

SAHIH IMAN SERIES

Understanding Human Self, Soul and Body



Written By

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UNDERSTANDING HUMAN SELF, SOUL AND BODY

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Sahih Iman Publication

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين ، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

It is important that we know who we are, what is the purpose of our creation and our relationship with this Cosmos and our Creator.

It is in Quran - وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ [And do not be like those who forgot Allah.] (Al-Hashr - 19)

It is in Hadith - مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ - [The one who knows about himself, knows about his Lord.]

There are differences of opinions among Ulema about this Hadith. However, since the meanings of the Hadith are established by the Quran, this Hadith is widely accepted and popular among Muslims.

The book discusses this issue in the light of Quran, Sunnah. This book will help its readers to understand who they are and what is their relationship with the Cosmos their Lord.

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HUMAN BEING

The Cosmos and all its inhabitants are Allah's (عَزَّ وَجَلَّ) creation. Among them, human beings enjoy special status as they are provided with superior intelligence and are rewarded with the crown of vicegerent.

It is in Quran - وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً [And when your Lord said to the angels, I am going to place in the Earth a Caliph.] (Al-Baqara - 30).

It is in Quran - يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا [O' human beings, indeed We have created you from male and female and made you peoples and tribes that you may know one another.] (Al-Hujuraat - 13).

Quran also provides detail account of the creation of human beings.

It is in Quran - وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سَلَالَةٍ مِّن طِينٍ - ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ - ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ ۗ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ [And verily We did create man from a quintessence (of clay). Then We placed him (as a drop of sperm) in a place of rest, firmly fixed. Then We made the sperm into a clot of congealed blood (zygote). Then of that clot We made a lump (fetus). Out of that lump, We made bones and clothed them with flesh. Out of it, we developed another creature (by breathing life into it). So blessed be Allah, the most marvelous Creator.] (Al-Mu'minun - 12-14).

It is in Hadith - Abdullah bin Masud (رضي الله تعالى عنه) narrates that the Prophet (صلى الله عليه و آله وسلم) said - إنَّ أحدكم يُجمَعُ خُلُقُهُ في بطن أمه أربعين يومًا، ثم يكون علقةً مثل ذلك، ثم يكون مُضْغَةً مثل ذلك، ثم يبعث الله ملكًا فيؤمر بأربع كلمات، ويقال له: اكتبْ عمله، ورزقه، وأجله، و شقيّ أو سعيد، ثم يُنفخ فيه الروح [Each one of you is constituted in the womb of the mother for forty days and then he becomes a clot of thick blood for a similar period and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him.] (Bukhari)

The above Quranic verse and Hadith confirm that the soul enters the fetus 120 days (4 months) after gestation. Thus, first human body is created in the womb of the mother,

and then the soul gets associated with it. The moment the soul gets associated with the body, the (human) being comes into existence.

Where were we before birth?

We all existed in Allah's (عَزَّ وَجَلَّ) knowledge as His awareness. Allah (عَزَّ وَجَلَّ) knows about Himself and about His creatures. Together, this is known as Allah's (عَزَّ وَجَلَّ) knowledge. To differentiate between Allah's (عَزَّ وَجَلَّ) Knowledge about Himself and about His creatures, we say Allah (عَزَّ وَجَلَّ) knows about Himself and Allah (عَزَّ وَجَلَّ) is aware of His creatures.

Allah (عَزَّ وَجَلَّ) was aware about all his creations before their birth. For instance, Allah (عَزَّ وَجَلَّ) knew a 'horse' as a 'horse' and a 'tiger' as a 'tiger'. Among humans, He had knowledge of who would become a believer, a disbeliever and who would become an apostate.

It is in Quran - وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ [And Allah knows about everything.] (An-Noor - 64).

How did we exist in Allah's (عَزَّ وَجَلَّ) knowledge?

One might be inclined to wonder how he/she existed in Allah's knowledge. Did we conform to any predefined state? And if so, then what was the matter of that state?

We existed in Allah's knowledge as 'Probate Archetype' (Ain-e-Thabita - عين ثابتة).

What is Probate Archetype (عين ثابتة)?

A 'probate archetype' (عين ثابتة) can be described as a unit of description about every single creation of Allah. It can also be defined as an 'individual fact (ذات)' of every creature which existed in Allah's (عَزَّ وَجَلَّ) knowledge.

When it was time for us to manifest in the external existence (in this world), our material body came into existence as per the requirements of this world. Then Allah (عَزَّ وَجَلَّ) associated a unique soul conforming to our fact (ذات) with it. When these two joined with our fact (person/innate) (ذات), we came into existence.

Thus, our creation is predicated on the convergence of three major components, namely, (i) the 'human self' or 'person/innate' (ذات), the human body (جسم), and human soul (روح).

Human being has been addressed in the Quran with different names; like (i) Bani Adam (بنى آدم), Insaan (انسان), (ii) Bashar (بشر), and (iii) Nafs (نفس).

(i) Bani Adam (بنى آدم)

(a) It is in Quran يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا ۗ وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ [O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness is the best. That is from the signs of Allah that perhaps they will remember.] (Al-Araaf - 26)

(b) It is in Quran - يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ [O children of Adam! let not the Satan cause you to fall into affliction as he expelled your parents from the Paradise, pulling off from them both their clothing that he might show them their evil inclinations, he surely sees you, he as well as his devils, from where you cannot see them; surely We have made the Devils to be the guardians of those who do not believe.] (Al-Araaf - 27)

(ii) Insaan (انسان)

(a) It is in Quran - وَخُلِقَ الْإِنْسَانُ ضَعِيفًا [And man has been created weak.] (An-Nisa - 28)

(b) It is in Quran - إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ [Surely, man is very unjust and ungrateful.] (Ibrahim - 34)

(iii) Bashar (بشر)

(a) It is in Quran - قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ [She (Maryam - عليها السلام) said, "My Lord, how will I have a child when no man has touched me?"] (Aal-i-Imran - 47)

(b) It is in Quran - قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا [They said, "Has Allah sent a human Apostle?"] (Al-Isra - 94)

(iv) Nafs (نفس)

(a) It is in Quran - وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ - [And do not kill a person who Allah has forbidden.] (Al-Isra -33)

(b) It is in Quran - وَإِذَا النُّفُوسُ زُوِّجَتْ [And when the Nufoos are joined.] (At-Takweer - 7).

On the day of Resurrection, all people will be joined in front of their Lord to answer for their deeds.

(c) It is in Quran - اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الِقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا [Allah, there is no god but He. He will most certainly gather you together on the Day of Resurrection, there is no doubt in it; and who is more honest in word than Allah? (An-Nisa - 87)

NAFS (نفس)

When we ponder over Quranic verses, we realize that the word Nafs (نفس) has been used in different shades of meanings, as follows.

(i) To mean a 'Person' or 'Self'; like, (a) 'Myself' (Nafsi - نفسي), (b) 'Himself' (Nafsuhi - نفسه), (c) 'Herself' (Nafsaha - نفسها), (d) 'Yourself' (Nafsik - نفسك), (e) 'Yourselves' (Anfusikum - انفسكم), (f) 'Themselves' (Anfusuhum - انفسهم) / Anfusihinna - انفسهنَّ), and (g) 'Ourselves' (Anfusana - انفسنا) .

It is in Quran - لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا - [Allah gives hardship to a person only as per his capacity.] (Al-Baqara - 284)

It is in Quran - قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ [They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.] (Al-A'raaf - 23)

(ii) To mean 'one' in pronominal combinations, like (a) someone, (b) everyone, (c) anyone, (d) no one, and (e) oneself.

It is in Quran - وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا [And it is not (possible) for one to die except by permission of Allah at a decree determined.] (Aal-i-Imran - 145)

It is in Quran - وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ - [And you killed someone, but We saved you from retaliation.] (Taa Haa - 40)

It is in Quran - كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ - [Everyone will taste death.] (Aal-i-Imran - 185)

(iii) To mean a person's innermost self, conscience, mind, or heart, as described in the following verses.

It is in Quran - رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ - [Your Lord knows best what is in your minds.] (Al-Isra - 25).

It is in Quran - وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۗ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ [And We have already created man and know what his Nafs whispers to him, and We are closer to him than (his) jugular vein] (Qaaf - 16).

(iv) Human beings are chosen ones in Allah's (عَزَّ وَجَلَّ) creation as they are complete within themselves in the sense that both virtue and evil are inherent in them. However, they are required to strive to prevail virtue over the evil. This aspect has been described in the following verses.

It is in Quran - وَنَفْسٍ وَمَا سَوَّاهَا - فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا - قَدْ أَفْلَحَ مَنْ - وَقَدْ خَابَ مَنْ دَسَّاهَا [And the 'self' (نفس) and the completeness given to it. Thus was given awareness of its evil and its virtue. He succeeded who purified it and he failed who corrupted it.] (Ash-Shams - 7-10)

It is in Quran - وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ، فَإِنَّ الْجَنَّةَ - هِيَ الْمَأْوَىٰ [As for whoever exceeded the limits and preferred the life of this world, surely his abode will be the Fire; and as for whoever feared to stand before his Lord and restrained the desires of his self, surely his abode will be Paradise." (An-Naaziaat - 39-40)

(v) Nowhere in Quran the word Nafs (نفس) has been used to refer to human soul or his body. Some translators of the Quran have translated the word 'Nafs (نفس)' as 'Soul (روح)' which is an incorrect translation of the term.

SOUL (روح)

Everything existing in this cosmos that possesses dimensions of length, width, depth and develops as per the demands of its nature, is regarded as 'living'.

It is in Quran - **تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ^٤ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ -** **تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ^٤ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ -** [The skies and Earth, and all beings therein invoke (glorify) of His praise and there is not a single thing but invokes His praise and yet you do not understand their invocation of His praise. Verily, He is more forbearing, most forgiving.] **(Al-Isra - 44).**

From the above verse it is clear that everything in the Cosmos is busy in praising Allah (عَزَّ وَجَلَّ) and doing His Zikr. It is also clear that from a tiny molecule to the magnanimous heavens, all are provided with individual souls. How do we know this? Because until a soul and a body (as per the requirements of existence) are provided, nothing can come into external existence. And once a thing is created, it is required to remember and invoke the magnanimity of his Creator.

Why some people will be subjected to torment (عذاب) in Hereafter?

Because they rejected the purpose of their creation (to worship Allah (عَزَّ وَجَلَّ)), and spent their lives striving against it.

It is in Quran - **وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ -** [And I did not create the jinn and mankind except to worship Me. **(Adh-Dhaariyat - 56)**

What is Soul?

Allah's (عَزَّ وَجَلَّ) existence is absolute (His own) and everything else is dependent upon Him. This is the reason He is called 'Independent Being' (واجب الوجود) and 'truly worthy of worship' (حق معبود). He has other attributes as well. He is 'Existent' (حي), 'Knowledgeable' (عليم), 'Hearing' (سميع), 'Seeing' (بصير), and 'Powerful' (قدير). He has 'will' (اراده), and He communicates and gives commands (كليم).

To create a thing, Allah (عَزَّ وَجَلَّ) shines the refulgence (تجلي) of His attributes and epithets (اسماء و صفات) on the probate archetype and commands (the probate archetype) to "Be" (كن), and it comes into existence.

It is in Quran - إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ [For anything which We (Allah) have willed, We say, 'Be' and it is there!] (An-Nahl - 40).

What is created by the command "Be"? The soul (روح) comes into existence from this command and gets associated with the Probate Archetype.

It is in Quran - وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۗ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي - [And they ask you about the soul. Say (O' Prophet ﷺ) the soul is the command of my Lord.] (Al-Isra - 85).

It is in Quran - فَأِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ [And when I have proportioned him (Adam - عليه السلام) and breathed into him (something out of) My soul, then fall down in front of him in prostration.] (Al-Hijr - 29).

Allah (عَزَّ وَجَلَّ) is addressing the angels saying when He completes the body of Adam (عليه السلام) and associates his soul with his body, Adam (عليه السلام) will come into life. 'At that moment all of you (angels) bow down in front of him in prostration as a mark of respect'.

From the above it is clear that when Allah (عَزَّ وَجَلَّ) wants to bring us into external existence (in this world), He first creates our material body as per the requirement of this world, then associates a specific soul with it. When these two are joined with our innate/person (ذات), we come into existence. Thus, there are three things involved in our creation, viz., (i) the 'human self' or 'person' (ذات), the human body (جسم), and human soul (روح).

BODY (جسم)

All living beings are provided with their respective bodies as per their requirement and environment in which they live. Since our body is made up of matter, its attributes are actually the attributes of matter.

What is matter? Matter is a substance which has a mass and occupies space. All physical objects are composed of matter. And this matter is termed as "Being" (وجود), or "Existence" (هست).

When we say 'Human Being' by looking at a person, we mean that he is 'Human' who is existing in a 'Body' which is his 'Being' (وجود).

Then what is a human? A human is an essence or a person who is existing in a body and is dependent on Allah's (عَزَّ وَجَلَّ) support (soul).

It is in Hadith - Abu Hurairah (رضي الله تعالى عنه) narrated, 'they asked, O'Allah's Apostle (صلى الله عليه و آله وسلم), when was prophet-hood established for you? He said, while Adam (عليه السلام) was between the soul and body' (Tirmidhi).

The above Hadith clearly distinguishes the person of Adam (عليه السلام) different from his soul and body.

PURIFICATION OF SELF (تزكية النفس)

An Overview

The purification of one's self is an important, albeit complex subject. In order to simplify its understanding, let us first get an overview of what are the basic requirements to attain salvation and understand the different types of Muslims in the light of Quran and Ahadith.

As compared to other creatures, humans are complete within themselves in the sense that they are provided with intelligence with which they can differentiate between good and bad. To be successful in their lives, humans are required to reform themselves and strive for virtue over evil inclinations. This aspect has been described in the following verse.

It is in Quran - وَأَنْفُسٍ وَمَا سَوَّاهَا - فَأَلَّهَمَهَا فُجُورَهَا وَتَقْوَاهَا - قَدْ أَفْلَحَ مَنْ زَكَّاهَا - وَقَدْ خَابَ مَنْ دَسَّاهَا [And the 'self' (نفس) and the completeness given to it. Thus was given awareness of its evil and its virtue. He succeeded who purified it and he failed who corrupted it.] (Ash-Shams - 7-10)

Tazkiah (تزكية) is an Arabic word meaning purification. Here Nafs means a person's innermost self, conscience, mind, or heart. To be successful in both the worlds, we need to purify ourselves, abandoning carnal desires (that are, or may lead to, evil) and submitting to Allah's (عَزَّ وَجَلَّ) 'will'.

The purification process starts from Islamic Shahadah, ie., belief in Allah - لَا إِلَهَ إِلَّا اللَّهُ [There is no god except Allah], and belief in Prophet - مُحَمَّدٌ رَسُولُ اللَّهِ [Mohammad (صلى الله عليه و آله وسلم) is the Apostle of Allah].

After the Islamic testimony (شهادته), we are required to learn Islamic teachings (Sharia - شرعيه) and follow the path (طريقه) shown by Prophet Mohammad (صلى الله عليه و آله وسلم), Khulafa-e-Rashideen, A'imma and Awliya Allah. Walking on this path (طريقه), we reach to the stage of 'Ihsan' as described in the following Hadith.

It is in Hadith - Abu Huraira (رضي الله تعالى عنه) narrated - One day while the Prophet (صلى الله عليه و آله وسلم) was sitting in the company of some people, Gabriel (عليه السلام) came and sat and asked, "What is Iman?" Allah's Apostle (صلى الله عليه و آله وسلم) replied, 'Iman is to believe in Allah (عَزَّ وَجَلَّ), His angels, (the) meeting with Him (on the day of judgment), His Apostles, and to believe in Resurrection.' Then he asked, "What is Islam?" Allah's Apostle (صلى الله عليه و آله وسلم) replied, "To pray Allah (عَزَّ وَجَلَّ) alone and none else, to offer prayers perfectly, to pay the compulsory charity 'Zakat' and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan?" Allah's Apostle (صلى الله عليه و آله وسلم) replied, "To pray as if you see Allah (عَزَّ وَجَلَّ), and if you cannot see Him then you must consider that He is looking at you." (**Bukhari** - part of the Hadith).

The above Hadith clarifies that the first and foremost requirement is Iman. If there is problem in your Iman, your Islamic deeds are of no value. Quran describes these people as follows.

It is in Quran - وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَيَأْتِيهِمُ الْآخِرُ وَمَا هُمْ بِمُؤْمِنِينَ [Among them (Muslims), there are people who say that they believe in their Lord and on the Last Day (of Judgment) even though they are not believers.] (**Al-Baqara - 8**)

It is in Hadith - The Prophet (صلى الله عليه و آله وسلم) said 'My Ummah will be divided into 73 sects. All of them will be in Hell, except one (who follow the path (طريقه) shown by me, my Khulafa-e-Rashideen, their taba'een A'imma and Awliya Allah.) (**Abu Dawood, Ibn Maja, Tirmidhi**)

Thus, there are three categories of people among Muslims.

(i) People of Iman - Those who have a sound Iman but may not be necessarily good at Islamic deeds. People of Iman (believers) will get

salvation in Hereafter (either after some punishment, if required, or after Prophet Mohammad's (صلى الله عليه و آله وسلم) intercession).

(ii) People of Islam - There are two types of Muslims under this category, **(a)** Who have Sahih Iman, and **(b)** the followers of deviant sects who do **not** have Sahih Iman.

The people who do **not** possess Sahih Iman and their believes come under the purview of apostasy / polytheism / hypocrisy / blasphemy are faithless Muslims even though they recite Kalima Tayyiba verbally, claim themselves to be Muslims and act upon certain Islamic deeds.

It is in Hadith - Abu Sa'id Al-Khudri (رضى الله تعالى عنه) narrated - Allah's Apostle (صلى الله عليه و آله وسلم) said 'there will appear some people among you whose prayer will make you look down upon yours, and whose fasting will make you look down upon yours, and they will recite Qur'an (in melodious voices and memorize it) but Quran will not go down their throats (they will misunderstand and misinterpret the meanings of Quran) and will go out of Islam as the arrow goes out of the bow. **(Bukhari)**.

Some people consider that people belonging to all Muslim Sect will get salvation on the day of Judgment. This is not a correct understanding of facts because the first and foremost requirement is Sahih Iman. A person who dies without the light of Iman in his/her heart, lived in darkness in this world and will remain in darkness in Hereafter as well. His Islamic deeds will not be of help in his salvation.

It is in Quran - [وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ] [The one who is blind (about Sahih Iman) in this world, will be blind in Hereafter] **(Al-Isra - 72)**.

It is in Quran - وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ [And whoever turns away from My remembrance (Sahih Iman), indeed, he will have a **depressed life**, and We will gather him on the Day of Resurrection **blind**.] **(Taa Haa -124)**.

(iii) People of Ihsan - These are people who are sound in their Iman and Islamic deeds. They are successful in both the worlds and will get innumerable bounties of Allah (عَزَّ وَجَلَّ) in Hereafter.

It is in Quran - إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ [Allah is with those who are righteous and who are the people of Ihsan.] (An-Nahl - 128).

It is in Quran - إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ [Allah loves the people of Ihsan.] (Al-Baqara - 195; Aal-i-Imraan - 134, 148; Al-Maidah - 13, 93).

Allah (عَزَّ وَجَلَّ) loves the people of Ihsan. They are known as the friends of Allah (اولياء الله).

It is in Quran - أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ - الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ - لَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ [Behold the friends of Allah. On them shall come no fear, nor shall they grieve. These are they, who have believed in Allah and are mindful of Him and are abstinent (abstain from everything evil). To them good tidings come. This in itself is a great felicity. (Yunus 62-64).

Followers of some Muslim Sects make fun of Awliya Allah and consider their pious graves as places of polytheism. They call them 'laying Idols' and equate them with the idols worshiped by idol worshipers. Muslims who visit their graves to pay respect are called by these sects as 'Grave worshipers'. The followers of these sects do not realize that it was the practice of Prophet (صلى الله عليه و آله وسلم) and Sahabah who used to visit the graves of Muslims frequently. There are many Ahadith in this context in almost all authentic Ahadith books. By calling Awliya Allah as Idols, followers of these sects surely invite the wrath of Allah (قهر الهى).

It is in Hadith - Whoever takes a Wali of mine (ولي الله) an enemy, I will wage a war on him (Bukhari, part of the Hadith).

The emphasis on 'Wali of mine' in the above Hadith shows that Awliya Allah (the people of Ihsan) are the chosen ones among believers and their disrespect, blasphemy and equating them with polytheists' Idols may lead to dire consequences in Hereafter.

How Sahabah attained 'Tazkia' under Prophet Mohammad (صلى الله عليه و آله وسلم)?

It is in Quran - لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ [Certainly did Allah

confer (a great) favor upon the believers when He sent among them an Apostle from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error.] (Aal-i-Imran - 164)

Tazkia-tul-Nafs, requires three things, namely, **teaching, training and purification**, as has been mentioned in the above verse. The Sahabah attained these three things as follows.

(i) Sahabah first accepted Islam on the hands of Prophet Mohammad (صلى الله عليه و آله وسلم). They gave promise of allegiance (Ba'it - بيعت) by reciting Islamic testimony (كلمه طيبه).

It is in Quran - إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا [Indeed, those who pledge allegiance to you, (O' Prophet ﷺ) they are actually pledging allegiance to Allah. The hand of Allah is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah - He will give him a great reward.] (Al-Fath - 10).

(ii) After the Sahabah converted to Islam, Prophet Mohammad (صلى الله عليه و آله وسلم) taught them the Quran.

(iii) Prophet Mohammad (صلى الله عليه و آله وسلم) then trained the Sahabah in their day to day living.

It is in Quran - لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ - وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا [Indeed, in the Apostle of Allah (صلى الله عليه و آله وسلم) you have an excellent example to follow; for him who hopes in (the meeting with) Allah and the Last Day and does Zikr of Allah extensively.] (Al-Ahzaab - 21)

(iv) When Sahabah sat in the company of Prophet Mohammad (صلى الله عليه و آله وسلم) their worldly thoughts and ordinary consideration got extinct from their minds and they became exceptionally pious. This aspect is referred in the above Quranic verse as 'أُوَيَّرَكِيهِمْ'.

It is in Hadith - Hanzalah Al-Usayyidi (رضي الله تعالى عنه) said, "O Apostle of Allah (صلى الله عليه و آله وسلم), when we are in

your company and are reminded of Hellfire and Paradise, we feel as if we are seeing them with our own eyes, but when we go away from you and attend to our wives, children and business, much of these things go out of our minds." Thereupon the Apostle of Allah (صلى الله عليه و آله وسلم) said, "By Him in Whose Hand is my life, if your state of mind remains the same as it is in my presence and you are always busy in the Zikr of Allah, the angels will shake hands with you in your beds and on your roads. (**Muslim** - part of the Hadith).

(v) After Prophet Mohammad's (صلى الله عليه و آله وسلم) passing, the teaching, training and purification of people was carried out by Khulafa-e-Rashideen, Sahabah, AImma and Shuyookh of Ihsan.

DISTINCT STATES OF HUMAN SELF (نفس)

There are three distinct states of 'Human Self, (i) The Animal Self (Nafs-e-Ammara - النَّفْسُ لَأْمَارَةٌ), (ii) The Moral or Reproaching Self (Nafs-e-Lawwama - النَّفْسُ اللَّوَامَةُ), and (iii) The Satisfied Self (Nafs-e-Mutma'inna - النَّفْسُ الْمُطْمَئِنَّةُ). All these states have been described in Quran.

(i) Nafs-e-Ammara - (النَّفْسُ لَأْمَارَةٌ)

In this state a human is inclined towards his/her base (animal) nature. Based on these inclinations, he/she gets involved in pleasures that are harmful for their nafs both in the short and long term. Behaviors such as irrationality, selfishness, lust (beyond what is permitted) and criminal activities take a complete hold over the nafs. People who possess a nafs-e-ammara become toxic for their families and society.

It is in Quran - إِنَّ النَّفْسَ لَأْمَارَةٌ بِالسُّوءِ [Certainly (man's) self is inclined to command (him to do) evil.] (**Yusuf - 53**).

(ii) Nafs-e-Lawwama (النَّفْسُ اللَّوَامَةُ)

In this state a human becomes reproachful of his/her sins. **This is the state of a 'believer'**. He/she resists evil deeds and seeks forgiveness of Allah. The realization of the negative effects of his/her wrong doings dawns upon the person. One enters into a cycle of erring, regretting and seeking forgiveness and undergoes a massive battle within himself/herself between good and bad.

It is in Quran - وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ - [And I swear by the reproaching Self.] (Al-Qiyaama - 2)

(iii) Nafs-e-Mutma'inna - (النَّفْسُ الْمُطْمَئِنَّةُ)

After extensive training and purification under a Shaikh of Ihsan, when all faculties of a seeker get subordinated to Sharia, he/she finds a way towards Allah (عَزَّ وَجَلَّ). Now, whatever movement is there, it is 'towards Allah' (الى الله) and 'with Allah' (مع الله). When a person reaches this state, he/she gets associated with the following divine command.

It is in Quran - يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ - [ارجعي إلى ربك راضية مرضية - يا أيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ - O' satisfied Self, return to your Lord, well pleased and well pleasing.] (Al-Fajr - 27-28).

TRAINING UNDER SHUYOOKH OF IHSAN

From what we have covered so far, it is evident that people are required to be trained and purified under the abled guidance of Shuyookh of Ihsan. The Shuyookh adopt various methods in teaching, training and purification of their students/Murideen.

There are famous Sufi orders (Salsal - سلاسل) like (i) Quadri, (ii) Chishtee, (iii) Shadhuli, (iv) Naqshbandi, (v) Suharwardi, etc., who train and purify their Murideen in their specific ways.

Most important aspect in the training and purification is 'Remembrance of Allah' (ذِكْرُ اللَّهِ).

It is in Quran - يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا - وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا [O you who believe, remember Allah with frequent remembrance and glorify Him morning and evening.] (Al-Ahzaab - 41-42).

It is in Quran - فَادْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ [Remember Me and I will remember you, and thank Me and do not be ungrateful to Me.] (Al-Baqara - 152).

It is in Quran - وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى [And whoever turns away from My remembrance, indeed, he will have a **depressed life**, and We will gather him on the Day of Resurrection **blind**.] (Taa Haa -124).

It is in Quran - أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ [The hearts find rest in the remembrance of Allah.] (Ar-Ra'd - 28)

Shuyookh of Ihsan have played a big role in training and purification of Islamic Ummah. The Shuyookh recognize the ability and requirement of individual student/Murid and train and purify him accordingly.

Who is a Shaikh of Ihsan?

A Shaikh of Ihsan is a person whose heart is purified, mind is illuminated, and he is inspired with Islamic wisdom. He sees facts of things precisely. He is the friend of Allah (عَزَّ وَجَلَّ) and an expert in both 'theory and practice' of Islam. His perpetual focus is on the Unity of Allah (عَزَّ وَجَلَّ). He walks on the footsteps of Prophet Mohammad (صلى الله عليه و آله وسلم). As an efficient Doctor of Islamic intrinsic reality, he diagnoses the ailments of our Nufoos and suggests appropriate remedies. He guides people towards the rightful practices of Islam. He purifies their minds, cleans their minds off materialistic desires and helps them to get close to Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم). He exposes the evil views of Non-Muslim theosophists and scholars of misguided Muslim sects. The main opponents of the Shaikh of Ihsan are Non-Muslim Theosophists / Gurus and scholars of misguided Muslim sects.

Since a human being is required to lead his/her life as a Servant of Allah (عَزَّ وَجَلَّ) in total submission to His 'will', he cannot fulfill this requirement until the vigor (energies) of the organs in his body are moderated to act as per Islamic Sharia.

Shuyookh of Ihsan attempt to reform and purify 'vigor of rage' (Quwwat-e-Ghazabi - قوت غضبي), 'vigor of carnal passions' (Quwwat-e-Shahwi - قوت شهوى) and 'vigor of intelligence' (Quwwat-e-Aqli - قوت عقلى), in human beings.

When all vigors of human beings become subordinated to Sharia, they undergo a sea change and even their names are changed accordingly.

