

**Hazrat Ibn Abbas said:** When the Jews fought with a people before the Prophethood of Muhammad (p.h) they used to pray: O God, we invoke you in the name of that Prophet whom you have promised to send and with him a Book. As a result, they used to get victory. When the Prophet from the descendants of Ismail was sent to them, they could recognise him but they did not believe in him. God says in this connection: Before this, they prayed for victory against the unbelievers but when he appeared to them, they disbelieved him. This is out of envy.

To have competition is not unlawful, rather it is commendable. It is an effort towards further progress and advancement. God says: And in this, let those aspire who have aspiration-83: 26Q. God says: Complete one another towards forgiveness from your Lord-57: 21Q. They are like two servants who both try to please their master and hope to defeat the other in this matter. The Prophet mentioned about them. He said: There is no envy for two persons- (1) God gave wealth to one person and also gave him power to spend it in the path of truth. (2) God gave learning to another who acts up to it and teaches it to the people. The Prophet then explained the words of Abu Kabsha Anmari and said: The example of this people is as the example of four persons. (1) They are like the person whom God gave wealth and learning and who spends wealth in useful ways according to his learning. (2) They are like the person whom God gave learning but not wealth and yet he says: O God, had I had wealth like so and so, I would have spent it as he spends. They will get equal rewards. The rewards which a rich man will get by spending money will be equal to those which a poor man will get only by cherishing the desire to spend it. (3) They are like the person whom God gave wealth but not learning and who spends it in sinful acts. (4) They are like the person whom God did not give learning and wealth and who says: Had I had wealth like so and so, I would have spent it in sinful acts like his expense. They are equally sinners. The Prophet rebuked the persons of such intention to commit sins. The Prophet said: No believer is saved from three matters-(1) envy, bad conjecture and bad omen. These are outlets from them. When you feel envy, don't run after it.

### THREE STAGES OF ENVY

There are three stages of envy according to status. (1) The first stage is that the envious person loves that wealth and gifts

should go away from the person envied and that they should not come to him again. This is unlawful and worst condition. (2) The second stage is that the envious person wishes to have the gifts of the envied person, such as to have beautiful house like his house, to have a beautiful wife like his wife and to have power like him. This is lawful but not commendable. (3) The third stage is that the envious person does not wish to have identical things for himself but to have similar things. This is condemned in some cases and not in others. God says: Don't greed for the gifts which God bestowed on some of you.

### SEVEN CAUSES OF ENVY

There are seven causes of envy arising out of sight of the fortunes of another. (1) Enmity. This is the worst cause. As he is your enemy, you don't wish that he should have gifts and riches and other things of the world and such a person likes that these gifts of God should go away from him. The object of God-fearing men is opposite. They don't envy anybody for these things. God mentioned the envy of the unbelievers towards the believers in this verse: If any good reaches you, it grieves them and if any evil affects you, they become pleased 3:118.

(2) Dislike of another's good. An envious man greatly dislikes the well-fare and good of another and it gives him too much pain. He can't bear when the person envied gets any power, recognition and honour.

(3) Pride. The envious man takes pride over the envied man and holds him in contempt. God says about the unbelievers in verse (43:31Q). They say: Why has not this Quran sent down to some leading man in either of the two cities? Do they divide the mercy of their Lord?

(4) To express wonder. The unbelievers say: Shall we believe in a man like us? They expressed wonder at the claim of the Prophet of prophethood. Thus they cherished hatred against the Prophet seeing his influence and power.

(5) Fear of failure of object. For instance, two men work with the same object, but one of them envies another fearing the failure of his object. This is like the envy of two co-wives.

(6) **Greed of name and power.** This is also a cause of envy between two persons. This applies in all spheres of life-worship, industry, beauty, wealth, power etc.

(7) **Narrowness of mind.** This is another cause of envy. One becomes glad to see the loss of fortune of another and wishes that all blessings and gifts should be bestowed on him alone.

True religious men have got no envy. The real cause of envy is love of the world. Those who love the world envy one another for wealth, riches, power and name and fame. The religious persons have got no such greed and as such they have got no envy. They desire the next world and its comforts. There is no narrowness in Mar'fat. The religious persons also do not envy one another in matters of religious advancement. They are praised by God: I have taken out of their hearts envy. They are brethren sitting facing one another upon thrones.

#### MEDICINE OF ENVY

(1) Envy is a very serious disease of heart. It cannot be cured without knowledge and action. The medicine of envy based on knowledge is to know that envy is injurious for this world and the next but not harm reaches the envied person, rather it benefits him. When you will know it by deep insight, you will consider it as your enemy and it is injurious to you. (2) Envy is injurious to your world. The fire pangs of envy burns your mind and for that your mind is filled up with sorrows and difficulties. (3) The envied person suffers no harm in this world and the next. It is clear that there will be no harm of the envied person. God gives properties and wealth to a person for a certain term and there is decree for every age. A certain Prophet complained to God against the oppression of a certain queen's administration. God then revealed to him: Till her rule does not end, you live elsewhere fleeing away from her. In other words, there is no alternative to change the decree which I have written for her. So bear patience till the end of her time. If by envy, gifts would have gone, God's gifts would not have been bestowed on you or anybody in the world. The unbelievers envied the Muslims for the gift of faith. God says: Many people of the Book like out of envy that you should return to disbelief after you have believed.

(4) The benefit of envied person in this world and the next world is open. The envied person will gain benefit by your envy,

but you think that he is oppressed. The envied person if back-bited will get the various of the envious person. The worldly anxieties of the envious person are a gain of the envied person. A desert Arab asked the Prophet: O Prophet of God, what is your opinion about a person who loves a people without seeing them? The Prophet said: He is with one whom he loves. A desert Arab asked the Prophet during his sermon: O Prophet of God, when will occur the Resurrection? He said: How have you prepared for it? He said: I donot pray much for it, nor fast much, rather I love God and His Prophet. The Prophet said: You will be then with one whom you love. Hazrat Anas said: The Muslims did not feel so much joy after their conversion to Islam than that of this day.

It appears from this that the great matter of the Muslims was to love the Messenger of God. Hazrat Anas said: We began to love the Prophet, Abu Bakr and Omar but we could not do divine service like them but yet we cherished hope to live with them. Hazrat Abu Musa said: I asked, O Messenger of God, one man loves those who pray, but he does not himself pray. He loves those who fast but does not himself fast. The Prophet said: He will be with one whom he loves. One man said to Caliph Omar-b-Abdul Aziz: Every man says from the beginning: If you can be learned, be a learned man. If you cannot be a learned man, be a student. If you cannot be a student, love him if you cannot love him, don't hate him. He said: Glory to God, God made a way for us. The Prophet said: Three classes of men are inmates of Paradise-(1) One who does good deeds, (2) one who loves the doers of good, (3) and one who removes difficulties from the doers of God. So you should not get out of these three classes by taking recourse to envy and hatred. The devil has entered your mind and keeps you out off these three classes. Evil returns to you as God says: 'The evil machination falls on those who contrive it.' Many a time it happens that the snare which is laid for an enemy falls on the person who contrives it.

#### (2) MEDICINE OF ENVY BASED ON ACTION

To do an action opposite to the cause for which envy arises is its medicine, be it with words or with actions. If your object is to mention the guilts of the envied person out of envy, then the medicine to remove it is to praise him. If the cause is pride, its

medicine is to treat with him with humility. If envy advises you to destroy another's property, its medicine is to help him.

To drive out envy from mind. Envy is an evil of the mind and not of any organ of the body. God says: They do not find in their minds narrowness for what they were given. God says: They wish that you should turn infidels. God says: When any good reaches you, they become sorry. The action of envy is expressed through back-biting and falsehood. So he will be sinner for entertaining envy in mind. When it is expressed in outer organs of the body, to seek pardon becomes compulsory for it.

## The Revival of Religious Learnings

### The Book of Destructive Evils - Part II

## CHAPTER VI

### ATTACHMENT OF THE WORLD

All praise is due to God who discloses the merits and demerits of the world to His friends. They weighed its benefits and harms on the scale and found that its harms are greater than its benefits. The world is like a beautiful unchaste woman who attracts the people towards her by her beauty but she has got such secret diseases which destroy one who goes unto her. If you do good to the world for one hour, it does you harm for one year. If you carry on business with the worldly people, you gain no benefit but loss. He who seeks the world faces many dangers and difficulties which cannot be enumerated. Who so wants it, it flees away from him; and who so does not want it, it goes to him.

#### THE WORLD IS AN ENEMY OF GOD

The cause is that the world cuts the ways of divine service. For this reason, God keeps an eye on it since He created it. The world is an enemy of the friends of God. The cause is that it presents itself with its best grandeurs just like an unchaste woman dressed with various beautiful dresses. The world is also an enemy of the enemies of God. The cause is that the world entraps them in its net of love after deceiving them and opens its door of love for them. They are deceived by its love and get attached to it.

The result is that they are dishonored and disgraced and they go away from it. Their hearts are pierced for its separation and fortune bids them adieu for ever. Then there is no limit to their remorse and they therefore seek refuge to God. They have purchased this world in exchange of the next world.

When the harms of the world are many, we should know its snares and charms and then save ourselves from its deceptions and love.

## EVILS OF THE WORLD

There are innumerable verses of the Quran regarding the evils of the world. The goal of the Prophet was to turn away the people from the evils and harms of the world and so there is no necessity of collecting verses from the Quran about it. I shall mention only some Hadis.

(1) It has been narrated that the Prophet was once passing by a dead goat and said to his companions : Don't you look to the dead animal ? Its owner is now looking at it with hate. By One in whose hand there is my life, just as this dead goat is more an object of hate to its owner, the world is likewise more an object of hatred to God. If the value of the world would have been like the wing of a mosquito, He would not have given a drought of water to an unbeliever to drink. (2) The Prophet said : The world is a prison to a believer and a Paradise to an unbeliever. (3) He said. The world is caused and all the things in it are cursed. (4) He said: He who loves the world injures his hereafter and he who loves his hereafter injures his world. So take what will last for ever by giving up what will not last. (5) He said : Love of the world is the root of all sins. (6) Zaid-b-Akram reported : We were once with hazrat Abu Bakr. He ordered for water and honey which were brought to him. He lifted them to drink but began to weep. On being asked the reason, he said : Once I was with the Holy Prophet and saw that he was wiping out something from his body. Lasked him : O Prophet of God, what are you throwing out ? He said : This is the world. It came to me with beautiful face. I said : Be off. The world said : You have saved yourself from me, but those who will come after you will not be safe from my hand.

(7) the Prophet stood by a place full of human bones and said to the people : Do you like to look at the world ? He then took a rotten cloth and melted bone and said. This is the world. He said that the wealth and pleasures of the world will be ruined like the rotten cloth and all the people will be melted like the melted bone. (8) The Prophet said : This world is sweet and fresh and God made you His representatives therein. He is looking how you act therein. (9) When the children of Israil were given enormous wealth and when they were engrossed therein, they were attached to the worldly pleasures, love of women and precious scents and dresses. (10) Jesus Christ said : Don't take the world as you lord. If you do so, it will make you slaves. Hoard up

your wealth with such One who will not destroy it. Guards of wealth of this world cannot be relied on, but you can rely on the guards of God. He also said : O my disciples, I have leveled the world with earth for you. Don't take it up after me. One of the evils of the world is that the people commit sins therein. Another evil of the world is that the next world cannot be acquired unless this world is given up. So take care and think that the world has passed away and don't live therein with happiness. Know that the root of all evils is attachment for the world. Many a time the present greed becomes the cause of man's calamities.

(11) Jesus Christ also said : The world lies behind you and you take seat thereon. Therein the kings and women stand as stumbling blocks against you. Don't dispute with the kings regarding this world, as they will not stand in your way if you give up connection with them and their affairs. Save yourselves from women with fastings and prayers. He also said : The world searches for the people and the people search for the world. The world searches for one who searches for the next world till his provision does not become complete for him. The next world searches for one who searches for the world till his death. Thereafter it catches his neck and climbs upon him. He also said : God created nothing so obnoxious than the world. He did not look at it on the day He created it.

(15) It has been reported that Hazrat Solaiman was roaming in air and birds were giving him shade and men and Jin were on his right and left sides. He met a hermit of Banu Israil on the way and the hermit said to him : O son of David, the Almighty God has given you reign and power. At this, Solaiman said : One Tasbih (praise of God) in the book of deeds of a believer is more superior than my reign, as what has been given to the son of David will end but Tasbih will remain, (16) The Prophet said : Excessive wealth has kept you forgetful. The son of Adam says : My wealth, my wealth. Have you got any other wealth than what you have eaten and ended, what you have put on and got old, what you have given in charity and remained lasting ?

(17) The Prophet said : He who has got no abode takes the world as his abode. He who has got no wisdom makes enmity for it. He who has got no power of doing justice, covets it. He who has got no sure faith makes efforts for it. (18) He said : He who gets up at dawn with the world as his object of thought is not



God-fearing in any matter. God gives him four conducts in his mind—(1) such anxiety as has got no end, (2) such engagement as has got no limit, (3) such poverty as can never make him rich. (4) and such hope which has got no end.

(19) **Hazrat Abu Hurairah reported :** The Prophet said to me : O Abu Hurairah, shall I show you what obnoxious things are there in this world ? I said : O Prophet of God, show me. Then he caught my hand and took me to a valley of Madina and showed me a place full of carcasses, stools and urine, rotten clothes and bones and hides. He said : O Abu Hurairah, there were in their heads greed like you greed and hopes like you hopes, but to-day those are with the rotten remains and those will be consumed by earth after some days. All these are of the world. If you can weep at the sad plight of the world, then weep. Then we began to weep.

(20) **Hazrat Daud-b-Hallal reported** that it is written in the Scripture of Abraham : O world, how ignoble you are to religious men. You have presented yourself to them with your grandeurs, but hatred has been cast at you in their hearts and for that they have turned away from you. There is nothing so obnoxious to Me like you. Every act of your is mean and comes to destruction. I have recorded for you on the day I created you that you will not stay with anybody forever and that he who loves you will be miser. Thanks to those pious men who seek Me with pleasure in their hearts, those in whose hearts there is truth and who stand on right path. Happy are they as they will get rewards of what their hands have acquired. When they will come to Me from the graves, light will move forward in front of them and the angels will surround them. They will get mercy as they all hoped it from Me.

(21) **The Prophet said :** There will appear such persons on the Resurrection Day whose merits will be high like the hillock of Tohama but they will be ordered to go to Hell. The companion asked : O Prophet of God, did they say prayers ? He replied : Yes, they observe prayers and fastings and prayed also at night but whenever anything of the world came to them, they jumped upon it. The Prophet said in his sermon : A believer will live with two fears. One fear is for his fate which is past and he does not know what was recorded therein. Another fear is his book of deeds which yet remains and he does not know what has been recorded by God therein for him. So a servant should gather

sufficient provision for himself, from the world for his next world, from his life for his death, from his youth for his old age because the present world has been created for you good and you have been created for the next world. By One in whose hand there is my life, there is no field for labour except Paradise and Hell and there is no abode after the world.

(22) **Jesus Christ said :** Love of both this world and the next cannot remain united in the heart of a believer just as water and fire cannot remain united. Hazrat Gabriel asked the Prophet Noah : O one having a very long life, how have you found the world ? He said : It is like an abode having two doors. I have entered through one door and come out of another.

(23) **Jesus Christ was asked :** Why do you not construct a house to live in ? He said : The abode of our predecessors is sufficient. The Prophet said : Beware of the world, as it is a sorcerer greater than Harut and Marut.

(24) **Hazrat Hasan Basari said :** Once the Prophet came out to his companions and said : Who is one amongst you who does not wish bright eye sight after his blindness ? Beware, the more he is attached to the world and the longer is his hopes, the more God makes his heart blind ; and the more one gives up the world and the more he curtails his hopes, God gives him more wisdom without education and guides him more without guidance. Beware, there will come such a people after you whose kingdom will not be alright without pride and miserliness and who will not love except for passion. Beware, whoever reaches that age and remains patient over poverty even though he can acquire wealth and remains patient over hatred even though he can earn love, and remains patient over dishonor even though he can earn honour and he has got no other object for these things than the pleasure of God, will get rewards of fifty truthful men.

(25) It has been reported that the Prophet Jesus Christ began to search for refuge having fallen in storm, lightning and thunders, till he found a tent and came to it, but when he found a beautiful woman therein he returned from there. Thereafter he came to a cave wherein there was a tiger. Then he placed his hand upon the ground and said : O Lord, you have given shelter to everything, but not to me. God then revealed to him : Your shelter is God's mercy. I shall get you married on the

Resurrection Day with one hundred Hurs whom I have created with My hands. Your marriage ceremony will continue for four thousand years, one day of which is equal to the age of this world. I will order a proclaimer to proclaim : Those who were religious and asectic will join this marriage ceremony.

(26) Jesus Christ said : Alas for one who is addited to the world. How can he die after leaving the world and its fortunes ? How does the world play deception with him and he puts trusts in it? The world plays treachery withhim but he lives out of its fear. What he does not love comes to him, what he loves goes away from him. What has been promised for them must come. Alas for one whose only object of thought is this world and whose actions are sins. How can he appear to-morrow with sins?

(27) It has been reported that God revealed to Moses : O Moses, what necessity have you got in the abode of the sinners (world) ? It is not your abode. Drive out your thoughts from it and remain aloof on the strength of your wisdom. What a bad house it is ? It is a good abode for one who does good therein. O Moses, I am searching for one who commits therein oppression secretly, so that I may take his virtues and give them to one oppressed.

(28) It has been reported that the Prophet once sent Hazrat Abu Obaidah to the province of Bahrain. He went there and returned with enormous wealth from the inhabitants and placed it before the Prophet. The Ansars came to know of it and assembled for morning prayer to the mosque. After prayer the Prophet said : You have perhaps heard about the riches brought by Abu Obaidah. Then he said : I don't fear for your poverty but I fear for your enormous wealth as our previous nations got it. They got enormous wealth and engaged in quarrels with one another. As they were destroyed by this wealth, you will likewise be destroyed by it.

(29) The Prophet said: I fear that you will be given the plenties of the world. He was asked : Who are the plenties of the world ? He said : Riches and treasures of the world. The Prophet said : Don't keep mind engaged in the thoughts of the world.

(30) Jesus Christ said to his disciples : In order to get peace of this world as well as of the next, it is more preferable to eat bread with only salt, to wear gunny bag and to sleep in stables.

(31) Hazrat Anas reported that the Prophet had a she camel named Ajwa which defeated all camels. A desert Arab came with a camel which defeated Ajwa. The Muslims were grieved to see this and the Prophet said : It is a duty of God that He does not raise up a thing without lowering it. (32) Jesus Christ once said : Who is there who constructs a house in the currents of sea ? It is the world. Don't take it as your permanent abode. (33) Jesus Christ was once asked : Give me such short advice by virtue of which God will love us. He said : Hate the world and God will love you.

(34) The Prophet said: If you had known what I know, you would have laughed little and wept much. Hate the world and love the next world. (35) Abu Dara's said : Had you known what I know from the Prophet, you would have come out to every elevated place and wept for salvation of your soul, given up the riches and treasures of the world except what is essentially necessary for you. (36) Jesus Christ said : O my disciples, be satisfied with little of worldly riches but with greater divine service, as the worldly addicted man remains satisfied with little of divine service but greater worldly riches.

(37) Jesus Christ said: It is of greater virtuous act to give up the world for those who search the world for religion. (38) The Prophet of Islam said : The world will be broadened for you after me but it will consume your faith in such a way as fire consumes a dry wood. (39) God sent revelation to Moses : O Moses, don't be addicted to the world, as you will not come to me with a greater sin than this. (40) Once Moses passed by a man who was weeping. He found the man in the same condition when he was returning. Then Moses prayed to God : O Lord, your servant is weeping for fear of you. God said : O son of Imran, if his tears flow over his head and he keeps his hands raised up till they fall down, I shall not forgive him as he loves the world.

Wise sayings Hazrat Ali said : He who has got six virtues leaves nothing for search for Paradise and for salvation from Hell- obeying God after knowing Him, following truth after knowing it, disobeying the devil after knowing him, saving himself from falsehood after knowing it, giving up the world after knowing it, and search for the next world after knowing it. Hazrat Hasan Basari said : God shows mercy on him who competes with another in matters of religion and He throws one

on his neck who competes with you in matters of the world. Loqman advised his son : O darling, the world is a deep sea and many people are drowned therein. Make God-fear as your boat, Iman as your oar, God-reliance as your sail, so that you may get salvation, or else I don't see the cause of your salvation.

**The saint Fazil said:** We should ponder deeply over the Quranic verse : I have made adornments for the world. I have created them with the object that I will see who among them is great in good works. A hermit was questioned : What do you think about time ? He said : Time destroys the body, creates new hopes, takes death near and removes light distant. A certain sage said : success in the world means failure, cleanliness therein means uncleanness and its dwellers remain in fear of loss of wealth, of clamity and impending death. One man said to the saint Abu Hazem : I have got no abode in the world, yet I complain to you about my attachment to the world. He said : Look to what God granted you regarding wealth. Don't take except what is lawful. Don't spend except for things for which you should spend. If you conduct yourself in such a way, attachment for the world will not harm you. The saint Fazil said : If the transient world was made of gold and ever-lasting and the next world of clay, it would have been our duty to love the clay-made next world than the world made of gold. How futile is it to love transient earth-made world than to ever-lasting gold-made next world.

**The wise Loqman said to his son:** O darling, sell your world in exchange of your next world. You will then get benefit in both the worlds. Don't sell your next world in exchange of this world, you will then be a loser in both the worlds. Hazrat Ibn Abbas said : God divided the world into three parts—(1) one part for the believers, (2) one part for the hypocrites and (3) one part for the infidels. A believer gathers his provision therein, a hypocrite adorns it and an infidel makes enjoyments therein. Hazrat Baheli said : After the Prophet became the messenger of God, the armies of the devil came to him and said : One Prophet has appeared and one nation has come out. What shall we do now ? The devil said : Do they love the world ? They said : Yes. The devil said : I have got no anxiety about them even though they do not worship idols provided they love the world. I will come to them

morning and evening with three advices—(1) acquire wealth unsutly, (2) spend money in improper places and (3) be miser in places where expenditure is necessary. All sins arise out of these three matters.

Hazrat Ali was once asked about the world. He said in short that accounts will be taken of lawful things in the world and punishment will be given of unlawful things. Abu Solaiman Darani said : When there is the next world in the mind of a man, the world stands before him. When there is the world in his mind, the next world does not come in, as the next world is honourable but the world is an object of hatred. Malek-b-Dinar said : The thoughts of the world will come out of your mind in proportion to your sorrows for the next world. Hazrat Ali said : This world and the next world are like two-co-wives. A co-wife will be dissatisfied in proportion to your giving satisfaction to another co-wife.

**Hazrat Hasan Basari said:** I saw such men to whom this world was more an object of hatred than the trodden mud. They had no attention to whom it went, to whom it rested and from whom it set in. Once Hazrat Omar went to visit Syria when Abyu Obadah was its governor. He came riding on a she camel to receive Hazrat Omar. The she-camel had a rope tied with her nose. Hazrat Omar conversed with him and then came to his abode but found nothing therein except a sword, a shield and a wood stand for placing the Quran therein. The Caliph asked him : Why have you not kept other necessary things in your house ? The governor said : O Commander of the Faithful, these things will carry me to the place of questions and answers (grave). The wise Loqman said to his son : O darling, you are drifting away from this world from the day in which you were born and advancing towards the next world. The abode to which you are proceeding is better than the abode from which you are drifting away.

**The saint Farnil-b-Iyaz said:** Wonderful is the man who roams merrily even though he knows that death is inevitable. Wonderful is the man who laughs even though he knows that Hell is a truth. Wonderful is the man who remains satisfied with the world even though he knows that it is transient. Wonderful is the man who keeps himself engaged in earning wealth even though he knows that fate is true.

Once an old man of 200 years of age came to the Caliph Muwayyah who asked him what he wanted from him. The old man said : I wish to get from you the life that has passed and to remove death which is near. He said : I have got no power over that. He said : Then I have got nothing to ask from you. Hazrat Hasan basari said : The life of a man will not go out of the world without repentance for three things—(1) he could not enjoy with satisfaction what he hoarded, (2) he could not fulfill what he hoped for, (3) and he could not do actions which ought to have been done for the next world. A certain sage was asked : For whom is this world ? He said : For those who give up this world. He was asked : for whom is the next world, He said : For those who want it.

**The saint Ihya-b-Ma'az said:** The wise men are three—(1) he who gives up the world before the world gives him up, (2) he who keeps himself prepared for his grave before he enters it, (3) and he who keeps God satisfied before he meets Him. Hazrat Ali said : The following six things are the world—(1), food, (2) drink (3) dress, (4) conveyance, (5) woman and (6) scents, Honey is the best of foods and it comes from the mouths of bees. Water is the best of drinks. Both the virtuous and the sinners enjoy it. Silk cloth is the best of dresses and it is the saliva of worms. Horse is the best of conveyance. The Prophet fought riding on it. Woman is the best of coveted things to a man. He takes pleasures in penetrating his genital organ into female vaginal canal. Thus vagina is the most coveted thing in a woman, Musk is the best of scents and it is the blood of deer.

Hazrat Hasan Basari once wrote to Caliph Abdul Aziz : This world is transient, not ever-lasting. Adam was sent to the world as a sort of punishment. O Commander of the Faithful, fear the world. Giving up the world means gathering provision from the world for the next world. To remain in want in the world means to possess wealth in the hereafter. Every moment of the world destroys a man. He who honours the world, is humiliated by it. He who hoards up for the world, is thrown into wants. The condition of the world is like poison. He who does not know it eats it and therein there lies his destruction. Live in the world like the person who treats his wound and bears hardship for a time for fear of long sufferings and keeps patience of bitter pills for fear of too many medicines. So fear this abode of deception,

deceit and treachery. Treasures of the world were presented to our Prophet. Had he accepted them, he would not have received honour like the wing of a fly.

There is in Hadis Qudsi that God said to Moses : When you see some wealth coming to you, tell it: Punishment of sin will soon come. When you see poverty coming to you, say : Welcome to you, thanks to the sign of the religious men. If you like, follow Jesus Christ as he used to say : Hunger is my enemy, God-fear is my sign, Sufi cloth is my dress, sun-rays in cold season is my provision, morning is my lamp, my feet are my conveyances, what the earth grows is my food. I pass nights having nothing and I pass my days having nothing. Who is a richer man than myself?

Hazrat Ohab-b-Munabbah said : When God sent Moses and Haron to Pharaoh, He said : Don't fear him, his forelock is in my hand. He cannot move his tongue without My permission and cannot breathe. Hazrat Ali said in his sermon : O people, know that you are dead and you will be raised up after you are dead. Let not the world's life deceive you. This world's life is surrounded by dangers and difficulties, its destruction and its treachery are well known to all. What is therein will pass away along with the world and the world will roam in the midst of its votaries.

### ILLUSTRATIONS OF THE WORLD

(1) **First illustration:** The world is moving towards destruction. The world promises that it is lasting, but it breaks its promise immediately after that, Look to the world. It is motionless and steady, but really it is always moving.

(2) **Second illustration:** The world is like a shade. Shade seems to be steady at its outward look, but really it is moving and constantly drifting.

(3) **Third illustration:** The world is like dream of night and like the different ideas in dream. The Prophet said : The world is like a dream and like happiness and punishment in dream. Eunus-b- Obaid said : I found myself like a sleeping man in the world. He sees what he likes and does not like and then he wakes up from sleep in this condition. Similarly the people are asleep and rise up at death.

(4) **Fourth illustration:** The world is like an unchaste woman. The world at first treats well and then leads to destruction. The world dresses itself like an unchaste woman and calls the people towards her. Whenever she takes the people to her house, she ruins them. Jesus Christ saw the world in his mind's eye like an old woman dressed nicely and asked her : How many husbands have you taken ? She said : There is no limit. He asked : Have all of them died during your life time or have they divorce you once after another ? The woman said : I have ruined all of them. Jesus Christ said : Woe to your remaining husbands. Thy do not take lessons seeing the condition of your previous husbands. They do not take care even though you have ruined them one after another.

(5) **Fifth illustration:** The world is like an ugly old woman. The outer form of the world is one kind and its secret form is another. Its outer form is nice but its inner form is ugly and poisonous. So the world can well be compared to an old and ugly woman. The saint Abu Bakr-b-Iyash said : I saw the world in dream as an ugly woman with dislevelled hairs. She is beating drum with her hands and many people are dancing behind her. When she came forward, she said : If I can win over you, it will be good. I will deceive you as I have deceived these people. Then Abu Bakr wept : I saw this woman before I came to Bagdad.

(6) **Sixth ill illustration:** Know, O dear readers, that a man has got three conditions—(1) one condition is that he was nothing at one time and that was before his birth. (2) The second condition is that he will not see the world after his death till resurrection. (3) The third condition is the time between these two times—the time of life. This is the time of life's span. Now compare this short time with the endless time before and after. For this reason, the Prophet said : 'I am in this world like a sojourner who travels in scorching rays of the sun and then sleeps for a time under the shade of a tree on the way and then rises up and walks. He who looks to the world with this angle of vision, can not be addicted to this world. He cannot look how his days pass by, whether in sorrows and difficulties or in joy and happiness. He does not construct any building or a house of wood up to his death. One day he saw a companion constructing a house of wood and said : I am seeing that death is faster than this house. Jesus Christ said : The world is like a bridge. Cross it

but do not live in it. This is a clear illustration as this world's life is drifting towards the next world. The beginning of this bridge is the birth place and the end is grave. To construct houses on the road and to adorn them is foolishness in the extreme as it shall have to be crossed.

(7) **Seventh illustration:** At first, it seems that there is joy and happiness in the world but it is difficult to get out of it safe. Hazrat Ali wrote to Salman Faresi : The world is like a snake which is smooth on touch but whose poison is destructive. So be careful of what seems therefrom liking to you. When you are certain that you shall have to part from it, you should give up all thoughts about it. The more you enjoy the objects of happiness in the world, the more it will be the cause of your sorrows.

(8) **Eight illustration:** The Prophet said : The worldly addicted man is like one who walks upon water. Can he walk upon water without getting his feet wetted in water ? This is a lesson for those who think that their soul is pure though their body is in worldly happiness. Worldly attachment becomes a stumbling block to getting pleasures in divine services. Jesus Christ said : I tell you with truth, the worldly addicted man does not get pleasure in divine service as a diseased man does not get any taste in delicious foods. I tell you with true that if you do not hold under control your riding animal, its nature will change and you will feel difficulty in riding on it. Similar is the condition of mind. If you cannot keep the mind under control by constant divine service and remembrance of death, it will become hard and harsh. The Prophet said : There are difficulties and danger in the world. The good work of any of you is like a pot. If its upper portion is clean, its inner portion is also clean and if its upper portion is unclean, its inner portion also is unclean.

(9) **Ninth illustration:** The Prophet said : The world is like a torn cloth from its beginning to end. The end of the cloth is hanging up with a thread which will soon be torn.

(10) **Tenth illustration:** Jesus Christ said : The searcher for the world is like one who drinks water of sea. The more he will drink the saltish water of the sea, the more his thirst will increase and ultimately he will meet with his end.

(11) **Eleventh illustration:** The temptations and greed of the world conduce to happiness as the greed for food is enjoyable to

belly. Everyone will see his greed of the world stency and an object of hatred at the time of his death as the delicious foods become obnoxious in stomach. The more the food is delicious and tasteful, the more the stool gives out obnoxious smell. Similarly the more the temptations are delicious to heart, the more it will become troublesome at the time of death. The more a man has got worldly riches, the more are his pangs of separation at the time of his death. What is the meaning of death except the leaving of the worldly riches? The Prophet said: God likened the world to the food of men and likened the food to the world.

(12) **Twelveth illustration:** The Prophet said: What is this world in comparison with the next world? This world is like that scanty water which a finger catches when it is put into sea.

(13) **Thirteenth illustration:** Know, O dear readers, that the worldly men are like the people in their carelessness who got on a boat and the boatman held it up with an island and asked the boarders to clear their natural calls. Some of them returned soon after their calls of nature and some sat in the island heartily enjoying the songs of birds, seeing the beautiful birds and beasts and other charming things of the island. They returned after sometime only to find their places in the boat made too narrow. Some of them tottlay forgot the boat and settled in the island without heeding the boatman's words that they should return soon to their boat. As a result they stayed in the island and died soon after without getting food and drink. This is the illustration of the world. Those who forgot their permanent abode and are engrossed in worldly enjoyments, they meet with spiritual death and destroy themselves. Nothing will go tight them at the time of their death except good deeds.

(14) **Fourteenth illustration:** Hazrat Hasan Basari reported: I heard that the Prophet gave advice to his companions: The world is like a company of people who were travelling through a desert. Their provisions ran short and they faced death. When they where in this this condition, they found a man coming towards them from a distance. When he came, he said to them: If I can take you to a fountains and a good garden, will you obey me? they said: Yes, we shall not disobey you. We swear in the name of God. He then took them to a fountain and a garden full of vegetables and fruits. Thus they saved their lives after eating them. The man said: O people, now you may go. Some of them

obeyed him and went away from that place. Those who disobeyed were soon caught by enemies and were either killed or made captives.

(15) **Fifteenth illustration.** This world is like guest or rest house built for the travellers and not for permanent residence therein. The rest house is to be enjoyed only temporarily. This world is similarly a rest house for the travellers of the next world who will take benefit therefrom for their permanent residence.

### SPECIAL KNOWLEDGE OF THE WORLD

What is the world? Which portion of the world is to be accepted and which to be rejected? Which is good in the world and which is bad? This world and the next world are two conditions of your mind. everything before death is world and everything after death is next world. The thing which gives you pleasure before death increases your greed and gives you taste is the world for you and the thing which will give you pleasure after death is the next world.

**THREE KINDS OF THINGS ARE NOT WORLD.—**(1) The things that will go to the next world with a man and knowledge and actions. The objects of knowledge are God, His attributes, His actions, His sovereignty over heaven and earth, etc. Actions mean the actions done for the sake of God and His pleasure. The learned man is he who possesses these two attributes. To him knowledge of the former is greatest, for which he gives up food, drink and even marriage, as the happiness of the former is greater than that of the latter. This knowledge is a portion of the world, yet it cannot be called world. It is included within the next world. A certain sage said: I fear death as it will destroy my might prayer. Another sage said: O God, give me strength in the grave to pray, to bow and prostrate. The Prophet said: Three things of the world are dear to me—wife, scent and prayer. Even prayer was considered as belonging to the world. The things which can be perceived by the five senses are of this world. Prayer is done by movements of bodily organs and therefore it is included within the world.

(2) **Things of the second kind.** These things are also not included within the world and these are such things as are absolutely necessary for a man in this world. What is not absolutely necessary is world. What is not done for the next

world is world and not next world, just as to enjoy lawful things in excess of necessity, to enjoy silver and gold, horse, cattle, landed property, houses and buildings, dress and delicious foods of various kinds. Hazrat Omar reported that he had appointed Abu Darda'a as governor of the province of Hems. The governor erected a latrine with two dirhams' expense. Hazrat Omar wrote to him on getting this news : From Omar, Commander of the Faithful, to Abu Darda'a. You have got ample worldly adornments in the places of Chosroes and Byzantines, but God proposes to destroy them. When this letter of mine reaches you, you and your family must come to Damsscus and stay there till death. Hazrat Omar thought it even unnecessary.

(3) **Things of the third kind.** The things of the third kind are in the intermediary between the above two classes. This is to work with the object of doing next worldly actions, such as taking food and drink only to save life, to wear coarse cloth only to cover private parts and to do such works from which there is no escape. So what is necessary of food and drink to save life and health is not world.

### THREE THINGS WILL GO WITH A MAN AT THE TIME OF HIS DEATH

(1) purity of heart, (2) satisfaction arising out of the remembrance of God (3) and engagement of mind in divine love. Purity of mind cannot be attained if one cannot control himself from worldly passions and temptations. Satisfaction cannot be gained unless there is constant remembrance of God and keeping patience therein. These three things will be the causes of satisfaction. By death the existence of man does not end but he returns to God after separation from his dear things of the world. From this, it is known that a traveler towards the next world must necessarily possess three qualities—Zikr (remembrance of God), Fikr (good thought) and meditation and pious actions which prevent him from worldly greeds. To such a man, the enjoyments of the world are bitter. If there is no health, these qualities cannot be attained and dress and an abode for habitations. So these things are also necessary. If a man takes these things to the proportion of necessity with the object of the next world, he cannot be addicted to the world. For him the world is a seed ground for the future.

There are two classes of these things:—Lawful and unlawful. Unlawful things lead to the punishment in the next world and lawful things stand as blocks to higher ranks. To wait for rendering account on the Resurrection Day is a sort of punishment. The Prophet said : There are accounts for the lawful things of the world and punishment for the unlawful things. He also said : There is also punishment for the lawful things but this punishment is lighter than that of unlawful things.

So everything in the world is cursed, small or great, lawful or unlawful. The proportion of a thing which helps God-fear is not world. He whose Marfat or God's knowledge is strong takes great care of the world. Jesus Christ once was sleeping placing his head on a stone. The devil came to him and said : You have become attached to the world. At this, he threw away the stone at him. Hazrat Solaiman entertained his people with various dishes, but himself ate husk of wheat. Our Prophet was presented the treasures of the world, but he kept himself hungry for some days and bound stones in his belly to reduce the pangs of hunger. For this reason, the prophets and friends of God were given the most severe trials, so that they may enjoy eternal happiness of the next world. So what is not done for the sake of God is called world and what is done for His sake is not world.

**Question.** What are the things for the sake of God?

**Answer.** All things are divided into three classes.

(1) What is not done for the sake of God, such as sins, prohibited things and unnecessary lawful things. These are the things of the world, (2) What is done for the sake of God. (3) Worldly actions done for the sake of God, such as food and drink, marriage etc. The second class of things are again sub-divided into three classes. (1) Fikr or meditation about the creations of God, (2) Zikr or remembrance of God and (3) abstaining from worldly greeds and passions. When these things are done for the sake of God and not for show, they appertain to the third class. They are food, drink, marriage etc. If they are done for the sake of God, they are next worldly actions but if they are done to satisfy just, they are worldly actions. The Prophet said : He who, searches lawful things of the world to show glory or boast will meet with God in His enraged condition, but he who searches the world to abstain from begging and to



save him will come on the Resurrection Day with face bright as full moon. God says : He who restrains himself from vain desires will have paradise as his destination—19 : 40Q.

**FIVE THINGS OF VAIN DESIRES:** Passion or vain desire is composed of five things. God says of them in the following verse : Know that this world's life is a mere sport, vain plays and adornment, mutual boast and increase in wealth and children—57 : 20Q. In another verse, seven things have been counted as vain desires—3 : 14 Q.—Men have been given the vain desires of women, children, hoarded wealth of silver and gold, horses of good quality, quadrupeds and crops. These are things of this world's life.

Now you have come to know what is world and what is not world. Food, dress and abode to the extent of almost necessity and if done to please God are not world. What is in excess of these things is called world. There are things which are absolutely necessary and things which are simply necessary. There is the middle course between these two kinds which is best and the middle course keeps near the border line of absolute necessity.

The saint Wais Qarni was regarded by his country men as a mad man as he subjected himself to strict rigours of life. They constructed for him a hut which he visited once a year or once in two or three years. He used to go out before Azan for morning prayer and returned home after Isha or night prayer. His food were the stones of dried grapes and he used to put on the torn pieces of cloth after sewing which he gathered from heaps of refuges in markets. Often the boys threw stones at him. He said to the body's : Throw small stones as my ablution might break for bleeding if large stones are thrown at me. The Prophet looked his actions with honour and said : I am feeling the breath of God from the land of Yemen. This is a hint at Wais Qarni. Hazrat Omar delivered this sermon to the people after taking charge of Khilafat : O people, let the inhabitants of Iraq stand up and let others sit down. A party of men stood up. Then he said : Let the inhabitants of Kufa stand up and let others sit down. When it was done he said : Let the people of Murad clan remain standing and let others down. He said afterwards : Let the inhabitants of Qarn remain standing and let others sit down. Except one man, all others sat down. Then Omar said to him : Do you know Wais-b-Amr Qarni ? He said : I know, O Commander of the

Faithful, why do you ask about him? By God, there is nobody more insane, stupid and fool than him. Hazrat Omar began to weep and said : I heard from the Prophet that owing to his intercession a great many people like the numbers of Rabia and Modar clans will get salvation.

**Haran-b-Hayan said :** When I heard this from Hazrat Omar, I came to Kufa and searched for Wais Qarni and found him at noon washing cloths in the bank of the Tigirs. I found him strong and stout, with bald head, thick beard, and broad face. I asked him : How are you O wais ? He replied : O Haran, son of Hayan, how are you ? Who did tell you my address ? I said : God. I wondered how he came to know my name when he did not see me before. I asked him : How have you come to know my name and the name of my father? He said : The Almighty gave me this information. My soul recognized your soul when I talked with you. Similarly a believer can recognise another believer. I said : Tell me a Hadis of the Prophet. He said : I never had any companionship with the Holy Prophet but I saw some of his companions and heard some traditions from them. Then he recited the Quranic verse : I have not created the heavens and earth and what is between them out of sport. I created them with truth, but most people do not know—44 : 39 Q. When he read up to this, he raised a loud shriek and said : O Haran, your father Hayan has died and you will soon die. Hazrat Adam, his wife Hawa, prophets Noah, Moses, David and even Muhammad, the world Prophet, died. Hazrat Abu Bakr died and my friend Hazrat Omar also has just expired. Alas, O Omar, alas, O Omar. I said : Hazrat Omar has not died. I saw him alive when I left him. He said : My Lord has just now given me the news that Omar has expired. Then he said to Haran : Walk in the path of God's Book and the believers and pious men. The news of your and my death have come. Don't be unmindful even for a twinkling of an eye. When you will return to your people, give sermons to them. Don't go a single step from the Jamaat of a Muslims. Invoke for me and for you. Haran I entrust you to God. May God shower mercy on you. You will not see me again. I am going this way and you go that way.

#### MEANING OF THIS WORLD AND THE NEXT WORLD

It will be clear to you from what has been described above that the things on which the sun casts its rays and the things



which the earth grows are all included within the limit of this world, and the things if done for the sake of God and the things contrary to the above are the next world. Whatever is absolutely necessary to gain strength for divine service is an action of the next world if taken in accordance with the wishes of God. If a pilgrim is on his way to pilgrimage and takes care of things necessary for his pilgrimage, such as provisions of himself and his conveyance, pilgrimage is not nullified therefore and he is engaged then in the actions of pilgrimage. Similarly body is the carrier of soul and walks along the distance of life. So efforts to gain and preserve strength of body for acquiring knowledge and good works are not called world, but included within the next world. The saint Tanafusi said : I was attached to the door of Banu Shaiba of the Ka'ba for seven days. On the eighth day, I heard an unknown voice : Be careful, God makes the internal eye of one blind who takes from the world things in excess of what is necessary for him.

### REAL KNOWLEDGE OF THE WORLD

Know, O dear readers, that the making of the world is—(1) the things which exist in the world, (2) the things with which man have got connection, (3) and the things for the adornment of which men are engaged.

(1) The things which exist in the world are the earth and the things that are on it. God says : I have created whatever is in the earth as adornment in order to try who among them is best in action. The earth is a bed for the children of Adam and for their rest. Whatever is grown is divided into three classes—(1) mineral substances, (2) plants and (3) animals. Animals are men, birds and beasts. Man wants to subdue birds, beasts and even men called slaves and wants also women for enjoyment. These are the world. Men love women, children, gold and silver, crops and quadruped animals. Man has got two connections with these things—internal and external. The meaning of internal connection is to love these things with heart, to engage with them in enjoyment and turn all thoughts for them. His heart then becomes addicted to the world like a slave. For this reason, all evils, such as pride, treachery, show, hatred, name and fame, flattery, love of wealth enter the heart. This is the internal connection with the world. The meaning of outer connection so that of the body to take recourse to business and industry. So

there is the connection of mind with love and connection of body with the things. All the things are for food of the body, but food of the soul is the intention with which food is taken for the sake of God. The man who forgets his goal and soul living in the world is like the pilgrim who remains always engaged with his conveying animal and forgets his pilgrimage. The pilgrim towards the next world remembers his goal and does only what is necessary to take him to the destination.

**CAUSES OF ENGAGEMENT IN THE WORLD:** The three causes are to gather food, dress and abode. Food is for preservation of the body, dress is for protection of the body from heat and cold, and abode is for protection of the body and to keep away the causes of destruction of lives and wealth, God created these things for the benefit of mankind. There are five necessary things for man which are the basis of industry and main causes of his engagement—(1) cultivation, (2) grazing, (3) hunting, (4) weaving and (5) construction. Cultivation is for growing crops and food stuffs. Grazing is for maintaining beasts and quadrupeds. Weaving is for making cloths and dresses and construction is for making houses for habitation. For smooth living, administrative works, judicial works and military work, are necessary. So mankind is divided into three classes from the point of view of these works—(1) cultivators and industrialists, (2) soldiers, and (3) offices of government.

The religious men are of different classes. One class of religious men think that this world is a house of dangers, difficulties and labour and think also that they will be owners of fortune in the next world irrespective of actions good or bad. Another class of religious men think that natural passions must be uprooted for salvation and it is not sufficient only to bring them under control. Another class think that it is impossible to observe religious rules and that God has got no necessity for the divine service of men. Another class think that divine service is not necessary as it is sufficient to have knowledge of God. Another class of men rightly think that there is salvation in following the prophets especially the last Prophet of Arabia. They do not give up the world, nor uproot their passions. They take from the world whatever absolutely necessary for them. The Prophet said that out of many parties, only one party will get salvation. The companions asked : O Prophet of God, who are

they ? He said : People of Sunnat and Jamaat. The Prophet was asked : Who are the people of Sunnat and Jamaat ? He said : Those who tread my path and the path of my companions ? They did not take the world for its sake but for religion. They did not give up the world but really they renunciated the world. They adopted the middle course in their actions and did not go to the extremes.

## CHAPTER VII

### LOVE FOR WEALTH

There are many dangers and difficulties in the world and the greatest danger is that of wealth. One of the dangers of wealth is that it cannot satisfy anybody and nobody is safe even if he possesses enormous wealth and riches. If he loses his wealth, he becomes poor and poverty leads to infidelity. If his wealth become enormous, it leads him to irreligiousness. Its ultimate result is loss. In short wealth has got benefits and harms. Its benefits lead him to salvation and its harms lead him to destruction. It is very difficult to distinguish its good and evil, its good and bad. Only those who are experienced know them. Man is tried by two conditions, solvency and poverty. He who has got no wealth meets with two conditions, satisfaction or greed. Satisfaction is good and greed is bad. Greed also has got two conditions-(1) to be greedy for what people have got and (2) to engage oneself in different businesses and industries. The rich man meets also with two conditions, hoarding wealth or spending it. The former is bad and the latter is good. He who spends wealth with two conditions, is either extravagant or moderate. The former is bad and the latter is good. We shall describe below these conditions in detail.

### CONDEMNATION OF LOVE OF WEALTH

God says: O believers, let not your wealth and children divert you from the remembrance of God. Those who do that are indeed the losers. God says : Your riches and children are a trial. God says : I will give full rewards for the actions of those who desire the world's life and its adornments. God says : Surely man is inordinate as he thinks himself free from wants-96 : 7Q. God says : Excessive wealth will destroy you. The Prophet said : Love for wealth and greed for power breed hypocrisy as rain grows grass in the earth. He also said : As two hungry tigers cause harms to the goats by entering their fold, so also love of riches and greed for power and for name and fame make destruction by entering into the religion of a Muslim. The Prophet said: Those who have got enormous riches are ruined, but those who spend them for the good of the people are happy. Their numbers are few. The Prophet was once asked : O Prophet of God, who among your followers are bad? He said : The rich. The Prophet said : Such

people will appear after you who will eat various delicious dishes, ride on different good conveyances, marry beautiful women, put on valuable dresses. Their bellies will not be satisfied with little of food and will not be satisfied even with sufficient food. They will spend their energies in earning and they will worship deities other than God and they will follow their low desires. By Muhammad, son of Abdullah, if your successors or those who will run after them will meet them, they shall not salute them, nor treat them in their illness, nor attend their funeral prayer, nor honour their elders. He who does the above will help the destruction of Islam.

**The Prophet said :** Leave the world to the worldly addicted man. He who takes from the world in excess of what is necessary for him, takes the path of destruction without his knowledge. The Prophet said: The son of Adam says : My wealth, my wealth. What connection have you got with your wealth? You have destroyed what you have eaten. You have rendered old what you have put on. What you have given in charity has gone and became permanent. One day a man said to the Prophet : O Prophet of God, I don't love wealth. What is its reason? He said Have you got any wealth. He said : O Prophet of God, I have got. The Prophet said: Send your wealth in advance, as the heart of a believer keeps attached with his wealth. If he leaves that wealth in this world, his mind will wish to remain with it in this world.

**The Prophet said :** The son of Adam has got three kinds of friends-(1) one kind of friend remain with him till his death, (2) another kind of friend go with him upto his grave, (3) and the third kind of friend remain with him up to the Resurrection Day. The friend which remains with him up to his death is his wealth, and the friend who goes with him upto his grave is his relatives and the friend which will remain with him upto the resurrection day is his good works. The disciples of Jesus Christ asked him : What is the matter that you can walk upon water? He asked : What value do you attach to gold and silver? They said : To us they are most valuable? He said : To me gold and silver are the same as earth.

Hazrat Salman Faresi wrote to Hazrat Abu Darda'a : O dear brother, don't accumulate such thing from the world for which you will not be able to express gratefulness, as I have heard the prophet say : The worldly man who spends wealth in obedience

to God, will be brought on the Resurrection Day with his wealth. When he will be hanging to and for on the bridge, his wealth will tell him : You may go as you have paid God's dues. Then the worldly man who did not spend wealth according to the injunction of God will be brought and his wealth will be placed around his neck. When he will be hanging on the bridge, his wealth will say to him : Woe to you. You did not pay God's dues. You will remain in such condition. His wealth will then lead him to destruction.

**The Prophet said :** When any man dies, the angels say: What wealth has he sent in advance? But the people say: What wealth has he left behind? The Prophet said: Don't acquire landed properties. If you do it, you will love the world.

A certain man treated badly with Hazrat Abu Darda'a who said: O God, keep the body of the man who illtreats me sound, give him long life and increase his wealth. If these three things are united in a person, disaster befalls an him. Hazrat Hasan Basari said: By God, God makes him loud and humiliates who loves wealth. He said: When gold and silver are prepared, the devil lifted them, placed them on his forehead and kissed them out of love and said: He who loves you will be truly my slave. Thya-b-Ma'az said: Gold and silver come to one like a snake. Don't go to catch it without learning beforehand its charms, because when it touches you, its poison will destroy you. He was asked: What is its charms? He said: Earning it in a lawful manner and spending it moderately for God.

Mosallamah, son of Abdullah Malek, went to the Caliph Omar-b- Abdul Aziz at the time of his death and said to him: O Commander of the Faithful, you have done such good works as nobody did before. You are leaving 13 sons and daughters but you have left no property for them. Omar said: Bring them to me. When they came to him, he said to Mosallamah: You have said to me that I am leaving no property for my sons and daughters. I have not prevented them to take what is their dues and have not given them what is due to others. My issues belong to either of the two classes. (1) If they are obedient to God, God is sufficient for them. God gives power to the pious. (2) If they are disobedient to God, I don't care to whatever condition they fall.

Mohammad-b-Ka'ab got once enormous wealth. people requested him to leave it for his sons, but he refused and said: I

will hoard it for myself with God and leave God for my sons. Ihya-b-Ma'az said: Two conditions appear before a rich man at the time of his death. The predecessors and successors will find no more danger than these two, He was asked: What are these two calamities? He said: (1) all his wealth are separated from him, (2) and he understands that he shall have to render accounts for all his wealth.

**BENEFITS OF WEALTH:** God has mentioned wealth in the Quran in many places as Khair (good). God says: If anybody leaves khair (wealth)-2: 180Q. God says: This disclosed their secret wealth out of mercy of your Lord. he says: he will help you by your wealth and children. The Prophet said: lawful wealth is good for the pious people. He said: Poverty was about to become near infidelity. Wealth is good from one point and bad from another point. When it is good, it is praiseworthy and when it is bad, it is condemned. Wealth is not wholly bad or wholly good, but it is an instrument of good and bad. The Prophet was once asked: Who is the most honourable and wise? He replied: he who remembers death much and becomes most prepared for it.

### THREE MODES OF SPIRITUAL FORTUNE

(1) Gift of soul is knowledge and good conduct. (2) Gift of body is health and safety. (3) Gift of the world outside the body and soul, is wealth, air, light. Of all the above three gifts, the gifts of soul is greatest, the gift of body is less than that and the gift of the outer world is bad. Out of these gifts, the worse is the gift of wealth and the still more worse is the gift gold and silver as they are slaves and they have got not value. Gold and silver have got no value of their own. They are utilized for gaining other gifts. Soul is the most invaluable gift. Its object is to attain virtues and good conduct and knowledge of God. Body is the carrier and slave of soul. Body perfects the soul and the purity of soul is possible owing to knowledge and good conduct. He who knows this mode knows the function of wealth which is necessary for upkeep of the body and the body necessary for upkeep of soul.

**WEALTH IS GOOD AND BAD ACCORDING TO INTENTION:** As is the intention, so is the condition of wealth. If the intention is good, wealth is also good. If it is bad, wealth is bad. The Prophet said: He who takes wealth in excess of what is necessary for him draws his own destruction, but he does not

know it'. Wealth supplies materials to a man who follows his evil desires. For that reason, the prophets used to seek refuge to God from excessive wealth. Our Prophet used to pray: O God, supply the provision of the family of Muhammad according to their requirements. He used to pray: O God, keep me alive as a poor man, take my life as a poor man and resurrect me in the company of the poor.

**The Prophet Abraham prayed:** O God, save me and my successors from idol worship-14 : 35Q. By this he meant the worship of gold and silver, as gold and silver are deities of people. The status of prophethood is so high that he had no fear of idol worship but it is possible here of the worship of gold and silver. The Prophet said : The owners of gold are ruined and the owners of silver are ruined. So it appears that he who loves gold and silver, worships stones and idols. There are two kinds of Shirk. One kind is secret shirk for which Hell is not the permanent abode and the other kind is open Shirk for which there is the abode of permanent Hell.

### BENEFITS AND HARMS OF WEALTH

Know, O dear readers, that wealth is like snake in which there is both honey and poison. He who knows its honey and poison becomes careful of its harms and enjoys its benefits. The benefit of wealth is worldly and next worldly. Worldly benefits are known to all and the next worldly benefits are of three kinds- (1) Benefit of divine service. It means wealth spent for pilgrimage and Jihad as without money, these virtuous acts cannot be performed. A poor man is deprived of these virtues. The strength that is required for divine service is gained from food, dress, abode, marriage and other necessities of life. These things without which divine service is not possible are also actions of worship and divine service. This is up to the limit of necessity. (2) Benefit of spending it in good works. Good works are of four Kinds-(1) charity, (2) expense for gentlemanliness, (3) expense for preserving honour and (4) to pay remuneration for works. The benefits of charity are not secret. It appeases the wrath of God. Expense for gentlemanliness means entertainments, feeding, presents, helps, and expense for giving satisfaction to the minds of the honourable men. By this expense, brotherhood and friendship are established and the attribute of generosity is born. The benefit of preserving honour is to save

oneself from the attack of the fools, to uproot the cutting of jokes, etc. The Prophet said : One act of charity is written for one who saves his honour by spending money. The benefit of payment of wages and remunerations is a kind of charity. Zikr is the highest stage of a religious traveller. He who has got no wealth has got to do many things by his own hand for which a great deal of time which could be engaged in Zikr is spent uselessly. He who is rich can engage others to do these and other works. Another benefit of wealth is the ever running charity. It is not spent for a particular man but for the good of the general public, such as construction of mosque, bridge, rest house, orphanage, house for deatitutes and helpless, charitable hospitals and other good works of public utility. For these works soul gets benefits even after death. These are the religious benefits of wealth. Besides these, one having wealth can save himself from humiliation of begging and poverty and gets honour and help from the people.

The harms of wealth are of two kinds—wordly and religious. The religious harms are of three kinds. (1) Wealth leads to sins and opens the doors of sins and thus one is ruined. (2) It leads to the happiness of enjoying lawful things which is the first step to the path of sin. Does a rich man use coarse cloth and rice? Can he give up the various kinds of delicious food? Hazrat Solaiman was able to give up the fineries of the world inspite of his rule over vast territories. Another harm of wealth is to be forgetful of God and nobody is free from this danger. Man forgets God in his engagement of maintaining his fortunes and wealth. The thing which keeps a man forgetful of God is harmful. Jesus Christ said: Wealth has got three harms—(1) it is taken even if it is not lawful. (2) He was asked : If wealth is taken from lawful things? He replied : Even then he spends it in an illegal way. (3) He was asked : If he spends it in a legal way? He replied : Even then it keeps him forgetful of God, because he engages himself in maintaining and guarding it. This is a serious disease, as the root and life of divine service is the remembrance of God and to ponder over His glory and His wonderful creations. For this, mind should be free from thoughts other than God. A man having wealth thinks of the success of his disputes, of his accounts, quarrels with co-shares regarding the boudaries, clash with government officials and peasants and workers and thousand other things of his properties and businesses and industries.

## HARMS OF GREED FOR WEALTH

We have mentioned in the chapter of poverty that poverty is good provided one remains content with it and not look to the greed to earning wealth. The Prophet said : Had the son of Adam had two mountains full of gold, he would have surely searched for a third. His belly cannot be filled up except wiht earth. God accepts the repentance of one who repents. Abu Musa Ashari said : A chapter like the chapter Bara'at was revealed and it was deleted later on, but the verse remained in the memory of men : God will surely help this religion through such men as have got no share therein. If a son of Adam has got two mountains full of gold, he would have searched for the third one full of gold, Nothing can fill up the belly of man except earth. God accepts the repentance of one who repents. The Prophet said : There is no satisfaction of two coveted things—desire of knowledge and greed for wealth. He also said : The son of Adam gets old but his two things remain young—hope for long life and greed for wealth.

**MERITS OF SATISFACTION WITH POVERTY:** God and His Prophet praised one who remains satisfied with pverty. The Prophet said : Thanks to him who is guided to Islam and remains satisfied with necessary provision for removing his wants. The Prophet said : There is no such man, rich or poor, who will no like to say on the Resurrection Day that only necessary food was sufficient for him in the world. The Prophet said : There is no real contentment in enormous wealth. The real contentment is that of mind. He said : O people, take care, search for power in a legal manner, as man will get nothing except what has been decreed for him. No man will leave the world till he enjoys fully the provision which God prescribed for him.

Moses once asked God: O Lord, who is the richest man among Thy servants? He said : The man who remains satisfied with what has been given to him. Moses asked : Who among them is the best judge? He said : The man who is the best judge for himself (Meaning he takes utmost measures against him for his sins). The Prophet said : Gabriel inspired in my soul : No man will die til he fully enjoys his provision. Abu Hurairah reported that the Prophet said to him : O Abu Hurairah, when you are extremely hungry, take a piece of bread and a cup of water and strike the world away with your feet. The Prophet said : Fear

God, you will then become the most religious man. Remain satisfied with little, you will then become the best greatful man. Love for others what you love for yourself, you will then become a real believer.

**The Prophet said :** When you pray, pray in such a manner that you are leaving the world. Don't utter such word for which you shall have to offer excuse on the Resurrection Day. Don't greed for the things in possession of men. The Prophet said : Will you not take allegiance to the Prophet of God? The companions said : Yes, He said : Do divine service and don't set up partner with Him. Pray five times a day, hear and obey. Then he secretly said : Don't beg to people. The narrator said : After that day, nobody amongst us required anybody to lift even a stick when it fell down.

**Wise sayings:** Hazrat Omar said : Greed is poverty and despair is wealth. He who does not wait to get from the people is not deprived. A wise man was asked : What is wealth? He said : Little hope and satisfaction with necessary things. Mohammad-b- Wase used to eat dry bread soaked in water and say : He who is satisfied with this food does not rely on others. Sufiyan Saori said : The world is good for you till you do not fall in dangers and calamities in the world. What goes out of your hands is the best of things as trial over you. Hazrat Ibn Mas'ud said : There is no such a day on which an angel does not proclaim : O son of Adam, necessary little provision is better for you than misguidance by enormous wealth. God said : O son of Adam, if the whole world is given to you, nothing remains belonging to you except what is necessary for you. When I give you necessary food therefore and I entrust your accounts on others, you will consider that I am merciful on you A certain sage said : I see an envious man the most distressed, a contended man the most happy, a greedy man the most impatient at the time of distress, a worldly renunciated man the most happy and a transgressing learned man the most repentant.

Once a desert Arab rebuked his brother for greed and said : O brother, what do you search and who scratches you? You have got no way from him who searches you (death) The necessary things which you search must come to you. The thing which is concealed from your eyes is not secret to you now (death), rather it is open. The condition in which you are now must change. You

have thought that a greedy man is never despendent and a sage who has renunciated the world does not get provision. It is only your conjecture.

The saint Shibli reported that a hunter caught a bird which said : What will you do with me? He said : I shall eat your meat. The bird said : Will you be satisfied if you eat my meat ? I am teaching you three words which will be better for you than my meat. I can tell one word while I am in your hand. I will tell you the second word if you let me off. I will tell you the third word when I shall be sitting in the valley. He said : Tell me the first word. The bird said : Don't repent what goes out of your hand. Then the hunter released the bird which took shelter to a tree and said : Don't believe an impossible thing. The bird then sat on the valley and said : Woe to you. If you would have killed me, you would have found two jewels in my belly, each weighing 20 tolas. The man became much grieved and said : Tell me your third word. The bird said : How can I tell you the third word? Have I not told you that you should not grieve for what goes out of your hand and you should not believe an impossible thing ? My blood, meat and wings are not more than 20 tolas. How can I have two jewels of 20 tolas each in my belly ? Then the bird flew away. The story is narrated in order to convince a man how he becomes blind when he has got greed and believes impossible things. The sage Abdul Wahed said : I was passing once by a Christian monk. I asked him : Wherfrom do your provision come ? He said : He who created crushing wheel in me brings wheat therein for crushing. Then he hinted at his teeth.

**MEDICINE FOR GREED:** The medicine of greed has been prepared by three ingredients - patience, knowledge and action. During the use of this medicine, the ingredients come through the following five prescriptions. (1) The first prescription for removing greed is to adopt middle path to earn provision and to cut short the expenditure. He who wishes to get the honour of contentment should shut up all the doors of expenses as far as possible and spend what is absolutely necessary for him. If the expense is too much, it is impossible for him to earn the quality of contentment. If he remains single, he should remain content with a coarse cloth, with whatever food he gets and with little curry If he has got family, each should take the like proportion of things. The middle coarse is the root of getting contentment for

livelihood. The Prophet said : God loves the middle course in all affairs. He also said : He who incurs just expense does not fall in want. The Prophet said : There is salvation in three things-(1) to fear God openly and secretly, (2) to adopt middle course in expense in poverty and solvency, (3) and to be just in happiness and wrath, The Prophet said : Adoption of middle course, good treatment and true guidance are a little over one- twentieth part of prophethood. He also said : Expense with good arrangement is half of livelihood. He said : God saves one from depending on others who spends moderately and He throws one in want who is extravagant. God loves one who remembers the Almighty. He said : Make delay if you wish to do a thing till God makes out for you a way and means. To make delay in expense is very necessary.

The second prescription of removing greed is that one should not be anxious for fortune if he gets his present necessary things at ease. He should curtail his hope. He should have this much of faith that the provision which has been pre-decreed must come to him. Greed cannot take provision. He should put faith in the following verses of the Quran - There is not a single animal in the earth whose provision is not upon God - 11 : 6Q. God says : The devil threatens you with poverty and enjoins on you to do indecent things - 2 : 218Q A sage said : Once two sons of Khaled came to the Prophet who said to them : Don't be despaired of livelihood till your heads move (till you live). Man is born sound from his mother's womb without any defect, and before his birth God prescribed his provision. The Prophet once passed by Ibn Mas'ud and finding him troubled in mind said : Don't increase your thoughts. What has been decreed must come to pass. The Prophet said : O people, search for your livelihood in a just manner, as nobody will get except what has been decreed for him. Nobody will leave the world till he enjoys fully the provision that has been decreed for him, while the world is an object of hatred. Nobody will be free from greed till he believes firmly in the good arrangement of God regarding the measure of provisions. That can be earned in good search after it. He should know that God provides one with provision from where he does not even conceive. God says : Whoever fears God, He finds out a way for him and provides him from where he does not even conceive- 65 : 3Q. When one door of his livelihood is closed, another door is opened up for him. The Prophet said : God

provides the provision of a believer from a place which he cannot even conceive. Sufiyan Saori said : Fear God. I have never found a God-fearing man to fall in want. In other words, God gives the necessary things to the God-fearing man and does not leave him. God instils in the minds of the Muslims such feeling that they are led to take their provisions to him.

The saint Abu Hazem said : I see two things about the world. One of these two is that the combined strength of the heavens and earth will not be able to bring before time and has been decreed for me. The other thing is for others. I did not get it in the past, nor can I hope to get it in future. I will never get what has not been decreed for me. What has been decreed for me must come to me. I don't know in which of these two things my life will end.

The third prescription of removing greed is to know what merits there are in contentment, what honour there is in not depending on other and what disgrace there is in greed. When knowledge of these things will grow, eagerness for contentment will grow, as there is difficulty in greed but there is no difficulty in contentment except patience. The Prophet said : The honour of a believer lies is not depending on others but there is freedom and honour in contentment. A certain sage said : You will become an ideal for one from whom you hope unless you depend on him and you will be confined to one from whom you hope if you depend on him. If you do benefit to one from whom you hope, you will become his master.

The fourth prescription of removing greed is to think about the wealth of the irreligious people of the Jews, Christians, Beduins and then to look to the prophets and friends of God and their sayings and wise counsels and then adopt a way for yourself. You will then say to your intellect : Will you be like the prophets and the friends of God or like the irreligious and low class people ? If you feel happiness in getting your belly full of dishes, an ass is more happy than you in that respect as it eats more than you. If you feel happiness in copulation, a swine is more happy than you in that respect. If you feel happiness in dresses, buildings and conveyances, the Jews are more happy than you in those respects. If you feel happy in having little, you will get on less status than others expect the prophets and friends of God.



The fifth Prescription of removing greed is not to hoard wealth and riches. If wealth is hoarded, there is fear of theft and looting. If the hands remain empty, there is security and leisure. A rich religious man will enter Paradise 500 years after a poor religious man. One should look to those who are superior in religion than him and to those who are inferior to him in worldly riches Hazrat Abu Zarr said that the Prophet had given him this instruction : Look to your inferiors in worldly matters and don't look to your superiors. The root of all affairs is to have patience, to curtail hopes and to have this knowledge that he will enjoy for long if he keeps patience for a few days in this world.

**MERITS OF GENEROSITY:** If a man has got no wealth, he should remain contented and curtail his greed. If anybody has got wealth, he should adopt Isar (sacrifice for other) generosity and benevolence and should keep away from an narrow-mindedness and miserliness, as generosity is the conduct of the prophets and it is root of salvation. The Prophet illustrated it by saying : Generosity is a tree of Paradise. Its branches are hanging towards the earth. If a man catches a branch therefrom it will take him to Paradise. The Prophet said : Gabriel told me that God said : This religion (Islam) I have proposed for Myself. Generosity and good conduct increase its grandeur. So honour Islam by these two qualities. The Prophet said : God does not accept one as His friend who has not got generosity and good conduct. The Prophet was once asked ; O Prophet of God, which action is good ? He said : Patience and generosity. He said : God loves two qualities - good conduct and generosity. God hates two conducts - Bad conduct and miserliness. When God wishes good of a man, He engages him in good works of public utility. The Prophet was once asked : Give me clue to such action for which I can go to Paradise. He said : The actions which give power is feeding food, spreading peace and sweet talks. The Prophet said : Generosity is a tree of Paradise. He who is generous takes hold of one of its branches. He does not give it up till he enters Paradise. Miserliness is a tree of Hell. He who is m'ser takes hold of one of its branches and he does not leave it till he enters Hell. The Prophet said : God says : Search good from My kind people, you will then live under their care, as I have placed My mercy among them. Don't search good of those who are hard-hearted, as I have placed My displeasure among them. The Prophet said : Forgive the faults of the benevolent man as

God keeps his faults concealed by His hands. The Prophet said: Mercy descends on a man who gives food so soon that a knife cannot be inflicted on the neck of a camel with greater speed. The Prophet said : God is benevolent and He loves good conduct and hates bad conduct. Hazrat Anas reported that if any person begged anything of the Prophet in the name of Islam, he gave it to him. One day a man begged something of the Prophet who ordered goats for him. The open space between two valleys was filled up with goats of Zakat. He gave all the goats to him. He came back to his clan and said : O my clan, accept Islam. Mohammad gives such charity that he does not fear poverty. The Prophet said : God makes some men prosperous with riches, so that they may do good to the people. He who shows miserliness in doing good to the people. God takes it from him and gives it to others.

The Prophet said : Everything has got its fruit. The fruit of benevolence is salvation. He said : The food of a benevolent man is cure. The food of a miser is disease. He said : He who is a giver of excess gift bears the sufferings of many people. He who cannot bear them loses that gift. Jesus Christ said : Take such thing in excess which cannot be destroyed by the fire of Hell. He was asked : What is it ? He said : To do good. The prophet said : Paradise is an abode of charity. He also said : The charitable man is near God, near people, near paradise and distant from Hell. The miser is distant from God, distant from people, distant from Paradise and near Hell. The Prophet said : Do good to all whether in want or not. If you do good to the people, you will remove really your wants. If you do not do it, you will fall in want. The Prophet said : Those who are included within 'Abdal' pious men, will not enter paradise for only prayer and fasting but will enter Paradise for their generosity, purity of heart and for the benefit of advising the people. The Prophet said : God created some matters for the good of the people- (1) He made dear to the people doing good to others, (2) He made dear to the people those who do good to others, (3) He turned the faces of those who want good to those who do good. They give charity to them without difficulty as rain-water falling in some dry place brings it back to life and its inhabitants.

The Prophet said : Every good act is an act of charity. What a man spends for himself and his family is regarded as an act of



charity. He who saves his honour is an act of charity. It becomes the duty of God to give rewards to one who spends. The Prophet said : Every good act is charity. He who guides to a good act will get the rewards of one who does that good act. The Prophet said : To good to a man, rich or poor is an act of charity. Moses got revelation : Don't kill Sagir as he is a charitable man.

**Wise sayings:** A sage said : spend worldly riches when they come to you, as they will not come to an end. Hazrat Hasan said on a question of Caliph Muwayyah : The meaning of manhood is to save one's life and religion, to treat well with a guest, to argue in a good manner and to proceed to one's duty. The meaning of courage is to remove the sufferings of a neighbour and to have patience in place of patience. The meaning of generosity is to do good before asking, to give charity in time and to treat well with a beggar along with charity. Zainal Abedin, son of Hazrat Hussain, said : He is not a benevolent man who gives in charity when asked for. The benevolent man is he who, in obedience to God's command, pays the dues of those to whom they are due before asking and he is not eager to get their gratefulness, as he believes firmly that he will get fully rewards from God. Hazrat Hasan Basari was asked : What is generosity ? He said : Your charity of wealth in the way of God is called generosity. He was asked : What is miserliness ? He replied : Not to spend your wealth in the way of God is miserliness. He was asked : What is misuse of money ? He said : To spend for greed of passion is misuse. The saint Jafar Sadeq said : There is no greater wealth than wisdom, no greater danger than ignorance and no greater helper than mutual consolation. Beware, God says, I am the great giver, honorable. No miser can come near Me'. Miserliness is included within infidelity and the infidels are in Hell. Benevolence and honour appertain to faith and the believers are in Paradise. Hazrat Hasan Basari said : It is the height of generosity to give in charity of one's hard earned money.

### SOME ILLUSTRATIONS OF BENEVOLENCE

(1) Once the Caliph Muwayyah sent two loadfull of silver coins numbering one lac and eighty thousand to Ayesha as present. She accepted them and distributed all to the people. When there was dusk, she said to her maid servant : Bring my meal. She took a piece of bread and some olive oil and said to Hazrat Ayesha : We could have broken our fast with meat if you

had kept one dirham out of those you distributed to day. Hazrat Ayesha said : If you had reminded me, I could have given something to you therefrom.

Once the Caliph Muwayyah went on a pilgrimage. When he was passing by Madina, Hazrat Hossain told his elder brother Hazrat Hasan not to meet him and not to salute him. When Muwayyah went out of Medina, Hazrat Hasan informed him that they were in debt. His people paid him eighty thousand dinars. Before this, the people of Muwayyah went in advance. Only a camel was left. That was given to Imam Hasan along with the money it was carrying.

The Prophet once said to Jabair-b-Awam : O Jabair, know that the key to the provisions of men is placed before the Throne. God gives to every man in proportion to his expenditure. He gives him more of provisions whose expense is much. He gives him less of provision whose expense is less. Once a man complained of his wants to Hazrat Hasan who said : I have got no such wealth as can remove your wants. If I give much in charity, it seems little to me. He said : I will accept whatever you give me. He ordered his officer to count the money he has got. That amounted to three lac dirhams and five hundred gold coins. He gifted away all the sums he had at that time to him.

Hazrat Ibn Abbas was governor of Basra. One day some learned men of Basra said to him : One of our neighbors prays all night and fasts all days long. He has got a daughter to be given in marriages but for want of money, he cannot give her in marriage. Then Hazrat Ibn Abbas got up and gifted six bags full of coins to him and said : I will not give him so much money as can divert him from his prayer and fasting.

Abdul Hamid-b-Sa'ad was once the governor of Egypt. There was drought one year in his regime for which prices of food stuffs went high. He began to meet the demands of the people, so much so that he fell into debt for two lac Dirhams. he mortgaged the ornaments of his family members to the merchants for the debt and the ornaments valued at fifty correes of dirhams. When he could not release the ornaments, he wrote to the merchants : Sell those ornaments and what remains after satisfaction of your debts should be given to such persons who did not get from me anything.

When Ma'an-b-Zaid was the ruler of two Iraqs, a poet came to see him but could not have an interview with him. One day the ruler entered a garden having a canal and he sat at the end of this garden by the side of the canal. The poet saw him and wrote on a plank a couplet and floated it in the canal—O generosity of Ma'an free me from my wants, Who else will speak for me to Ma'an except you.

Ma'an lifted the plank and read the couplet. He ordered the poet to be brought to him and gave him ten thousand dirhams. On the second day he read the couplet and called the poet and gave him one lac dirhams. The poet did not like to receive it but he had to accept it. On the third day the poet was searched for but could not be found. Then Ma'an said : It is my duty to give him charity till there remains a dirham and a dinars in my treasury.

Once Hazrat Hasan, Hussain and Abdullah, son of Ja'far started for pilgrimage from Medina with a camel which was loaded with all their foods, drinks and luggages. When it was lost on the way, they were fatigued owing to hunger and thirst. They they look shelter to a house wherein there was an old woman. She gave them the milk of her only goat. They wanted food but there was nothing with her except the goat. She slaughtered the goat and fed them. When they were leaving, they said to the woman : We belong the Quraish tribe and we are going for pilgrimage. When we shall return to Medina, you will see us. We will help you at that time. Thereafter she fell into extreme poverty and came to Medina where she sued to gather the dungs of camels, sell them and maintain herself. One day she was passing by a lane and Hazrat Hasan sitting in his house saw her and recognised her. He purchased one thousand goats from the goats of Zakat and gave her those goats along with one thousand dinars. He also sent her to Hazrat Hussain who also gave her the like amount. Then Hussain sent her to Abdullah who gave her two thousand goats and two thousand dinars. Then this woman went with four thousand goats and four thousand dinars s to her husband.

Hazrat Abdullah-b-A'mer purchased a house situated in the midst of a market belonging to Khaled-b-Oqbah for ninety thousand dirhams. When it was night, he heard the cries of the family members of Khaled. On inquiry he learnt that they were crying for the house sold to him. He said to his servant : Tell them

that the house along with the money belongs to them. Caliph Harun Rashid once sent a present of 500 dinars to malek-b-Anas. When Lais-b-Sa'ad heard it, he sent to Malek one thousand dinars along with the dinars of the Caliph. When the Caliph learnt it, he was enraged and called Lais who said : I earn daily not less than one thousand dinars and I felt ashamed to give in charity less than one day's income. It was reported that Zakat was not not due on Lais for his charity and that he did not talk with anybody before giving in charity daily to 360 poor men.

Sayeed-b-Khaled was a charitable man. One day he went to Caliph Solaiman-b-Malek who asked him : Have you got any need ? He said : I have got debts. He said : How much ? He replied: Thirty thousand dinars. The Caliph said : I give you this sum for payment debt and another like amount in addition. When Imam Shafeyi was in death-bed, he gave death-instruction that a certain man would wash him. When he died, the man was brought and the written death-instruction was given to him. He read it and learnt that he left a debt of seventy thousand dirhams. He paid all his debts and explained that it was what he meant by washing. It is reported that Hazrat Talha was indebted to Hazrat Osman for fifty thousand dirhams. One day Hazrat Talha said to Hazrat Osman : I have collected money to satisfy your debts. Hazrat Osman said : O Abu Muhammad, I give it in charity to you owing to your religious tendencies. The daughter of Auf named Syeedi reported : I went to Hazrat Talha and found him in pensive mood. On being asked the reason he said : I have got some money for which I am thinking. Call my people. Then his people were called and he distributed the money amongst them. I asked his servant : How much did he spend to-day in charity ? He said : Four lac dirhams. Once a desert Arab came to Hazrat Talha and introduced him as his relative and wanted some money. Hazrat Talha had a landed property which he sold to Hazrat Osman for three lac dirhams and he gave the money in charity to the man.

### CONDEMNATION OF MISERLINESS

God says : Those who have been saved from the miserliness of their minds are the successful ones—59 : 8Q. God says : If those who have been given wealth by God show miserliness, they should never think that it would be good for them, rather it will be harmful for them. The subject about which they are misers will

clinging round their necks as chains on the Resurrection Day — 3:180 Q. God says : Those who are misers and enjoin men to be miser and conceal the wealth which God has given, give them news of severe chastisement. The Prophet said : Be careful of miserliness, because the nations before you were destroyed for miserliness. Miserliness encouraged them to shed blood among themselves and they considered unlawful things as lawful. The Prophet said : Keep away from miserliness, as the people before you shed blood among themselves, they considered unlawful things as lawful and they cut off blood connections owing to its incitement. The Prophet said : The miser, the wrong doer, the treacherous man and he who treats bad with the people under his control will not go to Paradise. The Prophet said : There are three destructive things—miserliness which is obeyed, passion which is followed and self-praise which is considered good. The Prophet said : God is displeased with three persons, an old fornicator, a miser who gives troubles and proud man having big family. The Prophet said : Two conducts do not unite in a believer—miserliness and bad conduct. The Prophet used to pray: O God, I seek refuge to Thee from miserliness. I seek refuge to Thee from cowardice. I seek refuge to Thee from extreme old age. The Prophet said : Save yourselves from miserliness, because the nations before you were destroyed by it. Miserliness enjoined them to tell falsehood and so they spoke falsehood. Miserliness enjoined them to make oppression and so they oppressed. Miserliness enjoined them to cut off blood connection and so they cut it off.

**The Prophet said:** Man has got two extreme evils—extreme miserliness and extreme cowardice. One man was killed at the time of the Prophet. A woman was weeping for him saying : Where is my martyr ? The Prophet said to her : Who told you that he has become a martyr ? Perchance he uttered such a word which he had no necessity to utter or was miserly with a matter for which his expense was necessary.

It was reported by Jubair-b-Mutem that when the Prophet was returning home after the siege of Khaiber, some desert Arabs drove him to a place full of thorns after begging something from him. The Prophet said : By One in whose hand there is my life, had I had wealth to the numbers of these thorns, I would have distributed it among you and you would not have found me

miser, liar and coward. The Prophet said : No man has miserliness and faith united in his mind, He said : No believer should be miser and coward. He said : You say that an oppressor is more disliked by God than a miser. What oppression is greater to God than the oppression of miserliness ? God says on oath of His glory and honour : No narrow-minded man and miser shall enter Paradise.

Once the Prophet was circumbulating the Ka'ba and found a man catching the cover of the Ka'ba saying: O God, forgive me by virtue of this holy Ka'ba. The Prophet said: Tell me your sin. He said : My sin is greater, greater than mountain, sea, sky, Throne, The Prophet said : Is your sin greater than God ? He said : God is greatest. The Prophet said : Tell me your sin. He said : I had enormous riches and beggars used to come to me to beg. Then it appeared to me that they were approaching me with sticks of fire. The Prophet said : Be off from me, least I may be consumed by fire. By One who sent me with guidance, if you can pray for two lac years standing between this Rokan and Maqam and then weep so much that your tears run a river and as a result trees grow and thereafter you die on miserliness, God will roll you down in Hell. Woe to you, you know that miserliness is infidelity and infidelity is in Hell. Don't you know that God says? He who is a miser shows miserliness against himself and those who are saved from miserliness of his soul are indeed successful.

**Wise sayings.** Muhammad-b-Munkader said : It is wellknown that when God does not wish good of a people, He gives power to the impious of them to rule over them and places their provision in the hands of the misers of them. Once a woman was praised before the Prophet. They said that she fasts all the year round and prays the whole night, but she has got miserliness. The Prophet said : Than what good does she possess ? The saint Bashr said : Heart becomes hard if look is cast on the misers and trouble comes to the hearts of the believers if they meet with the misers. Ishaq-b-Ma'az said : There grows love in mind for the charitable persons and there grows hatred in mind for the misers even if they are virtuous. Once the Prophet Ishaq (John) saw the devil in his own form and asked him : O devil, inform me who is the dearest to you and the most hated ? The devil said : The dearest to me is the miserly believer and the most hated to me is the charitable sinner. On being asked its cause, he

said : Miserliness of the miser is sufficient for me. If charitable man commits sin. I fear lest God shows mercy on him for his generosity.

### MERITS OF ISAR (SACRIFICE FOR OTHERS)

There are degrees of generosity and miserliness. I'sar or sacrifice for others is the highest stage of generosity. I'sar is the name of charity to another for a thing which is required by the charitable person himself. So he does not look to his inconvenience but gives a thing which he badly needs to remove the wants of another. The last limit of benevolence is to remove the wants of another in spite of the fact that he requires the thing gifted very badly. The last limit of miserliness is to be miser to one self in spite of the fact that he requires it. He falls ill, but does not take medical treatment. He has got greed for many things but does not purchase them as they are dear in the market. God praised the companions of the Prophet for the self-sacrifice for others in spite of the fact that they required those things. God says: They preferred self-sacrifice when they are in wants. The Prophet said : If a man has got a desire for anything but fulfills the desire of another with that thing leaving his desire unfulfilled, God forgives his sins. Hazrat Ayesha said : The Prophet of God could not eat with his heart's content for consecutive three days till his death. We could have eaten to our heart's content if we wished, but we left our wants unfulfilled and fulfilled the wants of others.

Once a guest came to the Prophet. He could not gather food for him from his wives. Then an Ansar came there and took the guest to his house. He placed food before his guest and told his wife to extinguish the lamp. In darkness, the host showed as if he was taking food with his guest, as there was not sufficient food for the guest. The guest ate to his heart's content. When it was dawn, the Prophet said to him : God is pleased with you as you have treated well with your guest last night and revealed this verse : They (Ansars) remove the wants of others without looking to their own wants. Benevolence is an attribute of God and I'sar or self-sacrifice is its highest stage. The Prophet had such quality of self-sacrifice for which God gave him the title of : "You are upon the sublime character"—68 : 4Q.

The sage Sahal Tastair said : Prophet Moses said, O God show me the superiority of Muhammad and his followers. God said : O Moses, you have got no power to see superiority. Yet I will show you such superiority of his which I have given you and all the people. God then disclosed the heavenly region to him. He looked to such a rank which was about to destroy him owing to its dazzling light. Moses said : For what action, did he get this rank ? God said : For such a conduct with which I have ordered him specially. That is I'sar or self-sacrifice for other. O Moses, I will feel ashamed to take accounts of any of his followers who will follow this I'sar even once in his life time. He will be given place in My Paradise which he will wish.

It is reported that Abdullah-b-Jafar went to see a garden of his and on the way he entered a garden of grapes belonging to another. He saw a black slave with food in front and a dog was present there. The slave threw a piece of bread in front of the dog who ate it. Then he gave the dog another piece of bread which it ate. Thereafter he gave a third bread to the dog which it ate. Hazrat Abdullah was looking at it. He asked the slave : What quantity of food do you get daily ? He replied : This is what you have seen, He asked : Why have you given to the dog without fulfilling your need ? He said : There are no dogs in this region. This dog has come from a distance hungry. Therefore, I did not wish to eat the bread. He asked : How can you go on to-day ? He said : I will bear hunger. Abdullah thought within himself : People tell me that I am a philanthropic man. I see this slave a more philanthropic man. Then he gave the garden to this slave and purchased his freedom.

Hazrat Omar said that when a companion of the Prophet was presented with the head of a goat, he said : The want of my brother Muslim is greater than mine. He sent it to him. The latter also thought likewise and sent it to a third Muslim. Thus the head of the goat roamed to seven houses and returned to the first man. The Quraish youths one day surrounded the house of the Prophet in order to kill him. Hazrat Ali, in order to save his life, thought his life insignificant and went to the bed of the Prophet. God then addressed Gabriel and Michael and said : I have established brotherhood among you and gave you equal period of life. Who is there among you who can sacrifice his life for another ? Both of them preferred to save his own life. God then said to

him : Why could you not show example like Ali? I have established brotherhood between him and MUhammad, and Ali is pending the night by lying upon the bed of Muhammad in order to save the life of the latter. Go to the earth and save him from his enemies. Gebriel began to protect him keeping near his head and Michael near his feet. Gebriel said to Ali : Blessed you are, blessed you are. There is no comparison with you. God is taking boast of you before the angels. God then sent this revelation : There is a man among men who sacrifices his life in search for the pleasure of God and God is merciful over His servants—2 207Q.

More than thirty pious person lived with the saint Hasan Antqi. Once they stayed in a village within the province of Rai with some pieces of bread which were not sufficient for food of all. They broke their breads into pieces and extinguished the light and sat for eating. When the cloth was lifted up, it was seen that the breads remained as they were before. None ate them. Everybody showed self-sacrifice after giving opportunity to his comrades.

**Hazrat Huzaifah reported :** Many Muslims were martyred in the Battle of Yarmuk. I was seeking to give water to my cousin in the battle field. When I founded him, I gave him water to drink. Just at that time, a man by his side raised a cry—water, water. My cousin told me to give water first to that man. When I came to him with water. I recognised him and he was Hisham-b-A's. I said : I am giving you water. Just at that time, another man was crying : Water, water, Hisham then give signal that he should first be given water. Before I came to him with water, he breathed his last. Then I came to Hisham with water only to find that he also had expired. Then I came to my cousin with water only to find that he also had expired.

**Hazrat Abbas-b-Dihkan reported :** Man cannot go out of the world in the condition in which he came to the world. Only the saint Bashar Hafi remained in that condition. At the time of his death, one man came to him and complained of his wants. He gifted his only shirt to him and put on another after borrowing it from another and then he expired.

### LIMIT OF CHARITY AND MISERLINESS

One party say that not to spend where Shariat orders to spend is the limit of miserliness and that he who pays what is

obligatory on him is not a miser. Another party say that he is a miser who feels pain in giving charity. Similarly there are differences regarding limit to charity. Some say that the limit to charity is that which is given without rebuke. Some say that it is charity which is given without asking. The fact is that wealth has been created with a special object, that is to remove the wants of men. No to spend where expense is compulsory is miserliness. To spend where it is not compulsory is extravagance. The middle course between these two extremes is good. God says : Don't keep your hands tied to your neck, nor spread it most spreading—7:29 Q. God says : When they spend, they don't misuse nor are miser. They stand between these two—25 : 67 Q. So to spend wealth proportionately and to save money to the compulsory proportion is generosity. This is not sufficient if it is given by bodily limbs buys satisfaction of mind is necessary without any dispute or argument.

There are two kinds of compulsory expense, compulsory according to Shariat and compulsory to preserve honour, dignity and manliness. A benevolent man does not hesitate to spend according to the requirement of Shariat as well as gentlemanliness. If he does not spend as described above, he will be regarded as a miser. He who does not spend according to the dictates of Shariat is a more miserly man. For instance, if a man does not pay Zakat and does not spend for the maintenance of his family, he is a more miserly man. If he feels pain in this expenditure, he is a miser by nature. To spend for gentlemanliness and honour is also charity as narrow mindedness is an evil thing. This differs according to the economic condition and personality of a man. If miserliness is shown to a wealthy man, it is more reprehensible than that shown to a poor man. The treatment of miserliness shown to family member and relatives is more reprehensible than that shown to strangers. Treatment of miserliness shown to neighbors is more than treatment to a stranger. Treatment of miserliness shown in entertainment is more reprehensible than that shown to strangers. Treatment of miserliness shown in foods, dresses, feasts and presents is worse than that shown in other receipts. So want of expenditure where expenditure is necessary is miserliness. It is compulsory according to Shariat or gentlemanly behavior. The limit of miserliness is not to spend in necessary things and proper places. It is better than hoarding riches. So he

who does not pay zakat is a miser. To spend for gentlemanly behavior is more necessary than to save money.

There remains another stage which is this. A man spends money in his compulsory duties and gentlemanly behaviors if he has got surplus wealth and if he does not spend it in charities and for those in wants, he entertains the thought of hoarding which is miserliness according to pious men though it is not miserliness according to the general public. He who spends money according to Shariat and gentlemanly behavior, gets release from being termed a miser but cannot be called a generous and benevolent man till he spends in addition to the optional duties for getting higher rank in religion. A man is called philanthropic if he spends in charity in addition to his compulsory charities and in furtherance of gentlemanly treatments.

**EXPENSE IN GOOD WORKS:** He who spends in good works can be called philanthropic provided he gives in charity with contented mind and under no pressure or hopeful of any service or reward. A female saint went to Habban-b-Helal who was at that time surrounded by his disciples. The woman asked them : What is sakhawat or philanthropy ? They said : Charity expense and self- sacrifice. The woman said : It is worldly charity with satisfaction of mind without being dissatisfied in divine service. The woman asked : Don't you hope for reward therefor ? They replied : God promised to give ten rewards for one act of charity. The woman said : If you get merits in exchange of an act of charity, how can it be called philanthropy ? The woman said : The meaning of philanthropy to me is to give charity with pleasure of mind in obedience to God's commands without hoping for reward. Another female said that philanthropy means sacrifice of life along with expenses of money. The saint Mohasshi said : The meaning of charity in religion is to sacrifice one's life for God voluntarily and not under compulsion without hoping any reward.

**MEDICINE FOR MISERLINESS:** Know, O dear readers, that miserliness arises out of love for wealth which again comes to pass for two reasons—(i) to satisfy passions and desires which cannot be fulfilled without wealth and hope for long life. Hope for long life is conjoined with the existence of children and it is also a cause of miserliness. The Prophet said : Children are the cause of a man's miserliness, cowardice and ignorance. The

second cause of love of wealth is love for wealth itself. There are men whose habit is to hoard money and not to spend even though they have got sufficient wealth to meet the necessary things during the rest of their lives. It is seen that one has got no children in his old age but he has got enormous wealth. Still he does not pay Zakat and does not undergo treatment for his diseases. Rather he worships money and loves it for itself. Even he buries money under the ground although he knows that after his death his money will be destroyed. This is extreme misguidance.

The medicine of every disease is to apply the opposite thing to the root cause of the disease. The medicine of greed is satisfaction with little and patience. The medicine of long hope is the remembrance of death too much and to think of sudden death of contemporaries. Similarly the medicine of miserliness is to remember its condemnation by the Quran, Hadis and wise men and to spend money in charity without which the disease of miserliness cannot be removed. Another noble method of removing it is to remove one evil by another evil. In other words, spend money to acquire name and fame and to be known in the society as a great philanthropic man. Though the motive is an evil, yet it will habituate you to spend money. So acquire the will of show by removing the evil of miserliness. So a lesser evil is sometimes good to remove a greater evil. The weak evils become the object of food of the strong evils, till there remains only one strong evil after all the evils are crushed. This is just like some worms eat up the dead body of an animal. The strong worms eat up the small worms after meat is finished, till there remains only one strong worm which also dies in the end for want of food. Miserliness orders hoarding of wealth. When it is not hoarded but rather spend again and again in spite of unwillingness, there occurs the death of miserliness and expense becomes the habit and no difficulty is felt in spending.

The medicine of miserliness is based on knowledge and action. To know the evil of miserliness and rewards of charity and generosity is the medicine based on knowledge. To give in charity in spite of unwillingness is the medicine based on action. A king was presented a most valuable cup made of rare pearls. The king was greatly pleased to get it and asked a wise courtier how he liked it. The courtier said : I consider it as a great danger

and perchance it will throw you into want and distress. The king said : How can it be ? The courtier said : If it is broken, it will be an object of your great repentance as the like of it will not be found. If it is stolen by a thief, you will feel its want very keenly. By chance the cup was broken or it was stolen. The king then felt very much worried and said that the saying of the wise courtier was correct. This event is applicable to all things of the world.

**DUTIES ABOUT WEALTH:** For the above reason, wealth is good from one point of view and bad from another point of view. Wealth is like a snake. The charmer takes out its poison after catching it. A lay man will be struck with poison if he catches it without knowing its charms. So whose goes to catch the snake of wealth before knowing its charms, it becomes an object of ruin. There are five charms of the poison of wealth. Every rich man should know them.

(1) **First charm** is to appreciate the benefit of wealth, why it has been created, what is its necessity and why should it be earned—these should be known beforehand along with the fact that wealth beyond necessity should not be kept.

(2) **Second charm** is to search the mode of earning wealth. Unlawful earning is to be given up like poison as bribe-taking, begging, stealing etc.

(3) **Third charms** is proportion of earning wealth. Earning of excess wealth should be avoided. It should be earned only what is necessary. What is necessary of food, cloth and habitation should be earned. There are three stages of each of these three subjects—low, middle and high stages. So long you remain near the low stage and near the necessary limit, you have got right therein. When you cross that limit, you will fall in the lowest. Hell.

(4) **Fifth charm** is to keep honest and good motive in earning money, in expenditure and saving. Earning money is necessary to gain easiness in doing divine service. If money is acquired with this intention, it will injure you. Hazrat Ali said : If one becomes owner of all the things of the world and thereby he wishes to have the pleasure of God, he can be called worldly renunciated man. If one, however, renounces all wealth but does not wish to have the pleasure of God, he cannot be called a worldly renounced man. So in all your actions and movements,

keep yourself confined to the divine service and those things which help it. The actions which are nearest to divine service are food and removal of wants which are helps to divine service. If by these action, your object is divine service, they are considered as divine service. So every worldly action if done for getting divine pleasure is divine service. Your dress, your sleep, your eating and drinking are all divine services if done with that object. What you earn beyond what is necessary should be spend for the good of the people when they require it. A certain poet said :

The world is like a serpent that pours poison,  
But the snake salutes one who knows its charms.

### CONDEMNATION OF WEALTH AND PRAISE OF POVERTY

We shall show here that poverty is better than wealth by some illustrations, stories and sayings.

Jesus Christ said : O dishonest learned an, you fast, pray, pay zakat but you do not do what you were ordered and you read what you do not do. What you utter is very bad. You utter Tauba by mouth but you follow in heart your passions. Your Tauba by mouth will come to no use. You keep your outer appearance neat and clean but you keep your mind polluted and unclean. I will tell you with truth that you should not become like a sieve. Subtle things come out of a sieve and only outward forms remain. Words of wisdom come out of your mouth, but hatred and evils remain in your mind. O worshipers of the world, how can you gain the fortunes of the next world when there is no end of your greed and temptations ? I tell you with truth that your hearts are weeping seeing your actions. You have placed the world under your tongue and actions under your feet.

I tell you with truth that you have destroyed your next world. Earthly good is dearer to you than the good of the next world. Who are more losers than you ? Had you known, you would have gained for yourselves. You show path to the travelers, but remain in the same place being misguided. You call the worldly people to give up those things for you. Stop, stop, alas for you. What is the use of keeping a lamp on the top of the house in a dark house ?



Similarly what will be the use of keeping the lamp of education in your mouth ?

(3) O worshipers of the world, you are not like the pious men, like the free respected men. It is a wonder that the world will cut off your roots and throw them over your faces and then enter your nostrils. Then it will throw you into Hell.

**The sage Haris said:** O brethren, three evil learned men are the names of the people and their trials. They are attached to the wealth of the world and eager to the worldly advancements. They have preferred this worldly treasures than those of the next world and humiliated religion for the world. They are owners of high rank in this world but losers in the hereafter. Don't you see that the Prophet said : Don't hoard up wealth on the plea that the companion of the Prophet Hazrat Abdul Rahman-b-Auf was a great rich man during the time of the Prophet: When he died, Hazrat Ka'ab said that he earned lawfully and left lawful wealth. When the companion Abu Zarr heard it, he flew into rage on Ka'ab and found him near Hazrat Osman and said : O Ka'ab you think that there is no fault in the wealth left by Abdur Rahman. The Prophet took me one day to the mountain of Uhud and said : O Abu Zarr, the rich will become poor on the Resurrection Day except those who spend to their right, left, front and back and their numbers are few. O Abu Zarr, if there be my wealth equal to the mountain of Uhud, it would not be good for me if I leave therefrom even two qirats at the time of my death. You wish to have greater wealth but I wish to have little. Abu Zarr said to Ka'ab : You say that there is no fault in properties left by Abdur Rahman. Then he went out.

**Hazrat Haris said :** We heard that there was a great row when several camel loads of merchandise of Abdur Rahman arrived at Medina. Hazrat Ayesha asked : Why is this row ? He was told that merchandise had come. Then he said : I heard the Prophet say : I saw paradise and saw that the poor refugees are entering paradise. I saw no rich man entering there except Abdur Rahman whom was going there crippling. Abdur Rahman said ; I give in charity in the way of God all these merchandises and I give liberty to all the male and female slaves along with it, so that I can enter paradise with them running. The Prophet said to Abdur Rahman : You will enter Paradise first among my rich companions, but you will enter there crippling.

**Riches of companions:** It is true that some companions of the Prophet had riches. But these riches were for expense for those who were unable to earn and in the ways of God and His Apostle. They earned lawfully, spent lawfully, are lawful foods, paid dues of wealth and were not misers. they threw almost all the riches on the way of God and preferred poverty for themselves. They felt sorry when wealth came to them and thought that punishment for sins approached them. When they saw poverty coming to them, they welcomed it. A certain companion used to say : I feel joy when there remains nothing in my house at dawn and the Prophet is my ideal. I become grieved when there is something in my house as the Prophet is my ideal. The Prophet said : those whose bodies grow by luxurious enjoyments are the worst among my people. he also said : He who is grieved at the loss of his earth in the world comes one month near Hell. He also said : Love of the next world goes away from the heart of a man who loves world and feels joy at it.

The companions of the Prophet saved themselves from lawful things more than the way you save yourselves from unlawful things. What is now not a fault with you was the destructive fault with them. They used to look upon misers' sins as great as you regard great the great sins. What you regard as lawful wealth was considered by them as doubtful. They used to fear nonacceptance of their good works you fear it now for your bad deeds. Your fastings are like their non-fastings. Your efforts in divine service are like their rise and sleep. Your entire good deeds are like one of their sins. A certain companion said : I have given up seventy soucrass of lawful earnings lest I fall in an unlawful thing. The Prophet said : He who dares to accept doubtful things. A certain sage said : Don't you know that to give up one dirham for fear of God is better for you than to give in charity one thousand gold coins of doubtful nature between lawful and unlawful things ?

**A certain companion said:** It does not seem good to me that I earn one thousand dinars lawfully and spend it in the way of God for which I lose prayer of congregation. The people asked him : What is its reason ? He said : The reason is that I will not be able to absolve myself from accounts of such a nature on the Resurrection Day. God will say : O My servant, wherefrom have you earned this money, and in what way have you spent it ?



In spite of the wealth being lawful, they gave it up for fear of rendering accounts. There are some cases that when a companion got heritage, he gave it up for fear that it might injure his mind. The Prophet said : He who will face accounts will get punishment. He also said : On the resurrection day, a man will be brought for rendering accounts. He earned wealth illegally and spent it illegally. He will be said : Take this man to Hell. Another man will be brought. He hoarded lawful wealth and spent it legally. He will be said : Wait, Wait. Perchance you could not pray in time in search of it and could not make prostration well. He will say : O Lord, I have earned lawful wealth. I did not destroy your compulsory duties. He will be said : Perchance by boast of your wealth, you rode on a good conveyance, put on valuable dresses and took pride. He will say : O my Lord, I have not taken boast. God will say : You have perchance not performed your duties toward your relatives. orphans, poor, travelers. He will say : I did not neglect my duties. I earned lawfully and spent lawfully. He will be saint : Bring gratefulness for the food, drink and other dubious things that I gave you. Thus God will be asked questions to him.

**The Prophet said :** The poor refugees will enter paradise five hundred years before the rich refugees. He also said : The poor believers will enter paradise before the rich believers. They will be engaged in enjoyments of food and drink when the rich will remain bent down on their knees. God will say : I have got questions to ask you. You have wielded power over men. you were kings and rulers over them. Now inform me what actions have you done with the gifts I gave you ?

Once Hazrat Abu Bakr was thirsty and cold drink with honey was brought to him. He drank it but soon after began to weep profusely. On being asked the reason, he said : Once I was with the Prophet and there was nobody else. He was throwing away something from his body and saying : Be off from me. I said : May my parents be sacrificed to thee. I don't see anybody before you. Whom do you address ? He said : To the world. It has extended its hands and neck towards me and said : O Muhammad, take me. I said : Be off from me. The world said : O Muhammad, though you have saved yourself from me, your successors will not be able to save themselves from me. I feared lest I would be that man.

A certain pious successor of the companions was asked about two men-who among the two is better. One man searches wealth in a lawful manner, shows kindness on relatives and spends in good works. Another man gives up wealth and does not search for it. he said : By God, there is a great deal of difference between them. He who gives up wealth is better and there is between them the distance of east and west. The Prophet said : Those who will be the chiefs in Paradise among the believers are those who could not procure their night meal after their morning meal, who did not get any loan when asked for, who had no cloth except what they got to cover their shame and who could not procure even their necessary things, yet they were satisfied with their Lord at all times. They are those persons on whom God showered His blessing—the prophets, the truthful, the martyrs and the religious people. How good they are as companions.

After these narrations, if you want to hoard up wealth and promise that you will do it for good works, your word will not come out true. In this age, we are deprived of lawful things. How can we expect to live on lawful food and lawful dress? Abu Omamah Baheli reported that Sa'alaba once asked the Prophet : O Prophet of God, pray to God that He may grant me wealth. He said : O Sa'alaba, to express gratefulness for little wealth is better than enormous wealth for which gratefulness cannot be expressed. He said : O Prophet of God, pray to God that He may grant me wealth. He said : O Sa'alaba, will you not adopt an ideal ? Are you not satisfied to be like the Prophet of God ? Beware, by One in whose hand there is my life, if I wish, this mountain will be filled up with gold and silver. He said : By One who sent you as a true prophet, if you pray to God to grant me wealth, I will pay the dues of everyone, I will do this and that work. The Prophet prayed : O god, give provision to Sa'alaba. he took some goats which began to increase like worms. He began to live with those goats in the suburbs of Medina He could not pray in congregation except noon and afternoon prayers. When the goats increased to a great deal, he could not pray in congregation except Jumma prayer. When the goats still increased, he gave up Jumma prayers also. One day the Prophet enquired of him when he did not find him in congregation. The people said : He is engaged in grazing goats in the outskirts of Medina. The Prophet said : O Sa'alaba, alas for you. Then the following verse was revealed—Take Zakat from their properties. That will purify

them and pray for them. Your prayer is consolation to them. This is the first verse for the realisation of Zakat.

The Prophet engaged two persons to realise Zakat from the Muslims. They both went to Sa'laba and asked Zakat from him in accordance with the order of the Prophet. He said : It's nothing but poll-tax. Show me your letter of appointment. When it was shown, he said : It is the sister of Poll-tax. They returned to the Prophet and informed him of it. Then God revealed this verb : These are such persons among them who promised to God : If He grants them wealth, they will pay its dues and becomes religious man. When He granted them wealth, they were miserly to that and turned their faces. So He punished them with such hypocrisy which will last up to that day on which they will meet with God, as they promised with God and treated falsely.

At that time, there was a relative of Sa'alaba near the Prophet. He informed Sa'laba of this verse. Then Sa'laba came to the Prophet and requested him to take Zakat from him but he said : God prohibited me to take your Zakat. He then began to besmear dust on his face and the Prophet said : This is your action. I have enjoined you but you have not obeyed me. Then Sa'laba returned to his house. After the demise of the Prophet, he came to Abu Bakr who too refused to accept his Zakat. Thereafter he went to Hazrat Omar who also refused to accept it. During his Caliphate. Sa'laba died.

This will show you how wealth works in the minds of the people.

The Prophet preferred poverty for himself and his family members. Hazrat Imran-b-Hussain said that he had rank and honour before the Prophet. One day Prophet said to him : O Imran, will you go with me to see the illness of Fatima, daughter of the Prophet of God ? Then I said. O Prophet of God, I will go with you. Then we came to the house of Fatima. When the Prophet knocked at the door and sought permission to enter the house, she said : Who is with you ? He said : Imran-b-Hussain Fatima said : By One who sent you a prophet with truth, I have got nothing to put on except an old blanket which does not cover my whole body. The Prophet said : Cover your head with a piece of cloth. Then after permission, the Prophet entered with Imran. When questioned about her health, she said : By God's mercy, I have got a pain. Besides this, I have got nothing to eat. Hunger gives me trouble. At this the Prophet wept

and said : O darling, have patience I am more honorable near God than you. If I prayed to my Lord, He would have given me food, but I prefer then next world more than this world. Then he placed his hand on the shoulder of Fatima and said : Hear a good news. By God, you will be the queen of the women of Paradise. Fatima asked : Then where will be Asia. wife of Pharaoh and Mary, daughter of Imran ? He said : Asia will be the queen of her contemporary women and Mary will be the queen of her contemporary women and Khadijah will be the queen of her contemporary women. You will all reside in buildings made of jewels where there will be no sorrow. Then he said to Fatima: Remain satisfied with my cousin Ali: By God, I have got you married to such a person who is the king of this world and of the next as well. Now see how the Prophet preferred poverty for his beloved daughter.

Hazrat Aas reported that a man wished to accompany Jesus Christ in his travel. They both came to the bank of a river and sat to eat their morning meal with three pieces of bread. Each of them ate one bread and there remained one bread only. Jesus Christ then got up and drank water in the river. On return he did not find the remaining bread there and asked his companion : Who has eaten the bread ? He said : I don't know. Then they both went on their journey till they found a deer with two young ones. They caught one, sacrificed it and ate its meat. Then Jesus Christ said to the young one : Rise up with the permission of God. Then it rose alive. Then he asked his companion : By Him who showed you this miracle, tell me who ate the remaining bread ? He said : I don't know. Both came to the bank of a river and Jesus caught the hand of his companion and crossed it by walking over it and then asked his companion : By One, who showed you this miracle, I ask you : Who ate the remaining bread ? He replied again : I don't know. Then they reached a region full of dust. Jesus Christ gathered a heap of sands together and said : Be gold by the permission of God. Then Jesus Christ divided it into three portions and said : One portion is for myself, another for you and another for that man who ate the remaining bread. Then the man said : I ate the remaining bread. Jesus Christ said : All the divisions of gold are for you. Then he became separate from him there and went away.

The man met in that place two other men who saw the heaps of gold and wished to get them all by killing the man. They sent

the man to purchase foods for them. The man thought to kill the two persons and so he went to purchase breads. He purchased poison and bread and mixed them together and came to the two men. The two men thought that they should kill the other man when he would come with the bread and appropriate the heaps of gold. When the man came with food mixed with poison, they at once killed him. They then ate the bread mixed with poison and soon expired. The dead bodies of three persons lay there. Jesus Christ returned by that way and saw the dead bodies and said to his companions : It is the world and so fear the world.

Once Zul-Qurnain (Alexander) came to a people who had no wealth. They dug graves and prayed therein. They used to eat grass like lower animals. Alexander called the chief of them but he refused to come saying : I have got not necessity to go to him. Alexander himself went to him and said : I find you in such a condition in which I found no man. You have got nothing of this world. Don't you use gold and silver ? They said : We hate these two things and whoever gets them wants them more. We want what is better than that. He asked them : Why do you pray within graves ? They said : When we look to the graves, the world cannot attract us. Alexander asked : Why do I not see you taking food ? They said : We hate to make our bellies graves of meat and take grass and leaves as our necessary food. This is sufficient for the children of Adam. All things become equal if they go down the belly, be they delicious foods or leaves. Then he took a skull from behind Alexander and asked : O Alexander, do you know what is this ? He was king of a vast empire but he began oppression. When God saw it, He caused his death and dug his skull underneath the ground. Thereafter he dug out an old skull and said : O Alexander, do you know who was he ? He came after the former king. He treated well with his subjects and did good and established justice. God will reward him on the Resurrection Day. Then he took a skull with two horns and said : O Alexander, look to this man having two horns like you. Alexander said : Can I live with you and can I get you as my friend and member ? He said : We can't live together in the same place, as all men are year enemies but they are our friends. Alexander asked : What is its reason ? He said : They are your enemies because you have got vast empire and enormous wealth, and they are our friends because we have got nothing in this world. Then Alexander went away from that place.

## CHAPTER VIII

### LOVE OF POWER AND SHOW

The Prophet said : the greatest of what I fear most for my followers is Riya or show of piety and secret greed. It is more secret than the movements of black ants on a smooth stone in the darkest night. For that reason, the experienced learned men have become baffled to save themselves from its injuries. By it the religious men are tried as they want to get respect from the people for their learning and piety. They wish to get praise and respect in meetings. When show is a secret disease and a great window for the devil, the causes of show should be known, We shall divide this chapter into two sections-(1) Love of power, name and fame and (2) show.

#### SECTION I

#### LOVE OF POWER, NAME AND FAME

Know, O dear readers, that lover of name and fame is bad and to live in an unknown state is good, but if name and fame spread without search, it is not bad. The Prophet said : It is sufficient for the evil of a man if he is shown by fingers regarding his temporal and spiritual worlds. But he is saved whom God saves. He also said : God does not look to your figures but He looks to your hearts and actions, Hazrat Ali said : spend but don't disclose it. Don't raise your personality to attract attention of the people, rather keep it secret and remain silent, you will then remain safe. The pious men will be satisfied with you and the impious people will remain dissatisfied. Hazrat Ibrahim-Adham said : He who loves name and fame does not know God to be true. Abu Ayyub Saktani said : By God, a man does not know God to be true till he knows well that his address should not be known by anybody. When many people gathered in the assembly of Zikr of Khaled-o-Ma'ad, he used to go away from it.

Once ten persons were walking with Hazrat Talha. He said : It is the wing of greed and bed do Hell. Once Hazrat Ibn Mas'ud came out of his house when a host of men were following him. He said to them : Why do you walk behind me. By God, had you known why I keep my door closed, two of you would not have followed me. Once Hasan Basari came out followed by a group of people, He said to them : Have you got any necessity with me? If

you have got, it is good or else it is not good to have this feeling in the mind of a believer. Once Hazrat Ayub came out and many people followed him, He said : Had I not known that God knows that I hate your following me, I would have feared the dislike of God. sufyan Saori said : The wise men of yore hated the dress at which the people looked with prolonged eyes Once a man requested Bashr-b- Hares to advise him. He said : He who loves name and fame does not get the taste of the next world.

### MERITS OF STAYING BEHIND THE EYES OF MEN

The Prophet said : there are many a man whose body is besmeared with dust, whose hairs are disheveled whose dress is torn who is disregarded by men, but he fulfills his promise taken in the name of God. If he says : O God, I seek from you Paradise, God will grant him Paradise. When he seeks anything of the world, He does not give it to him. The Prophet said : Shall I not inform you of the dwellers of Paradise?- every weak and neglected man. If he is given oath in the name of God, makes him to fulfill it. Shall I not inform you of the inmates of Hell?-every proud, haughty and harsh man. The Prophet said : those who are dishevelled in hairs, dust ridden, dressed with torn and tattered clothes, hated by people, those who are not given permission to go to the ruler when prayed for, who are not given girls in marriage when sought, who are not heard when they talk, whose wants and complaints are extinguished in their minds-they are the dwellers of paradise. If their light is distributed among the people on the Resurrection Day, it would be sufficient for them.

The Prophet said : There is such man among my followers who is not given gold coin when begged for, who is not given silver coin when begged for, who is not given a piece of cloth when begged for, but who is given even Paradise by God when it is prayed for to God. If he wants from Him anything of this world, he does not give it to him. Don't think that God is dissatisfied with him as God does not give him anything of the world. How many men there are dressed with tattered clothes whom God make to fulfill their oaths if made in the name of God.

Once Caliph Omar entered the mosque and saw that Hazrat Ma'az-b- Jabal was weeping by the side of the grave of the Prophet. One being asked the reason of his weeping, he said : I heard the Prophet of God say : A little show is Shirk or setting up

partner with God. God loves religious men who are not searched for in their absence, who are not taken notice of even in their presence, whose hearts are lighted by the light of providence and who are free from all sorts of darkness and dirtiness. Once there was famine in Medina. There was a religious man there whom the people considered as mean. He stayed in the mosque of Medina. When the people were engaged in prayer to God to ward off famine, a man with tattered clothes came there, prayed two rak'at in short and then began to invoke God with his hands spread out : O Lord, I swear by you, shower rain just now. Hardly had he raised up his hands and his invocation ended, the entire sky was filled up with clouds and there was shower of rain. It was so profuse that the dwellers of Medina feared to be drowned, Then he prayed : O God, you know best that it is sufficient for the people, so lift up rain. Then the rain stopped. The religious man followed the man who prayed for rain and recognised his abode. Why he went to him at dawn, he came out and said : I have come to you on account of necessity. He said : Tell me your necessity. He said : Oblige me by accepting my invitation. He said : God is pure. It is a wonder that I would oblige you by accepting invitation. Then he said : How did you acquire the rank which I saw? He said : I obeyed what God ordered me and prohibited me. So I invoked God and He accepted my invocation.

Hazrat Ibn Masud said : Be fountain of learning, be light of guidance, be lamp of night, be jewel of heart and put on old clothes, you will be known to the dwellers of heaven and live unknown to the dwellers of this world. The Prophet said : God says : The object of envy is that believer who makes light the burden on himself, gets delight in prayers, good in divine service, worship[s] in secrecy, lives behind the eyes of men, is not shown by fingers and keeps patience. The Prophet made a sound by his hands and said : His death is quick, his heritage is very little and his mourners are very few.

Hazrat Abdullah-b-Omar said : The dearest man to God is Goraba. The people asked : Who is Gorabah? He said : He who flees away from the society with his religion and gathers together with Jesus Christ on the Resurrection Day. Sufiyan Soari said : I wish to see myself with the poor of Medina who live in want of necessary food and with difficulty. The sage Fazil said : If you can make yourself such as the people do not know you, it is better.

You should be in such a condition that nobody can know you and nobody praises you. It does not matter if you become mean before the people but good to God.

**Question :** Is there more fame for anybody than that of the Prophets and learned men? Have they lost the merits of not remaining behind the eyes of men?

**Answer:** Search for name and fame is bad, but if name and fame come from God without seeking them, it is not bad. It is true that it is injurious for the weak and not for the strong. The weak man is like a drowning man with whom many men are about to be drowned. Nobody among them should help him as they have chance of being drowned and nobody can help another. The drowning man should introduce himself to the strong man, so that he may rescue him and get merits.

**CONDEMNATION OF LOVE OF POWER :** God says : I have kept the next world for those who do not wish to have fame in the world or create disturbance—28 : 83. Q God says : I will give those who wish to have this world's life and its grandeurs full rewards of their activities therein and those rewards will not be reduced. They are those for whom there is nothing in the next world but Hell fire and what they did therein will be baffled. This will be result on account of the love of power and there is the greatest delight in love of power out of all worldly delights. The Prophet of God said : Wealth and power grow in mind hypocrisy as rain grows herbages. He also said : As two hungry wolves do injury by entering the pound of goats, so fame and wealth destroy the good qualities of a believer by entering into his religion. The Prophet said to Hazrat Ali : To follow the dictates of passion and greed for praise destroys mankind.

**MEANING OF LOVE OF POWER :** Know, O dear readers, that wealth and love of power are two worldly things. Wealth means possession of beneficial thing and love of power means exercise of power over those from whom search is made to get allegiance, obedience and honour. As a rich man meets his objects and necessities by being the owner of gold and silver so the possessor of power keeps the minds of the public subdued in such a manner that they do whatever he wished them to do. Man's mind cannot be subdued without belief and introduction; and physique and wealth are subservient to mind. If mind can be

subdued, physique and wealth are also subdued along with mind. The condition of mind again is the result of faith, knowledge and idea. As a man loving wealth likes to be owner of servants and slaves, so one who loves power to subdue free people and to get their services. Loves to be the owner of their minds.

**CAUSES OF LOVE OF POWER.** The reason of love of power is that for which gold and silver are loved, rather love of power is more than that. Gold and silver are not loved for their sake, but for the fact that therewith necessary things can be purchased. Similar is the case with love of power, because it means to bring the mind of another under one's control. There are three causes for which power is more loved than wealth.

(1) **First cause :** To get wealth by power is easier than to get power by wealth. If a kind man or a man who renounced the world wishes to earn money, it is easier for him as the wealth of those whose minds have been brought under control is under his control. So power is an weapon to earn money. If there is power, wealth comes, but if there is wealth, power does not come in all circumstances. For this reason, power is more liked than wealth.

(2) **Second cause:** Wealth is easily ruined and thieves and dacoits can rob it. Oppressors may have greed to get it and there arises the necessity of keeping guards to save it. There arises thoughts in mind for its upkeep. When a man can become owner of human minds, these calamities do not appear. Power is such a wealth over which thieves have got no control, oppressors have got no power and power is safe from theft and plunder.

(3) **Third cause:** Right over mind increases gradually without efforts, as when the minds of the people fall into the snare of respect of a man, the superiority of his action and knowledge is proclaimed by endless mouths for which his name and fame spread. As a result many minds bend down to show respect to him. On the other hand, wealth does not increase without efforts.

Mind is not free from love of wealth and power for two reasons, one reason is open and another secret. The open reason is the removal of fear. A man possessing enormous wealth hopes to get more wealth and there is no limit to it. For this reason, the Prophet said: There is no satisfaction of two greeds, greed for knowledge and greed for wealth. Love of power is like that

disease. He wishes that people from distant places will come and show respect to him. The second cause is more powerful. The soul of man is included within the commands of God. God says: They ask you about soul. Say: It is a command from my Lord-17:18 Q. It is therefore included within the spiritual world and there is no permission to explain it and the Prophet also did not explain it.

Soul has got four natures, animal nature, the nature of ferocious beasts, devil's nature and divine nature. Soul's animal nature is food, drink and copulation. Soul's nature of ferocious beast is to kill, assault and give trouble. Soul's divine nature is to boast, seek honour, power, love of lordship etc. As there is divine command in soul, it loves divine nature. It means full knowledge of Tauhid or unity of God and to know that God has got no equal. The perfection of sun is in its uniqueness Had there been another sun, there would have been harm to the sun and it would not have retained power as it would not been unique in shedding its luster. God is unique in His existence as there is existence of nothing along with Him. Whatever exists besides Him is sign of His power and it has got no independent existence Everything exists for His existence. Rather he expresses Himself through His creations. He has got no equal. The sun suffers no loss because of its shedding rays throughout the world As rays are included within the sovereignty of one sun and cannot be separated from it, similar is the case with God who dominates over everything in the world and there is no existence of anything without Him. Whatever exists in the world is lighted through His radiant light.

Every man is an object of love by nature as he is unique in his attributes, as Pharaoh said: I am your highest Lord - 79 : 24 Q. There is no man in whose mind this does not exist but he does not express it Slavery is compulsory in nature but power is dear. As man's soul has got connection with God, it is natural with him to seek power and lordship. All things are divided into three classes- (1) Some things which are naturally unchangeable, for man cannot see things such as God's existence and attributes. (2) Some things which are changeable and the creations have no power over them, such as sky, stars, angels, jinn, devil mountains, rivers and seas and the wonderful matters beneath mountains, rivers and seas. (3) Some things which can be changed by men such as earth, minerals, trees. So there are

principally two kinds of things - one kind of things can be changed by men such as things made of earth; and another kind of heavenly things cannot be changed by men, such as existence of God, angels, jinn.

Man loves the sky as he wishes to extend his power of research and investigation of its secrets. The thing that comes within the preview of knowledge is included within knowledge and the wise men rule over them. For this reason, man loves knowledge about God, angels stars, sky and the wonderful matters underneath the oceans and mountains. It is a part of power and lordship. Another kind of things are underneath the ground. Man has got power over it. it is also of two kinds, material and immaterial. Material things are wealth, gold, silver etc. Man wants to lord over them and loves to hoard, spend and give them in charity. It is termed as power which is included within the supreme power of God. It is naturally dear to men. Immaterial things are minds of men. Men love power to lord over minds of peoples. So the object of mind is full and complete progress in knowledge and power.

They have got different steps and degrees. There are real and unreal progress. Unreal progress arises out of three causes. The first cause is that the subject of knowledge of God is limitless, while man's wisdom is limited. So if the knowledge of man increases, he becomes much near God. The second reason is the connection of God's knowledge with the objects of knowledge and the full expression of the objects of knowledge. As man's knowledge is limited, the more is the knowledge of a man regarding God, the more he becomes near God. The third reason is that God's knowledge is ever lasting and eternal without any loss or decrease. So whoever's knowledge is not changed with regard to the object of knowledge, he becomes very close to God.

The objects of knowledge are of two kinds - changeable and unchangeable. Knowledge of changeable thing is described below. You know that Zaid is in a house. This knowledge is not perfect as Zaid may not be in that house and might have gone out. This knowledge is faulty and not sufficient. This applies to everything in the world. Knowledge about unchangeable thing is that of God, His attributes, His creations and His conduct of heavens and earth and their arrangements. He who acquires knowledge of these things comes near God and this knowledge

remains with his soul even after his death. It will serve as a become light which will run in front and sides. Then they will say: O my lord, perfect our light. This knowledge will be a valuable asset at that time. This is a secret lamp. He who has got no such secret lamp cannot expect perfection of his light. He who has got no basic spiritual knowledge of God cannot expect to get that light and will remain in darkness from which there will be no outlet. It will be the darkness of the fathomless bottom of sea. No benefit will be derived without that spiritual knowledge. Knowledge of literature or poetry or science will be of no avail on that day, however export it is. The knowledge of Arabic language, Quran and Hadis will be a helping hand to that knowledge. These are materials to purify the soul. God says: He purifies soul will get salvation - 91 : 10Q. God says: I shall show My paths to those who strive hard for Me. There are helpers to spiritual knowledge. he who knows that everything in the world is the action of the Almighty and that his will, strength and wisdom are His creations, gains perfect knowledge of God. These have got no connection with the exercise of power, show etc.

**POWER:** No man can have full power, but he can have real knowledge. Full unlimited power belongs to God only. Full and perfect knowledge remains with soul even after man's death, but his power ends after his death. Power should be exercised to acquire spiritual knowledge and if it is bereft of that, it has got no value. He who regards this temporary taste of power as full progress is a fool and the majority of men are immersed in that idea and they are thus ruined. They forget the knowledge which takes them near God. That progress arises out of knowledge and freedom. This knowledge implies knowledge of God and freedom implies freedom from passions and low desires which the angels enjoy. Their nature then becomes like the nature of angels.

**FULL PROGRESS HAVE GOT QUALITIES** - (1) No change of anything owing to greed, (2) result not without perfection just like full progress of knowledge and (3) full progress of freedom from passions and other worldly desires. If a man possesses full power, it shows the path towards full knowledge and full freedom. Power dies with his death, but spiritual knowledge remains with his soul to gain full perfection. Now see how the fools think that full power can be gained by wealth and lordship.

The ignorant people purchase the world in exchange of the next world as God says: Wealth and children are adornment of this world's life but the ever lasting good works are better to your Lord in reward and better in hopes. So knowledge and freedom are everlasting good works which will go with soul but wealth and power will vanish. God explains it by an illustration. This world's life is like a shower of rain which God sends from the sky. God says: Give them illustration of world's life. It is like the rain shower from the sky.

It is understood from the above that wealth and power are considered as progress arising out of ignorance which has got no root. He who searches it takes the world's life as his goal. The saint Abu Tayyab said: He who loses time in earning wealth for fear of poverty creates wants. What he earns for what is necessary leads him to real progress.

### GOOD AND BAD THINGS OF POWER

I have already said that lordship means to subdue human hearts and to exercise power over them and as such the rules which are applicable to wealth are also applicable to lordship as they end with the end of death. This world is a seed ground for the next world. Whatever is done in the world is a provision of the next world. As food, drink and dress are necessary to the limit of necessity, so also some power is necessary for the maintenance of men. As food is necessary for life, so servants are necessary for works and friends are necessary to show him the path of religion, guide is necessary for the same purpose and kings and rulers are necessary for his upkeep from lad people. So love of servants, friends, spiritual guide, rulers and kings is not bad. Power is a means like riches to achieve the ultimate goal. This love is not for itself but of achieving the goal. This love should be to such an extent as a man loves places of stools for calls of nature or as a man loves his wife for satisfaction of his sexual desire at his sweet will. When he has got no sexual passion, he leaves his wife. Similar is the condition of wealth and power. He should love these two things with ultimate object.

**THREE OBJECTS:** There are three objects of seeking name and fame. Out of them, two objects are lawful and one unlawful. The object which is unlawful is to seek rank after creating belief in the minds of the people, while he is not qualified with that



qualification. He expresses to them that he is high in pedigree or that he is a real learned man or that he is a pious and God fearing man.

One of the objects which are lawful is to seek rank by the qualities which a man has got, as Hazrat Eusuf said: Appoint me treasurer of this country - 12 : 55Q. He knew that he was a trustworthy treasurer and as such he sought this rank. Another lawful object is to try to conceal one's sins and faults that they may not come out. This is lawful as to conceal evil things is allowed and it is unlawful to disclose sinful acts. One of the prohibited things is to pray well before the people with the object of getting their respect and good ideas. This is deception. It is unlawful to seek name and fame in this way. This is just like earning wealth illegally.

### CAUSES OF LOVE OF PRAISE AND HATRED OF BACK-BITING

There are four causes of love of praise.

(1) **First cause** is appreciation of one's own qualities. This is a strong cause out of all causes. Owing to praises of others, one thinks that he has got all qualities. The praise with which a man is praised is either clear, open or appreciable. If you say to someone - you are pretty, the praised man gets pleasure. If praise is made of doubtful thing, it is more relishable. If a man is praised for his perfect learning or perfect God fearing quality, he gets more pleasure and taste. It is more relishable when it comes from a learned man or a God fearing man.

(2) **Second cause** is wide appreciation of one's own influence. It appears from the praise that the mind of the praised man has become under the control of the praiser. To subdue man's mind is a covetable thing and there is a great relish in it. For this reason he finds great taste if the praise comes from powerful men or rulers, kings and great men.

(3) **Third cause** is the joy of the increase of the number of praises. The hearers of the praise also fall under his snare.

(4) **Fourth cause** is appreciation of power and influence. Praise shows the power and influence of the praised man. It is understood from the praise of the praiser that he praises a proud

man after being subdued by the latter. He either willingly praises him or is compelled to praise.

**MEDICINE FOR LOVE OF PRAISE:** There are four medicines for these four causes. (1) The medicine of the first cause which is the appreciation of one's own qualities is to remove the praise by recognizing that the praise is not true. If a man says to you - you are a generous man, you are a great learned man, you are a great God-fearing man, while you find that you have not got those qualities, the taste of praise goes away as you do not believe in the assertions. The medicine for the second cause which is wide appreciation of one's influence is this. The feeling of power and influence of the praised man over the praiser can be removed if he knows that the praise was heaped upon out of joke, for which the taste of praise goes away. The medicine for the third and fourth causes is the following. The third cause is the joy for the increase of the number of praises and the fourth cause is appreciations of one's influence. The medicine is to remove the causes.

**MEDICINE FOR LOVE OF POWER:** The medicine is a mixture of knowledge and action. The medicine of knowledge is to know that the end of power is death and that it does not appertain to ever-lasting good works. Those who wielded great power had to fall victims to death or downfall. You will also meet the same fate. He whose goal is next world considers it as valueless, as he sees death imminent and considers earthly things as insignificant. His condition is like the condition of Hazrat Hasan Basari. He wrote to Caliph Omar-b-Abdul Aziz: You are as if the last person who will die. The Caliph also replied to him in the same strain: Think that you are no more in the world and will live for ever in the next world. The objects of these people were the next world. With this belief, they held divine services with the fear of God. So they considered early rule, honour and wealth as insignificant. God says: Rather you prefer this world's life, the next world is better and ever-lasting. God says: 'Never, rather you love the world and give up the next world'. He who has got the disease of greed for power, must remove it from his mind by applying this medicine arising out of this knowledge, as this disease is very dangerous and ruinous. He should think of the condition of those who wielded power and influence, their fall and their being always in fear of losing power and control. He



who wishes to live in the minds of men is like one who builds a house in the waves of sea. He who is busy in controlling the minds of men to preserve power, to remove the envy of those who envy and to remove enmity, remains in the worldly thoughts and anxieties and immersed in the abyss of taste of power. There is no end of his worldly hopes and aspirations. This is the medicine based on knowledge.

Medicine of action is to make oneself the object of rebuke. In order to remove the love of praise, you should do such act for which you may be rebuked and that respect for you should go from the minds of the people. Love to remain aloof from the people and not to meet them. In a certain city, there lived a learned and pious man: The ruler of that country being charmed with his praise came to see him. When the hermit saw the ruler, he began to eat food and curry with big morsels. Seeing this manner of taking food, the respect that the ruler had in his mind for the hermit went away and he departed. The pious man said: All praise is due to God who removed you from me. Another pious man used to drink lawful drink in such a cup of which the colour resembled the colour of wine. Seeing this, the people thought that he was drinking wine and so their respect for him decreased. This is allowed according to Shariat. These pious men take sure medicine for purification of their soul which is not included within the decision of legists. One pious man observed that his name spread for his renunciation of this world and that the people were coming to him. Then he entered a bathroom and put on another's cloth. Then he came out and waited on the road. The people caught him as a thief and beat him. When the people came to know of it, they stopped coming to him. The best way of preventing fame is to leave one's own place. When his name and fame spread, he should live in distant land where nobody knows him.

#### CAUSES OF LOVE OF PRAISE AND THEIR MEDICINE:

The first cause is appreciation of one's own qualities. Its medicine is this. Ask your conscience. have you got the quality for which you are praised? If you have got that quality whether you are fit to receive praise for it or not. The quality for which you are fit to receive praise is that of learning or God-fear. That for which you are not fit to receive praise is your wealth, power and influence. If you are praised for worldly riches, its joy is like that

of grass. Wind will blow it off. So men should not feel joy for worldly riches. If he feels delighted for his wealth, he should not feel joy for the praise of men. If you are praised for your God fear or for your learning, still you should not feel happy as you don't know what will be your condition at the time of earth - whether it will be good or bad. The world is an abode of sorrows and anxieties and not an abode of joy and rejoicings.

(2) The second cause is that the mind of the praiser becomes under the control of the praised man. Its medicine is to search rank from God and not from men. Your knowledge that you search for rank before God is also its medicine. So it cannot be the cause of your joy.

(3) The third cause is the joy of the echo of the praise of the praiser. Its medicine is this. It is connected with your present power which has got no stability. So it can not be an object of joy. You should hate it as it throws you in anxieties and thoughts. A certain sage said: The devil makes his abode in the mind of one who feels joy for praise. Another sage said: When you are said: How good a man you are, you should then say: How bad you are. By God, you are really a bad man. Once a man praised another man before the Prophet for his good works. The Prophet said: If your praised man would have been present and he would have remained satisfied with what you uttered or died in that condition, he would have been a dweller of Hell. Once the Prophet said to a praiser: We to you! You have broken his back. Had he heard your praise, he would not have got salvation till Resurrection Day. The Prophet said: beware, don't praise one another. When you see th prayers, throw dust on their faces. Once a Caliph (of Khulafae Rashedin) asked something from a man who said to him: You are better and more learned than me. He got enraged at this and said: I have not told you to proclaim my purity. At another time, a man said to a companion: So long as God keeps you alive, the people will remain in good works. He got enraged at this praise and said: I think you are an inhabitant of Iraq. Praise of men were objects of hatred to the companions.

#### MEDICINE OF BACK-BITING

He who back-bites you falls into three conditions: (1) What he says might be true and for that he advises you for your good. (2) What he says might be true, but his object is to give you trouble

by backbiting you, and show your guilt, (3) **First condition:** With regard to the first condition, if he rebukes you by way of admonition for your good, you should not rebuke him, nor be enraged on him and to show your guilt. (3) What he says might be untrue. **First condition.** With regard to the first condition, if he rebukes you by way of admonition for your good, you should not rebuke him, nor be enraged on him. Rather you should be delighted to hear it for removing your guilt. **Second condition.** If his object is to give you trouble by his back-biting, you should consider it as a benefit as he has shown your defect or guilt. This should be considered as a good fortune. This can be clearly explained by an illustration. You wish to go to the Darbar of an emperor, but there is impurity and stool and urine in your dress. If one shows you the uncleanness in your dress, you should be thankful to him, because you have been prevented from being put to disgrace by the emperor. Similarly the evil conducts are ruinous in the next world. You can know these from your enemies. It is a gift to you though the object of your enemies is to give you trouble.

(3) **Third condition.** If any guilt is attributed to you from which you are free, you should not hate and rebuke one who back-bited you. Rather you should think of three matters. The first matter is that if you are free from the guilt, there may be another guilt like that in you. What God kept concealed is more. You should rather express gratefulness to God that He did not disclose all your faults. The second matter is that his back-biting will be explanation of your remaining faults and sins. The virtues of one who back-bites you will come to you. He who praises you cuts your back. Why then do you feel joy as the cutting of your back and become sorry for getting virtues which will take you to the nearness of God? The third matter is that the rebuker falls from the eyes of God as he destroys his religion and destroys himself by his false accusation and calls for self destruction. You should rather say: May God correct him, accept his repentance and show mercy on him.

When the teeth of the Prophet were martyred and his face was wounded by the attack of the enemies and when the enemies killed his uncle Hamza, he prayed: O God, forgive my people. O God, give guidance to my people, as they do not know. Once a man wounded the head of Ibrahim-b-Adham who prayed for forgiveness of his sins. When asked the reason of this prayer, he

said: I know that I will get merits on account of that and there would remain nothing for me from him but good. So I don't like that he should get punishment for me. In short, if you can give up the trouble of rebuke, it will be easy for you as his accusation will not be able to exercise any influence in your mind. The root of religion in contentment which cuts the greed of wealth and love of power. Love of power and praise will remain in your mind till there remains in your mind greed and passion. .

**Classification of men in matters of praise and condemnation.** One who praises and one who accuses have got four conditions. The first condition is that the praised man expresses gratefulness to the praiser for his praise and wishes to take revenge on one who accuses him. This is the condition of the general people. This class of men is worst. The **Second Condition** is that the accused man hates the accuser in mind but keeps his tongue and limbs under control from taking revenge. he becomes pleased with the praiser but does not express his satisfaction. There is harm in it but this condition is better than the first one.

The **Third Condition** is the highest stage. Before this class of God-fearing people, praise and condemnation are equal as condemnation cannot make them sorry and praise cannot give them joy. There are signs of this indifferent attitude of such a man. (1) His mind remains the same if he stays with the accuser and the praiser. (2) The joy that is enjoyed in the removal of wants of the praiser is the same as in the removal the wants of the accuser. (3) The grief which he feels at the death of the praiser is the same as that at the death of the accuser. (4) He feels the same agony if the praiser and accuser fall in a calamity. The divine service of one who does not enquire about the machination of the devil and impulse of passions goes baffled both in this world and the next world. God says: Shall I not inform you of those whose good works will go in vain, whose good works will be ruined in this world's life while they will think that they are doing good works?

(4) The **fourth condition** is the highest stage of the truthful. They do not love praise and the praiser as they know that this praise puts them to trial, breaks their backs and destroys their religion. They love, on the other hand, the accuser as they know that he shows their guilts, shows them the necessary path and presents to them his virtues. The Prophet said: God-fear is the

root of humility and expression of hatred for praise of virtuous acts. The Prophet said: Woe to him who fasts all the year round, woe to him who prays the whole night. Woe to those who are Sufis. Joy only for one party of men. The people asked: Who are they? The Prophet said: Those religious men who keep themselves separate from the world, hate praise and love accusation.

## SECTION 2 SHOW

**CONDEMNATION OF SHOW:** God says: Woe to those praying persons who are unmindful in their prayers, those who pray for show - 107 : 6. God says: For those who hatch up evil plots for doing misdeeds, there is grievous punishment, and contrivance will go for nothing. In this verse, show has been mentioned. God instructs us to say: We shall feed you to incur pleasure of God. We don't expect from you rewards or gratefulness. How God praised those who are sincere in their intentions and remove the pleasure of others besides that of God. God says: Let him who wishes to meet with his Lord do good works and not set up anybody as partner in the divine service of his Lord - 18:110. A man asked the Prophet: O Prophet of God, in which action there is salvation? He said: There is salvation in not wishing to incur the pleasure of men in the service of God. God will ask three persons-martyr in the way of God, philanthropist in wealth and learned man in the Quran and they will reply. He will say to the philanthropist: You have spoken falsehood but your intention in charity was that the people should take you as a great philanthropic man. He will say to the martyr: You have spoken falsehood, rather your intention was that the people should call you a great hero. He will say to the learned man: You have spoken falsehood, your intention was that the people should call you a great learned man. The Prophet said that they acquired no virtues and that show destroyed their divine services.

The Prophet said: God will mete out the same treatment to one who makes divine services for show. God will mete out the same treatment to one who seeks fame. In another tradition, God will say to the angels: This man did not make divine service for Me. So take him to Hell. The Prophet said: I don't fear so much for anything except what I fear for your small shirk. The companions

asked: O Prophet of God, what is small shirk? He said: Show. God will say on the Resurrection day: O man of show, go to those persons for whom you did divine service and get from them your rewards. The Prophet said: Seek refuge to God from Jubbul Hujn. The companions asked: What is Jubbul Hujn? The Prophet said: It is the name of a well in Hell which has been made for the learned who act for show. The Prophet said: God says: I give up the divine service of one who sets up partner with me in My worship to the partner. I become free from that, more free than an independent man.

Jesus Christ said: When the day of fasting comes to one of you, let him rub oil on his head and beard and wipe out his two lips, so that the people may not know that he is fasting. Let his left hand not know when his right hand gives in charity. When he prays, let the screen of his door be hanging up, as God distributes praises as He does in case of provisions. The Prophet said: God does not accept an action in which there is the slightest degree of show. The Prophet said: I don't fear for anything so much as I fear for your show and secret passion. The Prophet said: On the day when there will be no shade except the shade of the Throne, a man will remain under its shade who gives charity by his right hand and keeps it concealed from his left. The Prophet said: The merits of secret divine service is seventy times more than those of open divine service. The Prophet said: The person of Shirk will be addressed on the Resurrection Day thus: O treacherous man, O man of show, your divine service has been lost, your virtues have been void. Go and get reward from one for whom you worshipped.

Shaddad-b-Masud reported: I saw the Prophet one day weeping. I asked the Prophet: O Prophet of God, why are you weeping? He said: I fear Shrik most for my followers. Beware, they will not worship idols, sun, moon and stones, but they will do divine service for show. The Prophet said: When God created the earth, it was tossing to and fro with its inhabitants. Then he created mountains and placed them on it as nails. The angels said: Our Lord did not create anything harder than mountains. Then He created iron which is so powerful as it can cut mountain into two pieces. Then He created fire which is still more powerful as it can melt iron. Then He created water which can extinguish fire and then He created wind which can remove water. The

angels asked their Lord: O Lord, what thing have you created strongest in your creation? God said: I have made strongest among My creations the heart of a man who gives in charity by his right hand keeping it concealed from his left.

Hazrat Mu'az-b-Jala said: I heard the Prophet say: God created seven angels before He created seven heavens and the earth and placed one angel as guard of each heaven. The angel who presents actions raise up men's actions from morning to evening. When he reaches the first heaven with a man's actions, the guard of this heaven says to him: I am examiner of back-biting. My Lord ordered me not to lift the actions of a man who has back-bited. Then the angel leaves behind this bad action and takes the rest of his good actions to the second heaven. The guard of the second heaven says to him: My Lord prohibited me to allow those actions to go upward which have been done for worldly purposes. The angel then leaves those actions and takes the rest upwards. The guard of the third heaven says to the angel: I am angel of pride. My Lord ordered me not to allow such actions as were done with pride upwards, because he took boast of some divine services in the assembly of men. Then he leaves such actions and takes the rest towards the fourth heaven. The guard of the fourth heavens says to him: My Lord prohibited me to allow such actions to go upwards as were done with self-praise as I am angel of self-praise. Then the angel leaves those actions and takes the rest towards the fifth heaven. The guard of the fifth heaven says to the angel: I am an angel of hatred. I have been ordered not to allow those actions of men going upwards as were done with hatred. Then he leaves those actions and takes the rest towards the sixth heaven. The guard of this heaven says to him: My Lord ordered me not to allow such actions of a man going upwards who did not show kindness to My servants when they feel in dangers and calamities. I am an angel of kindness. Then the angel leaves those actions behind and takes the rest towards the seventh heaven.

The guard of this heaven says to the angel: My Lord ordered me not to allow going upwards such actions as were not done to please Him or for His sake, but for name and fame or for show. Then this angel leaves those actions behind and takes the rest towards the seventh heaven and to God who says: You are presenting the actions of My servants. I am guard of man's heart.

I know that some of these actions were not done to please Me. So My curse is upon him. The angels also curse him and the seven heavens also curse him.

Then the Prophet gave some instructions to Mu'az: Don't allow others to hear your sins. Bear them yourself. Don't think yourself pure by back-biting others. Don't place yourself above them. Don't allow your worldly actions to enter your next worldly actions. Don't boast in any assembly of yours. Don't talk secretly with another with whom there are other men. Don't take pride before the people. Don't boast before the people. Don't cut jokes with the people lest the dwellers of Hell cut jokes with you on the Resurrection Day.

Hazrat Omar saw a man looking downwards to show piety. He said to him: O brother, raise up your neck. Humility rests in mind and not on neck. Hazrat Ali said: There are three signs of a man of show - (1) When he remains alone, he shows idleness in divine service and when he remains in the middle of the people, he prays well. (2) When he is praised, he makes more divine service. (3) When he is back-bited, he makes less divine service.

What is show? Know, O dear readers, that the real meaning of Riya or show is to show good conduct in order to attract respect from the people. Attraction of people's minds by actions except divine services produces power and honour but Riya or show is expressed only in divine service according to habits. To wish to show divine services to the people is named Riya or show. So the religious people are the persons who show Riya. there are five modes of expression of show - (1) by outward bodily limbs, (2) by signs and gestures, (3) by words and actions, (4) by following and (5) by outward causes. The worldly men also express show by these five methods.

(1) First mode. Show is expressed in divine service by outward bodily limbs and organs. A pious man shows to the people that he is making efforts in divine services by adopting yellow colour in appearance, or appearing before the people with dishevelled hairs, or with clothes of yellow colour. Jesus Christ said: When anybody amongst you keeps fast, let him rub oil in his head and apply antimony to his eyes. He advised this to get rid of show.

(2) **Second mode.** This mode of show is in demeanours and dresses to appear in dishevelled hairs, to clip off moustaches, to lower head at the time of walking, to walk in pensive and thoughtful mood, to keep signs of prostration on forehead, to put on coarse cloth, to put on sufi dress, to put on torn cloths. By these acts, one shows that he is a pious man.

(3) **Third mode** is show by words. Such a religious man delivers lectures and gives sermons by the verses of the Quran and Hadis after committing them to memory in order to show that he is a great learned man. He takes troubles in Zikr amongst the people and gives advice to the people, prohibits them from evil deeds with anger, expresses great grief for the sins of the people, recites verses of the Quran with sweet tone and expresses show in thousand other ways.

(4) **Fourth mode** of show is by actions, such as standing very long in prayer and in bending and prostration.

(5) **Fifth mode** of show is expressed by the excess number of disciples and visitors. Such a man says: Such a great religious man has come to see me, I have got so many disciples, etc.

**Is show unlawful?** Show is unlawful, condemnable and lawful according circumstances and conditions. The object of show is to search for name, fame and influence by divine services. If show is shown by actions other than divine service with the object of earning wealth, it is lawful. As earning of wealth in an illegal manner is unlawful, so gaining power in an illegal manner is also unlawful. As to earn very necessary things is good, so little power to save oneself from dangers and difficulties is good as Joseph said: I am a good treasurer for you. As there are harms and also benefits in riches, so there are also good and bad things in power. As too much riches make a man sinner and keep him away from remembrance of God, so too much power also is ruinous.

A man may adorn himself when coming out. The proof is the following Hadis. The Prophet once intended to go to his companions and so he put on his turban and dressed his hairs. Hazrat Ayesha said: O Prophet of God, are you doing this? He said: Yes, God loves the actions of His servant who refines his body in order to meet his friends and brothers. So it is lawful to have show in an action which is not included within divine

service. In prayer, fasting, Jihad, etc. the man of show has got two conditions. One condition is that he does that only for show and not to get any merits or virtues. This spoils divine service as man's action is judged by his intentions. He rather commits sin by this act as he plays deception by his act of show in the minds of the people. Secondly he cuts jokes with God. The sage Qatadah said: When a man makes a show of his divine service, God says to his angels: Look at him. How does he cut jokes with Me? This is a destructive element. No show is free from minor or major sins.

**CLASSIFICATION OF SHOW.** There are classifications of show and one kind of show is more heinous than another kind. There are three basic elements of show which make this difference - (1) motive of show, (2) subject matter of show and (3) the reason of show.

**MOTIVE OF SHOW:** There are four stages of show according to the kinds of motives of show. (1) **The first stage** is worst if the motive is for doing sins and evil works without the motive of getting merits in divine services. For instance, a man prays before the people, but not when he remains alone. He prays often without ablution with the people. His only object is show in divine service. It is hated by God. Similarly a man pays Zakat owing to fear of the condemnation of men but does not hope for reward at the time of payment. When he remains alone, he does not pay. This is the highest stage of show.

(2) **Second stage.** In this stage of show, a man intends to have merits but it is weak as when he remains alone, he does not do it. It is near the first stage. (3) **Third stage.** In this stage, the intentions of getting merits and of show are equal as without them, he gets no encouragement for divine service. For this, his divine service is not wholly good. It does not go for him or against him. (4) **Fourth stage.** In this stage, the intention of merits is strong and that of show is weak. In other words, he gets encouragement in divine service before the people but he does not give it up even when alone. He would not have prayed if his object was solely show. The Prophet said: God says: I am free from Shirk.

(2) **The subject matter of show.** The second basic matter of show has got three stages in divine service.

(a) **First stage** is show in faith which is worst and such a man will live in Hell forever. He utters Kalema Shahadat openly but does not believe it inwardly. He openly says that he is a Muslim but inwardly does not believe in Islam. The Quran mentions of this class of hypocrites in many places. God says: When the hypocrites come to you, they say: We bear witness that you are the Prophet of God. God knows well that you are the apostle of God. God testifies that the hypocrites are telling lies. God says: There are men whose talks will please you in this world's life but God sees what is in their minds. God says: When they meet you, they say: We have believed. When they go away, they grind teeth in rage over you. God says: They act for show of people and they do not remember God except a little. They turn to this side and that side.

(b) **Second stage.** In this stage, the basic principles of religion are believed but there is show therein. This is in the lower stage than the first. For instance, a man prays in congregation but does not pray when alone. He fasts among people but does not keep fast when alone. He does this for fear of men. This is show along with basic faith. He believes that there is no deity but God. If he is ordered to worship others, he does not do it.

(c) **Third stage.** In this stage, there is no show in the compulsory duties, but in additional or optional duties. If optional duties are given up there is no sin, but on account of idleness, that is not done when alone, for instance, to pray in congregation, to see a patient, to pray Tahajjad at night, to fast other than Ramazan etc.

(3) **The reasons of show.** There are three stages so far as the reasons of show are concerned.

(a) **First stage.** In this stage show is expressed by such action which, if given up, will cause injury to divine service. For instance, to make bending and prostration not in a good manner when alone but before the people in a good manner. (b) **Second stage.** In that stage, show is shown by such an action, which, if given up does not cause any injury to his divine service but if some makes it perfect, as to make bending and prostration long. (3) **Third stage.** Show is shown in such action which is not included in sunnat duties, as to come before all for Jumma prayer and to join the first row. If he remains alone, he does not do that.

(3) **Third basic subject - Causes for which Riya is shown.** Such a man has got some object, to gain wealth or power etc. There are three stages of this subject.

(a) **First stage.** It is the worst kind of show. The object of such a man is to commit sin by show of divine service. He prays more optional prayers to show his piety in order that he might get an higher appointment of trust and responsibility in order to misappropriate money.

(b) **Second stage.** In this stage, a man takes recourse to show to gain lawful earnings, for instance, to gain lawful wealth or to marry a beautiful woman.

(c) **Third stage.** In this stage, he does not intend by show to marry a beautiful woman etc, but to ward off low estimation of the people about him or to get respect from the people.

**Secret Show.** Show is of two kinds - open and secret. Open show is expressed in actions. Secret show does not give encouragement to good works but reduces it. For instance, a man has got the habit of praying Tahajjud prayer at night for which he feels difficulty. But to pray it before the people he feels easy. There is a more subtle riya or show than this. It does not affect his good works but it lies concealed like fire in an iron. It is to feel pleasure in doing divine service before the people, although he has intention of sincere divine service. Hazrat Ali said: God will ask the learned men of the Quran: Did not the people sell things to you at a reduced price? Did not they salute you first? Did not they work for you free of wages? Now you have got no reward. You got your reward before.

It is reported that the sage Wahab-b-Monabbah said that a hermit had said to his disciples: We have given up our wealth and children for fear of transgression, but we fear that greater transgression may enter in our divine services than that of the rich people. Some of us may like that people should show respect to them and do their works and that they should sell their goods to them at reduced prices. This news reached the king of that country who came to the hermit with many people. When the hermit knew that the king had come, he said to his servant to bring curry, olive oil and fruits and he began to eat them. When the king saw it, he went away from the hermit. The hermit said: All praise is due to God who removed you from me. Thus a

sincere religious man used to fear secret show. They tried their best to remain free from show of their religious duties, because they knew that God will not accept but the sincere divine services on the Judgment Day. So there are many secret shows which cannot be enumerated.

### SHOW WHICH RUINS GOOD ACTIONS

When a man determines to do a good work with pure intention and then the pleasure of show enters in his mind, he experiences three conditions in three stages, at the beginning of divine service, in the middle and in the end. If pleasure of show comes at the beginning of an action and if it is not disclosed, it does not spoil the divine service as the action began already with pure intention. After the beginning of an action, if show comes, it is expected that it will not affect the good work. There is no harm if God discloses it. His pleasure enters his heart without outward expression. If he discloses it after the end of his divine service and discusses it with others, it is a matter of fear. It appears from Hadis that it will be useless and void. A man said to the Prophet: O Prophet of God, I have fasted all along. he said: You have neither fasted, nor broken it. This he said as he disclosed his divine services. The Prophet said: Divine service is like a pot. If its end (bottom) is good, its first portion (top portion) also is good.

### MEDICINE OF SHOW AND MODE OF TREATMENT OF SOUL

Know, O dear readers, that show is a great evil and it is hated by God. One should take utmost care to remove it. There is no cure of this disease of show without bitter pills. All religious men are compelled to make efforts to remove it. Boys are naturally attracted to this virulent disease as they are prone to imitate persons. When they grow mature, they can understand that this disease is destructive but at that time it finds a firm footing in their hearts. There are two modes of treatment of this disease. One mode is to uproot the root of show and the second mode is to remove from mind what arises therein. The root of show is greed for rank and power.

There are three causes of this greed for rank and power - (1) love of praise, (2) feeling from the agony of accusation and (3) to wish to have what is in the possession of men. For these reasons,

show is searched and these give encouragement. Once a desert Arab asked the Prophet: O Prophet of God, one man fights to save himself from the trouble of dishonour, another man fights to establish his position (to establish his power and lordship). Another man fights to get praise. What do you say about them? The Prophet said: He who fights to keep the words of God high, is in the way of God. Hazrat Omar said: People say: So and so is a martyr. Perchance he loaded his conveyance with two purses of silver coins. The Prophet said: He who fought for getting the nose-string of the camel got what he wanted.

We shall discuss now about special medicine of show. **Medicine of show based on knowledge.** A man wishes to get something as he thinks that it is useful for him at present and future. If he can find that it is delicious at present but heinous at the end, his greed can easily be cut off for that thing. He knows that honey is sweet, but when he knows that there is poison in it, he refrains from taking it as it is injurious at the end. This greed for power is to be cut in this way as there is harm therein. On the Resurrection Day, it will be proclaimed before all the people: O sinner, O treacherous man, O man of show, are you not ashamed that you have purchased temporary things of the world in exchange of pure divine services and looked to the minds of men, that you have cut jokes with divine service that you have searched for the pleasure of men by incurring the displeasure of God, that you have sought honour from the people being dishonoured by God, that you have sought nearness of men being distant from God, that you have sought praise of men incurring the displeasure of God? Have they now come to do you benefit?

The remedy is the following in case of greed of wealth. Know it for certain that the earning of wealth is in the hand of God. There is no provision except what is given by God. He who greeds wealth from men is not free from despair and neglect. You will not get beyond what has been decreed for you by God. If you are a dweller of Paradise, people cannot send you to Hell. men are all powerless. They cannot do you benefit. There is no birth, death and resurrection in their hands. If these things are engraved in your minds, your hopes can be brought under control. If anybody can know that you have got show in divine service, he will hate you. You will also be an object of anger of the people. This is the medicine based on knowledge.



**MEDICINE BASED ON ACTIONS:** Do divine service secretly and lose up your doors. Don't be satisfied without divine service. A certain disciple of Abu Hafs spoke ill of the world and its dwellers. Abu Hafs said: You have disclosed what you ought to have concealed: You will not be able to remain with us.' So there is no other alternative for show than to conceal divine service. At first it will seem very difficult but ultimately it will be easy. God does not change the condition of a people unless they change their own condition. The duty of man is to make sincere efforts in divine service and it is the duty of God to give him guidance. People will knock at the door of God and God will open it. God does not spoil the rewards of a pious man. If he does one act of virtues. He increases it manifold and gives him ample rewards.

Thoughts that beget show are three and the modes of removing them are as follows. Sometimes the three thoughts occur together in mind and it seems that they are the same current of thought. Sometimes one thought comes after another. (a) The first thought that arises in mind is that the people should know your good works. (b) The second thought is to hope that those who come to know of it should think it good. (c) The third thought is to believe firmly that it is good when the people praise it and think it good. Firstly, when you can know that the people have come to know of your good works, remove your greed that the people should know your good deeds. Tell your mind: What necessity have you got that the people should know it? God knows best your condition. Man has got no hand in your affairs. If the second thought arises in your mind, remove it by thinking that God will hate it on the Resurrection Day you will be deprived of it when I will require it. When the third current of thought arises on your mind, think in this way. In the next world, the man of show will suffer humiliations. Only sincere efforts in divine service will be taken into account. If for the fault of show, divine services are spoiled, there will be great remorse on the Resurrection Day. This fear will dispel the thought of show of the third kind Hazrat Jaber said: We took oath of allegiance to the Prophet under the tree that we shall not flee from fight but in the battle of Hunain we forgot it. Then the Prophet said: O those who promised under the tree. Immediately we returned to the battle field and our minds were filled up with fear. Once some companions of the Prophet complained to him by saying:

Sometimes such thoughts come to our minds that we feel that we should rather fall to the ground, that wind should lift us up and the wind should blow us off to inaccessible places than to disclose it. The Prophet said: Do you feel it now? They said: Yes. Then he said: This is open faith. They hated it by thinking that it is evil thought. But the Prophet thought it to be open faith as they had hated it. The Prophet said: All praise is due to God who turned the contrivance of the devil to evil designs.

**FREEDOM FROM BASELESS THOUGHTS OF SHOW:** If baseless thoughts of show arise in mind, man falls into four conditions. (a) **First condition.** It is that such a man drives away the devil, thinks him as a liar and engages himself in arguments with him. This is not good as instead of engaging himself in the service of Lord, he is busy with thoughts of the devil. This is just like engagement with a robber on the way instead of going towards the destination. (b) **Second condition.** It is that such a man in such circumstances does not engage in argument with the devil but goes on his way towards his destination. (c) **Third condition.** It is that a man in such circumstances does not tell the devil a liar but rather hates show and walks on his way. (d) **Fourth condition.** It is that a man gets enraged at the devil when he finds that the cause of show has arisen in mind, increases his sincere wish, engages in meditation of God and divine services. The devil leaves him being disappointed and does not come to him again.

Once the sage Fazil was informed that a person back-bited him. He said: By God, I am displeased with one who ordered him to do so. He was questioned: Who ordered him to do so? He said: The devil. Then he said: O God, forgive him who back-bited me. I will make the devil disappointed by doing more good works. When the devil knows it, he will keep himself quite aloof from such a man. The sage Ibrahim Taymi said: Don't respond to the devil if he calls you from any door of sin but rather engage in good works. When he finds you in that condition, he will leave you. He also said: When the devil finds you rolling in doubt, he feels tempted towards you. When he finds you doing good works for long, he becomes disappointed and goes away from you.

The sage Hares Mohasabi explained the condition of these four persons by an illustration. He said that the examples of these four persons are like four students. These students intended to go to the

assembly of the learned in a distant land to acquire knowledge in Hadis and guidance. One dishonest misguided man, being envious, came to a student and prohibited him to go there and ordered him to join the misguided. He refused to join him and engaged with him in arguments. When he called the second student towards misguidance, he did not engage himself in arguing with him, but rather waded on his way. The misguided man was a little pleased with him as he spent some time in misuse by stopping him. Then he went to the third student who did not at all listen to him and waded on his journey as usual. The misguided man was totally disappointed at this. Then he went to the fourth student who grew in rage at him and waded quickly on his way. The misguided man may return to them on their way back but he will not come near the fourth student.

God says: O children of Adam, let not the devil throw you in a disaster as he ousted your predecessor Adam from Paradise. God says: The devil sees you with his companions from such a place which you do not see.' The Quran warns the people from the devil from the beginning to the end. So how can we be safe from him? It is only by obeying what God ordered us to do and refraining from what He prohibited us. God says: Let them take care and their weapons. He says: Prepare strength to your utmost against them - 8:60Q. When you should take care of the unbelievers, you should also take care of the devil with greater care. The Prophet said: Surely the devil roams about the four corners of my heart. The Prophet relied firmly on God, yet he took precaution against the unbeliever by taking recourse to arms and ammunition and even dug trenches. This does not injure Tawakkal or God reliance.

The simile of mind is like that of a well. If a well be cleared off the accumulated filth in the bottom, pure water emerges therefrom. Similarly if a mind is cleared of evil thoughts, pure ideas will immerge therefrom. When a man is busy with the devil, he accumulates filth in the bottom of his mind but does not remain busy in clearing it.

**WHEN DISCLOSING OF GOOD DEEDS ALLOWED:** If divine service is kept secret, benefits of sincere intention and freedom from show can be obtained. But if is done openly, benefits of following can be gained and encouragement for doing good deeds is given to the people. Hazrat Hasan Basari said: The

Muslims know that secret divine service is safe but there are benefits of open divine services. For this reason, God praised both secret and open divine services. God says: 'If you give charity openly, it is good for you and if you do it secretly and give it to the poor, it is also good for you.' Open divine service is of two kinds - to do divine service openly, as to give charity among the people. It gives encouragement of charity to the people. It was reported that an Ansar gave charity of a purse full of money. Seeing this the people began to give in charity. Then the Prophet said: He who introduces a good custom and acts up to it, gets the virtues of that action and the virtues of those who follow him. This is also true in case of prayer, fasting, pilgrimage, jihad and other divine services.

(2) If charity is disclosed and if it gives pain to the receiver of charity, it is better to keep it secret as to give pain to one's mind is unlawful. If it does not give pain, there is difference of opinion among the jurists. One party of the learned men say that in this circumstance, secret charity is better than open charity. Another party say that open charity to encourage others is better than secret charity. It appears that God ordered the prophets to do open divine services. God gave them this status for the rank of their Prophethood. The Prophet said: Secret divine services bring rewards seventy times more than those of open divine services. Open divine service which is followed by others is seventy times better than secret service. This is shorn of any show and done with sincere intention. So he who does open divine services should observe two things. One thing is that he should disclose it in such place where he know that others will follow it. There are some persons whom his family members follow but not his neighbours. There are some persons whom his neighbours follow but not the mahalla people. A kind man is he who is followed by all the people. An illiterate man cannot expect to have this benefit and so he should hold secret divine service.

The second matter is that there should not be any thing of show in divine services. Generally the people say on completion of their works: I have done such divine services. But the strictly pious men express their actions not with any thing of show but for public benefit. Hazrat Sa'ad-b-Mu'az said: Since I became a Muslim and observed prayers, I did not think without prayer. When I buried a man, I did not think of anything except what will

be asked to him. When I heard of a Hadis from the Prophet, I believed it firmly as true. Hazrat Omar said: I don't fear for any work whether it is difficult or easy if I can understand that it is good for me, Hazrat Osman said: Since I took allegiance to the Prophet, I did not sign, tell falsehood and touch my private parts by the right hand. The sage Saddad-b-Aus said: Since I accepted Islam, I did not utter a word without thinking. Abu Sufiyan said at the time of his death to his family members: Don't weep for me, as I have not committed any sin since I accepted Islam. Caliph Omar-b-Abdul Aziz said: I did not even think for any work God placed upon my shoulder that another work would have been better for me. I feel pleasure that God placed me in a proper place. These words cannot be uttered unless one is in a good condition. These are words of advice giving encouragement to do good works as these words are fit to the followed and came out of pure mouths of the leaders. It is allowed to disclose divine service on the part of those who are strong in faith, but it is not for those who are weak in faith.

**RULES FOR CONCEALING SIN:** Know, O dear readers, that the open and secret divine services, in order to be equal, must have as their the root pure and sincere intention, as Hazrat Omar said to a certain man: Be careful of open divine service. He then asked: O Commander of the faithful, what is open divine service? He said: That action for which you don't feel ashamed if it is disclosed to you. The sage Abu Muslim Khaolani said: I don't do such a work which is considered by the people as bad if it is disclosed to them. This is a high rank and everyone cannot attain it as nobody is safe from the sins of his mind and bodily organs. He commits sin and conceals it and does not like that people should know of it.

#### **SEVEN REASON FOR CONCEALING SINS BY A MAN OF SINCERE INTENTION WITHOUT SHOW**

(1) **First reason.** If God conceals the sin of a truthful man with pure motive and he does actions without show, he becomes pleased and when He discloses it, he becomes displeased and fears that He will disclose it on the Resurrection Day. The Prophet said: If anybody commits any sin and God conceals it in this world, He will conceal it in the next world. This thought comes from the strength of faith.

(2) **Second reason.** He knows that God hates the disclosing of sin and loves concealing it. The Prophet said: If anybody commits any sin out of these sins, let him conceal it as God conceals it. If he disobeys God by committing any sin, let him not keep his mind empty of what God loves.

(3) **Third reason.** It is to conceal sins in order to save himself from the rebuke of the people. The above sinner becomes sorry if he hears rebuke and it takes his mind and intellect away from divine service, as nature feels sorrow on account of rebuke as it curbs intellect and prohibits divine service. For this disease, praise also is to be hated, as it diverts the mind from the remembrance of God. This is also a sign of the strength of faith.

(4) **Fourth reason.** He conceals sin for being saved from the harms of men. Nature feels sorrow for it as rebuke brings trouble in mind as body gets pain if it is beaten. To fear to get pain in mind owing to rebuke is not unlawful and for that one should not commit sin.

(5) **Fifth reason.** It is to hate rebuke. The rebuker commits sin by rebuke. To hate it belongs to faith. As you feel pain in your mind if anybody rebukes you, so also you should feel pain if you rebuke another. This is the sign of hate.

(6) **Sixth reason.** It is to conceal a sin so that it may not be committed again.

(7) **Seventh reason.** It is to conceal a sin out of shame. To feel shame is also a matter of sorrow and is good. The Prophet said: Shame is a part of faith. He said: Shame does not bring but good. he said: God loves the shameful and patient. He who commit sin and does not feel shame to disclose it, brings his own ruin. Shame is a conduct which begets good conduct.

(8) **Eight reason.** It is the fear that if a sin disclosed, others may get encouragement for doing similar sin and may follow him. For this reason, it is good to disclose divine service and to conceal sin. This is the conduct of the leaders whom the people follow.

**ABANDONMENT OF DIVINE SERVICES FOR FEAR OF SHOW:** There are many men who abandon divine services for fear of show. This is a mistake and the work of the devil. Good deeds are of two kinds. One kind of good deeds is naturally good

having no connection with the people, such as prayer, fasting, pilgrimage and jihad as there are efforts and troubles in these divine services. When the people praise for that, it gives pleasure. Another kind of good deeds are not only connected with the body, but have got also connection with the people, such as administration, judicial works, power, leadership in Zikr and teaching, expense for people and other good deeds.

(1) **First kind of good deeds.** These are the compulsory duties connected with body and not with the people. These works have got no pleasure of their own, such as prayer, fasting, pilgrimage etc. There are three kinds of show in these divine services. (a) Show of the first kind appears before divine service. It appears at the beginning for show of the people without any motive of religion. This kind of good deed should be given up, as it is really a sinful deed, as respect is sought through the medium of the divine service. It is necessary to remove this motive of show from mind. (b) The second kind of show is that it appears in the middle of divine service though it is begun with sincere intention. Such a show should be avoided with efforts. (c) The third kind of show is also to be avoided by turning undivided attention to divine service and not to the people.

(2) **Second kind of good deeds** is connected with the people and there appear therein many dangers and difficulties. The greatest of them are the following - (1) administration of the country, (2) administration of justice, (3) the works of admonitions and teaching and (4) expense of riches. (1) With regard to the administration of the country if it is done with pure intention and for administration of justice, it is converted into the greatest divine service. The Prophet said: One day of a just ruler is more than divine services for sixty years. The Prophet said: Three persons will enter first into Paradise. One of them is a just ruler. He said: The invocation of three persons is not rejected, a just ruler is one of them. He said: The man who will be in my companionship most on the Resurrection Day is a just ruler. So to rule as the vicegerent of God is the greatest divine service.

In administrative works, passions rise up and taste of exercise of power grows strong. That is the greatest taste in this world. When power becomes dear, the ruler tries to live in comforts and enjoyments and conducts himself according to his

sweet will. At this time, he falls in the mouth of destruction. One day of an oppressive ruler is greater than his sins for sixty years.

**Hazrat Omar said:** When there are so many dangers in rule who can take the charge of administration? When should it not be when the Prophet said: He who rules over ten persons will come on the Resurrection Day in such a way that his hands will remain tied up with his neck. Only his justice will tie it or his oppression will ruin him. Maqal-b-Yasar said that when Hazrat Omar wanted him to be appointed as governor, he said: O Commander of the Faithful, you should consult with me in this affair. Hazrat Omar said: If you entrust me in this affair, sit near me and keep concealed your consultation with me. Hazrat Hasan Basari said that when the Prophet wanted a man for appointment as governor, he said: Is it better for me? He said: Sit down. The Prophet said: to Abdur Rahman-b-Samurah: O Abdur Rahman, don't be a candidate for running administration, because if it is given to you without seeking, you are helped therein and if it is given to you after seeking, it is entrusted to you.

**Hazrat Abu Bakr said to Rafe-b-Omar:** Don't accept a government post even if it is to rule over two persons. After that when Abu Bakr was invested with rule, Rafe' said to hazrat Abu Bakr: Did you not say to me: Don't accept a government post even if it is to rule over two persons?" But you have become Caliph over the followers of the Prophet of God. Hazrat Abu Bakr said: Yes, I have told you that. I am still now saying it to you. Curse is upon that leader who cannot do justice. Very few persons with deep insight can understand the great good and great harm in administrative matters. Those persons who are firm in religion and strong should respond to take over administrative charges, but those who are weak in faith should not come near it and ruin themselves. The former persons have given up the world and stay behind the eyes of the people and engage themselves in the progress of their soul. They have become victorious over their passions and subdued the devils. They are the fit persons to hold reigns of power. It is unlawful for those who have got no such qualities to take charge of power. In doubtful places, charges of power should not be undertaken as nature is deceptive. It promises for just administration but feels it difficult in the end. Such persons promise to do good works but as soon as they get power, they forget their promises. The

Prophet said: We shall not appoint one who wants administrative charges.

**ADMINISTRATION OF JUSTICE:** Although placed below the khilafat and administrative works, it has got no less responsibility. Administration of justice if carried out justly and with fairness, has got unlimited rewards but in case of injustice, there is grievous punishment. The Prophet said: There are three classes of judges—two classes of judges will go to Hell and only one class of judges will go to Paradise: The Prophet said: He who prays for being appointed as a judge is sacrificed even without a knife. Where the administrator or a ruler is an oppressor, a judge under him should not deviate an inch from doing justice. In case of inability, he should resign his post. Strong judges are necessary in oppressive reign. If injustice is done by any judge, his place is in Hell.

(3) **Teachings and sermons.** In teaching, giving sermons and admonitions and giving decisions on legal matters and other works in which there is honour, power, name and fame, there are dangers and difficulties like administrative matters. He who delivers lectures and sermons, wishes to hear his praise from the people. He arouses their weepings by his lectures. When this condition becomes strong in his mind, he wants to adorn his speeches with ornamental words and phrases, so that it may become sweet to the audiences although there may not be any truth at all what he says. When he finds these dangers, he should give up giving lectures.

The Prophet prohibited to search after administrative powers. He said: You will greed for administrative powers which will be the cause of repentance and sorrows on the Resurrection Day. Only he who fulfills it with truth will be saved. He said: he who suckles is good and she who refrains from giving suck is bad. From this it is understood that if there be no reign and rule, worldly affects and religion will be in camouflage. The people will be then at loggerheads, peace will be distant, towns and villages will be destroyed and there will be shortage of provisions. So why will be prohibit rule and reign? Hazrat Omar saw once that Obai-b-Ka'ab was followed by a host of men and so he assaulted him though he knew him as one of the leaders of Muslims. Hazrat Obai used to read out to him the Quran, still he prohibited the people to walk behind Obai and said: He who is

followed falls into trial and he who follows falls into disgrace. once a man wanted permission of Hazrat Omar to deliver sermons after Fajr prayer but Hazrat Omar did not give him permission. The man said: Do you prohibited me from delivering sermons? He said: Such an air has entered your brain that I fear it will carry you up in the sky. He saw in him a desire for lectures. Yet there should be some persons who will deliver lectures and will do good works for Islam though they may not follow strictly religious principles. The Prophet said: God will help this religion (Islam) by such men who will have no share of Islam in them' (they will not observe religious doctrines). Yet the people should take care of irreligious learned men.

Jesus Christ said: O dishonest learned men, you advise the people to pray, fast and give charity, but you do not do that. You do not do what you ask the people to do. You advise the people but you do not act up to your advice. This is indeed bad. You utter 'Tauba, Tauba' by mouth, but you act according to your desires. What benefit will you get from it? You keep your body neat and clean, but you keep your mind impure. I tell you with truth: Don't be like a sieve from which fine things come out but only husk remains therein. Similarly orders come out of your mouth, but hatred and jealousy remain in your minds. O worshippers of the world, how can you earn the next world when you can not give up earthly desires and cut off your greed?

I tell you with truth that your souls are weeping seeing your actions. You have placed the world under your tongue and your works under your feet. I tell you with truth that you are destroying your next world in going to do benefit to your world and the good of this world is better to you than the good of the next. Where are such heinous persons than you? Had you known your troubles, how good it would have been. How long will you guide those who wander in darkness and stand by those who are misguided. It seems that you are calling the worldly addicted men with such object that they may give up their wealth to you. Don't you think that if a lamp is placed on roof, it will not do any good to a house full of darkness. Similar is the lamp of learning which is burning in your mouth but your mind is full of darkness. So what benefit will you derive from such an education? O people addicted to the world, you are not like religious men, like full independent men. If the world cuts you off from your wealth,

you will fall in your faces and nostrils. Then your sins will catch you by your fore locks and your learnings will be thrown on your backs and then you will be brought naked before the Almighty. You shall have to wait before Him for your sins and you will be punished for your sins. What wonder is there in it?

**Question.** If the dangers of bad and irreligious learned men are open, yet great benefit is derived from their sermons. The Prophet said: If God gives guidance to a single man through you, it is better than all the wealth and what is therein of the world. The Prophet said: He who calls towards guidance and it is followed, will get its virtues and the virtues of those people who follow it. What is the reply with regard to the admonitions of the bad learned men?

**Answer.** There are merits and demerits of education as there are harms and benefits in administration and public affairs. Owing to the harms of education, we shall not say to anybody: Give up education. There is harm only in show of education and learning without action.

There are certain stages of show. The first stage is show is administrative matters. For this danger, the ancient sages gave up these charges. The second stage is in prayer, fast, pilgrimage and jihad. The ancient sages did not love to give up divine services owing to dangers therein. The third stage is the middle between the above two stages. That is to be candidates for delivering lectures, sermons, giving legal decisions and teaching traditions and other matters. The dangers that are in these affairs are less than those in administrative matters but greater than the internal dangers in prayers. For fears of show, those who are weak in faith should not give up prayer. Rather they should give up the sudden thoughts of show in prayer.

The fourth stage is to earn wealth and distribute it to those who are in want, and there is hidden wish to get praise for charities and expenses. Hazrat Hasan was asked about two persons - one searches for his necessities and another searches for what is in addition to what is necessary for him and gives in charity the additional income. He said that the first person is better as he knows that there is very little safety in the world and he knows that if the world is given up, nearness of God is attained. The sage Abu Darda said: If I earn daily fifty gold coins

and give them in charity standing in the staircase of the mosque of Damascus, I will not consider it good. I don't make sale and purchase unlawful but I wish to be included within those persons whom merchandise and trade cannot divert from the remembrance of God. Jesus Christ said: O worshippers of the world, your renunciation of the world is a more meritorious work in search of virtues. He said: In doing good by wealth, a little drifting from the remembrance of God is bad. The remembrance of God is greatest and best.

There are some signs to show whether a man delivers sermons with divine motive. The first sign is this that he does not hate one who gives better lecture than him and gets praise of men. Sayeed- b-Merwan said: I was once seated near Hazrat Hasan Basari who was then given sermons. Suddenly the tyrant governor Hajjaj came to us through a door of the mosque escorted by his guard and mounted on a horse. He came near the assembly of Hasan Basari and got down from the horse and came to him and sat. Hazrat Hasan continued his sermon as before. When he finished his sermon, Hajjaj placed his hand on the shoulder of Hasan Basari and said: You have spoken well, you will follow those instructions and form your character and conduct, as I heard from the Prophet that an assembly of Zikr is a garden of Paradise. Had we not been engaged in the affairs of men, you would not have sat in such a place more than myself. Then Hajjaj began to deliver such good lectures which charmed the audience.

When he went to Syria, a man came to Hasan and said: O Muslims, I am in charge of horses, asses and tents. I have got 300 dirhams which the people gave me. I have got seven daughters. He began to complain about his wants. When he finished, Hazrat Hasan said: What has become of administrators? May God ruin them. They made the servants of God slaves, took up the treasures of God as their own and fight for money. When they go to make jihad against God's enemies, they live in comfortable beds and ride on fast horses. When they send other Muslims to jihad, they keep them hungry and thirsty. A man who heard this went to Hajjaj and informed him of this rebuking of Hasan Basari. After sometime a man came from Hajjaj to Hasan and told him to see Hajjaj. Hasan went accordingly and came back smiling. He said: Nobody say to a flame of fire what has been said

to him on trust. When I went to Hajjaj, he said: Don't tell such things in future. Do you investigate people against me? I don't care for it. I don't care for your sermons. You should control your tongue. Hazrat Hasan said: Thus God removed me from him. Then Hasan started for his house but many people followed him. He said to them: Have you got any necessity with me? If you have not, please go away from me.

**Hazrat Jainal Abedin used to pray:** O God, I seek refuge to Thee from the fact of my open divine services being good to the people and my secret divine services being bad to Thee when I separate myself from the people. I seek refuge to Thee from the fact that I should express my divine service in a good manner when I am with Thee and I should approach you with sin when I become separate from Thee. So the religious man treading the path of God should always search for the pleasure of God. It cannot be attained if he fears any other thing than God and depends upon him. He who fears another and depends on him hopes that his good works should be known to him. He should then know it to be bad on the strength of his wisdom as God's wrath may follow him.

**The saint Saqiq Balakhi said:** Once I presented a cloth to Hazrat Hasan Basari but he returned it to me. I said to him: O Abu Abdullah, I did not hear Hadis from you. Why do you return it? He said: I know it, but your brother has heard Hadis from me. I feared lest my mind inclines to him more than to others. Once a man came with two purses to Sufiyan. His father was a friend of sufiyan who used to come to him often. He said to him: O Abu Abdullah, this is the money from my father to you. Sufiyan said: May God shower mere on your father. When he went away, he called his son and said to him: Return this money to him. When he came to him, he said: My desire is that you should take back your money. The reason is that the saint remembered afterwards that the friendship with his father was for the pleasure of God. So he declined to receive the money. Sufiyan's son complained to his father for not accepting the money to which Sufiyan said: You will enjoy this money with pleasure but I will be questioned for that on the Resurrection Day. So everybody should seek the pleasure of God and show the right path to the people.

**The saint Ibrahim-b-Adham said:** I learnt Ma'arfat from a Christian named Sam'an. I asked him: How long are you in this

house? He said: For seventy years. I asked him: What is your food? He said: What is your necessity? I said: I wish to learn. He said: One Hamsa every night. I asked: Do you think one Hamsa is sufficient? He said: What is your intention? The people who are in your presence come to me one day every year. They roam round this prayer place and show respect to me. Whenever I become tired of divine service, I remember their respect at that time. I do divine service for one year for getting respect of one day only. O unitarian, what efforts then should I make for getting respect for ever? Then I asked for more advice. He said: Get down from the praying place. When I got down, he handed to me a leather pot with twenty hamsas in it and said to me: Enter the church and show to the people what I have given you. When I entered the church, the Christians assembled near me and said: O unitarian, what has been given to you by this hermit? I said: He has given me some portion of his food. They said: What will you do with that? We are entitled to get it. They asked him to accept money in its exchange. They gave me twenty dinars. Then I went to the hermit who enquired about my purse. I said to him that I had sold it for 20 dinars. He said: You have committed a mistake. They would have given you even twenty thousand dinars. This honour is for that man who does not worship this thing. Now look, O unitarian, how is the respect of that man who worships God? O unitarian, advance to your Lord and give up wondering.

It has been reported that the rich used to feel dishonour in the assembly of Sufiyan Saori. He used to give their seats in the back row and the poor in the front row, even the rich would like to be poor in his assembly. The poor is more respectable to God than the rich. But the case is otherwise with us. We show more respect to the rich and as such there is show in it because of the greed for wealth. Keep your passion within your control. Don't be satisfied with your passion which will lead you to Hell and which will perish with you. Live in the world in such a way in which a king passes the remaining days of his life being attacked with a serious disease. He takes bitter medicine for cure and gives up all delicious foods. This leads him gradually to health. If he does not observe this rule, his disease will increase. Similarly the traveller in the path of religion gives up all the things injurious for the next world in order to get everlasting peace and happiness of the next world. In other words, he gives up worldly enjoyments and remains satisfied with little provision and small means. He



prepares himself for the happiness of paradise. He knows that God helps one who helps himself with divine services. God makes his actions easy, removes idleness from him, makes patience easy for him and makes divine services dear to him. Taste of Monajat or invocation is his provision. That is more than all tastes and stronger in removing passions. God says: I advance one cubit towards the man who advances half a cubit to Me. God says: The desire of religious men to meet Him is still greater. So everyone should proceed to get His mercy, blessing, and nearness.

## CHAPTER IX

### PRIDE AND SELF-PRAISE

The Prophet said: Pride is My shirt and greatness is My garment. I destroy one who takes something out of them. He also said: There are three destructive things - miserliness which is obeyed, passion which is followed and self-praise. So pride and satisfaction owing to self-praise are bad and destructive diseases of mind and such a mind is greatly diseased and object of hatred to God.

#### SECTION 1

#### CONDEMNATION OF PRIDE

**QURAN** - God says: Soon I shall turn away from My signs those who take pride unjustly in this world - 7 : 16 Q. God says: Thus God seals the hearts of each proud and oppressive person - 50 : 35 Q. God says: they prayed to be victorious and every proud and boastful man was destroyed - 14 : 15 Q. God says: God does not love those who are proud. God says: Those who turn away from My service out of pride will soon enter Hell being disgraced. There are many verses of pride in the Quran.

**HADIS**: The Holy Prophet said: He who has got in his mind pride to the weight of a mustard seed will not enter Paradise and he who has got in his mind faith to the weight of a mustard seed will not enter Hell. The Prophet said: God will throw Hell over the face of one in whose mind there is the slightest pride. Once Hazrat Solaiman addressed the birds, beasts, animals, and men: Go out in procession. Two lac men and two lac beasts joined the procession. The wind was taking them upwards. He rose to such a height that he heard the sound of Tasbih of angels in the sky. Then he got down to the bottom of the sea. Then he heard advice from heaven: If the least sign of pride was found within the mind of your friend Solaiman, he would have been destroyed in the bottom of sea before he rose upto sky.

The Prophet said: A long neck will have two ears to hear, two eyes to see and a tongue to speak. It will say: I have been entrusted with three persons - every proud and insolent man, every man who worships others along with God and every maker of pictures. The Prophet said: Paradise and Hell once

quarrelled with each other. Hell said: I have been entrusted with the proud and oppressors. Paradise said: The weak, the destitute and the helpless will enter in me. God said to Paradise: You are God's mercy. I will give you out of My mercy those whom I wish. He said to Hell: You are My punishment. I will punish those whom I wish by you. I will fill you up both. The Prophet said: He who is an oppressor and exceeds limit being forgetful of the Almighty is hated. He who is engaged in fruitless talks and lives being forgetful of grace and destruction is hated. He who is disobedient and lives being forgetful of the First and the Last is hated. Once the Prophet was informed that a certain man was very proud. He said: Has he got no death after this? When the death of Prophet Noah, came near, he called his two sons and said: I am giving you two injunctions and two prohibitions. I prohibit you to take pride and Shirk and I order you to recite "There is no deity but God" and Tasbih and Tahmid. If the heaven and earth are placed in one scale and La Ilaha Illallah is placed in another scale, the latter scale will be heavy. Jesus Christ said: He is good whom God taught the revealed Book and who does not die being an oppressor. The Prophet said: Every passion-loving man, every proud man, every boarder and every hypocrite are dwellers of Hell and every poor and weak man is a dweller of Paradise. The Prophet said: He who is best among you in conduct will be dearest and nearest to me in the next world. The most distant of me among you and the object of most hatred are those persons who are talkative, the trouble-givers and the mutafiqequns. The companions asked: Who are mutafaihequns? He said: The Proud. The Prophet said: The Proud will be raised up on the Resurrection Day as dwarfs. The people will go on treading with feet these dwarfs. The figure of everything will be higher than their figures. They will then be driven to a Hell name Bulas. Their food will be the fire of Hell and their drink will be Khobal or bloods and pusses of the dwellers of Hell. The Prophet said: On the Resurrection Day, the proud and the oppresses will be presented in Hell as dwarfs. The people will be treading upon them as toys of God. The Prophet said: There is a palace in Hell where the proud will be admitted and then it will be shut up. The Prophet used to pray: O God, I seek refuge to you from the pride of the proud. He also said: He from whose body life has gone out and is saved from three matters - pride, debt and deceit, will enter Paradise.

**Wise saying.** Hazrat Abu Bakr said: No Muslim shall hold in contempt another Muslim as he who is small among the Muslims is great near God. The sage Wahab said: When God created Adam, He looked to him and said: You are unlawful for every proud man. Mohammad-b-Hussain said: Whenever something of pride enters into the mind of a man, small or great, his wisdom to that proportion is reduced. Solaiman was once asked: Is there any sinner whose virtues do not do him any benefit? He said: A proud man.

**DEMERITS OF PRIDE AND SIGNS.** The Prophet said: God will not look towards him who walks with garment out of pride. He also said: Once a man was feeling delight looking at his dress. God ordered him to be drowned underneath the earth upto the Resurrection Day. The Prophet said: When my followers will walk with pride and their servants will be the inhabitants of Persia and Byzantium, God will place some of them to rule over others. The Prophet said: He who thinks himself great and discloses pride in his behaviour will meet with God in His enraged condition. God says: Don't walk upon the earth with pride. You can neither pierce through the earth, nor reach the height of a mountain - 10:37 Quran.

**MERITS OF MODESTY AND HUMILITY.** The Prophet said: God increases the honour of a man by virtue of his pardon. God raises him up who takes to modesty for pleasure of God. The Prophet said: There is no such man with whom there are not two angels. They fix reign to his mouth. When he raises up his head, they lower it. When he is modest, they say: O God, raise up his head. The Prophet said: He who shows modesty being powerful, spends what he earns lawfully, shows kindness to the helpless and the destitute and keeps company with the wise and the learned is blessed. The Prophet said: God humiliates him who takes pride. God makes him solvent who takes middle course in spending. God makes him poor who is extravagant. God loves him who remembers him most.

Once the Prophet was taking meal with some of his companions. At that time, a beggar came and stood at his door. he was crippled being attacked with paralysis and the people began to hate him. The Prophet gave him permission to come in and kept him seated on his thigh and said: Take food. A man of the Quraish saw this and prohibited him being greatly hateful of

him. It was seen that he died afterwards of this disease. The Prophet said: My Lord gave me option of either of the two things - slavery with the office of prophethood or reign with the office of prophethood. I could not determine as to which of these two I should choose and therefore I raised my head towards my friend Gabriel who said: Be humble to your lord. I said: I choose slavery with prophethood. God sent revelation to Moses: I accept the prayer of one who humbles himself before My glory, who does not boast over My servants, keeps My fear attached to his heart, spends the day in My remembrance and deprives himself from passions and desires for My sake, The Prophet said: There is honour in God-fear, pedigree in humility and real wealth in faith. Jesus Christ said: those who are humble in this world are blessed. They will gain high rank on the resurrection Day in the highest heaven. Those who keep their minds pure in this world are blessed. They will gain the sight of God on the Resurrection day. The Prophet said: When God gives a servant guidance of Islam, fine figure, does not put him to any place of dishonour and gives him the quality of humility, he becomes dear to God. He said; Modesty does not increase but progress. So be modest, God will bestow mercy on you. Once the Prophet was taking his meal. At that time a black man being attacked with small pox came and was trembling before him. The neighbouring men were going away from him. The prophet kept him seated by his side: The Prophet said: God gives four qualities to a man whom He loves - (1) silence in divine service. (2) reliance on God, (3) modesty and (4) renunciation of the world.

**The Prophet said:** God raises him to seventh heaven who takes recourse to modesty. He said: He who carries himself the necessary things of his family, destroys his pride. The Prophet once said to his companions: Why do I not get from you the pleasure of divine service? They asked: What is the pleasure of divine service? He said: Modesty. He said: When you find the humble among my followers, be humble to them. When you find the proud, treat them with pride, because they will then feel humiliated and humble.

**Wise sayings.** Hazrat Omar said: When a man takes recourse to modesty for God, He raises his wisdom. When he takes to pride and enmity. He drowns him underneath the earth. It is then ordered: Be off, God has removed you. He is great to himself, but

small to the people, even he is worse to them than a pig. Eusof-b-Asbat said: God-fear is sufficient for more divine services. A little modesty is sufficient for great labour. Ibnul Mobarak said: To treat with modesty with a person who is inferior to you in wealth is the root of modesty. The latter will then understand that superiority is insignificant to you. Treat with superiority with one who is superior to you in worldly riches, he will then understand that worldly superiority is insignificant to you. God revealed to Jesus Christ: When I give you wealth, I will give you in full if you accept it humbly. Ka'ab said: If God gives a man worldly wealth and if he expresses gratefulness for it to please God and becomes humble. He will give him its benefit in the world and will increase his rank in the Hereafter. Hazrat Abdul Malek was asked; Who is good? He said: that person who is modest inspite of his power, who gives up his low desires and who pardons inspite of his strength. The sage Ibnus Samak went to Caliph Harunur Rashid and said: O Commander of the Faithful, the modesty which you show inspite of your unsullied power is more honourable than the honour of your lordship, He said: What a good word you have uttered? Ibnus Samak said: O Commander of the Faithful: If one who has been given by God the beauty of physique, the quality of modesty and wealth and prosperity acquires the quality of God fear, removes the wants of others by his wealth and earns the attributes of modesty, his name is enrolled along with the friends of God in the special record of God. Then the Caliph kept these instructions written with his own hand. It was the habit of Hazrat Solaiman that at dawn he received the rich and the honourable persons and then he took seats with the poor and said to them: He who is poor sits with the poor.

**A certain sage said:** The more one is humble to himself, the more he is raised up to God. The more one is great to himself, the more he is mean to God. Jayad Noman said: A worldly renunciated man without humility is like a tree without fruits. The sage Fazil said: He who loves power will never be successful. The sage Shibli said: My humility has made the humility of the Jews void. A certain sage said: He who considers himself an asset has got nothing of humility in him. The saint Abu Yezid said: So long as there is this thought in one's mind that others are worse than him, he can be called a proud man. He was asked: When will he be modest? He said: When he will not find for himself any

rank or honour. Hazrat Urwah said: Modesty is a means of earning pedigree. For every gift, there is a person of envy except for modesty. A certain sage said: It is good for every man to take to modesty but it is better for a rich man. To take pride is bad for everyone but it is worse for a poor man. A certain sage said: He who thinks himself modest for pleasure of God, there is honour for him. There is progress for one who is modest for pleasure of God. There is safety for one who fears the Almighty God. There is gain for him who sells himself for God. The sage Abu Ali Jayad said: Nature is filled up with pride, greed and envy. God deprives one of modesty, admonition and contentment whom He wishes to destroy. God gives those qualities to one for whom He wishes good. The sage Junaid said that the Prophet said: The worst men will be leaders in latter days. Hazrat Abu Bakr Siddiq said: We have found honour in God fear, contentment in firm faith and pedigree in modesty. We pray for God's mercy.

### WHAT IS PRIDE ?

Pride is of two kinds, open and secret. Secret pride is the name of feeling of a superiority. When it is expressed in actions, it is called open pride. Feeling of superiority in mind is called self conceit (kibr). When it is expressed in actions, it is called pride (Takabbar). So self-conceit is the root of pride. Self-conceit is self-contentment in thinking that one is superior to others. There are three elements in it - (1) one who is proud, (2) one on whom it is shown, (3) and the object for which it is felt. Self-praise (Uzab) has got only one element, namely the persons who takes pride, while self-conceit has got these three elements. Appreciation of one's own quality is not by itself self-conceit but with its appreciation if he believes it firmly, feels joy for it and thinks himself superior to others, it is to be understood that there are elements of self-conceit in him. For this reason, the Prophet said: I seek refuge to Thee from the breath of the proud. Hazrat Omar said to that person who sought his permission to deliver lecture: I fear for you blow of pride. This feeling of superiority is called self-conceit. Hazrat Ibn Abbas explained it by saying that it is a feeling of superiority over others. If it is expressed in words or behaviour, it is called takabbar or pride which is the outward expression of self-conceit.

**HARMS OF PRIDE:** The Prophet said: He who has a atom of pride in him will not enter Paradise. A proud man cannot love for

others what he loves for himself as there is pride in him. He cannot give up hatred as there is pride in him. He cannot stand on truth as there is pride in him. He cannot control anger as he has got pride in him. He cannot accept admonitions as there is pride in him. He is not safe from the accusations of the people as there is pride in him. The worst thing in self-conceit is to receive no benefit from learning, not to recognize truth and not to follow it. God says: Enter the door of Hell and live therein. How bad is the place of the proud - 37 : 72 Q.

God say: He who will receive the greatest punishment among the dwellers of Hell is one who is the most rebellious of them to God. God says: Then I will take out from each people such men as are more enemies of the Merciful God says: The hearts of those who do not believe in the Hereafter deny truth and they are proud. God says: Those who turn away out of pride from My service will enter Hell disgraced. God say: I will keep away those persons from Me who roam in the earth proudly - 7 : 146 Q. It has been explained that the understanding of the Quran will be taken out of their hearts. It has also been said that God will throw screen upon their hearts. The sage Jarir said in the explanation of the above verse that God will keep them away from thoughts of the unseen worldly and from acceptance of sermons. For this reason Jesus Christ said: Crop grows in soft earth. It does not grow in hard ground. Similarly wisdom arises in modest or soft mind. It does not arise in hard heart. Don't you see that the head of one who lifts it up to the roof is crushed and the head of one who keeps low is saved. These are illustrations of the proud. The Prophet said: He who is heedless of truth and a back-biter is proud.

### OBJECTS ON WHOM PRIDE IS SHOWN

Such objects are of several classes - the Creator, then His Prophets, then the people in general. Man has been created an oppressor and ignorant, because sometimes he takes pride over His creatures and sometimes even over the Creator. So there are three classes of objects over whom pride is shown.

(1) **First class** - It is pride on God which is worst. Its cause is utter ignorance and infidelity, as the infidelity of Namrud and Pharaoh. It occurred in the mind of Namrud that he would fight with God. Pharaoh and others claimed also godhood. Pharaoh

said: I am the highest lord. For this reason God says: Those who turn away from My worship will soon enter Hell humiliated. God says: Jesus Christ and the near angels do not deny to become servants of God. God says: When they are asked to make obeisance to the Merciful, they say: Who is the Merciful?

(2) **Second class-Pride upon the apostles.** The reason is that one thinks himself greater than apostles and therefore does not follow them. Out of ignorance he thinks that his words are true. A certain man said to the Prophet of God: Shall we have faith in peoples like us? They used to say: You are a man like us. Had there come down to them an angel! God says about Pharaoh: He and his soldiers wandered proudly in the earth. He expressed haughtiness over God and over all His apostles. Moses told Pharaoh said: I will consult Haman in this matter. He consulted with Haman who aid: You are our Lord. People worship you. If you bring faith in God, you will be a slave and worship another. Then Pharaoh denied to worship God and to follow Moses.

... God gave news of the Quraish who said: Had this Quran been revealed to two great men of the two cities. Qatadha said that the great men were Olid-b-Mugirha and Abu Masud Saqafih? They said: How has God sent an orphan over us? Then God revealed: Do they divide mercy of your Lord. The Quraish said to the Prophet: How can we sit near you when these mean people are sitting round you? They meant by this word the poor Muslims. Then God revealed this verse: Don't drive those who call their Lord morning and evening. God says: Bear patience with those who worship their Lord morning and evening for His pleasure and don't turn your eyes from them to the worldly grandeurs. God says of their punishment in the following verse: They say: Why do we not find out those whom we considered mean? By this word, Hazrat Bilal, Ammer, Sohaib, Meqdad and other companions of the Prophet were meant.

(3) **Third class - Pride on the general people.** To think oneself greater in comparison with other people and to look upon them with contempt mean a sense of pride over them. Thus he keeps himself away from following the people. It is bad for two reasons. The first reason is that pride and superiority are due only to the Highest Lord. Man, being naturally helpless, is not able to do anything. How can he claim pride under the circumstances? Whenever a man wants to take pride, he wants to

set up partnership with the attribute of God which he cannot do. If any slave wears the crown of a king and sits on the throne, he becomes an object of wrath and hatred of the king. How is he punished for this treason? For this reason, God said: Pride is my garment and glory is my shirt. Whoever quarrels with me about these two matters, I destroy him. In another: He who claims to be vested with an attribute which is solely Mine, is ruined. He who takes pride over the servants of God, commits sin to God. If an officer of the king is humiliated by anybody, he is said to oppose the order of the king. He who wears the crown of the king and sits in his throne, becomes an object of utmost hatred and extreme anger of the king for which he gets the highest punishment for treason.

The second cause is that pride calls one to disobey the injunctions of God, as a proud man declines to hear sermons from anybody, God says: the unbelievers say: "Don't hear the verses of the Quran, but make noise when they are read out, then you will become victorious over the Muslims". It is the habit of the unbelievers and the hypocrites not to accept truth as God says: When they are said: "Fear God", their pride leads them to transgression - 2 : 206Q. Hazrat Omar said that when he had recited this verse - "We are for God and to Him we shall return", a man stood up and began to deliver sermon but he was soon killed. Another man then got up and said: Do you kill those who tell the people to establish justice? He who opposed the proud man was killed by him. The Prophet once said to a man: Take meal with your right hand. He said: I can't do it. The Prophet said: Can't you do it? His pride prevented him to take meal with his right hand. It was reported that after this his right hand became paralysed.

The devil is the best instance of this pride. He was driven out of paradise by God as he took pride and did not prostrate before Adam in obedience to God's command. He said: You have created me of fire and Adam of clay - 7 : 12 Q. This finished the devil once for all. The Prophet said: He who rejects truth and back-bites people is a proud man. In another Hadis, he said: He who denies truth and holds the people in contempt is a proud man. The second harm of pride is to reject truth. He who thinks that he is better than another Muslim and holds him in contempt and looks upon him as small, rejects truth knowingly and takes

pride in his treatment with the people. He who does not like to be humble to God, to obey His commands, to follow His Prophet takes pride over God and His Apostle.

### SUBJECTS IN WHICH PRIDE IS SHOWN

Pride is shown in religious and earthly matters. Religious matters are education, divine services and honesty. Earthly matters are pedigree, beauty, power, wealth and lordship. For these matters, there arises pride.

(1) **Education:** The first cause of pride is education as the learned take pride for their learning. The Prophet said: The danger of education is pride. a learned man easily takes pride owing to his learning. He thinks himself great on account of the excellence of learning and perfectness and holds in contempt other men. He considers others as beasts, illiterate and ignorant. He believes that he is the most respectable man among them. A man, however, can know himself and his Lord by real education and know the dangers at the time of death. Though there are great dangers in education, real education however, increases God-fear, modesty and other qualities. The saint Abu Darda said: The more a man is wise, the more is his responsibility. There are two causes for which learning begets pride. The first cause is that he does not learn real education with which God is reconciled and which engages the mind in the next world duties. This grows God-fear and modesty. God says: The learned among the servants of God fear Him most. Except this, other learnings like medicine, mathematics, language, poetry, law etc. are technical education and not real education. Real education gives knowledge of godhood of God and slavehood of man.

The second cause is that vain arguments are made by education which pollutes the mind, changes the motives and breeds bad conduct. The sage Wahab cited an illustration of this learning. he said: Education is like rain which comes down pure from the sky. Trees, plants and leaves drink that water through their roots. That water then assumes different natures according to the different kinds of trees and leaves. Water increases bitterness in a plant which is bitter and sweetness in a plant which is sweet. Similar is the condition of education. People acquire education and change it according to their conduct and desires, for which pride in the minds of the proud and humility in

the mind of the humble are generated. The man whose object of learning is to boast increases his boast by education. The man whose object is to increase God-fear increases his God-fear by his education. He knows that there is no necessity of proof as it is established well for him. For this God said to His Prophet: Make your wing modest for one among the believers who follows you - 26 : 26 Q. God says: Had you been unkind and harsh, they would have gone away from your side - 3 : 149Q. God describes His friends thus - they are modest to the believers but harsh to the unbelievers.

The Prophet said: Such people will come soon who will read the Quran but it will not cross their throats. They will say: We have read the Quran. Who is better in Quran reading than us? Than he said to his companions: O my followers, these people will come out from amongst you. They are fuels of Hell. For this reason, Hazrat Omar said: Don't be included within the proud learned men. Your education will not be able to remove your ignorance in that circumstance. For this reason, he did not give permission to Tamimdari when he sought his permission to deliver lectures. Rather he said that it was equal to murder. Once Hazrat Hazaifa led prayer of the people. He said after prayer: Pray behind another Imam as a thought occurred in my mind that there is nobody among my people better than myself. When a reputed companion like Hazrat Huzaifah is not safe from this, what will be our condition? Those who had perfect education passed away in the first and second centuries of Heijra. The Prophet said: Soon there will come such a condition over the people in which a man doing one-tenth of divine services of yours will get salvation. But for this good news, people of this age would have been ruined.

### SECOND CAUSE OF PRIDE IN RELIGIOUS SERVICES

The religious men are not free from pride. The form of pride of a man regarding worldly matters is that he thinks that the people should come to him and not to others, that they should stand up for him to show respect and that they should broadcast his piety among the general public. The form of pride of a man in religious matters is that he thinks that he has only got salvation and the people are ruined. The Prophet said: When you hear a man say "Men are ruined," know then that he is ruined among

them. He also said: It is sufficient for the sin of a man that he hods his brother Muslim as mean. It is reported that a man called "Khliy" was a great sinner among the children of Israil. He was one day passing by a religious man upon whose head a piece of cloud was giving shade. Khaliy thought while passing by him that God would show mercy on him if he would keep his companionship. When he went to him, the religious man thought: I am a religious man and this man is a great sinner. How can he sit with me? He said to him: Go away from me. God then revealed to the Prophet of that age: Tell both of them to do divine service afresh. I have forgiven the great sinner and spoiled the virtues of the religious man. In another narration, the piece of cloud drifted away from above the head of the religious man and went above the head of the sinner. Know from this that God examines the heart of a religious man. When a sinner becomes modest for God and most in God-fear, he becomes obedient to God with all his heart.

Once a man struck a hermit on his neck with his foot and then fell at once in prostration. The hermit said: Raise your head up, God will not forgive you. God sent revelation to the prophet of that age: Tell the hermit that he is a proud man and God will not forgive his sins.

Once a man was praised before the Prophet. When he came to the Prophet, they said: O Apostle of God, we praised this man. The Prophet said: I am getting the smell of the devil from the mouth of this man. He came, saluted the Prophet and stood by him. The Prophet asked him: I ask you in the name of God: Do you think that there is no better man than you in your tribe? He said: Ye, I think so. The Prophet saw the impurity of his mind by the light of prophethood and that reflected on his face.

(3) **The third cause of pride:** The third cause of pride is that of pedigree and ancestry. He who is honourable in pedigree and ancestry, holds another in contempt though the latter is superior to him in divine service and education. Abu Zarr said: There was an altercation between me and another man in presence of the Prophet. I said to him: O son of a Negro. At once, the Prophet said: O Abu Zarr, one Sa'a is equal to another Sa'a (two scales are equal). There is no superiority of the son of a pretty woman over that of a black woman. Abu Zarr said: I became ashamed and said to the man: Rise up and slap on my face. Now look how the

Prophet brought him to his senses. He thought himself superior as he was beautiful. Once two men began to boast of their ancestry. One man said to another: I am the descendant of so and so. Who are you? You have got no mother. The Prophet said: Two men quarrelled thus before Moses. One man said: I am the son of so and so. He showed his ancestors up to the ninth degree. God then revealed to Moses: O Moses, tell that proud man: your ancestors upto the ninth degree have gone to Hell. You are the tenth person among them. The Prophet said: Some men take boast of their ancestors, but they are reduced to ashes in Hell or worse than worms of cow-dung near God.

(4) **Fourth cause-pride of beauty:** Such a pride is found mostly in women. Hazrat Ayesha said: Once a woman came to the Prophet and I showed by my hand that she is such (short-statured). The Prophet then said: You have back-bited her.

(5) **Fifth reason-pride of wealth and riches,** of the kings and rulers, of merchandise among merchants, of lands among peasants, of dresses and conveyances among the luxurious persons. As a result, they hold the poor in contempt.

(6) **Sixth reason-pride of strength.** If there is strength in body, it generates pride. A strong man take pride before a weak man.

(7) **Seventh reason-pride of man and power.** If there are many disciples, helpers, students, or relatives, pride crops up in mind. Similarly the rulers and kings take pride for their number of soldiers, arms and ammunitions.

**Causes of having pride:** Know, O dear readers, that self-conceit is a secret disease. If it appears in conduct and actions, it is called Takabbar. There are three causes of expression of pride.

(1) One cause is connected with the proud man. (2) One cause is connected with the man on whom pride is shown. (3) One cause is connected with other things except the above two. The first one is Uzab or self praise and the second one is hatred towards the person on whom pride is shown and the third one is show or Riya. From this angle of view, there are four causes of pride - self-praise, hatred, envy and show. Self-praise generates



self-conceit and this self-conceit if expressed in words, actions and conduct, it is called pride.

### SIGNS OF PRIDE

(1) **First sign of pride** : It is expressed by conducts, such as looking askance, keeping head downward, sitting cross legged, sitting leaning against, etc. It is also expressed in conversation, conducts, signs and gestures, movements and actions. Hazrat Ali said : If anybody wishes to see one of the inmates of Hell, let him see a man sitting in front of whom the people remain standing. Hazrat Anas said : None was so dear to the people than the Prophet. When they saw him, they did not stand to show respect to him, as they knew that the Prophet did not like it.

(2) Another sign of pride is that a proud man does not walk alone. He likes that others should follow him. Hazrat Abu Darda said : If the people follow a man, he is removed from God. Abdur Rahman-b-Auf could not be distinguished from his servants, as there was no distinction between him and them outwardly. Once a party of men were following Hazrat Hasan basari. He prohibited them from following him. The Prophet sometimes said to his companions to walk in front of him.

(3) Another sign of pride is that a proud man does not like to meet with others. It is reported that when Sufiyan Saori came to Mecca, Ibrahim-b-Adham sent to him a man and said : Come to us to recite Hadis. When he came, Ibrahim was asked : O Abu Ishaq, why have you sent a man to call him? He said : I desired to examine his modesty.

(4) Another sign of a proud man is that if the poor people sit by them, he does not allow them to come very close to him. It is contrary to modesty. The sage Ibn Wahab said : Once I sat near Abdul Aziz-b-Ali Raoha. He joined his thigh with mine. As a result, I moved aside. He dragged my cloth and said : Why do you treat with me as you treat with the proud ? I don't know who else is worse among you than myself. Hazrat Anas said : Even an ordinary woman of Medina would catch hold of the hand of the Prophet and he would not take it off until she took him to whatever place she wished.

(5) Another sign of a proud man is that he saves himself from association with the diseased and the ill and keeps away from

them. Such a conduct is included within pride. Once a man came to the Prophet trembling as he was attacked with small pox. At that time, the companions were taking meal along with the Prophet. When he sat near one of the companions, he went away from him. The Prophet drew him near and made him sit.

(6) Another sign of a proud man is that such a man does not give in charity with his own hand. Once a guest came to Caliph Omar-b- Abdul Aziz at night. He was then writing and the light of the lamp was about to be extinguished. The guest said : I shall take the lamp and make it right. He said : to engage a guest in any work is against gentlemanly behaviour. The guest said : I am waking up your servant. The caliph said : The servant has gone just now for sleep. Then the Caliph himself filled up the lamp with oil. The guest said : O Commander of the Faithful, are you yourself doing it ? He said : Before the oil was brought, I was the same Omar as I am after it was brought. There is no decrease of my honour. He who is humble to God is best.

(7) Another sign of pride is that such a man does not carry his necessary things to his house. This is opposed to the habit of the humble. The Prophet used to take recourse to the path of modesty. Hazrat Ali said : No perfection of a perfect man is reduced if he carries any thing to his house. When Hazrat Abu Obaidah was Commander-in-Chief, he used to carry his own water pitcher to the bath room. The saint Sabet-b-Malek said : I saw the companion Abu Hurairah carrying a load of fuel from the market though he was then the governor of Caliph Merwan. He said : O Ibn Malek, give a little way to your governor. Asbat-b-Nabatah said : As if I am seeing Hazrat Omar with a bushel of meat in his left hand and the staff of administration in his right hand roaming in the market. A certain sage said : I saw Hazrat Ali with a bag of meat which he purchased for one dirham carrying it to his house. I said to him : O Commander of the Faithful, give it to me for carrying. He said : It can't be, the master of family is fit to carry it.

(8) Another sign of pride is in dresses and adornments. The Prophet said : Dress of ordinary kind belongs to faith. the saint Harun said : I asked the Prophet about the meaning of the word Bazarah. He said : It is a dress of ordinary kind. Zaid-b-Wahab said : I saw Hazrat Omar once coming out for the market with the staff of administration in his hand and with a torn piece of cloth

which he put on. It had fourteen stitches, some of which were of old skin. Hazrat Ali was asked once of short dress. He said : I put on such a dress for which mind becomes soft. Jesus Christ said : Pride comes in mind becomes soft. Jesus Christ said : Pride comes in mind if good dress is put on. It has been reported that Calip Omar-b-Abdul Aziz once purchased a dress with one thousand dirhams before he became Caliph and said : How good it would have been if it had not been rough. When he accepted Caliphate, he purchased a cloth with five dirhams and said : How good it would have been had it not been thin. He was asked: O Commander of the Faithful, where are your dresses, conveyances and scents? He said : My nature was desirous of constant enjoyment of happiness, I enjoyed it once in the world and do not desire to enjoy it again. I like to enjoy happiness which is greater than that. Even I enjoyed the happiness of rule which is the highest worldly pleasure. There is still greater enjoyment near God which I now want to enjoy.

Once the Caliph Omar-b-Abdul Aziz was leading the prayer of Jumma with clothes having stitches in front and back. One man said to him : O Commander of the Faithful, God has given you wealth. It would have been better if you had put on good dress. He said : The time of wealth is the best time for good actions and the time of power is the time of pardon. the Prophet said: He who gives up adornment for pleasure of God gives up fine dresses being modest to Him for His pleasure. It becomes then the duty of God to dress him with fine dresses in Paradise. The Prophet said : Eat and drink, put on clothes and give charity but don't be extravagant and don't take pride. God loves that the sign of his gifts is expressed on His servant. Jesus Christ said : What has become of you that you come to me with clothes of a hermit while your heart is like a ferocious beast ? Dress with the dresses of kings but make your hearts soft with God-fear.

(9) Another sign of pride is that when anyone rebukes you, gives you trouble and realises his dues, he does not keep patience. The example of the Prophet is to be following Hazrat Abu Sayeed Khodri said : Eat for pleasure of God, drink for pleasure for God and dress for pleasure of God. If there is show and name and fame in these things, there will be sin. Keep such habits in your house which the Prophet had in his house. He used to give food to animals with his own hands, sweep his house,

milk his goats, put on shoes, sew his sandals, sew his clothes, take food with servants, help them when they became tired, purchase necessary things from market, carry the necessary things, help his wives in their works, handshake with everyone, rich and poor. He used to salute those who came in his front, young or old, white or black, slave or master. He had not outer and inner garments and when anybody invited him, he did not feel shame to accept it though it came from one dishevelled in hairs and laden with dust. He did not reject invitation. He used not to hate the food served to him. He did not hoard the night food for the next morning. He remained satisfied with little food.

His nature was modest, his mind was kind. His face was pleasant. He used to smile, not laugh. He became sorry without despair, stern without harshness, modest without meanness, charitable without misuse and kind to his relatives and Muslims. He never ate to his heart's content. Hazrat Ayesha supported the above statement of Abu Sayeed Khodri. Hazrat Ayesha said : I tell you that the Prophet never ate belly-full with satisfaction and did not complain of hunger to anybody. Poverty was dearer to him than solvency and wealth. If he remained hungry at night, he kept fast the next day. If he prayed to his Lord, he would have been given, the treasures of the world but he rejected them all. Many a time, I pitied him seeing him hungry. I passed my hand over his belly and said : My life is dedicated to you. If you got what is sufficient for your hunger ! He said : O Ayesha, the great apostles of patience before me bore greater patience than this trouble. They died in this condition and went near their Lord. They are now living in the most honourable places. I feel ashamed to go to a lower rank for being engaged in worldly enjoyments. I love to have patience for these few days than to have lesser rank in the next world. I don't consider anything more valuable than to live with my brethren and finds-the apostles. Hazrat Ayesha said : Hardly had one week passed after these talks when God took his life.

You will find the conducts and behaviours of a modest man in the above ways of his life. So whoso wants to be modest should follow him. He who considers himself greater than the Prophet and is not pleased with what the Prophet remained pleased with, is a great fool. The Holy Prophet is the owner of the greatest rank both in this world and the next. There is no honour and progress

except in following him. For this reason. Hazrat Omar said : We are such a people who have been honoured by the religion of Islam. So we should not seek honour by following others. When Hazrat Omar entered Syria, he uttered the above words when a man objected to his humility and modesty.

**Abu Darda'a said :** Know that there are friends of God called Abdul who are the vicegerents of the prophets. They are Kutub or representatives in the world. When the Prophethood ended, God made their successors in their places who appear before the Muslims with true God-fear, pious intention and sound souls and give them sermons although they may not pray and fast and dress greater than most of the people. By this they search God's pleasure with patience without cowardice and humility without meanness. God prefers them and gives them special qualities for Himself. They are thirty to forty truthful persons in number. In their hearts, there is faith firm and strong like that of Hazrat Ibrahim. None of them dies without being replaced by another by God. O brother, know that they do not curse anything, don't inflict trouble on anything, don't hold anything in contempt, don't bear enmity will anybody and don't envy anybody. They are the best of the people and best in actions and their conduct is best in modesty and charity. Benevolence is their sing, modesty is their habit and safety is their attribute. They are not such that to-day they fear God and to-morrow they are heedless. They are in the same condition outwardly. No storm or cyclone can ruin them in divine matters and no running horse can surpass them. Their hearts rise up to God eagerly, merrily and progressively in good works. They are the party of God. God says : God's party will be successful.

**The narrator said :** O Abu Darda, I have never heard more beautiful statements than this. How can I earn them ? He said : If you like to earn these attributes, hate the world, because when you hate the world, you will proceed towards the love of the next world. You will take recourse to renunciation of the world in proportion to your love of the next world. You will find things of your benefit in proportion to your renunciation. Hear what God says : God is with those who are God-fearing and who do good to others.

**TREATMENT OF PRIDE AND MODES OF ACQUIRING MODESTY:** Know, O dear readers, that pride is harmful. Every

man has got some pride. It is incumbent or compulsory to remove it. It cannot be removed by mere wish but it should be placed under treatment to uproot it. There are two stages of treatment. The first stage is that the root of pride shall be uprooted. The second stage is that the impediments or the causes which generate pride shall have to be removed.

(1) **First Stage.** The medicine of uprooting pride is knowledge and action together. The medicine based on knowledge is as follows. You shall have to know yourself and know your Lord. If a man knows his real origin, he will know that he is most heinous and he is not fit for anything except dishonour and disgrace. When he knows his Lord, he can appreciate that nobody is fit for pride except the Lord. To know Him, His glory and superiority is the end of spiritual knowledge. Hark what the Quran says about a man's origin in verse—80:27Q. Woe to man, what has made him to reject God? From what thing has He created him? From a semen drop, He has created him etc. In this verse attention has been drawn to the origin, end and intermediate conditions of men, so that he may appreciate his own position.

**MAN'S ORIGIN:** He was not a thing to be mentioned even. He was in the circle of nothing for a long long time. What is a greater heinous thing than his not being in existence ? Then God created him with the most obnoxious thing. He created him first from earth, then from semen, then his bones were covered with flesh. Then he came into existence. First he could not see, hear or talk, so he began his being with death before life, weakness before strength, blindness before sight, deafness before bearing, dumbness before speaking, misguidance before guidance, poverty before solvency, frustration before power. This is the meaning of God's verse—With what thing did He create him ? He created him with mere semen. That is also the meaning of the following verse : Has there not come a time over man when he was a thing not to be mentioned of ? I have created men with semen that I may try him—76: 1Q. He has given him power of sight and hearing and showed him to take either of the two ways-towards infidelity or towards gratefulness. He came into being from non-existence, got life after death, got power of speech from being dumb, power of sight from blindness, strength from weakness, guidance from misguidance, and solvency from poverty ? So how can a man take pride ?

There are strong diseases, dangers and calamities in his life-time. He has got cough, juice of spleen, air and earth which are opposed to one another, one destroys another inspite of his willingness or unwillingness. He becomes will by compulsion. He dies by compulsion. He cannot do good or harm to himself. He cannot get what he distress. He moves within the circle of the machinations of the devil and cannot control his nature. he is helpless and hopeless. How can he take pride?

**MAN'S ULTIMATE END:** God says : Then He will take his life and place him in grave. Thereafter He will raise him when He likes. In other words, He will rob him of all his powers—power of speech, power of seeing, power of hearing, power of smell, power of knowledge. These things become non-existent like their first conditions. Nothing remains in him after his death. His body becomes a corpse from which obnoxious smell comes out just like his original matter-semen. His bones are crushed and his flesh becomes the food of worms and insects. So the best way for him is to become dust with which pots and utensil and buildings are made. Then he becomes nothing and goes to non-existence after a brief existence

If man would have ended into dust, it would have been better, but there is for him punishment for sins and rewards for virtues. he will be raised up again into a new world on the Resurrection Day and he will have to render accounts for all his deed which two angels had already recorded. They did not miss even a minor thing from recording. So how can he take pride? How can he take hoast?

**MEDICINE OF PRIDE BASED ON ACTIONS:** The medicine of pride based on action is to conduct oneself very humbly before the people and to follow the conduct of the humble and the modest. The Prophet said : I am only a servant. I take meal as a servant takes meal. Hazrat Salman Faresi was once asked : Why don't you put on new clothes ? He said "I am merely a slave. I would have put on new clothes had I had hope for a single day". Modesty does not become perfect without actions. For this reason, those who took pride were ordered to have faith and to pray, as prayer is the pillar of religion, for therein there are secret talks with the Creator with humility and modesty. There is humility in prayer and the Arabs who were haughty were ordered to be humble through prayer. They did not bow down

their heads to anybody, nor prostrate. So they were ordered to crush their pride by bowing and prostrating.

**Second stage of pride:** In this stage, one of the seven reasons mentioned above comes into light. We shall describe the treatment of these seven causes by a mixture of knowledge and action.

(1) **Pride arising out of pedigree.** If one take pride for pedigree, let him treat this disease of his heart after knowing two things. One of the two things is that he should know that he is getting respect not for his own quality but for that of another. For this reason, ascertain poet says:-

If you take pride of pedigree though it be true,  
Think of what thing you have been created.

If a proud man of pedigree is quality for his own fault, what benefit he will get owing to the honour of his ancestor. If his predecessor would have been alive for whom he takes pride, he would have said : Honour is for me, who are you ? You are merely a worm of my urine. You have been created of the worm of my semen. He who has been created of the worm of man's semen, can not be superior to the worm of lower animal. Honour is not due to man for only this worm but for his soul which comes from God. The second thing is that he could not recognize his real ancestor. His father was created of an obnoxious matter and his earliest ancestor was created of earth. God give this news by saying : He made excellent of all things. He created and began creation of man from earth. Then he made his successor from semen, squeezing from contemplible water. So man's origin is earth which is trodden upon. How can he take boast of his ancestry?

(2) **Medicine of pride based on beauty.** This medicine is to look to one's internal impurity. Look to your belly which is filled up with urine and stool. You have got stool in your stomach, urine in your urinal canal, cold arising out of your nostril, spittle in your mouth, blood in your veins, bad smell underneath your genital organ, sweat underneath your armpit, bad smell of stool as a result of your washing it with hands. These are signs of your impurity. Your origin is from obnoxious semen mixed with the impure blood of menstruation. The sage Taus said to Caliph

Omar- b-Abdul Aziz : Can he whose belly is full of stool and urine take pride ? This was uttered before he become Caliph.

(3) **Medicine of pride for strength.** It is to know the disease which is strong. If a gland of your head gives you pain, all your strength becomes baffled. If a fly takes something from you, you cannot recover it from it. If a mosquito enters your nostril or an ant to your ear, you may die. If you are attacked with fever for one day, you lose such a strength as cannot be recovered after many days. So when you have got no strength even of a thorn and you cannot recover a minor thing from a fly, should you take pride of your strength ? Nobody is stronger than an elephant, or a tiger or a camel.

(4) **Medicine for pride of wealth and power.** This is the worst kind of pride. He who takes pride of wealth is like that man who takes pride of his conveyance and house. If the conveyance is lost and if the house falls down, one becomes sorry for them. Then how can a rich man take pride of wealth ? The Jews are the richest nation in the world in wealth but they are kicked out of every land. It is foolishness to take boast of these things. You are merely a slave and nothing is under your control.

(5) **Medicine for pride of education.** A Learned man cannot remove his pride unless he knows two things. The first thing is that God's judgement over the learned man will be most strict. He does not keep patience over a learned man even for one tenth of what He keeps patience over an illiterate man, because he who commits sin knowingly commits a heinous offence. The Prophet said : On the Resurrection Day, a learned man will be driven to Hell. His entrails will be cut to pieces and he will roam with that as an ass roams round the mill of oil. The dwellers of Hell will ask him : What is your matter ? He will say : I advised the people for good works but I did not do them myself. I prohibited the people from doing evil deeds but I myself did them. God gave the simile of those who do not act according to their learnings, with a load-bearing ass. He says : Those learned men who are expert in the Torah and do not put it into action are like asses who bear heavy loads-62 : 5 Q. In this verse the learned of the Jews have been spoken of. God revealed this verse regarding Balaram-Baurn : Mention to them about the man whom I gave signs but who turned away therefrom. God says : He is like a dog. If you trouble it, it pants and if you leave it, it also pants—7:176Q.

Hazrat Ibn Abbas said : Balaram was given education but he was engaged in satisfying his passions. so his simile is that of a dog.

The second thing is that the learned man knows that God alone can take pride and nobody else, but when he takes pride, he becomes an object of wrath of God. God says to him : You will get honour from Me till you do not find honour for yourself. I you find honour for yourself, you will lose honour from me. So do what God loves, then pride will go away from you.

(7) **Seventh cause.** Pride arising out God fear and divine services is a great trial for the people. The medicine for that is that such a man should sow the seed of modesty in his heart. It means that if a learned man comes to him, he should not take pride over him. God says : Are those who are learned like those who are not learned 39:9Q? The Prophet said : The superiority of a learned man over a religious man is like my superiority over my companions. There are many verses in the Quran regarding the merits of learning. The sage Wahab-b-Monabbah said : The wisdom of a man does not become perfect till acquires ten qualities. He counted nine and mentioned the tenth—to think everyone as better than oneself. To him mankind is divided into two classes. One class is better than him and another class is worse than him, but he becomes modest and humble to the people of those two classes as he things everyone as better than himself God showed path to good conduct in the following verse : They give in charity from what they were given and their minds are fearful of returning to their Lord. In other words, they worship but they remain fearful of its acceptance. God says : those who remain fearful of their Lord. God says of His angels that they remain always fearful of God though they are free from sins and engaged always in divine service. God says : They glorify God day and night without rest and they remain fearful of Him. Thus pride of mind can be removed.

#### FIVE TRIALS OF KNOWING SECRET CONDITION OF PRIDE

(1) **First trial.** You will know that you have got pride when in an altercation with your friend, you do not accept his opinion though it is correct. Fear God and treat then your disease of pride.

(2) **Second trial.** When you meet with your friends or other persons, give them high places or front places to sit. If you feel it

difficult, you will know that you have got pride and so you should take secret and appropriate medicine and you should give them high position.

(3) **Third trial.** Accept the invitations of the poor and go to market for necessities of relatives and friends. If you feel trouble in mind for that, you will find that you have got pride and try to remove it.

(4) **Fourth trial.** Carry your necessary things from the market and also the necessary things of your friends. If your nature prohibits you to carry them, know that you have got pride and there is impurity in your mind. Try to remove it by remembering this verse. God says ; Nobody will get salvation except one who comes to God with pure soul—26:189Q. the sage Abdullah-b-Salam was carrying once a load of fuels. He was asked : O Abu Eusuf, your servant is sufficient for that. He said : Yes, it is true, but I wish to try my nature whether is it ready to carry it or not. So the Prophet said : He who carries fruits or something else is free from pride.

(5) **Fifth trial.** Put on ordinary dress. If you want to come out before the people the people with good dress, it will be show and if it seems good to you when alone, it will be pride. Caliph Omar-b-Abdul Aziz had a coarse cloth which he used to put on at night. The Prophet said : He who tethers a camel and puts on sufi dress is free from pride. He also said : I am a mere servant. I put on sufi dress, tether camels, suck my fingers after meal and except the invitation of a slave. He who turns away from my ways does not belong to my party.

### STRICT HABIT OF ACQUIRING MODESTY

Know, O dear readers, that modesty has got two extremes like other conducts. Humility which reaches the extreme limit shows pride and humility which reaches the limit of loss is called meanness. The middle condition of humility is called modesty. The best condition is modest conduct without meanness and pride. He who goes in front of friends is a proud man and he who walks behind them is modest. The good man to God is he who adopts the middle course and pays the dues to whom they are due. Don't hold in contempt any man of the market as you don't know your ultimate end.

## SECTION 2

### SELF-PRAISE

Know, O dear readers, that Wuzab or self-praise has been condemned by God and His Prophet. God says: In the battle of Hunain, your superiority in number gave you self-satisfaction but nothing came to your use. God says: "They (Jews) thought that their fortresses would save them from God but God gave them (Muslims) help from such a place which they did not conceive." They returned to infidelity as they possessed fort and strength and power. God says: 'They think that they are doing good works.' Man takes self-satisfaction even when he does a work out of mistake. The Prophet said: There are three harmful things - miserliness which is followed, passion which is obeyed and self-praise. The Prophet said to Abu Salama regarding his latter followers: When you will see miserliness followed, low desires obeyed and each man following his own opinion, you should then go on doing your duties. Hazrat Ibn Masud said: There are two injurious things - despair and self-praise. He united the two matters, as a man of despair gives up efforts but fortune cannot be acquired without efforts, labour and care and the man of self-praise thinks that his object has been successful owing to his efforts and so he gives up efforts. He who has got self-praise has no efforts. A man of self-praise thinks that he has attained fortune. So he does not make efforts to achieve it.

God says: Don't impute piety to yourselves - 83 : 32. Hazrat Ibn Zarih explained this verse by saying: When you do a good deed, don't say: I have done it. Hazrat Zaid-b-Aslam said: Don't call yourself religious. This is self-praise or considering oneself better. Hazrat Talha guarded the Prophet in the battle of Uhud. He received wounds after wounds in defending the Prophet as his body guard and he dedicated his life for him. Hazrat Omar said that for this Talha has got some self-praise. Hazrat Ibn Abbas said to Hazrat Omar at the time of consultation: Where are you in comparison with Talha? Hazrat Omar said: There is self-praise within him. When a man like him was not saved from self-praise, where are we the ordinary men?

The sage Mutarref said: To get self-satisfaction by saying at dawn "I have done sufficient" after passing the whole night in prayer is worse to me than to pass the whole night in sleep with

repentance in the morning. The Prophet said: If you had not committed sins, I would have feared for you a more heinous crime - self-praise. So he termed it as a heinous evil. Hazrat Ayesha was once asked: When does a man do an evil deed? She said: When he thinks that he is a man of good deeds.

**HARM OF SELF-PRAISE:** The harm of self-praise is great as it breeds pride and it is a cause of pride. Self-praise with the attributes of God makes one forgetful of his sins for which he can't remember his sins. He who does not understand the harm of his actions, almost all his efforts go in vain. He who has got more God fear than self-praise searches into all things. He who has got self-praise is cheated by his own opinion. His self-praise takes him to such an extent that he praises himself and thinks himself pure. He gets satisfaction at seeing his wisdom, good deeds and opinions. He considers his opinion as good. If he does not believe his opinion and gets light from the Quran, takes help from the experts of religion and follows those who have got deep insight, he can reach the real truth. So self-praise is injurious.

What is Wuzab or self-praise? Self-praise arises out of realisation of perfection of good deeds, learning and other qualities. There are three conditions. One condition is that if he fears its loss, it cannot be called self-praise. The second condition is that if he thinks it as a gift of God, it cannot be called self-praise. The third condition may be called self-praise provided there is no fear but self-satisfaction and remaining upon it. Self-praise arises out of the following thinking - I am a perfect man, I am a man receiving gifts, I am good, I am intelligent etc. He does not feel joy at the gift of God, but considers it as his own quality for which he takes pleasure. He ascribes these attributes as his self-acquired attributes and not the gifts of God. If after giving charity to a man he wants a return of good and thinks that he has done a good deed commits self-praise as God says: Don't seek much return after doing good (to anybody). The Prophet said: The prayer of a man who does it for return does not rise above his head. To weep seeking return of your good deeds is worse than your laugh after recognizing your sins. There is hope of return behind self-praise and nobody expects return except one who praises himself as it arises from a feeling of superiority of self.

**MEDICINE OF SELF-PRAISE:** Know, O dear readers, that the medicine of every disease is its opposite. Self-praise arises out

of ignorance. So its medicine is the knowledge opposite to ignorance. Self-praise arises out of works which remain under control, such as divine service, charity, jihad, administration, to do public good. Sometimes it arises from such works as are not within control, such as beauty, strength, pedigree, etc. The first is stronger than the second. The causes of self-praise arising out of the first qualities are that he thinks that he possesses these qualities by dint of his own efforts. Its medicine is to think as follows. All gifts are given by God. Strength, will, limbs and other causes are also gifts of God and not one's own earned properties. So God is to be praised for all the works done with the help of strength, will and limbs and not self. If an emperor gives a gift to one of his servants or officers out of so many of his men, the gifted person should not think that it has come for his own qualities. It is true that your power, your movement of limbs, your will and your all other attributes are all creations of God. So when you work, you do not work. When you pray, you do not throw arrow, but God throws it - Quran. It is true that it is clear to those who are experienced in hearts. God created you and your limbs and gave you strength and health, wisdom and intellect and also will. Then He created movements of your limbs. He created also your mind.

The second thing is that you do work because of your strength. Wherefrom have your strength come? But for your existence, this work would not have assumed form. Your will, strength and other causes of your works come from God, not from you. If any work is done with the help of strength, this strength is its key and the key is in the hand of God. When the key has not been given to you, it is not possible for you to work. Divine service is most valuable and fortune is gained by it. The key of this divine service is strength, will and knowledge which are in the hand of God. Do you not see a jewel kept in a fort? Is not it key in the hand of the treasurer? If you sit round the doors and walls of that fort for thousands of years, it will not be possible for you to see the jewel within it. If you are given its key, you can take it after opening the door of the greatest treasury of the world. God created your strength and gave you lordship over your will, gave your limbs power of movements and gave your hands to remove the barriers and obstacles. All these come from God and not from you. So He who gave you the key is the root cause of your work. To open the door and take the jewel are insignificant things.



He gave you key to do good works. The treasury of divine service is shut up against the sinners. God has made strong the causes of sins upon the sinners and removed them from you. He made strong on them the urge of doing sins and removed it from you. He gave them the implements of the worldly enjoyments and removed them from you. For that the doing of good works becomes easy to you and difficult to the sinners. He preferred you for good works and the sinners for sins.

When you have understood this, how can you take praise to yourself for your actions? Rather you should express gratefulness to God that He has given you the impulse to do good actions. There is no doer of deeds except God and there is no creator except Him. He who is given wisdom but not riches says in wonder: How He could not give me the provision of even one day while He gave me wisdom and how He gave this illiterate man riches but not wisdom. He is about to say that God did injustice. But this proud man does not know that if he was given wisdom and riches together, it would have been an open act of injustice. Then the illiterate poor man would have said: O Lord, you have given him both wisdom and riches but you have deprived me from that. Why did you not give me both? Hazrat Ali was asked once: Why do the intelligent become poor? He replied: Intelligence is considered as a longing to provision.

**Prophet David said:** No time passes during the night and day in which a member of the family of David does not do divine service by means of prayer, fasting or Zikr. God then revealed to him: O David, how can they do it? It would not have occurred had I not given them opportunity? If I had not helped you, you could not have gathered strength. Just now I am entrusting you to yourself and then you will see what calamity happens. The David fell in endless troubles.

**Hazrat Ayub (David) said:** O God, you are trying me by this calamity but I did not complain once against your wish. I am satisfied with your will. Then a thunderstorm of ten thousands in number from a cloud began to say: O Ayub, from whom did you get that attribute of patience? Then the Prophet became repentant, besmeared his head with dust and said: O Lord, I have got it from Thee. For this reason, God said: But for God's grace and mercy on you, none of you could have been even pure but God purifies one whom He wishes - 24 : 21Q. The companions of

the Prophet were most pious and religious. He said to them: None of you is such that his good deeds can give him salvation. They asked: O Apostle of God, are you too? He said: I am also but God covered me with His grace. After this, the companions wished to be changed to earth, brick and birds although their works were pure and their hearts were clean. This is a great medicine of uprooting self-praise. When God-fear will remain in your mind, self-praise will vanish.

### DIFFERENT KINDS OF SELF-PRAISE

There are different causes of self-praise which have been mentioned above. Sometimes there is self-praise for a matter for which there is no pride, for instance, a mistaken opinion which seems good to a man out of ignorance. From this angle of view, self-praise is divided into eight classes.

(1) First class is self-praise for physical beauty, health, strength, constitution of body, good voice. A man praises himself for the beauties of his physique and forgets that they are vanishing in every circumstance. The remedy to remove it is to think of his contemptible origin and how his face was made beautiful by clay and how it will be rotten and melted in grave.

(2) Second class is self-praise for strength and power. Take the instance of the tribes A'd and Samud. A'd said: Who is stronger than us? A strong man named Aziz lifted a mountain on his head and threw it down over the soldiers of Moses to crush them but the Merciful ;had it lifted by the peak of a Hudhud bird and thrown on his neck. A believer sometimes takes pride, for instance Hazrat Solaiman once said: I shall this night cohabit with my one hundred wives and beget children. But God deprived him of his wish and he did not beget any child.

(3) Third class is self-praise for wisdom and intellect for worldly and religious affairs. He remains upon his own opinion, thinks another who is opposed to him as fool, does not consult with others and hear the sermons of the learned. The medicine of the above is this that he should be grateful to God for the wisdom that God ;has given him and think that it may be destroyed by a little disease and think that he has not been given but a little intellect as the Quran says.

(4) **Fourth Class** is self-praise for pedigree, for instance the self-praise of the people of the dynasty of Hashem. Some of them think that they will get salvation for respect of their ancestors and their sins will be forgiven and that all others are their slaves and servants. Its medicine is to know that your character and conduct are different from those of your predecessors. If you follow them, you cannot have any self-praise, but think that there is real honour in God-fear, piety and good conduct. So follow the actions for which they were honoured. To them every dynasty was equal and they had no boast for pedigree or ancestry. God says: O mankind, I have created you from one man and one woman and made you into different tribes and dynasties, so that you may know one another. The most honourable of you is the one among you who is most God-fearing - 49 : 13 Quran. It appears that the origin of all is the same.

**The Prophet was once asked:** Who is most honourable and most intelligent among men. He did not say at that time that he is one who is born of his dynasty. Rather he said: The most honourable is he who remembers death most and becomes most prepared for it. The above verse was revealed when Bilal proclaimed. Azan in the Ka'ba on the Day of the conquest of Mecca. At that time, Hares-b- Hisham, Sohail-b-Amr and Khaled-b-Osaid said: This black slave is proclaiming Azan! Then God revealed: The most honourable of you is he who is the most God-fearing of you. The Prophet said: God removed from you the pride of the dark age. You all are the children of Adam and Adam was created of dust. He also said: O assembled people of the Quraish, things should not come to such a pass that the people will come on the Resurrection Day with their actions and you will come with the world on your neck and cry and say: O Muhammad, O Muhammad. I will then say thus. It means: I will turn my face from you. It appears from this that they will be addicted to the world and their ancestry will come of no use to them. God says: Warn your near relatives. When this verse was revealed, the Prophet called all the tribes of the Quraish, till he said: O Fatima, daughter of Muhammad, O Sufiyah, daughter of Abdul Mottaleb, take care of your own actions, as I am not responsible to God for any action of yours.

(5) **Fifth class** is the self-praise of the oppressive rulers and kings. The medicine is as follows. They should think that their

end is disgraceful. They will be object of God's extreme hatred for their oppression of the people and creation of disturbance in region. The angels on the Resurrection Day will throw Hell on their faces.

(6) **Sixth class** is boast for the increased number of children, slaves and servants, relatives, friends, helpers and disciples. The unbelievers said: We are great in men and money. Think how they were destroyed. The Muslims thought in the Battle of Hunain that they were superior in number and for that pride they fled away from the battle field at the first instance. God says: How many a small party defeated a big party by the order of God. So how can you boast of your number? When you will be dead, you will be alone bereft of your friends, relatives and helpers who will come of no use to you. Then will leave you to be eaten by snakes and worms in graves. They will flee away on the Resurrection Day from you the day when you will be in utmost distress.

(7) **Seventh class** is self-praise for riches. The Prophet once saw a poor man sitting by the side of a rich man. The rich man removed himself from his side and the Prophet said; Do you fear his poverty coming running to you? Its medicine is to think that there are many dangers of wealth and many duties of rich men and there are endless merits for the poor. The poor will enter paradise long before the rich. Wealth comes and goes, there is no fixity.

(8) **Eight class** is self-praise for wrong opinion. God says: He whose evil deeds have been made nice to him and who regards them as good. God says: They think that they are doing good deeds. The Prophet said: Such mistaken notions will appear among my latter followers and for this the earlier nations were ruined when they split themselves into different tribes. So he is satisfied with his own opinion. Every tribe is satisfied with what they have got. This is the condition of those who introduced innovation in religion and they take pleasure in that. Its medicine is that his opinion is not free from defect and is not consistent with the quran and Sunnat. The best course is to follow the ways of the sages and saints and have faith in the Quranic verses and traditions and ways of the Messenger of God.

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## CHAPTER X

### CONDEMNATION ERROR

Those whose hearts lie in error lie in darkness in the bottom of fathomless ocean. They have got no light as God has not given them light. He opened the breast of those men for Islam whom He guided to the straight path and straightened the hearts of those who are in error. These errors are many. There are errors of four classes of men—(1) error of the learned, (2) error of the religious men, (3) error of the Sofas. (4) and error of the rich. God says : let not the world's life deceive you and let not error lead you to misguidance. The Prophet said : How good is the restraint of the wise from sleep and food. How do they baffle the sleep and labour of the fools. God fear and I'man to the weight of a mustard seed are better than earth full of divine services of those who are in error. The Prophet said : Wise is he who humbles himself and does good deeds for what will occur after death and fool is he who follows his low desires and entertains hope against God. Error is a kind of ignorance. So the traditions regarding ignorance is applicable to error. To believe a thing and to see it contrary to it is ignorance. Error is a kind of ignorance but all kinds of ignorance are not errors. The thing which brings peace of mind consistent with low desire is error. Nature is inclined to it entertaining doubt and falling in devil's snares. He who believes out of vain doubt that he is in the good path of worldly and next worldly matters is full of errors. Many men think that they are on the right path, but they are in error and live in fool's paradise. Their errors are of different kinds' classes and degrees.

**ERRORS OF THE UNBELIEVERS:** This world's life keeps the unbelievers in error as they think that cash is better than credit. They say : Take in hand what you get in cash and leave the credit empty. What is the use of hearing the distant bugle? There is wide distance between cash and credit. The meaning of cash is this world and of credit the next world. They say : This world which is certain is better than the next world which is uncertain and doubtful. This world's joys and enjoyments and wealth and riches are subjects of certain faith and the next worldly gifts are objects of doubt. So we shall not give up what is certain for what is doubtful and uncertain. This is the idea of the devil as he said : I am better than Adam as I have been created of fire and Adam of

dust. God says of this error in the following verse : They are those who purchased this world's life in exchange of the next world. So punishment will not be made light from them and they will not be helped—2:286Q.

The medicine of this erroneous opinion is faith and proof. Regarding the medicine of faith, it is to believe in these words of God : What is near you will come to an end and what is near God will last. God says : What is this world is better and ever- lasting. God says : The next world is better and ever-lasting. God says : What is this world except means of deception ? God says : Let not this world's life deceive you. The Prophet gave this news to the unbelievers and as a result some of them took faith in these principles. They did not want proof from him. They only believed that he is the messenger of God and His apostle and Prophet. This is just like the belief of a son to the words of his father without proof. The father says to his son : To go to the school is better than sports and plays. The boy who does not believe his father is ruined.

**MEDICINE OF PROOF:** Proof is another medicine of this erroneous idea. A thing is known by proof. Every proof is a kind of idea in mind and this idea generates peace in mind though he does not know it. There are two basic matters of the idea raised by the devil. One of the basic matters is that this world is cash and the next world is credit and this is correct. Another basic matter is that cash is better than credit. This idea is to be enquired into. If cash is equal to credit, then credit is better. The misguided unbeliever spends one coin for getting credit of ten coins. He does not say that cash is better than credit and why he should spoil one coin for ten coins. Similarly if a physician prohibits a patient to eat good delicious food and fruits, the patient for fear of future trouble refrains from enjoying them. It appears from this that he remains satisfied with future affairs giving up the present or with credit after giving up cash. The merchants get on board the sea and travel many countries, so that they may gain profit in future in their business. To them the future ten rupees are better than the present one rupees. Similarly the treasures and enjoyments of the present world are less and short lived than those of the next world. Man can expect to live at most for one hundred years. But that is not even one portion out one crore portions. It appears from this that we should taken one crore portions after giving up one portion.

Now if you look to the enjoyments of this world, you will find them mixed with troubles and calamities but the enjoyments of the next world is without any trouble and calamity. So this word of the unbeliever that cash is better than credit or the present is better than future is erroneous, incorrect and deceptive. The cause of this error is that he believed it on hearing from the people. Besides he thinks that certainty is better than doubt and that this world is certain and the next world is doubtful. This idea creates greater confusion of or the two basic matters mentioned above are rendered void, as certain matter is better than uncertain matter if they are equal. If it is contrary, the matter stands otherwise. The merchants undertake labour on certain faith, but they are not sure about profit. Similarly a learned man undertakes efforts on sure faith but he is uncertain in gaining rank of learning. A hunter is certain about hunting, but uncertain about getting game. So to give up sure matters for petting uncertain matters becomes necessary. But a tradesman says: If I do not carry on trade, I shall remain hungry and my loss would be great. If I carry on trade, I may suffer loss but I gain much. Similarly a patient swallows bitter pills and he is not certain about his recovery from illness but he is certain about the bitterness of the medicine. He says: The bitterness of the medicine is less than the fear of death owing to illness.

This rule is applicable to the uncertainty of the next world. The days of patience in the world are less in comparison with those of the next world and these will last till the end of life. One should say: If the talk of the people becomes false regarding the next world, I will suffer no loss, but my comforts in the words will be lost. If what they say comes true, I will remain in Hell for ever without end. For this reason, Hazrat Ali said: If what they say comes true, you and I shall suffer no loss. If my word comes true, I will get salvation and you will be destroyed.

**SECOND BASIC MATTER:** The second basic argument of the unbelievers is that the next world is doubtful. This argument is also erroneous. The next world is certain and sure to the believers for two reasons. One of the reasons is that the believers the sayings of the Prophets and the learned. This is the belief of people in general. He is like a patient who does not know the medicine of his disease, while the physicians and experts prescribe unanimously a medicine for him which he takes and is

cured. He does not roam to enquire whether the medicine is correct and whether there is any proof of its correctness. Rather he believes their words and acts accordingly. A mad and misguided man takes their words as erroneous. He proves by his words that he is false. If a man follows the mad man and gives up the prescribed medicine of the experts he falls in error and ruins himself.

The second reason is to know the next world in the revelation of the prophets and inspiration in the minds of the friends of God. Don't think that in matters of the next world and religion, the Prophet accepted all he heard from Gabriel as you accept what you hear from the Prophet. His knowledge of things and your knowledge are not the same. Your blind faith is not equal to his knowledge of things. The Prophets saw by their inner eyes the true nature of everything as you see with your external eye the material world. The cause is that the real nature of soul comes vivid and clear to them. Soul is a spiritual thing coming from the command of God. It does not mean that it is opposed to prohibition of God, as it is not he command of words, and soul is not world.

The world is of two kinds, material world and immaterial or spiritual world or world of commands. Both the worlds belong to God. The material world has got length, breadth, circle and space. That which is free from length and breadth belongs to the spiritual world. Its details are the secret matters of soul. There is no permission to describe it as it will be harmful to the majority of the people as the affairs of Thaqdir or premeasurement have been prohibited. He who has come to know the secrets of soul has known himself. When he knows himself, he knows God. When he does not know himself by knowing the secrets of soul, he does not know God. Soul is a stranger to this material world. Its descent into this world is for an affair opposed to its nature. When Adam disobeyed God, he forgot himself and God. so his soul was sent to a world opposed to its nature. When he disobeyed he opposed his soul. When the kernel comes out of its cover, it is said that the kernel came out of its cover. It appears from this that those who know God take out the original smell or odour of soul and remain satisfied but, those who have got little intellect remain satisfied only with hearing words and not with odour as it does them harm just as smell of roses does harm to worms of dung. The

weak eyes of bats become puzzled at the sight of the sun. Subtle things are opened from the secrets of soul and go towards the spiritual world. That is the name of Ma'arfat and belayet (spiritual power). He who acquires it is called Wali or Aref. This is the first step of the rank of the Prophets. The last step of Allays is the first step of the Prophets.

**Machinations** of the devil are that the next world is doubtful. This machination can be removed by sure faith. When the believers disobey the injunctions of God and engage themselves in sins, they become partners with the unbelievers in this erroneous belief as they prefer this world's life in exchange of the next world. They know that the hereafter is better than the present world but they prefer the comforts of this life. So only faith is not sufficient for them for their satisfaction. God says : I forgive one who has faith, does good works and remains in the straight path. God says : God's mercy is near the doers of good as if you are seeing Him. He says : By oath of time, man is surely in loss except those who have faith, do good deeds and enjoin one another with truth and patience - 103 : 1Q So Iman or faith is not sufficient. Good works also are necessary.

The following are the instances about the erroneous beliefs of the unbelievers and the great transgressors.

**Erroneous belief about God.** Some of the unbelievers thought that there were better men than the Prophet to receive revelation. God said this as a result of altercation between two persons. One man said : I do not think that the Hour shall occur. If I am to return to my God, I will get surely a better place than it in exchange - 18: 36Q. This verse was explained thus : One unbeliever created a place at the expense of one thousand dinars and prepared a garden therein at the expense of another one thousand dinars. He purchased servants and slaves with another one thousand dinars and married a beautiful woman with another one thousand dinnars. A believer gave him advice for every item mentioned above : You have built such purchase such a building in paradise of which there is no destruction. You have purchased such a garden which will be destroyed. Why did you not purchase a garden in paradise of which there is no destruction ? Why did you not purchase such servants who have got no destruction and who will not die ? Why did you not marry such a Hur with black eyes who will not die ? The unbeliever said

in reply : Where is Paradise which the people discuss ? They speak falsehood. If it becomes true, I will get in paradise which is better than this.

Similarly God says of A's-b-Wali who says : I will come with my wealth and children. God said : Return them to him. Has he enquired into the unseen or taken promise from the Merciful ? It can never be, These utterances are the promptings of the devil.

The worldly wealth and comforts are harmful and keep one away from God. God saves His religious servant from the world as He loves him, as a man saves his patient from undesirable food and drink. God says : Do they think that we bring for them immediate good for what We give them of wealth and children, but they don't understand. God says : They do not know from where We shall provide them God says : We spread up for them the doors of everything till when they were overjoyed for what they were given, We caught them suddenly and they became despaired. God says : I give them leisure, so that their sins may increase. God says : Don't think that God is heedless of what the sinners do, but He defers them to a time when eye-sight will not be turned towards anything. So whose believes in the above verses and the verses of the Quran and the sayings of the Prophet has been saved from the erroneous belief. He turns his attention to Pharaoh, Quran, Human, Naamrud and others to take lessons from the punishment meted out to them by the Almighty. God says : Don't you take lessons from them ? God says : Nobody should feel secure from the contrivance of God except the losers. God says : They contrived and God also contrived. god is the greatest contriver - 8 : 30 Q.

(2) **The erroneous belief of the transgressing believers.** They say : We expect mercy of the Merciful God. They rely on this and neglect their divine services. They think that this expectation is a good stage in religion and that God's mercy is all comprehensive. This is their erroneous belief about God. The fact is that God loves the religious men and hates the sinners. The Prophet said : A wise man is he who humbles himself and does for what will occur after death and a fool is he who follows his passions and hopes against God. God explains this hope by saying : Those who have faith, made emigration and make jihad in the way of God, can expect god's mercy. The cause is that the meaning of virtues in the next world is reward for actions as God

says : This is the reward for what they did. God says : You will be given full rewards on the Resurrection Day.

So it appears that the condition of reward is good works. God promised this and He will not break His promise. Hazrat Hasan Basári was once asked : People say "We cherish hope" but they are ruining their divine services. He said : That is not so. It is their vain desire. He who fears a thing flees away from that thing. The sage Muslim-b-Yasar said : Last night I made prostration in such a way that two of my front teeth have broken. A man said to him. I cherish hope from God. Moslem said : It is impossible. He who desires a thing searches for it. He who fears a thing flees away from it. A man desires a child but does not marry. Even if he marries, he does not cohabit with his wife. Even if he cohabits, he does not eject semen into her uterus. Such a man is called mad. Similarly he who hopes for mercy of God does not have faith, even if he has faith, does not do good deeds; even he does good deeds, does not give up, sins is a fool.

He who marries, cohabits with his wife and ejects semen into her uterus, cannot still be certain of child but he should depend on the favour of God. Such a man is an intelligent man. Similarly the man is wise who has faith, does good works, gives up evil deeds, keeps within fear and hope, fears whether his divine services are accepted or not, fears that his ultimate end may not be good and hopes that God will show mercy on him. All other people remain in error except the above person. When they will see the punishment of the erroneous people, they will say : O our Lord, we have heard and seen, Send us back that we may do good deeds. Now we are firm believers." In other words, we have known really that God is perfect, that God does not give child without marriage and without cohabitation. He does not give crops without cultivation and sowing of seeds. Similarly He does not give rewards in the next world without good deeds. Send us back to the world and we shall do good deeds there. Now we have come to know that your words are true and that there is nothing for men but he strive for and that soon our efforts will be examined—53:39Q.

**HOPE FOR GOOD IN TWO PLACES:** When the necessity of a great transgressor arises, there is good place of hope. The devil then says : Will your repentance be accepted ? At this time, he should root out despair by hope and remember that God forgives

all sins. God says : O those who oppressed much on their souls, don't be despaired of God's mercy. God forgives all sins. He is forgiving, merciful—39:35Q. God says : Whose repents, brings faith, does good deeds and then finds guidance, I will forgive him. Such a man who hopes for forgiveness with repentance is called a man of hope, but he who hopes for forgiveness without turning back from sins lives in error. The Prophet said : Erroneous belief will prevail over the minds of my people in latter days. The Prophet said : People of the first century would be busy with divine services and they would give in charity from what they would be given and they all would have fear on thinking that they would return to God and engage day and night in worship. The Prophet said : A time will come over the people when they will think in their minds that the Quran is an old book as a cloth gets old if used on body. They will have greed in all their affairs with no fear of God. If anybody does any good works. He will say : It will be accepted from me. If he does any evil deed, he will say : It will be forgiven God says : For one who fears his Lord, there will be for him two gardens—35:45Q. This will be for that person who fears God, the warnings of God and the Quran from the beginning to the end.

**Classifications of those who believe in errors.** There are four classes of such person.

(1) **The errors of the learned men.** There is a party of the learned men who become expert in learning of Shariat or other kinds. They take pride for their education and expert knowledge and hope that God will not punish them. Had they looked with internal eye, they would have seen that learning is of two kinds—secular education and spiritual education. Spiritual education is knowledge about God and His attributes and actions. Secular education is knowledge of lawful and unlawful things, good and bad conducts etc. These leanings are not acquired except through works. Without works, these leanings have got no value. It can be illustrated by the case of a patient whose disease is of different kinds and those cannot be treated without mixed medicine only known to an expert physician. He goes to him learns prescription and returns home. He constantly reads it without taking the medicines. To get cure in these circumstances is impossible. If he takes the medicine, he has got hope of cure. Similar is the condition of a learned man. He

gives decisions of legal matters but he does not use them. He gives instructions to give up sins, but he himself does not give up sins. He learns how to acquire good conduct but does not himself do them. He therefore lives in gross error.

God says that he who makes his soul pure shall get salvation. He does not say that he who knows how to make his soul pure and teaches it to others will get salvation. God says that a learned man without action is like a dog or like an ass which bears loads. The Prophet said : He who gains much knowledge without much guidance increases his distance from God. He also said : Such a learned man will be thrown into Hell and his intestines will come out. He will roam like the roaming of an ass round the crushing mill. The Prophet said : The worst man is a dishonest learned man. Hazrat Abu Darda said : There is only one woe for an illiterate man. God can make him learned if He wills, but a hundred woes are for that learned man who does not get benefit by his learning will be given the greatest punishment. He who has got spiritual knowledge but does not act up to it is roaming in error which is worse. He is like a person who wishes to serve a king and who for that learns his character and conduct and all of his matters, but gives up what the king likes and does what he dislikes. He can't go near the king.

If one knows God with true knowledge, he will fear Him. It is impossible that a wise man does not fear a tiger. God revealed to David : Fear Me as you fear a tiger. He who knows God knows His attributes and knows also that all the people are under His control. God says : The learned fear God most out of His servants. There is in the beginning of the Jabur : Fear of God is the root of knowledge. Hazrat Ibn Masud said : God-fear is sufficient for education and lack of God-fear is sufficient for ignorance. Hazrat Hasan basari said : A learned man is he who prays all night, fasts all day long and renounces the world. He said at another time : A learned man is he who enquires, does not dispute with others and broadcasts the skill of God. If one obeys him, he praises God. If one disobeys him, he also praises Him. He knows God, knows His commands and prohibitions and knows His chosen and unchosen matters.

(2) **Second Class learned man.** The second kind of the learned men is he who has learning and acts accordingly. He is engaged in open divine service and gives up sins, but does not

take care of his mind. He does not remove from his mind evils like pride, hatred, show, bad treatment and desire of name and fame. He does not care of this saying of the Prophet. A little show is shirk. The Prophet said : He who has got pride to the weight of a mustard seed will not enter Paradise. He also said : Hatred destroys all virtues as fire burns fuels. He said : Greed for honour and wealth generate hypocrisy as water grows crops. Such a learned man forgets the following Hadis : God does not look to your figures, but to your hearts and actions. They know outward divine services but not inward qualities. Mind is the root as nobody will get salvation except one having sound soul. Such a man is like a well of stool of which the outer cover is good but its interior is full of obnoxious smell, or he is like a house on the roof of which lamp is lighted but its interior is full of darkness or he is like a man who adorns the door of his house to receive the king but spreads out stool in its interior. This is his erroneous belief. His near illustration is this A man sows seeds of corn of which corn grows along with weeds. He orders to take out the weeds and keep the corn plants. But his men cut only the top portion of the weeds. As a result they grow stronger with many branches. The evils on mind are the root of sins. Who so does not purify his soul from these evils, his divine service does not become perfect.

(3) **Third class learned man.** The learned men of this class know that these internal evils are bad but owing to their self-praise they think that they are free from these evils and that God will not try them for this. When their pride is expressed, they say that it is not pride but it is disclosing the honour of learning. They say that their dishonor is the dishonor of Islam. They should remember the case of Hazrat Omar. When he went to visit Syria, he had then a coarse cloth on him which the people disliked. Then he said : We are such a people who have been honored by the religion of Islam. We are not seekers of honour from other peoples.

(4) **Fourth class of learned men.** They learn education, purify their bodily limbs and adorn them with divine services. They give up open sins and purify their minds from show, hatred, pride and other evils, yet they entertain and erroneous belief and keep away from Morakaba or meditation and they seek name and fame. They write books also to get praise and accuse others



of bad writing. They also copy the writings of other with amendments.

**THE LEARNED MEN OF UNNECESSARY LEARNING:** We have mentioned above the conditions of the learned men who acquire necessary learning. Now we shall describe about those who remain satisfied with unnecessary branches of learning after giving up necessary learning. Some of them acquire education of administration and worldly laws and regulations which are termed Fiqh. They are misguided in actions and knowledge. Regarding their erroneous actions, they are like the patients who learn and teach the prescriptions of medicines. Rather they are like the patient who remains in the mouth of destruction owing to insanity but he learns the medicine of the disease arising out of menstruation and reads it day and night. Similarly the love of the world is strong in the mind of the Faqihs or theologians who are always engaged in the laws of divorce and other laws. Then the devil leads them to erroneous paths. From the point of view of erroneous belief regarding knowledge, he learns only to give Fatwas or legal decisions and things that he has learnt the learning of religion. He does not learn the Quran and Hadis of the Prophet and does not even want to learn them. He gives up the learning of Ma'arfat with which God and His attributes are recognised and which lead to God fear and piety. True Fiqh increases the fear of God, as God says: Why does not a party from every tribe come out to learn the learning of religion and warn their people when they return to them—9:112Q.

Another group of learned men learn Ilmul Kalam or learning of arguments. One group are guided and another misguided. Those who do not guide towards the ways of the Prophet are the misguided ones and those who guide towards the ways of the Prophet have found guidance. But both of them are in some error. The latter thinks that arguments are necessary things and the best to acquire nearness of God. They also think that religion does not become perfect until arguments are learnt and that those who have faith without proof are not perfect men. Their whole life is spent in argument. The Prophet said: The nation which is firm on true path are never misguided except for mutual quarrels. One day the Prophet went to his companions and saw that they were quarreling with one another. He was angry at them and said: Have you got order to set one verse of the Quran against another

? Look what you have been commanded and act accordingly and refrain from what you have been prohibited.

(3) Another group of learned men remain busy in sermons and Zikr. Those among them who deliver sermons to the people regarding character and conduct, God-fear, patience, gratefulness, God-reliance, sure faith and other attributes are placed high in rank, but still they are in some erroneous belief as they do not act according to all of their instructions. They love self-praise thinking that they are embodiment of all virtues and that they are sincere workers for religions. There is secret show in them.

(4) Another group of learned men drift away from sermon when delivering it and discuss wonderful stories which are outside Shariat and knowledge. Some of them deliver sermons in ornamental language, poetries and love episodes. They deal with separation and unity of the lovers and beloveds. They mix falsehood with truth.

(5) Another group of learned men condemn the world and recite the verses and traditions relating to the condonation of the world but they do not follow those teachings.

(6) Another group spend their time in the learning of Hadis. They collect Isnad and roam in the countries to collect them.

(7) Another group of learned men remain busy with grammars, poetries, many languages and many foreign tongues. They erroneously believe that God will forgive them as they are maintainers of the Quran and Hadis as guides to the Muslim. They ought to know that the best kernel is actions and that the knowledge of actions is like the cover of a kernel.

(8) Another group believe erroneously that God will judge among men as the judges in the world take and give decisions. Take for instance, a learned man gives Fatwa that if a wife pardons her husband for payment of dower, he will not get any punishment. This is an erroneous belief as the wife often gives remission of dower owing to his cruel treatment to her. God say. If they out of satisfaction gives you remission of something there from, enjoy it with joy. The above remission was made by compulsion and not voluntarily.

### ERRONEOUS BELIEFS OF RELIGIOUS MEN

There are erroneous beliefs regarding prayer, recitation of the Quran, pilgrimage etc. A class of religious men give up compulsory duties and remain busy with additional duties. Some of them remain busy with ablution water, some with prayer cloth etc. Hazrat Omar made ablution with the water of a Christian woman. To make such exaggeration is the whispering of the devil. Another group of religious men make exaggeration in Niyyat of prayer, another in the pronunciation of words another in the Quran reading within a day and a night another fast all the year round, another group do not go to pilgrimage after Halal and Haram, another group do not go to pilgrimage after payment of the dues of others and do not take permission of parents. Another group want name and fame in their minds in their course of their renunciation.

The errors of the Sufis are strong. There are many classes of Sufis. One kind of Sufis adopt the habits of real Sufis in dress, in character and conduct and in outward forms, breathe with heaviness and sit like thoughtful men but they fall into such erroneous beliefs that they think that they became real Sufis, while they cannot purify their minds from open sins and enjoy unlawful and doubtful properties. An illustration is given below to show the conduct of this sort of Sufis. A certain weak old man put on the dress of a soldier, came to the king's darbar to be enlisted as a soldier. The king, however, examined him and he was found weak and unfit for acting as a soldier. So he removed his name and ordered him to be killed for his foolishness. Such is the case of the above Sufis. God will not see their dress but the conditions of mind.

Another kind of Sufis fall into more error. They want to be Sufis and put on valuable yellow dress. They eat delicious food, remain busy with enjoyments and accept the presents of oppressive rulers. Another kind of Sufis claim that they have crossed all spiritual knowledges and Maqmas, seen truth with open eyes and got close to God. They learn something of Ma'arfat and teach them to others. Another kind of Sufis become free from the rules of Shariat. They disobey the rules of Shariat. To them lawful and unlawful things are the same. Some of them believe that God does not look to their actions. Another class of Sufis obey the outward forms of religion but do not follow

God-reliance and other attributes. Another class of Sufis walk in the ways of Ma'arfat and when they see any light in their minds they stop then and do not proceed further thinking that they have attained perfection. This is an erroneous belief. They are just like a man who goes to serve the king but halts at seeing a beautiful garden and spends all the times without going to the place of the king. There are seventy screens of God. If he reaches only one screen, he thinks he has attained his object. The Quran says of Abraham. When the night came over him, he saw a star and said. This is my Lord—6:76Q. By the star, the star of the sky has not been meant as Abraham was seeing it from his earliest years but he came to know that it is not a deity to be worshipped. This means the screen of light. A sojourner in the paths of religion sees so many screens of light to cross them to see the Divine light as God says : In this way, I showed Abraham the secrets of the kingdom of heaven and earth—6:75Q. The first screen which falls between a servant and God is the screen of soul which is a light out of the lights of God. It is called essence of heart or subtle thing of heart (Latifa) and in it are reflected the full particulars of soul. It can entertain the whole world as it reflects the true nature of each thing.

### THE ERRONEOUS BELIEFS OF THE RICH

One class of the rich have got greedy to construct mosques, madrasahs, bridges and other works of public utility so that they may fall to the eyes of men and their names are remembered even after their death. This belief is pardonable. Another class of rich men spend their lawful earnings in the construction of a mosque but fall into error for two reasons. The first reason is that they do it for show and getting praise from the people. The second reason is that they embellish the mosque with paintings and pictures which are prohibited as the attention of those who pray may be diverted from their prayer and devotion to God to the colours and paintings. The punishment for this reverts to the builder, although he lives in such an error that he is doing pious duties. The sages of your age hesitated to enter such a mosque.

Once the disciples of Jesus Christ said: Look, how is this Church? He said: I tell you with truth that my followers will construct lofty buildings and churches, God will destroy all for the sins of the builders. There is no value to God of gold and silver and of bricks of the mosque which you consider good.

Rather the dearest thing to Him is the mind of the pious men which remains immersed in the love of God. The Prophet said : When you will embellish you mosques with variegated workmanship and the Quran with gold and silver, your condition then will be ceplorable. Hazrat Hasan basri said that when the Prophet wished to construct the Mosque of Meidna. Gebriel came to him and said : Make its roof one cubit higher than the head and don't embellish it with different kinds of workmanship.

Another class of rich men give charity to the porr and and baggars but in such a place where people gather. They choose such poor men who express gratitude for charity and broadcast their charities. They make one pilgrimage after another but do not give in charity to the hungry neighbors. Hazrat Ibn Msud said : There will be such people in latter times who will make pilgrimage without cause. Once a rich man sought the advice of the sage Bashar Hafi for going to pilgrimage. He asked : Why do you wish to make additional pilgrimage ? He said. To seek the pleasure of God. The sage said : you can get His greater pleasure by paying the debts of ten debtors, removing the wants of those who are in want, giving, charity to the poor Muslims having large families or distributing the sum to ten orphan boys.

Another class of rich men board money and worship in such a way in which no expenditure is necessary, such as fasting and keeping awake at night. They live in error as they earn miserliness which is harmful. They are like the person who is net destruction as a serpent entered his cloth but instead of removing the serpent, he keeps himself busy in cleansing his cloth : Miserliness is so strong on others that they don't spend in good works except in payment of Zakat. They pay Zakat also to such poor persons who serve them and help them in their works.

### THREE MEANS OF GAINING FORTUNE THE NEXT WORLD

In order to save from the above erroneous beliefs and ideas, three means should be adopted intellect learning and knowledge of a thing. Intellect means the inborn light with which a man knows the true nature of everything. If it does not arise in early years, it does not become possible to earn it in future. It can be increased by experience and other methods if there is existence of

sharp intellect. The Prophet said : Blessed is He who distributed intellect among His aervants in different measures. Once a man asked the Prophet : What is the rank of the man near God on the Resurrection Day who fasts the day, prays Tahajjud, performs Haj and Umrah, gives charity in the way of God, makes jihad, serves the diseased, remains present in funeral prayers and helps the weak? The Prophet said : He will get rewards according to is intellect. Once a man was prasiing another man before the Prophet who asked : How is his intellect, as a fool commits sins more than the sinners owing to his foolishness. Once the people mentioned before the Prophet about a man's great devotions. He asked. How is his intellect ? The people said : He has got no intellect. He said : He has not reached the rank which you wish to give him. It appears that sharp intellect is a special gift of God.

The second means of removing erroneous beliefs is knowledge. This includes knowledge of four things—(1) knowledge of oneself, (2) knowledge of God, (3) knowledge of the next world and (4) knowledge of this world. Man is a sojourner in the world. He has been given beastly nature and also spiritual nature to know God. When one will know these four matters, love for God will arise in his mind. When he will act everything to please god and for the next world, he will find guidance. When he will like the present world in preference to the next world, and his passions and low desires in preference to the pleasure of God, it will become impossible to save himself from erroneous beliefs.

The third means of removing erroneous beliefs is learning. The merits of learning have already been described in the first book of worship and as such they need not be repeated here.