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SINFUL & IMMORAL ACTS, & THEIR REMIDIES

In the light of Quran & Hadith



وَبْتَغُوا إِلَيْهِ الْوَسِيلَةَ

Get close to the court of Allah
by His means

بِذِكْرِ الصَّالِحِينَ تَنْزِلُ الْبَرَكَةُ

Shouldn't descend the good fortune
with the narratives of righteous folks

Trended in English by

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Preface

I seek refuge unto Allah from Satan, the outcast.

In the name of Allah, the Most Beneficent, the Merciful.

Peace be upon Muhammad, the glorious Prophet of Islam, his Companions, and his followers.

Q1- What is the purpose of your creation as a Muslim here in this world? What do you have to perform and abstain from?

Ans:- We Quote hereunder the second discourse of **Hadhrat Shaikh Abdul Qadir Jilani** رحمته الله: For Instance!

1. "O young man! You have not been created here to enjoy this world forever, so change that way of yours that is so hateful to Allah ﷻ. You are supposed to obey Allah ﷻ and you only have to say: "There is none worthy of worship but Allah ﷻ. Muhammad ﷺ is the messenger of Allah ﷻ". But this will do you no good unless there is something else to it. Faith (iman), Word (quall), and Deed (Amal) will not be accepted of you and will not profit you if you commit sins (Gunah) and lapses (Zalala't) and go against the Almighty Allah ﷻ and if you do so persistently while ceasing to practice ritual prayer (Salah), Fasting (Saum), charity (sadaqah) and good work (Af'aal-e-Khair)."
2. "Remember! When you say "there is none worthy of worship but Allah ﷻ," You are making a claim, so you will be asked if you have any proof. What constitutes proof? Obedience to Allah ﷻ, avoidance of what He had forbidden, patient endurance of misfortunes, and submission to His decree ---these are the proof of this claim. But even if you perform these actions, they will not be accepted of you without sincerity (ikhlaas) and conformity to the exemplary practice (sunnah) of Rasoolallah ﷺ."
3. You must understand that the light of the heart is the light of Allah ﷻ. This is why the Prophet ﷺ said, "Beware of the penetrating insight (fraasath) of the mu'min for he sees by the light of Allah ﷻ." Someone asked, "Till when is this blindness?" he replied: Until you rush to Allah ﷻ and lay your head to rest on His doorsteps. Till you think well of Him and banish suspicion of Him from your heart. Humbly submit to Allah ﷻ and set your needs down before Him. Do not credit yourself with any good deed but dismiss it as a failure. Acknowledge your sins and apologize to Him for your shortcomings."
4. " Be convinced that there is no cause of harm, no benefactor, no giver, and no withholder apart from Allah ﷻ. Only then will the blindness depart from the eye of your heart and sight will be set in motion. O Allah ﷻ, bless us with true fitness in your company and:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

☞ [Give us in this world good and good in the hereafter and guard us against the torment of fire]. (201- Al Baqrah)"

- Today people have mostly become materialistic, greedy, and selfish. Though they are well educated, they seem to be fond of the western culture, particularly our young generation. This condition shows their lacking of proper religious knowledge and spiritual sense. As a result, they are committing sins unwearingly or sometimes knowingly. This is because they have no fair knowledge of what Allah ﷻ had forbidden under Islamic Shariah and its hazard on individuals and society.
- This necessitates the need to orientate their comprehensive Knowledge of sinful and immoral acts and their remedies. I pray that may Allah bestow His mercy and support of Holy Prophet (ﷺ) to this petty effort of mine through this write-up and let it serve as earnest guidance to our young generation for the sake of their intellectual, moral, and ethical betterment. ---**Ameen!**

by

Syed Mohiuddin Mir Lateefullah Shah Quadri

[Son and successor of Hazrat Khowjah Abulkhair Mir Momin Ali Shah Quadri (r.a.)]

Q2 –Who is a Muslim?

Ans – ‘Muslim’ is an Arabic word, literally meaning ‘surrendered’ while ‘Islam’ means ‘surrender’. There are five pillars of Islam. A Muslim respects and obeys the five pillars of Islam. The five pillars of Islam are:

1. **The Shahada** – A Muslim is he who testifies that ‘there is no God but Allah ﷻ and Muhammad ﷺ is the Messenger of Allah ﷻ’.
 2. **Salah (نماز)** – It is most important for a Muslim to offer Salah (obligatory prayers) five times a day. Performing Salah is expressing your gratitude to Allah ﷻ for His favors and accepting His Might and Majesty. A true Muslim never neglects his Salah.
 3. **Zakah (زكوة)**– or ‘purifying dues’. The Qur’an often uses the phrase ‘offering Salah perfectly and paying Zakah.’ This indicates that offering ‘Salah’ and the payment of Zakah are very important and are distinguishing features by which a Muslim is known.
 4. **Fasting (روزه)**– A Muslim fasts in the month of Ramadan for Allah ﷻ. Fasting cleanses sins and increases *Taqwa* (refraining from all harmful things, i.e. to adopt Halal [permissible] and avoid Haram [prohibited]) and piety.
 5. **Hajj (حج)**– The pilgrimage. Pilgrimage to Makkah is the most important event in the life of a Muslim. An able (financially and physically) Muslim is required to perform Hajj at least once in his lifetime. Millions of people perform Hajj every year, this results in Muslims all over the world from different communities, sects, ethnicities, races, and countries coming together to obey Allah ﷻ. This increases universal amity and decreases enmity between people. The most important consequence of this is that it increases peace and security in the world.
- ☞ The word ‘**Deen**-e-Islam’ is sometimes translated to ‘religion’, however that does not cover its full meaning. ‘Deen’ covers all fields of life, it is related to the beliefs and actions

of a Muslim. ‘Deen’, involves not only believing in Allah ﷻ, His angels, His Books, His Messengers, the Last Day, and in Fate/Predestination (*Qadr*, to believe that good and bad is all from Allah ﷻ) but also living up to it. Thus, when a person experiences something bad, they do not despair but rather keep on striving to get success. Similarly, when a person is blessed with something good, they do not exceed boundaries and adopt a moderate way of life. In the first instance, they do not blame others and in the second instance, they do not become arrogant.

A Muslim believes that the best way of life is the way of the Prophet ﷺ. Allah ﷻ says in the Qur’an: “*You have indeed in Allah’s Messenger, a fair example of conduct to copy.*” (Qur’an – 33:21)

I- INVOCATION

(Yaad-e-Ilaahi):-

Q3- Enlighten the importance of *Invocation* in the light of Quran and Sunna?

Ans:- Invocation [ZIKR & DUROOD] (ياد / ذكر); The believers praised Almighty Allah ﷻ who profusely remembers Him saying,

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا

“Who (Believers) remember Allah while standing or sitting or [lying] on their sides and gives thought to the creation of the heavens and the earth and says, “Our Lord, You did not create this aimlessly” (Al-Imran:191)

➤ Further, it is mentioned in the Holy Quran:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَىٰ الْمُؤْمِنِينَ كِتَابًا مَّوْفُوتًا

“So, (O Muslims,) when you have finished your Prayers, remember Allah (in all postures:) standing, sitting and (lying down) on your sides” (An-Nisa:103)

➤ Allah ﷻ also says in another verse: فَادْكُرُونِي أَذْكَرْكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ

“So remember Me, I shall remember you. And always be thankful to Me and never be ungrateful to Me” (Al-Baqara:152)

It is good enough if you keep remembering Him inaudibly in your heart as it is easy to do so without any hindrance to your usual activities while being mindful of Him in all that you do. This is called **Fas-Anfas** (constant zikr), it is a real Ibaadat. It has no restrictions like time, place, ablution, etc. However, you may strive to restrict irrelevant notions (Khatraat وسواس) to attain perfect excellence.

Q.4- Describe briefly, different kinds of notions, with preventive steps to keep them under control?

Ans- Note that whenever a seeker (سالک یا طالب) strives sincerely in the way of Allah and His Rasool ﷺ, both his enemies, his corporal self (نفس/نفس) & Satan start distracting him with **Katraat** to turn his heart away from righteous acts. This is also called وسواس, a menace.

To prevent this kind of menace, one has to love the Holy Prophet ﷺ and follow his Sunnah i.e., Eat less, sleep less, speak less, and remain silent unless to speak well. Be honest, truthful, humble, submissive, and ready to pay the poor their due. He should be moderate and rational in his actions

as well as in his thinking throughout his life. In addition, one must adopt close associations with truthful & God-fearing personalities and turn away from mingling an ill society. These are matters of high resolve in proper form and right intent as commanded by Almighty Allah, يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

“O Believers! Fear Allah persistently and remain in the (company) of those who uphold the Truth” (Toubah-119)

- Generally, three types of **Khatraat** are identified, first and the most harmful is called:
 - ☞ 1-Khatra-e-Nufs/shaytani-
 - ☞ 2- Khatra-e-Maleki-
 - ☞ 3- Khatra-e-Rahmani,

Their description is as follows:

1-Khatra-e-Nufs/Satani: A one’s self (nufs) is absorbed in the past, never inclined to virtue, and flees from following the shariah. As a result, it causes a person to interrupt his contemplation in addition to distracting him from righteous acts. Its station is **Nufs-e-Amma’rah (Baser self/soul)** i.e, a Selfish, Sensual, and Evil self in nature.

2-Khatra-e-Maleki (Conscious-self): When one’s nufs bends towards the materialistic world and is absorbed in lust and rage and at the same time when it is inclined to the world of Malak (upper world comprising angels), the nufs considers those things as bad and turns away from them. If an evil act is committed by him, he feels ashamed and repents. This is a stage wherein the angels will help the person incline towards doing righteous acts. Its station is **Nufs-e-Lavva’mah (Reproachful/conscious-self).**

3-Khatra-e-Rahmani (Inspiration): When a person’s self becomes completely purified and the inclination of the heart remains towards righteous and virtuous acts, it begins to avoid absurd acts by itself and feels agony at committing or rather at the very thought of evil. Under this state, man doesn’t require any help from the angels. He will be guided by Almighty Allah ﷻ. Its station is **Nufs-e-Mutma’in’nah (satisfied self/soul).**

When a person strives in the way of Allah, his **self (Nufs)** gets improved gradually from the state of **Amma’rah** to the state of **Lavva’mah (accusing-self)** and finally, by the grace of Almighty Allah ﷻ, it achieves the state of **Mutma’in’na (satisfied self)**. In **Tariqat**, the whole process is called **Sulook** or **Mujaheda** against one’s self (نفس) or **Taski-e-Nufs** (Purification of soul & Heart). This is essentially carried out under the gracious guidance of Murshid-e-Kamil (An accomplished Shaikh) who has a real understanding of the way of Allah ﷻ.

- 1-Almighty Allah ﷻ says in the Holy Quran: وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ
[And those who toil hard (and fight the lower self vehemently) for Our cause We certainly guide them in Our Ways (of striving for and attaining to the gnosis — sayr and wusul), and verily Allah blesses the men of spiritual excellence with His companionship.] (Al-Ankabut-69).
- 2- Almighty Allah ﷻ says in the Holy Quran: الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ
☞ *“Those who believe and their hearts become calm and contented with the remembrance of Allah — know that it is the remembrance of Allah alone that brings calm to the hearts”. (Al-R’ad-28).*

So, recite Ya-Rahmaan, Ya-Raheem, the epithets (names) of Almighty Allah ﷻ in your heart. Say, **Ya-Rahmaan** while breathing in and **Ya-Raheem** while breathing out, this is **zikr-e-Fas-anfas**. Also constantly recite **Durood Sharif** to get the mercy and blessings of Allah ﷻ and His Rasool ﷺ. Remember, to attain the desired outcome of **commendable acts** (Mustahebat) like Zikr and charity, one should regularly perform **obligatory/mandatory acts** (Faraaiz and Waajibaat) on time like Salah, fasting, and Zakat.

2 - MORTAL AND VENIAL SINS

[GUNA-E-KABA'IR & SAGHA'IR]

Q5- What do you understand by Mortal sins and Venial sins, why should these be avoided, especially when you strive to become mindful of Allah ﷻ in doing good?

Ans- Continuous and devoted invocation (Zikr) unfolds the world of similitude (Aalam-e-Misal / Barzaqu), keeps us conscious of Almighty Allah ﷻ, and draws His merciful attention towards us. As a result, we will pay the least attention towards worldly comfort and love to perform virtuous and righteous acts. This will be possible only when we give up committing mortal (major) and even venial (minor) sins.

Almighty Allah ﷻ has commanded in The Holy Quran:

الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ... هُوَ أَعْلَمُ بِمَنِ اتَّقَى

“Those who guard against grave sins and indecencies excepting small sins (and omissions), surely your Lord has vast prospects of forgiveness (for them)... He knows best who is (really) pious.” (Najm -32).

- All acts that are prohibited according to Islamic law (Shariah) are called **Acts of Sin**, They are categorized according to their severity as follows:
 - ☞ 1-Forbidden (**Haraam** - حرام)
 - ☞ 2-Condemmed (**Makruh-e-Tehrimi** - مكره تهريمي)
 - ☞ 3-Disapproved (**Asaahat** - اثاحت)
 - ☞ 4-Improper (**Makruh-e-Tanzih** - مكره تنزيه).
- **Venial or Minor sins (Gunah-e-Saghira):** Minor sins come under the acts of **Makruh-e-Tanzih** as they are probable (Zanni/uncertain) in proof and also probable in meaning & application. Committing minor sins is undesirable and avoiding them is virtuous.
- **Mortal or Major sins (Gunah-e-Kabiraa):** Major sins are those which come under the acts of **Makruh-e-Tehrimi** as they are definite (Qata'i) in proof and probable (Zanni) in meaning & application. **Makruh-e-Tehrimi** is those acts that are in vicinity to a prohibited act (Haraam). **Haraam** (forbidden) acts are also major sins which are strictly prohibited as they are definite (Qata'i) in proof and definite in meaning & application. Thus committing a major sin is strictly

undesirable rather than punishable and questionable. Avoiding it is rewardable and the one who denies its prohibition has declared a disbeliever (kafir). Major sins are arranged in seven categories. Some people also say they are seventy.

☞ It is mentioned in the Quran that refraining from committing major sins will erase minor sins through the mercy of Almighty Allah ﷻ.

Q.6 – Describe the major sins that are committed by the various parts of the human body?

Ans:-The major sins that are related to different parts of the human body according to Hazrat Talib Makki (R.A) as mentioned in his book *Quwat-ul-Quloob* in the light of Quran and Hadith are described as follows:-

A-There are four major sins associated with the heart. They are:

1. Infidelity or disbelief and Polytheism (Kufr & Shirk).
2. Repeatedly committing a minor sin.
3. Disappointment from the mercy of Allah ﷻ.
4. Not being mindful of Almighty Allah ﷻ.

B-There are four major sins related to the tongue. They are:

1. Bearing false witness and thereby depriving the rights of an innocent person.
2. False swearing thereby somebody's right is denied.
3. Blaming an innocent of committing adultery or rape, thereby penalizing him under Islamic law.
4. Practicing sorcery (Jadu-Tona).

C-There are three major sins related to the stomach. They are:

1. Drinking something which causes intoxication.
2. Relishing an Orphan's belongings/property.
3. Lending money at interest etc.

D-There are two major sins related to the private parts. They are:

1. Committing an illicit act of rape, adultery, etc.
2. Committing an unnatural act of Homosexuality.

E-There are two major sins related to the arms (hands). They are:

1. Committing murder or suicide.
2. Committing theft.

F-There are two other major sins associated with the body which incurs the displeasure of Allah ﷻ. They are:

1. Running away from the battlefield without any proper reason under Shariah.
2. Teasing and disobeying parents.

Allah ﷻ says in the Holy Quran:

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا نُنْهَوْنَ عَنْهُ نَكْفُرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا - (النساء-31)

"If you keep abstaining from major sins that you are forbidden to do. We shall remove from you your minor sins and shall admit you to a place of honour". (An-Nisa:31)

☞ So Hazrat Abu Huraira رضي الله عنه stated, "The Holy Prophet ﷺ said, performing five times prayer (salah) daily from Friday to the next Friday, will expiate (kafaarah) all minor sins involved during that period". (Sahi Muslim)

Q.7 - Discuss briefly the circumstances wherein minor sins get changed into major sins?

Ans- Hazrat Imam Ghazali [R.A], a renowned scholar, said that the minor omissions get changed into major sins under six specific circumstances. They are:

1-When a person repeatedly commits mistakes and becomes a habitual offender, his heart turns completely dark.

Precaution: Under such circumstances, one should always be alert and be repenting whenever he/she sins, though it may be minor, and one should pray for forgiveness to avoid the displeasure of Almighty Allah ﷻ, else it might lead to His chastisement.

2- When a person frequently commits minor sins and does not care to rectify himself by following the teaching of the Holy Prophet ﷺ:

It is mentioned in a Hadith, "A Muslim will always be fearful and strives to avoid committing sins, considering them as big as a mountain which may likely be erupting and will ruin him. Whereas a hypocrite (munafiq) assumes his ill-doing as insignificant as a fly (makkhi) which appears on his body and flies off."

Further, Allah ﷻ commands in Quran:

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ

"For what you uttered with your tongues or spoke with your mouth of that of which you did not know.

You deem it to be a light matter, but in the sight of Allah, it was indeed a very grave one."(An-Nur:15)

3- If one takes pride in betraying others and is glad, this is a sign of his heart becoming dark causing him to go astray. If others follow him by committing similar kinds of sins then Allah's ﷻ wrath invoked by committing these sins by them will be upon his shoulders. Surely, he shall face multiple chastisements on the Day of Judgment.

So, if we commit any minor sins in arrogance, we should realize our misdoings and repent and ask for the forgiveness of Almighty Allah ﷻ well before the end of our life.

4- Some people have a habit of expressing their misdoings openly. Not only is this practice against Islamic Sharia (law), they will also have to face double the punishment if others get inspired and commit such omissions. This is the reason why doing wrong and expressing them openly is strictly prohibited.

5- Indeed, Almighty Allah ﷻ is most gracious. He shields some of the misdoings of a person. As long as one considers this a blessing and a kind of respite from Allah ﷻ, he need not worry. But if he takes this for granted and keeps on repeating such omissions, this is the sign of sheer

negligence. Instead, he should be thankful to Almighty Allah ﷻ. For his negligence, he has to repent and ask for forgiveness or else face severe chastisement on the Day of Judgment.

6- When a religious scholar (Aalim) commits a minor sin and his followers follow his footsteps believing the act to be upright and permissible, the sins that are committed by his followers by following him would be added against the record of that particular Aalim even after his death. Therefore Ulamaa, Shaikhs, and Teachers should be more cautious than common men to avoid minor sins.

Q.8-Describe the significance of turning towards Allah ﷻ repentantly and virtuously?

Ans-Turning towards Almighty Allah ﷻ and repenting helps in two ways:

- 1) It converts the major omissions into minor sins.
- 2) It serves as an expiation (كَفَّارَه) of sins.

Almighty Allah ﷻ said in The Quran,

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

“And turn to Allah ﷻ all of you in repentance, O believers, so that you may prosper.” (Al-Noor-31).

In another verse, it is said,

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“Unless they repent afterward and turn virtuous For Allah ﷻ is verily Most Forgiving, Ever-Merciful.” (Al-Noor-5).

- Therefore good deeds like turning to Allah ﷻ in repentance, pledging to give up sinful acts, being mindful of Allah ﷻ, being fearful at the same time, and being hopeful of His forgiveness would indeed help major sins to convert into minor omissions For Allah is indeed compassionate and gracious to even erase them! It is mentioned in a Hadith, “If a person turns towards Allah ﷻ repentantly, he will be as if he had not sinned at all.” Note, sincere repentance, keeping Allah ﷻ in mind, is such a bountiful act in the light of the Quran and Sunnah of the Holy Prophet ﷺ that it benefits one in becoming humble and at the same time rewards him with Almighty Allah ﷻ being pleased.

Q.9- Enlighten the broad aspects of sinful and immoral acts?

Ans:- The aspects of sinful and immoral acts are briefly elucidated below:

A) The negligence of rights is termed as a sinful act under Islamic Law (Shariah). They could be broadly categorized into two aspects:

- ☞ Rights of Allah ﷻ over a servant (Bandah) are called the Rights of Allah ﷻ (Huquuq-Ullah). It is forgivable as Allah ﷻ is most merciful.
- ☞ Rights of a servant over a servant, called Rights of servants (Huquuqulbaad). It is forgivable if the person, who has been deprived of his rights, agrees.

B) Sins related to the heart like arrogance, greed, lust, etc are termed as immoral acts, we will later study them in detail.

- ☞ The negligence of Huquuqullah (Allah's ﷻ Rights) by omitting prayers (Salah), Fasting, etc. can be rectified by the way of lapse of timed performance (qaza), abstinence (taqwa), and repentance (tawoba). The sufferings that one endures patiently will serve as an expiation (kaffara) of his past sins. He may even escape chastisement as Allah ﷻ is infinitely kind and merciful.
- ☞ Whereas in the case of neglecting Huquuqul Ibaad (denying peoples' Rights) by backbiting, ill-speaking, not paying back loans, committing murder, and so on, in addition to repenting, he must either give the dues to the one who had his rights denied or reach an amicable settlement. Failing to do so will result in him facing a painful chastisement on the Day of Judgment. His virtuous deeds will be transferred into the account of the person, who had his rights deprived of, to compensate him.
- We should bear in mind the Hadith narrated by Hadrat Bibi Aishah ؓ, which was reported by Imam Haakim and Imam Ahmed bin Hanbal, that the Holy Prophet ﷺ said, "The record of deeds (Aamal Naama) given in the hands of individuals would be of three types, namely:
 1. Forgiven (sins related to Huquuq'ullah),
 2. Not forgiven (sins of kuffaar & Mushrikeen).
 3. Compensatory (sins related to Huquuqul'lbad)."

3-ARROGANCE

[TAKABBUR]

Q.10 – What are the indications of being arrogant and how is it harmful to men and women in the light of the Quran and Sunnah?

Ans_ Arrogance or conceit; Taking pride or being arrogant is harmful & damaging for any person in the light of the Quran and Sunnah of the Holy Prophet ﷺ. One must know that greatness (Kibriya'ii) and glory (Azmat) are exclusive attributes of Almighty Allah ﷻ. These attributes are not justified for anyone but Him.

Harms and disadvantages of being arrogant in the light of Quran and Sunnah:

- It is mentioned in a Hadith, reported by Abu Dawood(r), narrated by Abu Huraira ؓ that the Holy Prophet ﷺ informed, "Allah ﷻ said, 'superiority & greatness is My veil, My grandeur and dignity or pride is My secret. If one claims these attributes for himself, he

would simply be ruined’” (Hadith-e-Qudsi). Thus, arrogance and misbehavior is a major sin. It was first committed by *Iblis* (Satan) when he refused to bow down before Hazrat Adam عليه السلام arrogantly and claimed superiority over Hazrat Adam عليه السلام.

- Consequently, he was cursed by Allah ﷻ and expelled forever. Therefore being arrogant is like following the footsteps of *Iblis* and obviously, its consequences would be identical unless he or she turns to Allah ﷻ in repentance.
- Another Hadith transmitted by Hazrat Ibn Masood رضي الله عنه and reported by Imam Muslim(r) states that “The Holy Prophet ﷺ said, ‘If one possesses even a minute (zarra) level of arrogance in his heart, he or she will never go to heaven (Jannah).”

It is mentioned in Holy Quran:

كَذَلِكَ يَظْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ

‘That is how Allah seals up the heart of every arrogant (and) tyrant.’ (Al-Momin:35).

- It is also mentioned in Imam Ghazali's [R.A] book “Kimiya-e-Saadat” that the Holy Prophet ﷺ said, “There is a valley (cave) in the Hell destined for those who are arrogant and haughty.”

Two more Hadiths are noted in his other book “Al-Ahya-ul-Uloom”:

- a- It is stated that Allah ﷻ does not look at a person who walks with his head erect with pride and puts on oversized clothes that trail down beneath his feet.
- b- The one who always thinks of himself as great and walks with a posture displaying pride & superiority will have to face severe chastisement from Allah ﷻ.
- A great Tabayee Hazrat Yahia bin Ma’az رضي الله عنه said, “A nobleman is upright in action, pious and always humble & submissive. Whereas when a wicked person acts righteously, he/she takes full pride of it and feels proud of himself/herself.” In the beginning, one may think of himself to be better than others but it slowly turns him into being arrogant. Finally, it leads him to Hell on the Day of Judgment unless he repents and becomes mindful of Allah ﷻ.
- **Indications of being arrogant:** The indications of being arrogant which may be found in a person are as follows:
 - ☞ He presumes himself to be superior to others and desires to be treated like a VIP. He expects people to pay attention to him and address him with honors and appellations.
 - ☞ He never accepts others’ advice or counseling concerning any matter, but would always insist others pay attention to him and regard his counsel to be flawless though it may be unworthy.
 - ☞ Holy Prophet ﷺ when asked about Pride, said, “A proud person would not bow before Allah ﷻ and he looks down upon people. His character puts a veil between him and Allah ﷻ (and cultivates the roots of immorality and rudeness in him).”

4 – PRECAUTIONARY MEASURES AND CURES OF PRIDE

Q11- List the various causes of arrogance, its effects, and precautions?

Ans:- Causes & Effects of Pride: Imam Ghazali [R.A], an eminent scholar, explained seven different causes of pride and its effects:

1. **Pride in literate & knowledgeable people:** While gaining knowledge is advantageous in many ways, it can be disastrous too. If a knowledgeable man (Aalim) becomes arrogant (khudpasand) and starts looking down upon others, he will expect others to show respect and veneration for him besides offering privileges & concessions.
2. **Pride in Theologians & Devotees:** It is generally seen that learned people like Ascetics (zaahed), worshippers (Aabid), Sages (Aarif/Sufi), Theologians (Mufti/Ulema), etc. are sometimes subjected to self-conceit (Ujub) and may also take pride in their knowledge and qualifications and start looking down upon others. They think that they are the only ones eligible to acquire deliverance on the Day of Judgement by their good deeds. This is not true. Merely good deeds would never be enough to attain deliverance unless it is reinforced with the blessings and mercy of Allah ﷻ as said by the Holy Prophet ﷺ. So, the presence of arrogance and jealousy in a person erases his righteous and good deeds. The only remedy is being humble and submissive and behaving generously towards everyone.
3. **Pride in the pious and the scholars:** Sometimes arrogance may appear in the pious and scholars (Ulama/Aabedeen). Their styles of ostentation (dikhava) are listed below:
 - ☞ Some of them boast about their excellence, claiming that they have reached the state of saintliness and that they can perform miracles, etc. Others express their dutifulness in another fashion saying, “Woe! I could not wake up for Salat-ut-Tahuajud”. Some of them say, “so and so is nothing before me, I am more knowledgeable than his mentor (ustaad)”. Some others say, “The sufferings of so and so is due to his audacity and enmity showed towards me”. No doubt, all these kinds of expressions are signs of them being conceited and arrogant besides being egoistic.
 - ☞ Some people may not express pride in their speech or actions but surely they do have a superiority complex in their hearts. They apparently (بظاهر) pretend to be humble and modest so that people may consider them to be well-behaved and extremely pious.
 - ☞ Those who take pride in having a grand lineage (عالی نصب) and being highborn, should understand that the elevated status of their forefathers will not set the children free from their duties/obligations. It is imperative that they follow the righteous way, be steadfast and prove themselves to be sincere and well mannered. In this way, they could keep up lineage too.
4. **Beauty and elegance (حسن وجمال):** Beauty and elegance may sometimes give birth to pride. Generally, this kind of evil is found more in *Womenfolk*.
 - ☞ There is a Hadith mentioned in **Sahiheen**- stating that Hadrat Abu Dar ؓ said. “I had a dispute with someone so I called him ‘O, **Habshi Bachchay**’ (because he was black in complexion). On hearing this, the Holy Prophet ﷺ cautioned me saying:

"يا ابا ذر! طف الصاع ليس لابن البيضاء على ابن السوداء فضل" (صحيحين)

(O Abu Dar, don't cross your bounds. A child with a fair complexion has no superiority over one with a black complexion).

5. Then immediately, Hardat Abu Dar ﷺ kissed the feet of the black complexioned child as expiation (kaffaraa). Think over, Hadrat Abu Dar ﷺ did not utter anything ill nor had he said a lie. He called a *Habshi* a '**Habshi**' but it instilled in him a sense of pride which the Holy Prophet ﷺ didn't like to be in his Companion and thereby in the entire Muslim Ummah (community).
 - ☞ The Holy Prophet ﷺ instructed in a Hadith reported by Imam Bukhari & Imam Muslim stating that "one who believes in Allah and the hereafter, should either speak good or be silent."
 - ☞ Imam Ghazali [R.A] reported that the Holy Prophet ﷺ said, "When Allah ﷻ keeps a person away from committing transgressing acts (fitna) by his stomach, tongue and passionate parts, then he would be, implicitly, protected from all kinds of evil and sinful acts".
6. In another Hadith, it is mentioned that excess wealth (provision) causes a person to be arrogant. So indigence (poverty) is always preferred over wealth (riches) in Islam. But it is seen in our society that wealthy people are found to be looking down upon the poor and regard them as petty and insignificant. Is being proud not the outcome of being wealthy? Yes, it is. And also, is it not contrary to ethics and Islamic Values?
7. There are two precautionary measures and cures against the evil of conceit as stated by Hazrat Imam Ghazali [R.A]:
 - ☞ If one realizes the fact that he was created from soil/clay and semen, a mean and filthy ingredient, will he be proud or ashamed? He must bow his head and keep in his mind the exalted supreme authority of his Creator, Allah ﷻ. It will help him to be humble, submissive, and respect others.
 - ☞ One must not think of himself as the lone scholar (Aalim) and righteous person. Allah ﷻ said in the Holy Quran:

أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

"We (Allah) exalt in rank whom We like and for every possessor of knowledge is (also) one possessing greater knowledge. (Yusuf-76)."
 - ☞ Can anyone know on whom Allah ﷻ has mercifully conferred distinctions and has made him/her His favorite? A person being humble and submissive does not mean he/she is righteous or unrighteous. One should keep in view his evil doings and consider himself as the worst sinner to get rid of the evil disease of pride/arrogance. Remember, Hazrat Abdullah bin Masood ﷺ said that the two things that lead to a disaster area:
 - i. Conceit (wajoob / khudpasandi)
 - ii. Disappointment (yaas / maayuusi).
8. One should understand that all kinds of blessings and comforts are provided by Allah ﷻ. So, he is the real giver of all facilities and if He wills, He can take them away too. If we keep this aspect in our mind, it will surely help us to uproot the filth of pride both from our outer and inner selves.

5 – USELESS TALK

[BAIKAAR GUFTAGU]

Q.12 – Explain briefly the disadvantages of misusing the tongue and its adverse effects on one’s personality?

Ans - Tongue is a great gift given to us by Allah ﷻ. It is a means of expressing all that is in the mind, heart, and thoughts of an individual. The reward and penalty achieved by using the tongue are greater than any other part of the body as the tongue can be freely used or misused to get closer or distanced from Allah ﷻ.

- Hazrat Mehboob Allah Khaja Siddeeq [R] said, “Telling lies, indulging in backbiting, jealousy and silly/worthless talk adversely affects one’s heart’s illumination (Noor) and makes it dark (black)”. Therefore, it is important to be cautious and avoid such major sins which in turn cause one to be habitual in telling lies and backbiting.
- The benefits of speaking are far less than its drawbacks. So, it is better to maintain silence to attain deliverance (najaat) as Rasoolullah ﷺ said which was narrated by Hazrat Abdullah bin Umar ؓ and reported by Imam Tabrani. In another Hadith, it is also stated that “***mun faham faahama***. (one who understands, he understood) ***mun fahama Sakata*** (who understood, he became silent), ***mun Sakata, salamaa*** (who kept silence, he attained security), ***mun salaamaa, najah*** (who attained security, he achieved deliverance)”.
- Hazrat Imam Ghazali [R] reported that the Holy Prophet ﷺ said, “Had Allah ﷻ saved anyone from temptations (fitnah) of tongue, stomach, and passionate parts, He would have protected him from all other kinds of wrongdoings and evil acts.”
 - ☞ A Hadith reported by Imams Bukhari and Imam Muslim states that Rasoolullah ﷺ said, “He who believes in Allah and the Last Day should either speak good or remain silent”
 - ☞ An intellectual person said that “As excessive laughing will result in one’s heart being dead, in the same way, excessive talking will result in one’s mind being dead (Indolent)”. There is a famous saying, “If speech is silver, the silence is gold.”

6-Different Kinds of talks

Q.13 – Kindly throw some light on various aspects of different kinds of talks?

Ans: - Generally, talks or dialogue are of four kinds. The first two kinds are self-explanatory and evident and the remaining two need some real understanding. They are:

1-Purely harmful talk

3- Both harmful and beneficial talk

2-Purely beneficial talk

4-Neither harmful nor beneficial talk

1. Purely harmful talk: - The kind of dialogue that would cause harm, losses, and damages. They are the roots of nurturing sinfulness and impiety!

Some examples: Utterance of naughty and rude words, using obscene and foul language, conveying uncultured and unbecoming tales or sayings. Telling jokes, speaking ill,

swearing, and making fun. Likewise, telling lies, self-conceit, unnecessary blaming/accusation, backbiting, and needless praising of people. Humiliating, contempt of people, hypocrisy and double standard, etc.

These are some of the distorted and disastrous utterances by the tongue that are harmful either for an individual or for society.

- 2. Purely beneficial talk:** - Talks and dialogue that are worthy, useful, beneficial, and sensible fall into this category.

Some examples: Wise counseling, useful dialogue in the interest of the public, constructive differences in opinion, clarification, the narration of beneficial tales, professing true knowledge relating to morals, etiquette, tolerance, and amenity. Conducting useful classes, lectures, seminars and debates/talks, etc. in the public interest and national benefit. All such kinds of talks are beneficial.

- 3. Both harmful and beneficial talks:** - All those talks that are fruitful and also fruitless, useful and also useless, rather beneficial and at the same time harmful, such as indulging in witticism (telling jokes) to encourage a sad and aggrieved Muslim. Reading poetry for flattery and differences [in opinion] for the sake of having an opinion etc. are the talks which on some occasions, prove beneficial and on some occasions, turn out to be harmful.

- 4. Neither harmful nor beneficial talks:** - The talks, narrations, and discussions which are generally considered as neither beneficial nor harmful such as travelogue (safar'namah), description of sightseeing, meaningless questioning, and conversations, etc. A detailed description in a travelogue is not needed. Similarly, silly questioning can sometimes become harmful.

E.G:- An irrelevant question, "Are you fasting?" That too, in the month of **Ramadan**. If the person replies honestly and says, 'yes, then he will be guilty of showing off his devotion and if he lies, then he would be committing a major sin. All this happened on account of that unwise question. Hence useless talk though not false but still unworthy and irrelevant should be avoided as it amounts to a waste of time.

Similarly, a talk that can be expressed in a single sentence but is told in two or more is needless, worthless, and rather burdensome.

☞ Therefore it is wise that one must maintain silence as far as possible and should never run after things that don't concern him.

Wamaatao'fiiqii illah-billah, wamaa alinaa illul'balaagh

6 – FALSEHOOD

[JHOOT BAYAANI]

Q.14 –Enlighten the evil and filth of falsehood and its repercussions over one's personality in the light of the Quran and Sunnah of Holy Prophet ﷺ?

Ans:- Falsehood or telling lies is a joyless sin termed as mortal (major) sin or **gunaahe-kabiirah**, in the Islamic law (Shariah);

The Holy Prophet ﷺ commanded,

“ayyukum wal-kazibi fainnhuma'al'fujuuri wa'humaa finnaari wa-'ala'ikum bissidqi fa'innahua'al-birri wahumaa fil'jannah”!

(Evade telling lies because it has a consequence with immorality (sinful, sexually offensive) as both are infernal (Douzakhi) things and it is mandatory for you to always speak the truth because it has relevance with righteousness as both are Heavenly things.” (Ibn-e-Maajah)

☞ It is reported by *Imam Bukhari and Imam Muslims* stating, **“al-kazibyan' qus'surriq”** (Telling lies always would result in a paucity of livelihood).

☞ *Hazrat Abdullah bin Jaraa* رَضِيَ اللهُ عَنْهُ reported that he asked the Holy Prophet ﷺ, “Can a Momin dare to commit rape?” He replied, ‘yes, but that is very rare”. He asked further, “Can a Momin lie?” He ﷺ said, ‘No’, and He ﷺ recited the following verse from the Holy Quran:

إِنَّمَا يَفْتَرِي الْكُذِّبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ

Innamaa yaftaril-kazibal-Laziina laayu'-minuuna bi-'aayaatillaahi wo'ulaaa-'ika humul-kaazibuun.” (Al-Nahal-105).

(Indeed they alone invent lies who do not believe in the revelations of Allah ﷻ, and it is they who are liars).

☞ It is mentioned in a Hadith narrated by *Hazrat Abdullah bin Omer* رَضِيَ اللهُ عَنْهُ and reported by *Imam Haakim* that, **“arba'aizkun falaa- ydrukamaa-'fa-'aataakamilladunyaa sidqinhadiisin wa hfizamaanat in wahsnaa Khalqinwa-'afatata'amah.”** (Hakim & Khurtabi).

In your life, if you gain nothing except four good qualities, you are quite safe and nothing can harm you. They are:

- Truthfulness.
- Trustworthiness and honesty
- Politeness and cheerfulness
- Lawful livelihood.

☞ The eminent Islamic scholar *Hazrat Imam Ghazali [R.A]* says in his book ‘*Kiimi'a-S'aadat*' that, “Falsehood has a direct bearing over one's heart, it might devastate the original state of it and darken it miserably. That is why telling a lie is strictly prohibited in Islam.”

These are the intrinsic damages of lying, but there are many manifest disadvantages too. Such as:

The liar would be termed untrustworthy. He would be disgraced, suffer ignominy and ignorance in society, etc.

Q.15- Explain the circumstances wherein telling a lie is conditionally permissible?

Ans:-Telling a lie or falsehood is strictly forbidden in Islam as a **Lie** is a key for many evil deeds. However, this rule is relaxed conditionally in extremely constrained and compelled circumstances. Even under such extreme conditions, one shouldn't avail the excuse unwillingly, fearfully, and scornfully, so that it may not become his habit. There could be the following three possible states or forms wherein taking to false claims might be excusable:

1. When a Muslim, is under threat of life because of oppression, he may take the pretense of falsehood to save his own life as it is entrusted by Allah (SWT).
2. The Holy Prophet (ﷺ) allowed telling a lie on three particular occasions;
 - i) While waging war; so that the enemy doesn't get informed correctly about the action plan, policies, etc.
 - ii) A person having two wives may assure each one of them, of his being favorite.
 - iii) While playing an active role in a peace treaty among two groups, the mediator should convey good words even though none of them are true so, to bringing them together.
3. If someone, find fault (*a'aib*) in another Muslim, inquire with you, don't answer him, rather you may say, "I am not aware although you know about it". This is to put a veil over others' fault or misdoing. This is lawful, in such a case, under *Shariah* (Islamic Law).

☞ E.g- While the flight (*Hijrah*) of the Holy Prophet (ﷺ) from *Mecca* to *Madina*, his companion *Hasrat Abu Bakar* (رضي الله عنه), walking a little behind to the Prophet (ﷺ), when asked by the *Meccan* infidels "Who is walking ahead of you?" he replied, " he is his guide". Thus he never disclosed the identity of the Holy Prophet (ﷺ). You see; this is not an absolute lie, it is a metaphorical expression or hint called "*Kanaayah*." One must remember that such words of *Kanaayah* (Indirect expression) be used in all the cases of Exceptional Lie rather than using words of a direct or absolute lie.

7 – JEALOUSY (MALICE)

[HASAD]

Q.16- Elucidate the terms: Jealousy, Envy, and Self-conceit?

Ans- Jealousy, Envy, and self-conceit are the different forms of evil diseases relating to the heart. They are briefly described here;

- **Jealousy (*Hasad*)**- The progress of others with the blessings of Allah ﷻ is not tolerated by a jealous person who feels his heart burning and intends to cause the downfall of blessings on others. The blessing may be in the form of health, wealth, dignity, Knowledge, etc. Jealousy (*Hasad*) is deadly intrinsic heart disease. Remember; Jealousy is a dangerous and contemptible behavior that was first committed by the *Iblis* (*satan*) against Hazrat Adam (عليه السلام).
- In a Hadith narrated by *Hazrat Abu Huraira* (رضي الله عنه), reported by Imam *Abu Dawood* and *Ibn-e-Majah*, stated that the Holy Prophet (ﷺ) said, "malice or jealousy ruins the virtues and good deeds as the fire burn out the wood"

- .Another Hadith narrated by *Hazrat Anas* (رضي الله عنه), reported by Imam Bukhari and Muslim, stated that the Holy Prophet (ﷺ) said, “D not be jealous of each other nor break off relations or have grudge and hatred. On the other hand, be as a brother and friend to each other”.
- **Envy** (*rashk*):- In the case of Envy (*Rashk*), a person desires to equal such of those graceful things and status of others whom he gets inspired of, and he strived to achieve the same, without wishing to cause any kind of harm or downfall to them.
- **Look at this example**; a rich person whose earning is lawful and he spends supporting his parents, helping close relatives and needy poor people around him to please Allah ﷻ and His beloved Prophets’ (r). Another person was not so rich but inspired and envied on him wishing that if he could have earned wealth by the mercy of Allah ﷻ, he would also have helped the poor like him and could get Him pleased. He then, instead of becoming jealous of him, decide to strive hard to achieve his aim lawfully and as Allah ﷻ is merciful, he might be succeeded too.
- **Self-conceit** (*Ujub*):- When a person feels flattering in himself on his attainments like gaining knowledge, improving trade or business, getting a respectable post, etc. It is self-conceit (*Ujub*), unwelcoming conduct which would result in developing a kind of superiority/arrogance in him. He will finally fall into the worst and dangerous valley of Jealousy and hatred. Thereafter, there would be no possibility for him to retrieve or Return.
- ☞ Therefore one must uproot the attitude of conceit or *Ujub* in the initial stage itself. For this purpose, the association of venerable and truthful personality will be advantageous, according to the Holy Quran;

“*yaa ayyuhallaziina aamanoo wattaqullaha –koonoo ma’assaadiqiin*” يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

(O, believers, be mindful of Allah and associate with truthful (*saadiqiin*). [119-At-towba]

8 — PRETENSION AND SINCERITY

[*Riyaa and Ikhlās*]

Q.17- Enlighten the difference between pretense and sincerity in respect of performing good deeds?

Ans- pretense and sincerity ; the definitions are hereunder!

- **Pretension** (*Riyaakaari*):- Performing worship or any good deed with an intention of self-exhibiting as a pious person is termed as **Pretension** (*Riyaakaari*).
- ☞ It is strictly prohibited as it is a kind of setting up *associate with Allah* (*shirk-e-khafi*) under *Shariah* (Islamic law). The Prophet (ﷺ) said, “I have no apprehension of anything from my umma (community) except that their might indulge in setting up peer to Allah, that means **pretension** (*Riyaakaari*)...(Ahmed, Behiqii)
- **Sincerity**:-Performing prayers (*salaah*) and all righteous acts purely for the sake of Almighty Allah and not for giving an impression to others, is termed as an **act with sincerity**.

- ☞ Sincere worship not only opens the door of **acceptance** by Allah ﷻ but also helps in getting bestowed with the **divine proximity by the mercy** of Allah ﷻ. Remember the foremost Hadith of the prophet Mohammed (ﷺ) quoted in *Sahi Bukhaari* saying that, **“Annuwaitu binniyaat”** (the perfection of deeds depends solely upon purity of state of inner self, the will (niyyat- نیت) for Almighty Allah ﷻ).
- ☞ Thus It is wasted if someone does lot of good deeds apparently and show off himself as religious and chaste to the people around him. Besides, it amounts to committing major-sin, the *hidden-shirk* as narrated in a Haith by Imam Muslim.

9 – SEVEN DEADLY SINS

[RELATED TO THE HEART]

Q18:- Explain briefly about deadly sins related to the heart and its remedies?

ANS:-There are seven deadly sins that are related to the heart of human beings, most people are familiar with them. They are; **1-Pride 2- Envy 3- Lust 4- Greed 5- Wrath 6- Sloth 7-Gluttony**

- **Pride:** In almost every list, Pride is considered the original and most serious of seven deadly sins and is the source of many other shortcomings in humans. It is the root of a lot of issues people face together. Why it is the most fundamental evil because most people refused to admit it. Pride comes in the way Of one mistake. Inflated perception of self, which means you just cannot see how wrong are you? Knock pride off your personality and you`ll be surprised How peaceful and wonderful life can be in the perspective of both love and behavior with both creations (people) and creator, Allah (ﷻ).
- **Envy:-**Envy is this overwhelming resentment for someone else`s possession and deep desire to own it or partake of it. No good has come out of it. Envy is such a blinding trait that you tend to overlook the wrath of what you possess since you are ever so preoccupied aspiring to own that someone else does. Most often you don`t want what you envy, but it is the force of habit to aspire for what someone else has. The sooner you get it the faster you lose interest in it.
- **Lust:-**Lust is an insatiable (limitless) sexual desire. So even if you don`t have eyes for a person other than your pause, the exhaustible appetite for sex might make your pause run for cover. The power of lust is that which works in the acquisition of benefits, material or spiritual. The power of rage is that which works in the repelling of detriments. Throwing the soul into dust means handing over the rein of “*Nafs*” (self) to the power of lust and rage (*Qu`at-e-Sheh`wat & ghazab*). Completely without keeping any connection with wisdom and *Shariah* (Islamic Law). In other words, man becomes the slave of desire and lust. Such a man is meaner and worse than the animals. The purification and rectification of *Nafs* or self are that the power of lust and the power of rage should be subjected and subordinated to the power of wisdom (Aqal) and the wisdom should be made subservient to the divine *Shariah* so that both spirit and heart should be illumined by the divine light or refulgence (*Tajalli-e-Ilahi*).

- **Greed:-** If Envy is about wanting what someone else has, Lust about who someone else had and Gluttony is about what all you've had, Greed is all that and more. Mark! What a greedy person is rarely happy. Over-vaulting ambition, high personal targets, and unrealistic demands will leave a person constantly feeling inadequate and uncontended in life. Discontentment is a deadly disease and sin. Allah (ﷻ) created opposite things with absolute wisdom. For example, the sunshine and the moonlight, the brightness of the day and the darkness of night, etc. Similarly, He (Allah) created opposite forces in the *Nafs* of man i.e. the power of virtue and the power of vice. He gave him the sense to differentiate between good and evil and give him the power to walk upon the two i.e. he can walk upon the way of virtue and upon the way of vice. Similarly to bring out the fruits of virtue and vice, the results of opposite actions are also the work of that All-Wise [Allah (ﷻ)]. Consequently, the existence of virtue and vice in the universe and the different traces of results of the two in the wide space is as suitable from the angle of creational wisdom as is the existence of darkness and light.
- **Wrath:-**Rage, wrath, anger whatever you want to call it, has ruined some of the best relationships. With or without genuine provocation anger manages to unsettle the other person and make them either resign to the situation or look for a way out. Get off your high horse. Just because you are loud and rude, doesn't mean you are right. In their personal lives to they don't find any reason to want to put up with the humiliation much longer.
- **Sloth:-**It is about wasting valuable looking constantly hours together at the T.V, unworthy things, etc. instead of helping in household chores or spending time in learning useful knowledge and moral ethics.
- **Gluttony:-**It is derived from the Latin word "Glut tire" which means to gulp down or swallow, gluttony is over-indulgence and over-consumption of anything to the point of waste. Making it a habit means a massive social embarrassment for others.

بجاء اشرف الانبياء والمرسلين سيدنا محمد الرؤف الامين صلى الله عليه وعلى اله الطاهرين واصحابه الراشدين والحمد لله

رب العالمين