

Translated  
Captain Mohammad Abdullah Iqbal  
Sarwari Qadri

*Purification of Innerself in Sufism*



# Purification of Innerself in Sufism



**Author**

Sultan-ul-Ashiqeen  
Khadim Sultan-ul-Faqr Hazrat Sakhi  
Sultan Mohammad Najib-ur-Rehman

Translated

Captain Mohammad Abdullah Iqbal Sarwari Qadri

PURIFICATION  
OF INNERSELF IN  
SUFISM



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English Translation of Urdu Book NAFS KAY NASOOR

Author

Shabeeh-e-Ghaus-e-Azam Sultan-ul-Ashiqeen  
Khadim Sultan-ul-Faqr  
Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman

Translation

Captain Mohammad Abdullah Iqbal Sarwari Qadri

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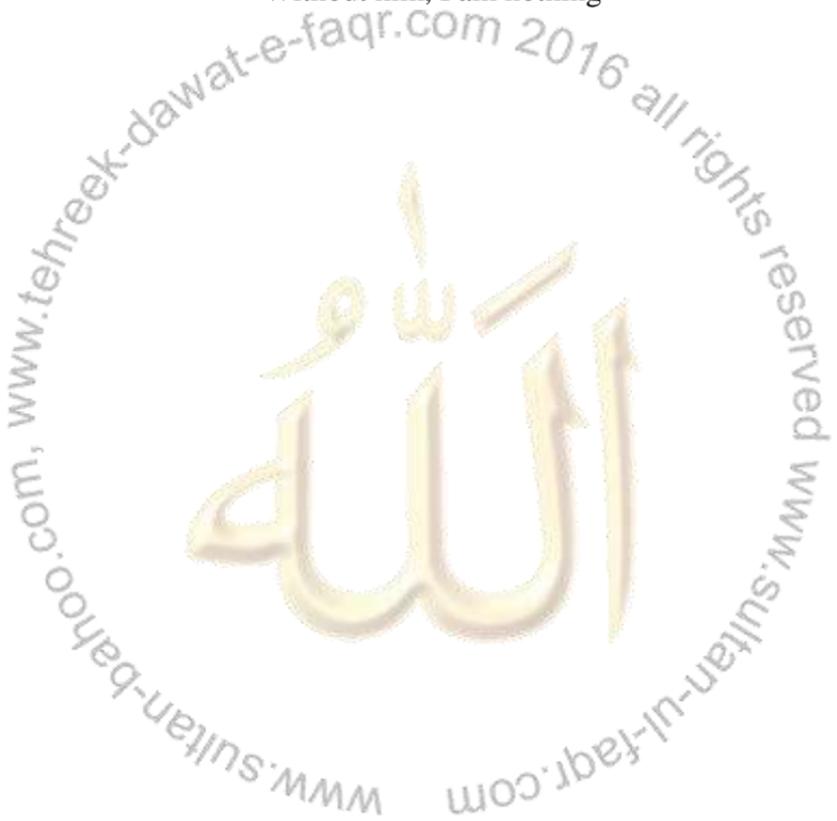
www.sultan-ul-faqr.com      Email: sultanulfaqr@tehrekdawatefaqr.com

Contact # 0321-4151910, 042-35436600, 0322-4722766

4-5/A Extension Education Town, Wahdat Road, Lahore Pakistan

This book is dedicated  
with respect and love to my Murshid  
**Shabeeh-e-Ghaus-e-Azam Sultan-ul-Ashiqeen**  
**Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan**  
**Mohammad Najib-ur-Rehman Madzillah-ul-Aqdu**

Without him, I am nothing



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## PREFACE



Once Holy Prophet pointed towards chest and said that your greatest enemy (*nafs/baser self*) is hidden inside you. The war against this greatest enemy is referred to as Jihad-e-Akbar (*Greatest holy war against nafs*). The triumph in this war is salvation and success for mankind whereas defeat is curse. The sole purpose of this life is the sacred vision of Allah and His recognition. No one can achieve this purpose without winning war against baser self. The loser in this war remains deprived of the sacred vision of Allah. That's why it is compulsory to win this war. In this war Satan is the comrade of nafs whereas perfect spiritual guide (*the Murshid*) is the commander of mankind appointed by Allah. As no one can win war without commander likewise the war against nafs cannot be won without perfect spiritual guide. It is quite easy to defeat enemy standing in front of you but it is very difficult to fight against the enemy hidden inside you. It is impossible to recognize enemy present inside without perfect spiritual guide. If you do not know your enemy, you cannot fight against him.

“Know Your Enemy” is the winning principle in wars of this material world. Unless you are aware of capabilities, strength and tactics of your enemy, you cannot win a war. This principle is also valid in Jihad-e-Akbar and perfect spiritual guide is the one who is fully aware of capabilities, strength and tactics of nafs and its comrade. So, it is obligatory to take bayat<sup>1</sup> on the sacred hands of perfect spiritual guide to achieve the sole

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<sup>1</sup> Oath of allegiance, when a person becomes a disciple, he hands over himself to his spiritual guide in exchange of spiritual guidance. Bayat is pact or covenant or rite of initiation into a Sufi way. This in fact is a pact between Allah and His Slave which eternally bonds the Murshid with his Murid (*disciple*).

purpose i.e. sacred vision of Allah. If your spiritual guide is Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman then your destination is quite near.

This translation would not have been possible without the guidance of my Murshid Sultan Mohammad Najib-ur-Rehman. He always guided me exoterically and esoterically. Whatsoever is good in this translation is because of my Murshid and all weaknesses are mine.

Rawalpindi  
November-2016

Captain Mohammad Abdullah Iqbal  
Sarwari Qadri



## NAFS (*INNER BASER SELF*)

Nafs<sup>2</sup> is a veil between Allah and His slave. If nafs is removed (*i.e. purified*) there remains no veil between Allah and His slave. This state is achieved when nafs is elevated to the level of nafs-e-mutmaina<sup>3</sup> after purgation and the heart becomes Qalb-e-Saleem<sup>4</sup>. To reach at the station of sacred vision of Allah it is compulsory to get salvation from scourge of baser self or ailments of baser self which are usually described as spiritual diseases or esoteric diseases. According to the teachings of Hazrat Sakhi Sultan Bahoo and other Saints, these illnesses get worse with exoteric devotions. Resultantly man gets trapped badly in these illnesses and goes astray. When we suffer from medical diseases we always visit doctor for treatment because we cannot treat these diseases by just reading books at home. Similarly when we suffer from spiritual or esoteric diseases we need spiritual physician (*Murshid Kamil*<sup>5</sup>) for treatment who must be Sahib-e-Musamma<sup>6</sup> Ism-e-Allah Zaat<sup>7</sup>. When a seeker of Allah contemplates Ism-e-Allah Zaat and performs practice of inscribing Allah's personal name on his body under the supervision of such Murshid, all his spiritual diseases vanish and he becomes eligible for the sacred vision of Allah. As per teachings of Hazrat Sakhi Sultan Bahoo, inward or spiritual diseases can be cured by the contemplation of Ism-e-Allah Zaat only if it is acquired from perfect spiritual guide. Such a spiritual guide is the greatest physician who is proficient in treating inward illnesses. Hazrat Sakhi Sultan Bahoo says:

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<sup>2</sup> Baser self, lower self, ethereal self which keeps a person away from Allah by trapping him in worldly desires.

<sup>3</sup> The satisfied self which is never inclined towards sins.

<sup>4</sup> The pure and flawless heart.

<sup>5</sup> The Divine spiritual guide.

<sup>6</sup> The possessor of the Divine Essence and the personal name of Allah alongwith all His attributes, who can take his disciples to the station of Divine Union and can grant them the vision of Allah.

<sup>7</sup> Personal Name of Allah which represents the Divine Essence and all Divine attributes.

- ❖ Murshid is like a physician and the disciple is like a patient. When a physician treats a patient he gives him bitter and sweet medicines and the patient must take those medicines so that he is cured and healthy. (Ain-ul-Faqr)

## DESIRES OF NAFS AND LUST

This world is full of seekers of desires of nafs and lust. Some people seek abundant livelihood, some wish for beautiful woman, some pray to increase wealth and property, some are running behind ranks, fame and worldly respect. If at all there is a seeker of Faqr<sup>8</sup>, he wants accomplishment in it the way he likes by ignoring Allah's will. If a man is drowned in desires of nafs and lust or even in any one desire of them, he keeps thinking about it and struggles to achieve it. This desire and lust becomes his God. To get rid of these sicknesses is called "Tazkiya-e-Nafs"<sup>9</sup>.

### SENSUAL DESIRES

Hazrat Imam Ghazali says:

- ❖ Stomach in the body is just like a pond or fountain-head (*of desires*). Arteries originate from stomach into seven different directions. These arteries are like seven canals. Stomach is initiator of all the sensual desires. Prophet Adam was exiled from heaven to earth because of the same sensual desire. Sensual desire of hunger is the base of all other sensual desires and lusts. Whenever stomach is full, man desires for woman and wishes to have sex with many females. This illness (*which arose from stomach*) does not end here. Man cannot satiate his hunger and sexual desires until he has

<sup>8</sup> The spiritual way which leads to the Divine vision and ultimate closeness of Allah.

<sup>9</sup> Cleansing and purifying the inner self.

wealth. So it instigates lust of wealth in him, and wealth can only be earned by fame and business which demand good social relations with people. This ultimately leads to arousal of anger, jealousy, pride, pretence, malice and grudges in a person. Hence, the root of all the sins is domination of desires of stomach over a man and controlling the desires of stomach is the root of all rectitude. **(Ahya-ul-Uloom, Volume III)**

Hazrat Ali says that this world comprises of six pleasures which include eatables, beverages, dressings, ride, marriage and scents. The best among eatables is honey which is merely saliva of a bee. The finest beverage is water which includes all types of germs as well as healthful things. The premium dressing is silk which is the spittle of an insect. Horse riding is the best among all rides which is used to kill man. Woman is the best choice for marriage but it is nothing more than sex. The most beautiful body part (*face*) of woman is prettified and the vilest part (*vagina*) is desired. The finest scent is musk which is blood of an animal. This is the reality of this world and its pleasures. **(Ahya-ul-Uloom, Volume III)**

Now we will explain the desires of baser self and diseases of innerself separately.

## SENSUAL DESIRE OF APPETITE

Foremost pleasure is to eat and drink. This is the most hazardous weakness of mankind. Adam was descended from paradise because of this weakness. This syndrome is the main foundation of all sensual desires. If this ailment is controlled, undoubtedly destination (*of Allah's closeness*) comes quite near. This sensual desire has three levels i.e. moderate, excessive and extreme. Moderate can be define as to eat only required quantity which is considered essential to live a life, unlike live to eat. Always eat less than hunger. Eat in such a quantity that weakness must not overcome and you may perform your duties undeterred. Prophet

Mohammad once said, “Mankind has not filled any utensil bigger than their abdomen. They only needed a few morsels to keep their back straight. Eat one-third (*of appetite*), drink only one-third and that’s all.” In a Qudsi Hadith Allah expresses pride in front of angels upon the person who has reduced his appetite. Allah says to angels that He has provided abundant provision to His man but he chose patience and restrained himself from excessive food intake. (*Allah says to angels*) Be the witness that for each morsel he sacrificed for Me, I will bless him with higher rank in paradise. Excessive level of appetite can be explained as the person is always thinking about delicious foods and wishing to have them and eats so much in quantity that makes difficult for him to stand. In this way it becomes a hurdle in his prayers and worships. Extreme level can be understood as the condition in which someone remains completely engrossed in eating and it becomes aim of his life. Every moment, he keeps pondering about food or remains indulged in eating round the clock. Hazrat Ibn-e-Abbas says that angels avoid to visit a person with filled tummy. Hazrat Imam Hassan said, “The Holy Prophet once said that meditation is partial worship whereas eating less is complete worship.”

- ❖ Prophet Mohammad once said, “On the Day of Resurrection, he will be ranked superior who starved more and meditated about Allah while the most hatred will be the one who ate the most.”
- ❖ On one occasion Prophet Mohammad said, “Do not destroy your heart. Your heart is just like a crop and if you water your crop excessively, it is devastated.”
- ❖ Hazrat Imam Hassan narrates a tradition from Hazrat Abu Huraira, “Prepare yourself for death by wearing simple dresses and eating less.”

- ❖ It is Hadith of the Holy Prophet, “Allah dislikes obese scholar. Obesity symbolises negligence and excessive eating which is bad for a scholar.”
- ❖ Hazrat Abdullah ibn-e-Masud relates, “Allah hates obese scholar.”
- ❖ There is a Hadith, “Satan runs in the blood of human beings, restrict his movement through starvation and thirst.”

It is related that full stomach produces leucoderma.

- ❖ Holy Prophet said, “Whosoever sleeps after overeating, becomes callous.”
- ❖ Holy Prophet said, “Whosoever would remain contented on single bread, he will be safe from all sensual desires.”
- ❖ There is saying of Hazrat Abdullah-at-Tustari that knowledge and wisdom lie in starvation whereas sin and ignorance lie in overeating.
- ❖ Hazrat Abu Huraira narrates that once the Holy Prophet asked him, "May I show you the reality of this physical world?" Hazrat Abu Huraira replied in affirmative. Holy Prophet took him along in one of the valleys of Madina. There was a heap of trash. It contained filth, torn clothes and human skull bones. The Holy Prophet said, “O Abu Huraira these heads were greedy and wishful like your heads. They had numerous desires like you have but they all ultimately turned into merely bones with no skin. Soon these bones will become dust. This filth was once their food which they ate with their earning. Today people walk by this heap of trash without paying any attention. These torn clothes were their dresses and now they are hovering with air. These are the bones of the animals who were their ride. They used to ride on them and roam around different cities. Whosoever realises the truth of this world, he should weep upon it.”

Hazrat Abu Huraira says that after this he and the Holy Prophet wept for long.

Sensual desires and lusts lead to devastation. Sexual desire arouses from sensual desire of appetite. Then this leads to other longings. All sensual desires can be controlled or restricted by controlling appetite. As soon as the seeker accomplishes it, esoteric world is revealed upon him.

## SEXUAL DESIRE

Full stomach gives birth to sexual desire. Hazrat Imam Al-Ghazali says, "Sexual desire is engendered in human beings for two reasons. (1) The pleasure of sex reminds the pleasure of heaven. If this amusement was prolonged, it would have been most dominant among all pleasures of body like pain of fire burn is most painful among all pains. It is impossible to attract people towards paradise without giving them the feeling of pleasure and to frighten people from hell without letting them feel any pain. For example, if someone finds sexual pleasure pleasant, he will certainly believe in heaven's joys. Although pleasure and happiness of heaven are much superior than the pleasures of this world. (2) Survival of human generation. Apparently there are two benefits of sex but it contains so much evil that if a person does not keep this desire moderate it would destruct both this worldly as well as religious life." (**Ahya-ul-Uloom, Volume III**)

- ❖ Hazrat Hudhayfah relates, "During a sermon the Holy Prophet said that alcohol leads to infinite evils and women are a trap of Satan. I listened Holy Prophet was advising not to give superiority to women like Allah did." Once Holy prophet said, "Women are a trap of Satan. If there was no lust (*of sex*), women would have not commanded men."
- ❖ Hazrat Sakhi Sultan Bahoo says, "Women are devils who make us fall astray."

The description of the above Hadiths is that if a woman becomes hurdle in the way of Faqr, then she is a devil as Satan says that women are his weapons. On the other hand if woman follows shariah<sup>10</sup> and the path of Faqr and assists man as well to follow Faqr, then she is a Mominah<sup>11</sup>.

There are three levels of sexual desire i.e. moderate, excessive and extreme

To fulfil sexual desire as per body capacity and within limitations is considered moderate. Abu Salman Durrani says, “It is better to avoid matrimony at initial stage of spiritual journey of Faqr. Whosoever gets married in the start of Faqr, he gets inclined towards the material world. I have not seen a single disciple who remained unharmed spiritually after marriage. Whatsoever distracts from Allah whether it is spouse, children or wealth, it must be considered sinister (*i.e. seeker of Allah must not marry until he accomplishes himself in Faqr. If one remains absorbed in wife, it hinder the path of Allah*). Moderate level of sexual desire can be understood as shariah has allowed four marriages with some conditions. However, if the person is able to coup with economic essentials of one spouse only and can bear capacity of fulfilling rights of single spouse, he must be contented on single matrimony. Excessive level is when sexual desire is aroused to such an extent that the person remains absorbed in women all the time. To satisfy his desires, he marries more than one woman against his economical limits and physical capacity and then fails to fulfil his responsibilities. So, he gets trapped in more troubles. Extreme level can be defined as the person is so much obsessed by the desire of sex and women that he starts following illegitimate ways instead of legitimate one. Allah has declared severe penalty for adultery.

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<sup>10</sup> Set of Islamic laws

<sup>11</sup> Feminine of Momin, true believer of Allah.

❖ The Holy Prophet said, “O people save yourself from adultery. It brings six punishments. Three of them will fall upon you in this world and the rest three in the hereafter. Three punishments of this world are:

1. Ancestry honour is vanished
2. Livelihood is diminished
3. Wealth is wasted

Three penalties on the Day of Resurrection are:

1. Wrath of Allah
2. Strict and harsh accountability
3. Permanent hell torment

❖ The Holy Prophet said that Allah created angels and included wisdom in their nature. Allah created animals and inculcated sensual desires in their nature. Allah created human beings and embedded both wisdom and sensual desires in their nature. If someone's wisdom dominates sensual desires, he is superior to angels and whose sensual desires dominate his wisdom, he is worse than animals. Prophet Mohammad said that save yourself from adultery as it brings nine perditions:-

1. Faith is lessened
2. Reduction in livelihood
3. Grief of being away from relatives
4. Sadness and wrath
5. Dominance of amnesia
6. Disapproval by the people of faith
7. Fading of Noor from face
8. Unacceptance of prays
9. Rejection of worships

One of the pests of sensual desires is the love between man and woman which is now considered equivalent to Ishq-e-Haqeeqi<sup>12</sup>. It is presented as a sacred act. This is entirely opposite to shariah and leads to a number of sins. If a person does not restrain from this sin at initial level, he will be doomed in it surely. The evil sight of a person leads to this sin. Its only prevention is to restrict and control one's sight. The Holy Prophet said, "Eyesight is the arrow (*weapon*) of Satan which is dipped in poison." If you stare someone of the opposite gender unintentionally, then you can forbid yourself next time from doing so, but if you allow your eyesight to freely stare anyone, then it becomes very difficult to control it. In this situation, nafs acts like a horse which starts running in the wrong direction. If you have reined it, only then you can stop it. But when horse gets free from reins, it becomes impossible to control it. So it is better to restrain your sight as eyes also commit adultery. The Holy Prophet said, "Eyes also indulge in adultery like sexual body parts. Eye adultery is to watch wrong. Whosoever protects his eyesight from evil, Allah will bless him with real faith." Hazrat Abu Huraira relates that once Holy Prophet said, "Eyes commit adultery when they watch evil, ears commit adultery when they listen evil, tongue commits adultery when it speaks evil, hands commit adultery when they touch someone with evil will, feet commit adultery when they move towards evil and heart also commits adultery when it desires someone with lust. (Sahih Muslim)

Once a Companion of Holy Prophet went to meet Hazrat Usman Ghani. In his way, he watched a beautiful woman. He looked at her beauty considerately. Then he reached the court of Hazrat Usman. Hazrat Usman said, "There are people among you, whose eyes manifest of their adultery." That Companion surprisingly asked Hazrat Usman, "Is the process of revelation

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<sup>12</sup> Divine love, Eternal love for Allah

still continued after the Holy Prophet?” He replied, “No, but the Momins are still blessed with insight and perspicacity.”

Sodomy also falls in the worst category of infidelity. Sodomy was the reason of torment upon the nation of Lut. The more the sensual desires are strong, the higher the ranks one gains in the court of Allah by fighting against them and nafs. Sensual desires are the most powerful entity in a human being. Whosoever fights against them, is blessed with infinite ranks in the court of Allah.

### SENSUAL DESIRE OF WEALTH

Above mentioned desires of eating and sex require money. So these two lay foundation of attraction of wealth. Love of wealth eradicates love of Allah from the heart. Thus, man remains indulged in earning day and night. He makes no difference between legitimate and illegitimate wealth. This makes him covetous and greedy. The desire to get anything more than necessary, especially wealth, is called greed. To fulfil the needs of family justly is not considered greed as shariah has allowed it up to a certain limit. On the contrary, to remain busy all the time in earning money by forgetting Allah is considered greed. A greedy person is never contented, no matter how much wealth he possesses. He spends every moment of his life in thinking about the means to increase his treasure. It is told in surah Munafiqoon, “O believers! Your children and wealth must not make you oblivious of Allah. Whosoever will forget Allah will be jeopardized.”

- ❖ Hazrat Kab bin Ayaz relates that once the Holy Prophet said that every ummah<sup>13</sup> faced a trial. My ummah’s trial is wealth.”
- ❖ Hazrat Abdullah bin Masud narrates a tradition that the Holy Prophet said, “Soon after you, there will be a nation who will

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<sup>13</sup> Nation

enjoy all luxuries of the world. They will ride better and fastest horses. They will marry gorgeous women and they will wear colourful dresses, but their tummies shall never be sated and their hearts shall never be contented even on having excessive wealth. They will consider the world their God and will worship it. They will be engrossed in the world whole day and night and will obey the world. Whosoever will be present in that era, I advise him to avoid handshake with them, do not visit them when they are sick and do not offer their funeral. Do not respect their leaders. Whosoever will not act upon my advice, he will be considered their assistant in eradicating Islam.”

- ❖ There is saying of Sultan-ul-Faqr second Hazrat Hassan of Basra, “I swear to Allah, whosoever will love the wealth, Allah will disgrace him.”

Abundance of affluence gives birth to lust of prominence.

### LUST FOR PROMINENCE, POWER AND FAME

Abundance of affluence procreates lust of prominence, power and fame in human beings. Hazrat Imam Al-Ghazali says, “A number of people have been destructed due to the wish to be praised by others and aspiration of fame and reputation.” Desire of fame, reputation, power and prominence means that a person wishes to dominate the people’s hearts and lead them.

Submission of heart to anyone results in physical as well as financial submission and complete obedience to him. Before obedience to anyone, it is necessary that you have good conviction about him. Good conviction about any person creates his respect in your heart and he can earn it by proving his perfection in knowledge, devotions, virtuous moralities, power or anything which is considered his exceptional quality. When you develop good conviction about a person, ultimately your

heart becomes obedient to him, which means obedience with passion and gratification. Then you start praising him verbally and serve him with wealth. You become like a servant to that person, rather something more than servant as servant does not serve his lord with passion. In this way, man uses his wealth, qualities and power to capture people's heart and wishes that everyone submits before him and he becomes the lord and owner of everything, but unfortunately this is impossible.

There are two categories of creation; one type cannot be approached by a human being like sky, stars, angels, Satan and all entities which are present under the soil and in oceans and mountains. He wishes to dominate them with knowledge. He desires to know all secrets of the worlds like a person who is not a player of a chess but wants to know all its tricks. This is also a sort of wish to dominate.

Second category includes creations which are accessible to human beings as they are present on earth like animals, plants and inorganic matter. Man wishes to become the lord of all these. He wants to dominate them and this is not possible until he has plenty of wealth and power. These are the causes behind lust for dominance and power. Love of wealth and dominance is the root cause of all inward sicknesses. When any nation suffers from this esoteric disease, it transforms this world into hell.”  
**(Ahya-ul-Uloom, Volume III)**

- ❖ The Holy Prophet said, “Lust of wealth and power gives birth to hypocrisy in you like algae grows on stagnant water.” **(Tibrani)**
- ❖ It is Hadith of the Holy Prophet, “When any nation of the world got excessive wealth, their hearts were entangled with enmity and hatred.”

Love of money, power and prominence creates numerous esoteric diseases like jealousy, wrath, pride, conceit, scrimp, enmity, pretence, occultation, falsehood, greed, mistrust tale-bearing etc.

It must be noticed that lust for food produced sexual desires which gave birth to love of wealth and fame, and they ultimately led to all sensual desires and inward sicknesses. These esoteric diseases not only destroy an individual but a complete society. These sicknesses can be cured by austerity but Hazrat Sakhi Sultan Bahoo has devised an easy way to cure all these illnesses, however it is essential to consult the perfect spiritual physician i.e. Murshid Kamil to acquire that way for spiritual cure.

- ❖ Hazrat Sakhi Sultan Bahoo says, “The person who wants to keep his nafs obedient and safe from the accidents of life and evils of Satan and wishes to get rid of cunning suggestions and satanic illusions, even while wearing silk and gold dresses and eating the best food, then he must imprint *Ism-e-Allah Zaat*<sup>14</sup> by contemplation on his heart. His heart will be liberated from all the worldly wishes and needs and he will undoubtedly find presence in the holy assembly of Prophet Mohammad.” **(Kaleed-ul-Tauheed Kalan)**

## DISEASES OF NAFS

### ARROGANCE

Magnificence and Glory are for Allah and only He deserves them. There is Qudsi Hadith, “Grandeur is My cover, Magnificence is My dress and whoever will fight with Me over them I will break him” Arrogance and considering oneself better than others is a very contemptible trait and it is just like enmity with Allah. Allah is the Greatest in His attributes and Essence, He is Perfect and Complete. No one is equivalent to Him, that is why only Allah deserves all the Grandeur and Glory. No one can get any rank or grade in the court of Allah without His will. Allah is Greatest in every aspect so arrogance of a man has no reality.

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<sup>14</sup> The Divine name which represents the Divine Essence and all Divine attributes.

As per shariah, considering ourselves better than others is referred to as arrogance because Allah has made everyone equal. Arrogance is a satanic trait as Satan refused to prostrate Adam because of arrogance and due to it he was accursed by Allah. Similarly an arrogant is disgraced in religion as well as worldly life and is cursed by Allah and people.

Seeker of Allah must save himself from arrogance by adopting humility while travelling on the path of Faqr. Humility is very essential on the path of Faqr and it can only be adopted if arrogance is eradicated completely. Humility is considered the base of Faqr and it acts as defence against troubles and hurdles coming on the path of Faqr. It is obligatory upon every seeker to remove arrogance completely from himself and become humble. Allah has condemned arrogance. There are numerous verses regarding arrogance, only few are narrated here.

#### SATANIC ARROGANCE

Allah says about the arrogance of Satan:

- ❖ And (*also recall*) when We commanded the angels: ‘Prostrate yourselves before Adam.’ Then they all prostrated themselves to Adam except Iblis (*Satan*). He refused and showed arrogance, and (*consequently*) became one of the disbelievers. **(Surah Al-Baqarah-34)**

Allah has narrated this incident in surah Al-A’raf:

- ❖ And certainly, We did create you (*i.e. your real being*), then gave you shape (*i.e. accomplished the phases of chemical and biological genesis and evolution of life till the completion of the physical existence of Adam*). Then We commanded the angels: ‘Prostrate yourselves before Adam.’ They all prostrated themselves except Iblis; he was not of those who prostrate themselves. (*Allah*) said: ‘(O Iblis!) What inhibited you that you did not prostrate yourself when I commanded you?’ He said: ‘I am better than he. You have

created me from fire and You have made him from clay.’ (Allah) said: ‘So, get you down from here. You have no right to show arrogance here. Away with you (from My presence!) You are certainly of the disgraced and the humiliated lot.’ He (Iblis) said: ‘Grant me respite (to live) till the Day when people will be raised up (from the graves).’ (Allah) said: ‘Indeed, you are of those granted respite.’ He (Iblis) said: ‘Since You have led me astray, (I swear that) I will (also) sit on Your straight path (to waylay the children of Adam till I cause them to deviate from the path of truth). I will assuredly approach them from their front, from their rear, from their right and from their left, and (consequently) You will not find most of them grateful.’ Allah commanded: ‘(O Iblis!) Be gone from here, humiliated and cursed. Whoever of them will follow you, I will certainly fill Hell with all of you. (Surah Al-A'raf-11-18)

- ❖ So all the angels fell down together prostrating themselves before Him except Iblis. He showed arrogance (against the dignity of the Prophet) and became one of the disbelievers. (Allah) said: ‘O’ Iblis! What has prevented you from falling down prostrate before this (exalted person) whom I have created with My Own (Benevolent) Hand? Did you show arrogance (to him), or were you (presuming yourself) high ranking?’ (Surah Sad-73-75)

In this way, arrogance wasted all devotions (almost devotions of fifty thousand years) of Satan. Satan was removed from the rank of master of angels and became cursed and rejected.

## ARROGANCE OF PHARAOH

Arrogance destroyed Pharaoh too. Allah says:

- ❖ Then, after them, We sent Musa and Harun (Moses and Aaron) with Our signs to Pharaoh and his chiefs. But they displayed arrogance and they were people given to crimes. (Surah Yunus-75)

Pharaoh and his followers rejected invitation of Prophet Moses towards Allah. They behaved arrogantly and did not accept the invitation, ultimately were drowned in river Nile.

### ARROGANCE OF PEOPLE OF AAD

People of Aad also became arrogant and thus were penalised. Allah says about them:

- ❖ As for the people of ‘Aad, they were unrightfully arrogant (*and rebellious*) in the land and said: ‘Who is greater in might than we are?’ And have they not seen that Allah, Who has created them, is far mightier in power than they are? And they kept denying Our Revelations. So We sent upon them an appalling and violent wind during ill-omened days to make them taste the torment of humiliation in the worldly life, and the torment of the Hereafter will be far more degrading. And they will not be helped at all. (Surah Ha-Mim Al-Sajda-15,16)

### ARROGANCE UPON DEVOTIONS

Allah says in Quran:

- ❖ And your Lord has said: “Always pray to Me; I shall certainly grant your prayer. Surely, those who turn away from My worship in defiance will soon enter Hell disgraced.”

According to Arifs<sup>15</sup> and Faqeers<sup>16</sup>, arrogance, pride and vanity on devotions is immense negligence and critical blunder. Devotions are for Allah and it is upto Allah whether He accepts or rejects them. Allah says in surah Nisa, “Those who disdain His worship and are arrogant, He will gather them all together unto Himself to (*answer*).”

Angels are not arrogant on their worship. Allah says:

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<sup>15</sup> Knowers of Allah

<sup>16</sup> Saints of highest rank who travel the path of Faqr and reach its ultimate level.

- ❖ And those (*angels*) who (*remain*) in His presence are not arrogant towards His worship, nor do they become weary (*of carrying out His obedience*). (**Surah Al-Anbiya 19**)
- ❖ Shaikh Motraf says, “If I sleep for a complete night and wake up worried and aggrieved (*because of realisation of negligence*), it is far better than I offer prayer for a complete night and in the morning I become arrogant of my prayer.” Once Shaikh Bashir Ibn Mansoor offered a long prayer. He noticed that an individual was very impressed because of his prayer. After the prayer he said to him, “Do not be surprised at my long prayer. Iblis offered devotion of years but you are aware of his end.”

#### ARROGANCE UPON LINEAGE

Hazrat Imam Al-Ghazali writes in *Ahya-ul-Uloom (Vol-3)*, “One kind of arrogance is that an individual of high lineage considers belittle of other individuals of low lineage, no matter latter may be better than former in knowledge, Taqwa<sup>17</sup> and deeds. Some people are so much arrogant because of their lineage that they consider others their slaves and hate to interact and sit with them. They keep spelling this arrogance everywhere and disdainfully comment about others as, “What is their worth and reality. I am the son of so and so and grandson of so and so. How can anyone dare speak in front of me.” Arrogance is a hidden illness in nafs that is present in all people of high lineage no matter how much wise and virtuous they are. They do not express it in normal state but when anger and annoyance dominate them, their wisdom fades away and then they express it.” In the following Hadith arrogance is condemned:

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<sup>17</sup> Taqwa literally means to have fear of Allah, abstain from sins and adopt pious deeds, but in reality Taqwa is a state of the heart’s closeness to Allah. This fact is endorsed by Hadith that once the Holy Prophet was asked about Taqwa, he pointed towards heart and said, “Taqwa is here”. So Taqwa is inner state of a person which ultimately leads to have the vision of Allah

- ❖ Hazrat Abu Huraira relates a tradition that the Holy Prophet said, “People must abandon arrogance upon their ancestors’ status, otherwise God will disgrace them more than the insect of muck.” **(Abu-Dawood, Tirmidhi)**

There are other types of arrogance which are not narrated to be precise. For example; arrogance because of knowledge, arrogance because of rank and designation, arrogance of power, arrogance of wealth and progeny, arrogance because of beauty and health etc.

### DENIAL OF RIGHT PATH DUE TO ARROGANCE

Some people, groups and sections forego religion and reject the right path for materialistic gains, desires of baser self, egotism and arrogance. They also reject the preachers of right path. Allah says about them:

- ❖ And those who disbelieved (*it will be said to them*), “Were My Verses not recited to you? But you showed arrogance and you were the evildoers.” **(Surah Al-Jathiya-31)**
- ❖ But is it (*not*) that whenever a Messenger brought you (*the commandments of Allah*) your (*ill-commanding*) selves disliked, you arrogantly resisted there and then. You belied some of the Messengers and started killing others. **(Surah Al-Baqarah-87)**
- ❖ Your God is One God, so who do not believe in Hereafter are deniers at heart and are beliers and arrogant. **(Surah Al-Nahl-22)**
- ❖ So those who believe and persist in doing pious deeds, He will pay them their wages in full and will (*then*) award them more out of His bounty. But those who disdain (*worshipping Allah*) and behave arrogantly, He will punish them with grievous torment. **(Surah An-Nisa-173)**

Arrogance has been condemned in Hadiths as well.

- ❖ Hazrat Salamah ibn Al-Akwa relates a tradition that the Holy Prophet said, “Man keeps obeying his nafs until he is included in the *(list of)* arrogant and ends like them.” (Al-Tirmidhi)
- ❖ Hazrat Abdullah relates that the Holy Prophet said, “Whoever will have a bit of arrogance in his heart, he will not enter the heaven and whoever will have a bit of faith in his heart, he will not enter the hell.” (Ibn Majah)
- ❖ Hazrat Abu Huraira narrates that once the Holy Prophet said, “Whoever drags his apron because of arrogance, Allah will not look towards him mercifully on Doomsday.” (Bukhari)
- ❖ Hazrat Abdullah bin Umar narrates that once Holy Prophet said, “Whoever will have a bit of arrogance in his heart, Allah will throw him in hell facedown.” (Bayhaqi)
- ❖ Hazrat Uqbah ibn Amir relates that the Holy Prophet said, “Whoever will have a bit of faith in his heart, he will not enter the hell and whoever will have a bit of arrogance in his heart, he will not enter the heaven.” (Muslim, Abu Dawood)

Hazrat Sakhi Sultan Bahoo says:

- ❖ “A sin which is done because of lust may be forgiven but a sin which is done because of arrogance cannot be forgiven. Prophet Adam's sin was because of lust and Satan's sin was because of arrogance.” (Asrar-e-Qadri)
- ❖ You must know that the knowledge of لَا تَسْجُدْ لِغَيْرِ اللَّهِ (Do not prostrate other than Allah) stopped Satan from prostrating Adam. This knowledge proved a veil for him and he became disobedient of Allah. There is saying of Holy Prophet: الْعِلْمُ حِجَابُ اللَّهِ الْأَكْبَرُ meaning: “Knowledge is the greatest veil between Allah and His slave.” This Hadith refers to the knowledge which creates arrogance. There are three

alphabets<sup>18</sup> in كبر (Kibr<sup>19</sup>). With ك (K) karamat<sup>20</sup> disappears, with ب (B) barkat<sup>21</sup> disappears and with ر (R) rehmat<sup>22</sup> disappears. (Mahak-ul-Faqr Kalan)

- ❖ An arrogant is friend and companion of Satan. Satan is very popular scholar all over the world. Remember that knowledge (of marifat<sup>23</sup> of Allah) blesses with very high levels. It includes (knowledge of) promises and warnings of Allah, verses on incidents of Messengers, knowledge of zikr of Ism-e-Allah Zaat which is the key to the reality of marifat of Allah as well as the knowledge of people of world and renunciation of world. There is saying of Holy Prophet, *الدُّنْيَا مَلْعُونٌ وَمَا فِيهَا مَلْعُونٌ* (Meaning: World is accursed and what so ever is present in it other than invocation of Allah is also accursed). So, it is clear that friendship with materialistic world and believing in it is a matter of disgrace. Believing in materialistic world produces lust in heart and lust is merely a satanic sin and cause of embarrassment in the court of Allah. Believing in life hereafter brings its friendship which creates obedience to Allah and Taqwa. Obedience and Taqwa bring consent of Allah Almighty. Believing in marifat of Allah and His companionship create spirit and love of Allah. Whenever any scholar involves himself in materialistic world, he becomes useless for religion. Material world is just like a poison and when it is taken, whether less or more, it kills the religion. This material world is wealth of Satan, any heart filled with wealth of Satan or love of satanic wealth, surely becomes house of Satan. Such a person cannot gain any benefit from

<sup>18</sup> According to Arabic alphabets

<sup>19</sup> Kibr is Arabic word for arrogance

<sup>20</sup> Miracle of a Saint

<sup>21</sup> Blessings of Allah

<sup>22</sup> Compassion of Allah

<sup>23</sup> Gnosis, mystic knowledge of Allah which is acquired only after having the vision and closeness of Allah.

religion as he is drowned in pleasures of lust of baser self.  
**(Mahak-ul-Faqr Kalan)**

Arrogance is such a dangerous spiritual disease that if it is present in heart even in the least quantity equivalent to a mustard seed then no devotion is accepted at all in the court of Allah. May Allah save everyone from all kinds of arrogance. There is a similar disease to arrogance which is called pride and vanity.

### PRIDE AND VANITY

Islam has strictly prohibited display of pride and vanity. All human beings are equal. White has no superiority over black and Arabic over non-Arabic. That is why it is not right to display pride over tribe, status, knowledge or wealth. Allah has severely disliked it. Usually people feel pride over their lineage, this creates imbalance in society which leads to conflicts.

People of Faqr consider it malicious to even disclose themselves (*i.e. their high rank near Allah*) in front of people, what to talk about pride and vanity. Pride and vanity lead to arrogance, that is why they have no importance for the people of Faqr. They consider Faqr as standard of closeness to Allah. The more the seeker is humble, the more the path of Faqr becomes easier for him.

Pride is only allowed in one situation i.e. when it is displayed to show power and supremacy over the enemies of Allah and Islam. Such kind of pride is proved from Companions of the Holy Prophet and our sacred ancestors. But if pride is due to nafs then it is like arrogance and strictly prohibited. Generally people become victim of pride and vanity because of nafs. Allah has absolutely detested this kind of pride.

### QURAN

Quran prohibits pride and vanity in these words:

- ❖ And Allah does not like anyone arrogant and proud. **(Surah Al-Hadid-23)**
- ❖ Surely Allah does not like the one who is arrogant and boastful. **(Surah An-Nisa-36)**
- ❖ And if We make man taste mercy from Us, then withdraw it from him (*for some reason*), he becomes highly disappointed (*and*) ungrateful. And if We make him taste (*some*) favour after the suffering that afflicted him, then he is sure to say: “Gone are my troubles.” Surely he (*becomes*) most exultant and boastful. **(Surah Hud-9,10)**

### HADITHS

- ❖ Hazrat Abu Malik Asha’ari relates that Holy Prophet said, “There are four things of age of ignorance still prevalent in my nation:
  1. Pride over lineage.
  2. Curse others’ lineage
  3. Associate raining with stars
  4. To lament the deceased

Hazrat Sakhi Sultan Bahoo says:

- ❖ The obedience and devotion polluted with arrogance is merely a sin, the disobedience with a proper excuse is better than such devotion. **(Ain-ul-Faqr)**
- ❖ Arrogance, vanity and pride are the heritage of Satan, Pharaoh and Qaroon<sup>24</sup> whereas humility is the heritage of Messengers and Saints. **(Ain-ul-Faqr)**
- ❖ Listen! Iblis said, “I obeyed” (*Allah*) answered, “I cursed (*you*)” Adam said, “I made a mistake” (*Allah*) answered, “I forgave (*you*).” **(Ain-ul-Faqr)**

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<sup>24</sup> “Korah” in the Bible

It must be understood that pride and vanity give birth to injustice and rigidity. Human beings start oppressing each other and ultimately they are cursed by Allah.

## JEALOUSY

When Allah blesses someone and others start disliking it and pray for the declination of his blessings, then this is called jealousy.

This is the foremost inward ailment. It was initially expressed by Satan against Prophet Adam. He showed jealousy against Adam as Adam was blessed with Divine Trust. Satan became rebellious and disobedient and refused to prostrate Prophet Adam. He was the first one to display jealousy. Moreover the first murder on earth was also due to jealousy when Qabil<sup>25</sup> killed Habil<sup>26</sup>.

Allah is Indifferent and He blesses inwardly and outwardly anyone He wants. He enhances livelihood of whomsoever He wishes and blesses anyone with obedient offsprings, beauty, Divine knowledge and above all confers His closeness upon whomsoever he wishes and blesses him with His vision. This is generosity of Allah and it is part of faith to accept it, but to criticise the blessed people only because of Allah's bestowal upon them is jealousy. This is strictly against Allah's will. Is it wise to criticise blessing of Allah upon people? Rather this is fight against Allah and interference in the decisions of Allah. Allah severely dislikes jealousy as it is the basis of other inward sicknesses. That is why it is considered a major sin in Islam. Jealousy is not only a hurdle in the path of Faqr but sometimes it completely halts the journey of Faqr. This sickness also originates during the course of Faqr when seekers of Allah compete with each other. If the spiritual guide ignores his

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<sup>25</sup> Cain

<sup>26</sup> Abel

disciple (*due to some reason i.e. to test or train him*) whom he has been loving and starts focusing upon another disciple and this situation creates jealousy in the former disciple then he is trapped by Satan and becomes devil. In this situation the spiritual guide leaves him alone. Such disciple plays in the hands of Satan until his spiritual guide i.e. the Murshid saves him. It is certainly hypocritic and very dangerous to claim Faqr on one side and become victim of jealousy on the other side because the true seekers completely submit to the will and decisions of Allah. Numerous notable scholars have become the prey of this disease due to jealousy against other scholars' repute and fame.

Faqeers are never inclined towards worldly wealth and honour rather they curse them, so they are never jealous of the people having these.

Although, envy is not as bad as jealousy. If Allah has blessed someone, it is not bad to wish for those blessings for yourself and this is called envy. It is not an evil trait. However, this envy will become jealousy if you wish decline of blessings for others, for example, if Allah has blessed someone with beauty, fame, high ranks or status and you wish that Allah takes these blessings back from him and give them to you. Similarly, in the way of Faqr, if Murshid loves one of his disciples more than you and in reaction you wish to take his place and create distance between that disciple and Murshid then it will be considered jealousy on your part.

Quran has warned about jealousy in these words:

- ❖ Many of the people of Book desire to turn you back to disbelief after you have believed because of the jealousy they have in their hearts, despite the fact that the truth has become evident to them. So keep forbearing and overlooking till Allah sends His command. Verily, Allah has (*absolute*) control over everything. (Surah Al-Baqarah-109)

- ❖ Do they feel jealous of the people because of (*the blessings*) which Allah has conferred upon them of His bounty? So, surely, We have given the family of Ibrahim (*Abraham*) the Book and wisdom, and We also granted them a great kingdom. (Surah An-Nisa-54)

First two sins, one on sky and second on earth were committed because of jealousy. In Quran Allah says:

- ❖ (*O' most Esteemed Messenger!*) Relate to these people the account of the two sons of Adam (*Habil and Qabil [Abel and Cain]*) which is absolutely true. When both of them made offering (*one each to Allah*), the offering from one of them (*Habil [Abel]*) was accepted, whilst that from the other (*Qabil [Cain]*) was not accepted. Thereupon, he (*Qabil*) said to Habil (*out of jealousy and vengeance*), 'I will surely kill you.' He (*Habil*) said (*in reply*), 'Indeed, Allah accepts (*offering*) only from the people of piety.' (Surah Al-Maidah-27)

Prophet Adam had two sons namely Habil and Qabil. They had two sisters<sup>27</sup>. Qabil's sister was very pretty so he himself wanted to marry her. Prophet Adam did not allow this. Ultimately it was decided that both brothers will make offering in front of Allah. Whomsoever's offering would be accepted, he would marry her. Habil's offering was accepted by Allah and this induced jealousy in Qabil which resulted in homicide of Habil by Qabil.

Satan became the enemy of Prophet Adam just because of jealousy. The incident is narrated in Quran as:

- ❖ And (*call to mind the time*) when We said to the angels: 'Fall down in prostration before Adam.' Then all prostrated themselves except Iblis. He said: 'Shall I prostrate myself before him whom You have created of clay?' (*And Satan*

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<sup>27</sup> Prophet Adam and Eve used to have twin children every time, a son and a daughter who were each others' brother and sister. Prophet Adam used to marry the son and daughter of one twin progeny to the daughter and son of the next twins respectively. Hence the mankind generated rapidly.

*also said:)* ‘Tell me, is it he You have exalted over me? (What is its reason after all?) If You grant me respite till the Day of Resurrection, I shall root out his children except a few of them (by bringing them under my control).’ **(Al-Isra-61,62)**

When Allah granted Adam superiority over Satan, Satan became jealous. He wished to be superior to Adam as he was created from fire whereas Adam was created from mud. He held the view that fire has superiority over clay so he must be exalted over Adam. He disobeyed Allah just because of jealousy and was anathematized in the court of Allah. His jealousy had such intensity that he requested respite from Allah till the Day of Judgement to mislead mankind.

- ❖ Hazrat Abu Huraira narrates that once Holy Prophet said, “Save yourself from jealousy as it extinguishes pious deeds like fire burns wood.” **(Abu Dawud)**
- ❖ Hazrat Abu Huraira relates a tradition that Prophet Mohammad said, “Do not become jealous of each other, never keep malice for each other, never break up your relations with each other and O’ mankind! Stay in brotherhood”. **(Bukhari)**
- ❖ Hazrat Anas relates that the Holy Prophet said, “Jealousy destroys pious deeds like fire burns wood while sadqa (donation for Allah) extinguishes sins like water extinguishes fire and salat is the Noor<sup>28</sup> of Momin and fasting is a protection against hell.”
- ❖ Hazrat Anas relates a tradition that Prophet Mohammad said that soon poverty would be considered as sin and jealousy would take over fate.

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<sup>28</sup> Divine light

The description of above narrated Hadith is that soon there will come a time when people will be forced to leave Islam or Muslims will not be able to follow truth because of poverty. Wealthier people will be more honoured than the men of Taqwa. Explanation of “jealousy would take over fate” is that if Allah blesses someone with anything then this is his fate but jealous person wishes for deterioration of that blessing. In this way the jealous person does not accept fate. He always tries to snatch blessings of Allah from the blessed person. To fulfil his wrong motives, he follows the path of Satan like nowadays it is common to cast black magic for this mean purpose. People spell black magic on others just because of jealousy.

The sacred Companions of Holy Prophet have strictly forbidden jealousy.

- ❖ There is a saying of Hazrat Umar Farooq that whomsoever Allah intends to bless, He blesses him by any mean and jealousy cannot stop it.
- ❖ There is a saying of Hazrat Usman that jealous feels unhappy and aggrieved on your pleasure. This feeling itself is enough punishment for him and you do not need to take revenge, he himself will burn in his own fire.
- ❖ Once Hazrat Ali said, “Never be jealous of each other as jealousy snubs faith like fire burns wood. Appreciation of someone more than he deserves is flattery and toadyism while less (*appreciation*) than he deserves is because of inner weakness or jealousy.” There is one more saying of Hazrat Ali, “Health of body is related to paucity of jealousy.”
- ❖ Hazrat Sakhi Sultan Bahoo says, “Remember, people who do not have jealousy in their hearts surely belong to heaven and those who have jealousy in their hearts are worse than the people of hell and are Zoroastrians (*fire worshippers*).  
(Mahak-ul-Faqr Kalan)

## JEALOUS IS ENEMY OF HIMSELF

Jealous person always harms himself because of his jealousy. He will instantly renounce jealousy if he recognises the fact that how much destructive his jealousy is for himself in this world and hereafter and moreover his jealousy benefits the respective person (*whom he is jealous of*). Worldly penalty for a jealous person is that he always remains worried and restless, and he is never released from this penalty even for a single moment as Allah is perpetually blessing His slaves. He always wishes for decline of his fellow men but he himself has to face those worries which he wishes for others. Jealousy is such a drastic anxiety which has no match as a jealous puts himself in permanent trouble because of his enemy (*whom he is jealous of*), on the other hand his enemy has no worsening effects of jealousy as Allah blesses his creation in any way when He intends to bless and jealousy cannot change or lessen the blessings of Allah. Blessing is the ordinance of Allah and your jealousy is unable to change fate. Think over it and search the cure of your ailment.

## NARCISSISM

Narcissism is illness of nafs which wounds up all the abilities of insight. Allah has blessed everyone with specific talent like someone is good in knowledge, someone is blessed by beauty and someone is prominent in Taqwa. If someone loves his own goodness to such an extent that it makes him blind to see others' goodness, this is called narcissism. Narcissism means to like yourself up to the limit where you start disliking everyone else and consider others inferior and yourself superior. Narcissism gives birth to self-praise which ultimately converts to arrogance. People asked Hazrat Ayesha, "When does someone become evil?" She replied, "When he starts considering himself virtuous." Such a thought is related to narcissism. Hazrat Ibn-e-Masud says, "There is devastation and wreckage in two things, one is

narcissism and other is disappointment. The disappointed person does not find himself worthy for seeking Allah while a narcissist does not consider it necessary.

Narcissism is an evil trait. Satan is mainly the one who creates it in heart. Narcissism includes arrogance in it, that is why it is essential to keep the heart clean from it. On the path of Faqr, it takes away Divine help from the seeker. As soon as Divine help disappears, seeker's devastation starts. So ultimately it leads to havoc.

Quran has stressed again and again to keep ourselves away from narcissism. On the occasion of battle of Hunayn, Muslims' strength was manifold as compared to the enemy. This created narcissism in Muslims that enemy would be unable to compete with them because of their strength. Allah Almighty disliked it, hence the signs of defeat of Muslims started emerging. But soon Muslims realised their mistake and they adopted humility, so their defeat converted into victory. Allah says in Quran;

❖ Assuredly, Allah has helped you on a great many occasions, and (*in particular*) on the day of Hunayn, when the superiority of your (*numerical strength*) exhilarated you. Then that (*numerical superiority*) could not prove to you of any avail, and the earth, despite its vast expanse, narrowed for you, and then you turned your backs in retreat. **(Surah At-Tawbah-25)**

On the occasion of battle of Badr, Quraish of Makkah were indulged in narcissism so they faced defeat. In the following verse Allah instructs to get rid of narcissism:

❖ And be not like those who came out of their homes exhibiting false pride and showing off to the people and who hindered (*the people*) from the path of Allah. And Allah has encompassed (*with His Knowledge and Power*) all the activities they are doing. **(Surah Al-Anfal-47)**

The Holy Prophet has also condemned narcissism in many Hadiths:

- ❖ It is narrated in Zavajir with reference to Vilmi that the Holy Prophet said, “Narcissism is such a curse that it wastes the virtuous deeds of seventy years” (Vilmi)
- ❖ Hazrat Abdullah bin Umar says that the Holy Prophet said, “If you do not commit any sin even then I am afraid that you will indulge yourselves in narcissism.” (Bazaz)

If Allah Almighty blesses someone with knowledge, wealth, beauty, zeal of prayers, desire of Faqr and closeness of Allah, and he remains worried that he may not lose this blessing (*due to his own negligence or unthankfulness*), then such a person is not self-conceited or a narcissist. If a person considers every blessing as the beneficence of Allah rather than attributing it to his own self and remains happy on it instead of being afraid of losing, then he is also not self-conceited. On the other hand, if he exults on this blessing and considers it as his own attribute then surely he is arrogant and self-conceited.

## PRETENCE

Pretence means to show off good deeds. The purpose behind obedience to Allah and devotions of a person should be the gnosis of Allah. All virtues must be aimed at gaining the consent of Allah so that Allah blesses the person with His closeness and gnosis. If this purpose is polluted with desires of fame and show off then surely it is not purely for Allah and this is called pretence. Arifs consider pretence a great sin and veil between Allah and His slave. It is very close to idolatry. Only the actions done with absolute sincerity for Allah are accepted in the court of Allah. If there is a personal interest behind devotions and you wish to become known as a virtuous and pious person through

these devotions, then such devotions are contaminated with pretence and will take you away from Allah.

- ❖ Allah says in Quran: “And those who spend their wealth to show off to people, and believe neither in Allah nor in the Last Day. And whoever sides with Satan as a companion, so he is an evil companion!” **(Surah Al-Nisa-38)**
- ❖ Hazrat Mahmood bin Labaid relates that the Holy Prophet said, “I am worried about the minor idolatry.” People asked, “What is minor idolatry?” The Holy Prophet said, “Pretence”. **(Al-Bayhaqi)**
- ❖ Hazrat Abu Huraira relates that the Holy Prophet said, “In the last era there will be people who will seek material world by using religion. They will wear skin of sheep to show people (*they will be wolves disguising as sheep*). Their language will be sweeter than sugar to show their kindness but their hearts will be like wolves. Allah will say to them, “Have you become fearless because of My reprieve to you? Are you daring before Me? I swear to Myself I will indulge you in such a trial which will surprise the wise men.” **(Musnad Ahmad ibn Hanbal)**
- ❖ Hazrat Abdullah bin Umar relates that the Holy Prophet said, “Whoever does his (*virtuous*) deeds to show people, Allah will give him similar type of reward.” **(Ibn Majah)**
- ❖ Hazrat Shadad ibn Aus relates that the Holy Prophet said, “Whoever offers his prayer for pretence surely he does idolatry, whoever fasts for pretence surely he does idolatry and whoever gives donations for pretence, undoubtedly he performs idolatry.” **(Musnad Ahmad ibn Hanbal)**
- ❖ Hazrat Jondab relates that the Holy Prophet said, “Whoever adopts pretence, Allah will also pretend for him and whoever shows off, Allah will also do the same with him.”

- ❖ Hazrat Abdullah bin Umar relates that the Holy Prophet said, “Even a bit of pretence is also idolatry. They are the most beloved of Allah who adopt Taqwa and are hidden. If they disappear, no one searches them (*they are not needed by people for any worldly purpose*) and when they give testimony, no one recognises them. These people are commanders of righteousness and beacons of knowledge.” (Al-Tibrani, Al-Hakim)
- ❖ Holy Prophet said, “Pretence is worse than infidelity.”

### REALITY OF PRETENCE AND ITS TYPES

Reality of pretence is that a person displays his piety so that people love him, appreciate his righteousness and he becomes famous, respectable and role model of virtuosity among people. He adopts such behaviour which appears to be religious and pious. Ultimately, he becomes habitual to show off all his good deeds. The pretence has been divided in five different types.

- ❖ First type is related to physical body of a person. The pretentious person transforms his physical appearance like Saints. For example, he makes his face pale by any mean so that people assume that he has prayed for the whole night and has not slept. Or, he makes himself so weak and feeble that people get the feeling that his weakness is just because of hard devotions. Or, he talks with people in soft tone which induces people to think that he is so much engrossed in religion that has lowered his voice as well. Or, makes his lips dry by scratching or by any other way so that people consider that he is fasting these days. When people start thinking about him the way he wants, then this gives his nafs a great pleasure and happiness.
- ❖ Second type of pretence is related to dressing i.e. wearing such dresses which give look of pious people. Wearing coarse, shrunk or torn old clothes so that a person looks like

an ascetic. Or, dressing like Saints and carrying prayer mat and pallet with him so that people consider him a Sufi but in fact he has nothing to do with spirituality. There are two further groups according to pretence in dressings. First group consists of people who are eager to become known among people as a pious person by wearing plain and old clothes or simple dresses. This thing earns them popularity among the masses. Even if someone suggests them to wear clothes as per weather conditions, they consider it disgrace and display serious concern over this suggestion. Although, such dressing is not forbidden in Islam but by wearing such clothes their popularity as a pious person would be hampered. They fear that people may stop considering them virtuous. Second group consists of people who are keen to earn popularity in public as well as in the elite class of aristocrats. They avoid to wear old clothes so that the rulers may not consider them disrespectful and at the same time they have the fear that good and expensive dressing may make them unpopular among general public. So they wear thin cotton or woollen clothes which bear different designing on them, as such dresses have also been worn by some ascetics and pious persons. In this way, general public also appreciates their piousness and the elite class finds no reason to degrade them because they wear expensive clothes. If someone asks them to wear simple clothes, they go in moribund state by hearing this suggestion, no matter simple dress may be better than their dress. Actually, they cannot wear simple dress because they have to pretend to be pious on one side and rich on the other side. These fools are fully aware of the fact that such simple dresses are allowed in Islam and worn by religious people. In fact, secretly they wear such dresses in home but do not have the courage to go outside in these dresses because it earns them bad name. Maybe they are unaware that this kind of attitude is like

worshipping people (*not Allah*) or they may know it but are not afraid of Allah.

- ❖ The third categorization in which pretence is worked is verbosity, i.e. the manner to communicate. Either the so called ascetics try to pretend to be invoking by holding a chaplet or constantly move their lips so as to show that they are never free from invocation of Allah's name. Maybe, they really invoke but the question arises that what is their purpose of moving lips deceitfully while invocation, why it cannot be carried out in heart? Although, invoking in heart is more beneficent than invoking by tongue but then how will people know that they even invoke! They do this pretence of invocation just in public, while in solitude they never even think about invoking. Some such fellow learns the traditions of sacred Companions and Sufis by heart and repeats in front of people to make them perceive him as the only man of the age who has full command over knowledge of mysticism and religion. He walks among people by lowering his neck to pretend that the state of spiritual ecstasy has occupied him. At times, a few religious stories are present in his memory which he repeats of and on among people to show as if he has immense knowledge and no one can compete him in this age as regards the knowledge of religion and none is like him who has visited numerous Sufis and has spent his life in enlightening travelling.
- ❖ Fourth kind of pretence is related to prayers which are performed with hypocrisy e.g. before the time of prayer one starts its preparation in front of people or sits in the mosque before prayer time so that every person who comes to the mosque to offer prayer sees him and gets convinced of his devotion. When such a hypocrite sees a man coming near him while he is praying, he starts his prayer with great care and humility, bends his neck and prolongs the bowing and

prostration. Giving alms in front of people (*to become popular*) is also included in this kind of pretence. Every such form of worship is nothing but pretence. A pretensions person treads slowly with lowered neck but if someone is not looking, this walk fastens and not a moment goes when he does not peep around. When he sees someone coming, his walk slows down and hence looks and eyes also become venerable.

- ❖ Fifth category of pretence is that the fake so called spiritual guides claim that they have numerous number of followers and devotees and their students are countless. The aristocrats and elite come to visit them and consider it an honour and a benediction to greet them. Shaikh of the era respects them and considers them virtuous.

Here this point is worth mentioning that if respect is demanded through things other than worship, then it is permissible because if a person dresses well then this is not only correct but is also the sunnah as this well dressing represents him favourably rather than showing his virtuosity. If a person is knowledgeable in vocabulary, grammar, mathematics, medicines etc. or in any other field which is not related with religion and worships and if he expresses it, then this is acceptable despite being pretence because pretence is done for respect and it has been told that if desire for respect does not crosses its limits then it is correct. However, it is absolutely forbidden regarding worships and religion.

Thus any act or worship based on hypocrisy is not acceptable in the court of Holy Lord, instead this hypocritical act and worship become a nuisance. Especially if a seeker who is on the path of Faqr becomes a hypocrite then he is disgraced in both the worlds.

## ANGER

Anger is a strong emotion of annoyance. It appears in heart. Its reality is fire and is related to Satan as Satan was created from fire and Prophet Adam was created from soil. Fire expresses restlessness and impatience whereas soil represents peace. Whosoever is dominated by anger, he is more related to Satan than Adam. Whenever someone is feeling angry, he must control it.

Allah gave the feeling of anger to man so that it may become the weapon to fight and clear the satanic threats from inner self. While sensual desire is engendered in man so that he attracts good towards him. A man cannot avoid these two traits (*anger and sensual desire*) but when they cross the limits and become excessive then they are very dangerous. Anger is like a fire which burns in heart and its smoke moves to brain, resultantly the smoke darkens the wisdom which cannot foresee and think good anymore. It is just like a cave filled with smoke where nothing is visible. Anger is too dangerous and is considered to be a Satan for wisdom. To culminate it completely is not good even, as Muslims can fight against the non-Muslims for respect and safeguard of Islam only with this feeling of anger. Anger must be the part of personality. Anger should be neither more nor less rather moderate and it must be exercised under the command of Islam and wisdom. Some people opine that anger can be completely finished from personality but they have developed wrong opinion. Anger is a useful weapon as narrated above and just like sensual desire, it also cannot be exterminated completely from the personality. However, shariah has drawn limits. If sensual desire crosses specific limit, shariah instructs to control it. Similarly, if anger crosses the moderate limit and causes wisdom to fade away, then shariah teaches to control it in order to avoid such situation. Anger must remain in boundaries

of shariah and wisdom so that one must not be taken over by it and harm others.

The traveller of path of Faqr has the capability to control his anger. This fact is narrated in Quran in this way, “They are the ones who spend in the cause of Allah whether they are affluent or indigent (*in both the conditions*), sublimate their anger and tolerate (*the faults of the*) people; and Allah loves those who are benevolent.” (Surah Aal-e-Imran-134)

On another occasion, Allah has narrated about forgiveness during the state of anger:

- ❖ And those who refrain from major sins and the indecencies; and when they feel furious, they forgive. (Surah Ash-Shura-37)

## MALICE AND GRUDGE

Malice means to keep secret enmity in heart. Hidden enemy is more dangerous than known enemy. Malice and grudge means to keep intention of revenge in heart against innocent individual and it is also a kind of hypocrisy. Virtuosity of soul fades away because of malice and grudge. It is such an illness of innerself which harms religion and faith and creates hurdles in devotions. It reverses the journey of Faqr of a seeker as malice and grudge make him oblivious of his spiritual journey towards Allah. He spends his maximum time in planning to take revenge rather than seeking Allah and His closeness. The purpose behind purification of nafs is to sanctify human being from esoteric and exoteric illnesses. The soul tainted with malice and grudge is unable to travel the path of Faqr. Malice and grudge are antonyms of kindness, love, forgiveness and mercy. If malice and grudge vanish from the heart then these will be replaced by kindness, love, forgiveness and mercy. This state of heart is acquired by the company of perfect spiritual guide and invocation and contemplation of Ism-e-Allah Zaat.

Grudge is developed in weak and coward people who cannot openly take revenge. So they secretly foster grudge in their heart and always remain in search for opportunity to take revenge. In some people the emotion of malice becomes so extreme that even the enemy dies but they try to take revenge from his children.

Malice and grudge can also be defined as feeling happy on others' troubles and becoming worried on others' happiness. It is the sign of malice that the victim of malice will not greet while meeting others and when malice will become intense then he will not respond to others' greetings, hatred will be visible in his eyes and he will use foul language. He will try to disclose the secrets of his enemy with backbiting and lying and will abuse him. He will become the enemy of his relatives too. If he finds the opportunity of revenge then in no circumstances will he spare his enemy and will tyrannise him and insist others as well to do so. He will not even offer prayer with him.

Quran has stressed upon keeping away from people with malice and grudge.

- ❖ O' believers! Do not confide in those who are not from amongst you. They will never miss (*any*) chance to cause you mischief. They wish you severe torture. As for their malice, that has become evident from their utterances, and (*the hostility*) that they have concealed in their hearts is (*even*) greater. We have made the signs manifest to you if you would use your intellect. **(Surah Aal-e-Imran-118)**
- ❖ And nothing (*of the believers*) was annoying them except that they had believed in Allah the Almighty, All-Praiseworthy. **(Surah Al-Buruj-8)**
- ❖ And, (*O' Beloved!*) the (*Book*) which has been revealed to you from your Lord will certainly increase most of them in rebellion and disbelief (*due to jealousy*). And We have put

among them hostility and spite till the Day of Resurrection. Whenever these people kindle the fire of war, Allah puts it out. And they are engaged in spreading mischief and disorder (*everywhere*) on the earth, and Allah does not like those who spread mischief. **(Surah Al-Maidah-64)**

- ❖ Indeed, in Ibrahim (*Abraham*) and his companions there is an excellent example for you (*to follow*), when they said to their people: ‘We are utterly weary of (*and cut off from*) you and the idols that you worship apart from Allah; we have openly rejected you all. The enmity, hatred and malice between us and you have become evident forever until you believe in Allah, the One.’ **(Surah Al-Mumtahinah-4)**
- ❖ Hazrat Abu Huraira relates that Prophet of Allah said, “Do not retain malice for each other, do not break relation with each other and be the brother of each other. **(Sahih Bukhari)**
- ❖ Hazrat Abu Huraira relates that Prophet Mohammad said, “People’s deeds are presented (*in front of Allah*) twice a week i.e. Monday and Thursday. So all Momins are granted forgiveness except the individual having malice for his brother.” **(Sahih Muslim)**
- ❖ Hazrat Maaz Bin Jabal relates that the Holy Prophet said, “On the night of 15<sup>th</sup> Shaban Allah looks mercifully upon his slaves and forgives everyone except the individual having malice.”

## STINGINESS

Stinginess is a sign of extreme love for wealth and this love is the major obstacle in the path of Closeness to Allah because a stingy stays absorbed in wealth and keeps thinking about means of earning more money and saving it. Stinginess is antonym of generosity and a generous is beloved of Allah. Allah is Indifferent and whomsoever He intends to give infinitely, He

does so and whomsoever He intends to give minutely, He does so. If Allah Almighty has blessed someone with excessive wealth then he must remember that shariah has instructed to spend this wealth on himself, his family, relatives, loved ones as well as in the way of Allah. Spending less money than basic needs is stinginess. Accumulating wealth and creating huge accounts apparently seems to be much profitable but in fact it is a great detriment. A man thinks that his savings will make him rich and then he will be able to have luxurious life, but a stingy is always absorbed in earning and saving money so he remains unable to live a luxurious life. A stingy spends his whole life in accumulating money and at the end he himself dies then other people including his near and dear ones enjoy luxurious life with his money. Stinginess brings a lot of troubles and worries in life. A stingy remains so much focused on collecting wealth that he stops differentiating between legal and illegal earnings, and when he uses illegal means, he finds himself in more difficulties. It must be remembered that abundance of wealth brings anxieties, illnesses and troubles with it.

Exterminating worldly love from heart and replacing it with love of Allah is the right path. But a stingy loves worldly wealth so he is deprived of love of Allah.

Whosoever loves Allah instead of wealth, becomes generous. This is the reason why friends of Allah are always generous. They trust Allah and Allah blesses them. Path of Faqr is the path of generosity not stinginess. Generosity brings felicity in wealth and stinginess vanishes it. Stinginess is not at all a virtue rather it is an evil, that is why Quran has ordered to quit it. Allah likes the generous not misers. Allah says in Quran:

- ❖ And those who are niggardly in giving away (*from the wealth*) which Allah has bestowed upon them out of His bounty must never consider this miserliness of any benefit to themselves; it is rather injurious to them. Soon on the Day of

Resurrection, this wealth they are niggardly about will be put around (*their necks*) like a neck-fetter. To Allah belongs the heritage of the heavens and the earth (*i.e. He will remain the Owner of the universe after your death in the same way as He owns it today*). And Allah is well aware of all your deeds. **(Surah Aal-e-Imran-180)**

- ❖ Remember! You are those who are called to spend in the way of Allah. Then there are some of you who act miserly. And whoever acts miserly does it only against himself. And Allah is Independent and you (*all*) are dependent. And if you turn away from the command of Allah, He will replace you with other people who will not be like you. **(Surah Mohammad-28)**
  - ❖ Those who are miserly and bid others (*also*) to be miserly and hide that (*blessing*) which Allah has granted them of His bounty. And We have prepared a disgraceful torment for the disbelievers. **(Surah An-Nisa-37)**
  - ❖ They who are (*themselves*) miserly and (*also*) urge others to be miserly. And he who turns away from (*Allah's injunctions*), then surely Allah is (*also*) Self-Sufficient, Most Praiseworthy. **(Surah Al-Hadid-24)**
- On many occasions Quran has reproached stinginess and ordered to avoid it.
- ❖ Say: "If you were the owners of the treasures of my Lord's mercy, you would even then hold (*your hands*) back (*from spending*) for fear of (*total*) exhaustion. And man has turned out to be highly narrow-minded and miserly." **(Surah Al-Isra-100)**
  - ❖ So fear Allah as much as you are able to. And listen to (*His commands*) and obey and spend (*in His way*). That will be better for you. And whoever is saved from the miserliness of his (*ill-commanding*) self, it is they who will attain prosperity. **(Surah Taghabun-16)**

On the Day of Judgement, stingy will face a huge penalty. Allah says:

- ❖ But he who is miser and disregards (*spending in the cause of Allah*), And (*in this way*) denies the good (*the religion of truth and afterlife*), soon shall We facilitate his landing into hardship (*advancing towards torment, so that punishment becomes his rightful due*). And his wealth will not help him in any way when he falls into (*the pit of*) destruction. (Surah Al-Layl-8-11)
- ❖ O' believers! Indeed, the majority of the priests and monks (*of the people of the Book*) devour the wealth of people through unfair (*means*) and hinder from the path of Allah (*i.e. fill their safes with people's money, and hinder it from being spent for the publicity and promotion of the true religion*). And those who hoard silver and gold and do not spend it in the cause of Allah, warn them of a grievous torment. The Day when this (*gold, silver and wealth*) will be heated in the fire of Hell, their foreheads, sides and backs will be branded with this (*heated material, and it will be said to them:*) 'This is the same (*wealth*) that you treasured for (*the benefit of*) your souls. So taste (*this wealth*) which you had been amassing.' (Surah At-Tawbah-34,35)

Stinginess is strictly prohibited in Hadiths as well.

- ❖ Hazrat Abu Huraira relates that Prophet Mohammad said, "Two angels descend every morning. One of them says, "O' Allah! Bless them with reward who spend in Your way" and the other angel says, "O Allah! Seize the wealth of stingy." (Sahih al-Bukhari)
- ❖ Hazrat Abu Saeed Khudri relates that Holy Prophet said, "A Momin cannot have two attributes i.e. stinginess and misconduct." (Al-Tirmidhi)

- ❖ Hazrat Abu Huraira relates that Prophet Mohammad said, “Stingy and the donor who gives Sadqa<sup>29</sup> are like two individuals wearing armour jackets and their hands are tied with chest and neck. So, when the donor gives Sadqa, his hands get free and when stingy displays stinginess, his armour jacket is tightened and its radius is reduced.” (Sahih al-Bukhari)
- ❖ Hazrat Abu Huraira relates that Prophet Mohammad said, “Generosity is the tree of heaven. The generous holds the branches of this tree and these branches will surely take him to heaven. Similarly stinginess is the tree of hell so the stingy holds its branches and these will surely take him to hell. (Al-Bayhaqi)

Stinginess is such an esoteric disease which enhances distance between human beings and humanity and a stingy is hated by everyone.

## BACKBITING

Backbiting means to discuss someone with hateful talk and immoral label or talk about someone in such a bad manner which he would dislike if he comes to know. If those bad habits of a person are conversed which he possesses, then it is backbiting and if he does not possess them, then it is slandering and blaming. Backbiting is very hazardous esoteric disease because it gives birth to mistrust.

Quran says about it:

- ❖ O’ believers! Avoid most conjectures. Indeed, some conjectures are sins (*liable to punishment in the Hereafter*). And spy not (*on someone’s unknown matters or secrets*), nor backbite one another. Would any of you like to eat the flesh

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<sup>29</sup> Any kind of donation in the way of Allah.

of his dead brother? You would hate it. And fear Allah (*in all such matters*). Indeed, Allah is Ever-Returning, Ever-Merciful. **(Al-Hujrat-12)**

- ❖ Hazrat Abu Huraira relates that Prophet Mohammad said, “When you say anything (*bad*) about (*habit of*) your brother, if he has it then it is backbiting and when you say anything (*bad*) about (*habit of*) your brother, and he does not have it then you blamed him. **(Sahih Muslim)**”
- ❖ Hazrat Ali relates that Prophet Mohammad said, “Save yourself from backbiting because it brings five penalties for the one who does it:
  - i) Beauty of his face fades away.
  - ii) His prayers are not accepted.
  - iii) His devotions are propelled back on his face.
  - iv) On Doomsday his face will be turned backside.
  - v) On Doomsday he will stay with Pharaoh and Shaddad in hell.
- ❖ Hazrat Abu Huraira relates that Prophet Mohammad said, “Do you know what is backbiting?” People replied, “Allah and His Prophet are well aware.” The Holy Prophet said, “To talk about your brother (*Muslim*) in such words which he dislikes.” People asked, “If he possesses that evil which is being pointed out?” Prophet said, “Whatsoever you are saying, if he has it then it is backbiting and if he does not have it then it is a blame.” **(Sahih Muslim)**”
- ❖ Hazrat Abu Saeed Khudri relates that the Holy Prophet said, “When I was visiting skies during the night of Meraj<sup>30</sup>, I was passed above people whose flesh was being cut from their body and they were eating morsels of that flesh. I inquired from Jibreel about those people. Jibreel replied, “They were backbiters of your nation.”

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<sup>30</sup> Ascension of Holy Prophet to Allah

- ❖ Hazrat Abu Huraira relates from Hazrat Aslami that Prophet of Allah said, “O people! Who have endorsed faith with tongue only but faith has not entered into your heart (*you are away from the station of verification by heart*), neither indulge yourselves in backbiting of Muslims nor search their faults. Whosoever searches other’s faults, Allah will find out his faults and when Allah will disclose his faults, He will disgrace him in his own home.” **(Abu Dawood)**

## LIE

Lie means falsehood and mendacity which is far away from reality. It can be committed both with tongue and action. Lie gives birth to countless evils. It originates from inward and then it is expressed by tongue or action. Lying deprives one from the Compassion of Allah and the liar is cursed by Allah. There remains no blessing in the provision of a liar. Falsehood creates anxiety and unease. Lie makes the heart go astray and finishes the blessings of Allah from home. It creates negligence and is the mother of all vices. It gives birth to dissension, brawl, feud, hatred, malice, grudge and antipathy.

First promise of a seeker of Allah on the path of Faqr is to safeguard himself from lying at any cost no matter how much damages and troubles he will have to face. Although, it is very difficult to follow the path of truthfulness but it eventually earns success. Lie never brings success and prosperity even in this world. Ultimately truth gets victorious. Allah says:

- ❖ Certainly, Allah does not give guidance to the one who is a liar and highly ungrateful. **(Surah Az-Zumar-3)**
- ❖ Undoubtedly Allah never guides the one who has crossed the limit of lying. **(Surah Al-Momin-28)**
- ❖ And on the Day of Resurrection, you will see those who have fabricated a lie against Allah that their faces are

darkened. Is the abode of the arrogant not in Hell? **(Surah Az-Zumar-60)**

- ❖ In their hearts is a disease. So Allah has worsened their disease. And for them, there is painful punishment because they used to tell lies. **(Surah Al-Baqarah-10)**
- ❖ And who can be a greater wrongdoer than the one who invents a lie against Allah or who belies His Revelations? Surely, the wrongdoers will not prosper. **(Surah Al-Inam-21)**
- ❖ Hazrat Abu Umama relates that the Holy Prophet said, “Lie in fact is a part of hypocrisy.” **(Ahya-ul-Uloom-Volume 3)**
- ❖ Hazrat Abu Bakr reported that the Holy Prophet said, “Save yourself from lie because lie is opposite to faith.” **(Musnad Imam Ahmad)**
- ❖ Hazrat Abu Huraira narrates a tradition that the Holy Prophet said, “To relate every rumour is sufficient to become a liar.” **(Sahih Muslim)**
- ❖ Hazrat Abdullah bin Masood narrates a tradition that the Holy Prophet said, “Strictly follow truthfulness because truth takes you to the righteousness and righteousness leads to heaven. An individual continually speaks truth and tries to always speak truth until he becomes Siddique<sup>31</sup> in front of Allah. And save yourself from lie because it takes you to evil and evil leads to hell. An individual keeps on telling lies and always tries to tell a lie until he is declared liar in the court of Allah.” **(Sahih Muslim)**
- ❖ Hazrat Ibn-e-Umar reports a tradition that Prophet of Allah said, “Whenever a person tells a lie, angels move one mile away from him with its stink.” **(Al-Tirmidhi)**
- ❖ Hazrat Abu Huraira narrates a tradition that the Holy Prophet said, “No one can be a Momin until he avoids to tell a lie

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<sup>31</sup> Man of truthfulness

even while joking and avoids brawl even when he is right.”  
(Musnad Imam Ahmad)

- ❖ Hazrat Abu Umama relates that the Holy Prophet said, “Momin may be born with any nature but he can never be born with the nature of lie and treachery.”

On the path of Faqr only true and upright seeker finds victory. A liar can never be a Friends of Allah because Allah is the Truth and he likes the truthful. Men of Allah manifest truth so how can a liar be considered a man of Allah! To hide right thing is also considered a lie, it is related about Jews that they used to hide righteousness and interpret Torah erroneously. May Allah Almighty save us from it.

## EVIL SPECULATION

Immoral assumption or evil speculation is such an illness which takes birth from the misapprehensions created by the inward devil who whispers evil thoughts into the heart and devastates the peace of its victim. It means to develop wrong assumption about some innocent person without any proof and reason. Such assumption is a potential threat to that person’s honesty, popularity, goodness and nobility and transforms his goodness into evil, good luck into bad luck and creates storm of nonsense against him which demolishes his pious reputation.

Apparently, evil speculation is a trivial ailment but if considered carefully, it is the basis of many illnesses. It proves fatal for any home, society and institution.

Allah says in Quran:

- ❖ And you imagined a highly evil speculation and became a people bound to perish. (Surah Al-Fateh-12)

Quran has emphasised clearly to save ourselves from wrong speculations:

- ❖ O' Believers! Avoid most conjectures. Indeed, some conjectures are sins (*liable to punishment in the Hereafter*). (Surah Al-Hujrat-12)

Why do evil speculations originate? It has many reasons and one of them is being unnecessarily emotional or sensitive. Usually speculations are linked with our beloveds or enemies. In case of our loved ones we develop wrong assumptions from their trivial conversations and actions. Same case is with enemies. We develop mistrust about our friends and enemies which has nothing to do with reality. In the beginning a person usually develops minor evil assumptions unintentionally but with the passage of time it becomes his habit, as a result he becomes lunatic. He experiences the fits of evil speculations just like mental patients. In short, this disease changes friendship into enmity, enmity into worse form, love into hatred and liking into malice.

However, whatever is the reason or source of wrong speculations, they bear hazardous and deadly effects on society. Prosper families are devastated due to this illness. Nations experience downfall and ruin because of this infection, rather it destroys everything coming in its way. Just because of this disease, peace is converted into violence.

Backbiting, grudge and tale-bearing originate from wrong speculations and they also instigate to find other's evils.

## SNOOPING

When thoughts are not organised and wrong speculations are developed then illness of spying and snooping takes birth. A person who is victim of evil speculations is always indulged in finding faults. Quran has forbidden to find others' faults:

- ❖ And spy not (*on someone's unknown matters or secrets*), nor backbite one another. (Surah Al-Hujrat-12)

The Holy Prophet said,

- ❖ “O people! Who have endorsed faith with tongue only but faith has not entered into your heart (*you are away from the station of verification by heart*), do not indulge yourselves in exploring others’ secrets. Whosoever tries to find others’ secrets, Allah will disclose his secrets, He will disgrace him in his own home.” (Abu Dawood)
- ❖ Protect yourself from evil speculations, because nothing is more unreal than an evil speculation. Avoid spying and secretly listening others. ( Muwaṭṭa Imam Malik)

There are Hadiths of the Holy Prophet:

- ❖ Whosoever hides (*flaws of*) other Muslims, Allah will hide (*his flaws*) in this world and hereafter.
- ❖ Whosoever (*unintentionally*) found secret of anyone and then covered it, it is just like that he saved a girl from dying who was buried alive.

It is the attribute of Momin that instead of spying upon others’ flaws, he carries out accountability of himself and removes his own flaws.

- ❖ Mian Mohammad Bakhsh says:

بُرے بندے نوں لیٹھن ٹریاتے بُرا لبھانہ کوئی  
جد میں اندر جھاتی پائی میرے توں بُرا نہ کوئی

Meaning: I went out to search a sinful person but I could not find one. However, when I looked into myself, I realised that no one is more sinful than me.

It must be remembered that whosoever finds others’ secrets and flaws and advertises them, Allah discloses his secrets and flaws and humiliates him.

## TALEBEARING

Philosophy of a victim of evil speculation revolves around probing others' weaknesses. He likes the person who assists him in his philosophy and this all leads to talebearing. In other words, we can say wrong speculations warmly welcome talebearing. Talebearer puts his best effort in talebearing just because of his personal dispute and interest. Talebearing is a precarious practice.

Allah says in Quran

﴿ هَمَّازٌ مَشَاءٌ بِنِيْمٍ ﴾ (القلم 11)

Meaning: (*The one who is*) a slanderer, fault-finder, mischief-monger, (and) who backbites the people to rouse strife. (Surah Al-Qalam-11)

﴿ عَتَلٌ أَبْعَدَ ذَلِكَ زَنِيمٌ ﴾ (القلم 13)

Meaning: (*The one who is*) rude, unmannerly, crooked and moreover of doubtful birth. (Surah Al-Qalam-13)

Hazrat Abdullah bin Mubarak says that the word *زَنِيمٌ* used in above verse points towards an individual born illegitimately. He has interpreted that whosoever is unable to hide others' weaknesses and involves in talebearing, he is actually illegitimate and bastard, as Allah has also pointed out. Allah says:

﴿ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴾ (الهمزة 1)

Meaning: Woe to everyone who slanders (*face to face*) and finds fault (*in absence*)! (Surah Al-Humazah-1)

According to one of the exegesis of this verse *هُمَزَةٌ* means talebearer. (Makashifa-tul-Qalob)

The Holy Prophet said:

- ❖ “May I inform you about the worst persons?” Companions of the Holy Prophet replied in yes. The Holy Prophet said, “Those are talebearers who separate close friends.”
- ❖ “Talebearing, abusive language, pig-headedness and prejudice lead to hell.”
- ❖ The Holy Prophet said, لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ meaning: “Qataat will not enter the heaven.” The Holy Prophet explained that ‘Qataat’ means ‘talebearer’.

The Holy Prophet Said,

- ❖ “On the Doomsday, talebearer having janus-face (*dual personality*) will be in worst condition. When he visits someone, he has one face (*personality*) and when he visits someone else he has different face (*personality*). On the Doomsday he will have two tongues made up of fire.”
- ❖ Hazrat Abu Huraira narrates a tradition that the Holy Prophet said, “Amongst you all, Allah’s favourite is the one who is better in conduct, soft hearted, cooperative, caring and loving while the worst amongst you is the talebearer who creates disputes between Muslim brothers and remains keen to find faults of pious people.”
- ❖ Hazrat Abdullah bin Umar relates a Hadith in which Allah swears on His Honour and Majesty that he will not allow eight categories of people to enter the heaven, talebearer is one of them.
- ❖ Hazrat Imam Ghazali relates a tradition in his book “*Makashifa-tul-Qalooob*” that when reality of a talebearer is unveiled, he is humiliated more than an orphan.

## TACTICS OF TALEBEARER

- ❖ He remains inquisitive of finding others' weaknesses and then advertises them in front of people with exaggeration to spread hatred among them.
- ❖ The most dangerous lie is that which is blended with truth to manipulate the actual incident. This is one of the tactics of talebearer.
- ❖ Janus-faced talebearer is the one who spells hatred among two groups or people. Each group considers him a friend but in reality he is not sincere with anyone. His only aim is to create enmity among them.
- ❖ He swears a lot while conversing

In our society this illness has reached its peak. No family and house is safe from it. Differences in mother in law and daughter in law and other disputes of family arise just because of this disease. Generally men and specifically women fall prey to this esoteric illness. In homes, offices and on the path of Faqr, most of the troubles arise because of wrong speculations and talebearing. On the path of Faqr, seekers of Allah must take utmost care against this disease. Satan (*either in the form of human or jinn*) feels victorious by poisoning the lives of seekers of Allah with this disease.

## NEGLIGENCE

The aim of life is recognition and vision of Allah. In the way of Faqr, which is the way of recognition and vision of Allah, negligence in fact means becoming oblivious and careless towards achievement of this aim. It is considered a great evil as it deprives the seeker from recognition of Allah. Whosoever could not achieve his aim of life, is surely disgraced in this world and hereafter. The seeker of Allah, must repent from negligence

and should vigilantly progress on the path of Faqr. How can anyone find Allah until he puts his best efforts to find Allah?

Negligence is the enemy of seeker in the way of Faqr as it becomes an obstacle and veil in the way of vision of Allah. Negligence is like a curtain on wisdom which hinders the enlightenment of inward and ceases the passion of love for Allah. It acts as a dangerous weapon of Satan.

Nowadays negligence has completely dominated people. Man remains totally absorbed in material world. Negligence stops him even from the devotions of shariah. One who is indulged in physical worships, never tries to progress spiritually and get closeness of Allah. The physical devotions are not the destination but they are like a path. Everyone has fallen prey to negligence and is stuck inwardly wherever he is. People are so much absorbed in their wives, children, homes, business, relatives and friends that they never think about the sole purpose of this life. As the aim of life is recognition and vision of Allah, so whosoever will remain neglectful, will fail completely in achieving this aim.

Many seekers of Allah cover the initial stages of path of Faqr quickly and successfully but later on they become neglectful and halt on one station. Whenever any seeker feels that his journey has stopped, he must instantly find the cause and get over with it. He should carry on his journey of Faqr consistently and gradually, as haste is an armament of Satan not of Momin.

Allah Almighty has warned human beings about negligence in Quran in these words:

- ❖ And surely, We have created a large (*number*) of jinns and human beings for Hell. They have hearts (*and minds but*) cannot understand (*the truth*) with them; and they have eyes (*but*) cannot perceive (*the truth*) with them; and (*also*) they possess ears (*but*) cannot hear (*the truth*) with them. They

are like cattle, rather more misguided (*than them*). It is they who are neglectful. (Surah Al-A'raf-179)

- ❖ Verily, those who do not expect to meet Us and are pleased with the worldly life and are well-contented with it and who are neglectful of Our Signs, It is they whose abode is Hell, a recompense for the deeds they used to earn. (Surah Yunus-7,8)
- ❖ O believers! Let not your wealth and your children make you neglectful of the very remembrance of Allah. And whoever does so, it is they who are the losers. (Surah Al-Munafiqun-9)
- ❖ And remember your Lord in your heart with humility and tearful submissiveness and fear and repentance and also by calling in low tones. (*Persevere with His remembrance*) morning and evening and be not of the neglectful. (Surah Al-A'raf-205)
- ❖ Hazrat Abu Musa narrates that the Holy Prophet said, "Whoever invokes Ism-e-Allah Zaat is alive and who does not invoke is like dead". (Bukhari)
- ❖ Hazrat Sakhi Sultan Bahoo has narrated this Hadith in this way;

”جو دم نوافل سودم کا فرسانوں مرشد ابرہہ فرمایا ہو“

Meaning: Our Murshid has taught us that the breath which passes without invoking Allah is indeed infidelity.

## GREED

Man is greedy by nature. It is his nature that he is never contented rather he remains keen for more and more. It may be greed of wealth and property, greed of eatables, beauty, home, health, women, clothes, power or high rank. Greed originates from heart. A greedy remains eager to enhance his assets round the clock and even stops differentiating between legal and illegal means. Greed is opposite to contentment. It is essential for a

Faqeer to plan his livelihood for one day or a month only because with long term planning and hope, contentment vanishes away. Such long term expectations are greed in fact. Wealthy is the one who is contented on his provision fixed by Allah. There is a saying of Hazrat Umar Farooq, “Faqr is abandonment of greed. Wealthier is the one who has no hope from people. Whoever expects nothing from wealth of others, becomes independent.” Contentment brings peace whereas greed brings unrest, trouble and worry. Quran has condemned greed in these words:

- ❖ And you lay hand on the inherited wealth and devour it (*yourselves and do not pay the poverty-stricken their due*). And you love wealth and riches inordinately. (Surah Al-Fajr-19,20)
- ❖ Your greed for massive wealth and the superiority complex has made you negligent (*of the hereafter*), until you go down to the graves. No indeed! You will soon learn (*this reality that wealth and riches will avail you nothing*). (Surah At-Takathur-1-3)

Greed is a major instrument of Satan which he uses to distort people from the right path. His tactic is that initially he generates a strong desire in man which occupies his heart and mind. Resultantly that person puts his best efforts to fulfil that wish and only remains focused on it day and night.

- ❖ The Holy Prophet said, “Man becomes old but his two wishes remain young i.e. greed of wealth and greed of long life.” (Sahih Bukhari)
- ❖ Hazrat Anas relates that the Holy Prophet said, “The trap from which even the scholars cannot escape is greed.”
- ❖ Hazrat Abu Huraira narrates a tradition that the Holy Prophet said, “Undoubtedly you will become greedy for power.”

- ❖ Hazrat Abu Bakr said, “Whoever saved himself from following the desires of nafs, greed and anger, he earned salvation.”

Hazrat Sakhi Sultan Bahoo considers greed as major obstacle in the path of Faqr. Ism-e-Allah Zaat does not manifest in heart until the greed is removed from it. Journey on the way of Allah is only possible after vacating heart from love of material world and heaven because they are considered as greed and covetousness in Faqr.

Hazrat Sakhi Sultan Bahoo says:

- ❖ The heart which is deprived of the kind attention of Allah becomes dark, depraved and full of envy, greed and arrogance. Due to envy, Qabil (*Cain*) killed Habil (*Abel*). Due to greed Adam ate the grain of wheat (*which was forbidden by Allah*) and was exiled from the heaven. While, arrogance of Satan took him to the cursed levels. Hence, the heart which is obsessed by sensual desires is an adobe of greed, envy and arrogance. It is always worried for the contemptible worldly gains. The Holy Prophet said, “The love of world and religion cannot sustain in one heart just like fire and water cannot be contained in one utensil.” (**Ain-ul-Faqr**)
- ❖ Those who are not entangled in veils of greed, arrogance and jealousy, remain present in front of Allah without any veil and are absorbed in conversation with Allah like the pearls are laid out in array. (**Kaleed-ul-Tauheed Kalan**)

## POINT TO PONDER

Following desires of baser self and lust are considered as idol worship and people of today are very much involved in it. It is the biggest form of idolatry and Allah has declared it the greatest cruelty. In Quran Allah says to the Holy Prophet:

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ﴾ (الباقية-23)

Meaning: Have you seen him who has made his desire his god? (Surah Al-Jathiya-23)

﴿أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ﴾ (الفرقان-43)

Meaning: Have you seen him who has taken the desire of his lower self as god? (Surah Al-Furqan-43)

❖ Iqbal also points out towards it:

جو میں سر بسجده ہوا کبھی، تو زمیں سے آنے لگی صدا  
تیرا دل تو ہے صنم آشنا، تجھے کیا ملے گا نماز میں

Meaning: Whenever I prostrate, earth says to me that your heart is an idolater as it is full of love of material world instead of love for Allah, so you will get nothing out of your prayer.

- ❖ The Holy Prophet has declared Jihad<sup>32</sup> against nafs as the greatest Jihad.
- ❖ Quran also pronounces purity of nafs as real success. Allah says:

﴿قَدْ أَفْلَحَ مَنْ تَزَكَّى﴾ (سورہ اعلیٰ-14)

Meaning: Indeed, the one who purifies his (*ill-commanding*) self (*from all vain and vicious desires and cultivates in it virtue and piety*) succeeds. (Surah Aala-14)

﴿قَدْ أَفْلَحَ مَنْ زَكَّاهَا﴾ (سورہ اشمس-9)

Meaning: Only he who is purified (*from the afflictions of his ill-commanding self and pollution of sins*) will triumph (Surah Ash-Shams-9)

<sup>32</sup> Holy war

When baser self is purified then such a heart is called “Qalb-e-Saleem” i.e. the pure, perfect and protected heart. Only the people with Qalb-e-Saleem are the successful ones as Allah says:

﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۚ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ﴾ (اشعراء، 88، 89)

Meaning: The Day when neither wealth nor sons will profit. But he alone (*will be the gainer*) who appears before the presence of Allah with the heart protected (*from*) and pure (*of all evils*). (Surah Ash-Shuara-88,89)

That is why it is said that until the lusts and desires of nafs (*the baser self*) are exterminated completely from heart, Allah does not bless a person with His closeness and when a person is not close to Allah his devotions are not acceptable. These diseases capture the heart secretly and a person remains totally unaware of his inward destruction, as said:

ہوس چھپ چھپ کے سینوں میں بنا لیتی ہے تصویریں

Meaning: Lust secretly occupies the heart and fills it with idols.

Accountability of baser self is a trait of Momin. Momin carries out accountability of his baser self all the time to check the evil and flaws in him. When a man observes carefully, he finds every flaw in him. Only Allah and man himself know about his inner state, no one else knows it. We have explained all the illnesses of nafs. Now it is your responsibility to look into yourself to find them. No devotion can benefit you if any of the illnesses is present in your inner self, that is why today our prayers and devotions bear no positive effect. Physically we perform worships and devotions but our inner self is far away from Allah because of these illnesses of nafs.

If physically we get ill, we immediately visit doctor for our treatment. Then we spend large amount of money on our physical health, take every care to cure these diseases and strictly follow all the instructions of doctor. We travel long distance to

cure our physical diseases, suspend all our tasks and find time for their treatment, but do we ever search for Murshid who is the spiritual physician to cure our spiritual diseases? Do we ever find time to treat them? According to Hazrat Sakhi Sultan Bahoo, if someone becomes extremely weak and his back bends because of excessive devotions, even then these illnesses cannot be cured. To cure them you have to search a spiritual physician. Nowadays people do not have much strength and time to perform hard mystic devotions like Saints of earlier times to get rid of these illnesses. The easiest way in this era to get rid of these diseases is invocation of *Ism-e-Allah Zaat* under the supervision of the *Sahib-e-Musamma*<sup>33</sup> Murshid Kamil i.e. the perfect spiritual guide who possesses complete spiritual powers and authority.

Hazrat Sakhi Sultan Bahoo says:

- ❖ “The person who wants to keep his nafs obedient and safe from the accidents of life and evils of Satan and wishes to get rid of cunning suggestions and satanic illusions, even while wearing silk and gold dresses and eating the best food, then he must imprint *Ism-e-Allah Zaat* by contemplation on his heart. His heart will be liberated from all the worldly wishes and needs and he will undoubtedly find presence in the holy assembly of Prophet Mohammad.”  
**(Kaleed-ul-Tauheed Kalan)**
- ❖ You must know that without the supervision of *Sahib-e-Raaz*<sup>34</sup> Murshid, if someone performs excessive devotions, hard mystic prayers, voluntary worships and adopts forty day seclusion, then all these will be just for the satisfaction of his baser self. His solitude will be polluted by evil temptations and hypocrisy because his devotion will not have any proper

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<sup>33</sup> The possessor of the Divine Essence and the personal name of Allah alongwith all His attributes, who can take his disciples to the station of Divine Union and can grant them the vision of Allah.

<sup>34</sup> Possessor of the Divine secrets

foundation. His baser self will not become obedient until the light of Ism-e-Allah Zaat enlightens his heart by the command of Arif Billah<sup>35</sup>. The contemplation of Ism-e-Allah Zaat is the greatest of all the devotions of both the worlds. **(Mahak-ul-Faqr Kalan)**

Wise and sensible are those who searched and followed the right path and remained consistent on it, they have reached the level of true believers. On the other hand, those who remained absorbed in material world and neglectful about purpose of life are like animals and will die as animals.

### AUTHENTIC WAY OF TAZKIYA-E-NAFS<sup>36</sup>

The most authentic and finest way of Tazkiya-e-Nafs is the one which was adopted by the Holy Prophet to purify the souls of his Companions. There is no easier and more authentic way other than used by the Holy Prophet. To understand that way of Tazkiya-e-Nafs please read the book “The Prophetic Way of Purgation of Innerself” which is the English version of Urdu book “*Tazkiya-e-Nafs Ka Nabvi Tareeq*” written by Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdu.

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<sup>35</sup> The Knower of Allah who has become One with Allah.

<sup>36</sup> Cleansing and purifying the inner self.

# GLOSSARY

Arifs	Plural of Arif. Knowers of Allah
Arif Billah	The knower of Allah who has become One with Allah
Ahl-e-Faqr	Peoples who are blessed with Faqr
Bayat	Oath of allegiance, when a person becomes a disciple, he hands over himself to his spiritual guide in exchange of spiritual guidance. Bayat is pact or covenant or rite of initiation into a Sufi way. This in fact is a pact between Allah and His Slave which eternally bonds the Murshid with his Murid ( <i>disciple</i> ).
Deedar-e-Ilahi	Sacred vision of Allah
Faqeer	Saints of highest rank who travel the path of Faqr and reach its ultimate level.
Faqr	The spiritual way which leads to the Divine vision and ultimate closeness of Allah.
Habil	Abel
Halal	Permissible under Islamic Shariah
Ism-e-Allah Zaat	Personal Name of Allah which represents the Divine Essence and all Divine Attributes.
Ishq-e-Haqeeqi	Divine love/ Eternal Love for Allah.
Jalal	Divine Wrath.
Jihad	Holy war
Karamat	Miracle of a Saint.
Kibr	Arrogance
Marifat	Gnosis, mystic knowledge of Allah which is acquired only after having the vision and closeness of Allah.
Meraj	Ascension of the Holy Prophet to Allah
Murshid	The Divine spiritual guide

Nafs	Baser self, lower self, ethereal self which keeps a person away from Allah by trapping him in worldly desires
Nafs-e-Mutmaina	The satisfied self which is never inclined towards sins.
Noor	Divine light.
Qabil	Cain
Qalb-e-Saleem	The pure and perfect heart
Qaroon	“Korah” in the Bible
Rehmat	Divine Compassion
Sahib-e-Musamma	The possessor of the Divine Essence and the Personal Name of Allah along with all His Attributes, who can take his disciples to the station of Divine union and can grant them the vision of Allah
Sadqa	Donation for Allah
Shariah	Set of Islamic Laws
Siddique	Man of truthfulness
Tazkiya-e-Nafs	Cleansing and purifying the inner self
Taqwa	Taqwa literally means to have fear of Allah, abstain from sins and adopt pious deeds, but in reality Taqwa is a state of the heart’s closeness to Allah.
Ummah	Nation

Note: The translation of verses of Holy Quran is taken from “Irfan-ul-Quran” by Dr. Mohammad Tahir-ul-Qadri.

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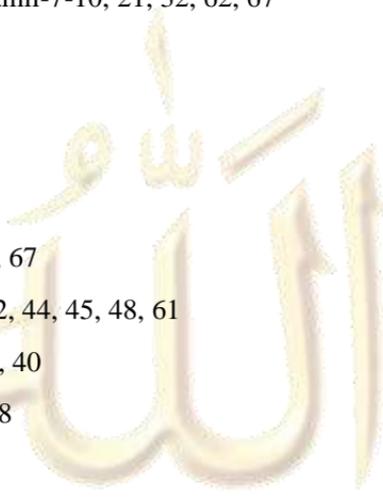
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Translated  
 Captain Mohammad Abdullah Iqbal  
 Sarwari Qadri

## Purification of Innerself in Sufism

Nafs is a veil between Allah and His slave. If nafs is removed, there remains no veil between Allah and His slave. This veil of nafs is commonly known as "spiritual vile" or "vile of nafs". These spiritual vile or vile of nafs include arrogance, pride, vanity, jealousy, narcissism, pretence, grudge, falsehood and sensual desires like sensual desire of appetite, sexual desire and lust for prominence and fame etc. It is obligatory upon everyone to get rid of these spiritual ailments.

This book is the translation of Urdu book "Nafs Kay Nasoor" written by Shabeeh-e-Ghaus-e-Azam Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib ur Rehman. In his book he has explained spiritual ailments in the light of Quran and Hadiths in detail so that a seeker of Allah becomes fully aware of these ailments and can save himself from them. The procedure of getting salvation from these ailments is called "Tazkiya-e-Nafs" which can only be acquired with assistance of the perfect spiritual guide. The perfect spiritual guide cures these ailments of the innerself through invocation and contemplation of Ism-e-Allah Zaat and blesses the seekers of Allah with sacred vision of Allah.

This book is a comprehensive guidance for the seeker of Allah who intends to purify his soul.



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