ' was asked a question he answered that he did not know the answer. They reproved him, saying that it would not be worthy of him, Muftî of Iraq as he was, to say that he did not know. His reply was: "Why should I ever be blamed for something I do not know, in

the face of the facts which the greatest ones of angels acknowledged not to know?" Imâm Abû Yûsuf 'rahima-hullâhu ta'âlâ' answered a question by saying that he did not know. When they reproached him for failing to answer their question with the stipend he received from the (treasury department called) Bayt-ul-mâl, he replied, "I am being paid for that much as I know. The Bayt-ul-mâl would be short of paying me for the facts I did not know." Establishing friendships with ignorant people who do not follow their nafs would be better than establishing friendships with religious persons who are slaves of their nafs. A religious person's being conceited because of his holding a religious post is symptomatic of his ignorance because having knowledge leads one into being a humble and modest person and protects one against arrogance and conceit.

It is forbidden to be conceited or haughty. Pride **(Kibr)** is an Attribute of Allâhu ta'âlâ. Being proud **(Kibriya)** or the Attribute of Pride is appropriate for Allâhu ta'âlâ. When a human being holds the view that his nafs is lowly his value will increase in the sight of Allâhu ta'âlâ. Conversely, a person who thinks himself worthy and superior will not have any value in the sight of Allâhu ta'âlâ. Any scholar who does not know the harm of being conceited and haughty should not be considered a real scholar. Gaining more knowledge increases one's fear of Allâhu ta'âlâ and one cannot dare to commit sins. For this reason, all prophets were humble people. They were very much afraid of Allâhu ta'âlâ. They did not possess vices like conceit and self love **('ujb)**. One should not treat youngsters and sinners (fâsiqs and fâjirs) with conceit. However, it is necessary to treat conceited people with equal conceit. If a person is a learned one; when he sees an ignorant sinner he should say to himself, "This person is sinning because he does not know. Yet I am committing sins despite my knowledge of them." When he sees a learned person he should think, "This person has more knowledge than I do. And he pays his knowledge its due; he performs his religious practices with ikhlâs; whereas I don't." When he sees an elderly person he should say, "This person has probably done more worship than I have;" and if the person he sees is younger than he is, he should think, "Young people have fewer sins than I do." When he sees a person his age, he should say to himself, "I know about my sins, not about his

doings. Iniquities are to be censured when they are known." When he sees a holder of bid'at or a disbeliever, he should say, "A person's credal state is vulnerable to changes till the time of his expiration. I do not know how I will end up." So, even such people should not cause a Muslim to be conceited. Yet we should not like them. In fact, people who try to spread bid'ats and heresies are inimical to the Sunnat of the Messenger of Allah 'sall-Allâhu 'alaihi wa sal-lam'. They strive to extinguish the nûrs (lights) of Sunnat, to promulgate bid'ats and heresies, to malign the scholars of Ahl as-sunnat 'rahima-humullâhu ta'âlâ', to distort the meanings of âyat-i-kerîmas and hadîth-i-sherîfs, and thereby to destroy Islam from within.

[The books published by our organization are all translated from the books of well-known "Ahl as-sunnat scholars". These books do not contain any of our own thoughts. In all of our books, we are striving to explain to the youngsters about the greatness of the "Ahl as-sunnat scholars". We are telling them that the only way to attain happiness in the next world **(âkhirat)** is the way taught by the "Ahl as-sunnat scholars". We are striving to introduce this way of happiness and salvation to humanity and we do not expect any worldly benefits for these services from anyone. Those who have deviated from the right path, or "la-madhhabiyya" or all other types of enemies of Islam might not like our striving to distribute these books and therefore invent extraordinary lies and slanders about our books. Since they do not possess the necessary Islamic knowledge, they cannot challenge us in this regard. Nor can they claim that we are making profit by selling these books, for we are not. Everyone knows that. Most of the time, we send these books free of charge to anyone who asks for them. We hear that some people are telling others that these books contain unsound knowledge but when we challenge them to show what part is unsound they say, "Oh! We just heard that from others. That was what they told us." Alhamdulillah, conscientious youngsters do not believe these lies and slanders and the number of people who read our books is increasing day by day.]

One should not sympathize with these destructive people, who try to divide Muslims. One should also ponder how one's life will end and how Allâhu ta'âlâ has decreed in eternal past about one's end. One cannot know definitely, while living here,

who will have higher degrees in the Hereafter. Many of those who held religious posts died in a state of disbelief. Many disbelievers ended their lives in a state of belief. Considering all of the things said above, a person who says that a disbeliever will be in Hell and he himself will be in heaven would be claiming to have knowledge of the hidden **(ghayb)**, which in turn would put him into a state of disbelief. Therefore, it is not permissible to be conceited toward any person.

A person might argue as follows: It is necessary to advise others, i.e., disbelievers and people who have deviated from the right path and to try to dissuade them from committing prohibited actions, but obviously you cannot advise them if you see yourself lower than they are. Besides, the way our Lord performs His actions are such that a person will die in a state which represents the way of his living. In some instances the opposite of this also occurs but these instances are rare. Furthermore, Allâhu ta'âlâ praises Believers and says that they are superior to disbelievers. We would answer the argument as follows: It is necessary not to like them because Allâhu ta'âlâ commanded us **"Not to like them"**, not because we are superior to them. The following example will clarify this point further. While a ruler **(Sultan)** is sending his young son along with a servant to some distant location, he instructs the servant to beat his son if he does not behave himself. Later, when the son misbehaves the servant beats him according to the instruction of the ruler. While he is beating the son, the servant knows that he is not superior to him. Therefore, he cannot treat him with conceit. Similarly, a Believer's not liking disbelievers resembles this example. Allâhu ta'âlâ informs us that Believers are superior but this is not due to their selves being superior but instead it is due to their superior belief. Possessors of belief will be superior. Endless superiority will show itself at the last breath.

A certain worship's being valuable depends on some conditions. A Muslim does not waste his time with useless things **(mâ-lâ-ya'nî)**. The first Caliph Hadrat Abû Baqr 'radiy-Allâhu ta'âlâ 'anh' said that they would do without seventy permissible **(halâl)** actions lest they should commit one prohibited **(harâm)** action. Therefore, no one should depend on his worships and become conceited. Acceptance of a worship depends on its proper intention. It should only be performed for

the sake of Allâhu ta'âlâ. It is not easy to obtain such pure intention. Purifying or cleansing one's nafs could only be achieved through taqwâ, which means abstinence from performing forbidden deeds. It is very difficult for anyone who does not have a cleansed nafs to perform worship only for the sake of Allâhu ta'âlâ.

Bragging with one's ancestry and showing conceit is a sign of ignorance and idiocy. Cain (Kabil) was the son of "Adam" 'alaihis-salâm'. Kan'an (Canaan), or Yâm (Shem) was the son of Noah (Nûh) 'alaihis-salâm'. Their fathers' being prophets did not save them from disbelief. Those who brag with their ancestry should observe the state of their ancestors now. Aren't they a piece of soil by now? Is it reasonable to brag about a piece of soil? One should not brag with their piousness, either, but, instead, one should try to be a pious person like them.

Most women are conceited about their beauty. But, beauty does not last. It goes away fast. It does not become a permanent property of a person. Bragging about something which is temporarily given to her would be idiocy. Physical beauty, accompanied with a beautiful heart, i.e., spiritual beauty, is very valuable. Cleanliness of a heart would be apparent by its owner's adherence to the **Sunnat** of our Prophet 'sall-Allâhu 'alaihi wa sal-lam'. If the heart, soul and ethics of human beings are not held as valuable, human beings will be no different from animals. They become even lower than animals. They will be like machinery which is filled with dirt and needs cleaning up and maintenance. They will resemble worn out machinery which always requires fueling, cleaning up and repair. Is this something which a person could be proud of? One should rather show humility.

Being conceited about one's youth and strength would also be ignorance. In general, strength of muscles and sense organs exists in greater amounts in animals than in man. Accordingly, animals should be conceited toward human beings, shouldn't they? Moreover, who can ever claim that he will always stay young and strong, or will never be ill, or will never have an accident? Is there anyone in the recorded history of mankind who never lost his youth and strength or breath? Therefore, would it be reasonable for anyone to brag or to be conceited about something which one possesses temporarily for a short period of time and which also exists in animals.

Nor would it be fit for human beings to brag and to be conceited about their property, children, rank, and position because these are not superior properties inherent in them. They are temporal and transitory things that leave human beings very quickly. Besides, they even exist in immoral and lowly people. Actually, they exist amongst those people most of the time. If these were things that caused superiority, people who do not have these or who had them but later lost them would necessarily be very lowly people. If having property is a cause of honor then a thief would be considered an honored man because he possesses stolen property even if it is his for a short period of time.

Hatred **(hiqd)** should not cause conceit, either. The lexical meaning of hatred is to hate or to nurse a grudge, or to feel hostility with the heart. A person who suffers from this corrosive feeling will be angry at somebody who is equal or superior to him. Since he cannot do anything about it, he would become conceited toward that person. This kind of person cannot be humble toward those who deserve humility, and cannot accept their righteous words and advice. He tries to show everybody that he is better than that person. Even when he wrongfully hurts someone, he does not apologize.

Covetousness **(hasad)** also causes conceit. A person with this immoderate feeling wishes that the blessings possessed by someone else leave that person and come to him. He wants others not to have them. He also refuses to listen to the righteous words of those whom he is jealous of. He does not want to ask and learn anything from them. Even though he knows their superiority, he treats them with conceit.

Riyâ (hypocrisy, ostentation) also causes conceit. A person who has this habit treats strangers with conceit in the presence of his friends. But when he is alone with the stranger, he does not treat him with conceit. Islamic scholars should wear attirements which would become their honor and should act with dignity in order to protect themselves from the conceited people. For this reason, the great Islamic scholar, Imâm al-a'zam Abû Hanîfa 'rahima-hullâhu ta'âlâ' said that scholars should have a larger head cover and large sleeves in their gowns. Preachers will get rewards of worshipping if they beautify themselves with new and clean clothes. If they are not respected, then their words will not have any effect on others

because ignorant people judge others by their attirements and appearances. They don't understand the value of knowledge or virtues.

Most people are not aware of their conceited behavior. Therefore, it is necessary for one to know the signs of conceit. When a conceited person enters a new place, he wants everyone there to stand up. This does not apply to a scholar who goes to some place to preach and knows that people there respect him. If he wishes for those people to stand up, that would not be conceit. In general, if a person wants himself to sit and others to stand, that would be conceit. Hadrat Alî 'radiy-Allâhu ta'âlâ 'anh' stated, "Anyone who wants to see what a person of Hell looks like should look at the person who himself sits but wishes others to stand." The Ashâb-i-kirâm 'ridwânullâhi ta'âlâ 'alaihim ajma'în' loved Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' more than anything else in the world but they would not stand up when he joined them because they knew that Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' would not want them to stand up for him. However, when an Islamic scholar **('âlim)** joins a group of Muslims, they should stand up in order to show respect for his knowledge. Yahyâ bin Qattân 'rahima-hullâhu ta'âlâ' had just completed the performance of a late afternoon ('asr) prayer and was sitting with his back against the minaret of the mosque, when some of the famous scholars of his time came along. One of them was Imâm Ahmad bin Hanbal 'rahimahullâhu ta'âlâ'. They asked him questions about knowledge of Hadîth. He answered all their questions. They were all standing as he himself was sitting. He did not tell any of them to sit down, and none of them dared to sit down. Their conversation continued until the time of sunset. The general custom is that a younger scholar will be seated in a higher seat than an older ignorant man. A student should not start to speak before his teacher does, should not sit in his seat in his absence, and should not walk ahead of him on the street. If a person likes others to get up and stand up for him but knows that this wish and desire is not proper and wants to get rid of this wish, then his wish is considered a natural tendency, or it is a false sense inculcated by the devil. In either case, it is not a sin because the control is not in his hands. It happens despite his will.

Another sign of conceit is an aversion to walking alone and a

tendency towards being followed by someone walking behind, or a penchant for riding a horse with a number of pupils walking along beside the horse. Rasûlullah ‘salla-Allâhu ’alaihi wa sal-lam’ was going toward the “Baki” cemetery of the city of Medina. Some people saw him and started to walk behind him. Rasûlullah ‘salla-Allâhu ’alaihi wa sal-lam’ stopped walking and commanded them to walk ahead of him and he followed them. When he was asked for the reason for his behavior he said, **“I heard the sound of their steps. I required them to walk ahead of me in order to prevent an atom’s weight of conceit coming into my heart.”** It is obvious that he would not have any conceit in his heart but this was a way of communication or teaching his Sahâba. According to Abuddardâ, ‘rahimahullâhu ta’âlâ’, when the number of people walking behind a conceited man increases, the conceited man’s spiritual distance from Allâhu ta’âlâ also increases.

The following actions also indicate conceit: not to visit acquaintances or friends; a dislike for sitting with someone beside you; not to sit together with sick or ill people; not to do housework, not to do the shopping necessary for the household; a distaste for wearing something you have worn once, or an overall as you work. It is conceit as well to refuse a poor person’s invitation and to accept a rich one’s. The following actions are considered hypocrisy when done in the presence of others and conceit when done alone or in the presence of others: not providing necessities of one’s relatives and family members, not accepting the righteous warnings and arguing with those who advise one, and not thanking those who point out one’s shortcomings.

A person’s being a humble person requires knowing his origins, e.g., where he came from and where he is going. He did not exist before. Later, he became a weakling infant who could not move. He is now a person who is always in fear of becoming ill or dying. At the end, he will die, rot away and become soil. He will become livestock for worms and insects. His sufferings are similar to a prisoner’s suffering, e.g., one who is awaiting execution by hanging, i.e., in the dungeon of the world. He waits every minute for news of his punishment. He will die. His body will become a carcass and will be food-stock for insects. He will suffer punishment in his grave. After all, he will be raised from death and will suffer the inconveniences of

the last Judgement day. Which one of the following would be better fitting for a person who is living with the fear of being punished eternally in Hell: humility or conceit? Allâhu ta'âlâ, Who is the Creator, the Raiser, the Protector of human beings, the all-Powerful Who has no likeness and Who is the only Ruler and the Almighty says, **"I don't like conceited people,"** and **"I like humble people."** Hence, which one would be more befitting for weakling human creatures? Could a sensible person who recognizes the greatness of Allâhu ta'âlâ ever be conceited? Human beings must always show and demonstrate their weaknesses and lowliness to Allâhu ta'âlâ. Therefore, at all times and at any and every occasion they must show their weakness and humility to Him. Abû Sulaimân Dârânî 'rahimahullâhu ta'âlâ' says, "If the entire mankind tried to degrade me so as to represent me as a person lower than I actually am, they would fail to do so, for I know that I am lower than the lowest grade anybody could think of." Could a person ever consider himself as lower than everybody, including the devil and the Pharaoh, who two [and some other cruel enemies of Islam and humanity, such as Stalin, Mao and their henchmen] are the worst of disbelievers of all times? People who claim deity and persecute and kill millions of people for the purpose of imposing their own desires, are definitely the lowest of disbelievers. They have incurred the Wrath of Allâhu ta'âlâ, and He has made them lapse into the worst disbelief. "As for me; He has treated me with His Compassion, giving me true belief and guidance. He could as well have done quite the opposite if He had willed to do so. Al-hamd-u-lillâh, He did not do so. But I have committed so many sins and perpetrated iniquities which no one else has done. And I do not know how I will die." One should say these words to oneself and be humble.

Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states as follows in a hadîth-i-sherîf: **"Allâhu ta'âlâ has commanded me to be a humble person. None of you should behave with conceit toward any one of the others!"** According to this hadîth we should be humble toward non-Muslim citizens **(zimmî)** and those who visit our country with permission (passport) as well as visiting businessmen and tourists. Since it is necessary to be humble toward everybody, it is a necessary conclusion of this hadîth that it would not be permissible to hurt them in any way.

[This hadîth and its explanation by "Ahl as-sunnat scholars"

clearly indicate that it is not permissible for those Muslims who live in non-Muslim countries **(dâr-ul-harb)** to attack and violate the rights, property and honor of the citizens of that country. Stealing, rioting, hurting others, violating the laws of the land, insulting the government officials, violating tax-laws, avoiding payments of tolls or fares, and all similar behaviors which are not compatible with the honor of Islam and Islamic ethics are not permissible. In disbelievers' countries, not violating the Christian laws does not mean recognizing them as **"ulul-amr."** Commandments (of others) which entail disobedience to Allâhu ta'âlâ must not necessarily be fought back. Commandments of this sort should not be reacted against, even if they were given by irreligious dignitaries. Rebellion against an established government and opposition to its laws in force will cause fitna, (i.e. mischief, upheaval, instigation,) which in turn is harâm, (i.e. forbidden by Islam.) This matter is explained in books (teaching Islam's practical, social, economical, transactional, canonical and legislative sciences, and which are termed literature) of Fiqh, in their sections allotted to coercion and duress, and also in the fifty-fifth letter of the third volume of **Maktûbât**, by Muhammad Ma'thûm 'rahmatullâhi 'aleyh'. If a person, whether he lives in a Muslim country or in a country of disbelievers called dâr-ul-harb, acts in opposition to this commandment of our Prophet 'sall-Allâhu 'alaihi wa sal-lam' and commits acts which are against the laws of the country he lives in, he will not only be sinful but also have represented Islam as a cult of savagery and Muslims as barbarians worldover, which in turn is a grave treachery against Islam.

'Jihâd' means '**amr-i-ma'rûf**' and '**nahy-i-'an-il-munkar**'. The former means 'to introduce Islam to disbelievers, and thereby to rescue them from the blight of disbelief', and the latter means 'to teach Muslims Islam's practices, and thereby to protect them from committing Islam's prohibitions'. There are three ways of performing either one of these two duties (of jihâd). The first way is to do it physically, or, in clearer terms, to perform jihâd by employing all sorts of weaponry; this sort of jihâd is conducted against dictators and imperialistic powers for the purpose of eliminating their obstructive policies over hapless masses of people who have fallen into the pit of disbelief as a result of being unaware of Islam or blindly following others or living under tyranny, oppression,

persecution, exploitation or misguidance. The most up-to-date weaponry are used to fight these dictators and imperialistic tyrants, to annihilate their forces, and thereby to rescue the wretched slaves and the oppressed peoples from their talons. Then Islam is preached to these people and they are offered to become Muslims willingly. If they prefer not to become Muslims, they are allowed to live and practice their religion of choice equally with Muslims under the Islamic state, which provides freedom, equality and justice to all. This type of **(jihâd)** is done only by Islamic states or by their armies. It is never permissible for any individual Muslim to attack and rob any disbeliever without the prior order, permission and knowledge of an Islamic state. Islamic religion punishes severely those Muslims who murder any citizen of another state with whom the Islamic state has a peace accord. As can be seen clearly from the foregoing, in the Islamic religion, fighting does not mean destroying other countries or killing other people. What it really means is striving for the introduction of Islam to others so that they might become Muslims willingly and lovingly and save themselves from the eternal disasters. Our Prophet 'sall-Allâhu 'alaihi wa sal-lam', the Sahâba 'alaihim-ur-ridwân', and real Islamic states, for example Ottomans, all performed this type of jihâd. They never attacked weak and defenceless people. They fought against enemies of Islam, tyrannical disbelievers, imperialists and heretical and disruptive people who carried Muslim names and yet who were preventing Islam from reaching those poor people and communicating its message to them. They fought against them and destroyed their imperialist powers and freed enslaved people who were living miserably under their torturous powers. They, taught them Islam and thus provided opportunity for them to become Muslims of their own free will and thus helped them to find the eternal happiness.

The second duty of the Islamic army or the Islamic state is to protect Muslims and Islam and to make jihâd against disbelivers and heretical separatists who attack Islamic countries in order to destroy and annihilate Muslims and Islam. Allâhu ta'âlâ commands in Sûra Anfâl that the Islamic state should conduct scientific research during peace time, learning and making the latest weaponry manufactured in disbelievers' countries. State officials who neglect this duty of producing new weaponry are insubordinate to Islam's Sharî'at and are responsible for the

death of millions of Muslims and the debilitation of Islam as a result of their failure to counter the attacks of their enemies.

The second way of Islamic jihâd is to exploit all sorts of means of communication to spread Islam and to announce it to humanity. This type of jihâd is done only by Islamic scholars with the help and under the control of Islamic states. In our time, enemies of Islam, i.e., missionaries, communists, freemasons, and people who do not follow any madhhab, **(la-madhhabiyya)** are attacking Islam by using all kinds of communication means. They are trying to deceive people and ignorant Muslims through fabricated lies and slanders and thereby to destroy Islam. Recently, in 1992, we have heard that Christians prepared eleven questions and distributed them to all Islamic countries. The scholars of Bangladesh wrote answers to these and thus disgraced the Christian clergy, the behind-the-scene plotters. Hakikat book-store located in Istanbul added these answers under the name of "Al-Akazib-ul-jadidatul-hiristyaniyya" to the book **Assirat-ul-mustakim** and is now distributing it throughout the world. Also, another group, i.e., Qâdiyânîs **(Ahmadiyyas)**, Bahâîs, followers of Mawdûdî, people of Tabligh al-Jamâ'at, the group called Salafiyya, and those people who do not belong to any madhhab (la-madhhabiyya) and wahhâbîs have deviated from the correct path of Islam by deriving wrong and corrupt meanings from the Qur'ân al-kerîm and hadîth-i-sherîfs. Some of these miscreants have carried their heresy too far and lapsed into disbelief. They all spread their corrupt and deviated beliefs by publishing books, magazines and booklets and by way of radios. They spend millions for this purpose. On the one hand, they are destroying Islam from within by deceiving "Ahl as-Sunnat Muslims", i.e., "Sunni Muslîms" and on the other hand, they are introducing to all peoples something in the name of religion which is not pure and correct Islam. Amidst all these various propaganda, people who want to become Muslims are becoming confused and they are either giving up the idea of becoming Muslims or entering into a wrong path with the credulity that they have become Muslims.

Today, the greatest jihâd is performed by "Ahl as-Sunnat scholars" against the destructive and cunning propagandas of the internal and external enemies of Islam by spreading the teachings of the knowledge of "Ahl as-sunnat", i.e., the way of

our Prophet Muhammad ‘sall-Allâhu ’alaihi wa sal-lam’ and his Sahâba by using all means of communication to all peoples of the world.

The third way of jihâd is to do it through prayer. It is “fard al-ayn” or in other words it is a must duty for every Muslim to perform this type of jihâd. Not performing this type of jihâd is a grave sin. Performing this third type of jihâd is done by praying for those who perform the first two types of jihâd. Those who are doing the first two types of jihâd are in need of the prayers of those who are not actively participating in the first two types of jihâd. All prayers performed with sincerity will surely be accepted.

Allâhu ta’âlâ without any doubt will help those who trust the help of Allâhu ta’âlâ and obey Islam’s commandments and perform the above-mentioned three types of jihâd. Allâhu ta’âlâ will not accept the prayers of those who do not prepare themselves for the jihâd and who do not prepare the necessary newest war equipment beforehand and who do not establish strong brotherhood and love among themselves but instead assume that they do their duty of jihâd only by praying. There are conditions to be fulfilled for the acceptance of the prayer (dua.) These conditions stipulate that we hold fast to the causes which will provide the results that we pray for. As we have stated above, in order to be successful in jihâd, we have to follow the commandments of Islam. Islam commands us to prepare ourselves for jihâd. The first type of jihâd requires acquisition of the most modern weaponry and training on how to use them. Moreover, it also requires discipline and obedience to the leaders and commanders who are in charge as well as avoiding separatist movements. If the commanding posts have trusts (**waqf**), every Muslim who has the means should help such trusts. Helping “Ahl as-sunnat scholars” or trusts which support such scholars constitutes jihâd through property. Allâhu ta’âlâ promises the eternal Gardens of Paradise to those who perform jihâd physically and financially. Alî Muhammad Belhî explains jihâd at length in his book Muftî-i-mujâhid, written in Persian and printed in 1411 A.H.]

A hadîth-i-sherîf reads as follows: “**How lucky for those people who have attained the Blessing, and who also behave humbly and who are aware of their deficiencies and who earn their living by** (ways which Islam allows and terms)

halâl, and spend their earnings for useful purposes, and who combine the knowledge of fiqh with the knowledge of tasawwuf, i.e. hikmat, and who are watchful of the borders between the halâl and the harâm, and who are merciful towards the poor, and who behave so as to please Allâhu ta'âlâ, and who have acquired beautiful moral habits, and who do not harm anybody, and whose practice complies with their theory, and who deal out the surplus of their property and retain the surplus of their speech."

Humility is a vice when it is misused for purposes such as mockery, hypocrisy, ostentation, or for financial, higher-positional or security considerations. Getting rid of this vice requires elimination of the things that cause it. Anyone who gets rid of the things that cause a vice will obtain true humility.

VALUE OF KNOWLEDGE AND SCHOLARS

The book **Riyâd-un-nâsikhîn** written in Persian [This book was written in Persian by Muhammad Rabhami in 835 Hijrî. It was published in 1313 Hijrî in Bombay. It was reprinted for a second time by Hakîkat Kitâbevi of Istanbul in 1994.] states the following starting at page 356: The hadîth which is written in the book **Mirsad-ul-ibad minal-mabda-i ilal-ma'ad** [The author of this book Najmaddîn Abû Bakr Râzî passed away in 654 Hijrî.] states, **"A person who learns religious knowledge with the intention of obtaining respect of the scholars or with the intention of arguing with the ignorant and becoming famous will not even get the smell of Paradise."** It is understood from this hadîth that a person who learns religious knowledge for obtaining wealth or ranks or satisfying his bestial desires and does not practise his knowledge, is not an Islamic scholar ('âlim). Another hadîth states: **"A person who learns for obtaining worldly possessions will gather those worldly possessions but his gain in the Âkhirat will be the fire of Hell."** This type of knowledge will not benefit anyone. It is necessary to avoid this type of knowledge. For this reason the following hadîth states, **"O my Rabb! Please protect me from the useless knowledge."** The knowledge which has to be learned by a Muslim is called "Islamic Knowledge." Islamic knowledge is divided into two sections, "Religious knowledge" and "Scientific knowledge". Useless knowledge is also divided into two sections. The first one is religious knowledge learned

by the aforesaid people, who are said to go to Hell. The second type is scientific knowledge which is not associated with religious knowledge. [The Ancient Romans' torturing the Jews by throwing them to the lions, the Christians' barbaric attacks against the Muslims in Palestine during the Middle Ages, mass killing of people in Europe by Hitler and in Asia by Russian and Chinese communists, and British attacks on people by deceiving nations and making them fight with one another, were all accomplished by using this second type of scientific knowledge.] Allâhu ta'âlâ says that these monstrous people who are enemies of humanity but advanced in scientific knowledge resemble donkeys. He specifically says, **"They are like donkeys laden with Taurah and New Tastement."** These cruel people who possess scientific knowledge and who are unaware of Islamic knowledge are not in the right path. Allâhu ta'âlâ is not pleased with them. The book **Kunûz-ud-deqâiq** incudes the hadîth, **"The best among you are the ones who learn and teach Qur'ân."** Mishkât quotes a hadîth-i-sherîf which states, **"Every Muslim man and woman must learn Islamic knowledge."** The knowledge referred by this hadîth is the knowledge which Allâhu ta'âlâ likes and approves. Teaching knowledge to people who will not handle it with care is like putting golden chains around pigs' necks. [The following hadîth-i-sherîf was quoted on a calendar sheet dated June 12, 1995 published by Türkiye Newspaper, **"True religious knowledge will be rare towards the time of Qiyâmat. Ignorant religious men will give fatwa according to their own views and cause people to deviate from the right path."**] In another hadîth, Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' said, **"A time will come when people will run away from religious men in the same manner as they would run away from a dead donkey."** Their state informs us that the states of human beings will be corrupt and ugly. For, Allâhu ta'âlâ values knowledge. But those idiots who worship the world did not go to school in their childhood; nor after reaching adulthood did they attain the blessing of attending the sohbat of a true Islamic scholar. Therefore, quite unaware of the dangerous position they are in, they do not acquire the necessary knowledge and they do not read and learn from a real religious scholar's book. Their only concern is hoarding money and property and obtain a rank. They do not care whether they earn from permissible

(halâl) or not permissible (harâm) ways. They do not recognize and distinguish between the right and wrong. They do not appreciate the value of knowledge and true religious scholars. True religious scholars' writings and preachings have no value in the sight of these people. In the sight of these people books and preachings of true religious scholars are similar to a person who sells perfumes in the market where they sell animals or to a person who sells mirrors to blind people. Or it is like reading the Tâhâ Sûrah of the Qur'ân to Abû Lahab or filling the pockets of street drifters with pearls and precious stones or gifting kohl to a blind person by a smart man; yet a smart man would never do any of these actions. Allâhu ta'âlâ describes these type of people as follows: **"They are like animals. In fact, they are lower than animals."** It is stated as follows in a hadîth-i-sherîf reported on the authority of Enes bin Mâlik 'radiy-Allâhu ta'âlâ 'anh': **"Allâhu ta'âlâ will disgrace a person in the society if he insults a scholar without any justifiable reason. A person who respects scholars will be honored and held high like prophets by Allâhu ta'âlâ."** Another hadîth-i-sherîf reads as follows: **"If a person talking with a scholar raises his voice higher than the scholar's voice Allâhu ta'âlâ will disgrace him in this world and in the next. If he feels sorry and repents then he will be forgiven."** It is apparent from the foregoing that it is necessary to be respectful toward true scholars.

A poem:

You were created from a drop of water, don't forget!
Never hold yourself equal with scholars!
Listen to what ordered Mustafâ!
Respecting scholars is respecting me!

Know well that only knowledge and scholars will save human beings from deviating to wrong paths. Without a guide (rahbar) one can never find the true path. For this reason it is necessary to find true Ahl as-sunnat scholars and then read correct religious books writtten by them. It is written in the "Kahf" Sûra of the Qur'ân that even though the great prophet Moses (Mûsâ) 'alaihis-salâm' was in the highest degree of knowledge, so much so that he communed with Allâhu ta'âlâ and drank from the sherbet of love of Allâhu ta'âlâ, he still joined Yusha 'alaihis-salâm' who was a student of Hizir 'alaihis-salâm' in order to learn knowledge from him. Also, Moses

(Mûsâ) ‘alaihis-salâm’ despite being a master of logic, still went to learn from Hizir ‘alaihis-salâm’. This is reported at length in the book of exegesis (Tafsîr) written by Bukhârî ‘rahimahullâhu ta’âlâ’. O my brother! Did you find something more precious than knowledge and scholars so that you are spending your life away with it. Don’t you know that our religion orders us to pay respect to knowledge and scholars and join in the ranks of those who are in the way of Allâhu ta’âlâ. For this reason, do not spend your life away with unnecessary things. A hadîth-i-sherîf reads as follows: **“There is one degree of difference between a prophet and a scholar who possessess correct knowledge and acts according to that knowledge. This one degree is the degree of prophethood.”** One should strive to learn knowledge in order to attain this fortune.

A poem:

Oh! The happy person who is learning knowledge!
Do not waste even one minute of your life!
Appreciate the value of this advice!
The sorry will be, the one who does not appreciate!

Story: Imâm Abû Yûsuf Qâdî had a fifteen year old son. He loved his son very much. One day the very much beloved son died suddenly. He said to his students that they should do the services (prescribed by Islam) for the funeral of his dead son (without him) because he did not want to miss the class of his teacher. After the death of the Imâm, some people saw him in their dreams. He was standing before a large mansion in Paradise. So tall was the mansion that it seemed to be extending toward the “Arsh”. When they asked who the mansion belonged to, he said that it was his mansion. Then they asked how he had obtained that mansion. He answered that he had obtained the mansion because of his love for knowledge as well as his love for learning and teaching it. O my brother! In order to be dear in this world and in the next, do learn knowledge!

A poem:

To be happy all the time,
To find respect everywhere,
Try to acquire knowledge,
Get used to carrying the crown of knowledge!

Story: The author of the book **Riyâd-un-nâsikhîn** Mawlânâ

Muhammad Rabhamî states that his teacher Allâma Muhammad Jalâl Kayini Summa Hirawî's eldest son was a very pious scholar. As he was dying, his father was by his bed. After his death, he covered his face and went to the school and started to teach hadîth for a while. After the teaching, he went back and started for the preparation for the burial. A voice coming from the mountains surrounding the city said, "My son's time of death arrived. He died. Since this was in accordance with the Decree of Allâhu ta'âlâ, I accepted His Decree and acquiesced in it. I could not think of anything else. Hasan bin Atiyya 'rahimahullâhu ta'âlâ' stated, **"Anyone who is not saddened with the death of an Islamic scholar is a hypocrite. There is no bigger disaster for human beings than the death of an Islamic scholar. When an Islamic scholar dies, the skies and the occupants of the skies weep for seventy days."** When a real scholar dies, an injury occurs in the religion and the injury continues till the end of the world. The following is reported in another hadîth-i-sherîf: **"A human being is either a scholar or a student in the way of learning knowledge or he is one who loves them. People other than these three types are like the flies on the stable."** Try not to be one of this forth group!

A poem:

It is knowledge which saves human beings from Hell.
Knowledge is property no one can take away from you.
Do not ask for anything other than knowledge,
Knowledge is the means which provides happiness in both worlds!

It is written in the "fatwas of Baldaji" that the Imâm-i Sadr-us-shahîd [Sadr-us-shahîd Husamaddin 'Umar was martyred in 536 in Semerkand] states, "A person's marriage (nikâh) will be dissolved automatically if he makes fun of a real 'âlim (scholar)." Anyone who calls an 'âlim names like, fool, ignorant, pig, or donkey will be punished with flogging. If he says these for a derogatory purpose he becomes a disbeliever and his nikâh[1] gets dissolved automatically. Imâm-i Muhammad says that uttering a word which causes disbelief (kufr) will be treated in the same manner, i.e., he will become a disbeliever and his

[1] Marriage contract as prescribed by Islam.

marriage will be dissolved automatically. Anyone who insults knowledge and scholars will become a disbeliever. May Allâhu ta'âlâ give all of us useful knowledge and protect us from useless knowledge.

13– EXCESSIVE HUMILITY (TAZALLUL)

Excess in humility is called lowliness **(tazallul)**, or meanness or holding one's self down. Lowliness is prohibited (harâm). As is the case with other forbidden things, practising this vice upon a forced necessity **(dharurat)**, also becomes permissible **(jâiz)**. Following are some examples of forced necessities: to protect one's religion, property, honor, or life, or to save one's self from a tyrant. Looking for an easy solution is permissible when there is a forcing necessity or difficulty.

Excessive humility is one of the vices. The following is a good example of excessive humility. When a scholar **('âlim)** is visited by a shoe maker, the scholar gets up to greet him and tells him to sit in his place and while he is leaving, he walks along with him up to the door and places his shoes in front of him. Alternatively, if the scholar would get up to receive him and then sit back and show him where to sit and converse with him about his business and situation and ask him the purpose of his visit as well as answer his questions with a cheerful and smiling face and accept his invitation and help him to solve his difficulties, he would have shown humility. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: "**A person who saves his Muslim brother from trouble will be rewarded** (in the Hereafter) **with as much thawâb as if he performed** (supererogatory) **hajj and 'umra.**" Hadrat Hasan 'radiy-Allâhu ta'âlâ 'anh' asked Thâbit Benânî 'rahimahullâhu ta'âlâ' to do something for him. He said he was busy in the mosque with (retreat called) i'tikâf and that he would do it some other time. Hadrat Hasan 'radiy-Allâhu ta'âlâ 'anh' said: 'Don't you know that leaving your place for the purpose of attending to one of his Muslim brother's needs is more meritorious than a nâfila (supererogatory) hajj or 'umra?" This hadîth-i-sherîf incidentally serves as a basis for the conclusion that it is utterly rewarding (thawâb) for holders of position to help needy people and for teachers to support their pupils by using their authority and property. Anyone who begs while having means [nafaqa] to support himself for one day would be committing excessive

humility and thus would be committing harâm. If a person having one day's means (nafaqa) collects donations for others who do not possess one day's means or for those who owe money to others, he would not be committing excessive humility. Giving a small gift while expecting a larger gift in return is excessive humility. Verses in the Qur'ân prohibit this type of gift giving. It is a very good deed to return a better gift in response to a gift received but it is not permissible to give a gift in expectation of receiving a better gift in return. Going to a reception without being invited would also be excessive humility. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"Not attending to an invitation is a sin. Going to a reception without being invited to it is a theft."** Attending to an invitation of a marriage ceremony is necessary **(wâjib)** if there are no prohibited **(harâm)** things or affairs taking place at the ceremony. Attending all other types of invitations is **sunnat**. It is not permissible to accept invitations which are done for boasting or ostentation or hypocrisy. Establishing friendships with government officials, rich people and judges with the hope of receiving worldly benefits from them is excessive humility. The exception in the case of forced necessity **(dharûrat)** was already discussed above. Greeting by bowing down or by prostrating upon meeting one of these people is excessive humility and is a grave sin. Bowing down for the purpose of worshiping would cause disbelief. It would mean to imitate a Jewish way of salutation. [A poor person means a needy one. In Islam, a person who has enough money to purchase his basic necessities of life but does not have enough money to purchase a sheep for slaughtering, is poor. The state of poverty Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' asked from Allâhu ta'âlâ and commended possession of, is different from material poverty; it means 'consciousness of the fact that you always need Allâhu ta'âlâ in everything you do'. Abdullah ad-Dahlawî 'rahimahullâhu ta'âlâ' in his book **Durr-ul-ma'ârif**, says, "In Sufism, poor (faqîr) means one who has no desire, or, in other words, one who has no desire other than to please Allâhu ta'âlâ." A person who meets this definition will embrace patience and contentment when there is no means **(nafaqa)** to satisfy the necessities of life. He will be contented with the deeds and decree of Allâhu ta'âlâ and will work to obtain sustenance in order to obey the commandment of Allâhu

ta'âlâ. As he works, he will not cease to perform the acts of worship enjoined on him (fard), and will not commit prohibited acts. He will follow the orders of Islam while he is earning and spending. Poverty will be just as useful as being rich for this type of person and will be a means for him to obtain happiness in both this world and the next. A person who follows his nafs and who doesn't have patience and contentment is not satisfied with the decree and destiny of Allâhu ta'âlâ. When he is poor, he objects to Him by saying that He has given him so little. When he is rich, he will not be content and will ask for more. He will spend his earnings on forbidden things. His poverty or riches will be a means of disaster for him in both this world and the next.]

Doing any kind of business or trade, working on a permissible job for a wage, e.g., working as a shepherd, gardener, stonemason or working as a porter or working at construction jobs, is not excessive humility. Prophets 'alaihim-us-salawât-u-wa-t-taslîmât' and Awliyâ did all these kinds of work. Working to support one's self, wife and children is an obligatory duty (fard). It is permissible (mubâh) to work at all kinds of jobs in order to earn more money (beyond the fard amount) with the intention of helping others with the extra money one acquires. Prophet Idris 'alaihis-salâm' worked as a tailor. Prophet David (Dâwûd) 'alaihis-salâm' worked as an ironworker. Prophet Abraham (Ibrâhîm) 'alaihis-salâm' worked as a farmer and as a tradesman on textiles. Prophet Adam 'alaihis-salâm' weaved fabrics for the first time. [Enemies of religion write that the first human beings lived in caves and covered themselves with leaves. They have no documentation or evidence to back up their allegations.] Prophets Jesus (Îsâ), Noah (Nûh) and Sâlih 'alaihim-as-salâm' practised the professions of shoe making, carpentry and bag or case making, respectively. Most of the prophets 'alaihim-us-salawât-u-wa-t-taslîmât' were shepherds. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"Purchasing one's household needs and carrying them to one's home is an indication of one's not being a conceited person."** Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' bought and sold various things. He bought more (than he sold). He worked for others and employed others to work for him. He participated in business activities like joining corporations or its equivalent activities at his time and

established business partnerships. He represented others by proxy as well as appointed others to represent himself in several activities by giving proxy (wakâlat). He gave and received presents. He borrowed money or other things. He established trusts **(waqf)**. But, he never said any harsh words to anyone or became angry with anyone while conducting all these worldly activities. He took oaths and administered oaths to others. Although he principally carried out his oaths, there were occasional instances of his not doing so and paying (the compensation called) kaffârat for breaking an oath. He made jokes but his jokes were always based on truth and therefore were always useful and yielded fruitful results. It would be kibr (conceit) to avoid or to be ashamed of the aforesaid behaviour. Many people are mistaken in this respect because they confuse humility with its extreme. The nafs dupes many a person on the tenuous distinctions between tawâdu' and tazallul.

14– SELF LOVE ('UJB)

Among the vices, the fourteenth one is self love. Self love is one's liking his worships and good deeds and his taking pride in them. One's appreciating the value of one's performed worships and good deeds and worrying and fearing lest they should be lost would not be self love. Nor would it be self love to rejoice with the realization that these acts of worship are blessings performed owing to the Grace of Allâhu ta'âlâ. Yet it would be self love to rejoice with a narcissistic delight that you have accomplished a good deal of worship, without thinking of the Kindness that Allâhu ta'âlâ has bestowed on you. The opposite of self love is 'minnat', which is the realization that you did not obtain the blessings with your own working and sweating but they are the blessings bestowed by Allâhu ta'âlâ. Thinking in this manner is obligatory **(fard)** when there is the danger of self love, and permissible **(mustahab)** otherwise. The dominant factor that leads human beings into self love is ignorance and unawareness **(ghaflat)**. Since self love is a vice, we must get rid of it. In order to get rid of self love, one should ponder that all kinds of good and useful deeds and faculties, e.g., intellect, mind, and knowledge were given to him so that he should do good deeds or worships with them. Property and ranks are all given to us out of the Decree and Will of Allâhu ta'âlâ and owing to His creation according to His Decree.

‘Blessings’ means things that are beneficial to human beings. Human beings experience sweetness by possessing them. All types of blessings are sent only by Allâhu ta’âlâ. There is none besides Him who creates and sends them. When the Sahâba ‘radiy-Allâhu ta’âlâ ’alaihim ajma’în’ saw the huge number of warriors fighting along the Islamic front during the Holy War called ‘Hunayn’, some of them said that they will never lose another war. Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ became very upset upon hearing what they had said. At the beginning of the war the help of Allâhu ta’âlâ did not come to the warriors of the Islamic front and they started to lose the war. But later on, Allâhu ta’âlâ pitied them and granted them victory. Prophet David (Dâwûd) ‘alaihis-salâm’ was praying as follows, “O my Lord! There is no night that some of our children do not pray to you and there is no day that some of our children do not fast for you.” Allâhu ta’âlâ replied, **“If I would not decree and give strength and opportunity, none of those could be accomplished.”** This statement of David (Dâwûd) ‘alaihis-salâm’ offended Allâhu ta’âlâ and he suffered all of those undesirable things that are written in the history books. We have already informed things that cause conceit **(kibr)**. They are also the cause of self love **(’ujb)**. Thanking for the blessings of Allâhu ta’âlâ is also a great blessing.

Self love entails a myriad of perils and harms. First of all it causes conceit and also it causes us to forget about our sins. Sinning darkens our hearts. Anyone who ponders about his sins would not be able to see his worships as worthy and would also think that being able to do the worships is a blessing and favor of Allâhu ta’âlâ. Those who have self love also forget about the punishment of Allâhu ta’âlâ and, to the bargain, they do not ask anyone for advice and thus they lose the chance to get useful help from others.

Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“Three things drag a person into disasters: Buhl, hawâ, and ’ujb.”** A person who has “buhl”, i.e., a stingy person gets deprived of performing necessary actions that must be performed for the sake of Allâhu ta’âlâ or duties to be performed toward others. A person who follows the desires **(hawâ)** of his nafs and who has self love, i.e. who admires his “nafs” will certainly fall into some abyss and disaster. Imâm-i Muhammad al-Ghazâlî ‘rahimahullâhu ta’âlâ’ said, “All sorts of

evils originate from three sources: jealousy, hypocrisy and self love. Try to clear your heart of these!" A person who has self love always says me, me! He always wants to be in the leading position in any gathering. He always wants his words to be accepted by others.

Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: "**I am afraid, being sinless may beguile you into an even graver sin: 'ujb** (self-love)**!**" A sinner will show humility and feel guilty and therefore ask for repentance. A person besotted with self love will be proud of his knowledge or doings and will be conceited and egoistical and therefore it will be very difficult for him to repent. Allâhu ta'âlâ will favor the stressful moaning of sinners to the boastful voices of worshippers. The worst kind of self love is to like or admire one's own mistakes and desires **(hawâ)** of one's nafs. A person who has spoiled himself with this complacency always follows the desires of his nafs; in other words he becomes a slave to his nafs and never accepts any advice because he thinks that all others are a bunch of ignoramuses. But in reality he himself is very ignorant. Deviated people **(ahl al-bid'at)** and those who do not follow any Madhhab, i.e., "lâ-madhhabîyya people," are in this category. They are attached to their deviated beliefs and to their corrupt worships by supposing themselves in the correct path. It is very difficult to obtain cure for this type of self love. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' was requested to explain the meaning of the hundred and fifth âyat of Sûra Mâida, which reads, in English: "**O ye who believe! Guard your own selves: if you follow** (true) **guidance, no hurt can come to you from those who stray. ...**" (5-105) Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' answered, **"Inform others of the commandments of Islam and explain to them Islam's prohibitions! If a person shows self love and does not listen to you, you correct your own deficiencies."** The scholars who prepare curative medicine for the malady "Self love" are the Ahl as-sunnat scholars. Since these diseased people do not know about their own maladies and assume themselves as healthy, they will not accept advice and knowledge of these doctors, i.e., Islamic scholars, and hence continue with these disastrous maladies. In reality, these scholars offer the curative medicine they have gathered from our Prophet Muhammad 'sall-Allâhu 'alaihi wa sal-lam' without altering anything. Ignorant and stupid people suppose that

these scholars prepare this medicine on their own. They admire themselves by thinking that they are the ones who are in the right path.

15– JEALOUSY (HASAD)

The fifteenth vice is jealousy **(hasad)**. “Hasad” means to be jealous. A person inflicted with this disease wants others not to keep blessings **(nimat)** bestowed upon them by Allâhu ta’âlâ or in other words he wants them to lose those blessings. Desiring that others should not have harmful things would not be jealousy but would be ghayrat. Desiring that those who use religious knowledge to obtain worldly gains should lose their knowledge is also ghayrat. Wishing destruction of the wealth and possessions of those who use them to promote forbidden or oppressive things or to spread **“bid’at”** or to destroy Islam, would not be jealousy, but it would be religious ghayrat. One who bears jealousy in his heart although he does not like it or does not want to bear that vice would not be sinful. Things that come to the heart, e.g., thoughts or memories are not considered sins because controlling these things is not within the power of one’s self. However, if one does not worry about or regret having jealousy in one’s heart or one desires to be jealous, that would be a sin and a forbidden act. Also, if a person’s jealousy is reflected in his actions and words, then that would be a graver sin. Our beloved Prophet ‘sall-Allâhu ’alaihi wa sal-lam’ states as follows in a hadîth-i-sherîf: **“Human beings cannot free themselves from the following three things: ‘Sû-i zan’, ‘Tayara’ and ‘Hasad’. When a person has a bad opinion about someone else (Sû-i zan), he should not act according to his bad opinion. Do the things that you think may be ominous by placing your trust (tawakkul) to Allâhu ta’âlâ, and, if you are jealous of a person, never hurt him.”** “Tayara” means believing in ill-omen. “Sû-i zan” means one’s thinking a particular person as an evil person. It can be derived from this hadîth-i-sherîf that having jealousy in one’s heart is not prohibited but one’s being gratified of its existence in one’s heart or desiring its continuance is prohibited. The following passage is from the book Hadîqa: “A thought which comes to the spiritual heart fits one of the following five categories: The first one is the kind which does not have staying power; therefore it is repelled right away and is called

‘hâjis’. The second one stays in the heart for a while and is called ‘hâtir’. The third one is the kind which causes doubt in the heart, e.g., whether it should be done or not; it is called ‘hadîth-un-nafs’. The fourth one is one which the heart prefers to do and is called ‘hemm’. The fifth one differs from the fourth category only when the preference becomes stronger and the heart decides to do it with strong will; it is called “Azm” and “Jazm”. The first three categories are not recorded by the angels. The fourth state, e.g., “hemm” will be recorded as a reward if it is one of the good deeds. Also, it will be recorded as a reward if it is one of the evil deeds and one does not commit it. As for the fifth state “Azm”: if it is one of the prohibited actions and is carried out then one sin will be recorded.” If it is not carried out it will be forgiven. Our beloved Prophet ‘sall-Allâhu ’alaihi wa sal-lam’ states as follows in a hadîth-i-sherîf: **“Evil thoughts received by the heart will be forgiven unless they develop into practices or are said to others.”** When some ideas causing unbelief or heresies or corrupt thoughts come to your heart, if you become upset because of these and reject them right away, this short lived state will not be disbelief. However, if a person plans to become a disbeliever years later, even if he makes it conditional upon something else, he becomes a disbeliever the moment his plan develops into a decision. Likewise, a woman who decides to marry a disbeliever years later, will become a disbeliever the moment she makes the decision.

[The sin of committing a certain religious prohibition (harâm) is graver than the sin of the decision to commit it. **“Harâm”** means something which Allâhu ta’âlâ has prohibited. Sin is a noun, which means the punishment that will be given to those who commit the prohibited acts. Committing a sin means doing something which will invoke punishment. It means committing harâm. “Thawâb” means the rewards that will be given in the next world for the actions, i.e., worships and goodnesses performed during worldly life. Allâhu ta’âlâ has promised us He will give rewards in the next world to those who performed goodness and worships in this world. It is not necessary **(wâjib)** to give rewards for the goodness done or worships performed but Allâhu ta’âlâ with His infinite Mercy and Magnanimity has promised to do so. Allâhu ta’âlâ will never renege on His promise and will certainly do whatever He has promised.]

Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“If a person forms a decision in his heart to commit a prohibited thing (harâm) but does not perform it because of the fear of Allâhu ta’âlâ, it will not be recorded as a sin; but one sin will be recorded if he commits that forbidden act.”**

It is forbidden to intend to become a disbeliever or a heretic (ahl-i-bid’at). For, these intentions are evil in essence. However, the thought of committing a forbidden act is evil because it causes one to commit that forbidden act. The thought in itself is not evil but the execution of that evil thought is evil and ugly. When the contemplated forbidden act is not committed, it is no longer forbidden or sinful. This tolerance is a blessing of Allâhu ta’âlâ for the followers of Prophet Muhammad ‘sall-Allâhu ’alaihi wa sal-lam’.

The wish to possess blessings similar to those possessed by others will not be jealousy if it does not worsen into the malignant desire that others should lose the blessings. This moderate feeling is called envy (ghipta), which is a virtue. It is necessary **(wâjib)** to envy a pious Muslim who lives in accordance with the rules of Islam, e.g., performs the obligations **(fards)** and who abstains from committing the prohibited actions**.** Envy felt for a person who has worldly blessings is slightly disliked “makrûh tanzîhî” in Islam.

Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“Allâhu ta’âlâ has Ghayrat for a Mu’min and Mu’min also has ghayrat for other Mu’mins.”** Allâhu ta’âlâ has prohibited adultery because of His Ghayrat. Allâhu ta’âlâ says, **“Oh sons of Adam! I created you for Myself and everything else for your utility but those things I created for you should not make you forget the meaning of your creation.”** In a hadîth al-Qudsî, Allâhu ta’âlâ declares: **“I created you for Myself. Do not busy yourself with other things! I will provide your sustenance, do not worry!”** Prophet Joseph’s (Yûsuf) asking a person who was going to see the Ruler **(Sultan)** of the time that he should mention his name in the presence of the Ruler caused **Ghayrat** of Allâhu ta’âlâ and therefore caused Prophet Joseph ‘alaihis-salâm’ to stay in prison for many years. Also, Prophet Abraham’s (Ibrâhîm) ‘alaihis-salâm’ joy upon the birth of his son Isma’il caused

Ghayrat of Allâhu ta'âlâ and ordered Ibrâhîm 'alaihis-salâm' to sacrifice his son Isma'il. Many a very much beloved slave of Allâhu ta'âlâ, e.g. some (of His darlings called) Awliyâ, has been disciplined with this Ghayrat of Allâhu ta'âlâ. **Ghayrat** means one's not consenting to share one's rights on a person with others. The meaning of **Ghayrat** of Allâhu ta'âlâ is His not consenting with human creature's committing sins. What devolves on a human creature is not to lead a life at will, but to be a true slave to Him, which in turn means to obey His commandments and prohibitions. The right to act at will is confined uniquely to Allâhu ta'âlâ. As far as human creatures are concerned, performing their desires or committing sins would mean violating the right of Allâhu ta'âlâ, i.e., having a share from the right of Allâhu ta'âlâ. A Believer should have ghayrat on himself lest he should commit sins. A strong feeling of disquietude and a heart palpitating with excrutiation as the sins are perpetrated, are the symptoms of this ghayrat. A Believer's heart is a house belonging to Allâhu ta'âlâ and wherein lodge virtues. To admit evil and ugly thoughts into one's heart means to oppress its beautiful lodgers by forcing them into cohabitation with the ugly intruders. This oppression stirs the heart into palpitation in protest; hence the heart's ghayrat. Sa'd bin 'Ubada 'radiy-Allâhu ta'âlâ 'anh', the chief of the Ansâr, asked Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam': "Yâ Rasûlallah! If I see my wife in bed with another man, cannot I kill her without four eye-witnesses?" "No, you cannot," replied the Best of Mankind. When Sa'd could not help answering, "I could not tolerate it for the required four eye-witnesses. I would kill her then and there," the blessed Messenger of Allah 'sall-Allâhu 'alaihi wa sal-lam' stated: **"Hear what your chief says! He is quite ghayûr. I am much more ghayûr than he is. And Allâhu ta'âlâ has very much more ghayrat than I do."** ('**Ghayûr**' is the adjectival form of **'ghayrat'**.) The Honour of Mankind meant to say: "This is not the ghayrat approved of. I would not violate the borders of Islam, more ghayûr than he as I am. Allâhu ta'âlâ is the most ghayûr; yet He does not hasten to punish for the fornication," thus pointing out the unjustifiability of his premature execution of a punishment deserved! Every Muslim who witnesses another Muslim committing a forbidden act must apply punishment **(taz'îr)** immediately. It is not permissible for the eye-witnesses to execute the punishment

after the perpetration of the offence. In this case, it is the (Muslim) government's, i.e. the (Muslim) judge's duty to execute the punishment. If a person sees a fornicator in the act and kills them outright, he will have to produce four witnesses during the trial. His swearing an oath will not be sufficient. If he fails to produce four witnesses, the judge will penalize him for murder.

It is not permissible **(jâiz)** for a woman to show ghayrat for the second wife "or for the other wife". Rasûlullah, 'sall-Allâhu 'alaihi wa sal-lam' one night left the room of his wife Hadrat Âisha 'radiy-Allâhu ta'âlâ 'anhâ'. The blessed wife of the Messenger of Allâh, Hadrat Âisha, thought that he had gone to the room of another one of his wives and had ghayrat about her. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' upon returning back to her room observed her grief and asked, **"Did you have 'ghayrat'?"** She said, "Wouldn't a poor creature like me to have 'ghayrat' about a person like you who is the most honorable among all beings and who is the most merciful among all creatures?" He answered, **"You have followed evil suggestions (waswasa) of the devil."** She inquired if there was a devil by her. He answered, **"Yes there is."** She further inquired whether there was a devil by Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam'. He answered: **"Yes, there is, but Allâhu ta'âlâ is protecting me from the evil suggestions of the devil."** He implied that his devil had become a Muslim and now only suggested good thoughts to him. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in another hadîth-i-sherîf: **"Allâhu ta'âlâ bestowed upon me two blessings which He has not given to anybody else: my devil used to be a disbeliever He has made it a Muslim and He has blessed me with wives who help me in the way of spreading Islam!"** The devil of Adam 'alaihis-salâm' was a disbeliever and his wife Eve (Hadrat Hawwa) was deceived by the oath of the devil in Paradise and she caused Hadrat Âdam 'alaihis-salâm' to make the well-known mistake.

People's ghayrat towards Allâhu ta'âlâ is their disinclination towards perpetration of prohibited acts.

The opposite of jealousy is to give advice **(nasîhat)**. It is a desire in one's heart about another person who has received the blessings (worldly or other than worldly) that he should keep those blessings so that he may do good religious or worldly things through them. It is incumbent **(wâjib)** for all Muslims to

give advice to others. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' said, **"A person who is instrumental for another person's performing good deeds will receive as much reward as the person who performs the goodness,"** and **"Any Muslim who asks blessings for himself but does not ask the same blessings for other Muslims has not had belief,"** and **"The basis of religion is to give advice."** The meaning of giving advice for the sake of Allâhu ta'âlâ is to inform others that Allâhu ta'âlâ exists, that there is only one Allah, that He is the only One Who possesses Attributes of Perfection and Beauty, that He does not possess any deficiency or any kind of attributes which are not worthy of Him, that it is necessary for everyone to worship Him with a pure intention, that everyone should try to earn His favor and approval as well as one can accomplish, that no one should rebel against Him, that everyone should love His friends, that everyone should oppose His adversaries, that everyone should love those who obey His commandments, that everyone should dislike those who disobey His commandments, that everyone should cite His blessings and pay their gratitude for them, that everyone should have compassion toward His creatures and that no one should assert He possesses any of the attributes He does not possess. Giving advice (nasîhat) for the Qur'ân is that everyone should believe in the facts written in the Qur'ân; everyone should perform commandments written in the Qur'ân; no one should attempt to make translations of the Qur'ân with their limited comprehension; everyone should read or recite the Qur'ân much in the best and truest way and everyone should know and let others know that it is not permissible to touch the Qur'ân without ritual cleansing (**wudu**). Giving advice for the Prophet Muhammad 'alaihis-salâm' is to let (others) know that it is necessary for everyone to believe everything taught by him; it is necessary for everyone to respect him and his name; it is necessary for everyone to practice and spread his **Sunnat**; it is necessary for everyone to assimilate his beautiful morals and ethics, and it is a must for everyone to love his progeny (**Ahl-i-bayt**) and his companions (**Sahâba**)[1] and his followers (**Ummat**). Giving advice (**nasîhat**) for the government of a

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[1] Please see the book entitled **Sahâba 'The Blessed'**, available from **Hakîkat Kitâbevi**, Fatih-Istanbul, Turkey.

country is to tell others that it is necessary to help those government officials who respect Allâhu ta'âlâ and protect His religion and give freedom to people to practice their religion. It is to advise them about the truth or the correct way and to tell them that they must observe the rights of Muslims. It is not to rebel against them and not to violate the laws. It is to pray for them so that they may serve Islam and humanity. It is to pray for them in their absence and to help them financially or physically or by praying (duâ) for them when they perform (**jihâd**) against disbelievers. It is to pay the tax and obligatory almsgiving. It is not to attack anyone with guns. It is to guide and lead them to the right path and justice in a soft manner without rebelling against them even when they perpetrate oppression and injustice. It is not to fawn on them and not to cause them to swerve from the right and correct way. It is to tell everyone that it is necessary not to rebel against those who are in charge of the government. It is to tell everyone that it is necessary for everyone to follow the teachings of the religious laws (**fiqh**); ilm al-hal books and ethics books written by "Ahl as-sunnat scholars". Giving advice (**nasîhat**) for everyone is to tell them that they should perform the things that are useful for this world and the next and that they should avoid doing things harmful in this world and the next and that they should not hurt anybody and should teach others what they do not know and overlook their mistakes when it is necessary. It is to tell them that they should perform the obligatory duties and they should not do the forbidden actions and to tell these things in a soft manner. It is necessary to tell them that it is necessary to have compassion toward youngsters and have respect for the elders and treat others the same way you want them to treat you and not to treat others in such a way that you do not want to be treated. Finally, it is to tell them that they should help others financially and physically.

Our Prophet 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"Those who do not help Muslims and those who do not work for the welfare and comfort of Muslims are not one of them. Those who do not give advice for Allah, Qur'ân, Rasûlullah, head of the government and for all Muslims are not one of them."**

Jealousy diminishes the reward of worship. Our Prophet 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf:

“Beware of being jealous. Let it be known that jealousy will destroy rewards (thawâbs) just like fire destroys wood.” A jealous person will backbite and gossip about the person whom he is jealous of. He will attack his self and property. His rewards **(Thawâbs)** will be taken away from him and given to the person he attacked, in compensation for the loss he suffered, on the day of Judgement. When a jealous person sees the blessings **(ni’mats)** in a person whom he is jealous of, he feels great distress and loses his sleep. People who do good deeds will receive ten fold rewards. Jealousy destroys nine of them and will leave only one behind. There is no sin with the exception of disbelief (kufr) that will destroy all the rewards of good deeds performed. Committing prohibited actions by believing that they are not grave sins or by not paying attention to Islam or committing prohibited acts and other acts that cause disbelief and apostasy **(irtidad)** will destroy all the rewards given for the good deeds performed. Our Prophet ‘sall-Allâhu ’alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“You** (Muslims) **have contracted two serious illnesses from past ummats** (followers of past prophets)**: jealousy and shaving. When I say shaving, I do not mean that they shaved the hair on their heads. I mean that they shaved their religion from the roots and annihilated it all together. I swear to you that anyone who has no belief will never enter Paradise. Unless you love each other, you cannot obtain belief. In order to be able to love each other you should greet (salâm) each other often.”**

[This hadîth-i-sherîf clearly shows the importance of exchanging greetings **(salâm)** and commands its practice. When two Muslims meet each other, it is **sunnat** for one of them to say “Salâmun alaikum” and it is obligatory **(fard)** for the other one to reply “Wa alaikum salâm”. It is not permissible **(jâiz)** to greet each other with other phrases that are used by disbelievers or by hand, body or other mimicry. When two Muslims see each other from a distance so that they cannot hear each other, it is permissible for them to repeat the above-mentioned phrases for greetings **(salâm)** or to greet each other by raising their right hands up to their eyebrows. When exchanging greetings with disbelievers, it is permissible to use phrases used by them, in order to avoid instigation **(fitna)**. Arousing instigation is forbidden **(harâm)**. Not arousing

instigation by following the directions given above with respect to exchanging greetings with disbelievers is very rewarding (thawâb).]

It is stated (in a hadîth-i-sherîf): **"A Muslim possesses goodness but when he becomes jealous all the goodness departs from him."** Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in another hadîth-i-sherîf: **"Those who are jealous, who do 'namîma' and 'kahânat' are not with me."** "Namîma" is carrying one's words to another in order to raise instigation and cause discord among Muslims. "Kahânat" means practising divination on the unknown. [Those who try to predict unknown future events are called soothsayers **(kâhin)**. We must not believe them.] It is apparent from this hadîth-i-sherîf that those who are jealous will not receive the intercession **(shafâ'at)** of Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam'. They will not have rights to ask for intercession.

Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"Six types of people will be questioned from six things, punished at the gathering place of the Judgment day, and then thrown to Hell: State presidents from oppression 'zulm'; Arabic race from their racial ghayrat; leaders of the small villages from conceit 'kibr'; businessmen from breach of trust or from deceit; villagers from ignorance; and scholars 'âlims' from jealousy."** It is necessary for a businessman to learn the meanings of terms such as lying, interest, deceit, and appropriating others' funds with non valid business practices and to learn how to protect himself from these forbidden acts. Villagers and every Muslim must learn knowledge of "Ahl as-sunnat faith" and knowledge which teaches how to do things that are necessary in the religion ('ilm al-hâl knowledge). This hadîth-i-sherîf informs us that jealousy exists more among men who hold religious positions in society. The book **Tafsîr-i-kebîr** provides the following information: "Jealousy is ten parts and nine of them exist in men of religion. Worldly difficulties are ten parts and nine of them exist in pious men 'sâlih'. Abasement 'zillat' is ten parts and nine of them exist among Jews. Humility 'tawâzu' is ten parts and nine of them exist among Nasârâ (Believers in the undefiled religion revealed to Îsâ 'alaihis-salâm'). Appetite 'shahwat' is ten parts and nine of them exist in women and one part exists in men. Knowledge ''ilm' is ten parts and one part is

in Iraq. Belief (îmân) is ten parts and nine of them are in Yemen. Wisdom ‘’aql’ is ten parts and nine of them are in men. Blessings ‘barakat’ of the world is ten parts and nine of them are in Damascus.” What Hadrat Fakhr-ud-dîn Râzî wrote in this book of exegesis (Tafsîr) of his referred to facts in his time. Before Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ honoured the world with his presence, it used to be a Jewish custom to say the following prayer before going out for a war: ‘O our Lord! For the sake of Thine honourable Prophet, whom Thou hast promised to send and Thou lovest very much, ...” Their prayers would be accepted and Allâhu ta’âlâ would help them. When Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ started to invite people to become Muslims, they knew that he was the promised Prophet but because of their jealousy they denied him. Their jealousy lead them and all their progeny to endless disasters, calamities and punishments.

Allâhu ta’âlâ commands us to protect ourselves from the wickedness **(sharr)** of the devil as well as from the wickedness of a jealous person.

Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“Ask for your necessities or needs from the rich (ahl-i-ni’mat) in a secret manner because others will be jealous of those who possess blessings (ni’mats).”** When others realize that your necessities or needs are being taken care of, you will be exposed to their jealousy. A person who has a secret has an option; he may hide it or reveal it. Most of the time, a person who reveals his secret will live to regret it. A person has control over his speech until they come out of his mouth. He has the option either tell or don’t tell but once the words come out of his mouth he is a slave of his words. People are mostly not so firm with their secrets as they are with their property. The saying goes: “Keep your ‘Zahab’, ‘Zihâb’ and ‘Madhhab’ secret.” [In this context “Zahab” means gold; “Zihâb” means belief; and “Madhhab” means your line of conduct in your daily transactions.]

A person’s jealousy will not change the decree of Allâhu ta’âlâ. A jealous person worries and tires himself needlessly and the sins he will accumulate will be an additional loss. Hadrat Muawiya ‘radiy-Allâhu ta’âlâ ’anh’ advised his son, “Avoid jealousy very much! The damage which you will in incur on yourself by being jealous will manifest itself much faster and

more dramatically than that which you will inflict on your enemy." Sufyân al-Sawrî, 'rahmatullâhi ta'âlâ 'aleyh' said that those who were not jealous would have a clear mind. No jealous person has obtained his desires, not counting the all-pervasive disesteem jealousy has always incurred. Jealousy frays the nerves and pares down the life-span. Asma'î 'rahimahullâhu ta'âlâ' relates: "I met a villager who was a hundred and twenty years old, and asked him the secret of his long life. He said he had never been jealous." Abu-l-lays Semerqandî 'rahmatullâhi ta'âlâ 'aleyh' observes: There are three people whose prayers will never be acceptable. A person who makes a living on harâms; one who backbites; and one who is jealous."

The person who is being the subject of jealousy will never see any loss from it in both worlds. On the contrary, he will benefit from it. The jealous person will spend his life in misery. When he sees that the person whom he is jealous of does not lose those blessings he has had and, on the contrary, his wealth starts to increase, he will have a nervous breakdown. A jealous person, in order to get rid of his jealousy, should send presents, give advice **(nasîhat)** to and praise the person whom he is jealous of. He should show humility toward him and should pray for him so that his blessings should increase.

Deserted in forlorn lands,
I wander around, weeping ceaselessly;
Once my heart has tasted love,
It bleeds, and I cauterize it ceaselessly.

Love has been offered, in divine finesse,
Heaven and earth suffused in its essence;
Should there be anyone, of it witless,
Weep, O my eyes, alas, O My Goodness!

16– HATRED (HIQD)

Hatred is the 16th malady of the heart. "Hiqd" is to hate another person, to bear animosity, and bear grudge in one's heart toward him. Having this type of animosity toward a person who gives you advice is forbidden (harâm). You should obey his advice instead of hating him. Since the advisor carries out the commandment of Allâhu ta'âlâ, he should be loved and respected. Hatred toward tyrants and oppressors is not forbidden. When a creditor dies the debt owing to him will shift

onto his inheritors; in case the debtor does not pay them, he shall be made to do so on the Day of Judgement. It is better to forgive an oppressor **(zâlim)**. The face of Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ was injured and one of his blessed teeth was broken during the war at “Uhud” mountain. The Sahâba ‘ridwânullâhi ta’âlâ ’alaihim ajma’în’ observing his state became very upset and asked Rasûlullah, ‘sall-Allâhu ’alaihi wa sal-lam’ to ask a malediction on those people so that Allâhu ta’âlâ punish them. He replied, **“I was not sent to accurse (lâ’nat). I was sent to ask and pray for useful and beneficial things as well as pity and compassion for every creature.”** Then he continued, **“Oh my Lord! Give these people the sense of finding the right path ‘hidâyat’. They cannot recognize the truth and they do not know.”** He forgave his enemies and did not ask punishment to be sent upon them.

Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“Almsgiving will not deplete one’s property. Property away for charity ‘Sadaqa’ will not decrease the property. Allah will promote forgivers to the ranks of the honorable ‘’azîz’. Those who forgive for the sake of Allah will be exalted by Him.”** Gulâbâdî ‘rahimahullâhu ta’âlâ’ explains that the almsgiving mentioned in this hadîth-i-sherîf refers to obligatory almsgiving (zakât). Humble people will earn more rewards for their worships and good deeds and their sins will be forgiven more rapidly. Desires of the animal soul are embedded in the creation of human beings. They love property and money. Thus, feelings of wrath **(ghadab)**, revenge and conceit **(kibr)** start to assert themselves. This hadîth-i-sherîf prescribes cures for these vices by suggesting almsgiving and obligatory almsgiving. By recommending forgiveness, it cleanses the negative effects due to the feelings of anger and revenge. The forgiveness referred to in this hadîth-i-sherîf is stated as a categorical, unconditional injunction. A categorical injunction cannot be bound to a condition. It is all-inclusive. It cannot confined into a few conditions. Forgiving is better even if it is not possible to receive one’s compensation. It is even better when it is in one’s power to obtain compensation for damage suffered. Forgiving while one has the power to receive compensation forcibly is a very hard thing to do for the ego (nafs). Forgiving the oppressor is the highest degree of mildness **(hilm)**, forbearance, compassion, and bravery. Giving

presents to a person, who has never done you a favor, is the highest level of favor **(ihsân)**. Doing a favor to a person who has done evil to you is the highest degree of humanity. These attributes convert an enemy into a friend. Jesus (Îsâ 'alaihis-salâm') said, "I had said earlier that anyone who breaks someone's teeth should be retaliated in kind and anyone who cut someone's nose or ear should be retaliated in kind. But now I am telling you that firstly, do not respond to an evil doer with evil and secondly, if anyone hits you on the right cheek, turn the left cheek." Shaikh ibn-ul Arabî 'rahimahullâhu ta'âlâ' [Muhyiddin ibni Arabî passed away in 638 Hijrî, 1240 A.D. in Damascus.], said, "Responding with goodness to those who have done evil against you, comes to mean that you are giving thanks 'shukrân' for the blessings bestowed upon you. Treating those who have treated you with goodness with ill behavior comes to mean not giving thanks for the blessings bestowed upon you." Receiving one's due right but no more than the due right from a person who took away something from one would be retaliation **(intisâr)**. Forgiveness is the higher degree of justice **('adâlat)** and retaliation is the lower degree of justice. The highest degree a pious person **(sâlih)** can rise is the degree of Justice. Forgiving an oppressor or tyrant may give an impression of weakness **('ajz)** to them and might incur increased oppression. Practicing retaliation against tyrants and oppressors always decreases amounts of oppression or stops it altogether. Thus, in such instances retaliating instead of forgiving would be better and more rewarding. Receiving more than what is due while one is getting even is injustice **(jawr)**. It has been reported that those who do injustice will be punished. A person who forgives an oppressor will obtain the love of Allâhu ta'âlâ. Receiving back what is due from an oppressor for getting even with him would be justice. Justice should be practiced toward disbelievers. But, forgiving is a better habit while one has power to retaliate. When Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' witnessed someone cursing an oppressor, he said to him, **"You have practised retaliation (intisâr)."** If he had forgiven him, it would have been better. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf, which is quoted at the end of the first fascicle of the book **Berîqa**: **"One who has three things will enter Paradise through any door he may wish: one who returns others' rights which he has**

violated before, who recites eleven times the chapter of 'Ikhlâs' of the Qur'ân after every 'salât' prayer, and who forgives his murderer before he dies." [The name of Zulkarnayn was mentioned in the Qur'ân. He was either a prophet or a Walî.] Those scholars who said that Zulkarnayn was not a prophet said that he was given four of the virtues that existed in prophets. These four virtues are: He would forgive while he had the power of vengeance, he would do whatever he had promised, he would always tell the truth, and he would not prepare his sustenance **(rizq)** from the previous day. The reward (thawâb) one would receive for forgiving would be proportional to the amount of injustice one has suffered.

Eleven evils come out of hatred **(hiqd)**: jealousy; rejoicing at misfortunes which befall others (shamâtat); separation (hijr); viewing (others) with contempt (istisghâr); lie; backbiting; exposing others' secrets; making fun of someone; giving undue difficulty to others; not paying others' rights and preventing forgiveness.

Anyone who has hatred **(hiqd)** will be caught in the following sins: slandering; lying; false testimony; backbiting; exposing others' secrets; mockery; aggressiveness; infringement and ceasing beneficial visits. The following hadîth-i-sherîf shows that Islam does not permit sorcery: **"It is hoped that all the sins of those who do not possess the following three iniquities will be forgiven: (dying before) catching the disease of disbelief (shirk); (not practising) sorcery; and (not having) hatred (hiqd) toward brothers in Islam."**

Making "sihr" means practicing sorcery **(afsûn)** and it is forbidden **(harâm)** in Islam. A person who practices sorcery **(sihr)** is called "jâdû (sorcerer)" in Persian. If a person who practices sorcery **(sihr)** believes that he can do anything through sorcery, he will become a disbeliever. A person who denies the existence and effects of sorcery will also become a disbeliever. We should believe that sorcery, like any other medicine, may be effective, depending on the decree of Allâhu ta'âlâ. It is a grave sin to believe that Allâhu ta'âlâ will create all your wishes whatsoever, although it is virtually not an act of disbelief. The cure for sorcery is written in length in the Turkish book **Se'adet-i Ebediyye**.

Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-

sherîf: **“Allâhu ta’âlâ, on the fifteenth day of the holy month ‘Shabân’, pities all of His creatures. However, He does not forgive disbelievers the ‘mushriks’ and the ‘mushâhin’.”** “Mushâhin” means a person who follows “bid’at” things **(Ahl al-bid’a)** and a person who does not adapt himself to any Madhhab.

[Those who do not belong to the Madhhab of Ahl as-sunnat wal jamâ’at, are called followers of a wrong path **(Ahl al-bid’at)**. Anyone who does not follow one of the four Madhhabs has already departed from Ahl as-sunnat group. Those who depart from the “Ahl as-sunnat” group either become disbelievers or followers of a wrong path **(Ahl al-bid’at)**.[1] There are various kinds of disbelievers. The worst among them is the “mushrik”. “Mushrik” means a person who does not believe in Allâhu ta’âlâ and the day of Judgment. Atheists, freemasons and communists are all “mushriks”. Followers of the wrong path **(Ahl al-bid’at)** are not disbelievers. But, Islamic scholars informed us that those people of bid’at whose aberrations and heresies lapsed into a denial of those tenets which are clearly communicated in the Qur’ân and hadîths, would become disbelievers. The word “mushrik” is used instead of the word “disbeliever” in the Qur’ân and hadîths. For example, when Allâhu ta’âlâ says in the Qur’ân that He will not forgive the “Mushrik” this comes to mean that He will not forgive any kind of disbeliever. If those people who deviate from the right path

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[1] Our Prophet ‘sall-Allâhu ’alaihi wa sal-lam’ stated that Muslims would part into seventy-three groups in credal matters, and that only one of those groups, i.e. the group called **Ahl as-sunnat**, or **Firqa-i-nâjiyya**, would be following the right path. All the remaining seventy-two groups appeared, and most of them disappeared again, in the course of time. There are two different sub-branches, termed **Madhhabs** in credal matters, i.e. the **Madhhab** of **Esh’ariyya** and the **Madhhab** of **Mâturîdiyya**; and four other practical sub-branches, termed **Madhhabs** in practical matters, i.e. the **Madhhabs** of **Hanafî**, **Shâfi’î**, **Mâlikî**, and **Hanbalî**, all of them within the group of salvation (**Firqa-i-nâjiyya**), commended in the aforesaid utterance (**hadîth-i-sherîf**) of the Best of Mankind ‘sall-Allâhu ’alaihi wa sal-lam’. Please see our other publications for detailed information on this most vital matter. A suggested order of priority would be: **Belief and Islam**, **The Sunnî Path**, **Endless Bliss** (five fascicles), **Documents of the Right Word**, and the rest.

do not go too far in their deviated beliefs, they are still Muslims and they are "ahl al-qibla". But, their harm to Islam is worse than the harm caused by disbelievers. Those holders of religious posts who do not follow any one of the four Madhhabs, e.g. the followers of Mawdûdî and Sayyid Qutb as well as those who call themselves "Salafiyya" but in essence follow the teachings of Ibn al-Taymiyya, are in the category of "ahl al-bid'at" mentioned above. One of the renowned Indian scholars, namely, Muftî Mahmûd bin Abdulgayyûr Pishâwurî 'rahimahullâhu ta'âlâ', in his book **Hujjat-ul-Islâm** published in 1264 Hijrî [1848 A.D], presents the following Persian citation from the booklet **Tuhfat-ul-'arab-i-wa-l-'ajam**: It is wâjib for Muslims to adapt themselves to the teachings of mujtahids, for the forty-third âyat of Sûra Nahl and the seventh âyat of Sûra Anbiyâ purport: "**... ask of those who possess the message**;" and the hundredth âyat of Sûra Tawba purports: "**The vanguard (of Islam) the first of those who forsook (their homes), (i.e. the Muhâjirîn), and of those who gave them aid, (i.e. the Ansâr), and (also) those who follow them in (all) good deeds: Well-pleased is Allâhu ta'âlâ with them, (as are they with Him)**." These âyats command us to imitate them. When Muâz bin Jabal 'radiy-Allâhu ta'âlâ 'anh' was appointed as governor of Yemen, Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' asked him how he would manage the affairs of the people. He answered that he would make "Judgement" **(Ijtihâd)** and decide according to his understanding when he could not find a solution in the Qur'ân and in the hadîths. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' liked his answer very much and thanked Allâhu ta'âlâ much. Jalâluddin-i Suyûtî 'rahimahullâhu ta'âlâ' in his book **Jazîl-ul-mawâhib** informs that Ahmad Shihâbuddîn Qarâfî 'rahimahullâhu ta'âlâ' who was one of the "Mâlikî" scholars who lived in Egypt [he passed away in 684 Hijrî or 1285 A. D.] said, "There is unanimity **(Ijmâ')** of scholars that a new Muslim must imitate any scholar he chooses." As it is permissible for average Muslims to say that a certain hadîth-i-sherîf is sahîh if a scholar (imâm) of Hadîth has said that it is sahîh, likewise it is permissible for them to say that a certain religious judgement (rule) is sahîh (authentic) if a scholar of Fiqh has said that it is sahîh.[1] Similarly, it is permissible **(jâiz)**

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[1] Please see the sixth chapter of the second fascicle of **Endless Bliss**

to repeat a judgment passed to them by the doctors of religious law (Fiqh Imâms) about the correctness of a problem of "Fiqh" **(Masala)**, e.g., they may say, "such and such a problem 'Masala' is correct 'sahîh' or alternatively doing such and such deeds this way or that way is correct 'sahîh'." The fifty-eighth âyat of Sûra Nisâ of the Qur'ân al-kerîm purports: **"When you disagree on some religious matter, look for an answer in the Qur'ân and Sunnat of Muhammad** 'alaihis-salâm'**."** This commandment is directed to the "mujtahid" scholars. Ibn al-Hazm stated: "It is not permissible 'halâl' to follow or imitate anyone dead or alive. Every individual has to make his own 'Ijtihad'! His statement is not a valid statement because he was not an "Ahl as-sunnat scholar". [It is written at the end of our book **Ashadd-ul-Jihâd** that Ibn al-Hazm is a heretical person without a certain Madhhab.] It is necessary **(wâjib)** for a person who gives religious judgements **(muftî)** to be a "mujtahid". It is forbidden **(harâm)** for a "muftî" who is not a "mutlaq mujtahid" to give judgment **(fatwâ)**. But it is permissible for him to convey the earlier judgements. It is also not permissible to ask a new judgement from a "muftî" who is not a "Mutlaq Mujtahid". The following is written in the chapter of fasting of the book **Kifâya**: It is not permissible for a person who is not a "mujtahid" to practice according to a hadîth he has heard. For, that hadîth might be one of those hadîths which needs explanation or one of the hadîths whose ruling has been invalidated (by other hadîth-i-sherîfs). Not so is the case with fatwâs (judgements). [In other words, a fatwâ is definitely authentic. There is no doubt about it and everyone has to follow the fatwâ.] Identical information on this subject exists in the book **Taqrîr**. Translation from the booklet **Tuhfat-ul-'arab-i-wa-l-'ajam** ends here.]

One of the causes of hatred is anger (ghadab). When a person gets angry but is not able to take revenge, his anger transforms itself into hatred. Anger is caused by increase in the movement of the blood [because of an increase in blood tension]. Anger for the sake of Allâhu ta'âlâ is a commendable deed. It emanates from one's religious ghayrat.

17– REJOICING AT ANOTHER'S MISFORTUNE

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for kinds of hadîth-i-sherîf.

(SHAMATAT)

Rejoicing at another's misfortune is "shamâtat". Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"Do not have 'shamâtat' for a religious brother! If you have 'shamâtat' then Allâhu ta'âlâ will deliver him from the disaster and punish you with an identical disaster."** It would not be "shamâtat" if one feels happiness upon hearing the death of an oppressor due to the jubilation of deliverance from his oppression. Being happy upon hearing the disasters and troubles other than death one's enemy is suffering will be "shamâtat". It will even be worse if one believes that one is the cause of the disasters and troubles, e.g., by supposing one's prayer **(duâ)** has been accepted and so one's enemy is suffering. Such belief would cause one to catch the vice of self love **('ujb)**. One should think the suffering of one's enemy might be (divine) deception ("Makr" or "Istidraj") for oneself. Therefore, one should pray for the removal of those troubles. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"A Mu'min's good prayer 'duâ' on behalf of another Mu'min brother will be accepted. An angel will say, 'May Allâhu ta'âlâ give the same goodness to you also!' And then they will say, Âmin! Prayer 'duâ' of an angel will not be rejected."** If the enemy is a tyrant **(zâlim)** and the disasters and troubles he suffers will prevent him from oppressing others, then being happy about his suffering over those troubles would not be "shamâtat" and would not be a sin but instead it would be religious **ghayrat**. Religious **ghayrat** is an indication of firmness of one's belief. It is good to have **ghayrat** for Allâhu ta'âlâ. It is not so good if it is due to one's bestial desires. In fact, being happy upon hearing of the suffering of the tyrant is not a good thing but since it prevents him from oppressing others, it has become permissible.

18– SEPERATION (H I J R)

"Hijr" means to cease from being friendly (with someone) and become cross (with them). Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"It would not be permissible (halâl) for a Believer (Mu'min) to become cross with another Believer (Mu'min) for more than three days. After three days it is necessary (wâjib) for him to go and give greetings (salâm) to him. If the latter returns his**

greetings they will share the reward (thawâb), otherwise the sin will be recorded for the latter." It is neither proper nor permissible for a male or female Believer to become angry or offended with another Believer **(Mu'min)** so as to sever relations with them and to be no longer on speaking terms with them because of some mundane disputes. Non-Muslims **(zimmîs)**, e.g., Christians and Jews who live as citizens of a Muslim state are to be treated like Muslims with respect to "muamalât". Activities other than religious worships and nikâh[1] are called "muamalât".

[It is not permissible to become cross with non-Muslim citizens of an Islamic state for worldly affairs. It is necessary to appease their hearts by treating them nicely with a smiling face and by avoiding situations that may entail misdemeanour or maltreatment towards them. Be it within or without the borders of an Islamic state, wheresoever, and be it a Muslim or a non-Muslim, whosoever, there is by no means any permission to violate any person's right, property, safety or honor. A nonbeliever who lives within an Islamic state or non-Muslim tourists who are visiting an Islamic state or non-Muslim businessmen who are within the borders of an Islamic state for business purposes are entitled to enjoy the rights of a Muslim citizen of the Islamic state with respect to the codes of law which govern every aspect of daily life other than the religious worships that Muslims are enjoined to perform. They are free to practice their religious duties or prayers. Islam grants these rights and freedom to these people. A Muslim should obey the commandments of Allâhu ta'âlâ and should not commit any wrongdoing. He should not disobey the laws that govern his country. He should not commit any offense. He should not arouse instigation. He should be good to everyone everywhere regardless of whether they are Muslims or disbelievers. As a matter of fact, a Muslim should observe the rights of others and should never oppress anyone. By improving his behavioral conduct into a paragon of the beautiful morals and probity intrinsic in Islam's disciplinary codes, he should cause members of other nations to respect and admire the Islamic

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[1] Marriage contract in accordance with Islam's social codes. For detailed information, please see the twelfth chapter of the fifth fascicle of **Endless Bliss**.

religion.]

It is better to go to a person whom one is cross with before the three-day limit set by Islam ends and make up with him. The three-day's tolerance was intended to avoid strain. Sinfulness starts after the three-day limit and continues to grow as days pass by. Growth of the sin continues until the make up. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"Go to a person who has offended you and make up! Forgive the person who oppressed you. Be good to a person who treated you badly!"** There will be ten rewards **(thawâb)** for a person who says "Assalâmu 'alaikum" and twenty rewards for one who says "Assalâmu 'alaikum wa rahmatullah" and thirty rewards for one who says "Assalâmu 'alaikum wa rahmatullah wa barakâtuh". There will also be equal amounts of rewards for those who return the greetings in the same manner, i.e., ten rewards for one who says, "Wa 'alaikum salâm", twenty rewards for one who replies "Wa 'alaikum salâm wa rahmatullah" and thirty rewards for the one who returns the greetings **(salâm)** by saying "Wa 'alaikum salâm wa rahmatullah wa barakatuh". A person who does not make up within the three-day limit will be punished in Hell if he does not receive forgiveness or intercession **(shafâ'at)**. It is permissible, and even mustahab,[1] to perform "hijr" to a sinning person for the purpose of giving him a lesson. It is a methodical isolation imposed for the sake of Allâhu ta'âlâ. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"The best and most valuable of all good deeds and worships is 'hubb-i fillâh' and 'bugd-i fillâh'."** "Hubb-i fillâh" means loving for the sake of Allâhu ta'âlâ and "bugd-i fillâh" means dislike and separation for the sake of Allâhu ta'âlâ. Allâhu ta'âlâ asked Mûsâ (Moses) 'alaihis-salâm': "What have you done for Me?" When he answered that he had performed "salâts" and fasted and given alms and made remembrance **(Dhikr)**, i.e., mentioned His name often. Allâhu ta'âlâ said to him: "The "salâts" you have performed are a proof **(burhân)** for you, i.e., they will protect you from doing evil deeds; the fast you have performed is a shield for you, i.e., it will protect you from Hell fire; the alms (zakât) you have given will give you shade during

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[1] A meritorious act, which Islam commends, although it is not obligatory.

the Judgement day; and the remembrance (Dhikr) you have made will give you light during the day of reckoning at the gathering place. Yâ Mûsâ! What have you done for Me? This time Mûsâ ‘alaihis-salâm’ begged Allâhu ta’âlâ to reveal to him how he could do something for Him. “Yâ Mûsâ,” said Allâhu ta’âlâ. “Have you had love for My friends and have you stayed away from My enemies?” Thereupon Mûsâ ‘alaihis-salâm’ knew that the best of all good deeds and worships was loving for the sake of Allâhu ta’âlâ **(hubb-i fillâh)** and keeping away for the sake of Allâhu ta’âlâ **(bugd-i fillâh)**. It is permissible to apply “hijr” for an extended period of time to a person who commits sins. It is very well known among Muslims that the famous Imâm Ahmad ibn-i Hanbal ‘rahimahullâhu ta’âlâ’ stayed away from his paternal uncle and first cousins because they had accepted a present which they knew had come to them via (something which Islam prohibits and which is therefore termed) harâm. Also, Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ applied hijr to three people and their wives, i.e. he kept away from them for a while, because they had failed to join the Holy War of Tabuk.

19– COWARDICE (J U B N)

“Jubn” means being cowardly. The necessary amount of anger **(ghadab)** or treating harshly is called bravery **(shajâ’at)**. Anger which is less than the necessary amount is called cowardice **(jubn)**. Cowardice is a vice. Imâm-i Muhammad bin Idris Shâfi’î ‘rahimahullâhu ta’âlâ’ says, “A person who acts cowardly in a situation which demands bravery resembles an ass. A person who is given a punishment by the judge will look like the devil if he does not accept the punishment”. A coward would not be able to show ghayrat for his wife or for his relatives when the situation requires it. He would not be able to protect them and thus will suffer oppression **(zulm)** and depreciation **(zillat)**. He would not say anything when he saw a prohibited act **(harâm)** being committed and he would also be greedy toward other people’s money or property. He would not be able to hold a steady job nor would he appreciate the importance of a duty that is assigned to him. Allâhu ta’âlâ in sûra “Tawba” of the Qur’ân al-kerîm praises bravery **(shajâ’at)** and in sûra “Nûr” commands us not to pity while punishing adulterers.

Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“If my darling daughter Fâtima committed theft, I would cut her hand off.”** Allâhu ta’âlâ praises the Companions (Sahâba) of His blessed Messenger ‘sall-Allâhu ’alaihi wa sal-lam’ by stating, in Sûra Fat-h: **“They are harsh towards unbelievers.”** He praises them because they are angry toward disbelievers and treat them harshly in war. The seventy-third âyat-i-kerîma of Sûra Tawba of the Qur’ân al-kerîm purports: **“Be harsh towards disbelievers!”** It means we should not be cowardly when disbelievers attack. Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“The best of my Ummat** (Muslims) **is the one who is staunch like iron.”** It is necessary to be tough and rough toward those who attack Islam or hold animosity toward Muslims. It is not permissible **(jâiz)** to be cowardly toward those people. Pusillanimous flights will not change the Decree of Allâhu ta’âlâ. When Allâhu ta’âlâ’s Decree about one’s time of death arrives, the angel of death **(Azrâil)** will find that person wherever that person may be. It is not permissible to expose oneself to danger. It is a sin to stay in a dangerous place alone or to walk on a dangerous road alone.

20– TAHAWWUR

Excessive anger or harshness which reaches dangerous levels is called **tahawwur** (boldness, foolhardiness). A person with tahawwur demonstrates attributes of harshness, wrath and roughness. Opposite of tahawwur is softness **(hilm)**. A soft natured person will not become angry or excited when he encounters a situation which causes anger **(ghadab)**. A cowardly person only harms himself. Conversely, an angry person harms himself as well as others. Wrath may even lead one into disbelief. Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“Anger (Ghadab) blemishes one’s belief.”** Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ was never seen to get angry for worldly affairs. He would only get angry for the sake of Allâhu ta’âlâ. A person in a state of anger may say or do something that causes disbelief. An angry person should think ahead that his opponent may react to his anger and do something in response. Anger causes a person’s heart to become unstable and this instability reflects on his face as an ugly and formidable appearance.

Overcoming or controlling anger is called **“kâzm”**. Successful “kâzm” is a very good and beneficial act and causes one to earn many rewards **(thawâbs)**. Whoever overcomes wrath or anger will be rewarded with Paradise. Allâhu ta’âlâ loves a person very much if he controls his anger for the sake of Allâhu ta’âlâ and forgives his opponent and does not retaliate. The following hadîth-i-sherîfs inform us of this type of person, **“If one overcomes his anger for the sake of Allâhu ta’âlâ, Allâhu ta’âlâ will also remove His punishment (’azâb) from him,”** and **“Allâhu ta’âlâ will love, protect and have mercy on a Muslim who possesses three qualities: one who gives thanks for given blessings; one who forgives an oppressor; one who overcomes his anger ‘ghadab’.”** Giving thanks for a given blessing is to use the blessing according to the guidelines set by Islam. In the following hadîth-i-sherîfs Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ stated: **“If a person who becomes very angry behaves softly although he has the power to do anything he wishes to, Allâhu ta’âlâ will fill his heart with a feeling of security and with îmân;”** and **“Anyone who hides or overcomes his anger will be treated equally by Allâhu ta’âlâ, i.e., Allâhu ta’âlâ will hide his shameful deeds and defects.”** Imâm al-Ghazâlî ‘rahimahullâhu ta’âlâ’ said, **“Having softness ‘hilm’ is more precious than overcoming anger ‘ghadab’.”** A hadîth-i-sherîf points out the value of softness **(hilm), “Oh my Allah! Give me knowledge ‘’ilm’, decorate me with softness ‘hilm’, bless me with piety ‘taqwâ’, and beautify me with good health ‘âfiyat’.”** Someone cursed at Abdullah ibni Abbâs ‘radiy-Allâhu ta’âlâ ’anhumâ’ and he replied by asking that person if he could be of any help and solve any of his troubles or needs. That person became ashamed and put his head down and apologized. Another person cursed at Zaynal Âbidîn Alî ‘radiy-Allâhu ta’âlâ ’anhumâ’ who was the son of Hadrat Huseyn ‘radiy-Allâhu ta’âlâ ’anh’. He took his garment off and gave it to him as a present. Îsâ (Jesus) ‘alaihis-salâm’ was passing by some Jews. They started to call him all kinds of dirty names. He talked back to them softly. When he was asked why he was so kind to them despite all the invectives they had been hurling at him, he replied, “One will give others whatever one possesses.” The general rule is that a person who does not bother anyone will feel comfortable and be merry and everyone will praise him.

A hadîth-i-sherîf reads: **“Anger (ghadab) occurs due to the evil suggestions (waswasa) of the devil. The devil was created from fire. Fire is extinguished with water. Make ablution (wudu) for overcoming anger!”** For this reason, an angry person should read “A’ûdhu basmala” and two “Qul a’ûdhu” [the last two chapters of the Qur’ân which start with the word “Qul a’ûdhu”.] An angry person’s intellect **(’aql)** will stop functioning and he will go beyond the limits set by Islam. An angry person should sit down if he is standing up. A hadîth-i-sherîf reads: **“Whoever is overtaken by anger (ghadab) should sit down if he is standing up. If anger continues, he should lie down on one of his sides!”** It is easy for a standing person to react for quick revenge. Sitting down lessens his anger. Lying down lessens his anger further. Anger is the result of conceit **(kibr)**. Lying down decreases conceit. It is commanded in a hadîth-i-sherîf that an angry person should recite (or read) the following prayer, **“Allâhummaghfir li-zanbi wa azhib gayza qalbi wa ajirni minashshaytân.”** The meaning of this prayer **(duâ)** is as follows: **“Oh my Allah! Forgive my sin. Save me from the anger in my heart and the evil suggestions of the devil.”** If a person cannot treat the person who caused the anger **(ghadab)** softly, he should part from him and should not see him any longer.

One should not get angry with others for worldly or religious affairs. The hadîth-i-sherîf titled, **“Lâ taghdab”** forbids anger. When a person gets angry all of his nerves become unstable and some parts of his body lose their physical fitness. Doctors cannot find a cure for that illness. The only cure for that illness is the above mentioned hadîth-i-sherîf **“Lâ taghdab”**. An angry person hurts people around him with his words and behavior. They also catch nervous illnesses. No peace and harmony will be found in their home. It may even result in separation or murder. If there is no one who gets angry in a home, there is happiness, comfort, peace and cheerfulness there. If there is a person who gets angry, there will not be any comfort, peace or cheerfulness there. There could always be some sort of disagreement or even animosity between the husband and wife or between the son and his mother. It must be understood from these that complying with the rules of Islamic Sharî’at will bring happiness, comfort, and cheerfulness. Even disbelievers who follow the rules of the Sharî’at will attain happiness in this world.

Ignorant and stupid people refer to anger **(ghadab)** and wrath **(tahawwur)** as bravery **(shajâ'at)**, honor, manliness, and patriotism. They embellish and beautify the vice anger **(ghadab)** with these euphemistic words. They tell others that having anger is a good thing and try to support this view with stories relating how great personalities got angry. Their attitude reflects their ignorance and prove that their brains do not function properly. As a matter of fact, a sick person gets mad faster than a healthy person, women get angry more quickly than men, and ageing people are more prone to anger than youngsters. People who are below thirty years of age are called young, people who are between thirty and fifty are called mature people and those over fifty are called old people (shaikh) and those who are above seventy years of age are called very old men (pîr-i-fânî).

A subliminal prime mover of wrath dormant in a person's nature would be a fervid and ireful sermon preached out of the preacher's personal mentality rather than being based on Islam's instructions and religious books. Its sole cure is mild, soft and sweet language. One day Hadrat Hasan and Huseyn 'radiy-Allâhu ta'âlâ 'anhumâ' (two blessed grandsons of the Messenger of Allah 'sall-Allâhu 'alaihi wa sal-lam') were traveling in the desert, when they saw an old man making an ablution **(wudû)**. The old man was not observing all the necessary conditions of the ablution. They were ashamed to tell the old man that his ablution would not be acceptable. They approached him and told him that they were disputing with each other as to who was making a better ablution and asked the old man to be the judge. Each one made ablution by observing all necessary conditions. The old man watched their actions closely and at the end told them, "Oh my sons! I have just learned how to make an ablution from you." Prophet Abraham (Ibrâhîm 'alaihis-salâm') gave a banquet to two hundred fire worshippers **(majûsî)**. They in turn asked Ibrâhîm 'alaihis-salâm' what they could do for him. Ibrâhîm 'alaihis-salâm' asked them to make prostration **(sajda)** to his Lord (Allahu ta'âlâ). They discussed his desire among themselves and said that he was well known for his generosity therefore they decided not to offend him. They said that making a prostration for his Lord would not change anything and they said, after the prostration, they would still go and worship their own gods. While they were

making the prostration **(sajda)**, Ibrâhîm ‘alaihis-salâm’ appealed to Allâhu ta’âlâ, saying, “Oh my Lord! I can only do this much. It is in Thine power to bestow happiness on them and to show them the right path. Please, honor them by making them Muslims!” His prayer was accepted and all of them became Muslims. It is necessary to counsel a person who is getting ready to commit a forbidden act when he is alone. When a person is observed committing a forbidden act, he will be warned immediately in a soft manner. Advising everybody in private beforehand will be more effective.

Another cause of a person’s anger would be being misunderstood. A recommended way of avoiding misunderstanding is concise, clear-cut, and unambiguous language. Ambiguous language will annoy the listener. Three conditions should be observed while communicating the right word **(amr al-ma’rûf)**. The first condition is a pure intention to communicate a commandment or prohibition of Allâhu ta’âlâ. Second, full mastery of the subject intended to be preached, including the sources and documents of the information presented. And third, patience with the consequent trouble. Soft language is a prerequisite, and harshness preclusive. Harsh, quarrelsome language will stir instigation (fitna). One night, during the caliphate of Hadrat ’Umar, he and Abdullah ibn Mes’ûd ‘radiy-Allâhu ’anhum’ were patrolling the streets of Medîna, when, from one of the doors of nearby houses, came the voice of a woman singing. Peeping through the keyhole, the Khalîfa saw an old man seated with a bottle of wine before him and a young songstress in the middle of the room. When he rushed into the room through the window, the old man said: “O, you, Amîr al-Mu’minîn (Leader of Believers)! Would you please listen to me for a second for the sake of Allâhu ta’âlâ?” Hadrat Umar ‘radiy-Allâhu ta’âlâ ’anh’ said, “Okay. Go ahead and speak!” The old man said, “Whereas I have committed one wrongdoing, you have violated three different laws of Allâhu ta’âlâ.” When Hadrat ’Umar ‘radiy-Allâhu ta’âlâ ’anh’ inquired what the three different violations were, the old man said, ‘Allâhu ta’âlâ prohibits peeping others’ houses. You have watched inside my house through the keyhole. Allâhu ta’âlâ prohibits entering others’ houses without their permission. You have entered without permission. Finally, Allâhu ta’âlâ commands us to enter houses through the front door and to

greet the residents. You have entered through the window and without greeting at all. Hadrat ’Umar ‘radiy-Allâhu ta’âlâ ’anh’ replied with justice and fairness and said, “What you have said are all correct!” Then, apologizing, he left, in tears.

We should have a good opinion about people who give us advice, as well as about all Muslims. We should interpret their words and advice with optimism. Believing in the goodness and piousness of a Muslim is an act which brings rewards. Mistrust based on a pessimistic predisposition that a certain Muslim should not be believed is in fact a reflection of loose morals on the part of the owner of the mistrust. We should try to understand what is said and if we are not able to understand it then we should inquire about it. We should not forthwith have a bad opinion about a person who tells us something. Among the evil suggestions brought into the heart by the devil, having a bad opinion **(sû-i zan)** about others is the one wherein the devil is most successful. Sû-i-zan is forbidden **(harâm)**. In case a certain utterance sounds too clearly malignant to interpret with optimism, a possible mistake or slip of the tongue or lapse of memory (on the part of the person who has made the utterance) should be taken into consideration.

When a poor person requests something from a rich person and his request is denied, that may cause anger **(ghadab)** in both of them.

Asking a question or saying something to a person who is busy or thinking or anxious or distressed may cause him to become angry. A crying baby or noise of children or animals may also cause anger in some people. Anger of this nature is extremely unpleasant. An even worse type of anger, an oft-seen one, too, is shown towards movements of lifeless beings. Examples of this emotional excess would be people who have been seen to get mad when something they want to cut with an axe slides from the spot they have placed it or does not break at one stroke; so much so that they hurl expletives at it and sometimes even destroy it frantically, e.g. by burning it. And there do exist people who get mad at themselves, swear at themselves, and flagellate themselves. It is a meritorious act, a sort of religious ghayrat, to be angry with yourself on account of your poor acts of worship; it generates thawâb. Having anger toward the leaders of the government or toward Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ or toward Allâhu ta’âlâ because of

their commandments and prohibitions, is the worst kind of anger. This type of anger causes disbelief. The hadîth-i-sherîf, **"Anger (ghadab) blemishes one's belief"** shows that having anger toward Rasûlullah or Allâhu ta'âlâ causes disbelief.

Getting angry upon seeing someone committing a prohibited action is a very good deed and shows one's religious **ghayrat**. But, one should not step out of the boundaries of Islam or wisdom **('aql)** when one gets angry. Calling that person by dirty names, e.g., kâfir, munâfiq and the like, is prohibited (harâm). That kind of name calling necessitates punishment of that name-caller. It is not against Islam's rules for a person who sees a sinner to remonstrate with him by using words like 'ignorant' and 'idiot'; yet it is better to admonish the sinner with mild and sweet words, for Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in hadîth-i-sherîf: **"Allâhu ta'âlâ is always for soft-spokenness."** It is incumbent upon state authorities or police force to forcefully stop a person who commits prohibited actions. But beating him more than necessary or torturing would be oppression (zulm), which is a sinful act. In the absence of law officers or members of the government, a person powerful enough may stop the man. However, any legal action such as death sentence and house-demolition is only within the authority of the state and a judge of the state. A punishment heavier than deserved is zulm (injustice, cruelty). By the same token, it is harâm for state officials charged with amr-i-ma'rûf and nahy-i-munkar to inflict torture.

The opposite of anger **(ghadab)** is softness **(hilm)**. Softness is better than being able to overcome one's anger. Softness means not to get angry at all. It is a sign of being very wise. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in the following hadîth-i-sherîfs: **"Allâhu ta'âlâ loves those who act in softness in response to an incident which causes anger 'ghadab',"** and **"Allâhu ta'âlâ loves people who possess softness 'hilm', shame 'hayâ' and 'iffat'. He dislikes those who speak dirty language 'fuhsh' and those beggars who solicit in a molesting manner."** "Iffat" means not to have an eye on others' wealth. "Fuhsh" means dirty and ugly things. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' would repeat the following prayer often, **"Oh my Lord! Bestow me, knowledge ('ilm), softness (hilm), piety (taqwâ), and 'âfiyat'."** "Ilm al-nâfi'" embodies three branches of knowledge: Kalâm, Fiqh,

and Akhlâq. “Âfiyat” means, in this prayer, to have the following five things: a faith and belief free of bid’ats; deeds and acts of worship free of disasters; a nafs free of (all sorts of) shahwa; a heart free of hawâ and waswasa; and a body free of illnesses. When they inquired from Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ which one single prayer was the best prayer, he replied, **“Ask ‘âfiyat’ from Allâhu ta’âlâ. After îmân, there is no greater blessing than ‘âfiyat.”** [One should make much repentance, i.e. say (a certain prayer termed) **‘istighfâr’**[1] in order to attain “âfiyat”.] Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“Be a person who has knowledge ‘’ilm’ and ‘sakîna!’ Speak softly while learning or teaching! Never boast about your knowledge!”** “Sakîna” means, having maturity and dignity. Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in the following hadîth-i-sherîfs: **“The fire of Hell will not burn a person who lives compatibly with Islam and who is soft in nature,”** and **“Being soft brings blessings. Being slack or excessive in performing one’s duties or business causes a state of heedlessness ‘ghaflat’,”** and **“One who does not have softness ‘rifq’ is not a useful and beneficial person,”** and **“Softness ‘rifq’ embellishes or decorates a person and eliminates his deficiencies.”**

Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in another hadîth-i-sherîf: **“Knowledge is acquired by studying and softness ‘hilm’ is acquired by striving and working hard to obtain it. Allâhu ta’âlâ will grant success to those who try to do useful and beneficial deeds. And He will protect those who avoid doing evil deeds.”**

21– BREACH OF PROMISE (GHADR)

One of the things that causes anger is to renege on one’s promise or word **(ghadr)**. When a person promises something, it is called a promise **(wa’d)**. If the promise is made by two people mutually, it is called “**’ahd**”. A promise **(wa’d)** which is emphasized with an oath is called “**mîsâk**”. When one of those who mutually promised something, e.g., made an agreement **(’ahd),** breaks the promise or agreement without informing the other party, he has committed “ghadr”. For example, if the

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[1] The prayer of istighfâr is: **“Astaghfirullah al ’azim al-lazî lâ ilâha il-lâ huwa-l-hayal-qay-yûm wa atubu ilayh.”**

leader of a state of a country perceives or understands that he has to break the peace agreement with a neighboring country of disbelievers, it is necessary **(wâjib)** for him to inform them. It is not permissible **(jâiz)** to break the peace agreement without informing them first. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"He who commits ghadr will pay for it severely during the Judgement day (Qiyâmat)."** Committing ghadr is forbidden. Keeping an agreement **('ahd)** made with disbelievers is necessary.

Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"An untrustworthy person does not possess belief. A person who breaks his agreement ''ahd' does not possess a religion."** This hadîth-i-sherîf points out that those who abuse others' trust do not have mature belief and those who do not treat this matter with due importance will lose their belief.

22– PERFIDY (HIYÂNAT)

The twenty-second malady of the heart is **"hiyânat"**. Committing "hiyânat" causes anger **(ghadab)**. "Hiyânat" also is forbidden **(harâm)** and it is a sign of hypocrisy. The opposite of "hiyânat" is being trustworthy **(amânat)**. The meaning of "hiyânat" is as follows: A person who portrays himself to others as trustworthy and then does something which belies this impression. A Believer (Mu'min) is a person to whom anybody would entrust their life or property. Amânat (trustworthiness) and hiyânat (perfidy) apply not only to property but also to spoken (or written) words. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"A person who is consulted is trustworthy."** As a matter of fact, others trust this person that he will tell them the truth and will not tell anyone else about the question he has been asked. It is necessary **(wâjib)** for him to tell the truth. A person may place his property with another whom he trusts. Similarly, one may consult with another whom he is sure will tell him the truth. The 159th âyat in Sûra "âl-i 'Imrân" of the Qur'ân al-kerîm purports: **"Consult with others beforehand the things you are planning to do."** Consulting with others is like a fortress which protects one from regret. The person whom one wants to consult should know the states of human beings of his time as well as the states and conditions of the country and the time. This is called knowledge of politics

and administration **(’ilm al-siyâsat)**. Furthermore, he should be a far sighted and wise person as well as a healthy one. It is sinful for him to say something which he does not know or to say something contrary to his knowledge. If he said these things by mistake, it would not be a sin for him. If one consults with a person who does not possess the above-mentioned attributes and qualifications, both parties will be committing a sin. Those who give religious judgment **(fatwâ)** with respect to worldly or religious matters although they do not fulfill the aforesaid qualifications, will be cursed by angels. Another kind of hiyânat (perfidy) is to order someone to do something which you know will be harmful.

[It is written in the famous religious book **Hadîqa** that Abdullah ibn al-Mes’ûd ‘radiy-Allâhu ta’âlâ ’anh’ said, “The first thing you will lose from your religion will be being trustworthy ‘amânat’. The last thing you will lose will be the ‘salât’ prayer. There will be some people who will be praying ‘salâts’ while indeed they will not even have any faith.” Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“Anyone who murders his friend is not one of my ‘Ummat’. This is true even if the person murdered is a disbeliever.”**]

23– BREACH OF PROMISE

Another cause of anger (ghadab) is a broken promise. We have already explained that a promise made by only one party is called “promise” **(wa’d)** and a promise by both parties is called agreement “’ahd”. A promise of punishment is called “wa’îd”. It is a kindness not to fulfil this kind of promise. It is prohibited **(harâm)** to promise by lying. Not keeping this type of promise is an additional sin. Keeping such a promise will cause the sin of lying to be forgiven. An illegal agreement of sale (fâsid bay) is also similar to this. Canceling such a sale agreement and giving up that sale is necessary (wâjib). When the parties cancel the sale agreement and ask for repentance their sin will be forgiven. But if they do not cancel this type of illegal sale agreement their sin will be doubled. It is necessary to fulfil one’s promise.

Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“There are three signs of hypocrisy: lying, not keeping one’s promise and breach of trust (amânat).”** If one is not able to keep one’s promise for reasons beyond him, then

it will not be a sign of hypocrisy. On the other hand, perfidy as regards an entrusted piece of property or secret, is hypocrisy. In a hadîth-i-sherîf which is written in the widely known book of hadîth-i-sherîfs entitled **Sahîh-i-Bukhârî** and reported by Amr ibn Âs 'radiy-Allâhu ta'âlâ 'anh', Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' stated: **"Four things are symptomatic of hypocrisy: abuse of trust; lying; not keeping one's promise; breaking an agreement without informing the other party (ghadr) and not telling the truth at a judicial court".** Ibn Hajar Mekkî 'rahmatullâhi ta'âlâ 'aleyh' defined hypocrisy (being a munâfiq) as a "lack of correspondence between one's intentions and outward behaviour." Being hypocritical on credal matters is disbelief (kufr). Being hypocritical in one's words or deeds is forbidden. Hypocrisy based on credal matters is much worse than other types of disbelief. Making a promise **(wa'd)** with the intention of fulfilling the promise in the future is permissible (jâiz) and even rewarding (thawâb). Fullfilling this kind of promise is not **"wâjib"**, but it is "mustahab." It is makrûh tanzîhî not to fulfil it. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"It would not be a sin if one is not able to fulfill a promise that one has given with the intention of fulfilling it."** According to the teachings of Hanafî and Shâfi'î scholars 'rahimahumullâhu ta'âlâ', it is makrûh to break a mutual agreement ('ahd) without any 'udhr, (i.e. an excuse or reason which Islam justifies), and it is permissible to do so if you have an 'udhr. Yet, in case you intend to break it 'ahd, it is necessary **(wâjib)** to inform the involved party. According to the teachings of Hanbalî scholars 'rahimahumullâhu ta'âlâ', it is wâjib to fulfil a promise. Not fulfilling it is forbidden (harâm.) It is **taqwâ** to perform something in a manner sanctioned **(sahîh)** by all four Madhhabs.

It is wâjib for every Muslim to love all the other Muslims being in any one of the four Madhhabs, to invoke blessings on them all, and to avoid all sorts of bigotry concerning the (four) Madhhabs. However, all scholars are unanimous on that a **talfîq** of four Madhhabs is not permissible. Talfîq means (making) a selection of the easiest ways in all four Madhhabs in the performance of a certain deed or act of worship. The deed performed thereby is null and void in all four Madhhabs. However, acts of worship performed by unifying all the ruhsats

(easiest ways) of a certain Madhhab, is sahîh (valid).

[To perform a certain act of worship or a certain deed, a Muslim should first intend to follow the rules of one of the four Madhhabs and then act in accordance with those rules. Each of the four Madhhabs teaches an easy way, which is termed **'ruhsat'**, and a difficult way called **''azîmat'**, of performing a certain deed. It is better for a healthy and capable person to prefer the difficult way **('azîmat)**, for doing something difficult is more unbearable, more distressful, and more enervative to the nafs. Worship was commanded for the purpose of suppressing and sapping the human nafs, which is inimical both to its human owner and to its Creator, Allâhu ta'âlâ. It has to be kept under an adamant repression, thereby to prevent it from surfeiture. Yet, absolute destruction of it is impracticable, for it serves the body. It is an idiotic and ignorant servant. A weak or ailing person or a person who is in a difficult position ought to utilize the easier way **(ruhsat)** rather than give up worship or performance of deeds. In fact, if it is practically impossible to do a certain act of worship even by utilizing the facilities (ruhsats) in one's own Madhhab, it is permissible to imitate one of the other three Madhhabs, thus utilizing the facilities presented in that Madhhab.]

24– TO HAVE A BAD OPINION ABOUT OTHERS (SÛ-I ZAN)

To presume that one's sins will not be forgiven means to commit **sû-i-zan** against Allâhu ta'âlâ. And to presume that all Believers are sinners, means to commit **sû-i-zan** against Believers (Mu'mins). "Sû-i zan" is a forbidden **(harâm)** act. A dislike taken against someone upon seeing him committing a prohibited action or learning that he has committed prohibited actions would not be "sû-i zan"; instead, it is a dislike taken for the sake of Allâhu ta'âlâ **(bughd al-fillâh)**; it generates **thawâb** (rewards in the Hereafter). When a Muslim sees another Muslim (brother) doing something wrong, he should try to interpret it in a good manner **(husn al-zan)** and should try to save him from doing that action again. A negative thought that comes to the heart but does not stay there for long would not be a "sû-i zan". Developing a strong thought in the heart in a negative way would be "sû-i zan". The twelfth âyat of Sûra "Hujurât" in the Qur'ân al-kerîm purports: **"O ye who believe!**

Avoid suspicion as much (as possible); for suspicion in some cases is a sin: ...” Rasûlullah ‘sall-Allahu ’alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“Do not have ‘sû-i zan’. ‘Sû-i zan’ causes incorrect decisions. Do not pry into others’ private affairs. Overlook others’ faults. Do not argue with others. Do not be jealous of others. Do not have animosity against one another. Do not backbite one another. Love one another like brothers. A Muslim is a brother of another Muslim. Therefore, a Muslim will not despotize another Muslim; he will help him. He will not look down on him.”** It is forbidden **(harâm)** for one Muslim to kill another Muslim. Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“A Muslim does not attack another Muslim’s self, property or honor. Allâhu ta’âlâ does not look at strength or beauty of your bodies. He does not look at your deeds, either. But He looks at your hearts.”** Allâhu ta’âlâ looks at the sincerity and fear of Allah in the hearts. In order for deeds and worships to be accepted, i.e., rewards **(thawâbs)** to be given, they have to be done with close attention to their necessary conditions and a proper intention, i.e., for the sake of Allâhu ta’âlâ (ikhlâs). It would be ilhâd, (i.e. profanity which causes one to go out of Islam,) to claim that an act of “worship which is sahîh is acceptable regardless of intention.” A person who says so is zindiq (heretic). The statement, “Allâhu ta’âlâ will look at your hearts. He will accept anything done with a good intention,” belongs to ignorant shaikhs of tarîqat.

[These ignorant shaikhs are stating that their hearts are clean and then committing all kinds of prohibited acts **(harâms)** and iniquities. They say that anything that is done with a good intention is an act of worship and will earn you rewards **(thawâb)**. These flippant sinners should not be liked and followed, for their real purpose is to deceive Muslims and thereby to attract disciples around themselves. It is not “sû-i zan” to say that people of this sort are sinners **(fâsiqs)**.]

Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“Have good opinion ‘husn al-zan’ toward Allâhu ta’âlâ.”** Fifty-third âyat of Sûra of Zumar of the Qur’ân al-kerîm purports: **“Oh My slaves with many sins! Do not give up hope of getting mercy of Allah. Allah forgives all sins. He is a Being with infinite forgiveness and endless mercy.”** Allâhu ta’âlâ will certainly forgive every kind of disbelief and sin

when the repentance is done in accordance with its conditions. If He wills, He will also forgive all kinds of sin other than disbelief without repentance. In a hadîth al-Qudsî, Allâhu ta'âlâ declares: **"I will treat My slave the way My slave thinks of Me."** Allâhu ta'âlâ will forgive those who do repentance with the hope that He will forgive.

[Allâhu ta'âlâ's informing His Prophets 'salawâtullâhi ta'âlâ wa taslîmâtuhu 'alaihim ajma'în' is called revelation **(wahy)**. There are two types of revelation. The angel Gabriel **(Jabrâîl)** would receive information from Allâhu ta'âlâ and bring them and read them to the Prophet. This type of revelation is called "wahy al-matlu'." This type of wahy comes from Allâhu ta'âlâ both in tenor and in vehicle. The Qur'ân al-kerîm is "wahy al-matlu'." The second type of revelation is called "wahy ghayr al-matlu' " (revelation other than "Wahy al-matlu' "). This type of revelation was directly revealed by Allâhu ta'âlâ into the heart of a Prophet. The Prophet would then tell the meaning of this revelation to his companions through his own words; these are called "hadîth-i-qudsî". The words of "hadîth-i-qudsî" belong to the Prophet. Hadîth-i-sherîfs are utterances of the Prophet which belong to the Prophet both in tenor and in vehicle.

Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in the following hadîth-i-sherîfs: **"It is an act of worship to have a good opinion (husn-i-zan) about Allâhu ta'âlâ."** and **"I swear in the Name of Allâhu ta'âlâ, who is the only One Ilâh without any partner that He will accept any prayer done (with a heart) bearing a good opinion about Him."** and **"On the Day of Reckoning 'Qiyâmat' Allâhu ta'âlâ will order someone to be thrown into Hell. While being taken toward Hell, the person will turn around and tell Allâhu ta'âlâ, 'Oh my Lord! While I was on earth, I always had a good opinion about You!'. Allâhu ta'âlâ will say, 'Do not take him to Hell. I shall treat him the way he thought of Me'."**

If it is not known whether a certain Believer is sâlih (pious) or fâsiq (sinful, wicked), we should have a good opinion about him. When the possibility of a person's being pious or wicked balances out, this state of uncertainty is termed **shakk** (doubt, scepticism). An imbalance of possibility in either direction is a state of **zan** (supposition, opinion, surmise), while the less likely possibility is called **wahm** (delusion, mistrust).

25– LOVE OF PROPERTY

The property or wealth obtained through forbidden **(harâm)** means will not be property of a person. Using such illegally obtained property is forbidden. Collecting permissible **(halâl)** property which is in excess of one's necessity is a disliked action (makrûh) in Islam. Not giving its **"zakât"** will cause punishment in the next world (âkhirat). Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"Curses be on those who enslave themselves to gold and silver!"** A slave always tries to gain the favor of his master. Running after worldly possessions is worse than trying to satisfy the appetites or desires of the nafs. If running after possessions and money causes one to forget about the commandments of Allâhu ta'âlâ, then it is called "love for the world." The devil will take possession of a heart wherein the dhikr (remembering and mentioning the Name of Allâhu ta'âlâ) does not take place. The most sneaky trick the devil plays on a person is to encourage him to perform pious deeds so that he will regard himself as a pious and good person. A person who has fallen for such complacency has become a slave to himself. A hadîth-i-sherîf reads as follows: **"In the past, all followers ''ummats' of prophets were tested with various instigations 'fitnas'. Hoarding property and money is the kind of fitna with which my Ummat (Muslims) will be tempted."** They will be pursuing the riches of the world in such assiduity as to forget about the Hereafter.

Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"As Allâhu ta'âlâ created the human race, He decreed their life spans, when they were going to die, and their sustenances 'rizqs'."** The sustenance of a person does not change, does not increase or decrease and will not reach that person before or after its time preordained. As human beings seek their sustenances, so do the sustenances seek their owners. There are so many poor people who live more happily than many a rich person. Allâhu ta'âlâ sends sustenance from unexpected sources to those who fear Him and who embrace the religion wholeheartedly. It is reported in a hadîth-i-qudsî that Allâhu ta'âlâ said, **"Oh World! Be a slave to a person who serves Me! Show difficulty to those who serve you!"** and Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam'

states in a hadîth-i-sherîf: **"Oh my Lord! Give useful property to those who love me. Give many children and abundant property to those who are inimical towards me."** A Jewish person passed away and left two sons and a villa behind. The two sons could not reach an agreement on how to divide the villa. They heard a voice coming through the wall saying, "Do not become an enemy to each other because of me. I was a king. I lived a long life. I stayed in the grave for a hundred and thirty years. Later, they made pots out of the soil that was taken from my grave. They used that pottery for forty years in houses. I was broken and thrown into streets. Later, they used me to make bricks that were used for the construction of this wall. Do not fight each other. You will become just like me."

Hasan Chalabi 'rahimahullâhu ta'âlâ' in the introduction of the book **Mawâqif** says: Hadrat Hasan and Hadrat Husayn 'radiy-Allâhu 'anhumâ' became ill. Hadrat Alî and Hadrat Fatima and their servant girl 'radiy-Allâhu 'alaihim ajma'în' vowed to fast for three days if they should become well again. When the blessed children recovered, the three people set about a three days' fast. They had nothing to eat at the end of the first day of fasting. So they borrowed three sâ'[1] of barley from a Jew. Hadrat Fâtima 'radiy-Allâhu 'anhâ' ground flour from one sâ' of barley and baked five loaves of bread. A poor person came along and asked for something to eat. Giving him all the bread they had, they went to bed, hungry. They intended to fast again the next day. Hadrat Fâtima 'radiy-Allâhu ta'âlâ 'anhâ' baked five more loaves of bread with the second sâ' of barley. At the end of fasting, an orphan came along. They gave the bread to him and slept hungry again. They again intended to fast for the third day. She prepared five more loaves of bread from the last quantity of barley. At the end of the day, a slave came along and asked for food. They gave the bread to him. Allâhu ta'âlâ sent an âyat-i-kerîma through revelation to His Messenger 'sall-Allâhu 'alaihi wa sal-lam', praising them for their nazr and îsâr.[2] Keeping only the necessary amount of sustenance (rizq)

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[1] 12.6 litres according to Hanafî Madhhab. Please see the third chapter of the fifth fascicle of **Endless Bliss** for more detailed information on this unit of volume.

[2] 'Nazr' means 'vow'. 'Îsâr' means 'giving something to your Muslim brother although you need it. Îsâr is applicable with goods of

[property and money] and distributing the rest is called ‘zuhd’.

[It is **’adâlat** (justice) to give a person his due or to pay him the debt you owe to him; it is **ihsân** (kindness) to pay him more than his due; and it is îsâr to give all your rizq, i.e. all the property you need, to someone else.]

A person who has “zuhd” is called ‘zâhid.’ Two rak’ats of (a ritual prayer termed) namâz performed by an Islamic scholar who is zâhid is more valuable than all the prayers of namâz which a non-zâhid person performed throughout his life. Some of the Sahâba ‘radiy-Allâhu ta’âlâ ’anhum ajma’în’ said to some of the Tâbi’în: “You perform more acts of worship than did the Sahâba of the Messenger of Allah ‘sall-Allâhu ta’âlâ ’alaihi wa sal-lam’. Yet they were more blessed than you are because they had more zuhd than you do.” Fondness for the world spawns proneness towards forbidden (harâm) ways of satisfying the desires and flavours of the nafs and earning the money necessary for getting at them. Fondness for the world means pursuit of reveries, and worldly flavours incur more harms than benefits. They are ephemeral, fleeting. To obtain them, however, is a very hard job. Also among them are quite useless and frivolous activities called **la’b** and **lahw**.

[‘Dharurat’ is something which will save a person from death or from losing one of his organs or from extreme pain. ‘Ihtiyâj’ is something which you need for your spiritual or physical nourishment or for giving alms, for performing pious deeds, for making pilgrimage **(hajj)**, for obligatory alsmgiving **(zakât)**, for performing (the sacrificial worship termed) **(qurbân)**, and for paying your debts. ‘Zînat’ are things that are in excess of ‘ihtiyâj’ and which you enjoy having. Using something which is in excess of ‘ihtiyâj’ for bragging or ostentation would be a forbidden act beyond the limits of zînat. It is obligatory **(fard)** to earn as much as ‘dharûrat.’ Earning as much as ‘ihtiyâj’ is **sunnat**. This is also called contentment **(qanâ’at)**. Earning as much as “zînat” is optional **(mubâh)**. Earning as much as to meet ‘ihtiyâj’ and ‘zînat’ is an act of worship **(’ibâdat)** but we

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necessity, not with pious deeds or acts of worship. For instance, a person who possesses an amount of water sufficient only to clean himself has to use it himself instead of giving it to someone else. For detail on ‘nazr’, please see the fifth chapter of the fifth fascicle of **Endless Bliss**.

should not violate the rules of Islam while earning these amounts. Earning as much as to meet the “ihtiyâj” and “zînat” in a manner compatible with the Sharî’at would be worshipping but going outside the Sharî’at in order to earn wealth or property as much as “ihtiyâj” and “zînat” is forbidden. The things that are obtained in this manner would be the things for the world **(dunyâ)**. ‘Sharî’at” means the commands and prohibitions of Allâhu ta’âlâ.]

Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“Things that are for the world ‘dunyâ’ are accursed. Things that are for Allâhu ta’âlâ and things that are approved by Allâhu ta’âlâ are not accursed.”** Things that are for the world **(dunyâ)** have no value in the sight of Allâhu ta’âlâ. The sustenance **(rizq)** that is earned and used by observing the rules of the religion **(Sharî’at)** will not be something for the world **(dunyâ)**; rather, it is a worldly blessing **(ni’mat)**. The most valuable blessing among the blessings of the world is a pious **(sâliha)** woman. A person having belief (îmân) and obeying the rules of Islam is a pious **(sâlih)** person. The pious woman protects her husband from committing prohibited actions and helps him to perform worships and good deeds. A non-pious woman is harmful and is one of the worldly things **(dunyâ)**. A hadîth-i-sherîf reads: **“Among the blessings of the world, my women and fine perfume are made beloved to me.”** And again, it is stated in another hadîth-i-sherîf: **“If things of the world had any value at all in the sight of Allâhu ta’âlâ, He would not give one drop of water to the disbeliever.”** He is giving worldly things to disbelievers in abundance and thereby leading them to perdition. It is stated in other hadîth-i-sherîfs: **“The value of a Believer in the sight of Allâhu ta’âlâ decreases in proportion to the worldly things he owns,”** and **“When love of the world ‘dunyâ’ increases, its damage to the next world ‘âkhirat’ also increases. When love for the next world increases, the world’s damage to it decreases.”** Hadrat Alî ‘radiy-Allâhu ta’âlâ ’anh’ states that this world and the next world are apart like the East and the West. A person who approaches one gets away from the other one. In another hadîth-i-sherîf, Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states: **“Running after worldly things is like walking on water. Is it possible for the feet not to get wet? Things that are obstacles against clinging to the commandments of Islam**

are called world 'dunyâ'." And **"If Allâhu ta'âlâ loves a person, He makes him zâhid in the world and râghib in the Hereafter. He informs him of his shortcomings."** And **"Allâhu ta'âlâ loves one who is zâhid in the world. People love the one who is zâhid in the things that other people possess."** And **"It is difficult for a seeker of worldly things to attain his desires. It is easy for the seeker of the next world to attain his desires."** And **"Having excessive love for the world is the leading fault."** It causes all kinds of errors and mistakes. A person who runs after the world, starts to dive into doubtful things, then into disliked actions **(makrûhs)**, and then into prohibited actions **(harâms)**, and thereafter he may even dive into disbelief. The reason why the ancient people **(ummats)** did not believe in their prophets 'alaihim-us-salawâtu wa-t-taslîmât' was their excessive love for the world. Love of the world is like wine. Once a person has drunk from it, he will sober up only at the time of death. Mûsâ (Moses) 'alaihis-salâm' was on his way to the mount of Tûr, when he saw a person who was crying bitterly. He said to Allâhu ta'âlâ, "Oh my Lord! This slave of Thine is crying much because of the fear of Thee." Allâhu ta'âlâ declared: **"I shall not forgive him even if he sheds tears of blood as long as he has excessive love for the world."** The following hadîth-i-sherîfs: **"A person who earns worldly things through permissible means shall answer for it in the next world. One who earns things through prohibited means shall be punished."** And **"If Allâhu ta'âlâ does not love a slave of His, He will make him spend his money on prohibited (harâm) things."** Building a house for bragging and ostentation is of this nature. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"If a person constructs a building with clean 'halâl' money, he will receive rewards 'thawâbs' as long as other people derive benefit from that building."** It is permissible to construct a high building for protection against and for clean air. Constructing high buildings for bragging or for ostentation is forbidden **(harâm)**. Imâm al-a'zam Abû Hanîfa 'rahimahullâhu ta'âlâ' says, "Islamic scholars and dignitaries should wear beautiful attirements and live in stately buildings to protect themselves against ignorant people's detestations and to inspire grandeur and power into enemy hearts."

26– PROCRASTINATION IN PERFORMING PIOUS DEEDS (TASWÎF)

"Taswîf" is postponement of doing good deeds. It is "musâra'at" to act fast in doing acts of worship and pious deeds. It is stated in a hadîth-i-sherîf: **"Perform repentance 'tawba' before you die. Act quickly when doing good deeds before an obstruction rises to block performance of those good deeds. Remember Allâhu ta'âlâ much. Act quickly in giving 'zakât' and alms. You will receive sustenance 'rizq' and help from your Lord by doing these."** And **"Know the value of five things before five things arrive: value of life before death; value of health before illness; value of earning âkhirat in the world; value of youth before old age; and value of wealth before poverty."** A person who does not observe the obligatory almsgiving **(zakât)** and does not spend his wealth in the way of Allâhu ta'âlâ will be very sorry upon losing his wealth. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"One who does 'taswîf' will perish."**

[Imâm ar-Rabbânî 'rahmatullâhi 'aleyh' went into the toilet one day and, after a short while, knocked on the door of the toilet to call the servant. The servant ran, thinking that the great scholar must have forgotten the water or the piece of cloth he was to use for **tahârat** (cleaning himself) in the toilet. Imâm ar-Rabbânî opened the door a little bit and handed his shirt to the servant with the direction: "Deliver this shirt to so and so as a gift." The servant bewilderingly asked, "Oh my master! Mightn't you as well give this order after you get out of the toilet? Why do you put yourself into this much trouble?" The "Imâm" replied, "Giving my shirt to that poor person as a gift crossed my mind in the toilet. I was afraid that if I made 'taswîf' until I got out of the toilet, the devil would probably give me an evil suggestion 'waswasa' so that I would give up doing that pious deed."]

27– SYMPATHY FOR FÂSIQS

A person who commits forbidden deeds **(harâms)** flagrantly is called 'fâsiq', and the sin committed thus is called 'fisq'. The worst "fisq" is to commit oppression **(zulm)**. For, it is perpetrated openly and also involves the rights of individuals. The fifty-seventh and hundred and fortieth âyat-i-kerîmas of

Sûra Âl-i-'Imrân of the Qur'ân al-kerîm purport: "**... Allâhu ta'âlâ loveth not those who do wrong (zâlimûn).**" A hadîth-i-sherîf reads: "**To pray that a tyrant will live long means to wish disobedience to Allâhu ta'âlâ.**" When Sufyân-i-Sawrî 'rahimahullâhu ta'âlâ' was asked, "A tyrant (zâlim) is about to perish of thirst in the desert. Shall we give him water?" he replied, "No, don't." If a tyrant obtained the house he is living in by way of extortion, it is harâm to enter the house. Humble behaviour shown towards a person who is fâsiq, though not zâlim, will cost two-thirds of one's faith. This fact could be a sufficient benchmark for rating the atrocity of humility towards a person who is zâlim (at the same time). It is harâm to kiss a zâlim's hand or to bow before him. These acts are jâiz (permissible) when the person concerned is 'âdil (just). Abû 'Ubayda bin Jerrâh kissed Hadrat 'Umar's hand 'radiy-Allâhu 'anhumâ'. Visiting and staying in the house of a person who earns most of his money by forbidden means is not permissible. Praising such a person with words or by any other act is forbidden. It would only be permissible to go by him in order to save oneself or someone else from his oppression. While in his presence, one must not lie and praise him. If one thinks that he might accept advice, one may advise him. If a tyrant visits you, then it would be permissible to get up in order to meet him. But it would be better if you do not get up in order to show ugliness of his oppression and value **(izzat)** of Islam. If the conditions permit, you may advise him. It is always better to stay away from tyrants and oppressors. It is stated in a hadîth-i-sherîf: "**Do not say 'sir' as you talk with a munâfiq.**" It is an act of disbelief to show reverence to a disbeliever or to a zâlim, to greet them with reverence, or to address them with expressions of reverence. Showing respect to a disbeliever or saying phrases like, "My master" or greeting him respectfully causes disbelief.

Whoever rebels against Allâhu ta'âlâ is called a **fâsiq**. Those who cause others to rebel and cause spreading of fisq are called **fâjir**. The sinner who is known to be committing forbidden actions **(harâms)** should not be loved. Loving those who spread bid'ats and those who are known for oppressing others is a sin. It is stated in a hadîth-i-sherîf: **"While people have the power to stop the 'fisq' of a sinner 'fâsiq', if no one stops him, Allâhu ta'âlâ will punish all of them in this**

world and in the next." 'Umar bin 'Abdul'Azîz 'rahimahullâhu ta'âlâ' said, "Allâhu ta'âlâ does not punish others when someone commits forbidden actions 'harâms' but when some of them commit forbidden actions openly and others observing them do not stop them, then He will punish all of them." Allâhu ta'âlâ revealed to prophet Yûsha' 'alaihis-salât-u-wa-s-salâm': "I shall torment forty thousand pious people among your ummat along with sixty thousand sinful (fâsiq) ones!" When Yûsha' implored, "Yâ Rabbî (O Lord)! Sinners deserve the punishment but what is the reason for punishing the pious?" Allâhu ta'âlâ answered, "They would not join Me in My Wrath (towards sinners). They would rather eat with them." If doing **amr al-ma'rûf** to persons who deviated from the right path and to oppressors would cause instigation or harm to your self, to your family and to the Muslims in general, then it should not be done. In such instances, your heart's aversion to them will suffice. The same applies to sinners, i.e., aversion felt towards those who commit forbidden actions openly **(fâsiqs)**. It is necessary to advise them in a soft-spoken manner with soft and sweet words.

If a person performs acts of worship and also commits forbidden actions openly, i.e., commits "fisq," he will be labeled according to the actions he does more. If these two antonymous acts balance out in a person's apparent conduct, then he should be treated with the sympathy that he deserves on account of his acts of worship and at the same time get the antagonism which his fisq incurs. It devolves on the state officials to prevent those people who promote fisq.

[A person who obeys the Sharî'at and attaches his heart to a murshid for the purpose of pleasing Allâhu ta'âlâ, is a pious person **(sâlih)**. A person who has pleased Allâhu ta'âlâ and attained His love, is called a 'Walî'. And a Walî who guides others so that they also should attain the love of Allâhu ta'âlâ, is called a **Murshid**. Islam is based on three essentials: 'ilm (knowledge); 'amal (practice); ikhlâs (doing something only to please Allâhu ta'âlâ). Islamic knowledge consists of two components: religious knowledge and scientific knowledge. Religious knowledge does not come down like a pear falling down from the tree to one's head. It is learned from the words, actions, behaviors or writings of a real enlightener **(murshid)**. As doomsday **(Qiyamat)** approaches, the real enlightener will

not be found anywhere and ignorant, lying, the sinful religious men of authority will increase in number. They will not strive to earn love of Allâhu ta'âlâ; instead, they will work to earn money, ranks, posts, and fame. They will approach wealthy people and people who occupy ranks and posts. One should read the books of the well-known "Ahl as-sunna scholars" lest one should fall for such villains and to attain eternal happiness.]

28– ANIMOSITY TOWARD SCHOLARS

Mockery of Islamic knowledge or Islamic scholars causes disbelief. Anyone who swears at or speaks ill of an Islamic scholar will become a disbeliever and an apostate. Fisq or bid'at (on the part of a scholar) makes it necessary to take a dislike to him. Yet it is sinful to dislike him for worldly considerations. So is the case with disliking sâlih (pious) Muslims. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in the following hadîth-i-sherîfs: **"Three things increase the taste of belief: loving Allâhu ta'âlâ and His Prophet more than everything else; loving a Muslim for the sake of Allâhu ta'âlâ though he may not love you; and disliking enemies of Allâhu ta'âlâ."** And **"The most valuable worship is loving for the sake of Allâhu ta'âlâ 'Hubb-i fillâh' and disliking for the sake of Allâhu ta'âlâ 'Bughd-i fillâh'."** It is necessary to love more a Believer who performs more worships than a Believer who performs less worship **('ibâdat)**. It is necessary not to dislike more the disbelievers who rebel more and who spread sinning **(fuhsh)** and disbelief. Among the ones which are necessary to dislike for the sake of Allâhu ta'âlâ, the man's own nafs comes first. To love them means to be in their path and to be imitating their ways. The sign of belief is loving for the sake of Allâhu ta'âlâ **(Hubb-i fillâh)** and disliking for the sake of Allâhu ta'âlâ **(Bughd-i fillâh)**. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in the following hadîth-i-sherîfs: **"Allâhu ta'âlâ has some slaves. They are not prophets. Prophets and martyrs will envy them on the day of Rising 'Qiyâmat'. They are Believers who live far away from each other but they love each other for the sake of Allâhu ta'âlâ even though they do not know each other,"** and **"In the Hereafter, everybody will be with the people they loved in the world."** If they do not follow the path guided by those whom they claim to love, their love will not be true. One should be friends with

pious people in whom one has confidence in terms of faith and probity. Jews and Christians say that they love their prophets. But, since they are not following their path and, instead, following the wrong paths concocted by the Jewish religious authorities (hahams) and priests, they will not be together with their prophets in the next world. Even worse, they will go to Hell. The book **Could not Answer** published by Hakikat Kitabevi explains subjects regarding Jews and Christians in depth. Lofty souls attract people they love up toward spiritual heights. Conversely, lower spirits attract them down to lower levels. A person can understand where his spirit will go after his death by looking to his friends in the world today. A person loves another person either because of his nature or because his reasoning **(’aql)** requires him to love that person or on account of the kindnesses he received from him or for the sake of Allâhu ta’âlâ. Souls of people who love each other in the world attract each other. Similarly, they will also attract each other in the next world. Enes bin Malik ‘radiy-Allâhu ’anh’ states that no news made Muslims happier than did the news reported in the hadîth-i-sherîf quoted above. Those who love disbelievers will go to Hell with them. One cannot help following the path guided by a person one loves. The strongest sign of one’s loving someone is to love what he loves and dislike those things he does not like.

29– INSTIGATION (FITNA)

An example of fitna is to cause distress and trouble to others, e.g. by pursuing a policy which will pave the way for a military takeover. It is stated in a hadîth-i-sherîf: **“Fitna is asleep. May Allâhu ta’âlâ’s curse be upon those who awaken it.”** Stirring up a rebellion against the laws of the land and against the state is considered as awakening fitna, which in turn is forbidden. It is a sin graver than homicide without extenuations. Islam prohibits also a rebellion against a cruel government exercising draconian and oppressive measures. Should there arise a rebellion against an oppressive government, any activity to support the oppressed insurgents is also forbidden. The harm of a rebellion, and the concomitant sin, is greater than the harm and sin immanent in the cruelty.

Another instance of fitna is (for the imâm conducting a

prayer called namâz[1] in jamâ'at) to recite sûras longer than the ones advised in the sunnat and thereby to prolong the namâz. If all the participants in the congregation consent to his long recital, then it would not be fitna; it would be permissible. Preachers' and men of religious posts' speaking or writing on subjects which are beyond the comprehension of their audiences or readers is considered as fitna. We should speak to others in a level they can understand. No one should order Muslims acts of worship they cannot perform. Instead, they should be advised to perform the worships which they can carry out even if that advice depends on a weak proof of fiqh. We should also be careful not to raise fitna while doing **amr al-ma'rûf**. We are not ordered to put ourselves into danger in order to do amr al-ma'rûf. We should neither cause instigation with respect to religion nor ever cause any instigation in worldly affairs by harming others. Amr al-ma'rûf which will cost you worldly losses is permissible; in fact, it is an act of jihâd. However, it should be given up if you are not patient enough to go the distance. At times of fitna, it is advisable to stay home and avoid company. Patience is the sole way out once you get embroiled in any sort of fitna (which you cannot help).

Imâm ar-Rabbânî 'rahimahullâhu ta'âlâ' says in the 68th letter of the second volume of his **Maktûbât**: Oh my dear son! As I write time and again, we live in a time when we should make tawba for our sins and implore forgiveness from our Lord, Allah. At such times as this, when all sorts of fitna are on the increase, we should shut ourselves up in our home and avoid all sorts of company. Presently, fitna is like a heavy rain, and the entire land is well-nigh awash with it. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"Instigations will spread everywhere before the time of Doomsday. The oppression of the instigations will turn the daylight into the darkness of the night. At that time, a person who leaves his home as a Believer will return to his home in the evening as a disbeliever. The one who returns to his home as a Believer in the evening will get up in the morning as a disbeliever. At that time, sitting is better than standing. The walking person is better than the runner. Break your**

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[1] Please see the fourth fascicle of **Endless Bliss** for detailed information about (the daily prayer termed) namâz.

arrows, cut your bows and strike your sword to the stones at that time. When someone comes to your home at that time, become like the good one of the two sons of Adam." Upon hearing all these, the Sahâba 'radiy-Allâhu ta'âlâ 'anhum ajma'în, asked Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' as to how the Muslims of that time should behave. In response he said, **"Become like furniture of your house!"** In another narration he said, **"At such instigation times, do not leave your homes!"** [This hadîth-i-sherîf exists in **Abû Dâwûd** and **Tirmuzî**, two renowned books of Hadîth.] You have probably heard about the tortures and persecutions which the disbelievers of the Dâr-ul-harb have been inflicting on the Muslims in Muslim countries, e.g. in the city of Negrekût. They have subjected the Muslims to unprecedented insults. Such ignoble behaviour will be quite rife during the latest era **(Âkhir zaman)**. [Translation from the 68th letter is finished here.]

The following information is written in the abridged version of **Tadhkira-i-Qurtubî**: Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' said, **"Do not raise instigation 'fitna!' Raising instigation by speech is like raising instigation through the sword. Instigations caused by sinners (fâjirs) and tyrants (zâlims) through backbiting, lying, and slandering of others are more harmful than the instigation caused through the sword."** Almost all scholars inform us unanimously that even those who are compelled into such difficult circumstances as they have no other choice but save their lives and property, should not rebel against the government and laws of the land. For, hadîth-i-sherîfs command us to be patient against oppressive governments. Imâm al-Muhammad ash-Shaybânî 'rahimahullâhu ta'âlâ' informs us that Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' said the following prayer **(duâ)**, **"Allâhumma innî as'aluka fi'lal khayrât wa tarkalmunkarât wa hubbalmasâkin wa izâ aradta fitnatan fî kawmî fa-tawaffanî gayra maftûn."** The meaning of this prayer is: "Oh my Lord! Bless me with the lot of performing good deeds, avoiding harmful deeds, and sympathising with the poor! When You decree to create instigation among my nation, take my soul before I become involved in that instigation!" As imâm al-Qurtubî 'rahimahullâhu ta'âlâ points out, this hadîth-i-sherîf shows that it is necessary to avoid instigation so much so that it is better to die instead of getting involved in instigation.

The following hadîth-i-sherîfs quoted in the book **Mishkât** read: **"Follow the Muslims and their leader during the time of instigation. If there is no one in the way of truth, do not join the people embroiled in instigation and rebellion. Do not get involved in instigation until you die!"** And **"Follow the orders of the government during the time of instigation (fitna). Even if it treats you with oppression and even it takes away your property, still obey the orders of the government!"** And **"Hold fast to Islam during the time of instigation. Save yourself! Do not attempt to teach others how they should behave! Do not get out of your house. Hold your tongue!"** And **"Many people will be killed during the time of instigation. Those who do not participate in the instigation will be saved!"** And **"Those who do not join the people who raise instigation will attain happiness. So will those who patiently survive an inevitable instigation."** And finally **"Allâhu ta'âlâ, on the day of Judgement (Qiyâmat), will ask someone why he did not stop a certain sinner when he witnessed him committing the sin. That person will answer by saying that he was afraid of the danger that might be inflicted by the sinner upon him and he will further say that he relied on Allâhu ta'âlâ's Attribute 'Forgiving'."** This hadîth-i-sherîf indicates that when the enemy is too powerful, not doing the **amr-i-ma'rûf** and **nahy anil munkar** is permissible.

It is written in the explanation of the book **Shir'at-ul-Islâm** that doing **amr-i-ma'rûf** and **nahy anil munkar** is "fard al-kifâya"[1]. It is an act of sunnat to advise other Muslims to perform acts of sunnat and to (try to) dissuade them from committing acts of makrûh. A person who is committing a prohibited action should be admonished that the deed he is committing is unjustifiable and that he should stop committing it.

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[1] Any behaviour, thought or belief commanded overtly in the Qur'ân al-kerîm is called **farz** (or fard, pl. farâid or farâiz). When this commandment is incumbent on every individual Muslim, it is termed **farz-i-'ayn**. Otherwise, i.e. if all Muslims are absolved from a certain Islamic commandment when only one Muslim performs it, it is termed **farz-i-kifâya**. For Islamic terms such as **farz**, **wâjib**, and **sunnat**, please see our other publications such as **Endless Bliss**, **The Sunnî Path**, etc.

Physical interference is out of keeping. However, a person who plans to commit a prohibited action should be stopped with recourse to physical interference. Verbal or physical, interference should be done in a manner clear of fitna and harm. It should be known in advance that interference will be useful. Zann-i-ghâlib, i.e. strong belief, is an equivalent of knowledge. Without hubb-i-fillâh and bughd-i-fillâh, acts of worship done will be futile. If amr-i-ma'rûf is neglected without any good reason ('udhr) to do so, invocations will not be accepted, goodnesses and barakat will fade away, and jihâd and other difficult jobs will end in failure. A secretly committed sin will hurt the one who commits that sin. If that sin is committed openly, it will hurt everyone. We should not develop a bad opinion about someone because of somebody else's ill talk about him. His ill talk about him would be backbiting **(ghibat)** and listening to him would be forbidden (harâm.) Labelling someone as a sinner (fâsiq) requires two 'âdil[1] witnesses' stating that they have seen him committing an iniquitous act or your own eye-witnessing the event. When one sees someone committing a forbidden action and does not stop him while having the power to do so, this act of condonation is termed **mudâhana** (compromising). It is reported in a hadîth-i-sherîf that those who compromise their religion will rise from their graves in the next world as monkeys and pigs. A person who does amr al-ma'rûf will not be liked by his friends. Those who compromise their religion will be liked by their friends. Doing amr al-ma'rûf to oppressive government officials by advising them is the best kind of jihâd. In case of incapacity to dissuade oppressive officials, the heart's loathing their iniquity will adequately replace this act of jihâd. Amr al-ma'rûf should be performed somehow, by government officials by force, by scholars by way of advice, and by all other Muslims with a loathing heart. Amr al-ma'rûf should be done only for the purpose of pleasing Allâhu ta'âlâ, and then you should be literate in the matter so that you may give literary references for your arguments, with the all-inclusive proviso that you should not arouse a fitna. Amr al-ma'rûf is not incumbent on a person who knows that his advice will be futile or that it will cause a

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[1] 'Âdil means a Sunnî Muslim who avoids grave sins and who does not habitually commit venial sins.

fitna. In fact, it is harâm in some situations. In case of such situations, it is necessary to stay home to avoid a possible fitna. If a fitna arises or the government arouses a fitna by oppression, the country or the city plagued with the fitna should be abandoned. While the possibility exists for migrating to another country, the government's forcing one to commit a sin would not be an acceptable excuse for one to commit the sin. When immigration is not possible, one should keep away from others and should not associate with anyone. If one understands that doing amr al-ma'rûf will not have any effect but also will not cause a fitna, doing it won't be necessary (wâjib) but will be "mustahab." If one knows that his advice will be effective but it will also cause a fitna, then it will not be necessary (wâjib) to give that advice. If the fitna is something small like being beaten up, then giving advice is "mustahab". On the other hand, if giving advice will cause a big and dangerous instigation then giving advice would be forbidden. Doing amr al-ma'rûf in a soft manner is necessary (wâjib). Doing so in a harsh manner will cause instigation. Muslims and disbeliever citizens of the Islamic state should not be threatened through guns and should not be oppressed or tortured. [Translation from the book **Shir'atul Islam** is finished.]

30– COMPRIMISING (MUDÂHANA) AND DISSIMULATION (MUDÂRÂ)

Not stopping a person who is committing a forbidden action while one is powerful and strong enough to stop him is compromising the religion. Not interfering with a person who commits forbidden actions is either due to reverence toward him or due to reverence to persons surrounding him or due to one's weakness of religious ties. It is necessary to stop a person who commits forbidden (harâm) actions or disliked actions (makrûh) when there is no danger of instigation, e.g., there is no possibility of harming one's religion or worldly interests or harming others. Not stopping him or keeping quiet would be forbidden. Giving in from the religion, (doing "mudâhana"), shows that the person is showing consent toward the violation of the laws of Allâhu ta'âlâ. Mostly, keeping quiet is a virtue. But, when there is a need to distinguish between right and wrong or good and evil, one should not keep quiet. When Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' was asked, "O

Messenger of Allah! Ancient people were punished with earthquakes. They were buried under the ground. But there were pious **(Sâlih)** people among them," he answered, **"Yes, pious people were also destroyed together. For, they kept quiet while others were rebelling against Allâhu ta'âlâ and they did not keep away from those sinners."** The following hadîth-i-sherîfs communicate, **"Some of my Ummat (Muslims) will rise from their graves as monkeys or pigs. They are the people who mix with those who rebel against Allâhu ta'âlâ and who eat and drink with them."** And, **"When Allâhu ta'âlâ gives knowledge to a scholar, He receives a promise from him as He did with prophets."** He ('âlim) promises that he will not refrain from stating what he knows when it is necessary. The following hadîth-i-sherîf and âyat-i-kerîma show that compromising the religion, i.e., doing **mudâhana** is prohibited **(harâm): "If one does not say the knowledge given to him by Allâhu ta'âlâ when the situation requires him to speak out, they will put a collar made of fire on his neck on the day of Qiyâmat."** The thirty-sixth âyat-i-kerîma of Sûra Nisâ of the Qur'ân al-kerîm purports: "**Should those who are endowed with true knowledge and guidance hide the bounty, may they be steeped in condemnation, both from Allâhu ta'âlâ and from all those who themselves have already incurred condemnation!**" The opposite of mudâhana is **'ghayrat'**, or **'salâbat'**. The fifty-fourth âyat-i-kerîma of Sûra Mâida of the Qur'ân al-kerîm purports: "**... people making jihâd in the way of Allâhu ta'âlâ, and never afraid of the reproaches of such as find fault. ...**" This âyat-i-kerîma informs us that it is necessary for those who have religious "**ghayrat**" and "**salâbat**" to make jihâd by using their property, life, speech and penmanship for the sake of Allâhu ta'âlâ. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in another hadîth-i-sherîf: "**Tell the truth even if it is extremely bitter.**" A 'zâhid' person saw a group playing musical instruments in the presence of the fourth Umayyad Caliph Marwân bin Hakem, and broke their instruments to pieces. Thereupon Marwân ordered that he should be shut in with the lions. Among the lions, he presently began to perform namâz. The lions came by him and began to lick him. So the guards took him back to the caliph. When the caliph asked him if he had not been afraid of the lions, he answered, "No. Fear of them did not even occur to

me. I spent the entire night pondering." "What did you ponder about?" "When the lions licked me, I pondered on whether their saliva was najs, (i.e. canonically foul to nullify the prayer termed namâz); I pondered on whether Allâhu ta'âlâ would accept my prayer." [Marwân bin Hakem was killed in 65 hijrî "683 A.D.".]

If a person is not able to do Amr al-ma'rûf and Nahy anil munkar because of his fear that his and others' security might be undermined, keeping quiet in order not to raise instigation in this situation is called "doing mudârâ," which is permissible, and even blessed enough to produce the thawâb deserved for almsgiving, provided that his heart should be willing to stop the harâm being committed. Mudârâ should be done mildly and with a smiling face. Mudârâ can also be exploited as a teaching method. Imâm Ghazâlî 'rahimahullâhu ta'âlâ stated: "There are three groups of mankind. The first group are like nutrition. They are necessary for everyone at all times. The second group are like medicine. They are needed at times of necessity. The third group are like diseases. They are not needed but they annoy other people. Such people ought to be handled with mudârâ for security's sake." Mudârâ is a permissible method. In fact, it is mustahab in some cases. Management of home affairs done without mudârâ towards the wife may cost a man a peaceful family life. Someone came to visit Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam'. He said, **"Let him come in. He is a lowly person."** When the visitor came in, he spoke with him in a soft and sweet manner. After he left, they asked him as to why he talked to him sweetly. He said, **"The person who will be in the worst place in the next world 'Âkhirat' is the one who is offered honors or gifts in order to secure your self from his harm in the world."** It is stated in a hadîth-i-sherîf: "**Even though it is permissible to talk behind people who commit harâms frankly and without feeling any shame, it is equally justifiable to treat them with mudârâ for protection against their harm. However, mudârâ should not be watered down into mudâhana.**" Mudârâ entails relinquishing some worldly interests for the sake of protecting religious and worldly values against harm. Mudâhana, by contrast, means to compromise your religious values in return for worldly advantages. Mudârâ employed against a tyrant should not be contaminated with a praisal of the tyrant or an approval of his tyrannies.

31– OBSTINACY (INÂD) and ARROGANCE (MUKABARA)

Obstinacy **(inâd)** and "**mukâbara**" is one's rejection of the truth when one hears it. Abû Jahl and Abû Tâlib were obstinate not to accept the prophethood of Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam'. They denied it. Obstinacy **(inâd)** is caused by hypocrisy, hatred **(hiqd)**, jealousy, or tama' Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' said, **"The person whom Allâhu ta'âlâ loathes most is the one who is too obstinate to admit the truth.**" It is stated in another hadîth-i-sherîf "**A Believer (Mu'min) will be dignified and soft."** A dignified person will show the easy way in worldly affairs. He will be like a hard rock regarding affairs pertaining to religion. A mountain may wear out with time but a Believer's faith will never wear out.

32– HYPOCRISY (NIFAQ)

Hypocrisy **(nifâq)** is a person's inwardly being different from what he pretends to be. When a person who has disbelief in his heart says he is a Believer with his speech, his action is religious hypocrisy. If a person who has the animosity in his heart pretends friendship with his behavior, this would be a worldly hypocrisy. The worst kind of disbelief is religious hypocrisy. The leader of the hypocrites of the city of Madina was Abdullah bin Salûl. When they saw the victory of Muslims at the Badr war, they professed themselves as Muslims. But they did not believe through their hearts. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' uttered the following malediction: "**Those who are friendly in words and inimical in behaviour towards Muslims: May they be accursed in the view of Allâhu ta'âlâ and angels!**" Another hadîth-i-sherîf reads: "**A hypocrite has three signs: he lies, he does not keep his promise, and he violates the trust shown to him.**" A person of this type is a hypocrite even if he says he is a Muslim and even if he performs "salât" prayer.

33– NOT THINKING PROFOUNDLY, NOT PONDERING

A person should think about his sins and repent for them and think about his worships and thank for them. He should also ponder about extremely beautiful and delicate arts and

systems and their relationships to each other on his own body as well as on other creatures in order to appreciate the greatness of Allâhu ta'âlâ. The totality of all creatures and other beings are called world **('âlam)**.

["**'Âlam**" consists of three parts, **'âlam-i-ajsâd**, i.e. the world of bodies, the physical world or corporeal world; **'âlam-i-arwâh**, i.e. the world of souls, the spiritual world; and **'âlam-i-mithâl**, i.e. the world between the spiritual and the physical worlds. "'Âlam-i-mithâl" is not a world of existence. It is a world of appearance. Every existence in the other two worlds has an appearance in 'âlam-i-mithâl.[1] 'Âlam-i-arwâh (the world of souls) consists of beings beyond the 'Arsh, (i.e. the ninth heaven). They are not material beings. Their world is also called **'âlam-i-amr**. 'Âlam-i-ajsâd is the world of material beings. It is also called **'âlam-i-khalq**. It consists of two parts. Mankind is called 'âlam-i-saghîr. Everything other than mankind is called 'âlam-i-kebîr. Everything which exists in the 'âlam-i-kebîr has a representation or likeness in mankind **('âlam-i-saghîr)**. Man's spiritual heart is a gateway to the world of souls. This gateway is blocked off, ruined in the hearts of disbelievers. For this reason, disbelievers are not aware of the world of souls. The only possibility, the only prescription in order for the spiritual heart to obtain life, in order for it to open its door to the world of souls is through believing and becoming a Muslim. A Believer should strive hard to enter the world of souls through this gateway of the spiritual heart and thereafter make progress towards eternity. The comprehensive knowledge of Sufism **(Tasawwuf),** which is one of the main eight branches of Islam's teachings, disciplines in this kind of endeavour. The specialists of this branch of knowledge are called friends **(Walî)** of Allah and enlightener **(Murshid)**. The most famous among all "Murshids" is Imâm ar-Rabbânî Ahmad Fârûqî 'rahimahullâhu ta'âlâ'. He passed away in India in 1034 Hijrî, 1624 A.D.

It is not possible for a sensible person who studies in medical and scientific universities to observe the delicate art and balance in the creatures and sees and understands their delicate relationships to each other, not to believe the

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[1] Please see the sixth chapter of the third fascicle of **Endless Bliss** for detailed information on these three worlds, and also the thirty-sixth chapter of the first fascicle for 'âlam-i-mithâl.

greatness, knowledge, and power of Allâhu ta'âlâ. A person who does not believe after observing and understanding all of these must be either an abnormal, retrogressive, ignorant and stubborn idiot pursuing his sensuous desires, or a person enslaved by his nafs, or a sadistic tyrant obtaining pleasure from tormenting other people. If one studies life stories of disbelievers, it becomes clear that they belong to one of these categories.]

Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"Have belief in Allâhu ta'âlâ by meditating on the order among the created beings."** It will solidify a person's belief (îmân) to study astronomy and thereby to discern the systematic order in the movements of the earth, the moon, the sun and all the other heavenly bodies, in their rotations and revolutions, and in the delicate calculations in their distances from one another. There are multifarious benefits and uses in the creation of mountains, metals, rivers, seas, animals, vegetation, and even microbes. None of them were created for a useless purpose. Clouds, rain, lightening, thunderbolt, underground waters, energy materials and air, in short, all created beings perform certain functions and services. Mankind, so far, has been able to understand very little about these innumerable number of services rendered by these innumerable beings. Is it ever possible for mind, which is not capable of understanding the creatures, to comprehend the Creator? Islamic scholars who discerned His greatness and Attributes were bewildered and stated that they realized that it is not possible to understand Him. One of the Believers of Mûsâ (Moses) 'alaihis-salâm' prayed for thirty years. The shadow of an overhanging cloud was protecting him against the sun. One day the cloud did not show up, so that he had to stay under the sun. When he asked his mother what the reason could be, she said that he probably committed a sin. When he said that he had not committed any sins, his mother inquired, "Didn't you look at the skies, or at flowers? When you saw them, didn't you think of the greatness of the Creator?" "I did look at them," he replied, "but I was remiss in the business of pondering." There upon she said, "Is there any other sin bigger than this? Make tawba right away." A sensible person should not forget about the duty of pondering. Is there anyone who has any guaranty that he will not die tomorrow? Allâhu ta'âlâ did not create

anything without any use. The uses which men have so far been able to discern are by far more numerous than those which they have not. Pondering can be done in four ways, according to (Islamic) scholars. Pondering about the beautiful arts of Allâhu ta'âlâ which manifest on human beings causes one to believe Him and love Him. Pondering about the rewards promised by Him for the worships causes one to perform those worships. Pondering about the punishments informed by Him causes one to be afraid of Him and thereby inhibits one from wronging others. Pondering about one's having enslaved oneself to one's nafs and committing sins and living in a state of heedlessness regardless of all the blessings bestowed by Him causes one to have shame towards Allâhu ta'âlâ. Allâhu ta'âlâ loves those who observe the terrestrial and celestial creatures and take lessons from them. It is stated as follows in a hadîth-i-sherîf: "**No other act of worship is so valuable as meditation.**" And another hadîth-i-sherîf reads: "**A momentary meditation is more useful than sixty years' worship.**" The book **Kimyâ-i-sa'âdat**, in Persian, by Imâm Ghazâlî 'rahimahullâhu ta'âlâ' contains a lengthy discourse on tafakkur (meditation, pondering).

34– MALEDICTION OVER MUSLIMS

Two hadîth-i-sherîfs read as follows: "**Do not pronounce maledictions over yourselves or over your offspring. Acquiesce in what Allâhu ta'âlâ foreordained. Pray so that He will increase His blessings.**" "**Maledictions pronounced over you by your parents or by the oppressed over their oppressor will not be rejected** (by Allâhu ta'âlâ)." A person who prays that another Muslim should become a disbeliever becomes a disbeliever himself. Desiring that an oppressing person should die as a disbeliever so that he may suffer eternal punishment, would not cause disbelief. The Qur'ân al-kerîm informs us that Mûsâ (Moses) 'alaihis-salâm' made a similar malediction. Imâm a'zâm Abû Hanîfa 'rahimahullâhu ta'âlâ' stated that it would cause a state of disbelief to wish that someone else should become a disbeliever. It is forbidden (harâm) to pronounce a malediction over anyone, with the exception of one's oppressor. It is permissible to pronounce a malediction over one's oppressor with an earnestness and vehemence equivalent to the degree of the injustice

perpetrated. Anything permissible should (only) countervail the ’udhr (, i.e. the reason,) which makes it (canonically) permissible (, i.e. jâiz). If you are patient enough not to pronounce a malediction over someone who has wronged you, then so much the better; and forgiving is the best. It is not permissible to say “May Allâhu ta’âlâ give you a long life” to any disbeliever or to a non-Muslim citizen of an Islamic state. It is permissible to make such a prayer with the following intentions, e.g., in order for him to become a Muslim or in order for him to pay his taxes so that Muslims will become more powerful. A person who greets a disbeliever, (by saying ‘salâmun ’alaikum’ and) with reverence, becomes a disbeliever. Saying any word which would come to mean a reverence to a disbeliever causes disbelief. For example, saying “My master” to a disbeliever causes disbelief.

Angels in grave to question thee,
Will ask, “Hast thou prayed properly?
You think once dead you attain safety?
Nota bene, torment awaits thee!”

35– GIVING IMPROPER NAMES TO MUSLIMS

Giving improper names to a Muslim or calling a Muslim an improper name given by others is not permissible. Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“A person who has an improper name should change it to a good name.”** For example, the name ‘Âsiya’ ought to be replaced with ‘Jamîla’. It is permissible to give nice names to Muslims. Children should not be given eulogistic names such as Rashîd and Amîn. Names like Muhyiddîn or Nûruddîn would be fictitious and neulogistic (bid’at). It is an act of makrûh to call sinners, ignoramuses and apostates with names of this sort, which are eulogistic and laudatory. Nor can they be used in their figurative subsenses. Some (Islamic scholars) expressed their deductions as to the vindicability of giving such names to your children for being blessed with the auspicious connotations inherent in their meanings. It is permissible and useful to use these names for those scholars who are renowned for their piety.

[Famous scholar Ibn al-Âbidîn ‘rahimahullâhu ta’âlâ’ states in the fifth fascicle of his book **Radd-ul-Muhtâr** that the best and most proper names for Muslim children are Abdullah, then

Abdurrahman, then Muhammad, then Ahmad and then Ibrâhîm in the order of priority. It is also permissible to give names of Allâhu ta'âlâ such as Alî, Rashîd, 'Azîz. However, names of this level will have be uttered with due reverence. A person who knowingly shows disrespect while mentioning these names becomes a disbeliever. For example, saying "Abdulkoydur" instead of Abdulqâdir, or "Hasso" instead of Hasan, or "Ibo" instead of Ibrâhîm would be degrading these names. Even though saying these words would not cause disbelief when one does not intend to degrade them, it is better to avoid using such words which would verge on disbelief. If a child dies immediately after birth, it should not be buried without giving a name. Even though the name 'Abdunnabî is permissible, it is better not to use it. Hadrat Sayyid Abdulhakîm Arwâsî 'rahimahullâhu ta'âlâ' preached for twenty-five years after late afternoon prayer every Tuesday, Thursday, and Friday at the Bayazid mosque in Istanbul until he passed away in the year 1362 hijrî qamarî, [1943 A.D.] During one of his preaches he stated: "A child has three rights on his parents: giving a Muslim name at birth; teaching him reading/writing, knowledge **('ilm)**, and crafts upon reaching the age of discretion; and marrying him when he reaches the age of puberty." Some degenerate people in Europe and America are raised in an irreligious and non-ethical manner and are given fake diplomas and scholarly titles and then sent to Islamic countries. These ignorant disbelivers are appointed to high schools and universities as teachers or professors. They trap Muslim children with their position and make them irreligious and non-madhhabite. These children influenced by them easily become murderers and traitors. Those parents who send their sons and daughters to these schools are throwing their children to the Hell with their own hands.]

36– REJECTION OF AN EXCUSE

Rejecting an excuse shown by a Muslim is makrûh[1]. It is stated in a hadîth-i-sherîf: "**It is a sin not to accept an excuse shown by your Muslim Brother.**" Accepting excuses and overlooking faults are Attributes of Allâhu ta'âlâ. Allâhu ta'âlâ will be wrathful towards a person who does not adapt himself to

[1] Behaviour disliked by the Prophet 'sall-Allâhu 'alaihi wa sal-lam'.

these Attributes, and He will torment him. There are three ways of showing excuses. The first way is to rue, saying, “Why did I do so,” or to explain yourself, saying, “I did so for this (or that) reason.” The second way is to apologize, saying, “I wish I hadn’t done so,” or “Yes, I did so, but I shall not do so again.” The third way is to deny what you have done. Saying “I did it but I will not do it again,” would be tawba. A Believer will wait for an excuse to be shown in order to forgive the offender. Hypocrites want others’ faults to be exposed. Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in the following hadîth-i-sherîfs: “**You should be chaste. Do not commit ugly things. Also, make your wives chaste.**” And “**If you yourselves are chaste, your wives will also be chaste. If you are kind to your parents, your children will also be kind to you. A person who does not accept an excuse of another Muslim will not drink water from the Kawthar lake in the Hereafter ‘Âkhirat’.**” This hadîth-i-sherîf concerns the Muslim who does not know that his Muslim brother committed an evil action and also he doesn’t know that his excuse is a lie. For rejecting his excuse would mean sû-i-zan about another Muslim.” Accepting his excuse although you know that he is lying means to forgive him. Forgiving in such cases is not obligatory (wâjib); yet it is a meritorious act (mustahab), (which yields much thawâb).

37– ERRONEOUS EXPLANATION OF THE QUR’AN AL-KERÎM

“Tafsîr” means stating and discovering. It is a process of informing and explaining. “Ta’wîl” means ‘recision’ or ‘recourse’. “Tafsîr” means to give a meaning. “Ta’wîl” means ‘to make a choice from several possible meanings.” It is not permissible to state your personal views in the name of tafsîr. Riwâyat (reporting, transmission, narration) is the foundation whereon tafsîr is based, whereas the dominant factor in ta’wîl is dirâyat (personal comprehension, intellectual subtlety). Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in a hadîth-i-sherîf: “**A person who explains the Qur’ân al-kerîm with his personal views, is virtually in error even if his explanation happens to be correct.**” It would be quite wrong to relegate the Word of Allâhu ta’âlâ down into a parochial meaning which is propounded in total absence of certain high-level qualifications such as full knowledge of the reports coming from Rasûlullah ‘sall-Allâhu

’alaihi wa sal-lam’ and his Sahâba ‘radiy-Allâhu ’anhum’ and the various tafsîrs rendered by scholars, mastery over the usûl (methodology) of the science of Tafsîr and over the Qoureishî dialect, connoiseurship in literary stylistics such as verbal and metaphorical phraseology, scientistic ability to demarcate between mujmal (~ concise) and mufassal (~ detailed, comprehensive) narrations as well as between general and specific meanings, awareness of the causes and occasions for the revelation of each and every âyat-i-kerîma, and a deep-rooted research concerning the nâsikh (abrogating) âyat-i-kerîmas as well as the mansûkh (abrogated) ones. “Tafsîr” means ability to understand from the Word of Allâhu ta’âlâ what Allâhu ta’âlâ means with that Word. Even if one’s interpretation according to one’s own opinion is correct, since it is not derived by following the proper methodology, it is a mistake. If one’s interpretation according to one’s own opinion is not correct, in this case it causes disbelief. By the same token, it is sinful to quote hadîth-i-sherîfs without definitely knowing whether they are sahîh[1] or false, even if you have incidentally quoted sahîh ones. It is not permissible for a person in this capacity to read hadîth-i-sherîfs. Quoting hadîth-i-sherîfs from books of hadîth-i-sherîfs requires having received a (diploma called) ijâzat from a scholar of Hadîth. Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“A person who invents a phrase and says that it is hadîth, will be punished in Hell.”** It is permissible for those who do not have diplomas from **Tafsîr** scholars to talk or write about âyats of the Qur’ân al-kerîm by looking at books of Tafsîr written by scholars of Tafsîr. People who fulfil the above-cited qualifications for explaining the Qur’ân al-kerîm can do so or report hadîth-i-sherîfs without a written diploma. It is not permissible to charge for the diploma (ijâzat) given. It is wâjib to give an ijâzat to a person entitled to it. It is harâm to give an ijâzat to a person who does not fulfil the qualifications.

It is stated in hadîth-i-sherîfs: **“If people without the required qualifications attempt to explain the Qur’ân al-kerîm, they will be subjected to torment in Hell.” “Those who say something as hadîth without knowing it, will be**

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[1] Please see the fifth and sixth chapters of **Endless Bliss** for Books of Tafsîr and kinds of hadîth-i-sherîf.

punished in Hell," and **"Those who express their personal views in the name of explaining the Qur'ân al-kerîm, will be punished in Hell."** As a matter of fact, some groups of bid'at adduce hadîth-i-sherîfs and âyat-i-kerîmas to support their heresies. [Shi'îs (Shiites), Wahhâbîs, miscreants who call themselves Tablîgh-i-jamâ'at, and followers of Mawdûdî and Sayyid Qutb are a few of these groups. Yûsuf an-Nabhânî 'rahimahullâhu ta'âlâ' explains these misleading tafsîrs at length in his book **Shawâhid-ul-haqq**. So are those people who attempt to contort the meanings of âyat-i-kerîmas at will under the hyperbolical casuistry that the Qur'ân al-kerîm comprises an inner essence as well as a façade with respect to meanings; as well as those who immure their manipulations under the name of tafsîr into the socio-regional and temporal insularity of their semantic repertoires.

One of the Ottoman scholars, Nuh bin Mustafa Konawi 'rahimahullâhu ta'âlâ', who passed away in 1070 hijrî, 1660 A.D. in Cairo, Egypt makes the following remarks in his translation of the book **Milal wa Nihal**, which was written by Muhammad Shihristânî 'rahimahullâhu ta'âlâ': People who are in "Ismâ'îliyya" group are called as such because they say that they are the followers of Ismâ'îl, 'rahimahullâhu ta'âlâ', who was the elder son of the Ja'far as-Sadiq, 'rahimahullâhu ta'âlâ'. They are also called "Bâtiniyya" group, because they say that Qur'ân al-kerîm has an inner meaning **(bâtin)** as well as a literal meaning. They say that the literal meanings in the Qur'ân al-kerîm are the limited meanings which have been clichéd by "Fiqh" scholars and the inner meaning of the Qur'ân al-kerîm is like an endless ocean. They Believed in their own fabrications in the name of the inner meanings instead of following the literal meanings of the Qur'ân al-kerîm. In point of fact, what the Messenger of Allah 'sall-Allâhu ta'âlâ 'alaihi wa sal-lam' taught was the literal meanings. Leaving the literal meanings aside and following fabricated inner meanings causes disbelief. Their falsification is intended to destroy Islam from within. Fire worshippers **(Majûsî)**, especially their leader Hamdan Qurmut, in order to stop the spreading of Islam, invented these tricks and established Qarâmuta State. He killed people who were making pilgrimage **(hajj)** to "Kâ'ba" and moved the "Hajar al-aswad" from "Kâ'ba" to Basra. They fabricated such sayings as, "Jannat means to pursue worldly pleasures and Hell means to

obey Islam's principles." They named Islam's prohibitions fine arts. Disguising what Islam calls immorality and indecency as moral recreation, they misguided younger generations into perdition. The harm which their State caused to Islam was irreparable. Incurring the Divine Wrath, they had their nemesis in 372 hicrî (983 A.D.), and perished once and for all.]

Tafsîr should be done in accordance to the principles of transmission **(naql)**. To perform Tafsîr, one should be learned in the following fifteen Islamic Sciences: Lughat (Lexicology); Nahw and Sarf (Grammar and Syntax); Ishtiqaq (Etymology, Derivation); Ma'ânî (Meanings, Semantics); Bayân (Explanation, Phraseology); Badi' (Figures of Speech); Qirâ'at (Reading or Reciting the Qur'ân al-kerîm); Usûl-i-dîn (Religious Methodology); Fiqh (Knowledge pertaining to acts of worship and deeds); Asbâb-i-nuzûl (Events and causes which occasioned the revelation of âyat-i-kerîmas); Nâsikh and Mansûkh (âyat-i-kerîmas which invalidated others and those which they invalidated); Usûl-i-fiqh (Methodology employed in the science of Fiqh); Hadîth; and 'Ilm-i-qalb (Science dealing with the spiritual heart). It is not permissible for a person who is not learned in these sciences to attempt a tafsîr of the Qur'ân al-kerîm. The knowledge of spiritual heart **(Qalb)**" or **"Mawhiba"** is a kind of knowledge which Allâhu ta'âlâ sends without an intermediary to pious scholars who follow Islam minutely. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"If a person practises what he knows, Allâhu ta'âlâ will teach him what he does not know."** Tafsîr is not a practice permissible for a person who is not learned in the aforesaid fifteen sciences. An attempt to explain âyat-i-kerîmas without a preliminary education in these sciences would yield some personal views under the cloak of tafsîr, which in turn is an act incurring fire of Hell. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"If a person spends forty days** (running) **in a state obedient to Islam's principles with ikhlâs, Allâhu ta'âlâ will fill his heart with hikmat, and he will say** (this hidden knowledge called) **hikmat."** To interpret mutashâbih (metaphorical) âyat-i-kerîmas is equivalent to presenting one's personal views in the name of tafsîr. It is this kind of tafsîr which holders of bid'at claim to have been accomplishing.

The Qur'ân al-kerîm contains three kinds of knowledge. The

first kind is the knowledge which Allâhu ta'âlâ did not impart to any of His slaves. The true essence of His Dhât (Person) and His Attributes, and knowledge of (what we term) ghayb exemplify this category. The second kind is the secret knowledge He revealed to His prophets. Prophets 'alaihim-us-salawât-u-wa-t-taslîmât' may reveal this knowledge to those whom Allâhu ta'âlâ chooses. He taught the third type of knowledge to His prophets 'alaihim-us-salawât-u-wa-t-taslîmât' and ordered them to teach this knowledge to all their **Ummat**. The third type is divided into two sections. The first one is learned only by hearing. Knowledge about Doomsday **(Qiyâmat)** is of this kind. The second one is learned by observing, examining, reading and understanding its meaning. Knowledge which pertains to belief and Islam is in this category. Even (those profoundly learned Islamic scholars called) mujtahid imâms were unable to categrically understand the teachings of Sharî'at which are not communicated with clarity in the 'Nass', and were at variance with one another as to their meanings, which gave birth to various Madhhabs with respect to practices. Meanings derived by people well-versed in the aforesaid fifteen sciences are called ta'wîl, not tafsîr, for those meanings contain the interpreter's personal choice; in other words, he makes a choice from among the various meanings he has inferred. If the meaning he chooses does not conform to the literal and clear meanings of the âyats of the Qur'ân and hadîths or to the unanimity of scholars (ijmâ'), then it is invalid **(fâsid)**. The book **Berîka**, while explaining that dancing is forbidden, notes: "We are not commanded to practice our religion according to the books of tafsîr. We are commanded to adapt ourselves to books of Fiqh."

38– INSISTENCE IN COMMITTING FORBIDDEN (HARÂM) ACTIONS

Intentional sinning is insistence in sinning, even if the sin committed is venial in quantity. Intentional sinning means sinning committed purposely, willingly, and decisively. Once a person has decided and committed a sin, he has already been insistent in doing so. However, a sin which has not been committed is not classified as an insistent sinning even though one may have decided to commit it continually. If a person decides to commit a sin continually and commits it and then

repents and stops committing it, it will not be insistence. If he commits it again and then repents again, it will not be insistence. Nor will it be insistence to commit a sin several times within a day, making tawba after each time the sin is committed. However, the tawba has to be made with a remorseful and sorrowful heart and the sinner has to stop sinning and be resolved not to do so again. A lip-service tawba made without fulfilling these three conditions would be sheer mendacity. Insisting in committing venial sins is a grave sin. It is a graver sin than committing a grave sin once. When the sinner makes tawba, the grave sin will also be forgiven. Considering a venial sin as something unimportant is a grave sin. Bragging about committing a venial sin is a grave sin. It would also be a grave sin to look on a person who commits venial sins as a scholarly (’âlim) and pious (sâlih) person. One ought to shudder with the fear of Allâhu ta’âlâ and His torment even if the sin one commits is a venial one. It is grave sin if one is not ashamed of Allâhu ta’âlâ and does not think that He will punish.

39– BACKBITING (GHIYBAT)

Ghiybat means to backbite a Believer or a (non-Muslim citizen termed) zimmî by mentioning (one of) their faults in order to vilify them. Ghiybat is harâm. It is not ghiybat if the listener does not know the person backbitten. If the person who has been backbitten would be sad if he heard it, then it is backbiting**.** When a person is talked about in his absence, if the remarks made about his body, his family genealogy, his moral behaviour, his work, his speech, his faith, his worldly life, his clothes, or his animals, are in such a nature as to hurt him if he heard them, they are ghiybat. Covert backbiting, as well as that which is done through signs, gestures or writing, is as sinful as overt verbal backbiting. The most sordid type of ghiybat is, for instance, a religious or pious person’s saying, “Al-hamd-u-lillâh (praise and gratitude be to Allah), we are not like him,” when a Muslim’s sins or faults are mentioned behind his back. [A hâfiz is a person who has committed the entire Qur’ân al-kerîm to his memory.] Another utterly loathsome type of libelling is to say, for instance, “Al-hamd-u-lillâh, Allah did not make us shameless like him,” amidst a conversation which somehow concerns a certain person. So is the case with ambivalent backbiting like, for instance, to say about a person, “He is a very good person,

unless... .” The twelfth âyat of Sûra Hujurât purports: **“... Nor speak ill of each other behind their backs. ...”** Ghiybat means backbiting, which in turn has been compared to eating a dead person’s flesh. It is stated in a hadîth-i-sherîf: **“On the day of Judgement, a person’s reward-book will be opened. He will say, Oh my Lord! As I was in the world I performed such and such acts of worship but they are not recorded in the page. He will be answered as follows: They have been erased from your book and transferred to the books of people you spoke ill of.”** Another hadîth-i-sherîf reads: **“On the day of Judgement, the book containing a person’s good deeds ‘hasanât’ will be opened. He will see there the worships he never performed. They will tell him that these are the rewards ‘thawâbs’ of those who spoke ill of him.”** Abû Hurayra ‘radiy-Allâhu ta’âlâ ’anh’ related the following event: We were sitting with Rasûlullah ‘sall-Allâhu ta’âlâ ’alaihi wa sal-lam’. One of us got up and left. Someone among us made a commenting remark on why he had left. Thereupon Rasûlullah ‘sall-Allâhu ta’âlâ ’alaihi wa sal-lam’ said, **“You have backbitten your friend. You have eaten his flesh.”** Âisha ‘radiy-Allâhu ’anhâ’ related the following event: One day, in the presence of Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ I talked about a certain woman, saying that she was tall. The blessed Messenger of Allah expostulated: **“Spit out whatever is in your mouth!”** I spat out. A piece of meat came out of my mouth. Allâhu ta’âlâ has power to manifest attributes and specificities as material objects. Ghiybat means to mention a Muslim brother’s or a non-Muslim citizen’s (zimmî’s) fault in their absence and in a manner which would cause them to feel sadness if they heard it. Allâhu ta’âlâ sent the following revelation to Mûsâ (Moses) ‘alaihis-salâm’ “The gossipper who (repents and) makes tawba thereafter will be the last person to enter Paradise, whereas the gossipper who does not (repent and) make tawba for it will be the earliest resident of Hell.” Ibrâhîm Adham ‘rahimahullâhu ta’âlâ’, (a beloved slave of Allâhu ta’âlâ,) was invited to a dinner. During the meal an absentee, who must have been late for the reception, was criticized behind his back for his slowness. Thereupon Ibrâhîm Adham ‘rahimahullâhu ta’âlâ’ said, “Ghiybat has been committed at this place,” and left outright. It is stated in a hadîth-i-sherîf: **“If the person criticized** (behind his back)

possesses the fault ascribed to him, then ghiybat has been committed. Otherwise it is a case of buhtân (slander)**.”** It is ghiybat to criticize a person (in his absence) for his religious faults such as negligence of (the obligatory five daily prayers called) namâz, consumption of wine, theft, talebearing; as well as for worldly defects such as deafness and squint-eyedness. Criticism for religious faults is ghiybat if it is intended for vilification, and not if it is intended for the betterment of the person concerned. According to a narration, it is not ghiybat, either, if the criticism emanates from (the critizer’s) personal mercy. Nor would it be ghiybat to say, for instance, “There is a thief, (or a person who neglects his daily prayers, or a communist) in this village.” For, in this case, the accusation would not have been directed to a certain person.

Supposing a person performs his daily prayers, fasts but also harms other people physically. For example, he specializes in battery, extortion or theft; or perpetrates verbal malefactions such as abusive oratory, calumny, backbiting, talebearing. Outright exposure of openly committed sins, harâms and bid’ats is not ghiybat. Nor is it sinful to report such offenders to the authorities for the purpose of helping them to prevent malefaction. When a person commits a harâm secretly from his father, a person who is wise to the act should report it to the father orally or by writing if he knows that the father would prevent his son if he knew about it. It would not be permissible to inform his father if one does not know for sure that he will stop him. Informing him in that case would cause animosity between them. If someone is harming others with his actions, informing others about him will not be backbiting because the intention is to protect others from his harm. Also, it would not be backbiting if one tells his harm to others because one pities and feels sorry for him. Exposing his harmful behavior for the purpose of making him look evil would be backbiting. In six instances telling shortcomings and faults of a person to others in his absence would not be backbiting. One tells it because one pities him and feels sorry for him. One tells others so that they may stop him. Telling in order to get a legal decision (fatwâ). Telling in order to protect others from his harm **(sharr)**. If a shortcoming became a nickname of that person, one is forced to call him by his nick name in order to describe him. Telling his oppression, sin, “fisq” or bid’a which is commonly

known. Telling others for a vindictive or derogatory motive would be ghiybat. To caution someone about a flaw in something they plan to buy does not mean to speak ill of the seller. And it is not ghiybat, either, to inform a man about the faults or defects of the girl he is planning to marry; it is a piece of advice. It is wâjib to inform a person about something he does not know. If a person commits acts of bid'at or perpetrates cruelty, it is ghiybat to inform others about his other faults if they are not overt. It is stated in a hadîth-i-sherîf: **"It is not ghiybat to inform** (others) **about** (the iniquities of) **a person who has doffed the jilbâb of shame."** 'Jilbâb' is a wide headgear which women wear to cover their head. In this context, to 'doff the jilbâb of shame' means to 'commit sins overtly.' The hadîth-i-sherîf points out the fact that such people do not possess a sense of shame. According to Imâm Ghazâlî and some other Islamic scholars 'rahima-humullâhu ta'âlâ', "That it is ghiybat to expose an overt sinner's or someone else's fault, is not susceptible of the condition that there should be derogatory motives." Hence, ghiybat is a downright atrocity that must definitely be kept at bay.

There are many reasons which tempt a person to commit ghiybat. We will explain eleven of them at this point: Animosity toward the person concerned; propensity to join a common sentiment; the appealing nature of blaming a popularly disliked person; temptation to exclude oneself from a certain sin; to make a show of superiority; jealousy; feelings of jocularity; witticism; and mockery; to express personal surprise, regret, sorrow, or loathing at the sinning of a person not expected to do so.

Backbiting causes decrease in one's rewards **(thawâbs)** and causes others' sins to be added to the backbiter's sins. Thinking about these all the time protects one from committing backbiting.

Backbiting is of three types: In the first instance the backbiter denies to have committed ghiybat and claims that he has merely stated a fact about a certain person. This denial causes kufr (unbelief), for it means to say 'halâl' about something Islam has forbidden (harâm). In the second case the intention is to let the person who has been backbitten hear about his being criticized, which in turn is harâm and a grave sin. This kind of backbiting will not be forgiven only through

tawba. It is necessary also to get the forgiveness of the person whom one has backbitten. In the third case, the person who has been backbitten would not be aware of this. This kind of backbiting is forgiven by tawba and by pronouncing a blessing on the person backbitten.

A person who realizes that someone is backbiting in his presence should prohibit it immediately. It is stated in hadîth-i-sherîfs: **"Allâhu ta'âlâ will help a person in this world and in the next world 'Âkhirat' if he helps a Muslim brother of his in his absence"** and **"When a person's Muslim brother is backbitten in his presence, if he does not support his brother though he could if he wanted, this sin of his will be enough for him in both this world and the next."** and **"If a person protects the honour of his Muslim brother in the world, Allâhu ta'âlâ will send him an angel and thereby protect him against torment of Hell."** and **"If a person protects the honor of his Muslim brother, Allâhu ta'âlâ will save him from hell-fire."** While backbiting is committed, a person who is present there should stop it with words if he is not afraid of the backbiter. If he is afraid of him then he should reject it through his heart; otherwise he will be sharing the sin of backbiting. If it is possible to stop the backbiter or to leave, he should do one or the other. Using sign language, e.g., his head or hand or eyes is not enough. It is necessary to tell him that he should stop backbiting.

The atonement **(kaffârat)** for backbiting is the feeling of sadness, making tawba, and apologizing to the person backbitten. An apology without feeling sorry is no more than hypocrisy, which is another sin. [It is written in Ibn-i Âbidîn's book Radd-ul-Muhtâr, 5th volume, page 263 that it is forbidden to backbite a dead person as well as a non-Muslim citizen (zimmî).]

40– NOT MAKING TAWBA

Tawba is the sorry feeling after committing a forbidden action and then having the fear of Allâhu ta'âlâ and having a strong resolution not to do it again. Repentance for fear of a worldly loss that you may incur is not tawba. While one is committing several different sins, one's tawba for some of the sins would be valid **(sahîh)** while one insists committing the other sins. After tawba, one's repeating the same sin again and

then repenting again would be valid. Repeating this chain of repenting, committing the sin again, repenting again several times would be valid. Forgiveness of a grave sin certainly requires tawba. Five daily “salât” prayers, Friday “salât” prayer, fasting during the month of Ramadân, going for pilgrimage **(hajj)**, making tawba, avoiding grave sins and all similar acts of worship will cause forgiveness of venial sins. Tawba for disbelief and other types of sins, when done in observance of their conditions, will certainly be accepted. A pilgrimage performed with sincerity and by observing all its conditions is called “hajj al-mabrûr”. “Hajj al-mabrûr” causes all types of sins to be forgiven except the sins incurred by omitting those acts of worship which are farz and sins wherein violation of others’ rights is involved. In order for these two types of sins to be forgiven, one has to carry out those omitted obligatory duties and one has to compensate the right owners for their violated rights. “Hajj al-mabrûr” does not cause forgiveness of the sins incurred by omitting the obligatory (fard) duties, yet it causes forgiveness of the sins incurred by not doing the obligatory duties within their prescribed times. After the pilgrimage**,** if one does not immediately start to perform the omitted obligatory duties, the sin of postponing the obligatory duties will start again and as time passes it will increase many folds. Postponing the performance is a grave sin. Everybody should understand this point clearly. The hadîth-i-sherîf, **“The sins of a person who performs “hajj al-mabrûr” will be forgiven. He will be like a new born,”** includes sins other than the sin incurred by omitting the obligatory duties and sins incurred by violating others’ rights. The invocations which Rasûlullah ‘sall-Allâhu ’alaihi wa sal-lam’ offered at (the sacred place called) Muzdalifa on the night of (the day previous to ’Iyd of Qurbân and called) Arefa for the forgiveness of (Muslim pilgrims called) hadjis is reported to have been of this capacity. There are also scholars who stated that the sins earned by not performing the obligatory duties and sins earned by violating others’ rights are also included in the forgiveness. Their statements concern those who make tawba but who are physically unable to perform those “fards” or unable to compensate the violated rights of others. The hundred and fourteenth âyat-i-kerîma of Sûra Hûd of the Qur’ân al-kerîm purports: **“... for those things that are good** (hasanât) **remove those that are evil: ...”** (11-114) Scholars

explain this âyat-i-kerîma as: “When the unperformed obligatory duties are performed then the sin will be forgiven.” When a person hears that someone has backbitten him, if he becomes sad because of what has been said behind his back, then this will be an additional grave sin for the backbiter. The good deed **(hasanât)** which will cause forgiveness of that grave sin is to get the forgiveness of the backbitten person.

It is farz to make tawba immediately after a sin has been committed. It would be another grave sin to postpone the tawba, and in that case it would be necessary to make an additional tawba. The sin earned by not doing the obligatory duties will only be forgiven when the obligatory duty concerned is performed. Forgiveness of any sin committed requires tawba made with a remorseful heart, (a certain invocation termed) istighfâr[1] offered verbally, and a physical compensation (when necessary). Saying, **“Subhânallah-il-’azîm wa bi-hamdihi”**, a hundred times, giving alms and fasting for one day would be very beneficial.

The thirty-first âyat-i-kerîma of Sûra Nûr of the Qur’ân al-kerîm purports: **“... O ye Believers! Turn ye all together towards Allâhu ta’âlâ** (make tawba)**. ...”** (14-31). And the eighth âyat-i-kerîma of Sûra Tahrîm purports: **“Turn to Allâhu ta’âlâ with sincere repentance** (tawba-i-nasûkh)**...”** (66-8). The word “nasûkh” in this âyat-i-kerîma was interpreted in twenty-three different ways. The most famous interpretation is having the sorry feeling and saying the repentance through tongue and deciding strongly not to do it again. The two hundred and twenty-second âyat-i-kerîma of Sûra Baqara purports: **“... For Allâhu ta’âlâ loves those who turn to Him constantly. ...”** (2-222).

A hadîth-i-sherîf reads: **“The best of you is the one who makes repentance ‘tawba’ immediately after committing a sin.”** The gravest sins are disbelief, hypocrisy, and deserting one’s faith or apostasy **(irtidâd)**.

[A person who has not become a Muslim, or who refuses to become one, is called a disbeliever (kâfir). The disbeliever who

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[1] The recommended prayer of invocation is: **“Astaghfirullah al’azîm al-lazî lâ ilâha illâ anta Huwa-l Hayy-al Qayyûm wa atûbu ilayh.”**

pretends to be Muslim in order to deceive Muslims is called hypocrite **(munâfiq)** and **(zindiq)**. A person who becomes a disbeliever while he was a Muslim has committed apostasy **(irtidad)**. A person who commits apostasy is called an apostate **(murtad)**. If these three types of persons believe sincerely with their hearts, they will certainly become Muslims.

The following observations are made in the books entitled **Berîqa** and **Hadîqa**, in the chapter dealing with the disasters incurred by way of speech, as well as in the book **Majmâ'ul-anhur**: "If a Muslim, male and female alike, makes a statement or commits an act [consciously and without being subjected to duress] which they know Islamic scholars unanimously define as one of the statements or acts that will cause one to become a disbeliever, they will lose their îmân and become a **murtad** (apostate), even if the statement has been made or the act has been committed for a jocular purpose or without really thinking of its meaning. This sort of disbelief is termed **kufr-i-inâdî**. It causes one to become an apostate, to do so purposely, even if one does not know that the statement or the act concerned causes a state of unbelief. In this case the state of unbelief lapsed into is called **kufr-i-jahlî**. For, it is farz for every individual Muslim to learn those Islamic facts which they have been enjoined to know. Not to know it, therefore, is a grave sin, instead of an excuse. People who have lost their îmân by way of kufr-i-inâdî or kufr-i-jahlî will also lose their nikâh (state of being married according to Islam's canonical code). What a male Muslim, who has in this way lost his nikâh, has to do is, getting a verbal proxy from his wife first, renew his nikâh through a process termed **tajdîd-i-nikâh**, which is performed in the presence of two (male Muslim) witnesses or among the jamâ'at in the mosque. **Hulla**[1] is not necessary for tajdîd (renewal of nikâh) which a Muslim has had to perform more than twice. If a Muslim makes a statement causing a state of unbelief by mistake or in an interpretable way or under duress, he will neither become an apostate or lose his nikâh. If a person consciously makes a statement which is a matter of disagreement among the Islamic scholars as to whether it should be listed with acts causing a state of apostasy, he will

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[1] Please see the twelfth chapter of the fifth fascicle of **Endless Bliss** for marriage in Islam.

not become an apostate, although he ought to make tawba, say istighfâr, and perform tajdîd-i-nikâh for a margin of safety." A mosque-going Muslim cannot be anticipated to lapse into apostasy by way of kufr-i-inâdî or kufr-i-jahlî. However, since the finally cited likelihood is only human, and a Muslim may find himself any time in the quandary of apostasy, (people in charge of conducting public prayers and who are called) 'imâms' in mosques have been reciting a certain prayer, having the jamâ'at, (i.e. congregation of Muslims,) repeat after them, thereby executing the commandment enjoined in the hadîth-i-sherîf, **"Perform tajdîd-i-îmân by saying, 'Lâ ilâha il-l-Allah'."** The prayer reads as follows: **"Allâhumma innî urîdu an ujaddid-al-îmâna wa-n-nikâhu tajdîdan biqawli lâ ilâha il-l-Allah Muhammadun rasûlullah."**

Any belief which does not conform to the belief taught by the "Ahl as-sunnat scholars" is called deviation ("**bid'at**" or "**dalâlat**") from the right path. To hold a bid'at is the second gravest sin after unbelief. An activity which multiplies this very grave sin many-fold is to spread a bid'at and to imbue Muslims with it. What should devolve on a government against such a squalid activity is to inflict heavy punishments on the heretics guilty of the iniquity, on the scholarly spheres to provide protective advice, and on the populace to hold them at bay and to avoid reading their publications. One should be very alert in order not to be deceived by their lies, slanders and provocative speeches. At present, the "lâ-madhhabiyyas", followers of Mawdûdî, Sayyid Qutb, and ignorant heretics who are called Tablîgh al-jamâ'at, and finally sham sufi guides and false shaikhs who appear under various guises are exploiting all kinds of means in order to spread their corrupt and deviated beliefs. They are preparing all kinds of unimaginable and unthinkable tricks and traps in order to deceive Muslims and in order to smash and destroy the "Ahl as-sunnat" with the help of their own nafs and the devil. They are carrying on their cold war against the "Ahl as-sunnat" by expending their personal riches and millions of dollars. Young people ought to learn Islam and the right path **(haqq)** from the books of "Ahl as-sunnat scholars". People who do not learn will be caught and drowned in the floods of bid'at (heresy) and dalâlat (aberration), ending up in disasters in the world and perdition in the world to come. Leaders of bid'at-holders are misinterpreting the Qur'ân al-

kerîm, adducing the purposely distorted meanings as support for their heretical ideas in the name of “disclosing the truth in the light of âyats and hadîths.” Leaders of the deviated **(Bidat)** groups are giving wrong and corrupt meanings to the Qur’ân. By using these unjustly given meanings they are asserting that they are proving their deviated ideas through the verses of the Qur’ân and hadîth. Only those who know the truth **(haqq)** will be able to protect themselves from these people. It is almost impossible for those who do not know the truth not to fall into the traps and whirlpool of deviation and heresy. These people with heretical belief will become disbelievers if their deviated belief runs counter to the open credal teachings of the Qur’ân al-kerîm and hadîth-i-sherîfs, which are unanimously communicated by (those Islamic scholars called) mujtahid imâms and (which are) commonly known by Muslims. This type of disbelief is called “ilhâd” and those who fall into this position are called “mulhid”. Books teaching credal matters state that “mulhids” are considered as disbelievers with no heavenly books **(mushriks)**.]

Allâhu ta’âlâ will accept also the tawba made by holders of bid’at. For making tawba, such people should briefly learn (Islam’s true credal teachings termed) Ahl as-sunnat, rectify their credal attitudes accordingly. and renounce their former heresies with true repentance.

A person who believes the importance of the obligatory duties, (which, as we have explained earlier in the text, are called ‘farz’, pl. faraîz,) but does not perform them due to laziness, will not become an apostate and will not lose his belief. However, a Muslim who does not perform an obligatory duty commits two grave sins with that negligence. The first one is the sin of spending the time allotted for that obligatory prayer without worship, i.e. postponing an obligatory prayer. In order for this sin to be forgiven, it is necessary for him to make tawba, i.e. to repent and feel sorry and decide not to delay it again. The second one is the sin of not performing the obligatory duty. In order for this grave sin to be forgiven, he has to make “qadâ”, e.g., perform the omitted obligatory duty as early as possible. Otherwise, any (inexcusable) delay will add another grave sin to the guilt.

[Sayyid Abdulhakîm Effendi ‘rahimahullâhu ta’âlâ’, a great Islamic scholar; the mujaddid (restorer of Islam’s original,

pristine purity) in the fourteenth (Islamic) century; an expert in Islam's bâtinî (spiritual) sciences as well as in zâhirî (physical, outward) sciences; a professor in the (Academy of Islamic Sciences called) Madrasa-t-ul-mutakhassisîn, and chairman of the department of Tasawwuf, reiterated the following statement in his lectures as well as in his preaches and sermons (sohbats) in mosques (in Istanbul): "It is a grave sin not to perform an obligatory duty without any excuse within its prescribed time." It is written in Islamic books that it is a grave sin not to make qadâ of an omitted prayer as soon as possible. This fact is written also in the previous paragraph. Once the period of time which Islam has allotted to a certain obligatory duty has past, with the duty left undone, every unit of time long enough to perform that duty and yet spent without performing it will multiply the sin one fold and will be added to the state of sinfulness. Thus, as time passes in negligence, the sinfulness will double, reaching an unmeasured and unthinkable amount. Thus, the sin of not performing the "qadâ" of an obligatory duty increases many folds. For example, in the case of five daily obligatory "salât" prayers, the sin of an unperformed salât prayer increases five folds in one day. One should realize graveness of the situation for a person who did not perform his five daily obligatory "salât" prayers for months or years. One should look for all sorts of means to save oneself from this grisly and petrifying sin. Anyone with true belief and common sense should try to make qadâ of his omitted prayers of salât day and night in order to save himself from the horrific punishment in Hell for not performing the obligatory "salât" prayers. We are informed that one will be punished in the Hell for seventy thousand years for one "salât" prayer which is not performed due to laziness and without any excuse. When a Muslim ponders the amount of punishment he would suffer in Hell for not performing innumerable "salât" prayers as explained above, he will lose his sleep, stop eating and drinking, and feel great distress. Yes, anyone who does not recognize the obligatory "salât" prayers as obligations and duties will become a disbeliever and an apostate. An apostate will be punished in Hell forever. Regardless, such a person does not believe in Hell or punishment or the importance of obligatory "salât" prayer. He leads a bestial life in this world. He does not think of anything other than his pleasures and collecting the money which

provides the pleasures. His principle in life is to obtain the money irrespective of how others will be affected or suffer. Were his pleasures obtainable only at the sacrifice of entire mankind, he would not care. He has neither belief nor wisdom. This type of person does not have any mercy. He is more dangerous than beasts and the fiercest of animals. His talking about humanity, mercy, and goodness is like writing on air. They are traps for others in order for him to satisfy his appetite and worldly benefits.

Making "qadâ" of the "salât" prayers which were not performed for years has become almost impossible to accomplish. There is no blessing **(barakat)** left in the world because mankind has turned away from the Sharî'at. In other words, they have stopped obeying the commandments and dived into committing harâm. They have departed from the path which Islam teaches and which leads to beauty and peace. Sustenance (rizq) has become scarce. The hundred and twenty-fourth âyat-i-kerîma of Sûra Tâhâ purports: **"But whosoever turns away from Me (My Message), verily for him is a life narrowed down, ..."** (20-124) As a matter of fact, there has been decrease in many kinds of sustenance such as sustenance of îmân, sustenance of health, sustenance of food, sustenance of humanity, and that of mercy. The saying which goes, "Hudâ (Allâhu ta'âlâ) never torments His slave. What everyone suffers is his own nemesis," has been derived from the thirty-third âyat-i-kerîma of Sûra Nahl[1]. Amidst the present sweeping darknesses of unbelief and the widespread blight of scantiness and affliction consequent upon a general insensibility towards Allâhu ta'âlâ, towards His Messenger 'sall-Allâhu ta'âlâ 'alaihi wa sal-lam', and towards Islam, a family now can barely earn a subsistence existence with all its members men and women alike working round the clock. Unless people have îmân (belief) in Allâhu ta'âlâ, adapt themselves to the Islamic religion, which He has enjoined on humanity, and festoon themselves with the beautiful moral traits epitomized on His Prophet, it is out of the question to stop this flood of aberration and cataclysm. Under the aforementioned difficult conditions, in order to pay back the "qadâ" of the

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[1] Final part of the âyat-i-kerîma reads: **"... But Allâhu ta'âlâ wronged them not: nay, they wronged their own nafs."** (16-33)

unperformed “salât” prayers of the past one should daily perform “qadâ salâts” instead of the sunnats of four of the five daily prayers of salât other than the morning prayer. To do that, one should form one’s intention to perform the earliest salât that one did not perform within its prescribed time. By following this methodology, every day, one will be able to perform one day’s “qadâ salât” prayers and also one will be performing “**sunnat**-salât” prayers. This matter is dealt with inmore detail later in the text. Also, please see the fourth fascicle of **Endless Bliss**.

Centuries ago when “fiqh” books were written, Muslims had strong belief and had fear of Allâhu ta’âlâ and fear of Hell punishment in their hearts. No one could ever imagine not performing the “salât” prayers within its prescribed times. It was unthinkable that there could be a person who would deliberately not perform the “salât” prayers. In those times, only a few “salât” prayers could be missed due to an excuse. This would be a source of distress and worry for the person who missed the “salât” prayers. The following were the reasons for missing the “salât” prayers: Not being able to wake up from sleep; forgetting; not being able to find an opportunity to perform the “salât” prayer even by sitting during a war or travel. Missing a prayer of salât for one of these reasons is not a sin. However, as soon as the reason (’udhr) ceases to exist, it becomes obligatory to perform the missed “salât” prayer immediately. It is permissible to delay the performance of the “qada” prayer of a missed “salât” prayer as much as to earn enough money to support one’s family. It is not necessary to perform the “qada” prayer omitted for acceptable reasons in place of the “**muakkad-sunnat**” prayers. The statement, “It is better not to perform (omitted farz prayers) instead of prayers that are sunnat muakkad[1],” in books of Fiqh, means, “farz prayers omitted for (reasons which Islam accepts and calls) ’udhr.” If a prayer of salât (which is farz) is omitted without an ’udhr, it is farz to perform it immediately. Prayers of this sort must

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[1] Prayers of salât which our blessed Prophet ‘sall-Allâhu ’alaihi wa sal-lam’ performed in addition to each of the obligatory (farz) five daily prayers, are termed ‘sunnat’. Islamic scholars categorize the sunnats in two groups: ‘sunnat muakkad’, which means, ‘sunnat which is emphatic and close to being farz (obligatory); and ‘sunnat ghyr-i-muakkad’ which means ‘sunnat which is not emphatic’.

therefore be performed instead the prayers that are sunnat. Imâm-i-Rabbânî ‘quddisa sirruh’ states in the hundred and twenty-third letter: “If supererogatory (nâfila) worship retards an act of worship which is farz, it is no longer worship; it is harmful passtime (mâ-lâ-ya’nî).”]

[Great Islamic scholar Ibni Âbidîn ‘rahmatullâhi ’aleyh’ says, It is an act of sunnat to perform two rak’ats of salât when you enter a mosque. This is called ‘tahiyyatul-masjîd’. Any category of salât, e.g. farz, sunnat, or qadâ, which you perform upon entering a mosque, will also stand for tahiyyat-ul-masjîd. As you perform one of these kinds of salât, you do not have to also make your niyyat, (i.e. intend,) that you are to perform tahiyyat-ul-masjîd. Not so is the case with a salât performed (within its prescribed time and) with a double niyyat, i.e. both as the farz and as the sunnat of the time, in which case only the salât which is farz will be sahîh (valid). For, a salât which is farz (obligatory) and that which is nâfila (supererogatory) are two different categories of namâz (salât). Since any sort of salât performed (upon entering a mosque) stands also for tahiyyat-ul-masjîd, the salât called tahiyyat-ul-masjîd takes on the nature of the salât performed in its place. Any salât performed will also stand for another in the same category without an additional niyyat. However, an additional niyyat is required for the generation of thawâb (reward in the Hereafter), for an act of worship performed without a niyyat will not be given any thawâb.” ‘Salât which is sunnat’ means ‘one which is performed in addition to the salât which is farz’. Because a salât of qadâ performed before or after the salât which is farz fits in with the definition of a ‘salât which is sunnat’, salâts of qadâ and those which are sunnat fall into the same category. According to hadrat Ibni Âbidîn, when a salât of qadâ is performed the (time’s) sunnat also will have been performed. Hence, to perform salâts of qadâ instead of salâts of sunnat does not mean to omit the sunnats. When a niyyat is made both for the qadâ and for the sunnat, thawâb for the sunnat will also be attained.]

If a person who intends to make qadâ of the omitted salât prayers as described above starts to do so and then falls gravely ill, he should make a will **(wasiyyat)** saying that after

his death there should be a “salât-kaffârat” performed for him.[1] His executer of the will should carry out his will. The executer **(walî)** is either designated by him or he is one of his heirs. In case, one misses one of the “wâjibs” of the “salât” prayer or commits a disliked action **(makrûh)** during the “salât” prayer, it becomes necessary **(wâjib)** to reperform that “salât” prayer within its prescribed time. It is also necessary to reperform a “nâfila-salât” prayer within its prescribed time if something happens to annul the “salât” prayer during the performance of the “salât” prayer. It is always necessary to perform “qadâ”, i.e., make up for the unpaid obligatory almsgiving **(zakât),** “sadaqa-i fitr”, and unperformed “nazr” and “qurbân” (animal sacrifice). A person who becomes poor later in life should perform “qadâ” of them through a process called “hîla-i shar’iyya”. If he does not become poor, it is “makrûh” for him to use the “hîla-i shar’iyya” method.[2]

Sins between Allâhu ta’âlâ and the slave, i.e. those which do not involve violation of others’ rights, merely require a tawba made secretly. It is not necessary to inform a third person, e.g. the imâm of the region. Redemption, i.e. buying freedom from sins from a priest, is practised among Christians. Islam does not accommodate anything of that nature. Examples for sins which do not involve violation of others’ rights are: To read (or recite) the Qur’ân al-kerîm in a state (which requires a canonical washing and termed) junub; to sit in a mosque (in such a state); to talk about worldly affairs or to eat and drink or to sleep in a mosque; to hold the Qur’ân al-kerîm without having an ablution (wudû); to play musical instruments; to consume wine; to commit fornication; for women to go out without covering (those parts of their body which Islam calls ‘awrat’ and

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[1] Please see the twenty-first chapter of the fifth fascicle of **Endless Bliss** for detailed information; and how to make qadâ of omitted prayers of salât is explained at length in the twenty-third chapter of the fourth fascicle.

[2] Hîla-i-shar’iyya is a method taught by Islamic scholars and which a Muslim can utilize in case of a quandary, e.g. to save himself from a difficult situation rendering it impossible for him to perform a religious duty or to avoid a religious prohibition. It is explained in detail in the three hundred and first, eight hundred and forty-fourth, and eight hundred and fifty-ninth pages of the Turkish book **Se’âdet-i-ebediyye**.

commands them to cover, such as) their head, arms, legs and hair. Sins involving violation of animals' rights are extremely difficult to get absolved from. It is sinful to kill an animal unjustly, to beat it, to slap it on the face, to make it walk beyond its energy, to overload it, and/or not to feed it or water it when it needs. Such sins necessitate both tawba and istighfâr, and remorseful and lamenting invocations.

There are five types of violation of others' rights: Mâlî (pertaining to property, financial); nafsî (pertaining to nafs); irzî (pertaining to honour); mahramî (pertaining to mahrams); dînî (religious). Examples for human rights violations pertaining to property are: Theft, extortion; selling something by way of fraud or lying; paying counterfeit money; causing damage to someone's property; false testimony; treachery; bribery. Tawba and getting the wronged person's forgiveness are necessary for this type of violation even if it is a matter of one cent or a seed of grain. Violations pertaining to property, (if they have not been compensated for,) should be compensated for by (the wrongdoer's) children (inheriting from him). If worldly life is over before the compensation (or somehow getting forgiveness from the sufferer), it will be executed in the world to come (âkhirat) by way of bartering the wrongdoer's thawâbs, (i.e. the rewards he is to be given in the Hereafter for his pious deeds in the world,) for the harm given (in the world). If the wronged person is dead, the payment should be done to his inheritors. In case there are no inheritors or the wronged person is not known, the payment should be done to poor people as a gift and the thawâb which the gifting produces should be sent to the wronged person's soul. If there are no poor and pious Muslims, then the payment should be done to institutions of charity that serve Muslims or to pious foundations (waqf). It is also permissible to do the payment as a gift to one's own pious relatives, i.e. to parents or children who are poor. Something gifted to a poor person falls into the category of almsgiving and produces thawâb for almsgiving. In case none of the aforesaid alternatives is practicable, then the person guilty of the violation should pray for the forgiveness of (sins of) the person he has wronged and for the forgiveness of his own sins. Even if the person wronged is a disbeliever, it is necessary to (compensate or to) please him somehow so as to get yourself forgiven. Otherwise, great trouble will be awaiting you in the world to

come.

The second type of violation, nafsî, or pertaining to life, involves a homicide or mutilation. Absolution from this sin requires tawba and the guilty person's resigning himself to the walî (executor) of the murdered or mutilated person. The walî has the choice to forgive him, to make peace in return for property, or to start a legal case against him and sue for his punishment. However, it is not permissible for him to retaliate on his own. [Islam does not have a place for vendettas of any sort.] An irzî violation of a right, (i.e. a violation of honour,) involves acts like backbiting, slander, mockery, and abusing. Forgiveness of this sin requires tawba and reconciliation with the wronged person (either by compensation or by apology or by pleasing him in one way or other.) This type of violation does not become rectified by any form of reconciliation with the (wronged person's) inheritors.

A mahramî violation of a right involves a perfidy perpetrated against a person via his wife or children. The offender has to make tawba and say istighfâr. If there is no likelihood of fitna, he ought to have himself forgiven by the person wronged. In case of any likelihood of fitna, he should pronounce a blessing over the wronged person in his absence or give alms on behalf of him, instead of attempting a direct confrontation. Violation of a religious right is, for instance, to be remiss in teaching one's relatives or household their religious responsibilities, or to prevent them or other people from acquiring religious information or from worship, or to call other people disbelievers or sinners. To get their forgiveness, it is permissible to offer a mere apology instead of specifying the violation perpetrated.

It is a very meritorious act (which produces plenty of thawâb) to forgive the debt of a poor person.

It is stated in a hadîth-i-sherîf: **"A person who makes tawba becomes as (clean as) if he had never sinned."** And in another: **"A person who makes istighfâr with his speech but never feels sorry for the sin he committed is one who continues sinning. He is teasing Allâhu ta'âlâ."** Making istighfâr means saying the word "Astaghfirullah". Muhammad 'Uthmân Hindî 'quddisa sirruh'[1] states as follows in the Fârisî

[1] Muhammad 'Uthmân passed away in 1314 hijrî [1896 A.D.]

language in his book **Fawâid-i-'Uthmâniyya**: "You want me to write specific prayers for health for you. For health, (make tawba all the time and) say the prayer of istighfâr every now and then, [that is, say, 'Astaghfirullah al'azim wa atûbu ilayh']! It is very effective against cares and afflictions. The fifty-second âyat of Sûra Hûd purports: **"Say** (the prayer of) **istighfâr!** (If you do so) **I shall come to thy rescue."** Istighfâr will make one attain all sorts of wishes as well as good health.

It is stated in a hadîth-i-sherîf: **"If a slave commits a sin and then repents, Allâhu ta'âlâ will forgive him even before he says** (the prayer of) **istighfâr."** And in another: **"Make tawba even if your sins** (make up piles which) **reach skies. Allâhu ta'âlâ will accept your tawba."** These hadîth-i-sherîfs concern those sins which do not involve violating others' rights. It is stated in a hadîth-i-sherîf: **There are three kinds of sins: "Three types of sin are: The sin that will not be forgiven in the last Judgement day (Qiyâmat); the sin that is not discontinued; and the sin which will be forgiven if Allâhu ta'âlâ wishes."** The sin which will absolutely not be forgiven in the last Judgement day is, "shirk". "Shirk" in this context is all kinds of disbelief. Sins that are not discontinued are the sins which involve violating others' rights. The sins which will be forgiven if Allâhu ta'âlâ wishes are the sins which do not involve violating others' rights.

PART TWO

FIRST CHAPTER

Islam's ethical science is studied in three categories, which can be understood only after learning preliminary subsciences. In this book of ours we shall touch upon three sections of the entire matter, enlarging only on the first section.

PREFACE

Learning ethical science depends on one's desire to do so. Enforcement is inutile. Every optional (ihtiyârî) action can be achieved in two stages of preliminary knowledge acquisitions. First, the essence of the matter should be understood. Second, first-hand knowledge should be acquired as to what will be obtained by doing it. There is yet a third, in which it has become a popular method to acquire some preliminary information which will help learn a certain science. We will follow this method and explain the three branches of the subject in the preface, attaching two additional sections.

FIRST STAGE: Ethics of Islam is divided into three categories,

1– The knowledge of ethics, **('ilm al-akhlâq)**, deals with invariable personal behaviour, which is good or bad, depending not on whether a person is alone or with others, but on his character. For example, a person who has a gentle nature, or who is generous, or who has a sense of shame, is so he is alone as well as when he is with others. The knowledge of ethics teaches us these personal traits which never change.

2– The second category of ethics deals with a person's behaviour towards his family members in his home. This is called manners of family management **(tadbîr al-manzil)**.

3– The third category of knowledge of ethics teaches a person's social responsibilities, codifies behavioral principles, and instructs on how to be useful to others. It is called **siyâsat-i-medîna**, or **social manners**.

As is stated in the book Akhlâq-i-Nâsirî, by Nasîr-ud-dîn Muhammad Tûsî, when a person does something, whether it is good or evil, it is for a reason. This reason is either something natural, or a commandment or law. What he does on account of

his nature is an outcome of his mind, thought and experience. His doings of this sort do not change with time, nor are they dependable on his social environment. The second kind of reason, a law or a commandment, either issues from a common thought shared by a community or by an entire nation, in which case it is termed a **rusûm** or an **'âdat** (custom); or it has been posited by a scholarly, authoritative or experienced person, such as a prophet, a Walî, a monarch, or a dictator. If it is a commandment of Allâhu ta'âlâ, which is communicated by prophets 'alaihim-us-salawât-u-wat-taslîmât' and explained by Awliyâ or by Islamic scholars, it can be of one of the following three groups: The first group consists of commandments which are to be observed by every individual person. They are called **ahkâm** (rules), or **'ibâdât** (worships). The second group subsumes social and business transactions such as **munâkahât**, i.e. matters of marriage, and **mu'âmalât**, i.e. matters such as selling and buying. In the third group are commandments encompassing countries and societies and pertaining to legal and political matters (hudûd). Science dealing with these three groups of commandments and rules is termed **Fiqh**. Learnings pertaining to matters of fiqh, as well as principles regulating those matters and their execution, change with time and depend on the country and the nation wherein they are to be practised. Allâhu ta'âlâ is the sole authority to dictate the change. The abrogations and changes which Allâhu ta'âlâ made in the past dispensations throughout history were in this group of commandments. For instance, the time in which Âdam 'alaihis-salâm' lived required a proliferation of mankind. It was therefore canonically legal and permissible for a man to marry his sister. As its necessity was obviated with the increase of population in process of time, so was the canonical law allowing it revoked.

SECOND STAGE: In this section we will explain the usefulness and application of the knowledge of ethics.

When a person studies his environment, such as the earth and the skies, or contemplates the balance and order in the universe, that is, how billions of stars in space continue to move in their orbits without colliding with one another for centuries, or how the construction, movement and amount of atmospheric pressure, temperature, air and water are delicately balanced to allow life to flourish on earth, or when he observes the delicate

order in the construction of human beings, animals, plants, inanimate objects, atoms, cells or, in short, the numerous creatures which are studied in the science courses taught in high schools and universities, he will feel compelled to believe in the existence of an all-powerful and all-knowledgeable creator, who creates all the orderly systems and creatures. A person with intelligence will understand and appreciate this great, delicate balance and order in the universe and will readily believe in the existence of Allâhu ta'âlâ and become a Muslim. When a philosophy professor from Switzerland who converted to Islam in 1966 was asked by a newsman about his conversion, he replied: "By studying Islamic books I understood the true (Haqq) way and the greatness of Islamic scholars. If Islamic religion would be exposed in a correct manner, everyone in the entire world who has intelligence would accept it lovingly and willingly."

When a person becomes a Muslim by studying nature and himself and then studies the books written by Islamic scholars and learns the life story and beautiful moral conduct of Muhammad 'alaihis-salâm', his belief will become more firm. Furthermore, by studying the knowledge of ethics he will understand good and ill temperaments, useful and harmful matters. By doing good deeds, he will become a mature and valuable human being in the world. His worldly affairs will be orderly and they will materialize easily. He will live in comfort and peace. Everyone will love him. Allâhu ta'âlâ will be pleased with him. Also, He will treat him with compassion and give him many rewards in the Hereafter. We would like to emphasize once again that a person needs two things in order to attain happiness. The first of these two is that he should possess the correct knowledge and belief which can be acquired by learning scientific knowledge and reading the life story and moral conduct of Muhammad 'alaihis-salâm'. The second one is that he should be a gentle-natured human being with good behavior. These things can be acquired by learning the knowledge of "Fiqh" and "Ethics" and by practicing them. Whoever acquires these two things will attain the consent and love of Allâhu ta'âlâ because Allâhu ta'âlâ knows everything with His infinite knowledge. He gave much knowledge to angels and prophets. Angels and prophets do not possess anything shameful, faulty or ugly. In contrast, human beings, (with the

exception of prophets,) have very little knowledge and their beliefs are either smeared with corrupt habits or stained by ill conduct. For this reason, human beings are very distant from Allâhu ta'âlâ, angels and prophets. They are deprived of the honor of joining them in perfection. If a person fails to attain the true belief in consequence of his remissness in studying scientific knowledge and observing nature, which means to lapse into a state of ignorance; and if he does not invigorate his belief by acquiring genuine knowledge about Muhammad 'alaihis-salâm', he will join those who will abide in eternal perdition and distress. Conversely, if he accomplishes to attain true belief and refuses to follow his nafs and obeys the commandments of Allâhu ta'âlâ and avoids the prohibitions He has enjoined, then he will not be deprived of the Mercy and Forgiveness of Allâhu ta'âlâ. He will not be deprived of happiness. The iniquities he has committed may, however, suspend his attainment to the Mercy of Allâhu ta'âlâ for a while, forcing him to a brief sojourn in Hell to be scorged in its fire. Eventually, owing to his belief he will attain the Grace of Allâhu ta'âlâ. Hell fire will cleanse the dirt of his evil deeds and will purify him so that he will be liable to enter Paradise.

It is apparent that the most important of all the blessings and comforts is to possess perfect belief. Everyone should strive to cleanse his heart from wrong beliefs and doubts. If a person obtains the correct belief and has a good character and does good deeds, he will resemble supreme spirits such as Prophets, Awliyâ of Allâhu ta'âlâ, and angels. He will be close to them and they will attract him toward higher ranks in a manner similar to the law of gravitational force. They will attract him towards upper heights similar to a small pin's being attracted by a high electromagnetic force generated by a huge electromagnet or a small pin's being attracted by a huge magnet as big as a mountain. Then, he will pass the **"Sirat-Bridge"** with lightening speed and will join the fortunate people basking in the Gardens of Paradise, enjoying blessings pre-created for him, for his spiritual heart and soul.

Couplet:

Scholars who practice what they know, will not suffer grievous punishment,
Attaining the blessings of Jannat, that is the supreme success!

Knowledge of ethics is the branch teaching the cleanliness

of spiritual heart **(qalb)** and soul **(rûh)**. It is similar to the knowledge of medicine's being the science of hygiene for the body. Vices are diseases of the spiritual heart and soul. Evil deeds are symptoms and signs of these diseases. The knowledge of ethics is a much honored, valuable and necessary knowledge. Vices infesting the spiritual heart and soul can be weeded out only with this knowledge. It is this sole knowledge which runs the gamut of invigorating and healing the spiritual heart and soul with good moral qualities, embellishing the hearts and souls thereby invigorated and healed with even more beautiful moral qualities, and establishing a permanent state of purity in the hearts and souls habituated to an ever-improving acquisition of better and more refined perfections.

[Spiritual heart and soul are two distinct entities although they look very much alike. In this book, when the soul is mentioned alone it should be understood that we mean both of them.]

Does one's character change? Is it possible for a human being to give up his character and acquire another one? There are several differing opinions but they can mainly be categorized in three groups:

1– Character never changes because it is an entity a human being is not capable of changing.

2– Character is of two kinds: the first one is created at birth and cannot be changed. The second one consists of habits which are acquired later. This acquired character can be altered or changed.

3– Character in its entirety is acquired after birth and can be changed by external influences.

The majority of Islamic scholars are unanimous on the third theory. Divine laws **(sharî'ats)** which prophets brought prove that this third theory is correct. The student-training methods instituted by religious scholars and masters of Tasawwuf function under the light of the third notion.

According to what suitable nature do human beings come into this world? This is another question so far unsolved. The opinion of the majority of scholars is that human beings are born suitable for goodness and making progress. Later, evil habits are adopted in consequence of indulgence in the desires of the nafs, lexity in learning good morals, and evil company. It

is stated in a hadîth-i-sherîf: **"Every individual person is created in a nature suitable for Islam. Later, however, they are made Christians, Jews or atheists by their parents."**

Couplet:

You are corrupting yourself with your own hand
Although the Creator created you beautifully.

According to some scholars, the human soul came to this world as an impure entity. The soul itself was clean but once it united with the body, physical necessities of the body degenerated it. However, those whom Allâhu ta'âlâ chooses to save and decrees goodness will not remain impure as they were born; they will return to goodness.

Some other scholars said that the soul is neither good nor evil from birth. It is in a neutral state. It can turn either way. A person who learns goodness will attain happiness and maturity. They said that a person who associates with evil people and learns vices and ugly things will be a wretched and evil person.

Galen[1] said, "Spiritually, there are three groups of mankind. The first group are good people, and the second group are evil ones. In the third group are people who are neither good nor evil by creation. These people may later join either of the opposite groups. Few people have a good creation. A good majority of people are evil by creation and always tend to do evils. The number of people who are good or evil depending on the people they live among, occupies a medial position between those of the former two groups." According to this theory, few people can change their habits. [Being quite unaware of the heart, Greek philosophers dealt only with the soul, and some Muslim writers of literature on ethics followed their example.]

According to the majority of scholars, everyone's habits can change. No one's nature will stay the way it was created. If natures would not change, the religions communicated by prophets would be futile and unnecessary. The training and punishment methods established unanimously by scholars would be absurd. All scholars taught knowledge and manners to their children and it has always been known that education and training provided useful results. For these reasons, it is as obvious as the shining sun that human nature is changeable.

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[1] Claudius Galen [130-200 A.D.], Greek physician and physiologist.

However, so deeply ingrained are some habits, –in fact, some of them have become all but an essential ingredient of the soul–, that it is an extremely difficult task to change or eliminate them. Those habits are mostly seen on ignorant and wicked people. Changing them requires riyâzat and very adamant mujâhada. **Riyâzat** means resistance against the harmful and iniquitous desires of the nafs, and **mujâhada** means steadfastness in the useful and graceful behaviour unpleasant to the nafs. Ignorant and idiotic people adduce the stability of ingrained traits of character as support for their reluctance to carry on riyâzat and mujâhada against the nafs, thus trying to rationalize their sloth in ridding themselves of vices. If we accept their argument and let everybody follow desires **(hawâ)** of their nafs and do not punish the guilty, humanity will be pushed toward iniquities. As a matter of fact, Allâhu ta'âlâ out of compassion for His human creatures, sent prophets to train people and teach them good and evil natures. He chose His beloved Messenger, **Muhammad** 'alaihis-salâm', as the greatest of all the teachers. He replaced all the previous divine laws with his divine law **(Sharî'at, religion),** i.e., **"Sharî'at al-Muhammad."** His religion became the final religion. Thus, his shining religion included all the goodnesses and methods of training. Those who have wisdom and can distinguish good from evil should read the books of ethics which are derived from this religion and learn it. They should plan their business accordingly so that they may attain comfort, peace of mind, happiness and salvation in this world and the next and contribute to the order of family and social life. This is the most important duty of a human being. Everyone should read and learn this book, which we have entitled **Ethics of Islam** attentively because, with the help of Allâhu ta'âlâ, we have collected the information which will be helpful in the achievement of this ultimate goal.

THIRD STAGE: We had divided "Ethics of Islam" into three parts. In order to understand them clearly, we will provide supplementary information. Every branch of knowledge and science has a number of ancillary branches. Sometimes all the branches concur on some points. At these points, all the branches of that science become one. This one point is the topic of that science. For example, the science of medicine has many branches but every branch unites at the study of illnesses

and health of the body and this is the topic of medicine. In order to learn a science easily, first, we must understand its topic. The topic of the knowledge of ethics is the human soul. It teaches how to cleanse the evil qualities of the soul and how to fill it with virtues. First, we should learn about the soul and then evils and virtues. Imâm ash-Shâfi'î said the following couplet:

I learned vices, not to become an evil one,
who does not know what is vice, will fall into it, know for sure!

We will explain the topic in three steps in order to recognize the heart and soul as much as possible and explain its apparent and hidden forces, as well as the things that will cause its happiness and those which will lead to perdition.

FIRST STEP: WHAT ARE SPIRITUAL HEART **(qalb)** AND SOUL **(rûh)**? Greek philosophers and their imitators called these two entities **nafs-i-nâtiqa**, or, in short, **nafs**. [However, Imâm ar-Rabbânî 'rahimahullâhu ta'âlâ', who was a great scholar and a specialist in the science of **"Tasawwuf"** and ethics, said that nafs, soul, and spiritual heart are different entities.] The eighty-fifth âyat-i-kerîma of Sûra Isrâ of the Qur'ân al-kerîm purports: **"They ask you about the soul 'rûh.' Answer them that the soul is an entity among the other beings that Allâhu ta'âlâ has created."** This âyat-i-kerîma prohibits any attempt to define the soul. As a matter of fact, most of the shaikhs of the (celebrated path of tasawwuf called) turuq-i-'aliyya and Islamic scholars avoided talking about the soul. As is understood from the Qur'ân al-kerîm, what is prohibited to talk about is the essential nature of the soul, not its properties or qualities. In fact, most scholars explained to their disciples, as well as to other inquirers of the matter, that the heart and the soul were not material objects, and that they were (immaterial beings, which they termed) **jawhar-i-basît**. It is these two centers which grasp the information comprehensible to the human reason, and control and manipulate all the forces and activities within the body. This is the definition made by the great guides of tasawwuf and by the scholars of (the science called) Kalâm. [Those who would like detailed information about the spiritual heart and soul should read the books **Awârif-ul-ma'ârif**, written by Shaikh Shihâbuddîn 'Umar Suhrawardî (539 [1145 A.D.]-632 [1234], Baghdâd), a scholar in the Shâfi'î Madhhab, and one of the fortunate people who received fayz from Abdulqâdîr-i-Geylânî, and **Maktûbât**, by Imâm Rabbânî

Ahmad Fârûqî Serhendî (971 [1563 A.D.], Serhend, India-1034 [1624], Serhend) 'rahima-humullâhu ta'âlâ'.]

We will now provide further information about the spiritual heart and soul, in six paragraphs.

1– SPIRITUAL HEART AND SOUL EXIST: Existence of the soul is obvious. Something which itself is obvious does not need any extra evidence to prove its existence. The most obvious and evident thing for a human being is his existence. A human being does not forget about himself for a fraction of a second. The soul never forgets about itself even while it is asleep or drunk. There is no reason for trying to prove that a human being recognizes his own existence. Yet it is permissible to discuss and prove whether the soul is material or not, or whether it exists by itself or along with something else or the existence of other similar attributes which it possesses. Obvious as most of them are, they ought to be reviewed in the following five paragraphs:

2– SPIRITUAL HEART AND SOUL ARE SUBSTANCES, which means they exist. Rûh is called **"jân"** in Persian. When an animal dies, we say its "jân" has departed from it. It means its soul has left its body. Every created being is either a substance **(jawhar)** or an attribute **('araz)**. If something is substance, it does not need anything else's existence as a foundation for its existence. It stays in existence by itself. If something is an attribute **(sifat, 'araz)**, it can't stay in existence by itself. Something else is required to hold it in existence. Matter and objects are substances. Their colors, smells and shapes are their attributes. Color exists on a substance. Color cannot exist without a substance to qualify. There are two types of substance. The first one is **mujarrad**, i.e. immaterial, being. It does not have weight, shape or color, and it doesn't affect the sense organs. The second one is matter. The immaterial substance cannot be perceived through sense organs and cannot be divided. Wisdom **('aql)** and soul are examples of this type. Matter, by contrast, can be perceived through sense organs and can be divided. When matter takes a certain shape, it is called an object **(jism)**. It is a fact proven through a number of different events that soul is a substance. The simplest event which proves it is this: Attributes exist on substances. In other words, substances bear attributes. The soul receives and bears everything perceptible and thinkable. Hence, the heart and soul

are substances, not attributes. This argument, however, has been refused on the grounds of some irregular instances, such as existence of attributes on other attributes; velocity, for instance, is an attribute of motion, which is not a substance.

3– SPIRITUAL HEART AND SOUL ARE ELEMENTARY: Something which cannot be split into parts is called elementary. The opposite of elementary is composite or compound. According to this definition, chemical elements, which have been considered to be elementary, are actually compounds because they can be split into atoms or into gaseous molecules. That the soul is elementary proves itself with the fact that it grasps something which is known to be elementary. If the spiritual heart and the soul were compounds, i.e. if it were possible to split each of them into parts, something elementary, i.e. indivisible, would fail to catch on them. For, when the soul, for instance, split into parts, anything elementary it bore would also have to split with it. And that, in turn, is out of the question, since something elementary cannot be split.

4– SPIRITUAL HEART AND SOUL ARE NOT OBJECTS: A substance which has dimensions such as height, depth and length is an object**.** It is also defined as matter which has shape or form. Things which exist in objects **(jisms)** are called **jismânî** (material). Since attributes exist in objects, they are said to be material.

5– SPIRITUAL HEART AND SOUL PERCEIVE AND MANIPULATE: They know themselves. They know also that they know themselves. They perceive colors by way of sight and sounds through hearing. They manipulate the nervous system and move the muscles, thus making the body perform certain actions. These actions are voluntary actions.

6– SOUL CANNOT BE PERCEIVED THROUGH SENSE ORGANS: Material beings can be perceived. Since the soul is not an object or a material being, it cannot be perceived.

SECOND STEP: What happens to the soul when a person dies? When a person dies and his body rots, his spiritual heart and the soul will not be annihilated. Death parts them from the body. When they leave their body, they go back to the mujarrad, i.e. immaterial, world. They will not be annihilated [until Doomsday **(Qiyâmat)**]. Religious scholars, philosophers and unbiased scientists share this belief. Only a few naturalists

have differed with this unanimity and deviated from the right path. They likened human beings to grass which grows in a desert. They said that the human being, like grass, comes into existence, grows and disappears; his soul does not stay in existence forever. For that reason, this group of naturalists are called “Hashâshîs” or “Grass-dealers.” Philosophers and religious scholars refuted their corrupt philosophy with various proofs.

[Allâhu ta’âlâ created many elements, a hundred and five of which have so far been discovered each having different and special characteristics. Every element is made up of atoms. He made every atom, like a micro generator, a great source of energy. He created molecules and ion configurations by bringing atoms together. Then He created organic and inorganic compounds, cells, various tissues and systems. Each of them has such fine subtleties, natural laws and harmony in their creation that mind falls into wonderment. For example, a cell, which can only be observed under a microscope, is like a giant factory which has many departments. The human mind so far has only seen a negligible part of the machinery that exists in this gigantic factory. Functioning of millions of cells which make up the human body requires existence of thousands of proper conditions inside and outside the body. If one of these thousands of conditions and harmonious systems stalls, the entire body also will stall. Allâhu ta’âlâ, the Almighty and Omniscient, operates this body machine automatically by creating infinite systems of order and harmony. The spiritual heart and soul are, so to speak, the electric power of this machine. When some failure takes place in a generator, the electric power goes out. Likewise, in case of failure in the order and harmony which exist inside and outside the body, the soul departs from the body and thus the human being dies. No motor or machine in the world can function indefinitely. They all wear out in time and are discarded. This is a general law of nature. The body also wears out in time and decays. When the body of a human being decays in the grave, none of the cells or elements become nonexistent. Decaying of the body means organic molecules making up the body being decomposed into smaller molecules, like carbon dioxide, ammonia, water and free nitrogen with the influence of earth and anaerobic micro-organisms. This decomposition is a physico-chemical event.

Today, it is known with certainty that matter does not cease to exist during chemical and physical reactions. The French chemist (and physician) Lavoisier, who lived in the 16th century, proved through experimentation that matter is neither annihilated nor created from nothing during chemical reactions. He supposed that everything could only happen through chemical reactions and by chemical laws and thus stated, “In nature, nothing is created and nothing can be annihilated.” Today, newly discovered information about nucleus and nuclear reactions show that matter converts into energy and disappears, thus proving Lavoisier was wrong. Today, scientists clearly see that further advancement in science, new discoveries, and inventions add new strength to Islamic religion and refute the slanders of enemies of Islam and destroy and disgrace the atheists who worship matter. Unfortunately, however, there are some religiously ignorant university graduates who exploit their precarious smattering of scientific knowledge as a tool and the recent scientific retardation in the Muslim world as a ground for the hostile campaign they wage against Islam. These infidels with diplomas try to mislead the younger generations by saying such lies as, “Islam is backwardness. It prevents progress. Christians are making progress. They are inventing all sorts of scientific and technological vehicles. Their new inventions in the areas of medicine, defense, and communication are dazzling our eyes. Muslims are not aware of any of these advancements in science and technology. We have to follow Christians.” They encourage youngsters to desert their beautiful Islamic morals and Muslim brotherhood and follow the Europeans and Americans. They say that following them means progress. They try to make youngsters irreligious and inimical to Islam like themselves and thus try to lead them to disasters. In reality, Islam commands us to make progress in science and technology. Christians and all other disbelievers do what they have learned from their forefathers and masters. They add small modifications to the things they learned from their fathers and do them again. If their forefathers had not done any of these, today’s generation would not be able to do anything. The saying, “Takmil al-sana’at is through talâhuq-i afkâr” was said centuries earlier. This phrase states that perfection of technology is accomplished by adding and combining thoughts.

History shows that Muslims were the sole champions of all sorts of scientific and techonological renovations. It was them who cultivated the scientific erudition and improved the scientific automation to its state in the last century. All this was accomplished through the Islamic religion and through the governments and states who implemented the commandments of Islamic religion. Christians saw that they could not destroy Islamic states by way of crusading onslaught. They accomplished their aim internally through political intrigues, lies, and cheating. They established governments under secular and masonic (irreligious) people in their lands. But they will not be able to destroy Islam. Fitting out the scientific inventions which Muslims left behind with some modifications, these secular and masonic people are trying to get credit for the present advanced state. To forestall Islam's exposing their wicked intent, people whose only concern is their own sensuous desires, pleasures and advantages try to obfuscate people's minds by calling Islam a system of regression and covering up the fact that it commands science and arts. All Jews, Christians, and even idolaters, people worldover believe in Paradise and Hell, and churches and synagogues are inundated with theists. Since these casuists do not stigmatize those believers also with regression, what is modernism in their view must be debauchery and immorality, rather than science and arts. The British are the pacemakers of this undeserved and slanderous onslaught on Islam. Please see **Confessions of a British Spy**, one of our publications! What should devolve on today's Muslims is to unite, resume their firm grip on Islamic and scientific education, which Islam commands, re-establish their gigantic industries and produce the state-of-the art systems and devices, outmode Christians in all areas, and thereby guide entire humanity to welfare.

The substance which constitutes the human body comes from earth, water and air. Living beings are in need of these three sources. When the body rots after death, it decomposes into these three sources again. Life after death will be possible by the composition of these three groups of substance or composition of some materials which are similar to these three groups.

Neither the spiritual heart and soul nor angels can progress or attain higher grades. They stay in the same state as they

were created. When the spiritual heart and the soul unite with the body, they acquire attributes rendering it possible for them either to make progress or to become a disbeliever or a sinner, in which case the person concerned gets demoted to lower grades and heads for destruction.

Every object in the material domain is known by its qualitative attributes. Every object is a composition of elements and molecules. Elements change from one molecule to another and thereby objects lose their homogenous composition and deteriorate and turn into other objects with different qualitative attributes. Even though matter does not cease to exist in these types of changes, objects change over time. They become nonexistent and other types of objects replace their existence. In the early ages matter was called “hayûlâ”. A substance with a shape was called figure **(sûrat)**.

Since the spiritual heart and the soul cannot be dissolved into pieces and are not made up of parts they never change, deteriorate or disappear from existence. In physical events, objects do change their shapes or forms. For example, when water receives extra heat, it changes to vapor. It turns from liquid to gaseous state. Liquid form of water disappears and gaseous form of water comes into existence. In chemical reactions, the composition or constitution of a substance changes. The composition which makes up a substance becomes nonexistent while another substance with a different composition comes into existence. In physical phenomena, objects change their forms or shapes but the substances which make up that composition or constitution do not change. In chemical reactions, an object in one form becomes nonexistent and its composition changes. Therefore, matter changes but it never becomes nonexistent. In nuclear reactions, however, matter also becomes nonexistent and turns into energy.]

THIRD STEP: The spiritual heart and the soul have powers. These powers are not like the powers of plants or animals. Plants and animals also have souls which are proper for their constitution. Yet the spiritual heart exists only in human beings. Every living creature has a **plant soul**, which performs functions such as birth, growth, feeding, excretion of waste matter, reproduction and death. These functions are carried out in human beings, animals as well as in plants. Details of these functions and how they are performed are taught in biology

classes. Growth in these living beings is not continuous throughout their life spans. It stops after reaching a predetermined level. This level in humans on average is twenty-four years. Becoming obese is not growth. Feeding is continuous throughout life span, since life cannot be sustained without getting necessary nutrition.

In addition to a plant soul, humans and animals also have an animal soul. Its location is the chest. This animal soul is the source of voluntary movements. In human beings, it does this under the control of the spiritual heart.

Humans have yet another soul. When we refer to soul in humans, we automatically refer to spiritual heart and soul. This soul does things like reasoning, thinking, and laughing. Animal soul has two types of power. The power of comprehension and the power of movement. The power of comprehension is a force which understands things. This understanding manifests itself in two ways. The first is comprehension through physical sense organs. The second is comprehension through unseen organs or inner faculties. There are five physical sense organs. The first physical sense organ is the skin. Through skin, warmth, coldness, wetness, dryness, softness and hardness are sensed. When an object touches the skin, the animal soul senses whether this object is warm. This tactile sense is stronger on the inside of the hand (palm). The second sense is smell, done through the nose. The third is taste, accomplished through the nerve system on the tongue. The fourth is hearing, which is done through the nerves in the ears, and last, the fifth is sight, and it is done through the nerves in the eyes.

There are also five unseen internal sense organs:

1– Common sense **(hiss al-mushtarak):** It is located in the front part of the brain. The external perceptions, coming from sense organs to their respective parts of the brain, gather in this part.

2– Imagination **(hayâl):** Its location is the front of the first space of the brain. Perceptions that are realized and comprehended are stored in imagination. When one looks at an object, that object causes sensation in the common sense part of the brain. When the object is removed from the eye sight, the sensation also leaves the common sense but its image is transported to imagination, where it maintains its impression for

a long time. If imagination did not exist, people would forget one another and no one would recognize anyone.

3– Intuitive perception **(wâhima):** It senses meanings which cannot be perceived with sense organs and which can be deduced from facts experienced by way of perception. For instance, concepts such as enmity and integrity are beyond the perception of any sense organ. Yet you feel a person's friendliness or enmity. The inner power which helps you to feel this friendliness or enmity is termed wâhima. Were it not for this power of intuition, the sheep would not avoid the wolf because it would not feel its voracity. Nor would it try to protect its young.

4– Memory **(hâfiza):** It stores what is understood through perception.

5– **(Mutasarrifa):** It is a faculty of mind which compares the received sensations and perceptions and generates new mixtures. For example, it can conceive of an emerald mountain. Poets enjoy a copious share from this faculty.

There are two types also of the power of movement, which is the second power of the animal soul: The first one is appetite or carnal power **(shahawî)**. With this carnal power humans and beasts crave for their natural needs and whatsoever else appeals to their nature. This power is also called **behimî** (bestial) force. The second type is called **ghadabî** (of wrath, pertaining to wrath) force. Through this power, they defend themselves against things that present danger to them. These two types of power are also called "beastly powers."

The forces which activate movements need the forces of comprehension. Things should be sensed first through sense organs so that they can be judged to be good or evil and then accepted or rejected depending on the judgement. All this process of sensing and acting accordingly is performed by the central nervous system. The human heart and soul exist only in human beings. This soul also has two powers. It is these two powers whereby the human being differs from beasts. The first one of these powers is the power of knowing and realizing **(quwwa-i-'âlima)** or **(quwwa-i-mudrika)**, and the second one is the causative and effective power **(quwwa-i-'âmila)**. The power of knowing and realizing is also termed **nutq** or **'aql** (wisdom, reason). This power consists of two main branches of force: **Hikmat-i-nazarî** (theoretical wisdom) is charged with

acquiring **experimental**, or scientific, knowledge; and the second one, **hikmat-i-'amalî** (practical wisdom), is responsible for knowledge of **ethics**. Theoretical wisdom, which acquires scientific knowledge, is useful for understanding the reality or essence of the material world. On the other hand, the practical wisdom, which acquires the knowledge of ethics, discriminates virtues and good deeds from vices and evil deeds.

The causative power of the soul effects the accomplishment of useful and successful deeds. It acts upon the information acquired through the power of knowing. Whereas the forces of motion in the bestial soul accept what the intuitive power finds good and reject what it loathes, the causative power of the human soul bases its performances on the judgement of wisdom. It does something if wisdom judges it to be good and useful, and refuses to do, or rejects, anything which it realizes (through wisdom) to be productive of an unhealthy or harmful result. In addition to this task, it supervises, also through the spiritual heart, the shahawî and ghadabî forces of the bestial soul.

Quite a number of people behave mostly under the dictations of their nafs or bestial soul. In other words, they are mostly subject to the whims of their "wahm" and "hayâl."

Imâm Muhammad Al-Ghazâlî 'rahmatullâhi 'aleyh' and some of the great masters of tasawwuf said, "These forces of the soul are, in actual fact, angels. As a magnanimous and compassionate kindness to His human slaves, Allâhu ta'âlâ has assigned angels under the soul's command. They remain under the soul's command until the break of minor doomsday, i.e. till the soul departs from the body. This fact is implied in hadîth-i-sherîfs. It also finds credence in some events, e.g. sometimes ordinary people exhibit such unexpected adroitness as must normally be quite beyond their abilities and which experienced people marvel at. It is the two forces of the soul whereby mankind attains perfection.

At many places in the Qur'ân, Haqq ta'âlâ commends knowledge and lore;
Encouraging towards learning, the Most Beloved Messenger's directions galore.

Know this: ignorance is Islam's enemy, and also the most formidable,
For the disease its virus spreads is such a disaster most

deplorable!

"Wheresoever cometh ignorance, leaveth Islam thereof," said the Messenger.
He who loveth Islam ought also to love knowledge and be a science learner!

"Paradise lies in the shadow of swords." Is it not a hadîth that sayeth so?
Predicting atomic bombs and jet planes, and a succinct command also!

Ignorance is the only malady whereby Islam will suffer disgrace!
O you, plight of nescience, what a shame, this nation has fallen into darkness!

So bad is the state you have led us to, neither faith nor chastity survives!
O thou, the sinister gloom, so baleful is thy oppression on Muslims' lives!

O thou, the arch enemy, to kill thee, over all else, takes priority;
Thou, alone, hast over us given disbelievers this superiority!

Wake up, o you, nation, or else a victim of your endemic oblivion!
Beside the harm, you are being stigmatized as 'hidebound' into the bargain!

Feel shame before Allah, and let go of Islam, you, 'dog in the manger'!
Like maggotty carcass, sink into soil, why should it join you in the danger!

To this caustic remark of mine, however, the unlearned will turn a deaf ear;
For, "Shame before Allah," is a maxim which requires learning to hear.

FIRST SUPPLEMENT TO PREFACE

In this section we will explain the superiority of human beings over other creatures: all objects are similar with respect to their constitution, i.e., they are all made of matter and possess weight and volume. Human beings and animals are also equal to inanimate objects in this respect. But objects are differentiated from each other according to their specific attributes.

[Every object is made of atoms. A speck of dust is a collection of millions of atoms. Certain small numbers of atoms combine together to build molecules. There are two types of substances: pure substances and mixtures. Substances which possess specific qualities are called pure substances. For example, copper wire and rain water are pure substances because they possess the same quality all the time, no matter where they are on earth. Their boiling and melting temperatures are known and never change. Objects that do not possess steady qualities are called mixtures. Milk, wood, gasoline, sea water are mixtures. They may possess different qualities depending on the state they are in. They do not possess constant boiling and melting temperatures. For example, cow's milk is different from sheep's while the water of the Black Sea is different from the water of the Mediterranean Sea. The water of the Black Sea is less salty than the water of the Mediterranean Sea.

Pure substances are also categorized in two groups. They are called elements if they cannot be divided further into other parts which have different characteristics. Gold, sulphur, iodine, and oxygen are elements. We know of a hundred and five elements as of today. Pure substances which can be split into constituent parts with different characteristics are called composite substances. For example, sugar, rain water and alcohol are composite substances. If sugar is exposed to fire, it will decompose into carbon, water and some other constituents. Likewise, water can be divided into hydrogen and oxygen gases when it is exposed to electrical energy in a known manner. Today we know millions of composite objects. Composite objects are combinations of atoms of two or more elements.

Each and every substance can be in one of the following three forms: solid, liquid and gaseous forms. For example, water is in its solid form when it is frozen; liquid form when it is water; and gaseous form when it is vaporous. Gaseous form means it is like air and does not have a certain volume or shape. Simple objects or elements are divided into three groups:

1– Real minerals (also called metals).

2– Non-minerals (also called ametals).

3– Half minerals (semi-metals).

There are seventy-eight real minerals. Seventy-seven of them are in solid form at room temperature, with the exception of mercury, which is in liquid form at room temperature. Its boiling temperature is 357.3 degree Celsius and it becomes solid at -39.4 degree Celsius. When solid real minerals are beaten with a hammer, they take sheet-metal form. They are not pulverized. When atoms of metals combine with other atoms, they carry a positive electric charge. They cannot carry negative electric charges. Therefore, two metals cannot combine with each other because two metals which have positive charges do not attract each other. On the contrary, they repel each other.

There are seventeen ametals. One of them is in liquid form; five of them are in solid form and eleven of them are in gaseous form. When solid ametals are beaten with a hammer in a mortar, they will be pulverized instead of taking the form of a sheet. Pure charcoal is an ametal and is called carbon in chemistry. When ametal atoms take the composite form by combining with others, they can carry positive as well as negative electricity. Therefore, a few ametal atoms can combine together to form a molecule.

Composite objects are divided into two groups. Those which possess carbon and hydrogen atoms simultaneously in their constitution are called organic materials. They are flammable and come into existence in living beings. Recently, some of these materials have been synthesized in laboratories and plants. Fat, sugar, acetone, quinine are some of the examples for organic substances. Objects which do not contain carbon and hydrogen simultaneously (namely hydrocarbons) in their constitution are called inorganic objects. They exist on the shell of the earth and in a dissolved form in the sea. Salt used in cooking, water, limestone, silica and sand are of this type.

All of these inanimate objects are mixed and combined in a certain manner to form the basic building block of living cells. Cells are living things. Animal cells differ from plant cells, and human cells are similar to animal cells. Living cells combine to form tissues while different kinds of tissues combine to form organs. Various organs combine together to form systems. The chain of cells-tissues-organs-systems as a whole combine together to form plants, animals, and human bodies.]

All the existing things in the material domain are classified in

three groups: Inanimate objects, plants, and animals. Among the animals, the human race is the most precious and honored of all. Among the different species of every class, there is an order of superiority. In other words, one of the species is superior to others. The most superior species of a class bears proximities to the lowest species of a higher class. In fact, most of their attributes are identical. For example, a coral looks like a stone which is an inanimate object but it multiplies and grows like living creatures. Date palms and fly-catcher (dionaea muscicapa) act and sense like an animal. Some date palms are male and others are female. Male trees bend over toward the females. Unless some matter passes from the male date palm to the female, she cannot produce her fruits. Even though all plants have reproductive organs and fecundation takes place, it is more pronounced in date palms and bears similarity to what is in animals. As a matter of fact, there is a white section on the top of the date palm that functions like the heart of an animal. If this white section is injured or is immersed in water for a while, the date palm will wither up. It is stated in a hadîth-i-sherîf: **"Show deference to your paternal aunt, the date palm! For the first date palm was created from the remnants of the clay used for** (the creation of) **Âdam 'alaihis-salâm'."** This hadîth-i-sherîf may have been intended to imply the fact that the blessed tree is the highest of all plants.

The lowest species of the animal race is the sponge. It has a white color and lives in the sea. It moves consciously and volitionally. There are thousands of primitive animals which live in water. From each species a better and more developed species has been created. The order of superiority among them is explained in biology books. Every species has different feeding and self defense organs. For example, some of them have arrows to defend themselves, others have teeth, claws, horns or wings. Some of them depend on their speed and some others depend on cunning, e.g. the fox. Every species is protected both individually and as a species. Numerous things that bewilder human mind are given to them as abilities for survival. For example, bees like expert engineers make octagonal honeycombs. If they were making their honeycombs in cylindrical shape, there would be an extra space between each honeycomb, which in turn would be a waste. There is no waste of space in the shape of an octagonal prism. If it were in

the shape of a rectangle, their volume and space would be smaller. People know these facts by reading and learning. They cannot be known without learning. Who teaches them to the bee? Allâhu ta'âlâ does, by way of **ilhâm** (inspiration), which is termed **instinct** today.

If we study animals on a basis of superiority among them, we will arrive at the conclusion that the highest classes of animals, and therefore the ones closest to mankind, are the horse, the monkey, the elephant, and, of the birds, the parrot. There is many a human with whose intellect that of a monkey or an elephant would not fail to compete. Darwin, a geneticist, had classified the various families of animals with respect to their superiorities to one another and noted that monkeys were the most superior of all the families. No sooner had the pathological enemies of Islam heard of this theoretical categorization than they began to spin the yarn that Darwin wrote that animals evolved to higher classes over generations, which culminated in "the earliest human species." Some pig-headed, quasi-modern fake scientists lost no time to exploit this freestanding trend in quenching their chronic lust for misguiding Muslims' children by denying the fact that Âdam 'alaihis-salâm,' (the earliest man and the first of prophets,) was created from clay. It begs the question, for one thing, whether Darwin ever suggested in his book a theory which could be construed as that animals gradually evolved to higher classes. What he said was: "There is a gradual order of superiority among classes of animals." He wrote that the ones in the lower level of creation became a food-stock for the higher ones. This fact had been observed and understood previously by Islamic scholars and had been written in their books. For example, Alî bin Amrullah 'rahimahullâhu ta'âlâ' had written in his book the order of superiority among animals. He was born in 916 A.H., centuries before Darwin, and died in 979 Hijrî [1570 A.D.]. It is apparent that Darwin (1224 [1809 A.D] - 1299 [1882 A.D]) culled his ideas from the Islamic books he had read.

Above the animals there exist the lowest levels of human beings. People who live in deserts, jungles are of this kind. The most superior human beings live in cities located between the 23-66 latitutes.

Furthermore, there are differences among human beings with respect to material and moral standards, beyond and

above the order of superiority in creation. Some people employed their efforts and intelligence in the advancement of technology, thereby inventing new tools and machinery. Others, in addition to technology, made progress in knowledge of reason and logic as well as in science and technology. The highest people made progress in science and technology as well as in morals and ethics. They reached the highest grade human beings can attain. This grade is called “the grade of closeness to Allâhu ta’âlâ.” People who reach the highest grade strive to enlighten those who are in the lower levels in order to raise them to higher levels. The highest of all these people are prophets ‘alaihim-us-salawât-u-wa-t-taslîmât.’ They were honored by receiving messages and orders from Allâhu ta’âlâ through the archangel named Jebrâîl ‘alaihis-salâm’ (Gabriel). The messages and commandments which came through the archangel Gabriel are called **wahy** (revelation). Prophets guided human beings in the way of progress and raised their level of humanity by conveying the received revelations to them. This path of progress shown by prophets is called **dîn** (religion, faith). The high grades which can be attained by human beings who make progress in religion are higher than the grades conferred on angels.

There are four grades of prophethood. The first grade is that of a **nabî**; the second grade is occupied by prophets called **rasûl**; and the third one has been conferred on the group of prophets called **Ulul’azm**. Prophets named **Âdam**, **Nûh** (Noah), **Ibrâhîm** (Abraham), **Mûsâ** (Moses), **Îsâ** (Jesus), and **Muhammad** ‘alaihim-us-salâm’ occupy this grade. The fourth grade, and the highest one, is the finality of prophethood (khâtam-ul-anbiyâ), and belongs only to Muhammad ‘alaihis-salâm’. Glorifying him with the compliment, **“Were it not for thee**, (yea), **were it not for thee, I wouldst have created none!”** Allâhu ta’âlâ has made him a living testament to the human superiority over angels.

Mankind dwells in a precisely medial position amongst entire creation. People who adapt themselves to Islam become blessed and attain grades higher than those of angels, while those who turn away from Islam as a result of indulgence in the temptations of their nafs or the misguidance of evil company, become relegated to levels lower than their natural positions. For, as we have explained earlier in the text, the soul is

incorporeal, whereas the body is a heap of substances whose properties are dissimilar to one another. Man is an approximation of angels spiritually, and more of a beast physically. A person who reinforces his spiritual features will surpass angels in loftiness. For, he has resisted the corporeal inclinations of his body and vanquished the lowly half of his own nature, managing to get the callous team to contend for their lonely rival against all the odds in the tug-of-war, so to speak. Angels, by contrast, have no corporeal features to force them down to the dark confines of a physical body. Their goodness has been created as an innate part of their angelic nature.

If a person squanders his choice in favour of the body and nourishes his nafs, he will be demoted to levels below that of beasts. Allâhu ta'âlâ declares as follows in the hundred and seventy-ninth âyat of Sûra A'râf and in the forty-fourth âyat of Sûra Furqân: **"... They are like cattle – nay,** (they are) **more misguided: ..."** In fact, animals do not have wisdom. Nor do they possess angelic souls. It would not be sinful, therefore, for them to pursue their lusts. Since men have been given a light called wisdom, it is quite loathsome for them to follow their nafs and deviate from the right path.

Mixtures are the sons of Adam,
Made up from angelhood and animalhood.

One who follows his angel,
Becomes higher than his angel.

Those who become animal natured,
Become lower than all creatures!

Air, food, water, clothing, shelter and mates, which animals need to survive, are all created so as to be ready for them.

[Among these necessities, the most immediate one is the air. They can't survive more than a few minutes without it. They will die right away. If air were something which could be found by searching, they would not live long enough to find it. Something which is so urgently needed is created by Allâhu ta'âlâ abundantly everywhere so they could fill their lungs instinctively and naturally. Water is not as immediate a necessity as air for their survival. Human beings and animals can survive without it for a period long enough to search for it. Thus, it becomes necessary for them to strive to find it. Since animals do not have wisdom and do not cooperate with each

other, they neither prepare food nor clothing for themselves, nor do they cook their food. Consequently, they either eat grass or carcass. They keep warm by means of their feathers, down and hair. Means of survival are created for them as parts of their bodies. Therefore; they do not need one another.

Human beings have to think out all those things and prepare them. Unless they sow harvest and make bread, they cannot satisfy their hunger. Unless they spin thread, weave and tailor, they cannot clothe themselves. Likewise, they have to develop their intelligence, learn scientific knowledge and establish industries and utilize technology in order to protect themselves. Man is the treasure of all the superior properties each of which is possessed by a different species of animals. He must work hard and use his mind and wisdom to tap these dormant superior properties he is endowed with. The key which will open the door to hapiness as well as the one to perdition has been handed to him. If he uses his mind and wisdom to find the path leading to happiness and abides by this path, he will penetrate the lofty and noble values innate in his nature, rise from one horizon to another, join the world of angels, ultimately reaching his destination, i.e. love of Allâhu ta'âlâ. Otherwise, i.e. if he follows the desires of his nafs, he will stay as he was created, in the lower levels of animals. Heading for a destination quite the other way round, he will lapse into a downward course, which will gradually lead him from one disaster to another, and eventually find himself in the deepest pit of Hell.

Man has a double-sided creation. He needs a guide to teach him how to recognize his innate capacity and strive to strengthen this in order to rise high and make progress. Some children are taught easily by advice, soft talk and gifts while others are taught by harsh treatment and punishment. The guide has to be good enough to understand the nature of the child and treat him accordingly, either by soft or harsh talk in order to raise him properly. Unless there is a competent guide, the child cannot gain knowledge and morals to make progress. The guide who provides knowledge and morals will save the child from calamities and make him a happy person.]

Hear this, o you, deep in stupor;
Love is bright and sunny;
A heart without love is
Hard as rock and stony.

Lusts of the nafs have nothing
In common with heart's loving;
Like food without salt,
Tasteless, unappetizing.

If it's love, the heart will burn;
Yet the nafs in this concern:
Amidst wintry storms,
A dirty, lubricious churn.

Once a heart tastes this love,
With its Lord falls in love,
The body a cage, and itself a bird,
Fluttering with love.

Love is something quite holy;
To call lust so is, really,
On a head hairless and blind,
Like a crown of gold, shiny.

SECOND SUPPLEMENT TO THE PREFACE

In this section, we will explain what it means for the soul to make progress toward upper heights or to sink to lower depths.

We have explained earlier in the text the causes of the soul's rising and falling. In this section, we will expand and elaborate on these matters. Every substance has certain characteristics which are common in other substances. Weight and volume are of this kind. In addition to these common characteristics, every substance has specific characteristics peculiar to it and whereby it is distinguished from others. For example, every substance has a certain density, while liquids differ from one another in respect of their boiling and freezing temperatures, different solids melt in different temperatures, and rays vary as to their wave lengths. By the same token, living beings differ in that each and every one of them has specific properties, qualities and attributes. For instance, the foxglove, digitali spurpurea in botanical terms, is known for its effect on the heart. The horse is distinguished on account of its sense of comliance with its rider and its impulse towards running, which is a characteristic deterring its being used specifically as a pack animal like a donkey.

Human beings are similar to animals in many respects and similar to vegetation and inanimate objects in other respects. In

addition, we have many human attributes that distinguish us from them. The honor of being a human comes from these attributes. The most important one of these attributes is the power of comprehension, understanding or thought **(nutq)**. “Nutq” also means power of speech, but we shall not dwell on that meaning in this subject. A person without a tongue cannot speak but he is still human because he possesses understanding and comprehension and can think. Parrots can talk but they are not humans because they don’t have understanding, comprehension, thinking ability or wisdom. It is this power of nutq, alone, which benefits in the unique gift of distinguishing good habits and deeds from their evil counterparts. Allâhu ta’âlâ gave this faculty to human beings so that they could recognize their Creator. The spiritual heart and soul, by using this power studies the universe, earth, skies, [as well as laws of physics, chemistry, and other activities pertaining to human life], and thus recognizes the existence of Allâhu ta’âlâ and His superior Attributes. Thus, by following the commandments and avoiding the acts which Islam prohibits, the owner of the spiritual heart and soul attains happiness in this world and the next, and protects himself from disasters. The fifty-sixth âyat of Sûra Zâriyât purports: **“I have only created jinns and men that they may worship Me.”** The word ‘worship’ used in this âyat-i-kerîma should be construed as ‘know’. As a matter of fact, we have been created to know and believe our Creator Allâhu ta’âlâ.

The animal attributes of human beings, e.g., appetite and rage which make them resemble animals are due to their animal soul. These animal attributes are of no value for the human soul. Animals also possess these powers; in fact, they are stronger in animals than in humans. For example, cows and donkeys eat and drink more than humans. Pigs and birds have much more sexual vigour. Lions, water buffaloes, and elephants are more powerful. Wolves and tigers are better and fiercer fighters. Rats, dogs and cats can see in the dark and smell from a distance. All these properties cannot be an honor for humans. If these properties were causes of honor, the aforementioned animals would be deemed as more honorable and superior to humans. The honors of human beings are due to the two powers of their souls, namely, the spiritual heart and the soul. The spiritual heart and the soul will, by using the power of nutq,

recognize virtues and sublime values, hold fast to them by using the practical power, and for that matter, avoid iniquities.

Belief in Allâhu ta'âlâ and a ma'rifat (closer knowledge) of Him is something easier said than done. It can be accomplished by believing the meaning of the six fundamental principles of belief (âmantu). The fifth one of these principles is believing in Doomsday and Rising after death.

The unenlightened say, "It has been communicated that the blessings of Paradise are birds meat, fruits, milk, pure honey, villas, virgins of Paradise and similar things that give pleasure to the physical body. These things satisfy appetite and animal desires. Since the happiness of the soul depends on the knowledge of Allâhu ta'âlâ and things that are approved by wisdom, the pleasures of the soul will fade away, being trumped with the animal pleasures. Therefore, would not this axiomatic syllogism inevitably lead to the conclusion that the highly-esteemed people of the world like prophets 'alaihim-us-salawât-ü-wa-t-taslîmât', Awliyâ, and scholars 'rahimahumullâhu ta'âlâ' would, in the Hereafter, be leading a life worthy of the lowliest people, to spare them the more hurtful term 'bestial'? Moreover, in order for the physical body to enjoy the pleasures of Paradise, it should suffer first. The physical body does not require anything unless it is in desperate need. For example, unless hunger is felt the pleasures of eating and drinking cannot be appreciated. Without being tired or sleepy, one cannot appreciate the comfort and pleasure of sleep. Since there is no discomfort in Paradise, the physical body cannot possibly enjoy those pleasures." Avicenna, a famous philosopher raised in Muslim culture, in his books **Shifâ** and **Najât**, professed his belief in the Day of Judgement but in another book of his entitled **Muâd** he recanted. Another scholar, Nasîruddin al-Tûsî, in some parts of his book **Tejrîd**, wrote about Rising after death; but in other parts he also contradicted what he had written earlier.

All Believers unanimously state that the physical body will be present on the Day of Judgement. What is wrong, however, is to assume that the blessings of Paradise are only for the body. Once a soul starts making progress in the world, it will carry on its progress even after it leaves the body and also until the Day of Judgement. In Paradise, the body will be reconstructed so as to lead an eternal life and will be different from the one on earth.

Life after death will start with the reunion of the soul and that physical body modified for eternity. The pleasures and enjoyments which the soul will relish will differ from those which will be presented to the body to entertain itself with in the Hereafter. People with loftier spiritual acumen will give priority to the pleasures of the soul. The pleasures of the soul will be incomparably superior to the enjoyments of the body. Among the blessings of Paradise, the pleasure of seeing Allâhu ta'âlâ will be the ultimate and sweetest pleasure for the soul. According to some Islamic scholars, it is possible for some of the elect people, e.g. (those who have attained a spiritual grade which enables them to know Allâhu ta'âlâ in the best manner possible for a human, and who therefore are called,) 'ârifs, to enter the soul's heaven and taste some of the pleasures of heaven while they are alive on the earth here. There cannot be any heavenly pleasure for the physical body as long as we live in this world. Pleasures in Paradise are different from pleasures of the earth. They are unlike worldly pleasures. Allâhu ta'âlâ created some pleasures on earth which sound like the pleasures of heaven in order for us to get a taste or an idea of heavenly pleasures by way of analogy. So He commanded us to work and strive to obtain those pleasures. Relishing the pleasures in Paradise does not necessarily require having undergone troubles beforehand. The construction of the body in Paradise will not be like the construction of the earthly physical body. The earthly body is created with a construction which is good for a temporary life. It can last approximately one hundred years. The body we will have in Paradise will have a construction which will last forever. The similarity between the two is like the similarity of a man to his reflection in the mirror. The human mind cannot visualize the creatures in the Hereafter. Mind can comprehend only the things which it perceives through the sensory organs and can visualize only things which are similar to them. It would be tragically misleading to pass judgement on the pleasures and flavours of Paradise, which we do not know at all, by comparing them to worldly pleasures, which are what we know in the name of enjoyment.

According to some great leaders of Tasawwuf and most Islamic scholars 'rahimahumullâhu ta'âlâ', in this world of ours there exists a third world called the world of likeness **('âlam-i-**

mithâl). Unlike this **material world**, it is not made of matter. Nor is it elementary like the **spiritual world**. In other words, it is not quite immaterial, either. It is something between the two. The creatures in that world resemble the creatures of this world in that their constitution is made up of things that can be divided into smaller things. And what makes them dissimilar is that they do not have weight and they do not occupy space. All material things and meanings existing in this world have likenesses in that world. Water's likeness there is the same as the water here. Knowledge in this world is represented with milk in that world. Good habits and good deeds in this world appear in the guise of water-melons, flowers, and delicious fruits in the world of likeness. Disagreeable nature and evil deeds in this world have the corresponding likeness of darkness, snakes, scorpions and things that give trouble and stress to human beings. The dreams seen by people are from that world. According to great leaders of Tasawwuf 'rahimahumullâhu ta'âlâ', that world is also further divided into two different worlds. If these great leaders of tasawwuf penetrate that world through the faculty of imagination, it is called "The world of likeness which **depends on imagination.**" If entering that world occurs not through imagination or through other internal sense organs, in which case it is realized actually, it is called **"the absolute world of likeness"** [The subject of 'âlam-i-mithâl is dealt with in detail in the book Maktûbât, by Imâm Rabbânî 'quddisa sirruh', in the fifty-eighth letter of the second volume. A Turkish version of that long letter occupies the thirty-ninth chapter of the first part of the Turkish masterpiece of a book **Se'âdet-i-ebediyye**. (The letter was also translated into English and constitutes the thirty-ninth chapter of the first fascicle of **Endless Bliss**, one of the publications of Hakîkat Kitâbevi, Istanbul, Turkey.)] Some of the great leaders of Tasawwuf stated that they had penetrated that world by implementing self-disciplinary methods termed **riyâzat** and **mujâhada** (which we have defined earlier in the text), and reported their impressions of that world. Religious scholars also confirmed the existence of this third world and communicated some of its secrets. Abdullah ibn Abbâs 'radiy-Allâhu 'anhumâ' said, "There exists another world beside this world we know. Everything in this world has a likeness in that world. In fact, there is another Abbas like me in that world."

Great specialists of Tasawwuf 'rahimahumullâhu ta'âlâ' say

that when a person dies his soul departs from his body. The good deeds which he performed as he was alive and his good nature transform themselves and manifest as lights, flowers, virgins of heaven, villas and pearls. His ignorance, deviation and disagreeable nature transform themselves and manifest as darkness, scorpions and snakes. A believing soul who does good deeds and has a good nature prepares those pleasures he will enjoy in Paradise and takes them there. Disbelievers and sinners prepare the fire and the punishments of Hell and take them there. The soul, while living in this world cannot comprehend the load that it is carrying. Its attachment to the physical body and also its worldly preoccupations prevent it from realizing the situation. No longer will these barriers exist when the soul parts with the body. Then it will begin to see the aforesaid representations of its good and evil loads. Human life on earth looks like the state of a drunk man, and death is the sobering up of the drunk man. While a man is drunk, people who love him tell him things or give him presents or possibly bad things happen to him. He would not feel anything even if scorpions and snakes crept into his undershirt, because of his state of mind. But, once he sobers up, he realizes everything. This situation is similar to the states of the world of likenesses. Sa'daddîn-i Taftâzânî 'rahimahullâhu ta'âlâ' in his book **Sharh-i-maqâsid**, after explaining the world of likenesses, says that because no evidence is available to prove these things, true scholars did not pay much attention to them. By 'true scholars' he means scholars who try to make their minds admit things which the human mind is capable of comprehending. What would befit a follower of mind, however, is not to deny something abstruse only because it is beyond his reach. As a matter of fact, Ibni Sînâ (Avicenna), a leading follower of mind, stated, "If something cannot be proven to be impossible, it should not be said to be so. For, to deny something without proving its being impossible is, like denying something you cannot comprehend, a scientific shame."

Shihâbud-dîn al-Suhrawardî 'rahimahullâhu ta'âlâ' with him said, "Astronomers say that millions of stars come together and form a system. Every system moves in space without any disruption. People admit their information although they do not see the event. Likewise, the information given by great leaders of Tasawwuf concerning the world of likeness and souls should

be admitted without seeing, since it is something which those great spiritual specialists explore through (a method which they carry on with their purified hearts and which is termed) kashf." It would be a wiser predilection to believe people who inform about something, instead of blindly following the deniers. [A man who posseses reason and scientific knowledge immediately understands and can prove existence and Oneness of Allâhu ta'âlâ. Believing in the next world (âkhirat) is a different matter. We believe in the next world because it has been communicated to us by Allâhu ta'âlâ.]

KNOWLEDGE OF ETHICS AND TEACHING OF MORALS IN ISLAM

Knowledge which informs us about the states and actions of the spiritual heart **(qalb)** and soul **(rûh)** is called "Knowledge of Ethics." We are informed by scholars about the states and actions of a person when he is alone in nine sections. In this book we will explain only six of these.

FIRST SECTION

In this section, habits as well as good and evil things will be explained. Habit **(huy)** is a faculty **(malaka)** of the spiritual heart and soul. They, through this faculty, perform actions spontaneously without considering them consciously. Habits formed permanently are called faculties, while, a temporary habit is called state **(hâl)**. For example, laughing or being ashamed are states (hâl). Generosity and bravery are faculties. When we refer to habits, it should be understood that we mean faculties. Doing good deeds occasionally does not constitute a habit, but doing them regularly does. If someone performs charitable deeds frequently, he is considered to be a generous person. However, if a person does good deeds regularly by forcing himself, he is not considered a generous person. If he does good deeds naturally, spontaneously, continually, and lovingly, then he is a generous person.

Habit serves as a means for doing morally good or evil actions. Sometimes it causes actions which are neither good nor evil. In the first case it is called good nature, or virtue **(fazîlat)**. Generosity, bravery and gentleness are good examples of this. In the second case it becomes vice, scandalous behavior, evil nature, or disagreeable habit, such as stinginess and cowardice. In the third, it is neither virtue nor vice; then it is called arts and crafts, such as tailoring and farming. In this book, we will explain the first and the second cases.

As we have noted at the end of the preface, the spiritual heart and the soul have two powers. The first one is the power of comprehension **(quwwat al-'âlima** or **mudrika)**. This power has been called as reason and knowledge **('aql, nutq)**. Qalb and rûh understand things that can be understood by reasoning

via this power. The second is the power that causes things to happen -causative power- **(quwwat al-'âmila)**. Each power has two aspects. The first aspect of the power of comprehension, which is identified as reason, is called theoretical knowledge **(hikmat al-nazarî)**, and the second aspect is called practical knowledge **(hikmat al-'amalî)**. The first aspect of the causative power **(quwwat al-'âmila)** is appetite **(shahwat)**, a force which desires pleasurable and pleasant things. The second aspect of the causative power is **(ghadab)**, a force which is prone to keep the person away from things it does not like. These four powers generate various actions and deeds. If the actions and deeds are reasonable, fine, and free from inadequacy and excess, the habit which performs these actions is called virtue **(fazîlat)**. The habit which performs actions that are excessive or inadequate is called vice **(razâlat)**. If theoretical knowledge is properly developed, that habit is called wisdom **(hikmat)**. If the second power that is the practical knowledge is rightly developed, that habit is called justice **('adl)**. If the spiritual heart's and soul's causative power appetite is properly developed, that habit is called chastity or temperance. If ghadab is properly developed, that habit is called courage **(shajâ'at)**. These four habits are the essence of all good deeds. Justice cannot be in excess or inadequate, but the other three can be excessive or inadequate. If they are, it is called vice. If theoretical knowledge is in excess, it is called loquacity **(jarbaza)**. If it is inadequate, it is called stupidity **(balâdat)**. As we have stated earlier, justice cannot be in excessive or deficient proportions; yet it does have an antonym, which is called tyranny **(zulm)**. The chastity which is in excessive proportions is called debauchery **(fujûr)**. If it is inadequate, it is called laziness **(humûd)**. Excessive proportion of courage is called rashness **(tahawwur)** while deficient proportion is called cowardice **(jubn)**. These definitions of kinds of habits have been borrowed from the book **Ihyâ-ul-'ulûm-ud-dîn**, by Hadrat Imâm Ghazâlî. They are also written in the book **Hadîqat-un-nadiyya**, by Abd-ul-ghanî Nablusî (d. 1143 [1731 A.D.], Damascus). The latter book is in Arabic and was reproduced by offset process by Hakîkat Kitâbevi, Istanbul. According to some scholars, having a right combination of chastity, wisdom, and bravery gives rise to justice.

A person who possesses a habit of loquacity (jarbaza) utilizes his mind, a power of his soul, for trickery, backbiting,

and clowning. A person who possesses a habit of stupidity cannot understand reality or differentiate between good and evil. A person who possesses a habit of rashness **(tahawwur)** puts himself into danger by trying to fight against an enemy too powerful for him. A person who is a coward does not have patience and endurance, and therefore cannot protect his rights. A person who has a habit of debauchery, commits actions that are disliked **(makrûh)** in religion or forbidden **(harâm)** actions in eating, drinking and marriage, and derives pleasure from ugly and despicable deeds. A person who has a habit of laziness neglects the permissible pleasures and drives, which results either in his own destruction or extinction of his family tree.

The above mentioned four main habits (virtues) are the essence of all other virtues held by human beings. Everyone boasts having these four main virtues. Even those who boast with their ancestors' nobility are referring to the fact that their ancestors had these four main virtues.

SECOND SECTION

We will explain the subcategories of the four main habits in this section. The characters which spring up from the four main habits are so numerous that it is almost impossible to tally them, let alone explain them. We will mention only some of the well-known ones which are covered by Islamic scholars who are specialists in the study of ethics.

Seven virtues spring up from wisdom **(hikmat)**.

1– The first is intellect. It is a faculty, a habit (malaka). Through the help of this, one deduces unknown things from the known ones. One can pool together the proofs and then reach a conclusion about the researched topic. Developing this faculty requires studying the subject which teaches how to arrive at a conclusion about unknown facts by analogy from the known ones, in addition to an ability to solve problems of mathematics and geometry.

Human beings possess varying degrees of intelligence. The highest degree of intelligence is called genius. Intelligence is measured by testing. One of the famous psychiatrists of the twentieth century, American Terman [Terman was still alive in 1380 Hijrî, 1960 A.D. while this book was being written] says that historically the measurement of intelligence through tests

was first performed by Ottoman Turks. Ottoman armies were moving through Europe, conquering one country after another. They were at the doorsteps of Vienna. They knew that if they conquered Vienna, it would be easy to conquer the rest of Europe. The Ottomans were bringing Islamic civilization to Europe. Lights of knowledge, learning, and ethics were illuminating the countries that had been darkened by Christianity, and were spreading vitality, humanity, peace, and happiness. For centuries, Europeans had been enslaved by dictators, capitalists, and clergy and had become barbarians. With the introduction of Islamic justice, knowledge, and ethics, Europeans were being liberated and enjoying human rights. But, the dictators and especially the Christian clergy were putting their last efforts against the Ottoman armies. One night, Great Britain's chancellor in Istanbul sent his historic letter to London. In his letter he wrote: Eureka!...Eureka!..! I have discovered the reason for the success of the Ottoman armies. I have found the way to stop the advancement of their armies. He also wrote as follows:

"Ottomans in conquered lands, without regard to nationality or religion, are testing the intelligence of the chosen children and selecting those possessing high IQs and educating them at schools [madrasas] in accordance with the Islamic ethics. They are further selecting the brightest among the students of these schools [madrasas] and educating them in the highest sciences and arts of their times at the "ANDARUN" college, which is a special school at the residence of the sultan. Military leaders are all graduates of this special school and all possess high intelligence. Those bright and successful prime-ministers, Sokullus and Koprulus have been educated in this manner. The only way to stop the advancement of the Ottoman armies and to save Christianity is to undermine and degenerate the quality of education at these special schools by working secretly behind the scenes." After this letter the British established a new Ministry of State for the Colonial Department. The spies which were trained in this department and Christian missionaries and freemasons concentrated their efforts to suborn some personnel by lies, deceit, and promises of a prosperous life in the Ottoman State. They used their influences on higher authorities so that these mercenaries be appointed to effective and key administrative positions. Through these

wretched puppets they tried to abolish and remove some of the most critical and important courses like sciences, ethics and advanced religious knowledge in these schools so that the graduates of these schools would lack the necessary knowledge to manage government administration successfully. They accomplished their purpose after the political reforms effected in 1839. As a result, the Islamic state was destroyed and the lights of happiness and peace radiated by Islam were extinguished.

2– Quick-wittedness (sur'at-i-fehm, which is also called **sur'at-i-intiqâl**): Quickness in thinking and promptness in action in an emergency, in response to a challenge in a conversation or debate. This faculty helps to understand how to respond in the best and quickest manner whenever the situation requires. When the person endowed with this faculty hears something, he quickly grasps its opposite also. Intelligence is related to thinking and scrutiny. It examines known matter minutely and derives some unknown results from it. Quick wittedness refers to things other than thinking and scrutiny, e.g., quickness of grasping relativity of things to the situation at hand.

3– Clariy of mind **(safâ-adh-dhihn)**: Quick comprehension of desired results and obtaining them.

4– Ease of learning **(suhûlat al-ta'allum)**: Determined concentration of thought despite distractions.

5– Observing limits **(husn al-ta'aqqul)**: Staying within the bounds and limits while learning necessary things; not overdoing things. The person gifted with this faculty will not leave out necessary things, will not occupy himself with unnecessary things, either, nor will he squander his time.

6– Retention **(tahaffuz)**: Not forgetting things. The soul does not forget things it comprehends and understands.

7– Recall **(tadhakkur)**: Volitional ability to remember things stored in memory.

COURAGE YIELDS ELEVEN VIRTUES

1– Serious mindedness: Insusceptibility to emotional pronenesses such as elation when praised and dejection when criticized. The person in possession of this gift holds rich and poor equal and does not discriminate between joy and sorrow.

His work and effort are unshaken by a change in the environment or in difficult or fearful circumstances.

2– Bravery **(najdat)**: Patience and endurance in frightening situations and difficult circumstances and not complaining and not acting inappropriately in those situations.

3– Having zeal and endeavor **(having himmat)**: Person gifted with this virtue does not care about worldly ranks, positions, promotions or demotions.

4– Perseverence **(thabât)**: Putting up with difficulties on the way toward one's goal; resisting destructive forces or agencies on the way to success.

5– Mildness **(hilm)**: Calmness of the soul; being gentle and mild and avoiding anger.

6– Calmness **(sukûn)**: Having the necessary strength, perseverance and resistance during a war while defending the country, the religion, and the nation against the enemy, and not becoming a laughing stock of the enemy.

7– Being ingenious **(shahâmat)**: Strong desire to do good deeds and attain high ranks; also strong desire to be remembered in good terms and persistent devotion to doing good deeds in order to earn thawâbs (rewards in the Hereafter).

8– Enduring troubles **(tahammul)**: Undaunted steadiness in developing good habits and performing good deeds.

9– Humility **(tawâdu')**: Maintaining a non boastful attitude towards those who are inferior in worldly terms. For, whatsoever a person has attained in the name of goodness is merely a kindness of Allâhu ta'âlâ. He is a mere nothing. Those who have attained worldly ranks and richness should show humbleness and thereby earn rewards **(thawâbs)**. To display humbleness in order to obtain worldly gains or to avoid worldly difficulty is called fawning **(tabasbus)**. An example of this is a beggar's expression of humility, which is a sin.

10– Sense of honor **(hamiyyat)**: Not being slack in protecting and defending one's nation, religion and honor; employing all one's ability, strength and effort in this duty.

11– **Riqqat**: Not worrying about the problems that are caused by human beings. One's behavior and attitude should not change because of the problems caused by other people. One should not stop doing good deeds because of the troubles

and harms one is suffering from others.

CHASTITY (IFFAT) BEGETS TWELVE VIRTUES

1– Shame **(hayâ)**: Feeling of shame when one commits evil deeds.

2– Meekness **(rifq)**: Literal meaning of this word is pitying and helping others, but its special meaning in the knowledge of ethics is obedience to the rules of Islam.

3– Guidance to the right path **(hidâyat)**: Striving to be a good-natured Muslim.

4– Being peaceful **(musâlamat)**: At times of altercation and turmoil, a Muslim with this virtue wants to be agreeable and does not want to argue or be harsh.

5– Tranquility: Having control over the nafs; controlling the desires of the nafs when it overflows with appetite.

6– Fortitude **(sabr)**: To avoid prohibited actions **(harâms)** and base desires of the nafs, which will protect from conduct causing disgrace. There are two types of patience. The first is having patience against committing sins. The devil, evil company, and the human nafs encourage a human being to commit sins. It is a very blessed act, which yields a lot of thawâb, to resist their temptations patiently. The patience which is dealt with in this context is of this kind. The second kind of patience is to remain calm and not to yell when a disaster strikes. Most people understand this type of patience when patience is mentioned. This type of patience also causes plenty of thawâb. It is obligatory **(fard)** to exercise both types of patience.

7– Contentment **(qanâ'at)**: To be content with the minimum with respect to the necessities of life **(nafaka)** such as eating, drinking, dress and shelter and not asking for more. We do not mean not accepting a given property. That is called **(taqtîr)** and it is a vice. Neither wisdom nor Islam likes it. Contentment is a good virtue or habit. [The things that are necessary for survival, e.g., to avoid death or to protect one's organs from being perished, are called "**darûrat**". Alternately, the things that are in excess of survival but still necessary for sustenance and protecting the body from distress are called "**ihtiyâj**". The things that are beyond the "ihtiyâj," e.g., things used for enjoyment or pleasure or for the protection of one's honor and value are

called ornament **(zînat)**. Using ornaments for ostentation, making a show or being superior to others is called boasting **(tafâhur)**. It is obligatory to work for obtaining the necessary amounts to meet the "darûrat," and "nafaqa." It is sunnat to work for obtaining the things that are in excess of "nafaqa" but still necessary, e.g., obtaining money to pay for the medicine or doctor fees. It is permissible to obtain ornaments **(zînat)**. Boasting is a grave sin.]

8– Dignity **(waqar)**: It is to act with gravity, calmness and not to act with rashness while trying to obtain necessities **(ihtiyâj)** and other valuables. It means dignified behaviour. It does not mean to act so slowly as to miss opportunities or to act in such a way that others will seize one's benefits or opportunities.

9– Piety **(wara')**: It is to abstain from committing prohibited actions as well as abstaining from things that are doubtful, i.e. things that could be harâm. It is also doing good deeds and other actions which are useful to others. It is to avoid inadequate and negligent attitude.

10– Orderliness **(intizam)**: It is to do one's work in an order or discipline or method.

11– Freedom **(hurriyyat)**: It is to earn money by permissible means and to spend for good causes. It is to observe others' rights. Freedom does not mean to do whatever one wishes or wants.

12– Munificence **(sekhâwat)**: It is to derive pleasure from spending money for good causes. It is to spend lovingly for the causes which Islam dictates. Munificence means to be generous. It is one of the best virtues, and is commended in âyat-i-kerîmas and hadîth-i-sherîfs. Munificence gives birth to many virtues. Eight of them are widely known.

1– Generosity **(karam)**: It is to enjoy doing things that are useful to others and extricating others from financial straits.

2– **Îsâr**, which means abnegation, i.e. giving others things which you want for yourself. It requires patience and therefore is one of the most valued of the virtues. It is praised in âyat-i-kerîmas.

3– Forgiveness **('afw)**: Not to exact revenge on your adversary or on someone who has harmed you, although you could if you meant to do so. A reaction even better than forgiveness would be kindness in return for malice.

Couplet:

Against malevolence revenge is quite easy.
Kindness for rancour is altruistic and manly!

4– Generosity **(muruwwat)**: It is to be fond of helping others and giving things to those who are in need.

5– Loyalty **(wafâ)**: To help friends and acquaintances with their livelihood.

6– Charity **(muwâsât)**: Sharing one's possessions with friends and acquaintances. Getting along well with them.

7– Extreme generosity **(samâhat)**: It is to give lovingly things that are not necessary (wâjib) to give.

8– Forgiveness **(musâmaha)**: Abdicating your rights so that others may benefit from them, although you do not have to do so, and overlooking others' faults.

JUSTICE ('ADÂLAT) GIVES BIRTH TO TWELVE HABITS

1– **Sadâqat** (trueness): It is to love one's friends, to desire their happiness and comfort, to try to protect them from danger, and to try to make them happy.

2– Amity **(ulfat)**: It is the harmony and solidarity among the members of a group with respect to their belief and worldly affairs and thoughts.

3– Faithfulness **(wafâ)**: Getting along with others and helping each other. Another meaning of "wafâ" is keeping one's promise and respecting others' rights.

4– Compassion **(shafqat)**: Concern and worrying for others' problems. Working and struggling in order to save them from their problems.

5– Care of kin **(sila ar-rahm)**: It is to watch over one's relatives and close friends and to visit them and assist them. It is stated in a hadîth-i-sherîf: **"I was sent to extirpate idolatry and to help my relatives."**

6– Requital **(mukâfât)**: It is to return goodness with goodness.

7– Good-fellowship **(husn al-shirkat)**: Obedience to social rules and fair and dispassionate conduct.

8– Fair judgement **(husn al-qazâ)**: It is to act justly in all affairs and in social transactions; not to rub in the favours you

have done to others, and to avoid regrettable behaviour.

9– **Tawaddud**: It means love and affection. It is to love one's friends and to behave so as to gain their affection.

10– Complete obedience **(taslîm)**: To accept and obey Islam's commandments, to avoid committing prohibited actions, and to adapt oneself to ethics of Islam even if it may not feel delightful to do so.

11– Reliance **(tawakkul)**: Not worrying for the calamities which are above the human strength by believing that they were decreed by Allâhu ta'âlâ at pre-eternity and therefore accepting them with a good disposition.

12– Devotion **('ibâdat)**: To perform the commandments of Allâhu ta'âlâ, Who created all beings from nothing, Who constantly protects all living beings from all sorts of accidents and disasters, and Who grows them by continuously giving them various blessings and benefits, and to abstain from His prohibitions; to endeavour to serve Him as best you can, and to try to emulate people who have attained love of Allâhu ta'âlâ, such as Rasûls (prophets with a new dispensation, which abrogated the religious systems previous to itself), Nabîs (prophets who were sent to humanity for the purpose of restoring the religious system(s) previous to them) 'alaihim-us-salawât-u-wa-t-taslîmât', Islamic scholars, and Awliyâ 'rahimahumullâhu ta'âlâ'.

[Muslims are of two types: scholars or elites **(hawâs)** and populous or common people **('awâm)**. The book **Durr-i-yaktâ**, in Turkish, provides the following information: Common people are those who do not possess knowledge regarding methodology and rules of Arabic grammar and literature like "Sarf" and "Nahw". These people cannot understand books of "fatwâ" (religious legal decisions).

It is obligatory **(fard)** for these people to learn by asking about the knowledge of belief and worships **('ibâdât)**. It is also obligatory **(fard)** for scholars to teach through lectures, conversations **(sohbats)**, and writings; firstly knowledge pertaining to faith and secondly knowledge pertaining to five obligatory worships which are the foundation of the religion of Islam. It is written in the books **Zahîra** and **Tâtârhâniyya** that it is most urgent for every Muslim to learn first about the knowledge of **"Ahl as-Sunnat"**, i.e., the faith and tenets of

belief. For this reason, the great scholar Sayyid Abdulhakîm al-Arwâsî ‘rahmatullâhi ’aleyh’ said, sometime close to his demise: “I have preached for thirty years exclusively the teachings of **Ahl as-Sunnat belief** and the knowledge of beautiful ethics of Islam in all the mosques of Istanbul. Ahl as-Sunnat scholars acquired these teachings from the Sahâba, who in turn had learned from our blessed Prophet ‘sall-Allâhu ’alaihi wa sal-lam’.”

The teachings of belief are called **“’aqâid”** or **“i’tiqâd.”** To maintain the tradition, we have devoted all our books to a comprehensive explanation of the belief of Ahl as-Sunnat, flavouring our explanations with Islam’s beautiful teachings on ethics and, for the same matter, emphasizing the astute merit of being in good terms with others and following a utilitarian line of action in matters involving the government. Also as a means to this ultimate end, we have kept expressing our disapproval of religiously ignorant, eclectic and disruptive people like Sayyid Qutb and Mawdûdî, who do not belong to any of the only true four Madhhabs and whose writings provoke against established governments and stir up enmity among brothers. Our Prophet Muhammad ‘sall-Allâhu ’alaihi wa sal-lam’ said, **“Religion is under the shadow of the swords”**, which means that Muslims will live comfortably under the protection of the laws and rules provided by the government. When the government is strong and powerful, peace and prosperity flourish. Muslims, who live in non-Islamic countries of Europe and America, should not disobey the laws of those countries. For, in those countries, the government provides freedom of religion through laws. Therefore, every Muslim can practice their religion freely. Thus, Muslims who have a comfortable lifestyle and freedom of religion should not incite trouble against the governments that provide them these opportunities, and they should be on the alert lest they get embroiled in an activity of sedition or anarchy. This strategy is what the scholars of Ahl as-Sunnat ‘rahimahumullâhu ta’âlâ’ counsel for us to pursue. The most dignified act of worship is to learn the tenets of **Ahl as-Sunnat Belief** and adapt one’s credal behaviour to these tenets, rather than frolicking with ordeals of instigation and sedition or serving the purposes of anarchists and separatists. After thereby correcting one’s faith and immunizing oneself against the seventy-two pernicious and heretical systems of belief, which

are called **ahl-i-bid'at**, the next stage to be entered upon is to avoid committing **bid'ats in the acts of worship**, which means doing things in the name of worship although they are not Islam's commandments. Allâhu ta'âlâ's commandments and prohibitions as an ensemble are called the **Sharî'at**. To worship means to obey the Sharî'at. The **Four Madhhabs** are the true sources providing clear instructions on how to perform acts of worship. All four of them are right and true. They are, namely, Hanafî, Shâfi'î, Mâlikî, and Hanbalî. Every Muslim has to read a book teaching one of these four Madhhabs (and called a book of **'ilm-i-hâl**) and perform their acts of worship in accordance with that book. Thus he will have entered that Madhhab. A person who has not entered any one of the four Madhhabs is called a **la-madhhabî** (or a non-madhhabite). A lâ-madhhabî is not in the (true group of Muslims called) Ahl as-Sunnat. And a person who is not in the Ahl as-Sunnat group is either a holder of bid'at (i.e. a heretic), or a disbeliever.

Hadrat Alî 'karram-Allâhu wajhah' says that if you see a person who does not believe in rising after death, tell him: "I believe in rising after death. If what you say comes true, I will not be losing anything but since what I say will come true you will be burning in Hell fire eternally!" Most of the scientists, government officials, university professors and military commanders living in Europe and America believe in the Hereafter and rising after death and go to churches for worship. Jews, Brahmins, Buddhists, fire worshippers, idol-worshippers, civilized people and uncivilized people are all believers (in life after death). The few unbelievers are the mendacious, cruel and unruly dictators presiding over the surviving communistic regimes and the mercenaries around them or abroad. Could we ever hazard that a couple of ignorant idiots who barter illiberal enmity against religions for an easy livelihood or a few evanescent moments of pleasure might have been following a more logical line of conduct than the remaining ninety percent of the world's population? After death an atheist will be annihilated according to his own view and eternally punished in Hell according to the believer. As for the believer; he also will be annihilated in the atheist's view, whereas he himself believes that he will lead an eternal life of pleasure and enjoyment. Which one of these two opposites would a wise and learned person choose? The second one, definitely, would he not? The

tremendous order in this worldly life and in the material world announces the existence of Allâhu ta'âlâ to owners of wisdom. And Allâhu ta'âlâ announces the existence of the world to come. Then, a person with common sense and knowledge must believe in the existence and unity of Allâhu ta'âlâ. It would be idiocy and ignorance to deny. To believe in Allâhu ta'âlâ is to believe in His Attributes of **Ulûhiyyat** (Deity), i.e. His Attributes termed **Sifât-i-dâtiyya** and **Sifât-i-thubûtiyya**, to believe the facts He has announced, and to adapt oneself to His Sharî'at. A person who adapts himself to the Sharî'at will lead a peaceful and happy life in this world as well. He will be kind to everybody.]

THIRD SECTION

In this section vices will be dealt with. As we have explained in the previous sections, the essence of good nature consists of four main virtues. Similarly, the essence of bad nature consists of four main vices.

1– Scandal **(razâlat)** is the opposite of wisdom.

2– Cowardice **(jubn)** is the opposite of courage **(shajâ'at)**.

3– Debauchery **(fujur)** is to follow the desires of the nafs and to commit sins. It is the opposite of chastity **(iffat)**.

4– Tyranny **(jawr, zulm)** is the opposite of justice.

There are innumerable vices corresponding conversely to every virtue. For, goodness occupies the medial position. To be on the right or left of the middle means to have digressed from goodness. Farther away from the middle way farther away from goodness. There is only one correct path but there are many aberrant paths. We could even state that there are infinite deviated paths. Never departing from the right path after finding it and staying on that path permanently is very difficult. The hundred and twelfth âyat of Sûra Hûd purports: **"Therefore stand firm (in the Straight Path) as thou art commanded,– ..."** (11-112) When this âyat-i-kerîma was revealed, Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' stated: **"Sûra Hûd has caused my beard to turn hoary."** To stand firm in the straight path as commanded in the âyat-i-kerîma, Prophets 'alaihim-us-salawât-u-wa-t-taslîmât', Awliyâ, and Siddîqs 'rahimahumullâhu ta'âlâ' spent their lives in great anxiety. It is this dread which made the beard of the Best of Entire Creation (Afdal-i-kâinât) 'sall-Allâhu

’alaihi wa sal-lam’ hoary. It was for this reason, again, that it was stated: **“The Bridge of Sirat is thinner than a hair and sharper than a sword.”** An âyat-i-kerîma in Sûra Fâtiha purports: **“Invoke Allâhu ta’âlâ to guide you to the straight path!”** What is primarily incumbent on a Believer (Mu’min) in this world is to hold fast to the right path. Passing the Bridge of Sirat on the Day of Rising requires having abided by the right path in this worldly life.

As is pointed out by the greatest ones of Awliyâ ‘rahimahumullâhu ta’âlâ’, all the blessings and torments which the Mukhbir-i-sâdiq, [i.e. Ever-truthful,] stated will be awaiting in the world to come, are the reflections and manifestations of the habits, moral attitudes and deeds which mankind acquired and performed in this world. Abiding by the right path regarding moral behaviour and deeds in this world, those great masters say, will manifest as the Bridge of Sirat in the Hereafter. Those who keep on the right path and do not deviate from Islam in the world will pass the Bridge of Sirat rapidly there, attaining the Heavens of ma’rifats and perfections and entering the Gardens of good deeds. People who are slack in their religious responsibilities here will stagger along the Bridge of Sirat, passing it with difficulty. And those who fail to abide by the creed and deeds dictated by Islam and who deviate into either direction, will also fail to pass the Sirat, falling down onto the fire of Hell.

The thirty-sixth âyat of Sûra Zukhruf purports: **“If anyone (follows his nafs and) withdraws himself from serving Allâhu ta’âlâ Most Gracious, We appoint for him an evil one, to be an intimate companion to him.”** (43-36) Some Islamic scholars made the following explanation in the light of this âyat-i-kerîma: The faculty which prompts pious and good deeds is produced by an angel, and the one which causes deviation from the medial path and goads into malice is produced by the devil. On the Rising Day each person will be accompanied by one of these two creatures. Accordingly, everybody can visualize their companion on the Rising Day by way of an assessment of their own worldly habits and deeds.

Two meanings can be understood from the medial path. The first meaning is, as everybody understands, the exact center of something, like the center of a circle. The second meaning is the relative center of something. In other words, it is the center

of a certain thing. That it is the center of something known, does not mean that it is the center of everything. The middle or center which is used in the science of ethics is the second meaning. Hence, virtues vary, depending on persons, places, and times. Something which is considered as a virtue by one community might not be recognized as such by another. A habit which is recognized as a virtue at one time could be recognized as something else at some later time. Therefore, virtue does not mean being exactly in the middle; it means being on average, and evil means diverging in either direction from this average. The hadîth-i-sherîf which reads, **"Temperance in all things is the best of all deeds,"** epitomizes what we have been trying to explain. In that event, there are two vices for each virtue, which adds to eight main vices to counterbalance four main virtues:

1– Deceitfulness **(jarbaza)**: It is the excessiveness of the wisdom **(hikmat)**. It is the utilization of one's habits and capacity to investigate matters in depth in wrong places unnecessarily, e.g., utilizing them for deceiving others or for scheming, plotting or committing prohibited actions. Using the scientific powers "intelligence" of the spirit in an excessive manner is not a vice or deceitfulness. Utilizing one's power of investigation excessively to obtain scientific or religious information or improving in mathematics is a very good deed.

2– Foolishness **(balâdat)**: It means stupidity or not using one's brain. It is also called thickheadedness. One who has this habit cannot discriminate between right and wrong. His learning and reaction will be slow and defective.

3– Rashness **(tahawwur)**: A person with this habit has a quick-temper. It originates from excessive bravery **(shajâ'at)** in his constitution. One with this habit attempts to do things that would not be approved by the wise and exerts gratuitous pressure on his soul and body.

4– Cowardice **(jubn)**: It is an outcome of inadequate bravery. A person down with this deficiency acts timidly in situations requiring courage.

5– Debauchery **(fujûr)** is a kind of excess whereby the limits of chastity **(iffat)** are exceeded.

6– A person with this excess is addicted to worldly pleasures and commits excessive actions not approved by Islam and wisdom.

7– Laziness **(humûd)** ensues from inadequate power utilized in chastity. A person having this shortcoming foregoes pleasures allowed by Islam and wisdom. Thus, he loses physical strength, becomes ill and his family-tree ends with him.

8– Injustice **(zulm)** means to violate the rights and freedom of others. A person with this habit violates other people's rights by stealing their property or by injuring them physically or by sexual harassment.

9– Indignity: A person having this inefficiency accepts all dishonorable treatment and oppression. It is caused by not having enough amount of justice in his constitution. As justice is an assortment of all sorts of goodness, so does oppression (zulm) contain all vices. For that reason, some scholars said that things that would not break others' heart would not be sinful. For example, Abdullah-i Ansârî 'quddisa sirruh' said,

Couplet:

Never hurt a heart if in the path of Haqq thou art a wayfarer;
Otherwise, of all the wrongdoers thou wilt be the worst offender!

Abdullah-i Ansârî was one of the greatest scholars of the "Sôfiyya al-aliyya" [a chain of very great Islamic scholars]. He was the Shaikh ul-Islâm of his time. He was born in 396 (hijrî) in Herat and passed away in 481 (hijrî) in his birth place [1088 A.D.] Some aberrant people misunderstood the above couplet. They construed it as a licence for taking liberty in your personal conduct unless you hurt others, which in turn enticed them into ceasing from worship and committing all sorts of sins and, for good measure, boasting for not hurting anyone.

In fact, by saying,

"Go ahead and renege on your faith or to the Kâ'ba set fire,
Or be a wine drinker; yet, as for hurting a heart; Oh never!"

they abandoned Islam. The fact, however, is that all the prohibitions of Islam are within the meaning of zulm, (which is translated into English in such terms as tyranny, oppression, etc.). When you do something which Islam prohibits, it makes no difference whether by doing so you have harmed only yourself or others as well; everything which is harâm is zulm at the same time. Oppressors are mostly well-to-do and occupy higher positions. Most of the oppressed, by contrast, are poor

people. Those who follow the medium way are the ones who try to do justice.

All the virtues are in average proportions. Every habit which is in excessive or deficient proportion becomes a vice. Perhaps many languages do not possess words to describe all the vices. But, if one contemplates and ponders over them their meaning will become clear.

There are some virtues which are necessary for human beings to possess. People assume that the more abundance of them you have the higher will you be in goodness. That is not the case, though. Every virtue has its limits and beyond those limits virtue turns into a vice. That it is a vice to have less of a virtue than the amount prescribed by Islam requires little thought to realize. Examples of this are shajâ'at (courage) and sahâwat (generosity). Excessive proportions of these two habits are rashness **(tahawwur)** and spending wastefully **(isrâf)**. Ignorant people and especially people who are unaware of ethics of Islam think that spending extravagantly constitutes generosity and thus praise those who do so. In their view people who are rash and impetuous are brave and courageous. On the other hand, no one considers a pusillanimous person as brave or a stingy one as generous.

There are other habits which a person should possess which people think are better when they are possessed in a proportion below average. When they are in excess, however, their wickedness becomes flagrant. A good example of them is humility, which means not having conceit **(kibr)**. If this exists in a less than necessary amount, it constitutes excessive humility **(tazallul)**. It is difficult to discriminate excessive humility (tazallul) from humility. In fact, many people mix humility of a beggar with that of a scholar **('âlim)** because freedom from arrogance is their common behaviour. This similarity deludes people's optimism concerning the beggar's humility.

FOURTH SECTION

In this section vices which look like virtues will be explained. We will also show how they can be distinguished from each other.

Many people cannot differentiate between gold and brass because they are both yellow colored. Some may think a blue bead is a precious stone. Similarly, they may think a vice is a

virtue. Hence, it is necessary to learn the knowledge of ethics and become proficient in order to distinguish deeds with secret deficiencies from good deeds, and goodness from evil in general.

1– First we will explain the vice which looks like wisdom. There are many people who pick up a few phrases of wisdom or a few words on scientific or spiritual knowledge from others or from newspapers, magazines or radio programmes and repeat them among other less learned people or engage in debates and arguments with others so as to give others a false impression about themselves. Taken in by their false pretenses, many people think of them as knowledgeable and wise people such as scientists, experts or (great spiritual guides called) murshids. In actual fact, people of this sort are quite incapable of solving the problems in the scientific branch they profess profound knowledge about and are totally unaware of the meanings of the ma'rifats in the science of Tasawwuf they claim mastery over. The similarity between them and the scholars, murshids and scientists under whose guise they try to steal the show, is identical with the similarity between men and parrots in the ability of speech. For, the faculty called hikmat (wisdom) is located in man's head and soul. Its works and lights (nûrs) are outside the range of the senses. There is many a *soidisant* advanced personage who is a total stranger in the territory of wisdom and value. People of this sort are vulgarly ignorant and currishly ill-humoured. They have nothing to do with knowledge or ethics. They do not utter a single word sounding benign. Always smartly dressed and innately handy with the kowtowing business, they haunt dances, balls and cocktails, and serve drinks at convivial parties, ultimately turning up as a chief or a committee member or a councillor.

2– Vice which looks like chastity: People tricked with this vice do not commit evil deeds and do not run after satisfying their appetites. Outwardly, they are mature and virtuous people who possess knowledge and good morals. Therefore, they are praised and respected everywhere by everybody. They are treated well by people who possess wealth and position. They are bombarded with presents, and the income from (the obligatory almsgiving termed) zakât and from votive offerings fills their wallets. Remiss as they are in performing the (obligatory acts of worship called) farz as well as in (those

virtuous and blessed acts of worship called) sunnat when they are alone, their bodies have been enervated with the assiduous steadiness they have displayed in the performance of supererogatory prayers, when in company. Their lower selves **(nafs al-ammâra)** are extremely vigorous. They are truthful in people's view, but faithless in the sight of Allâhu ta'âlâ. False shaikhs of Tasawwuf and men of religion pursuing worldly advantages are current examples.

Some villagers abstain from meals cooked in city centers, and others do not purchase good food because of their stinginess. People who observe them think that they are dervishes, although in actual fact they are insatiable, unchaste and high-toned liars under the guise of contentment.

3– The vice which looks like generosity: A person who has this habit has earned his property quite easily by way of inheritance or smuggling or hoarding or lottery or lotto, instead sweating for it. Therefore, he does not appreciate how hard it is to accumulate wealth by permissible means. So he spends his money either for prohibited **(harâm)** purposes or on unnecessary things. He spends his money on things not approved by wisdom or Islam. Stupid people seeing him spending freely think of him as a generous person. In reality, he does not possess the virtue generosity. Earning and saving money or property is like going uphill with a heavy load on one's back. Spending money is like letting a spherical stone roll downhill from a mountain top. Poverty holds back many people from being better people. Many people lose their belief because of poverty and become apostates **(murtads)**. It is stated in a hadîth-i-sherîf: **"Poverty is a blessing for my Sahâba. Being rich will be a blessing for Muslims who will live in later times close to Doomsday."**

I have realized well, after long experience:
Knowledge determines man's value,
Having wealth determines the knowledge!

It is very difficult to earn wealth through trade which is carried out in accordance to the rules of Islam. Generally very few people earn their wealth by following the rules of Islamic laws. Permissible wealth comes in drops. By contrast, forbidden wealth comes like a flash flood. It is a virtue to be generous in dispensing property, whereas squandering is a vice and a

forbidden act. Generosity (sahâwat) means to dispense in order to form the habit of generosity and to get rid of the habit of stinginess. It is not generosity to give for the purpose of obtaining something worldly or satisfying a certain desire of the nafs.

4– The vice which looks like courage (shajâ'at): A person with this spurious courage is showing courage, in reality, not for the purpose of obtaining the virtue courage and for getting rid of the vices rashness **(tahawwur)** and cowardice **(jubn)**. Instead, he is doing so either to earn fame or to obtain some worldly position or possession. He steals Muslims' possessions, robs them of their livestock, and breaks into houses at the risk of his life in order to obtain more and more property. In some cases, people of this sort have proven to be so foolhardy as to consider it bravery not to inform against their accomplices despite torture and even at the cost of their property or lives when caught in the act. However, they do not even have a smell of bravery. A person with bravery will come forward with the sublime purpose of doing something which wisdom and Islam approve of. His ultimate goal will be to serve his government and his nation and thereby to earn thawâb. He will pine for attaining the beautiful faculty of bravery, which in turn will earn him the approval of Allâhu ta'âlâ. A wolf's or tiger's attacking its prey looks like a heroic act, although it has nothing to do with bravery. Strength and instinctive impulses to attack and destroy are inherent in these fierce animals. So their attacks are quite devoid of good motives such as charity and piety. They simply attack weaklings which are no match for them. So is the case with an armed and powerful person's attacking someone who is unarmed, naked and hungry; which is not bravery at all. A decision reached after an estimation and reasoning based on wisdom, thought and knowledge in favour of attacking, a pure intention free from worldly interests, and altruistic motives such as beautifying one's soul with bravery and freeing oneself from vices such as impetuosity and pusillanimity, are components essential in the meaning of bravery. A person with these intentions never wants to do evil deeds. He prefers dying to committing evil deeds. He considers dying honorably is superior to living in dishonor. He prefers to be remembered in an honorable way to living with a black stain on his face. Since bravery carries the risk of injury or death, it

may not taste very good in the beginning, but in the end it will taste infinitely sweet owing to the ineffable pleasure in the victory it will bring, which, in fact, would prove only incidental in comparison with the fruits it will yield in this world and the next. All the greater, the gratification that will be felt for having sacrificed one's life in the cause of protecting Islam and promulgating Rasûlullah's brilliant faith is of especial flavour overshadowing all the other flavours which may ever be relished in this world and the next. As a matter of fact, the hundred and sixty-ninth âyat of Sûra âl-i-'Imrân purports: **"Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the Pressence of their Rabb (Allâhu ta'âlâ)."** (3-1699) There are innumerable hadîth-i-sherîfs which praise the value of bravery. Neither running away from jihâd saves one from death or extends one's life, nor staying and facing the enemy causes death. The hour of death cannot be expedited or postponed and one's life-span cannot be changed. In many instances, running away from war causes one to die unexpectedly and resisting and fighting against the enemy causes one to enjoy victory. Hadrat Mu'âwiya 'radiy-Allâhu 'anh' relates: "I was planning to desert the battle of Siffîn, when I remembered the hadîth-i-sherîf, **'Patience will save one from disasters.'** So I preferred perseverence, which thanks be to Allâhu ta'âlâ, saved me from defection. It was that patience of mine which helped me attain caliphate."

The basis of bravery is acquiescence in the Will of Allâhu ta'âlâ, and trust in His Deeds and Decisions. Hadrat Alî 'radiy-Allâhu 'anh', (whose valiant accomplishments won him the honorific) Lion of Allah, and who was the rose of the garden of Wilâyat, would run forward during the offensives in the battle of Siffîn and recite the following lines:

There are two days whereon it would be futile to run away
from death:
The day when you are to die, and that which was not
foreordained for your death.
If it is time for you to die, it is no good to run away;
If it is not time yet, there is no reason for running away!

Idiots who commit suicide because they have lost their property or position or they have become prisoners of war,

prove their cowardice rather than bravery. Brave people will show perseverance at times of trouble and affliction. Those idiots, on the other hand, think that by dying they will not face any trouble or disaster. They must be very ignorant indeed! They do not realize that bigger troubles and disasters will be awaiting them in the next world. According to Islam, suicide constitutes a graver sin than homicide. They will be punished severely. Those who commit suicide in a state of insanity are not in this category. If and when one finds himself in such difficult circumstances, one should appeal to Allâhu ta'âlâ for health and mercy.

5– The vice which looks like justice: This habit is similar to the vice which looks like chastity **(iffat)**. A wicked person who is devoid of the virtue of justice decorates his office or walls of his home by hanging framed inscriptions praising justice or he talks about justice or writes articles on the subject. Even worse, he occupies a position which is related to justice and associates with people who have true justice in order to give an impression that he is one of them. His inner nature brims with cruelty, hatred and revenge. The real meaning of justice is one's habits and deeds being in accordance with wisdom and religion or one's being an honest person whose inner nature is reflected on his deeds. In other words, one's behaviour in company will be the same as it is when one is alone. Double-faced behaviour is a sign of hypocrisy, which runs counter to justice.

A distich:

Worship has to be done with a pure intention;
Otherwise, it will be no good, like a seed with a hollow kernel.

FIFTH SECTION

In this section we will explain the meaning of justice. Justice is the most honorable of all virtues. A just man is the best of all men. Justice means harmony and equality. Equality of two different identities either comes from their essence or is due to their attributes. They share identical features. Hence, justice ensues from unity, oneness. Oneness is the most honorable attribute and the most honorable state because all the existence came from One Being. Every unity that exists in the universe is reminiscent the only real One Being. As every existent being became existent owing to that One Being, similarly, every kind of oneness owes its existence to that

Oneness. In the business of measurement and comparison, the most honorable and valuable outcome is equality. In fact, this matter is being studied more extensively and in more detail in music. Therefore, justice is the most honorable among all sorts of goodness. Justice means to be in the middle. It is wrong to consider someone as just if he has deviated from the middle. Justice is a prerequisite in three circumstances:

1) Division of some property or a blessing for distribution must be done justly.

2) Justice is required in business transactions such as buying and selling.

3) It is a must to do justice in application of punishment. For example, if a person intimidates or attacks someone else, he has to be punished in kind. [But this punishment is the government's responsibility. So the person wronged should petition the security or the court of justice instead of avenging himself. A Muslim will both obey Islam by avoiding sinning and observe the laws by avoiding offense.] When there is justice people will live without anxieties. Justice means a state of affairs free from anxieties.

What is justice? The scope of human mind would be too limited to comprehend the meaning of this concept. For this reason, Allâhu ta'âlâ, pitying His human creatures, sent them guidelines for their legal systems thereby to protect their countries. These divine guidelines made it easy to measure justice. These guidelines are the religions revealed to prophets 'alaihim-us-salawât-u-wa-t-taslîmât'. Islam is also called 'nâmûs-i-ilâhî (divine honour)'. The divine guidelines which are enjoined upon humanity as of today and which will maintain their validity until the annihilation of this world are embodied in the Sharî'at which was revealed to Muhammad 'alaihis-salâm'. After these guidelines, a second means of measurement was delivered to humanity: A judge with authority. Man was created so as to be civilized. In other words, human beings are congenital social creatures who have to mix with one another, live together, and help one another. Animals were not created as civilized beings. They do not have to lead a social, urban way of living. Man, created in a delicate nature, cannot eat food uncooked. His nourishment, clothing and dwelling have to undergo some process before they are ready for him, which in turn entails arts and crafts; and these things require research,

thought, experimentation, and work.

[Islam encourages and enjoins science, techniques, work and beautiful moral behaviour. British and communist spinmeisters conduct an ignominious smear campaign against Islam. They fib such nefarious lies as, “Islam lulls humanity into slumber and retards work.” Allotting a major part of their slush funds for suborning ignorant and ignoble people living in Muslim countries, they exploit those wretched mercenaries as loudmouths to spread their slanders in a state of besottedness whereinto they are enticed with the plenitude of the money they are offered and the fascination of the positional varieties laid before them. With the so many âyat-i-kerîmas and hadîth-i-sherîfs enjoining science, knowledge and work and praising those who work, and which are quite in the open for all humanity to see, these foul and shameless libels sound like mud used in a derisible attempt to plaster the sun. The British depredations against Islam have proven to be the most clandestine. Their strategy is based on demolishing Islam from the interior. As a precursory measure to facilitate their plans to misguide younger generations, they destroy Islamic teachings and Islamic books. The **Department of Colonies**, which they established in London, was singularly intended as a base for their devilish depredations against Islam. In this department they prepared extremely treacherous plans and honed thousands of spies. Their assiduous endeavours culminated in their enmeshing Muhammad bin Abd-ul-wahhâb of Najd, who and Muhammad bin Su’ûd, the Emîr of Der’iyya, were ignorant and perfidious enough to collaborate with them in the establishment of the heretical sect **Wahhâbîism**, for which the British had to pour out millions of pounds and part with powerful armaments, and devastated the Ottoman Empire, the protector of Muslims worldover, from the interior. Please see **Confessions of A British Spy**, one of our publications!

Abdurrashîd Ibrâhîm effendi ‘rahimahullâhu ta’âlâ’ makes the following observations in a chapter, headlined “British Enmity Against Islam’, in the second volume of his Turkish book **’Âlam-i-Islâm**, which was published at Istanbul in 1328 [1910 A.D.]: The main priority in the British foreign policy is an expeditious abrogation of the Khilâfat-i-Islâmiyya (Universal Islamic State). They started the Crimean war and helped the Turks throughout the war. This they did as a stratagem for the

destruction of the religious state **"Khilâfat"**. The Paris peace agreement is illustrative of their motives. [The secret articles of the Lausanne peace agreement, signed in 1923, betray their animosity.] All the disasters that befell Muslims throughout history, whatsoever is the cloak used to disguise them, trace back to British plotters. The ultimate aim of British policy is to destroy Islam. The reason for this policy is their fear of Islam. In order to deceive Muslims, they exploit people with venal characters. They introduce these people as Islamic scholars and great personalities. In short and in essence the bitterest enemies of Islam are of British nationality. Abdurrashîd Ibrâhîm effendi passed away in Japan in 1363 Hijrî. [1944 A.D.]

Why should Islam retard progress of science, technology and work? Everything mankind needs has to go through a process of preparation, which in turn requires science, crafts, and work. It is impossible for each and every person to learn all the branches of arts and crafts. Different branches are learned and practised by different people. This share of occupations gives birth to business transactions, and everybody is dependent on people of other occupations to get their needs. This circulation of reciprocal supply of needs follows its natural course. Therefore, it is impracticable for a human being to live all alone. For, people have to live together, and civilization means their living together for the maintenance of urban welfare and the betterment of conditions.]

When human beings live together, the shrewd ones try to attack others' property and rights. Others try to oppress the weak because every nafs tries to obtain what it likes or desires. When there are a few of them wanting the same thing, they start to fight among themselves like dogs around a piece of carcass snarling and showing their teeth to one another. A judge with strong powers is necessary to enforce law and order among these fighters. Every businessman will claim that his products are worth more than others' products. So it is necessary to determine comparative values of those products with justice. The measure which determines the comparative value of goods is gold and silver, i.e. money. Gold and silver are called **naqdayn** (the two pecuniary units, two units of cash). Paper bills currently used in every country are equivalents of gold, which means that governments who are wealthier in terms of gold can issue more paper bills. Accordingly, if governments

poor in gold reserves issue paper bills in excess, the paper bills issued in surpluss will lose their value. Allâhu ta'âlâ created gold and silver as money. Nothing else can replace gold. For this reason we were ordered to calculate and pay the obligatory almsgiving **(zakât)** in gold and silver. Values of things therefore, have to be measured with justice and in terms of gold and silver under the jurisdiction of a just judge. This judge with authority is the government. A just government prevents oppression and torture and provides the justice commanded by Allâhu ta'âlâ and determines the values of the goods with justice.

In conclusion, there are three prerequisites for establishing justice among people: Nâmûs-i-rabbânî, hâkim-i-insânî, and dinâr-i-mîzânî. Of these three, nâmûs-i-rabbânî, i.e. Islam, is the most essential and of utmost importance. Religions are the laws which Allâhu ta'âlâ sent to humanity for the establishment of justice among them. He sent these divine laws so that judges should practise justice. The twenty-fifth âyat of Sûra Hadîd purports: **"We sent aforetime Our apostles with Clear Signs and sent down with them. The Book and the Balance (of Right and Wrong), that may stand forth in justice: ..."** (57-25) In this âyat-i-kerîma, "Book" means religion, because religion is the name for the commandments and prohibitions in the Qur'ân al-kerîm. The word 'Balance' implicates gold because weight of gold is measured with a balance. Those who despise the commandments and prohibitions of the Qur'ân al-kerîm are unbelievers and hypocrites **(munâfiqs)**. Anyone who does not obey the judge or the government is a rebel. [Muslims do not rebel against the laws of the countries **(dâr-ul-harb)** outside of Islamic states and do not commit any crime against them.] A person who denies the value of gold is a traitor and a thief.

AN IMPORTANT NOTE: First of all, one should administer justice to oneself, to one's behavior, and to one's limbs. Secondly, one should render justice to one's household, to one's neighbors and acquaintances. Also, members of the judiciary and members of parliament should mete out justice to the people. Hence, for possessing the virtue of justice, a person should first have justice in his actions and limbs. He should use all the forces in his body and all his limbs in a manner consistent with the purpose of their creation, instead of using them for purposes counter to reason and Islam and thereby

violating the divine laws enacted by Allâhu ta'âlâ. If he has a family and children, he should treat them compatibly with reason and Islam without any digression at the sacrifice of the beautiful moral values shown by Islam. He should refine his personality with beautiful habits. If he is a judge or a governor or a commander or a director of an institution, he should encourage his inferiors to be steady with their daily religious practices, himself setting an example for them. A person with these qualifications has become Allâhu ta'âlâ's Khalîfa in the world. And in the Hereafter he will attain those blessings promised to people of justice. So auspicious and blessed is a person who fulfills these qualifications that the spiritual haloes of his goodness and barakat permeate the fortunate time and the blessed place he lives in, the lucky people who live therein, and even all the flora, fauna, and pabula. If, however, the government officials at a certain place are far from being compassionate, well-bred and just, and if –may Allâhu ta'âlâ protect us against such cataclysms– they violate people's rights and perpetrate such iniquities as cruelty, depredation and persecution, they are, let alone people of justice, companions and friends of fiends and demons.

A couplet:

Do not be deceived by the villas and apparel of dictators,
Gardens of their villas are watered with tears of the oppressed!

People who govern other people cruelly will be treated mercilessly on the Day of Judgement by Allâhu ta'âlâ. There is a saying which goes as follows:

Man, lâ yarham, lâ yurham!

which means, merciless people will not receive mercy! When such tyrants band together, they form gangs, not governments. Such people tyrannize millions of their follow men for the sordid interest of a couple of years' luxury in this ephemeral life, which never ends before they have met their nemesis. Amidst all the apparent welfare and transport they seem to be basking in, vehement trials and tribulations never let go of them. The only item of their worldly assets to leave them once and for all is their adored sovereignty, which, in the end, they mostly have to bear seeing in the hands of their enemies. Such an excrutiatingly humiliating experience! As a matter of fact, the eighty-first âyat of Sûra Maryam purports: **"To Us**

shall return all that he talks of, and he shall appear before Us bare and alone." (19-80) As is pointed out in this âyat-i-kerîma, each and every one of such people will be brought to the presence of Allâhu ta'âlâ at the Court of Justice in the Hereafter with a black stain on his face. He will not be able to deny all the wrongs he has committed, and will be punished for them severely. All the wrongs and oppressions he has committed will manifest themselves as darkness and will cover him so that he will not be able to see where he is going. He will be thrown to Hell by the angels who are in charge of Hell and punished there much more severely than the punishments and tortures he imposed on people while he was in power. He will not be able to obtain the forgiveness of Allâhu ta'âlâ because he called Islam's principles and tenets 'desert laws' and denied the Islamic religion.

SIXTH SECTION

The book **Akhlâq-i-Alâî**, (by Alî bin Amrullah 'rahimahullâhu ta'âlâ' [916-979 (1571 A.D.), Edirne Turkey,] enlarges on the various kinds of virtues, and the important subject occupies its sixth chapter. In this booklet of ours, we will borrow only its paragraphs allotted to justice. Justice is realized in three stages:

The first stage must be allocated to being a Believer obedient to Allâhu ta'âlâ. Blessings and favors of Allâhu ta'âlâ are coming to all creatures all the time. The most valuable among these blessings is His showing His human creatures how to attain eternal blessings. He created all of them in most beautiful guises and images and gave them eternal and countless blessings and goodnesses, none of which they could stake a claim to. Gratitude to such a Benefactor and Creator for all these blessings by way of worship is absolutely incumbent on all creatures. Justice in this respect means to observe the rights of one's Owner. It is a must and a debt, therefore, for each creature to worship the Creator for all the goodness they receive from Him.

The second stage of justice is to observe the rights of human beings. Accomplishing this requires obeying the laws of the land and those who are in charge and paying respect to scholars and observing the rules of trade and keeping the given promises and being a trustworthy person.

The third stage of justice is to observe the rights of those who lived and passed away and left us wills to carry out or trusts and foundations to take care of. This will be accomplished by doing whatever they willed and by taking care of those trusts and foundations.

When a person receives a favor from another, if the former has the material means, he should respond with an equal favor. If he does not have the material means, then he should thank him by pronouncing a blessing over him, (i.e. by making duâ for him). If a person does not respond to a favor although he has the means, he will be mistreated by everybody because it is a duty for a human being to respond to a given favor with an equal favor. While this is the case, not responding to the favors of Allâhu ta'âlâ, Who created us out of nonexistence and gave us the best of shapes and necessary organs and powers and made them work coherently with each other and thereby provided us with health and gave us intelligence and wisdom, and Who continuously creates our necessities such as mates, children, housing, clothing, nutrition and all sorts of foods, would be a great fault and deficiency. He has infinite powers. He creates all these blessings without demanding anything in return from us, since He does not need anything. How surly an attitude, how vicious a crime and how blatant an injustice it would be not to pay gratitude to Allâhu ta'âlâ, the Almighty, and to disignore His rights as the Creator! Worse yet is the abominable denial of His existence and the obdurate and disgraceful touting for another source for all these infinite blessings in the desperate attempt to stave off the manifestation of the fact that Allâhu ta'âlâ is the sole Benefactor. Supposing all the needs of a person are ministered to and he is regularly paid, gratis, all his monthly pecuniary and nutritional requirements by a certain benefactor, imagine how that person will praise his benefactor on every occasion and in all sorts of company. Won't he do his best to capture his sympathy and to win his heart? Won't he try to protect him against cares and troubles? Won't he expose himself to dangers to serve him? Won't others blame him if he thoroughly ignores his benefactor instead of these natural impulses? In fact, won't he be rebuked for dereliction of a humanistic duty? With all this natural sense of obligation towards a human benefactor, why should it not be necessary to thank Allâhu ta'âlâ, Who is the real Owner of all

sorts of blessings and goodness, and the Creator and Sender of all, and to do the things He likes and commands? Allâhu ta'âlâ is certainly above all those who are entitled to being thanked, obeyed and adored. For, others' favours, when compared to His blessings, are not even drops of water versus oceans. In fact, favours that seem to be coming from others are His sendings.

Who can tally the blessings of Allâhu ta'âlâ?
Who can thank for even one millionth of His blessings?

The question of how men should thank for the favors of Allâhu ta'âlâ is answered in various ways by different scholars.

According to some, the most important way of thanking Him is to think and contemplate about His existence.

Mathnawî:

Thanks be to Allâhu ta'âlâ, Who sends so many blessings,
First, He gave me the blessing of existence!
The Human power would fall short of tallying His blessings,
Power and all kinds of superiority belong to Him by rights.

According to others, men can thank Him by realizing that blessings come from Him and by acknowledging this fact through his speech.

According to some others, thanking Him could be done by practicing His commandments and avoiding the prohibited actions.

According to some, man should first cleanse himself and thereby be closer to Allâhu ta'âlâ.

According to others, man should try to give guidance (irshâd) to others who are in need of finding the correct way of living. He should try to help others so that they may become correct (sâlih) people.

According to some, there is no particular way of thanking Him. Everyone can follow different ways of thanking Him.

According to later scholars, man's duty toward Allâhu ta'âlâ can be summarized in three groups: The first one is the worship he performs by using his body, i.e., "salât" and fasting; the second one is the duty he performs through his soul, i.e., having correct faith [having a belief agreeable with the prescription taught by the Ahl as-sunnat scholars]; and the third is the endeavour to get closer to Allâhu ta'âlâ by doing justice among human beings. This could be accomplished by being a

trustworthy person and by giving advice to others and by teaching Islam to others.

We could summarize the acts of worship in three groups: Correct belief, correct speech and correct behaviour. The commandments which are not clearly stated in the last two categories could be modified, depending on times and places. Allâhu ta'âlâ is the only authority entitled to make this change, and He has done so through His Prophets. Human beings cannot change acts of worship by themselves according to their own understanding. Prophets, and the Ahl as-sunnat scholars, who are the inheritors of the Prophets, communicated in detail the kinds of worships and how they would be performed. Everyone should learn these properly and practice them.

I would summarize all the aforesaid facts by saying that in a nutshell a Muslim's duty toward Allâhu ta'âlâ is to hold the correct belief, to be a trustworthy person, and to perform good deeds ('amal-i sâliha).

Islamic scholars and great guides of tasawwuf stated that the most necessary thing for a human being is to have **îmân** (belief), perform good deeds **('amal)** and do them with sincerity **(ikhlâs)**. Happiness in this world and the next world can only be achieved by erecting these three pillars. " 'Amal" means acts that can be accomplished through the spiritual heart, tongue, or body. Acts to be accomplished through the spiritual heart are ethics or morals. Sincerity (ikhlâs) means doing all the good deeds and worships for the sake of Allâhu ta'âlâ and for the purpose of obtaining His love and approval.

AN EXEMPLARY TRUE MUSLIM

The first piece of advice is to correct the belief in accordance with those which the scholars of (the credal Madhhab called) Ahl as-sunnat teach in their books. For, it is this Madhhab only that will be saved from Hell. May Allâhu ta'âlâ give plenty of rewards for the work of those great people! Those scholars of the four Madhhabs (in matters pertaining to acts and practices of worship), who attained the grade of ijtihâd, and the great scholars educated by them are called **Ahl as-sunna** scholars. After correcting the belief (îmân), it is necessary to perform the acts of worship which are named and prescribed in (the books written on the Islamic science termed) **fiqh**, i.e. to do the

commandments of the Sharî'at and to abstain from what it prohibits. One should perform namâz five times daily without reluctance and slackness, and with utmost diligence concerning its principles and observing the (practical technicalities termed) ta'dîl-i arkân. A person in possession of money or property amounting to (the border of richness and termed) nisâb should pay zakât. Imâm-i a'zâm Abû Hanîfa 'rahimahullâhu ta'âlâ' says, "Also, it is necessary to pay the zakât of gold and silver which women use as ornaments."[1]

The human life is too valuable to waste enjoying the (worldly pleasures and tastes which Islam tolerates and terms) mubâhs. Then afortiori it should not be squandered by committing (acts which Islam prohibits and terms) harâms. We should not busy ourselves with music, singing, musical instruments, or songs. We should not be deceived by the pleasure they give our nafs. These are poisons mixed with honey and covered with sugar.

We should avoid **ghiybat**. Ghiybat is harâm. [Ghiybat means to talk about a Muslim's or a zimmî's secret fault behind his back. It is necessary to tell Muslims about the faults of the harbîs, about the sins of those who commit these sins in public, about the evils of those who persecute Muslims and who deceive Muslims in buying and selling, thereby helping Muslims to beware of their harms, and to confute the slanders of those who talk and write about Islam wrongfully; these are not ghiybat. **Radd-ul-Muhtâr: 5-263**)].

We should not spread gossip (carry words) among Muslims. It has been declared that those who perpetrate these two types of iniquitous acts will be subjected to various kinds of torment. Also, it is harâm to lie and slander, and must be avoided. These two evils were forbidden in all the previous dispensations. It is very blessed to conceal Muslims' defects, not to spread their secret sins and to forgive them their faults. We should be compassionate towards our inferiors, those under our command [such as wives, children, students, soldiers] and towards the poor. One should not reproach them for their faults. We should not hurt or beat or insult those poor people for trivial reasons. We should not violate anybody's property, life, honour, or chastity. Debts to everyone and to the government must be

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[1] The first chapter of the fifth fascicle of **Endless Bliss** is allotted to the subject of 'zakât'.

paid. Bribery, accepting or giving, is harâm. However, it would not be bribery to give it in order to get rid of the oppression of a cruel tyrant, or to avoid a disgusting situation. But accepting this would be harâm, too. Everybody should see their own defects, and should every hour think of the faults which they have committed towards Allâhu ta'âlâ. They should always bear in mind that Allâhu ta'âlâ does not hurry in punishing them, nor does He cut off their sustenance. The words of command from our parents, or from the government, if they are compatible with the Sharî'a, must be obeyed, but the ones incompatible with Sharî'a should not be resisted against lest we should cause fitna. [See the 123rd letter in the second volume of the book **Maktûbât-ı Ma'thûmiyya**.]

After (learning Islam's credal tenets from books written by the scholars of Ahl as-sunnat and) correcting our belief accordingly and (learning Islam's commandments, again from books written by those blessed scholars and called books of fiqh and) adapting ourselves to the rules of fiqh, we should spend all our time remembering Allâhu ta'âlâ. We should continue remembering, mentioning Allâhu ta'âlâ as the great men of religion have communicated. We should feel hostility towards all the things that will prevent the heart from remembering Allâhu ta'âlâ. The better you adhere to the Sharî'at, the more delicious will it be to remember Him. As indolence, laziness increase in obeying the Sharî'at, that flavour will gradually decrease, being thoroughly gone at last. What should I write more than what I have written already? It will be enough for the reasonable one. We should not fall into the traps of the enemies of Islam and we should not believe their lies and slanders.

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