

Impediments To Self-Purification: Related A Review

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Abstract:

Allah Ta'ala, the creator of the world, created humans as the best creatures in the best creation and gave them freedom of will and action. Man can, if he wishes, keep developing the creator's creative intention intact by positioning in the seat of the best creature in creation, but if he wishes, he can lower himself to the lowest level. He completely keeps up freedom of will and freedom of action. In this case, action selection is its main driving force. A general man by properly following the path of his God (Allah) can appoint himself to a higher position than the innocent angels. On the other hand, he turns himself into the worst creature in creation like cursed devils. It is only possible for a Muslim who strictly follows the principles of Islam with a holy soul to find the path of Allah and achieve success. Therefore, it is an essential duty of every Muslim, who strictly follows the principles of Islam, to free themselves from all self-destructive activities. Undoubtedly actual performance of these duties opens the way to self-purification. As a result, he has a pure soul achieves the satisfaction of the Almighty Allah, and owns the highly expected paradise. Besides the root of this success is complete self-purification from all evil deeds and actions. Therefore, it is absolutely essential to make every effort to overcome the obstacles of self-purification identified in the light of the Quran- Hadith.

Keywords: The Holy Quran, Hadith and Fiqah, Self-Purification

Date of Submission: 08-12-2023

Date of Acceptance: 18-12-2023

I. INTRODUCTION

Man is composed of body and soul. The body is the name of the visible body and the soul is the name of the invisible hidden energy. Balanced development of both physical and spiritual is essential for a complete human being. The imperfection of one of these two prevents the full man from being enslaved by the dictionary. Any injury to the body is identified by that name. A person without sight is called blind, a person without hearing is called deaf and a person without speech is called dumb. Likewise, if any defect is observed in the soul, it is identified with different adjectives according to the type of defect, such as Kafir, Fasiq, Mushrik, Munafiq, Zalim, and Mujarim, etc. in different places of the Quran. Any virus of sin that enters the soul corrupts, even destroys, the soul. In the words of Allah Ta'ala-“وَقَدْ خَابَ مَنْ دَسَّاتَا”-“He is damaged, who has polluted his soul” (Quran 91:10). The soul is essentially a shining force in the human body. The decrease of this light increases. Light-creating work (amal) increases the power of light. Gradually it increases and becomes very extensive and intense. As a result, the body and limbs possessed by this soul become radiant with the light of the soul and the actions organized by those limbs also become radiant. Thus all sides of this person become enlightened. The family, society, country, and the world will undoubtedly be enlightened by his pure action. This is why Allah says-“فَقَدْ أَفْلَحَ مَنْ زَكَّاهَا”-“He is successful who has purified his soul” (Quran 91:09).

In this way, according to the degree of balanced development and purity of the soul, he has specialized in various places in the Qur'an Majid with adjectives like Mu'min, Muslim, Muhsin, and Muttaki. On the other hand, when the virus of black poisonous sin enters the astral soul, a black mark is formed on it. There is a system in Islam to remove this black mark through repentance. According to this system, if the believer removes the poisonous virus of sin through repentance with tears, his radiant soul is refreshed and the darkness of sin is freed. And if this process is disrupted, the desired results are far from being achieved. As a result, the light of the soul is destroyed and filled with the darkness of sin. No light of faith remains in it. A black heart infected with the virus of sin affects the organs of the body. As a result, under the black influence of the sinful soul, light-destroying actions are organized. As a result, the outcomes of sin continue to flow throughout the family, society, country, and the world. The black steam of sin spread everywhere. Then the underground becomes a better house of peace for the believer than the surface. The real picture given by the holy Prophet (PBUH) about the role of the soul in human life has emerged in our daily lives. Therefore, by referring to the identity and necessity of self-purification, we will try to identify the obstacles in the way of achieving the purity of the soul in the light of the Qur'an- hadith in this article.

II. THE IDENTITY OF SELF-PURIFICATION

Self-purification is a compound word; which is composed of the two words self and purification which means correcting oneself, purifying oneself, purifying, etc. It is a normative term in Islamic Sharia. Tazkiyatun Nafs is called in Arabic. The literal meaning of tazkiyyah is to sanctify, to purify, and to increase. Al masu'atul Arabiyyah (الدوسوعة العربية) Writer said,

والمراد بها إصلاح النفوس وتطهيرها عن طريق العلم النافع والعمل الصالح من فعل المأمورات وترك المحظورات

"Tazkiyyah aims at purifying and purifying the self through beneficial knowledge, good deeds, and the performance of all duties and renouncing the taboos" (Aziz, 1996)

Dr. Ahmad Ibnu Shirshal said,

التزكية تطهّر الإنسان ظاهراً وباطناً من دنس الذنوب والمعاصي والآثام

"The name of self-purification is the external and internal purification of man from all sins and disobedience" (Shirshal, 2008)

Eminent mufasssir Allama Alusi (RA) said,

الاستقامة على التوحيد وإخلاص العمل لله تعالى والتبري عن الشرك

"Steadfastness in the path of tawheed, devotion to Allah, and avoiding shirk is self-purification" (Alusi, 1994) Therefore, freeing the heart from all kinds of activities prohibited by Islam is self-purification.

III. IMPORTANCE OF SELF-PURIFICATION

The importance and necessity of self-purification in human life is undeniable. In fact, human beings are made up of body and mind. The body is a collection of human parts such as hands, feet, head, chest, etc. And the heart is the soul or the soul. Between these two, the soul needs correction. And the correction of the soul is self-purification. If the soul dictates righteous and good deeds, the body does good deeds. In this regard, the Holy Prophet (S.) said,

...ألا وإن في الجسد مضغة إذا صلحت صلح الجسد كله ، وإذا فسدت فسد الجسد كله ألا وهي القلب

"Know! The body has a mass. If it is modified, then the whole body will be modified. And it is polluted, but the whole body is polluted. Remember! That is Qalb or heart" (Bukhari, 1986)

Allah created man for His worship. And the prerequisite of worship is purity. He accepts nothing but holiness. Therefore, it is necessary for the body and mind to be pure for worship. Not only should the body be purified, but the heart should also be purified. One should worship only for the pleasure of Almighty Allah keeping the mind pure from all polluting things. And purity of the soul can be achieved through self-purification. The importance of self-purification is also immense for the spiritual improvement, tranquility, and development of people. Self-purification develops human morals and human qualities. Always encourages good thoughts and good deeds. Self-purification cultivates admirable qualities in human character. On the other hand, one whose soul is defiled indulges in various sinful thoughts and obscene acts. He does not hesitate to commit unjust torture and terror. As a result, social peace and order are destroyed. Therefore, the need for self-purification is undeniable to protect and develop moral and social values. Almighty Allah says,

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

"Wealth and children will not be of any use on that day. However, the person who appeared before Allah Ta'ala with a pure (holy) soul" (Quran 26:88-89). In the explanation of 'Qalb Salim' in the above verse, Alusi (RA) said,

بقلب سليم عن مرض الكفر والنفاق

"Qalba Salim' or the pure heart is that which is free from the diseases of disbelief and hypocrisy" (Alusi, Ruhul Ma'ani, 2008). This type of heart is a follower of righteous actions. Because the sign of purity of the heart is its influence falling on the organs and performing proper actions. Sheikh Junayed Bogdadi (Rah.) said, "Tazkiyyah or purifying people spiritually was the second among the great duties that Allah Almighty sent to the Prophet (PBUH). Allama Ibn Qasir (R.A.) while commenting on the word 'Tazkiyyah', said,

(ويؤذيهم) أي بأمرهم بالمعروف وينهاهم عن المنكر لتزكو نفوسهم، وتطهر من الدنس والخبث الذي كانوا متلبسين به في حال شركهم وجاهليتهم

"He purifies them i.e. He orders them on good deeds, restrains them from evil deeds. So that the hearts can achieve self-purification and become pure and free from impurity. With which they were involved in polytheism and ignorance" (Kasir, 2004). Shaykhul Islam Ibnu Taymiyyah (RA) said,

والأعمال الظاهرة لا تكون صالحة مقبولة إلا بتوسط عمل القلب: فإن القلب ملك والأعضاء جنوده فإذا خبث الملك خبثت جنوده، ولهذا : ألا وإن في الجسد مضغة إذا صلحت صلح الجسد كله وإذا فسدت فسد الجسد كله؛ وكذلك أعمال القلب لا بد أن قال النبي صلى الله عليه وسلم تؤثر في عمل الجسد.

"External deeds are acceptable in the light of inner actions. Because the soul is like a ruler, and the limbs are in the role of an army. When a ruler becomes evil, his army also becomes evil. This is why the Prophet (PBUH) said, Beware! "There is one flesh in the body, when it is right, the whole body becomes right. And

when it is destroyed, the whole body is destroyed". Allama Ibn Taymiyyah (RA) said, "Thus the actions of the soul necessarily influence the actions of the body" (Taymiyyah, 2004). Izzuddin (R.A.) said,

وليس الحقيقة خارجة عن الشريعة بل الشريعة طافحة بإصلاح القلوب بالمعارف والأحوال والعزوم والنيات وغير ذلك مما ذكرناه من أعمال القلوب، فمعرفة أحكام الظواهر معرفة لجلّ الشرع، ومعرفة أحكام البواطن معرفة ليدقّ الشريعة، ولا ينكر شيئاً منها إلا كافر أو فاجر.

"Truth is not an aspect outside the Shari'ah; rather, the Shari'ah is fulfilled in the purification of the soul through the acts of the Heart discussed such as Ma'rifat, Ahwal, determination, and intention. Therefore, knowing the external provisions (of the Shari'ah) means the greatness of the Shari'ah. And to know the rules of internal affairs is to know the secrets of the Shari'ah. No one can deny any of it except a Kafir or a Sinner" (Izzuddin, 1967).

Modern Islamic thinker Sayyid Qutob (R.A.) said,

ولا قيمة ولا وزن في نظر الإسلام للانتصار العسكري أو السياسي أو الاقتصادي، ما لم يقم هذا كله على أساس المنهج الرباني في الانتصار على النفس والغلبة على الهوى والفوز على الشهوة

"Military or political or economic victory is no importance in the eyes of Islam, unless these things are won over the evil inclinations and desires of the mind by means of Allah" (Qutob, 1972)

Sayyid Abul Hasan Ali Nadvi (R.A.) said,

وجدنا القرآن ينوّه بشعبه من شعب الدين ومهمّة من مهمّات النبوة يعبر عنها بلفظ (التزكية) فالتزكية والإحسان وفقه الباطن حقائق شرعية علمية ومفاهيم دينية ثابتة من الكتاب والسنة يقرّ بها المسلمون جميعاً.

"We find that the Qur'an lays great emphasis on a particular branch of religion and a special mission of Prophethood, which is called tazkiyyah. So tazkiyyah, good conduct, and understanding of secrets are the fundamental truths of Shariah and the significance and importance of religion established by the Qur'an and Sunnah are recognized by all Muslims". He also said,

التزكية... روح الشريعة ولبّ لباب الدين وحاجة الحياة، فلا كمال للدين ولا صلاح للحياة الاجتماعية، ولا لذة - بالمعنى الحقيقي - في الحياة الفردية إلا بتحقيق هذه الشعبة من الحياة.

"Tazkiyyah is the soul of Shari'at, the essence of religion and the essential part of life. Therefore, without the implementation of this branch of life, religion will not be perfected, society will not be useful, and individual life will not be able to enjoy the true flavor" (Nadavi, 1966).

Therefore, the necessity of self-purification to perfect the Deen and savor the taste of Iman is well established.

IV. IMPEDIMENTS OF SELF-PURIFICATION

There is no substitute for a pure soul to attain nearness to Allah. There are some serious obstacles in the way of attaining this purity, which stand in the way of attaining the pleasure of Allah. There are certain renunciations that hinder the ascent of man to the highest pinnacle of development. Particularly notable among them are - envy, worldliness, lust for fame, self-admiration, pride, arrogance, deceit, revenge, fear of poverty, dissatisfaction with fate, leadership and ambition, worldly prestige, anger, bigotry, enmity, greed, miserliness, cowardice, etc. In fact, these spiritual diseases act as the root cause of all kinds of evil in human life. Therefore, it is an essential duty to refrain from these things that destroy the soul of a true believer and human life. Below we will attempt to discuss the significant obstacles to self-purification.

1. Pride-arrogance

The Arabic word for pride is the root of the word (الكِبْرُ) (ك ب ر). Its meaning is showing off, boasting, grandeur, and arrogance. It is generally الصَّعْرُ used in the opposite sense of smallness. As in Arabic it is called big (ص غ ر). This word basically means a large part of something. It is mentioned in the Qur'an- وَالَّذِي تَوَلَّى كِبْرَهُ "He who played a leading role in this matter" (Quran 24:11).

Arrogance, according to the Prophet (PBUH), is "الكِبْرُ بطر الحق، وغطت الناس- Disobeying the truth and despising people" (Hajjaj, 2008).

Imam Ghazali (R.A.) said, "Kibar is to think oneself big and consider oneself above the status of others" (Ghazali, 2008)

Types of pride-arrogance

A. Pride and arrogance with Allah; Denying Him without believing in Him and deifying Him. This is the worst kind of pride and arrogance. As did Pharaoh and Namrod. Allah Ta'ala says,

"He (Pharaoh) said, I am the best of your Lords" (Quran 79:24). Regarding Namrud's boldness, Allah Ta'ala said, أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ،

"Have you considered the condition of that person (Namrud) who, because Allah Ta'ala gave him the kingdom, disputed with Ibrahim about the existence of his Lord? (Quran 2:258)

B. Arrogance with the Messenger of Allah (PBUH); Disobeying Him through arrogance, ignorance, and disobedience. The Quraysh of Makkah are like infidels. Allah Ta'ala says,

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقُرَيْشِيِّينَ عَظِيمٍ

“And they said, why was this Qur'an not revealed to any of the great men of the two towns?”(Quran 43:31)

C. Arrogance with the servant of Allah; elevating oneself, belittling others, and showing reluctance to benefit from others. Imam Jahabi (RA) identified this type of pride as one of the kabira sins of certain verses. He said,

أشْرُ الكبر من يتكبر على العباد بعلمه؛ فإن هذا لم ينفعه علمه، ومن طلب العلم للفخر والرئاسة... فهذا من أكبر الكب

"The greatest pride is the one who prides himself on his servant by knowledge. Because this knowledge has not benefited him. And the one who acquired knowledge for the sake of pride and leadership, these great are among the kabira sins" (Zahabi, 2003)

The accident of Pride and arrogance

A. Concealed pride is the conduit of Allah's wrath that makes man worthy of His punishment and deprived of His mercy. B. Reduces modesty and concentration from the signs of Allah, and diverts from thinking about them. Their insight is lost. In this regard, Allah Ta'ala says,

سَاصْرَفَ عَنْ آيَاتِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

"I turn away from My signs those who boast unjustly in the world" (Quran 7:146). Therefore, the Almighty Allah says in the Qur'an Majid about the consequences of arrogance and pride,

“Those who turn away from My worship because of pride, soon they will enter Hell in disgrace” (Quran 40:60). In the hadith narrated by Sayyiduna Abdullah Ibn Mas'ud (R.A), the Prophet (PBUH) said,

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مَقَالٌ ذَرَّةً مِنْ كِبَرٍ.

"Whoever has a point of pride in his heart, he will not enter Paradise" (Hajjaj, Sahih Muslim, 2008). In the hadith narrated by of Sayyiduna Sawban (R.A.), the Prophet (S.A.W.) also said,

“One who at the time of death has three things; 1. Pride 2. Embezzlement of war assets and 3. Will be debt free, he will enter Paradise” (Isa, 1988).

In the hadith narrated by of Sayyiduna Jabir Ibn Abdullah Al Ansari (R.A), The Prophet (PBUH) said, لا تجلسوا عند كل عالم إلا عالم يدعوكم من الخمس الي الخمس، من الشك إلي اليقين، ومن الكبر إلي تواضع ومن العداوة إلي النصيحة، ومن الرياء إلي الإخلاص، ومن الرغبة إلي الزهد.

“You will not sit in the assembly of all the scholars, but you will sit in the assembly of the scholar who calls from five things to the other five things. 1. from doubt to conviction 2. From pride to humility 3. From enmity to the desire for welfare 4. From selfishness to devotion 5. From attachment to the world to non-attachment” (Isa, Al Jame at-Tirmidhi, 1988)

In light of the above Qur'an-Hadith, it can be said that pride is a deadly disease which hinders people in the way of self-development, leads people to destruction. Therefore it is essential to abandon all forms of pride and arrogance.

2. Jealousy

The Arabic word jealousies are the root meaning of الحسد (Masdar). It means envy, jealousy, avarice, etc. Some say, to expect the blessings and honors of others to be converted to one's own or to disappear.

Allama Zurjani (RA) said, الحسد تمنى زوال نعمة المحسود إلى الحاسد "Hasad is the desire of the aggrieved person to convert his favor to the aggressor" (Jurjani, 1985) . Allama Ibn Ashoor (R.A.) said,

الحسد: إحساس نفسي مركب من استحسان نعمة في الغير، مع تمنى زوالها عنه؛ لأجل غيرة على اختصاص الغير بتلك الحالة، أو على مشاركته الحاسد

"Envy is the name of a mental consciousness with the hope of extinction, considering the favors of others as good. In this case, the envious person does so because of his emotional interest towards or with the other's association" (Ashoor, 2000)

Hatred is forbidden in Islam. It is clear in the hadith narrated by Sayyiduna Anas Ibn Malik (RA) below.

The Prophet (PBUH) said,

لَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَجُلْ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ.

"Do not harbor hatred, envy, and enmity with each other. Be servants of Allah and brothers. It is not permissible for a Muslim to leave his brother for more than three days" (Hajjaj, Sahih Muslim, 2008) . He (peace be upon him) also said,

إِيَّاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ أَوْ قَالَ الْعُشْبَ

"You must avoid enmity. Because as fire consumes wood or grass, so enmity consumes the good deeds of man" (Sijistani, 1989) .Therefore, it is the duty of every believer to be free from envy and hatred.

3. Greed

The intense attraction of the mind towards wealth or honor and title etc. is called greed. It is an abhorrent disease of the human character. Such greed blinds people. As a result, he lost the knowledge of good

and bad, truth and falsehood, and became disillusioned. In the hadith narrated by Sayyiduna Anas Ibn Malek (RA) about this greed, the Prophet (SAW) said- يكبر ابن آدم ويكبر معه اثنان حب المال وطول العمر

"The child of Adam grows old, and two things increase with him: 1. Lust for wealth, and 2. Desire for longevity" (Al-Baihaqi, 1989)

Sayyiduna Khatim Al Asam (RA) said,

أصل الطاعة ثلاثة أشياء: الحزن، والرضا، والحب وأصل المعصية ثلاثة أشياء: الكبر، والحرص، والحسد

"The root of obedience is three things: 1. Suffering, 2. Contentment and 3. Love. And the root of sin is also three things: 1. Pride 2. Greed and 3. Envy" (Mahmud, 1986). Highlighting the negative aspects of greed, the eminent jurist Imam Laich (RA) said, "Whoever covets Allah Ta'ala will confront him with four dangers: 1. Indifference to worship, 2. worrying too much about the world, 3. being greedy for wealth and 4. Hardness of heart". Similarly, lust for fame is a deadly disease of the human heart which is called Sum'a in Arabic. The purpose of this السمعة is to present oneself in front of people. According to some, reputation means,

السمعة: طلب سماع الناس والشهرة لعمله.

"Sum'a is the act of attaining fame through deeds and making people listen" (Asfahani, 1962).

There are strict prohibitions in Islam regarding gaining such fame and showing off. Allah Ta'ala says,

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

"When the hypocrites stand up in prayer, they are very relax to show off the people, and they recite Allah very little" (Quran 4:142). In the hadith narrated by Sayyiduna Abdullah Ibnu Qays Al-Khuzai' (RA) about the attitude of showing off, the Prophet (PBUH) said, قال من قام رياء وسمعة فإنه في مقت الله حتى يجلس.

"Whoever stands up for the sake of showing off and fame, will be under the wrath of Allah Ta'ala until he sits down" (Isfahani, 1962). On the authority of Sayyiduna Jundub (RA), he (PBUH) said,

من سمع سمع الله به ومن يرائي يرائي الله به

"Whoever listens to people for the sake of fame (his deeds), Allah will disgrace him (in the Hereafter).

And the person who acts in public, Allah will insult him (in the Hereafter)" (Bukhari, As Sahih, 1986)

So the heart should be purified from all kinds of worldly greed and lust.

4. Lies

Lies are one of the hindrances to self-improvement; they prevent us from accepting the truth. Where lies exist, truth emerges. Finding the truth is by no means possible. Therefore, false rejection is essential for self-improvement. Arabic for the lie الكذب (kijab) ك ذ ب (Masdar) meaning is the opposite of truth and reality. In Arabic, it is called كذّاب kazzaab which means very false (Manjur, 2008). Hafiz Ibn Hajar (R.A.) said,

"Kijab or lying is giving any news contrary to reality. Be it intentionally or by mistake" (Askalani, 1959). Imam Nabawi (RA) said,

الإخبار عن الشيء على خلاف ما هو، عمدًا كان أو سهوًا، سواء كان الإخبار عن ماضٍ أو مستقبل

"Intentionally or accidentally giving news contrary to the situation. Whether the news is from the past or the future" (Nabawi, 1972)

Law of Lying

Lying is a deadly disease of the soul. It is apostasy in Islam and lying is a sin in the eyes of Islam. The Holy Qur'an contains about two hundred verses of the Kareema, which condemn falsehood and describe the dire consequences of the liar. By these descriptions lying is prohibited in Islam. Allah Ta'ala says, وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ "Do not follow that which you have no knowledge" (Quran 17:36). Allah Ta'ala also says,

وَالْخَامِسَةَ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ "Then the fifth time (while swearing) will say, May the curse of

Allah descend on the liar" (Quran 24:07). Allah Almighty also says,

فَمَنْ حَاكَمَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

"If someone disputes with you about this story after the truth has come to you, then say, come! We call upon our sons and your sons; our women, and your women, we and yours, then we humbly invoke the curse of Allah on the liars" (Quran 3:61). On the authority of Sayyiduna Abdullah Ibn Mas'ud (RA), the Prophet (PBUH) said,

وَيَأْتِكُمْ وَالْكَذِبُ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الرَّجُلَ لَيَكْتَبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا

"Avoid lying! Because lying leads to iniquity, and iniquity leads to Hell". Man always follows the path of falsehood and tries to follow falsehood; finally, he is considered a liar in the sight of Allah" (Hajjij, 2008).

Therefore lies must be avoided at every level of human life. Lies are obstacles to self-purification.

5. Anger

Anger creates abnormal conditions in people. It destroys calm and makes people restless. This drives the mind to fulfill its desires and makes it unconscious. As a result, he spends his anger doing whatever he wants. Doing so for worldly interests is a grave crime. It prevents the soul from attaining purity. The Arabic

word الغضب (anger) is used in the opposite sense of the word الرضا satisfaction. It means hard rock. Because anger is the ultimate stage of dissatisfaction. That is why the angry person is called in Arabic غضبان. (Manjur, Lisanul Arab, 2008).

Sayyiduna Abu Hurairah (RA) narrated that a man came to the Prophet (PBUH) and asked him for advice,

أَوْصِنِي، قَالَ: لَا تَغْضَبْ، فَرَدَّدَ مِرَارًا، قَالَ: لَا تَغْضَبْ

"O Messenger, give me advice! Then he (PBUH) said, 'Do not be angry.'" The man said this several times. The Prophet (PBUH) said every time, "Don't be angry" (Bukhari, Sahih-Al-Bukhari, 1986).

In Islamic Shari'a anger is especially valid but it is one of the evil characters. Anger is justifiable in only one situation. That is, anger is commendable in defiance of Allah's commands or transgressions regarding His forbidden matters. Ummul-Mu'minin Aisha (R.A.) reported in the hadith,

مَا اتَّقَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِنَفْسِهِ فِي شَيْءٍ يُؤْتَى إِلَيْهِ حَتَّى يُنْتَهَكَ مِنْ حُرْمَاتِ اللَّهِ، فَيُنْتَقَمَ لِلَّهِ

"The Prophet (S.A.W.) did not take revenge for himself regarding the matters given to him by Allah unless the laws of Allah were violated, then he took revenge for Allah" (Bukhari, As Sahih, 1986). Explaining the method of anger control, the Prophet (peace be upon him) said,

إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ فَإِنَّ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلَّا فَلْيَضْطَجِعْ

"If one of you gets angry while standing, let him sit down. If it calms his anger, it is fine. Otherwise, let him lie down" (Sijistani, Sunan, 1989).

Therefore, it is illegal to use anger for worldly interests. Avoiding it is an absolute duty for all Muslims.

6. Riya or worldliness

The Arabic word Riya is derived from the root رآى. It is used in the sense of showing off, expressing the opposite of the mind, and performing actions to show off to others. Allama Ibn Hajar Asqalani (R.A.) while introducing Riya said- إظهارُ العبادة؛ لقصدِ رؤيةِ الناسِ لها، فيحمدوا صاحبها

"Riya is to show the people who perform worship. Let them praise the worshiper" (Al-Askalani, 1959) Eminent philosopher Imam Ghazali (R.A.) said,

أصل الرياء طلب المنزلة في قلوب الناس بغير انهم خصال الخير، فهو إرادة العباد بطاعة الله

"Riya's essence is the desire to impress people by showing them good qualities. And people think that it is obedience to Allah" (Ghazali, Yahyaw Ulumiddin, 2008).

The eminent Tabi'i Shaykh Hasan Basri (R.H.) said- أصل الرياء حبُّ المَحْمَدَةِ- "The foundation of Riya is the love of praise" (Dunia, 1992). Therefore Riya is Shirk Asghar or small Shirk. Allah Ta'ala says by commanding this riya-free worship,

فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

"Whoever expects to meet his Lord, should do righteous deeds and should not associate anyone in the worship of his Lord" (Quran 18:110). Riya is a fatal disease which destroys all kinds of worship of people. It destroys pure worship and leads to failure. So it is strictly prohibited in Islam. The Holy Prophet (PBUH) said about Riya,

إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمُ الشِّرْكَ الْأَصْغَرَ، قَالُوا: وَمَا الشِّرْكَ الْأَصْغَرُ يَا رَسُولَ اللَّهِ؟ قَالَ: الرِّيَاءُ؛ يَقُولُ اللَّهُ عَزَّ وَجَلَّ لَهُمْ يَوْمَ الْقِيَامَةِ إِذَا جُزِيَ النَّاسُ بِأَعْمَالِهِمْ: أَذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَاوِنُونَ فِي الدُّنْيَا، فَانظُرُوا هَلْ تَجِدُونَ عِنْدَهُمْ جِزَاءً؟

"What I fear most about you is shirk asghar or small shirk. The Companions asked, O Messenger of Allah (SAW), what is shirk asghar?" He said, Riya or showing off. On the day when people will be given the workfolks of their deeds, Allah will say to the hypocrites, "Go to them today to show them good deeds to show them in the world, see if you get anything in return?" (Hambal, 1995). In another hadith, He (PBUH) said,

مَنْ صَلَّى يُرَائِي فَقَدْ أَشْرَكَ، وَمَنْ صَامَ يُرَائِي فَقَدْ أَشْرَكَ

"Whoever prays for the show, commits shirk. Whoever fasts for the show, commits shirk" (Hambal, Al Musnad, 1995)

7. Lust of the world

Lust or addiction to the world is a terrible disease for every believer. The soul in which this disease is created is incapable of leading a healthy life. Worldly attractions make people selfish, greedy, and violent. As a result, the hereafter is secondary to him and the happiness and peace of this world, position, title, and influence become the main thing and the only goal. Every step of his life revolves around worldly interests. As a result of which he will surely suffer in the eternal life of the hereafter. Allah Almighty says in this regard,

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِيَ إِلَيْهِمْ أَعْمَالُهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ

"Whoever desires the life of this world and its luster, I will make them reap the reward of their deeds in this world and it does not detract from them in any way. These are the people for whom there is nothing but the Fire in the Hereafter. Here they have done something and ruined everything. And it has earned something, everything has been destroyed" (Quran 11:15-16). It is meant to be united with the world and its associated means of enjoyment and to give precedence to the world over the hereafter. In this regard, Almighty Allah said,

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا

"Whoever seeks (only) the interests and welfare of this world, I give it to whomsoever I will, as much as I will. Then I decreed hell for him. He will enter it condemned and rejected" (Quran 17:18). In this regard, the Holy Prophet (SAW) said,

مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهَ اللَّهِ - عَزَّ وَجَلَّ - لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا، لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ

"Whoever acquires knowledge, which should be for the sake of Allah's pleasure, but acquires it for the sake of worldly goods, he will not even smell the fragrance of Paradise on the Day of Resurrection" (Sijistani, Sunan Abu Dawud, 1989). Therefore, having too much love and attachment to the world is a terrible spiritual disease. It is everyone's duty to reject it. Allah Ta'ala says,

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ

"O people! Surely, the promise of Allah Ta'ala is true. So let not the life of this world deceive you, and let not the deceiver mislead you about Allah" (Quran 35:5). Narrated by Sayyiduna Anas Ibn Malik (RA), the Prophet (PBUH) said,

تُعَسَّ عَبْدُ الدِّينَارِ، وَالدِّرْهَمِ، وَالْقَطِيفَةِ، وَالْحَمِيصَةِ، إِنْ أُعْطِيَ رِضِي، وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ

"Affronted be the slave of the dinar and the dirham and the slave of the shawl. If he is given, he is satisfied, if not given, he is displeased" (Ismail, 1987). So, solitude is necessary for all to stay away from worldly delusions.

8. Lust for leadership

Lust for leadership is one of the worldly addictions. Shaykh Salih Usaymin (RA) said in determining the identity of leadership,

الإمارة معناها التأمير على الناس والاستيلاء عليهم وهي كبرى وصغرى، أما الكبرى فهي التي تكون إمارة عامة على كل المسلمين كإمارة أبي بكر الصديق رضي الله عنه وغيره من الخلفاء

"Leadership means ruling people and accepting their authority, whether small or big. And great leadership is the leadership of ordinary people, such as the leadership of Abu Bakr (RA) and other caliphs" (Usaymin, 1994).

On the other hand, small or special leadership is a region, village, city, or a specific area or range of leadership, etc. Generally, from the desires of the world, the desire for leadership and power is created in the hearts of people. We can also call this leadership greed a kind of subtle disorder of the soul. Therefore, Islam forbids all forms of greed and lust for leadership. In the Holy Qur'an, Almighty Allah says,

تِلْكَ الدَّارُ الْأَخْرَجُ نَجَعَلَهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا

"I will appoint this Hereafter for those who do not want to show greatness in this world and create mischief" (Quran 28:83).

Leadership greedy people want to gain superiority over others. Where Religion is not; rather, it is worldly interests that influence him greatly. This type of leadership never hesitates to influence others unfairly. So the Prophet (PBUH) advised Hazrat Abdur Rahman Ibn Samurah and said,

لَا تَسْأَلِ الْإِمَارَةَ فَإِنَّكَ إِنْ أُوْتِيْتَهَا عَنْ مَسْأَلَةٍ وَكَلْتِ إِلَيْهَا وَإِنْ أُوْتِيْتَهَا مِنْ غَيْرِ مَسْأَلَةٍ أُعْنِتَ عَلَيْهَا

"O Samurah! You do not seek leadership. Because, if you seek leadership, you will be entrusted to it. And if you do not seek it, then you will be helped in this matter" (Bukhari, Sahih Al-Bukhari, 1986).

9. Slandering

Slandering someone who is absent is called slandering. In the eyes of Islam, slandering is forbidden and a grave sin. Slandering is a serious social disease. Slandering causes various personal, family, and social problems. Allah has compared slander to eating the flesh of a dead brother. He said,

وَلَا يَغْتَبُّ بَعْضُكُمْ بَعْضًا أَجِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنَاهُ

"Do not slander one another. Does one of you like to eat the flesh of his dead brother? Rather, you dislike it" (Quran 49:12).

Sayyiduna Abu Hurairah (R.A.) said, The Prophet (S.A.W.) once said,

أندرون ما الغيبة؟ قالوا: الله ورسوله أعلم، قال: ذكرك أخاك بما يكره. قيل أفرأيت إن كان في أخي ما أقول؟ قال: إن كان فيه ما تقول، فقد اغتبت، وإن لم يكن فيه فقد بهته

"Do you know what slandering is?" The Companions said, "Allah and His Messenger know best." He said, (The slandering is) when you discuss things about your brother that he dislikes. It was asked, what do you say if what I am saying is true in my brother? He said, "If what you are saying about him is true in him." If there is, you slander him. And if it is not in him, then you slander him" (Hajjaj, Sahih Muslim, 2008). Slandering leads people's lives to destruction, disaster, and dire consequences. To survive from this it is a must for every human being. In a hadith narrated by Sayyiduna Anas Ibn Malik (RA), the Prophet (PBUH) said- الغيبة أشد من الزنا، فإن صاحب الزنا يتوب، وصاحب الغيبة ليس له توبة

"Slandering is a worse sin than fornication. Because the fornicator repents. And the backbiter has no repentance" (Hussain, 1989). Similarly, backbiting is also a form of slandering. Talking about one person to

another with the intention of creating chaos or discord. Condemning the backbiting people, Allah Ta'ala says, "Those who make fun of people and are gluttony" (Quran 68:11). The Prophet (peace be upon him) said about the horrors of gluttony,

“Gluttons will not enter Paradise” (Hajjaj I. A., 2008)

Therefore, it is essential to purify oneself from serious crimes like backbiting and slandering.

10. Faultfinding

It means finding faults and weaknesses in others. In the language of the Qur'an, it is called Tajassus which means inspecting the interior of an object to find out the defects. Allama Ibn Manjur said,

التفتيش عن بواطن الأمور وأكثر ما يقال في الشر

"Searching inside the object it is used mostly in the sense of evil" (Manjur, Lisanul Arab, 1993). It is a very bad thing in Islam. Because by doing so, it demeans people by hitting their shameful and weak places, which is completely against the principles of Islamic Shari'ah. Therefore, in the Holy Quran, Allah Ta'ala instructs us to stay away from such actions and characters. He said "إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا" "Any speculation is a sin. Do not search for someone's hidden faults" (Quran 49:12). In explaining this verse, Imam Baghawi (R.A.) said,

التجسس: هو البحث عن عيوب الناس، نهى الله تعالى عن البحث عن المستور من أمور الناس وتتبع عوراتهم حتى لا يظهر على ما ستره الله منها.

“Allah Ta'ala forbids the inquiry into the secrets of man so that what is hidden from Him does not come to light” (Al-Baghawi, 1997).

The Prophet (PBUH) strictly forbade searching for the secret faults of another brother and emphasized caution against it. He termed it as an act of destruction of the Muslim Brotherhood as well as one of the obstacles to coexistence and social harmony. He said,

إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الحَدِيثِ، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا

“Do not think bad feelings towards anyone. Because ill thought is the greatest lie. Do not find fault with each other” (Bukhari, Sahih Al-Bukhari, 1986). In another hadith, he also said,

يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَدْخُلِ الْإِيمَانُ قَلْبَهُ لَا تَعْتَابُوا الْمُسْلِمِينَ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنْ اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ وَمَنْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ فِي بَيْتِهِ

"O people who have believed only with their mouths but faith have not entered their hearts! Do not slander the Muslims and do not find fault with them. For those who find their faults, Allah will find their faults. And when Allah searches for someone's fault, He will disgrace him in his own house" (Sijistani, Sunan, 1989).

11. Miserliness

Miserliness is the worst disease of the human heart. It prevents people from benevolent actions like benevolence towards creation, and charity, and tempts people into various forbidden actions including greed-lust, violence-hatred, treachery, and doing injustice to others. Allama Raghbi Al Asfahani (R.A.) said,

البخل: إمساك المقتنيات عما لا يحق خبسها عنه

"Miserliness is the withholding of wealth which one has no right to withhold" (Asfahani R. A., 1991). A miserly person weakens his faith by harboring bad thoughts towards Allah Ta'ala and every time he goes against the budget, his faith diminishes. Therefore, Allah Ta'ala has identified this austerity as a very bad thing for them. He said,

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ

"Those who are miserly with the grace (wealth) given by Allah, should not think that it is good for them, rather it is very bad for them" (Quran 3:180). The Prophet (PBUH) himself sought refuge in Allah from miserliness,

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ

"O Allah! I seek refuge in You from anxiety, incapacity, laziness, miserliness, cowardice, burden of debt, and the predominance of individuals" (Bukhari, As Sahih, 1986). He (PBUH) also said,

واتقوا الشح فإن الشح أهلك من كان قبلكم حملهم على أن سفكوا دماءهم واستحلوا محارمهم

"Beware of miserliness. Because it was this miserliness that destroyed the nations before you. This miserliness encouraged them to kill and shed blood and enticed them to consider haram things as halal" (Hajjaj I. A., Sahih Muslim, 2008).

Almighty Allah also said,

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى وَكَذَّبَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْعُسْرَى

“He who is stingy and careless and turns good words into lies, I will make the path of suffering easy for him" (Quran 92:10). He also said-

وَمَنْ يُوقَ شَحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“And those who are protected from the greed of the mind, they are successful” (Quran 64:16).

Therefore, it is essential to free oneself from bad character like miserliness. So it opens the door to climb to a higher peak of progress.

12. Associating partners with Allah

Allah created man to worship Him alone. Only the believer believes in this creed. Therefore, all the thoughts, behaviors, and actions of the believer will be centered on Allah and this is the normal behavior of humanity. But when there is a lack of trust in the power and authority of one God in all human activities, people turn to pluralism and accept other powers along with Allah. In Islamic Shari'a, Shirk is to associate another person, thing, or power with Allah. Shaykh Salih Fawzan (RA) said,

فالشرك هو صرف شيء من أنواع العبادة لغير الله؛ كالدعاء والذبح والنذر والاستغاثة بغير الله فيما لا يقدر عليه إلا الله

"Shirk is to perform an act of worship for someone other than Allah Ta'ala; such as making dua, slaughtering, and offering vows. Similarly, asking for help from other than Allah, which only Allah can do" (Fawzan, 1991). To give to any creation what people sincerely give for Allah Ta'ala such as worship, power nurturing, and bestowing their attributes on created things. An explainer of Aqeedatush Shaykh Muhammad Abdul Wahhab says,

هو صرف نوع من العبادة إلى غير الله أو هو أن يدعو مع الله غيره.

"Shirk is spending any act of worship on anything other than Allah Ta'ala or asking someone else to do it with Him" (Abud, 1992). Allah Almighty says to stay away from Shirk- *وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا*

"Worship Allah and do not associate with Him" (Quran 4:36). He also said that shirk is an unforgivable sin,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

"Surely Allah will not forgive the sin of shirk with Him. But He can forgive all sins except Shirk if He wills" (Quran 4:48). Regarding Shirk being the highest crime, He said, *إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ* "Surely associating partners with Allah is the worst injustice" (Quran 31:13). When the Prophet (PBUH) was asked about the grave sins, he said,

الكبائر: الإشرāk بالله، وعقوق الوالدين...

"The grave sins are associating partners with Allah and disobeying parents, etc." (Bukhari, As Sahih, 1986). Therefore, free from all forms of shirk is essential for all Muslims to achieve self-purification.

13. Bid'at

The literal meaning of Bid'at is to create something in a new way or to introduce a rule in a new way. Allama Badruddin Ayani (R.A.) said *البدعة في الأصل إحداث أمر لم يكن في زمن رسول الله صلى الله عليه وسلم.*

"Bid'ah in its true sense is to create something which had no foundation in the time of the Prophet (SAW)" (Ayani, 1977). Anything new in the religion after the Prophet (PBUH) without the approval of the ideals of the Quran and Sunnah is Bid'ah. The essence of Bid'ah is that it is completely forbidden in Islam to practice any new worship other than the way that the Holy Prophet (PBUH) has instructed and accepted by the Companions and the believers. The result is hell. Allah Almighty says,

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

"If anyone, after the right path (Islam), has been revealed to him, he opposes the Messenger and follows a path other than the path of the believers (companions), then I will turn him back to where he turns and burns him in Hell, and not that." What an evil abode" (Quran 4:115). It is narrated from Sayyiduna Hasan Basri (RA) in a Mursal source that the Holy Prophet (SAW) said,

مَنْ أَخَذَتْ حَدَثًا أَوْ أَوْى مُخَدِّتًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

"Whoever invents an innovation or favors an innovator, his Upon Allah, His angels, and all mankind is the curse" (Sijistani, Sunan, 1989).

In a hadith narrated from Sayyiduna Jabir (RA), the Prophet (PBUH) said,

فإن خير الحديث كتاب الله وخير الهدي هدي محمد صلى الله عليه وسلم وشر الأمور محدثاتها وكل بدعة ضلالة في النار

"Certainly the best speech is the speech of Allah Almighty. And the best way is the way shown by Muhammad (PBUH). The worst thing is to create new ideas about religion. Every new creation is a lapse, and the end of every lapse is Hell" (Hajjaj I. A., Sahih Muslim, 2008).

In another hadith narrated by Sayyiduna Anas (RA), the Prophet (PBUH) stated,

إن الله حجب التوبة عن كل صاحب بدعة حتى يدع بدعته وفي رواية أنه قال أبي الله أن يقبل عمل صاحب بدعة حتى يدع بدعته

"Allah, the Exalted, has veiled the repentance of the one who commits bid'ah until he abandons bid'ah."

In another narration, Allah does not accept any of his good deeds until the innovator renounces innovation" (Tabarani, 1985). In fact, Bid'ah opposes the Sunnah of the Prophet (PBUH) and distances the bid'ah from Allah Ta'ala. Bid'ah destroys the soul. Therefore, for the sake of self-purification, the worst bid'ah must be avoided.

14. Cheating

Cheating of any kind is forbidden in the eyes of Islam. It is the worst and worst sin in human character. Almighty Allah says- *وَلَا يَجِزُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ* "The one who deceives will suffer the consequences of deception" (Quran 35:43). Narrated by Hazrat Abu Huraira (RA),

أن رسول الله صلى الله عليه وسلم مرّ علي صبرة طعام فأدخل يده فيها فنالت أصابعه بللا فقال ما هذا يا صاحب الطعام! قال أصابته السماء يا رسول الله قال أفلا جعلته فوق الطعام كي يراه الناس من غشّ فليس مني.

"Once the Prophet (PBUH) was passing by a pile of food in the market. The Prophet (PBUH) put his hand inside the pile and sniffed inside it. He felt it and said, "O owner of food, what is this?" The man said, "O Messenger of Allah (PBUH), rainwater had fallen on the pile of food. He said, "Why didn't you put the wet part on top? Then the buyers would have seen its true condition (they would not have been deceived). Say, he who deceives is not of my ummah" (Hajjaj I. A., Sahih Muslim, 2008). In hadith narrated by Hazrat Ma'qal Ibn Yasar (RA), the Prophet (PBUH) said,

أَيُّمَا رَاعٍ غَشَّنَ رَعِيَّتَهُ فَهُوَ فِي النَّارِ وَفِي رِوَايَةٍ أُيْمَا رَاعٍ حِينَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَفِي رِوَايَةٍ لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ.

"The ruler who cheats with the people under his rule is hell. In another narration, the ruler who is his own dies by cheating with the people under the regime, Allah Ta'ala forbids Jannah for him. In another narration, that person will not even smell the fragrance of Paradise" (Hambal, Al Musnad, 1995). The Prophet (PBUH) also said- "Frauds and deceivers will go to Hell" (Hakim, 1990)

From the above discussion, it is evident that all forms of deception are completely prohibited in Islam. One must purify oneself from all forms of deception for the development of the soul.

15. Ill-conceived

Ill-conceived means to speculate, to form a negative opinion without evidence which is totally forbidden in Islam. In this regard, Almighty Allah says- يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ-

"O believers! Stay away from too many ideas. Indeed, some ideas are sinful" (Quran 49:12). In the hadith narrated by Hazrat Abu Huraira (RA), the Prophet (PBUH) said,

إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ "Beware of imagination. Because imagination is the name of falsehood" (Bukhari, As Sahih, 1986). The above discussion proves that prejudice against people is a sin. So we should avoid such misconceptions.

16. Ingratitude

Expressing gratitude from the heart after receiving something is called Shokar, whereas the opposite of Ni'amat, or ingratitude of Ni'amat is called Kufran. Giving thanks is polite and not giving thanks is rude. Ni'amat is increased by giving thanks. On the other hand, showing ingratitude deprives the person of mercy. Commanding gratitude, Allah Ta'ala says, وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ "Be grateful to Me, and do not be ungrateful" (Quran 2:152). Allah Ta'ala also says,

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ، وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

"If you show gratitude, He will increase your blessings. And if you are ungrateful, He will take away your blessings" (Quran 14:07). He also said- "Man is certainly ungrateful to his Lord" (Quran 100:06). He also said,

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا "For the ungrateful, I have prepared chains, shackles, and a torch" (Quran 51:04). In a hadith narrated by Sayyiduna Nu'man Ibn Bashir (RA), the Prophet (PBUH) said,

من لم يشكر القليل لم يشكر الكثير ومن لم يشكر الناس لم يشكر الله والتحدث بنعمة الله شكر وتركها كفر

"He who does not give thanks for little things, does not give thanks for much. He who does not express gratitude is not grateful to Allah Almighty. Talking about Allah's favors is the name of thanking Him. And not talking about the favors is the name of ungratefulness" (Hambal, Al Musnad, 1995). Therefore, ingratitude should be avoided for soul purification.

17. Betrayal

Humans live as social creatures based on mutual trust and faith. It is this trust that ensures mutual peace and security. Disruption of this will lead to unrest. As a result, the society becomes unlivable. Therefore, Islam mentions it as one of the characteristics of anti-faith and hypocrisy in order to nip the seeds of treachery in the hearts of people. Almighty Allah says,

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ

"Allah protects the believers, He does not like a traitor, an ungrateful person" (Quran 22:38). He also said,

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَالُونَ أَنفُسُهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا

"Do not argue on behalf of those who deceive themselves. Surely Allah does not like those who break their faith" (Quran 4:107). In the hadith narrated by Sayyiduna Abdullah Ibn Amr (R.A.), the Prophet (S.A.W.) stated that if any one of the four characters exists, he is definitely a hypocrite. One of the four characters described is treachery. In his words –

وَإِذَا أُؤْتِيَ خَانَ (He is a hypocrite) betrays when a deposit is made" (Bukhari, As Sahih, 1986). He (PBUH) also said,

لا إيمانَ لمن لا أمانةَ له ، ولا دينَ لمن لا عهدَ له

"He who does not have faithfulness, he does not have Iman" (Hambal, Al Musnad, 1995).

Therefore, purifying oneself from an abominable character like betrayal will be considered a sign of being a believer.

18. Hypocrisy

Hypocrisy is a hidden disease of man. Hypocrisy is the manifestation of the opposite of what a person cherishes in his heart. The inside is not the same as the outside. In simple language, the two-way behavior of people is called hypocrisy. This type of character is what Islam characterizes as a hypocrite. This hypocrisy is divided into two parts. One. Credential hypocrisy, two. Behavioral hypocrisy.

A. Those who resort to artificiality in their behavior will not be freed from Allah's punishment. He will not be a believer until he corrects his behavior, but will be regarded as an unrighteous Muslim. Allah will forgive you if you give up such hypocrisy and repent. Allah Ta'ala says in this regard,

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

"In the end, Allah will punish the hypocritical men and women and the polytheist women and men and forgive the believing men and women. Allah is Most-Forgiving, Most Merciful" (Quran 33:73). The Prophet (PBUH) said,

آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اتَّخَمَنَ خَانَ

"The signs of a hypocrite are three: 1. when he speaks lies. 2. When he betrays a trust. 3. When he breaks a promise" (Bukhari, As Sahih, 1986). Those who resort to artifice and hypocrisy in this way will be recognized as hypocrites. Their consequences will be severe. In the words of Allah Ta'ala –

سُورَةُ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ "Surely the hypocrites will stay in the lowest part of Hell" (Quran 4:145). In the above verse, Allah Ta'ala has given an example of hypocrisy in the behavior of people who openly claim to be Muslims. Therefore, in the light of verses and hadiths, it is absolutely necessary to purify oneself and the soul from this abominable character of hypocrisy.

19. Mocking or belittling

Mocking people is one of the bad natures. This nature inactivates the human heart and encourages apathy. As a result, work plays an important role as an obstacle to self-purification. Therefore, Allah Ta'ala declares mockery and belittling haram for all people, regardless of whether they are young or old, white or black, rich or poor, educated or uneducated, good or bad, and says,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ

"Believers, let no one make fun of another. Because it is better than beneficial. And let no woman mock another woman, for she may be better than the mocker" (Quran 49:11). Depicting those who did this in the past, Allah says,

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ

"And when they passed by the believers they would beckon to each other with their eyes closed" (Quran 83:30). According to the Prophet (PBUH), belittling people is a distinct sin. He said; that the distinguished companion Hazrat Abu Hurairah (R.A.) narrated that the Prophet (S.A.W.) said,

بِحَسْبِ امْرِئٍ مِنَ السُّوءِ أَن يَحْقِرَ أَخَاهُ الْمُسْلِمَ

"It is enough for a man to commit a sin that he despises his Muslim brother" (Hajjaj I. A., Sahih Muslim, 2008). It can be determined by the above verses and hadiths that it is a serious crime to underestimate people. Self-purification from such crimes is essential for all believers.

20. Pursuing bad instincts

In Islam, there is no permission to do any act based on the idea of following bad instincts. Therefore, Islam considers the pursuit of evil instincts as one of the obstacles to self-purification. Allama Jurjani (R.A.) said that infatuation is

ميلان النفس إلى ما تستلذه من الشهوات، من غير داعية الشرع.

"The desire of the heart towards something that is enjoyable without any occasion or reason in the Islamic Shari'ah" (Jurjani A. , 1985)

So in the light of this definition, we can say that doing something contrary to Islam on one's own mind means following the bad instincts of the mind. Be it in any rule of the Shariah or in ritual behavior, be it small or big, secretly or publicly. A humiliating and severe punishment awaits the person who follows the evil inclinations of the mind and lives according to his own will. Because Islam considers it to be the source of all kinds of wrongdoing and all kinds of innovations and bad reforms. It is implemented in complete disregard of Islamic Shari'ah. In this regard, Allah Ta'ala says,

فَأَمَّا مَنْ طَغَىٰ * وَأَثَرَ الْحَيَاةَ الدُّنْيَا * فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ

"He who transgresses the heart and prefers the worldly life, Hell will be his abode" (Quran 79:37-39). On the other hand, the person who submits his honor and desire before Allah and obeys His commandments, follows the right path and has the highest status. Allah Ta'ala says,

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ * فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

"And whoever fears to stand before his Lord and restrains himself from following evil inclinations or evil desires, Paradise will be his abode" (Quran 79:40-41). Following evil instincts does not bring any good in human life; rather, it leads people to destruction. The Prophet (PBUH) declared the following instinct to be one of the actions that destroys man. In a hadith narrated by Hazrat Abu Huraira (RA), he (PBUH) said,

وأما المهلكات: فهوى مُتَّبِعٌ، وشحُّ مُطَاعٌ، وإعجاب المرء بنفسه

"And the destructive actions (three) are- 1. Following instinct 2. Accepting miserliness 3. Doing Self-arrogance" (Barraj, 1988). Following evil instincts is prohibited in Islam. Therefore, in order to ascend to the highest peak of progress, the pursuit of evil instincts must be completely abandoned.

21. Shamelessness

Shamelessness is one of the worst human traits. Shyness, on the other hand, is a special branch of faith. Essentially, shyness acts as a screen and barrier between people and all perceived actions. When shyness disappears in man, the human character succumbs to the animal. A shameless person does not hesitate to do anything, no matter how tasteless if he has the strength and courage. Loses the ability to judge good and bad. As a result, he gets involved in immoral activities. Hence the veil of shame is essential for self-purification. Almighty Allah says,

وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ "The dress of piety (Taqwa) is the best dress" (Quran 7:26). The issue of shame is made clear in the discussion of dress. Just as clothing covers the outside of a person, Taqwa protects both the inside and outside of a person by preventing him from committing sins. Shame is part of faith and characteristic of the Muttaqis. Thus shame secures man's protection from all impurity and wickedness. The Prophet (peace be upon him) said,

إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ إِذَا لَمْ تَسْتَجِبْ فَاَفْعَلْ مَا شِئْتَ

"One of the sayings of Ambiya Kiram that mankind has received is, if you have no shame then do whatever you want" (Bukhari, As Sahih, 1986). Saeed Ibn Yazid Al Azdi (RA) once said to the Prophet (SAW), "Bless me." Then he (PBUH) said,

أَوْصِيكَ أَنْ تَسْتَجِبَ مِنْ اللَّهِ عَزَّ وَجَلَّ كَمَا تَسْتَجِبُ رَجُلًا مِنْ صَالِحِي قَوْمِكَ

"I beg you, you will be ashamed of Allah Ta'ala as you are ashamed of the people of your community" (Albani, 2008)

Therefore, shyness teaches people to be polite. It is essential to avoid shamelessness and cultivate the virtue of shyness in building a human resource with character and personality.

V. CONCLUSION

In view of the above discussion, we can say that Allah Ta'ala has brought together all the creations and diversity of the world for the welfare of mankind, the best of His creations. Banned all harmful content that hinders human progress and development of humanity. The evils discussed in the essay on the life cycle derail development and bring it to the brink of destruction. As a result, he becomes the worst insect in hell following the devil. Therefore, every believer should continue to make every effort to form a pure soul by avoiding all evil and immoral acts that create obstacles in the way of attaining the pleasure of Allah. Achieving Allah's pleasure and nearness is marked as the ultimate improvement range of human development. The only way to reach this ultimate limit of progress is to lead a life in Allah's chosen way. In this way, the desired satisfaction and nearness is achieved. The royal arch of success is open to him. As a result, he was appointed to the highest position of piety and was given the titles of Allah, Muttakin (the God-fearing), Muqarrabeen (those who draw near), Muhsinin (the righteous), Akhyar (the best), Abrar (the righteous), Salihin (the righteous), Sadiqeen (the truthful), Shuhada (martyrs) and the siddiqeen (the most truthful) became the highest class of human beings. He will possess a pure soul and the individual, family, society, and country will become an endless fountain of peace and prosperity. In this time, human life will get the desired mercy, blessings, and blessings of Allah and in the Hereafter will get eternal paradise with immeasurable happiness and peace.

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