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IMAM GHAZZALI'S

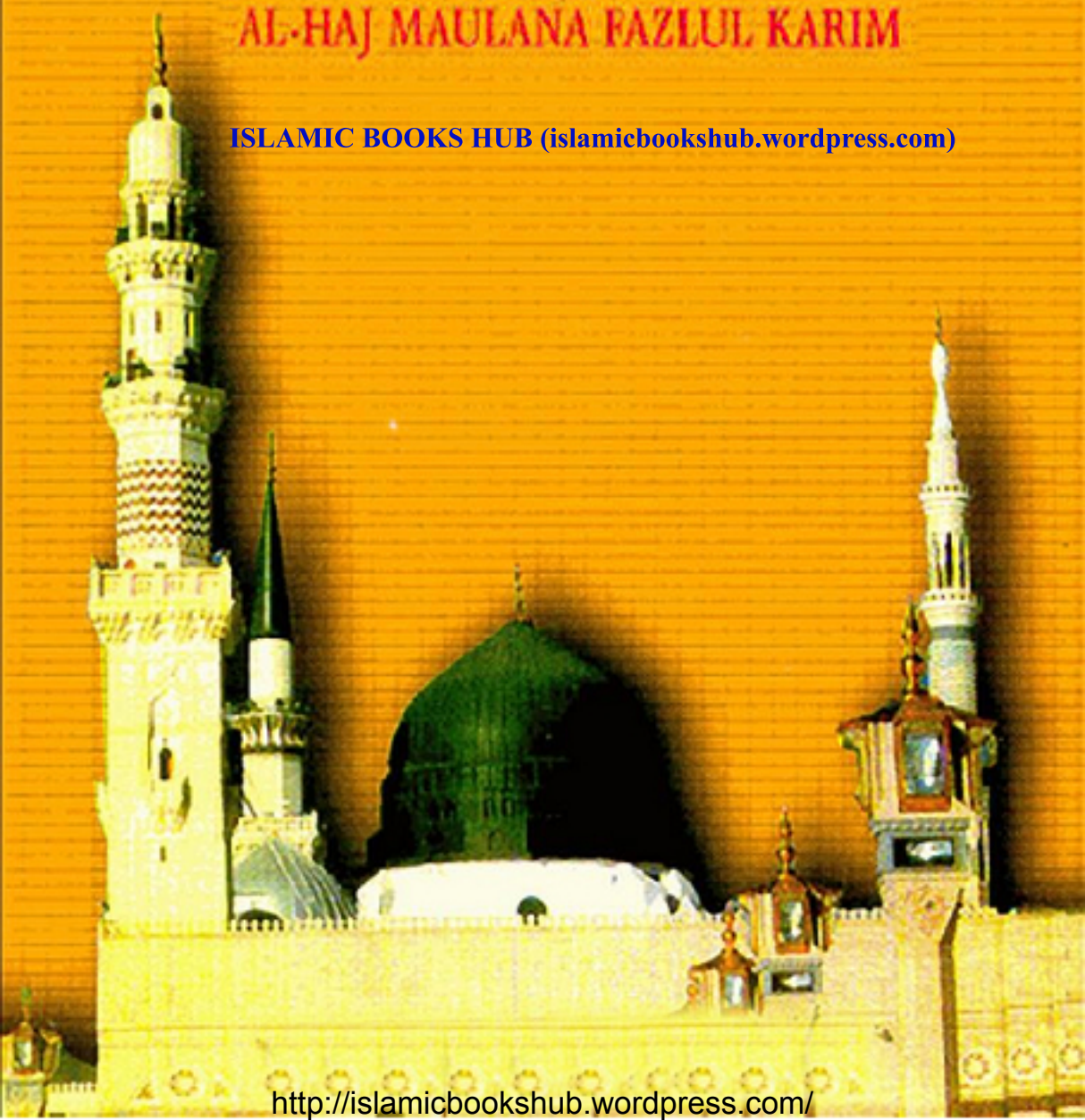
IHYA ULUM-ID-DIN

(THE BOOK OF RELIGIOUS LEARNINGS)

Vol. III

AL-HAJ MAULANA FAZLUL KARIM

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REVIVAL OF RELIGIOUS LEARNINGS

IMAM GHAZZALI'S

IHYA ULUM-ID-DIN

**Translated by
FAZL-UL-KARIM**

VOL. III

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PREFACE

The Book of Destructive Evils is the third book of Imam Gazzali's world renowned master piece Ihya Ulum-id-Din or the Revival of Religious learning. This work is an attempt to translate the third part of the Ihya not too literally but in substance. This book deals with soul and its attributes, conduct, greed and passion, benefits and harms of tongue, anger and envy, attachment for the world, love for wealth and harms of miserliness, power, show, pride and erroneous beliefs.

A literal translation is avoided in order to omit some unnecessary things which were prevalent in the then society, such as arguments of sects and sub-sects and also to omit the sayings of personages and sages of less importance but it should be noted that no verse of the Quran and saying of the Prophet has been omitted in this work.

Translations of the other three books of the Ihya have by the grace of God already come out of press, namely the Book of worship, the Book of worldly usages and the Book of constructive virtues.

I pary to the Almighty Allah that He may guide the people of the world in accordance with the teachings of the Holy Quran and Sunnah and the spirit in which the Ihya was written by Hujjatul Islam (proof of Islam), a title received by Imam Gazzali and about which it has been said "If all the books of Islam were destroyed, it would be but a slight loss if only the Ihya of Gazzali were preserved."

DACCA

FAZLUL KARIM

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THE REVIVAL OF RELIGIOUS LEARNINGS

The Book of Destructive Evils

PART I

CHAPTER 1

SOUL AND ITS ATTRIBUTES

It is by means of soul that man is the Lord of creation as it is by means of soul that man acquires the knowledge of God and His attributes and by no other organs of the body. It is by means of soul that man can go to the nearness of God and make efforts to realise Him. So soul is the king of the body and its different organs are its servants to carry out its orders and commands. It is accepted by God when it remains free from things other than God. When it is attached to things other than God, it drifts away from God. It is the soul which will be asked and rebuked. It becomes fortunate if it is purified and cleaned, and it becomes fortunate if it is kept impure. It is the knowledge of soul which is the root of the knowledge of God. When man does not know himself he does not know God. Majority of men are ignorant of soul and its attributes as screen is cast between soul and baser self. God says: "God moves between a man and his soul and controls it and its attributes. It is between the two fingers of the Merciful. It sometimes reaches the last limit of the devil and sometimes rises so high as to the throne of the Almighty. He who does not enquire about his soul is included among those persons of whom God says in the following verse: They forgot God and so He made their souls forgetful 19:67. They are the transgressors. It is therefore essential to know soul and its attributes which is the root of religion.

What has been said in the earlier pages of this book relates to the outward organs and bodily limbs. Now we shall narrate the attributes and evils of soul which are the subject matter of secret knowledge.

WORDS-NAFS, RUH, QALB, AQL EXPLAINED

(1) QALB has got two meanings. It means first a piece of flesh in the left breast called heart which is hollow in the interior,

which is filled up with black blood and which is again a source of Ruh or life. Heart is the centre or mine for circulation of blood. The detailed description of heart is to be found in Anatomy. It exists in breasts and lower animals and appertains to the material world. We shall not refer to it in our book. The second meaning of Qalb is soul with which we are concerned here. It is an immaterial thing or formless Latifa or basic subtle element which has got connection with the material heart. It is just like unseen electricity. It is the principal thing in a man. It catches knowledge of God and spiritual world. It is punished and rewarded. The connection of soul with heart is the connection of attributes with the bodily limbs, or a machine with the machine man, or a house with its inmates. This connection is of two kinds. One kind of connection is with Ulume Mokashafa or spiritual knowledge. But in this look, our object is to narrate Ulume Muamalah or knowledge of worldly usages. Its second connection requires the knowledge of the secrets of soul. The Prophet did not throw light on this object and so we should refrain from it. We shall translate the word Qalb in this book as soul or an immaterial thing Latifa with its attributes.

(2) **RUH:** It has got also two meanings. It means first a material thing within the heart which vibrates the whole body like the current of electricity and which runs through the veins of the body. It is called 'life'. It has got the power of touch, hearing, sight, smell and the power of the other limbs of the body. It is just like radiation of light of a lighted lamp pitched in a corner of the house. It is a subtle gas or steam which creates the heat of the heart. Our object is not that. The second meaning of Ruh is an immaterial subtle thing which is called soul and not life. God says: They ask you about Ruh. Say: It is a command from my Lord. 17: 85.

(3) **NAFS:** It has got also two meanings for our purpose. The first meanings is passion or baser and lower self. Passion is a comprehensive word consisting of greed, anger and other evil attributes. The Prophet said: Your greatest enemy is your passion lying by your two sides. The second meaning of Nafs is soul as described above. When Nafs assumes calmness and has removed passion, it is then termed Nafs Mutmainna or satisfied soul as God says: O satisfied soul, return to your Lord satisfied and satisfying him-89: 27. In the first meaning, Nafs is with the party of devil. When the calm nature of Nafs does not become perfect, it

is called Nafs Lawwamah or self-accusing soul, as such a soul rebukes one for neglecting divine duties. If soul gives up protests and surrenders itself to the devil, it is called Nafs Ammarah or passion addicted to evils. The Quran refers to this in verse 12: 53?

(4) **AQL:** It has got many meanings two of which we shall narrate here. The first meaning of Aql is intellect with which true nature of things of this material world is known and its seat is in soul. The second meaning of Aql is power to understand the secrets of different learnings. It is a subtle essence called knowledge which is an attribute. Attribute and the thing which contains it are two different things. Intellect is the name of both. This is supported by the following Hadis. The first thing which God created is intellect. The attribute of intellect is an immaterial thing but the attribute cannot stand without a material thing. So the place of intellect should be created first or along with it. Knowledge is the content of intellect and so it was created first.

ARMY OF SOUL: God says in years 71: 31- None except He knows the army of your Lord'. There are armed soldiers in soul. Their real nature is not known and nobody knows their number except He. Soul has got two armies. One army can be seen by the external eye and another army cannot be seen except by the internal eye. These two armies are necessary for upkeep of the dominion of this king. Courtiers, servants, helpers, etc. are the armies of the king which can be seen by the external eyes. Similarly, hands, feet, eyes, ears, tongue and other outward and inward organs are the armies of soul. They are all servants of soul which rules over them. They have been created to obey them. They cannot go against soul. When the soul orders the eyes to open, they open. When it orders the feet to walk, they walk. Their submission is like that of angels of God. The angels have been created to obey God and they cannot go against Him. These armies are necessary for soul for its journey to God, as conveyance and food are necessary for body. It has to cross many stations to meet Him for which it has been created. God says: I have not created Jinn and man but that they should worship Me-51:56. Body is the conveyance or carrier of soul and its food is knowledge. In order that it can acquire its food, the ingredients which are necessary are goods deeds. To reach God is impossible till the body does not remain sound.

This world is the seed ground for the next and a station of guidance. It is called Duniya or near planet as it is the closest

station out of many stations. So to acquire food in the world is necessary.

TWO ARMIES OF HEALTH: To take food which keeps the health of body is necessary and to avoid that which is harmful to it is to be avoided. So it is necessary to approach two armies, the hidden army of greed for food and drink and the open army of bodily organs. So greed for food and drink have been created in soul as they are necessary for the upkeep of the body, and the other organs are the arms of greed. Two armies are also necessary to remove the outer enemies who are destructive evils, such as anger etc. with which these evils are removed.

ARMIES OF SOUL ARE THREE: (1) One army does benefit to soul, the army of greed. It can be termed Will also. (2) The second army is anger which moves the bodily organs to give the object of greed power and strength. (3) The third army works like secret emissaries-powers of sight, hearing, smell, taste and touch. These defined powers are entrusted to different organs. For those armies, there are open arms-fingers to catch, eyes to see etc. The third army is divided into two. One army lives openly, such as attributes of five organs-hearing, sight, smell, taste and touch. Another army lives secretly in the horizon of brain. They are five-(1) power of idea (2) power of thought (3) power of memory, (4) power of retention (5) and power of consolidating them together. These five powers are in brain and they secretly stay therein.

These are the armies of soul. A man of weak intellect will feel difficult to understand them but the wise get benefit from these discussions. We shall try to make those who are weak, in understanding these things by illustrations.

ILLUSTRATIONS OF SECRET ARMIES OF SOUL

(1) **Soul is a king over body as a king over an empire.** In the empire of soul, hands, feet and other organs are like different business men and industrialists in town. Greed is a collector of revenue in that town, anger is its police, intellect is its minister and soul is its king. The collector greed is like one who collects food and anger is like a police who keeps guard over it. The collector greed is a downright liar and a deceiver. It ostensibly wishes good but there is destructive poison in it. The reign of soul over the region of body is similar. It goes on well if all organs and

attributes are under the rule of soul. When soul takes the help of its minister intellect, it rules over greed keeping anger in control. In order to bring anger under control, sometimes it seeks the help of greed and then its character and conduct become good. He who goes away from this path, becomes like one about whom God speaks in the following verse: Have you looked towards one who takes his passion as deity-25:43? God says: He who follows his greed is like a dog. If you attack it, it will prolong its tongue. If you give it up, it will also prolong its tongue-7:176. God speaks in another verse about the person who controlled his passion: As for such men as entertained the fear of standing before their Lord and controlled their souls from low desires, their abode will be Paradise-79:41.

(2) **Second illustration of secret army of soul.** Know, O dear readers, that the body is a town and intellect or conscience rules over that town like a king. Its armies are its external and internal senses and its subject are its organs. Sexual passion and anger are the enemies of the region of body and soul is its guard. If it fights against its enemies and defeats them and compels them to do what soul likes, its actions become commendable and it returns to the Almighty. God says that He gives superiority to those who fight with their lives and properties over those who worship sitting-9:20Q. If the soul acts as guard like the frontier guards and neglects the organs of the body, it is punished. On the Resurrection Day, it will be asked: O dishonest guard, you have eaten food and drunk milk, but you have not inquired into lost animal and have not arranged for treatment of diseased animals. To-day I will take retaliation on you for this. In the Hadis below, such a Mujahid or fighter has been praised: You have returned from the little fight to the greatest fight.

(3) **Third illustration of secret army of soul.** Intellect is like a rider, greed is like a horse and anger is like his hunting dog. When the rider is expert and his horse and dog are trained, success can be obtained in hunting. When the rider is inexperienced, horse disobedient and dog biting, then the horse does not obey the rider and the dog does not run obeying him. Similarly, when intellect is mature and greed and anger are submissive to intellect, success is sure, but if intellect is immature and greed and anger are not under control, there is surely ruin.

KNOWLEDGE AND WILL: The attributes for which man's soul becomes fit to approach God and honoured are knowledge and will. Knowledge means knowledge of the material and spiritual world and reality of intellect. Then matters lie behind the knowledge gained by the senses. Lower animals have got no share in it. Regarding will, when a man can understand by his intellect the result of any action and know what will bring good, then there grows in his mind will to obtain that good and to do that action. It is not the will of greed or the instinct of the lower animals. It is opposed to greed. Intellect wills what will be its good in future and spends for it. There is greed of taking delicious food in illness but intellect prohibits its eating. A wise man refrains from eating it. So soul of man is endowed with knowledge and will and not the lower animals. Even little children are void of these attributes. There are two stages of acquiring knowledge on the part of a boy. The first stage is his learning of all preliminary necessary things and to know lawful and unlawful things. He cannot gain expert knowledge at this stage but becomes close to it. The second stage is his acquisition of knowledge by learning and thinking. He becomes then like an expert writer.

THREE MODES OF GAINING SOUL-POWER: (1) Mode of Ilham or inspiration. God's inspiration comes on some souls unknowingly and for that they gain spiritual knowledge. (2) Some souls acquire spiritual power by learning and efforts. (3) Some souls acquire spiritual power quickly and some late. There are degrees of these acquisitions in the case of Prophets, friends of God, wise and learned men. This advance is unlimited. There is no limit of knowledge about God. The rank of a Prophet in this regard is highest. All secrets are disclosed to him without his efforts. A child in its mother's womb does not know the condition of a boy. A boy does not know the condition of a grown-up-man. A grown-up man does not know the condition of an intelligent man and his acquired learning. Similarly, an intelligent man does not know the blessings, mercy and gifts showered by God on the Prophets. These blessings are also cast upon those souls which remain prepared and become fit to receive them. The Prophet said: "There is your Lord's blowing in the days of your life. Beware and be prepared for it". The meaning of this preparation is to remove the impurities that have fallen on soul as a result of commission of sins and to purify it. It

can be understood from the following Hadis: God comes down every night to the nearest heaven and says: Is there any invoking man whose invocation I shall accept? In another Hadis: The religious man remains eager to meet Me, but I am more eager to meet him. In a Hadis Qudsi, God says: I advance one cubit for one who advances to Me half a cubit.

From this, it is understood that God does not withhold His mercy to shed the luster of knowledge on soul, but the people themselves are to be blamed for they do not cleanse their souls or minds from the impurities they heaped on them. As air does not enter a pot full of water, so knowledge of God does not enter a soul or mind if it remains filled up with things other than God. For this reason, the Holy Prophet said: Had the party of the devil not moved round the minds of the children of Adam, they would have seen the spiritual world. From this, it is understood that knowledge is the special attribute of human soul. The knowledge about God's being, attributes and actions is the most honorable and on that strength a man becomes perfect and within this perfection there lies his fortune of approaching God.

PECULIARITIES OF HUMAN SOUL: Body has been framed for accommodation of soul which is again the house of knowledge. Divine knowledge is the human goal and its speciality. An ass and a horse are the same for carrying loads but a horse is superior to an ass, as horse has got additional qualities of beauty and running fast which an ass and other animals lack in. Similarly there is difference between a man and an angel. The man who engages all his limbs, thoughts and actions to please God is like an angel and fit to be called an angel. God says about Joseph: Surely he is an honourable angel-12:21. He who makes efforts only for his physical comforts comes down to the class of an animal. He becomes then envious like an ox, greedy like a pig, biting like a dog, eats like a camel, takes revenge like a leopard, cunning like a jackal and clever like a devil-the embodiment of the above evils. There is no such limb or senses which do not help a man to reach God. He is successful who walks in that path and he is unsuccessful who is misguided.

Man's fortune lies in Taing God's vision as the ultimate goal, the next world as his permanent abode, this world as his temporary abode, body as his carrier and the limbs as his servants.

Human soul is the centre to realise them and a king over the region of body. His power of idea works like a post office in front of his head. All news gathered by senses are accumulated there. The power of thinking keeping behind the brain works like a treasurer, the tongue as its interpreter, the five senses like secret police. Eyes have been given power to receive various colour, ears to receive different voices, nose to smell and other limbs to receive other news and they send them to the power of ideas which send them to the power of thinking which send them to the king soul.

Hazrat Ka'ab Ahbar said: I went once to Hazrat Ayesha and said: Man's eyes are his guide, his two ears are his guards, his tongue his interpreter, his two hands are his wings, his two feet are his news carriers and his soul is his king. When the king soul is pleased, his armies are also pleased. Hazrat Ayesha said: I heard the Prophet say thus. Hazrat Ali said by way of illustration of human soul: God has got many pots in this world. The dearest to God among them is that which is most soft, pure and strong. Then he explained and said: The soul which is most firm in religion, most pure in faith, most kind in treatment with brethren is dearest to God. This can be seen from the following verse: They are hard upon the unbelievers and kind to one another among them- 48:29. In another verse; God says: His light is like a niche wherein there is lamp-24:35. To explain this verse, Hazrat Ka'ab said: The meaning of light is the light of soul of a believer. God says: Or it is like darkness in a fathomless sea. Hence the soul of hypocrite has been spoken of as an illustration.

NATURES OF MEN: There are four natures of man (1) beastly nature, (2) animal nature, (3) devilish nature and (4) angelic nature. Anger is a sign of beastly nature along with enmity, hatred, rebuke, attack on people etc. His animal nature is seen when his sexual passion becomes strong. He has got devilish natures like deceit, fraud conspiracy etc. He has got angelic nature such as divine service, worship of God, doing good to all. As he has got the divine thing soul, he has got the nature of lordship and he likes to be free from servitude and meanness.

The roots of these four natures are in a man and centred in human soul. If he has got only the nature of a lower animal, he becomes like a pig or a dog. If he has got only the nature of the

devil, he becomes a devil. If he has got divine qualities, he becomes a truly wise man. If he follows sexual passion and greed, he acquires the evils of impurity, shamelessness, meanness, miserliness, hatred and other bad habits. If he obeys the dictates of anger, he acquires heinous conducts such as haughtiness, pride, love of power, self-praise, jokes, contempt for others, oppression. If he obeys the devil, he acquires evil conducts such as deceit, deception, treachery, fraud etc. When he controls the above evils, he is endowed with divine qualities such as wisdom, knowledge, certain faith, knowledge of the natures of all things. When he becomes free from sexual passion and anger, he acquires the following virtues-pardon, contentment, self satisfaction, asceticism, piety, God fear, contentment and shame. If he keeps anger under control, he gains heroism, kindness, patience, silence etc.

SOUL IS A MIRROR: Soul is like a mirror in which the above evils and virtues are reflected. The virtues make the soul shining, resplendent and bright and the evils, sins and guilts make it dark. The Prophet said: When God wants good of a servant, He appoints an admonisher in his soul. He said: He who has got an admonisher in his soul has got a guard from God. Zikr or God's remembrance becomes lasting in his soul. God says: Beware, souls get consolation by the remembrance of God 13: 25. The sins are like smokes full of darkness which covers the soul. One sin after another comes over the soul like a layer of smokes till his soul gets completely enveloped with darkness. As a result, soul becomes removed from God. It is the seal on soul of which God speaks in verse 83: 14-Never, it is seal on souls for what they have earned. God says: Had I wished, I would have surely punished them and sealed their souls."

When sins accumulate in soul, it becomes blind to good things of religion. The sage Maimun-b-Mehran said: When a man commits a sin, a black spot falls in his soul. When he makes repentance, it blots out. Again when he commits sin, the spot increases. Thus if sins are committed one after another, the soul becomes dark and that is the seal on soul. The Prophet said: The soul of a believer is bright and there is a bright lamp in it. The soul of an unbeliever is black and blind.' The polish of soul is obedience to God with opposition to passion. Sins are impurities on soul. He who proceeds towards sins makes his soul dark.

FOUR KINDS OF SOUL: The Prophet said: Soul is of four kinds. The first kind of soul is bright in which there is a lighted lamp. It is the soul of a believer. (2) The second kind of soul is black and it is the soul of an unbeliever. (3) The third kind of soul is confined within cover and it is the soul of a hypocrite. (4) The fourth kind of soul is mixed with faith and hypocrisy. Faith in such a soul is like a plant which the water grows and if there is other liquids like blood and pus, its growth is retarded. God says: When a party of the devil attack those who are God fearing, they remember God and they keep on looking 7:201. The brightness of soul is gained by Zikr which finds consolation in a person who has got God-fear. So God-fear is the gate of Zikr which is again the gate of Kashf or inner revelation which is again the gate of salvation and the gate of having the fortune of Divine vision.

ILLUSTRATION OF SOUL: Soul is a container of knowledge. As a mirror has got connection with figure and form, so also a soul has got connection with objects of knowledge. In other words, picture, or figure can be seen if placed in front of a mirror. So also different objects of knowledge are reflected in soul. A mirror assumes the colour of a figure placed before it. Similarly soul assumes the colour or nature of an unknown object of knowledge. Every object of knowledge has got a nature and every nature has got a figure. That figure is reflected in the mirror of soul and is clearly visible. Mirror is a thing figure is a different thing and its shadow in the mirror is a different thing. Similarly a man has got three different things-(1) soul, (2) real nature of a thing, (3) and the knowledge of its real nature. Soul is the name of a thing with which knowledge is gained. Shadows of everything are reflected in it. So the container of knowledge, object of knowledge and knowledge itself are inter connected. For instance, to catch a shield is an action. Here there are three things (1) hand, (2) shield and (3) catching. These three things connected together produce an action. Similarly knowledge is a thing which is connected with soul with the shadow of the thing therein and the falling of that shadow therein. Knowledge does not arise unless the object of knowledge falls in soul. Fire cannot be said to fall in soul to produce knowledge of fire. Shadow of fire in soul is sufficient to produce it. The real man does not remain in mirror. The shadow of his real self remains in mirror. Similarly real shadows of all things fall in soul and that is called knowledge.

FIVE OBSTACLES OF GAINING DIVINE KNOWLEDGE:

There are five obstacles or hurdles which prevent real pictures in a mirror. A picture cannot be seen in a mirror if the thing with which the mirror is made is spoiled or if impurities fall in the mirror, or if the mirror is not directed towards the picture, there is something between the mirror and the picture, or if the picture is not in front of the mirror. Similar is the case with human soul. It has got five obstacles. Human soul has got the fitness to receive true pictures of everything, but if it cannot do its function, it will be understood that knowledge cannot come owing to the five obstacles.

(1) The first obstacle is a natural defect of soul as the souls of boys.

(2) The second obstacle is the impurities of sins owing to greed, passion and low desires. If the impurities of sins are not removed just like the impurities in a mirror, truth is not reflected in it. The Prophet therefore said: The intellect of a man who is accustomed to commit sins goes away. It never comes back to him. In other words, rust falls in his soul unless it is removed by a good deed and repentance. If dust falls on a mirror, it can be removed by a duster. Soul becomes bright if it does not follow low desires and urge of passion. God says: I shall show My paths to those who strive hard about Me-29:69 The Prophet said: God grants such wisdom to one who acts up to his learning which he did not know before.

(3) Third obstacle of soul. As nothing can be seen if a mirror is not directed towards a figure or picture, so real picture of a thing does not fall in soul if it is misguided from the real object of research and enquiry. Brightness of truth is not reflected in soul owing to the object of enquiry not being directed towards soul although it is clean and pure. The picture of an object about which a man thinks falls in his soul. He who confines his thoughts and efforts to the different modes of health gains health. So he who engage his whole attention and energy to the attainment of Divine love can acquire it. But he whose attention is diverted only to worldly pursuits gets them no doubt but is not blessed with divine love and grace. It is an obstacle and a hurdle to acquisition of Kashf or secret divine knowledge.

(4) Fourth obstacle of soul. If there is something between a mirror and a picture or figure, the figure cannot be seen in mirror.

So also if there is screen between a human soul and a thing desired, its true picture cannot be reflected in soul. Truth cannot come out from a screened soul. Whose follows his passions and low desires, screen falls in his soul. The beliefs which take root in early years of life from the surrounding environments paint the future of a man and create obstacles in finding out the truth of a thing. This is also true in case of open Taqlid or blind faith in a sect. Such a man does not accept what is opposed to his belief although it is true and correct.

(5) **Fifth obstacle of soul is ignorance.** This ignorance occurs in connection with a special object. As a result, defect is cast upon the object of enquiry. For instance if a student enquires about an unknown subject it will be impossible to know it until he ponders over the thing connected with the object of enquiry and that pondering is not along the prescribed mode of the learned, as the object of enquiry is to be known on the basis of other learnings. Mixture of two learnings produces knowledge of a third kind, as a young one of a camel is obtained owing to the cohabitation of a camel and a she camel. He who wants to get a young one of a horse, he can't get it if he unites an ass and a camel, but he will get it when a horse and a she horse cohabit. Similar is the case with every knowledge. It has got two roots and there is prescribed mode of the union of the roots. Knowledge cannot arise unless the mode of union is not known. If one does not stand in front of a mirror, he cannot see his face therein. If the mirror is kept in front of face, he can't see his back. So there is certain methods of acquiring knowledge.

So there are five hurdles in the reflection of truth in souls for which we hardly see truths. Soul is a celestial thing and it has got natural attribute of knowing truth. God says about this soul. I have placed this trust upon the heavens and the earth and the mountains, but they all refused to carry it and feared it, but only man has borne it. Surely he is oppressive, ignorant-33:72 Q. It appears from this that soul has got such a special attribute which the heavens and the earth and the mountains do not possess. For that they have been made subservient to man. This trust is Ma'arfat or Divine knowledge and Tauhid.

However, soul is naturally fit to bear this trust, but it cannot reach its real nature owing to the obstacles narrated above. For this reason, the Prophet said: Every child is born upon nature,

but his parents make him a Jew, or a Christian or a Maginan. The Prophet said: If the party of the devil did not move in the soul of the son of Adam: he could have seen the divine realm. It appears from this Hadis also that the above five obstacles prevent a man from seeing the divine realm. The Prophet was once asked: Where is God-in earth or in heaven? He said: God is in the soul of a believer. In another Hadis, there is this: The Prophet was asked: Who is the best man? The Prophet replied: The believer whose soul is Makhmus is best. He was asked: What is Makhmus? He said: That soul is Makhmus which is God-fearing, in which there is no deceit, deception, treachery, contrivance and hatred. For this reason, the Prophet said: When God-fear lifted from my soul the screen (of sins), my Lord saw my soul? Whoever lifts up the screen of sins from his soul, the pictures of unseen things are disclosed in his soul. Then he can see paradise which extends in heaven and earth. Unseen world is outside of external eyes. When this world of sight and the unseen world are united at a time, it is termed Hazrat Rabubiyat or the presence of God's being which can encompass everything. There is no existence of anything except that of God, His actions and His sovereignty. His servants are included within His actions. The object of all actions is to make soul pure and bright. The Quran says: He who purifies it will get salvation-91:8Q. The object of purity of soul is to gain light of faith therein or to enkindle the light of divine knowledge. Regarding this, God says: God expends the breast of one for Islam whom He wishes to guide. God says: Whose breast God has expanded for Islam, he is on light from his Lord-39: 22.

THREE STAGES OF LIGHT OF FAITH: This light of faith in soul has got three stages. In the first stage, the light is that of faith of ordinary man. It is the light of blind faith. In the second stage, it is the light of faith of the followers of Fiqh or jurisprudence. It is mixed with some sort of proof. In the third stage, it is the light of faith of the friends of God. It is the dazzling ray of certain faith. Take for instance the stay of Zaid within his house. It can be proved in three ways. The first kind of proof is belief on hearing. If you have belief in a certain man and you know that he does not speak lie, you will believe his word that Zaid is in his house. This is the belief of ordinary man based on hearing only. When the little boys attain maturity, they hear from their parents and relatives that there is God, that He is almighty, Creator of everything, that He sent apostles with books. They believe them

on hearing. This belief will be the cause of salvation in the next world. But they will be in the first stage of the fortunate but not included within the near ones, as there is no opening of their inner eye (Kashf) with the help of certain faith and no expansion of breast, and there may be defects in heresay.

The second kind of proof is as follows. That Zaid is within his house can be guessed from a hearing of his voice and talks coming from his house. So this belief is stronger than that of heresay. There may be also mistake of voices and words. The third kind of proof is to enter into the room and see Zaid with open eyes. This is real knowledge gained by direct sight. This knowledge is like that of the friends of God and near ones. There is no mistake in this belief.

There are however degrees of this knowledge or Kashf among them. If Zaid is seen in front in light or sunlight, it is perfect sight. If he is seen in the house from a great distance or like his figure at night, it is less perfect. Similarly there are different degrees of spiritual vision and knowledge.

TWO KINDS OF KNOWLEDGE: Knowledge which thus falls in soul is of two kinds knowledge concerning intellect and concerning religion. The former is also of two kinds-natural knowledge and acquired knowledge. Acquired knowledge is also of two kinds worldly knowledge and next worldly or spiritual knowledge. We understand by knowledge concerning intellect basic natural and necessary knowledge. It is not acquired by blind faith or heresay. It is that which is gained but not known how and from where, for instance the knowledge that the same person cannot stay in two different places at the same time and that the same thing cannot be at the same time old and new. This preliminary knowledge is imprinted in a boy's mind in his earliest years. He does not know wherefrom this knowledge comes. The acquired knowledge concerning intellect is gained by learning. These two kinds of knowledge is called intellect or wisdom.

The Prophet said with regard to the natural intellect from birth: God created nothing more honourable to Him than intellect. With regard to the second kind of intellect on heresay, the Prophet said to Hazrat Ali: 'When the people come close to God by good deeds, you will be able to come close to Him by the

help of your intellect. It is not possible to come close to God by natural intellect. It has to be acquired. So human soul has got power of sight like that of external eyes. As there is power of sight in eyes, so also there is power of as on in human soul. One of its names is intellect or wisdom. The power of vision is a basic ingredient which is not found in a spiritually blind man. It is found only in a person having inner sight though he closes his two eyes or remains in darkness. All things are seen by the eye of knowledge. There is delay in the rise of knowledge till one attains maturity as the tablet of soul does not become prepared then for light of knowledge. Pen is an instrument to depict pictures of knowledge as God says: He taught with pen. He taught men what he knew not-8 : 2Q God's pen is not like the pen of man as His attributes are not like the attributes of man. His pen is not made of material or other things. So there is distinction between inner vision and outer sight.

SOULS VISION AND BLINDNESS: The vision of soul is subtle essence or Latifa with which spiritual things are seen. This essence is like a rider and its eye is like a conveyance. For it, the blindness of the rider is more harmful than the blindness of the conveying horse, that is the blindness of soul is more harmful than the blindness of eye. These two things have got no connection with each other. Still there is some similarity between external sight and internal sight. God explained the sight of soul in this verse: Soul has not disbelieved what it saw-53:11. Here it has been said that the soul has got power of sight God says in another verse: I showed thus the sovereignty of heavens and earth to Abraham -6:75. Here external sight has not been spoken of as others also have been given this power, but there is mention here of internal sight. Opposite to it is the internal blindness God says: Who so is blind in this world will be blind in hereafter-17:71. This is the blindness of soul. This is the narration of knowledge concerning intellect.

KNOWLEDGE CONCERNING RELIGION: This knowledge is acquired by blind faith in the words of the prophets. It can be earned after studying the Quran and Sunna of the Prophet or hearing them For salvation of soul, even though knowledge concerning intellect is necessary, it is not singly sufficient. As for health of body, some measures are necessary, but they are not alone sufficient without their actual application. Special

methods of medicines for cure should be learnt from the physicians. Only intellect is not sufficient. He who calls towards blind faith only without application of intellect is a fool. On the other hand, he who relies on intellect only after giving up the Quran and Sunna is a proud man. The two must be kept together. Education concerning intellect is like food and religious education is like medicine. A diseased man meets with harm if he takes only food after giving up medicine. Similar is the case with diseased soul. Its cure is not possible without profitable medicine of Shariat. The medicine of Shariat is the duties prescribed by the Prophets for purity of soul. He who does not treat his diseased soul by the medicine of divine service as ordained by Shariat and thinks the leanings of intellect as sufficient faces ruin.

SCIENCE IS NOT OPPOSED TO RELIGION: Some think that science is opposed to religion. This is not at all correct. Such a man sets up one learning of Shariat against another. The reason is his failure to co-ordinate the two. As a result, such people go out of religion. Such man is just like a blind man who stumbles down against furnitures of a house and says: Why have these furnitures been kept in the path way? The house owner says: They are in their proper places. It is your blindness which is responsible for your stumbling. This is also the case with one who thinks that science is opposed to religion.

TWO KINDS OF SCIENCE: There are two kinds of science, material and spiritual. Medical Science, Mathematics, and other technical sciences belong to the leanings of this world. The religious sciences are the education concerning soul, God, His attributes and actions. He who makes efforts with regard to the worldly sciences and becomes expert has shortcomings in most cases in being expert in religious sciences. For this reason, Hazrat Ali cited three illustrations to explain this. He said: This world and the next world are like two scales or like the east and the west or like two co-wives. You will find that he who is intelligent in worldly matters and expert in Medical science, Mathematics, Philosophy, Geometry etc. is fool in the religious sciences. He who is experienced in the religious sciences is inexperienced in the worldly learnings. For this reason, the Prophet said: Most of the inmates of Paradise are indifferent. In other words, they are inattentive in worldly matters. Hazrat Hasan Basari said: We have seen such a people whom you would think if you had seen

them as insane and mad. If they had seen you, they would call you devils. So the worldly educated men deny any wonderful event of religion. God says: Those who do not hope to meet Me and remain satisfied with this world's life get consolation therein. God says" Whoso is heedless of remembering Me and does not wish except this world's life, it is the limit of his knowledge. It is only the Prophets who combined in themselves the knowledge of this world and the next. They were helped by the Holy Spirit and given divine powers.

MEANS OF ACQUIRING SPIRITUAL POWERS: Know, o dear readers, that there are different conditions of knowledge which are not all necessary. Some of them fall suddenly in mind called Ilham and some of them are acquired by efforts. Knowledge not acquired by efforts is of two kinds. One kind of such knowledge is not known from where it comes or how it comes. Another kind of such knowledge comes through an angel who throws it into one's soul. That is called Wahi or revelation. It is revealed only to the prophets. Ilham of the first kind is thrown on the souls of Prophets as well as other religious personalities. In short, human soul is the place of disclosing truths of all things, but the obstacles mentioned earlier stand as screens. Those are screens between Lauhe Mahfuz (Guarded tablet) and the mirror of soul. Picture of everything that will occur up to the Resurrection Day have been preserved in this Guarded Tablet. Real condition of every affair is reflected in the mirror of soul. That is like the picture in front of a mirror. If there is no screen between the two, it is seen in the mirror of soul from the Guarded Tablet. The wind of Latifa or essence sometimes removes the screen from the mirror of soul, so as to disclose what is in the Guarded Tablet. Sometimes the future events can be seen in dream. By death, all the screens are removed. In wakeful state also, sometimes the screen is removed provided secret mercy is showered on soul. Then gists of knowledge spring forth in soul from unseen things. It lasts for a short time. Ilham and Wahi (inspiration and revelation) cannot be obtained by human will. God says: It is not for a man to talk with God except by means of Wahi or from behind the screen or by means of a messenger who reveals with His permission what He wishes.

MERITS OF KNOWLEDGE BY ILHAM: The Sufis love knowledge through Ilham or inspiration. For this reason, they

donot like to have education or read books or hold arguments. They say that the primary source of acquisition of knowledge is the saving of oneself from the condemnable evils, severing all connections and directing all efforts towards God. When it is earned, God Himself becomes the caretaker of human soul. He saves it by enkindling the light of knowledge in soul. When God takes care of his soul, mercy falls in it, light sparkles, breast expands and the secrets of spiritual world are disclosed to him. By God's help, screens of darkness are removed from the upper portion of his soul and real nature of divine affairs comes to him. So it is the duty of God's servant to purify his soul and to make efforts with true and sincere intention. These matters are opened to the prophets and friends of God. Lights flow over their breasts. It is not due to their acquired knowledge by efforts, but it is due to their asceticism, to their full freedom from worldly connections and to full direction of their energies towards God. God becomes for one who becomes for God. To them the first step is to cut off all worldly connections, to make the soul vacant for God, to give up all efforts for family, property, children, houses, name and fame and then to confine themselves in performing compulsory and optional duties and sit in meditation with a mind absolutely free from everything. Their thoughts are centred only in one Being. Even they become free from interpretation of the Quran, Hadis and other books and matters. They sit in lonely places and invoke only Allah, Allah with humility of mind till they reach such a stage, when they give up even the movements of their tongue. Then the influence of their tongue enters their soul which recites Allah, Allah. The pictures of words are then effaced from their souls are only their meanings remain therein.

It is your option to regain this stage. You have got no power to claim mercy of God, rather you may be fit to receive its blowing. At this time, sparkling ray of truth may sparkle in your soul first like attracting electricity but it may not last or it may last. You will then continue to purify your soul and hope to receive God's blessings. This mode is very troublesome and its fruit is time-consuming. If you can gain one stage, it is difficult for you to stay in it as the devil will constantly mislead you. the Prophet said: The heart of a believer is more changing than a pot (of hot water). During this time of efforts and trials, health may deteriorate.

Ilham and acquired knowledge. Know, o dear readers, that the wonderful action of soul is outside the knowledge gained by the senses as soul is outside the knowledge of the senses. So to understand the actions of soul, some illustrations of the material world are necessary. Only two of them are cited here.

FIRST ILLUSTRATION: Take for instance that a well has been dug underneath the ground. There are two ways of pouring waters in it, one way through pipe or canal and another way is to dig the well very deep, so that water may gush forth from its bottom. The second mode is better as water obtained in this way is more pure and lasting. Similarly soul is like a well, knowledge is like water and the five senses are like pipes or canals. Knowledge like water comes to the soul through the help of five organs like pipes or canals. If you wish to get pure knowledge, you shall have to shut up the five senses as you shut up the pipes or canals to get pure water into the well and dig it very deep so that pure water may gush forth from the bottom. The filth in the bottom of well must be cleared to allow pure water to gush forth from the bottom. So also in order to get pure and unadulterated knowledge, you shall have to shut up knowledge gained by the five senses because such knowledge is full of harasses, superstitions and errors.

Question. How can knowledge come out of soul when it remains without knowledge?

Answer. These matters are the wonderful actions of soul. It is difficult to get them from the worldly learnings. It may however be mentioned that real condition of everything was recorded in Lauhe Mahfuz or Guarded Tablet. That was recorded also in the souls of angels who are near God. As an architect prepares a plan before building a house and then builds it according to his plan, so also the Creator recorded His plan in the Guarded Tablet of everything of His reaction in the heavens and earth from first to last. Thereafter He takes out everything according to that prepared plan.

There are four stages of this material world-(1) its existence in the Guarded Tablet before creation of the world; (2) this material world comes into being according to this plan, (3) the world of ideas follows this material world, and (4) the world of intellect follows this world of ideas, that is its pictures fall in

human soul. Some worlds are material and some immaterial. In the immaterial worlds also, one is more spiritual than another. These are strategy of God. Look at the eye-ball. Though it is small, the pictures of the heavens and the earth fall in it. Then it comes within ideas and then it falls in soul. Man does not take cognisance of it till it reaches the soul. Praise be to God who created wonderful power in soul and eyes and He also made soul and eyes of some blind.

So pictures of the world fall in soul sometimes by the help of five senses and sometimes by the help of the Guarded Tablet as picture of the sun falls in eyes. Again picture of the sun falls in water as it falls in eyes. When obstacles are removed from between soul and Guarded Tablet, soul can see many things and thus knowledge arises therefrom. Then no help of senses necessary for such knowledge. It is just like the gushing forth of water from the deep bottom of a well.

TWO DOORS OF SOUL: One door of soul is open towards the spiritual world which is the world of angels and the Guarded Tablet. Another door of soul is open towards the five senses and it is connected with the material world. The former door open to the spiritual world can be better understood from dreams in which one can see some matters of future and past events. One can tell them without the necessity of knowledge gained from his five senses. That door is open to one who remains engaged in solitude in remembrance of God. The Prophet said: the dwellers of solitude have preceded. He was asked: O Prophet of God, who are the dwellers of solitude? He said: Those who have been made pure by the remembrance of God, those whose burdens have been taken down by the remembrance of God and those who will come on the Resurrection Day free of burdens. Then he described their virtues and read these words of God: I kept My face in their front. Do you know in whose front I have kept My face? Does anybody know what I will give them? Then God says: First I throw light in their souls. As a result, they broadcast the news they get from Me.

There is difference in the knowledge of the prophets and friends of God and the knowledge of the learned and the scientists. Knowledge of the prophets and the friends of God come out of that gate of souls which remains open towards the spiritual world, and the knowledge of the learned and the

come out of that gate of souls which remains open towards the spiritual world, and the knowledge of the learned and the scientists comes which remains open towards the spiritual world, and the knowledge of the learned and the scientists comes out of that gate of souls which remains open to the material world through the help of five senses. So it is impossible for the latter to acquire spiritual knowledge. This illustration will make one to understand the difference between the two work.

SECOND ILLUSTRATION: The destination between the actions of the learned and of the friends of God will make one to understand the second illustration, as the learned learn the basic principles of learnings and the bright and pure. The spiritual knowledge of a believer is everlasting as the soul of a believer has got no death. At the time of his death, his knowledge does not go. Hazrat Hasan basari said: Earth cannot eat the place of faith, but it is a means to gain nearness of God. The rank of the fortunate is different according to the degree of Ma'arfat and faith as there is the difference of the rich men is respect of the difference of their riches. So Ma'arfat or knowledge of God is a light without which the believer will not be able to secure divine vision. God says: Their lights will run in their front and their back - 57: 12.

There is difference in the degrees of light. The Prophet said: If the faith of Abu Bakr is measured with that of the people of the world except the faith of the prophets and apostles, the balance of his faith will be heavier. This like the saying of the man who says: If the lights of all lamps are weighed with the rays of the sun, the rays of the sun will be heavier. The light of the faith of the prophets and apostles is like the rays of the sun, the light of the Siddiqs is like that of the moon, the light of the friends of God is like that of the stars and the light of the general believers is like that of a lamp. The rays of the sun illumine the whole world and the light of the lamp gives light to a room. Similarly there is difference in the case of expansion of breasts of the prophets and ordinary believers. For this reason, there is in Hadis that on the Resurrection Day it will be said that whoever has got faith in his heart to the weight of an atom will be taken out of Hell. God said: You will be victorious if you are believers - 3: 38.

In this verge, superiority of the believers over the Muslims has been spoken of. Here the believer means the believer with great spiritual knowledge and not Muslims with outward faith. God says: God will raise those in rank who are believers among you and who have been given knowledge-58:12. Here those who

have got blind faith have been spoken of and then those believers who are learned have been mentioned. God says: Those who have been given learning have got ranks. Hazrat Ibn Abbas explained this verse by saying: God will keep the learned believers over the ordinary believers by seven hundred degrees above, the distance between every two degrees is as the distance between heaven and earth. The Prophet said: Majority of the inmates of Paradise are simple, but the wise will live in the highest Paradise. The Prophet said: The superiority of a learned man over a worshiper is like mine over an ordinary man among my followers, in another narration as the superiority of the full moon over the stars. It can be understood from the above that the difference of the ranks of the inmates of Paradise will be according to the difference of their souls in divine knowledge.

Proof of Shariat about correctness of the ways of the Sufis in gaining spiritual knowledge.

ILHAM AND KASHF: If anything is disclosed to anybody by Ilham or inspiration from unknown source, he is termed Sufi or an ascetic with knowledge of God by the help of correct means. Owing to constant engagement in divine service, spiritual knowledge, is disclosed in soul by way of Ilham or inspiration or Kashf. The Prophet said : God gives one who acts up to his learning such knowledge which was unknown to him before. He gives him Taufiq or grace in his actions, till Paradise becomes sure for him. He who does not act up to his learning roams round his learning. God does not give him grace in what he acts till Hell becomes sure for him. God says: God makes out a way for a man who fears Him and gives him provision from a source he cannot conceive. This means that God takes him out from doubts and various difficulties and gives him knowledge without education and natural understanding without experience. God says : O those who believe, if you fear God, He will give you Furqan—. Furqan means light with which truth and falsehood are distinguished and with the help of which one can come out of doubt. The Prophet used to pray : O God, give me light, increase my light, give me light in my soul, give me light in my grave, give me light in my hearing, give me light in my sight. Even he used to pray : Give me light in my hairs, my flesh, my blood and my bones. When asked about the meaning of the following verse—He is upon the light of God whose heart God has opened for

Islam—29 : 22), the Prophet said : It is diffusion of light, when light falls in soul, heart expands and spreads. The Prophet prayed for Ibn Abbas : O God, give him knowledge of religion and of interpretation. Hazrat Ali said : There is nothing which the Prophet concealed from us.' God gives the knowledge of the Quran to some of His servants. It is not acquired knowledge.

God says: He gives wisdom to whom He likes—12 : 229. This knowledge is said to be that of God's Book. God says: I gave Solomon its knowledge—21 : 79. He specialised Solomon with knowledge. Hazrat Abu Darda'a said: A believer is he who by the help of God's light sees everything from behind the screen. By God, it is true that God casts truth in soul and for that it is disclosed in his tongue. An ancient sage said : Fear the sight of a believer as he looks only by the help of divine light. The clue is found in the following verse : In it there are signs for those who enquire. God says : I make clear the signs to a people with certain faith—12 : 118. The Prophet said: 'Learning is of two kinds—one kind of learning lies concealed in soul and it is the benefiting learning.' One learned man was asked about this and he said : That is a secret matter out of the secret matters of God. God casts it in the souls of His dear servants, Angels or ordinary men do not get clue to it. The learned man is he who learns from his God. This is knowledge from the Almighty called Ilhame Laduni (secret knowledge). God says: I have taught him learning from Myself—18 : 65. Some knowledge comes from God and some knowledge is acquired through the medium of men. It cannot be called secret knowledge which is such a knowledge which arises from the deep bottom of soul without any reason. The Quran and Hadis support it. The following are some examples of Ilme Laduni or secret knowledge.

(1) Hazrat Abu Bakr at the time of his death said to Hazrat Ayesha : They are both your brother and sister.

At that time, his wife was pregnant and she gave birth thereafter to a daughter. He came to know beforehand that he would have a daughter born to him.

(2) One day Hazrat Omar said at the time of his sermon : O army, towards the hillock, towards the hillock. When he came to know by Kashf or secret knowledge that the enemies were about to kill the Muslim soldiers, he cautioned them and called them to

assemble in the hillock. It is wonderful that the call soon reached the Muslim soldiers.

(3) Hazrat Anas said : I started to meet Hazrat Osman. On the way I met a woman and began to think of her uncommon beauty. When I came to Hazrat Osman, he said : Someone of you has come to me with open sign of fornication in his eyes. Don't you know that look at a strange woman is fornication? Repent or otherwise I shall give you punishment. I said : Does revelation come even after the Prophet of God. Hazrat Osman said: Revelation does not come, but by deep insight everything can be seen.

There are many instance that the sages and saints could tell the inner thoughts of men. Two wonderful events are admitted and cannot be denied by anybody. They are—(1) true dream and (2) Hadis of the Prophet regarding future events.

(1) **True dream.** It reveals the unseen events. When it is possible in dream, it does not become impossible in wakeful state for the following reasons. In sleep, actions of the outward senses remain closed and suspended and soul remains free from the engagements of the material world and then the door of the knowledge of soul remains a little open towards the spiritual world. This occurs sometimes in wakeful state. There are many men who don't hear and see even in wakeful state as they are then remain immersed in their thoughts.

(2) **Prophecies of Prophet.** With regard to the prophecies of the Holy Prophet concerning future events, there are proofs in the Quran. A prophet is he who remains busy for the Quran. A prophet and to whom the real nature of everything is disclosed. A friend of God is he who does not remain busy in the affairs of the people but it is possible for him to know the real nature of things. There are two gates of soul. He who believes in the prophets and in true dreams must believe that there are two gates of soul, one gate is opened to the external senses and another to the spiritual world from the deepest recess of soul and that is Ilham or blowing of Ruh or inspiration or revelation. Between these two gates, the roaming of soul discloses its real nature. As spiritual matters are disclosed in dream, they are disclosed similarly to the prophets and friends of God in different forms. It cannot be understood without spiritual knowledge.

Many angels are ignorant of human mind. A man of Kashf said : An angel came to me and asked me : Disclose to me your insight of Tauhid and secret Zikr or remembrance of God, as I don't write anything of these matters. I asked him : Don't you write compulsory duties? He said : Yes, we write them. It appears from this that Keraman Ketebinor the honoured scribes do not know of secret things and they look only to the outward actions. An Aref or agnostic said : I asked a certain Badl (saint) about direct sight of certain faith. He asked the angels on the right side, left side and breast. They all said : We don't know. Then he gave a wonderful reply which pleased me. He said : I asked my soul (conscience) and it gave me the reply. The soul is more intelligent than the angels. The Prophet also said : There are true news-givers among my followers and Omar is one of them. There is in Hadis Qudsi; God says. He whose news of soul I take, holds My remembrance firm in his soul, I take his charge and become his friend, admonisher and companion. Hazrat Abu Solaiman Darani said : Soul is like a closed tent of which all the gates have been shut up. One look at the door which is opened up towards him. One door out of the doors of soul is opened towards the spiritual world and the Almighty God. That is opened by God fear, abstinence from worldly lusts, greed and efforts. For this reason, Hazrat Omar gave orders to his commanders to remember what the religious persons say, as true matters are disclosed to them. A certain wise man said : God's hand is placed on the wise. They don't say except what God discloses to them. Another sage said. If you are wise, I shall tell you that God discloses some of His secrets to the God fearing men.

DEVIL'S WHISPERINGS IN SOUL: As already stated, soul is a closed tent which has got several doors and from every door, its condition is infused to it. Or soul is like a building to which arrows are thrown from every direction. Or soul is like a preserved mirror in which different pictures are thrown and pictures after pictures are falling in it. Or soul is like a well which as got connection with pipes through which water falls in it. The five senses are its open pipes, and its secret pipes are a man's character and conduct made up of greed, anger etc. Whatever is gained by its five senses falls in soul. When sexual passion rises high on account of over-eating and over-drinking, its effect falls in soul. The soul changes from one condition to another. This effect in soul is called khawater and out of it there grows will and

then intention. Thoughts are good or bad. Good thoughts are called Ilham or inspiration and bad thoughts are called Waswasa or whisperings of the devil.

DEVIL AND ANGEL: They have got generators. The cause or urge which calls towards good is called angel and the cause which calls towards bad is called devil. Latifa or essence gives help to soul in receiving Ilham and this help is called Taufiq or grace. The thing which is accepted from Waswasa or contrivance of the devil is called misguidance. The action of an angel is to give impetus to good actions, to disclose truth and to order is to order for evils and indecencies. Thus God created two opposite agencies. He says: I have created two kinds of everything—13:3. Except God, all things are opposed to one another. God is One and unique who created different things. So soul lives in dispute between angel and devil. The Prophet said : There are two impulses in soul, one impulse of angel which calls towards good and confirms truth. He who feels this impulse should know that it is from God. Another impulse comes from the enemy which leads to doubt and holds out the truth as falsehood and prohibits good works. He who feels this should seek refuge to God from the accursed devil. Then he recited the verse : The devil shows you fears of poverty and enjoins you to do evils—2 : 268.

Hazrat Hasan Basari said : Two thoughts roam over soul—one thought from God and another from the devil. God shows mercy on a servant who stops at the time of the latter thought. If soul follows low desires and passions, the devil gets upperhand. If it follows the habits of angels, it becomes the resting place of angels. For this reason, the Prophet said : There is nobody among you in whom there is no devil. The companions asked : O Messenger of God, does it reside in you too? He said : There is also devil in me, but God helped me to overcome it and it has become submissive to me. It does not order me but good.

The devil works havoc through the medium of sexual passion. Who so follows it finds the devil as his guide. When he returns to Zikr, the devil goes behind and the angel gives incentive to good works. In the battle-field of soul, there is constant clash between the soldiers of the devil and angels till it gets upperhand. After victory, soul remains in peace and the devil becomes submissive. The sage Ata-b-Ziyad said : The devil enters a soul as a thief enters a house. If there is anything in the

house, the thief takes it away. If there is nothing in the house, the thief leaves it. In other words, the devil does not enter a soul which is free from sexual passion and evil desires. God says to the devil : You have got no control over My servants' 16 : 32. He who follows the dictates of passion is a slave of passion and not of God. For this reason, He gave control of the devil over him. God says: Have you seen one who has taken up his passion as hid deity-25 : 44 ? One day Hazrat Amr-b-A's asked the Prophet : O Messenger of God, the devil enters in o my Quran- reading in prayer. He said : He is a devil called Khanzab. When you feel it, seek refuge to God and spit thrice to your left side. He said that God relieved him from it after he did it. There is in another Hadis that there is a devil in ablution called Walhan. He said : Seek refuge from him to God. God says : Seek refuge from the machinations of the devil—16:98. Hazrat Mujahid said by explanation of this verse that it is a broad sign in soul. When one remembers God, the devil flees away disappointed. When he is heedless, the devil takes seat in his soul. God's Zikr and devil's contrivance are like light and darkness which can not live together. The Prophet said : The devil places his trunk in the soul of man. When he remembers God, he goes away, and when he is heedless, he catches hold of his soul.

The Prophet said : When a man does not turn after he reaches his fortieth year, the devil rubs his face with his hands and says. I have wiped the face of one who has got no salvation. The Prophet said : The devil moves in man like the circulation of blood. Make his circulation narrow by hunger. The reason is that hunger cures sexual passion which is the weapon of the devil. So sexual passion surrounds soul. God mentioned the case of the devil saying: The devil said : I will keep sitting in Thy straight path for them. Then I shall run to them by their front, by their back, by their right side and by their left side—7 : 17.

The Prophet said : The devil keeps sitting in different paths for man. He sits in the path of Islam and says: Will you accept Islam after giving up your religion and the religion of your ancestors ? When he disobeys him and accepts Islam, he sits for him-in the path of emigration and says : Will you leave your country after leaving your native land and your properties . When he disobeys him and makes arguments, he sits in the path of Jihad and says : Will you fight ruining yourself and your properties ? He disobeys him and

fight. The Prophet said : If a man dies after performing the above actions, it becomes the duty of God to admit him in Paradise.

Some may ask: What is devil ? Has he got body? If he has got body, how can he enter into the soul of a man? These are useless talks. He who raises such arguments is like the man who, instead of removing a snake from his cloth, argues as to the shape, form, length and breadth of the snake. This is sheer foolishness. When you know that evil thoughts arise in your mind and that they lead you to ruin, it is then clear that they are your enemies of whom you should take care. God says: The devil is your open enemy. 35:6. God says: Have I not told you : Don't follow the devil as he is your great enemy—36 : 61? So everybody should take care of him and not ask about his birth death and other particulars.

THREE KINDS OF THOUGHT: (1) Bad thoughts lead to evils, (2) good thoughts lead to good and it is called Ilham and (3) thoughts mixed with good and bad lead to doubt and it is not known whether they come from angels or devils. The devil cannot call majority of the pious men towards evil deeds. He presents doubt to them in the form of good and that is a great deception which destroys many people. For instance, he advises a learned man to make sermons, and to adorn his lectures with ornamental words. His object is to throw him to a show of deeds and to generate in his mind greed for name and fame. He is then included among those men about whom the Prophet said : God will help this religion with such men who will have no share in religion. There is in another Hadis that God will help the religion by a transgressor.

DECEPTION OF DEVIL: It has been narrated that the devil once came to Jesus and told him : Say : there is no deity but God. He said : This is a true word, but I will not utter it in obedience to your dictation. Every man should know the source of thought, whether it comes from the angel or from the devil. He should examine it by deep insight and not by dictates of passion and low desires. It will not be disclosed to him except by the light of God-fear and deep knowledge. God says : When a party of devil attack the God-fearing, they remember God—7 : 201. In other words, they return to the light of knowledge.

The means of saving oneself from the machinations of the devil is to shut up the doors of thoughts which are the five senses,

secret sexual passion and worldly connections. The doors of five senses are shut up if he stays alone in a dark room. The secret door of the devil is shut up if he lives separate from his family members and his properties. In this way, the door of ideas remains open in soul. It will not be closed if the soul is not kept engaged in the remembrance of God. Even the devil tries to make him forgetful of it. This fight continues till his death. So long as he lives, he does not get released from the devil. The door of passion, hatred and greed remains open towards the soul.

One day a man asked Hasan Basari : O Abu Sayeed, does the devil sleep ? He smiled and said : If he slept, we would have taken rest. No believer is safe from him. It is true that there are means to get out of him and to curb his power. The Prophet said : A believer drives out his devil as one of you drives his camel in journey. Hazrat Ibn Masud said : The devil of a believer is lean and thin. It is true that there are many doors open for the devil towards soul, but the door of angels is only one which is mixed up with the other doors. To know the path is very difficult without the rays of soul or deep insight which is covered with God-fear.

Hazrat Abdullah-b-Masud said: The Prophet drew up a line in our front and said : This is God's path. He drew up several lines from the right and left sides of that line and said : These are different paths and in each path the devil calls towards it. Then he recited : This is My straight path. Follow it and don't follow different paths. The Prophet said : There was a hermit among the children of Israil. Once the devil snared a woman and he generated in the minds of her family members that her cure is in the hands of the hermit. They took the woman to the hermit and wanted him to keep her, but he declined to keep her. Being greatly requested, he kept the woman with him for treatment. Then the devil came to the hermit and gave him evil advice. The hermit then cohabited with the woman who became pregnant as a result. Now the devil came to the hermit again and said to him : Kill her, otherwise her family members would come and kill you. If they ask you, you will say that she has died. Then the hermit killed the woman and buried her. The devil then came to the family members of the woman and told them that the hermit killed her as the woman became pregnant owing to his cohabitation with her. When they came to the hermit for the

woman, he said that she had died. Then the devil came to the hermit and said to him : I will save you from them if you obey my command. Prostrate before me twice. When the hermit made prostration before the devil, the devil said : I am now free from you.

DEVIL'S ENTRY INTO SOUL: Know, dear readers, that soul is like a fortress and the devil wishes to enter it and commit havoc. In order to save it from the devil, one must guard the doors of this fort. It is impossible for him to guard them unless he knows the doors which mean his character and conduct.

(1) **Anger and sexual passion.** A great door for devil's entry is anger and sexual passion. When intelligence is weak, the forces of the devil attack it. Whenever any man gets angry, the devil plays with him. It has been narrated that once the devil came to Moses and said : O Moses, God selected you for prophethood and He talked much with you. I have committed sin and I wish to make repentance. Intercede to my Lord that He may forgive my sins Moses said : Well, I am doing it. He ascended the hill, talked with God and wished to get down from it. Then he said : Fulfill the promise. Moses said : O Lord, your servant Iblis wishes that his repentance be accepted. God then revealed to Moses : O Moses, your need has been fulfilled. Tell the devil to prostrate before the grave of Adam and make repentance. Then Moses told it to the devil. He got angry at it and said : I did not prostrate before him while he was alive. Shall I now do it after his death ? I have got some duty to you as you have interceded to God for me, One should remember me at the time of three things and I shall not do him any harm—(1) When he gets angry, he should remember that my life is with his soul, my eyes are with his eyes and I move within him like the circulation of blood. (2) When one joins a fight, he should remember that I come down at that time and I remind him of his wives, children and properties, as a result he flees away. (3) One shall not sit by such a woman who can be married. I stay with her as his messenger. I don't stop till I make him fall in danger. From this story, it appears how dangerous are anger and sexual passion.

A certain friend of God asked the devil : Tell me how son hold control over a man. He said : I hold control over him at the time of his anger. Once the devil went to a hermit who asked him which conduct of a man is more helpful to him. The devil said : Haughty temper, because when a man has haughty temper, I overturn him as a boy overturns his toy.

(2) **Hatred and greed.** Another great door of the devil to enter soul is hatred and greed. When a man has got greed for anything, it makes him deaf and blind, as the Prophet said : Your love for anything makes you deaf and blind. It has been narrated that at the time when the Prophet Noah embarked on the boat, he took a pair of everything in it by God's command He found an old man in the boat and asked him: Why have you come? He said : I have come to throw the hearts of your companions into fear, so that their hearts may remain with me and their bodies with you. Noah said : O enemy of God, go out as you are cursed. Then the old man (devil) said to him : I will destroy people with five things and I will not disclose to you two things. God revealed to Noah : You have got no necessity of these things Tell him to disclose to you the two things. Noah informed the devil accordingly. The devil said : The two things are greed and hatred. I have been cursed for hatred. I generated greed in Adam and misguided him.

(3) **Eating with satisfaction.** Another door of the devil is eating to one's heart content though the food is lawful and pure, as it makes sexual passion strong. Once the devil came to the Prophet Ishaq who saw his body stout and strong and asked him: O Iblis' what is the reason that you have got a strong body? He replied : The reason is sexual passion. He asked : Have I got anything of it? The devil said : Sometimes you eat with satisfaction and as a result you feel heaviness to pray and make Zikr. Then he said : Have I got anything besides this ? The devil said : You have got nothing else. Prophet Ishaq said : I shall never eat to my heart's content. Iblis said : By God, I shall no more give any advice to any Muslim.

HARMS OF EATING WITH SATISFACTION. Eating with satisfaction creates six harms.—(1) God-fear goes out of the heart of such a man, (2) kindness for the people goes out of his heart, (3) he feels difficulty in doing divine service, (4) he does not feel humility when he hears words of wisdom, (5) when he gives sermon, it does not enter into the hearts of the audience and (6) many diseases grow in him.

(4) **Love for fine things** Another door of the devil is love for fine dresses, houses and furnitures. When a man loves fine dresses, he loves to embellish his house and decorate it with fine and beautiful furnitures and things. He loves also to paint his building with variegated colours and its roofs and walls.

(5) **Dependence on people.** Another door of the devil is dependence on the people and to cherish hope to get their favours. For that, he assumes show and artificial methods. Thus greed becomes his deity.

(6) **Hastiness and absence of steadiness.** Hastiness in action and to give up firmness in actions are another door of the devil. The Prophet said: Hastiness comes from the devil and delay comes from God, God says: Man has been created with Hastiness-21: 37Q. man loves hastiness. God said to His Prophet: Don't be hasty in the matter of the Quran till its revelation does not become complete on you. It has been narrated that when Jesus Christ was born, the followers of Iblis came to him and said: The heads of all idols have fallen down. The devil said: It seems that some event has taken place. Iblis said that Jesus Christ was born and the angels kept him surrounded. He said to his followers: A Prophet is born in the world. without my knowledge, no woman conceived and gave birth to a child. This is an exception. He praised man for hastiness and fickle-mindedness.

(7) **To possess wealth beyond necessity.** Another great door of the devil is to have wealth and properties beyond one's necessity. He who has got the bare necessary things lives in peace but if one possesses surplus wealth, he can not enjoy peace as he wants more and more. When the Prophet was born, the followers of the devil became displeased but the devil said: Give them some time Perhaps God will give them wealth and for that we shall gain upperhand over them. It has been narrated that Jesus Christ once used a piece of stone as pillow. The devil then came to him and said: You have got greed for wealth as you are taking rest on a stone. Then Jesus Christ threw the stone at the devil saying: This is your reward Now think of the man who has got pillows for enjoyment.

(8) **Miserliness and fear of poverty.** Another great door of the devil is miserliness and fear of poverty, as they prevent charity and expense, encourage hoarding and create greed for wealth. Khaisamah-b-Abdur Rahman said: The devil says: Man will hold control over me, but he will not be able to prevail over me in three matters-(1) misappropriation of money unjustly, (2) spending it unjustly (3) and not to pay the dues of others. Hazrat Sufyan Saori said: There is no weapon stronger to the devil than fear of poverty.

(9) **Staying in hats and bazars.** The devil lives in hats and bazars. The Prophet said: When the devil came down to the earth, he said: O Lord, give me —place for habitation. God said: I give you bath room for habitation. The devil said: Give me place for assembly. God said: For that I give you hats and bazars and centres of pathways. The devil said: Give me food. God said: You are given food over which God's name is not taken. The devil said: Give me drink. God said: I give you drink which produces intoxication. The devil said: Give me an inviter. God said: I give you instruments of song. The devil said: Give me a Quran. God said: I give you poetry. The devil said: Give me a book, God said: I give you pictures of animals. The devil said: give me Hadis. God said: I gives you false talk. The devil said: Give me a game. God said: I give you women.

(10) **Love for sect and hatred for opponents.** Another door of the devil is love for mezhah or sect or party and hatred for those who oppose and hold him in contempt. These are such faults for which the religious men are ruined, because to disclose the faults of others is the lastly conduct of man. Those who follow their own sect or party think that it is the best and they cherish hatred for other sects or parties. Some of them support Hazrat abu Bakr though they do not follow him, speak falsehood and create disturbance Had Hazrat Abu Bakr seen them he would have been their first enemy. Some of them support Hazrat Ali but do not follow his character and conduct. At the time of his Caliphate, he purchased a shirt for only three dirhams and cut off his trouser up to ankles. Now his supporters wear silk dresses and eat unlawful earnings. On the Resurrection Day, he will be their first enemy. Those who love Imams Abu Hanifah, Shafeyi, Malek and Ahmad should remember the above principle.

(11) **Ordinary men leaders of religion.** One of the great doors of the devil is that those who have got no learning an education and who do not ponder over the mysteries of creation and actions of God claim to be the leaders of religion. They entertain doubt in the basic principles of religion. The Prophet said: The devil comes to one of you and says: Who created God? When anyone feels that, he should say: I believe in God and His Prophet. This utterance will remove that feeling from him. The Prophet did not recommend argument on the above line as the learned do not face it except the ordinary men.

(12) **Bad opinion about Muslims.** One of the great doors of the devil is bad ideas and opinions about Muslims, God said : O those who believe, give up many conjectures as some conjecture is sin. 49 :12. The devil gives encouragement to backbite one about whom a bad ideal is entertained. The Prophet said : Save yourself from the place of calumny. Even the Prophet saved himself from it. Once the Prophet was in a state of I'tiqaf or seclusion in a mosque. At that time, his wife Sufiyah came to him and went away in the evening. At that time two Ansars came there and after saluting him were about to depart. The Prophet said to them that his wife Sufiyah had come and gone away. He said : The devil runs through the body of a man like circulation of blood. I fear he may enter in you. So to save oneself from the calumny of others is the bounden duty on all.

These are the twelve great doors of the devil through which he enters into the hearts of men and commit tremendous havoc and ruin.

MEANS TO DRIVE OUT THE DEVIL: The means to shut up the doors to prevent the entry of the devil into human soul or heart is by purification of soul from the evil attributes. The devil is like a hungry dog which shall come to you. Drive it out repeatedly. If you, cannot drive a dog take a place of meat and throw it to it and it will go away. Similarly the soul which is free from the food of the devil can be filled up with constant Zikr or remembrance of God, but when passion and greed are strong in soul, the spirit of Zikr roams round the soul. When the soul is heedless of Zikr, machinations of the devil come in. Hazrat Abu Hurairah reported: Once the devil of a believer and the devil of a polytheist met with each other. The devil of the polytheist was stout and strong and dressed with fine dresses and the devil of the believer was lean and thin, disheveled in hairs and laden with dust. The former said to the latter: Why are you lean and thin? He said: I remain with such a man that when he eats, he remembers God and I become hungry, when he drinks and remembers God, I become thirsty. When he puts on dress and remembers God, I go without cloth. When he uses oil and remembers God, I become disheveled in hairs. The devil of the unbeliever said: I remain with such a person who does not remember God in any case and I become his partner in eating, drinking and dresses.

Hazrat Abdur Rahman-b-Abi Laila reported: The devil with a torch light of fire in hand came to the Prophet who was then

engaged in prayer. Gabriel at once came to him and said: Recite the following:

'I seek refuge to Thee with the perfect words which no religious or irreligious man misses, from the evil which enters the world and which comes out of it, which comes down from heaven and which ascends to it, from the trials of day and night, from what roams about during the day and night except what travels with good, O Merciful.' When the Prophet recited it, the torch of fire fell on the body of the devil.

Hazrat Hasan Basari said: I have come to know that Gabriel once came to the Prophet and said: One party of Jinn is making conspiracy against you. So when you enter the evening, read Ayatul Qursi (2 : 255). The Prophet said: Once the devil came to me and quarrelled with me, I caught hold of his neck. By One who sent me as a true messenger, I did not let him go till his saliva of tongue touched my hand. Had not my brother Soloman called me, he would have remained lying down in the mosque. The Prophet said: 'The devil does not walk in a route which is used by Omar.' The cause is that his soul was free from greed. So remove it by sincere Zikr. Be like one who takes medicine after purgation of his bowels which was full of indigested food stuffs. If you want to get the benefit of medicine, first purge your bowels and clear it from congested stools. Similarly clear your soul first from passion and greed and when take the medicine of Zikr. When Zikr enters such a heart which is free from thoughts other than of God, the devil flees away from it, as disease goes away if medicine falls in stomach free of food.

It has been recorded in case of the devil that he will misguide one on whom he has got control and lead him to the endless pit of fire. God-fear and God's remembrance remove the devil. Prayer makes the soul pure. By its help, virtues and faults of soul are disclosed. The prayer of a man whose soul is filled up with passion and greed is not accepted. So it is beyond doubt that the devil will not go from you in that case and his machinations in you will increase, as to use medicine before purgation causes more harm. If you want to be free from the devil, proceed to fill up your soul by God-fear. Then apply the medicine of Zikr. Then the devil will flee away from you as he fled from Hazrat Omar. Hazrat Wahab-b-Monabbah said: Fear God. A certain sage said: Wonder is for one who does not follow the good deeds after

knowing them and follows the devil knowing his transgression. God says: Invoke Me and I will respond to you. You call Him but He does not respond to you. You are making Zikr but the devil does not flee away from you. The reason is that you have lost the condition of Zikr and invocation.

CAUSE OF INVOCATION NOT BEING ACCEPTED: Hazrat Ibrahim-b-Adham was asked: What is the matter with us that we invoke but our invocation is not accepted, although God says: Invoke me and I will accept your invocation - 2 : 186? He said: The cause is that your hearts have died. He was asked: What thing has caused their death? He said: Eight conducts bring the death of heart. (1) You know the duties towards God but you do not do them. (2) You recite the Quran but you do not look to its promise of punishment. (3) You say that you love the Prophet but you do not follow his actions. (4) You say that you fear death but you do not become prepared for it. (5) God says: The devil is your enemy but you take his help in sinful acts. (6) You say that you fear Hell-fire but you keep your body immersed in it. (7) You say that you love Paradise but you do not act for it. (8) When you get up from bed, you throw your sins by your back and disclose the sins of the people, thereby you cause the displeasure of your Lord. How can He respond to your invocation?

Is devil one or many? This knowledge is not necessary for actions. One devil is fixed for a sin and he is called towards it. The Prophet said: Khanjab is the name of the devil in ablution. So the number of devils are many. So also is the number of angels. Every angel is entrusted with an action. The Prophet said: For each believer, 160 angels have been fixed. They remove from him what he can not himself remove. Seven angels have been engaged for eyes only. They remove the injurious things from eyes just as flies are driven out from a pot of honey. If any man is entrusted to himself for the trinkling of an eye, the party of devil would have lifted him away.

It has been reported that when Hazrat Adam was sent down to the earth, he said: O Lord, They have created enmity between me and the devil. If you do not keep me against him. I will have no strength to fight against him. He said: No child will be born to one which will not have an angel with him. Hazrat Adam said: O Lord, give me further sermon. God said: I shall give one punishment for one sin, but I shall give ten rewards for one virtue and more. Iblis said: O Lord, I shall have no strength to fight

against a man whom Thou hast honoured. God said: A child will be born to you along with the birth of a child. The devil said: Give me more power. God said: Your riding armies and infantry will gather together against him and you will be cosharers in their children and in their wealth.

THREE KINDS OF JINN: The Prophet said: God created three kinds of Jinn. One kind of Jinn are serpents, scorpions and worms of earth. Another kind of Jinn roam in sky like air. For another kind of Jinn, there are rewards and punishments.

THREE KINDS OF MEN: God created three kinds of men. One kind of man are like a beasts. God says about this kind of men: They have got hearts with which they do not understand. They have got eyes with which they do not see. They have got ears with which they do not hear. They are like beasts, nay they are more misguided - 17 : 179. Another kind of men have got bodies of men but their hearts are like the hearts of the devil. Another kind of men will remain within the shade of God on the day on which there will be no shade except that of God.

FIGURES OF DEVILS AND ANGELS: The devils and angels have got figures which cannot be seen by men except with the light of prophethood. The Prophet saw Gabriel twice in his form. It took place when the Prophet wanted to see his actual figure. Once he saw him in the cave of Hira covering the space between east and west and at another time near Sitratul Muntaha or farthest lot tree in the night of his ascension to heaven. At other times, he saw him in the form of a man.

EVIL THOUGHTS OF MIND: Machinations of the devil are very subtle. The Prophet said: God will forgive the thoughts of man which arise in mind till he does not disclose them in words or translate them into action. He also said: God says to the angels Keraman Katebin: Don't write when one of My servants intends to commit a sin except when he does it. When he wishes to do a good deed and translates it into action, write for him ten merits therefor. It appears from above that intention to commit a sin is forgiven. On the contrary, if one intends to do good without translating it into action, merits upto seven hundred times are written for him. There is in another Hadis: God says: I forgive one who intends to commit a sin without translating it into action. God says: God will take into account what crosses your mind

whether you disclose it or keep secret. Then He will forgive whom He wishes and punish whom He wishes - 2 : 284.

God say: Don't be busy in what you have no knowledge - 17 : 36. Similarly, eyes, ears and heart of everyone will be asked. It appears from this that actions of mind will be taken into account and ordinarily they will not be forgiven. God says: God will not punish you for useless talks in your oath, but He will punish you for what your hearts have earned. So there are conflicting views whether a man will be punished for thoughts of mind or not. The solution to us is as follows.

Four Stages Of Thoughts: There are four stages for the formation of a thought in order. First, rise of a thought in mind, then inclination of passion, then order of mind and then will and determination. These four stages of a thought come in order. For instance, a woman walks behind a man. It occurs in the mind of the man after seeing the woman that she is walking behind him. This is the sudden rise of thought in his mind. Next he thinks that he should see her again by turning his look at the back. This is the second stage called inclination of mind arising out of first thought. In the third stage, mind gives order to translate this inclination into action and as a result he turns his look towards the woman. Between the second and third stages, there are hurdles like shame or fear. Out of fear or shame, he may not look back. In the fourth stage, there is will and determination to see the woman. It is will with action.

PUNISHMENT: There is no punishment in the first stage as man has got no control in sudden rise of thought in mind. In the second stage also, there is no punishment for the above reason. The Prophet said regarding the above two stages: The thought that naturally arises in the minds of my followers is pardonable. Once Hazrat Osman-b-Mazun asked the Prophet: O Messenger of God, my nature dictates to me to divorce Khaola. He said: Make delay, marriage is my way. He again said: My nature wants me to be important. The Prophet said: Fasting among my followers works like importancy. He said again: My nature wants me to be a hermit. The Prophet said: Stop, Jihad and Haj and asceticism of my followers. He said: My nature wants me to give up meat. The Prophet said: Stop, I love it. There was no will and determination to do these things. For this reason, the Prophet advised mutual consultation before determining a thing.

In the third stage, mind considers whether the previous thought should be translated into action. This condition of mind is situated within willingness or unwillingness. What is subject to one's willingness shall meet with punishment and what is not subject to it shall receive no punishment. In the fourth stage, there is determination to translate the evil thought into action for which there is punishment. But if it is not acted upon, then there is room for doubt whether it will be punished or not. If he fears God and does not do it after repentance, he will get a virtue even though his evil intention is a sin, but to refrain from it out of fear of God is a virtue. He who wills at night that in the morning he will kill a Muslim or commit fornication with a woman and if he dies in that night he will die upon that will and he will be raised up upon that condition. The Prophet said: When two men face each other with their arms, the killer and the killed will both go to Hell. He was asked: O Messenger of God, we understand it in the case of a killer. But why will the killed go to Hell? The Prophet said: The reason is that he intended to kill his companion.

So God will punish for will and intention. Pride, self-praise, show, hypocrisy, hatred and other evil thoughts of mind will surely meet with punishment. Soul is the root and so it is fit for punishment. The Prophet said: God-fear is here, pointing out to the heart or soul. God says: God does not accept blood and meat of a sacrificed animal but He accepts from you God-fear. The Prophet said: The thing which irritates is sin. He said: What gives consolation in mind is virtue though it gives you decision. If a man finds a woman in his bed in darkness and thinks that she is his wife and as such cohabits with her, he commits no sin, but if he cohabits with his wife thinking that she is a strange woman, he commits sin. So every action is not an action of the organs, but an action of the mind.

CONSTANT CHANGE OF MIND: Effect on mind comes from different sources. Mind is a target to which arrows are shot. When anything falling in mind creates some effect, the opposite thing changes that effect. If the devil calls towards passion, the angel removes it from mind, God says: I change their heart and sights. God created human mind as an wonderful thing. When the Prophet took oath, he sometimes said: No, by oath of the Changer of mind. He often used to say, O Changer of mind, keep my mind firm on Thy religion. The companions asked: Do you

fear, O Prophet of God? He replied: Who will give me assurance when the mind is within the two fingers of the Merciful? He changes it as He likes.

THREE EXAMPLES OF MIND: The Prophet cited three examples of mind. He said: Mind is like a sparrow which He changes every moment. He said: Mind is like water in a pot when it is made hot in the matter of change. He said: Mind is like a wing in an open field to be turned over and again by wind. Mind is of three kinds from the point of view of virtues, vices and doubtful things. The first kind of mind is made up of God fear nurtured by divine services and free from bad conducts. Therein fall good thoughts from the unseen treasure house of spiritual kingdom. Wisdom leads the good thoughts falling on it to know the subtle affairs and gives clue to the secret matters of fortune. One knows it by the light of insight and commands that there is no alternative but to translate it into action. The sight of angels falls in such mind. He sees it naturally pure, cleansed by God-fear, nurtured by the rays of intellect or polished by the sparkling light of Ma'arfat or divine knowledge. The angels help such a mind. God says: If a man gives charity, fears God and does good deeds, I shall make his path easy - 5 : 92. Such a mind is blessed with five virtues: gratefulness, patience, God-fear, poverty, asceticism, love, containment, reliance on God, good thoughts and other good qualities and becomes free from vices and evils. God speaks of such a mind: Behold, hearts find consolation by the remembrance of God. In another verse: O satisfied soul, return to Thy Lord well-pleased and pleasing Him - 89 : 27.

The second kind of mind is full of passions, low desires and other evils. The doors of the devil remain open towards it and the doors of angels remain shut up against it. Regarding such mind, God says: Have you seen one who takes his passion as his deity? They are like beasts - 25 : 44. It is all the same if you call him towards guidance. He will not hear you.

The third kind of mind is a mixture of good and evil. Sometimes good leads one towards guidance and sometimes evil deeds towards misguidance and error. Intellect helps him in his guidance and misguidance. The forces of the devil and the forces of angels fight in his mind till either of them becomes victorious.

CHAPTER II

GOOD CONDUCT

RIAZAT OR EFFORTS IN THE WAYS OF GOD

Know, O dear readers, that the Prophet of God was the possessor of good character and conduct, Good conduct is half of religion, fruit of the efforts of God-fearing men and an important quality of the worshippers of God. Bad conduct is a ruinous poison, a dangerous wound in brain and much condemned evil. There are many doors of bad conduct which remain open to the fire of Hell as the doors of good conduct are open towards the bliss of Paradise. Bad conduct is a disease of soul which ruins the ever-lasting life. If efforts are necessary to save the temporary body from disease, how much efforts are necessary to save the soul from its diseases which will be everlasting? In the following verse, God says of the treatment of soul: He who purifies it is successful and he who ruins it is ruined - 91 : 2. We shall describe in this chapter the diseases of soul and its cures.

MERITS OF GOOD CONDUCT. Know, O dear readers, that God praised His Prophet and said: You are upon sublime character. hazrat Ayesha said: The Quran is the conduct of the Messenger of God. When a man asked the Prophet about good conduct, he recited the following verse: Take to pardon, enjoin good and keep away from the illiterate - 7 : 199. Then the Prophet explained good conduct and said: Good conduct is this join the tie of relationship with one who cuts it off. Pardon one who oppresses you. The Prophet said: 'I have been sent to complete the best of conducts.' Good conduct will be heaviest of all attributes in the Balance on the resurrection day. Once a man came to the Prophet and said: O Messenger of God, what is religion? He replied: God conduct. Then he came to his front and asked: O Messenger of God, what is religion? He replied: Good conduct. Then he came by his left side and asked: What is religion? He replied: Good conduct. Then he came by his back side and asked the same question and he replied the same. Then he said looking at him: Not to be angry is good conduct. The Prophet was asked: What is misfortune? He said: Bad conduct.

Once a man asked the Prophet: Give me some advice. He said: Fear God wherever you are. He said: Give me more advice.

The Prophet said: If you commit an evil do a good action soon after it. As a result, the evil will vanish. He said: Give me more advice. The Prophet said: Treat well with the people. He was asked: Which action is best? He said: Good conduct. The Prophet said: God will not throw one into Hell whom He gave good temperament and good appearance. The prophet was once asked: A certain woman fasts all days and prays all nights, but she has got a bad temper and gives trouble to her neighbours by harsh words. The Prophet said: There is no good in her and her place is in Hell. Hazrat Abu Darda'a said: I heard the Prophet say: The first of what will be placed in the Balance is good conduct and benevolence.

When God created faith, it said: Give me strength. God gave it strength through good conduct and benevolence. When God created infidelity, it said: O Lord, give me strength. He gave it miserliness and bad conduct. The Prophet said: God preferred this religion for Him. There will be no good in your religion except good conduct and benevolence. Beware, adorn your religion with these two virtues. The Prophet said: God created good conduct as the best thing. He was asked: O Prophet of God, who is best in faith among the believers? He replied: He who is best among them in good conduct. The Prophet said: Don't entertain the people with your wealth, but entertain them with smiling face and good conduct. The Prophet said: Bad conduct destroys divine service as condiment destroys honey. The Prophet said: So make your conduct good, Hazrat Bara'a-b-Ajeb said: The face of the prophet was most beautiful and his conduct was best. The prophet used to say in invocation: O God, you have made my constitution good. So make also my conduct good. He used to pray most; O God, I pray to Thee for health, peace of mind and good conduct.

The Prophet said: Honour a believer for his religion. Think him superior for good conduct and wisdom. Some desert Arabs once came to the Prophet and asked him: What best thing has been given to men? He replied: Good conduct. The Prophet said: He who will become dearest and nearest to me on the resurrection day will be a man of good conduct. He also said: Don't believe any action good out of the divine services of one in whom one of these matters is not found - (1) God-fear which restrains him from infidelity of God, (2) patience which restrains a fool, (3) or good conduct with which he lives in society.

The Prophet used to say at the beginning of his prayer: O God, guide me to good conduct. Nobody except Thou can guide me towards it. Hazrat Anas said: We were once with the Prophet who said: Good conduct removes all faults as the rays of the sun melt snow. The Prophet said: Good conduct appertains to the fortune of a man. The Prophet said to Abu Zarr: O Abu Zarr, there is no wisdom like efforts and there is no virtue like good conduct. He said: A true Muslim can get for his good conduct and high rank the rank of Saemur Dahar and Qaemul Lail (one who fasts all days and prays all nights). The Prophet said to his companions: I saw last night a wonderful dream. I saw one of my followers sitting upon his knees and there was between him and God only one screen which was removed by his good conduct and so he became close to God.

The Prophet said: A man will get high rank and an honourable place in the next world by dint of his good conduct even though he had little divine services. The Prophet said once to Hazrat Omar: O Omar, by One in whose hand there is my life, the devil does not tread a path which you tread. He said: Bad conduct is such a sin which has got no pardon. Bad idea is such a fault which spreads. The Prophet said: A man reaches the lowest stage of hell for his bad conduct.

Wise Sayings. The son of Loqman asked his father: O father, which fine qualities in his conduct are good? Loqman said: Religion, treatment, shame, good conduct and generosity. When these five qualities are united in a person, he becomes pure, God-fearing and friend of God and is freed from the devil. Hazrat Junaid said: Four virtues raise up a man to highest rank though his divine service and learning are little - (1) patience, (2) modesty, (3) generosity and (4) good conduct. Good conduct completes faith. Hazrat Ishaq-b-Ma'az said: Bad conduct is worst evil and if one has got many virtues along with it they do not do him any benefit. Good conduct is a good attribute. If he has got many sins with it, it does not do him harm. Hazrat Ibn Abbas was asked: What is honour? He said: God explained it in the Quran: The most honourable of you is he who is the most God-fearing among you - 49 : 13. He said: He who has got best good conduct among you is the possessor of best quality among you. He said: Every building has got foundation. The foundation of Islam is good conduct.

WHAT IS GOOD CONDUCT: Know, O dear readers, that God said that He created man out of clay and infused His spirit unto him and then the angels made prostration before him. It appears from this that there is connection of body with earth and of soul with the Creator. So human nature is rooted in soul and actions flow out of it. If good actions come out of soul, it assumes good conduct, and if evil actions come out of it, it assumes bad conduct. Hence there are four things - (1) to do good or bad action, (2) to possess power to do these actions, (3) to have knowledge of both, (4) and to become either of the two actions, good and bad, easy. Owing to his attachment to either of them, conduct arises. As a man cannot be called beautiful if he has got only two beautiful eyes but not beautiful face and nose, so he cannot be called to possess good conduct if he has got only one of the above attributes! A beautiful man is he who has got his bodily limbs proportionate and beautiful, so also a man is said to have good conduct if he has got in him all the qualities proportionately.

The nature of soul is divided into four kinds: (1) power of discerning knowledge, (2) power of administration or anger, (3) power of greed and (4) power of adjustment of the above three natures. If knowledge finds full display and becomes mature, truth can be ascertained from falsehood, good from bad. So knowledge is the root of good conduct. God says: Whoever is given wisdom has been given abundant good - 2 : 269. When anger conducts itself under knowledge and Shariat, it can be termed beautiful. When greed becomes subject to wisdom and shame, it can be termed beautiful. Power of adjustment of the natures or judgment is beautiful when anger and greed are guided by wisdom and Shariat. The beauty of anger is called bravery and the beauty of greed is called patience. If anger exceeds the limit of moderation, it is called cowardice. If greed exceeds moderation, it is called hope against hope; and if it goes down, it is called sluggishness. Moderation of greed is good and the two extremes of greed are bad. If wisdom is used immoderately, it is called deception. If it reaches to the extreme, it is called genius. The middle course is called wisdom.

So there are four basic qualities of good conduct knowledge, bravery, patience and power of adjustment or judgment. Other qualities are their branches. Nobody was blessed with all these

qualities except the Prophets. There are differences in those qualities in the persons other than the Prophets. he who is devoid of these qualities is near the accursed evil. The Prophet was sent to complete good conduct and good manners. The Quran praised the believers for possessing these qualities: The believers are those who have got faith in God, His Prophet and then do not entertain any doubt and fight with their lives and properties in the way of God. These are they who are truthful. God described the companions of the Prophet in this verse: They are hard upon the unbelievers but sympathetic to one another - 48 : 28.

CHANGE OF NATURE: It has been argued that nature cannot be changed and this mistaken belief arises out of two reasons.

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(1) The first reason is that just as figure of a man or his colour can not be changed, or a man can not be made short or long, or a black man cannot be changed to a white man, so also nature cannot be changed. Another reason cited is that inspite of our efforts, sexual passion, anger etc. cannot be uprooted and to make efforts to control them is useless. The answer to these objections is as follows. If nature is unchangeable, then sermons, education and learning would have been useless. The Prophet said: Make your conduct good. This advice would have been meaningless. When the nature of lower animals can be changed by training, human nature can all the more be changed by training, education and habits. All things of the world are made of two elements. Man has got no power over one element, but he has got control over another element. The sun, moon, stars and the external and internal forms of animals cannot be changed. God created another element which may develop into perfection according to certain rules and regulations. For instance a paddy seed, if kept under certain conditions, can develop into paddy plants, but it cannot produce a mango tree or a date tree. Similar is the case with passion, anger, pride etc. If they are kept under rules and regulations and control, they cannot take to the highest degree of progress, but they cannot be uprooted at will. To keep them under control is the cause of salvation.

MEN ARE OF FOUR CLASSES ACCORDING TO NATURE:

(1) One class of men are in attentive. They don't distinguish between truth and falsehood and they remain with nature with which they are born. By training, their conduct can be good.

(2) The second class of men can know the evil actions of others but are not habituated to good actions and are prone to evils. They are to give up the habits of evil actions and seeds of good actions are to be sown in their souls. (3) The third kind of men believe bad conducts to be good. (4) The fourth kind of men are bred upon evils. The first kind of men are illiterate to the extreme, the second kind are illiterate and misguided, the third kind are illiterate, misguided and sinners and the fourth kind are illiterate, misguided, sinners and dishonest.

(2) **The second reason** of the above argument is that greed, passion, anger, pride etc. can be uprooted. This is a mistaken Belief. The object of these is to bring them under control and not to uproot these natural propensities. These are necessary for a man. Had he not had greed for food, he would have been ruined. The object is to use it with moderation without going to the extremes. The Prophet said: I am only a human being. I get angry as others get angry. When anything was said to him which was doubtful, he used to get angry, even his two cheeks assumed then reddish colour. God says regarding control of anger - Those who control anger and forgive men. He did not say to uproot it. To take middle course in conduct is better and not the two extremes. Benevolence is a good quality and it is the middle course between two extremes - extravagance and miserliness. God praised it in the following verse: When they spend, they do not squander, nor become miser, but the stand between these two conditions. In another verse: Don't make your hand tied up with your necks, nor spread it to utmost spreading - 17 : 29. To take middle course in green for food is best. God says : Eat and drink, but do not measure. God does not love those who squanders. The Prophet said : The middle course is the best. Heat is a name between scorching rays and snow, free from two extremes. Benevolence is the middle course between extravagance and miserliness and bravery is an attribute between haughtiness and cowardice.

MEANS OF ACQUIRING GOOD CONDUCT. Know, O dear readers, that good conduct is the name of bringing greed and anger under the control of intellect and Shariat. This middle course can be acquired in two ways. The first way to gain this middle course is to make perfect God-given powers and in born qualities. Some men have been created with full intellect and

good conduct and their greed and anger have been placed under control of intellect and Shariat. So these people become wise without education and receive good conduct without training. Prophet Jesus and Prophet Ihyā and other prophets are such type of people. Many boys are born opposite to them. They can acquire these virtues by education and training through spiritual guides. The second means is efforts by which these qualities can be acquired. For instance, if anybody wishes to acquire the virtue of benevolence, he must be habituated to make charity inspite of his unwillingness to spend money. Then it will be easy for him to spend. To acquire the virtue of modesty, one is to follow the actions of the humble for a long time. Then it will become easy after a place of time. He who finds pleasure in charity is called a philanthropist. the Prophet said : Prayer has been made a doll to my eyes. God says : It (Prayer) is difficult except to the God fearing. The Prophet said : Do divine service with contentment. if you can not do it, it is better to do it with patience inspite of unwillingness.

Acquisition of fortune by habits. to acquire fortune, it is necessary to stick to a thing always and it is not sufficient to hate sins. He must find pleasure in doing good deeds. The longer the life, the more firm and perfect will be its good. When the Prophet was asked about good fortune, he replied : 'To stick to worships throughout life is good fortune.' For this reason, the Prophets and the friends of God disliked death as this world is the seed ground for the hereafter. the longer the life, the more the divine service, and the more the rewards, the more will be the soul pure and the character and conduct will be more strong and firm. The object of divine service is its effect on soul. The object of good character and conduct is to cut off the attachment of the world from soul and to confine them to the love of God. The greatest thing for the soul is its meeting with god. Good habits create light in soul which shows many wonderful things. He who finds pleasure in playing with pigeons stands throughout the day in sun's rays and does not feel tired. He who is accustomed to theft taken pride for acts of theft even though his hands are cut off and he is whipped. Those males who like to be females allow their hairs to grow long, paint the faces and mix with females with female dresses. They taken pride in that. These are acts of habit for which they take pride and find pleasure.

HABITS OF GOOD DEEDS: Similarly, one should grow habits of doing good deeds. If they are done for long and are not given up, pleasure will come as a matter of course like that of the above persons. If a man forms the habit of eating earth, he will find pleasure in eating it. So soul will find pleasure in doing good deeds if one sticks to them for a pretty long time. He who wishes to be a good scribe, he must stick to writing for long. Similarly if one wishes to acquire the qualities of patience, generosity, modesty etc. he must stick to these habits in actions and behaviours. There is no other means to acquire them except this method. Acquisition of learning is not the result of one day, but of endless days and nights in studies. The natural food of soul is knowledge, divine knowledge and love. Its taste might be changed for some illness of soul, as owing to disease of stomach, there is no taste in food. So diseases of soul must be removed by efforts to acquire divine love and knowledge.

CAUSES OF MISFORTUNE: Only one sin does not bring misfortune. It is the cause of committing sins after sins and disobeying the commands and prohibitions of God. This is also the condition of minor sins. Repetition of a minor sin amounts to a great sin. One black spot falls in soul if a sin is committed and repetition of sins causes repetition of spots in soul. Thereafter the soul becomes completely dark and black. When death suddenly comes to such a man, he dies upon that condition. God says: I have placed screen in their front and screen in their back. Hazrat Ali said: Faith puts a white spot in soul. The more faith increases, the more the white spot increases. When the faith of a man become perfect, his soul is filled up with that light. A black spot falls in the soul of a hypocrite. The more hypocrisy increase, the more the black spot increases. When hypocrisy is disclosed in full, his soul becomes completely dark.

Now you have understood that sometimes good conduct comes with birth, sometimes it is acquired by good deeds and sometimes by following the actions of good and religious people. God does not oppress any man but man himself oppresses his soul and becomes unfortunate. God says: He who does an atom of good will see it, and he who does an atom of evil will see it. 99 : 8. God does not oppress them, but they themselves oppress their souls.

METHODS OF EFFORTS TO IMPROVE CONDUCT: You have come to know now that the middle course in the matter of conduct is good and this keeps the soul pure, and if there is any drifting away from this middle course, it causes disease of soul, just as the middle course is best for preservation of health. The treatment for the diseases of soul is to remove from soul the evil natures and habits and to bring in good natures and habits. Every child remains upon nature or natural inborn qualities, but his parents make him a Jew, or a Christian or a Magian. It is the saying of the Prophet. The child acquires bad habit through his surroundings.

If there is change in the temperament of moderation, it must be understood that the body has got disease. Its medicine is to act to its opposite. For instance, heat can be removed by cold and cold by heat, and fire by water. If one catches cold it can be removed by using hot things. Illiteracy can be removed by learning, miserliness by charity, pride by humility and greed by patience. Similarly the diseases of soul can be removed by the bitter pills of patience and good actions. The diseases of body end with the death of body, but the diseases of soul will last after death as soul is ever-lasting. Appropriate medicine of soul can be prescribed by a spiritual physician or guide. He must first be acquainted with the diseases of his disciple and then cautiously treat them. If he is ignorant of Shariat, he must first teach it to him and the fundamental principles of Islam. If he earns unlawfully, he must be told to give it up. Then when the open sins are removed, the guide should look to the removal of his inner faults and character and conduct. If he has got wealth beyond the limit of his necessity, he should tell him to spend it in charities. If he has got pride and haughtiness, he must be taught to be humble by frequenting bazars and markets with bags for sale and buy. If he finds him too clean, he should tell him to cleanse his own house and kitchen. To worship body is to worship idols. So the ordinary means to remove the diseases of soul is to act against its low desires. God says: He who fears the places of his Lord and restrains himself from evil passion, his place of abode is Paradise - 74 : 41.

SIGNS OF DISEASES OF SOUL: Know, O dear readers, that every limb of the body has been created for a particular purpose.

If that limb or organ does not do that particular function, it has got disease. If it does that function easily, it is sound. Eye has been created to see. If it does not see, it has got disease. So also the case with ear and nose. Soul has been created for acquiring divine knowledge, love of God and finding pleasure in divine services. God says: I have created man and jinn that they should worship Me - 51 : 56. Man can be distinguished from beast by soul. A man is not free from food, cohabitation, drink and other matters. So is the case with lower animals. The latter has got no soul, but men have got. It has got the quality of recognising the nature of everything. he who knows God loves God. The sign of love of God is that he places love of God above everything in this world. God says in verse - 9 : 24. If your parents, your children etc are dearer to you than God and His Apostle and serving in His way, then wait till God brings about His command.

He who loves anything more than God has got his soul diseased. He is just like a person who loves to eat earth more than bread. This is the sign of the disease of soul. Every soul is diseased except that which loves God. There is hardly any physician of soul at present. The physicians themselves are diseased. A diseased physician can hardly look to his own treatment, not to speak of the treatment of others. The people are now addicted to the love of the world.

TREATMENT OF DISEASED SOUL: The medicine of the disease of soul is to accustom itself to the opposite attribute. If there is disease of miserliness, the medicine to remove it is to give constant charities and spending money. There is limit to charity and expenditure. He who exceeds the limit falls into another disease the fault of extravagance. He becomes then just like the man suffering cold who uses such hot thing which takes him to another trouble. Our object is to gain the limit of moderation avoiding the two extremes. The middle path is the straight path which is more narrow than a hair and more sharp-edged than a sword. He who can remain in the straight path in the world can cross the bridge easily in the hereafter. Majority of people will be inclined to one side or the other. While crossing it, somebody will fall down suddenly. Some will cross it like lightning, God says: There is nobody among you who will cross it. This is your Lord's decree. I shall save those who are God fearing - 19 : 71. The God-fearing are those who tread the straight path or the path

very near it. For this reason, it is our bounden duty to pray to God for seventy times a day for being established in the straight path. God directed us to pray: Show us the straight path.

One day a man dreamt the Prophet and said to him: O Messenger of God, you have said that the chapter Hud has made you grey-haired. Why have you said that? The Prophet recited the verse and said: Be firm on what you have been ordered." So to keep firm on the path is very difficult. Still one should try his utmost to remain on it or very near it. There is no salvation except for good deeds which cannot be achieved without good conduct.

WAYS OF LEARNING EVILS: Know, O dear readers, that God shows evils to one for whom He wishes good. He has got no fear who has got deep insight. When a man can know his faults, he can try to remove them but majority of men remain ignorant of their faults. The man who wishes to see his faults has got four ways.

(1) The first way is to inform his faults and evils to his spiritual guide who can treat his diseases, but this is very rare now a days.

(2) The second way is to appoint a true and pious friend to detect his faults and defects. A religious man takes to this method of finding out his own defects and shortcomings. Hazrat Omar prayed: May God show mercy on the man who points out my defects to me. He asked Hazrat Salman Farsi about his evils. Hazrat Salman told him: I heard that you enjoy two curries at the time of your meal and that you have got two pieces of cloth to put on - one piece for day time and another piece for night time. Hazrat Omar said: Have you heard other than this? He said: I heard nothing except this? Hazrat Salman once asked Hazrat Huzaifa whether he had got any hypocrisy in him? Thus the companions of the Prophet inquired their own faults? Hazrat Daud Tai remained aloof from society. The people once asked him: Why don't you mix with the people? He replied: What benefit shall I derive from them when they conceal my faults and do not inform me? Now the table has turned. He who informs us our faults is our great enemy.

(3) The third way of knowing faults is to gather them from enemies. The attention of the enemies is upon the faults of their adversaries. So there is some basis of their information about one's faults.

(4) The fourth way is to mix with the people and know their faults. If you see their faults, you may think that you have those faults in you as a believer is a mirror to another believer. He sees his defects from the defects of others. Once Prophet Jesus was asked: From whom have you learnt good manners? He replied: Nobody has told me this. When I have seen the faults of the illiterate, I at once gave them up.

PROOF OF SHARIAT ABOUT SOUL AND MEDICINE: If you ponder over what has been described above, your insight will be open and the diseases of soul and their treatments will be disclosed to you in the light of certain faith. If you are unable to achieve it, you should not secede from faith and blind belief. This is the rank of faith as there is a rank of education. Education comes after faith. God says: God raises the rank of those of you who have faith and those having been given learning. To go against passion is the greatest jihad. He who believes that the way to reach God is to act against low desires is included within the group of believers and he who searches the causes of these helps is included within the educated. God says: For one who opposes his low desires, there is the abode of paradise - 79 : 41. God says: They are those people whom God tried by God fear. It has been said by way of explanation of this verse that the love of greed in their hearts has been crushed. The Prophet said: A believer lives in five troubles - (1) he is envied by another believer, (2) a hypocrite harbours hatred against him, (3) an unbeliever fights against him, (4) the devil misguides him, (5) and evil desires dispute with him. When evil desires become enemy, it is compulsory to fight with them.

God once sent revelation to David: Warn your followers from eating the objects of greed, as greed stands as screen to such souls in which there is worldly attachment. Jesus Christ said: Blessed is he who has given up his present greed in hope of getting future promised reward. When some people returned from jihad, our Prophet said: Thanks to you! You have returned from little jihad to a greater jihad. he was asked: O Prophet of God, what is greater jihad? He said: Fight with passion is a greater jihad. The Prophet said: He who makes efforts in divine service is a Mujahed (fighter). He also asked: Keep your soul away from the harmful things and don't run after your evil desires in violation of God's commands. If you do it, it will dispute with you on the

resurrection day. Then your one organ will curse upon another organ if God does not forgive and conceal. Sufyan Saori said: I have not treated a more serious disease than the disease of my soul. It is sometimes for me and sometimes against me.

Hazrat Hasan Basari said: As an unruly horse is to be kept by strong rein, the disobedient soul of man should be kept by a more firm rein. **Hazrat Ihya-e-b-Ma'az said:** Fight against your passion by the weapon of Riazat or effects. It is of four kinds - (1) to eat little, (2) to sleep little, (3) to speak when necessary and (4) to keep patience at the troubles of the people. There is death of passion because of little food. Sincere intention arises out of little sleep. There is safety from dangers and difficulties on account of few talks. If there is patience at the troubles given by others, one can reach his destined goal. There is no greater difficulty than to keep patience at the time of harsh treatment of the people and the troubles given by them. He also said: The enemies of a man are three - world, devil and passion. So save yourself from the world by renouncing it, from the devil by opposite behaviours and from passion by giving up greed. **Hazrat Zafar-b-Hamed said:** The learned and the wise said unanimously that happiness can not be achieved without giving up happiness.

It has been narrated that when Jospheh was appointed treasures of Egypt, he was one day travelling in the country with 12000 respectable men riding on horses. At that time, Zulaikha wife of the king of Egypt was seated by the side of the pathway of Jospheh. She said on seeing him: Glory to God who made the kings slaves of sins and the slaves of God worst beings. Joseph said what God dictated to him: God does not destroy the rewards of the doers of God, who fear God and remain patient. The sage Yezid Rakkashi said: O my friends, don't give me cold drink in the world, as I may be deprived of it in the hereafter.

Once a man asked Caliph Omar-b-Abdul Aziz: When shall I talk? He said: When you wish to remain silent. He asked: When shall I remain silent? He said: When you wish to talk. **Hazrat Ali said:** He who is eager to go to Paradise should remain free from worldly greed. when there is no other alternative for fortune of the next world but to oppose passion and temptation, we should believe in the words of the learned and sages: 'Keep your soul and mind engaged in the knowledge of God, love of God and thoughts about God.' Cut of all connections to achieve these

things. Man has got no power to achieve these things without the company of God.

In the above matters, mankind is of four classes. (1) The minds of one kind of people remain busy with the remembrance of God and do not look to the world except for the bare necessities of life. They are included within the class of the truthful. This rank cannot be attained without efforts for a long time and without patience for long at worldly pleasures and temptations. (2) The second kind of people remain busy with the worldly affairs and they remember God with tongue and not with heart. They are included within those who are ruined. (3) The third kind of men remain busy with religion and world but religion remains strong in their minds. They will enter Hell but they will soon be rescued therefrom, because religion was strong in their minds. (4) The fourth kind of people remain busy with religion and world but the world is strong in their minds. They shall have to reside long in Hell, but they will be rescued ultimately therefrom.

LAWFUL THINGS: Some say that to enjoy lawful things is lawful, but why should it be a cause of drifting away from God? The answer is that love of the world is the root of all evils. Those things which are outside necessary things are included in the world and they become causes of being away from God. Hazrat Ibrahim Khawaj said: Once I stayed in the hillock of Lakam. I saw there some pomegranates hanging in a pomegranate tree and was inclined to eat some of them I took some and found them sour on testing. Then I threw them and went away. I found a man lying on the way side and many wasps were biting him. I saluted him but he replied and said: O Ibrahim. I wondered how he had come to know of my name and asked him. How do you know me? He said: Nothing is concealed from one who knows God. I said: I understand then that you are a chosen one of God. Why then do you not pray to God to save yourself from the biting of wasps? He said: You are also a chosen one of God. Why then do you not pray to save yourself from the greed of eating pomegranates? The wounds of the sting of wasps will be disclosed in the next world in the form of greed for pomegranates and give you pain, but the sting of wasps will end in this world. Then I went away leaving him. The sage Sarri Sakti said: My mind has been wishing to eat walnut dipped in honey for the last forty years, but I did not eat it upto this date.

If the mind is not kept under control, it is not possible to tread the path of the next world by correcting and purifying it, because it will then desire unlawful things. He who wishes to control his tongue from backbiting and useless talks, it is his duty to keep silent. He should engage in the remembrance of God and other duties of religion till the greed for holding useless talks goes away from him. He should not utter except truth. This is the condition of every passion or low desire. Nature is the same by which lawful and unlawful things are sought and mind should be restrained from unlawful things. If it is not kept under control within the limit of necessary things, it becomes strong. This is a danger of lawful things.

God says: They remain satisfied with the life of the world and feel pleasure at it. God says: This world's life as compared with the next world is only short-lived commodity - 13 : 26. God says: Know that this world's life is but play and amusement, pomp and natural boasting and multiplying among yourselves in riches and children - 53 : 27. Those Sufis who possessed uncommon fortitude said out of experience that possession of wealth makes the mind ibard and heinous and keeps it away from the remembrance of God. They found by experience that at the time of sorrows, mind becomes soft, pure and fit for acceptance of grace owing to the remembrance of God. They came to know that there is salvation in long standing sorrows and ruination in case of long standing enjoyment. they gave up the paths of greed with care and knew that accounts will be taken even of lawful things, punishment for unlawful things and rebuke for doubtful things. he who is to render accounts on the resurrection day shall meet with punishment. So to avoid such things, restrain your eyes from the pleasures of the world, and don't enquire what will occur after death. The Prophet said: Love what you wish to love, but you shall have to leave it.

SIGNS OF GOOD CONDUCT: The followings are the signs of good conduct and they are also the qualities of the believers. God says in verse 23 : 1 - The believers will get salvation those who are humble in their prayers, who avoid vain talk, who pay the poor-rate, who guard their private parts except from their wives or whom their rights hand possess,..... those who faithfully observe their trusts and their covenants, who guard their prayer s - 23 : 1-8. God says: They are those who turn to God,

who serve Him, who praise Him, who fast, who bow, who prostrate, who enjoin what is good and forbid what is evil and who keep enjoin what is good and forbid what is evil and who keep the limits of God - 9 : 112. God says: Those only are believers whose hearts become full of ear when God is mentioned and His verses are recited to them, they increase them in faith and on their Lord do they rely, those who keep up prayer and spend out of what We have given them - 8 : 2. Similar conducts have been expressed in 25 : 63. These are the signs of a believer and should be read very carefully in order to implement them in one's life to acquire the virtues of good conduct.

Hadis: The Prophet said: A believer loves for others what he loves for himself. He said: He who loves God and the hereafter, let him honour his guests. He said: He who believes in God and the hereafter shall honour his neighbour. He said: He who believes in God and the hereafter should utter good words or remain silent. He said: He who is a perfect believer is best in conduct. He said: When you see a believer silent and grave, come close to him as he is full of wisdom. He said: He who is pleased with virtues and displeased with sins is a believer. He said: No believer shall look to his brother Muslim in such a way that gives trouble to his mind. He said: It is unlawful for a Muslim to threaten another Muslim with fear. He said: If two companions consult with each other with trust of God, it is not lawful for one of them to disclose the secrets of another.

Good conduct comprises the following qualities - shame, to consider calamity as little, to wish good of all, truthfulness, little talk, much divine service, little shortcomings, gravity, patience, contentment, kindness, abstaining from begging, curse, rebuke, back-biting, hatred, miserliness, haughtiness and pride, to love for God and hate for God.

These qualities are called good conduct. The sage Eusof b-Ashat said: There are ten qualities of good conduct not to break promise, to do justice, not to take revenge, to recognise evil as sin, not to raise excuse, to bear the harms of others, to restrain passion, to know one's own faults from seeing the faults of others, to come to every one with smiling face and to talk with humility with others.

SOME EXAMPLES OF GOOD CONDUCT

(1) The Holy Prophet was once walking with Hazrat Anas and met with a desert Arab with a thick cloth on his body. The desert Arab threw the cloth round the neck of the Prophet and began to drag him with force. Hazrat Anas said: As an effect of this forced dragging, spots of the cloth fell upon his neck. The desert Arab said: O Muhammad, give me something of the wealth you have got from God. The Prophet smilingly looked at him and ordered something to be given to him.

(2) At another time when the Quraish was giving the Prophet trouble in the Battle of Uhud and oppressing him, he said: O God, forgive my people, because they are ignorant. Then God revealed this verse: You are upon sublime character - 68 : 4.

(3) Once the sage Ibrahim-b-Adham was travelling through a desert. On the way he met a soldier who asked him: Are you a slave? He said: Yes, I am a slave. The soldier said: Can you tell me where is locality here? He pointed out to the grave. The soldier said: I am seeking locality. He said: Graveyard is the place of habitation. The soldier was engaged at this, bound him with a chain and whipped him on his back and took him to a town. The disciples of Ibrahim came to him and the soldier told them about him. They said: His name is Ibrahim-b-Adham and he is the friend of God. Then the soldier fell at his feet and begged pardon from him. On being asked by the people, he said: When the soldier was beating him with stick, I prayed for him paradise. They asked: Why did you pray paradise for him though he oppressed you? He said: I know that I will get rewards in lieu of his oppression. I don't like that one should remain a sinner for me for whom I got rewards.

(4) Once a man invited the sage Abu Osman Hariri and his object was to examine him. When the sage went to his door, he said: Now there is nothing for food. On hearing this, Abu Osman went away. When he went to some distance, the host called him again. When he came again, he said: Return. Then he returned. He called Abu Osman for the third time and the latter also came to him. He said: You have not come in time for food. Then he returned. When he called Abu Osman for the fourth time, the sage came to him and this time also he did not give him food. When he was going, the man fell upon his feet and said with folded hands: I have done it only to

examine you. How good is your conduct! The sage said: You have found in me the conduct of a dog. If a dog is called for food, it comes on call and flees away when driven away.

(5) Once the sage was passing by a bylane when somebody threw some refuges on his head. He removed the refuges from his body and prostrated on the ground by way of gratefulness but did not take retaliation. He said: If one is fit for Hell, will it not be a cause of gratefulness if refuges only are thrown on him?

(6) Once the sage Sahal Tastari was asked about good conduct. he said: The lowest good conduct is to bear with patience the troubles given by others, not to take revenge, to show kindness on the oppressor, to ask forgiveness for him and to be kind to him.

(7) The sage Ahnaf-b-Qais was once asked: From whom have you learnt patience? He said: From Qais-b-Asem. He was again asked: How did he learn patience? He said: He was once seated in his house when a black female slave was coming to him with a cup of hot roasted meat. Suddenly the cup fell from her hand and fell on the head of his child who died as a result. The female slave was greatly fearful of her master who said to her: You have got no fear. Go, you are free for the sake of God. It was narrated that when the little boys saw the saint Wais Qarni, they used to throw pebbles at him as they thought that he was a mad man. He used to say to them: O dear children, if you are to throw pebbles at all, throw small pebbles at me, so that no blood can come out. If blood comes out, my ablution may break.

FORMATION OF CHILD CHARACTER: Know, O dear readers, that the training of a child's character and conduct is of supreme importance. God entrusted the children in the hands of their parents. The heart of a child is bright like a jewel and soft like a candle and free from all impressions. It is soft like the soft clay in which any seed can grow. If he is given good training of character and conduct, he grows in that condition and acquires fortune both in this world and the next. If he goes to commit sins and lives a life of a beast he is doomed to failure and destruction. God says: 'O those who believe, save yourselves and your family members from Hell fire.' As the parents save their children from the fire of the world, so they should save them also from the fire of Hell of the next world. This means that they should be given training of good conduct and character, save them from bad

company and luxurious habits, delicious dishes and beautiful dresses. When a boy reaches the age of discretion, care should be taken of his character. He gives up then something out of shame and takes up something.

He should be given the training of eating and drinking. The following are some of the rules of eating and drinking (1) Food is to be eaten with the right hand. (2) It should be begun with the recitation of God's name. (3) It should be taken from the side of the dish which is nearest. (4) It should not be taken before others begin to eat. (5) None should look to the eating of others. (6) Food is to be chewed well and not hastily. (7) None should wipe his hand with his wearing garment. (8) Rice or bread without curry should sometimes be eaten. (9) The harms of over eating should be known. (10) Rewards of little food should be known. (11) White cloth and not garments of variegated colours should be put on and not silk cloths. (12) A boy should be directed not to join bad company. (13) He should not be allotted to mix with boys who dress luxuriantly, eat delicious foods and are haughty.

EDUCATION OF CHILDREN: The children should be given at the beginning to learn the reading of the Holy Quran and thereafter Hadis or the sayings of the Prophet and the histories and lives of the Prophets, saints and sages. If they don't love them at the beginning of their lives, it would be disastrous for them afterwards, as soft minds get impressions of good or bad in early age. They should not be given literature and poems of love anecdotes. They should not be allowed to sleep at day time as it creates idleness, or to sleep on soft beds till their limbs become strong. They should be given to put on coarse cloth, coarse food and coarse beddings. They should not be allowed to make plays and sports requiring hard labour and should be encouraged to walk on foot. They should be taught in this way: Don't spit before the people, don't cleanse nostrils before them, don't yawn before them, sit with them in a good manner and don't keep them behind, don't sit placing one leg upon another, don't talk too much, don't tell falsehood, show respect to the elders and seniors in age, don't hold indecent talks and don't rebuke and backbite others.

When a boy reaches the age of discretion, he should be told to pray, fast Ramzan and observe the religious duties. When he reaches youth, he should be given education on everything and the reasons for observing religious duties. He should be given

instruction that this world is short lives and the next world is everlasting, that death is imminent that a wise man takes provisions for the next world from this world and he should be given such other profitable teachings.

The sage Sahal Tastari's training. He said: When I was three years old, I looked at the prayers of my maternal uncle at night. one day he said to me: Why don't you remember God who created you? I said: How can I remember Him? He said: When you go to bed at night, say three times without moving your tongue: God is with me, God is near me, God is looking at me. I learnt them in this way. Then he said: Recite them seven times every night. After seven days, he said: Recite this eleven times every night. After one year, he said to me: Recite this till you go to the grave and this will be your friend in this world and the next. I learnt the Quran by heart at the age of seven years. At twelve, I began to fast all the year round. I began to follow the following ways in my life. I used to purchase wheat with one dirham per day, prepare food with it, fast the day and break it with that without curry or salt. After one year, I began to fast three days at a time with a break of the next day. Then I used to fast three days at a time and then seven days. Thus I increased my fast gradually to 25 days at a time without any break. In this way, I spent twenty years of my life.

MODES OF RELIGIOUS EXERCISE: He who wishes to acquire the fortune of the next world should observe some rules holding firmly by the Quran. The obstacles in the path of religion should be removed as they may prevent him towards spiritual progress. God says: I have placed a screen in their front and a screen in their back and then I covered them and they don't see - 36:9.

There are four walls before a religious disciple - (1) wall of wealth, (2) wall of honour, (3) wall of Mazhabs and (4) wall of sins. The wall of wealth can be removed if it goes out of hand except necessary means to meet bare necessities of life. The second wall of honour and rank can be removed by shifting from the place of honour and name and fame. The third wall is the differences of opinion in religious matters. Blind faith in one's sect must be removed from mind and one should firmly believe that there is no deity but God and that Muhammad is His Messenger and best guide. The fourth wall is the obstacle of sins.

Repentance for past sins, restraint from acts of oppression and compensation to the oppressed parsons should be taken recourse to remove this obstacle of sins.

When the above four obstacles are removed, he becomes like a person who prepares himself by wash and ablution and becomes fit to observe prayer. Then he requires a spiritual guide to show him the straight path as this path is one only and the paths of the devil are many. Such a man should be kept as it were within the boundaries of a fort, so that the devil may not enter it. This fort of religion has got four walls (1) solitude, (2) silence, (3) hunger and (4) sleeplessness. These four things obstruct the devil to enter the fort.

The object of a disciple is to purify the mind so that he may have glimpse of his Lord therein and attain. His nearness. Hunger reduces the blood of heart and makes it pure and bright. This brightness is the light of mind or soul. Hunger melts the fat of heart and as a result, softness and humility come in. This softness is the key of spiritual insight. Heart becomes hard for obstruction. Whenever the blood of heart is reduced, the circulation path of the devil becomes narrow.

Jesus Christ said: O my disciples, keep your belly hungry that you may see your Lord. Sahal Tastari said: Abdals cannot be raised to their rank without four qualities keeping the belly empty, sleeplessness, silence and solitude from the turmoils of society. It is an open truth that heart becomes bright owing to hunger. This is the fruit of experience. Sleeplessness makes the heart bright, pure and radiant. It increases the brightness gained by hunger and makes it bright like a bright star or a clear mirror and then truth sparkles therein. Sleeplessness is the fruit of hunger and it is impossible to expect sleeplessness with a full belly. Too much sleep makes the heart dead and hard. Sleep to the extent of necessity becomes a means of seeing unseen things. The Abdals eat when pressed by extreme hunger and sleep in case of extreme slumber and talk at the time of extreme necessity. Hazrat Ibrahim Khawas said: It is the unanimous opinion of seventy truthful men that there is too much sleep in case of too much drink.

Silence makes lonely habitation easy, but a man of silence is not free from those who are ready to serve him. As a result, he

speaks without necessity and feels joy in greed. Silence increases power of intellect and encourages God fear. Loneliness saves a man from work, brings ear and eye under control and opens the gates of heart. Knowledge gained through the five senses shall have to be closed first and then the knowledge from the bottom of heart will arise. This knowledge is clear and pure as is the water with the water which comes out of the bottom of a well as a result of excavation. It is not necessary to gain knowledge through the five senses except when required.

CONTROL OF EVIL PROPENSITIES: A sojourner in the path of religion will then advance towards the straight path after the obstructions are removed. propensities of heart are the causes of worldly attachment and obstructions of which one is greater than the other. In order to cut them off, the following rules shall have to be observed. At first, the most easy obstruction shall have to be removed. In other words, love for wealth, name and fame, attachment for the world, inclination towards commission of sins etc. shall have to be given up from the heart which requires sustained, long and continued efforts.

Another way is silent Zikr or remembrance of God. he will prevent his mind to make too much Doa and Darud. His Doa will be one which is the kernel of all Doas - to remember God Mind will not be engaged in remembering God if it is engaged in much Doa and Darud. He will utter 'Allah' Allah' till his utterance by tongue is closed and by heart opened. Mind will then question these things - what is the meaning of Allah? These are the whisperings of the devil. It is of two kinds. One kind is that the devil casts doubt in mind which he shall drive away and remain busy with Zikr of God. God says: When whispering of the devil come to you, seek refuge to God - 7:200. God says: When the party of the devil touch those who fear God, they remember God and they then look on.

CHAPTER III

GREED FOR FOOD SEXUAL PASSION

Greed for food is a destructive evil. Owing to this greed, Adam and Eve were expelled from paradise. They were prohibited to eat the fruits of a certain tree but they ate them prompted by a strong greed and as such evil deeds were disclosed to the. In fact, belly is the container of greed and the breeding ground of diseases and disasters. In case of satisfaction of belly, sexual passion rises high and it encourages companionship with women. Desire for name and fame grows from greed. Then come the evil attributes of hatred, clash of interests, pride, self-conceit etc. These can be removed by hunger.

MERITS OF HUNGER: The Prophet said: Fight your passion with hunger and thirst. Its merits are equal to those gained by Jihad in the way of God. Nothing is dearer to God than hunger and thirst. The Prophet said: No angel from heaven comes to one who eats belly-full. The Prophet was once asked: Who is best? He replied: One who eats little, laughs little and remains satisfied with cloth necessary to cover his private parts. He said: Put on old cloth, fill up half of your belly with food and drink as it is a portion of prophethood. The Prophet said: Fikr (meditation about God's creation) is half of divine service but little food is full divine service. He said: Hunger is chief of all actions and Sufi dress curbs passion. He said: He who among you bears hunger for a long time and ponders about God will be best in rank among you on the resurrection day. He who sleeps long, eats much and drinks much will be the greatest object of the wrath of God.

The Prophet used to remain hungry without want. In other words, he kept himself hungry willingly. The Prophet said: God glorifies before His angels about one who eats little and drinks little in the world and says: O angels, look to My servant, I am trying him in the world by food and drink. He gave them up with patience. O angels, bear witness, I will raise him up to paradise in proportion to the less number of morsels he eats. The Prophet said: Don't make your heart dead by taking excessive food and drink as the heart is like a field of crops. When there is excessive water in a field, crops are damaged. He said: The son of Adam

does not fill up anything more obnoxious than excessive food to keep his backbone erect is sufficient for him. If he is not able to do it, then one-third of his belly is for food, one third for drink and one-third for breathing.

SIGNS OF ABDAL: The Prophet said: Those who keep patience in hunger, thirst and calamities for long will stay on the Resurrection Day near the Almighty God. They are God-fearing honest men without shoes. They can not be recognised on sight. If they remain absent, they are not searched. The undeveloped paces know them and the angels of heaven keep them encircled. They are the best of the people in the earth and best in divine service. The people spread out their soft beds, but they use their heads and knees as beds. The people destroy the character and conduct of the Prophet but they preserve them. The world in which they roam weeps for them if they are lost. If none of them lives in a country, God is displeased with it. They are not greedy for the world just as a dog is greedy over corpse. The live by eating leaves and vegetables, put on torn rags and are disheveled in hairs and laden with dust. The people think that they are diseased, but in fact they are not so. Some think that they have lost intellect, but it is not so. Their attention is towards the actions of God who removed the attachment of the world from them. They wander among the worldly men as men without interest, but there is endless honour for them in the next world.

O Osamah, when you see them anywhere, know that for the inhabitants of the place, they are safeguards and God will not punish the people among whom they live. The world is happy for them and the Almighty is pleased with them. Take them as brethren for yourselves. perchance you may get salvation on that account. If you can die when your belly remains hungry and your spleen thirsty, it will be better because you will have an honourable place on that account and the angels will be happy at the advent of your soul. God also will shower His blessings on you.

The Prophet said: Put on Sufi dress and fill up half of your belly, you will then enter paradise. Jesus Christ said: O my disciples, Keep your belly hungry, keep your body without cloth, God will then appear in your heart. There is written in the Torah: God is displeased with a stout and strong learned man as it is a sign of carelessness and overeating. The Prophet said: The devil

runs through a man like the circulation of blood. Make it narrow by hunger and thirst. He also said: If anybody eats to his heart's content, he is attacked with leprosy. He also said: A believer eats filling up one gut, but a hypocrite eats filling up seven gut's. In other words, a hypocrite eats seven times more than a believer or the passion and greed of a hypocrite are seven times greater than those of a believer. Here gut means greed. He also said: Knock at the door of paradise, it will be opened for you. When questioned about knocking, he said: By hunger and thirst.

Once Abu Juhafa was belching in an assembly of the Prophet who said to him: Lessen your belching. He who eats to his heart's content in this world will suffer much owing to hunger on the day of resurrection. Hazrat Ayesha reported: The Prophet never ate to his heart's content. Sometimes I wept seeing the pangs of his hunger. Then I passed my hand over his belly and said: My life be sacrificed to thee. What is the fault in eating so much as can keep your strength and appease your hunger? He said: O Ayesha, my predecessor Prophets suffered more than this and kept patience. They adopted this condition and went to their Lord. Their honour is unlimited and their rewards are profuse. So I fear if I greed for pleasure of living, my condition may be less than theirs tomorrow. So it is better to me to bear patience to-day in troubles than that my fortune may be less to-morrow. Nothing is dearer to me than to live together with my brethren and companions with dignity. Hazrat Ayesha said: After this talk, the Prophet did not live longer than seven days.

Hazrat Anas reported: Once Hazrat Fatema came with a piece of bread to the Prophet who said to her: What is of this bread. The Prophet said: To-day this food will enter the belly of your father after three days. Hazrat Anas reported that the family members of the Prophet did not eat the bread of wheat consecutively for three days till the Prophet expired. The Prophet said: Those who remain hungry in this world will eat their heart's content in the next world. He who eats to his full belly is an object of greedy for it will have rank in Paradise.

Wise sayings. Hazrat Omar said: Have a sharp look to your belly as it becomes heavy in life and destroyed after death. These age Shaqiq Balakhi said: Divine service is a profession, its shop is solitude and its weapon is hunger. The wise Luqman advised his son: O dear son, when you eat your belly full, good then falls

asleep, wisdom becomes inactive, and the organs take leisure. Hazrat Fazil-b-Iyaz addressed himself thus: What thing do you fear? Why do you fear hunger? The Prophet and his companions used to remain hungry. Why do you neglect it? The sage Khamash used to say: O my Lord, you keep me without food and cloth and allow me to sit close to Thee in darkness without light. Tell, my Lord, on account of which virtue I have achieved this luck. The sage Majak-b-Dinar said: O my Lord, I asked Muhammad-b-Waseq: O Abu Abdullah, he who has got food proportionate to his wants and does not live depending on others is happy. He said to me: O Abu Ihyā, he is happy who is pleased with God remaining hungry in the morning and evening. The sage Ihyā-b-Ma'az said: Hunger of the hopeful is a cause of wakefulness, hunger of the patient is the control of passion and the hunger of the ascetics is wisdom.

There is in the Torah: Fear God when you eat to your belly full and remember hunger. The sage Abu Solaiman Darani said: I like to eat one morsel less than to be attentive in prayer during the whole night up to morning. He also said: Hunger is one of the treasures of God. He gives it to one whom He loves. The sage Sahal Tastari used not to take meal consecutively for 25 days at a time. One dirham was sufficient for his meal throughout the year. He used to consider the rank of hunger with honour and made exaggeration. Even he said: The reward which is gained by giving up surplus food in following the practice of the Prophet will not be gained by other acts on the resurrection day. He also said: There is nothing more profitable than hunger. He also said: I don't know of a more harmful thing for a man seeking the next world than eating with heart's content. He also said: Knowledge lies in hunger and sin and ignorance lie in over eating. He said: No man does better divine service than to act in opposition to his passion after giving up lawful things.

The Prophet said: One third of the belly is for food. He who eats more than that spoils his good deeds. Being asked about additional merits he said: He will not get additional merits till hunger becomes dearer to him than over eating and till he prays at night remaining hungry. When he does this, he will be entitled to get additional rewards. He also said: An Abdal (ascetic) is not included in the class of Abdals till he does not love to remain hungry without sleep and to remain silent. He said: Of all the

virtuous deeds which descended from heaven to earth, the greatest is hunger. Of all the evils which have descended from heaven to earth, the worst is eating with heart's content. He said: The machinations of the devil go away from one who remains hungry. He said: God advances to a man who is in hunger, diseases, dangers and calamities. God releases some men from these things at His sweet will. He said: Know that a man of the present age will not get salvation till he destroys his passion and sleeps by hunger, and does hard labour. He said: There is no such man in the world who can save himself from sin by drinking to his heart's content even though he expresses gratefulness to God. If it is so in case of water drinking, how will it be in case of eating with full satisfaction?

Some wise man was asked: How can I change my passion? He said: Change your passion with hunger, thirst, taking up humility, by giving up name and fame, making them lower by placing them under the feet of those who seek the next world and opposing constantly your passions. The sage Abdul Wahed said: The merciful loves a hungry man. A man can walk upon water by virtue of hunger and God gives him power for this. The sage Abu Bakr Mujni said: God loves three men-(1) one who sleeps little, (2) one who eats little, and (3) one who takes little rest.

Jesus Christ once kept fast consecutively for two months and began to converse secretly with his Lord. When he remembered to take his meal, the secret conversation stopped and he found his meal placed before him. He began to weep when his secret conversation was suddenly closed. It is said that Moses gained the power of secretly talking with God when he was in fast of consecutive forty days.

BENEFITS OF HUNGER AND HARMS OF OVER-EATING

The Holy Prophet said: 'Fight your passion with hunger and thirst.' You may ask wherefrom this good of hunger comes and what is its cause though it gives trouble to belly. This statement is like the word of a man who thinks, after getting the benefit of a bitter and distasteful medicine that a bitter medicine gives benefit. Benefit arises not from bitterness of the medicine. A physician knows the effect of such a medicine. Similarly the

sages and saints among the learned understand the benefit s of hunger. He who believes the truth of remaining hungry gets the benefit. God says: God will raise those in ranks who believe among you and those who have been given knowledge. The following ten benefits are obtained from hunger.

(1) Hunger makes the heart pure, conduct fresh and sight sharp. On the other hand, over-eating makes one lazy, heart blind and incurs heat in brain like intoxication, even it attacks the men of thoughts. As a result, the power of thoughts goes away. When a boy eats much, his power of memory becomes dull and he becomes a fool. The sage Abu Solaiman Darabi said: Remain hungry as it curtails passion, makes the heart soft and it gives divine knowledge therein. The Prophet said: Make the heart alive by little laugh, little food and make it pure by hunger. It will become then pure and clean. He said: Hunger is like lightning, over-eating is like cloud and wisdom is like the shower of rain. The Prophet said: Whose eats to his heart's content and sleeps much, his heart becomes hard. Then he said: There is Zakat of everything and the Zakat of body is hunger. The Prophet said: The thinking power of a man increases who keeps his belly hungry and his heart becomes sharp and strong. The sage Shibli said: I saw on the very day I remained hungry for pleasure of God that the door of my heart has been opened towards wisdom and knowledge in such a way which I did not see before. It is not a secret thing that the ultimate object of divine worship is to acquire such thinking power which takes to divine knowledge and true knowledge of everything. Eating with satisfaction is an obstacle to that object and hunger opens its door.

Divine knowledge is a door to paradise. So it should be unlocked by hunger. For this reason, Luqman advised his son: O darling, when you fill up the belly with food, thinking power falls asleep, wisdom becomes idle and the bodily organs abstain from divine service. Hazrat Abu Yezid Bostami said: Hunger is like a cloud. When a men feels hungry, heart then showers rain of wisdom. He said: Hunger is the light of wisdom and eating with satisfaction keeps God at a distance. Love for the poor and nearing them bring God near. Don't eat to your heart's content, it will extinguish the light of wisdom from your heart. Hurs wander about a man who passes night with little food up to morning.

(2) Hunger makes the heart soft and pure and therewith the sweet taste of Zikr and Monazat is felt. How many a men of Zikr makes Zikr by tongue without the attention of mind, so that the heart does not find taste therein as its effect does not fall in soul. It's taste is found in hunger. The sage Abu Solaiman Darani said: When my back becomes attached to my belly, I get taste in divine service. The saint Junaid said: The hope of one who wants taste in Monazat by placing the dish of food between him and his breast will not meet with success. He also said: When the belly becomes hungry and thirsty, the heart becomes soft and clean. When it becomes satisfied with food, it becomes blind and hard. When the heart finds taste in Monazat or invocation, it becomes easy to think about God and divine knowledge increases.

(3) Another benefit of hunger is the breaking of heart which produces modesty. Pride and enjoyments are removed by hunger. A man does not understand the power and glory of God till he does not feel absolutely helpless and sees darkness all around being unable to gather food and drink and till he realises power and might of God and becomes modest and submissive to Him. When all the treasures of the world were presented to the Prophet, he rejected them all and said: Rather I prefer to remain hungry one day and take food the next day. On the day I remain hungry, I shall be humble with patience and on the day I take food, I shall be grateful. In short, belly and sexual passion are the doors of Hell and their root is eating with satisfaction. Humility and break of heart are the doors of Paradise and their root is hunger. He who closes up the door of Hell opens then the door of Paradise as these doors are facing the east and the west. If one comes near a door, he goes distant from another.

(4) Another benefit of hunger is not to be forgetful of God's punishment. In case of satisfied eating, one forgets the pangs of the hunger. Once Joseph was asked: Why do you suffer from hunger though there are the treasures of the kingdom in your hand? He replied: In case of eating with satisfaction, I fear I may forget the sufferings of the hungry and the poor.

(5) Another benefit of hunger is that the propensity of committing sin is brought under control. Hunger arrests the greed for committing sins and controls the propensities of evils. The root of all sins is greed and physical strength and the root of

these two is satisfied eating. So little quantity of food weakens these things. To acquire power to control passion is the root of all fortunes and to submit to passion is the root of all misfortunes. The turbulent animals can be brought under control by keeping them hungry. Similarly the unruly passions can be brought under control by hunger. A certain sage was asked: you have grown old. Why don't you take care of your body? Your body is getting black. He said: The body runs for enjoyments and wishes evils. I fear it may throw me in to a deep ditch. I like more to give it trouble than that it should throw me into sins.

The saint Jun Nun Misri said: Whenever I ate to my heart's content, thought of sin arose in my mind. **Hazrat Ayesha said:** After the demise of the Prophet, the first innovation that has come into being is eating with satisfaction. Hunger is not only useful to suppress passion, but it can be called the touch stone of all useful things. For this reason, a certain great man said: Of all the treasures of God, hunger is a valuable jewel. The lowest danger that can be averted by hunger is sexual passion, evil passion and passion of talk. A hungry man does not wish to talk much, he is rescued from backbiting, indecent talks and falsehoods. In case of satisfied eating, a man cannot control sexual organ. If he can control it for fear of God, he cannot control his eyes and mind and he does not get pleasure in invocation. A certain wise man said: If a sojourner towards the next world keeps patience by observing the rules of religion and eats for one year half belly full with bread only without any curry. God removes from him the evil thoughts of enjoying women.

(6) Another benefit of hunger is sleeplessness. He who eats to his heart's content drinks much, and he who drinks much sleeps much. As many as seventy truthful and pious men said unanimously: 'Excessive drinking creates excessive sleep. Excessive sleep spoils life. Life is the most valuable thing of a man and so it is ruined by excessive sleep.

(7) Another benefit of hunger is that divine worship becomes easy. In case of excessive eating, one becomes lazy and idle and so divine service becomes difficult. The sage Sari Sakti said: I saw the saint Abu Zarzani taking drink of wheat dipped in water and asked him: Why do you take this trouble? I can recite Tasbeih seventy times during the time taken by chewing bread of wheat

and for that I did not take bread for the last forty years. He thought that change of food is loss of time. So every breath of life is a valuable asset which should be utilized by collecting wealth of the next world. It is easy for one who has got the habit of bearing hunger. The saint Abu Solaiman Darani mentioned six harms of eating with satisfaction. (1) Such a man does not get pleasure in invocation. (2) He can't remember the matters of knowledge and wisdom. (3) He loses the attribute of showing kindness to the people. (4) He feels difficulty in doing divine services. (5) Sexual passion and greed become strong in his mind. (6) When the worshipers are engaged in mosques, he is confined in privies.

(8) Another benefit of hunger is preservation of health and removal of diseases. A little quantity of food improves health and removes diseases. Excessive eating accumulate diseases in stomach and veins. The diseased man cannot do divine services, Zikr and pondering. Hunger removes all these difficulties.

Caliph Harun Rashid is reported to have called eminent physicians of his time of India, Byzantium, Iraq and Abyssinis and said to them: Give me such a medicine as can prevent all diseases. The Indian physician said: If you use black Ahliz, you will not be attacked with any disease. The Iraqi physician said: It is the medicine of white seeds of Helencha. The physician of Byzantium said: It is the medicine of Ahliz makes was most experienced said: The medicine of Ahliz makes the stomach narrow and creates a disease. The seeds of white Hellencha make the stomach soft and create a disease. They asked: What medicine have you got then? He said: What will not create any disease in my sight is this. Don't eat unless you feel hungry and lift up your hand when there remains a little hunger. They all said: You haven prescribed the right medicine.

A philosopher was asked imprisons of some physicians of the People of the Book about the following saying of the Prophet: One third of the belly is for food, one third for drink and one third for taking breath. He wondered at it and said: I have never heard of a more wise saying in the matter of little food than this and this must be the saying of a wise man. The Prophet said: Gluttony is the root of disease and restraint from food and drink is the root of cure. Teach the habit to which each organ is entitled. The physician was astonished to hear this saying of the Prophet. The

sage Ibn Salim said: No disease can attack a man except death who eats according to rules bread of pure wheat. He was asked: What are its rules? He said: To eat it after being hungry and to rise up before satisfaction. A certain experienced physician said with condemnation of excessive eating: The most beneficial of all foods which are allowed to enter the stomach is pomegranate and the worst is salt, yet salt in small quantity is better than pomegranate and the worst is salt, yet salt in small quantity is better than pomegranate in large quantity. The Prophet said: Fast and you will be healthy and the body will be cured of the diseases on account of sting, hunger and little eating and the heart will be free from the diseases of infidelity, self conceit and other diseases.

(9) Another benefit of hunger is little expense. If you practice little eating, a little expense will be sufficient. The belly of a man becomes heavy who eats to his heart's content. He thinks every day for earning foods and says: Today what shall I eat? He roams throughout the day in earning foods and then falls in to unlawful earnings and commits sins or he earns lawful things but faces dishonor. Little expense comes to my mind. The sage Ibrahim-b-Adham being asked about high prices of food stuffs, said: Give-up these food stuffs and make them cheap. The saint Sahal Tastari said: A glutton is condemned lazy in divine service, (2) if he is a trader, he is not safe from dangers, (3) if anything comes to him he does not do justice to himself. In a word, attachment to the world is a cause of destruction of a man and the cause of this attachment is belly and sexual passion, and the cause of sexual passion is full satisfaction of belly. Little eating removes all these evils. The Prophet said: 'Knock at the door of Paradise by hunger.' He who is satisfied daily with one piece of bread becomes free from want. He does not depend on the people, gets free from sorrows and sufferings and can engage himself fully in divine service and trade of the next world. He then becomes one of those of whom God said: There are men whom business and buy and sale can not divert from the remembrance of God.

(10) Another benefit of hunger is to be ended with the attribute of charity and of giving up self-praise. One who keeps himself hungry and thirsty removes the hunger and thirst of another with his own meal and gives in charity his excess food to the orphans and the poor. On the Resurrection Day, he will take

shelter under the shadow of his charity. What he eats is saved in privy and what he gives in charity is hoarded in his treasury. This is the gift of God. A man has got no wealth except what he stores up in his treasury by charity, what finishes after he eats and what gets old after he puts it on. So eat little. To spend in charity excess food is better than to eat with satisfaction.

Hazrat Hasn Basri recited this verse (33:72) I offered the Trust to the heavens and the earth and the mountains but they refused to undertake it, being afraid thereof but man undertook it. Then he said: God asked the angels to carry this burden. He asked them; Will you bear the responsibility of this trust? God said: If you make it beautiful, you will get rewards. If you make it ugly, you will be punished. They said: We shall not accept it. He then presented it to men who accepted it as they are prone to make oppression on soul and ignorant of Lord's order. By God, they are now selling that trust in exchange of money. Thereafter there are making beautiful houses but make their graves narrow. They are making their bodies therewith stout and strong but they are making their religion lean and thin. Once the Prophet saw a man with building belly. He hinted at it and said: If you had spent it on other affairs, it would have been better for you.

These are the ten benefits of hunger. Innumerable benefits come out of each benefit. So there is no end of the benefits of hunger. It is the most valuable asset for the next world. For this reason, a certain sage said: Hunger is a key to the next world and the door to asceticism. eating with satisfaction is the key to this world and the door to greed.

SOJOURNER IN THE PATH OF RELIGION: Those who wish the walk in the path of religion should observe the following rules to control the greed for food and drink. His first duty is that he shall not eat except lawful foods. If a man worships after eating unlawful food lives in a house built in the waves of sea. Besides this, there remain three duties to be observed in connection with food (1) quantity of meal, (2) time of meal, (3) and the kinds of meal.

QUANTITY OF MEAL: Little food is good. A man should lessen his meal gradually and not at a time. There are four stages of meal according to the degree of piety. The first and the highest is the stage of a Siddiq or truthful man. He eats what is absolutely

necessary to upkeep his today. The saint Sahal Tastari said: A man can worship by three things life, intellect and strength. When a man fears loss of life and intellect, he should eat and if he then fasts, he should break it. It is the unanimous opinion of the learned men that it is better to pray sitting owing to weakness of hunger than to pray standing after eating with satisfaction. When he was asked about his quantity of food, he replied: My meal for a whole year cost me nearly three dirhams. One day I purchase wheat with one dirham, fine rice with one dirham and clarified butter with one dirham. After mixing them all, I make 360 small pieces. Every evening, I break fast with one piece only.

The second stage of meal consists of half 'mud' which is the general practice. Half 'mud' is equivalent to 25 tolas of food or ten morsels. This fills up nearly one-third of belly. The Prophet said: A few morsels are sufficient for a man. He recommended this quantity of food to be eaten. Hazrat Omar used to eat not more than seven to nine morsels. The third stage of meal consists of one 'Mud' or fifty tolas a day. It may fill up two thirds of belly. The fourth stage consists of meal of a little more than one 'Mud' per day. If a man eats in excess of this quantity, he commits the sin of extravagance of which God says: Eat and drink but do not squander 7:31. The fifth stage of meal is the general rule and majority partake of this quantity of food. They take much more than half a seer. They are often cheated by false hunger.

SIGNS OF TRUE HUNGER

(1) The first sign of hunger is the will to eat only rice or bread even though there is no curry. If there is no will to take rice or bread without curry, there is no real hunger. (2) The second sign of real hunger is that such a man licks the plate or dish of meal. It means that he does not allow any greasy or oily things in the dish to remain.

QUANTITY OF FOOD COMPANIONS AND SAINTS: It is true that the meal of a companion out of a party per week did not exceed one sa'a equivalent to $2\frac{1}{2}$ seers. When he ate dates or grapes, it rose up to one sa'a. According to this calculation, the quantity of their daily meal was half a mud or five sixteenth seers which filled up one third of the belly of each one of them. The companion Abu Zarr said: During the time of the Prophet, my food every week was barley of one sa'a. Now you are eating fine

bread. You are now enjoying two curries in place of one at the time of the prophet. You have now got one at the time of the Prophet. You have now gotten dress for the day time and another dress for the night time. The daily meal of the inhabitants of Suffa was one Mud or five eighth seers for two.

TIME OF MEAL: There are four stages regarding the time of meal. The people of the highest stage take meal once in every three days or more. Some of them took no food even for forty days at a stretch. A party of saints reached that limit and they are the following: Muhammad-b-Omar, Abdur Rahman-b-Ibrahim, Ibrahim Taisi, Hajaz-b-Faresah. Hafsal Aref, Mushab-b-Sayeed, Solaiman Khawas, Sohal-b-Abdullah Tastrari, Ibrahim-b-Ahmed khawas. Hazrat Abu Bakr used to take meal once in six days, Abdullah-b-Jaber once in seven days and Abdul Zaoja once in seven days, Sufyan-b- Saori and Ibrahim-b-Adham once in three days.

Some learned men said: Some secrets of the unseen world are disclosed to a man who can remain without food for consecutive forty days. One of these sages, while passing by a Christian monk, invited him to accept Islam and to give up self conceit. There were much arguments between them over this matter. The monk said to him at last: Jesus Christ fasted forty consecutive days. This is a miracle indeed. Had he not been a Prophet, he could not have done so. The sage said to him: If I can fast for consecutive fifty days, will you accept Islam? The monk said: I shall accept Islam in that case. Thereafter the sage fasted for consecutive fifty days at a stretch. The sage said: I can fast ten days more. He then continued his fast for ten days more. The Christian monk was astonished at this and said: I did not think that any man can surpass Jesus Christ in this matter. Then he accepted Islam.

(2) **Second Stage.** In this stage, some pious men fast from two to three days consecutively. This can be done by habit. (3) **Third Stage.** The people of this stage take meal once a day. This is the lowest stage for a sojourner in the path of the next world. If anybody takes meal more than once in a day of 24 hours, it will be considered extravagance and eating with satisfaction. Such a person has got no hunger. It is far from following the ways of the Prophet. The companion Abu Sayeed said: If the Prophet took meal in the morning, he did not take it at night. If he took meal at

night, he did not take it in the morning. The Prophet once said to Hazrat Ayesha: O Ayesha, beware, don't squander. In case of two meals a day, there is squander. One meal in every two days is the lowest rank of the Sufis and one meal per day is the middle of the two stages. If anybody wishes to take one meal a day, he should take it after Tahajjud prayer and before morning prayer. In that case, the rewards of fasting by day and hunger by night are obtained.

Hazrat Abu Hurairah said: The Prophet never prayed Tahajjud like you. He stood so long in Tahajjud that his feet got swollen. He used not to take meal after Iftar as you do. He used to take meal of fasting at the time of Sehri only. Hazrat Ayesha said that the Prophet used to remain hungry up to the time of Sehri. Meal should be divided in to two. If it is said that two pieces of bread are sufficient, then one bread at the time of Iftar and another at the time of Sehri, should be taken. If meal is taken at the time of Sehri, hunger during the day does not become acute and Tahajjud prayed with peaceful mind.

(3) Kind of food: The seeds of wheat are the best of foods. Meat and sweet things are best and salt and condiment are worst. The middle kind of food is curries cooked with oil. The sage Ihyab- Maaz said: O religious men appertaining to the class of the truthful, keep your passion now hungry for feast of the Paradise of Ferdous. For this reason, there are abundant rewards in giving up greed for even lawful things and the possibility of harms if they are enjoyed in full. The Prophet said: Those who eat fine flour are worst. It is not unlawful but the meaning of this Hadis is that if one is habituated to eating fine flour, he may fall to the attachment of the world which leads to sin. The Prophet said: Among my followers, those are worst whose goal is food of various kinds and fine dresses and who spend most of their times in useless talks. God revealed to Moses: O Moses, consider yourself as an inmate of grave. My remembrance will restrain you from greed and evil desires. The earlier sages feared for those who enjoyed delicious food and remained busy in satisfaction of their natural propensities.

Hazrat Omar restrained himself from drinking cold water mixed with honey. He said: Save me from the responsibility of its account. It has been narrated that once Ibn Omar fell ill and he wanted to enjoy fresh fish. After search, a fish worth one and a half

dirham was brought to him. The fish was fried and was presented to him with bread. At that time a beggar came there. He ordered his servant to give him the fish with the bread. The servant gave him one and half dirham and did not give him the fish and bread. He ordered his servant to give the beggar the fish and the bread in addition to the dirhams and said: I heard the Prophet say: God forgives the sins of one who denies himself a thing for which he has got greed to enjoy. The Prophet said: If you donot appease the hunger for a dog by giving it a piece of bread and a pot of pure water, calamity will come to the world and its inmates.

Once news reached Hazrat Omar that Yezid, son of Abu Sufiyan, remained busy in enjoyment of various delicious food. He said to his servant: When the meal of night is served before Yezid, inform me at once. The servant informed him accordingly and Hazrat Omar went to him and sat by his side. Hazrat Omar began to eat with him. At first soup of meat was presented and then came baked meat. When Yezid was going to take it, Omar said to him: O Yezid, one food after another? By One in whose and there is my life, if you give up the practices of the sages of the previous refugees, you will drift away from their path.

Yasar-Ibn Omar said: I never prepared for Hazrat Omar thin bread made of fine flour. It has been said that the saint Otbatui Golam used to eat flour pasted with water after it is baked in the sun and say: One piece of bread and salt are sufficient and in that case, fried meat and delicious food can be eaten in the next world. His maid servant once said to him: If you give me flour, I can prepare for you bread after it is baked in fire and I can give you cold water to drink. He said to her: O mother of so and so, I have driven out from me the dog of hunger.

Shaqiq-b-Ibrahim said: I met a Mecca Ibrahim-b-Adham who was then weeping. On being asked the reason, he said: For the last 30 years, I have been desirous of eating Harirah (sweet thing) but I have restrained myself with great difficulty. Last night when I was in sleep, I found a young man with a green pot in which there was Harirah. He said to me: O Ibrahim, eat it. I said: I shall not eat it. I have given it up for God. He said: God has given you to eat it. Then I began to weep and eat it.

The sage Malek-b-Dinar lived at Basra for 50 years. He did not enjoy during this long period fresh and dried grapes. Hazrat

Musa Ashjeyi said: I had a desire for the last 20 years to eat bread of fine wheat but I did not enjoy it. The saint Abu Solaiman said: Salt is a thing of luxury. Hazrat Ali said If a man eats meat continuously for 40 days, his temper becomes harsh. A wise man said: Eating of meat continuously become like drinking of wine.

DUTIES AFTER MEAL: (1) When a man wishes to cohabit with his wife he should do it before he takes his meal. (2) It is better not to sleep after eating and drinking with satisfaction. Two harms arise in case of sleep after meal the habit of idleness and the heart becoming hard. (3) It is better after meal to hold conversation, to pray, to make Zikr as these are near expressing gratefulness. The Prophet said: Digest your food by prayer and Zikr and don't sleep soon after meal. If you do it, your heart will become hard. (4) The lowest duty after meal is to pray four rak'ats or to recite one hundred Tasbih or a portion of the Quran. When Sufiyan Saori ate with satisfaction at night, he used to pray throughout the night. When he ate with satisfaction at day time he used to pray and make Zikr. He said: Give full food to the belly of a Negro slave and exact from him hard work. He used often to say: Exact from him hard work after giving full food. Whenever you desire to eat some food or good fruits, you should take it in lieu of meal, so that you may gain strength. A wise man said: Don't eat being greedy for it. If you eat it, don't search for it. If you search for it, don't love it. To search for various kinds of food is greed. Don't allow your greed to follow all lawful things. Whatever food a man takes out of greed, he will be said therefor: You have enjoyed your good things in this world's life. You can fulfill your desire in the next world in proportion to your giving up of greed and desire in this world. A wise man of Basra said: My desire disputed with me about eating bread and fish but I restrained myself from eating them. This continued for the last 20 years. When he died, man of Basra said: I saw him in dream and asked: What rewards has God given you? He said: I can't describe fully what rewards my God has given me. He entertained me first with bread and fish and I have been allowed to enjoy it every day without account. God said: Eat and drink in exchange of what you have lost in bygone days. The sage Abu Solaiman said: To give up a desire is more benefiting than fasting and praying for one year.

MEANS OF GAINING MODERATION IN EATING: Know, O dear readers, that the object of good conduct is to gain the middle path which is good in all actions and both the extremes are bad. What has been described above about the merits of hunger shows that no extreme is good. The secret of Shariat is that whatever is taken as a result of greed and low desire is the extreme in which there is harm. Shariat prohibited it firmly. Nature encourages eating with heart's content and Shariat prohibits it. When these two things stand face to face, the middle course should be adopted. When the Prophet came to learn that some of the companions prayed throughout the night and fasted throughout the day, he prohibited it. So it is good to eat with moderation as it does not cause heaviness of belly and prevents hunger. The object of food is to save life and to gain strength for divine services. A heavy belly obstructs divine services and acute hunger also prevents it. So it is better to eat food in such proportion as prevents hunger and also heaviness of belly.

Man should acquire the qualities of an angel and when these are a quarried he becomes like an angel. An angel is free from heaviness of belly and pangs of hunger. The object of man should be to acquire that position. The middle path is the best between hunger and over-eating. The Prophet said: The middle path of every action is best. God also says: Eat and drink and don't squander. When nature runs towards greed and low desires, it should be punished by hunger till it gives up passion and greed. The object of hunger is to curb all passions till they come to moderation and under control. A sojourner of the next world should therefore have no necessity of remaining hungry all along as the lash of hunger is not necessary for a siddiq or greatly truthful man.

PROPHET'S WAYS OF EATING: The Prophet had no fixed measure of food and fixed time. Hazrat Ayesha said: The Prophet used to fast in such a way that the people thought that he won't eat and drink and he used to fast in such a way that the people thought that he won't break it. He often used to go to his wives and say: Have you got any food? If they said 'yes' he took meal. Whenever any food was served before him he used to say: 'I have fasted' and then he broke his fast and ate it. One day the Prophet came out and said: I have kept fast. Hazrat Ayesha said

to him once: Hais has been presented to us. The Prophet said: I wished to fast, but now take it to me.

Sahal Tastari was once asked: What have done in the beginning of your religious life? He informed him about his divine services. He used to take little food. Sometimes he used to take olive fruits. He ate food for three years worth three dirhams. Being asked about the time of meal, he said: I eat without fixing any time or quantity of food. The sage Ma'ruf Karkhi used to eat whatever food, ordinary or delicious, was presented to him. He was asked: Your brother Bashar Hafi does not eat such delicious food. He replied: My brother is in chain of God's fear and I opened the door of Ma'arfat. I am a guests of my Lord. I eat whatever He gives me. I have got no power to take or to reject. Hazrat Omar saw his son Abdullah enjoying clarified butter, meat and bread together. He whipped him and said; Eat meat and bread one day and clarified butter another day, and bread and curry another day, and salt another day and bare bread another day. This is the middle path for you. Constant use of meal and greasy things cause extravagance. To give up meat for all times grows the evil of miserliness. The middle course lies between the two extremes.

SECTION 6

SEXUAL PASSION: There are two benefits of sexual passion. (i) satisfaction of intercourse and (2) preservation of mankind. The pleasure that is felt in sexual intercourse between a man and his wife is a little sign of his next worldly pleasure. If it were lasting, pleasure would have been strong as physical pain inflicted by force is great. The fear of Hell fire and the greed for pleasure and happens of paradise lead a man towards guidance. If a man would not have the taste of pleasure or pain, it would not have been possible. (2) The second benefit is preservation of mankind. But there is this danger in it that if it is not kept under control and exceeds limit his next world and this world are both destroyed. God taught us to say in this verse: O our Lord, don't inflict on us such duty as is outside our power. This power has been said to be sexual desire. God taught us to invoke: I seek refuge from the evils of night when it spreads darkness. This evil is explained by Ibn Abbas as the erection of male organ. The wise said: When the sexual organ of any man stands erect, two-third of his intellect goes away. This Prophet used to pray: I seek refute to Thee from the evils of my ears, eyes, heart, enjoyment and semen.

The Prophet said: A woman is the string of the devil. Once the devil appeared before Moses and warned him of three things-(1) Don't remain along with a woman in any place because I become the companion of a man and a woman who remain in a lonely place till I throw into the male the snate of the female and the female into the share of the male. (2) Fulfil your promise with God. (3) Spend the wealth you bring out for Zakat and other charities, as I become owner of that wealth which a man keeps separate for charities to the people but does not spend.

There are three stages of sexual passion-excessive, little and middle. In case of excessive sexual passion, a man loses his sense of right and wrong and enjoys any woman and thus destroys his religion and world. Such a man often takes recourse to medicine to increase his sexual passing. The is all the more dangerous. Such a man takes recourse to love-making of which the object is the satisfaction of sexual passion. The medicine for this is to control eyes and thoughts. The Prophet prescribed marriage for them and said: O young men, take recourse to marriage. He who is unable to do it, let him fast, as fast for him is castration.

FORNICATION OF EYE: The sin of the fornication of eye is greatest among the minor sins. He who cannot control his eyes cannot save his organ Jesus Christ said: Take care of your eye as it sows she seed of sexual passion in heat and that is sufficient for creation of danger. Prophet Ihya was asked: What is the source of fornication? He said: Eye sight and greed. The Prophet said: Eye sight is a poisonous arrow out of the arrows of the devil. God gives to a man who gives it up for fear of God such faith which gives satisfaction to his heart. He also said: There will remain no greater danger for the people after my death than women. He also said: Fear the world and women. The cause of first danger which came upon the children off Israil was women. God says: Tell the believers to control their eye sight. The Prophet said: Everyone has got a share in fornication. His two eyes commit fornication by sight. His two hands commit fornication by touch. His two feet commit fornication by walk. His mouth commits fornication by Kiss. His heart commits fornication by thought. His sexual organ commits fornication by translating it into action. Hazrat Omme Salemah said: When Ibn Makhtum, a blind man, sought

permission of the Prophet to see him, I and Maimunah were present there. The Prophet said: Screen yourselves. We said He is blind. He will not see us. He said: If he does not see you, you will see him. Some love the hurdles boys out of sexual passion which is more dangerous. A pious man said: There are three kinds of people-(1) one kind of people cohabit with boys, (2) one kind cast look out of passion, (3) and one kind do indecent deeds. So these are the dangers of eye sight.

DANGERS OF RICH WIFE: There are five dangers of a rich wife-(1) her dower is increased, (2) she makes delay in mixing with her husband, (3) her service is rarely found, (4) her expanse becomes more, (5) she cannot be devout for fear of losing her property. This is not the case in case a poor lady is married. A wise man said: A husband should have four things more than those of his wife, in default, his wife will look down upon him-age, stature being long, riches and pedigree. A female should have four things more than those of her husband-beauty character and conduct, piety and behaviour. Anything which creates forgetfulness of God is harmful. If a man can remember God more in an unmarried state, it is good for him. Once very rich man wanted to marry the saint Rabia Basri. She declined his offer saying: 'If God gives me wealth like yours or more than that, it is not better for me to be forgetful of God even for a moment.' There are medicines for controlling sexual passion. These are hunger, restraint of sight and engagement in some work or other. If no benefit accrues from these three methods, it is better to marry. For this reason, the earlier sages hastened to marry and got their daughters married without delay.

SECTION 8

Rewards of opposing passions. Know, O dear readers, that sexual passion is stronger in human mind than other passions and curbs intellect at the time of excitement. At that time, one runs after some affairs which are shameful. Few people can control it. Most people refrain from it owing to inability, fear shame and illness. There is no merit in it. If one has got ability to commit fornication and if there is no obstruction, he will acquire merit provided he commits no sin. This is the rank of the truthful. The Prophet said: He who refrains from committing sin even though he is enamored of love of anybody and dies in that condition keeping it secret, is a martyr. He also said: God will

give shade to seven persons under His Throne on the Judgment Day on which there will be no shade except the shade of His Throne. One of them is he who refrains from satisfying the sexual desire of a beautiful woman coming from a respectable family when she calls him and says: I fear the Lord of the universe. In this connection, the story of Josep and Julaikha is a brilliant example. He refrained from satisfying the carnal desire of Julaikha, the wife of the king of Egypt.

Solaiman-b-Yasar was a beautiful man. Once a beautiful woman proposed to him to have sexual connection but he refrained and fled from his house leaving her therein. Solaiman said: in that night, I saw Joseph in dream and asked him: Are you Joseph? He said: Yet, I am Joseph who had sexual desire but you had no such desire. There is a more wonderful story. Once Solaiman started on pilgrimage from Medina with a companion. He alighted at a place called Abwa. His companion went to a market for purchasing food leaving Solaiman in the tent. One Arab woman came then to the tent and she was exquisitely beautiful and young: The woman said to him: I have not come to beg, I want only sexual enjoyment with a male. He said: The devil has brought you to me. Then he placed his head between his knees and began to weep bitterly. Seeing this pitiable condition, she put on her burqa and left the place. He then went to Mecca and made pilgrimage. One night he saw in dream Joseph and said: Your glory regarding the wife of the king of Egypt is wonderful. Joseph said: Your glory regarding the young woman of Abwa is more wonderful.

The Prophet said that three persons went on a journey. They took shelter at night to a cave of a hillock. Suddenly a huge stone fell over the youth of the cave and shut it up completely. They found darkness all around and there was no hope of getting out of it. So they recalled their good deeds to seek mercy of God. One of them said: O Merciful God, you know that I had a cousin sister who loved me dearly and I also loved her dearly. During the time of famine, I gave her 120 dinars on condition that she would agree to what I say. One day I found her alone and sought to enjoy her but she refused saying: Fear God, don't break my seal without God's order. Then I refrained from it. O God, if Thou knowest best that I refrained for Thy fear, shift the stone a little. The stone shifted a little.

So eye sight is the precursor of fornication. The control it is absolutely necessary. The root of all dangers is sight. The Prophet said: Thee first sight is for you but the second sight is against you. Alla-b-Jiyad said: Don't turn your look repeatedly over the sheet of a female as sight sows seed of sexual passion in mind.

Once a meat seller fell in love with a female slave of his neighbor. Her master one day sent her to another village for some work. Getting this information, the meat seller followed her and caught her on the way. She said to him: Don't do this. I love you more than you love me. Fear God. Then he became repentant and went on his way. When he was thirsty he found no water. Finding a man, he said: Let us both pray to God for rain. The meat seller said: I will pray and you will call Ameen (be it so). So they began to pray to God for water and soon a cloud appeared over their heads. When they became separate, the cloud followed the meat seller. On seeing this favour of God on him, his companion came there and asked him the reason. The meat seller narrated to him the story of his love for the female slave and how he controlled his passion.

CHAPTER IV

HARMS OF TONGUE

Know, O dear readers, that tongue is a great asset of a man and a wonder out of the wonderful creations of God. Though it is insignificant, its power is unlimited, its virtues are great and infidelity and faith do not find expression except through tongue. It is the last limit of sins and virtues. Tongue can express what has been related and what has not been created; the Creator and the created, the known and the unknown. Tongue explains what intellect brings in mind, whether truth or untruth. Tongue may be said to be the agent of intellect. No other organ has got such power to express the mind. The sight of eye extends only to figures and colours and not to any other thing. Ear has got power over only sounds and not to any other thing. The power to tongue is, however, unlimited. It has got power over good and bad. The dangers of tongue are useless talks, quarrels, disputes, rebukes, scolding, harsh words, curse, false speaking, backbiting, self praise etc. We shall proceed to discuss them one by one.

MERITS OF SILENCE: The dangers and harms of tongue are many and there is no rescue, from them except silent. For this reason, Shariat recommends it. The Prophet said : He who keeps silent gets salvation. He also said : Silence is a rule and few people can observe it. The father of Sufiyan asked the Prophet : O Prophet of God, give me such news about Islam which I shall ask nobody after you. The Prophet said : Say, I have believed' and stand on it firmly. I asked him : What matter shall I fear most. He hinted with his hand at the tongue. Oqbah-b-Amer said : I asked : O Messenger of God, how can I get salvation ? He said : Hold your tongue, make your house spacious and repent for your sins. The Prophet said : If a man can give me guarantee of the things placed between his two cheeks and his two thighs, I can give him guarantee of paradise. He said : He who is safe from the harms of his belly, sexual organ and tongue is safe from all troubles. For these three organs, majority of the people are destroyed. The Prophet was asked about a great virtue which admits one to paradise. He said : Control of two hollow things- mouth and sexual organ. He meant tongue by mouth.

Hazrat Muaz-b-Jabal said : I asked : O Prophet of God, shall we be punished for what we utter ? He said : O Ibn Jabal, your

mother be heavy with you, will a man be overturned in hell over his nose except for harms of his tongue? Abdullah Saqafi said: I asked: O Prophet of God, what matter do you fear for me? He caught his tongue and said: This. Hazrat Muaz asked: O Prophet of God, what action is best? The Prophet drew out his tongue and placed his finger on it and said: The faith of a man does not become alright till his mind does not become so, and his mind does not become alright till his tongue does not become so. He from whose harm his neighbour is not safe will not enter paradise. The Prophet said: He who is pleased with Islam shall take to silence. He said: When a man rises from bed, his limbs get up and rebuke his tongue. In other words they say to his tongue, fear God regarding us, because when you are alright, we are alright and when you are wrong, we are wrong.

Once Hazrat Omar saw Harzat Abu Bakr drawing out his tongue and asked him: O Caliph of the people, What are you doing? He said: I drags me to the place of destruction. The Prophet said: There is no such limb of body which will not con plain to God about the harsh treatment of tongue. Harzat Ibn Masud said that the Prophet had said: Major sins of a man accrue from his tongue. The Prophet said: God keeps the hidden things of a man secret who controls his tongue. God saves one who keeps his anger under control. God accepts the excesses of one who shows excuse to God.

Once Hazrat Muaz asked the Prophet: O Prophet of God, advise me. He said: Worship in such a way as if you see God and consider you as one of the dead. I shall let you know a more important thing than this if you like. He then hinted with his hand at the tongue. Hazrat Safwan-b-Solaman was once asked by the Prophet: Shall I not inform you about the easiest divine service and the most comfortable thing to body?—Silence and good conduct. The Prophet said: Let one who believes in God and the next world speak good or remain silent. The Prophet said: May God show mercy on one who acquires rewards by talk or remain safe by keeping silent. Jesus Christ was once asked: Teach us such thing by virtue of which we can enter paradise. He said: Don't talk. They said: We shall not be able to do it. He said: Then don't talk except good. Hazrat Bara'a-t-Azeb said: O Prophet of God, teach me such a thing by viture of which I can enter paradise. He said: Give food to the hungry, drink to the thirsty, enjoin good and prohibit evil. If you can not do it, don't

hold talk except good. The Prophet said: Save your tongue from talks except good. The Prophet said: Save your tongue from talks other than good, you can then defeat the devil. He said: God is near every utterance of a man. So let him take care of what he utters. He said: When you see a believer keeping silent and grave, come to him, as there is wisdom in him. The Prophet said: Men are divided into three classes-looters of war booties, talkers of useless things and those who are safe. A looter of war booties is one who makes Zikr of God. A safe man is he who remains silent. A useless talker is one who holds unnecessary talk. The Prophet said: The tongue of a believer keeps behind his tongue. The tongue of a hypocrite keeps in front of his mind. When he wishes to talk, he sends it through his tongue without any thinking. Jesus Christ said: There is ten portions of divine service, nine of which are in silence, and the remaining one is in loneliness. The Prophet said: He who talks much commits blunders. He who blunders much commits many sins. For one whose sins are great, Hell fire is good.

Caliph Omar-b-Abdul Aziz said: He who remembers death much, remains satisfied with little. He who counts his words in his actions talks little. A wise man said: Silence gives two benefits to a man—safety of religion and knowing of friends. Hazrat Hasan Basari said: Once many people were talking in the assembly of Caliph Muwaytah. The saint Ahna-b-Qais only remained silent. He said to him: O Abu Bakr, what is the matter with you? Why are you not talking? He said to him: If I talk lie, I fear God. If I tell truth, I fear you. The sage Mansur-b-Malaz used not to talk after Isha prayer for forty years.

FOUR KINDS OF TALK: (1) One kind of talk is always beneficial, (2) one kind of talk is always harmful, (3) one kind of talk is mixed with harm and benefit. (4) and one kind of talk has got no harm or benefit. As to the talk which is always harmful, it is essentially necessary to remain silent therefrom. As to the talk which is mixed with harm and benefit, it is necessary to remain silent therefrom. The talk which has got no benefit or harm is useless. Three fourths of the talk of fourth kind are useless except only the remaining one-fourth. There is fault in this one-fourth also as it can not be distinguished whether there is therein any secret show, back-biting, excessive talk etc. The Prophet said: He who remains silent gets salvation.

TWENTY HARMS OF TONGUE

(1) **Unnecessary talk:** The best condition is to save the tongue from back-biting, falsehood, show, quarrels, disputes etc. There are such words, therein which are not beneficial and which do harm to others. If you hold useless talk, you lose time and you shall have to render accounts for useless talks. If you are engaged in thoughts about God by giving up useless talks, God's inspiration may suddenly come in your soul. If you read Tasbih, Tahlil and other invocations in lieu of useless talks, it is better for you. If a man remains busy in lawful things after giving up Zikr of God, it does not do him any benefit, because even though he does not commit any sin, he is in loss as he loses the merits of God's remembrance. The silence of a believer is good thought, the sight of a believer is a sermon and the talks of a believer are nothing but remembrance of God. This is the basis of a man's wealth. When he spends his words without necessity and does not acquire virtues for the next world, he spoils the basis of wealth. The adornment of Islam of a man is to give up what does not do any benefit to him. Another Hadis of a more harsh nature has come in this connection. Hazrat Anas reported : A young man was martyred at the battle of Uhud. We found then on his belly stones tied up. It seemed that he had tied up the stone for preventing hunger. His mother was saying : O darling, you have entered paradise with a cheerful mind. Then the Prophet said : Who will inform you whether he held useless talk or was miserly regarding a matter which did not do him any harm." It means that accounts of such small matters will also be taken in the next world.

There is another Hadis that the Prophet went once to see Ka'ab who was in sick-bed. His mother said when he expired : O Ka'ab, there is paradise for you. The Prophet said : Who will inform you whether Ka'ab uttered such words of which he had no necessity or was miserly with such a thing which was not necessary for him. The Prophet once said : The man who will come now by the door is an inmate of paradise. Then it was seen that he was Abdullah-b- Salam. The companions gave him the good news and asked him : What good works have you got for which you have gained this rank ? He said : I am very weak. I pray to God for sound soul and for giving up of what is not necessary for me. Hazrat Abu Zarr said : The Prophet once said to

me : Shall I not give clue to you to such an action which is light for body but heavy in the Balance ? I said : Yes, O Prophet of God. He said : Silence, good conduct and giving up unnecessary things.

Hazrat Ibn Abbas said : To me, five things are dearer than saving money. (1) I give up such talk as is of no use to me as it is unnecessary and I am not safe from the fear of its sin. (2) I don't utter such word as is not useful to me until I find suitable place for it as there is harm in many useful talks if they fall in improper places. (3) I don't argue with the man who is patient and with the fool, because if I argue with the patient man, it incites him to anger, and if I argue with a fool, he gives me trouble, (4) As I like that my friend will speak of me in my absence, so I like that I shall speak of him when he remains absent from me. As I like that my friend should forgive me, so I like that I should treat well with him. (5) I should do an action like the action of the man who knows that he will get rewards for good deeds and punishment for sins. Loqman was once asked : What is your wisdom. He said : I don't ask what I know and I don't utter what does not do me any benefit.

Hazrat Omar said : Don't dispute about what is unnecessary. Keep your enemy distant from you and be careful of all persons except faithful friends. Without God fear, nobody can become a faithful friend. Don't keep company with the sinners as there is fear that you may commit sins. Let them not enquire about your secrets. Consult with the God fearing people in all your affairs.

Useless talks are such talks which, if uttered, do not cause any benefit and do not do harm in this world and in the next. There are three reasons for not holding useless talks—(1) to be eager to know of which there is no necessity, (2) to enjoy talk with one with the object of loving him and (3) to pass time with useless talks. The remedies of these three things are the following. The remedies are based on knowledge and action. It must be understood that death is standing in front and that every word uttered will be accounted for. Every breath is a valuable asset. This is the medicine based on knowledge. The remedy based on action is to adopt silence.

(2) **Second Harm of Tongue:** The second harm is excessive talk. This means to utter such words as are of no use and to hold such talks as are of no use. Necessary talks can be held in short. If

one sentence is sufficient, second sentence is unnecessary, thought it has got no sin. The sage Ata said : Your predecessors used to hate too much talks. They used to consider talks as superfluous except talks on the Quran, Sunnah of the Prophet, enjoying good and forbidding evils and necessary talks for earning livelihood. The Quran says : There is careful guard of what he utters—50 ; 18. There is no limit of superfluous talks, but there is no good in most of their secret talks except in the talk of one who enjoins charity or good deeds to make compromise between men. The Prophet said : His is blessed who restrains his tongue from superfluous talks and spends out of his excess wealth. Hazrat Hasan Basari said : He who talks much talks much falsehood. The sins of one who has got enormous wealth are great. He whose conduct is bad punishes his soul. Once a man came to the Prophet and praised him much. The Prophet said : There is nothing between them which can prevent your words. He said : Nothing worst has been given to man than long talk. The sage Ibrahim said : Two conducts destroy a man—enormous wealth and too much talks.

(3) **Third harm of tongue:** This is useless talk in untrue matters and to spend talks in actions of sins : for instance to state the beauties of a woman, to tell about assembly of drinking wine, to praise the sinners, to discuss the some forts of the rich, to narrate the oppressions of the kings and rulers. These are all unlawful talks. To hold unnecessary talks and to talk much about necessary things should be given up though they are not unlawful. So don't hold talk except on good of this world and the next. The Prophet said : A man may hold such God pleasing talk the result of which may not be known to him but God writes His pleasure therefor up to the resurrection day. A man can hold such talk to displease God of which the result may not be known to him but His displeasure therefor may be written for him up to the resurrection day. The Prophet said : A man utters such a word which excites laughter of the people of an assembly and he throws himself thereby to such distance as that of the polestar. He also said : The man who holds useless talks about sins for most part of time will be a great sinner not he resurrection day. This is supported by the following verse : We used to hold useless talks with the talkers God then revealed : Don't mix with them till they hold other talks or else you will be like them. (2) Another harm of tongue is quarrels and disputes which are unlawful. The

Prophet said : Don't quarrel with your brother, don't but jokes with him and don't break promise with him. He said : Give up protest as you will to understand its contrivance and you will not be safe from its dangers. He who keeps away from disputing a false thing will have a place built for him in the middle of paradise. The Prophet said : The first thing which my Lord promised me and the first thing which He prohibited me is idol worship and to dispute with the people after drinking wine. He also said : God does not misguide a people after they are guided except for quarrels and disputes. He said : The faith of one not known does not give up dispute knowing his opinion as true. He said : The faith of a man is known who has got in him six qualities—(1) to fast in summer, (2) to strike with sword the enemies of God, (3) to pray in haste in days of tempest, (4) to bear patience in dangers and difficulties, (5) to complete ablution even against will, (6) and to give up quarrel knowing it to be true. Hazrat Jubair said once to his son : Don't dispute with the people about the Quran, as you will not be able to make them under and. Hold fast to the ways of the Prophet. Caliph Omar-b-Abdul Aziz said : He who presents his religion with the object of making quarrels, changes his opinion most. A certain wise man said : God does not misguide a people after guidance except for quarrels and disputes. Imam Malek said : To dispute about religious matters does not appertain to religion. He said : Dispute makes the heart hard and generates hatred. Luqman said to his son : Don't dispute with the learned. If there is dispute with anybody, it is compensated by two rak'ats of prayer. Hazrat Qmar said : Don't acquire knowledge for three objects—(1) to dispute by learning, (2) to take pride by learning, (3) and to show learning to the people. Don't give up learning for three reasons—(1) to feel shame to acquire learning, (2) to get leisure for renunciation of the world, (3) and to remain satisfied with ignorance.

Jesus Christ said : The beauty of one goes away who speaks too much falsehood. The gentle manners of one goes away who disputes with the people. He whose thoughts are many is attacked with illness. He whose conduct is bad punishes his soul.

(5) **Disputes about wealth and properties:** Another harm of tongue is disputes about properties. The Prophet said : The greatest object of hatred to God is he who holds greatest disputes

about properties. He said : Who disputes about properties with another out of ignorance, remains always in the displeasure of God till he becomes silent. A certain wise man said : Don't dispute about properties as it destroy religion.

It is true that it is lawful to give proof of one's right to properties and to give up their exaggeration. It is also pardonable to hold the tongue in the middle path in disputes about properties. Dispute straightens the breast and arouses anger. It is better to use sweet words in dispute and not to use harsh words. The Prophet said : Sweet words and feeding will give you peace in paradise. God says : Speak sweet words with the people. God says : If you are entertained with Salam, return it with better salutation than it or like it. The Prophet said : There are rooms in paradise whose inner sides are seen from their outer sides and outer sides are seen from their inner sides. God prepared them for those persons who give food and are humble in talks. The Prophet said : Sweet word is a charity even a seed : Keep the Hell at a distance by giving in charity even a seed of grape. If you are unable, then keep it distant by sweet words.

(6) **To make ornamentation in talks:** Another harm of tongue is to make ornamentation in talks, to disclose oratory and to give lectures with ornamental words. The Prophet said : I and my God-fearing men among my followers are free from artificiality. He said : Of all the persons among you, the object of the greatest wrath to me and the most distant from my assembly is he who holds useless talks, makes ornamentation in talks and adopts artificiality. The Prophet said : Those who grow eating various delicious foods, put on various dresses, eat various delicious dishes and talk with ornamental words, are worst among my followers. He said : Beware, those who make exaggeration in talks are ruined. He recited it thrice. Hazrat Omar said : Eloquent in talks is attended with the eloquence of the devil.

(7) **Obscene and bad talks:** These talks are prohibited. Some of these talks are impurities. The Prophet said : Give up obscene talks, as God does not love obscene and excessive talks. The Prophet prohibited to rebuke the unbelievers who were killed in the battle of Badr. He said : Don't rebuke those dead unbelievers, as these do not reach them, but give trouble to those who are alive. Beware, bad talks are objects of barred. He said :

Those who are prone to backbiting, excessive cursing, obscene and excessive talks are not true believers. He said : Four persons will give trouble to the inmates of Hell. They will be running between hot water and fire and proclaim their sorrows. One of them will be such from whose mouth pus and blood will come out. he will be asked : Why is this condition of yours ? He will say : I used to hold obscene and evil talks and take pleasure therein like that of cohabitation, and for that I am getting this punishment. The Prophet said to Ayesha : O Ayesha, if obscene talk could have taken the figure of a man, its figure would have been ugly. He said : To hold obscene talk and to make narration are two branches of hypocrisy. Narration means to disclose secret talks which is unlawful. It means also to make excesses in narration and to make ornamentation adding false thing. The Prophet said : Obscene talk or unnecessary talk does not appertain to-Islam. He who is best of all in character and conduct is best of all in Islam. The sage Ibn Mysarah said : The figure of a man who talks-obscene things openly will be that of a dog on the Resurrection Day. Ahnaf-b-Qais said : Shall I not inform you of a dangerous disease—bad conduct and obscene tongue.

LIMIT OF OBSCENE TALKS: Hazrat Ibn Abbas said: God is shameful. He mentioned about sexual intercourse by the word 'touch. There are many obscene words which should not be said clearly. Ayaz-b- Hemar said: I asked: O Messenger of God, a man of my people rebukes me but he is lower than myself. Is there any obstacle of my taking revenge on him? The Prophet said: Two rebukers are devils. They tell each other liars and ascribe guilt to each other. The Prophet said: There is sin in rebuking a believer and there is infidelity in his murder. He said: Two rebukers remain upon their rebuke. Out of the two, sin falls on one who rebukes first. Even it falls on the rebukers if the rebuked person exceeds the limit. The Prophet said: He who rebukes his parents is cursed. In another narration, to rebuke parents is one of the greatest sins. The companions asked: O Messenger of God, is there any such man who rebukes his parents? He said: He rebukes the parents of another and the latter also rebukes his parents and this amounts to rebuking his own parents.

(8) **Curse:** Another evil of tongue is to curse anything, be it an animal or a man or a lifeless thing. It is condemned. The Prophet said: A believer does not curse another. He said: Don't curse

another with the curse of God, with His anger or Hell. Huzaifaf said: The curse of one on another among a people falls on the people. Once one of the Ansar women was passing riding on a camel by the side of the Prophet and cursed the camel. The Prophet then said: Take down the load from the camel and drive it out of the party as it is cursed. He said: I am as if looking towards the camel which was walking to end from among the people. Nobody approached it. Abu Darda'a said: If anybody curses a land, it says: Curse of God be upon the person who is the greatest sinner among us. Hazrat Abu Bakr was cursing one of his maid servants. The Prophet heard it and said: O Abu Bakr, a man of truth and a curser are together? It can never occur, by the Lord of Ka'ba. He repeated it twice or thrice. Then AbuBakr set free the slave. Then he came to the Prophet and said: I will do it no more. The Prophet said: The cursers will not be intercessors or witnesses on the Resurrection Day.

CURSE WHEN LAWFUL: Curse means to drive away a thing from God. This applies to the things which are already distant from God, such as infidelity, oppression, etc. It is lawful to curse the unbelievers and oppressors with such words as are permitted by Shariat. Three things are necessary for a curse - (1) infidelity, (2) innovation, and (3) great sin. Each of these three things has got three stages. The first stage is that curse is allowed in the general way, for instance, curse upon the innovators, curse upon the transgressors. The second stage is curse specially upon a people, as curse upon the Jews, upon the Christians, upon the bribe-takers, upon the fornicators, upon the oppressors. The third stage is curse upon a particular person which is unlawful, but it is lawful to curse a person whom the Quran or Hadis cursed, for instance curse upon Pharaoh, curse upon Abu Jahl as they die upon infidelity but it is not allowed to curse an individual unbeliever at present as he may turn out to be a Muslim before his death. The Prophet once said to Hazrat Abu Bakr: O Abu Bakr, when you discuss about unbelievers, discuss it in a general way, because when you discuss about an individual unbeliever, his children will surely be enraged for their parents. So prevent the people from that. One Numan, a Muslim, drank wine for which he was whipped several times in presence of the Prophet. One of the companions then said: Curse of God on him. The Prophet said: Don't be a helper of the devil in the action of your brother. In another narration, the Prophet said: Don't utter

it, because he loves God and His Apostle. It appears then that to curse a man individually is unlawful. The prophet said: No man should tell another 'an unbeliever or a great transgressor' if he is not so. The Prophet said: If a man bears witness that another is an unbeliever, it reverts to one of them. If he is really an unbeliever, he becomes so. If he is really not an unbeliever, the man who calls him an unbeliever becomes himself an unbeliever. The Prophet said: I prohibit you to rebuke a Muslim or to be disobedient to a just ruler; and to rebuke a dead man is heinous. The Prophet said: Don't abuse the dead, as what they sent in advance reached them. The Prophet said: Don't abuse the dead. Those who are alive are troubled for that. He said: O people, save men in respect of my companions, my brethren and my parents. Don't abuse them. O people, when a man dies, narrate his good deeds.

(9) **Songs and poetries:** Another harm of tongue is songs and poetries. The good poetry is good and the bad of poetry is bad. The Prophet said: It is better to fill up the belly of a man with pus then to fill it up with poetry. In short, poetry is not unlawful if it does not contain evil or indecent words, as the Prophet said: There is wisdom in some poetry. The Prophet appointed the poet Hasan-b-Sabet to attack the polytheists and to praise Islam. Hazrat Ayesha narrated: One day the Prophet was sewing his shoes and I was seated by his side and eating bread. I noticed that sweat was coming out of his forehead and it was sparkling like jewels. He got tired and said to me: You have become tired. I said: O Prophet of God, I noticed at you and saw that from your forehead sweat was coming out and it was sparkling like jewels. Had the poet Abu Kabir Hazli seen you in this condition, he would have taken you as fit for his poetry. The Prophet said: O Ayesha, what does he say? I said: He composed these two verses:

Praised one is free from menses,
suckling and other diseases,
It seems that her face sheds
luster of lightning.

The Prophet kept what he had in his hand and kissed the forehead of Ayesha and said: God bless you You have not been pleased with me in proportion to what I have been pleased with you. When the Prophet divided the booties of Hunain after the battle, he gave 4 camels to poet Abbas Merdash. He went away with a protest and demanded more through poetry:

Merda's mind was not troubled at Badr and Siege,
he was satisfied with what he got at both.
But he returns to-day with a painful heart.

The Prophet ordered for him 100 camels and asked him: Do you talk by poetry? He said: I roam in poetries like ants and they sting me like the sting of ants. I can't keep but recite poetry. The Prophet smiled at his words and said: This desert Arab will not give up poetry till he gives up the camels of Hunain.

(10) **Laugh and jokes:** There is another harm of tongue, laugh and jokes. Basically these are not commendable but these are not harmful within limits. The Prophet said: 'Don't dispute with your brother and cut jokes with him. Excessive jokes and continued jokes are unlawful. If they are done continuously, they are included within sports and plays. Though sports and plays are lawful, yet to get habituated to them is condemned. Excessive jokes give rise to excessive laughter, excessive laughter makes the heart dead and sometimes creates hatred and destroys gravity and fear. When they are necessary, they are not condemned. The Prophet said: I cut jokes, but I don't say but truth. He said: A man utters talks to raise laughter of friends, but he takes himself down to Hell from heaven. Hazrat Omar said: The fear of one who laughs much is reduced. He who cuts jokes becomes light to the people. He who cuts jokes much, becomes well-known. He who talk much commits much faults. He who has got little shame has got much faults and less piety. He whose piety is less, has got his heart dead. Jokes keep away a man from the next world. The Prophet said: Had you known what I know, you would have wept much and laughed little. Eusof-b-Asbat said that Hazrat Hasan Basari did not laugh for thirty years. It has been said that the sage Abu Salma did not laugh for 40 years. Abdullah-b-AliYala said: You are laughing while your coffin is coming out of the building. Hazrat Ibn Abbas said: He who commits sin laughing will enter Hell weeping.

It is therefore condemned to be engaged in jokes and laughs. Smiling only is laudable. The Prophet used to smiles only. Sayyed-b-A's told his son: O dear son, don't cut jokes with any honourable man, lest he may hate you. Don't cut jokes with a man of dishonour, lest he becomes daring against you. Hazrat Omar-b- Abdul Aziz said: Fear God. Don't cut jokes as it creates

ill feeling and leads Quran. If it becomes difficult for you, discuss the lives of religious men.

The Prophet and his companions had under their control their jokes. They did not cut jokes except with truth. They did not give trouble thereby to anybody. They did not go to excess therein. Minor sins turn into major sins if one is accustomed to them. If one is accustomed to lawful things, it turns also into minor sin. Hazrat Anas said: The Prophet used to cut jokes with his wives. Once an old woman came to the Prophet who said to her: No old woman will enter Paradise. The old woman was weeping at this. Then he said to her: On that day, you will not remain old as God says: I shall create them a new and make them young. Hazrat Zaid-b-Aslam said: Once Omme Ayman came to the Prophet and said: My husband calls you. The Prophet said: Who is your husband? Is he not your husband who has got whiteness in his eyes? The woman said: By God, the eye of my husband is not white. The Prophet said: Is there any man who has not got whiteness in his eyes?

(11) **Ridicule:** Ridicule is unlawful as it gives pain to the heart of another and thus he becomes sorry. God says: O believers, no people shall ridicule another people. Perchance the latter may be better than the former. No woman shall ridicule another woman. Perchance the latter may be better than the former. Ridicule means to neglect or hold in contempt another and to show his defects. It may be expressed in words and actions and also by wings and gestures. If it is done in one's absence, it amounts to back-biting.

Hazrat Ayesha said: I ridiculed one man. The Prophet said to me: By God, I don't want to ridicule another and commit such sins, God says: Alas, what is this book which omits not little or great without counting it. 118 : 40Q? Hazrat Ibn Abbas said by way of explanation of little things, as something said by way of ridicule. It shows that loud laughter is a great sin.

The Prophet said: The door of Paradise will be opened before one of those who ridicule men and he will be said: Come, come. Then he will come to be relieved of his troubles, but when he will come, it will be shut up against him. He also said: Don't ridicule one from whose belly wind with sound comes out. Why should you ridicule one who is led to do so as a call of nature? The

Prophet said: 'If a man accuses his brother for a sin from which he repented, he will not die till he commits that sin'. So if any man ridicules one with regard to his figure, conduct, writing, action etc, it will be unlawful.

(12) To disclose secret talks is unlawful as it gives pain to the mind of another. The Prophet said: When any man tells you something and asks you to keep it secret, it is a trust He said: It is a trust between you. Hazrat Hasan Basari said: It is a breach of trust if you disclose the secret talks of your brother. It is said that Hazrat Muwaiyah held a secret talk with Walid-b- Otbā. He said to his father: O father, the commander of the faithful told me a secret thing. I think there is no fault in disclosing it to you. His father said: Don't tell it to me, as he who keeps the secret talk secret, keeps it under his control. When he discloses it, it goes under the control of another. I said: O father said: I don't want that you should humiliate your tongue by disclosing it. Then I informed it to the Caliph who said: O Walid, your father freed you from the slavery of mistake.

(13) False Promise: It is another harm of tongue as it wants to make promise in haste but it does not become possible to fulfil it always. As a result, it is broken. God says: O believers, fulfil promise. The Prophet said: Promise is like a parent. He said: Promise is a kind of debt or greater than that. God praised Hazrat Ismail about the fulfillment of his promise. He was true to his promise - 19:54Q. Hazrat Ismail one day promised to meet a man in a certain fixed place but the man did not come there according to his promise as he forgot it. Hazrat Ismail waited there for him for 22 days. When Abdullah, son of Hazrat Omar was about to die, he said: A Quraish wanted to marry my daughter. I gave him promise. By God, I shall not meet with God with three hypocrisies. I bear witness to you that I shall get my daughter married to him. Abdullah-b-Ali Khansah reported; I made a contract with the Prophet to feel a thing to him before his prophethood. I promised that I would take that thing to him in a certain fixed place but afterwards forgot it. On the third day I remembered it and after going there found the Prophet waiting there. he said: O young man, you have given me much trouble. I am here for the past three days for you. The Prophet used to say at the time of promise - 'perchance, possibly. Hazrat Ibn Masud did not make any promise without uttering Insha-Allah (if God pleases).

The Prophet said: He in whom there are three matters is a hypocrite even though he prays, fasts and thinks that he is a Muslim - (1) when he speaks, he speaks falsehood, (2) when he promises, he breaks it, (3) and when he is entrusted, he breaks it. The Prophet said: He in whom there is one of the four things is a hypocrite, till he gives it up - (1) when he speaks, he speaks falsehood, (2) when he promises, he breaks it, (3) when he is entrusted, he breaks it, (4) when he disputes over properties, he rebukes. Once the Prophet promised Abul Hysam that he would give him three slaves. He got three war prisoners and gave two of them to him and kept one to himself. Then his daughter Hazrat Fatema came to him and said: Don't you find in my hands the signs of crushing of mill? The Prophet said: What will happen of my promise to Abul Hysam? Then he gave him to Abu Hysam without giving him to Fatema.

One day, the Prophet was distributing the war booty gained in the battle of Hunain. Then a man came and said: O Prophet of God, a thing is due to me according to your promise. He said: That is true, want what you wish. He wanted eighty goats and one goat man. The Prophet gave them to him and said: You have wanted little. Look, Hazrat Musa said to the woman for whose enquiry the backbone of Hazrat Josphe was found: You will get what you want. The woman said: 'I want that my youth be restored to me and that I can live in paradise in the next world with you'. She was made an example in Arabia. The Prophet said: If one has got the intention of fulfilling promise, it will not be broken if one proves another. In another narration: When a man promises with his brother and has got the intention to fulfil it but afterwards it is broken, he will not commit sin thereby.

(14) Falsehood. Another danger of tongue is false-speaking and false oath. These are great sins and heinous faults. In the first year of emigration, the Prophet said: Be careful of falsehood as it is the companion of the sinners and both will be in Hell. He also said: Falsehood is a door of hypocrisy. Hazrat Hasan Basari said: The people say that there is difference in open and secret words and actions and entry into and going out of hypocrisy, but the sin on which hypocrisy is built is falsehood. The Prophet said: If you narrate to your brother such narration which he believes for you but which you do not believe for him, it will be an act of breach of trust. The Prophet said: A man is enrolled near God as liar if he is

accustomed to false speaking and false discussions. The Prophet once was passing by two men. They were talking on sale of two goats and both were swearing. One of them said: By God, I will not sell it less than this price. Another said: By God, I will not give more than this price. One of them purchased the goat. Then the Prophet said: The sin of one of you has become compulsory. The Prophet said: Falsehood reduces provision. He said: The merchants are sinners. he was asked: O Prophet of God, has not God made trade lawful? He said: Yes, but the tradesmen commit sin by false oaths and speak falsehood.

The Prophet said: On the Resurrection Day. God will not speak with three persons, nor look at them - (1) one who seeks benefit in lieu of charity, (2) one who sells things by lies, (3) and one who lets loose his trouser with pride. he said: If any man takes oath in the name of God and admits therein falsehood like the wing of a fly, a spot will remain in his soul up to the Resurrection Day. He said: God loves three persons - (1) one who fights standing in the row of Jihad till he or his companions become victorious, (2) one who keeps patience at the harms of his neighbour till death or journey does not separate them both, (3) one who prays in a corner when he stays with a party of soldiers who travel and findings a good place takes rest or sleeps. God hates three persons - (1) a tradesman who takes false oath, (2) a proud poor man, and (3) a man who gives trouble.

Then the Prophet said: Alas for one, alas for one who speaks to arouse laughter of men and speaks falsehood therein. He also said: I dream that a man came to me and said: Rise up. I woke up with him, and then I saw myself between two men, one standing and another seated. There was in the hand of the man standing one spear. Crooked iron of the spear was pierced through the cheek of one sitting and the man standing was pulling it with force. When his face came down upon his shoulder, it was pierced to his another cheek and he was pulling it till it also came down his shoulder. The continued. I asked him What is its reason. He said: This man is a great liar. Punishment in the grave will continue in such a way up to the Resurrection Day.

Abdullah-b-Asbat said: I asked the Prophet: O Messenger of God, can a believer commit fornication? He said: Yes, he can. I asked: O Prophet of God, can a believer be a liar? He said: No. Then he recited the following verse: Those who do not believe in

God's verses can fabricate falsehood. The Prophet used to invoke: O God, purify my heart from hypocrisy, my private parts from fornication and my tongue from falsehood. he said: God will not speak with three persons, nor will he purify them and there is grievous punishment for them: A bornicator who is old, a king who is a liar, and a beggar who is proud. He said: If God would have given me abundant wealth like these heaps of stones, I would have distributed them all amongst you. You would not have found me miser, liar and coward. He was speaking leaning against a pillar: Shall I not inform you of a great sin? Beware, it is to speak falsehood. The Prophet said: If a man speaks falsehood, his companion angel goes one mile away from him. The Prophet said: I will stand guarantee to you for Paradise if you take to six things. The companions asked: What are they? He said: (1) Let nobody amongst you tell a lie when he speaks, (2) Let him not break a promise, (3) Let him not break a trust when he is entrusted, (4) Let him control his eye sight, (5) Let him save his private part and (6) Let him prevent his hand. The Prophet said: There are for the devil antimony, scent and taste. Scent means falsehood, taste means anger and antimony means sleep.

Hazrat Omar said in a sermon: The Prophet said: standing amongst us in this place like my standing: Treat well with my companions and then with those who will come after them. Thereafter falsehood will spread, so much so that man will take oath and then say 'he has not taken oath', and he will bear witness and then say 'he has not witnessed. The Prophet said: He who attributes to me a Hadis knowing it to be false is one of the liars. The prophet said: He who appropriates the property of another Muslim, unjustly by taking false oath will meet with the Almighty God while He will be displeased with him. The Prophet rejected the evidence of a liar. The Prophet said: A Muslim may commit other faults but there cannot be in him cheating and falsehood.

Hazrat Moses asked: O Lord, who is the best to Thee in divine service? He said: One whose tongue does not speak falsehood, whose heart does not commit sin and whose private part does not commit fornication. The wise Luqman said to his son: O dear son, be careful of falsehood, as falsehood is tasteful like the meat of sparrow but the evil of the liar will soon be disclosed. The Prophet praised truth and said: If you have got

four things, nothing will harm you even if you do not get worldly matters - (1) speaking truth, (2) keeping of trust, (3) good conduct and (4) lawful food. The prophet said: Stick to truth, as is it connected with religion and both are in Paradise. The Prophet said: I advise you to fear God, to speak the truth, to fulfil trust, to fulfil promise, to make salam and to be humble.

FALSE SPEAKING PERMISSIBLE IN SOME CASES: Know, O dear readers, that falsehood is not unlawful for its own sake but it is unlawful for the harm caused to the person with whom falsehood is spoken or harm to other persons. Sometimes false speaking becomes compulsory. The sage Maimun-b-Mehran said: In some places, false-speaking is better than speaking the truth. If a man runs with a sword to kill another person who enters a house, you should say on being asked about his whereabouts - I have not seen him. This is compulsory on you to tell this lie. To save a person from unjust oppression is compulsory. So to save him, false-speaking becomes compulsory. If then the truth is spoken, a life will perish in the hand of an oppressor. To say falsehood in a battle, to compromise between two parties and to preserve good will between two co-wives, false speaking is lawful. But one should be careful of falsehood even in these cases.

Hazrat Omme Qulsum said: The Prophet did not allow false speaking except in three cases - (1) to bring a compromise between two parties, (2) at the time of war, (3) and a husband speaking a lie to his wife and the wife speaking a lie to her husband. The Prophet said: He who settles disputes between two parties is not a liar. He speaks good or tries for good. The Prophet said: Every lie of a man is written, but the lie to bring compromise between two Muslims is not written. One man asked the Prophet: Shall I speak a lie with my wife! He said: There is no good in a lie. He said: Repeat it, shall I tell lie to her? The Prophet said: You have got no fault in it. Hazrat Omar said: If any woman dislikes her husband, she should not express it to others, as habitation in a house is based on love. Man should live in love and amity in Islam. The Prophet said: Every lie of a man is recorded. The lie which he speaks in war is not recorded as war is a strategy. The lie which is spoken to settle the matters between two contending parties is not written. The lie which is spoken to settle the matters between two contending parties is not written. The lie which is

spoken to please wife is not recorded. Saoban said: There is sin in every falsehood, but there is no sin in that falsehood which benefits a Muslim or removes a harm from him. The Prophet said: He who commits fornication shall keep it secret with the secrecy of God, as to disclose an obscene act is also an obscene act. So every man should sometimes save his life, property and honour, even taking recourse to falsehood. If enquiry is made to you about a secret thing of your brother Muslim, you can deny it to preserve his honour. If a man has got more than one wife, he can tell a wife - I love you more. Two things should be weighed - truth and falsehood. If harm is caused more than benefit in case of speaking the truth, it may be avoided.

Words carrying dual meanings may be spoken in case of a crisis. Hazrat Omar said: A man by uttering a dual word saves himself from falsehood. The following are the illustrations. The sage Mutarref was summoned once by the tyrant ruler Jiyad. He asked him: Why have you come so late? He used a word conveying dual meanings saying: After going from your Darber, I could not raise my side from bed. God now raised it up for me. The ruler was given to understand that he was ill. Mu'az-b-Jabal was Tahsbilder of Hazrat Omar. On his return from his station of office, his wife asked him: Have you brought anything as others bring many things? He said: I could not bring anything as there was guard with me. This guard means God. If any man came to enquire about Ibrahim in his house and if he did not wish to see him, he sent his maid servant to say: Enquire about him in the prostration place (mosque). The Prophet said: The greatest calumny is to claim another as father without his own father, to say that one has seen what he has not seen, or to say 'someone said what nobody said. He also said: He who narrates his dream in a false manner will be asked to bind two seeds of wheat on the Resurrection Day, but he will never be able to do it.

(15) **Back-biting:** Know, O dear readers, that there came numerous warnings in Shariat regarding back-biting. Many people are accustomed to back-biting and very few men are free from it. God says: Don't back-bite one another. Do you like to eat the flesh of his dead brother? Rather you abhor it - 49: 12 Q.

The Prophet said: Wealth, life and honour of every Muslim are unlawful for another Muslim. God joins honour with wealth

and life. The Prophet said: Beware of back-biting as it is a more heinous sin than fornication. If a man commits fornication and makes repentance, God may accept his repentance, but the repentance of back-biting is not accepted till the back-bited man pardons him. The Prophet said: Don't hate one another, don't envy one another, don't sell over the sale to another, don't dispute with one another and don't back-bite one another. The servants of God are brethren to one another. The Prophet said: In the night in which I was taken to heaven, I passed by a pray of men who were scratching the flesh of their faces with the ends of their nails. I asked: O Gabriel, who are they? He said: They are those who used to roam with slander of the people and ruin their honour.

Solaiman-b-Jaber said: I came to the Prophet and asked him: Teach me such a thing which will benefit me. He said: Don't neglect a good deed even though it is small, even though it is so small as to pour water to the bucket of another from your bucket, even though it is so small as to meet with your brother with a good news and even though it is to back-bite one after he has gone from you. **Bara'a-b-Azeb said:** One day the Prophet gave us sermon, even the freed male and female slaves heard it from their houses. He said: O people, don't back-bite the Muslims - those who have brought faith by tongue but not by heart. Don't enquire into their secret things, because God will follow the secrets of a Muslim who enquires into the secrets of his brother Muslim, God dishonours one in his own house in whose secrets God enquires.

Jesus Christ got revelation: He who dies after repentance for his back-biting will enter last of all in Paradise. He who dies without such repentance, will enter hell first of all. **Hazrat Anas said:** The Prophet once ordered all his companions to fast and said: Don't break your fast before I order you. All the companions fasted. When the night came, a man came there and said: O Messenger of God, I have fasted. Now order me to break it. Thus one by one came to the Prophet and the Prophet ordered him to break fast. Then a man came and said: O Messenger of God, two women in my family fasted but they are not coming to you out of shame. order them to break fast. The Prophet turned his look from him and he again asked him. At this time he said: How have they fasted when they ate the flesh of men at day time? Tell them that if they fasted, they should vomit it. They then

vomited and suddenly a condensed clot of blood fell from their bellies. The Prophet said: By One in whose hand there is my life, if a drop of blood would have remained in their belly, Hell fire would have devoured them.

Hazrat Anas reported that the prophet once mentioned about interest and characterized it as a great sin and said: One dirham interest is more heinous to God than 36 fornications, but the greatest interest is to destroy the honour of a Muslim. **Hazrat Jaber said:** I was in a journey with the Prophet. He said while passing by two graves: These two persons are punished not for any great sin. One is punished for back-biting. Another is punished as he was not accustomed to cleanse after passing calls of nature. Then he took a fresh palm branch, divided into two and fixed one to each grave and said: So long as this branch does not become dry and remain fresh, punishment will be light on them.

The Prophet once ordered Ma'az to be killed by stoning for the crime of fornication. One man present said to another; Look, Ma'az is dying like a dog. The prophet then passed by a dead body with the two men and said to them: Eat the meat of this dead animal. They said: O Messenger of God, how can we eat the meat of a dead animal? He said: The rotten meat of your brother which you have eaten is more rotten and stretching than this flesh. **Hazrat Abu Hurairah said:** He who eats in this world the flesh of his brother, will eat that flesh in the next world. He will be said: Eat his flesh when dead as you have eaten his flesh when alive. Then he will eat it, chew it and swallow it. **Mozahed explained some words in verse 104 - Homazatf means defamers among men and Lomajat means eaters of human flesh, that is the back-biters. Qatadah said:** There are three kinds of punishment of grave - (1) one kind of punishment is meted out for back-biting, the second kind of punishment is for taking the words of one to the ears of another, and the third kind of punishment is for breaking the rules of the calls of nature. The sage **Hasan Basari said:** By God, the effect of back-biting in the religion of Islam is the spreading of the boils of small-pox in body. A wise man said: We saw the former sages. They did not think that fast and prayer alone are divine service but they considered not to back-bite also as divine service. **Hazrat Ibn Abbas said:** When you wish to tell the people about the fault of your companion, you will first tell them of your own fault.

The sage Malek-b-Dinar said: One day Jesus Christ was passing with his companions by a dead dog. Then the disciples said: What a stenchy smell of this dead dog! Then Jesus Christ said: How fine is the line of its teeth. By this he deprecated to blame the dog and made them understand that there is nothing ugly in the creation of God.

MEANING OF BACK-BITING AND ITS LIMITS: Back-biting means to say anything to another about your brother in his absence which he does not like. This refers to physique, pedigree, dress, house, religion, behaviours and conduct and character. If you say of another that he is dwarf, he is long-statured and it gives him pain, then it is back-biting. If you say that he is a sinner, that he is of low birth, that he is a weaver in his absence, it will be back-biting. If you say: His conduct is not good, he is a miser, he is proud, he is a hypocrite, he is prone to anger, he is a coward, it will be backbiting. Mention was made of a woman to the Prophet that she fasts and prays but she gives trouble to her neighbour by her tongue. He said: This woman will go to Hell. At another time, it was mentioned to him that a woman is miser. He said: It is not a good talk. Once the Prophet asked. Do you know what is back-biting? The companions said: God and His Apostle know best. He said: To say what your brother Muslim does not like is back-biting. He was asked: If what I say is in my brother? He said: If it is in him, it will yet be considered as back-biting. If it is not in him, that will be slander. Once some companions said to the prophet: He is an unfit person. The prophet said: You have back-bited your brother. The companions said: O Messenger of God, we have said what is in him. He said: If what you say is not in him, it will be slander. Hazrat Hasan Basari said: There are three kinds of bad discussion about another - (1) back-biting, slander and false narration. There is mention of these guilts in the Quran. Back-biting is to say of a guilt which is in him. Slander is to say of a guilt which is not in him. False narration is to say what reaches you about another.

BACK-BITING BY MEANS OTHER THAN TONGUE: Know. O dear readers, that back-biting can be done not only by tongue but also by signs, gestures, hints, movements of body and writings. Every kind of back-biting is unlawful. Hazrat Ayesha said: To me a woman came. When she went away. I hinted with my hand to the prophet that she is dwarf. The prophet said: You

have back-bited her. Pen is like tongue and backbiting can be done by writing by pen. If a writer criticizes a particular man by writing, it will be back-biting him. It can be committed with reference to a dead man also. When any action of a man was disliking to the Prophet, he did not particularize that person but said in a general way: What will be the condition of the people who do such and such acts? The Prophet said: O The hearer of back-biting is included within the back-biters. If the hearer protests by his tongue, he will be exempted from its sin. If he cannot do it, he will think it bad in his mind. If he can shift from that place or change the topic, he will be exempted. The Prophet said: If a believer is dishonoured before any person who does not help him inspite of his ability to do so, God will dishonour him on the Resurrection Day before all creatures. He also said: He who protects the honour of a Muslim in his absence, it becomes the duty of God to perfect his honour on the Judgment Day. The Prophet said: If a man saves the honour of his brother Muslim in his absence, it becomes the duty of God to save him from Hell-fire.

CAUSES OF BACK-BITING: The causes of back-biting are many. We should narrate eleven causes out of them. Eight causes are applicable to all and three causes are applicable to the religious and special people.

The first cause is - Anger. If there is cause of anger in anybody, a man is engaged in saying about his guilts and there arises in his mind hatred for him. This is natural if he has got no religious connection with him. Sometimes he entertains hatred in his mind without mentioning it expressly. So anger stands as a cause of back-biting. The second cause is for pleasing the minds of friends and companions. The third cause is to shake off one's own guilts by back-biting others. The fourth cause is to get oneself free from guilt by attributing it to others saying: I would not have done it but for others. The fifth cause is to express the glory and praise of oneself thereby making another fool. He says: He is fool and powerless. The sixth cause is hatred towards another, the seventh cause is jests and ridicules and the eighth cause is to hold another in contempt.

THE CAUSES RELATING TO RELIGIOUS MEN. The three causes of back-biting in relation to religious men are very subtle and difficult and the devil paints them in good works. The first

cause is that when the people see some fault in the religious men they say that a particular religious man has got all qualities but he has got one fault. If they express that fault, it will be back-biting. The second cause is sympathy for the person backbited by saying: The affair of that unfortunate man has caused my anxiety. If he mentions his name, he will be back-biting him. The third cause is to express anger for God's sake on anybody mentioning his name. If his name is not mentioned, it will not be back-biting him.

MEDICINE TO RESTRAIN TONGUE FROM BACK-BITING:

Know, O dear readers, that the medicine of back-biting is knowledge and action or a mixture of knowledge and action. The medicine of a disease is its opposite. There are two kinds of medicines of back-biting, general medicine and special medicine. The general medicine is that the backbiter should have this knowledge that in case of back-biting, he will fall in the wrath of God and that his virtues will be lost on the Resurrection Day for this cause as his virtue will go to the back-bited. Back-biting has been likened to eating a dead animal. The Prophet said: Back-biting consumes the virtues of a man sooner than the fire consumes a dry wood. One day a man said to Hazrat Hasan Basari: I heard that you have back-bited me. He said: You have not acquired such rank that I will give all my virtues to you. The Prophet said: He is blessed who cannot see the faults of others because he remains busy with his own faults. A man said to a wise man: O man of ugly face. He said in reply: I would have made it unlawful if it were in my head.

The special medicines of back-biting are as follows: In order to apply these medicines, the root cause of backbiting is to be searched. There are eight causes as described above and those causes shall have to be cut off. **Anger** is a cause which should be brought under complete control. If you are determined to take revenge upon a person out of anger, know that God will take revenge upon you out of anger for your back-biting as He has prohibited you from that. The Prophet said: Hell has got a door. He who causes the anger of God by committing sins will enter Hell through that door and nobody else. The prophet said: The tongue of one who fears God comes under control and his anger is also brought under control. He also said: If a man appeases anger though he has got right to express it, God will call him on

the Resurrection Day before all the creatures and say: Take whichever Hur you like. God said in one of the earlier scriptures: 'O son of Adam, remember Me at the time of your wrath, I will remember you at the time of My wrath. In other words, I will not destroy you along with others who will be destroyed.

The second cause of back-biting is to support the opinion of friends. Its medicine is to oppose the opinion of friends in the matter of back-biting a man. You should know that if you incur the displeasure of God by pleasing your friends, God will be enraged on you. So how can you give up God for pleasing your friends? The third cause is to show one's piety by back-biting another. The medicine is as described above. You should know that in that case God's wrath will fall on you and that you are courting destruction in the next world absolving yourself from guilt in this world. You should also know that you are losing all your virtues by back-biting. The fourth cause of back-biting is to consider oneself pure and disclose one's prestige and pride. The medicine of this is to know that your glory and dignity may vanish and the people may look down upon you. The fifth cause is envy. Its medicine is as follows: You should know that if you envy anybody for his riches and honour in the world, you will be burnt by the fire of envy in this world in addition to your being burnt in Hell-fire. You have taken thereby the punishment of Hell and are bereft of riches and honour in this world. You should know that his sins will fall on you and your virtues will go to him. The sixth cause is ridicule and jest. You should know that you have ridiculed a man in presence of some people, but you will be ridiculed before all the creatures in the next world. The seventh cause is express sympathy for the sin of another and thereby back-biting him. The eighth reason is to express astonishment at the conduct of another. It is a mockery which is an act of sin.

BACK-BITING BY MIND: Know, O dear readers, that to back-bite another by mind is unlawful like back-biting by tongue. This means evil idea or thought about a person. What suddenly arises in mind is pardonable. God says: O those who believe, if a transgressor comes to you with a news, ascertain its truth, lest you do injury to a people out of ignorance and then be repentant for what you have done - 49 : 6Q. So to support the devil is unlawful. The Prophet said: God has made unlawful the

life and property of a Muslim and to entertain evil thought about him. So evil thought is unlawful. It leads to entry into his secrets which is also unlawful. God says: Don't enquire about secrets - 49 : 14Q.

IN WHAT CASES BACK-BITING IS ALLOWED: The following six causes make back-biting lawful. (1) To narrate the faults of another in a trial. If a man complains against another before a judge regarding the latter's oppression, breach of trust or back-biting or any other fault, it is then lawful for him to narrate it before the judge. If he is really not oppressed or tortured, he will be considered as a back-biter and consequently sinner. The Prophet said: He who has got a right has got right to speak. He said: To make delay on the part of a rich man for payment of dues is oppression. He said: If debt is not paid, it is lawful to punish a rich man and mark his honour.

(2) **To help to change one's evil deed.** It is lawful to narrate the works of a sinner to bring him to the right path and to change his evil deed to such a person who is able to prevent that evil work by exercising power over him. Once news reached Caliph Omar that Abu Jandal began drinking wine in Syria. He wrote to him: In the name of God, the Most Compassionate, the Most Merciful, Ham Mim, this book was revealed from the Almighty, the Wise etc. 40 : 1Q. When he read this letter, he repented for his evil act. Hazrat Omar did not attribute the fault of back-biting to one who gave him this news.

(3) **To seek legal decision.** It is lawful to narrate the deeds of another to seek legal decision or law for remedy. For instance, one says: My father, my wife, or my son treats me like this. What is the remedy of getting out of it? Hinda, daughter of Utba, complained to the Prophet: Abu Sufiyan is a miser. He does not bear necessary expenses of myself and my children. May I spend anything in his absence? The Prophet said: Take such things as are necessary for you and your children. Hinda mentioned about miserliness and oppression of Abu Sufiyan, but he did not blackmail her for back-biting, as she had intention of taking decision.

(4) **To warn a Muslim about one's harmful things.** It is lawful to narrate the faults of another to save a Muslim from his injurious and harmful things. If you see a learned man to

frequent an innovator and fear this influence on him, it is lawful to disclosed his innovation and sin, but not for any other cause. Similarly if a man wants to engage a servant or to buy a slave, it is lawful to disclose his innovation and sin, but not for any other cause. Similarly if a man wants to engage a servant or to buy a slave, it is lawful to disclose his bad habit of theft or other crimes. If a man is cited as a witness by an innocent man, he may disclose the fault of his adversary. The prophet said: Do you consider bad to disclose the faults of a sinner? Disclose his faults so that people may know them. Disclose the faults in him, so that people may take precaution. The ancient sages said: There is no sin in disclosing the guilts of three persons - (1) a tyrant ruler, (2) a learned innovator, (3) and a shameless evil doer.

(5) **To call by a well-known surname.** There is no back-biting if a man is called by his well known surname, such as a lame man, a blind man. This is for identification and not from any evil motive.

(6) **To disclose bad deed of an evil doer.** To disclose the guilts of those who are accustomed to evil deeds openly is no sin, such as a male wearing female dress, a drunkard, a fornicator, or an oppressor. The Prophet said : There is no sin in back-biting a person who has shaken off the screen of shame from his face. Hazrat Omar said : There is no honour for a great sinner (meaning those who commit major sins openly). He who commits sins secretly should have the honour of his fault being kept secret. Hazrat Hasan Basari said : There is no fault in back-biting three persons — (1) one who is a slave of passion, (2) an open and well known transgressor, (3) and a tyrant ruler.

EXPIATION OF BACK-BITING: There are two modes of expiation of the sin of back-biting. (1) The back-biter will repent sincerely in mind and will be sorry for that. (2) Then he will seek pardon of the back-bited person being very humble. Hazrat Hasan Basari said : It is sufficient to seek forgivenesses for the back-bited person. There is no necessity to seek his pardon. He gives its support by the following Hadis : To seek forgiveness for one who has been back-bited is expiation of back-biting. The sage Mozahed said : The expiation of eating rotten flesh of your brother is to praise him and to pray for his good. To me, it seems that it is not sufficient. One is to seek pardon from the back-bited man in order to get himself absolved from the sin. The Prophet

said : He who injures the honour or property of his brother Muslim shall seek pardon from him before the Judgment Day comes. On that day his virtues will be taken. If he has got no virtues, the sins of the back-bited will be mixed up with his sins and they will be increased. Hazrat Ayesha said to another about a woman—her border of cloth is long. It was considered as back-biting and for that she sought pardon of that woman. There is no alternative but to seek pardon if he is alive. If he is absent or dead, he should seek forgiveness for him. God says : Take to pardon, enjoin good and turn away from the illiterate. The Prophet asked. What is the meaning of this pardon. O Gabriel ? He said : God enjoins : pardon him who does wrong to you. Tie the connection of blood with one who severs it, give him who deprives you. Hazrat Hasan Basari said that a man said to him: A certain person back-bited you. He sent for him a bunch full of dried grapes saying : I heard that you sent your virtues to me a present. I send you in exchange this small present of dried grapes. I seek your pardon and I could not give its full exchange.

(18) **Cheating and slander.** God says in verse 68 : 11—A slanderer, going about will calumnies, hindering all good, transgressing beyond bounds etc.

The sage Ibn Mobarak said : Hammaz means an illegitimate issue who does not keep words secret. This shows that he who does not keep words secret and roams about giving news to ears is like an illegitimate son. God says in verse 104 : 1 Q — Woe to every scandal-monger and backbiter. The meaning of Homazat is one who roams with slander. God says : Bearer of fuel or scandal monger. God says : They broke trust with both. So they got no benefit from them from God—66 : 10 Q. This verse was revealed in connection with the wives of Prophet Lot and Noah. When any guest came to Prophet Lot, his wife gave this news to the people. Getting this news, they satisfied their lust with the guest. The wife of Noah said to the people : Noah is insane. The Prophet said : A slanderer will not enter Paradise. There is in another Hadis : Scandal monger will not enter Paradise. The Prophet said : To God, the dearest are those persons who ware best among you in conduct, whose minds are soft, who love and get love. Those are worst to God among you who roam about with slander, who create disturbance among friends and who roam about picking faults of religious men. the Prophet said : Shall I not inform you

of the worst of you ? The companions asked : O Prophet of God, tell us that. The Prophet said : They are those who walk with slander, create disturbance among friends and mix falsehood with the fulls of the pious men. The Prophet said : If a man gives hint to disgrace a Muslim unjustly, God will disgrace him in Hell on the Resurrection Day. The Prophet said : If a man uses a word in order to disgrace an innocent man in the world, it becomes the duty of God to burn him in Hell fire on the Resurrection Day. The Prophet said : He who bears witness against a Muslim which is not true in his case, should enquire into his place in Hell. The pious men said : For this slander one third of the punishment will be meted out in the grave. The Prophet said : When God created Paradise, He said to it : Talk with me. Paradise said : He who will enter me is fortunate. The Almighty God said : By My Glory and Honour, eight classes of men will not find place in you—(1) a habitual drunkard, (2) a lift-long fornicator, (3) a slanderer, (4) one who encourages his own wife and daughter to fornication, (5) an oppressor, (6) one who swears blood-tie, (7) one who swears in the name of God 'I will do this work', but he does not do it.

Once there was a severe famine among the children of Israil. Moses then prayed many times for shower of rain, but there was no rain. God then revealed to him : There is a slanderer among you. He always tells the faults of one to another. For that I will not accept your invocation. Moses said : O Lord, show me that person, I will now eject him from our party. He said : O Moses, I prohibited you to make slander on a person. They then all repented and there was shower of rain.

It has been reported that a man crossed the path of fourteen hundred miles in search of a wise pious man and asked him seven questions—(1) what is heavier than sky, (2) what thing is more spacious than the earth? (3) what thing is harder than stone? (4) what thing is hotter than fire ? (5) what thing is colder than ice ? (6) what is richer than sea ? (7) who is more humiliated than an orphan ? The wise man reported to him serially—(1) slander of an innocent man is heavier than sky, (2) truth is wider than the earth, (3) the heart of an unbeliever is harder than that of a stone, (4) greed and hatred are hotter than fire, (5) the heart of man who does not remove the wants of relatives is colder than ice, (6) a contended heart is richer than sea and (7) the slanderer becomes more humiliated than an orphan when his action is disclosed.

WHAT IS SLANDER? Know, O dear readers, that the meaning of Namimah or slander is to take the faults of one to the ears of another, for instance, 'a certain man is speaking thus about you,' The man to whom it is communicated and the man whose fault is communicated both dislike it. A third person also does not like it, though it is expressed by hints, gestures, writings and by other means. But if benefit is done to a Muslim by disclosing it, there is no fault in it. For instance, if a man sees a thing of a man being stolen, he should bear witness. The hearer of this slander or defamation has got six duties to perform. (1) He should not believe the slanderer as he is a transgressor and sinner and his evidence is to be rejected. God says : O believer, if a transgressor comes to you with a news, test its correctness, lest you injure a people out of ignorance—49 : 6 Q. (2) He should prevent him from making defamation, advise him and say to him that it is a great sin. God says : Enjoin good, and prohibit evil. (3) He shall hate such person within mind for God's sake, as he is hated by God. To hate one whom God hates is compulsory. (4) He shall not entertain bad idea against his brother Muslim, as God says : Give up most conjectures as some conjecture is sin. (5) He shall not be busy in seeking the truth of that new, as God says : Don't spy. (6) He shall not disclose his defamation and say : Such a person told me such and such. It has been narrated that a person came to Caliph Omar-b-Abdul Aziz and said something to him against a person. The Caliph then said to him : If you desire. I will verify you a statement. If you tell lie, you are a great sinner according to this verse of God : If anybody comes to you with a news, verify it. If you tell the truth, you are a slanderer according to this verse—those who roam with slander—68 : 11 If you duster, I will pardon you. He said : O Commander of the faithful, I want pardon. I will never do it.

Hazrat Hasan Basari said : He who defames a man to you defames you also to another. It appears from this that wrath should be shown to the defamer and he should not be believed. The Prophet said : He is worst whose harms the people fear. He also said : One who severs the tie of relationship will not enter Paradise. He was questioned : Who is the severer of connection. He said : He who severs connection from the people and he who defames. A man one day defamed a man to Hazrat Ali. Hazrat Ali said to him : O brother, I shall enquire about what you have said. We shall hate you if you tell the truth and punish you if you tell

falsehood and pardon you if you want it. The man said : O Commander of the faithful, pardon me. Muhammad-b-Ka'ab was once asked : Which conduct of a believer is harmful to him? He said : Excessive talk, disclose of secrets and belief in everybody's words. Mussb- b-Jubair said : To believe in defamation is worse than defamation, as defamation shows the way but belief in defamation gives permission. He who shows the path to a thing is not equal to one who admits it and gives permission. So beware of slanderers and defamers.

Once a man sought permission of Caliph's Solaiman to speak. Permission was granted and the man said : O Commander of the faithful, some men defamed you. They purchased your world in exchange of their religion and gained your pleasure in earning the displeasure of God. They fear you in matters of God and does not fear God in your matters. So don't trust them for the trust which God has given you and don't band over to them the thing which God has given you to protect, as they will spread harm among the people and will destroy you by the help of their relatives. Their aims are rebellion and slander, their means are backbiting and defamation. You are responsible for their guilts and they are not responsible for your guilts. Their world will not be good if they destroy your next world because the worst deception is that of a man who sells his next world in exchange of the world of another.

The wise Luqman advised his son : O dear son, I am giving you such admonitions which, if you stick to, you will not be deprived of influence : Treat well with the near and the distant ones, don't express your ignorance to the persons of honour and dishonour, save your friends, keep the tie of relationship with you relatives, save them from the deception of a slanderer and save yourself from one who wishes harm to you and to play deceit. When you part away from your friends and they part from you, don't tell their evil and they also shall not tell your evil. A pious man said : The root of slander is falsehood, envy and hypocrisy. These three things are the root of disgrace.

The sage Hammad-b-Salmah said : A man purchased a slave. The seller said to the buyer : He has got no fault in him except one which is double-dealing. The buyer said : I am satisfied. Then he purchased him. After some days' stay with his master, the slave said to his wife : Your husband does not love

you and he wants to purchase a slave-girl. I am telling you of a spell. When he falls asleep, take some hairs of his beard with a razor. I shall prepare with them such a spell that he will love you. He then went to the husband and said to him: Your wife does not love you and fell in love of another person. She may kill you if opportunity arises. One day, the master fell asleep and his wife went with a razor to take some hairs of his beard. When she was about to take them, he suddenly awoke and caught her with the razor and killed her. This news reached her relatives who came at once and killed him. Thus quarrels ensued between the triple of the husband and the tribe of the wife.

(17) **Hypocrisy.** Hypocrisy is another evil of tongue. It is to go to two enemies and introduce to each of them as friend and to hold one opinion with each of them. The sage Ammer-b-Yasar said that the Prophet had said: He who has got two tongues in the world will have two tongues in the next world. The Prophet said: You will see on the resurrection day the worst man near God with two faces. He will come to one party with one thing and to another party with another thing. In another narration he will come with one face to one party and with another face to another party. Hazrat Abu Hurairah said: A man having two faces will not be enrolled as a faithful man to God. Malek-b-Dinar said: I have read in the Torah: He who talks with his friend with two tongues and yet claims to be a trustee, God will destroy that tongue. The Prophet said: On the Resurrection Day, the worst men to God will be the liars, the proud, and those men who entertained hatred in the need of their friends. When they met his friends, they hated them. When they were called towards God and His Prophet, they came late and when they were called towards the devil, they came hurriedly.

It has been narrated that when a companion of the Prophet died. Hazrat Huzalfa did not say funeral prayer for him. Hazrat Omar then said: He is one of the companions of the Prophet, but you have not said his funeral prayer. He said: O Commander of the faithful, he is one of the hypocrites. Hazrat Omar said: I ask you: am I included among them? He said: You are not a hypocrite, Nobody after you can be trusted.

(18) **Praise.** Another evil of the tongue is to praise. In some cases, praise is unlawful. There are six harms of praise, out of

which four harms fall on the praiser and two harms fall on the hearer of praise.

(1) **Faleshood is the first harm.** In case of too much priase, recourse must be had to falsehood. Khated-b-Medan said: If a man praises a ruler or such man as has not got that quality in him, God will raise him in such a way that it will be difficult for him to talk to the people with tongue.

(2) **Show** The second harm at the time of praise is show, as love is expressed by praise but it may not be in mind and he may not believe in all he says. Thus he shows a show or hypocrisy.

(3) The praised man is praised without knowing whether he has that quality in him. It is reported that a certain man praised another before the Prophet. The Prophet then said to them: You have severed the neck of your brother. If he hears it, he will not get salvation. Then he said: If you are to praise a man, say 'I know him as such God knows whether he is pure or impure. I can't say in excess of what God knows of anybody' So it is danger to say that he is a pious man, he is God-fear, he is a philanthropist. Once Hazrat Omar saw a man praising another. He asked the praiser: Have you travelled with him? He said: No. He asked him: Have you carried on business with him? He said: No. He asked him: Are you his neighbour morning and evening? He said: No. He said: By God, I think you have not known him.

(4) The praised man may be an oppressor or a great sinner. To praise him in such circumstances is unlawful. The Prophet said: When a great sinner is praised, God then becomes displeased. Hazrat Hasan Basari said: He who wishes long life of an oppressor, disobeys God in His world. The praised man gets two harms by the praise. It gives pride in him and he feels self praise. These two things are ruinous. Hazrat Hasan Basari said: One day Hazrat Omar was seated with a stick among the people, when a man Zaraf-b-Munzer came there. One of those present said. This man is the chief of Rabiah tribe. Hazrat Omar and those around him heard it. When he came near Hazrat Omar, he was brandishing his stick over his head. At this the man said: O Commander of the Faithful, what sort of treatment is this? He said: Have you not heard what that man said about you? He said: Yes, I have heard it. Hazrat Omar said: I feared that praise

may grow in you a sense of pride. For that I destroyed it by the show of strike by this stick.

(2) The second harm is that when a man praises another, the latter becomes pleased and finds solace and as such gives up self-improvement, as he understands that he has reached the limit of progress. He who understands that he has got faults, tries for improvement of his character. For this reason, the Prophet said : You have severed his neck. If he possesses it, he will not get salvation. The Prophet said : If you praise a man in his face, think that you are passing sharp knife round his neck. The Prophet said : It is better to attack a man with sharp sword than to praise a man before his face. Hazrat Omar said : Praise is like murdered as the murdered person is saved from the responsibility of actions. Praise grows idleness or self-praise and pride. Both are destructive like murder.

If the praiser and the praised are saved from these harms then there is no fault in praise. For this reason, the Prophet praised his companions. He said about Hazrat Abu Bakr : If the faith of Abu Bakr is measured with the faith of the people of the world, his faith will be heavier. He said regarding Hazrat Omar : If I was not sent as a Prophet, Omar would have been sent as a Prophet. By this praise, they did not become proud. The Prophet said : I am the leader of the children of Adam and there is no boast in it. In other words, I am not telling it out of pride. When the people once were praising a dead man, the Prophet said : He is fit to receive praise. The sage Mozahed said : There are friends for the children of Adam from the angels. When any Muslim mentions about the good works of another Muslim, the angels say : O son of Adam, keep your mysteries of secrets secret, be pleased with your affairs and praise God who has kept your hidden things secret.

DUTIES OF THE PRAISED MAN: The praised man must save himself from pride, self-praise and idleness. He will not be able to save himself from these evils unless he thinks about his ultimate end and the result of his actions. The praiser does not know what the praised man knows about him. The former will surely not praise him if he knows of him what he knows of himself. The Prophet said : Throw dust at the face of the praisers. The sage Sufiyan-b- Aynah said : He who knows himself cannot be injured by praise. When a religious man was praised, he said :

O God, this servant of yours has come to me with your hatred. I cite you as a witness over his hatred. Another religious man was praised and he said : O God, three people do not know me. Once Hazrat Ali was praised and he said : O God, forgive me for what they say. Make me better than what they think about me, Once man praised Hazrat Omar who said : You are ruining me.

(19) Carelessness, Another harm of tongue is carelessness or inattention in words, specially when they are uttered in connection with religious affairs. The Prophet said : Let none among you say—what God wishes, and what you wish, rather say—what God wishes and then what you wish. Hazrat Ibn Abbas said : One man came to the Prophet and said in the midst of his talk—what God wishes and you wish. The Prophet said : Have you made me equal to God ? Rather say : What the Almighty God wishes. The Prophet said : God has prohibited you to take oath by the name of your father. let him take oath in the name of God, or else let him remain silent. Hazrat Omar said : Leave them, I did not take oath. The Prophet said : Let nobody among you say : My servant, my maid-servant, as you are all the servants of God and all your women are the maidservants of God. Rather says : My boy, my girl, my son, my daughter. The servants and maid-servants shall not say : My Lord, rather they should say : My chief. All are the servants of God and God is your Lord. The Prophet said : Never call a great sinner—My chief, because if he becomes your chief, you will incur displeasure of your Lord. The Prophet said : He who says : I am free from Islam, he becomes as he has said. If he tells a lie, he will not be able to return to Islam safely. For this reason, the Prophet said : He who remains silent has got salvation.

(20) Questions of ordinary men about God. Another evil of tongue is the questions of the ordinary men about God, His attributes, His words and His tongue. These attributes of God are of two kinds—uncreated and created. It is the duty of ordinary men to follow what is in the Quran about commands and prohibitions. To understand the Quran is difficult to many. The Prophet said : Leave to me what I left for you, because your predecessors were destroyed because of their excessive questions and owing to actual differences with their prophets. Give up what I prohibited you. Translate into action as far as you can what I ordered you to do. Hazrat Anas said : The people once

asked the Prophet many questions to which he was enraged. Then he got up on the pulpit and said : You are questioning me, but don't ask except what I informed you. A man came to him and asked : Who is my father ? He said : Your father is Huzaifah. Then two young men came and asked : O Prophet of God, who is our father ? He said : Your father is one in whose name you are called. Another man got up and said : Shall I enter Paradise or Hell ? He said : You will enter Hell, and not in Paradise. When the people saw that the Prophet was enraged, they did not ask him further questions. Hazrat Omar then came to his side and said : We are pleased with God as Lord, Islam as religion and Muhammad as a Prophet. Hazrat said. O Omar, sit down, may God shower blessings on you. What you have known is sufficient. The Prophet prohibited arguments and excessive questions. The Prophet said : Soon the people will put many questions, even they will ask : God created the creatures, but who created God ? When they will ask it, say : God is one, God is above wants etc. (Chapter Ikhlas). Then throw spit by your left side thrice and seek rebuke from the devil. Excessive questions were prohibited in the story of Moses and Khiza. So the questions of ordinary men about the subtle matter of religion are the great objects of danger. Their discussions about the language of the Quran is like the condition of one to whom the king wrote a letter informing him many necessary things but instead of paying attention to these things, he began to lose time in seeing whether the paper of the letter is new or old, for which he will surely be punished. Similarly the ordinary men give up many necessary things but question about many unnecessary and subtle things about God and His attributes.

CHAPTER V

ANGER, HATRED AND ENVY

Anger is a fleak of fire. It arises from the fire of God in heart. It is being burnt like fire in the lowest part of the heart like fire under husk. The hidden pride in the mind of every oppressor and disobedient man is disclosed by anger like the fire that comes out by the rubbing of iron against stone. It appears to those who see with the light of sure faith. The conduct of the devil has found a place in the man in whom anger has found a place, as God says: The devil said: you have made me from fire and made him from earth-7:11Q. Earth is steady and calm and fire is unsteady, up-rising and burning. The result of anger is hatred on account of which a man is ruined.

HARMS OF ANGER: God says: God has created in the hearts of those who disbelieve the evil of ignorance. He sent down His solace upon His Prophet and the believers. God rebuked the unbelievers as they expressed indignation of anger arising out of untrue matters. He praised the believers, as God sent down upon them solace and consolation. One day a man came to the Prophet and said: O Prophet of God, give me order to do a short auction. He said: Don't be angry. Hazrat Ibn Omar said: I asked the Prophet: Give me a short advice by dint of which I may hope for good. He said: Don't be angry. Once Hazrat Abdullah-b-Omar asked the Prophet: What thing will save me from the wrath of God? The prophet said: Don't express your anger. The Prophet once asked some of his companions: Whom do you consider among you a strong man? They said: That is not so. He is the strong man who can control his passion at the time of anger. The Prophet said: He who has got physical strength is not a stronger man than one who can control his passion. He said: God keeps the secret affairs of a man secret who can swallow anger. Hazrat Solaiman said: O dear son, save yourself from excessive anger, as excessive anger makes the heart of a patient man light. God says: He (Yahya) is a chief and of pure character. Akramah explained this verse by saying that 'chief' is the man who cannot be defeated by anger. Abu Darda'a said: I asked: O Messenger of God, teach me such an action which can take me to Paradise. He said: Don't be angry. prophet Ihyia told Jesus Christ: Don't be angry. He said: I can't help but be angry. I am merely a

man. Then the Prophet Ihyā said: Don't amass wealth. Jesus Christ said: yes, it may be done. The Prophet said: Anger destroys faith as condiment destroys honey. He also said: If a man gets angry, he roams near Hell. Once a man asked the Prophet: What thing is hard? He said: Anger. He said: What thing will keep me away from God's wrath? He said: Don't express anger. Jafar-b-Muhammad said: Anger is the key to every evil. A certain Ansar said: Anger is the key to every evil. A certain Ansar said: Anger is the root of foolishness and its guide.

Muzahed said: Iblis said: The son of Adam cannot baffle me in three matters. (1) When any man is intoxicated, we fix a rope in his nose and direct him to whichever direction we like and make him do whatever we like. (2) When he gets angry, he utters such words which are unknown to him and does such works for which he becomes afterwards repentant. (3) When he is miserly with such a thing which is under his control, we engage him in such a work which is beyond his strength.

A wise man said: Appease your anger as it may lead to the disgrace of explanation. Hazrat Abdullah-b-Masud said: Look at the patience of a man at the time of his anger and at this trust at the time of his greed. If he does not get angry, what is your necessity of knowing about his patience? When he does not have greed, what is your necessity of knowing about his trust? Caliph Omar-b-Abdul Aziz wrote to one of his governors: Don't punish at the time of your anger. When you get angry at any man, keep him in detention. When your anger is appeased, give him punishment in proportion to his crime. Don't inflict on him more than 15 stripes at the time of punishing him.

Ali-b-Zayed said: A man of the Quraish used harsh words to Caliph Omar-b-Abdul Aziz who remained silent for a long time and then said: You wish that the devil rouses in me the pride of the Caliph and I treat you so rudely that you can take revenge tomorrow on me. A certain wise man said to this son, O dear son, wisdom does not remain safe at the time of anger, just as life does not remain safe in a burning fire. He who gets least angry is the most intelligent among them. If anger concerns any matter of the next world, it is called wisdom and patience, and if it concerns any matter of this world, it is called deceit, because the people say that anger is the enemy of intellect and anger is a danger. Hazrat Omar used to say in his sermon: He who is safe

from amongst you grow greed passion and anger, gets salvation. Hazrat Hasan Basari said: The signs of a Muslim are the following -He will have strength in religion, he will firmly determine in easy matters, he will bring faith in sure matters, he will have knowledge of patience, he will pay his dues, he will adopt middle course in riches, he will have patience at the time of dangers. His anger will not prevail over him, his excitement will not throw him into danger, his passion will not prevail over him, his belly will not disgrace him, his greed will not make him light, his intention will not make him mean, he will help the oppressed and show kindness to the weak, he will not be extravagant in expense, he will not misuse his money, he will pardon if oppressed, he will pardon if an illiterate man gives him trouble and the people will remain safe at his hands.

A certain Prophet told his followers: Is there anybody among you who can promise with me that he will never get angry? In that case, he will gain my rank and will reside with me in Paradise and he will be my successor. A young man got up and said: He observed this during his life time. When the Prophet died, the young man became his successor and was named Jul-Kifl meaning he fulfilled his promise truly. Wahab-b-Monsabbah said: There are four elements of infidelity - Anger, passion, greed and foolishness.

WHAT IS ANGER? Know, O dear readers, that the Merciful God first created an animal in such a way that for some of his internal and external ingredients, his destruction was inevitable. Then God gave him such weapons for a fixed time as can save him from that destruction. The internal ingredients with which his body was formed are heat and cold which He set up against each other. In order to save himself from the external dangers, he has been given weapons, one of which is anger. It arises from his mind and removes the destructive elements. So God created the passion of anger from fire and kept it concealed in human mind. Whenever anything stands against his wishes, anger is enhanced in such a way that the blood of heart spreads through all of his veins and as a result his eyes become red and his face reddish. The birth place of anger is heart. The food of anger is revenge and greed. Anger is not appeased without these two things.

THREE KINDS OF MEN: Mankind is divided into three classes according to the degree of anger-(1) one class have got no

anger, (2) one class have got extreme anger and (3) one class have got moderate anger. Regarding the first class of men, they are not good for absence of anger in them. These persons are called men of impotence. Imam Shafeyi said: He whose anger cannot be aroused is an ass. He who has lost his strength of anger by equally is a man of very short intellect. God praised the companions of the Prophet: They are hard upon the unbelievers, but sympathetic towards one another. God said to His Prophet: Fight with the unbelievers and the hypocrites and be hard on them. 9:73 Q. This hard treatment is the result of excitement of anger.

(2) Excessive anger is harmful. This prevails upon good qualities. Such a man then goes out of intellect, religion and divine service. He then loses his sense of right and wrong and the power of right and good thinking. He then loses his power of freedom. He becomes then a man afflicted with danger. The cause of excessive anger is an inborn nature and also the result of habit. There are men who remain naturally prepared to get angry soon. They have got a sense of anger in their inborn nature. The Prophet said: The coldness of nature appeases anger and breaks up its nature.

ANGER ARISING OUT OF HABIT: There is such a man who says: I shall not bear any kind of deceit. I won't bear any harsh word. He who hears it helps him in rousing his anger. Thus when his anger is aroused, he becomes blind and becomes deaf to advises and counsels. The man of thoughts is brave. Anger encompasses the man of thoughts as the steam of heated blood rises up to his brain. Sometimes it covers even the mind of sight. As a result, the eye becomes blood and to him the whole world becomes dark. Fire burns in him. The light of intellect is extinguished: As a result, his figure changes, his eyes become red, the hole of nose becomes changed. If he could have seen his body patiently at the time of anger, he would have become ashamed of it he could have brought his anger under control. The sign of anger upon his tongue is to use abusive languages, upon his body attack, assault and murder. He attacks any man who comes in front. His opponents flee from him. Out of wrath, he cuts his cloths, slaps his own face, beats the ground with his hands and feet, sometimes runs like a wild man and breaks plates and utensils. The effect of wrath on heart is hatred, envy, to be happy over his adversary's sorrows and sorry over his fortunes.

The Prophet said: Sa'ad has got wrath. I have got more wrath than him. God's wrath is more than mine. He said: He who is firm in religion among my followers is good. God says: Let not kindness hold you back in the religion of God. He who has got no wrath is unable to bear hardships for the progress of soul. Anger which rises at the hint of intellect and religion is good. Intellect arouses anger where it is necessary and appeases anger where patience is necessary. The best way is to keep anger on the line of moderation. God enjoins man to stand on this border line. The Prophet said: The middle way is the best of all actions. So the two extremes must be avoided not to be angry at all and to be excessively angry. This is the straight path.

IS IT POSSIBLE TO ROOT OUT ANGER? Man loves something and dislikes something. So there is no alternative for him but to be angry. Something occurs according to his nature and something opposite to his nature. What agrees with his nature is loved by him and what disagrees with his nature is disliked by him. When an object of love is snatched away from him, he becomes angry and when a disliking thing is given to him, he becomes angry. So there are three kinds of things which a man loves.

(1) What man loves first is his constant necessary things-food, dress, habitation, physical health etc. If any man wants to strike your body, it is natural for you to get angry at him. If anybody wants to take your cloth or make you naked, it is natural for you to get angry at him. (2) A man loves also such things of which he has got no necessity, such as fruits, abundant riches, servants and birds and beasts etc. Gold and silver are loved and hoarded. If any one seizes them, it is but natural to get angry at him. (3) The objects of love of the third kind are special things for special people, such as books for the learned man. He loves them. If anybody takes away his books, he becomes angry at him. Such is the condition with the implements of expert industrialists and businessmen. The Prophet said with regard to the objects of love of necessary things: He who rises at morn with safety at his dwelling place, with his body sound and with provisions of his day, has been given as it were the world with its treasures. Nobody shall get angry except for the three kinds of things enumerated above. With regard to these three kinds of things, we shall narrate below about the control of anger.

Regarding the first kind of absolutely necessary things, anger should be kept under control and should be expressed according to the rules of Shariat. To root out anger from heart is impossible and unnatural. Regarding the second kind of necessary things, it is possible to get out of anger by practice and habit as it is possible to get out of heart love of unnecessary things. This can be done in the following way. Think that grave is your dwelling house and the next world is your permanent abode, this world is a resting place or a bridge over which you shall have to walk for the next world. So take what is absolutely necessary with you to cross the bridge and leave what is not necessary. So you shall have to leave the world and it is necessary to give up its love. Anger comes out of love and if such habits are formed, anger can be brought under control. The prophet used to have anger but he used to say: O God, I am only man, I have got anger as a man has got. Take my anger as a blessings, purification and nearness from me to any Muslim whom I rebuked, curse or assault. Abdullah-b-Amr said: O Messenger of God, I am writing it although you said it out of anger. he said: By One who sent me with truth, write also this that nothing but truth arises out of my tongue. The Prophet did not say: I have got not wrath. Rather he said: Anger cannot take me out of the limit of truth. In other words, I do not do it according to the behest of anger.

Once Hazrat Ayesha got angry. The Prophet said to her: What is the matter with you? Hazrat Ayesha said: Does not devil come to you? He said: Yes, he comes, but as I invoked God He made me prevail over him and he submitted to me. He does not enjoin me but good. He did not say: The devil does not come to me (devil means here anger). Hazrat Ali said: The Prophet did not get angry for any action of the world. When any true matter charmed him, nobody knew it and nobody got up to take revenge for his anger. He got angry for truth. This was found in his actions. Once a man rebuked Hazrat Solaiman to which he said: If my virtues become less in the scale, I am more heinous than your rebuked. If, however, my virtues become heavy in the scale, I won't suffer harm by your rebuked. He uttered it as the affairs of the next world kept him engaged. Once a man rebuked Hazrat Abu Bakr to which he said: What God has kept secret from you out of my faults is more heinous than your rebuked. A woman rebuked Malek-b-Dinar as hypocrite. He said to the woman: Nobody recognised me more than you. That did not raise his

anger. Once a man rebuked the sage Shibli to which he said: May God pardon you if you have spoken the truth. May God pardon you if you have spoken a lie.

These examples show that the sages did not get angry as they were engaged in the affairs of the next world. There are three causes of not getting angry-(1) the first cause is that the mind is more engaged in more necessary things, (2) the second cause is that the mind is immersed in Tauhid, (3) and the third cause is that he knows that God does not love anger and so more love for God extinguishes the fire of anger. This is possible when the love of the world is ousted from heart.

CAUSES OF ANGER AND ITS MEDICINE: Know, O dear readers,, that you have known that the medicine of a disease is to remove the root cause of that disease. It is necessary to know the root cause anger. Jesus Christ was once asked: What thing is difficult? He said: God's wrath. Prophet Ihyia then said: What thing takes near the wrath of God? He said: Anger. Ihyia asked him: What thing grows and increases anger? Jesus Christ said: Pride, prestige, hope for honour and haughtiness. The causes which grow anger are self-conceit, self-praise, jests and ridicule, argument, treachery, too much greed for too much wealth and name and fame. If these evils are united in a person, his conduct becomes bad and he cannot escape from anger. So these things should be removed by their opposite things. Self-praise is to be removed by modesty. Pride is to be removed by knowing one's own origin and birth, greed is to be removed by remaining satisfied with necessary things, miserliness by charity. The Prophet said: A strong man is not he who defeats his adversary by wrestle. But a strong man is he who controls himself at the time of anger.

We are describing below the medicines of anger after one gets angry. The medicine is a mixture of knowledge and action. The medicine based on knowledge is of six kinds.

(1) The first medicine of knowledge is to think over the rewards and punishments of appeasing anger that have come from the verses of Quran and sayings of the Prophet. Your hope for getting rewards of appeasing anger will restrain you to take revenge. Malek-b-Anas said: Hazrat Omar once was enraged upon a person and ordered him to be assaulted. Then I said: O

Commander of the Faithful, pardon him, give advice for good works and keep away from the illiterate. Hazrat Omar said: Take pardon, enjoin good and keep away from the illiterate. He was as if thinking about this verse. It was his habit that whenever he released the man, Once Caliph Omar-b-Abdul Aziz ordered a man to be whipped. The latter recited the verse: Those who appease anger etc. Then he said to his slave: Leave him.

(2) The second kind of medicine based on knowledge is to fear the punishment of God and to think that the punishment of God upon me is greater than my punishment upon him. If I take revenge upon this man for anger, God will take revenge upon me on the Judgment Day. God said in one of the earlier scriptures: O son of Adam, when you get angry, remember Me. When I get angry, I will not include you among those whom I will destroy. One day the Prophet sent a servant on some work. When he returned very late, he said to the servant: I would have assaulted you if revenge would not have been taken for it in the next world. It is said that there was a king among the children of Israil who had a minister. When the king got angry, the minister showed him a writing in which it was written: Fear death and remember the next world. He used to read it till his anger was appeased.

(3) The third kind of medicine of anger based on knowledge is to take precaution about punishment of enmity and revenge on himself. You feel joy in having your enemy in your presence in his sorrows. You yourself are not free from that danger. You will fear that your enemy may take revenge against you in this world and in the next. (4) Another kind of medicine of anger based on knowledge is to think about the ugly face of the angry man which is just like that of a ferocious beast. He who appeases anger looks like a sober and learned man. So which figure do you like to take-the figure of a beast or that of a learned man? (5) The sixth medicine of anger based on knowledge is to think that the devil will advise you saying: You will be weak if you do not get angry. Don't listen to it. (6) The sixth medicine is to think: What reason have I got to get angry? What God wished has occurred.

MEDINCINE BASED ON ACTION: When you get angry, say: I seek refuge to God from the accursed devil. The Prophet ordered us to say thus. He also recited this at the time of his anger. When Ayesha got angry, he dragged her by the nose and said: O dear Ayesha, say: O God, you are the Lord of my Prophet

Muhammad, forgive my sins and remove the anger of my heart and save me from misguidance. This is good. (2) If anger does not go by this means, you will sit down if you are standing, lie down if you are sitting and come near earth, as you have been created of earth. Thus make yourself calm like the earth. The caused of wrath is heat and its opposite effect is to lie down on the ground and to make the body calm and cool.

The Prophet said: Anger is a burning coal. It burns in heart. Don't you see your eye-brows wide and eyes reddish? So when one of you feels like that, let him sit down if standing, and lie down if sitting. If still anger does not stop, make ablution with cold water or take bath, as if cannot be extinguished without water. The Prophet said: When anyone of you gets angry, let him make ablution with water as anger arises out of fire. In another narration anger comes from the devil and the devil is made of fire. Fire can be extinguished by water. So when anybody amongst you gets angry, he shall make ablution. He said: When you get angry, take to silence. Hazrat Abu Hurairah reported that when the Prophet got angry, he sat down from standing position and lay down from sitting position and then his wrath appeased. Hazrat said: Become careful, anger is burning coal in the mind of the son of Adam. Have you not looked at his reddish eyes and wide eye-brows? When you see nay of it signs, let him attach his face to earth. He hinted at prostration by this and said to keep the most honourable place among the limbs attached to the earth and to keep it calm.

It has been reported that when Hazrat Omar got angry one day, he wanted cold water his nose therewith and said: Anger comes from the devil and water removes anger. When Urwa-b-Muhammed was appointed Governor of yemen, Obay said to him: When you get angry, look to the heaven above and to the earth below and consider the Creator of both as supreme.

It has been narrated that Abu Zarr said to a man: O son of red mother (son of a maid servant). This news reached the Prophet who said: O Abu Zarr, I heard that you have back-bited your brother Muslim mentioning his mother. He said: Yes. Abu Zarr at once went to the man to please him but the man came to him before and tendered salam. This news reached the Propht who said: O Abu Zarr, raise up your head up wards and look and then know that you are not better than a red or a black man.

Superiority is acquired only by action. Then he said: When you get angry, sit down from standing posture and lie down straight from sitting posture.

MERITS OF APPEASEMENT OF ANGER: God says: Those who appease their anger etc. He praised them. The Prophet said: God lifts punishment from one who appeases anger. God pardons the faults of one who admits his guilts to his Lord. God conceals the hidden faults of one who controls his tongue. The Prophet said: he who comes victorious over his passions at the time of anger is strong among you. He who pardons having power, is more patient among you. He said: Whose appeases anger though having will to translate his anger into action, God will fill up his heart with contentment on the Resurrection Day. In another narration-God will fill up his heart with belief and peace. He also said: Nobody swallows a more bitter pill than that of anger for the pleasure of God. He said: There is a special door of Hell through which no sinner other than one who gets angry illegally will enter. The Prophet said: Who digests anger having power to translate it into action, God will tell him to select any Hur in presence of all His creatures. He said: The drought of anger a man drinks is dear to God. God fills up his heart with faith who digests it.

WISE-SAYINGS: He who fears God cannot commit sin by his anger. He who fears God, cannot do what he likes. If he would not have been such, things would have turned otherwise. Luqman advised his son. O dear son, don't mark the brilliance of your face by begging. Don't take revenge of your anger by the actions of your hatred. Take account of your honour, your passion will then do you benefit. Ayub said: Patience of one moment removes many evils. Sufiyan Saori, Abu Khuzaa and Fuzail were discussing once about renunciation of the world. They said unanimously that patience at the time of anger and forbearance at the time of greed are the best divine service. The faith of one has become perfect in whom there are these three qualities-(1) faith in God, (2) when he is satisfied, his satisfaction does not arise out of any untrue matter, (3) when he is angry, it cannot take him out of truth. When he has got strength, he does not accept what is not for him.

MERITS OF PATIENCE: Know O dear readers, that patience is better than appeasement of anger, as patience is brought with difficulty in appeasing it. To have patience is necessary for

controlling anger and that requires great efforts. If one is accustomed to control anger, it becomes a habit and then anger does not arise. If it arises, he does not feel then anger does not arise. If it arises, he does not feel much difficulty in controlling it. That is the sign of the perfection of intellect. The prophet said: Knowledge is acquired by efforts. He who seeks good deeds gets them. He who saves himself from sin is secure. It appears from above that it is by efforts that patience is gained. It is acquired like the acquisition of knowledge. The Prophet said: Search for learning and with it peace and patience. Treat with modesty with the persons who acquire learning and from whom you learn. Don't be included within the haughty learned men; if so, your ignorance will prevail upon your patience. The Prophet used to say in his invocation: O God, make me fortunate with knowledge, adorn me with patience, honour me with God-fear, and increase my dignity with tranquillity. The Prophet said: Search for high rank to God. The companions said: O Prophet of God, what is it? He said: Join the tie with one who severs it from you. Give one who deprives you. The Prophet said: There are five conducts of the Prophets-shame, patience, taking cupping, cleansing feet and using perfume. The Prophet said: A Muslim gains the rank of fasting all the year and praying all the nights by dint of patience. A man is enrolled as an oppressor and haughty man, but his power does not extend beyond his family members.

Hazrat Abu Hurairah said: A man came to the Prophet and said: O Prophet of God, I have got relatives and I treat well with them but they treat evil with me. I do them good but they do me bad. They hold me in contempt but I keep patience at it. The Prophet said: If you stick to what you say, you are filling up their bellies as it were with the fire of ashes and till that fire remains in them, there will be a helper from God for you. A Muslim prayed: O God, I have got no such money as I can give it in charity. If any man mars my honour, consider it as my charity. God then revealed to the Prophet of the age: Tell him, I have forgiven his sins. The Prophet once asked: Cannot anybody amongst you like Abu Zam Zam? The companions asked: Who is Abu Zam Zam amongst your predecessors. He used to pray at dawn: O God, I had given my honour to one who opposes me. God says: When the illiterate call them, they say Salam. Hazrat Hasan Basari explained that God has spoken here of those who are patient. if they are held in contempt, they do not hold in contempt.

Hazrat Ali-b-Ali explained the word 'Howna' ikn the verse 'they walk upon the earth with modesty' as patience. When they pass by useless talks, they pass honorably. Muzahed said in its explanation-when they are given trouble, they forgive. The Prophet said: O God, let me not reach the age, nor let the age reach me in which the people will not follow the learned, nor be ashamed to be patient, whose hearts will be foreign but whose tongue will be Arabic. The Prophet said: There are such persons among you now with me who are patient and forbearing, then their successors and then their successors., Don't hold different opinions which will separate your hearts and be careful of the dangers of markers. The Prophet once said to Ashaz who came as a deputation to the Prophet: O Ashaz, you have got two conducts which God and his Prophet love. He said: O Messenger of God, my parents be sacrificed to you, what are these? The Prophet said: patience and gravity. These two conducts God gave you. The Prophet said: The Merciful God loves the patient, the shameful, those who love freedom, those who refrain from begging even though they have large family members, and the God-fearing. He hates the hard-hearted, the beggars with earnestness and the fools.

The Prophet said: The divine service of a man who has got not one of the three qualities will not be accepted-(1) such God-fear which restrains him from sinful acts. (2) such patience which restrains the fools (3) and such conduct with which he can live among the people. The Prophet said: When God will assemble all the creatures on the Judgment Day, a proclaimer will proclaim: Where are the persons of rank? Then a party will run towards Paradise hurriedly: When questioned about the reason by angels, they will say: We kept patience being oppressed, we pardoned when held in contempt. Then they will be said: Enter Paradise. How good are the rewards of the doers of good.

Wise sayings. Hazrat Omar said: Acquire learning and seek peace of mind and patience for learning. Hazrat Ali said: There is no good in the increase of wealth and children, but there is good in the increase of knowledge, patience and not to take boast of divine service. When you will do good, praise God. When you will commit sin, beg forgiveness of God. Hazrat Hasan Basari said: Acquire learning and adorn it with gravity and patience.

Aqdam-b-Safi said: patience is the root of wisdom and all affairs. Hazrat Abu Sarda said: I saw the people as leaves without thorns and now I am seeing them as leaves with thorns. If you are acquainted with them, they will ridicule you. If you give them up, they will not give you up. They asked: What treatment shall we mete out to them? He said: If anybody rebukes you, don't respond to him. When you will be poor on the Resurrection Day, it will benefit you. Hazrat Muwayyah said: A man will not reach the rank of Ijtihad or giving opinion till his patience will not prevail over his ignorance and forbearance over his low desires and he shall not be able to reach that rank without the strength of learning. Hazrat Muwayyah asked Hazrat Aham: Who is the foremost brave man? He said: One who removed his ignorance by his patience. He asked him: Who is the most charitable man? He said: He who spends his world for good of his religion. God says: So that the enmity which exists between you and him may be removed as if he is your bosom friend-41:34Q. Hazrat Anas explained this verse by saying: His brother rebuked him. Then he said: If you tell lie, God may forgive you. If you speak the truth, God may forgive me. Hazrat Muwayyah said to Hazrat Abaabah-b-Eusof: O Ahabah, how have you become chief of your people? He said: O Commander of the Faithful, I keep patience at the treatment of the illiterate. I give their beggars charity and help them in their needs. He who works like me is like me, I am better than him. Hazrat Zainal Abedin said: One day a man rebuked me. I gave him a cloth to put on and ordered one thousand dirhams to be given to him. Khalil-b-Ahmed said: It is well-known that if you do benefit to a man who ill-treats with you, such thoughts occur in the mind of the latter that prevent him from doing further ill-treatment with you. Hazrat Wahab-b-Muhnabbah said: He who shows kindness is shown kindness. He who keeps silent remains safe. He who holds in contempt is defeated. He who makes haste, commits mistakes. He who greeds to do evil deeds does not remain safe. He who does not give up quarrels and disputes is rebuked. He who does not hate sins, commits sin. He who hates sins becomes skinless. He who follows the instructions of God, is safe. He who takes God as friend, becomes the friend of all. He who does not invoke God, falls in want. He who does not fear the punishment of God, falls into disgrace. He who invokes the help of God gains upperhand.

Once a man asked the sage Malek-b-Dinar: I heard that you have back-bited me. He said: You are then more honourable than me. If I have done so, I presented my virtues to you. The wise Loqman said: Three qualities cannot known without three times- (1) A man of patience is not known except at the time of anger, (2) a brave man is not known except at the time of battle, (3) and a friend is not known except at the time of need.

WHEN REVENGE PUNISHABLE? Know, O dear readers, that to treat an oppression with oppression is unlawful. To back-bite for back-biting, to spy for spying and to rebuke for rebuking are unlawful. This is the condition with all sins. But to take revenge or retaliation is allowed according to the rules of Shariat. The Prophet said: If anyman back-bites you for what is in you, don't back-bite him in return for the guilt in him. The Prophet said: If two men rebuke each other, the sin devolves upon one who first rebukes till the rebuked man does not exceed the limit. Two mutual rebukers are devils, accusing each other falsely. One day a man was rebuking Hazrat Abu Bakr who remained silent for long. When he began to take revenge, the Prophet got up. Hazrat Abu Bakr said: O Messenger of God, you were silent till the man was rebuking but when I began to take revenge, you stood up. The Prophet said: An angel was replaying on your behalf till you remained silent, but when you began to retaliate, the angel went away and the devil came in. So I cannot remain where the devil came in.

FOUR CLASSES OF MEN IN THE MATTER OF ANGER: (1) Some men get suddenly angry and get appeased suddenly. (2) Some get angry late and their anger goes late. (3) Some get angry late and it ceases soon. This is best. (4) Some get angry quickly and it ceases late. This is the worst. The Prophet said: A believer gets angry quickly and quickly it appeases. Imam Shafeyi said: He who does not get angry if it is aroused is an ass. He who is given pleasure but is not pleased is a devil. The Prophet said: Beware men have been created of different natures. Some of them get angry late and it stops quickly. Some of them get angry quickly and it stops quickly. One compensates the other. Some get angry quickly and it stops late. Beware! he who gets angry late and it stops quickly is best and he who gets quickly angry and it stops late is worst. Hazrat Omar did not punish a man when he found him intoxicated with wine as it would have been inflicted out of anger. He said: I don't like to whip a Muslim out of anger.

When a man aroused the wrath of Caliph Omar-b-Abdul Aziz, he said to him: If you had not grown my anger, I would have certainly punished you.

HATRED: Know, O dear readers, that when a man wishes to take revenge at the time of anger, it creates hatred in mind. Hatred means the prevalence of the effect of anger in mind. The Prophet said: A believer has got no hatred. There are eight evils arising out of hatred-(1) envy, happiness at the sorrows of another, non-co-operation, contempt, back-biting, ridicule, assault, to give no loan. If anybody is free from hatred, he gets free from all these eight guilts.

Muastah was a relative of Abu Bakr and was adopted by him. He took part in the battle of Uhud and spread the rumour of slander against the character of Hazrat Ayesha. Hazrat Abu Bakr heard it and took oath that he won't spend further for Mustah and help him. God then sent this revelation: A man among you possessing grace and wealth should not take oath not to spend for relatives, the poor and the refugees in the way of God. But let him pardon and forgive. Don't you like that God should forgive you? 24:22Q. Hazrat Abu Bakr said: Yes, we love it. Then he began to spend for him. This is the rank of the truthful.

THREE CONDITIONS OF A MAN OF HATRED: There are three conditions of a man of hatred at the time of his power. (1) His mind remains steady inspite of hatred. In other words, the hated person gets his kindness as he used to get it before from him. (2) The man cherishing hatred pardons the hated man, rather he treats good with him. (3) The third kind of man oppresses the man of hatred. The first kind is the condition of the religious men, the second kind is the condition of the faithful and the third kind is the condition of the worst man.

MERITS OF GOOD TREATMENT IN LIEU OF EMITY

Pardon means not to take revenge though one has got power to take it and to exempt such guilty person from enjoin good and keep away from the illiterate-17:199Q. God says: your pardon is near God fear. The Prophet said: By One in whose hand there is my life, had I been an oath-taker, I would have taken oath in three matters. (1) Wealth does not decrease by charity. So give charity. (2) If a man pardons the faults of another for pleasure of

God, He will give him more honour on the Resurrection Day. (3) If a man opens the door of beginning for himself, God opens the door of poverty for him. The prophet said: Modesty does not increase but progress. So take to modesty, God will raise you up. Pardon does not increase but honour. Charity does not increase but wealth. So give charity, God will show you mercy.

Hazrat Ayesha said: I did not see the Prophet taking revenge for any wrong till anybody did an unlawful thing ordained by God. When he did any unlawful things were presented before him, he used to select the easier one till it contained no sin. **Hazrat Oqbah said:** Once I met the Prophet and handshaked with him hastily out of respect and he said: O Oqbah, shall I not inform you of limitless virtuous acts of the travellers of the world and the next? Join the tie of relationship which is severed by anybody. Give charity to one who deprives you of something. Pardon one who does any wrong to you. The Prophet said: When the Merciful Lord will raise up all the creatures on the Resurrection Day, a proclaimer will proclaim thrice from underneath the Throne: O followers of Tauhid, God has forgiven you. So forgive one another.

Hazrat Abu Hurairah reported: The Prophet prayed two rak'ats of prayer within the Ka'ba after Tawaf after the conquest of Mecca. Then he entered the Ka'ba and placing his hand on the door of the Ka'ba addressed the Quraish: What do you see and what treatment do you expect? The Quraish said: We are your brothers and children of the patient and kind uncle of yours. They repeated it thrice. The Prophet said: I am telling you what Eusof had said to his brothers: To-day there is no reproach against you. May God forgive you and He is the most Forgiving, the Most Compassionate. They then went away as if they arose from graves. Afterwards they all accepted Islam.

Huzail-b-Amr said: When the Prophet came to Mecca, he placed his two hands on the door of the Ka'ba and he was surrounded by the people. He said: There is no deity but God. He is one there is no partner for Him. He has proved His promise true. He has helped His servant and He has also routed the combined forces of the enemies. Then he said: O assembled Quraish, what do you say and what treatment do you expect? I said: O Messenger of God, we pray for good and pardon from you. You are our honoured brother and the son of our kind uncle.

Now all powers are in your hands. The Prophet said: I say what my brother Joseph said: To-day there is no reproach against you. May God forgive you.

The Prophet said: When all the people will be waiting on the Judgment Day, a proclaimer will proclaim: Come you all who will get rewards from God and enter Paradise those people who used to pardon men. Then thousands and thousands of people will stand up. He will admit them in paradise without account. The Prophet said: When a guilty man is brought before any judge, he is not bound to punish him. God loves pardon and He is forgiving. Then he read this verse - Pardon and forgive. The Prophet said: He who has got three qualities with belief will enter Paradise by whichever door he likes and he will marry any black-eyed Hur he likes-(1) He who pays his dues secretly, (2) he who recites after each compulsory prayer eleven times chapter Ikhlas (3) he who exempts his murderer from the charge of his murder. **Hazrat Abu Bakr asked:** O Messenger of God, will the rewards be obtained if there is only one quality? The Prophet said: yes, even if there is only one quality in him.

WISE SAYINGS

Yezid-b-Mysarah said: If you invoke against a man who has done you wrong, God then says: One with whom you did wrong will also invoke against you. If you wish, I will make your invocation delayed for acceptance up to the Resurrection Day and forgive you. One Christian monk came to Caliph Hashem who said to him: Have you thought over Alexander? Was he a Prophet? The hermit said: He was not a prophet but he was given four qualities. (1) He used to pardon having had power. (2) He used to fulfill promises when he promised. (3) He used to speak the truth. (4) and he used not to put off to-day's work for to-morrow.

MERITS OF KIND TREATMENT

Kind treatment is good. Its opposite evil is harsh and cruel treatment. The result of anger is harsh treatment and the result of good conduct is kind and good treatment. The cause of cruel treatment is anger and the cause of anger is too much greed and love of influence. For this reason, the Prophet praised kind treatment highly. He said: O Ayesha, he who has been given the gift of kind treatment has been given abundant portion of good of this world and the next and he who has been deprived of kind

treatment has been deprived of abundant portion of good of this world and the next. The Prophet said: When God loves the members of a family. He gives them the quality of kind treatment. He also said: God does not give for benevolence what He gives for kind treatment. When God loves a man, He gives him the quality of kind treatment. The members of a family who are deprived of kind treatment are deprived of the love of God. The Prophet said: God is kind and loves kind treatment. He gives for kind treatment what He does not give for harsh treatment. The Prophet said: O Ayesha, mete out kind treatment, as God intended to give honour to Able Bait. So show path towards the door of kind treatment. The Prophet said: He who has been deprived of kind treatment has been deprived of all good. The Prophet said: Do you know for whom Hell-fire would be unlawful? every modest man of sweet tongue, easy and near man (to God). The Prophet said: God will treat kindly with the ruler on the Judgment Day who accorded kind treatment and who was modes. He said: Kind treatment is the sign of fortune and foolishness is the sign of misfortune. He said: Delay comes from God and hastiness from the devil.

The Prophet said: When you wish to do a thing, think of its result. If it is easy, do it or else refrain from doing it. The Prophet said to Ayesha: o Ayesha, take to kind treatment, as it adorns a thing in which there is kind treatment and it disgraces a thing from which it is taken off.

Wise sayings. Hazrat Omar once heard some complaints against one of his governors. He called the people and addressed them thus: O people, I have got rights over you that you should advise me in my absence and help me in my good deeds. I have got rights over you whoever he may be. Know that there is nothing so dear to God as patience and kind treatment of a ruler and there is nothing so displeasing to God than ignorance and foolishness of a ruler. Know that one who keeps the persons under his control in punishment will get punishment from the Unseen. There is a Hadis that learning is the friend of a believer, patience is his minister, wisdom is his proof, divine service is its protector, good treatment is his father, modest treatment is his brother, patience is the commander of his forces. A wise man said: How nice is faith? Learning makes it nice. How good is learning? Action makes it good. How good is action? Kind

treatment makes it beautiful. As patience makes learning beautiful, so one thing makes another thing beautiful. Hazrat Amr-b-As asked his son Abdullah: What is kind treatment? He said: A ruler's kind treatment with his subordinate officers. He asked: What is foolishness? He said: To oppose your Imam or leader and to be modest to one who does you harm. The sage Sufiyan once said to his disciple. O Abu Muhammad, describe it. He said: To put every thing in its proper place, to mete out good treatment in its proper place, to use sword in its proper place, and to whip in proper place. It appears from this that it is necessary that there should be harsh treatment with modesty and kind treatment with harshness. So it is best to take the middle course between kind and harsh treatments.

ENVY

There are many sayings of the Prophet regarding envy. The Prophet said: As fire destroys fuel, so envy destroys virtues. He said: Don't envy one another, don't forsake one another, don't hate one another, don't trade over the trade of another. O the servants of God, be brothers to one another. Hazrat Anas said: Once we were seated near the Prophet who said: Just now one of the inmates of paradise will pass by this way. It was then found that an Ansar was coming by that pathway. Abdullah-b-Omar informed him of the Prophet's saying about him and asked him for what thing he earned that rank. He said: I don't envy any Muslim for any gift on him from God. The Prophet said: No man escapes from three things-(1) bad conjecture, (2) envy and (3) evil sign. I am teaching you the means to get rid of these things. If there is bad conjecture, don't believe it. When you find evil sign, don't believe it, when you hate, don't inquire about it. The Prophet said: The habits of earlier generations have attacked you envy and hatred. Hatred is sharing. I don't say that it shaves hairs but it shaves the religion. By One in whose hand there is the life of Muhammad, you will not enter paradise till you believe. You will not believe till you love one another. Shall I not inform you what thing will establish you on it? Spread peace among you. The Prophet said: Poverty was about to come near infidelity and envy was about to overcome Taqdir. The Prophet said: The behaviors of the other nations will soon attack my people. The companions asked: What are the behaviors of other nations? He said: Pleasures and enjoyments, heedlessness, abundant wealth,

rivalry in the world based on envy, to think one another as distant, to envy one another, to raise rebellion, and then to live in dangers and calamities. The Prophet said: Don't expressed joy at the sorrows of your brothers, perchance God may forgive him and let you down in that calamity.

It is narrated that Moses went to meet his Lord and found a man under His Throne. Seeing his high rank, there grew a spirit of rivalry in his mind and he asked his Lord: What is the name of this man? God did not communicate his name but said: I will inform you about his three good deeds-(1) he does not envy for any gift of God on man, (2) he does not become disobedient to his parents, (3) he does not roam with slander. Prophet Zaoharia said: God says: An envious man is enemy of My gifts, dissatisfied with God's decree, and dissatisfied with the division of My gifts which I have distributed among My servants. The Prophet said: The greatest of what I fear for my followers is the increase of their wealth for which they will envy one another and quarrel with one another. The Prophet said: Pray for help for fulfillment of secret necessities, as every wealthy man is an object of envy. The Prophet said: Six persons will enter Hell before accounts are taken each for one sin. The companions asked: O Prophet of God, who are they? He said: (1) A ruler for his oppression, (2) a desert Arab for his unjust love for his tribe, (3) a rich man for his pride, (4) a village man for his foolishness, (5) and a learned man for his envy.

A STORY OF ENVY

A man approached a king and said: Treat good with a religious man for his good works and release the wicked as his evil deeds are sufficient as a punishment for him. A certain courtier of the king grew envious of another courtier seeing his fortunes. He complained against that man to the king saying that he had defamed the king as he had a very offensive smell of mouth. The king said: How can I know that it is true? He said: You can know it when the man will place his hand on his nose. He then invited the man to his house and gave him fresh onion to eat with meal. After eating, the man went to the king and fearing bad odour of onion from his mouth placed his hand on his mouth and nose. The king was then convinced of the truth of the statement of the man and sent him with a letter to his governor to put him to death. On the way the envious man requested the

religious man to hand over the letter to him thinking that it contained words of rewards. Accordingly, the letter was handed over to the envious man who took the letter to the governor. When the governor got the letter, he at once put him to death. The religious man went next day to the king as usual, but the latter was surprised to see him alive and asked him about his letter. He said that he handed it over to another man. The king asked him why he closed his mouth and placed his hand over his nose at the time of his interview with him. He said that the man had invited him and gave him meal with fresh onion. So for fear of bad smell, he placed his hand over his mouth and nose. The king said: Sufficient is the wrong deed of a person for his punishment.

WHAT IS ENVY?

There is no envy except for gifts. When God showers gifts on any person, two conditions arise in your mind. The first condition is that you do not love those gifts for him and like that those gifts should go away from him. The second condition is that you do not wish that the gifts should go away from him but that those gifts may be bestowed on you also. This is rivalry or competition in good works and gifts. The Prophet said: A believer makes efforts based on competition about a hypocrite envies. Envy is unlawful under all circumstances and there is no distinction between Muslims and non-Muslims in matters of envy. God distributed His gifts among His servants in the world. To envy it is to express displeasure at the distribution of God. So there is no cause of envy. The Quran says: If a good thing reaches you, it grieves them and if a disaster afflicts you, they become joyful-9: 50. The name of this joy is envy for the well-being of others. God says: A majority of the people of the Book wish that you should return to infidelity after you believed-3: 29. God mentioned the story of Joseph and also mentioned the envy of his brothers towards Joseph. They said out of envy: Kill Joseph or throw him into a well-12: 8Q. God says: Mankind was only one Ummat or people. Thereafter owing to envy, they separated themselves. God says: They became separate after knowledge came to them, being rebellious. God gave them knowledge in order to unite mankind and united their hearts by affection for His divine service. But they differed among themselves out of envy and everyone of them wished that he alone would yield authority.