

# **COMPLETE DEEN ISLAM**

Translation of  
**SHARIAT BA ISLAM DHARMO**  
Hazrat Maulana Muhammad Hatem Ali (Rh)



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***Hazrat Maulana Muhammad Hatem Ali (Rh)***

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## Preface

### Hazrat Maulana Muhammad Hatem Ali (Rh)

A great Islamic scholar Hazrat Maulana Hatem Ali (Rh) was born in 10 Muharram 1301 Hijri at Bakerganj district of Bangladesh and passed away 2<sup>nd</sup> Jamadius Sani 1396 Hijri. There are thousands of Islamic books in the world. But as a syllabus of Islam no academic institution or organization are teaching and disseminating that knowledge. Hazrat Maulana Hatem Ali (Rh) also didn't know about complete Deen Islam at the beginning of his education life. He was the student of Hazrat Maulana Muhammad Abu Bakar Siddik (Rh), *Furfura*, India. With the blessing of Allah (SWT) and special guidance of his teacher, he studied and obtained vast knowledge about Quran, Hadith, different ancient *Tafsir* and Islamic books like Shami Kitab, Ehyao Ulumuddin, Mazakul Arefin, Zakhirai Karamat etc. Based on that vast and exclusive knowledge, finally he was able to retrieve the syllabus of Complete Deen Islam.

He published the book “*Shariat Ba Islam Dharmo*” as a syllabus of Islam in Bengali for all Muslim community after endless effort and hardworking. For every Muslim cannot possible to go through the all Islamic books including Quran, hadith and *Tafsir*. This book is the easiest and shortest way to find out at least the obligatory knowledge that must have to be obtained and practice for every Muslim. The translated version of “*Shariat Ba Islam Dharmo*” named as “Complete Deen Islam” in English will be the eminence help for Muslim community. Hazrat Maulana Hatem Ali (Rh) wrote about 29 Islamic books in his life time including “*Tasauf Shikka 15 Part*”, *Tablig*,

*Parda* (Veil), *Ezhare Haque*, *Islam Shikka*, *Bangla Tafsir*, etc. The “*Shariat ba Islam Dharmo*” is one of his famous book indicated the outline of Islam. His all books are written in Bengali. He established many educational institutions including Dudhal Madrasa, Barishal and Mirzapur Tasauf Madrasa at Kishoregonaj in Bangladesh. Recently in 2012, some of his students were established the Hazrat Hatem Ali (Rh) Foundation for disseminating the complete Deen Islam worldwide.

### **Assoc. Prof. Dr. SM Shirazi**

Dr. SM Shirazi obtained his Ph.D. in the department of Civil and Environmental Engineering of Saitama University, Japan. He obtained B.Sc. and M.Sc. in Irrigation Engineering from Bangladesh Agricultural University. He worked as a JSPS Postdoctoral Fellow at Geosphere Research Institute of Saitama University. He also worked as a Senior Lecturer in the Department of Civil Engineering, University of Malaya (UM). He is working as Associate Professor at Centre for Environmental Sustainability and Water Security, Faculty of Civil Engineering, Universiti Teknologi Malaysia (UTM) since October 2013. Dr. Shirazi is a member of American society of Civil Engineers (ASCE), Engineers Institute of Bangladesh (IEB), Japanese Geotechnical Society (JGS), International Water Association (IWA) and Chartered Engineer (CEng) of Institute of Engineering and Technology (UK).



Dr. Shirazi is not educated in Arabic institutions but he feels that worldwide there is a lacking of information regarding complete Deen Islam as a syllabus. As a Muslim he studied many Islamic books but not satisfied to find out the complete out line of Islam that means what is the boundary line that must have to practice for every Muslim. Islam has thousands of branches for practicing as a Muslim. Dr. Shirazi feels that this book must be translated into English so that worldwide people can be finding out the complete Islam for learning and practice.

## Acknowledgements

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# Glossary

<i>Akaid</i>	: Believe in Allah (SWT) and unseen matters like Angel, Day of Judgement, Paradise, Hell etc.
Backbiting	: Expose bad deeds of any people to others in his absence.
Bukhl	: Stinginess – Not spending money based on Islamic Law.
Bogz	: Hatred.
Faraz	: Obligatory.
<i>Fikah</i>	: Offer worship using directly or indirectly physical body.
Gibta	: Intention to achieve good status like as others.
Gurur	: Delusion - Thinking he/she is in right path in spite of remaining in the wrong path.
Halal	: Permissible.
Haram	: Not permissible.
Hirs	: Illegal greediness.
Hatred	: Showing a good friend in presence of a person but acting as an enemy in his absence.
Ibadat	: Worship.
Ikhlas	: Worship only for Allah (SWT).
Kezbo	: Telling lie.
Khaof	: Fear to Allah (SWT)
Kibr	: Feeling better compare to others in terms of honour, quality and socioeconomic conditions.

Marefat	: <i>Elm Mukashafa</i> – it is one kind of lightening in heart which is gained by intensive practice on <i>Ahkam Shariat</i> and not an educational matter.
Muamelat	: Right of all human being and living things on a person.
Muhabbat	: Love to Allah (SWT) and Prophet (SAW).
Muhasaba	: Making a balance sheet in mind about good and bad deeds that must be clarify in the Day of Judgement.
Muhlikat	: Bad characteristics of a person.
Munjiaat	: Good characteristics of a person.
Murakaba	: Thinking about the status of a person at hereafter (Grave, Day of Judgement, Paradise, Hell etc.)
Nafal	: Not obligatory.
Ozob	: Feeling better without compare to others in terms of honour, quality and socioeconomic conditions.
Ria	: Hypocrisy - Hope reward for worship and averting criticism of society.
Roza	: Hope for mercy from Allah (SWT).
Sabar	: Patience - Refrain from bad deeds which are barrier to Paradise.
Safar	: Travelling.
Sukur	: Perform every works by Islamic ways.
Tablig	: Preaching of Deen Islam to others.
Takdir	: Believe in Predestine.

Tarikat	: Knowledge about good (Munjiat) and bad (Muhlikat) characteristics.
Tafakkur	: Synonyms of Murakaba.
Taharat	: Physical and mental purification.
Tartibul Awrad	: Perform worship at specific time which is assigned for that worship.
<i>Tasauf</i>	: Knowledge about Muhlikat and Munjiat.
Tawakkul	: Depend on Allah (SWT).
Tawba	: Promise to refrain from bad deeds.
Waresatul Ambia	: Real Spiritual Islamic Leader.
Wazib	: Near to Obligatory.
Zakat	: Charity.
Zikr	: Remembering Allah (SWT).
Dua	: Asking for help and mercy to Allah (SWT).



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ \*

## Chapter I

### General

#### ❖ Introduction

COMPLETE DEEN ISLAM book is a translation of “*Shariat Ba Islam Dharmo*” written in Bengali by great Islamic scholar Hazrat Maulana Muhammad Hatem Ali (Rh) published in November, 1972. Some information are also obtained from the book entitled “*Ahkamul Islam: The Law of Islam*” by Dr. Md Abul Kalam Farouki, “*Tasauf Sikka – 15 Part*” and “*Akhirater Mahamukti & Jannati Syllabus*” by Hazrat Maulana Hatem Ali in Bengali. There are thousands of Islamic book published in English but nowhere can be found the outline of Complete Deen Islam i.e. syllabus of Islam. Most of the books are written in partial outline of Islam. On every examination must have specific syllabus and examinee follow that syllabus to pass the examination. For human being the world (*Dunia*) is the examination centre and a certificate will be given on the day of judgement (*Akhirah*) for permanent life in paradise (*Jannat*) or Hell (*Jahannam*). Example- there are 10 compulsory courses and some additional course in any academic class. If any student achieved full marks in all the subject except one or two compulsory courses, he/she will not get the passing certificate in that exam. But if he fails all additional courses and passes all

the compulsory courses, he/she will get the passing certificate in that examination.

To achieve the paradise we must have to pass all compulsory courses (Fig. 1.1) given by Allah (SWT). The one way journey of our life is presented in Fig.1.2. In *Dunia*, certificate for different academic degree pass marks sometimes may varied in different institutions but in *Akhirah* pass mark is 100%. This is to say every person must have to follow all command (*Faraz*) given by Allah (SWT) in the Holy Quran. The commands have been taught by Prophet Hazrat Muhammad (SAW) to his followers and written in different books (*Hadith*). Based on Quran and Hadith firstly the follower (*Sahabi*) of Prophet Muhammad (SAW), secondly the follower (*Tabaein*) of *Sahabi*, thirdly follower (*Tabetabein*) of *Tabaein* and finally, all great scholars (*Muzaddid*) explained in different explanatory books (*Tafsir*) up to day. Based on Quran, Hadith and *Tafsir* the outline of Islam is delineated by (1) **Akaid** (*Iman*), (2) **Tasauf** (purification of heart) and (3) **Fikah** (perform worship using directly or indirectly human body).

- ❖ **Akaid** is believe in (1) Allah (SWT), (2) Angel, (3) Holy books (*Kitab*), (4) Messenger of Allah (SWT), (5) Day of Judgement, (6) Predestine (*Takdir*) and (7) Return to Allah (SWT) after death.
- ❖ The synonyms of **Tasauf** mentioned in different *Tafsir* books are *akhlak*, *laduni*, *Kalab*, *Elmus Ser*, *Elmul Ehsan*, etc. *Tasauf* is that knowledge by which one person can understand the bad characteristics that leads to Hell and good characteristics that leads to paradise. *Tasauf* is divided into two parts i.e. (1) **Muhlikat** and (2) **Munjiat**.

- ***Muhlikat*** is the worst characteristics of human being and it is divided into 10 section (1) Pride (2) Jealous (3) Hatred (4) Anger (5) Backbiting (6) Illegal Greediness (7) Lying (8) Bukhl (Stinginess) - Not spending money according to Islamic rules (9) Ria (Hypocrisy) - worship for reward or averting criticism of society (10) Gurur – A person who is in the wrong way but thinking he is in the right way.
  
- ***Munjiat*** is the good characteristics of human being and it is divided into 10 sections (1) Tawba - Promise to refrain from bad deeds, (2) Sabar or Patience – Refrain from bad deeds that are barrier to paradise (3) *Sukur* (4) *Tawakkul* – Depend on Allah for everything's at the end of our effort (5) *Ikhlas*- Worship only for Allah (6) *Khaof* – fear to Allah (7) *Roza* – Hope for Mercy and paradise (8) *Muhabbat* – Love to Allah and Prophet (9) *Murakaba* – Deeply thinking about one way journey of our destination (10) *Muhasaba* – Observe the good and bad deeds within a day.
  
- ❖ ***Fikah*** is the worship rules / law governing which directly or indirectly relates to human body.



## ❖ Complete Deen Islam as combination of *Akaid, Tasauf and Fikah*

The combination of Akaid, Tasauf and Fikah is the complete Deen Islam. It is undoubtedly proved from Quran, Hadith, Tafsir and speech of ancient spiritual Islamic scholars.

**Sura Bakara, Verse 25:**

وبشر الذين امنوا وعملوا الصالحات ان لهم جنت -

**Sura Nisa, Verse 122:**

والذين امنوا وعملوا الصالحات سندخلهم جنت

**Sura Araf, Verse 42:**

والذين امنوا وعملوا الصلحت لانكلف نفسا الا وسعها - اولئك اصحب الجنة -

**Sura Ibrahim, Verse 23:**

وادخل الذين امنوا وعملوا الصلحت جنت

**Sura Hajj, verse 14 & 23:**

ان الله يد خل الذين امنوا وعملوا الصلحت جنت

**Sura Kahaf, Verse 107:**

ان الذين امنوا وعملوا الصلحت كانت لهم جنت الفردوس نرلا -

**Sura Ankabut, Verse 58:**

والذين امنوا وعملوا الصلحت لنبوئنهم من الجنة

**Sura Lukman, Verse 8:**

ان الذين امنوا وعملوا الصلحت لهم جنت النعيم -

### **Sura Sijda, Verse 19:**

اما الذين امنوا وعملوا الصلحت فلهم جنت الماوى -

### **Sura Buruz, Verse 11:**

ان الذين امنوا وعملوا الصلحت لهم جنت -

There are many similar verses are exist in the Holy Quran. The main message of those verses is that the person will be gained paradise who are believed in Akaid and practice in *Amal Salehat* (*Tasauf* and *Fikah*). By analysing the above mentioned verses the total rules (*Masala*) of Islam are two types i.e. Iman (*Akaid*) and practice (*Amali Masala*). The practice (*Amali Masala*) is divided into two types (i) *Tasauf* (related to mental conditions) and (ii) *Fikah* (worship related to directly or indirectly human body).

### **Quran Chapter 5 Sura Maida, Verse 3:**

❖ الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا.

Meaning: Allah (SWT) asked: today I have completed full Deen Islam for all of you. I also completed all of my *Neamah* to you. I have selected only Deen Islam for all of you.

### **Quran Chapter 2, Sura Bakara, Verse 208:**

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Meaning: Hey Believers! All of you enter completely into Deen Islam. Don't follow the path of Saitan. Certainly, he is your known enemy.

### Hadith from Hazrat Ali (R):

وَعَنْ عَلِيٍّ (رَضِيَ) قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يُوشِكُ أَنْ يَأْتِيَ عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ وَلَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رُسْمُهُ مَسَاجِدُهُمْ عَامِرَةٌ وَهِيَ خَرَابٌ مِنَ الْهُدَى عُلَمَاءُهُمْ شَرٌّ مَنْ تَحْتَ أَدِيمِ السَّمَاءِ مِنْ عِنْدِهِمْ تَخْرُجُ الْفِتْنَةُ وَفِيهِمْ تَعُودُ. رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ

Meaning: Prophet (SAW) said: In future there is an era that no Islam will remain in the Muslim community except as a name of Islam. No learning about Quran except Qur'anic word. Physically, most of the Mosque will be beautify but really it will not be the learning centre. So called Islamic scholar will be the illiterate and they will make the chaos / confusion in the society. And this chaos will return to them.

There are many misconception about complete Deen Islam. Some people may think believe in Allah (SWT), Salat, Fasting, Hajj, Charity are the five pillar as a complete Deen Islam. Every Muslim must have to keep in mind that those are the important basic items of Islam but not complete Islam. Some Muslim may also think above mentioned five basic matters, different Tarikat nafal Zikr, rigid position against *riba* (interest), bribe, robbery are the complete Deen Islam. These are the important part of Islam but not as a complete Islam (MH Ali, 1972 and MAK Faruki, 2013.)

### Hadith:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ.

Meaning: At a certain limit learning about Deen Islam is compulsory for every Muslim men and women.

**Tafsir Baijabi, Part 1, Page 124, line 6-7:**

مُنْحَصِرَةٌ فِي ثَلَاثَةِ أَشْيَاءٍ صِحَّةُ الْإِعْتِقَادِ وَحُسْنُ الْمَعَاشِرَةِ وَتَهْدِيَةُ النَّفْسِ.

*Munha siratun fi salasate Ashiain: Sihatul Etekad (Akaid), Hushnul Moashara (Fikah), Tahjabun Nafse (Tasauf).*

Meaning: Complete Deen Islam is confined within Akaid, Tasauf and Fikah.

**Tafsir Ruhul Bayan, Part 11, Page 536, Line 6:**

الْعِلْمُ الَّذِي هُوَ فَرَضٌ لَا زِمَ ثَلَاثَةُ أَنْوَاعٍ الْأَوَّلُ عِلْمُ التَّوْحِيدِ وَالنَّوْءُ الثَّانِي عِلْمُ السِّرِّ وَالنَّوْءُ الثَّالِثُ عِلْمُ الشَّرِيعَةِ الظَّاهِرَةِ . الخ

The obligatory knowledge that must have to learn for every Muslim is three types: (i) *Elmut Tawhid* (Akaid) (ii) *Elmus Ser* (Tasauf) and (iii) *Elmush Shariate Jahera* (Fikah).

**Tafsir Mazhari, Part 4, Page 323 – 324:**

فَالْفَرَضُ الْعَيْنُ هُوَ الْعِلْمُ بِالْعَقَائِدِ الصَّحِيحَةِ وَمِنْ الْقُرُوعِ مَا يَحْتَاجُ إِلَيْهِ كُلُّ أَحَدٍ .

وَأَمَّا الْعِلْمُ الدُّنْيَوِيُّ الَّذِي يُسَمُّونَ أَهْلَهَا بِالصُّوفِيَّةِ الْكَرَامِ فَهُوَ فَرَضٌ عَيْنٍ .

Meaning: the obligatory knowledge must learn for every Muslim is (i) Akaid (ii) Fikah and (iii) Tasauf.

**Kitab Musallamus Sabut, Page 7, Note 1:**

إِعْلَمُ أَنَّ الْفِقْهَ فِي الزَّمَانِ الْقَدِيمِ كَانَ مُتَنَاوِلًا لِعِلْمِ الْحَقِيقَةِ وَالطَّرِيقَةِ وَالشَّرِيعَةِ الظَّاهِرَةِ أَيْ الْعَقَائِدِ وَالتَّصَوُّبِ وَالْفِقْهَ .

*Elmul hakika* meaning Akaid, *Elmut Tarikat* meaning Tasauf and *Elmus Shariate Jahera* meaning Fikah.

**Tirmizi Sharif, Part 1, Page 93, Note 4:**

أَيُّ يَجْعَلُهُ عَالِمًا أَحْكَامَ الشَّرِيعَةِ وَالطَّرِيقَةِ وَالْحَقِيقَةِ .

Shariat (Fikah), *Tarikat* (Tasauf) and Hakikat (Akaid) must be known.

عِلْمُ الطَّرِيقَةِ وَهِيَ مَبَاحِثُ الْمُهْلَكَاتِ وَالْمُنْجِيَّاتِ (مسلم الثبوت)

Meaning: The knowledge about bad characteristics (*Muhlikat*) and good characteristics (*Munjiat*) is known as ***Tarikat*** (Fig. 1.3).

**Muslim Sharif, Part 1, Page 28, Explanation of Hadith Zibril:**

إِنَّ الدِّينَ مُرَكَّبٌ مِنْ ثَلَاثَةِ أَجْزَاءٍ .

Complete Deen Islam includes three things: (i) *Sehatul Ettaka* (Akaid), (ii) *Hushnul Moashara* (Fikah) and *Tahjibul Nafs* (Tasauf).

**Kitab Fathul Bari - explanation of Hadith Zibril:**

عُقُودُ الْإِيمَانِ وَاخْلَاصُ السَّرَائِرِ وَأَعْمَالُ الْجَوَارِحِ .

Uksudul Iman (Akaid), *Ikhlasus Saraer* (Tasauf) and *Amalul jawareh* (Fikah).

The basic teaching in Hadith Zibril is Akaid, Tasauf and Fikah.

Bukhari Sharif Hadith No.48, Muslim Sharif Hadith No. 01 and Miskat Sharif Hadith No. 01 – mentioned three items i.e (i) Iman (Akaid), (ii) Islam (Fikah) and (iii) Ihsan (Tasauf). That

meaning to say Complete Deen Islam is the Akaid, Tasauf and Fikah.

Great Islamic scholar **Hazrat Imam Gazzali (Rh)** mentioned about the Ibadat, Muamelat, Muhlikat and Munjiat in Ehyao Ulmiddin kitab and every part is divided into 10 basic items. About 1000 years before he expressed the outline of Complete Deen Islam in his book. He named one book “*Kitabul Arbaina fi Usule Deen*” meaning is that the basic pillar of Islam is 40. In *Kitab “Kimia Shadat”* clearly explained the 4 basic parts: (i) Ibadat (ii) *Muamelat*, (iii) *Muhlikat* and (iv) *Munjiat*. Imam **Hazrat Abu Hanifa (Rh)** asked who have gone through all the Islamic Books but couldn’t find out the outline of Islam he is not an Islamic Scholar at all.

### **Hadith in Bukhari and Muslim Sharif:**

انى فرطكم على الحوض من مر على شرب ومن شرب لم يظماء ابدا ليردن اقوام اعرفهم  
ويعرفوننى ثم يحال بينى وبينهم فاقول انهم منى فيقال انك لاتدرى ما احدثوا بعدك فاقول سحقا  
سحقا لمن غير بعدى-

Prophet Muhammad (SAW) asked – Certainly at the Day of Judgement I (Prophet) will provide the water of **House Kawser** (Special pond) to all of my followers. Who are appeared to me and drinks that water his/her thirsty will be removed for ever. In that day some people will be appeared to me but suddenly a wall will make a barrier between the prophet and that followers. Prophet will argue to Allah (SWT) why there is a barrier to my followers’. Allah (SWT) will be replied to him (Prophet) that these Muslims were modified or shortened the Deen Islam after your death. After hearing this answer Prophet (SAW) will became angry and will ask the derailed Muslim get lost (*Sohokan*) from my House Kawser who are shortened or

modified the complete Deen Islam (Saifullah et . al., 2015).  
[Bukhari and Muslim].

## ❖ Proof of Complete Deen Islam as 40 types basic rules based on Hadith

**Kitab Mishtakul Masabih, Chapter Kitabul Elm:**

**Hadith:**

سئل رسول الله ﷺ ما حد العلم الذي اذا بلغه الرجل كان فقيها فقال رسول الله ﷺ من حفظ على امتي اربعين حديثا في امر دينها بعثه الله فقيها وكنت له يوم القيامة شافعا وشهيدا-

Key meaning: Once a quarry to Prophet Muhammad (SAW) – Hey Rasul! What are the least education for an Islamic Scholar? Prophet replied who obtained forty (40) subject matters of Deen Islam (Basically Ibadat-10, Muamelat-10, Muhlikat-10 and Munjiat-10). At the Day of Judgement he/she will appear as an Islamic Scholar in front of Allah (SWT) and I (Prophet) will acknowledge him (Mishkat Sharif).

Note that Mulla Ali Qari (R) explain the word اربعين حديثا in Shyrah Mirkat of Mishkat sharif:

اربعين حديثا معناه اربعين مسألة في امر دينها

Key word of اربعين حديثا meaning is 40 types of obligatory rules is Deen Islam.

## ❖ The objectives' of Prophet Muhammad (SAW) in the world was to teach Akaid, Tasauf and Fikah

**Allah (SWT) asked in Quran, Sura Bakara, and Verse 124:**

واذا ابتلى ابراهيم ربه بكلمت فا تمهن قال انى جاعلك للناس اماما-

Key meaning: Allah (SWT) was examined to Prophet Ibrahim (A) in many ways. He passed every examination with 100% marks. So, I Allah (SWT) appointed you as a father (Imam) of Muslim nation.

Prophet Ibrahim (A) also replied with happiness-

قال ومن ذريتى

Meaning: May I request you (Allah) for my son to be included as spiritual leader.

Allah (SWT) asked-

قال لاينال عهدى الظالمين -

Meaning: Only *Zalim* will not be the spiritual leader.

Prophet Ibrahim (A) want to know what will be his position in the whole Muslim community. Allah (SWT) replied you will be the second position and prophet Muhammad (SAW) will be the first position in Muslim community. Then Ibrahim (A) keep in mind that he cannot be holding the 1<sup>st</sup> position so I will try to approve the guardianship of prophet Muhammad (SAW).

Prophet Ibrahim (A) asked to Allah (SWT) that please give me a work by which I can get continuous reward up to *kiamat* (last day of the World). Allah (SWT) informed through Angel Zibril (A) that you will make the Kaaba house for worship. In the



meantime a piece of cloud shown the boundary line of Kaaba by use its shadow.

Prophet Ibrahim (A) make Dua to Allah (SWT) that for construction of Kaaba many people need for completion. Allah (SWT) informed that you will be the main constructor and your son Ismail (A) will be the helper and finally can be completed the Kaaba house. Other people cannot be included in this work. At a certain construction stage the wall of Kaaba was beyond the prophet Ibrahim (A) height. He asked his son Ismail (A) to bring one stone and keep it under his feet so that he can construct the wall. By the special hidden command of Allah (SWT) the stone was starting work as a lift. Depend on construction work the stone was moved ups and down at the different place of Kaaba. Allahu Akbar!! Prophet Ibrahim (A) and his son Ismail (A) was very surprised about that stone and completed the construction of Kaaba house smoothly. After completion, prophet Ibrahim (A) thought there is no community near to the Kaaba house within long distance. So who will make worship and how I will get reward for this Kaaba house?

Allah (SWT) known his mental thinking. So asked to prophet Ibrahim (A), you will invite all the people to Kaaba house for Hajj. Prophet Ibrahim (A) invited all the people for performing Hajj. Allah (SWT) send his invitation to all the people including Dunia and in *Arwah* (soul remaining place before born). All the soul who will perform Hajj, they replied together “*Labbaik Labbaik*”. This sound was heard to Ibrahim (A). He was very happy for that and can understand who will perform Hajj the reward also gained to him up to *Kiamat*.

Prophet Ibrahim also thought that it will not be good manner if the invited people are not safe in terms of security and food. So he make Dua to Allah (SWT)-

واذ قال ابراهيم رب اجعل هذا البلد امنا -

Key meaning: Ya Allah (SWT) may I request you for safety of the city Makkah.

Allah (SWT) accepted his appeal. The incident of *Ashabe Fill* was the proof of that matter. All the soldiers and equipment were destroyed by the some small birds who were attempted to demolish the Kaaba.

Prophet Ibrahim (A) was make Dua for food (*Rizk*) of that city.

وارزق اهله من الثمرات من امن منهم بالله واليوم الآخر -

Key meaning: Ibrahim (A) asked, Ya Allah (SWT) please make *Rizk* (food) for those people who are believed in Allah (SWT) and *Akhirat* by fruits.

Allah (SWT) replied:

قال ومن كفر فامتنعه قليلا ثم اضطره الى عذاب النار وبئس المصير -

Key meaning: Allah (SWT) asked my constitution is believers and non-believers both will get *Niamah* in the earth. But in *Akhirat* all the *Niamah* only for believers. The world قليلا is used for life in *Dunia*. For non-believers only have relaxation in *Dunia* but not in the *Akhirat*.

Main explanation is that Allah (SWT) informed *Rizk* only for believers in *Dunia* is opposite of my constitution. So I will provide *Rizk* for believers as well as non-believers in *Dunia*. But all non-believers will enter into Hell and it will be the worse place for them.

Ibrahim (A) was making Dua and Ismail (A) asked Ameen and Ameen. Allah (SWT) accepted his Dua and surprisingly observed that a garden of fruit trees rapidly rounding the Kaaba house. Angel Zibril (A) informed to prophet Ibrahim (A) that this garden already rounded the Kaaba house sixth times and it the last and 7<sup>th</sup> rounding. At the end of rounding the garden placed at 70 km away from the Kaaba house. This garden is known as *Hadikkatut Taef*. That area was named as *Taef* due to that garden.

Prophet Ibrahim (A) was kept in mind why the garden rounding the Kaaba seven (7) times. Allah (SWT) may be like rounding Kaaba 7 times, so he also rounded the Kaaba house with his son Ismail (A). Due to this incident the 7 times rounding of Kaaba is mandatory in Hajj.

After rounding (*Tawaf*) of Kaaba Prophet Ibrahim thought that in this circumstances Allah (SWT) is very pleased to me so if I make any Dua, may be Allah (SWT) will be accepted it. Angel Zibril also informed him Allah (SWT) is very pleased to you so you can make any Dua within his constitution.

In this opportunity he thought that if Prophet Hazrat Muhammad (SAW) will born within his family generation, in that case he will get honour as a guardian. So Ibrahim (A) asked his son Ismail (A) that now I will make some important Dua and you will say Ameen. If Allah (SWT) accept this Dua, you and I both will be honoured. Hazrat Ibrahim (A) asked-

ربنا وابعث فيهم رسولا منهم يتلوا عليهم آيتك ويعلمهم الكتاب والحكمة ويزكيهم - انك انت العزيز الحكيم -

Key meaning: Ya Allah (SWT) please send a Rasul in the generation of Ismail (A) who will teach the people about Akaid

using your verse. He will teach the people about *Kitab* and *Hikma (Fikah)* and also teach the people how to rectify their heart (*Tasauf*). Certainly you know and have the way to send this Rasul. Hazrat Ibrahim (A) mentioned about *Tasauf* in 3<sup>rd</sup> number. Allah (SWT) also mentioned in **Sura Al-Imran, Verse 164-**

لقد من الله على المؤمنين اذ بعث فيهم رسولا من انفسهم يتلوا عليهم اياته ويزكيهم ويعلمهم الكتاب والحكمة وان كانوا من قبل لفي ضلال مبين -

Key meaning: Allah (SWT) make mercy to all the believers that he send a Rasul to them who will make rigid Iman to the people by teaching Qur'anic verse and rectify their heart as well as teach the rules of Fikah. Before sending Rasul all of you were derailed from the right path.

Quran, Sura Juma Allah (SWT) asked similar to Dua of Ibrahim (A)-

هو الذي بعث في الاميين رسولا منهم يتلوا عليهم اياته ويزكيهم ويعلمهم الكتاب والحكمة وان كانوا من قبل لفي ضلال مبين -

Key meaning: Within the illiterate community certainly I (Allah) send a Rasul to all of you who will make rigid your Iman by teaching Qur'anic verse and rectify your heart as well as teach the rules of Fikah. Before sending Rasul all of you were derailed from the right path.

It can be expressed here that Allah (SWT) was also accepted his Dua. Some result of Dua he observed in his life time (example – fruit garden).

**In this regard Allah (SWT) asked-**

ولاتم نعمتى عليكم ولعلكم تهتدون - كما ارسلنا فيكم رسولا منكم يتلوا عليكم اياتنا ويزكيكم ويعلمكم الكتاب والحكمة ويعلمكم مالم تكونوا تعلمون -

Key meaning: I (Allah) completed this *Neamah* what requested by prophet Ibrahim (A) for his generation so that you can get the right path.

**Allah (SWT) also asked:**

فاذكروني اذكركم واشكروا لي ولا تكفرون -

So, all the people should follow the Rasul and *Naybe Rasul* (Waresatul Ambia) for learning and practice of Akaid, Tasauf and Fikah to obtained Jannah (Paradise).

### ❖ Three types of rules (*Masala*) are existing in the Holy Quran

**Tafsir Mareful Quran about Sura Ikhlas:**

Hazrat Abu Huraira (R) described that – Once prophet Muhammad (SAW) asked his followers all of you gather together and I will inform you about one third of Holy Quran. Prophet (SAW) arrived in front of that group of followers and recited Sura *Ikhlas*. He (Prophet) also added this Sura is equivalent to one third of whole Quran. [Muslim].

It can be found in different Hadith, if followers cannot understand his (Prophet) speech, they questioned to Prophet (SAW). But about Sura *Ikhlas* they did not quarry to Prophet (SAW) about the explanation of one third Quran. That meaning to say they could understand about that matter. Sura *Ikhlas* is not one third of holy Quran in terms of word, Verses and Chapter. It can be agreed with the rules (*Masala*) only. Because in the whole Quran there are three types of rules (*Masala*) are existed i.e. Akaid, Tasauf and Fikah. Sura *Ikhlas* is only related to *Akaid*. So in basic matters of Sura *Ikhlas* is one third of Holy Quran.

## ❖ Importance of learning about *Tasauf*

Learning about *Tasauf* is obligatory in Islam. It is the meaning to rectify the bad characteristics and try to gain the good characteristics of a person. Without knowing the **definition**, **source**, **evidence / symptom** and **remedial procedure** of bad (*Muhlikat*) and good (*Munjiat*) characteristics not possible to practice it. About eighty (80) obligatory rules are included in *Tasauf* which must needed learning and practice for every Muslim. *Tasauf* looks like the oxygen. Without oxygen human being cannot survive and in the same way excluding *Tasauf* practicing Islam is not perfect. It can also be compared to the main switch of all electrical appliances. Without functioning of main switch all electrical appliances cannot be in operating condition. Similarly, without *Tasauf* all types of worship will be in vein.

### Quran Chapter 1, Sura Fatiah Verse 5

هَ إِیَّكَ نَعْبُدُ وَإِیَّكَ نَسْتَعِیْنُ

Meaning: We worship only for you and begging help only from you.

This Qur'anic verse is related to *Ikhlas*. It is one of the part of *Tasauf*. Here it can be mentioned that first four verses in Sura Al Fatiah is related to Iman (Akaid), fifth verse related to *Ikhlas* (*Tasauf*) and six & seventh verses is related to Fikah (worship by using directly or indirectly physical limb).

**Shami Kitab, Page 40:**

إِزَالَتُهَا فَرَضٌ عَيْنٌ --

Meaning: It is obligatory to remove the bad characteristics from heart.

**Shami Kitab, Page 40:**

هُوَ عِلْمٌ يُعْرِفُ بِهِ أَنْوَاعُ الْفَضَائِلِ وَكَيْفِيَّةُ الْتَسَابُحِهَا وَأَنْوَاعُ الرِّزَائِلِ وَكَيْفِيَّةُ اجْتِنَابِهَا -

Meaning: *Tasauf* is one kind of knowledge by which a person can understand different types of good characteristics and its gaining procedure as well as the bad characteristics and the way to avert from it.

Learning about the knowledge how to gain good characteristics and refrain from bad characteristics is obligatory. But gaining beyond that knowledge is *Mustahab* (Not mandatory).

**Durrul Mukhter Kitab:**

إِعْلَمَ أَنْ تَعْلَمَ الْعِلْمَ يَكُونُ فَرَضٌ عَيْنٌ وَهُوَ بِقَدَرِ مَا يَحْتَاجُ  
لِدِينِهِ وَفَرَضٌ كِفَايَةٌ وَهُوَ مَا زَادَ عَلَيْهِ لِنَفْعٍ غَيْرِهِ  
وَمَمْدُوبًا وَهُوَ التَّبَحُّرُ فِي الْفَقْهِ وَعِلْمُ الْقَلْبِ \*

Meaning: At a certain limit learning about Fikah and *Elme Kalab* (*Tasauf*) is mandatory. Learning for teaching to others is *Faraz Kifya*. But obtaining about vast knowledge is *Mustahab*.

**Shyrah Gaitol Awter kitab of Durrul Mukter kitab:**

تَوْعَلِمَ قَلْبَ فِقْهِہٗ پَرِ عَطْفِہٖ نَہٗ تَبَحَّرَ پَرِ تَوْمَطْلَبِہٖ  
ہُوَاکَہٗ اَصْلِ عِلْمِ اَخْلَاقِ فَرَضِہٖ اَوْرَاسِمِیْنِ تَبَحَّرَ پَیْدَا کَرْنَا  
مُسْتَحَبَّہٖ ہِے ۔

Meaning: actually, learning about *Tasauf* is mandatory but obtaining about vast knowledge is *Mustahab*.

**Shami Kitab, Part 1:**

عِلْمِ الْقَلْبِ ۔ وَهُوَ مَعْطُوفٌ عَلَى الْفِقْهِ لَا عَلَى التَّبَحُّرِ ۔

Meaning: At a certain limit *Elme Kalab (Tasauf)* is obligatory and beyond that is *Mustahab*.

**Quran Chapter 9, Sura Tawba:**

فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ\*

Hazrat Maulana Sanaullah Panipothi (Rh) explained in the “Tafsir Mazhari” about above mention verse of Tawba-

وَأَمَّا الْعِلْمُ الدِّينِيُّ الَّذِي يَسْمُونَ أَهْلَهَا بِالصُّوفِيَّةِ الْكِرَامِ فَهُوَ  
فَرَضٌ عَيْنٌ ۔

They are the great scholars and highly regarded people who are learned about *Elme Laduni / Elme Tasauf*. This learning is mandatory.



## Quran Chapter 9, Sura Tawba:

لِيَتَفَقَّهُوا فِي الدِّينِ

The explanation about the above mentioned verse of Sura Tawba in **Tafsir Ruhul Bayan**:

النَّوعُ الثَّانِي - عِلْمُ السِّرِّ وَهُوَ مَا يَتَعَلَّقُ بِالْقَلْبِ وَمَسَاعِيهِ

فَيَفْتَرِضُ عَلَى الْمُؤْمِنِ عِلْمُ أَحْوَالِ الْقَلْبِ مِنَ التَّوَكُّلِ  
وَالْإِنَابَةِ وَالْخَشْيَةِ وَالرِّضَى فَإِنَّهُ وَقَعَ فِي جَمِيعِ الْأَحْوَالِ  
وَاجْتِنَابِ الْحَرِصِ وَالْغَضَبِ وَالْكِبَرِ وَالْحَسَدِ وَالْعُجْبِ وَالرِّيَاءِ  
وغير ذلك .

Meaning: second type of knowledge is *Elmus Ser* or philosophy. It is related to heart. It can be gained by mental practice. So gaining the Tawakkul, Ikhlas, Fear and Roza (hope for mercy) etc. and refrain from greediness, angry, proud, jealous, Ozob, Ria etc. is obligatory.

### Kitab Jameul Usul:

وَاعْلَمْ أَنَّ الْعِلْمَ الْبَاطِنَ الَّذِي هُوَ مِنْ أَعْظَمِ الْمُنْجِيَّاتِ  
وَالسُّلُوكِ وَالرِّيَاضَاتِ وَالْمُجَاهِدَاتِ فَرَضٌ عَيْنٌ .....

The knowledge about the mercy of Allah (SWT), bad characteristics and Sabar (patience) is obligatory.

At present many people are making wrong concept about Tasauf. Some people may think who can complete the *Nafal* (not obligatory) *Tarikat* like *Chistia*, *Kadria*, *Nakshabandia*, *Muzaddedia* etc. he /she can obtained the Tasauf. It is a wrong idea.

Some people may think *Tasauf* is not an educational item. It is a secret matter (***Marefat***), cannot be exposed and comes in mind automatically by meditation. It is also a wrong idea and utmost illiteracy. Tasauf and *Marefat* are different matters. *Marefat* is not a part of *Muhlikat* and *Munjiat* and also not an educational item. Due to intensive practice on *Ahkam Shariat* one kind of lightening feeling in heart, it is known as *Marefat*.

### **Ainul Ilm Kitab:**

الْعِلْمُ عِلْمَانِ عِلْمُ الْمَكَاشِفَةِ وَهُوَ نُورٌ يُظْهِرُ فِي الْقَلْبِ -

Meaning: *Elm* (knowledge) two types. (i) *Elm Mukashafa* – it is one kind of lightening in heart which is gained by intensive practice on *Ahkam Shariat*. (ii) *Elm Muamelat* or *Shariat*.

- ❖ The key message of the Holy Quran, Hadith, *Kitab* of *Madhab* and many ancient *Tafsir* clearly indicated that at the day of Judgement nobody can pass without Tasauf (*Kalab Salehin*).
- ❖ Based on the holy Quran and Hadith without *Tasauf* all types of worship like Salat, Fasting, Hajj, Charity (Zakat), *Tasbih*, *Zikr*, *Tablig*, *Zihad* etc. will be in vein and no reward can be obtained from Allah (SWT).
- ❖ If anybody keep in mind the *Ria*, Jealous, Hatred etc. without obtaining Tasauf and he/she became *Shaheed* (Martyr) in Islamic war cannot be passed at the Day of

Judgement. That type of *Shaheed* will be punished in Hell. In this regard elaborately described in Muslim Sharif.

- ❖ At present there are many highly educated person don't care about Tasauf.
- ❖ Many rich people are feel proud for their wealth. Many so called *Aleem* (Islamic Scholar) make opined that knowledge about *Tasauf* is Mustahab. They are not capable to keep in mind that at a certain level education of Tasauf is obligatory and beyond that vast knowledge is Mustahab. Some fake *Aleem* also making criticism by knowing the word Tasauf or Tarikat. Above mentioned ideas are wrong and utmost illiteracy.

### ❖ Example of learner and practitioner of Tasauf

#### Hadith illustrated by Hazrat Abu Huraira (R):

عن ابي هريرة رضى الله عنه قال قال النبي (ص) اشترى رجل من رجل عقارا له - فوجد الرجل الذى اشترى العقار فى عقاره جرة فيها ذهب - فقال له الذى اشترى العقار - خذ ذهبك منى انما اشتريت منك الارض ولم ابتع منك الذهب - وقال الذى له الارض - انما بعتك الارض وما فيها - فتحاكما الى رجل - فقال الذى تحاكما اليه - الكما ولد؟ قال احدهما لى غلام - وقال الاخر لجارية - قال انكحوا الغلام الجارية وانفقوا على انفسهما منه وتصدقا - (بخارى)

Key meaning: Prophet (SAW) asked- once, a person purchased a piece of land from another person. The land purchaser found a jug which was full of gold in that land. The purchaser asked the land seller that you can return the jug with gold because I didn't purchase the gold. I purchased the piece of land only. But

the seller refused to take the jug with gold and replied I sell all the things within this piece of land. Then, they went for justice about this issue. The judge asked them need information about their children. One person informed he has a daughter and another person informed he has a son. Finally, the judge make a verdict that their son and daughter get married. Some price of gold will be used for their marriage ceremony and rest of the gold for the donation (*hadia*) of new couple.

Every person should have to be obtained that type characteristics by learning Tasauf.

### ❖ How to be obtained peace in the house?

#### **Hadith:**

وما اجتمع قوم فى بيت من بيوت الله يتلون كتاب الله ويتدارسونه بينهم الا نزلت عليهم السكينة وغشيتهم الرحمة وحفتهم الملائكة وذكرهم الله فيمن عنده -

Key meaning: The peace and prosperity are encircled in that house (Masjid or other place) when peoples are making discussion about Allah (SWT) and law of Islam. Angles are making boundaries for that place and Allah (SWT) discuss about that persons with his angles. [Miskat Sharif].

Based on this above mentioned hadith it can be said that in order to getting peace and prosperity the obligatory rules of complete Deen Islam should be discussed at different place like house, society, Mosque, city, state etc.

## ❖ Which part of Islamic knowledge was also lost in ancient time?

**Hazrat Adam (A)** was delivered the message about *Akaid* i.e. believe in Allah (SWT) to all the people. But after a long interval the **Prophet Nuh (A)** observed nobody have believed in Allah (SWT). About 950 years counselling to the people, only about 80 people entered into Islam. After the devastating flood remaining all the people (about 80) believed in Allah (SWT). But at a certain time interval the Prophet Ibrahim (A) observed nobody existed in the world for worshipping to Allah (SWT). And he constructed the Kaaba Sharif for worshipping to Allah (SWT) only. Similarly, Prophet Hazrat Muhammad (SAW) observed that instead of worshipping to Allah (SWT) 360 idle were present in the Kaaba as Goddess.

In Indian sub-continent not only Tasauf knowledge was lost, the five times obligatory Salat prayer was also lost few hundred years ago. Five times *Azan* was also absent from the Mosque. At morning and evening was making *Azan* only for awaking about time and there were no Imam or *Muazzin* (who are making *Azan*). People were surprised by hearing *Azan* at day time. **Hazrat Maulana Karamat Ali (Rh)** mentioned in **Zadut Takwa Kitab-**

“When I have arranged five times *Azan*, most of the people asked we heard *Azan* at morning and evening only. It is a new rules of *Salat*.”

The history about loss of Tasauf from Islam can also be found elaborately in life story of Hazrat Maulana Karamat Ali written by Maulana Abdul Baten *Jainpuri*.

## ❖ One exceptional educational incident

The 4<sup>th</sup> Khalifa of Islam Hazrat Ali (R) was started invitation to the people for entering into Islam. At a certain interval he observed that if one influential non-believer (*Kafir*) leader enter into Islam, there is an opportunity many non-believer will be followed that leader. For that reason, sometimes Hazrat Ali (R) make hello to that leader on the way. The *Kafir* leader also replied in the same manner. For time being, they had a good relation. At one stage Ali (R) asked him I need to discuss about some important matters with you. Where would be the suitable place for the discussion? The *Kafir* leader replied may be your house is the suitable place for our discussion. So they fixed a date and time schedule for the discussion. At specific time and date they sat together regarding the special discussion. At the beginning of discussion the *Kafir* Leader asked to Ali (R), you supposed to think one person came to your house as a guest but he don't like to take any food, in that case there is no meaning to prepare some food for that person. Similarly. I (Leader) don't like to hearing about Allah (SWT), Prophet (SAW), Quran and Hadith. Because I don't believe in Allah (SWT), Rasul, Quran, Hadith and Day of Judgement. So except these issues you can talk with me and I will listen carefully.

Hazrat Ali (R) asked once you will face death, do you believe this matter. He replied that death is the normal and general phenomenon in the world. Hazrat Ali (R) asked him, you supposed to think both of us as dead persons. If there is nothing about punishment in the graveyard, day of Judgement, Hell or paradise, in that case you will be relieved. Leader happily asked that you also be relieved. Again Ali (R) asked him if there is an existence of punishment, justice, Hell and Paradise, in that case

the believers will be relieved but what will be your condition. All prophets informed that Akhirat is true.

The leader had no answer regarding that question. He returned to his house and thought repeatedly about that question. At the final stage of thinking he realised that if there is any justice surely I will not get rid of punishment. Finally, he came again to Hazrat Ali (R) and entered into Islam.

There is a lesson for present community based on the above mentioned incident. In order to relieve from punishment in *Akhirat* every person must have to learn and practice about 40 types (Ibadat 10, Muamelat 10, Muhlikat 10 and Munjiat 10) obligatory rules under the guidance of real Islamic scholar. Every person must have to be recovered that part (s) which are lacking within the 40 basic rules. After death nobody can be recovered any part if he / she didn't maintain and practice in *Dunia*. May Allah (SWT) guide us in the right path.

### ❖ **Must be quarried about life and youth stage to Allah (SWT) at the Day of Judgement**

#### **Hadith in Tirmizi Sharif:**

لَا تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ عَنْ عَمْرِهِ فِيمَا أَفْنَاهُ وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ -

Key meaning: Hazrat Muhammad (SAW) asked nobody can go forward from the judgement of Allah (SWT) without answering five questions. 1<sup>st</sup> question is about Life. How long he/she survived in the world and spend the time length. The 2<sup>nd</sup>

question is about physical strength. How he/she used physical strength in his life time.

Everybody must have to be learned and practice about complete Deen Islam under the guidance of real Islamic Scholar and must have to help for establishing Islam using physical and economic strength.

اعمل لدنياك بقدر مقامك فيها واعمل لآخرتك بقدر مقامك فيها واعمل لله بقدر حاجتك اليه واعمل للنار بقدر صبرك عليها -

Key meaning: You should need to do work for Dunia that is essential for Dunia. Must need to do that limit of work by which you can stay with peace in *Akhirat*. You must have to practice in that limit by which you can make patience in the Day of Judgement.

Every person must have to think and realise the situation about the valuable time at young stage before old, rich condition before poor stage, living stage before death.

### ❖ Allah (SWT) didn't propose any obligatory rules that a person can't be maintained

**Quran, Sura Al-Araf, Verse 42:**

والذين امنوا وعملوا الصالحات لانكف نفسا الاوسعها اولئك اصحاب الجنة هم فيها خالدون -

Key meaning: Allah (SWT) asked I didn't propose any obligatory rules that cannot be maintained by the people. They will be entered into Jannah who are believed in Akaid and practicing good deeds (Amal Bateni Tasauf and Amal Zaheri Fikah).



Allah (SWT) didn't imposed any rules that are beyond the capability of a person. Actually Allah (SWT) make rules easy to easier based on different conditions. Example- Who cannot offer Salat at standing condition, he/she can offer at siting condition. Who cannot offer Salat at siting condition, he /she can offer it at laying condition. Who cannot make ablution and bath due to illness, he/she can do *Taiaammum* instead of ablution for any worshipping. Who cannot offering fasting at travelling time, he can offer it in his/her convenient time.

Based on this above discussion it can be easily understand that Allah (SWT) didn't impose any obligatory rules beyond the capacity of a person. There is no fear and frustration about Tasauf like Fikah. If anybody try to learning and practicing about Tasauf it will be easy like as Fikah. In Dunia many people try to learn how to swim in the water to save his/her life. Similarly, combination of Tasauf and Fikah i.e. Deen Islam must have to learn and practice to get rid of punishment at Akhirat.

**❖ Without learning about definition, source, symptom and treatment of bad characteristics it can't be removed by traditional Nafal *Zikr***

Many people may think bad characteristics of a person can be removed by nafal Zikr-Ozifa or by *Murakaba-Musahada*. It is completely a wrong idea.

Hazrat Maulana Karamat Ali (Rh) mentioned in Zakhirai Karamat Kitab, Part 1, and Page 9:

کنوین مین اکر بلی مری اور سری اور پھولی نہیں تو بلی کو کنوین سی نکال پھینک کی سائہ دول یانی کنوین کا نکال دالی کنوان پاک ہو جاوی اور اکر بلی کنوین مین یری رہی تو یانی نکالنا کجہ فائدہ نہ کری ۔ اسپطرح سی جینک نفس کا تزکیہ نہ ہوکا کوئی ذکر اور عبادت اور مراقبہ فائدہ نہ کریکا ۔

Key meaning: In a Dug well (one kind of groundwater well) a cat became dead and swollen but yet to be rotten. If 60 pail of water removed from that well, it will be purified. But without removing the cat's dead body purification is meaningless even though more than 60 pail of water removal. Similarly, with polluted heart any types of *zikr* and Ibadat will not be obtained any reward.

Hazrat Maulana Karamat Ali (Rh) also mentioned in Rafiqussalehin Kitab:

نصیحت جب تک انسان اپنی سینی سی دسون رزائل یعنی بری خصلتوں کو باہر نکال کر نہ پھینکی کا تب تک یہ شغل اور اشغال جیسا کہ جاہی فائدہ نہ کریں گی ۔

Hazrat Maulana Karamat Ali (Rh) elaborately described about Zikr. People must not be think the nafal Zikr as the way of mercy. So at the last page of his Kitab clearly in big letter head mentioned that-

All types of Nafal Zikir-Azker, Murakaba- Musahada will be in vein without removing the 10 bad (*Muhlikat*) characteristics of a person.

Hazrat Maulana Muhammad Ashraf Ali Thanbi (Rh) mentioned in kitab *Malfuzate Hissai Haptom-*

اور نری ذکر و شغل سی اصلاح هو بهی کیسی سکتی هی اسلئی که هر رذیله کا علاج جداگانه  
 هی اکر ایک رذیله بهی باقی رهی کا تو راسته اسوقت تک بندهی بلکه ذکر سی بعض مرتبه فاسد الا  
 استعداد کا مرض بره جاتا هی -

Meaning: How the heart will be purified by only Nafal *Zikr*?  
 Because medicine is different for every bad characteristics. The  
 way of paradise still be remained a barrier having at least one  
 type of bad characteristics. The Nafal *Zikr* sometimes expedite  
 the bad characteristics.

It can be explained that all types of diseases of human body must  
 not be cured by a singular medicine. Similarly, all types of bad  
 characteristics of heart must not be removed by only Nafal *Zikr*.  
 Allah (SWT) asked I have created human being and *Zin* for my  
 Ibadat. The Iblis (Saitan) 6 Million years performed *Zikr-Azkar*  
 but his bad characteristics of heart didn't removed. He feels  
 proud and jealous to Adam. So it can be easily understand bad  
 characteristics cannot be removed only by *Zikr*.

**❖ Is it possible to be obtained the obligatory  
 (Faraz) educational items Tasauf by learning  
 oneself without a teacher? And is it possible  
 to rectify the heart using that method?**

It cannot be obtained Faraz (Obligatory) educational item about  
 learning and practicing by oneself. There are two types of  
 obligatory rules (*Masala*) in Shariat or Islam i.e. *Fikah* and  
*Tasauf*. Without a teacher *Fikah* is not possible to learn and  
 practice. Similarly, how can be learned and practice about  
*Tasauf* without a teacher? If anybody keeping in mind that after  
 studying one or two Tasauf related book he/she achieved the

Tasauf knowledge completely. It is a wrong idea. Without teaching and prescription of an Islamic scholar obtaining Tasauf knowledge and rectifying heart is near to impossible. Hazrat Maulana Ashraf Ali Thanbi (Rh) mentioned in Kosdus Sabil book that all kind of bad disease in heart is difficult to understand for a person. If anybody can understand the disease, he/she may not be understand the way of purification of heart. If he /she understand the way of purification of heart, sometimes cannot be win to fighting with Saitan. Real Islamic Scholar can understand the very secret religious disease of heart and can be prescribed to his student accordingly. By this way the student can rectify himself by practicing.

**❖ The statements’ of holy Quran and Hadith  
have been proved and will also be perfectly  
true in future**

**Quran, Sura Rome-**

**غلبت الروم في ادنى الارض وهم من بعد غلبهم سيغلبون-**

There was a sever war between Rome and Parsik when Prophet Muhammad (SAW) was in Makkah. Parshik were worship to fire and *Mushrik (Kafir)* of Makkah was also worship to the idle and hope for win to Parshik. Besides, Roman were Christian and Ahale Kitab (Engel) people, so Muslim of Makkah supported for winning the Roman. But the people of Parsik were won that war.

In that war result, the *Mushrik* of Makkah were very happy and asked shame to Muslim due to surrender of Muslim supporting people. They also asked Muslim people will also be defeated like as Roman. In this circumstances the Muslims of Makkah

were feel sorrow and for that reason Allah (SWT) asked in Sura Rome about the victory of Muslim over *Kafir* (Non-believers) as well as victory of Roman people on *Parsik*.

When Hazrat Abu Bakar Siddik (R) came to know that Qur'anic verses, he make challenge to the all non-believers about this victory. In favour of non-believers Ubai Ibne Khalf also challenged that your opinion will be in vein. Then after bargaining there was a written agreement between Abu Bakar Siddik (R) and Ubai Ibne Khalf that he will get 100 camel, who will achieved victory. In that agreement the victory time table was within 9 years. It can be known from the different Hadith that agreement was done before 5 years migration of Muhammad (SAW) and finally Muslims were won in the *Badar* War. At the same time the Roman were also make win over the *Parsik*.

At the win of Muslim, the *Kafir* leader Ubai Ibne Khalf was not alieved. He was also dead in that Badr War. So Hazrat Abu Bakar Siddik (R) demanded 100 camel to the proprietor of Khalf. The non-believers asked the proprietor of Khalf to give the 100 camel to Abu Bakar Siddik (R) immediately. Otherwise, everybody will be known that Qur'anic verse is true. When Abu Bakar (R) reached in Madina with 100 camel, prophet (SAW) asked him to make charity (*Sadaka*) of 100 camel to the poor people. It can be clearly understand that the Qur'anic verses were true in ancient time and similarly, it will also be true in future what are written about hereafter in *Akhirat*.

Once Hazrat Muhammad (SAW) was prepared for victory of Makkah and moved opposite direction so that the general people of Makkah cannot understand the real strategic information. But one women written about that strategic plan and tried to send

the message to the non-believers of Makkah. Prophet (SAW) asked Hazrat Ali (R) and other two followers (*Sahabi*) that one person is transferring a letter to the non-believers of Makkah. You will go the *Khak* area by horse and search that people about secret information. When they reached in the *Khak* area, they found a woman. Ali (R) asked this woman transferring a letter to the non-believers. The two other *Sahabi* questioned about that letter to the women but she denied. They also searched all the way but failed to find out that letter. The two *Sahabi* asked she is not bearing a letter. Finally Ali (R) open his sours and asked that if you don't pass the letter I will kill you. And then she opened her bend heir and pass the letter to Hazrat Ali (A). That meaning to say Hadith was perfectly true. In the same way Hadith will be perfectly true in future what about written for Akhirat.

### ❖ How to be completed Iman?

Explanation of the verse ليس البر ان تولوا ..... الخ in **Tafsir Ruhul Bayan, Ruhul Amani** and **Tafsir Baijabi** written -

قال رسول الله ﷺ من عمل بهذه الآية فقد استكمل الايمان -

Message: prophet (SAW) explained the verse ليس البر ان تولوا ..... الخ that Allah (SWT) informed all of you to learn and practice Akaid, Tasauf and Fikah. So, who learned and practice that education, he /she completed the Iman.

Based on those above mentioned *Tafsir*, it can easily be understood that complete Deen Islam is confined within three matters. Similar information can be found in many *Tafsir*.

## ❖ How to be obtained reward of 100 *Shaheed* (Martyr)?

### Hadith illustrated by Abu Hurairah (R)

عن أبي هريرة قال قال رسول الله (ص) من تمسك بسنتي عند فساد امتي فله أجر مائة شهيد -  
(رواه البيهقي)

Key meaning: Prophet Muhammad (SAW) asked at the desolation time of Islam who are trying hard to practice my Sunnah (Akaid, Tasauf and Fikah i.e Ibadat, Muamelat, Muhlikat and Munjiat which are finally divided in total 40 types. That part which are not practiced in the society) he /she will be rewarded as equivalent of 100 Shaheed (Martyr). [Baihaki and Mishkat sharif].

## ❖ Difference in character between ancient and present Muslim

Once Abu Saleh Musa, father of great spiritual leader Hazrat Abdul Qadir Zilani (Rh) was ate a ripe fruit from a river. After that he thought it was not right to eat the fruit at all. He was thinking in mind that must have to be paid the price or get mercy from the fruit tree owner. He walked along the river side opposite to flow direction. After a certain distance he found a similar fruit tree at the river bank that bend to the river. He confirmed that the fruits fell down into the river and one of the fruit he has eaten. He was looking for the owner of fruit tree and asked him without any consideration I have eaten a fruit from your tree. It was my mistake. I need to pay and mercy from you or you can make justice. I will be agreed with your verdict. Based on his (Abu Saleh Musa) conversation, politeness and honesty, the fruit tree owner understood that, this boy may be

comes from a noble family. So he should not be free. The fruit tree owner asked him the fruits are very beautiful and I tried hard for best maintenance of the tree. You already ate one fruit, so I cannot make mercy to you. Abu Saleh Musa make utmost request to the owner for mercy. But owner was rigid in his opinion about not mercy.

At one stage the tree owner asked him, why you are making too much request to me for mercy? He replied to get rid of punishment in the Day of Judgement. The tree owner asked, I am also suffering a similar problem like you in Dunia (World) and if you solved my problem, I can make mercy for you. Abu Saleh Musa asked please inform your problem and I will try my best to solve it. The tree owner informed, I have a daughter who cannot see, speak and hearing. If you can marry the blind, dumb and paralyzed daughter, I will make you mercy. For the relief of punishment in Akhirat, he agreed that married. After marriage, when he entered into his wife's house, surprisingly saw that the bride can walk, see and hearing. Abu Saleh Musa deeply thought I agreed that married for the mercy but what I am in danger condition. Immediately he left that house and the daughter (bride) was crying. Mother entered into that house and observed that the son-in-law is not in the house. At this circumstances, mother asked her husband we had no problem with our daughter, why you arranged the marriage of our daughter with an unknown person?

At the time of Morning Prayer in mosque, father (tree owner) informed his son-in-law, it was my mistake that I need to clarify about the blindness, dumb and paralyzed condition of my daughter. The blindness meaning is that my daughter never seen the people except blood connected family members'. The dumb



meaning is that my daughter never hearing the people except family members'. The paralyzed meaning is that my daughter never went outside without family members'. She is completely innocent. Allahu Akbar!

And then, conjugate life was very peaceful and the great Spiritual Scholar Hazrat Abdul Qadir Zilani (Rh) was born in their house. Based on the above description it can be clearly understand that the basic difference about the character of present Muslim and ancient Muslim. At present there is no similarity in character compared to previous Muslim.

### **❖ The basic items by which Muslim derailed from Deen Islam**

The Muslims basically derailed from Deen Islam by *Saitan* are the main seven matters mentioned here as follows:

- (i) Try to keep away from worship. Saitan always try to influence the Muslim to keep away from worship.
- (ii) Try to make lazy / reluctant in the worship. Saitan always try to influence Muslim that you will perform worship in your convenient time. At teenage stage Muslim may think worship will be performed at the youth stage. Again at the youth stage he/she can think worship will be performed at the old stage. Sometimes in daily prayer are also making reluctant. A person may think the time specific prayer will be performed at the end of the day or week etc.

- (iii) Try to make hurry in the worship. Many Muslim became very rigid to perform worship in the right time. In that case Saitan influencing the person to do make hurry in worship and need to do involve in other works like business, gossiping, playing etc.
- (iv) Try to make *Ria* in worship. Many Muslim are rigid and perfect in worship. In that case Saitan try to raise intention in his/her mind that you will be rewarded from the society for your worship.
- (v) Try to make proud for worship. Some pious Muslim feel proud for his/her worship. He/she cannot think this worship not possible to do without help of Allah (SWT).
- (vi) Try to make disseminate worship un-Islamic way. Some pious Muslim try to disseminate everywhere about his/her practise in Islam unnecessarily.
- (vii) Try to make confusion by predestine (*Takdir*). It is the greatest way Saitan try to derail a Muslim from the right path. Sometimes a person may think all are fixed by Allah (SWT). So why we need to do worship or good deeds. Certainly, Allah (SWT) can assigned a person to paradise or Hell without any reason. But every Muslim must have to believe that worship commanded by Allah (SWT) and must be followed.

**Prophet (SAW) asked:**

وَلَا أَنْتَ يَا رَسُولَ اللَّهِ قَالَ لَا إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ بِرَحْمَتِهِ - (مسلم شريف ج ١)

Meaning: I (Prophet Muhammad) also cannot enter paradise without mercy of Allah (SWT).

Every person must believe that Allah (SWT) never decline his/her good practice. When a person continuously doing bad deeds, Saitan will be dominated on him. Saitan never make a leisure to derail Muslim in his life time. Transfer of knowledge for every Muslim is obligatory based his/her knowledge level. The word “*Tablig*” means that the transfer of Islamic knowledge to the family, society or disseminating Islam with the help of Islamic Scholars. The diagram of knowledge transfer in Islam is presented in Fig. 1.4.

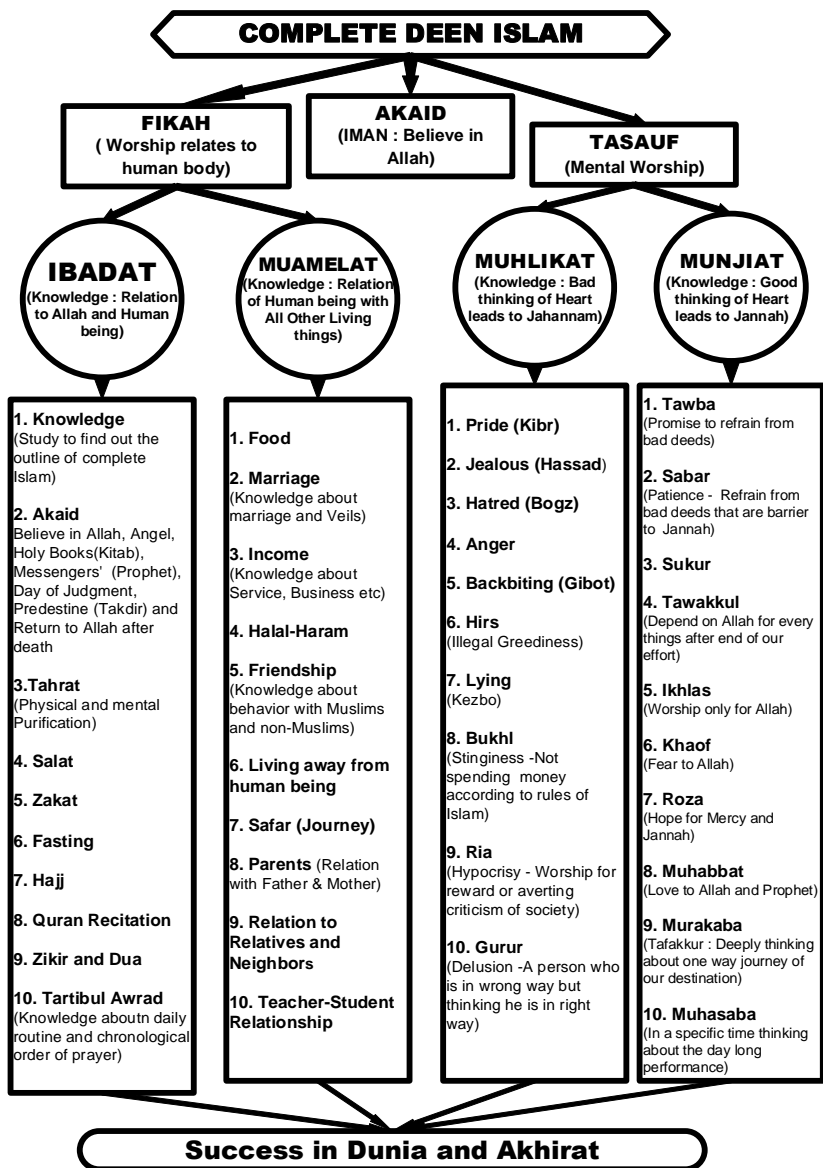


Fig.1.1: Flow chart of Complete Deen Islam

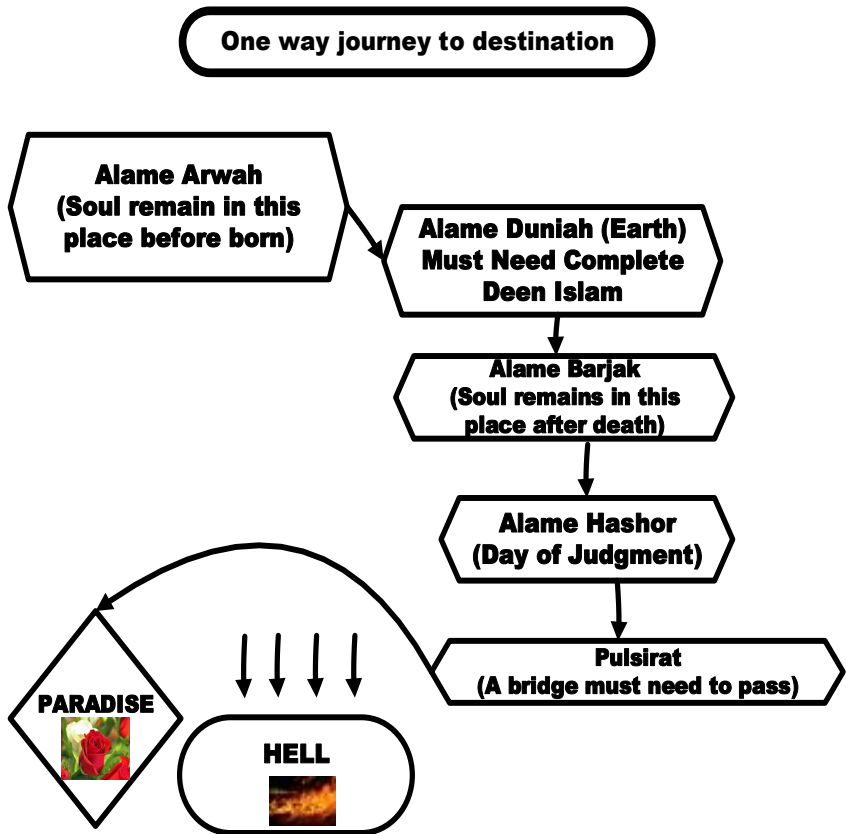


Fig. 1.2: Flow chart of human being

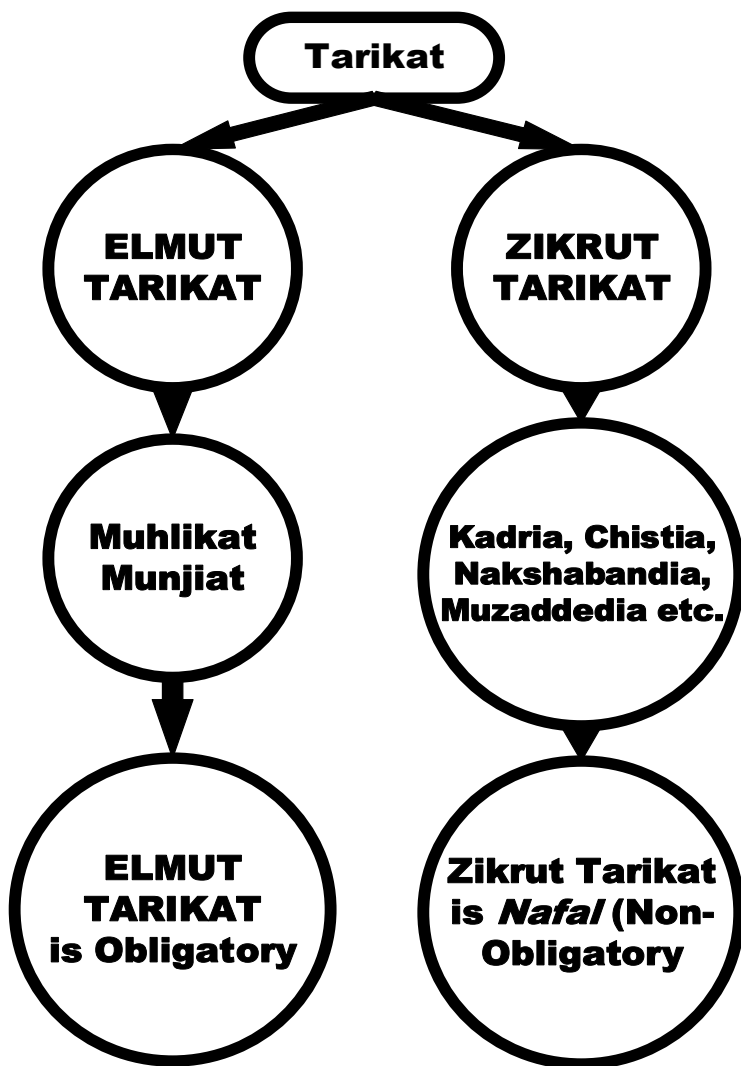


Fig1.3: Different types of *Tarikat*

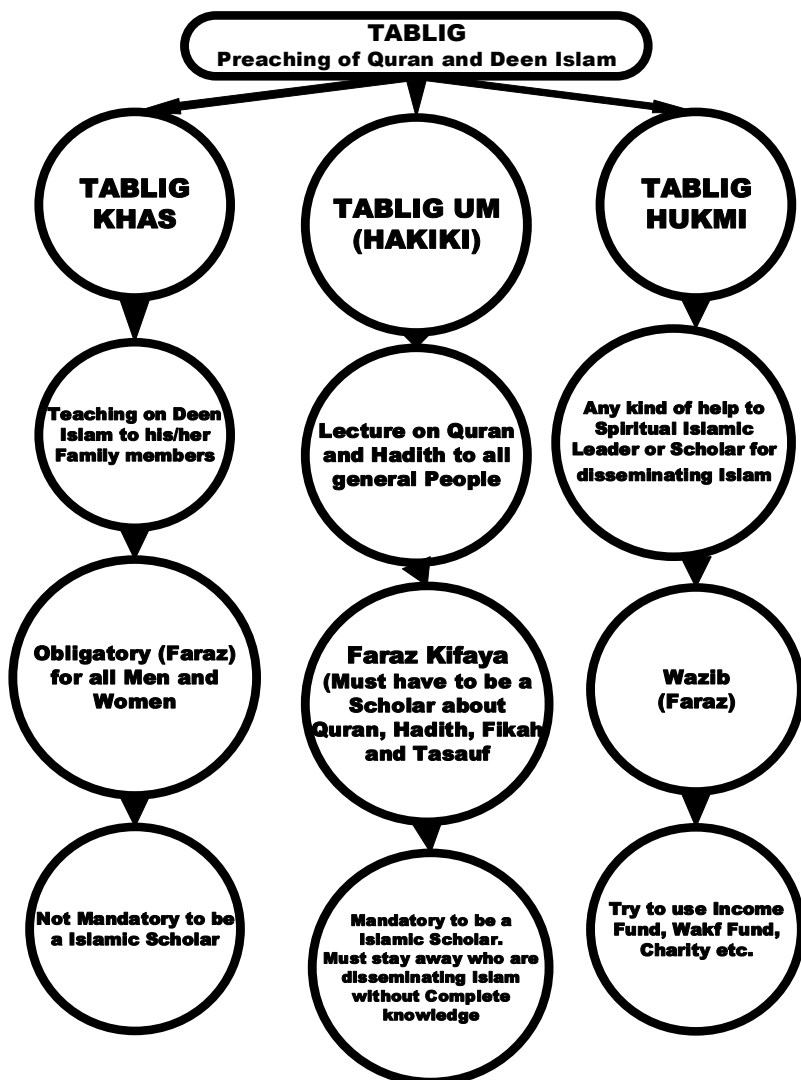


Fig 1.4: Different types of *Tablig*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ \*

## Chapter II

### IBADAT

Knowledge regarding relationship between Allah (SWT) and human being (Fig. 2.1)

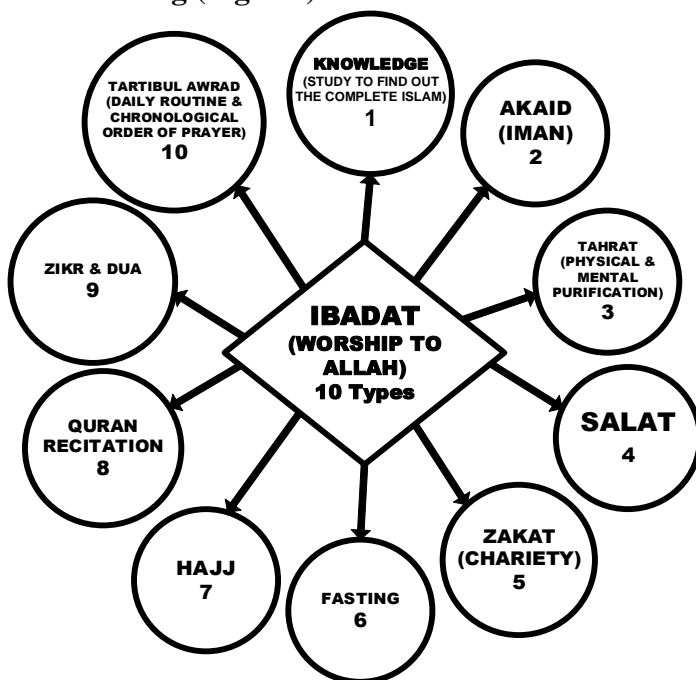


Fig 2.1: Basic ten branches of Islam, which included knowledge about the relationship between Allah (SWT) and human beings.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*

## KNOWLEDGE

There are two types of knowledge, one is related to *Dunia* (on the earth) name as **Duniabi knowledge** and the other one is **Islamic knowledge** related to hereafter (*Akhirat*). Without *Duniabi* knowledge development and prosperity in the earth is not possible. Similarly, except Islamic knowledge, no gain in the hereafter (*Akhirat*). *Dunia* (world) is temporary but hereafter (*Akhirat*) is permanent. Everybody is ready to spend money for *Duniabi* knowledge but most of the people are reluctant to spend money for Islamic knowledge. It is due to lack of confidence on the *Akhirat* and ignorance about Islamic knowledge. To obtain knowledge about Deen Islam i.e Islamic knowledge is obligatory for every person otherwise it will leads to the Hell.

To know the Islamic knowledge at a certain limit (syllabus of Islam) is obligatory (*Faraz*) for every person. Beyond that certain limit to help other people is less obligatory (*Faraz Kifaiya*) and gaining vast knowledge is not obligatory (*Mustahab*). Prophet Muhammad (SAW) informed that gaining knowledge during one hour is greater than whole night *Nafal* (not mandatory) prayer. Now a days in general, Muslim society are not interested to learn Islamic knowledge and also for their children. To gain in *Akhirat* everybody must have to learn Islamic knowledge as well as need influence to educate the children. All children should be educated in Islamic knowledge as well as *Duniabi* knowledge. It is who educated his/her children in the Islamic knowledge, on the Day of Judgement he/she will be granted a shiny cap like the Sun and also be rest in peace in the graveyard. Who educate the children only

*Duniabi* knowledge excluding Islamic knowledge, he/she cannot hope for *Dua* (blessing) in graveyard and possibility to leads to Hell.

Some Muslim may think knowledge regarding physical worship (*Fikah*) is obligatory, but knowledge about mental worship (*Tasauf*) is not obligatory (*Nafal / Mustahab*). It is completely a wrong idea. It is an obligation for every person to know about *Tasauf*, like as *Fikah*. Some people may think that *Tasauf* will learn by himself/herself, but it is also a wrong idea. Without a teacher/scholar, gaining knowledge about *Fikah* (i.e., how to perform *Salat*, Hajj, Zakat, fasting etc.) is not complete and not possible.

Great Islamic scholar Hazrat Abdul Kadir Zilani (R) wrote in “*Cirrul Asrar*” Kitab:

طَلُبُ أَهْلِ التَّلَقُّيْنِ لِحَيَاةِ الْقَلْبِ فَرَضٌ -

Meaning: To find out a real Islamic scholar is obligatory (*Faraz*) for every person to enlighten his/her heart.

**Allah (SWT) informed in the Quran:**

فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Meaning: You will try to earn knowledge from a real Islamic scholar if you don't know about that matter.

Shah Wali Ullah Muhaddes Dehlobi (Rh) wrote in “*Entebah Fi Salasele Awlia*” kitab:

فِي رِسَالَةِ الْمَكِّيَّةِ مَنْ لَا شَيْخَ لَهُ فَالشَّيْطَانُ شَيْخُهُ

Meaning: *Saitan* is his /her teacher without having a teacher.

**Tafsir Ruhul Bayan, Part 1, page 236:**

وَمَنْ لَمْ يَكُنْ لَهُ شَيْخٌ فَشَيْخُهُ الشَّيْطَانُ

Meaning: *Saitan* is his /her teacher if have no teacher.

The first word comes from Allah (SWT) to Prophet Muhammad (SAW) is **IKRA** (read / recite). At the beginning declaration as a Prophet, the angel *Zibril* (A) transfer the following Qur'anic verse to Muhammad (SAW) in Quran Chapter 96 Sura Alak, Verse 1-5.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ-

Meaning: Recite with the name of your Lord Who created,

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ-

Meaning: He made man from the clot of blood,

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ-

Meaning: Recite, for your Lord is the Most Generous,

الَّذِي عَلَّمَ بِالْقَلَمِ-

Meaning: Who taught writing by the pen?

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ-

Meaning: Taught man what not,

**Quran Chapter 39, Sura Jumar 9**

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ-

Meaning: Hi Muhammad (SAW) asked your people – Are the same knowledgeable and illiterate people?

Prophet Muhammad (SAW) asked:

طَلَبَ الْعِلْمَ فَرِيضَةً عَلَى كُلِّ مُسْلِمٍ -

Meaning: Every Muslim has an obligation to find out the knowledge.

Prophet Muhammad (SAW) asked:

عن أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارِسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَعَشِيَّتُهُمُ الرَّحْمَةُ، وَخَفَّتْهُمْ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ بَطَّأ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ -

Meaning: Angel spread their wings on the path of the learner when he/she is looking for learning knowledge (Ahmed and Tirmizi).

**Hadith from Hazrat Anas (R):**

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ -

Meaning: He is on the path of Allah (SWT) for gathering knowledge until return to home.

**Hadith from Abu Huraira (R):**

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ -

Meaning: Allah (SWT) make an easy way to Paradise who are getting out for Islamic knowledge (Muslim and Daud).

**Prophet (SAW) asked:**

إِنَّ الْعَالِمَ أَوْ الْمُتَعَلِّمَ إِذَا مَرَّ عَلَى أَهْلِ قَرْيَةٍ فَإِنَّ اللَّهَ يَرْفَعُ الْعَذَابَ عَنْ مَقْبَرَةِ تِلْكَ الْقَرْيَةِ  
أَرْبَعِينَ يَوْمًا. أَوْ كَمَا قَالَ ص

Meaning: Punishment in the grave is stopped for forty days if an Islamic scholar or his student goes through that area.

**Prophet (SAW) asked:**

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ جَاءَهُ الْمَوْتُ وَهُوَ يَطْلُبُ الْعِلْمَ لِيُحْيِيَ الْإِسْلَامَ فَبَيْنَهُ وَبَيْنَ  
النَّبِيِّينَ مَرَجَةٌ وَاحِدَةٌ.

Meaning: There is a one-step difference between a prophet and him in paradise, who had the intention to disseminate Islam at learning stage but did not complete the learning.

Prophet Muhammad (SAW) said nobody should try to gain knowledge for only debate or to dominate his contemporary scholar. To be a real Islamic Scholar must have to fulfil the following conditions:

- (i) Must be obtained obligatory knowledge about Akaid - related to believe in Allah (SWT).
- (ii) Must be gained essential knowledge about different types of worship to Allah (SWT) as well as right of all human beings and living things.
- (iii) Essential knowledge about every items of Bad (*Muhlikat*) and good (*Munjiat*) characteristics including definition, source, evidence and treatment.

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## AKAID

### Believe in Allah (SWT)

In *Akaid* 1<sup>st</sup> obligatory believe is Allah (SWT) one and nothing is parallel or equal to him. All types of worship are only for him and Prophet Hazrat Muhammad (SAW) is his last Messenger (*Rasul*).

Believe in the following matters is obligatory:

- ❖ Believe in Allah (SWT).
- ❖ Believe in Angel.
- ❖ Believe in Holy Books.
- ❖ Believe in Prophet.
- ❖ Believe in the Day of Judgement.
- ❖ Believe in predestine.
- ❖ Believe in everybody will be alive after death.

Believe in holy books meaning is that the rules written in the holy books must have to obey without modification, alter or change. About any matters written as permissible in holy books, it must have to admit that it is right. Anything written as forbidden, must have to agree that it is forbidden. At present, in Muslim society some derailed people don't care about holy books. In debatable condition for any matters they make sometimes reference to their so called Islamic leader and they don't rely on holy books. It is disobeying the *Akaid*. Example: In *Shami Kitab* clearly written that alcohol is forbidden (Haram) and smoking is *Muba* or permissible. We should have to believe in that statement. In **Shami Kitab, Part 5, page 406** written as;

أَفْتَى بِحِلِّهِ مَنْ يُعْتَمَدُ عَلَيْهِ مِنْ أَيْمَةِ الْمَذَاهِبِ الْأَرْبَعَةِ

Meaning: the four Madhab (Hanafi, Shafi, Maleki and Hamboli) in Islam opined that smoking is *Muba* or permissible.

However, it is not encouraging the people to addict smoking. Its meaning to say, we must have to believe Halal (permissible) food is Halal and Haram (forbidden) food is Haram. We should have to keep in mind that by smoking, eating dry fish and raw garlic, etc. may create a bad smell that will not be acceptable in a mosque or other public place. Using that bad smell if anybody feel bad, it will be an offensive. Learning knowledge about *Akaid* is obligatory for every person. *Akaid* is the top ranked worship. Without this knowledge it will leads to Hell. All non-Muslims are in the wrong way. Hindu people are thinking they will get rid of punishment by worship to idle. It is totally wrong idea. Jews and Christian people are thinking they will be free from punishment if they can follow their religion. It is completely wrong idea. Some people think their spiritual leader is the engine and they are compartment. The engine will lead the compartment to Paradise on the Day of Judgement. It is also a wrong idea. Everybody must be face to the judgement. Some Muslim think everybody will go to paradise is they follow their own religion. It is not true.

Believe is also obligatory in the following items:

- ❖ Earth will be destroyed (*Kiamat*).
- ❖ Two Angel Munkar and Nakir.
- ❖ Punishment in the Grave.
- ❖ Weighting balance of good and bad deeds (*Mizan*) in the Day of Judgement.
- ❖ Must have to pass a bridge (*Pulsirat*).

- ❖ Paradise and Hell.
- ❖ *Khilafat* (Reign) about 4 followers (Sahabi) of Prophet Muhammad (SAW).
- ❖ After appearing Quran, all other religion is null and void.
- ❖ Without entering into Islam all types of worship will be rejected to Allah (SWT).

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## TAHARAT (Purification)

*Taharat* is the worship related to cleanness (Fig. 2.2). There are four types of *Taharat*.

- (i) Must be clean all physical limbs of a person.
- (ii) Physically must be clean from all types of Sin.
- (iii) Mentality must be clean from all types of Sin.
- (iv) Special types of cleanness. It is spatially for Spiritual leader not for all general people.

**Quran Chapter 2, Sura Bakara, verse 222:**

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Meaning: Certainly Allah (SWT) loves the people who are making Tawba and clean.

**Prophet (SAW) asked**

الطَّهْرُ شَطْرُ الْإِيمَانِ

Meaning: Cleanness is the fifty percent of *Iman* (believe).



Prophet Muhammad (SAW) asked:

بُنِيَ الدِّينُ عَلَى النِّظَافَةِ

Meaning: Cleanness is the base of Islam.

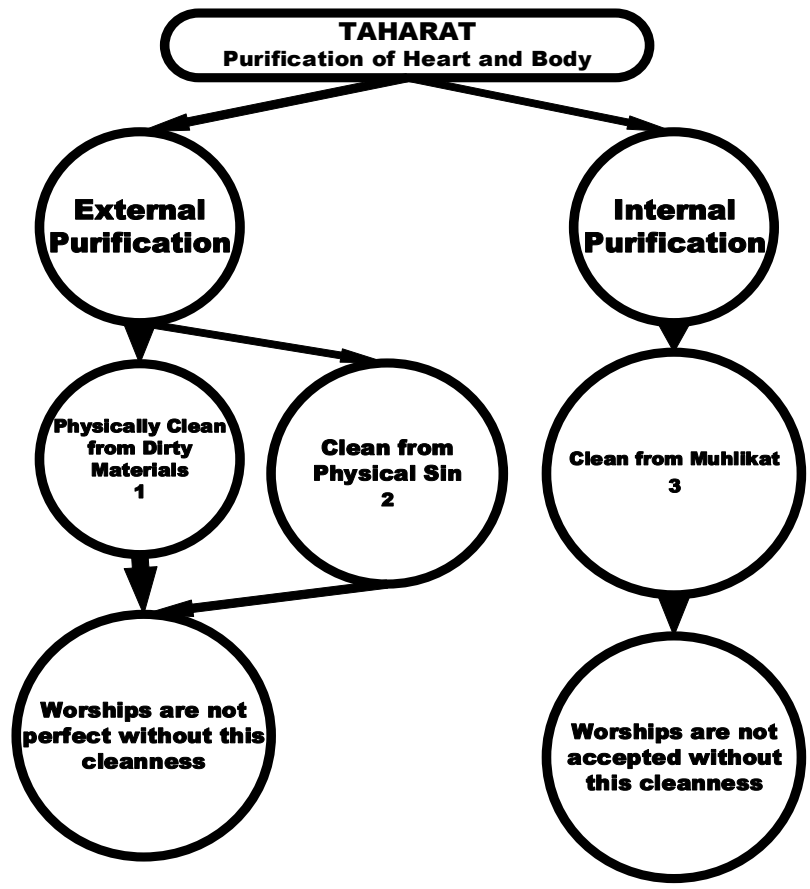


Fig 2.2: Different types of *Taharat*.

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## SALAT

Praying five types Salat is obligatory for every Muslim. Friday Salat (*Zumma*) is obligatory for men. When *Zumma* is obligatory, if any person perform Johor Salat instead of *Zuuma*, it will not be accepted. It will leads to Hell. Without any Islamic valid reason if any people refrain from Salat he/she will lead to Hell. Five times Salat is time bounded. Every types Salat must be performed in that specific time. Everybody must have to learn the rules and how to perform Salat. For men Salat should be performed in a group (*Zamat*) in the Mosque or any place, when there is more than one Muslim to perform Salat. This is near to compulsory (*Sunnah Muakkada*). Salat will not perfect without learning *Fikah* (worship that relates to human body). To perform Salat the following obligatory steps are needed.

- **Purification from *hadath* (something requiring *wudu'* or *ghusl*):** If one is not in a state of *wudu'*, one has to perform *wudu'* before performing *Salat*. If one is *junub* (impure due to sexual intercourse or semen discharge) or if the menstrual or postnatal bleeding of a woman has stopped, such a person has to take *ghusl* before *salat*.
- **Purification from *najasat* (substances that Islam prescribes as dirty):** A person who is going to offer *Salat* has to clean *najasat* from his body, clothes, and the place where he is going to offer *Salat*.

- **Covering *awrah*:** Those parts of a person's body that are *haram* for him (or her) to leave uncovered during *Salat* and/or whenever in company, and which are equally *haram* for others to look at, are called *awrah* parts. The *awrah* of a man refers to the part of the body from his navel up to lower parts of his knees. As for a woman, her entire body, except her face and hands, is *awrah*.
- **Facing the *qiblah*:** One must face the *qiblah* (the direction toward the Kaaba) when performing *Salat*.
- **Time:** One must perform *Salat* within its prescribed time.
- ***Niyyah* (intention):** One has to make intention in one's heart before entering *Salat*. Only verbal utterance of the *niyyah* of *Salat* is not considered *niyyah*. To make *niyyah* for *salat* means to pass through the heart its name, time, *qiblah*, and to follow the *imam* (when performing *salat* in congregation). *Niyyah* is made when saying the opening *takbir*.
- ***Takbir al-iftitah* (the opening *takbir*):** It means saying *Allahu Akbar* to enter *Salat*. No other word to replace it is acceptable.
- ***Qiyam* (standing):** *Qiyam* means to stand when one is performing *salat*. He who is too ill to stand performs *Salat* in sitting position. If he is too ill to sit, he lies down on his back and performs it through gestures in place of physical movements.

- **Qiraat:** It means reciting a chapter (*surah*) or verse (*ayah*) from the Qur'an al-karim in *Salat*.
- **Ruku:** It means bowing and putting the hands on the knees on completion of *qiraat*.
- **Sijda:** It means prostrating oneself after *ruku*.
- **Qada al-akhira** (last sitting): It means sitting in the last *rak'at* (each unit of *Salat* is called a *rak'at*) as long as it would take one to recite the prayer *at-tahiyyat*.

### **Obligatory steps for ablutions (Wudu)**

- Wash the face,
- Wash the two arms (the hands are included in the arms),
- Apply *masah* (wiping) on at least one-fourth of the head,
- Wash the two feet at a certain level.

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### **ZAKAT** (Charity)

Zakat (Charity) is the worship related to wealth and obligatory. Once a year a person must pay essential charity (*Zakat*) if he/she belong to *Nisab* (certain amount of money based of Islamic law) for one year. Otherwise, it will leads to the Hell. The person who are not performing the Zakat when it is due upon him/her, there

would be a severe punishment (e.g., the wealth will act as a snake, fire rod) for that person.

إِنَّمَا التَّصَدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمَوْلَافَةِ  
قُلُوبِهِمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ  
اللَّهِ. وَاللَّهُ عَلِيمٌ حَكِيمٌ.

Meaning: The person who have the right to get *Zakat* (charity);

- (i) *Fukara* (Who have less than *Nisab* wealth).
- (ii) *Miskin* (Who have nothing).
- (iii) The employee people who are collecting *Zakat*.
- (iv) A person who recently enter in to Islam.
- (v) To release of *Golam* (Slave).
- (vi) The debited people for paying debt.
- (vii) For path of Allah (Jihad and needy people who are in danger).
- (viii) Foreign Traveller (*Musafir*) who have no money.

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## FASTING

Fasting in the month of Ramadan is obligatory for every Muslim. It can be relaxed who are suffering from disease or making travel at that time. But they must performed fasting in their convenient time. It is clear that during the month of Ramadan travellers can take food and drinks. Some people are thinking in the month of Ramadan cooking food in the Hotel or Restaurant is forbidden. It is a wrong idea. Some Muslim refrain from fasting for accusing hard labour in day time. It is offensive

and that leads to Hell. Fasting in the other months except Ramadan is *Nafal* (non-obligatory).

### In Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا  
كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

Meaning: Fasting in Ramadan is obligatory for all of you like as your forefather, so that you can achieve the perfectness.

### In Quran:

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ  
الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

Meaning: You can eat and drink (In Ramadan) except the duration of late night (starting specific time for Ramadan) to evening.

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## HAJJ

Hajj is obligatory once in a life time. Who have financial capacity for travelling to Makkah and return to home must have to perform Hajj. Hajj more than once is *Nafal* (non-obligatory). They will lead to Hell who had mandatory for Hajj but didn't performed it in his lifetime. Some people are very poor but they are performing Hajj by selling most of his/her wealth and became near to a beggar. It is not allowed in Islam.

### Quran Chapter 3, Sura Al Imran, verse 97:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

Meaning: Travelling to Kaaba for Hajj is mandatory for all who are capable to spend money for this.

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### QURAN RECITATION

Al Quran is the top most ranked among the holy books comes from Allah (SWT) through angel *Zibril* (A) to Prophet Muhammad (SAW). This book is teaching for human being by Prophet (SAW). Quran recitation is obligatory for all in the *Salat* but other time is *Nafal*.

Many reward will be gained if anybody recite the Quran. Everybody should have recited the Quran with honour. At beginning the recitation of Qur'anic verses at least should be start with the Name of Allah (SWT). Everybody should have to hear the explanation (*Tafsir*) from Islamic scholar who can do this. Gradually listening explanation of Qur'anic verses will leads to good deeds and to be a perfect man. In that case anybody can hope the favour of Quran to Allah (SWT).

Some *Hafiz* (who memorized full Quran), *Qari* (Who can recite Quran perfectly) and Islamic Scholar every time recite Quran but not to teach people about obligatory and forbidden order (knowledge and practice about *Tasauf* and *Fikah*) of Allah (SWT) are in the reluctant group. Due to negligence about

learning & practice of forbidden and obligatory order from Allah (SWT) will leads to Hell.

Prophet Muhammad (SAW) asked he/she is the greatest person in the world who are learning and teaching the holy Quran. Teaching and learning are not meaning only the reciting Quran perfectly. Actually, he / she is the greatest person who are learning and teaching the education of Quran (Akaid, Tasauf and Fikah).

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## ZIKR & DUA

Allah (SWT) is the Lord and all others are his creature. As a creature we must have to pray and make Dua to Allah (SWT) for mercy. There are three types of Zikr i.e. (i) *Zikr* by tongue with a voice (ii) *Zikr* by heart silently (iii) *Zikr* by whole body – prayer (obligatory) practising by hand, leg, eye, ear, etc.

**In Quran Chapter 33, Sura Ahzab:**

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

Meaning: Hey believers try to do Zikr more.

**Quran Chapter 2, Sura Bakara:**

فَاذْكُرُونِي أَذْكُرْكُمْ.

Meaning: Allah (SWT) asked - If you remember me, I will also remember you.

Some people are making *Zikr* in day and night by tongue but not practising the physical *Zikr* (obligatory). They are not a real



worshiper but reluctant. Some people are making *Zikr* by heart and whole body. That people are worshiper in spite of not doing *Zikr* by tongue. Because *Zikr* by heart and whole body are covered the *Zikr* by tongue.

Prophet Muhammad (SAW) appreciated both type of *Zikr* by personal and a group in the community. Allah (SWT) mentioned in the Quran – perfect Muslim are making *Zikr* at every moment and every stage. *Zikr* by tongue is *Nafal*. In Shami Kitab 1<sup>st</sup> part mentioned that *Zikr* by tongue is *Mustahab* in the mosque or other place. Top most ranked *Zikr* by tongue is “*La Ilaha Illala*” i.e. Allah is one and nobody is equal or parallel to him.

Dua one kind of *Idadat* (pray).

أَدْعُوْنِيْ اَسْتَجِبْ لَكُمْ.

Meaning: Allah (SWT) informed that – All of you make *dua*, I will accept it for your prosperity.

There are 10 specific time or stage should have to make *Dua* for acceptance.

- (i) Specific duration: to find out the specific duration for accepting *Dua*. Example: Day of Arafat (*Hajj*), month of Ramadan, Friday prayer (*Zumma*), late night, at the end of obligatory prayer. It is the most specific time for accept *Dua*.
- (ii) Specific time: example – In the war time, the time between Azan and start to prayer.
- (iii) Raise hand and face to the *Kaaba* and hand return to the face after *Dua*.

- (iv) *Dua* should be make in medium sound.
- (v) Should not be make *Dua* very long time and must not be create own melodious way.
- (vi) *Dua* should be make obediently with fear (Khaof) to Allah (SWT) and hope (Roza) for mercy.
- (vii) Should have confident that *Dua* will be accepted.
- (viii) *Dua* should repeated three time at the best stage.
- (ix) *Dua* should start after *Zikr* and *Durud* (appreciate to Prophet).
- (x) *Dua* should be make after *Tawba* and accomplish the right of other living being.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*

### TARTIBUL AWRAD

*Awrad* is a plural word and singular word is *Berd*. It meaning to say that to get mercy from Allah (SWT), every obligatory work must have to complete at the specific time which is fixed for that work.

*Awrad* are various types like *Zikr*, *Durud* (appreciate to Prophet), reciting Quran, Salat, *Dua* etc. Everybody should be keep in mind that *Zikr*, reciting Quran, *Durud* have no specific

time. But for fasting, Salat, Hajj etc. have specific time for performing that worship.

In summary, for non-obligatory prayer *Tarrtibul Awrad* is *Nafal* but for obligatory prayer it is mandatory (*Faraz*).

### **Quran Chapter 18, Sura KAF:**

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ وَمِنَ اللَّيْلِ  
فَسَبِّحْهُ وَادْبَارَ السُّجُودِ .

Meaning: Appreciate your Lord and Almighty before the sunset and sunrise. Describe his purity and power at the part of night and after *Salat*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ \*

## Chapter III

### MUAMELAT

Knowledge regarding relationship between human being and other living things in the world (Fig. 3.1)

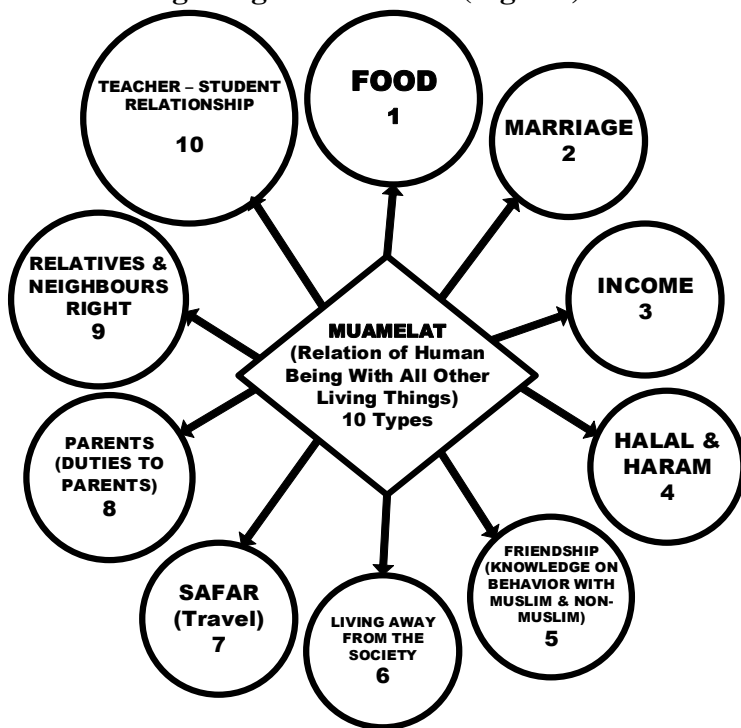


Fig 3.1: Obligatory parameters of Muamelat.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*

## FOOD

Allah (SWT) create the people by combining the two things (i) Physical body (ii) soul. Without soul physical body can do nothing. To active the physical body food and drinks is essential in time. Based on Islamic law, there are two types of food and drinks (i) permissible (*Halal*) (ii) forbidden (*Haram*).

Allah (SWT) make permission for Halal food but strictly forbidden of Haram food. It is a torture on physical body if anyone take haram food for growing and development. Because that body parts will tends to Hell which was developed by using haram food. Now a days many Muslim are refrain from alcohol and Pig but practicing other Haram food.

Example:

- Some Muslims are doing robbery, steal, *Riba* (interest), bribe, etc.
- Some people are taking illegally other peoples' wealth.
- After father's death, sometime son is capturing all wealth and depriving the sister.
- Somebody are making registration of other peoples land by force.
- Somebody are taking vegetable and fruits without permission of owner.

- Somebody are taking fish and animals without permission of owners.
- Should not be taken food without invitation from a poor people.
- One person invited some people. Should not be arrived two or three times people to that house. It is an overburden and torture for that person.
- Nobody will be begged if he/she has food at least for one day.
- In case of deficiency of food. Nobody should visit the deficit people at meal time.

Development of physical body using forbidden food it will leads to Hell. Some scholar are asking smoking is forbidden (*Makhru Tahrima*). It is a wrong statement. According to four Madhab (Hanafi, Shafi, Maleki and Hamboli) smoking is *Muba* or permissible (Shami Kitab, page 406). It should be keep in mind that all halal food must have to be known as Halal. Somebody may or may not be taken all types of Halal food. Thinking in mind that some Halal food are Haram is forbidden.

### **Quran Chapter 23, Sura Muminun, Verse 51:**

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا

Meaning: All of you take halal food and make good deeds.

### Quran Chapter 16, Sura Nahal, Verse 114:

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا لِلَّهِ إِنَّكُمْ عِنْدَهُ  
تُعْبَدُونَ

Meaning: Take from that type of food which Allah (SWT) make it halal and pure for you. You will be pleased to *Neamah*, if your worship to only Allah (SWT).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*

### MARRIAGE

When a person become an adult, it is necessary to marriage. Marriage is to maintain the generation. Due to marriage it will leads to Paradise. Sukur is that type work performed by the people which are set by Allah (SWT). To get marriage is one kind of *Sukur*. Refrain from marriage is not *Sukur*.

Special seed are given by Allah (SWT) in the men and it is grown and born by women. If men refrain from marriage that seed will not be effective. Similarly, if women are refrain from marriage the seed cannot be grown and born. Ultimate it will be in vain the objectives of creation men and women. For that reason marriage is *Sunnah* (any works performed by Prophet). If anybody have tends to do illegal meeting to women, in that case marriage is obligatory (*Faraz*) for him.

Marriage is one kind of matter to get mercy and close to Allah (SWT). Prophet Muhammad (SAW) asked who have intention to close to Allah (SWT), he will get merry an innocent women. It is also be easier to get closer to Allah (SWT) for women.

Marriage should be performed intend to good character son. If innocent son passed away at the childhood, he will make appeal for parents at the Day of Judgement. If son become an Islamic scholar and practice it, Allah (SWT) will give a special shiny cap like as a sun to the parents and leads to Paradise. Every parents will get reward in the grave from his/her righteous son.

In Quran, Sura Al Imran mentioned that Prophet Zakaria (A) appealed a righteous son to Allah (SWT). Allah (SWT) accepted his appeal and got a son named as YahYa (A). After marriage, men and women must have intention to get righteous son.

Mother of Hazrat Mariam (A) promised that, if Allah (SWT) give her a righteous son, that son will be engaged to Baitul Mukaddes Mosque (In Palestine). Allah (SWT) accepted that appeal and gave her Hazrat Mariam (A). Hazrat Mariam (A) was kept under guidance of his maternal uncle Hazrat Zakaria (A). Hazrat Mariam (A) became the highest ranked woman in honour at that time.

Parents should take care about their children to refrain from bad deeds and in appropriate time help to get married innocent people. Hazrat Muhammad (SAW) asked – hey young men, you will get marriage if you have strength but without strength you will be performed fasting. You can be in safe side by fasting. Here strength meaning is that to maintain the expenditure of mandatory money (*Mohrana*) for wife, living cost etc. Now a days most of the Muslim are known the mandatory money (*Mohrana*) but very reluctant to paid that money. Allah (SWT) asked, you should paid that money at the first night of your conjugate life.



Women should be allowed to perform business, job, etc. like as men for her prosperity in here at earth as well as good deeds for hereafter. Using her money has right to perform Hajj, charity, Qurban, etc. and spend money for disseminating Deen Islam. Some women are thinking all expenditure comes for her husband, so why need to get mandatory money (*Mohrana*). It is wrong idea. Allah (SWT) gave her right in the wealth of parents, husband, brother and son.

Women also need as many as money like her husband. Men should not capture or spent all money of his wife. Rather he should try to increase her reserved money and should be kept attached with the worship using his wealth. If any person grasp his wife's mandatory money (*Mohrana*) or other fund, it will leads to Hell. To maintain the veil arrange a house is mandatory for men. Husband should encourage and counsel the wife to maintain the Islamic law. Without Islamic rules must not be curse or punish to the wife. Only the four cases can be punished to wife:

- (i) If she don't agree to perform makeup for husband. Makeup is not only the out looking of a women. If she remain in dirty in terms of cloths, body etc. At the end of failing all types of counsel and request, man have right to punish his wife. Punishment is forbidden at face, head, chest, and backside. Punishment will not be like as a cruel.
- (ii) Not performing Salat.
- (iii) Not maintain veil.
- (iv) Without valid reason disagree to meet with her husband.

**Prophet Muhammad (SAW) asked:**

النِّكَاحُ مِنْ سُنَّتِي وَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي

Meaning: Marriage is my Sunnah. Who rejected this Sunnah, he is not in my group. Meaning to say that he is not a right Muslim.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*

## **GAINING WEALTH (INCOME)**

Expenditure are necessary for maintaining family, food, cloths, housing, etc. in the earth. Nothing can be maintained without money. Earning money at a certain limit is obligatory for every Muslim. Though all types of wealth is a gift from Allah (SWT) but it is not easy to gain. Every person must have to do hard work for gaining money.

There are many types of way to gain money. Example:

- (i) Agriculture: Some people are gaining money from different agricultural sector as a farmer or owner. The boundary line of crop field must not be changed to occupy the others land.
- (ii) Service: Every person must have be careful about the income from service that should not be add with the bribe.

- (iii) Business: Every person must be careful not to cheat in the weightage of the goods. Must not be mixed the good and bad materials and selling as a good materials. It is totally forbidden.
- (iv) Land and Others: Must be careful about income from business of land and other wealth not be add the illegal money.

Some fake pious person are seating in a specific place and don't try to income money by legal way. They are trying to cheating people using their special cloths or out looking appearance. If anyone asked to them about the legal way earning money, generally they replied Allah (SWT) created all and he is the responsible for food and others materials. These types of opinion are completely cheating.

Some derailed Islamic scholar (without *Tasauf*) most of the time seating in a special chair within a special house. They don't discuss with the people about obligatory rules and practice of Islam. Without teaching they are always try to get service or help from the people. Some illiterate people also visit to them for blessing and paying money. The income of that fake pious person are completely forbidden (*Haram*). That derailed scholar must have to refrain from the special business and must be make *Tawba* return to find out legal income.

Some fake pious person are seating under a big tree or in the special house (*Mazar* – grave of any religious person) and making leap service by name of Allah (SWT). These people also must refrain from that type of peculiar business and should find out legal income procedure. Earning money by begging or

cheating are forbidden (*Haram*) who have physical strength to do work. Every person must have to keep in mind that he / she is accountable for income and expenditure and all record must be clarify to Allah (SWT) at the Day of Judgement. Misconduct about wealth will leads to Hell.

The income is permissible (*Halal*) by teaching of Deen Islam. It is needed (*Wazib*) pay money to that Islamic scholar by the students and followers.

**In Quran:**

فَاَنْتَشِرُوْا فِي الْاَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللّٰهِ وَاذْكُرُوا اللّٰهَ  
كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ

Meaning: Then, all of you can go everywhere in the Earth with the pity of Allah (SWT) so that you can gain prosperity.

**Quran Chapter 4, Sura Nisha, Verse 29:**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً  
عَنْ تَرَاضٍ مِّنْكُمْ.

Meaning: Hey believers, you don't grasp illegally other peoples' wealth. Only the business with the consent of each other is permissible.

**In hadith:**

كُسِبَ الْحَلَالُ فَرِيْضَةٌ بَعْدَ الْفَرِيْضَةِ

Meaning: Legal income is obligatory.

### Hadith:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ  
التَّيِّبِينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ يَوْمَ الْقِيَامَةِ.

Meaning: Prophet (SAW) asked: Real (*Kamil*) Muslim will be in the group of Prophet, *Siddikin* (truth speaking people) and *Shaheed* (Martyr).

Once Prophet (SAW) asked a person that you will collect the wood from garden and sell it for money. At the Day of Judgement this method will be treated better than begging business.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*

### HALAL & HARAM

Allah (SWT) commanded eating and drinking from Halal food and strictly forbidden to Haram food. For that reason knowledge regarding Halal and Haram is obligatory.

Halal and Haram is included in the Islamic law. To proof this matter must need reference from holy books. It cannot be proved by only the speech of any Islamic teacher or scholar.

Example: Some derailed scholar are opined that smoking is Haram or *Makhru Tahrifa*. As a reference they ask only the reference some speech of scholar. In **Shami Kitab page 406**, clearly written that “Haram and Makhru Tahrifa is in Islamic Law. To proof any Haram must need rigid Islamic reference. There is no rigid reference as a Haram of smoking”.

As a Muslim we must have to believe that Halal food as Halal and Haram food as Haram. A person may or may not be taken all types of Halal food.

عَنْ عُمَرَ وَابْنِ عَوْفٍ بْنِ الْمَزْنِيِّ (رض) عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصُّلْحُ جَائِزٌ بَيْنَ الْمُسْلِمِينَ إِلَّا صُلْحًا حَرَّمَ حَلَالًا أَوْ أَحْلَ حَرَامًا وَالْمُسْلِمِينَ عَلَى شُرُوطِهِمْ إِلَّا شَرْطًا حَرَّمَ حَلَالًا أَوْ أَحْلَ حَرَامًا .

Meaning: Umar Ibne Auz Muzani (R) informed that Prophet (SAW) asked- Muslims can make memorandum of understanding. But that agreement is not permissible which Halal make Haram and vice versa. Muslim must have to be maintained their conditions. (Tirmizi).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*

## FRIENDSHIP

In the earth human being must have to be lived within a community. It is essential to love and make friendship to those people who are maintaining the Islamic ways. Those who are derailed from the Islamic path should not be maintained friendship with them. It is called *Hubbe Fillah* and *Bugze Fillah*, respectively. If any derailed person make Tawba and comes to Islamic path can be maintained friendship with him.

Now a day's many righteous people don't discontinue friendship even though his friend derailed from the Islamic path. The derailed people also don't refrain from his bad deeds due to friendship with righteous people.

Every person must have to be good behaved with others. That is with the all righteous or derailed people also. Good behave to righteous people meaning is that to help his good deeds. Similarly, good behaved with the derailed people meaning is that to make obstacle to his bad deeds. In that way his bad deeds will be reduced.

If any relatives or family member are engaged in bad deeds, in that case good behave is to counsel or make obstacle for that bad deeds. All types of bad deeds will be reduced if this way good behaved is continued to others.

A person should be helped at his best level to the enemy when he want to do a good deeds. If the Muslim society can understand the good behave, the enemy of Islam will not try to harm for Islam.

#### **Quran Chapter 4, Sura Nisa, Verse 144:**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ

Meaning: Hey believers! Don't make friendship with them who are my enemy.

﴿١٤٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ

Meaning: Hey believers! Don't accept them as a friend who are enemy of me and you.

### In Hadith:

أَفْضَلُ الْأَعْمَالِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي النَّاسِ (الحديث)

Meaning: One of the best practice is *Hubbu Fillah* and *Bugzu Fillah* i.e love and treat as enemy to people for sake of Allah (SWT).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*

### LIVING AWAY

Some pious people are stay away from his community for worship. In this way he is refraining from bad deeds and Sin but neglecting the right of his family and society. Nobody can get closer to Allah (SWT) ignoring the right of family, community or living being. Instead of closer they are remaining away from Allah (SWT). Due to lack of knowledge about complete Deen Islam they don't know their obligatory duties and responsibility. To get closer to Allah (SWT) no need to keep away from family. No prophet (after declaration as a Prophet) kept away from his society.

### In Hadith:

لَا رَهْبَانِيَّةَ فِي الْإِسْلَامِ

Meaning: Prophet Muhammad (SAW) said there is no *Bairaggo* (who are making meditation in remote area) in Islam. But in specific time and condition it can be different.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*

## SAFAR (TRAVELLING)

**Quran Chapter 6, Sura Anam Verse 11:**

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ-

Meaning: Hey Muhammad (SAW) asked your people, travel in the world and observed the consequences of nonbelievers.

We can understand the condition of Feraun by traveling in Egypt. Similarly, the consequences of Abu Zahel by visiting in Saudi Arabia. By observing that places we can correct ourselves. Who are unable to travel, they should read the life history of Prophet, *Warasetul Ambia* and their opponent.

مَنْ خَرَجَ مِنْ بَيْتِهِ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ-

Meaning: Muhammad (SAW) asked: A person will be considered as on the path of Allah (SWT) who getting out for essential Islamic knowledge until return to home (Tirmizi).

اُطْلُبِ الْعِلْمَ وَلَوْ كَانَ بِالصَّيْنِ-

Meaning: Find out the Deen Islam though it is in the remote area (Ehyau Ulmiddin, Baihaki).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*

## PARENTS

Children have four rights on parents.

- (i) Good name: Name should be relation to name of Allah (SWT) example Abdullah. Name should be related to name of Prophet, example Muhammed Tahir. Name should be related to great righteous people, example- Ismail, Ishak etc.
- (ii) Circumference.
- (iii) Educate the complete Deen Islam.
- (iv) Help to get married.

Many Muslim are making wrong to naming their children like Kalu, Dhalu, Hena etc. Circumference still okay but not interested to educate complete Deen Islam. Knowledge about Deen is two parts (i) Fikah and (ii) Tasauf. Some Muslim are thinking Fikah is the only education in Islam. They have no idea about Tasauf is also obligatory like as Fikah.

Girls are also should be educated with compulsory knowledge of Islam. Because compulsory knowledge about Deen Islam is obligatory for every man and woman. Some parents are interested to educate their children to Medical, Engineering, Agriculture etc. and sometime may be one children for Islamic education. But must have to keep in mind every children should be obtained knowledge about complete Deen Islam.

To complete the duties of marriage some people doing this at children or teenage stage. They don't care about the mentalities of boys and girls. Prophet (SAW) said that when your children became adult, they should get married. All Sin is written in your side and for children if you don't help to get married them in spite of having all monitory facilities.

Parents have many right on their children. All children must have to be pleased their parents. Allah (SWT) is happy with the happiness of parents and similarly unhappy with the unhappiness of parents. Allah (SWT) asked – all of you must have to pay the right of parents as well as relatives.

#### **Quran Chapter 17, Sura Boni Isael, Verse 23-24:**

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا أَمَّا يَبْلُغَنَّ عِنْدَكَ  
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آيٌ وَلَا تُنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا  
كَرِيمًا . وَاخْفِضْ لَهُمَا جَنَاحَ الذِّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي  
صَغِيرًا .

Meaning: Your Lord commanded you – You must not worship except to Allah (SWT) and be good behaved with the parents. If one or both of your parents became aged, for maintaining their duties should not be expressed any bother word like Oh. Don't be rude on them. You should talk with them obediently and politely. You also make Dua – Ya Allah (SWT)! You make mercy on them in that way as we are grown up by the parents in childhood.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*

## RELATIVES & NEIGHBOURS

Allah (SWT) commanded to pay the right of relatives, orphanage, traveller, *Miskin* (having no wealth), colleagues, animals etc. Some Muslim are misbehaved with orphanage and needy people instead of help. They are not fulfilling their right but making harassment. They don't have idea about right of colleagues. At the Day of Judgement Allah (SWT) will quarry about their right and failing to answer will leads to Hell.

**Quran Chapter 4, Sura Nisa verse 36:**

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ  
وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا

Meaning: All of you will make worship only for Allah (SWT) without shearing anything's. Must be good behaved with parents, relatives, orphanage, poor people, close and far relatives, colleagues, travellers and who are under you. Certainly, Allah (SWT) like that people who surrender to him and don't feel proud.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*

## TEACHER STUDENT RELATIONSHIP

People should follow the spiritual Islamic Leader for rectify their heart. The duties and responsibility of spiritual Islamic Leader is to teach about *Tasauuf* and how to practice it. At present

most of the spiritual Islamic Leader are illiterate about the knowledge of *Tasauf*. So, how they can teach about *Tasauf* to their student? How they can teach about practice to the student? For that reason, they offered some *Nafal Ozifa* instead of obligatory *Tasauf* knowledge. It is one kind of cheating to student. The duties of student must have to learn about *Tasauf* from spiritual Islamic Leader and if necessary should pay for this.

### Quran Sura Tawba verse 119:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

Meaning: Hey believers! Fear to Allah (SWT) and attached to truth speaking people.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ

Meaning: Hey believers! Obey to Allah (SWT), Prophet (SAW) and who are the *Ullil Amr* (The people who have in depth knowledge about Quran, Hadith, Fikah, *Tasauf*, etc. i.e *Waresatul Ambia* or *Naibe Rasul*).

In Kitab Maktubate Imam Rabbani:

لَقَدْ جِئَ فِي قَوْمٍ كَمَا لَقِيتُ فِي أُمَّتِهِ

Meaning: Real spiritual Islamic Leader like as a prophet in their community.

Hadith:

الْعُلَمَاءُ وَرُتَّةُ الْأَنْبِيَاءِ

Meaning: The real scholars are the proprietor of Prophet (*Paigamber*).

عُلَمَاءُ أُمَّتِي كَأَنْبِيَاءِ بَنِي إِسْرَائِيلَ

Meaning: Prophet Muhammad (SAW) asked – The scholars (In depth knowledge about Fikah and *Tasauf*) in my *Ummah* are the similar to prophet of Boni Israel.

### ❖ Condition to be an Islamic Spiritual Leader (Waresatul Ambia / Nayebe Rasul)

To be an Islamic Spiritual Leader five conditions are mentioned in “Alkawalul Zamil kitab” by Shah Wali Ullah Dehlovi (Rh). Kazi Sanaullah Panipothi (Rh) mentioned about eight conditions to be an Islamic Spiritual Leader. The major conditions are as follows:

- (i) Must have in depth knowledge about Fikah, Hadith and *Tafsir*. *Tafsir Jalaline*, *Tafsir Madaref* or equivalent must be understood completely and practice from an Islamic Scholar. At least *Miskat Sharif* or equivalent hadith book (*Kitab*) must be understood completely. In Fikah 20 types of basic knowledge about *Ibadat* and *Muamelat* must be learned and practice.
- (ii) Spiritual Leader must have justice and should be a *Muttaki*.
- (iii) Every time must have to think about hereafter and engaged in essential worship and *Zikr*. Must not be tends to here in *Dunia*.

- (iv) Bear in mind good characteristics, counsel for good deeds and refrain from bad deeds. Must not be mentally dependent to others.
- (v) Long-time living together to another Spiritual Leader.
- (vi) Also be expert in the subject *Nahu*, *Sarf*, *Adab*, *Mantek* etc.
- (vii) Must have to be obtained in depth knowledge about *Tasauf*.
- (viii) Must have to be gained good characteristics and refrain from bad characteristics.
- (ix) Must have to be completely obtained *Kamaliat Nur* and *Faiz*.
- (x) Must have to be learned *Tasauf* from Spiritual Islamic Leader.
- (xi) Must have to be gained consent from a Spiritual Leader.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ \*

## Chapter IV

### MUHLIKAT

(BAD CHARACTERISTICS OF A PERSON)

Knowledge regarding bad thinking of heart which are humanity destroying and retardation from paradise (Jannah). Basically it is 10 types as shown in Fig. 4.1.

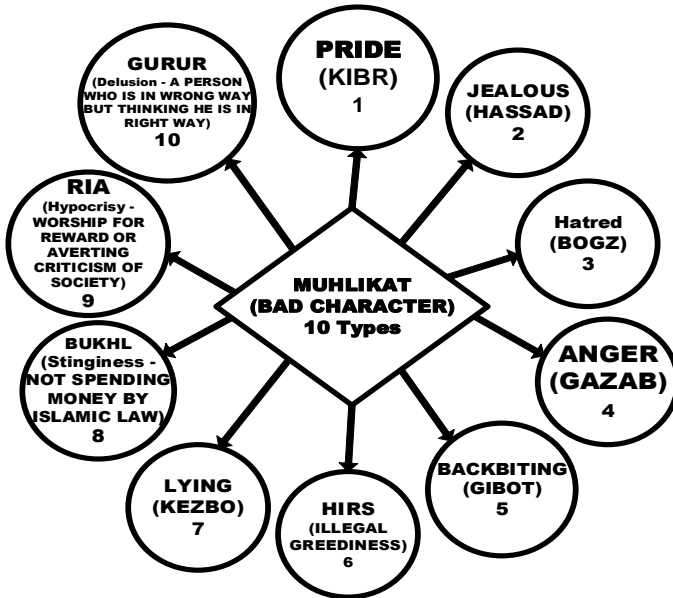


Fig. 4.1: Bad characteristics of a person that must have to be removed.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*

## PRIDE (KIBR)

### ❖ Definition of pride

To feel better than others in terms of honour, quality or socioeconomic status.

In holy **Quran chapter 17 (Sura Boni Ishrail) verse 37** Allah (SWT) asked:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا .

Meaning: And you don't move on the ground with proud.

Quran chapter 2 (Sura Bakara) verse 34:

أَبَىٰ وَاسْتَكْبَرَ

Meaning: Saitan (Iblis) rejected to do *Sijda* for Adam and feel proud.

Allah (SWT) asked him (Saitan) “why you do not make *Sijda* to Adam?” *Iblis* replied that “I am made of fire and Adam made of soil”. That meaning to say that he feel proud and disobeyed the Allah (SWT) command.

### **Question: Pride (*Kibr*) what type of Sin?**

Answer: It is a hardest (*Kabira*) sin. At the end of judgement due to this sin will face to hell.

### **In hadith:**

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِّنْ كِبَرٍ

Meaning: Who bear in mind that type of sin (pride) at the lowest level like as a sand particle, at the end of judgements he/she can't enter into the paradise.

### **In hadith:**

الْكِبْرِيَاءُ رِدَائِي وَالْعُظْمَةُ إِزَارَتِي فَمَنْ نَازَعَ عَنِّي وَاحِدًا مِنْهُمَا أَدْخَلْتُهُ النَّارَ

Meaning: Allah (SWT) asked – Pride is my special character (*Sifath*), who try to sneeze this character must be enter into the Hell.

### **❖ Types of Pride**

There are two types of Pride i.e. (i) Physical pride and (ii) Mental pride

**Physical pride:** The pride express by body language and physical activities. In Arabic word it also known as *kibr of Jahir*. Note that physical proudness is allowed to junior but forbidden to senior.

**Mental pride:** Mentally feel that he is greater than others in terms of quality.

### **❖ Stage of Pride**

There are three stage of pride:

- (i) Pride with Allah (SWT): Few people feel proud to Allah (SWT) and demanded that they are the Lord in the earth. Example- Namrud, Feraun and Hammam.

- (ii) **Pride with Prophet Muhammad (SAW):** Many people feel proud to prophet Muhammad (SAW). Example – some leaders of the *Quraish* community in Saudi Arabia did not recognise the prophet and asked why Allah (SWT) didn't select their community leader as a prophet? One person named Musailama declared as a prophet at the time of Prophet (SAW).
- (iii) **Pride with other people:** A person who feel proud to others.

### ❖ Source of Pride

There are many sources of pride for human being but great scholar Hazrat Imam Gazzali (Rh) mentioned that-

فَالدِّينِيُّ هُوَ الْعِلْمُ وَالْعَمَلُ وَالذُّيُورِيُّ هُوَ النَّسَبُ وَالْجَمَالُ  
وَالْقُوَّةُ وَالْمَالُ وَكَثْرَةُ الْأَنْصَارِ فَهَذِهِ سَبْعَةُ أَسْبَابٍ -

He mentioned the main seven sources of proudness.

- (i) **Knowledge:** A person feel proud who gathered vast religious knowledge. Mainly two reasons for this type of proud (a) Who gathered only Islamic knowledge without general knowledge related to earth and science (b) Who gathered knowledge regarding physical worship (*Fikah*) only excluding Mental Worship (*Tasauf*). Non-religious knowledge like Medical science, Debate, Aeronautical science, Mathematics etc. also source of proud. Some speaker may think when he can hypnotise / control the audience and leads to laughing or crying

by dint of his speech, he is a great scholar and his position upgraded to Allah (SWT). But actually he can't understand his position sharply downgraded to the bottom from Allah (SWT).

- (ii) **Practicing of Islam:** Practicing of Islam with incomplete religious knowledge is also source of proud. For physical worship must have to study about *Fikah*, similarly for mental worship must have to learn about *Tasauf*. Without learning *Tasauf* if anybody try to engage on *zikr*, it may be a great source of proud.  
Fake scholars think that they are great scholar when they feel some special movement of heart. Their main objectives are to hypnotise / control the audience or general society. This types of fake scholar don't care the holy books (*Kitab*) and generally asked we are following the teacher (*Peer/Ameer*). Only teacher (*Peer/Leader*) is our *kitab*.
- (iii) **Noble Family:** Born in noble family is one of the source of proud. Some people think they are came from noble family like Sir, Quraish, Mugol, Pathan, Sayed etc. so they are superior to others. The people came from noble family who didn't learn *Tasauf* they can feel proud.
- (iv) **Physical Beauty of a Person:** Feeling proud for physical beauty is one kind of meanness. Now-a-days description about physical beauty of fake scholar can be heard by his followers.

- (v) **Wealth:** It is rare that the very rich people don't feel proud for their wealth. They never think in what purpose Allah (SWT) gave the wealth and at the Day of Judgement must have to submit income-expenditure balance sheet.
- (vi) **Physical Strength of a Person:** Physical strength is a great donation from Allah (SWT). If anybody can't think why Allah (SWT) gave me the physical strength, is it for strengthening Islam or misleading the Islam? Is it for gaining reward or leads to Sin? That person continuously feel proud without realisation above these question.
- (vii) **Leadership and Increasing Followers:** Rich people have hundreds thousands of followers and they feel proud for that. Fake scholar (Without *Tasauf* knowledge) have also many followers and every time express their proudness for leadership and continuously increasing the loyalty for them. A fake scholar who has no educational background but have many followers. In this stage he never allow to seat an educated scholar besides him. If he had no followers, he don't dare to seat besides the real scholar. Very rare person can be found who never feel proud for leadership and followers.

### ❖ Symptom / Evidence of Pride

There are many symptoms or evidence of proud. Some important evidence are mentioned as follows:

- ❖ Don't like to obey Allah (SWT) command without argument.
- ❖ Don't be fear for anti-Islamic activities.
- ❖ Don't be follow the way of Prophet (SAW).
- ❖ Don't be follow the real scholar (*Waresatul Ambia / Naebe Rsul*).
- ❖ Don't take gift from other Muslim.
- ❖ Don't thinking as an inferior to other Muslim.
- ❖ Feeling shy to do homework. Prophet Muhammad (SAW) rear the goat, lamb etc., cleaning the house, washing clothes with his wives and served foods to his guest. But now-a-days fake scholars are feeling very shy to do so. It is the symptoms of proud.
- ❖ Don't allow to seat poor people besides him.
- ❖ Don't make greetings (Salam) to others.
- ❖ Reject the good advice.
- ❖ Don't visit to other Muslim.
- ❖ To think all general people are inferior to him.
- ❖ Ignore to other people.

### ❖ **Treatments of Pride**

For treatments of proud, the person must have to understand what the source of his proudness are. Based on the critical analysis of his proudness the following way can be think to reduce and finally clean the heart from proud.

- (i) **Treatment of Proud Feeling for Knowledge:**  
When proud comes from knowledge, a person must have to deep thinking – am I learned complete knowledge regarding physical (*Fikah*) and Mental (*Tasauf*) worship to Allah (SWT)? If answer is no, then must have to realise that to

learn complete knowledge is mandatory for him. For disobey the command that due to incomplete learning leads to Hell (Jahannam). If answer is yes, then he must have to realise - am I practicing completely the physical and mental worship to Allah (SWT)? Though I have completed the gaining knowledge but without right practice it will not reward to Allah (SWT) and ultimately leads to Hell. So it is meaningless to feel proud for knowledge.

- (ii) **Treatment of Proud feeling for Practicing Islam:** If proud comes due to practicing of Islam, in that case a person must have to think – I didn't learn knowledge completely and using that incomplete knowledge the practicing Islam will not be rewarded by Allah (SWT). It will be remained as pending (*Gaire Makbul*). Pending reward will not be helpful in Day of Judgement, So no benefit to feeling proud for practicing Islam.
- (iii) **Treatment for Proud as a Noble Family Member:** A person must have to think – what is the difference from noble family to others? All people comes from Adam (A) and made by much neglected things. All people become at higher and honourable status for his practice of Islam but not for member as a noble family. The people who did bad deeds leads to Hell though he is son of Prophet. Example: Kabil, Kennan are son of prophet but will face to Hell.

- (iv) **Treatment of Proud for Physical Beauty:** A person must have to understand and thinking – Nobody can structured his/her face or physical beauty. It is created by Allah (SWT). This beauty only for pleased to Allah (SWT) not for proud. So must not be proud for physical beauty.
- (v) **Treatment of Proud for Wealth:** If proud feeling for wealth, a person must have to think – Why Allah (SWT) gave me very valuable wealth? This wealth is for gaining peace and prosperity and ultimately leads to Paradise. Using this wealth am I gained peace for here and hereafter? If not, its objectives are not yet fulfilled. And for that reason it will leads to Hell. So should not be feel proud for wealth.
- (vi) **Treatment of Proud for Physical Strength:** If proud feeling for physical strength, a person must have to realise that based on his/her physical strength practicing Islam is enough or not. Lack of practicing Islam though have sound health it will leads to hell. Because health is given by Allah (SWT) for pleased to him and not for proud.
- (vii) **Treatment of Proud for Leadership and Followers:** If proud feeling for leadership and his followers, in that case a person must have to realise, as a leader or Scholar what was the duty on me for my followers? If any person derailed from complete Deen Islam due to my leadership,



in the Day of Judgement I will be the responsible person. That leads to Hell. So must not be feel proud for thousands of followers and leadership.

There are many types of practice to reduce and finally to eradicate the proud from our heart. We must have to understand which matter is responsible for proud. If proud feel for any matters we should have to meet with more knowledgeable person regarding that matter. Example- Prophet Musa (A) visited the more knowledgeable Prophet Kizir (A). We must have to find out the real scholar who have complete knowledge of Deen Islam and must have to learn clearly from him.

**Question:** If proud mean that feeling better status compared to others, in that case how we can think junior people, disbeliever, illiterate person are better than me?

- Compare to disbeliever we should have to think that his status may be greater than me. In future if he became a Muslim and up to death he can continue his life without bad deeds. Though I am a Muslim but still continuing some bad deeds. At the eve of death, we don't know what will be the situation, there is no guarantee we can pass away as a Muslim. So we should not be sure our status is better than non-believers.
- Compare to less educated or illiterate people we should have to think that I am scholar and he is illiterate person but both are engaged in bad deeds. He is doing sin without understanding but I am doing the same by knowing the consequences of sin. So my status can't be better than him. On the other hand, illiterate person should have to think the literate person practicing Islam

by knowledge and I am lacking about that and my position must not be better than a scholar.

- Compare to a senior person to his junior, must have to think that he is junior to me but I am doing more bad deeds compare to him during long time. So my status may not be better than junior. In the same way, junior person should have to think that senior person practicing Islam during long time compare to me and my status may not be better than senior person.

Without thinking or practicing the above mentioned way, if anybody make only leap service that I am inferior, sinner or in less status etc. it is only act as a hypocrite.

#### ❖ **OZOB**

#### ❖ **Definition of OZOB**

There are another bad thinking named **OZOB** same as pride. **OZOB** is feeling own status better but no need to compare with others. Only looking his good deeds and feeling happiness.

#### ❖ **Source of OZOB**

Incomplete or no knowledge about *Tasauf*.

#### ❖ **Symptom / Evidence of OZOB**

- Only looking at the performance of good deeds.
- Good deeds, success, capability etc. make publicity without any essential reason.

#### ❖ **Treatment of OZOB**

- We must have to think that the capability of good deeds only can possible with the help of Allah (SWT).

- Fear to Allah (SWT) that he can take away the capability of good deeds.
- Don't think myself as an innocent people.
- Must have to learn *Tasauf* knowledge completely from a scholar and should have to realise the consequences of *OZOB*.

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## JEALOUS (*HASSAD*)

### ❖ Definition of Jealous

Don't feeling good for prosperity or achievement of another person. Meaning to say, he/she every time hope that the good status of that person will be downgraded.

What type of sin is *Hassad*?

It is a hardest (*Kabira*) sin. At the Day of Judgement due to jealous (*Hassad*) will lead to Hell.

**Holy Quran Chapter 113, Sura Falak verse 5**, Allah (SWT) mentioned:

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Meaning: Pray to Allah (SWT) from consequences of jealous from jealousy people.

## In Hadith -

إِنَّا كُمْ وَالْحَسَدُ فَإِنَّ الْحَسَدَ يَتَأْكَلُ الْحَسَنَاتِ كَمَا  
تَأْكَلُ النَّارُ الْخُطُوبَ .

Meaning: Prophet Muhammad (SAW) said you will be saved yourself from jealous because reward for all good deeds will be an ash like as dry wood comes to ash by fire.

## Shami Kitab Part 1, Page 39:

وَعِلْمُ الْحَسَدِ وَالْعُجْبِ إِذْهُمَا يَأْكُلَانِ الْعَمَلَ كَمَا تَأْكَلُ النَّارُ  
الْخُطُوبَ \*

Meaning: It is obligatory to learn knowledge about *Hassad* and *Ozob*. Because, *Hassad* will eat up all reward of good deeds like as dry wood become an ash by fire.

## ❖ Sources of Jealous

There are many sources of jealous but main seven sources are presented below:

- (i) Enemy (*Adawat*) – Jealous can be raised in mind of a person due to an opponent.
- (ii) For upgrading status of his/her same level colleague.
- (iii) *Hekarat* – Upgrading a very low status people compare to others.
- (iv) Surprised – Surprisingly one people getting higher status but nobody think the huge change of his/her prosperity.
- (v) Disturbance or postponed the achievement of a goal / objective (s) for any person.
- (vi) For leadership.
- (vii) Some people generally feel jealous to others by born.

### ❖ **Symptom / Evidence of Jealous**

- Quarrel between two people or within a society.
- Making rival group within a society.

### ❖ **Treatments of Jealous**

There are mainly two types of treatment for feeling jealous.

- Every time must have to accept the predestine (*Takdir*). One person must have to think that the prosperity or good status of other person is written in his/her predestine. So if I feel jealous, it will be disagree on predestine which is set by Allah (SWT).
- We should be good behaved and admire to whom feel jealous.

### ❖ **Difference between Jealous and *Gibta***

Jealous is a status of mind that feeling bad for upgrading status of another people. But any person hope that his status will be the same as other person who gained his status by doing good deeds like charity, faith on Allah (SWT), Salat, etc. it is known as *Gibta*. *Gibta* is essential if it is related to Deen Islam. But related to achievement in the society is *Mubah*.

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## HATRED

(*Bogz*)

### ❖ Definition of Hatred

Expressing a very good friend in front of a person but he is the utmost enemy of that person in absence of him. It is also one kind of hardest sin (*haram*).

**In Hadith Prophet Muhammad (SAW) said-**

وَلَا تَبَاغَضُوا

Meaning: You will not be act as a hatred with each other.

### ❖ Sources of Hatred

- Personal loss.
- Religious loss.

Hatred comes for personal loss is totally forbidden but for religious matter is permissible.

### ❖ Symptom / Evidence of Hatred

Don't like to live together with that person to whom feel hatred.

### ❖ Treatments of Hatred

Must try to understand what the reason for hate is. One should have to think it is the examination comes from Allah (SWT).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*

## ANGER

(*Gazob*)

### ❖ Definition of Anger

For retaliation, if any person feel very hot and flowing fire within the blood circulation systems it is known as anger. It is very dangerous sin (*haram*) in Islam.

**Quran Chapter 3, Sura Al Imran, Verse 134:**

وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ -

Meaning: Allah (SWT) like that person who control his anger and make mercy to other person.

### ❖ Sources of Anger

- Personal loss.
- Religious loss.

Angry comes for personal loss is totally forbidden but for religious matter is permissible.

### ❖ Symptom / Evidence of Anger

Feeling hot and fire flowing in the parts of the body.

### ❖ Treatments of Anger

Must try to understand what the reason for anger is. One should have to think it is the examination comes from Allah (SWT). Generally, anger comes for personal loss. It is a normal things. But must not be exceed the limit which leads to bad deeds (sin).

One person must have to keep anger at a certain limit as he/she can save himself and religion. Totally free from anger is meaning to destroy the humanity.

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## BACKBITING

(*Gibot*)

### ❖ Definition of Backbiting

To expose the faults or bad deeds of a person in absence of him to other person is called backbiting. Actually that person did bad deeds but can't be exposed his sin to others.

**Quran chapter 49, Sura Al Huzrat Verse 12:**

وَلَا يَغْتَابَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ  
مِمَّا فَكَرَهُتُمْوهُ.

Meaning: Allah (SWT) asked none of you will make backbiting. Is anybody like to eat meat of dead body of his brother? Never have you liked it.

**Quran Chapter 4, Sura An Nisa Verse 148:**

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ.

Meaning: Allah (SWT) don't like a person who expose bad characters to others. But tortured people can be illustrated it to the judge for justice.



### **In Hadith:**

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعَرْضُهُ \*

Meaning: For a Muslim - bloodshed, misconduct of wealth and downgrading the honour of another Muslim is forbidden.

### **In Hadith:**

أَيُّكُمْ وَالْغَيْبَةُ فَإِنَّ الْغَيْبَةَ أَشَدُّ مِنَ الزِّنَا \*

Meaning: You must be refrained from backbiting. Because it is the hardest sin than rape.

### **❖ Objectives of Backbiting**

There are three main objectives for backbiting are as follows:

- (i) To do backbiting of a person for making him meanness to the society. It is completely forbidden in Islam.
- (ii) To do backbiting of a person for saving the society from disaster. It is must necessary (*Wazib*) to expose that information.
- (iii) To do backbiting of a person to the judge for justice. It is also permissible in Islam.

### **❖ Backbiting is necessary (*Wazib*) for a person to the following six cases-**

- (i) Must have to expose the characters of bride and bridegroom for marriage purpose.
- (ii) Character of a parson to whom will make a business partner.
- (iii) Character of the neighbours for making a new house.

- (iv) Character of a fake scholar by whom society are getting worse.
- (v) Character of a fake Islamic Leader by whom society are getting worse and derailed from Islam.
- (vi) Character of a person (*Rabi*) who delivered hadith.

### ❖ Sources of Backbiting

There are many sources of backbiting. The main eleven sources are presented below-

- (i) **Anger** – Due to anger one person start making backbiting to other.
- (ii) **In a voice** – If any person starts backbiting within a group, the other person in that group also doing same things.
- (iii) **For precaution** – One person think that a specific person will do backbiting to others, so he is in advance start backbiting of that specific person, because the society will not believe that specific person if he make backbiting.
- (iv) **Cover oneself fault** – One person asked that when he did bad deeds, the other person with him leading that bad deeds. He had less contribution to that bad deeds.
- (v) **Express own expertise** – Some people unnecessarily and untruly try to express his/her expertise to the others and asked within his group he is the pioneer and other have very few or no contribution.
- (vi) **Jealous** – When a person observing everybody appreciating one specific person, then he start backbiting of that specific people to degrade his honour.
- (vii) **Feeling joyful for describing fault of others.**

(viii) **To degrade other person.**

The above mentioned sources of backbiting for all general people but the following three sources are mainly for Islamic scholar people-

- (ix) **Surprised for religious practice** – One scholar asked I feel surprised how that other scholar making mistake in his Islamic practice.
- (x) **Sympathy** – One people asked I feel sorry and sympathy of that people for lacking of knowledge and practice in Islam.
- (xi) **Anger** – One scholar feel angry to other scholar for lacking of Islamic knowledge.

❖ **Symptom / Evidence of Backbiting**

Try to express one person's fault to others and practice it.

❖ **Treatment of Backbiting**

When a people start backbiting, he must have to be realised that is this backbiting forbidden, essential or permissible? If it is forbidden, immediately must have to be stopped and think that it a dangerous sin which will leads to Hell. Every time should be realised the consequences of backbiting and must have to learn the pros and cons regarding backbiting from an Islamic Scholar.

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## ILLEGAL GREEDINESS (HIRS)

### ❖ Definition of Hirs

Illegally want to gain wealth by any means is called *Hirs* and is completely forbidden in Islam. But any gift from one person to another is permissible. The gift (*Hadia*) or salary of a scholar for his speech is permissible. Scholar also can negotiate the fees for his speech. Someone may think demanding money for speech in Islamic conference is not allowed but it is totally wrong concept.

In Hadith Prophet Muhammad (SAW) said-

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ شِدَّةِ الْحِرْصِ .

Meaning: Muhammad (SAW) asked to refrain from illegal greediness.

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ ○

In Quran Chapter 2, Sura Bakara Verse 273 Allah (SWT) mentioned that -

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ ○

Meaning: Donate to that Islamic scholars who are seems to be a rich man (practically they are lacking of wealth) engaging to disseminating Islam. Due to engaging for disseminating Islam

they can't move for earning money from other sources. Illiterate people (who don't know the wealth status of a scholar) may think that the scholars are rich man because they don't begging.

### ❖ Source of Illegal greediness

Every time expect or try to gain better status.

### ❖ Symptom / Evidence of Illegal Greediness

Do not make difference between forbidden and permissible (*Halal-Haram*) matters.

### ❖ Treatment of Illegal Greediness

- Obtained money from permissible income sources.
- Quite from illegal income sources.

## In Hadith-

مَنْ تَكَرَّرَ فِي رِيْبِهِ إِلَى مَنْ قُوَّةَهُ قَافَتْهُ فِي يَوْمٍ وَتَكَرَّرَ فِي دُنْيَاةٍ. إِلَى مَنْ دُوْنَهُ فَحَمِدَ اللَّهُ عَلَى مَا فَضَّلَهُ اللَّهُ عَلَيْهِ كَتَبَهُ اللَّهُ هَآكِرًا وَهَآبِرًا .

Meaning: One person will be accepted to Allah (SWT) as a loyal and patience who observed the poor people in terms of wealth and better knowledgeable person compared to him.

(٢) عَنْ ابْنِ عُمَرَ قَالَ : أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبَعْضِ جَسَدِي (أَيَّ مَنْكَبِي) كَمَا جَاءَ فِي الْبُخَارِيِّ قَالَ كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ وَعُدَّ نَفْسَكَ مِنْ أَهْلِ الْغُبُورِ فَقَالَ ابْنُ عُمَرَ إِذَا أَصْبَحْتَ فَلَا تُحَدِّثْ نَفْسَكَ بِالْمَسَاءِ وَإِذَا أَمْسَيْتَ فَلَا تُحَدِّثْ نَفْسَكَ بِالصَّبَاحِ وَخُذْ مِنْ صِحَّتِكَ قَبْلَ سَقَمِكَ وَمِنْ حَيَاتِكَ قَبْلَ مَوْتِكَ فَإِنَّكَ لَا تَدْرِي يَا عَبْدَ اللَّهِ مَا اسْبَلَكَ غَدًا أَيْ حَيٌّ أَوْ مَيِّتٌ عَاصٍ أَوْ مُطِيعٌ .  
ترمذی شریف ص باب ما جاء في قصر الامل

Meaning: Ibne Omar (R) illustrated that Prophet Muhammad (SAW) said you will practice your life as a traveller (*Musafir*)

in the earth and like as a person within the graveyard. At morning you don't hope for evening, similarly at evening you don't hope for morning. Your sound health before illness and your life before death should be think as a great wealth. You don't know tomorrow you are alive or dead as well as a sinner or gainer.

(٥) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَلَبَ الشَّيْخِ شَابٌ عَلَى حُبِّ اِثْنَتَيْنِ طُولِ الْحَيَاةِ وَكَثْرَةِ الْمَالِ .

Meaning: Hazrat Huraira (R) illustrated that Prophet Muhammad (SAW) said that increasing tendency for two things are getting stronger of aged people (i) long life and (ii) to be a rich man.

(٦) عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهْرُمُ ابْنُ آدَمَ وَيَتَبَدَّلُ فِيهِ اِثْنَتَانِ الْجِرْضُ عَلَى الْعُمْرِ وَالْجِرْضُ عَلَى الْمَالِ .

Meaning: Hazrat Anas (R) illustrated that Prophet Muhammad (SAW) asked human being are getting aged but his hope for long life and wealth getting young.

(٤) عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ ذَهَبٍ لَأَحَبَّ أَنْ يَكُونَ لَهُ ثَانِيَا وَلَا يُنَالُ قَاهُ إِلَّا التُّرَابُ .

Meaning: Hazrat Anas Ibne Malik (R) illustrated that Prophet (SAW) said human beings will hope for 2<sup>nd</sup> jungle of gold if he earned 1<sup>st</sup> one. His mouth only can fulfil by mud.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*

## LYING

(*Kezbo*)

### ❖ Definition of Lying

Making any false statement for achieving personal gain is called lying. It is completely forbidden and hardest sin (*Kabira*) in Islam.

**Quran Chapter 3, Sura Al Imran, Verse 61:**

لُعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

Meaning: Allah (SWT) give curse on a lyre

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُؤْتِيَ خَانَ.

Meaning: Hazrat Abu Huraira (R) illustrated that Prophet (SAW) said hypocrites (*Munafik*) have three symptoms in his character (i) Telling lye (ii) don't maintain promise (iii) mishandled to one's deposit.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُتِيكُمْ بِأَكْبَرِ الْكِبَائِرِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْإِشْرَاقُ بِاللَّهِ وَالْعَفْوَ فِي الرِّبَايَيْنِ وَشَهَادَةُ الزُّوْرِ أَوْ قَوْلُ الزُّوْرِ.

Meaning: Prophet (SAW) asked his followers may I inform you some headrest sin in Islam. The follower (*sahabi*) replied please inform us which are the hardest sin? Prophet (SAW) informed the three hardest sin are (i) Worship to other things except Allah (SWT) (ii) Disobey to your parents and (iii) Telling lye.

عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكْتَبَ صِدْقًا وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ. وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يَكْتَبَ كَذَابًا.

Meaning: Hazrat Ibne Masud (R) illustrated that Prophet (SAW) said that certainly lying leads to bad deeds and bad deeds are leads to Hell. When a person practicing lying, his name will be written as lyer and culprit to Allah (SWT).

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَذَبَ الْعَبْدُ تَبَاعَدَ عَنْهُ الْمَلَائِكَةُ مِثْلًا مِنْ ثَلَاثِينَ. ترمذى باب ماجاء فى الصدق والكذب

Meaning: Prophet Muhammad (SAW) said that when a person telling lye, the Angels are maintained long distance from him due to bad smell of lying.

الْكَذِبُ كُلُّهُ إِثْمٌ إِلَّا مَا نَفَعَ بِهِ مُسْلِمًا أَوْ رَفَعَ عَنْهُ ضَرَرًا.

Meaning: All lying are sin. But the lying which is gain benefit for Muslim and not harmful to other is permissible.

### ❖ Source of Lying

Do not have full confidence on Allah (SWT).

### ❖ Symptom / Evidence of Lying

It is not feeling fear that lying is a hardest sin.

### ❖ Treatment of Lying

Who are practicing lying, he must have to understand that the loss of people due to my lying all gained rewards from Allah (SWT) will tends to nothing in Day of Judgement and finally it will leads to Hell. A person must have to be realised that what



type of lying I am practicing in daily life. If it is permissible, it can be continued but forbidden one must have to be refrained.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*

## BUKHL

### Stinginess - Not spending money based on Islamic Law

#### ❖ Definition of Bukhl

There are three types of basic worship needed for every Muslim i.e worship related to soul, physical body and wealth (Fig. 4.2). A person who don't spending money or wealth according to Islamic law (Fig. 4.3) then his mental status is known as *Bokhil*. Socioeconomic condition of our society is significantly fluctuated. For example, rich people must have to address all ways of expenditure but for poor people no need to follow all items.

#### **Quran Chapter 3, Sura Al Imran, Verse 180:**

وَلَا يَحْسِبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ -

Meaning: The people who don't spend wealth based on Islamic law, they must not be think that it will be the helpful for them, but it will be the punishable items. In the Day of Judgement, the wealth don't spend for Allah (SWT) it will be the punishment item on neck.

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ  
 اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ - يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ  
 جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ - هَذَا مَا  
 كُنْتُمْ لَا تَفْسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ

Meaning: And who are deposited the gold and silver but not spend it based on Islamic law, Hey Muhammad (SAW) pass the information sever punishment for them. In the Day of Judgement the wealth will be heated by Hell fire and make punishment on forehead and backside of them.

#### **Quran Chapter 2, Sura Bakara, Verse 258:**

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ  
 يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خِلَّةٌ وَلَا شَفَاعَةٌ - وَالْكَافِرُونَ هُمُ الظَّالِمُونَ \*

Meaning: O Believers! Spend in the way of Allah out of what We have given you before coming of the Day in which there is neither trafficking not friendship and nor intercession for infidels and the infidels are themselves the persons unjust.

#### **Quran Chapter 2, Sura Bakara, Verse 267:**

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ \*

Meaning: O Believers! Give something of your pure earnings and of what we produce from the earth for you; and intend not to give especially vile of it, whereas if you get of it, you will not accept unless you close your eyes in it. And know that Allah is free of all wants, Praiseworthy.

## Quran Chapter 2, Sura Bakara, Verse 245:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً \*

Meaning: Is there any who should give a goodly loan to Allah so that Allah may increase many times for him. And Allah (SWT) scants and amplifies, and you are to return to Him.

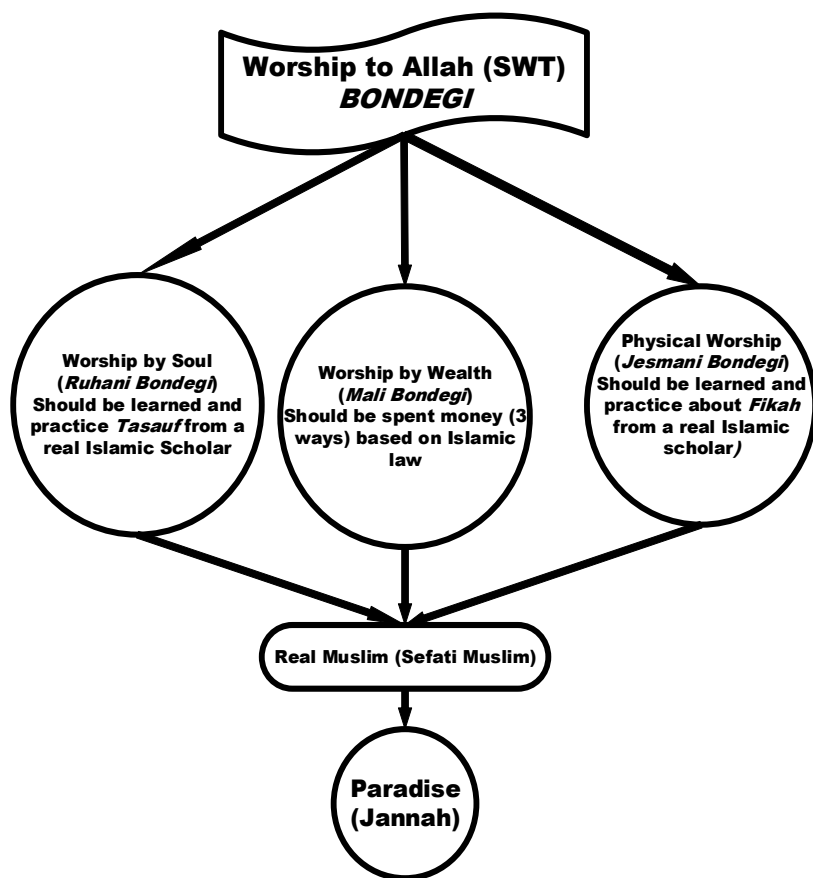


Fig. 4.2: Three basic types of worship to Allah (SWT)

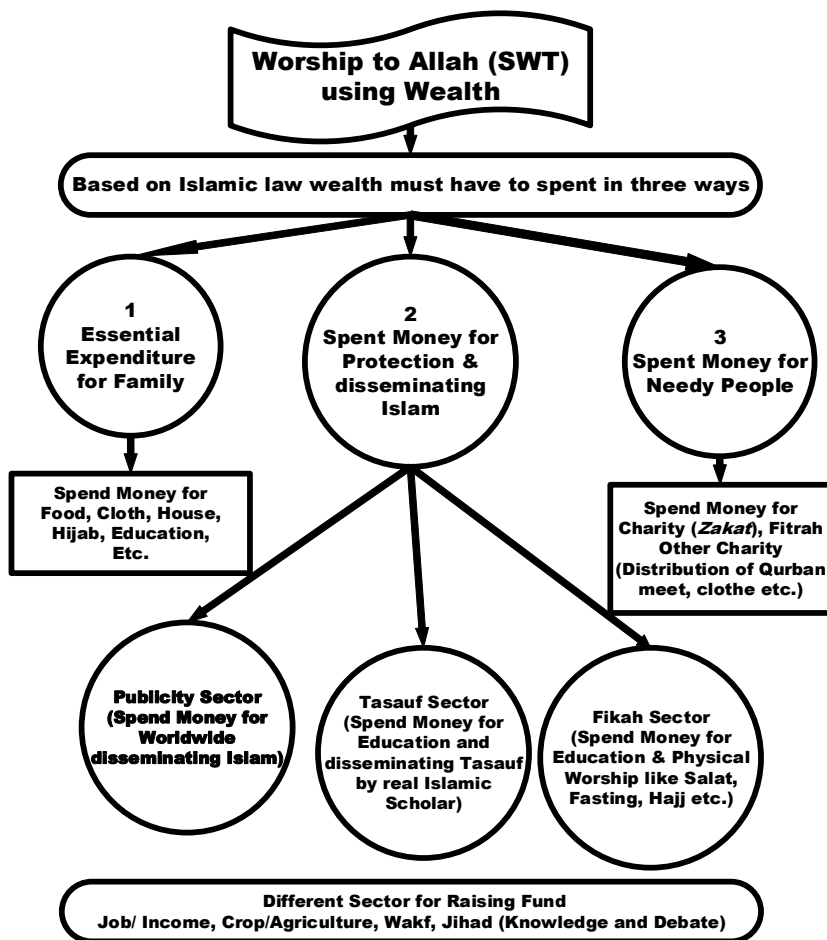


Fig 4.3: Flow chart of spending wealth based on Islamic law

### ❖ **Source of *Bukhl***

- Too much love and affection for wealth.
- Some people making competition to others for deposit money.
- Some people blackmail or cheating to others for deposit money.
- Some people don't donate the needy people but sometimes make big donation to rich people only for reward or gain upper status from the society.

### ❖ **Symptom / Evidence of *Bukhl***

Do not want to spend money according to Islamic law is the symptom of *Bukhl*. There are many types of *Bukhl*. According to Islamic law the main three was to spend money-

- (i) **Essential Family Expenditure:** Who don't spend money for wife, son, daughter, parents and all spouse, house, sanitation, watering etc. i.e. expenditure for daily life they are *Bukhl*.
- (ii) **Needy People:** Who don't spend money for needy people of society as essential charity (*Zakat*), optional charity like *Fitra*, *Qurban* meat distribution etc. they are *Bukhl*.
- (iii) **Expenditure for Islam:** For education and disseminating Islam spending money is essential. Some items are mentioned in this section-
  - Institutional expenditure for education of physical (*Fikah*) and mental (*Tasauf*) worship at primary, secondary and university level.

- Seminar / conference for obtaining and disseminating Islamic knowledge.
- Spending money for relatives, neighbours, travellers etc.
- Spending money for humanity and at natural disaster.

### ❖ **Treatment of *Bukhl***

If any person want to reduce and finally tends to eradicate the mental status of *Bokhil* he/she should try to follow-

- Need to forget the traditional charity process. Charity must not be for reward or avert criticism from the society. It must be only reward from Allah (SWT).
- Try to spend money for Hajj, *Zakat*, and other optional charity based on Islamic ways.
- Try to spend money for education of *Tasauf* and *Fikah* form an institution or a teacher.
- Try to spend money for real scholar who are disseminating Islam. It also known as *Tablig Hukmi*.
- Try to spend money for protection & disseminating Islam.
- Try to spend money for needy people for his food, cloths, house etc. and also at special case in natural disaster.
- Keep in mind that Allah (SWT) gave the wealth for making peace in the earth and Day of Judgement. It is not only for deposit in the earth.
- Must have to spend committed money for wife (*Mohrana*), treatment, housing, education for spouse.
- Generally mind don't agree to spend money in all the cases but we must have to fight with the mental

condition for sake of Allah (SWT) and try to continue spend money by Islamic law. Practice in this way hope that gradually mental condition will be free from *Bokhil* status.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*

### ***RIA***

**(Hypocrisy - Intention for reward and averting criticism of society)**

#### **❖ Definition of *Ria***

The intention of any good work for reward or averting criticism of society is called *Ria*. In all worship must have intention for reward or fear from Allah (SWT). Worship with *Ria* is a hardest (*Kabira*) sin and near to add something to Allah (SWT) i.e. known as *Shirk*.

- Sometimes a person feeling in mind that his worship will be exposed to others and society will think he is an excellent worshipper or a perfect person.
- If any person have intention that he is a perfect person declared by society in that case his worship is not for Allah (SWT) but it is for society. It is one kind of worship to people.

- If any person think that his worship for Allah (SWT) and at the same times also be exposed to the society as a perfect person, in that case this *Ria* tends to *Shirk*.

### **Quran chapter 18, Sura Al Kahaf:**

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا۔

Meaning: A person who want to meet with Allah (SWT), he/she should continue worship with pure heart and must not add other things within the worship.

### **In Shami kitab (Part 1):**

وَعِلْمُ الرَّبِّاءِ لِأَنَّ الْعَابِدَ مُحْرَمٌ مِّنْ ثَوَابِ عَمَلِهِ بِالرِّبَاءِ

Meaning: Knowledge on *Ria* must (*Faraz*) have to gain. A person will not be rewarded who will make worship with *Ria*.

### **❖ Types of *Ria***

There are many types of *Ria*. The six main types of *Ria* are mentioned her-

#### **(i) *Ria* in faith:**

- Within Muslim society someone asked that he / she is a Muslim but in the non-Muslim society that person declared himself as a non-Muslim.

#### **(ii) Avert criticism from Society:**

- Anybody make worship avert criticism from the society. It is one kind of *Ria*.



- Some people generally don't offer prayer like *Salat*, Fasting, Hajj, essential charity (Zakat) etc. when he stay alone. But when he arrive in the society, offered Salat, fasting, Hajj, Zakat an all other must doing worship.
- The person bear in mind faith in Allah (SWT) but neglecting the essential worship when he stay away from the society. His worship within the society for getting leadership, higher status, reward and avert criticism.
- Some people feeling better and keep peace in mind when he offered essential worship in front of others. But alone not in the same status.
- Some people try to do worship slowly and perfectly in front of others but make very hurry when he is alone.

**(iii) *Ria* in non-essential worship:**

- Some people don't make *Ria* in essential (*Faraz*) worship but do in the non-essential (*Nafal*) worship like recitation Quran very loudly, remembering Allah (SWT) loudly etc.
- Sometimes offered more Salat, *Tasbih* etc. in front of people but alone don't do so.

(iv) ***Ria* in that activities which is harmful to essential (*Faraz*) worship:**

Some people make essential worship very quickly when he is alone but in front of people perform it slowly and perfectly.

(v) ***Ria* in additional activities which is not harmful to essential worship:**

- Spent long time in essential worship. Example – Stay long time in different stage (i.e. *Ruku*, *Sizda*, seating position etc.) of *Salat* in front of people. But personally don't do this activities.
- In *Salat* reciting long chapter of Quran in front of people but personally don't do so.
- In fasting period intentionally remain silence within the society.

(vi) ***Ria* in additional worship:**

- In *Mashjid* (Mosque) some people every time arrived early and stand in the first line closed to the *Imam* intention that other people feel him very sincere and honest in Islamic practice. But Allah (SWT) knows his intention to his work for showing a better Muslim to others.

**Note that:** If any people do worship slowly and steadily, only intention to reward from Allah (SWT), he/she is a great Muslim. But any intention reward from society is forbidden.

## ❖ Expression of *Ria*

There are many ways *Ria* can be exposed to others. The main five expression of *Ria* are presented below:

### (i) **By Physical Appearance:**

- Anybody make himself very thin and tired eye, intention to that other people will feel that person is practicing Islam in night and devoted too much for the good deeds.
- Some people make haphazard his hair for giving physical information to others that he has no time to taking care his body and deeply engaged in Islam.
- Some people speak very slowly and make dry his leap, intention that other people will think continuously he is making fasting.

### **By Wearing Cloths:**

- Some people wear very thick cloths, silky cloths, trotted cloths, different coloured clothes etc. to attract others. So that other people will think he is a high ranking special people (*Dorbesh*) and try to gain monitory help.
- Some people every time keep with him special clothes that used for *Salat*, wear a cloth surrounding the head (*pagri*), keeping a piece of cloth on the solder etc. Intention that other people will think he is a great Muslim and practicing Islam.

- Some people are wearing very special types of clothes that are generally for great scholar. Intention that other people will think he is also a great scholar and try to get honour. Note that if any person willing to do this only for Allah (SWT), it is permissible otherwise forbidden.

**(ii) By Speech:**

- Some people cited many references from holy books in his speech, intention that other people will think he is a knowledgeable and great scholar. But if his speech only for repent / rectify people, it is permissible.
- Some people loudly and frequently reciting name of Allah (SWT) or other *Tasbih* by leap service to show the other people as a great practitioner in Islam.
- One person intentionally making advice to others within a group of people for showing himself as a learned and great scholar in Islam.
- Some people intentionally slowly or loudly reciting Quran and Hadith for getting honour from others.

**(iii) By Practice:**

- Intentionally standing long time in *Salat* to show others that he is a good practitioner in Islam.

- Making a hut in the remote area or a special place within the mosque to show other people as a great practitioner in Islam and trying to get honour.

(iv) **By Friendship with Others:**

- A person invite the famous people in his house to show others that the famous people came to gather knowledge from him.
- Some people travelled many famous Islamic places and meet with famous scholar for getting honour from others.

❖ **Reason / Source of *RIA***

- To show as a perfect person in the society.
- For gaining status in the society.
- To avert criticism from the society

❖ **Symptom / Evidence of *RIA***

- Slowly and nicely performed worship in front of society but personally neglecting that worship.
- A person feeling very happy when he performed worship in front of society. Example - He feel very happy when expose his late night prayer to others.
- Some fake scholar in his speech take long time and try to hypnotise or control the audience using crying or laughing. The audiences also fascinated to that person and try to cry or laughing.

### ❖ **Treatment of *RIA***

- Everywhere try to perform worship similar way and only for Allah (SWT).
- Don't try to perform worship for getting honour from the society.
- Don't try to perform worship for avert criticism from the society.
- Must have to obtained knowledge about *Ria* from a Islamic scholar.

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### ***GURUR***

**(Delusion - Stay in wrong path and derailed from Complete Islam)**

### ❖ **Definition of *Gurur***

Bearing wrong concept about syllabus or outline of complete Deen Islam knowledge is known as *Gurur*. When devil (*Saitan*) can't derailed a person to learn and practicing complete Islam, then try to keep engage wrong concept that within few essential branch of Islam will leads to Paradise.

### ❖ **Source of *Gurur***

- Don't have knowledge about complete Deen Islam.
- Don't try to find out Complete Deen Islam or right path of Islam.
- More confidence on their so called Islamic leader.

- Don't have confidence or believe on Quran, Hadith and *Tafsir* (explanation book) of ancient great Islamic scholar.

#### ❖ **Symptom / Evidence of *Gurur***

- Follow the fake scholar and practice the wrong path.
- Giving more emphasis at Islamic small branches' excluding the main part of Islam.
- To engage and accept that type of worship which is not worship at all.
- Do not follow the proof of Complete Deen Islam based on Quran and Hadith.

#### ❖ **Treatment of *Gurur***

- Try to find out the complete Deen Islam.
- To listen the real scholars' speech.
- Try to keep deep believe in *Kitab* (Quran, Hadith books) and think about status of hereafter.
- Don't follow own way.

#### **In Quran:**

فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِآلِلَّهِ الْغُرُورُ . إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا .

Meaning: all of you be careful about cheating of Saitan. Be aware that he cannot derail from the path of Allah (SWT). Certainly Seitan is your enemy and must have to be known as a direct enemy.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ \*

## Chapter V

### MUNJIAT

(GOOD CHARACTERISTICS OF A PERSON)

The knowledge regarding good characteristics of a person that must have to be gained is called *Munjiat* and basically it is ten types as shown in Fig. 5.1.

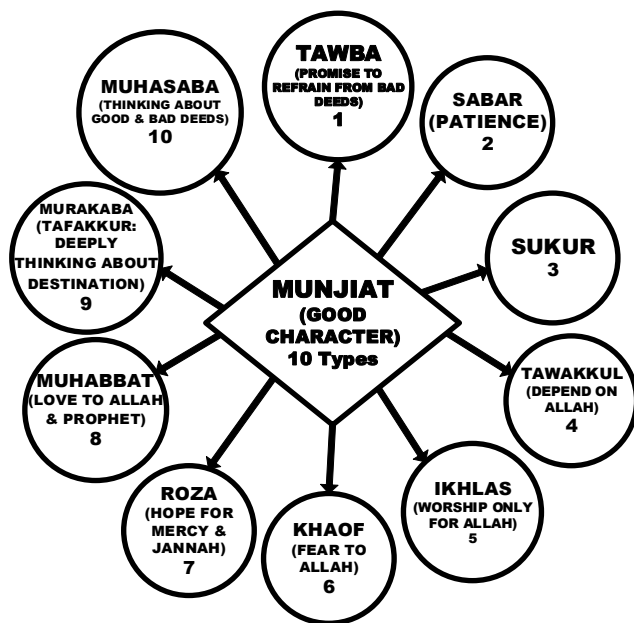


Fig. 5.1 Good characteristics of a person that must have to be obtained.



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## TAWBA

(Promise to refrain from bad deeds)

### ❖ Definition of Tawba

Synonyms of *Tawba* are repent, refrain, regret etc, that meaning to say if any person feel sorry for any types of Sin and make rigid promise to Allah (SWT) that he/she will not be engaged in that types of Sin in future, this promise is known as *Tawba*.

**Quran Chapter 66, Sura AT Tahirim, verse 8:**

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا . عَسَىٰ  
رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمُ جَنَّاتٍ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ .

Meaning: When the believers engaged in Sins, Allah (SWT) asked them (believers) all of you make rigid promise to refrain from that Sins. Certainly, your Lord will forgive all of your Sins and provide you a Paradise.

**Quran Chapter 39, Sura Jumar, Verse 53:**

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

Meaning: Allah (SWT) asked who are exceeding the limit of Sin don't be frustrated from the blessing of Allah (SWT).

### Quran Chapter 3, Sura AL Imran, verse 135-136:

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَآ  
سْتَعْفَفُوا لِدُنُوهِمْ وَمَنْ يَغْفِرَ الذُّنُوبَ إِلَّا اللَّهُ. وَلَمْ يُصِرُّوا عَلَى  
مَا فَعَلُوا وَهُمْ يَعْلَمُونَ. أُولَٰئِكَ جَزَاءُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّتٌ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ.

Meaning: Who are performing hardest Sin (*Kabira*) and other types of Sin (*Sagira*), all of you must do offer prayer (*Zikr*), hope for mercy and promise that types of bad deeds will not be done repeatedly. In that case Allah (SWT) will make mercy for all of you and provide a Paradise.

#### ❖ Types of Sins and how it can be repented:

There are three types of Sin and following ways can be repented-

- (i) **Shirk**: Worship other things to same as Allah (SWT). Must have to do *Tawba*.
- (ii) **Hakkulla**: Different types of worship to Allah (SWT) i.e. Salat, Fasting, Essential Charity (*Zakat*), Hajj etc. If possible perform the previous worship (*Kaffara*). And then make *Tawba*.
- (iii) **Hakkul Ibad**: Misconduct with human being and other living things (example: right of parents, relatives, neighbours, animals and all living things). If it is related to wealth, must have to refund to them or to their generation. If it is related to their social status (honour), must have to apologise to them. And finally pray and hope Marcy to Allah (SWT).

### ❖ **Conditions of *Tawba***

- (i) Only hope for Mercy from Allah (SWT) and fear about Hell. It must not be performed due to poverty, pressure or to gain any status in the society.
- (ii) Must have to be ashamed due to that Sin.
- (iii) Must have to promise not to do in future.
- (iv) Every time must have to be concerned that will not be engaged in same Sin in the future.

Without maintain the above mentioned four condition, *Tawba* will not be perfect and his crying will be in vain to Allah (SWT).

### ❖ **Reason / Source of *Tawba***

- To perform *Tawba* is the fear of Allah (SWT).
- To make intention for worship to Allah (SWT). Every time human being are performing Sin. Due to Sin, his/her mental condition gradually hardened and not capable to do worship. So he/she will keep away from worship.
- For accepting worship to Allah (SWT). Allah (SWT) will be very much happy if anybody make *Tawba* and again start worship with *Ikhlas*.

### ❖ **Symptom / Evidence of *Tawba***

- Gather essential knowledge about (i) ***Akaid*** (believe in Allah SWT, Angel, Holy books, Prophet, etc.), (ii) ***Tasauf*** (Knowledge regarding bad and good characteristics' of human being) and ***Fikah*** (knowledge regarding worship to Allah (SWT) and right of human being).
- Capable to spent wealth based on Islamic law.
- Capable to manage human being right (s).

## ❖ Treatment of *Tawba*

The following points are the treatments of *Tawba*-

- To do fear of Hell (Jahannam).
- To think about death and the Day of Judgement.
- To find out the scholar (s) who have full knowledge about complete Deen Islam.

**Without patients (*Sabar*) nobody can be achieved the *Tawba*.**

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## SABAR (PATIENCE)

## ❖ Definition of Sabar

To refrain from that activities which are the barrier to gaining paradise is known as patience (*Sabar*). The knowledge regarding patients (*Sabar*) must have to learn (*Faraz*).

**Quran Chapter 3, Sura Al Imran, Verse 200:**

يَا أَيُّهَا الَّذِينَ آمَنُوا صَبِرُوا

Meaning: Hi believers'! All of you gain patience.

The above mentioned command is related to good characteristics of soul (*Tasauf*).

- All forbidden works are the barrier to gain paradise. For that reason *Tawba* is essential to refrain from that forbidden works. Without patients *Tawba* is not possible. Must have to refrain from all types of bad

deeds when men and women are become adult. Example – must be refrain from forbidden foods, forbidden relationship with women etc. To obey that Qur’anic verses patients is essential. When men and women become adult must be practised on *Tasauf*. The knowledge regarding *Tasauf* should be learned at the teenage stage.

- One person did not pay the right to his sister in his wealth or made illegal registration a piece of land from poor people, not yet he achieved the *Sabar* (patients). He must have to pay the right of them otherwise he can’t gain the *Sabar*.

#### ❖ Reason / Source of patience

Human being have two intention. One is tends to good deeds and another is tends to bad deeds. The tendency about good deeds must have to gained and reject the tendency related to bad deeds.

#### ❖ Symptom / Evidence of patience

Capable to do good deeds and refrain from bad deeds that leads to Sin.

#### ❖ Treatment of patience

- Firstly try to gather knowledge about patients. After gaining this knowledge, his / her mental condition will be upgraded and it will leads to do good deeds and reject the bad deeds.
- **Practice of Essential (*Faraz*) Job:** Example- One fake Islamic Leader have many followers. He don’t care about *Tasauf*. Now, if he learned *Tasauf* and there is a

possibility to go away the followers from him. In that case he must not be care about his leadership and keep in mind fear to Allah (SWT).

- **Given up from bad deeds:** Example – One fake Islamic Leader earned huge amount of money from his followers'. If he returned this money it tends to downgrade his status in the society. In that case he must not be think about his status and keep in mind fear to Allah (SWT).
- **Patients in bad situation:** Example – One person have one children. If the children become dead, he/she must have to think Allah (SWT) gave the children and taken away. One person crossing a road under the ripen fruit tree in the remote garden. Due to fear of Allah (SWT) he can make patients to taken away the ripen fruits.

**Without *Sukur* patients is not possible.**

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## SUKUR

### ❖ Definition of Sukur

- To practise and use all the things (*Neamah – Sun, moon, air, water, trees, soil, light, human body, parents, relatives, etc.*) based on the rules set by the Allah (SWT) is called *Sukur*.
- Trying to get rid of physical and mental Sin of a human being.
- Physical and mental worship to Allah (SWT).

- Show honour to Allah (SWT) for all of given things (*Neamah*).

## **Quran Chapter 2, Sura Bakara, Verse 152:**

وَأَشْكُرْهُمَا لِي وَلَا تُكْفِرُونِ

Meaning: Allah (SWT) asked - All of you make *Sukur* on my given things (*Neamah*).

- This verses indicated that express *Sukur* for every person is *Faraz* (must essential). Use all permissible items based on Islamic guidelines is *Sukur* but use of forbidden items is not *Sukur*. Physical and mental relation with wife is *Sukur* but similar relationship with other women is not *Sukur*.
- The greatest *Neamah* in the Earth is the Prophet (*Rasul*) and the real Islamic Leaders (*Waresatul Ambia* / *Naebe Rasul*) in absence of Prophet from Allah (SWT). Learning knowledge from Prophet or *Warasatul Ambia* about Complete Deen Islam is *Sukur* otherwise it is non-compliance (*Kufri*).

### **❖ Reason / Source of *Sukur***

When a person think the Earth is not the last station of human being. All of us must be faced to death, day of Judgement and finally endless life (Paradise or Hell). This thinking will leads to good deeds i.e. worship or pleased to Allah (SWT) and making *Sukur*.

## ❖ Symptom / Evidence of *Sukur*

Capable to practise or use all types of things (*Neamah*) based on Islamic guide lines.

## ❖ Treatment of *Sukur*

- Allah make the highest ranked of human beings among the all living things. Everybody must have to think why Allah (SWT) gave us life, wealth, strength, different parts of body (Eye, Ear, Nose, Brain, Leg, Hand etc.) and how should use all the things. Using brain, eye, ear etc. we must be learned to lead the way of life, otherwise it is not *Sukur*.
- Without learning knowledge making *Sukur* is impossible. Allah (SWT) gave many holy books for mankind from the beginning of Earth. To avoid misunderstanding thousands of Prophet teaches their community using that particular holy books. Hazrat Muhammad (SAW) is the last Prophet and Holy Quran is the last divine book. Real Islamic Scholars (*Waresatul Ambia / Naebe Rasul*) is also acting as a teacher of Complete Deen Islam based on Quran and Hadith guidelines. All of us must have to follow the real Islamic Scholar. The fake Islamic Scholars who are acting as an Islamic leader, they are practically a religious robber.
- Wealth is the great *Neamah* from Allah (SWT). Allah (SWT) gave the wealth basically for three purpose- (i) Family (ii) Religion and (iii) Needy people. We must have to spent money for family, defend and disseminating Islam and also for helping needy people. It is *Sukur* of wealth.



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## TAWAKKUL

### Depend on Allah (SWT)

#### ❖ Definition of Tawakkul

Depend on Allah (SWT) after completion all procedure of any work is known as *Tawakkul*. Example – Hope for children after marriage and crop yield after properly sowing seed in to the soil etc. Someone may not be get children or crop yield after completion the methodology but it is the physical cause to gain something. Allah (SWT) can make anything without physical cause. But it is not the general rules of Allah (SWT).

Once Prophet Hazrat Musa (A) was suffering from a diseases. His community (Bani Israel) brought some medicine for him. But he denied to take the medicine for cure. Prophet Musa had believed that Allah (SWT) cured his diseases. But Allah (SWT) informed him to take medicine and using that medicine he totally cured. Allah (SWT) asked him, do you want to bypass my general rules, who put the secret strength in that medicine? The hidden strength comes from Allah (SWT).

Once upon a time, one Prophet described his illness and begged to Allah (SWT) for physical recovery. Allah (SWT) informed him to eat meat and milk regularly. Above mentioned some example, it is clear that after completion of all physical procedure depend on Allah (SWT) to obtained results is *Tawakkul*.

*Quadria* is one of derailed group from the right path. They think man can do everything. *Zabria* is also another derailed group

thinking that man can do nothing. Human being like as a static matter, and every things done by Allah (SWT). Both group are in the wrong path. Allah (SWT) informed that-

**Quran Chapter 3, Sura AL Imran, verse 122:**

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Meaning: Every believers must have to rely on Allah (SWT), that meaning to say hope for results after fulfil all procedure.

This verse regarding *Tawakkul* is related to mental worship (*Tasauf*).

**Question:** Some fake Islamic scholar most of the time seating in a specific place. They have no idea and don't teach about *Tasauf* to his followers and try to gain monetary benefit. Do they have *Tawakkul* for the above mentioned scholar?

**Answer:** No. That type of scholar don't have *Tawakkul* at all. They are trying to making business. They must have to looking for legal business for life maintenance.

**Question:** Some Islamic scholar have vast knowledge about *Tasauf* and most of the time making lecture to their followers for entering into complete Islam. The students / followers are also paying money for this teaching (meaning to say people are giving money and other materials for maintenance daily life of the scholar. Scholars are also accepting that help). Do they have *Tawakkul* for the above mentioned scholar?

**Answer:** Yes. The above mentioned scholar have *Tawakkul*. Prophet Muhammad (SAW) teaches his followers (*Sahabi*) about complete Deen Islam. Some *Sahabi* also sometimes gave some gift (*Hadia*) to him for maintaining daily life. Once a year

Prophet (SAW) offered *Qurban* 100 Camel. It didn't destroy his *Tawakkul*. At present some real scholar (*Waresatul Ambia*) taking *hadia* (gift) from his followers' for teaching Deen Islam. It does not destroy their *Tawakkul*. If somebody think they have no *Tawakkul*, it is a wrong idea and have not complete knowledge about Islam.

#### ❖ Reason / Source of *Tawakkul*

Thinking in mind that Allah (SWT) is the creator, feeding us and Almighty.

#### ❖ Symptom / Evidence of *Tawakkul*

Every moment capable to depend on Allah (SWT) at good and adverse situation. Capable to keep patients in danger situation.

#### ❖ Treatment of *Tawakkul*

To learn the knowledge about *Tawakkul* from real Islamic scholar and practice it.

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### IKHLAS

#### Worship only for Allah (SWT)

#### ❖ Definition of *Ikhlas*

Physical and mental worship only for Allah (SWT) is called *Ikhlas*. Any worship tends to reward or averting criticism of society is called *Ria*. *Ria* is the opposite of *Ikhlas*. Obtaining knowledge about *Ikhlas* is obligatory (*Faraz*).

### **Quran Chapter 98, Sura Al Baianah, verse 5:**

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

Meaning: Allah commanded worship only for him.

### **Shami Kitab, Part1, Page 39:**

وَعِلْمُ الْإِخْلَاصِ لِأَنَّ صِحَّةَ الْعَمَلِ مَوْقُوفَةٌ عَلَيْهِ وَعِلْمُ  
الرِّيَاءِ لِأَنَّ الْعَابِدَ مُحْرُومٌ مِّنْ ثَوَابِ عَمَلِهِ بِالرِّيَاءِ

Meaning: Learning knowledge about Ikhlas is *Faraz* (obligatory). Without *Ikhlas* worship is not perfect. Worship is not accepted to Allah (SWT) if it is added with *Ria* and must be fail to getting reward.

### **In Hadith:**

قَالَ رَسُولُ اللَّهِ (صَلَعَم) إِنَّ اللَّهَ لَا يَقْبَلُ مِنْ  
الْعَمَلِ إِلَّا مَا كَانَ لَهُ خَالِصًا وَابْتَغَى بِهِ وَجْهَهُ \*

Meaning: Prophet Muhammad (SAW) said that Allah (SWT) accept only the worship with *Ikhlas* otherwise not accepted (Tafsir Mazhari, page 334).

### **❖ Reason / Source of Ikhlas**

Thinking in mind that Allah (SWT) is the creator, feeding us and Almighty.

### **❖ Symptom / Evidence of Ikhlas**

Capable to make worship only for Allah (SWT) and never hope reward from the society for his worship related to physical, mental and wealth.

### ❖ Treatment of *Ikhlas*

Must have to learn about complete Deen Islam. At present it can be observed in the society that many people are attending Eid prayer but sharply decreased in Friday prayer (*Zumma*) and daily five times prayer in the mosque. It seems that prayer with *Ria* is higher compared to *Ikhlas*.

Worship using wealth is essential. Many people spend money for *Ziafat* (distribution of food to the people) for their parents. They also make leap service that it is only for reward from Allah (SWT). But their mental intention is for name and fame to the society. Initially some body planning to distribute food for 500 people. But due to maintained prestige in the society increased food distribution within 1000 people. But they don't agree to pay money for their parent's debt. It is one kind of *Ria*.

Some people arrange Islamic workshop, seminar, conference or spiritual lecture to the society. They are inviting the fake Islamic scholar for the speech in order to gather huge people. Their intention is only for name and fame in the society. Must have to refrain from this type of work. Must have to invite real Islamic scholar to deliver knowledge about complete Deen Islam to the general people.

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## KHAOF Fear to Allah (SWT)

### ❖ Definition of Khaof

Fear to Allah (SWT) is known as *khaof*. It is not possible to obey the command of Allah (SWT) without *Khaof*. For that reason Allah (SWT) asked-

**Quran Chapter 3, Sura AL Imran, Verse 102:**

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ  
إِلَّا وَأَنتُمْ مُسْلِمُونَ

Meaning: Hi believers! All of you rightly feel fear to Allah (SWT) and don't be dead before become a Muslim.

This verse is related to prayer of soul (i.e knowledge related to *Tasauf*). Fear to Allah (SWT) is *Faraz* for every Muslim. "Don't be dead before become a Muslim" meaning is that don't ended your life without leaning and practice of basic three types of Islamic knowledge (i) *Akaid* (ii) *Tasauf* (iii) *Fikah*.

**Quran Chapter 98, Sura Al-Baiyinah, Verse 8:**

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ -

Meaning: Allah is well pleased with them and they are pleased with Allah, This is for him who fears his Lord.

**Question:** Who are passing away without learning and practice of basic Islamic knowledge *Akaid*, *Tasauf* and *Fikah*, what will be the condition in grave?

**Answer:** In grave, they can't able to answer the angel's three questions (i) who is your Lord? (ii) What is your Deen? (iii) Do you know the Prophet (SAW)? He only answered "nothing I know". Then sever punishment in the grave.

**Question:** Some people don't care learning knowledge about *Fikah* and *Tasauf*. But sometimes become senseless with the reciting name of Allah (SWT) or by any *Tasbih* as a leap service. Do they feel fear to Allah (SWT)?

**Answer:** The people who are not interested to learn and practice about *Fikah* and *Tasauf*, they are derailed from Islam. Actually they have no fear to Allah (SWT). If they feel fear, in that case they must be agreed to learn and practice Islam.

#### ❖ Reason / Source of *Khaof*

There are some reason or source of fear to Allah (SWT)-

- Gather knowledge about complete Deen Islam.
- Thinking about the condition in grave, Day of Judgement, Hell etc.
- Self-investigation about previous and present condition regarding knowledge and practice of Deen Islam.

#### ❖ Symptom / Evidence of *Khaof*

- Capable to learn knowledge about complete Deen Islam.
- Try to practice based on that knowledge.

### ❖ Treatment of *Khaof*

- Try to gain knowledge about *Khaof*.
- Try to find out real Islamic scholar.
- Keep away from derailed Muslim.
- Keep away from derailed Islamic Leader.

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## ROZA

(Hope for Mercy and Paradise)

### ❖ Definition of Roza

One person capable to make worship to Allah (SWT) if he feel still have chance for mercy and paradise. Without hope can't possible to offer worship. For that reason Allah (SWT) asked to people never be disappointed from mercy of Allah (SWT).

**Quran Chapter 39, Sura Jumar, Verse 53:**

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ.

Meaning: Hey Muhammad (SAW) inform the people – All of you will not be disappointed from the Mercy of Allah (SWT) who are crossing the limit of all Sin.

- Human being should not be disappointed in any age, time or situation. In any circumstances must be make hope for mercy of Allah (SWT). Allah (SWT) is extremely kind and merciful.
- After utmost trying to learning and practice of Complete Islam hope for mercy is *Roza*. Otherwise, it is named as



*Gurur* (Thinking he is in the right path but actually remain in the wrong path).

❖ **Reason / Source of Roza**

- Acquired knowledge about *Ibadat, Muamelat, Muhlikat* and *Munjiat*.
- Practice base on that knowledge.

❖ **Symptom / Evidence of Roza**

- Capable to gather essential knowledge about *Tasauf* and *Fikah*.
- Capable to do physical worship.
- Capable to do mental worship.
- Capable to do worship using wealth.

❖ **Treatment of Roza**

- To find out the Hadith and Qur'anic verses related to mercy of Allah (SWT).
- To research / investigate on mercy of Allah (SWT) to human and living being.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*

**MUHABBAT**  
**Love to Allah (SWT)**

❖ **Definition of Muhabbat**

Muhabbat is the one kind of good status of mind and it is *Faraz* (obligatory).

### Quran Chapter 3, Sura Al Imran, Verse 31:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ  
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌۖ

Meaning: Hey Muhammad (SAW) inform the people – If all of you want to hope love from Allah (SWT), you must follow the way of Muhammad (SAW). If you follow that path, Allah (SWT) will make mercy all of your Sin. Allah (SWT) is very merciful and kind.

In this Qur'anic verse it is clear that if we want to love from Allah (SWT), we must have to follow the path of Prophet (SAW).

### Quran Chapter 9, Sura Tawba, Verse 24:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ  
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ  
إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ \*

Meaning: Say you 'If your fathers, and your sons and your brothers and your wives and your clan and the wealth of your earning and the trade of which you fear loss and the houses of your choice, these things are dearer to you than Allah and His Messenger and the struggling in His path, then wait till Allah brings His Command. And Allah (SWT) guides not the disobedient.

**Question:** What is the meaning to follow the path of Prophet (SAW)?

**Answer:** Prophet Muhammad (SAW) practiced the life based on knowledge of whole Quran. If we follow that knowledge it will be path of Muhammad (SAW).

**Question:** Are the practice and knowledge of *Akaid*, *Tasauf* and *Fikah* path of Prophet Muhammad (SAW)?

**Answer:** There are three types of rules i.e. *Akaid*, *Tasauf* and *Fikah* in Whole Quran. If we learn and practice the three basic rules, it meaning to say we are following path of Muhammad (SAW) and whole Quran.

**Question:** Some scholar are teaching *Akaid* and *Fikah* as obligatory but think that *Tasauf* is not-obligatory (*Nafal* / *Mustahab*). Do they follow the path of Prophet Muhammad (SAW)?

**Answer:** Who are thinking *Tasauf* is not obligatory in Islam, they are derailed from Islam and deviated from the path of Prophet Muhammad (SAW).

❖ **Reason / Source of Muhabbat**

- Deeply investigate and think that Allah (SWT) create everything for benefit of human being.
- Thinking about almighty Allah (SWT) and his creature.
- Reciting Quran, Hadith, *Zikr* etc.

❖ **Symptom / Evidence of Muhabbat**

- Capable to spent money and time for learning complete Deen Islam.
- Capable to donate loved things for disseminating Islam.

- Kind to be the people who are teaching and learning the complete Deen Islam.
- Kind and love to real Islamic scholar and leader (*Waresatul Ambia*).
- To feel eagerness for worship.
- Feel sorry for previous mistaken in worship.

#### ❖ **Treatment of Muhabbat**

- We must have to make priority for that work which likes Allah (SWT).
- Every moment try to keep in mind about reward and punishment of Allah (SWT).

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### **MURAKABA** (Tafakkur)

#### ❖ **Definition of Murakaba**

*Murakaba* is one kind of research / meditation (*Tafakkur*) in mind. *Zikr Kalab* is also known as Murakaba and mandatory. There are two ways of *Zikr* i.e. (i) *Zikr Kalab* – Try to remember Allah (SWT) silently and personally, (ii) *Zikr Lesani* – Try to remember Allah (SWT) by personally or a group of people in mosque or other place with hearing sound. This sound should not be disturbed the people who are sleeping, reciting Quran or offering *Salat* (reference: Shami Kitab – Part1). This type of *Zikr Lesani* is *Nafal* (not obligatory).

### Quran Chapter 3, Sura Al Imran, Verses 190-191:

إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاٰخِلَافِ الْيَلِّ وَالنَّهَارِ  
لَاٰيٰتٍ لِّاُولٰٓئِى الْاَلْبَابِ \* الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَامًا وَقُعُوْدًا  
وَعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ - رَبَّنَا  
مَا خَلَقْتَ هٰذَا بَاطِلًا \* سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ \*

Meaning: Undoubtedly, in the creation of heavens and earth and in the mutual alternation of night and day, there are signs for men of understanding. Who remember Allah standing and sitting and lying on their sides, and contemplate in the creation of heavens and earth; (saying) "O our Lord! You have not made it in vain, hallowed be you, and you save us from the torment of the Hell.

### Quran Chapter 7, Sura Al Araf, Verse 2015:

وَادْكُرْ رَبَّكَ فِي نَفْسِكَ -

Meaning: And you remind (Zikr) your Lord in your heart.

This Qur'anic verse is related to *Tasauf* (mental worship) and is obligatory.

**Question:** Is it possible to remove bad characteristics (*Muhlikat*) of a person by *Zikr*?

**Answer:** In *Rafikussalehin Kitab* written by Hazrat Maulana Keramot Ali (Rh) informed that bad characteristics of a people cannot be removed by *Nafal Zikr*. Hazrat Maulana Ashraf Ali Thanbi (Rh) also reported in *Al-Muballag Kitab* that bad characteristics of a person cannot be removed by *Nafal Zikr*. This *Nafal Zikr* may increase the bad characteristics name *OZOB* (one kind of proud).

**Question:** If bad characteristics of a person cannot be removed by *Zikr*, then how it can be removed?

**Answer:** In Shami Kitab Part I clearly written that -

وَلَا يُمْكِنُ إِلَّا بِمَعْرِفَةِ حُدُودِهَا وَأَسْبَابِهَا وَعَلَامَاتِهَا وَعِلَاجِهَا

**Meaning:** To remove the bad characteristics of a person (*Muhlikat*) is impossible without learning four types of rules (i) **Definition** (ii) **reason / sources** (iii) **symptom / evidence** and (iv) **treatment** of that specific bad characteristics.

This procedure looks like a removal of a medical disease from the human body.

**In hadith:**

إِنَّ الْمُؤْمِنَ إِذَا أَذْنَبَ كَانَتْ نُكْتَةٌ سَوْدَاءٌ فِي قَلْبِهِ فَإِنْ تَابَ وَاسْتَغْفَرَ صَفَّى قَلْبُهُ.

**Meaning:** A black strain will remain on his heart when a believer make a Sin. By *Tawba* this strain will be removed from his heart.

If a person continue Sin without *Tawba* and *Zikr*, his/her heart will be gradually in dark condition and will have no spiritual light.

**Question:** If *Zikr* can remove the strain (*Sagira* Sin) from heart, when and how many time need to do *Zikr*?

**Answer:** Generally a person can practice after morning (*Fazar*) and evening (*Magrib*) prayer – (i) 100 to 500 times *kalima Tayeba* (ii) 100 times *Astagfirullah* (iii) 100 times *Durud* and (iv) 100 times *La-hawla, Tasbih* etc. These number is not compulsory (*Faraz*), *wazib* (near to compulsory) or *Sunnah*.

Sometimes it is prescribed by Islamic scholar to his student based on requirement like as a medical doctor.

If a person try to continue make both types of *Zikr*, he /she can hope for mercy and reward from Allah (SWT) that leads to paradise.

❖ **Reason / Source of *Murakaba***

- If anybody try to gain blessing from Allah (SWT).

❖ **Symptom / Evidence of *Murakaba***

- Deeply thinking about good or bad characteristics.
- Capable to perform worship with *Ikhlas*.

❖ **Treatment of *Murakaba***

To learn about knowledge regarding *Tasauf* (good and bad characteristics of a person).

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## MUHASABA

❖ **Definition of Muhasaba**

Muhasaba is the observation of a person in his life time regarding good and bad deeds. It is a continuous process up to death.

**Quran Chapter 59, Sura Al Hashar, Verse 18:**

وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ

Meaning: Every person must have to think what he /she gathered for hereafter (Day of Judgement).

This Qur'anic verse is related to mental worship (*Tasauf*) and mandatory.

Every person must have to observe that he/she has finished the learning about complete compulsory (*Faraz*) syllabus of Deen Islam.

### **Quran Chapter 55, Sura Ar-Rahman, Verse 60:**

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

Meaning: Help and gift must be the reply of help.

#### **❖ Reason / Source of Muhasaba**

- Think about two Angel named as *Kiraman* and *Katebin* are documented every moment activities of human being.
- At the Day of Judgement must have to clarify about good and bad deeds to Allah (SWT).

#### **❖ Symptom / Evidence of Muhasaba**

- Try to perform good deeds at his/her best level.
- Try to learn and taken in to account all activities within a day.

#### **❖ Treatment of Muhasaba**

- To set a specific time for Muhasaba.
- Try to make active for Muhasaba for that specific time.
- Try to find out real Islamic scholar for discussion and practice.



▪ **Some important terminology regarding mental Condition**

- ❖ ***Taslim***: To obey every rules and regulation of Complete Deen Islam without any argument.
- ❖ ***Kanaat***: Try to keep pleased to Allah (SWT) at any conditions in spite of having less wealth.
- ❖ ***Johd***: Try to gain good matters by convincing himself. Example: *Akhirat* is better than *Dunia* (the World). Try to make more attention for *Akhirat* compare to *Dunia*.
- ❖ ***Aura***: Refrain from doubtful matters and food.
- ❖ ***Reja***: At any time and conditions express happiness to Allah (SWT).
- ❖ ***Murid/Salek (Student)***: A person enrolled as a student of real Islamic scholar to obtained compulsory rules of Islam.
- ❖ ***Hal***: The different mental condition of *Salek* (student) when he/she engaged in practicing Islam under guidance of Islamic Scholar. Special attraction to Allah (SWT).
- ❖ ***Makam***: Gaining good mental condition of a *Salek* (student) by Islamic practice and hardworking.
- ❖ ***Riazat***: Try to gain good mental condition repeatedly.
- ❖ ***Kabz***: Become afraid due to thinking about punishment of Allah (SWT) and seems to be hardness of practicing Islam. Due to *Kabz* mental condition some student try to make *Riazat* and resulted in gaining good status to Allah (SWT).

Oppositely, some student are become more derailed from Islam.

- ❖ **Bast:** Sometimes feeling too much hope for mercy of Allah (SWT) and feeling good in practicing Islam. Educated *Salek* (student) try to maintain this status. But illiterate *Salek* (student) feeling this status as *Kamaliat* (very high status to Allah SWT). Due to *OZOB* all of his/her good status will in vein.
- ❖ **Haibat:** Increasing *Kabz* mental status of a person.
- ❖ **Ons:** Increasing *Bast* status of a person.
- ❖ **Ozd:** Sometimes feeling quarry from Allah (SWT) to *Salek*, when he/she remember the mercy, love, paradise or punishment. It cannot be controlled by a person. Due to *Ozd* state should not be think as *Kamaliat*.
- ❖ **Tawazzud:** Try to making crying in good intention to Allah (SWT). But for showing society, it is known as *Ria*.
- ❖ **Fana:** One type of *Fana* is to remove mental bad thinking about anger, pride, fascination, laziness to Islamic practice, etc. and tends to good deeds. Another type of *Fana* is too much devotion to Islamic practice and sometimes become senseless.
- ❖ **Baka:** Gaining mental status of *Sabr*, *Sukur*, *Kanaat* etc.
- ❖ **Talbin:** At initial stage of *Salek* (student) the good mental status remain temporary.
- ❖ **Tamkin:** At matured stage of *Salek* (student) the good mental status remain permanently.
- ❖ **Gairat:** Become angry to any person or matters that will act as a barrier to love of Allah (SWT).

- ❖ **Khab:** In a dream to see the good place (*Kaaba*), meet with pious people (Prophet, Angel, Paradise, etc.).
- ❖ **Kashf:** Sometime unseen matters appear to the *Slaek* (student). It is a good *Hal*.
- ❖ **Ferasat:** Sometimes thinking about any matters or person become true. It is also a good *Hal*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نُحَمِّدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ \*

### ❖ Important Special Note

Bangladeshi people are suffering from natural calamities' like flood, poverty, tornado, etc. Conflict between different parties, within house and elsewhere and unpleasant situation continued since long time. Similar conditions are existing worldwide. Muslims are drastically reduced and near to replenish from Muslim dominant areas of Russia and China. Worldwide Muslims are also losing their identity due to following the non-Islamic culture proposed by different religious and non-religious people.

In spite of helping by so called Muslim world, different countries like Palestine, Jordan, Egypt, Syria, Turkey, Lebanon etc. are continuously tortured and exploited by Israel decades after decades. Unlimited injustice and aggression are continuing on Iraq. Similar situation in Bosnia and Hercegovina. During long time unlimited destruction and injustice are continuing by United States undermining the International law. Muslim in

Kashmir and African countries are in danger condition. Muslim in Middle East are also suffering unlimited problems. Arab Muslims are also in oscillating condition by their internal politics and at International level. It seems to be the present Muslim are not same as that Muslim who will be the dominated worldwide promised by Allah (SWT) in holy Quran. Prophet Muhammad (SAW), his followers (Sahabi) and the history are the proving this Qur'anic verses:

### **Quran Chapter 3, Sura Al Imran verse 139:**

وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

Meaning: Hey Muslim! you will be the gainer if you become a right Muslim.

If we analyse the above mentioned Qur'anic verse it can be realized that now a day's worldwide number of Muslims are significant and increasing as a population but not as real Muslim. The real Muslims (*Mumin*) are decreasing significantly who will lead the world promised by Allah (SWT).

### **Allah (SWT) also asked:**

ادْعُونِي أَسْتَجِبْ لَكُمْۖ

Meaning: All of you pray to me and I will accept it.

There are Millions of Muslims are making *Dua* in the mosque, Islamic institution, Friday prayer (*Zumma*), daily five times prayer, special prayer in Eid, Islamic conference etc. for Muslim community. *Dua* also making in Makkah (Kaaba) and Madina. Uncounted times finished reciting Quran. In spite of this

performance, are the Muslim not declining? Everywhere by observing the ins-and-out of the Muslims, are the same Muslim promised by Allah (SWT) who will lead the world?

Is it not shameful detach with Allah (SWT), internal clash, follow un-Islamic ways and excluding good characteristics of Muslim? Allah (SWT) will be maintained the promise if we become a real Muslim. Because Allah (SWT) never break his promise. Real Muslim must not be undermine.

❖ **Very basic and important questions:**

- Are they Muslim excluding good characteristics?
- People became an enlightened condition from the dark society by Islamic education in ancient time. At present why are not changing characters of people by Islamic education? Are the Muslim society thinking this matter at all?
- What was the syllabus that teaches by Prophet Muhammad (SAW)? Is the syllabus are same or modified at present? Are the Muslim society getting complete or partial education teaches by Prophet Muhammad (SAW)?
- Are the Muslim community understand in the Day of Judgement cannot be passed without complete Deen Islam? Do they know complete Deen Islam must have to be learned from real Islamic scholar who earned the knowledge about *Akaid*, *Tasauf* and *Fikah*? Have they consciousness about the deviated path by fake Islamic scholar will leads to Hell?
- Why not help comes from Allah (SWT)? Do they have enquiry about this matters?

In a nut shell, at present most of the Muslim community are following the partial syllabus of complete Deen Islam as a right path. They are the real scholar or spiritual leader who engaging the teaching of complete Deen Islam and known as *Waresatul Ambia (Naybe Rasul)*. Who are teaching the partial Islam that derailed the general people and leads to Hell, they are the fake scholar and named as *Naybe Saitan*. The teaching of complete Deen Islam is lost hundreds of years ago as a complete syllabus. Hazrat Maulana Hatem Ali (Rh) explained clearly in his books. “*Sariat ba Islam Dharmo*” is one of the important book. The basic teaching of Islam *Ibadat, Muamelat, Muhlikat* and *Munjiat* explained in that book. Any person try to learn and practice of complete Deen Islam will leads to Paradise and success in the Earth.

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يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا  
تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

**O you who have believed,  
enter into Islam completely [and perfectly]  
do not follow the footsteps of Saitan.  
Indeed, he is to you a clear enemy**